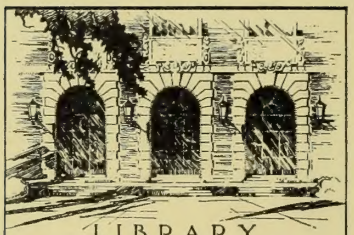

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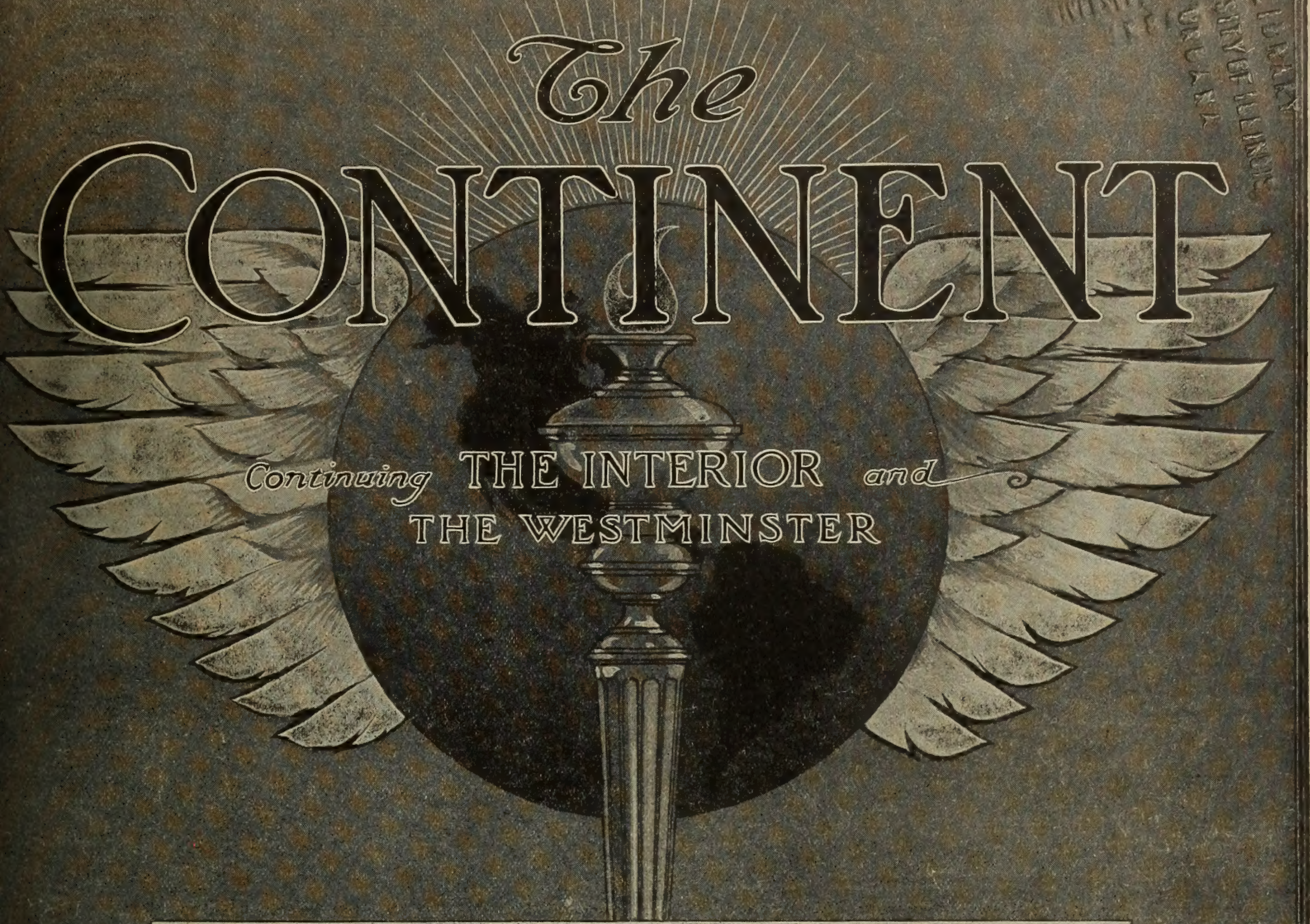

The CONTINENT

Continuing THE INTERIOR and
THE WESTMINSTER

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Is Churchgoing Worth While?

WILLIAM P. MERRILL

"For God and Country"

EDITORIAL

New Year's Resolves That Count

G. A. JOHNSTON ROSS

Maud Younger of San Francisco—Harriett Weston
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Around the Shop

One advantage Continent folks have—we mean those whose time is devoted to "making" the paper—is that wherever they go they are among friends. The subscription list of The Continent is a bluebook of "best people" to whom life is a matter of heart and conscience, not of shallow snobbishness. To them there is no more potent introduction than the magic words, "The Continent." Happy indeed are we in such a relationship.

—

It is when we meet face to face members of our family whom we have previously known by correspondenec only, or perhaps not even by name, that we hear of many ways in which the paper has borne its part in the Christian homes of America.

"One of my recollections dating back farthest," we are told, "is of the Sunday afternoons and weekday evenings when mother or father would read to the family from The Interior. I remember one story——"

And so on. In one way or another the growing lads or lasses came to feel that the paper was a proper part of the home life. Wherever they have gone into the busy life of mature years that memory has clung to them; and in hundreds of instances not only has the memory clung to them but they have clung to the paper through all the years.

—

Letters, too, tell us the same story. They come from judges, lawyers, bankers, merchants, manufacturers, farmers, salaried men, educators, women who are home makers and women who are successful in professional pursuits

—

Thus far not one of these letters has come to us written on a penitentiary letterhead. The Continent is read in penitentiaries by grace of thoughtful givers, but it has not been called on to follow any Presbyterian there, unless he went as warden or chaplain.

WHY DON'T YOU BUY A FOX TYPEWRITER?

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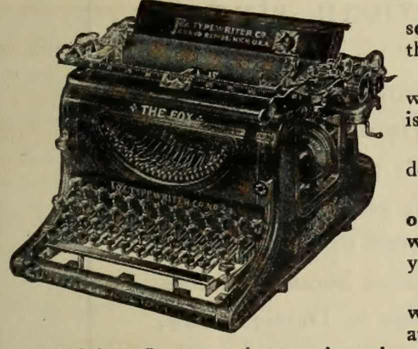

In this heart to heart talk with Ministers I am going to try to forget that I have something to sell which I have spent the best of my life in perfecting, and look at this typewriter proposition from the Ministers' standpoint.

Every reader of The Continent belongs to one of two classes—the Minister who owns a typewriter or the Minister who does not. The first class is subdivided into two more classes—the Minister who has a really satisfactory typewriter and the Minister who has an unsatisfactory one.

If you belong to the class who have secured typewriters that are entirely satisfactory you are indeed to be congratulated, and the balance of this advertising talk will not interest you.

If you belong to either of the other classes you have probably wondered, after reading the extraordinary claims of superiority made by the various typewriter manufacturers in their advertising, just what you ought to do in order to get the greatest amount of typewriter value for your money—for you, of course, have definitely decided to some day, if not immediately, own a typewriter.

First of all do not be misled by the "something for nothing" advertisements. High grade typewriters cost a lot of money to build, and the manufacturers who offer you a so-called $100.00 typewriter at a low price should never be sent any money in advance. If offered a special proposition because you are a Minister I suggest that you investigate carefully why the offer was made—you may find that even a lower price is being made to others who are not Ministers. Write to some pastor in the home city of the advertiser and ascertain if that advertiser is in the habit of giving of his time and of his money for the support of his local church—if he is not the probabilities are that he belongs to the class mentioned above.

Fifteen years ago I commenced manufacturing the Fox Typewriter and I have manufactured it right here in Grand Rapids, Michigan, ever since. The first day I began selling typewriters I decided to let any regularly appointed Minister have one at a reduced price and on the easiest payment terms that I could afford—and I have never deviated from this policy and can see no reason for doing so in the future. More than this, too, I have for fifteen years sold my typewriters on the "Free Trial" plan—no money down—no obligation to buy. Use my typewriter ten days absolutely free, at my expense, in your own home, and then buy it or send it back as your judgment dictates. I have never knowingly allowed a single misleading statement concerning my typewriter to be published, and today they are used by thousands of Ministers in every civilized country. Even in the remotest corners of heathendom the Fox Typewriter has followed our Christian Bible and our Christian Religion and helped to make lighter the work of the Missionary.

My Sales Department will be glad to correspond with any Minister contemplating the purchase of a typewriter and will tell you about our special offer. At this writing we have a few typewriters that our salesmen have used on the road as samples—these I have asked to have offered to any Minister at less than half the regular selling price.

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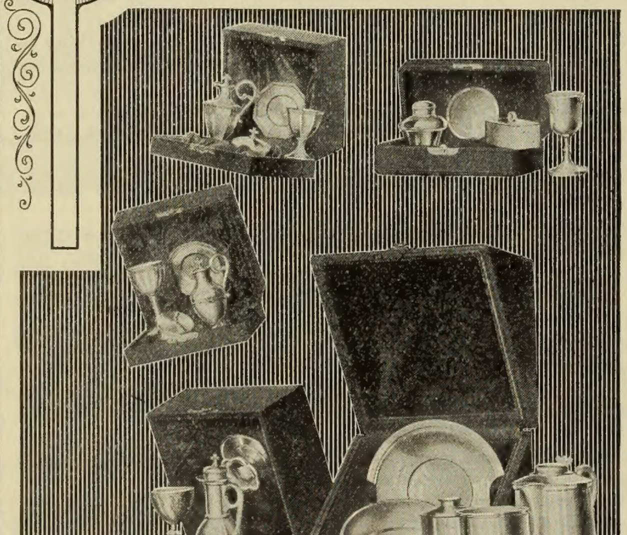

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Nine years ago the Turks were engaged in another struggle with the hardy people in the Balkan hills. A young man who then helped repel the invaders of his Macedonian home town today is studying in Dubuque, Iowa. He intends to be a minister. With his ancestry and his American training he will be able to reach his countrymen in a peculiar way.

Dubuque German College and Seminary has many interesting students. It is a Prebyterian institution and doing an interesting work. More information will gladly be sent on request to President C. M. Steffens, D. D., Dubuque, Iowa.

THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

VOLUME 44, No. 1 JANUARY 2, 1913 WHOLE No. 2223

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Managing Editor—509 South Wabash Avenue, Chicago
William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. Everett Sisson, Managing Director

Contending Against Revolution

"NO GOD, NO MASTER!" or—
"FOR GOD AND COUNTRY!"

No more serious problem in America passes over unanswered from the year just ended to the year just begun than the question which of these two conflicting mottoes shall come uppermost.

It was Lawrence, Massachusetts, which visualized the issue in this particular form. The first of these contrasted "slogans" was on the banners of a great parade marshaled in that city by the Industrial Workers of the World. The other was on the banners of the much greater demonstration mustered in favor of civic order.

But Lawrence is by no means the sole scene of the problem. The forces which pitted revolutionary agitation against stable government there are at large in other parts of the land, looking for other chances to make the same sort of trouble—and more.

The lines were drawn in 1912 in Lawrence; in 1913 the crisis may come anywhere else—or everywhere.

Patriotism ought to study Lawrence's experience as an immediate lesson for every city in the United States.

◆

Lawrence did not do well all though its turmoil, but in the autumn when the essential issue had to be defined to the public mind, it set a wise example.

The first strength of the position taken by its loyal citizenship was in upholding safety for persons and possessions, all and singly, rich or poor, as the primary requirement of civilization.

Undoubtedly there prevail in America many intrenched wrongs against which protest ought to be loud, continuous and long.

But there is nothing so wrong in this country as to justify or even excuse the destruction of lives or property as a means of cure. America still spells evolution and reform—not revolution yet.

Therefore the first thing to stand for in the United States, in face of any social, industrial or political complaint whatever, is this principle without compromise or exception:

Every man under protection of law must be secured against lawless harm to person, home or belongings before there is time or place for any other social consideration. Public and private safety first always!

◆

Again, Lawrence was wise when it coupled with the appeal to patriotism an outright challenge to men's inwrought faith in God.

"God and country" was just the word for Lawrence's situation. The agitators who boasted their intention to uproot the whole existing order in that town counted shrewdly when they called on their followers first to repudiate God. For they knew that men who trusted God would not make killing and burning revolutionists.

Therefore the firebrand leaders of the Industrial Workers of the World expelled God from their program the instant they set fell designs afloat, and proved anew that the atheism of a wicked purpose is the only atheism that has any vitality in the world.

But the voice of the conservative appeal brought God back—and for that time and place at least frustrated revolution.

Better still, the name and thought of God gave to Lawrence an effectual rallying center amid its welter of conflicting interests, its tumult of partisan hatred and its chaos of strange nationalities.

When the call went out to those who believed in God and in government as God's institution, all sorts of differences among the people of Lawrence gave way to that one persistent likeness which constitutes the real solidarity of the human race—its God-tendency.

For the sake of God and of such a country as God can own, the overwhelming multitude of Lawrence from all races and from all creeds and from all walks of life came to join the banner of law.

The lesson here is for the nation:

No democracy can persist anywhere without some vital tie to join in one its several elements. And the only tie which can possibly hold together the stupendous diversity of American citizenship is the tie of a common desire, surpassing all lesser differences of belief, to meet the expectations of the Governor of the world.

◆

Lawrence seized on the right remedies for its perilous situation. But has there been any clear sense of the responsibilities which these remedies impose on those taking advantage of their power?

If, for example, it is insisted that first of all every citizen must be made safe from evil deeds done to his hurt by those who hate him, then even those who are trying to hurt others must be themselves protected from all save legal punishment.

Lawrence forgot that when, to get rid of trouble-makers, it charged certain men with crime for which they were not responsible. Happily that mistake has been atoned for by just acquittal.

But still more important than this is the imperative duty of taking care, when all men are protected behind the law from illegal interference, that the law shall not permit them in that refuge to continue with impunity the oppression of their fellow men.

To stand for law incurs ineffaceable obligation to insure every citizen through the law complete redress for every wrong which he is forbidden to redress by violence beyond the law.

◆

A still more solemn reminder remains to be added:

If the name of God is invoked to unite the people for the safety of the nation, those who invoke it must be ready to receive in simple Christian brotherhood all who are thus drawn to unity with them, no matter how alien otherwise.

The atheistic blasphemy of these revolutionists would be totally vain among the immigrants, if the churches they knew in their homeland were not in spirit aristocratic churches—churches, that is, whose concern for law and order is mainly an anxiety to keep the common people from upsetting the privileges and comfort of the great and pious.

The God these European peasants have been asked to worship must have seemed to them a God interested only in maintaining a comfortable world for the upper classes.

But America cannot ask them to be patriotic in this country for God's sake unless it makes them know a different God. This aristocratic God is what they came here to escape.

A friendly God—a God who bends down to help the struggles of the poor and means that life shall be something abundant to every man who lives it right, even the humblest—that God introduced to the immigrant in America will make the immigrant the nation's right-hand stay.

But there is only one way for that introduction to be effected—through friendly Christians, showing this same divine friendliness.

The World

The Years 1812 and 1912, with a Look to 1913

The year just closed, like the corresponding one a century ago, witnessed some epoch-making events, for 1912, like 1812, was anything but colorless. A hundred years ago there was war between the United States and Great Britain, and war between Napoleon and Russia, later involving the whole of Europe in general turmoil. In Europe there was clash of emperors and kings battling for power, with little thought of the development of democracy; but all the time democracy was growing, just as it has grown, slowly and steadily, ever since the beginning of the Christian era. There were changes made in the map of Europe as the result of happenings in 1812, and there will be changes in the map of Europe as the result of wars in 1912. Turkey in Africa has been wiped out by the Turko-Italian conflict, and Turkey in Europe will be largely reduced and contracted as an outcome of the Turko-Balkan struggle. Best of all, in the war-swept region, the cross will be in the ascendant over the crescent and all the inhumanity, cruelty and barbarity for which the crescent stands.

Within the same twelvemonth the Chinese republic has finally emerged as a nation, fully accoutered and ready to take its rightful place in the world. Great Britain has set on foot some broad plans of social and governmental reform; France has, under an able premier, enjoyed domestic prosperity and gained ascendency in Morocco; Germany has continued her industrial conquests; Russia is as always pushing for more territory, but confronting restless subjects in Poland and other parts of the empire; Austria-Hungary is living on the edge of a volcano which may explode with the passing of the aged emperor, Francis Joseph.

On this side of the world Cuba has held its first unassisted presidential election, but Mexico is still in a state of anarchy, with no sign of improvement. Our own country has seen the launching of the Progressive movement in politics and the victory of a time-worn political party under a leader of a new type. Real democracy has advanced immeasurably during the last century and notably within the last year. Material prosperity such as seldom falls to the lot of any nation, accompanied by moral and intellectual alertness—these are some of the assets of 1912 with which the world goes forward to meet the liabilities of 1913.

* *

Thirty-Eight Held Guilty as Dynamiters

All but two of the alleged dynamite conspirators who have been on trial in Indianapolis were last Saturday found guilty of complicity in the McNamara dynamite plots, including the wrecking of the Los Angeles Times building over two years ago. Among those convicted, who now face long prison terms, are Frank M. Ryan, president of the International Bridge and Structural Iron Workers' Union; Herbert S. Hockin, secretary-treasurer of the union; John T. Butler, the first vice-president; seven members of the executive board, two former business agents and twenty-six others held to be accomplices and tools.

Thus ended one of the most notable trials ever held in this country. In number of defendants, their importance and the importance of the outcome, together with the far-reaching moral and educational effect, the proceedings have hardly been equaled outside of the Camorra hearings in Italy. Organized labor has received a lesson in law and order, and the fact has been brought home that individuals acting for an organization may not with impunity commit unlawful acts from which a normal man in his private capacity would shrink.

Following slowly after the Los Angeles explosion in 1910, by which twenty-one persons lost their lives, the federal authorities began considering prosecutions for the illegal transportation of explosives, and last February the federal grand jury indicted fifty-four union officials and members. Deaths, dismissals and one confession reduced the number to forty, who faced the jury of farmers and merchants in Judge Anderson's court in October. Ortie McManigal, confessed dynamiter, was brought from Los Angeles to testify against his former associates. The defense utterly failed to combat the hundreds of witnesses and the mass of evidence which the government prosecutors produced. It was shown that a warfare existed between the union and nonunion employers, and that picketing had passed into slugging and murderous assaults and then came the use of dynamite and nitroglycerin. Evidence obtained but not used in the trial of the McNamara brothers, who admitted the California outrage, was introduced at Indianapolis to trace the history of the dynamite plots which began in 1905 and continued until a hundred explosions had taken place, all the way from the Atlantic to the Pacific.

By the convictions the iron workers' union was left with only two international officers out of jail. Detective William J. Burns, who assisted in gathering the evidence, declared that the trial showed that "no man can be above the law."

* *

Wilson Celebrates Birthday; Gives Views

The next President has been busy celebrating his 56th birthday at Staunton, Virginia. As Woodrow Wilson will be the first president Virginia has had since long before the civil war (though the eighth beginning with George Washington), the state made a great occasion of the anniversary last Saturday. Special attention has also been attracted to an article by Governor Wilson in the current World's Work, wherein he warns of perils in the present organization of the business of the country. He regards it as a system which aids the strong and established enterprises as against weaker undertakings or beginners. He specially objects to governmental favoritism, but he says there is no use denouncing "anybody or anything except human nature," and he believes society is ready for a radical reconstruction, amounting to a peaceful revolution.

In his address at Staunton the President-elect issued a warning that all business would be required to show service rendered before being permitted to take any reward to itself, summarizing in this significant sentence: "The men who serve will be the men who profit." In a casual reference to the Philippines, which nevertheless has attracted wide attention, he predicted the early independence of the islands.

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Women Attack the High Cost of Living

One of the most interesting activities of the American woman since she has gained political and economic freedom and a realizing sense of independence, is her practical effort to reduce the cost of living. The problem was definitely attacked by selling millions of eggs at a reasonable price—24 cents a dozen—in Philadelphia, Chicago and elsewhere. This is followed by a threat to deal with butter, fruit, vegetables, fish and other foodstuffs later. Philadelphia dealers hid their discomfiture by a report that the women had been imposed on by speculators, who unloaded quantities of cold storage eggs. Be that as it may, the result was to put the price below 24 cents, which means a good deal in December. The National Housewives' League in New York, the Clean Food Club in Chicago and the Housekeepers' League in Philadelphia may be the opening wedge of a system of rational, cooperative retailing which will help bridge the present wide gap between producer and consumer. It is also proposed to take advantage of the new parcels post by establishing registry bureaus in the principal cities to list farmers having produce to sell to consumers.

Meantime the Elgin Board of Trade, after seventeen years of fixing the price of butter, has dropped its price-fixing committee—alarmed by a federal suit against it and doubtless influenced by public opinion, just as in the case of the Chicago Butter and Egg Board. The price of butter has not, however, responded to the public declarations of the boards.

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Movement to Fight Price Maintenance

A legal action which will be watched with interest by hundreds of manufacturers of the country as well as by consumers anxious to fight the high cost of living all along the line was recently instituted in Detroit. The United States government has filed an action in equity directed against a toasted corn flake concern charged with fixing retail price of the product, creating a monopoly and preventing competition. Into the case also enters the patented carton used as a retail package. The principle of price maintenance is one which manufacturers who seek to push their good through national advertising campaigns cherish strongly as tending to stability in financial returns. The manufacturers of many commodities keep a uniform price by refusing to sell to those retailers who cut prices, and they depend on the force of their advertising to impel customers to call for particular brands.

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War on Graft Continues in New York

Pursuit of graft and grafters in and out of the police department is going steadily on in New York City, and under Prosecutor Whitman's persistent hammering victories are being won by the forces of civic decency. First came Lieutenant Becker and the "gun men," then City Chamberlain Hyde; now it is the turn of the bloodsuckers of "protected" vice. A policeman and two go-betweens were indicted last week on charges of extortion and bribery made by women, and strong hopes are entertained of identifying and punishing the men "higher up" who have profited by the astounding system of organized villainy lately brought to light. The nation's metropolis seems fortunate in this its time of misfortune to have a public prosecutor at once keen and courageous, who is not to be turned aside by the blank wall of indifference which he has encountered in the municipal administration. Police Commissioner Waldo defied the investigating committeemen under Alderman Curran, who turned to him for information. The commissioner himself, responding last Friday to a subpœna, took the stand, and after asserting that the investigation was started only "to create a sensation," consented to allow one of the committee's attorneys and an invesigator to look over the police records. But the police department is obviously out of harmony with the municipal legislators.

John D. Rockefeller, Jr., who a few years ago became definitely interested in social and civic betterment while serving as foreman of a grand jury, has given $20,000 to assist the aldermanic committee, with a promise of a further gift if needed. The contribution was made through the bureau of municipal research, to be used in paying for the services of expert investigators.

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Turkey Fails to Play a Conquered Role

Negotiations between the Turkish and Balkan representatives took an unpromising turn at the conference last Saturday, when Rechad Pasha presented a surprising series of proposals, apparently with the intention of causing a deadlock or an open break, which might bring on intervention or mediation by the great powers. If the powers were to intervene it would place the Turkish government in the attitude of yielding to the pressure of all Europe, and thus the present Ottoman administration might stand in a better light with the Moslem world than if it gave way before the Balkan delegates alone. The ambassadors of the triple alliance and the triple entente are to have another "conversation" this week and they may work out a settlement independently of the peace conference, which the belligerents will be compelled to accept.

Instead of partitioning Albania or making it an independent state, as has been talked of, the Turks proposed to retain their sovereignty there, only slightly lessened; Adrianople province they would continue under the direct administration of Turkey; Macedonia a principality under the suzerainty of the sultan, governed by a prince chosen by the Balkan allies but nominated by the sultan; the Ægean islands to remain Turkish and the status of Crete not to be determined by the conference. Premier Venezelos of Greece, Dr. Daneff of Bulgaria and others of the Balkan plenipotentiaries characterized the Ottoman suggestions as "astounding," "preposterous" and "a mockery." However, another sitting was appointed, with the expectation that new terms would be presented.

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Publicly Operated Street Railways in Toronto

Toronto, Ontario, one of the most important cities of Canada, inaugurated a system of public operation of street car lines ten days ago, which is locally referred to as "a notable event in civic history." Says The Toronto Globe: "After a trial of private operation extending over fifty years the people have come to the conclusion that the public operation of civic services is the only satisfactory method." Prediction is made that before the Toronto Railway franchise expires in 1921 the civic system will be thoroughly established in the outer circle, and the change from private to public ownership within the inner city limits will be made almost as a matter of routine. It is said that probably not 20 per cent of the electors could now be brought to the polls to oppose public operation.

In Canada control of steam railroads has been more prevalent than in the United States. The Intercolonial Railway, an important line, is owned and operated by the dominion.

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—Berlin will put into force some new police regulations next spring in addition to the many already in vogue, all designed to make the streets quieter and more orderly by day and night. Canes or umbrellas must not be swung; persons must not walk more than three abreast; shouting, singing and whistling are forbidden, and the doors and windows of houses and restaurants where music is being played must be kept closed. Nerve-shattering noises are to be reduced to the minimum.

Religious World

Week of Prayer Topics for 1913

The dates for the annual week of prayer appointed by the Evangelical Alliance run this year from Sunday, January 5, to Sunday, January 12. Contrary to the custom heretofore, Secretary Chamberlain does not seem to have suggested sermon topics for the second Sabbath, but the following program is proposed for texts of sermons on the first Sunday and for the topics of prayer meetings on the six weekdays following:

Sunday, January 5—"Where there is no vision the people perish" (Prov. 29:18); "Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14); "Seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you" (Matt. 6:33); "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family . . . is named" (Eph. 3:14, 15).

Monday, January 6—"Thanksgiving and Humiliation."

Tuesday, January 7—"The Church Universal—the 'One Body' of Which Christ Is the Head."

Wednesday, January 8—"Nations and Their Rulers."

Thursday, January 9—"Foreign Missions—Praise and Prayer."

Friday, January 10—"Families, Educational Establishments and the Young."

Saturday, January 11—"Home Missions and the Jews."

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Southern Men Summoned to Memphis

All items of influence taken together, the men's conventions of the Southern Presbyterian Church have doubtless been the most successful church assemblages of that character since the idea of men's conventions became popular in religious work. The scene in the Chattanooga convention of last February, when Motte Martin called for volunteers for Africa and for money to send them to the field, appears to have been the most impressive result from a single speech ever known in a religious meeting in America. The statesmanship and earnestness of Charles A. Rowland and his colleagues on the executive committee of the Laymen's Missionary Movement of the Southern Presbyterian Church are not excelled in any other American denomination at the present hour. These men have set a standard of efficiency and activity which should certainly provoke the men of other denominations to like good works.

On such accounts there is special interest in the announcement that Southern Presbyterian men are to hold another general convention in Memphis February 18-20. The preceding conventions of the men's movement in that church have been devoted to foreign missions, but the last General Assembly asked that the next of its gatherings should be devoted to problems of the home land—especially those problems falling under the heads of home missions and evangelism. The program for Memphis is therefore being made up along these lines with great breadth and variety. Thus far no speakers are announced, but the statement of main topics is put alluringly. The themes which it is proposed to discuss in the convention are Romanism; the negro question; the country church; immigration—its advantages and evils; federation; the Anglo-Saxons of the mountains; the source and supply of the ministry, and evangelism—pastoral and personal.

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Two Like Denominations Negotiating Union

It will be well remembered by those who follow the movements of Christian unification in this country that a few years since there was afoot what looked like a promising project for uniting the Congregational, United Brethren and Methodist Protestant denominations. After success seemed almost certain, difficulties arose which broke off the negotiations. But the many likenesses between the Methodist Protestant and United Brethren Churches have kept alive the feeling that these two bodies should at least be consolidated. The last General Conference of the United Brethren Church, meeting in 1909, appointed a commission to approach its sister denomination with a proposal for union, and the Methodist Protestants in General Conference last May responded cordially to this advance by naming a corresponding commission.

These two committees, holding a joint session recently in Columbus, Ohio, voted unanimously that, so far as they could see, the way was open to proceed toward union. They first considered a name for the consolidated church, and chose finally the title of "The United Protestant Church," and adjourned to March.

Editorial

Fifty Years of the Freedom of a Race

ONLY MATURE men can now recall that September day in 1862 when the emancipation proclamation was issued. In the preceding July President Lincoln had told his cabinet that he had determined on this step and could not ask their counsel about it. On their urging he delayed the proclamation until after Antietam. Then September 22 he issued it, saying: "I must do the best I can, and bear the responsibility of taking the course which I feel I ought to take." The proclamation became effective on January 1, 1863, fifty years ago. Its first effect was "to unite the South and divide the North." To this day there are two minds about the method and time of the emancipation. But it would be monstrous to suppose that there are two minds about the emancipation itself. However the discussion may go about the "negro problem," slavery is never discussed. The great, sad, splendid man whose pen kept the vow his heart had made to his Maker and declared the negro race free wrought a work which half a century has approved.

Of course the first and larger effect of the freeing of the black race was the fuller freeing of the white race. The familiar saying of a negro leader is true, that no man can hold another down except by staying down with him. No race can keep another in bondage without danger and injury to itself. The very feeling that there are whole races of men in such sense our inferiors that we may command them against their will puts us at wrong angle toward life and in the weaker ones of us will early work deterioration of character. So the largest profit of the emancipation proclamation was to the true freedom of the white people of America.

Naturally our minds turn now, however, to the race which has had its first fifty years of American freedom. There are heavy-hearted negroes who feel that the years have been a mockery. The freedom has been political, yet there have been limits of their political rights. The freedom has been economic, yet they have not been privileged to enter the same doors of opportunity as have the white race. The freedom has been mental, yet the opportunities of education have not been commensurate with the need, great as they have been. The freedom has been religious, and the churches have been dealing now lavishly, now dolingly with the souls of the race.

But this is as sure as any fact in history: Never did another race show such progress in fifty years as have the negroes under American freedom. The very odds have been made favorable. Numerically the rate of increase has been greatly lessened, yet in the past decade the increase was nearly 1,000,000. January 1, 1863, there were in the whole country only four and a half millions; there are now 10,000,000, though the death rate is still much higher than among the whites. This is easy to understand when it is remembered that the negroes are forced to live generally in the poorest parts of our cities, where sanitary conditions are of least concern, that the toil of parents often leaves the children with insufficient care, and that so many of the race are still ignorant of the commonest laws of health.

The economic gain cannot be fully expressed in figures, though these are encouraging. The negroes are going back to the farm. In the South while negro population has increased only 10 per cent, negro farms have increased 20 per cent. Nearly a million negroes own or rent farms for themselves, one-quarter of these being owners. Where they were slaves fifty years ago, they now own and cultivate over 15,000,000 acres of land, which, with the buildings on them, are worth almost $1,000,000,000. This is a solid foundation for racial development. "The king himself is served by the field." Every strong race has started at the soil and no race remains strong which leaves it too far or for a long time. Other industrial progress is familiar also. There is increasing hope as the race becomes master of itself physically.

The intellectual progress of the half century has been so marked that it is easily deceptive. Schools headed by whites or blacks are seen everywhere. Names famous from General Armstrong and Dr. Rendall down are coupled with a movement which is inspiring. Private enterprise has been most noticeable, specially in the great "funds" for negro education, but public provision is increasingly made. Sentiment has divided needlessly regarding the line which education should follow; higher education has been scouted in the interests of industrial and "practical" education. Manifestly adherents of both lines are right. If the race is to come to itself it must have its own intellectual leaders; they must be highly trained. For the great mass of the race at this time a simpler education with a practical turn is obviously the need.

The religious progress of the race has been the concern of the churches for more than this half century. Most of the denominations have had their separate agencies to provide for education in industry and also in morals and religion. Every Presbyterian ought to look with pride upon the results of the work of our own Board of Freedmen. It has been true that the religion of the negro is emotional and exerts but a moderate influence on his morality, but it is decreasingly true. It has been the task of the church to give substance to the emotional faith of the negro race without robbing it of its warmth and earnestness.

The past half century challenges us to a deep and abiding concern with the future of a race whose advance increases the complication of adjustment of racial relations. As the negro race finds itself it grows increasingly important that both races take toward each other the Christian attitude of sympathy and cooperation.

"Vocation Day" as a Movable Feast

The pressure on the church for "days" to be celebrated in the interest of religious and moral concerns threatens to burst the calendar, and presses hard, too, on the patience of pastors and church officers who frequently, for local reasons, want to do something very decidedly different on the day when a big board or society is pounding at the door and demanding right of way. In contrast with all this, the Board of Education in Philadelphia has hit on a happy expedient that will undoubtedly get entrance for its idea in a good many places where more dictatorial applicants are shut out.

The Board of Education wants a "day," too, but its modest petition does not stipulate any time to which the local church must conform. "Have it any time you please," says the courteous Board of Education; "only please do have it." And this gentle generosity will no doubt persuade most of the congregations in the board's constituency, for the idea is an excellent and appealing one. "Vocation Day" is what Secretary Cochran and his colleagues propose, and their thought of using a whole Sunday to put up to the young people of a congregation the solemnity of choosing a life work in the fear of God has an urge about it to which certainly thoughtful Christian leaders cannot fail to respond.

Of course the Board of Education expects more young ministers to be produced from an observance of this kind, but that after all is only secondary, as the board itself knows, to the much larger effect of making all young people realize that a Christian boy or girl ought not to enter upon any occupation or course of life without a sense of the summons of the Master to service therein. By all means let there be at least an annual "Vocation Day" in every Presbyterian church.

—The postal clerks and letter carriers who regard the Sunday closing law for city post offices as about the biggest boon that Congress ever conferred on them are worried to discover, as they say they know by unmistakable evidence, that the United Commercial Travelers have set up a scheme to get the law repealed. The plea on the part of the traveling men is that they often are dependent on Sunday mail to learn from their home offices where they are to go on Monday. But the post office employees point out that there is an arrangement in force now by which a man temporarily in town over Sunday can get his mail that day if he actually needs it, and since this much consideration has already been shown to "men on the road," the clerks and letter carriers consider it a gratuitous piece of "butting in" for the commercial travelers to start an effort for the repeal of the whole law. Certainly if the traveling men really mean to practice the golden rule, they, with their Sunday rest almost invariably assured to them, ought to bethink themselves of what one Christian letter carrier writes: "Those who don't have to work on the Sabbath do not know what a burden it places on those who do." The postal employees fought hard for this Sunday rest, and are now enjoying it without any real inconvenience to any business interest; and disinterested people who love a fair deal ought to stand up straight with them in defense of their rights in this particular. It would be wise for alert citizens to keep an eye on Congress to see that no repeal law is put across "unbeknownst."

—It is pleasant news to report that Dr. E. B. Sanford, corresponding secretary of the Federal Council of Churches, is rapidly recovering from the severe operation for which he was carried away to the Presbyterian hospital in New York City at the time when he meant to start for Chicago to attend the council's quadrennial sessions there. The good doctor will soon be at liberty again for the goings and comings which his active spirit prompts; but at his age of 70 years they will not again be such strenuous goings and comings as have been habitual to him heretofore. But Dr. Sanford should, and doubtless will be, content to crown with the old man's function of counsel a life which has been so plentifully filled with action in its earlier years. As The Continent has frequently said before, Dr. Sanford will never be forgotten in American church history. The structure of federal unity among the evangelical denominations of the United States is doubtless destined to be built by younger men much higher than Dr. Sanford has been able to rear it, but no building by Secretary Macfarland or any other later successor will change the memorable fact that Dr. Sanford laid the foundations. At a time when other conspicuous church leaders were busy with denominational affairs Dr. Sanford made it his business to insist and keep insisting on the common faith and relations which make all churches truly one church. And the way that success has met his ideal in the providential outworkings of things certainly proves that he was a God-appointed man for this task.

—The subcommittee named by the General Assembly's special committee on the subject to propose revisions of the graded lessons consists of Dr. Marcus A. Brownson of Philadelphia, Dr. William R. Taylor of Rochester, Dr. Robert S. Inglis of Newark, Vice-Moderator James Yereance of New York and Dr. George W. Bailey of Philadelphia. Observers to whom these names suggest personality will recognize that this committee is admirably fair and well balanced, representing both liberal and conservative viewpoints, and also wide knowledge and experience of Sunday school teaching. Certainly from the deliberations of such a committee there is strong hope of results which will satisfy everybody broad enough to value the admixture of varying minds and temperaments in the work of the church of Jesus Christ. Through misunderstanding the statement has been circulated that the committee directed the Board of Publication to recall immediately from sale the intermediate and senior graded helps. The fact is that the action of the committee expressly provides for the sale of those two grades to continue along with the other three until the last of next September, which, of course, allows the General Assembly to pass on the question before the lessons are discontinued. All the change thus far is that the board at the committee's request has ceased to advertise the two upper grades.

—The style in which Tom Lawson has been going after stock gambling in Everybody's Magazine is fearsome for atrocious rhetoric and for astonishing notions of political economy. But none the less, he is getting at something in which righteous American sentiment must be in accord with him. Betting on which horse can run the fastest has already been stamped as disreputable in this country, and betting on which card the other fellow holds in his hand is rapidly coming under the same ban. But betting on whether a speculative stock is going up or going down is every whit as demoralizing to individual character and sound business habits, and it ought to be tabooed for the very same reasons that have long since tabooed gambling in forms more gross and more paltry.

—The Presbyterian Banner warmly commends the example of four congregations in a Missouri town who have joined in an arrangement to work and worship together. The Banner says: "Each church will retain its ecclesiastical existence, be connected with its own church organization and courts, and will retain all its denominational rights unhampered, as will also the minister." This is all very well and good in The Banner's opinion, and yet at the very same time it is opposing the adoption in the Presbyterian Church of a law meant to encourage this very sort of thing. What is the answer? Why is The Banner contradicting itself in this fashion?

—People who magnify the mistakes and shortcomings of American labor unions may at least take to themselves the comforting reflection that the labor movement in America is vastly more ethical than it is in Great Britain. A strike on an English railway has just been fought and won on the declared principle of maintaining for the engineers "the right to get drunk." Such a labor fight would be impossible in the United States, and Americans ought to give thanks that this is so.

—There is a wholesome, cheerful, optimistic young Presbyterian preacher doing pastoral work in the little "upstate" town of Kirkland, New York, whose example ought to cure the blues of the dourest and sourest "grouch" that ever was. Clarence B. Post is his name, and though he preaches very excellent sermons, indeed, by word of mouth, he is preaching a better sermon, wherever he goes about his parish, by his buoyant superiority to what others would call dire ill fortune. For Mr. Post's particular chance to preach by his manner of living comes to him through the settling down of total darkness over his eyes. His sight was poor from boyhood, but he managed to complete successfully a college course at Clinton and a seminary course at Auburn before "his light was spent," as Milton phrased it. Of course this affliction has hampered him; parishes to which his talents would be otherwise equal are not apt to want a blind pastor; but neither that nor any other limitation can force the young man to complain. He still walks his darkened way steadfast to the faith that the things for which God wants his service must be things that a blind man can do. In that faith he ministers to his rural parish, whose loyal people find their pastor all the dearer to them because like his Master "in all their afflictions he is afflicted." The whole circumstance of Mr. Post's situation is much like that of the late Dr. George Matheson of Scotland, and he promises to honor the grace of his Lord as highly as Dr. Matheson did.

—Brotherhoods in the churches are often condemned scornfully as being of no account except to get men together for banquets. But they would well justify themselves at that if all the banquets they gave had anything like the effect of the remarkable public dinner held in Dubuque on the occasion of dedicating the Severance dormitory in connection with the German Theological Seminary in that city. President Steffens brought together in the gathering practically all of the influential men of his town, and the addresses by Secretary Halsey of the Foreign Board and others went so straight home that three diners at the table were influenced deeply enough to induce them to join the church immediately afterwards. Generous Mr. Severance was not counting on this kind of effect when he gave the dormitory to Dubuque, but doubtless he would regard its result as worth the whole price of the building.

—At a recent meeting of the joint committee on arrangements for the quadruplex Presbyterian rally at Atlanta next May, Dr. William H. Roberts was authorized to invite Dr. Woodrow Wilson, who will then be president of the United States, to attend. Dr. Wilson has replied that he must postpone his answer until he knows better what his "liberty will be in May next." But he adds: "You may be sure the invitation makes a strong appeal to me." The President-elect says further that he is "deeply interested in the meeting and delighted that it is to have such a character."

—Collier's Weekly remarks anent the prohibition vote in West Virginia that the liquor people themselves furnish stronger arguments for the amendment that all the reformers and evangelists. The Weekly says: "In many of the counties of the state the liquor interests have done more to corrupt local politics and politicians than all other causes combined." Come to think of it, how many counties in any of the states does Collier's think it could find where that same thing is not true?

—President Taft will have the Utah electoral vote when the returns of the electoral college are made up. But he is not going to need to stand the shame of being voted for by a polygamist. E. D. Woolley, who was on the Taft ticket in Utah, resigned and made way for a less objectionable person when it was pointed out that his name was to be found in the official list of polygamists submitted by the Mormon Church at the time of the Smoot investigation.

—As The Continent remarked some weeks ago, The American Friend of Philadelphia is to be taken over and published as an official organ by the new Quaker Publication Board. It will be issued from Richmond, Indiana, instead of from Philadelphia, and its editor will be S. E. Nicholson, who had been prominently connected for many years with the National Anti-Saloon League.

—The Stewart brothers of Los Angeles, who are the "Two Christian Laymen" that publish the widely distributed series of pamphlets entitled "The Fundamentals," have put more than $125,000 into the work and circulated well over 10,000,000 copies of the nine volumes in the series which have thus far appeared. Rev. Louis Meyer is now serving as editor of the series.

Jots and Tittles

—If the Bible is true as a whole, it must be equally so in part. For this reason the preacher who feels called upon first to prove his text might as well look for his subjects in some other book.

—Law never changes one's character. It is at its best only a wise provision by which many a rascal is made to appear honest.

—The bread of life is essential to the strength of a church. No amount of oyster suppers can take its place.

—No one ever backslides in going down hill.

—The wedding garment may not have been a dress suit.

BY WILLIAM PIERSON MERRILL

Should I Go to Church

A RECENT NUMBER of one of our best monthlies aroused large interest by a discussion of the question, "Should Smith go to church?" Smith, of course, meant "Everyman," the average man. A good many seem to share the opinion of the popular novelist who wrote the article that, as things are, it is hardly worth Smith's while to go to church—that he does not get any good commensurate with the cost of churchgoing.

Is there then a real value in attendance at public worship? It may be well to look at some of the positive and definite advantages it offers. Let us lay aside all question of duty, and, so far as we can, all religious beliefs and doctrines that would enforce our attendance.

Beginning with the most obvious and outward of the advantages of churchgoing, how many of us appreciate the cultural value of attendance on worship? Education has been well defined as the bringing to bear upon us of the accumulated wisdom of the past. Where else does the sacred and powerful past press upon us as in the services of the church? Grant that the prayers and the sermon are often ineffective; yet you cannot attend the worship of the church without being brought into contact with two wonderful collections of the expressed thought and feeling of man—the Bible and the hymnal. They are full storehouses of noble aspiration and pure expression.

When all George Matheson's sermons and books of devotion shall have been laid aside and forgotten, the souls of men and women will still be thrilled by his matchless hymn, "O Love that wilt not let me go." Exquisite as is the style of Newman's prose, it will not live as will "Lead, Kindly Light." You have fellowship with great souls when you open the hymn book.

Beyond the beauty and power of the hymns, what an educational value is in the music of the church. Just because music "breaks through language and escapes," it has a value for us where words fail. Sidney Lanier defines music as "love in search of a word." We, children of an age that has begun to realize the vastness and complexity of life, the impossibility of reducing it all to a system, surely need no argument to show us the value of music, to comfort the heart, challenge the will, inflame the emotions and cleanse the soul by stirring its sluggish current into a deeper and richer flow.

And it is in the church that we get music as its best. In the simplest worthy setting of hymn or anthem there is the same essential grace of form that charms us in symphony or sonata. And music, like manhood, is greatest when humbly devoting itself to serve truth and goodness.

Bible Reading an Education from the Pulpits

Greater even in cultural value than hymns and tunes is the Bible, always read in public worship. There is a wealth of testimony—so well known that it needs no repetition—to the educational value of the English Bible. Charles Dudley Warner was only giving expression to the thought of many of the best writers when he said that the Bible is the one book of which no man who wants to be intelligent can afford to be ignorant. Where else than in church do you come into touch with that great book? It is not read in our schools, or brought into play where men and women meet in social intercourse.

Of course you may say, "I can read the Bible for myself." So you can; but do you? Most of us need external helps for any steady study. For most of us the reading of the Bible at the services of the church is the chief if not the only contact we have with this great book, which lies at the foundation of our language, our literature, our social and political institutions, no less than of our religion.

Thus, through the common worship of the church there is brought to bear upon us the power of the great and sacred past. It is no less an authority than Huxley who says that the Bible is of unique value to us in that, as no other book, it gives the individual a sense of being a link in a great chain, of standing between two eternities, with power to use or abuse the great past, and to help or hinder the great future.

But great as is the cultural value of churchgoing, it is only its most obvious worth. It is worth your while to frequent the church because it is the best regular and definite expression of community life and feeling.

All of us tend to live too much as individuals, or as members of a class. No one is living wholesomely who is not conscious of himself as part of a community. Now what is there better than the church, indeed what is there except the church, to express that common life? Every church is meant to be a house of prayer for all people, a center for the common life, a place where ordinary distinctions fade in the one fact of neighborliness, in the consciousness of like nature, needs and hopes.

It is easy, of course, to accuse the church of carrying into its very services the distinctions, the pride of wealth and place, that mar and hinder brotherhood outside the church. God only knows how painfully true that accusation is in some cases. Yet I dare assert that the church knows her ideal to be that of a common ground for all people and that, on the whole, she is true to the ideal. At least this is sure—no other institution so stands for the community life as does the church. The stores minister to the individual. The clubs are by nature exclusive. The libraries do not unite the people in common expression of life. The schools are for the children. But here is the church, opening its doors to all, saying, "Come, meet together in recognition of common needs and ideals." And wherever the church is separative, exclusive, dominated by the spirit of caste or theological bias, it is a traitor to its history, its ideal and its Lord.

Upon any sensitive, thoughtful man or woman the church must powerfully impress not only that his life is rooted in the past but that his life is rooted in the common life. The New England fathers called their churches "meeting houses"; and, homely as the word is, there is a splendid strength in it. It is what the church should be, what the true church is, a meeting house, where things that divide fade from sight and the things that consolidate humanity are seen in their greatness.

Souls Who Sense Human Brotherhood in God's House

Someone expressed to Ralph Waldo Emerson surprise that he so faithfully attended the little church in Concord, where there was little to minister to his great mind. He replied very simply that he valued the church service as an expression of the community sense and felt it worth while to attend that he might share in that common life of the neighborhood. Jane Addams has stated the same motive quite as strongly and simply in telling how and why she became a church member. "What was I," she asks, "with my dreams of universal brotherhood, to withhold my fellowship from the one institution which, with all its faults, has always upheld that brotherhood as its ideal?"

This also is an advantage—though classed by some as an objection—that he who attends church regularly is kept in touch with much of the noblest and most worthy work in the world. It is true that appeals for personal service and for contributions of money Sunday after Sunday grow wearisome. Yet do you not see, in the fact that the first tendency of need is to turn to the church, a mighty tribute to the truth that the church is in reality the strongest practical expression of the brotherly heart? Is it not worth one's while to know of the needs that exist, and of the efforts making to relieve them? These needs are real. People are hungry and homeless, and ignorant and vicious. It is a solemn but glorious privilege to have some place where you cannot hide from these conditions, but must face them squarely and meet the fact of personal responsibility which they bring to every honest man.

We must pass through a host of elements that deserve recognition in the worth of churchgoing, and come to the chief of them all—the fact that churchgoing renews and refreshes the secret springs of your true personal life.

Worship Yields Strength for the Inner Life

Your greatest problem and task is to keep yourself a true man, just, kind, humble, loyal to God and man. It is the supreme end of public worship to help you in that great endeavor to be right. It fails, very badly sometimes; yet on the whole there is nothing else you can find that will so steadily and really keep alive the true life within you, as will the worship of the church. How often, at a crisis, Jesus was sustained by some memory of a word heard at the simple synagogue services of his youth! However you phrase your faith, whether in the definite positions of a Christian creed, or more vaguely, you know that your soul needs contact with what we call God. The world shouts at us and bustles about us every day, till we forget the reality of unseen things and the cheapness of this glare and rattle of the world. We need some time and place to remind us regularly that the unseen things are eternal and real.

Every one of us needs to draw near to God in the silence of his own private life. But there is an added value when we meet with others to worship. Our faith is strengthened by contact with their faith; God means more to us for meaning something to them. Is not that what Jesus meant when he said he would be in peculiar power where two or three met in his name?

That man expressed a great truth who said, "The function of religion is to give zest to life." In the rush of work, in the grind of routine, faith weakens, hope languishes, love grows cold and God seems far away. Then comes a blessed day, the function of which is to give zest to life. By hymn and psalm and sacred lesson and prayer and earnest word it draws us away from the loud and bulky presence of things, and makes us see the eternal and hear the "still, small voice." And faith revives, hope springs up afresh and love puts on her beautiful garments.

"Strength and beauty are in thy sanctuary," said the old singer. That is what we need, to see the beauty of God and to feel his strength throughout our life. Weakened and defiled as our common worship often is by human imperfection and selfishness, you can find in the worship of God's church, as nowhere else, the strength and beauty your soul craves. God does manifest himself with peculiar grace to those who seek him in the sanctuary. They go from his house rejoicing in the beauty and strong in the strength which ever await those who worship him in spirit and in truth.

A New Year Adjustment

BY G. A. JOHNSTON ROSS

WE ARE NEAR enough to New Year's Day to be within the zone of its peculiar stimulus to good resolves; and it may be worth while to try to help our memories by one more grouping of the resolves that matter most.

Bishop Westcott reminds us that for us there are three final realities—self, the world, God. What should be our attitude to these?

1. SELF. Jesus said we should deny ourselves. What does he mean? Self-denial is surely not harsh self-starvation; self-denial is the opposite of self-assertion, of self-consciousness. It was finely said of the late Dr. Percy Bunting, "He wasted no energy in self-assertion." To the mind untaught by experience it seems as if self-assertion were the strongest weapon with which a man may cleave a passage for himself in this modern world; it is not so. Success lies in absorption in great causes; in getting the wind of thought to blow away from self to interests outside of one's self. I have noticed that the men whose thought has thus been habitually driven off from self are not only unhampered in their work by vanity but also are free from a paralyzing self-depreciation, from the exaggerated modesty that is akin to cowardice. Let us get away this year even from self-judgment—he that judgeth us is the Lord.

2. THE WORLD. Roughly our world has two great elements, which confront our moral natures in two different ways—there is, first, the world of our fellow men, and second, the world of animals and things; what we call nature.

Now about our fellow men, from our nearest and dearest out to the circumference of humanity, I think the most important fact we have to remember is that we are here not to destroy but to fulfill; our gifts are meant not for breaking but building; not for destruction but for edification. In our homes we are to be builders of character, of the moral unity of the home; among our mates we are to stand for brotherhood and the cooperations of good will; in our view of races and other nations, of creeds and churches, of classes and interests, we should be guided by the idea of construction. I do not mean that we should lose sight of moral distinctions—not a bit—but that nothing that is negative, critical, divisive, denunciatory, destructive, should in itself satisfy us, and that our eyes should be upon ideals that are positive, affirmative, unifying. St. Ignatius called himself "a man knit together for unity," as though every muscle were tense for the work of building into harmony the broken notes of God's discordant world. Shall we this year be builders and helpers rather than critics of men?

And what about our relation to nature? Have we not left this too much out of our religion and our New Year's resolves—the whole subject of the morality of our handling and use of things—of animals, fabrics, nature's resources? Each of us has to handle things in order to earn his daily bread. Do we do this carefully, without waste; tenderly, without cruelty; honestly, without graft; holily, without immoral design—because the things we handle are not ours but God's? Come, let us this year traffic in the things about us as in God's world, and the very stuff we touch will be as the material of a holy sacrament.

3. GOD. "If a man can only believe in God," said Marcus Dods, "I cannot see what more he needs." "If a man can only believe!" How is it done—what does it involve? To begin with, realizing freshly that if there be a God he is there before we pray, or work, or think, there in all that is of worth to us, we do not create him nor create moods in him. Could we begin each morning by an "act of faith"—a resolute recalling of this simple fact that God is before we pray, 'waiting to be gracious'—the color of our days would be rosier, and our step more buoyant and light. Then, surely, upon this would follow intrustment of ourselves to God—that means not merely asking him to take care of us but subscribing without a word to his judgment of us, putting all our future into his hands, allying ourselves with what we believe to be his designs and consciously running our lives in under the current of his. And this again would mean determining to see him at work—such patient work!—in the world today. It is actually said that he loves the world! What if it be, after all, true? His love must have rigid iron it it, and a tremendous purpose before it; and sometimes in the roar of life's wheels we have to say under our breath, "Lord, increase our faith." But what if it be, after all, true? Men, it is evident, do most justice to the biggest facts, when they believe in it; they live their own best lives when they believe in it; they are in the same ship with Jesus Christ when they believe in it; and that is best of all.

For self, then, let us cultivate this year a resolute and busy aloofness; for the world of men and things, the reverent tenderness of the honest builder and the steward; for God, the faith which Love deserves and claims. (But, God! help us to believe!)

Finding the Missionary Horse

BY JOHN B. DONALDSON

"DRIVER, LET ME out here," was the imperative demand from a stage interior in the winter of 1846. "What do you want?" "I want to stay here the balance of the night. I am half frozen and pounded to a jelly on these corduroy roads. I cannot stand it any longer." The Jehu argued, with an oath for emphasis: "That's not a public house. They won't take you in." But the shivering, aching traveler insisted: "I will risk it, and release you."

It was so that Rev. John Whitfield Cunningham found himself standing by the road, ten miles from Indianapolis, to which his fare was paid, and it was midnight. His saddle bags were on his arm. He knocked at the cabin door he had seen, but no answer. Finally, he got in, and denied that he was going to La Porte to buy land. In the conversation it developed that both were from the South, where the preacher had married the granddaughter of Sevier; both were Presbyterian; and both were New School. That made them as sworn brothers. Then the missionary told his story.

He had written for work up North. Rev. H. W. Beecher was then assisting in special meetings at Madison. He had preached in La Porte, and between the text and benediction had helped put out a fire. He wrote the brother to come to La Porte, and Dr. Henry Little added that "a missionary horse" would carry him.

In six weeks Cunningham reached Madison, but the home mission agent was away for a three months' tour. The Little family knew nothing about the missionary horse. So he took the railroad to Edinburg, but the church men there could tell nothing of the consecrated horse. He drained his purse, taking the stage to Indianapolis to consult Mr. Beecher, but was compelled to stop before he reached the city.

When he told his quest the host broke out in laughter. Perhaps Dr. S. E. Wishard could tell. He lived at Greenwood and said: "The horse is here, sir. He is in my barn. The last missionary who rode him brought him to my house and requested me to keep him for the Lord until he was called for. I have done so, and now he is at your service, sir."

Mr. Cunningham laughed and wept by turns at the strange providence which had led him, blindfolded, to the very place where the horse was, and in gratitude he rebaptized the home "Jehovah Jireh; the Lord will provide."

City Laymen at Work on the Rural Problem

BY GERRIT VERKUYL

Dr. Verkuyl, who is educational superintendent of Sunday school work in Wisconsin and Minnesota, in this helpful article on town and country cooperation in both states has in special view the situation in the smaller cities

John Watson
A young Wisconsin elder who fathers a church and Sunday school

THEY WILL not solve it completely, nor will that be necessary; for the rural folks are gaining their bearings all the while, learning to cope with conditions. But while they are still at school, just during this transition period in our semi-pioneer of the Northwest, where the improvement of his acres looms so big to the man with the plow, the more advanced brother of the city has the God-given task of buoying up his brother of the country and seeing him through.

Whatever our problem may be in dealing with rural conditions, to the country folks themselves the religious problem can be expressed almost completely in terms of dollars and cents. To come to the issue in all its bareness: If the farmer were as willing to take his financial share in the religious work of the community, he could have just as healthy and enjoyable a church home as the man of the city. It is true that some pastors greatly prefer the city, but by no means all. In this age of nervous exhaustion the country has strong attractions for many an able man. But a pastorate in the country seems impossible, because the salary is usually not sufficient for the care and education of a family. In our Wisconsin membership we count men that are sole owners of 600 acres of land, all productive, but whose annual contribution for the pastor's salary is $5. In the famous potato section we have three rural churches, well attended by farmers with ample means—themselves enjoying the modern luxuries—that without shame of face receive $100 annually from our Wisconsin home mission contributions to pay their pastor, unitedly, $700. Volumes can be written on the rural problem; but to us it appears centered in the farmers' proverbial "tightness."

To tell these people of their mammon worship has no benevolent effect. Some of us have tried it. The one who seemed most successful has quietly left the state. To deprive them of all religious services is not conducive to character building. They must be somehow served into truer views of life; and yet, when they are found unwilling to afford those who serve a livelihood, there is considerable of a breach in the system somewhere.

Laymen's Work Never Before So Timely

That laymen of the city should leap into the breach is the most proper thing imaginable. They are debtors to the country. Many of them were born and raised in the country, though not in this part of it. The country made them; then the city used them. Why should not the country get some returns for capital invested?

Never since the first century of the Christian era—except, perhaps, during the reformation—was there a time when laymen's work was as timely and acceptable as today. Our laymen of the city are getting a liberal share of the general education which modern times afford. They have a good supply of religious weeklies, among which The Continent appeals to most of us as the most educational. Religious books and magazines are at their disposal. Not a few of our men have pursued definite courses of Bible study, and some even training work for teachers. The young people's meetings in which the present generation has been raised have trained them in the art of public speaking. No matter how up-to-date the farmer may be, the man of the city is more immediately in the current of the times, and, religiously, has enjoyed far superior advantages.

The work of our laymen is exceedingly successful in this northern country. From the church at Oshkosh one elder goes out every Sunday afternoon to the outskirts of the city where he leads a Sunday school and teaches a class. Another elder makes his way to the little village that has grouped itself around the state hospital, several miles north of the city. A third goes even farther north, to a chapel which the Germans use on alternate Sundays. Both these men conduct the Sunday school and speak to the people afterwards. There is no other English-speaking service in these communities and one of the points is not even a hamlet. It is country, pure and simple.

Laymen of our Neenah church have achieved fame among the churches for the way in which they have shouldered religious work in their community. The Sunday school is of exceptional power, and during the week men of means are constantly at work with the boys. But while the leading laymen are busy with the city problems the pastor of that large church drives out nine miles on Sunday afternoons to preach at a little hamlet, while the women have honeycombed the entire rural environs with home department stations.

Elder's Sunday School Becomes a Church

A young elder of our Appleton church, John Watson by name, has for many years taken care of the work at Kimberly, three miles away. His Sunday school has grown into a church; but he continues his work. And when the church is without a pastor they look to him for similar ministrations. Another layman, not an elder, conducts a work where city and country meet.

The Marinette church has developed one layman into an almost full-fledged preacher, who supplies three rural points in the vicinity.

One must be ignorant of Presbyterianism in Wisconsin if mentioning these things he should omit Wausau. For more than twenty years laymen there have worked in the country on every side. Four churches have grown from that voluntary work; two of them under the pastorship of one of these laymen, who is now giving his entire life to it. There they go out every Sunday, the men of wealth and the men from humbler walks. There is no difference between them. Three men take care of the work "beyond the river." Another with his daughter leads the work at Hull Memorial, three miles northwest of the city. Another with his wife has charge of Underwood Memorial; while a woman has begun work among a settlement of Russians.

For a Wisconsin man it is a matter of grace, not of nature, to point out that the most systematic service rendered the country by a city has been inaugurated at Mankato, Minn. There the various denominations, including Lutherans, have federated for extension work. The Presbyterian Sabbath school missionary, Rev. James M. Bain, visited all the districts about the city and organized six Sunday schools, thus bringing their number up to ten. Then the federation, composed of laymen and pastors, secured twenty volunteers to man those ten points, not only for Sunday school teaching but especially for preaching. These men, two by two, are not assigned to continuous work in one place. They serve one month at one point, and are then assigned a different place. For the great problem on the part of those laymen is the production of sermons. They never knew how much of a job it was until they tried. But by this arrangement they need only four sermons in ten months, though if they have inspiration enough for more they are at liberty to use it.

Beneficiaries Are Learning How to Give

It is true that herein lies a lurking danger of pauperizing the farmers; yet it is equally true that heretofore those farmers gave not a cent for religious purposes, while now they put at least their mite into the box. The gift of giving will certainly not grip them where no services are supplied; it may get hold of them by means of these influences. The pastor of the Neenah church drove out for years nine miles every other Sunday; just recently his hearers there have met the expenses of his conveyance. The minister at Chippewa Falls went out without money and without price; but it was not long before the people at both of his points contributed from $4 to $5 a Sunday. The minister at Barneveld experienced similar willingness.

Time was when the country surpassed the city in moral backbone and religious fervor. That comparison no longer holds in the matter of our cities of from 6,000 to 60,000. Those favored cities have their splendid high schools and well organized churches. To their Christian manhood let this be an appeal and a challenge, so that with Saul of Tarsus they may say: "Lord, what wilt thou have me to do?"

Maud Younger: San Francisco's Helen Gould

BY HARRIETT WESTON

THE EIGHT HOUR labor law for women which passed the California legislature last year was very largely due to the work of one woman. She gave three months of steady attendance to that fight—she had given twelve years to preparation for it. And yet she is a woman of position—one of San Francisco's large property owners.

San Francisco's introduction to Maud Younger—not Miss Younger, the daughter of the pioneer, but Maud Younger the Socialist—came two years ago. Staring headlines announced the fact that a waitress, a young widow, had shot and killed her child and attempted to kill herself. And the papers added in considerable stupefaction that as soon as she was out of the hospital the girl, Laura McDonald, would be taken to the home of Miss Maud Younger.

The authorities had been no less astonished. The waitress was utterly without friends. Her associates in the restaurant had been able to offer only one suggestion.

"See Maud."

"Maud" as the president of the waitresses' union was evidently the proper person to see, and the authorities called upon her and told her that the girl would recover and must stand trial for murder. She heard their story, and then she quietly stepped down from behind her desk and became Miss Younger, who knew what to do and had the means to do it.

It was not only in the visiting of the girl in the hospital and the securing of lawyers that she devoted herself to the case. She stood beside the prisoner on the witness stand and told her story. And she added what the girl would have lacked the courage and the ability to tell, the picture of the long days made up of steps and heavy trays and the constant temptations to which the waitress is subject.

The jury did what any other twelve men might have been relied upon to do—they cleared their throats and exonerated the girl.

She was free. Free to go home with Maud for months of rest and care before she went to another pleasant home and took up the burden of self-support again. She would have been dragging out a life sentence in San Quentin had Maud Younger not stopped in New York twelve years ago when she was on her way to Europe. She stopped to visit a friend who was doing social service work for children and became deeply interested. Her week at the college settlement lengthened into months, and she finally took up her residence in a near-by tenement.

Miss Maud Younger
Sometimes called "the Helen Gould of San Francisco"

Gradually her work brought her into touch with older girls and she became immersed in their problems. She had no theories then, and no specialties, but the more she saw of these girls, the more convinced she became that there must be some intelligent outside effort to better the conditions under which they lived and worked.

The difficulties that beset young waitresses—the long hours, poor pay and temptations—particularly aroused her sympathy, and she finally went to work as a waitress, to assure herself that the handicaps were as bad as they were painted. She wanted to understand what made these girls so suspicious of any class but their own. She was already one of the early members of the Woman's Trade Union League, but she felt that she must get nearer to the work itself.

So during a whole hot summer she worked in different restaurants in New York City—Dennett's, Childs', and others. She stayed but a day or two in each place, talking to the girls as she could about her plan to organize a union. Her diary, kept during those long days, was afterwards published in a magazine.

The proprietors were naturally unfriendly to any union scheme, and all discussion of it was forbidden. She was forced to pass notes under napkins and hide lists of names under trays, for as soon as her purpose was discovered she was discharged.

The first waitresses' union had only nine members, but it was the harbinger of better things for these burdened girls. Miss Younger worked on patiently and the membership increased, but the restaurant proprietors have given the union their steady opposition. It has, however, achieved a measure of independence for its members.

She was still toiling over this problem after a seven-year residence in New York, when the San Francisco earthquake called her home to look after her property. As soon as things there were reorganized she presented her membership card to the San Francisco union. But the officers had to be shown. She didn't look like a waitress, and they had to see her management of a tray before they were convinced.

Their confidence was restored, however, and they unsuspectingly sent her to a restaurant in one of her own buildings. That confidence has never since been shaken. They know her now. Besides being president of the waitresses' union, she has been three times its delegate to the Labor Union Council. For her friends and coworkers in the union have learned to respect her because of her executive ability and common sense. But she declares that she has gained more than they—that she is proud of her waitress friends—not one of whom has ever asked her for money. She is no longer actually working as a waitress, but she is toiling for the waitresses, nevertheless. The passing of the eight hour labor law for women may have seemed easy and natural to outsiders, but only those who were in Sacramento during the session of the legislature know of the bitter opposition of the manufacturers, and the labors of the friends of the bill.

Miss Younger had made the suggestion in the Woman's Union Label League. The indorsement of the State Federation of Labor was then secured and this body took the bill to the legislature along with other labor bills.

In order to be ready for the discussion of the bill, Miss Younger spent the fall of 1910 in the East gathering statistics in states where similar bills were in force, for she remembered the desperate opposition that the Oregon ten hour law had encountered. Armed with this information, and ready to tell from her own experience of the long day of toil which she was trying to shorten, she went back to face the legislators who might condemn women to work as long as their employers pleased.

The legislature faced a battery of not one but three labor bills, and the friends of these bills quickly joined hands, accepting one identical with the Oregon bill which had received the stamp of one state's approval. The words "eight hour" were substituted for "ten hour," and the fight was on.

The best lawyers in the state argued for or against the bill, and a mass of first-hand testimony was introduced. But the charge that won was Miss Younger's own—for with the help of the San Francisco unions she brought factory girls, laundry workers and waitresses to face their unsuspecting employers in the employers' open meeting held one night in the senate chamber. One girl, unprepared and untaught, rose after her employer had told of the contentment in his factory and exposed the true conditions, telling with such eloquence of the slavery of overwork that existed there that the employers were entirely routed. The next "employers' night" they sent their lawyers, but these wordy gentlemen were unable to cope with girls doomed to toil but seeing the dawn of hope. The bill passed.

Miss Younger has not rested upon her oars. She believed that women ought to have the power to demand their rights instead of being forced to beg for them, and very early in the suffrage campaign which gave the vote to the women of California she organized the Wage Earners' Equal Suffrage League. She herself spent another long hot summer in Sacramento working among the members of the legislature, and on the bright October day that the bill came before the voters every one of her girls was at the polls. After it was all over and they knew they had won, a perfect snowstorm of letters came to tell the much beloved president that not a single workingman had refused a working girl's plea for equal rights for equal toil. But among the thousands of rejoicing workingwomen the happiest was the one who considered it her greatest honor to be counted among them, and who had not hesitated to labor with her mind and her heart as well as with her hands.

Though she was the most ardent of suffragists, Miss Younger is a ludicrous refutation of the type pictured by the opposers of her theories. In the presence of her cameolike personality the most determined advocate of the old order hesitated to say "bold" or "unwomanly." Her very methods of giving her arguments invested them somehow with the charm of an older generation of women and seemed to carry their indorsement. When she declared that the grandmother who had dared to cross the desert in a prairie schooner would be a suffragist were she alive today, the adversaries were left weaponless.

It became so much a custom for every opponent of her theories to include among his remarks an apology to Miss Younger, and she was such a successful lobbyist, that she was finally excluded from the floor of the senate or the assembly whenever her favorite bills were up for discussion. But the impression her personality had made upon the legislators remained. As one of her opponents declared, "she herself is her own best argument—and the one which nobody can refute."

BRADFORD HORTON, MAN

BY RICHARD S. HOLMES

Synopsis of Preceding Chapters—Bradford Horton is working his way through the Prestonbury Theological Seminary in opposition to his mother's wishes. He is soloist in Second church, does indexing for Preston bank and tutors the grandson of Richard Elmore, the bank's president, to whose daughter he is greatly attracted. A fellow student, Austin Sleighton, becomes his loyal friend, but jealousy has made him a bitter enemy in Oren-Toole, bank employee. "O.-T." evolves a plan for Horton's undoing. He makes up a package containing $2,000 in banknotes, replaces the amount in the bank's safe with a similar package containing strips of paper, and hires an old beggar to hide the money in Horton's bedroom. Horton discovers the man, who proves to be his own father, angrily forces the package back upon him, buys a ticket for New York and starts him off on the train. In an anguish of self-accusation and regret, Horton finally confesses to Sleighton that he is only the adopted son of the Hortons. He is arrested for the theft of the banknotes, but his case is dismissed when no one appears against him. In the meantime his father, discovering the contents of the package he is carrying, gets off the train at Albany, registers at the Albemarle hotel, deposits all but $200 in the hotel's safe and indulges in a day's debauch, ending in the smashing of a plate-glass window, which lands him in the workhouse to serve a three months' term. Oren-Toole, in accordance with a plan of Mr. Elmore's, goes on a fruitless search for Horton's father. Life for Horton, in the meantime, moves on quietly. He declines all invitations and devotes his time to study and practice. His work in "The Messiah" wins him profound admiration, and a carnation dropped at his feet by Miss Elmore's hand reveals the source of others found in his room. Mr. Elmore, however, has learned from Mrs. Horton that the young man is a foundling, and is convinced that he is a liar, and the taker of the $2,000.

CHAPTER IX.—Continued

THE ELMORE carriage was very silent on the homeward drive. The father was planning the course to take with his daughter. The mother knew her husband's mood, and held her peace. The girl was living over the evening, with its heart-stirring enjoyment.

"Eleanor," said her father as they stepped into the hall, "I want to see you a moment."

"All right, father." They stepped into his office.

"Eleanor," he began, "you were exceedingly indiscreet tonight."

"Was I?" she said surprised. "How?"

"The whole house saw you throw that white carnation, Eleanor."

"Of course. They couldn't help it. What was indiscreet about that?"

"Can you not see? Had you thrown single flowers to each soloist it would have been right enough. But you singled out one, and that one a man."

"Sure, daddy. He was the only one singing and the only one worth it. I couldn't throw four flowers to four singers when there was only one."

"Eleanor," said her father gravely, "we must not quarrel. I fear we will if you evade. You meant that flower as a particular mark of favor to that particular singer, and I saw the look he gave you. I know a little about hearts, dear child. Let the folly end here. Take with you from this room no sentiment regarding the man who calls himself Bradford Horton."

"Calls himself?" The girl caught the insinuation in her father's emphasis. "Do you not call him so?"

"Yes, I suppose I shall call him so, if I have occasion to speak to him, but that is not his name."

"What is his name?"

"I do not know; no one does. He does not know himself."

"What makes you say that?"

For answer he turned to his desk. "Read that, Eleanor," he said, as he handed her Rosalie Horton's letter.

She read it without comment. Displeased at her continued silence he resumed, "Well, daughter?"

"Well, father?" was her reply.

"What do you think about that letter?"

"I think the writer is less than a woman." There was deep scorn in the low, cold, deliberate answer.

"How less than a woman? What is less than a woman?"

"A homicide," she said.

"That is intemperate language, Eleanor."

"No, father. It is sober, calm, judicial. Why did she not kill the baby that she never loved? Why does she wait until he is a man among strangers? She cannot kill him now, so she damns him. Who is she?"

The father did not fancy the mood his daughter was displaying. He was being drawn further into the matter than he had meant to go. His answer was pitifully weak.

"She is the writer of that letter, Eleanor."

"You knew her once, did you, father?"

"Yes, yes! I knew her once."

"When did you know her?"

"When I was in college."

"Oh, was it a college love affair?"

The girl had turned the table on him. He was thoroughly uncomfortable.

"Why, yes, dear. You might say it was."

"Were you and she engaged?"

"Yes, I suppose we were."

"And she broke it?"

"No, she did not. I did not. It—well, it—it lapsed."

"Is that what she means by faithlessness, father?"

"I suppose it is."

"Well, I am glad she was not my mother. Do you know what she thinks? I do. She hates you, and has for years. You wrote to her about Mr. Horton, and this reply of hers is not aimed at him but at you. She means to stab you in your tenderest spot—your sense of honor. She wanted to make you feel you'd been taken in. She's a coward, and no woman."

The father was glad to end the interview. "Good night, dear. We will let the past go, but for the future remember you are to have nothing to do with this man."

"Why, daddy, I never have had anything to do with him. He would not come to my party. The girls say he shuns society. He makes no calls. Don't be unfair because I threw him a flower. Don't be unfair because of that woman from whom you happily escaped. There's some mistake or mystery about this. She has not told it all. Good night, father." She kissed him and was gone.

By themselves, the father and mother talked for an hour, but got no farther than Mrs. Elmore's first remark, which was also her last: "I told you, Richard, when you wrote to that Rosalie that she would be furious."

By post the next day there came to Eleanor Elmore a letter in an unfamiliar hand. Its contents were brief.

"Dear Miss Elmore: I have not known until tonight to whom I was indebted for the white carnation that was on my hymn book at Second church last September, nor to whom to feel grateful for the sympathy manifested by the same token at the time of my arrest. The white carnation of tonight has established the identity of the hitherto unknown giver. Please accept the sincere thanks of one who is and must remain a stranger. Yours sincerely,

"BRADFORD HORTON."

CHAPTER X.

THE SNARE SET AGAIN

"BERNARD!" "Yes, sir." At the call Oren-Toole entered the office of the president, elated and with elastic step. Never before had Mr. Elmore called him by his Christian name. "I've been thinking it's nearly time for that old man to be released from the jail. What did you say was his name?"

"Drum—Andrew Drum. The hundred days will be up on Wednesday, sir."

"Go to Albany tomorrow. When he is released, if he proves to be your old man, bring him here. I shall go to the bottom of this money story. If Horton stole it and gave it to the old man to take away I'll send them both to state's prison," Mr. Elmore concluded grimly.

The bank teller had an unhappy day. To bring that old man back to Prestonbury and have him tell the truth, as he probably must if Mr. Elmore questioned him, was the thing farthest possible from his intentions. But he could not escape the trip to Albany, and how to lie his way out of the entanglement did not at once appear.

"I'll go to Albany tomorrow. Well! Old Drum will come out Wednesday. If I can manage a way to stay away until Saturday night I can work it. While Horton is singing Sunday morning Drum and I can hide that money in Horton's room, and then I'll have Nancy boy. Won't I? I guess! But how can I keep away until Saturday?"

So he worried all day long. Circumstances, however, were shaping to play Oren-Toole's game for him better than he could play it himself.

The Prestonbury papers next morning announced: "Our new student, Bradford Horton, the singer who so surprised and pleased everyone by his work in 'The Messiah,' will appear in the same oratorio in Albany on Thursday night of this week."

Oren-Toole read that at breakfast, and could scarcely believe his eyes. Then he said, "That will be the unluckiest engagement you ever made, Nancy boy. I'll bottle you up now." His plan was formed in an instant.

He was at the jail next morning in good season and was told Andrew Drum would be discharged at 10 o'clock. Not thinking it best to meet Drum in the presence of the officials, he went into the street, where he walked up and down near the gate.

Andrew Drum left the prison in high spirits. "I'll go to the Albemarle," he thought, "get my money and leave Albany on the first train. I'll——" His thought was stopped abruptly by a hand on his shoulder.

"Hello, Horton! How are you? Didn't expect to have company waiting for you, eh?"

"No, I didn't. My name's not Horton, and I don't know you," was the reply.

"You don't? Well, what is your name?"

"Drum—Andrew Drum."

"Drum, eh? Drum's good. You beat me once, and I was no drum. Now, drum or bugle, I'll be blowed if I don't beat you. Where's that parcel I gave you?"

"I tell you I don't know you," insisted the other.

"Oh, yes, you do. I gave you a parcel to hide in a room in Prestonbury, and you didn't do it. I want that parcel."

The old man saw denial was useless and changed his tactics. "Yes, I recollect now. You're the man with the surprise."

"Exactly. I want that parcel."

"Do you want to hide it in the man's room? Is the girl getting anxious?"

"Don't you be insolent, you old rip," Oren-Toole answered harshly. "Come here." He seized his captive roughly by the arm and led him to a cab. "Get in," he ordered. "Drive to the Albemarle," he called to the driver. "Now what's your name?"

"I told you Andrew Drum. I hid that parcel just as you said in that man's room."

"Stop your lying," said the teller. "You name's not Drum. You registered at the Albemarle as Bradford Horton."

"Well, suppose I did," was the defiant answer. "What business is that of yours?"

"Business? You hadn't a cent the day I picked you up in Prestonbury. You had a big pile of money at the hotel, and left it there. That money was in my parcel, and I'm going to have it. You'll hand it over to me or I'll send you to state's prison."

The answer to that threat surprised Oren-Toole. "You send me to state's prison? Not much! But I can send you there. Handkerchiefs, were they? Now you say money. See here, you smart Aleck! I'm a lawyer. You stole that money. I thought when you offered me $10 to do such a little thing it was queer. Now I see through it. For some reason you wanted that money found in that man's room. You let me alone, or I'll go back to Prestonbury and tell the whole story, and you'll go to state's prison."

Oren-Toole was quick to see the advantage the old man had, and in his most persuasive way he replied, "Mr. Drum, if you hid that parcel in Bradford Horton's room, how did you get it again?"

"I didn't hide it in Bradford Horton's room. I hid it in William Drum's room. That young man is my son."

The reply was too much for Oren-Toole. In spite of his anxiety he laughed. "He? That Nancy boy your son? Quit your lying. If you hid that parcel how did you get it again? That's what I want to know."

"I'm not lying. He is my son, and I hid that parcel. I went to Prestonbury hunting my son. I wanted him to take care of me. You helped me find him, though you didn't know it. I hid the parcel in a drawer in William's room, and was just going out when he came rushing in again. I heard him coming and got under his bed before he saw me. He stayed an awful long time, and I went to sleep. I must have snored pretty loud, for the first I knew he had me by the leg and dragged me out, and abused me horribly. I saw right off that he was my son, but he pretended not to know me. He was too proud to know his own father. He called me a thief and searched my clothes. I told him I was no thief and had only come to hide a surprise present for him. He made me pull it out of the drawer, and he crammed it into my pocket and told me I could have it. At midnight he shipped me off to New York, just as if I was a hog and not his father. I didn't know what was in that package, and William didn't; but you did."

"Never mind what I knew, or didn't know. Here we are at the Albemarle. You get your money. Then we'll go to my room at the Delavan for a talk."

The old man received his money and counted it carefully. Oren-Toole watched the operation closely and his practiced eye saw that but $1,800 remained. He knew now that the old man had taken out the missing amount before going on his big spree.

Arrived at the Delavan, he locked the door of his room and once more began to bluster. "Now, Drum-Horton, or Horton-Drum, or whoever you are, I've got you. Send me to prison, will you? Go back to Prestonbury, will you? Charge me with robbery, will you? Where's the $200 you took out of that parcel?"

"I didn't take——"

"Stop your lying. You did. While you were counting it I was using my eyes. I haven't been a bank teller for years for nothing. You're going to Prestonbury as you said, but you're going with me, and you're going to do there just as I tell you or I'll land you in state's prison for stealing $200. That's what you did. When you found that package contained money you should have said, 'That fellow made a mistake and gave me the wrong package, and I'll go back to Prestonbury and give it to him.' Instead you stole $200 and went on a spree."

"How did you know I went on a spree?"

"In the morning after I hired you to do the job for the girl I found I had given you the wrong package. You hadn't come back for your $10, though I waited under that tree a good long time. When I found my mistake I naturally concluded you'd found it, too, and made off. I told the bank officials of what I'd done, and my error, and they put a detective on the case who located you right away. Now hand over."

Andrew Drum laughed. "See here, my friend," he chuckled, "I may be old, but I'm not a fool. It's you that's been doing the lying."

Then, growing more serious, "You didn't make any mistake. You haven't been a bank teller, as you say, for years without knowing when you give away money. Girls don't do up handkerchiefs in brown paper wrappers. You meant to ruin my son. I don't know why. You thought you'd played a winning card, but my son held a better hand. Now you're in a hole of some kind. I don't know your name, but I know your game. I've not been a lawyer forty years for nothing." *(To be continued)*

But Not "Down and Out"

"And how is your mother?" inquired the parson, who was calling at the home of one of his wealthy parishioners.

"She is in her room, upstairs. She is very ill," replied his hostess.

"You don't say so!" exclaimed the clergyman, whose tact was not always reliable. "Well, I sincerely hope that she will soon be down and out."

THE HOME COUNCIL

"If I Were in His Place—"

BY ETHEL COLSON

"IF I WERE in his place I'd do very differently!" Would you, indeed! How do you know? In *your* place, of course, with your own particular tastes and disposition and safeguards and temptation, you may be able to tell something about the probabilities—by no means the certainties—of the other person's situation. But in *his* place——

Only God knows!

A good woman, truly good woman, trying to help a sister less spiritually stanch, impulsively exclaimed when she heard of a grave moral lapse:

"Oh, how could you do it! I could never have done that!"

"Small credit to you," came the instantaneous response, "since you've never been tempted! It isn't in your nature to be tempted that way."

For a moment the other drew back, hurt, offended, but a moment's honest reflection changed her attitude.

"You are quite right," she admitted. "I have no right to judge you in such connection, for I don't know anything about it. It is my place to give sympathy instead of censure."

Do any of us ever really "know anything about it" when we judge another? Is it possible for us to "step into another's shoes" so completely as to understand that other's thoughts, difficulties, temptations? Can we ever, no matter how closely connected or intimate, know all that is to be known of the things that make for another's state of soul or mind?

I, we will suppose, speak sharply and thus earn your censure. Well, sharp speaking, of course, is always regrettable, and you do well to deprecate the practice. But—you may not know how overstrained my nerves, how sad my heart, how troubled the spirit that thus overleaps the bounds, it may be after long and sincere effort toward patience.

You, on the other hand, have your tongue under good control, but sometimes it seems to me that you are too silent, that you fail, now and again, to say the kind things that might help or comfort your fellow. But I, of course, know nothing concerning the real reason for your silence. It may be that only by sternly maintained silence can you refrain from saying too much. Or, again, yours may be one of the birth-bound natures that find anything like "free speech" impossible. Or—but a dozen reasons for your quietude and for my unjudgingly respecting it might be advanced.

A thousand temptations toward the sin of judging another, a thousand opportunities for the grace of charity, of doing as we would be done by, occur daily through this soul searching "put yourself in his place" problem. Of course it is possible that, set down in our neighbor's life nook, we might till his field much better; it is easily possible that he might keep our bit of life's road in better condition than we do. But such questions are not for mere humans to decide, and most of us have all that we can do to sit in judgment on our own thoughts and actions, without attempting to censor those of our brother as well.

"If I were in his place" should I do as well as he is doing?

Until the questioning soul can return an emphatic "Yes!" to this query, and be quite sure of good and sufficient grounds for the affirmative, "If I were in his place" would be done away with.

Women Prisoners of Algiers

IT IS QUITE impossible for an American woman, living her life of untrammeled freedom, to picture to herself the restrictions placed upon the Mauresque women of Algiers—poor prisoners of whose pale, half-hidden faces the visitor to the North African coast towns sometimes gets a glimpse at the barred window of a harem, or meets at nightfall hastening home from their sole diversion, the weekly excursion to the cemetery.

You can see them for yourself any Friday afternoon, says E. Alexander Powell in "The Last Frontier" (Scribner's), if you will loiter without the whitewashed gateway to the cemetery of Bou-Rabrin, on the hill above Algiers, for they believe that on that day—the Moslem Sabbath—the spirits of the dead revisit the earth, hence their weekly pilgrimage to the cemetery to keep them company. When the sun begins to sink behind the Atlas these white-veiled pyramids of femininity reluctantly begin to make their way back through the narrow winding lanes of the native city, disappearing one by one through doors which will not open for them until another Friday has rolled around. Picture such a life, my friends—six days a week encloistered behind jealously guarded doors and on the seventh taking an outing *in the cemetery!*

That many of these Mauresque women of the coast towns are very beautiful—just as many others are exceedingly ugly—there is but little doubt, though they are so sheeted, shrouded, veiled and draped from prying masculine eyes that a man may know of their beauty only by hearsay. Not only is a Mauresque woman never permitted to see a man—or rather, the man is not permitted to see her, for despite all precautions she sometimes manages to catch glimpses of people through the lattices of her harem windows—but she may not receive a visit from her father or brother without her husband's permission.

When she is ill enough to require the services of a physician—and she has to be very ill indeed before one is summoned—incredibly elaborate are the preparations. All the women of her household are ranged about the bed, while her servants hide her under the bedclothes almost to the point of suffocation. If her pulse has to be felt a servant covers her hand and arm so carefully that only an inch or so of her wrist is visible. If she has hurt her shoulder, or back, or leg, a hole is made in the bedclothes so that the doctor may just be able to see the injured place, and nothing more. Should he have the hardihood to insist on looking at her tongue, the precautions are still more elaborate, the attendants covering the patient's face with their hands and just leaving room between their fingers so that her tongue may be stuck out. A French physician in Tunis told me that he was once called to attend the favorite wife of a wealthy Arab merchant, and that while he was conducting the examination the lady's husband stood behind him with the muzzle of a revolver pressed into the small of his back.

At the Threshold

BY L. L. BINGHAM

The page we finished yesterday
Was sadly soiled, and grave mistakes
Made it less fair to look upon
Than we had hoped a year ago.
Pride humbled and with contrite heart
We knelt and asked to be forgiven.

And now we take Life's book once more
And on the New Year's page all white
And pure will write as best we may
From day to day. *"As best we may"*—
No ease inviting phrase, but stern
As Duty's mandate, calling all
The man within to knightly deeds
Against the enemies of right;
To blaze fresh trails and pioneer
Where new domains in ethics wait
Humanity's slow onward trend;
To steady, strong, persistent work
With spade or plow or brush or pen
Along the lines of one's career.
Though stern, not harsh, it calls as well
To gracious wayside ministries
And love's forgetfulness of self.
"As best we may"—God grant us all
True vision of its meaning vast—
A vision that the passing weeks
And drudgery of daily life
Shall not efface. For only so,
When comes again the closing year,
Shall we have loyal proved and true
In adding something to the store
Which totaled means the world's advance.

Superiority of the Nonsmoker

Much of the sermonizing to boys on the subject of smoking is ineffective because it is illogical and unfair. Warnings are drawn from isolated and exceptional instances of the evil effects of smoking, and comparisons are made between smokers and nonsmokers that, when analyzed, prove nothing.

Perhaps it was knowledge of that fact, says The Youth's Companion, that led Dr. Pack of the University of Utah to attempt an investigation that should have definite and trustworthy results. He gathered his facts from the football squads of various colleges and universities, through the physical directors who have charge of them. He selected the football squads because they are made up of young men of at least fair scholarship, for at all the institutions considered, the eligibility rules bar men of low standing from the teams. Socially, too, the football men are more alike than the members of any group could be if taken at random from the whole student body.

Dr. Pack received detailed figures from six colleges. Of 210 candidates for positions on the first elevens of these six colleges 117 were nonsmokers and ninety-three were smokers; that is, men who habitually smoked when not in training. One-third of the smokers and two-thirds of the nonsmokers "made" the teams, and the ratio was about the same for each of the colleges taken singly.

The lung capacity of the smokers was found to be on the average about thirty cubic inches—9 per cent less than that of the nonsmokers.

In every one of the colleges the smokers ranked lower in scholarship than the nonsmokers; the average mark of the smokers was 74.5, of the nonsmokers 79.5. Moreover, the smokers had twice as many failures and conditions as the nonsmokers.

Thus, from as fair a test as could well be devised, it appears that the young man who does not smoke has twice as good a chance as the smoker to make the eleven, has better lungs and ranks higher in scholarship. Any boy who wants to make the most of himself will find in the results of this investigation something worth thinking about.

Handbags

The handbag that the lady wore
  Was wide and deep—immense;
And in said bag the lady bore
  One spool of thread,
  Fourteen hairpins,
  Eight perfectly good buttons,
  One thimble,
  Three car tickets,
  One recipe for sponge cake,
  One manicure set,
  Six samples,
  One handkerchief,
  Two yards of ribbon,
  One powder puff,
  One chamois skin,
  Three headache powders,
  One bunch of keys,
  One package of chewing gum,
  One mirror,
  Two postage stamps,
  Fifty-seven varieties of dingbats
  And seven cents. —Milwaukee Sentinel.

YOUNG AMERICA

A Visit to the Doll Doctor

BY FRANK R. ARNOLD

I WAS WALKING along Bourbon street in New Orleans one day last January when a fearful sight made me stop suddenly. There in a shop window was a pan full of little pink legs, another pan was overflowing with arms, all around were rows of heads without bodies, and bodies without heads, while strewn in long lines were heaps of eyes—blue eyes, brown eyes, gray eyes, even green eyes. Waving above all this were rows of flaxen and brown scalps. But most fearful of all were the injured individuals that gazed on this scene from behind the pans of legs and the heaps of eyes. Some had great holes gouged in their stomachs or backs, others had smashed faces, while still others were nursing dislocated shoulders or twisted ankles. It was a scene most painful to gaze upon.

The first glance made me shiver, but the moment I looked at the sign over the door I felt better. "Dolls' Hospital," it said. I went inside, expecting to see a row of tiny white beds with a lot of little New Orleans mothers crying over the sufferings of their doll children—dolls stuffed with sawdust who would have to be sewed up before their mothers could carry them home. Not at all. It was one of the happiest, sunniest, most cheerful hospitals I ever saw. There were no weeping mothers there—just two nurses and a doctor.

The nurses, nice little girls of 8 and 10, met me in the reception room and asked me to walk into the operating room and see their papa, who was the head doctor. Edith, the older nurse, opened the door. "Papa," she called, "here's a man that wants to know all about the dolls' hospital so he can tell his little girls about it." And there I was, face to face with the famous Dr. Voitier, the man who can make broken dolls whole again, and if they are old, make them young.

How do I know he can do that? Because I saw him do it. He couldn't shake hands with me at first because he was right in the midst of restoring a suffering doll lady to health and beauty. She was stretched out before him on the table. I knew she felt dreadful, because her teeth were set, but she didn't say a word. She just lay there and looked up at the ceiling without letting so much as a tear squeeze out of her lovely blue eyes. The doctor told me all about her case while he worked.

"This is Miss Jenny," said he. "She belongs to a little New Orleans girl named Victoria who lives up on St. Charles avenue. She used to live with Victoria's mamma and before that with her grandma, so you see it's not astonishing that she should have to come to the hospital after having had three mothers. She told me last night that they'd been lovely mothers to her, but that she had had a great many unfortunate falls. For a long time her ribs have been broken, and now the break is extending down into her stomach. Now I am going to give her a new body. Her old arms and legs are as strong and pretty as ever, and her face is too lovely to be changed."

I could not bear to watch the operation, so turned to the counter to look over the stock of doll parts, all of which came from Germany, so the doctor said. Pretty soon he called to the head nurse, "Come, Edith, take Jenny and dress her so she'll be all ready for her mamma when she comes for her this afternoon." I was surprised to see the happy look on Jenny's face as Edith took her up. She knew that she was as good as new and would perhaps live to see Victoria's grandchildren and help bring them up.

Then the doctor turned to me. "Now I can tell you about our hospital," he said, "though you can see what lots of patients I have waiting to be treated." And with a wave of his hand he showed me the sofa and shelves all piled up with unfortunate dolls who had lost some part of their anatomy and were waiting for the kind attentions and healing art of the doctor.

"You find me right in the midst of my rush season," he went on. "You know little boys and girls often have epidemics of measles, or grip, or scarlet fever. Well, most dolls are sick right after Christmas, and then's when I'm busy. I suppose the new mothers who get dolls at Christmas don't know how to handle them just right. And with a doll an accident comes so quickly. It takes an experienced mother to keep a doll from breaking. My wife and I have been here thirty years, and each year it's the same. Lots of operations right after Christmas.

A Boy I Know

BY REBECCA B. FORESMAN

I know a boy who has a watch,
But never thinks to wind it;
And when he ought to be on time,
He's always just behind it.

And when he has a task to do,
He says, "Wait till tomorrow";
And when he cannot find his things,
He simply says, "I'll borrow."

That boy may make a business man—
I know he wants to do it—
But he must mend his careless ways
Or he will live to rue it.

That boy must do his work today,
And plan work for tomorrow;
Good habits, everybody knows,
Are something boys can't borrow.

"Sometimes dolls who are passing through New Orleans in charge of the express companies come to us for repairs, if they have met with an accident on the journey. Of course the express company wants to deliver them safe and sound to their mothers and so they come to us for help. Then, too, our hospital is sometimes swamped with dolls that come from the stores. One day recently 490 came in at once, and another time 200. It made my heart bleed to see the poor motherless, broken sufferers. For you know department store dolls are always waiting for a mother. I fixed them up all right and I hope Santa Claus found a mother for each one. They were lovely dolls, and any little girl would have been proud and happy to get one.

Sawing Wood in India

This picture illustrates the way carpenters saw wood in India. These two men are working near the Allahabad Christian College (henceforth to be known as Arthur Ewing College) on a big piece of teak wood.

It seems rather a slow method, doesn't it, compared with the way the work would be done in one of our sawmills? The carpenters will receive 8 cents for their day's work. Pretty small wages, you will say, but 8 cents means much more to these Indian workmen than it would to you.

"I work for all kinds of people. Sometimes autos bring the sick to my door. Sometimes a little negro girl will bring me her black baby and ask my advice about a new leg or back. Here is a letter from a little girl in Kansas City."

He handed it to me and I read:

"Dear Doll Doctor: My dolly has lost her eyesight and her hair is getting awful thin. If I send her to you, how much will it cost for her to have new eyes and hair? Yours truly, VERA J. WATSON."

(*Continued on page 23*)

New Year in Japan

The Japanese celebrate the coming of the new year for seven days, and commence to prepare for it weeks in advance.

Large and small white flags, with red suns in the center, fly everywhere, says The Mother's Magazine, and tall bamboo poles are topped with great gilt balls, from which float long streamers with "Good wishes" written on them, and "Better luck for the new year."

"Mochi," the New Year's dainty that everyone eats, is made of a sort of dumpling dough in great quantities, beaten and pounded with big mallets, wielded by strong men. They swing these clubs in rhythm to a Japanese song about New Year's Day.

This day of all the year is a great gift-giving time. Everyone who has done the least service through the year is remembered with a gift from his mistress. Around each gift, besides a piece of cloth, must be a piece of white paper, ends uncreased, and the package tied with a white and red string in a peculiar style of knot which means that it calls down blessings of their gods, an equivalent of "God bless you" in our language. Always tucked in one corner will be found a bit of dried fish for luck.

The pine tree enters importantly into the observances of New Year's Day. If pine trees are not growing at the gateposts, the dwarf variety are set out in tubs. These are known as Kado Matsu pine decorations and the new year is supposed to pass through them. The origin of this interesting custom dates back more than a thousand years.

The pine tree on one side of the gate has finer needles than that on the other, and is meant to represent the woman in her purity and virtue. The prickly variety, representing the man, signifies long life and health.

During the New Year's festivities the fronts of the houses and verandas are festooned with ropes of straw intertwined with small branches of pine, to which are attached strips of white paper called shimenawa—"good wishes." Tufts of straw, bitter oranges, ferns, persimmons, charcoal and chestnuts have each their significance as a good or bad luck emblem.

The orange-daidai means "good luck," the fern "hope," the charcoal "May your good fortune be as changeless as the charcoal's hue." A little table in every guestroom is gayly decorated with pine, bamboo and flowers. On it are more significant articles, such as a saucer of black beans, meaning "Success to you"; a lobster has this rather doubtful interpretation, "May you live to be so old that your body will be bent like the lobster's."

The New Year's souvenir gift is a bit of salted salmon wrapped in a piece of paper and tied in the national colors, red and white, with a bit of pine run through the knot of the ribbon bow.

Decorations are everywhere. Symbols of strength, of courage, of long life, hang from every pillar and post, and the temples are gay with floating flags and dancing prayers for the wooden bronze gods.

Everybody makes calls, and there is a great general feasting time.

Had Read the Sign

The Johnsons had an old hen who insisted on laying her daily egg in the coal, a rather uncomfortable nest, one would naturally think.

"Joe," said Mrs. Johnson one day, "why do you suppose that hen persists in laying in the coal bin?"

"Why, mother," Joe replied, "that's easy to explain. I think she has seen the sign, 'Now is the time to lay in your coal.'"

THE SUNDAY SCHOOL

January 12, 1913—Man the Crown of Creation

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Genesis 1:26-27; 2:4-25; Psalm 8. Golden Text, Genesis 1:27: God created man in his own image.

There appear to be two stories of creation, or rather, two phases of the same story. The first is continued over into the second chapter and closes with the third verse. Language must always be adapted to the comprehension of the hearer. As one of our modern poets says:

"For every fiery prophet in old time,
When God made music through him, could but speak
His music by the frame and the chord."

The frame was necessarily limited. A recognition of this fact would have left the world poorer by a thousand libraries, but quite as rich in knowledge of the truth.

The Creator is represented as standing in the midst of his own works. The seas teemed with life, and beasts roamed the earth, but there was not one that bore his own likeness A new order enters his purpose; something far in advance of all that he has done. "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Here the plural is used instead of the singular. For this many reasons have been assigned, but none with perfect satisfaction. Some have seen in it a recognition of the Trinity, others a conference with the angels or higher beings, while others would regard it as the Deity taking counsel with himself.

God Stamps His Likeness Upon New Creation and Calls It Man

So far creation seems to have gone on by a succession of fiats. "Let there be and there was" has been the order of procedure. But now a new step is added to the stairway. God stamps his likeness upon the new creation and calls it man. This likeness is in the spiritual nature. It separates man from the life of the world about him. This fact is amplified in the second chapter. Man was formed—not created but formed—from the dust of the ground. Dust is the primary element in our physical being. "Dust to dust" is no poetic figure but a scientific fact. But even in this respect man is the crown of creation. He walks erect; and no climate can close its gates against him.

"What a piece of work is a man! How noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!"

But there is in man that of which dust forms no part. God "breathed into his nostrils the breath of life" and man became a part of himself. Man is now a living soul. He is related to earth on his physical side and to the heavens on his spiritual.

No weapon ever formed against this truth has prospered. Evolution was thought at one time to endanger its existence, but the evolution of today is a very different theory from the one of which the world first heard. The thing itself has evolved. The theory of spontaneous generation, once regarded as the origin of life, died with the generation that gave it birth.

And yet there was from the very first a class of evolutionists who accepted the doctrine with the limitations of Genesis. They conceded the development of the race on its material side. But man was more than material. He had a spiritual nature for which human theory could give no reason. Moses knew the secret and embodied it in the word. It was the breath of God. This was the result of no previous process, but an accession direct from the Creator.

Spiritual Nature Dividing Line Between Man and Lower World

That idea has never been refuted. It is the line of separation between man and the lower world—the "missing link" for which science has scoured the earth and without success. Viewed from every side and tried by every test, the bridge built by Moses in yon far-off distant age is still firm, and will be while Genesis 2:7 remains the foundation stone.

Man's mission was in part to subdue the earth. God glanted a garden and told him to dress and keep it. This was Eden, the birthplace of the human race. But Adam was alone. The earth was a farm, and he its only farmer.

The beasts of the fields marched in long procession before him. If it be true that man once walked in the same procession, what, we ask, has wrought the change? To that question science is dumb. The procession goes by, while man looks down from the very heights of God. He has become a living soul. The Creator lives in him.

Man is naturally a social being. One may own the whole world and yet be poor. There must be someone with whom to share, else space becomes a dungeon. God was interested in the first man, as he has been in every succeeding man. So Adam slept and awoke to find himself two in one.

Creation Teaches Equality of Sex and Common Level of Race

This part of the narrative, whether literal or allegorical, embraces an eternal truth. It teaches the equality of sex, and the common level of the race. As someone has wisely observed, woman came from the side of man, therefore she is his equal. Had she come from his head or feet she might have been his mistress or his slave. Universal comprehension of this sentiment would restore Eden to what it was. There are no rights peculiar to either man or woman. There may be privileges or duties growing out of circumstances, but a right is something common to both.

Where this garden was no one knows. The country only can be identified. The locality is largely speculative. But Eden is a name with which all have become familiar. There man was first intrusted with the responsibility of moral service. There the first home was established, and there the race began its onward march toward God.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—Man is the distinct creation of God. He is created in the image of God. He is the heir of God's spiritual nature. Woman is identical with man in all that constitutes humanity. These truths lie at the base of our faith and of our civilization.

Our faith rests upon our conception of God as related to man's origin, purpose and destiny. No one can change his view of man's origin without that change affecting his whole creed and his ethical basis. Professor Haeckel is perfectly logical in rejecting all belief in man's freedom, duty and immortality when he rejects all belief in the divine origin of man. Man may be created immortal, but he cannot develop into immortality by insensible degrees. A thornless cactus is still a cactus; and an improved brute fails to possess the possibilities of even a fallen angel. Faith in man's destiny rests and must always rest upon belief as to his origin, and immortality "is not a thing of gradations." A fallen man may be the subject of redemption, but a rising ape can neither sin nor be saved.

Man Was Created Directly by God in His Own Image

Verse 26—There never was a nobler conception of the origin of man than this which tells us he possesses a spiritual nature, a moral perception and freedom of will, all because God created him in his own spiritual likeness. We have of late years discovered various fragments of Oriental literature preserved in buried libraries or inscribed on recovered altars, but those most familiar with such finds know that nothing has been brought to light which for simplicity, vigor and dignity compares with this. It is just because of his different nature that man can subdue to his will and purpose the wild and mighty creatures which preceded him. He is less swift than the horse, less strong than the elephant, but he dominates them and their fellow creatures and they serve him. In verse 26 we are given the reason for man's sovereignty in his likeness to the divine, and in verse 27 is taught the equality of the sexes in all that constitutes the vital things of life.

To this day the East has never accepted this fundamental teaching of the Old Testament. The Bible is the only religious code which starts man and woman together as heirs of the same hopes and bound by the same moral obligations. Wherever the Bible goes the harem disappears and the home is discovered. Woman is as truly and in every respect a child of God, so says the word, as is the man.

Chapter 2:7—Man and his body are separate entities. The writer once said to a child of 5 who was complaining that her arm "hurt her," "Why don't you say your arm hurts? Your arm is you, isn't it?" To which the 5-year-old replied, "No, my arm isn't me." "Where are you then?" The reply came without a minute's hesitation, "I am inside." The child's consciousness of personality was as clear and unshakable as that of the philosopher. When the dead body has been subjected to the processes of decay we find—opening, for example, a crypt in some ancient catacomb—a faint sprinkle of dust marking the outlines of a vanished form. The dust is indistinguishable from the dust shaken from our garments. But the living soul is, as this verse tell us, something distinct in nature and not to be confounded with the body which returns "dust to dust."

Man's First Home a Paradise; His First Estate Holiness

Verse 15—No one knows the exact location of man's first home on our earth, yet every clew leads toward central Asia, the valley of the Euphrates. But that section has been changed even since historic time, so that what were rivers have become dry land and the sites of ancient capital cities are now covered by almost impenetrable swamps.

It is nevertheless a section where paradisiacal conditions might be restored by the renewal of those plantations which have been ruthlessly swept away and the restoration of those water courses which have become mere morasses. Here man might yet find a home, such as certain islands now offer, free from pressing physical needs and possessed of grateful abundance in response to pleasant activities.

Verses 9-17—The language of these verses is obscure but the meaning is plainly that man and his helpmate, woman, were "made after God's own image, in knowledge, righteousness and holiness, having the law of God written in their hearts and power to fulfill it." But if, on the other hand, man is only a brute seeking larger life and greater freedom, sin as sin no longer exists. Christ as a Saviour disappears. This story is not simply a story, it is the basis of all biblical, of all Christian, belief and doctrine.

Man Cannot Ascend Far Save by God's Redemptive Measures

If man has ascended he has not ascended very far except in individual cases by God's redemptive measures. Man is more ferocious than the lion. No other animal makes war upon his species with such relentless cruelty as man exhibits in his wars even to this day. No other animal converts vast portions of the earth's natural increase into intoxicating liquors which only degrade and infuriate. Man is the one drunkard of the animal kingdom. If we can institute moral comparisons at all between man and the brute, man has fallen, not risen.

The Fall Was Transgression of a Distinct Command of God

Verse 17—The "tree" appears to be a metaphorical euphemism for some sin not named. It may be such a sin as were those which called down the divine wrath upon the Israelites in the wilderness, such sins as those which Paul indicates in the first chapter of the epistle to the Romans. The "tree" itself, as a sort of pictorial reminder of sin, appears on the monuments both of Egypt and Babylon. If we could know the real fact, only in part revealed by the figurative speech, we should no longer jest about the "apple," since the forbidden fruit doubtless stands for a transgression heinous and odious, and not to be named.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning January 5, 1913

Topic—The hid treasure. Matthew 13:24-30.

The parables are, in form, the most characteristic utterances of Jesus. They take us directly to the heart of his conception of his kingdom.

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No one of the parables tells the whole truth about the kingdom. Each of them reveals but one great lesson, which is the point of the comparison. It is often a great mistake for us to attempt to press a meaning into details which are simply intended to heighten the impression of the central feature.

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In the parable of the hidden treasure it is no part of its teaching to make known how it comes that the kingdom is a treasure. This is simply assumed. The main purpose of the parable is to show that the kingdom is so valuable that a man will give up every other thing in order to possess it.

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The kingdom of heaven is a treasure. It is the supreme good of human existence. It is the life of God in the soul of man; it is the will of God being increasingly realized in human society. It is the grace of God, which bestows righteousness upon man and enables man to do righteousness. This is the supreme attainment of the personality of man.

Thus the good of the kingdom is of higher value than any other good. It is better than any advantage of material wealth or comfort, which is transitory and does not reach to the center of satisfaction. It is better than any acquisition of knowledge concerning the world and its constitution; for this knowledge does not bestow the highest qualities of character, the qualities of self-control and peace, without which life is never at rest. Indeed no other good has any value whatsoever apart from the good of the kingdom; that is, righteousness in the soul of a man. Righteousness is the supreme quality of character—righteousness such as God can commend and man can contemplate with satisfaction. This righteousness exists only in the kingdom.

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But this kingdom was hidden from the eyes of men even while Christ was speaking to them. It was there, in the midst of them, but they did not recognize it. The Pharisees were seeking for righteousness, here and there, through all the world, in places where it could not be found; but they did not seek it in Jesus.

They were seeking for a kingdom and a king, here and there, through all the world, where they could not be found; but they did not seek them in Jesus. He was the Christ, but he was hidden from their eyes.

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This was precisely what their own traditions should have prepared them to expect. One of the most clearly enunciated doctrines of the Talmud was that the Messiah would be in the midst of the people for some years, working and moving among them, and altogether unknown by them, until he should suddenly be manifested. Malachi had said: The Lord, whom ye seek, will suddenly come to his temple (3:1). And it was in reference to this belief that the Jews, at the feast of tabernacles, said concerning Jesus: Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is (John 7:27). Such was the doctrine of the Pharisees, and it found a terrible exemplification in their treatment of Jesus. Their conception of the kingdom was so external, so materialistic, and Jesus' conception was so spiritual, so inward, that they passed by this treasure, day after day, and never even suspected its existence.

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"He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name."

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But some men found the treasure; some men stumbled upon it, as it were. And there were men who were not blinded to the indications of its presence by a doctrine which taught them that the treasure must be somewhere else. They were, for the most part, unlearned and ignorant men. They were sometimes publicans and sinners, the outcasts from the kingdom of the Jews. They were men like Zacchæus, who had had no expectation that they ever could possess the kingdom, when lo! it was theirs. They were women who believed themselves to be utterly wicked and abandoned of God, when lo! they were called upon to rise and follow Jesus. And before they had seen Jesus they would have believed that it was impossible for them ever to be good again; but when they saw him, when they once looked into his face, they knew that there was hope. They had unexpectedly come upon the knowledge of the treasure hidden in a field.

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In order rightly to grasp the significance of the parable we must remember that the Jewish people in the time of Christ did not commonly put their savings in banks for safe keeping. They were accustomed to hiding them in a cave, under a rock, beneath a wall or in a corner of a field. And sometimes the owner of the treasure would die without anyone knowing that he had ever owned it. It was not such an uncommon occurrence for a man to find a treasure in a field. And according to Jewish law, all that was in a field belonged to the owner of the field. Jesus is neither approving nor disapproving the law; he is simply using it to illustrate his point. The man who learned that the treasure was there used all his substance to purchase that field and obtain that treasure.

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He purchased it. He gave all else that he possessed in order to obtain it. He cared for nothing else in this world in comparison with that treasure. So it is ever with the kingdom.

There are men who have spent their whole lives amassing money, getting it any way, rightly or wrongly, only getting it. And they never have discovered that the pressure of two soft baby arms around their neck was worth more than all the heaped-up gold this world contains. There are other men who have spent their lives poring over an ant hill, and never lifting their eyes from their miscroscope to behold the glory of the sky. Of what use is their ant hill unless they can connect it with the stars?

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The kingdom of God, with its sense of social joy, its throb of the heart of humanity, its conscious pressing upward and onward to its high destiny, its enthusiastic loyalty and devotion to the king—this kingdom contains within it a worth that makes all other goods seem poor. One thing is needful, only one.

He who would obtain the kingdom must pay for it. We are simply saying in other words what Jesus said elsewhere: If thou wouldst be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me (Matt. 19:21). We must surrender living in order to gain life.

But the whole transaction is to the accompaniment of joyous music. The man sells all that he has with joy; he buys the field with joy; he digs out the treasure with joy. He rejoices; and he rejoices again.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

January 12, 1913

THE GREAT DECISION

Topic—Become a Christian! Why not? Matthew 4:17-25.

Even a crowded life holds few really notable events between the great adventures of birth and death. Commonly these are but two—the meeting with God in that definite, personal experience called conversion; and the meeting with the other life whose being becomes merged with one's own in love and wedlock. Not everybody is given to know these two conscious experiences, which are the mountain peaks between the unconscious events of entering and leaving this mortal life. Some persons go through their earthly existence without ever knowing that all-embracing, all-transforming experience which we call becoming a Christian. Conscious relationship with God is entirely out of their experience. Which means that they have never looked upon life from its highest mountain peak, that of realized fellowship with the Father through his Son. And to miss this is to miss the best that earth holds for a human being.

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Most of the essential and abiding questions of character and conduct are commonly decided before a person reaches the age of 21. The greatest of questions, "What shall I do then with Jesus, who is called the Christ?" should be answered once for all in youth.

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To become a Christian is to become Christ's man—to accept his will as life's law and his work as life's mission.

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A rough but workable classification of people is "the putters-off" and the "do-it-nows." The former usually graduate into the class of "never-do-its." Every reason that should constrain one to become a Christian operates in behalf of immediate decision.

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A new estimate of two worlds is given to the person who sincerely tries to see through the eyes of Christ.

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A looking up, a giving up, a taking up and a going up—these are progressive steps in the experience of discipleship.

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Ships that drift oftener find rocks than havens. The life that merely drifts along, leaving the question of becoming a follower of Jesus to take care of itself, is likely to strike disaster that may be all but irretrievable.

Sound judgment dictates that one should give careful, deliberate and thorough thought to the subject of his relationship with his Creator. Every person owes it to himself to enter, baresouled and alone, that awesome chamber of decision where God and man meet to settle the profoundest concerns of the soul.

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What has made the Scotch such a potent people? The traveler finds Scotsmen wherever in the world civilization has penetrated. They are leaders among men, and in all fields. Why? Assuredly one reason is that the people of this little northland have come to maturity and stability of soul-fiber through religion. God is the most present of all realities to the Scot. The concerns of the eternal life have ever engrossed him more than the activities of this—and nobody ever accused him of being indifferent to this present world. But religion, the sense of God, the condition of the spiritual nature, is surely the deepest factor in the life of Scotland.

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Without pessimism it is to be confessed that our day is laying undue stress upon mere things. We care particularly for appearances. We give more thought to what we shall wear and eat, and how we shall live and enjoy ourselves, than our American forebears ever did. Now the principal objection to all this is that it shifts the emphasis to the wrong departments of life. Over and over again we need to be reminded that while man *has* a body, he *is* an immortal spirit. Supreme thought should be given to supreme things. Whatever in us is of God should receive first and highest consideration. To put one's clothes ahead of one's spirit is to impeach one's own soundness of judgment. Give God the right of way in life and all lesser concerns will fall into their proper relations.

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One day I was in the office of a famous New York banker. Like many of the busiest men of this metropolis, he takes more of his time than the world ever dreams for the concerns of human welfare and of religion. We talked of an appeal to the city, in the name of Men and Religion, and he said, "Urge people to take time to think about God. That is what we most need—really to think about God. We take time for everything else; now if we really take time to think about God, all these other questions of social service and our many problems would be solved. For the root question is altogether that of man's relationship to God."

MISSIONARY WORK

Foreign and Home Missions Hand in Hand

Some exceedingly interesting experiments in promoting the missionary education of the church have been in progress during the recent autumn months. Just before Christmas Rev. George H. Trull, secretary of the Foreign Board for Sunday schools, returned to his office in New York from a ten weeks' tour of the farther western states. After visiting several sessions of synods meeting in the early autumn, Mr. Trull joined Rev. Ernest F. Hall, field secretary for foreign missions on the Pacific slope, and together they traveled through Montana, Idaho, Washington, Oregon and California, holding in the principal cities institutes into which were gathered the leaders of missionary activity in as many congregations as could be reached.

Three days—occasionally four—were devoted to each city visited, and sessions of the institute were held daily. Mr. Hall lectured and taught in a study class, taking up the new textbook "The Call of the World," by W. E. Doughty, a secretary of the Laymen's Missionary Movement. Part of the time Mrs. Hall was with her husband and taught a class of women studying the same textbook. Mr. Trull in the afternoons gave his lectures on methods of stimulating missionary interest in the Sunday school and on the study of the Bible for missionary incentive.

It is significant of a new cooperation between foreign and home missions that these institute leaders, though both officers of the Foreign Board, laid constant emphasis on home mission work also; indeed, Mr. Doughty's textbook, which they chose for the starting point of instruction, is a volume distinctly covering the home mission as well as the foreign mission appeal. And the "follow-up committees" which they formed in all the institute cities before proceeding to other points were carefully constituted to include representatives of home mission and Sunday school interests along with foreign mission enthusiasts. These committees are to hold other institutes at outlying points on the model of those which the deputation conducted at the centers, and are especially expected to work for the establishment of an active missionary committee in every congregation.

Another cooperative enterprise of a different form, but with the same object, was carried through successfully at the other end of the country by David McConaughy and Rev. E. L. Johnson for the Foreign Board and Dr. W. M. Paden and Rev. Jay S. Stowell for the Home Board in the Presbytery of Hudson of the Synod of New York. On the six successive days of a single week this party of workers held six one-day conventions in as many towns from Haverstraw to Middletown, and reached in this way 500 "key" men and women from thirty congregations. Dr. Paden and Mr. Johnson in the morning with maps and figures outlined the extent and urgency of the missionary field, both at home and abroad. In the afternoon Mr. McConaughy conducted a model missionary committee meeting, and Mr. Stowell gave an example of an efficient mission study class. The evening was the occasion of a dinner with inspirational addresses. Mr. McConaughy by this campaign demonstrated that the methods which he used last winter to awaken city presbyteries like Newark and Washington can be worked in country presbyteries as well.

Higgins Returning to the Adirondacks

Frank E. Higgins, the "sky pilot of the lumberjacks," spent the Christmas holidays in his home at Delano, Minn. Just before going home to stay over Christmas with his invalid wife, Mr. Higgins, as The Continent has already stated, was in the Adirondacks, and his impressions of the importance of the work to be done there decided him to return to that region for perhaps two months between the middle of January and the middle of March. His original work in the lumber camps of Minnesota is now so well established in the hands of men whom he has trained for the task that it will not suffer in any wise in his absence, and he has offered to spend his time developing a like mission in the mountains of New York state.

On the December visit Mr. Higgins addressed two interdenominational audiences convened under Presbyterian auspices in Lake Placid and Saranac, and aroused a very great local interest in his project. On his return he expects to travel among all the lumber camps of the mountains, which are said to include not less than 10,000 workingmen. After preaching in the camps and carefully studying conditions, the "sky pilot" will meet with the Adirondack committees of the three presbyteries of Utica, St. Lawrence and Champlain and present the results of his survey. If he deems the field ready for it, and has a man to recommend for the work, the presbyteries are prepared to support a missionary for that region.

Mission Compound One Man's Gift

The accompanying cut is a panoramic view of the compound and new buildings for the Presbyterian mission station in the city of Tengchow, China, on the coast of the Yellow sea, thirty-five miles northwest from Chefoo. The buildings were all erected at one time and were provided by the generosity of Louis H. Severance of Cleveland and New York. The group includes two missionary dwellings, a hospital, a girls' school and the dormitory for it. At the dedication services, held a few weeks ago, Dr. Corbett, Dr. Elterich and a number of other missionaries came over from Chefoo to join in the rejoicing at the completion of what is, all things considered, probably the finest group of mission buildings in China. Mrs. Yu and Mrs. Lan, two Chinese ladies from Chefoo, were also in attendance. These are two of the first graduates of the girls' school. Four local Chinese officials also had places on the program. The day was perfect and the attendance was large.

Tengchow Mission Station

The girls' school is now prepared to accommodate eighty pupils. The hospital is equipped with thirty-five iron beds, and all its furnishings are in the most modern style. This will be the scene of the medical practice of Dr. W. F. Seymour, who is the senior missionary at the station. The compound is located on a sightly knoll just outside the east gate of the city and commands a fine view of the sea. It is an ideal place for either a school or a hospital.

Home and Foreign Workers Confer

At the last meeting of the Women's Board of Home Missions prior to Christmas there was an interesting scene of neighborliness between the workers for home and for foreign missions. Mrs. Robert E. Speer led the devotional exercises and the addresses of the morning were made by Miss Henrietta W. Hubbard, the treasurer, and Mrs. William E. Waters, a secretary, of the Women's Board of Foreign Missions located in New York. There was a consensus of judgment that the two lines of work present much the same problems and that exchange of ideas and methods should be more facilitated.

Chinese Mission Made Independent

The list of stations on the roster of the Presbyterian Foreign Board at New York has just been increased by one new name, which does not, however, represent an entirely new work. But the board has, by executive order just passed, erected the work at Kochau, heretofore dependent as an outstation on the station at Yeungkong, and made it an independent work attached to the South China mission. This is a well deserved recognition of the splendid service which Rev. and Mrs. C. E. Patton have been doing on the Kochau field. They now become the senior missionaries in charge of the station, and will no doubt rapidly extend the work of planting chapels in the surrounding villages, at which they have been already very successful, operating in general on the plan so successfully exemplified by that indefatigable chapel builder, Dr. A. A. Fulton of Canton.

Making Kochau a separate station is also a natural recognition of the importance of the field. Kochau is a Fu city, standing approximately in the center of the Kochau valley, which embraces about 5,000 square miles of land, with a population of a million and a half and including six walled cities of 30,000 to 50,000 people, five towns averaging perhaps 15,000 each, more than 150 market towns with a thousand population apiece, and over 3,000 villages of lesser size. Presbyterian missionaries have preached in the place for twenty years, but until 1908 it was not a place of missionary residence. Nearly all the work there has developed since that time, and there are now in the field nineteen chapels, five Chinese preachers, twelve theological students and 500 communicants. Mrs. Patton, who is a practicing physician, has also developed a remarkable medical work. The principal building at Kochau was erected by the Collingwood Presbyterian brotherhood of Toledo, Ohio.

Mohammedan Children Studying the Bible

Miss Annie W. Stocking, missionary at Teheran, Persia, estimates that there are now at least 1,000 Moslem boys and girls attending the thirteen Christian mission schools open in Persia. Figures have not been accurately kept on this point in the past, but Miss Stocking thinks there is no doubt that this number is twice what it was five years ago. The education of Moslems in Christian schools is in fact a very recent development, but the ambition of Mohammedan parents to get good education for their children is rapidly overcoming all religious prejudices. Of this thousand nearly 700 are paying tuition, so that the movement is no pauper scheme to get something for nothing. And there is no concession on religion to these Moslem scholars. They are required to attend school on Friday, which is the holy day of Islam, and all of the schools require the Bible as a regular study in the curriculum. So far, however, from there being any prejudice aroused by this method of teaching the Bible lesson is distinctly popular among the Mohammedan children in most of the schools.

Missionary Brevities

—Rev. Melvin Fraser of the West Africa mission writes of the missionaries at Elat that the immense numbers have ceased to be a novelty either in church attendance or school attendance. The missionaries feel their present danger to be a peril growing out of their successes—the danger of dealing with masses instead of individuals personally.

—The allotment of territory to different missions does not seem to have the approval of all mission workers. Some of the Presbyterian missionaries in Hunan urge that they should be allowed to establish a new station in Changsha, the provincial capital, in spite of the fact that there are already seven or eight Christian missions located there.

Board Notes and Announcements

—"We shall have strength to mount up as the eagles if we wait on the Lord," was the keynote given Friday morning by the leader, Mrs. Campbell, in Room 48, Chicago. Mr. Bandy of Fatehgarh spoke, showing how that promise has been fulfilled in India. First telling of over 1,500 per cent increase witnessed in his own station, in the very heart of India, during fifteen years, then giving a panoramic view of the whole empire, he described growth that if seen in America "might give us to such enthusiasm as would not be wholesome." The wonderful story confirmed Miss Monk of Sapporo in her statement make a week before that "Japan is less evangelized than India." Mrs. Coulter introduced a friend from China, a University of Chicago girl, Miss Nourse of the Baptist mission in Hangchow, who told how union of the Baptist and Presbyterian forces in school work had trebled their strength. In Hangchow, a city of 600,000 or 800,000, a union school is the only one to meet the very critical opportunity to train for leadership the many girls who say they want to be of use.

NEW BOOKS

G. Stanley Hall on Modern Education

EDUCATIONAL PROBLEMS, by G. Stanley Hall, president of Clark University. After twenty-five years of active leadership in American educational thought, President Hall has begun, within recent years, to gather together the final results of his long study and experience, and to present them in permanent published form. In these two large volumes he discusses the nature and purposes of the various new educational movements which are springing up in all portions of the country. He says these volumes might well be entitled "The Pedagogy of the Future," since the movements discussed are educational labors to the need of which communities have only recently awakened; or to which they are even now just awakening. They are the beginnings of readjustments of our scheme of work in public education which appear to be bringing about a very complete reconstruction of education in the subjects taught, in the methods employed, in general organization, and in general community support, cooperation and participation.

Since these many movements are new, at least in large part, each of them bristles with countless unsolved problems—what to do, when to do it, how to proceed, how long to continue the work, how to adapt it to the nature of the child, how to adapt it to the conditions of the community, how and where to find the money for its support, teachers who can teach it, and the necessary materials, buildings and appliances. In this connection President Hall discusses moral education, the religious training of children, industrial education, sex education, training for wise and effective citizenship, educational values of folk dancing and pantomime, kindergarten training, high school training, the general reconstruction of public education, the various child welfare agencies outside of the school, the pedagogy of music, history, mathematics, reading, drawing, geography and foreign languages.

Dr. Hall's presentation tends to be somewhat popular in tone and always practical in aim rather than merely pedagogic. He presents countless concrete illustrations of the ways the various movements are being worked out in different parts of the country. His book is a well-organized force in the modern educational crusade. [D. Appleton and Company, New York. $7.50 net.

New Religious Works

THE HISTORIC JESUS, by Rev. David Smith. It is the testimony of many competent judges that Dr. Smith's "The Days of His Flesh" is the best life of Christ since that of Canon Farrar, surpassing it in critical acumen. This new and small volume is a pendant to the larger one, but has its own purpose. Professor Smith contends that "the question of the historicity of the evangelic narratives is more than academic." "The sole foundation of the faith is the historic Jesus, and the gospels are the only sources of our knowledge of him. If they fail us he is irrecoverably lost." Faith is imperiled when we declare that whether the gospels are true or not, we have Christ. If we come to believe that the gospels are not true, we shall soon cease to have Christ. After a thoroughly honest chapter, stating the critical contention, with Schmiedel and the Hegelian T. H. Green as accepted types, Dr. Smith goes on with four strong lectures, asserting the historic value of the evangelic records of Jesus. One lecture shows what happened when men of his time did idealize our Lord, and the contrast between these apocryphal idealizations and the evangelists is weighty argument. Dr. Smith is professor of theology in the McCrea-Magee College, Londonderry, Ireland. [George H. Doran Company, New York. $1 net.

THE RELIGIOUS FORCES OF THE UNITED STATES, by H. K. Carroll, is a convenient compilation of the history of all denominations in the United States. For one who is seeking recent figures, however, the book is not happily arranged. It is announced as being revised and brought down to 1910; but in the body of the book the number of communicants in the Presbyterian Church (North) is given as 788,000, which was the total in 1890, and 600,000 short of the total in the last Minutes of General Assembly. A number of presbyteries are not listed at all. The results of the United States census of religious denominations in 1890 are given, as well as those of 1906; and the statistical summaries for 1900 and 1910 are gathered by the author from denominational sources. These are in special tables in the back of the book. The date of statistics in the various tables is not so clearly designated as to prevent confusion. Figures on the number of church buildings and their seating capacity are arranged in convenient shape. Charts showing comparative number of members of various denominations in each state will surprise many Presbyterians. In all but three or four states Roman Catholic churches include more than a quarter of all church members. [Charles Scribner's Sons, New York. $2 net.

JESUS, by George Holley Gilbert. Since the publication of his "Student's Life of Jesus" Dr. Gilbert has experienced a considerable change of mind. He believes that his new standpoint is shared in by scholars in general, and that it is due to a better understanding of our sources of information about Jesus. In looking over his former work with a view to modifying and harmonizing it with his present position he has come to the conclusion that it would be easier to rewrite than to revise; accordingly, this volume appears as an independent work unrelated to the "Student's Life of Jesus," and yet in a sense substitutive to it. To understand Dr. Gilbert's attitude it is only necessary to know that he divides his work into three parts, treating first of the sources, second of the historical Jesus and third of the legendary Jesus. His treatment of the sources is radically critical. Under the title "The Legendary Jesus" he groups together "Legends of the Birth and Infancy of Jesus," "Legends of the Ministry of Jesus" and "The Legend of a Material Resurrection." Needless to say that in the class of legends he includes all the miracles except those of healing. [Macmillan Company, New York. $1.25 net.

THE HEART OF THE CHRISTIAN MESSAGE, by George Aaron Barton, is a second and revised edition of a volume published three or four years ago and consisting of lectures delivered by the author at a Friends' summer school in Sagamore, Mass. The object of the lecturer was to put before his hearers the successive transformations of the gospel as first preached by Jesus Christ. The first lecture presents the message as it came from the lips of the Master; the next two give it as it was clothed in the Pauline epistles and in the Johannine writings; and the next three reproduce the forms given to it by the eastern church, the western church and the Reformers. Then comes the interpretation by the early Friends, and the series closes with a new interpretation for the twentieth century. [Macmillan Company, New York. $1.25 net.

MEN WHO WERE FOUND FAITHFUL, by Robert E. Speer. The fifteen men described are from the modern day, seven of them recent graduates of Yale, Princeton, Beloit and Leland Stanford, Jr. The older men include General Armstrong and Dr. Arthur T. Pierson. It is a good book to put into the hands of young people in or near college life, who need to be reminded that it is feasible to be strongly Christian today in our great colleges. It is in Mr. Speer's best vein and will refresh anyone who reads it. We do not know anything in Mr. Speer's writings finer than his closing papers, the ones on Dr. H. Clay Trumbull and Dr. William R. Richards. [Fleming H. Revell Company, New York. $1 net.

CREATION AND MAN, by Francis J. Hall. Strictly speaking this volume is a section of an old-fashioned treatise on systematic theology. Other sections of the same work have already appeared, and still others are announced. The author is sufficiently modern and practical to see that in form at least his work does not suffer by being encumbered with the older technical divisions or by being put before a public unused to large treatises on theology. Each section, for this reason, appears in a separate volume. The present one deals with the subjects of creation and man from the viewpoint of modern physical and biological science. The author accepts substantially all that investigation in natural science has brought into view. He even assumes that the results of these investigations are universally accepted. Yet he is faithful to the creeds of his church (which happens to be the Protestant Episcopal communion) and discusses the topics of Christian theology so as to exhibit their harmony with such a modern theory as evolution. Altogether, his attitude is that of a conservative, progressive Christian thinker. [Longmans, Green and Company, New York. $1.50 net.

THE MASCULINE POWER OF CHRIST, by Jason Noble Pierce. It is good to find in the ranks of the younger ministers who are pushing to the front men who put their thinking into literary form and give to the reading public some of their messages to their own congregations. Mr. Pierce is pastor of a large church in Oberlin, having in his congregation a great number of college students. Without in any way compromising his own high estimate of the divinity of Christ he here sets forth in an attractive little book the substance of what may originally have been a sermon. It glows with something of that fine feeling that was in Thomas Hughes's "The Manliness of Christ." [Pilgrim Press, Boston. 50 cents net.

Recent Fiction

AT THE SIGN OF THE REINE PEDAUQUE, by Anatole France. To this translation by Mrs. Jackson there is prefixed an appreciative introduction by William J. Locke, who finds in the inimitable hero of this tale, Maitre Jerome Coignard (a dissolute church man of the latter eighteenth century), something of the spirit—but not, of course, the practice—of Anatole France himself. The story of the latter career of this ecclesiastical scholar and lover of wine and women is told by Jacques Tournebroche, his pupil, who worships him with a devoted fidelity and sees in him a figure of heroic proportions, unparalleled charm and unsurpassed wit. All of this the gay old humanist and scholar undoubtedly was, but at the same time he lied, cheated at cards, stole, connived at a lady's seduction and fell into all sorts of scrapes. Then when the clouds of his folly settled over him, he would pull out a pocket copy of Boethius's "Consolations" and fortify himself with its ancient wisdom. If we can read this book without prejudice, if we can remember that it is written by a Frenchman of Frenchmen of an earlier and freer day, we shall close it, despite its occasional lapses from what we consider decent reticence, with the tribute of a moistened eye for the Christian death of that scholarly old vagabond Dominus Hieronymus Coignard, who, if he were pure in nothing else, at least kept "an unshaken faith." [John Lane Company, New York. $2 net.

THE REEF, by Edith Wharton. There is as much scope for power in the analysis of a conventional woman as there is in that of a New England farmer. For this reason, our critical judgment of Mrs. Wharton's new novel is not based upon its departure from the material that made notable that beautiful and terrible story of last year, "Ethan Frome"; nor have we any patience with the type of criticism that relegates to the ash heap such themes as "The Reef" exploits. Criticism concerns itself with methods and on this basis alone is the new story a disappointment. There is not the same passionate intensity, the same sense of immense inevitability about it that one felt in "Ethan Frome." The title symbolizes the wrecking of a woman's happiness on the rocks of a man's unconventional "past"—an episode which involves a girl of striking personality and which plunges the woman into the hideous self-torture peculiar to people of highly cultivated sensibilities. There is tremendous material here, and Mrs. Wharton, exercising all her fictional magic, makes a book of it that is nearly tremendous. Were there in it the larger art expended upon "Ethan Frome" it would be wholly so. [D. Appleton and Company, New York. $1.30 net.

The Open Hearth

The Pulpit and Suffrage

In Ohio last summer we voted on the question of equal suffrage; and the vote was against it. We think the pulpit failed to improve a great opportunity and that the church is losing its power for good through a mistaken conservatism. "He that knoweth to do good, and doeth it not, to him it is sin." If women were given the ballot it would prove a great reenforcement to the army that is striving for civic righteousness, morality, temperance and the public welfare. In our Ohio fight for equal suffrage the Catholic Church was against us; its bishops instructed their people to vote against the suffrage amendment. We hardly knew where the Protestant pulpit stood.

A general, in a battle, who would permit his army's defeat rather than call on his best corps to help him would be stripped of his command and disgraced. Women were given the same inalienable rights as man by our Creator. They have the same rights to protect their lives, their children, their happiness, that man has. In organizing government to protect and maintain these rights she is entitled to an equal voice with man in forming that government. The history of the race is that a woman's rights have always been safest in her own keeping. That is why God placed them there; and why our fathers, in the declaration of independence, said that "all just governments derived their powers from the consent of the governed."

It being woman's right to have equal suffrage with man, and her influence being so much needed on the side of temperance and morality, why should not every good citizen vote for it and every Protestant minister, following the example of John Knox, instruct his people on their civic obligations as well as on their religious duties?

J. Q. A. CAMPBELL.

Commends Colonel Maus's Statement

The daily newspapers under the head of "Alcohol Hit as Deadly Foe to Army and Navy" print a statement of a report of Colonel Merwin Maus, chief medical inspector of the Eastern Division of the army. This report I hope may have great weight.

From my experience as a member of the national guard for thirteen years and in that time meeting many regular army officers as well as those in the ranks, I have been persuaded from time to time that the one great hindrance to the greater efficiency of our army and navy, particularly the army, is the curse of drink, and its accessibility at or to army posts is a temptation which the government should remove.

J. A. R.

Would Leave Data to Individual

As a perplexed stated clerk, I am led to wonder if the committee on vacancy and supply is contemplating a denominational "rogues' gallery." With a genius which presupposes the ingenuousness of stated clerks it has appealed to them to furnish the material. I suppose we should feel flattered at being appointed official photographers of a long list of our brethren handed us under the complimentary caption of "unemployed ministers." But I doubt not that the subjects may consider themselves justified in asking a change of venue.

I take no umbrage. But I have enough respect for the unemployed minister to persuade me to question the warrant of the committee in taking steps to secure information that should be secretly and sacredly his own until such time as he has made a voluntary application to be received into the proposed gallery.

M. H. MACLEOD.

Should Really Learn to Sing

Do you think that the church of today is abreast of the times in educating the young people how to really sing sacred music? My experience has been that the average singer of today has absolutely no knowledge of expression, the result of feeling, and that the church is losing this great art of expression. In other words the great heart songs of a few years ago, that meant so much to the church and were sung in the streets, in the office, and in the shop, are being replaced by those little foolish popular songs that express nothing and mean less. The musical instinct of the people I think is just as great as ever, as they will turn out in mass for a sacred concert when they will not come out to the regular preaching, regardless of the effort made. I would like to see a real revival the country over of the old-fashioned gospel singing. What do you think about it?

G. W. D.

Seconds Bryan for Moderator

The nomination of Hon. William Jennings Bryan for the position of moderator of the next General Assembly of the Presbyterian Church U. S. A., which convenes in Atlanta, Ga., on the third Thursday in May, is most timely. I therefore second the nomination and move that nominations now close and that this most distinguished private citizen of the world be elected by acclamation.

J. P. HICKS.

Immortality's Hope in Christ Only

I arose from reading a recent article by Professor Tweedy of Yale University on "Why I Believe in Immortality" dissatisfied. To the intelligent reader and believer in the New Testament there can be no doubt either of the immortal life of the righteous or of the eternal death of the impenitent, and any hope held out to anyone in the future life outside of a simple faith in Jesus Christ is not only unwarranted but indulges a false hope. Of course to the Christian those grand and thrilling words of the Master to Martha are enough: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." And we should not forget that he who uttered these words also uttered those other words: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Speculation, therefore, on the immortality of the soul is idle, and all the learning of the ages amounts to nothing when weighed in the balance with the declarations of holy writ.

Job in the ancient days, hedged about as he was by "miserable comforters," asks the question, "If a man die shall he live again?" And he afterwards answers it in the fullness of faith which God gave him, and out of the secret inner consciousness which he gives to every loyal, seeking soul: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, whom I shall see for myself."

Tennyson, in his wonderful poem, "Crossing the Bar," says with entire confidence:

"For though from out our bourne of Time
and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar."

One of the sweetest promises of the Saviour in the Testament, which is a book of transcendent joy, is this: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." And nothing in the universe of God shall ever be able to pluck from the believer this faith, this hope, this immortality, which begins here and which shall run parallel with the years of God himself.

HENRY A. LAVELY.

An Old Testament Textbook

About the Bible in the public schools, why not prepare a textbook from the Old Testament, made up of texts, precepts, rules for living. So much can be found there—even the beautitudes have their counterpart in the Old Testament. Let the pupils every one learn one text at home and recite it first thing in the morning—every class to have its own exercise. Would they not know more about it than by hearing these passages read from the Bible in a humdrum way, with no thought of its meaning? Teachers and families would be educated also.

A. A.

Men Study Bible in Topeka

A scene suggesting at once a brotherly feeling between the men of two denominations and at the same time answering the question whether men really go to Sunday school is furnished from Topeka, Kan. The brotherhood classes of First M. E. church and First Presbyterian church of Topeka are gathered for a joint session, with Dr. Pettyjohn of the Methodist church as teacher. He was chairman of the Men and Religion committee of one hundred and is national medical director of a large fraternal insurance order, with headquarters in Topeka.

Among the men attending class on the day this picture was taken was the treasurer of the Santa Fe railroad, a United States marshal, a former lieutenant governor, a sheriff, two bank presidents, physicians, lawyers and men looking for jobs.

The brotherhood of First Presbyterian church, of which Dr. S. S. Estey is pastor, has a membership of about seventy-five and is taught by E. W. Rankin, business manager for a Topeka paper. They occupy a room in a new $30,000 Bible school house and take an active part in the work of the church. They often sing together at the closing exercises of the school and during the two summer months when the church quartet takes a vacation the brotherhood class furnishes a chorus for the church services. From this class has come the chairman of the social service committee of the city federation of churches, which is undertaking a social survey of Topeka.

Topeka Brotherhood Bible Classes

Bankers, lawyers, politicians and men out of work are in this joint meeting of Presbyterians and Methodists

Specimen of Brotherhood Work

Minneapolis has eighteen Presbyterian churches to serve its 300,000 population. Several of the weaker ones have had to depend upon the stronger in part for their support. The brotherhood committee of presbytery, headed by Rev. T. W. Graham, in casting about for a local objective big enough and vital enough to appeal to every man, decided to show a brotherly interest in the work of these churches. A banquet and rally of men was held in Westminster church Dec. 3 to start a campaign for $20,000. Such work as this will soon silence the question, "Is the brotherhood accomplishing anything vital in the church?"

J. T. H.

What the Men Are Doing

The men of First church, Coraopolis, Pa., have undertaken to abolish six saloons and two wholesale liquor houses in that town.

The men's club of the church at Fond du Lac, Wis., is undertaking a campaign to wipe out the vice district in that city.

Men of Joliet, Ill., at a union meeting of laymen of the four Presbyterian churches set on foot a movement to establish a mission in the northwestern portion of the city. The four congregations intend to work together.

The men's club of First church, Joplin, Mo., is taking a prominent part in advertising the church. An electric sign has been erected indicating the church's location. Cards are used in the street cars also. Dr. W. M. Cleaveland, pastor, says that his brotherhood is doing excellent work in stimulating church attendance.

The brotherhood of Carmel church, Edge Hill., Pa., last year found employment for fifty men through a committee of the organization.

A Visit to the Doll Doctor

(Continued from page 17)

I had hardly finished reading Vera's letter when an agonized father came rushing in with a doll's body in one hand and the head in the other. "Can you help me?" he cried. "My little girl had this doll on Christmas Day. She calls it her Baby Bunt. She is sick in bed and this morning the doll slid onto the floor. Just look at her now! And my little sick girl is crying at home for her Baby Bunt. Can't you fix her for me right away? I'll pay you anything."

Immediately Dr. Voitier took down from a shelf a box of heads, selected one just like Baby Bunt's, sewed it on tight to her kid body, and, behold! before we knew it Baby Bunt was born again and the happy father departed to carry her home.

"That's one of the urgent Christmas cases I told you about," said the doctor as he pocketed his fee. "Between Christmas and New Year's is the time for broken heads. Now in the summer I don't have enough cases to keep me busy.

"Wherever there are French people you'll find doll doctors. There's one in St. Louis and several in New York, but I am the only one in the South. I don't believe folks know much about us doll doctors, for last November when there was a convention here in this city, and people came from New York and other places in the North, we had a steady stream of visitors. They all said they'd never heard of a dolls' hospital, and ever since we've been getting the most old-fashioned looking dolls you ever saw to fix up. I suppose they all looked up their grandma's dolls when they went home and sent them to us to have their systems strengthened and toned up in general. And they needed it. They were relics from 'way back, I tell you."

I was as bad as the bankers. I, too, until then, had never heard of a dolls' hospital. But now I know that the little girls in New Orleans are the happiest doll mothers in the land, because they know that no matter what happens to their children they can always send them to the doctor and he will make them as good as new.

Examples of Church Union

The woman's society of Sutherlin, Ore., church held a bazar recently, uniting with the women of the Episcopal denomination and using the parish house of the latter church.

The building formerly occupied by the Congregationalists at Owego, N. Y., may become a social center, that congregation having united with the Presbyterians. Baptists and Methodists are also interested in plans for this new work.

The Presbyterians, Methodists, Baptists and Disciples of Alma, Mo., have decided to unite in one congregation and support a nonsectarian church. Most of the inhabitants are German and individual efforts to support an English church have been unavailing.

At the December meeting of Portland Presbytery the committee on home missions was authorized to enter into an arrangement with the Oregon Conference of the Methodist Episcopal Church by which the Presbyterians vacate the field at Knappa in favor of the Methodists and they vacate the field at Fairview to strengthen the Presbyterian church there.

Stray Shots at the Liquor Army

Army and navy officers expect that orders will soon be issued forbidding the use of intoxicating liquors by aviators attached to these two branches of the service. It is said that officials of the departments feel that drinking has a bad effect on the men engaged in this risky work.

According to The Messenger, the organ of Guatemala mission, the same amount of money spent annually in the United States for intoxicating liquors could build 3,000 churches costing $5,000 each and as many parsonages worth $3,500 each. In addition every other church could have a chapel worth $1,000. There could also be 500 girls' seminaries with 1,000 acres each, 500 Y. M. C. A. buildings costing $50,000 and as many similar buildings for girls. The same 500 towns could have libraries worth $20,000 apiece and there could be erected fifty-one hospitals in each of the five Central America republics. There could also be homes for the crippled, the blind and the feeble-minded, in addition to ministers, teachers, nurses and doctors to manage the various institutions. There would then be left $825,000,000 for endowment.

The steady advance in the revenue from liquor from 23,000,000 rupees in 1874-5 to 40,000,000, 55,000,000 and 80,000,000 respectively in the three following decades and further up to 105,000,000 in 1910-11 and to 118,000,000, the budget estimate for the current year, is a movement in an antisocial direction, and contrasts unfavorably with the rapid sentiment and advance of total abstinence legislation in the United States of America, says The Bombay Guardian.

The city of Portland, Ore., has installed twenty public drinking fountains at a cost of $10,000. They are located on prominent sidewalk corners in the retail district. The fountains were donated by S. Benson, a millionaire timber operator. The saloonkeepers are complaining, declaring the beer trade has fallen off 30 per cent since the advent of the fountains, says The American Issue. People quench their thirst for nothing now who formerly drank several glasses of beer daily.

Has Organized 144 Sunday Schools

During the last seventeen years Samuel A. Blair, Sunday school missionary in Duluth Presbytery, has organized forty churches, of which twenty-four are Presbyterian. He has also aided in building twenty Presbyterian churches and six manses. Much of the traveling he has done has been on foot visiting many out-of-the-way places in his efforts to establish the 144 Sunday schools organized during his service. He has also reorganized a number of schools and has held sixty-one Sunday school institutes. It is estimated that he has traveled at least 180,000 miles. The population of Duluth Presbytery is growing rapidly and it covers a territory equal in area to two Vermonts.

Clergy and Laity

Rev. Howard W. Johnston, who resigned from Ackley, Iowa, after a successful pastorate of four and a half years, is now studying in Glasgow and preaching regularly at the Pollokshields Trinity United Free church.

Augustus V. Hamburg, the new president of the Board of Trade, Newark, is an elder in First church and a teacher for many years in the Sunday school. His daughter, Miss Mabel Hamburg, is one of the best known volunteer Sunday school workers in Newark. Mr. Hamburg succeeds Curtiss R. Burnett, who is an officer in Belleville Avenue Congregational church.

Dr. Joseph N. Hallock, the venerable editor of The Christian Work, is confined to his bed at his home in Brooklyn. The good doctor's mind, however, continues active, and even from his sickbed propagates his favorite "hobby"—simplified spelling. He has recently prepared a half-humorous pamphlet entitled "Bad Spells: A Dialogue Between an Old-Fashioned Conservative and a Simplified Speller," which he offers to send free to any-one curious to see his arguments for the revision of English spelling.

The second annual celebration of Founder's Day was held at Coe College Dec. 10. Following a banquet in the dining hall of Sinclair Memorial chapel, an address was made by Professor J. Ralph Jewell of the Kansas normal school. Professor Jewell is a grandson of Daniel Coe, whose original gift brought this college into existence. The recent success of the local financial campaign lent a new glow to the celebration of Founder's Day this year.

"The Pension Habit"

(Editorial from The New York Mail)

"The Telephone Company has followed the fashion in instituting a pension system for employes. We are getting quite in the pension habit. A great many big business concerns in some way share their profits with employees, or bestow reward for long and faithful service.

"Nearly everybody, it would almost seem, lives and works in the happy advance rays of a sunset of 'retirement.' The soldier and sailor are to retire on three-quarters pay. Considering their troubles, the hello girls ought to be worth as much consideration.

"An irresistible law, the higher law of the eternally just, has compelled all this. And we have yet seen only the beginning.

"Who would have dreamed of this pension tendency fifty years ago? The clergymen did not, as they went out to preach righteousness on pitiful pay. And it is noteworthy that these very preachers are about the only workers now left without adequate pension. The school teacher, the college professor, Mr. Carnegie has pensioned. It might be worth while for the Church, the richest institution in all the land, to do the right thing by her old preachers.

"These men, however, who did so much to bring about this new day, are not advancing their claim."

Does the Church care?

Does the Presbyterian Church care?

Does your Church care?

Do you care?

If interested, consult your pastor, or write to

MINISTERIAL RELIEF AND SUSTENTATION
WILLIAM HIRAM FOULKES, General Secretary
Witherspoon Building, Philadelphia, Pa.

Sixty Churches in Campaign

W. A. Sunday Starts Services in Columbus—Interest Aroused in China Fund—Presbytery Discusses Evangelism.

COLUMBUS—The new tabernacle to be used during the campaign led by Dr. W. A. Sunday has been completed. It occupies the former site of the old Goodale Street auditorium and is estimated to have a seating capacity of fully 10,000. To comply with building restrictions the sides have been constructed of sheet steel. The dedication of the tabernacle took place Thursday evening, Dec. 26, the address being delivered by Rev. Ernest Bourner Allen, pastor of Washington Street Congregational church of Toledo. Friday evening the choir of 2,000 voices was organized and Sabbath, Dec. 29, the campaign was formally opened by Dr. Sunday, who, with his family, had been resting at Winona Lake, Ind., after a very successful campaign in McKeesport, Pa. About sixty churches are united for the Columbus meeting. Cottage prayer meetings have been held throughout the city for several weeks.

The visit of representatives of the Foreign Board awakened among local churches a new interest in the work of the board in China. The addresses of Doctors Hays, Pentecost, Bible, Mr. McConaughy and others portrayed with telling effect the present wide open door through which the church cannot consistently fail to pass in executing her mission to evangelize the world. It is hoped that the special contributions from local Presbyterians will reach $6,000.

The winter meeting of presbytery was held in Broad Street church, most of the day being devoted to an evangelistic conference. The speakers were Reverends W. A. Perrins, J. A. Liggitt, Hugh Leith, W. M. Hindman and J. T. Britan, and H. M. Shelbarner. Rev. Walter H. Houston presided at the forenoon session and Rev. S. S. Palmer at the afternoon.

Presbytery held an adjourned meeting in Central church Dec. 23. W. J. Zuck, D. D., was received from the East Pennsylvania Conference of the United Brethren in Christ.

During the period of vacancy Nelson Memorial church has been supplied for several Sabbaths by Rev. J. L. McWilliams of Wilmington. W. H.

All Sects in Cleveland Church

Old Stone Edifice Becomes Central Rallying Point for Religious Gatherings—Miles Park Has Eightieth Anniversary.

CLEVELAND—A stranger entering the Old Stone church recently might have been at loss to know just where he was, for the walls of the chapel were decorated with pictures of Methodist churches and statistical tables setting forth the work of that sister denomination in northern Ohio. This situation was due to the wide popularity of the church as a central place for religious gatherings. There is an instinctive prayer in the hearts of all local Christians that the pioneer location of this beloved church may long be maintained. Following the recent Presbyterian exhibit, Cleveland Methodists prepared a somewhat similar educational and inspirational display of their churches and benevolent institutions, and the Old Stone church was selected as the place of conference. The Federation of Churches likewise holds its business meetings here. Dr. A. B. Meldrum, pastor, and his assistant, Elder Livington Fewsmith, have arranged for a number of Sunday afternoon rallies in behalf of "Good Citizenship." At the first meeting addresses were delivered by Rabbi Wolsey, Hon. James R. Garfield and Superintendent Jackson of the Associated Charities.

At the winter meeting of presbytery Edward V. Belles, formerly an elder in Bethany church and at present a senior in Lane Seminary, was examined for licensure and then dismissed to Cincinnati Presbytery to accept a call to Richmond church. The pastoral relation between North church and Rev. Alexander Mackenzie Lamb was dissolved. At a banquet given in North church in honor of the retiring pastor he was presented with a fine gold watch, the loving gift of the men of the congregation.

The last Sunday of December Miles Park church celebrated its eightieth anniversary. In the morning the pastor, Arthur C. Ludlow, D. D., delivered an historical discourse and a platform meeting was held in the evening. New Year's evening there was a social gathering in connection with an exhibit of pictures and charts showing the history of the church. Miles Park church was originally First church of Newburg, which is now a corporate part of the city. The first sermon was preached in Newburg 110 years ago by a Connecticut home missionary and there were stated services prior to the formal organization of the church in 1832. The service of the present pastor, now in his twenty-seventh year, and that of his predecessor, Elroy Curtis, D. D., have extended forty-six of the eighty years of the existence of the church.

All the Protestant churches in the part of the city commonly known as the West side have united in a tabernacle campaign, which will commence in January under leadership of Evangelist Lyons, who has conducted successful meetings in various Ohio cities. Bethany church, of which Wilber C. Mickey, D. D., is pastor, is the only Presbyterian society in the section of the city where this campaign is to be waged, but the meetings will doubtless wield an influence not confined to the West side. ARTHUR C. LUDLOW.

School and College

R. M. Stevenson, D. D., president of Westminster College, Salt Lake City, has resigned.

Park College will be represented in the next Congress by P. D. Becker of Joplin, Mo., recently elected.

Huron College has an increased number of college students this year, a stronger faculty and triumphing football team, but is struggling to secure sufficient funds for current expenses until the income from the endowment funds is all available.

News of the death of Professor Emeritus Sarah Skinner at Washington, D. C., has come to the Western College. Professor Skinner was connected with Western College as head of the Latin department for thirty-two years. In 1907 she was retired on the Carnegie Foundation pension fund.

Rev. R. E. Flickinger, after giving eight years to educational work among the Choctaw freedmen in southern Oklahoma as superintendent of Oak Hill Academy, Valliant, has returned to Rockwell City, Iowa. His last work has been the preparation of an attractive bulletin on fruits and sweet potatoes that is intended to carry the educational work of the academy in a definite and permanent form to the homes of the people. Rev. W. H. Carroll of Garvin, who has been an assistant during the last six years, becomes his successor. The institution is under the Freedmen's Board.

Links Church to People

An interesting community congress in a country church was held not long ago in St. John's chapel on the prairies near Alliance, Neb. Although the church is seventeen miles from a railroad and neighbors live from one to three miles apart, there was an attendance of 125 at the meeting. On the Friday evening preceding the main program the pastor-evangelist of Box Butte Presbytery gave a stereopticon lecture. On Saturday there were songs, speeches on practical subjects, out of door sports and the awarding of premiums to those who had won them in the contest for prize vegetables and grains. Home missions was given a place on the program and the church as a whole took on a new significance to the country people round about.

Church Advertising in Dakota

First church, Castlewood, S. D., under the pastor, Rev. W. Robert Coventry, who lately came from Seymour, Iowa, is forging ahead. The session believes that still larger congregations are possible, and will begin to advertise in the local papers. At the last meeting of the committee on advertising Elder H. H. Curtis reported sufficient material completed or in outline for display advertisements for the next three months.

Prohibition State Is Rich

The Epworth Herald says that the last census shows that Kansas is the second richest state in the union, and that while the per capita wealth of its neighbor, Missouri, is $300, that of Kansas is $1,700. When a banker of another state asked for an explanation why Kansas had so much larger per capita bank deposits than his own state the reply was that "Kansas puts her money in the banks, while you put yours in the saloons."

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Civic Hosts Cite Law to Mayor

Parade of Men Protests Against New Year's Orgy—Farewell Service in Old First Church Is Impressive.

CHICAGO—The civic forces of Chicago under the lead of organizations for ministers and laymen have been aroused over the license given cafes to remain open until 3 o'clock New Year's morning. As a demonstration in favor of closing the cafes at 1 o'clock, as the city ordinance prescribes, a number of men marched from First Methodist church to the city hall Monday noon to appeal to the mayor and chief of police to enforce the law and prevent the saturnalian scenes which have come to be a disgrace to most large cities. The Law and Order League and the Christian Endeavorers took the lead among the laymen and made arrangements to investigate actual conditions on New Year's Eve by engaging tables in prominent cafes. The city officials relied on "precedent."

TWO CONGREGATIONS NOW UNITED

The last preaching service in the present building of First church last Sunday, in which the congregation of Forty-First Street church joined, was peculiarly impressive. Monday night the two congregations met in what is now the new First church edifice at 41st street and Grand boulevard and elected officers and transacted other business incident to the union of the two societies. Dr. John Newton Freeman, who has been supplying First church for two years, preached Sunday and Dr. W. C. Covert, Forty-First Street pastor, spoke on the significance of the merger of the two churches. The music in connection with the last service under the direction of Philo Adams Otis, choirmaster for forty-two years, was noteworthy. The organ as well as the memorial windows will be removed to the building henceforth to be occupied and next Sunday communion will be celebrated. Dr. Covert will officiate, assisted by Dr. Freeman.

A portion of the pageant of "Darkness and Light," one of the great events of "The World in Chicago," was given in the Coliseum Monday night before a large gathering of those who will be workers in the missionary exposition in May. This pageant was first given in connection with the exposition in London in 1908, and will be reproduced on a very large scale here. Addresses were made by a number of the prominent missionary and church leaders of the city.

The annual day of prayer for home and foreign missions under the auspices of the interdenominational committee of the Central West will be held in the woman's building of Moody Institute Thursday, Jan. 9. Mrs. O. R. Williamson, chairman of the committee, will preside at the morning session, which opens at 10:30 o'clock. The afternoon meeting will be at 2 o'clock.

ASSISTANT PASTOR AT FOURTH CHURCH

Fourth church is adding to its force of workers in preparation for its enlarged work in connection with the new church plant now under construction on Lake Shore drive. Rev. Claude Porter Terry, for the past four years pastor of East Genesee Street church, Syracuse, N. Y., has accepted a call as assistant pastor. Mr. Terry was an assistant to Dr. John Timothy Stone in Baltimore and has been very successful in Syracuse. Fourth church now has no ordained assistant, although there are several helpers in charge of special departments. H. A. Dalzell will come Feb. 1 from Portland, Ore., to assist in the work of the men's club, and additional help in connection with the music of the church is planned. Mr. Dalzell has been student secretary of the Y. M. C. A. for Washington, Oregon and British Columbia.

Thomas E. D. Bradley, a Presbyterian, is the newly elected president of the Chicago Church Federation Council. He has been vice-president.

The men's club of Second church is planning aggressive work for boys and is also conducting gatherings for men Friday evenings as well as on Sunday afternoons.

Founder of Mills College Dead

Missionary and Educator Passes Away Near Oakland—Churches at San Jose Are Active —Talk on Turkish Conditions.

SAN FRANCISCO—California has lost one of its ablest educators in the death of Mrs. Cyrus F. Mills on Dec. 12 at the age of 87. Mrs. Mills was born in Massachusetts in 1825. She graduated from Mount Holyoke in 1845 and taught there with Mary Lyon for four years. With her husband, Rev. Cyrus F. Mills, she then went as a missionary to India and afterwards to Hawaii until 1865, when they returned to America and conducted a young ladies' seminary in Benicia for a few years. In 1871 they established Mills Seminary for young ladies in a suburb of Oakland. Dr. Mills died some years later, but Mrs. Mills carried on the work until it became the leading institution for the education of young women on the Pacific coast, later known as Mills College. In May, 1909, Mrs. Mills resigned as head of the college, but continued as president emeritus until her death. For forty-seven years she was engaged in imparting Christian education to thousands of young women, over whom she had a wonderful influence. Dr. and Mrs. Mills were Presbyterians, and the college is distinctively Christian, though not denominational. The funeral services were conducted at the college by Rev. George G. Eldredge of St. John's church, Berkeley, and Dr. F. L. Goodspeed of First church, Oakland.

Fifty miles south of San Francisco lies San Jose. It has a population of about 30,000, with two flourishing Presbyterian churches. First church was organized in 1849 with six members. It has had three houses of worship, the second of which was destroyed in April, 1906, by the earthquake. The present building was erected in 1907-8 at a cost of $72,000, including the lot and furnishings. Rev. Harmon H. McQuilkin was called to the pastorate in 1906, and during his service the work has greatly prospered. The carefully pruned membership now numbers nearly 900 and is well organized for work. Over forty men are members of the "Pocket Testament League." In 1891 First church sent out 121 of its members, who formed Second church. It now has a membership of over 500. The present pastor, Rev. George I. Long, was installed in 1908.

Rev. H. K. Sanborne, pastor of Brooklyn church, Oakland, was for four years a professor in Robert College, Constantinople. At the ministers' meeting in San Francisco recently he gave an interesting account of Turkish conditions. Forty-five colleges there, he said, have 3,000 students, and 400 mosques in Constantinople have been changed into Christian churches.

JAMES CURRY.

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"	*Olmstead Avenue*
Buffalo, N. Y.,	*Westminster*
Troy, N. Y.,	*Lansingburgh, Olivet*
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Utica, N. Y.,	*Olivet*
Baltimore, Md.,	*Second*
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Detroit, Mich.,	*Fort Street*
Cincinnati, Ohio,	*Norwood*
Zanesville, Ohio,	*Central*
Emporia, Kans.,	*First*
Eugene, Ore.,	*Central*
Knoxville, Tenn.,	*Second*
Newport, R. I.,	*First*
Ogden, Utah,	*First*
Plainfield, N. J.,	*First*
Davenport, Wash.,	*Presbyterian Church*
Modesto, Cal.,	*Presbyterian Church*
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Muskogee, Okla.,	*Bethany*
Rockford, Ill.,	*Westminster*
Vinton, Iowa,	*Presbyterian Church*
Topeka, Kans.,	*Second*
Wilkinsburg, Pa.,	*Second*
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Find Successor to Dr. McAfee

Dr. Albertson of Rochester Called to Lafayette Avenue Church—Church Men Help in Sane Celebration of New Year's.

NEW YORK—Lafayette Avenue church, Brooklyn, Dec. 26 sent a unanimous call to Dr. Charles Carroll Albertson, at present pastor of Central church, Rochester. It is understood that Dr. Albertson will accept. At the congregational meeting, after a unanimous vote indorsing the committee's choice, some admirer distributed copies of a Christmas hymn written by Dr. Albertson. He will succeed Dr. Cleland B. McAfee, who left the church last fall to become a professor in McCormick Theological Seminary, Chicago. The founder of Lafayette Avenue church was the late Dr. Theodore F. Cuyler, whose fame was so great that ever since the society has been known as "Dr. Cuyler's church." Danied W. McWilliams was chairman of the committee on new pastor. Dr. Albertson has been pastor at Rochester for eight years and was a Methodist pastor prior to his call there. He has a fine reputation as an author. Among his books are "Safe Counsel and Sweet Comfort," "The Gospel According to Christ," "Many Voices," "Death and Afterwards," "College Sermons" and "Distinctive Ideas of Jesus." He has also written many poems and essays. Dr. Albertson was born 47 years ago in Plainfield, Ind., and was educated as a lawyer, but afterwards studied for the ministry in Garrett Bible Institute. He married Miss Florence Edith Romer of Buffalo in 1899. His pastorates before going to Rochester were Goshen, Ind.; Jamestown and Buffalo, N. Y., and Philadelphia. He received his degree of D. D. from Allegheny College.

New Year's was celebrated by a number of churches. At old First there was a choral watch night service from 11 to 12 o'clock New Year's Eve, with a short talk by Dr. Howard Duffield. Dec. 29 Dr. Jonathan C. Day spoke at the Labor temple on "Resolved, That——" On New Year's Eve there was a watch night party at the temple. Many were in costume and represented notable persons.

FAREWELL TO FRED B. SMITH

Fred B. Smith, who was the leader of the Men and Religion Movement in this country, will start Jan. 4 for a tour around the world to conduct a similar campaign in Japan, China, India and Australia. Sunday afternoon, Dec. 29, Mr. Smith gave a farewell address at a mass meeting of men in Calvary Methodist church. At the Hotel Astor Friday afternoon, Jan. 3, the national committeemen of the Men and Religion Movement will hold a reunion, at which "Godspeed" will be said to Mr. Smith, Mr. Robins and their traveling companions. In the evening Messrs. Cannon, Marling, Post, Speer and Woodward will give a dinner to the company.

Presbyterian churches entered heartily into the plan to celebrate the dying of the old year and the birth of the new in a sane manner rather than with the indecent hilarity of the last few years. The men of Brick church gathered in Herald square and joined in the singing of hymns and patriotic songs.

The regular monthly meeting of the ladies' auxiliary to the Board of Home and Foreign Missions was held in the chapel of Fifth Avenue church Dec. 27. Home missions was considered and Miss Crane, chairman of the committee on Porto Rico, talked.

DR. JOWETT'S CALENDAR UNIQUE

The unique little calendar prepared by Dr. John Henry Jowett and found every Sunday in the pews of Fifth Avenue church goes to many cities of this country and even across the water. There is a prayer by Dr. Jowett on the front page and an extract from his sermon of the preceding Sunday on the last. These take the space most congregations employ to tell the names of church officers. There is not a name on Dr. Jowett's calendar.

Under the auspices of the International Peace Forum there was a service and conference in Madison Avenue Reformed church Sunday evening, Dec. 29, in the interest of international peace. The former pastor of this church, Dr. William Carter, is now the general secretary of the forum. Dr. Henry van Dyke, who is the morning preacher here, is drawing large audiences.

The Christmas festival as celebrated each year by the Bible school of the Church of the Covenant under the direction of Superintendent J. Cleveland Cady and Organist R. L. McAll is famous for its remarkable musical and devotional character. They are demonstrating that children from even the most neglected homes, where musical taste seems to be entirely absent, can be trained to sing well. The Christmas of 1912 was celebrated at a morning service on that day lasting from 11 to 12 o'clock. The program consisted of songs, carols, chants and hymns.

Beginning Monday, Jan. 13, Mrs. Helen Barrett Montgomery will teach a mission study class on China six successive Monday afternoons at 3 o'clock in the auditorium of the new Y. W. C. A. building, 600 Lexington avenue. Mrs. Montgomery is the leader who achieved such power in the national movement of the women's missionary jubilee, and she comes to New York under the auspices of the continuation committee of that jubilee. Mrs. Dewitt Knox, 1748 Broadway, is secretary of this committee, and from her tickets may be obtained.

Rejoice Over Defeat of Saloons

Oakmont, Pa., Decides to Remain Dry—Mayor of McKeesport to Close All Dives—Dr. Matthews to Speak.

PITTSBURG—There is general rejoicing among the ministers and Christian people of Oakmont over the victory against licensed saloons. Oakmont has never had saloons, but certain men conceived the idea that they should be installed to prevent, as they claimed, the money of the town being spent in neighboring places. The question was submitted to the people and the campaign waxed warm for several weeks. The vote was dry 268, wet 194.

A pleasing feature of the McKeesport meetings is the fact that the mayor of the city and many of the leading politicians are making an effort to clean up the town and reduce vice to a minimum. The mayor, who was one of the converts, has issued orders that all places of vice shall be closed and that all Sabbath violation shall cease. So far no arrests have been made, as the mayor declares every possible effort will be made to persuade the proprietors of illegal places to close without prosecutions.

Rev. George H. Sehlbrede, who for five years has been pastor of the Monaca Presbyterian church, Beaver Presbytery, announced his resignation Dec. 22. Mr. Sehlbrede will be one of the assistants in University Place church, New York, in charge of Emanuel chapel. During the pastorate at Monaca Mr. and Mrs. Sehlbrede have endeared themselves to the people and have greatly strengthened the church. A new parsonage was purchased and a large number added to the church. They expect to take charge in New York Jan. 12.

The executive committee of the Presbyterian Union met Dec. 23 and decided to hold a dinner for the men of the union Jan. 21. Dr. Mark A. Matthews, moderator of the Presbyterian Church, is to be in the city at that time and will be invited to address the meeting.

P. W. SNYDER.

Layman Given Additional Work

W. H. Scott of Working Body of Federal Council Engaged in Many Church Activities—Several New Pastors Charged.

PHILADELPHIA — Presbyterians of this city are gratified in having upon the new executive committee of the Federal Council of Churches as one of the five Presbyterian representatives William H. Scott, Germantown elder and chairman of the summer evangelistic committee, member of the Presbyterian Board of Publication and other important ecclesiastical bodies.

At the installation of Rev. Z. H. Capp as pastor of Cohocksink church Dr. W. D. Roberts of Temple church, Dr. W. P. Fulton and Dr. William Greenough took part.

Following such pastors as Doctors Z. M. Humphrey, Charles A. Dickey and J. Sparhawk Jones, whose term of service extended over forty years, the installation of Rev. William Muir Auld over Calvary church was attended with much interest. The preacher of the evening was Dr. Cadman of Brooklyn.

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the Indian department of the Board of Home Missions, is announced to speak on the Indian at the monthly meeting of the Woman's Home Missionary Societies of Philadelphia and Chester Presbyteries in the Witherspoon building Jan. 8 at 11 a. m.

SIX HUNDRED MEMBERS IN FIVE YEARS

Christmas Sunday marked the fifth anniversary of the coming to Bethany temple of Rev. Asa J. Ferry. Special services were held, Rev. James M. Dunham preaching in the morning and Rev. Charles R. Erdman of Princeton in the evening. This is Mr. Ferry's first pastorate. During it 600 members have been received and the Sunday school has grown to 1,000. A new stone church costing $70,000 has been erected. A Sunday school building is in contemplation.

Fifty Presbyterian ministers and laymen attended a recent inspection of Berean Industrial School for Colored Youths, Dr. Matthew Anderson principal. A luncheon was served them by the young people of Berean church.

Northern Liberties church, Rev. William M. Holderby pastor, whose session for some time has consisted of elders appointed by the presbytery from other churches, recently elected three from its own membership—Harry Barry, George Dellow and George Avery. Upon their ordination and installation on New Year's Eve a reception was given them by the congregation, which was followed by a watch night service. W. P. WHITE.

One New Member for Each Year

Coincidence in Twenty-Fifth Anniversary of Omaha Church — Ministers Will Invite Dr. Sunday—Sunday School Packed to Doors.

OMAHA—Lowe Avenue church celebrated its twenty-fifth anniversary the last Sunday of 1912. The anniversary sermon was preached by Stephen Phelps, D. D., of Bellevue. J. K. Fleming, an elder from the inception of the church, gave the historical sketch. The day was signalized by the pastor, Nathaniel McGiffin, D. D., receiving twenty-five members.

The Omaha Church Federation has instructed its evangelistic committee to negotiate with Billy Sunday with a view to his coming to the city for meetings. The last quarterly meeting of the federation was in North church.

Presbyterians are speaking with much satisfaction of their newly acquired headquarters rooms in the Paxton block. Here conference, committee and ministers' meetings will be held. The personal efforts of Rev. Julius F. Schwarz are making possible the fitting up of these rooms.

Sixty men of First church gathered at luncheon in the Commercial Club rooms the Tuesday before Christmas. The men's Bible class planned the occasion in honor of their teacher, Edwin Hart Jenks, D. D. He was the recipient of a valuable gift from the class.

Robert M. Donaldson, D. D., field secretary of the Rocky mountain district, was with Westminster church the Friday before Christmas and gave his illustrated lecture on "The Trail of the Cross in the Rockies."

A reception to their new pastor, Rev. C. C. Meek, by the Castellar Street church was planned and executed with fine effect.

Parkvale church in being unable to receive more pupils into its Sunday school because of congestion in its auditorium is putting forth one of the strongest possible claims for a new building.

Omaha church leaders look forward with pleasure to the entertainment Jan. 23 of the China missionary propaganda commission from the Foreign Board. RALPH H. HOUSEMAN.

Korean Trial Resumed Jan. 9

News from Seoul indicates that the court of second instance, trying the appeal of the Koreans convicted of seditious conspiracy there, has agreed to remedy the crowning injustice of the court below and to call witnesses for the defense. The court adjourned for the holidays and will reconvene on Jan. 9, when the defense is to be heard.

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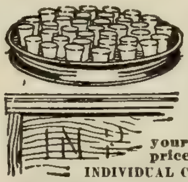

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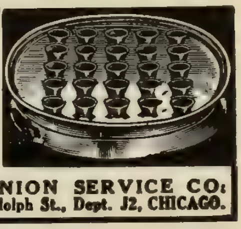

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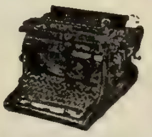

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"A FAIR FACE MAY PROVE A FOUL BARGAIN." MARRY A PLAIN GIRL IF SHE USES SAPOLIO

From Various Fields

Colorado

The brotherhood Bible class of Central church, Longmont, during the last few months has been studying the workingman in relation to social problems.

La Junta church and community experienced much spiritual refreshment and uplift from a three days' session of the Rocky mountain Bible conference. The program was given by clergymen from Denver and represented the work that the conference association is doing to extend the blessings that have come to the Denver churches from their gatherings. Dean A. C. Peck of the City temple, Denver, opened the program Dec. 8. On Monday and Tuesday addresses were given by Rev. F. W. Starring of Judson Memorial Baptist church and Rev. Perry V. Jenness of Twenty-Third Avenue Presbyterian church. The subject of the Lord's return was the main thought of the conference. The bringing of the conference to La Junta was the outgrowth of the Bible work that has been carried on by the pastor, Rev. Otis G. Dale, for the past two years. At his Wednesday evening meetings he has been giving a series of lectures on the Bible. The attendance has been more than threefold that ever before gathered at a midweek service in this church.

New Jersey

Five pupils in the Sunday school of Forest Hill church, Newark, received Bibles at the Christmas exercises, rewards for being present at Sunday school 100 Sundays and learning 100 Bible verses.

Calvary church, Camden, has recently been rededicated after extensive repairs. The steeple has been removed and the main auditorium renovated. Rev. Samuel D. Price has been pastor for the last six years, during which time the membership has been increased by 225.

Alexandria First church, Mount Pleasant, Dec. 20 gave a reception to the pastor, Rev. A. B. Jamison, and his wife. During the year improvements consisting of remodeling the Sunday school rooms, the belfry and the heating arrangements and plumbing at the parsonage have been made. The Boy Scouts and a mission study class have been organized.

Illinois

Under the auspices of the brotherhood of First church, Kankakee, Graham Taylor of Chicago recently spoke on some of the ways to handle the social evil in a city. A strong campaign is in progress to drive out the resorts.

On the evening of Dec. 12 100 men of First church, Dixon, attended a banquet given under the direction of the brotherhood. Dr. J. B. Shaw of Chicago, Rev. Floyd Barr of Sterling and the pastor of the chuch, Dr. Ralph Crissman, spoke. After the banquet a popular lecture was given in the auditorium of the church by Dr. Shaw. This is one of a series of lectures to be given this winter.

New York

Rev. J. Milton Thompson of Ninth church, Troy, has accepted a call to the pastorate of Sage Memorial church, Far Rockaway, L. I., built and endowed by Mrs. Russell Sage to perpetuate the memory of her husband. The Far Rockaway congregation has a permanent resident membership of about 200, but is greatly reenforced every summer by a host of summer visitors.

Massachusetts

First church, Worcester, had a notable gathering Dec. 17 to celebrate the tenth anniversary of the coming of the pastor, Rev. McLeod Harvey. The people presented him and his wife with both verbal and floral bouquets, a purse of gold and many wishes for a long continued work in the church.

Michigan

As a Christmas gift it was announced that funds to pay the debt of $3,200 on the church at Petoskey had been raised.

The week of prayer will be observed in Calvary church, Detroit, with preaching by the pastor, Rev. D. I. Sutherland. The annual Christmas festival was held New Year's Eve and was followed by a watch night service.

The Oklahoma House

$70,000 TRAIN LOAD
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Oklahoma Farm Mortgage Co. (Inc.)
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ELLSWORTH AND JONES.
IOWA FALLS, IOWA.

FARM MORTGAGES bearing **6%** interest, first liens on improved farms. Original papers held by the investor. Principal and interest GUARANTEED; interest payable at the Hanover National Bank, New York. Thousands of satisfied customers for references. We've been doing the same thing for TWENTY-EIGHT YEARS

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Capital $300,000.00.
Fort Worth, - - Texas.

Financial Situation

Workers Have Pay Raised—Steel Orders Are Large—Liquidation on Wall Street Continues—One Way to Invest at Home.

There are no statistics on the number of boys and girls who received a savings bankbook with a substantial deposit as a Christmas present, but it is safe to say that those who did were given one of the best presents possible. Over the country a number of different industrial concerns announced increases in wages. From the standpoint of the money market the increase in wages of unskilled employees of the United States Steel Corporation is perhaps most significant. Orders are flowing to the steel mills in increasing volume, and this year promises to be a large one in amount of output.

The announcement of the public service company of New Jersey that the minimum wage of its women employees shall be $9 a week is also significant to the workers for welfare of employees and may go far toward fixing a minimum wage for workers in other large concerns.

Stocks May Be Much Lower

Liquidation of securities on Wall street continues and it is expected that stocks will be much lower before there is an upward turn in the market. The monetary situation on the European continent is said to be worse than a year ago, as a large amount of coin has been withdrawn from circulation in Austria and France. Interest has centered on action of English and German financial centers in relation to the rate of discount, but it is generally agreed that the conservative action of these bankers has been beneficial to the situation in general. In connection with the present slump on Wall street the letter of Professor E. A. Ross, the sociologist and a graduate of Coe, a Presbyterian college, in Everybody's Magazine is interesting and illuminating to those to whom Wall street is a deep mystery. Dr. Ross comments on the remedy for stock gambling proposed by Thomas E. Lawson and shows how the opportunities for investment by local capitalists have changed with the formation of trusts. Formerly a man with his savings could take an interest in a soap factory, a cracker factory or other local concern and have some personal supervision over the plant which was using his money. With the amalgamation of industrial enterprises the money is invested far away and is controlled by people he has never seen. In buying stock in these corporations he often pays for the added value assumed to have been given the concern because it has united with several smaller ones.

Start in Savings Important

This letter of Dr. Ross's might be used to good advantage by the people who have farm mortgages to sell. When money is loaned on land the investment can be controlled after the fashion of people who formerly put their money into local factories. With many peo-

A Farm Mortgage Specialist

The requirements: Carefulness, good judge of land values, legal proficiency, financial responsibility, experience and honesty—these are a few.

Successful, shrewd business men, men of large financial affairs, are buying my **Farm Mortgages.** Enough said.

Write me today for Booklet "C," list of offerings and references.

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Our First Mortgages on Oregon and Washington Farms will net the investor 6% to 6½%. Every mortgage we sell is secured by an improved farm worth from two and one-half to five times the amount of the loan. *We have invested our own money in every mortgage we offer.* Write for list and booklet.

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8% FARM MORTGAGES 8%

Income sure. Our mortgages never exceed 30 per cent actual value of security. Every farm is examined by our salaried inspector. We collect and remit interest free of charge, and net you Eight per cent. Our field is the rich agricultural valley of Eastern New Mexico. Diversified crops; prosperous farmers. Write for information and sample application of $500.00 loan on improved 160 acre farm.

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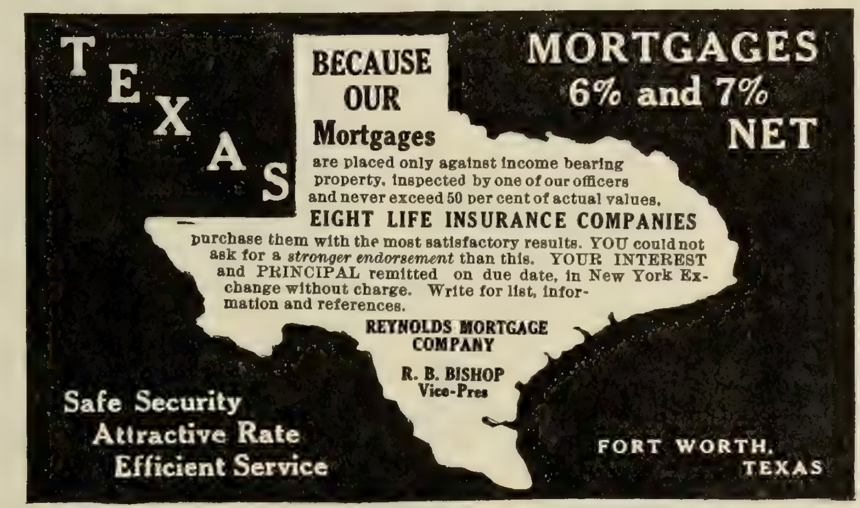

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BECAUSE OUR Mortgages are placed only against income bearing property, inspected by one of our officers and never exceed 50 per cent of actual values. **EIGHT LIFE INSURANCE COMPANIES** purchase them with the most satisfactory results. YOU could not ask for a *stronger endorsement* than this. YOUR INTEREST and PRINCIPAL remitted on due date, in New York Exchange without charge. Write for list, information and references.

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Vice-Pres

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Attractive Rate
Efficient Service

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Choice FARM LOANS in the RED RIVER Valley in S. E. Oklahoma, N. E. Texas and S. W. Arkansas, on improved farms at not to exceed 33⅓% actual value of security. The home of long staple cotton, corn, oats, alfalfa, fruits and vegetables. Average annual rainfall 45 inches and good soil, insuring certainty and fulfillment. Diversified farming; prosperous community. Write for information, booklet and map.

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Individual responsibility over $1,000,000. Broad St., Texarkana, Ark.-Texas

Place Your Funds in Safe Securities.

No matter if you have a large or small amount for investment, a well placed First Mortgage upon an improved or cultivated farm can always be depended upon to yield a liberal rate of interest with the assurance of prompt payment of interest and principal at maturity.

My offerings range in amounts from $500.00 to $5,000.00 bearing 5½% and 6% interest. All loans carefully inspected and closed with our own funds before being offered for sale. Interest and principal collected without charge. Correspondence invited and detailed information with references and list of offerings will be mailed upon request.

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Farm Mortgages 6%

Capital and Surplus, $350,000.00
Send for pamphlet "C." Interest and principal collected free. Highest references. Clients in 32 States. Established in 1883

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ASSOCIATED MORTGAGE INVESTORS
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$25,000,000 Loaned; not one dollar lost for an investor. J. L. Pettyjohn & Co., of Olathe, Kans., will invest your funds in absolutely safe First Farm Mortgages to net you excellent interest return. Write them for particulars and references.

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6% **Safest, Most Promising and Profitable Investment on the Market Today** 6%

During the Past 30 Years no Client has Lost a Dollar.

BEVERLY H. BONFOEY
Send for Booklet R *UNIONVILLE, MO.*

ple, however, the saving habit is what is lacking rather than places to invest.

Although railing at the high cost of living has quieted for a time, the cost is still going upward, or was on Dec. 1, according to Bradstreet's. The index figure then was the highest it has been since the civil war. Breadstuffs and live stock were lower than on Nov. 1, but provisions soared and leather, textile and coal were higher.

Many Revivals in Progress

T. F. Mitchell, pastor of the church at Rising Sun, Ind., has recently held evangelistic services.

W. E. Gray, assisted by Dr. Grossman, synodical superintendent of Sunday school work, held evangelistic services at Aurora, Ind.

Rev. H. A. Brown of Emerson, Neb., assisted by Rev. R. B. Budd, pastor of Verdel, Neb., church held special services for revival extending over seventeen days.

Calvary church, Camden, N. J., has united with near-by Baptist and M. E. churches in a series of meetings, which began Dec. 27 under the leadership of Rev. Henry Ostrom.

Evangelist J. C. Beitel of Wichita, Kan., recently closed a two weeks' series of meetings at Eskridge, Kan. Five husbands and their wives are among new church members.

Evangelistic meetings were recently conducted at Mount Nebo, Kan. Rev. Clay Babbitt, minister in charge, was assisted by the pastor-evangelist, Rev. D. C. Smith, part of the time.

Rev. S. E. McDonald of Vandalia, Mo., has held his meetings at Central Union, Walnut Grove and Antioch. He held the first two alone, but was ably assisted in the third by Rev. C. S. Adams of the Home Board.

Dr. Francis E. Smiley of Denver has just closed a week of special services at Timnath, Colo. Several heads of families were baptized, among them a grandfather and grandmother, their daughter and son-in-law, who brought their three children for baptism. Rev. James Miller is pastor.

Rev. Frederick Tonge has just completed a series of special meeting for Rev. F. H. Newton of Creston, Wash. Each night the congregation grew in numbers, and the interest was unflagging from the very first. In October Mr. Tonge also assisted Rev. H. Livingstone in three weeks' meetings in the new church at Garfield, Wash.

C. G. Jordan, D. D., who has been holding a five weeks' series of evangelistic meetings at Cherokee, Iowa, under the auspices of all the Protestant churches, concluded his work Dec. 15. Out of this work have come movements one of which will probably result in a Y. W. C. A. Another is among the men, who have organized a men's Christian union for the continuation of personal work and improvement of the town morally and spiritually. Dr. Jordan begins his next meeting in Caldwell, Ohio, Jan. 5.

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Tennessee

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IRA LANDRITH, D.D., LL.D. PRESIDENT — NASHVILLE, TENN. FOUNDED 1865 — J. D. BLANTON, LL.D. VICE-PRESIDENT AND CHAIRMAN OF FACULTY
Sincere pretensions, true culture, honest work
Ward Seminary, the oldest of Nashville's non-sectarian institutions of learning for young women, has annually far the largest number of local patrons, the leading educators of the community among them. Seminary, Special Academic and College Preparatory Courses taught by college trained teachers of successful experience. Certificates admit, without examination, to leading universities and colleges—Vanderbilt, Chicago, Vassar, Wellesley, Smith, Randolph-Macon, Etc. All but one of the teachers in Piano, Voice, Violin, and the other departments of the Ward Conservatory have had several years' drill under European masters. Expression directed by an artist educated in America, Canada and England. Art a specialty. Home Economics scientifically presented in all branches. Swimming, boating, horseback riding, tennis—all kinds of indoor and outdoor physical education—led by two experts. **New and modern buildings, with private bath in every room, hygenic ventilation, hardwood floors, 300 feet of lovely sun parlors, roof gardens—half a million dollars being invested—on large forest campus in the city's university and palatial residence section; ready for use by September, 1913.** Every needed comfort now. Boarding students admitted and easily classified any week of the current school year. Allowance made for time lost.
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Indiana

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Opening Day September 16th. A college of liberal culture for young men. Modern equipment. Strong teaching force. Moderate expenses. For particulars address GEORGE L. MACKINTOSH, Pres.

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BUNKER HILL MILITARY ACADEMY
The Headmaster and Instructors are all men of wide experience in the "Boy Problem"—all University Graduates. BUNKER HILL MILITARY ACADEMY is ideally located in a town of 1500, 35 miles from St. Louis. Healthful environment, Christian influence. Prepares young men for business or college; Graduate Courses in Academic, Normal, Commercial, Instrumental and Vocal Music. Have a fine military band The ideal school for YOUR boy. For information, write HEADMASTER, BUNKER HILL, ILLINOIS.

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Four Courses: Bible Doctrine, Practical Christian Work, Chapter Summary, Synthetic Bible Studies; each independent. Begin any time. Certificate at end of any course. Students all over the world.
THE MOODY BIBLE INSTITUTE, 153 Institute Place, Chicago.

NURSES are given a thorough and practical three years training at PASSAVANT Memorial Hospital Training School.
They also have the advantages of a monthly cash allowance, a separate Nurses' Home, and affiliation with the Illinois Training School for Nurses. For further information, address
MISS E. C. GLENN, R. N.,
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offers a liberal training under experienced professors and excellent provision for the physical and social welfare of its students, in a beautiful environment. *For information address*
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TODD SEMINARY FOR BOYS
An ideal school for young boys near Chicago. No serious sickness in 50 years. We educate the whole boy. Send for prospectus. NOBLE HILL, Woodstock, Ill.

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IDEAL LOCATION.
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38 years of service to the church and country.
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Kansas

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Indiana

Before Deciding Where to Attend School
Send for catalogue of Valparaiso College and Northern Indiana Normal School, Valparaiso, Indiana. This is the largest Training School in the United States, and the expenses are much less than at any other place. Catalogue mailed free. Address
H. B. BROWN, President.

Ten Helps for All Laymen
in This Issue

Men who read The World review each week in The Continent find there just the beginning of interest in the paper for laymen. This selection of typical helps is for them:

1. *Do You Own Property You Want Protected?* Read the first page editorial and tell yourself if the fear of God has a cash value.
2. *What Is Your Opinion of Tom Lawson?* The editor has a comment, first column, page 9.
3. *Are Meetings of Men Worth While?* One was held at Dubuque recently, page 9.
4. *One Need Not Be a Preacher to Preach:* See the stimulating suggestions in Dr. Verkuyl's article, page 12.
5. *Did You Ever Visit a Social Settlement?* See what a casual visit of a young woman has done for a city, page 13.
6. *To Draw Your Boy to You as a Chum:* Show him the picture on page 17 and tell him how you used to saw wood.
7. *To Strengthen Your Faith:* Get an idea from Dr. Wicher's comments and say something in prayer meeting next week, page 19.
8. *To Help You Over a Reluctance About Going to Sunday School:* See on page 22 how Topeka men study the Bible.
9. *To Answer the Man Who Says Prohibition Doesn't Prohibit:* "Prohibition State Is Rich," page 24.
10. *To Urge the Advertising Campaign for Your Church:* Tell your trustees what a South Dakota church is doing, page 24.

Vacancy and Supply Secretary Is Compiling Figures

The work of the Assembly's permanent committee on vacancy and supply is being carefully organized under the new secretary, Rev. Walter H. Houston. This department is an entirely new agency of the church. It starts out with no established precedents, no blanks or office equipment of any description. All of these must be acquired. The committee has simply received from the church a definite commission to undertake a difficult task. The secretary has undertaken a careful survey of the entire church, seeking to ascertain the exact number of ministers who are available for regular service and the present needs of the church as indicated by the number and character of the vacancies.

Communications have already been sent to all the presbyteries, and reports from these are being received daily. They furnish a fund of information which, when properly tabulated, cannot fail to be of immense value to the church at large. When the survey is completed it is expected that the central office will not only have a register of the men available for service, but will be able to compile a list of the churches vacant throughout the country with appropriate information in regard to each.

Communications should be addressed to the secretary, Rev. Walter H. Houston, 87 14th avenue, Columbus, Ohio, where the office will remain for a time.

George N. Luccock, Chairman.

Dr. Culbertson Remains at Emporia

President Henry Coe Culbertson of Emporia College, who recently received a call to a New York City church, has decided to remain with his present work.

Dr. W. H. Hubbard of Auburn, secretary of the Assembly's Executive Commission, has been confined to his home by illness for several weeks. He is now, however, again able to attend to business in his home, but not yet able to travel to New York for a meeting of the general executive committee.

Calendar and Record

Presbytery Meetings

Dayton—Springfield First, Jan. 15, 2:30 p. m.
Omaha — Presbyterian headquarters, Paxton block, Jan. 6, 9:30 a. m.

Calls

New Jersey—Phillipsburg First: W. B. Johnson, accepts.
Minnesota—Warroad: J. T. L. Coates, accepts.
Pennsylvania—Evans City: George C. Miller, accepts; Morningside: P. R. Harvey, accepts; Round Hill: H. C. Calhoun; Scranton Second: A. B. Carver, assistant, accepts.
South Dakota—Alexandria: H. P. Gage; Rapid City: Henry McClenahan, accepts.
Washington—Davenport: Frederick Tonge, accepts.

Ordinations

Washington City—Howard J. Bell.

Resignations

Indiana—Indianapolis East Washington Street: H. C. Calhoun.
Massachusetts—Fall River: Joseph F. Langton.
New York—Campbell Hall First: W. B. Johnson.
South Dakota—Bridgewater and Canistota: Albert C. McCauley.

Installations

Colorado—Monument and Table Rock: John N. Carnine, Dec. 17.
Iowa—Milo: W. H. Islsey, Dec. 18.
Indiana—Liberty: O. R. Newcomb, Dec. 9.
Michigan—Deckerville and Bridgehampton: Harry A. Simpson, Jan. 14.
Minnesota—Ely: J. C. Mapson, Jan. 3.
New York—Ithaca First: John A. McIntosh, Dec. 18.
Pennsylvania—Leisenring: A. L. Medcalf, Dec. 19; Vanderbilt East Liberty: E. C. Musselman, Dec. 20; Dunlap's Creek: R. J. Shields, Dec. 20; Pittsburg Shields: Henry R. Browne, Dec. 17.

Supplies Arranged

Colorado—Las Animas First: W. K. Weaver; Allison: G. S. Lake.

Vacant Pulpits

New York—Campbell Hall First: J. K. Egbertson clerk.
Washington—Odessa.

Change of Address

Bedickian, S. V.—Revere, Mass., to Honesdale, Pa.
Brown, W. S.—Averill Park to 394 Quail street, Albany, N. Y.

Accessions

Colorado—Timnath, 35, Dec. 15, James Millar pastor.
Indiana—Rising Sun, 5, Dec. 15, T. F. Mitchell pastor.
Illinois—Chicago Crerar Memorial, 23, Dec. 1, J. W. Nicely pastor.
Kansas—Mount Nebo, 10, Dec. 15, Clay Babbitt pastor; Vesper, 3, Dec. 15, H. C. Bradbury pastor.
Nebraska—Verdel, 6, Dec. 15, R. B. Budd pastor.
New Jersey—Trenton Third, 35, Dec. 15, A. T. Taylor pastor.
Ohio—Cincinnati Walnut Hills, 21, Dec. 1, F. N. McMillin pastor; Cleveland Westminster, 50, R. R. Bigger pastor.
Pennsylvania—Germantown Summit, 24, Dec. 15, R. P. D. Bennett pastor; Germantown First, 16, Dec. 15, W. B. Jennings, pastor; Germantown Second, 22, J. H. Lee pastor; McKeesport First, 112, Dec. 22, W. F. McCauley pastor.
South Dakota—Kadoka, 8, Glenn H. Shaw pastor.

Churches Organized

Ohio—Plainville, 35 members.

Obituary

Death notices will be inserted at the rate of one cent a word. PAYMENT MUST BE SENT WITH THE NOTICE. Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

Morey—Mrs. May D. Morey died in San Antonio, Tex., Dec. 17, 1912. She was born in Macon, Ga., in 1849 and married in 1872 to Rev. L. H. Morey. Their exceptionally happy ministerial service was rendered in Pittsford and Seneca Falls, N. Y.; in Oshkosh, Wis.; Stillwater, Minn., and from 1892 to 1904 in the Madison Square church of San Antonio, Tex. Mrs. Morey had been a suffering and nearly helpless invalid for several years, but still commended her Christian experience to all who knew her by her habitually patient and cheerful spirit. Her art of endurance was in her instinctive and constant thoughtfulness for the comfort and happiness of others. As a telegram of sympathy expressed it, "The comfort and the deep bitterness are in the knowledge of her goodness." She leaves her husband, still in the active ministry, and three children, Captain L. S. Morey, U. S. A., Fort Robinson, Neb.; Miss Elizabeth M. Morey, in charge of the history department of the high school in San Antonio, and Attorney Harry M. Morey of Spokane, Wash. All were present during her final illness. Funeral services were held in the home under the very tender and sympathetic ministries of an old and beloved friend of the family, Arthur G. Jones, D.D., of the First Presbyterian church of San Antonio, Tex.

An
editor's
advertisement

¶ The Editor Afield of The Continent, who for more than a dozen years past has been writing religious articles weekly for a large number of daily newspapers, seeks introduction through local churchmen to other dailies which are at present not printing religious features.

¶ Mr. Ellis would appreciate the privilege of corresponding with interested ministers, newspaper men, and laymen.

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MISS McKEE

Getting at th [illegible]

Some time ago the [illegible] torial office of The Continent a young woman with some manuscripts to submit. This is a common occurrence; what was uncommon was that when she returned we wouldn't let her take the articles back. One of them we have printed—"The Heart of the Rose"—with the result that many appeals for reprints have come to us. This bright Indiana woman will have another story before many weeks.

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New York Chicago
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THURSDAY, JANUARY 9, 1913

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An
editor's
advertisement

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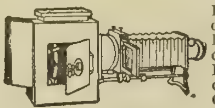

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VOLUME 44, NO. 2 JANUARY 9, 1913 WHOLE NO. 2224

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Managing Editor—509 South Wabash Avenue, Chicago
William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. Everett Sisson, Managing Director

Arbitration or Dishonor—Which?

WILL AMERICA ARBITRATE?

The question is up again by reason of Great Britain's protest against the new American law providing that vessels under the American flag, when sailing from one United States port to another, shall go through the Panama canal free, while all other shipping must pay toll.

The British government claims that this law violates the treaty between itself and the United States, which promised on the American part that there should be no discrimination between ships of various nationalities in this new interoceanic waterway.

America in answer claims that there is no discrimination, since the vessels allowed this free passage will be engaged only in the coastwise trade, in which federal laws have long forbidden foreign ships to compete.

There is much to be said for that argument, if the merits of the case were under debate. But the sole and simple fact in view here is that Great Britain is not satisfied with the argument and wishes to discuss the matter further.

And if no agreement proves possible from friendly negotiation, the further British request is that the whole subject shall be sent to The Hague international court for arbitration.

✠

Diplomatic discussion is now in the first stage thus suggested. And there for the interval the whole affair might be quietly left without public concern, if meanwhile the nation were not being discredited by an amazing outbreak of jingoistic pseudo-patriotism, attempting by clamor, both noisy and nasty, to forestall in any case the reference to arbitration.

Already by concerted dispatches from Washington to daily papers in all parts of the country has gone out this dogmatic assertion:

"The senate will never submit the Panama question to The Hague."

And that is the reason why the fairer and squarer sentiment of real patriotism—the patriotism which knows the nation is strong enough to be honest—should at once and emphatically make itself heard with as determined a declaration:

"The senate shall submit the Panama question to The Hague if it is not settled in direct negotiation."

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It is risky to try to line up the churches on any public question. Protestant principles of private judgment and American principles of separating church and state both warn against the hazard of it.

Only the clearest-cut moral issue, on which conscience speaks so plainly that disinterested dissent is practically impossible, can justify the churches in rising unitedly to demand some specified action of government. It must be a straight case of right against wrong.

But The Continent does not hesitate to say that such an instance is now in hand—an issue where the dictates of righteousness are unmistakable, the demands of morality too evident to be disguised.

Therefore The Continent declares its profound belief that the time has come for a strenuous movement among Christian citizens to impress on the senators of this country this fact:

Church sentiment of the United States insists that the request for arbitration of the question of Panama tolls, if made, must be granted, in order to save America from colossal national sin.

The vital reason for proclaiming such an uncompromising judgment on the moral quality of this question is quickly stated.

With the nation as with the individual man the first and most binding requirement of honor is that a pledged promise once solemnly given shall be sacredly kept, no matter what loss or detriment may be thereby incurred.

To anyone receiving the Bible as a rule of life, this principle can be clinched by just one ringing word from that stalwart psalm—the fifteenth—which analyzes the rudiments of righteous character. Among the supreme virtues which it enumerates this stern requirement stands out distinct:

"He that sweareth to his own hurt and changeth not."

No man who swears a pledge of fealty to a friend and repudiates it afterwards for financial profit to himself, can ever again stand as a gentleman among those who know of his unmanfulness.

And there is no way by which a nation can be less disgraced by the same conduct than one man would be.

What is sin to the individual soul is equal sin in the nation.

✠

The United States made a treaty with Great Britain promising that it would take no advantage for its own shipping over foreign shipping in the Panama canal. Whether that was a wise promise or not is at this late day entirely beside the mark; it was at least not a dishonorable or wicked promise, and therefore the only thing possible to any honorable people is to keep it.

But it is a debatable question whether the United States, by its law as now on the lawbooks, has broken that treaty. No indisputable point of honor can be made on that statute.

The question, however, goes back one step beyond that to a sharper, plainer crux than this. There is another treaty with Great Britain. In that the United States has promised in most explicit terms that if it ever gets into a difference with Britain over the interpretation of a treaty, it will leave the dispute for final decision to The Hague court.

And there can be no blinking the application of that promise to the case in hand. Nobody can befog it. To refuse to arbitrate the relation of this Panama law to the treaty it is said to disregard, would be a flat, outright and deliberate repudiation of the older and simpler treaty for arbitrating disagreements about the sense of treaties.

And the national shame resulting from such a defiant and graceless breaking of international faith—a craven breach prompted only by fear of losing certain money advantage not in the remotest degree associated with the vital interests of the nation—would be a blot on the great seal of the republic that would not be erased in a thousand years.

The ancient sneer, "Punic faith," would disappear from literature. The phrase "American honor" would supplant it as more significant of mean and sordid treachery.

Such a shadow must not be cast across the banner of the United States. The churches of the nation must rise and prevent it—prevent it by making the moral meaning of the proposed perfidy so clear that only the veriest dastard would still dare it.

Are the churches on guard? Will they be ready to speak when the time comes?

The World

President Taft Declares for Toll Arbitration

Arbitration of the Panama canal toll question was definitely favored by President Taft in an address to the International Peace Forum in New York on Saturday. Coming so soon after Great Britain's formal protest against the exemption of American coastwise shipping the unlooked-for declaration of the President has naturally attracted attention on both sides of the ocean, and the effect will doubtless be happy. Even though it could be foreseen that this country would lose, said the President, he was still for arbitration, adding: "I am willing, and indeed I would be ashamed not to be willing, to arbitrate any question with Great Britain in the construction of a treaty when we reach the exact issue which there is between the two nations." His attitude was similar to that previously taken by The Continent, and again indicated on the first page of this week's issue.

In the course of the same speech the President vigorously criticised the senate for defeating the proposed treaties of arbitration with Great Britain and France.

The same day Mr. Taft attended a Republican "reorganization" dinner at the Waldorf-Astoria and presided at what he styled his own political wake, and contragulated his auditors that the nation had been saved from "the dreams of demagogues and theorists." His other references to the Progressive party were much less mild.

* *

Million Dollar Bail for Dyamiters

The United States court of appeals, sitting at Chicago, last week decided to admit to bail the labor leaders convicted at Indianapolis of dynamiting, pending an appeal, and fixed the amount of bail at $10,000 for each year of the penitentiary sentences imposed by Judge Anderson. This made a range of security required in each case from $70,000 to $30,000, with a total of $1,070,000, which friends of the prisoners and labor unions in various parts of the country promptly set to work to furnish. Of the thirty-eight men found guilty by the jury, five were released under suspended sentences, but thirty-three were rushed to the federal prison at Leavenworth by special train. No application for bail was made for H. S. Hockin, the former official of the structural iron workers who admitted that he had furnished information to detectives employed by the prosecution, but it is stated that he will be released upon the same terms as the others if bonds are forthcoming.

* *

Crucial Stage in Balkan Peace Negotiations

Peace or war seemed again to hang in the balance last week after a deadlock had been reached by the Balkan and Turkish representatives at London. The Balkan allies insisted that Turkey must give up Adrianople, the Ægean islands and its rights in Crete, besides all territory west of the Tchatalja forts, but the Ottoman delegates argued that some of the islands were necessary to protect the Dardanelles and others were properly a part of Asia Minor, and that the disposal of Crete was a question in which other nations were involved. But above all the Ottoman spokesmen stood for the retention of Adrianople, the ancient capital of the empire and a Moslem city especially dear to the hearts of Mohammedan Turks, apart from its commercial importance. But without Adrianople the Bulgarians declared they would resume fighting, and in this stand they were supported by their associates.

It appeared probable that the ambassadors of the great powers may command the allies to do without Adrianople and order Turkey to give up the islands, at the same time exerting pressure to quiet the angry and excited feeling reported from the five capitals of the belligerents.

* *

Would Recognize China; Big Loan Arranged

On the reopening of Congress last Thursday Senator Bacon of Georgia introduced a resolution for the recognition of the republic of China. This may mean that the new-old nation is before long to receive the friendly reception from America which should long since have been accorded it. Twelve years ago the United States under the able and aggressive diplomatic leadership of John Hay, secretary of state, saved the ancient empire from partition, and later this country returned a substantial part of the Boxer indemnity, thereby earning and deserving Chinese confidence and friendship. But this kindly feeling has not been retained as it would have been had this government made the same sort of effort to preserve the territorial integrity of the republic that it did to check international land grabbing in the days of the empire. England has made herself paramount in Tibet and Russia has done the same in Mongolia without a protesting word from this side of the Pacific.

Recognition of the republic may, however, be hastened by the expected success of the $125,000,000 loan from bankers of the six-power group—England, France, Germany, Russia, Japan and America. Announcement was made last week that the protracted negotiations had at last been concluded. The banking interests are to be represented by Herr Romp of Germany, who is to supervise the Chinese audit department and overlook the expenditure of the loan. The republic is embarrassed by its inability to make payment of certain arrears of the Boxer indemnities. The government applied to the powers for an extension of time, but received no reply. Russia is reported to be unwilling to grant any extension, and threatens to foreclose on some source of revenue, such as Manchuria or Mongolia, and in this course is supported by France.

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Western Calendar and Western Styles in China

New Year's Day was officially celebrated in China on January 1 instead of February 6, as the government of the republic has adopted the Gregorian calendar. Two thousand New Year's callers visited President Yuan Shih Kai at Peking. In Canton all the government offices were closed, and a number of Chinese graduates of American and European colleges, with their wives, celebrated New Year's eve, though the people generally declined to recognize the new date.

Dress reform as well as changes in the calendar have been formally decreed in China, according to advices from San Francisco. The Chinese consul there received a copy of an edict issued by President Yuan doing away with the ancient robes and flowing trousers and prescribing Occidental skirts for the women and sack suits for the men. The latter are to wear derby or silk hats and high or low leather shoes. Women are asked to wear high shoes, but nothing in the way of millinery is suggested.

* *

Flogging for "White Slavers" in Britain

America took the initiative in exposing and fighting the unspeakable "white slave" traffic, but the British parliament has taken the lead in drastic legislation. An act has just been passed prescribing flogging as a punishment for men convicted a second time of pandering. For the first offense the same punishment is optional. This penalty will have a deterrent effect upon those vicious male creatures who dread nothing but physical pain, but women of the same species are not to be thus punished. Mrs. Humphry Ward, the author, is quoted as advocating the lash for all panders, male or female, but parliament refused to go further in the direction of reviving the legal brutality of the past. The whipping post is a debatable revival even for the lowest of crimes. Other provisions of the law permit a constable to arrest without warrant any person he suspects of being a procurer. Men living on the immoral earnings of women, if convicted a second time, are liable to be flogged. In consequence of the new law, which became immediately effective, a number of noted procurers have fled from London.

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Russian-American Commercial Treaty Lapses

With the close of the year the commercial treaty of 1832 between the United States and Russia expired, and no new one has been made to take its place. This country insisted that there must be no discrimination against American citizens because of race or religion, and Russia refused to recede from her regulations against Jews. The Russian government argued that it could not do anything more for Americans of Jewish birth than it did for Jews of other nationalities or even for its own Jewish subjects, and consequently it refused to honor passports issued to Jewish travelers by the Washington authorities. So long as Russian Jews do not have equal political and economic rights at home such rights could not be accorded to Hebrews from abroad—many of them, of course, former Russian subjects. But this policy was made the basis of American protests and led to the "abrogation" of the old treaty. There are several subordinate treaties still in existence, and a modus vivendi has been arranged at Washington, continuing diplomatic relations.

American citizens in Russia are now subject to local laws, with only the general principles of international law to fall back upon. There has been some talk of a tariff or trade war, but neither nation has anything to gain by such a course. Although Russia controls one-seventh of the land area of the globe, it happens that she and the United States are economically almost wholly independent of each other. Only a trifling percentage of American exports go there as yet.

Some day a Russian duma, less complaisant and docile than the present body, will insist on removing all the Jewish "pales" or barriers and destroy other existing restrictions to democracy and progress.

Russia Wipes Out All Serfdom

Serdom is finally at an end in Rusia, by virtue of a law adopted by the council of the empire last week, following its passage by the duma. Although most of the serfs were emancipated in 1861, the Caucasus region was excepted from the scope of the rescript because of special conditions prevailing there, and transitional measures of a supposedly temporary nature were adopted, but only after the lapse of more than fifty years was the transitional stage terminated. Thus passed another relic of ancient barbarism, but even at this late day it is reported that opposition was encountered when the premier urged its abolition.

Enlarged Assuan Dam Is Opened

Twenty-six feet were added to the height of the great Assuan dam in Egypt by works which were opened by the khedive last month. Lord Kitchener, the British agent, read a congratulatory message from King George. A million acres of land will be made fertile and it is estimated that the cotton crop will be increased $20-000,000 annually by this more than doubling of the storage capacity of the dam at a cost of $7,500,000. When the dam was first built 350 miles south of Cairo near the first cataract, the island of Philæ, just above it, was left unharmed. The greater height will cause the island to be submerged for part of the year, much to the regret of archæologists. Here are the famous relics of Ptolemy's temple and other buildings of architectural beauty and interest.

Reforestation in Wisconsin

Wisconsin is one of the states where conservation has been carefully studied and practically worked out. To be sure, the pine and hemlock and cedar have nearly disappeared before the great sawmills, which are now themselves disappearing because of lack of raw material, but there is still much timber remaining, most of it hardwood, and there are hundreds of wooded lakes and streams which have both practical and æsthetic value. The state has laid out a policy of reforestation and has acquired nearly half a million acres in the northern district, and is still buying. In some cases the state has bought the standing timber as well as the land. A thorough system of fire protection and fire fighting is planned and an end will be put to the old-time destructive forest fires. The work of tree planting has been begun and a nursery established where pine seedlings are being raised. Within fifty years it is estimated these trees will be large enough for lumber, and in the meantime cut-over and burned-over lands will be vastly improved from a scenic point of view by the growing trees. A similar policy has proved profitable in the forests of Germany. As a side issue of interest to summer tourists and campers the state will lease small tracts suitable for tents and cottages.

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—William Rockefeller, a brother of the famous John D., created almost a national scandal by continuously evading service of summons to appear before the Pujo committee of Congress, which is investigating the money trust. The sergeant at arms of the house and scores of deputies sought him in vain, but finally Mr. Rockefeller's attorney came forward a few days ago and accepted service in behalf of his client, who is reported to be ill.

—Some effort to care for the immigrant after he or she leaves Ellis island will hereafter be made by the government if the senate passes the bill which has just gone through the house appropriating $75,000 to establish an immigrant station at Chicago. The station is planned to be a headquarters for new arrivals, where they may be guarded to some extent against dishonest or vicious exploitation.

—Senator Joseph W. Bailey of Texas, with the opening year, made a long speech of farewell to the United States senate, following up the address with his resignation. The Texas veteran savagely scored certain modern tendencies in government, notably the initiative, referendum and recall, and made a sweeping attack on the newspapers and on W. R. Hearst.

Religious World

Top-Notch Missionary Figures for 1912

The annual compilation of missionary statistics presented by The Missionary Review of the World in the issue of that magazine for January shows remarkable advances in foreign mission giving and foreign mission results from the statistics of a year ago. The statistician for this year is Dr. Louis Meyer, who takes up a task that Dr. D. L. Leonard has carried for many years. Dr. Meyer's method is more elaborate than that of Dr. Leonard, and it is possible that some of the apparent increases are due to a different compilation of figures. But there can be no question of an enormous gain.

A year ago the total missionary benevolence of the churches in the United States and Canada was computed to amount to $12,290,000. In the year just closed that sum was increased to $15,590,000, a gain of better than 18 per cent. Of the American total, $14,940,000 comes from the United States. The British churches, which a year ago appeared to have fallen off more than half a million dollars, have in the past year recovered that loss and more by rising nearly $900,000 above the record of 1910, reaching a total of $9,889,000.

The continent of Europe contributes $3,727,000 to the world total, which, when the churches of South Africa and Australia are counted in, piles up to a sum for all Christendom of $30,404,000. Inasmuch as Christendom's high-water mark of giving in this interest hitherto has gone but slightly over $25,000,000, the wonderful forward stride of the year 1911 can readily be realized.

The membership gains on the field itself have, however, not been so large as the year before. The number of adult communicants baptized is reckoned in the 1912 report as only 116,000. A year ago this number was 152,000. The present total of communicants in the foreign mission churches is set forth to be 2,644,000, which is 240,000 more than last year. It is obvious, however, under all the circumstances, that this cannot be net gain, but must represent in large part a more complete gathering of statistics. Dr. Meyer's figures for the total Christian community in non-Christian lands stand at practically five and one-half millions. This body contributes about $8,000,000 to Christian work. The foreign mission force on the field, reported last year at 22,000, is reported this year at 24,000. The number of native workers engaged in missionary labor has not increased in anything like the same proportion, advancing only from 110,000 to 112,000.

Missionary education is reaching in its primary forms about a million and a half children, and in the higher schools 130,000 young men and women.

Japanese Daily Exposes Censorship

Allusion has already been made in these columns to the fashion in which The Jiji Shimpo, Japan's most influential daily, criticised court methods in the Seoul conspiracy trial. To this the same paper has since added an even more violent condemnation of General Terauchi's administration for the way in which it has strangled newspapers and press agencies at Seoul and compelled them to print nothing but what is agreeable to the authorities in charge there.

The Jiji Shimpo permits an anonymous correspondent to say of journalistic conditions in Seoul under Terauchi's iron hand:

"Most of the journalists are now vehemently laudatory not only of the government policies but of the noble personalities of high officials—an attitude which gives one a highly nauseous sensation. . . . As regards the publication of the court reports, the papers took elaborate pains in detailing the arguments of the judges, the explanations of the authorities and other matters favorable to the government general, but concerning the statements of the accused, the speeches of counsel for the defense and the scenes witnessed in court, full reports of which would have been prejudicial to the government general, the correspondents dealt with them in the most summary manner. That was the reason that even the Tokyo papers failed to obtain full and accurate reports of the entire proceedings. The hand of the government general was plainly in evidence here as elsewhere."

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—Even when it is granted that some dancing is innocent for pure-minded young women, the serious fact still remains that a pure-minded young woman is precisely the sort who cannot tell when the dance gets past the innocent stage. In accounting for the astonishing invasion of decent social circles by forms of vulgar dancing, one father remarked: "I will wager that not one girl in a hundred grasps the significance of these dances."

Editorial

Why No More Gain?

THERE ARE YET only three months remaining of the Assembly's year. At the end of March the report must be sent in which will indicate as fully as such a report can do what work has been done during the year. We know very well the unavoidable defects of such reports. The best work of any church can never be put into figures. The elders of a Scotch church raised the question whether their minister was not losing efficiency because in a given year only one lad was received into the church. That lad was Robert Moffat, however, who spent fifty years in Africa and doubtless advanced the kingdom of God more than any score of members received by that church in its history. We also know the peril of mere figures. No session which works for figures is on a safe road. Churches are not measured by bigness, and many a church roll is larger than it ought to be or would be if it were fairly treated. Whatever else there is to say against statistics, we will consider said and agreed to.

It yet remains true that every pastor and session ought to look carefully to the statistical report. Figures do not tell everything, but they do tell something. They indicate one form of results and that not unimportant. Fully 1,000 churches holding regular Sabbath services reported last year no additions on confession of faith. Make all the discounts possible in that and it is still an astounding fact. Other churches with pastors and elders reported such minute gains that they made net losses. It is common enough to bluff that off as though it indicated real gain. As a matter of fact it indicates a poverty of spirit and a feebleness of energy which ought not to go unregarded. No one can properly say what is adequate gain for a church, but every session ought to have some ideal toward which it works. When the reports come in and it is known what the church has done during the year, there ought to be a period of heart-searching on the part of the pastor and session. Is there cause for rejoicing, or ought the mood to be that of fasting?

Granted that your church made real gains last year, why did it not make more gains? First of all, was it for lack of opportunity? Is the world not pressing on your church so that there were souls in sufficient numbers who ought to have been sought and won for Christ? If your church had taken the place which it ought to have taken as a force in the community, would it not have won to it a larger number than it did? Has it been for lack of direct concern for the growth of the church? Have the people of the church come to take it for granted that things will always be as they are, and that the unsaved will go on being unsaved? Have they become satisfied with a progress which in itself is absurd?

Has there been lack of appeal in the method of the church, in its pulpit or out of it? There is opposition to evangelistic methods. The session does not believe in extra meetings and the pastor does not believe in evangelistic sermons. What is the effect of that upon the actual winning power of the church? Has your church lost its assurance of the necessity for conversion? Does it feel that the passing of a communion season without new confessions of faith is a call to great heart-searching and perhaps to tears?

Wherever it lies, it becomes instantly an obligation for correction. Presbyterians U. S. A. added to their churches last year on confession of faith 79,432 members. But there are 40,000 elders in the church; this is less than two new members for each elder! There are 10,000 churches; this is less than eight new members for each church! There are 9,000 ministers; less than nine new members for each minister! Is this satisfactory?

There is time in these next three months to change the whole complexion of our work and to lay hold on the world as we have never done. Here we are with our magnificent power and unsurpassed equipment, and with three months more in which we can set out to seek new strength for the church. There is no use in pretending that we cannot do it. It is only because so much church life has settled down into dull drab that we can grow enthusiastic over 79,000 additions in one year. We ought to multiply that number, and we will do it when we all take our full share in the enterprise. It is certain that God is ready.

—The Anti-Saloon League of Maryland has done the right thing in organizing a department of its work for colored people. Upright colored people everywhere are desperately humiliated by the way liquor men trade on the weakness of degraded members of their race, and it is only fair that they should have white help.

The Heavy Hand of the Associated Press

Many thoughtful Americans have looked gravely at the editorial "crawl" in which The New York Herald apologized to the Associated Press for saying that "Associated" dispatches from Seoul were an insufficient account of the trial of a hundred Christians there for alleged conspiracy against the life of Count Terauchi. The Herald says that it is now convinced that "the Associated Press reports were truthful and adequate." Nobody ever said that the Associated Press was untruthful about the trial in the sense that its reporters wired anything false in direct statement. But The Herald very well knows that the Associated Press did not furnish any account of the trial which did justice to the defendants in respect to the total lack of independent evidence against them and the refusal of the court to hear evidence in their behalf. When therefore The Herald consents to say that the Associated Press reports were adequate, it virtually apologizes for sending its own distinguished and able correspondent, J. K. Ohl, to report the trial in a way which demonstrated that the Associated Press was less than fair to the Koreans and a little more than fair to the Japanese. To make it take such shame to itself and cast such shame on its eminent representative, Mr. Ohl, The Herald must certainly have been put under exceedingly great stress; and the external appearance of the case strongly indicates that the threat bringing The Herald thus to its knees was some intimation that its own news franchise in the Associated Press was in jeopardy of being revoked.

This ignominious retraction, however, though exasperating, is now of small account as far as Korea is concerned. Mr. Ohl's great service to the Koreans has already been done. His dispatches have been broadcast to the world and the merits of the case at Seoul are widely understood. But the serious aspect of the affair lies in the far larger question suggested by such an exhibit of power and disposition on the part of the Associated Press to control the editorial conduct of the papers to which it is serving news. If the Associated Press management can make such a powerful metropolitan daily as The Herald "eat crow" for the offense of taking sides with the Koreans against Japanese officialdom, what can it not do by way of dictation and repression with others of its constituent papers, which, to say the least, cannot be more capable of resisting it than The New York Herald is? And if the Associated Press will thus discipline The Herald for a matter of foreign and external interest, how much less truculent can it be supposed to be with papers that may traverse its ideas in regard to American public affairs? All sound constitutional law holds that a state must not interfere with the freedom of the press. The people must be guaranteed sources of uncontrolled information. But control of the press by popular government would be several shades less intolerable than control of the press by private organizations; and the newspapers which have built up this tremendous worldwide news gathering agency are craven indeed if they will accept from it limitations of their individuality and freedom.

New Year's Revelry and the Whole Year's Safety

The silly custom which marks out the night when an old year ends and a new year begins as a time for unbridled revelry in the public streets and in liquor-selling resorts, had its way more wildly than ever this season in many American cities, but in Chicago and New York especially. Jacob Riis's plan for music and singing in the parks of Manhattan was approved and aided by a great many decorous souls, but in the seething multitudes of New York they were but a tiny group compared with the noisy throngs who went the other way for their New Year's celebration. Nevertheless, the excellent idea that Mr. Riis has planted may grow to more overshadowing size in later years.

In Chicago the soberer-minded citizens were mostly concerned with the question of why law should be weaker on New Year's eve than at other times in the year. The city's ordinances say liquor selling must stop at the hour of 1 a. m. every night in the year—albeit it does not fully stop on any night—but for the morning of January 1 Mayor Harrison let it be understood that the ordinances would not count at all, and very naturally the crowd took that to mean "Everything goes!" This Mayor Harrison tacitly acknowledges as his ideal of city administration—no law enforced if there are any considerable number of people who would prefer otherwise. But whatever indulgence might be accorded to this sort of city government if its effects stopped with one night of revelry a year, it becomes a subject which no disinterested citizen can count of small consequence when relaxation of the law's hand results, as it is now resulting in Chicago, in a frightful multiplication of murders and robberies, with a police force well nigh paralyzed in the hands of the criminal classes. A mayor who says that some laws mean nothing inevitably advertises to the underworld that no laws in an anything. American city government must be an alternative between all law and whole anarchy. There is no halfway stopping place between zenith and nadir on this proposition.

People Should Know About Committee Reports

The Continent is not always able to agree with The Christian Instructor of Philadelphia, but it is a pleasure to agree with it when we can. And we do agree most emphatically with its opinion that the committees negotiating union between the United and Southern Presbyterian Churches would foster the object they have in view much more successfully if they made public just now, for the information of everybody interested, the basis of union on which they agreed between themselves at Washington. The theory that a General Assembly committee is bound in courtesy not to let anybody else know its conclusions until it reports to the body that appointed it is pretty deeply intrenched in precedent in all Presbyterian denominations. But The Continent holds that it is poor Presbyterianism because it is poor democracy. The people ought to know what a committee is going to report, and they ought to have a right to elect their representatives to Assembly on that issue if they choose. The Instructor is quite right about this, though it is not strange in this case that the committeemen on their own responsibility do not feel like defying precedent.

Speaking of The Instructor, by the way, reminds us to observe that it has just been purchased by the United Presbyterian Board of Publication, and is henceforth to be published from Pittsburg. The United Presbyterian, which has held the Pittsburg field in its denomination for seventy years, doesn't like this. With its long independent service to its church, it feels that it should not be put in competition now with an official organ on its own ground. And it seems to have pretty strong reason for protest in the fact that the Assembly of the church, less than two years ago, refused to authorize the publication of an official organ. The Board of Publication has apparently gone ahead on its own ideas in the teeth of this Assembly action.

—The appointment of Dr. W. J. Darby of Evansville as field secretary for Ministerial Relief and Sustentation in the southern district is a singularly appropriate action on the part of the reorganized board at Philadelphia. It means that Dr. Darby is to give the crowning years of his working life to the interest which, amid multifarious services to the church, has been always nearest to his heart. While he was pastor of the Cumberland Presbyterian Church at Evansville, which was in many respects the most influential pulpit in that denomination, Dr. Darby brought about the organization of the Cumberland Presbyterian Board of Ministerial Relief thirty years ago. Afterwards his denomination called him to do important work in publication and educational interests, but he still continued a member of the Relief Board, and when impaired health compelled him to do just one thing instead of a dozen, he became the Relief Board's secretary. Thornton Home for Aged Ministers near Evansville is a monument to his devotion to this cause. Now that he is to go out into the field to plead for the same sacred cause under larger relations, it will be a task in which all his heart's enthusiasm will reenforce Dr. Darby's eloquent tongue.

—It is said in college that no fellow is popular until he has acquired a nickname, and the same sort of thing holds pretty true in life outside of college. It certainly seems to apply in the case of the present moderator of the U. S. A. General Assembly, who has been known everywhere as "The Tall Pine of the Sierras" ever since Dr. Charles L. Thompson named him so at Winona in 1905. And now Peter Clark Macfarlane, writing in Collier's, has dubbed the moderator by another title, which will likely stick as close to him—"The Black-Maned Lion of Seattle." The magazine man also calls Dr. Matthews a totem pole, but admits that that is not quite fair. Marfarlane has struck a new journalistic vein in writing of preachers, and his practice as he progresses is improving his style. He has two more Presbyterians on his list for promised writeups—Frank Higgins and Wilbur Chapman, with the latter of whom he means to make a climax of the whole list.

—Sentiment against child labor seems to be mainly sustained on pity for "the poor little things who have to work so hard." But if there were nothing in child labor except the toil of it, it would be hard to keep up a steady and rational movement against it. The profound peril of child labor, which makes the fight against it a patriotic necessity, is its vicious bequest of inefficiency to manhood and womanhood. The child who works makes a man or woman unable to work with anything like the effectiveness that full-grown service to the weal of the world demands. Society more and more must see the need of preparing its men and women, and child labor is not preparation.

—In Chicago papers lately there appeared a striking full-page advertisement announcing a series of thirty articles in The Daily News, by Frederic J. Haskin, on the immigrant. The advertisement itself contained a series of impressive facts. The immigrant contributes 85 per cent of all the labor in the slaughtering and meat packing industries; seven-tenths of the bituminous coal mining; 78 per cent of all the work in the woolen mills, and nine-tenths in the cotton mills. He makes nineteen-twentieths of all the clothing of America; more than half the shoes; four-fifths of all the furniture; half the collars, cuffs and shirts; half the gloves; four-fifths of all the leather. He refines nearly nineteen-twentieths of the sugar. And yet, as the advertisement says, he is the great American problem: "When I pour out my blood on your altar of labor, and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow. But my brawn is woven into the warp and woof of the fabric of your national being. My children shall be your children and your land shall be my land, because my sweat and my blood will cement the foundations of the America of tomorrow."

—Though believing fully in the justice of the sentence which lands them there, a human-hearted onlooker cannot be insensible to the pathetic side of the scene when thirty-three of the thirty-eight convicted leaders in union labor entered the federal penitentiary at Leavenworth last week. Most of them, and possibly all, are of a type which no ordinary temptations to wrong could have turned into crime. They are criminals only for the sake of a cause, and so represent that twist of fanaticism which in every age has led all sorts of men to do evil for the sake of the good to which they believed that the evil was a necessary condition. Not even Christianity itself has been free from that discreditable extravagance. But the closing prison doors at Leavenworth are like a curtain descending on a drama which once more has taught the futility, as well as the wickedness, of "doing ill that good may come." The union labor cause certainly will be both warned and strengthened by this harsh instruction, and men concerned for every other line of human progress and reform may well take their share of the same lesson.

—The Continent in one of its Christmas numbers made a rather pessimistic observation on the modern tendency to celebrate Christmas without reference to its religious meaning. But perhaps this way of speaking was a little bit too doleful. The defect is undoubtedly a real one, but possibly the trend has already started toward better things. There is certainly a suggestion of that in the way the daily papers have kept Christmas this holiday season The Philadelphia North American, for example, on Christmas morning gave up its whole first page to an illuminated and illustrated text of Montgomery's great hymn, "Angels from the Realms of Glory," with its splendid refrain:

"Come and worship, come and worship,
Worship Christ, the newborn King."

It hardly seems possible that anybody who bought The North American for Christmas morning would be stupid enough to miss altogether the religious meaning of the day.

—Frank W. Ober, editor of Association Men, can produce more new ideas to the square minute than any other magazine manager in the country. The cover page of his January number, which contains his annual review of Young Men's Christian Association activities, will do very well as exhibit A in this allegation. Mr. Ober has designed a facsimile bond which represents the Young Men's Christian Association as duly bound to return to the investor in its work "a full equivalent in the gold coin of Christian character, personal righteousness, temperance, efficiency or other equivalent of like standard and fineness." Interest is promised meanwhile "some thirty, some sixty and some a hundred fold." The coupons, elaborately engraved, stand for greater faith, church life, sound bodies, trained minds, clean lives, boyhood development, social redemption, manhood conservation, efficiency, brotherhood, leadership, country welfare, Christian homes and community development. Surely this is a "line of securities" that ought to "bring money."

Jots and Tittles

—The Christian who attends church only once a day may be a good man, but he is working on half time.

—When one thinks he doesn't sin, it is time to look up into the tree and count the apples.

—The man who can explain a miracle is seldom good for much else.

—Long sermons are too short if they fail to reach the man.

—Manners are the small change of life.

DR. JOWETT'S MESSAGE

Visions and Dreams

"YOUR YOUNG MEN shall see visions and your old men shall dream dreams." And vision and dream are just the enlargement of our thought to apprehend the mind of God. They are vistas into spiritual secrets. They are windows looking out upon larger and wealthier life. They are glimpses of the will of God and of the riches of his grace. They are the unfolding of some new intimacy with the Lord, and of fresh discernment of the things pertaining to his kingdom.

The Holy Spirit, through the ministry of vision and dream, enables the soul to escape from the imprisonment of the present. We can be blinded and held captive by the immediate day. Absorption in the thing that is near is usually a form of servitude. To be absorbed in a book implies a certain insensitiveness to our surroundings. And if the subject that holds us is petty the absorption is belittling. But we may be also unduly confined to a worthy task until the very confinement makes us heavy-laden. We can be rigorously shut up in an immediate sorrow, and so become children of the night. We can so be held captive by a disappointment that the interests of our life are dried up into juiceless indifference. And we can be so locked up in the immediate loss of a bereavement as to lose all our sympathetic and sacrificial strength. Now the Holy Spirit is the appointed minister to give us release from this servitude, and he does it by means of vision and dream.

Life Refreshed by a Radiant Ideal

In a recent story John Galsworthy tells of a prisoner, serving a life sentence, who was saved from utter spiritual desolation by being allowed to keep in his cell a picture of a young girl gathering flowers in a garden. That colored symbol was a minister of vision and dream. It saved the convict soul from death, and there were leaves upon his tree of life that never withered. Stradivarius, while making his violins, associated his workmanship with the Infinite—"God choosing me to help him." The dream of a vast relationship threw its ennobling influence round about his daily life.

And in some such way it is that the Holy Spirit leads us out of our captivities. He unfolds to us the heavenly Presence upon our road. He sets our work in infinite associations. He reveals to us "the heavenly places in Christ Jesus," while we are employed in the place where we earn our daily bread. It is as though we were climbing a stairway of some turret where the light is dim, and the ascent steep and narrow. But now and again we come to a turret window, little more than a niche, but we look out upon the sunny acres of a big and far-stretching world. So does the Holy Spirit, as we go our "common round" and attend to the "daily task," open windows in the soul which relate our goings with the wonders of God's eternal world.

And again the Holy Spirit, through the ministry of vision and dream, unfolds to us the realm of heavenly possibility. He enriches our conception of spiritual ideals. He deepens the glory of our understanding of God. For surely the God of our souls should become more glorious to our gaze as the years go by! The gray of the early sunrise should change into the warmer splendor of the fuller day. There should be a more august contemplation of his holiness, a more subduing insight into his grace and a more rapturous discernment of his love. Things that were hidden in the early days should emerge in after years.

The Strengthening View of the Growing Soul

When we go with our impaired and defective sight to the oculist he adjusts the lenses until we see clearly. First of all, we have a lens that enables us to see the bold type. Then a stronger lens is tried which brings a smaller type into view, and so on through increasing strengths of vision, until the most hidden secret is clearly unveiled. And so it is in our passage through the years. The Holy Spirit, through direct counsel and through the medium of experience, adds strength after strength to the lens of our vision, and hidden glories in the things of grace break upon our eyes.

And he also gives us visions and dreams of further possibility in moral attainment. "Not that I have already attained." No, there was a height beyond the apostle's present standing. And when that farther height had been climbed another would tower before him. The Holy Spirit gives us succeeding visions of possible triumphs in grace. And so aspiration mingles with peace, and confidence with ambition. We are not permitted to sit down in inglorious ease, or to stagnate in perilous contentment. The life that is guided by the Holy Spirit is restful and yet restless, quietly rooted and yet always in growth.

And the Holy Spirit also gives us visions of new possibilities of service. He opens doors of opportunity and we have vistas of new fields and new harvests. The apostle Peter had such a vision at Joppa, and it led him into vital fellowship with the new world. Ananias had a similar vision, and it took him on a chivalrous errand to the apostle Paul. And whenever, in our smaller and more obscure lives, a door opens, and through it we see the gleaming, inviting presence of a new duty and a new occupation, we can interpret it as a gracious appointment of the Spirit of our God.

Revelations of the Perfection to Come

And, lastly, the Holy Spirit, through the ministry of vision and dream, fascinates our souls by the vision of the finished pile. When the disciple Philip brought a few Greeks to the Master, there came to the Lord's soul a vision of his triumph: "Now is the Son of Man glorified." In the mustard seed he saw the perfect tree. When the apostle John was in Patmos, exiled because of the word of God from kindly fellowship and coveted service, he was given a vision of "a new heaven and a new earth." When his thoughts had wandered to the garish impurities of imperial Rome, and he realized the apparent weakness of the little church planted in that seething city, there was given to him a vision of "the new Jerusalem, coming down from heaven, clothed as a bride adorned for her husband." And so does the gracious Spirit lift the eyes of our souls upon the prospect of the finished work, and we receive heartening in our task.

As we toil in tears and pain the Spirit gives us a vision of the day when all the scaffolding shall be removed, and the designed building shall stand out, clear and perfect, in the light of God, and there shall be "neither sorrow, nor crying, for the former things have passed away." The shepherds in "The Pilgrim's Progress" led the pilgrims to "the top of a high hill called Clear" and gave them a vision of things ahead which made them sing as they went again on their journey.

Sometimes as we grow older the vision of the Spirit is given us through the ministry of a dream. Some little thing sets our minds roaming over our past days, dreaming of years that are gone. And we return from the retrospect carrying the lamp of hope. We have retrodden in memory the way of a gracious Providence, and we come back with a new light shining upon the morrow. Our dream has been transformed into a vision. "Goodness and mercy hath followed us," and we shall "dwell in the house of the Lord forever."

J. H. JOWETT.

To a Fowl Seen in the North Atlantic

Thou wandering, tiny, helpless thing,
Here in this heaving sea,
There is no rest for thy tired wing,
No nest above which thou may'st sing—
Ah! how we pity thee!

But look! thou droppest on the wave
Like dove upon her nest.
Thy fluttering heart is sailor-brave:
This sea, we thought, had been thy grave—
Instead, a couch for rest.

These cold, salt valleys are thy home,
The deep thy downy bed;
Its flying spray, its singing foam,
Its rayless deeps where mermen roam—
These bring to thee no dread.

So let us, in the hours of fear,
When tossed on life's great deep,
Rest trustingly on His great care—
And with a murmured, "Father, hear,"
Close eyes for restful sleep.

—R. H. Morris.

—There is a wide difference between accession and conversion. One is always a change of heart, while the other may be a sum in addition.

New York's Unique "Try-Out" Sunday School

BY FREDERICA BEARD

A Sunday school where children of a dozen denominations meet in united Christian purpose is maintained by Union Seminary, the noted theological institution whose splendid plant overlooks the Hudson in Upper New York City. It is a religious laboratory, a successful demonstration of the possibilities of Sunday school teaching under modern educational principles and methods, and as such is of peculiar interest to teachers and parents.

THERE IS NOT, we believe, another Sunday school like this one. It is unique in character; it is worth studying. Every Christian parent and teacher interested in religious education, who visits New York for a Sunday, may well give the early morning hour to this school at Union Theological Seminary. It is making real the ideals that some have held; things hoped for are here actually seen, and there is a prospect of still better things to be. The people most closely connected with the school say, "It is in the experimental stage; we have not yet attained," but to many a visitor it serves as a revelation.

It is unique, first, in its place of meeting. As one sees little children going up and down the marble stairways with an air of at-home-ness in this school of divinity the old thought comes to mind of "boys and girls playing in the streets thereof," and one dreams of the possible good of this association both to the community and to the institution. It is not to be wondered at if the pupils have a certain pride in this connection. One little girl, in filling out her membership card, naively wrote that she belonged to the Union Theological Seminary. The churchly atmosphere of the beautiful chapel and the university atmosphere of the class rooms have their effect for good.

"The Union School of Religion" is unique, also, in the fulfillment of its name. Twelve denominations are represented by the parents of the pupils. Even a Catholic and a Quaker are united in Christian activities with those of other churches. The teachers employed belong to different sects, but here they unite in one Christian purpose and effort.

The school assembles at half past 9 in the morning in the administration building and, with the exception of the kindergarten group, marches to Memorial chapel for twenty minutes of worship. Processional and recessional hymns are always included in this service. After passing into the pews, teachers and pupils quietly bow down and the singing of "The Lord Is in His Holy Temple" is most impressive, followed by the chanting of "Our Father, who art in heaven."

Religion as a Permeating, Joyous Experience

The basic idea that religion is essentially a part of life, influencing, permeating and making rich and joyous all experiences, may be realized by him who has eyes to see below the surface. This truth is sometimes illustrated in the story told at the time of worship. A single example must suffice here. On the Sunday of the week in which Lincoln's birthday was celebrated the leader took the immediate experience and interest of the children and gave it the religious touch by showing in beautiful story form how Lincoln did a part of the work of Jesus, in that both sought to make men free. The story, or simple talk, as a part of the service, helps also to establish a Christian standard—a certain way of doing things "for us who are members of Union Sunday school"—and it fosters a community interest. He who thinks the spectacular is necessary to hold the interest of pupils and is accustomed to the use of much paraphernalia, will be surprised at the response to a simple, dignified service that has in it a tone of reality from the child standpoint.

It may be hard to believe that a hundred children will sit absorbed in listening to the playing on the organ of "The Pilgrims' Chorus," but after a simple word interpretation, such playing, given occasionally under right conditions, has proved a helpful interest.

The truth expressed in Horace Bushnell's words, "The child should grow up a Christian and never know himself as being otherwise," is manifest in the spirit of all that is done. Through the instruction given and the activities carried on a growing Christian experience is sought. A lesson period of forty-five minutes, and a separate room for each class, give a large opportunity for expressional work on the part of the pupils. He who doubts whether sixth grade boys are interested in research, discussion and conclusion in regard to biblical facts and truths may well visit such a group in this school. The boys and girls in this and the higher grades are led to think for themselves, while the teachers act as leaders and guides. Few teachers can manage successfully the dramatization of Old Testament stories; unusual insight and care are needed if this method is to be really helpful. It is, therefore, a suggestive study to see the simple and effective way in which characters are personified here by fifth grade children.

Plan of Organization and Work

The plan of the organized class as a social group is carried out through all the grades, and very definite cooperation is evident in some of them. Social fellowship is conserved by class parties, excursions and club activities. The moneys collected from Sunday to Sunday are kept in class treasuries, and are expended in deeds of mercy and help by the decision of each class in consultation with the teacher. The relationship of the smaller groups to that of the whole school is strengthened by united action of various kinds. Christian service for others is a strong feature of the work, sometimes fulfilled by the school as a unit, sometimes by the individual class according to its particular interests. Visits are made to the sick, and to charity organizations in the vicinity, such as a day nursery, a home for crippled children. Picture books, flowers and delicacies are distributed from time to time, and gifts of money are sent to famine sufferers, the Grenfell association and other Christian activities. Continuous responsibility has lately been assumed for the tuition of a student in Nanking University.

After weeks of quiet observation a visitor is impressed with the fact that one moving spirit is back of all the good being done. The school is, today, what it is because of the keen insight, the wise control and inspiring guidance of Professor George Albert Coe.

As a practical demonstration to students in the religious education department of the seminary this school is invaluable. Here is the laboratory method by which they may see theories actually in practice, and realize the possibilities of Sunday school teaching under modern educational principles and methods. Again one dreams and sees in imagination the minister of to-morrow who will have an intelligent knowledge of child life, and who will not only sympathize with but be able himself to establish a Sunday school that is, in very truth, a school of religion.

Moslems Are Trekking to Asia

Strange scenes are seen in Constantinople these days, says a writer in a recent number of The Orient, the American missionary monthly published at Constantinople. The Turkish and other Mohammedan villagers from the Thracian plains are passing by the thousands through Stamboul, across the Bosporus and off into Asia Minor. They are retracing backward the steps of their ancestors of five centuries ago, and leaving Europe to return to Asia. And the weird part of it is, that in costume, conveyances and manner of life there has been practically no change in these 500 years. The wheels of their long narrow carts have spokes in them now, where they used to be solid wheels, and perhaps the rush matting that protects the family from the weather may be a little better woven. But the oxen or buffaloes that leisurely drag the household along, and the barefooted wife or the sandaled husband with the goad who pulls these lumbering animals by a string, and the primitive mode of life on their plodding journey, all belong to a bygone age. Apparently the five centuries of life on European soil has not affected to any perceptible degree their scale in civilization. These Asiatics have been in Europe, but not of it; and now with the descent of the Bulgarian hordes upon the region, they pick up all their early belongings save their stone or adobe huts, and trek back to the regions of Anatolia.

According to their own admission, they are leaving the farms and villages of Thrace for the same reason that some of these very same individuals left their Bosnian homes three or four years ago—because of a deep-seated aversion to living under any but Moslem rule. Call it prejudice, call it obstinacy, call it religious bigotry, the result is a preference for Mohammedan surroundings and government with all the privations of a long, weary migration and an unknown future rather than the comfort of their ancestral homes under foreign rule, especially the rule of those who were once their rayah—their flocks.

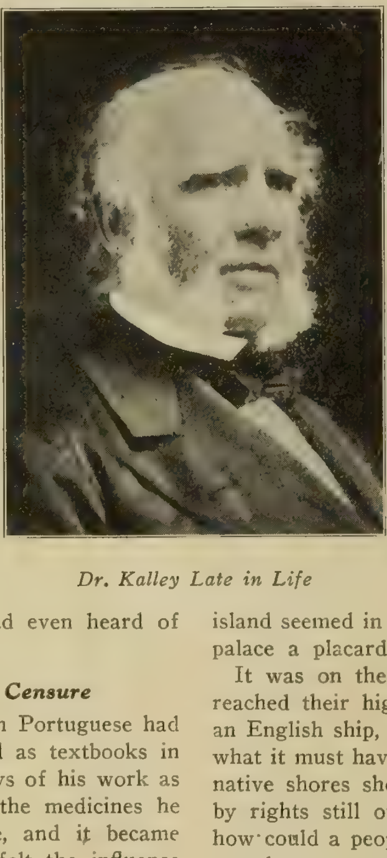
Hero-Exiles of the Purple Island

The Young Scotch Physician Who Carried the Gospel to Madeira, and His Portuguese Converts Who Were Driven to the New World

BY JOHN W. ELTZHOLTZ

ROBERT R. KALLEY was a young physician in Scotland who felt that he was called to be a missionary to China. He was ordained by the Free Church to preach the gospel and in 1838 he and his wife took ship for China. While on their way Mrs. Kalley took seriously ill. It was plain that she could not endure the long journey to China, and to go back to Scotland was impossible. But, being near the beautiful shores of Madeira, the island with the purple soil, they landed here. This meant a complete change of the plans of Dr. Kalley, but he was determined to serve the Lord, and just where was a matter of less importance so long as he was in the line of duty.

Dr. Kalley set about to learn the Portuguese language, learning his first word on the evening of the day he landed. As soon as he became conversant with conditions he saw the need of schools. In a short time he opened a school to teach English, with the design, as we are told, of acquiring the Portuguese language. Soon there were schools throughout the island. From his own purse Dr. Kalley paid the salaries of the teachers, and also paid for all the books used in these schools. At first this work was much appreciated and he was looked upon as a public benefactor. Even the municipal authorities of the city of Funchal, the principal city of the island, were constrained to pass a vote of thanks to Dr. Kalley for what they called "his disinterested acts of benevolence and philanthropy, such as the establishment of schools in different parts of the island at his own expense, and furnishing the people with medical attendance and medicines gratuitously."


Dr. Kalley Late in Life

While all these things were important and served as a leverage into the hearts of the people, yet their state was deplorable. Their ignorance of the Bible was the chief cause of Madeira's misery, which Dr. Kalley had on his heart to alleviate. One can scarce believe that an island presided over by an organization existing for the purpose of saving men could keep the Bible not only a closed but an unknown book. So it was, for no copies of the word of God were to be found, and very seldom did Dr. Kalley find anyone who had even heard of there being such a book as the Bible.

Introduction of Bible Changes Praise to Censure

It so happened that a few copies of the Bible in Portuguese had been brought from Scotland and these were used as textbooks in teaching the poor people to read. In the early days of his work as a physician Dr. Kalley would dexterously wrap the medicines he gave his patients in pages torn from the Bible, and it became literally true that the whole island of Madeira felt the influence of this one man.

Praise was now changed into censure. The work of Dr. Kalley was making inroads upon the Roman Church. It was the priests who had held the people in intellectual thraldom, it was they who had kept the knowledge of there being such a book as the Bible given to men. And the "Kalleyites," as they were now called, must be punished. The residents of the island could easily be handled by the law, but to regulate the acts of Dr. Kalley was not a matter so easy to manage. The treaty between England and Portugal presented a formidable obstacle. The treaty guaranteed to the subjects of these respective governments "liberty to enjoy their religion without molestation in Madeira." And yet what is a law to priests who are losing their grip upon a people whom they have held in ignorance for more than four centuries? Who cannot by going back far enough find a law to cover almost any case? And so here the astute Romish hierarchy discovered in the code of laws enacted by the inquisition of Portugal in 1603 what they wanted, and as a result Dr. Kalley was arrested, tried and condemned to prison, where he remained for five months.

His followers were now persecuted to a shameful extent. From every pulpit of the island was read the following document which made it impossible for anyone to live in Madeira who did not go to mass: "Let no one give them fire, water, bread or anything that may be necessary for their support. Let no one pay them their just debts. Let no one support them in any case which they may bring before a court of justice. Let all put them aside as rotten and excommunicated members, separated from the bosom and union of the Holy Mother Catholic Church, and as rebels and contumacious." More than that, it excommunicated, ipso facto, all who did not comply with these commands—every debtor who should pay these persons their just debts, every judge who should dare in court of law to do them justice, every charitable person who should give them water, fire or anything necessary to existence. A man who refused to pay homage to a piece of cloth fixed upon a stick and called the Holy Ghost was sentenced to six months in jail.

An order to the schools of Dr. Kalley was also sent to the registrar of each parish. It read as follows:

"On the receipt of this you will summon to your presence the teachers, male and female, of all the schools established and supported by Dr. Kalley existing in your parish and in the presence of two witnesses charge them not to teach any living being. If after being notified any of them should continue to teach you can immediately send them to this administration in charge of two officers of police. You will cause this order to be faithfully executed, and report the result by Monday next, giving the names of all who have been notified. God save you.

"J. S. TERREIRA UZEL, Administrator."

Hundreds of those who had found the Bible a solace, and who had seen how courageous was their leader under persecution were placed in jail. Some were kept behind bars for two years, and some for a longer period. Dr. Kalley escaped with difficulty. Dressed as a woman, he was carried in a hammock to a British man-of-war in the harbor. Later in the same day Mrs. Kalley was able to make her escape to the same ship. Standing upon the deck, Dr. Kalley could see the smoke from the ruins of his home containing his library valued at $10,000. The island seemed in a riot, for there had been placed on the governor's palace a placard commanding all Protestants to leave the island.

It was on the 23d of August, 1846, after the persecutions had reached their highest, that 200 of the Christians found refuge on an English ship, the William of Glasgow. One can scarcely realize what it must have meant to those and some 800 more who left their native shores shortly after. Some of them had been wealthy and by rights still owned their lands and houses on the island. But how could a people to whom no judge was allowed to give justice to whom no one should give bread were they starving, live in their own dear home, the beautiful island of Madeira, the isle of the purple soil?

Trinidad proved a refuge. Here the exiles could worship God according to their own conscience. Meanwhile Dr. Kalley was in Europe. Rev. W. H. Hewitson, also of the Free Church, had labored in Madeira and had returned to Scotland. Hearing of the persecutions, he determined to go to the people in Trinidad. He found that many of the exiles had obtained work through the kindness of the governor, Lord Harris. But it soon became plain that these islands could not be considered a permanent home. And in the midst of efforts on the part of Mr. Hewitson to find a more suitable abode for them the Bank of the West Indies failed and business in general was prostrated. As soon as it was learned in Trinidad that the exiles intended to leave the island many of their number who had positions were discharged. This left the poor sojourners in want.

Persecuted Turn to America

The cry of need reached the shores both of England and America. Contributions were made for the care of the suffering. The American Protestant Society sent Rev. G. Gonsalves to Trinidad to investigate conditions and thus learn what action to take. Mr

Gonsalves was himself born in Madeira, had been a Romanist, and for several years had been working among the 5,000 or 6,000 Portuguese living on the New England coast. An agricultural company first engaged to give them a home in Illinois. They were to have houses, good wages and to every family a ten-acre lot was to be given. The location was about half way between Springfield and Jacksonville. Shortly afterwards the firm making this offer failed. Meanwhile, and all through the time of waiting, the American Protestant Society had the no small task of providing shelter and clothing for the ever increasing number of exiles landing in New York. Most of the unfortunates arrived with no money in their pockets and even without sufficient clothing.

The delay caused by the failure was providential. Had the earlier plans been carried out the exiles would have encountered the scourge of cholera which was then making inroads upon the population of the western states. A committee now came to the front composed of Governor French of Illinois, Rev. J. M. Sturtevant, president of Illinois College, and Rev. Albert Hale of Springfield, Illinois. The committee invited this homeless band to the hospitality of the citizens of Springfield and Jacksonville. And on October 19, 1849, nearly 300 exiles left New York for their future home in the west. Cold weather was, of course, encountered and the citizens were that winter kept busy providing shelter and clothing, as well as food, for those who in the dead of winter did not obtain employment. The expense of transportation was met by the good people in New York and other places where the news of their devotion to principle had reached. The exiles were prospered on their journey. Public meetings were held at Albany, Buffalo, Detroit and Chicago. Most of these meetings were attended by this expatriated band and liberal contributions were made at such meetings to defray the expenses of their journey. Provision was also made for those who still remained in the West Indies to join their loved ones and friends in America, the land of promise—their Canaan, as they called it.

From this time the exiles through industry—many tilling the soil and later many going into business—became a substantial addition to the citizenship of the state as well as to the two cities which offered them shelter. At first there were two churches, one in Springfield and one in Jacksonville, both served by one minister. But divisions arose among the people of the church in Jacksonville over trivial matters and finally there were three churches there. At last these three churches were united, and nearly twelve years ago the first American pastor was called.

For years there had been dreams of building a church which should memorialize the sufferings of this Bible-loving people. From the beginning of the second English-speaking pastorate the needs of such a memorial were emphasized and in August of 1909 the corner stone was laid for the new building, the name having been changed from the Portuguese to the Northminister Presbyterian church. On September 18, 1910, the beautiful Northminster church was dedicated. A manse was also, for the first time, provided. The cost of the plant was about $45,000. The auditorium is the largest as well as the most beautiful in Jacksonville. So there it stands, a building dedicated to the worship of God and a lasting memorial to the faithfulness and devotion of a people who gave their all for the sake of an open Bible.

The Big Sister to a City's Girls

BY HERBERT H. SMITH

"GOOD-BY." A little hand in a white mitten was waving over the shoulder of a woman passing through the door of the public building in which the juvenile court of Chicago is held. "There goes another of Miss Bartelme's children," said a bystander as he watched the little procession of which the woman and child were a part leave the building.

It doesn't take a newcomer among the socializing forces of Chicago long to know who Miss Bartelme is, for her name is mentioned in probate and juvenile court more often than that of the presiding judge. For eighteen years she has been the official mother and father to hundreds, perhaps thousands, of children who have no other parents. During this time Mary M. Bartelme has been the appointee of the changing governors of the state as public guardian. She recently has been selected to the position of assistant to Judge M. W. Pinckney of the juvenile court and will sit on a bench and hear cases just as does the judge himself—the first woman of the country to occupy a judicial position of this character.

Mary M. Bartelme

"I am not to be judge in the usual legal sense," smiled Miss Bartelme as she sat in her law office in one of Chicago's skyscrapers. "I am only the judge's assistant, although my work will be the same as his. I shall have charge of all the cases against girls, and they will appear before me.

"I hardly know how many children I have," she said in talking of her work. It was just before the holidays. "Here are a few of them," and she picked up nine sheets, each with forty-four names. "What are the lists for? Oh, some of my good friends are helping me remember them at Christmas."

The little boy who waved good-by is one of the typical cases through which the new "judge" has obtained her experience. The child's mother died last autumn after the father had left her to face a lonely death from tuberculosis. A friend, however, had promised to care for her son, and she had signed a request that the friend be permitted to adopt it. But the grandmother also wanted the boy and the president of a Polish benevolent society actually was caring for the child and wanted to adopt it. A fund of $350 belonging to the youngster was also involved, and Miss Bartelme was asked to see that the money was saved and the tangle unraveled for the judge. The grandmother had brought witnesses that the friend of the dead mother had improper callers and was not a fit person to have the child. The friend in turn had witnesses who said the same of the grandmother. The Polish woman had no children and promised to give the orphan a good home and leave to it some real estate. It is the practice she has had in smoothing out such tangles of relationship or desired relationship that has given to Miss Bartelme that fine capacity for appreciation of others' troubles which shows in her kindly smile and gentle courtesy to the humblest of citizens who seek to unburden their woes.

Miss Bartelme appreciates keenly the responsibilities of her new position in tempering with kindness the austerities of the laws involving the delinquent girls of the second largest city in the country. While she admitted that her experience of nearly two decades with children in relation to the courts had given her highly valuable experience, "it never becomes really easy to judge human nature." To some of her many charges she has been merely a nominal guardian. If a boy under age wanted to join the navy, Miss Bartelme was appointed guardian to consent to his serving his country. If an orphaned couple wanted to marry before legal age, Miss Bartelme usually was relied upon to investigate and give consent if she found the union advisable.

In no other of the big cities of this country where the juvenile court has developed during the last decade is there a woman who hears and judges cases. There are women in police stations as matrons and on the force of some cities to care for young girls, but nowhere else is there a woman in a judicial position. It is a tribute to the woman herself that in a state where the suffragists have not made an aggressive campaign Miss Bartelme should be selected as the one individual best fitted to assist Judge Pinckney, overburdened with cases crowding his docket.

Unlike the work of most judges, it will be Miss Bartelme's part to guide and restrain rather than punish, although that power is hers also. She takes her place among those who would make the world better by work with individuals, quietly pointing practical ways of better living and seeking to keep them from temptation. Mild and quiet, with a hurrying step which spells efficiency, Miss Bartelme is typical of the womanly women, increasing in numbers, who are devoting their lives to others. Through wide knowledge of the troubles and difficulties of life which others meet, she has learned that the complex relation of things as they are to things as they should be calls for a tender sympathy as well as a firm determination.

BRADFORD HORTON, MAN

BY RICHARD S. HOLMES

Synopsis of Preceding Chapters—Bradford Horton is working his way through the Prestonbury Theological Seminary in opposition to his mother's wishes. He is soloist in Second church, does indexing for Preston bank and tutors the grandson of Richard Elmore, the bank's president, to whose daughter he is greatly attracted. A fellow student, Austin Sleighton, becomes his loyal friend, but jealousy has made him a bitter enemy in Oren-Toole, bank employee. "O.-T." evolves a plan for Horton's undoing. He makes up a package containing $2,000 in banknotes, replaces the amount in the bank's safe with a similar package containing strips of paper, and hires an old beggar to hide the money in Horton's bedroom. Horton discovers the man, who proves to be his own father, angrily forces the package back upon him, buys a ticket for New York and starts him off on the train. In an anguish of self-accusation and regret, Horton finally confesses to Sleighton that he is only the adopted son of the Hortons. He is arrested for the theft of the banknotes, but his case is dismissed when no one appears against him. In the meantime his father, discovering the contents of the package he is carrying, gets off the train at Albany, registers at the Albemarle hotel, deposits all but $200 in the hotel's safe and indulges in a day's debauch, ending in the smashing of a plate-glass window, which lands him in the workhouse to serve a three months' term. Oren-Toole, in accordance with a plan of Mr. Elmore's, goes on a fruitless search for Horton's father. Life for Horton, in the meantime, moves on quietly. He declines all invitations and devotes his time to study and practice. His work in "The Messiah" wins him profound admiration, and a carnation dropped at his feet by Miss Elmore's hand reveals the source of others found in his room. Mr. Elmore, however, has learned from Mrs. Horton that the young man is a foundling, and is convinced that he is a liar, and the taker of the $2,000. He sends Oren-Toole to Albany to bring back to Prestonbury the father of Horton, Andrew Drum, whose whereabouts have been discovered, at the expiration of his sentence.

CHAPTER X.—Continued

OREN-TOOLE saw he had miscalculated the man he was dealing with. "You're smarter than I thought you were," he said. "I did mean to ruin your son, as you call him, and I mean to yet, and you're going to help. We're going to hide the money that's left in his room tomorrow night."

"But I can't help to ruin my son."

"Pretty son! Shipped you off like a hog, you said yourself. If I were his father I'd get even with him."

The old man weakened as his sense of ill treatment reawakened. "We can't hide the money without getting caught again," he objected, but less firmly.

Oren-Toole, for answer, pulled an Albany morning paper from his pocket, and watched the other's face as he read the announcement that Bradford Horton, a new and distinguished American tenor, would sing on Thursday night in Tweddle hall in the oratorio of "The Messiah." "See?" he inquired as the old man laid down the paper. "It's dead easy. He'll be here; we'll be there."

"But that will send William to state's prison. I can't help send my son to state's prison."

"Back there again, eh? All right, old Andy. One of us three goes. No court will believe you or him against me. I can send you there, and will, if you don't send him there."

The poor old man hesitated. His memory ran over his bitter disappointment in his son, and the brutality which he had suffered, and his wrath flamed up once more. "Pretty son!" he muttered. "You're right. He wouldn't have cared if I'd gone to the devil. I'll do it."

That night the two conspirators went to Prestonbury.

Oren-Toole did not report at the bank until Friday morning, but with the old man went to a little house on a back street to which the bank teller had moved his mother when his father died. On Thursday night the two rascals hid the money under a floor board in Horton's room. His report to Mr. Elmore was interesting.

"Well, sir, I've brought Drum to Prestonbury."

"Good!" said Mr. Elmore. "Did he have the money?"

"No; he never had it. But he knew where it was three months ago."

"Where?"

"He says it was hidden in Mr. Horton's room."

"Strange the police didn't find it. I wonder if it's there now."

"Drum says he can find it, if Horton has not sent it away."

The police found the money, of course, under Drum's guidance, but nothing more could be done until Horton's return to the city. Mr. Elmore was angry and sad; Oren-Toole happy and satisfied.

* * * * *

On the Thursday that the two conspirators spent in hiding, Horton and Sleighton went to Albany. The train from Prestonbury was unusually full. Horton took a vacant half seat at the front end of the car, and near the rear Sleighton found Miss Elmore alone. She recognized the organist and spoke. "There are no vacant places, Mr. Sleighton, but you're welcome to a seat by me."

"Only too happy, I assure you." He helped her move her belongings and took the seat.

"I saw by the paper Tuesday that Mr. Horton is to sing in Albany tonight. Do you go to play his encore accompaniment?"

"Oh, no. I am his guest, that's all."

"Then he's on this train?"

"Yes, up yonder."

"We Prestonbury people will feel proud to have one of our singers appear at the state capital."

"I suppose you must. Well, he certainly can sing."

"Do you remember my musicale? I gave that on purpose to have him sing at it, and he wouldn't come."

"I remember. It was lucky enough for Horton that he didn't go. That was the night of the bank robbery, and if he'd been at your musicale he'd be in prison now."

The girl looked puzzled.

"Don't you remember," Sleighton explained, "about the old man who said he'd hidden a surprise in Horton's room?"

She assented.

"Well, that parcel probably contained the bank money. Had Horton gone to your house the old man would have gone away undiscovered, and the police, when they searched, would have found the money in Horton's room. He couldn't have proved that he didn't steal it."

"I see," said the girl thoughtfully. "Who gave the old man the money?"

"We don't know."

The train was stopping at a way station, and two men left the seat opposite, which in a moment was preempted by the alert Sleighton, who deposited his overcoat and bag there. "Pardon me," he said, "and I'll go after Horton."

Presently they returned together. Eleanor was deep in a magazine and did not see them, nor did Horton make any sign that he saw her. He knew his friend had trapped him, and was both annoyed and pleased. As he took the inside end of the vacant seat Eleanor, looking up, noticed Sleighton.

"Oh, you've come back, have you?" she said in surprise.

"Yes."

"Did you bring Mr. Horton, as you said?"

"Yes; shall I present him?"

Bradford heard the whole comedy, and was surprised that Sleighton could manage the stage play so well. Rising for the introduction, they stood in the aisle talking for the few minutes that remained before the whistle sounded for Prestonbury Junction.

Mr. Tappan, Jack's father, passed. "Off again, I see," he said.

"Yes. Tell daddy you saw me at the junction, all safe."

"All right. I'll see him tomorrow."

At the junction Miss Elmore changed from the coach to the parlor car on the main line train. Horton carried her wraps and bag to the porter and said good-by. Seated once more in their own car, he said, "Austin, I didn't think that of you. Sharp trick you played, but you can't do it again. I'll see that girl no more."

Sleighton made no answer except by a laugh, and they sat silent for ten minutes. Suddenly, as if forgetful of Sleighton's presence, his friend broke out:

"Oh, Antigone, Antigone! why couldn't you have stayed dead? You worked mischief enough with men's hearts long ago. Why do you at this late day come after mine?"

"After yours, you idiot?" Sleighton laughed till his sides ached. "She doesn't want your heart, man. All she wants is to hear you sing."

Some hours later in the office of the Albemarle the clerk looked at Horton's signature, then eyed him sharply. "You've just missed your father, Mr. Horton," he said; "at least I suppose it was your father. He was here yesterday."

"My father? What makes you think that?"

"Oh, his name. Same as yours, exactly. He registered here about three months ago. He had a lot of money, which he left with us for safekeeping. He went out one Saturday morning and we didn't see him again until he and a young fellow came in yesterday and took the money."

"What sort of looking young fellow?"

"Fine-looking, tall, well-dressed, red-headed Irishman."

The clerk turned the register pages and showed Horton the signature. Bradford scanned it and turned to his friend.

"A. S.," he said, in an undertone, "here's a great go. My father and Oren-Toole were here yesterday. Let's go upstairs."

Comfortably settled in their room, they sat down to consider this latest development. "I've thought it all out," said Bradford. "That precious pair have gone to Prestonbury, and taken the money with them. They'll hide it in my room tonight, and I'll be arrested as I step off the train tomorrow. Oren-Toole thinks he has me this time. Why he's playing the game I don't see, and how he knew the whereabouts and movements of my father I don't know, but, anyhow, I'll beat him to a finish. Oh, Austin, when a fellow starts in without experience to be a knave there's no fool under the canopy that can match him for a fool. That stolen money was in the safe in this hotel from the day after we packed my father off until yesterday, when my father and Oren-Toole came and took it away. Oren-Toole's smart, mighty smart. But sometimes luck beats brains."

Everything happened as Bradford predicted. The warrant for his arrest sworn out by Mr. Elmore was served, and the young man spent Friday night in a cell in the city prison. At the hearing on Saturday morning Ansley Jickers asked adjournment until the next Wednesday, that he might have the case of his client properly prepared. There was no objection urged by the city attorney and the request was granted. Dr. Jickers became Horton's bail.

Andrew Drum's testimony at the hearing was a singular tissue of truth and falsehood. He described his visit to his son William, otherwise known as Bradford Horton. He told how on entering his son's room, having gone without previous announcement in order to surprise his boy, he had found him on his knees over a hole in the floor into which he was putting a paper parcel. The description of his son's treatment of him, and of his starting him back to New York, whence he had come, followed. He narrated how he had been left by the train, while he was at his breakfast in the station in Albany; how on the street he had been knocked down by a cart and suffered a bad fracture of the leg, and how he had been carried to the hospital, where he had been ever since.

(*Continued on page 56*)

THE WAYFARER

ONE OF THE Philadelphia stories which have stood the test of time relates how a stranger in the city was taken to the opera. Her hostess pointed out the notables in the boxes, and the phrase frequently recurred, spoken with an awed intonation, "That's a Biddle." At length the benighted stranger, who had none of Philadelphia's traditional respect for, or knowledge of, an ancient family name, inquired, "But what is a Biddle?"

* * * * *

A Biddle in Action

Good fortune enabled the Wayfarer, on a recent evening, to learn "what is a Biddle," for the best known representative of that historic Philadelphia family, Anthony J. Drexel Biddle, was the speaker at a dinner of the Philadelphia Presbyterian Social Union. Now Mr. Biddle not only wears the mantle of aristocracy which is his by birthright, but he has also by his own prowess of arms won to distinction in certain circles as the best known amateur boxer of our day. As a "gentleman sportsman" he has worn the padded gloves with most of the professional ring celebrities of our time. There are thousands of brawny citizens of this wide republic who don't know the difference between a Cruden's Concordance and Cæsar's Gallic wars, and who are as little informed upon the identity of the moderator of the Presbyterian General Assembly as upon the personality of the sheikh of the Shammar Arabs, who can tell with fervor of the exploits of "Tony" Biddle.

So the presence of this shining light of amateur pugilism upon the program of the staid social union, in double harness with a clergyman whose topic was "Loyalty to the Doctrines of Historic Presbyterianism," promised a diversion. "The Joys of Strenuous Christianity" was Mr. Biddle's topic. All the men present knew him as the head of a Bible class organization which has spread widely throughout the East. Everyone was keen to see how the two reputations, that of the prize ring and that of the Bible class, could be reconciled.

* * * * *

They saw. The smiling, shining-faced, courtly, restless man, after greeting his hearers ceremoniously, plunged straight into a boyish, ingenuous tribute to the sense of Christian fellowship he had felt in the meeting. His confession of the benefit he had received from it sounded like a simple, sincere prayer meeting testimony. "Brothers" was the word he used frequently—this flower of Philadelphia's aristocracy, with transparent genuineness, was speaking in the terms and spirit of a primitive Christianity.

A touching allusion to his own idle years before he sought, in counsel with his rector, Dr. Floyd W. Tomkins, for something to fill the void in his inner life, opened the talk, and won the sympathy of the hearers. This man was fairly childlike in his straightforwardness. Those who had expected laudation of the Drexel-Biddle Bible class, and extravagant claims for its work, were disarmed by the unmistakable modesty of the speaker, who never once mentioned the name of the organization.

With refreshing plainness, Mr. Biddle told of his first attempt to teach a class of three men, one of whom went to sleep every Sunday. "When I found later that he was a capable Bible student, I didn't wonder he went to sleep."

The worth of the common man, his willingness to work, his readiness to cooperate in the service of men, and his quick response to the Master's gospel of brotherliness, were spoken in phrases that sounded none the less true because unconventional. The power of gentleness over even the roughest athlete was portrayed by this refreshing apostle of the eagerness of the common man to follow leadership in the best life.

The only allusion to the speaker's ability as a boxer was most remote, and contained in the fact that he told at length the story of the juggler of Notre Dame, who had only his poor skill in juggling to offer as his prayer and his gift upon the altar of the church. A devout talk about self-consecration would not have been half so impressive as the implication of the familiar story of the juggler who had only his physical ability with which to express his heart's devotion.

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As a theologian, Mr. Biddle would be marked about zero. Of the conventional arts of the public speaker he knows quite as little. Of the methods of organizers and officials of religious societies he is almost equally ignorant. Yet the oldest members of the social union have never seen more rapt attention given to a speaker, or more instant and generous applause. To borrow speech of certain of Mr. Biddle's admirers, he "scored a clean knockout" that evening. This was not because he was a Biddle, or because he is handy with his fists (and those who went expecting to hear the exaltation of boxing or athletics were agreeably disappointed), or because he has mastered the tricks of after-dinner oratory.

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Instead, the ovation—for it amounted to such—was a tribute to the compelling power of manifest sincerity, simplicity and warm-hearted brotherliness. It was the doctrine of Christian fellowship and Christian service preached in the direct, unperfunctory and unprofessional speech of a gentleman.

THE WAYFARER.

THE HOME COUNCIL

Risks as Courage Makers

BY HELEN A. HAWLEY

ONE OF THE greatest blessings that a child can have is a spirit of courage. There is a large natural difference in children in this respect. Some are born fearless, others from the beginning are timid and overcautious. Much may be done by good training to keep the first from being reckless and the second from being controlled by fear. Any grown person who is under the domination of fear, either constant or recurrent with certain circumstances, knows the torture of it, and how difficult it is to throw it off after it becomes a habit.

The tendency of maternal love is to be overcareful. Since the baby or the little child does not yet know what is harmful, the mother guards it at all points, and unwittingly teaches it fear. Better sometimes to let the little one find out for himself what will hurt, for the lesson of experience is not readily forgotten. "A burnt child fears the fire." Of course no mother will let her child come to real harm, but the toddler who has touched the stove with a finger tip just by way of experiment has from that time on a better safeguard from burns than any warning—experience.

One of the most tormenting of terrors is the fear of lightning. Hundreds of persons lose half the enjoyment of the beautiful summer because of their dread of thunder storms. Is it advisable for a mother to let her children play on open porches or in exposed places during violent storms? Probably not, yet it may be said unhesitatingly that even this is wiser than to have them inoculated with fear. There are other ways of handling the situation, however. The mother can quietly explain that it is best for the children to play inside and encourage the play to go on there. Occupation and interest will keep the children quite unconscious that anything unusual is transpiring outside. Or if the storm is so violent that it claims attention. she can teach them to look with admiration on the electrical display, telling them meanwhile about our heavenly Father's control of the elements, and his loving care.

When children cease to be babies they are often inspired by physical daring. The mother's careful guidance is very necessary here. She wants her boy to have courage; quite as strongly, she does not want him to be reckless. An excellent illustration of good management is a story from a recent book of an English mother's handling of her boy. English boys are trained to hardihood; they are not allowed to whimper for small hurts, they are taught to bear bravely, and to endure. This little fellow was not more than 4 or 5 years old. He and his mother were walking through country paths one day when they came to a stile. It was several steps high and the boy wanted to jump from the top. "May I, mother?" he asked.

The mother carefully explained to him that if he did he would run the risk of hurting himself. Still the eager face questioned, and the lips repeated, "May I?" and finally the mother said, "You may do as you please, my son, now that I have warned you."

The little chap gathered himself up bravely, measured the distance carefully with his eye and jumped, landing on his two sturdy feet.

"I think the mother was glad he jumped," said an onlooker.

That mother weighed the chances. She knew there was a slight risk. Why did she allow it? Because of the greater good. In the first place, she invested her son with the responsibility of decision; in the second place, she did not thwart a reasonable pride in showing what he could do; in the third place, she put a certain confidence in him which will go far toward making them true comrades. But more than all, she helped him to a habit of fearlessness.

Such a course is not without its reflex action. Most mothers wear themselves out with needless worry about their children when they are out of sight. The mother who teaches bravery to her children knows that she has panoplied them against many perils, and she becomes herself brave in their behalf.

Some persons are very literal, otherwise there would be no need of saying that there are risks and risks. Some risks have no compensating benefit, and the mother possessed of good sense does not allow these to be indulged. Moral risks are quite another matter and must be considered in a class by themselves. Risk in morals is almost certain to be recklessness. But children, in order to come up courageous physically, must not be afraid of small hurts, or of facing the dangers always incidental to everyday life. Above all, they must be kept free from the dreadful domination of fear. Certain risks are inevitable to the accomplishment of this. The wise mother will not, in order to save her child a few bruises, deny him his rightful privilege of taking chances.

Bits by the Way

The Help of Receiving

The Christmas season is well over. The last piece of tissue paper has been smoothed of its creases and slipped into a drawer for future reference, the last bit of holly ribbon tucked away, with the left-over "stickers" and cards of greeting, to add a festive touch to our next Yuletide offerings. But many long weeks must pass before good old Santa will kindle anew the fires of Christmas gladness on our hearthstones. In the meantime—what?

I happened to drop into a friend's house for a little chat the morning before Christmas, just as the postman staggered up to the door under a weight of packages that made one instinctively look about for the reindeer. He unloaded a considerable part of his burden into my friend's arms, and as she carried the parcels in and dropped them on the table her eyes filled with sudden tears.

"I suppose you think I'm a goose," she choked apologetically, "but I just can't help it. Christmas always breaks me all up. I never *can* get used to the surprise of having so many dear people think of me. Of course I know they're going to because they always have done it; but the astonishment of it never grows a bit less for having happened every year since I can remember. When the last present is opened on Christmas morning, and the last card is read, I am right down on my knees in humble, wondering gratitude.

"There's a lot of talk going on about abandoning gift giving between people who don't need the help of it. But I tell you there isn't a single one of us who doesn't need that very kind of help—the—well, the spiritual help of it, for that's what it is. I heard a man say the other day that everybody needed the help of gift giving, and, of course, he's right—except about me. I need a whole lot more the help of receiving. I know that sounds selfish, but there isn't a bit of selfishness in it. I do my giving, too, just like everybody else, and love it. But there's something about all this"—indicating with a wave of her arm the heap of packages on the table—"that loosens the tight places in my heart. When all these thoughts of me come flooding in I just hug them up tight and say, 'Please, God, oh, *please* make me worthy of so much love!'"

Christmas is gone. Next Christmas is months away. In the meantime—this: To give, of our love, our thought, our sympathy, our understanding, to the someone, the many ones, who may need the help of receiving that which is ours to give—that to give which costs us nothing save those life experiences which have developed these gifts for use. It would be worth while to have made it possible, when another Christmas rolls around, for someone to cry, "Please, God, oh, please make me worthy of so much love!"

Marion Harland Has Birthday

Marion Harland has had a birthday, her 82d; and because she is, first of all, a real woman, and because she is a helper of women, all other real women must feel a glow of personal pride in that long span of useful years; and because she had lived in a nationwide fellowship with thousands of women and their thousands of problems, because she has lived to serve, this friend of American womanhood has carried her youth with her on into the sunset years.

Referring to her birthday, she says in a letter to one of the editors of The Chicago Tribune: "Tomorrow will be the 1st of December. I find it hard to believe that on the 21st—the very shortest day of the whole year—I shall be 82 years old! And most of the time I feel as if I had been just made! Think of me on that day. Don't worry yourself to send me so much as a postcard, but say one wee prayer for me—that I may be useful as long as I live, and live only as long as I can be useful."

A back look over Marion Harland's life recalls to mind the remark of a little girl to her snowy-haired grandmother—"How God must love you, grandma, to let you live so long!"

All Pleasant—"Except One"

Returning just once more to the holidays—some eleventh-hour shoppers were jostling each other at the travel book counter of a department store the afternoon before Christmas.

"How glad you'll be, won't you, when it's all over?" I said commiseratingly to a tired-looking saleswoman, after she had displayed exhaustively the attractions of three popular books to a young man, only to have him mumble a "Much obliged" and elbow his way out without buying.

"Oh, no," she protested brightly; "I'll be sorry, because I'm just a 'sub,' and tonight will end it all for me. I've liked the people so much; everybody's been so nice and pleasant, not a bit cross or impatient—except one," she added, with a reminiscent laugh. "She certainly kept things lively here for an hour; had us all on the jump. She'd been dieting six weeks for indigestion, she said, and living on milk; and she took it out on the rest of us."

Uncongenial elements will come to blows at times, even in the best regulated stomach, but it isn't kind, or necessary, to "take it out" on someone else. Solitary confinement till internal peace is restored would be infinitely better. Besides, it isn't really desirable to be recalled as the "one" excepted when everybody else is "so nice and pleasant." S. C. R.

Why Porterhouse Is High

A writer in The World's Work gives the following conversation with his butcher as an explanation, from the retailer's point of view. of the high cost of beef:

"That will be 72 cents," said Mr. Danahy, handing my parcel across the counter. "Will that be all today?"

"Seventy-two cents!" I gasped. "For goodness' sake, man, how much does that steak weigh?"

"Two pounds and a quarter—32 cents a pound," smiled Mr. Danahy.

I was proceeding to unburden my mind on the subject of robbers, beef trust, the high cost of living, and the tariff, when a small girl came into the butcher shop.

"Mamma wants 10 cents' worth of soup meat," she said. "She said won't you please cut it with the ham knife. It makes it taste better."

Mr. Danahy sharpened his knife, obligingly trimmed a ham with it, and then deftly carved and sawed off a chuck of beef, which he threw on the scales. I glanced at the weight. It was two and a quarter pounds—the same as my porterhouse steak.

"There you are, little girl," he said, as he handed her the package. She gave him 10 cents.

"That's the answer," he said as the child disappeared. "She gets two pounds and a quarter for 10 cents. I've got to sell those cuts for that price or not sell them at all. I can't get porterhouse steaks enough to supply the demand. I pay 12 cents a pound for an entire carcass of beef. You pay 32 cents a pound for about 10 per cent of it, but there is 40 per cent that I have to sell for less than it costs me."

YOUNG AMERICA

How Bobbie Acted His Part

BY FRANCES BOWMAN

"OH, GOODY, GOODY!" cried Bobbie as he rushed noisily into the living room waving a big white envelope. "Here's an invitation to Ethel Baxter's party for next Saturday afternoon," he breathlessly explained, "and it's going to be almost like a show. They're going to dress up like people in books; and I'm really and truly invited, if I *am* the youngest, littlest boy in our grade, so there!"

Suddenly he paused. A solemn look came over his face. It was very hard for him to be his usual bright self when he wanted so much to be big and old. "I wish," he sighed, "that I was big, like Jim Seely! Then I'd be Uncle Tom's Cabin or Jack the Giant Killer or something else that's big, and then I'd get the prize."

"Little boys sometimes do get the prizes," suggested his mother as she softly patted his curly head. "It will all depend on the way you act the part you choose."

"I know what I'd like to be," began Bobbie, then stopped.

"What's that?" questioned big brother Sam, glancing up from his algebra.

Bobbie hesitated. "I wouldn't know what to wear to dress like him, but I could act the part, all right."

"But who is it?" urged sister Nell.

"It is——" and Bobbie tiptoed around to each member of the family and softly whispered the name.

"It's just the one for Robert!" exclaimed grandma proudly. "And I'll fix some fuzzy little white boots and mittens for him to wear."

"And I'll see if I can't rig up some kind of a long furry white coat," said mamma.

"And I'll make the cutest little cap and collar," promised sister Nell.

Big brother Sam laughed. "There's only one thing left for me to furnish, and that's the brush and pencil."

"And I'll begin to practice my part this very day," declared Bobbie, smiling happily at the others. "I've got a whole week yet to learn it in."

Such a busy week! At school illustrated story books were passed from one to another with a delightful air of mystery, for not a word could be told to anyone about what anyone else was going to be. All the boys and girls talked about the party except Robert St. John. Every minute he could spare from his lessons was spent in drawing funny pictures of birds and animals and trees and roomy old castles.

Saturday afternoon found a jolly lot of boys and girls in Mrs. Baxter's parlors, each one intent on carrying out the part he had chosen. There was a tiny Uncle Sam in regulation costume, guarding the United States flag; the Old Woman Who Lived in the Shoe was busy with dolls of all kinds and shapes which she was keeping in a big pasteboard shoe; the Little Lame Prince was trying to make a flight with his wonderful traveling cloak; and a demure little Quaker miss was teaching a fierce looking Indian to spin at a real spinning wheel. There was Jack Horner with his famous Christmas pie, and Red Riding Hood, and Little Boy Blue and a great many others.

At first Bobbie was frightened. Everybody was dressed so fine and did such wonderful things that his part seemed too little even to try to give; but by and by he remembered his mother's words, "It will all depend on the way you act your part," and straightway he began to act it.

Taking a large piece of light gray canvas from his pocket, he pinned it securely to a rug. Then slipping off his furry mittens and getting down on the floor, with some white chalk he began to draw pictures. He was soon surrounded by a group of puzzled boys and girls.

"That's a camel" cried one. "And a deer and some trees!" exclaimed another. "He's surely some kind of an artist. But who ever heard of an artist making pictures on a light canvas and with white paint?"

At a word from Mrs. Baxter, Bobbie skipped across the room to a big window, on which he quickly drew a picture of a tall tree, a big house, some smaller trees and a road. Before he had finished the picture someone cried "Jack Frost!" Then they all shouted.

"But why didn't you make the pictures on the window first?" questioned Jim Seely. "Jack Frost never makes pictures on the ground."

"Indeed he does," explained Mrs. Baxter, coming to the rescue. "The next frosty morning go out on the walk and see if you can't find funny little pictures of all sorts and sizes of animals and trees and houses made the night before by Jack Frost."

Don Is an English Police Dog

Then the children all declared that Bobbie ought to have the prize, because he acted his part so well that they had learned something new about Jack Frost.

Bobbie talked it over that night with his mother. "It really doesn't make so much difference about a boy's being little," he said, "if he only acts his part big."

Don—Assistant Policeman

Don is a police dog, and though his uniforn consists solely of the collar which you see, h is clothed with considerable authority, is Dor His home is in England, where he accompanie a policeman on his rounds in the outskirts o the city where he lives. Woe to any ma who tries to break away from that policema during arrest! If he succeeds, Don is aft him like a flash, seizing him and holding hi fast until the officer comes up. But this is n all he can do. Don is so well trained that h can watch and so, too, can give the alar when anything is happening that requires t attention of the policeman. Moreover, if burglar leaves something behind which D can sniff, he has a poor chance of getting awa for the dog's keen nose is pretty sure to follc his trail and smell him out.

Don is not a big dog, like a Newfoundla or a Great Dane, but is rather the size of Airedale, with a cross of Irish terrier. His intelligence is very keen, his senses sharp, his movements alert; otherwise he could not be what he is—assistant policeman. Dogs of his kind are used extensively for police service in Germany and France as well as in England, and they have been introduced in a few cities in the United States, but there are none thus far in Canada.

Rhymes to Remember

WHAT THE MINUTES SAY

We are but minutes, little things—
Each one furnished with sixty wings,
With which we fly on our unseen track;
And not a minute ever comes back.

We are but minutes. Each one bears
A little burden of joys and cares;
Take patiently the minutes of pain;
The worst of minutes cannot remain.

We are but minutes. When we bring
A few of the drops from pleasure's spring,
Taste their sweetness while ye may;
It takes but a minute to fly away.

We are but minutes. Use us well;
For how we are used we must one day tell.
Who uses minutes, has hours to use;
Who loses minutes, whole years must lose.

Do You Know These?

What is that of which the common sort is the best? Sense.

Enough for one, too much for two and nothing for three; takes one to make and two to keep? A secret.

Why is a girl not a noun? Because a lass (alas) is an interjection.

Why are lazy persons' beds too short for them? Because they lie too long in them.

Why is a kiss like a rumor? Because it goes from mouth to mouth.

When is it easy to read in the woods? When Dame Autumn turns the leaves.

Which is the largest room in the world? Room for improvement.

Why are the western prairies flat? Because the sun sets on them every evening.

Why are the laws like the ocean? Because most trouble is caused by the breakers.

Why are the stars the best astronomers? Because they have studded (studied) the heavens since creation.

Why is a schoolmistress like the letter "C"? Because she forms lasses into classes.

What two words contain all the vowels and in their proper order? Facetious, abstemious.

Why is a young lady dependent upon the letter "Y"? Because without it she would be a "young lad."

What is that which works while it plays, and plays while it works? A fountain.

What two flowers should decorate a menagerie? The dandelion and the tiger lily.

THE SUNDAY SCHOOL

January 19, 1913—Man's First Sin

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Genesis 3. Golden Text, John 8:34: Everyone that committeth sin is the bondservant of sin.

Sin has a long history. It came in with the first man and will go out with the last. What may have occurred before man's creation is largely speculative. The angels that kept not their first estate belong to another life. But man we know. Adam was not only a man but man. The distinction is vital. Much that is true of him is true of all. The garden of Eden is too universal for exact location. It is nowhere because it is everywhere. The tree of knowledge of good and evil grows in every soil.

Temptation Today as Subtle, as Deadly, as the First Temptation

There is no past to truth, and because of this libraries have been written on this lesson with little reference to its import. Incident has been magnified above meaning. Page after page has been devoted to the serpent, as if the central fact were to be found in natural history. All this may be interesting, but it does not belong here. The serpent was more subtle than any beast of the field, and he remains so still. There is something about it that is suggestive of evil. Silent as a shadow, it strikes its victim and is gone. Satan, then as now, would employ an agent whose nature is like his own. No barrier is successful against it. Such is sin. It may assume a thousand forms, but it is always subtle, deadly as at the first.

Restriction is essential to liberty. The fruit of every tree is Adam's, save one. About that one God has built the fence of law, and to touch it or eat of it is death.

He does the same still. Law confirms liberty. Sin is simply the transgression of law; to lead Eve into such transgression was what brought the tempter to her. His approach was gradual. "Yea, hath God said?" There is no disparagement of God, but has he really said they shall not eat of any tree of the garden? Doubt leads to final unbelief. Destroy the reliability of God's word and the rest comes of itself. No one can safely reason with the tempter.

Temporizing with Temptation First Step Toward Yielding to It

But the woman parleyed. Her reply was verbally correct, but it lacked the terseness of determined purpose. One quick, passionate "No" would have sent the serpent back to his den. But the key is within the door. The argument is now shifted. The serpent tacitly implies that God may have seemed to say so, but the woman had misunderstood him. He certainly could not have said that you shall die, said the tempter. That would be against his character. Deception is impossible to him, and he knows that in the day you eat thereof you shall not only not die but you shall live and be like himself. Thus many argue today. to smallpox, just for the experience of having had it, may not die, but he has paid too dearly for wisdom. The first object that greeted the newly acquired sight was the nakedness of the offenders. Their souls were laid bare in all the ugliness of sin. Who would not conceal his transgressions? So they made garments out of leaves and thought themselves secure.

Obedience Brings Fellowship with God, but Sin Separates from Him

Such effort is by no means out of fashion. When one sins he lies to conceal it. And to that lie another is added, until the garment is complete—a covering of leaves that deceives no one save the wearer. One may seek to hide himself from himself, but the footfalls of God are heard not far away. Conscience is natural. Education forms but never creates. "Adam, where art thou?" In their innocence the two had walked with God as friend walks with friend, but sin separates from him. Adam's reply was true. He was naked, he saw himself and therefore was ashamed. It is always difficult to explain a crime. The more one explains the more he confesses. "Who told thee that thou wast naked? Hast thou eaten of the tree?" The answer was the conventional one. "The woman whom thou gavest to be with me, she gave me of the tree and I did eat." We always seek to throw the responsibility of our sins on someone else—sometimes on our fellows and sometimes on God, or inherited natures.

There is always some cause apart from ourselves. Eve did the same thing, only her excuse was the better of the two. But every work must be brought into judgment. Man had been given his opportunity and lost. The tree of life was near by, but a flaming sword guarded it against his approach. God may forgive, but he cannot return. The prodigal is received as he is, but not as he was. His youth is wasted and his inheritance cannot be restored. So God drove out the man, but one redeeming promise rang in his ears as he went—the seed of the woman was to bruise the serpent's head.

The Lesson Verse by Verse

By Hermon D. Jenkins.

ANALYSIS—Sin is a fact recognized in the literature of every nation. Sin is a chain, fettering the action of the soul heretofore free. Sin is of the devil, who is a liar and the father of lies. Sin contains within itself elements leading to its own exposure and its own punishment.

The most striking fact about the human race, apart from its unity, is its universal sinfulness. The writer of Genesis is more of a philosopher than many of his critics. For the past fifty years science has been changing its front from that of Agassiz, who declared the racial differences of man too fundamental to permit us to
n a common origin, to that of Darwin,
s the race descended from the ape.
nity of mankind is not simply physical,
chical. Men are not only one in bone,
one in sin.

alone of all creatures has a distinct
nse, which he is continually outraging.
nscious of two natures, two contending
vithin himself, one of which is ap-
nd one condemned by his moral sense.
like this exists in the life of the
below him. He has less control of
ites and passions than they have. In-
and culture may condemn sin or
it by invented terms, but they do not,
eradicate it.

riter of Genesis declares that sin en-
world through the act of the first pair,
heir first child was born. This cer-
in accord with the fact of sin's
diffusion. The stream was polluted
rce, not by some affluent which joined
lcourse.

t Inherited from Brute but Injected by Devil

1—The inspired writer is not attempt-
ccount for the existence of sin in the universe but for its existence in the world. He is not writing a philosophy but a history. No twentieth century physician knows how smallpox originated. It is enough that he knows how it is spread and how it may be stamped out. Whatever men may say of sin, the Bible says it was not inherited from the brute, who never possessed it, but injected by the devil, who is full of it. The devil is universally represented by the serpent in ancient art and literature from Babylon to Mexico. Even today we can find nothing better by which to designate a poisonous and venomous life than to call such a one "a snake in the grass."

Verse 2—Eve is not able to deny that what God grants is more than what he forbids. We should be careful that, in dwelling upon what is forbidden, we do not forget what is freely given. Righteousness has a wide range and has little need to rebel against any of God's restrictive commandments.

Verse 3—Under the image of the tree we can hardly doubt that some symbolism exists. It is called in a previous chapter (2:17) the tree of the knowledge of good and evil. When a child commits its first act of willful disobedience it becomes instantly conscious of a difference between right and wrong. When a young man is recovering from his first debauch he looks out upon a different world from the one he knew yesterday in his sobriety. And perhaps in such a first act the soul realizes most intensely that it is "sold under sin" (Rom. 7:14).

Disobedience, Then as Now, Is Induced by a Falsehood

Verses 4-5—Satan denies that sin will be followed by a penalty and promises that its results shall be delightful. He has been repeating that ever since, and every repetition is a lie, proved a lie by sorrowful experience. One of the oldest of English proverbs is to the effect that "cent for cent does a man pay for every vicious indulgence." Sin is to the soul what the candle is to the moth, a fatal attraction. Throughout the western states the Judas tree is a common object in the spring, with its brilliant flowers covering the whole growth with a delicate mauve veil. Every bee that is early on the wing seeks it, only to find it devoid of honey; and it is said its exudations are fatal to the insect that sips its juices.

Verse 6—No one is content to sin alone. Eve drags down her husband. This is a true picture of sin's spirit as well as of sin's power. Every foul-mouthed boy hastens to teach obscene language to some other boy. In Chicago the citizens have waked to know that vice has become one of the largest commercial investments in the city, providing salaries and dividends and bribes. It always tends to organize for propagation. Whatever be the form of government, democratic or autocratic, vice adapts itself to its environment and, serpent-like, finds secret ways of diffusion. Every man tempted by some new sin should remember that when he sins he sells himself into the slavery to sin which necessitates his dragging others down with him to the same depths.

The Sinning Soul Seeks Refuge, but Seeks in Vain

Verses 7-10—Be sure your sin will find you out (Num. 32:23). The very anxiety to escape oft reveals the guilty. The writer once preached on that text, so alarming one of his hearers, an officer of the county, that the man fled the city by the next train, and through his flight revealed his crime and made certain his own arrest and later his imprisonment. Eve and her dupe sought to hide themselves, but in vain. People who have served prison sentences tell us that no method has ever been discovered by which their past can be kept wholly and forever from the knowledge of the public.

Verse 12—One of the "gun men" of New York City, commenting upon the escape of certain criminals who had turned witnesses for the state, said that it was "always so." The guiltiest were always first to seek immunity by exposing their companions in sin to the penalty of the law. Many a man, consciously guilty, is bled by blackmailers through threats of exposure. If there be honor among thieves, thieves themselves have not discovered it and do not trust to it. So in this Bible study of the first sin we have all the lineaments of sin depicted as sin is known on our streets today, and he who refuses to be warned contributes to his own destruction.

NEW BOOKS

A Valuable Treatise on Christology

THE DOCTRINE OF THE PERSON OF JESUS CHRIST, by H. R. Mackintosh, is a solid contribution to Christology. In the hopeless welter of scrappy books, of books which bear every sign of being written between breakfast and luncheon, of books which deal narrowly with broad themes, or flatly with narrow themes, this work of the professor of theology in New College, Edinburgh, stands out in sharp contrast. It is the seventeenth volume in the International Theological Library and is equal to the best of that notable series. Ministers who have been looking for a book for substantial winter's study, comparable to the Fairbairn books of a few years ago, will find here what they need.

The volume is divided into three parts. First comes an excellent statement of Christology in the New Testament, in which must be noted especially a section on the sinlessness of Jesus, where the capital point is made that this is not an a priori dogma but a transcript of the convincing facts which the gospels bring us. Dr. Mackintosh accepts the Johannine authorship of the fourth gospel and its authenticity. His calm phrases are in pleasant contrast with such cocksure sayings as those of Dr. Warschauer, who dismisses the apostle almost curtly and declares that the fourth gospel "gives us an abstraction in a world of abstractions." On the contrary, Dr. Mackintosh points out that the Johannine conception really saves the synoptic conception from becoming an abstraction by showing the eternal reality in those narratives. He makes the striking observation that the so-called preface of the gospel of John (1:1-18) gives the impression of being written after the gospel itself; that is, the gospel was not written to elucidate the preface but the preface condenses the gospel.

The second part of the volume gives a condensed but sufficiently clear statement of the history of the Christological doctrine, covering it in eight eras. The attention given to the Arian controversy is justified by the persistent reappearance of the Arian heresy. The three pages on Ritschl are very pregnant and touch with firm finger the sore spot in that theological body. The third section combines a statement of the present situation in Christology, with a reconstructive statement from the author's point of view. Dr. Mackintosh starts with a fact which is often neglected, and that is intellectual need for a Christology. It is well enough to insist that facts are beyond question, but rational men cannot fail to frame a theory of facts. Justifying himself in this way in a pragmatic age, Dr. Mackintosh moves with a steady and deliberate progress into his treatment of what he calls the "self-limitation of God in Christ," coupled with the "self-realization of Christ." There is no place here for a fair resume of his arguments. It is sufficient to say that, while Dr. Mackintosh is one of the younger scholars, this book gives assurance that he will take his place among the strong leaders of the church. We are glad to know that he is to be lecturing in this country during the winter. [Charles Scribner's Sons, New York. $2.50 net.

Of Educational Interest

WHY GO TO COLLEGE? by Clayton Sedgwick Cooper. Mr. Cooper has had a good time visiting 700 institutions in the United States and Canada during the past decade. He gives some of his conclusions in the five papers of this handsomely printed volume. These include some striking statements. The response of 100 graduates showed that just 10 per cent went to their particular college because of its educational standing. Forty per cent made their choice for financial reasons; 36 per cent believed the most important value of their course was the influence of professors; and in another connection it appeared that 86 per cent of a group declared that "personal contact with a great teacher" was the best thing that came to them in college. Mr. Cooper says, after visiting so many institutions, that "the quality of instruction in any one of these institutions of the first grade does not vary sufficiently to render the choice of a college on the ground of educational conditions a matter of great moment." There is an excellent criticism of an excessive elective system in a paper called "Education a la Carte," marking a protest against the reigning idea of today, that education must fit students for breadwinning. The book throughout proclaims the cultural value of college life. It is something to be able to say, "One must believe that the main tendencies in the life of American undergraduates are toward the discovery of and devotion to the highest truth—the truth of nature and the truth of God"; though we are bound to fear that the book itself bears some evidence on the other side. [Century Company, New York. $1.50 net.

TEACHING IN SCHOOL AND COLLEGE, by William Lyon Phelps of Yale. A capital book to give to young or prospective teachers. The title is much too pretentious for the papers included, as the writer hints. Every chapter is interesting, and the whole book is as fresh and naive as though Professor Phelps had not been a university professor for a dozen years. Older teachers will take most of the book for granted, and may debate some points, but even they will read it with pleasure. Not many writers are willing to say some of the things Professor Phelps says—they are so perfectly patent; they even sound paternal. Yet they are all true and of importance. The chapter on "The Moral Aspect of Teaching" is peculiarly good and widely needed. The studies do not pretend to be deep; but they are true, which is better. [Macmillan Company, New York. $1 net.

Affairs of Public Interest

AMERICAN SOCIAL AND RELIGIOUS CONDITIONS, by Charles Stelzle. This is the most substantial work Mr. Stelzle has given us. He discusses such "conditions" as the city, women and children in industry, the immigrant, the new frontier, and describes the place and work of the church. The appendix contains charts and statistics which were made in the recent Men and Religion investigation. It is an arresting book. Complacency dies hard, but those chapters ought to "scotch" it at least. One main conclusion to which Mr. Stelzle comes is that "the future of the church depends on the permanence of the home." [Fleming H. Revell Company, New York. $1 net.

BUSINESS: THE HEART OF THE NATION, by Charles Edward Russell. As a Socialist, Mr. Russell deprecates all attacks on "big business" and all attempts to moralize it. He tries to show that all the corruption of politics and honor by big business—and he retails lots of it—is inevitable in the fight of business to survive. The only remedy for this condition, says Mr. Russell, is to nationalize big business and run it for the common good. But, the unconverted individualist reader will think, such simple solutions are generally too good to be true. New and cheaper edition. [John Lane Company, New York. $1 net.

CITIZENS MADE AND REMADE, by William R. George and Lyman Beecher Stowe. The George Junior Republic idea is now a proved success. The present work deals with it, therefore, not in a merely descriptive way but describes its workings with the view of applying them to two further spheres of usefulness. The first of these suggestions is the extension of the idea of self-government of the junior republic to the school systems of the country. The data which Mr. Stowe presents in these chapters show how, in school after school, the organization of the pupils into self-directing bodies of school citizens resulted in an instant and marked raising of the morale of the student body. The other suggestion is the substitution of an inclosed village of the George Junior type for the conventional penitentiary. Here the convict, on an indeterminate sentence, would learn to work, earn, spend and display initiative, just as the boys do in a George village. Here his good conduct would be a real good conduct in relation to real living conditions, instead of an artificial good conduct in an artificial environment where goodness means meekness rather than self-reliance. When he proved that such conduct was real, he would be permitted to go before a court of rehabilitation and be given his freedom, to apply the lessons learned in his George village in the outside world. The arguments of this book are put sanely and with common sense, and all friends of democracy should familiarize themselves with these suggestions for safeguarding its future in our land. [Houghton Mifflin Company, Boston. $1.25 net.

THE NEW COMPETITION, by Arthur Jerome Eddy. Mr. Eddy's ambitious volume is condensed in his subtitle as "An examination of the conditions underlying the radical change that is taking place in the commercial and industrial world—the change from a competitive to a cooperative basis." Since the trust supplants competition Mr. Eddy would welcome the trust, regulate it instead of trying to crush it and would undo altogether the mischief—as he would call it—of the Sherman law. He also fears the results of the present trend of unionism. For the union by aggregation as seen in national brotherhoods he would substitute a union by integration, in which the local plant would be the unit and the service of outside "agitators" would be at a discount. The value of Mr. Eddy's work is somewhat mitigated by the dogmatic cocksureness with which he writes and by the carelessness which permits him to lump together socialists and anarchists and mere undoctrinated malcontents as standing "ready with torch and bomb." It would be unjust to deny, however, that the book is without a wealth of valuable suggestions. [D. Appleton and Company, New York. $2 net.

Religion and Theology

EVANGELICALISM—HAS IT A FUTURE? by R. C. Gillie. A little book with a large meaning and real value. Its interest supposedly centers in England, but its question is always pertinent in America. "Evangelicalism" was applied first to the Wesleys and Whitefield and their group. It grew out of a revival, not out of a reformation. It brought new emphasis, not a new teaching. It stands for two facts—man's desperate need, and the all-sufficiency of Christ's sacrifice. These were not new teachings in Wesley's time; they were in the thirty-nine articles, and certainly they were in Pilgrim's Progress; but their emphasis was lost. Mr. Gillie asks whether we may not make the mistake of holding dogmas more important than the inner life of men, or than bringing them to a saving knowledge of Jesus Christ. The book is earnest and deserves wide reading. [Cassell and Company, New York. 60 cents net.

THE STORY OF JOSEPH, THE STORY OF DAVID and THE STORY OF JESUS, by Edward Leigh Pell. Three little booklets written for children of from eight to twelve years, admirably told and prettily illustrated in colors. Many a weary mother will bless the author who has put into simple language stories which form so necessary a part of a child's religious education. [Fleming H. Revell Company, New York. 35 cents each.

The Open Hearth

A Business Men's Mission Company

For recreation I started round the world to skim its surface. I was knocked down by what I saw in Japan and China. The next year, after a revolution in my life and as a keen, posted Christian business man, I returned to the Orient with strings of business at my finger-tips even as a Wanamaker in his lines. Had it not been for them my investigations would have cost me $25,000 additional, and, I believe, my life. So far as I know no other man has conditions as I have them because no other business man has taken the time to investigate as I have, who has felt the call as I have felt it, and none but a business man, equipped as I was equipped, can get the facts as they exist.

If Christian laymen who control many millions could at stated times meet together for consultation and action would it not be beneficial? If not, why not? Suppose L. H. Severance, J. T. Underwood, John Wanamaker, Mrs. Kennedy and Mrs. Sage, for example, met now and then and began a mutual work for the Presbyterian Church, the undertaking could be extended to the great financiers of all denominations and might result in a "Christian Union Trust Company," embracing all the good things and eliminating all the bad things in trusts.

Is a Christian Union Trust Company as above needed? Let us see. For an example take Korea. Korea is the key to the Orient. God's call is "Foster the work there." How may it be fostered? Educate, train, develop. Is it being done as it should? What would be the result were it done? We may educate this "so great a people" 90 per cent less cost than we can educate our own, and Koreans are 600 per cent more efficient than Anglo-Saxons in the Oriental work. We may send thousands of them into China, while we send hundreds of Anglo-Saxons. We can get them in the field and at work six years earlier, and at this time, when the destiny of 500,000,000 is hanging in the balance, it is time to act quickly.

Some individual cases needing the mutual help such a Christian Union Trust Company could give are Doctors H. G. Underwood, A. A. Fulton, S. A. Moffett, Mary Fulton, Franklin Hoskins, Mary Eddy and others.

I believe all churches are ready for a move of this kind. Were Severance, Underwood and Wanamaker to put their heads together 99 per cent of the laity of the Presbyterian Church would do what they said ought to be done. The laity will not follow any other leadership that would bring one-tenth the result.

Seattle, Wash. W. W. BECK.

What the Elders Can Do

As there has been so much said about the effectiveness of our church, I offer a few facts as I have found them in looking over the Minutes of the Synod of Colorado. There are on the roll 178 churches and 176 ministers, while the eldership numbers 691. There are six presbyteries and 21,868 communicants. At the last meeting of synod there were present ninety-one ministers and thirty-nine elders. Out of a total of 176 ministers there were eighty-five absent and only thirty-nine churches were represented by an elder, with a sum total of 691 to elect from.

True, some of the churches are isolated and far away, but synod has made a provision for just such cases, and defrays the greater portion of the expense not only for the smaller churches but also for the larger ones, so that each church may be represented by a minister and also by an elder. The record shows that the church with the largest number of elders in the synod, located on a railroad, was not represented by an elder, showing that this seeming neglect of our duties as elders does not rest alone with the smaller churches.

Why should this condition exist? I presume Colorado Synod is no different from other synods, but when I take "Roberts's Manual for Ruling Elders" and turn to the ordination service, where we promise faithfully to perform all the duties of the church, and then fail to represent our church at meetings of presbytery and synod, I cannot help but feel that we are negligent. I do not look upon the matter of representing our church at these meetings as a duty but as a blessed privilege. If we as elders will grasp every opportunity which presents itself to advance the Lord's work we will find that the church will begin to take on new life, and that we as elders will be better able to assist our pastors in their work. How can we expect results from the pulpit, when we as elders are not working for them?

We need to be better posted along all lines of church work; then when questions come up we will know better how to handle them. And this information can be obtained only by attending the meetings of the higher judicatories of the church, when there we meet the representatives of the church at large, where information can be had direct. I received more information at the meeting of synod in Denver by the asking of two questions than I could have obtained in a week's writing. We need just that help that can be obtained by attending the meetings of the church. Brother elders, let us make this a special subject of prayer, that we may be more faithful.

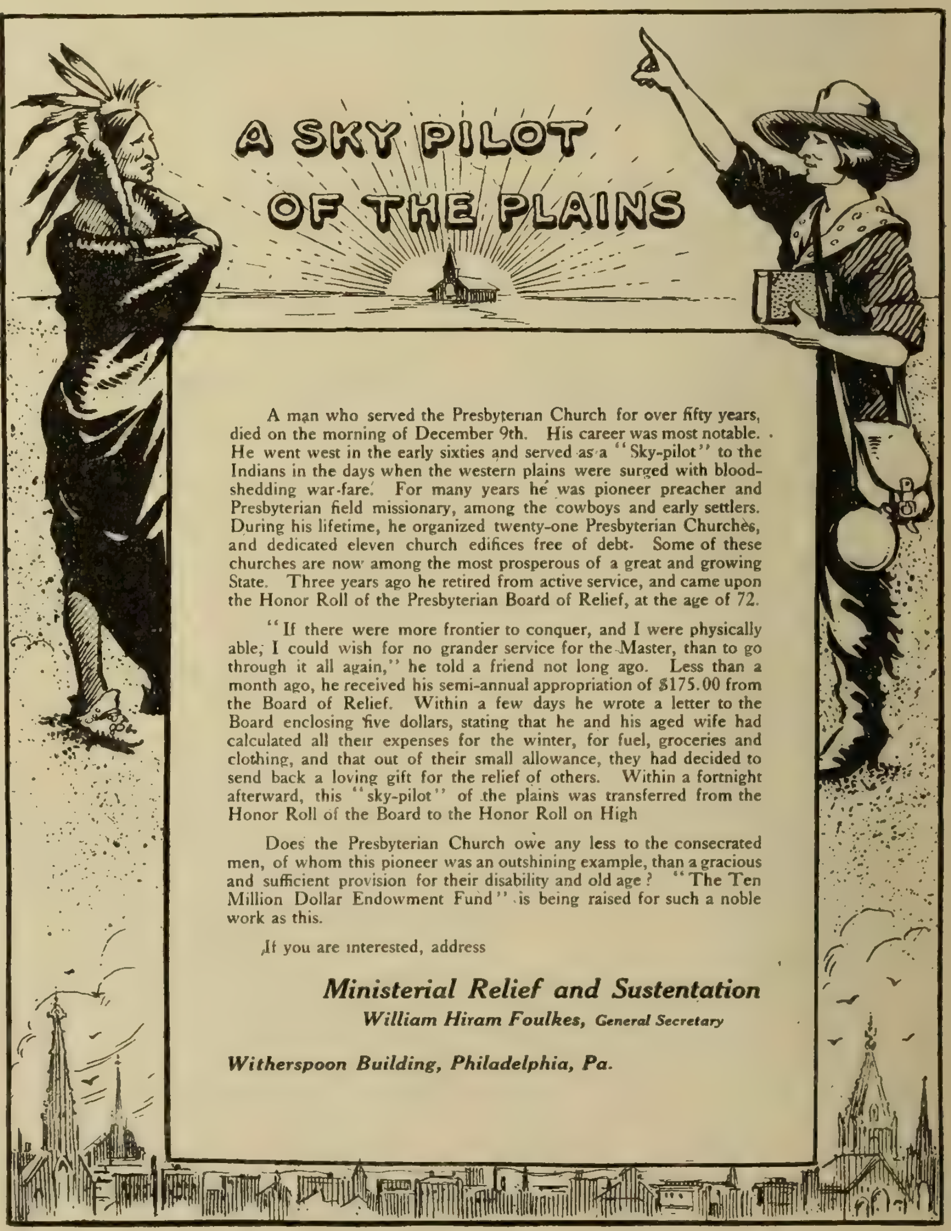
G. H. THOMSON.

Idle Ministers, Vacant Churches

In answer to my letter in The Open Hearth in November, I have a private letter from a brotherly minister in Nebraska informing me of a couple of vacant churches near by. Then I have a letter from a pastor-evangelist in Wyoming to the effect that there are lots of needy fields in his presbytery demanding pioneer work. Yes, and young ministers ought to be required to serve in these fields as apprentices and endure the hardships for at least ten years rather than assume master workmanship in a fat-salaried church. With advancing years let them be promoted to better salaries. Again, I have a letter from a hungry-souled old lady in Ohio whose church has had no pastor since last April, expressing the hope that I might come to them.

But am I, as an idle minister, assuming that I am an average ministerial success, to be held guilty for not getting in pastoral relation with this or that particular vacant church? Or is this vacant church at fault for not securing me? What does that particular church know about me? And what do I know about that church? How may I know that that field is what I am fitted for, and that I can supply the needs there? The fact seems to be that pastoral relations are negotiated and formed with little regard to the fitness of things and to the divine approval. The ministry of our church is a promiscuous mass of place hunters and salary grabbers. I confess, with a feeling of shame, flushing my face, that most fields to which I have gone have been accepted under the necessity of a salary as against no salary at all, or an increase of salary as against an insufferable inadequacy of salary.

My experience was intended to indicate the failure of our system in the matter of fitting together idle ministers and vacant churches. Ministers not only suffer enforced idleness on top of inadequacy of salary, but many churches are vacant for many months, causing great loss to the kingdom of Christ. Our Assembly's committee, with its paid secretary and other costly items, is not spirit-filled nor genius-constructed to solve the problem and correct the evil. The committee at its long range cannot know the man nor the field. The only solution that comes to my vision is in the direct exercise of presbyterial authority such as the constitution and government of the church clearly warrant. Let a committee of presbytery appoint temporary supplies to vacant churches for several months, requiring the church and minister to accept the appointment for the specified limited time. Let this committee secure a


A SKY PILOT OF THE PLAINS

A man who served the Presbyterian Church for over fifty years, died on the morning of December 9th. His career was most notable. He went west in the early sixties and served as a "Sky-pilot" to the Indians in the days when the western plains were surged with blood-shedding war-fare. For many years he was pioneer preacher and Presbyterian field missionary, among the cowboys and early settlers. During his lifetime, he organized twenty-one Presbyterian Churches, and dedicated eleven church edifices free of debt. Some of these churches are now among the most prosperous of a great and growing State. Three years ago he retired from active service, and came upon the Honor Roll of the Presbyterian Board of Relief, at the age of 72.

"If there were more frontier to conquer, and I were physically able, I could wish for no grander service for the Master, than to go through it all again," he told a friend not long ago. Less than a month ago, he received his semi-annual appropriation of $175.00 from the Board of Relief. Within a few days he wrote a letter to the Board enclosing five dollars, stating that he and his aged wife had calculated all their expenses for the winter, for fuel, groceries and clothing, and that out of their small allowance, they had decided to send back a loving gift for the relief of others. Within a fortnight afterward, this "sky-pilot" of the plains was transferred from the Honor Roll of the Board to the Honor Roll on High

Does the Presbyterian Church owe any less to the consecrated men, of whom this pioneer was an outshining example, than a gracious and sufficient provision for their disability and old age? "The Ten Million Dollar Endowment Fund" is being raised for such a noble work as this.

If you are interested, address

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William Hiram Foulkes, *General Secretary*

Witherspoon Building, Philadelphia, Pa.

financial, social and religious inventory of every church within its bounds, thus qualifying itself, at least measurably, to make wise and Christian appointments, and at the same time bring pressure to bear upon the church toward an adequate salary, knowing the church's financial ability.

A. E. D.

Plans World Tour for Seventy

J. Campbell White, general secretary of the Laymen's Missionary Movement, called together recently an interdenominational group of New York people interested in missions and submitted a project which he has conceived. He has the thought that it would be wise to take seventy Christian leaders around the world for a course of training and establish them on their return in seventy different districts in this country to promote a five-year campaign among the churches, aiming to enlarge the home and foreign mission contributions of North American churches by $50,000,000 annually and to send out 10,000 more foreign missionaries. The conference was much interested in Mr. White's plan, but not united as to its feasibility. The executive committee of the Laymen's Missionary Movement has referred the plan to a special committee.

Three Church Fires Same Day

One of the oldest churches in eastern Iowa suffered the loss of its edifice Dec. 22, when the rural church of Salem, Tama county, burned. The church was built twenty-five years ago, but its rebuilding is a problem on account of the removal of many of its supporters. Rev. James N. Currens is pastor.

Fire partially destroyed the church at Milan, Ill., Dec. 22, damaging the structure to the extent of $1,500.

Fire near the furnace of the church at Chaumont, N. Y., was discovered just before morning service Dec. 22. It was put out without much damage.

Continent Read by Growing Church

In the Pennsylvania town of Wellsboro, a community of 3,000 people, the Presbyterian church subscribes for and distributes to its congregation 100 copies of The Continent. Rev. P. H. Hershey went to this charge in October, 1910, and has revitalized the church to a large extent. The attendance at Sunday school has increased more than 100. Fifty-four people have united with the church and there has been contributed for all purposes during the two years more than $14,000. A large social room has been built, a pipe organ installed and a debt of $2,500 provided for.

THE BEST TEACHER
Old Experience Still Holds the Palm

For real practical reliability and something to swear by, experience—plain old experience—is able to carry a big load, yet without getting swaybacked.

A South Dakota woman found some things about food from Old Experience, a good, reliable teacher.

She writes:

"I think I have used almost every breakfast food manufactured, but none equal Grape-Nuts in my estimation.

"I was greatly bothered with weak stomach and indigestion, with formation of gas after eating, and tried many remedies for it, but did not find relief.

"Then I decided I must diet and see if I could overcome the difficulty that way. My choice of food was Grape-Nuts, because the doctor told me I could not digest starchy food.

Grape-Nuts food has been a great benefit to me, for I feel like a different person since I began to eat it. It is wonderful to me how strong my nerves have become. I advise everyone to try it, for experience is the best teacher.

"If you have any stomach trouble—can't digest your food—use Grape-Nuts food for breakfast at least, and you won't be able to praise it enough when you see how different you feel." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

New Home for Mother Church

Chicago First, Pioneer Organization of City and Middle West, Moves to Forty-First Street Society's Building.

The fifth home of the mother church of Protestantism in the Middle West was established ten days ago when the congregations of First and Forty-First Street churches in Chicago met and the deed to the property of the latter organization was transferred to the new board of trustees of First church. Thus the name of the first church in the Middle West and of the first organization, secular or religious, in Chicago is preserved, when it seemed that through changing conditions and removals of residents to other parts of the city there was danger that it would become a thing of the past.

Founded by Rev. Jeremiah Porter, chaplain of soldiers sent to Fort Dearborn in 1833, the church has always been located in or near what is known as the downtown district. For several years it has been within two blocks of the large Second church, of which Dr. John Balcom Shaw is pastor. First church has always been known for the number of prominent families of the city counted upon its rolls. With the growth of the city these have moved and the incoming population of the neighborhood from an ecclesiastical standpoint is amply cared for by Second church.

William C. Covert, D. D.
Pastor of the "New" First Church of Chicago

The changing of the location of First church to the site of Forty-First Street church, two miles south, is significant in that the location of the Presbyterian churches is made more strategic and the organization which has persisted for nearly eighty years is put in a position to do more effective work for the city. The combined resources of the two churches will make one of the most important churches numerically in Chicago.

Dr. William Chalmers Covert, who has been pastor of Forty-First Street church for eight years, was called as pastor of First church Dec. 30 and Dr. John N. Freeman, who has been stated supply of First church, was elected associate pastor. The boards of the church were then enlarged and officers chosen from both organizations. Dr. George N. Luccock, moderator of presbytery, presided at this congregational meeting. The organ, memorial windows and organist as well of old First church will be transferred to the new edifice at Grand boulevard and 41st street. The first services of the new First church were held last Sunday, when the communion sacrament was administered.

Dr. Covert, the pastor, is editor of Men at Work, the national organ of the brotherhood, and is well known to readers of The Continent, having been a frequent contributor to this paper and to The Interior. He served for a time in Saginaw, Mich., and in St. Paul, Minn. In addition to being a trenchant writer, with a keen sense of the beauties of nature, he has the genial manner of a man who loves his fellow men and is a friend to all humanity.

A
little
ancient
history

Remember how our mothers used to chop meat for mince pies and croquettes and such like? Took a wooden bowl and a clumsy hand chopper and hammered away till they were all tired out. You'd still be doing this if you hadn't learned a better way—the modern meat-chopper way, whereby a little machine grinds the meat fine and smooth at the simple turning of a handle. How did women learn about the modern meat chopper? Through advertising.

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Bradford Horton, Man

(Continued from page 47)

The old man described his meeting in Prestonbury with Oren-Toole, who had given him his dinner and directed how and where to find the seminary. After leaving the hospital he had by accident met Oren-Toole, who recognized him and told him about the robbery on the very night he had been in his son's room; that his son had been arrested and examined for having stolen the money.

"Mr. Oren-Toole told me," he asserted, "that my son had testified that I had a thick paper package in my pocket when I visited him, and that the belief in Prestonbury was that I took the money from the bank. He told me he was going to have me arrested for robbery and tried in Prestonbury. So I told him how I'd seen my son hide a parcel under the floor. Then he said my son must be the thief, and he would take me back to Prestonbury to show the police where I saw him hide it."

Ansley Jickers conducted the cross-examination. At its close no one in the magistrate's office believed a word of the old man's testimony, save that he had previously been in Prestonbury and that his name was Andrew Drum. One person, however, was fully convinced that Bradford Horton was the son of Andrew Drum, and that his name, as the old man said, was William. That person was Richard P. Elmore.

But Ansley Jickers had not finished his case. He called to the stand Edward Barnes, the room clerk of the Albemarle. At this old Andrew turned deadly pale. He was a lawyer; he saw what was coming and knew what the end would be for him.

The hotel clerk told his story, and at its end the magistrate in high dudgeon stopped the case. "The prosecution has not so much as a peg on which to hang a shred of a case," he declared. "It is a case of malicious persecution. This witness, Andrew Drum, is a perjurer, a tool in the hands of an unscrupulous person. That money was hidden under the floor of Mr. Horton's room by the conspirators the night he sang in Albany. I order the discharge of the prisoner and the arrest of Andrew Drum for perjury and of Oren-Toole for robbery."

The order of the magistrate made a great sensation. Mr. Elmore, his face as hard as a stone, walked hastily out of court. The old man, in terrible excitement, rose. "Your honor," he cried, "your honor, your honor, I——" but no more words would come. The nearest spectators saw his lips move in a struggle for utterance, saw him throw his hands high; then a wild cry sounded through the courtroom. "Oh, my God! This in Prestonbury, in Prestonbury, where I——"

That was all. He fell fainting to the floor, and they carried him to a couch in the magistrate's room. A doctor restored him to consciousness, but ordered his removal to the city hospital. He was in a high fever before morning, and delirious, and the hospital surgeon reported to the authorities that a violent attack of pneumonia had developed.

When the officers made search for Oren-Toole he had vanished. Before the lawyer had finished the cross examination he had seen how the case was going, and he also saw the clerk of the Albemarle waiting to be called. Without delay, and very quietly, he had slipped out of the room unnoticed, and Prestonbury saw him no more for many days.

Maxwell had followed Mr. Elmore from the city hall, and they walked to the bank together. Neither spoke for some time, but the silence worried the president and he broke it at last:

"Well, Sam, we've lost the teller. He did take that money after all. The student told the truth about that night in his room with the old man, and Oren-Toole lied to me abominably. I'd like to have the student and the teller and the old man all in one bag, tied fast, and sunk in the sea."

"Oh, no, you wouldn't! Horton's done nothing wrong."

"Only lied to me about himself and his family. He's the son of this old vagrant. His name is Drum, William Drum, and he told me he was Henry Horton's son. He's not a thief so far as I know, but he's a liar, and liars and thieves go to the same hell."

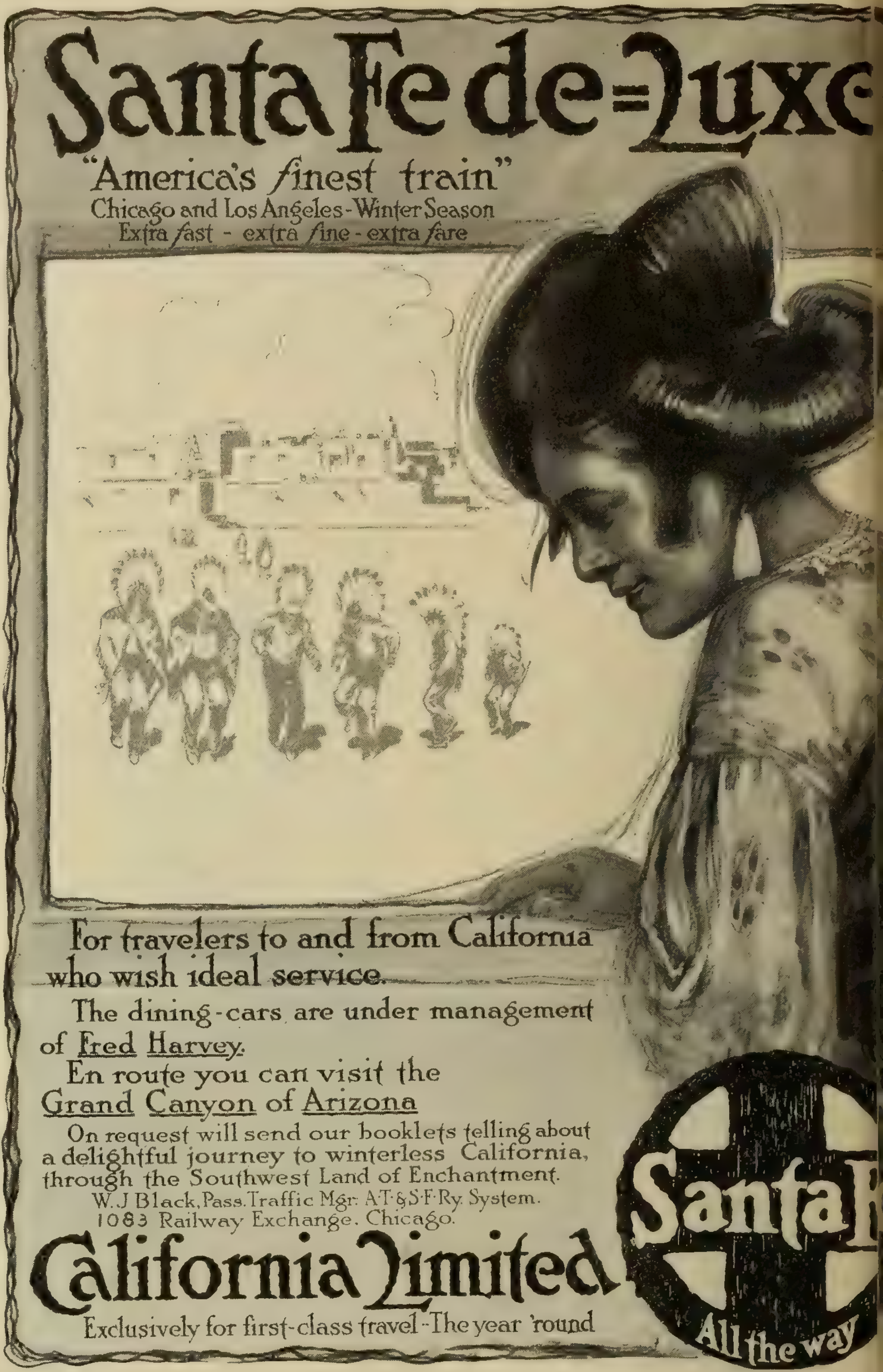
"I think you're mistaken, Mr. Elmore. I don't believe his name is William Drum, any more than I think the old man's name is Andrew Drum."

"You don't? Wait till the old scapegrace is tried. The county judge will get to the bottom of the business. But what'll we do for a teller?"

"Offer the place to Horton. He's competent and honest."

"Sam, are you crazy?"

(To be continued)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Items of Evangelistic Effort

Billy Sunday on Dec. 29 opened in Columbus, Ohio, what promises to be one of the greatest evangelistic campaigns of his career. The attendance at the morning service was estimated at 12,000, and during the day it is believed that more than 30,000 people heard him. At the evening service the large tabernacle was packed long before the hour for opening the service. Dr. Sunday declared this opening to be the most auspicious of any of the 150 campaigns he has conducted. The opposition, which a few months ago was quite marked, seems recently to have been rendered ineffective. The choir of nearly 2,000 voices led by Homer Rodeheaver is one of the largest ever organized anywhere for this purpose.

Revival meetings will begin Jan. 12 at Milton, Iowa. Rev. John W. Dickson, the pastor, will conduct the special services.

Rev. John Laman just closed a two weeks' meeting at Glendale, Kan.

Dr. H. D. Dunlop closed a series of meetings at Millersburg, Ill., Dec. 29, with a general uplift to the community. B. H. Redden assisted in the music.

Dec. 22 the first fruits were gathered of a seven weeks' union effort at Trumansburg, N. Y., under the leadership of Evangelist Ernest G. Crabill. The meetings were held in a vacant factory building seating a thousand people. The whole country for miles about the village was roused. Rev. J. S. Niles is pastor.

Fairview church, Princeton, Ind., is enjoying a special mission, which began Jan. 1 under the leadership of a former pastor, Rev. John Welsh of Wilmington, Ill.

A season of revival has recently been experienced by Scioto church, Commercial Point, Ohio. This church for many years was miscellaneously supplied, but during the past summer was by the home mission committee united with Grove City, and Rev. B. S. Hughes became pastor of these two churches, taking charge Aug. 1.

Prayer Meeting Held at Dawn

John Wanamaker Conducts Meeting of 2,000 Beginning at 5. A M.—Interchurch Federation Boosts Social Service.

PHILADELPHIA—Bethany church held a "dawn service" attended by nearly 2,000 persons on Jan. 1. They began to assemble as early as 5 a. m. and the exercises, conducted by Elder John Wanamaker and Rev. R. E. L. Jarvis, began in the dark. Previously the men's brotherhood of John Chambers church, 300 in number, serenaded Mr. Wanamaker at his home and marched with him to Bethany, their band playing "Onward, Christian Soldiers." The spirited service of song and prayer continued until after daylight had flooded the building. Every attendant received a small silk banner containing the inscription: "Call upon me in the day of trouble: I will deliver thee and thou shalt glorify me." Other churches which held services were Woodland, Walnut Street, Second and Calvary.

New interest has been excited in work among the 90,000 colored population of Philadelphia and vicinity by the appointment by Bishop Rhinelander of the Protestant Episcopal Church of Archdeacon Dr. Henry L. Phillips to take charge of it, four missions and three Sunday schools being placed under his care.

To Urge Social Religion

The commission on social service of the Interchurch Federation is enrolling many of the ablest public speakers of the city—clergymen, professional men and city officials—for a campaign to carry "social religion" into churches, ministerial meetings, women's societies, brotherhoods and guilds. Legislative measures, recreation and amusements, hygiene, immigration, health, housing, justice, probation, police, etc., will be subjects discussed by them.

A Bible class attendance of nearly 17,000 men was obtained by five Methodist churches in the northern part of the city in a nine weeks' campaign contest during November and December. On the final day, Dec. 29, 5,532 men attended.

Through the zeal of its secretary, Dr. Joseph B. Turner, the Presbyterian Historical Society has obtained the custody of what is believed to be the oldest communion service in the United States. It consists of three silver pieces, a flagon and two chalices, and was presented the latter part of the seventeenth century to the Patuxent or Upper Marlboro church, Prince George's county, Maryland, by Colonel Ninian Beall, who settled in Virginia about 1655 and was one of the first Presbyterian elders in America. The service was obtained from the session of the church of Hyattsville, Md., which is a successor of the Upper Marlboro church.

Josiah Linton, an influential elder of Philadelphia, connected with the Falls of Schuylkill church and a prominent business man and official, died Dec. 30, aged 72. He was the father of Rev. J. M. Linton, pastor of Bethany church, Buffalo, N. Y.

To Prevent Overlapping

Dr. J. Gray Bolton presided at the quarterly meeting of the ministerial union in Westminster hall Dec. 30. Rev. J. S. Roddy, assistant pastor of Arch Street Presbyterian church, was elected secretary. In addition to listening to addresses from Doctors E. H. Delk of the Lutheran and W. A. Creditt of the Baptist Churches, the body resolved, in order to prevent future overlapping in the location of churches and the useless waste of men and money, to make a survey of the churches of the city. The action of the social service committee of the Interchurch Federation in taking steps to warn young women of the country against coming to the city to enter upon work other than domestic service unless assured of at least $8 a week was also approved.

At the first meeting of the Presbyterian ministers in 1913 Dr. Robert Burns Wallace gave an account of "A Record-Breaking Trip" through Europe. Jan. 13 President Milton G. Evans of Crozer Theological Seminary, a Baptist institution, will speak on "The Deification of Jesus."

W. P. White.

Albany College Gets Endowment

Presbyterians of Oregon are rejoicing over the fact that Albany College has now an endowment fund of $250,000, which was completed in the last hours of 1912. This is the synodical college founded forty years ago by pioneer missionaries. It has struggled along with no endowment, no adequate equipment, no large student body; but it has kept steadily to its purpose and has given a real Christian education. Now it will forge ahead.

A great impetus was given the move for endowment by a promise by J. J. Hill to give $50,000 if there were raised $200,000. President Crooks accepted the conditions and then set to work with an indomitable will to fulfill them. Of the total amount now pledged $120,000 is from the East, including Mr. Hill's promise, and $130,000 from the coast. There are many sharers in the success, and that means many friends of the college.

Give Pastor Trip to Holy Land

Twelve Feet of Tickets Surprise to Detroit Minister—Many Boards and Charities Will Gain by Will of Mrs. Newberry.

DETROIT—As a climax to the Christmas exercises of Woodward Avenue church and Sunday school, Rev. Sherman L. Divine, the pastor, was given twelve feet of tickets to the Holy Land and eastern historic points. The presentation was made by the congregation and includes a defrayal of the expenses of a five months' trip abroad. Lee E. Joslyn, as chairman of the board of trustees, presented the gift to the pastor, who was taken by surprise.

By the will of Mrs. Helen H. Newberry, a member of Jefferson Avenue church, the following legacies, among others, were left to benevolent objects: Grace hospital $10,000, Jefferson Avenue church for chapel fund $2,500, Woman's Board of Foreign Mission (Southern) $5,000, Board of Home Missions (Southern) $5,000, Home of the Friendless and Thompson Home for Old Ladies each $5,000, Children's Free hospital, American Sunday School Union, Y. W. C. A., Detroit, each $2,500; Park College, Parkville, Mo., $2,000; also $10,000 to be disposed of by the sons in such benevolences as may seem most needy. Newberry Memorial chapel, an annex of Jefferson Avenue church, is a memorial to Mrs. Newberry's husband.

Forest Avenue church, J. M. Barkley, D. D., pastor for the twenty-seventh successive year, observed the coming in of the new year by a 7 a. m. service in the church.

Rev. J. F. Fitschen, Jr., pastor of Jefferson Avenue Presbyterian church, is the new president of the ministers' association.

Rev. J. Brittan Clark, pastor of Westminster church, after a six months' tour of Europe, returned to his work with the first Sabbath of the new year.

William Bryant.

Big Sunday School 112 Years Old

Has Been Nearly Century in Same Location—Pittsburg Calls Two Pastors—Special Meetings Follow Week of Prayer.

PITTSBURG—First church observed the 112th anniversary of the organization of its Sunday school Monday evening, Dec. 30. This is the oldest Sunday school in western Pennsylvania and one of the oldest in the country. The first organization was effected in a small log building midway between the Allegheny and Monongahela rivers. The superintendent and first teacher was Rev. Robert Steele. After a few years the school was moved from the log cabin to the wagon shop of William Leckey on Wood street, then ninety-seven years ago it was moved to the present site of First church, 6th and Smithfield streets. An elaborate program was prepared, consisting of addresses and music. Notwithstanding the fact that First church is located in the downtown district, surrounded by business buildings, it has one of the largest and most up-to-date schools in the city.

Two of Pittsburg's vacant churches have lately called pastors. Dec. 26 Blackadore Avenue church sent a call to Rev. Malcolm Matheson of Murdocksville. Wednesday evening, Jan. 1, Second church, Wilkinsburg, issued a call to Rev. Charles G. Jordan, who for several years has been doing evangelistic work.

Week of Prayer Services

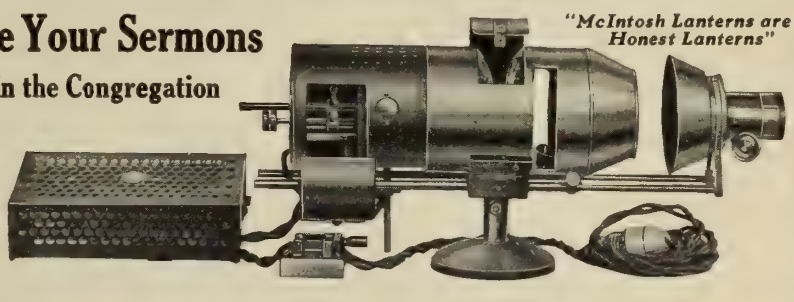
Many churches are observing the week of prayer, with plans to follow with a week or two weeks' services. Homewood Avenue church opened a two weeks' series of meetings Sunday evening, Jan. 5. Special music was furnished by the double male quartet of the Central Y. M. C. A., which has been assisting a number of churches. The pastor will preach the first week and Rev. Robert Hezlep of Grove City the second.

The majority of the Pittsburg churches held watch night services. Many had elaborate programs of music and provided refreshments.

The women's missionary society of Homewood Avenue church observed its twenty-first anniversary Jan. 2. A number of the women made short addresses. The principal address was made by Mrs. Mary Snyder, who is one of the leading missionary workers of the Evangelical Church in this country.

At the January meeting of the Monongahela Presbytery a committee consisting of Doctors J. T. McCrory and W. E. McCulloch was appointed to cooperate with a similiar committee from Allegheny Presbytery in an effort to obtain the quadrennial council of Presbyterian churches for Pittsburg in 1917.

P. W. Snyder.



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Will Tell of China Opportunity

Missionaries and Board Secretaries to Address Special Meetings — Mission Converts Men New Year's Eve While Others Revel.

CHICAGO—The necessity for the effort being made by the church to put 160 missionaries and $735,000 additional into the mission work of China the next three years will be explained to the people of Chicago Jan. 19 to 21. A large group of some of the best speakers in the church will occupy local pulpits and address the various meetings. Among the visitors will be Doctors Brown, Halsey and Speer from New York, King of Monmouth, Bradt of Wichita, Marquis of Rock Island and Reherd of Waterloo, in addition to six or seven China missionaries. There will be a meeting for women Monday afternoon and one for the students of McCormick Seminary that evening. The campaign will close Tuesday evening at a big dinner, when Dr. Speer will be the principal speaker. No collections will be taken at any of the meetings, the idea of the committee being the giving of information.

Ex-Senator Frank J. Cannon of Utah will discuss Mormonism before the ministers' association at Assembly hall, 509 South Wabash avenue, Monday next at 11 a. m. Nonmembers are welcome, following a meeting of presbytery, which has been called to consider the call to Dr. W. C. Covert by the "new" First church and other matters.

MAYOR MISTAKEN AT LEAST ONCE

The orgy in the hotels and cafes of Chicago on New Year's eve, together with the snub of the mayor in failing to see a large delegation of ministers who called at his office, constituted subjects of pulpit comment last Sunday. The mayor announced that he didn't believe there were fifteen active ministers in the delegation that called on him. The leaders responded with the names of sixty ministers, besides other church men. The fight on open vice as aided by police blindness is expected to continue through the year.

Faith church Sunday school, Rev. E. L. Winterberger pastor, during last quarter had an average attendance of 240, with an enrollment of 300.

Rev. Fred L. Selden, pastor of Ravenswood church, and his wife have gone to California for two months. Dr. George L. Robinson will supply the pulpit during most of his absence and Rev. Duncan C. Milner will have charge of the pastoral work.

Free-thinking Bohemians have recently contributed $1,400 toward the purchase of three lots for a new building for Lawndale church.

Even the closets in the six-room flat used by the Superior Street Italian mission were filled with spectators at the Christmas entertainment. In a space supposed to accommodate only seventy-five with comfort over 150 persons were crowded.

NEW YEAR'S AT INDUSTRIAL LEAGUE

Popular hall, 806 South State street, proved its name New Year's eve when the doors had to be locked to keep out the crowds. This is a mission under the Christian Industrial League and the watch night service was designed specially for "jags," according to the cards distributed through the saloons and lodging houses. Coffee and rolls were served under the direction of Rev. George A. Kilbey. The service began at 10:30 o'clock, and while the most of the crowds in the near-by loop district were high in their revels, seven of these men professed conversion.

The recent mass meeting in the Coliseum for "The World in Chicago" was a large success. The attendance was nearly 10,000, and the enthusiasm generated there will mean much to the movement, according to leaders.

The newly organized morals commission of Chicago will seek through education of parents and children to help eradicate the social evil. At a recent meeting a subcommittee was appointed to study the best method of carrying on such a campaign.

Clergy and Laity

Practically all ministers of the church in these days send a card of Christmas greeting to each parishioner. But perhaps only one sends the remembrance that Dr. Robert Watson of Cincinnati Second church chose as his Christmas card, a neatly printed copy of the book of Proverbs.

The moderator of North Dakota Synod, Rev. G. William Barnum of Bottineau, is recovering from a slight attack of bronchitis which kept him from his duties two weeks.

A recent issue of The Philadelphia Journal of Commerce carries on its front page a portrait of Dr. James Avery Worden, in honor of Dr. Worden's 70th birthday. Two columns of appreciation are devoted to his life as teacher, soldier and pastor, and as Sunday school leader in connection with the Presbyterian Board of Publication and Sunday School Work. Dr. Worden expects to attend the Pan-Presbyterian Council in Aberdeen this summer.

Will Try to Start Sunday Schools

Attempt to Increase Attendance in New York — Dr. Albertson Accepts Call — Celebrate Signing of Emancipation Proclamation.

NEW YORK—The Sabbath school committee of New York Presbytery has recently made canvasses of two important districts where Sabbath schools ought to be organized. At the present time the committee is seeking to encourage and assist schools in needy parts of the city and it has agents at work increasing the attendance. The committee deplores very much the fact that there has been a loss in Sunday school membership in this city during the last ten years and it is making every effort to turn the tide.

Dr. Charles Carroll Albertson has accepted the call to Lafayette Avenue church, Brooklyn, and will leave Central church, Rochester, where he has been eight years. It is said that the fact that Dr. Albertson broke the unwritten rule of Yale school is responsible for his Brooklyn call. No clergyman there is expected to preach more than twenty minutes. The penalty is to be coughed down. The committee on pastor from the Brooklyn church heard Dr. Albertson hold 3,000 men for thirty minutes, with no suggestion of an interruption.

WILL CARE FOR THE BABIES

Collegiate Reformed church of St. Nicholas, Rev. Malcolm J. McLeod pastor, has established a nursery where mothers can leave their children while they attend worship in the church. It is the first church in 5th avenue to take such a step.

Several prominent Presbyterian and Reformed ministers of New York City will go to Canada to attend the annual meeting of the western section of the Pan-Presbyterian Alliance Feb. 18.

The golden anniversary of the signing of the emancipation proclamation by Lincoln was celebrated Sunday evening, Jan. 5, at Labor temple. The principal speaker was Booker T. Washington.

Friends observed that it was appropriate that the address at the funeral of Dr. Abbott E. Kittredge of Madison Avenue Reformed church should have been delivered by the venerable Dr. Charles Augustus Stoddard, as he was a schoolboy companion, a college chum and a manhood friend.

The speakers at a watch night service in Bedford church, Brooklyn, were John P. Mitchell, president of the board of aldermen; Rabbi Stephen S. Wise, Congressman William M. Calder, Alfred T. White, Dr. Walter Laidlaw and Dr. S. Edward Young, the pastor.

Professor William Adams Brown is the preacher the first three Sunday mornings of the year at Union Seminary.

Rev. Archibald Black, pastor of Bedford Park church, and Miss Ruth Hunter of Montclair, N. J., will be married in the near future. Mr. Black is a brother of Professor Hugh Black of Union Theological Seminary.

DETECTIVE BURNS ADDRESSES MEN

At a meeting of the men's club of Brick church Jan. 6 William J. Burns, the detective, spoke on "The Conditions in New York and Throughout the Country, and What the Men of Brick Church Can Do to Better Them."

The week of prayer was observed by local churches. The new Broadway church, Dr. Walter D. Buchanan pastor, had special services Monday, Wednesday and Friday evenings. An interdenominational prayer meeting of women was held in the lecture room of the Collegiate Reformed Church of St. Nicholas the morning of Jan. 9.

Carol Singers Serenade Homes

Church Musicians Help Children - Lots Donated to New Congregations in St. Louis to Be Used for Structures.

ST. LOUIS—Groups of carol singers from fifteen churches visited a number of homes and the principal hotels Christmas eve at the dinner hour, receiving offerings for the care of infants by the Children's Aid Society. The singers stopped only in front of homes bearing a lighted candle in the window. They made special trips to St. Luke's and the City hospitals. The Presbyterian churches represented were West, Central, Second and Markham Memorial.

West church, Dr. F. W. Russell minister, gave two Christmas parties for the Sunday school pupils. The first was for the juniors and all the graduates of the classes of 1911 and 1912 on Christmas night. The primary party Friday night, the 27th, was in the primary Sunday school room, and included all the children of the cradle roll.

S. C. Palmer, D. D., pastor of Lafayette Park church for eighteen years and later pastor at Macon, Mo., for four years, returned to this city last spring with the intention of making it his home. Tuesday evening, Dec. 24, Dr. Palmer and Miss Emily Marie Mittendorff

Washington's Birthday Program for Sunday Schools

You will want to make Sunday, Feb. 23, the day following Washington's birthday, memorable in your Sunday school. The patriotic program which the Presbyterian Home Board has issued will fit your school without interfering with the lesson period. Printed in two colors, with seven illustrations, it is a most effective leaflet. It will broaden the sympathies of city pupils and enlarge the vision of country pupils.

It is furnished free for use in connection with your home mission offering. Sample packets may be secured on request from the address below. Order at once. Presbyterian Board of Home Missions, 910, 156 5th avenue, New York.

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were married at Second church, Dr. S. J. Niccolls officiating.

A lot has been donated to Home Heights church, recently organized, and a building will shortly be erected. The new Harney Heights church has also received a lot, and will occupy a new building in the near future.

Establish Church for the Negroes

Permanent House of Worship Will 'Be Found —Brother of Governor Refuses Religious Services in Hospital for Insane.

CINCINNATI—Presbytery has established an Italian church, and also the only church for colored people in Ohio Synod. It is endeavoring to secure funds for a place of worship for the colored church. There is a movement looking to a wider operation in the field of church extension. Overtures from General Assembly, except No. 7, have been answered in the negative by presbytery.

An effort to establish religious services in Longview Hospital for the Insane has met with a decided refusal to permit such services by Superintendent Harmon, a brother of Governor Harmon.

Jan. 16 Edward T. Swiggett, D. D., will have been stated clerk of this presbytery twenty-five years. Ohio Synod commemorated his service as synod's clerk for twenty-five years at its recent meeting in Bellefontaine. He has also served the General Assembly as temporary clerk three years.

From Various Fields

Indiana

Mr. and Mrs. John Rommell gave the church at Oxford a piano as a Christmas gift on Sunday, Dec. 22.

The choir of First church, New Albany, has added a choir room to the church, which was dedicated the first Sunday in January. Dr. F. W. Grossman delivered the address.

First church, Jeffersonville, through the pastor, Rev. Charles I. Truby, has just organized a men's Sunday evening club to take charge of the evening service. The evening audiences crowd the church.

Five brotherhoods of South Bend recently met to plan details for the election of honest city candidates in the fall of 1913. Meanwhile the men will attempt to enforce the Sabbath observance law.

About a year ago Dr. F. W. Grossman, state superintendent of Sunday school work, organized Sunday schools at Thayer and Snyder against strong opposition. Until these organizations there were no religious meetings of any kind in either town. On Nov. 24 they dedicated new churches, and are practically self-supporting.

Wisconsin

The city council of Oshkosh has been asked to rent the gymnasium of First church for use of the high school students during the winter.

Dr. Lowell C. Smith, for fourteen years synodical superintendent of Wisconsin home missions, died Dec. 28 at his home in Waukesha.

A communicant class at every preaching station, in which a two months' course in catechism and church history is a minimum, is being urged by the home mission committee of synod. An effort is also being made to have every individual over 12 years of age subscribe through the duplex envelope system.

The fortieth anniversary of Shawano church was held Dec. 10 with three large services. Rev. C. A. Adams preached morning and evening. In the afternoon a platform meeting was held, with several addresses. This church has doubled its property during the last four years. Rev. J. Adair McGreaham is pastor.

Iowa

Dr. E. A. Bess, pastor of First church, Clinton, has urged a campaign against gambling in that city.

Rev. Carl Montanus, who has served Wapello as stated supply for sixteen months, has resigned to accept a call from the board of directors of the Open Door Rescue mission in Ottumwa. The church and Sunday school have increased greatly under his lead.

After nine months' vacancy Logan church is now supplied by Rev. C. S. Marsolf, a former Congregational minister.

Rev. G. J. Cardy of Mechanicsville is slowly recovering from a recent operation at St. Luke's hospital, Cedar Rapids.

Amber church was organized Dec. 19 by a committee from Cedar Rapids Presbytery—Reverends Scott W. Smith, chairman; Allen of Monticello, Benbow of Onslow, Behrens of Anamosa and Helsing of Center Junction. Fourteen members were received. It is seven miles east of Anamosa.

Washington

Rev. Robert H. Milligan was installed pastor over Immanuel church, Tacoma, Dec. 18. Dr. Boyd of Portland First church, Moderator Matthews of Seattle and Professor W. E. Roe of Whitworth College took part.

A foreign mission institute lasting three days was conducted in Tacoma recently by Rev. and Mrs. Ernest F. Hall and Rev. George H. Trull. The home mission committee of Olympia Presbytery is arranging for a conference in Tacoma with all the home missionaries in presbytery Jan. 14-15.

University church, Seattle, Dec. 22 moved into its new edifice. The church is less than five years old and now has a membership of 250, which during the past year has occupied a chapel which was erected by members of the congregation last February in less than two weeks. This building was soon outgrown and the present structure, costing $6,000, was soon found necessary. Rev. Norman B. Harrison is pastor.

The North Yakima Sunday school has the largest number of pupils enrolled in teacher training courses of any school in this territory, there being more than fifty. This is also the largest and most thoroughly organized school in the Northwest. Nearly a hundred persons were added to the membership of the church last year as a direct result of Sabbath school work. The superintendent is J. F. Giboney, a hardware merchant, who gives more time to his Sabbath school business than to the other.

The Okanogan valley, a fruit growing section, is served by three churches—Oroville, Omak and Okanogan. Oroville is under charge of Rev. Fred M. McCreary, who has lately pulled the church through a vigorous fight for a dry town. The town is to be the railroad center of that district and is now of no little importance from a business viewpoint. Omak is served by Rev. David Brown, who has recently recovered from an operation and has been welcomed back by his people with great thanksgiving. There is no likelihood of any other church coming into the town, as this is the desire of other Protestants, following out the spirit of the federated churches of the district. Okanogan has as its pastor Rev. Fred J. Hart, a young man who has especially interested the men in his work. The coming of the new railroad which is now being built into the valley will mean the rapid development of the city and extended influence for the church. The three churches have together taken a scholarship in Whitworth College known as the Okanogan valley scholarship.

Minnesota

Central church, St. Paul, has elected a church secretary to assist the pastor, Dr. Harry Noble Wilson, in reaching possible attendants in the near-by boarding house district.

Rev. Philip S. Landis has gone to Brazil under commission of the Foreign Board. The people of Little Falls and Sartell were greatly blessed by his ministrations and his work for the men and boys.

Greenleaf and Spring Grove churches, situated in the country, are without a pastor. A comfortable manse, sheltered in a fine grove of oaks and near some beautiful lakes, is one of the inducements for any minister to take up the work on this field.

The old church building at Warroad has been moved and enlarged, and Dec. 1 was dedicated. Rev. R. S. Sidebotham, pastor at large and former pastor of the church; R. N.

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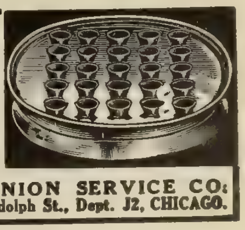

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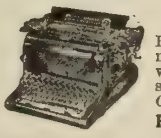

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Readers will confer a favor on the publishers of The Continent by mentioning this paper when answering advertisements.

Adams, D. D., and Rev. J. T. L. Coates took part. Mr. Coates has accepted a call to become pastor of the church. The new building has cost about $4,800 and was dedicated free of debt.

South Dakota

Although six students of Huron College supply near-by churches, still others are calling for student help.

Interior church much appreciates the new bell and chairs recently presented by friends. Rev. D. S. Brown is pastor, also serving Stamford and Okaton.

The church of Volga is much encouraged with the services of John Andrews, student, who is the only English-speaking minister in the community of 600.

Parkston church has the Methodist church joined with it in supporting both Sabbath school and preaching services, and Rev. J. A. Thomas, formerly of Java, is minister.

The new house of worship of the church in Morristown is nearing completion by the aid of the manual labor of the minister, Rev. F. A. Hassold. It is the only church in the community.

The churches of McIntosh and Watauga under the lead of Rev. W. J. Richardson are engaged in special evangelistic meetings conducted by Pastor-Evangelist H. Cullen, D. D., of Midland.

Dr. William Wallace, who has resigned from Parker church to take up missionary work in this state, during his pastorate has strengthened the church through the organization of a men's Sunday evening club and establishment of a Boy Scout troop.

New Jersey

Hope church, Plainfield, N. J., has been celebrating her silver jubilee.

Christ Reformed Church, Newark, has called Rev. Percival H. Barker, former pastor of Second Presbyterian church, Kansas City, Mo.

"Old" First church, Newark, was the scene of an impressive watch night service, in which five neighboring churches joined.

It is expected that Knox church, Kearny, will call Rev. Robert T. Graham of First tabernacle, Newark. The former church has been pastorless since Rev. Roland S. Dawson left.

Bethany church, Newark, will shortly have a fully equipped parish house, part of which will be paid for by old First church, its mother. It will cost $16,000 and will be used as a dispensary and a gymnasium.

New Hampshire

A complete census of the Protestant families of Manchester has just been taken by the church workers of that city. The Presbyterians took a very active part in this work.

Westminster church, Manchester, was recently given a new individual communion service of aluminum by Dr. Ellen Wallace, a member of First Congregational church, and Mrs. David Monteith of Westminster church.

Rhode Island

Providence Presbytery met in Lonsdale church Dec. 16. This is one of the smaller churches of presbytery. Rev. James D. Cameron and his wife are doing a good work in this weak outpost, with a salary that many ministers would think insufficient for a livelihood. In the evening a popular meeting was held and inspirational addresses were given by Rev. McLeod Harvey on church finance and by Rev. Peter H. McIntosh on evangelism.

Pennsylvania

The church at Claysville has recently finished a three weeks' campaign in which $5,000 was subscribed for payment of the debt on the church. Rev. R. T. Lynd is pastor. The church now numbers 350 and the Christian Endeavor society has recently grown largely.

New York

The country church of Burdett has welcomed Rev. James W. White of Sheboygan, Wis., the new acting pastor, who takes the place of Rev. C. H. Van Wie.

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Financial Situation

Signs That Speculation Will Be Less—People Learn Value of Sound Investments—Cost of Curb Market.

There are good grounds for believing that the year 1913 will see less speculation and more actual investing than has usually been the case in previous years. The people who produce the wealth of the country and even those to whom the wealth is intrusted are learning that gambling is a serious menace to the pocketbook as well as to morals. The government is doing its best to prosecute fraudulent investment schemes by prohibiting the use of the mails and those who are unacquainted with the ways of investments are learning that a large profit offered to strangers constitutes prima facie evidence that there is something wrong with it. The First National bank of Chicago returned a profit of 19 per cent on the par value of the stock to holders during the past year. Stock of this sort, like that of other sound institutions, earning a large amount of money, is not offered promiscuously. The increasing confidence in investment houses dealing in bonds and in farm mortgages is also another promising indication of a more sane view of investments among people generally.

Avoid the Curb Market

Articles such as Collier's Weekly published Dec. 28 on "Confessions of a Curb Broker" give people a graphic idea of the way in which their money is used by speculators for their own advancement. This dealer in stocks which are denied the protection of the New York Stock Exchange because the companies issuing them refuse to submit the annual statement demanded, explains how he made $50 because he happened at the same time to get an order to buy and to sell a hundred shares of the same stock. By "matching" these orders he did what is commonly practiced by bucket shops and others and made his fictitious profit, which, however, resulted in increasing his bank account. This writer points out that nearly a thousand people are dependent upon the curb market for their support, which amounts to nearly $5,000 a day. This comes from the people who buy the stocks there offered. A large majority of these stocks in another six months have no value save as waste paper. They are made to sell, and in this market, unlike most stock markets, "securities" are dealt in before the project has passed the promotion stage.

Business Prospects Promising

Business prospects of the country continue excellent. Records for iron and steel production were broken in 1912 and most of the mills at the present time have enough orders on hand to keep them in operation for many months. Contemplated extensions of railways, as well as the expansion of industrial enterprises requiring structural steel, are accountable for this. Prominent bankers and business men have none but optimistic words for present prospects, although men who study crop conditions carefully are hoping that the Central West, which for the greater part of the winter has had no snow, will receive some soon.

It has been announced that the United States Steel Corporation is contemplating the establishment of a manufacturing plant in Canada near Detroit. The first cost of the plant will approximate $20,000,000, according to Judge Gary, chairman of the corporation.

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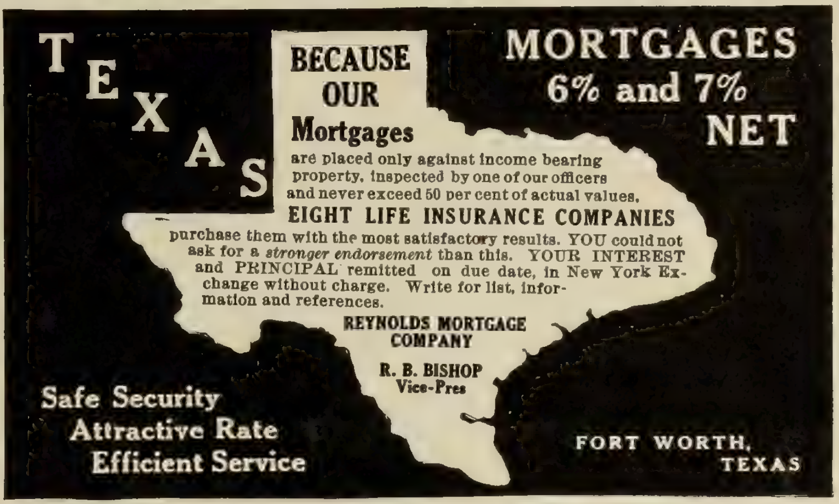

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Speed Men and Religion Leaders

THE KINGS OF PRUSSIA had among their titles that of "augmenter of the empire." That, Dr. C. C. Albertson reminded the men at the farewell dinner to Fred B. Smith, Raymond Robins and the quartet, was an appropriate title for Men and Religion to earn. The officials of the movement and a group of guests, the whole numbering about 150 notable leaders in Christian work, met at dinner in the Hotel Astor last Friday to give godspeed to the deputation which was to set off the same night for a seven months' tour of the world. Hawaii, Japan, China, the Philippines, Australia, South Africa and Europe will be visited. An advance agent is already on the other side of the world arranging for meetings with Christian leaders when Smith and Robins arrive with the message and method of the Men and Religion Movement.

Of course the dinner was more than a farewell—it was a testimony and an interpretation of the Men and Religion Movement nearly a year after. If any man went expecting to hear fulsome eulogy of the enterprise or its men, he was happily disappointed. The occasion was used for the latest statement of the condition of religious work in the world, and especially in the nation. All the speakers kept a high level. James M. Speers presided (Mr. Speers, James G. Cannon, Alfred Marling and S. W. Woodward were the hosts of the evening), and the speakers were Dr. Frank Mason North, Hon. H. B. F. Macfarland, William Knowles Cooper, Dr. Albertson, Mr. Robins and Mr. Smith.

The horizon of the speakers was notable. They all spoke to some phase of the general topic, "Ideals and Achievements in the New Program of Christian Work for Men and Boys." The newness of the program was postulated. It is comprehensive and cooperative. The coordination of the church's existing agencies is taken for granted. The world scope of men's interest and the assured place of social service in the modern ministry of men were treated rather as an assured basis than as a desirable ideal. From this standpoint the speakers dealt with kingdom concerns.

The note of sane patriotism that so often appears in the day's religious utterances was sounded by Mr. Macfarland, who statesmanly set forth the relation of religion to government. His optimistic tribute to the men who are in public service was as wholesome as welcome. The same ideal was carried out in further detail by Mr. Cooper, who reported that of the 162 new congressmen, to whose coming Washington looks forward, only two are regarded as unfit men from the moral standpoint. As might be expected of a Washington man, Mr. Cooper, who is Y. M. C. A. secretary at the capital, dwelt upon the ambassadorial aspect of this round-the-world mission.

"Scratch a minister and you will find a layman; and scratch a Christian layman and you will find a minister," was Dr. North's epigrammatic statement of a great truth. In his thrilling address Mr. Robins affirmed that "the saving of the individual will never do the job alone, but the job will never be done without the saving of the individual."

In the afternoon a group of Men and Religion workers, from widely scattered points, reviewed the work of the campaign after this interval of time. Really remarkable results, of the most definite character, were instanced, yet with a restraint and modesty that was notable. Clearly, for some men and communities, the Men and Religion campaign was the beginning of a new order.

Gatherings in New York Summon Many Church Leaders

A remarkable convergence of the religious leaders of the country is expected in New York City beginning Jan. 13. During a week there will be executive consultations on four of the most vital national interests of the American churches. On Monday will convene the executive committee of the Federal Council of Churches, which is composed of about a hundred men representing thirty denominations. The quadrennial council lately held in Chicago left to this committee the responsibility for organizing an effective national secretarial force.

The next day the board of managers of the Missionary Education Movement will assemble in the Presbyterian building. Secretary Harry Wade Hicks will report the raising of a $50,000 fund commemorating the tenth anniversary of the organization and providing increased capital for the publication work which this movement carries on.

The same day will begin the annual meeting of the Home Missions Council, which will be in session in the Methodist building on Tuesday, and on Wednesday in the Presbyterian building. This will be attended by practically all the home mission secretaries of evangelical churches in the United States, and by many other home mission experts. Problems for discussion include such questions as whether home mission week ought to be observed annually; whether a permanent home mission publicity bureau is desirable; whether the neglected field survey which was made in the West ought to be extended to the East, and what kind of representation the united Protestant churches ought to have at Washington.

On Wednesday the annual conference of the organization which unites America's foreign mission boards is to convene in the Garden City house, Long island. It is likely that most of the secretaries attending will come the day before to take part in an all-day prayer meeting for Moslem lands, which will be held in the Presbyterian building on Tuesday. The sessions at Garden City will extend through Wednesday, Thursday and the forenoon of Friday. In this time there will be discussed cooperation in mission publications, including the proposed general missionary magazine, the spiritual side of missionary administration, the problems of Anglo-American communities in foreign lands and the board of missionary studies.

In view of this unusual coming together of great church men from all over the country, the Missionary Education Movement has arranged for a dinner on Tuesday evening, Jan. 14, at Hotel Astor, which will include them all. Tickets may be obtained of the Missionary Education Movement.

Evangelism in Home Mission Field

The attention of the last General Assembly was directed to the fact that out of the 9,935 churches on the roll 3,739, or more than a third of them, did not receive anyone on confession of faith. The Board of Home Missions finds that of 3,904 churches directly related to the board 1,896, or nearly one-half of them, did not receive a soul upon confession. The board has asked the pastor-evangelists in the various presbyteries where these home mission churches are to give themselves especially to holding services with these small and struggling churches, many of which are pastorless. The board has asked the entire church to unite in special prayer for God's blessing to rest upon the labors of the brethren to the end that sinners may be converted and Christians strengthened in faith and life.

Young People's Day Feb. 2

The department of young people's work has recently sent out a program and suggestions for observing Young People's Day Feb. 2. The purpose of this special service, remommended in place of the regular evening service, is that all the young people's societies may join in a service which presents some practical phases of work in the societies. The department of young people's work is also to be presented. The suggestions, mailed upon request to the department of young people's work, Witherspoon building, Philadelphia, will help any church to reveal the work of the young people and encourage them to continue and even increase their work.

School and College

Wilson College recently received a bequest of $1,000 made by the late Thomas K. Cree, for many years international secretary of the Y. M. C. A.

The Manlius Schools (St. John's), Manlius, N. Y., open the new Verbeck hall building this month, thus providing increased capacity to meet the demand for enrollment.

Ten Helps for Young People
in This Issue

There is one corner of The Continent to which thousands of young people turn first—the comments on the Christian Endeavor topics. But there are many other things of great interest to them each week. Here are some in this number.

1. *To Give You, Young Man, Greater Interest in the Y. M. C. A.:* Read last long paragraph, page 41.
2. *To Encourage a Friend to Attend More than One Church Service:* First "Jot and Tittle," page 41.
3. *For Ideas of Sunday School Work:* See what is done at Union Seminary, page 43.
4. *To Encourage You in a Hard Task:* Read what Dr. Kalley did, page 44.
5. *To Strengthen Your Faith in Bible Study for Men:* Read of the founder of the Drexel-Biddle Bible classes, by the Wayfarer, page 47.
6. *To Give You a Brief but Close View of Moslem Life:* Page 43.
7. *To Freshen You for the Sunday School Lesson:* Read comments by Doctors Scott and Jenkins, page 50.
8. *Why Are You Going to College?* See comments on Mr. Cooper's book, page 53.
9. *To Give You an Insight Into One Important Public Question:* Read the first page editorial.
10. *Get an Idea of the Cost of Missions and Need of Your Help:* Mission figures for 1912, page 39.

Porto Rican Workers to Meet

The fifth biennial conference of evangelical workers in Porto Rico was held in the M. E. church of Arecibo Dec. 3 to 5. The following denominations were represented: Baptist, Methodist Episcopal, Christian, United Brethren in Christ, Christian and Missionary Alliance, Presbyterian, Congregational.

Porto Rican Workers at Conference

Sixty delegates were present from all parts of the island. The conference was marked by its high spiritual tone and general good feeling. Among the subjects discussed were the following: "Two Years More of Advance in Evangelical Work," "Protestantism and Liberty," "The Solidarity That Ought to Exist Between Evangelical Churches" and "The True Basis of Public Morality."

Committees were appointed to consider and present at the next meeting suitable action regarding Sabbath observance, publishing of tracts and social purity.

Ministerial Obituary

Corliss B. Gardner, D. D.

A veteran soldier, well equipped, he fell in the ranks, with all his armor on, Friday, Dec. 5, four days after his 83d birthday, Dec. 1. On Sunday, Nov. 24, he preached his last sermon in the Presbyterian church of Carlton, N. Y., where with increasing acceptance he had ministered for the last four years, going over every Saturday from his home in Spencerport, some twenty-five miles distant. Part of this journey was made by rail, and part, usually eight or ten miles, upon his bicycle, unless shortened by the hospitality of some friendly traveler. Having retired from the active pastorate three or four years before, he was casually invited to supply for a Sunday the Carlton pulpit, just then vacant, thus forming a relation which ended only with his life.

Sept. 3, the fiftieth anniversary of his marriage to Harriet, daughter of the late Rev. George Freeman of Parma, N. Y., now the sole surviving member of his family, his devoted parishioners gave them a golden wedding celebration.

Born in Brockport, educated in Rochester University and Auburn Theological Seminary, ordained in 1862, Dr. Gardner exercised his ministry in Clarkson, N. Y., for four years; in Cuba, N. Y., for ten years; in Westminster church, Rochester, for twenty-one years, and in Ripley, N. Y., nine years. He was to the very last a careful and conscientious student, keeping abreast of the varying phases of modern theological thought, characterized by a generous catholicity of mind and heart, an admirable preacher and a diligent pastor. He found needed diversion in habitual attendance for many years upon the annual meetings of the American Association for the Advancement of Science, of which he was a member. He never seemed to have "crossed the dead line." A willingness and a desire to serve, to be at work in the vineyard, irrespective of relative prominence of fields and of financial compensation as the years slipped by, kept him perennially young and made him in this respect a worthy exemplar for men far younger in the ministry. S. A. F.

Rev. James F. Watkins

Rev. James F. Watkins died at his home in Appleton City, Mo., Dec. 26, aged 69 years. The funeral service was conducted by Rev. John B. Hill of Kansas City. Mr. Watkins was born at Point Pleasant, in what is now West Virginia. When 10 years old his father's family settled on a farm near Appleton City. During the civil war he served under General Sterling Price. In 1868 he entered Westminster College at Fulton, Mo. Later he studied theology under Dr. Nathan L. Rice. After his ordination in 1871 Mr. Watkins supplied the churches of Clinton, Brownington, Papinsville and Bolivar, until 1874, when the Declaration and Testimony party, with which he had connected himself, went into the Presbyterian Church U. S. Then, believing that political differences ought not to perpetuate church divisions, he entered the Presbyterian Church U. S. A.

Aside from three or four years spent in evangelistic work in Texas, Mr. Watkins' ministry was in Missouri, with the churches of Osceola, Rich Hill, De Soto, Jefferson City and Butler. In 1897 he became pastor at large in Kansas City Presbytery. In that, as in all his other work, he was indefatigable, never sparing himself until failing health compelled him to retire. For the next few years he engaged in business in Appleton City.

Mr. Watkins was one of a large family, of whom only two survive him—Miss Kate Watkins of Clinton, Mo., and John P. Watkins of Kansas City. On Jan. 1, 1873, he married Ellen G. Lilley, who survives him, with their three married children. Mrs. Watkins, her son Walter and her daughter May (Mrs. Edward Grobe) reside in Appleton City. The other daughter, Kate, is the wife of Rev. T. Anderson Glagett, pastor of the church in Oregon, Mo.

David A. Wilson, D. D.

David A. Wilson, D. D., died at his home in Macon, Mo., Nov. 30 after an unusually long and useful life. Born near Gettysburg, Pa., in 1821 and graduating from Marshall College at Mercersburg and from Princeton Seminary, he was ordained by Carlisle Presbytery in 1851 and was a missionary in Liberia and principal of Alexander high school, Monrovia, from 1851 to 1858. Returning to this country on account of the ill health of his first wife, he served Second church, Steubenville, Ohio, and the church in Potosi, Mo., then as chaplain in the Union army from 1861 to 1863, later as pastor at Ironton, Mo., for five years, and was warden of the Missouri state prison for two years following. He was pastor of the churches of Sullivan First and Birdseye Ridge, Mo., from 1871 to 1881, when the Presbyterian church at Milan was organized, and was pastor of Sullivan First and Milan from that time till 1886. Later he supplied a number of churches in Missouri and North Dakota till 1890, when he returned to Milan and retired from pastoral work on account of advancing years, but continued to preach occasionally. He retained a lively interest in Liberia and the negro race all his life. Mrs. Julia Meredith, the wife of his later years, ministered tenderly to him in his last months, which were characterized by great weakness of body. His only child, David McConaughy Wilson, is a leading lawyer in Milan, Mo. A granddaughter is the wife of Rev. J. T. McCutchan of Florida, Mo. Both were missionaries in China.

George Knox, D. D.

George Knox, D. D., synodical superintendent of home missions in Indiana, died suddenly at his home in Layafette, Ind., Dec. 19. Dr. Knox had been in failing health for some time, but with his enthusiasm he worked to the limit of his strength. On the day before his death he was in Indianapolis in the interest of the Gary home mission plant, and so successful had he been that but a few dollars remained to be raised for the $18,000 needed. Dr. Knox had pastorates before taking up home mission work at Cherokee and Sioux City First in Iowa; Monticello, Vincennes and Indianapolis Seventh in Indiana. Much of the present success of Indiana home missions is owing to his administrative ability.

Calendar and Record

Presbytery Meetings

Carthage—Joplin First, Jan. 28, 7:30 p. m.
Indianapolis—Clay City, Jan. 21, 7:30 p. m.
West Jersey—Camden, Jan. 21, 9:30 a. m.

Resignations

Alabama—Ensley: L. A. Reagor; Brent: I. C. Tallent.
Missouri—Hopkins: A. P. Walton; St. Joseph Brookdale: H. N. Wieman; Grant City: A. D. Seelig.
New York—Eagle Mills: H. E. Coombs; Troy Ninth: J. Milton Thompson.
South Dakota—Parker: William Wallace.

Calls

Kansas—Liberal: T. A. M. Halshauser, accepts.
Missouri—St. Louis Carondelet: George S. Fulcher, declines; Bethany: L. Layman, accepts.
Mississippi—Corinth: W. C. Lindsay, accepts.
New Jersey—Bayonne Christ: George A. McAllister; Phillipsburg First: George A. McAllister, declines.
New York—Far Rockaway Russell Sage Memorial: J. Milton Thompson, accepts; Rome Welsh: R. T. Roberts; Bergen: R. J. Kay.
Ohio—Hamilton First: A. J. Anick, accepts.
Wisconsin—Portage: John Homan, declines.

Installations

Alabama—Calera: D. G. Onnan, Dec. 11; Marvel: J. S. Bridges, Dec. 17.
Kansas—Bucklin: E. J. Gilmore, Dec. 27.
Missouri—St. Louis Rock Hill: U. D. Reiter, Jan. 2.
New York—Far Rockaway Russell Sage Memorial: J. Milton Thompson, Jan. 23; Yorktown: Harry B. Roberts, Dec. 20.
Pennsylvania—Vanderbilt: E. C. Musselman, Dec. 19.

Supplies Arranged

Alabama—Brent: J. H. B. Hall.

Vacant Pulpits

Missouri—Hopkins: C. L. Adams clerk; Grant City: W. L. Hoteling.

Change of Address

Hall, J. H. B.—Acton to Brent, Ala.
Peirce, J. D.—Selma to Columbus, Ga.
Huston, R. M.—Mansfield, Ohio, to Bozeman, Mont.
Lindsay, William C.—Newport, Ky., to Corinth, Miss.

Accessions

Indiana—Rock Creek, 7, Dec. 23, R. Emery pastor.
Iowa—Winterset, 26, J. S. Corkey pastor.
Kansas—Iola, 4, Dec. 29, S. S. Hilscher pastor.
Ohio—Scioto, 27, Dec 22, B. S. Hughes pastor.
New York—Trumansburg, 29, Dec. 22, J. S. Niles pastor.
North Dakota—Crosby, 14, Dec. 29, R. M. MacDonald pastor.

Churches Organized

Kansas, Holcomb, 35 members, Dec. 14.

Marriages

A charge of one cent per word is made for marriage notices. Payment must accompany copy.

LEEM-REESE—Mrs. Jennie Derr Leem, for six years organist of Hokendauqua, Pa., church, to Prof. William Reese of Allentown, Dec. 26, by Dr. James A. Little.

Thornwell Home School for Orphans

The institution is furnishing a home for 300 orphan children. More than a thousand have already been educated here. These children are not located in large dormitories, but in quiet little cottage homes, two to four children in a room and about twenty to a cottage, with at least one and in most cases two good women living in each home.

Beginning with the first grade, each child is passed on to five more years in the high school, and those who desire it receive four years of a collegiate course—the girls in Thornwell College for Orphans and the boys in the Presbyterian College of South Carolina. Every boy and girl is given a technical course of some kind. The boys may learn how to become farmers, carpenters, machinists, printers, shoemakers, plumbers or electricians; and the girls may study nursing, stenography, steam laundry work, dressmaking, and quite a variety of other occupations. There is a well appointed infirmary, with physicians and nurses in attendance.

Every morning, the year round, the children assemble for family worship and for religious and moral training. They have a midweek evening service, where particular attention is given to their needs by an experienced pastor. In their school work special instruction is given in the catechisms and in the Scriptures. The institution is steadily improving its range of services. The cost is about $100 each per annum for the schooling, technical training, spiritual development and physical care, including board and clothing, or an average of $8.33 per month.

No boarders are taken and no child pays for any good received, for they are all orphans, and there is no one to pay anything for them, but as each lad and lass works for four hours daily in a selected department, they are really through this self-care contributing to their own support. There are about eighteen of these cottage homes. And there are eight or ten other buildings devoted to the public uses of the institution. W. P. Jacobs is president at Clinton, S. C.

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Cab Fares, Legal
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Factory Fires in N. Y.
Galleries, Art of The World
Hague Court of Arbitration
Idaho Game Laws
Japan
Kansas Society of Chicago
Labor, Alien Contract
Maccabees, Knights of
National Banks
Oat Crop by States
Packers, Proceedings against
Qualifications for Suffrage
Racing, Horse
Sage Foundation
Taal Volcano Eruption
Unemployment, Conference
Valuation, Cities
Wages, Compared
Yellowstone Park
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Newspapers of the world are spending large sums to keep their best reporters as near as possible to the firing line in the Balkans. They tell of bloodshed and destruction. The Continent at all time[illegible] has correspondents on the firing line of the church in every country. Each week the latest [illegible] of the cross are told—and told before the facts are history.

SparksMarionE †jan13
1205 Springfield av

In each issue The Continent has a page of live [illegible] with pictures from mission fields at home and abroad. These sidelights on the actual work of the missionaries permit a better understanding of the country, customs and conditions in which your representatives work, than do formal elaborate reports of the situation once a year. The Continent is published weekly and the information on the missionary page conforms to a newspaper's definition of news. Usually missionary information is distributed only monthly.

Scrap books made of clippings from this page will provide reliable and usually exclusive information for many months of missionary meetings. Readers of The Continent have that "different tone" in missionary papers which makes them individual. The editors are constantly on the lookout for important news in the board offices, of conferences of the denominational leaders or of the leaders of many churches as they plan joint work. Results of these meetings are given to Continent readers at once. The matter is written in the smallest possible compass with emphasis on the important facts.

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This **missionary page** is but one of the many valuable features of the paper which give it unique standing. In the news columns may be found items showing what men and women in various parts of the country are doing in and out of their organizations. Pastors and laymen find **"Ways of Working"** exceedingly helpful. Here successful plans of work are explained for use of others. The sayings and doings of the leaders of religious thought in all parts of the country are given each week. The paper is a source of inspiration and ideas, and costs less than 5 cents a week.

But not alone in the news columns is there definite help for the readers. The World department with its summary of current events, occurrences of interest in the religious world, the editorials, the departments for home and the children, the book department, Sunday school and prayer meeting comments all add to the paper and supply other mission information. When there are large mission problems before the church The Continent meets the situation. It told Korea's plight, exposed "Pastor" Russell and constantly follows developments in home mission lands.

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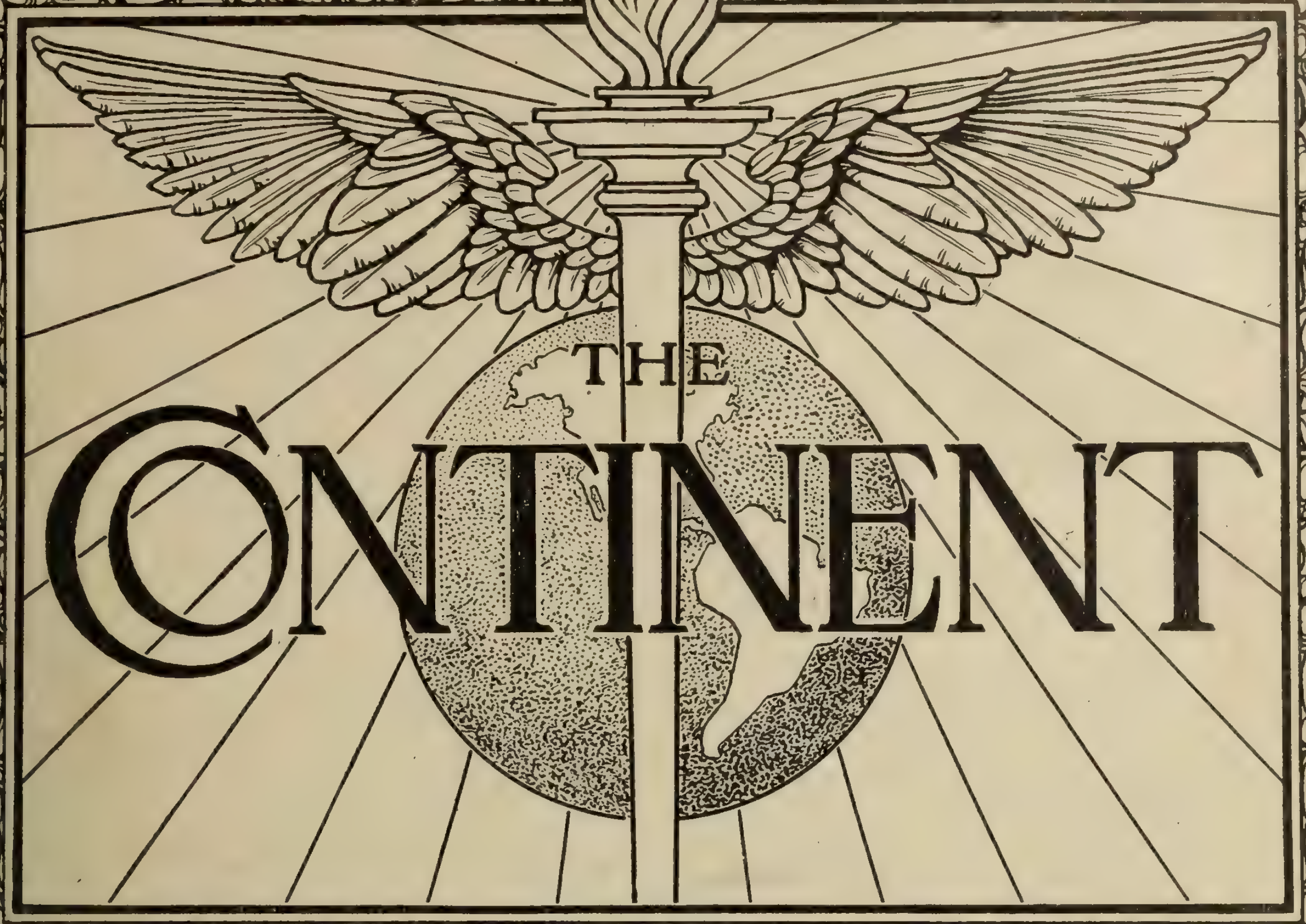

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JANUARY 16, 1913

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Dr. Niccolls on Lay Moderator of General Assembly

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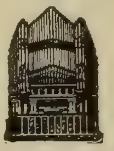

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Around the Shop

That first tragedy in the Around-the-Shop Man's life seems now a simple thing. But, then, the elephants were bigger in those youthful days than they are now, and Cincinnati was unrivaled among the cities of the world in its imperial vastness.

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—

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Reduced from.	5.00	6.75	7.00	8.50	10.00	12.00	15.75

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Full information on request to President C. M. Steffens, D.D., Dubuque, Iowa.

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Ever stand in line to get a seat in church?

People do in the nation's capital.

In one of a series of sketches of individuals who are doing things in the church, William T. Ellis tells something of the life and work of Dr. Wood of Washington. It appears in this issue. It will interest you.

The Continent believes there is inspiration in accounts of purposeful men and women in action. Mr. Ellis recently contributed a sketch of Samuel B. Capen, the distinguished Congregational layman. In the near future he will tell about Charles A. Rowland, a Georgian, who is chairman of the executive committee of the Laymen's Missionary Movement.

More of these delightfully written articles will follow from time to time. They deal with men and women you have heard of, and with others whose names will be new to you but who are "doing things" in their departments of life.

Ask your friends if they read the Presbyterian National Weekly.

THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

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Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Managing Editor—509 South Wabash Avenue, Chicago
William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. Everett Sisson, Managing Director

A Prejudice in Favor of Jesus

THERE IS SUCH A THING AS BEING TOO IMPARTIAL. It's fine, surely, to have a balanced mind, but a mind so fixed in balance that it feels no preference for what is noble, uplifting and forcible for good in the world overdoes the virtue of impartiality far enough to make it a vice.

Questions of fact against no fact cannot, indeed, be put aside by simply preferring ideas that sound well, seem pleasant, or appear to work well. But it is better to take hold of an idea that does some good than to waste one's life playing checkers with all the doubts that one has ever heard of or been able to imagine.

The Christian does not need to take a bit of shame for confessing himself a man with a prejudice—a prejudice in favor of religion.

* * *

As Christians, we should, in particular, be proud to declare ourselves prejudiced in favor of Jesus Christ.

There are many questions that can be raised about the Master—his nature, his birth, his miracles, his atonement, his resurrection and his living, present kingdom—and we do not mean to shut our eyes to those questions. We mean instead to discuss them openly and frankly with anybody candidly concerned.

More than that, we recognize that whatever truth is proved about any of these matters, we shall be bound to accept it, no matter how badly our preconceptions may be wrecked.

Nevertheless, we are free to admit that in discussion of these questions we are not indifferent to the results; we do decidedly care to have them come out a certain way—the way which will most honor and exalt Jesus.

That is prejudging the case, of course; it is no impartial judge's attitude. In the frankest possible way, we are interested partisans, anxious to see our Leader's claims vindicated. To drive us back from what he has taught us to believe him to be will require an overwhelming weight of adverse reasons.

* * *

But can a rational man justify himself in that admitted bias of his mind and feelings? His mind is given him to weigh and judge even religion with; can he then honestly load his judgment down on one side with a conscious preference?

Yes, he can—and not apologize for it to himself or anybody else. He has the best of ground to boast a preference for Jesus. In the first place—

Jesus Christ and the religion taught by him make for the betterment of the world and the ennoblement of men with a force that no power on earth equals.

Some, to be sure, argue that science rather than the church has done most to enlighten the world, but these sustain the comparison only by dwelling on shortcomings in the church which have obscured its Lord. Where the church has been in any wise true to what Jesus was, its preeminence in the uplift of humanity is indisputable.

The finest flowering and richest fruitage of human personality always come where men and women most faithfully follow Jesus.

There is, therefore, in the faith which works results that the world needs so much, a treasure that the world cannot afford to lose. There is a miracle too precious to forfeit in the Person who evokes that powerful faith. A force for righteousness so vast as this must needs be conserved.

In fact, the real issue at stake is not whether a man is justified in entertaining a prejudice for Christianity, but how anyone can excuse himself for presuming to be impartial over a matter in which so much of the good of mankind is wrapped up.

* * *

Jesus Christ is precisely the answer that the soul of man craves for its deepest and most instinctive personal wants.

If we should be selfish enough to be judicially indifferent to Jesus as the need of the world at large, how can we be indifferent to Jesus as the need of our own lives personally?

How "incurably religious" we are, all of us realize at times at least. And of viands to satisfy the religious hunger in us, many are recommended, but all save one ask the spirit in man to be content with God afar off as an exalted Sovereign, held in awe and dreaded.

The one exception is the religion that Jesus brought; that introduces God as friend. And a friendly God is what our souls cry for.

Because, therefore, we could not endure to live on in the world without a friendly God, once that we have come to know of him, our hearts are wholly enlisted to hold on to Jesus Christ—through whom the friendship of God has been explained to us.

Even deeper, Jesus alone meets our necessity in the problem of sin. Other religious leaders would put us to the requirement of paying off our sins by accumulating merits of our own—an impossible task except in the eyes of a fool's conceit.

But Jesus Christ has a way for our sins to be forgiven—lifted off of us—yet without leaving us in the grip of temptation to commit them again. That fits our case precisely.

Wherefore we are mightily in favor of Jesus.

Philosophical difficulties about the logic of his teachings; mystery in the theology of forgiveness! No doubt. But one cannot wait for a schedule of chemical constituents before he eats the food laid on the table before him. Hunger and taste bid him partake. So with the appetites of the soul.

What Jesus says satisfies the hunger of the soul. Christians need no better reason for partaking of his words.

* * *

Jesus Christ imparts strength—living strength for life—to the man who goes with him his way.

That is something which in the nature of things only the Christian knows about. One must be a Christian—a thoroughgoing, committed Christian—before he can prove it.

But there is abundance of testimony to it. When one goes the way of Christ, it is mysteriously but most actually easier than on any other way to keep on going past difficulties, over obstacles, against clouds and darkness.

Discouragements count in other lines, but somehow the man who keeps Jesus in sight isn't stopped by them.

Natural, is it not, that one who has experienced this help should be biased against losing it?

* * *

As a practical proposition, it is vastly fairer, for one's own religious interest, to postpone arguing about Jesus until after you have tried him.

The prejudice in his favor that comes through testing him is really the only just preparation for judging his religion.

The World

President-Elect Makes an Important Address

One of the interesting avocations of the people of the United States of late is noting the speeches which Woodrow Wilson is making. The President-elect admittedly moves on a high intellectual, political and moral plane, and the people seem more and more convinced that his practical achievements will measure up to their large expectations. Saturday night he addressed the Chicago Commercial Club, made up of representative men of wealth, and to them he gave both an appeal and a warning. He told them that monopoly must end, economic freedom must be reestablished and that the public good must be put above private aggrandizement.

Three things, said Governor Wilson, must be done, in addition to destroying monopoly: The common resources of the country must be husbanded and administered for the common benefit. Raw materials of the country must be at the disposal of everyone upon the same terms. Credit must be at the disposal of all upon equal terms—the bankers must see that it is done—which would operate to dissolve class prejudice.

Governor Wilson left Chicago for the East shortly after Sunday noon.

Vote on the Kenyon Bill Only Few Weeks Away

Perhaps the most important vote to be taken in the present Congress before adjournment March 4 will be the test in the senate on the Kenyon measure to stop the shipment of liquor into dry states. After some maneuvering the date of the vote was last Saturday definitely set for February 10. Many states have laws prohibiting the manufacture and sale of intoxicants, but these laws can be and are nullified under the cloak of the constitutional interstate commerce authority of Congress.

The question of the constitutionality of the pending act may well be left for the supreme court, especially as there are well considered opinions in favor of its entire validity. A writer in The Philadelphia Ledger puts it this way:

"When a man takes himself from one state to another he at once becomes amenable to the laws of the state to which he goes, and from them he can open no interstate commerce door of escape. Is it common sense, common law or common justice to hold that a commodity has more rights than the individual who owns the commodity? If the man in transit becomes amenable to the laws of the state which he enters, why should the commodity which the man could not sell have the right of way against the laws of the commonwealth simply because it is done up in an inanimate 'original package'? If the United States Congress may stop an interstate commerce in white sulphur matches and other injurious articles and interstate commerce for immoral purposes, why may it not call a halt in the interstate commerce in alcoholic liquors for the same purpose?"

The Chicago Record-Herald correspondent says there has been no question of public sentiment or of the presence of votes to pass the bill in the senate provided a roll call could be obtained. However, if you are not quite certain as how the senators from your state will vote, or whether they will help to bring the measure to a vote, you can do no better than to write to them, or to any senators with whom you may be in touch, and to urge your friends to do the same thing.

Supreme Court Calls "Corners" Unlawful

"Corners" in staple commodities were forbidden by the United States supreme court in a decision handed down last week remanding for trial the indictments against James A. Patten of Chicago and others. In 1910 there was a famous cotton pool engineered by Mr. Patten and his associates, which by gaining control of the available supply of cotton made a reputed profit of $10,000,000 for the select few. The court now declares that this process of "cornering" is a violation of the Sherman antitrust law. The court passed only upon the general question of law and not upon Mr. Patten's personal case.

Attacking the Verdict in the Dynamite Case

Samuel Gompers, president of the American Federation of Labor, and other less well known labor leaders have been commenting acrimoniously on the verdict of the federal court at Indianapolis in the dynamiters' case. Speaking before a subcommittee of the senate in favor of the Clayton anti-injunction and contempt bills, he said he saw a causal connection between "government by injunction and dynamiting," and also declared that the federation would not repudiate the unions of the structural iron workers. With a word of censure for dynamite conspiracy, he passed on to condemn "the conspiracy of organized capital."

The Chicago Federation of Labor at its last meeting passed a resolution expressing sympathy for the convicted men and asserting that they had been sent to prison by a partial judge and a prejudiced jury. Opposition to the resolution was voiced by the president of the Illinois state federation, E. R. Wright, who protested that "organized labor does not approve the tactics of these men. The rank and file will still refuse to believe in violence and the use of dynamite." But the utterances of John J. Fitzpatrick, who for several years has been president of the Chicago central labor organization, were construed as an indorsement of violence as a means of progress for the wage earner.

Governor Would Revoke Coatesville's Charter

If Governor Tener of Pennsylvania has his way the municipal charter of Coatesville will be revoked by the state legislature. In his annual message the governor says that the officials and citizens of the borough have not done their duty. Continuing he says:

"People of this borough, by fomenting murder and consorting with murderers, have not only violated the laws and obstructed the administration of justice, but in my judgment have forfeited the high privilege of further acting as a governmental agency of the state. State agencies like the borough of Coatesville, which set the laws at defiance and outrage the peace and dignity of the commonwealth, should be obliterated from among her orderly municipalities."

Coatesville is the city in eastern Pennsylvania where in August of 1911 a wounded negro prisoner chained to a hospital cot was taken by a mob and burned to death. Leaders of the lynchers were indicted, but no jury was found to convict them when tried.

Talk of Resuming the Balkan War

Peace negotiations dragged last week, as neither the Turks nor the Balkan allies cared to recede from positions previously taken, and the reviving "concert of Europe" was not eager to put pressure on either side. If Adrianople and the Ægean islands were out of the way a settlement could now easily be arranged, but Turkey does not want to let go of the islands nor of the ancient capital. Talk of resuming the war was prevalent.

Rumania at one time threatened to make trouble, claiming that it was entitled to compensation from Bulgaria for remaining neutral during the war. Compensation, in the form of new territory, not being forthcoming, Rumania began mobilizing her army to invade Bulgaria, but is said to have paused on receipt of strong hints from Great Britain and Russia. Russia in the meanwhile is reported to have her army and navy in a state of preparedness.

From Athens came an account of the destruction by Turks of the town of Keramisza in Epirus, near the Greek frontier, and the massacre of thirty women and children who had fled into a cavern.

Death Penalty for Chinese Woman Opium User

Evidence that the Chinese government is desperately in earnest in its crusade against the use of opium was furnished by an Associated Press dispatch from Shanghai last week reporting the public execution of a woman who persisted in using the drug in spite of the official prohibition. By law effective January 1 habitual opium smoking was made punishable by a fine up to $2,000 and in extreme cases by death. Both the empire and the republic tried with varying success to stop opium smoking, but economic and international questions are involved in the traffic, which is in a measure protected by treaty.

While the government can get at native users and growers it cannot stop the importation of opium from British India. The trade has enriched India to the extent of millions of pounds during the last century, and British merchants of Hongkong and Shanghai, counting upon the continued failure of Chinese restrictive methods, have gone on importing opium with the expectation that somehow they would be able to market it. And bankers have loaned money to the opium speculators, who are now threatened with ruin. Sixty million dollars' worth of Indian opium is said to be lying in the warehouses without finding buyers.

British subjects have not played a creditable role in the past in pandering to China's national vice. Recently the British legation in Peking demanded an indemnity for a large quantity of Indian opium destroyed as an incident in the war on the deadly habit. The opium was not owned by British merchants, though British trade had suffered. The counter claim is made that the Chinese authorities are more active in seizing opium from India than they are in checking its production by Chinese growers, but at best this is a lame defense, and it is to be hoped that English influence will not be used longer to bolster up a traffic that should be outlawed.

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Liberals' Program Moves to Accomplishment

Reforms proposed by the Liberals are being slowly pushed into effect in England by the coalition of parties under Premier Asquith, Chancellor Lloyd George and the Irish champions, against the clamorous but futile opposition of the Unionists and Tories. The Ulster agitation has apparently spent much of its force; at all events the Irish home rule bill has made steady progress through the house of commons, having passed the committee stage before the end of the year, and since then it has weathered several parliamentary storms. The ultimate passage of this highly contentious measure now seems assured.

British physicians at first refused to accept the schedule of pay for services offered by the industrial insurance act. When the pay was slightly increased the dignified British Medical Association, by referendum vote of its members, declined to cooperate. Only $1.44 yearly for each insured patient is to be paid. It looked as though the act might fail to produce the expected benefit because of the "doctors' strike." But Lloyd George's crucial measure was not destined thus to perish, in spite of the adverse attitude of eminent city physicians of large practice and assured income. English newspapers pointed out that there are in both metropolitan and provincial districts a large proportion of worthy practitioners who will be glad to receive an officially assured living, even though it be small. The threat of the chancellor to institute a state medical service may have helped to bring in the flood of belated responses which recently came from medical men in London and all parts of the country, and the new plan is going into operation.

* *

"Food Tax" Declaration Hurts Unionists

The Unionists have been seriously discomfited in Great Britain by the failure of their tariff propaganda. In England tariff reform means the imposition of import duties—exactly the opposite of the American signification. Ten years ago Joseph Chamberlain, since retired from public life, proposed his plan of "imperial preference," based on imposts which could be waived in favor of the colonies; this necessarily included duties upon wheat and other foodstuffs, and the Liberals were quick to stigmatize it as a "tax on food." The Unionists lost two general elections on this issue, but they still clung to it. Andrew Bonar Law, who succeeded Arthur Balfour as party leader, in a recent widely quoted speech at Ashton-under-Lyme argued at length that the "food tax" should be imposed, though only on the initiative of the colonies. That is to say, if the colonies themselves, after an imperial conference, were to ask for a tariff on wheat from countries outside the empire the united kingdom ought then to adopt such a system.

But Canada and Australia and New Zealand have no desire to dictate the fiscal policy of the home land, even if Englishmen were willing to concede it. The overseas dominions do not need this particular kind of stimulus to patriotism, and, furthermore, they are shipping ever increasing cargoes of grain to Britain, owing to the decrease of grain exports from the United States, caused by increased American home consumption. What the British people have been demanding is not the possibility of dearer food but cheaper food and a decided betterment of living conditions. And this better day has been promised by the present ministry, along with Irish home rule, Welsh Church disestablishment and a tax on land values. "Lloyd Georgeism" is an offense to many conservative Englishmen, but food taxes are generally unpopular, even among the Unionists, and Mr. Law's position has been assailed from all sides.

* *

Presidential Election at Hand in France

France will on January 17 elect a new president to serve for a term of seven years, but instead of a campaign lasting six months or more and stirring the nation from end to end, the contest is confined to a few weeks and the people as a whole are taking only slight interest in the event. The reason is that the president is not chosen by the people but by the national assembly, and his office is dignified and "ornamental" rather than executive, being analogous to the position of a constitutional sovereign. The prime minister is the real executive, and, with the rest of the cabinet, is liable to be forced out of office if the chamber of deputies becomes hostile.

Religious World

Canadian Committee Heavily for Union

The Canadian General Assembly's committee on church union had a meeting not long since in Toronto, and for three days discussion ranged back and forth between the advocates of two opposing resolutions. Of these one recommended that the committee should break off all negotiations for organic consolidation with the Congregational and Methodist denominations, and proposed instead a scheme by which these denominations should cooperate in federation. The other resolution, proposed by Dr. Herridge of Ottawa and Principal MacKay of Vancouver, provided that the committee would proceed with negotiations aiming to consummate union as soon as practicable. Advocates of federation declared that at least one-third of the church was set against any merger and that an attempt to proceed in that direction would simply bring into Presbyterian ranks vitally serious dissension. Through nine successive sessions, as the committee sat morning, afternoon and evening, the conflict between these antagonistic ideas went on, and at the end of the ninth session the Herridge-MacKay resolution was supported by thirty-eight votes, while the opposition could muster but six.

It seems probable that this is practically the end of Presbyterian antiunionism in Canada. That this long debate was conducted in the very best temper was manifest by the fact that the six minority members issued a public statement, in which they thanked the majority for the courteous and kindly treatment they had received.

* *

Continuous Expansion of Christian Associations

The annual review of Young Men's Christian Association activities in Association Men, the monthly organ of the brotherhood, shows that local associations in North America now number 2,192, with a membership of 556,100. These associations lay out for current expense $10,000,000 a year. They own 725 buildings, valued at $81,000,000, which is an increase of $7,000,000 since 1911, and is nearly three times the total of ten years ago. The gross attendance at religious meetings in associations in the past year is 5,820,000. While 125,000 men and boys have been enrolled in Bible classes, the educational classes have numbered 69,000 enrollments, and the gymnasium 300,000. In 700 student associations there are 62,000 members; in 251 railroad associations, 92,000 members.

Three cities, Cleveland, Montreal and Pittsburg, each erected three association buildings within the year past. Of lesser cities Erie, Des Moines, Lowell, Birmingham, San Diego each have completed during the year buildings valued in excess of $200,000. Of buildings in course of erection the new structure at Boston, Massachusetts, is the greatest, costing over $1,300,000. The central building at Toronto and the building at Vancouver will cost half a million each, and the buildings at Winnipeg, Atlanta and Louisville will come to almost as much.

One of the most remarkable developments of the year past is in connection with the associations for colored people, which have been wonderfully stimulated by the offer of Julius Rosenwald of Chicago to give $25,000 to any city raising $75,000 toward a hundred thousand dollar building for negro young men. Six cities have met the conditions—Chicago, Washington, Philadelphia, Atlanta, Los Angeles and Indianapolis. The Washington building is completed and in use, and the Indianapolis building is nearly ready. Baltimore, Cincinnati, Kansas City and St. Louis will soon be in position to avail themselves also of Mr. Rosenwald's generosity.

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Religious Education Convention in March

The Religious Education Association in 1913 will arrive at the tenth anniversary of its existence and work. Its decennial convention is appointed for Cleveland March 10-13. As is well known, the association chooses each year some particular relation of religious education as the major theme of its conferences, and this year that general topic will be the connection between religious education and civic progress, which is deemed particularly appropriate to a meeting in Cleveland on account of the progressive civic spirit of that city. Besides this larger subject, there will be much attention paid to moral and religious instruction in all grades of public and private schools. The invitation to Cleveland was forwarded to the association by the federated churches there and is well supported by the schools and colleges of the city, as well as by its business interests. The headquarters of the association in Chicago will supply programs upon request.

Editorial

Have You Found a Better Way?

THERE ARE A LOT of poor ways of doing things. Some people seem to have a knack of standing for the most objectionable methods of getting results. Then it is easy to get one's eyes glued to the horrible methods and overlook entirely the fact that the results are important, even if the method does have to be abandoned. Nowhere does this appear more markedly than in church work. The results that the churches want are very much the same, whatever the methods adopted; but some methods of gaining those results are exceedingly offensive to some people.

In a presbytery meeting a while ago a man said that he would not preach to a sleepy congregation, and told of a friend whose people were not paying attention, who backed off in his pulpit and kicked the light frame reading desk into the front pews, which waked up his congregation and attracted so much attention that the next Sabbath the church was quite filled. There were a good many brethren present who protested vigorously against that method. Doubtless it would be very unwise for it to be adopted in general, and it may be in quiet protest against it that most pulpits are nailed down. For all that, it is very important that a man shall not preach to a sleepy congregation. If he does not believe in kicking the pulpit into the front pews, it is just as incumbent upon him to find some other way of keeping people awake and arousing sufficient attention in the community so that men may come to the sanctuary to worship and to be taught. It will not do to settle down in a complacent way with a sleepy congregation because one does not believe in one particular method of keeping people awake.

The same thing applies in the matter of winning men to Christ. That is the business of all the churches. It is a pitiable shame that so many churches do nothing appreciable in this chief business of a church's life. There are scores of methods of doing it. Perhaps a certain pastor and his people do not like the so-called evangelistic methods, do not like special meetings, would not have Billy Sunday in their town for anything, and all that. Very well then, those methods are out of the question. The demand for the results continues exactly the same, however. If a man does not believe in that way of doing it, he must set about to find some other way of doing it.

There is a certain sense indeed in which he is doubly obligated to do so, because now he has faced certain methods and discarded them. He must necessarily have, therefore, an idea of methods which he ought to put into practice. It is, on the whole, rather better to do things by doubtful methods than not to do them in the most correct way. We are now in the most profitable period of soul winning. If any pastor does not believe in this method or that, it is immensely important that he have his own method and put it into practice, the results being as important for him as for those who are adopting the other methods.

That is true also of Sunday school work. Some men are convinced that the graded lessons and the general graded system of the school is what is needed, that teachers ought to be put through courses of teacher training, that there ought to be a technically trained man at the head of Sunday school work in a particular church, or in a community. Other men much dislike that. They see grave faults and dangers in it.

Very well; but to all men alike there comes the demand for results. If that is not the way, it is essential to find the better way. Nobody goes free of responsibility of deciding that this method is not the right one. Have you found the better way?

South as Well as North Involved in Defect

The Continent last week referred to the great number of churches reported in the Minutes of the Assembly U. S. A. as receiving no additions by confession of faith last year. The actual number of congregations showing thus deficient is more than a third of the whole list—over 3,500. But to be conservative about the matter, The Continent contented itself with estimating a thousand churches where the failure must undoubtedly be due to sheer spiritual decline and not to lack of the means of grace. And it would appear that this situation is no better in the South, for the committee on evangelism representing the Presbyterian Church in the United States has issued a sobering circular which reveals that 1,617 churches of that communion have no converts to report for a whole year of time. This is almost half of all the churches in the denomination, but doubtless the proportion of shortcoming is about the same as at the North, if account is taken only of churches fully served with preaching and pastoral service. The South has more pastorless congregations and more churches where preaching appointments are nominal and infrequent.

But no effort to minimize the seriousness of the situation by recognizing the number of congregations that have only a name to live and are really dead, can overshadow the very grave weakness involved in this condition of affairs pertaining to congregations fully equipped. According to the very best face that can be put upon it, there are 1,500 to 2,000 Presbyterian church houses in this country where the gospel is regularly proclaimed Sabbath after Sabbath and all the forms of church activity are observed to the full without persuading for a whole year even one child to follow the Master Jesus Christ. There might be conceived a worse Christian inefficiency than this, but this is bad enough to be fairly called appalling, and it is no wonder that the Board of Home Missions in New York has issued a general appeal to Presbyterians to pray seriously about this thing.

Kaiser's Opinion on the Traub Case

When Pastor Jathro was removed from his parish in Cologne by the ecclesiastical authorities of the German Evangelical Church on account of preaching pantheism in his pulpit, a friend of his, Pastor Traub of Dortmund, publicly denounced the church court as having been guilty of gross and deliberate injustice. For this the consistory of Westphalia, to which Traub belonged, called him to account and, to punish him, transferred him to another parish less conspicuous and less desirable. Thereupon Traub appealed to the synod, and on his plea that he could not get justice done in Westphalia, it was ordered that his appeal should be heard in the consistory of Breslau. But the latter body confirmed the judgment of his own consistory, and Traub, after raging violently against his judges, appealed to the supreme court of the denomination—which, as is well known, is the established church of Prussia.

This court, however, refused to try him on any other charge than his scandalous contempt of the Breslau consistory, and for this offense alone imposed upon him the severest judgment in the power of the court—complete deprivation of all ministerial standing—leaving him stripped even of the pension which the law guarantees to retired pastors of the state church. This was far more severe than the punishment that aroused Traub's indignation when inflicted on his friend Jathro, for Jathro, though forbidden to preach longer, was allowed to retire on the regular pension.

It is obvious from these circumstances that the Prussian mind regards insubordination in a church official as a considerably worse offense than aberration of doctrine. And it appears that the kaiser, Wilhelm II., is very much of the same mind. Professor Meyer of Berlin publicly reports a conversation concerning the Traub controversy which he has had with the emperor, who, as king of Prussia, is the official head of the Evangelical body. The kaiser emphasized that the mistake of Pastor Traub was in refusing to subject himself to the formularies which any church must have if it is to be in any sense an orderly institution. He expressly said that he did not wish to bind the clergy down to literal interpretations of the ecclesiastical creed. Indeed, he remarked that he was himself "by no means orthodox." Yet he was particular to emphasize the fact that he accepted the Bible as a supreme authority and rule of faith, and said that the final test for every question is to him, "What would Christ do or think on this particular matter?" Outside the Bible he felt there is very little of real importance to church life, and he would advise pastors not to concern themselves with dogma in their sermons.

—The daily press has been much inclined to ridicule Mr. Morgan, the New York banker, for saying that character counts more than wealth in a man's getting and maintaining credit in Wall street. The skepticism of the times assumes that Wall street is so thoroughly devoted to materialism that any pretense of thinking about anything else than money in that neighborhood can only be received as an obvious hypocrisy. But that cynicism is altogether too superficial. The simple truth of human experience is that even if a man is indeed thinking about nothing but money, the question of character is going to thrust itself in on him nevertheless. The two things cannot be separated. Some men may make money without character in themselves, but they ask no one to help them make money whose character they are dubious of. Certainly they intrust none of their money to men, however shrewd, if those men are known to lack the vital character-element of honesty. This is what Mr. Morgan was saying, and it is all so reasonable and true that those who call him absurd only become absurd themselves.

—The comment of Dr. Niccolls on the renewed suggestion of electing a layman for moderator of the General Assembly is proof that at least one broad-minded Presbyterian minister, famous for wise counsel, is not yet prepared to consent willingly that a lay president should be the head of General Assembly in his denomination. And undoubtedly Dr. Niccolls is far from standing alone among his ministerial brethren in that particular. While that remains true, The Continent is inclined to believe that no Presbyterian layman strong enough to be thought eligible for the moderator's chair will consent to be nominated for that office. The Continent knows no reason whatever why a lay moderator should not be as agreeable to propriety and order as a clerical moderator in any court of a democratic church. We are not even as sure as Dr. Niccolls is that the law of the church discountenances it. But a layman altogether Christian would hardly enjoy an honor in the church which representative ministers therein for any reason whatever begrudged him. As long as any considerable section of the denomination's clerical leaders feel that the moderatorship ought to continue a ministerial dignity exclusively, it is unlikely that there will be any lay assertion of the right to share that dignity. If, on the other hand, however, there should develop a general ministerial desire to honor a layman in this way, there is no doubt the innovation would soon come to seem as much the natural order of things as it does now in the Southern Assembly, where an elder moderator is no curiosity at all.

—In the strange crusade set afoot lately to awaken new prejudices against the Board of Home Missions, Dr. J. L. Weaver of Colorado has enlisted very vehemently. And, of course, it is his privilege, as it is the privilege of every other Presbyterian, to throw all the bricks he pleases to assail any board he pleases, since Presbyterians have no institution too sacred to criticise. But Dr. Weaver, like all the rest of us, ought to look alive not to use anything but facts to load the bricks he throws, and in writing to The Presbyterian that 61 per cent of what living givers donate to the Board of Home Missions goes to administration he seriously neglects that precaution. The fact is that the Board of Home Missions spends for administration nothing donated by living givers. Its income from property and investments covers all its administration expenses, and current donations go wholly into the work. Moreover, Dr. Weaver counts much more under the head of administration than he possibly could if he were not so anxious to make a case. There certainly is no defensible point. He certainly could not sustain before an impartial jury his allotment of all the salaries of pastor-evangelists to the administrative side. Certainly the pastor-evangelists are on the field and mighty close to the people. Moreover, by far the greater share of the expense of the immigration department goes to pay pastors and parish workers. Yet Dr. Weaver assigns that whole sum to administration. Our Colorado friend will have to make his analysis much more detailed before he makes it convincing.

—It is no matter for boasting, but certainly real matter for gratitude, that "the decline in church attendance" is by no means so big a problem in this country as in England. A recent census of churches in Liverpool showed a total of 2,604 persons in Presbyterian houses of worship at Sunday morning service. In 1891 the total was 5,300. Contrary to the experience in American cities, Liverpool people go to church better at night than in the morning. The Presbyterian congregations totaled 4,820 on the evening of census day, and this record indicated much less decline than in the morning congregation; in 1891 evening attendance was 6,200. However, it is not simply indifference that is the matter in Liverpool. Very much of the trouble is the trend to the suburbs, where all churches are growing. If these suburbs had been counted in, the Liverpool census would not look bad.

—It is trusted that pastors reading The Continent will notice in this issue the request of the Federal Council of Churches for assistance in distributing the information committee's circular, which has just been issued. As The Continent said at the time of the quadrennial convention, it is highly important for the success of the Federal Council that the mass of Christian people in the country should know its work better, and pastors can now lend a hand in that particular by putting this new circular, which is all information, into the hands of their people.

—It is queer how almost every year in General Assembly somebody bobs up and moves to eliminate "Young People's Day" from the church calendar on the ground that there are too many "days" already and some of them ought to be knocked out. Perhaps that is true, but if the church calendar is going to be lightened, there are a dozen other things, and quite likely two dozen, that ought to be eliminated before anybody puts an eraser to Young People's Day. In point of fact that particular observance has now the right of a long preemption. It has been observed not in the Presbyterian Church alone but in nearly all the evangelical denominations for more than a quarter of a century. The first Sunday in February was originally designated for celebration by Christian Endeavor because it coincided with the organization of the Endeavor movement by Dr. Clark in Portland, Maine, in February, 1881. It chances that this year the Sabbath comes back exactly to that anniversary, and Presbyterians are asked to make Sunday, February 2, a special time for thinking and talking of young people's work. There may be some congregations where the older Christians are as deeply interested in the younger Christians as the younger Christians deserve, but such congregations are no big proportion of the whole. All the rest certainly need in common justice and fairness to be prodded up and stirred up and pried up to a keener appreciation of what the church of today owes to the church of tomorrow growing up in its midst. That is what Young People's Day is for, and it is a good deal better to observe it than to neglect it. As announcements in other columns of The Continent show, William Ralph Hall of the young people's department in the Witherspoon building, Philadelphia, is ready to advise all concerned on good means for making the day vitally profitable.

—Uncle Henry Wallace in Wallaces' Farmer manages to sandwich a lot of extra good preaching in with all his agricultural advice about cabbages and pigs. In fact, Dr. Wallace considers that farms are just as valuable for raising boys and girls as for raising the aforesaid pigs, cabbages and other vegetables; and he knows that the boy-and-girl crop doesn't do well unless the soil is fertilized with a substantial admixture of preaching. So he draws on the training of his youth and furnishes that brand of farm-enrichment. One of his sermons not so long ago was for the boys on "leadership," and some of the "heads" of it are worth fastening in the heads of young boys and old. One of the best points is that leadership is like happiness—if you seek for it you will miss it, but if you prepare for it, it will come. Preparation must begin early—cultivating self-control, keeping one's temper, taking hard knocks, studying human nature, learning to hold one's tongue and also how to use it. Don't push yourself, but be something that other folks will want to push to the front. Yet none of these bits of good advice are rated by "Uncle Henry" as of top importance Here is his idea of the "first thing"—and isn't it an apt illustration?—"As the prophet Elisha told Naaman, the first thing to do is to wash and be clean—clean in body, clean in conduct and clean in all dealings with men."

—Dr. Warren H. Wilson, superintendent of the country life department of the Home Board, finished up this week the rural survey which he has been making the past few months in Ohio for the state board of agriculture. The report date was marked to coincide with the annual meeting of that board. For the rest of January Dr. Wilson will be touring Ohio on a circuit of "country life institutes," in which his Home Board colleague, Rev. M. B. McNutt, will also participate, along with Hon. A. P. Sandles, the state secretary of agriculture, and representatives of the American Sunday School Union and county Young Men's Christian Association. This report of Dr. Wilson's will undoubtedly be of big significance both to church and to state in Buckeyedom, and his deductions when published will be worth and are certain to receive wide attention.

Jots and Tittles

—The humanities of the world almost without exception have their origin and support in the church of God. There is many a little rivulet bubbling along in boastful independence of creed and faith, which would soon become dry as the wells of Baca but for the constant interest of Christian men.

—No one really owns a book that he hasn't read. He may have paid for the leaves and cover, but the contents are purchased by a coin of another kind. Judged by this standard there are a great many copies of Scripture without owners.

—If the truthfulness of the Bible lacked evidence, it could easily be supplied from the lives of those who claim to disbelieve it.

—A church that prefers the choir to the pulpit is like an army that depends upon the drum corps for its victories.

—The man who is satisfied with his faith is a twin brother to him who is equally well satisfied to have none.

—The spectacular in worship is an effort to substitute a fashion plate for the ten commandments.

—Sweeping another's house will not find your lost piece of silver.

—Praise is prayer set to music.

—Salvation is yes to God.

BY JAMES G. K. McCLURE

ONE OF THE MOST useful and blessed names in the Bible is Bezalel. So the American revision writes it, though the earlier version makes it Bezaleel. Who was Bezalel? And what did Bezalel do that he should be of interest to us?

A "Call" to Cut Stone

Bezalel was the man God "called" to help make the tabernacle. It was a critical time in the history of the human race and in God's revelation of himself to mankind. He had lately brought Israel out of Egypt, and he was now fashioning the nation so that it should determine the religious views of the whole world. He called Moses to be leader, and thus Moses knew that God was back of him in his responsibilities. He called Aaron to be priest, and called, too, the family of Aaron into association with their father in the duties of the priesthood, and thus they all felt their work to be a distinct vocation of God. Then when the call of God had such high meaning in cases like those of Moses and Aaron, God called Bezalel to do the work of building the tabernacle.

What was that work? "To devise skillful works, to work in gold and in silver and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship." The work was largely manual work. And more than this; God took a man named Oholiab and set him, too, apart, in association with Bezalel, and told them both that when they were making the tent and the mercy seat and the tables and the candlesticks and the vessels and the garments, and were preparing the oil and the incense, they were acting under the direct command of God.

So it is that Bezalel stands upon the very plane of Moses and Aaron. They were called to leadership and priesthood; he was called, with equal responsibility and equal recognition, to manual labor. God needed them, all three alike, for the furtherance of his plans; he depended upon Bezalel as much as upon Moses and Aaron.

A Call to the Ministry Defined

I often wonder why Bezalel does not have more said about him, why business men, mechanics, artists and clerks do not claim him as their special forerunner and friend. Some day they will, and that day will be the most blessed day our earth has ever seen. Up to this present time it has been quite the custom to dwell upon the call to the ministry, and almost appropriate the term and everything it implies to the ministry. Surely there ought to be a call to the ministry. No one should enter it until summoned there by God himself. But how does God summon? He summons when a man, putting himself before God and asking what he can do as a life work that will prove most sanctifying to himself and most serviceable to mankind, receives a conviction in his soul that he can best accomplish these results in the ministry. There may be extraordinary (and let us remember that they are extraordinary, not ordinary) experiences through which special men realize God's call to them to be ministers. But ordinarily this definition will hold, and should hold: "A call to the ministry is a conviction borne in upon a man that he can accomplish more for the good of God's world in the ministry, than elsewhere; this conviction being based on his belief that he has qualities which by diligent and loving application, under God's blessing, will enable him to do the work of the ministry."

Would to God that every young man, especially the young man who would have to face a large self-renunciation and surrender a multitude of other ambitions in case he yielded to this call, would give God a chance to lodge such a conviction in his soul, would really open his heart to God's communication to him, and would nourish any suggestion so sent to him by God, with the tenderest and most jealous protection!

It is indeed a heartening privilege to go out to life feeling that God has sent a man to his work. How the prophets dwelt upon the fact that God had raised them up for their tasks! And how the apostles and other disciples of our Lord rejoiced in believing that God had set them apart for their responsibilities. But why should this blessed experience be confined to any one set of workers and not be the strength and glory of all Christian workers? Did not Paul write to the people of Corinth that every one of them who was doing an honest and honorable life work should abide in the calling in which God's grace found him? And was it not the upright character and patient industry and winsome goodness of the domestic servants of Paul's very day that prepared the hearts of heathen masters and mistresses to believe in the gospel?

Many a life has attained its grandeur only when it believed that God himself had assigned its lot and its labor. The Pilgrims at Plymouth talked true wisdom when they spoke of every man's work, taken up in the thought of God and done to the glory of God, as the man's "vocation." Bradford's vocation was that of the administrator, John Alden's vocation was that of the scholar. When the Pilgrim wives and mothers discharged their duties, at home perhaps, out of the home perhaps, with the same recognition of God that characterized Elizabeth as she nourished John the Baptist and Mary as she trained Jesus, they felt that they were following the call of God.

God's Call to Lawyer and Soldier

The elder Frelinghuysen of New Jersey in his early manhood desired to choose the ministry instead of the law, but it became plain to his own judgment that God wished him in the law. Was it not the conviction that God had called him to the law that made him what Wilberforce was to the British parliament—the conscience of the United States senate? General Havelock firmly believed that God had called him to lead troops in securing the victories for English civilization in India, and so it was that his superior officer in times of great emergency used to say, "Turn out Havelock's regiment for this service; they are never drunk and they never run."

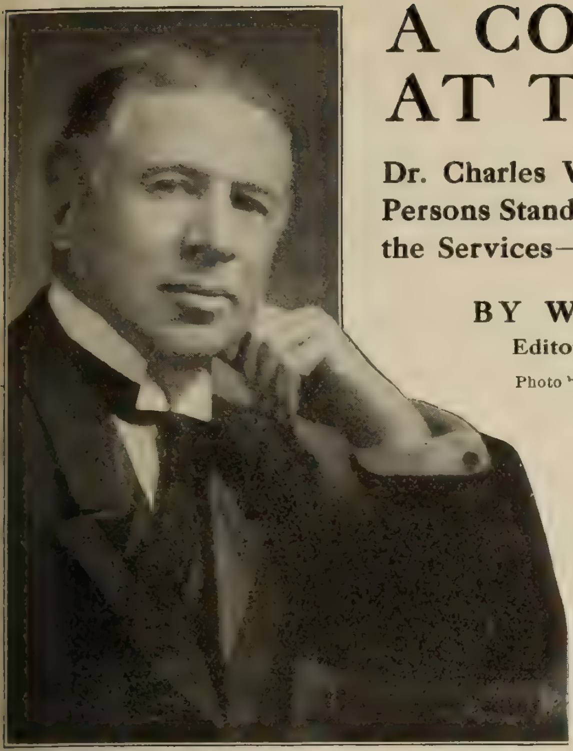
"Magnify your calling," men say to one another, when they wish to arouse them to earnest, persistent, heroic effort. Yes, let the minister magnify his calling, and when he has an opportunity to act the minister's part, act it as a divine assignment, with the best devotion of all his powers. "I am here under God and for God," he may say to himself; "therefore I must play the man, and play the man well." But let every other person as well magnify his special calling. "You have a very small garden," was once said to a householder whose little patch seemed diminutive beside the broad acres of others. "Yes," replied the householder, "but it reaches to the skies."

And so does every calling reach to the skies. Who knows the relative importance of spheres of labor as God understands them—in all their limits, and in all their possibilities, too! Shamgar seems to have his life-calling for the time in the use of the ox-goad. His work appears narrow, a work of drudgery, he is a mere companion of the soil and of cattle. But who can tell whether some day that ox goad will not be the instrument wherewith God shall glorify himself in delivering Israel from heathen wrath and vice? Magnify your calling! Yes, every man may, and should, who feels that he is teaching, keeping ledgers, tilling land, plying a trade, driving a horse, because his work is God-assigned. He may lay his hand on his paint brush, or his loom, or his spade, or his brake, or his pen, and say, "Herewith is my calling. Nothing mean, selfish, dishonest, unworthy, shall mar it. It must be holy unto the Lord."

Let Your Life Work Be God-Propelled

This is the true way of sanctifying all life. Until every individual is doing the work that he believes is his divine calling, business, society, art, literature, home, will lack the touch and the beauty of heaven. But once let every person choose his life work, not as a drifter into it but as a person propelled by God into it, and all life work, and every life work, will be a blessing to the world. Directed by such a choice no one can keep an intoxicating saloon, no one can conduct a business that cheats and injures and debauches, no one can carry on social pleasures that enervate and demoralize. But if every man has a calling of God, even the slave can render hearty service to his master and the sick man can look upon his sickness as a field of opportunity. Was not Chloe Lankton's weakness, who suffered patiently and serenely for fifty years, a call of God? Was not Pascal's pain, who never was free from that pain through his busy life of labor for the world's welfare, a calling of God?

Bezalel a man to be kept in mind! Yes, indeed, to be kept in mind because God called him, called him as he called great Moses himself and Aaron the prototype of Christ, and the work he gave him to do was the everyday type of work such as most people are required now to do. It was manual work, work with things that are temporary and perishable. But Moses and Aaron, and even God, could not carry on their purposes apart from the work of Bezalel. Because God called Bezalel, the whole world of mankind trying today to contribute labor to the welfare of society and the advance of God's kingdom may say, each in his own sphere, if he has been directed by God into that sphere, "My work is a calling of God," and may go on his way bravely, contentedly and cheerily.



A COSMOPOLITAN PASTOR AT THE NATION'S CAPITAL

Dr. Charles Wood and the Church Where Persons Stand in Line Seeking Admission to the Services—A Study in Efficient Ministry

BY WILLIAM T. ELLIS
Editor Afield of The Continent

Photo by Harris & Ewing, Washington, D. C.

FOR TEN YEARS this article has been incubating. It had its origin in letters received by an editor of a Philadelphia daily newspaper. Now an editor receives many letters in the course of a year, but most of them are either finding fault or seeking favors. But there was one Philadelphia minister who occasionally wrote to the editor for neither of these purposes. His notes either praised some service in behalf of righteousness which the newspaper had performed or else called attention to an important work of religion or good citizenship which the newspaper might further. During the half a dozen years that this editor's service coincided with this pastor's ministry in the city he received many of these letters, not one of which asked the slightest favor for the minister himself or for his own church. When we consider that nine times out of ten the minister who writes to a secular editor at all wants to get some little item into print about himself or his work, this record is the more surprising. It betokens what William Penn called "a public mind." It is Pauline in its "care of all the churches."

There you have the outstanding characteristic of Charles Wood. He is a minister of the kingdom. His parish is the widest field he can serve. The fact that he is pastor of the Church of the Covenant in Washington, with a unique and notable ministry, or the further fact that he was for years an outstanding figure among all the ministers of Philadelphia, leaving a place of leadership that is still unfilled, is of less significance than his tireless, persistent, ingenious outreach in service. The same mind which led him to inaugurate, nearly a score of years ago, the religious services for the American students of the Latin Quarter of Paris prompted him to begin and carry to a successful conclusion, a few weeks ago, the campaign for the extinction of the debts upon all the churches of his presbytery. His own church had no debt, but a considerable proportion of the $89,500 secured for the Washington churches came from the Covenant congregation.

Before I come to the story of the wonderful success of Dr. Wood in Washington I must linger a little longer upon memories of his work in Philadelphia. Although he never turned a hand to secure publicity, or gave even fair cooperation to the newspaper men who sought news of himself and his own church, the whole city knew him. He lent himself—not merely his name, but himself—to every really good work. Evangelism especially appealed to him, although he was the idolized pastor of one of the most aristocratic congregations in Philadelphia. I have heard him, after three other preaching services on a Sunday, present the gospel to a crowd of "tenderloin" habitues in a midnight theater meeting. Summer evangelistic work, special revival meetings and all things that made for the furtherance of the actual preaching of the gospel could count on Dr. Wood's support.

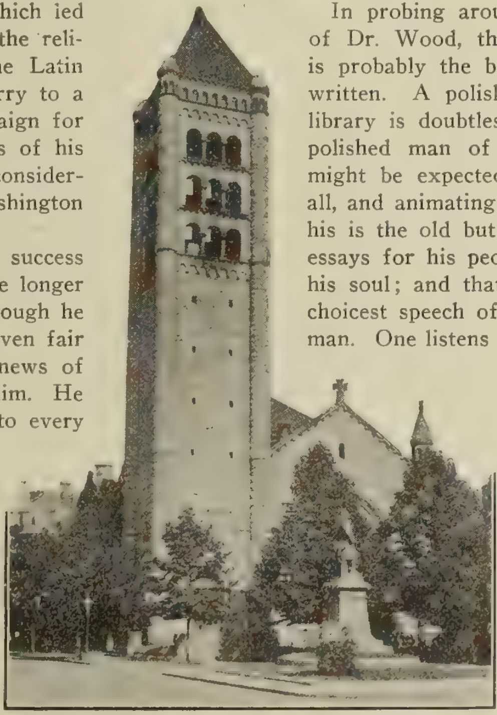
To be "interested" in good work is one thing (and sometimes it is made an easy substitute for actual activity), but to do definite, taxing, self-sacrificing Christian service through a long course of years is entirely a different matter. All Philadelphia remembers with pride that for twenty-one years, through rain and sunshine, Dr. Charles Wood preached to the Sunday afternoon men's meeting in Association hall. A privilege? Of course; but also a task of first magnitude, and one to which few men are equal. For the hundreds of men who gathered Sunday after Sunday in the old hall at 15th and Chestnut streets were not bound by any congregational ties; they were literally "all sorts and conditions of men," from the flotsam and jetsam of the lodging houses to the fastidious "sermon-taster" who sought the best preaching as an intellectual enjoyment.

It is a noteworthy and singular fact that two Presbyterian ministers, Dr. Charles Wood and Dr. Charles R. Erdman, now of Princeton, both of whom had served the same church, First Presbyterian of Germantown, simultaneously maintained, through a long period of years, the service of addressing Sunday afternoon Young Men's Christian Association audiences—Dr. Wood at Central and Dr. Erdman at the Pennsylvania railroad branch. No more convincing tribute to the essential masculinity of the men and their message could be given.

One of the Pioneer "Afternoon" Preachers

What such a service as this really means needs to be stated somewhat in detail—and, by the way, Dr. Wood was the pioneer in holding Sunday afternoon Young Men's Christian Association meetings, as well as the man with the record for the longest continuous service. He began in a theater, before the association took up the enterprise. During these twenty-one faithful years, in which there was never a sign that the spring was running dry, this one man preached the gospel to more than a quarter of a million men—or a greater aggregate than the adult male population of Philadelphia. Mostly these hearers were young men. Few of these men were association members; and none had any obligation to attend the Sunday afternoon meetings. Only the sheer drawing power of the spoken word drew these multitudes, who are today scattered all over the earth. And the word has gone with them. At the Young Men's Christian Association office I was told of a letter received from a trained nurse in a distant town, whose patient in his delirium had been repeating what he had heard Dr. Wood say at an association meeting. There are hundreds of mothers who bless the name of this man who held their sons true to the old faith, amid the allurements of the great city.

In probing around in the known character and works of Dr. Wood, the fact that he has a gospel to preach is probably the best self-explanatory record that can be written. A polished man of books, a litterateur whose library is doubtless a constant temptation to ease, and a polished man of the world whom social engrossments might be expected to beguile, Dr. Wood is yet first of all, and animating all else, a preacher of the gospel. And his is the old but ever-living gospel. No juiceless pulpit essays for his people. The burden of the message is on his soul; and that he delivers the eternal evangel in the choicest speech of our day but proves him a good workman. One listens to his sermons in vain for the hackneyed dialect of the orthodoxy of a century ago—why should the language of the Puritans be counted a shibboleth in this twentieth century?—but one finds instead the thrill and throb of a contemporaneous Christ, who even today walks among the hurt and heavy and hungry and homesick hearts of humanity. The most conservative of theologians, if he have the wit to distinguish the substance from the form, would be delighted to find all that he esteems precious being set forth fearlessly, yet alluringly and ac-



Church of the Covenant at Washington

ceptably, to men and women whose besetments are those of the prosperous and the cultivated. While they are an intellectual pleasure, Dr. Wood's sermons also satisfy the spirit.

This passion for preaching from the sheer love of it amazed Dr. Wood's Washington parish when, four years ago, he succeeded Dr. Teunis S. Hamlin as pastor of the Church of the Covenant. The established Sunday sessions were the morning service and a vesper service. Dr. Wood asked permission to add a third, merely as a kindness to himself, for he had cultivated the habit of preaching three times on Sunday. He really would not be happy unless he could preach at least one more sermon a day. The officers of the congregation remonstrated; nobody went to church in the evening in Washington, and the service would be a failure, which would look bad for the new regime. Rather agreeing with them, Dr. Wood still persisted, like a small boy pleading for candy, and so the session indulged his whim. One of the men told me that he verily believed his pastor would preach ten times a day if he could get a chance; and frequently he crowds in extra sermons and addresses from other city pulpits and platforms on Sunday. When I was in Washington a few Sundays ago the Church of the Covenant held almost 800 persons, its capacity, for the evening service. There had been a large congregation also in the afternoon and a full house in the morning.

That morning service is a problem. The church has only 800 sittings—and 800 members! Personally, I do not happen to know of any other church in the land where people stand in line waiting for admission to the morning preaching service. In the winter visitors are turned away every Sunday for lack of room. And these disappointed worshipers often include men high in the service of the government. Indeed, ever since the time of President Harrison, who was a member, the Church of the Covenant has been facetiously known as "The Church of the Government," because of the large number of officials who worship therein.

The story was told me of a politician who recently said to the pastor, "Look here, Dr. Wood, you are missing your opportunities. Why, when I looked around the congregation this morning I saw most of the influential members of the committee on ways and means of Congress. I'd have given anything for ten minutes at those men. Just think what you might have accomplished if you had talked in favor of tariff revision. Yet with that splendid opportunity before you, you just preached religion!"

Students' Atelier Reunion—a Religious Service in the Latin Quarter of Paris

The Church of the Covenant services satisfy one's æsthetic taste. The auditorium itself, high, light and chaste, is built cruciform. The stained glass windows are rich. And wherever Dr. Charles Wood is there is certain to be found good music. His taste in this respect is celebrated in Philadelphia, where Second church was esteemed one of the musical centers of the city. The music of the Church of the Covenant is provided in an unusual manner. For the morning service, the principal assembly for congregational worship, there is no choir, but only a precentor. In the afternoon the service is largely musical, with a double sextet of soloists. In the evening there is a trained volunteer choir of a hundred voices, who enter, singing, in a processional, and are seated on a special platform built about the pulpit. The anthems of this great choir are a musical service of the first order. The ingenuity of this threefold musical service strikes the experienced church officer, for it doubtless obviates choir troubles. The afternoon and the evening choirs keep each other mutually humble, while the precentor in the morning is an admonition to both that they are not indispensable!

Pulpiteers Ranking with Men of Government

A man's man, if ever there were one, Dr. Wood has found the only place that could justify his leaving his position of power in Philadelphia. The nation's capital is a cosmopolitan and exacting city. It wants men in the pulpit who can rank with the men in the service of our own and other governments. That sophistication which comes only from a wide knowledge of men and affairs is almost as requisite as pulpit ability. Over the character of Dr. Wood is written the word "urbanity"; he is a city man. His talents have equipped him for just this peculiar work. He is at home on all levels of society. Men of affairs like to meet him off duty, even as they like to hear him in the pulpit. His own congregation feel that they, and the whole Presbyterian Church, have a man peculiarly adapted to represent them upon every occasion.

This sane, genial humanness and lust for helpfulness it was which prompted him to organize, eighteen years ago, when on a visit to Paris, "The Students' Atelier Reunions," which have been maintained every winter in the Latin Quarter of Paris, and which now meet in a large hall connected with the French School of Architecture. To this peculiarly patriotic ministry Dr. Wood has given personal service on the spot, and he has also been the inspiring and directing genius of the American committee, of which he is chairman. A resident pastor is maintained, and in religious, social and practical ways a far-reaching service is done for the American young people sojourning in Paris.

Finding the Largest Sphere in Ministry

If this were a biography of Dr. Wood it would be necessary to list the books he has written, the journeys he has made, the offices he has held, the pastorates he has filled (in Buffalo, Albany, Germantown, Philadelphia and Washington) and the personal events that have loomed large in his life. Instead, I am only trying to give a glimpse of the sort of man who is finding in the gospel ministry the largest sphere for the exercise of his gifts. And chiefly among these gifts I would note the quality of comprehensiveness, of wide-horizoned service, of outreaching ministry, in sheer fidelity to the basic law of Jesus.

One more incident alone can be told here, and its "news value" should have given it earlier place in the record. This is the service which Dr. Wood has rendered to the Presbyterian Church in Washington in inaugurating and conducting a movement for the extinction of all church debts. Only those congregations who know by bitter experience the paralyzing effect of a large debt—frightening away timorous possible members, hampering benevolences, and in all activities limiting the church's liberty—can realize how grateful must be the experience of having help from the outside that can be received with self-respect. The "big brother" congregation, so to speak, of Washington Presbyterianism is the Church of the Covenant. It has no debt, and its membership is large and its people are prosperous.

So, when Dr. Wood, stressing the solidarity of all the churches as the Presbyterian Church in Washington, called for a concerted, cooperative movement to wipe out the existing debts in toto, the response was hearty and instant. The burdened congregations themselves rose bravely to the emergency and bore a full half of the load of $89,500. The lion's share of the other half came, naturally, from the Church of the Covenant, but Dr. Wood, as chairman of presbytery's committee, lays stress upon the fact that Presbyterians in New York City contributed $4,000. Other denominations have raised large sums for their work in Washington; the Presbyterians of the city have shown uncommon self-reliance and self-resourcefulness. The total of $89,500 needed was all subscribed by the 1st of December; and the visitor hears Dr. Wood's praises sounded in all the churches.

Where the Difference Came In

This story has been told about the father of Woodrow Wilson. But we have a faint suspicion that it was the hand of the adapter that gave the name to the Virginia minister who is made the hero.

The preacher had a horse that was not very ornamental. One day the nag was standing in front of the post office and a parishioner said, jokingly:

"Your horse is looking rather frayed around the eyes, doctor. What's the matter with him? Still, I don't know but that he looks better than you do."

"That's because I take care of my horse," said the minister, "while my parishioners take care of me."

A Theosophical "Will-o'-the-Wisp"

BY STANLEY A. HUNTER

INDIA IS FULL of fantastic faiths and all sorts of modern movements. , The Theosophical Society is an example, and under Mrs. Annie Besant it has gained quite a following. Those who observe things closely tell us that Mrs. Besant is losing her hold on the organization, for many of the devout followers from the Indian community feel some chagrin at being led by a woman in a country where women do not lead, and especially by an Englishwoman, when it is commonly supposed that India has nothing to learn in matters of religion and spirituality from the West. Mrs. Besant's alleged statement that she was a Brahman priest in her last incarnation does not help matters very much.

As president of the Theosophical Society (which, by the way, is not to be confused with the California association at Point Loma headed by Mrs. Katherine Tingley) Mrs. Besant has been instrumental in founding a new organization called "The Order of the Star in the East." She bears the title "protector of the order," but her own Theosophical Society has been opposing it in many cases.

In these days of the birth of many new cults not much attention is bestowed on the latest arrival. It is worthy of note, however, to realize that this new order expresses a deep spiritual need, and a sort of dissatisfaction at the teachings with which it has been endeavoring in the past to satisfy that need. It may be that some of the followers are tired of feeding on the husks and desire to return to the Father's house.

Mrs. Besant says, "The order has its creed, 'I believe in the coming of a World Teacher.'" Six months ago the journals in India were commenting on her reported statement that she had seen the coming Teacher in a dream. In one of those passages full of the eloquence with which she has fascinated Indian audiences for many years, Mrs. Besant has told her followers of what has been in her mind.

"Brethren, I have no words by which I can convey from my own heart to yours the joy which fills me as I lift up my eyes to the hills whence cometh the Lord, for whom the world is inarticulately crying in its sore need of help. Can you not picture him as he stands in his great garden on the southern slopes of the Himalayas, under the spreading branches of a mighty tree, gazing, with eyes that are wells of wisdom and compassion, over the wide plains that stretch beneath his feet? He is waiting—he on whom wait the guardians of the world.

"As in the still hour before the dawning one bird wakes after another, and soft tones flute forth from many places, calling from bough to bough, till presently, as the sun god rises, all burst into one glad melody of welcome and the silence is shivered into welcome cascades of song, so in this waiting hour, before the rising of our Sun, soft calls are heard, and little fragments of song, half-breathed, tell over sweet cadences of melodious hope and joy, heralding the splendid outburst of triumphal song that shall greet the Master of masters when the world's cry for help shall draw him downwards, when his feet shall once more tread the common paths of earth and the Desire of all nations shall come and speak the word of peace."

Julius Richter, in his masterly book on Indian missions, put "Will-o'-the-Wisps" as the title under which Mrs. Besant's movement was to be classified. This new theosophical trend seems to justify it. The quotation given is full of human interest, for it shows the insufficiency of theosophy to satisfy the human heart.

Captors' Kindness Surprises Turks

"Reports from Sofia," says The Orient, a missionary weekly published at Constantinople, "show that the Turkish prisoners have been much surprised and gratified at their kind treatment in Bulgaria. A wounded officer was taken to the hospital trembling for fear of being killed. But after most tender and skillful treatment had put him on the road to recovery, he was even more amazed at the refusal of the authorities to take his proffered napoleon in payment for the operation. Our Bulgarian friends seem to be making good use of their opportunities of showing to the Ottoman prisoners that humane treatment which is an outgrowth of the Christian spirit. While war itself is anything but Christian, and the field of battle is a scene of carnage and destruction, the tender sympathy shown to wounded and other captives will do much to mitigate the horrors of warfare. Such a spirit, coupled with the work of the Red Cross agencies at the front and in Constantinople, should show to our Moslem brethren the real, deep significance of Christianity."

BRADFORD HORTON, MAN

BY RICHARD S. HOLMES

SYNOPSIS OF PRECEDING CHAPTERS—Bradford Horton is working his way through the Prestonbury Theological Seminary in opposition to his mother's wishes. He is soloist in Second church, does indexing for Preston bank and tutors the grandson of Richard Elmore, the bank's president, to whose daughter he is greatly attracted. A fellow student, Austin Sleighton, becomes his loyal friend, but jealousy has made him a bitter enemy in Oren-Toole, bank employee. "O.-T." evolves a plan for Horton's undoing. He makes up a package containing $2,000 in banknotes, replaces the amount in the bank's safe with a similar package containing strips of paper, and hires an old beggar to hide the money in Horton's bedroom. Horton discovers the man, who proves to be his own father, angrily forces the package back upon him, buys a ticket for New York and starts him off on the train. In an anguish of self-accusation and regret, Horton finally confesses to Sleighton that he is only the adopted son of the Hortons. He is arrested for the theft of the banknotes, but his case is dismissed when no one appears against him. In the meantime his father, discovering the contents of the package he is carrying, gets off the train at Albany, registers at the Albemarle hotel, deposits all but $200 in the hotel's safe and indulges in a day's debauch, ending in the smashing of a plate-glass window, which lands him in the workhouse to serve a three months' term. Oren-Toole, in accordance with a plan of Mr. Elmore's, goes on a fruitless search for Horton's father. Life for Horton, in the meantime, moves on quietly. He declines all invitations and devotes his time to study and practice. His work in "The Messiah" wins him profound admiration, and a carnation dropped at his feet by Miss Elmore's hand reveals the source of others found in his room. Mr. Elmore, however, has learned from Mrs. Horton that the young man is a foundling, and is convinced that he is a liar, and the taker of the $2,000. He sends Oren-Toole to Albany to bring back to Prestonbury the father of Horton, Andrew Drum, whose whereabouts have been discovered, at the expiration of his sentence. Drum, resenting Horton's treatment, falls in with a scheme to hide the money a second time in Horton's room. Here the package is found, and Horton's arrest and trial follow. He is cleared, but Oren-Toole and Drum are incriminated.

CHAPTER XI.

FILIAL DUTY OVERCOMES

ANDREW DRUM'S trial was to be before a far different tribunal from that over which the county judge of Preston county presided. The officers of the earthly court had arrested him, but those of a Superior Court had also laid their hands upon him. For two weeks he struggled vainly to escape the hand of death.

Bradford Horton ministered to him in all kindness, but made no disclosure as to the antecedents of the dying man, simply asking permission from the hospital authorities to visit him as often as was possible. The general belief, however, was that they were father and son, and that the real name of the young man was Drum, though for some reason no one ventured to address him so. There was something about him that made people respect the name by which he had introduced himself to Prestonbury.

From his father's lips, in the intervals when he was free from pain, Bradford learned the story of that part of his life of which he knew nothing. In the narrative of the years that had passed since he had last seen him he found a new assurance of the power of temptation.

"But how did you happen to come to Prestonbury, father?" he asked one day. "How did you know that I was here?"

"I always had the Glencoe paper," the old man answered feebly. "I always looked it through each week for anything that might be in it about you. I wanted you to succeed, Bradford, though I had failed so."

Bradford winced. The pathos of the words struck him like a knife as he remembered how he had received the man who had thus wished him well. "You said you'd stopped drinking," he went on presently. "How was that?"

"It's quite a long story," the weak voice began. "I used to hang around the law buildings, you know, to pick up odd jobs. I had to borrow a good deal, law blanks and such things, from men I'd known when I was practicing. Well, I did it once too often. The man I tried to borrow from took me by the collar and threw me out."

He paused for breath, lay still a moment, then went on. "The jar shook me up considerably, and I lay there on the floor in the corridor till a nice young lawyer opened his door at the noise and came and picked me up. He took me into his office and brushed me off and let me sit down and rest, and when I got over the jar, asked what the row was and what he could do to help me. He was the most kind-hearted young fellow I've met in many a day."

Again came that thrust of the knife. The contrast of his own treatment of the broken old wreck was too condemning for the son to endure.

"He treated me white," the husky voice struggled along. "He was sorry for me, I suppose. He hunted up the man I was to draw the will for and did the work for me, and then he wanted me to promise I'd get out of the city and go to my friends. I said I hadn't any, only one son, and he was studying for the ministry and would be ashamed of me. He said you wouldn't, and he seemed so sure of it that I gathered up courage to come here to find you. He saw me off on the train. I promised him I wouldn't drink any more—that's why I said I'd reformed. He was a good friend to me. I wish you'd write some day and thank him for all he did for me, Horton.

Almost choked with the sob in his throat, Bradford promised. His father lay still for many minutes, resting after the effort of the long story he had told. Then, bracing himself for a final word, "Bradford, you know that Mr. Elmore?—the one I saw in court the day——" He did not go on, and Bradford assented silently. "Did you know he was almost the same as brother to your mother?"

"No," said Bradford in surprise. "I knew she came from Prestonbury, but that was all I'd ever been told."

"Why, his father married for his second wife Laura's mother, so they weren't really any relation, but they grew up in the same house. They didn't want her to marry me—I can't hardly blame them, after all that's happened. They refused all communication with her—I don't think they even knew of your birth and her death, and she was too proud to ever write to them. She was bound to have her own way. She loved me, and I loved her—and I showed it," he added bitterly, "by squandering all her mother's money that was left her. But, oh, in spite of it all, I did care!"

Under the pillow his shaking hand groped feebly for something. Bradford drew out for him the package of yellowed letters tied with faded ribbon. He clasped it tightly and a smile broke over his face.

"Laura's letters," he said faintly. "I loved——" the voice trailed away into silence, from henceforth to be unbroken. The unconsciousness into which he sank, worn out with life and struggle, was never lifted until the end came.

Bradford buried his father in Mount Logan cemetery, and with him the letters left him by the wife of his youth. The tragedy of the old man's life was over; the young man still remained a living part of the life of every day. But where was the other actor in the drama upon which the curtain seemed to have fallen? Oren-Toole had vanished as completely as if he had left the planet.

Horton, who at intervals all through that fall and winter had been acting as assistant bookkeeper at the bank, remained in that capacity, at Maxwell's request, after the departure of Oren-Toole. It made a strenuous life for him, but by wise use of overtime he met the demand. It was thus he overheard the president and cashier talking one day in a manner to make him think they were contemplating an effort to find and bring to justice the man who had robbed the bank. Before he left his work he asked to see Mr. Maxwell alone.

"You have been very considerate of my feelings, Mr. Maxwell," he began, "and I appreciate it fully. But I want to presume on your kindness now once more."

"Mr. Horton, I can hardly believe that anything you can do or say will be presuming. What have you on your mind?"

"The bank lost $2,000 by the robbery. Fortunately $1,800 has been recovered. Now, please do not follow Mr. Oren-Toole with prosecution, nor attempt to find him. I will refund the two hundred."

The expression on Maxwell's face was a study for an artist—an expression of mingled astonishment, wonder and suspicion. Could it be that this transparent looking young man was after all playing a game deeper than any of them had suspected?

"Why not follow him?" he inquired after a little interval.

"Because he never meant to be a thief. He only intended to make it appear that I was one. He supposed when he took the money that it would be back in the bank next day, and it would have been had I attended Miss Elmore's musicale. His second attempt was more clever than the first, and it would have succeeded had not the old man registered with my name when he went first to the Albemarle. Don't try to find him, Mr. Maxwell."

"Isn't this rather a curious method with a criminal?" asked the cashier.

"He is not a criminal, Mr. Maxwell. That is, not an intentional, vicious criminal. But find him, arrest him, convict him, and you will make him a criminal for the rest of his life."

"But such a course is wholly unusual, Mr. Horton; wholly unusual."

"Yes, I know. But listen! If you ever find where he is, notify him that you know. Tell him you will not prosecute. Tell him you understand how he has fallen, but that you mean to give him a chance to be a man, and will rejoice to know of his success. It's not usual, I know, but Christianity it not usual, not so very usual."

The cashier's look had changed now to admiration. "Mr. Horton," he said, "were I in your place I could not make that proposition, but I will lay it before the directors."

The discussion in the board of directors of a motion made by the cashier that no attempt be made to find or prosecute the absconded teller was long. When Maxwell was at last asked what made him bring so unusual a proposition before the board, he frankly acknowleged that he had not originated the idea, but that it was the special request of Horton. Whereupon Joseph Jickers spoke:

"Mr. President, I said at our meeting four months ago that this Horton was a new type. He is. I repeat it. Not another man in Prestonbury would have dreamed of proposing such a thing. Old Professor Dragham says he doubts if this man is called to the ministry. Perhaps he is not. So much the worse for the ministry. But he is called to a straight out-and-out exhibition of manhood, and he's answering the call. Some people are saying he is an impostor; that his name is William Drum. Well, let it be; William Drum or Peter Fife, I don't care. He's a new type, and I shall vote for this motion."

The unanimous decision of the meeting in favor of the resolution seemed to show that the rest of the directors were impressed, like Joe Jickers, with the young man's magnanimity. At their enthusiasm the president frowned slightly, but as chairman of the meeting he had no vote.

It was about a week after this meeting that Mr. Elmore wrote to Bradford Horton a letter that grew out of a conversation between himself and the cashier.

"Sam," Mr. Elmore had said, "young Drum must have been at large expense in this matter of his father."

"Undoubtedly," was the reply. "But I would not call him Drum if I were you."

"It's his name, Sam. I know what the position of the Horton family is—honorable and highly esteemed in their part of the state. For this impostor to call himself by that honorable name is an outrage."

"There is something wrong about all this," answered the cashier. "If we let it alone it will right itself by and by. You would better call him Horton. It will not hurt you, and it will simplify things."

"Sam, I tell you he is an impostor. But this is not what I started in to say."

"He said he would pay that $200, didn't he?"

"Yes."

"Well, don't let him do it."

"You are too late, Mr. Elmore. He has paid it."

"What? Paid that $200?"

"Yes, and three months' interest."

"He's a mystery to me, Sam. It must have used up all his money. I can't fathom him."

"Perhaps you haven't tried the right sounding line."

"Are you having any better success?"

"Yes, I think I am. I am going on the basis that J. J. is right, and that he is an entirely new type."

"Sam, what do you suppose that sickness and burial cost?"

"Probably a couple of hundred."

"And he couldn't get a lot in Mount Logan under $300." The president figured for a moment. "He hasn't earned more than $500 at the outside. Well, as Oren-Toole got him into this scrape, partly, we're in a measure responsible. I'll send him our check for $700."

Maxwell remonstrated earnestly. "I wouldn't try that if I were you," he urged. "You're longer-headed than that, generally. This affair seems to have got on your nerves. Don't try to fix things up; drop it all. Do you remember that lamp story J. J. tells?"

"Oh, well, this is different," Mr. Elmore asserted confidently

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THE HOME COUNCIL

According to God's Plans

BY CORA S. DAY

"YES," replied a man, questioned as to his belief in a guiding Providence, "of course I believe in a guiding Providence. And I'll tell you why. Years ago I broke down and was ordered to take a long rest. I was sure my prospects in life were ruined forever. I was doing office work in a small law firm at the time and studying law, working hard for a chance to get up a little higher.

"When my health failed, and I was ordered away from town, I went straight down to a little country place where a kind-hearted old aunt and uncle lived on a big, run-down old farm that barely furnished them a living. There I loafed, and sulked, and made myself worse instead of better, for a week or two. After that the fresh air and simple life and food got hold of me in spite of myself, and I began to take an interest in my surroundings.

"One of my boyish hobbies had been geology. I went about the old farm, chipping and hammering and seeing what I could see, forgetting my ruined hopes and actually beginning to find life worth living after all. Then, one day, I struck a ledge of rock that was different and interesting. I sent some samples off to an expert, without telling the old folks anything about what I suspected. But when he sent back word that I had found a valuable deposit of granite, in a place that made it doubly valuable because it was scarce, I told them, and rejoiced with them over their good fortune.

"I thought then that I saw why I had been laid aside from my regular work, and sent there to make the find that was to give them ease and comfort for the rest of their days. I did not know that they would leave it all to me in a few years, and put me in a position that I could never have reached by the law office route. But I saw then, and have realized more and more with the passing years, that my own little hopes had to be ruined to make way for the bigger things that God had in hand for me. He has given me great opportunity to serve him with my substance.

"I am trying to build my hopes according to his plans now," he concluded.

How We May Avoid Fires

Statistics regarding money loss by fire are sobering. The question is, what can the everyday householder do to make the showing less discomforting? It is said that 60 per cent of all the fires are due to preventable causes, and there are a few simple precautionary measures which would greatly lower this percentage.

First as to matches, says a magazine writer. It is not merely the matches that are thrown away. The silly habit of leaving them lying around loose on bureau, table and kitchen shelves makes life merry for the rats and mice, but causes trouble for the fire department. All matches should be kept in covered dishes, or else only "safety" matches should be used. Moreover, all matches that can be ignited merely by being stepped on are a constant source of danger. Again, inferior grades of lucifers, being made of poor material, often snap off, letting the burning part fall on the floor or clothing. These matches also have a habit of spluttering and casting sparks in all directions, making them especially unsafe for women, since their dresses are so inflammable. And, of course, no match, "safety" or otherwise, should be left within the reach of children.

Another common cause of fire is the emptying of hot ashes into wooden boxes or dumping them against a wooden shed. Only metal ash cans with covers should be used. Wood ashes are frequently dangerous weeks after becoming cold because of their liability to generate heat.

All oily rags should immediately be put into the stove. Cotton rags or waste saturated with linseed oil, or in fact with any of the vegetable oils, are particularly dangerous, owing to their tendency to spontaneous combustion. After your hardwood floor has been polished, take a look behind your kitchen range and see if there is not a boxful of fine oily rags, saved up for another cleaning day, which, for the best of reasons, may never arrive.

The accumulation of waste papers, and rubbish generally, in cellars, sheds and attics should be rigorously forbidden. If the inspector for a fire insurance company sees such a collection of rubbish, he will either quietly add at least 10 per cent to the premium or decline to accept the risk at all.

Articles made of celluloid are intensely inflammable. A certain lady who laid her hot curling tongs close to her side combs will testify to this. The combs caught fire and ignited the lace dresser cover, and the firemen's services were required to extinguish the flames.

It ought to be unnecessary to repeat the old, old warning against using coal oil to start the fire in the stove. As for benzine and gasoline—kerosene also—it ought to be one of the fixed rules in every household never to leave a can of these inflammables uncorked, or to expose them to the air in any way (such as in garment cleaning, filling lamps, etc.) in an apartment in which there is an open fire. Even an empty coal oil barrel standing in the sun has sufficient vapor left in it to make mischief on a hot day. The greatest care should be exercised in the use of metal polishes, many of which have for an ingredient one of the petroleum products.

Candles covered with fuzzy shades may become an element of destruction. Candles are at their best as destroyers, however, when taken into a dark clothes closet.

Imperfect electrical wiring is a very common source of trouble. On no account allow any but a skilled electrician to meddle with your wires. If you have any reason to doubt the skill of the professional workman, have your installation examined by an inspector of the fire insurance underwriters. The fee is small.

Householders enjoying such conveniences as dumb waiters and laundry chutes should have them lined with fireproof materials, and see to it that they are kept carefully closed except when in use. Besides acting as a chimney, these shafts make the quickest possible means for a fire to travel from floor to floor.

Where hot air heating is employed, at all points of contact with the furnace pipes wooden floors and partitions should be protected by metal sheeting, with at least an inch of air space left between.

Chicago has taken the lead in a "fire-prevention" day, established not only to commemorate her own great fire but to consider the fire waste of the country. Other cities have joined the movement. School children are given special instruction, designed to inculcate a responsibility for preventable fire waste, and in all the schools periods are set aside for fire prevention exercises. Talks are given on such subjects as "What to Do in Case of Fire," "First Aid to the Burned," "Gasoline Dangers," "The Use of Kerosene," etc.

Through the schools a "clean-up" campaign has also been started in connection with the observance of the day.

A Thought for the Week

When I am going out for an evening, I arrange the fire in my stove so that I do not fail to find a good one when I return, though it would have engaged my frequent attention, present; so that when I know I am to be at home, I sometimes make believe that I may go out to save trouble. And this is the art of living, too, to leave our life in a condition to go alone, and not to require a constant supervision. We will then sit down serenely to live, as by the side of a stove.—Henry D. Thoreau.

Verses Old and New

WHEN THE GATES ARE OPENED

When God shall ope the gates of gold,
The portals of the heavenly fold,
And bid his flock find pasture wide
Upon a new earth's green hillside—

What poor strayed sheep shall thither fare,
Black-smirched beneath the sunny air,
To wash away in living springs
The mud and mire of earthly things!

What lonely ewes with eyes forlorn,
With weary feet and fleeces torn,
To whose shorn back no wind was stayed,
Nor any rough ways smooth were made!

What happy little lambs shall leap
To those sad ewes and spattered sheep,
With gamesome feet and joyful eyes,
From years of play in Paradise!

The wind is chill, the hour is late;
Haste thee, dear Lord, undo the gate;
For grim wolf-sorrows prowling range
These bitter hills of chance and change.

And from the barren wilderness
With homeward face thy flocks do press.
Their worn bells ring a jangled chime—
Shepherd, come forth, 'tis eventime!
—May Byron, in "The Wind on the Heath."

Was Sorry She Asked

The following story illustrates how unpleasant truths are sometimes brought home to us in strange ways.

A Chicago woman was traveling in the Orient, relates The Chicago Tribune. On a trip through a desert she was carried by four stalwart blacks in a chair suspended on poles. The natives started out with great cheer, but as the journey progressed and the sun beat down upon them they began to chant a prayer to Allah.

It was melodious though a bit mournful. Its constant repetition was soothing and the lady dozed. On awakening the prayer, grown more mournful, almost despairing, was still being intoned.

Turning to her interpreter she asked the meaning of the mysterious words. The interpreter pretended not to hear, but being pressed for an answer finally bowed low and said:

"Madam, since you insist, they pray that the great Allah may make you less fat."

Do You Misspell Them?

"Oblige," of all the words in the English language, is the one most frequently misspelled. This assertion, says The London Daily Mail, is made by W. Stewart Thompson in a new edition of his "Public Examination Spelling Key," and is based upon practical experience and from evidence provided by the papers of competitors in civil service examinations. "Not 5 per cent of educated Englishmen," Mr. Thompson adds, "spell correctly, even in standard books and high class newspapers, the simple word 'repellent.' The English language is a living and growing thing and dictionaries as a rule are about fifty years behind the times. There is perhaps no more common fallacy with the experienced writer than the idea that in these days of free education and strict government inspection 'every schoolboy' can spell all the fairly common English words and that a spelling book should, therefore, contain only such as are of considerable difficulty."

Love's Labor Lost

Freddy was taking his father's dinner, and on the way he saw a workman emptying a drain. "That drain," said Freddy to the workman, "is the one father lost a shilling down." "Oh!" said the workman, and his face brightened. "Now then, youngster, hurry on with that dinner before it gets cold."

When Freddy returned half an hour later the workman was still working on the same drain. His face was flushed and excited, and his hands were black with mud. "Are you sure," he asked, "that this is the drain your father lost the money in?"

"Quite sure!" piped Freddy. "Because I saw father get it out myself."

YOUNG AMERICA

When Johnnie Saved the Day for Teacher

BY FRANCES MARGARET FOX

JOHNNIE FELT SURE that the teacher was troubled about something. Perhaps she was grieved because Melissa Horton could not remember the bones of her body, but whatever the reason, never before had their young teacher called the roll without smiling once. She even called "Jakey Spooner" without looking up from the book, but repeated his name in the tone she might have used in saying "Norway pine and hemlock." Something was certainly wrong.

Having convinced himself that his teacher was unhappy, Johnnie did his best to be good. He didn't throw a single paper wad that morning; not once when the teacher wasn't looking did he try to make Jakey Spooner laugh. Whenever Johnnie stretched his mouth from ear to ear and pulled down his lower eyelids, Jakey Spooner was sure of punishment. Not that it distressed Jakey to obey the teacher when she said, "Jakey, you may stand on the floor," but Jakey, standing first on one foot, then on the other, hitching up his wee trousers and continually grinning, furnished amusement for all the pupils, thanks be to Johnnie.

That morning Johnnie neglected to wave his hand frantically in the air, until, having commanded attention, he might say, as usual, "Please, may I pass the water?" The tin dipper hung from its nail undisturbed until recess the morning Johnnie tried to be good.

But studious pupils and springtime in the woods failed to cheer the young teacher. Frequently she stepped to the door and looked down the path in the only direction from which anyone might be expected to come on a visit to a log schoolhouse in a clearing from which the stumps had never been removed.

The schoolhouse door was at the left of the front platform. Directly before the entrance and against a side wall stood the big stove and the woodbox. To the right of the door was the teacher's desk and one chair. Wall space back of the desk was taken by a blackboard. At the back, opposite the front entrance, maps decorated an otherwise blank wall except in the blackboard corner. The entire schoolroom wasn't so big as Mrs. Rawdon's hotel kitchen in the settlement, but it accommodated six roughly made double seats, so placed that the pupils could march up the center aisle and down on either side, and even perform ceremonious marches on Friday afternoons. Between the desks and the teacher's throne was a plain wooden bench without a back, known as the recitation seat.

Johnnie, having learned his morning lessons, gazed thoughtfully about the room, and, taking in its possibilities, decided upon a beautiful plan for making their teacher smile happily before the day was done. Even then he neither whispered nor wrote notes to his seven comrades. Instead, Johnnie waited until noon, when seven dinner pails followed his lead into the clearing.

"Eat your dinners quicker'n scat," commanded the general, "put your pails all back on the dinner-pail shelf and then come scooting out to the railroad track, because I've thought up something new and I don't want the teacher to hear a word."

Boiled eggs and sandwiches disappeared fast after that, and fifteen minutes past 12 o'clock squirrels, bluejays and crows were alone in the clearing.

Meantime the teacher also ate her lunch quickly and gave a worried glance around the room. First she examined the blackboards. The one at the back needed cleaning. Having scrubbed that blackboard until it looked nearly black, the teacher thought a moment before she wrote in perfect script: "That this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth."

From the front blackboard she erased mottoes and daily program, replacing them by "It is more blessed to give than to receive," and a newly written schedule of daily work. There were eight pupils in the school, yet the long program had an air of importance great enough to cause the teacher to regard it with approval. Next she restraightened maps and charts already straight. That done, she inspected every desk to be sure no marbles lurked in corners to roll out on the floor at the wrong time, and that no loose papers threatened disorder. Last of all, with exquisite care, she swept and dusted the room.

"It is the best I can do, anyway," observed Johnnie's teacher, as she gave her personal appearance severe attention and made herself tidy from top to toe. "Now I wish he would come and have it over with."

Even as the girl spoke she saw a dreaded figure approaching the schoolhouse. He was the new school commissioner who had threatened to visit every school in the county for the purpose of examining the pupils in their studies, with the avowed intention of "weeding out all young and incompetent teachers." He was to visit a neighboring district that morning and Johnnie's teacher trembled with dread. If that school commissioner frightened the children by his questions, she knew one 16-year-old teacher who would be weeded out.

Only the gentlest encouragement ever induced Melissa Horton to admit that she had a cranium, and the other member of the physiology class, although able to rattle off the bones of the body well enough to satisfy anyone, was obstinate in regard to gizzards—she insisted that she had a gizzard. The geography class was studying the map of Africa, which means that its one representative, Sammy Horn, was sure to disgrace his teacher. Jimmie Cassidy always stumbled in history.

No wonder the teacher was pale and looked worried when she greeted the commissioner! The first thing that man did was to look at his watch; and when he stepped in, he seemed to fill the schoolroom.

"Please take my chair," requested Johnnie's teacher, and the school commissioner squeezed behind the desk into the corner and caused the chair to complain. He was a big man.

"It isn't quite time for school to call," observed the teacher, unable to think of anything else to say, "but I will ring the bell."

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A Scout of the Old Western Frontier

OF COURSE YOU know who this is—everybody knows "Buffalo Bill," the famous scout and Indian fighter! He isn't really, truly "Buffalo Bill," though, because when he was born his father prefixed an ordinary boy's name, William Frederick, to his last name, Cody. So you see William F. Cody started out very much like other boys—except that he lived on the border between Kansas and Missouri in frontier days (he was born in 1845), and so knew what rough life meant.

He was only 12 when his father died, and he had to go to work and earn his own living. He found employment with army contractors carrying stores to the various posts on the frontier, and that was when he learned his first lessons in Indian fighting. And that was his first step, too, toward winning the name of "Buffalo Bill."

His next step was to become one of the most daring riders of the "Pony Express." In those pioneer days in the West most of the mail between the East and far West was sent by way of Panama. It took about twenty-two days, and people wanted to get their letters more quickly than that. So the Pony Express was established. Mail was carried on horseback between St. Joseph, Mo., and San Francisco, Cal., in eight days, with stops at places on the way. Each rider was expected to cover seventy-five miles in a shift. The country was full of Indians, and frequent fights gave William Frederick added experience of their ways.

But still he wasn't "Buffalo Bill." That didn't come till after he had served the government with distinction as scout and guide during the civil war. At its close he took a contract to supply the men who were building a railway in western Kansas with all the buffalo meat they required for food. Great herds were roaming the prairies then, you know, and in eighteen months he killed 4,280 buffalo, winning the title of "Buffalo Bill," by which he has since been generally known.

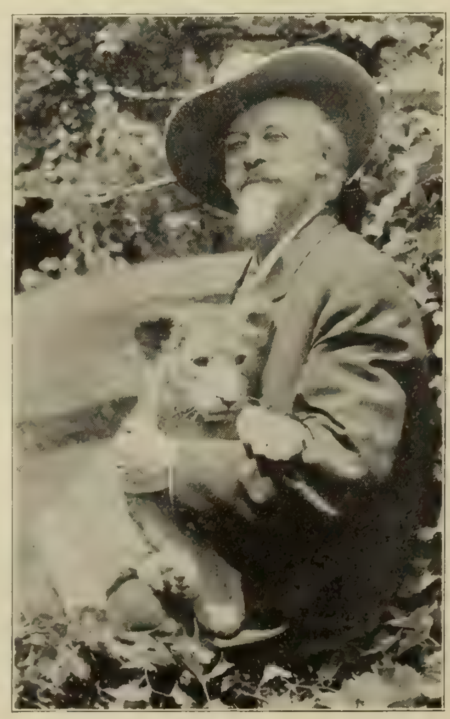

Photo by Frank Osborn

Later he again went into the government service, and took long, dangerous rides through country filled with Indians to carry important dispatches. It was after this that General Sheridan appointed him chief scout against the Sioux and Cheyennes. He did some very fine work, which you will enjoy reading about if you like brave deeds. There is not room here to say more of it than that he did a great work for his country.

And, of course, you know about the Wild West Show. "Buffalo Bill" organized that to give people a true picture of frontier life, and the actors included real Indians, Mexicans and cowboys.

Buffalo Bill has taken part in more Indian battles than any other living man, but he is through with fighting now that the call to service is no longer heard. He lives in Cody, Wyo., and is interested in such peaceful pursuits as ranching, real estate and irrigation.

He has some good friends, who always give him a warm welcome when he occasionally gets around to see them. One of these is Cy De Vry, keeper of the Lincoln park zoo in Chicago. The last time "Buffalo Bill" was there, there were several different kinds of animal babies at the park, and, of course, he had to see and admire them all. But to this little lion, which was only a few months old, and very playful, he took a special fancy, insisting on having the photographer take a picture of him with the tawny youngster in his arms. And here they are—the man who conquered dangers, conquered by a baby!

THE SUNDAY SCHOOL

January 26, 1913—Cain and Abel

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Genesis 4:1-15. Golden Text, I. John 3:15: Whosoever hateth his brother is a murderer.

Qualities are best revealed by contrast. The white and black horses of Revelation are seen to the best advantage when driven side by side. Perhaps no one ever utilized this fact to a greater, advantage than did the apostle Paul. He wrote on parallel columns. On one side he put the law, on the other the gospel. The old man and the new walk arm in arm through his reasoning. All history opens on the same lines. Cain and Abel stand at the beginning of the ways. That two sons absolutely antagonistic in disposition and character should be born of the same parents is nothing unusual. The theory of heredity would account for the individual on the basis of his ancestors. Other theories locate life at the center of environment. Both contain an element of truth, but there are too many Cains and Abels to accept them as final.

By Faith Abel Offered a More Excellent Sacrifice than Cain

This story is an illustration. With but one generation behind them, two brothers come into the world. With the same environment they pass out into life by opposite gates. The mother named the older son Cain. He was a gift from God. All first sons are particularly precious gifts. But "in pain thou shalt bring forth children," and Eve began to realize the truth. The second child she named Abel, or "vanity." The two sons select their occupations; one becomes a farmer, the other a shepherd. But morality is the true test of manhood. The two built their altars and prepared to worship God. One brought of the fruit of the field and the other the firstling of his flock. Each brought of his own, but God for some reason had respect to the offering of Abel, but not to the offering of Cain.

The author of Hebrews thousands of years afterwards touched the most vital difference between the two when he said: "By *faith* Abel offered unto God a more excellent sacrifice than Cain." Faith was essential to all acceptable worship then as it is now. Cain's service seems to have been one of self-will, while Abel through faith may have seen that far away Sacrifice yet to redeem the world.

True service has its corresponding reaction upon the soul. We ask blessings that we never receive, but the blessing of asking is never denied. The reaction upon Cain shows the character of his worship. His blood grew hot and his countenance fell. And yet God reasoned with him. "Why art thou wroth? The cause and the remedy both lie with thyself. If thou doest well thou shalt be accepted, but if thou doest not well sin lieth at the door." The thought is that of a beast couching at the door of the heart ready to destroy it. Cain was in a position either to destroy or be destroyed. "Thou shouldst rule over it, but all depends upon thyself."

Our Attitude Toward God Is What Determines Our Future

It is so common to blame God or our fellows for whatever may come. One's attitude toward God is the one thing that determines his future. Begin by hating God and sin has marked you for its own. The two brothers left their altars and went out into the fields, but the spirit of their service went with them.

The smallest sins are but guide posts that show us the way to greater. There in the field Cain rose up against his brother and smote him to the earth. Thus hate culminated in murder. The two were alone. No eye had seen them save the eye of God. But no man can escape from himself. The voice of Abel's blood cried unto God. Sin, like an avenging shadow, follows the sinner. Whether large or small, it remains a memory not to be forgotten. One may suppress its voice, but the ability to do that shows the worst condition of all. It suggests the death of a soul before its time. So long as Cain hears the voice of God speaking from above, "Where is Abel, thy brother?" there is hope that he may repent. The blood that speaketh better things than that of Abel may answer, but no deception can take the place of penitence.

Cain professes not to know Abel's whereabouts, and justifies his ignorance by saying he is not his brother's keeper. The same question God thunders across the earth today, and the same answer is heard from every side. One sits in idle luxury, while another wastes himself through the long hours of toil and want. These two men are brothers, and yet the more fortunate has no concern as to the other. Why should he have? Have the keys to his brother's life been intrusted to him? Yes. The custody of a brother's welfare is something that even the poorest cannot escape. Kind words cost nothing, and sympathy means more than all else. Force can never take the place of interest. To take an interest in his fellows is man's chief duty.

Sympathy Toward Our Fellow Men Is the Highest Service

God is in no need of human assitance, but many of his children are. They cry from the ground where they lie in the squalor of sickness, poverty and misfortune. Consideration toward them is our highest service. Sympathy spans the abyss between men and men.

The curse of Cain set him apart from his kind. The very ground was to become his enemy. He was tiller of the soil, but the harvest mocked his sowing. Punishment is consequence rather than vengeance. It is a part of the crime. Cain sinned against light as he did against law. God told him of sin that lurked before his door. He might overcome it or be overcome by it. The latter was his choice. The same causes and the same results attend murder still. Anger unsuppressed will lead to it; envy and hate are contributing causes, and the penalty is ostracism. The murderer becomes a fugitive from his kind. Cain felt this. "A fugitive and a wanderer shalt thou be in the earth." "And," replies Cain, "from thy face shall I be hid." The last judgment is the most terrible of all. There is no night so black as the absence of God. That Cain should have felt this shows the possibility of a future manhood. No one ever fell so far that he took not something of his better self along. Cain was afraid. The conscience that makes cowards of men attended him wherever he went. But God's mercy was not wanting. He set a mark upon him, lest any finding him might slay him. That mark he wore through life. Sin leaves its mark upon the sinner, and nothing can erase it but the grace of God.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—Man is the same in all ages and needing the same redemption. Sacrifice is an essential part of redemption. God is always ready to redeem. We are redeemed that we may redeem others.

In the botanical section of the archæological museum at Cairo we have an exhibition of all the flowers, plants and cereals recovered from Egyptian graves. And what has been particularly noted is that every vegetable growth known to the valley of the Nile today is there, nor has one varied in form, color or substance since the earliest history of the land.

So we may say these early records of Genesis show us that man (as he was) is man as we know man today. Adam and Eve, Cain and Abel, are our true ancestors, possessed of the same possibilities, actuated by the same impulses and capable of the same emotions as ourselves. Science has established the physical unity of the race; revelation asserts its spiritual identity. These lessons are as well adapted to our needs as if they were just issued from our presses.

Cain and Abel were sons of Adam and Eve. That they were the first two is not asserted. They seem to have been chosen to represent the contrasted tendencies of human life, the one choosing obedience and the other rebellion. Those who believe that every man is "the product of his heredity and his environment" seem to forget that Cain and Abel were brought up under the same discipline.

These Two Views of Sacrifice Spring from Contrasted Views of Sin

Verses 3-4—Worship of some kind has always existed. It has not always been intelligent, not always moral. It has been at times, like Cain's, filled with petulance or obstinancy or both. Whether a religion be helpful or harmful depends on whether it be man-made or God-made. But man-made religions have usually lacked either virility or morality, and commonly they have lacked both.

The difference between the offering of Cain and the offering of Abel appears to have sprung from their different views of sin, and that remains the distinction and marks the divergence between religions today. The one son seems to have regarded sin as venial, as something for which man might easily atone. The other, if we read the story aright, held sin to be something awful and deserving of death, for whose atonement blood must be shed. The produce of the field might be worth as much in the open market as the lamb from the fold, but its presentation did not speak the same conviction. Blood atonement is founded upon a wholly different conception of sin from bread atonement. And the religions of today which minimize sin repudiate Abel's offering.

Verse 5—Cain had invented a religion of his own and it satisfied him. To object to it wounded his pride. In the "Life of Tolstoy," compiled chiefly from his own writings, we find that when he was a young man of 26 he "determined to found a new religion" which should be "an improvement upon Christianity." And this while he was living a life of the most degrading type. Cain thought he could "improve" the religion he had received, but in his cult there was no heart-broken sense of the real nature of sin. God spurned such a religion, and from Cain's day to our own such a religion has been found barren and futile.

Even with Cain God Deals Graciously, and Offers Opportunity for Repentance

Verse 6—It is one of the characteristics of the Bible that from first to last God reasons with the sinner (Is. 1:18). God seeks to win Cain from his course by expostulation rather than by immediate death. But Cain reveals his passion in his countenance. Only he can bring to the house of God a cheerful face whose soul is at peace with God. A clouded brow is little consonant with the beauty of the temple. When heaven is in the heart man wears the face of an angel (Acts 6:15).

Verse 7—Cain is divinely reminded that acceptance with God depends upon obedience. If a man chooses a downward path, penalty may seem slow-footed, but his sin "coucheth at the door" like a wild beast ready to spring upon him in some unguarded moment.

Verse 8—If it be true that the only justification of penalty is the reformation of the sinner, we may as well suspend most of our laws, for the worst criminal is the sinner that having been oft reproved still hardens his neck (Prov. 29:1). Cain's anger and envy are easily roused to violence. Hatred provokes to murder (I. John 3:12, 15). What care we should exercise over our thoughts lest they lead to ungodly deeds! How anxiously we should inspect our creeds to see that they do not contain some bacillus of devilish passions! What increasing power has sin that it leads the soul surrendering to its guidance quickly to bloody excesses!

All True Religion Makes Each Man Responsible for His Brother's Welfare

Verse 9—Philosophy demands self-culture; religion, that we live for others. No sin, however far its field may be from human habitation, is hid from God.

Verse 10—The teaching of the Bible is that God will bring every secret act into open view and final judgment (Ecc. 12:14). "Murder will out." Blood has seemed from the first to "cry from the ground."

Verse 11—The old Greek dramas were for the most part founded upon a horror of domestic violence. They believed that a brother's murder was such a reversal of the divine demands that it must eventually be avenged.

Verse 12—Remorse unfits a man for even his commonest duties. It destroys peace. We see such an effect pictured in the story of Eugene Aram, who cries out, helplessly and hopelessly—

> "O God, that I could shut my mind
> And clasp it with a clasp!"

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning January 19, 1913

TOPIC—The barren fig tree. Luke 13:6-9.

No judgment of God is isolated. It works according to universal law, and to an all-comprehensive end. The Jewish nation was a barren fig tree; the Jewish nation was in imminent peril of being cut down.

There are three points to be considered: First, the fig tree was planted in the vineyard; second, the fig tree was barren; third, the fig tree, if not speedily changed to fertility, would be cut down.

The fig tree stood in a vineyard—an unlikely place for a fig tree in our western world, where the vines are arranged in trimly set rows along the hillside; but not an unusual place in the country where Jesus taught, where the vineyard often contained a variety of trees and shrubs quite different from the vines. The Semitic sense did not object to this mingling. As early as Deuteronomy 22:9 there was a law prohibiting the planting of two kinds of seeds in a vineyard, but this law was never understood as prohibiting the planting of a favorite fruit tree of any kind in a garden of grapes. The fig tree of the parable stands in the place where it has the richest of the soil, the warmest of the sun and the best of the attention of the gardener.

But every advantage is given in vain. It is now the third year since the owner of the vineyard came at intervals seeking figs. It is evidently the third year from the time when he might naturally have expected the fig tree to come into bearing.

Fig trees are intended to bear figs. This is the reason why men grow them. If they are sound trees, they must bear figs; because it is in their nature to do so. But this fig tree had only leaves. It made a fine display when seen from a little distance; but it yielded no fruit for its owner.

Such was Israel, a chosen people, elect to the highest privilege and set in God's best place. In other passages of the Bible Israel is herself sometimes spoken of as a vineyard. But it will not do for the interpreter to mix the symbols of the several passages, or he may find himself in serious difficulties. Here evidently the vineyard is the kingdom of God; and the kingdom is distinct from Israel—it is something that Israel may occupy for a time, or forever, if her occupation is profitable to the owner of the vineyard. But it is also something from which Israel may be thrust out.

All in vain there have been given to Israel the law, the prophets and the promises. All in vain has the Messiah been given. No fruit of righteousness has appeared. But there have been leaves in abundance—casuistical quibbles over the minutiæ of the law, whereby the law itself was made of no effect; theological disquisitions about the Messiah, which covered over and concealed the spiritual reality of Christ and his work. Righteousness, joy, peace, love and forgiveness were forgotten, while hypocrisy, greed, self-aggrandizement and self-righteousness flourished in their place. "Why doth it also cumber the ground?" It is not simply that the tree itself is barren; but it is taking to itself of the sun, and soil, and rain, and care, which might be given to other trees. It is stealing the nourishment from the roots of the trees and vines that grow around it.

It was the closing year of the ministry of Jesus. The time was long since past when, if the Jewish nation was ever to bear fruit, the signs of productiveness should appear. "The ax lieth at the root of the tree"; it is not yet uplifted to strike, but it is in full view, and ominous. The clear eye can already foresee the descent of the Roman ax. But the gardener pleads for the tree. He has spent many a day upon its rearing; he has grown to love it; he hopes that even yet he may be able to do something for it.

The Saviour stands as the Intercessor before the throne of God. Over against the fruitlessness of men he pleads the work of his own hands. And his plea is manifestly granted. This is not stated in words. It is only implied. The parable breaks off at this point, and the impression is deepened by the suppression of the conclusion.

We have said that the tree means the people of the Jews; but there is a personal significance in the parable which we must not overlook. The spiritual lesson it conveys is equally true whether the application is made to the condition of a world, a nation or an individual man. For the man indeed bears a whole world within his soul.

Christ has called his followers into the privilege and blessing of the kingdom that they may be fruitful. There is no such thing as an election unto privilege alone; for every opportunity bestowed upon us, every talent with which we are endowed, carries with it the concomitant obligation of faith and service.

And the reproach of barrenness is the most serious that can lie against a single servant of Christ, or an entire communion. Our Lord does not want ornamental Christians; he wants fruitful Christians. "Here is my Father glorified, that ye bear much fruit; and so shall ye be my disciples." The very glory of God is involved in our fruitfulness.

And thus it is as if Christ said to us: "Live out the best that is in you, the best that you can incorporate from the place wherein you stand. Discover your star, write your sonnet, preach your sermon, achieve your reform, give your cup of cold water to the least of my disciples, in my name."

No life is a true life unless it is fruitful. We may say this also with reference to any branch of the church of Christ. When the church has lost the power of going down into the gutter and taking hold of the poor, depraved, drunken wretch, and lifting him up, and setting him at the feet of Jesus, clothed and in his right mind—when the church has lost this power it has ceased to be the church of Christ.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

January 26, 1913

NEW PREACHING OF THE OLD GOSPEL

TOPIC—Mission work at home and abroad. I. Evangelism. Acts 13:14-44.

The swift swing of the pendulum of present religious thought back to evangelism has been a notable characteristic of the year just ended. A twelvemonth ago social service had the right of way in religious discussion. The forms and methods and spirit of this alluring form of Christian service were the uppermost themes. With surprising promptness, the very leaders of social service, while not abating one jot of their interest in this as an essential form of ministry, have made public declaration of their conviction that evangelism cannot be supplanted and that it is as essential as ever. Nothing can take the place of drawing men to new life by the proclamation of the story of salvation. The only sure way of making over this old earth, with its complex sins and problems, is to win men to personal salvation in Jesus Christ.

Language changes and methods alter, but the truth of the gospel abides the same from age to age.

There can be no substitute for the human lips as the means of expressing the evangel. Some things can never be outgrown. One of these is the place of the human life as a medium of divine truth. In all the ages that this old earth may yet last, we shall not get beyond the need of the preacher, to declare by spoken word the love of God for man and the provision of a Saviour. The witness of individual to individual, the spoken testimony of those who have tasted and seen that God is good, will always remain the first and best means of winning men to Christ.

After its first wave of phenomenal prosperity there came a period of misuse and abuse of the Christian Endeavor society. Now pastors and other responsible leaders in Christian work are coming to see that the young people's organization, in its original form, is still indispensable to the work of the church. The Christian Endeavor idea of regular witness-bearing by young Christians, and of actual service for the Master, is fundamentally sound. It gives the disciple, in the full flush of early zeal, to the business of evangelism, which is the duty of all Christians. He is made a winner of other young people. The normal, wholesome, unprofessional evangelism of young Christians is an asset to the cause of Christ for which there can be no substitute.

There is some means, in this wonderful day of ours, whereby every Christian, without exception, may bear the evangel to the unevangelized.

The best friend is helpful in best ways. Is there any higher office of friendship than to lead a comrade to fellowship with the Saviour, whose life vivifies and glorifies all the relationships of life that are in him?

There is a life that is more eloquent than words. It preaches Christ by its very being. This life breathes the aspiration of Howard Arnold Walter—

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.
I would be friend of all—the foe—the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh, and love—and lift.

A generation ago tracts and colporteurs were recognized agencies of evangelism. These have fallen largely into disuse. Today we employ the daily newspaper, which, as a whole, reaches more people in a single day than all the tract societies could touch in a decade. The setting forth of the pleas of Christ to men through the newspaper is modern evangelism. In advertising space and in news columns, the secular press may carry the good news where the living voice of preacher could never penetrate.

Christian work may take many forms, but the evangelistic purpose should underlie them all.

Often the shortest route to a human heart is by way of the throne of God. Says John R. Mott: "We may differ as to wealth, social position, education, native ability, inherent characteristics. But in the matter of exercising the greatest force that is at work today we are all on the same footing. What right have we to leave unappropriated or unapplied the greatest force which God has ordained for the salvation and transformation of men, and for the inauguration and energizing of Christian movements?"

Dear God, I thank thee for the Christ,
Once cradled in a manger;
For thou and I can hold sweet tryst,
Linked by this lowly stranger.

I dread thee, God, the Mighty One,
With every glory laden;
But I can love thee in thy Son,
Born of the mother-maiden.

I see thee, God, in his dear face,
The Father condescending;
I thank thee for thy tender grace
And Gift, of worth unending.

Born in my soul would he might be,
Till I in him inherit
All that thou hast of good for me,
God, Father, Son and Spirit.

Nor seek I for myself alone
Blest visions of the manger;
Make thou the Christ to all men known,
On earth no more a stranger.

—Robert M. Offord

MISSIONARY WORK

Plea for Christian Education in China

A significant missionary pamphlet has been published by Herbert E. House of New York setting forth "The Tragedy and the Imperative of Christian Education in China." Mr. House was for a number of years a missionary in China, and during that time served as private tutor to the son of Yuan Shih Kai, who is now president of the new republic of China. In this position he came to understand the impatient desire of the progressive young men of China for western education; and the object of his writing now is to insist that with the new outreach of their country toward life and liberty, young Chinese are certain to obtain that education somewhere, and if the church does not supply opportunities, it will be a non-Christian education which they obtain. With all enlightened educators throughout Christendom Mr. House is, of course, convinced that education without the balance and restraints of religion is as apt to bring harm as to bring good "to them that are exercised thereby."

The progress which the church is making in providing such education for China—apparently very rapid from an American viewpoint, but terribly slow in comparison with the multiplication of opportunities among the Chinese—is what leads Mr. House to write of present conditions as nothing less than "tragedy," and he believes that if the church only understood how urgent is this Chinese call it would feel the "imperative" of the demand for at least the immediate equipment of the Christian institutions already established in that land. Mr. House's particular connection is with the American committee fostering the Canton Christian College, and it is for that institution that he is especially laboring, but his argument is a generous one and applies to every missionary educational institution in the wonderful new Oriental republic beyond the Pacific.

Church at Kam U, South China

Beginning in a small shop, this church now has 150 members. Toward the erection of the new building the members gave the site and $1,300 in silver.

Social Service of Indian Students

The Continent has before alluded to the interest and significance of the social service reports which Forman Christian College at Lahore, India, collects from its students at the end of every summer vacation. The students are organized in a "league of service" which pledges them to do some particular labor for the benefit of their countrymen during their summer's freedom from school. As showing the advance of interest and zeal in this direction, it is noted that whereas in the fall of 1911 only thirty-nine students had definite reports to make, there were fifty-eight who handed in creditable accounts of unselfish activity when the school reconvened in the fall of 1912. The most of this service has been in the line of teaching ignorant neighbors in the vicinity of students' homes or lending books to those who know how to read but have not had the advantage of schooling. A number occupied considerable time in reading to illiterate persons. Some gave lectures to audiences of the more intelligent peasants, especially lectures on hygiene and sanitation. A few used knowledge attained through their science courses in college to prescribe medicine for common diseases among the poor. Taken all in all, the sum of their labors indicates the effectiveness of a form of "university extension" which is none the less useful for being entirely outside academic traditions.

Mrs. Forman's Death Loss to Mission

In the death of Mrs. Henry Forman at Lausanne, Switzerland, the North India mission has suffered its second recent loss. Mrs. Forman had gone with their only child, John, aged 10, to Switzerland when the time for furlough had come, and Dr. Henry Forman was to follow as soon as someone had been sent to occupy his post in Gwalior, the strategic point which the mission, after a lapse of years, has again taken over in one of the strong native states not directly under British rule. Mrs. Forman contracted pneumonia in Lausanne, and when her condition was serious a cable was sent. Dr. Forman arrived two weeks before her death on Dec. 1. Mrs. Forman was one of those rare spirits to have known whom is a pleasant recollection. She came of a family with a great missionary history, for she was a Newton. Four sons and two daughters of John Newton, the great Presbyterian pioneer in India, followed him in his life work.

Dr. Forman arrived in New York with his son Dec. 29, after an absence of eight years in India. He will spend part of his time on furlough in writing a biography of his father, C. W. Forman, D. D., that will really be a story of the two missions in northern India. Mr. Weld of the Arthur Ewing Christian College has been sent to hold Gwalior until his return.

Christianity and Chickens in India

The hen is coming into her own as a missionary agent. Professor Arthur E. Slater, who went out to the Allahabad Christian College to teach agriculture and is now stationed at Etah under the North India Presbyterian mission, writes that chicken raising is to be one of the means of "building up a self-supporting, self-respecting Indian Christian church" out of the low caste of converts, who now number 11,000 in the Etah district alone. There is absolutely no opening before them, as a general rule, since they come from the sweeper and "chumar" communities and are virtually outcasts. Their poverty and need is appalling.

Thoroughbred chickens are to be distributed through the villages of such a stock as will produce 200 instead of fifty eggs a year, the standard the present Indian hen is content to lay by. The plan is to be on the cooperative basis. Etah will soon be in direct communication with Delhi by a new railroad and the new capital with its large English population will increase the demand for fowl and eggs, even though the pious Hindu still refuses to eat either from religious scruples. The old camel cart in which American visitors in the past have gone to visit the McGaws and others in Etah will find itself superseded by the locomotive; and opportunity has come knocking at the doors of the Etah people. Silk worms may be introduced later as a further means of helping the people.

All of this goes to show the largeness of the missionary enterprise. Mr. Slater's father, the late Rev. T. E. Slater, was one of the best informed philosophical authors on higher Hinduism. The son is working with the same evangelical aim, but on the practical side.

A Request Never Out of Date

Rev. R. P. Gorbold of Kyoto, Japan, whose plea for prayer was so urgent while on furlough, writes to the Board of the Northwest: "We have been back on the field six weeks and everything is budding with promise. The most significant thing is the approachableness of all classes. All that is necessary for Japanese workers and missionaries is to have a message which meets the needs of the darkened hearts. The message must be from God and must be presented in the power of the Holy Spirit. This can be accomplished only through prayer. Far be it from anyone to think that it is only old prose when a request comes from the mission field for prayer. It is the vital life of every evangelistic effort. I hope that your board may be able to enlist the prayers of every woman in your territory who calls herself Christian."

Happiness for Siamese Lepers

Acknowledging receipt of a gift for the Laos Leper Asylum, Dr. J. W. McKean writes from Chieng Mai, Siam: "It means much of comfort to these people. Today two lepers came from a village six days distant, and right glad they seemed to be to find a place where they were really welcome, for this asylum is the only spot in the kingdom of Siam where the leper is free from the feeling that he is despised and feared and hated. These two lepers complete the first 100 of this unfortunate class who have received benefit. A real change takes place in the feelings and the faces of these people when they come to us. Visitors during the past year noticed the happy looks of our well cared for Christian lepers. All the more than seventy lepers now in the asylum are Christians save four or five, who have come to us recently. While the disease is evidently but feebly contagious, yet no one who has lived in lands where it prevails can doubt that it is contagious. We continually exercise care when going about the asylum."

Board Notes and Announcements

—Mrs. Covert of First church led Friday morning. Mrs. T. E. Clark of Clarinda, Iowa, president of Corning Presbyterial Society, was cordially welcomed and gave a cheering message. The foreign secretaries brought word from Mrs. Neal of Africa, Mrs. Dr. Walker and Mrs. Eckels of Siam and Miss Keach of India. Miss Rumsey told of a traveler's appreciation of Mrs. Fleming of Lahore and Mrs. Robinson gave news from Mrs. Clark of the same station, now at Wooster, Ohio. The field secretary, Mrs. Engstrom, gave a lively account of recent tours.

—A special meeting for women in connection with the China propaganda will be held in Second church, corner 20th street and Michigan avenue, on Monday, Jan. 20, at 2 p. m. The speakers will be Doctors Bible and Williams of China and Brown of the Assembly's board.

NEW BOOKS

A Practicable Platform for Eugenics

The Task of Social Hygiene, by Havelock Ellis. The theory of race improvement is slowly working into the social conscience of the leading nations. And this fact is prophetic of a new joy and a new freedom in life. Man's success in breeding animals and plants has prompted a tardy albeit energetic interest in methods for the social direction of his own heredity. From this interest there has emerged a new science, now widely known as eugenics, or race culture. It is one of the new things under the sun.

Throughout the ages God alone has had to deal with the breeding of men. He has received but little if any conscious cooperation on their part. Science, always in accord with truth, and fettered in later years only by its own limitations, has now come to the biological aid of what rational men call God. Scientists have found flaws in the old order of things. They have thought for years that the only great hope of improving the human species lay in applying the facts of heredity. In the meantime, a mass of facts has been gathered by investigators, sociologists, physicians and others, so that what once was silently thought to be true is now emphatically expressed as truth.

Havelock Ellis was one of the first constructive social scientists to see and champion the possibilities of race culture. As the foremost student of the sex question, from its morbid side in low life and high to its mystical reaches in the flowers of humanity, he was specially susceptible to the dynamic appeal of this new science. He has explored it as perhaps no other man could have done; for Havelock Ellis's vision, scientific instinct, temperament and training constitute a unique equipment for research and interpretation in this realm of lights and shadows.

Now a new and vital idea, presented with scientific poise by an acknowledged authority, is irresistible. There is no escaping the compelling impact upon mind and heart of the evolutionary idea which Mr. Ellis elaborates in this work. No other civilization has developed a social program so broad in its scope, so fundamentally humanistic in its aims, so workable in an enlightened society and so universal in its appeal as that which he offers the world in this epochal book. We cannot overestimate the value of truth that is rooted deep in life and branches out into the kingdom of God on earth. That is why none may attach too much importance to the plan for racial betterment which is here proposed. It is not extravagant to venture the judgment that Mr. Ellis's work will live and fruit through the oncoming centuries, and that in relation to unborn generations it will rank as one of the most useful services that any individual ever has rendered to society.

Mr. Ellis is not radical. He does not champion drastic legislation as a means of achieving social hygiene. He relies upon the diffusion of knowledge to bring it about. To him eugenics has a meaning which transcends all its physical aspects. And yet he does not permit it to enter the sphere of religion. He is not sure about the elevation of the race through eugenics, but he is convinced that this method must be invoked in order to preserve the race. He urges the teaching of sexual hygiene by qualified persons to children, but remarks that teachers today are themselves untaught in this fine art. He outlines the requirements of competent teachers.

"The Task of Social Hygiene" is a book of facts, inspiration and the power of living truth for the laity and the learned. [Houghton Mifflin Company, Boston. $2.50 net.

Some Recent Fiction

The Midlanders, by Charles Tenney Jackson. Geographically speaking, the inhabitants of Iowa, with a portion of whom this book is concerned, are accurately designated as "midlanders." It is a story of a present-day village and its people presented with understanding and sympathy. The action centers about the fortunes of a young woman, Aurelie, but there are a number of other characters who engage the reader's interest—the country editor, the religious fanatic, the unsurrendered one-legged Confederate soldier, the woman school superintendent of advanced ideas, and the undertaker, from whom the author succeeds in extracting a good share of the abundant humor in his story. There is no lack of action, and the denouement, while unexpected, is satisfying. [Bobbs-Merrill Company, Indianapolis. $1.35 net.

The Green Devil, by Arthur Metcalf. The "Green Devil" is not an automobile, as the reader may learn from the subtitle, which describes the story as a romance of Thornton Abbey in the days of John Wyclif. Near the ruins of this old abbey the author spent his childhood, and it was a happy and romantic impulse that led him to reconstruct in fancy the ruined walls and repeople the ancient building with its monkish inmates of other days. It is a stirring time to which we are introduced, and the people brought before us are real and vivid, with their loves, their hates, their ambitions and their adventures. To outline the story would not be fair to the prospective reader, whose interest is not likely to abate until he has reached the final page. [Pilgrim Press, Boston. $1.20 net.

The Jingo, by George Randolph Chester. The well-known author of get-rich-quick stories has here an entirely different setting for his tale of finance, love and royal politics, and makes of it one of the liveliest books that have appeared in a long time—though high moral tone is not noticeably in evidence. Jimmy Smith, a live young American, is shipwrecked on the shore of an inaccessible land with nothing but a handbook of modern shop practice and formulas. The inhabitants know nothing of modern inventions or business, but Jimmy soon manages to make everything for them from glass and soap to automobiles and aeroplanes. He fills the king brim full of patriotism of the American kind and ambitions of the Wall street variety. Incidentally there is a charming princess with whom Jimmy cannot help but fall in love in spite of the villain prince who is supposed to have a prior claim on her affections. It is interesting to see the way the new arrival makes things hum after his advent. [Bobbs-Merrill Company, Indianapolis. $1.35 net.

Travel and Description

The Romance of Nice, by J. D. E. Loveland. Nice was a hot, dusty town, worth only a cursory glance, thought that enthusiast over Italian cities, Augustus J. C. Hare. Other authors, too, have passed it by in silence or with little mention. But Mr. Loveland has found romance, interest and historic and natural individuality in this old city, and his book, free from the disadvantages which may inhere in that heat and dust of which Mr. Hare warns us, is altogether enticing. Not only does Nice boast an interesting history, but the flora of the Riviera, which can be studied from the city, is varied, beautiful and of economic value. The armchair traveler will especially enjoy the historical and anecdotal character of Mr. Loveland's book. Even as late as 1840 there is a mediæval flavor to the story of the death of the violinist Paganini, and the trouble consequent on the refusal of the church to grant to his body the privileges of one who had died in the faith. [Frederick A. Stokes Company, New York.

South America, painted by A. S. Forrest and described by W. H. Koebel. The outstanding feature of this impressive volume is the series of reproductions of water color paintings made throughout South America by Mr. Forrest. Perhaps nowhere has a more representative nor more truly interpretative collection of South American pictures been made available. They are incomparably more informative than the most accurate photographs could hope to be, for the soul of the country is revealed through them as it could not be by any mechanical process. But the descriptive writing of Mr. Koebel is not a minor feature of the book. He knows our ignorance of South America and he has set out to enlighten us. Many readers will be surprised by the wonderful extent to which the romance of enterprise has crowded out the older romance of guitar, dagger and silver spurs in this country, which was once a collection of patches of local colors, but which is now becoming a group of powerful world factors in commerce and international influence. Although the book, like the continent it describes, is luxurious and filled with color, it is also full of the modern spirit of that continent and may be read by the American business man for profit as well as by the seeker after interest and romance. [Macmillan Company, New York. $5 net.

New Volumes of Verse

Fires, by Wilfrid Wilson Gibson. The rhymed tales of life among humble and exploited people told in this volume might be said to constitute a school of poetry which might be called the purgatorial school. Mr. Gibson can write beautiful verse, his technique is good, and as the introductory poem to this volume shows he can summon rich fancies to do his bidding. But Mr. Gibson sees us as parasites on the poor people who have to slave and bleed that we may live in luxury, and he wishes to convict us of sin. Hence a poem beginning—

"Since Thursday he'd been working overtime,
With only three short hours for food and
sleep . . ."

describes the horrors of overspeeding at those presses which print colored Christmas books for children.

Not all of these poems, however, deal with cities and factories; the perils of the sea are here also; and the tragedies of domestic relationships. The lover of poetry for its own sake will not like this wrenching of poetry's impulse into sociological channels. The narrative interest is so intense and absorbing that he will wish prose had been the vehicle employed. But the power and poignancy of Mr. Gibson's themes cannot be denied, and as an awakener of the sleeping social conscience these poems deserve a wide and long vogue. [Macmillan Company, New York. $1.25 net.

The Green Helmet, and Other Poems, by William Butler Yeats. The green helmet is a bone of contention between Cuchulain, Conall and Laegire, the three chief characters in a one-act heroic farce, and their followers. It is left among them by a "Red Man" from the sea, who has previously demanded the head of one of them in return for Conall's decapitation of him on a previous visit. How the helmet causes their servants and their wives—especially their wives—to quarrel, how Cuchulain settles the difficulty and discloses the real significance of the stranger's apparently grim jesting, should be discovered by the reader from Mr. Yeats himself. Suffice it to say that this "farce" has real beauty, real humor and real ethical significance. Of the other poems in the volume many are very slight. Some have a special interest to lovers of the Abbey theater; and one, "Upon a House Shaken by the Land Agitation," is a rather supercilious fling at land reform that the author might well have left to the more practiced politico-poet, Rudyard Kipling. [Macmillan Company, New York. $1.25 net.

Miscellaneous

The Vicar's Excursion, by Du Bois H. Loux. This is an autobiography of the author's not yet long life, detailing the various stormy experiences encountered in pastoral service of churches in Chicago, Meriden, Conn., and in New York. Mr. Loux has come to be an out-and-out Socialist, and what he expects to prove through this book is that the church is ignobly subservient to modern business influences. [Workers Press, New York City. $1.25 net.

In Memoriam: John F. Dryden. This handsomely printed volume includes many tributes to the late senator and insurance president, together with several portraits splendidly reproduced. [Prudential Insurance Company, Newark, N. J.

The Open Hearth

In Defense of the Home Board

A letter appeared in The Continent Dec. 19 signed by Dr. J. L. Weaver, chairman of the home mission committee of Pueblo Presbytery, and as pastor-evangelist of the two northern presbyteries of Colorado (Boulder and Denver) I would, with the approval of the chairman of each of my committees, make the following reply thereto:

We do not make answer as to Pueblo Presbytery, but will say that in this territory we have never at any time had occasion to complain of the lack of understanding, sympathy or financial response on the part of the Board of Home Missions. The word as to new work has always been in these words: "If you have anything to develop or organize that needs our help, put it up to the board"; "It is our business to act on facts—give us the actual facts." That is all we have ever done, and the response has been both prompt and adequate.

Furthermore, the writer is the secretary of the Colorado Home Missions Council that this year made the statewide survey, and it came to him at that time from the pastor-evangelist of Pueblo Presbytery that our board had given him all the freedom that could be desired to equip new work in unchurched communities, but with the rest of us he was to avoid unseemly scramble for denominational advantage, and not to overlap. On this basis we are proceeding.

The church seems slow to understand that there is such a thing as pauperizing fields; that home mission money is a sacred trust to be administered not as a subsidy but as an aid to supplement the best the field can do always.

Some things might be said about the situation in Pueblo Presbytery as to home mission matters from the standpoint of other presbyteries in this synod, and it would be commendatory. Why could not Dr. Weaver emphasize the splendid generosity of the board to the fields within its bounds and count on its help to reach the unreached as rapidly as the work assumed that stage where the board can legitimately undertake the responsibility? There are some things it cannot do, but we challenge the statement that it does not do what it can rightfully do in justice to a continent-wide responsibility. C. H. Powell.

Calls "Rev. C. Abraham" Impostor

A few weeks ago an Arabian, calling himself Rev. C. Abraham, claiming to be a minister of the Northern Presbyterian Church and engaged in work among his countrymen at Norfolk, Va., was in this city soliciting money. He had what seemed to be good testimonials. But the official representatives of the Presbyterian Church North assure me that there is no minister by that name in their body, while our ministers at Norfolk say they have never heard of him. I write this to warn people. This is the third time within the last few years that I have been approached by Asiastics whose claims did not stand investigation.

J. Keir G. Fraser,
Minister of Second Presbyterian Church,
Charleston, S. C.

Will Have His Hands Full

I notice in The Open Hearth a proposal to nominate Woodrow Wilson for moderator of the General Assembly. Why pile that burden on him at this time? As much as I esteem the honor of our church, I think it would be more of a burden than honor to the President-elect. I think Woodrow Wilson the third great President to go to the White House, but he will be loaded down with work there.

D. H. Dunham.

Prominent Men and the Sabbath

I saw that Woodrow Wilson was to start in the morning from Staunton, Va., and reach home by Sunday night, thus breaking the entire Sabbath. This is very exasperating to real old-fashioned Presbyterians.

Then when we remember that Thomas R. Marshall, the man who destroyed the local option law in Indiana—the best law that ever was spread on record since I have been a voter—last spring was called to Washington, D. C., to address the Y. M. C. A., and after delivering his address on Saturday night started home to Indianapolis on the Sabbath, it is very humiliating to true Presbyterians to see our church papers lauding such Sabbath breakers as Presbyterians. J. P. L. Weems.

That Austin Church in Wartime

As a Southern Presbyterian I read The Continent regularly in order to try to keep up with the current of events in the great branch of the Presbyterian Church which you represent with ability. In the interest of fairness and truth, I ask that you allow the following statement a place in your columns.

In the issue of Nov. 14 there appeared a brief editorial regarding the situation of Presbyterianism in Austin, Texas, styled "Slaveholders and Yet Unionists." There are just two facts that I would like to add to what was given in that notice. The first is, that when the church at Austin changed its connection from Central Texas Presbytery to a presbytery in Kansas the whole of the state official force (Austin being the capital) was in the hands of aliens, and the authorities in command let it be clearly known that no rebel need apply for any office. Second, that when the church by a majority vote transferred from the Southern Assembly it took the building away from the old Southern Presbyterian elder who had given the lot upon which the building stood.

John V. McCall.

Facts of the Federal Council Meeting

Pastors are urged to obtain from the office of the Federal Council, 215 4th avenue, New York City, copies of a letter issued by the committee on correspondence containing a summary of the recent quadrennial conference in Chicago. The cost is 75 cents a hundred.

Dr. Niccolls on Lay Moderatorship

THERE HAVE appeared in The Continent certain nominations for moderator of the approaching General Assembly of our church. These suggested nominations concern two of the foremost citizens of our country—William Jennings Bryan and Woodrow Wilson, President-elect.

The writers who made these suggestions were well meaning, but unconsciously they have subjected the church to unfavorable criticism, and have not helped the illustrious men whose names they have mentioned. The latter may well say, "Deliver us from our friends."

Their suggestions bring up the old question of an elder moderator. The moderatorship, the highest honor which the church can confer on anyone, so far as official position is concerned, has hitherto been confined to the clergy. This has been the case from apostolic times and the first council in Jerusalem to the present. It has been invariably so in the Presbyterian Church U. S. A. Nor is this merely an ancient custom which growing intelligence demands should be set aside. It is the law of our branch of the church. Our form of government declares that "the pastor's office is first in the church, both for dignity and usefulness." It also provides that he is to be the moderator of the session.

The requirements for the duties of the presiding officers of the higher judicatories indicate that they are to be filled by someone chosen from among the bishops or pastors. It is true that some have regarded this as only an inference, but it must be remembered that this interpretation of our constitution has been sanctioned in a formal way by the vote of the presbyteries and so has become established law. Over twenty-five years ago an earnest attempt was made to open the way for the election of an elder moderator. In order to do this, so that there could be no doubt as to the validity of such an election, an amendment to the form of government was overtured to the presbyteries providing for the election of elders to the moderatorship if the Assembly so chose. This was voted down. There can be no higher authority for the interpretation of the law of the church than the action of the presbyteries. This is the great ecclesiastical referendum.

This interpretation, whether it was wise or unwise, must stand as the law of the church until it is repealed. It would be lawlessness on the part of the General Assembly to ignore this action and, on the impulse or excitement of the hour, break through the restraint of this ancient law.

Besides, what high-minded elder would be willing to accept an office for which he did not have a legal title?

One of the chief reasons for the failure to adopt the amendment at the time was the fear that it would lead to political complications or to the identifying of the Assembly with political measures. Ecclesiatical politics are sometimes bad enough, but to mix them with state or national politics would add to the evil. As far as possible, the church should stand aloof from such relations. Yet now it is proposed to elect to the highest office in the church one of two men, one the recognized leader of the Democratic party, and the other the President-elect. Why is this?

There are, God be praised, hundreds and thousands of elders in the church their equal in piety and devotion and in knowledge of the affairs of the church, and equally capable of presiding as moderator; and when this is said in their praise, nothing more need be said. But these persons named have the additional distinction of being great and renowned leaders in the political world. This indeed should not disqualify them for an ecclesiastical office, but is it proper to urge it as a qualification? It is not the function of the church to give its highest honor to great inventors or discoverers or authors or politicians or statesmen.

There is still another reason to show the unwisdom of the suggestion. It is indeed a satisfaction to our branch of the church that the two illustrious men named are officers in it. Let us rejoice that they are Christian men of the highest type; but why injure their great national influence, as Christian citizens, by tagging them before the nation on all occasions as belonging to the Presbyterian Church? No one body of Christians in the republic is so strong in numbers as the Roman Catholic Church. Suppose that one of this communion was elected to the high office of governor or President, and that upon every public occasion that church brought them forward, boasting that they represented Catholicism. Would we regard it as fitting?

In this country we are careful to maintain separation between church and state. Past experience shows the necessity for this. Hero worship is good within its limitations, but we hurt the higher influence of our public men when we insist upon identifying them with any ecclesiastical denomination.

President-Elect Wilson in his high office will not be there as a Presbyterian elder but as the representative of the whole Christian people. Let us honor him and pray for him as is our duty, but not embarrass him by a rash zeal which would make him the tail to fly our ecclesiastical kite to a greater height.

It is not great wealth or statesmanship or high secular office or masterly leadership in the political world that makes an elder worthy of the highest honor that the church can confer on him. It is rather his devotion to the church, and his self-sacrifice for it. Better leave the old custom and law stand unimpaired. Ministers have devoted their lives to the cause of the gospel. They have renounced wealth and worldly honors. They have by years of special study prepared themselves for their work. By their profession they are debarred from public office and leadership in secular affairs. Their nomination to the chief office in ecclesiastical meetings is not unreasonable. It is at least a barrier to the entrance of political and worldly ambition that might result disastrously. Nor are the elders desirous of the innovation. They are content to give what they can to the ministry of our Lord's appointment—men who are called to be ambassadors for him.

When it was proposed by some to evade the law and custom of the church and nominate ex-President Harrison for the moderatorship, he purposely absented himself from the meeting of the General Assembly. There is no reason to suppose that the next President of the United States would consent to the use of his name for the moderatorship, nor would Mr. Bryan with his high sense of honor accept an office when his election to it would be tainted by illegality. Samuel J. Niccolls.

St. Louis.

When Johnnie Saved the Day for Teacher

(*Continued from page 80*)

Accordingly, she rang the bell. Two minutes passed and not a child appeared. The commissioner compared his watch with the schoolroom clock.

"I presume," said he, "that you begin school promptly at 1."

"Oh, yes," agreed the teacher.

Where were those children? Had they run away for the first time in their lives? No, there stood the dinner pails, each speaking for one honest soul. From Johnnie the faithful to Peter Barnes the uncertain every pail expressed loyalty. "Perhaps the wind prevented their hearing the bell," suggested the teacher. "I'll ring it again."

As the last note of the bell died away and the clock pointed to one minute before opening time, the teacher looked relieved. "They are coming," she said, and turning from the door she stood behind her desk and waited.

Indeed they were coming. The commissioner soon heard what had caught the teacher's ear!

"Tramp, tramp, tramp, the boys are marching,
Cheer up, comrades, they will come."

"They have probably formed a procession," observed the teacher when reference to the "starry flag" was borne on the air. "They sometimes do that of their own accord—they are beautiful children."

When the procession reached the platform, music ceased and there was heard a shuffling of bare feet before Johnnie commanded "Left foot, right foot," and the parade entered the door, marching two by two. Each child carried arms full of wild flowers, and serious-faced, without noticing the visitor in the corner, they marched in and divided before the desk in two lines. These lines of four, keeping perfect step, marched toward the back of the room, one line on each outer side. Meeting at the center aisle, they marched down, two by two, once more, until they reached the teacher's desk, where each child deposited a burden of bloom and then marched on and waited for the signal to be seated.

The teacher smiled, although her cheeks grew bright red. "Children," said she in uncertain voice, for she feared the commissioner's disapproval, "I thank you. Now you may open your books and study your lessons. Chart class, one, two——"

"Wait, if you please," interrupted the commissioner, although the chart class, Petey Barnes and Jakey Spooner, were ready for the third signal to march.

"You may be seated," said the teacher to the chart class. "Boys and girls, allow me to introduce to you the commissioner of our county."

The big man walked cautiously forth and stood beside the stove, with his back to the door.

"I wish to ask you," he began, "why you brought these flowers to your teacher? The boy on the back seat may tell me."

"If you please, sir," answered Johnnie, rising and speaking in respectful manner, "if you please, we love her."

"She is a good teacher, is she?"

"Best in the United States, sir," was the reply.

"Good, my boy; you may be seated. Do you all like your teacher?" was his further inquiry.

A vigorous nodding of eight heads convinced the school commissioner that the teacher was a favorite with her pupils.

"Do you know the names of all these flowers you have gathered? This little girl please answer?"

"Yes, sir, we know the name and the history of every flower in our woods, and we know the birds' names, too, and their habits and about the trees!" announced Melissa Horton, who was such a discouraging pupil on questions of physiology.

"Who taught you all this?" demanded the commissioner.

"Our teacher! She knows jest everything!"

"Then I must leave you," remarked the commissioner, closing his watch with a loud snap. "If your teacher knows everything and she is the best teacher in the United States, it won't be necessary for me to stay here until 4 o'clock, as I planned to do, to find out if she is the right kind for our county. Good afternoon."

Johnnie for one moment feared his plan had failed after all, because when the school commissioner was out of sight his teacher buried her face in the blossoms on her desk and wept.

"They are happy tears," the teacher straightway explained when she looked up and smiled.

Bradford Horton, Man

(*Continued from page 78*)

"Don't you worry, Sam. It'll be all right."

But when Charlie Elmore, going for his lesson next morning, carried to Bradford a note inclosed in a sealed envelope which bore no superscription, matters proved to be far from right. The message which accompanied the check was not long, but it sent every particle of color from Horton's face and made him flame within with wrath. It read:

"Dear Sir: Regretting that I was a party to your late ill-advised arrest, I write to say the bank incloses its check to reimburse you for the expense it has indirectly caused you in connection with the death of Andrew Drum.

"Richard P. Elmore.

"To William Drum."

"Charlie," said Bradford, when he could command his voice, "this needs an answer at once. I'll write it, if you'll take it back, and you needn't stay to recite this morning."

The boy asked no questions. With the rapidly written reply he hurried to the bank, where Mr. Elmore looked up in surprise at his speedy return.

"Back so soon?" he asked. "Is your teacher sick?"

"No," said the boy, "I think he's mad. When he read your note his face turned white as a sheet, then he sat down and wrote this note off like lightning, and said he couldn't hear me today. What's the row, grandfather?"

Ignoring the question, Mr. Elmore tore open the letter.

"Dear Sir: I regret that you have made it impossible for me to teach your grandson longer, and I add, as the bank has caused me no expense, directly or indirectly, I return the check. Bradford Horton.

"To Richard P. Elmore."

In his grandfather's face the boy could read anger as hot as Horton's had been, and he repeated his question, "What's the row, grandfather?"

"I shall have to find you another teacher, Charlie, that's all."

"But I don't want any other teacher."

"It cannot be helped, boy. Your teacher will not hear you any more."

"Won't? Well, what's the row, grandfather? What have I done?"

"Nothing. It is all on my account, my son, and you would not understand it."

"Why wouldn't I understand?"

"It is too long a story for this morning, Charlie, and I am busy. Your teacher is an impostor, that is all the trouble, and he is angry at me for knowing it."

Then Charles Elmore grew angry, but he did not dare to show it before his grandfather. Home he went, and poured out his heart to his mother.

"It's too bad. It knocks me for Yale. If I can't go this fall with Elmore Miller, I'll never go."

"Don't lose your head, my son. Mr. Horton has lost his, or your grandfather has lost his, or they have both lost their heads. Don't you lose yours. Just keep cool. I'll find out something about this."

Meanwhile, at the bank, the president was having an uncomfortable time. Taking up the returned check, after he had quieted his anger a little, he called Maxwell. "Sam," he said, "here's your check back. Young Drum is more fool than I thought. Throws away good money and stops the little Charlie brought him in each week. Won't hear Charlie any more."

"I knew he'd do that. I told you to let well enough alone. Did you call him Drum?"

"Of course. That's who he is."

"That may be, but we're not called upon to rub it in."

"Sam, are you a fool, too? I don't rub it in by calling a man by his name."

"Perhaps he's trying to escape from all memory of the name, and the old reprobate who bore it."

"Nonsense!" said Mr. Elmore impatiently. "Don't sentimentalize over a fellow who's assumed a name to make himself pass for something he isn't. Here, take the check, and he can debit and credit himself this afternoon."

Maxwell, however, returned after a little to say, "Mr. Horton will neither debit nor credit himself, Mr. Elmore. He came in just now, took a few things that belonged to him, and has gone."

"Gone? Gone where?"

"Out of our employ."

"You don't mean to say Drum has left the books?"

"Yes; he bade me good-by, said he could work here no more, and went out."

"Did he give his reasons?"

"No. I asked for them, and he referred me to you."

"Say anything about me?"

"No."

"Sam, he beats me. He's the queerest compound of impostor and gentleman that I have ever known."

"He certainly is a gentleman, Mr. Elmore, and I do not think he is an impostor."

"Sam, I know he is. I tell you I know. I can prove it." Whereupon the first gentleman of Prestonbury walked out of the bank in high dudgeon, more angry than Maxwell had ever seen him.

His troubles were not yet over. His daughter-in-law was awaiting him in the library of his home. He was very fond of Caroline Elmore, the widow of his son, who had died twelve years ago, and the only sister of Samuel Maxwell. A very accomplished musician, she had been for several years the soprano at the "Old Furnace," and there had become greatly interested in the young tenor, whom, moreover, she had no intention of losing as teacher for her boy.

"Good morning, father." Her voice was soft and clear. "You look troubled. Is anything wrong at the bank?"

"No, no. Nothing wrong." The tone was weary. Then suddenly, speaking sharply, he said, "Yes, everything's wrong. Our bookkeeper has left."

"What? Has Mr. Hobbs gone?"

"No; Hobbs is teller now. That student man, that seminary man. It seems almost as if there were no other man in the city."

"Oh, you mean Mr. Horton?"

"No, I mean William Drum."

"Father, don't call Mr. Horton that. He is a splendid man. Everyone calls him Horton, and you will only attract unkind notice. He——"

The man broke in almost fiercely. "Caroline Elmore, he is an impostor. He told me in yonder room that he was the son of Henry Horton of Glencoe, and I know he is not. I believed him when he told me, but I have learned positively that his story was false, and right on the heels of my discovery comes the testimony of that old vagabond, Andrew Drum, that he is his son, and that I believe."

"Is it worth while to sacrifice Charlie to that belief, father?"

"I'll not sacrifice Charlie. I can get him a dozen teachers."

"But I don't want a dozen, father. I want this one."

"Have you been talking with Sam?"

"No."

"What makes you so strenuous about this particular man?"

"Charlie's need, father. I have never seen you so unfair, so unkind before. Is it worth your while to spend your strength in trying to discredit an almost friendless young man? I do not know what you wrote to him, but it has evidently hurt him deeply to have caused his action of today. And you are hurting us all, and yourself, more. Whatever you wrote, recall it."

"I cannot, Caroline. He is an impostor. He lied to me, and I cannot overlook it."

"Not if it destroys Charlie's chance for Yale?"

"It will not, Caroline. There are plenty of teachers. I can find one. Money will do anything."

Caroline Elmore gave it up and went home sad-hearted. She had never before heard her father-in-law speak so. She did not know of the wound to his pride from Rosalie, which conspired with his chagrin at being deceived in a man he had trusted and his fear because of that man's interest in his daughter to make him both unjust and unreasonable. She saw only that his temper was most unlike himself, and not knowing the cause she could not understand it. (*To be continued*)

Ways of Working

Publicity in Small Towns

Photography plays an important part in the publicity methods used by Rev. Delmar B. Ralston of Litchfield, Neb., in two pastorates. He says: "Never let a class social, hike, picnic or banquet pass without having a post card picture made and sold or given away. Each one present will want one and will show it to others." His plans have been used successfully for churches of less than 100 members in towns of less than 2,000, but may be adapted to others.

In connection with announcements in papers of the regular meetings he inserts educational and inspirational items of information not known to people who do not real religious papers. He always emphasizes the Sunday school. Displays in downtown windows of hand work in the departments of the church are attractive. These are also used at county and district conventions. Mr. Ralston also finds that two to six minutes before the sermon spent in explaining the work of the Sunday school and giving facts about it stimulates interest and attendance. In the pastoral visits the work of Sunday school is urged, and interest obtained.

Junior Christian Endeavor in Morning

In First church of Fort Morgan, Colo., the junior Christian Endeavor society meets at the hour of the morning church service. The juniors attend church in a body, sitting in front pews reserved for them, and after the opening exercises of the service the pastor gives them a special sermonette. Then they retire to the chapel, and under direction of their superintendents have their own exercises, joining their parents at the close of church. This church has found this junior meeting instrumental in helping to solve the problem of training the children in the habit of church attendance. The arrangement does not interrupt the Sunday afternoon at home when busy fathers have the opportunity to get in closer touch with their children.

Stereopticon Helps Evening Service

The stereopticon is being used generally by ministers in Montana as a means of attracting non-churchgoers and interesting the public generally. It has been found a means of helping the work, especially the Sabbath evening service. Rev. J. Forsyth Smith of Miles City, Rev. N. H. Burdick of Helena, Rev. E. P. Giboney of Great Falls, Rev. E. J. Groeneveld of Butte, have been using the stereopticon successfully for two years. Rev. S. F. Entorf of Belgrade and Rev. J. F. Cheesman of Manhattan have recently introduced this method and find it very acceptable, interesting and instructive as one means of advancing the kingdom and promoting the Master's cause.

New Churches Are Planned

Presbyterians of Miles City, Mont., have decided to erect a building costing $40,000 or more and having a Sunday school capacity of 450. The building as now planned is much larger than was first contemplated.

First church of Atlanta, Ga., will begin a $100,000 building early in the spring. A manse on the same lot will cost an additional $10,000.

As a memorial to W. W. Miller, for twenty-five years superintendent of the Sunday school, Knox church, Portage La Prairie, Manitoba, will erect a building to be used as a school institute, with a gymnasium and class rooms.

Plans are under way for the building of the new church at Watseka, Ill. A gift of $10,000 from one friend has already been announced.

Bible Course for High School Students

The recent adoption by the high school board of North Dakota of a course of Bible lessons prepared by Professor Vernon P. Squires of the state university is perhaps the nearest approach that has been made by any state educational body in recent months looking to moral teaching of any sort for high school pupils. The course is not required, but the board does give examinations based upon the course, the passing of which entitles the student to one-half unit of credit.

The study is purely elective and is pursued outside of the schoolroom under the direction of parents, teachers or pastors. The syllabus does not emphasize the religious aspect of the Bible so much as its other phases. It is desired that high school boys and girls may have a knowledge of the Scriptures. The studies have been outlined for use to coincide with the ninety recitations usually demanded for the same credit in other courses. It is said that the organization of the course grew out of the dense ignorance on biblical matters displayed by high school graduates presenting themselves for entrance to the university.

The course opens with a study of the geography and topography of Palestine and surrounding countries and takes up fifty great Old Testament narratives, with an outline of Hebrew history before Christ. Certain passages are also to be memorized. Studies in the life of Christ include the political divisions of the country and the various details of his activities, also the missionary journeys of Paul.

New Jersey Church Achieves Peculiar Distinctions

Here is a picture of the Lambertville, N. J., church for which the Around-the-Shop Man gave a hearty cheer last week. Of the 389 members of this church 145 subscribe to The Continent. There are several reasons for recognizing this as a church in a particular way. Its corner stone was laid in 1817 and its first pastor, Rev. Peter O. Studdiford, continued there forty-five years. He was succeeded by his son, Rev. Peter A. Studdiford, who ministered for twenty years. A grandson, James S. Studdiford, is now clerk of the session.

Lambertville, N. J., Church
Practically every family takes The Continent

The present pastor, Rev. Roy Ewing Vale, was ordained and installed last May. His marriage in October to Miss Jennie Dobson is remembered by Continent readers. The Dobson family has three ministers and three wives of ministers—Dr. F. F. Dobson, Tracy, Minn.; Rev. R. Calvin Dobson, Highland Park, Ill.; Rev. D. N. Dobson, Newark, N. J.; Mrs. R. A. Bartlett, Moberly, Mo.; Mrs. W. M. Hamilton, Sioux City, Iowa, and Mrs. Vale. The father, Dr. A. S. N. Dobson, has been pastor at Limestone, Tenn., forty-five years. Mr. Vale's only brother, Clair F. Vale, is preparing for the work of a medical missionary.

Country Conferences in Nebraska

Good results are being seen in the churches of Nebraska City Presbytery following a series of country church institutes held recently. Meetings were conducted for a day and a half each in Barneston, Raymond, Panama, Dunbar, Liberty and Marietta. The state university and the Board of Home Missions cooperated in the enterprise. Some of the themes discussed were "Is the Old Orchard Worth Keeping?" "Vitalizing the Rural Religious Forces," "Hog Cholera," "The Church and the Farmer," "Soil Culture," "The Girl Who Can," "Is the Farm Woman Getting a Square Deal?"

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Portland Plans for Union Work

Presbytery Appoints Committee to Outline Scheme for Needs of City—Dr. Boyd Tells of Efforts in Eastern Centers

PORTLAND—Jan. 2 members of Portland Presbytery went into retreat at Piedmont church and spent the day in religious exercises and discussions of practical questions. The opening hour of worship was led by Rev. W. S. Gilbert of First church, Astoria.

Dr. Boyd of First church, Portland, gave an insight into some of the newer plans now in use in such cities as Chicago, Detroit and New York. Portland made its largest growth under the auspices of the Presbyterian Alliance. Led by the alliance, all the strategic places in the city were occupied by churches. The alliance, seeming to have done its work, passed away. The city now needs increased equipment, and Dr. Boyd told of the movement for better equipment now in progress in the East. A special committee of Doctors J. H. Boyd, W. S. Holt, Rev. Thomas Holmes Walker and Rev. Henry Marcotte, and Elders J. E. Wheeler, S. P. Lockwood, Fletcher Lynn and C. N. Wonnacott was appointed to draft a plan of enlarged work adapted to this city and present it early in February.

Rev. A. L. Hutchison preached and the remainder of the day was given over to a "quiet hour" led by Mr. Marcotte, pastor of Westminster church, Portland.

The ladies of Piedmont church, of which Rev. J. E. Snyder is pastor, served lunch.

W. S. HOLT.

Smith Granite Monuments

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China Campaign in Twin Cities

Evangelistic Meeting Postponed Until February – Plans for Religious Federation in St. Paul – Missionaries in Demand for Talks.

ST. PAUL-MINNEAPOLIS—Dr. Charles E. Bradt of the Foreign Board will be here Jan. 20 and 21 to inaugurate the China campaign. The evangelistic conference has been postponed till the latter part of February, when representatives of the General Assembly's committee will be present. A financial conference and campaign for Minneapolis Presbytery will follow under the leadership of Moses Breeze. That Presbyterian churches of the respective cities may realize the oneness of their common interests is part of the result hoped for from these conferences.

Dr. Thomas Cleland of Evansville, Ind., has been called by Rosedale church of Minneapolis. The church will move to a more advantageous location. Dr. Cleland spent a number of years as pastor of First church, Duluth.

The work in Riverside chapel under Rev. W. E. Paul is in a prosperous condition. Out of a membership of 700 in the Sabbath school it has an average attendance of 600.

Dr. C. K. Roys and Mrs. Roys of Weihsien, China, are spending a brief vacation with Mrs. Roys' parents in St. Paul. The churches are making good use of them. Mrs. Roys is a daughter of Merriam Park church, where she spoke to a splendid congregation at the annual praise service of the women's missionary society.

First church, St. Paul, was loath to surrender Dr. Eliot H. Moore to Bethany church, Minneapolis. As an evidence of the appreciation in which he and his family were held the congregation presented Mrs. Moore with a rug and the doctor with a purse of $650. The duties of the new pastorate were assumed the first of the new year.

Erection of Merriam Park church is progressing, but it will probably not be ready for dedication till autumn.

A committee has been appointed to work toward the formation of a federation of all the Protestant churches of St. Paul. The recent meeting of the Federal Council in Chicago is said to have stimulated the movement.

Central church, St. Paul, conducted a successful watch night service under direction of the pastor, Dr. Harry Noble Wilson which attracted nearly 500, despite the fear of the officers that the crowds downtown would not go to church Dec. 31.

Student Volunteers in Home Field

By W. N. Sloan

The student home mission volunteer band is the name of an unorganized association. So far it is little more than a vision, but a vision working toward realization. The ever widening and enlarging of home mission work and the want of trained men shows the need of such an organization to develop specialists.

Home missionary work to be most efficient must have specially trained men for its varied fields. The country church; salvation of rural communities; Christianizing the million or more immigrants that come to us every year; the redemption of the Indian; the solving of the industrial and social problems which the church is undertaking, all indicate work that can only be done by heroes of the cross, who are willing to prepare themselves for life work in some of these spheres.

Failures as a rule in western missionary work (there are not many) are due largely to lack of training, through men who accept home mission work because nothing else is offered. Although there is work enough for five times the present force, it is not so much quantity as quality that is needed in home mission work.

When the student home missionary volunteer band becomes more than a dream, we may have an association of young men banded together by ties of Christian love and patriotic fervor, who will say, "Here am I, send me"; whose goal will be the Christianization of American civilization, and on which depends the evangelization of the darker continents of the world.

The plan is to call for young men in colleges and seminaries to enlist their services in some branch of home mission endeavor, and then to go into training, through a specially prepared course of study, that will fit them for their chosen work. Many things can be learned only by experience, but it is a waste of time and money if so much has to be learned by experience that might have been learned before experience begins.

The object of this forward movement in home missions is twofold—to enlist men for the work and then prepare them for it. Wooster University has already made the first endeavor in this direction, and it is hoped that many other institutions will be prompt to follow.

Chicagoans Will Help Bohemians

New Religious Settlement House Nearing Completion Attracts Interest – Playground Adjoins – Services Well Attended by Neighbors.

In the midst of 40,000 of the less prosperous Bohemians of Chicago there is being completed a Presbyterian Christian settlement house to care for what is perhaps the most successful work among the 125,000 Bohemians in the city. The work started seven years ago through a kindergarten founded by the Woman's Presbyterial Society for Home Missions of Chicago Presbytery. Two years ago it was expanded into two floors of a building at 1827 South Center avenue and three residents were put in charge.

The place is small, poorly arranged, uncomfortable in both winter and summer, and entirely inadequate for a settlement house, but it sufficed for an experiment, the experiment of establishing a Christian settlement with religious services and a Sunday school as well as all the other social and educational activities usually found in a social settlement. The preaching and other religious services are in charge of Rev. Vaclav Vanek, the Bohemian pastor, working under the direction of the church extension committee of Chicago Presbytery. During his ministry of two years fifty-five of the neighborhood people have united with the church. The Sunday school of 200 is much too large to be accommodated in the audience room, making it necessary to use the living rooms upstairs each Sunday for the smaller children.

New Settlement House for Chicago Bohemians

The various activities, including Sabbath school, industrial school, kindergarten, medical clinics, cooking classes, library, penny savings, mothers' clubs, boys' clubs, girls' clubs and relief work of various kinds bring into the house over 5,500 people each month.

Three lots were given the settlement, one of which is to be used for playground. The three-story building will have room in the basement for janitor's quarters and a laundry for the use of neighbors. Gymnasium and shower baths will add to the usefulness of the building. On the first floor will be offices and free dispensary and auditorium. The kindergarten will be on the second floor, as well as music rooms and cooking-class room. On the top floor will be living apartments for workers.

There are ninety pupils in the sewing class and 100 adults in the night school for English. There is an illustrated lecture in Bohemian each Wednesday and a great variety of clubs for boys and girls. The settlement must endeavor to compete successfully with the cheap and unwholesome pleasures which are presented in attractive form to the young people; with the saloon, the dance hall, the street, the cheap theater and picture shows, and the infidel Sunday school. To do this there must be both a well equipped plant and well equipped workers.

The Bohemian settlement house is financed by a joint committee appointed by the home mission committee of Chicago Presbytery and the Woman's Presbyterial Society. A year ago plans for a $30,000 building were made, $20,000 of which is in hand. The building is to be ready for occupancy in the spring. It is greatly desired to dedicate this Presbyterian settlement house in April free from debt.

Mrs. William A. Dean is treasurer, 316 North Franklin avenue, Chicago. C. D. B. Howell, an elder in First church, Evanston, is superintendent of the Sunday school. Miss Helen I. Duncan is head resident.

More Churches Practice Unity

Pending the erection of the new church at Corning, Iowa, concerning which The Continent recently made brief announcement, the congregation is worshiping with the Congregational society. Rev. Norman McLeod shares pastoral duties with Rev. C. G. Marshall, the Congregational minister, one presiding and the other preaching at the morning services. At the communion Jan. 5 officers of both churches officiated. The Sunday schools and several other societies meet at different hours instead of the organization being merged for the time. It is expected that the new church, which will cost $13,000, will be ready in August.

An effort is being made to combine the Presbyterian, Christian and Baptist churches of Tuscola, Ill., into one to be known as the United church. Two of these churches are now without pastors, and Rev. R. B. Fisher, head of the Presbyterian congregation, is proposed as pastor of the new church.

The most advanced step toward church union ever taken in Iola, Kan., was accomplished Dec. 29, when the members of First Presbyterian church joined with the Methodist church in communion in the edifice of the latter congregation.

A. R. Taylor, president of James Millikin University since it was founded in 1902, has resigned, to take effect June 30.

DREADED TO EAT

A Quaker Couple's Experience

How many persons dread to eat their meals, although actually hungry nearly all the time!

Nature never intended this should be so, for we are given a thing called appetite that should guide us as to what the system needs at any time and can digest.

But we get in a hurry, swallow our food very much as we shovel coal into the furnace, and our sense of appetite becomes unnatural and perverted. Then we eat the wrong kind of food or eat too much, and there you are—indigestion and its accompanying miseries.

A Philadelphia lady said:

"My husband and I have been sick and nervous for fifteen or twenty years from drinking coffee—feverish, indigestion, totally unfit, a good part of the time, for work or pleasure. We actually dreaded to eat our meals. (Tea is just as injurious, because it contains caffeine, the same drug found in coffee.)

"We tried doctors and patent medicines that counted up into hundreds of dollars with little if any benefit.

"Accidentally, a small package of Postum came into my hands. I made some according to directions, with surprising results. We both liked it and have not used any coffee since.

"The dull feeling after meals has left us and we feel better every way. We are so well satisfied with Postum that we recommend it to our friends who have been made sick and nervous and miserable by coffee." Name given upon request. Read the little book, "The Road to Wellville," in pkgs.

Postum now comes in concentrated, powder form, called Instant Postum. It is prepared by stirring a level teaspoonful in a cup of hot water, adding sugar to taste and enough cream to bring the color to golden brown.

Instant Postum is convenient; there's no waste; and the flavor is always uniform. Sold by grocers—50-cup tin 30 cts., 100-cup tin 50 cts.

A 5-cup trial tin mailed for grocer's name and 2-cent stamp for postage. Postum Cereal Co., Ltd., Battle Creek, Mich.

Praises Work Done for Laborer

Presbyterians First to Recognize Need of Close Relationship with Workingman — Sunday School Needs Room.

SAN FRANCISCO—The principal speaker at the ministers' meeting last week was Rev. Henry A. Atkinson of Chicago, secretary of the Congregational Brotherhood. His subject was "The Church and the Labor Question," and he said that the Presbyterian Church was the first to start a definite movement to bring the church and the laboring man into closer relationship when it appointed Rev. Charles Stelzle to have charge of this work. The Congregational Church came next, then the Methodist. Rev. William Nat Friend, pastor of Howard church, is chairman of synod's committee on church and labor. He is a graduate of the University of California. For several years he practiced law, but took a course in San Francisco Theological Seminary. He preached in Colorado, but came back to San Francisco several years ago. Here he has taken great interest in the welfare of the laborer and in the promotion of business integrity and civic righteousness.

Rev. H. H. Wintler became pastor of Los Gatos church four years ago. A recent report shows good work done during that time. A new manse has been built, a pipe organ installed and improvements made otherwise, amounting in all to almost $10.000.

The Sabbath school of Seventh Avenue church, W. J. Fisher, D. D., pastor, has so outgrown its present quarters that the church is planning to provide more room.

Rev. Duncan Wallace of Calvary church, Fresno, was assisted recently in a series of meetings by Evangelist N. S. McClurkan.

St. James church, Oakland, is developing so rapidly that a movement has been started to build a $10,000 or $12,000 house of worship. Rev. Charles L. Campbell, a graduate of San Francisco Theological Seminary, is pastor.

Richmond is a thriving manufacturing town across the bay, ten miles north of San Francisco. Rev. Guy A. White is pastor there. The work has so prospered under his ministry that the people are starting to build a new house of worship to cost about $5,000. JAMES CURRY.

Presbyterians Moved Westward

Migration of Founders of Indiana Churches Is Traced—Men of Home Church Dig Basement New Year's Eve.

INDIANAPOLIS—Logan Esarey of the state historical survey has recently published an interesting sketch, "Presbyterianism Traced Westward from Princeton to Indiana Pulpits of Today." He indicates the various lines of migration taken by the members of the denomination of early days. The organization of some of the earliest churches at Vincennes, Madison and Indianapolis is related. George Burnie, a member of presbytery's Sabbath school committee, recently gave the history of the Bible classes of the city at a Sunday school rally.

The week of prayer was recognized by several of the churches. At Memorial church a suggestive series of meditations upon "Deeper Christian Experiences" was announced. At Grace church cottage meetings were held. Seventh announced no special meetings, but made a circular appeal to the entire membership to "specialize the regular meetings." The Missionary Social Union engaged in a week of mission study in morning classes led by Mrs. P. R. Wells of Chicago.

Rev. H. W. Rankin, synodical superintendent of Sabbath school work in Idaho and Utah, is representing the board in this vicinity. His pamphlet, "A Sky Pilot in Idaho," has been widely circulated.

The men of Home church, Rev. A. S. Buchanan pastor, are excavating for a basement to provide class and social room. They started the enterprise on New Year's eve, working most of the night, with midnight refreshments from the ladies.

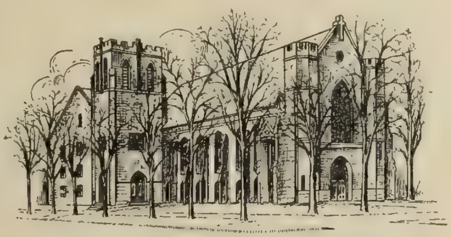
Acton church has profited by a union meeting under the leadership of Evangelist Samuel Kirkland. This makes an auspicious beginning to the pastorate of Rev. A. N. Crowe, recently located here from South New Lyme, Ohio.

The speaker at Grace church on a recent Sabbath was Rev. Elmer Themis of Hartford, Conn., a former member of that church. Other visitors in pulpits were George B. Stewart, D. D., president of Auburn Theological Seminary, at Second church, and Rev. G. T. Barry of New York City at First church.

A preliminary meeting of representatives of all denominations called to consider plans for the third anniversary of the Laymen's Missionary Movement was held last Wednesday in the Y. M. C. A. The plans anticipate special activities during the first three weeks of February. C. R. S.

Ohio Church Enlarges Building

First church, Canton, Ohio, recently dedicated its enlarged building, which has been improved and refurnished at a cost of $60,000. This includes a large addition for the Sunday school to accommodate the 572 pupils enrolled. The membership of the church is 675. Half of the cost of the improvement was raised before the work began. Rev. George Edward Jackson, pastor, was assisted by Dr. E. P. Hill of Chicago and by Rev. David C. Platter of Cleveland, a former pastor, at the dedication exercises. The church has been organized for ninety years.



Enlarged First Church, Canton, Ohio

It is possible to seat 1,600 within sight and hearing of the preacher, and the dining rooms, study and parlors are commodious. It was in this church that President McKinley was married.

Regret to See Dr. Albertson Go

Rochester People Sorry to Lose Pastor — Brighton Church Literally Moving—Building for Colored Congregation.

ROCHESTER, N. Y.—The departure of Dr. Charles C. Albertson, for the past eight years pastor of Central church, to Lafayette Avenue church, Brooklyn, means a great loss to Rochester. Dr. Albertson has been intimately interwoven with the religious life of the city since he came from Germantown, Pa., as successor to Dr. Henry H. Stebbins.

Rochester's youngest church is Dewey Avenue Presbyterian. The pastor, Rev. George H. Fickes, is having marked success. The church was organized in the fall. It has had additions which bring the membership up to about 200. Plans are already being made for a new $50,000 building.

Brighton church is literally on the move. The old auditorium is being moved to new foundations on the back of a fine lot and a new church is being erected on East avenue. Services are being held in the parsonage. The pastor is Rev. Frank M. Weston.

Rev. John Hutchinson of Philadelphia has recently taken up the work of stated supply of St. Peter's church. This is one of Rochester's most influential congregations.

The church at Dansville observed a reopening Sunday recently after having been closed three months for repairs. In the morning the pastor, Rev. Marshall Harrington, was assisted by Dr. J. E. Kittredge of Rochester, who preached the sermon.

Rev. W. McNair Kittredge was recently installed as pastor of Second church, Delhi.

A church for the colored people of Scottsville is approaching completion. It is being erected by the presbytery with aid from the Scottsville Presbyterian church and some of the other churches. Rev. W. A. Byrd, pastor of Trinity church, Rochester, is in charge of the field.

Pastor—Poverty—Pension

Pastor:—"I know that sooner or later, I will become disabled either through accident or age. My salary has always been barely enough to provide for my family needs. I have given my life fully and freely to the ministry of the Church and I do not begrudge it. What will happen when I am laid aside, and especially what will befall my family if I should be taken away?"

Poverty:—"As sure as you live you will have to reckon with me. If you escape me by death, I will seize your family. The fact that you have served the Church for many years does not deter me from attacking you and yours. While you have not been able, with the many demands made upon you, to provide against me, I am no respecter of persons."

Pension:—"I will ward off poverty. I do not promise any luxuries, but I will keep the wolf from the door. I am already taking care of the aged and disabled employees of many secular concerns. I will be glad to serve the faithful pastor as well, if he will show his good faith in me by modest but regular provision during his productive years. If the Presbyterian Church will adopt and liberally endow me, I will make the old age or disability of its ministers, their widows and orphans, comfortable and honorable."

If you are interested in this dialogue, write for further information to—

MINISTERIAL RELIEF AND SUSTENTATION
WILLIAM HIRAM FOULKES, General Secretary, Witherspoon Bldg., Philadelphia, Pa.

Brotherhood Gets More Room

Addition Costing $50,000 Nearly Ready for Use—Presbytery Refuses to Prevent Sale of Church to Satisfy Claim for Back Salary.

PHILADELPHIA—Bethany's new $50,000 addition to the Brotherhood building will soon be ready for use. It will contain gymnasium, baths and all modern appliances for men's work. The brotherhood numbers about 7,000. The pastor, Dr. R. E. L. Jarvis, is giving several days in January to the University of Nebraska under the direction of the Board of Education.

Fourth church, Dr. J. T. Reeve pastor, gave a reception and banquet to members of the Men's Meeting, their wives and friends, and nearly 200 were present. Among those making addresses were the following city officials: Hugh Black, receiver of taxes; Robert Smith, select councilman; Joseph S. McLaughlin, former director.

PRESBYTERY ELECTS OFFICERS

At the January Meeting of Philadelphia Presbytery Rev. William Biggerstaff of North Tenth church was elected moderator. The stated and permanent clerks, Doctors Robert Hunter and W. P. Fulton, were reelected for three years. The license of Elder William Graham of Bethany church as a local evangelist was renewed and Elder J. A. Hamilton of Tabor church was recommended for examination for license as a local evangelist. Three young men were received as candidates for the ministry—A. Waldo Stevenson, Jr., son of Rev. A. W. Stevenson and grandson of the late Dr. T. P. Stevenson of the Church of the Covenanters; Charles Lakey, son of the pastor of Magyar church of Philadelphia, and Franz Moscoitz, a young converted Jew of Northern Liberties church. The trustees of Presbytery reported eighteen churches and missions aided during the year, a larger number than any preceding year. Forty thousand dollars was contributed for the purpose by churches and individuals, $17,000 of which was added to the endowment fund, now amounting to $70,000 and which it is hoped will reach $100,000 during 1913. Presbytery declined to interfere in the matter of the sale by the sheriff of Union church property to satisfy a judgment note held by the late pastor, Rev. Alexander Waddell, for salary and interest amounting to $7,500.

St. Paul's church has appointed a committee of nine to formulate plans by which the every-member weekly pledge system recommended by General Assembly may be inaugurated. The chairman, George R. Camp, entertained the committee recently at a delightful dinner.

Covenant church of Germantown, Rev. H. W. Hathaway pastor, at the close of its second year as an organization reported 340 members and a Sunday school of 800. At the anniversary addresses were made by the pastor and Elder Jacob Backus, and by Elders William Sidebottom of First church and A. R. Perkins of Second church.

ADDRESS BY DR. VAN DYKE

At the annual meeting of the Presbyterian Historical Society Jan. 9 a reception was tendered the president, Dr. Henry van Dyke, who addressed those present on "Our Heritage of History."

Dr. Alexander Henry, secretary of the Board of Publication and Sabbath School Work, on Jan. 2 gave a reception to the officers and employees of the board numbering over 100. Greetings were presented by Judge R. N. Wilson and William H. Scott. The address of the evening was by Rev. J. H. Lee, a member of the board.

W. P. WHITE.

Four missionaries are employed in addition to volunteer workers in following up the work of the nonsectarian meetings being held every Sunday night in the Garrick theater. This is a continuation of the work of last summer at Lemon hill. The average attendance is 1,000, most of whom are strangers in the city. Dr. James B. Ely is in charge, and it has recently been decided by the executive committee composed of business men of various denominations to continue the work.

Witherspoon Building Bonds Sold

The Board of Publication and Sabbath School Work received on Jan. 7 the final subscription to the annuity gold bond plan started some time ago, which enables the boards to pay the last installment on the Witherspoon building, thus releasing the building from any incumbrance whatever.

Starting fifteen years ago with a mortgage indebtedness of $600,000, the earnings from the building and the application of certain unrestricted funds paid off $300,000. In order to expedite matters the annuity scheme was inaugurated and judiciously advertised, and so successful has it been that in a comparatively short time the board disposed of a sufficient number of these bonds to release the entire remainder of $300,000.

Religious Work to Be Federated

Pittsburg Adopts an Advanced Policy—May Ask Dr. Sunday for 1914—One Church Gains 237 Members.

PITTSBURG—At a meeting of the Pittsburg evangelistic committee Jan. 6 plans for the year were adopted. After discussion the recommendation to invite Dr. W. A. Sunday here in 1914 was amended, with the understanding that the invitation should not be presented to Dr. Sunday until ratified by two-thirds of the ministerial bodies in the city. The committee agreed to cooperate with other bodies in the effort to federate them and employ a secretary who should have charge and oversight over all the religious work carried on jointly by the denominations of the city. Dr. J. K. McClurkin was elected president and Dr. H. C. Gleiss secretary.

First church is planning a special campaign during February and March to reach men and women who do not attend church. Beginning Jan. 19, in the Alvin theater, Dr. Maitland Alexander will preach each Sunday afternoon. The music will be furnished by First church quartet, one of the finest in the city. The men of the church are planning to advertise the meetings in the office buildings and hotels.

Rev. Robert Kirk, pastor of New Central church, McKeesport, received 237 new members Jan. 5 as a result of the Billy Sunday meetings. All but twelve of these were on profession of faith, and the larger part were men.

A luncheon was given in Fort Pitt hotel Saturday, Jan. 4, in honor of Fred B. Smith and Raymond Robins. More than 200 of Pittsburg's leading business men were present and listened to a forceful plea from these two men on behalf of the Y. M. C. A.

Forty missionaries, who have been working among the lumber camps and in the mining regions of Pennsylvania and neighboring states, held a conference in Pittsburg the first week in January. Addresses were made by Dr. W. L. McEwan and Rev. G. P. Williams of Philadelphia, and Dr. W. W. Johnstone of Chicago. In thirty counties of western Pennsylvania it is claimed that there are 500,000 children who do not attend Sunday school. In Westmoreland county alone of 60,000 children in the public schools 41,000 do not attend Sunday school.

P. W. SNYDER.

Clergy and Laity

Rev. Alexander McColl of Second church, Philadelphia, was the preacher on a recent Sunday at Princeton University.

George S. Payson, D. D., pastor of Washington Heights church, New York City, is chaplain of New York University for January.

Dr. E. Trumbull Lee, pastor of First church, Wilkinsburg, Pa., underwent a severe operation at Clifton Springs, N. Y., recently. He has been incapacited for some time.

Dr. John Royal Harris, pastor of Shady Avenue church, Pittsburg, has started on a southern tour in company with his wife. He was voted a month's vacation by his congregation.

Chicago Breaks a Record

When the local committee which arranged for the recent convention of the Federal Council of Churches in Chicago held its final meeting last week it was found that after all expenses were paid $1,400 remained. Much of the success of the financing was due to the personal efforts of Dr. John Balcom Shaw, the general chairman. The surplus will probably be used in local federation work.

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Large Interest Shown in China

Campaign Attracts Attention—Spread of Mormonism Shown—Dr. W. C. Covert to Be Installed Jan. 24.

CHICAGO—Large interest has been manifested in the China campaign which opens Saturday afternoon with a conference between local pastors and board secretaries in Assembly hall. The following speakers have been assigned for church services on Sunday: Reverends C. H. Yerkes, E. L. Johnson, W. M. Hayes, F. W. Bible, A. B. Dodd and J. E. Williams, and Doctors W. S. Marquis, H. W. Reherd, W. R. King, A. W. Halsey, Arthur J. Brown and Robert Ross. The meeting for women in Second church Monday afternoon at 2 o'clock promises to be one of the best of the series. This will be addressed by Rev. F. W. Bible, Rev. J. E. Williams and Dr. A. J. Brown, who was at one time pastor of Oak Park First church. Monday evening the students of McCormick Seminary will be addressed by Dr. Brown and Tuesday evening at the La Salle hotel Dr. Robert E. Speer will speak to men from the various churches, coming from New York specially for this meeting. A large number of conferences in homes and churches have also been arranged through Dr. C. E. Bradt.

Ex-Senator Frank J. Cannon spoke Monday to the largest meeting of ministers held for some months. He showed how the power of the Mormon Church has grown and how the presence of a high church official in the senate makes this religious organization unique in America. Dr. W. C. Covert was appointed a committee to make arrangements to have Senator Cannon address churches and brotherhoods.

Presbyterians were among the eleven men and women who answered a "want ad" in a Sunday paper asking for Sunday school teachers at Halsted Street Institutional church, an interdenominational organization under Methodist auspices.

Active pastors of North side churches meet for devotional service Friday afternoon at the home of Rev. W. H. Phelps, pastor of Belden Avenue church.

The installation of Dr. W. C. Covert as pastor of the "new" First church will take place Jan. 24 at 8 o'clock at the church.

VISITING NURSES' WIDE ACTIVITIES

The extension of the services of the visiting nurses to families which are able to pay something for such a service, but are not able to afford a nurse on full time, was a suggestion made by Dean Sumner at the annual meeting of the Visiting Nurse Association in the Fine Arts building last Friday. The report of the superintendent showed that 50,000 patients had been cared for duing the year, the nurses doing everything demanded by the occasion from looking after sanitary arrangements and the cleanliness of the ice box to inquiring into the size of the family pay envelope, in addition to plain nursing. There is a large demand for the services of women able to handle home problems confronting nurses in outside work. Mrs. Arthur T. Aldis was reelected president.

A committee of presbytery composed of pastors living near the University of Chicago has been appointed to make plans to care for Presbyterians now attending that institution.

Sixty Sunday school missionaries from all parts of the country will be in this city Feb. 9 to 13 attending the exercises incident to the silver jubilee of the Board of Publication and Sabbath School Work.

The Great Lakes Presbyterian is the name of a new paper in this city published by the Andrew Stevenson Company. It is announced as a continuation of The Michigan Presbyterian, latterly published in New York as The Presbyterian Examiner. The general matter is printed concurrently in The Presbyterian Examiner, New York; The Pacific Presbyterian, San Francisco, and The Gulf States Presbyterian, Birmingham.

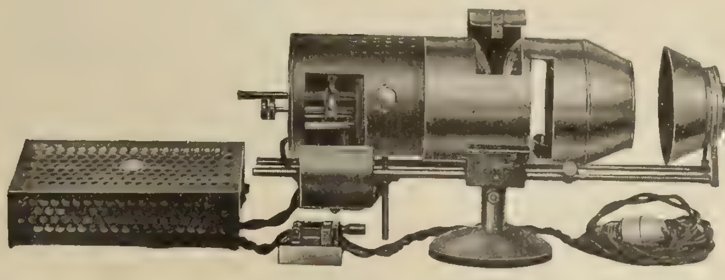
The United Societies, which claims a membership of 185,000, has appointed a committee to watch the lawmakers at Springfield and fight any legislation tending to curtail the liquor traffic.

Mayor Harrison, who refused to see a delegation of preachers one Monday morning because that was his day reserved for council business, on a recent Monday not only received a delegation of the Knights of Columbus but permitted his picture to be taken shaking hands with the leaders.

Dr. John Timothy Stone will be university preacher at the University of Chicago on Jan. 19.

A Compact, Portable Stereopticon

Pastors and public or home entertainers will be interested in a new small, convenient stereopticon which has recently been placed on the market. High candle power incandescent lamps as the source of light for projecting lanterns have been experimented with for some time, but as yet have not proved very satisfactory for giving sharp, clear pictures. The lamp here shown uses 5-16 inch carbons adjusted by hand feed apparatus, smaller but upon the same principle as the large lanterns. The carbons last for four hours without renewal. At sixty feet from the screen a twelve foot picture is produced. A rheostat and switch, with cord and plug for attaching to a lamp socket, are part of this Miopticon outfit, as it is called. The lamp sits on a 5½ inch base, and the whole equipment is carried in a case 20 by 6¼ by 10½ inches. It can be packed in a suitcase. In fact, the entertainer or educator may start out with his lantern in one hand and his slides in the other.



Instructed for Mr. Bryan

Commissioners of St. Joseph Presbytery were instructed at a recent meeting to use their utmost influence to elect William Jennings Bryan moderator of General Assembly. The members also asked other presbyteries to join this movement.

School and College

Alexander hall, one of the buildings of Princeton Theological Seminary and the first structure erected for seminary purposes in the country, was partially destroyed by fire Jan. 1. The fourth floor and belfry were burned. The bell, installed in 1832, was broken.

Dubuque German College and Seminary reopened Jan. 7 with twenty new students. The enrollment is growing rapidly. This institution had only twenty-three students ten years ago. There are 170 men preparing themselves for the highest service that man can render to God and to humanity. Rev. Reid S. Dickson, New Providence, N. J., will conduct special meetings in connection with the day of prayer for colleges in February.

Fourteen Churches Hear of China

Cleveland Holds Many Interesting Meetings—Addresses at Presbyterian Club—Parlor Conferences for Men and Women.

CLEVELAND—The churches have been busy with the China campaign, which was inaugurated Friday, Jan. 10. The afternoon of that day two parlor conferences for women were held, one in the home of Mrs. M. B. Johnson, where Dr. Arthur J. Brown and J. E. Williams spoke. The other gathering was at the home of Mrs. Lyman J. Treadway, where Miss Charlotte E. Hawes of the Weihsien mission and Rev. Frank W. Bible of Hangchow made addresses. Friday evening the annual banquet of the Presbyterian Union was held in Second church. Dr. Andrew B. Meldrum was toastmaster, and the principal speakers were Dr. Brown and Mr. Bible. At the Colonial hotel there was a Saturday noon luncheon, attended by ministers and laymen, and last Sabbath the pulpits of fourteen Presbyterian churches were occupied by visiting missionaries. Monday morning the Presbyterian Club was addressed by the visiting brethren and in the afternoon there was a union service at the Glenville church for congregations in that locality. Monday evening came the four parlor conferences for men in the homes of Dr. J. D. Williamson and Elders G. J. Baum, S. P. Fenn and Dr. W. S. Sykes, these places having been selected

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THE PLACE! LEOLA is the county seat of McPherson County, South Dakota. It has about 500 people, and is the trading center for the population in the country round for 20 miles. The state is new, the conditions are those of any pioneer land, and the environments of living are trying and rigorous. Take a map of the United States and find ABERDEEN, then draw a line almost straight northwest until you find LEOLA.

THE NEED! Ours is a mission church, aided in its work by the Home Mission Society. The Presbyterian Church is the only English Protestant Church whose doors are open in an area more than 15 miles square. The Roman Catholics are quite strong. Methodists, Baptists, Congregationalists and others receive, through us, the only religious ministrations possible.

The town has two saloons—regular dens of iniquity. There are two pool halls open, neither place being of an inviting or elevating character. We have no theater, no picture shows, no public library, in fact nothing either good or bad, to which the young people CAN go apart from the Church services.

Our building is small, with only one room, in which can be seated about 200 people. We have no Sunday School class rooms and as our basement is not finished, no place that can be fitted up for the good of the young men and women.

WHAT WE PROPOSE TO DO! The minister has planned and partially arranged for the opening of a public center and "reading room." A business man here has offered rooms rent free until spring. Other necessary things have been freely proffered by those who have, but our need **is still great.**

No other one thing, aside from the actual spiritual ministrations of the church, will reach so many of our young men and women, and the lasting good done can hardly be calculated. If the people back East who read this appeal could understand by actual experience the problems the missionary pastor has to face, the difficulties he MUST overcome, and often on a mere pittance at that, a little more personal help would be given the struggling, battling, never-give-up missionary pastors who are laying the foundations for the Presbyterian Church in coming years in this state.

HOW YOU CAN HELP! 1st. Send by mail or express, *prepaid*, all *books*, *magazines*, and *papers* that you can spare.

2nd. Get that Sunday School of which YOU are a member to give us just **ONE** Sunday's offering. NOT MUCH TO YOU, but a big boost to us. Or, get your Aid Society or that Missionary Society in your church, to give us a little help. Even five dollars will work a great blessing here. We will write the Society a personal letter as to exactly how the money was spent, and the story of its investment will spur the Society on its own Missionary activities.

3rd. Some well-to-do, perhaps rich, people will read this. Ten dollars, or even twice that sum, will hardly be missed. Send us this greatly needed assistance.

DO IT NOW! Out here in this missionary pastor's home we look forward to very little for ourselves. Gladly will we go without if someone who reads these lines will make it possible for us to do the WORK our heart is set upon. DO IT NOW.

L. L. SANDERS, MINISTER, LEOLA, SOUTH DAKOTA. Ref.: Rev. C. C. TODD, Aberdeen.

to accommodate various sections of the city.

Dr. Paul F. Sutphen of Second church has commenced a series of Sunday evening services on "Religious Impressions of the City of Rome."

ARTHUR C. LUDLOW.

Soon to Form Bible University

New York Institution Is Growing—Faithful Sexton Buried from Scotch Church — Missionaries Start to Africa.

NEW YORK—The Bible Teachers' Training School will be organized into a Bible university as soon as it receives enough gifts to erect a new building on its present property at Lexington avenue and 49th street, which it recently purchased through Dr. Wilbert W. White, the president. The four houses now on the property will be immediately put into use as a chapel, clerical rooms and dormitory. The present building is overcrowded with its 110 pupils. The recent gift of $100,000 to the school by Mrs. John S. Kennedy was used toward paying for the new property. As soon as possible the dwellings will be razed and an addition built.

Dr. Jesse F. Forbes, secretary of the church extension committee, and Dr. Charles A. Stoddard organized a Presbyterian church at Woodlawn Heights, the extreme northern end of Manhattan, Jan. 5, with eighty-eight charter members. Rev. F. B. Daum is pastor.

Henry Topping, for twenty-eight years the faithful sexton of Scotch church, died Jan. 2 at Monroe, N. Y., aged 56. The funeral was held at Scotch church Sunday afternoon, Jan. 5. Dr. David G. Wylie, the pastor, officiated and elders, deacons and trustees were pallbearers.

MISSIONARIES LEAVE FOR WORK

Seventeen missionaries will start this month for the interior of Africa. Eleven are from New York and six are from England. They go out under the auspices of the Africa Inland mission. Many farewell meetings were held in Philadelphia and this city, culminating in a union good-by service Jan. 10 in the Church of the Strangers. This was addressed by all the missionaries.

Dr. Forbes and others of the extension committee expect to dedicate the new Olmstead Avenue church at Newbold avenue, Unionport, Jan. 23. The pastor is Rev. C. E. B. Ward.

Dr. Francis E. Marsten severs his connection with Bethany church Feb. 1 to take up his new duties as secretary of the Anti-Saloon League for Massachusetts.

Rev. William T. Elsing gave an interesting talk on "The Bright Side of Life in a Dark Part of New York" before the ministers' association Jan. 13. Jan. 20 Rev. Robert W. McLaughlin of Brooklyn will speak on "The Minister and the Danger of His Taking Himself Too Seriously."

Mrs. George S. Webster, wife of the pastor of the Church of the Covenant, addressed the monthly meeting of the Woman's Board of Foreign Missions Jan. 8.

Rev. Paul S. Leinbach was installed pastor of Hamilton Grange Reformed church Jan. 9.

The Ladies' Christian Union held week of prayer services each morning of the week beginning Jan. 16, in the chapel of Collegiate Reformed Church of St. Nicholas.

The Presbyterian churches of the West side held union week of prayer services Thursday night in Fourth church and Friday night in Scotch church.

Sunshine mission, the West side branch of Marble Collegiate Reformed church, recently celebrated its sixth year.

SPANIARDS MAY HAVE A CHURCH

That the Spanish Evangelical Protestant congregation, now worshiping in the chapel of Madison Square church, will shortly have an edifice all its own was intimated Sunday afternoon, Jan. 5, at the regular service conducted by Dr. Samuel F. Cordiano, the pastor.

The Magyar congregation which worships every Sunday in Labor temple will henceforth be considered a part of the work of that institution. Rev. Gabriel Dorkus, Jr., is the Magyar pastor.

Dr. Edgar W. Work, pastor of Fourth church, has been elected by the Board of Publication successor to the late Dr. J. R. Miller as editor of Sunday school literature. He was also elected professor of homiletics in Lane Seminary, Cincinnati, but has announced no decision as yet. His church hopes to hold him.

Rev. George N. MacDonald, a venerable retired Presbyterian minister, and his wife were found dead in bed Sunday morning at their home in Yonkers. They were accidentally asphyxiated by gas from a leaky burner. Both were more than 70 years of age. Mr. MacDonald was born in Scotland.

Rev. Milton S. Littlefield, formerly pastor of Bay Ridge church, began a series of evening lectures Jan. 13 on "The Teacher and the Pupil." Reformed, Protestant Episcopal, M. E. and Lutheran Sunday schools are cooperating with the Presbyterians.

Double the former contributions to expenses and trebled pledges to benevolences followed announcement in Bay Ridge church that rented sittings and fairs and entertainments were to be banished as money raisers. Dr. Chauncey T. Edwards is pastor.

The Y. M. C. A. of Union Seminary has arranged an interesting list of addresses for Monday noon meetings. Feb. 3 Seth Low will talk and Feb. 10 Dr. Charles S. Macfarland.

Ten Helps for Mothers
in This Issue

The large amount of good material for mothers packed into The Continent each week is a surprise to many a woman who has received the help without "counting her blessings."

1. *To Give You a Little Broader View of Life:* Ponder on the thought for the week, page 77.
2. *To Prevent Fire in Your Home:* Follow the suggestions, page 77.
3. *To Interest Your Children in Church Work:* Help them to observe Young People's Day, Feb. 2. See comment, page 73.
4. *To Give You an Idea for Comment in Prayer Meeting:* Think over the next to the last "Jot and Tittle," page 73.
5. *To Get Your Children to Read Their Church Paper:* Find them the story about Johnnie on page 80.
6. *To Help Your Children Prepare for Young People's Meeting:* Call their attention to the comments on topic, page 82.
7. *To Deepen Interest in Missions:* Tell

OKLAHOMA WHEAT

"The Oklahoma House"

"Buy Mortgages by Mail—with Safety"

¶ It is a simple matter. Investors inquiring about our mortgages, receive full information regarding the properties securing them. Information about Oklahoma is also gladly furnished. References will be exchanged and methods suggested for an independent investigation of our House. Take your time and *satisfy yourself fully*, regarding both the securities and the House.

You take no risk, as all information and papers are in your hands for examination before paying for them. Afterwards, the House makes the collections for you, and "*does all the worrying.*"

¶ In amounts of $500 and upwards, paying annual interest by coupons. Loans mature in 5, 7 or 10 years, according to contract.

¶ The notes are the individual obligation of the farmer and his wife—and secured by a first mortgage on their farm.

If this interests you write for Mortgage List No. 708—Also our Booklet.

Oklahoma Farm Mortgage Co. (Inc.)

OLDEST AND LARGEST MORTGAGE HOUSE INCORPORATED UNDER LAWS OF OKLAHOMA

Oklahoma City, U. S. A.

Business Founded 1892 Capital and Surplus $145,000.00

GOOD 6%
FARM
MORTGAGES

The Best and Safest Investment on Earth. Write us for Information regarding our Farm Mortgages on lands located in the fertile James River Valley, North Dakota. We guarantee to look after collection of the interest so that the investment will net you 6%.

WRITE US FOR LISTS

H. J. JOHNSON LAND
AND CATTLE CO.
OAKES, - - NORTH DAKOTA

WE CAN CONVINCE YOU of the desirability of our hig grade farm and city loans. To eac person who has seen our adver-tisement in THE CONTINEN this year and answered it w have sold mortgages. Thes readers were satisfied as t our record and reliability an as to the safety and good profit in ou securities. We feel sure we can satisfy you Let us know about how much you have t invest at this time or in the near future, an we will be greatly pleased to tell you about our offerings and give you references and complete informatio about our methods. Our many years' experience i this field gives us exceptional opportunities to secure th choicest securities. No investor has lost a dollar through hi investment in these mortgages, which are carefully selecte in one of the best investment fields in the Northwest

Drop us a line today.

Idaho Title & Trust Co
BOISE - - - IDAH

Readers will confer a favor on the publishers of Th Continent by mentioning this paper when answering ad-vertisements.

your children of the chickens which will help an Indian caste, page 83.

8. *To Tell You Something of an Interesting Book:* "A Practicable Platform for Eugenics," page 84.

9. *Might Solve Your Church Problem:* Plan of holding junior Christian Endeavor in the morning, page 87.

10. *Is the Bible a Closed Book to School Children in Your Town?* See what North Dakota does, page 87.

Financial Situation

Best Farmer Has Best Security for Loan—Pujo Investigation Having at Least One Result—News for Business Men.

Someone has suggested that the farmer under present conditions is eating the doughnut and offering the hole as security for the loan he asks. In other words, too many farmers, and most renters, try to get all they can from the soil, leaving the ground in an impoverished condition. The farm may be worth more at the end of five years, but it is because the products raised there have increased in price rather than on account of an improved condition of the land. In fact, the production per acre is increasing but slowly in comparison with the advance in farm prices.

The man who farms in a scientific fashion, seeking to leave the ground in as good condition one year as the year before, has more to offer in the way of security than another who may have more acres. The business structure of the country rests in large part on the shoulders of the farmer, and everything done to help him get larger and "saner" crops from the soil is of advantage to the man who has money to loan as well as to the man who has things to sell. Some thinkers say the solution of the financial situation of the farmer depends not on cooperative credits or a paternal act by Congress but on the production of larger crops. The man who borrows money to buy more land to farm in the average way is not nearly so well off as the man who uses his borrowed money for stock and equipment which will enable him to farm so as to preserve the soil values.

Present Result of Investigation.

The revelations of the Pujo committee at Washington, although they do not seem to have proved to the general public that there is a "money trust," have brought out enough facts about Wall street and allied interests to cause people to think carefully before intrusting more of their money to corporations likely to use it in connection with the New York Stock Exchange. The average layman has only a confused notion of the results so far attained from the investigation. He is convinced, however, that he should invest his capital where he can have pretty good oversight of it.

The development of the $100 bond is opening a way for many people with small savings to put their money into concerns which seem to them to promise a safe return. This means that people who have been putting their money exclusively into savings banks at 3 and 4 per cent, and permitting the bank to earn 3 per cent more, can with the smaller bonds earn the extra income themselves. When a sufficient sum has been accumulated the savings bank itself will aid the saver in discovering a good investment. The issuance of small bonds secured by mortgages on real estate, now being pushed by some houses, furnishes another opportunity of the same sort.

Some of these houses, most of whom do business by mail, "follow up" investors very closely with their literature. If a person once answers an advertisement he may get half a dozen letters in succession. This is both a persuasion and an education to the prospective investor. The total cost to the office is very small, and a growing volume of business easily absorbs it. It is only by mail that some forms of investment are possible, for the cost of three or four neighbors clubbing together and sending a man to place mortgages for them in North Dakota or Oklahoma or Texas would eat up the income for many years.

One Way to Get Rich

Charles G. Dawes, former comptroller of the currency and now president of a big trust company, is credited with the following story:

Stability, Courtesy and Efficiency Have Been the Factors in the Growth of the

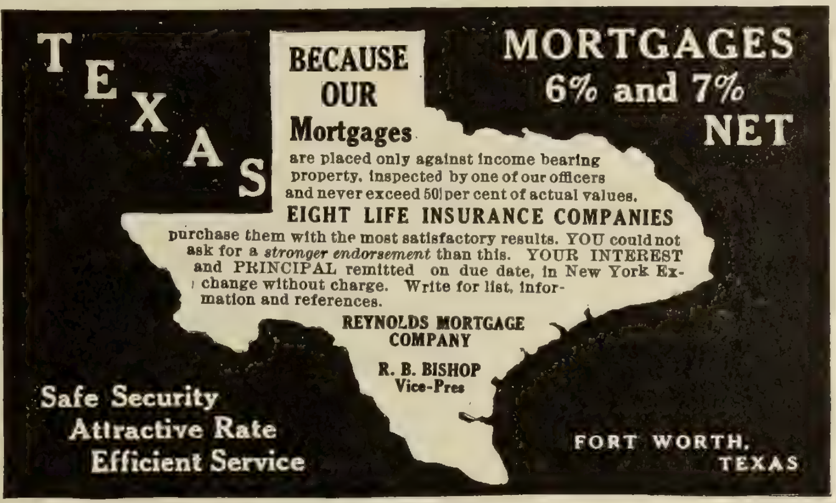
Illinois Trust & Savings Bank

Without the Assistance of Mergers or Consolidations of Other Banks

CAPITAL, SURPLUS and UNDIVIDED PROFITS

$15,000,000.00

LA SALLE ST. and JACKSON BLVD.



TEXAS

MORTGAGES 6% and 7% NET

BECAUSE OUR Mortgages are placed only against income bearing property, inspected by one of our officers and never exceed 50 per cent of actual values.

EIGHT LIFE INSURANCE COMPANIES purchase them with the most satisfactory results. YOU could not ask for a *stronger endorsement* than this. YOUR INTEREST and PRINCIPAL remitted on due date, in New York Exchange without charge. Write for list, information and references.

REYNOLDS MORTGAGE COMPANY

R. B. BISHOP Vice-Pres

Safe Security
Attractive Rate
Efficient Service

FORT WORTH, TEXAS

7% 20 Years successful experience placing LOANS in the Southwest 7½%

Choice FARM LOANS in the RED RIVER Valley in S. E. Oklahoma, N. E. Texas and S. W. Arkansas, on improved farms at not to exceed 33⅓% actual value of security. The home of long staple cotton, corn, oats, alfalfa, fruits and vegetables. Average annual rainfall 45 inches and good soil, insuring certainty and fulfillment. Diversified farming; prosperous community. Write for information, booklet and map.

THE SECURITY MORTGAGE COMPANY

Individual responsibility over $1,000,000. Broad St., Texarkana, Ark.-Texas

Place Your Funds in Safe Securities.

No matter if you have a large or small amount for investment, a well placed First Mortgage upon an improved or cultivated farm can always be depended upon to yield a liberal rate of interest with the assurance of prompt payment of interest and principal at maturity.

My offerings range in amounts from $500.00 to $5,000.00 bearing 5½% and 6% interest. All loans carefully inspected and closed with our own funds before being offered for sale. Interest and principal collected without charge. Correspondence invited and detailed information with references and list of offerings will be mailed upon request.

G. W. HART, President Merchants' Bank, Bryant, S. D.

COLONIAL TRUST AND SAVINGS BANK

La Salle Street, N. E. Corner Adams
CHICAGO

Resources over $8,000,000.00

Those in search of reliable investment at 5% and 6% should communicate with our Bond Department.

3% interest on Savings.
2% interest on Checking Accounts.

6% We offer, subject to prior sale, First Mortgages on Improved Farms, also on City Residences and Business Property. Titles guaranteed. Interest collected without expense to investor. Descriptions mailed on request 7%

JEFFERSON TRUST CO.
McAlester - Oklahoma

8% FARM MORTGAGES 8%

Income sure. Our mortgages never exceed 30 per cent actual value of security. Every farm is examined by our salaried inspector. We collect and remit interest free of charge, and net you Eight per cent. Our field is the rich agricultural valley of Eastern New Mexico. Diversified crops; prosperous farmers. Write for information and sample application of $500.00 loan on improved 160 acre farm.

THE UNION MORTGAGE CO.,
105 West Grand Ave., Clovis, New Mexico

Farm Mortgages 6%

Capital and Surplus, $350,000.00
Send for pamphlet "C." Interest and principal collected free. Highest references. Clients in 32 States. Established in 1883

E. J. Lander & Co. Grand Forks, N. D.

REAL ESTATE LOANS

6% Safest, Most Promising and Profitable Investment on the Market Today 6%

During the Past 30 Years no Client has Lost a Dollar.

BEVERLY H. BONFOEY
Send for Booklet B *UNIONVILLE, MO.*

NORTH DAKOTA
FARM MORTGAGES
THE IDEAL INVESTMENT

¶ 30 years Residence and Business activities in Banking and making Farm Mortgages. ¶ Write for my Booklet, Investment Facts, and List .075

WALTER L. WILLIAMSON, LISBON NORTH DAKOTA

SEASONED
North Dakota Farm Loans
and
FARM LAND BONDS
Netting 6%

Write for particulars regarding our investment service
Highest references.

R. C. KITTEL & CO., 108 So. La Salle St. Chicago.

$25,000,000 Loaned; not one dollar lost for an investor. J. L. Pettyjohn & Co., of Olathe, Kans., will invest your funds in absolutely safe First Farm Mortgages to net you excellent interest return. Write them for particulars and references.

FARM MORTGAGES bearing 6% interest, first liens on improved farms. Original papers held by the investor. Principal and interest GUARANTEED; interest payable at the Hanover National Bank, New York Thousands of satisfied customers for references. We've been doing the same thing for TWENTY-EIGHT YEARS

The W. C. Belcher Land Mortgage Co.
Capital $300,000.00.
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TIME TESTED, PANIC PROOF
The FARM MORTGAGE

When your money is invested in high grade First Farm Mortgages you need have no worry either as to your principal or your interest. The improved farm cannot be affected by business depressions, fire or other accidents. I sell my loans to insurance companies, trustees of estates and individuals. *Write to-day for my interesting booklet C.*

Best of References Given on Request
GEO. R. FISH, Investment Banker, ARDMORE, OKLA.

6 and 7 % Sure

When you purchase from us a mortgage on **Improved Georgia City or Farm Property** you take as little chance as is humanly possible. You receive from 6 to 7 per cent and you can be sure of receiving it regularly. Our property appraisals are the work of successful experts who have spent their lives in this section. We are extremely careful in our estimates of the moral hazards. We protect your principal with ample security. Let us send you our list of loans and interesting literature.

Sessions Loan & Trust Co., Marietta, Ga.

A 6% January Investment

$2,500.00 First Mortgage secured by 160 acres tillable black loam, 3½ miles from Noble, Alberta, 110 acres under plow. Buildings worth $1,000.00. Mortgagor owns 42 horses, 30 cows, 500 sheep, 50 hogs, 1,280 acres other land, private grain elevator. Full particulars of this and other Alberta mortgages, $500.00 to $32,000 denominations on request.

ASSOCIATED MORTGAGE INVESTORS
KINGMAN N. ROBINS, Treasurer
1201 Granite Building :: Rochester, N. Y.

5% FARM MORTGAGES
ON IOWA and MINNESOTA FARMS are the SAFEST FORM of INVESTMENT—Tested by our customers for 40 years. We collect and remit interest wherever investors desire. Write for booklet and list.
ELLSWORTH AND JONES.
IOWA FALLS, IOWA.

FIRST MORTGAGES ON OREGON and Washington Farms. The 6 and 6½% mortgages **we** offer for sale represent *loans made with our own funds* upon **Improved Farms** worth from three to five times the amount of the mortgage. A well selected farm mortgage is the safest of all investments. Write for current list.

DEVEREAUX MORTGAGE COMPANY
1014-1017 Spaulding Bldg., Portland, Oregon

15,000 CHURCHES USE THE
THOMAS INDIVIDUAL COMMUNION SERVICE
Noiseless, dust-proof, self-collecting, saves ¼ cost other services. Uses shallow glass—no tipping of head. Our SPECIAL INTRODUCTORY OFFER makes purchase easy. Outfits on trial—state number of communicants.
Thomas Communion Service Co., Box I, Lima, Ohio.

"I know a man who had always had a hard time to get along in the world; he had got into trouble and gone to jail once, but when I saw him recently he was wearing diamonds and had a roll of bills that was thick enough to choke a cow. When I asked him what he was doing he said he was selling mining stock."

Of Interest to Business Men

—Rates on money in the large centers are now back to normal, although bankers still have their eyes on the Balkan situation.

—Traffic on the great lakes during the past season was greater than ever before. A total of 72,500,000 tons of freight passed through the Soo canal.

—Procter and Gamble, makers of Ivory soap, Jan. 1 took out $2,000,000 insurance on all their employees, who will contribute about an hour's work every six weeks toward the premium.

—N. W. Harris, founder of the Harris Trust and Savings bank, retired last week at the age of 66. His son succeeds him as head of the Chicago concern. The father is still chairman of the board of directors and president of the Boston and New York houses. Mr. Harris has had a highly successful career of forty-six years and now desires to husband his strength.

Ministerial Obituary

L. C. Smith, D. D.

L. C. Smith, D. D.

Wisconsin Synod, as well as the whole Presbyterian Church, sustained a great loss in the death of L. C. Smith, D. D., at his home in Waukesha, Wis., Dec. 28. Dr. Smith was born in Albion, N. Y., in 1858, and graduated from Brockport Normal School and Hamilton College. He taught in Canandaigua Academy, of which his brother George was principal, and then entered Auburn Theological Seminary, from which he graduated in 1887. He was for three years pastor of the church in Moravia, N. Y., and then accepted a call to First church of Oshkosh. For seven years he did a magnificent work, largely increasing the membership and erecting one of the most beautiful church buildings in Wisconsin. In 1897 he became superintendent of missions of Wisconsin, which position he filled with remarkable success for fourteen years, and it has often been said that he was the most beloved Presbyterian in the state. Most of these years he has resided in Waukesha, close by Carroll College, from which institution he received the degree of D. D. in 1906.

Dr. Smith was a man of excellent scholarship, rare common sense and splendid executive ability. He will be remembered for his big heartedness and his sympathetic nature. He was one of the charter members of the Gideons, the organization of Christian traveling men, and was their first and only chaplain. The funeral at Waukesha was attended by forty pastors from various parts of the state and a large delegation of the Gideons. The widow and two children, Nina Belle and Warren Braman Smith, survive.

Rev. Newton J. Conklin

Sunday morning, Jan. 5, Rev. Newton James Conklin, one of the prominent ministers of Rochester Presbytery, died at his home in Rochester, N. Y., after several weeks' illness. For many years and until the time of his death he was clerk of presbytery, and since 1894 editor of The Rochester Presbytery News, the organ of presbytery. He was born at Mount Morris, N. Y., Nov. 2, 1834; graduated from Lafayette College in 1861 and from Princeton Seminary in 1864. He was ordained as pastor of the church at Gouverneur, N. Y., in 1866, and had a successful pastorate there until 1879. From 1864 to 1866 he was district secretary of the American Tract Society, with headquarters at Utica, N. Y. He was supply of First church, Geneseo, from 1879 to 1883, and again secretary of the American Tract Society, with headquarters at Rochester, from 1883 to 1893. He was honored with election as a commissioner to General Assembly three times.

Rev. Samuel D. McFadden

Rev. Samuel D. McFadden, vice-president o Highland Park College, Iowa, died at hi home in Des Moines Jan. 7 of perniciou anæmia after three weeks' illness. The funera was held from the college chapel Jan. 9. M McFadden was born in 1869 on a farm nea Crawfordsville, Iowa. He graduated fro Parsons College, Fairfield, Iowa, in 1892, an from McCormick Seminary in 1895. His firs pastorate was LeClair, Iowa, which he serve nearly three years, then he became pasto at Green, Iowa, which church he served nearl seven years. His third and last pastorate wa Westminster church, Des Moines. There h was installed Oct. 25, 1904, and was release Sept. 13, 1911, to accept the vice-presidenc of Highland Park College, which position h held till the end of his life.

From Various Fields

Kansas

Council Grove church is erecting a manse fo the pastor, Rev. George H. Cotton.

Rev. D. C. Smith, pastor-evangelist, spent week at Vesper, Kan., recently holding meetings. Rev. H. C. Bradbury is pastor.

Bethel church, about five miles north Wichita, is served by Rev. David H. M. Boyle pastor of Oak Street church, Wichita. Bethe is building a new house of worship, with ful basement.

A strong men's and boys' organization ha been formed at First church, Emporia, and most cordial relation between the college an the church engendered. The pastor is Rev W. C. Templeton.

The Sunday school of First church, Bucklin has doubled in attendance during the ten week since the coming of Rev. E. Irwin Gilmore who was recently installed. The church ha been redecorated and an individual communio set has been obtained.

Kentucky

Rev. T. W. Williams, pastor of Immanue church, Louisville, recently celebrated his tent anniversary. The guests of the evening wer those who had joined the church since Jan. 1 1912.

The reception by Louisville Presbytery o West Broadway Reformed church is an unusua event. This church was established as a mis

Rich Country Opened to Settlers

There is another land of promise awaitin the ambitious and industrious settler out i the golden West, a land which has been lyin dormant for lack of a railroad to serve it thousands of rich fertile acres.

The railroad now is there, the new Wester Pacific, the line that hewed its path to the coas out of the rocky walls of the Feather Rive canyon, one of the scenic wonders of America The fertile valleys that lie tributary now onl need men to develop magnificently. Grain alfalfa and general farm products flourish unde proper working.

Stock raising has always been profitable, an now is doubly so, with stock cars waiting t take cattle, sheep and hogs to the always read market. The mountain meadows and fores ranges afford free pasturage for countless hea of stock. And these same mountains abound in the finest fishing and hunting that the whol country knows, with the magnificent scenery o the Sierras for a setting.

For round trip tickets to points in Californi and Nevada, over the Western Pacific railwa at very low rates, first and third Tuesdays o each month during 1913, apply to your neares ticket agent. The fare from Missouri rive points, such as Omaha, St. Joseph and Kansa City, is $55 for the round trip, tickets goo twenty-five days. From other points fares ar proportionately low. Ask the agent for ful information and copy of Western Pacific folde entitled "Opportunities," or write for same t E. L. Lomax, Passenger Traffic Manager, Western Pacific railway, San Francisco, Cal.

in 1902 and organized as a church in ;. Desiring to unite with the Presbyterian /, steps were taken to consolidate with ianuel church, located at 24th street and adway, to be known as Immanuel Presbyan church of Louisville, and to be located ;7th street and Broadway. The consolida- was consummated by an agreement between mittees of the Reformed board at Pitts- ; and of the Church Erection Board. ommittee consisting of Dr. Aquilla Webb, Edward L. Warren, Rev. Henry E. Dosker, . Peyton H. Hoge, with Elders William R. cnap, F. W. Curry and George Meldrum, appointed by the presbytery to publicly e the two churches. This was done in a ting held Sunday, Dec. 29, in the Reformed rch, with Dr. Warren in charge of the ice. Rev. T. N. Williams, pastor of Imuel church, will continue as pastor of the solidated church. He outlined plans for a church building to be erected in the near ire.

EDWARD L. WARREN.

Michigan

ev. J. Ambrose Dunkel, Saginaw, is the new irman of home missions in the Synod of higan; succeeding Dr. C. A. Lippincott.

ev. and Mrs. Thomas R. Easterday observed r golden wedding anniversary at their home Sault Ste. Marie Dec. 24. Mr. Easterday formerly pastor of Soo church, and on retirement was elected superintendent of ools for Chippewa county and has been ılarly reelected for many years.

)eckerville and Bridgehampton churches are ting the new year very hopefully. Rev. bert A. Simpson is pastor. The graded ons have been adopted in the Sunday school the housing of the growing school has ome a real problem. Bridgehampton is dis-tively a rural church, the field being divided h three other churches. A "community con-vation club" has been organized among the 1 which meets weekly. The object is to nserve" the religious, industrial and social erests of the community. The club is adily growing.

Texas

'he congregation of Hemphill Street church, t Worth, refused to accept the resignation Rev. J. P. Hicks, who has been pastor there six years. The only church gymnasium the city is conducted by this congregation.

Iembers and friends of First church, Deni- , on Sunday, Dec. 15, extinguished the debt n the church building erected during the torate of Dr. Arthur F. Bishop. Dr. Bishop ached for Dr. A. W. Ringland, the pastor, the morning. At night there was a praise vice, celebrating the cancellation of the en- indebtedness. Dr. A. W. Acheson related idents in the early history of the church, ich was organized in 1872. The canceled es given to the Board of Church Erection i other evidences of indebtedness were ned under the direction of E. C. Waples, senior elder of the church. The congre-ion will now turn its attention to needed provements upon the building.

Oregon

The Presbytery of Southern Oregon dis-ssed at Grants Pass Dec. 24 Rev. Sherwood Grigsby to the Presbytery of Pendleton. The storal relation between Rev. L. M. Anderson l the churches at Merrill and Mount Laki s dissolved that Mr. Anderson might ac-t the work of pastor-evangelist for the sbytery, succeeding Rev. S. L. Grigsby.

Rev. C. W. Higgins has removed from Gold ach to take up work at Ukiah, in Pendleton esbytery. This leaves vacant one of the st difficult fields in Oregon. The church s maintained a work alone in that section the state for years, but last fall a missionary another denomination crowded into the very ce in which the Presbyterians were organ-d. Unfortunately there is no authority to event the minister staying in the community, he is an independent worker.

New Jersey

The state convention of the Lord's Day Al-ce will meet in the Y. M. C. A. building, rk, Jan. 23. The interchurch federation eet the same day. A fight will be made on any bill in the legislature tending to abrogate the Sabbath.

Sunday, Jan. 5, Rev. Robert H. Littell celebrated his third year as pastor of Sixth church, Newark, and Rev. George W. King observed his second anniversary as pastor at Central church.

Ohio

Dr. George D. McCulloch of Cincinnati has accepted a call to Union Congregational church, Cedar Grove, N. J.

Pledges amounting to more than $11,000, besides a large cash offering, were received at the dedicatory service of First church, Canton, recently.

Notorious roadhouses and dance halls in Hamilton have been permanently closed since the close of the evangelistic campaign under Dr. W. E. Biederwolf.

An unusual and interesting vestry service was held Dec. 29 by Wyoming church, Rev. A. L. Wilson, pastor. Nine of the young people who had returned to their homes from college for the holidays made short talks concerning the religious life and work of their colleges.

Mount Vernon church Dec. 15 dedicated a new structure which cost $44,500, all of which was raised through the personal effort of Rev. W. A. Clemmer, pastor. The church has 269 members and seven years ago unsuccessfully attempted to erect a new building. The present structure has an auditorium seating 700 and a Sunday school room accommodating 300. There is a large social room and a kitchen, together with a reception room and study, attractively furnished. A new organ has also been installed. The cost of the church was entirely raised before dedication day.

Church Free of Debt Before Dedication

New York

The children's chorus of Welsh church, Rome, won first prize in a musical contest at a recent eisteddfod at Utica.

Rev. Charles Stelzle will be associated with Dr. W. E. Biederwolf in an evangelistic campaign in Binghamton, beginning Feb. 9. He will give attention to the social service phases of the city work.

Twenty-five scholars and assistant teachers of the Sunday school of Mount Kisco church were presented honor badges at the close of the year for attendance at the church services three-fourths of the Sundays of the year. At the Christmas exercises the pastor was presented with a handsome gold watch by members of the congregation. Because of the growth of the congregation plans must soon be made for a new church building or extensive additions to the present edifice.

Calendar and Record

Presbytery Meetings

Chester—Chester Second, Jan. 28, 10 a. m.
Seattle—Georgetown, Jan. 21, 8 p. m.
Westchester—New York City, Assembly room, 156 5th avenue, Jan. 21, 10:30 a. m.

Stated Clerks Elected

Black Hills—Carrol D. Erskine.
Central Washington—Andrew C. McIver.

Resignations

California—Santa Cruz: Edward C. Philleo; Oakland: Josiah Daniel.
Minnesota—Howard Lake: Arthur A. Palmer.
New Jersey—Newark First: Robert T. Graham.
Oregon—Gold Beach: C. W. Higgins; Merrill: L. M. Anderson.

Calls

California—Santa Cruz: H. B. Mayo.
Delaware—Smyrna: James M. L. Eckard, accepts.
Indiana—Hopewell: John B. Ferguson; Kingston and Clarksburg: Homer M. Campbell, accepts.
Michigan—Coldwater First: Donald McCluer.
Nebraska—Kenesaw: J. W. Hill.
New Jersey—Basking Ridge: L. G. Bennett, accepts; Kearney: R. T. Graham, accepts; Toms River: E. C. Mason, accepts.
Oregon—Gold Beach: J. H. Hoyt, accepts; Eugene: Arthur A. Palmer, accepts.
Pennsylvania—Glen Campbell and Arcadia: J. K. Argo; Pittsburg Providence: George A. Leukel, declines.
South Dakota—Rapid City, Henry McClenaghan.
Wisconsin—North Milwaukee First: J. H. McGreaham, accepts.

Installations

Carbondale: J. R. E. Craighead, Jan. 16.
Michigan — Deckerville: H. A. Simpson, Jan. 16.
Pennsylvania—Seward, Charles A. Waltman, Dec. 27.

Supplies Arranged

California—Sacramento: Edward C. Philleo, Santa Cruz.

Change of Address

Argo, J. K.—Washington, D. C., to Glen Campbell, Pa.
Thompson, J. Milton—Troy to Central avenue, Far Rockaway, N. Y.

Accessions

California—Davis, 23, F. J. Barkler pastor; Fresno, 49, Duncan Wallace pastor; Los Gatos, 9, Henry W. Wintler pastor; San Francisco Richmond, 13, C. S. Tanner pastor.
Illinois—Chicago Endeavor, 14, Jan. 5, E. P. Day pastor; East St. Louis First, 38, Wilson Aull pastor; Du Quoin, 4, Jan. 5, W. M. Maxton pastor; Chicago Windsor Park, 7, Jan. 5, W. E. Shirey pastor; Chicago Roseland, 6, Jan. 5, Robert Owen Thomas, pastor; Chicago Ravenswood, 12, Jan. 5, F. L. Selden pastor; Chicago Hyde Park, 24, Jan. 5, A. Allison, Jr., pastor.
Indiana—Indianapolis Home, 7, Jan. 5, A. S. Buchanan pastor; Indianapolis Seventh, 12, Jan. 5, C. R. Shaver pastor; Indianapolis Irvington, 13, Jan. 5, J. S. Martin pastor; Indianapolis Tabernacle, 12, Jan. 5, E. W. Clippinger pastor.
Michigan—Detroit, Highland Park, 32, Jan. 5, J. D. McDonald pastor; Deckerville, 27, Jan. 5, H. A. Simpson pastor.
Minnesota—Willmar, 18, Jan. 5, L. W. Gade pastor.
Nebraska—Wahoo, 8, Jan. 5, W. N. Halsey supply.
New York—Marlboro, 36, Dec. 25, J. N. Kugler pastor; New York City Adams Memorial, 13, Jan. 5, F. D. Niedermeyer pastor.
Pennsylvania—Philadelphia Bethany, 21, Jan. 5, R. E. L. Jarvis pastor.
South Dakota—Brookings, 6, Dec. 29, A. F. von Tobel pastor.

Obituary

Death notices will be inserted at the rate of one cent a word. PAYMENT MUST BE SENT WITH THE NOTICE. Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

COLLINS—Hon. Michael Collins, Peotone, Ill., died at a private hospital at Ann Harbor, Mich., Dec. 3, 1912. He was born in County Clare, Ireland, Oct. 15, 1845. In 1848 his father brought his family to America, living in Vermont and Canada, and finally in 1857 settling in Illinois, where Mr. Collins lived until the day of his death.

Mr. Collins on March 10, 1872, publicly accepted Christ as his Saviour and consecrated himself to God, uniting with the Presbyterian Church, of which he was an active elder for thirty-seven years. He was so large in his sympathy that all classes and conditions of people went to him for the wise counsel he always willingly gave, especially to the young. He was so strong in his moral convictions that in the town and the county his influence for righteousness was deeply felt. He was so liberal in the distribution of his means that the widow and the orphan, the Boards of the Church, charitable and educational institutions and the local congregation, were helped with his gifts. He was so devoted to the extension of the Kingdom that, except for cause, he was never absent from the Sunday services, the Bible school, the prayer meeting and the session.

The death of such a Christian is deeply felt in his home, his church and his community.

Marriages

A charge of one cent per word is made for marriage notices. Payment must accompany copy.

OFF-MISKEY—Dec. 26, at the residence of George Allen, Overbrook, Pa., by John Grant Newman, D.D., Walter F. Off and Mrs. Esther Allen Miskey.

CAMPBELL-DONAGHY—Dec. 21, at the home of the bride, by John Grant Newman, D.D., Harry C. Campbell and Miss Estella M. Donaghy, both of Philadelphia, Pa.

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The inquiry was made thorough because it was the first examination since the Postal absorbed another, and a larger company, and also because the State Superintendent recognized that his official report would be a practical certification of the Company to other State Superintendents: the latter, mindful of the rigid New York requirements and of the strict supervision of its Insurance Department, have agreed that *a company measuring up to New York State standards would be accepted and accredited in other States.*

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The Chief Examiner of life companies in his statement submitted to the Honorable William Temple Emmet, Superintendent of Insurance, refers to the *high order of the Postal's risks* secured by the non-agency method, and to the progress of the Company in bringing its organization to a *high standard of efficiency.* He adds that the cost of securing business by advertising and correspondence *has not increased* pro rata, with the new business written; the business-getting expense will therefore, as contended by the Company, decrease from year to year. He also adds that part of the cost of advertising should be charged to old business, as continued publicity has a tendency to keep up the confidence of policyholders and retain them.

The examination covers ma[illegible] pages of a printed document on file in th[illegible] ment.

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3d. The Usual contingent policy-dividends, enhanced by Postal Life economies, still further reduce the cost **each** year after the first.

Superintendent Emmet, in a memorandum filed with the Examiner's Report December 16th, 1912, calls special attention to the writing of insurance by mail as bringing the policyholders into communication with the home office, and states that the report shows a *general improvement in the condition of the Company.* There is merit, he furthermore states, in the health-work of the Medical Department, not only to the Company and its policyholders, but *to the general public as well.*

Particular reference is made to the absence of litigation arising from questions with POSTAL policyholders. He speaks of the number of improvements made in the handling of its business, and points out that *gains have been made notwithstanding the considerable expenditures in 1912 for betterment of the Company's property.*

Thus is the Company commended by the highest authorities to the public. The official endorsements, the conduct of its business through publicity channels, and its operations subject to the United States postal authorities, carry confidence to intending insurers, as well as to its own body of policyholders.

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The Company's reserves and other assets are in approved securities, including state, municipal and railroad bonds; bonds and mortgages, real estate, policy loans, accrued interest, deferred net-premiums, cash in bank and various other items, aggregating **$10,256,384.65.**

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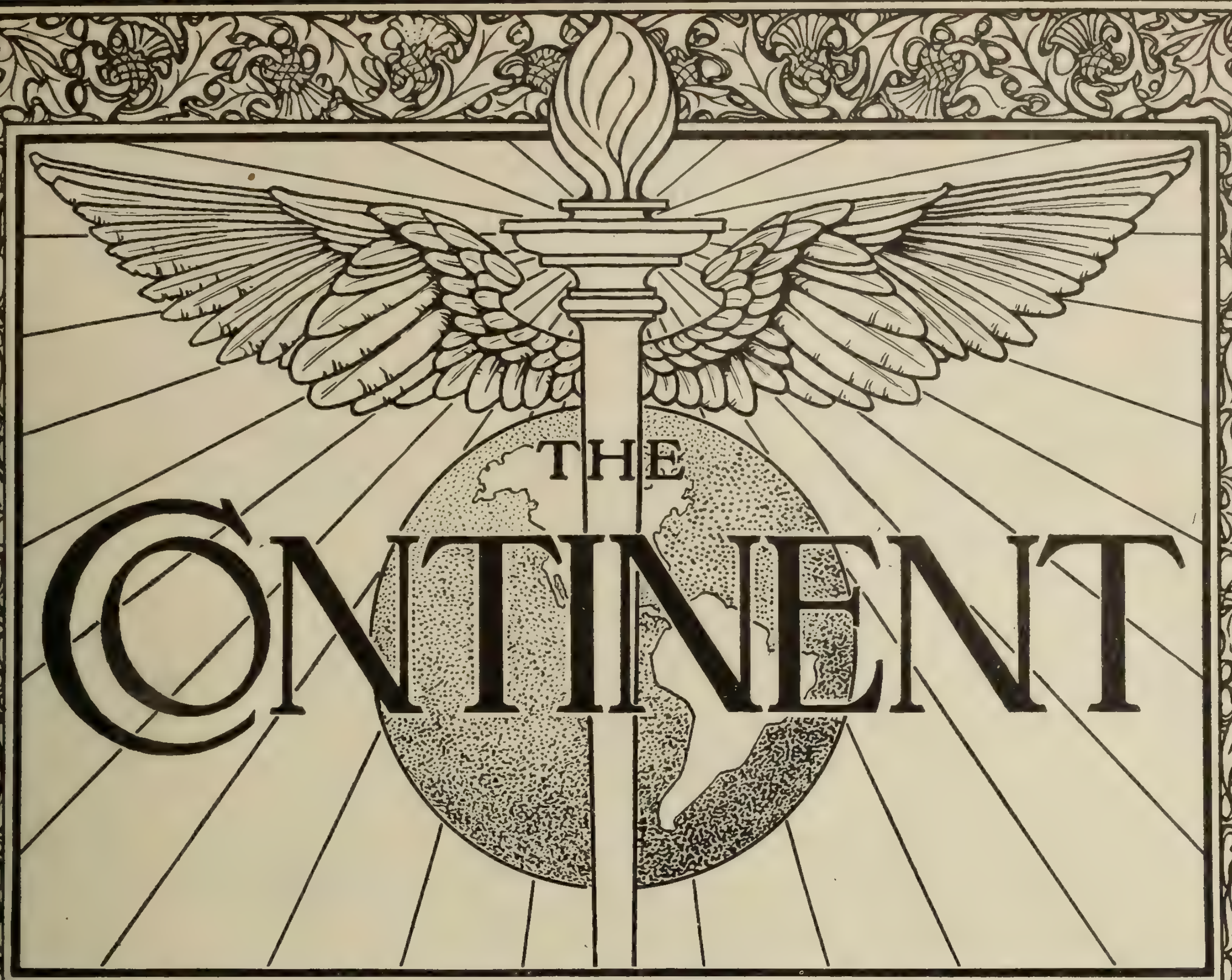

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JANUARY 23, 1913

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J. H. JOWETT

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Equal Suffrage and Woman's Apathy—May B. Loomis

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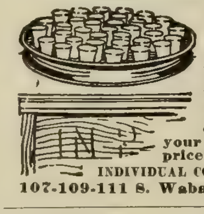

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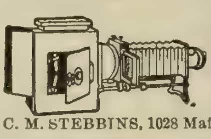

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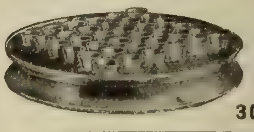

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Tolerance and Conviction

"THE CHURCH HAS GOT TOO POLITE."

So growls a newspaper writer in San Francisco. He went to hear an eminent pastor assail the views of another eminent pastor. The preacher did the assailing plain enough, but with courteous, polished phrases, and wound up by assuring his auditors that the other man was an esteemed friend of his.

The newspaper man was disgusted. He says the church has lost its fighting spirit. Its controversies are no longer in the old cut-and-slash style, but poor and petty between men who dread to draw blood.

He detests the change mainly because he likes real fighting—no "Pardon me!" duels for him. He is frank to admit that there is his chief discontent. But the critic insists he is also thinking a thought or two for the welfare of the church.

✠

"Where is your church militant?" he demands. There used to be much talk of it, but nowadays what one sees is a church placid and good natured, which is by direct result, he thinks, a church stupid.

If the church militant would only come back and do some more militating, this San Francisco scribe believes the wreck of fine manners and polite talk would be paid for, and more, by the revival of vim and vigor among church people. In the old days, when every disputed clause in the creeds brought out the militia, the churches were astir and nobody was bewailing a "strange lack of interest."

Without doubt this California opinion could find much echo if it went hunting over the country for it. Not outside the church only, but inside it even more, there lurks the feeling that Christianity wants drive and force today just because it has surrendered to an ignoble truce over questions of differing faith and opinion.

Toleration for other people's beliefs, many feel, has gone too far. Fine philosophical arguments for it can be figured out, but the practical effect of unlimited tolerance, we are told, is unlimited indifference; men who don't contend for their convictions turn out soon to have no convictions.

So the red-blooded contentions of the fathers weaken to "After you!" curtsies and finger-tip handshakes among the sons.

✠

But neither tolerance nor yet politeness is to be ruled out of the church on this indictment. For such spineless degeneration of tolerance there is a cause not the fault of the tolerance.

The fault lies instead with the wrong education of the church through many centuries in the vital matter of the way to hold its truth. Now that God's long evolution of nobler ideals is teaching Christians a better lesson on this point, the plague of the situation comes not from the new breadth of sympathy which they are learning, but from remnants of the old bigotry which they are unlearning.

What did that old bigotry say?

It said that any man who had the truth had reason to be mightily set up over it. Being so wise and so good justified him in being vastly vain. Like as men have always done over all their possessions, so it was proper for the possessor of truth to strut about and demand deference to himself.

Out of that but one result was possible when somebody refused the homage demanded—when some skeptic came by and intimated that the boaster's hoarded truth was probably counterfeit after all. The boaster got angry and started out to hurt somebody.

Persecution was first set afoot. And when the world was too civilized to endure persecution any longer, the same old malice wrought itself out in tornadoes of tongue-lashing, being the next most efficient means of hurting somebody.

Undoubtedly through the ages there have always been great souls sincerely fighting battles of opinion for the love of truth. But the commonplace run of theological conflicts have been nothing worthier than the blows and counter blows of injured pride.

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Now what has come to pass? Well, the meek Christ has at last taught the churches that pride of opinion is the emptiest and most foolish of all the prides of men. Common sense says, too, that where men think and reason each for himself, each has a right to his own conclusions.

This is sound principle in both details, and sound principle can never do any harm. But what does do harm is the sinister shadow of that old bigotry.

Men argue from it still, even after they have rejected it. They say that if one man's understanding of truth can't be certified by outward authority to be better than another man's, then what can be the use of anybody's holding on to his own opinion or trying to get others to take it? If its value is so uncertain, let it go.

Such is the reason why so many men today set no store by belief.

✠

It is a bad result undoubtedly. And one way to remedy it would be to go back to the selfish prides which made men fight for their doctrines. But it would be a wretched remedy.

The right way to cure laxness of modern faith is in just the opposite direction—by a path that leads up from the high level of Christian toleration to the higher level of this understanding:

Every conviction of truth that a man can attain to by deep living and high thinking and close fellowship with God, he owes to the world; he must hold on to it and live by it for the world's sake.

Truth, that is to say, is a trust fund. It is, in spiritual realms, not acquired by the wise, but granted to the faithful. It becomes not property for the owner's distinction but endowment for mankind's benefit.

And no one man's treasure of it is complete in itself. His part is but a measure to be contributed, more or less, to the full truth-stores of the world.

Whoever sees these things, can neither be vain of his own acquirement nor bitter toward those who for the present will not have his truth. But still less can he cease to care for and cherish that truth in his own breast. As a trustee he must keep his trust undamaged until the world does take it.

Keeping the trust, he must openly testify meantime to its worth as he understands it. Especially must he live it to the highest limit of his power in order to be an illustration commending his faith.

Truth's trustee, conscious of his responsibility, becomes not a dogmatist seeking proselytes but a brother of men desiring to spread the benefit of his own blessings.

It is thus that tolerance and conviction are to be married in the household of faith.

The World

Home Rule for Ireland Triumphs

The first and probably hardest battle for Irish home rule has been won, and while Ulster is grieved and angry, for the most part Ireland rejoices. Last Thursday night saw the climax of the parliamentary drama, when the bill passed the house of commons on final reading by vote of 367 to 257. It was at once sent to the house of lords, where its rejection is expected as a matter of course. But under the revised parliamentary practice the lords have only a suspensory veto, and the measure will become a law in spite of the peers' protest if passed by the commons in two successive sessions of the same or a different parliament.

Reports agree that the closing debates reached an elevated plane of eloquence and statesmanship, though hostilities were bitter and the fighting fierce. Arthur J. Balfour and A. Bonar Law, former and present leaders of the Unionists, appealed to British patriotism and British fears, but were more than matched in emotion and high passion by the Irish veteran leader, John Redmond. Mr. Redmond made the point that after eliminating the Irish vote for the bill the purely British majority remaining was as large as the majorities which in the past had passed some of the great reforms. None of the Nationalist champions, of course, were willing to admit the seriousness of the Ulster Protestants' situation if faced with a Dublin parliament controlled by Romanist sentiment. The exclusion of Ulster from the operation of the bill is still talked of and hoped for, with the threat of civil war in the background.

Premier Asquith and his ministers and the coalition party leaders have succeeded where Gladstone and his associates failed, and their triumph is notable and unmistakable, even though they have reaped the benefit of twenty years' growth of public opinion.

* * *

Educational Reform Next on the Liberal Program

Now that home rule is out of the way, Welsh Church disestablishment and franchise reform are to be disposed of, but still another great step in the social program was announced a few days ago by the British government. Lord Chancellor Haldane, on the authority of Premier Asquith and the chancellor of the exchequer, Mr. Lloyd George, outlined a colossal scheme for improvement in education, both elementary and higher. The avowed object is to increase the efficiency of the nation as a whole, to make the fullest possible use of the natural abilities of all children, irrespective of their station in life, and to maintain the productive powers of the nation on a high level. It will mean a system of national education at the expense of the state—something America and Germany have long maintained.

English statesmen ascribe the commercial advance of Germany to the prevalence and efficiency of vocational training obtainable in primary and secondary schools supported by the state. The Toronto Globe declares that educational reform in England is long overdue, and should take precedence over the land tax plan of Lloyd George. The latter project cannot well be dealt with until the work of land valuing is completed, which will take two years more.

* * *

France Elects a Great President

Premier Raymond Poincare, reputed to be one of the greatest of contemporary European statesmen, was last Thursday elected president of France. He was chosen by the national assembly, meeting at Versailles, for a term of seven years, and will take office next month. His nearest competitor was M. Pams, minister of agriculture.

Most of the previous presidents of France have been nothing more than well paid figureheads, but it is not probable that M. Poincare's strong personality will be overshadowed by the cabinet. It is predicted that the new president will not only preside but direct, and be the chief executive in fact as well as in name. This he is well qualified to be, by reason of his varied experience as lawyer, diplomat, parliamentarian, minister and premier. He has been particularly happy in dealing with foreign affairs, and has also gained some fame as a writer. His Socialist foes regard him as ultra-conservative. He is in his 53d year, physically unimposing, alert and ambitious. His wife is of Italian birth.

M. Briand, now minister of justice, who settled the national railway strike of a few years ago with a strong hand, has been asked to head a new cabinet.

A deplorable incident attending the election was a challenge to a duel sent by the new president to Georges Clemenceau, an ex-premier and a presidential possibility. Poincare was insulted by a letter written him by Clemenceau and demanded "satisfaction" in the ancient manner, but the matter was adjusted without a personal encounter. Evidently French ideas as to dueling are not keeping step with the republic's progress in other directions.

* * *

Two Offenders of Note Shut Out of the Country

The right of asylum seldom used to be denied by this country to anyone seeking admission, but with the passage of the years the lines have come to be more strictly drawn. Paupers, anarchists and criminals are among those now excluded, and the gantlet at Ellis island is becoming increasingly hard to run. Cipriano Castro, ex-dictator of Venezuela, and Edward F. Mylius, an English editor who served a prison sentence for libeling King George, are the latest noted characters to find the door shut in their faces. Castro has of late been living in France, but American officials have not forgotten his ruffianly defiance of international law and diplomacy, nor the lawless conduct which reduced his country to a condition of chaos. The immigration officials asked him last week as to his responsibility for the killing of General Parades, but he refused to explain, and also professed ignorance of other questionable transactions. Castro certainly is an "undesirable citizen" in Venezuela, but whether he is such here in America is another question. He asserts that he simply wishes to visit the United States as an ordinary tourist.

A similar issue has been raised in the Mylius case. Mylius printed in The Paris Liberator, a newspaper owned by Edward H. James—a nephew of the late Professor William James of Harvard—a story to the effect that the king of England, while still a sailor prince, contracted a morganatic or unrecognized marriage with the daughter of Admiral Seymour. When brought to book in a British court Mylius was wholly unable to substantiate the story. Secretary Nagel branded it, in his statement last week, as a false charge of bigamy against two persons involving moral turpitude and not a "political offense." Both Mylius and Castro have appealed from the adverse rulings.

Some critics of the administration have suggested that like decisions if made and enforced a few decades ago would have kept out many refugees who, in the atmosphere of America, developed into patriotic and useful citizens.

* * *

Pujo Committee Hears Important Testimony

Recent hearings of the Pujo committee—the so-called money trust quiz—give promise that its final recommendations to Congress may be of great value in reconstructing the nation's financial system. In its first sessions the committee apparently attacked at random everything connected with Wall street interests, but in its later stages has shown a serious spirit of inquiry into present-day banking and corporation problems with a view to working out remedies. The tremendous concentration of wealth in the hands of a few men and the perils of this limited control of the country's money and credit is a line of investigation which has been actively followed. Three financiers were named as the dominating figures in the world of finance—J. Pierpont Morgan, George F. Baker of the First National bank of New York and James Stillman of the National City bank.

Mr. Baker told the committee that his bank, starting with a capital of half a million dollars in 1863, had made profits amounting to more than $80,000,000. During the last four years the bank had paid dividends of 226 per cent on its present capitalization of $10,000,000. He rather reluctantly admitted that he thought concentration of capital had gone "about far enough," and that if it got "into bad hands" it might wreck the country. Jacob Schiff, the well-known German-American financier, had no fear of concentration. George W. Perkins, formerly of the Morgan banking house, jestingly referred to himself as a student, but his studies had not enabled him to determine at just what point concentration of capital is a menace. Mr. Untermeyer, attorney for the investigation, had suggested two and a half billions, controlled by nine institutions. Mr. Perkins expressed a belief in government supervision of stock exchanges and in publicity of corporate affairs.

The frankest man among the bankers who have appeared before the committee was George M. Reynolds of Chicago, president of the second largest bank in the United States. He candidly declared that the concentration of money and credit is a grave danger and that he was opposed to it. "Interlocking directorates" he also opposed. He favored legislation which would assure fair treatment to all in the matter of money and credit control, and he believed in competition. Mr. Reynolds' views are said to be supported by the commercial bankers as distinguished from the speculative promoters of the banking fraternity, and, it is believed, will make for the sound prosperity of the country.

* *

Impeachment of Judge Archbald Raises Questions

The United States senate's verdict of guilty in the impeachment trial of Robert W. Archbald of Pennsylvania, a judge of the court of commerce, has again demonstrated two things—first, that when guilt is established by overwhelming evidence impeachment is an effective method of removing erring officials; and second, that the proceeding is exceedingly cumbersome and unwieldy. Only two other federal judges have been similarly convicted—one in 1804 and one in 1862. In all only nine impeachment proceedings have been heard by the senate since the beginning of the country's history. The success of the Archbald case, say the Progressives, can hardly be considered an argument against the proposed idea of the recall of judges as well as other officials.

Congress may again vote to abolish the entire commerce court, which was once before saved by President Taft's veto. There is no reflection on the integrity of the remaining members of the court, but a feeling prevails in Congress that the tribunal is in effect a drag upon the interstate commerce commission, the governmental agency which assures a fair deal between the transportation companies and the public. The judiciary committee of the house of representatives also has before it charges against two members of the federal district bench, Judge Pollock of Kansas and Judge Van Valkenburg of St. Louis. And the commissioner of internal revenue has made complaint against Circuit Judge (formerly senator) Pritchard of North Carolina and District Judge Boyd of the same state. The latter case involves the seizure of whisky on which revenue taxes had not been paid. It has been recently pointed out that the courts as a whole are thoroughly honest and capable—though here and there erratic, as in Idaho—and the coincidence of these sundry charges should not encourage public clamor against the machinery of law administration.

* *

Moving Against Child Labor in New York

Bills have been introduced into the New York legislature to stop the employment of children under 14 years of age in canneries and in tenement houses on work for factories. The latter prohibition is designed to put an end to home "sweat shops," and the former to wipe out the disgraceful conditions which were last year found to prevail in the canning industry of the state. Mere children, hardly more than babies, were found to be working ten, fourteen and sixteen hours a day at sorting and preparing fruits and vegetables for the canners, often in dirty and unsanitary surroundings. New York has laws intended to forbid child labor, but a former attorney general held that a shed adjoining a canning factory was not a "factory" within the legal definition and was therefore outside the scope of the law. This exemption has been shamefully abused, according to evidence adduced before a state commission and before a congressional committee. First-class factories say that they can get along without the toil of children, and the exploiters of childhood should be compelled to do the same.

* *

President-Elect Opposes Inaugural Ball

In a letter to the chairman of the inauguration committee, William C. Eustis, President-Elect Wilson courteously suggests that the traditional inaugural ball be omitted. Governor Wilson says there is a large indirect expense upon the government incidental to the ball, and he believes these balls have ceased to be necessary to the enjoyment of the visitors. The letter caused consternation in Washington, as arrangements had been made to make the function an important part of the social program of inauguration week. But the committee retreated with as good grace as possible and began considering a popular reception as a substitute for the dance.

* *

Turkey Served with a Two Weeks' Ultimatum

According to dispatches from London, Bulgaria, Servia and Montenegro have presented an ultimatum to Turkey giving fourteen days in which to make a favorable reply to their demands, which include the cession of Adrianople and all the Ægean islands. If an agreement is not reached the Bulgarian commander in chief is to resume hostilities four days later. The sultan ordered the Turkish national assembly to convene to consider the situation.

Religious World

Federal Council Measures Advanced

The executive committee named by the quadrennial Federal Council of Churches at Chicago in December did not leave time for anything to sag following the Chicago meeting, but met in New York last week to set afoot promptly and vigorously the work committed to it by the council. The new president, Dean Shailer Mathews of Chicago, was present, and the new chairman of the executive committee, Dr. Frank Mason North of New York, presided. Dr. Rivington D. Lord was continued as recording secretary and Dr. W. I. Haven as chairman of the local New York committee, which is in charge of the headquarters office. This was formerly called the business committee, but is henceforth to be known as the administrative committee.

It is anticipated that new secretaries will be added to the headquarters staff before many months, but nothing to that end was done at this meeting; and Dr. Macfarland and Dr. Lynch will continue to carry the work alone for the present. Steps were taken to fulfill the late council's instruction to open an office representing Protestant interests in the national capital, but whether a secretary will be stationed there is as yet undetermined. The fear that such a secretary would be inevitably classed as a religious lobbyist with Congress has caused hesitation in the minds of many who committed themselves to the plan with doubtless insufficient consideration at the Chicago meeting.

The reorganization of the different branches of the council's work under a new policy which calls for commissions instead of committees, and which provides for an official representation of denominational boards and institutions in those commissions, was a matter given considerable attention; but the reorganization was not completed. One important commission, however, was constituted to formulate and recommend courses of instruction for theological students on social and industrial subjects. The members of this commission on the part of the theological seminaries are Professor Walter Rauschenbusch, Professor Thomas C. Hall, Professor Theodore F. Herman, Dean Mathews and President George B. Stewart; and on the part of the Federal Council Rev. Ernest H. Abbott, Dr. Josiah Strong, Dr. Washington Gladden, Dr. Edward T. Devine, Professor Thomas N. Carver and Rev. Charles S. Macfarland.

There was also named a committee, of which Robert E. Speer is chairman, to arrange plans for cooperation between the council's commission on foreign missions and the Foreign Missions Conference of North America. The most natural way of insuring cooperation would be identifying the two, since their objects can scarcely be divergent; and it is to be trusted that this solution can be worked out. The executive committee provided for investigation and conference looking to a united religious campaign in San Francisco two years hence during the Panama exposition; prepared an appeal to the government for an increase in the number of naval chaplains; indorsed the determination of the social service commission to devote its principal energy to the crusade for one rest day a week for all classes of labor, and adopted a resolution expressing the interest of the churches in the centennial celebration of the 1814 peace treaty with Great Britain.

* *

Success of United Home Mission Effort

That remarkable organization, the Home Missions Council, which has done so much to relieve sectarian rivalry in the United States, held on Tuesday and Wednesday in the Presbyterian building in New York a very successful annual meeting, with Dr. C. L. Thompson of the Presbyterian Board in the chair. Much of the interest of the occasion was centered in reports of the very successful undertaking of the council in the past year. Among these were the "neglected fields survey" in the West last spring, the observance of Home Mission Week during the autumn and the aggressive measures by which a decision was secured at Washington forbidding the employment in government Indian schools of any more teachers wearing a religious garb.

One question before the council was whether Home Mission Week ought to be observed annually. Though difficulties were recognized in the way of making this a fixed institution, strong general sentiment was in favor of doing so, and unless new obstacles arise another Home Mission Week will be appointed for the fall of 1913. But instead of having, as in the autumn past, a program covering all phases of home missions, hereafter each annual program will be devoted to a single aspect. It was proposed at first to take as the theme for 1913 "The American City," but afterwards it was decided to choose "Immigration." The management of this matter was then committed entirely to the Missionary Education Movement, and that society will have full charge of the preparations for Home Mission Week of the present year.

The council was so pleased with the "neglected fields survey" that it indorsed the idea of carrying on the same kind of inquiry in other parts of the country. The work in the West is not yet finished, however, and it is unlikely that any other section will be visited during the coming year.

There was decided opinion in the conference, expressed in more than one paper and address, in favor of the Presbyterian plan of adding to every Home Board departments under charge of trained specialists for such subjects as social service, rural churches, the city and immigration. As these departments multiply arrangements will be made for the specialists of various denominations to work together. Similar indorsement for a Presbyterian idea appeared when the members of the Home Missions Council conferred with the city mission workers of New York, and the Methodists and Baptists in the group indicated a determination to ask the aid of their national boards in evangelizing the nation's metropolis, just as the Presbyterian board has already given aid to the Presbytery of New York.

More radical than all else that the council did was its action in providing that if denominations cannot agree about proper adjustments in overchurched communities the council will appoint a commissioner to arbitrate each specific case. Dr. Thompson put forward this suggestion very dubiously, but it was accepted with applause by every board represented in the meeting, and the plan will go into effect whenever a case arises that requires it.

* *

Foreign Mission Men Confer Fraternally

For the twentieth time in twenty-one years, Protestant foreign mission secretaries and board members of all the denominational names in this country met in conference last week. The spirit of fraternal fellowship in a common work was more strongly marked than ever. The personal friendships which must always make the favorable background for official cooperation were intensified by the circumstance that for two days and a half the members of the conference lived together in the homelike surroundings of the Garden City hotel, suburban to New York. The conference president was Dr. R. P. Mackay, foreign mission leader of the Canadian Presbyterians, and its secretary W. Henry Grant, American representative of Canton Christian College. The total attendance was 126.

The conference naturally devoted much attention to China. The failure of the governments of the civilized world thus far to recognize the new Chinese republic was alluded to at length in the voluminous and statesmanlike report of the committee on reference and counsel. The committee recommended that the conference should call on the American and British governments particularly to exhibit promptly the friendship of recognition to President Yuan Shih Kai and his administration on the ground that the United States and Great Britain are almost wholly responsible through their example and influence for the great revolution which has made China a republic. It was obvious that the whole conference sympathized with this feeling on the part of the committee, but nevertheless the recommendation was stoutly opposed by those who reasoned that recognition is strictly a political matter and missionary agencies ought to keep clear of politics. At first it appeared that the bolder and more radical spirits of the company were in the majority, and that the resolution urging recognition would pass anyhow; but in the end, after the matter had been before the conference at two or three separate times, conservatism prevailed and the resolution was suppressed as a matter whereon the council had no right to act. But the vigorous report of the reference and counsel committee was none the less adopted and put on record.

This reluctance to commit the conference to any aggressive action was obvious at several other stages of the session at Garden City. Voices were frequently heard insisting that the conference must continue a conference and must not attempt to become an executive or administrative body. Lutheran and Episcopalian members were particularly frank in saying that such meetings were invaluable to them as opportunities of consultation, but that their respective churches would doubtless compel them to withdraw if the conference showed any serious tendency to impose upon them an interdenominational policy.

The committee on reference and counsel likewise reported on the missionary situation in Turkey and Korea; referred sympathetically to the misfortunes of the Putumayo Indians in Peru; indorsed the Mission to Lepers in the East and discussed at some length the general movement on mission fields to establish union schools for the education of missionaries' children. But the longest section of the report was devoted to "spiritual emphasis" and contained an appeal to the boards to cultivate deeper prayer habits in their constituencies and to devote more time to prayer in their own meetings.

* *

New Stimuli for Missionary Interest

The report of the committee on missionary education showed that the plan originating in the Presbyterian Church for a missionary committee in every congregation has now been adopted by several other denominations and is continually demonstrating added use and effectiveness. The committee on home base was able to report enthusiastic response to their plan for making the Livingstone centennial in March of this year a great union missionary celebration and rally. The Missionary Education Movement has printed new editions of a Livingstone biography and a number of other Livingstone books, which are being widely circulated.

It was agreed that the foreign mission interests should take part in a conference to be held January 29 to consider what religious movements shall be undertaken in San Francisco during the Panama Exposition there. It is hoped to carry there for that occasion the exhibits which have been shown in several cities as the "world" in Boston, Cincinnati and Baltimore. A conference was also ordered with the Home Missions Council with the hope of developing better means to counteract the introduction into America of the religions which foreign mission forces are fighting in other lands.

The largest matter brought up under the home-base report was a plan for a new foreign mission campaign among the American churches which shall aim at extending missionary Bible study, missionary prayer and missionary information. It was frankly recognized, however, that movements have so multiplied in the modern church that it is no longer easy to find a time for such an undertaking which shall not conflict with similar efforts by other interests. It was therefore ordered that the home base committee shall make careful inquiry for a period that can be devoted to foreign missions without obstructing any other joint church enterprise. The first three months of 1914 are preferred for this movement if no obstacle appears.

Much attention was paid to the work of the committee which seeks to maintain Christian influences in Anglo-American communities of the Orient. Ten American boards are now contributing to a fund which subsidizes English preaching in Yokohama and Kobe, and the committee was authorized to enlarge its work next year sufficiently to add subsidies for Peking and Rio de Janeiro. The same committee has placed a large number of missionary books in the ships' libraries of liners going out to the Orient and India, from which it is hoped that a better opinion of the missionary enterprise will gradually be disseminated among travelers. It is also proposed within the next year to publish a guide book for tourists which will inform them of the missionary work existing in the various cities that they visit.

* *

Incidentals of a Crowded Missionary Week

While practically all the Protestant foreign and home mission secretaries of the United States and Canada were present in New York for the two interdenominational conferences on these lines, the Missionary Education Movement repeated its courtesy of a year ago by inviting these visitors and the leaders of New York City Protestantism to a fellowship dinner in the Astoria hotel Tuesday night, January 14. Dr. Haggard of Boston, chairman of the Missionary Education Movement's directors, presided, and the company of more than 500 in attendance exceeded expectation.

Another incident of the week of the Home Missions Council and the Foreign Missions Conference was the conference on missions to the Moslems held in the Presbyterian building on Tuesday. A great map hung on the wall, with green color spread upon it from the mouth of the Niger in Africa to the shores of the Arctic in Siberia, demonstrated impressively to the conference the proportions of the force which it was proposing to antagonize. The frankest possible acknowledgment was made of the great missionary power which Mohammedanism is developing, not so much by organization as by volunteer individual propaganda. But satisfaction was taken in the evident waning of Moslem political power. Bishop Hartzell of Africa declared that when the green flag was lately carried out from Constantinople to the front lines of the Turkish troops as they lay facing the Bulgarians, and was then carried back again because it produced no effect, dread of a "holy war" forever disappeared. It is now manifest that Christianity confronts in Islam only a bloodless conflict, but it will be none the less sharp and severe for that.

Editorial

Moral Necrosis

THERE IS A MALADY which is either increasing or being more talked about, since we laymen are hearing much more about it. It is called necrosis. As the word implies, it means the death of some part of the tissue of the body, especially the bone. An accident or inflammation or infection interferes with circulation or nutrition and the tissue or the bone dies. One of the books says that it looks old and worm-eaten. If it thereafter remains in the midst of the living organism it becomes a peril to all life.

We do not need Drummond to remind us how these natural facts have their parallels in our spiritual lives. Scripture is ahead of medical science in its statement of this particular malady. The verse in Proverbs (14:30) is profoundly true: "A tranquil heart is the life of the flesh, but envy is the rottenness of the bones." More bones of character break through the rotting of envy than in any other way. It is a kind of necrosis of the moral bone. An accident occurs which is followed by a sense of injustice and the inflammation of envy spreads and the bone rots. The man's moral character goes to pieces.

There is something fine about wanting to improve one's condition, but it is often cheapened by sheer falsehood about one's self. Many men are not half so badly off as they pretend. They do not really need the things they pretend they need. Their lives are much fuller than they are willing to admit. A writer recently called attention to the fact that our necessities are almost as easily available now as they ever were, and that it is our luxuries that are complicating our lives. Soap and water are the essentials of a bath and they continue to be cheap. It is the porcelain tub and the tiled bathroom and the nickeled fixtures which are expensive, and they are purely incidental to the bath. That is true of more serious things. There are men who are fretting and complaining because they cannot have an automobile. It would be pleasant to have, but it is not one of the things which one could pretend is a necessity, and envying someone else the possession of one is foolish enough to make us fear the beginning of moral necrosis.

There are always two parts in envy. There is the overmagnifying of what someone else has and the overminimizing of what we have ourselves. The real trouble is our habit of comparing ourselves with other people who seem better off than we are. And the mean part about it is that we are always selecting on an unfair basis those with whom we compare ourselves. In morals we pick out the worse for comparison. In condition we pick out the best. We envy other people the things they have that we want, but we do not envy them the things we do not want, which yet actually go along with those very things in their lives.

In this way the vital circulation in our moral system is checked and so impeded that nutrition is not kept up and our life tissue dies. We break easily. We cannot endure the strain of common life. We do not take fair views of our condition. Moral necrosis sets in. It always follows envy.

Time to Speak for the Children

Whether the minister feels he can make it the theme of a whole sermon or not, there should certainly be something said in every Presbyterian pulpit on Sunday, January 26, to add all the weight of Presbyterianism to the church protest which the Federal Council and the national child labor committee are organizing for that day against child labor. There is no reason any more for being mealy-mouthed in the pulpit or elsewhere on this subject. The question has been illuminated until it is no longer a question. The justice and right of it are put beyond question.

There is no harm in having children learn to work; there ought educationally to be more of that, in the families of the well-to-do especially. But it is harmful, unjust, wrong, to make or even permit children to work for their living. The thing is bad in practical economics because it sets going the wheel of a vicious circle which first lowers the wages of the head of the family and then makes it more necessary than ever for the children to earn part of the family support. But the church needs to talk not so much about the economic side of the evil as about the moral side. Child labor is morally wrong because it robs children—robs them of the chance for real life. It crowds in on them with a cramping slavery when they ought to be free to prepare to live, and exacts from them a temporary inefficient service which blocks them from ever getting ready to be efficient. It makes all too grossly material a time of life which ought to be learning spiritual ideals.

To be sure, the mere passing of laws against child labor won't restore to childhood its birthright of education and idealism, but this much freedom will clear the way for church and state to bring the child his other rights later. Certainly the church must speak out strong about all this. The followers of him who took little children in his arms and blessed them cannot be silent while men are taking them into their hands and cursing them. The friends of Jesus must cry out against thus mocking the Master's example.

God's Words Waking Up

In Dr. Massee's little book, "Men and the Kingdom," he tells two suggestive stories. One is of an old German, who told a company of believers how in his youth he had been taught the Scriptures. He had wandered away in sin for many years, and utterly neglected God and the Bible. Pausing in the narrative, he said with deep feeling, "But, brethren, after thirty years those beautiful words woke up." The other story is of a Korean convert, who had committed to memory the entire gospel of Matthew. When he was asked how he did it, he replied: "I had great difficulty in making the text stick, but one day I decided that as I read it and tried to commit it by memory, I should practice it, verse by verse, upon my neighbors, and I found that as I practiced it somehow it stuck."

These two stories are true to life. Parents and teachers may well take the first one to heart. They are often distressed over the apparent failure of their teaching. Sunday school teachers are disturbed to find how often boys and girls have missed the whole meaning of what was said, or seemed to have learned nothing at all. But remember that the words of God have a way of waking up. They lie dormant for years. Then, in a time of strain and moral danger, a verse learned years ago wakes up, and it tells the tempted man which way to go.

And one of the best ways to insure the secure lodgment of those words, so that in the time of need they will wake up, is to practice them on one's neighbors. A successful teacher said recently that one verse of the Bible practiced is more secure than a hundred verses learned. There are limits to that, for a child's life does not furnish the opportunity for practice that comes to us who are older. Often it is enough to see that God's words do get securely into a mind, in the assurance that the practicing will follow in due course.

Black-and-White Proof of Mormon Juggling

Documentary evidence of the insincerity of the Mormon hierarchy is open to the sight of every man who looks for it in the "Book of Doctrine and Covenants," which is on sale to the public at the Mormon book store in Salt Lake City. This volume is really the corner stone of Mormon faith. The more famous "Book of Mormon" is simply a story book. But the "Book of Doctrines and Covenants" is a volume of law. It contains the alleged revelations under which Joseph Smith governed the church he set up and is represented as the very word of God to his prophet.

All but a few pages of the book are contained in its main section, which is headed "Covenants and Commandments." Mormons are taught that every line of this section is binding divine law, which it is mortal sin to disobey. Embedded amidst this law, an integral part of it, is printed, in the latest current editions, just as in all that went before, the "revelation" commanding polygamy as a religious rite. Not a line of it has been altered from the time that Joseph Smith set forth the first proclamation of it. There still stands there even that tacit proof of Joseph Smith's dread of his wife—the purported injunction of God that "Emma" should not object when her husband added new wives to his domestic establishment—in spite of which "Emma" did object strenuously.

It was in 1890 that Smith's third successor, Wilford Woodruff, issued the famous manifesto which he said was a new revelation from the Lord to abolish polygamy. But in 1904, when Joseph F. Smith, the present president of the Mormon church, was examined before the United States senate committee in Washington, he confessed that this supposed repeal of polygamy had never been alluded to in any way whatever in this authoritative book of the church's faith. On pressure from the committee, he promised that it should be included thereafter, but this promise went unfulfilled until 1910, when the startling articles of ex-Senator Frank Cannon in Everybody's Magazine aroused the whole country to Mormon perfidy. Then, to make a better face before the people, the Mormons did introduce the manifesto into their law book. But no more than before did they give it the impress of authority. It was not put into the pages headed "Covenants and Commandments." It was not put even into the few pages of subordinate matters that follow under the head of "Appendix." It was printed on the last two pages of the book, separate from all other material, under the noncommittal headline, "Official Declaration." There it will be found today in current editions.

On the very surface of things this "official declaration" is not presented as in any wise on a par with the alleged words of God that precede it. Moreover, when the manifesto itself is examined there is not a syllable to be found which even suggests that it was issued by divine commandment. Indeed, it doesn't command anything. It simply advises that polygamy be discontinued. At its utmost pretension it is only the counsel of men, while the rest of the book purports to be law from heaven. And under that law polygamy shows up as one of the most important and emphatic requirements.

It is idle—in truth, absurd—for the Mormons themselves to claim or for complacent apologists to allege that the church no longer teaches polygamy. If it possessed the least atom of honest intent to turn away from promulgating polygamy, it would assuredly put into "Doctrines and Covenants" some sort of sign that this tenet had been superseded.

—The Presbyterian neighborhood house at Gary, Indiana, planted amid the crisscross and tangle of foreign nationalities in that wonder city of the steel industry, has already been alluded to by The Continent as one peculiarly brotherly thing done by the present-day church for the immigrants. But now a new interest—melancholy but inspiring—has come to attach to the building. Death has intervened to make the Gary neighborhood house a memorial to the life which did most to make it possible. That quiet, steadfast, unconsciously great man, Dr. George Knox, who so long was the unresting superintendent of home missions for the Synod of Indiana, with the eager spirit of a Christian neighbor toward those Gary immigrants, went about Indiana all last year making his principal concern, among a host of concerns, to ask the people for gifts to pay for this significant structure. He had not quite succeeded in getting all the money when one sad night a little before Christmas the big overworked heart suddenly stood still. The Synod of Indiana does not know where it is to get the like of Dr. Knox to carry on his work, but first of all it is going to finish this fund he was raising and it is going to add to it enough to put a tablet into the house which will tell all comers who labored most for it and in what large spirit he gave his life to the Christlike toil.

—An extra special brand of small meanness has developed lately in New York City, where moving-picture show barkers have laid traps on Sunday for small children on their way to Sunday school. The barkers know that a child sent to Sunday school is usually furnished a nickel to put into the collection, and it seems quite a common thing to lure these little folks into spending instead the nickel for a moving-picture ticket. A good many hours in the aggregate have been thus spent in moving-picture shows by children whom their parents supposed to be in Sunday school. But it is unlawful, under New York law, for a child under 16 to go to a moving-picture theater without parent or guardian, and some of the very enterprising proprietors paid for the nickels they thus gathered in with $50 fines. But it seems that these sharks cannot willingly give up the Sunday school nickels, and so they have actually had introduced into the New York legislature a bill to remove the prohibition. Of course the nickel crew will stand a good chance of getting the bill through if citizens who deal in larger values do not rally to prevent it, and the New York Sabbath committee calls for protests to be filed in its office or with the legislature itself sufficient to kill the amendment in short order.

—No finer and more enthusiastic tribute was ever paid to a living missionary than William T. Ellis of The Continent staff has written in his article on the Moslem situation in the December Century. And Samuel M. Zwemer of Cairo deserves it all, for his rugged frame is certainly the mold of a great statesman. It is a great thing for missions to have such a man introduced as its representative in a big secular magazine. A good many people will doubtless see the story there who have been thinking that missionaries are an anæmic and fanatic lot. This article makes a pleasant and wholesome way for them to learn better.

—Though The Continent sympathizes heartily with the rapidly increasing desire to see the United States recognize the republic of China, it is but fair to take into account that aspect of the situation which keeps republican leaders in China itself from feeling that there is any unfriendliness in America's delay. A side of the question which Americans do not generally understand is seen from that angle. The postponement of recognition is no doubt an indirect and unforeseen consequence of a useful bit of diplomacy that Secretary Knox undertook from Washington when the revolutionary movement in China began. He skillfully succeeded in getting all the powers of Europe to enter into a compact with the United States that no one of them would take any action in regard to China separate from the rest. This strategy was intended to help the Chinese progressives by preventing any outside interference in behalf of the Manchus, and the success of the revolution may very possibly be due to this stroke. But that same agreement, which then stood in the way of intervention, now stands in the way of recognition. The European nations in the compact say that their unbroken precedent is against recognizing provisional governments, and the United States, although it doesn't have that scruple, naturally hesitates to break the rule of concerted action which it itself set up. This obstacle, however, will soon be out of the way, for China will have its formal constitutional regime completed about the time that the new administration comes into power at Washington, and President Wilson, without any embarrassing circumstances to hinder, will undoubtedly have the honor of extending recognition to the new twentieth-century China among the earliest acts of his term of office. Meanwhile, no real harm is being done, for the ambassadors of all the powers at Peking are working with President Yuan Shih Kai's government just as freely as if it were already recognized in the fullest degree by their home authorities.

—Though Mr. Nock's article in the American Magazine on alcoholic heredity is written in the best of spirit, it is pointedly challenged by the Scientific Temperance Federation of Boston as being wholly based on an inexcusable misunderstanding. Mr. Nock says that the statistics of the Galton eugenic laboratory in London demonstrate that children of parents taking alcohol and of parents using no alcohol are subject to physical weakness and mental defect in about the same proportion. But the Boston society declares that there is no such comparison in the Galton statistics which Mr. Nock is using; that the comparison is only between families where the parents drink moderately and families where they drink intemperately. The federation agrees that the alcoholic taint works about as serious results with the children of moderate drinkers as with the children of excessive drinkers, but it declares that the figures of Professor Laitinen of Norway show that there is vast difference in health and strength and mentality in favor of the children of total abstainers as compared with the children of even the most abstemious of alcohol users.

—In Dr. Warren H. Wilson's survey of rural life in Ohio he at least discovered a new name for an old fact. The frequent instances in which a minister is obliged, in order that he may have a living, to divide his time among two or three preaching places, Dr. Wilson calls cases of "ministerial vivisection." As so often, getting the right name for an ill condition is the very best way to condemn it. Who would wish to "vivisect" a preacher? The Ohio survey showed that among churches to which ministers give whole time 55 per cent are in process of growth. Of those which have ministers for half time but 38 per cent are growing, and those which have to share pastors with two other congregations make progress in only 36 per cent of all cases. Churches that get along with the fourth of a minister or less were found growing in only one-fourth of the instances studied. Of course the point that Dr. Wilson aims at is to make everybody see how much better it would be to reduce and rearrange the churches of a county on a scale where there would be a minister apiece.

—Australia has adopted a commonwealth law which requires all the young men of the nation to attend military camp at certain seasons and take drills to prepare them for the defense of the nation. The law makes no exemption for those who have religious scruples against war, as Quakers and others who think similarly. The only indulgence extended to such citizens is the promise that if war ever does actually arise, persons who think it wrong to fight shall on application be assigned to the branches of the army that do not enter into actual killing conflict—like the hospital and signal corps. But the Quakers are dissatisfied, declaring that their scruples will not admit of their even belonging to an army or aiding its operations in any way. The supreme court of Australia, however, has decided that their religious liberty is not infringed and that they cannot escape the law on this plea.

Jots and Tittles

—The size of the Bible depends entirely upon the size of the man's faith who reads it.

—The ox that fell into the pit on the Sabbath day was not on its way to church.

—One's distance from God is often determined by the length of his prayers.

DR. JOWETT'S MESSAGE

Do We Forget God?

THERE IS ONE WORD of God which runs through the Scriptures like a sad and poignant refrain, "My people have forgotten me." "Forgotten" is an intense and awful word. It surely expresses the final issue in human alienation from the divine. Open and deliberate revolt against God shows, at any rate, some respect to his power. And even formal prayer, empty though it be, offers some recognition of God's existence. But to forget him, to live and plan and work as though he were not, to dismiss him as insignificant—this is surely the last expression of a separated life.

People are never really dead so long as they are remembered. The real death is to be forgotten. How then do we come to forget God? In what sort of conditions is this appalling forgetfulness brought about? I wish to quote two or three descriptive words from the Scriptures in which I think some of these cases are described.

Dread of Humanity Excludes Awe of Divinity

"Afraid of a man that shall die, and forgettest the Lord thy Maker." The fear of men destroys the nobler fear of God. I suppose that one may say that two commanding fears cannot occupy the soul at one and the same time. One fear can drive out another. The fear that is created by the cracking of a whip can drive out the fear which possesses a shying horse when he sees some unfamiliar object upon the road. If a fire break out on a cold wintry night, the fear of the flames can drive out of the soul the fear of the frost. It seems as though one fear draws to itself the energies of the mind, and other fears are left with no sustenance. A big tree in a garden bed sucks into its fibers the juices of the soil for many yards around, other growths are starved, and wither and die.

So it is with the "fear of man." It drains to itself the mental energy and devotion which ought to feed the fear of God. A politician who is moved by fear of man, and who tacks and trims to avoid his hostility, can never retain an efficient thought of God. So it is with a minister who is afraid of man; his mind is not filled with a vision of "the Lord high and lifted up." But indeed the same is true of anybody. If the barometer we consult for our guidance is the opinion and conventions of man, God himself will be nothing. If we are always consulting man, moved and governed by his expediencies, God will vanish away. "The fear of man is a snare," and the power of the snare is found in its fascination to allure our minds from the Lord of hosts. "Afraid of a man that shall die, and forgettest the Lord thy Maker."

And here is another type from the portrait gallery of the Bible: "Thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength." Here is a forgetfulness that is born when we have recovered from some weakness. Pride of strength makes us forget the Rock out of which we were hewn.

Perhaps this is most apparent in our physical weakness. In our weakness we remember the Lord, and the dim things of the unseen come clearly into view. But when our strength is regained the vivid vision fades again, and is sometimes entirely lost. And so our strength is really our drug. It is an opiate which ministers to spiritual forgetfulness.

And so it is with every kind of strength. Frailty in any direction makes us lean upon the power of the Almighty, and in every frailty our remembrance of him is keen and clear. But our strength helps to create a feeling of independence and we become unmindful of our God. And therefore it is that a man who never knows weakness has a stupendous task in maintaining communion with God. People who never know what it is to be ill have so many more barriers to overcome in their fellowship with the Unseen.

The Restful Fold Deserted by Wanderers

And here is a third scriptural type of spiritual forgetfulness. "They have gone from mountain to hill, and have forgotten their resting places." It is the figure of a flock of wandering sheep roaming away over the distant hills and mountains. They have gone from one place to another, and in the range of their goings have forgotten their place of rest. Their very vagrancy has made them insensible to their real home. That is to say, their vagrancy has induced forgetfulness.

Now I think this word is very descriptive of much of our modern life. It is a vagrancy rather than a crusade. We go "from mountain to hill" and from hill to mountain! We are always on the move. We are forever seeking something else and never finding satisfaction. We get weary and tired with one thing and we trudge to another! We are here, there and yonder, and our lives become jaded and stale. But the extraordinary thing is that in all our goings we forget our resting place. "Return unto thy rest, O my soul." Yes, but we turn anywhere and everywhere rather than to this. Our lives can become so vagrant that God is exiled from our minds. It seems as though there is something in vagrancy that stupefies the soul, and renders us insensitive to our true home and rest in God.

When I first came to New York, during the first few months of my ministry, I was being continually asked by people, "Have you got into the whirl?" The very phrase seemed so far removed from the words of the psalmist, "He maketh me to lie down in green pastures, he leadeth me beside the still waters." Not that the psalmist luxuriated in indolence, or spent his days in the fatness of ease—the rest was only preparative to a march, "He leadeth me in the paths of righteousness." But from the march he returned to his resting place. But we can be caught in such a whirl in our modern life that we just rush from one thing to another, and we forget the glorious rest that is ours in God. I think the enemy of our souls must love to get us into a whirl! If once we are dizzied with sensations we are likely to lose the thought of God. "They have gone from the mountain to the hill, and have forgotten their resting place."

Satisfactions Which Bring Stupefaction

Let me give one further example from the word of God. "According to their pasture so were they filled: they were filled: and their heart was exalted: therefore have they forgotten me." Here is a rich pasturage, and in the enjoyment of it there is born the spirit of forgetfulness. And surely this is the stupefaction of abundance. In southern France, where attar of roses is distilled, a very curious ailment imperils the workers. The very abundance of the rose leaves induces a sort of sleeping sickness. And surely it is even so in the abundances that are sometimes given to man. They are prone to sink him into the sleep of spiritual forgetfulness.

A man's devotion is apt to dwindle as he becomes more successful. Our piety does not keep pace with our purse. Absorption in bounty makes us forgetful of the Giver. We can be so concerned in the pasturage that the Shepherd is forgotten. Our very fullness is apt to become our foe. Our clearest visions are given us in the winter time when nature is scanty and poor. The fullness of the leaf blocks the outlook and the distance is hid. And the summertime of life, when leaves and flowers are plentiful, is apt to bring a veil. And the very plentifulness impedes our communion.

These are some of the types of forgetfulness which are mentioned and described in the word of God. Is there any help for us? There is a very gracious promise of the Master, in which I think all these perils are anticipated, and in the strength of which they can be met and overcome. "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." Here is the promise of a gracious minister to the memory, strengthening it in its hold upon the unseen.

I suppose that one of the most urgent needs of the common life is the sanctification of the memory. If the memory were to be really hallowed it would forget many things which it now remembers, and it would certainly remember many things which it now forgets. We are apt to retain worthless things and destructive things—things that ought to be dropped and buried and left in their graves in past years. But we carry them with us to our undoing. The ministry of the Holy Spirit will deal with this unwise retention, and will make a memory leaky where it is wise for it to lose.

But, more than that, it will strengthen its powers of spiritual comprehension, and will enable it to keep hold of the unseen and the eternal. What should I most like to remember? I should like to remember with unfailing constancy the glorious, holy Being of the eternal God. I should like to remember the unspeakable ministry of his grace, which worked in my redemption in Christ Jesus, my Lord. I should like to remember the benefits of his daily providence which shine along my road in unfailing succession. I should like to remember the eternal significance of transient events and hold the lessons of yesterday's happenings to guide me in my march today. And when new occasions and new duties arise, and I am face to face with novel circumstances, I should like to be reminded of those words of the Lord Jesus which would give me the needful illumination: "He shall bring all things to your remembrance, whatsoever I have said unto you." J. H. JOWETT

A Strictly "Homemade" House

This stone house, of one room, was built by a Roumanian with his own hands after his daily work of twelve hours. In this he and his wife and one child lived last winter and here a second child was born

"The Stone Jug"

Once pretentious house on the edge of the village, in which lived sixty or seventy foreigners. The woman in the doorway is a Hungarian. On the third floor is the reading room where English classes met

Helping Our Brother of the Mills

BY CALVIN DILL WILSON

A HUGE, ill-formed, unwashed, unshaved man was lying on his back on the coarse, uncleanly bed in the second story of the company house. It was Sunday afternoon in February. The windows were closed and the air was foul. At one end of the room were half a dozen Italians playing cards on a box. At the other extreme were ten Greeks, sitting on their beds and talking. On other beds were a few Roumanians, a German, an Irishman and one American. On that day only a small number of men were engaged at the mill in repair work, so that a majority were idling.

I went up to the big fellow, scanned him for some sign of his nationality, drew my conclusion and said, "Slav?" He nodded affirmatively. I took from my pocket a copy of the gospel according to Matthew in Slavic, the Cyrillic alphabet, and handed it to him. His dull eyes brightened as I held the open book toward him. He reached out a rough hand, clutched the book, pulled it from me with a jerk, held it in both his hands and began to read in a muttering tone, while his face beamed with pleasure. No other man in that room knew his language or could speak a word with him. He could read no other tongue. Here, among aliens, there had fallen into his hands, as from the sky, his own printed language. I remained in that room for perhaps fifteen minutes longer, but the Slav never raised his eyes from his book, never uttered, nor tried to utter, any thanks, but he read on, absorbed, in an ecstasy like a child with a fairy tale. He had been transported to his own home land, to old scenes; his own language was in his ears again, though from his own lips. The man was evidently very happy. The dull Slavic face was changed. I marveled for the thousandth time at the great work of the Bible society, and thought that the veriest heathen in our land should rejoice at the existence of an organization that makes it easy to put into every man's hand a book in his own tongue for a few pennies; that Slavic gospel cost 10 cents, and that is two-thirds more than the price of one in the Roman alphabet.

HOW a book of the Bible in his native tongue delighted a lonely Slav giant is here vividly told by Dr. Wilson, who is an active pastor near the city of Cincinnati. In the course of his work he has had experience in bringing brightness to the lives of Hungarians, Greeks and other alien strangers. He has found them most interesting, and he has learned much from them.

Getting a Job for a Hungarian Carpenter

A Hungarian mill worker, whom I had come to know well and who spoke English fairly, came to me and said, "Stevie not strong. Iron too heavy. Get him good job. He carpenter." I understood he referred to another Hungarian, of slender build, who recently had arrived at the mill. Daniel, with many gestures, made it clear that Stevie staggered under the weight of the loads he had to carry at the mill and needed friendly offices to procure him work suited to his frame and strength. I said, "Find Stevie and come along." The three of us soon arrived where a carpenter was at work on a garage. I explained the situation and asked him if he could give Stevie work. He said one of his employees had been drunk for several days and he needed a man at once. He did not know, however, how he could get along with a man who knew no English, but he would try him. We looked for Stevie, who had vanished for a moment, and found him at a bench with a plane in his hands. He was smiling and talking to himself and fondling the tool lovingly. I asked when Stevie could go to work. The employer said, "At once, if he wants to." It was then 2 o'clock in the afternoon. Daniel communicated this to Stevie. His eyes twinkled, and he set off at a run up the street. Daniel explained that he was going to put on his working clothes and would be back in a few minutes. Stevie returned on a trot in ten minutes. We gave him a lesson in the names of the tools. His employer had Daniel explain what Stevie was to set about. Whistling, and with his cap on the back of his head, Stevie was soon merrily at work at the job he loved and one suited to his capacity. He was lifted out of the foul surroundings of the mill at double the wages he had received there, proved to be a fine workman, saved money in the postal savings bank, sent to Hungary for his wife, rented a clean little house and was started on a new career.

Daniel was a big, strong Hungarian, with some knowledge of English. He was quite able for mill work, but did not like the filthy conditions there. When he found Stevie well placed he was seized with an ambition to better himself. We talked the matter over and I learned that he was accustomed to horses, cows, gardening, the care of lawns, and such things. One of the wealthy women of the village was in need of a man who was capable and sober, and she was willing to give Daniel a trial. After two weeks he had demonstrated that he could fill the place. He was engaged for a month at $50, while he would have to find room and board for himself. He soon proved so useful that he was given a good room on his employer's grounds and his meals, in addition to his wages. He was so trustworthy, polite and willing that his employer considered herself fortunate in having him.

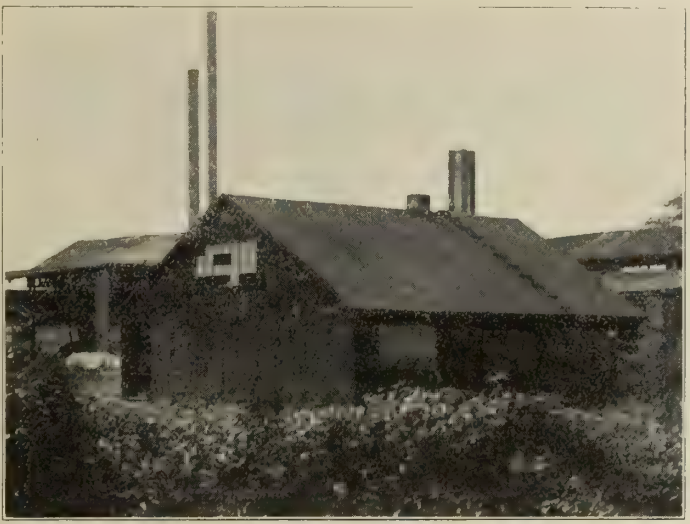
The group of ten Greeks was composed of men who were, to me personally, the most interesting of all. They were mostly from Crete. One of them had been a student at the University of Athens. I found these men promptly stirred by the mere mention of the Parthenon and the names of famous battles of their nation. One day, when I entered their corner of the miserable lodgings where they were cast, they were chatting with great animation. One of them had in his hands several very soiled sheets of paper.

I found they had written down a list of over a hundred names of heroes and heroines of Greece. They had done this from memory and were now discussing the stories and events connected with these names. We spent an hour going over the list, and every man of them was fairly familiar with the chief personages and events of the old Greek story. One of them had underneath the unspeakably dirty mattress of his bed a much-soiled copy of one of the old classics of his land.

Reading Homer in the Original

I invited these men to visit me in my library, much against the wishes of the feminine part of the household. When they found I had Greek books on the shelves they were delighted. We sat an hour while one of them read aloud from Homer. He read not only well but finely, with expression and feeling. For that hour these workingmen were delivered from the atmosphere of the mill and were again Greeks, filled with the pride and consciousness of their race.

After that they came every now and then to talk and to read and to look at pictures of famous buildings and statues of the old Greeks. During one of these visits the feminine part of the household relented enough to come and speak to these men. She was impressed by their politeness, their handsome teeth and good figures. She suggested that at some time, when there was no work at the mill, they might do some jobs about the place. They agreed to come. It was winter, and after a heavy snowfall one morning three of the Greeks appeared. I set them to work to shovel snow paths and to do some other jobs. As it was cold, I offered them gloves, but they refused them. After three hours their work was done and I offered them money. They flatly refused to take it. I persisted, but they said, "No money. You like the Greeks. Greeks take no money."



"Home" for Nearly Seventy-Five Men

In the house in foreground fifty men were sheltered downstairs and twenty-four on the second floor. The Greeks lived upstairs, their beds being just back of the broken window. The mill is in the background

Several of us rented and fitted up a room in which to teach English to such of the foreigners as we could interest. Blackboards, primers and copies of the gospels in several tongues were used. Certain of the lessons were given in translating by the foreigners from their own languages into English. One Hungarian gave a novel rendering for a portion of the parable of the prodigal son. He said, "The big boss said, 'Come back and I'll give you good job.'" "Boss" and "job" are always among the first words of English they acquire

Some of these people find it hard to understand how any Americans can take an interest in them without ulterior motives. If you offer them a book their first thought is that you expect money for it. If such as are Catholics find you are a Protestant they suspect you design to win them from their form of worship. It is only after a considerable lapse of time and frequent visits among them it dawns on them that you may wish only to benefit them. Even then a few of them are not convinced. I was much disappointed, after a year of familiar and frequent converse at our mill, to have an old, gray-mustached Hungarian take me to one side one afternoon and, with fingers at his lips, half whisper that he wanted a better job, saying, "Get me good job. Give you $10."

The foreigners at our mill represent several churches. Some belong to the Greek church, many are Protestants of one branch or another, some are Catholics, some are Nestorians and some are Greek Orientals. Some of these people called me "father," some "priest," some "Mr. Priest," and finally, after explanations, some adopted "Mr. Pastor" and others "Mr. Dr. Pastor."

One man, a Roumanian, with a wife and two chidren, to save the rent charged by the company for the shanties, put up a tent on the mill grounds, and this was occupied by himself and family during warm weather and until late in the autumn. By that time he had completed a little stone house, of one room, which he had been building after factory hours. He gathered flat stones from the vicinity, made his own mortar and constructed a room ten by twelve feet and seven feet to the roof. The walls were more than a foot thick and the inside was lined with plaster. He had two little windows, a door and a hole in the side through which a stove pipe stuck out. While this hut was being made we had thought it would be necessary to complain to the health officer and compel the man to shelter his family properly. But when the work was done we found that his house was warm and clean, and really to be preferred to the quarters of the other women at the mill. There was indeed something impressive in the ingenuity and capability of the man who could construct so good a shelter for his family as this man did with his own hands, out of stones and mud, and after hard daily work at the mill. I admired the primitive man in this fellow and his capacity to take care of himself and his dependents.

There were a dozen or more children about this mill, most of them scarcely more than babes, but three or four of them old enough to attend the township school near by. One of these, a girl of about 9 years, was a bright little thing, who spoke English very well. Jennie was a Roumanian and often trotted about with me and acted as an interpreter among her people. It made one shudder at the calmness and matter-of-courseness with which the child would state, when on my arrival at the mill I noted absence of many men, "The men are drunk today." Drinking, however, was by no means universal among them, some of the men being total abstainers, while others were inclined to drink but little, and that of beer.

The women, wives of the half dozen boarding house bosses, were all pleasant, motherly persons. They were driven from morning to night in preparation of the huge meals for the toilers. They did the best they could under the circumstances to keep their homes approximately clean, but dozens of unwashed mill workers stalking in and out for meals in all kinds of weather made the housekeepers despair. These women appreciated our efforts to cheer and befriend them and the men. We carried flowers and potted plants to them and begged second-hand clothing from the village and distributed it, much to their satisfaction and comfort. But little could be done to ameliorate conditions for these women and children compelled to live in circumstances unspeakably foul.

Ludwig was a short, stout Austrian, whose set-up and manner of speech revealed military training. He said he had served in the Austrian army. He stood very erect and spoke with deep guttural tones. He was a hard drinker, but always ready for his job at the hour when he was due. He never had a penny ahead and was usually in rags. When his money was gone and he was compelled to be sober till next pay day his face and eyes cleared up and his looks improved. During such periods his blue eyes were indeed decidedly good looking and intelligent. Like many of the men at the mill, he spoke half a dozen languages. After Ludwig found I had been distributing second-hand garments, from time to time, among the men who appeared in need, and willing to accept them, he frequently came to me with doleful tales about how hard the mill was on clothes and how needy he was. He was a cobbler by trade and between times he did much repairing of shoes for his fellow workers. His work seemed to have promise of lasting qualities, but it was crude and rude, so that I am sure he could never hold a job in a repair shop in our country. Ludwig had a melancholy vein in him and wept often, and in this respect was much in contrast to the stoical ways of most of the men.

Have Plenty of Pluck and Hopefulness

I was constantly amazed at the vast fund of good humor among these people. Each group had its own amusements, music, games. The men all seemed talkative with each other, and there was much laughter and fun. They all seemed to have plenty of pluck, courage and hopefulness, and to the last man they were industrious. Certain of the men were splendidly developed physically; their half-naked bodies, as they worked in the mill, would have been a joy to sculptors.

An occasional man among them was so well made, so graceful in movement, so well molded in face, as, in spite of grime, to make one pause to consider if he must not be a prodigal son of some superior family in the Old World. I observed that the few men of this make were the most unapproachable and that they usually did not stay long at the mill. I fancy that these wanderers had their own reasons for not cultivating acquaintances among Americans who were strangers to them.

Two or three Poles came into the room one afternoon where I was sitting and talking with a couple of Greeks. They had a case of beer. They sat on one of the beds and began to drink. One of them held up a bottle toward me, but I shook my head. Apparently he felt he had not done all he should; so he opened the bottle and then brought it to me. I declined by gestures and he seemed quite astonished and somewhat confused. Evidently he meant to be friendly and thought he was showing politeness. He consoled himself, however, by turning the bottle up and emptying it into his own throat. Every now and then one of the men would offer me whisky out of an enormous bottle, but most of them refrained from such proffers. Generally the men who were drinking when I was at the mill went on with their imbibings as before.

Homes Left to Avoid Military Service

A large proportion of these men were from farms and small villages in their own countries. Many had trades. Some had left their own land to escape from military service and some had deserted from the army. One fine young fellow was much concerned as to how he would be received if he went home. He had saved up and sent to his father $800 with which to purchase land on which he hoped to live when he went back. He was planning to save more funds and forward these for the same end. But as he had left home before called on for army service, he feared that on going back he would have to give some years to a kind of life for which he had no inclination.

The greater number of the men who gave me their confidence said they were sending money to their parents or wives at home. Part of their object in coming here was to be able to help friends at the other end. They evidently had the domestic virtues strongly developed. They were willing to endure almost unendurable conditions under which they worked at this place to help friends across the sea.

None of these men manifested any leanings toward anarchy or antagonism toward this or any other government. They knew about the heroes of their own lands and were proud of them and proud when they learned that an American knew about them. They showed patriotism in regard to their own countries. One of the Italians resented a remark, during the war with Turkey, that his nation had no business in Tripoli; he said it had belonged to Italy before and should again.

Our mill workers, almost to a man, could read their own language and a considerable per cent of them could read and speak from two to half a dozen other languages. They were informed as to the history of their own countries, and in many cases they knew quite a little of general history. All of them considered themselves as belonging to some church.

Altogether, I found the association with them, the effort to help them some little and to brighten their lives, most interesting. I learned much from them and about them. I found that they respond to friendly treatment and that they appreciate very greatly human kindness.

Yes or No on Suffrage: Woman's Apathy

BY MAY BROWN LOOMIS

Many women fail to realize that only through their intelligent cooperation with men in the vital issues of the day can highest results be achieved. One of these issues is the question of equal suffrage, and this article shows how the apathy of women toward the matter may be a sin against the great human family.

THE OTHER DAY I happened to mention the subject of equal suffrage to a friend who had dropped in for afternoon tea. She had just finished describing, with much enthusiasm, a piece of fancy work recently completed, but the moment I began to talk of the suffrage victory her manner became apathetic as she said with a shrug, "I don't take any interest in such things, and I'm sick of hearing about them." While I promptly begged her pardon for boring her, and at once changed the subject, I wondered, and have been wondering ever since, that a good woman could be indifferent to such a vital issue.

Anyone who has learned in some degree to make a working principle of the motto "Put yourself in his place" must find it hard indeed to comprehend a wholesale dismissal of a crucial question. Either women should vote, or they should not. Do we not owe to the necessarily self-supporting sisters claiming that they need the ballot for self-protection a careful and dispassionate examination of these claims? Before dismissing the subject from our minds and hearts should we not be very sure, through having considered prayerfully and carefully the arguments for the extension of our direct influence upon the body politic, that we could not by the conscientious use of the ballot do much toward the safeguarding of "home, the woman's kingdom"? Remember Whittier's famous lines:

"Not lightly fall
Beyond recall
These fleeting scrolls a breath may float;
The crowning fact,
The kingliest act
Of freedom is the freeman's vote!"

Now, consider for a moment the importance of the ballot in the hands of the average man. Let him tell you what he would do if deprived of it. How he would struggle to regain the privilege! Not long ago a man said to me, "I'm willing women should vote if they want to, but I don't take much interest in the subject of equal suffrage." "How would it be if you couldn't vote?" I queried smiling. "Wouldn't you then take more interest in the matter?" Laughing aloud, he threw back his head with a most emphatic "I should say I would!"

Isolation in the Home Is Impossible

We do not always stop to realize that there are at present in the limited states fully 7,000,000 women taking care of themselves, for the most part under trying conditions, and because they must. As the majority of them want the ballot their claims should not be lightly dismissed by women leading more sheltered lives. Every woman owes it to humanity to at least give these claims respectful consideration by reading reliable arguments for the extension of the franchise, as well as by attending meetings "on both sides." Remember that complete isolation in the home is impossible if it were desirable; that women and children in this country cannot be segregated in harems even if they would. Having done this, does it not become apparent to any normal mind that all persons, whether male or female, are intimately affected by the laws of the country? The simplest act of every life in a corporate community can be subtly regulated by the ballots of which some women will not even try to think. Mrs. Jones cannot consider all the interests of her little Johnnie without including those of Tommie Smith across the street, together with all the other little Tommies and Johnnies of the city, state and nation.

Morally Bound to Weigh the Question

We cannot go back to the days of our grandmothers. Modern industrial conditions forbid it. We are forced to work with new weapons for the coming of justice to all the people of our land. But the golden rule—that old, old measure of conduct—is useful today, and forever. That rule bids us think for others first, and then act for others. If, upon reflection, we are not stirred with "divine discontent" regarding the conditions under which many women and little children work in factories and sweat shops there is something radically wrong with us. In the Bible few sins are more forcibly condemned than that of apathy. "Lukewarmness," the "blowing neither hot nor cold," receives therein a stinging reprimand. How can any woman partake of the holy sacrament in memory of the Friend of little children, of the One who died to save others, and go away content with having done something toward the saving of her own soul, resting satisfied to ignore questions of the day directly affecting countless souls and bodies?

The subject of equal suffrage is at present agitating the entire country. No woman can escape a moral responsibility to weigh the question in her own mind. Consideration of it cannot be shifted to the obliging shoulders of masculine friends. The stock anti-suffrage argument that woman can do more good through "indirect influence" than by taking an active interest in political affairs certainly cannot be applied to women who do not know what they are talking about when they try to discuss public movements. It is hard to understand, in any case, why the "indirect influence" of a good woman should be greater than that of a good man, but when the application is made to an apathetic female, mentally too lazy to think at all, the situation becomes ludicrous, and pathetic as well.

"Being a woman," or "being a mother," solely on a physical plane, will not help matters. One must be a thinking mother to accomplish lasting good in the education of one's children. Countless spinster schoolteachers—mothers in spirit—spend their lives teaching the offspring of other women many things which they ought to learn at home. If some of these women come to think that they accomplish more good in the world by guiding the many poor little ill-born souls already here than by rushing into matrimony and having half a dozen babies of their own, it is small wonder. No one knows as well as a schoolteacher or a settlement worker the deplorable conditions under which many children are born and reared. Selfish lack of thought in both parents, for, of course, all children have a father, is most frequently the foundation of the trouble, and the little emphasized "business of being a father" is really so important (though it ought not to interfere with his duty as a citizen), that radical reforms can never be accomplished until fathers and mothers work together, everywhere, for the benefit of the coming generation.

The Providing of Hair Ribbons Not Enough

If, in the meantime, "old maid" teachers, having no one to protect them, think they need the ballot for their own defense, mothers in name should be mothers in deed, and arouse themselves to a sense of obligation in the intelligent consideration of these claims before deciding against them.

I know a mother, representative of a large class, whose sense of responsibility seems to end when she has provided her little daughters with clothes. She feels herself to be an especially caretaking parent because they have an unusually large assortment of choice hair ribbons. As for her social duties, they are summed up in a feeling of obligation to invite for "bridge" before the close of each season every other woman who has during that time entertained her at a card party. That it is a "home duty," or a social duty, to consider the welfare of the teachers of her children, the highest good of their young companions, as well as that of the maids who serve her and them, simply never enters her mind. This indifference is sinful. It proceeds from selfish lack of heart, as well as lack of thought.

A Plea for Thought and Action

Wake up, sister women! You and your homes belong to the nation! Think, feel, act, in some decided manner, not only with regard to the extension of the suffrage but upon each and every important issue of the day. The home is your kingdom, but all the members of the great human family are your brothers and sisters, every little child you meet has a claim upon your mother heart. If you shut out one of the least of these you harm yourselves. You best serve self in serving them. Anything is better than inertia in any phase of living. One would not be a wet blanket, a drifting mist, a big, damp fog bank in the way of progress.

Save us, dear Lord, from the deadly sin of apathy! Force us to realize that the greatest good of the greatest number does indeed concern us, each and every one; that we must work for the coming of thy kingdom with the weapons within our reach today; and bless our earnest efforts, for thy name's sake

BRADFORD HORTON, MAN

BY RICHARD S. HOLMES

SYNOPSIS OF PRECEDING CHAPTERS—Bradford Horton is working his way through Prestonbury Theological Seminary. A fellow student, Austin Sleighton, becomes his loyal friend; but Oren-Toole, a jealous fellow bank employee, attempts to involve him in a money theft, using as his tool an old beggar, Andrew Drum, who proves to be Horton's own father. Miss Elmore, daughter of the bank's president, to whom Horton is greatly attracted, believes in his innocence, which is finally proved. Oren-Toole and Drum, however, are incriminated. Drum dies before his trial, and Horton begs that the case against Oren-Toole be dropped. This angers Mr. Elmore, and he writes Horton a note which causes him to resign from the bank and to give up his position as tutor to Mr. Elmore's grandson.

CHAPTER XII.

THE PRICE OF A KEPT PROMISE

"WHAT'S THAT YOU'RE scowling over, Brad?" "A note from young Mrs. Elmore asking me to call, and I can't think how to decline it without making our choir relations unpleasant." "Well, don't. There's no need. She's no young girl that wants to marry you and run away with you."

"Well, it's just as bad. She wants to talk to me about tutoring Charlie."

"Nothing the matter with that. You do tutor him."

"No. I did. I don't now."

"Since when?"

"This morning."

"What's the row?"

Horton tossed Mr. Elmore's note over to Sleighton, and that matter of fact young man perused it. "Bradford Horton," he declared, "you are more or less of a fool. You throw up $5 a week because a man calls you Drum. He might call me a whole brass band."

"All right for you, A. S., but it won't go for me. I've left the bank and I've sent back his check."

"You have? Well, you are a——" Sleighton stopped suddenly and changed his tone. "I'll stand by you, Horton. Now, you go make that call."

So he called. It was of no avail. She was very earnest, and he very polite, but he would not accede to her request. As he went away, he was thinking with pleasure that he could number this very pleasant lady among his friends. And she, at home, said to Charlie, "We will have to find another teacher, dear boy; but Mr. Horton is as fine a gentleman as I have ever known."

Charlie accepted the situation, but he poured out his soul in a letter which his mother did not see.

"Dear Aunt Lennie: You know from the papers all about Mr. Horton and Oren-Toole and the old man who carried off the money. And what do you think? Grandfather believes that the old man told the truth when he said Mr. Horton was his son, and that his name was Drum. Grandfather wrote Mr. Horton a letter which I carried when I went to recite. I don't know what was in it, but it made Mr. Horton awful mad. He won't hear me recite any more. I'll bet grandfather called him Drum in that letter. Anyway, my chance of Yale's gone, and if I can't go this fall I'll never go. So there! Good-by. CHARLIE."

Not satisfied, however, with merely relieving his feelings, and determined to know what had made the break, the boy went next morning over to the Sunset hill house and straight into his grandfather's office, where without hesitation he blurted out the thought that had taken possession of him. "Say, grandfather, did you call Mr. Horton William Drum in that note I carried?"

The question was unexpected, and surprised Mr. Elmore into answering before he thought. "Yes, Charlie. What of it? That's his name."

"No, it ain't, grandfather! And it's awful mean!" He rushed out of the room in a rage. Boylike, he went for his chum Elmore Miller and told him the whole story. The Miller boy told a Tappan boy, and so it came about that the Miller and Tappan families discussed the matter in its various phases, and, as was natural, took Mr. Elmore's view. So the story went the round of the select circle, and out finally into a wider one, and ere long the name William Drum was to be heard quite commonly when people spoke of Bradford, though never when they addressed him.

Sleighton came in one night from the Shakespeare Club and entered Horton's room in some disturbance of mind. "Horton," he said seriously, "there's only one way for you to end this talk about you. You'll have to come to it sooner or later, and you'd better make it sooner."

"I don't care what they say."

"Oh, yes, you do! You want friends. You have some, but you want more. You've got to stop people from saying you're an impostor. They'll believe it up here at the seminary pretty soon, and old Dragham'll tell you you haven't a call."

"Well, I don't care, as I said before."

"Yes, you do. You don't want to leave Prestonbury; anyway, not under a cloud."

"Austin, what has started you off on this tack so suddenly?"

"The Shakespeare Club."

"Oh, hang the Shakespeare Club!"

"No, that won't do. I belong to that club; so do Ansley Jickers and Miss Lucy, and Mrs. Elmore, Charlie's mother. You can't afford to hang one of us."

"Well, what has the Shakespeare Club been saying?"

"All but those I mentioned, that you are an impostor."

"Where did such a thing start?"

"With Mr. Elmore. He says you deliberately told him you were one man's son, and it has been clearly shown you are the son of another, to wit, of the disreputable old vagabond whom you nursed and buried. Says your caring for him at such expense goes to prove it. Clear it up, Bradford; clear it up right away."

"Did they say that in the club?"

"Yes."

"And did you stand by and hear and not contradict?"

"How could I contradict? You've given me no permission to tell your story. I could only say you weren't any impostor, that I was sure of it, and some day they would be."

"Good! Now let it rest right there."

"But it won't rest there. You've got to tell the whole truth."

"See here, A. S., get to my point of view if you can. I can't tell that story in Prestonbury. Just remember that that broken old vagabond married my mother here, years ago, as he told me, against the will of her family. On his deathbed he was constantly worrying lest the town should know who he was, and identify him with the man they knew before. He didn't want those people who prophesied ill of him then to know how he'd fully justified their opposition to his marriage. So I told him in those last days that nobody here should ever know from me the truth about him.

"Austin Sleighton, I mean to keep that promise. My father's dead, you say, and won't know the difference? I won't save myself by smirching the character of a dead man, nor by breaking promises to the dead. Let Prestonbury think of him as they used to know him—I'll say nothing to let them know the truth. I treated my father like a brute once, A. S., to save myself mortification. I won't do it again."

Sleighton had listened, much impressed. "Bradford," he said soberly, when the breathless sentences ceased, "here's my last word. You go to Mr. Elmore tomorrow morning and tell him exactly what you now say to me. He'll believe every word you say. He'll recall that letter he wrote. You'll go back to the bank, and Charlie to his Greek. Mr. Elmore will reinstate you in public esteem, and life here will be a vastly different thing for you from what I fear it will be otherwise."

"Sleighton," was the answer, "you're a good man, and that advice is good. But I can't do it. It was the Elmore family who objected to my mother's marriage. No; I've marked out my way, and I must walk it to the end—the way of loyalty to my own father."

Returning to his own room, "That fellow has the spirit of a Bayard," thought Sleighton. "He'll lose his friends, lose Prestonbury, lose that girl, just for chivalric loyalty to an old reprobate. Not smirch his father's character? Where was his character?"

CHAPTER XIII.

THE WEALTH OF A GOOD NAME

THAT WINTER was cold and long. For seventy days Bradford tramped through the bitter weather wearing only his ordinary clothing. He shivered sometimes, but his heart was strong. The spring was a great joy to him. One April evening after a day of warmth and brightness he sat with Sleighton on the steps at the front of Morton hall.

"I told you, Austin, that people would forget the Drum business after a while."

(*Continued on page 121*)

THE WAYFARER

Joy for a New Baby

THIS WAYFARER is a world wanderer, and he has seen most of the great sights that allure travelers—the highest mountain on the earth, the deepest depression in the earth; the seven seas and four continents; the oldest cities and the newest wonders of science; the famous museums and galleries, and the diverse living peoples which are more worth while than all museums and galleries. Nevertheless, here the Wayfarer writes down his conviction that the greatest wonders, like the greatest joys, are to be found by the hearth of home.

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At the moment, the Wayfarer is under the spell of a newborn baby, who is doubtless not greatly different (although it would be hard to make the parents believe this!) from all the other babies that have blessed families since mother Eve held the infant Cain in her arms and dreamed a mother's high dreams of the future of her first-born. Who can foresee the future of a babe—the empires he may hold in that wee fist, the souls he may sway by that piping voice, the paths of service and glory those tiny feet may tread! Every child is incarnate Possibility.

* * * * *

Mystery enwraps a babe as a garment. The first chapter of Genesis need present no difficulties to the person who has contemplated the unsolved mystery of every new life—the personality which was not, and now is; the human individuality which has entered this inscrutable world, endowed with a whole store of peculiar characteristics, traits and inclinations. See how this babe wrinkles his forehead and lifts his left eyebrow in the exact mannerism of his father's father. Yet his head is that of his mother's father, as every relative perceives. Come, ye scientists, with your pack of lore and learning, and set forth this wonder, and make answer to this fresh assertion of the inexplicableness and sanctity of life, this intricate interweaving of the past with the future, this mysterious compound called personality. Let us uncover our heads in the presence of the babe, for the very mystery of heaven still clings about him.

* * * * *

The mother best knows this. The father may boast and rejoice; but the mother reveres. She looks with a love that is half awe upon this other self, this new life which links her with posterity. The helpless babe in the mother's arms insures her future. Thereby her personality is projected forward into the unmeasured succession of the race. Is it any cause for wonder that the passion for posterity outweighs all other passions among those peoples who have the longest history to teach them relative values?

The helplessness of a babe is his scepter of sovereignty. He rules by weakness. His power lies in his powerlessness. Because he is utterly dependent, the paternal, protective providing instinct is called forth. Parenthood is manhood and womanhood at their height, for it represents love in its loftiest function of service.

No Madonna has ever been painted which can equal in beauty and spiritual significance a living mother caring for a living babe.

* * * * *

Not that the service is not its own reward. To know a baby intimately; to be familiar with the sweet little cooing, cuddling, gurgling sounds which he makes as he settles to sleep after he has drunk of the fountain of life; to watch the wise wrinklings of that wee, and, oh, so delicate face, and the yawns that are ludicrous in their venerable world-weariness; to study that rose-leaf ear, so small, so soft, so shapely, so delicately colored and molded—to hold the tiny hand, so absurdly little and yet so wondrously complete, even to the long finger nails—oh, is there any joy quite like the joy in one's own baby? Let the prideful world wear its royal decorations and its rich diamonds; the Wayfarer wots that the parent with a child in his arms covets nothing.

* * * * *

As under the land there flow deep streams of water which satisfy the thirst, so in the depths of our common human nature there are rivers of sentiment which gush forth to greet a baby's advent. This elemental experience, essential to the perpetuation of the race, is the "touch of nature" which "makes the whole world kin." The best that is in everybody is brought forth, like the Wise Men's gifts, as an offering to the babe. The fellowship of friends is never so sweet as when they rejoice with happy parents over a newborn child. And how royal, in the lavishness of their interest and kindly expressions, are the friends whom all of us, alas! underprize in our busy lives of stress and activity. We need the help of a baby to call us back to first things, the things that draw us nearer to one another and to God.

THE WAYFARER.

THE HOME COUNCIL

ARE YOU DOING YOUR PART? By Lee McCrae

Is your Sunday school running down? Perhaps you are directly responsible for it. You are, if your sole interest in it consists in starting your children off to their classes. The salvation of the school and, through it, of the church, may rest with you. This article explains how.

RECENTLY I SAT listening to a prominent Sunday school leader plead with a group of mothers for their cooperation. The address, informal but eloquent, almost brought tears to my eyes because of its earnestness.

Suddenly a sense of the incongruousness of it all swept over me. Imagine a day school teacher or a teacher of music or of art saying, virtually, "I am giving free lessons here, sacrificing my own time and interests to educate your children's brains and hands. Please help me!"

A little later, while we were eating the dainty refreshments served by her assistants, I said to the leader: "Your party is a fine success. I am sure the mothers are interested."

She gave a gasp and then whispered confidentially: "Oh, no! The teachers and I are *so* disappointed. Why, we have only twenty-five mothers here out of sixty; and we sent written invitations with 'Please respond' underscored; yet only two of the thirty-five absentees were gracious enough to call us up by phone and excuse themselves. We decorated, as you see, and hired a special caterer, so it has cost each of us several dollars—though we would not mind that in the least if the mothers only *cared.*"

What could I say to cheer her? By all the laws of compensation those mothers ought to have been entertaining those teachers.

"Why, don't you and Mrs. V—— know each other?" I exclaimed after a splendid little primary teacher and I had passed a fashionably dressed woman on the street without speaking.

"No," she answered without the slightest bitterness, "though I have two of her children in my class, and called on her once—when she was out. I am not 'in society,' you see, and have not been properly introduced."

Again I smothered my indignation and hurried to change the subject. There is no use making a bad matter worse by discussing it. But which woman was under obligation to which, think you? Which one should have sought the other?

Talk about the Japanese having "left-handed brains" and doing things backward! Haven't we Americans got some things topsy-turvy and wrong side out as well? One thing I am sure of—it is just such disheartening little incidents as these that make the way of Christian service a thorny, rugged path.

"Oh, but Christians are not working for appreciation or any sort of earthly reward," we are promptly told. "They are clearing their consciences of obligation to their fellow men, following His command to teach all nations, looking only for rewards in heaven."

True enough—and well that it is true! An approving conscience, the feeling of usefulness, the joy of doing the Lord's work and, not least, the unstinted love of little pupils—these make a splendid return, let alone the promise of treasures in heaven.

And it is just these things that keep our Sunday schools open year after year. Only a very few fathers and mothers (aside from those who are actively engaged in the work themselves and therefore understand) can take any credit to themselves for the open door.

(*Continued on page 122*)

VERSES OLD AND NEW

The House by the Side of the Road

There are hermit souls that live withdrawn
  In the peace of their self-content;
There are souls, like stars, that dwell apart
  In a fellowless firmament;
There are pioneer souls that blaze their paths
  Where the highways never ran—
But let me live by the side of the road
  And be a friend of man.

Let me live in a house by the side of the road,
  Where the race of men go by—
The men who are good and the men who are bad,
  As good and as bad as I.
I would not sit in the scorner's seat,
  Or hurl the cynic's ban—
Let me live in a house by the side of the road,
  And be a friend to man.

I see from my house by the side of the road,
  By the side of the highway of life,
The men who press with the ardor of hope,
  The men who are faint with the strife.
But I turn not away from their smiles nor their tears—
  Both parts of an infinite plan.
Let me live in a house by the side of the road,
  And be a friend to man.

I know there are brook-gladdened meadows ahead,
  And mountains of wearisome height;
And the road passes on through the long afternoon,
  And stretches away to the night.
But still I rejoice when the travelers rejoice,
  And weep with the strangers that moan,
Nor live in my house by the side of the road
  Like a man who dwells alone.

Let me live in my house by the side of the road,
  Where the race of men go by—
They are good, they are bad, they are weak, they are strong,
  Wise, foolish—so am I.
Then why should I sit in the scorner's seat,
  Or hurl the cynic's ban?
Let me live in my house by the side of the road,
  And be a friend to man.

—Sam Walter Foss.

The Interior printed this poem a few years ago, explaining that the idea came to the author one day during a Greek recitation, when a bit of translation of the text in hand read, "He was a friend to man, and he lived in a house by the side of the road."

The author carried the germ of the thought in his heart a long time before it developed and bore fruit in this greatly beloved poem (which could be read and pondered daily with profit). The Deaconess Advocate has a suggestion to offer as to what it was which finally prompted the writing of the verses:

Foss was an enthusiastic traveler, and on one of his trips through New England he came, at the top of a long hill, to a little unpainted house, set almost in the road, so close it was. Near one side was a queerly constructed signpost finger pointing to a well-worn path and a sign, "Come in and have a cool drink." Following the path, he found in the side of the bank some distance from the house a spring of cold water into which a barrel had been sunk, and above which hung an old-fashioned gourd dipper. And on a bench near by was a basket of fragrant apples with another sign, "Help yourself."

Scenting a story, Foss went back to the house, where he found a childless old couple in straitened circumstances, with the rocky farm as their only source of livelihood. But it was rich in the delicious spring of water and an abundance of fruit, so the sign was placed guiding to the water, and from the time of the ripening of the first purple plum to the harvesting of the last red apple a basket of whatever fruit might be in season was placed near, that anyone passing might rest and refresh himself. The old gentleman explained that they were too poor to give money, so took this way to add their mite to the world's well doing.

The beautiful thought so impressed Mr. Foss that he immortalized with his pen the spirit of the ideal home.

Fun, and Education Too

Last spring my nephew, who lives with us, was 5 years old. He has always been a great lover of books, and I devised this plan to encourage his taste for them. We called it "playing history."

I bought a large scrapbook and we took for our first subject the history of the Christ child. Each evening before I tucked him in we took one picture—first, the Babe in the manger—and pasted it in our scrapbook. Then we talked about it. First, I told the story to him and then questioned him about it; and questions and answers kept him busy until sleep claimed him. In this way we studied the life of Jesus, the life of Daniel and of David, and then we came up to our later history and the lives of the men our nation honors.

Of course it takes time and thought, but it more than repays me by the delight it gives my little man and the knowledge he is storing away.

He is so proud of his scrapbook because the pictures in it are all like friends to him.

I wish all mothers, and especially those with limited means, would try this plan. They will find that it more than pays in the interest that is taken.

MRS. N. M.

[We are always glad to have helpful suggestions about "things to do." The thing that has helped you will be pretty sure to help someone else. May we not have more of your individual experiences?]

Helping to Put Father in a Conciliatory Mood

It was one of those dreary, dark days when everything went wrong. Tommy had not meant to knock over the best flower vase; he had not meant to upset his tea, or to sit down upon the kitten. But, as the fates were frowning, he had happened to do all these things, and had been severely reprimanded in consequence.

He bore his trials bravely, says Answers. But when curiosity led him into his mother's boudoir, and—by the merest misfortune—his elbow knocked over an inkpot and sent a blue-black stream over a new spring gown, he looked grave, and his heart sank within him.

"Oh, you naughty, naughty boy!" his mother cried, after the inevitable discovery. "I shall tell your father when he returns!"

"Really, mother?" whispered Tommy, in an awestruck voice.

She nodded firmly.

"Before or after dinner?"

"After," answered his mother. "I don't want to spoil his meal."

There was a pause. Visions of the parental birch loomed ominously. Then the youthful defaulter sidled up to his mother and asked:

"Mother, will you give him rhubarb tart and cream for his pudding—will you do that much for me?"

YOUNG AMERICA

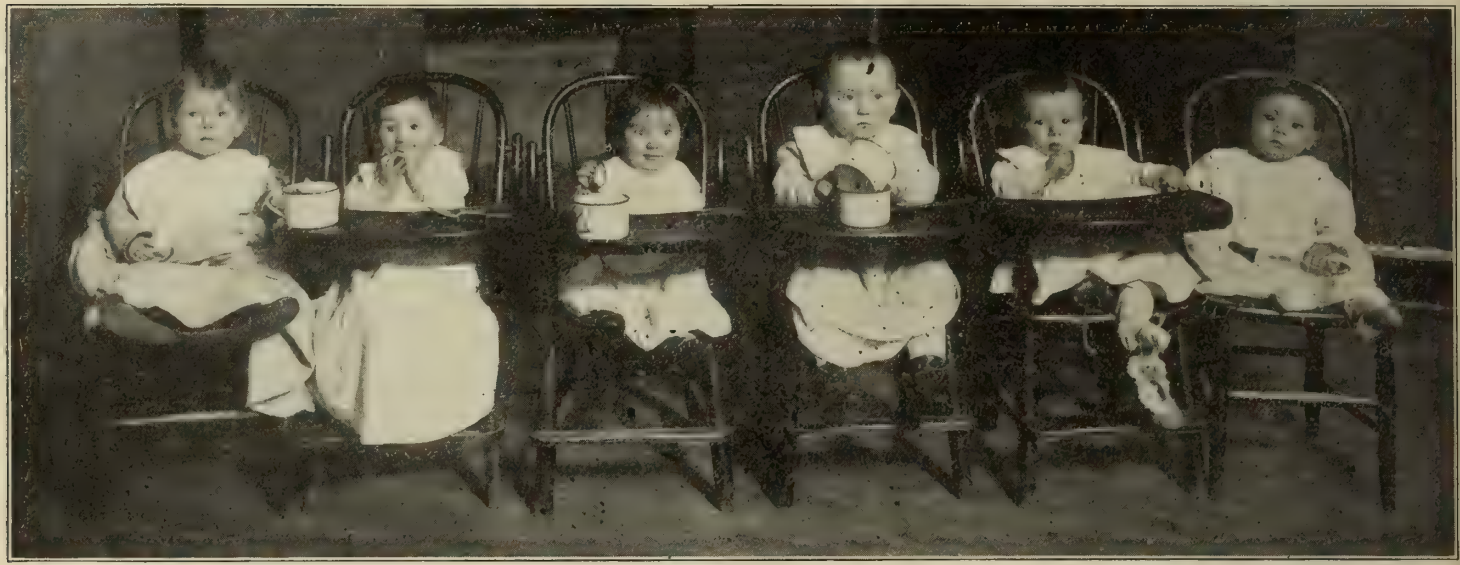
Why Larry May Become President

BY SARAH CORY RIPPEY

IT WAS ON A VERY cold winter's day that wee Larry Killduff was born; and apparently he didn't find the snow and the smoke and the gloom of Polk street at all to his liking, for the very first thing he did was to scream—and the second, and the third. Indeed, about all that Larry did those first weeks of his life was to scream. Nothing seemed to suit him. He ate too much, he didn't eat enough; he was too warm, he was not warm enough, till finally Mrs. Killduff was quite at her wits' ends.

"Oh, dear!" she sighed one day when patting, and rocking, and loving seemed only to make Larry scream the louder; "whatever shall I do with him? And me havin' t' go t' work at the factory next week, too!"

The four other little Killduffs, who were much older than Larry, but still not old enough to have all the care of a baby who did nothing but scream, stood and looked at the kicking, red-faced, unhappy little bundle of long clothes and wondered. For the Killduffs were poor, and food and coal were high, and shoes would wear out; and the children realized that the money mother would bring in from her work meant lots of comforts they couldn't have without it. But there was Larry! They were happy because there *was* a Larry, even if he did scream; but it did seem a little inconvenient to have him choose just that time to join the family.



At Mary Crane Nursery the Babies Are Happy and "Comfy" and Jolly from Morning Till Night

Suddenly Mary, the oldest little girl, gave a little cry of relief.

"The nursery!" she exclaimed. "We'll take Larry to Mary Crane nursery!"

"Of course!" said Mrs. Killduff. "Why didn't we think of that before?"

And to Mary Crane nursery Larry went, screams and all.

Now this nursery is not at all such a nursery as you perhaps have in your house. It is a very large building, erected just for little children who cannot be properly cared for at home. There are children, you know, poor children, whose mothers are ill, or who have to go out to work, as Larry's mother did, and so cannot look after their babies. And there is even, now and then, a little boy or girl who has no mother. To all such children in its neighborhood Mary Crane nursery plays mother.

It was a happy day for Larry when Mrs. Killduff wrapped him up carefully in her gray shawl and carried him to the nursery. The nursery doctor had looked him over the day before and said it would be perfectly safe for him to join the nursery family, as he hadn't the measles, or the mumps, or the chickenpox, or any other of the diseases children give to each other. The doctor had also discovered what it was that made Larry so cross and fretful all the time, and had given him something to relieve the trouble. Therefore when Mrs. Killduff unrolled him and handed him over to the nurse-mother in charge Larry actually smiled, for the first time in his life, and forgot to scream.

"He's feelin' better," said Mrs. Killduff as she kissed his little cheek. "Good-by, Larry. Be a good boy. Your ma'll come for you tonight." And she wrapped herself in Larry's shawl and started off for the factory.

It was early in the morning, only 6:30. The nurse, who knew all about babies, and what they liked and didn't like, cuddled the tiny boy up close in her arms and gave him a comforting pat or two.

"You must go to bed and finish your nap out, young man," she said. "It's too early for such a small person as you to be up." She carried him into a little "silence" room, which is away by itself, where house noises cannot waken the wee sleepers, and tucked him into a dainty white iron crib, drew the sheet and pretty blue and white blanket up around him, and left him, with three other little sleepers in three other little cribs for company.

It was 9 o'clock before a scream from the "silence" room announced that Larry thought it time he had his breakfast. The nurse who could give such comforting pats picked him up and carried him out to the bathroom, gave him a nice warm bath, brushed his funny little wisps of red hair and slipped him into a tiny nursery dress. And then he went to bed again and had a bottle of breakfast, and fell asleep before he had time to remember about screaming. You see he had been so busy enjoying himself that he had forgotten all about being cross. Besides, his "tummy" didn't ache now.

All day long Larry slept, and drank out of his bottle, and kicked up his heels and was happy. When he wasn't sleeping he was brought out into a big sunny room where the other children were, and where he liked the brightness. Larry's home was dark, and he had never known how much fun a baby can have blinking at a sunbeam.

Larry would have been quite contented to stay there all night and not go home at all. But babies may only stay at the nursery till 6:30, and so when Mrs. Killduff called for him at that hour, on her way home from the factory, Larry had to be made into another little bundle of shawl and baby, in spite of his protests, and to be carried back to the place where sunbeams never dance.

Every morning now Larry was left at the nursery, and at night he was taken home; and there wasn't a happier baby in all Chicago than Larry Killduff. He was so fat, and his eyes were so blue, and his cheeks were so red, and his auburn hair was so thick that everybody who came to the nursery to visit the babies and saw Larry in his crib, laughing to himself and cooing to his Teddy bear, said, "What a beautiful baby!"

If Larry had been able to talk he probably would have had a word to say on the subject. "Of course I'm beautiful," he would have said. "I feel beautiful! But you just ought to have seen me when I had that pain in my tummy!"

When Larry's little back grew strong enough he was allowed to sit in a chair with a tray across the front, just as he is sitting among the babies in the picture. He thought that great fun, because a tray is so very nice to spat your hands on; and you can reach after the sunbeams a great deal better sitting up than lying down. Moreover, if you are mischievous—and Larry certainly was mischievous—you can have considerable entertainment dropping your Teddy bear overboard for someone else to pick up.

On warm days Larry was allowed to stay out on the big stone porch, where, when he was a bit older, he dug holes in the clean white sand put there to play in and made wonderful pies and had almost as good a time as if he were down on the sandy lake shore itself.

Larry is now 18 months old, and he can sit at the low kindergarten table with his other little mates; and not only can he sit there but he can feed himself, too, without a bit of help from anybody. He felt himself a very big boy, indeed, the first time he did that, and well he might. To take your very own milk and bread, or soup and bread, out of your very own white-enameled mug, with your very own teaspoon, and put it into your very own mouth, without spilling more than a drop or two on your bib, is no small trick—when you are only 18 months old.

But before he begins to eat Larry says grace with the other babies. With his auburn head bowed, his dancing blue eyes shut tight, his tiny hands folded on the table before him, he lisps:

"God is great,
God is good,
And we thank him
For this food.
Amen."

Larry doesn't talk very plainly, and so you can't always understand the other words, but

(*Continued on page 122*)

THE SUNDAY SCHOOL

February 2, 1913—The Flood

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Genesis 6:9-22; 7:11-24. Golden Text, Romans 6:23: The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

Events have two important factors—date and purpose. One deals with time and the other with conditions. This applies with peculiar force to the present lesson. When the deluge occurred is conjecture; why it occurred is a very different matter. About three hundred and fifty years ago there lived in Ireland a great man known as Archbishop Ussher. He devised a system of chronology by which dates were assigned to the marked events of Scripture. It was an ingenious effort, and accepted by the scholars of his time. One finds it today printed on the margins of the Bible, but it must not be regarded as part of the word. According to Archbishop Ussher, the deluge took place 2,348 years before our era. This is no longer regarded as accurate. The actual time is unknown. Events do not depend for significance entirely upon the time when they occurred.

Ethical Value of Deluge Independent of Time of Occurrence

We accept the deluge as a fact and then leave it. Time and place do not necessarily belong to the purpose of history. Tell me, said Herod, where the Messiah should be born and at what time the star appeared. But Jesus made no such appeal. When John doubted he could think of nothing stronger than this: "Go and tell John the things which ye hear and see." He based the evidence of his Messiahship upon the facts of his life.

This lesson is best understood from its ethical side. What are the teachings involved, and why did it occur? Like everything else, the deluge has a history-long previous to itself. It was a rain, the first sprinking of which fell just outside of Eden. It will be remembered that Adam had two sons, Cain and Abel. The latter was slain, but another son, Seth, took his place. These were the two streams that formed the headwaters of the deluge. They held their own courses, each distinct from the other. The descendants of Cain and Seth were as widely separated as were their ancestors. The former built cities and the latter altars. They were distinguished as the sons of men and the sons of God. But in the process of time those two streams came closer together. The sons of God became enamored of the daughters of men, and "took them wives of all that they chose." The result was that earth became corrupt and was filled with violence.

Noah the One Exception to Corruption That Filled the Earth

There was one exception, however—the patriarch Noah. This man walked with God and was perfect in his generation. His family consisted of three sons—Shem, Ham and Japheth—all of whom, with their wives, God determined to preserve as a remnant of the race. God has never left himself without a witness. There is an oasis in every desert, and no community is ever so bad that some Noah does not rise up to redeem it. The Almighty cannot be indifferent to the moral condition of mankind. He noted the sins of the race and also the righteousness of this one solitary servant. That God would have saved the race by other means is but a natural inference. His Spirit was striving with men, and the patriarch by word and life urged them to repent.

For over a hundred years he toiled at his work and preached the impending doom of the world. But all without effect. The people only mocked and sank deeper in their sins. That Noah should have persevered, in the face of scorn and unbelief, shows his confidence in God. It places him among the faith heroes of history. "By faith," says the author of Hebrews, "Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house." God's word to him was sufficient. During all this time he saw no sign of the threatened flood. The sky was clear and all nature smiled upon the earth, but God is not mocked. The race was sowing to the wind while the whirlwind harvest awaited to be gathered. The mills of the gods grind slowly, but they grind. Men persist in lives that can lead to but one result, but the end seems far away, if indeed it ever comes at all. Others may have fallen, but no fall will come to them. The flood that submerged them brings with it neither force nor fear.

We forget that life is only another accent of the voice of God. Whether he speaks by inspiration or nature, yes and no never exchange places. As in the days of Noah, so shall it be with the men of this generation. Sin is ever the same with God. Its terrible nature time fails to soften. Then comes a time when his Spirit no more strives with man. This was true in the days of Noah, and it is true still. Infinite Love was grieved at heart. "And it repented Jehovah that he had made man." The expression is a hard one and must be understood within the limitations of our comprehension. One of two things was inevitable—either God must destroy the race or else the race would destroy itself. Excessive immoralities lead to death. Death is the wages of sin. And that was the end toward which the race was drifting. Urged to repent, it still refused, so God recalled his rejected Spirit, and the end of all flesh had come.

God Always Provides a Way of Escape for His Own

God always provides an ark for his own. Noah, his family and two types of every living creature entered in and God shut the door. The fountains of the great deep were broken up, and for forty days and forty nights the earth rocked as if smitten by falling seas. Mountains were transformed into islands, until, as at the first, the earth became a shoreless waste. But the Spirit of God moved again upon the waters, not as a fiat but as an ark, prepared to save the race.

It was an emblem of the Cross. Sinners were lost, but the righteous were saved, and this we believe to be the lesson of the deluge. It is history with a meaning, and the meaning involves the justice and mercy of God. Other peoples have their flood narratives. In some instances the details bear a striking resemblance to this narrative, but all lack the one grand exalted purpose. They differ from Genesis as the Bible differs from every other book, as the sons of God differ in their faith from the sons of men.

The Lesson Verse by Verse

By Hermon D. Jenkins.

Analysis—Traditions of a life-destroying flood are practically universal. But even in an age requiring a deluge for its punishment it is possible for a good man to live godly. Amidst the deepest of deep waters the redeemed of Jehovah are safe. The forces which destroy the wicked save the just.

That there was once a flood which might be spoken of as universal appears from all the records of the past. That the earth is still subject to great physical disturbances no one would deny who visited San Francisco after the earthquake or Martinique after the eruption of the neighboring volcano. That in the remote past these changes were more violent, sudden and overwhelming, every geologist knows. In polar regions, where summer is scarcely more than a dream, subtropical vegetation once flourished, and in the arid sections of our Central West great seas formerly supported a vast marine flora and fauna.

Clay tablets from the library of Sardanapalus (668-623 B. C.) give us one version of the flood story, and a deluge tablet found at Nippur (Calneh of Gen. 10:10), which was probably inscribed about 2100 B. C., is strikingly like the account in Genesis. But none of these accounts presents the pure monotheism of Genesis or the moral lessons which the Old Testament narrative embodies. We would hardly admire the historian who might give us the sickening details of our late civil war and pass lightly by the revolution which that period brought about in the conditions of American labor. History without a philosophy of history becomes a mere ruck of annals and incidents. The purpose of the Old Testament study is that we may see God in each event, accomplishing redemption now by reward and again by punishment.

Companionship with God the Secret of Religious Constancy

Verse 6—"Noah walked with God." That is the secret of religious constancy. Even though the times be "out of joint," we need not join the general apostasy. Elijah was a lone man, but the surrounding wickedness roused him to an intensity of action which he might not have known in days with less opposition in them. Savonarola never compromised with the dissolute court or corrupt church of his day. When Luther was threatened he nailed his challenge on the door of his church so that every eye could see it. No man who walks with God can be a coward.

Verse 11—"The earth was corrupt . . . filled with violence." Wicked men are as a rule heartless men. Noah had to meet not only the jeers of the ungodly but their threats. But the surrounding depravity only enables good men to throw farther their beams of light—"so shines a good deed in a naughty world."

Chapter 7:11—Noah was a very old man when his great trial came. He was a very old man when he began to build the ark and a much older man when it was completed. Age may be favorable to faith, but not to activity. Noah was evidently not looking for excuses to "quit work." There are thousands of Christians who were once active church workers, but who now are content to "leave all that to younger men."

Obedient Child of God Safe in Midst of Perils

Verse 16—One finds in the catacombs of Rome, where the early Christians were buried, many rude drawings of Bible scenes showing what thoughts supported them in their bereavements and persecutions. And one of the most common is that of the ark, closed tight and riding safely amid rising seas. So often was this story told, with its spiritual meaning emphasized, that the ark became then, and has continued to be to our own day, an emblem of the believer's security.

It may be noted that Noah walked in, but "God shut the door." He was free to choose, but divinely secure when he had chosen.

Verse 17—We have not dwelt much in this lesson upon the physical details of the flood, because it is of more importance that we should keep before our eyes the spiritual aim of the narrator; but the trial of Noah's faith was one extending over a very considerable lapse of time. A long continued flood was necessary not only to cut off evildoers effectually but to wash away and utterly destroy wrecks and relics of the flood which would have otherwise rendered the region of Noah's disembarkation uninhabitable. Yet many a man who can rush into a battle with a shout hesitates before enlisting for a campaign. It is easier to be faithful for an hour than for forty days. "O Lord, how long!" is one of our most bitter cries. It is well to remember that not only our experiences but our "times" are in God's hands (Ps. 31:15).

The Waters That Drowned the Wicked Bore Up the Ark

Verse 18—"And the waters prevailed." In such a cataclysm as here described the waters rise and the earth recedes. "We may regard the deluge as an historical fact preserved in a multitude of forms, an actual and terrible event which made so powerful an impression upon the imagination of the first parents of our species that their descendants could never forget it. This event took place near the primitive cradle of mankind. The deluge was a fact; it was a part of a great plan. Its record as handed down in the Hebrew Scriptures is the one clear, distant account, and when compared with other accounts bears on its face indications of divine origin."—Harper.

We are perhaps now far enough from the events of the civil war to agree upon many things which at its inception were open to debate. The French revolution was at once a reign of terror and the birth of a new era. The fall of Jerusalem scattered the disciples, who "went everywhere preaching the word"; but the horrors of that siege exterminated the men and the families of the men who put Jesus to death.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning January 26, 1913

Topic—The two sons. Matthew 21:28-30.

This parable comes from the closing days of the ministry of Jesus. He was teaching in the temple court on Tuesday of the week in which he was crucified. He had assumed rights so extensive within the sacred precincts that the Jewish rulers sent some of their number to investigate his claims. They asked by what authority he did these things. Who gave him this authority?

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Instead of answering them directly Jesus asked them another question, promising that if they should answer his, he would answer theirs. "The baptism of John, whence was it? From heaven or from men?" The Pharisees were in a quandary. If they were to answer "From heaven," he would say, "Why then did ye not believe?" On the other hand, they were afraid to say "From men," for the people regarded John as a prophet; and the Pharisees were under the necessity of affecting something of the same regard, lest they should lose their religious leadership. They would have been glad to oppose John openly, but the current of public praise ran so strongly toward him that they found it safest to fall in with the popular accord and seem to swell its volume, while, at the same time, they privately endeavored to turn public attention in another direction. So they could answer Jesus nothing.

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But it is not a mere skirmish of wits that we look upon in this scene. Jesus had, of course, a keen intellect; and he could silence his opponents when he pleased. But he was too great to take any pleasure in such dialectics. He was too serious to desire to win a battle of words. In the question he addressed to the Pharisees he gave them, in substance, the answer to the question they had addressed to him. He said in effect: "John's was a baptism unto repentance. If ye had repented, ye would have known by what authority I do these things. My authority can be discerned only by the pure of heart, and to them it needs no formal proof." If they had followed the leading of Jesus, they would soon have come to the understanding of his authority. And this brings us to our parable.

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The first son did not like the vineyard. There were other things he would rather do. At best, he was only a thoughtless, undisciplined fellow, not at all careful of his father's feelings. Jesus never assumes that he is perfect. But at least he is not a hypocrite. And if he has no intention of working in the vineyard, he will not pretend that he has.

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The other son is full of pretensions. When his father says to him, "Son, go work today in my vineyard," he answers at once, with a certain smug complacence, "I go, sir." He is polite and respectful in his language. He is also extremely self-satisfied with his politeness. The "I" is emphatic. But he does not go. He is only a hypocrite.

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Jesus did not need to explain this parable; the Pharisees understood it. Standing in the temple, Jesus pointed out that the penitent publicans and harlots would shame the impenitent Pharisees, and take precedence of them in entering the kingdom. Those wicked people had apparently been far away from the kingdom; but, nevertheless, they had accepted John's baptism and obeyed Christ's call. And the Pharisees, who had observed punctiliously all the ceremonial ablutions of their sect, and had professed themselves eagerly waiting for the coming of the kingdom, did not accept John's baptism nor recognize Jesus as the King.

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The parable does not finally shut the door of hope upon the Pharisee; but it takes the precedence from him and gives it to the sinner. The Pharisee may still be saved; but if he is, he is hardly saved.

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And yet is it not better to live a correct life, as the ordinary scribe and Pharisee undoubtedly did, than an irregular life, as the publican and sinner did? Certainly it is. A moral life is always better than an immoral life. And the teaching of Jesus upon this point goes far beyond the doctrine of the scribes. But the present question is different. The moral life of these Pharisees was not perfect, and it needed cleansing as much as the immoral life of the sinners. The Pharisee's self-righteousness would not permit him to undergo the humiliation of confessing that he had ever been wrong. On the other side the sinner felt a poignancy of grief for his sin, and a revulsion of heart against it, that left a lasting sense of unworthiness and an abiding power of purification that remained throughout all his life.

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The truth is that the Pharisee was a very much worse man than he seemed to be; and the sinner was often very much better. Hypocrisy is the worst of all sins, because it hardens the heart and makes repentance impossible. And hypocrisy is inseparable from pride.

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Both sons are with us still. This parable of Jesus was spoken to very religious men, and should cause us the utmost heart-searching. Are we among those Christians who are so abundant in promise and profession, and so poor in performance?

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We smile at the promises of some politicians, and some tradesmen. We do not expect them to keep their word. But upon how many of us can the minister, or the superintendent of the Sabbath school, depend to do just what we have promised? How often in our hours of devotion have we said to God himself, "I go," and we have never gone.

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The whole church of Jesus Christ, by its very existence, name and creed, professes to be ready to go. Has the church of the Crucified kept its express, or implied, promises?

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Those who travel among the Swiss mountains, or through the deserts of the East, need a guide. Not knowing the way, nor its dangers, they need someone who has been over the whole way before, and can guide them safely. God knows all the dangers of our life from its beginning to its end, and he offers to be our Guide. He says, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Let us thank him for his sweet promise, and follow him closely all our life long.

A divided heart is the secret of most wrecks in life. Men are unwilling to make a square and definite choice that means a rejection of the world as well as a surrender to God. Our business in the world is to help, to serve, to uplift, and to make the world around us better because we have lived. The test is, what have we done for our fellowmen? "He who hears these words of mine," says Jesus, "and lives them out in his daily life, I will liken him to a wise man who built his house upon a rock."
—E. A. King.

If you do not wish for his kingdom, don't pray for it; but if you do, you must do more than pray, you must work.—John Ruskin.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

February 2, 1913

PROVING CHRISTIAN ENDEAVOR'S SUCCESS

Topic—Christian Endeavor principles, and how to uphold them. John 14:6-15.

Who traces the river back to its springs? What publicist is interested and acute enough to follow the present social and political changes back to their beginnings? Some of us are assured that it would be found by such testing that the modern young people's movement, of which Christian Endeavor is the first and foremost exponent, has been a tremendous factor in setting up the new ideals which have worked out so wonderfully. Literally millions of young men and women have been indoctrinated with practical idealism in these societies. They have been inspired to a conception of religion wrought in ministry. Their life motto, which has not been forgotten when they ceased to be active members, has been, "Not to be ministered unto, but to minister."

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The potency of Christian Endeavor was not fully realized by its members; nor is it to be measured by their followers. It belongs among the unmeasured spiritual forces of our generation.

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The fashion is growing of calling the roll of the present generation of leaders in all forms of Christian work, and of pointing out that with few exceptions they had their training in the young people's societies. Likewise the list of Christian Endeavor governors, congressmen, mayors and other public servants is a long one, and growing longer. These all, together with the myriads who serve men and God in less conspicuous ways, are the proof of the quality of Christian Endeavor principles.

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There are now many hundreds of Christian Endeavorers on the foreign field as missionaries. There is no better place or way to exemplify the teachings of Christian Endeavor.

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The covenant idea is basic in Christian Endeavor. The societies are built on the idea of pledged allegiance. Every member subscribes to some form of pledge. The habit of keeping faith is formed, and the sacredness of an obligation is taught. The very danger that pledges will be broken has but stimulated thought upon their solemnity. The young people's movement is a crusade of covenant keepers. They have vowed their lives unto the Lord.

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Pray that He may prosper ever
Each endeavor
When the aim is good and true;
But that he may ever thwart thee,
And convert thee,
When thou evil wouldst pursue.
—Baron Von Canitz.

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The old notion that spirituality is something for the aged and ready to die has been killed by Christian Endeavor. The norm of life, and of life at its fullest tide, is a character in fellowship with God. Strong, symmetrical and winsome young people have proved that religion is altogether normal and entirely consistent with the most wholesome type of life.

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One Christian Endeavor principle is that of obligation—if anything is worth doing, it is worth promising to try to do.

Another principle of Christian Endeavor is cooperation. Two are more than twice one. In union not only is strength but multiplied strength.

Testimony is a Christian Endeavor principle. Speech, that godlike faculty, should be consecrated to the most godlike uses.

Training is a Christian Endeavor principle. In this school of religious education we learn to do by doing. We are to become all-round workers and also specialists.
—Amos R. Wells.

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The school of doers teaches the skill that most directly counts. In Christian Endeavor, where youth learns by doing, the idea of service has been dominant. It really antedated the present social service movement in the churches, and prefigured it. That there are many tasks of Christian work wholly within the range of young people's ability was a new idea thirty years ago; but now we see how this principle has led devoted disciples into a wide field of activities, ranging from the teaching of a Sunday school class to work in a rescue mission. Youth *can*—that truth is written large in Christian Endeavor history.

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"So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, 'Thou must,'
The Youth replies, 'I can.'"

MISSIONARY WORK

Dr. Young Champion for Alaska

Dr. S. Hall Young has been named by the Board of Home Missions as its special representative dealing with missions in Alaska. Dr. Young, who has spent practically his whole ministerial life in Alaska and whose latest work has been the establishment of a strong church in the new mining camp of Iditarod, is now, at the age of 65, plainly entitled to some respite from the hard service required amid Alaskan winters. The board therefore has arranged for him to spend the remainder of his active service period in making known the needs and possibilities of Alaska to the churches in the states. He is to travel widely, lecturing and preaching in Alaska's behalf, and is likewise to revise and to enlarge the board's literature on Alaska. But more than all, it will be his duty to search for the right kind of consecrated material out of which to make Alaska preachers. The contagion of Dr. Young's eloquence is well known to all who have heard him speak, and his service among the churches is certain to multiply the funds available for Alaskan work; while any young ministerial candidate whom Dr. Young believes red-blooded enough to meet Alaska requirements might as well surrender at discretion to his appeal, for in the end this enthusiastic pioneer will undoubtedly convince him that there is no other place than Alaska quite fit for a full-grown man to live and preach the gospel in.

Economy and Opportunity at Syen Chun

The persecutions endured by students of the Hugh O'Neill Junior Academy at Syen Chun, Korea, have brought to the focus of public attention one of the most useful of missionary educational institutions. Rev. George S. McCune, who is in charge of the school, has worked out a system which reduces costs per pupil to a remarkably low figure. Students are expected to provide their own food and pay a small tuition charge. Beyond that, the sum of $5 covers the expense of maintaining one student in school for the whole year. Where a donation of $20 is available, the academy is usually able to provide the student with work which will support him and enable him to earn an education by his own efforts. One form of work which is thus available and which is of exceedingly great value to the school is the use of the mimeograph on which are prepared the lesson sheets that serve the students instead of textbooks. The girls' academy is run on similar plans, and at equivalent expense.

In fact, all the activities of Syen Chun station are maintained on a corresponding scale of economy and efficiency. Dr. Sharrocks's invaluable hospital costs the board in America only $325 for its maintenance. He has two assistant physicians whose salary is $10 a month. Colporteurs serve at $5 a month, half of which is provided by the Bible society. Bible women are paid but $50 a year. A new hospital building, a library and a science hall for the O'Neill Academy and a Bible institute building have all been approved by the board at New York for this station, to be built as soon as gifts for the purpose are in hand. The total funds needed for these purposes are approximately $30,000.

Christian Japanese Reject Compromise

When Vice-Minister Tokonami of the home affairs office in the Japanese government summoned representatives of Buddhism, Shintoism and Christianity to confer at Tokyo on the state of religion in Japan he set going a discussion which still continues as to the possibility of a synthetic national faith. Shintoism shows so little vitality that few even of the most speculative consider it an element in the problem. But there have been a number of voices urging that Christianity and Buddhism are not very different, and perhaps might be harmonized. But this view of the case has not received any encouragement from Japanese Christians. The Unitarian organ of the empire did indeed publish an article from Dr. Kato, in which he declared that he considered himself at the same time both a Christian and a Buddhist; but Dr. Kato is not a member of any church, and doesn't affiliate even with the Unitarians.

As for the evangelical churches, even the most liberal of their adherents repudiate all notion that Christianity can be compromised with anything else. Dr. Ebina, the editor of The Shinjin, who is regarded as the leader of the liberal wing of the American Board's churches and so, perhaps, the most advanced of Japanese Trinitarians, says in the plainest fashion that those who plan to blend Christianity with either Confucianism, Buddhism or Shintoism "do not know the real nature of Christianity, nor understand the history of religion." He admits that the talk of synthesis is agreeable to the mind of Japan today, but such a method he considers "temporizing," which will "bequeath not a little misfortune to future generations." He thinks that Buddhism might be revived by the effort, but as for "enriching Christianity, it would be a superfluous embarrassment of riches."

Success of Mott and Eddy in India

A letter from Allahabad dated Dec. 13 tells of the results of the mission of John R. Mott and Sherwood Eddy in the university centers in India. Beginning in Ceylon, then up to Madras, over to Bombay, the party journeyed. Christian students were inspired to further efforts in conferences and great audiences of non-Christians from the colleges heard the Christian appeal. During the first week in December Allahabad was greatly moved.

"About 200 men signed cards promising to read the gospels daily and to make an open-minded investigation of Christianity, following and practicing truth as they were convinced of it. There were eighty from the Arthur Ewing Christian College among these. The Christian students entertained the speakers at dinner in their dormitory, Princeton hall, Wednesday night, together with Messrs. Farquhar, E. C. Carter and Moffatt, the Y. M. C. A. secretaries. We are busy following up results and are organizing a number of Bible groups for inquirers."

Afflictions Further Gospel in Siam

From Lampoon, Siam, Rev. J. H. Freeman writes that the epidemics of smallpox and malignant malaria prevailing among the Laos in the year past have wonderfully increased the opportunity of the missionaries; so that what has been a painful and bereaving physical scourge to the populace may turn out in the long run to be a great blessing spiritually. Of course the most direct results arise from the deep gratitude of the people for the devotion with which the missionaries served them in their great need. Not only did the medical missionaries give themselves with unresting labor to the service of the multitudes of sick but the evangelistic and teaching missionaries likewise dropped everything else to nurse the ailing.

Besides the impression made by this Christian unselfishness, there also went out through the Laos communities a profound awe in the presence of what seemed most evident divine protection for Christian converts. The missionaries themselves could not help regarding the immunity of the Christians as a real present-day miracle. The mission physicians instructed the native evangelists and leaders in the use of a few simple precautions and remedies to be used among the church families, and these means, under the blessing of God, were so effectual that Christian homes escaped almost entirely the sickness and death that befell so many of the heathen households. Of course the impressionable Laos have taken note of this fact, and it has been to many of them a convincing sign of the truth of Christian teaching.

In consequence of these influences the ingathering of converts at all the Laos stations was larger in 1912 than ever before. The year being reduced to eleven months by a rule requiring reports thirty days earlier than ordinarily, the Laos field reported a total of 1,034 persons received on confession of faith during the year, while full-year reports for 1911 and 1910 returned only 628 and 398 respectively. The additions in fact were so large as to increase the total of communicants 24 per cent in one year. And besides those received to membership, a much larger number have renounced spirit worship and Buddhism and applied for instruction in Christianity. These will be admitted to full membership within the period of a year.

And beyond the circle of those who have thus openly decided for Christ, there are thousands who are now giving unprecedented attention to the gospel message, and who may be regarded as the most hopeful possible material for missionary effort. In view of this condition the Laos mission becomes more anxious than ever for reenforcements. Reenforcements are needful for it to hold effectively the land now occupied, and as Dr. Freeman has pointed out, there are the strongest reasons for spreading a network of new missions out over the country occupied by Laos people in French territory to the east and Chinese territory to the north. The area in which millions of Laos people now live totally unreached by any Christian mission force whatever is two-thirds as large as the extent of the United States east of the Mississippi river.

Native Pastor Arrested in Africa

A case in some respects similar to the sensational conspiracy arrests in Korea has developed on the mission field of Sierra Leone, West Africa. Sierra Leone is a British colony, and the district commissioner who represents the British government in the territory that includes the prosperous coast town of Bonthe has caused the arrest of nearly 300 natives on charge of abetting or taking part in certain native heathen religious rites revived from the old period of savagery, which includes the prac- of cannibalism. Among the number arrested are a considerable portion of Christian converts, and the two most conspicuous prisoners are Rev. D. F. Wilberforce, pastor of the United Brethren church in Bonthe, and the principal layman of the congregation, Mr. Margai.

Mr. Wilberforce is the outstanding native member of a conference maintained by the United Brethren congregation in Sierra Leone, including nearly fifty native preachers, ordained and licensed. He is a man of middle age, educated in America, and enjoys the absolute confidence of his white coworkers in the mission. Mr. Wilberforce has, however, undergone a similar experience before. Six years ago, when the present district commissioner was previously in control at Bonthe, the colored pastor was arrested on a very similar charge, but on trial he was triumphantly acquitted, and three years later his innocence was more fully established by a confession of perjury from the chief witness against him. Mr. Wilberforce was not further annoyed until he fell again under the jurisdiction of the same British official.

Under these circumstances, the missionary feeling is that Mr. Wilberforce will be again vindicated. And while there is strong suspicion that the local British authorities at Bonthe may be prejudiced against the missionaries and their converts—perhaps subject to adverse Mohammedan influences also—full confidence is felt in the governor of the colony, and it is not believed that he will permit injustice to be done.

—William W. Borden, the Princeton Seminary graduate who is going out to China to found a large mission among the Mohammedans at his own expense, is now with Dr. Samuel Zwemer in Cairo studying Arabic in preparation for his work. Meanwhile, his mother at home is spiritually supporting him by conducting every Monday at 12 o'clock in her residence, 60 East 55th street, New York City, a meeting of prayer for the conversion of the Moslem world.

Board Notes and Announcements

—Mrs. Williamson of Calvary church, who led Friday morning, chose the subject "Prayer." Among those who led in prayer were Rev. C. H. Bandy of India, Mrs. Brown, mother of Mrs. Cleland McAfee; Mrs. Berry, Mrs. Coy and Mrs. Shaw. Miss Lamme of Persia told of the pleasure she had had in meeting in Fourth church Syrians whom she had known in Urumia, especially a mountaineer girl, a graduate of Fiske Seminary. Mrs. Bandy told an impressive story of her visit to a temple and of the appreciative high caste visitors to Fategarh school's exhibition, giving good reason for her belief that as ready access to high caste women as to low can be found for the gospel if enough missionaries can be found

NEW BOOKS

A Catholic View of Socialism

SOCIALISM FROM THE CHRISTIAN STANDPOINT, by Father Bernard Vaughan. This book would be more accurately named "Socialism from the Roman Catholic Standpoint," for Father Vaughan pays little heed to other forms of Christian faith. "I believe that Christianity exists in its fullness and integrity in the Roman Catholic Church, and it it alone," he says, though he is ready to praise the social action of those who are outside of its fold. The writer is a well-known Catholic priest in London, and was brought to this country in the spring of 1912 to give a series of addresses against socialism in New York City. He sets out to show that socialism is economically unsound, philosophically false and ethically wrong; "bad in theory, it would be even worse in practice." He will not admit such a thing as Christian socialism, reserving the name for that movement which condemns and despises Christianity. The so-called Christian socialists have "a feeble socialism and an eviscerated Christianity." The facts of social evil are frankly faced, but Christianity is considered a religion of the individual, "concerned first and foremost with man's (the individual's) redemption and sanctification." Socialism is charged with an overaccent on the present, and its practical difficulties are pointed out.

Readers of history will be interested in the writer's declaration about the relation of the papacy to human freedom. Cardinal Newman said that there is no one of those who speak bravely against the church today but owes it to the church that he can speak at all. Father Vaughan goes him one better in saying, "Catholicism, I tell you, is woven into the warp and woof of all our great democratic institutions, and it is the bishops of that church to whom democracy stands eternally indebted." Supporting such views, he quotes Augustine's reference to the church, as though it were to be applied to the Roman Catholic Church of today! It would be interesting to know what the missionaries from Chile, and all South America, would think of this declaration. There is grim humor in the fact that before Father Vaughan could publish his book he had to have three different consents from his religious superiors in this country! If he had not secured those consents he would probably have found that the Roman Church is not a democracy where a man has entire freedom to speak his own mind. [Macmillan Company, New York. $1.50

Some Recent Fiction

ATLANTIS, by Gerhart Hauptmann; translated by Adele and Thomas Seltzer. It is a curious mixture of realism and romantic fantasy, this loudly heralded novel from the pen of the author of "The Sunken Bell" and "The Fool in Christ." The story is that of the dangerous period of unrest in the life of a scientist who has overshot his powers, been discredited and then fallen into the toils of a forbidden sexual passion. One can readily see the possibilities for compelling psychological analysis in such material. But Hauptmann evidently suffers from the disease of a divided mind. He is a realist, he is one of the great brotherhood of the disillusioned; yet, like his hero, his breast is not wholly occupied by one love but is the theater of a struggle. Realist though he be, he cannot banish the powers of fantasy from his breast. Much of the motivation for the course of Frederick von Kammacher is derived from the realm of dream—dream which encompasses his soul, brings it to the lost Atlantis where he converses with dead friends and is given revelation of the future. The mixture is incongruous. The dualism is not a logical one. Either the world is potentially divine or it isn't. If it were divine Hauptmann's characters would not be the characters they are. If it be not divine, let us not turn to lost Atlantis or newly found spooks. Let us work out our problems in fiction and in life in the world of nature as we find it. The reader of "Atlantis" may well question the one factor, the supernatural, without which Hauptmann seems unable to solve his problem. [B. W. Huebsch, New York. $1.50 net.

MARY PECHELL, by Mrs. Belloc Lowndes. Would you hold against a man a sin that he had committed in his youth and for which he had made all possible atonement? That is the question Mary Pechell had to decide. Her decision and the events that led up to it are told by Mrs. Lowndes in a way that discredits the statement that the days of romance and adventure are dead. [Charles Scribner's Sons, New York. $1.30 net.

AN AMERICAN GIRL AT THE DURBAR, by Shelland Bradley, is a book of impressions only, and does not attempt to probe beneath the surface of things Indian. It is interesting to note, however, that the author brought away with her from the durbar a sense of the deep and abiding loyalty to the emperor-king of his Indian subjects. A simple plot gives the book its reason for being, and it is written in a vivacious and entertaining way, verging, however, on a forced sprightliness which soon becomes wearisome. An almost fatal defect is the absence of illustrations, which would have given a real value to a book which, lacking them, slips into a place among works of fiction rather than of travel. [John Lane Company, New York. $1.25 net.

Books for the Home

INCREASING HOME EFFICIENCY, by Martha Bensley Bruere and Robert W. Bruere. In these days when all housekeepers and home makers are interested in running their households efficiently, even scientifically, this book by Mr. and Mrs. Bruere will prove interesting and instructive. Perhaps we may not agree with all the ideas expressed—probably that is not expected; but the object of the book is to make one think. After finishing it the woman reader or her husband will wonder whether the individual home in which they are most concerned is being conducted on the lines of greatest possible efficiency. The book consists largely of intimate information, such as family budgets and financial secrets which Mr. and Mrs. Bruere obtained from mothers and fathers in all walks of life, accompanied by some illuminating comments by the authors. [Macmillan Company, New York. $1.50 net.

A NEW BOOK OF COOKERY, by Fannie Merritt Farmer. Much in the form and spirit of the famous "Boston Cooking School Cookbook," by the same author, is this volume that will delight any housewife. The thirty-six chapters cover the whole range of cookery, giving the most explicit directions; and no fewer than 400 illustrations visualize the processes and products. As should be the case with every volume frequently to be consulted, the book is solidly bound; the print is clear, and the whole makeup is in excellent taste. [Little, Brown and Company, Boston. $1.50 net.

CONVERSATION: What to Say and How to Say It, by Mary Greer Conklin. No one will dispute the fact that people everywhere—people who ought to know better, and in many instances do know better—converse badly, yes, even atrociously. The author, who hails, naturally enough, from Boston, defines conversation historically and rhetorically; but the average reader will be more interested in the practical coaching contained in the book—for example: "What Should Guests Talk About at Dinner?" Mrs. Conklin points out certain bad conversational habits and suggests good ones, quoting Buckle's classic classification of talkers into three orders of intelligence—those who talk about nothing but persons, those who talk about things and those who discuss ideas. [Funk and Wagnalls Company, New York. 75 cents net.

Religion and Theology

THE PSYCHOLOGY OF THE NEW TESTAMENT, by M. Scott Fletcher. Some knowledge of biblical psychology is necessary to an intelligent study of the Scriptures. The translation of the languages of the Bible into English does not of itself put the reader in possession of a clear understanding of the mental processes of the writers of the books, for many of the words they used had a psychological value different from that of the English words necessarily used to represent them. "Mind," "heart," "soul," "spirit," did not mean to them exactly what they mean to us. Mr. Fletcher makes a careful study of these and other terms used by the New Testament writers, with references to Old Testament usage by way of comparison, and also points out that these writers in some respects differ among themselves in their usage. Upon this elucidation he bases an explanation of religious experiences set forth in the New Testament, particularly that of Paul. In this section the chapters on "Spiritual Conditions of Entrance to the New Life" and "The Psychology of Repentance and Faith" are of special interest. The book closes with a comparative study of the Jewish, Greek and Christian conceptions of personality, and the relation of the Christian conception to modern theories. An elementary acquaintance with modern psychology will make the book easily intelligible, and it will be useful to minister and layman alike. [George H. Doran Company, New York. $1.50 net.

THE FRAGRANCE OF CHRISTIAN IDEALS, by Malcolm James McLeod, is a little book which might be easily overlooked in the rush of fall issues, but it would be a pity for anyone to miss, for example, the chapter on "The Family Altar." Those who know their own debt to prayer in the home will be grateful for this essay with its reminder that the decay of the family altar "is the greatest blow the church has yet received." These nine essays are full of beautiful thoughts happily expressed. Dr. McLeod is a real acquisition to the preaching force of New York City. [Fleming H. Revell Company, New York. 50 cents net.

ESSAYS AND VERSES, by John Harrington Edwards. This little book, printed primarily for private circulation among the friends of the author, a retired Presbyterian minister living in Brooklyn, deserves a wider circulation. The most considerable essay in the book, dealing with "The First Home of the Huguenots in North America," is a paper of keen historical interest, and the next in importance, "The Vanishing Sense of Sin," grips closely one of the biggest moral problems of the age. [Published by the author.

OUTLINE STUDIES IN THE BOOK OF ROMANS, by Ward W. Adair. This very simple analysis of the epistle to the Romans, arranged by a clear-headed and experienced Bible teacher, contains neither comment nor illustration; but simply by reducing to orderly arrangement the themes and teaching of the book, it makes a plain pathway through a part of the Bible which laymen are disposed to regard as hard to read and hard to understand. [Association Press, New York. 25 cents.

THE MAN WITH THE PITCHER, by John F. Genung, purports to give the story of that friend at whose house our Lord partook of the last passover, instituting at its close the holy supper. Many incidents of our Saviour's life are ingeniously interwoven, but to some reverent students it will seem a doubtful way of teaching our Lord's life, mingling thus the evangelical history with the author's fancy. [T. Y. Crowell Company, New York. 50 cents.

Pentecostal Divinity School of Many Tongues

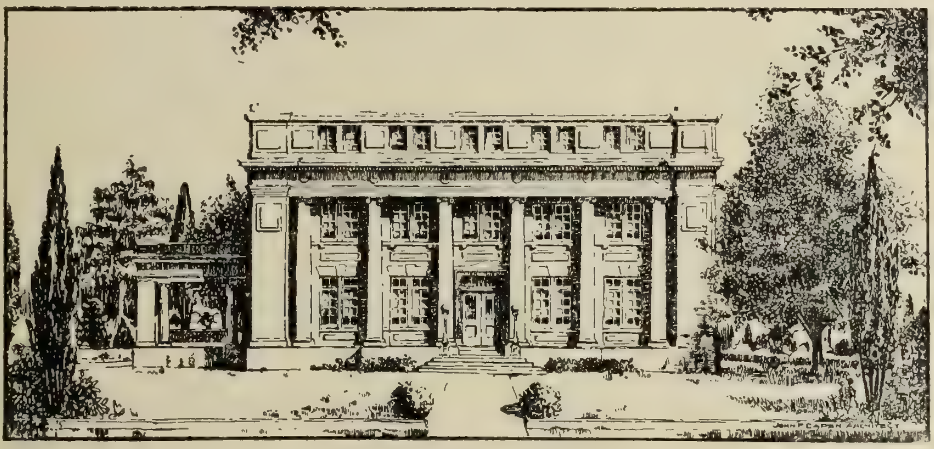
Bloomfield Seminary Inaugurates a Complete Polyglot College Curriculum and Enlarges Its Building Capacity by the Erection of Knox Hall

BY ARNOLD W. FISMER

BLOOMFIELD Seminary, hitherto known as the German Theological School of Newark, N. J., has had a small beginning. But its hopeful, fruitful growth is in proportion to its larger mission in the Master's kingdom.

Every generation has a God-imposed task to perform. Our honored fathers have fulfilled theirs in creating and founding our school, it becomes ours by enlarging it, and to enlarge it by making it stronger in accomplishing the purpose for which it was intended, and in solving the problem of the hour—a problem brought forcibly to the attention of the church by the great flood-tide of immigration of late years coming to our shores. Ten million men of many nations, led by the hand of Providence, have come within the zone and sunshine of American Christendom, and the American church owes the gospel to them.

Bloomfield Seminary has heard the call of the church for a suitable ministry for these peoples of foreign speech, and has answered it. True to the spirit of the founders of the institution organized to meet the demand for a German-speaking ministry for Germans in America, when new elements began to preponderate in more recent immigration, arrangements were speedily made to extend to young men of other races a similar practical fitting for the gospel ministry among their own people.



Knox Hall

Student Body of Many Races

Since the inauguration of the polyglot curriculum more than 100 students, representing twelve different nationalities, have come to Bloomfield from all parts of the globe. Many came from various American colleges and seminaries, while others came direct from colleges and universities in Germany, Switzerland, Austria, Russia, Italy, Hungary, Dalmatia, Ruthenia, Syria, Monaco, Galicia, Moravia. Why did they come to Bloomfield? Because, with the single exception of Dubuque Seminary, which is so successfully carrying on a similar work, there were no other institutions in the country equipped for foreign work.

To send such candidates to our established American theological seminaries would put in peril the very object for which they are sent. The practical effect of the education of foreign-speaking young men by such seminaries has been to educate the student away from linguistic and social affinities with his own people, thus gaining the individual pastor but losing the flock.

In Bloomfield Seminary every student is taught in his own tongue wherein he was born, to enable him to preach in his own tongue when the time comes for him to go forth to his labors among his own people.

By having the students of each race room together and study together in separate classes under instructors of their own nationality, they are kept in sympathy with their own people, while at the same time a thorough English course for all makes ample provision for the development of American thought, feeling and speech, so as to enable the candidate in due time to preach to his own people in English.

Academy, College and Seminary

The Bloomfield school was providentially planned in a way to provide a course of studies adapted to the peculiar needs of these newcomers. As there are no academies or colleges in our land to fit foreign-speaking young men for the study of theology, the founders of our school had made timely provision for the present need by instituting what had been practically an academy, college and seminary, all three in one. This school, especially organized for foreign work, had but to extend its plan to include young men of other races. And, so far as the limited funds warranted, this was cheerfully done. A polyglot teaching force was promptly installed. Standard academy and college curricula were laid out, covering a period of nine years and leading to the degree of bachelor of arts. By an action of the legislature of the state of New Jersey in 1909 our school has received college standing, with power to grant academic and honorary degrees.

The polyglot scheme had its incipiency in the mind of the late President Charles E. Knox, who, eighteen years ago, had actually introduced this feature in connection with the regular curriculum. But owing partly to the straitened condition in which the institution found itself financially, and partly to the utter lack of appreciation on the part of the church generally of a forward movement so unique in character and scheme, Dr. Knox was compelled to abandon the project, which was to him a matter of real distress and disappointment. If Dr. Knox could but have endured the great burden of his life work a few years longer he would now be able fully to enjoy the realization of his prophetic vision, the fulfillment of his inspired hopes.

The polyglot departments planned and inaugurated by President Knox are now in successful operation and have become a strong adjunct of our seminary's work. The large accession of students and the new interest manifested by friends of education through their gifts attest the value of the new work and the wisdom of its inauguration. As soon as the character of the new work was made known there was a ready response in generous gifts and bequests amounting to over $145,000; so that the assets, including buildings and invested funds, approximate $245,521.

New Work Presents New Problems

A request has come to us that we establish also a Polish department. This we would gladly do, were the funds for the support of this extra work provided.

In compliance with numerous requests of patrons it is proposed to change the name of our school to that of "Bloomfield Theological Seminary." Elimination of the German name, however, is by no means to be taken as synonymous with elimination of German work. It was, fortunately, not necessary that the German alma mater should die in order that her polyglot daughters might be born. The time-honored German department shall continue as heretofore. It has, in fact, been strengthened by additional German instruction in the academy, and by a more careful selection of students more thoroughly grounded in German.

The old-time restriction pledging entering students on graduation to preach in their own foreign mother tongue, a requirement entailing upon many students a serious handicap, resulting in regrettable failures and desertions, has been duly removed.

The supreme need is more students of the right sort, spiritually minded, intellectually and temperamentally fitted for the task, their hearts filled with burning passion for souls, aflame with Christ-love for their fellow countrymen. Will not pastors seek out and by earnest prayer and labor raise up such young men and direct them to Bloomfield? With the erection of Knox Hall we will be ready to receive double our present number.

The endowment fund should advance with our growth. For immediate needs we should have at least $200,000 more. To secure this we need the heartiest support of friends of Christian education. The plea of those who in former years appealed for funds was, "Give to save the institution from extinction." The plea now is, "Give to save the institution from the embarrassment of its own remarkable success." While older seminaries in the church are receiving hundreds of thousands of dollars, shall this child of the church be forgotten? We hope not! We believe that it shall be given to us, because the Father knows we need it. He will in due time cause some of God's stewards to see here a signal opportunity for a worthy memorial to the Redeemer's glory.

A Memorial to Dr. Knox

It will be just eighteen years in March since Dr. Knox published an urgent appeal emphasizing the special needs of that time. Here are his ipsissima verba: "We should have another building at once. Students from the other nations will increase in number as we make provision for them. An Italian house and an Italian instructor would attract a house full of Italian young men. We can now greatly enlarge our power among the foreign people. Soon these foreign people will come again across the seas in great numbers. At the hour when our national prosperity returns the tide will flood. Will not Christian men and women give us the needed building and appliances? Here is a fine opportunity for a memorial."

This pathetic appeal proved to be a prophecy indeed, and it is now being fulfilled in every particular. Our national prosperity has returned. The flood-tide of immigration has come. We have a house full of Italian, Hungarian and other students under able instructors of their own nationality. And the house is in sight. The fine opportunity for a memorial is at hand. The $70,000 building fund is secured. The foundation of the new building will be laid in March next, and it is to be known as *Knox Hall* in loving remembrance and grateful recognition of the faithful services of the first president, who for thirty years had borne the burden of Bloomfield Seminary on his good, great heart.

The Open Hearth

A Plea for Ministerial Relief

As a church we have reasons for gratitude in view of the outlook for enlarged results of the federated agencies of Ministerial Relief and Sustentation.

The wisdom, perseverance and splendid results of the honored brethren who have achieved so much for this board are but a prophecy of still enlarged helpfulness for the aged "members of the household of faith," who have stood heroically at their posts of duty, valiant soldiers of the cross, until the twilight of human life has settled down upon them.

The large vision of the General Assembly asking for an endowment of $10,000,000 is not larger than the ability of our beloved church to meet—an obligation that becomes a matter of honor as well as duty. No better investment, with assurance of large dividends, is available to those whom God has blessed with this world's goods or the ability to accumulate. We feel such a worthy cause will not be overlooked or delayed when it is well known that 225 ministers on the honor roll, with an average of 78 years of age, are reciving but $342 a year, and 650 handmaids of the church but an average of $175.

While we look to the so-called well-to-do for the larger gifts, the obligation rests on all alike as the Lord has prospered, even to the widow's mite. When we consider the numerical strength of our church of 9,000 ministers on the roll, 40,000 elders and 1,400,000 communicants, with faith in the justice of this noble cause, we will not doubt but that the high mark held out by the efficient members of this board will be reached.

The president of this board in a recent article stated what could be done to further this cause by pastor, elder and member, to which let me add a word on what can be done by those of us who are chairmen of the board in each presbytery. We can keep in close touch with Dr. W. H. Foulkes, the corresponding secretary, and see that all printed matter issued by this board is placed in the hands of every pastor, especially the recently issued pamphlet on the "Ten Million Fund," urging that such matter be freely distributed among the people; make the appeal clear and emphatic; send personal letters to all from whom we may have a reasonable hope for special gifts and use our best offices to induce the brethren to take out a policy in the sustentation. When the desired financial goal is reached the home missionary pastor will be greatly relieved of the anxiety that now must come for himself and loved ones as he nears the eventide of human activities.

J. M. Bain.

An Overture Unfair and Unwise

The overture on the reduction of the size of the Assembly by a change of basis of representation from twenty-four to forty is now before the presbyteries. A negative answer was given by Pittsburg Presbytery not because anyone was unfavorable to reduction but because the plan proposed was seen to be unfair, unwise and ineffective.

The plan is unfair, because only ninety-four presbyteries have a membership of thirty-six and over, and it proposes to cut down the representation of this one-fourth of the presbyteries and leave the other three-fourths (298) unchanged. The inequality and the unfairness become even more apparent when it is seen by an exact count that half of the presbyteries have now and will continue to have an average of two representatives to every fifteen ministers, while the other half will have only two to forty. In the first half a minister may be sent to the Assembly every ten or fifteen years. In the second he will be fortunate to be chosen once in a lifetime. This surely is not fair to all. It is not equable representation.

The plan is unwise because the reduction will be made entirely from the larger presbyteries from which come most of the "sinews of war." Only twenty presbyteries will be entitled to more than one ministerial delegate. The larger presbyteries are required from their circumstances to represent diversified interests. Together with the care of their churches, they have many city problems and the support of missions at home and abroad, the support and general interests of the colleges, and especially of the theological seminaries and the general work of the church.

The plan is ineffective because it does not make a sufficient reduction, and because it cannot be applied to a further reduction which the growth of the church will soon require; and further it does not involve a reduction of the permanent and special committee and other needed reforms. The Assembly now has, with committees and officers, about 900 members. If the proposed reduction is made, it will still have 650 delegates and, with officers and others, more than 700 members. This is still too large for a deliberative body. Matters will still be prepared by special committees and then pushed through by speakers prepared, or set aside by some impulsive outburst. The overtures on union churches sent down by the last Assembly are examples of unwise and inconsiderate action. The purpose was good, but the plan was crude and unpractical. A more deliberative Assembly would not have made that mistake.

The growth of the church and the coming union with other churches will soon require a reduction on a more effective plan. It would be wise to vote down the plan before us and take up one which must sooner or later be adopted. Synodical representation, with the provision that the number to be chosen be distributed systematically by the synod to the presbyteries for election, is the most equitable system.

J. S. Axtell.

Authority Wrongly Assumed

Presbyterians do not believe in the office of "bishop" as implying authority of one minister over another. Men are sometimes called to oversee the work in fields that are "dependent," or which draw their support, in part, from mission funds. Appointment to such position does not give these men authority over ministers or churches where the church is self-supporting. However, ministers and the self-supporting churches are sometimes harassed by the dictation of those who have assumed authority. Discontented persons in churches sometimes go to these officials with complaints. They then return to the churches with which they are identified and announce that they have the backing of the presbytery. Such moves are a positive hindrance to the real work of the church. The pastor is discouraged, the other workers in the church find that their efforts are hindered, the spiritual life in the church wanes, and the community looks with marked disfavor on the church court which will contribute in such manner to the crippling of the work of one of its own branches.

Criticism of this kind has come from so many churches in so many presbyteries that it is time to "speak out in meeting." Ministers have already left the active work of the ministry just because they will not endure the humiliation of such treatment. Presbyteries must speedily put a check on this assumption of power, or the church will suffer far more than it has done.

Pastor.

"Are There Texts Enough?"

I am prompted by your editorial on the above subject to say a few things about texts and preaching.

A preacher is not a text treater. I know of no text that needs treatment. Men and women, boys and girls, are a great need, an unlimited want. The Bible is the divinely appointed cure for needs and wants. A parallel in the medical world to that of a text treater would be a doctor who treated his quinine and potassium rather than his patient. After diagnosis comes the choice of medicine (a text). Let the pastor study the needs of his people and he then needs a text and is prepared to choose one—a Scripture capsule containing the specific for the discovered need. Bible reading and textual study will help the preacher to know his people. A sermon that does not meet a need of the people has no legal origin and no right to be either preached or heard.

A Chicago editor asked a ministerial acquaintance, "What are you doing?" "I am trying to preach the gospel," answered the minister. "Glad to hear it," said the editor; "many ministers are not." Then he illustrated as follows: "I noticed that a certain young woman in our employ was not going to church and I mentioned the matter to her. 'Well,' said she, 'I went to church a few Sabbaths ago feeling that I needed the help and encouragement that we expect to get at church. The minister took his text and announced his theme "The Harmony Between Science and the Bible." I haven't gone back since. There was nothing there to help me.'"

Had that pastor known more of his people's needs, their heartaches, their sorrows, their hopes and disappointments, the text and theme of the sermon that morning would have been different.

Sometimes texts chosen simply for the sake of themselves serve only as milestones to show the distance between the pastor and his flock. The preacher is under the guidance of the Holy Spirit, to prescribe the contents of a text, the word, for the cure of a known want or need.

Charles L. Work.

Not All Women for Temperance

In The Continent Jan. 2 J. Q. A. Campbell in a letter on "The Pulpit and Suffrage" refers to the recent defeat of woman's suffrage in Ohio. He claims the church was against the movement, and he implies this was sinful, and he quotes Scripture which he thinks proves it. He seems to feel perfectly certain that if women could vote all vice would be done away and intemperance would be a thing of the past. I wonder if it ever occurred to him that not all women are in favor of temperance?

There was a mighty effort last fall to make Colorado a dry state, and the Christian people worked hard to win. They failed. Why? The newspapers and the liquor men claimed that it was the woman's vote, and the rest of us believe it. One way in which the forces for evil worked was to station at or near the polls women of such character that self-respecting women stayed away, excepting such as felt impelled by a strong sense of duty.

Other instances might be cited to prove that the ballot in woman's hand is not an instrument for good alone. In this same issue of Jan. 2 P. W. Snyder bids us rejoice over defeated saloons in Oakmont and McKeesport, Pa., where there is no woman's vote. Woman's influence, without the ballot, goes farther than with it, and is very much safer.

S. McN. G.

No Substitute for the Man

I have greatly enjoyed sitting about the Open Hearth during these winter months and "communing with the saints." There have been a multitude of topics discussed, ranging from whether a minister should smoke to Jonah and "the great fish." It is very delightful to meditate upon these ethical and theological questions. Many of them have some practical relation to the duties and responsibilities of the modern parish. It is well to read and to think about all the latest and wisest methods of managing a parish. However, in reading so much about various remedies proposed for the present-day ills of the ministry and the church, one is tempted to ask, "Is there any substitute for a man?" No doubt the remedies for long pastorates and the antidotes for short pastorates are all good when properly administered, but after all it is the man that counts. As Dr. Jowett so finely says, "You can exhaust a horse by too much harness. You can put upon him so many trappings that he has no margin of strength for real and useful service."

Telephones, postal cards, printed bulletins and the like are helpful auxiliaries, but they cannot take the place of a man. We are a great believer in printer's ink as a useful helper, but a ministry of printer's ink alone will never crowd the pews or fill the contribution plate for benevolences. There is no substitute for the man. It has been found that ministers of large and important churches have great difficulty in transferring even a small portion of their labors to assistants, because of the peculiar personal character of their work. Only those ministers who can delegate the impersonal routine to others, and keep within their own grasp the heart of their ministry, become and remain great. The real product of the ministry is not of a nature to be put up in packages and delivered by others; in every department of church work it is the man that counts! The man in the pulpit, the man in the home, the man in the sorrow and the man in the joy—not alone the message but the man who brings the message. The work is unique. It is not comparable to other occupations. The true ministry is a message from God incarnate in a man as truly today as it was 1,900 years ago.

Frank R. Zugg.

Ways of Working

To Make the Prayer Meeting Alive

A little request by a contributor to The Open Hearth several weeks ago asking suggestions regarding the prayer meeting brought forth a number of interesting replies from pastors and laymen who have participated in meetings which distinctly stimulated the interest of attendants. It has been suggested that even a change in the location of the chairs in the room often serves the purpose of introducing a variety in the meetings which will show people that they need not expect the same stereotyped form at each service.

From Philadelphia comes a suggestion of a plan which has been found successful in a New York congregation. The first fifteen minutes is spent in social greeting. The meeting opens in the usual way with reading of the Scripture, prayer and hymns. Then four men who have been assigned subjects occupy not more than six minutes each pressing home one clear cut point. It is understood that no one is to be called upon without previous notice, although there is time for voluntary prayer or remarks. Men are attracted to this service who formerly have not attended through fear of being called upon.

At First church, Gloversville, N. Y., a plan has been used by a tactful pastor. He believed that if people did not attend a meeting on which he spent much earnest preparation he was entitled to know the reason, in order that the next meeting might be more attractive. He accordingly circulated a card which read: "With a desire to increase the attendance and effectiveness of our Wednesday evening prayer service the pastor would urge you to answer the questions below. Individual replies will in every instance be regarded as strictly confidential, but the pastor reserves the privilege of using the information as a basis of remark." The member was asked to tell why he didn't habitually attend the meeting and what features he regarded most helpful and how the meetings could be improved.

Enthusiastic Welcome in Cleveland

The man who first suggested the Presbyterian Brotherhood organization—Dr. R. R. Bigger—is pastor of Westminster church in Cleveland now, and his brotherhood enthusiasm has not a whit abated. The brotherhood, with its social, athletic, musical, educational and spiritual phases, is a live proposition in Dr. Bigger's congregation. It believes in advertising and is not bound by conventionalities in that line. The invitations of the brotherhood distributed to men outside carry a graphic, if not artistic, sketch showing an eager bunch of men crowding around a newcomer with hands outstretched, and the air is filled with such greetings as these: "Delighted to see you!" "Shake, old man!" "Welcome!" "Let's shake!" "My turn next!" "Glad to see you!" "Me next!" "You are the fellow we want" and "You are one of us now!"

Good Use of Continent Ideas

An example of the way one of the good things in The Continent was used by a live pastor is shown in the cantata given by First church, Tahlequah, Okla., at Christmas, "The Return of the Christmas Missionaries." It was written by the pastor, Rev. G. S. Sutton, and is a sequel to the one printed in The Continent over a year ago written for this paper by Dr. W. C. Covert of Chicago.

Boys Make Things After School

In the basement of Westminster church, Auburn, N. Y., Rev. Leon A. Losey has had fitted up a number of rooms for the use of the boys of the church every afternoon after school. There is a modest equipment for rooms devoted to printing, typewriting, telegraphy and carpentering. There are also a shoe cobbling outfit and tools for caning chairs. About thirty boys every day enjoy themselves here.

University Workers to Confer

The conference of church workers in state universities meets in Lawrence, Kan., Feb. 4-6. Among the prominent speakers are Chancellor Strong of the University of Kansas, Bishop F. I. McConnell of the M. E. Church, Bishop F. S. Spalding of Utah, Episcopal Church; Dr. A. Holmes, vice-president of Pennsylvania State College; C. D. Hurrey of the international Y. M. C. A., Henry F. Cope of the Religious Education Association, Dr. R. C. Hughes of the Presbyterian Church.

Bradford Horton, Man

(*Continued from page 112*)

"I know people do not talk about it," was the answer. "But there are two persons who have not forgotten it, and will not."

"Who?"

"You and Mr. Elmore."

"Humph!" was Horton's only reply, but the silence that followed was eloquent. Horton spoke at last, but not apparently about the Drum matter.

"I'm dead broke, Austin. My capital last September was a half dollar, but though I've made money this year, I haven't a half cent now."

"You don't seem to be worrying much."

"Well, what's the use? If God chooses to have me penniless why should I worry? I can't say I enjoyed paying my father's expenses, but God probably gave me the money for that purpose. Perhaps he wanted to see if I was man enough to meet the demand."

"Do you think God was interested enough in the old fellow to provide a way to get him buried and the bills paid?"

"Absolutely. Have you forgotten about that sparrow that cannot fall?"

"How much did all that cost you, Brad?"

"Seven hundred and fifty."

"You don't mean it? Did you have it?"

"Not all. But I've made it since. That last day at St. Batholomew's helped me out."

"I wish I had your dogged pluck, Horton."

"Impossible, unless you're from the same quarry. Our stock was English. No fiber in the world more tough than that." After another interval of silence he continued: "Austin, this matter of a divine call is the most tremendous thing in the world. Since last September I've had call after call to honest independence."

"Do you think your stubbornness about the Drum episode was one of God's calls?" The organist laughed as he asked the question.

"Stop joking, Austin. God called me to resent insult, and I obeyed. Now he is calling me to know the worth of poverty. See that star yonder. He made it. Think of it! He who holds it there keeps it swinging æon after æon, never a hand's breadth out of place, never a second out of time, and he finds leisure to think of me and say, 'Son, I want your last penny.'"

Sleighton did not answer at once. At last he said, "You are a better man than I am, Bradford; a better man. God will call you to something besides poverty by and by," and rising abruptly he went to his room.

Bradford sat on the steps yet a few moments ere he, too, went to his evening's work. On his table lay a letter which he saw was from Samuel Maxwell. It suggested that if Mr. Horton would call at the bank at his convenience it would be gratifying to the writer. Bradford replied declining the call, pleading his engagements preparatory to the spring examinations.

But the cashier was not a man to be put off by what he knew was a conventional answer. In a fortnight Horton received another letter, more urgent than the first, naming a definite time for the call. Bradford's reply was again a refusal, so written, he thought, as to end the matter. But he was mistaken.

One morning the cashier appeared at Bradford's door and asked him to go for a drive. Horton saw positive advantage in this and accepted. Maxwell went straight to his business.

"I want you back in the bank, Mr. Horton."

"That is gratifying. Men like me enjoy being wanted."

"Wouldn't you like to take the books for us once more?"

"Yes, I would."

"All right. The seminary will close in about four weeks, and you will have four months

Renouncing the Ministry

[*Editorial from The Philadelphia Evening Telegraph*]

A clergyman enters upon more than a one-sided obligation when he is ordained. He enters into a mutual contract with the church that deprives him from any other gainful pursuit, and puts him absolutely on the charity of the church, and at its mercy. Every honest parson earns his pitiful dole twice over, but few ever realize on their deserts. Many a parsonage is an altar of sacrifice, and many a parson is a victim. The breaking of the church's part of its solemn ordination covenant ought to be sufficient grounds for releasing a clergyman from his side of it.

The church is weak today because it is inefficient. It is inefficient because it does not believe in its mission sufficiently to pay for a propaganda along such lines as every other successful living organization has found necessary—a well paid executive force. Personal and family obligations must take precedence over all other secondary ones. And those clergymen who prefer self-respect and honesty, and are driven out of the church to find them in secular pursuits, are the very executives the church can least afford to lose. The church, if forced to let them go, should bow her head in shame, and either do her duty by them or let them depart in peace, and with her blessing.

Is it true?
Is it half true?
What can the church do?
It can adequately provide for its aged and disabled ministers, their widows and orphans, and thus fully meet this criticism of the world.
If you care to help, consult your pastor, or write to

MINISTERIAL RELIEF AND SUSTENTATION
WILLIAM HIRAM FOULKES, General Secretary, Witherspoon Building, Philadelphia, Pa.

vacation. Now for those four months I'll give you $400 to keep our books."

"Does Mr. Elmore know about this?"

"No. He leaves such things to me, but, of course, I shall tell him you are coming. He will be pleased. He values your services highly."

"My services? Yes, as he would those of a wheelbarrow! But a wheelbarrow and its services are utterly separate, and I and mine cannot be separated."

"But Mr. Elmore makes no separation between you and your services. He knows, of course, the handicap under which you are compelled to live here, but that is nothing against you."

"Please drive me back to the seminary, Mr. Maxwell."

The suddenness of the request startled Maxwell. "Are you ill?" he asked.

"Yes, ill at ease. You have made me so. Handicapped? I under a handicap? I understand. Please drive me back to the seminary."

"Don't be offended, Mr. Horton. I meant no offense."

"But I am offended, sir. In the most matter-of-fact way you call in question my integrity. I came here saying I was Bradford Horton. I am. If I am not, I am an impostor and my integrity is gone. Your president believes, as I bitterly feel, that I am an impostor, and he sows the seeds of that belief broadcast. They have taken root in your mind. I work for a man, or an institution, that would take from me both my name and my integrity? Never!"

"But the testimony of Andrew Drum——"

"Was perjury. So said the magistrate. Please drive me back to the seminary."

"So you refuse to work for the bank on account of Mr. Elmore's attitude?" As he spoke, Maxwell turned the horses.

"Yes, sir; his and yours."

In silence they finished the drive. The older man glanced sidewise from time to time at the open face of his companion, clear cut and highbred even under its cloud of anger. The conviction was growing in his liberal mind that it was impossible to disbelieve a man whose character and bearing were such evident proofs of his truthfulness. He must hold his own opinions, regardless of Mr. Elmore.

As Horton stepped from the carriage Maxwell offered his hand. "Mr. Horton, I'm glad we've had this drive. It has cleared the air for me. I believe you. You are transparently honest. May I tell Mr. Elmore about this?"

"Yes. It will do no good, nor any harm, that I can see."

"Good-by, Mr. Horton. I hope this will work out right by and by."

"Good-by."

As Maxwell drove away he thought, "He's poor and proud and plucky, and he's honest, too. I must make Mr. Elmore see it." He stopped his horses in front of the drug store and asked that Mr. Jickers come out for a moment.

"Joe, I've a job for you. Get your 'new type' friend to take the books at the bank this summer."

"Get him yourself, your honor."

"I can't. I've tried."

"Your honor, counsel can't. No one can get him by a mandamus."

"Joe, stop your nonsense. I want Horton in the bank."

"Since when did your honor substitute Horton for Drum in your honor's vocabulary?"

Maxwell told the story of the drive, and ended, "Joe, I want that man. Will you try to get him?"

"Yes, I'll try. But don't pay him for his work before he does it, your honor."

"Behave yourself, Joe. I'm in dead earnest. He's offended at Mr. Elmore. For some reason Mr. Elmore is all out with him. Sometimes I think it's because he's afraid Horton will make love to Eleanor. I want you to try to get those two men together."

"All right, Sam. I'll see Horton, but you must see the president."

"All right." *(To be continued)*

A GOOD BREAKFAST

Some Persons Never Know What It Means

A good breakfast, a good appetite and good digestion mean everything to the man, woman or child who has anything to do, and wants to get a good start toward doing it.

A Missouri man tells of his wife's "good breakfast," and also supper, made out of Grape-Nuts and cream. He says:

"I should like to tell you how much good Grape-Nuts has done for my wife. After being in poor health for the last eighteen years (during part of the time scarcely anything would stay on her stomach long enough to nourish her), finally at the suggestion of a friend she tried Grape-Nuts.

"Now, after about four weeks on this delicious and nutritious food, she has picked up most wonderfully and seems as well as anyone can be.

"Every morning she makes a good breakfast on Grape-Nuts, eaten just as it comes from the package, with cream or milk added; and then again the same at supper, and the change in her is wonderful.

"We can't speak too highly of Grape-Nuts as a food after our remarkable experience." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

Are You Doing Your Part?

(Continued from page 113)

Possibly—nay, probably—if the indifferent ones were paying tuition their children would come as regularly as they go to day school, and a higher value would be put upon the instruction itself.

It is a case of mixed up valuations. The careless ones forget that the Sunday school is not educating brains and hands for the business of a few brief years, but educating souls and directing wills for the unnumbered years of forever. The little affairs of now, like motes in the eye, have loomed large and obscured the great objects on life's horizon.

I don't mean to scold or to complain. And I sincerely hope not a single teacher will read this and be led to realize the inequality of things, the personal injustice. But I would cry aloud to waken the sleeping parents of our Sunday school children:

"Give us your help! We sorely need it! But if you can't spare that, please give us your encouragement, an occasional 'godspeed'!"

Such cooperation would be oil on the wheels when the load is heavy and the bearers are "weary in well doing." Suppose you put yourself in their place and see if you would enjoy sacrificing yourself year after year for other people's children, with never a thank you.

Just a little cheering, just a little approval when it can be justly given, just a little sharing of the load would do wonders. Do you know it?

I am well acquainted with hundreds of the whole-souled unselfish people who, in all our churches, are patiently persevering; and I know they would work like beavers—under encouragement.

Oh, parents, can't you see it? You are robbing yourselves and your children, clouding over your own sky, and by so doing, hindering the growth of souls—the soul of the teacher, which needs to develop and broaden, and the soul of your child, which needs better instruction.

If your Sunday school is not what it ought to be, you can do much to make it better by encouraging the good there *is* there. If you won't put on the harness and help pull, you can steady the load and push from behind.

Why Larry May Become President

(Continued from page 114)

there is never any doubt at all about the "amen." That is clear and loud and emphatic.

Larry is learning, too, to be a little gentleman at the table, and to pass on the cups of soup or milk, if he sits near the nurse at the head of the table who fills the cups, to the little boys and girls beyond, before himself beginning to eat. And though at dinner there is always fruit, or bread and jelly, or some other treat on the table for dessert, Larry never jerks himself and says, "Ya-a-a! I don't want my soup! I want bread and jelly!" And

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he never reaches out and tries to snatch it. No, Larry has learned that he must eat his soup first, one cup, two, three, just as much as he wants; and that only then can he have the coveted goody.

Sometimes a new baby comes to stay at the nursery, and then Larry and the others all take a hand in showing him the way they do things. The little stranger seems to take kindly to that sort of teaching.

Larry has three meals each day at the nursery—bread and milk morning and night, and dinner at noon. After dinner his soupy bib is taken off and he is washed and put to bed for a three hours' nap. He is too big for the "silence" room now, and has for his very own one of the little cribs in the big room where the other children nap. Here, too, he has his own nice little white pillow and sheets, and his blue and white blanket. The shades are drawn down to shut out the dancing sunbeams that might keep open sleepy eyes, and almost before you can say "Jack Robinson" seventeen or more little heads—red heads, white heads, yellow heads, black heads, brown heads—are quiet on seventeen little pillows, seventeen pairs of eyes are tight shut and seventeen nursery babies have drifted away to the Land of Dreams.

After Larry wakens he is made tidy for his tea; that over, he plays games with the other babies. You would be quite astonished to see how well Larry can play "Bean Porridge Hot" and "Thumbkins Says 'I'll Dance,'" and other games with music and motion, and how like a little soldier he can march. Then he amuses himself with toys—chief loved of which is a yellow wooden duck, with the wheels off, that he pulls about by a string—till his mother comes to take him home.

Larry likes to go home now even less than he did on that first day. Sometimes he cries when his mother takes off his nursery dress, striped blue and white now he is older, and gets him into his own things. Sometimes, I regret to say, he even screams; and *now* when he screams it is no longer a case of "tummy" but of disposition. Larry never screams, however, except at going home time.

There is just one day in the week that Larry doesn't like, and that is Sunday, when the nursery is closed. He is lonely then without the other little folks, and he misses the gentle care to which he is accustomed, and the food that agrees with him, and his own comfy crib. He also misses the sunbeams, and the very happiest day of all the week for Larry is Monday, the day that sees him back once more in the sunny nursery.

For all this tender, loving care of him Larry's mother pays 10 cents a day when she is able. When she is not able it is a free gift.

When Larry is 3 he will be promoted to the kindergarten department of the nursery. When he leaves that, at 6, to go to the public school, he will be a very well grounded little boy in health and manners and knowledge.

Because he has such a very good beginning, Larry may grow up to be President. Who knows? Some day he may come back from the White House to visit Mary Crane nursery with a little Larry of his own. I shouldn't be at all surprised if he did. And he will perhaps say to that other small Larry:

"This is the place, little son, that helped your father to be President and, better still, to be a man."

If he is man enough to be made President, I believe he *will* say it. Don't you?

Polytechnic Church for Students

The Eaton brothers, Lewis and Ernest, are developing the Billings Polytechnic Institute at Billings, Mont. The citizens of Billings gave sixty acres of land, and James J. Hill gave $25,000 to buy and stock 100 additional acres. The students, working in orchard, dairy, poultry yard and grain fields, were so diligent and so successful that they rewarded Mr. Hill's interest in them by taking a prize which he offered for the best farm and exhibit in eastern Montana. The institution is organized as an independent republic, and the students make the laws of "the Polytechnic state." The "Polytechnic church" is an undenominational organization, to which nearly all the students belong, and it is conducted with a strong evangelistic spirit. The school is now able to accommodate only 100 students. Its opportunities can be open to another hundred for every $50,000 invested.

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Moral and Religious Forces Unite

St. Louis Men's Clubs and Other Organizations Federate for Good Citizenship — Dr. Mauze Heads Commission on Morals.

ST. LOUIS—A federation of the men's clubs of the moral and religious organizations of St. Louis was formed Jan. 16. Its purpose is to unite the moral and religious forces of the city in a nonpartisan organization for the promotion of civic patriotism and education in good citizenship. Thirty-one churches were represented, eight of them Presbyterian—First, King's Highway, North-Covenant, Lee Avenue, Oak Hill, Tyler Place, Curby and Markham Memorial. The motto of the new federation is given in the words of George Washington: "Let us erect a standard to which the good and honest may repair."

Miss Maud Maxwell, who has been a worker in Markham Institutional church for the last five years, has entered the Presbyterian Training School in Baltimore to complete her studies. Three workers have recently been added to the Markham staff. Miss Agnes E. Hornicek, the Slavic missionary, has been stationed by the St. Louis Presbyterial Missionary Society at Third Street branch; Miss Bertha Engelder of Wellsville, N. Y., daughter of a German pastor and a college graduate, is church visitor, and Miss Ella J. Nollau, daughter of the late Rev. Louis G. Nollau of St. Marcus' church, has been engaged for special musical work in Third Street branch.

The executive committee of the joint commission on public morals, which represents the Protestant, Catholic and Jewish societies of St. Louis, with thirty medical and charitable or philanthropic associations, has selected Dr. J. Layton Mauze, pastor of Central Presbyterian church, as chairman to succeed Rev. M. H. Lichliter, who goes to Baltimore Feb. 1.

The January conference of East end workers in Presbyterian churches, missions and schools was held Jan. 8 at the Boyle Memorial center. Rev. E. V. Ghidoni, pastor of the Italian congregation meeting at Niedringhaus mission, Rev. G. W. King, Rev. W. Clyde Smith and S. J. Niccolls, D. D., took part in the program.

North-Covenant church has issued an elaborate manual giving the history of the church and details of its work. Rev. Williamson Dunn Vater is pastor. The church was formed in 1911 by the union of the North and the Covenant congregations. It is proposed to raise $25,000 to complete the building at St. Louis and Warne avenues.

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Will Help Evangelize New York

Open Air Service Urged on Pastors–Presbytery Holds Important Meeting — Boards Get Bequests of Former Preacher.

NEW YORK—Rev. William T. Elsing, chairman of presbytery's evangelistic committee, presented a report at the meeting of presbytery Jan. 13 which was adopted, recommending that an approved Presbyterian evangelist be engaged, provided the salary can be underwritten, to labor in the Bronx. The committee urged on all pastors the great importance of holding open air services and recommended that a circular with return stamped envelope be sent by pastors to all church members asking for a list of unchurched families, with addresses, especially those near the church.

The session of presbytery was the first "open" meeting for almost a score of years. Doctors Jesse F. Forbes, stated clerk, and Dr. James H. Hoadley, permanent clerk, were reelected. Rev. Albert Dale Gantz of Williamsbridge church was elected as temporary clerk to take the place of Dr. John C. Palmer, now of Washington, D. C.

Will Organize a New Church

Dr. Anthony H. Evans and Dr. Anson P. Atterbury, copastors of West-Park church, have received permission to organize sixty persons into a new church on Washington Heights. Plans have been adopted for building a church.

Dr. David G. Wylie, chairman of the Sabbath school committee, in reporting to presbytery told of canvassing several neighborhoods with the desire to establish Sunday schools, but of the failure to do so because rent was so high. The committee in each case turned the cards of the canvassers over to the pastor of the nearest Presbyterian church. The chairman deeply regretted that the Sunday schools were falling off, but in the case of his own church he said a canvass had been made which showed the parish was one-half Roman Catholic, one-fourth Hebrew and much of the other fourth Christian Scientist. In one apartment house he said there were six Presbyterians and sixty-four Jews.

Brick church has started the publication of a monthly magazine, The Brick Church Record. The first issue contains the Christmas sermon of Dr. William P. Merrill, pastor; a letter from George Washington to the first pastor, Dr. John Rogers, and accounts of the activities of the church.

The new Olmstead Avenue church at the corner of Newbold avenue, on the outskirts of the Bronx, will be dedicated Jan. 23 at 8 p. m. The dedication sermon will be preached by Dr. Wilton Merle-Smith, chairman of the church extension committee, which built the church. A week of special services will follow. The pastor is Rev. C. E. B. Ward.

A young people's interdenominational institute for Greater New York was held Jan. 20-23 in Scotch church. Among organizations participating were the Presbyterian Young People's Union and the New York City Christian Endeavor Union.

Dr. John R. Mackay of North church recently received over fifty members into his church.

Fifth Avenue church has asked $40,000 in its foreign mission collection this month. Last year the offering for this cause amounted to almost $20,000. The budget for the Shuntefu mission alone, which this church has supported for the last ten years, is $10,059.

Minister's Estate to Benevolences

Rev. W. Wallace Atterbury of New York Presbytery, who died Aug. 6, 1911, at Bennington, Vt., out of an estate of $150,000 left $130,000 to benevolences, mostly to the Presbyterian Church. Some of these gifts were $36,944 each to the Boards of Home and Foreign Missions, $9,236 each to the Boards of Church Erection, Relief, Freedmen's and College. Dr. Anson P. Atterbury of West-Park church is a nephew.

The new gymnasium of Union Seminary was formally opened Jan. 9.

At a meeting held in Home Street church Jan. 7 an organization was consummated called the "Bronx Clergy and Laity League." Its purpose is to carry on the work indicated by the Men and Religion Movement, especially along the lines of social service and evangelism. Rev. Graham C. Hunter of Hunt's Point church was elected president.

Through the efforts of the members of a league of First Union church attendance at prayer meetings during the fall has been sixty. Members of the league promise to attend all church services. The membership has largely increased under Rev. Charles W. Welch.

Strikers Use Labor Temple

The 35,000 employees involved in the strike of the white goods workers in New York have been given Labor temple as headquarters. Girls and women constitute 95 per cent of the strikers in this line.

Will Be Head of Charity Work

Pittsburg Pastor Goes to Philadelphia Organization — Evening Attendance Larger than Morning Congregation at Grove City.

PITTSBURG—Rev. R. M. Little, who for the past five years has been pastor of Bellevue church, North side, announced his resignation last Sunday. The resignation came as a surprise to friends of the pastor. A new church building is just about completed and will be dedicated in a few weeks, and prospects were never better, but a call came from the Philadelphia Society for the Organization of Charity and Mr. Little felt that it afforded him an opportunity to enter a field of service which has appealed to him for years. He will be general secretary of the organized charity work of Philadelphia. During the pastorate at Bellevue Mr. Little has been the moving spirit in the Associated Charities of Pittsburg, was connected with the Milk and Ice Association, the Hungry Club and Boys' Industrial Home. The pastor will leave immediately after the dedication of the new church.

At the meeting of the ministerial union Jan. 13 reports were heard from the commission appointed to cooperate with the vice commission of the city appointed by the mayor some time ago. Dr. W. I. Wishart, president of the Federation of Churches in Pittsburg, presented the work of the federation to the ministers and made an earnest plea for support.

The Y. M. C. A. recently began a short campaign for $80,000 necessary to defray expenses of the organization for the coming year.

The McKees Rocks church, O. N. Verner, D. D., pastor, welcomed ninety-five members Jan. 12. This is one of the largest additions in the history of the church and is the result of special meetings in the fall and a campaign of personal work by pastor and people.

Grove City church is one of the few churches where the evening attendance is larger than the morning. By actual count during the month of December the average morning attendance was 591 and the evening 635. Rev. Herbert Hezlep is pastor. P. W. SNYDER.

Big Churches Help the Smaller

Cooperation in Buffalo Congregations Is Practical — Mingle in Social Affairs — Confer on Plans for Evangelism.

BUFFALO—The big brother idea as applied to the churches is being used for the benefit of churches which are in no sense missions. They are grouped with stronger congregations and the members of each mingle together in social functions, one church providing the program of the evening and the other the refreshments. The sessions confer; the bigger brother provides an occasional Sunday musical service in the church of the younger brother and undertakes a wise and impressive announcement throughout the community of such special event.

This same idea is being used with settlement work. Four churches have, with notable success, brought their members into personal social touch at social functions with the members of organizations with which they have affiliated themselves in this brotherhood relation.

Lafayette church realized its brightest hopes in changing its pew rental system to voluntary offerings for both its benevolences and church support. A much larger number of persons have become contributors and the income materially increased.

An institute on presbyterial and pastoral evangelism was given at the Lafayette hotel Jan. 21 and 22 under the arrangement of the Assembly's evangelistic committee.

Dr. Janvier May Go to India

Asked to Take Presidency of Ewing College — Midweek Sermons on Genesis Attract Many —Protest Against Sunday Newspaper.

PHILADELPHIA—Interest is felt in Presbyterian circles in the call of Dr. C. A. R. Janvier to the presidency of Ewing (formerly Allahabad Christian) College, India, as successor to Dr. Arthur H. Ewing. Dr. Janvier has been pastor of Hollond Memorial church ten years and has been indefatigable as a city worker along many lines. Previous to coming to Philadelphia he was for fourteen years a missionary in India. His son is now an instructor in Ewing College and Dr. Janvier has for years been greatly interested in it. His acceptance of the call is highly probable. His removal from Philadelphia will be a great loss to the working force of the city.

At the January meeting of Philadelphia North Presbytery Rev. James McConaughy was received from Franklin Congregational Association of Massachusetts. He is managing editor of The Sunday School Times in Philadelphia. Rev. L. G. Bennett of Morrisville church was dismissed to Elizabeth Presbytery. Overtures on reduction of Assembly membership, rolls of members and roll of suspended members were answered in the affirmative and those on federated churches were referred to a committee.

Rev. James H. McArthur, for two years pastor of Bethesda church of Philadelphia, has been called to Park church of Newark, N. Y., to succeed Rev. Carl W. Scovell.

Editor Dies in Hospital

The death of Walter H. Brooks, D. D., in the German hospital, following an operation, on Jan. 12 brought sorrow to many hearts. He was 62 years of age, a graduate of the University of Michigan and Union Theological Seminary. He was for thirty years pastor of Prospect Street church of Trenton and for twenty-four years stated clerk of New Jersey Synod. He was also stated clerk of New Brunswick Presbytery and secretary of the Presbyterian Historical Society. From 1906 to 1912 he was connected with the editorial staff of The Presbyterian in Philadelphia.

The Sunday evening congregations of Disston Memorial church, Tacony, have recently been crowding the capacity of the church. The pastor, Rev. Hugh McBride, received at Christmas a watch and purse from the congregation.

Carefully prepared sermons, from the book of Genesis, at the Wednesday evening service by Dr. R. H. Morris of Central-North Broad Street church during the past few months increased the average attendance over 100.

Dr. W. H. Oxtoby of Tabernacle church is president of the Philadelphia Waldensian Society. He visited the Waldensians last summer and took a number of pictures. They will be used in an illustrated lecture by him on "Waldensian Progress in Italy and Sicily" in Westminster hall, Jan. 27, at 3:30 o'clock, to which the public is invited.

Dr. W. F. Crafts of Washington secured from the Presbyterian ministers a resolution calling upon Congress to pass the Kenyon "red-light" bill. A paper read by President Evans of Crozer Theological Seminary (Baptist) on "The Deification of Jesus of Nazareth" met with very sharp dissent on the part of some.

Try to Stop Sunday Paper

Both Presbyterian and Methodist ministers' meetings have expressed gratification at the purchase of The Public Ledger by the Curtis Publishing Company and petitioned the latter to discontinue the Sunday edition of the newspaper. The answer was to the effect that if there were no such edition the starting of one would probably not be considered, but being in existence, it was not deemed best to discontinue it. W. P. WHITE.

Will Visit Foreign Sunday Schools

An interdenominational commission of practical Sunday school workers will sail from San Francisco March 1. The members will visit mission stations and Sunday schools in the Philippines, Japan, China and Korea and report conditions found at the world Sunday school convention, Zurich, in July. A like commission from England will visit India and other Oriental countries and also report at Zurich.

Join in Meetings for a Week

Detroit Churches Try New Plans for Week of Prayer—Covenant Church Will Observe a Double Fifth Anniversary.

DETROIT—Some churches observed the week of prayer in unusual ways this year. Immanuel church held a Pentecostal week, after the plan of Andrew Murray of South Africa, Rev. A. H. Cameron speaking every evening upon the general theme of "Deeper Spirituality." Jefferson Avenue, Bethany, Covenant and Memorial churches met together for four evenings, reserving Wednesday for services in each church. The other evenings were occupied by addresses by the pastor on the claims of Christ on home and school life, on business life, on social life and in church life.

The Church of the Covenant is to observe its fifth anniversary, also the fifth anniversary of Dr. Young's pastorate, Jan. 31, under the direction of the Woman's Missionary Society. An address will be given by Miss Lucia Lyons, home on furlough from China. She is a granddaughter of Dr. Zachary Eddy, well known in Michigan Presbyterianism. This church has recently organized the Boy Scouts and a young men's debating club.

Cadillac Avenue church has completed payment for the five lots purchased for a new church and is now commencing to save for the building fund, a larger building being an absolute necessity.

Dr. W. T. Jaquess in his new position as superintendent of church extension in Detroit Presbytery is addressing the churches on "Detroit a Field and a Force." Jan. 5 he spoke at First church and Jan. 12 at Jefferson Avenue church.

Joseph A. Vance, D. D., held a special patriotic service Jan. 12, addressing members of several patriotic societies.

Evangelist Ferdinand Schiverea is to lead a series of evangelistic services at Scovel Memorial church, of which Rev. J. D. Jeffrey is the pastor. Meetings will commence this month.

Highland Park church, after two weeks of cottage prayer meetings, will commence evangelistic services this week under the leadership of J. B. Worrall, D. D., of Pennsylvania.

William Bryant.

The young women composing the Philalethea Sunday school class of Immanuel church gave their pastor, Rev. Angus H. Cameron, a check for $500 to be applied toward the purchase of a motor car. The young women raised the money through the sale of 1,900 calendars.

Chicago Y. M. C. A. Growing

The widespread influence of the Y. M. C. A. on Chicago was shown in the report of the general secretary, L. Wilbur Messer, at the annual meeting of the board of managers Jan. 16. The membership of the association during the year was 18,570, 31 per cent larger than the previous year, and the physical work activities have increased 49 per cent. Large additions have been made to the equipment, including the completion of the Sears-Roebuck branch and the West side building. The building for colored men was erected and three stories added to the Central branch. The association feeds nearly 2,000 people a day in ten restaurants and has sleeping accommodations for 1,308 men, fully occupied. Of the total cost of $346,000 of running the association but $45,000 came from public subscription. Recommendations were made for four new buildings for railway men, and buildings for the North side work.

For New York Readers Especially

The Continent has elsewhere alluded to the peculiarly sneaking and vicious bill introduced into the New York legislature at Albany calling for the repeal of the law which has made the moving-picture proprietors trouble when Sunday school children played truant and spent at nickel theaters time which they were supposed to be spending at Sunday school. There are also two other anti-Sabbath bills pending at Albany—one introduced by Mr. Goldberg, which would wipe out the statutory penalties for Sabbath breaking, and so invalidate the Sabbath law all over the state, and another introduced by Mr. Greenberg, which would leave Sabbath laws in New York to be enacted by the local aldermen, which would very likely mean no laws at all. All three of these measures are vicious in effect, if not in intent. They will necessarily be opposed by persons who value the Sabbath as a religious observance or as a day of rest—the last named in particular by those who realize how necessary to the government of American cities is the check and balance of the rural influence. Attention to the peril of these pending measures is directed especially by the New York Sabbath committee, which has office at 31 Bible House, and Dr. W. T. Swartz, the general secretary, earnestly calls upon the sympathetic citizens to make their protest either to the chairman of the committee having these bills in charge, Patrick J. McGrath, 300 East 81st street, New York City, or to their own assemblyman, or else, if they prefer, they are invited to file their protests in writing with the committee itself.

Brotherhood Entertains the Boys

Coming Generation for Guests at Dinner—President W. H. Harrison Once Elder in Church Near Cincinnati.

CINCINNATI—Norwood's chapter of the brotherhood—the first in America—took the "younger set" under its wing at a big chicken dinner served by the ladies of the church recently. This rubbing elbows with the boys was about the best affair in its history. One all but forgotten historical fact was told by Rev. S. D. Crouch of St. Bernard. He was talking of the problems of the church in the country and said: "Down at North Bend there is sepulchered a former President of the United States—William Henry Harrison—and not very far from his tomb is the little Presbyterian church of which this ex-President was once an honored elder. That little church, with a history of over 100 years, is almost dead. I believe Sunday school sessions are held there every Sabbath morning, but church services have been abandoned."

A chapter of the Knights of St. Paul has been organized at Clifford church, of which Rev. Frank Marston is pastor. St. Bernard church also recently formed a chapter of this organization of young Christians.

"Immigrants in Cincinnati" was the subject of Dr. John F. Herget's address at the January meeting of Woman's Missionary Societies at the Italian church.

Dr. Calvin D. Wilson of Glendale, who has traveled through the war-troubled Balkans, was a recent speaker at the Y. M. C. A.

The week of prayer was marked by special services in many churches. All denominations on Mount Auburn united in a series of meetings held at Mount Auburn church, Rev. Charles L. Neibel pastor.

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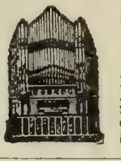

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And a Little More from Everybody Else Will Lift This Load, Make Many Happy Hearts, and Accomplish a Great Good

THE PLACE! LEOLA is the county seat of McPherson County, South Dakota. It has about 500 people, and is the trading center for the population in the country round for 20 miles. The state is new, the conditions are those of any pioneer land, and the environments of living are trying and rigorous. Take a map of the United States and find ABERDEEN, then draw a line almost straight northwest until you find LEOLA.

THE NEED! Ours is a mission church aided in its work by the Home Mission Society. The Presbyterian Church is the only English Protestant Church whose doors are open in an area more than 15 miles square. The Roman Catholics are quite strong. Methodists, Baptists, Congregationalists and others receive, through us, the only religious ministrations possible.

The town has two saloons—regular dens of iniquity. There are two pool halls open, neither place being of an inviting or elevating character. We have no theater, no picture shows, no public library, in fact nothing either good or bad, to which the young people CAN go apart from the Church services.

Our building is small, with only one room, in which can be seated about 200 people. We have no Sunday School class rooms and as our basement is not finished, no place that can be fitted up for the good of the young men and women.

WHAT WE PROPOSE TO DO! The minister has planned and partially arranged for the opening of a public center and "reading room." A business man here has offered rooms rent free until spring. Other necessary things have been freely proffered by those who have, but our need **is still great.**

No other one thing, aside from the actual spiritual ministrations of the church, will reach so many of our young men and women, and the lasting good done can hardly be calculated. If the people back East who read this appeal could understand by actual experience the problems the missionary pastor has to face, the difficulties he MUST overcome, and often on a mere pittance at that, a little more personal help would be given the struggling, battling, never-give-up missionary pastors who are laying the foundations for the Presbyterian Church in coming years in this state.

HOW YOU CAN HELP! 1st. Send by mail or express, *prepaid*, all *books*, *magazines*, and *papers* that you can spare.

2nd. Get that Sunday School of which YOU are a member to give us just **ONE** Sunday's offering. NOT MUCH TO YOU, but a big boost to us. Or, get your Aid Society or that Missionary Society in your church, to give us a little help. Even five dollars will work a great blessing here. We will write the Society a personal letter as to exactly how the money was spent, and the story of its investment will spur the Society on its own Missionary activities.

3rd. Some well-to-do, perhaps rich, people will read this. Ten dollars, or even twice that sum, will hard be missed. Send us this greatly needed assistance.

DO IT NOW! Out here in this missionary pastor's home we look forward to very little for ourselves. Gladly will we go without if someone who reads these lines will make it possible for us to do the WORK our heart is set upon. DO IT NOW.

L. L. SANDERS, MINISTER, LEOLA, SOUTH DAKOTA. Ref.: Rev. C. C. TODD, Aberdeen.

Two Chicago Women Volunteer

China Campaign Progress Encourages Leaders —Ministers Show Large Interest—Dr. Robinson to Palestine.

CHICAGO—Before the China campaign team reached this city there had been pledged to this special fund $200,000 from cities of the East and nearly forty of the 160 additional missionaries needed have volunteered. This number includes two women from Chicago and one-third of the senior class of Princeton Seminary. None of these volunteers have yet been examined and accepted. Members of the team were much encouraged in Chicago. The results are not yet available. Dr. C. E. Bradt, who has charge of this invasion of the Central West, which began in Chicago and ends in Kansas City, felt that the reception of the special speakers Sunday was very encouraging. At the ministers' meeting Monday morning Dr. A. J. Brown and several of the missionaries spoke and plans were made for a large attendance at the dinner Tuesday to hear Mr. Speer.

A number of the more prominent pastors of presbytery will participate in the installation of Dr. W. C. Covert as pastor of First church Friday night.

Next Monday morning the ministers join in the meeting of the federated churches in the Y. M. C. A.

Dr. G. N. Luccock of First church, Oak Park, is preparing for Easter by printing in the church bulletin a series of questions and answers, the first of which was, "What is it to be a Christian?" It is designed that young people shall study the series at home.

The ladies' aid society of Fifty-Second Avenue church has raised $150 toward the first payment on a mortgage, to be added with larger amounts raised in the congregation. Rev. W. E. Donaldson is pastor.

The funeral of John B. Harrison was held in Central church Jan. 12. He had been the church's only treasurer, serving more than twenty-five years.

PALESTINE WORK FOR DR. ROBINSON

Dr. George L. Robinson of McCormick Seminary will leave Chicago with his family early in May for Jerusalem, where he will be director of the American Archæological School of Biblical Research for sixteen months. He has been granted leave of absence from the seminary. Dr. Robinson has been in Palestine several times before and is much interested in explorations of historic places in connection with biblical history.

Weaver Memorial U. P. church is gaining large attendance through the use of letters sent to people in the vicinity of the church who were "prospects." A printing press and a class of Sunday school boys help in this advertising campaign.

The Men's Neighborhood Club has been organized at Belden Avenue church. It will have charge of the monthly meetings of men which have become a feature of this church.

Dr. William P. Merrill, formerly pastor of Sixth church and now of Brick church, New York, addressed the Sunday Evening Club last Sabbath. Dr. Merrill, who is one of the contributors to The Continent, spent several days in the city calling on friends.

Fourth church has ninety-four stewards for "The World in Chicago," standing in the front rank of all local churches in supporting this big missionary enterprise. Dr. John Timothy Stone, pastor, is captain of stewards.

Dwight E. Worrell, son of Dr. E. R. Worrell, has been commissioned by General Assembly's temperance committee to visit the ministers and churches of Chicago Presbytery in the interest of that work. Mr. Worrell is finding an encouraging reception.

John Balcom Shaw, D. D., pastor of Second church, will attend the twenty-fifth anniversary of West End church of New York City, which he founded, on Feb. 9, preaching both morning and evening to his former congregation and attending the other services of commemoration.

Olivet Institute by urging weekday patronage of the shops which close on Sunday is stimulating the observance of the Sabbath in its community.

Clergy and Laity

Dr. Griffin W. Bull, pastor of First church, Scranton, Pa., recently created comment in the papers by climbing to the top of his church spire to complete an aerial apparatus for a wireless telegraph outfit.

Rev. J. Frank Smith, Central church, Dallas, Texas, was a recent visitor in New York and preached in Labor temple.

Charles Franklin Ensign, D. D., of Marion, Iowa, who has been sick, was able to attend the service Jan. 12, but will not be able to take up his regular work for some weeks.

Rev. Isaac Contant of Holland Reformed Congregation, Lodi, N. Y., celebrated his 70th birthday Jan. 5 by preaching his 5,503d sermon. He entered the ministry in Holland thirty-nine years ago.

Dr. Pressly Thompson, pastor of Westminster church, Cedar Rapids, Iowa, was taken to Colorado Springs Jan. 17 for his health. He took up this work in September and has been able to preach but six Sabbaths. He has since been confined to his bed.

J. T. Black, D. D., pastor of Bethany church, Detroit, who is a delegate to the World's Presbyterian Alliance to be held at Aberdeen, Scotland, next July, has been granted three months' leave of absence. He expects to visit Ireland next May and June before going to Scotland.

From Various Fields

Washington

Seattle First Has Good Year

Though the pastor, Mark A. Matthews, D. D., was absent for considerable periods on account of his duties in connection with the moderatorship of the General Assembly, First church of Seattle learned from the reports at its recent meeting that the year had shown very satisfactory gains. The total membership is now in excess of 5,000, there being a net increase of 171 during the twelve months. The numerous organizations engaged in a wide range of activities might easily have filled a good sized volume with the statement of what they had done. Dr. Matthews in his report expressed the opinion that the future prospects of the church are exceptionally bright, and from the financial side it was stated that the pledges were larger in the aggregate than ever before in the history of the church. The Japanese work under Rev. O. Inouye has been a beneficial force among that element of the population.

Activities in Tacoma

The Sunday school missionary, Rev. Frank H. Mixsell, gave a lecture on Syria in Bethany church Jan. 16.

Rev. Hugh T. Mitchelmore, assistant pastor of First church, has been elected president of the Ministerial Alliance.

The week of prayer was observed by First church with encouraging results. Some of the churches deferred their devotional period to Passion week.

Fortnightly services are now being held at Knox mission. The men of Bethany church are undertaking to give the mission a monthly service. Most of the Tacoma churches are planning with great care to observe Decision Day in the Sunday schools.

The home mission committee held a conference Jan. 14 with all the home mission pastors and workers. It gave an opportunity to consider together all the problems of the various fields. In the evening of that day Dr. McLeod addressed the missionaries and the church officers of the city in First church. Dr. McLeod is a member of the Assembly's evangelistic committee.

The Inter-Church Forum is a new paper published by the Interchurch Council, one the results of the Men and Religion Movement in Spokane a year ago. The editors are Reverends Conrad Bluhm, John W. Johnson and J. O. Johnson, from three different denominations. The council holds meetings each Sunday afternoon, emphasizing the social aspect of the gospel.

Arizona

George H. Gebby, missionary to the Mojave-Apache Indians, attends to his duties in an automobile and covers a parish 150 miles in length.

Under the leadership of Rev. C. A. Foreman Flagstaff church is taking on new activity. The Sunday school has been increased, the congregations are growing and all departments of the church are showing improvement. Mr. and Mrs. Foreman are finding a hearty welcome in Flagstaff.

Rev. J. H. Barkwell of Miami has now four Sunday schools and five preaching points to take care of. The Miami district is growing rapidly.

California

Ministers of Santa Monica are aroused over the recent repeal of a law forbidding gambling by dice. The church federation is said to be making plans to have the former ordinance reestablished.

Since Rev. W. H. Darden went to Pleasanton the 1st of September the congregations have multiplied several times over. The Christian Endeavor has grown in attendance as well as in interest. The Sunday school has more than doubled in numbers.

Idaho

J. H. Barton, D. D., superintendent of home missions, assisted by Mrs. Barton and Rev. Henry Quickenden of Boise Second church and Rev. W. M. Case of Caldwell, held an efficiency conference in Franklin church Dec. 11 and 12. This church is in the country, five miles east of Caldwell, and is supplied by Rev. D. A. Clemens. The conference was well attended.

Colorado

Colorado Springs is the headquarters for the Middle West of the Lord's Day Alliance, Rev. J. P. Hutchison having recently been chosen general secretary of the work in this district. It is proposed to obtain by law a one-day-in-seven rest for all workers.

Wyoming

Rev. Hugh W. Rankin has spent nine years in Idaho and Utah as synodical Sabbath school missionary; he has been on the firing line as the pioneer in the Rocky mountain region and

The Commuter's Comfort

Nearly all Americans are in a hurry. The hurry habit is contagious. Even school children acquire it, especially as they approach the higher grades where the studies increase and the punctuality and attendance become more important.

Worry is also an American habit. It has been called by many travelers, in fact, "the great American disease." Now if we put hurry and worry together we have a combination which makes the human machinery run down before it has attained the highest point of usefulness and efficiency. Hurry and worry are the advance agents of nerve exhaustion. The winter days are the days when a man or woman who gets in a full day's work must have a breakfast that gives the greatest bodily warmth and nourishment with the least expenditure of time and effort in preparation. These are also the days when the job of getting the children off to school promptly with a good nourishing breakfast presents one of the problems of the household.

The problem is easily solved by the housewife who knows shredded wheat and the many delicious combinations that can be made with it. Shredded wheat has been called "the commuter's comfort" for the reason that in the larger cities where so many business men have to go on schedule time they have found in this ready-cooked cereal a food that is easily and quickly prepared and contains the greatest amount of strength-giving nutriment.

Being ready-cooked and ready to serve, it is so easy to prepare with shredded wheat a delicious, nourishing meal for school children who are rushing off to school or for the business man or woman who has to get to the office or store at an appointed time every day in the year. Two shredded wheat biscuits, heated in the oven for a few moments to restore their crispness and eaten with hot milk or cream, will supply all the nourishment needed for a half day's work or play.

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Westerly, R. I.

has served in Colorado and Wyoming from the very beginning of the board's work. The last year he traveled over 15,000 miles, delivered 240 addresses, helped build two churches, organized seven Sabbath schools and revived several more, established five preaching stations. Twenty-five years ago he began the work under the oversight of Dr. George P. Hays, then pastor of Central church, Denver. Mr. Rankin will spend part of the winter in the East in the interest of the board.

Nebraska

Mrs. George P. Beard, widow of the late Rev. Mr. Beard, died Jan. 6 at Pittsburg, Pa., and was buried at Randolph, Vt. Mr. Beard was well known in educational work in Pennsylvania and held pastorates in Blair, Neb., and Whitewood, S. D.

The new church at Wakefield, of which Dr. J. M. Caldwell is pastor, was dedicated Dec. 15. Dr. Caldwell is the "young fellow of 73" recently mentioned in The Continent. The cost of the new building was $9,000, practically all of which was raised before the dedication.

A conference along mission, social service and evangelistic lines under the auspices of the Ministerial Union and Federation of Churches was held in Hastings Jan. 7-10. In addition to the large representation on the program of Christian workers and pastors of all denominations from the city and county, President R. B. Crone, Rev. W. W. Smith and Dean Remp of Hastings College; Rev. Walter I. Fowle of Grand Island, Rev. H. O. Pritchard, Dr. T. M. Shipherd and Dean Fordyce of Lincoln; Dr. B. W. Marsh of University Place, Rev. Bruce Kinney of Kansas City and Dr. C. E. Bradt of Chicago of the Foreign Mission Board took part.

North Dakota

Extensive preparations are being made in Fargo for a two weeks' campaign of missionary evangelism to be commenced Feb. 9 under the auspices of First church. An effort is being made to enlist representatives from every church in the state. Dr. C. E. Bradt of the Foreign Board will have charge of the campaign. Daily meetings will be held with study classes, and special attention will be given to China.

Rev. R. M. MacDonald, pastor of Crosby church, assisted by Rev. T. U. Richmond, pastor-evangelist of Minot Presbytery, brought a successful ten days' mission to a close on the last Sunday of the year. Up to this time Crosby church has only been a mission station, without a session, but under Mr. MacDonald it is now raised to the status of an organized church. Within the year he has been in charge he has also organized an active Christian Endeavor society and reorganized the Sunday school.

Oklahoma

Special services have just been concluded at Tahlequah, led by Rev. W. E. Spoonts of Jacksonville, Ill.

An addition has just been built to Stillwater church, the congregation having outgrown the seating space. It was used for the first time Dec. 22, when chairs were placed in the aisles to accommodate the crowd. A large portion of the congregation is from the faculty and students of the agricultural college. Rev. LeRoy C. Ilsley is pastor.

Michigan

Six memorial windows were dedicated in First church, Midland, Jan. 5. Dr. Alexander Magill of Bay City assisted Rev. John N. Zydeman in the services.

The brotherhood of Benton Harbor church has been reorganized and good interest is manifested. During the last year all congregational expenses and benevolences were met by direct contribution, with no suppers or fairs. The week of prayer was observed, with favorable results.

Minnesota

A new bell and piano have been purchased at McCallsburg, and a new lighting system will soon be put in. Rev. E. G. Byer is pastor.

An effort is being made by the Sabbath school work committee of St. Cloud Presbytery to obtain a 25 per cent increase in membership and offering from each school.

After a ministry of over three years Rev. Arthur A. Palmer left Howard Lake at the close of the year to begin work at Newberg, Ore. The Sabbath school is showing signs of outgrowing its present quarters.

Winterset church has just been rededicated, an addition for choir and organ loft having been completed at a cost of $2,500. A Sabbath school addition costing $7,500 was recently finished and the whole church was repaired and redecorated. On Christmas eve the congregation presented the pastor with a purse of gold. At the congregational meeting the trustees were instructed to increase the pastor's salary $200. Dr. J. S. Corkey has served this church for six years.

After some months of agitation the Presbyterian church of Crookston under the leadership of the pastor, Rev. E. W. Akers, has voted against uniting with the Congregational church of that city. Current expenses and benevolences are provided for the coming year and this church, the largest in Adams Presbytery, will continue to work along Presbyterian lines. The church recently purchased a fine piano. The Sunday school and Y. P. S. C. E. are increasing in interest and attendance.

Indiana

The Knights of the Holy Grail recently organized in Meridian Heights church, Indianapolis, now numbers fifty.

The church at Liberty has recently acquired a modern parsonage. Under the new pastor, Rev. O. R. Newcomb, a brotherhood has just been organized and put to work.

The session of Michigan City church is endeavoring to meet the full apportionment of all the boards before March 1. The Christian Endeavor Society is pursuing a special course of study in the Scriptures and missions.

During the closing week of the year members of Greensburg church, Dr. W. H. Reynolds pastor, planned to give him a New Year's gift of $50, but the project speedily got beyond their control and $76 was the result. A mission chapel is maintained by this church, which last year gave $10, mostly in pennies, to the work at Gary.

Ohio

Rev. William A. Perrins, pastor of West Broad Street church, Columbus, has been chosen chaplain of the Ohio senate. This position will not interfere with the work in his church.

Every pastor and elder in Wooster Presbytery has received a suggestion from a committee of presbytery that each church this year adopt a plan which will enlist every member as a contributor.

Second church, Newark, has just closed very helpful and interesting week of prayer services conducted by Rev. F. E. Holloway, who has been connected with the Dr. Milford H. Lyon evangelistic party.

Iowa

Boys of Shenandoah church are agitating plans for a Y. M. C. A. in that town.

Knoxville church is preparing to install a $2,000 pipe organ. Rev. John F. Lackey is pastor.

Baptist and Methodist churches united with the Presbyterian church at Mediapolis in week of prayer services.

Knoxville church, led by the pastor, Rev. J. F. Lackey, has raised $1,300 to pay old debts and $450 for improvements. The church hopes to install a pipe organ in the spring.

James S. Corkey, D. D., of Winterset has returned to his remodeled church building after meeting several months in the courthouse. A fire destroyed much of the church last summer.

First church, Muscatine, is planning one of the most commodious Sunday school buildings in the Central West. This structure, together with the remodeling of the church, will cost about $35,000.

The Presbyterian student work at the Iowa Agricultural College at Ames, under the leadership of the student pastor, J. W. Innes, D. D., is prospering. Secretary Richard C. Hughes of the Board of Education is assisting Dr. Innes in a campaign for funds and the work is now undertaken on such a scale that when it is completed it will be established with as good buildings and endowment as is the work at the state university of Illinois.

A large mass meeting of women was held Dec. 29 in First church, Ottumwa, to protest against saloons being reopened in that city. Mrs. W. H. Hormel was one of the principal speakers.

Casey has just closed a union revival meeting, the Presbyterians and Methodists uniting. The meeting was conducted by Rev. P. M. Fitzgerald of Arlington, Texas. W. W. Alverson is supplying the church.

Stanley Union church is grouped with Hazelton in the support of a pastor. The gospel team from Lenox College under the leadership of E. Reed held meetings there during the Christmas holidays which were very successful. Rev. J. C. B. Peck is pastor.

Rev. Horace O. Bethel, Dexter, chairman of the home mission committee of Des Moines Presbytery, is planning a special campaign in the interest of home mission churches that are vacant. Anyone wishing to locate in this presbytery may write Mr. Bethel.

Dr. L. M. Coffman, First church, Davenport, in the last thirteen months has received 150 members, making the present enrollment 604. There has been corresponding growth in all departments of the church, as well as in Newcomb chapel, in charge of Rev. F. O. Woestemeyer, assistant pastor.

Joseph F. Clokey, D. D., pastor of Westminster church, Dubuque, conducted services during the week of prayer. The church is showing progress under Dr. Clokey's administration. Third church, Rev. Thomas McGregor pastor, and German church, under Rev. E. C. Wolters, are also developing.

A debate by students of Parsons College on the initiative and referendum was one of the features in connection with the recent dedication of the basement of Cross Lanes church, near Fairfield. Rev. J. F. Hinkhouse is in charge of this church, which is ideally located for rural work. The dedication exercises Sunday were continued Monday, when a number of addresses were made on subjects of interest to farmers, the meeting closing with an oyster supper.

Illinois

The new gymnasium in the basement of Upper Alton church was dedicated Dec. 31. The boys of one of the Sunday school classes served supper.

The duplex system of contributions has been introduced in First church, East St. Louis, Rev. Wilson Aull pastor. The building has recently been repaired and redecorated.

W. H. Penhallegon, D. D., for twenty-four years pastor at Decatur, has been elected associate superintendent of home missions for the synod. Dr. Penhallegon has not yet announced his decision.

Rev. John Welsh, pastor of Wilmington church, who announced some time ago that he would retire Jan. 1, has yielded to the session and board of trustees to reconsider his statement and to continue as the leader of that church.

El Paso church, Roger F. Cressey pastor, has received a blessing in a union evangelistic campaign under the leadership of Rev. John S. Hamilton and party of Cleveland, Ohio. Meetings were conducted in a tabernacle for four weeks ending Dec. 22.

A new building to cost between $50,000 and $60,000 is assured First church, Joliet. The purchase of a lot has been ordered by the board of trustees. The present building has been in use nearly fifty years, but will be sold before the new structure is finished. Dr. C. M. Brown has been pastor for the last five years.

New Jersey

The installation of Rev. William Melville Curry, the new pastor of Fourth church, Trenton, took place the evening of Jan. 16. The pastor's brother, Rev. J. E. Curry of Cranbury First church, preached the sermon. Mr. Curry comes to Trenton from Parnassus, Pa.

The Sunday school and congregation of Madison Avenue church, Elizabeth, are making new records; almost if not quite the majority of church attendants and new members are men. The newly organized brotherhood and the men's Bible class are doing well. Dr. Clarence G. Reynolds is pastor.

Boys' Day was observed in many Newark churches. Pastors preached special sermons to boys and societies of boys attended in a body.

The last service was held in the old church at Arlington Jan. 12. In a few days ground will be broken for the new church near by. Some of the stones of the old will form part of the foundation of the new church. Meanwhile the congregation will worship in the chapel adjoining the old church. Rev. William Coombe is pastor.

Pennsylvania

The churches of York are taking a large interest in the Laymen's Missionary Movement.

Great Island church, Lock Haven, has recently purchased a manse for the pastor, Rev. C. H. Williamson.

A mortgage of $4,000 was recently burned by Fourth church, Washington. Rev. George B. Irwin is pastor.

Scranton has become much interested in the agitation looking toward a city college. Joseph H. Odell, D. D., pastor of Second church, is a strong factor in its favor. There is an extensive territory from which support may be expected.

Rev. Lorenzo R. Foster, for many years assistant pastor of Green Ridge church, Scranton, and stated supply of Suburban church, has accepted an invitation to become the English minister and coworker with Dr. W. A. Nordt of First German church of Scranton. This church has not only become the largest German Presbyterian church in America but has also acquired one of the most valuable church properties in eastern Pennsylvania. It now has an English Sunday school of over 600, besides the German school of over 400.

New York

Rev. T. F. Jessup, who recently celebrated his twenty-fifth anniversary as pastor at Boonville, received twenty members Jan. 5.

The second annual dinner of the men's class of Saranac Lake church Jan. 10 was attended by over eighty. The pastor, Rev. George Roberts, Jr.; officers of the class, Rev. Aaron W. Maddox of Tupper Lake and Rev. Edwin H. Dickinson of North church, Buffalo, spoke.

The pastor of Cohocton church, Rev. S. Horace Beshgatour, who went there Sept. 1 from Akron, observed Decision Day in the Sunday school the Sunday before Christmas. This was followed by personal work and the observance of the week of prayer Jan. 12. A large number joined the church.

Connecticut

In addition to over $6,000 subscribed toward improving the church property at Hartford, members contributed labor and material valued at $6,800. This, with the gift of $6,000 from Mrs. Kennedy, will enable the church to provide itself with an entirely adequate plant. Mrs. Manson of New Haven has agreed to furnish the interior of the church. Rev. John F. Johnstone is pastor of the congregation, which numbers 500.

Missouri

Arrangements are being made for a country life institute at Central Union, Walnut Grove and Antioch churches in the near future. The state university has promised assistance.

Utah

Dr. John L. Roemer of St. Louis recently supplied the pulpit of First church, Salt Lake City. He has declined to be a candidate for the pulpit made vacant by Dr. Paden.

Wisconsin

The Oshkosh Ministerial Association has planned for a cooperative "going to church" campaign over the whole city.

Canada

Dr. Murdoch Mackenzie, for many years a foreign missionary, is being mentioned as moderator of the General Assembly of the Presbyterian Church in Canada. Several presbyteries have already nominated him.

At a special service at Stanley Street church, Montreal, Bibles were distributed to all children who were baptized in 1902.

The new site of Knox church, Montreal, will be at Luke and Fort streets, but the building will not be put up at once.

"The Oklahoma House"

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College Men Preach the Gospel

Teams of Prominent Students Spend Vacation Holding Meetings — Show Masculine Christianity to Boys of Towns Visited.

Gospel teams from a large number of colleges visited towns near their institutions during the Christmas holidays and held evangelistic services. Among the Presbyterian colleges which sent out teams were Coe, Wooster, Lenox, Parsons and Dubuque.

Wooster University had one team of four members. It held meetings four days in an Ohio village of 200 people. The local pastor had prepared the way by advertising the meetings. A house-to-house canvass of the town was made and people invited.

Coe College sent teams to Anamosa and to Atalissa, Iowa. There were twelve men in the two teams, four of whom are captains of athletic teams at the college, and eleven of the twelve will be candidates for membership on athletic teams this spring. Eight of the boys are working their way through college and ten of them are preparing for the ministry. At Anamosa they formed a basket ball team and played with two local teams, winning from both. A special effort was made to reach the younger boys of the town, and as a result of the eight days' campaign a large number of young men and boys professed conversion. Meetings were also held in the state reformatory. At Atalissa, as well as at Anamosa, the meetings were union meetings of all the churches and the local pastors gave their hearty cooperation.

Two teams of five each from Parsons College held meetings and one team was sent out from Lenox. Dubuque College and Seminary contributed four groups of young men to this volunteer holiday evangelistic service.

Rev. W. W. Smith, field secretary of Hastings College, recently outlined the field of the college at a chapel talk, showing that it is the only college in a territory of nearly 60,000 square miles.

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Financial Situation

Cost of Living Declining a Little–Money Market Easier—Brief News for Business People –Question on Railway Bonds.

That the cost of living is declining will be welcome news to every reader of The Continent whether or not he is now a possible investor in farm mortgages or bonds. According to the carefully compiled figures by Bradstreet, the index number, made up of the prices of a large number of commodities, for the first time since last June was, on Jan. 1, lower than the preceding month. The decline was not great, but a tendency is a relief. The index number is, however, the highest ever recorded for January.

Timid investors lost a chance near the close of the year, according to The Financial World, a journal usually sane on financial matters. People who kept money in their banks waiting for lower prices for bonds find now that prices are higher than at the year's end. A list of bonds, most of them railway, rose ¼ to 5 points from Dec. 21 to Jan. 4, and have gone higher since.

The large number of investors in farm mortgages have rejoiced at the snowfall over the West recently. Farmers know that the soil during the coming season will be better for it, and anything that helps the farmer helps the man who loans the farmer money.

Money in the markets of this country is much easier than a month ago. New York lenders are having difficulty in placing call money at 4 per cent. The contemplated improvements by railways and industrial enterprises will, however, soon tighten the market a little, according to observers.

A Reader's Problem

Mrs. S. H. G. writes: "Your financial articles are of great interest to me; the information concise and valuable. I have a little money to invest (about $1,000) and would like to have your opinion of Virginia railway first mortgage 5 per cent fifty-year gold bonds, 1962. I wish to invest my money carefully. Would these bonds be a safe investment?"

So far as the final redemption is concerned, the Virginia railway bonds should be satisfactory; that is, the security is practically certain to carry them through to the time of payment. For a large investor, who can wait, the investment would probably be very desirable, but for the small investor ready marketability must be considered. According to our information, not all of the original issue has been sold to the public, and until the issue is disposed of and the security settles down to something like a fixed basis, there are likely to be fluctuations in quotations, and if you were called upon to sell quickly you might have to make some sacrifice. There are many reasons for believing that the line will eventually prove a profitable freight carrier, but there may be a long period of time before that consummation is reached. High-class railway equipment bonds of a company whose business is absolutely established would perhaps be better for your purpose. Courts have held that these equipment bonds will take precedence even of the first mortgage bonds, because the operation of the road is dependent upon the equipment, and if the road ceases to operate the value to the first mortgage bond holder would be lost. Such investments as the first mortgage 5 per cent gold bonds of the Western Electric Company and the refunding mortgage 5 per cent gold bonds of the People's Gas Light and Coke Company of Chicago might also be discussed with a banker in whom you have confidence. A farm mortgage placed through a reliable dealer is equally worth consideration.

It is the purpose of our financial department to secure and furnish information rather than to make recommendations, and we would urge upon you the necessity of securing all the facts possible before placing your money.

Brief Business Topics

—G. W. Hart of Bryant, S. D., who now has $2,500,000 loaned on farms, says he has never been forced to foreclose a first mortgage.

—In spite of the "arson trust," which confessions of convicted men show to have existed in New York and Chicago, the losses from fire last year were less than in 1911 or 1910, although the total was $225,000,000. This is

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CAPITAL, SURPLUS and UNDIVIDED PROFITS

$15,000,000.00

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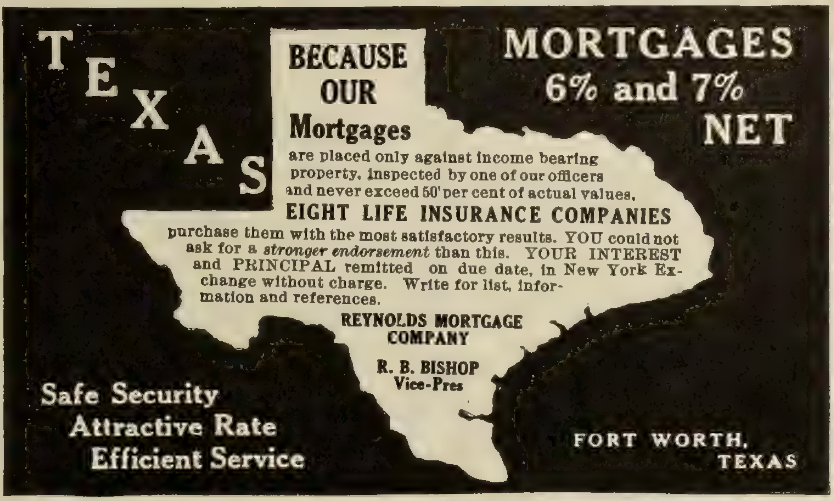

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20 Years successful experience placing LOANS in the Southwest

Choice FARM LOANS in the RED RIVER Valley in S. E. Oklahoma, N. E. Texas and S. W. Arkansas, on improved farms at not to exceed 33⅓% actual value of security. The home of long staple cotton, corn, oats, alfalfa, fruits and vegetables. Average annual rainfall 45 inches and good soil, insuring certainty and fulfillment. Diversified farming; prosperous community. Write for information, booklet and map.

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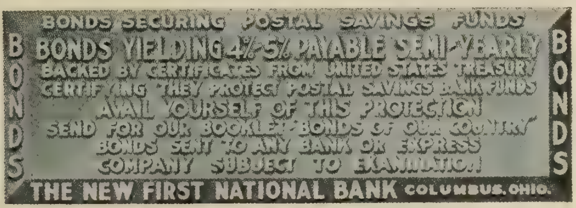

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BONDS YIELDING 4%-5% PAYABLE SEMI-YEARLY
BACKED BY CERTIFICATES FROM UNITED STATES TREASURY
CERTIFYING THEY PROTECT POSTAL SAVINGS BANK FUNDS
AVAIL YOURSELF OF THIS PROTECTION
SEND FOR OUR BOOKLET "BONDS OF OUR COUNTRY"
BONDS SENT TO ANY BANK OR EXPRESS
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BONDS BONDS
THE NEW FIRST NATIONAL BANK COLUMBUS, OHIO.

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Place Your Funds in Safe Securities.

No matter if you have a large or small amount for investment, a well placed First Mortgage upon an improved or cultivated farm can always be depended upon to yield a liberal rate of interest with the assurance of prompt payment of interest and principal at maturity.

My offerings range in amounts from $500.00 to $5,000.00 bearing 5½% and 6% interest. All loans carefully inspected and closed with our own funds before being offered for sale. Interest and principal collected without charge. Correspondence invited and detailed information with references and list of offerings will be mailed upon request.

G. W. HART, President Merchants' Bank, Bryant, S. D.

6% 6½%

FIRST MORTGAGES ON IMPROVED FARMS

YIELDING 6% AND 6 1-2% PER ANNUM NET.

The first morgtgages we sell are secured by improved farms in the most prosperous sections of Oregon and Washington.

The investor in one of our mortgages has possession of all the papers comprising the loan, including the actual mortgage itself—together with the notes and abstract of title. We guarantee all titles and will collect and remit interest in New York exchange without charge.

We invite correspondence and will send lists of mortgages and booklet.

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FARM MORTGAGES bearing 6% interest, first liens on improved farms. Original papers held by the investor. Principal and interest GUARANTEED; interest payable at the Hanover National Bank, New York. Thousands of satisfied customers for references. We've been doing the same thing for TWENTY-EIGHT YEARS

The W. C. Belcher Land Mortgage Co.

Capital $320,000.00.
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REAL ESTATE LOANS

6% **Safest, Most Promising and Profitable Investment on the Market Today** 6%

During the Past 30 Years no Client has Lost a Dollar.

BEVERLY H. BONFOEY
Send for Booklet B *UNIONVILLE, MO.*

WE CAN CONVINCE YOU of the desirability of our high grade farm and city loans. To each person who has seen our advertisement in THE CONTINENT this year and answered it we have sold mortgages. These readers were satisfied as to our record and reliability and as to the safety and good profit in our securities. We feel sure we can satisfy you. Let us know about how much you have to invest at this time or in the near future, and we will be greatly pleased to tell you about our offerings and give you references and complete information about our methods. Our many years' experience in this field gives us exceptional opportunities to secure the choicest securities. No investor has lost a dollar through his investment in these mortgages, which are carefully selected in one of the best investment fields in the Northwest.

Drop us a line today.

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Those in search of reliable investment at 5% and 6% should communicate with our Bond Department.
3% interest on Savings.
2% interest on Checking Accounts.

6% 7% We offer, subject to prior sale, **First Mortgages on Improved Farms,** also on **City Residences and Business Property.** Titles guaranteed. Interest collected without expense to investor. Descriptions mailed on request

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FARM MORTGAGES
THE IDEAL INVESTMENT

¶ 30 years Residence and Business activities in Banking and making Farm Mortgages. ¶ Write for my Booklet, Investment Facts, and List .075

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Income sure. Our mortgages never exceed 30 per cent actual value of security. Every farm is examined by our salaried inspector. We collect and remit interest free of charge, and net you Eight per cent. Our field is the rich agricultural valley of Eastern New Mexico. Diversified crops; prosperous farmers. Write for information and sample application of $500.00 loan on improved 160 acre farm.

THE UNION MORTGAGE CO.,
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Farm Mortgages 6%
Capital and Surplus, $350,000.00
Send for pamphlet "C." Interest and principal collected free. Highest references. Clients in 32 States. Established in 1883
E. J. Lander & Co. Grand Forks, N. D.

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The BEST and SAFEST Investment on Earth.
Write us for information regarding our Farm Mortgages on lands located in the fertile James River Valley, North Dakota. We guarantee to look after collection of interest so that the investment will net you 6%. **Write us for lists.**

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A 6% January Investment

$2,500.00 First Mortgage secured by 160 acres tillable black loam, 3½ miles from Noble, Alberta, 110 acres under plow. Buildings worth $1,000.00. Mortgagor owns 42 horses, 30 cows, 500 sheep, 50 hogs, 1,280 acres other land, private grain elevator. Full particulars of this and other Alberta mortgages, $500.00 to $32,000 denominations on request.

ASSOCIATED MORTGAGE INVESTORS
KINGMAN N. ROBINS, Treasurer
1201 Granite Building :: Rochester, N. Y.

much larger than the total loss through commercial failures over the country.

—Promoters of wireless telephone stock were found guilty recently in New York on five counts charging conspiracy and use of mails to defraud.

—Directors of the Union Pacific and Southern Pacific who held offices in both companies have resigned from one road following the recent supreme court order to "unscramble" the roads.

—It looks as though William Rockefeller would have to tell the Pujo committee something of his relation to high finance even though one vocal chord has disappeared and the other is diseased.

—Increased output of gold, which in 1912 totaled $465,000,000, probably has something to do with the depreciating value of the dollar. The geological survey says the output for the United States has probably reached its highest point.

—Losses at sea of insured ships and cargoes in 1912 were greater than for 250 years, according to Lloyd's of London. About $36,000,000 has been paid in claims, of which the Titanic was the largest. Over 227 vessels were lost.

Ministerial Obituary

Turner S. Bailey, D. D.

Turner S. Bailey, D. D., for sixteen years synodical superintendent of home missions in Iowa, died Jan. 14 at Cedar Rapids at the age of 72. He was born in Ohio and left an orphan at 8 years of age. In the civil war he lost his right arm. He completed his education at the University of Iowa and at Northwestern Theological Seminary, now McCormick, and at Union Seminary. His life work was in Iowa—perhaps there is no man to whom Iowa Presbyterians owe a greater debt. Lately he served Salem and Tranquility churches.

At the funeral services in First church chapel, Cedar Rapids, Dr. E. R. Burkhalter pastor, Dr. S. R. Ferguson, superintendent of Sabbath school missions; Rev. Scott W. Smith, assistant home missionary superintendent, and Dr. William Evans of Coe College took part. Dr. Bailey is survived by his widow and three children—Mrs. E. E. Hastings, wife of the pastor at Fort Dodge; Arthur Bailey, D. D., of Winnebago City, Minn., and Professor Bert H. Bailey, M. D., Coe College.

Rev. James P. Fulton

Rev. James Power Fulton died at his home in Harper, Kan., Jan. 4, in the 89th year of his age and in the sixty-third year of his ministry. He was graduated from Washington College in 1846 and from Western Seminary in 1849. Twenty-eight years of his fruitful ministry were spent in western Pennsylvania as pastor of Burgettstown, Old Salem, Pulaski and Dunlap's Creek churches. During the remaining years, up to his honorable retirement, he served as a home missionary in southern central Kansas. Mr. Fulton was an excellent scholar and an able preacher. His wife died nine years ago, three years after they had celebrated their golden wedding. Eight sons and two daughters survive.

* * *

Revival Services Successful

Beginning Jan. 5 five churches in Knoxville, Iowa, united for meetings under Evangelists Hendrick and Carter.

Special services were commenced Jan. 12 in Clifton Heights church, Des Moines, Iowa, by the pastor, Rev. J. B. Howard, assisted by Harlan A. Riggs.

In three days at Jamestown, N. Y., 871 people signed decision cards in meetings being held under the direction of Dr. W. E. Biederwolf. Of this number 635 were signed at the three Sunday services. The large building used is packed to the doors. A campaign against dances in the city hall is being prosecuted.

First, Second and Central churches of Auburn, N. Y., recently united in evangelistic services at Second church. Addresses were made by pastors of the united congregations.

Highland Park, Detroit, Mich., held neighborhood prayer meetings for two weeks in preparation for special services conducted by J. B. Worrall, D. D., of Pennsylvania, which commenced Jan. 13.

Evangelistic meetings were held recently in Bethel, Poplar and Hazeldell, Minn., churches by Dr. S. F. Sharpless, pastor at large of Red River Presbytery. A deep interest was shown. Rev. J. S. Turnbull is supplying this field.

Rev. William Rice of Detroit, Mich., synodical evangelist, who has been conducting successful meetings at Cadillac Avenue church, Detroit, at Rudyard and Dafter in the upper peninsula, and at Erie and Quincy, commenced meetings at Allegan Jan. 5.

The rural church of Morrison, Iowa, has recently been very largely increased in membership as the result of special services under the direction of Messrs. Rayburn and Griggs. The church has been without a pastor for eight months up to last August, when Rev. F. A. Heizer became pastor.

Rev. R. S. Sidebotham, pastor-evangelist of Adams Presbytery, conducted three weeks' special meetings in country points connected with the Euclid field, Minn. Preaching services had been conducted there since July by C. L. Wilcox. During the meetings a petition for church organization was passed, and was signed by sixteen, seven of whom will unite on profession. The church will soon be organized.

One of the greatest revivals ever held in the university town of Baldwin, Kan., has just closed under the leadership of Messrs. Hart and Magann of Fairbury, Ill. These meetings were the union of the churches and Baker University. Almost all the students not Christians were converted. Great interest was shown on college night, when the student body marched to the building headed by their brass band. The high school came in delegation. The evangelists are now in a union revival with the churches of Holton, Kan.

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ELLSWORTH AND JONES.
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Good Things in This Issue

Tucked away in various pages of each issue of The Continent are scores of excellent ideas which by reason of their modesty of presentation may be overlooked An idea of large value to a reader may be expressed in few words. Follow the suggestions under this head each week and the paper will mean more to you.

For the Pastor

The column of Ways of Working on page 121 this week will be read with interest by every pastor and active church member. A similar helpful budget will appear frequently—but only when there are available the descriptions of plans that are known to be workable because they have been worked. Don't hesitate to tell us about that one thing you did that made your work count for more. If a postcard will carry the story, so much the better; elaborate plans take up space and are usually less adaptable to the needs of others than the simple one-thing-at-a-time sort.

Some interesting facts about Korea which pastors may be able to use at missionary meetings this month appear on page 117.

Recent Christian Endeavor Activities

The Christian Endeavor society of Osakis Minn., church has recently supplied the class room of the church with chairs.

Rev. H. H. Rottmann, field secretary, was on of the principal speakers at the North Dakot Christian Endeavor convention in Jamestow recently.

Like Father's

Barber—"Well, my little man, how woul you like your hair cut?"

Freddy (aged 6, seated in a barber's chair)—"Like father's, with a round hole at the top."

Conferences on Magyar Work and the Superintendent's Task

Two conferences to be held in Cleveland the last week of January emphasize the progressive spirit informing Presbyterian home mission work, especially in its relation to the recent immigrant, industrial and city populations. Under the auspices of the department of immigration of the Home Board a conference on Magyar work will be held Tuesday and Wednesday, the 28th and 29th; the two days following will be devoted to a conference of presbyterial and synodical superintendents. The sessions will be held in the beautiful new Euclid Avenue church. The Magyar conference will enlist the attendance of all pastors of Magyar Presbyterian churches and representatives of the boards, training schools and seminaries, and presbyteries working among the Magyars.

The Magyars, the dominating race of Hungary today, are a large factor in recent immigration, and have a larger Protestant constituency than any other group of recent immigrants, estimated as high as 30 to 40 per cent. The Presbyterian work now includes thirty-five congregations, reporting a membership of over 2,500. The work is distributed among twenty-four presbyteries in New York, Pennsylvania, Ohio, Illinois, Indiana, New Jersey and Missouri. As a church, however, we have no unified nor well developed program of advance, and the need of some such better understanding is insistently felt. The program has been arranged by Rev. George W. King of St. Louis, Rev. Julius Hanko and Rev. Ladislaus Harsanyi, editor of the Presbyterian and Reformed weekly, Lapja. Further information may be had from Rev. William P. Shriver, superintendent department of immigration, 156 5th avenue, New York.

The superintendents' conference to be held Jan. 30 and 31 will enlist the attendance of men of national reputation. The program will include the discussion of such subjects as "Financing Presbyterial Work," "Effective Organization," "Comity," "Church Extension and Social Service," "The City Task and Presbytery's Resources." Joseph Ernest McAfee of the Home Board will address the conference on "The City Task and the Home Board." Information concerning this conference may be had from Charles L. Zorbaugh, D. D., 1225 Schofield building, Cleveland, Ohio.

W. P. Shriver.

Move Church Across a River

The edifice of Southern church in Ford, Ky., may soon be moved across the Kentucky river on flatboats to Boonesboro, where there is a congregation without a structure. The congregation at Ford has nearly disappeared. The moving is said to be less expensive than the erection of a new building.

Calendar and Record

Presbytery Meetings

Chicago—Chicago, Assembly Hall, Feb. 3, 10.

Resignations

Illinois—Coal City: W. E. Youtsler.
Nebraska—Madison: H. McClenaghan.
Minnesota—Crookston: E. W. Akers.
New York—Hamptonburg: William Brown Johnson.
Pennsylvania—Wilkes-Barre Welsh: R. T. Roberts.

Calls

Delaware—Glasgow: George S. Smith, accepts.
Illinois—Toledo First: W. E. Youtsler, accepts.
Indiana—Franklin Hopewell: J. B. Ferguson, accepts.
Kansas—Rolfe: A. Z. McGogney, accepts.
Michigan—Vassar First: Paul Heiligman, accepts.
Minnesota—Wheaton: W. H. Clatworthy, accepts; Roseau: J. S. Goehring.
New Jersey—Phillipsburg First: William Brown Johnson, accepts.
Ohio—Newark Second: D. D. Tullis.

Installations

Michigan—Deckerville and Bridgehampton: H. N. Simpson, Jan. 16.
Minnesota—Warroad: J. T. L. Coates, Jan. 28.
Pennsylvania—Cold Spring and Lebanon: S. V. Bedickian, Jan. 23.

Vacant Pulpits

Illinois—Warren.
Iowa—Albia; write W. E. Giltner.
New York—Monroe, C. H. Seaman clerk; Palisades, W. S. Gilman clerk; Hamptonburg, J. K. Egbertson clerk; Campbell Hall and Greenbush.

Supplies Arranged

Michigan—Port Hope and Bloomfield: Herbert Hall.

Accessions

Colorado—Boulder First, 23, Jan. 12, H. B. Hummel pastor.

Illinois—Kewanee, 13, Jan. 5, W. F. Jones pastor; Chicago Normal Park, 15, Jan. 5, O. M. Caward pastor; Chicago Belden Avenue, 7, Jan. 12, W. H. Phelps pastor.

Indiana—Michigan City, 15, Jan. 12, H. D. Borley pastor; Newcastle, 15, Jan. 12, T. W. Maguire pastor; Indianapolis Meridian Heights, 5, Jan. 12, Alfred Martin pastor; Portland, 18, Jan. 5, S. W. Huffer pastor; Plymouth, 5, Jan. 5, W. C. Logan pastor.

Iowa—Cedar Rapids Westminster, 13, Jan. 12, Pressly Thompson pastor; Mediapolis, 13, Jan. 12, Philip Palmer pastor; Des Moines Clifton Heights, 16, Dec. 1-29, J. B. Howard pastor; Jefferson, 8, Jan. 12, Charles W. Caldwell pastor; Davenport, 37, Jan. 12, L. M. Coffman pastor; Morrison, 53, Jan. 5, F. A. Heizer pastor; LaGrange, 10, Jan. 5, J. B. Chase pastor; Des Moines Cottage Grove Avenue, 9, Jan. 5, J. W. Countermine, pastor; Council Bluffs, 47, Jan. 5, G. A. Ray pastor.

Michigan—Benton Harbor, 6, Jan. 5, C. F. Bronson pastor.

Minnesota—Winnebago, 18, Jan. 12, Arthur G. Bailey pastor.

New York—Boonville First, 25, Jan. 5, T. F. Jessup pastor; Cohocton, 25, Jan. 12, S. H. Beshgatour pastor; Auburn Calvary, 16, Dec. 29, V. N. Yergin pastor; Potsdam First, 28, Jan. 12, Frank B. Cowan pastor; Onondaga Valley, 20, Jan. 5, A. W. Taylor stated supply.

Nebraska—Emerson, 1, Jan. 12, H. A. Brown pastor.

Ohio—Cincinnati Covenant, 22, Jan. 12, Robert Watson pastor.

Oklahoma—Tahlequah First, 29, Jan. 5, G. S. Sutton pastor.

Oregon—Portland First, 33, Jan. 5, John H. Boyd pastor; Portland Fourth, 13, Jan. 5; Portland Hawthorne, 36, Jan. 5, A. Nelson Allen pastor; Portland Mizpah, 10, Dec. 29, Harry Leeds pastor; Portland Hope, 21, Dec. 29, S. W. Seeman pastor; Portland Piedmont, 28, Dec. 29, J. E. Snyder pastor; Portland Vernon, 4, Dec. 29, H. N. Mount pastor; Portland Third, 17, Dec. 29, A. L. Hutchison pastor; Pilot Rock, 16, Dec. 29, E. Warrington pastor; Portland Kenilworth, 10, Dec. 29, Leslie K. Richardson pastor.

Pennsylvania—Philadelphia Oxford, 10, Jan. 12, J. W. Francis pastor; Philadelphia North, 11, Jan. 12, G. S. Burnfield pastor; Philadelphia Hope, 10, Jan. 12, J. G. Bolton pastor; Philadelphia Logan, 15, Jan. 12, M. S. Bush pastor; Philadelphia Olivet Covenant, 8, Jan. 5, M. S. Hyndman pastor; Jenkintown, 12, Jan. 12, W. K. Foster pastor; Wyncote, 9, Jan. 12, W. B. Lower pastor; Indiana, 28, Jan. 12, F. S. Crawford pastor.

South Dakota—White Lake, 7, Jan. 5, Edward Van Ruschen pastor.

Texas—Austin First, 18, November-December, A. F. Bishop pastor.

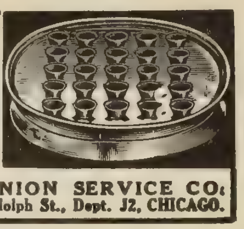
Obituary

Death notices will be inserted at the rate of one cent a word. PAYMENT MUST BE SENT WITH THE NOTICE. Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

Anderson—James Kenelm Anderson, Jr., aged 34 years, son of Mr. and Mrs. J. K. Anderson of Milwaukee, entered into rest at Oshkosh, Wis., on Christmas Day. His boyhood home was at Waukesha, Wis., he was educated at Carroll College and Lake Forest University, and entered Princeton Theological Seminary in the fall of 1899. At the seminary he was a member of the "Benham Club." Overstudy brought on an illness which prevented the completion of his course, and from which he never fully recovered. A rare Christian devotion characterized him from his earliest years, and through his long ailment his faith was his great support and joy. He was a member of the Immanuel church of Milwaukee at the time of his death.

This is to certify that Rev. William J. Herbison, a member of Denver Presbytery, was, on Jan. 14, 1913, suspended from the office of the gospel ministry, and that by order of presbytery the sentence of suspension is published.

George R. Edmundson, Stated Clerk.



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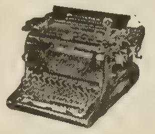

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"FITS THE VEST POCKET"

The Gist of the Lesson

By R. A. TORREY

A Vest-pocket "Multum in Parvo." Each lesson fully explained (three whole pages); special emphasis of the text; prayer meeting topics, etc.

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Attractive Sunday Evenings

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ARKANSAS BARGAIN—160 ACRE FARM LOCATED about 1½ miles south of Oliver, Ark., on R. R. 20 acres cleared. Most of tract can be farmed. Good ranch, fruit and pasture land. Oak, hickory, gum and other timber. Near church and school. Three-room house, barn, well, spring, etc. No trades. Price for quick sale $5.25 per acre, cash. Ringland, McAlester, Okla.

HOMESEEKERS OF LIMITED MEANS AND LITTLE experience are making $50 to $300 an acre from poultry, fruit, and general farming in the South. $10 to $30 an acre buys excellent farms. The Southern Railway Lines will find a suitable location. The "Southern Field" magazine free. M. V. Richards, Land & Industrial Agent, Room 22, Washington, D. C.

PRESBYTERIANS WANTED — IRRIGATED FRUIT lands, good, water rights, reservoir, fine schools, church, climate. Rev. Morley, Penrose, Colo.

MISCELLANEOUS

MEMPHIS, TENN., COURT AVENUE PRESBYTERIAN church, Charles M. Collins, minister.

WANTED—AN ASSISTANT MINISTER FOR CITY church. Little pulpit work. Chiefly pastoral visitation and organization. Unmarried man in middle age or past preferred. Salary $1,500 and housing. E. B., The Continent.

WANTED—BIBLE COLPORTEURS ON SALARY and correspondents on commission, to work for the American Bible Society in North and South Dakota, Iowa, Nebraska, Minnesota, Michigan, Wisconsin, Indiana and Illinois. Write S. H. Kirkbride, American Bible Society, Chicago.

SOCIAL WORKER AND CHURCH SECRETARY. POSITION desired by young woman. Address The Continent, Box 15, New York City.

WANTED—CLERGYMEN. THE PUBLISHERS OF DR. Eliot's five foot shelf of books desire to be represented by a few clergymen who will call and explain this work to persons who have expressed their interest in it. The remuneration is liberal. If you believe the promotion of good literature to be a dignified service and can give all or part of your time to very profitable work, write us. Publishers, 418 W. 13th St., New York City.

TOURS

A PRESBYTERIAN MINISTER WILL CONDUCT A select company to London for a month. For particulars inquire of Rev. J. E. Day, Butte Falls, Oregon.

SPEND YOUR VACATION IN EUROPE. SELECT, party sails July 2 for two months tour, visiting all the points of interest in Continental and Island Europe. Booklet free. Rev. B. Willoughby, Wadena, Minn.

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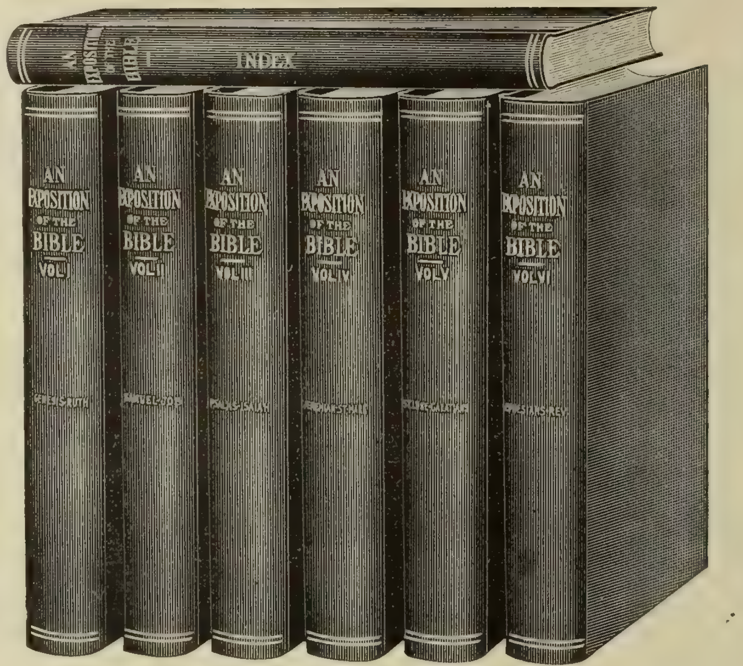
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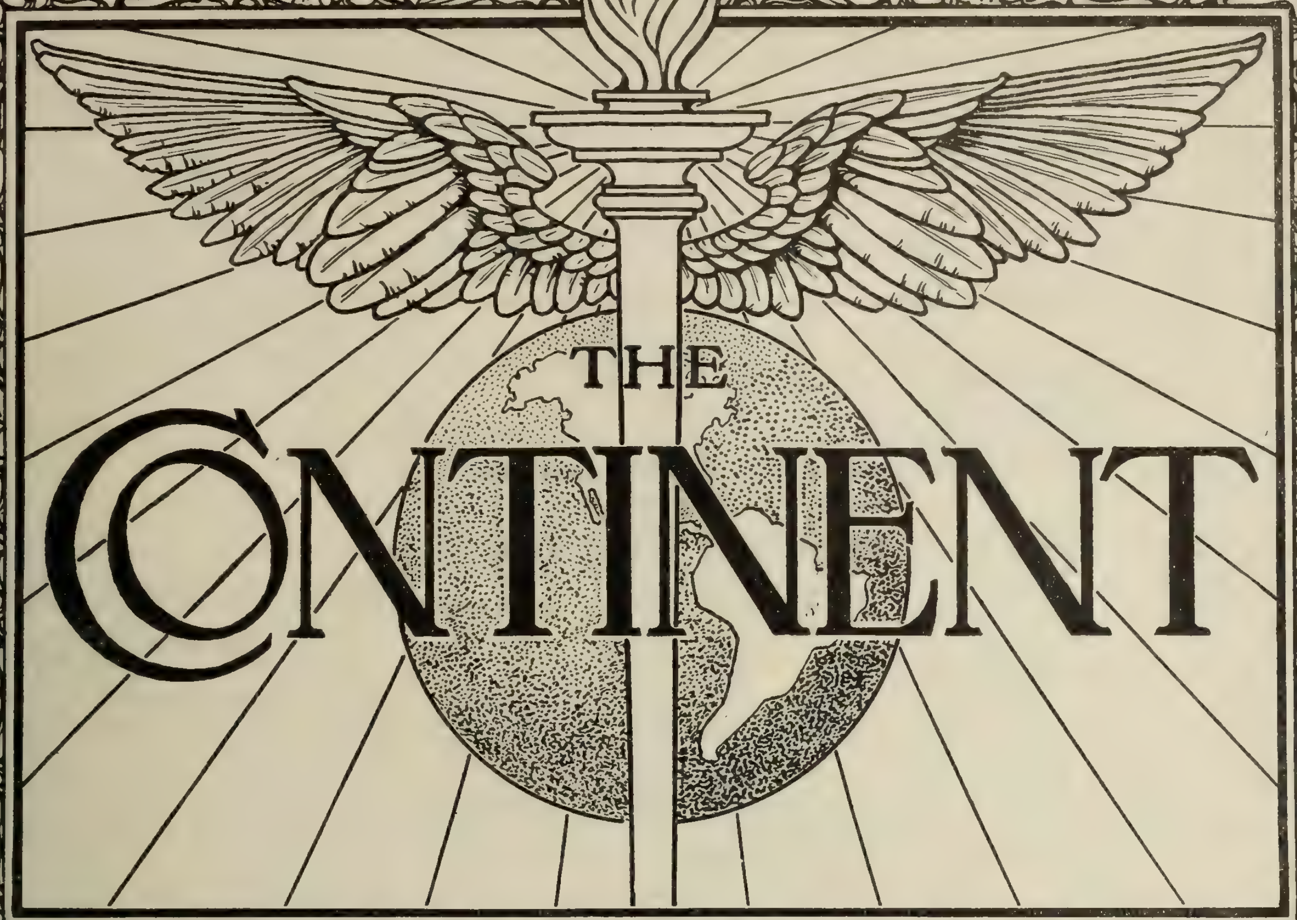

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Around the Shop

"The safe braggart is the one who has no mirror." We are not sure who said that, or that anybody had said the sentence before it overflowed the first line of this weekly chat with The Continent family. The Around-the-Shop Man does not seek to analyze or apply the assertion, except to the extent of saying that he doesn't believe in mirrors, anyway.

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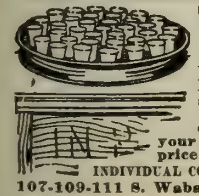

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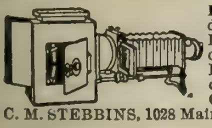

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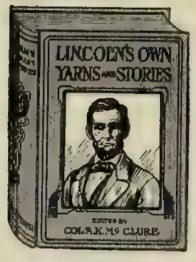

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The National Presbyterian Weekly for all the Family

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Spiritual Meaning of Ministerial Pensions

PENSIONS FOR PREACHERS—IS THE IDEA GOOD?

In current church progress there is hardly any development more interesting than the invasion of a new thought into the field of what has been heretofore called "ministerial relief."

That term "relief" betrays a good deal of history. This "cause" was set afoot out of pity. Nobody could help taking notice of the great number of ministers who came to want in their old age, or dying in middle life, left widows and children in want. Such cases were very painful. It was a pathetic humiliation for people of so much culture and social prominence to "come on the town" or county for support out of the pauper fund.

Therefore, to take off the edge of that humiliation, a church fund was started for ministerial families in need. This seemed more dignified than leaving them to the mercy of the public poormaster.

The impulse behind this act was real Christian charity—not to be disparaged by any means. Yet, after all, pity governed it.

Probably that was a necessary first stage. The church deserves vast credit for doing generously in that stage. But it is still more to the credit of the church that it has not stopped with that stage. A step beyond and higher has already been taken.

The thought of relief for aged and disabled ministers and their dependents has been succeeded by the thought of pensions.

* * *

Persons of a practical turn of mind may think it rather vaporous to make so much of the difference between these two ideas. One comes to the same thing as the other, they may say, if only the needy are warmed and fed.

But they are not the same. Consideration sensitive enough to realize how much easier it is for these beneficiaries to take aid from a church donation than from a public tax levy, ought also to appreciate that it is easier to receive a pension than a dole.

Yet it is not with the beneficiaries that the distinction between pensioning aged ministers and merely relieving their poverty signifies most. The importance of getting the old idea out of the way and the new into its place, has mainly to do with the effect of the change on the church. The new theory of this benevolence, when it prevails, will better the spirit and efficiency of the church on every side of its duty. Here briefly is the ground for saying so:

The church cannot work out the biggest possibilities of its power until it genuinely realizes itself as one solid, indivisible, organic commonwealth of God. And pensioning ministers in their old age is one of the most direct means of cultivating that realization.

* * *

What is the logic of this assertion? To make it plainer, ask why pensions seem so appropriate in the civil government.

Nobody thinks it a far-fetched idea for the United States to give pensions to old soldiers. Why not?

Because everybody feels that the veterans of the army are men who once cast aside all their own personal advantage and gave their service regardless of self for the advantage of the nation. Therefore, it is self-apparent justice for the nation to take thought of them when their strength is broken.

But such a sentiment cannot be felt except where there is a strong, fixed sense that the nation is one; that every citizen in it is bound up with every other citizen in the common good; that whoever serves his country serves all his fellow patriots and is entitled in turn to be served by all.

But suppose that just such a sentiment takes an equal hold in the church—that the sense of solidarity among its individual units becomes as strong in the church as the nation feels it in the noblest moments of patriotism. What then?

Why, the church will then certainly look on its ministers as servants of the common purpose of the church, exactly as soldiers enlisted for the war are servants of the common purpose of the nation.

And just as soldiers who come back disabled from the war are taken care of by the nation—or if they fall in battle, their families are looked after—so the ministers of the church, when disablement overtakes them, will be provided for by the church, and their families sustained when they are gone.

And all this will be done not by way of pity for individuals who have fallen into misfortune but by way of fair recompense to good soldiers who have given all of themselves in the church's behalf.

* * *

Every minister thus honorably pensioned by the church when his working days are over, exerts thereafter by the object lesson of his personality two influences of the highest value:

In the first place, he stands as proof to the world and the church itself that the church is not a harum-scarum crowd chancing to hustle along together in the same road, but an army with purpose and discipline marching to a known conflict under leadership which it trusts in action and honors when age compels retirement.

The impression which the church makes on the world when it acts in a way showing that it feels itself an army, must be incalculably vaster than when it acts like a crowd. And an orderly retirement and pensioning of its veteran leaders is not merely imitation of an army; it is how the church must act when it gets the army sense.

In the second place, the man who receives in his old age loving and honorable care rendered as a debt owed him for his usefulness in the church's universal task will not lack for successors.

The recruiting of the ministry with strong men cannot be stimulated in any human way more powerfully than by fixed proof of the fact that the ministry is service to the church as a whole—appreciated as such, and not ultimately dependent on temporary and local favors from separate congregations.

Moreover, this system makes for finer ministerial devotion. The conscientious minister who foresees himself a pensioner on his church simply cannot longer think of himself as a man making his own career for his own sake.

Pensions for the church's ministry are the manifest token that the church will not tolerate a less ministry than utter consecration. The very establishment of such a church program shames every thought of looking to the ministerial office as a personal career.

* * *

These are tangible results to be expected from substituting a fixed retirement allowance for all aged or disabled ministers in place of distributing grants to those who are discovered to be in penury.

Of course, it will cost more. But if the gains herein enumerated and analyzed are given the weight due to them, The Continent has no doubt that the business judgment of the laity will esteem the change amply worth the increased cost—and more besides.

The World

Revolt in Turkey Upsets Peace Plans

All that has been written since the first of last month about the early and easy conclusion of the Turko-Balkan war must now be recalled and rewritten because of the startling series of events in Constantinople last week. The commanding general of the army was killed—apparently without premeditation—the prime minister and his cabinet were forced out of office, the regime of the older Turkish leaders was overthrown and the Young Turks regained the power they lost last August. On top of these kaleidoscopic changes came wild rumors of an attempt to establish a republic and other more probable stories of internal revolt.

Just what the Young Turks would do with the power they rudely seized was not clearly apparent, but as for purchasing peace at the price of the cherished Adrianople, to say nothing of the other hard conditions—no, thundered the new government.

The downfall of the old ministry came with dramatic and even pathetic suddenness. Headed by the octogenarian Kiamil Pasha, the government had been forced back, inch by inch and day by day, gradually yielding to the inevitable. All the great powers of Europe urged concessions and ever more concessions. Disorganization, domestic discord and bankruptcy combined to make further resistance useless; this the ministers could see but the populace could not. For hundreds of years the Turk has believed in his own superiority to the Christian, and this delusion was fostered by his ignorance. The wealth and intellect of the Ottoman empire, as represented by the grand council, pronounced in favor of peace at almost any price, coinciding with the cabinet, but this was contrary to public opinion—public opinion as voiced by the mob which surrounded the grand vizier's palace. The Young Turks and the committee of union and progress promptly took advantage of the situation and two of their leaders, Enver Bey and Nadje Bey, acting for the mob, informed the cabinet that it must retire. Enver Bey bore the premier's resignation to the sultan, who appointed Mahmoud Shefket Pasha as grand vizier, as demanded. Shefket was formerly minister of war and commanded the constitutional army which enthroned the present sultan in place of Abdul Hamid. The new cabinet at once set to work to frame a reply to the joint note of the powers which advised Turkey to accede to the Balkan allies' terms.

In London the Balkan delegates publicly stated that they had decided to break off the peace negotiations and give the stipulated four days' notice for the renewal of the war. They appointed a committee to draft a note to the Ottoman delegates and to Earl Grey, the honorary president of the peace conference, reciting the facts and their decision. The exact date for presenting this final notice was last Monday still uncertain, but "war talk" was stronger than "peace talk."

* *

Volcano and Rebels Trouble Mexico

Mexico, besides being harassed by rebels and brigands, is now troubled by an active volcano. Repeated eruptions occurred last week from Colima, a twin peaked mountain of great height in the state of Jalisco, seventy-five miles from the ocean. Ashes fell at Saltillo, over fifty miles distant. Other towns in the danger zone are Tuxpan, Tonita, Autlan and Zapotitlic. Little lava was seen, but thousands of people fled from the flying sand and ashes, the dense smoke and the suffocating gases. The railroad to Guadalajara was blocked by volcanic sand.

Colima is an old offender, eruptions being reported before the Spanish conquest. Ten years ago there was an outbreak of considerable violence.

Coincidentally with the volcanic explosions, the American naval department, upon the request of the state department, sent a gunboat to Vera Cruz to protect the lives and property of Americans and foreigners in that district. Ambassador Henry L. Wilson and consuls in southern Mexican cities have lately told of a condition of lawlessness, guerrilla warfare and crime amounting to virtual anarchy.

* *

Great Warship for Brazil; the "A. B. C. Union"

The largest and most powerful battleship afloat was launched last week at Newcastle-on-Tyne for the republic of Brazil. It is to be known as the Rio de Janeiro, and will carry fourteen twelve-inch guns and other armament. The displacement is 27,500 tons and the speed expected is twenty-two knots an hour. South American countries do not propose to lag behind in naval equipment.

Argentina, Brazil and Chile, the leading nations of South America, are endeavoring to form a league, popularly known as "the A. B. C. union," for mutual protection against aggression or interference by foreign powers. It may surprise many intelligent Americans that the chief outside influence which A, B and C are supposed to dread is the United States. The Monroe doctrine, which the United States has maintained as a defensive measure for both American continents, is apparently beginning to be regarded as a relic of "Yankee" tutelage by these ambitious southern republics, now that they have a pair of dreadnaughts apiece and other components of a respectable navy.

If the new triple alliance will exert itself to advance civilization in South America and not to find occasions for offended dignity such as have been not uncommon—if it will, for example, keep in order blustering nuisances like Castro, once of Venezuela, and force Peru to put an end forever to atrocities in the rubber forests and relieve Uncle Sam of some of his other outside police duties—then welcome to the A. B. C. union, and may it grow to include more letters of the alphabet.

* *

Official Reply to Britain on Panama Tolls

Secretary Knox's reply to Great Britain's protest against the exemption of American coastwise shipping from payment of Panama canal tolls was made public last Friday and has since been the subject of general comment. The secretary of state asserts that most of the British objections are based on conjectures of the future and are therefore speculative and premature. The note gives assurance that domestic commerce will not be allowed to extend into foreign competitive fields and that increased tolls will not be laid upon foreign ships to balance the remission to American bottoms. But if the British government still clings to its objections then the matter should be examined and reported upon by a joint commission.

Mr. Knox calls attention to the unratified arbitration treaty negotiated by himself and Ambassador Bryce, dated August 3, 1911. President Taft declined to proceed with the ratification of this treaty because the senate seriously lessened the scope of the compact, but a clause still remains under which a joint high commission of inquiry could be created, and the secretary suggests the ratification of this neglected treaty.

Although Mr. Knox says it is too soon for arbitration, yet his note is construed as a first step in that direction, agreeing in substance and spirit with arbitration as a principle, and this is certainly one point gained for the honor of the United States. On the other hand, the state department head is blamed for saying that Congress and the President have an undisputed right to violate any treaty where it touches municipal (national) law. Most students of international law believe that treaties should be given precedence over acts of Congress or parliament.

There is strong agitation in many quarters to induce Congress to repeal the exemption provision of the canal act. Wide divergence of opinion has developed on this side of the water as to the justness or correctness of the American position, which could doubtless best be settled if Congress were to retrace its steps. If not, then arbitration is the logical and honorable course.

* *

Seven Bills Aimed at New Jersey Trusts

Governor Woodrow Wilson has turned over to the New Jersey legislature seven bills designed to put an end to trusts and monopolies, restore free competition and guard the consumer against extortionate prices. The bills provide for an extensive revision of the corporation laws of New Jersey, which has long been the legal headquarters of most of the great combines of the country. Governor Wilson also laid down a program of reform in his annual message, in which he advocated the calling of a constitutional convention to revise and recast the present constitution.

One of the governor's bills would forbid a corporation or individual from selling a commodity cheaper in one section of the state than in another, thus preventing the crushing of competition by temporary price-cutting at certain points while prices are elsewhere maintained or, later, raised when a monopoly has been established. Another measure would make it a misdemeanor for any person to organize a corporation in the state with intent to cause restraint of trade, and another provides that prior to the merger of two or more concerns the written consent of the state board of public utilities must be obtained. Holding companies "become illegal." Corporations now in existence as well as those formed in future must not conspire to fix prices nor to restrain trade. The proposed legislation was drafted for Governor Wilson by the chancellor of New Jersey's highest court, assisted by a lawyer of note, and makes for greater definiteness in cataloguing commercial offenses.

Francis Lynde Stetson, a New York corporation attorney of long experience, is said to have remarked, sarcastically, that "Wilson's bills beat the decalogue," but Democratic and Progressive newspapers have greeted them cordially.

In an encounter with a large delegation of labor representatives last week the governor, who seems determined to keep busy at Trenton until he goes to Washington, declared that efficiency and merit and not partisanship will be the basis of his appointments to office. He positively refused to turn out a Republican state commissioner of labor to make room for the Democrat whose appointment was urged by the delegation.

* * *

Bill for Vast Individual Philanthropy Pending

After once meeting with Congressional disfavor, the bill for the incorporation in the District of Columbia of the $100,000,000 Rockefeller Foundation last week passed the house of representatives by a substantial majority. Its passage by the senate is regarded as certain. The bill was introduced by Representative Peters of Massachusetts and had the approval of the entire judiciary committee.

As announced, the objects of the foundation are to promote the well being and advance the civilization of the people of the United States as well as foreign lands "in the dissemination of knowledge, in the prevention and relief of suffering, and in the promotion by eleemosynary and philanthropic means of any and all of the elements of human progress." The entire income of the fund is to be expended for these purposes and is not to be allowed to accumulate. Indeed, there is a provision against increasing the principal endowment beyond the original sum.

Congressman Sherley of Kentucky and others objected that it was unwise for the government to permit so large a fortune to be perpetuated intact, but several safeguards were inserted into the measure. It may wind up its affairs in fifty years, and must do so at the end of 100 years if so directed by Congress.

The incorporators are John D. Rockefeller, John D. Rockefeller, Jr., Frederick T. Gates, Starr J. Murphy, Harry Pratt Judson, Simon Flexner, Edwin A. Alderman, Wickliffe Rose and Charles O. Heydt. The members are never to be less than nine nor more than twenty-five in number. If the number falls below nine at any time no gifts are to be made until the vacancies are filled.

The successors to the incorporators and the additional members of the corporation are to be elected by the members of the corporation for the time being, but before such election becomes effective it must be approved by a majority of a body consisting of the President of the United States, the chief justice of the supreme court, the president of the senate, the speaker of the house and the presidents of Harvard, Yale, Columbia, Johns Hopkins and Chicago Universities.

While it is conceivable that possibilities for evil may be wrapped up in this undertaking, yet, on the other hand, it can readily be seen that its potentialities for good are nothing short of tremendous.

* * *

Organized Incendiarism Is Exposed

The idea of making of arson a systematic business seems too weird and impossible for belief, but that the thing has actually been done on a large scale in New York, Chicago and other parts of the country was shown by some recent arrests and confessions. A wealthy fire insurance broker and several other men were indicted by a New York grand jury as figures in the "fire-bug trust." Some convictions have already been had. One "Izzy the painter" confessed that he was a sort of business manager of a wholesale arson trade, and he worked in conjunction with dishonest insurance agents and adjusters. The fact that he and his kind might destroy human life as well as property in the fires they set with devilish cunning seems not to have disturbed them so long as they got their percentage of the insurance money.

In Chicago two public adjusters, a go-between and an alleged incendiary were named in grand jury "true bills" last week and there was promise of further revelations of an extended conspiracy. Insurance companies are coming in for blame for imprudent or reckless insuring, in itself an invitation to crime potent enough to help make the annual fire losses in the United States eight times as large as they are in Europe.

* * *

—Financial obligations may well keep Japan from going to war, even if the new Katsura ministry had not already announced a policy of economy and nonmilitary conduct of affairs. A statement lately published places the public debt of the nation on January 1 at $1,250,000,000, of which nearly $750,000,000 was in foreign loans.

Religious World

First of Evangelistic Institutes Held

The evangelistic institute at Buffalo last week drew its attendance from the four synods of New York, Pennsylvania, Baltimore and Ohio. But interest in what was done and said and felt there should go very much wider in the church, because this was simply a preliminary example and sample of later institutes designed to influence similarly other sections, particularly the territories tributary to St. Paul, St. Louis and Kansas City, where Secretary Mahy is going next.

It was expected that Chairman Charles L. Huston, the head of the Assembly's committee on evangelism, would be present at Buffalo, but the severe illness of his little son detained him at home when just on the point of leaving. The conference sent the father and mother a message of warm sympathy and offered fervent prayer for the lad's recovery. Mr. Mahy directed the whole institute with unostentatious skill and quiet "demonstration of the Spirit and of power." Flamboyance is delightfully foreign to Mr. Mahy's efficiency. It was characteristic of him that he refused summarily the request of Buffalo newspaper men for his photograph for publication.

The inspirational and devotional element needed for balance and background of the practical features of the institute was supplied in stimulating yet sobering addresses by Dr. John R. Davies, Dr. William H. Foulkes and Dr. William P. Fulton, all of Philadelphia. The influence of these messages kept spiritual power in recognition, while methods were later discussed.

In the realm of methods Secretary Mahy had compiled an important pamphlet which underscored the importance of a strong, separate evangelistic committee in each presbytery (giving telling reasons for it), presbyterial retreats for spiritual communion, presbyterial conferences on evangelism, district conferences combining groups of churches, deputation work, the employment of presbyterial evangelists and special evangelistic meetings. From the two presbyteries putting those respective ideas to most effective use the employment of a presbyterial evangelist is called the Chester plan and the arrangement for a deputation to visit local congregations the North River plan.

Laymen Urged to Organize

J. H. Jefferis, treasurer of the Laymen's Evangelistic Association, which employs Dr. Falconer in Chester Presbytery, urged the laymen of other presbyteries to organize for the same purpose. The budget of the association is $3,500 and it is divided into 350 shares Effort is made continually to reduce the gifts of the largest givers and increase the number taking single shares or two to five shares, so as to get three or four shareholders in each congregation. The method develops remarkably the evangelistic interest of the laymen.

Dr. Alexander Alison reported on the North River deputation plan. The evangelistic committee of that presbytery goes into every congregation for meetings of one afternoon and evening, aiming to arouse Christians to a desire for salvation of their friends and neighbors. In turn the committee meets the women of the church, the Sunday school teachers and the young people's leaders. Then it confers with the church officers and pastor at the supper table. At a popular meeting in the evening "a strong effort is made to plow the ground for a real revival."

Doctors C. G. Reynolds of Elizabeth, New Jersey, and D. H. Craver of Geneva, New York, told from experience of the use of presbyterial institutes. Rev. L. L. Strock of Trenton kindled a faint smile when he related as the principal effect of an evangelistic conference in New Brunswick presbytery that it had aroused a professor in Princeton Theological Seminary to volunteer to go out and preach the gospel.

Attracting Recruits by Ordinary Methods

The question was put to the conference whether its members believed in special evangelistic meetings. Nobody was willing to pronounce against them, yet it was manifest that all regarded them as a method to be used but sparingly—with perhaps an added note of caution when it is proposed to call in a professional evangelist. On the other hand, it was as clear as it was significant that the keenest zest of the pastors present was for a program that would make the ordinary run of church work effective for the attraction of new recruits to the church. Every instance mentioned of success in this particular put men on tiptoe to hear more of it.

Some examples of this interest centered in Calvary church, Baltimore, where Rev. Francis S. Downs, preaching that a man can't have Christ without wishing to give Christ to others, finds his church so thronged that when he dismisses one congregation, another is at the doors wishing to come in, and Harper Memorial church in Philadelphia, where Pastor H. C. Ferguson attributes a constant incoming of converts to the faithfulness of a prayer band pledged to petition God continually for revival.

Dr. Davies along the same line elicited the keenest attention as he told of his pastoral methods in Bethlehem church, Philadelphia. Next after careful, prayerful preparation of his pulpit messages, Dr. Davies counts most on his prayer meeting, his Sunday school and his very systematic pastoral visitation. In his prayer meetings, except for his own address of perhaps twenty minutes, he allows no other exercise than prayer. It is a prayer meeting in reality. In his Sunday school he teaches the catechism regularly. In his pastoral calling, he never makes a call without praying in the home.

Inspiration from Cleveland Church

But without comparison Dr. R. R. Bigger of Westminster church, Cleveland, got the mind of the conference beyond all others. His explanation of his system of "keeping everybody everlastingly at it" in his church was an exhibit of daring, aggressive organization that can scarcely have a parallel in the Christian life of the whole country—unless in the church of Dr. Mark A. Matthews in Seattle. Westminster church is in a thickly populated section east of Willson avenue in Cleveland, occupied by people of only moderate means. It has been rated a hard church to do anything with, but an onlooker would judge that Dr. Bigger's relentless system of putting everybody to work could not be resisted by any body of people who are Christian at all. At least Westminster has not resisted it, but is responding with enthusiasm.

The parish is divided into ten sections and each section is in charge of one elder. Two weeks before each communion the elder is given cards for every communicant member in his district. He is expected to deliver them not by mail or messenger but in person. On communion Sunday at the door of the church he receives the cards from the arriving members, marked for those attending and for those detained. If any family is not represented at all the elder must visit the family and get the card for return to the church record.

The core of the aggressive work of the church, however, is the service of the committee of fifty chosen by the pastor—half men, half women. Two weeks before communion these people are called before the pulpit and consecrated there by prayer to go two and two with the message of gospel salvation. Lists are given to them of six families each—supposed to be available for the church—which they are asked to call on that same afternoon. If the people called on cannot be persuaded to come to church, an effort is made—usually with success—to get the wife or some other member of the household to join the home department of the Sunday school. On Monday night nine days later the districts report at a private meeting of the committee of fifty, and there is urgent rivalry to see which district can present the best report of members secured.

The cradle roll is emphasized also in the Sunday school and church. Over a hundred framed pictures of babies belonging to this roll are hanging on the chancel rail of the church where the Sunday audiences can look at them. Thus Westminster "sets a little child in the midst." The brotherhood of the church is another agency closely organized. The arrangement is such that the president has four subofficers to depend on; each of them looks after four committee chairmen, and so on outward to the outer edge of the membership—every man being appointed to look after four others definitely named to him. Dr. Bigger's lists of his members, his Sunday school scholars, prospective and possible members, brotherhood men, cradle roll babies, and so on—all kept in one big loose-leaf book—are a miracle of detail.

Evangelistic Failure in Sunday School

Dr. W. H. Roberts could not be present, but sent a paper on the evangelistic failure of the Sunday school—a dismal compilation. It showed that 1,997 Presbyterian congregations maintaining Sabbath schools won last year not even a single child to confess Jesus Christ. This defect appears to have been worst in some of the larger synods. There were no conversions reported in 1912 from 113 Sunday schools in Illinois having a total of nearly 9,000 scholars and teachers. In New York there was like deficiency, with 161 schools having 8,000 members; in Pennsylvania, with 159 schools totaling 12,000 membership, and in Ohio, with 116 schools nearly 9,000 strong. In fact in all these churches there was no addition on confession from any source for the period covered.

The institute closed with the courtesy of a delightful lunch given its members by the Presbyterian men of Buffalo, where Dr. John D. Campbell presided.

Editorial

Our Needless Battles

GENERAL J. V. MESEROLE once said that half the battles that had been fought in all the great wars might as well have been avoided and the results would have been the same, while the losses of life would have been much less. The avoidance of battle might be a general's cowardice or it might be his surpassing wisdom. It was charged against one of the generals in the civil war that he was always getting ready to fight, but never fought. Against others it was charged that they were always eager to fight, but were never ready for it. Somewhere between those two lies the wise course.

It may be fairly charged against the church that it has spent a great deal of energy in getting machinery ready to do things that, after all, it never did. It has called its forces out and then has had no battle for them. On the other hand, it may charged that the church has gone into some of its conflicts with no real preparation. It attacked evils and was not equipped itself to deal with them. It had not received its power either from above or from within itself. Increasingly those charges are now being answered. The church is learning its field and its task. It is learning its foes, their habits and their location. Also it is equipping itself for its task.

It is in the personal sphere that there is so much of this needless fighting. There is no numbering the needless battles we fight because we keep in the way of the enemy. A man is a coward who will not turn away from a thing he knows is hurting him when he can turn away from it. It is difficult to draw a line between bravado and bravery. Sometimes it is cowardly to run from temptation because it lies in the line of one's daily duty. Sometimes it would be cowardly not to run from it, since it provokes a needless battle and there is no end to be gained in imperiling one's life. Study it in your own heart.

Have you never found yourself brooding over a wrong that has been done you, thinking it over and over, trying to imagine why someone did this or someone else did that, conjuring up the reasons that could have led to the wrong done you? And has not that kept your heart bitter and sore long after it might as well have been cured? A worried woman went to her pastor a little while ago with a long story of slights put upon her. She asked his counsel and he put it in two words: "Forget it!" The answer was not the current slang; it was the profoundest word which could be said on the subject for her. Her greatest peril was that she would continue to brood over it and prolong the fight.

The rule will apply in other directions. A mother made appeal only the other day for help with her 16-year-old boy. He left one good position to go to another, because in the second he would be allowed to smoke, while in the first it was forbidden. His mother finds now that he is receiving a larger salary than he has told her and is therefore able to spend money in ways against which she supposed she had guarded him. He is running with the wrong associates and is manifestly being damaged.

Yet a little while ago he made what everybody felt to be a sincere confession of faith in Christ. He joined the church and was faithful to it. The whole secret of his defeat in his moral battle is that he persistently refused to get away from the place where his peril was greatest. He mistook bravado for bravery. He was not enough ashamed of his weakness to protect himself. So there is a heart-broken mother and a greatly imperiled son. It often takes a strong man to leave the place of danger, but staying in it is simply needless battle. What the general said of history is true in life—half the moral battles we fight are needless. They could as well be avoided and the results would be the same.

Just Unity—That Is a Big Field

The difficulty and delicacy of defining for the Federal Council of Churches a tangible and appropriate function becomes more apparent as experience in the organization increases. As The Continent observed when the quadrennial meetings were in session in Chicago, the federation must find something to do of obvious use, or the practical American mind will soon mark it not worth while. But to find something to do is not so easy for the Federal Council as to appreciate the importance thereof.

The search encounters an early limitation. The council self-evidently must not duplicate the functions of the churches which created it. This warning is enforced not simply by possible jealousy of the churches but more especially by the stout American prejudice against duplications. The American indeed will not tolerate organizations that do nothing, but still less does he tolerate new organizations which crowd in to do what is already being well done.

And here is where the policy of creating Federal Council commissions—perhaps with paid expert secretaries—gets into hard going. It seemed at first just the idea to fit the case—creating federal commissions on social service, evangelism, missions, education and so on forth. Then they could do the necessary something for the council's credit. But the denominations all have their own agencies doing such work—boards, committees and expert secretaries—and in most cases these denominational forces are already working together beautifully. Thus the foreign boards of the churches, and the home boards, too, enjoy annual conferences together and carry on besides a mass of work in conjunction all the year round. Shall the Federal Council, on top of all this, appoint missionary commissions and employ mission secretaries? Unthinkable! To do so would contradict the council's constitutional pledge not to seek supervisory power, and it would also be creating a machine to do what is already being done. And the same argument—though some do not yet see it so—is exactly as cogent in regard to social service, evangelism or any other department of modern church life.

Analyzing this perplexity here must not be understood as criticising the Federal Council. Quite on the contrary, the exhibit of the problem to the sympathetic understanding of the Christian public is the only means of inducing among the churches the patience necessary to give the council room and time to work out to its right place. Without doubt a satisfactory solution will be reached in due order, and The Continent is confident that the solution will be arrived at by returning to the council's original and single note of aspiration. That unqualified aim was simply to unify the churches.

Remembering that, let the council altogether devote itself to unifying. Where the churches are already cooperating in full brotherhood the council need not concern itself at all. Where there still remains more or less working at cross purposes, let the council send its secretaries in, with all Christian tact, to exhort and entice the denominations to cease conflicting methods and take up conjoint policies. But let those secretaries be known and titled not as secretaries of one or another line of Christian service but simply as secretaries of Christian unity. That is what the council itself is for, and all its official agents ought to be likewise for that one thing.

—President-Elect Wilson has shown an admirable bit of courage in suppressing the inaugural ball at Washington, which has heretofore been a tawdry evening adjunct to the dignified day ceremony of initiating a President into office. Of course it is a small matter comparatively, but the biblical rule about faithfulness applies also to courage: He that is courageous in small things will be courageous also in great things. The way Governor Wilson expressed his wish in the matter shows, too, a gift for being firm without being harsh, which ought to stand him in most excellent stead in the great tasks of his coming administration. And perhaps more to be rejoiced over than all else, there lies behind the whole action a sensitiveness to propriety that ought to comfort any who believe the times degenerate; for while Dr. Wilson in his letter most emphasized the uselessness of the ball, there is reason to believe that he was mainly influenced by the hint which had got abroad that the inaugural ball this year would be a revelry of recent disgusting inventions in the line of "turkey trots" and "bunny hugs."

—It seems marvelously difficult for people to grasp the moral issue in the Panama tolls matter. Folks continually get off into discussing whether the United States has not a right to regulate the charges on the canal which it built. That is a mere aside. The real quesion is simply whether or not the United States is mean enough to break its promises. By treaty this nation promised to deal alike with all vessels sailing through the canal. Possibly the law which the United States has adopted does not break that promise. Grant that. Yet Great Britain thinks the law a promise-breaker, and the United States has also promised, whenever a dispute arises over such a matter, to leave it to arbitration. Here there is no question. Dispute exists; we have promised to arbitrate. Not to arbitrate would be total dishonor. That is a definite issue between right and wrong, and no ingenuity on earth can straddle it.

—Poor Coatesville is not yet permitted to forget its shame as the town whose unrestrained thugs were allowed to burn a negro to death. Governor Tener's recommendation that the charter of the borough be taken away and a bitter condemnation in The American Magazine are fresh reminders to the unhappy Pennsylvania town. But Coatesville will be still more unhappy if it permits these things to deepen the resentment which it has shown against outside criticism. However much or little Coatesville as a town was to blame for this horrible lynching in the first place, there can be no doubt of its grievous mistake in drawing back, into a sullen self-righteousness, from the preaching launched against its sin. Much better would it have been if consequent upon this condemnation it had been possible to write about the Coatesvillians as Paul wrote of the Corinthians: "What earnest care it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what longing, yea what zeal, yea what avenging." Thus Coatesville people might have "approved themselves to be pure in the matter"! And this we trust they will yet do by a "repentance which bringeth no regret." There are indeed many signs of this. Chester county is today moved with a determined revolt against the saloons, out of which the Coatesville lynching undoubtedly sprang; and there is hope that by March the whole county may be cleaned of liquor. The Continent is proud to note that Coatesville's foremost Christian citizen, the chairman of the General Assembly's evangelistic committee, Charles L. Huston, is the chairman of this movement. And we learn, too, with gratification that Mr. Huston, when interviewed by the press, refused, though thus apparently standing alone among Coatesville citizens, to criticise Governor Tener for suggesting the disincorporation of the borough.

—Julius Rosenwald of Chicago is acquiring a most honorable fame as a philanthropist, but his fame is all the more honorable because he has made it plain that he is not one of that disappearing clan who suppose that giving away money is a full atonement for any method of earning money. Mr. Rosenwald manifestly would rather have nothing to give than to give out of a tainted wealth. Of this he has shown striking proof in cutting off absolutely the very profitable trade of his company, the Sears-Roebuck mail order concern, in patent medicines. Perhaps not all consciences would have held this action a moral necessity, but it is a moral matter with the Sears-Roebuck chief proprietor, and no difference of opinion about his judgment can qualify admiration for a man who so straightforwardly does the right thing as he sees it, regardless of financial loss. As much is to be said for Louis K. Liggett of Boston, who announces that his chain of drug stores in twenty-two American cities will refuse henceforth to sell liquors, even for medicinal purposes. Mr. Liggett long ago ceased to deal in habit-forming drugs, and declares that his policy henceforth will be to handle over his counters nothing that can be used for questionable purposes. And he proposes to decide these questions for himself on his own conscience, without waiting for law to guide him. The world has marched many a long league since the traditional New England deacon loaded ships for Africa with rum. We don't know whether any deacon actually ever did that, but in these day it is too late even to tell the story on anybody.

—If spontaneous and unaffected good wishes are rated to be wedding gifts of worth, Miss Helen Miller Gould was richer on her wedding day in the affectionate interest of the American people than any other bride of contemporary times has been. Other brides in late years have become objects of an impolite curiosity which made more stir on the streets and in the press, but in no other instance have the people at large felt so generously and so sincerely that affectionate interest awakened by "a wedding in the family." Miss Gould is just "one of us" to the whole American people. And this wealth of the people's affection is her scriptural reward of "good measure pressed down and running over" for her own fashion of spending and being spent—not merely for her philanthropy but for her sisterly philanthropy, so simply free from condescension and so instinct with uncalculating human impulses. She won the people's friendship because she never planned to win it, and it has now made her a bride's wreath. The people are especially happy to believe that in Finley J. Shepard their friend has found a husband worthy of her—a man of reality, not a gilded imitation from either the home market or the foreign. To Presbyterians it is gratifying that religious sanction on the auspicious union was pronounced by one of their own ministers, Dr. Russell. With him the church joins to say, "God bless Mr. and Mrs. Finley J. Shepard."

—The interstate liquor bill in Congress to protect dry territory from mail order importation seems now to have a clearer road open to enactment than has ever loomed ahead of it before. For Collier's Weekly to come out editorially in favor of it has strengthened the situation decidedly. The senate is to vote on the bill February 10, and between now and then every senator ought to hear from all his temperance constituents. If the measure goes through the senate, then the house must be promptly attacked. The point there will be to force the bill out of the judiciary committee, and voters communicating with their representatives should urge them to press the committee hard.

PROBLEMS OF PASTOR AND PEOPLE

How People Can Make Preacher

BY W. BEATTY JENNINGS

THREE FACTORS enter into the making of a great preacher—the man, the sermon and the congregation. The part of the people in making the preacher may be illustrated, as Cutten has done, by the process of bronze molding. "The hour for casting has arrived; the glowing, molten mass is carried in large vessels by clanging and creaking cranes to the huge molds which seem to cover the floor; or strong-armed men bear hand ladles filled to the brim with liquid metal from the same furnace, and pour it into lesser molds which stand ready to receive it. Presently the bands are loosened, the boxes are removed, and behold the product! The same molder, the same charge, but how dissimilar the results! It is the mold which is responsible for the difference." So of the preacher. The man is the same, the message is the same; his ministry of the word is influenced, determined both in its grace and greatness, chiefly by the people to whom he ministers. Some churches make great preachers, make all their preachers great. In Carr's Lane church Arthur, Dale, Jowett, unknown men when called to its pulpit, grew to greatness under the beneficent influence of the people whom they served.

The people must give their minister the time necessary to the making of a great preacher. The day was, and not long ago, when the besetting sin of the ministry was laziness. Today it is overbusyness. And the responsibility lies largely with the people. They expect the minister to attend meetings of all sorts and sizes, forgetting that each consumes time. They look for speeches on all occasions, not remembering that the quality of utterance is in inverse ratio to the quantity. They require him to be much in society, overlooking the fact that sermons are born in solitude. Paradoxical as it may seem, a preacher "must limit his work if he would extend his influence." The chief work of the minister continues to be preaching. The world can be most surely and quickly rid of ignorance, pauperism, disease, crime, by the proclamation of the word and will of Jesus Christ. Men and women are to get their inspiration to the social application of Christianity through the communication to them by preaching of the light and fire of God's Spirit. A sermon requires time, as someone suggests, for waiting upon God, for seeing visions and dreaming dreams, for brooding over formless truth, for bringing cosmos out of chaos, for studying the teachings of the great masters, for writing, for reshaping and rewriting, for dreaming yet again, for last revision and for final communion with God. Sermons do not spring up over night. They grow to maturity of thought and power through days, weeks, sometimes years. And after exhausting labor in the preparation of a sermon, there must be time for physical, mental, spiritual renewal. Men forget how much blood a sermon costs. Time is needed to make a mighty ministry of the word.

Auditors Must Come with Open Minds

The people must give their minister the hearing that makes a great preacher. They must come to the sermon not with inattention but with eager expectancy expressed in the size of the congregation and written large on every face. They must let the minister know that they expect something worth while, something great. This will rally him, "as expectancy does a surgeon," to his best effort. He should never suspect that "it is not to seek corn that they have come into Egypt but to spy out the barrenness of the land." It takes a strong soul "to convert the presence of indifferent hearers from an embarrassment into an inspiration." The people must come not with minds preoccupied, full and tired from the morning's reading, much of it worldly and consequently unfitting, but with minds empty and receptive, into which the word of God may enter freely and find ample room to grow. They must come not with the critical spirit, nor with more or less suspicion of the preacher's theology, but with confidence in the candor of his message. It is possible to watch so closely the orthodoxy of a sermon as to miss its religion. "A congregation of critics would be killing," said Phillips Brooks. The people must demand great themes, not some mere topic of the day; reason, not mawkish sentimentality; religion, not philanthropy. They bring to their own level, be it high or low, the sermon standard of their preacher. They may "listen him" into a mighty ministry of the word.

The people must give their minister the prayer that makes a great preacher. Intercession is a vast power house seldom entered. It puts at command the power of prayer that moves the hand that moves the world to the accomplishment of great things. A people can pray their preacher into almost any degree of pulpit efficiency. They must count themselves no real lovers of their minister unless they pray for him; and the measure of their love will be the frequency and fervor of their intercessions. The lines of the dead laureate, some of them very familiar, some generally overlooked, need to be borne in mind:

"More things are wrought by prayer
Than this world dreams of. [So far oft quoted.] Wherefore let thy voice
Rise like a fountain for me night and day:
For what are men better than sheep or goats
That nourish a blind life within their brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends.
For so the whole round earth is every way
Bound by gold chains about the feet of God."

The part which the people's prayer plays in the preacher's power is well told in Miss Proctor's "A Legend." The influence of the monk's sermon was felt mightily by all who heard, and they praised God for such words of gold. The preacher thanked God for his blessing upon the message of his servant, yet all the while found some sweet satisfaction in the fact that it was his message, his sermon.

> "So prayed the monk: when suddenly he heard
> An angel speaking thus: 'Know, O my son,
> Thy words had all been vain, but hearts were stirred,
> And saints were edified, and sinners won,
> By his, the poor lay brother's, humble aid,
> Who sat upon the pulpit stair and prayed!'"

Those who hear may pray their preacher into a mighty ministry of the word.

The people must give their minister lives that so illumine, adorn, enforce and confirm the truth which he proclaims that the community and the whole church will know him a great preacher. Men have well nigh stopped asking about the gospel, "Will it work? Can it do great things?" They know its force real, resistless. But they are questioning the efficiency of present-day preachers. They count him a great preacher who so presents the gospel message that it grips men, redeems them, re-creates their ideals, consecrates their energies and sends them out workers into the world. If a minister's preaching result not in this, he is to be counted a juggler of words, an entertainer, one who has a pleasant voice and can play well on the instrument of human language, but no preacher. The proof that the world demands of the preacher's pulpit power is the daily lives of his people. The "gospel according to" the people must correspond to, reenforce, commend the gospel which is proclaimed from the pulpit, and in bringing this about the people do their part in making their preacher great.

The Pastor Hunt—The Ethics of It

BY A. S. FISKE

GIVE IT UP! There is nothing ethical about it, as at present pursued! See how it is done. The pulpit of a strong church falls vacant, probably through the seductions of one yet stronger. It wants a pastor. It selects a pastor-hunting committee. These committeemen proceed to look up in the Minutes of their denomination the records of all the supposedly eligible pastors of all the churches not quite so able as theirs and learn the progress of each church whose pastor may be under consideration. If all is going prosperously under his administration, if everybody is satisfied and he is popular in the community at large, they set him down as a likely candidate for a hearing or a visitation. If they find any restlessness or dissatisfaction on the part of either minister or people, they strike that name off the list at once. Their church does not want a discontented pastor of a discontented people. That goes without saying. But the committee will get a list of from fifty to a hundred names discovered or recommended for trial. Instead of the tedious and often divisive way of giving each a hearing by the congregation, it seems better to get a hearing of the selected ones in their own pulpits—on the sly, of course, lest they be mobbed by the loyal congregation invaded. So off go two in this direction, two in that. They "creep in" as "unawares" as possible, not as the Pharisees do, "sounding trumpets before them," even modestly failing to register in the hotels their place of residence, and get themselves seated on Sunday morning in different parts of the church. To all appearance they are strangers even to each other. They watch the congregation, listen intently to the service, make discreet and ostentatiously disinterested inquiries about the welfare of the church and of religion in the community, and about the minister himself, remarking, perhaps, that they have been much interested, and so on. They are on hand again in the evening, and depart discussing all they have seen and heard. Soon after, if the report of the first pair of hunters is sufficiently favorable, another pair appears, and another. As many such excursions, and in as many directions as seem advisable, are made, till at last the members of the committee are satisfied and unite in a report advising a unanimous call to Pastor So-and-So of such a sister church. The congregation agrees, the call issues, the salary is fixed on—of course larger than the victimized church provides—and the whole matter is up to the pastor and his church.

The Stronger Churches Despoil the Weaker

Now this is the rough outline of the way the thing is done. As to the ethics or the Christian brotherliness of it all, the less said the better. It is the plain case of a stronger church falling, almost surreptitiously, upon a weaker but prosperous, happy and united one, which loves, honors and follows its spiritual leader, to despoil it of its chief earthly asset, leaving the lesser flock shepherdless in a wilderness of perplexity and sore difficulty, their faith even shaken in the man whom they had trusted. But what of all that? "We are richer and stronger. You can't help yourselves. Go to presbytery! They won't help you." Nor is there more of advantage to the kingdom of God than of ethical righteousness and brotherly consideration in it. That weaker church has more need of a strong, fit man at its head than has its bigger neighbor and will suffer greater loss than the other would from failure to capture its prey. The weaker need to be the more strongly manned. Verily the strong ought to bear the burdens of the weak in Christ.

Another thing worth thinking on. This newly called minister is offered a larger salary, often twice as large as he is receiving. "That's mightily desirable," he thinks. He accepted the pastorate of his present church feeling that it was at the call of God. God has followed his work with rich blessings among that people. He has been happy therein. But something has happened. He is offered a double salary and a more prominent field. Perhaps that old "call of God" has expired. Maybe this good man has got a little vain of his success and of receiving so fine a new call. Perhaps he begins to say to himself, "Really now, ought I to waste my fine powers on this little field? That bigger place is more worthy of me. Is it not my duty to go?" It is not impossible for even a good man to suffer a warpage of conscience in face of seeming great advantage and so put an alloy into his sense of a call from God. The fine purity of unselfish service, the absoluteness of consecration in many a good man, may have been diluted by the subtle illusion of the bigger field, ampler resources and more conspicuous position. Ministers are but human, else they would be good for nothing among humans!

Little Churches the Source of Progress

But this whole process, grievously wrong in principle, is worse in practice and effect. The little churches come to be used by graduates of the seminaries as stepping stones to larger fields. They will try their mettle on them, prove themselves and look out for the louder "call," regardless of the fate of the early charge. But these smaller and commonly rural fields are today the crucial points for the triumph of the gospel. From them come the men who in the towns and cities are the bone and sinew and the spirit for the great movements of the kingdom of God on earth. These rustic regions give to the churches and missions the great body of the ministry. Let the little churches fade out? Then the very source of Christian progress for the city and nation is dried up. The little churches must be kept vigorously alive or the big ones will die, too.

The young man in the ministry needs be a hero, willing to endure hardness. Taking charge of a small church, he should take it with intent to build it into strength and to stay with it so long as it is making progress toward a reasonable goal. If that is not the result it is likely to be because his charge is one of two or more like organizations, overstocking the community and which it is not wise to keep afoot by itself at all. Then let him bend his energies to the consolidation with the others on the same territory. Doing all he can to that end personally on the local ground, let him call the attention of the general agencies of the various denominations concerned to the desirability of such consolidation and, if need be, urge on the Home Mission Boards the wisdom of cutting off grants in aid from each of the competing churches till they are ready to agree to work and worship together as one body in Christ. Having done this, either with success or failure, he can quietly and with a good conscience leave his charge, sure that he who has called him to the ministry has work for him somewhere to do.

Presbyteries Should Take the Initiative

Of course there are cases where there is obvious waste of peculiar powers on unfit fields such as to command change. Increase of family and expenses may make support entirely inadequate. Then, if the work be going on well for the kingdom, presbytery, through the Board of Home Missions or otherwise, should have the responsibility for seeing to it that adequate income be provided that the good work be not cut short. Changes of pastorates ought to be made not with the consent of presbytery but on its substantial initiative. Our presbyteries ought to have all the powers of the presiding elder and bishop of the Methodists.

Let it ever be felt that the small church, holding its field alone for Christ and man, needs a better man for its pastor than does the abler church of the larger field. The country church, helped by its pastor to become the center and soul of the community life, is the grandest force for the leadership of a devoted, able and consecrated ministry, really called of God. Such men, so placed, are saviours of individuals and communities far beyond their brethren amidst the hurry and hubbub of the big towns and cities, and will have the most replendent crowns up yonder. I believe that the average preaching in the pulpits of the self-respecting and self-supporting country church is of a higher spiritual and intellectual order than that of the pretentious towns and cities. I know that the pastoral work—an essential part of every real ministry—is far more effectively done in the country parishes than it is or can be in the city. To be the happy pastor of a growing country church —to have made it the center of the living interests of a rural, farming population, to have grouped a number of little churches into a united body of happy servants of our great Master—is the finest conceivable achievement for the ablest of us all. That for the holy ambition of him who would best serve God and his fellow!

The Vacant Church and Why

BY J. ERNEST McAFEE

ALL THE TESTIMONY from the field indicates that the problem of the vacant church is growing ever more serious. From every quarter appeals come for more and better men, and larger salaries to support them. One home mission presbytery of thirteen churches has nine vacancies. The pastor-evangelist and the home mission committee cannot find the men.

In a near-by state the Presbyterian forces of a growing city are well nigh hopeless over their task. Several charges need men, but the pastor-evangelist is at his wits' end to find anyone who will come in. The conscientious pastor of one of the charges who is compelled to leave has zealously sought for his successor, realizing the jeopardy in which his charge will be put by a period of pulpit vacancy. He appealed to a seminary classmate. It developed that he was already receiving in a country charge a larger salary than the western city charge offers, where even higher living expenses prevail.

A young man just out of the seminary was intercepted, but he proved to be on his way to a small town charge, impelled by a desire which theological preceptors are known often to encourage if they do not initially implant—he felt "he should get out where he could study for the first year or two."

This conscientious pastor proceeds with an appeal which cannot fail to move anyone who will read: "The rush of strangers incident to the opening of the Panama canal will soon be upon us. My own field here, like many others, is almost a foreign field already, and in two years will certainly be more so. The responsibility will come upon us and find us poorly prepared to meet the responsibility that God has put upon us. These conditions will call for the pick of our seminary graduates, but we are getting the poorest, often because there are few who feel the call of the city strongly enough to make them sacrifice their income. Men come in and stay two years and leave the work six months neglected; another man is found to fill the gap, and he rebuilds in two years what has been torn down in six months. Then he, too, leaves, literally starved out. I know what I am talking about, for I have been eighteen months rebuilding just such a work, and I find the shattered fragments of what was a fine group of young men once in the church today not in it and too far gone to be reclaimed so far as human eye can see.

"I am leaving this city in a few weeks and my work will be left pastorless along with these others. I leave a class of sixteen boys just ready to become men in the church in two or three years. Six months' neglect will lose all but two, who have Christian homes. A Sunday school of 150 will dwindle to half that in six months if unshepherded—a community of 5,000 of all nations and only one other weak church to share the great work. I have begged that a man be found at once to fill my place. For a month the search has gone on and still no sign of a capable man. Yet in another month the field will be vacant and angels will weep over the devastation the devil will make here if the church is left to itself."

Can't Get Men at the Present Salaries

He has appealed to the pastor-evangelist for help. He gets this reply: "I simply can't get men to come into the city at the salary we can pay. It is growing harder every day. I am filling six pulpits every week as best I can from men whom I can pick up, and all the while the work is going to pieces on these fields."

The writer makes the burden of his appeal the need of raising salary rates. One thousand dollars a year for suburban and city charges is now impossible. Economists are declaring that under present living conditions the support of a family upon an income of less than $1,200 is below the scale of decency; it certainly is of health and efficiency. In suburban and city charges the perquisites of the pastoral office, over and above the stipulated salary, are meager if there are any at all.

Almost every city presbytery in the land is feeling the need of a more lavish church extension program, and statesmanship requires that liberality should show itself first in more adequately supported men—which means a more competent church leadership.

The Man Who Leads Southern Laymen

An Everyday Business Man, Charles A. Rowland, and His Part in the Missionary Revolution of the Southern Presbyterian Church

BY WILLIAM T. ELLIS, Editor Afield of the Continent

HIS INTIMATES call him "governor," for anybody down South who does as much as Charles A. Rowland just naturally has to have a title. And there is no state in the union whose governor is really the leader of so many men as this quiet, ordinary-looking man, Charles A. Rowland, a voter in Athens, Georgia, but a citizen of the world. Other men embody in themselves more distinguished traits of the ideal layman; Rowland's unique distinction is that he, above all other men, revealed to a denomination what are the possibilities of organized Christian work by the laity. He cannot strut or pose, he cannot wear gold lace or scholastic gown, he cannot even make a particularly good speech, and I never heard anybody call him a genius; but there are few persons in the Southern Presbyterian Church who would not say, when the growth of the denomination's missionary receipts from $162,000 a year to $505,000 a year is pointed out, "That's largely Mr. Rowland's doing."

Of course it really is not—the Lord's business is no such one-man affair as that. The point to be noted is that folk instinctively think of Charles A. Rowland in connection with the remarkable growth of foreign mission interest in the Southern Church. Beyond doubt he has been the real leader in the Southern Presbyterian Laymen's Missionary Movement, which is the most symmetrically successful embodiment of the modern uprising of men that the country has seen. We must go South to find the laymen's movement at its best; and the Southern Presbyterian Church is far in the lead of all other denominations in the results effected by the men within a decade. Indeed, it is within the truth to say that the awakening and organization of the laity has created a real revolution within the denomination, calling forth its latent powers, bringing new leaders to the fore, enlarging the horizon of the congregations and solidifying the church's consciousness and stimulating her loyalty to a high point of efficiency.

Business to Serve the Lord; in Trade for Expenses

Rather a large order that, for a small man, isn't it? Again I caution the reader that Charles A. Rowland is a real leader, in that the results brought to pass are produced by the combined activities of many men and forces working harmoniously together. But when any particular phase of the denomination's lay activity is investigated, his unassuming personality is generally to be found. That is perhaps his most conspicuous qualification—the ability to be "on the job," as the current phrase has it. The learned and the eminent men of the Southern Presbyterian Church all are glad to acclaim as leader the modest man whose business, like that of William Carey, is serving the Lord; and who is in trade to pay expenses. Day and night—and he is a veritable night owl—Rowland is about the business of missions.

As to the biographical details of Charles A. Rowland's life, there is only that to be said which may be written concerning most of us Americans. He has a strain of Jonathan Edwards and of John Alden in his blood, but he is far more interested in his own four children than in these far-off forebears. His home is in the university town of Athens, where he is in the wholesale bagging and twine business. For the education of his boys in the things which as a wise father he counts essential, he has bought a farm where the family live part of the time. He is not a college graduate himself, and he received part of his education in a printing shop, to the very great typographical benefit of the stream of missionary leaflets which has for years poured from his office.

Many "discoveries" in the way of leaders are to be credited to the modern men's movement in the churches, but Rowland is not one of them. For back in 1899 we find him organizing and conducting a summer missionary campaign by student volunteers from the theological seminaries. For three summers young men, under his direction, visited the churches and talked missions. The churchliness of this, as of all subsequent activities of this man, is apparent. He is too well grounded in the teachings and spirit of the Southern Presbyterian Church to disregard the sanctioned agencies of the denomination. He did not send to Northfield or Lake Geneva for recruits for this student missionary campaign—the workers came right out of the denominational seminaries. With this Presbyterian layman things have to be done decently and in order. The great laymen's movement which has developed out of those student campaigns has never for an instant departed from close and affectionate loyalty to the General Assembly. The church's highest court is as constantly in the thought of these Southern Presbyterian laymen as the commander's headquarters is in the mind of officers in a battle. That is why the laymen's movement down South has been a whole church movement; the first step in any advance has been to secure the sanction and counsel of the Assembly, and then to move the congregations forward to that standard.

No Dearth of Missionary Candidates

Considering that twelve months of one man is worth more in missionary campaigning than one month of twelve men, Rowland secured the entire time of one of the seminary students. The success of this led to the enlargement of the plans, the addition of two more students for full time work, and thus was born the "forward movement" in the spring of 1902. The three campaigners were J. F. Stuart, L. I. Moffett and J. F. Preston, all of whom are now on the foreign mission field. Before they went they had the satisfaction of seeing pledged the support of every available missionary on the church's roll. In passing, it is to be noted that the Southern Presbyterian Church has never suffered a dearth of candidates for the foreign field. Lavish of life as of money for the kingdom's foreign service this church has ever been.

The family feeling among Southern Presbyterians has always been strong; they care for their own folk, and the interest in one another has been peculiarly definite. A stranger may see this in the church publications, especially of a missionary nature. The communications from the field are like letters home to "the folks." The births and deaths and marriages and illnesses are all of interest to the home constituency, to whom the representatives afield are not so many impersonal missionaries, but kinsfolk in the household of faith. Naturally, it has followed that individual support has been the vogue in mission work. I believe that every missionary on the rolls of the church is supported by an individual, a family, a church or a group of churches.

That is not all. The spirit which I have indicated expresses itself in remarkable ways. There is—if I am not presuming in quoting a story so personal—the case of the Sprunt Missionary Association. The Sprunts are a well-known family in the Carolinas, and it has become so much of a family usage to have representatives on the mission field that they maintain this association, the stay-at-homes agreeing to support any members of the family who go abroad. I believe the same is true of the Worth family of North Carolina. A more beautiful expression of the storied family loyalty of southern folk it would be hard to find.

Can Support Missionaries but Not an "Auto"

Instances of individual relationship to the field are numerous I know one rather wealthy man who has become interested in the laymen's movement who cannot afford an automobile, but who supports ten missionaries on the foreign field! Another friend, a young man, required to return from the foreign field to take his place as head of a famous Kentucky family, is represented abroad by three missionaries. First church of Wilmington, North Carolina, entirely maintains the mission station at Kiangyin, China. supplying most, if not all, of the missionaries, as well as the money needed. One man at a Southern Presbyterian laymen's convention agreed to be responsible for all the missionaries, buildings and enlargement that a certain mission station may need. In like fashion, to cite one case of many, the Presbyterians of Charleston, West Virginia, have agreed to take over the entire mission station at Suchien, up in the heart of the Chinese famine region.

The reader unfamiliar with the Southland will thus see that the qualities of loyalty and real human interest in personalities are to be counted upon in church work as well as in social life. Conditions were peculiarly ripe for the birth of the Laymen's Missionary Movement. Mr. Rowland was, naturally, one of the laymen invited to that historic Haystack centennial celebration in Fifth Avenue church in New York City in November of 1906, when the Laymen's Missionary Movement was born. The vision that had first stirred in the heart of his friend, John B. Sleman, fired the imagination of this practical business man. Others dreamed of it as sweeping the country—he thought first of his own folk. How to denominationalize this new idea and organization became his immediate concern—although Rowland has never faltered for an instant in steadfast loyalty and support of the interdenominational Laymen's Missionary Movement.

Charles A. Rowland

Chairman executive committee Laymen's Missionary Movement, Southern Presbyterian Church

All that an interdenominational organization could do, and then still more, was possible to a body of men within church lines. With them a definiteness of appeal and objective was available which would be impossible in the more general relationships. So, after conference and correspondence, Rowland called a group of the leading Southern Presbyterian laymen together in Birmingham in 1907 and there was born the laymen's movement of the Southern Presbyterian Church. It is a matter of history that this particular division of the general movement has been the most conspicuous success of all. The greatest achievements of the whole enterprise have been within the Southern Church. Other denominations have wisely followed this example, until today many churches have their own laymen's movements. None, however, have won to the notable successes that are recorded in the recent history of the Southern Presbyterian Church.

Has Knack of Finding Fellow Laborers

Of course the laymen made Charles A. Rowland the chairman of their executive committee, and they have kept on reelecting him to this post. It has never occurred to anybody that there might be any other leader for this great work. His qualities are not those of a dashing cavalry commander—although he would not shrink from the "bloody angle" of any battlefield. His virtues are those of the business man. Tireless and dogged, he plods at the task, gathering up the multitude of details, and keeping other men at work. He is a study in the value of industry versus inspiration. His hard work has counted for more in the laymen's movement than any one man's speeches. How he does it is a marvel. He has traveled all over the South and repeatedly to the North on missionary matters. He seems to delight in the committee conferences, where plans are worked out to the last decimal of detail. Somehow, he has the knack of finding the right fellow laborer at the needed point.

Everywhere the Southern Church has risen to the new conception of missions and of a man's part therein. The enterprise as a whole has appeared as a vision to the churches of the South. A new and modern interest has been injected into congregational activity. The warrior spirit which craves hard fighting and difficult tasks has found in the objectives of the laymen's movement that which satisfies its ambition. The way these southern men have rallied to their own conventions of the laymen's movement has been fairly unparalleled. In addition to the summer conferences at Montreat, two great conventions of men have been held in the interest of foreign missions. One met in Birmingham, Alabama, in February, 1909, with 1,200 registered delegates, and a year ago a second assembled at Chattanooga, with more than 1,500 men enrolled. Both of these meetings were marked by great spiritual power, as well as by missionary fervor in behalf of worldwide evangelism.

Taking Time for Individuals

A certain public man once said, "I have no time for individuals." Diametrically opposite is the spirit of Mr. Rowland. The last time I met him was when he accompanied a group of missionary volunteers to Philadelphia, whence they were to embark for Africa. The roster of missionary guests in his hospitable home would probably represent every mission land many times over. He knows by name the men and women on the field, and he knows the field in a fashion that reveals how this missionary movement has educated business men in unexpected ways. There is more than one missionary family in Asia and Africa where the toys and books bear witness to the interest of the Rowland family in the workers abroad. What an ovation Rowland would have in mission circles if he could journey around the world! But he has been too busy in serving the world work at the home base. The General Assembly has urged him to become an officer of the executive committee of foreign missions, of which he is a member; and he himself is so much of the same spirit as the men in the field that he would sacrifice his profitable business to do so, did it seem necessary. Wiser counsel has prevailed, and he remains the unsalaried lay leader in the church's mission work.

A man cannot be interested in the whole world without learning that his own nation is on the map. It was inevitable, although not apparent at first, that this great foreign missionary propaganda should be linked up to a laymen's work for the home field. America's problems are no less pressing than those of Asia, and the Christian manhood which has rallied so chivalrously to the need of foreign peoples demands expression in behalf of America's needs. So the General Assembly of the Southern Presbyterian Church has asked the laymen to plan for another convention in February of this year, and the meetings are scheduled for February 18, 19, 20 in Memphis. With the same scope and elevation and definiteness that characterized the treatment of foreign themes at the preceding conventions, the claims of America upon the church will be considered at Memphis. There is evidence that there will be a new vision of the relation of American patriotism to world citizenship. It is expected that the Memphis convention, to which the men of the Northern Church also are invited, will be one more step up in the ascending scale of the Southern laymen's great gatherings.

So thoroughly infused has the General Assembly become with the spirit of the laymen's movement that at its meeting last year it directed the four executive committees (the Southern Church calls her boards "executive committees") to undertake an every-member canvass of every church in the Assembly for the benevolent causes of the Assembly during the month of March, 1913. The goal of this effort should be the raising of a million and a half dollars for the benevolent work of the Assembly during the year 1913-14. A third of this sum will be used as a special equipment fund, payable within three years, and distributed among the four executive committees for their especial equipment needs. The organization of the synods and of the presbyteries and of the congregations has gone on apace, culminating, of course, in the Memphis convention. The official statement observes: "Never before

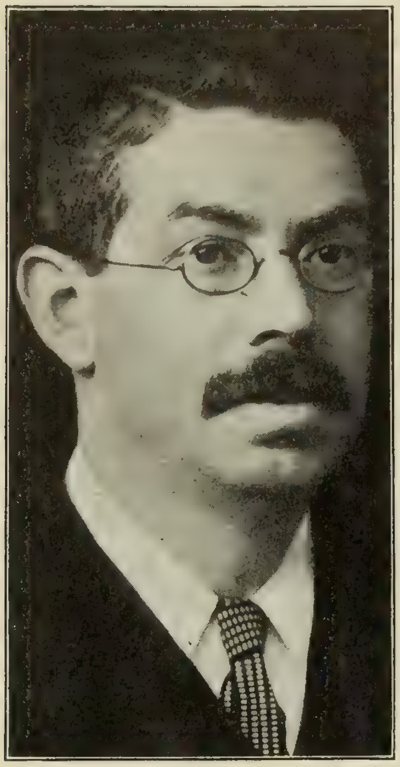
(*Continued on page 156*)

The Godfather of an Idea

BY HERBERT H. SMITH

SOMEONE ELSE might have thought of it, but no one else did, so it is rather safe to say that if it had not been for Dr. A. M. Gardner, there would have been no "World in Boston," no "World in Chicago." This means that thousands of people who have been awakened to a new vision of missions would have continued in their state of placid contentment.

Dr. Gardner is an Englishman, a Congregationalist and a doctor of divinity, but he doesn't permit his title to interfere with his usefulness. He moved from Baltimore to Chicago some weeks ago and will be in touch with the big exposition in the latter city until after it closes next spring. It is his job to be generalissimo for all the multitudinous activities which precede and accompany a "world."


A. M. Gardner, D. D.

"No one man was the inventor of the idea," he says in talking of the origin of this spectacular presentation of missions. "The movement was a growth. A man here added an idea, another developed in connection with the material offered at places where the exposition was held, and it gradually grew. It was a professor in a London theological seminary who presented the pageant idea to show what has been done in the past in missions. In Sheffield the 'Hall of Religions' was first used. In Chicago the unoccupied fields, rural churches and industrial missions will have a place for the first time in any of the expositions."

It was in 1904 that the original mission exposition was held. Dr. Gardner was then secretary of the London Missionary Society. He had observed how interested people were in curios from foreign lands and the idea was started of using these curios to create interest in missions. Plans were laid after talking the matter over with others in London. Maidenhead, a small town on the Thames, was selected as the place where the idea would be tried. The "show" cost $700 and lasted five days. For the most part it was a collection of curios, with men and women to explain them. The people liked it; the idea was a success. In this first little exposition was included a representation of the interior of a Hindu dwelling, and from this one exhibit have developed through successive expositions the thirty or more scenes from mission fields which are now used.

"The World in Chicago," like all the other "worlds," is meant to convey a vivid idea of the life of the natives and the work of the missionaries. Men are now traveling in Cuba, Porto Rico and the Philippine islands hunting additional furniture and household utensils to add to the exhibits from those countries. In troubled Turkey collectors are also at work gathering material to help people visualize the home life of the people.

Dr. Gardner has the sturdy frame typical of the true sons of Britain, and over this novel missionary enterprise he has the enthusiasm of an American promoter of mining stocks. Of the missionary expositions in England he can talk energetically, and with none of the weariness in his voice which might be excused in one who has seen so much of this phase of mission work. Dr. Gardner started the summer schools for missions in England. They have proved a success with a number of denominations. From fostering mission spirit by study it was natural that the idea of holding expositions for the purpose of stimulating interest in further study should develop.

He had charge of over two score such gatherings in England before the large "Orient in London" in 1908. He was loaned to Boston for the "world" there and later severed his connection with England and became secretary of the Missionary Education Movement of New York, an organization which gathers missionary curios and lends them to cities.

"Few people at first thought that the idea would spread," said Dr. Gardner as he turned from his desk and seemed to look back through the years to the small exhibit held in Maidenhead. "It was the night after the closing meeting at that first exhibition that the suggestion was made that we had hit upon a big thing. A friend and I were sitting in the deserted hall, long after the crowds had left. This friend said to me that if the idea took elsewhere as it had in that village, it would spread all over the world. And it has. After "The Orient in London" I got letters from Los Angeles and Chicago, South Africa and Australia, inquiring about details of the exhibition."

The idea spread to America directly through travelers. "There was a committee from Boston sent over to London in 1908," continued Dr. Gardner. "They were very enthusiastic over the exposition. The bishops of the Episcopal Church then meeting in London saw it, and the delegates to the Congregational meeting in Edinburgh saw it. They scattered broadcast news of the success of that affair. We have had four expositions in this country, and Chicago will have the largest of them all. It will be the biggest thing religiously ever held on this continent, and the biggest thing Chicago has had since the World's fair. More ground will be covered there than has been attempted elsewhere. Chicago will have the best exhibit of Palestine ever shown at an exposition. Siam will be represented for the first time, and city missions have been shown but once before—in Baltimore."

A MAN WHO WENT TO CHINA TO BE CONVERTED

APROPOS OF WHAT Lord Charles Beresford calls "the break-up of China" today, the following true story may be very much to the point indeed. A certain eminent son of Wisconsin, who has been in more than one spot on the globe's surface where but two or three hardy white men have ever ventured, and whose books are accordingly known and quoted the world over, had an experience some little time ago which, as he himself frankly says, converted him.

Formerly a professor of the not uncommon creed that whatever religion any people have is "good enough for them" and that there is no reason why the tenets of Christianity should be substituted therefor, he found himself in China recently, and was granted an audience with one of the two or three men who are known to world statesmen as "the brains of China of today and tomorrow."

The proper intercourse of honorific greetings was followed by eager questions as to the state of China, and finally the traveler asked what, in the mind of the distinguished Chinese, was the principal need of China today.

Instantly came the simple answer, "Christianity, of course."

"You astonish me," said the American. "I had supposed you would have named new business methods, a new and progressive administration, education, or such things. May I ask why you say, 'Christianity, of course'?"

"Because it is the only thing that goes deep enough," said the eminent Oriental. "China needs all those things you mention, and many more, but it needs Christianity first, because that underlies all the rest. Take a single instance. We have gold mines in inner China of which I know well, and which would make your Klondike look, as you say, 'like 30 cents.' It is gold which is easy to work. But we cannot work it. Why not? Because if we were to fill our canal boats full of it and start them toward the coast, every village mandarin through whose boundaries our boats passed would extort his bribe to let them pass, and every other official, little and big, would, as you say, 'get his,' too, and when we reached the coast we would have no gold at all—and would be lucky if we still had the boats! No, China can never be reformed until it has a new business and governmental honesty, and it can never have these until it has a new moral sense, and it can never have that until it has become Christian. I myself am a rich man, as wealth goes in China, but I have not one copper cash invested in China. They are all invested in American securities—because America is a Christian country, and that is the only kind of country where an investment is ever safe!"

In telling the story the traveler added: "I don't quite know whether I was a Christian when I went to China—but I know I was one after that talk!"

P. B. J.

BRADFORD HORTON, MAN

BY RICHARD S. HOLMES

Synopsis of Preceding Chapters—Bradford Horton is working his way through Prestonbury Theological Seminary. A fellow student, Austin Sleighton, becomes his loyal friend; but Oren-Toole, a jealous fellow bank employee, attempts to involve him in a money theft, using as his tool an old beggar, Andrew Drum, who proves to be Horton's own father. Miss Elmore, daughter of the bank's president, to whom Horton is greatly attracted, believes in his innocence, which is finally proved. Oren-Toole and Drum, however, are incriminated. Drum dies before his trial, and Horton begs that the case against Oren-Toole be dropped. This angers Mr. Elmore, and he writes Horton a note which causes him to resign from the bank and to give up his position as tutor to Mr. Elmore's grandson. Mr. Elmore still believes Horton an impostor. Sleighton tries to persuade him to clear himself. This Horton refuses to do because of a last promise to Drum that he would not reveal the latter's identity as the man of whom, in his youth, Prestonbury had prophesied ill, and whose marriage was opposed by his bride's family. Horton, because of the president's hostility, declines the cashier's invitation to return to the bank.

CHAPTER XIII.—Continued

THAT NIGHT MAXWELL called on Mr. Elmore. "Sam, you look tired," was his host's first remark after the exchange of salutations. "You're working too hard." "I know I am. You see, it's heavier with no bookkeeper. I know a good one, but I can't get him."

"I guess you can. Have you made an offer?"

"Offered him a hundred a month."

"And he wouldn't take it? He must be a good one."

"You know yourself he is. Now, don't get angry, Mr. Elmore, but it's Bradford Horton."

To Maxwell's relief, Mr. Elmore showed no sign of getting angry. "That's strange," he said. "I've been thinking about him today myself. Telepathy, eh? So he won't work for us?"

"He would but for you."

"Me? What have I done?"

"Written him a letter in which you called him William Drum"

"Well, what's the matter with that? Why should a man refuse to work for me because I called him by his name?"

"That's not his name, Mr. Elmore. Recall that letter."

"I can't, Sam. His name is not Horton. There's not a drop of Horton blood in his veins, and I can prove it."

"Possibly. But it's better policy for you as president of the bank to recall that letter and put him at the books than to let your knowledge of what there is or is not in his veins keep him away from us."

But in spite of argument and plea, however sound and strong, Mr. Elmore remained obstinate, and the cashier gave up the effort. Circumstances, however, were even then shaping to relieve Maxwell's disappointment and secure his desires. For within a week after the unsatisfactory interview between the two bank officers Mr. Elmore received a letter from his daughter which disturbed him more than Maxwell's call.

"My Dear Father: I had a letter from Charlie weeks ago concerning which I should have written you ere now. Charlie wrote that his change of tutors had not been a success. A more recent letter from Caroline is more outspoken than Charlie's. She says there is no hope for Charlie's making Yale next fall. Now, daddy, I know what the trouble is. The influence of that mean Glencoe woman made you write Mr. Horton a meaner letter. It wasn't like you, daddy, and I want you to recall it. Go apologize like the gentleman you are. It's absurd to think Mr. Horton's name is Drum. Don't be obstinate any longer, daddy; Charlie's worth more than a name. Ever your own Lennie."

He showed the letter to his wife. "What do you think of that, Emily?" he asked.

"I think she's right, as she is almost always. She's too much like you to be wrong often. I've never known you before to be wrong so long."

"What has set you all against me, all at once?" asked the husband almost bitterly.

On the next day Joseph Jickers did a thing unusual for him. He hired a horse and buggy and took Bradford for a drive. The road took them out of the city to the shores of Prestonbury's pride, the beautiful Lake Orsina. They followed the road along its banks three or four miles. Joe did not cease talking from the moment the drive began.

"See that house yonder across the lake in the bend? That's Nick Moon's. Great place for chicken and waffles. Nick's a bachelor. Queer chap. Fine scholar. Could talk Greek with you. You ought to know him.

"See that long point up the lake? That's Jake Branscombe's. Finest point on the lake. Jake's a Dutchman. I expect a fellow could board there for the summer and have a splendid time. What you going to do this summer?"

"I don't know yet."

"Say, your honor, I'll tell you what to do. Open chambers at Branscombe's. Have your town office in Preston National bank. Row down morning, back afternoons. Couldn't spend the summer better."

"I don't want any town office, J. J. What are you dreaming about?"

"Counsel's not dreaming, your honor. He's listening, and objects to your honor's opinion. Your honor may not want town office, but town office wants him. Bank, you know. Maxwell, you know."

Horton laughed in spite of himself. "Does counsel mean me to understand that Samuel Maxwell wants me to keep books for the Preston National bank this summer?"

"That is a fair statement of the case, your honor. Four hundred dollars for the summer. Cost you $200 to live on the lake. Two hundred left. Your honor will be able to buy another carbonate——"

Horton's roar of laughter cut short the little man's sentence. "J. J.," he said as his laugh ceased, "you play a good game. Maxwell's not in it with you. I'd like to go to the bank to please you, but between me and the bank Mr. Elmore has placed an impassable barrier. When he removes it you may take me to drive again."

"Your honor declines the proposition of counsel?"

"Absolutely."

"G'lang." Joe hit the horse a savage clip with the whip and turned homeward.

* * * * *

The day after Mr. Elmore had received his daughter's letter Joseph Jickers called at the bank, and went directly to the office of the president.

"Well, your honor, what's the business this morning?" asked Mr. Elmore.

"His honor is not here today. This is a business call, Mr. Elmore."

"Well, what can we do for you, Joe?"

"Nothing for me any more than for yourself and all of us."

Joe was so seldom serious that Mr. Elmore was somewhat at a loss how to take him. "What is it that concerns us all?" he asked again, with more interest.

"Sam Maxwell," was the reply. "We've lost our teller; we've thereby lost our bookkeeper, and if things go on as they are we'll lose our cashier."

"I've thought of that myself," replied the president. "We've been trying to get a bookkeeper."

"We? You mean Sam. He told me about it."

"Is Sam complaining?"

"No! You know he never complains. He's been bookkeeper hunting, and failed. Then he came for me to go on the hunt and started me after the same fellow, and I failed. So now it's time for you to try, Mr. President, and I recommend that you try the same man. You know who he is. There's only one competent man in this city who is at all available."

"I understand. You want me to go and ask William Drum to keep our books?"

"No, Mr. Elmore, I don't. I want you to call on Bradford Horton. I want you to tell him you recall the letter you wrote him. I want you to tell him you are prepared to call him by his name."

"I can't do that, Joe. There's not a drop of Horton blood in his veins." It was the same old plea.

"Very well, Mr. President. When Samuel Maxwell dies have this inscription put on his tombstone: 'Killed by a whim of the president of the Preston National bank.' Good morning."

The indignant Joseph walked out of the office with the dignity of an emperor.

"I wonder who'll be the next," said the president, smiling even in his annoyance.

(*Continued on page 155*)

THE HOME COUNCIL

Brightening Hospital Hours

BY ELIZABETH L. GEBHARD

HAVE YOU A FRIEND in some hospital, living through days of pain and dreariness, and possibly homesickness? Perhaps this friend is at a distance from her family, thus making a daily call upon her impossible. If so, why not prepare for her that very good substitute for a personal call, a friendship book, which holds a letter for each day?

Your first step is to discover the number of days that your friend is likely to be hospital-bound, then look over your treasures of memory and print—prose and verse, comfort and humor—and see how many days you can cover. Single subjects of interest may be utilized as individual letters. Personal letters are usually fragmentary, covering a large amount of time in a few pages. In a friendship book this order of things is reversed. A story regarding one event makes a letter—and lightens a day.

A book of this kind covering two weeks contained, in part, the story of a family reception and the bright sayings of the members of the family, the description of a rare old colonial home, two original poems, a description of a Colonial Dame meeting, a charming spring picture postal of a baby among the flowers, a humorous kitten card, a piece of an old-time wedding gown and its story, two or three rare bits of poetry, with their writers' autographs attached; one or two specially apt quotations and two or three personal letters of sympathy, full of news and good cheer.

Each person in a family generally contributes to such a book, though it can be easily compiled by one person. The letters and other matter are written on sheets of writing paper of the same size, always leaving the two outside pages blank. When finished, the sheet often contains extra paper for souvenirs or clippings. The day of the week is written on the first blank page of each letter, with the date; then day by day the latter are sealed, top and bottom and front edge, with a gummed star or flower. When all the sealed days, with their glints of sunshine within, are complete, they are piled together and pierced at the back with two eyelet holes and tied together with a gold cord.

An attractive cover may be embroidered or painted, but a simple, pretty and easily constructed one can be made of heavy white paper. Cut a piece large enough to cover the book and extend a little beyond. Pad the outside and cover it with some soft shade of watered silk or wide ribbon, lining the cover with white silk. This lining is neatly hemmed down around the inside of the cover. A sheet of paper in the middle of the book, bearing some attractive picture, is left unsealed. A gold cord or narrow ribbon is fastened in the middle of the top of the cover, run down through the unsealed sheet and fastened at the bottom, and the book is complete.

Compiling a friendship book is a pleasure to the sender, and as for the receiver, listen to one who speaks for herself:

"I look forward each day to the next day's letter in my book. Sometimes I read it before I have my breakfast. Always it is one bright spot in the day before me."

Verses Old and New

PRAYER AND PAINS

No answer comes to those who pray,
And idly stand
And wait for stones to roll away
At God's command.
He will not break the binding cords
Upon us laid
If we depend on pleading words
And do not aid.

When hands are idle, words are vain
To move the stone;
An aiding angel would disdain
To work alone;
But he who prayeth and is strong
In faith and deed,
And toileth earnestly, ere long
He will succeed.

Beans Balanced by Apples

A pound of beans that costs perhaps 3 or 4 cents yields one and one-half times as much proteid and twice as many calories, or heat units, as a pound of beef, that costs anywhere from 16 to 30 cents. Yet beans unfortunately do not agree with some people.

There are three objections to beans as an article of diet, says The Youth's Companion: First, the hulls are composed of a tough and indigestible cellulose that not only resists the solvent action of the digestive juices, but actually hinders the assimilation of the proteid by protecting it from the action of those ferments. One way to meet this objection is to purchase "hull-less" beans. Another is to mash the common beans through a colander after they are cooked. Many find vinegar as a condiment an aid to digestion.

The second objection is the presence in beans of a large amount of easily dissociated sulphur that forms a gas in the stomach or intestines and causes flatulency. The addition of about one-eighth as many lentils as beans to the baking pot, the puree or the soup will obviate this condition.

The third and most serious objection is common to the whole class of leguminous plants—peas, beans, lentils and peanuts. This is the property, possessed by the peculiar proteid, legumin, of uniting with lime salts to form an insoluble substance that gives rise to indigestion. Unfortunately, lime salts are always with us, in the body, in even moderately hard water, in the beans themselves. But a powerful solvent for lime salts is found in the malic acid so abundant in apples. Hence, if you invariably serve apples with your dish of beans, you can triumph over the perversity of legumin and compel it to help instead of hurt you, since, apart from its bad habits when associated with lime, it is really a valuable proteid. Serve baked beans with an apple salad, bean soup to begin, and a baked apple dessert to end the meal, apple sauce, apple snow, sweet cider, raw apples—apples in whatever form you like best, so long as apples in some form accompany or follow your dish of beans.

He Could Prove It

This English family had all been to church, and the young minister had come home to dine with them. While at dinner they fell to discussing the new stained-glass window a member had given the church.

"It is a most beautiful piece of workmanship," said one, "and must have cost a great deal of money. Have you any idea how much?"

"I really have not," replied the minister; "but far into the hundreds, I should imagine."

"No, it didn't either," spoke up Harold. "I know how much it was. It cost fourteen shillings and ten pence."

"Why, Harold, how do you know anything about it?"

"Because, mamma, it said at the bottom of the window, 'Job 14:10.'"

BITS BY THE WAY

WARMING THE THERMOMETER

One of our Home Councilors is having her first winter of ranching. She and Mr. Home Councilor have bought a cattle ranch in Montana, and are making what shift they can for warmth and cheer in their one-room "shack."

"It's a good deal below zero here today," she writes, "and the nails are snapping at a great rate. But I can't tell you just what the mercury registers; for when it gets *awfully* cold, Henry and I put the thermometer in the oven a minute before we look at it. If we didn't I'm sure we should freeze to death!"

A nice, helpful little bit of self-delusion—which suggests infinite possibilities in the way of moderating one's difficulties and raising the temperature of one's spirits. It's a good practice to try to fool one's self into believing things are less black than they sometimes seem. The habit of looking on the bright side is easily formed if given half a chance.

A LITTLE FOLKS' CHURCH

Echoes of Christmas are still heard now and then. Rev. George C. Frost, pastor of Waterbury Memorial church, Oriskany, N. Y., has a new telephone—a Christmas telephone, and a surprise at that, as all Christmas presents should be. But what makes this gift quite unique and precious beyond its money cost, or even the convenience it is to the pastor, is the fact that it was the thought and the gift of the children of the church, who raised enough money to pay for it for two years. This money was brought to Mr. Frost in a box, in true Christmas style, by three of the children. Back of the gift, however, stands a thought of Mr. Frost's own, which found expression in the Little Folks' church, organized within the grown-ups' church and having as its members about forty children, from 5 to 17 years old. This Little Folks' church has a service of its own, adapted to its needs, every Sunday afternoon. Mr. Frost preaches the sermon, a choir of children leads the singing and children gather the offering. A little boy is treasurer. And it was in this youthful congregation that the scheme for the Christmas telephone was hatched.

The Little Folks' church offers one solution of the problem that puzzles many parents: "How can Sunday afternoon be made pleasant and profitable for the children?"

THE BISHOP'S WAY

Bishop John H. Vincent had something to say in a recent address about the bringing up of children. The value of his suggested methods may be judged by the fact that they helped to develop a college president—George E. Vincent, the bishop's son, now head of Minnesota University.

"I used to bring home as many as 400 blocks to my son," the bishop said. "While he played with them his mother read aloud from Dickens, Thackeray and other standard authors. My boy would look up from his play and would ask, 'What is that, mother, you are reading?' She would explain and in that way be learned very early an appreciation of good literature while in the midst of his play.

"I brought home a blackboard and put it beside our best furniture, and it didn't hurt the furniture a bit. There is such a thing as the conservation of furniture and the destruction of life.

"The table affords one of the best opportunities for education. The table is not a trough for pigs or for people to eat from. Conversation is more important than the menu. Funny story telling and general good fellowship are conducive to digestion and to family discipline."

SINGER MISSES OWN LULLABY

A touching confidence penned to a friend by the great cantatrice, Mme. Emma Calve, proves that gifts, fame, fortune, the plaudits of an admiring world may leave a woman still unsatisfied; that she is just a woman, "for a' that." Mme. Calve speaks of her voice, her career, her successes. The she wistfully adds:

"But, after all, that is not happiness. I would have preferred to be the mother of five or six children. They would have been my lullaby."

S. C. R.

YOUNG AMERICA

The Story the Picture Told Me

Alice and Her Bunnies

First Prize

THE SUNBEAMS stole through the pretty white curtains and danced to the little bed where Alice lay sleeping. They must have whispered that it was Easter morning, for the blue eyes opened wide and Alice gave a little cry of joy that brought her mamma running from the next room.

All through the dressing time Alice plied her mamma with questions. "Isn't the sun bright, mamma? See how happy the roses look! Do you think the bunnies came last night? Where had I better look for the eggs? And, oh, mamma, may I run and hunt before breakfast?"

When the last button was buttoned, and the last bow was tied, mamma gave her little daughter a kiss and bade her speed away on the quest after the Easter bunnies. Alice flew to the big red rose, her favorite in all the garden. Every crimson bud seemed almost bursting with happiness. But no secret was hidden beneath the dark, glossy leaves.

The little seeker went next to the lilac bush, whose blossoms filled the garden with rare fragrance, then to the big snowball bush by the front gate, and afterwards she made a careful search among the hyacinths that bordered the walk. But nowhere could little Alice find even a track of a bunny's tiny foot.

Mamma from the open window watched the little seeker. Her sweet face with a puzzled look of disappointment was lifted questioningly to her mother. But ere the question left her lips, Alice sped like a dart to a shady nook where lilies of the valley swung their dainty bells in sweet profusion.

Down on her knees went Alice, her two dimpled hands went up as an "Oh!" of ecstasy was heard by mamma at the window.

Down midst the dark green stems of the lilies two cunning bunnies were guarding a nest of eggs that surely must have been dipped in the rainbow itself.

This was the coming of the bunnies. Dot and Pinky they were named. They came to be the dearest of all playtime treasures.

Alice took them for walks in the garden, for nice sleepy swings in the hammock, and quite often took them for rides in the big auto.

One day when Alice had been quiet so long that mamma grew anxious and went to look for her, so pretty a picture met her gaze as she stepped out on the front porch that she hurriedly brought her kodak for a snapshot.

Little Alice was seated on a rug with her brightest picture book spread out on her lap and with much patience she was giving Dot and Pinky their first lesson in reading.

Griffith Harsh (age 14).
Douglas, Ariz.

Virginia's Thanksgiving Fright

Second Prize

ONE BEAUTIFUL DAY in late October Virginia and her two bunnies went out on the porch to talk. Virginia began to tell them the story of Peter Rabbit, and how the McGregors put his father into a pie.

"Now," she said, when she was finished, "you don't want to be put in a pie like Peter's father, do you? And I don't want you to be, either. Mother said that they do put rabbits in pies and that it would make a fine dish for Thanksgiving dinner. But they aren't going to have you."

She paused for a moment, and drawing a book out from behind her, she opened it.

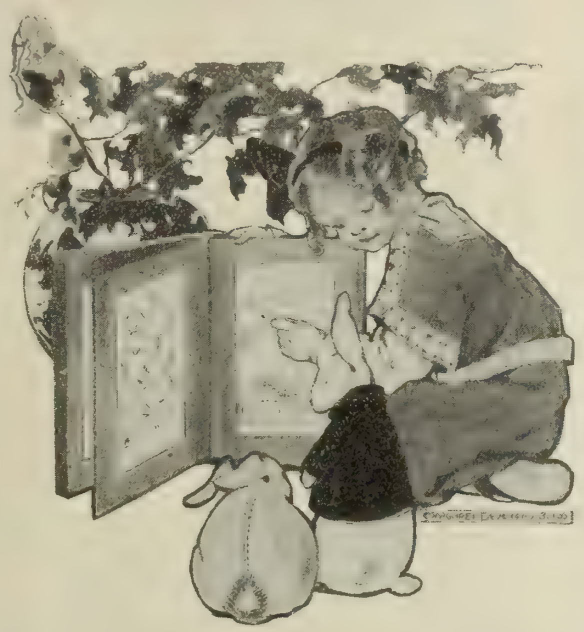
"There," she said, pointing to a picture, "they can eat that turkey." Then she went on to tell about the Pilgrims and their first Thanksgiving Day with the Indians.

A few weeks later Virginia overheard her father saying, "It will be better to kill it early, and since I have spare time now it will be a good time to do it."

"My bunnies!" was Virginia's first thought. She ran to the place where she had left them, and taking one under each arm started off. Down the street she ran, till she came to a big oak known as the hollow oak. She placed her bunnies inside and put a rock against the entrance.

The next day was Thanksgiving. When Virginia came to dinner she was overjoyed by the big turkey that stood in place of a rabbit pie, and she laughed at the joke she had played on them.

After dinner she became lonesome for her bunnies, and knowing all danger was over she thought she would go and get them. She ran so fast and was thinking so much about her bunnies that she did not notice the flakes that were slowly descending. Faster and faster they came, till at last she was nearly blinded by them. By this time she had reached the tree.



Virginia took away the rock and pulled out her bunnies. "If I could only get inside I would be sheltered from the storm," she thought. But it was too small. Then she started homeward.

The snow was so blinding that she was obliged to crawl on her hands and knees. Finally to her great joy she caught sight of a house. She ran toward it, only to find it was not hers. Then she began to cry very hard.

A big policeman was coming toward her. Probably he had come to take the bunnies. But he had not, however, and when he came nearer he asked her what was the matter. She told him, and then he took Virginia right up in his arms and carried her straight home.

When her father and mother had thanked the policeman they brought her into the library where a big cozy fire was burning. "Now tell us the whole story," said her father when they were all seated.

"Well," began Virginia, "you told mother it was about time to kill it for Thanksgiving dinner, and I didn't want my bunnies eaten all up, so I hid them."

Then papa began to laugh. When he finally got his breath he said, "We don't eat *stuffed* bunnies, do we, mother? When we said that we meant the turkey."

Margaret Rees Christian (age 11).
Ishpeming, Mich.

Bunny and Bunnette

Third Prize

IT WAS ON JAN. 1, 1912, that Margaret's parents explained to her what "good resolutions" meant. Now Margaret was one of the wildest and most thoughtless children of the village. On hearing what her parents said, she determined to be good, if possible, throughout the year. Her parents were delighted and did all in their power to encourage her.

True to her resolution, Margaret became very good; so good, indeed, that at the close of the year Santa Claus, the friend of good children, heard of it, and marveled at the wonderful change.

When Christmas came he picked out a number of nice presents for her, so that she might know how glad he was to learn that she had been trying to do right.

Among the presents were two rabbits and a picture book, which are shown in the picture. She named the rabbits Bunny and Bunnette and loved to show them her picture book.

They were not with her very long before she found that poor little Bunnette, the girl rabbit, with a tail like a Japanese mustache, was suffering from stomach trouble, and that this made Bunny very dejected.

"Appendicitis!" she exclaimed; and determined at once upon an operation. Not being a surgeon, she did not know how such operations should be performed, but getting a pair of scissors, she cut Bunnette open *down the back.*

After taking out the sawdust which she found in Bunnette's interior and removing some pebbles that were mixed with it, she returned the sawdust and sewed up the hole, saying, "Thank goodness, Bunnette, you can't have appendicitis again!"

Although still weak, Bunnette has recovered from the effects of the dreadful operation, but the mark of the wound will always remain.

The older folks laugh whenever Bunnette's sickness is mentioned, but Margaret still believes that but for her timely aid Bunny would now be mourning over a lost companion and friend.

Carroll Patterson Ford (age 13).
Norwood, Pa.

The Little Teacher

Third Prize

LITTLE MARY was left in charge of the house for an hour. She lived in a large house, with a large nursery in which she kept her toys. Among these toys were her two stuffed rabbits. Getting her rabbits and a book out, she planned to play school.

Setting the big rabbit by the little rabbit, she began to teach school. Being only in the first grade herself, she only knew how to teach reading. So taking the alphabet book, she began to teach:

A is for apples that grow on a tree,
And when they fall off
They are picked up by me.

B is for baby, 18 months old,
She sits by the fire-grate
And never gets cold.

C is for carriage, with horses and whip,
And when it is cold
The horses may slip.

D is for Donald, a small boy that cries
When mamma won't tie
His little neckties.

E is for Ethel, who plays with a funnel,
And E is for engine,
That goes through a tunnel.

Thus she went through the alphabet book. Getting out another book, she began to read a story called "The Mule and the Horse": One day a mule came into a stable in which was a horse.

"Where did you come from?" said the horse, looking very proud.

"Oh, some nice man put me in here," said the mule.

Now the horse knew the master thought the world of him, and to have him buy a mule was very annoying.

"I have always heard that mules were very slow," said the horse, getting jealous.

"I am slow, but I do my work as good as any

(*Continued on page 156*)

THE SUNDAY SCHOOL

February 9, 1913—God's Covenant with Noah

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Genesis 8:1-9:17. Golden Text, Genesis 9:13: I do set my bow in the cloud, and it shall be for a covenant between me and the earth.

Noah is a revised edition of Adam. Their lives were alike and unlike. Each stood at the gate of things. But Adam had no past—with him time was all future. Not so with Noah. His 600 years were replete with memories. Adam was an experiment. Noah, on the contrary, was a realization. He had gone through the flood and came out strong. But strength must be measured by temptation. Noah in Eden might have been a very different man, and so might Adam on Ararat. Adam fell and so did Noah, only one acted for the race and the other for himself. Times and places add new conditions to life. Adam was a possibility, Noah a confirmation. One confronted the race before it fell, the other after.

Noah, Though a Man of Wide Resources, Moved at God's Bidding

The one dominant feature of Noah's character was faith. He never attempted to reason with God. And yet he was a man of the widest resources. He entered the ark when God bade him. There was no other possible way by which he could have known the imminence of the flood. He went out, directed of God and also in accord with his own reason. First he sent out a raven, but it failed to return. There was no reason that it should. Ravens subsist on death, and the dead were all about. Then followed the dove, pure, gentle and peaceful, but it found no rest for its tired wing. Purity seeks its own, and as yet the ark was the dove's home. The patriarch put forth his hand and drew it to himself. How many little dovelike spirits, flying from the windows of heaven, find no rest upon earth, and return to the Father's house. But the second mission bore a testimony that must have rejoiced the patriarch. The olive leaf assured him that the waters had abated and the earth again smiled with life.

This incident is one of the most beautiful in literature. As a symbol of peace and good will, it will remain while language lives. It also suggests the characteristic for which the patriach was chiefly noted—faith. And he had also patience. The two are closely related. Men like Noah are seldom in a hurry. He could work at the one task for a hundred years. His sermons were on the one theme and never quite finished. These were possible only because he himself believed in what he said and did. When one loses faith in his work impatience is its surest indication.

Another seven days must pass before the final test was made. Again the dove went forth and, as the record says, "returned not again unto him any more." So many work all day and then spoil it at the end. They grow impatient at the sunset.

The Altar Is the Corner Stone of National Permanency

And the Lord spake unto Noah, "Go forth from the ark," as one year before he had bidden him enter. The patriarch obeyed and a new world stood ready to receive him. The first thing that he did was to build an altar. If society was to be reorganized it must be on the basis of the church. That essential has lost none of its force. The altar and what it stands for is the corner stone of national permanency. The history of our own country bears welcome testimony to that fact. The Mayflower was the ark of American liberty. There is no substitute for the altar of God. It was the loss of it that invited the deluge not only in Babylonia but in modern France. In one instance it rained water, in the other blood.

By this it must not be understood that God is an arbitrary ruler, ready to smite his poor earthly children, but he must, of necessity, be at the very heart of things. As well attempt to build an ark without beams or boards as a government without the principles of God and truth. Faith must find an expression in service, and Noah's offering ascended as a sweet savor to heaven. The effect was that God in his heart determined never again to smite the earth as before. The language is human, but who knows how many blessings come through public worship? God determined in his heart, and the subsequent covenant only expressed what was there.

A covenant is simply an agreement between two parties. There are two kinds mentioned in the Old Testament—those between man and man and those between God and man. This covenant belongs to the latter. Usually there is a condition involved. That is, man is to receive a certain blessing on condition that he perform his part of the compact. In this instance no such condition is imposed; the race needed just such an assurance as this. There had been one deluge—might there not be another? That possibility would paralyze effort. Fields were to be cultivated and cities built, neither of which would be possible under the shadow of impending destruction. The sower must have faith in the harvest, else he will refuse to sow. Faith in the future is the salvation of the present.

God's Justice Quenched in the Atoning Blood of Christ

God met the circumstance by the assurance of his word. Rain was necessary, but when he brought a cloud upon the earth his bow would be seen in the cloud. This was to be the token of his promise. Signs or tokens were customary at the making of covenants. Jacob and Laban set up a stone as a witness to their compact. It stood as Mizpah when they were absent one from the other. God needed no such reminder, but man did. The rainbow was nothing new in nature. Ever since the sun had shone and rain had fallen the bow had had its place. But a new meaning was given to its purpose. The poet speaks of adding another hue to the rainbow, and that is what God's promise does. To those simple-minded people living on the rim of the deluge it meant the constancy of nature; but faith is always expansive. There are storms that beat about the ark of life, through which the bow shines as a constant emblem. whether seen, as the patriarch saw it, from the brow of the mountain or from the valley below, it means the one thing. The justice of God has been quenched in another sea—the atonement of the Christ.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—God suspends judgment that mercy may triumph. Our immunity from swift punishment is not due to any natural law but to the divine self-restraint. God not only gives his promise but seals it. There is a bow in every cloud if we have faith to discover it.

The lesson of a divine mercy follows close upon the story of a divine retribution. Not since Noah's day has anyone seen a universal flood, but all of us have seen, and seen many times, a rainbow—the sign and seal of divine promise. There have been periods in the history of the race when extinction might have seemed the fit end of man, but God's mercy has remained true to his word. We are reminded now and then by a volcanic eruption, an earthquake or some vast tidal wave, how easy it would be for the Almighty to wipe out all human life. It remains not because of its moral worth but because of God's heavenly promise.

The promise was given to Noah just when he needed it most. He had seen the judgments of the Almighty and he was to discover in himself and in his son that sin was not destroyed by the flood, although sinners were. As persons who have escaped some great pestilence are for long years afterwards on the watch for symptoms of the plague and deeply disturbed by anything reminding them of its virulence and fatal effects, so Noah would be always expecting a return of the deluge except for God's strong averment that it should not be repeated.

Thus a beautiful object in nature becomes to every soul conscious of guilt a reminder of mercy. It is a picture lesson of benevolence. Even though we be hardly saved, we shall not be wholly lost. We are not continually reminded of the flood, but we are by every fresh rainbow reminded of its close.

Naturalist Trusts Law of Nature, but Christian Trusts Word of God

Chapter 9:8—Happily our faith does not rest upon an inference, a deduction or our own interpretation of nature. We have a "God spake" upon which to rest our confident hope. The more deeply we study nature the more we are impressed by the insecurity of the "solid earth." Under the ice cap which covers Greenland to an unknown depth lie the remains of a lost tropical world with its fossils well preserved, to remind us how natural conditions may be changed—perhaps in a moment. High up among our mountain ranges are marine deposits which tell us how the beds of seas have been lifted up to the region of the clouds. If we had not revelation upon which to rest, nature would afford us little comfort.

Verse 9—God's word rests upon God's will. Our confidence that the general order of nature will not be changed rests not upon any "law" of the immaterial world about us but upon the word of the living God. Nature may tremble. Man may sin. But the "covenant" is of God, imperishable.

Verse 10—God's mercy to the saved reaches in manifold blessing those little conscious of the source to which their immunity is due. In Abraham's time God would have saved Sodom for a mere handful of the righteous, as a whole city is sometimes spared a bombardment because this or that flag floats over one house in it. God's mercy to Noah spreads its protection over the race of man and over the beasts of the field and the wild creatures of the forests.

Word of God Confirmed by Visible Token and Seal

Verse 12—Whether it be a weakness in man or not, it certainly is a part of his make-up that he wants a visible token to confirm his faith. The man who climbs some high mountain peak may spend an hour in seeking a souvenir of his achievement to take back with him. Lovers in their separations do not doubt the fidelity which, nevertheless, they pledge by the giving and receiving of a ring.

Verse 13—The rainbow, of all natural objects the most beautiful, and one seen in all lands and yet seen only on occasion, is set apart as a visible token, an adopted seal set to the written word as we "sign and seal" today the agreements we make with others, or the last will and testament in which we remember our family and friends. The light of sunshine on a departing storm is indeed a fit and charming token which bears its comforting power in itself.

The Eye of Faith Sees the Bow in Every Cloud

Verse 14—"And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud." As it is the night which enables us to see the stars—invisible by day—so we should never see a rainbow in a cloudless heaven. The cloud is as needful for the production of the rainbow as is the sun. "The whole story of the gospel," said Henry Ward Beecher in one of his greatest sermons, "is written upon a background of judgment." But he never forgot that while judgment is a background to God's throne, there is a rainbow over that throne, in beauty like an emerald (Rev. 4:3).

This was the thought of Paul when he told us that much as sin might abound, grace—grace to forgiveness, grace in redemption—should much more abound (Rom. 5:20). It was not in John that Christ showed the riches of his grace; but in Saul of Tarsus, whose hands were red with the blood of the saints. The writer attended, some years ago, a great conference of Christian Indians, and while there asked the white missionary in residence upon whom he most relied for counsel and assistance. He thought a moment and then, pointing to the Indian elder who was presiding, said, "That man is one of the sweetest and sanest men I ever knew. But he was one of the murderers at the New Ulm massacre." Grace can transmute sorrow into joy, or glorify the hitherto sinful nature. Well may the apostle represent the angels of heaven as studying the power of God's love not among the sinless but among the redeemed.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning Feb. 2, 1913

Foreign Mission Topic—Korea.

The mainland portion of Korea consists of a peninsula extending southward from Manchuria, 600 miles in length, 135 miles in breadth. Its total coastline is about 1,740 miles. Nearly the whole surface of the country is mountainous. The southern and western coasts are fringed by islands, some 200 of which are of considerable size, and some 125 of which are inhabited.

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The population numbers about 17,000,000, of whom the majority are women. As little more than half the arable land is at present under cultivation, it is estimated that the country could support 7,000,000 more.

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The Koreans belong to the Mongol family, but differ from both Japanese and Chinese in physiognomy. The recently retired dynasty ascended the throne in 1392, and received its investiture from the first Ming emperor of China. In 1592 occurred the great disaster of Korean history, when Hideyoshi, the Asiatic Napoleon, having conceived the idea of a world empire under his rule, crossed from Japan and invaded the mainland, the only ultimate result being that Korea was so completely devastated that she has not recovered to this day. He carried away not only the goods and art treasures of the Koreans, but also the artists themselves; so that several of the beautiful arts of the present Japan, its satsuma porcelain, its brass work and damascene work, were derived from Korea. There is thus among the Koreans an undying hatred of the Japanese.

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Korea remained a hermit nation until 1884, when Seoul was opened to foreign residence and the interior to foreign travel. In 1905, under the terms of the treaty of peace with Russia, Japan was formally recognized as the administrative adviser of Korea, though there had been a Korean demurrer to this action. In August, 1910, the emperor of Korea, by formal treaty, surrendered his crown to the emperor of Japan and Korea was incorporated in the Japanese empire.

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Since Japanese occupation there have been many rumors of the injustice practiced on Koreans by the dominant nation. This was inevitable. Such a reconstruction of the status of the two peoples could not be effected without some real, and some imagined, injustice. But Japan knows well that European and American governments will not tolerate for a moment any improper treatment of the missionaries, or other foreign residents, in the country. And she also knows, or soon will know, that if she desires foreign sympathy and support, she must not discriminate against Korean Christians on account of their religion. The probability is that the conditions prevailing in the Japanese courts in Korea were largely unknown by the Japanese at home.

But whatever the outcome of the cases before the Japanese judges, the church of Christ in Korea has been under terrific strain for the past year. It has been tested by torture and trial and the dread of unknown violence to follow. One hundred and fifty-seven men have been summarily arrested; nine were exiled without trial, three died from the consequences of torture and confinement. One hundred and twenty-five are now on trial, and among them are five pastors, six elders and one elder-elect. In this time of persecution the Korean church is entitled to the sympathy of all Christians everywhere. The ultimate issue can only be to purify the faith of the church and strengthen it with fortitude.

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During this time of strife the work of the church goes directly on.

It was a noteworthy event in the history of Christianity in Korea when the first General Assembly of the Presbtyerian Church convened Sunday, Sept. 1, 1912; 118 pastors, including fifty foreign missionaries, and 123 elders were present. Dr. H. B. Underwood, the first missionary to Korea, was elected the first moderator and Rev. Kil Moksa of Pyeng Yang vice-moderator.

One of the striking features of the first Sunday session was an open air meeting, attended by the missionaries, the members of the Presbyterian Church at Pyeng Yang and visitors. Three or four thousand persons were present at this service and a most profound impression was produced upon the community. The General Assembly of Korea consists of seven presbyteries, and these presbyteries contain some of the largest Presbyterian churches in the world.

The Assembly decided to undertake missionary work among the Chinese, thus launching out on a distinct foreign mission enterprise. A field has been found for them in Shantung Presbytery.

The policy of this mission from its inception has been one of self-help, self-support and self-direction; and now it is ready to help others.

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During the past year there have been employed in our own mission in Korea the following missionaries: Forty-two ordained, 12 medical, 2 lay, 49 married women and 20 other single women, a total of 125. In addition to these there were 23 ordained native ministers and 999 native teachers and assistants. There were added during the year 9,948 communicants, making a total of 36,074 communicant members of our church in Korea. The natives have contributed, out of their poverty, for the support of the gospel ordinances $92,026.

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The Korean church, perhaps more than any other since the days of the apostles, has been self-propagating. Every Christian has been a missionary; and those Christians who were too poor to subscribe much money to the Lord's work subscribed, of their time, so many days of preaching. It has been this enthusiasm of faith, this personal devotion to the service of the living Saviour, that has given to the Korean church its splendid vitality, and caused its unprecedented extension. And in the times of persecution, like those of old, they that were scattered abroad went everywhere preaching the word.

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The gospel in Korea has not been a philosophy; it has been a force. It has been the power of God unto salvation to everyone that believeth. It has centered continually, as in the apostolic teaching, in Jesus Christ, and him crucified. It has been very simple, but very effective. It has gone to men distressed, and sick, and lonely, with the message of healing for the body and cleansing for the soul. And they have looked up with joy at the touch of Jesus.

It has produced the apostolic fruits; for the well-to-do have gladly shared their possessions with the needy ones; and, in threatening times, those that were exempt from danger have taken their place by the side of their brethren in distress.

And they have rejoiced to meet together for prayer. In simple faith and steadfast confidence, they gather to the number of 700 and 800 to wait upon God. Where the prayer meeting in large and alive, the power of the church is irresistible.

If everyone did an act of daily kindness to his neighbor and refused to do any unkindness, half the sorrow of this world would be lifted and disappear.—Ian Maclaren.

Every day is a new opportunity to serve God and the world.—Anthony D. Evans.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

February 9, 1913

LIVES THAT ARE BEACONS

Topic—The ideal Christian. II. His zeal. II. Corinthians 6:1-10.

Burning lives are beacon lives. They light the way home for storm-stressed wanderers. They illuminate the problem of living for all who surround them. They are signal fires of the higher life. What matter if sometimes the fire consumes as it burns, so long as the beacon shines? The exhortation of the apostle, "Stir into flame [Greek] the gift of God, which is in thee," is a summons to zeal in service.

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Zeal that is not real is like a painted flame, giving neither heat nor light.

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"Now let me burn out for God!" cried Henry Martyn, the great missionary. There sounds the echo of the Pauline passion, the Christ passion. Great souls are willing to be consumed in great service. They prize nothing so much as an opportunity to cry, with the psalmist, "The zeal of thy house hath eaten me up."

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Only locomotives with fire under their boilers ever pull trains. Only men and women of earnest purpose ever accomplish results in the world. Zeal is the motive power that prompts service. Given a choice between knowledge without zeal and zeal without knowledge, the latter is to be chosen; for while it sometimes blunders, it always makes things move. Inaction is a deadly blight for an organization or a life.

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God save us from dilettantism. The idle, conceited, know-it-all looker on at life, who is too blase to be deeply interested in anything, is a nuisance even at an afternoon tea or in a club library. It is the person who is deeply interested in something who interests other persons. The enthusiast is the one who gets results out of life. Whoso goes deepest into whatever is worth entering at all, gets the richest treasures out of it.

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"Wherever you are, be all there," is a modern preacher's wise advice. That is a free rendering of "Is it good to be zealously sought in a good matter at all times." Halfway living and halfway working, like halfway measures in everything else, usually spell whole failure.

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For myriads of young people Christian Endeavor has put zeal into Christian service. It has imparted the enthusiasm of the athletic field to the loftier sphere of Christian activity. The fresh, buoyant vigor of youth has gone at the Master's work with ardor. That very spirit of eagerness has been one secret of the success of the modern young people's movement. Momentum has been imparted to religion. The zest and activity of the societies have drawn other young people into the same field of service. The ardent devotion of youth has proved itself as valuable a quality in the work of the kingdom as the deliberative wisdom of the elders.

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Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.—Bulwer Lytton.

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Let the engineer pull out the throttle and play cards, let the pilot of a steamer in a hurricane immerse himself in a novel, but let not the watchman of the Lord be anything but awake and in dead earnest when all around immortal souls are in death-grapple with their great enemy.—Cyrus D. Foss.

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If you are a cold Christian you are in a wrong attitude toward Jesus Christ, away from duty, away from prayer, away in worldliness, away in unbelief, indulging in some besetting sin.—Cuyler.

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The Leader is the Example. Jesus Christ was so engrossed in the work the Father had sent him to do that he could go without food or sleep. The mission alone mattered with the Master. He went to his task, undeterred by difficulties, with a steadfast enthusiasm which not even the olive grove of Gethsemane could chill, and not even the hill called Calvary could deter. The zeal of Christ effected the salvation of the world.

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I would rather be a convert from the gutter, uttering a stumbling, ungrammatical testimony in a mission prayer meeting, than an accomplished and affluent Christian afraid to venture into active, self-forgetting service for fear that I might make some mistake. Better far to burn out with zeal, or to be wrecked while going forward, than to rust out in idleness.

MISSIONARY WORK

Koreans Find Field in China

One of the first acts of the new General Assembly of Korea was to establish a national Thanksgiving Day. Of course this had to be done by ecclesiastical action in Korea, since the government cannot be looked to for such a recognition of religion. The day decided on was the fourth day of the tenth moon, which corresponds with Nov. 12, according to the calendar in use in Christian lands. The choice was influenced, of course, as in America, by the wish to make Thanksgiving a sort of harvest home festival, which must in the nature of things come in the fall; but the specific date was determined by the understanding that Nov. 12 is the anniversary of the first decree which authorized the preaching of Christianity in the old Korean empire. It seems that there is some uncertainty about this as a historic fact, but it is believed by the best informed persons to be an authentic celebration.

It is interesting to note that in the organization of the Korean Assembly the balance of power has been given to the Korean ministers. Quite naturally, the moderatorship went to Dr. H. G. Underwood of Seoul, who has served longest in Korea of any American missionary there, and although not yet past middle age, is fairly entitled to be called in the human sense the father of the Korean Church. But the vice-moderator, both clerks and one of the treasurers were chosen from among the Koreans. Rev. Kil Sun Choo of Pyeng Yang is vice-moderator, Rev. Han Suk Jin of Seoul is clerk and Rev. Kim Pil Soo of Kusan is assistant clerk. Rev. Kim Suk Chang of Syen Chun is assistant treasurer, and the only other American getting official place is Dr. A. M. Sharrocks, who is serving as treasurer.

It is interesting to note that the movement for a mission in China, which was regarded by all concerned as the most significant distinction of the first Korean General Assembly, was prompted by the dissatisfaction of the Koreans themselves with the work they were already accomplishing. Their missionaries are now preaching outside the boundaries of Korea at Cheju island, Vladivostok, Kando, Manchuria and Tokyo, but in all of these places the Korean preachers are preaching to Koreans. But the native members of General Assembly insisted that this could not be called real foreign missions, and since they wanted to undertake foreign missions distinctively, the project for a Korean work in China was launched. Already the committee which the Assembly instructed to go to China and hunt for a field where the Koreans could be responsible for all the work of evangelization has visited the province of Shantung and arranged for a preaching center. Shantung Presbytery assigned to the Koreans an entire unoccupied county, with a population of 1,500,000. Two Christians now living in Tsingtau were born in this county, and they have promised to buy buildings for the Korean evangelists to preach in and live in there.

By a typographical blunder it was unfortunately stated on this page some time ago that the proposed Korean budget for foreign missions was to be $100,000 a year. The statement should have been $1,000, which is a big sum in Korea, and it will be sufficient to do a good deal of work, especially as the Koreans now will be free from the necessity of making any preliminary investment in land or buildings. And undoubtedly the budget will be increased, year after year, by the vigorous Korean Church.

Church Built Without a Missionary

Rev. Alexander A. Pieters of Chang Hung, Korea, reports a case which is typical of conditions in Korea, but scarcely typical in any other missionary land. On a recent itinerating tour Mr. Pieters entered a village forty li from the nearest preaching station known to him, and found on his entry that he was the first missionary ever seen in the place. But he discovered that the village people were already at work building a church, and had been meeting together as a Christian group in the house of their leader for over a year. The leader's house consisted of but two rooms, one eight feet square and the other about half the size. In the larger of these rooms the services of the local church were regularly held. When Mr. Pieters entered and began to preach, he found himself unable to stand up, the ceiling being too low for his height, and he was compelled to preach sitting in a chair.

He baptized four Christians, one the mother of the leader, and enrolled eleven catechumens. The leader is a fisherman who employs four hired men, but latterly his living has been very poor because he has been having his men work on the new church instead of going out to fish. His old mother, however, declared that she was content even if her son did not provide her with as good clothes or as good food as he formerly did. She said she used to complain and scold when her son failed to make her comfortable, but now she had learned not to care for such things.

For Interdenominational Conferences

Extension conferences on the home and foreign study books were held last year in scores of communities. The conference course covers about a week's time and is identical with that presented at Winona Lake, Chautauqua and Northfield, and consists of daily lecture studies, with a mass meeting on Sunday. The interdenominational committee of the Central West for missions is prepared to send an acceptable leader and to furnish outline plans for arranging and financing such a conference. Three or four churches in any community, uniting for missionary interest, can easily undertake the course. For information address Mrs. Johnston Myers, secretary, 5531 Washington avenue, Chicago.

Advance in South China Mission

A workers' Bible conference of unusual importance is reported from Kochau, South China, It was attended by representatives of twenty chapels from six districts. A new church building and hospital extension were dedicated and a successful evangelistic campaign was part of the two weeks' program. Open air services were held all over the city and a special meeting in front of the Confucian temple, which has lately been used for lectures on republican government themes. A new presbytery called the Koyeung Presbytery was organized. A feature of the conference was the number of young men who presented themselves as students for the ministry. Sixty names were handed in, which were thoroughly sifted, leaving a class of twenty-eight—more than the mission can well care for.

Board Notes and Announcements

—Mrs. Thomas E. D. Bradley was the leader of the Friday morning meeting in Room 48, Chicago. Mrs. C. E. Bradt, one of the party which recently returned from a missionary tour of the world, spoke most interestingly of the life of the missionaries, and told particularly of her visit with Mr. and Mrs. Bandy of India, who were also in the audience.

—The woman's meeting in the interest of the new China movement was held in Second church Monday afternoon of last week. Owing to the storm the audience was small, but those who were present enjoyed a rare treat. Mrs. Coulter led the devotional hour. Dr. Bible of Hangchow presented an array of facts which showed that now is indeed the decisive hour in China, and also the decisive hour for the church. Dr. Brown told of the work now being done by the church, which, though great, is only a small part of what must be done and reminded the audience that the Presbyterian Church is responsible for the evangelization of 40,000,000 of China's people and that out of our entire mission force only about 100 men and women can give their entire time to strictly evangelistic work.

—Send to Room 48 for the new literature and the pledge card for the China campaign.

The Turkish War and After in Syria

FRIENDS OF THE Syria mission will be interested to know what was the real basis of the rumors which went through English and American newspapers concerning a plot to murder all the prominent foreigners in the city of Beirut. There was a moment in the intense excitement following the humiliating defeats in Macedonia and the onward march of the Bulgarian army toward Constantinople when the evil passions of men suggested retaliatory measures. A large number of Moslems met in secret and discussed plans for an outbreak. The motives underlying this movement were complex, but as far as we can understand it was not born of sympathy with the administration in Constantinople, nor was it wholly out of hatred for the foreigners here, but a dread of what seemed to be the impending collapse of the whole empire. The Arabic-speaking Moslems, which means all the inhabitants of Syria, together with the Bedouin Arabs, fearing that Syria might soon fall into the hands of the French, were most eager to force the intervention of the British, whom they much prefer as rulers of this country. The idea has been extensively circulated that the simplest and best plan of dealing with Syria would be to have Great Britain extend the boundaries of Egypt.

In this meeting or series of meetings referred to, there were prominent men who raised their voices successfully against any such wholesale outrage on Europeans and it finally dwindled down to the committing of minor outrages on some one of the various foreign colonies represented. It is, however, said that they even went the length of casting lots in order to decide on which of the foreign consulates or colonies they should commit the outrage, and when the lot was cast it fell upon the present British consul general, Mr. Cumberbatch. This seemed to perplex them much more than if it had fallen on one of the other communities, and the result was that in the face of the increasing danger to the city of Constantinople, it led to the abandoning of the whole matter. Since these gatherings occurred and these matters leaked out, our good friend the brave British consul general has been going about like a roaring lion and giving expression to feelings of intense contempt and indignation. I saw the fire flash from his eye when he said that no doubt when once the British had pulled the Syrian chestnuts out of the Turkish fire they would be very glad to kick the British out of Syria even as they had attempted to kick them out of Egypt.

There was an hour in the recent turmoil when the dictatorship of Mahmoud Shevket Pasha was the most ominous feature of the complex internal situation of the empire. This dictatorship was actually announced in the various Turkish and Arabic newspapers and was no doubt actually planned by the reactionary forces at that moment in power in Constantinople; but the swift action of the foreign powers and the rapid assembling of ships of war of all nations in the harbor at Constantinople effectually prevented the consummation of this plan and all that it might have involved throughout the empire. There can be no doubt that their timely action prevented an outbreak of pillage and outrage and murder. While we continue to receive letters telling of great unrest and uncertainty from the interior of the empire, it does seem as though the greatest danger has now passed, except from the Kurds.

There are many phases of this strange conflict concerning which it would be unwise for any of us within the empire to tell all we know, much less say all we think; but it looks at this writing as though we had reached almost the end of this cinematographic roll of striking events in this long drama of Turkish history. It will bring home to certain of the more cynical Christian powers of Europe their awful responsibility in allowing this horrible accumulation of barbarism and false claims of false religious systems. The original strife of six centuries ago was deeply religious, and the settlement of these results six centuries later must also be religious, but must differ by the whole period of 600 years. The sword has perhaps done its necessary work; there remains to be done the still more difficult conquest of mind and heart through the Spirit and the word of God, and this is the challenge laid at the door of the Christian church, and most especially of Christian missions.

Beirut. FRANKLIN E. HOSKINS.

NEW BOOKS

The Psychology of Crime

Penal Philosophy, by Gabriel Tarde. This latest addition to the "Modern Criminal Science" series differs from a great many books on criminology in that it is written by a man who is not only a criminologist of the first rank but who has learned his science from the magistrate's bench as well as from the psychological clinic. As against the Italian school which regards criminology from a purely biological point of view and reasons a priori from the supposed determination of all man's acts—from the denial of free will, in fact—Tarde takes an empirical standpoint from which he recognizes that the question is not the old rationalistic one of freedom as opposed to necessity but the more practical one of the reality of the individual. If the individual is nothing but a function of society, then society—that is to say, heredity and environment—is to be blamed for his crimes. But if the individual be a reality, then he must be accountable for his own actions.

Tarde's theory of moral responsibility is based on the question of personal identity. "Psychologists have attached far too great an importance to the feeling which we have of our liberty and not enough to the feeling, firm in every other respect, which we have of our identity." To this he adds the factor of social similarity. The individual must see eye to eye with his fellow men if he is to be judged in relation to their standards and for actions committed in reaction to their presences. But there are degrees of self-possession or identity, and there are degrees of social similarity; and on the empirical observation of these Tarde would establish a punitive procedure based on psychological observation instead of on any a priori prejudice, such as determinism, in its nature incapable of proof.

One of the most interesting sections of the book to the layman will be that dealing with the death penalty, perhaps the point in criminal procedure on which the layman, and especially the sentimental layman, has had most to say. Tarde shows how much of this sentiment has been due to the means of inflicting death rather than to the fact of the penalty being death in itself. To such horrors as the guillotine M. Tarde is strongly opposed, but if death can be inflicted in a manner free from horror, he thinks there is a place for it in ridding society of "social monsters." [Little, Brown and Company, Boston. $5 net.

Books of Verse

Poems and Ballads, by Hermann Hagedorn. The poems and ballads in this little collection are all melodious; many of them show an appreciation of the beautiful in nature and human nature, while some of them (notably the ballads) exhibit that rarer poetic merit—an ability to seize and give temperate but poignant expression to the tragedies and darker mysteries of life. "The Three False Women of Llanlar" is a short dramatic poem dealing with the fear and punishment—in this case the turning to stone—of three women who had betrayed to the gallows an innocent man. "The Cobbler of Glamorgan" is a grim but not unhumorous ballad of the bargaining of a miser with death. Ethical and poetical value mingle in a sonnet "On the Senate's Repudiation of an Honorable Contract," with its conclusion:

Yea, we are great, but not by juggled phrases!
Yea, we are strong, but not by troth denied!
The age is full of change and insecure;
Hot in the fevered blood of nations blazes
The strife of souls. Only by clear-descried,
Intrepid equity can we endure.

[Houghton Mifflin Company, Boston. $1.25 net.

Poems of Country Life: A Modern Anthology, by George S. Bryan. It takes the half-romantic tone of the modern country life movement to suggest the idea of compiling a whole book of selected verse about farming and nothing else. Such, however, is Mr. Bryan's anthology; and it is still more significant of the trend of the country life revival that the publishers have included the book in the "Farmer's Practical Library." The picture on the cover is the picture of a countryman plowing with one horse and a small cultivator; and there is no denying the appropriateness of it, for the one-horse plowman is not going to get much of "practical" satisfaction out of life unless he has in his heart somewhere the spirit to enjoy poetry with the smell of good earth on it. And the more prosperous farmer needs the book just as much, for where the songs save his poorer neighbor from discouragement, they will save him from the worse fatality of a deadening materialism. [Sturgis and Walton, New York. $1 net.

New Religious Studies

The Psychological Study of Religion, by James H. Leuba. By the term "psychological" the author means all that pertains to and grows out of the "inner" life. He makes no radical distinction, however, between life below the level of man and life in man. Although he is not interested in the psychology of the lower animals, he nevertheless so associates the soul life of man with the analogous phenomena in the brute creation as to make of religion something that might possibly be shared by the lower animals. Whether there be any objective ground for the emergence in the soul of those "inner experiences" which constitute the phenomena of religion is a matter of entire indifference to his system and his method of investigation. "Since the gods of religion are empirical gods, they belong to science." Consequently "religious experience belongs entirely to psychology." These are perhaps the most interesting and most surprising of Professor Leuba's conclusions. In elaborating his arguments, however, he incorporates a vast mass of interesting data with reference to the origin and functions of religion. Perhaps one word more ought to be added lest the foregoing description of his book and of his theory should prove misleading. It is to the effect that Professor Leuba is not a materialist, and distinctly disclaims materialistic tendencies. He would rather call himself an "empirical idealist." The volume will interest students specializing in psychology and in the philosophy of religion, a field in which each individual fondly clings to his own views and occupies toward others a more or less critical attitude. [Macmillan Company, New York. $2 net.

Life's Chance, by G. H. S. Walpole. This is a treatise by the bishop of Edinburgh on the important question of the highest good for man upon earth. Assuming the position that the love of God is the supreme thing for a being constituted as man is, the author sees the way clear to the reduction of life's chaos into perfect order. The book is accordingly a connected exposition of the main thesis just outlined. It is the old theme which Henry Drummond put into his immortal essay on "The Greatest Thing in the World"; but it is approached and elaborated by Bishop Walpole from an entirely different point of view, and in much greater detail. The preacher of the gospel will find the volume full of suggestion in the practical exposition of Christian truth from the pulpit, and at the same time a powerful apologetic demonstrating the necessity of the Christian faith to personal happiness. [E. P. Dutton and Company, New York. $1.50 net.

The Word and the World, by John Wakeford. This book of pastoral studies, by a canon of Lincoln cathedral, is of special value in America, by reason of its revelation of a mood in England of which we know little. It tells unconsciously why the way of dissent is hard under an established church. Canon Wakeford knows no churches; The Church is the limit of his knowledge. Dissent has lost its reason for existing, if it ever had any. "Sir Walter Scott, Matthew Arnold, Ruskin and Carlyle have undermined the foundations upon which dissent stood. It never had any hold upon the working class masses in our great cities, and the fundamental and political changes through which we are now passing are threatening its creed and existence." With a real concern for spiritual realities, Canon Wakeford is strongly impressed with the value of forms. This devotion to ceremony disregarded, the chapters on the "Life of Conversion" and on "Christian Duty" are excellent, while the symposium which closes the book in an appendix is most suggestive, especially that part which answers the question, "In any case of conversion that has come to your notice, what has been the cause or apparent occasion?" [Longmans, Green and Company, New York. $1.20 net.

The Modern Student's Life of Christ, by Philip Vollmer, is intended as a textbook for use in theological seminaries, colleges and advanced Bible classes. The author occupies the chair of New Testament in the Central Theological Seminary, Dayton, Ohio. The work is planned with a definite view to summarizing the facts given in the gospel narratives in such a way that the student can conveniently examine and memorize them. Naturally a plan of this kind reduces to the minimum that quality which is commonly called readableness. At the same time the necessity of condensation has led to a corresponding neglect of elegance of diction. To make a book readable some amplitude of language is required; but this very feature interferes in the case of close study. The author has not shrunk from deliberately and consistently preparing this work along these distinctively scholastic lines. The theological point of view is "uncompromisingly evangelical." The author adheres to the exact words of the gospels, and in addition to informing the mind aims to produce and develop Christian character. [Fleming H. Revell Company, New York. $1 net.

Books Received

The Tudor Shakespeare. New volumes: The Taming of the Shrew; All's Well That Ends Well; Timon of Athens; Venus and Adonis, and The Rape of Lucrece. Macmillan Company, New York. Each 35 cents net.

Bugle Notes of Courage and Love, by Althea A. Golden. Unity Publishing Company, Chicago.

Jack: One of Us, by Gilbert Frankau. George H. Doran Company, New York. $1.20 net.

Altar-Side Messages, by Evelyn H. Walker Unity Publishing Company, Chicago.

Poetry and Dreams, by F. C. Prescott. Richard G. Badger, Boston. $1 net.

The February Century contains the opinions of several college presidents and deans on the subject of "Fraternities in Women's Colleges." James M. Taylor of Vassar, Marion Talbot of the University of Chicago, Virginia Gildersleeve of Barnard, Ellen F. Pendleton of Wellesley, Mary E. Woolley of Mount Holyoke and M. Carey Thomas of Bryn Mawr are among those who explain the merits or evils of girls' fraternities. These opinions are supplementary to two recent articles by Edith Rickert, setting forth the results of her investigation into the effect of fraternities on college women.

The Open Hearth

[*Writers of letters to The Open Hearth are reminded that excessive length of their contributions operates to shut out other participants in current discussions. Three hundred words is an acceptable maximum. Communications of greater length will be cut down, or will be returned if marked "in full or not at all."*]

In Error as to Montana

In the prayer calendar issued by the Board of Home Missions for the year 1913 the following is given for the Great Falls Presbytery as a subject of prayer, Monday, Oct. 20: "Churches 15, aided 12. Extended drought has decreased the rapid growth of churches and population. Much mission work must be done, for which there is little prospect of immediate returns." The source of information from which these remarkable deductions have been made is unknown to the writer of this protest. They were perhaps appropriate for the drought in the summer of 1910. But when applied to 1913 the absurd inaccuracies and utter disregard of facts in each of the statements must be apparent to anyone at all familiar with the conditions and the prayer based upon them must necessarily go as far from the mark as the East is from the West.

First, the number of churches is seventeen, and of these five are self-supporting; second, the population is increasing as rapidly as at any previous time. The prosperity of the country is indicated by the fact that some of the first prizes at the land shows in New York and St. Paul for the years 1911 and 1912 were taken by farmers living in northern Montana. That the commercial world does not think that the immediate prospects are bad is in evidence from the fact that a $4,000,000 railroad contract, all entirely within the bounds of presbytery, was reported 40 per cent completed Jan. 1.

The statement that mission work must be done with no immediate prospects for returns must be made in the face of the following facts: Three churches were organized by the pastor-evangelist in 1912. Four enthusiastic, enterprising students came out from the seminaries in the summer of 1912. Two of them, from funds raised on their fields, paid their own salaries and all expenses from the seminaries to the fields and return, without any help from the Home Board. The work of one of the others was followed up by the pastor-evangelist in the organization of the church at Joplin and the collection of sufficient funds to insure the erection of a new church building this spring.

Prayer for grace and strength to meet our needs is necessary, but prayer without the note of praise and gratitude for the returns in the past and the assurance of success in the future would be incomplete. E. P. Giboney,

Chairman of Home Mission Committee, Great Falls Presbytery.

Vacancy Committee Personnel

I am more convinced than ever of the propriety of having all paragraphs in The Open Hearth department signed with true name. Then I am sure that A. E. D. would not have said the ill-natured and unjust things he said about the new committee of vacancy and supply. There is no more sincere and spiritually-minded and kind-hearted man in all my acquaintance that Rev. Walter H. Houston, the new secretary, and as for the personnel of the committee itself, the men are beyond question, and I am sure will put their very best thinking and earnest praying into this big and vexatious problem and strive to be led by the Spirit.

E. P. Elcock.

President McKinley and the Sabbath

Fierce is the light that beats upon the throne, and this light seems to shine with a certain luminousness upon the President, even before he is seated in the chair. The unfortunate act of the President-elect and Vice-President-elect in traveling upon a Sunday train, contrary to accepted standards of Presbyterianism, they being presumably exemplars of its highest ideals, recalls an incident during the presidency of William McKinley.

I was at that time pastor of the church on Lookout mountain, which may be considered a suburb of Chattanooga, Tenn., and the incident occurred during the time of the state centennial at Nashville. President McKinley, having performed some function at the opening, rather than hurry on to Washington after arriving in Chattanooga Saturday evening, spent Sunday in that city. A committee besought him to have the service at which he should worship held in the auditorium. He declined, saying that he wished to worship God as an ordinary citizen and would attend the Stone church, being a Methodist. Lookout mountain, with its famous attractions, was near by; the incline car and waiting rooms above and below were made gay with flags and bunting and the President invited to visit the mountain. His reply was, "No, I do not go sight seeing on Sunday."

It is lamentable that a Methodist should outshine a Presbyterian in the latter's valued characteristic and it is to be hoped the report of the action of Wilson and Marshall is incorrect, or that each can give reasons exculpating him of the charge of desecration of the Sabbath. N. R. A.

Courtesy Before Unity

Many earnest Christians are ready to welcome any proposals from their denominations which look toward a greater union of the various bodies which make up the Christian church. But the following instance will illustrate the honest perplexity in which communities are cast.

Members are now received by most Protestant churches from their sister denominations; where the letter cannot be fully recognized because of differences in the mode of baptism, a certificate is received and acknowledged. In a small town of the Middle West several young people, members of a Presbyterian church, desired to unite with the Episcopal church. There was no bad feeling between the minister and rector of these two churches. But these young people were confirmed without so much as even speaking with their former minister; there was not even the courtesy of a note on the part of the rector, who could not have been ignorant of the custom of most of the Protestant churches, since he was brought up in one of those who give and receive letters.

The minister on hearing of the proposed change requested two of his members to take a letter which bore the customary request that he be informed of their reception elsewhere so that their membership might cease in their former connection. Whether or not this letter could be officially recognized, the rector in his personal capacity could have replied, but no notice whatsoever was taken of it. The session of the Presbyterian church finds itself in the strange situation of having several names upon its roll which should not be there; and yet has no official way of dropping them.

Such cases are unfortunately not at all peculiar to one town, but are they peculiar to the Protestant Episcopal Church? When the announcements of the Protestant Episcopal commission on church unity appeared there was at once a desire to know what was the attitude of the commission toward cases of this kind. Upon receipt of an inquiry, Bishop Anderson, the president of the commission, replied that this was but another evidence of the need of union. The letter in full is as follows:

"Your letter reveals a painful situation which many of us are trying to improve. It is one of a hundred instances which show the necessity of working toward Christian unity. All I can say now is that both you and Mr. B. seem to be acting consistently and in accordance with rules and customs of your respective churches. The Episcopal Church requires confirmation as a requisite to being a communicant. A letter from you concerning someone in your congregation who desires to become a communicant of the Episcopal Church would be accepted as a testimonial of Christian character, but it would not operate to transfer from your body to ours. Confirmation being our preliminary requisite, and this being accomplished, nothing further was required, so far as Mr. B. was concerned. Please regard this incident as one illustration among thousands of the necessity of working after Christian unity."

Is not this practically a refusal to recognize membership in another communion? And if so where is there any possible ground of union at all? It is well that we do not live by our logic! It would seem almost ironical to consider questions of union when that question in which there is union and fraternity among so many of the Protestant churches has not been decided by all. This is for the Episcopal Church to decide for herself. Is there therefore much use to spend time and money upon a "candid but loving comparison of positive beliefs" when the simplest acts of courtesy which are already established among most of the churches is denied by this one which proposes the union? F. B. J.

Christianity and Socialism

The issue of Dec. 19 contains an advertisement for funds for the Presbyterian college at Albany, Ore., in which it is stated that J. J. Hill of St. Paul offers $50,000 to the college provided that $200,000 more be raised. Further on in the appeal are the following statements among others: "The entire Pacific coast is committed to woman's suffrage. The Socialist party has doubled its vote in the last four years. The Industrial Workers of the World have been increasing in numbers and in menace, etc. How can these tendencies and movements be met? Mr. Hill declares that the church college is a foe to socialism. Is not Christian citizenship demanded for the Pacific coast?" It appears from the statements quoted that Mr. Hill is willing to help the church college because he thinks it would make said college a stronger foe to socialism.

Being a believer in the principles taught by Christ and also a believer in the principles of socialism, and believing that "the ethics of Christianity and of socialism are identical" as stated in the definition of socialism given in the Encyclopedia Britannica, I fail to see why a church college should be a foe to socialism. I wish to point out some of the features in regard to which the two movements coincide. For instance, in The American Year Book, Cyclopedia and Atlas, I find the following definition of socialism: "Socialism means public ownership of the means of production and working class control of the government, a chance to work for all who will, and to all workers the full value of their product."

The Bible contains a prophecy of a time to come when laborers will cease to build houses for others (idlers) to inhabit. The socialist plan would make it impossible to amass great fortunes of unearned wealth, of whose possessors Christ said: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." The socialist plan would end the collection of interest and rent by men of whom it is said in the Bible "they devour widows' houses," etc. It would end all the sins, crimes and misery due to extreme wealth on one side and extreme poverty on the other.

Are not these the conditions which Christianity is organized to establish? And since the establishment of socialism will also help to foster such desirable conditions why should Christian colleges or any other Christian movement become the foe of socialism?

Joseph Muhr.

Lodges and Churches

I have read article after article on the question, "Why don't men attend church?" and the thought comes to me to write and give one reason that has been given to me by many good men. These men say they don't need the church because they are Masons. Some have told me they would have to drop their lodge if they wanted to do church work; it was too expensive. Others say they do not need to be converted because they are Masons, and believe all Masons go to heaven.

Perhaps you won't think this is a serious thing, but I do. I have had young men tell me they had never drunk liquor until they became Masons, and are now drinking men.

The Masons are so strong and exclusive that the church is afraid to attack them. They are also so proud to think their teaching is so nearly like the church's that they don't miss the fundamental thing in real religion—the conversion to Christ—which is the strong thing to make men attend church.

I have been a faithful Sunday school teacher all my life and I dread to see my boys as well as other boys grow up and begin to sneer at the church when they join this great octopus.

Rosalie B. McAdam

Ways of Working

To Improve Sunday Schools

The Sunday school is an object of careful study by most Christian workers. It has been developed to be one of the most progressive branches of church work. Here are some workable plans to improve the school. There will be a description of the peculiar grading of a successful western school in an early issue.

Train Adequate Teachers

Under the leadership of Dr. Robert Wells Veach, pastor, and Dr. Irving T. Clark, superintendent, an up-to-date teachers' training class has been formed in connection with the Sunday school of North church, Rochester, N. Y. A few years ago the Sunday school was reorganized and graded. The new international graded lesson system is used and it is now proposed to build what will some day be a model Bible school. With this aim in view a thorough system of teacher training has been inaugurated.

The following plan has been adopted. It is proposed to hold five general councils during each winter. These meetings are attended by all teachers, officers and teachers in training. There is a luncheon and social gathering from 6:45 to 7:45 p. m. The luncheon is served by some class in the Sunday school at a cost of 15 cents a person.

From 7:45 to 8:30 all business pertaining to the school as a whole is transacted, following a carefully prepared docket. From 8:30 to 9:15 there is a lecture and discussion on general method, with occasional observation teaching and criticism. At this time such general themes as the following are discussed: "The Qualifications of a Good Teacher," "The Place of the Will in Moral Training," "The Psychology of Attention," "The Principle of Apperception as Seen in the Teaching of Jesus," "The Different Methods of Presenting a Lesson," "How to Tell a Story, with Illustrations."

At 9:15 the general council breaks up into department conferences, at which all matters of business and methods pertaining to each department are discussed. It is further planned that each department shall hold at least one additional conference during the interim between the general conferences for the purpose of further study of special method and those problems peculiar to each department. The officers also come together for the discussion of problems of organization. An extra monthly conference has been planned for all teachers of adolescent boys and another for teachers of adolescent girls in order that the problems peculiar to this age may have special treatment.

Apart from attendance upon the general councils, each prospective teacher is expected to select some one of the departmental conferences and then specialize in that phase of the work. Thus it is hoped to solve the perplexing problem of a normal training class. These departmental conferences are held for one hour at the close of the Wednesday evening prayer service.

Systematic constructive study of the Bible is considered an indispensable part of all thorough teacher training. Hence in connection with the Wednesday evening service a thorough study of some book of the Bible is made.

The book of Acts was considered one month. An outline was printed and distributed throughout the congregation and will be gladly sent to any who may wish to examine it upon receipt of a 2 cent stamp to cover postage.

For the past four years Dr. Veach has been professor of religious education and teacher training in the Bible Teachers' Training School in New York City. He therefore brings to this work a large technical training as well as practical experience.

Want 1900 More Pupils

Sunday schools of the Presbytery of Washington City are working on a plan suggested by the Superintendents' Union for a 25 per cent increase in attendance to be completed by March. A meeting is to be held the latter part of February at Northminster church to hear the experience of the Sunday schools under this plan.

The scheme suggested by the superintendents to be adapted as seems best to local conditions includes the red and blue contest plan, district canvass for new members, adult class organization and a home department. It is also suggested that a captain and lieutenant or a leader and assistant be appointed for each Sunday school class to work for new members and confer with officers of the school. Graded rewards are offered to the pupil who brings in a new scholar.

Addressed return postal cards with blanks for names of boys and girls who do not attend Sunday school are issued to members of the school and of the church. A special committee of church officials to oversee the campaign of the Sunday schools is also provided. It is hoped that an increase of 1,900 members will be shown in the presbytery.

Attendance Contest for Boys and Girls

One of the simplest contests for Sunday school pupils is that arranged between the boys and girls in the whole school, the aim being perfect attendance. In Calvary Sunday school, Peoria, Ill., each side has a pennant which is exhibited by the victors each Sunday. First church, Evanston, Ill., has a blackboard upon which the relative attendance of boys and girls is plotted. Each side is urged to prevent the line representing their attendance from going down.

Bradford Horton, Man

(Continued from page 147)

CHAPTER XIV.

GRUDGING APOLOGIES

THE ANNUAL examinations at the seminary came on apace. The attendance of trustees was large, and Mr. Elmore, among them, became greatly interested in a sharp contest over some doctrinal points in which Professor Dragham and Bradford Horton were the participants. The professor was critical, rasping, pugnacious, evidently intent on discrediting the young student if he possibly could. Horton, on the contrary, was steady, gentle, urbane, though firm as a rock for his contention. Mr. Elmore was struck at once by the difference in temper and spirit of the two men, and in spite of himself was fascinated by the younger.

The discussion caused a marked difference of opinion between the various examiners, some siding with one man, some with the other. Some suggested that the student be dismissed from the institution. Singularly enough, Mr. Elmore became his defender, and saved him from the disgrace that threatened. He had taken no part in the discussion, until extreme measures were proposed, when suddenly he declared his understanding of the young man's position.

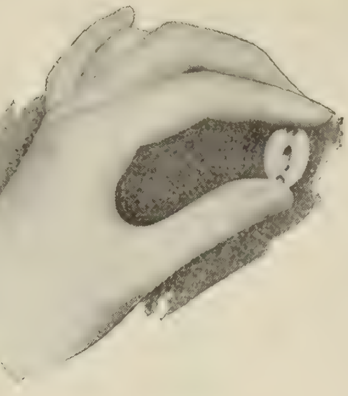
"I'm a business man," he said, "and I can see some things you ministers can't. This young man is as anxious for the truth as you are. What troubles you is his new way of putting it. You expected the usual performance, and you're so astonished to find a man who thinks for himself that you're rattled, that's all. The student is not. He is a very unusual man. I move that the young man be invited to meet the committee tomorrow morning, and that he be allowed to state his views in full without interruption. After that you will be better able to decide in his case."

Only Professor Dragham voted against the motion, the result of which was satisfactory, as Mr. Elmore has prophesied. Horton was passed to his second year, and in addition, at the request of the Greek professor, was offered the position of tutor of the Greek Testament for the incoming junior class at a salary of $400 for the year.

In his comfortable home on Sunset hill the banker thought over the events of the day. Before him in its silver frame on his desk stood the picture of the daughter in whom his whole soul was centered. "Lennie," he said to her mentally, "Lennie, I wish that man didn't attract you so. You have never said so, but I know. I have not forgotten the carnation at the concert, nor what Tappan told me about your being with him in the train. He's brilliant, fascinating—I know it. I haven't been fair to him—I know that, too. But I can't have you falling in love with him, Lennie—and if I were a girl, I should. I see what's in him plainly enough. If you were only out of the question, what should I care what he calls himself? His name is Drum, but if he wants to be called Horton, where's the harm?"

Then, with a swerving of thought away from his daughter, he showed plainly that he was trying to argue himself into a sense of justification in what he intended next to do. "That was a great performance today. I've got to have that man for the bank and for Charlie. There's only one way, but I'll take it. He is an impostor, but I don't care. I'll get him."

The butler at that moment admitted Max-



Think What's Inside

Here's a grain of wheat, puffed to eight times normal size.

A grain that's steam-exploded, filled with countless cells.

All of the granules are blasted to pieces. Digestion can instantly act.

Prof. Anderson's invention. Experts regard it as the best-prepared food in the world.

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The taste is like toasted nut meats. Serve with cream and sugar. Mix with fruit.

At night, serve floating in a bowl of milk — whole grain, airy wafers.

Use in candy making. Scatter on ice cream.

Few foods in the world are half so delightful as these crisp, porous grains.

Puffed Wheat, 10c
Puffed Rice, 15c

Except in Extreme West

Last year folks ate 250 million dishes, morning, noon and night. It is surely your turn to enjoy them.

Please don't wait longer. Telephone your grocer for a package of each, then see what you've been missing.

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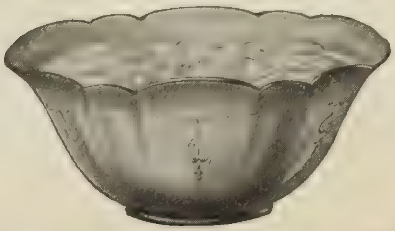
Sole Makers – Chicago



(383)

well. "Hello, Sam. You're in the nick of time." He passed the evening paper to his caller. "I suppose you've read that?"

Maxwell assented.

"Young Drum manages to keep himself in the public eye," said Mr. Elmore.

"I think you seem to want him there."

"Yes, he would have been dropped but for me. He astonished me. Somehow every time anything threatens him he manages to make it help him to a higher place in public opinion."

"I think this time it was you that managed, not he. I am surprised at you."

"I don't wonder. I am myself. But he has genius, in spite of the old father."

"Are you quite sure that was his father?"

"Sure? Yes." Then, abruptly, "Say, Sam, this bookkeeper business must be settled. Hobbs leaves July 1, and I sail soon after. I'm going to put Bradford Horton in as teller—permanently, I mean. He's too brilliant for burial in that seminary."

"Who?" Maxwell gasped in his astonishment.

"Bradford Horton."

The cashier made no response. The two men smoked awhile in silence, each busy thinking. At last Mr. Elmore broke the silence. "Will you go with me to see him tomorrow morning?" he inquired.

"Yes, but it will be wasted time."

"I don't think so. However, if it is, it won't be the first time we've wasted. I'll call for you at 10."

"All right." Maxwell rose. "I didn't tell you my wife was in the other room."

"No, is she? We'll go out."

All seated once more in the library, Mrs. Maxwell opened a new topic of conversation. "Did you see what The Tribune said about our tenor?"

"No. What?"

"You knew he sang at St. Bartholomew's some time ago?"

"Well, what of it?"

"The Tribune says they've offered him $1,200 a year."

"They have sense in New York; they know a good thing when they hear it. That young man certainly can sing."

"Well, I'm sorry we must lose him. Our church has never had such a tenor before, and never will again."

"Lose him?" Mr. Elmore spoke with animation. "We won't lose him. I shall keep him in Prestonbury."

"You?" Mrs. Maxwell was astonished. "How will you keep him in Prestonbury? I thought there was zero weather between you two."

"Zero? There's no zero in business. I'll keep him."

"Richard Elmore, I don't want you to keep him here." Mrs. Elmore spoke with decision. "He's too handsome, and Eleanor's too young and susceptible. I don't want her falling in love with any student for the ministry."

They all laughed at her vehemence.

"Trust Lennie, my dear," said her husband. "She's in no danger. She'll be out of his sight for two years and a half. We'll be on the other side of the world. He'll marry Lucy Jickers before that. Don't you be afraid."

As the Maxwells were taking their leave the president said, "Ten o'clock in the morning, Sam." (*To be continued*)

The Man Who Leads Southern Laymen

(*Continued from page 145*)

in the history of our church has the General Assembly directed all her executive agencies to get together in a united effort to meet the great opportunities which she faces both at home and abroad. Never before has the financial program of the executive committees been tied up so closely with the evangelistic effort."

If anybody thinks that the spirituality of a church is impaired by this new laymen's movement, he should read the literature which proceeds from Mr. Rowland's office. Even before a tentative program for the Memphis convention had gone out there was issued a call to prayer. As says the literature, which defines the spirit of the campaign: "This whole campaign was born in a spirit of prayer and of humble reliance upon the great Head of the church. Every step has been marked by prayer and trust in him. The campaign began as a spiritual movement; without prayer it must end in dead formality. It was launched for the glory of God; without prayer it must end in carnal pride. It was conceived in an atmosphere of unity; without prayer it must end in shameful criticism and strife. Let this be our purpose in all our planning and working, 'With prayer, or not at all.'"

All this is portentous and full of significance for other churches. It means that one great denomination has solved the problem of utilizing its laity, and that laymen and ministers together have faced the church's task in its entirety. The shortcomings and the opportunities of the allotted work at home and abroad are met with sanity and resolution. The executive agencies take the whole church into their confidence. They rely largely upon volunteer lay service for their propaganda at home. The foreign work has been definitely and officially related to the problem of the home church. The essentially spiritual character of the church and her needs and her service are being stressed not only from the pulpit but by the laymen themselves. To be a lay leader in such an enterprise and at such a time, which is the privilege of Charles A. Rowland, strikes one as being an adequate life work for any man.

The Little Teacher

(*Continued from page 149*)

horse," said the mule, feeling very much out of place.

"I suppose you will have to carry a whole pack of wood, while I ride the children," said the horse.

"I heard your master say that I would be a great pleasure to the children," said the mule, looking smart.

Now his master letting a stupid old mule take his place was too much for the horse.

"The children won't ride you long," said the horse. So saying, she gave the mule a kick and walked off.

When her mother came home she found Mary reading to her rabbits. "Mary has been such a good little girl," said her mother, "that I can always leave her in charge of the house."

DOROTHY ELLIOTT (age 11).

Denver, Colo.

Winifred's Christmas Rabbits

THIRD PRIZE

WINIFRED LIVED in New York in a big city home. It was just a week before Christmas when she received a letter inviting her to go out in the country and spend Christmas with her grandma. The day after she got the letter Winifred and her mamma started to the country.

When they had been on the train a long while, and Winifred was getting tired and sleepy, they came to the station where they were to get off. The first thing Winifred saw was her grandpa and grandma. They all got in a nice, big, shiny carriage and started for her grandma's home.

It was almost a week before Christmas, but it seemed like a month until Christmas to Winifred. At last it was just the day before Christmas and Winifred was very glad. At night Winifred hung up her stocking and went to bed. The next morning she was up bright and early, because she was anxious to see the tree and get her stocking.

Among the things that Winifred got were two cloth rabbits and a picture book. One little rabbit had a pretty little blue jacket on, with brass buttons on it. The one with a jacket on stood on two legs and the one that didn't have any jacket on stood on four legs.

In the evening, after supper, Winifred took her two rabbits, Fluffy Tail and Frisky (for that was what she had named them), and her picture book and went over by the fireplace, where she was going to tell them a story. Winifred set Frisky and Fluffy Tail down beside her and took her picture book and told them a story of a Sunshine fairy, who lived in Sunshine castle; and a story of a Bad fairy, who lived in Bad castle.

Suddenly one of the rabbits spoke to her,

THE HONOR ROLL

There are 225 men on the honor roll of Ministerial Relief and Sustentation. They have served the church an average of forty-nine years and are nearly 79 years of average age.

There are twenty-two churches on the honor roll of the board. That is, twenty-two churches gave last year more than $500 each to the current work of relief. Prominent among these is Crescent Avenue church, Plainfield, N. J. This church under the active support of its leading laymen and inspired by its pastor, Dr. John S. Zelie, has given an annual contribution to the Board of Relief approximating $1,500. This year the benevolent budget of the church included $1,500 for the current work of relief. In addition to the budget, an annual offering was provided by the session in order that those who had not subscribed through the budget, or who desired to increase their gifts, might have the opportunity. The general secretary and Rev. W. J. Johnson, field representative of Ministerial Relief and Sustentation, were welcomed on Sunday, Jan. 12, the day set apart. Though it rained hard at the hour of morning service, and the congregation was necessarily smaller than usual, the people of this splendid church subscribed in addition to the budget of $1,500 the sum of $4,700 for the endowment campaign, making a total of $6,200 for this church; $2,500 of the total goes to the relief department and $3,700 to the sustentation department.

Such generous zeal ought to stimulate many other churches. Is your church planning to help? Are you ready to do your part? If you are interested consult your pastor or write

MINISTERIAL RELIEF AND SUSTENTATION

WILLIAM HIRAM FOULKES, General Secretary, Witherspoon Building, Philadelphia, Pa.

which surprised her greatly. Just then in came the Sunshine fairy and told her to get on Fluffy Tail's back, for they were going to Sunshine castle. She put a little saddle on Fluffy Tail's back and they rode away to Sunshine castle.

When they got there the Sunshine fairy said, "Let us have a party." So they invited all the little fairies that lived in Sunshine castle.

While they were eating and having fun, in came the Bad fairy. She picked up Winifred and set her on Fluffy Tail's back. When she got outside of Sunshine castle she scolded Winifred for going to the party, instead of coming to see her. Now she would be punished for it.

When they got to Bad castle the Bad fairy took Winifred and put her in prison and began to beat her. Just as the Bad fairy began to beat her Winifred woke up. Her mother was standing beside her and was telling her to go to bed. MARGARET HARRISON (age 10).
Medford, Ore.

Honorable Mention

Raymond M. Rice, Donald Dozer, Grace Calder, Mary J. Swan, Florence D. Fuller, Octavia Johnston, Mattie Johnson, Jean E. Jamieson, Gomer Jones, Lucile McHard, Lawrence McHard, Ida Wozencraft, Ida Mangun, Victoria Spooner, May Fox, Frances Hughes, Dorothy Pierce, Andrew W. Barr, Louise Baptist, Grace N. Watson, Ethel Forline, Richard L. Purdy, Helen B. McMurtrie, Edgar Evans, Helen Wert, Elizabeth Hayward, Mildred White, C. E. Balfour, Martha Bennett, Ruth N. Watson, Abbott H. Fraser, Nancy Weaver, Florence Gamble, Donald Walker, Isabel McCool, Nan Wood, Hiland B. Noyes, Margaret Cope, Dorothy E. Noyes, Helen Baker, Virginia Pope, Helen G. More, Branner P. Purdue, Rayen Tyler, Helen B. Martin, Fred C. Smith, Margaret Holmes, Cornelia M. Hartshorne.

DEAR YOUNG AMERICA: Your bunny stories are quite the nicest you have ever written for The Continent. Your eyes were not all bright enough, however, to see that the bunnies were not alive. Stories about live bunnies were therefore not eligible for a prize. A few stories were written in pencil, and a few on both sides of the paper, while some contestants forgot to give age. Remember these things next time. They all count, you know, in the prize winning.

Watch for another contest soon.

Pastor Arrested with Strikers

Dr. Jonathan C. Day, pastor of Labor temple, New York City, spent four hours under arrest last Thursday night. When the white goods workers in New York sweatshops, who are almost all young girls, struck week before last, one section of them requested the use of Labor temple as headquarters where they could rally the strikers. This was granted, and Dr. Day has improved the opportunity to get acquainted with the strikers, and has also addressed them frequently, urging them to observe the law in all respects.

Hearing on Thursday evening that there was likely to be trouble around a shop which had not yet struck, at 28th street and 4th avenue, Dr. Day went thither with two friends to observe what happened. When the nonstriking workers came out of the building their police guards were jostled somewhat by the crowds, and one policeman arrested a boy of 18 who attends the Labor temple and whom Dr. Day knew well. The boy broke away from the policeman, and when recaptured was struggling to get loose again. Dr. Day approached and advised him not to resist the officer. Moreover, he said he would walk along to the police station and arrange bail, so that the young fellow would not have to spend the night in a cell. Half way to the station the officer in charge of the boy met two other police, and told them to arrest Dr. Day on a charge of interfering with an officer. At the station Dr. Day was booked on this charge and was roundly cursed by the police lieutenant in command. The lieutenant offered to allow Dr. Day to telephone for bail, but when Dr. Day said he would go to the night court without asking bail the officer refused permission to telephone Mrs. Day to explain his failure to return home. Dr. Day was put in a cell and spent two hours there, and then was shoved into the patrol wagon with a "bunch of drunks" and carried off to night court, where he was confined two more hours in a cage with a miscellaneous lot of men under arrest.

It was 11 o'clock when Dr. Day's case was called, but when Magistrate O'Conner heard his statement, he interrupted the pastor half way in the story and dismissed him. The magistrate expressed astonishment that any arrest had been made, but said to Dr. Day, "You will be all the better preacher for this experience." The policeman who made the arrest offered a personal apology to the minister.

Chinese Honor an Old Friend

Dr. Ira M. Condit Given Receptions on Eightieth Birthday—Death of Dr. Dobbins—Koreans Establish Church.

SAN FRANCISCO—The Presbyterian Chinese mission was founded in 1852 by William Speer, D. D., and has always been prosperous. The membership of the Chinese church is now 146, the largest in California, and, doubtless, in the United States. For eight and a half years Rev. J. H. Laughlin has been in charge.

Dr. Ira M. Condit of Berkeley has been engaged in Chinese mission work over fifty years, more than forty of these being in California, most of the time with the missions in San Francisco and Oakland. Jan. 14 he was 80 years old, and the Chinese gave him a reception Jan. 11 in the Chinese church. There were seventy Chinese present, and addresses were made by four of their number and responded to by Dr. Condit. The Chinese presented him with a framed scroll recording in Chinese their appreciation of his services and also with a gold medal, with a cross and torch symbolizing Christ and the word of God. Another reception was given him by the Chinese in Oakland.

On adjournment of the ministers' meeting Jan. 13 many of the ministers went to lunch and conference with other ministers of the city at the Bible College on invitation of Dr. Hugh W. Gilchrist, superintendent. The number of students in this institution is thirty-three, among whom are seven young men who have the ministry in view and several young women who expect to become missionaries.

H. H. Dobbins, D. D., died at his home in Berkeley Jan. 17 in the 80th year of his age. He was one of the pioneer ministers of California, having come to the state by way of the isthmus in 1864. He preached in many places during his almost fifty years of service here, and under his ministry several churches were organized and a number of houses of worship built. In later years he generally labored as a home missionary and gave liberally to the support of weak churches and other good causes. His wife died four months ago. One of his six children is Rev. Hugh F. Dobbins, pastor of Colusa Presbyterian church, and another is Professor John L. Dobbins of Peiyang University.

Rev. H. W. Harbaugh has recently taken charge of Golden Gate church, Oakland. The people have paid off some old debts, installed electric lights and made other improvements of about $500.

The Christian Koreans of Dinuba have for some time been worshiping in one of their homes. On Dec. 22 a church was organized with ten members and their house of worship dedicated free of debt. JAMES CURRY.

Attendance Gains 500 Per Cent

Year Old Sunday School Makes Rapid Strides—Country Work Reestablished—More Boys than Girls Enrolled.

ST. PAUL-MINNEAPOLIS—The Sunday school of Aldrich Avenue church, Minneapolis, shows an increase of 500 per cent in attendance during its first year. It was organized in January, 1912, with thirty-four members by R. F. Sulzer. The church has two teacher training classes and a Christian Endeavor society with thirty-two active members. It is also carrying on a mission seven miles out in a suburban place and furnishing preaching every two weeks.

The church was organized nine months ago and now has a membership of 109. The present church edifice will soon be too small. Rev. Alexander G. Patterson, pastor, entered upon his duties here last September.

Rehabilitation of a country community was the special effort of the united work of Dr. D. S. McCaslin and Rev. T. F. M. Clarke, pastor at St. Croix Falls. The abandoned Lamar Lutheran church was obtained for services, a Sabbath school organized and placed under the care of St. Croix Falls church. The prospects are that the people will purchase the church building and continue services.

Rev. Edward Loew, who relinquishes the work at Shakopee, has done a splendid service in a limited field. He will minister to the church of Salem, S. D.

Superintendent E. D. Allen of Merriam Park Sunday school recently called attention to the fact that the enrollment shows the boys outnumber the girls by 43 per cent.

Rev. George W. Camp will be installed pastor of Zion (colored) church Feb. 2.

Rev. T. W. Graham before the Minneapolis Ministers' Club recently showed the relations of the church to Presbyterian students of the State University. He is pastor of Andrew church.

Rosedale church is made happy by the acceptance of their call to T. H. Cleland, D. D., of Evansville, Ind. He will soon be on the field.

Dr. D. S. McCaslin, home mission representative in the two presbyteries, is assisting in special services at Rushmore.

During a series of services commemorating the twenty-fifth anniversary of the organization of Stewart Memorial church, Minneapolis, the new pipe organ was dedicated free of debt. At a recital $400 was raised for music. A large number of members were received at a communion service by the pastor, Dr. Charles D. Darling. The report of activities during the twenty-five years shows that the church has been alive to its opportunities.

Pears'

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One Mission Collection Is $14,000

Fifth Avenue Church Breaks Recent Records — Bible Society Distributes 91,000 Copies of Scripture—Dr. Work Honored.

NEW YORK—A trifle over $13,000 was put upon the collection plates of Fifth Avenue church Jan. 19. During the following week checks came in, bringing the sum to $14,000. This was the annual offering for foreign missions and was the largest collection for that cause in this church in recent years. It is likely that no church ever gave more for foreign missions at once. The church supports eight missionaries in Shuntefu, China, and the ladies' auxiliary cares for seven more in other fields. Last year the collection was about $12,000.

The will of John J. Clancy shows that he left $25,000 to the Presbyterian hospital and other large sums to philanthropic institutions.

At the quarterly meeting of the managers of the New York Bible Society last week announcement was made that more than 91,000 volumes of Scripture had been distributed during the last three months. This distribution was in thirty-six languages and is the largest distribution of Scripture ever made in the same length of time in the city and harbor of New York. More than 25,000 volumes were furnished immigrants landing at Ellis island. Over 4,000 volumes were given to seamen on vessels in the harbor. During the quarter Bibles were placed in every room of the dormitories of Columbia, Barnard, Teachers' College and New York University. When the Christmas baskets were sent out to the poor the Bible society furnished over 7,000 volumes that were placed in as many baskets. Mrs. John S. Kennedy has offered $22,000 to help complete an endowment fund of $200,000 which the society is seeking. Two years ago the society secured $112,000 toward this fund. Mrs. Kennedy now offers to give one-fourth of the remaining $88,000. The general secretary, Rev. George William Carter, Ph. D., has his office at 66 Bible House.

Dr. Work to Stay with Church

Dr. Edgar W. Work of Fourth church, who had been elected successor to Dr. J. R. Miller on the Board of Education and had also been offered a chair in Lane Seminary, has decided to remain with his church. This was announced to his congregation last Sunday, much to the pleasure of members of the church.

Fifth Avenue church is mourning Elder Ewen McIntyre, a member for forty-eight years and an officer for thirty-five years. He was 87 years of age and in point of service was one of the oldest members. He died Jan. 9.

Tertius van Dyke, son of Dr. Henry van Dyke, a student at Union Theological Seminary, is serving as an assistant at Christ church, a branch of Brick church.

Dr. H. G. Mendenhall of West Twenty-Third Street church had a peace service in his church Sunday evening, Jan. 19. The speakers were Henry Clews of Wall street and Dr. John Wesley Hill and Dr. William Carter, president and secretary respectively of the International Peace Forum.

Seth C. Craig was ordained an evangelist in Broome Street tabernacle Jan. 27.

Rev. Paul D. Elsesser, until recently of Boston, was installed pastor of French Evangelical Presbyterian church Jan. 29.

Dr. Jesse F. Forbes and Dr. Wilton Merle-Smith of the church extension committee will organize a church at Van Nest Jan. 30. A chapel is already built and Rev. F. M. Lindsay is in charge.

Moderator and Mrs. Mark A. Matthews of Seattle, Wash., will leave for the East Feb. 13. Mrs. Matthews will be the guest of Mrs. James Yereance, wife of the vice-moderator of the Assembly, while Dr. Matthews is keeping engagements. Then they will go to Washington to the inauguration.

Give a Bible to Helen Gould

Among the many wedding presents Miss Helen Miller Gould received from organizations that have long benefited by her generosity was a beautiful Bible which came from the students in Bible Teachers' Training School.

Dr. Charles M. Sheldon of Topeka, Kan., author of "In His Steps," will preach the first sermon of the neighborhood weeknight series Feb. 3 in Bedford church, Brooklyn.

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Christianizing the Social Order

By WALTER RAUSCHENBUSCH, Professor of Church History in Rochester Theological Seminary, Author of "Christianity and the Social Crisis."

Supplements the powerful message of "Christianity and the Social Crisis" as a study of present-day problems written with even greater insight and appeal. *$1.50 net; postpaid, $1.65*

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Decide for Institutional Work

Hollond Memorial to Erect New Building—Beacon Street Church Burns Mortgage — Erect Tablet to Dr. J. R. Miller.

PHILADELPHIA — Hollond Memorial church has decided to sell its chapel at Clarion and Federal streets and erect in the rear of its church edifice at Broad and Federal streets a modern institutional building. The pastor, Dr. Janvier, has become convinced that the changed population of southern Philadelphia and the changed conditions of home life call for institutional methods on the part of the church. On Jan. 30 W. T. Ellis, editor afield of The Continent, will address the men's club on "The Balkan War and What It Means to the Christian Church."

Ninth church, Dr. J. A. Higgons pastor, is preparing an elaborate program for a week's service beginning Feb. 6 in connection with the dedication of the new building.

Rev. H. Alford Boggs, who succeeded Dr. J. Addison Henry as pastor of Princeton church, celebrated his sixth anniversary Jan. 19.

Interesting Threefold Service

An interesting threefold service was held Jan. 21 in Beacon church, Rev. George W. Horst pastor. There was the burning of the second mortgage ($2,100), celebrating the liquidating of the entire debt on the church edifice; the presentation to the church of a solid silver collection service in memory of John and Margaret Strain, and the unveiling of two bronze tablets, one to the memory of Rev. James H. Marr, for twelve years pastor of Beacon church, the other to the memory of the first three elders of the church—Samuel Wunder, Jr.; Philip Peterson and John Urwiler.

Dr. J. W. Cochran, secretary of the Board of Education, recently addressed students of the University of Pennsylvania and strongly urged the establishment of a department of religion in the university.

Gaston church has given the pastor, Rev. W. B. Greenway, a month's leave of absence in consideration of the state of his health. On Sunday evening, Feb. 2, the Christian Endeavor societies will have charge of the service and W. T. Ellis will be the speaker. Mr. Ellis was formerly an elder in this church.

Following the communion services at St. Paul's church Jan. 19 the tablet, placed on the walls of the church as a memorial to the founder and late pastor, Dr. J. R. Miller, was dedicated in the presence of a congregation of 800 persons. It is of white marble, inscribed in bronze. The presentation was made in an appropriate address, on behalf of the session, by Elder Clevenger.

The Presbyterian Sunday School Superintendents' Association meeting in McDowell Memorial church, Dr. J. L. Scott pastor, was largely attended. An address was made by Rev. J. D. C. Hanna, Methodist, whose church recently secured the prize for the largest Bible class attendance, 2,485 being present on one occasion. E. Y. Wooley, superintendent of the Moody Sunday school of Chicago, which increased from 2,600 to 5,300 in one year, spoke on "How to Get Men to Come to Sunday School."

Among Presbyterians attending the Sunday school council of evangelical denominations at Dayton, Ohio, from Philadelphia were Dr. Alexander Henry, Rev. E. M. Ferguson, Rev. J. T. Faris and F. M. Braselman.

Rev. James McConaughy has become managing editor of The Sunday School Union, instead of The Sunday School Times, as published in the last issue of The Continent.

W. P. White.

At the January communion service held in Hebron Memorial church, Rev. William MacFarland pastor, eighteen were received into the church, fifteen on profession, including several heads of families. Rev. S. S. Aikman conducted special services during the week of prayer.

Dr. W. H. Hubbard, long pastor of First church, Auburn, N. Y., and now honorary secretary of General Assembly's evangelistic commission, and Mrs. Hubbard are spending several weeks in New York City. Dr. Hubbard is receiving from a prominent specialist treatment for the severe nervous prostration which incapacitated him through the autumn, and is enjoying steady improvement.

Centralize Work of Evangelists

Chicago Churches Decide to Unite with New Organization—Cooperation with Charities Asked—Fourth Church Assistant Here.

CHICAGO—The federated churches of Chicago Monday morning ordered the evangelistic committee of that body to cooperate with the interdenominational organization for evangelism now being formed in the city. It is the aim of the new body to provide evangelists for the more needy portions of the country, not confining its work to Chicago alone. The delegates present also adopted resolutions asking the house of representatives to pass the Kenyon "red light" injunction bill, and arranged for the appointment of ward committees, where it is advisable, to prevent the spread of disorderly houses. E. T. Lies, secretary of the United Charities, asked the churches to report charitable cases and to provide volunteer visitors.

LENTEN LECTURES IN PRIVATE HOMES

A series of paid lectures on various aspects of the character of Jesus will be given by Dr. John Balcom Shaw, pastor of Second church, beginning next Wednesday, Feb. 3, in the parlors of the homes of various prominent women of the South side. The first will be at the residence of Mrs. W. W. Kimball; others will be held at the homes of Mrs. George M. Pullman, Mrs. T. B. Blackstone, Mrs. Edson Keith, and others. The hour is 11 o'clock and the charge for the course is $5, or $1 for single admissions. A similar series of Lenten addresses in private houses was given by Dr. Shaw last year with signal success.

At a preliminary meeting of representative church men Monday noon steps were taken to prepare for the international Sunday school convention, which will bring 10,000 delegates to the city in June, 1914. L. T. Woodcock is chairman of the temporary committee.

Three rallies for Christian Endeavorers of the city are planned—Jan. 30 at North Shore Congregational church, Feb. 6 New First Congregational church, Feb. 7 Hyde Park Baptist church. There will be special speakers at each rally. Rev. E. P. Gates, field secretary, will also speak.

The winter quarterly meeting of the Woman's Presbyterian Missionary Society at the Church of the Covenant Jan. 16 attracted a large attendance. Mrs. Edgar P. Hill presided at the morning business session. Mrs. Anna Mathews conducted the noon prayer service, followed by luncheon served by women of the church. Mrs. Howard McAfee and Dr. C. E. Bradt were the principal afternoon speakers.

NEW HELPERS AT FOURTH CHURCH

Rev. Claude Porter Terry, the newly appointed assistant to Dr. John Timothy Stone of Fourth church, took part in the services here for the first time last Sunday. He comes from Syracuse, N. Y. H. A. Dalzell, who is to have charge of the work of Fourth church among men and boys, arrives this week from Portland, Ore., where he has been student secretary of the Y. M. C. A. for Oregon, Washington, Idaho and British Columbia. The last meeting of the men's club Jan. 23 attracted 900. James B. Forgan, president of the First National bank, presided and the program commemorated the birth of Robert Burns. Elmer E. Wagner delivered an address. Professor J. L. Erb of Wooster University is to be added to the force of Fourth church workers after June 1 as musical director and organist. He is known over the country as a composer and musical authority. Miss Kingman, who for thirty-eight years has been organist, will be made organist emeritus upon the coming of Professor Erb.

Dr. J. G. K. McClure is visiting in the East. He preached last Sunday at Princeton and will speak next Sunday at Tome School for Boys, Port Deposit, Md. He will return Feb. 4.

The Chinese Sunday school which has been meeting in the old First church building is now quartered in Second church.

Presbyterian, Congregational, Methodist, Episcopal and Catholic churches united in Wilmette last Sunday in a church census. About 1,500 families were visited by 140 workers.

Bodies Divide Over Meetings

Denominations Not Agreed on Invitation to Dr. Sunday–Afternoon Meetings in Theater Attract Crowds.

PITTSBURG—The question of inviting Dr. W. A. Sunday to hold a series of meetings in Pittsburg in February of 1914 has been approved by the Baptist, M. E., Methodist Protestant, U. P., Christian and Presbyterian bodies. The Lutherans are almost unanimously opposed and will take no part in the movement if Dr. Sunday comes. The evangelistic committee, composed of representatives of fifteen denominations, agreed to withhold the invitation until it had been approved by two-thirds of the ministerial bodies.

The meetings in Alvin theater on Sunday afternoons under the auspices of First church are attracting unusual interest. Jan. 19 standing room was at a premium. Dr. Maitland Alexander, the pastor, makes the address each week.

The program for the meetings of Pittsburg Ministerial Union for the next six months include some of the leading ministers and scholars of western Pennsylvania as speakers.

Huntingdon church, Dr. R. P. Daubenspeck pastor, has adopted the single budget system and the entire congregation is being canvassed.

Homewood Avenue church during the present pastorate, which began five years ago, has received 871 into the church. Plans for a new church building are about completed and the building committee will issue a prospectus in a few days, showing floor plans.

P. W. SNYDER.

Merge Two Southern Schools

Ward Seminary for Young Ladies and Belmont College for Young Women, Nashville, Tenn., after June 1 will be merged as Ward-Belmont on Belmont campus, with Dr. Ira Landrith as president.

Out of the Melting Pot

No one who is guided by pictures he may have seen of soldiers in the Bulgarian army will be able to say which of these young men were born near the edge of the Sultan's domain.

The three to the right are Bulgarians; the other is a Servian. All are students at Dubuque German College and Seminary preparing to be preachers to the people of their race in America. All of them are earning their way through school. At least one has borne arms against the Turks. The interesting work being done at Dubuque will be gladly told in detail on request to President C. M. Steffens, D.D., DUBUQUE, IOWA.

The American Epic: "Manson's Vision"

A poem by Rev. Thomas Nield. Pp. 280; price $1.50.

"It is unquestionably the best epic yet produced in America, and there have been many attempts at epic poetry in this country. Indeed, I consider this a real contribution to the literature of America."—*Paul E. Doran, Cumberland University.*

"A work of high literary excellence and profound and original thought—an unusually good piece of work of its class."—*J. E. Clarke, Editor The Presbyterian Advance.*

The Advance Publishing Company, Nashville, Tenn.

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HASTINGS COLLEGE

Field Hastings has five railroads radiating in eleven directions. A north and south line through Hastings will cut off a segment of western Nebraska, containing nearly 60,000 square miles, with 350,000 population, and in which there is no other college. An adjoining state, with no greater area than the above section, is said to have forty-two colleges.

Endowment It is making its thirty-first year an endowment year, and has pledged $47,527 of its second hundred thousand. The time limit expired Jan. 1, 1913, and a six months' extension was necessary owing to light crops in western Nebraska and an epidemic that swept away 12,000 horses in this state, and other local conditions.

The college appeals to its friends everywhere to aid in this effort. :: Address HASTINGS COLLEGE, Hastings, Neb.

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FARM MORTGAGES bearing 6% interest, first liens on improved farms. Original papers held by the investor. Principal and interest GUARANTEED; interest payable at the Hanover National Bank, New York. Thousands of satisfied customers for references. We've been doingthe same thing for TWENTY-EIGHT YEARS

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Good Things in This Issue

For the Layman

Did you ever hear of a man in these days too poor to own an automobile who finds it possible to support several foreign missionaries? Such men are to be found in the South, as William T. Ellis records on page 144. Mr. Ellis gives much credit to Charles A. Rowland, chairman of the executive committee, for the great work of the Laymen's Missionary Movement in the South. This article is decidedly well worth reading.

This issue could well be called a laymen's number. There are excellent plans for Sunday school work on page 155. If your church ever sought a new pastor you will be interested in reading a discussion of the ethics of the present practice of "hunting" ministers, page 142. Don't miss the editorial comments on page 141 concerning the inaugural ball, Panama tolls and patent medicines. And your children will enjoy the prize stories by boys and girls who wrote in the Bunny contest, page 149.

Financial Situation

Financial Vultures Usually Are Short Lived—Impetus to $100 Bonds—Is Value of Farm Products Padded?

Another promoter, B. F. Moffat, who induced people to buy largely of Buick Oil stock, was indicted the past week at St. Louis. At the same time that the government was taking another step in making investments more safe for the average man or woman the brokers of the country projected an organization in New York, the first meeting of which has been called for February. The men who buy and sell securities on commission will form the International Association of Brokers, patterned after the Investment Bankers' Association formed last fall.

Honest men who sell securities are combining in self-defense against the crooks who infest the country. One almost unfailing safeguard against the unscrupulous, however, is the fact that they are short lived. The advertisements may appear for a time, but don't continue long. Firms whose announcements persist year after year are usually reliable. So, too, are those firms whose announcements appear in reputable papers.

The action of the American Telephone and Telegraph Company in providing for $100 and $500 bonds in its recent issue of $67,000,000 may help remove the objection that some bankers urge against bonds of small denomination—lack of a good market. The chief value claimed by bond men for a bond over a farm mortgage is its convertibility at any time. Bankers accustomed to dealing with bonds of $1,000 are not eager to advise customers to invest in smaller bonds because opportunities to sell them again quickly are not always numerous.

Brief Business Topics

—As an indication of the extent to which the railways are spending money, it is said that some of the car builders now have enough orders to keep them busy until 1914.

—Although our foreign trade increased last year about $600,000,000, the imports and exports maintained the same ratio. We still export more than we require from other nations, and we are still a considerable factor in providing the world with food.

—According to published statements, many of the Chicago banks earned over 25 per cent on their stock during the past year and a number of them made 20 per cent or more on the capital employed. The Harris Trust is said to have earned 36 per cent on its stock, the Corn Exchange 25 and the Illinois Trust 21.

—Labor in the East is showing symptoms of general unrest. In addition to the extensive strike of the garment workers, the firemen on one of the larger lines are restless and the waiters of New York are not on a peaceful basis. The increase in wages to 1,000,000 employees of the steel corporation, which takes effect Feb. 1, may make for industrial quiet.

—No answer has yet been published to the charges of Professor L. C. Corbett of the department of agriculture that the value of

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Write us for information regarding our Farm Mortgages on lands located in the fertile James River Valley, North Dakota. We guarantee to look after collection of interest so that the investment will net you 6%. **Write us for lists.**
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A 6% January Investment
$2,500.00 First Mortgage secured by 160 acres tillable black loam, 3½ miles from Noble, Alberta, 110 acres under plow. Buildings worth $1,000.00. Mortgagor owns 42 horses, 30 cows, 500 sheep, 50 hogs, 1,280 acres other land, private grain elevator. Full particulars of this and other Alberta mortgages, $500.00 to $32,000 denominations on request.
ASSOCIATED MORTGAGE INVESTORS
KINGMAN N. ROBINS, Treasurer
1201 Granite Building :: Rochester, N. Y.

farm products of the country is overestimated two or three times. He points out that no accounting is made of the amount of feed eaten by live stock on the farms. The corn is valued, for instance, both before and after it is turned into pork.

—Bradstreet's in commenting on the joy of snipping off $30 with the shears shows that ownership of mortgages or bonds generally depends simply on a little self-denial by the man who lives within his income.

Sunday School Week—Conference of Missionaries

Preparations are in progress for the observance of Sunday school week throughout the United States, beginning Sunday, Feb. 2. A particular interest is being taken because of the Sunday school conference which will be held during the week immediately following, Feb. 9-15, in Second church, Chicago, of which Dr. John Balcom Shaw is pastor. This year marks the completion of twenty-five years of Sunday school missionary work.

Sixty-five pioneer missionaries will be present at this annual conference, coming from various parts of the country. From the extreme Southwest among the mining camps to the newly settled valleys and plains of the Northwest these men will gather for instruction and discussion of methods. The secretary of the board, Alexander Henry, D. D., will conduct the conference.

The plans for Sunday school week in the churches call for special sermons at one of the preaching services Feb. 2 and Decision Day exercises in the Sunday schools on the same day. Young People's Day exercises will be held in many churches at the evening service. At midweek prayer meetings the various phases of Sunday school work as well as Sunday school missions, with special reference to frontier regions, will be the subject of prayer and praise.

Immediately following the celebration in Chicago the workers will leave for St. Louis, where special exercises will be held under the direction of the presbyterial Sunday school committee.

These meetings will attract widespread attention, as it is the first time in the history of Sunday school missions that so many field workers have been brought together in a single conference. A review of the labors of these Sunday school workers during twenty-five years shows more than 20,000 Sunday schools organized, into which more than 1,000,000 pupils have been gathered. From these schools about 2,100 churches have developed, acquiring chapel and manse property to the value of about $2,000,000.

Dr. Matthews to Leave Seattle?

Dr. Mark A. Matthews, moderator of General Assembly, has recently made two visits to Los Angeles and it is reported that the committee of officials and members of Immanuel church there have invited him to their pulpit. Dr. Matthews is quoted as saying that he would announce his decision concerning the call on his return to Seattle. He was entertained at a luncheon and addressed the ministers and others, speaking at an evening meeting in Immanuel church.

Dr. John F. Carson, ex-moderator of Assembly and pastor of Central church, Brooklyn, is still kept from his pulpit by the serious breakdown which befell him before Christmas and is now in the South. He has suffered severely from appendicitis, but has so far escaped an operation.

Dr. John Dixon, associate secretary of the Home Board, is absent from headquarters inspecting churches under care of the board in Cuba.

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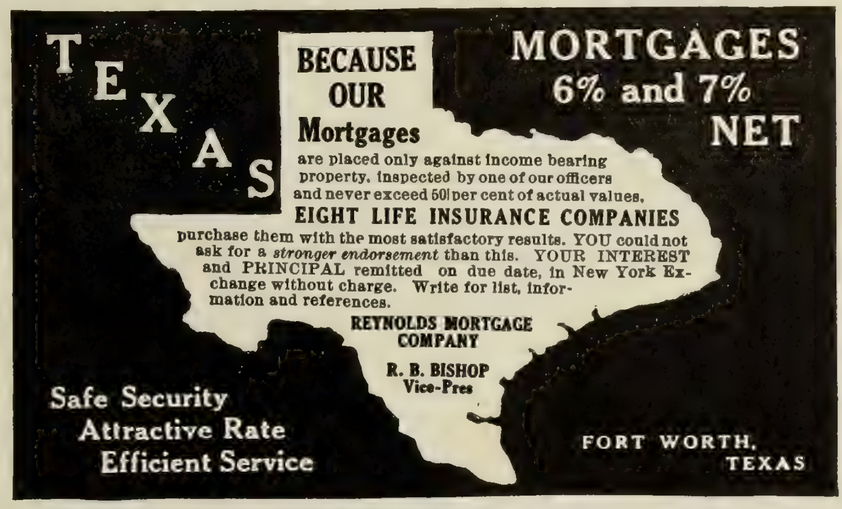

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No matter if you have a large or small amount for investment, a well placed First Mortgage upon an improved or cultivated farm can always be depended upon to yield a liberal rate of interest with the assurance of prompt payment of interest and principal at maturity.

My offerings range in amounts from $500.00 to $5,000.00 bearing 5½% and 6% interest. All loans carefully inspected and closed with our own funds before being offered for sale. Interest and principal collected without charge. Correspondence invited and detailed information with references and list of offerings will be mailed upon request.

G. W. HART, President Merchants' Bank, Bryant, S. D.

6% FIRST MORTGAGES ON IMPROVED FARMS 6½%
YIELDING 6% AND 6 1-2% PER ANNUM NET.

The first morgtgages we sell are secured by improved farms in the most prosperous sections of Oregon and Washington.

The investor in one of our mortgages has possession of all the papers comprising the loan, including the actual mortgage itself—together with the notes and abstract of title. We guarantee all titles and will collect and remit interest in New York exchange without charge.

We invite correspondence and will send lists of mortgages and booklet.

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6½% Net First Mortgages
on improved OKLAHOMA FARMS from $200 up are safe investments. I have sold them for years to ultra conservative investors with entire satisfaction. Write today for list and interesting BOOKLET "E." Refer to Dun or Bradstreet.
GEO. R. FISH, Investment Banker, Ardmore, Okla.

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When you purchase from us a mortgage on **Improved Georgia City or Farm Property** you take as little chance as is humanly possible. You receive from 6 to 7 per cent and you can be sure of receiving it regularly. Our property appraisals are the work of successful experts who have spent their lives in this section. We are extremely careful in our estimates of the moral hazards. We protect your principal with ample security. Let us send you our list of loans and interesting literature.

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Story of China's Needs Impressed on Central West

GETTING INSPIRATION perhaps from the flying squadrons of the Men and Religion Movement a year ago, a team of Foreign Board secretaries and missionaries has been impressing the need of China upon the people of the Central West the past ten days, and the campaign for St. Louis begins today. The "sortie" began in Chicago Jan. 19 and before meetings there were concluded the members had scattered to Milwaukee, Minneapolis and St. Paul. Then they moved down to Sioux City, Omaha, Lincoln and Council Bluffs. Friday to Sunday was spent in and around Kansas City, and then followed meetings in Topeka and Wichita.

William H. Edwards, Milwaukee

Works for the church and sells groceries to pay the expenses.

Of the results it is too early to speak. The board has set a certain mark in men and money to be attained in three years. Men half through the seminary course have decided to spend their lives in China, and business men who have heard the earnest plea of the missionaries have decided to do more than tithe their income. Of this the board does not yet know, perhaps. This campaign in the Central West under Dr. C. E. Bradt is but one of a number which the board will make. Already large pledges have been made and men and women are volunteering. Dr. John Timothy Stone announced at the dinner to Robert E. Speer in Chicago that a young electrician had offered to go and support himself. Similar encouraging instances are reported from other cities. The demand is for men and women to occupy many sorts of positions as civilizing influences.

In This Campaign Presbyterians Are Learning:

That not long ago in a seaport town a temple was taken for a police station and heathen gods were dumped into the river.

That Chinese missionaries look about the same as the dentist or doctor who may sit next to you in church.

That natives in China hear with scant patience of the distinctions between denominations.

That one-third of the senior class of forty-two in Princeton Seminary has volunteered for China.

That Chinese carry their idols in automobiles and see no irony.

That the chief of police of Canton recently gathered 500 slave girls into a school and obtained a Christian teacher for them.

That Dr. Sun, former provisional president, on a recent Sunday preached in a Presbyterian church in Tsingtau.

That Dr. H. V. Noyes, who has been in China forty-seven years, says 65 per cent of all the officials of Kwangtung province are attendants or members of churches.

In Milwaukee the visitors found an eddy of energetic enthusiasm for the work of Rev. and Mrs. Roy H. Brown in Albay, the Philippines. This is under the care of Milwaukee Presbytery, and an effort is being made now to erect a dormitory for the school boys of Albay. Nearly $500 has been raised by the boys of Milwaukee, who have been formed into Brown Dormitory clubs by William V. Smeaton. This Milwaukee missionary project has the backing of a number of energetic laymen who are setting a pace for men of the Central West. One of them is chairman of presbytery's foreign mission committee, and another is secretary and treasurer of the committee. Both are executives of the largest wholesale grocery house in Wisconsin—F. C. Comstock of Immanuel church and William H. Edwards of Westminster.

These two men are credited with being directly responsible for the origin, maintenance and progress of the Milwaukee field in the Philippines. Before 550 Presbyterians of Milwaukee who gathered for dinner in the Y. M. C. A. gymnasium they were forced to acknowledge lusty cheers. Dr. A. W. Halsey and Doctors Bradt, King and Reherd spoke on missions with reference to China and the Philippines, and aroused still greater enthusiasm for all mission work.

At least one church in St. Paul has determined to support a China missionary and two people have decided to volunteer for service. There and in Minneapolis the meetings were well attended. Dr. Speer and Dr. Halsey spoke at noon luncheons to men in both cities.

Afternoon conferences with women were enthusiastic. Many pledges were signed and others will be sent in later.

F. C. Comstock, Milwaukee

Booster for foreign missions, a typical new type layman.

In Omaha and in Council Bluffs members of the Commercial Club provided the audience at noon meetings when the China campaigners reached there Jan. 23. Owing to delayed trains there were quick switches in the program. Nearly 200 men listened to Dr. Speer and Mr. Bible in Omaha. One pledge was returned for $500 in the total of several thousand dollars raised in the Nebraska city. Meetings were held at Sioux City the same day.

After meetings at Lincoln the party left for Kansas City, where conferences were held Friday afternoon. That evening there were seven district conferences, including meetings at Independence and Kansas City, Kan. Sunday there was presentation of the appeal from the church pulpits as in Chicago the week previous.

Topeka was visited by several members of the party last Friday and Wichita in the same way Jan. 29, with noon luncheons for men and afternoon gatherings for women.

Ministerial Obituary

Henry Martyn Parsons, D. D.

Henry Martyn Parsons, D. D., who died recently in Toronto, pastor emeritus of Knox church of that city, was born in 1828 in East Haddam, Conn., where his father, Rev. Isaac Parsons (Yale 1811), was pastor forty years; graduated from Yale in 1848 and in 1854 from the Connecticut Theological School at Windsor Hill, now Hartford Theological Seminary; conversant with the profound theological controversies of his early years and inheriting the best traditions of the religious, intellectual and social life of New England, Dr. Parsons was well fitted to become, as his whole life attested, the stalwart defender of the faith once delivered to the saints. His ministry proved his thorough knowledge and deep experience of the great doctrines of the gospel of God.

In his pastorates in Springfield, Mass., Boston, Buffalo and Toronto nothing stands out so prominent in the memory of his hearers as his love and knowledge of the sacred Scriptures. Some of the earliest Bible conferences in New England had in him their most zealous promoter; and later in the annual Bible conference which met for many years at Niagara on the Lake he was one of the most helpful teachers. His genial spirit, frank, hearty manner and ready sympathy endeared him to all. His striking bodily presence and enthusiastic advocacy of what he believed never failed to attract the attention of his hearers. He gave one the impression of a "Great Heart" in the battle. His preaching was remarkable for the unusual help and consolation it brought to the weary and perplexed. His prayers in public and in private were characterized by their pertinence, variety and fullness, and by an undoubting sense of nearness to God. About ten years ago, after a pastorate of twenty years, he was led to resign because of a serious illness. He was made pastor emeritus, but on gradual recovery he for ten years freely assisted his brethren and the churches, and was active in the operation of various boards and societies.

He is survived by his widow, two sons and three daughters—children of a previous marriage. His youngest daughter is the wife of Dr. John Timothy Stone of Chicago.

It is due to his memory and as a brief testimony to a noble consecrated life, but above all, as he himself would confess, to the grace and glory of his Lord and Master Jesus Christ, that these words of one who dearly loved and greatly esteemed him are written. One of his last messages was given through his successor in the pastorate, Dr. Winchester, to a meeting of the China Inland mission: "Preach the word; proclaim the blessed Hope till he come."

W. J. E.

Pressly Thompson, D. D.

Dr. Pressly Thompson, who was installed pastor of Westminster church, Cedar Rapids, Iowa, Sept. 26, died in Colorado Springs Jan. 21, having been confined to his bed with tuberculosis since the latter part of October. He filled his pulpit but six Sabbaths, coming from an eight year pastorate in the U. P. church, Washington, Pa. He leaves a widow and six children. He was 43 years old and graduated from Monmouth College in 1891 and from Allegheny Seminary in 1894. A brother is president of Tarkio College. The funeral was held in Westminster church Jan. 24, Dr. E. R. Burkhalter conducting the service.

School and College

Dr. J. M. Hubbert, assistant stated clerk of General Assembly, last week delivered eight lectures at Lane Seminary.

Newark Theological Seminary (formery Bloomfield) is making a final effort to raise $12,000 in order to redeem time limited pledges and complete the fund for Knox hall.

A significant series of revival meetings under Dr. E. A. Elmore has just concluded in Tusculum College, Tennessee. Thirty-five conversions among the students resulted. Out of the 192 students all but fifteen have stood forth as avowed Christians.

Clergy and Laity

Dr. Aquilla Webb was recently elected president of the Louisville, Ky., Ministerial Association.

Dr. E. Y. Hill of First church, Philadelphia, on account of illness, has given up church duties for the present and Rev. W. W. Faris has been engaged to supply the pulpit.

From Various Fields

California

More than 300 members of First church, San Jose, attended a banquet Jan. 7 in honor of the 40th birthday and the seventh anniversary of the beginning of the pastorate of the pastor, Rev. Harmon H. McQuilkin. Rev. Vincent Napoli, the Italian minister who has been called by this church to take charge of a mission among the 10,000 Italians in San Jose, the support for which has already been raised by the church, was present and was introduced.

Presbyterian ministers of Los Angeles have decided on a campaign to raise $35,000 during the year for local church extension and home mission work. At the meeting of presbytery recently a plan of consolidating the committees on home mission, church extension, evangelism and benevolence work was proposed. Among the visiting pastors in the city recently was Dr. Mark A. Matthews, moderator, who lunched with the ministers Jan. 15 and that evening addressed a large mass meeting in Immanuel church.

Idaho

A church of thirteen members was organized Dec. 29 at Arcadia, a country community on the North Side Twin Falls project. It has been grouped as a preaching point with the Auger Falls and Orchard Valley churches under the pastoral care of Rev. W. S. Morrow. Mr. Morrow was assisted in the organization by Rev. J. K. MacGillivray, pastor-evangelist for Twin Falls Presbytery.

An efficiency conference was held in Bethany church, Boise, Jan. 7, by the superintendent of home missions, which resulted in the organization of a missionary society, the resuscitation of a home department and a cradle roll and other forward steps in the work of the church. A series of these conferences is being held which, it is expected, will include practically all the churches in synod.

New York

A campaign has been commenced to increase the attendance and membership of Second church, Amsterdam.

Fire destroyed a portion of the new building of East Side church, Rochester, Jan. 12. Rev. Arthur Clements is pastor.

Otsego Presbytery at a recent meeting expressed its deep grief over the death of its moderator, Rev. Randall Pease of Hamden.

Rev. Frank E. Higgins recently spoke to the men of First church, Niagara Falls, at the twelfth dinner of the Laymen's Missionary Association.

North Dakota

Rev. P. W. Erickson, pastor of Carrington church, was recently elected secretary of an organization of the ministers of the Methodist, Presbyterian, Baptist and Congregational churches in the Minot district. They will work together to prevent duplication of effort.

Montana

First church, Libby, was dedicated Jan. 5. Rev. Alexander Pringle of Kalispell assisted the pastor, Rev. W. A. Reed. The building cost $5,600 and is practically free of debt. This church is the outgrowth of a Sunday school started in 1893.

South Dakota

The seventh annual meeting of the Federated Council of the Churches of Christ in South Dakota Dec. 31 revealed marked growth in the spirit of cooperation and greatly increased interest in the movement.

Washington

Westminster church, Seattle, Rev. F. M. Silsley pastor, has undertaken the support of Dr. Clementine Bash, who leaves in February for Peking, China.

Pennsylvania

The Italian mission which has been meeting in a room downtown will hereafter be given space in the new First church, Johnstown.

Marietta church recently completed celebration of its ninetieth anniversary. Rev. Edward F. Reimer is pastor. The duplex system of giving has lately been adopted and the Sunday school thoroughly graded. The boys' club has been furnished gymnasium equipment.

New Jersey

The new auditorium erected for Upper Montclair church by the generosity of its elder, the late Timothy G. Sellew, was dedicated Jan. 19. The music was particularly impressive, and the dedicatory sermon by Dr. William Force Whitaker, pastor of First church, Elizabeth, was a moving expression of the evangelical gospel to be preached in the church. Dr. Orville Reed, a former pastor of Mr. Sellew, offered the dedicatory prayer. Mr. Sellew gave the site and erected upon it six years ago the manse and the chapel, which until now has been used for all services. A little over a year ago he gave $50,000 for an auditorium; but although he participated in laying the corner stone, he was not permitted to live to see the edifice completed. It was his widowed companion who presented the keys to the trustees of the congregation. Since the foundations were laid the congregation has lost also its pastor, the late Dr. George A. Paull. A few weeks ago Dr. Putnam Cady was installed as the successor to Dr. Paull. The church building is an admirable piece of Gothic architecture.

Upper Montclair, N. J., Church, the Gift of an Elder

Calendar and Record

Moderators Elected

Otsego—A. J. Sadler.

Calls

Illinois—Oakland: C. M. Byerley, accepts.
Iowa—Clarinda: W. H. Wilson, accepts.
Kansas—Hiawatha: T. B. Haynie, accepts; Arkansas City: William M. Gardner, accepts; Caldwell: Jesse W. Hudiberg, accepts.
Kentucky—Columbus: J. N. Crawford, accepts.
Missouri—Kansas City Mellin Place: Joseph H. Curry; Raymore: Marvin Custer, accepts.
Ohio—Nottingham and Stillwater: Wilson Stitt.
Pennsylvania—Pittsburg Providence: A. B. Allison, accepts; Williamsport Bethany: J. L. Winnemore, accepts.
Wisconsin—Madison German: H. J. Noeding, accepts.

Installations

California—Santa Cruz: H. B. Mayo, Jan. 23.
Iowa—Deep River: H. S. Condit.
Missouri—Parkville: J. C. Miller, Feb. 15.
New York—Delhi Second: W. M. N. Kittredge, Feb. 4.
Ohio—Bellaire First: J. H. Lawther, Jan. 17.

Obituary

Death notices will be inserted at the rate of one cent a word. PAYMENT MUST BE SENT WITH THE NOTICE. Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

SELWYN—Henry Tawanapinwakan Selwyn, thirty-four years pastor of Yankton Agency Indian Church, died Jan. 11, 1913.

Marriages

A charge of one cent per word is made for marriage notices. Payment must accompany copy.

ELLIOTT-BRADFORD—On Tuesday, January 21, 1913, at the Fifth Avenue Presbyterian church, by Dr. John Henry Jowett, Marian Gustine, daughter of the late Dr. Theodore Dwight and Matilda R. L. Bradford, to Robert W. B. Elliott.

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Big Presbyterianism

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New York, N. Y.

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PUBLISHED WEEKLY. $2.50 A YEAR FEBRUARY 6, 1913

The CONTINENT

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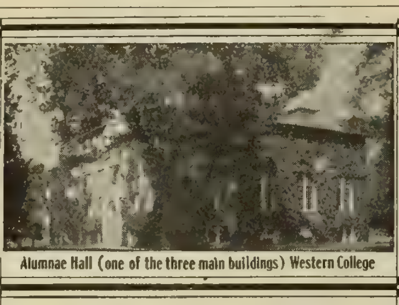

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Around the Shop

Long experience in association with the publication of newspapers and periodicals has perceptibly lessened the awe with which the Around-the-Shop Man once approached the editorial lair. (Compositor: Be sure to make it l-a-i-r.) He long ago discovered that editors are human—the most human the most successful. But he is quite sure that some folks conceive editors to be either ogres influenced only by the most scathing phraseology, or cowed creatures who may be scolded like a schoolboy.

The A.-t.-S. Man has known editors who were pretty scoldy themselves—in print—and whose most brilliant efforts were directed toward scolding brother editors who in their mental harness are disposed to stretch the tug strap rather than the hold-back. But these scolds are few and negligible. They and the few others who scold editors are the best of people in their personal relations, and we're glad they're alive.

There are some others who haven't discovered that editors are human. According to the statistics evolved by a recently convened group of editors, for every thousand persons who ask editorial favors, .000001 write expressing their thanks after the favor is rendered.

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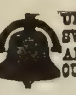

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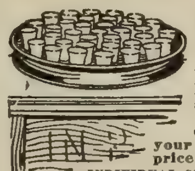

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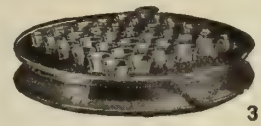

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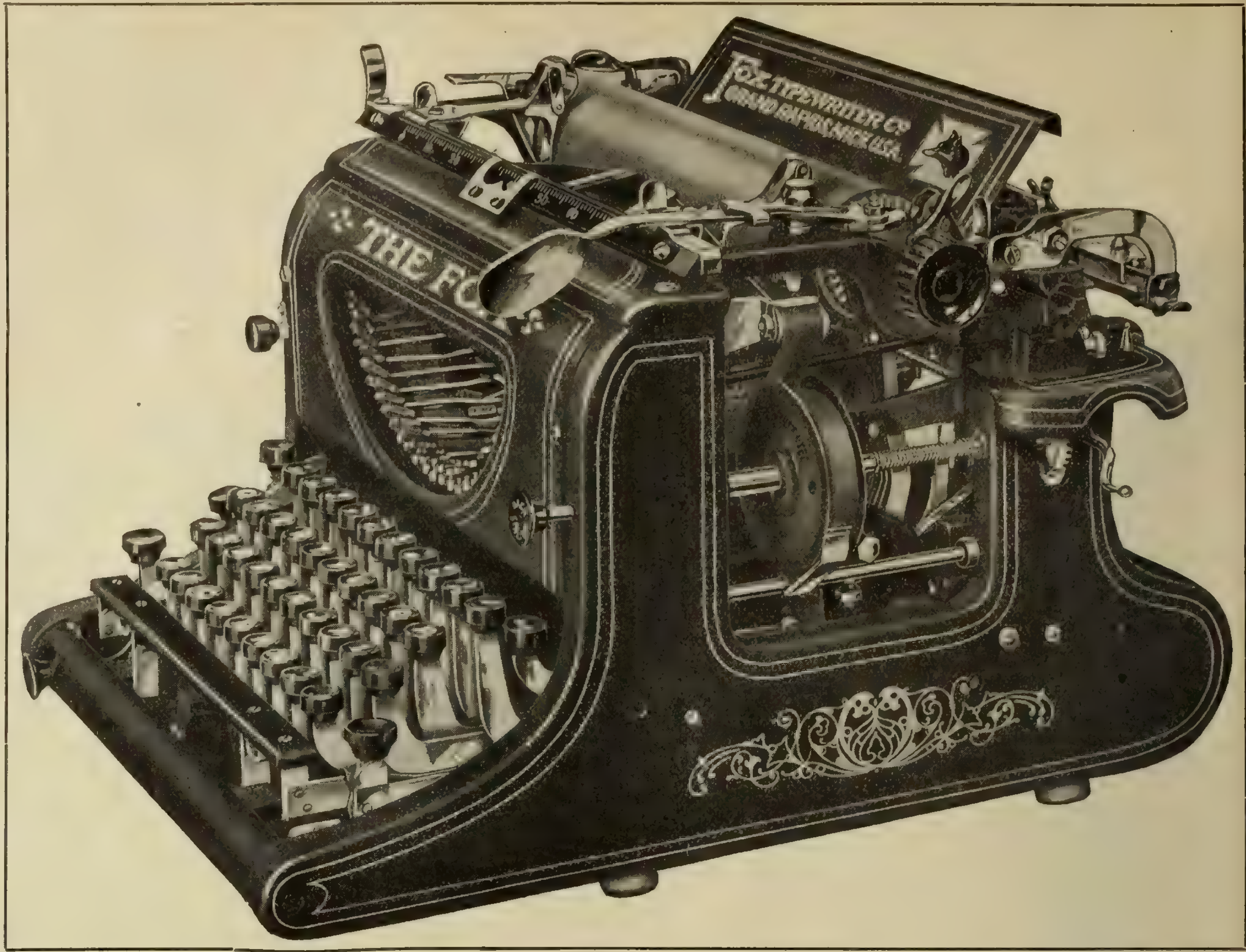

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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

VOLUME 44, No. 6 FEBRUARY 6, 1913 WHOLE No. 2228

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Managing Editor—509 South Wabash Avenue, Chicago
William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. Everett Sisson, Managing Director

The Gospel of the Long Run

"YES, BUT THE SHORT RUN IS ENOUGH TO KILL A FELLOW!"

Such was the sharp rejoinder of a discouraged man, in conflict with misfortune, when a well intentioned comforter undertook to console him with the traditional assurance, "It will all come out right in the long run."

His impatience is not surprising. Nor is it strange that vast numbers of people make a similar complaint about the consolations that Christianity offers in a world of disappointments, failures, losses, illnesses, accidents and bereavements.

"You are always talking of the future," men retort to the preachers in the churches. "You are promising good in another existence than this. You are saying that there is compensation coming by and by. Away with your postponements. We are living now. Give us comfort that will take effect today."

✢

A measure of justice in such protests sane Christian leaders have recognized. There has been a proper and useful effort to bring religion closer where it is needed just now to lighten today's burdens and solace today's pain.

Yet when all is said and done, it still remains a fact, inwrought in the nature of what Jesus was and did and said, that his message of consolation is a message more of tomorrow than of today.

The word of Jesus is a word of today when he talks about duty. But when he talks about sorrows and griefs and trials his word is a word of many long tomorrows.

There is not the slightest suggestion, in anything the Master ever said to burdened hearts, of that fictitious cheer which has become so popular in these latter days—the persistent declaration that there is really nothing painful in the world, and disordered imagination makes all mankind's woes. Jesus never could have cheated tortured souls with that lying opiate.

Instead he admitted unfalteringly that the uppermost aspect of life is an aspect of suffering and ill fortune and limitation. But the triumphing faith which he lived and which he taught, was that all this is a transient aspect.

As the final and persistent fact of things underlying all, he saw an eternal harmony, wherein all who do the will of God must at length find rest and ultimate satisfaction.

Hope of discovering that underlying fact, that harmony and that rest, Jesus refers to the future, yet not by any means altogether to another and different existence. Conscious of God nowhere else more than in the earth where he dwelt in human incarnation, Jesus trusted the Father to make his righteous ways known, for the comfort of those who believe in him, here in this present world.

But this victory and serenity are to be achieved not by any sudden shaking off of ill and mischance, nor indeed in any escape whatever, but only in the day-after-day struggle against discouragement, whereby the lights of peace are glimpsed at length through the palls that courage and trust rend asunder. And that comes "in the long run."

✢

So, after all, the gospel of Christ is the gospel of the long run. Nothing else essentially can any interpreter make of it.

Is that gospel, then, a futile aid to the hard-beset man struggling with troubles just now, wondering whether his strength can possibly outlast one moment more of stress? Is there genuine help in it for the man who actually expects the "short run" to finish him?

Yes, there is help in it; it is not futile. Let the discouraged man only curb his impatience and actually accept the fair trial of this "long run" gospel, and he will soon understand its magic power to sustain. Millions who are trying it do understand.

For when men give way under strain of ill fortune, it is not their endurance really that collapses; it is their hope.

Men can stand anything as long as their hope grips hard on a sincere expectation of good. No matter how distant the good thing to come may be—if only one is sure that it is coming—one can last till it arrives.

As a matter of fact, the "short run" never does end a man who sights anything in the "long run" that he may reasonably hope for.

And the meaning of the gospel of the long run, as embodied in the message of Jesus of Nazareth, is this unlimited and eternal optimism—that in the long run there is everything for everybody to hope for.

Not by demonstration of philosophy nor by scientific survey of human experience did or does Jesus support this franchise of eventual good for all mankind. He builds instead direct on his own consciousness of the infinite love of the Father.

The infinite God—infinitely understanding, infinitely resourceful—loves with an infinite Fatherhood all human souls. Therefore it is impossible that any soul in all the universe, not willfully rebellious against God's love, shall ever come to final wreck.

Thus believing, Jesus went on, trusting and enduring all things. So may any man go on, trusting and enduring all things, if there has been transplanted to his heart but a mustard seed of the faith of Jesus in the Father.

✢

But even those who know the sustenance of this faith may yet at times wonder why the Father of love can in love postpone so long the solution of life's puzzles—so long delay succor when trouble so greatly abounds.

Yet if the one who waits and suffers and still has faith can calmly look within his own soul to the processes there at work under the discipline of disappointment or pain or privation, the mystery of postponed blessing is not a mystery wholly.

What is God working in the man who suffers and waits in faith?

A great thing it is that God is making strength in him. He is developing a man—no longer an infant to be cuddled with comfortable things, but one stalwart man, able to bear, fitted to "suffer and be strong."

It is a great thing, too, that God is making faith in the man. If pampered and fed at every cry, the man would never learn to trust—to hold confidence steady without a sign to stimulate it by, to keep fidelity until revealment is at hand.

But it is the greatest thing that thus God makes character in the man—substance of righteousness, founded not on rewards of goodness but on love of goodness—a character that could never be if God paid all accrued recompenses every night.

And these results in those whose spiritual development is his noblest care, are surely tokens sufficient that neither his wisdom nor his love has failed when the Father is "longsuffering over them."

The World

Suffragists Angered at Being Sidetracked

Woman's suffrage seemed last month on the verge of triumphing in the British house of commons after forty-five years of fighting, but there came a shift in the favoring winds. Both the cabinet and the parties are divided on the question. Premier Asquith is opposed to votes for women, as is Colonial Minister Harcourt; Lloyd George and Earl Grey are favorable. The last named minister, without cabinet sanction, introduced an amendment to omit the word "male" from the pending franchise reform bill which the government had supported. The Liberals could not be united in support of the proposal, and though most of the Tories are hostile their party would not as a whole oppose it. The Irish members of parliament were besieged on all sides, but their friendship for the premier because of his championship of home rule naturally inclined them to side with him.

At this juncture Speaker Lowther of the house of commons announced that he might rule the amendment out of order, because if female suffrage were inserted into the bill it would make it essentially a new measure, therefore the bill would have to be dropped and reintroduced in different form. This was a figurative bomb for the men and women supporters of equal rights at the polls. Cabinet councils were held and discussion everywhere was furious. The Tories and even some Liberals asserted that the government had no right to force through so radical a measure without first appealing to the country at a general election. The premier from the floor of the house asked the speaker to make the ruling, and this done he withdrew the bill.

The militant suffragists cried out that they had been tricked, and an outburst of violence followed. Property in London and suburbs was damaged, and acids were again poured into letter boxes Twenty-one women were arrested in the vicinity of the parliament buildings, and more than thirty were committed to jail for two weeks. Feminine hysteria has aroused masculine stubbornness, without benefit to either side

* *

American Suffragists Busy but Peaceable

Meantime the active suffragists in this country are preparing for a spectacular but nonmilitant campaign in connection with the Presidential inauguration. A march from New York City to Washington and a great parade and pageant are planned for March 3. A feminine Paul Revere and a modern Joan of Arc, chariots and women charioteers, are among the features promised. Permanent headquarters are to be established in Washington.

Among the latest states to report progress in the votes for women crusade are New York and Nevada. The New York legislature adopted a resolution for a constitutional amendment, which must be again adopted in 1915. One house of the Nevada legislature has lately acted on the matter

* *

Notice Given to End Balkan Truce

After considerable unsuccessful diplomatic maneuvering on the part of Balkan and Turkish peace delegates and the ambassadors of the powers, the order went forth last week for a resumption of hostilities, and the interest is to be transferred from London back to the Tchatalja battle lines. The reply of the new ministry of the Young Turkish party to the joint note of the powers contained an offer to give up half of Adrianople, the Moslems to retain the part of the city where their principal shrines are located, and to leave the disposal of the Ægean islands open for settlement. This was not satisfactory to the Balkan allies, and they finally served the four days' notice required to end the armistice. Outside intervention, however, is still regarded as possible.

* *

Germany to Shield Turkey in Asia

Turkey had been looking to Germany for succor, but the German ambassador at Constantinople plainly stated last week that this assistance would not extend beyond Asia Minor (Anatolia). Speaking at a dinner in honor of the kaiser's birthday, he declared that "to all Turkish possessions in Asia Germany will attach the label 'Touch me not.'" German money has built railroads and irrigation works in Anatolia, and the German press asserts that no international scramble for this portion of the sultan's domain will be permitted

The Russian emperor has presented 2,000,000 kilograms of corn to the Montenegrin people, which will go far to relieve the distress the war has caused that little nation. The French government has sent 10,000 francs to Salonica for use of the refugees there.

* *

Home Ruler Wins in Ulster Election

It is often difficult correctly to interpret political events even at home, and the same holds true of Great Britain, but it is easy to read an indorsement of home rule right at the heart of the opposition in the result of the election in Londonderry last Thursday. An Irish Nationalist, D. C. Hogg, was chosen to fill the seat in parliament long occupied by the marquis of Hamilton, a Unionist, and this victory gives the home rulers a majority of the members of parliament from Ulster province. The election was exceedingly close and brought out every possible voter who could get to the polls. Both the candidates are Protestants.

* *

Single Six-Year Term for President Proposed

The senate voted on Saturday, 47 to 23, in favor of the resolution introduced by Senator Works of California for a constitutional amendment making the Presidential term six years, with ineligibility to reelection. It is expected that it will be adopted by the house, and to become effective must be ratified by the legislatures of three-fourths of the states. Whether that result will be accomplished within the near future is doubtful, but in any event the action of Congress, even if approved by only a few states, will serve as an expression of public opinion against the "third term" idea which was so frequently discussed during last year's Presidential campaign The resolution, it is generally understood, was primarily aimed at Colonel Roosevelt and the possibility of his candidacy in 1916. All the Democratic senators except one voted for the resolution, the Republicans were equally divided, and the three Progressive senators voted in the negative. Just one vote over the necessary two-thirds majority was secured.

If the resolution as it is now worded should obtain the necessary ratifications before March 4, 1917, lawyers say President Wilson might, if he wished, claim a six year tenure of office, even though someone else were elected in 1916, which suggests speculative difficulties. Regardless of the Presidential timber lately available, it is conceivable that the people of the United States might find themselves in a situation where they would not want to be forbidden to reelect a President—they might not care to be compelled to "swap horses in midstream," as Abraham Lincoln once picturesquely phrased it.

* *

A National Organization of Business Men

The Chamber of Commerce of the United States, "an organization of organizations," held its first annual meeting—a gathering of representative business men—in Washington last month and considered numerous matters of importance to the nation and to commercial interests. Recommendations were adopted for a permanent tariff commission, for civil service examinations for the consular and diplomatic services, for the early recognition of the permanent Chinese government, for banking and currency reform, and for the establishment of vocational schools of manufacture, commerce, agriculture and home economics. A reception was tendered the delegates by President Taft, who also addressed the organization at length. H. A. Wheeler, formerly president of the Chicago Association of Commerce, is the head of this new and ambitious organization.

An interesting suggestion as to the need of another profession was made by President Taft in his address. He said that just as the formation of Young Men's Christian Associations had created a demand for trained secretaries, so the multiplication of boards of trade and chambers of commerce requires schools for the education and development of secretaries and managers for these organizations, which are now centralized in the national body.

* *

Great National Memorial to Lincoln Planned

A national memorial to Abraham Lincoln was authorized by action of Congress last week in accordance with the joint resolution fathered by Senator Cullom of Illinois. It will take the form of a majestic Greek temple to be built beside the Potomac at a cost of $2,000,000. The veteran Illinois senator, who was one of Lincoln's friends and cotemporaries, regards the action of Congress as the triumph of his career. The passage of the resolution in the house called forth a series of patriotic tributes to Lincoln from both northern and southern representatives, indicating the disappearance of sectional feeling. A slight difference of opinion developed from the suggestion that a national highway between the city of Washington and Gettysburg or a memorial arch or sundry other projects would be more appropriate to commemorate the life and character of a man like Lincoln than would the Greek temple. The Illinois chapter of the American Institute of Architects lately pointed out that there is something incongruous between the Greek temple, emblematic of ancient art and paganism, and the rugged figure of the President of half a century ago.

At Urbana, the home of the University of Illinois, a Lincoln memorial hall, just completed at a cost of a quarter of a million of dollars, will be dedicated on Lincoln's birthday, February 12. The building is to be devoted to economics, politics and "the study of humanities." President Edmund J. James of the university regards Lincoln as in a sense one of the founders of the university, because Lincoln advocated and signed the bill devoting portions of the public lands to the establishment of state universities.

* * *

A New Attack on an Ancient Evil

The bureau of social hygiene is the unpretentious name of what may prove to be a work of far-reaching importance—a systematic effort to deal with the so-called white slave traffic and its associated evils. A careful and comprehensive study of the causes and remedies for vice is being made by the bureau in a quiet, unsensational way, which gives assurance of lasting results. Provision has been made to have the organization permanent and thus avoid the merely temporary activity which is one of the commonest weaknesses of reform work.

John D. Rockefeller, Jr., is the founder of the bureau. He is associated with Miss Katherine B. Davis, superintendent of the New York State Reformatory for Women; Paul M. Warburg, a private banker, and Starr J. Murphy, a lawyer. George J. Kneeland, who made investigations for the Chicago vice commission, and Dr. Abraham Flexner have gathered data for the bureau in New York and in Europe. About two years ago Mr. Rockefeller was, against his wish, made foreman of a special grand jury which investigated the social evil, and he thereby learned of the great need for intelligent and fearless efforts to cope with this ulcer which nowadays is neither concealed nor ignored. He believes it constitutes the greatest single menace to the perpetuation of the human race—a view which has been expressed by medical and scientific men. The bureau is not intended to conflict with existing legal agencies.

* * *

To Commemorate Gettysburg Semicentennial

Congress has appropriated $150,000, Pennsylvania will give $250,000 and other states smaller sums to help commemorate the fiftieth anniversary of the battle of Gettysburg next July. The war department has approved plans for providing tents and accommodations for 60,000 or more veterans on the battlefield. Soldiers from the North and South alike will be there, and blue and gray uniforms will be worn. The civil war period will be revived, minus its terrible animosities, by this great historic occasion, of which the second and third generations will be interested spectators.

* * *

—Stefansson, the explorer who discovered the "blond Eskimos" of Alaska, has received a promise of financial aid from the National Geographical Society and the American Museum of Natural History and from friends, which will enable him to make a trip this spring to locate an undiscovered continent in the North. This announcement was made recently by Stefansson at the University of North Dakota—from which institution, by the way, he was expelled eleven years ago.

—One of the leading newspapers of Kentucky and the South, The Louisville Courier-Journal, quotes approvingly recent statements of horticultural and agricultural experts that Kentucky is cursed with too much tobacco growing and that the farmer's salvation lies in the raising of fruit and the discontinuance of the growing of tobacco. Coming from one of the strongholds of a useless industry, this is regarded as an encouraging sign of a better day.

—As has already been somewhat widely published, the Kenyon-Sheppard bill to prohibit the shipment of liquor into states which have forbidden its sale is set down for a vote in the senate on February 10. The crisis will come then unless Senator Smoot or some other member devises a new scheme for parliamentary dodging and delay.

The Imperiled Christians of Turkey

BY **WILLIAM T. ELLIS**, Editor Afield of The Continent

THE "BIG NEWS" of diplomatic negotiations concerning the Turkish war has so occupied the cables of late that there has not been room for the stories of the murder of Armenians in the villages of Asia Minor. It is known to many persons who keep in touch with conditions in the near East that these crimes, which have been common for centuries, have greatly increased during the war. The primitive Moslem expresses his mind upon the Balkan situation by killing the nearest Christian, who is usually an Armenian.

These murders are but the mutterings before the massacres. While, on the whole, the Moslem population of Turkey has displayed unexpected self-restraint thus far, it is to be feared that the general dissemination of the news of the humiliation of the caliph by the Christians will provoke an outburst of fanaticism that will eclipse any of the wholesale slaughters of unoffending Christians which are red pages in Turkey's calendar. Most of the Christian population are far from consuls and warships. They are at the mercy of their Moslem neighbors. Even after a massacre has taken place, it may take days for the news to reach the outside world; and even then the truth may not be known, for the telegraph is in the control of the Turks. The stories of the slaying of Albanians by Servians, circulated from Turkish sources, and at this writing wholly unsupported, have a sinister significance as possible attempts to nullify in advance news of Asia Minor massacres.

Clearly, in these conditions, a duty confronts the Christian leadership of our day. The consciousness of Christendom should become vocal in demanding the safeguarding of the people of the cross in the remoter parts of Turkey. It is not enough to exact punishment after the deed is done—that will not restore any lives or homes. There is yet time for the common mind of civilization, speaking through the Christian governments, to warn Turkish officials that swift and heavy retribution will follow harm to the Christians.

The presumption that these people are in danger is fair. Turkish history soundly supports it. Action of the powers has heretofore been necessary after massacres; why is it not equally proper in order to prevent massacres? Let the word run to every governor and local magistrate that if there is killing to be done, he surely must die for the slain, and there will be no massacres to report. Every man with a practical knowledge of Turkey will agree that this is the one and only quick, sure way to prevent massacres. It has been effectively used before. At the time of the Adana massacre a similar outburst was planned for Damascus; it was prevented by a courageous and enlightened commander in the army who definitely told the vali that "if there is to be any killing here, you will be one of the first to die." The vali chose to live and the Christians were spared. The autocratic power of the Turkish officials is what makes this course of prevention possible.

An appeal was made to the recent meeting of the Federal Council of Churches of Christ in America to express itself in behalf of the imperiled Christians of Turkey. According to the report—I write of this from second-hand information—one argument urged against any such action was that the Christians of Turkey are not Protestants, and we cannot stand sponsor for their type of Christianity! It is to weep. When the curved dagger of the Kurd or Turk is raised against all wearers of the cross emblem, it is no time to talk of differences between the Greek Church, the Armenian Church, the Chaldean Church, the Roman Church, the Jacobite Church, the Maronite Church or the Protestant churches. The one clear, elemental, outstanding obligation is for all who profess the name of Christ to rally to the succor of the men, women and little children who are threatened with death because they will not repudiate the cross. The simplest claims of a common faith and of a common humanity demand this.

Whatever other Christian nations may do, it should be clearly within the province of the United States to make representations to the Turkish government on this subject. All the imperiled peoples have ties of blood, and even stronger ties of sentiment, with this country. Our stake in Turkey is wholly altruistic and philanthropic. This government is in a unique position of advantage for expressing to the Ottoman government an admonition to safeguard the Christians under its flag from any possible outbreak of violence. The subject is one which may with propriety come up in Congress. The highest possible function of any government is to be the friend and savior of the persecuted and oppressed anywhere on earth. While red blood is flowing is no time for red tape.

Religious World

Church Gains Fell Off Last Year

The Christian Advocate of New York, as customary at this season of the year, presents the annual statistical estimates of Dr. H. K. Carroll on the number of members of churches and religious societies within the United States. Dr. Carroll finds the total of such membership to amount now to 36,675,437. These are not all Christians, since ethical culturists, spiritualists, theosophists and Buddhists are included, but the number to be deducted on that score does not much exceed 200,000, of whom the spiritualists form the overwhelming majority.

The church membership gains of the past year were not as large as for 1911, rating only 580,000 for 1912 against 860,000 for the year previous. The Roman Catholics are credited with 125,000 of this increase, and their total is now set down at 12,888,000. All bodies of Methodists taken together aggregate 6,900,000; and all Baptists 5,900,000; all Lutherans 2,350,000, and all Presbyterians 1,980,000. But if the Reformed churches were added to the Presbyterian family, as they should be by right, the Presbyterian total would run to 2,440,000, exceeding the Lutherans. Dr. Carroll continues to insist that the Christian Scientists are decreasing.

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Two Pending Christian Association Questions

Preliminary announcements are out for the thirty-eighth international convention (now a triennial gathering) of the Young Men's Christian Associations of the United States and Canada. This meeting was originally fixed for Los Angeles, but conditions have arisen which make it inadvisable to go there and a cordial invitation from Cincinnati has been accepted by the international committee. The meetings are to take place in May, running from Thursday, the 15th, through Sunday, the 18th. This triennial is of peculiar importance on account of the crucial questions of legislation which are to be dealt with on that occasion. Two of these stand out particularly prominent as affecting the religious status and spirit of the association movement.

First of all there will be a report from a commission of fifteen, appointed six years ago at Washington, to consider whether there should be any change in the basis of active membership in the association, which now depends upon individual membership in some evangelical church. If the commission sustains the wisdom of holding on to this evangelical test, as is generally expected, it will be its duty to report further on whether the word "evangelical" requires, in the present day, new definition less rigid than that adopted by the Portland convention of 1869.

There will, furthermore, be another report from a commission of five, appointed by the last convention at Toronto, to consider whether the association would institute any theological test of orthodoxy for the professors who teach in the schools where secretaries and other employed association officers are trained. This committee was appointed because there was complaint that some of the teachers in the Christian association training school at Springfield, Massachusetts, are not orthodox on the matter of biblical inspiration. The chairman of the commission of five is Judge Selden P. Spencer of St. Louis, and the chairman of the commission of fifteen is President W. Douglas Mackenzie of Hartford.

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Moving for Uniform Marriage and Divorce Laws

Rev. Francis M. Moody, a Methodist minister of California, has in the last few weeks been visiting New York and Chicago as representative of the California state commission on marriage and divorce. His mission is to secure in Illinois and New York, and later, if possible, in other states, the formation of similar committees to promote the work that the California commission has undertaken—a serious inquiry into the evils of divorce and a militant crusade to improve the marriage laws. It is hoped thus to link up a strong body of citizenship in all the states bent on rescuing American domestic life from the perils consequent upon the rapidly increasing divorce ratios. Mr. Moody has found great encouragement so far, and strong local committees are already in process of organization in both New York and Chicago.

The California commission is largely the outgrowth of Mr. Moody's sense of outrage at seeing Christian ministers recklessly remarry divorcees without regard to their innocence or guilt in the proceedings liberating them from former marriage ties. It so chances that California has a law requiring marriage licenses to state plainly on their face whether either or both of the parties have a previous husband or wife living. It is therefore impossible for a California minister to be deceived on this point. Mr. Moody, by an astonishingly exhaustive investigation of county marriage records for six and one half years, discovered that 22,540 divorced persons were joined in matrimony in that state within this period. More than half (12,120) of these weddings were blessed by ministers of the gospel, and Mr. Moody relentlessly classified the list among the different churches. He found 4,065 wedding ceremonies in such cases pronounced by Methodist ministers and 1,800 by Presbyterian ministers.

This condition, fearlessly exposed, prompted the forming of the California commission two years ago. Members of it have been designated officially by the authorities of each denomination in the state, including even the Roman Catholics. As a direct influence of this movement, the California legislature has instructed the state's representatives in Washington to work for an amendment to the federal constitution which would make marriage and divorce a subject for federal legislation. This would end, if adopted, the present almost inconceivable mixture and contradiction of the laws of various states on this subject.

Until now the best defined effort for amending the constitution in this line has sought merely to make polygamy an offense against the federal government, but the logic of the situation undoubtedly calls for the broader action which these California crusaders propose. Only the fear of attempting too much and arousing too many antagonistic interests stands against the broader undertaking. But a policy which would make the statute against polygamy only an incident to a great new federal code for all marital relations would be a bolder and far more adequate method.

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Apostle of Systematic Christian Giving

A tragic disappointment to the whole church was the death of Dr. William H. Hubbard last Friday night in New York City, where he was a guest at the time at the home of a kinsman. Dr. Hubbard had been seriously ailing for several months at his own home in Auburn, New York, but coming to the city to consult a metropolitan specialist, he received the encouraging assurance that his illness did not promise a fatal issue. But the prophecy was disappointed by his sudden death within ten days.

Dr. Hubbard had made the whole Presbyterian Church debtor to his prolonged and persistent lifework in behalf of systematic benevolence. When the comfortable and leisurely method of collections once a year for each benevolent board was the universal practice of the church, he revolted against it completely, and started a campaign in behalf of gifts larger, more regular and more intelligent. The General Assembly soon recognized his zeal by making him chairman of a committee on systematic beneficence, and to promote the work of that committee he established The Assembly Herald, which was later consolidated with The Church at Home and Abroad to become the official organ of the boards. When the executive commission of the Assembly was appointed, Dr. Hubbard was elected one of its first members, and shaped the commission's activities very largely in direction of the specialty to which he was devoted. After his term as a member expired, he volunteered his service as secretary of the commission, and continued his zealous labor unabated.

At length Dr. Hubbard gave up his pastorate at Auburn and devoted his time entirely to this one purpose until his last illness overtook him. Himself the possessor of private wealth, Dr. Hubbard fully exemplified the doctrines of Christian stewardship which he continually impressed upon others. He especially poured money into his long campaign in sums which no one else knew. His death leaves to the denomination a complete printing plant in operation at Auburn, which he purchased and financed wholly out of his own pocket in order that it might freely distribute benevolence literature. As secretary of the executive commission, he not only served without salary but paid all the commission's office expenses. The church will no doubt wait long to see again his like for generous devotion, but the imprint of his intense crusade will always be found upon Presbyterianism. The vast multiplication of the church's benevolences in recent years can in no small part be traced to his agency.

Dr. Hubbard was born in the blue grass region of Kentucky in 1851. His education, classical and theological, was received at Amherst, Andover and Princeton. He occupied several important pastorates in both the Presbyterian and Congregational fellowship, up to 1886, when he went to be pastor of First church at Auburn and continued there twenty-five years in one of the most notable pastoral successes that Presbyterianism has seen in this country. He is survived by his wife and three sons.

Editorial

The Difficulty of the Grind

IN THE LIFE of General William Booth recently published there is a story to which many church leaders will make instant response. It tells of his inaugurating what he called the Darkest England scheme. He asked for £100,000 to start it, and £30,000 a year to run it. The first sum came very easily. Indeed, it was more than subscribed. Many people were ready to help start the scheme and to furnish the initial sum. But he never did receive the £30,000 a year for maintenance, nor any very large part of it. He remarks with some sadness that many people are ready to help start a plan, but very few seem to be ready to stay by it and see it carried out.

Every benevolent agency knows that difficulty. A new plant or a new building, hard as it may be to secure, is easy compared with the running expenses. Plenty of people are ready to help with an emergency, or with a new enterprise, but it is always hard to find people who can be enthusiastic about the commonplace business of paying daily bills for the same enterprise. College presidents have sometimes found themselves saddled with an immense load when a building is given with no provision for its care. While such gifts are certainly helpful, they often complicate the situation of a college. That applies to virtually all benevolent institutions. The initial thing or the emergency thing can be cared for. The grind is always difficult.

The Continent is impressed with the present China campaign because of its blending of provision for the initial step and for the years that follow. Mission boards are often criticised because they do not seem enthusiastic over an offer for a new mission hospital, or a new school, for whose running no provision is made. A board is forced at once to inquire whether it can readjust its present outlay so as to take this new work in, or whether it can secure added gifts for the purpose. Here is this great new force and equipment to be sent out to China. The plan calls for at least 160 new missionaries to be added to the present force, together with hospitals and schools in similar proportion. Provision is to be made in the fund raised for the support of the missionaries for a short term of years.

Let the church frankly recognize, however, that this is a long advance step, which is to be followed by increased responsibility. When we have passed out of the stage of enthusiasm in getting a big new thing started, let us remember that there will come the time of the grind when all this work will have to be supported. Provision must be made in an increased interest in the church for a large increase in the regular budget of Chinese missions. Every school means added expense for someone, and until the Chinese are ready to carry the load, American believers must carry it. That is true of hospitals and all other equipment. The salaries of the missionaries must, of course, be paid. We speak of it here to call attention to the larger significance of the movement. A church which is able to do an emergency work and to initiate an enterprise is abundantly able also to broaden its plan enough to take care of that enterprise and to support it when the initial period is over.

There is here also an expression of a common mistaken thought about the work of Christ. So many people think of it in terms of events, of crises, of things to accomplish and finish, whereas it is a long process always going on, a steady pull which needs few jerks. The striking events, the attractive episodes, in good works are related to the whole movement as punctuation points are related to a sentence. The sentence could get along without the punctuation points, if necessary, but the points would look very foolish without the sentence.

Pastors know very well what it means to have people who can be counted on only for special things, whose interest soon lags, and who must always be kept going by a new enterprise devised today because they are tired of the one that was on yesterday. Pastors also know how much more joy there is in the man who can be enthusiastic about the new enterprise without losing his sense of the value of the ordinary, unexplosive, unattractive methods which are necessary to keep the real work going. Churches cannot be run at their best on emergency methods, at white heat, or with a campaign of some kind going on all the while. These all have their place and strengthen a church within limits. But the real power of the church lies in unemotional, unsensational, steady work, which gathers up the exceptional episodes into it and uses them simply to strengthen its orderly progress.

Our Error in Detail; His in Principle

One charge of error which Dr. Joseph L. Weaver brings against The Continent in his letter printed on another page of this issue must be candidly acknowledged. The Continent did say that Dr. Weaver in calculating the administrative expenses of the New York Board of Home Missions included the whole cost of the immigration department, and that was a stupidly careless blunder now humbly apologized for.

Yet The Continent must still maintain its objection to Dr. Weaver's argument. In his summary of the Home Board's administrative cost he does put down the whole expense of two departments—social service and country life—and we are bound yet to contend that this is unfair by any fair definition of what "administration" means in benevolent work. Administrative expense is the expense of bringing to bear the money of givers on the work for which they give money. And the salaries of Mr. Stelzle and Dr. Wilson do not justly come under such a head. These men are not paid for arranging that work shall be done but for doing the work. They are not running organizations but dealing hand to hand with people. Mr. Stelzle is busy at essentially the same sort of thing which he did when a home mission pastor—attracting workingmen to Jesus Christ—something that Presbyterians want done and are willing to pay for on a small scale or on a large scale, according to the capacity of the worker.

So, too, with the pastor-evangelists. Unless it is administrative expense to pay a man to promote the kingdom in one community, it is not administrative expense to pay him to promote the kingdom in a whole presbytery. The inherent character of pastoral oversight is not changed when the faithful servant who has done well in one parish is set over ten parishes, more or less. Dr. Weaver, we are glad to note, admits that the outlay for pastor-evangelists is legitimate and wise, which credits his good sense. But it ruins his argument, for one-third of his accusation of extravagance thus crumbles at a breath. And when he learns what the item of "specials" really signifies, Dr. Weaver will take that also out of the count. "Specials" are donations which come to the board designated for particular institutions or fields. The board simply passes them on as instructed. No extravagance surely in that, nor any cost of administration.

But, after all, it is beside the mark to argue bookkeeping classifications with Dr. Weaver and those who support his views. The trouble with them is not dissatisfaction about administrative expense but a complete dissent from any spending of money for solution of the problems on which the board's modern departments are at work. They would like to confine home mission outlay still to the original idea of supplementing salaries of pastors over churches unable for self-support—mainly in western frontier towns. They do not seem to see as yet what has become perfectly visible to a clearer-sighted majority—that the opportunities for such work are passing away. Frontier towns are growing up into settled communities able to pay pastors without external aid. Western synods are becoming strong enough to care for their own weak churches. Christian sentiment has developed which forbids subsidizing congregations whose puny life results only in keeping neighboring congregations puny. So the old task of home missions is disappearing. Home missions must find a new task or there will soon be no home missions.

Happily Presbyterian home missions have found new tasks—big national tasks. The day of local and sectional labor is passing into a day of nationwide inspiration. The Home Board at New York is today leading not a fraction of the church but all the church. It is swinging Presbyterians into line to meet today's duties, not yesterday's. And all Presbyterians but a very few see how much better it is to have it so.

Worth of a Church College—Paying for It

It is a very significant effort which is just being set afoot by a committee of Pennsylvania Synod to get an additional half million or more of new endowment for Lafayette College at Easton. The outcome of the undertaking, one way or the other, success or failure, will mean important things to Presbyterians. In either direction it will measure even more accurately than most college endowment campaigns how much Presbyterians really value Christian education.

Lafayette has a great history behind it. There is no doubt of what it can do for the church—what it will do if the church still keeps its veins full of Christian blood. In eighty years Lafayette has furnished to Presbyterian forces 627 ministers of the gospel. Forty-four of the sons of the college have gone into foreign mission service—four of them to win there the knightly decoration of martyrdom. When it comes to computing the strong lay leaders which it has given to Presbyterian and other congregations, there seems to be no way of figuring the total sum; they are found scattered thick through eastern Pennsylvania and New Jersey particularly. The question of the hour is therefore on whether Presbyterianism wants or doesn't want more of the same kind of thing. And after the manner that Pennsylvania and its adjacent states answer this concrete test, the world will be entitled to judge the actual store which Presbyterians at large set by the Christian college. Lafayette and its neighboring constituency furnish a typical cross-section of the whole problem.

The crisis of the issue is told in the many tempting voices which Lafayette, like other church colleges, is hearing today. These voices tell the old college at Easton that if it will only renounce its Presbyterian connections it can get plenty of money for development from sources outside the church. The synod's committee therefore goes into this effort realizing that if the church should now prove to the college an indifferent and penurious mother, it would likely be impossible to hold Lafayette in the family. The lure of brighter possibilities as a nonchurch institution would doubtless be more than ancient sentiment could resist, when that sentiment had been found void of palpable values. And there would be a certain measure of justice unmistakable in the college's casting off ties which the church no longer responded to.

If, however, only formal ecclesiastical relations were thus to fall, it would be little to worry about. The thing that earnest men look for in a Christian college is not a church name but a Christian life. And The Continent by no means intends to suggest that Christian life can prevail only in institutions tied fast to a denomination. But in the case of Lafayette the stamp of Presbyterianism has been the historic sign of its Christian purpose. Its church connection has pledged it before the world to stand true to Christian education. Dropping that pledge would be a break with all its great past, wherein the pride of producing Christian men has ranked above the pride of producing men of professional or business success. The rebounds and revulsions of such a change would swing the school out of the old orbit. Resentment against a church which failed in time of need would make the reaction all the more violent. The risk of changing good to worse and worse to bad would be too serious to venture.

There is in fact only one right thing to do in the premises. Presbyterians should give Lafayette what it needs. The school deserves it for what it has been and ought to have it also for what it will be if held to its history.

A Leader of Safe Progress

A shrine of very reverent memory should be preserved in the Presbyterian Church for the name of Dr. Daniel W. Fisher, who died last week in the city of Washington. In a simplicity as free from pride as his heart was free from selfishness, he had lived a great life. He would have been a notable pastor, as his early ministry in New Orleans and Wheeling showed, but he was destined to a more specialized and yet a larger service in the place where he did his chief life work—the presidency of Hanover College, set high on the hills overlooking the Ohio river in southern Indiana. There he labored from 1879 to 1907 and trained a whole generation of men who have carried the gospel as preachers or lived it as laymen literally to the ends of the earth. Hanover alumni are a large and disciplined host in both religious and civic life, and with very few exceptions, they stand for idealism wed to everyday duty. And that was the hallmark of their president; that was what his influence peculiarly counted for.

Moreover, as the years went by, Dr. Fisher was making a useful impress on the church at large. No man more wisely than he has helped to guide the church safely in that liberalization of thought which is inevitable in these times. Dr. Fisher knew singularly well how to miss the bypaths and keep to the main road. He showed that in his discreet counsel on the committee that revised the Confession of Faith, and also in his long service as director in McCormick Seminary, where for years he held an honored seat as vice-chairman of the board. After his retirement from Hanover Dr. Fisher and his wife enjoyed a leisurely journey around the world, and since their return, a year ago last summer, they have been living at the national capital with their son, the distinguished secretary of the interior in President Taft's cabinet.

—Baltimore is one of the cities where the churches are getting together to advertise their services in common, and to spread before readers of the daily newspapers arguments for churchgoing. Somebody has been writing these "ads" who knows how to make English hit hard blows. One of the big-type sentences, reproduced elsewhere in this issue of The Continent, is: "If no one went to church, there would be no church, and then—— Do you care to think what Baltimore would be like?"

—Pastor Russell fell down completely on his libel suit against The Brooklyn Daily Eagle. The Eagle "exposed" the pastor in all sorts of particulars, including his far-from-creditable domestic relations But he ventured to try retaliation on one point only. Passing by other matters of more moment, he brought suit alleging that he had been injured by The Eagle's representations that he was responsible for "miracle wheat" being sold on his church property for a dollar a pound. This is a new variety of grain whose yield is claimed to be about three times that of ordinary varieties. As seed it was presumably worth a fancy price, but The Eagle was able to show that it was being sold elsewhere at the same time for $5 a bushel. After The Eagle printed this, the sale at Russell's headquarters seems to have fallen off very promptly, but the jury, hearing the whole story, did not think that the pastor was injured any more than he deserved, and after fifteen minutes of consultation returned a verdict acquitting The Eagle.

—The Congregationalist states that confusion over differing dates for the annual day of prayer for colleges has been eliminated through all hands agreeing to observe February 23. But at the moment this comforting announcement appears the Presbyterian Board of Education from Philadelphia is sending out notices that colleges and churches should choose between February 6 and February 9 for a prayer day in behalf of students. So it appears that the elimination of the confusion is not quite as perfect yet as The Congregationalist thinks. Happily, prayer is one thing that can't be overdone, and so there is no harm to come if three or four or a dozen days of prayer are offered for colleges this year. But since the original idea was an idea of "concert" in praying, we may hope that the attempt to concert the different churches and the Young Men's Christian Association in this matter will not be allowed to drop because of the failure in 1913.

—Arthur Giovannitti, who has come into great prominence of late as a radical leader of labor strikes under the Industrial Workers of the World, formerly preached in Presbyterian missions for Italians in Montreal, Brooklyn and Pittsburg. He attended theological school both in Montreal and New York City. He was, however, never ordained, and when he became interested in socialism in Pittsburg he began to drift away from religious faith, arriving finally at a position where he seems fully to sympathize with the "No God, No Master" banners carried in the Industrial Workers of the World parade at Lawrence. His declension from a gospel preacher into such atheism is a tragedy whose causes the church should trace with especial care to know whether blame for it lies anywhere in current-day religion.

—According to common repute, the churches of Pittsburg are about the most conservative in the country, but that doesn't mean by a very great deal that they are incapable of progress. Dr. Maitland Alexander, who is certainly no wild radical, is yet daring enough to go out of his stately church and preach evangelistic sermons Sunday afternoons in a near-by theater. This puts him in the three-sermons-a-day class, for he is meanwhile not shutting the doors of his church. Moreover, as another sign that Pittsburg conservatism is not invincible, we note that Billy Sunday has been invited to hold meetings in Pittsburg next year. When Sunday first visited Pittsburg his slang caused an epidemic of ministerial fits in the town. But now he is wanted there to give the sinners fits.

—President Shanklin of Wesleyan University in Connecticut was prompt in demanding the resignation of his professor who said in the state legislature that he thought the churches ought to be closed on Sunday and the day given up for everybody to "have an uproariously good time." It is to the credit of the professor that he recognized he did not belong in a Christian school and retired without protest. The church certainly does not object to people "having a good time" on Sunday, but a man who defines "good time" with the adverb "uproariously" before it is a man far too shallow to be a teacher of the young or an adviser of the people.

—The Chicago American announces that it will never publish another whisky advertisement, which is certainly a mighty good resolution for it to make. But if it "would be perfect," The American will certainly have to undertake at least one more good resolution, which is the not unimportant pledge to tell the truth.

Jots and Tittles

—Satan gives long credit, but no discount. There are no bargain counters in the markets of sin.

—The less one knows the more positive he is about knowing it.

—Bigotry is a cross stripped of everything but the nails.

—An oath is a prayer offered to Satan.

DR. JOWETT'S MESSAGE

A New Sense of Values

IT IS A VERY significant and vital moment in a man's life when he begins to revise his values. A new epoch is born when life's price list is altered throughout its entire range, and things that were marked high begin to be marked low, and things that were marked low begin to be marked high. For a man's price list is always a final statement of his moral and spiritual condition. If we could only read one another's private lists of values we should know one another perfectly. And therefore do I say that the revision of a price list marks the transformation of a life. "What things were gain to me these have I counted loss for Christ." To revise life's values is to refashion life just as surely as we should alter the face of a country if we were to transpose its mountains into plains, its plains into mountains, its mole hills into hills, and its hills into mole hills. Change the emphases in a landscape and we have a new world. Alter the values in a man's life and we have a new creature.

Revised Estimate of Vital Worths

The apostle Paul revised his price list. Things that he had counted valuable were transferred to the bottom of the list, or banished altogether from the inventory of his treasures, and things that had scarcely found a place upon the page were now among the first entries of his supreme possessions. What has made all the differences and turned the price list topsy-turvy? He has met the Lord Jesus; he has been taken into his holy fellowship; he sits with him at his table; he shares the provisions of his grace; he dwells in his peace; he tastes of his joy; he looks through the windows of the Saviour's life and purpose, and he beholds a new world.

When a man has drunk the blood of the Lord Jesus, what cares he for the blood of caste? When he has become akin to "the lion of the tribe of Judah," what cares he for "the tribe of Benjamin"? When he has "received access into grace," and "sits in heavenly places in Christ Jesus," what cares he for the status of lofty social class and distinction? When he is endowed with "the unsearchable riches of Christ," what cares he for the station granted to wealth? What cares he for coveted places and powers when he has received "the power of the Holy Ghost"? "What things were gain to me these have I counted loss for Christ."

Now when a man has made the great find, "the pearl of great price," all his old price lists will be torn into shreds. He accepts the Master's valuation of things, and he will put the price upon them as appointed by the Lord. And we may be perfectly sure that mighty changes will take place in the contour of his life. "Every valley shall be exalted and every mountain and hill shall be made low."

Life Valued Above Its Clothing

The world emphasizes clothes; the Lord Jesus emphasizes life. Now, everything has clothes—everything wraps itself up in some external habit and manifests itself in some outer mode of expression. Adoration has its raiment and its fashions; it clothes itself in certain postures and expressions. Prayer has its clothes, its external modes and habits. Mirth has its raiment of speech and light and laughter. Courtesy has its outer expressions in bow and handshake, in gentle reticence and reserve.

Now, the world values these clothes, and values the clothes supremely. The world loves the "shows" of things, the flashy appearance, the stage effect, the glaring spectacle. The world is intent upon the clothes, and so are worldly people, whether in the church or out of it. "They love to pray standing at the corners of the streets." They were parading their religious clothes. "They fast to be seen of men." They were showing off their clothes. "When they do alms, they sound a trumpet before them to be seen of men." It is a stage effect in clothes. And you may go through the length and breadth of life and everywhere you will find this weighty value put upon the clothes of things, upon the outer expression and appearance. It is "how things look," their mere shows and trappings, that are so vastly valued by the world and placed high upon the price list of its gains.

But the Lord emphasized life, and was always looking beneath the skins of things. He gazed upon people who were conventionally pure, wearing the recognized garments of conventionality, and described them as "whited sepulchers." A poor widow came up to the treasury and meekly dropped her mite. There was nothing to show, the outer clothing of the act was scarcely worth a farthing. "This poor widow hath cast in more than all!" What a revolutionary revision of values, upsetting all the familiar standards of the treasurer of the temple! The Lord looked away from the clothes to the life, from the appearance to the heart, and he has given the widow's offering immortal fame.

Fidelity Greater Wealth than Success

The world emphasizes success; the Lord Jesus emphasizes faithfulness. If there is one idol in our time that rears itself higher and prouder than others, I think it is the idol of success. In one way or another we all bow down to it. "There is nothing succeeds like success." The world has no use for the unsuccessful, and they just lie bruised and broken by the way. But blessed be his grace, that is not the way of our Lord. "It is required in a steward that he be found faithful." I am glad and grateful that the word does not say "successful."

In the holy scales of the Lord Jesus, the only success is fidelity So James Gilmour was successful in Mongolia, even though after many years of faithful labor he did not introduce a single convert into the home of his Lord. And there are multitudes of men and women who, because of their unfaltering rectitude, are reckoned by their Master to have been gloriously successful, even although at the end of the days their purse is almost empty. When we become the friends of the Lord Jesus his scale of values becomes ours, and the noble failures are reckoned among the aristocratic sons and daughters of glory.

There is great need in our time of "a new applause for the noble failures." And we shall find both the spirit and the eulogy in the companionship of our Lord. In the revised price list of the Christian life the supreme value is not given to worldly success, but to the grand faithfulness that remains constant through the drear and wintry day. "Because thou hast kept the word of my patience I also will keep thee. . . . Him that overcometh will I make a pillar in the temple of my God." J. H. JOWETT.

Awaiting the Transforming Touch

BY MABEL DODGE HOLMES

A CERTAIN STUDENT of human nature, visiting a prison one day, found his greatest interest in trying to read the faces of the men behind the bars. One of these faces, the story runs, affected him strangely, so gentle was it, so sensitive, so delicate.

"Friend," he said, "you have no look of a criminal. Why, may I ask, are you here?"

"I am here awaiting trial," was the answer. "I am unjustly accused."

"You have the appearance of an artist," said the visitor. This was quite true, for the man's coat was of velvet, his hair was long and his fingers were bedaubed with paint.

"I am an artist," he replied. "I was taken from my studio while at work. Do you not see my palette and brushes?" He pointed to where they lay in a corner.

"Is there no small service I could do for you?" asked the stranger.

The artist's eyes filled with tears. "I would to God," he said, "that I had but a piece of canvas."

The visitor knew it would be impossible to bring anything from outside for a prisoner, but as he looked about him he saw on the floor of the hall a soiled and wrinkled napkin, dropped from a tray. "Take this," he said, smoothing it out and pushing it through the bars. "Paint me a picture upon it."

Every day while the artist awaited his trial the stranger came to see how his picture grew. The napkin was nailed upon the wall, and every day the artist prayed, as he painted, "Lord God, help me to paint a picture of thee that shall win men to thee." And every day the touch of the brush brought out more clearly against the dull wall of that cell the radiant face of Christ in a picture so beautiful that afterwards it was hung high in a cathedral, to draw the reverent gaze of thousands. Yet before it was touched by the transforming genius of the artist it was only a soiled and wrinkled napkin, tossed aside into a dusty corner.

The story is a prison parable. There are lives, soiled and wrinkled and dusty, tossed aside, outcasts from the world, waiting only to be lifted by some friendly hand into the presence of the master Artist to be transformed by him into his own transfiguring and glorified likeness.

Where the Sea Calls to the Mountain

BY HARMON H. McQUILKIN

GET ABOARD the Del Monte express any afternoon as it pulls out of San Francisco and you are soon whirling through one beautiful little suburban town after another, such as Burlingame, San Mateo and Menlo Park, the latter once the home of the late Leland Stanford, until your train slows down for a brief stop at Palo Alto and you can catch a stray glimpse of the Stanford University through the great spreading live oaks; but it is only for a minute and then you are rushing on down through the world-renowned Santa Clara valley, fairly bewildered with the endless succession of prune and apricot orchards and vast fields of vegetables and sweet peas in the seed farms that fly by the window, flinging their many-scented perfumes to you on the wings of the soft California breezes

Old Custom House in Monterey Where First American Flag Was Raised in California

Twenty miles of this run and then the train slackens its speed and creeps into the depot at San Jose, the garden city of California, situated in the center of the valley, embowered in roses and geraniums, the latter blooming all the year, and with the perpetual green of the lawns giving the place the appearance of endless summer. The temperature seldom climbs above 80 degrees in the summer or drops below 40 degrees in the winter. Here palms of every variety and size spread their graceful leaves, and the great eucalyptus trees rise in solitary grandeur, attaining a height often of from 250 to 300 feet, shedding their bark, but never their rubberlike leaves of dark rich green, and furnishing lumber that excels walnut or mahogany for hardness and for the beauty of finish. San Jose is the metropolis of an exceedingly rich district.

After a ten minute stop your train is again in motion, carrying you on through a thirty-mile stretch of nearly the same fertility and fragrance, for you are still in the Santa Clara valley. On your right and to the west the Santa Cruz mountains wall you in, while to your left Mount Hamilton rises still higher, carrying on its summit the famous Lick observatory. Your train keeps flying on its way, carrying you on through the Pajaro valley, with its immense areas of rich apple orchards, and through the Salinas valley, with its vast acreage of agricultural land, until as the sun is sinking in thousand-tinted splendor into the great Pacific the moist salt air tells you that you are coming close to where the waters of the great deep call to the mountains.

Amid the graceful pine trees and with the gentle music of the waves of Monterey bay in your ears, the train pauses for a minute at Del Monte, where the great hotel is located with its 500 rooms, its art gallery and conservatory standing in the heart of a park containing 139 acres, in which are found all the beauties of tree and flower and fountain and landscape that the world can contribute—a perfect maze of beauty. This hostelry is the mecca of central California for tourists and is familiar to every accomplished globe trotter.

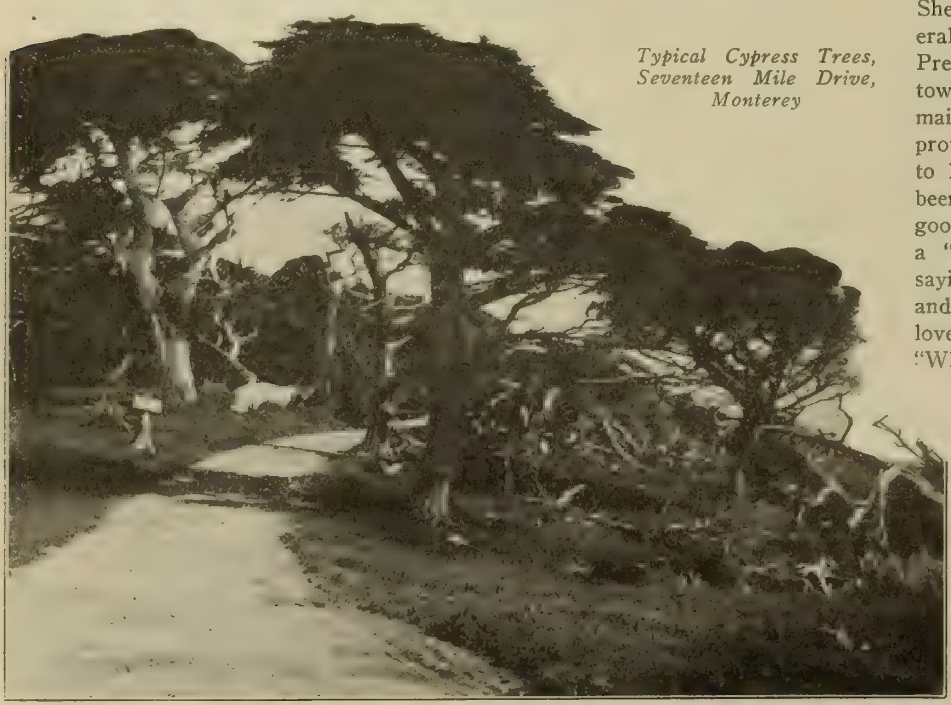
You are now on what is known as the Monterey peninsula and your train will make a short run this time, for the terminus of the road is about three miles ahead at Pacific Grove. When you alight and your eye sweeps the horizon of sea and forest and mountain, you will be glad everybody must needs stop here, for it is a veritable terrestrial paradise. It is Italy and Switzerland and Norway combined into a glorious composite of climate and natural scenery.

Interpenetrating the beauties of nature on the peninsula is the spirit of a romantic past that broods over the quaint town of Monterey, lying midway between Del Monte and Pacific Grove, and lends a peculiar fascination to the place, somewhat as the ancient castles and cathedrals throw the soft azure light of historic charm over the cities and rivers and mountains of Europe. The footprints of the past are to be traced not merely in the memories and traditions that cluster about the place like strains of distant music floating in on the ear at twilight but many structural remains are scattered about the town, monuments enshrining and perpetuating the story of the actors and events that hover on California's historical circumference like far-away vistas at dusk.

The traveler may see the old theater where Jennie Lind's lyrical voice sang itself to the many-voiced melodies of the waves in 1847. It is of adobe and in a state of preservation. Then there is the old custom house, begun by Spain in 1814, with the identical flagpole standing at one corner on which the first American flag was raised in California in 1846. Near by is Colton hall, the first capitol of the state, built in 1849; while not far away stands the three-story adobe Washington hotel erected in 1832 and said to have been the first hotel in the state.

Right in the heart of the town, on Alvarado street, which takes its name from Governor Alvarado, the first governor of the state, there stands, surrounded on both sides by modern business structures, the great "Sherman rose" in perennial vigor and beauty. The story of it is saturated in romance. When William Tecumseh Sherman, afterwards to become the famous general, was a young lieutenant, stationed at the Presidio that lies up on the heights overlooking the town and bay, he became infatuated with a Spanish maiden, Senorita Bonifacio, whose beauty was a proverb in the place. The day came when he was to leave Monterey for the East, whither he had been ordered, and he went to bid his sweetheart good-by. In a buttonhole of his uniform he wore, a "cloth-of-gold" rose, which the maiden took, saying as she did so, "Together we will plant this, and if it live and flourish, I will know that your love is true"; to which the young officer replied, "When it blooms I will come back and claim you."

Thus their vow was sealed. He went away and the senorita watched eagerly for the rose to send its tender shoot up in witness of the genuineness of her lover's affection. Her wistful eyes saw it one morning, and then she cared for it as a mother cares for her firstborn. It grew and spread its graceful branches over the arbor until it covered the adobe house in which the girl lived with its wealth of sweet-breathed roses. It bloomed once; it bloomed twice; it


Typical Cypress Trees, Seventeen Mile Drive, Monterey

"Where the waters of the great deep call to the mountains"—Monterey Peninsula Shore Line

bloomed again and again. But the handsome young lieutenant did not come. The senorita, now an old woman, still lives in the adobe house behind the great rose tree, true to her vow plighted over the little spot of earth in which the tiny rose was planted.

A Haunt of Robert Louis Stevenson

But perhaps the most interesting spot in Monterey, at least to literary folk, is the old house where Robert Louis Stevenson came one morning in the autumn of 1879, sick and lonely and needy, and found a generous benefactor in Jules Simoneau, a Frenchman who conducted a restaurant which had become the favorite rendezvous of the artists and litterateurs who came to Monterey. It was a case of affection at first sight between the pair. The humble innkeeper nursed his friend carefully and supplied his needs during the five months of his sojourn in the place, careless of whether he ever should receive any money for the board and lodging of the young Scotchman. And when Stevenson went away to become the idol of the literary world, he carried in his heart an undying love for the man who had befriended him. Until the day of his death he wrote letters of the most familiar and affectionate character to the old man, who in turn treasured these letters above gold, which he stoutly and even scornfully refused in exchange for them, although in his last years he was poor and peddled tamales for a living. In a little iron box he kept them, guarding them with jealous care and perusing them with such frequency that they were thoroughly memorized. These and the complete set of Stevenson's works, sent to him by the gifted novelist and essayist and inscribed in each volume with some word of love, were his daily companions. At the mention of Stevenson's name the old tamale peddler's whole nature would awake into a sort of ecstasy of joy and his tongue would be touched with the subtle fires of eloquence while he discoursed on his favorite theme—his friend! Since the death of Simoneau three years ago these letters and the set of books have been sold to A. H. Brown of San Francisco.

House in Which Jules Simoneau Cared for Robert Louis Stevenson at Monterey

Out back of Carmel, the beautiful summer resort, weird and oppressively quiet, nestling among the pines and stretching down toward the long white beach, which measures a full mile in length and at least an eighth of a mile in width, there stands the Carmel mission built in 1771 by Father Junipero Serra, a Franciscan friar, who landed at Monterey June 3, 1770, bringing with him the religion and the civilization of his native land. The remains of this eminent forerunner of religion lie buried in one of the transepts of the mission. Some years ago in order to correct a rumor that had become current to the effect that the body of Padre Serra had in an early day been removed to France for final burial, Father Casa Nova had the remains exhumed and identified as those of the historic Serra in the presence of a large circle of influential citizens. In 1891 Mrs. Jane L. Stanford had a monument erected to the memory of Father Serra. To stand beside this mission landmark of a long since forgotten era fills one with a profound feeling of veneration. The solitude which envelops the ancient pile, unbroken save for the tinkling of the bells on the cows that graze in the vast meadows that run down to the Carmel river far below and the distant echoings of the breakers as they roll up on the long, deserted beaches or break into silvery spray on the huge bowlders that project themselves into the ocean here and there, gives a weird charm to the place. I have visited this cloistered spot in the deepening twilight, and can testify that the whole effect defies description.

Two miles west of Monterey and farther out on the peninsula lies Pacific Grove, a picturesque town, built largely among the pines, which until cut out to make way for building and streets covered the entire territory in a thickly grown forest. The streets and pavements are made of disintegrated granite, making a road as solid as rock, that glistens in the moonlight or under the arc lights like hoar frost. Here Stanford University maintains the Hopkins Seaside laboratory, a large and well equipped institution.

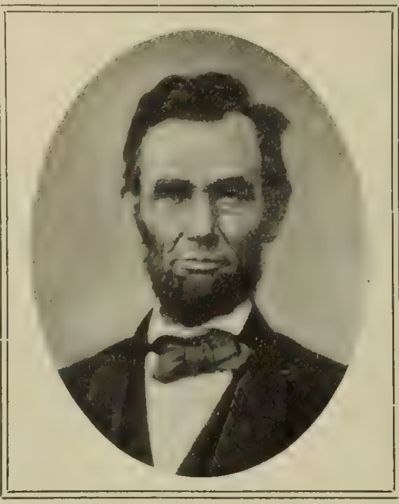
Beauties of the Seventeen Mile Drive

Who that has visited the Monterey peninsula will ever forget the Seventeen Mile drive! It leads out of Pacific Grove through the Del Monte park, which embraces about 7,000 acres of pine forest

(Continued on page 192)

They Saw Abraham Lincoln in Life

Readers of The Continent here briefly record the impressions that have lasted through the half century or more of their lives since they saw and heard and in some cases spoke with the great war President



In his debates with Douglas, at army headquarters, in the hospitals, in the White House—on all public occasions—those who met him noted his thoughtfulness, sadness, earnestness and, more rarely, his humor

In the Douglas Debates

THE ONLY TIME I ever saw Lincoln was in 1858 at Alton when he and Douglas were conducting their memorable campaign for election to the United States senate. Douglas was the candidate of the Democratic party for reelection. I was then a young business man living in a village near Alton. When the opportunity offered I was eager to hear one of their famous debates. It was held in an open square east of the city hall. Lincoln stood upon a very high platform; his tall, gaunt form outlined against the sky seemed to me like that of a prophet of old, while the sea of earnest listeners surging below him showed in their faces an intense interest in the questions under discussion.

Douglas spoke first, Lincoln followed, and I was impressed with his humorous touches and graver moods. When he arose to speak he compared the attitude of Douglas on the slavery question to the old story which portrayed a struggle between a man and a bear, while the man's wife stood by crying, "Go it husband, go it bear!" Later on he repeated those thrilling words which foretold the approaching conflict, "A house divided against itself cannot stand. I believe this government cannot permanently endure half slave and half free. It will become all one thing or all the other."

On this occasion he freely gave expression to his convictions regardless of the effect upon his election. Defeat resulted, but later the highest place in the nation was his. WILLIAM T. CARSON.

How He Cheered an Invalid

In May, 1862, Mr. Lincoln with some members of his cabinet visited Fort Monroe, and while awaiting preparations to capture Sewall's Point and Norfolk he made calls about the point, one of which was at the Hygeia hotel general hospital. His party, accompanied by Brigade Surgeon Shipman and staff, visited every room and cot containing his sick "boys."

My brother was convalescing from typhoid pneumonia and I had procured a pass to return from the front at Yorktown to nurse him, as we were in the same regiment. That memorable morning I had been reading the war news to him, and when the distinguished visitors entered our room I threw the paper on his pillow. It was The New York Herald, and Mr. Bennett had bitterly opposed and abused the President in his conduct of the war for months.

When the President grasped Jim's hand he asked questions, and I said, "Mr. Lincoln, he is my brother and too weak to converse, so I must talk for him."

Turning to me he said, "It is very fortunate that he has a brother here to nurse and care for him." While speaking he held my hand in a fatherly manner. Then he discovered The Herald, and he said, "Do you read the papers?"

I answered, "He is unable to read, but I read all the army news to him." Then a quizzical look came over his grand, sad face and his eye twinkled as he said, "Well, my poor boy, if you can read and digest the contents of The Herald, I think you will surely get well."

And what with Mr. Lincoln's prophecy and my best care he did get well, and served to the close of the war.

ALEX H. MCKELVY.

She Remembers His Smile

I have always boasted to my younger brothers and sisters of the fact that I saw Lincoln, "the great, sad, splendid man."

It was in 1862 when my dear father was a student at the theological seminary in Allegheny City.

Lincoln spoke on the common in front of our home, one of the professors' houses, and I distinctly remember the tall man who stood talking to the people, surrounded by one of the largest crowds I had ever seen. This is one of my proudest recollections.

It was a very serious time in the history of our country, but I recollect as Jennie, my twin sister, and I stood clinging to our father's hand and gazing seriously at the grave man he turned and smiled at the two solemn looking little girls, and that smile I have never forgotten.

The bands played "Rally Round the Flag," "Dixie," the boys in blue drilled, children sang, the zouaves marched, led by handsome, gallant Colonel Ellsworth, Lincoln's close friend, who, not long after, met such a tragic death and had such an honored funeral—poor fellow, so young and so talented. But these are only ghosts of memories to me, for the most vivid impression in my mind is Lincoln's face and smile.

On that sad day when "Captain, My Captain" left us forever, mother came in from the street weeping. She told us Lincoln was dead, he had been shot and killed, and I, in my childish grief and ignorance, cried, "Oh, will we all be killed!"

I have taught many years since then, and when we annually honor the 12th of February I alway tell my pupils when I saw and heard Lincoln and how he smiled at me.

And that smile is one of my cherished memories.

AGNES W. MORRIS.

Kept His Word to the Crowd

While Mr. Lincoln was President-elect he appeared at the New York city hall to meet the people. I took my place in line with the vast multitude in the park and it was over an hour before I got inside the hall. There stood about the center the noble form of the great and good man, toward whom all eyes were turned. Closer and closer we came, till the face of Abraham Lincoln was beaming kindly into ours at very close range. Next to and preceding me was a little old man who looked like a farmer. He grasped Mr. Lincoln's hand, shook it most vigorously, remarking, "I am so glad to see you," etc. At that moment the President-elect exclaimed: "My friends, that is the last man I shall shake hands with in this assembly today; my arm is tired; please excuse me." Of course I came next and my heart almost sank within me as he spoke, but I ventured to say, "Mr. Lincoln, won't you shake hands with me?" I shall never forget the kindly manner in which he replied, "My young friend, gladly would I shake hands with you if I could, but I cannot. I have just publicly announced that that was the last man I would shake hands with here today, and I cannot go back on my word." And as if feeling for me in my disappointment, he took time to say, "Now, my young man, I appeal to your own sense of honor in this case, would it be right in me to shake hands with any person in this place under these circumstances?" At once I replied, "No, sir, it would not." His mind seemed relieved as he said: "Thank you, my friend, thank you! Don't be offended. I must be true to my word." And the whole thing was done in such an exceedingly kind and gentle spirit that I took it like a father's benediction. ALEXANDER SHAW.

Great in His Humbleness

In the autumn of the year 1860 there was a Republican convention at Springfield, Illinois. Abraham Lincoln, a lawyer of that city, was the chief figure.

A train of twenty-five passenger cars slid out of Chicago drawn by two locomotives. The train took on a car containing a contingent from Kankakee city. I said to some friends on the depot platform, "I am going to Springfield to shake hands with Lincoln." They replied, "Why, you can't get within forty rods of Abraham Lincoln."

Fifty thousand people were for that day added to Springfield's population. A platform had been built across the street, from which leading men addressed the crowd. At the fair ground five speakers' platforms had been built to separate the crowd in the afternoon.

To one of these came the hero of the hour. He could not be hid. The surging thousands left the four stands and yelled around the one where Lincoln was.

The studding of the structure swayed before the sea of human life and seemed ready to collapse. Lincoln's native presence of mind saw the danger. He jumped from the platform. The crowd opened a path for him. Someone had brought a horse, and he rode away.

I knew he would go home, so I mounted an omnibus beside the driver and got off at the Lincoln house. A little boy was swinging on the wicket gate. Mr. Lincoln was on the porch taking leave of several men. He called to the boy, "Little boy, don't swing on the gate." He shook hands with me, an obscure young man, as cordially as if I were Seward or some other of the dozen leaders in the room. I said, "Mr. Lincoln, I am more proud of the handshake with you than I would be with any monarch in Europe." He laughed with his usual good natured smile and said, "Come in." I followed him to the parlor where were about a dozen of the political leaders. The coolness and poise of the man under the circumstances amazed me.

I have seen some men whom the world calls great. I was beside the duke of Wellington as he alighted from his horse entering the house of lords. At the duke's funeral I saw in the procession Benjamin Disraeli and Gladstone and others. I saw Louis Kossuth when he landed at the docks at Southampton. But the majesty of our king among men eclipsed them all. Lincoln's greatness was exemplified in the words of the world's Redeemer: "Whosoever shall be great among you shall be your minister, and whosoever would be first among you shall be your servant." John Cassell.

In the Trying Days of '62

I have always regretted that the last time I saw Mr. Lincoln was under most adverse conditions. It was on board his boat in Hampton roads in the early days of July, 1862. He was on the return trip from Harrison's Landing, whither he had gone to visit the army to see and learn its condition and prospects. He found it confined within narrow limits, in an unhealthy location, hundreds sick, many dying, and more than 38,000 absent by authority—a hopeless situation as to immediate service.

That large and grand army, the most magnificent army ever marshaled upon this continent, had retreated from in front of Richmond to the James river.

It was a terrible blow to the country; and Mr. Lincoln knew and no doubt felt that he, the head of the government and commander in chief, would be held responsible. And be it remembered that he was strongly opposed to the army's going to the peninsula; could not see any advantage in dividing the army and taking that roundabout way to find the same enemy that was only twenty miles from Washington. For the North it was the darkest hour in the history of the war, and for the South the high water mark.

I think these or similar thoughts were passing through the mind of the President as I saw him seated in an armchair—all alone—on that lovely July morning. He was utterly indifferent to the activity and bustle around him, his right elbow resting on an arm of the chair, his head leaning in his hand, knees crossed and eyes downcast.

Oh, the sadness and sorrow on that face, bowed down with the weight of the grief and agony, the tears and sighs of a great nation! For I believe, in his great-heartedness, he not only suffered by the South but with the South.

Firmly believing that "right makes might," that "right is right, since God is God," he patiently walked in the light as God gave him light until his work culminated in dying a martyr for his country, even as One, in the long ago, amid the far-away Judean hills, gave his life for the world. M. B. Chambers.

At the New York Capital

I saw Abraham Lincoln in Albany when he was on his way to Washington to become President. He arrived in Albany in the afternoon and was welcomed by the mayor. A procession was formed and escorted Mr. Lincoln to the capitol, where he was welcomed by Governor Edwin D. Morgan, and he spoke from the steps of the capitol before an immense audience. He then went to the assembly chamber and spoke to the legislature. I was a clerk in the comptroller's office at this time, my father, Robert Denniston, being state comptroller.

Mr. Lincoln stayed all night in Albany and was given a reception at the old Delavan house. He stood in the window of the reading room as the crowd passed by. I was in the room and stood near Mrs. Lincoln and remember well how she looked in full dress, with low neck and short sleeves. Mr. Lincoln had shaken hands with every man and said he was tired and must stop.

I went up to him and said, "Mr. Lincoln, won't you shake hands with me." He looked at me (and I shall never forget that look) and said, "I will, my boy." He took my hand in both of his and then turned away after saying, "I am very glad to see you." Mr. Lincoln that evening was attired in a dress suit which hung on his thin body, and he looked sad and weary.

I was a boy and was with my father at the convention which nominated him at Chicago, and all the scenes of that wonderful convention are very vivid in my mind. I went to Chicago on a special train which carried the New York delegation and their friends, who went out eager to nominate William H. Seward. I never saw Mr. Lincoln except the time referred to, but I saw him dead on the way to his burial. Augustus Denniston.

Earnestness, Benignity and Fairness

Abraham Lincoln visited Harrisburg, Pennsylvania, in February of 1861 on his way to Washington to be inaugurated President. As schoolboys we journeyed, with older companions, forty miles by rail, our first ride on steam cars, to look upon his face and hear him speak.

The day was an eventful one to the multitude that crowded the streets of the state capital. The threatening movements in the South, the fears of a dissevered union and the presence of one whose election to the Presidency had so inflamed certain sections of the country gave excitement to the occasion.

Mr. Lincoln spoke from an elevated platform facing Market square. In the applause which greeted his appearance there was evidence of very deep feeling. We had a good view of him and heard distinctly his every word. His tall form, rugged features and mass of black, shaggy hair first impressed us. His face resembled the pictures of him we had seen, but a benignity and earnestness of expression relieved to a great extent the homeliness of features apparent in his portraits. We had not previously been admirers of him, but his words that day made us his friends. We were convinced that he would do the right thing. He spoke very calmly but with much decision and declared that he would do all in his power to bring about a peaceful settlement of existing troubles. He promised to be impartial to all sections; to do what he thought was right for the North, the South, the East and the West. He said that the rights of the southern states would be respected by him and that they would have nothing to fear from his administration if they conformed to the constitution and the laws; that so far as consistent with the maintenance of the government not one drop of blood should be shed with his consent, but that nothing could ever bring him to consent willingly to the destruction of the union.

It was intended that Mr. Lincoln should proceed the next day direct to the national capital, but information of a conspiracy threatening his life on the way led to a change of plans, and he was persuaded against his will, it is said, to leave Harrisburg that night, retrace his journey to Philadelphia, and from there proceed secretly, the same night, accompanied by the superintendent of the railroad and a friend, to Washington. W. P. White.

Shook Hands with Him Twice

During the fall and winter of 1862-63 I was in charge of a ward in the Patent Office hospital for wounded and sick soldiers in Washington. One evening I attended a public reception, then called, I think, a levee, at the White House. The rooms were crowded. The progress toward the receiving party was slow and difficult, but after shaking hands with the president I could not resist the desire to make the circuit again and get another look at him and his receiving helpers. Not wishing to impose on his good nature, I was passing by without shaking hands, when a long arm shot out and a strong hand grasped mine. Evidently Mr. Lincoln thought I had been overlooked, and his kind heart would not allow me to pass unnoticed. I saw him again in the crowded east room chatting gayly with Secretary Chase and his daughter Kate, while General Fremont flitted nervously through the throng. Later in the evening I passed him in a smaller room, sitting quietly alone, apparently resting after the fatigue of the evening. His grave, thoughtful face, flushed with recent social excitement, I have never forgotten.

William Hoyt Coleman.

The Memory of His Sad Face

It was in Rochester, New York. Leaving my home just beyond the city limits about 6 o'clock in the morning, I was trudging along, a lad of 12, dinner pail in hand, toward the workshop of my employers on State street. Having entered the New York Central railroad depot, which in those days was just west of the bridge that spanned the Genesee river, I noticed something unusual was astir. What was it all about? "Why, don't you know? Lincoln is coming and he's going to Washington to lick the rebels!"

I had, meanwhile, somehow come to have a boyish preference for the man of destiny so soon to make his appearance before my very eyes. Having been beaten by a boy twice my size for hurrahing for Buchanan four years before, a sort of reaction set in in favor of the Republican nominee in 1860. Then, too, my father had taken me once to hear and see Stephen A. Douglas in Washington square. But the stately utterances of the "little giant" against the "rail splitter" of Illinois did not at all impress me.

Well, after a tiring wait in the drizzle, he came at last. This time we were sure, because the headlight of the locomotive bore the President-elect's effigy. As the train came to a stop, thousands of expectant eyes were fastened upon the rear platform of the last car. And sure enough, there he was—the tall, gaunt, sad-faced man who was being so abundantly blessed and cursed! I cannot now say whether I really heard his few words of greeting or not. If I did I have long since forgotten them. But the impression that his quiet, earnest manner and his sad face made upon me is ineffaceable.

J. MEULENDYKE.

Twenty Feet Away at Gettysburg

I was present at the dedication of the National cemetery at Gettysburg, November 19, 1863, and stood within twenty feet of the great President when he delivered that golden speech, now an heirloom in American homes, and enshrined in the hearts of millions whose key words are devotion to duty.

It was a moment of intense interest. The wonderful prayer of Dr. Thomas H. Stockton and the masterly oration of Edward Everett over, Mr. Lincoln arose amid a tumult of voices, stood a moment in silence and then pronounced those memorable sentences.

HILES C. PARDOE.

Showed His Great Sympathy

April 8, 1865, Grant was close upon Lee at Appomattox Court House. President Lincoln was at Grant's headquarters at the junction of the Appomattox and James rivers. Our cavalry corps hospital was on the Appomattox river a mile above headquarters. In the afternoon the President visited the hospital to see the sick and wounded.

All the soldiers who were able to be about were formed in a line, at front face, and the President walked the full length of the line and shook the hand of each man and said a word to him. Then he went through all the tents and shook hands with every man who occupied a cot.

He came and went without display or ostentation, and we soldiers failed to see the always pictured slouchiness of his figure. He was dressed in the style of the day and as became his position; he looked a gentleman; his eyes were kindly, his voice mild and subdued; there was fellowship in the close grasp of his hand. I noted in his face the look of "infinite sadness" that redeemed it from homeliness, the look so often mentioned but never depicted with pen or brush. I saw all the great men of war times. I have seen every President since then, and no other face than Lincoln's ever touched my sentiment of veneration.

This exhibition of real sympathy was a revelation to the soldiers and they never wearied talking about it. While they realized that the fall of the Confederate capital was bringing to a close the demands upon their sacrifices they little dreamed that within another week the hand of a coward was to give Lincoln to the ages.

HOMER ANDERSON.

She Saw Lincoln in Death

Fadeless in the memory of a little child the rugged grandeur of Lincoln's face will stay forever. But it was not in life that I saw that wonderful face. We were then living in Chicago and my father came home and in a husky voice told of the death of the beloved President on that April day in 1865.

Then my mother made her plans; we were to rise at 2 o'clock in the morning and go to see the great man as he lay in state. After a hasty breakfast, a walk of a mile brought us to the Chicago court house.

So at 3 o'clock in the morning, before the crowd gathered, my father lifted me up to see the dead President as he lay surrounded by what pomp a sorrowing country could give. Later my mother took me to a memorial meeting held in Methodist Church block.

Another day we sat for hours in the window of a store on Lake street and watched the mournful procession pass by on its way to the station and thence to Springfield for burial.

I yet remember the blue canopy with silver stars above the statuesque face as the President lay in state. He was so kingly in appearance that he seemed more than life size to me. The guards, the lonely court house, the stillness and the mysterious presence of death filled my childish soul with awe. I had always been taught to love and reverence our great ruler and I was shocked when told that someone had wished to take his life.

Although I never heard him speak, his silence was more eloquent than words, and the patient face of the great burden bearer appealed even to a little child.

CORA BANKS PIERCE.

To the writers of the first six "Lincoln incidents" here printed payment will be made in accordance with the announcement in The Continent on January 2. The other writers will be given subscription credits as compensation.

BRADFORD HORTON, MAN

BY RICHARD S. HOLMES

SYNOPSIS OF PRECEDING CHAPTERS—Bradford Horton is working his way through Prestonbury Theological Seminary. A fellow student, Austin Sleighton, becomes his loyal friend; but Oren-Toole, a jealous fellow bank employee, attempts to involve him in a money theft, using as his tool an old beggar, Andrew Drum, who proves to be Horton's own father. Miss Elmore, daughter of the bank's president, to whom Horton is greatly attracted, believes in his innocence, which is finally proved. Oren-Toole and Drum, however, are incriminated. Drum dies before his trial, and Horton begs that the case against Oren-Toole be dropped. This angers Mr. Elmore, and he writes Horton a note which causes him to resign from the bank and to give up his position as tutor to Mr. Elmore's grandson. Mr. Elmore still believes Horton an impostor. Sleighton tries to persuade him to clear himself. This Horton refuses to do because of a last promise to Drum that he would not reveal the latter's identity as the man of whom, in his youth, Prestonbury had prophesied ill, and whose marriage was opposed by his bride's family. Horton, because of the president's hostility, declines the cashier's invitation to return to the bank. Finally Mr. Elmore, realizing the need of the young man's assistance and admitting to himself that his prejudice is due solely to the fact that he fears his daughter may succumb to Horton's manifold attractions decides to apologize for his note and offer Horton the position of teller.

CHAPTER XIV.—Continued

AT A LITTLE after 10 o'clock the Elmore carriage stopped in front of Morton hall. Horton opened his door at the knock of the two bank officials. "Come in, gentlemen," he said, astonished, but too well bred to show it.

There ensued an awkward pause. The banker noted the scantiness of the furniture and the general cheerlessness of the room. "I have but two chairs," Horton explained, offering them, "so if you will pardon me I'll sit on the table."

"I see the authorities do not mean you to have too much company, Mr. Horton," said Mr. Elmore with a somewhat constrained effort at offhand cordiality. "I've never had the pleasure of being in your room before. By the way, I must congratulate you on the way you acquitted yourself yesterday."

"Thank you," said Bradford gravely.

"Do you return to Glencoe for the vacation, Mr. Horton?"

"No."

"You will remain here, then?"

"No."

"I think you would find it pleasant here in summer." The president was becoming more ill at ease at the repetition of monosyllabic answers. "The lake is very attractive, and——"

"But I must have work, and there is none here for me."

"There is. That is the reason of my call. I have come to offer you a permanent position as teller of the bank."

"Indeed!" Bradford looked calmly at the president.

"Yes. We have concluded to make you teller after Hobbs leaves——"

The door flew open suddenly and three voices yelled together, "Oh, Brad! you old Brad, you've scooped the shiner; you've gobbled the yellow boy, you've——" then seeing the visitors and filled with confusion, the young men slammed the door and were gone.

"What did those fellows mean?" asked Mr. Elmore.

Bradford smiled. "I suppose they were telling me I had won the gold medal for Greek."

"That was good news, wasn't it? I wish I was a boy again. I would like to tell someone something in just such a way. Well, I suppose now you will be ready to begin work tomorrow."

"Pardon me. I have no present thought of working for the bank tomorrow or any other day. The causes which made me cease working there are the same now as when I ceased."

"I understand," said the president. "I had anticipated your answer. I am about to remove the obstacle. I will recall that unkind note I wrote you. I should have addressed you then as Mr. Horton. I ask your pardon for the offense. I think it was the occasion of the break between us."

"Yes, sir, it was. The pardon you ask is granted, but I am not prepared to say I will go to the bank again."

"May I ask your reasons for hesitation?"

"Certainly. You have called me impostor so often it has become widely known in Prestonbury. I do not wish to return to the bank branded with that mark. Then you propose to make me teller. That means permanence. I am not prepared to say I will abandon the study for the ministry to go into business."

"I see; I appreciate. I will make it as widely known as I can that you are my choice for teller, and that you have my entire confidence. And as for the second reason, I heard your examination. In it you were right, Mr. Horton, but you are fifty years in advance of your time. You will be tried for heresy by an unprogressive church. I can save you from that."

"I must take my own risks on that line, Mr. Elmore. I suppose men still have to suffer for bearing witness to the truth, as always they have. I cannot answer you today. In any event, I shall ask what, probably, you will not do."

"What is that?"

"Take this"—he drew from the table drawer Mr. Elmore's note—"ask Mr. Joseph Jickers to read it, tell him you have recalled it, and in his presence destroy it."

"Why, yes, Mr. Horton, I will do that." He took the note. "Anything more?"

"Yes. Make in writing your proposition to me to enter the employ of the bank."

"Very well; I will do that."

"Then I will give you an answer as soon as I can."

Thus closed a memorable interview. Mr. Elmore was very sure he had triumphed, but he did not know Bradford Horton.

At the drug store the president asked to see Joseph Jickers alone. The three men sat down in the private office. "Court is in chambers; counsel can proceed with his argument," said the little man.

"Well, your honor," Mr. Elmore began, laughing in spite of himself, "I wrote your friend Horton a letter four months ago, addressing him as William Drum. He was offended, probably justly. Here is the note. Will you read it?"

Joe read it slowly, quite as if he had not seen it before, and shook his head gravely. "Counsel wasted no words in his communication, but court gives no decision."

Mr. Elmore took back the paper and tore it into small pieces. "Your honor, that is my decision," he said. "I have apologized to Mr. Horton, and told him I would make this visit to you. That was my errand here. I fear I have been making some bad blunders, your honor."

"Shoot 'your honor,' and shoot 'the court'! It's man to man now, Mr. Elmore. The man who never made a blunder has never been born."

When Maxwell stepped down from the carriage at the bank, he added to his good-by the remark, "This is the best morning's work you've done in ten years, Mr. Elmore."

"A good morning's work—yes, Sam; good for the bank. But it mortified me extremely. And remember this; I may have blundered in acting hastily, but my opinion is the same; I have good reason to keep it so. That young man is no more a Horton than I am."

CHAPTER XV.

"As We Forgive Our Debtors"

IT WAS TO Bradford Horton's credit that the offer from St. Bartholomew's church of a place in its choir at $1,200 a year did not cause him a moment's hesitation as to his course. Nor was he disturbed or tempted by the Preston National bank's offer of the post of teller at $1,000. To each letter he wrote an answer declining, and to the seminary one accepting the position of tutor in New Testament Greek at a salary of $400. With both declinations he gave the same reasons: "I have begun to study for the ministry and I must complete my course before considering any proposition for permanent occupation of another sort."

On the steps of the post office, the evening when he mailed the three letters, he met Ansley Jickers, and together they walked up to the Jickers home.

"What's new, client?" asked Joe looking up from his paper as the newcomers joined the assembled family in the library.

"Nothing."

"Didn't know we had located O.-T., then?"

"No."

"Not interested? No questions to ask?"

"Yes, your honor. But I know and you know your honor's dying to tell. Go ahead."

"Well, O.-T. is in Albany in a department store. Floorwalker, you know. Jack Tappan saw him there last week, and he pretended not to know Jack. I'm going down sometime just to see him. Won't it be fun?"

"Does Mr. Maxwell know of this?"

"Yes; court served notice today."

Before more could be said, Lucy, full of the news of Horton's New York call, came into the conversation. "Mr. Horton, I'm glad you've had such a fine offer from New York, but I'm very sorry to have you leave us. We are just coming to feel that you are one of us."

His reply was a surprise. "I'm not going, Miss Lucy."

Dr. Jickers dropped his paper and pushed back his spectacles. "Bless my soul!" he exclaimed.

Horton laughed. "Are you as surprised as that, Dr. Jickers?"

"Yes, I am surprised. Most young men would jump at such an offer. But knowing you as I am beginning to, I ought not to be astonished. You are like your father in many things."

The talk ran on, flowing around the declination of the New York proposal and carrying on its current naturally enough the story of Mr. Elmore's offer and Bradford's refusal to leave the seminary for business till he knew more than at present of God's purpose with him. Once more the doctor laid down his paper, and once more he said:

"That's like your father, boy. You've made a good choice, and we'll give you another hundred for your singing next year. What chances young men are having now! Bless my soul! How I wish I was a young man!"

Bradford stopped in to see Sleighton on his way to his own room. "Here's a note for you, B.," said his friend. "I heard a knocking on your door, and found a messenger with this."

The note was from Mr. Elmore, asking him to receive Charlie once more as a pupil, and to stay by him for the whole summer. "I am very anxious to have the boy make Yale this autumn. He cannot without your help. With it, the outcome should not be doubtful. And he stubbornly says that it's Yale this fall or never."

The letter caused Bradford some misgivings. He liked Charlie Elmore almost as much as he disliked his grandfather. He almost resolved to change his whole plan for the summer. He had promised to undertake work for the board of missions of his church, and had only the day before received a definite assignment for the duty. He faced the proposition for an hour, then wrote to Mr. Elmore declining it, and giving in full his reasons.

But Richard P. Elmore was not a man to be defeated easily in a purpose. Taking Charlie with him, he went again to room 35. He argued and pleaded, while the boy sat by with wistful face, but Horton's answer remained the same:

"Inclination and personal advantage make me desire to accede to your wish. But I think I have gone too far with my present plans. I might get released, but I hardly like to try. I'm sorry for Charlie, but, Mr. Elmore, I cannot feel that the fault is mine."

So the interview ended.

Mr. Elmore accepted the answer as final and began a search for another teacher, but Charlie was not satisfied. He wrote another letter to his Aunt Eleanor, which he ended with the appeal, "You write to Mr. Horton, Aunt Lennie. Maybe he'll listen to you."

A week later Horton called on the president at the bank. He made no delay about his errand. "Mr. Elmore, is the place of teller yet filled?"

"No, sir." There was a curt tone to the answer.

"Can I have the post for the next four months?"

"I understood you to say you had other plans."

"I did have, but have been obliged to change them suddenly."

"Four months, you say?"

"Yes, sir."

"Does that possibly mean permanence?"

"No, sir."

Mr. Elmore summoned Maxwell. "Sam, can you use Horton for teller for four months? Is it worth while?"

"Doubly worth while."

The president turned once more to Bradford. "When can you begin work?"

"Today."

"Very good. The pay will be $100 a month for four months."

"There is one thing more, Mr. Elmore. Have you a teacher for Charlie?"

"No."

"Can I have him?"

"What has happened to you, Mr. Horton?"

"Nothing. I have only changed my plans. Can I have Charlie?"

"By all means. What will be your charge?"

"The same as before." Then, before Mr. Elmore could speak further, he added, "Perhaps it will be as well if I go at once to see Charlie and start him at his work. I will be back here after dinner."

When he had gone, "Sam," said the president to the cashier, who stood by smiling, "Sam, what's come over him? He never does anything for nothing. What's in the wind now?"

But though neither man could solve the problem, Eleanor Elmore could have told them the solution. While Horton talked to the father a letter in his pocket from the daughter was guiding every word:

"Dear Mr. Horton: Charlie writes his last hope of making Yale this year is gone, because you will not hear him recite. He is terribly disappointed, and I shall be. Can you not, will you not, take him? Yours sincerely, ELEANOR ELMORE."

(*To be continued*)

Has More Sense Since

A Kansas school teacher was drilling her composition class in the relative value of words and phrases. The phrase "horse sense" was discussed, and she told one of the boys to write a sentence containing that phrase.

The boy labored for ten minutes and produced this: "My father didn't lock the barn door, and he ain't seen the horse sense."

THE WAYFARER

Heroes of the Poles

THE MOVING-PICTURE SHOWS find that Indian and frontier scenes are the most popular. As it ever has been and ever will be, so it is now—all people feel the spell of the primitive and the adventurous. Deeds of daring and hardihood, though only the "make believe" of the cinematograph or of Homer's "Iliad" and "Odyssey," cast a spell of charm over the minds of even the most conventionalized of us. For somewhere at the core of every man's nature is a red Indian quality, which makes him admire the elemental virtues, the traits we still share with the cave man. This, the Wayfarer suspects, is why the polar explorer is most heartily accorded the world's laurels.

* * * *

The imagination of even the unimaginative is stirred by the feat of the man who has stood where never before mortal foot has trod; and who has broken through the icy doors of the North and of the South until he has wrested the secret of the pole itself. An occasional cynic, in self-conscious philistinism, may cry, "What's the use?" concerning the long, long quest for the poles; but the common mind of us all declares that, scientific results aside, the conquest of the earth's most inaccessible points is worth while as demonstrating the sovereignty of man. It is written in the nature of the race, as well as in the inspired revelation, that man should have dominion over the whole earth.

* * * * *

Upon a recent evening the Wayfarer heard and met the three most famous of polar explorers—Amundsen, Peary and Shackleton. As he looked upon these three brethren dwelling together in unity, each vying with the others in bestowing magnanimous praise upon his fellows, thoughts of the Cook-Peary controversy insisted upon arising. So the Wayfarer switched his train of thought to the theme of the potent contrast between these immaculately clad gentlemen in conventional evening dress and the same men, hungry, cold, unwashed, and clad in malodorous skins. It must have been a hardship to go for weeks or months without washing one's face, and without a change of clothing. Yet that is part of the explorer's lot, a link with the stone-age ancestry. The Wayfarer thinks he knows some men who are so tightly tied to Mrs. Grundy's apron strings that they could not go a week's distance from barber, bathroom, manicurist and haberdasher. As for eating blubber, or going hungry, or doing day-labor work in dragging sledges over heart-breaking stretches of broken ice, or toilsomely building shelters of snow, or enduring the indescribable cold, or the long, long night of loneliness—none but men brave and mighty in elemental qualities can essay this. To them we conventionalized stay-at-homes pay the tribute of unconcealed admiration.

* * * * *

The overmastering character of this admiration and interest was revealed at a reception given the three explorers by a club whose members are strong men of the world. They know the usages of good form, and in little things conform to the dictates of society. Yet on this evening, after passing down the receiving line, the men, one after another, by common impulse, turned and stared at their guests. Bad manners? Perhaps, by small standards—really a more solid tribute than the mumbled words of greeting as each had shaken hands with the evening's guests. Everybody wanted to study at close range these great achievers. They commented upon the granite face, with its pioneering wedge of a nose, and its genial wrinkles, of Amundsen, the gaunt Norwegian who had won the race to the south pole. Peary, better broken to the parlor than either of the men who flanked him, had the veneer of the public man; and it was hard to conceive of him in the snowy wastes of the North. Shackleton, typically British in appearance, was undergoing this social ordeal about as he would have buffeted an Antarctic storm. The bull-doggedness and virility written on his face made one regret more than ever that he should have been blocked by misfortune when so near to his goal.

* * * * *

Concerning the Amundsen lecture, see the advertisement. One who hears it does not want to say, like the boy who had been taken to a poor circus, "Come on out and let us look at the posters." The lecture, like the lecturer, is great. The simplicity of all vast achievement is in it. Never once is the pronoun of the first person used. Difficulties are related so simply that one scarcely grasps them. A touch of dry humor relieves the strain of the attention. And when the five men of the expedition are pictured with their hands on the staff of the Norwegian flag at the south pole, there is no need of rhetoric to make the scene dramatic.

* * * * *

Primitive qualities and equipment—men, dogs, sledges, such as might have been victorious thousands of years ago—won this victory. The world is gratified that the poles were reached by man and his sheer endurance and pluck before the airship enabled him to surmount the obstacles on wings. Unpredictable prizes await the ensuing generations of discoverers—but the old, simple traits of elemental manhood, unassisted by the wonders of science, have conquered all the important geographical secrets that the race has to learn from this goodly frame, the earth. The bays belong on the brow of man and not on a motor, an airship or a submarine.

* * * * *

Mechanical science went almost to the south pole with Amundsen in the form of a cinematograph—together, of course, with the scientific instruments of observation. A marvel of the lecture was the moving pictures of the great ice barrier of the Antarctic; of the methods of transportation, shelter and life in polar exploration; of schools of whales; of great, stupid, unfearing seals; of comical penguins, and of the redoubtable Fram. With new vividness the educational function of the moving-picture camera was brought home to many persons that night.

* * * * *

Some experiences are unique. No past generation ever saw, nor will any to come, the discoverers of the north and south poles met together. Their adventures were unique and once for all. They personify the epochal character of this our decade.

THE WAYFARER.

THE HOME COUNCIL

THE TESTS OF TEMPTATION

By Ethel Colson

"WELL, I DON'T want to judge," began one of the younger members of the sewing group in the tone that usually presages severe censure, "but when I hear certain people talking of the strange and awful temptations that have befallen them, I always wonder how they happened to become possible. Of course, there are plenty of people who are exposed to temptations of every known and imaginable sort, but it does seem to me that when any of us—comfortably situated, sheltered Christian women like us, for instance—are attacked by any of life's coarser tests, it must be more or less our own fault!"

A gentle-faced older woman looked up with a deprecating smile.

"From the heights—or depths—of my experience, I should be inclined to disagree with you," she said. "Of course we know that no trial or temptation beyond our strength will ever meet us, that no circumstance or event will be too hard or searching for divine grace. But temptations terrible as unexpected sometimes assail the purest, most circumspect, conscientious, exalted of souls.

"I knew a dear woman once, good almost to saintliness, of especially sweet spirit and holy life, who suddenly found herself in the position of loving another woman's husband and hungering after still another woman's child, and a fortune that had been declared legally not her own. And for these terrible temptations she was in no way to blame.

"The man had been her fiance, devoted, adoring, tender, for years; only duties and responsibilities on the part of each had held them apart while her youth and girlish beauty faded. Just when the way seemed clear for their marriage the man lost his head over a new and 'stunning' acquaintance. The first inkling his betrothed had of the matter came in the public announcement of his runaway marriage with the newcomer. One moment it was at once her duty and delight to love the recreant sinner—perhaps himself tempted beyond endurance; the next moment it was a serious sin. And it is no easy matter to tear out of a true and trusting heart the tender image of nearly twenty years.

"Years before, too, a relative of my poor friend, left widowed and penniless, had 'given' her dear little girl to my friend, who had tended, reared and learned to love her as a mother. Suddenly the real mother married again, found herself financially unrestricted and decided to take back her child. The proxy mother's heart ached sore to give her up.

"Then there was the fortune, long promised by a loving old uncle and prospectively dedicated to the good work begun in its expectation. The old man's sudden death, intestate, diverted the money in quite a different and apparently less worthy direction. My friend had to pass over her cherished task to another for lack of funds.

"Of course, being a true Christian, she fought these terrible temptations nobly, conquered, came, in the end, to see and reap good from them. But the triple ordeal tried her soul as by fire.

"Then, too," as the other sat silent, "I think that we often confuse temptation with sin. There's no sin in being tempted, we know, so long as we don't yield, consent to or dally with the temptation. And sometimes, perhaps, if we could really know the soul we criticise for being open to a temptation not our own we might wonder, indeed, but in a different way."

"Moreover," added the pastor's wife, taking up the parable, "the attitude of judgment is not the one best adapted for the helping of the tempted brother or sister—and, of course, being Christians, we should be anxious to help, always. I suppose, in the last analysis, the 'judge not, that ye be not judged' dictum applies just as fully to souls under temptation as to those actually convicted of sinning, and—none of us knows just what form our own next temptation may take!"

BITS BY THE WAY

"I GOTTA LEARN"

Patricia was only 5. She never meant to be naughty. It was just because there were so many, many things her mother had failed to caution her not to do that Patricia was frequently in trouble.

One day, when one of her difficulties was being straightened out, Patricia groped around in her troubled little mind for some extenuation of her naughtiness. Finally she sobbed out: "But mamma, I gotta learn!"

Thus did Patricia sum up life. We "gotta learn," if not by one method, then by some other. If the lessons are difficult, and the point obscure, and the pages blur before tired eyes, still they must be learned. It will help if we feel that the loving Teacher has set our task according to our ability, and that thus the solution of the problems must ultimately be possible to us.

We of necessity stumble in learning to walk. We all "gotta learn" strength through failure. When that strength is sufficient for a wider sphere, a broader usefulness, we shall hear the call, "Friend, go up higher."

HER 25-CENT LUNCH

Anne Morgan, daughter of the money king, recently ate a 25-cent meal with a view to convincing several hundred working girls that a 25-cent dinner is good enough for anybody. The menu consisted of chops, potatoes and apple pie.

Commenting on her well intentioned act, The Chicago Tribune says:

"Miss Morgan's efforts are wasted. There are no working girls in New York, Chicago, or any other big city in the United States who would not be satisfied with a 25-cent meal consisting of chops, potatoes and apple pie. The objection on the part of working girls and those championing their interests is that the 25-cent meal is out of the reach of the great majority of them. If Miss Morgan were to look into the lunch box of the shop girl on the East side in New York or on the West side in Chicago, she would find that from 7 to 10 cents is all that 70 per cent of them spend for their noonday meal. They cannot afford to spend more. Even the better paid girls, girls in offices and stores, do not spend more than 15 cents in a near-by lunchroom for their midday lunch. They cannot afford to do it and keep the strait and narrow path.

"Miss Morgan, while sincere in her sympathy for the poor, is hampered by her inability to look at things through their eyes. A quarter looks much bigger in the working girl's eye than Miss Morgan imagines."

PIN MONEY BY READING ALOUD

Would you like to earn a bit of extra money, and at the same time bestow a very real benefit? If so, suppose you try this successful plan of a young Oak Park girl.

She devotes certain hours of each day to reading aloud to children, old people, shut-ins and others who for one reason or another are unable to do their own reading.

She has printed business cards, and these she has given to a number of the town's doctors, since the physician, almost more than anyone else, comes in contact with family and individual needs.

Her range of reading is wide, varying according to the taste of her auditors—the newspaper for an old man, a light novel to an invalid who hasn't strength for heavy reading, history to a young man whose sight has become temporarily impaired, the Bible and a church paper to a saintly old lady, juvenile literature to children.

She receives 25 cents an hour for her services, but is planning a sliding scale of prices, dependent on what is expected of her. Story telling to children, for instance, demands special preparation, and hence, she thinks, should demand extra remuneration.

She declares that her work is a liberal education.
S. C. R.

Preferred Her Pie Roofed

Dorothy had never seen any pumpkin pie until her first visit to the country. Therefore she looked with astonishment at the spicy, fragrant pie that was put on the table for dinner.

"What is it?" she asked.

"It's pumpkin," replied her grandmother, "and very nice. Shall I give you a piece?"

"No, thank you," replied the little girl politely. "I never eat pie without a roof on it."

The Way the Medicine Man Does It

Carl Lumholtz gives in his "New Trails in Mexico" (Scribner's) an interesting glimpse of an old Papago medicine man, Castillo, who, when the writer first saw him, was singing outside of a house to soothe a patient, a middle-aged, powerful looking man, who was lying on his back in front of him.

Castillo's singing, says Mr. Lumholtz, was accompanied by the rasping of two sticks. Near an inverted basket on the ground an effigy of a horned lizard had been placed; it was made of wood and daubed with ocher, its head turned toward the patient.

The medicine man, whom I watched from my horse, finished his treatment by placing the effigy repeatedly on the patient's leg, breathing and blowing at the same time. The man had a pain in his leg which had been caused by a horned lizard, for, according to Papago beliefs, all animals have the faculty of making people ill except the deer and the pronghorn antelope. To relieve the illness the doctor had sung a song to the animal asking it to take the pain away. Then he walked into the house. Somebody must have told him I was a doctor, for a few minutes later, to my surprise, he brought out his medicine basket and began to unpack the contents of his tray.

There were many remedies of a similar character to the one just described. Images of certain animals, accompanied by appropriate ceremonies and exhortations, are thought to relieve illness. Like the native doctor himself, an animal is thought to be able to cause illness as well as to cure. The turtle causes stiffness, the butterfly produces vomiting and the badger gives backache. The deer makes persons cough and their voices weak, and may give consumption, but a deer-tail, placed on a stick and manipulated in the proper way by a medicine man, will cure that illness, for, as Castillo explained, "it is not often you see the deer thin." A piece of clay taken from a gopher's burrow is used against stomach pain. The sun is apt to give fever, and a patient suffering thus is relieved at sunrise; during the incantations of the doctor a small wooden image of the sun rests on the ground, while the patient faces the east.

The old man seemed glad to explain everything. He was also willing to sell me some of his treasures. One of them was a medicine man's plume, consisting of four eagle plumes tied together so that they diverged two by two. When young girls come of age they are "dusted" with this from all evil.

YOUNG AMERICA

The Way Bobbie Kept a Diary

BY PAULINE FRANCES CAMP

MARY ELLEN looked up from her writing right into two wistful blue eyes belonging to Bobbie. "Sister," he asked, "why can't I keep a diary?"

Sister laughed as she patted his round cheeks. "Oh, Bobbie boy, you must learn to write before you can do that! And you are a pretty small laddie yet, to be thinking about such things."

The little fellow opened his eyes very wide. "Why, Sister Mary Ellen, I can write; of course I can! I guess you've forgotten the letter I wrote you when you were in Boston!" and seizing a pencil his cramped little first scrawled some meaningless lines on a sheet of paper. "There," he cried triumphantly, "I can write just as easy!"

"What does it say?" asked Mary Ellen smiling.

"It says, 'I love you, and I want to keep a diary,'" said Bobbie positively, with a nod of his curly head.

"Will it say the same thing tomorrow?" laughed his sister.

Bobbie looked doubtful. "Why, I guess it will; only sometimes I forget what I write, you know."

"Well," said his sister, "when you keep a diary, the writing has to say the same thing all the time, so I'm afraid you will have to wait a while yet, little man."

Just then mother came through the room. "Oh, mother, can't I keep a diary, like Mary Ellen? Please, please let me," begged Bobbie.

Mother looked thoughtful.

"Why, dear," she said hesitatingly, "I don't quite see—— Yes, I do, too," she ended briskly. She picked up a pencil and wrote rapidly a few moments.

"There, Bobbie," she said, "put on your cap and take this note to Mr. Brown at the book store. Bring back the package he will give you and we will see!"

Away ran the little boy, with a light heart, for when mother said "We will see" in that brisk way, the thing was as good as done.

When Bobbie came back he found his own small table pulled out, and on it a pile of old and new magazines, a pair of blunt scissors and a little pot of paste. To these were added a fat red book from the bundle he brought and a package of colored crayons.

"Now, Bobbie," said mother, "a diary is a book that tells all about the happenings of the day. You are a little boy and will not be able to put down all the things that take place, but you can choose a few of the most important ones and tell about those. This is the plan—you are to think of some big thing that happened and then find a picture to fit it. See, here is one that will remind you of something you did yesterday," and she held out a print of a wagon with a load of merry, laughing children.

Bobbie gave a skip! "Oh, mother, the picnic! Why, it looks just like us! And there is a little boy that looks like me. Oh, mother, let me paint his coat red!"

"That will be a good plan," agreed mother. "Every boy that is meant for you shall have a red coat, and then you will always know where you are in the pictures. I think this book will be a great help to you, as well as lots of fun," and mother's brown eyes had a funny twinkle in them.

"Now, cut out the picture and paste it neatly in the first page, and sister will write the title and the date under it."

Bobbie thought of several other things that had happened the day before, and soon had the first page of his diary completed, to his immense satisfaction.

The days went by rapidly and Bobbie's diary grew bigger and bigger, and more and more interesting to its maker. It was almost like reading to turn the pages and be able to tell just what each picture stood for, and to follow little "Red Coat" through every one.

All kinds of pictures went in, for mother said the book must tell a true story. Sometimes the pages held things that Bobbie hurried past, with scarlet cheeks and drooping head. One picture of two little lads fighting he never wanted to look at. "Did we really look like that, mother?" he asked soberly as he was pasting it in, and saw the ugly expressions on the small faces, and the clenched fists, dealing such angry blows. "Did we really look so? I guess we won't fight any more!"

One page showed a dear, shaggy pony, a birthday pony, with "Toby" written beneath it. There was a picture of a dripping boy, a regular little drowned rat of a boy, running across a field. That was when Bobbie fell into the creek. There was a sweet-faced old lady stepping out of a carriage—grandmother coming to visit; and another picture of a small boy with a puffy face—Bobbie with the mumps. Another, one to be passed over very quickly, showed a little boy stamping his foot in a rage; and under it was a little boy in bed, with the big round sun peeping in through the window at him, on his way to Sunset Land.

But, oh, there were lovely, lovely things in the red book—pictures of all sorts of delightful happenings that had come to Bobbie. There was the first bluebird; the flower hunt in the early spring and the pretty May baskets, made and hung. There were postmen, in natty blue suits, carrying letters for Bobbie from papa, who was away on a long trip. There was little "Red Coat" in his first pair of trousers starting to school with a bag of books. There was the hundred mark for mounting to the head of the spelling class; and there were parties, and excursions, and—oh, I can't begin to tell you all of the good things!

The "hurry-over" pictures began to drop out, as Bobbie saw how the hateful things spoiled his pretty book.

But best of all was the picture of a tall man stepping from an automobile, with little "Red Coat" clinging round his knees and his arms full of delightfully mysterious bundles. The printing under this was in red, shaky and crooked, Bobbie's own work, and it read: "This is when my own papa came home."

Peter and Peekaboo

Peter and Peekaboo have grown up together and are the greatest chums in the world. They eat together, and sleep together, and play together, with never a cross word—which means, in dog and cat language, with never a growl or spit—and with never a bite or scratch. Peekaboo loves to snuggle up against Peter's long fur, which is soft and warm, and dream pussy dreams of birds and mice; while Peter is never happier than when he is being a bed for Peekaboo and protecting her from what he probably calls danger, in his doggy mind. They are never very far away from each other, these two, and one of the pleasantest sights in all the little town where they live is the friendliness and affection of Peter and Peekaboo.

A Boy's Thought of Lincoln

Some days in school, when teacher says,
"Jim, name the Presidents,"
I up and I commence,
And say them all from Washington clear through Buchanan, then,
I have to stop and clear my throat—I always have to when
I come to Abraham Lincoln's name,
E'en tho' the teacher whispers, "Shame!
Can't you remember, Jim?"
Can't I remember *him!*
Why, he's my hero! That is why
I get choked up and want to cry!
Once he was just as poor as I,
And homely, too, and tall and shy.
But *he* was brave and made his place,
Climbed to the top and freed a race!
When I think what he dared to do,
I just vow I'll do something, too!

—Children's Magazine.

None That Grew There

During a lesson on the animal kingdom the teacher asked if anyone could give an example of an animal of the order of Edentata—that is, one which is without teeth.

"I can," replied Tommy, his face beaming with eagerness.

"Well, what is it?" asked the teacher.

"Grandpa!" shouted Tommy.

She Remembered Her Manners

Susan had been to her first party and was eagerly telling her mother what a happy time she had had.

"Susan," said her mother, "I hope you remembered to tell the hostess that you had a pleasant time at the party?"

"Oh, yes, mother," answered little Susan; "I told her as soon as I got there, so I wouldn't forget it."

THE SUNDAY SCHOOL

February 16, 1913—The Call of Abraham

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Genesis 12:1-9. Golden Text, Genesis 12:2: I will bless thee, and make thy name great; and be thou a blessing.

Abraham was great enough to have had two names. He began as Abram and passed on to Abraham. One meant "exalted father" and the other "father of nations." Both were appropriate. They mark the successive stages of his spiritual progress. The life of the patriarch forms the first chapter of a long story. He was literally the father of nations.

Great names are usually associated with beginnings. The American revolution was one of seven years' duration, and yet it produced more statesmen than has all our subsequent history. Time never recedes, but the fact remains that the morning stars are still the brightest. Inspiration may be a continuous process; if so, no second edition of Genesis has as yet been issued. There were giants in those days whose rivals are yet unborn.

The Birthplace of the Patriarch Located in a Rich Country

Man, when God drove him from the garden, kept on going. All save Noah and his family appear to have forgotten God. Then came the deluge and the race was given another trial. The three sons of Noah drifted in as many directions, Shem occupying a portion of the country afterwards known as Babylonia. This empire ranked among the mightiest of earth. The country was rich beyond description. A network of canals supplied the vast plains with water, so that the sower is said to have been rewarded by harvests literally three hundred fold. History says that it was the only country in the world where wheat grew wild. Cities and temples abounded. The Euphrates held its course southward, and where it emptied into the gulf stood Ur, the birthplace of the patriarch. In those days Ur was a maritime city, but the alluvial deposits of the river have pushed the coast line so far out into the sea that the site is identified today as over 126 miles inland.

The father of Abram was Terah. Of him we know but little. He was an idolater and, according to tradition, a captain at the court of Nimrod. Abram had two brothers, Nahor and Haran, and beyond this fact the Scriptures are silent. But tradition says that a wonderful star heralded his birth and Nimrod the king, fearing that he might prove a dangerous rival, ordered his father to put him to death. The father substituted a slave and hid his son in a cave. There he remained for years. When he emerged and looked for the first time upon the sun, he hailed it as God, but the sun went down and left him in darkness. Then the moon rose and the stars came out. The one he greeted as God and the other as his ministers. But the moon sank and the stars faded. The fact suggested the idea of a God above nature to whom he owed his future service. This is only a tradition, but tradition is sometimes something that might easily have happened and didn't.

Abraham, Born Amid Base Surroundings, Became Apostle of God

Abraham was a man of one idea, but that idea was large enough to include the universe. He was the apostle of the one God. The religion of the Chaldees was a polytheism of the higher form. They never descended to animal worship, but found their deities among the stars. They had their heaven and fallen spirits. There was but little in the sacred literature of those people to uplift the soul. They had their creation and their deluge, but inspiration has no duplicate. God always writes with the same pen. The theology of a nation will ultimately shape its life, and the Babylonians became among the wickedest on earth. They worshiped the base, the sensual and the cruel.

Amid surroundings like these Abram was born. His home does not seem to have differed from those about it. "Your fathers," said Joshua to the elders of Israel, "dwelt on the other side of the flood [authorized version], and even Terah, the father of Abraham, served other gods." In that dry ground God planted a root whose branches were yet to shadow the world. But the case is not solitary. Abraham, Moses and even Jesus were strangers to their birth.

The scene of Abram's life lay outside of his own country, so God bade him and his family depart into a land of which they knew nothing. The record of their going is simple: "And they went forth from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran and dwelt there." That migration was a movement toward God. The future, replete with incident and revelation, went along. The course was to the northwest, and they followed it until they arrived at Haran, a city 500 miles distant from Ur. Here the wanderers pitched their tents and were afterwards joined by Nahor and Milcah. Prosperity attended the patriarch wherever he went. He had the instinct for wealth, a characteristic not wanting in the sons of Shem today. In the course of a few years Terah died and a second call came to the family.

Abram Brought Into Realization of Purposes of God

Then God spoke again, and in a clearer voice than before. "Get thee out of thy country . . . unto the land that I will show thee: and I will make of thee a great nation: and in thee shall all of the families of the earth be blessed." Grace is growth. God had been unfolding himself, as he ever does to those who listen. The second migration was far more spectacular than the first. Nahor remained behind, but Lot united his forces with those of his uncle and together they took up their march toward the southwest. The whole company is supposed to have numbered about 1,000. Haran proved to be only a bend in the road, and Canaan again became their objective point, as at the first. We are so often halted in our purposes for the better preparation to meet what is to come.

The story of the journey history does not fully record, but there are a few footprints that indicate the way. Bethel, Moreh and Sichem are familiar names. The patriarch surveyed the land and realized the purpose that God had in reserve. It was the land of promise—the home of David and the Christ. Faith had become sight.

The Lesson Verse by Verse

By Hermon D. Jenkins.

ANALYSIS—The call of Abram is the starting point of modern history. Before Abram could get into Palestine he must get out of Ur. The secret of his life was not the strength of his will but the clearness of his faith. He kept that faith alive by building an altar wherever he went.

We have dug deep enough into the ruins of ancient empires to know that the religion of the Old Testament—monotheistic, moral, spiritual—had its origin in none of the heathen codes. Where did this conception of one God who made the heavens and the earth—and still rules both—come from? Assyria did not know it, nor did Egypt, nor did Greece. Whence came this conception of a God who could not be represented by the bull nor yet by the man? Whence came this God who punished sensuality with death? Whence came this thought of an omnipresent beneficent providence, instead of a diabolic malevolence lying in wait? Suddenly, out of this welter of idolatry, sensuality and superstition, there issues the clear conception of one only supreme, omnipotent, omniscient and benevolent God; infinitely wise, pure and loving. Whence came that religion at a bound? There is only one answer. It came by revelation to a man chosen to hold it, teach it, live it. The call of Abraham is the birth of the modern world. And the man holding the germ of this faith in his heart was placed where three continents, the three continents of the Old World, meet. We can trace the modern world right back to Abraham and to his appointed home, Palestine. And we find it nowhere else. It was of God. Man did not find it by his own wisdom. It was divinely revealed to him from heaven (I. Cor. 1:21).

Abram Commanded to Get Out in Order to Get In

Verse 1—Undoubtedly Abram, whose home was in Ur, had often felt his soul oppressed by what passed for religion among his compatriots. Ur is situated about 120 miles up the Euphrates from the Persian gulf. It was the center of power, of wealth and of fashion. But what religion it had was "earthly, sensual, devilish." Under every such debased religion there arise beings weary and disgusted with a life which contravenes all their spiritual instincts. Such a one was Plato. Such a one was the father of Pandita Ramabai. And when "in deep dream or solemn vision" the impulse came to Abram to found a new religion, he recognized that his first duty was to get away from the old. The man who would live a sober life must get out of his drinking "set." The man who would live a child of God must get away even from his own kindred, if his kindred are all hopelessly involved in the sin of the age and place.

Verse 2—In the very call, the first call to Abram, made hundreds of years before a word of the Old Testament was reduced to writing, the purpose of the religion to be fostered in Palestine is said to be the blessing of mankind. The germ of the New Testament salvation lies in the first call of the Old.

Verse 3—This is the more fully brought out in the third verse. His fidelity shall not only bless his family but the universal family embracing mankind. What Abram could not originate he could transmit.

Abram Ready to Risk All His Fortune for God

Verse 4—The route which Abram took led him some hundreds of miles to the north, but Palestine was his objective point. He followed up the Euphrates to its source in the mountains of Armenia, having with him a great company of his relatives and their servants (v. 5). The district he would have to cross had he gone more direct would have furnished no sustenance for his slow moving and multitudinous flocks. Abram was not seeking his fortune, he was risking it all for God (ch. 13:2). The "father of the faithful" was not like the young man who refused to follow Christ because of his "great possessions" (Matt. 19:22).

Verse 5—When Abram crossed over to the Damascus route and began to move southward he realized that he was likely to be opposed as an intruder. The Canaanite was in the land and the Canaanite had never welcomed strangers, especially those coming with such a retinue as this sheik from Ur brought with him. To add to his difficulties and make his advent even more distasteful, Canaan was suffering from one of its periodical droughts and the inhabitants had possibly fought among themselves for favorable pasturage. If Abram had been seeking reasons for noncompliance with the divine commands they would have been easily found. If he had had any doubt as to the future home of his descendants he would probably at least have left Lot and his half-heathen family behind. But what is told us in verse 6 shows that what he believed he believed with all his soul, and so became "the father of all them that believe" (Rom. 4:11).

Wherever Abram Stayed, There He Built an Altar to God

Verse 7—The Bible will tolerate no image of God, nor will it condone the absence of an altar. We cannot fitly represent God's person nor can we safely neglect his worship. Coming into Palestine when the land was burned dry, Abram could not long stay in any one place; but wherever he stayed there he built a shrine. When Abram stopped at Moreh he built an altar at Moreh, and when he went on to other fields between Bethel and Ai he built one there. One could have followed Abram by his altars.

Verse 9—It seems to have been the divine purpose to make Abram thoroughly acquainted with all of Palestine where his descendants were to make their home. In some respects it was not so goodly a land as that he had left behind him. Its mountains were rocky, its valleys were narrow, its rivers insufficient for irrigation and its rainfall uncertain. But he made no complaint. He was rich in faith and he left it to God to make plain his providences. He knew that there was something better for men than flocks and herds.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning February 9, 1913

TOPIC—The two debtors. Luke 7:41-42.

Interpretation of the parable depends directly upon a knowledge of circumstances and participants. Whoever the woman was who was a sinner, she owed all that was of worth in her life to Jesus. Somewhere in the midst of her hopeless, reckless way, she had encountered him, and had felt the holy attractiveness of his personality. Then, it may be, a weary, sin-sick soul she had sought him out and had talked with him for a little while. In that brief interval she had obtained a vision of a purity exalted above all imagination, a purity that might become hers, as she followed Jesus.

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Jesus does not condemn her, but there is no possibility of misunderstanding him. The penitent woman, kneeling at his feet, is not in the slightest danger of believing that Jesus thought less seriously of her sin than did Simon the Pharisee. It was Jesus who had revealed its enormity to her, and this was something Simon could never have done. But the very power of purity that showed her sin to her contained within itself an attractive quality that drew her closer to the Saviour's presence.

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This woman had been forgiven much. Her heart was overflowing with affection and gratitude. And the love that she bore to Jesus was so strong as to make her indifferent to all consequences that the profession of this love might entail. Having learned that Jesus was at dinner in the house of Simon, she followed him thither.

There is an element of surprise in Luke's own narrative, when he says, in the beginning of verse 37, "And behold, a woman!" But a banquet in a private house in Palestine was always more or less of a public occasion. Other people of the town, besides the invited guests, were at liberty to enter the house, and take seats, which had been set around the wall for their convenience. Thence they could hold conversation with the guests; and, in the case of the poor at least, they would expect to be fed with scraps from the table. There was nothing extraordinary about the presence of this sinful woman in the house, except that she was a sinner, and the house belonged to a Pharisee.

She pressed her way into the room and fell at the feet of Jesus, who was reclining at the table. The strain of her effort, the sense of her shame as the eyes of the guests were fixed upon her, conjoined with the rushing consciousness that she was in the presence of her Friend and Saviour, unnerved her for the moment. Her tears fell fast upon the Master's feet; with her loosened hair she covered her face and wiped his feet. This was the undesigned part of the event. Then she kissed his feet again and again, and anointed them with the fragrant oil which she had brought for the purpose.

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Simon was scandalized. He knew nothing of the previous relations of Jesus and the woman, and he could not understand the present scene. And yet Simon was not a bad man. He was better than most conventional Jews.

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Simon had invited Jesus to dinner. Herein he surpassed most of the Pharisees; for Jesus had many more opportunities of dining with the sinners than of dining with the righteous. Simon regarded Jesus as a "teacher." He might indeed be more. He might be a prophet. But Jesus was a man of unusual type; Simon was conventional in his views; and Simon had not yet come to an estimate of Jesus. One reason why he invited him to his house as his guest was that he hoped thereby to know more about him, and to judge him better than before. Simon was not devoted to Jesus; he was critical.

Evidently he did not regard Jesus as a social equal. He failed to wash his feet, to kiss his cheek and to anoint his head. At an ordinary dinner some of these courtesies might be omitted, but the washing of the feet was requisite to all true hospitality. Simon thought that Jesus had been brought up in rusticity; he would naturally know nothing of the manners of the rabbinical schools, or of the culture of polite society.

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He had evidently not heard of the conversion of the woman, so recent was it. If he was shocked at her effrontery, still more shocked was he at Jesus' acquiescence in her action. He could only think that Jesus was no prophet, else would he have had the discernment to know who and what manner of person this woman was. He did not speak this thought, but Jesus read it, and answered it.

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"Simon, I have somewhat to say unto thee." Jesus would not only publicly justify the woman at his feet; he would also wholly save Simon, if that were possible. The critical moment of Simon's life had come. Hesitatingly, and yet respectfully, he answered, "Teacher, say on." The Master spoke to the unsuspecting Simon, and Simon stood self-convicted. This woman had been forgiven ten times as much as Simon, and her love was ten times as great. There are some things beyond the understanding of little sinners, like Simon; and one of them is the unspeakably great value of the devotion of the heart that loves much. And Jesus, in his biting, cutting words, was seeking not to rebuke Simon's pride and incivility to his guest but to lay bare the depths of Simon's soul, that he might forever heal him.

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Then must a man be a great sinner like this woman, in order to have as great a love? No. His conduct need not be like hers at all. But he must be like her in having a great sense of sin. And this he will have if he has ever seen himself in the light of Jesus Christ. There can be no great love toward the Saviour, and no great saintship, that does not involve the penitent's extreme contrition.

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Was Simon, the little debtor, saved? Was he changed, in spirit, into a great debtor? We believe that he was. At least he did not join with his guests in the expression of horror at the presumption of Jesus in forgiving sins.

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And the sinful woman! Let us thank God that, during the days of the public ministry of our Lord, there was found one heart that, having been saved to the uttermost, loved with so great a love.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

February 16, 1913

THE BIG FIGHT

TOPIC—Bulletins from the temperance war. Rev. 13:1-8; 19:11, 12, 19, 20.

The most advanced temperance sentiment in the English-speaking or European world is to be found in North America. Here a fair majority of the population do not use intoxicants at all. In no considerable section of our North American life is there any such elaborate social drinking as prevails in Europe. In this land it is quite as good form to abstain from wine as to use it. A man does not here have to apologize for being a total abstainer. The common sentiment supports the person who does not make even a casual use of light intoxicants.

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The sound, wholesome, common sense of the people is solving the temperance question. The sane and practical person reasons somewhat after this fashion: "Liquor does a lot of harm. It does practically no good. Its claim to existence is founded upon the temporary pleasant sensation which it affords. But why jeopardize one's real welfare—for absolutely nobody is beyond the possibility of risk in using liquor—and why countenance a thing which, on the whole, is bad for all of us, merely for the sake of a pleasant sensation? The game is not worth the candle. The wiser way is to do without the drink. A man must not be such a slave to his tastes that he will put the tickling of his palate above the actual safety of other men's bodies and spirits." And that argument is sound.

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The most powerful ally which the temperance cause has had for a generation is the support of a host of strong daily newspapers. They are producing a new kind of temperance literature, measured to the needs of the man of the street.

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Not only is it true that the drunkard cannot stand alone; it is equally true that he cannot fall alone.

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If somebody could invent a mirror which would enable an intoxicated person to see straight long enough to behold himself as he is, there would be a great many sudden reformations among chronic tipplers.

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This is the social service day in church and state. The trend is good. But it is in danger of becoming a mere fad and profession, a vogue without sustaining power. Over and over again real public leaders will have to raise the warning that the vital heart of all social service is a sincere spirit of self-sacrifice for the sake of others. Without self-denial social service will become "as idle as a painted ship, upon a painted ocean." The direct bearing of this principle on the temperance question is clear. The strong will bear the burdens of the weak. The men and women who feel able to sup wine with their meals without hurt to themselves will nevertheless abstain in order that they may be counted on the side of the men and women who need encouragement to forego their beer and whisky. The sense of social solidarity will inspire men and women to deny their own tastes for the sake of their fellows' welfare. The realization that the custom of drinking intoxicating liquors, considered as a whole, is detrimental to the welfare of people as a whole, will prompt the new chivalry of our day to cast itself heartily into the cause of the majority. Any possible personal inconvenience or sacrifice to self will not be considered. All of which is but saying, in other words, that the true and abiding basis for temperance is that laid down in the New Testament.

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Recently I saw, at close range, three great achievers whose names are known to the whole civilized world. In the company with me were perhaps 200 men, not all total abstainers by any means. Therefore it was the more interesting to hear the many comments on the one of the three notables whose face was flushed with wine. He was the man to whom that group might have been expected to be most loyal; yet a note that was partly amusement and partly contempt ran through the comments on him. The men were rather ashamed of him of whom they wanted to be proud. He, the strong in deeds, had descended to weakness in wine. His fellows had kept themselves clear-eyed and steady. The judgment of the beholding company was a rather unusual temperance argument.

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Not guns but men win wars. Let there be no illusion concerning the present temperance warfare. While methods are useful, methods are not going to destroy the liquor traffic. Only a dominant Christian purpose, the spirit of the Master who "pleased not himself," and who uttered anathemas against those who cause the least of the little ones to perish, can win in this fight with appetite and greed. The spirit of the Saviour alone can overcome the spirit of selfishness.

If we dare to link our will with the will of God, however feebly, however complainingly, if we desire and endeavor not to sin against love, not to nourish hate or strife, to hold out the hand again and again to any message of sympathy or trust, not to struggle for our own profit, not to reject tenderness, to believe in the good faith and the good will of men, we are then in the way. We may make mistakes, we may fail a thousand times, but the key of heaven is in our hands.—A. C. Benson.

Our best moments are not glimpses of another world. They are liftings of this world into the light of God.—Phillips Brooks.

MISSIONARY WORK

American Indians Cheer Dr. Moffett

Some of the observations of Dr. Thomas C. Moffett in his recent tour of Indian missions in the West were stated in an address to the Women's Board of Home Missions in New York recently. Dr. Moffett makes no secret of his admiration for the Indian race. He doesn't even consider extravagant the declaration of one white man that the American Indians are by nature the noblest race any country has ever known. Their independent spirit, their fortitude, their bravery and their sense of fidelity to their friends are marked traits which go to sustain this high estimate. And Dr. Moffett will not admit either that they constitute a dying race. In spite of the decimating effect of disease and liquor, it is his opinion that their number today at least equals the total of twenty-five years ago, and may possibly be even as large as the entire native population on the present territory of the United States when the first white settlers landed. Within the United States, exclusive of Alaska, there are now 1,800 American Indians who may be fairly numbered as Presbyterians. The denomination's work among these includes, besides ordinary congregations, ten mission schools, manned by forty-five workers, and instructing 450 pupils.

The roll of Presbyterians who have ministered to these tribes includes many names as conspicuous as any in missionary history—Whitman, Riggs, Williamson, Spaulding, Stevenson, McBeth and Cook. Of these the venerable Dr. Charles Cook still survives among the Pima and Papago tribes, with whom he has labored for more than forty years and to whom he has brought not only the blessing of the gospel but the blessing of beautifully irrigated farms, where his parishioners live amid the luxuriance of tropical fruit. The school at Tucson, Ariz., maintained for these tribes, Dr. Moffett considers the model Indian school of the whole country. Other important work was mentioned among the Navajos of New Mexico, among the Navajos at Needles, Cal., among the Cherokees and Choctaws at Old Dwight, Okla., among the Sioux in South Dakota, where Dr. John P. Williamson has been at work ten years longer than Dr. Cook in Arizona, and finally the wonderful mission among the Nez Perces in Idaho, where Miss Kate McBeth is the beloved mother of the people and where James Hays, the greatest native pastor yet produced from the Indians, is their church leader.

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Consecration Rises High in India

Frederick Kehl, an English business man residing in Calcutta, is in close touch with the labors of missionaries all over India, and he writes very hopefully of the prospects of revival in that distant and strange Oriental empire. Evidences of it, he thinks, are already manifest in the quickened zeal of the native churches of India. In one mission alone in the northern part of the empire twenty-nine Indian pastors have recently accepted the voluntary proposition of their congregations to become dependent upon the efforts of their people solely. These pastors have all renounced the $10 salary which they have been receiving each month from their missionary societies and are now depending upon the much reduced pay paid by their own people, not in curerncy but in shares of the field crops of the district.

In Khassieland another remarkable instance of native missionary zeal is seen in the "consecrated rice" collections, which are made once a month from all the Christian families. A rule has been established of saving from the daily food portion a handful of rice each morning and evening, and these savings when collected are sold for the Khassie missionary fund. Families that have a monthly income of no more than $5 are thus giving 25 cents monthly to missions. And the sums so collected are spent to send preachers and teachers to remote villages in the Khassie hills not previously touched by the gospel. Mr. Kehl says that churches moved with this kind of consecration will certainly receive the outpouring of the Spirit, and he urges that throughout the United States and Great Britain all Christian people ought to join in prayer for this blessing on their Indian brethren.

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Educating a Secretary in Africa

In a recent address in New York, Dr. Cornelius H. Patton of the American Board in Boston gave a striking illustration to support the point that the faith of the church in quick missionary results on foreign fields is by no means as strong as the facts of its experience would justify. He told of attending Sabbath morning service in a church among the Zulus in Natal, Africa. Dr. Patton declared that he never saw anywhere a congregation in which the average of faces suggested a higher degree of sincerity, alertness, cleanliness and intelligence.

But across the front of the church, in startling contrast, sat a row of naked savages, trimmed out in all the flimsy gewgaws of raw barbarism. The men were carrying the deadly native assagais that spilled so much English blood in the war against Cetewayo. Dr. Patton wondered what on earth these people were doing in such surroundings, until the big chief of the clan arose and began an address which made the missionary secretary realize that an object lesson had been prepared for his edification. As the chief stood on the rostrum, clad in all the habiliments of an English gentleman, including a Prince Albert coat, he shouted in a mighty voice, "Stand up!" Thereupon his naked retainers stood stiffly to their feet. Then turning to the secretary, the chief proceeded:

"Here, sir, you see precisely what we ourselves were before your missionary came to live among us. From this to this"—and his hand swept from the savage to the civilized portion of the audience—"we have come. For the difference we thank the people in America who sent our missionaries to us."

Thoroughly appreciating both the dramatic externals and the underlying realities of the object lesson thus furnished him, Dr. Patton replied: "If, sir, I could transport to America all the picture which I see in this room this day I could guarantee to you that there would not remain in all America one man who dared to say that he disbelieved in foreign missions."

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Mission School for the Deaf in China

Until recently the school for the deaf, here pictured, was the only institution for those thus afflicted in all China. It is located at Chefoo, and is in charge of Mrs. A. T. Mills. Buildings of the China Inland mission are across the street.

Missionary Physician Applauds the Turks

Dr. William S. Dodd, head of the missionary hospital at Konia, Paul's ancient Iconium, after living many years among the Turks does not share the opinion of Turkish character which is entertained even by some missionaries in the Moslem field, and more largely still by Christians who are indifferent to the missionary impulse. Dr. Dodd in fact feels it his duty to exert all the influence within his power to give the Turk a juster standing in Christian estimation than he usually enjoys. In line with this purpose, Dr. Dodd writes to The Near East, published in London, a letter frankly praising the work of the Red Crescent in Constantinople during the late fighting with the Bulgarians. Dr. Dodd and his devoted wife, with some of the nurses from their hospital, went up from Konia to Constantinople as representatives of the American Red Cross as soon as the tide of wounded began to flow into the Turkish capital. They were received by Noureddin Pasha, head of the Turkish medical service, and his Moslem associates, with the most perfect courtesy, and to their delight the Americans discovered that Turkish hospital appointments were up to the most modern standards. The only thing which the Americans found to criticise was a certain excess of red tape in the organization, which in this sense seemed to be rather too perfect.

Dr. Dodd declares that his personal fellowship with Noureddin Pasha and the hospital staff was most delightful. He adds: "The respect accorded to the ladies could not have been excelled, and all was done that was in their power to make us comfortable." Relative to the men treated, Dr. Dodd has also a good word: "The Turks were most grateful patients. Their gratitude for the care given them was ample reward. 'Our own mothers would never have done so much for us,' was an expression heard over and over again." Dr. and Mrs. Dodd have now returned to Konia, but they have unquestionably left behind them in Constantinople a memory of true service which delightfully "commends their Master."

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Then and Now in Western India

Miss Esther E. Patton of Kolhapur, western India, who has long had charge of an influential girls' school, gives this interesting bit of history: "In the famine of 1877-78 some boys and girls were taken by the Kolhapur missionaries and sheltered in the house now occupied by the Bible women. These orphans went to school with the Indian Christian children. Each caste occupied a corner of the building; the Marathas, Mahars and Mangs took three corners and the then very much despised Christians had the fourth corner. The girls were given a pice a day for coming to school. When the giving of pice stopped all but the Christians left school. The school was reorganized as a school for Indian Christian children. In 1887 Mr. and Mrs. Goheen obtained money and built the small schoolhouse and a small dormitory. When the girls came to their new home there were only seven of them; it seemed as if the buildings were far too large, but in 1896 the dormitory had to be enlarged, and again in 1902 two more dormitories and the large school home were built. There are now 180 girls in the three houses and at least 500 girls have 'had a chance' for a longer or shorter period in the school and home."

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Board Notes and Announcements

—Results—Korea! Here they are: Mrs. Holmes Forsyth, in her map talk at the Friday meeting in Room 48, Chicago, told of a foreign mission movement in Korea. They are sending missionaries to China, and have $1,000 for their support. At the same meeting Mrs. Elisha Whitehead gave her check for $500 for China as a birthday memorial to her mother, Mrs. George H. Laflin, one of the founders of the Board of the Northwest. In a few minutes another $500 was announced; this from Mrs. T. B. Blackstone. Miss Forman of India, who, with her sister, is spending a few weeks in Chicago at the Moody Institute, appealed for the thousands of deaf mutes, that some educated, Christian deaf mutes might be found in America to go to them.

—The annual meeting of the Board of the Northwest is to be held on April 15 to 17 in Sioux City, Iowa. This early announcement is to give synodical and presbyterial officers ample time to arrange dates which will not conflict.

NEW BOOKS

England's Newest Poet

THE STORY OF A ROUND-HOUSE, and Other Poems, by John Masefield. When an age that is admittedly unpoetic produces a really great poet it is time for some sort of literary jubilee. John Masefield is a poet who may literally be called great. He gave us last year two big poems—one with a religious theme called "The Everlasting Mercy," and one a mad thing of love called "The Widow in Bye Street"; but his newest one is bigger than either of those, and places him definitely in the immortal company of those older Englishmen who told beautiful stories in terms of beautiful poetry.

The theme of "The Story of a Round-House" (the title, by the way, signifies the forecastle of a sailing vessel) is the old, old one of the artist in desperate struggle with a harsh and uncomprehending world. "Dauber," the hero—so called in contempt by his sailing mates—has followed the not unusual course of rebellious artist spirits—run away from home, broken his father's heart and shipped as a sailor in order that he may "paint great ships at sea" before he dies.

"'My mind was clear on what I had to try;
To see the sea and ships and what they meant.
That was the thing I longed to do; so I
Drew and worked hard and studied, and put by,
And thought of nothing else but that one end,
But let all else go hang: love, money, friend.'"

The thing is gripping. Picture the artist's eager striving for beauty, the grim jests of his companions, their cruel practical joking that leads to the destruction of all the Dauber's paintings—

". . . every trace
Of quick perception caught by patient skill
And lines that brought the blood into his face";
.

—and then the swift peace of lines like these, whose stately beauty catches you in a grip that is intense:

"He stayed a moment, leaning on the boat,
Watching the constellations rise and burn,
Until the beauty took him by the throat
So stately is their glittering overturn;
Armies of marching eyes, armies that yearn
With banners rising and falling and passing by
Over the empty silence of the sky."

What does Masefield do with his "Dauber"? Well, we will leave that for you to discover; but, to the reviewer, what happens is one of the most solid arguments in our continuous debate upon the worthwhileness of "this long war beneath the stars" that can be made. What is the use of the struggle? Why the epic irony of the flame that leaps and aspires, only to burn out like so much kindling? Mr. Masefield answers all this; and his answer is a passionate creed of faith in living.

Other poems in the volume are so vital and so beautiful as to deserve separate and detailed treatment. There is only space, however, for a word of advice: If you love poetry don't stay unacquainted with John Masefield, the most interesting poetic personality of the day. [Macmillan Company, New York. $1.50 net. MARGARET C. ANDERSON.

Religion and Theology

THE SACRED SHRINE: A Study of the Poetry and Art of the Catholic Church, by Yrjo Hirn. The author of this volume is primarily interested in literature and art. He happens to occupy the professorship of æsthetic and modern literature at the University of Finland. It is not art as brought to æsthetic handling but art as the expression of religious thought and sentiment that he aims to expound in this rather unique volume. The title is somewhat mystifying. The author has selected it as the symbol of the expression of the whole religious life. It is around the shrine that the devout worshiper places the diverse outcroppings of his religious beliefs and enthusiasms. Accordingly Professor Hirn goes to the shrine and, from it as a center, studies the historical growth of the various details of ritual and its artistic forms. Particularly is he interested in the religious life of the middle ages and of modern times; and for Europe and European life this means, from the point of view of art, the institutions of the Roman Catholic Church. Thus it comes to pass that the author gives an historical and critical account of the ritual of Roman Catholicism, tracing in the same fashion the growth and inner significance of the worship of the Virgin. This part of his subject occupies nearly three-fourths of the volume. The work is in no way intended to be controversial, although without question it offers many points on which devotees of the Roman Catholic ritual will assume the controversial attitude. For the general reader, however, it will serve as a source of valuable information. [Macmillan Company, New York. $5 net.

THE AUTHORITY OF RELIGIOUS EXPERIENCE, by Charles Lewis Slattery. Dr. Slattery's main concern is to vindicate the nonexpert and his views of life and religion as contrasted with the professional theologian. He does not place these two types in sharp antithesis; but he perceives danger in the tendency of the scholar to look upon the opinions of the practical man as possessing little value for purposes of scientific construction. He believes that the complete orbit of truth cannot be fully perceived by the man of pure science; that his habits and tendencies, acquired through severe application to mere method and abstract principle, hide from him aspects of facts quite necessary in a full interpretation of truth. Accordingly, he makes a strong plea for the practical man and his views. He illustrates his argument by holding before the reader's eye the cardinal doctrines of Christian faith and throwing upon them the light of daily experience. But while laying much emphasis on the practical application of Christian doctrine as a source of light upon it, he is ready to concede the value of the expert student's contribution to religious knowledge. His spirit is irenic and will help toward a mutual understanding between scholar and practical man. [Longmans, Green and Company, New York. $1.80 net.

ELEMENTAL FORCES IN HOME MISSIONS, by Lemuel C. Barnes, is a study of America as a mission field. The work is worth consideration, although the style is subject to some criticism. Dr. Charles L. Thompson's commendation carries weight. [Fleming H. Revell Company, New York. 75 cents.

Two Interesting Novels

THE HONORABLE MRS. GARRY, by Mrs. Henry de la Pasture (Lady Clifford). A novelist's greatest difficulty with a heroine who refuses to be a pattern of feminine virtue must be the temptation to exaggerate her faults—in order sufficiently to emphasize them. Mrs. Garry is such a heroine; but Mrs. De la Pasture is too keen a novelist to be led into the pitfall of exaggeration. She gives us a study of a vain, rather silly, characterless woman that has in it nothing of the caricature but a great deal of the truth. Everyone has known a Mrs. Garry; and everyone has known a Tom Garry, her handsome, boyish, honest, adoring young husband. Out of such contrasting temperaments spring most of the ironies of married life; and this author is a past master of the kind of irony that probes deeply but leaves no sting. The setting is English, of course; and the story is really a continuation of a last year's novel called "Master Christopher." [E. P. Dutton and Company, New York. $1.35 net.

HERSELF, by Ethel Sidgwick, is one of the most thoroughly enjoyable novels we've read for a long time, and one so skillfully written that we make great haste to learn something of its author. It develops that she is a young Englishwoman who has written two novels of French and Scotch life, "Promise" and "The Gentleman," with the same perception and finish that make the Irish story "Herself" so distinctive. Realizing the vast temperamental differences between her choice of characters, and the superlative skill with which she appears to assume all three nationalities, one eagerly concedes her a talent of big scope. "Harriet Clench" is a witch for charm, and so lifelike that she sticks in one's mind as a delightful new friend is likely to do. She belongs to that interesting class of persons called "artists," for want of a better term; and she humorously classifies all her Philistine friends as "uncollectibles." But she is by no means a mere visionary; she is sane and sound and practical—and of rare nobility of soul. The Englishman whom she marries and the Irish genius whom she *almost* loves are drawn with the same inimitable sureness. Truly a work of glorious imaginative power. [Small, Maynard and Company, Boston. $1.35 net.

Miscellaneous

WHO'S WHO, 1913: An Annual Biographical Dictionary. This is the sixty-fifth year of issue of this famous list of contemporary celebrities. Year by year the list grows longer, until now, although the size of the page has been enlarged, the volume numbers over 2,200 pages, exclusive of advertisements. Several similar works are published, with certain defined geographical limitations, but this book makes a broad attempt to include men and women of note from all the world, though the vast majority is British. Among the American names are Miss Jane Addams, Woodrow Wilson, Roosevelt, Taft, Rockefeller, the Pierpont Morgans (senior and junior) and Mr Hearst, the newspaper publisher. Every effort is made to make the brief data authoritative up to the day of closing—the first day of last September. Although the type is small, the book is clearly printed on good paper, and on the whole well meets the public need of a work of reference of this character. [Macmillan Company, New York. $3 net.

THE ART AND BUSINESS OF STORY WRITING, by Walter B. Pitkin. This is one of the first books issued by a professor of the Columbia University School of Journalism since the establishment of that latest influence in American letters. The author testifies to the practical value of the book in relating that classroom productions, written as part of the exercises given in the book, have been sold to high-class magazines for a total of $5,000, many of them from previously unproductive pens. Lest the uninitiated see visions of sudden wealth, he adds, however, that the delight of publishers with manuscripts is usually in inverse ratio to the joy of the writer in composing. The book seeks to have the writer scrutinize mankind as a draughtsman does masses and outlines. [Macmillan Company, New York. $1.25 net.

THE CONSERVATION OF WOMANHOOD AND CHILDHOOD, by Theodore Roosevelt; THE LATENT ENERGIES OF LIFE, by Charles R. Brown; THE CALL OF JESUS TO JOY, by W. E. Griffis; THE SIGNS OF THE TIMES, by W. J. Bryan, and THE MISFORTUNE OF A UNIVERSE WITHOUT PAIN, by Dr. Hillis. Five little preachments done into dainty books, suitable for gifts and easy to carry in the pocket. [Funk and Wagnalls Company, New York. Each 35 cents net.

MAMMOTH CAVE OF KENTUCKY, by Horace Carter Hovey. A new and revised edition of an authoritative work, containing an account of Colossal Cavern, historical notes, descriptive and scientific matters of interest to visitors, based upon new and original explorations. The photographs are of tremendous interest. [John P. Morton and Company, Louisville.

Books Received

Coming to the Communion: A Manual of Instruction for Preparatory Classes and Private Study, by Charles R. Erdman. Presbyterian Board of Publication, Philadelphia. 10 cents.

Marriage Considered from Legal and Ecclesiastical Viewpoints, by Lewis Stockton, Huebner-Bleistein Patents Company, Buffalo.

The Presbyterian Handbook, 1913; edited by William H. Roberts. Presbyterian Board of Publication, Philadelphia. 5 cents.

The Open Hearth

[*Writers of letters to The Open Hearth are reminded that excessive length of their contributions operates to shut out other participants in current discussions. Three hundred words is an acceptable maximum. Communications of greater length will be cut down, or will be returned if marked "in full or not at all."*]

"Bring Thy Gift to the Altar"

At least mail it. The Bible contains endless references to offerings made to the Lord, or gifts brought to the temple. Evidently it was expected that when a man gave anything to the Lord or for his work the gift should come voluntarily from the impulse of the giver out of a grateful heart. The gift was not to be taken from a man against his will nor begged from him as a favor on his part.

No housekeeper will undertake to keep up a house without funds to do it with. No church can be maintained without funds to pay its minister, to pay for its lighting, heating, cleaning and for the music which lends beauty to the service. The members in regular attendance at its services should be able to know pretty accurately what it costs to keep the church in efficient service. Knowing this, is it not the part of each individual member of the congregation to give a little serious thought to determining just what his share is in the expense of maintaining his church? Having determined that, does his Bible reading seem to justify him in waiting for someone to call on him to ask him to give something toward the church expenses, to urge him to make an offering to the Lord?

When a number of men find it is necessary for their amusement to have a country club or a city club it is usually not difficult to get the money required. One reason it is easier to maintain the club than the church lies in the fact that no one expects to become a club member without paying his full share of the expenses. He pays an initiation fee of $50 or $100 or more and annual dues from $50 up. In a church, for some reason, there are always members perfectly able to bear their proportion of the expense, who for some reason do not feel the need of sharing the burdens of the church, though they enjoy sharing its privileges.

If the real spirit of the beautiful religion of Christ were in the heart of every church member the practice of soliciting funds for the church would be obsolete. Each member realizing his personal responsibility would be eager to know how much his church could use efficiently in the service of God, and having ascertained that, it would be his pleasure and good fortune to give gladly and freely. No man would stop to wonder what his neighbor was giving. He would be content to give for himself as bountifully as his thankfulness to God prompted him. X.

More as to Lay Moderators

I was much interested in what Dr. Niccolls said in The Continent of Jan. 16 on lay moderatorship as applied to the General Assembly. He discusses two subjects—the legality and propriety of electing a layman as moderator, and the advisability of electing Woodrow Wilson or Mr. Bryan as moderator of the General Assembly to be held next May. This latter question is one of personality and policy, and I shall not discuss it. But I do want to say a word on the first question, which is a broader one.

Dr. Niccolls's reasons why an elder may not legally be elected moderator do not appeal to me. One of them is that none has ever been chosen for that office. This is not convincing, in the absence of a positive rule on the subject in our form of government. The fact is, in all probability, that up to this time the occasion has not come when the Assembly thought a particular elder the best man for the place. When that time does come, there is no rule or precedent which will prevent that body from selecting a layman as moderator. The Continent, in its editorial columns, calls attention to the fact that the Assembly of the Southern Church has frequently elected an elder to preside over its deliberations.

It is also urged that in our form of government the pastor's office is "first" in the church. This has no bearing on the subject. The Assembly is made up of ministers and elders in equal numbers. Each is entitled to one vote, so that the clerical members have no more authority or rank there than have the laymen. Our Assembly usually, if not always, selects an elder for vice-moderator, and he sometimes presides at some of the sessions. There is the same authority for selecting an elder as moderator as there is for selecting one for vice-moderator.

Dr. Niccolls refers to the defeat by the presbyteries of a proposed amendment to the form of government permitting the election of an elder as moderator for the Assembly. This proves nothing, because the presbyteries might very well say that the right existed without the amendment and that the choosing of its moderator rested entirely with the Assembly.

Nothing need be said in answer to Dr. Niccolls's point that the great honor of presiding over our greatest church gathering should be reserved to the ministers, who have so few honors in life. To me, the test would seem to be not whether this or that candidate shall receive the "honor" but whose election will best promote the interests of the church.

CHARLES M. WILSON.

Foundation for Anti-Liquor Bill

There is one point in the discussion of the Kenyon-Shepard bill to prevent interstate shipment of liquor into dry territory that, it seems to me, has not been used as vigorously as it should have been.

The argument is made by the opponents of this bill that it will collide with the provision of the constitution which forbids Congress to pass any law restraining or forbidding interstate commerce and that the courts will declare it unconstitutional.

This opposition, in my judgment, fails to take into account the principle established by the supreme court of the United States in the noted George versus Aiken case. This principle is that intoxicating liquor is not an ordinary article of commerce as dry goods and groceries but a dangerous commodity that can be either controlled or eliminated as the public welfare may demand. This puts it on the same basis as dynamite, opium or drugs for immoral purposes, all of which are either controlled or eliminated by act of Congress from interstate commerce.

Our temperance leaders through the press, both secular and religious, ought to argue this point more fully and vigorously for the education of the people as well as to influence Congress. WILLIAM PARSONS.

The Minister and Collections

Church finances have always been a trouble in my experience and I have thought that one of the hindrances comes from the ministers' failing to set an example.

In the many years of my experience I have seen two ministers who set an example. One insisted that the basket be always passed to him. He claimed it as his right. The result was that the church increased the contributions to the boards and put in their subscriptions notably more freely.

It is my opinion that ministers help to make it hard to raise money for church support by hiding their contributions under a bushel. If they would let their light shine without ostentation, it would help more than the amount they contribute. The general opinion seems to be that none as a rule put aside the tenth, and if they do they hide it so thoroughly that they get the credit of neglecting that part of worship, and like pastor like people is the rule.

E. A. GERRARD.

Poses as Bible Society Agent

A man calling himself Rudolph Kunasz has been calling upon ministers representing himself as connected with the American Bible Society and soliciting help. He is not connected in any way with the society. He generally presents himself with a couple of Bibles under his arm. He was in the city of Joliet about the first of the year and was working through Bloomington and Springfield toward East St. Louis, where he claimed he was to work for the American Bible Society among foreigners. He has represented himself as being connected with the Presbyterian, Methodist, Baptist or any other church that suits his purpose. If any pastor has given him money as a representative of the American Bible Society, will he kindly communicate with the undersigned, in care of the American Bible Society, Chicago?

S. H. KIRKBRIDE.

Korea's Plea to Christendom

Korea has made good. Korea has glorified the cross of Jesus Christ as no other land and people. Korea has been denied higher training in European and American universities for her aspiring sons by her conquerors. High school privileges even have been denied her. Two hundred thousand Koreans are begging for Christian education in Korea now. An emergency exists. Three to five hundred thousand dollars are needed for educational purposes.

Korean advancement has been made almost exclusively by American teachers and American money. The work in Korea is organized. Our teachers are there. The work must be fostered. Four Presbyterian and three Methodist denominations are doing their best to meet the demands, but these denominations are well nigh overwhelmed. Hence should not a plea be made to Christendom?

Korea is the key to the East if the Bible is true. The Bible says, "Ye must be born again." Koreans are born again and have to show fruits of their salvation before they can be received into church membership. The Bible says, "Go work today in my vineyard." Koreans go and work. A missionary explains the gospel two or three times to a Korean. The Korean is converted. He buys a gospel of Mark or John, goes home, away from all missionaries, studies and prays and tells the "good news" to his neighbors, and in sixty or ninety days calls for a missionary to come to his home and organize a church of seventy-five to 300 members.

The Bible says, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Koreans do. In Central church, Pyeng Yang—the mother of forty-one self-sustaining churches in seventeen years within a radius of fifteen miles of itself—you watch, as I did, the plate pass and you will not see it disregarded by a single soul. Why, you ask, can those poor people contribute when wages are from 17 to 25 cents per day? And Dr. Moffett will tell you that those without work will take a pinch of rice out of a too scanty meal, daily, put it in a consecrated vessel and on Saturday take the rice saved to the grocer and sell it for a contribution to God.

The Bible says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Koreans do do this very thing. Not an elder in the Korean Church but is able to fill acceptably his pastor's pulpit if he is called away! The Bible says, "Lay up treasures in heaven." Koreans do. An old Korean woman with bleeding feet went limping along to an appointment to a Bible woman's class, and when asked why she went she said, "Why, to teach the precious way to hungry souls."

Seattle, Wash. W. W. BECK.

Explaining Poe's "Raven"

Referring to your recent explanation of "The Raven," for about forty years I have had an opinion of what I believe the true significance of this wonderful but truly pathetic poem. It is a personal experience allegorically expressed of that brilliant but unfortunate poet, Edgar Allan Poe. The characters are the raven, the demon of drink; Lenore, the ideal to which the poet aspired. Pallas was the goddess of wisdom and the fine arts. The choice of this goddess would, I think, indicate that the ideal of Poe's aspiration was intellectual rather than moral. Of course the demon of drink is destructive of the spiritual, moral, intellectual and physical, but there is nothing in the poem to indicate any feeling of solicitude for other than the intellectual. The forgotten lore was doubtless warnings read and received by word of mouth from friends and others, which warnings are hardly ever accepted until too late. The poet seems to have been indulging in a revery which quickly passes on to foreboding and then to hopeless despair. The relative position of the light, the Raven and the bust, by which the shadow was thrown upon the floor at the doorway of exit and entrance was used to represent the perpetual character of the raven's influence. The entrance of the raven by way of the window, not the door, indicates that he was not an invited guest, as no doubt he never is, but an intruder that subtly enters when not sufficiently guarded against.

A careful reading of this poem, possibly the most wonderful in our language, makes the heart bleed even when the exact import of the words is unknown.

This feature of Poe's writings is unique and is paralleled only by music which can play upon the imagination even though the words may not be understood. O. H. COOKE.

Clear Property Titles for Churches

It is probable that almost every pastor, at some time in his career, has seen and felt the need of more businesslike methods in the conduct of our church affairs. One of the most lamentable instances of a loose management of the interests of the church is that which appears in the transfer of property for the benefit of the church.

Two instances of this lack of business foresight, which have resulted disastrously to the church, have lately come to the writer's attention. Years ago a bright and consecrated young preacher was called to the pastorate of a thriving church in a factory town. The outlook for a splendid work was most promising. Members of the firm which conducted the manufacturing enterprise were prominent in the church. One was an elder. There were no saloons in the town. Immigrant labor was not felt to be competing with those who are classed as native Americans. About that time a manse was given to the church and has for years since been the home of the pastor.

Recently, however, the mills were sold. A New York business man now holds the controlling interest. He resides in the metropolis and seldom, it is said, visits the mill town. Further than this, he is not particularly interested in the church there, and, apparently, not overmuch absorbed in the work of any church. This man has discovered that the church has no clear title to the manse and has taken possession of it. The church, which has lately been feeling the problem of maintaining its former vitality in a community rapidly filling up with foreigners, has also had to secure another manse for its pastor, which has meant a severe drain on its lessened resources.

The second case which has come to my notice is of an entirely different nature. There is a neat little church building in a summer resort town not many miles from the eastern seacoast. It has grown in numbers. The Sunday school is crowded for room. An addition to the present building is a crying need. Land adjoining is unoccupied. It would seem that this land belongs to the church. Money would be forthcoming to use in the building plans. Every suggestion looking to an enlargement of the plant has, however, been unavailing, simply because of the old recurring question, "Well, can we go ahead when the deed to the land is not clear?"

And so the Lord's work is not set forward as it ought to be, and what were, no doubt, the plain intentions and wishes of those who gave the property are not fulfilled simply because of a failure to have deeds drawn and recorded according to the ordinary legal procedure. Let those who are disposed to give to the work of the Lord not fail to see that the titles are clear. GEORGE J. BECKER.

Immortality

The article on this topic by Mr. Lavely in The Continent Jan. 2 rings true and clear. There is no satisfactory proof of immortality outside of revelation. As a fact to take place in the future, it is in its very nature incapable of demonstration. History, reason, psychology, science have been invoked to the limit; and from every search the inquirer returns with the confession, "We find probability, almost certainty, but not absolute assurance." The fact remains—no Bible, no knowledge of immortality. Even a resurrection admitted would not prove immortality; there might be a second death. But Jesus Christ assures us, "Whosoever liveth and believeth in me shall never die."

Most clearly, most positively, the whole gospel is seminally included in the inspired apostle's saying, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Of all vain things in the world, the vainest is to look for immortality outside of Christ. R. B. A.

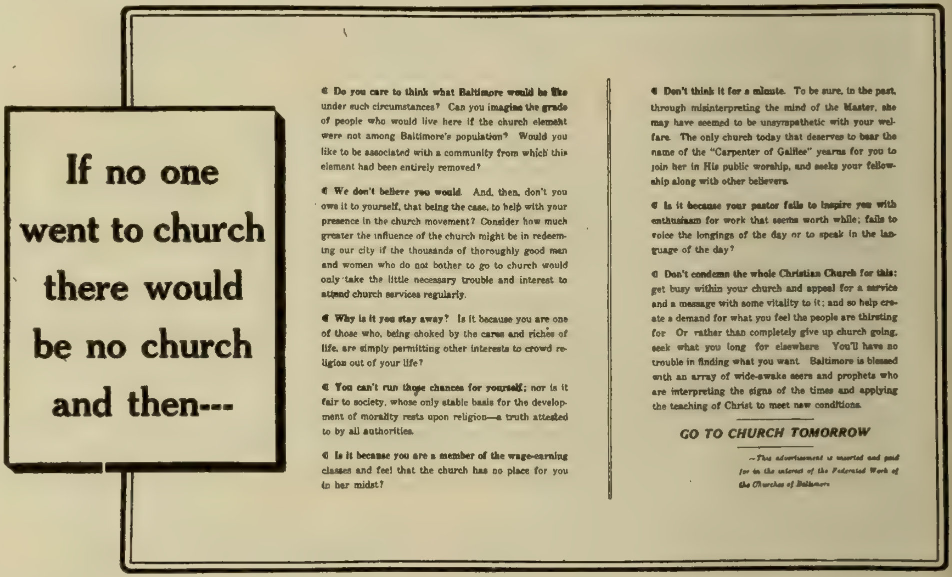
Ways of Working

Get Credit for Going to Church

The pastor of Alpha, Minn., church, Rev. L. Colyn, found during the early winter months that his young people were forsaking the evening service. He had tried the old methods to no avail. He could not be convinced of the modern custom of no evening churchgoing and devised an original scheme to draw the youth. He got a large number of tickets printed, with space for the name and twenty numbers. Every Sunday night that one of the young people attends service he gets one of these numbers punched and when eight numbers are punched the holder is entitled to some special attraction for the ticket holders only. When all twenty numbers are punched the holder gets a pin with the motto "Bound to Win." He must now win others to come to church and is a member of the "Bound to Win Society," which has officers. It has increased the attendance of the evening service at least 60 per cent. Young people 8 to 20 years of age are admitted to this society.

Advertising for Church Attendance

The Baltimore News has established a page of church advertisements which is different from any church advertising being done in this country. The top half of the page, reproduced here, is a logical argument to convince people of the necessity of going to church and is paid for in the interests of the federated work of the churches of Baltimore. The lower portion of the page is packed with small announcements of what appears to be practically every church in the city. Special attention is being paid to the page by the newspaper management, and this experiment will be continued each Saturday through the year.



If no one went to church there would be no church and then---

¶ **Do you care to think what Baltimore would be like** under such circumstances? Can you imagine the grade of people who would live here if the church element were not among Baltimore's population? Would you like to be associated with a community from which this element had been entirely removed?

¶ **We don't believe you would.** And, then, don't you owe it to yourself, that being the case, to help with your presence in the church movement? Consider how much greater the influence of the church might be in redeeming our city if the thousands of thoroughly good men and women who do not bother to go to church would only take the little necessary trouble and interest to attend church services regularly.

¶ **Why is it you stay away?** Is it because you are one of those who, being choked by the cares and riches of life, are simply permitting other interests to crowd religion out of your life?

¶ **You can't run those chances for yourself;** nor is it fair to society, whose only stable basis for the development of morality rests upon religion—a truth attested to by all authorities.

¶ **Is it because you are a member of the wage-earning** classes and feel that the church has no place for you in her midst?

¶ **Don't think it for a minute.** To be sure, in the past, through misinterpreting the mind of the Master, she may have seemed to be unsympathetic with your welfare. The only church today that deserves to bear the name of the "Carpenter of Galilee" yearns for you to join her in His public worship, and seeks your fellowship along with other believers.

¶ **Is it because your pastor fails to inspire you with** enthusiasm for work that seems worth while; fails to voice the longings of the day or to speak in the language of the day?

¶ **Don't condemn the whole Christian Church for this:** get busy within your church and appeal for a service and a message with some vitality to it; and so help create a demand for what you feel the people are thirsting for. Or rather than completely give up church going, seek what you long for elsewhere. You'll have no trouble in finding what you want. Baltimore is blessed with an array of wide-awake seers and prophets who are interpreting the signs of the times and applying the teaching of Christ to meet new conditions.

GO TO CHURCH TOMORROW

—This advertisement is inserted and paid for in the interest of the Federated Work of the Churches of Baltimore

Special Cards Tell of Sermon

A sermon on "The Balancing Power of the Holy Spirit" was advertised by Dr. H. O. Scott of First church, Salida, Colo., by a card in imitation of a pass over the mono-rail route as given here:

"THE MONO-RAIL ROUTE"

Pass bearer on the Mono-Rail car leaving First Presbyterian church, corner 3d and F streets, Sunday evening, Dec. 8, at 7:30.
(Not good on interstate trips.)
HARRY OMAR SCOTT, General Manager.
N. B.—The car will be explained before starting.

To Increase Social Life

In an effort to pay greater attention to the social life of a church whose members are widely scattered First church, Cedar Rapids, Iowa, recently decided to have four "church nights" in the year on Wednesday evening after each communion. To this meeting the congregation, and specially strangers, were invited. The first meeting Jan. 15 was attended by 200. The first half hour was spent in an informal social way, followed by a song service interspersed with prayer and brief remarks by Dr. E. B. Burkhalter, pastor, and others. Amor H. Sargent, an executive in a large packing plant, in a talk urged the spirit of brotherliness should go beyond the spirit in the fraternal organizations. After further singing an hour was spent socially.

Advertises Reasons for Going to Church

A most interesting demonstration of effective publicity for church services has been made in Williamsport, Pa., during January, where twenty churches in nine denominations have united to buy a page of the morning local paper on which they have printed their announcements of Sunday services and six reasons why the reader should take to himself the motto printed at the head of the page, "I am going to church on Sunday." These reasons are in brief:

President-Elect Wilson says the church is the center of all thinking life.

The pulpit is the freest platform in America.

No other company of men lead the churches in benevolence and philanthropy.

The churches are one in the great essentials.

A city without a church would be—well——

God made me for himself.

The page also advertises the Biederwolf campaign in Williamsport March 23 to April 7. The five Presbyterian churches of the city join in this movement, and Rev. William Charles Hogg, pastor of First church, is the chairman of the committee directing the publicity enterprise.

Tells of Buffalo Advertising Plan

A comprehensive account of the advertising methods which are doing much to maintain Calvary church, Buffalo, in a downtown district is given in Printer's Ink, an advertising journal of New York City, in its issue for Jan. 16. A reproduction of the card used in the preliminary survey of the district about the church is given, as well as a sample of the ads used in the amusement columns of daily papers. Five cents for this copy from the publishers, 12 West 31st street, will be a good investment for every city church, specially the organization in the midst of a changing constituency.

Count the Worshipers

The churches of Elwood, Ind., began a campaign for larger attendance by counting attendance at morning and evening congregations in all churches and finding the percentage of church members who patronize the services. The largest congregation, 240, was found in the Christian church, which has a membership of 900.

Will Employ Trained Nurse

First church, Newark, N. J., recently decided to appoint a trained nurse as an extension of the social service work of the church. The nurse will minister to sick members of the congregation who are unable to provide such service for themselves.

Dr. Weaver Answering The Continent

I have read with interest The Continent's editorial criticising my article in The Presbyterian. You first speak of "new prejudices." If you mean that there were former prejudices then you stated a fact when you used the word "new." However, it would be well to remember that the "prejudices" against the plan of administration of the Board of Home Missions are not just "new," but old enough to have reached a great growth and not too old to continue to grow rapidly.

You then urge "not to use anything but facts." I cannot understand why this is not just as good advice for an editor as for a minister. Yet I propose to make it plain to you and to the readers of The Continent that if you had acquainted yourself with the facts and had used only facts you would have had no material for that editorial.

The following sets forth the facts in figures. These are the exact figures in the report of the treasurer of the Board of Home Missions. If there is an error, it is his and not mine:

Bureau of social service	$ 13,325.81
Department of immigration	6,468.37
Department of Indian missions	6,139.14
Department of church and country life	17,076.17
Salary and expense account of general department	51,649.32
Specials	12,449.09
Labor temple, New York City	11,757.46
Field work, including field secretary	30,117.30
Pastor-evangelists	85,982.68
Synodical missionaries and evangelists	21,113.55
Total	$256,098.89

If we knew what division to make of the $11,757.46, charged to the "Labor temple," and what division to make of the $12,449.09 charged to "specials," we would then know the exact amount of administration expenses. It is plain that they will amount anywhere from $240,000 to $256,098.89.

Now, were you stating a fact or were you not when you said that I had put much more under the head of administration than was fair? The fact is, I had not made it large enough. Another statement in the treasurer's report is that receipts for current work from "living givers" for the year 1911-12 amounted to $381,212.54. Thus it appears that the administration expenses amounted to more than 61 per cent and perhaps as high as 67 per cent.

Your next statement would indicate that the board keeps the funds separate, and that no part of "current donations" is used for "administration expenses." I have not denied this; I do not now deny it. I do say that I cannot find such a fact in Mr. Olin's report. I think it is plain that if you had not been "so anxious to make a case" you would not have written that sentence. You understand as well as I do that money in the possession of the board, not used for administration expenses, might be used for putting a missionary on a needy field.

You criticise me for putting pastor-evangelists on the administrative side. What is the fact? I was just following the example set by the board. A short time ago the Board of Home Missions issued a bulletin entitled "Presbyterian Home Mission Administration." The first question asked in that bulletin is, "Who are they?" In the board's answer to that question we find these words, "About seventy-five pastor-evangelists, under commission of the board." It is the board that puts them on the "administrative side." The treasurer's report shows how much this department costs. Just here I call attention to the fact that I have not found fault with the board's employment of pastor-evangelists. I think they are the only field workers needed.

Your editorial states that I assign the whole expenses of the immigration department to administration. If you will consult the figures in the article in The Presbyterian you will acknowledge that this is not a fact. It thus appears that in all these cases you failed to state facts. I cannot persuade myself that you did it intentionally. You simply failed to study the article and perhaps took the statements of others.

Now you have a right to criticise me. I have a right, as you acknowledge, to criticise the Board of Home Missions. If you can justify the board in its extravagances, well and good. If we can show the church that the administrative expenses are inexcusably extravagant, we have served the church well. I believe that when the church understands that, while the work of the Home Board is confined to twenty-five synods, Cuba, Porto Rico and the distribution of about $64,000 in self-supporting synods, the salaries paid for such administration amount to over $200,000, and the full expenses to not less than $240,000, and perhaps to $256,000, all will agree with us that this is a great extravagance and will insist that the work be done through one general department rather than through a large number of departments. When the church understands that the Foreign Board, with missions in so many parts of the world, gathering and disbursing a much larger amount of money than that gathered and disbursed by the Home Board, expends less than $94,000 for salaries and $123,725 for full expenses, it may still regard the Foreign Board as somewhat extravagant, but the Home Board as woefully so.

J. L. WEAVER.

What One Country Pastor Has Done

BY NELSON BURDICK CHESTER

Rev. J. E. Mallman

This story is told without the knowledge of its hero; the facts were obtained from him with no suspicion on his part of the use to be made of them. It is a tale of the growth of the old Presbyterian church at Shelter Island, N. Y., which has been molding Christian character for more than 104 years, and is today more vigorous and influential than ever. It has taken pardonable pride in its ability to pay the bills without outside help, although its people are neither wealthy nor needy. The permanent population is a little more than 900 and is nearly stationary, the last census showing a slight decrease. The summer population has little effect on this church, being mainly cared for by the union chapel at Shelter Island Heights, where prominent city preachers conduct services. No allowance is to be made, therefore, for special conditions. The work is steady and regular, not the result of any special movement, and only the ordinary methods of an old-fashioned country church are utilized.

The pastorate of Rev. Jacob E. Mallmann began at the beginning of 1896 and still continues. The figures given below include the work to Jan. 1, 1912, sixteen years of steady progress. The additions to membership total 232, an average of nearly fourteen per annum. It is a singular coincidence that last year's addition was just equal to the average and that the present membership is 232.

Congregational expenses increased from $1,518 in 1896 to $2,035 in 1911, with a total for the sixteen years of $39,114. More remarkable is the increase in benevolent gifts from $178 to $1,145, a gain of more than 643 per cent. The average for the sixteen years is $691. Congregational and benevolent contributions for the sixteen years total $50,862, a wonderful record.

The spiritual results are even more startling than the material. Most of the additions to membership have been on confession of faith and have included many men who had previously had little or no interest in the church or religion. A men's prayer and conference meeting is maintained on Sunday afternoons, without organization of any kind. It is purely spontaneous, yet it meets winter and summer and interest never seems to lag.

All this work has been done without special machinery of any kind by a man of great energy, earnestness and sympathy. Wherever there is sorrow he is present, not merely as a sympathizer but as a helper. The solution of the country church problem, or the city church problem, for that matter, is in the hands of such men who put their hearts as well as their heads into the work. The theories put forth regarding such work are good, but they will all fail without a man to work them.

What two elders said

One elder said:

"I don't believe in pensions or annuities for ministers. They ought to earn enough to take care of themselves. What, don't get salary enough? Then let them work six days in the week. Yes, at any sort of a trade, carpentering or selling books or anything else. I don't believe in asking the Church to provide for them, when they ought to provide for themselves."

This elder serves an eastern church and lives upon property that he inherited. The above statements were recently made by him one Sunday morning after the cause of Ministerial Relief and Sustentation had been presented in his Church.

The other elder said

"It may be said that when a minister enters upon the work to which God has called him, he expects to make sacrifices, but is it fair to him to add to his burdens the difficulty of providing properly for his family? Can he perform his duty in a manner that is satisfactory to himself or to his people when his income is insufficient to meet the actual needs of his home?

Under present conditions it is not only difficult for many ministers to live without anxious care, but almost impossible to die without it. The Board of Ministerial Relief and Sustentation is charged with the duty of providing for aged or disabled ministers, but it can only disburse what it receives, and how inadequate the provision is!

Is it fair to the ministers of the Presbyterian Church, who at best have little opportunity to save for time of need, to allow them, when incapacitated for further service, to lack the very necessities of life? To make suitable provision for these faithful servants of the Master is not a matter of charity but of common justice. The subject is not one that ministers should be called upon to present, but it is one that the laymen of the churches should seriously consider. The responsibility rests with them, and it should be met promptly and generously."

This elder is one of the most prominent business men in America and one of the most liberal contributors to the cause of Ministerial Relief and Sustentation.

Presbyterian Elder, which of these two elders speaks for you?

Presbyterian People, which of these two elders represents your Church?

If you are interested, consult your pastor or address

MINISTERIAL RELIEF AND SUSTENTATION
WILLIAM HIRAM FOULKES, General Secretary
Witherspoon Building, :: Philadelphia, Pa.

Winter Ways at Winona

BY V. M. HATFIELD

PERSONS WHO ARE accustomed to visit Winona Lake during summer, when the chautauqua program is on, or when the Bible conference provides spiritual refreshment, cannot understand, perhaps, that the winter season is also of great interest. There are over a hundred permanent homes in the park, and the families occupying them, together with several hundred students attending the schools and colleges, and numerous visitors, compose a social center numbering on an average about 1,000 persons.

Winona College makes its presence felt throughout forty-eight weeks of the year. It is only five years since it was planted; nevertheless it is a tree of sturdy growth, and is big with promises for coming years. Dr. Jonathan Rigdon, the president, is an educator of long experience and signal results. The attendance during the summer months reaches nearly 1,000, and it is between 200 and 300 through the winter.

Another school with a fine record is the Winona College of Agriculture, of which Dr. J. C. Breckenridge is president. The students are given practical training on the college farm lying just outside the park grounds. Instruction is imparted in class rooms and in the laboratories, but the chief value of education for a farmer lies along the line of actual demonstration. All the conditions incident to life on the farm are met.

The federated church is an organization that has attracted the attention of Winona's friends far and near. No fewer than eighteen different denominations are represented upon the roll. Dr. J. W. Clokey is pastor. The membership of the church numbers above 300. The Sunday school is a live wire, and the current is never off.

The Winona Assembly promises to emerge from its grievous bondage of indebtedness. The settlement offered the creditors has been accepted by a large majority and it is planned that 283 acres of land, 1,053 vacant lots, four of the largest hotels and $100,000 in cash shall be turned over to those who hold claims against the institution, thereby relieving it of the financial obligations that now rest upon it. Freed from those incumbrances Winona can enter upon a career of increased usefulness and prosperity. Dr. Dickey, secretary and general manager of the Winona Assembly and Bible conference, has been in the East much of the time this winter arranging matters for the adjustment of the debt, and soliciting donations for both the assembly and the schools.

Hon. William Jennings Bryan has accepted a position on the new board and received the unanimous nomination for its presidency. He will assume his duties as soon as the reorganization is completed. The new board of directors will be made up of representative men in business and ecclesiastical circles.

Where the Sea Calls to the Mountain

(*Continued from page 177*)

bounded on three sides by the Pacific. This drive, which has now been extended into a forty-mile road, winding around the shore line and creeping over steep cliffs, following a serpentine course under the stately trees in the park for miles and miles, is from twenty to thirty feet in width and as smooth as a floor. It is the Appian way of California. No wonder automobiles are found here by the hundred every summer. They come from every part of the country, journeying as far as 400 and 500 miles to reach the magnificent drives. It is ideal sport. The breath of the sea carries in it the elixir of life; the tonic effect is felt within a few hours, restoring jaded forces and giving wings to the pulses. On this drive are many places of interest. There is Point Joe, with its great jagged rocks that have claimed their toll of ships that ventured too near. A little farther around stands Bird rock, on which hundreds of cormorants and long-beaked pelicans make their home. Next comes Seal rock, where scores of sea lions bark and bask in the sun. Occasionally one may see an Alaskan seal on the rock, for they sometimes swim down from Behring sea for a few weeks' outing in the warm California waters and then return to their native habitat. They are about twice the size of the sea lion. The latter possess no value as fur producers. Dr. David Starr Jordan, who is one of the highest authorities on seals, tells me that the sea lions belong to the bear family, while the fur seal belongs to the otter family. These animals are not dangerous unless cornered, when they become very ferocious.

Submarine Forestry an Interesting Study

Down on Fan Shell beach below the great sand dunes you find the most exquisitely formed mosses, traced in delicate designs that far exceed the power of man to imitate in laces. These cunningly designed mosses are like aquatic forests waving their graceful forms in the undulating wavelets that lap gently on the sand; or rocked and rent when, driven by the fierce storms of winter, the billows dash furiously over their abode. Submarine forestry promises much of interest to the willing student.

Passing on you are soon winding your way among the famed Monterey cypress trees that cover the steep cliffs which hang above the green-tinted waters of the ocean. They were formerly supposed to be identical with the cedars of Lebanon, but fuller investigation has led to the abandonment of the idea. But they possess a fascination of their own, with their foliage of livid green spread out in level shape to the sky almost like a floor, and their contorted trunks and branches twisted into the most grotesque shapes, so that "the ram's horn" is a most appropriate name for one which bears that title. They cling onto the overhanging rocks with little soil in which to nestle their roots, finding their congenial home exclusively along the edge of the cliffs. They are surely the sailors of the forest.

Suddenly you descend to Pebble beach, with its millions and millions of different-sized pebbles, worn perfectly smooth and round by perhaps countless ages of constant rolling against one another in the surf. As you lie on this beautiful beach and toss the inviting pebbles into the water you can look out across Carmel bay and see Point Lobos distinctly outlined against the gray sky, with its three great peninsular rocks and intervening canons upon which the swelling breakers rush with a sound half roar and half sob.

Leaving this beach, you strike into the forest. On and on you wind around the gently curving way, until at last you are on top of Carmel hill, where you can look out across the entire Monterey peninsula, with the bay sleeping at your feet, dotted with numberless white-sailed fishing boats out for their catch of salmon, for it is one of the great salmon fisheries of the world. Sometimes you may see this bay lying perfectly motionless, like a mirror on whose surface the white-sailed boats are reflected in perfect outline. But no matter what aspect is presented in this panorama that is unrolled far below you, the picture is said by experienced travelers to be more beautiful than anything in Europe.

New Churches Formed Near Denver

At the conclusion of a series of meetings held by Rev. W. L. Breckenridge and Rev. C. K. Powell, pastor-evangelist, Bethel church of Yuma county, Colo., was organized Jan. 19 with forty members, a session of five and a board of trustees of five, all members of the church. The initial act of the new church was to take an offering for home missions. It is grouped with Yuma under the pastorate of Mr. Breckenridge, and is the outgrowth of work begun by Rev. R. Buell Love when a summer student missionary two years ago, and carried on by the pastor-evangelist. James Millar, student supply at Timnath, assisted by Sabbath School Missionary Schureman, conducted a series of meetings at two points ten miles from the first church, also in Yuma county. This resulted in fifty-nine conversions, fifty of whom signed a petition to organize a Presbyterian church.

In Washington county Rev. W. G. White, Akron, has been looking after a fine country work at Abbott, and a church is to be organized there by him and the pastor-evangelist Feb. 24. A building for this church is already under way. These fields are in prosperous open country communities in the "dry land" districts.

New Buildings for Ward-Belmont

Work has already commenced on two handsome new buildings on the campus of Belmont College, Nashvile, Tenn., to increase the capacity of the institution, which will be known as Ward-Belmont after June 1. One of the buildings will be a residence hall, which, with the present hall, will make room for nearly 500 students. The other structure will be an administration building and will cost $100,000. It will contain class rooms and a gymnasium.

The newly consolidated school will be presided over by Dr. Ira Landrith, now president of Ward Seminary, and Dr. J. D. Blanton, vice-president, who now holds the same position with Ward Seminary. Misses Ida E. Hood and Susan L. Heron, founders and principals of Belmont College, will retire June 1 for rest and travel, but will lend constant support to Ward-Belmont. Nine of the wealthiest men of Nashville are backing this new educational enterprise.

Killing Snakes Part of the Job

Record of the work of Rev. Howard N. Frank of Volunteer, S. D., who preaches at five stations, is sufficiently interesting to print in full. Here is an account of what he did during the last quarter of 1912: Services held thirty-one, attendance 884, collection and subscription $91.56, funerals two, weddings two, churches reorganized one, members received on profession two, adult baptisms two, miles traveled on horseback and in rig 1,200, rattlesnakes killed sixty, hospitality to travelers who stopped at my shack, meals gratis, forty; wind and weather including 40 below zero.

Charles David Williams, D. D., bishop of the Protestant Episcopal Church, diocese of Michigan, preached in Willard Memorial chapel of Auburn Seminary Feb. 3 and gave addresses in the president's room Feb. 4 and 5.

COFFEE THRESHED HER
15 Long Years

"For over fifteen years," writes a patient, hopeful little Illinois woman, "while a coffee drinker, I suffered from spinal irritation and nervous trouble. I was treated by good physicians, but did not get much relief.

"I never suspected that coffee might be aggravating my condition." (Tea is just as injurious, because it contains *caffeine*, the same drug found in coffee.) "I was down-hearted and discouraged, but prayed daily that I might find something to help me.

"Several years ago, while at a friend's house, I drank a cup of Postum and thought I had never tasted anything more delicious.

"From that time on I used Postum instead of coffee and soon began to improve in health, so that now I can walk half a dozen blocks or more with ease, and do many other things that I never thought I would be able to do again in this world.

"My appetite is good, I sleep well and find life is worth living indeed. A lady of my acquaintance said she did not like Postum, it was so weak and tasteless.

"I explained to her the difference when it is made right—boiled according to directions. She was glad to know this, because coffee did not agree with her. Now her folks say they expect to use Postum the rest of their lives." Name given upon request. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Postum now comes in concentrated powder form, called Instant Postum. It is prepared by stirring a level teaspoonful in a cup of hot water, adding sugar to taste, and enough cream to bring the color to golden brown.

Instant Postum is convenient; there's no waste; and the flavor is always uniform. Sold by grocers—45 to 50-cup tin 30 cts., 90 to 100-cup tin 50 cents.

A 5-cup trial tin mailed for grocer's name and 2 cent stamp for postage. Postum Cereal Co., Ltd., Battle Creek, Mich.

Talk of Sunday School Methods

Sixty-Five Missionaries to Confer in Second Church—Olivet Institute Hopes for New Plant—Mrs. Pullman Gives Organ.

CHICAGO—The meeting of representatives of the Board of Publication and Sabbath School Work and sixty-five Sunday school missionaries in this city next week promises to be an interesting occasion. The missionaries will make their headquarters at Second church and report there next Saturday. There will be a stereopticon lecture that evening by W. H. Schureman of Colorado. The missionaries will attend service at Second church Sunday evening. Sunday morning they will occupy local pulpits. Monday evening there will be a dinner at the Grand Pacific hotel, with Dr. E. P. Hill as toastmaster. Tuesday evening Dr. and Mrs. John Balcom Shaw will give a reception to the visitors and Wednesday they will confer with students at McCormick Seminary, Thursday afternoon and evening there will be a conference on Sunday school work open to the public. This begins at 2:30 o'clock in Second church. There will be a roll call of schools of Chicago by Rev. Manley F. Allbright of LaGrange, and interesting addresses by Dr. Alexander Henry, Dr. Gerrit Verkuyl, Rev. E. M. Fergusson and Ralph H. Houseman. In the evening Rev. H. M. Steidley and Rev. Hugh W. Rankin will speak. Mr. Allbright of LaGrange has in hand details for the convention in connection with Dr. Shaw and Dr. Hill.

ASKS MEN TO GO TO CHURCH

A circular letter from nine pastors of various denominations sent to 10,000 voters of the South side "Oakland" neighborhood invites the men to attend some church during February and March. The Presbyterian pastors represented are Dr. W. C. Covert and Dr. John N. Freeman of First church and Rev. G. K. Newell of Sixth church.

The annual meeting of Olivet Institute was held at the Auditorium hotel Jan. 27, with 150 at dinner. An illustrated address was given by Rev. Norman B. Barr, the superintendent. The annual reports showed that ten buildings are now being used for the widespreading work, nine of which are rented. It is hoped that a fund for a new plant can be started this year, the twenty-fifth anniversary of the establishment of the mission from which the institute has developed. The list of volunteer workers in the institute is increasing each year.

Members of the trades unions of the city were especially invited to the Sunday Evening Club last Sabbath to hear Rev. Charles Stelzle, who spoke on "The Church and Social Unrest."

Dr. W. S. Plumer Bryan is a member of the committee which has been appointed to arrange a meeting of all social betterment organizations on Washington's birthday to discuss needed reform in the marriage and divorce laws of the state and nation. Tentative drafts of bills have been made by a volunteer committee, of which Dr. W. C. Covert and other Presbyterians are members.

Dr. Joseph T. Vance of Detroit, formerly pastor of Hyde Park church, will be college preacher at Lake Forest College this year. He will hold the first service on the day of prayer, Feb. 6, speaking five times.

The Christian Endeavor society of South Park church last Saturday visited Hull house. This is the first of several excursions carrying into actual life the study of the social gospel which the young people have been following in their weekly meetings.

GIVES ORGAN TO SECOND CHURCH

Mrs. George M. Pullman has presented Second church with an echo organ and chimes in memory of her husband. It will be installed at once. This $10,000 gift by a member of the church was announced by Dr. John Balcom Shaw last Sunday morning. The new organ will supplement the present large organ and will be placed at the opposite end of the church.

Seventy students of McCormick Seminary have volunteered to visit local churches as young men carrying the appeal of Christ and the ministry. Five teams visited as many churches last Sunday.

Dr. S. Hall Young, Alaskan missionary, will speak in Chicago churches Feb. 21 to March 16.

Dr. J. G. K. McClure, Rev. Norman B. Barr, Dr. C. B. McAfee and Dr. Hugh T. Kerr were among the ministers who assisted Rev. W. J. Ohan in special services in Eleventh church Jan. 6 to 10. A clever advertising card made to resemble a railway ticket added much to the interest and attendance of the services. The card was provided with coupons for each service, each labeled "Not good unless used."

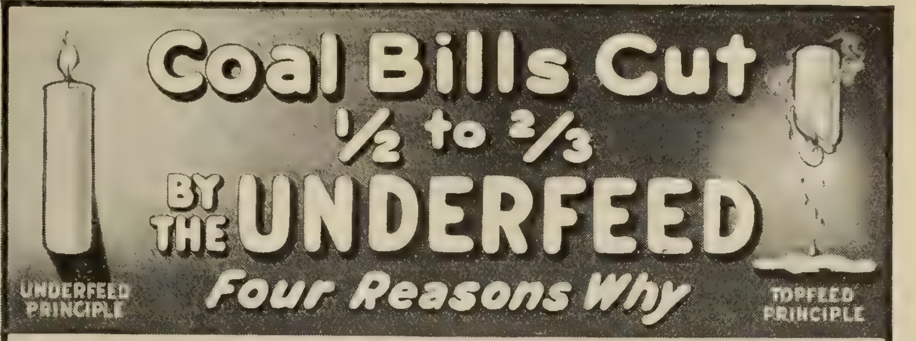
Rev. Charles Stelzle and Dr. Warren H. Wilson of the Home Board spoke at presbytery meeting last Monday.

Rev. J. S. Stowell of the Home Board is in the city to cooperate with pastors in generating interest among Presbyterian churches in "The World in Chicago."

Sunday afternoon meetings were started in Popular hall last Sunday. The hall was packed to hear Rev. George A. Kilbey speak.

Work with Chicago Men

Chicago Presbytery by a hearty vote has accepted the offer of the national Brotherhood to cooperate in a year of special and intensive work among men in the churches of Chicago. Dr. Francis M. Fox has been appointed associate secretary of the national organization and has come to Chicago from Iowa City, Iowa, where he was university pastor at the state university. He formerly was pastor in Fort Wayne, Ind. In conjunction with the local pastors he will study the men's work of the parishes and will help to organize the men for such activities as the local situation requires.



COAL in the Underfeed is fed from below and, like a candle, burns from the top down. Four big savings result—most interestingly explained in the Underfeed Furnace or Boiler Book—either mailed free upon request. Write today, using coupon.

The Underfeed does MORE than cut coal bills ½ to ⅔; it produces in coldest weather, *more* heat, *cleaner* heat and *more even* heat than other heaters, and requires least attention in feeding, regulating and cleaning. Our FREE Book fully explains the Underfeed's big Saving.

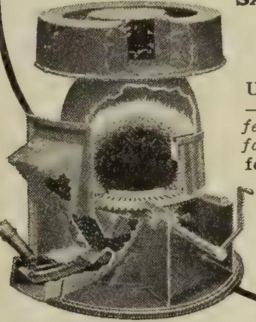
The Four Big Savings

SAVING NO. I—
Burns Cheaper Coal

Cheaper grades of hard or soft coal—costing from $1.50 to $4 less per ton than more expensive grades—are pumped up into the firepot underneath the fire and *burn perfectly*, from the top down. The Underfeed produces more clean, even heat per ton from cheaper grades of coal than topfeeds from most expensive grades.

SAVING NO. II—
Complete Combustion

Smoke and gases (25 to 40 per cent heat value in coal) pass up through the fire, are consumed and converted into useful heat; whereas in topfeed heaters, smoke and gases go to waste—up the chimney. Combustion being perfect in the Underfeed, no clinkers form and very few ashes.



SAVING NO. III—
All Heat Utilized

Live coals in the Underfeed are on top—*nearest the most effective radiating surfaces;* whereas in topfeed heaters live coals are smothered by fresh coal, which forms a blanket between the fire and heating surfaces, checking the heat.

SAVING NO. IV—
Self-Cleaning Feature

Since the Underfeed consumes smoke, there is no soot. The fire-glow is upon *clean* metal *responsive* to heat: whereas in topfeeds the "fireshine" is upon deadened heating surfaces, coated with soot and grime-insulation. Topfeeds require frequent, troublesome cleaning; Underfeeds are self-cleaning.

S. A. Clow, Fairview Castle, Dowagiac, Mich., writes that he had a five year fuel saving and heat experience with the Underfeed Furnace at his old Chicago home—so satisfactory that he installed an Underfeed Hot Water Boiler in his new Dowagiac home. "The Underfeed Boiler has no equal" he writes. "With 27 outside doors and windows, house exposed on all sides, there was no frost on the windows even when the thermometer registered 26 below zero. Our fuel bill last winter was between $29 and $30."

Write for FREE Book—Warm Air Furnace or Steam or Hot Water Boiler; how to obtain free heating plans and estimate of cost.

The PECK-WILLIAMSON CO. 316 W. 5th St. Cincinnati O.

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Send me UNDERFEED Furnace Book........ Boiler Book..........
[Indicate by X Book you desire]
Name..
Address.......................................
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Dedications managed and financed as they should be. Run down churches reorganized. Old church debts raised. Funds provided in advance for proposed new churches.

A Revival and Debt-paying at the same time.

Write for a Date. DO IT NOW.

M. G. McDERMOTT, Secretary, 1436 Main Street, Buffalo, N. Y.

Would Stop Business for Prayer

Dr. Wylie of Scotch Church Calls Mohammedan Practice an Example to Christians—Jews "Borrow" West End Church.

NEW YORK—That the men in Wall street would stop every day at 12 o'clock to pray was a desire expressed by Dr. David G. Wylie of Scotch church in his sermon the evening of Jan. 26. "The Mohammedans are an example to us Christians," said Dr. Wylie. "Every day at noon, no matter where they are, they stop their work and kneeling down on their prayer rug they say their prayers. Think of men in Wall street when Trinity church strikes the hour of twelve kneeling down and praying. Would to God we could see it."

West End church, of which Dr. A. Edwin Keigwin is pastor, has loaned itself to a new Jewish congregation every Friday evening and Saturday morning, beginning Feb. 9 and continuing indefinitely, for services. This is Temple Isaiah and Dr. Samuel Greenfield is the rabbi. A movable ark will be installed and reformed Jewish services held. The transaction is entirely one of courtesy on the part of the owners, the Jews simply meeting the expenses of the light, heat and janitor's services for their meetings. The Jews will advertise worship at "the Presbyterian synagogue."

Dr. Henry Evertson Cobb completed twenty years as minister of West End Collegiate Reformed church Jan. 31 and his parishioners celebrated the event by giving a dinner and reception to him and Mrs. Cobb at the Marie Antoinette hotel.

Rev. Graham Hunter of Hunt's Point church, has joined the Seventh New York regiment of the National Guard.

Dr. William P. Merrill of Brick church has undertaken to increase its endowment. There is some endowment now, but not nearly enough to make the church independent. Dr. Merrill will hold weekly during Lent a "minister's class" for instruction of boys and girls in the Christian religion preparatory for membership in the church.

Dr. Charles Carroll Albertson of Rochester will begin his pastorate of Lafayette Avenue church, Brooklyn, on Easter Sunday. He preached there Jan. 26.

Confer as to San Francisco in 1915

At the headquarters of the international committee of the Y. M. C. A. last week there was a conference held in which representatives of the Federal Council, the Missionary Education Movement, the Foreign Missions Conference, the Tract Society, the Bible Society and the Y. W. C. A. participated. The subject under consideration was the opportunities for religious work and impression in San Francisco during the Panama exposition in 1915, either by way of preaching at great popular meetings or by way of religious exhibits in the exposition itself. There was long and interesting discussion, but the only action of the conference was to appoint a committee on correspondence and investigation composed of Miss Allen of the Y. W. C. A., Dr. Macfarland of the Federal Council and Mr. Vickery of the Missionary Education Movement.

The Baptist Examiner, a New York weekly which was recently reorganized under a different management, will in the near future begin the publication of a series of articles on "What Other Denominations Are Thinking and Doing." It will start the series with an article on "What Presbyterians Are Thinking and Doing," by Dr. Joseph Dunn Burrell of Classon Avenue church, Brooklyn.

Miss Ellen M. Stone, once a missionary in Turkey, was the principal speaker at the midwinter reception of the Presbyterian Social Union at the Hotel Savoy Monday evening, Feb. 3. She gave an illustrated lecture on "Young Giants of the Balkans."

Dr. Francis L. Marsten, who begins as secretary of the Maine Bible Society this month, preached his final sermon as pastor of Bethany church Jan. 26.

The church extension committee of New York Presbytery is asking for $15,000 to complete paying the debt on the new Italian Church of the Ascension. The committee is erecting churches or parish houses in four other places, and it needs funds to undertake new church buildings in at least three other places. All of these enterprises have received the cordial indorsement of presbytery. The church extension committee is now aiding nineteen churches and missions in Manhattan and the Bronx. It has assisted eleven other churches.

Dr. Wilton Merle-Smith, chairman, and Dr. Jesse F. Forbes, secretary of the church extension committee, organized a new church in the Van Nest section Thursday evening, Jan. 30. At present there is a chapel, and Rev. F. N. Lindsay is in charge. There are about 200 attendants.

At the Monday meeting of the Presbyterian Ministers' Association William T. Ellis of Swarthmore, Pa., editor afield of The Continent, spoke on "Pastor Russell and His Propaganda." Feb. 10 General James Grant Wilson of New York will give his "Recollections of Abraham Lincoln." The following Monday the subject will be "Changes Which Have Taken Place in Religious Conditions in this Country During the Last Half Century," the speaker being Dr. Lyman Abbott of The Outlook.

Open Forum for Social Questions

Moral Leaders of Pittsburg to Speak at Sunday Afternoon Meetings — Leading U. P. Editor Dies in Hospital.

PITTSBURG—This city is to have an open forum for the discussion of religious and social questions Sunday afternoons from Feb. 16 to March 16. It is to be held in Second church under the auspices of presbytery. Feb. 16 the address will be made by Dr. J. H. Snowden on "Are There Spiritual Elements in Social Wrong?" Other speakers and subjects are: Feb. 23, Professor A. G. Taylor, "The Moral Side of the Taylor Systems and of Efficiency Engineering"; March 2, Rev. C. R. Zahnizer, "The Ethics of Minimum Wage and Short Day"; March 9, Professor Charles Scanlon, "The Drink Evil; Cause or Result of Social Degradation?" March 16, C. C. Cooper, "The Church as a Civic Agency."

The Allegheny County Sunday School Association held one of its most successful institutes Jan. 25-27. The Monday evening session in Second church was addressed by Dr. W. E. McCulloch on "Essentials in Effective Evangelism" and J. Denny Oneil, one of Billy Sunday's McKeesport converts, on "Pennsylvania's Opportunity for Temperance." Mr. Oneil is one of the most sought after temperance speakers in this section of the state since the Sunday meetings.

Seventy-six Baptist churches of Pittsburg celebrated a century of organized work in Pittsburg and vicinity Jan. 31 to Feb. 2. The celebration was under the auspices of the Pittsburg Baptist Association in the new Baptist church in Oakland.

Dr. J. D. Sands, for thirty-four years president of the U. P. Board of Publication and for thirteen years its president, died at St. Francis hospital Jan. 29 after a short illness. Dr. Sands was widely known, as he was also associated with The Christian Union Herald and was associate editor of The Christian Instructor.

Rev. Y. Minakushi, who was prominent in the Men and Religion Movement, has been in Pittsburg during the past few days. Jan. 28 he addressed a number of Presbyterians in the Fort Pitt hotel.

Rev. Alexander Mackenzie Lamb of Cleveland occupied Central church, North side, Jan. 26, and will continue to fill the pulpit during the month of February. Rev. Isaac Boice, formerly a missionary in Mexico, has been supplying Blackadore Avenue church, recently made vacant by the resignation of Rev. J. H. Lawther.

P. W. Snyder.

Overtures Need More Votes

Less than half of the presbyteries have reported action on the eight overtures this year. There are 296 presbyteries and the affirmative action of 149 is necessary to adopt. The highest vote so far is on No. 7, with 121 in favor of it. The vote on Jan. 30 as reported by Dr. William H. Roberts, stated clerk of General Assembly, follows:

	Yes	No
No. 1 Federated churches	101	16
No. 2 Federated churches	98	19
No. 3 Federated churches	105	13
No. 4 Federated churches	97	17
No. 5 Federated churches	100	12
No. 6 Assembly reduction	78	40
No. 7 Sessional rolls	121	8
No. 8 Sessional rolls	117	9

Good Citizenship Their Topic

Mass Meeting in Philadelphia for Conference in Portland—Meeting of Social Union Largely Attended.

PHILADELPHIA—A conference and mass meeting, preliminary to the second world's Christian citizenship conference to be held the coming summer in Portland, Ore., took place Jan. 28. The day sessions were held in Chambers-Wylie church and the evening meetings in the Academy of Music. Among those who spoke were Dr. J. R. Wylie, Beaver Falls; Dr. H. C. Minton, Trenton, N. J.; William A. Pike and Bishop Garland of Philadelphia. Judge Staake presided at the evening meeting and the principal address was made by ex-Governor Stokes of New Jersey.

The January banquet of the Presbyterian Social Union was attended by about 250 men. The principal speaker was ex-Governor Fort of New Jersey. He discoursed on "Religion, Business and Politics." Dr. Reeve of Fourth church spoke on the importance of bringing children into the church and Dr. John Grant Newman of Chambers-Wylie on "The Church's Duty Toward the City's Foreign Population." It was announced that Moderator M. A. Matthews and Bishop Berry of the Methodist Church would be the speakers at the February banquet of the union.

Dr. J. C. McCracken, president of the University of Pennsylvania's medical school at Canton, China, spoke at the Richardson Memorial church Sunday school, Dr. O. G. McDowell pastor, on Visitors' Day. "New Views of Old Places" was the subject of an illustrated lecture by Professor C. O. Althouse of Central high school on a recent evening at the same church.

Memorial for Honored Pastor

At a recent memorial service to Rev. Edward B. Bruen in Scots church tributes were paid to the memory of the deceased by the pastor, Dr. D. Stuart Moore, and by Doctors S. T. Lowrie and J. A. Worden. Mr. Bruen, who died in December, was the oldest Presbyterian minister in Philadelphia and had preached in its churches for more than sixty years.

A paper read before the Presbyterian ministers by Dr. S. H. Cox of Central Congregational church on "The Realities of Experience the Social Expression of Individual Righteousness" was the occasion of a heated discussion. The faithful secretary for thirty years, Dr. William Hutton, is sadly missed from the meeting. He is suffering from a painful malady.

The attendance at the illustrated lecture of Dr. William H. Oxtoby in Westminster hall on the Waldensians was large. Dr. R. H. Morris presided. In the reelection of officers of the Waldensian Society Rev. Finley M. Wilson, Doctors E. Y. Hill and R. H. Morris were added as vice-presidents.

Large audiences greeted Dr. Jarvis of Bethany on the Sabbath succeeding his return from Nebraska in the interests of the Board of Education. January communion was largely attended.

Miss Mary Peacock is conducting a normal mission study class for members of the woman's missionary societies on six successive Tuesdays. Her subject is "Mormonism." A popular mission class on "China's New Day" will be held in Westminster hall on Fridays from 11 to 12 during February and March. On Feb. 7 Miss M. W. Kerr will present "China Through Forty Centuries." On Feb. 14 Mrs. B. B. Comegys will speak of "The Break with the Past."

Dr. John Eliot Wright, a former pastor of Market Square church, Germantown, has been elected chaplain of the state house of representatives.

W. P. White.

Rev. A. A. Pfanstiehl sailed Tuesday for Rotterdam, Holland, expecting to remain in Europe for a year and a half. He goes equipped with a great quantity of slides and reels to lecture with stereopticon on American cities, industries and scenery, in Holland, Germany, Italy and Great Britain. Dr. Pfanstiehl's linguistic abilities will enable him to deliver his lectures in Holland and Germany in the native tongue. He has resigned the pastorate which he has held for four and a half prosperous years over Second Reformed church, Somerville, N. J., and has transferred his membership back to the Presbytery of Chicago, where he long served Highland Park church.

Creates Church Extension Board

Los Angeles Follows Eastern Cities in Home Mission Work – Two Pastors Resign – Call to Dr. Matthews Unsettled.

LOS ANGELES—Rev. John Ferguson has resigned St. Paul's church after a pastorate of a year and has accepted the invitation of Burbank church, and has begun his work.

Rev. S. T. Montgomery has resigned Alhambra church, where he had had a pastorate marked by growth and enlargement both as to membership and buildings. He has not yet committed himself to any new work. For some months he was in poor health.

Los Angeles Presbytery has taken radical action as to its home mission work. At present there are home mission, church extension and evangelistic committees, but beginning with April 1 there will be but one committee, designated the Church Extension Board, and it will consist of seven ministers and eight elders. It has been given power to do what seems necessary and its line of work is modeled after that of the Presbyteries of Chicago and Pittsburg. There is great need of aggressive work, as the growth in all directions is phenomenal. President Baer made a statement of the progress of the new buildings for Occidental College and his plans. A strong committee of presbytery has been appointed to cooperate with President Baer in a campaign for an enlargement of the endowment.

Rev. Clarence Spaulding, a Rhodes scholarship graduate of Occidental College, has received and accepted a call to Westminster church, Pasadena.

Rev. Robert W. Holman, the pastor until September of the only colored Presbyterian church on the coast, has been dismissed to Oakland Presbytery.

Jan. 15 was made notable by the presence of Moderator Matthews in Los Angeles. It is an open secret that the pastoral committee of Immanuel church held a conference with Dr. Matthews as to their vacant pulpit, but no definite announcement has been made.

Rev. Joseph R. Compton, for over thirteen years pastor of Second church, has been called to pass through deep waters, his wife passing away after much suffering Jan. 13. She was a beautiful character and a devoted helpmeet.

ELIJAH OXYMEL.

Deacons Serve Dinner to Men

Brotherhood Honors New Pastor of North Church – Cincinnati Loses Two Active Women – The China Campaign.

CINCINNATI — Increased activity among men is one of the most encouraging signs of the Presbyterian times in and about this city. One of the recent notable men's gatherings was held at North church, where for the first time in the history of that old organization the men were hosts. The board of deacons served an excellent dinner. Nearly seventy-five men sat down to the feast which was arranged for Rev. Otho S. Thornberry, the new pastor, who was stirred by the evidences of support he might expect from the men. Norwood chapter was called on for two speakers. Ren Mulford, Jr., himself an old North side church boy, spoke of the opportunity to increase "official averages," and E. F. Evans, president of the Union of the Brotherhood in Cincinnati Presbytery, urged organization for more aggressive work.

Death has taken two women whose hearts were wrapped up in the better things of church life. Mrs. Peter G. Thomson of College Hill church was fatally stricken at her winter home on Sanibel island, Fla. Another sudden affliction fell hard upon Mount Auburn church, which lost Mrs. Matthew Addy. A gentlewoman of wealth, love and great capacity for service, she will be sadly missed. Her fortune was ever at the command of all good causes.

Another death that touched old church associations here was that of Mary Eva Reynolds, who passed away at Elizabeth, N. J. She was the granddaughter of the late Rev. A. J. Reynolds, who for years was the patriarch of Cincinnati Presbytery. She was buried from her grandfather's old church at Norwood and interment was at Spring Grove.

Mrs. Fred J. Brunner is giving an illustrated lecture on "Panama" for Presbyterian ladies' societies of suburban churches.

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Westwood's Sunday school announces a novelty—a Valentine party by the Sunday school for the piano fund.

Dr. William McKibbin of Lane Seminary spoke at the last meeting of the Evangelical Alliance on the meeting of the Federal Council of Churches.

Presbyterians are massing for the China campaign, which is to be waged here Feb. 7-10, commencing with a Lane Seminary meeting.

Norwood's Sunshine girls took advantage of the baccalaureate sermon of Rev. George W. Shields to the February graduating class of Norwood high school and welcomed the class at Sunday school before church service.

REN MULFORD, JR.

Surveyors for Brooklyn

Brooklyn Presbytery has decided to put to the test the value of the maxim, "Know thyself." In order to know itself it has called in an expert ecclesiastical diagnostician, Dr. William P. Shriver, superintendent of the immigration department of the Board of Home Missions, as consulting specialist. His interest is, of course, particularly with immigrants in Brooklyn, but he has agreed, while finding out this information for his own department, to make a survey that will cover a mass of other facts important for the presbytery to know about its field. Particularly the presbytery wishes to know any points on which an impartial investigator can fairly charge it with being inefficient. "Efficiency" is to be the watchword under which the presbytery advances to this task. Moderator Burrell, following the January meeting at which the presbytery voted to authorize Dr. Shriver to go ahead, declared that in his judgment this was the most important action of the body for many years. Rev. Herbert B. Howe will assist Dr. Shriver in the canvass. Careful questionaires are now being sent out to all pastors.

As a part of the same movement, arrangements are being made for a mass meeting of the churches of presbytery in the Academy of Music the evening of March 5, when Moderator Matthews of Seattle will be the speaker.

Clergy and Laity

John L. Roemer, D. D., pastor of Tyler Place church, St. Louis, spent a few days recently visiting his classmate, Rev. Charles Chalfant, pastor of First church of Boise, Idaho.

Mrs. E. V. Robbins, a stanch California Presbyterian on whom the years have no aging effect, has published through the Westminster book store of San Francisco a vigorous pamphlet on the "Virgin Birth," rebuking both rationalist and Romanist divergences from biblical doctrine on that point.

Dr. Edward H. Dickinson, pastor of North Presbyterian church, Buffalo, has been sadly bereaved by the suicide of his son, Burgess Dickinson, in New York City. The young man was 28 years of age, a graduate of Yale and had obtained considerable note as a musical composer. He had for some time been subject to fits of melancholy.

Uniting Agencies for Moral Good

Omaha Feels Need of Greater Sentiment for Law Enforcement—Elder and Wife Honored—Churches Are Active.

OMAHA—The crystallizing of sentiment for the enforcement of laws with a distinctly moral bearing has been a recognized need in this city. The agencies now at work either do not have a body of hearers sufficiently large to create public sentiment, as with the Protestant churches, or they lack freedom because of business or municipal affiliations, as with the daily press. While not reflecting on the limitations of either class of influences, many are of the conviction that both together are not at present sufficient for the task. The best of both interests would welcome a third agency to supplement the work of direct moral uplift arising through making operative statutes of the highest type and effectiveness. Many influential citizens are at work quietly effecting an organization to this end.

The cause of religion in this city has lost a man of uncommon ability as a mission leader in the passing away of Charles F. Shaw of Westminster church. He has for years superintended the most aggressive church mission in the city, Westminster chapel.

Rev. John F. Mueller has begun his work with First German church by issuing the initial number of a periodical entitled Der Hausbesucher (The Home Visitor).

Lowe Avenue congregation united heartily in the celebration of the golden anniversary of its oldest elder and his wife. Mr. and Mrs. Fleming were on this occasion recipients of gold coin in amount commemorating their years of married life.

Rev. Arthur J. McClung in his new work at Benson church is seeing a quickening of the parish interests through the organization of a chorus choir and the launching of regular social events.

Rev. Walter N. Halsey as dean is issuing the University of Omaha Reporter, a folder setting forth the activities of that institution.

Fairview and Parkvale churches have each added much needed improvements to their buildings. The former installed a furnace and the latter constructed a two-room addition.

Third church is being supplied by Rev. George Jack, formerly of Glasgow, Scotland.

First church has a class of sixteen in teacher training. The pastor, Dr. Jenks, is instructor.

RALPH H. HOUSEMAN.

Progress of Evangelism

Dr. Francis E. Smiley and W. P. Hanson closed an evangelistic campaign in Mitchell, Neb., Feb. 2.

A large number have made professions through the work of Dr. H. P. Dunlop at Albany and Millersburg, Ill.

Dr. George N. Luccock of Oak Park, Ill., assisted Dr. E. E. Hastings of Fort Dodge, Iowa, in special services which began Jan. 27.

Rev. W. F. Finch of Slayton, Minn., and Dr. T. R. Paden, Mankato, Minn., have been conducting services for two weeks in St. Peter, Minn., church.

In the West side churches of Scranton, Pa., Evangelist Bob Jones has just closed a two weeks' meeting with ten united churches. Large crowds have been in attendance.

The churches of Forest, Ohio, are planning union evangelistic meetings during March. They will be held in the Presbyterian church and the local pastors will be their own evangelists.

Rev. Elmer P. Loose of Waukesha, Wis., and party have been engaged in a union meeting in Ukiah, Cal., since Jan. 5 and there is prospect of great good to all the churches as well as the entire community.

Special services were held recently at Grand Rapids, Ohio, by the pastor, Rev. F. G. Schlotter, with the assistance of Rev. D. H. Johnston. Services are being held at Weston with the help of Mr. Johnson, presbyterial chairman for evangelism.

Revival services in the Wellsville, Mo., church by Rev. S. T. Larkin have been aided by the publication of The Wellsville Daily News, of which Mr. Larkin is editor. This is the first daily paper published in the city and in addition to current news items, each issue has some pungent comment on man's relation to the church.

Tusculum Bulletin No. 1

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C. O. GRAY, President, Greeneville, Tenn.

(See Next Week's Bulletin.)

The Carroll College gospel team held meetings during the vacation at Elkhorn, Wis.

Ossian, Ind., church held a series of meetings during the early part of January. The pastor, Rev. Frank K. Baker, was assisted by George "Irish" McGowan. The church has been aroused to greater activity.

New Jersey Men Meet Feb. 12

The New Jersey brotherhood always employs the Lincoln birthday holiday for a state convention. Feb. 12 the men of New Jersey churches are invited to be guests of the Presbyterian men of Flemington. The men's club will serve luncheon and supper. The hour of meeting will be from 9:30 a. m. to 5 p. m. This makes it possible for men to come from any corner of the state that morning and get home the same evening. Flemington is reached by the Lehigh Valley and New Jersey Central roads. Among the speakers will be Dr. Edgar W. Work of New York City, "Bible Study"; John R. Boardman of the Goodwill Farm, "The Boy and the Big Brother Movement"; Dr. Warren H. Wilson, "Brotherhood and Country Life"; Dr. William Y. Chapman of Newark, "The Social Side of Men's Organizations as a Means to Spiritual Results," and William W. Whitaker of Elizabeth, "Personal Work."

Help Lake Forest Endowment

The General Education Board has voted to contribute $50,000 to Lake Forest College toward the new endowment fund of $400,000 which the college is seeking. The college is given until June 30, 1914, to meet the conditions by completing the fund. As no legacies are counted toward the fulfillment of the pledge, three recent legacies received by the college cannot be included. The trustees and friends of the college have already subscribed or paid toward the new endowment $123,000. There remains thus $227,000 to be secured by June, 1914.

Dr. G. Frederick Wright, editor of Bibliotheca Sacra, geologist and author, of Oberlin, Ohio, lectured at Western College, Oxford, Ohio, recently on "The Ice Age and Its Relations to the History of the Human Race."

Two Sentinels of San Fernando

[The Continent's Cover Page This Week]

The man of the Middle West who visits Lexington and Concord has a feeling of veneration akin to devotion as he stands before the monuments to the devotion of our forefathers. When the same traveler sees in southern California the houses of worship which were erected before the nocturnal ride of Paul Revere he is amazed in spite of himself at the evidences of the civilization which had then penetrated to that part of the country. The cover of this week's issue shows one of the much visited missions in southern California. San Fernando is about thirty miles northwest of Los Angeles and was one of the group of missions built after 1769. The outstanding palms as shown in the photograph mark this mission, and at the same time typify the wide diversity of trees to be found in California. The redwoods and the big trees are well known. The Monterey cypress has a unique place in the flora of the state, as Dr. McQuilkin describes on page 176.

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From Various Fields

Oregon

With Portland Churches

Dr. J. H. Boyd, pastor of First church, is giving special studies in the "Mind of Christ" in the Thursday evening meetings. He has arranged the following topics for the month: "Christ Before His Public Ministry," "Christ's Entrance Upon His Public Ministry," "The Mind of Christ" and "Christ the Teacher." In the leaflet issued in connection with these studies, Dr. Boyd has asked his people to reserve the evenings of Thursday for this purpose, and to avoid getting home late, business engagements, dinner parties, receptions, social visiting, card parties and whatever will prevent attendance. Dr. Boyd has been asked to address the Y. M. C. A. on Saturdays and has chosen the following topics: "The Changing Conception of the Nature and Function of the Bible," "The Changing Interpretation and Emphasis Concerning Salvation," "The New and Larger Significance of Jesus," "The Fact of Human Inequality and the Restatement of the Dogma of Election," "Mystery in Religion and the Development of a Christianized Agnosticism" and "The Changeless Certainties of Christianity."

Rev. Henry Marcotte, pastor of Westminster church, has been invited to give a series of noon addresses before the Y. W. C. A.

At a recent meeting of Millard Avenue church two elders were elected. It was decided to find a minister to serve the church. Rev. Levi Johnson, assistant pastor of First church, has been holding services Sunday morning only.

Rev. J. W. Hoyt and family passed through Portland last week on the way to Gold Beach. They came from Blauvelt, N. Y. Mr. Hoyt has been in charge of the summer Bible school work in Philadelphia for some years. He is the only Presbyterian minister in the whole of Curry county. His work is supported by the church at Pelham Manor, N. Y. Dr. Leary, now pastor at Pelham Manor, preceded Mr. Hoyt at Blauvelt.

Rev. R. N. McLean of Annabel church was married last month. W. S. HOLT.

The Presbyterian, Methodist and Disciple churches of Enterprise have decided to federate themselves and have completed the arrangement. The federation elected officers, representing each of the churches, and selected the Presbyterian minister pastor for the next year.

California

Threats against three pastors of Redding who have been active in fighting saloons have been made anonymously. An attempt was recently made to burn the Presbyterian church.

The moral forces of the state are urging the legislature to pass two bills directed at an effort to make San Francisco morally clean before the Panama exposition. One bill is aimed at "the Barbary coast" and the other seeks to prohibit the sale of alcoholic liquors on or within 150 yards of the exposition grounds.

The church at Azusa, together with the valuable library of Rev. C. F. Richardson, was destroyed by fire early Monday morning, Jan. 6. Prayer meeting was held in a hall the following Wednesday. The net loss to the church is $10,000 in addition to all the sermons and collections of curios of the pastor.

At the January communion of West Adams church, Los Angeles, Dr. William H. Fishburn, pastor, welcomed into its membership representatives from eleven different states, besides from Scotland and Canada. At another communion this church welcomed persons from fourteen different states, and from India, Peru, Australia, Canada, Scotland and England.

Minnesota

Austin church, Rev. Robert Brown pastor, carries on a vigorous mission Sunday school on the East side.

Bethlehem church, Minneapolis, following the recent China campaign, pledged $1,000 a year for three years for special work in China. The church now pays $1,100 annually toward the support of Dr. Charles Clark of Korea. Dr. Stanley B. Roberts, pastor, who has been with this church for fourteen years, now presides over a membership of 715.

Men of Second church, Duluth, are counting upon a visit from Dr. John Timothy Stone of Chicago Feb. 7.

The St. Paul Pioneer Press on a recent Sunday reprinted from Collier's the story of the life of Rev. Frank E. Higgins.

Rev. P. A. Schwarz, Jr., pastor of First church, Eveleth, has declined to become secretary for Minnesota for the World's Citizenship conference and will remain with his church.

Wabasso and Seaforth churches have been without pastors for several months, but are maintaining regular Sunday services. In Wabasso people meet in their church each Sabbath morning at 10 o'clock and devote an hour practicing sacred music for the other services. At 11 o'clock Sunday school convenes for another hour. At 7 p. m. an hour is devoted to a teachers' training class of forty. At 8 p. m. a song and prayer service is held.

Iowa

Rev. J. C. Templeton is making a canvass of Cedar Rapids Presbytery for the Board of Relief and Sustentation.

Springville, the boyhood home of Rev. George Dunlap of Cebu, Philippine islands, raised $66.25 for the typhoon sufferers.

Dr. Charles Franklin Ensign, Marion, who has been in the hospital several weeks, has taken up his work again. The church is raising $3,000 toward a new manse.

The Salem, Tama county, people, who recently lost their house of worship by fire, have $4,200 raised toward the $5,000 necessary for their new building. The surrounding community has assisted generously.

Dr. A. P. Walton, Maxwell, closed the week of prayer Sunday, Jan. 12, with the ordination and installation of three deacons. Two elders were ordained and installed Jan. 26. The organization of a brotherhood was effected Jan. 17, with an enrollment of 114 men as charter members. Rev. E. Wade Koons of Korea will give a missionary address to the men Feb. 13.

Oklahoma

Arrangements are being completed for Dr. William Sunday to hold evangelistic meetings in Oklahoma City. The dates have not yet been announced.

First church, Oklahoma City, has recently announced that it desires to entertain General Assembly soon. It has nearly 1,000 members under the leadership of Dr. Phil C. Baird. The auditorium will seat 2,000 people and the church has a splendidly equipped plant. Six choirs composed of members of the Sunday school of various ages are trained constantly by Professor McIntyre and his wife. The church supports four missions in various parts of the city. It is here that Governor Lee Cruce worships.

Colorado

On the anniversary of their wedding recently First church, Boulder, gave Dr. and Mrs. H. B. Hummel a set of china. Professor B. C. Montgomery, musical director and assistant pastor, leaves this church soon for evangelistic work.

Estes Park has filled its vacancy caused by the removal of Rev. W. H. Hyatt to Antonio by securing the services of Professor Montgomery of Boulder. The Y. M. C. A. summer school is located here, and this will place a man who will be of special service in the combined work. This church is to begin at once the erection of a manse.

Wisconsin

At the mission station at Gilman a church of twenty members was organized after a series of meetings, in which Miss Clara B. Austin of the Woman's Board of Missions took part.

The church at Island Lake, Rusk county, has been much encouraged by the labors of Miss Carolyn Smith and Miss Laura Hintz of Rice Lake. They visited the homes and the school and held gospel meetings.

A five days' institute of Sunday school methods has been held recently at Crandon, with excellent interest. Dr. Gerrit Verkuyl, educational superintendent of Sunday schools for the synod, and Rev. C. M. Fraser, pastor at

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Bessemer, Mich., conducted it. A similar institute will be held in March at Athens, Superintendent Verkuyl being assisted by Rev. A. A. Amy, pastor at Stanley.

A new church organization was formed by Rev. C. J. McConnell and Rev. J. F. Butler in Emet, Rusk county. Seventeen members were enrolled and more will soon be added. The people are talking about a house of worship and regular services will be held in connection with the church at Island Lake, five miles distant.

Baraboo has for several years conducted successful and satisfactory union meetings, Baptist, Congregational, Methodist and Presbyterian churches combining and the pastors alternately presiding. The week of prayer was thus observed lately. About once a month a Sunday evening service is held together. Feb. 2 the thirty-second anniversary of Christian Endeavor was celebrated with a rally in the Presbyterian church.

Dr. Gerrit Verkuyl, superintendent of Sunday school work, and Rev. F. A. Hayward, superintendent of Sunday school work of the Baptist churches in Wisconsin, are touring the state holding conferences and institutes in leading cities. They held a conference Jan. 19 at Beaver Dam. Other meetings were at Pardeeville, Kilbourn (where Rev. W. F. Goff of Cambria assisted), Mauston, Bangor, Reedsburg, Baraboo, Barneveld, Verona, Lancaster and Portage.

Ohio

Cleveland Union at Work

A very stormy evening interfered with a good attendance at the annual meeting of the Presbyterian Union. Elder James M. Richardson, one of the most efficient presidents the union has ever had, and F. B. Bicknell, a most efficient secretary, both declined to serve longer. Elder James A. Robinson was elected president, Elder John D. Chambers vice-president and Rev. E. R. Wright secretary.

The main work of the union for the coming year is the fostering of Phillips Avenue church. This was originally Christ chapel, started by Windermere church. An attempt was made to merge Eells Memorial church with Christ chapel, but after presbytery sanctioned the plan, the discovery was made that the property of Eells Memorial would revert to the heirs of Dan P. Eells in case it were no longer used for religious purposes. Since the heirs have claimed this right, the Christ chapel-Eells Memorial project has now become the Phillips Avenue church. There is good outlook for a church as substantial as Eells Memorial ever was. Inasmuch as Elder Dan P. Eells, brother of James Eells, D. D., twice pastor of Second church, was a most honored elder in presbytery, there is general regret that the title "Eells Memorial" disappears from the roll of churches.

Euclid Avenue church entertained two conventions in one week—that of Presbyterian Magyar workers, lasting two days, and the convention of synodical and presbyterial superintendents.

Extensive preparations are being made for the decennial convention of the Religious and Educational Association to be held March 10-13. Rev. Edward C. Young, assistant pastor of Second church, is the secretary of the local committee of arrangements.

Arthur C. Ludlow.

Among the Toledo Churches

The large chapel used by Rosewood Avenue church is crowded by the large congregations and a church will have to be built soon. The pastor, Rev. D. H. Johnson, is chairman of presbytery's evangelistic committee and is much in demand as an assistant in special services.

The indications are that Dr. John S. Edenburn of Little Rock, Ark., will accept the call to Westminster First church.

The congregations of Dorr Street church are becoming too large to be accommodated and measures are being taken to build a new structure. Rev. Norman F. Nickerson is pastor.

Dr. Samuel C. Black, pastor of Collingwood Avenue church, is conducting a personal workers' class at the Y. M. C. A. The brotherhood Jan. 18 gave a dinner addressed by Dr. Isaac J. Lansing of New York.

Presbytery of Dayton at Springfield Jan. 15 answered overtures 1 and 5 inclusive, relating to federated churches, in the negative; No. 6, relating to reduction in Assembly, negative; Nos. 7 and 8, relating to church rolls and suspended members, affirmative. An overture was sent to General Assembly asking for an earlier issuance of the Minutes of the Assembly and reports of the boards.

Illinois

First church, Piper City, a new $16,000 building, was destroyed by fire Jan. 22. The building was one of the finest in this part of the country. The people feel their loss very keenly, but without discouragement, for as soon as possible they will rebuild. For the present the congregation will worship in the U. P. church, holding their Sunday school and service in the afternoon and uniting with the U. P. congregation in the evening. Rev. Louis J. Albert is pastor.

The sixtieth anniversary of First church, Dixon, was remembered during the week of Jan. 26. This church was founded in 1853 by Dr. W. W. Harsha. There have been but five pastors—Dr. Harsha, Dr. E. C. Sickles, Rev. A. R. Bickenbach, Dr. S. S. Cryor and Dr. Ralph M. Crissman. The present gray stone structure was erected in 1864, the new chapel being built in 1898. The church had but ten charter members. The present Dixon College was originally organized and chartered as a Presbyterian school under the direction of presbytery. Jan. 26 the pastor, Dr. Crissman, read an historical account of the sixty years of Presbyterianism in Dixon. Wednesday evening a jubilee and fellowship meeting was held, eight of the city churches uniting. Greetings were read, reminiscences given and an address was delivered by Dr. Cryor of Oregon, Ill. The congregations have not been so large for years. The large boys' club is under the personal direction of the pastor.

South Dakota

Two hundred students at the state college are now regularly enrolled in Bible study classes of the college Y. M. C. A. and Y. W. C. A., and the men outnumber the women.

The church of Mitchell, Rev. Henry Snyder pastor, has raised the house of worship sufficiently to put in comfortable and attractive basement rooms for the Sunday school and social service. They have a live Sunday school and Christian Endeavor society, a brotherhood and men's Bible class. They refused to accept their pastor's resignation to accept a recent call to another church.

The churches of Bridgewater and Canistota under Rev. A. C. McCauley for twenty-eight years experienced revival in connection with their unanimous and successful pleadings with their pastor to withdraw his resignation. The congregatons are greatly increased, including now men who had not attended church for years, and members are received into the church almost every Sabbath. The round the world trip their pastor had arranged he gave up and will take a brief rest in southern California. There are only two other pastorates in the synod approaching Mr. McCauley's in length—those of the twin brothers, Rev. D. M. Butt at Britton and Rev. J. Scott Butt at Groton.

Kansas

A membership contest in the Sunday school of Hutchinson church during six weeks brought an increase of 21 per cent.

Wellington church, Rev. D. H. Stewart pastor, welcomed a large number of members Jan. 26. This is part of the results of a two weeks' meeting held by Rev. P. M. Fitzgerald of Arlington, Texas.

Michigan

Preliminary efforts are being made by members of First Congregational and First Presbyterian churches of Kalamazoo to unite in the Congregational edifice under one pastor. The Congregationalists are now without a minister. Dr. Henry W. Gelston is pastor of the Presbyterian church.

New Jersey

Rev. Edwin A. McAlpin, Jr., formerly of Babcock Memorial church, Baltimore, was installed pastor of First church, Madison, Jan. 29. He is the nineteenth pastor of this church, which dates back to 1747. George Washington and the officers and privates of the American

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Fourteen sermons on his life and great work by a successor, the Rev. Newell Dwight Hillis, who has made a close study of the great preacher's life.

Published each Monday in Sermon Edition of Brooklyn Daily Eagle, Brooklyn, New York. *Subscription for series, 50 cts.*

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"Noiseless" Cushioned Trays with a new Short Glass. Trays interlock. All glasses well spaced. Outfits sent on trial.

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Big commissions — monthly payments — trial shipments. Typewriters from $28.50 up that formerly sold for $100. *Write today for Agency Offer. Mention The Continent.*
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revolution were attendants here the two winters the troops were quartered in the vicinity of Madison.

At a meeting of the Presbytery of Morris and Orange Jan. 21 Dr. Merle H. Anderson reported 363 professed conversions during the year. Four of the churches are without pastors.

Crescent Avenue church, Plainfield, Dr. John Sheridan Zelie pastor, at the recent visit of Dr. Foulkes and Mr. Johnson in behalf of the Ministerial Relief and Sustentation Fund pledged $6,000. This is the largest amount the board has received from any one church.

Plans have been filed for the new uptown branch of Third church, Newark, about which there was so much discussion in Newark Presbytery. It will be known as Third church, North, it being a part of the new collegiate system. It will cost $80,000 and will be yellow tapestry brick, trimmed with terra cotta.

West Jersey Presbytery at its recent meeting disapproved of the proposed intermediate catechism as uncalled for and unnecessary, believing the shorter catechism fully satisfactory. An overture will be sent up to General Assembly for recommendation and a dismissal of all attempts in this direction. Presbytery marked with special service the death of Rev. Alfred J. Snyder, one of its oldest ministers.

Elizabeth Presbytery held its 100th stated meeting in Westminster church, Elizabeth, Jan. 21. Rev. George P. Pierson of Hokkaido Presbytery, Japan, a former member of this presbytery, made an interesting address on his work. All the addresses of the lunch hour were on foreign missions. Rev. Edwin I. Stearns of the Anti-Saloon League of New Jersey made a strong plea for action against sending intoxicating liquors into dry states. Dr. John T. Kerr resigned the chairmanship on church extension and home missions on account of his health and Rev. Herbert K. England was appointed. The first five overtures from the Assembly were answered in the negative, the principal objections seeming to be the difficulties in their practical working, and the lack of any necessity for them, since all that they aim to accomplish is permitted and practiced now. Overture 6 was answered in the negative; overtures 7 and 8 in the affirmative.

Amzi Dodd, who died last month, was for seventy years a member of "old" First church, Bloomfield. A memorial service was held there as well as his funeral. The speakers were Dr. George L. Curtis, his pastor, and Rev. William T. Wilcox, of Westminster church, Bloomfield. No large financial project was ever launched by the church without consulting Mr. Dodd. He was president of the Mutual Benefit Life Insurance Company of Newark.

District of Columbia

Seven lectures on China by Dr. Isaac T. Headland of Peking began Jan. 20 in New York Avenue church, Washington. They are given under the auspices of the women of the Presbyterian churches of the capital and will continue until Feb. 10.

Chinese Christians Jan. 12 celebrated the first anniversary of the opening of their chapel, 207 John Marshall place, N. W., Washington. Invitations had been sent to the 400 Chinese in the city and the hall was crowded. About 100 churches working through the Woman's Interdenominational Missionary Union, of which Mrs. John N. Culbertson is president, support this work. An effort is being made to form a church.

West Virginia

Following the week of prayer at Moundsville First church the pastor, Rev. J. F. Slagle, was ably assisted in a week of special services during which Rev. J. W. Wilson of New Martinsville preached.

Pennsylvania

In Wilkes-Barre an enthusiastic eight-day campaign of prayer and works to lift the $60,000 debt on the Y. W. C. A. buildings resulted in raising nearly $63,000. Even greater enthusiasm now prevails in the construction of the tabernacle for Dr. William A. Sunday's campaign, which opens Feb. 16. It will seat 12,000 people. More than 100 workmen, fifteen ministers and many volunteer laymen have helped rush the construction, which is begun each morning with prayer. At noon, all go to some church for dinner free, singing all the way. Saloon and liquor interests are trying to hinder the work.

What the Men Are Doing

The boys' club of Batavia, N. Y., church recently gave a "dad" banquet, when the members were privileged to invite their fathers.

Men of southern Illinois will meet at Albion Feb. 27 and 28 in the brotherhood convention. It is expected 160 men will be present.

The Presbyterian brotherhood of Marquette, Mich., has been urging medical inspection and physical training for the pupils of public schools.

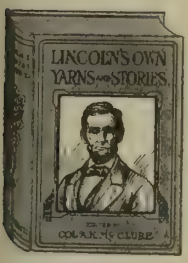
The brotherhood of Immanuel church, Danville, Ill., has taken the initiative toward the organization of a council of men's brotherhoods in that city.

The Laymen's League of the Protestant churches of Murphysboro, Ill., meeting recently at the Presbyterian church, decided to initiate an effort to remove saloons from the town.

Men at Work, the organ of the national Brotherhood, in its January number has enlarged the department devoted to news of what men are doing in various churches of the country.

The brotherhood of First church, Mishawaka, Ind., is conducting a vigorous churchgoing campaign. Placards in homes, cards in street cars, buttons and newspaper space are all being used to induce people to attend church.

The brotherhood of First church, Kankakee, Ill., attracted large attention to a recent meeting by an address on eugenics by Dr. S. P. Wilgus, superintendent of the state hospital. Members of the county medical association were especially invited to attend.


LINCOLN'S OWN YARNS AND STORIES
COL. A. K. McCLURE

Lincoln's Own Yarns and Stories

With an introduction by
Col. A. J. McClure
Free to Continent readers

Lincoln could tell more in a story than most men can bring out in an hour. The stories in this book are the best that have been gathered and are just as Lincoln told them. The volume makes a splendid souvenir of him at this fiftieth anniversary of the Civil War.

You will enjoy this book

Authentic stories, yarns and ancedotes that Lincoln told are here collected in convenient form for reading or reference. There is wit, pathos and humor blended as only he could do it. The reading of these stories will cheer many a dull day. He is acknowledged as one of the best story tellers the country ever had. Here are the best of his stories covering every phase of his life from the backwoods days to his rule in the White House.

How to get the book—By special arrangement with the Philadelphia publishers The Continent offers this volume of 416 pages, illustrated, bound in cloth, free to subscribers. Send us one new subscriber to The Continent who will pay in advance for six months, $1.25, and we will send you the book without charge. Get your neighbor to give you $2.50 for a year's subscription and we will give you two copies of the book and send them to different addresses. If all your neighbors take the paper and you have no friend for whom you care to subscribe, you may have the book for 75c. This offer is open only for a short time. Send the money to The Continent, 509 S. Wabash Ave., Chicago, or 156 Fifth Ave., New York City

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The famous Corn Belt of Eastern Kansas offers the best possible field for safe and profitable mortgage investments. This territory was settled 60 years ago and during that time has been thoroughly tested as a fine agricultural and stock raising country. We have been in this field for 40 years and during that time have never lost a dollar for an investor. Loans negotiated by us exceed $25,000,000. Your money when placed in our First Farm Mortgages will be absolutely safe and net you excellent interest return. Write us for particulars and references.

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6½% Net First Mortgages on improved OKLAHOMA FARMS from $200 up are safe investments. I have sold them for years to ultra conservative investors with entire satisfaction. Write today for list and interesting BOOKLET "E." Refer to Dun or Bradstreet.
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6% NET GUARANTEED AS WELL AS BACKED BY 20 YEARS OF SUCCESS

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BROAD & BOMAR, Bankers, Ft. Worth, Tex.

Good Things in This Issue

For the Father

Fifty years ago children in many parts of the country caught a glimpse of the tall form of Abraham Lincoln. In this week's issue of The Continent on pages 178, 179 and 180 some of those children, now grown older, relate their impressions of the great war President. Your children want to know about Lincoln, and The Continent has taken great pains in arranging these special articles for this issue, so near the 104th anniversary of Lincoln's birth—Feb. 12.

You and your children will be interested in knowing some of the details concerning the visit of Robert Louis Stevenson to Monterey, Cal., as given in the interesting article by Dr. McQuilkin on page 176. You will care to visit the places described if you go to California this winter.

For the Trustee

An illustration of the advance which churches of the country are making along advertising lines is given on page 190 in this issue under Ways of Working. Here are gathered concise accounts of a number of advertising campaigns which will suggest ideas of practical work to any church officer who gives them careful thought. This department of Ways of Working is remarkably refreshing to church workers seeking new ideas.

Financial Situation

Advance in Oil and Division of Harvester Business Attract Attention—"Blue Sky" Law Favored in Two More States

Two of the most interesting topics of discussion in the business world during the past ten days were the formation of a separate corporation to carry on the foreign business of the International Harvester Company, and rise in the price of crude oil. In December, 1911, when Standard Oil was dissolved, Pennsylvania crude oil was $1.30 a barrel. This had been the price for eighteen months preceding the dissolution. But a week ago the price had advanced by small raises at short intervals to $2.33, with prospects of more increases. It is realized that there is a scarcity of oil, but many consumers feel that the steady advance is a result of abnormal commercial conditions. There is said to be large activity in preparations for drilling for more oil to reap the benefit of the present market.

The International Harvester Corporation will take over all the factories of the International Harvester Company in Canada, France, Sweden, Germany and Russia, and a number of the American concerns as well. It is capitalized at $70,000,000, half the capital of the parent corporation, and is expected to have an earning power of about half the original concern.

Investigation into the securities of prominent colleges and universities of the country shows that sixteen of them have money invested in western farm mortgages, three have no funds for investment and two others have no such loans, but consider farm mortgages good investments.

Brief Bits of Business News

—It is expected that a heavy demand for money will develop in world money markets as soon as peace is established in the Balkans.

—The gross revenue of Sears, Roebuck and Company of Chicago last year was $77,300,000, an increase over 1911 of $13,000,000. The net profits for the year were $8,300,000.

—The Kansas "blue sky" law has been recommended for adoption in Pennsylvania by a legislative committee which has spent two years making investigations. The law is designed to protect small investors against "fake" companies. Ex-Governor Deneen of Illinois made a similar recommendation in his final message to the legislature.

—An example of the increasing care which large corporations are taking of their employees is the appointment of Dr. A. H. Doty, formerly health officer of the port of New York, as director of the medical department which will have oversight of the 200,000 employees of the American Telephone and Telegraph

Stability, Courtesy and Efficiency
Have Been the Factors in the Growth of the
Illinois Trust & Savings Bank
Without the Assistance of Mergers or Consolidation of Other Banks

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$15,000,000.00

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ILLINOIS TRUST SAFETY DEPOSIT COMPANY
Safety Deposit Boxes for Rent

COLONIAL TRUST AND SAVINGS BANK
La Salle Street, N. E. Corner Adams
CHICAGO
Resources over $8,000,000.00

Those in search of reliable investment at 5% and 6% should communicate with our Bond Department.
3% interest on Savings.
2% interest on Checking Accounts.

6% 7% We offer, subject to prior sale, **First Mortgages on Improved Farms,** also on **City Residences and Business Property.** Titles guaranteed. Interest collected without expense to investor. Descriptions mailed on request
JEFFERSON TRUST CO.
McAlester - Oklahoma

REAL ESTATE LOANS
6% Safest, Most Promising and Profitable Investment on the Market Today 6%
During the Past 30 Years no Client has Lost a Dollar.
BEVERLY H. BONFOEY
Send for Booklet R ***UNIONVILLE, MO.***

GOOD 6% Farm Mortgages
The BEST and SAFEST Investment on Earth.
Write us for information regarding our Farm Mortgages on lands located in the fertile James River Valley, North Dakota. We guarantee to look after collection of interest so that the investment will net you 6%. **Write us for lists.**
H. J. JOHNSON LAND AND CATTLE CO.
OAKES, - - NORTH DAKOTA

Company, the Western Union and Western Electric Companies.

—Charles R. Heike, formerly secretary of the American Sugar Refining Company, will be forced to serve his eight months' imprisonment and pay a $5,000 fine as a result of a decision of the supreme court, in which it was held that he could not be considered immune from punishment on account of testimony in connection with the recent sugar frauds.

—Governor Sulzer of New York in his message to the legislature said that it was time for the state to step in and end flagrant abuses, shifty schemes and clever combinations that tax the unwary and mislead the public. He advocates a number of definite laws seeking to do away with many of the present abuses in the New York Stock Exchange.

—The Chicago, Milwaukee and St. Paul road will soon have 450 miles of electrified railway in operation across the Rockies. The New York, New Haven and Hartford road has but seventy-five miles electrified. Engines of the St. Paul road will be so constructed that on the down grade the motors may be reversed and used as generators of power for the return trip.

A Reader's Problem

E. W. E. writes: "Do you regard the various concerns advertising 6 per cent to 8 per cent mortgages in the West and Southwest as reliable? I have $500 belonging to my mother, whose means are limited. I wish to invest for her at as high a rate as consistent with safety."

Rates of interest vary with localities. In some sections 7 per cent would not be excessive; in others it might properly be questioned. First of all, make sure of the safety side; and the best way to make sure of that is to make sure of the man on the ground who places your money. The Continent goes to a great deal of effort to investigate the ability, character and experience of its financial advertisers and believes they are all absolutely reliable.

Our readers are invited to write us regarding their treatment by our advertisers not only in the event of there being cause for complaint, but in corroboration of our belief that they are getting fair treatment.

Week's Campaign to Combine Service and Evangelism

The bureau of social service of the Board of Home Missions under Rev. Charles Stelzle has outlined a week's campaign on social evangelism and church efficiency which will soon be put into operation in certain cities under the direction of the board. The campaign consists of survey work, exhibits, mass meetings, conferences, noonday shop meetings, and meetings with particular groups, with a view to committing men and women to allegiance to the church through a definite form of social service. Dates are now being arranged with local churches.

Special efforts will be made to reach the workingmen and conferences will be planned with the trades unions, employers of labor, business and professional workers and other groups. The results of the survey, which is to be made by local workers under direction of the bureau, will be exhibited by charts and posters and compared with the results in other cities.

Pew Rent Abolished; Offerings Gain

Lafayette Avenue church, Buffalo, had no sooner got its new pastor, Rev. Murray Shipley Howland, installed and well settled than the session began to move for the abolition of pew rents and the substitution of the duplex envelope system of free will offerings. A financial campaign of thirty days was set afoot. A budget of $30,000 was laid out, $18,000 to be devoted to current expenses and $12,000 to benevolences. Within the thirty days 1,000 subscriptions were received, aggregating $28,000. Eight hundred of these came in with no solicitation except the committee's letter of explanation. The current expense fund was bettered by 50 per cent above the budget which the pew rents provided, and the benevolences were increased even more. A. H. Whitford, chairman of the session's finance committee and secretary for many years of the Buffalo Y. M. C. A., planned the campaign, and was so pleased with the practical demonstration of

"The Oklahoma House"

Let your money make 6%—NET

¶ The three or four per cent the savings bank pays does not fairly represent your money's earning ability. Is is simply the small end of the profits. The bank keeps the big share as their fee for re-investment—RE-INVESTING YOUR MONEY IN MORTGAGES—something you refuse to do for yourself. By investing direct you can at least double the profits of your savings as they now accrue to you. Oklahoma first mortgages—amply secured by two to four times the amount of the loan—make this possible—the same kind the banks and insurance companies buy.

Why Insurance Companies Buy Oklahoma Mortgages

Experience showed them that in order to meet competition they must secure as high a rate per dollar as sound business judgment allowed. Investigation proved that Oklahoma offered a choice field for investments of this kind. Approximately $415,000-000.00 is now invested by the insurance companies in farm mortgages—and a good share of this in Oklahoma mortgages. Surely you can't do better than follow the example of these trained buyers of conservative investments. So decide now to give your money a chance to make good for you.

Write now for interesting Booklets describing our comprehensive investment service and Mortgage List No. 712.

OKLAHOMA CORN

Oklahoma Farm Mortgage Co. (Inc.)

OLDEST AND LARGEST MORTGAGE HOUSE INCORPORATED UNDER LAWS OF OKLAHOMA

Business Founded 1892 Oklahoma City, U.S.A. Capital and Surplus $145,000.00

TEXAS

MORTGAGES 6% and 7% NET

BECAUSE OUR Mortgages are placed only against income bearing property, inspected by one of our officers and never exceed 50 per cent of actual values.

EIGHT LIFE INSURANCE COMPANIES purchase them with the most satisfactory results. YOU could not ask for a *stronger endorsement* than this. YOUR INTEREST and PRINCIPAL remitted on due date, in New York Exchange without charge. Write for list, information and references.

REYNOLDS MORTGAGE COMPANY

R. B. BISHOP
Vice-Pres

Safe Security
Attractive Rate
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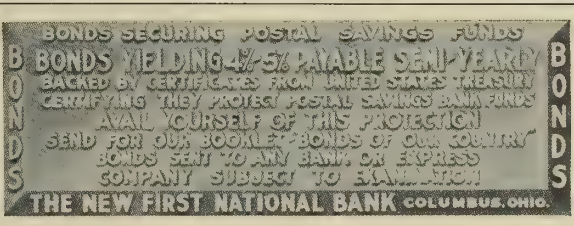
FORT WORTH, TEXAS

4 Per Cent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No matter if you have a large or small amount for investment, a well placed First Mortgage upon an improved or cultivated farm can always be depended upon to yield a liberal rate of interest with the assurance of prompt payment of interest and principal at maturity.

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The investor in one of our mortgages has possession of all the papers comprising the loan, including the actual mortgage itself—together with the notes and abstract of title. We guarantee all titles and will collect and remit interest in New York exchange without charge.

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its success that he has organized a course of study in church finance to be given by the Associated Institute in eight successive lessons Thursday evenings during February and March, with lectures by himself, Mr. Howland and other pastors and workers in the city.

Pittsburg's Solution of Downtown Church Problem

The historic First church of Pittsburg, with its towers overshadowed by modern skyscrapers, is the center of large religious activity. It is not only occupying the old site, refusing to retreat to the residential district, but it is making it a field of conquest. As a downtown church, whose congregation is the oldest in Pittsburg, six of whose first trustees were officers in Washington's army, it is conspicuous in the denomination both for the crowds that fill its large auditorium morning and evening and for the varied spiritual and philanthropic work that it is carrying on through its institutional branches, which touch more than 2,000 people weekly.

How is it done? The human secret heads up as usual in the pastor, Dr. Maitland Alexander, whose energy, organizing ability and power as an evangelistic preacher are well known. His associate and assistant minister, together with a layman who takes care of much detail work, a district nurse, secretary and clerk, contribute a share and are the paid workers. There are no sensational methods employed. They do not even depend very much upon advertising. The Christian service rendered is the "drawing card." The people fill the church in the evening (about 1,600) because they hear good, soul-inspiring music and a gospel message warm, virile and appealing. The preaching is sound, interesting and evangelistic. A Sunday afternoon service for men is held, a work launched by the brotherhood, which attracts a large number of men, usually from 200 to 250. Gospel singing, a talk from one of the ministers or some visiting brother, an appeal for decision and prayer, followed by the serving of a cup of coffee and a sandwich, are the usual features of this service. The men attending are not what Gipsy Smith calls "bench warmers" but men of the downtown district—men that such a service is designed to help. Many of these have been converted, some have been brought into close touch with the church, a large number have been received into its membership. One man is preparing for the ministry. An employment bureau is maintained and positions are secured for men out of work.

A feature of the evening service is the announcement on a card that at the close of the service a few musical numbers will be given, and an invitation to remain. These cards are handed to strangers by the ushers and personal workers. While the program is being given the pastor and his helpers move among those remaining, making their acquaintance and helping inquirers. The "follow up" work from this after service of music is very fruitful. In this, as in all the institutional work of the church, there is a distinct purpose to bring the individual to Christ. The manual declares, "There is no work, however apparently secular, that does not have a religious aim."

J. T. H.

Must Draw Pledges Carefully

Church trustees who expect to have to sue in the courts for pledges made by members should include in the subscription blank "for value received," according to the experience of officers of the Morris, Ill., church. A delinquent member was threatened suit on a pledge of $25 for church support. On advice of attorneys, who saw the technical defect in the pledge, the case was not tried. The member gave the amount in question to a local charity.

Temperance Forces Are Active

The Burlington railroad has issued an order forbidding employees to cash their pay checks in saloons.

Through the efforts of the W. C. T. U. a measure has been introduced in Congress to close saloons in Washington on the day of the inauguration of Woodrow Wilson.

Rev. Henry N. Pringle, for twelve years secretary of the Christian Civic League of Maine, has become assistant superintendent of the International Reform Bureau in Washington, D. C.

William E. Johnson, formerly chief officer of the United States Indian service, is announced as editor of a new temperance paper, The New Republic, to be published at Westerville, Ohio.

Forty-seven years ago Rev. Henry E. Niles, then pastor of First church, York, Pa., organized a temperance society which now has a total enrollment of 2,268. Eight names were recently added from among the Sunday school pupils.

First Church Was of Canvas

When a Sunday school or church is started in a town so new that there is no place in which to hold services, a structure must be put up at once, even though the nearest lumber be fifteen miles away. The church at Aberdeen, Idaho, which is now housed in a commodious structure costing $3,600, was first organized in a much more modest building.

Canvas Formed Roof and Walls of First Aberdeen, Idaho, Church

In 1907 the synodical and presbyterial Sunday school missionaries visited Aberdeen when the only structure on the townsite was a store. Settlers were coming in along the near-by irrigation project and it was decided to organize religious worship. The missionaries hauled lumber from American Falls, fifteen miles away, and in five days had erected a tabernacle, a building with board floor, and walls and roof of canvas. In a week a church of nine members was organized, as well as a Sunday school. For three years this tabernacle was used as a church and also as public school.

The rapidity of growth of a home mission church depends much upon the development of material resources and efficient leadership. At Twin Falls, Idaho, where settlement was much more rapid than it was in the early days of Aberdeen, a church was organized in 1905 with seventeen members. Four years later it became self-supporting, and it now has 300 members. It will soon erect a building costing $30,000.

Aberdeen Church Three Years Later

Woodrow Wilson will be the principal speaker at the world's Christian citizenship conference at Portland, Ore., June 29 to July 6. His subject will be "The Moral Implications of the Right of Suffrage." This will be the first trip West Mr. Wilson will take as President.

Where Rest and Baths Help to Banish Disease

Not the least important item in the determination of a place in which to spend those restful weeks required by convalescents or by sufferers from stubborn diseases is the selection of a stopping place. In such a place as Mount Clemens, Mich., where hundreds of people spend weeks, summer and winter, there is no more choice place to make headquarters than at The Colonial. In this well known hostelry may be found all the comforts of a first-class city hotel. The entrance to the bathhouse is but ten feet from the elevator and the bathhouse of The Colonial is lined with marble and fitted with porcelain tubs, so that the whole is as sanitary as modern science can devise. The ventilation system, whereby the air is changed without draught, also adds to the comfort of guests. Mount Clemens is connected with Detroit by an electric line which passes the door of The Colonial.

The large lobby and comfortable sun parlor are centers of interest during the winter months when the weather prevents enjoyment of golf or walks along the Clinton river near the hotel. Baths are given for the treatment of rheumatism in all forms, neuralgia, blood and skin diseases, nervous diseases, dyspepsia and other stubborn ailments. The drinking water at Mount Clemens is said to be the purest in the state, the waters from various artesian wells having different curative properties.

The Colonial is situated on the highest elevation in the city, overlooking Lake St. Clair It is constructed of brick, stone and cement, and is thoroughly fireproof, so arranged that it is open for business at all seasons of the year. Mount Clemens may be reached from Detroit, thirty miles away, by frequent electric cars or by the Grand Trunk railway.

The medical director of the house is Dr. A. N. Shotwell, whose experience with the baths extends over twenty-five years. Massage is given under the physician's direction by trained attendants.

Thornwell Home Trains Orphans for Work

The Thornwell Home and Schools for Orphans at Clinton, S. C., is a Presbyterian institution in connection with the Southern Church. In receiving pupils no distinction is made as to whence the orphan comes. It is a protest against the methods adopted for child care by the average orphan asylum. It differs from them in that it accepts no legal control for its wards, it does not find homes for them, and does not forbid them to leave its care whenever they feel that they must.

The young people are trained to industrial habits. By their various industries they provide about 33 1-3 per cent of the total cost of their maintenance. There is a technical school in which various arts are taught, including printing, carpentry, mechanical arts, shoemaking, typewriting and shorthand, laundry work and cooking, dairy work and many others.

A Presbyterian church building (the Thornwell Memorial) is on the campus and is owned by the institution.

The institution is seeking an endowment. Its board of trustees is urging an immediate fund of not less than $100,000. It has no debt. The annual income from the contributions of the Southern Church is about $32,000.

The Thornwell Home has sent out fourteen ministers, twelve missionaries and over 125 teachers. More than 1,000 young Christians have left its walls.

The president of the institution is Rev. W. P. Jacobs, Clinton, S. C.

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A 6% January Investment

$2,500.00 First Mortgage secured by 160 acres tillable black loam, 3½ miles from Noble, Alberta, 110 acres under plow. Buildings worth $1,000.00. Mortgagor owns 42 horses, 30 cows, 500 sheep, 50 hogs, 1,280 acres other land, private grain elevator. Full particulars of this and other Alberta mortgages, $500.00 to $32,000 denominations on request.

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IOWA FALLS, IOWA.

Ministerial Obituary

William C. Maloy

At the age of 81 years Rev. William C. Maloy, retired, died Jan. 21 at his home in Baltimore, Md. He spent nearly sixty years in active pastoral work and was probably best known in St. Helena, Md., where he built First church. One of his surviving children is William N. Maloy, a state senator of Maryland.

Rev. Samuel H. Edgcumbe

Rev. Samuel H. Edgcumbe died at Deerfield. Mich., Jan. 25 and was buried there Jan. 28. About a year ago he was called to the pastorate of Cass City church, but his health failed a short time after his installation and since June he had been living at Deerfield, his former home. He was born at Coburg, Ontario, and began his ministry as a Methodist, having been ordained in 1882 by the Detroit Conference. He was received by the Presbytery of Flint April 18, 1895, and at various times was pastor at Morrice, Fenton, Grand Rapids Third and Cass City. During the last few months, when preaching became impossible, Mr. Edgcumbe was busy with the preparation of a book of devotions. He leaves a large family. W. B.

H. M. Parsons, D. D.—A Tribute

In the death of H. M. Parsons, D. D., of Toronto, the Presbyterian Church has lost one of her great men. His ministerial life was pretty nearly equally divided between his own country, the United States, and Canada. He loved both lands equally well. Dr. Parsons was one of God's true saints. Few men were so well versed in the Scriptures or possessed so deep a spiritual life. His knowledge of "the word" (as he fondly spoke of the Bible) was simply wonderful. He not only knew the facts of the Scriptures but their spirit also. He was literally saturated with divine truth, and he believed most firmly what he knew, and exemplified it also in his walk and conversation.

For twenty-one years he was the beloved pastor of Knox church and for eleven years its honored pastor emeritus. His capacity for work, even to the end almost of his life, was marvelous. He was both a preacher and a pastor. He loved his Bible and he loved his flock. Everybody in turn loved him. No matter how much he differed from those who ruthlessly dissected God's word, he never spoke of them with bitterness or personal criticism. It was rather their views which he challenged.

To the writer he was most beloved, both as a wise counselor and a faithful friend; yes, even as a spiritual father. It was Dr. Parsons's influence, more than that of any other man, that drew him to Toronto to teach in Knox College. For this no adequate gratitude can ever be paid. As an American he could see Canadian opportunities through American eyes, and his counsel was welcomed and followed.

When I last saw him, Sabbath, Nov. 17, he was confined to his bed with illness which he already recognized was probably his last. Though weak in body he was as vigorous as ever in mind. In the conversation between us he spoke vividly of the Lord's coming, as he was frequently wont to do, and then pressing my hand he made the characteristic remark—a remark which was an exponent of both his theology and his life—"The blood of Jesus Christ cleanseth us from all sin."

He leaves a widow, three daughters and two sons; one of his daughters being the wife of John Timothy Stone, D. D., pastor of Fourth church, Chicago. GEORGE L. ROBINSON.

For More Emphasis on Temperance in Sunday School

Plans were outlined for Sunday school lesson courses for use in foreign fields, for instruction in missions and for larger emphasis upon temperance instruction by the Sunday School Council of Evangelical Denominations held recently at Dayton, Ohio. This council is composed of Sunday school editors, secretaries and publishers representing twenty-eight denominations, and seeks to standardize Sunday school work as much as possible.

A committee was appointed to study the question of religious education for incoming foreigners. The council spent considerable time discussing the problem of weekday religious instruction under church auspices. Members of the council were united in believing that all Sunday schools should be graded and the lessons prepared with reference to actual conditions as determined by each denomination.

Says It's the Oldest Church

Christ's church, Hempstead, L. I., has started the 219th year of its organization and claims to be the oldest Presbyterian church in the country. Dr. F. M. Kerr, pastor, has been there twenty years.

Calendar and Record

Ordinations

Morris and Orange—William LeRoy Haven, Jan. 21.

Resignations

California—San Jose First: J. N. Crawford, assistant.
Kansas—Paola: A. Z. McGogney; Howard: J. E. Deggendorf; Caldwell: T. B. Haynie.
Illinois—Mendota: F. O. Hellier; Earlville: B. R. Von der Lippe: Brookfield: J. H. Stevenson.
Indiana—Evansville: H. S. McCord.
Minnesota—Minneapolis Homeward: W. S. Middlemass; Pine City: Frank L. McKean.
New Jersey—Washington: F. W. Johnson.
New York—East Bethany: Frederic Rimanoczy; Waterville: J. C. VanDoren.
Pennsylvania—Lower Marsh Creek: C. Dalzell.
Ohio—Madisonville: H. M. Campbell; Mason and Gano: A. Husted; Uhrichsville: A. B. Allison.
Oregon—Portland Hawthorne Park: E. N. Allen.

Calls

Indiana—Kendallville: M. P. V. Yeamen; Dayton: W. J. Malcolm, accepts.
Minnesota—Two Harbors First: Louis B. Sherwin.
New York—Rochester Grace: Walter B. Jorris; Belmont: Thomas Melvin, accepts; New Rochelle First: George Reynolds, accepts.
New Jersey—Belvidere Second: W. H. Stone, accepts; Phillipsburg First: W. B. Johnson, accepts; Oxford First: Dr. Shaw.
Ohio—Cincinnati Westwood German: Fred Heldner, accepts; St. Marys: S. C. Dunning, accepts.
Pennsylvania — Utica and New Lebanon: Charles W. Swan, accepts.

Installations

Minnesota—Duluth Glen Avon: W. W. Lawrence, Jan. 10.
New York—Albion First: Godfrey Chabot, Jan. 22; Far Rockaway First: Russell Sage Memorial: J. Milton Thompson, Jan. 23.
New Jersey—Belvidere Second: W. H. Stone, Jan. 28.

Supplies Arranged

Michigan—Detroit Trumbull Avenue: John Clark Hill.
Minnesota—St. Paul First: John Robertson.
New Jersey—Wyoming: George T. Eddy.
Pennsylvania—Forest Grove: Hugh Miller.
Wisconsin—Oxford and Douglas: H. C. Ramsey.

Change of Address

Davis, Howell—Downsville, N. Y., to Bordentown, N. J.
Hoyt, Frank E.—Meridale to Arleport, N. Y.
Johnson, F. W.—Washington to Rahway, N. J.
Johnson, W. B.—Campbell Hall, N. Y., to Phillipsburg, N. J.
Park, David—St. Louis, Mo., to 2409 33d avenue north, Birmingham, Ala.
Stone, W. H.—Port Carbon, Pa., to Belvidere, N. J.
Winnemore, J. L.—Palmerton to Williamsport, Pa.

Vacant Pulpits

Kentucky—Providence.
Kansas—Hutchinson Irwin Memorial, address Rev. J. S. Blayney.
New York—New Hyde Park and Jamaica German.

Accessions

On account of the increasing realization by pastors of the value of this column it has become necessary to compress "accessions" as much as possible. Hereafter the word "pastor" or "stated supply" which has usually followed the name of the one who received the additional members will be omitted, and merely the name of the minister without titles will be printed.

California—San Francisco Chinese, 23, Jan. 12, J. H. Laughlin; Oakland Golden Gate, 3, Jan. 12, H. W. Harbaugh; Los Angeles West Adams, 40, Jan. 12, W. H. Fishburn.
Colorado—Longmont, 15, Jan. 12, W. L. Phillips.
Iowa—Cedar Rapids First, 7, Jan. 12, E. R. Burkhalter; Hedrick, 1, Jan. 5, Louis Pillmeier; Elm Grove, 18, Jan. 19, E. S. Chaffee; Des Moines Clifton Heights, 6, Jan. 26, J. B. Howard.
Illinois—Chicago Fifty-Second Avenue, 4, Jan. 12, W. E. Donaldson.
Idaho—Boise Second, 13, Jan. 12, Henry Quickenden; Falk, 7, Jan. 5, S. M. Hunter; Boise Pierce Park, 7, Jan. 5, E. N. Murphy.
Indiana—South Bend Trinity, 18, Jan. 19, J. S. Burns.
Kansas—Hutchinson, 35, Jan. 12, J. P. Blaney; Yates Center, 11, Jan. 12, N. A. Shedd; Osage City, 2, Jan. 5, J. F. Cowling; Abilene, 7, Jan. 5, F. S. Blayney; Humboldt, 17, Jan. 5, J. M. Todd; Cherryvale, 32, Jan. 12, C. L. Combs; Dodge City, 16, Jan. 19, J. C. Berger; Wellington, 24, Jan. 26, D. H. Stewart.
Michigan—Detroit Central, 32, Jan. 12; Detroit Immanuel, 26, Jan. 12, Angus H. Cameron; Detroit Covenant, 16, Jan. 12, Robert J. Young; Detroit Scovel Memorial, 15, Jan. 12, James D. Jeffrey; Detroit Bethany, 11, Jan. 12, James T. Black; Detroit Cadillac Avenue, 9, Jan. 12, L. B. Bissell; Detroit Fort Street, 8, Jan. 12, Edward H. Pence; Detroit Calvary, 8, Jan. 12, David I. Sutherland; Detroit St. Andrew, 4, Jan. 12, T. Walker Malcolm; Big Rapids, 11, Jan. 26, George Cleaver; Stockbridge, 15, J. A. Adair.
Minnesota—Minneapolis Aldrich Avenue, 21, Jan. 12, A. G. Patterson; Austin, 10, Jan. 19, Robert Brown.
New Jersey—Elizabeth, 14, Jan. 12, C. G. Reynolds.
New York—North Tonawanda Third, 5, Jan. 12, W. P. Hume; Syracuse East Genesee, 12, Jan. 12, C. P. Terry; Mount Vernon First, 43, Jan. 26, Joseph Hillman Hollister.
Ohio—Upper Sandusky, 13, Jan. 19, C. B. Wible; Toledo Rosewood Avenue, 45, Jan. 19, D. H. Johnston.
Pennsylvania—Pittsburg Homewood Avenue, 53, Jan. 19, P. W. Snyder; Pittsburg Friendship Avenue, 24, Jan. 19, D. M. Curry; Greensburg First, 22, Jan. 19, Charles Schall; Pittsburg Brighton Road, 13, Jan. 19, R. M. Allen; Huntingdon, 25, Jan. 26, R. P. Daubenspeck; Grove City, 42, Jan. 12, Herbert Hezlep; Pittsburg Knoxville, 38, Jan. 12, W. A. Jones; Pittsburg Hawthorne Avenue, 23, Jan. 12, A. T. Schleich; Mount Lebanon, 35, Jan. 12, H. M. Campbell; Pittsburg Hermon Avenue, 6, Jan. 12, J. E. Garvin; Wilkinsburg Calvary, 11, Jan. 12, F. D. Miller; Marietta, 22, Jan. 12, E. F. Reimer; Philadelphia Gaston, 19, Jan. 19, W. B. Greenway; Philadelphia Ninth, 28, Jan. 19, J. A. Higgons; Philadelphia Hollond, 5, Jan. 19, C. A. R. Janvier; Philadelphia Trinity, 20, Jan. 19, R. B. Wallace; Philadelphia Beacon, 38, Jan. 19, G. P. Horst; Philadelphia St. Paul, 66, Jan. 19, J. Beveridge Lee; Delta, 51, Jan. 12, A. Lewis Hyde; Mount Union, 8, Jan. 19, C. W. Todd; Pittsburg McKinley Park, 19, Jan. 12, George S. Phillips; Berwick, 26, Jan. 19, Edward A. Loux.
South Dakota—Wetonka, 6, Jan. 5, L. L. Saunders; White Lake, 6, Dec. 29, Edward Van Ruschen.
Washington—Seattle Westminster, 41, Jan. 12, F. M. Silsley.
West Virginia—Moundsville First, 5, Jan. 19, J. F. Slagle; Wheeling Vance Memorial, 12, Jan. 12, J. M. Potter.
Wisconsin—Eau Claire First, 22, Jan. 19, W. T. Angus.

Churches Organized

New York—Hassdale Hitchcock Memorial, 19 members.
West Virginia—Weirton, 31 members.

Necrology

Fisher—Washington, D. C., Jan. 28, David W. Fisher, retired, aged 75.
McDonald—George N. McDonald, aged 72, Yonkers, N. Y.
Pease, Randall—Hamden, N. Y., Jan. 2.

Rev. J. M. Wilson, after an absence of eighteen month, has returned to his pulpit in South Bellingham, Wash.

Marriages

A charge of one cent per word is made for marriage notices. Payment must accompany copy.

NETHERY-MACDOWELL—On Jan. 14, at the home of the bride, Gravel Bank, Ohio, by Rev. John MacDowell, Rev. Thomas George Nethery and Miss Madge MacDowell.

The Spirit of Stage-coach Days

Old-fashioned simplicity, grace and quality, symbolic of the early days of our country, are typified by our Old Colony pattern, which is, without doubt, the highest achievement attained in silver-plated ware.

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The Question of Lafayette College

LAFAYETTE COLLEGE is a Presbyterian College situated in Eastern Pennsylvania at Easton. It is the only men's College in Pennsylvania of the first class directly under the control of the Synod. For years it has been a positive Christian force in education. For years it has trained free of tuition many candidates for the ministry. Recently a movement has been started to sever the ties that bind the College to the Church. The Church is really to blame for this movement, for the Church in recent years has failed to give the College the support it requires. The Synod of Pennsylvania in session at Butler, Penn., October 23, 1912, recognized this fact, and appointed a Committee to secure an additional Endowment of $500,000 for Lafayette College.

This Committee intends to tell the Christian people who read this paper in the next few weeks just what Lafayette is, has done, and needs.

The Committee of the Synod of Pennsylvania

Rev. W. E. BROOKS, Chairman
Vice Moderator of the Synod
Rev. S. A. CORNELIUS, D.D. Rev. H. L. BOWLBY
Mr. CHARLES B. ADAMSON

Field Secretaries { Rev. S. H. DOYLE, D.D.
Rev. W. T. NEVIN, D.D.

Office of the Committee—ALLENTOWN, PA.

A West Point on the Mississippi

Molding public opinion for the future years

The interest of many people in recent immigrants ends with the turning [illegible] page which portrays their arrival with [illegible] baggage. Even the interest in foreign [illegible] people in the same community is not great. The children may go to your Sunday school and you may know the parents, but the relation is not a close one on account of the language barrier. But each one of the millions in America who were born in other lands is affecting this country in a multitude of ways. In your community these men are molding public opinion. They soon vote, and not always is their support given to the nominees whom you would choose as the safest leaders. These strangers in the land may have as high moral ideals as have those who trace their descent from the signers of the Declaration of Independence. They are, however, separated from the influences which in their native towns have held them true to their best light. In America they are frequently placed in environments which do not tend toward moral uplift. These are the men who in the future—as even now—will do much to control public opinion From whom are they receiving their ideas as to observance of law, of the Sabbath, and the rights of their fellow men? There are agencies at work which train them to support their own selfish designs. They will not attend churches where English is spoken. They must have services in their own tongue. They can be reached best by their fellow countrymen who have been trained as preachers. To do this work for the nation Dubuque German College and Seminary has been at work for many years. Natives of a dozen or more countries there are educated for preaching and mission work among immigrants in this country. This work is supported by Presbyterian friends of Christian education. They are helping solve the immigrant problem on a Christian basis. They are aiding in the molding of public opinion of the future. Full details of the work will be sent on request to Dr. C. M. Steffens, President, Dubuque, Ia.

Sparks Marion E † Jan 13
1205 Springfield av

THE CONTINENT

FEBRUARY 13, 1913

"Joy-Mushing" in Alaskan Snows

S. HALL YOUNG

The Sin of Doing Nothing

WILLIAM P. MERRILL

A Call to Women: Big Tasks Best

HELEN B. MONTGOMERY

The Man Who Can't Pay for His Keep—Editorial

Benjy and Betty's Easter Plan—Children's Story Contest

NEW YORK CHICAGO PHILADELPHIA

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Pennsylvania

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THE CONTINENT

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Advertising rates on application.

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Around the Shop

Any one of the host of honored physicians who read The Continent will tell you that even though a little of some one thing may be very good, it does not follow that a great deal of it is better. Who that has endured after dinner oratory has not heard, "Once there was an Irishman——" (the nationality of the hero being determined with due reference to the sensibilities of the audience) who swallowed the whole box of pills at once to hasten a cure?

When folks write pleading that more space shall be given to this department the Around-the-Shop Man, being uninoculated against flattery, is apt to become almost unendurably gracious. There are, of course, some drawbacks to limited space. You remember—do you?—the German writer who had been ordered to prepare a story not to exceed a certain length. The last installment proved much too long, so the inflexible editor ordered an assistant to condense the ending, with this result:

"Von Berken took a small glass of Apollinaris, his hat, his departure, no notice of his pursuers, a revolver cut of his pocket, and, finally, his life."

The world of sensible people is not anxious for words, it is anxious for thoughts and pregnant facts. We doubt if any valuable thought or useful fact has ever been lost by the wise limitations enforced by editors who have sense of proportion.

The Around-the-Shop Man has much to say. It isn't what he says, however, but what you listen to that counts. And it isn't the number of periodicals you take that counts, but the number that really help. The Continent is made to help you. Why not talk to others about it, just as you would pass on to your friends or neighbors a way to make hens lay or plants to grow, the address of that laundress who does such nice work, the latest book that you enjoyed, or that excellent new recipe you found?

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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

VOLUME 44, No. 7 FEBRUARY 13, 1913 WHOLE No. 2229

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Managing Editor—509 South Wabash Avenue, Chicago
William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. Everett Sisson, Managing Director

The Morality of Being Efficient

"THE MAN NOT ABLE TO PAY FOR HIS KEEP——"

Half the economic problems of the times center in this pathetic and almost unhelpable figure.

Deliberate crowding down of wages by playing off one group of needy workers in competition against another is, of course, the most evident reason for underpayment of workers, and it is not right to say a word that will minimize the enormity of that injustice. It is human selfishness at its meanest.

But fair handling of all the facts in the case soon shows that employing greed is not the only reason why workers are paid less than they can live on. The other reason is the sad prevalence of inefficiency among the workers themselves.

To the just economic ideal of a comfortable livelihood assured to every individual member of the social order, there stands one baffling obstacle in the grim fact that a multitude of persons are not prepared to render the world any service worth a livelihood.

In many minor industries where pay is confessedly too low, the inherent trouble is that the product which the labor creates is of too slight importance to popular needs for it to stand a higher selling price. In such cases increased labor cost would simply end the industry, and in place of low-paid work there would be none at all. The same remark applies to much "common labor" elsewhere.

And unhappily, workers thus employed are usually incapable of more skilled service for which the market of the world's necessities would return a living wage.

A concrete example is the industry of shelling nuts—notoriously ill paid. Doubtless, there is selfish exploitation mixed up even in this situation, but the determining fact is that users of nuts will shell the nuts themselves rather than pay a considerable price to have the work done by others. Inevitably the wage stays at bottom.

◆

The condition so illustrated is a complex question that could be commented on in many phases; as, for instance, the deplorable causes of inefficiency in the limited opportunities of many and the evil habits of some, or perhaps more to practical point, the duty of successful employers to provide for workers thus hampered as generously and sympathetically as resources will by any means allow.

But the purpose of referring to the subject here is to point out a thought to which parents and teachers ought to give conscientious attention in view of the trouble that the inefficient man causes in the world—the necessity, to wit, of instructing boys and girls in the absolute obligation of every human life to "pay full fare" for riding on this old planet earth.

For normal young folks in full possession of average faculties there is no possible chance of overemphasizing this principle:

It is a fundamental dictate of decent social morality that every young person anticipating active life in the world ought to prepare himself to render his community some kind of service worth at least as much to the common well being of men as he expects to receive for his own well being.

That is to say, efficiency is a moral duty.

◆

As ordinary sentiment runs now, efficiency in life is commended to the young only as a condition of personal success—a means of getting ahead and achieving wealth or fame. And on that ground it is commended only to the bright young folks; others who have little chance or show no promise of doing unusually well, are left outside the pale of the lesson.

But when it is appreciated that efficiency is the only foundation on which an equitable social order can be finally built—with comfortable earned livings for everybody—effective service becomes just as significant in the mediocre man as in the brilliant man.

"Find out what you can do. Then learn to do it. Then do it for the sake of people around you."

Under that advice, accepted with true vision, there can really not exist the contrast between brilliant and mediocre individualities. The Creator has made a wonderful distribution of abilities among his children in the world, and every man would be brilliant if he would only be loyal to the thing he is most capable of and make fine work in that one thing the goal of his ambition.

It is a totally external and largely false rating of things by which human opinion appraises some occupations to be more worthy of a youth's ambitions than others.

Intellectual professions and business pursuits are generally regarded as somehow more honorable than manual occupations, but to the man whose talents God has fitted for handwork the discrimination is totally unfair. It has misled many a young man from the course of life in which he could most usefully and therefore most honorably have "paid for his keep."

◆

One very important deduction from all this, which the conscientious young man or woman will quickly see, is that the choice of one's occupation and manner of life in the world is by no means wholly or even mainly a question of "what one would like to do." That has bearing as an index to the bent of nature; but the question that really overrules it in the last analysis is this: "What does the world most need of me?"

To seize on an illustration close at hand, the common current remark that the nation needs more farmers ought to be to a young fellow choosing his life occupation more than an interesting note of economic conditions. He should take thought whether it may perhaps be a message of direct command to him.

If the country needs farmers more than it needs doctors, for example, there is a square-cut moral issue for him to face before he decides to be a doctor. Only a conscientious opinion that he is likely to be more efficient as doctor than as farmer can justify him in choosing the occupation for which there is less public need.

◆

Ambition is dangerous except in one form.

The only virtuous and wise ambition is ambition to do some service to one's fellow men just as well and effectively as it can possibly be done.

Contrariwise, the willingness to receive good from God and the world without rendering in return the utmost measure of helpfulness within one's power, is always shame, degradation, sin.

And these broad principles apply to all work and all workers—to men of few talents and men of many. They also apply equally to men of wealth and men of poverty. Observed, they will glorify any occupation—even scavenging from the streets. Ignored, they will condemn to disgrace any personality, however favored.

The World

Coup d' Etat in Mexico; Madero Overthrown

Mexico City captured by revolutionists, President Madero and his family in flight, the cabinet resigned, the federal army in revolt and General Felix Diaz in control was the news from the southern border on Monday. Diaz and General Bernardo Reyes, two leaders imprisoned by Madero, were released by the revolting soldiers, who followed their leadership in an attack on the national palace. During this attack General Reyes was killed. He was one of the strong men of the Porfirio Diaz regime, a statesman as well as a soldier. Ex-President Diaz feared his popularity and sent him out of the country, ostensibly on a diplomatic mission, but hurriedly recalled him when attacked by Madero—too late, however, to be of any assistance. General Reyes made his peace with Madero and entered the new administration, but withdrew and contested unsuccessfully for the presidency against Madero at the first election. From El Paso, Texas, he laid plans to overthrow his younger rival. Lured back to Mexico, he was forced to surrender, and had been in prison for over a year, as President Madero did not dare or did not wish to execute him. The son of General Reyes committed suicide because of grief over his father's death.

The same sort of conciliatory or vacillating treatment of Felix Diaz saved the latter from being shot after the failure of his attempted revolution at Vera Cruz last October. He is a nephew of Porfirio Diaz, but is not known to represent the latter.

Events moved swiftly in the Mexican capital last Sunday, which was a day of intermittent fighting in the streets. The killed were placed at 250. Madero was sure that he was victorious until he learned that General Blanquet, whom he had relied upon for defense, would refuse to fight Diaz.

Great concern was felt for the safety of foreigners, as neither the old nor the new leaders could promise protection. Over 100 Americans are said to have been slain in Mexico within the last two years, but President Taft has steadily adhered to a policy of nonintervention, apparently hoping and believing Madero was strong enough to cope with the situation.

This policy of noninterference was not followed in Nicaragua and Honduras, where American sailors and marines acted vigorously to restore order. But revolutionary plottings were again reported in those countries and in Salvador and Guatemala. The president of Salvador, Dr. Araujo, has just died as the result of an attack by a band of assassins who came from and returned to Guatemala. Last Saturday President Taft ordered American warships to cover all the important points on the east and west coasts of Central America.

* * *

Second Chapter of Turko-Balkan Warfare Is Bitter

War was resumed last week between the Turks and the Balkan allies—more bitter, fierce and bloody than before. At Scutari the combined Montenegrin and Servian forces attacked the fortifications under the personal direction of King Nicholas of Montenegro. The king is striving desperately to regain the prestige of his royal house, which was sadly impaired by the lack of success of the Montenegrin arms during the first chapter of hostilities. Bombardment of the great fortress of Adrianople was incessant, but up to the first of the week fruitless. Its defense under Shukri Pasha, both before and after armistice, is the one great heroic page thus far written for Turkey in this war.

The principal operations are along the Tchatalja lines and the Gallipoli peninsula. Observation and experience are said to have shown the Bulgarians that the forts were well nigh impregnable to frontal attacks, and a flanking movement was attempted. As war correspondents were excluded from the armies and all dispatches rigidly censored, information has been meager and indefinite. At Sofia it was reported that all attempts on the part of the Turks under Enver Bey as commander had been repulsed. Shefket Pasha, the new grand vizier, made extraordinary efforts to reanimate and reorganize the army near Constantinople. To insure a supply of food for the fighting men the larger part of the provisions in the capital are said to have been seized by the government.

* * *

Millions for Gospels in Native Tongues

What is believed to be the largest single bequest ever made to the cause of foreign missions was the recent gift of $4,500,000 by Robert Arthington, who lately died at Teignmouth, England. His will leaves $2,500,000 to the Baptist Missionary Society of London and $2,000,000 to the London Missionary Society for the primary purpose of circulating the Scriptures in native tongues. Where the people do not know how to read they are to be taught. Mr. Arthington's instructions for the carrying out of his noble purpose are interesting. He says:

"If practicable the income shall be applied for the purpose of giving to every tribe of mankind that has them not and which speaks a language distinct from all others, accurate and faithful copies of at least the gospels of St. John and St. Luke, together with the book of Acts of the Apostles, printed in the language of that tribe, and to teach in some way at least ten or twelve persons of each such tribe how to read and perhaps one tribe of people, some of whom know how to read, and have printed gospels, may be urged to evangelize some other tribe. It is my wish that everywhere in all Africa, in South America, in Central America, in Asia, in the South Sea islands and in the Indian archipelago, all tribes and great peoples destitute of the gospels should in some means be reached promptly (the actual heathen first) and put in possession of the gospels. I desire that the Light of Life as a lamp shall be left standing among them until each tribe has formed a church, and that they shall be visited regularly by devoted teachers until every tribe in the land shall have the gospel in print. No delay shall occur in taking the inestimable treasure to every unreached tribe."

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Firemen May Strike; Other Labor Difficulties

Labor unrest continues to prevail in New York City and state and in the eastern section of the country, notably among the garment workers and the railroad firemen. The latter voted, on a referendum, in favor of a strike, although the railroads had offered to arbitrate the differences. But the railroads wished to use the large board of arbitration specially created last year to pass upon the demands of the locomotive engineers, whereas the firemen want to use the machinery of the Erdman act, which provides for only three arbitrators—one to represent the roads, one to represent the men and a third to be named either by the two sides or appointed by Judge Knapp of the commerce court and the United States commissioner of labor. A fact which neither side emphasizes is that the finding of the special board was far from satisfactory to the engine men.

The garment workers' strike involved over 150,000 men and women in New York City, and received personal attention and investigation from Theodore Roosevelt and a large number of prominent social workers. Colonel Roosevelt wrote a letter to one of the Progressive party's representatives in the state legislature suggesting bills for the creation of minimum wage boards in the garment trades. A large section of the industry has already been reorganized, and substantial betterment in working conditions assured.

Waiters in the big New York hotels and restaurants went on a strike which was marked by window smashing and violent encounters with the police. Riotous processions on Broadway were a feature, but the strike failed to enlist public sympathy to any general degree and soon collapsed.

Another strike of most curious nature which occurred in New York last month was that of the reporters and writers employed on four Jewish daily newspapers. They formed an organization with definite requirements for membership and proposed a minimum wage of $25, with a maximum working day, pay for overtime and a limit to output. Newspaper editors throughout the country regarded the news writers' union as a good deal of a joke.

* * *

Income Tax Ratified by Thirty-Six States

Thirty-six states have now ratified the income tax amendment, Wyoming last week completing the three-fourths necessary to authorize Congress to make the levy which Congress has sought to impose in the past but was blocked by the supreme court. The Wilson tariff act of 1894 contained a provision for a tax on incomes of more than $4,000 a year. The new law which Congress is now free to enact may place the minimum at $5,000, although there is some sentiment in favor of putting it lower, on the principle of making everybody contribute his share, even though small. A graduated tax, increasing in rate with the size of the income from 1 per cent up to 3 per cent, is also proposed.

It is estimated that the income tax will bring in about $100,000,000 a year to the government, or more than three times the revenue produced by the present corporation tax or excise. The latter is to be dropped when the income tax becomes effective. This amendment to the federal constitution—the sixteenth—is the first since the reconstruction days following the civil war. It will afford the

Democrats an opportunity to reduce some of the protective tariff duties. The seventeenth amendment is already in sight, ten states having ratified the proposal for the election of United States senators by direct vote of the people.

* *

Polar Exploring Party Meets Tragic Fate

Captain Robert F. Scott, noted British explorer, and four of his companions lost their lives in a blizzard after reaching the south pole, according to a dispatch from the relief expedition last Monday by way of New Zealand. Although a young man, Captain Scott had made a previous trip to the Antarctic region, competing first with Sir Ernest Shackleton and later with Captain Amundsen, being beaten by the latter by only a month in the race to the pole. Records found on Captain Scott's body showed that he gained the pole on January 18, 1912, only to be frozen to death as he and his party struggled back to their base of supplies.

* *

Welsh Disestablishment Bill Passes

Welsh church disestablishment passed the British house of commons last week by a government majority of 107, nearly the same as the Irish home rule majority. This is one of the important and hotly contested measures of the Liberal ministry, and its passage is another triumph for Premier Asquith and his associates. A most unusual event followed the announcement of the result. A dozen members, led by John Williams, miners' representative, sang with great fervor the Welsh national anthem in the native tongue within the precincts of the house, said to be the first time a chorus had ever been sung there while parliament was sitting. The measure is now in the house of lords.

Since the bill was first introduced it has been considerably modified, and while the church has been disestablished it has not been disendowed, as it will continue to receive the greater part of its present annual income of £260,000 in case no further change is made before final enactment.

* *

House First to Act Against Interstate Liquor Traffic

While public attention and expectation were centered upon the senate waiting for the vote on the Kenyon-Sheppard bill last Monday the house of representatives scored a "beat" by passing the Webb bill of similar import on Saturday. The vote was 240 yeas to 65 nays. The Webb bill prohibits the interstate shipment of liquors with intent to violate the laws of the state of destination, but is weaker in its terms than the senate measure, whose passage was confidently looked for this week. The differences between the two bills will probably be speedily adjusted in joint conference, but the liquor interests are hoping that some delay will prevent agreement and final enactment of the statute before the adjournment of Congress, less than three weeks away.

As repeatedly pointed out, this legislation will simply give to each state the right to deal with the liquor traffic as it sees fit, without having its prohibitory laws nullified by the action of liquor sellers in other states. The constitutional question involved may safely be left to the supreme court. Christian people and friends of temperance everywhere are rejoicing in this latest victory for righteousness.

* *

American Report on Putumayo Horrors

Congress has received the report of the cruelties practiced upon the Indian tribes of the Putumayo district of Peru which were first given publicity in London a few months ago and shocked the whole civilized world. Stuart J. Fuller, American consul at Iquitos, Peru, made the investigation, and his findings are in line with those of Sir Roger Casement, British consul-general at Rio de Janeiro in 1910. The scene of the outrages is the remote rubber gathering district in the upper Amazon country, lying east of the almost impassable Andes and over 3,000 miles by river route from the Atlantic. Mr. Fuller found that the labor of the natives is secured by a system of peonage amounting to slavery. Laborers who failed to bring in the required quantity of rubber were beaten, maimed and even killed. Attempts to escape were met with additional barbarous punishments.

The Peruvian Amazon Company and Arana Brothers are two of the firms first mentioned as profiting from this slave labor, and the responsibility of the London directors of these concerns was investigated by a committee of the British parliament.

Coincidentally with the publication of Consul Fuller's report Mr. Pezet, the Peruvian minister to the United States, gave assurances to the state department that steps have been taken by his government for the improvement of conditions.

Religious World

Great Hoax Proved on Mormon Prophet

Bishop F. S. Spalding, presiding over the Protestant Episcopal diocese of Utah, has been noted among orthodox church people in that state for his aversion to harsh controversy with the Mormons. He has in fact been often criticised for his placable temper. But the bishop has proved in a highly interesting document that his scrupulous courtesy is capable of doing Mormonism more harm than many attacks of bitterness. It is a very modest pamphlet which Bishop Spalding has published, and it is characteristically dedicated by "my many Mormon friends who are as honest searchers after the truth as the author hopes he himself is."

The pamphlet is entitled "Joseph Smith, Jr., as a Translator." From the first it admits and pays tribute to the intellectual honesty of the best of the Mormons. But the honesty of Smith is held fairly open to historical question. His story of the golden plates from which the Book of Mormon is said to have been miraculously translated cannot be tested, since Smith declared that he was compelled to return the plates to their original burial place. But there do remain the complete conditions for determining Smith's truthfulness in regard to another pretended historical discovery of his, and Bishop Spalding submits to his Mormon friends that if Smith did not tell the truth in regard to that, it is almost certain that he was a deceiver in regard to his story of the origin of the book of Mormon.

In the year 1835, when Smith and his supporters had established themselves in the first Mormon colony at Kirtland, Ohio, a roving Irish showman appeared there carrying four Egyptian mummies for public exhibition. Interested Mormons bought the mummies from the wanderer and with them several strips of papyrus covered with Egyptian hieroglyphics—which were at that time not entirely decipherable even by the most learned scholars. But the pretentious Smith soon announced that he had been enabled by direct divine revelation to read the inscriptions, and he had discovered them to be autograph writings of the patriarchs Abraham and Joseph. Later he published "The Book of Abraham," purporting to be a translation of the Abraham papyrus, and with it he reproduced rude copies of the hieroglyphics which he claimed to have rendered into English. All this material is preserved to the present generation in that volume of Mormonism's sacred library entitled "The Pearl of Great Price."

This book Bishop Spalding submitted to the most distinguished Egyptian scholars alive today and asked if Smith had translated correctly. Without comment—for no comment is needed—the bishop's new pamphlet prints their answers. Dr. Spalding received replies from Dr. A. H. Sayce of Oxford, Dr. Flinders Petrie of London, Professor James H. Breasted of Chicago, Dr. Arthur A. Mace of New York, Dr. John Peters of the University of Pennsylvania, Professor Mercer of Pittsburg, Dr. Edward Meyer of Berlin and Dr. Friedrich von Bissing of Munich. Higher authority would be impossible to name. And all of them say in unqualified terms that nowhere in the hieroglyphics which Smith reproduced is there the slightest resemblance to the meaning which he attributes to them. So far from being documents connected with Abraham, the papyri that Smith found rolled up in the mummy wrappings were simply the ceremonial funeral incantations which the Egyptians always buried with their dead. The identical sort of thing has been found in thousands of tombs, and can be seen on exhibition in many museums.

A keen Protestant layman long resident in Salt Lake City says he believes the Spalding pamphlet to be the most shaking blow which the faith of Mormons there has ever received.

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Quarterly in Interest of Christian Unity

Dr. Silas McBee, former editor of The Churchman, announces the forthcoming publication of a religious quarterly, which will be of a character unique not alone in America but, indeed, in all Christendom. As might be inferred from the well known enthusiasms of the editor, the new magazine, which is to be published under the name of The Constructive Quarterly, is to be devoted to the unity of all Christians. But it is not to stand forth as the advocate of any particular policy or method of union. In order that it may be absolutely clear of any sign of propaganda, Dr. McBee states that the magazine will maintain no editorial department whatever. Standing thus impartially among the churches and urging no program upon them, The Constructive Quarterly is designed to offer an absolutely free forum in which men of all communions are at liberty to state their own conceptions of Christian truth, not holding in abeyance even tenets which excite controversy.

In this way Dr. McBee expects to cultivate loyalty of conviction while he also trusts that unhindered discussion will in the end accentuate more points of agreement than of disagreement, and so minister directly to the sentiment of Christian union. To support his enterprise the editor has assembled a conspicuous editorial board, including in America Archbishop Platon of the Russian Church, Dr. William Adams Brown, President Robert A. Falconer, Dr. Robert E. Speer, Dr. Henry van Dyke, Presbyterians; Dean Shailer Mathews, Baptist; Chancellor J. H. Kirkland and Bishop F. J. McConnell, Methodists; President W. Douglas Mackenzie, Congregationalist, and Dr. W. P. DuBose, George Wharton Pepper and Dr. W. H. van Allen, Episcopalians. The British list includes the bishop of Winchester, ex-Premier Balfour, Arthur Henderson, labor member of Parliament; Professors Denney, Paterson, Sanday, Selbie and Glover; Dean W. R. Inge, Dr. James Hope Moulton and Rev. William Temple. Members are also announced from Germany, Russia and India. All of these are Protestants or Greek Catholics. No Romanist would join the editorial board, but several in America, England and on the continent agreed to have their names announced as "cooperators." Among these in America are Father John J. Wynne of the Jesuits, Monsignor Shahan, Professor Pace and Dr. Andrew J. Shipman.

The first number will appear March 1. The list of writers in the initial issue and for succeeding numbers includes a remarkable array of the most eminent church leaders of both America and Europe. The George H. Doran Company of New York will become the publishers.

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Remembering Beginnings of an Old Catechism

The Reformed Church in the United States—historically descended from German Calvinistic congregations of the Rhine valley in reformation times—is this year observing the 350th anniversary of the promulgation of the Heidelberg catechism, which is the established doctrinal standard of that church.

The Heidelberg catechism was formulated at the command of a great Protestant prince, Frederick III., who ruled in Heidelberg as elector of the Palatinate. Troubled at the quarrels of Lutheran scholars over the competing catechisms of Brenz and Luther, the elector thought he could bring peace by having two Reformed professors in his university—Ursinus and Olivianus—make a new catechism better than either. The Lutherans, however, failed to appreciate this well meant service, and the only effect on them was to turn them from conflict among themselves to launch a fiercer storm of theological assault on what Ursinus and Olivianus had written. But the work of the Heidelberg theologians lived through all criticism to become perhaps the most affectionately cherished of all the doctrinal symbols of Protestantism. Its warm tone of Christian experience, contrasted with the severe technical language of theology in which other creeds and catechisms are expressed, has been admired by spiritually minded Christians of many connections, and no doubt accounts for the peculiarly tender reverence in which it is held by those who studied it in youth.

January 19, 1563, was the actual date on which the Synod of the Palatinate ratified the elector's proclamation of the then new catechism. The same date this year fell on Sunday and that day was kept by many Reformed congregations as a high feast of commemoration. Other observances, with looks both forward and backward, will follow later in the year in classes and synods of the denomination. It is significant, however, that even this celebration year is marked by considerable agitation among Reformed people for the preparation of a modern catechism to be set alongside the venerable instrument from old Heidelberg, just as Presbyterians have prepared a modern intermediate catechism to supplement the shorter catechism of the Westminster fathers.

—The Continent observed not very long ago that Dean Shailer Mathews, the new president of the Federal Council of Churches, stands out exceptionally strong from the mass of modern champions of social Christianity by reason of his strong primary emphasis on the spiritual life. This attitude found new expression in a recent address in which Dr. Mathews said: "You cannot save the world by going into antituberculosis societies. The needs of the age are not to be met by the mere practicing of good Samaritanism. Christ is a great Recreator, not a reformer. The church is not the jack of all reforms. The church has a function, and the first item in it is to convict the world of sin."

—The term Catholic when applied to a single denomination is more signboard than steeple.

Editorial

The Man Who Cannot Believe

IN A RECENT volume which discusses religion and modern psychology, without any particular erudition regarding either of them, but with a human sympathy which is very attractive, the writer suggests that there are really three groups of people, and only three, in the matter of Christian faith—those who do believe, those who won't believe and those who cannot believe. He says of himself that he belongs in the last group. He has no word of contempt for the man who does believe, nor any word of condemnation for the man who will not believe. So far as he is concerned, he simply cannot believe in the Christian teaching.

Now, a man must be in a curious state of mind when he sets out with the declaration that he cannot believe a thing. There is no possible ground which will justify that position except one. If he has had an experience which absolutely convinces him of a truth, then he may be very sure that nothing that will occur would convince him of the opposite of that truth. Experience may have confirmed him in one opinion, so that he could not take the opposite opinion. There can be no other ground for saying so strong a thing as that one cannot believe.

There is no man who cannot believe what is true when evidence comes before him, unless he is in that far irrational. There can be nothing in the intellectual constitution of a man which forbids his accepting any truth of any sort, provided the evidence sufficient for a rational mind lies before him. That apparently obvious fact needs to be pressed in our own day. A good many men are ready to throw the responsibility for their unbelief back upon God by declaring that the element that makes for faith has been left out of them. Belief is simply an act of a rational mind. It is no peculiar quality of the soul, which might be omitted in the mental makeup.

As a matter of fact, there are only two groups of people with regard to the Christian faith—those who do believe, and those who do not believe. In the latter group there are doubtless some who are stubbornly determined they will not believe. In the same group there are those who are quick to see the opposing evidence and are not inclined to give as much weight to some lines of evidence as to others. But the Christian faith does not depend on any one line of evidence. It has as many lines as there are minds to be reached. Those who find it difficult to believe in the Christian faith, or any other thing that claims to be true, ought to guard themselves against falling into a way of carelessness and indifference, excusing themselves on the ground of the difficulty of belief for a neglect which is itself wrong.

This author in the same book gives us a little glimpse of the weak point in many who say they cannot believe. He tells that once a pious lady insisted upon quizzing him as to whether he believed that Jesus was God. He replied that he had not studied the matter sufficiently to have any definite opinion; to which she retorted, "with suprising tartness," that as for her, she had not studied it sufficiently to have any doubts. Her reply affords him a starting point for considerable comment upon the number of people who have accepted faith with no thought. Most that he says is eminently true and deserving. He does not, however, pay the slightest heed to the revelation he has made of his own position. Here is a live, vital question, which is vastly important if it is anything; here is a man writing a book which involves that question, and declaring that he has not thought about it enough to have formed any definite opinion about it! Yet, this is the same man who "cannot believe" in the Christian faith.

The hitch in the logic is perfectly obvious. But it is only an instance of what every Christian worker has seen over and over. The reason so many men think they cannot believe is simply that they do not "study the matter sufficiently to have any definite opinion." There needs to be a new note sounded in our pulpits, a note of daring and of challenge. The Christian faith is entirely capable of standing at the bar of human reason. It will not submit itself finally to human reason, because it must necessarily go beyond the present power of the mind, but it nowhere goes counter to reason. It is nowhere irrational, even though it may be at some points superrational. That is, it does not cross reason—it simply goes out beyond it. Any man, therefore, who maintains his rational powers can believe in the Christian faith, if that faith is true. He may not believe it because the evidence may not be so presented to him that it is convincing. Then it becomes a question of his own readiness to "study the matter sufficiently."

Union by All Means but Not Through Disunity

One of the most encouraging recent signs in the sunrise sky of Christian unity, as the Presbyterian eye may view it, is a widely published article from the venerable Dr. S. A. King of Austin, Texas, wherein he advocates union of all Presbyterian bodies in the nation. It is sometimes alleged that the Southern Church will not be able to rejoin the church from which war separated it until the whole generation is dead that remembers the bitter feelings then aroused. But such a declaration does scant justice to these now aged men. Dr. King's letter shows how veteran hearts, yearning over the great problems of religion, can feel as keenly as younger men do the strength-sapping tragedy of divisions among brethren, and the imperious call for unity in face of the church's task. And it is a joyous thing that for these old men, so eminent and influential a representative as Dr. King is ready to lift a voice in favor of ending the severance begun in their days of youth.

From this appreciation for Dr. King's unifying word it detracts nothing to say, however, that his proposed method of unification is inadmissible. He suggests three or four sectional Assemblies, semi-independent, represented at intervals in some sort of supreme Presbyterian court. But where unity is the demand this plan contemplates new divisions. What is wanted now is a measure to bring North and South together, and it will not aid that to cut apart East and West, as Dr. King's plan obviously contemplates. To hold Presbyterians from all quarters of the nation in unity of fellowship and conjoint action, there must be one national legislature, and only one. There must be one and only one national system of benevolent boards. Union must unite.

The argument that such an organization would be too big to handle is only an ecclesiastical survival from political talk now seventy-five years out of date. Then unimaginative statesmen were saying that a nation stretching from Atlantic to Pacific would be too big to administer, but how childish now their timid phrases sound. The church must think in terms too ample to be bound by ancient dreads of great effort and great responsibility. When viewed carefully from all angles, this idea of provincial church assemblies in a republic where the very thought of political provinces would affront patriotism will quickly exclude itself from consideration by its own terms.

What is possible, we believe, is a union between Presbyterians U. S. and U. S. A. so devised as to leave the present General Assemblies to continue their separate existence for the time being. A geographical line would have to be drawn somewhere between them, so they would no longer overlap in territory. It could be understood that they would consolidate their benevolent agencies as rapidly as seemed practicable. Constitutional changes would be effected only by consent of both. This association of Assemblies would inevitably lead in time to their consolidation, so that in this case the consent to provincial assemblies would be recognized as only temporary.

Two Men Measured at Two Poles

The north pole's discovery stands to the credit of the United States, but in one respect it credits America less than the discovery of the south pole honors Norway. America's flag bearer, Admiral Peary, frankly confessed that he did not want anybody else to share with him the glory of reaching the pole, and so, as he approached his destination, he left behind all his companions except one colored man—an insinuation that a negro couldn't acquire glory, which happily this same negro has since disproved. But Amundsen, carrying the Norwegian flag to the south pole, bore thither also a more generous and a nobler heart. He says in his book describing the journey that he expressly planned that four of his most faithful men along with him should attain the great goal of their hard travel. "I had determined," he writes, "that the act of planting the flag at the pole—the historic event—should be equally divided among us all. It was not for one man to do this; it was for all who had staked their lives in the struggle, and held together through thick and thin. This was the only way in which I could show my gratitude to my comrades in this desolate spot." It doesn't take a big act to measure the size of a man; a little test of thoughtfulness is enough.

—An Italian lawyer in Chicago has attracted the attention of The Inter-Ocean by adopting into his family four orphans—children of a fellow lodge member—although he already has four children of his own. The Inter-Ocean says this act is "not the first of Mr. De Stefano's quixotic impulses." A few years ago he paid out of his own earnings $20,000 to depositors who had lost money by the failure of his father's bank. If all this is quixotic, then may God give us more Quixotes. A world full of them would be a mighty good place to live in.

—Dr. Daniel Russell of Irvington, who officiated at the marriage of Mr. and Mrs. Finley J. Shepard, wrote to one of the New York City papers by editorial request a very interesting tribute to the bride. "Helen Gould," he says, "has taught a Sunday school class for years and has worked as faithfully in every society of the Irvington Presbyterian church as the most humble member." One of the sewing societies of the congregation sent her a letter of congratulation, saying: "We send this note to tell our love for you. You were with us every meeting after we organized, and your presence was a benediction." Dr. Russell notes that Miss Gould's institutional benefactions have practically always preferred agencies that are pledged to propagate the Bible idea of regeneration, and realize it directly in human lives. Dr. Russell says: "The deep secret of her life is that she has laid hold upon and aimed to live that faith which finds its most favorable expression in the tremendous affirmatives of the apostles' creed."

—Pastor Russell of Brooklyn, if he has any accomplishment in the line of song, might appropriately devote his voice to the old tune, "I Am Something of a Liar Myself." At least, he might claim that distinction by responsible proxy. During the past fall his press bureau sent out for country papers that take his "boiler plate" what purported to be a quotation from "Great Britain's foremost family paper," stating that Pastor Russell had been "inducted to the charge of the London tabernacle, known all over the united kingdom and thousands of miles beyond as the pulpit of the revered Spurgeon." In Brooklyn Russell calls his church "Brooklyn tabernacle" in the evident hope of making people suppose that he had succeeded Talmage, but he has never had the nerve to say that his church actually is the Talmage church. In regard to London, he feels a little more reckless, and is willing to print in uninformed rural regions at least the black-and-white falsehood of a claim that he has preached in Spurgeon's old pulpit.

—Dr. J. Wilbur Chapman, having heard in Australia that the methods of American professional evangelists are being severely criticised in conferences of the evangelists themselves, writes home to say that he is persuaded there must be considerable correction of evangelistic habits in regard to vulgar expressions in sermons, high pressure methods to get professed conversions, the commercialism that has crept into the work and the disposition to attack pastors and assail the church. Dr. Chapman advises his fellow workers to "cease attacking other Christian workers simply because they do not agree with us, and leave the subjects of criticism, high or low, to the scholars—not one evangelist in a hundred knows about either." To preach a straight message of salvation by the death of Christ and be satisfied with a reasonable income obtained by unquestionable means are Dr. Chapman's cardinal advices for his fellow workers in evangelism.

—Of moral issues in Congress just now the bill to provide for suppression of disorderly resorts through the use of injunction seems to be the most urgent, and the most important for righteous citizens to insist on. It has already passed the house, and if it can be pushed through the senate in the next week, a large number of the worst resorts can be suppressed before the inauguration crowds flock to the capital. The slogan, "Clean up Washington in time for inauguration," has made a big public appeal in the capital, and citizens there will use the law promptly if they can get it. Letters and telegrams to Congressman Benjamin Johnson, the chairman of the District of Columbia committee in the house, have a chance just now of unusual effect. Send them in.

—Despotic as the papacy of Rome is, yet it oddly fails to secure obedience from its own priests to certain of its mandates. Even its highly honored prelates are sometimes "passive resisters." The Independent declares that in Cardinal Farley's great cathedral in New York the stringent papal order against charging admission fees to public worship is still violated in spirit, with but slight concession even to its letter. Admission money is no longer directly demanded at the door, but between the doors and the pews collectors stand watching beside tables that hold contribution plates, and those who enter on the middle aisle are "expected" to deposit 25 cents apiece, those who enter at the sides 10 cents.

—Dr. Wilbert W. White's Bible Magazine, established this year, proves a strong and impressive devotional magazine—certain to have a most wholesome influence. The February number has an eminently wise article on the "Basis of Biblical Authority," in which Professor Schodde concludes an illuminating discussion with these sound words: "It cannot be emphasized too much that these critical researches do not affect the standing of the Scriptures in the church at large to a noticeable extent, as the recognition of the authority of the word is based on other reasons than those drawn from learned study and investigation."

BY WILLIAM PIERSON MERRILL

Sin of Doing Nothing

IF CALLED UPON suddenly to answer the question, "What is sin?" you would be likely to answer, "Sin is doing something wrong." And, of course, the answer would be correct so far as it goes. But if you then should turn to your Bible to find out what sin is, studying with especial care the words and acts of our Lord Jesus, you would begin to see that your answer goes no more than half way, if indeed it goes that far. Over and beyond all sins of doing wrong there are the sins of not doing right. Robert Louis Stevenson, whose sense of spiritual values was almost as remarkable as his instinct for style, wrote once in a letter to a friend, "I am almost willing to say that the only sins which count are sins of omission."

That may seem to you an extreme and unwarranted judgment. But it comes very near to the point of view of Christ our Master; and it is he before whose judgment seat we must stand. When our Master came to the end of his sermon on the mount, with all its wealth of teaching for religion and life, he closed with an incisive and personal application to the conscience of every hearer. He told of two men, each of whom built a house. The one built on the rock and defied the storms. The other built on the sand and his house quickly perished. Now whom does he liken to the foolish man who built on the sand? The man who transgresses God's positive laws? Here is what he says, "Whosover heareth these sayings of mine and doeth them not"—not "doeth something else"; just "doeth them not."

My friend, you may have read that story and thought of the foolish man who built on the sand as typifying irreligious people who never attend church. A man who does not attend church could not meet the conditions of the story. It means you and me, whenever we attend church or read a good book, and let the message we have heard make no actual difference in what we do. That is the sin which Jesus thought worthy of emphasizing by placing it at the close of his great sermon.

What one specific teaching of Jesus gives us most definitely his conception of the service we owe to God? I think we would all say, "The parable of the talents." The ending of that parable is among the most terrible of all the judgments in the Bible: "Cast ye the unprofitable servant into outer darkness; there shall be wailing and gnashing of teeth." What awful wickedness has he done? Has he embezzled trust funds, maltreated his fellow servants, broken positive commands, caroused when he should have worked? Think, and you will recall that the only fault alleged against him is that he did nothing. He did not even lose the money intrusted to him. He kept it safe, in a napkin, hidden in the ground.

How that impresses on our consciences—so apt to rest content because we have done nothing very wrong—the tremendous lesson that God judges us and condemns us for not doing right. It is not only hidden sins and vices that bring upon us the wrath of God; it is hidden talents, virtues, abilities, kept out of service, left unused. Those severe words, "Thou wicked and slothful servant," were addressed, let us never forget, to one whose sole crime was that he did nothing.

Robbers No Worse than Those Who Failed to Give Aid

There is one parable which, better than any other, sets forth our service of man. Jesus was asked to explain the commandment of love to one's neighbor, and he told the matchless story of the man who went down a lonely road, and was set upon and nearly killed by robbers, and was rescued and cared for by the good Samaritan. But there are other characters in the story beside the robbed man and his rescuer. There are a priest and a Levite, who come to the spot, see the wounded man and pass by. Our indignation is aroused as we watch them. We feel, as Christ tells the story, how strong is his unspoken condemnation of the two priests. Yet what had they done?

They had not beaten the poor fellow, or robbed him. They simply came to where a man needed help, and did nothing. And yet as we finish the story, we feel that they are heartless villains. Even the brutal robbers seem less worthy of judgment than these two professed men of God, whose only crime is that they do nothing. The lesson is further emphasized by the figure of the good man in the story. What do we know of him? Very little. He was an alien in race, a heretic in religion. But he did the thing that needed to be done for God and man. That is all. And our Lord told that story to illustrate what it means to keep one-half the law.

Once our Lord drew aside the veil and showed us the great day of judgment. The Son of Man comes in his glory, with the angels; the throne of his glory is set, and all nations are gathered before him, and separated, the sheep on the right hand, the goats on the left. What a fearful saying it is that closes the scene, all the more weighty that it comes from the loving Saviour of men, "And these shall go away into eternal punishment." Who are they that are judged worthy of such a fate? Lawbreakers, murderers, adulterers, traitors? There is no hint of such crimes. For all you find in the picture, they may be respectable people, church attendants, even church members, free from gross vices and outstanding faults. "Inasmuch as ye did it not." That is all the Judge says; that is enough.

Once, I believe once only, did Jesus draw a definite picture of a lost soul in torment. It is a dreadful picture, the rich man in the flames, longing for water, begging for it only to be refused, repenting when too late. Who is this man whom Jesus selects as representative of the hopelessly lost, the only soul he ever pictured in hell? He is not Judas, the traitor; he is a man of whom absolutely nothing is told save that he, abundantly able to help, had a poor man lying at his door, and did nothing. Oh, how strong, how certain, is the conviction that forces itself upon us that to the mind of our Lord the great sin of sins is the sin of doing nothing; that even more serious than doing wrong is the failure to do right.

Only Positive Good Can Stand Before the Judge

We must all stand before the judgment seat of Christ. And this is how he judges. It is not enough to avoid wrong; you must also do right, if you would stand before the Son of Man.

This truth has a mighty meaning for our personal life. We are too easily content with a negative virtue, a harmless life, a conduct free from reproach. We are so apt to think ourselves fit for God's presence if our robes are white and our hands clean, when all the time God would respect us far more if we came to him with our garments worn and stained and our hands soiled with honest work for him. The hands and feet of God's best beloved Son were worn and pierced.

Once a young man came running to Jesus, asking what he should do to win eternal life. Jesus reminded him of the laws of God, "Do not kill, do not steal, do not commit adultery, do not covet," and the rest. He said, "All these have I kept from my youth; what lack I yet?" He had done nothing wrong; yet he lacked something. And then the Lord pointed out a positive course: "Sell all that you have and come follow me." It is as if the Master asked, "What have you done?" "I haven't done anything." "Then it is time you did something; you can win eternal life only by positive living." Would not that be his message to us, to many a professing Christian? "You think you are a worthy Christian because you have never done anything that can be pointed out as inconsistent? It is time you did something positive. When God asks for the record of your life, it will not do to show him blank pages, however spotless and white.

Church Must Repel Criticism by Overplus of Service

There is food here for serious thinking about the place and work of the church in the world. What is the most grave charge that thoughtful men are bringing against the church today? Not that she is doing positively wrong things, such as the immoralities against which Luther protested. Not that the church is a detriment to society. The serious charge that we are hearing continually is that in the face of great social needs the church does nothing, that she does not count in movements that help and inspire and uplift the mass of people, that she is silent in the presence of social wrongs, inactive in the presence of social needs.

We may rightly protest that the charge is unfair, that the church says far more and counts for far more in social progress than her critics allow, that her contributions, though indirect, are real. But, if there is any truth in the charge at all, the church must make it a supreme aim—to which she gives her life, if necessary—to show herself a positive and victorious force for social good. Only so can she be worthy to bear the name of Jesus of Nazareth, who proved his divine authority not by staying at home and being good, but by going about doing good.

Our whole conception of religion and life needs to be moved up to this Christ plane out of the negative passive notion into the positive active ideal. There is nothing our common Christianity needs more just now than to be deeply convicted of this sin of doing nothing.

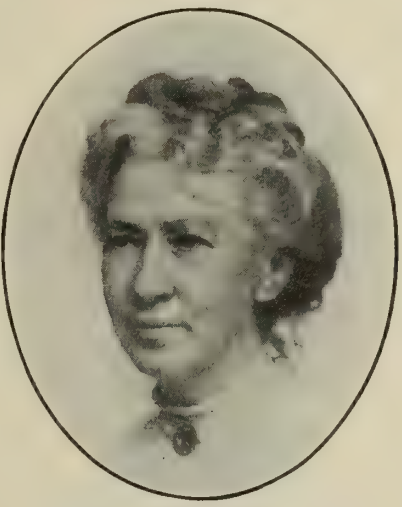
An Alaskan "Mush" to Presbytery

BY S. HALL YOUNG

NOW, IF I am to tell you this story, I hope you will rid your mind of all hardship-and-hero gush. There are fewer hardships in Alaska than in any other country I know. The people live an exuberant life there with wealth and all that goes to make up the externals of happiness. And as to the heroism, that is all nonsense. I am in Alaska as I write because I like it, because it is the most comfortable, pleasant land to live in and to work in that I know of anywhere and, however insane you may consider the statement, I would rather take a journey like that I am about to describe than go around the world or have a million dollars. I can read all about a journey around the world, and the million dollars would fill my life full of care and trouble; but I cannot read about the region I traversed last spring, and there is no anxious care in simply making your journey day by day, from roadhouse to roadhouse, or to a camp in the snow. Your blood leaps in your veins. The struggle, which Emerson says is the best thing in life, is yours, and the daily victory. Nature sings overhead and underneath and all around you. Pessimism and gloom and homesickness are impossible on the trail.

The time was last March, beginning with the 5th; the occasion was the meeting of presbytery at Cordova, on the coast. It was a very necessary meeting, for we must send a delegate to General Assembly. We must assert ourselves again as the biggest presbytery belonging to that body—in space I mean.

I was at Iditarod, 720 miles from Cordova. Dr. Koonce was at Cordova and Dr. Condit at Fairbanks, 442 miles inland from Cordova. There was no other way for me to get to presbytery but to take my dogs and "mush." To those ignorant people who do not know the meaning of that term, I will condescend to explain that the word "mush" is a corruption of the French marchez, which the coureurs du bois shout at their dogs as they urge them along. It is the word now universally used to describe a journey over the trail, and when we drive our dogs or wish to chase them out of the house, we shout "mush!"



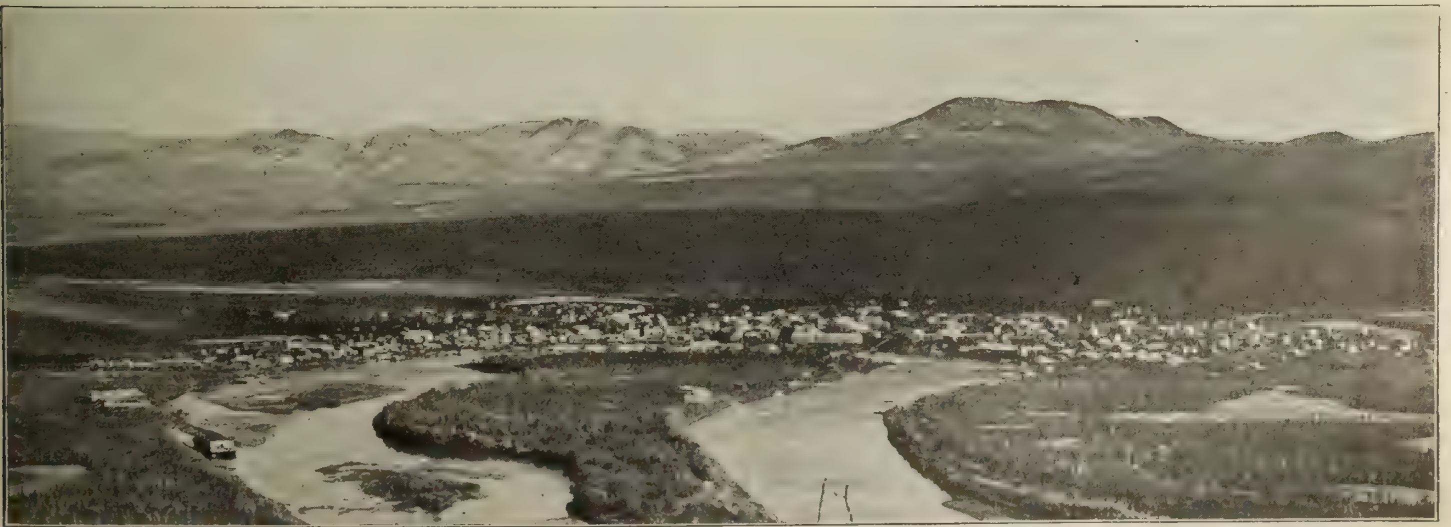
Mrs. S. Hall Young
She went 1,500 miles for a five days' visit with her husband

The journey is to lead across three high ranges of mountains and two great valleys, the Kuskokwim and the Susitna. The trail has been but recently laid out by the government and is little used, but there are roadhouses here and there at irregular intervals and we will take enough provisions with us for emergencies. As to its being an at all formidable undertaking, why, the prospectors, miners and hunters of Alaska take far harder and longer trips constantly and break the trail for their dogs the whole way in unexplored territory. I anticipate the pleasure of that trip across new country with keen delight.

A young Scotchman from the north of Ireland, William Breeze, known far and wide as an experienced "dog musher," is to be my companion. He is bound for Susitna, 300 miles from Iditarod, on a prospecting trip, and will take care of my dogs, boil their feed at night and do the heaviest part of the work.

And now let me introduce you to my team. It is one of the finest teams in all the North. They are five pups of the same litter now 6 cr 7 years old. They are a cross between the MacKenzie River husky and the shepherd dog, and have the long hair and hardy endurance of the former and the sagacity, intelligence and affection of the latter. Being brothers, they know each other and are taught to work together, although this fact does not hinder them from engaging in a general mixup now and again. However, if attacked by strange dogs, the whole five work together beautifully, centering their forces with Napoleonic strategy and beating the enemy in detail. The leader is black, white and tan, marked like a shepherd dog. He had been named "Nigger," but I have changed his name simply to "Leader." It sounds enough like the original to please him and set him going.

The sled is a basket sleigh with handle bars and brake at the back and a "gee-pole" in front, with an extra rope when we have to "neck it" to help the dogs. My wolf robe, given me by Third church of Pittsburg and my old church at Cedar Falls, Iowa, is spread on the floor of the sleigh for my accommodation in the brief intervals of riding. For "dog mushing" in Alaska does not mean luxuriously riding in your sleigh wrapped up in your fur robe while the dogs haul you along the trail. When Egbert Koonce sledded 1,200 miles from Rampart to Valdez in 1902 on his way to General Assembly, I told the Assembly of his feat. A good old doctor of divinity said: "It must be, after all, a really luxurious way of traveling, wrapped up in your furs and reclining in a comfortable sleigh behind your dogs." I turned to Koonce and asked him how much of that 1,200 miles he rode. He replied, "About two miles."



Iditarod, Alaska, Where Dr. Young Began His Long "Mush" to Presbytery Meeting

I shall ride more than this on my way to Seward, but there will not be many places where I can ride half a mile without getting out and running behind the dogs. The beauty of dog mushing is that you are compelled to work as hard as the dogs. You are not on a beaten boulevard, but are wending your way around trees and stumps, over hummocks, up and down hill, along the sides of the mountains, and must keep your hands on the handle bars, lifting the sled on the trail where it runs off and often breaking the trail ahead with your snowshoes. When the dogs are on fairly good roads, they swing along uninterruptedly and you run your best behind. If there are two of you, one holds the handle bars and the other sprints on alone, either in front or behind the sleigh. You will get pretty tired the first two or three days, but after your muscles become hardened and you get your second wind you can run at your keenest gait two or three miles at a time.

On the Trail Through the Wilderness

But let us get started. The trail is well beaten from Iditarod to Flat City, seven and a half miles, and I get aboard, Breeze at the handle bars. My huskies leap into the harness at the word and we make a flying start. I ride perhaps half a mile, then jump off without stopping the team and run ahead of the dogs up the hill. I soon find my fur "parkie" too heavy and discard it for the lighter one made of drilling, in which I do the rest of my mushing to the end of the trail. Moccasins are on my feet, for the trail must be taken flat-footed if one is to have reasonable comfort. A brief halt at Flat to bid friends there good-by, and off we go again.

Dr. Young, Ready to Hit the Winter Trail

After two or three miles we leave the broad road and strike the trail through the wilderness. We soon begin to labor up the first divide. No more riding now. The trail is hard enough to dispense with snowshoes, but heavy enough to make us both walk and labor. I strike the trail ahead, leaving Breeze to the handle bars. I begin to feel the joy of it. The keen, dry air is like wine. The trail winds through the woods, along the edges of gorges and then up a steep mountain. Now the timber ceases and we have rounded wind-swept summits. I leave the little dogs far behind, for it is heavy pulling up the steep. Their bells twinkle faintly from below. I gain nearly a mile on them before they round the summit. I strike my lope down the farther side, but soon hear the bells as they charge down upon me and pass me swinging on toward the roadhouse.

We make only twenty miles the first day, for it was nearly noon when we started, and we are glad to stop at Bonanza roadhouse when dusk is coming on. How good the moose meat tastes! How sweet the beds of hard boards and blankets! The luxury of rest we enjoy to the full. The dogs are fed, our moccasins and German socks hung up to dry and we crawl into our bunks with sighs of relief. There is no floor in the roadhouse, all the lumber has been whipsawed by hand, the funiture manufactured out of boxes and stumps and the utensils are the rudest. But the luxury of splendid meat and good sour-dough bread and coffee makes us feel that we have all that goes to make life desirable.

An early start is necessary every morning. We eat our breakfast by candle light, fill up our thermos bottle with hot coffee, take a big hunk of roasted meat for lunch and "hit the trail" by daylight.

Twenty-six miles today to Moore Creek roadhouse. Snow begins falling in the morning and soon the trail is obliterated by the fast coming feathery flakes. Now the snowshoes must be unstrapped and one must break the trail ahead. We take turns and swing along at a three and a half mile gait. This is real work, and we reach the roadhouse in the middle of the afternoon, really not so tired as on the preceding day.

These are samples of the journey throughout, but, oh, the variety—no two miles alike—and the panorama of beauty that unfolds before us! Notice the beauty of the frost sparkles on the trees. The wonderful law that gives its own distinct varieties of frost crystals to each species of tree; fir, spruce, birch, cottonwood or alder, is exemplified so plainly here that after the first examination you can tell the kind of tree under the frost crystals by the shade of silver. The mountains tower above you, wind-swept, waving snow banners. The vastness of that white hush awes and thrills you. A rough sound would be blasphemy in the solemn silence. The whole landscape is a poem.

The third day we make a "long leg," as the sailors say, from Moore Creek roadhouse to Big Creek, thirty-six miles, every foot of which we have to break trail with snowshoes. I strike ahead on my light "trailers" and Breeze wallows along behind. The fresh snow is so light and deep that it is difficult for him to keep the sled on the trail, and I often mislead by veering a little to right or left. When this occurs, down goes the sled in the deep snow beside the trail, and it has to be lifted up again and the dogs urged on. I get far in advance of him again and again. When I get weary snowshoeing, Breeze takes my place and I his at the handle bars. But in spite of the heavy trail and the weary work for dogs and men, we make the thirty-six miles.

The coming day we have but fourteen miles and a half to make to the village of Tacotna, but it is the hardest mush so far and it takes us nearly all day. The poor little dogs burrow through the snow like gophers. Sometimes from my snowshoes ahead or alongside I can see only their ears and the stumps of their tails. It is joy indeed when on approaching the wilderness village an old friend, Dr. Green, who combines the offices of postmaster, magistrate, physician, dentist and miner, comes across the Tacotna river to guide my tottering steps to his hospitable door, and Mrs. Green's roasted wild chickens are the best viands on earth.

Another hard mush of fourteen miles brings us to another dear old friend, or a pair of them, Mr. and Mrs. Elmer Smith. It is a cheering fact that on this trail through the wilderness I only stopped at one roadhouse where the people were all strangers. There is nothing so fine in all the world as the fellowship of the wilderness. There is a bond between men who have conquered the same mountain difficulties, lain under the same blanket in the snow and helped one another over the trail, that is stronger than death. Elmer Smith used to lead the choir when I preached at Nome, and Mrs. Smith was superintendent of the Sunday school there. They are choice and refined people, fit for any society. Mrs. Smith is the only white woman in a radius of fourteen miles, but the happiest and cheeriest person you ever saw.

We are now in the valley of the Kuskokwim. The snow is deep. With Breeze double-tracking ahead, I work for four hours to get my dogs along seven miles. Then going suddenly across a divide, we strike shallow snow and hard trail and swing gayly into the Berry roadhouse, twenty-three miles from Tacotna. The Indian landlady cooks some grouse and caribou, for by this time we hardly touch bread or potatoes, eating vast quantities of wild meat. To those who have mushed along those trails and eaten this wild game it seems the most desirable food possible. The king of all the game is the ovis dalli, the white mountain sheep of Alaska. There is no other meat that compares with this.

From Berry's on, across the McKinley range of mountains 150 miles, we have pretty good roads, fine, clear, sunny weather and no fresh snow. Through the sparkling woods, along the river beds, we hurry, and over rounded and jumbled foothills covered with scraggly trees, the range of the caribou, up deep gorges where moose tracks are plentiful. We always steer a little to the right of majestic Mount McKinley, which lifts its mighty shoulder 20,350 feet in the sky, and the nearer Mount Foraker. We bend after three days down to the South Fork of the Kuskokwim, right under the twin mountains Egypt and Pyramid. Here we stop with a typical man of the wilderness, "French Joe."

He has built his log roadhouse with his own hands, whipsawing the lumber for the floor and for his tables. He is a hunter and trapper, and his walls are hung thick with pelts, all perfect and beautiful; silver, red and cross fox; lynx, wolverine, gray wolf, marten, mink and other furs. He is king of the wilderness and independent of the whole world. Native jams, cranberries and blueberries put up in sugar, currant wine, home-grown potatoes and turnips and a great variety of choice meat were spread in profusion before us. The banks of the world might all break, and its governments go to smash and its crops fail, but Joe would live at the foot of Mount Egypt his cheery, independent, carefree life. In spite of the strenuous mushing, I am gaining in flesh, my muscles hard as nails, my spirit buoyant.

Seized by Lumbago on the Trail

The day out from Joe's I meet with my first disaster. We have nineteen miles of absolutely clear ice on the south fork of the Kuskokwim. The river is full of air holes and open riffles. The dogs swing along at a ripping pace, digging their toenails into the hard ice, the sled slipping sideways and sliding dangerously near to open places. Breeze often has to run ahead at full speed to choose a route, for there is no trail on the ice. Half way up the river I "get gay," as Breeze says. I leave the handle bars to find a route, and fall down hard on the smooth ice. A sharp pang strikes through the small of my back as if from a spear thrust. I get up and go along, thinking the pain will cease, but soon I realize that I am in the grip of an old enemy—lumbago.

From this point on to Seward I cannot make a move without pain, sometimes so great that I gasp for breath. At night in the roadhouse I have great trouble getting into my bunk, and sometimes Breeze has to lift me out in the morning. Were I at home I would be in bed for a couple of weeks, with doctors and nurses fussing over me, but it is just as well that I cannot stop. I take the philosophy of an old fellow in the Rainy Pass roadhouse, near the summit of the range, who says the best cure for a lame back is to "keep on a-mushin'!" I think of Edmund Vance Cook's verse, and it does me more good than all the horse liniments they rub on me.

> "Did you tackle the trouble that came your way
> With a resolute heart and cheerful?
> Or hide your face from the light of day,
> With a craven heart and fearful?
> Oh! A trouble's a ton or a trouble's an ounce,
> Or a trouble is what you make it,
> And it isn't the fact that you're hurt that counts,
> But only, how did you take it?"

We drop into the canon of Happy River and here we have our famous moose hunt. Soon after we enter this gorge, we come upon its track—a big bull moose. Now here comes this big, blundering beast to poke our trail full of deep holes and excite our dogs. He is running ahead of us. The snow is five or six feet deep and he goes in almost to his back every step. The walls of the canon are sheer and he cannot escape up its side. The river turns and winds and here and there are little patches of level ground thick with large spruce trees.

For three miles we do not catch sight of the moose, but our dogs show that he is close ahead. In spite of my lame back I have to struggle ahead of them and bat Leader in the face with my cap. Breeze is standing on the brake to keep them from running away. The moose tracks fill our trail for a while, smashing it all to pieces, and then veer sideways to a little patch of woods, and the dogs will go pell mell in the moose's track, burying our sled out of sight in the deep snow. Then we have to haul them around and lift the sled on the track again and try to get them along the trail.

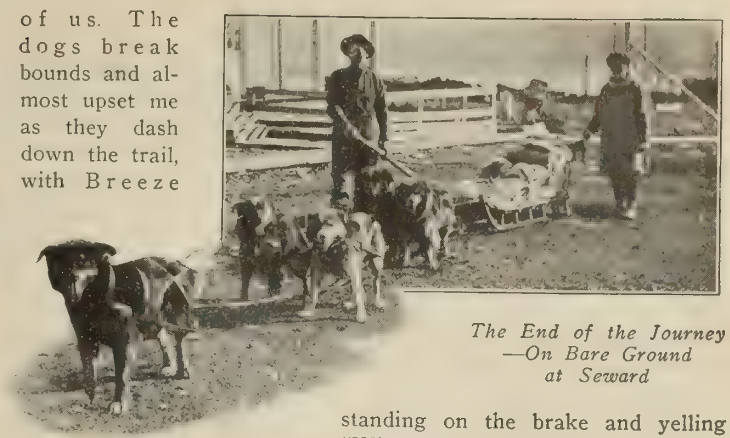
Trying to Overtake a Bull Moose

Three miles down the river we catch sight of the big moose and the dogs go wild. Being from Pennsylvania, I have the kindliest feeling toward this moose; I do not want to hurt him at all, but only, like Taft, wish he would keep out of the running, and like Woodrow Wilson, want to go by him. But our bells are jingling and our dogs barking and we are shouting at them and it is a fearsome thing to the bull moose, this animated machine that is charging down the river at him. So on he struggles through the deep snow, spoiling our trail and filling my companion's mind with blasphemous thoughts that occasionally break out in spite of his self-restraint.

Summit of Crow Creek Pass, "the Worst Mountain Pass of All," Over the High Alaska Range

Dr. Young and his companions struggled six hours to make five miles at this point

Four miles of this moose hunt, with the big brute growing more tired and we more anxious to pass him. Instead of our hunting the moose, he is haunting us. At last, around a little point of woods we see him lying down in the middle of the river right ahead of us. The dogs break bounds and almost upset me as they dash down the trail, with Breeze standing on the brake and yelling "Whoa!" The weary bull moose staggers to his feet again and makes the edge of the woods, but there lies down again. The trail veers right up to him. I run ahead and take Leader and Ring, one in each hand, and Breeze does the same with Teddy and Sheep. Mose is more tractable and we can control him with our voices. We drag the dogs, with the sled behind, pass the big brute, his long face not a rod from us, and then, setting Leader on the trail again, we urge them down five miles farther to the Happy River roadhouse.



The End of the Journey —On Bare Ground at Seward

Ben Atwater and the Wilderness Brotherhood

At Halfway roadhouse we catch up with old Ben Atwater. We have been hearing of poor old Ben all along the trail. He is an old miner and prospector whom I had known thirty-four years ago at Wrangell. He had been living on the Kuskokwim river not far from Tacotna. Three months before we found him Ben did a very foolish thing. He was hunting wild chickens and got up on a log to "view the landscape o'er." He rested his double barrel shotgun on the log, put the palm of his left hand over the muzzle and rested the wrist of his right hand over that. The butt of the gun slipped on the slippery log, the hammers caught, the gun went off and blew both poor Ben's hands off. At Iditarod, a hundred miles distant, we heard the news and promptly sent $100 to Ben's aid. Soon other streams of money began to pursue him. The Yukon pioneers at Dawson heard of it and sent an order by wireless for another hundred. Then $200 came from the Alaska pioneers of Fairbanks. But Ben had struck the trail before any but the sum from Iditarod could reach him. He could not dress himself or feed himself. He was helpless as a baby, but these rough men of the wilderness were caring for him. At one roadhouse and another they had fed and sheltered him, sometimes for days, and then hitching up their dogs, they would haul him on to the next roadhouse, fifteen to forty miles along the trail. Then another would pass him on. When I found him he was chipper as a cricket and told me that he had gained twenty pounds since striking the trail. He had still 150 miles to go, but was in the best hands in all the world. The kindly brotherhood of these men of the wilderness excels that of all other people, I think.

At Knik we find another warm welcome. We hoped to find a boat here that would take us to Seward. Knik is on a so-called arm of Cook's inlet, but it is only an arm of the sea for two or three hours twice a day, for the tides here are tremendous. A boat is daily expected, but it disappoints us. The second night here I gather all the people of the village into the roadhouse and have "church." I do not think that I ever took greater pleasure in a service than in this one. Knik has been a town since 1895. There are a number of families here and some interesting children among them, but they have never had a school, and I preached the first sermon that has ever been heard in all that region. There are eight or nine other towns and villages scattered around the head of Cook's inlet and many mining camps, but no preacher of the gospel has ever come to bring these strong people of the wilderness the word of life. Everybody turned out to the service. There were two Christian women in attendance, one of whom has been there fifteen years and the other ten, without having a chance to hear the gospel preached.

Finding that no boat is coming and the time for presbytery approaching, I must mush on. The worst mountain pass of all is before us—Crow Creek pass over the high Alaska range. Fearsome tales are told me of this pass, but there is nothing to do but to try it. Breeze leaves me here and I hire a young prospector, Fred Taulman, to take me to Seward. Were it not for my lame back I would go alone, but they all say that the pass is too dangerous to be traveled singly even by a strong and vigorous person. So on March 21 we hitched up our eager dogs, whose three days' rest

(*Continued on page 227*)

Let's Talk About Our Real Work

BY HELEN B. MONTGOMERY

To students of missions the name of Mrs. Montgomery is familiar. She has helped greatly in putting the mission work of women on a different plane. In the series of articles which she has written for Continent readers she is as refreshingly frank as in this one, when she intimates that many Christians are out of work, but that they can find it—perchance in the missionary society

IT IS INEVITABLE—we cannot help it if we would. All unconsciously our hourly talk is about our daily business. Not more surely does the merchant talk shop, the teacher school, the farmer crops, the lawyer court, than do women babble of the things that most deeply interest and engage them. Talk is a touchstone. Is our conversation most animated, eager, natural and unwearied about clothes, teas, theaters and bridge? Then in spite of protestations and subscription books these are our main concern and "busyness." Out of the fullness of the heart the mouth speaketh. So, being church women, missionary women, religious women, we are only following a natural law when we sit down to talk of our blessed, rewarding, never-ending work for Christ and his church.

Mrs. Helen B. Montgomery

I wonder if we are thankful enough that we have work to do. A few nights ago, as I hurried through the gathering twilight, I heard the note of exultation in the voice of a young fellow who called out to a friend, "Got a job, Tom." That meant to him the chance to keep his footing, to perform his part in the big world of men, to have his share in the making of things. When things go well in the world of industry everyone has his job; when men are out of work then life is out of harmony. Perhaps that is what is wrong with the church—too many Christians out of work. Yes, out of work, and many of them like the poor social derelicts, afraid to hunt for work too hard, lest they find it.

The Master never said, "Go engage a preacher to work in my vineyard"; but, "Go work." To become an applauding spectator or a passive listener is to lose the glow of the Christian life. We are not called to be "fans," but to "play ball," to "get into the game." Is not the same thought that twirls in these common phrases of the ball field shining in the splendid figure of the letter to the Hebrews? We are the runners who race for the goal in the long stadium; the spectators are the great cloud of witnesses who have run their race with patience and are seated in the heavenly places.

Never will the Master's work have good success and prosper until all his followers become active partners and participants in his divine enterprise; until the full conviction takes possession that Christianity is a layman's and a laywoman's religion, in which all are called to one holy calling of personal service. Converting sinners, comforting saints, winning the heathen, is not the work of ministers whom we support; it is our work, which they direct. We call them ministers, shepherds, bishops or overseers. Shepherds do not feed the sheep; they lead them to the pastures where they feed themselves. And it is the sheep, not the shepherds, who furnish wool to clothe the world. Overseers or superintendents do not build buildings or dig ditches themselves; they show workmen how to dig and build. The palsy in the church comes because so many of us feel that our work is done when we have supported the church by paying a minister, engaging a choir, employing a deaconess and attending morning worship. This sort of delegated service is never going to save the world. "I seek not yours but you," might well be the cry of the church to her children.

"*Christ's Kingdom Awaits My Cooperation*"

"I have a work, a personal work, a precious work for which I was born, and which no other can do for me," may be the inspiring conviction of every least member of Christ's church which is his body. To find that work, however humble, to render that service, however obscure, may glorify life with a new meaning. "Christ needs me in this tiny corner, me and not another. His kingdom waits my personal cooperation," is a conception of life that would work miracles, if only it could be widely accepted.

During the Jubilee movement of the women's societies there became current the true story of what one girl was able to accomplish in her own church by her own personal efforts. She was just an ordinary girl of moderate gifts, living in an ordinary home in modest circumstances, and belonging to the plain variety of church in the ordinary condition of tepid convictions on missionary matters that seem to characterize the common type. All this is told to show that what this girl did, any of us could do, if we tried. The girl was unusual in only one thing—she became tremendously stirred on the question of foreign missions, but please do not let this blunt the point of the story.

A Thousand Calls and 300 New Members

When she found that she could not be a foreign missionary she tried to see what she could do to help at home. She went to her pastor and got a list of all the women and girls in the church, with their addresses. There were 350 of them, but only fifty-eight belonged to the missionary society. After districting the city, and marking the address of every nonmember by a pin in the map, she began her self-imposed task of calling on every one of them. Before the year was over she had made more than a thousand calls, had added about 300 members to the society and raised the contributions from less than $200 to $1,200.

When the girl was asked to tell about this in a meeting in her home city she was very unwilling to do so, but her shy, simple telling of the story will never be forgotten by those who heard her. In reply to a question from the audience, how she alone had been able to do so much, she gave a recipe for Christian work that it would be hard to surpass.

"I didn't know very much," she said, "so I studied a good deal that I might have the facts to present. I knew that I did not have much tact, so I prayed that God would teach me what to say, and prepare the hearts of those to whom I went. I took leaflets and literature to leave with them, so that they might know, too. I never scolded, and I always spoke of the love of Jesus." Study, prayer, information, good cheer, not fault-finding, and the love of Jesus; could anything be better?

What we need in our missionary work is a new conviction of its urgency. A lukewarm, merely ladylike, presentation will win no converts. Correct little circles that meet in correct little meetings once a month are destined to remain correct and little. Devotional exercises, papers and "pink teas" fail to convince the world that foreign missions are worth getting interested in. "A life that is not passionate is not pure," said a great thinker; this is true also of missionary zeal.

We may well take a leaf from the history of the women's rights societies. For years they were in the "pink tea" stage of holding small monthly meetings, where the same old platitudes were dealt out to a group of the same rapidly aging women, of whom the only demand made was that they should believe in the cause and pay a dollar a year membership fee. During this period woman suffrage was not "news," and was not "interesting." But today women are so stirred that they are willing to make a house-to-house canvass, to sell suffrage papers on the street corners, to speak from their automobiles in cross country tours, to march in procession through the public streets. The big world, whether it agrees with them or not, is impressed with a sense of the reality of the cause that can command such loyalty; and recruits are won by the thousand. In four years after the new policy of aggressive and fearless propagating of their faith was adopted $200,000 was in the treasury of the English suffragists; more than had been given in the preceding fifty years of tepid advocacy. Now, if the suffrage is a cause to stir the loyalty of women so that they are willing to endure all sorts of discomforts and adverse criticism, what shall we say of our incomparably greater cause of worldwide missions?

Have we not belittled the cause by asking too little? "Won't you join our missionary society?" we have anxiously asked. "It will only mean a little time, one meeting a month, a few pennies a week and your interest." So women have given a little time, a little money, a little interest, and the causes that asked of them their money and their lives have gained their passionate devotion. There is many a woman who draws her check in four figures for the Y. W. C. A. who feels that she has done a noble deed when she gives $10 to missions. By our insistence on the little we have placed missions on her list of minor charities. The very story of the widow's mite we have degraded by a sort of cant.

"I can't do much," we sweetly say as we rustle out of a meeting, "but I will give my mite." The mite is given not by the well dressed and comfortable when they hand out a dollar or two, but by those who, like the woman of whom the Master spoke, out of their deep penury give all that they have, "even the whole of their living." We still teach our children to sing "Hear the pennies dropping," though in everything else but religion the child of today has as his unit of value not the penny but the nickel. He has a nickel for the moving-picture show, a nickel or dime for the ice cream soda fountain and a penny for his mission box. With the terrible logic of childhood he concludes as to the relative value of these commodities. The child who has only chance pennies to spend on himself is being educated to give when he drops a penny for missions; but the child who has quarters and dimes and nickels for self and pennies for God is getting ready to join later the great army of the uninterested. We love what we give for, what we sacrifice for, what we toil for with sweat of mind and body. If we would have a great awakening in missionary work let us set great ends before us, let us undertake things that we dare not undertake alone. Then will we be driven back on prayer and under pressure our faith and love and joy will grow.

Just supposing that each society should set for itself the task of doubling its numbers this year, or the bigger task of reaching every woman in the church by a personal, optimistic, prayerful, loving, tremendously earnest canvass. It can be done, it has to be done before the church can fulfill her mission—the whole gospel for the whole world, by the whole church. It means work, it means the recasting of our schedules of engagements, the cutting out of activities that are pleasant and wholesome, the giving up of pleasures, for Christ's sake, that are dear to us; but the King's business is urgent and demands haste. It is to our own Master that we must answer; and it is his service that has in it the fullness of life and joy.

BRADFORD HORTON, MAN

BY RICHARD S. HOLMES

Synopsis of Preceding Chapters—Bradford Horton is working his way through Prestonbury Theological Seminary. A fellow student, Austin Sleighton, becomes his loyal friend; but Oren-Toole, a jealous fellow bank employee, attempts to involve him in a money theft, using as his tool an old beggar, Andrew Drum, who proves to be Horton's own father. Miss Elmore, daughter of the bank's president, to whom Horton is greatly attracted, believes in his innocence, which is finally proved. Oren-Toole and Drum, however, are incriminated. Drum dies before his trial, and Horton begs that the case against Oren-Toole be dropped. This angers Mr. Elmore, and he writes Horton a note which causes him to resign from the bank and to give up his position as tutor to Mr. Elmore's grandson. Mr. Elmore still believes Horton an impostor. Sleighton tries to persuade him to clear himself. This Horton refuses to do because of a last promise to Drum that he would not reveal the latter's identity as the man of whom, in his youth, Prestonbury had prophesied ill, and whose marriage was opposed by his bride's family. Horton, because of the president's hostility, declines the cashier's invitation to return to the bank. Finally Mr. Elmore, realizing the need of the young man's assistance and admitting to himself that his prejudice is due solely to the fact that he fears his daughter may succumb to Horton's manifold attractions, decides to apologize for his note and offer Horton the position of teller. Horton, accepting the apology, declines the position, also a handsome offer to sing in a New York City church. A note from Miss Elmore, however, changes his decision, and he not only goes back to the bank but again becomes tutor for Charlie Elmore.

CHAPTER XV.—Continued

JUNE COQUETTES with expectation often, but she was showing only her loveliest mood when Arthur Tappan turned in toward the porch where the first citizen of Prestonbury was sitting, enjoying an after-dinner cigar. The view westward was superb. Sunset hill was well named. Far away toward the low-lying blue hills beyond Icauga lake the sun was hastening, and long slant rays painted with opalescent radiance the rolling landscape. Patches of woodland were interspersed with yellow fields that spoke mutely of ripening grain; ribbons of road wound up and down the hills and valleys; columns of curling smoke arose from hidden farmhouses; a trailing line of white, close to the earth, marked the track of the evening express.

"Tappan, you're welcome," said the banker rising to meet his friend. "I've been feasting my eyes on that view. I never weary of it, and June shows it to perfection. Have a cigar?"

The two smoked in silence till Mrs. Elmore came out at the long French window.

"Mrs. Elmore," said the visitor, "I cannot conceive how it will be possible for you to find a view, a single little view, more beautiful than that outstretched yonder, even though you come across the old garden of Eden as you go round the world."

"I'm sure I do not know what we shall see," she answered, "but I know my moment of greatest happiness will be when, after it all, I see this view once more."

"Oh, grandfather!" There was a rush of a happy boy who came tearing through the yard from behind the house, and a shout, as all unconscious of a guest, Charlie Elmore went on, "Oh, grandfather, it's great! Mr. Horton's going to take me in Greek. He is, he surely is! I've been studying all the afternoon. I'm ready for tomorrow morning. Did you know he was going to take me, grandfather?"

"Yes. Here is Mr. Tappan, Charlie."

"How d'ye do, Mr. Tappan. Grandfather, did you get him?"

"No. Mr. Tappan will think you rude, Charlie."

"Beg pardon, Mr. Tappan. I didn't mean to be rude, but I'm just bustin'. Mr. Horton's going to hear my Greek, and that means Yale for me next fall. Say, grandfather, what made him do it?"

"I don't know. Last week, you know, he said he wouldn't take you. This morning he came and asked if he might have you. I don't know what changed him."

"I'll bet I do," declared the boy. "I wrote Aunt Lennie how mean it all was, and I just bet she wrote to him and asked him to take me."

"That's it, Elmore." Mr. Tappan did not notice his host's frown of annoyance. "The young people nowadays can do what we old ones can't. And the girls seem to know how to wind the young fellows round their fingers even better than they used to."

A figure appeared through the gathering dusk approaching the house, and Mr. Elmore rose to meet his daughter-in-law, giving her the chair beside Mr. Tappan. After a momentary lull in the talk, the latter said suddenly:

"Did I tell you that I saw your old teller in Albany recently?"

"No, but your Jack told Jickers, and he told Maxwell."

"Have you sent an officer after him?"

"No."

"Not going to arrest him?"

"No."

"What? Going to let him go?"

"Yes. We have the money. You remember we found $1,800 intact. The student paid the other $200."

"What? Did Horton pay that balance?"

"Yes, he paid it. It is not what you would expect, I know. But we talked it all over. It seemed better to let him have a chance to be a man. He'll never repeat the offense. How did he look?"

"Looked well. He was well dressed and alert as usual. I think he was uneasy at being recognized."

"He will not feel so again. Maxwell wrote him at once that we had dropped the matter."

As twilight deepened into night, Mr. and Mrs. Elmore sat alone in the peacefulness of June, their callers gone. "What are you thinking about, Richard?" she asked at last.

"About Drum. I can't understand him at all."

"I can," she answered. "Charlie is right. Eleanor has written to him."

"Absurd. If I knew it I would discharge him tomorrow."

"That would do no good. Caroline would reengage him as soon as we are gone."

(*Continued on page 227*)

THE HOME COUNCIL

Refined Speech in the Home

BY ALICE URBAN

SAVORING OF THE "other days" of careful speech is the announcement of a 5-year-old Bostonian concerning the "swearing" proclivities of her young brother. "He said 'ain't,'" she declared in tearful humiliation.

The little Puritan didn't know about the fine-print note in the grammar that reluctantly acknowledges "ain't" as the legitimate contraction of "am not," but she was a true adherent of good usage, and to her acute sense of propriety her brother's "I ain't, either" was a profanity to be blacklisted along with such illegitimate expressions as "He ain't, either," "She ain't, either," "It ain't, either."

In this day of exacting technique in the other arts, the neglect of technique in the English language is surprising. How seldom does one find in the home the serious *practice* of speech! Nor are we as a people unconscious of this neglect. We regret the limited vocabulary that keeps us to the level of the colloquial and welcomes the slangy phrase as a refreshing means of relief. And as parents, we shrink from such brusque rejoinders as "Cut it out" or such senseless interpolations as "*Good* night!" that fall from our daughter's lips quite as glibly as from the lips of her brother.

"Times have changed," we sigh. "We were brought up to speak grammatically." Our grandmothers saw to that—as did our mothers. "Why," says one mother sincerely troubled because of the careless speech of her daughters, "my grandmother never went to school a day after she was 9 years old, but no one ever heard her make a grammatical error."

"But," she was asked, "how was your grandmother able to speak correctly with such meager instruction?"

"By studying her grammar, her Bible and her classics," was the immediate answer.

Further discussion brought out the fact that this grandmother not only sought a refined expression but that she practiced the art of expression as well, and saw that those about her practiced it.

Until parents in the home insist as diligently on the practice of the English language as they insist on the practice of music and other accomplishments, we shall have talking-by-ear sons and daughters, grammatically imperfect and rhetorically rough. Rather to be desired is the pseudo-cultured state of that little Bostonian, to whom "ain't" was a "swear word," than that out-of-tune condition which carelessly accepts with equanimity from the rosy lips of our otherwise gently bred daughters the barbarous "He don't," "It's her," and—yes, the jarring "Now, what do you think of that?" the vulgar "Don't you think it!" or the alarming "Go chase yourself!"

"What are our schools doing?" complain the parents. "Why don't they teach the children, especially the grown boys and girls, to speak correctly?"

Is it because to the present-day teacher the spirit of simple expression is lost in the effort to bring out the so-called larger critical appreciation of literary form and motive? This explanation was suggested to one who recently listened to a critical analysis of a classic given by a high school pupil in the loose, slangy phrases of current everyday speech.

If our schools are passing through an ungrammatical period, as some claim, then doubly does there rest upon the parents the responsibility of preserving refined speech in the home.

Guarding Against Colds

It seems difficult for women to strike a healthy compromise in their clothes. They are too warmly or too thinly clad. Both methods are injurious, declares a journalist.

The woman who bundles up from October until April only softens the muscles and tissues of her body to such an extent that they cannot stand any accidental exposure. The body is so moist with the heat engendered by flannel and fur, by wool and leather, that it becomes impossible to keep warm under any healthy amount of heat. The woman who indulges in this seriously bad method finds that she is always cold, no matter how much clothing she puts on, and that the part of her that is not against the radiator is always freezing.

The girl who dresses too thinly nearly always has a blue look. She will vow that pumps on cold days do not give her a cold, and yet her bodily temperature will be affected and she will feel this lessening of her vitality seriously in after years. There are too many women who consider a sneeze and a cough the only signs of a cold.

All kinds of ailments are engendered and developed by keeping the body too warm or too cold. Either way lowers the vitality so that the body cannot resist disease vigorously.

The doctors agree that clothing of any appreciable weight is not good, and the manufacturers have met this dictum by making excellent fabrics and undergarments that have warmth without weight.

Union suits of Swiss cotton and linen mesh, from knee to chest, are considered more healthful than flannel of any kind. They protect the body because they cling closely. Wool is not allowable. Those without sleeves and low in the neck are right, because they are kept on in the house, which is too warm for a heavier garment. When one goes out into very cold air it is better to put on a Shetland wool undervest, which is thin enough to run through a bracelet and warm enough to keep out icy winds.

The wearing of lingerie and silk blouses is entirely healthful, as the body is sufficiently protected by a warm coat when one goes into the air, and the lingerie is sufficiently heavy when one remains in a steam heated room. The vital thing is to keep the body from getting moist.

One's clothing should be entirely determined by the temperature; and the old-fashioned idea that it is necessary to wear the same amount and weight of clothing from Thanksgiving to Easter survives only among the unenlightened.

Protecting the feet and ankles is far more important than protecting the neck and arms. The exposure of the ankles means more than most women know. No woman, however robust, should fail to wear high shoes from the first cold days to the first warm days, when she is out. She should never fail to wear carriage boots over satin slippers and silk stockings when she is going out in the evening unless she is riding from awning to awning.

Who Knows the Author?

One of the small but very real annoyances that occasionally beset us is the inability to attach the proper authorship to some cherished bit of prose or verse. One of our Home Councilors is in the grasp of just such a difficulty. Will someone come to the rescue? He writes as follows:

"Mrs. Weir recalls a very old composition in verse, which she learned in childhood, and considers it too good to lose. She would like to learn the author. Here it is, as she remembers it:

"'Thou must be true thyself
  If thou the truth wouldst teach.
Thy heart must overflow, if thou
  Another heart would reach.
It needs the overflowing heart
  To give the lips full speech.
Think truly, and thy thought
  Shall the world's famine feed;
Speak truly, and thy word
  Shall be a fruitful seed;
Live truly, and thy life shall be
  A great and noble creed.'

"Possibly someone who knows the author will tell us. THOMAS WEIR."

BITS BY THE WAY

WOMAN'S DRESS A MENACE

We women folk generally believe that the "three D's" we hear so much about stand for "dress, disease and domestics." Ruskin, however, makes it "dress, diet and debt." Since in both interpretations dress is given precedence, the natural conclusion is that there is some particularly dreadful stigma attached to it.

Dr. Jenkin Lloyd Jones of Chicago certainly thinks there is. He styles woman's present-day attire "the scandal of modern society, the disgrace of our civilization and the despair of the industrial world. He declares that our aptitude for ornamentation, our liking for feathers and frills, are but survivals of a savage ancestry; that costly lace is only a development of the tattooing which decorated the primitive belles.

"I am persuaded," says Dr. Jones, "that morals and religion cannot be advanced much farther until ethics invades the wardrobe and morals overrule the dictates of fashion. The horrible extravagance, the perpetual restlessness and change represented by the 'dry goods' trade will defeat the clamor of the social reformer and neutralize the democratic demand for rights on the part of women, as it has in the past defeated the growth of democracy among men.

"Woman cannot be emancipated politically as long as she is bound hand and foot to the conventions which demand such an outlay of time, money and nerve. Kate Barnard of Oklahoma sounded a note essential to the enfranchisement of women, as well as to the salvation of the individual soul, when she said: 'God helping me, I will not wear a diamond while there is a starving woman or child in America.'"

But the particularly dreadful aspect of the dress situation is the lure fashion presents to the girl or woman of inadequate means. Woman has a natural craving for pretty things, and her desire to gratify it, sometimes at any cost, has become one of the potent causes contributing to her moral and social downfall. Store windows have started more than one girl on the road to destruction. It behooves all women to dress modestly, lest they cause their sister women to offend through ambition to keep up with the procession.

THE MODERN VERSION

A party of automobilists touring in Canada stopped one day in a sleepy little village to ask the way. Automobiles were infrequent visitors in that part of the country, and the small boys of the town swarmed about the big red touring car like flies about molasses. Barelegged and unabashed, they climbed over the sides, investigated the engine and munched the travelers' apples with moist abandon.

A good Presbyterian sister was one of the travelers and as she looked upon the unsuspecting, freckle-faced little visitors, a sudden inspiration seized her. Here was a chance to do some missionary work!

"How many of you go to mission band?" she inquired, when the apples were reduced to cores.

Young Canada apparently knew nothing of mission bands, so the G. P. S. tried another tack.

"Do you go to Sunday school?" she asked. That was a different proposition. Young Canada knew all there was to know about Sunday school, and so enthusiastic was the response that the G. P. S. ventured a third question:

"Who can say the golden text for last Sunday?"

There was a silence for a moment. Then a little red-headed chap, stuttering with eagerness to display his knowledge and get the start of the other youngsters, shifted from one bare foot to the other on the car step, and launched this bomb at the head of the G. P. S.:

"B-be sure your sins will help you out!"

The G. P. S. collapsed in her seat.

"The modern version," she murmured weakly, as she handed the small revised versionist a nickel. S. C. R.

YOUNG AMERICA

Benjy and Betty's Easter Plan

(Unfinished—Story Contest)

BENJY AND BETTY loved Valentine's Day, though to them it meant more than just the one day on which Feb. 14 fell. To Benjy and Betty Valentine's Day meant also all the days following Christmas during which they saved their spare pennies for what they called their "valentine fund." This fund they kept in a big red-apple bank, which was broken open when the time came to buy the valentines.

It is to be feared, however, that very few of Benjy and Betty's little friends would have been made happy on Valentine's Day if Father and Mother Bradford had not slipped an occasional coin into that apple. Benjy had a weakness for taffy which even prospective valentines couldn't seem to lessen. Betty loved peppermints—the large, round, thin, flat kind that burn your tongue and make your mouth feel so funny and cold afterwards. Taffy and peppermints kept a good many pennies out of the bank. But somehow there seemed always enough to buy the valentines the twins needed.

That was another reason they loved Valentine's Day—it was such fun to go shopping and hunt for just the valentines that would suit Jimmie Brown, and Daisy Hardy, and all the rest.

The third reason Benjy and Betty loved Valentine's Day was the excitement they had dropping at their friends' doors the pretty cards and the fancy, lacy valentines in their white envelopes. First, of course, they addressed them with inky fingers, trying to disguise their very wiggly writing. Then, after they got home from school, the next thing was to creep, unseen, up folks' steps, drop the valentines, ring the bell and run off without getting caught. It was very heart-beaty business. That was what made it fun.

On Valentine's Day Benjy and Betty always found beside their plates at breakfast two big gingerbread hearts, brown and soft and delicious, and decorated with pink frosting. These hearts were Sally's valentines to them, and were another reason why they liked Valentine's Day.

The fifth reason you have, of course, guessed—they loved the valentines that came to them.

There was just one person in the Bradford family who didn't like Valentine's Day, and that one person was Mother Bradford. Even Baby Margery loved it; and the gay valentines that came addressed to "Miss Margery Bradford" she insisted on taking to bed with her at night, even though her busy fingers had picked off many of the little blossoms and birds, and spoiled much of the beauty.

Perhaps, however, it wasn't so much the day itself that Mrs. Bradford disliked, as it was the day after, and the day after that, and the day after that. For, as she said, the house was "littered from one end to the other with valentines for mother to pick up." You see it always fairly rained valentines at the Bradfords. They came by mail, they were left at the door, they were received through the "box" at school and this year, to make bad matters worse, there had been a valentine party. It did seem as if one could hardly drop into a chair without sitting on a valentine. Betty even sat on her gingerbread heart. Of course being sat on wasn't very good for the heart, but Betty ate it just the same. Betty is not particular.

The morning after Valentine's Day Mrs. Bradford sighed as she looked at the heaps of valentines.

"What's the matter, mother?" asked Benjy.

"It's those valentines, Benjy," she said. "What are you and Betty going to do with them all?"

"Put 'em in the Fun Room," suggested Benjy.

"Dunno," gurgled Betty over her mush and milk. "Just keep 'em."

"You know what happens when they go in the Fun Room, Benjy," replied his mother. "You and Betty start out well. You pin the valentines up carefully all over the room, and they look very fine—for a while. Then somebody comes over to play and you must take down your favorites to show. They are carried into the other rooms—and left there! Then by and by the pins begin to come out of the others, and the valentines drop on the floor—and are left there! You and Betty never put them back. You don't care anything further about them after a few weeks. I pick them up and throw them away. It's really too bad to waste all those pretty things."

"I don't know what to do with 'em," he said, nibbling the top of his gingerbread heart. "Betty can think up something."

"Benjy must try to think up something, too," said Mrs. Bradford. "It isn't fair to leave it all to Betty."

"Girls know better about things like that," suggested Benjy, who was in a hurry to get off to school.

"B-Benjy Bradford," sputtered Betty, "if you don't help think I'll never, never, never——"

"Never mind, Betty; finish your breakfast," interrupted Mrs. Bradford. "Benjy will help—he always does, you know. When you come home from school this afternoon I shall expect you and Benjy each to have a plan for taking care of these valentines. We will talk it over then."

"Baby Margery loved pictures"

* * * * *

Benjy and Betty were late in getting in that night. A new, wet snow had fallen and there were many nice things to do along the way, such as snowballing and "hitching" on passing wagons. And just by way of adding spice to the fun, the twins had to wash each other's faces well with snow, and they burst into the house red-cheeked and merry and breathless.

When they had put on their slippers and settled down in their red chairs before the big open fire in the library, with Baby Margery close by, Mrs. Bradford again spoke of the valentines.

"Who has a plan?" she asked.

Benjy and Betty looked at each other blankly. They had forgotten all about the valentines, except to tell at school how many they had received. Finally Betty spoke up:

"Save 'em to give away next year."

"Not a bad idea," said her mother. "Your turn now, Benjy. Can you think of a better plan?"

Benjy leaned back in his little rocker and looked about the room, as if he were hunting for an idea. Suddenly his glance fell on Baby Margery, who sat, as she often did, in her tiny blue chair, with a magazine spread out on her lap, looking at the pictures. Baby Margery loved pictures. Benjy looked at her a moment, and then his face brightened.

"Benjy has a plan!" cried Betty. "I can see it coming. What is it, Benjy?"

"I—I guess it's a good one," ventured Benjy, looking hesitatingly at his mother.

"Of course it's good!" she encouraged him. "Let us have it, Benjy."

"It's about Easter," Benjy went on. "There's a picture in Margery's book that made me think of Easter. I'm going to take all my valentines, if Betty will, too, and——"

And then Benjy went on and told what he thought he would do with his valentines. Mrs. Bradford agreed that it was a fine plan, and a very nice way of giving happiness. Betty was delighted, too, and she and Benjy decided to start to work on the plan at once, since Easter was not so very far away.

WHAT DID THEY DO?

$3 to the One Who Will Tell

The Continent will give $3 to the boy or girl, 14 years old or under, who will write the best ending to this story, telling what Benjy and Betty's Easter plan was for disposing of their valentines, how they carried it out and what came of it. The second prize will be $2, and there will be three $1 prizes.

You know the conditions, children—stories to be written in ink, on one side of the paper only, and signed with your full name and address. You may use 400 words—fewer if possible. And, of course, you will remember that these stories are to be your *very own,* which means that you are not to receive a bit of help from anybody.

Now, as your stories will be published in the Easter issue, March 20, you mustn't dawdle over them, for they must be at The Continent office by March 5. That will give you about three weeks to get them written. Mark the March 5 on your calendar, so you will be sure to remember the date.

It's a number of months since you have had a visit with Benjy and Betty, and we hope you will like them just as much as ever and have something very nice to say about them. Good luck to you.

Rhymes to Remember

FEBRUARY

Oh, the dear, delightful sound
Of the drops that to the ground
From the eaves rejoicing run
In the February sun!
Drip, drip, drip, they slide and slip
From the icicle's bright tip,
Till they melt the sullen snow
On the garden bed below.
"Bless me! What is all this drumming?"
Cries the crocus, "I am coming!"
—Celia Thaxter.

Getting Without Taking

There was but one apple tree in the Browns' yard, and this year it bore just one apple. This apple the children were forbidden to pick.

Mrs. Brown looked up into the tree one day, and failing to see the apple, called her six children to the spot.

"Children," she said sternly, "I told you not to pick that apple!"

"We didn't pick it!" the children answered in chorus. And the oldest girl added, in an injured tone, "You can see yourself that it's still on the tree. I—I mean—the core is! We only climbed up an'—an' took a bite once in a while—we didn't pick it!"

Two Rights and a Wrong

"Jimmy," said Tom, "you can't spell three easy words I'll give you within twenty seconds."

"I can!" retorted Jimmy. "What are they?"

"Well, here goes," said Tom, pulling out his new silver watch. "Believe."

"B-e-l-i-e-v-e," spelled Jimmy.

"Receive."

"R-e-c-e-i-v-e," spelled Jimmy once more.

"Wrong!" said Tom.

"Why," cried Jimmy, "I've spelled the two words you gave me correctly. I know I——"

"Time's up!" exclaimed Tom triumphantly. "Why didn't you spell the third word—w-r-o-n-g?"

THE SUNDAY SCHOOL

February 23, 1913—Abram and Lot

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Genesis 13:1-8. Golden Text, Proverbs 10:22: The blessing of Jehovah, it maketh rich; and he addeth no sorrow therewith.

The difference between men ancient and modern is largely one of time. Given similar circumstances and the results are essentially alike. Lot lived in a distant age, but his counterpart is no stranger to the present. He was a nephew of Abram and according to Jewish history his adopted son. The two were associated in business, and naturally became rivals in the pursuit of wealth. Their wealth consisted largely in lands, flocks and herds. This required a large force of employees, who in our day would be known as ranchmen. Their flocks and herds increased so rapidly that the land was not able to bear them, and the result was strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle. Abram was the senior member of the firm—and also the patriarch of the family. He was a man of great foresight and readily perceived that the contention of the servants would yet extend to their masters. Family quarrels are always bitter. Blood is thicker than water in hate as well as in love. It is better to live apart in friendship than as neighbors in strife.

Abram and Lot Come to Parting of the Ways

Contention is often the result of conditions. England and America as two nations are friends, as one they were in constant strife. Neither Abram nor Lot was by nature quarrelsome, but no two men ever lived at peace in a house only large enough for one. The best way to remove an effect is to remove the cause, so Abram proposed an amicable separation. "And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou will take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left."

The proposition was the crisis of Lot's life. It put him at the parting of the ways and compelled him to act for himself. Hitherto he had been dependent on Abram. Together as friends they had faced famine in a foreign country, but now on their return success threatened to force them apart. Prosperity is a most excellent interpreter of character. It brings to the surface the best or the worst. Success with Abram intensified his devotion to God. Wherever he went he built an altar and called upon his God. Not so with Lot. God held only a secondary part in all that he did. Lot is not alone in this. Many a modern Lot is just the same way.

Lot, Omitting God from His Considerations, Makes Evil Choice

Abram and Lot were dwelling near to Bethel in the land of promise. Lot must have known that the region about was rich in divine expectation, but this seems to have had no influence on him. His place of observation has been approximately identified just east of Bethel. An English writer says that "on three sides the view was not inviting to a shepherd's eye. The verdant valleys were mostly out of sight, and what met the gaze were bare hills, and summit after summit unclothed with trees, and sinking into the blue distance. On the north were the mountains that divide Samaria from Judea; westward and southward rose the bleak hills of Judea and beyond the slopes of Hebron. But eastward the prospect was different. Down the valley could be seen the tropical luxuriance of the river."

"And Lot lifted up his eyes, and beheld all the Plain of the Jordan, that it was well watered everywhere . . . like the land of Egypt. So Lot chose him all the Plain of the Jordan." He and Abram had separated forever, one to dwell in the cities of the plain, one to dwell in Canaan.

The choice was fatal not only in results but at the beginning. That Lot should have made the selection he did was in accord with the logic of the situation. He was to be a shepherd, and the well watered plain of the Jordan was more promising than the barren hills of Judea. He acted on the appearance of things. Our modern Lots are no wiser. They leave God out of their motives and act from no considerations save those of self. Lot left behind more than he saw. The companionship of Abram was to be exchanged for the association of the wicked. He must have known that God had elected his family to be a people separate from those that dwelt in the valley, but to all this he was blind. The future of his children failed to move him. He would be rich, even at the expense of morals and of God. His tent was pitched toward Sodom. Possibly he had no intention of ever becoming an inhabitant of the city. No one ever made the journey from Bethel to Sodom in a day. The usual intention is to live for a time in the valley and then return to Canaan. But the Jordan is a precipitous stream. Its waters run toward Sodom. One gets used to strange things in the valley. They fit him for a residence farther on. This is as true of the modern Lot as it was of the ancient. An inhabitant of Sodom Lot became. His daughters were given in marriage to Sodomites and his apostasy was complete.

Abram Reflects God; Lot Begins and Ends in Self

But God did not forget Abram in his loneliness back there at Bethel. Once more the Almighty sought him out and renewed the promise which he made years before. Abram went on from strength to strength not only in wealth but in power with God. The two characters stand out in the widest contrast. Sin always destroys the better part of one's nature. Lot appears to have forgotten the patriarch and was content to live in the sight of sin. As for Abram, his interest in his nephew grew in proportion to his absence. Once he delivered him out of the hands of his captors, and at the last prayed that he might be spared at the destruction of the city. Each grew into the embodiment of his own choice. One reflected God, while the other began and ended in self.

Lot is more than history. He is born anew with every generation and keeps on acting the same part. The fascinations of the valley are ever luring our young men and women away from the teachings of Bethel. Once our tent is pitched toward Sodom the city is not far distant.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—The godly man loves peace and seeks it even at cost to himself. The man who seeks only worldly gain may not get even that, while he loses all else.

Lot shared with Abram the exile from his native land, but his faith was greater than his morality.

We must remember that we are studying lives that were lived four centuries before the giving of the decalogue, and nearly a millennium before Samuel, and as much before the advent of Christ as we are later than that event. We may certainly think of such a period as did St. Paul, as a period of ignorance from which God must at times avert his gaze (Acts 17:30).

Lot was the son of Haran, brother of Abram. He appears to have kept close to his relative in all the latter's wanderings, not only going with him into Canaan (ch. 12:5) but also into Egypt (ch. 12:10) and back again by the way of Philistia, the shore country, into Palestine again (ch. 13:1; 20:1). There are multitudes benefited by religion who refuse to be held by its principles, but are willing to share its "prosperity."

The Promises of God Dearer to Abram than Wealth

Verse 1—The return of Abram and Lot was to "the south." This phrase had early acquired for the Hebrews a fixed geographical meaning, as it has for Americans today. In whatever part of the world a Georgian may find himself, he will speak of himself as a "southerner." Massachusetts is to us "the East," and Maine is "down East." The wanderers came back to the better parts of Palestine when the drought was broken and found in the vicinity of their first stoppage excellent pasturage.

Verse 2—Abram and his kinsman had prospered in Egypt because of the favor of Pharaoh (ch. 12:16), who possibly saw in these migrants members of that same eastern Semitic family from which he himself was sprung. It seems probable also that at this time all southern Palestine was under the sovereignty of Egypt, so that it might have been greatly in his favor that Abram had made that trip to the land of the Nile and had Pharaoh for a friend.

Verse 3—Abram returned to pitch his tent upon his old camp ground (ch. 12:7-8), a few miles to the north of the present Jerusalem. Ai, or Hai, appears to have had a checkered history, now appearing strong enough to withstand a siege (Josh. 7:2), and now a mere ruin, as its commonly accepted name indicates. As a city it drops out of view from the days of Joshua to the days of Ezra (Ezra 28:2).

Wherever the Soul Meets Jehovah, That Place Becomes Holy Ground

Verse 4—To Abram the site was peculiarly sacred. He had upon this spot erected his second altar (ch. 12:8). In his thoughts he seems to have fixed upon it as likely to be the religious center of his race. Here was his **Plymouth rock.** It was identified with his early wanderings, his first revelations and his largest hopes. Happy the man whose past is studded with memorials of devotion. How greatly Abram was attached to this place may be seen from the fact that he was more than ready to give Lot the rich valley if he himself might retain the hill country which had become to him a house of prayer.

Verse 5—We read of Lot's herds, but we read nothing of Lot's altars. And now looking back over the nearly forty centuries which have intervened we see that Lot's race has never lacked a home and yet never has led the intellectual or spiritual progress of mankind. He appears to have been not a little of a military sheik, since his tents are especially enumerated. He had everything that was needed to make him rich and nothing that was necessary to make him great.

Verse 6—There is a proverb current among the French to the effect that "you never know a man until you have divided an inheritance with him." Lot and Abram showed different traits when it came to dividing the land, which, so far as pasture was concerned, appears to have been open to uncontested occupation. Lot was now more anxious to see his herds grow than to keep old friends or protect the morals of his children. Many a man who has outgrown his native village has at the same time outgrown his early faith and youthful conscience.

He Who Is Willing to Make Peace Can Always Have It

Verse 7—We are not told why the names of the contiguous heathen tribes are here introduced, but it seems to be a hint that Abram would not have his family troubles aired before them. As we say, he would not wash the family linen in public. St. Paul especially warns the early Christians, surrounded by the heathen, that a man whose household is disturbed by domestic dissensions is unfit to represent the religion of the Bible to the world (I. Tim. 3:4-5). Abram had the patience of the brave.

Verse 8—He did not wait for Lot to show his hand. He was not seeking a pretext for war. He knew that the only way to have peace in this world is to make it (Matt. 5:9). War makes itself, but we must ourselves make what peace we have.

Verse 9—Abram did not offer to arbitrate. He simply gave his adversary a free choice. He was not up in modern monopolistic high finance. He was willing to live and let live. And the outcome illustrated what our Lord meant by his beatitude that says, "The meek shall inherit the earth" (Matt. 5:5).

Verse 10—The vicinity about Sodom before its destruction by volcanic fire was like the rich and fertile land about Vesuvius before its first eruption, a semitropical paradise. Lot coveted it, although its occupation would separate his family from the only godly influence in the valley. He literally "moved his tent as far as Sodom" (v. 12) and paid a bitter penalty therefor. So does any man pay who goes through this world seeking only worldly gain. The fruit he gathers turns to Dead sea apples, and he, too, finds no escape, though he may seek it diligently with tears (Heb. 12:17).

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning February 16, 1913

TOPIC—The house on the rock and the house on the sand. Luke 6:47-49.

This parable forms the conclusion of the sermon on the mount in the versions of both St. Matthew and St. Luke. And this is unquestionably the place where it belongs; for, as a conclusion to the discourse, it could not be surpassed in aptness and impressiveness.

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Galilee is a region where the storms are sudden and fierce, and the gospels contain several references to the excitable nature of the blue lake that lies at the foot of the mountain. Where Jesus was sitting upon the hillside, close to the head of one of those narrow canons that lead from the highlands down to the shores of the sea, he would look upon ground seamed with watercourses, which just before a storm would be dry and empty, and shortly after the storm had broken would be filled with tumultuous, raging waters. But it would seem as though the watercourse referred to by Jesus was one that always contained some water. Both builders had the foresight to set their houses where they could obtain a regular supply; both were near the stream. And in the summer season, whether the house was on the rock or on the sand, it did not matter much.

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In the Galilean region the rock and the sand are usually close together. The sand is the rich alluvium washed down from the hills around; and above every field and beside every stream is the wall of rock. Even though the rock lies too far aside from the watercourse to become a suitable building site, it is always possible to go down through the layer of alluvium to the inevitable bedrock beneath.

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But the work of building upon the rock is always harder and costlier than that of building upon the sand. There are many builders who will choose the sand. Who are these men? Christ tells us: 'He that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.' There are three kinds of men to whom these words more particularly apply.

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There are men who hear Christ's words and turn them into a philosophy to be discussed. They do not perceive that Christ's words are real, and are to be lived. With them Jesus Christ has ceased to be the King of kings, to whom the loyal service of the life is due; he has ceased to be the Saviour, to whom the heart's devotion is to be poured forth in one abundant act of consecration. To such he has become simply a sincere seeker after truth. They know his words and they will not keep them. Philosophy without obedience to Jesus is a house built upon the sand.

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And there are other men, who, when they hear the words of Jesus, will frankly declare that they are impracticable in a world such as that in which we have to live. They declare that if they were to follow the requirements of the sermon on the mount they would be in bankruptcy within three months. "We are in competition with unscrupulous men," they say, "and we must play the game according to accepted rules, or be driven from the market." It may be so. But Christ said, "Ye cannot serve God and mammon." But to say that if men are honest they must fail has been proved the devil's lie. The awakening American conscience on matters of commercial honesty is with Jesus.

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And there is a third kind of sand builder. He is the man who, in a formal way, holds tenaciously to a true creed, and, in his life, gives it the lie. He says that he loves God, and he fails to help his brother in the hour of his direst need. He has prayed unto God, and prophesied in the name of God, and given his money to God. But he has not done the common, simple duties of helping the little ones and the weak ones of Jesus, whom he is passing every day in the street, and with whom he is daily touching hands in the office or the store. His life is correct, but his presence creates a chill in the atmosphere. He does infinite harm to the work of Christ. He has never truly known Christ. He has built his house upon the sand.

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There is a danger sometimes in our use of a great phrase—"the faith of our fathers." It may imply that we have no faith of our own. We may just as certainly live upon the spiritual capital of our fathers as upon their money, which has come down to us. We have never struggled for it, never made one sacrifice for it, and we have never truly entered into it. Only as it is enriched through our acceptance and discharge of our own duty is it safely ours.

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But the man who builds upon the rock has gone deeply, spent heavily, wrought patiently. His house, when it is built, may look no better than the other man's; but it will abide. He has made a spiritual surrender to Christ; he will believe what he has revealed, and do what he has commanded.

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Sooner or later come the storms to test all of us, and we shall be tried. For all men a judgment waits at the end of the way.

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Christ does not say that the house built on the sand was essentially a bad house. The fault was with the foundation. This fault was out of sight as long as the sun was shining. It was revealed only in the day of storm. So is it with the various moral codes. They look very similar; but some are founded on self, and some on God.

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After the storm is passed, and the sun again is shining, the one house is scattered in wreckage down the defile, while the other still stands, serene and safe. There is a quiet glory about that man who has been tried to the depths and found secure. He is full of courage before his fellows; and he walks humbly with God.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

February 23, 1913

THE DOCTOR AFIELD

TOPIC—Mission work, at home and abroad. II. Medical missions. Matthew 10:7-11.

A doctorless land seems incredible, yet in all the life of the Bedouins of Arabia and North Africa today there is not a single modern physician. Every tribe and village has its blind, because there is no help for the sore eyes which a modicum of modern knowledge would prevent. If one could do no more than distribute boracic acid amid the Arabs, and teach them how to use it, he would still achieve a monumental life work. Spear wounds and gunshot wounds get no antiseptic treatment. All diseases, from plague and smallpox to colds in the head, are permitted to ravage the people unchecked. I know no more about medicine than the average layman, yet with a traveler's medicine case I earned a reputation down the Tigris as a "hakim," or doctor, because of simple remedies I administered. My raftsman once brought me a man with crossed eyes, one of which had cataract covering it, and asked me to give him a pill to straighten the eyes! The medical ignorance of two-thirds of the human race is appalling. Into this abyss of physical suffering medical missions have gone as one of the noblest expressions of twentieth century Christianity.

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When the antiforeign spirit was raging high in China a few years ago it was proposed in the provisional assembly at Hangchow that Dr. Mains, the famous medical missionary of that city, be asked to give up his property. Naively, one member arose and said, "But what if one of us should chance to break a leg?" That settled it. The embryo lawmakers might be willing to deprive the people of the helper who had so long served them; but they themselves could not dispense with his services, because, forsooth, one of their high and mightinesses might need him!

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Certain old words are being interpreted more largely nowadays. Time was when some persons declared themselves in favor of evangelistic missions, but opposed to medical missions and educational missions. Now we see that, in a very real although broad sense, medical and educational missions are evangelistic. They interpret the religion of Jesus to communities and nations. Their ministry mirrors the mind of the Master. They are actually telling the story, in comprehensible terms, to multitudes who never hear the gospel from the lips of a missionary.

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The great Physician surely counts as in the true line of succession to himself all who heal the sick, give sight to the blind and bind up the wounds of the body.

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The usage in missionary hospitals is for dispensary patients to await their turn in the chapel before being treated. These rooms have Scripture texts and pictures about the walls. Tracts are also given out; and a native evangelist tells to those who are waiting for healing of the body the story of the Saviour who cures sin-sick souls.

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There has just come to my hand, in a little paper from India, a story of the capital of Kashmir, and how a medical missionary cleaned it up. The Occidental has literally no conception of the filth of an Oriental city under pagan rule. To pass from the foreign settlement in Shanghai, or from Hongkong, under British rule, to Canton, is to get a lesson in the sheer sanitary worth of Christian civilization.

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The University of Pennsylvania has opened a medical college in Canton to train doctors for new China, and Harvard has begun a similar work at Shanghai, while the "New Yale" at Changsha has a medical department. This shows the judgment which the men of the great American universities have concerning the worth of medical missions.

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There are now practically no medical missions in Japan, although two of the foreign hospitals are still maintained. The need has been outgrown. Japan has her own medical science, along modern lines. And the need, and opportunity, for medical missions in other non-Christian lands will one day pass away.

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It was Dr. Dugald Christie of the Scotch mission at Mukden, Manchuria, who led the victorious fight against the devastating pneumonic plague three winters ago. The Chinese government asked him to take practical charge of the city. Before this he had been decorated by the emperors of China and Russia and Great Britain, and given a grant for his work by the Japanese emperor, because of his distinguished services during the Chino-Japanese and Russo-Japanese wars. If any man is so ignorant as to sneer at foreign missions, point him to Dr. Christie of Mukden.

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The magnitude of medical missions may be read by anyone with imagination into the figures reported to the Edinburgh conference. There are 550 hospitals and 1,024 dispensaries scattered all over the non-Christian world. During the year reported—and the figures are larger now—these cared for 164,245 in-patients and 4,231,635 dispensary patients. Add to these the 144,708 patients visited in their homes, and a staggering total of medical missionary work is presented. During the same year 120,829 minor and 36,826 major surgical operations were recorded. In addition, 111 medical schools were maintained and ninety-two training schools for nurses. And the staff that did this work totaled only 641 men physicians and 341 women.

Whether any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself.—George S. Merriam

MISSIONARY WORK

Ninety-Eight Per Cent Increase in India

Advance sheets of the 1911 census of India were handed to Dr. J. J. Lucas of Allahabad, the venerable missionary of the Presbyterian Church who has labored so faithfully these forty-two years in Hindustan, and from them he made an interesting report to the conference of the Edinburgh continuation committee held in Allahabad in December, with Dr. John R. Mott presiding. Referring to the advance made by Christianity in the United Provinces, with their population of nearly 50,000,000, the government census superintendent says:

One of the most striking features of this census is the very large increase of Indian Christians. In 1881 the figures were 13,225, equivalent to 3 per 10,000. In 1891 Indian Christians numbered 23,406, or 5 per 10,000. The next decade witnessed an enormous impetus in missionary enterprise and the figures grew to 68,841, or 14 per 10,000. The impetus has been more than maintained and the increase since 1901 is only 1,200 short of the total figures of 1901, making a total of 136,469, or 29 per 10,000. The percentage of increase has been 98.2 since 1901, or 929.5 since 1881."

These converts are mainly of the lower castes. Dr. Lucas quotes chapter 4 of the census report as saying that their condition has been bettered. The superintendent, E. A. H. Blunt, writes: "I feel sure that the Christian of 1911 is in a much less unhappy condition than he was ten years ago, and the reason in large measure I put down to the fact that he himself is a better man. . . . There can be no question that year by year Christianity is becoming far more of a reality for those who adopt it."

Dr. Lucas closes by saying that Mr. Blunt thinks the increase should have been greater. His argument is this—the position of Christianity in India is very similar to the position it occupied in the first centuries. It commenced with the lower strata of society, the Galilean fishermen, the Roman slave and the pagan savage, and worked up to the higher. "With the example of what it achieved in the past before us," he says, "its success in India need not therefore cause surprise, and the important question for consideration appears to me to be not why it has been successful but why it has been no more successful."

Dr. Lucas also asked if the continuation committee could not call on the blind in Christian lands to organize a missionary society to bring light into the hearts and lives of the blind, the deaf and the dumb in the United Provinces. He cited the census returns as reporting 27,125 deaf mutes in the United Provinces, and 105,722 persons who are blind of both eyes; yet there are but two institutions in the whole territory which make any provision at all for these sufferers.

Editor of China's Foremost Newspaper

Rev. S. I. Woodbridge of Shanghai, one of the leading Southern Presbyterian missionaries in China, is remaining in this country for perhaps two months of recuperation from the heartbreaking strain attending the last illness and the death and burial of his wife. Mrs. Woodbridge, who was a daughter of the late Professor Woodrow of Columbia, S. C., was brought hurriedly home for an operation in Johns Hopkins hospital in Baltimore, but unhappily the operation proved vain and Mrs. Woodbridge succumbed soon after it. After her burial the bereaved husband was for a time the guest of his wife's cousin, President-Elect Woodrow Wilson, at Princeton.

In China Dr. Woodbridge is doing a work not paralleled by the labor of any other missionary on the field. He is the editor of The Christian Intelligencer, the Chinese paper established by joint action of the Presbyterian mission boards of New York and Richmond and published from the Presbyterian mission press in Shanghai. The paper combines both religious and secular material, and carries not only news of the churches but news of the world. At the present moment it has undoubtedly more native Chinese readers than any other periodical published in the new Oriental republic, and its influence is unbounded.

Associated with Dr. Woodbridge as the Chinese editor of the paper is a man of remarkable religious devotion and remarkable newspaper talent, Cheng Chun Seng. Mr. Cheng has worked with Mr. Woodbridge for twenty-five years, and is so devoted to The Intelligencer that he promptly refused a recent invitation to go to Canton and take charge of a new political newspaper there, for which local liberals have subscribed $20,000 capital. It is not known just what Cheng was offered by the Canton company, but it is certain that the salary which he refused would have been very much larger than the $37 a month which he is paid at Shanghai.

Chinese Demand English in Schools

At the last session of Shantung Presbytery, connected with the Chinese General Assembly, a very progressive and even revolutionary spirit was manifest. It was at this presbytery that the Korean committee was warmly welcomed and an unoccupied county set aside for the new Korean Board of Foreign Missions to work in. Presbytery voted to raise the salaries of all its teachers and of some of its evangelists. This does not mean, however, a proposal to draw more heavily on the mission treasury in the United States, but on the contrary is a definite pledge of the native congregations that they will contribute a larger percentage of school expenses than heretofore. It was also voted to throw out of the missionary schools the Chinese classics. Oddly enough, the missionary forces are at this point not ahead of but behind native progress. The elimination of the classics from the missionary schools is simply a measure necessary to make the mission schools conform to the government schools. The mission curricula are now to be identical with the courses of the government schools, plus the textbooks used to teach Christianity.

Into some of the mission schools this, remarkable to say, brings English for the first time, for the new courses prescribed by the republican reformers for the public schools always include English, which some of the conservative mission schools had not heretofore consented to accept. But Chinese demand for English has now become too strenuous to be longer resisted.

Converted by Professor Jenks's Book

During the first semester of the current academic year at the University of Nanking the prayer and conference meetings of faculty and students have resulted, without any formal evangelistic preaching, in the Christian conversion of fifty young men from the student body. The teachers are, of course, very happy for all of these converts, but are particularly gratified at the strong stand for Christ which was taken by Tao Wen Tsuing, the son of a prominent Chinese official. He is regarded as a man certain to exercise a large Christian influence in the future. His temper and disposition are well indicated by a testimony which he gave at a student gathering a few days before Christmas. Young Mr. Tao said:

"For about four years my heart has been a battlefield. Jesus Christ and Satan have been struggling for possession of it, and Jesus has won the victory. From this time forth I am a follower of Jesus Christ.

"I have not come to him because of some improper benefit which I expect to get from him. If there is anything I despise, it is the man who is always asking 'What can I get out of it?' I have come to believe in Jesus largely through a study of a book by Professor Jenks of Cornell University, entitled the 'Social Principles of Jesus.' I cannot go into detail as to what part of Christ's teaching is important, but I must say that that which has made me want to be a follower of Jesus is his teaching that we should love all men as ourselves. This principle is clearly brought out in the book I have just mentioned.

"In addition to this in my study of history I have taken notice of the great leaders, and their relation to Jesus Christ, and I have found that a large proportion of all the philosophers and scientists are firm believers in and followers of Jesus Christ and that those who were not owed their knowledge of philosophy and science directly to Jesus Christ, his teaching and his church.

"Again, what country today is the greatest republic on the face of the earth? You say, of course, the United States. Where did the United States come from? I see Washington as its founder; I see Lincoln as its saviour. What kind of men were these? Both men who gave themselves and all they had to their country in the name of Jesus Christ. They loved their country and their fellow men as Jesus Christ did, because they were close followers of him."

It is interesting to note that the book to which Mr. Tao attributes his conversion is from the pen of an author who has been invited to become a special counselor of the new Chinese republic.

Persian Boys Like Their Primer

Miss Jewett's Turkish tract primer is very much liked by the boys, writes Miss Grettie Y. Holliday of Tabriz after a sojourn in Moslem villages. They are pleased with the pictures, and those of them who know the alphabet ask for it, but the great favorite is the hieroglyphic page, where the nonreaders can give the names of the wild animals and the lamb, goat and calf from the pictures.

"Yesterday there was a Bahai at prayers," says Miss Holliday, "and in the afternoon he brought a middle-aged haji—one of the kind who talk all the time and are with difficulty prevailed upon to listen to the answers to questions. He began in the character of a Jew, who accepts only the Old Testament, but from time to time lapsed into that of the wild man from the mountains, who has no religion and wishes the proofs for the existence of God and a revelation. He occasionally forgot himself and said he believed in Mohammed, and he especially exulted in the fact that sixty millions of Americans had become Bahai. He informed me that I was descended from the aboriginal races of America who had been converted to Christianity by missionaries from Europe. His volubility flowed like a torrent, and was equaled only by the variety and quantity of his stock of misinformation. He wound up by professing me to be his mother, and I exhorted him as my son to make himself acquainted with the Old and New Testaments, so that when he came again he, having passed from the state of a wild man without religion and that of a Jew, should have reached the third step of the ladder and become a Christian. To talk with a man like this may not convince him, but the silent men and boys who sit by and listen see through things."

Summer School of Missions at Winona

The summer school of missions under the auspices of the interdenominational committee of the Central West for missions will hold its ninth annual session at Winona Lake, Ind., June 19-27. "The New America," by Mrs. L. C. Barnes, treating of the problems and possibilities of immigration, is the title of the new study book for home missions, and the book for foreign missions, "The King's Business," treats of increased efficiency for woman's missionary societies. Lectures will be given on both these books by well known missionary experts. There will be the daily morning call to prayer, classes in methods, helpful conferences and hours with missionaries. Missionary societies are urged to send representatives who would prepare themselves to be leaders of mission study classes. For further information address Mrs. C. W. Peterson, publicity chairman, 2449 Prairie avenue, Chicago.

—Mrs. Charles R. Murray of Resht, Persia, thus describes her first call, without anyone to interpret for her, six months after her arrival upon the shore of the Caspian sea: "The wife of my servant invited me to call on her. Soon after arriving imagine my astonishment in finding that about twenty women and children had gathered around me and were almost overwhelming me with questions, some of which were very personal. Finally I told them that I was not able to converse well with them, but if they would permit I would read. Some listened very attentively, while others smoked, drank tea or conversed. That was my first experience; the ones that followed were not so bad."

NEW BOOKS

General Booth's Valiant Life and Work

The Life of General William Booth, by G. S. Railton. This biography is made authoritative by the fact that Mr. Railton was General Booth's first commissioner in the Salvation Army, and that a preface is given to it by his son and successor, General Bramwell Booth. We hope it will be followed later by a more analytical work, which will be occupied perhaps more with the personal element in General Booth's life. His death last summer has not allowed sufficient time for a well digested statement of his character and labor.

This book is intensely interesting, however. It traces his career from Christian parentage, at times in poverty, through his lay and local ministry in the Methodist Church, beginning at 17, to the founding in London of the movement whose greatness he did not suspect, but regarding which his plans and vision were always widening. The book reveals some of the causes of this marvelous movement. Partly they lay in the marked distress of the times among common people, making them long for some relief; partly in the deadly chill and worse division among the churches of England, which the book somewhat exaggerates; but chiefly in the personality of General Booth and that of his equally notable wife. There was a combination of a great need, a great failure and a great force, and the Salvation Army resulted.

The story is one of downright Christian faith, expressed in incredible toil and daring. Perhaps it was wise frankly to avoid all explanations or even statements of the conditions which estranged three of General Booth's children from him; but his biography is incomplete for that reason. Some hint of the cause is found in the dominating personality of the leader, and in his habit of refusing all counsel, in the assurance that he had immediate divine guidance. It is always impossible to work *with* such a man; one must work *under* him. Regarding Bramwell Booth, the author speaks of "the continual faithful service of this slave of a son." Armies are not like societies, however, and it was this very trait of arbitrary authority which made the Salvation Army possible; but, of course, it had some bad consequences. We trust the book will be widely read. [George H. Doran Company, New York. $1 net.

Recent Works of History

On Hazardous Service: Scouts and Spies of the North and South, by William Gilmore Beymer. A feature of the civil war which is quite unfamiliar to the civilian, and which has not before been chronicled in any authoritative manner, is here exploited in a series of ten short but thrilling chronicles by Mr. Beymer. One of the most interesting tales of the collection is that of Miss Van Lew, a Richmond woman who acted as a federal spy and who, in fact, did the most important work of any spy during the rebellion. Hers was not a sudden, dramatic service, but a daily, hourly living through peril and suspicion; and that a woman should have sent out "the greater part of the military information received from Richmond" during the war by the army of the Potomac—information sent through a chain of five secret relay stations all established by her—is perhaps the war's one great exemplification of the courage, initiative and organizing ability of woman. The book is fittingly illustrated with colored drawings by Howard Pyle, while a number of reproductions of war time photographs add to its veridical appeal. [Harper and Brothers, New York. $1.80 net.

Parallel Source Problems in Mediæval History, by Frederic Duncalf and August C. Krey. Messrs. Duncalf and Krey, both of whom learned their history under Professor Monroe at Madison, have prepared this textbook by way of an introduction to some of the problems in the history of the middle ages. The coronation of Charles the Great, the capture of Jerusalem, and certain other important events are herein studied, each with a brief introduction and with somewhat extended quotations from two or more parallel sources. We have seen no book prepared for the use of the student which approaches the problem in so logical and practical a fashion. It should have a value far beyond that of its use in the classroom. It might well be the first of a series of monographs introducing the student to different epochs of the world's history. [Harper and Brothers, New York. $1.10.

Winning the Southwest, by Glenn D. Bradley. The author has chosen seven men, all heroes of the frontier, and has woven about their lives some of the conspicuous facts of the struggles in which the Southwest was won for the union. The seven empire builders, "the men who dared," are Kit Carson, the famous scout; Robert F. Stockton, who gained honors for the American navy in the conquest of California; "Uncle Dick" Wooton, who helped to found the cities of Denver and Pueblo, Colo.; Sam Houston, the hero of Texas; Stephen Kearny, who won New Mexico; General George A. Custer, whose achievements in the civil war and as an Indian fighter should not be overshadowed by the tragedy of the Little Big Horn, and John C. Fremont, the great "pathfinder," warrior and statesman—the first Presidential candidate of the Republican party. Anyone who is uninformed as to the romantic and adventurous history of the West and Southwest should by all means read a book of this kind. It is a stimulus to patriotism. [A. C. McClurg and Company, Chicago. $1 net.

The Abolition Crusade and Its Consequences, by Hilary A. Herbert. The former secretary of the navy, who served bravely as a Confederate, here gives the conclusions of a long life's observation and study of the great question of the sixties. That the extreme radicalism of the abolitionists brought on the civil war, when a milder policy might have averted it and brought freedom to the negro, is an interesting hypothesis. That there are phases of the negro question that cannot be clear to one who has not lived where the race exists in great numbers is true. But the war is over and those who profess to know the negro best must accept the heaviest responsibility for his future. [Charles Scribner's Sons, New York. $1 net.

Of Varied Interest

A History of Nursing from the Earliest Times to the Present Day, with Special Reference to the Work of the Past Thirty Years, edited, and in part written, by Lavinia L. Dock. These are the final volumes (III. and IV.) of a comprehensive history of nursing which ought to have immense value to the specialist. The profession is studied minutely in various countries, and the data presented ought to have the effect of creating a demand for more efficient education in the field. [G. P. Putnam's Sons, New York. $5 net.

A Valiant Woman: A Contribution to the Educational Problem, by M. F. Finding her inspiration in a loved and honored teacher of her childhood, who seemed to her the embodiment of everything wise and good, the author discusses the problems of education from kindergarten to high school. The reader upon finishing the book wonders at the great number of things that have received so extended consideration in so small a volume. The writer finds much to criticise in modern methods. Her complaint is that educators are too apt to be slaves to methods. She would exalt spirit above methods. The study of pedagogic psychology cannot take the place of sympathetic insight. Pestalozzi and Froebel have been misinterpreted. Illogical theories of teaching English make satisfactory results difficult to obtain. The purpose of history is misunderstood. To say that all the author's criticisms are fully justified would be to go too far; but, judged by their fruits, modern educational methods have many sins to account for, and at least some of them are brought to light in this book. But the critic herself is not beyond criticism. Even her English limps occasionally, though it is, on the whole, excellent English. The chapter on ethical teaching is in some respects weak. The author's ideas of the relation of religion to morality are decidedly mixed, and her assumption that desire of reward and fear of punishment are the only incentives to righteousness which religion contributes is too absurd for an intelligent person to make. But the book provokes thought and is worth reading. [Thomas Y. Crowell Company, New York. $1 net.

The German Emperor and the Peace of the World, by Alfred H. Fried. Norman Angell supplies an introduction, cordially commending Mr. Fried as a leading German pacifist. The book is taken largely from the German and should clarify the minds of many regarding the emperor. He has been over twenty years on the throne and has encouraged no war. He is not a "war lord." The book traces his history, through his many addresses, as one of persistent pursuit of peace. Mr. Fried urges him to go farther and become a world peacemaker, and closes his book with these dramatic words: "The clock will not be put back. The hour will come when the emperor will throw off his fetters, when he will perceive that it is now time to carry out the promise he gave when he said: 'I only wish that European peace lay in my hands. I should certainly take care it should never be disturbed.' It now lies in his hands. The world and history await a deed!" [George H. Doran Company, New York. $2 net.

The Chicago Daily News Almanac and Year Book, 1913, compiled by James Langland. A new edition of this invaluable reference book, now in its twenty-ninth year. One wonders if any similar publication contains more solid information to the square inch than this one; for it presents nearly 700 pages of facts, including everything from Abyssinia to zinc oxide or the signs of the zodiac. The much-abused word "comprehensive" may be applied here without exaggeration. [Chicago Daily News Company, Chicago. 50 cents net.

Possibility, Purpose, Endeavor; and Patience, Perseverance, Endurance; compiled by Grace Browne Strand. Two helpful little volumes composed of brief but stirring quotations—incentives to growth and power. [A. C. McClurg and Company, Chicago. Each 50 cents net.

Books Received

Electricity: Its History and Development, by William A. Durgin. A. C. McClurg and Company, Chicago. $1 net.

Practical Reflections on the Figurative Art of Singing, by Giambattista Mancini. Richard G. Badger, Boston. $2 net.

Wireless Telegraphy and How to Make the Apparatus. Cassell and Company, New York. 50 cents net.

Telephotography, by Cyril F. Lan-Davis. E. P. Dutton and Company, New York. 75 cents net.

Auction of To-Day, by Milton C. Work. Houghton Mifflin Company, Boston. $1.25 net.

The Gospel Trumpet and The British Messenger. Drummond's Tract Depot, Stirling.

The Open Hearth

[*Writers of letters to The Open Hearth are reminded that excessive length of their contributions operates to shut out other participants in current discussions. Three hundred words is an acceptable maximum. Communications of greater length will be cut down, or will be returned if marked "in full or not at all."*]

Equal Suffrage as America's Hope

A million immigrants arrive on our shores yearly, mostly from southern Europe. Few can speak our language, many cannot read their own. The majority are Romanists or infidels, socialists or anarchists. They come for a job of work at big wages.

This tidal wave of humanity flows into our great cities and gives us needed labor for our factories, but it is a peril, and the problem is, Have we the moral stamina and practical Christianity to assimilate this great mass and make it a clean and healthy part of the body politic? The recent dynamite outrages and conflicts with the Industrial Workers of the World show the magnitude of the peril.

On the other hand, notice that women constitute two-thirds of our church rolls and prayer meeting attendants. They average purer than men, and their equals in education and intelligence. Many of them are large taxpayers, and as the Boston boys said when they dumped the tea into the brine, "taxation without representation is unjust."

We men, such of us as are clean, are staggering under the burden of the saloon, the gambling hell, Sabbath desecration, the social evil and a breed of low and dishonest politicians, who fatten on these evils. Hadn't we better call up the reserves—the millions of pure and lovely women from our homes? Give them the ballot and this will solve the problem.

We are very glad that our American suffragists keep their heads level and refrain from the nonsense of the English militant suffragettes. At present we men have control, and don't like to be driven, but our mothers and wives, sisters and daughters can win us by bright smiles and loving words to do most anything.

When you get the ballot keep your heads level. Champion the real rights of your brothers and sisters and God will bless you and help you to raise America to a still higher level.

HENRY W. ADAMS.

"An Unkind Letter"

The writer in seeking a new field as pastor wrote to some of his brethren in the ministry concerning work in their particular locality. Two replies were insulting, to say the least. I have received letters signed and unsigned written by men of the world who had a desire to wound my feelings, but how a man whose duty and mission it is to cheer the heart, bring peace and good will to mankind and in all things fulfill the Spirit of the Master, could write a stinging letter to anyone is a problem that I cannot solve. My letters to these brethren in question were only for information; they knew nothing of me and my work, and for this reason they had no right to reply as they did. I see those two names often and, struggle as I may, I cannot keep from recalling the fact that "these are the persons who wrote those awful letters." An unkind word will not only hurt the person for whom it is intended but will hurt the one who utters it.

NEWTON CAVENS.

Resents Criticism of Masonry

It was certainly with surprise that I found The Continent had opened its columns to Rosalie B. McAdam, affording her an opportunity for an unwarranted attack on Masonry. Her statement that many good (?) Masons have told her that they did not consider it necessary to attend church, or be converted, because they believe that, being Masons, they will go to heaven, I question. As a Mason, it seems to me scarcely possible that there is a Mason so lacking in intelligence as to make such a statement.

The suggestion that Masonry is a recruiting ground for intemperance is false, being entirely opposed to the teachings of that body. That all Masons are not Christians is too true (would that they were!), but if Rosalie B. McAdam will take the trouble to enlighten herself as to who are the leaders in our churches, who are the men devoting their time, talent and money for the advancement of Christ's kingdom, she will immediately see that her statements are an unjustified attack on a body which embraces in its membership the flower of American manhood. ALEXANDER McCAUSLAND.

Strong Approval for New Catechism

I would like to say a good word for the new intermediate catechism. We have adopted it in our Sunday school and intend to give it a complete try-out. The need of something of this sort was, with us, beyond question, to give unity and definiteness to our teaching. The shorter catechism we gave up some years ago, principally because it seemed too abstract and doctrinal in parts and provoked discussion and questioning beyond the powers of the teachers.

As the minister, I was looking for a new catechetical statement both for general work in the school and specific teaching in preparation for church membership. The new catechism is admirable in nearly every particular—the questions vital, consecutive and comprehensive; the answers simple, sound and sufficient. They are easy to memorize and retain. In our school we take a question and answer each Sunday, reciting aloud during the opening and closing exercises. The teachers go over the same in the class. We have not had time to test the work as a whole, but so far it is very satisfactory.

I fear the catechism is too long, and that is the only fear I have. That was one fault of the "shorter" catechism. Very few could remember it as a whole. For real practical use and to retain in the mind, a catechism should not go beyond fifty-two questions and answers. It would be difficult to say offhand what should be omitted. Perhaps it is not necessary to print the ten commandments in full. They can be memorized at another time. At any rate, it should be reduced, even at a sacrifice. Surely the essential truths of the Christian faith can be stated in a year of Sundays.

I say this because the catechism is not in its final form, and the committee, I am sure, should welcome suggestions. It is certainly a very fine piece of work and should not fail of its purpose by reason of this fault. Perhaps it will not, and I am prepared to say right now, after a partial test, that its effect, so far as clarity and force of statement are concerned, is all that could be desired. I hope many ministers and schools will give it a trial. They will find it decidedly worth while.

OWEN D. ODELL.

Second Church, Indianapolis.

He Thinks British Strike Ethical

I am sure The Continent does not wish to mislead its readers as the English railway strike comment in your paper of Jan. 2 did. That strike was fought and won on the ground maintained by the men that Engineer Wilson was wrongfully condemned for being drunk and disorderly by the magistrate, and so wrongfully dismissed, or rather reduced to a lower position. The home secretary had his case investigated, found that the men were right—that he had not been drunk and disorderly—and so got him restored to his position.

The ethics of the men in their action were commendable. The remark that men had a right to get drunk when off duty was made by Keir Hardie, I think—a mere exaggeration. The men had no connection with the remark. Therefore your statement of the case is not correct. Your inference of "vastly more ethical" must find some other ground to rest on. Current events might naturally suggest a quite different inference. D. D. McLEOD.

The president of the College of Montana, Dr. Henry R. Fancher, has resigned to take effect at the close of the school year. Dr. Fancher went to Deer Lodge from a successful pastorate in Batavia, N. Y., and in the five years of his administration has built up a college department of high standard. Money has been secured for a new gymnasium and a $50,000 pledge obtained for an enlarged endowment.

Ways of Working

Parishioners All Put to Work

Horton, Kan., church used a plan for special work last month. The entire parish was divided into six districts. Two leaders in each district divided the membership. In each district they made a house to house visitation, tabulated information for future use, invited to church services, held worship in the homes where advisable and urged acceptance of Christ where any seemed at all serious. They got acquainted with the parish and the people, who change a great deal, because this is a shop town. A cottage prayer meeting was held in each district every Tuesday evening of January. All the members assemble at the church each Thursday evening for prayer, reports and conference. A special committee of laymen hold a meeting in a near-by schoolhouse each Sunday afternoon.

Heretofore the pastor, Rev. M. J. Crocker, has held special services following the week of prayer. This year a personal work campaign, bringing the people more directly into service, seemed the better plan, and the interest with which they took it up promises fruitful returns.

Outline Pastoral Qualifications

Very often when a new pastor is to be selected the usual practice is for the session to meet and appoint a committee, which in due time reports to the congregation. Central church, Des Moines, Iowa, whose pulpit was recently made vacant by the resignation of Dr. G. P. Magill, went at the matter in a little broader way. The brotherhood of the church devoted its regular meeting to a consideration of the sort of pastor the church should have.

Assuring Money in Advance

The pall cast over many meetings called to reorganize clubs or other church organizations was banished by a little planning by the men of South Park church, Chicago. The men's club had died several years ago. Preliminary to an effort to revive it ten men promised to give $5 whenever called upon to pay expenses. With the financial support assured it was easy to get the men into line.

Tells Good Things in Papers

For the purpose of cheering and heartening people who consider too much the gloomy things of life, Rev. Hugh K. Walker, pastor of First church, Atlanta, Ga., has introduced a new feature in the weekly prayer meeting by calling attention to "the good news" published in newspapers.

Flowers to Distinguish Guests

At a recent reception in honor of the seventy-eight new members of First church, Pueblo, Colo., each guest was given a flower so that older members might easily become acquainted with the newer ones.

Good Things in Annual Reports

A woman's missionary society was organized at Hedrick, Iowa.

The basement of Upper Sandusky, Ohio, church has been made into a gymnasium.

One young woman from First church, Woonsocket, R. I., volunteered as a foreign missionary.

First church, Warren, Pa., during the year has paid an $18,000 debt on additions to the church.

There were fifty-one additions to Anderson, Ind., First church last year. Rev. B. F. Brundage recently completed his first year there.

Newton, Ind., Sunday school during the year increased its contributions 90 per cent, and in addition raised $100 for the Gary Neighborhood house.

The congregation of Frederick, Okla., church has shown its appreciation of the services of the pastor, Rev. C. A. Harris, by increasing his salary $200 a year.

The woman's society of Westminster church, Devil's Lake, N. D., raised $1,000 during the past year in addition to a large offering by the missionary society. Rev. Albert Torbet is pastor.

Bartlesville, Okla., church, Rev. C. E. Alexander pastor, received many members during 1912 as the result of quiet, steady work, no special services being held.

The flourishing Christian Endeavor society of Bainbridge, N. Y., church recently raised $150 to repaper the interior of the church. Rev. Henry D. Smith is pastor.

The women's society of the church at Greenwich increased its gifts from $60 last year to $400 this year. There has been strong development of interest in missions. Rev. Frank M. Carson is pastor.

Central church, Joliet, Ill., spent $2,200 for repairs and paid all other bills, in addition to reducing the debt $1,000. Women raised all but $500 of the cost of repairs. Rev. C. D. Jacobs is pastor.

An Alaskan "Mush" to Presbytery

(*Continued from page 217*)

has put them in high spirits, and hit the trail again around the head of Knik Arm. Over dangerous ice, sometimes through the salt water that covers it, with now and then a stretch of good trail, we come to Old Knik. It is only a seventeen mile stretch, but my back is so bad that when I arrive at the roadhouse I am in convulsions of pain. A hot drink and hot applications soothe me, but there is little sleep for me that night.

A Five-Mile Advance in Six Hours

Now hard climbing up a steep road to the base of the pass at Raven Creek roadhouse. A storm is blowing. The snow banners on the mountains that overlook the pass and the fast falling snow make it impossible for us to go on, so we spend a day at this fine roadhouse, kept by three men who are hunters, prospectors and hotel keepers as occasion requires. The second morning they hitch up four big dogs as large as Shetland ponies to supplement our five smaller ones, and a sturdy mountaineer with "creepers" on his feet comes to pilot us over the summit. From daylight until noon we struggle before reaching the summit, making only five miles in six hours. The descent from the summit is almost sheer for 2,000 feet.

I have vivid recollections of the trip down that steep place. We turned the dogs loose to follow after the sled. Then two men tied ropes to the back of the sled, and with their creepers hung on behind to let the sled down. They started it gingerly over the edge of the summit, and I, looking on from above, saw a confused jumble of men, dogs and sled rolling and tumbling down that path, the snow gathering around and on top of them until when they reached a more level spot they were out of sight in the body of the avalanche, not so deep but that the men emerged laughing and waving their hands.

For myself, it took me an hour to get down to them. I would take my snowshoe, strike the end into the snow ahead of me, and slide down against it, a foot at a time, repeating the operation again and again. Sometimes coming to too steep a place, I would have to edge along some distance with great care for fear of stumbling over the precipice and wrenching my poor back. But when at last I got to the sled, it was righted and we went gayly on our journey. Not long before we passed this summit two men had lost their lives there, taking chances on a stormy day. One avalanche that would have buried us under fifty feet of snow had it got us thundered into our trail an eighth of a mile behind us.

Down to the town of Glacier on Turnagain Arm we come at nightfall. Here we bargain with a boatman to set us across the next morning to the old town of Sunrise City, twelve miles away, on Kenai peninsula. Another hard day's work brings us to a roadhouse up this river, and then, a cold night hardening the crust of the snow, we swing gayly over another high summit, that of the Kenai range, and down to the Seward railroad and along it to a roadhouse twelve miles from Seward. I had telephoned from Glacier to Rev. Mr. Pederson, the Methodist pastor at Seward. At 9 o'clock in the morning of the 28th Brother Pederson, just starting out to meet us, greeted us with a shout as we swung up in front of his house.

The trip of 520 miles had taken me twenty-three days, but four of those I was lying in camp. I had broken trail with snowshoes over a hundred miles. I had tested my mushing powers and had not found them wanting. I had seen two great valleys for the first time and had prospected them for agricultural possibilities, game, lumber, mining resources and human souls. In spite of my lame back, I never took a journey that afforded more of instruction and inspiration or more of true enjoyment than this one.

A few days' rest and I took a steamer 200 miles farther to Cordova, where Brothers Koonce and Condit were awaiting me with their wives, and we had a joyful meeting of presbytery.

Mrs. Young, whom I had left a year before at Seattle, greeted me at Cordova, having traveled 1,500 miles to have a five days' visit with me. For I must hit the trail again the Monday after my arrival and mush on to Fairbanks, 442 miles inland, holding the fort there until Dr. Condit returned from the General Assembly.

The Joy of Service in the Big, Broad Land

If the Presbyterian ministry could see Alaska as I have seen it, and know it as I know it and the joy of service there, the Home Mission Board would be besieged by applications for that service. We are not to be commiserated but to be congratulated. With joy I again turn my steps back to—

"The great, big, broad land 'way up yonder,
  The forests where silence has lease,
The beauty that thrills me with wonder,
  The stillness that fills me with peace."

Dr. Young, who was general missionary of Alaska, has been named by the Board of Home Missions as its special representative in making known the needs and possibilities of that great territory to the churches of the states, as told in The Continent Jan. 23 on page 117.

William Mather Lewis, head master at Lake Forest Academy, has resigned to take effect in June. He expects to travel and study abroad.

Bradford Horton, Man

(*Continued from page 219*)

Yes, I suppose she would. Oh, women——" He stopped abruptly.

"Oh, women what, dear?"

"Nothing, Emily. Only I wish they were all like you."

* * * * *

Eleanor Elmore was at home but two days after her graduation. The house on Sunset hill was closed, and father, mother and daughter were off for a trip of two years and a half. Running across to Caroline Elmore's for a farewell visit, the girl found time to sit for an hour with her sister-in-law on the porch, where Bradford Horton encountered her as he left at the close of Charlie's lesson. Touching his hat, he was hurrying by when Mrs. Elmore stopped him.

"Let me make you and Miss Elmore acquainted, Mr. Horton," she said.

He stopped. "I have had the pleasure of meeting Mr. Horton," said Eleanor quickly, "but I am glad to renew the acquaintance." Their hand clasp was cordial.

"Mrs. Elmore tells me you are to start for your long tour tomorrow," said Bradford. "Let me wish you bon voyage and good-by."

"Oh, shan't I see you tomorrow?" she answered. "Joe Jickers and Jack Tappan are coming to the train to see the last of me. Couldn't you join them?"

"Thank you," he said, his face lighting. "I should enjoy that. But for fear I should be prevented, let me say bon voyage and good-by once more."

She offered her hand again. "Good-by," she said. "Don't let Charlie fail."

One month from that day the Elmores were in Yokohama, and Bradford, by invitation of young Mrs. Elmore, was settled as a member of her household for the summer.

Those were three strenuous months for Charlie Elmore, but he reached the goal. Mother and teacher helped the boy settle his room, and left him, one September day, under

Three Daughters
OF THE MANSE

Three daughters of a Presbyterian minister, in loving remembrance of their girlhood home, recently sent five hundred dollars each toward the endowment campaign of Ministerial Relief and Sustentation. If you are the son or daughter of a minister and have been prospered in this world's goods could you find a more fitting memorial for your parents than such a contribution to this fund as your gratitude prompts and your prosperity permits? If you are interested consult your pastor or address

MINISTERIAL RELIEF AND SUSTENTATION
WILLIAM HIRAM FOULKES, General Secretary, Witherspoon Building, Philadelphia, Pa.

the elms in the park where the two old churches stand. The heart of the mother was heavy. She would never again see just the same boy that she was leaving behind.

"I shall be very lonely in my house this winter, Mr. Horton; the more so because it has been so full of life this summer. I wish you would remain as my guest."

That would be delightful for me, but I fear inconvenient for you, Mrs. Elmore."

"Inconvenient for me? Don't mention it. It would be quite the contrary."

"But, pardon me, Mrs. Elmore, I could never repay you for the obligation under which you would place me. I hope you understand."

"Obligation? I am putting you under no obligation. On the contrary, I am rather selfish in the matter. I shall have to have someone with me in the house. I would feel safer if I knew you were within call. And repay? You repay me? Why, I am trying to find a way by which to express my gratitude for what you have done for Charlie. And then, what will you do without the piano?"

He stayed. What else could he do? In his room, as he packed for the move, he said to himself, "This Elmore coil seems to be tightening round me. But I'll be safe out of Prestonbury, preaching somewhere, before Antigone is back again." (*To be continued*)

Cooperation in the Country

Denominational lines are not as rigid in the southern part of Holt county, Neb., as they are in some rural fields. At an afternoon service at Bethany Presbyterian church, seven miles in the country, Rev. Samuel Light, superintendent of missions for the northeast district of Nebraska, received twenty people into membership. For a long time the church has been without a regular pastor. The accessions were largely the result of a series of meetings conducted in this church by Rev. T. H. Evans, a Baptist clergyman of a near-by town. He urged converts to join the Presbyterian church—the only one easily available.

On the evening of the same day Rev. Ralph H. Houseman of Omaha, who supplies this information, attended a Methodist Epworth League meeting in the inland town of Chambers. The leader of the meeting was the superintendent of Kellar Presbyterian Sunday school, five miles away. The organist was a young man who also furnished the music at the Presbyterian church in the morning. Kellar church has no evening service and the members unite with the Methodist and Baptist churches in the town. On this evening these two churches held a union service in the opera house and without previous notice invited Mr. Houseman, who is educational superintendent of Presbyterian Sunday schools in Nebraska, to speak.

A DIFFERENCE

It Paid This Man to Change Food

"What is called 'good living' eventually brought me to a condition quite the reverse of good health," writes a New York merchant.

"Improper eating told on me till my stomach became so weak that food nauseated me, even the lightest and simplest lunch, and I was much depressed after a night of uneasy slumber, unfitting me for business.

"This condition was discouraging, as I could find no way to improve it. Then I saw the advertisement of Grape-Nuts food, and decided to try it, and became delighted with the result.

"For the past three years I have used Grape-Nuts, and nothing else, for my breakfast and for lunch before retiring. It speedily set my stomach right and I congratulate myself that I have regained my health. There is no greater comfort for a tired man than a lunch of Grape-Nuts. It insures restful sleep, and an awakening in the morning with a feeling of buoyant courage and hopefulness.

"Grape-Nuts has been a boon to my whole family. It has made of our 2-year-old boy, who used to be unable to digest much of anything, a robust, healthy little rascal weighing thirty-two pounds. Mankind certainly owes a debt of gratitude to the expert who invented this perfect food." Name given by Postum Co., Battle Creek, Mich. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

Plan Important Church Changes

Committee of Congregational Body at Detroit May Help Bring Denomination Toward Presbyterianism—No Lenten Services.

DETROIT—"The commission of nineteen" appointed by the Congregational Council in 1910 recently met here. This commission is to report to the Council at Kansas City next October on plans to give to the Council larger representative functions and to unify the various missionary organizations. Inquiring of the pastor of First Congregational church, J. Percival Huget, D. D., who was formerly a Presbyterian, whether the purpose was not a Presbyterianizing of Congregationalism, the answer received was: "In a sense, yes, but not seriously, as the movement is entirely in the line of improved administrative efficiency and not with any idea of judicial functions." Dr. Nehemiah Boynton and Samuel B. Capen were prominent in the discussions.

Rev. John Brittan Clark, pastor of Westminster church, after an absence of six months in Europe, Asia and Africa, is again occupying his pulpit. He followed the route of some of Paul's journeys and is delivering a weekly lecture at the Y. M. C. A. embodying observations and conclusions.

Ladies of Jefferson Avenue church gave a reception Jan. 30 to Rev. J. Frederick Fitschen, Jr., and wife, and invited many guests. Nearly twenty of the Presbyterian ministers, together with their wives, were present.

For three years Detroit has enjoyed union Lenten services at noon at the Detroit opera house, in which the leading denominations were represented by the ablest preachers that could be secured from all over the country. The work has been carried on at a financial loss, and it has been decided that as the churches are not sufficiently interested to pay the expenses the meetings should be discontinued.

John Clark Hill, D. D., until recently pastor at Springfield, Ohio, will supply Trumbull Avenue church indefinitely during the vacancy caused by Dr. W. T. Jaquess's resignation.

WILLIAM BRYANT.

Young People Will Help China

Sixty-Two from Kansas City Volunteer for Service—Dedicate New East End Church—Meetings at Independence.

KANSAS CITY—Following the mass meeting for young people in First church Sunday afternoon during the China campaign sixty-two young people dedicated themselves to foreign missions. Twenty of this number were from Park College. There were 1,000 present and Dr. Robert E. Speer, who spoke, was at his best. The campaign in this city and vicinity was carried out in detail as planned.

General Assembly's evangelistic committee is to hold an evangelistic institute in this city Feb. 23-25 for Missouri and Kansas. Doctors Mahy, Davies and Stone are expected to conduct the institute. The home mission committee is making arrangements.

The new East Side church, recently completed, was dedicated Feb. 9. Dr. William H. Black, president of Missouri College, assisted. This church and the pastor, Rev. Daniel Martin, have worked hard to get a commodious building.

A series of successful meetings have recently closed in First church, Independence. The pastor was assisted by Dr. William R. Dobyns of St. Joseph. The cooperative union between the two churches in Independence is working splendidly, and will doubtless result in an organic union in the near future. When this is accomplished this church will have more than 500 members.

Westport church, of which Dr. George P. Baity has been pastor for nineteen years, has become one of the strongest and most active churches in the city. At Christmas time the Sunday school made a special offering of $100 to foreign missions.

Mellier Place church has called Rev. Joseph H. Curry of Dallas, Texas. He is already here.

As a result of the recent China campaign in this city Grace church, Rev. Charles A. Arnold pastor, has raised $1,500 and is to have its own foreign missionary.

CHARLES C. MCGINLEY.

Pears'

The public's choice since 1789.

"Your cheeks are peaches," he cried. "No, they are Pears'," she replied. Pears' Soap brings the color of health to the skin. It is the finest toilet soap in all the world.

Oversubscribe Aid to Church

Berean Congregation Assured New Home—Wycliffe Club Entertained by Westminster Pastor—Washington Park to Build.

MILWAUKEE—The canvass to raise funds for the new Berean church came to a glorious conclusion Feb. 2, when the pastor, Rev. Samuel P. Todd, announced that more than the $1,000 required to secure Immanuel church's gift of $500 had been obtained. The membership is now 160, and growing.

Two lots have been donated as a new site for West Allis church.

Jan. 13 the Wycliffe Club met at Westminster church and listened to a stereopticon lecture on "Oxford and Wycliffe," by Dr. L. P. Cain, pastor of Edgewater church, Chicago. After the lecture Dr. and Mrs. Cutler entertained the members of the club at dinner in their home.

Washington Park church, Rev. Lyle Wilson Ewing pastor, has decided to build and a canvass for funds for a $12,000 edifice is now under way.

Waukesha Congregational church, of which Professor W. A. Ganfield of Carroll College is the acting pastor, celebrated the seventy-fifth anniversary of its organization Jan. 20.

Bethany church, Rev. W. O. Wallace pastor, will move to a site about two squares from its present location.

Rev. H. C. Ramsay of Packwaukee, Wis., a returned missionary from China, conducted a most interesting "Chinese pageant" in Westminster church Jan. 28 and in Perseverance church Jan. 29. Twelve people assisted him.

E. A. C.

Smith Granite Monuments

Designed by Artists. Executed by the most skillful workmen in the world's best Granite—WESTERLY

Perfect Proportions. Original, exclusive details.

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Westerly, R. I.

Graphic Lesson in Church Music

Seminary Gives Ideas to Ministers in Recital —Sunday Meetings Still Producing Results —Bible Conference Well Attended.

PITTSBURG—Western Theological Seminary has been placing great emphasis on church music. Monday evening, Feb. 3, the St. Cecelia choir, under the direction of Professor Charles N. Boyd, gave a recital in the seminary chapel illustrating desirable and undesirable music. The recital was open to the public and was attended by a number of ministers and church people of the city.

The Interchurch Federation of McKeesport, organized since the Sunday meetings, is making a strenuous effort to enforce the laws. The three or four people who refused to close their stores on Sunday were arrested and fined Feb. 3. In Braddock, Pa., the school board is waging a war against the selling of cigarettes to children. Led by a Presbyterian elder, Attorney Samuel McClure, the board has served notice on all stores selling cigarettes that prosecutions will follow continued violation.

The annual winter conference under auspices of the young people's societies of Allegheny county was held in Second church Feb. 2 to 9. An excellent program was carried out and much interest was manifested in the lectures and conferences. The conference was opened Sunday by Dr. George W. Shelton, pastor of Second church. The evening service was addressed by Rev. William R. Hall of Philadelphia, acting superintendent of young people's work. Among the local speakers were Dr. David R. Breed, of Western Seminary; Dr. R. C. Wylie of the Reformed Presbyterian Seminary, Rev. W. H. Claggett, Grace church, Rev. W. A. Jones, Knoxville church and president Pennsylvania Christian Endeavor Union, and Dr. James Moffatt, president of Washington and Jefferson College.

Knoxville church held its congregational meeting Jan. 29, and surprised the pastor, Dr. W. A. Jones, by voting an addition of $300 to his salary. Dr. Jones has been pastor for twenty-four years, and his salary has been increased twelve times.

Presbytery met in First church Feb. 11. Dr. J. K. McClurkin of the U. P. church has been invited to take charge of the devotional hour, and deliver the address.

The Presbyterian Union of Pittsburg is arranging for a popular meeting Friday evening, Feb. 21, at McCreery's dining hall. The address is to be made by Dr. Mark A. Matthews, moderator.

P. W. SNYDER.

Plan to Organize New Church

Philadelphia Congregations Are Growing—Will Fight Sunday Baseball—Dr. Janvier Presides at Anti-Liquor Meeting.

PHILADELPHIA—Presbytery Feb. 3 licensed as a local evangelist Elder Joseph A. Hamilton of Tabor church and upon petition of fifty-two persons granted permission for the organization of Knox church at 25th street and Indiana avenue.

Rev. C. A. R. Janvier, M. J. Hyndman, J. S. Clark and Elder H. W. Lambirth were appointed to oppose legislation for legalizing Sunday baseball. The overtures for denominational federation of churches and for the reduction of the Assembly were negatived. Presbytery seems to favor Assembly reduction through making communicant membership the basis of representation and an overture along this line will be sent to Assembly.

MAY WATCH MORMON CUSTOMS

At a recent meeting of the Woman's home missionary societies of three presbyteries Mrs. S. T. Banes of Central North Broad Street church, in announcing a special study class on Mormonism, by Miss Peacock of the normal school, suggested that public school teachers attending the National Education convention in Salt Lake City the coming summer should have their eyes open regarding the facts about Mormonism.

John R. Davies, D. D., of Bethlehem church during February will address presbyterial evangelistic institutes in St. Paul, St. Louis, Muskogee, Kansas City and Cleveland.

"The Latest in Summer Bible Schools, or the Church's Problem" was discussed by Rev A. L. Latham before the ministers Feb. 10. On Feb. 17 Rev. F. J. Milman will present, with illustrations, "Mining Anthracite Coal," and on Feb. 24 Moderator Dr. Mark A. Matthews will speak.

On Feb. 21 Mrs. J. F. Clark will speak on "The Chinese Woman," and on Feb. 28 Mrs. B. B. Comegys on "The Educational Revolution," in Westminster hall in the series on "China's New Day" by the foreign missionary women.

Charges that the church is holding aloof from civic conditions, especially in the large cities, were made by Dr. Graham Taylor of Chicago at a luncheon given him by the Interchurch Federation at the City Club.

START WORK FOR POLES

The church extension committee of Philadelphia North has started religious work among the thousands of Poles living in the vicinity of Bridesburg. Rev. Paul Fox of Baltimore will give a series of lectures on Polish work illustrated by stereopticon views.

Second church is holding Lenten services on Wednesdays at 5 p. m. and on Friday afternoons at 5 p. m. the pastor, Dr. MacColl, conducts a class for Bible study.

A reception was recently given to Rev. Z. H. Copp and family by the officers of Cohocksink church.

Dr. C. A. R. Janvier, pastor of Hollond Memorial, presided over a large assembly of ministers at the Y. M. C. A. to hear S. B. Scott of Germantown explain his legislative bill putting social clubs that sell liquor upon the same basis as saloons.

Very decided dissent has been expressed by Dr. W. H. Roberts and other prominent ministers of Philadelphia to the statement of Bishop Garland of the P. E. church that more people have been converted to Socialism the past four years than to Christianity.

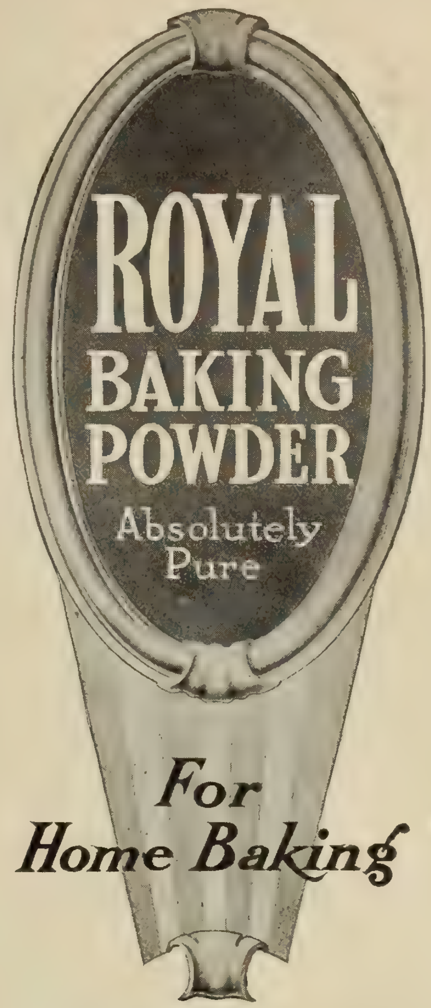
Dr. W. W. Heberton, treasurer of the Board of Relief, is improving from the illness that has confined him to his home for more than a month.

The 25th anniversary of the Brotherhood of Andrew and Philip will be celebrated May 4. The general secretary, Rev. J. Howard Taylor, reports a substantial growth of the movement in New York, Baltimore and centers of Eastern Pennsylvania.

A meeting of Reformed churches was recently held in commemoration of the 350th anniversary of the Heidelberg catechism. Among the speakers were Dr. L. Y. Graman, pastor emeritus of Olivet Covenant Presbyterian church.

John Calhoun, D. D., pastor of Mount Airy church, is spending several weeks in Florida.

W. P. WHITE.



Tusculum Bulletin No. 2

The Tusculum Type of Education

There are 4,000,000 people in the mountain section of our Southland.

They are Scotch-Irish by descent—of the purest American stock—absolutely unmixed. They are for the most part poor and have had little chance for 150 years.

But they are genuine, quick and responsive; given the opportunity to develop, their ambition rapidly awakens. To the task of educating these mountain peoples Tusculum is dedicated; and their responsiveness justifies the existence of Tusculum.

Tusculum equips its students with a splendid education. But it gives more than education—the Tusculum student is a professed Christian.

Every graduate leaves with a respect for the Christian life and becomes a center of Christian influence in the world about him.

Tusculum is giving an opportunity to poor young men and women to better themselves, to go into the world well equipped with education. More than this, Tusculum fits them to carry a message of Christian life into the world; so the world is better for every Tusculum graduate.

Last year 51 students were converted to the Christian life. Already this year 32 have taken the stand for Christianity; 12 recent graduates are in preparation for the ministry; 86 graduates have entered the ministry; 18 are doing other religious work.

At an expenditure of $100 to $125 per year (including board) Tusculum offers to young men and women of the mountains of the South a Christian education.

Many hundreds are dependent upon Tusculum for their chance. Others will be able to draw their opportunity from Tusculum when a modestly planned endowment enlarges the possibilities of the college.

C. O. GRAY, President,
Greeneville, Tenn.

See next week's Bulletin.

Open Club for Working Girls

Church Women Serve Lunch Each Noon—Brick Church Raises $25,378 in One Offering—New Rochelle Church Active.

NEW YORK—West Twenty-Third Street church, Dr. Mendenhall pastor, will open a lunch club Feb. 14 in the new parish house. A noon meal six days of the week will be served for the working women of the neighborhood of this business section, who will thus have a home in which to eat and rest. The women of the congregation will serve the luncheon. The ladies' guild opened the parish house a fortnight ago by entertaining at supper. The lecture room of this church is being repaired and repainted. Many friends of the church have come forward with financial aid.

New York Presbytery will hold a special devotional meeting in Fourth church March 10, to which the 400 elders, deacons and trustees and the almost 200 ministers will be invited.

At Christ church, Rev. Theodore F. Savage pastor, there has been organized the Richards Social Club in honor of the late Dr. William R. Richards of Brick church, of which Christ church is a branch. Two new groups of boys, not previously connected with the church house, have come asking for a place of meeting, almost overcrowding the building. An illustrated story hour for children is held once a week for all the little people of the neighborhood. The first week the attendance was sixty; the second week 160, the third week 338.

Fifth Avenue church, Dr. John Henry Jowett pastor, is arranging to install two new organs at a cost of $35,000 to take the place of the present two instruments, which have been in use thirty-eight years.

Record Offering at Brick Church

Dr. William P. Merrill of Brick church asked his parishioners on the last Sunday of January to contribute $27,250 for the annual expense of running the two affiliated churches—the Church of the Covenant and Christ church. The offering was $25,378.25. This is more than any single collection for this purpose ever has amounted to in Brick church. The rest will be forthcoming. Most of this was given in small contributions, only three persons contributing $1,000 or more. Dr. Merrill is giving a series of five lecture discussions in the chapel Tuesday afternoons on "Fundamental Beliefs in the Light of Today."

George W. Perkins, who is a member of the Home Board and who attends Riverdale church, has consented to lead a campaign in New York to raise $4,000,000 for the Y. M. C. A. and Y. W. C. A. jointly.

Miss Julia Dalton terminated her services with the New York Presbyterian Social Union Feb. 3. For years she was secretary to the late Dr. John Bancroft Devins.

Dr. Henry Evertson Cobb has completed two decades as minister of West End Collegiate Reformed church. The parishioners presented to Dr. and Mrs. Cobb a solid silver after-dinner coffee set and also a set of dinner table platters of silver.

At the Classon Avenue church, Brooklyn, Dr. Joseph D. Burrell is conducting a series of seven studies of the penitential psalms Wednesday evenings as Lenten meetings.

Mrs. Charles W. Welch, wife of the minister of First Union church, is dead after a long and painful illness. The bereaved husband and his little son took the remains to Mrs. Welch's girlhood home at Clarksville, Tenn.

Raised Money Rapidly

A remarkable debt-raising campaign is going on in New Rochelle, where the members of North Avenue church, Dr. Robert Gardner McGregor pastor, started Jan. 20 to raise $25,000 toward the $48,000 debt on the church property. A committee of thirty-six men was appointed under the direction of the pastor, together with the financial committee, to collect this amount. They gave themselves nine weeks to complete the canvass. In the first week $22,000 of the $25,000 was pledged and the committee now has eight weeks to raise the other $3,000. Of the $22,000 no particularly large subscription forms any part, practically all of it having come in small amounts.

First church of Newtown, L. I., organized in 1652, one of the four oldest Presbyterian churches of the country, is becoming reinvigorated by the transfusion of new blood from the incoming suburban population. The region, which until quite recently was occupied chiefly by market gardens, is rapidly bulding up into an exclusively residential section. During 1912 the beneficent offerings increased 100 per cent and pledges for church support were increased 75 per cent.

The church paper and all church advertising used by Olmstead Avenue church, recently dedicated, is printed in the basement of the church. The building is considered the last word in church accommodations. It contains twenty-seven rooms for specific purposes. Some of its features are: Lunchroom for business men, shower baths for boys and girls, gymnasium, branch of public library, nursery, and club rooms for boys and girls. Rev. C. E. B. Ward, pastor, is just concluding a three years' ministry.

Several thousand girls, most of them under twenty years of age, have had their headquarters at Labor temple the past four weeks. These girls are on strike in the white goods industry. The superintendent of the temple has spoken to thousands of workers in their various meeting places in the East side of New York.

Will Put College Men at Work

Plans to Use Graduates in Churches and Social Service Centers—Many Hear Dr. van Dyke—Moral Consciousness Awaking.

CHICAGO—An effort is being made in this city to capitalize for the benefit of society the higher education of college graduates. Last week Dr. John Timothy Stone was one of the speakers at the first meeting of the Chicago alumni committee. This organization hopes to enlist the aid of college men in church and social service work. Already 536 requests for volunteer service have been received from churches and other institutions. Alfred T. Carton of Fourth church is president and information may be obtained through the Central Y. M. C. A.

Lawyers representing the Law and Order League have asked the mayor to prosecute thirteen hotels and cafes said to have violated the 1 o'clock closing law on New Year's eve. Alderman Tearney, a saloonkeeper, has been convicted on one charge of late closing and has pleaded guilty in two other cases. Formal charge is now made that on sixteen other occasions his saloon was open after legal hours. A total of 116 violations has been reported by the police of the district. Pressure has been brought to bear on the city prosecutor for some time to bring these cases to trial, the violations having been reported several months ago. Epworth Leaguers of the city at a banquet recently united in asking the mayor to revoke the liquor license of the alderman.

Dr. van Dyke in the City

Dr. Henry van Dyke, who stopped in Chicago on his way to California, addressed the Sunday Evening Club last Sabbath. Orchestra hall was filled in fifteen minutes after the doors were open and over an hour before the opening of the service. Dr. van Dyke will deliver the Founder's Day address at Leland Stanford University while on the coast.

Founder's Day at Moody Bible Institute was celebrated last week by services in the institute. Several speakers discussed phases of the life of D. L. Moody.

The national council of the Presbyterian Brotherhood met here last Tuesday to discuss the future work of the brotherhood in the light of present developments.

Monday noons at room 901 Masonic temple a prayer service is held each week for stewards and workers in "The World in Chicago."

Belden Avenue church recently held its semi-annual dinner for new members.

Report of the work of the Midnight mission was made Feb. 5 at anniversary services held at Kenwood Evangelical and St. James M. E. churches. Short addresses were made by officers of the mission.

Irving Park church recently burned a mortgage which has been on the church for some time. F. J. Cushing, who has been a member of the church since 1874, took a prominent part in the exercises.

Harry Monroe, who more than thirty years ago turned from the saloon to the pulpit, last week celebrated the thirty-third anniversary of the opening of Pacific Garden mission in Van Buren street. The services were similar to those held every night of each year. It was Mr. Monroe who aided in the regeneration of "Mel" Trotter and Billy Sunday.

Rev. David Hugh Jones of Evanston First church is one of the speakers at the state convention of the Y. M. C. A. at Elgin Feb. 27 and 28.

Dr. Fox Meets the Pastors

Dr. Francis M. Fox, formerly of Iowa City, Iowa, who is to be at the call of local pastors for assistance with men's work, met members of presbytery Friday afternoon at Assembly hall. A number of the pastors told of their success or failure with various types of men's clubs and all expressed satisfaction at the prospect of being able to have additional help for that phase of their church work.

Christian Endeavorers of the city have started a campaign to prevent the legalizing of boxing in the state.

Clergy and Laity

Dr. W. W. Heberton, treasurer of the Board of Relief and Sustentation, is very sick with pneumonia at his home at Wayne, a suburb of Philadelphia.

Dr. E. Trumbell Lee has been removed from the hospital at Clifton Springs, N. Y., to his home in Wilkinsburg, Pa. There is little hope of his ever being able to assume active pastoral duties.

Dr. and Mrs. Clarence G. Reynolds of Madison Avenue church, Elizabeth, N. J., are deeply bereaved in the death of their eldest daughter Mary, formerly instructor in Latin at Blair Academy, Blairstown.

The Doctor's Advice

Your family doctor sustains peculiarly intimate relations to your family. He is generally a friendly counselor in all sorts of family affairs as well as medical adviser. He knows more about you and your children than any other person outside of the home circle. Your dependence upon him at critical times has developed a relation of trust and confidence.

And these are the reasons you go to him every time you have a little stomach ache, every time your digestive organs rebel against misuse or bad treatment. This is a wise proceeding on your part, but it is well to remember that the doctor does not know nearly as much as you do about your stomach for the reason that he hasn't lived with it as long as you have.

If your doctor is a wise counselor he will not be content with giving you medicine. He will tell you that the practice of eating a well cooked cereal food every morning for breakfast will not only strengthen digestion but will keep the bowels healthy and active. A good cereal, in fact, will keep the entire alimentary tract clean and healthy.

The best cereal for this purpose is shredded wheat biscuit, because it not only contains all the body-building material in the whole wheat grain in its most digestible form but also contains the outer bran coat of the wheat in such a form that it stimulates peristalsis (bowel exercise) without irritating the intestines. Many persons whose stomachs will not digest ordinary foods or will not even retain ordinary foods, have no difficulty in digesting and assimilating shredded wheat. It is the whole wheat steam cooked and drawn out into filmy, porous shreds and then twice baked. It is not only the most strengthening and the most easily digested of all the cereals but being made in biscuit form it is so easy to prepare a deliciously nourishing meal with it in a few moments in combination with stewed prunes, sliced bananas, baked apples, canned peaches or other stewed or preserved fruits. Two of these biscuits, eaten with hot milk for breakfast, will supply all the strength-giving nutriment needed for a half day's work or play.

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Helping Solve Foreign Problem

San Francisco Churches Unite in Work for Italians—Longest Pastorate Ended—Merced Plans New Building.

SAN FRANCISCO—The problem of what to do for and with foreign immigrants is one of the most serious and difficult that the churches of the San Francisco district have to meet, and its solution becomes more difficult as the time of the Panama exposition draws near. A union effort is being made in Green Street Congregational church in the heart of the Italian population. The Congregationalists and Presbyterians have united to direct and support this work, and they have secured Rev. Robert Walker, a Baptist minister, to superintend it. Mr. Walker spent twenty-seven years in Italy and began work here Sept. 1, and already good results are seen. The attendance at the morning service is more than fifty and at the evening over 100. About thirty young people attend the gymnasium, fifty the Tuesday evening Bible class and song service, and forty the class for the study of English.

Rev. J. K. Stage of Emmanuel church, Oakland, lost the use of his voice about four months ago. Recently he has been in Arizona with the hope of recovery, but failing in this he has offered his resignation.

Recently First church and former Cumberland church of Merced united under the name of Central Presbyterian church. They are planning to erect a new house of worship, and have called Rev. J. Robertson Macartney of Bellingham. He enters upon his duties March 1.

F. S. Brush, D. D., who recently resigned after almost nineteen years as pastor of First church, Alameda, will soon go to Europe with his family. His is the longest pastorate in Oakland Presbytery. He has not been well for some time.

JAMES CURRY.

Confer on Work for Students

Delegates from Eighteen States Meet at Kansas University—Division of Responsibility Outlined—Task Is a Large One.

Church workers in state universities met in annual conference at Kansas University, Lawrence, Feb. 4 to 6. Seventy-four delegates from eighteen states representing eight denominations at work for the students in twenty state institutions of higher learning came together to consider under the general subject of "Cooperation for Efficiency" the methods and the results in the evangelizing of students in state universities.

It was not a popular convention of another "movement," but an informal face to face conference of the workers. Some of the topics indicate the type of work discussed:

"A Survey of the Cooperating Agencies in the Various University Communities;" "The Determination of a Unified Program for the Religious Life of a State University;" "The Relation of the Minister of the Local Church to the Student Problem;" "The Cooperation of Denominational Colleges with Religious Agencies at State Universities;" "The Christian Associations in Relation to Other Agencies Active in Student Communities."

Marked progress has been made in defining the responsibility and the limitations of the several agencies at work, the church, the university and student initiative as expressed in student associations. It is generally understood that it is the business of the university to provide dormitories and to conduct all instruction in religious education for which university credit is given. In some instances the university conducts chapel prayers and it is recommended that this custom be maintained and the service developed in efficiency wherever it is possible.

It is the province of the church to provide adequate pastoral oversight for her own students, to bring them into the life, work and worship of the church and to provide for the voluntary instruction in the Bible, missions and training for all forms of social service.

It is the province of the Christian associations to cooperate with the several churches in reaching their own students, especially to look after the large number of unchurched, to provide office room and clearing house facilities for the cooperative work of the churches and for all social and guild hall activities not provided in the churches.

Officers for the year are: President, Rev. Dean R. Leland, Lincoln, Neb.; vice president, Rev. Howard Gold, Madison, Wis,; Secretary, Rev. Joseph C. Todd, Bloomington, Ind. The next conference will be held in the University of Indiana, Bloomington.

The real size of the task before all churches is indicated by the fact that the Presbyterian Church, U. S. A., is operating in twenty-four state universities and state colleges with a total number of students from Presbyterian homes of 10,000.

RICHARD C. HUGHES.

Churches Study to Be Efficient

Experts Talk on Problems of Finances—Buffalo Presbytery Will Consider Efficiency of Sessions—Federation Is Formed.

BUFFALO—The quest for greater efficiency by churches has been showing itself in various ways.

"How to Finance a Church" is the general topic of a course of eight evening studies based on accomplishments. Experts are presenting such topics as "Institutional Efficiency," "Scientific Survey Methods," "Church Budgets," "Endowment Funds," and "Advertising." An admission of $3 for the course is charged. One church has paid for six of its trustees.

The Presbyterial committee of education has sent out a letter offering churches the free service of men who are qualified to speak as semi-experts on practical church problems. The same committee is also making preparations for the second annual exhibition of Sunday school work.

The executive commission of presbytery has directed that the evening popular session of the spring meeting of presbytery be given to a conference on "Sessional Efficiency." Samuel V. V. Holmes, D. D., will lead the conference. A questionaire will be sent to all churches accompanying a request that there be a large lay representation present.

A movement has been inaugurated for the federation of the churches of Buffalo and Rev. E. C. Fellowes of Providence, R. I., has been chosen as executive secretary of the federation.

Will Support Filipino Evangelist

Manila Presbytery met in Tondo church, Manila, Dec. 3 and 4. Rev. Charles N. Magill of Lucena was elected moderator. There were interesting reports and discussions on home missions, Sabbath observance, Christian morals, Sabbath schools, church erection and evangelism. The home mission committee reported sufficient funds raised on the field to support a Filipino traveling evangelist for the coming year. The church erection committee is devising plans to help the weaker churches erect and improve their chapels. Strong resolutions were passed lamenting the fact that baseball and cock fighting were permitted on the Sabbath, and asking the authorities to take steps to prevent them. Presbytery has about 6,000 members, 400 having been added during the past year. The Synod of the Philippines has about 13,000 members.

During the sessions of presbytery the annual commencement exercises of Ellinwood School for Girls were held in the assembly room of the school. A well trained chorus sang. Rev. W. B. Cooke and Rev. M. Estrella spoke.

Dec. 1 and 2 the commencement of Union Bible Seminary for young men took place. Eleven were graduated. These young men and women, who have had special training according to modern methods, are helping to usher in a new era of evangelization in the Philippines.

C. N. MAGILL.

Recent Christian Endeavor Activities

The annual dinner of the Superior, Wis., young people's union attracted 250 members recently at Hammond Avenue church.

Walter D. Howell of St. Paul, Minn., field secretary of the Minnesota Christian Endeavor Union, has recently been conducting meetings in various towns in the southern part of the state.

At a recent meeting in Broadway church, Rock Island, Ill., the Presbyterian Young People's Union was organized, to include the young people's societies of Central, South Park, U. P. and Broadway churches.

A West Point on the Mississippi

A sign of success

When any educational institution can say that all of its students are offered positions of responsibility before they graduate, it may be assumed that the work of that college is recognized as of the highest type. Employers watch the senior classes and vie with each other for an opportunity to hire the honor men. Students seek such institutions. They know they will be well trained for the work they have selected.

And So at Dubuque

Each member of the graduating class of Dubuque German College and Seminary already has been invited to be pastor of a church. Some of the young men have had three churches offered them. Employers — foreign speaking congregations—look to Dubuque for spiritual leaders. Students look to Dubuque for training — every room in Severance Hall is occupied. This dormitory was finished last fall and men who had been rooming in the city came to the new building. The beginning of another semester has brought many more students. Two have come direct from foreign countries, and are unable to speak English. They want to be preachers to their fellow countrymen in America. Complete information of the work of this institution will be sent on request to Dr. C. M. STEFFENS, President, Dubuque, Iowa

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We offer, subject to prior sale, **First Mortgages on Improved Farms**, also on **City Residences and Business Property.** Titles guaranteed. Interest collected without expense to investor. Descriptions mailed on request
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During the Past 30 Years no Client has Lost a Dollar.
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GOOD 6% Farm Mortgages
The BEST and SAFEST Investment on Earth.
Write us for information regarding our Farm Mortgages on lands located in the fertile James River Valley, North Dakota. We guarantee to look after collection of interest so that the investment will net you 6%. **Write us for lists.**
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Title guaranteed. On choice farms in Panhandle and fertile valleys of Eastern New Mexico. No loan made for more than thirty per cent of value, nor closed until examined and approved by our experienced examiner who is an officer of Company. We collect and remit interest free. Larger loans drawn to net investors 7 per cent; small ones, 8 per cent. Write for sample application, references, etc.
The Union Mortgage Company, Clovis, New Mexico

Good Things in This Issue

For the Missionary Enthusiast
For the Traveler
For the Wide-Awake Boy
For Pastors in Comfortable Manses
For Teachers Seeking an Example
For Everybody

It is difficult to find a class of readers of The Continent who will not be intensely interested in the story of Dr. S. Hall Young, "An Alaskan 'Mush' to Presbytery." The evident joy of a man well past the "retiring" age who walked or ran through snow for 500 miles during an Alaskan winter is inspiring. Verily this is a tale of achievement and interest. Even the prosaic proofreader was moved to speak of its gripping power. Of course you will read it.

Don't miss that talk to the women of the church by Mrs. Montgomery, page 218. She has a way of stating facts in a most telling fashion. Perhaps you are out of a job and don't know it.

Financial Situation

"Wash" Sales Barred in New York Stock Exchange—Vermont Banks Increase Holdings of Mortgages—Big Oil "Melon."

The action of the governors of the New York Stock Exchange in adopting a rule prohibiting anyone connected with a stock exchange firm giving or executing sales which do not involve actual changes of ownership came with great suddenness. Whether the seven bills presented to the New York legislature limiting the functions of the exchange had anything to do with the haste has not been admitted by brokers. The rule against "wash" sales has been urged since the Hughes investigation several years ago. It is designed to prevent manipulation, and its adoption is a very broad acknowledgment that such fictitious, if not dishonest, transactions have been freely indulged in in the past.

If such transactions have been allowed in stocks about which the public is permitted to know something definite, the conditions on the curb market must be fully as bad as insiders have claimed. It is here that stocks are bought and sold concerning which the public knows nothing more than the promoters volunteer.

According to one of the bills recently introduced into the New York legislature at the instance of Governor Sulzer, the pretended purchase or sale of stocks is made presumptive evidence of intent to defraud. By the stock exchange new rule a "wash" sale is punishable by expulsion from the exchange. Another bill provides a maximum of 15 per cent for call loans. Other bills cover the relation of a broker to his customers.

May Make Business More Stable

Business men will rejoice that the great market place for securities is to be cleaned up, but the average small investor will feel more than ever the necessity of putting his money into securities which cannot be influenced by fictitious values. Bonds and real estate mortgages will acquire additional prominence in the minds of most men.

Mortgages are becoming more popular constantly according to available records of the amount of money invested by various concerns. It has been shown, for instance, that the savings banks of Vermont have nearly $37,000,000 in farm mortgages, an increase of more than 50 per cent in the last five years. The absolute stability of principal of mortgages and the certainty of income are urged by friends of this form of investment.

Brief Bits of Business News

Money has been easy and activity in stocks has not been large. The demand for bonds, however, continues strong.

The size of the shipments of farm implements into the Northwest is breaking records. The farmers are preparing for big crops again this year.

The charge was made in Washington recently by a New Orleans banker that many national banks in the South openly violate the national banking act by loaning money on real estate mortgages. He used this fact as an argument

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Without the Assistance of Mergers or Consolidation of Other Banks

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$15,000,000.00

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ILLINOIS TRUST SAFETY DEPOSIT COMPANY
Safety Deposit Boxes for Rent

FARM MORTGAGES bearing 6% interest, first liens on improved farms. Original papers held by the investor. Principal and interest GUARANTEED; interest payable at the Hanover National Bank, New York. Thousands of satisfied customers for references. We've been doing the same thing for TWENTY-EIGHT YEARS
The W. C. Belcher Land Mortgage Co.
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North Dakota Farm Loans
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FARM LAND BONDS
Netting 6%
Write for particulars regarding our investment service
Highest references.
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Farm Mortgages sold by us net six per cent, and we guarantee their payment. Interest remitted the day due. Write today for booklet and references and ask your local banker to investigate us.
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ELLSWORTH AND JONES.
IOWA FALLS, IOWA.

for the passage of a bill permitting national banks to do this. It is now prohibited.

The price of crude oil continues to advance and is now over $2.50 a barrel.

It is said that Kansas has not had a bank robbery nor a bank failure this year.

A little money invested now will be in the nature of a pleasant surprise a few years hence.

Mild weather during January is said to have had much to do with the reports by railroads of record earnings for this time of year. The movement of cars has been large.

A dividend of $40,000,000 will be paid Feb. 15 to holders of Standard Oil stock. This is the "melon" distributed as a result of the segregation of various companies making up the trust.

If your next door neighbor whom you have known for forty years were to tell you a safe place to invest a little money you would be favorably impressed. Advertisers in The Continent come to you on the same basis. Great care is taken to admit only reliable concerns.

A Tribute to Dr. W. H. Hubbard

As the successor of the late William H. Hubbard, D. D., of the First church of Auburn, N. Y., to which he had given a quarter century of self-sacrificing service, I want to bear witness to the truly marvelous character of his ministry. His was a genius of a rare order and in his death the church of Christ has lost a valued servant and the present generation one of the most striking examples of passionate devotion to a single cause. This is the common thought of all who had even a casual acquaintance with his work. But for the audience that packed the auditorium of First church at the hour of the service on February 4—rich and poor alike—there was one common sorrow in the loss of a great friend of the people.

In the past year and a half I have visited scores and hundreds of homes in this city that gratefully confess their debt to him for whatever of happiness and prosperity they may have known. Like his Master, "he went about doing good" and also like Him he never spared himself. He literallly wore himself out in the service of others, but his memory shall continue to lend hope and inspiration to all who knew him.

May the mantle of this truly great man of God and simple-hearted servant of Christ rest abundantly upon all young men in the ministry of our church today.

CHARLES GORMAN RICHARDS.

The remains of Dr. W. H. Hubbard were removed from New York City after brief funeral services had been held at the home of his brother-in-law, William Skinner, by Dr. Mackenzie, Dr. McLeod and Dr. Wylie. When the funeral party reached Dr. Hubbard's home town, Auburn, N. Y., a large crowd of citizens met them at the station. The body was carried to First church and there lay in state while thousands passed by the coffin. The funeral was appointed for 2:30 on Tuesday afternoon, Feb. 4, and at 2 o'clock the auditorium was overcrowded. Thirty city firemen sat together in a block of seats near the door, so that they might get out quickly in case of an alarm of fire. Dr. Charles G. Richards conducted the services and memorial addresses were made by Dr. George P. Stewart of Auburn Seminary and Dr. W. H. Foulkes, secretary of Ministerial Relief and Sustentation. A noticeable feature of the funeral was the number of poor people of Auburn who came weeping to the church to tell of Dr. Hubbard's charity to them in privation or affliction.

Dr. Joseph W. Cochran of the Board of Education spent the first week in February with the students of Carroll College, Waukesha, Wis., in religious meetings and conferences. Dr. Charles M. Sheldon, author of "In His Steps," will address the college students Feb. 19.

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Interest and principal collected and remitted free. Send for pamphlet "C" and list of offerings. Large or small amounts furnished. Highest references. Est. 1883
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"The Oklahoma House"

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Why Insurance Companies Buy Oklahoma Mortgages

Experience showed them that in order to meet competition they must secure as high a rate per dollar as sound business judgment allowed. Investigation proved that Oklahoma offered a choice field for investments of this kind. Approximately $415,000,000.00 is now invested by the insurance companies in farm mortgages—and a good share of this in Oklahoma mortgages. Surely you can't do better than follow the example of these trained buyers of conservative investments. So decide now to give your money a chance to make good fory ou.

Write now for interesting Booklets describing our comprehensive investment service and Mortgage List No. 713.

Oklahoma Farm Mortgage Co. (Inc.)
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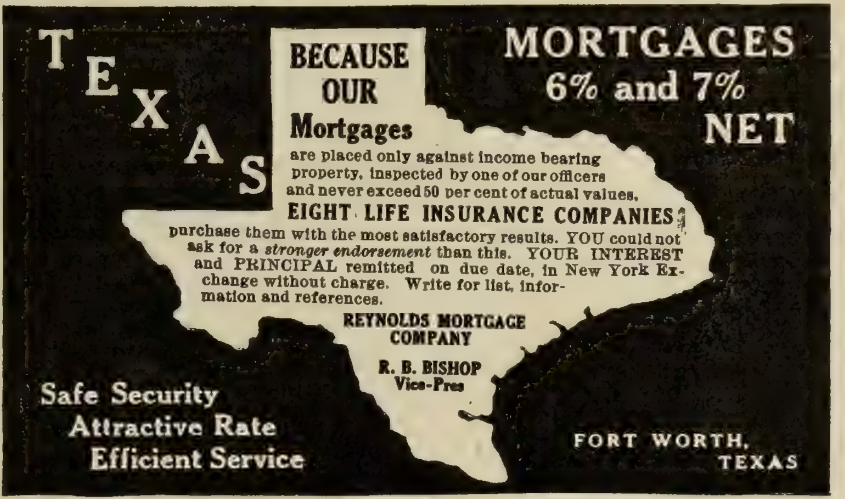

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Efficient Service

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My offerings range in amounts from $500.00 to $5,000.00 bearing 5½% and 6% interest. All loans carefully inspected and closed with our own funds before being offered for sale. Interest and principal collected without charge. Correspondence invited and detailed information with references and list of offerings will be mailed upon request.

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YIELDING 6% AND 6 1-2% PER ANNUM NET.

The first morgtgages we sell are secured by improved farms in the most prosperous sections of Oregon and Washington.

The investor in one of our mortgages has possession of all the papers comprising the loan, including the actual mortgage itself—together with the notes and abstract of title. We guarantee all titles and will collect and remit interest in New York exchange without charge.

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on improved OKLAHOMA FARMS from $200 up are safe investments. I have sold them for years to ultra conservative investors with entire satisfaction. Write today for list and interesting BOOKLET "E." Refer to Dun or Bradstreet.
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FARM MORTGAGES
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¶ 30 years Residence and Business activities in Banking and making Farm Mortgages. ¶ Write for my Booklet, Investment Facts, and List .075
WALTER L. WILLIAMSON, LISBON NORTH DAKOTA

Tell of Pioneer Mission Work

Men who are on the firing line of the church organizing Sunday schools and churches in the West met in Chicago this week for the largest conference of home missionaries ever held. It is the twenty-fifth anniversary of the Board of Publication and Sabbath School Work. There were present seventy missionaries, pastor-evangelists and educational superintendents from thirty-two states.

Headquarters of the conference was in Second church, which was turned over to the delegates for their use. Meetings were held there morning and afternoon, with special services of one sort and another in the evenings. A more complete account of the meetings will be printed next week.

Stories of the swimming of rivers in flood times, the braving of bullets of cowboys bent on breaking up a meeting and the hauling of lumber thirty miles for a mission building were included in the tales related by the missionaries at the experience meeting Monday morning in Second church. Several of the missionaries also gave touches of their work at the ministers' meeting Monday morning at Assembly hall.

The conference was devoted to the consideration of practical questions with a series of educational lectures by Rev. E. Morris Fergusson of the board. Among others who took part in the early days of the conference, which closed Thursday morning, were Dr. Gerrit Verkuyl, Rev. James M. Bain, R. F. Sulzer, Rev. Henry W. Bainton, Rev. Ralph H. Houseman and Dr. S. R. Ferguson.

Services in Second church Sunday were in honor of the visitors, many of whom occupied pulpits about the city in the morning. Monday evening there was a banquet to the visitors given by Chicagoans.

From Various Fields

Pennsylvania

Swarthmore church during the five years' work of Rev. William M. Woodfin has exactly doubled its membership.

Dr. A. L. Lathem, pastor of Third church, Chester, in one of a series of sermons on "The Slime Pits of Chester" maintained that the liquor interests control the city.

Mount Union church recently welcomed a number of members following two weeks of special services conducted by the pastor, Rev. C. W. Todd. The membership is now 350.

A whirlwind campaign was carried on last week in the Grove City congregation to raise $4,800 to complete the payment for the new parsonage purchased last May. The congregation was divided into ward committees, which met each evening, and in a few days the whole sum was more than subscribed. This church supports two foreign missionaries and two home missionaries, besides a number of native missionaries. The present pastor, Rev. Herbert Hezlep, came from Market Square church, Germantown, Philadelphia.

Massachusetts

Rev. J. A. McArthur of Sullivan, Ind., has been very acceptably supplying the vacant pulpit of First church, Haverhill.

First church, Newburyport, has been recently bereaved by the death of Mrs. Timothy Y. Cotton, who for twenty-five years has had charge of its Sunday school primary department.

After carrying a mortgage for eighteen years the congregation of First church, Lynn, last year succeeded in raising $4,000, which reduced the debt nearly two-thirds. The recent annual meeting was the most hopeful and enthusiastic in the history of the church. Rev. J. P. MacPhie is pastor.

Roxbury church closed its church year with the largest balance in the treasury in its history and opened the new year by receiving fifty members at the midwinter communion. In recognition of their work, the congregation tendered the pastor, Rev. Clarence A. Young, and his wife a reception Jan. 22 and presented them with a check for $300.

New York

Dr. and Mrs. William Rivers Taylor of Rochester celebrated the twenty-fifth anniversary of their marriage Friday evening, Jan. 24, by inviting all the officials of Brick church to a reception at their home. Dr. Taylor will celebrate the twenty-fifth anniversary of his becoming pastor of Brick church Feb. 16.

A week was appointed by Nassau Presbytery for special emphasis on missions through all the churches. Jan. 26 addresses by missionaries were made in the larger churches at one of their services, while the pastors thus freed visited the smaller churches to present the same theme. Through the week a series of conferences was held at group centers, to which the churches within each group sent delegates. The plan was arranged by the presbyterial committees on home and foreign missions.

Work is progressing on the new edifice of First church, Olean, Rev. Harry B. Boyd pastor. A communicants' class of thirty-six meets every week.

During the series of meetings by Dr. W. E. Biederwolf in Jamestown 3,000 persons walked down the aisle for Christ, among them many influential citizens. On Tuesday evening, Jan. 28, Dr. Biederwolf preached his sermon on popular amusements. Before 7 o'clock the tabernacle was packed with 6,000 people. The police turned away 5,000. The meetings closed Feb. 2.

New Jersey

Rev. William Hoppaugh has announced his intention to resign from Springfield church.

The past year has seen the establishment of a men's club and two missionary societies in Chelsea church, Atlantic City. Rev. Herbert R. Rundall is pastor.

Alterations are being made at Clinton Avenue church, Newark, so that the Sunday school can meet all at one time. Two sessions are now being held. There will be space for clubs for boys and girls in the addition.

A rule was adopted by New Brunswick Presbytery at a recent meeting that no pastorates shall be effected when the salary named is less than $800 and a house. Arrangements were completed for the holding of a China forward campaign, centering in Trenton, March 5 and 6. Overtures 1 to 6 were answered in the negative; 7 and 8 in the affirmative.

Maryland

The communion service Jan. 12 at Salisbury church was more largely attended than any communion in the last five years, due, it is believed, to the renewed interest in all church activities since the religious census, which was recently taken.

The Sunday school of First church, Havre-de-Grace, has increased from 125 to 195 during the past six months. A men's Bible class under the pastor, Rev. Alfred L. Taxis, is increasing in attendance. A new steam heating plant has recently been installed in the church.

District of Columbia

Dr. William Radcliffe, pastor of New York Avenue church, Washington, has converted the midweek service during February and March into a communicants' class. Dr. Radcliffe has also announced a series of Sunday evening sermons preceding Easter based on a young man's objection to joining church.

Kentucky

The new $50,000 building of Westminster church, Bowling Green, is nearing completion. It is expected that it will be occupied in March. Dr. R. W. Binkley is pastor.

Alabama

In Huntsville Presbytery among the congregations which are building new churches are the ones at Nebo, Mount Pleasant No. 2 and New Decatur West Side. Willoughby church

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726 Hymns, Chants, and Responses, with modern aids to worship. Responsive Readings from the American Revised or the King James Version of the Bible.
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THE CENTURY CO.
UNION SQUARE, NORTH NEW YORK

15,000 CHURCHES USE THE
THOMAS INDIVIDUAL COMMUNION SERVICE
Noiseless, dust-proof, self-collecting, saves 1/4 cost other services. Uses shallow glass—no tipping of head. Our SPECIAL INTRODUCTORY OFFER makes purchase easy. Outfits on trial—state number of communicants.
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DO NOT BUY *a bicycle or a pair of tires* from *anyone* at *any price* until you receive our latest art catalogs illustrating every kind of bicycle, and have learned our *unheard of prices* and *marvelous new offers.*
ONE CENT is all it will cost you to write a postal and everything will be sent you free postpaid by return mail. You will get much valuable information. Do not wait, write it now.
TIRES, Coaster-Brake rear wheels, lamps, sundries at *half usual prices.*
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For Hoarseness
Never fail to promptly relieve loss of voice, coughs, sore throat. Invaluable to public speakers and singers.
25c, 50c, $1.00. Sample Free.
JOHN I. BROWN & SON Boston, Mass.

at New Decatur has recently erected a modern manse for the pastor, Rev. J. T. Cotton.

The church at 83d street, Birmingham, under the care of Rev. S. C. McCluney, is building a brick veneer edifice.

Valley Grove church has completed an enlargement of its edifice, doubling the seating capacity. Rev. D. G. Orman is pastor.

Leeds church, Rev. R. P. Taylor pastor, has appointed a committee to raise funds for a new church and will soon be ready to begin building.

Oak Grove and Rosedale churches in Birmingham Presbytery have united and will build a modern church half way between the two former buildings.

A new church was recently organized at West End in Birmingham under the leadership of Rev. E. Frank Lee. Another new church has been organized at Marvel under Rev. J. S. Bridges.

Indiana

Dr. J. T. Henderson of Chicago, associate secretary of the National Brotherhood, was the speaker at a special service for men at Franklin church, Jan. 26.

A simultaneous campaign in nine churches of Shelbyville was recently held. Services were held each night in each of the churches, the pastor doing the preaching.

At a meeting of 100 farmers recently at a Presbyterian church several miles from Columbus a farmers' club was organized for the purpose of showing the young people of the country the advantages of staying on the farm and away from the cities.

Trinity church, South Bend, which last September had an average collection of $2.50 with five at the prayer meeting and was on the verge of dissolution, is now rapidly gaining strength. There are 110 in Sunday school and seventy-five at church. A large number recently united with the church and Rev. John S. Burns, pastor, hopes by April there will be fifty more additions.

Iowa

Elder Calvin Davis of Delmar church, 92 years old, has given $500 to the church with which to purchase pews.

At the meeting of the Cedar Rapids Ministerial Union a committee was appointed to arrange for services at Grace Episcopal church on Good Friday and for services during that week both on the East and West side similar to those held last year.

A Sabbath school and home missionary institute was held at California Junction Feb. 2-4. Professor Vaughn of the Iowa Agricultural College at Ames, Dr. C. H. Purmort, superintendent of home missions; Dr. S. R. Ferguson, with others, assisted in the program.

The Iowa State Sunday School Association has called W. D. Stem of Philadelphia, Pa., to be general secretary of the state work. Mr. Stem was formerly with the Pennsylvania State Sunday School Association and superintendent of the adult Bible class division work.

Wisconsin

The new church at Cornell in Chippewa county was organized with eighteen members Jan. 5 by Rev. Engvald Iverson of Eau Claire, assisted by Professor P. L. Lachy, a ruling elder of Chippewa Falls church. Professor Lachy has built up a Sunday school of fifty members. Plans are made for a suitable house of worship.

A series of rural life and country church conferences is arranged for the second week of March in Wisconsin. Rev. Matthew McNutt, for twelve years the successful pastor of DuPage church, near Naperville, Ill., will speak. The meetings begin at Neenah March 10 and continue at Packwaukee March 11, Marshfield March 12, Stanley March 13, Ashland March 14, closing at Superior on Sunday, March 16.

Colorado

Rev. W. L. Philips, pastor of Longmont church, is state superintendent of college and high school work for the State Sunday School Association and has under way a plan of Bible study approved by the State Teachers' Association, whereby students in the state university and State Teachers' College obtain credits for Bible study carried on under the auspices of the churches. This is to be extended to all the high schools of the state.

Orchard, one of a group of three churches under the care of Rev. H. S. McCutcheon, is putting up a very neat building to cost about $1,800. This will make the second church erected within the year on this field.

Evangelistic meetings Sunday evenings conducted by Dr. C. W. Weyer at First church, Pueblo, fill the church at each service. A large number of accessions have been made since the coming of the present pastor last August. The attendance of the Sunday school has doubled.

Oregon

The church at Burns has subscriptions made and plans for a new building costing, furnished, $12,000.

First church, Mount Vernon, was organized Jan. 23 by Pastor-Evangelist D. K. Laurie. Two elders were elected.

Rev. Joseph Herbert has taken up work under the home missionary committee of Grand Ronde Presbytery in Harney county.

Kansas

At a meeting of the home mission commission in Topeka Jan. 15 Walter Irwin, D. D., of Wichita was elected superintendent of missions in Kansas, with Rev. D. C. Smith and Rev. A. J. Gragg as assistants.

Florida

The new home mission church in Fort Lauderdale held its first communion Jan. 26, when a large number of persons were received. The outlook is full of promise. Dr. C. L. Work is acting pastor of the church.

Official Changes in Woman's Board

The February meeting of the Woman's Board of Home Missions was a decidedly depressing session on account of the resignations of its president, Mrs. Frank S. Bennett, and its secretary, Miss Julia Fraser. The resignation of the president was forced by her long continued siege of nervous prostration, which has prevented her taking much active part in the work of the board for over a year. The resignation of Miss Fraser followed, as the secretary regarded it as fair to a new administration to leave the way open to complete reorganization. The board was unwilling to consent to either resignation. Action on Mrs. Bennett's resignation was postponed for three months with the hope that she would be so much improved in strength in the meantime that it would be possible for her to go on with the work.

Miss Fraser was also asked to reconsider, but when she promptly declined, her resignation was accepted. She will continue in office, however, until May 1. She came from California a little over four years ago after conspicuously useful service as field secretary of the board of the Pacific coast. Her administration has been characterized by breezy Western push and has enlisted enthusiastic cooperation from the women's forces.

Calendar and Record

Moderator Elected

Carthage—Clarence E. Hatfield, Hoberg, Mo.

Stated Clerks Elected

Des Moines—J. W. Countermine, Des Moines, Iowa.

Ordinations

Ozark—George H. Scherer, Jan. 12.

Resignations

California—Alameda: F. S. Brush; Concord, H. T. Caskey.
Illinois—Earlville: B. R. Vonder Lippe; Eureka: D. Wallace McMillan.
Ohio—Sidney: John T. Charlton; Carrollton: E. A. Bleck.
Oklahoma—Purcell: F. J. Stone.
Pennsylvania—Green Hill: W. A. Reid, stated supply.
Wisconsin—New Amsterdam: Norman Ramsay.

Calls

Alabama—Ensley: L. E. Brubaker.
Delaware—Dover: Julius Herald.
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Wisconsin—North Milwaukee and West Granville: A. McGreaham, declines; North Milwaukee and West Granville: J. N. King.

Installations

Missouri—Springfield Calvary: George H. Scherer, Jan. 12.
New Jersey—Toms River: Edgar Cooper Mason, Feb. 6.
Ohio—Xenia First: C. G. Martin, Jan. 30.
Pennsylvania—Bangor: William Stewart, Jan. 29.
Wisconsin—Manitowoc: M. S. Axtell, Jan. 15.

Changes of Address

Cleland, Thomas H.—New Albany, Ind., to 2607 S. Emerson avenue, Minneapolis, Minn.
Pierce, J. D.—Columbus, Ga., to Birmingham, Ala.

Accessions

California—Glendale, 14, Jan. 19, W. E. Edwards.
Colorado—Trinidad First, 8, Jan. 26, R. E. Chandler; Pueblo First, 78, Jan. 19, C. W. Weyer.
Florida—Fort Lauderdale, 28, Jan. 26, C. L. Work.
Illinois—Evanston First, 15, Feb. 2. David Hugh Jones; Chicago Fourth, 50, Feb. 2, J. T. Stone.
Indiana—Shelbyville First, 17, Jan. 26, E. R. North.
Iowa—Adel, 17, Jan. 26, Ira T. Hawk; Council Bluffs Bethany, 20, Feb. 2, J. E. Cummings; Council Bluffs First, 3, Jan. 26, M. P. McClure.
Maryland—Havre-de-Grace, 14, Jan. 19, A. L. Taxis.
Michigan—Port Huron First, 8, Hugh McCarroll.
Minnesota—Minneapolis Bethlehem, 21, Jan. 5, S. B. Roberts.
Missouri—Kansas City Westport, 27, Jan. 26, G. P. Baity; Kansas City Grace, 32, Jan. 26, C. A. Arnold.
Nebraska—Superior First, 10, Feb. 2, T. A. Stamp.
New Jersey—East Orange, Brick, 20, Feb. 2, J. F. Riggs; Atlantic City Chelsea, 6, Jan. 26, H. R. Rundall.
New York—Brooklyn Wells Memorial, 2, Feb. 2, W. B. Gates; Corning First, 10, Feb. 2, John Chester Ball; New York Scotch, 25, Feb. 9, D. G. Wylie.
Pennsylvania—Swarthmore, 28, Jan. 26, W. M. Woodfin; Dravasburg, 114, Jan. 26, T. R. Turner; Sharpsburg, 11, Jan. 26, D. R. Montgomery; Pittsburg Hazlewood, 24, Jan. 26, Leon Stewart; Philadelphia Bethany, 8, Jan. 26, R. L. Jarvis; Philadelphia Westminster, 30, Jan. 26, J. M. Rutherford; Philadelphia Gaston, 20, Jan. 19, W. B. Greenway; Philadelphia Susquehanna Avenue, 7, Jan. 26, R. T. Jones; Philadelphia Tabor, 61, Jan. 26, W. B. Skillman; Bridgeport, 32, Jan. 19, Wm. McNally; Pittsburg Homewood Avenue, 20, Feb. 2, P. W. Snyder.
Philippine Islands—Manila First, 15, Jan. 5, W. B. Cooke.
Washington—Davenport, 8, Jan. 26, Frederick Tonge.
West Virginia—Parkersburg First, 92, Jan. 26, E. A. Culley.
Wisconsin—Milwaukee Washington Park, 5, L. W. Ewing; Milwaukee Berean, 6, S. P. Todd; Cambria, 7, Jan. 12. W. F. Goff; Galesville, 8, Jan. 26, Benjamin Thomas; Ormo, 7, C. P. Andrews.

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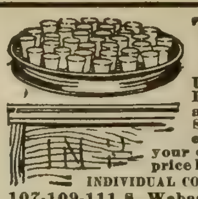

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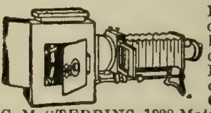

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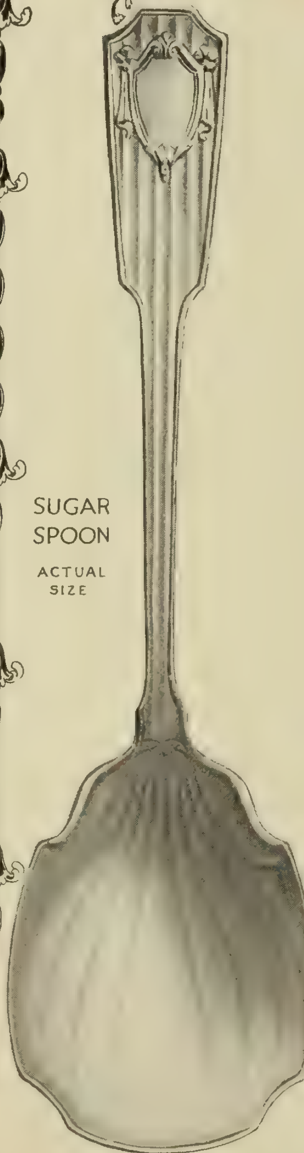

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VOLUME 44, No. 8 FEBRUARY 20, 1913 WHOLE No. 2230

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Managing Editor—509 South Wabash Avenue, Chicago
William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. Everett Sisson, Managing Director

Putting God Away

"WHY DO YOU DO RIGHT?"

"Because God commands me to," would once have been the expected answer. It would have come out straightforwardly and would have seemed normal.

But today it would sound odd—like pious affectation.

For the world in late years has drifted in a direction which somehow makes it harder than it used to be for even a devout man to speak of himself as personally directed by God.

The age is not atheist. On theory of things very few twentieth-century men would deny a Creator and Governor of the universe.

But to feel him close at hand, dealing immediately with one's own inner self, is rare and becoming more rare. It is no longer a typical thought even for Christians. The Creator has become indeed "a God afar off"—a God associated with men and women by vague roundabout connections only, through laws and consequences.

* * *

America today is forfeiting God-sense. God-belief stands; perhaps is growing. But God-sense is fading out.

This is not referring to anything in the nature of mysticism or spiritual ecstasies. Raptures lifting the soul to celestial dreamlands have never been the experience of more than a few exalted saints. Doubtless they never will be ordinary to Christians.

But what is here meant was once almost universal with religious men—an everyday basis of life for the most prosaic lay people of the church. It was, in truth, counted the very essence of the thing called religion; a man was not supposed to have religion at all until he had some realization of personal dealings with his Maker.

Perhaps this realization was more an axiom assumed than a distinct consciousness. But howsoever the soul arrived at it, there came to dominate the Christian's whole mind a positive and never forgotten sense that life must be lived with God looking on—marking each action and the motive for it, approving each good deed, and reserving for judgment every evil work unrepented for.

"Him with whom we have to do"—in all the stern necessity and inevitableness of those majestic monosyllables—was, to men so living, just as vivid and pertinent a description of God as it was to the apostle who first penned the words.

God was to them the one unescapable fact of the universe.

Men strung to the tension of this vast thought might no doubt become fanatic, but they were for the most part protected from that excess because they never learned to think of themselves as enjoying any aristocratic spiritual privilege. They were not singled out for God's attention.

Instead they recognized themselves as dwelling only in the same infinite Eyesight which was bent as directly on all other humanity. They really believed in Omniscience, and made no artificial difficulty of faith by wondering, as moderns do, how God can find time to take account of men and women individually.

* * *

But the philosophy of Omniscience, or the psychology of a consciousness of God, is beside the point of observation here. The thing really important to think of, in an hour when such a sense of God seems liable to become a reminiscence, is the cost of losing it.

Can the God-sense of a generation fade out and not take with it that generation's vital moral strength?

In times past of Christian experience the main reason why men were strong to do what they understood to be right was their feeling that God would mark their failures if they fell short.

Doubtless it was fear in the first stages of Christian living—in the more seasoned of God's servants, it was loyalty—but whichever it was, the pleasing of an eternal Master was a compulsion which forbade men to shirk or cower or retreat and prevented their sneaking away to indulge the languors and appetites of the flesh.

Under that compulsion stout hearts went to the stake and welcomed slaughter rather than violate the least item of their opinion of truth and right. Under that compulsion men attempted enterprises of incredible hardship and apparently certain failure—just because they felt God expected it of them.

But now all this background of "God and I" has grown to be so unaccustomed that the average layman thinks it almost freakish for one to say that God expects of him anything at all.

The sense of God standing by and giving instructions for a man's life—even of God standing near to approve when he does right and condemn when he does wrong—is hardly to be found at all in the modern man's store of rational, down-to-the-fact ideas.

But has the modern man anything to put in place thereof which will give him equal steadiness in stalwart morality?

* * *

Ingrained respect for the eternal and immutable laws of right; beautiful sentiment about what a human being owes of fairness and sympathy to his fellow humans, and prudence which cannily sanctions the wisdom of the golden rule, are the safeguards on which the twentieth century imagines it can depend for ordered morality among men and for individual character fit to bear stress.

But these will not do for the long strain; they will not supply permanent moral motive power. Loss of God-sense means eventually the breakdown of right-doing wherever right-doing is difficult or against immediate apparent interest.

Obeying a law, keeping a principle, observing a prudence—these impersonal artifices in morality may make a fair showing for a while, but any life-and-death test will tell their failure.

A law cannot command a man forever; only a Person can impose a loyalty unflinchingly kept in the face of fire, flood and fury.

"For God's sake" is the ultimate, eternally abiding reason of righteousness. "God has made us for himself." Not only are we restless till we rest in him, as Augustine says; we are nerveless till by him we are nerved to be right.

* * *

Back to God's presence—that is the watchword of safe morality and enduring religion. Think yourself back to it; better, pray yourself back. It is only when you feel God searching you that you are sure to stand fast in his ways.

And the church—let it bestir itself to proclaim the reality of the onlooking Eyes—the Eyes of infinite knowledge and infinite justice and infinite love that look in every place of human life, "beholding the evil and the good."

If the church neglects that it will see the awful result at the end in a society where neither evil nor good is known in distinction from the ways of an aimless and reckless human vagrancy.

"Thou God seest me!" There's the encyclopedia of right

The World

Violent Governmental Crisis in Japan

Real democracy is at last stirring Japan—such is the interpretation put upon the serious riots and popular outbursts which have been occurring in Tokyo, Kobe, Osaka and other parts of the empire. Hundreds of persons were hurt in encounters with the police and it was necessary to call out troops to guard residences of the imperial family and officials. Officers of subsidized bureaucratic newspapers were demolished, police stations were attacked and street cars wrecked. The chief cause is said to be growing public dissatisfaction with militarism.

Evidences of unrest began to appear long before the fall of the Saionji cabinet early in December, brought about by machinations of the army clan, but it was expected that the policy of economy and military retrenchment announced by Premier Katsura would appease the growing resentment of the people against the genro or "elder statesmen," who dominated the reign of the last mikado and made and unmade cabinets. Under this system the Japanese have become one of the most heavily taxed peoples in the world, while at the same time the cost of living has risen until a considerable part of the population is hardly able to obtain the bare necessaries of life.

The superstitious veneration with which all Japanese citizens formerly regarded the emperor—a reverence which formed the basis for stalwart patriotism in more than one war—seems gradually to be weakening under the influence of western civilization, and the death of the old emperor and the succession of a weaker son came at an inopportune time for the admirers of the ancient regime.

Prince Katsura has been trying to organize a new parliamentary party similar to political parties in Great Britain, but popular clamor against the government, which vented itself in mob violence, forced him and his ministry to resign. Curiously enough, he was also opposed by the bigger army and navy advocates. The emperor had previously suspended the sittings of the diet after that body had passed a vote of lack of confidence in the government and refused a command to withdraw it. Count Gombei Yamamato on Saturday completed a new nonpartisan coalition cabinet. Viscount Chinda, at present ambassador to the United States, was named as minister of foreign affairs. With the situation as it is, observers say there need be no present apprehension of further territorial conquests by the island empire.

State of Affairs in Mexico Is Desperate

Chaos prevailed in Mexico last week, and on Monday the prospects of settlement were blacker rather than brighter. Felix Diaz and his forces had control of the national arsenal in Mexico City, while President Madero and the faithful General Huerta desperately held the government palace. The streets of the city became a battlefield, and cannon and machine guns were in almost continuous operation. A truce arranged last Sunday at the urgent request of the American ambassador, H. L. Wilson, was soon broken and the fighting resumed.

President Madero's resignation was demanded by Diaz and requested by the Mexican senate, and there was a suggestion that Francisco de La Barra, formerly ambassador at Washington, be made temporary chief executive, but Madero spurned the idea of retreat. Not less than 1,500 persons were killed during the first six days of fighting, including many Americans and other foreigners and noncombatants. The question of American intervention became a burning one, but President Taft and the cabinet steadily adhered to their previous policy of noninterference, except to send battleships to the Mexican ports. The Monroe doctrine is likely to be severely tested before peace is restored.

Turko-Balkan War—Greece Gets Island of Crete

Although the novelty has worn off the Turko-Balkan war, and the news from the battle lines has been scanty because of the enforced absence of war correspondents, the information which becomes public indicates the fierce and desperate nature of the struggle. The sorties of the Turks seem to have been almost uniformly unsuccessful, and the armies of the allies are gradually closing in on the various defenses. The Bulair line of fortifications on the Gallipoli peninsula was captured by the Bulgarians last week after a sharp resistance. The Montenegrins were fruitlessly aggressive at Scutari. It is reported by way of London that Turkish transports recently landed at Midia 15,000 Kourdish raiders, who were well armed but without provisions. They were ordered to scatter into bands throughout Thrace and maintain themselves at the expense of the country. Stories of massacre come from both the Turkish and the allied combatants.

Adrianople continued to be the chief bone of contention, but up to the first of the week had held out against the besiegers. Its commander, Shukri Pasha, sent a wireless message just before the resumption of hostilities, in which he was quoted as saying that he would rather sacrifice his last man than surrender, but if he found further resistance useless he would slaughter the 40,000 Bulgarians living in the city and then turn his guns on the chief buildings and reduce them to a gigantic rubbish heap. Between fire and sword his soldiers would fight their way out or perish in the attempt. Fortunately not many of the Turkish officers have his spirit of barbaric valor. Soldiers near the capital mutinied Monday.

Greece consummated a diplomatic victory on Saturday when the protecting powers, England, Russia, France and Italy, evacuated Crete, which they have occupied jointly with Turkey, and the Greek flag was officially hoisted over the island.

Relations between Russia and Austria are in a dangerous state of tension, according to advices from Vienna. Differences over the boundaries and control of Albania remain almost irreconcilable, although Prince Hohenlohe of Austria was sent to St. Petersburg with a personal letter from Emperor Francis Joseph to the czar.

Honors to Memory of Captain Scott and Companions

Rarely has a tragedy in which the victims were so few attracted the widespread attention given to the fate of Captain Scott and his four companions who perished in the Antarctic nearly a year ago. Pathetic, thrilling, courageous, inspiring—these are some of the adjectives that are being applied to the polar explorer's ill-fated exploit. Not only did Captain Scott leave behind him a record of scientific achievement but more than that he left a record of splendid heroism which has aroused the world's admiration. His dying message, found in his diary, explained the misfortunes which overwhelmed the party—the loss of the pony transport, the collapse of Seaman Evans, whose physical strength had been counted upon; the unexpectedly severe cold, from 20 to 47 degrees below zero; the sickening of Captain Oates, who went off by himself to die that he might not be a burden to the others; the shortage of fuel in the depots and finally the long, deadly storm which overwhelmed the three survivors only eleven miles from the last camp, when food and fuel and life itself gave out.

"For my own sake," wrote Captain Scott's numbed fingers, "I do not regret this journey, which has shown that Englishmen can endure hardships, help one another and meet death with as great a fortitude as ever in the past. . . . We bow to the will of Providence, determined still to do our best to the last.

"But if we have been willing to give our lives to this enterprise, which is for the honor of our country, I appeal to our countrymen to see that those who depend on us are properly cared for. Had we lived I should have had a tale to tell of the hardihood, endurance and courage of my companions which would have stirred the heart of every Englishman. These rough notes and our dead bodies must tell the tale."

Premier Asquith on behalf of the British nation was prompt to promise that the captain's appeal would not fall on deaf ears.

A great memorial service was held in St. Paul's cathedral, London, on Friday, attended by people in every walk of life, from King George down to common laborers. Memorial exercises were also held in other parts of the British empire. Captain Scott's wife was on midocean bound for New Zealand when the news of her husband's fate reached the world.

Officials and Directors Guilty Under Antitrust Law

No sooner had "big business"—meaning that variety of commerce which operates close to the edge of the Sherman law—been cheered by the decision of the United States supreme court in the United Shoe Machinery Company case, finding that the mere bigness of that combination was not "unreasonable," than an adverse verdict was rendered against the National Cash Register Company. A jury in the federal court at Cincinnati last Thursday found President John H. Patterson and twenty-eight other officials and former officials guilty under the criminal provisions of the antitrust law. Although a motion for a new trial or an appeal will be made, yet the twenty-nine are now facing the possibility of $5,000 fines and one year in jail. Technical appeals proved unavailing in the case of the convicted secretary of the sugar trust, who has petitioned for an executive pardon.

At Detroit last Friday another federal court jury found a dozen men connected with the so-called bathtub trust guilty of criminal conspiracy and they and their firms were fined. This was the second antitrust case decided in favor of the government at Detroit within a week, the other case being against the boot and shoe last trust.

* *

West Virginia Has a Senatorial Scandal

It is West Virginia's turn this year to furnish an example of the evils possible under the present system of choosing United States senators. Five members of the legislature were arrested last week with several thousand dollars in marked bills in their possession, said to be the price of their votes in the senatorial contest. William Seymour Edwards, Republican-Progressive candidate for the senate to succeed Senator Watson, Democrat, who is seeking reelection, was later arrested on the charge of offering bribes. Mr. Edwards emphatically denied the charges against him. Rev. Thomas J. Smith of West Union, a member of the lower house of the legislature, had previously startled that body when he told from the floor that one of the members arrested had offered him $2,000 and had surreptitiously placed $500 in his pocket.

The Illinois legislature has been trying to elect two United States senators, one to take the place of the deposed Lorimer and another to succeed the veteran Senator Cullom. A bipartisan deadlock soon developed, but both houses and all parties interrupted the struggle last week long enough to ratify the proposed amendment to the federal constitution for the election of senators by direct vote of the people. This made the seventeenth state to approve the amendment. Another Lorimer scandal is improbable in Illinois, and apparently one has been nipped in the bud at the West Virginia capital, but even where there is no suspicion of corruption there is frequently an enormous waste of time and effort and energy on the part of legislators which should be devoted to consideration of state questions of importance often overlooked because of the demoralization caused by the senatorship scrambles.

* *

President Taft Vetoes the Immigration Bill

After having passed both houses of Congress by large majorities the Dillingham-Burnett bill to restrict immigration was vetoed by President Taft Friday evening, almost at the last hour remaining for him to approve or disapprove the measure. The President based his disapproval solely upon the literacy test, as other provisions of the bill, which in effect codified existing immigration regulations, were regarded as most desirable. The President in his brief veto message referred to a lengthy written opinion by Secretary Nagel of the department of commerce and labor advising that the bill be rejected. Mr. Nagel argued that the ability or inability to read was not a fair criterion as to the merit of an individual immigrant, new arrivals frequently being illiterate because opportunities have been denied them. The secretary also asserts that insufficient consideration had been given to the industrial conditions of this country, which now require the presence of laborers who are willing to engage in certain kinds of toil shunned by natives.

A large number of representatives of Jewish, Polish and other organizations urged the President to veto the bill on the ground that its effect would be to shut out a great many healthy peasants and sturdy members of the honest working class, while admitting anarchists, "black hand" parasites and criminals. These latter almost without exception have at least a degree of education. It was contended that the bill in principle was a step in the direction of ultimate exclusion of aliens, some of its opponents declaring that its aim was not "to sift out but to shut out," a policy for which America as a whole is not yet ready to stand.

* *

Richest Young Man to Be a Farmer

Vincent Astor, who is reputed to be the richest young man in the world—made such by the death of his father in the Titanic disaster—has chosen scientific agriculture as his life work, according to an announcement made a few days ago by Governor Sulzer of New York. The governor is given credit for having diverted the mind of the young multimillionaire from idleness and pleasure to a channel of great usefulness through the development of the Astor farm at Rhinecliff on the Hudson along new and experimental lines.

The governor appointed Mr. Astor chairman of the New York state delegation to the meeting of the International Institute of Agriculture at Rome next May. In addition to attending the convention the delegation is to investigate the European systems of agricultural credit or finance.

Religious World

Fairer Trial than Before for Koreans

The second trial of the Korean Christians and others convicted of conspiracy to assassinate the Japanese governor general of "Chosen" has come to a close in appellate court at Seoul, and the announcement of a verdict from the presiding judge and his two associates is to be expected on any day. The missionaries who have been watching the trial are hopeful of a finding that will repair most of the injustice done by the grossly prejudiced verdict of the court of first instance. Certainly the appellate trial has been fairer in all particulars, and only the realization that the all-powerful police still exercise much control over even the superior court prevents confident hope of the acquittal of all defendants.

The one most grievous error of the lower bench—the refusal to hear any evidence for the defense—has been fully atoned for by the court of appeals. In this second trial practically all the testimony and documents which the defendants and their attorneys desired to present relative to their alibis has been received with respectful consideration. The attitude of the principal judge has also been vastly different from that of his sneering colleague who presided over the lower court. With what even the missionaries regard as remarkable patience, this superior judge has listened quietly to all the details of their prison experiences which the defendants desired to relate. His whole attitude has seemed very correct.

Under these conditions the prisoners' stories of the means by which their so-called confessions were obtained came out in greater detail and even more convincingly than in the court below. More strenuously than ever it was insisted that not one of the confessions was original information furnished by the accused. In every case the police made the statement and applied torture to the man under examination until he said "yes" to their questions whether the things alleged were so. And the defendants gave more precise descriptions than before of the forms of these tortures.

One man told how his thumbs were tied together behind his back—one arm over his shoulder and bent down, the other bent backward and up; in this position he was strung up until only his toes barely touched the floor. Another said his hands and feet were tied together and he was swung round and round like a trussed pig. Many were beaten with iron rods. Some stripped naked were exposed outdoors to winter cold and doused with ice water; others were baked over charcoal fires. But the favorite of all methods employed by the police seems to have been the scheme of forcing a prisoner underneath a shelf several inches too low for his stature.

* *

Hope of Revising Criminal Court Method

During the second trial of Korean convicts for conspiracy at Seoul, the American leaders of the native church have enjoyed the invaluable counsel and support of three experienced missionaries to Japan, who, at the unanimous request of the workers in Korea, came over to watch proceedings and advise on the proper attitude of interested foreigners. These gentlemen are Reverends Albertus Pieters of Oita, J. G. Dunlop of Kanazawa and W. A. Wilson of Okayama.

Mr. Pieters, who has lived twenty-five years in Japan and is a hearty admirer of the nation, confesses that before going to Korea on this errand he considered the allegations of torture "wildly impossible." But what he has seen and heard in Seoul has quite changed his mind. He now considers that the abuses complained of are liable to befall any Korean who has the misfortune to become obnoxious for any reason to the police.

Yet these visitors from Japan have strong confidence that public opinion in Japan itself will end all this as soon as the policy of the governor general is fully apprehended there. Happily information on the subject seems to be gradually spreading in Japan, and one result hopefully anticipated is an early amendment to the Japanese penal code which will wipe out the practice of examining suspects secretly before the public procurator. At this examination the prisoner is questioned without friend or counsel present and is helplessly subject to whatever methods the procurator or his police assistants may wish to adopt. Yet the record which the procurator makes up from this inquiry is legally credited with more weight in court than any other form of evidence. This process was taken over by Japan from French precedents, yet as long ago as 1897 France abolished private examination on account of the obvious injustice of it. But Japan still sticks to an unrevised code.

Editorial

Is Thy God Able?

THERE ARE LARGE dramatic possibilities in the scene at the mouth of the den of lions when the king, after a sleepless night, comes to see whether Daniel has been protected. Evidently he feels that the one under test is not Daniel, but Daniel's God. Daniel has made a good deal of his relation to God, and has allowed it to distinguish his life from others. Now came a test, not of Daniel but of his God. So the question of the king is not, "Are you alive? Have you survived?" but, "Is thy God able to deliver thee?"

That is the cry of the world still. "You say you believe in God; you talk bravely about his power; here are trying experiences, sorrow, hardship, calamity; does your faith count now? Is thy God able?" It is not so much a question as to whether believers are loyal to him, but whether there is really anything in what they are claiming. Is there any such God as they claim to believe in? Is there any real ground for the hope which they keep declaring?

When men without the Christian faith see believers break and fail and fall, see them devoured by the lions of sorrow, or adversity, or even of sin, the world does not stop with condemning them; it goes on to declare there is nothing in what they believe, after all. It persistently measures God by the men who claim to believe in him. So it becomes immensely important that men have such thought of God as sustains them in their adverse experiences. It throws us back upon asking ourselves whether God as we know him is really able to do what needs to be done in our lives.

Here are the great advances in science. Men are learning the truth about dark facts and are claiming to know the secrets of life. They talk learnedly about evolution and æons of time and unmeasured space. The world which once seemed so large has shrunk to a speck in the universe. Men are even saying that the secret of the origin of life is yet to be found, and that it will prove to be the result of certain chemical actions. You read all about that in the papers and magazines, or you hear it talked about in the circles of friends or unbelievers. What does that do to your faith?

Do you fear for the ark? Do you tremble for the future? Is thy God able? Are you sure that the outcome will be only so much clearer revelation of his glory? Many of us will have to admit down in our hearts that the question sometimes arises whether, after all, we may not be mistaken, whether we have not made too much of this matter of religion. So we talk fearfully, or we whistle to keep up our courage, or we try to make up by bluster for the real secret doubt that we have. That is, we are not sure of God. We do not know whether our God is able or not.

That is why faith fails in so many cases in the presence of scientific discoveries or speculations. The real, triumphant faith welcomes all these new things in the assurance that every one that is finally proved true will bring more glory to God, will make the Christian revelation so much the more beautiful; and every one that is not true will soon be disproved. Our God is able! Our Christ is equal to all the strain of all the new knowledge that can be found! It will all yet be a diadem of glory for him.

Here are great social evils. They flaunt themselves in the face of society, or they skulk in dark places and wait to strike the social order in its time of peril. After all these centuries the social order is far from being what it ought to be. The saloon is here, the brothel, gambling, frivolity, covetousness. You cannot be honest and blink them. You cannot get away from them. They are too obvious. What then?

Do you despair? Do you give up? Do you fight on in a dogged, hopeless fashion? Do you feel that they cannot be ended—that they are here to stay, and that any thought of driving them out is chimerical? Or is thy God able? Are you ready to enter the fight against any form of evil in the assurance that with such a God as you have any victory is possible and assured? Has humanity actually got the upper hand of your God, so that no matter how loyally his people serve him he and they are yet to be defeated? Is that the kind of God whom you are trusting? Is thy God able?

Here is your personal life, with all its struggles and defeats and failures. What is to be the outcome after all? That old habit of yours—are you never to conquer it? That temperamental defect of yours—is it never to be made good? Is thy God able? Do you go into the struggle with the conviction that such a one as he cannot be finally defeated—that because he is on the side of your best life, therefore your best life is assured the final victory?

There are three great texts which speak of the ability of God, which ought to come with great comfort to us in our personal lives. One is the familiar verse in the Hebrews (7:25): "He is able to save to the uttermost all who come unto God by him"—his ability meeting us at the entrance to the Christian life. Then the other Hebrews verse (2:18): "In that he himself hath suffered being tempted, he is able to succor them that are tempted"—his ability going with us on the way. Then, finally, the verse with which Jude closes his epistle: "Unto him that is able to guard you from stumbling and to set you before the presence of his glory without blemish in exceeding joy"—his ability carrying the work through to completion.

Now, is thy God able at all these points? Is he able to conquer every peculiarity of yours, so that you can enter and follow and complete the Christian life? What is your real hope for final victory? What is your real ground of expecting to come out at the end without blemish? Certainly it can hardly be your own efforts. If not, then is thy God able?

Liquorites Squarely Met and Mightily Trounced

The surprisingly triumphant passage through Congress of the long delayed legislation stopping interstate shipments of liquor to points where state laws prohibit its sale, is the most spectacular victory—and in some respects the most significant one—that temperance sentiment ever obtained in this country. Some weeks ago The Continent reprinted certain warnings which the liquor dealers' agents in Washington had sent out to the trade. In these it was bluntly said that the enactment of this law would be the worst blow which the liquor traffic had yet received in America. By the opinion of their foes, therefore, the temperance forces of the nation are justified in unlimited rejoicing over their victory. They have not only damaged the liquor business at a vital point but must have demoralized the liquor men by beating the most active defense that could be put up on that side when a general alarm was out and everybody scared.

It is in truth an irresistible force which the temperance element of the nation has thus discovered in itself. Nothing ought to seem impossible now to men and women who have accomplished this victory. For it is a sheer, straight triumph of public sentiment over legislative reluctance. The well informed correspondent of The Chicago Tribune, John Callan O'Laughlin, does not hesitate to say that the majority sympathy of congressmen and senators ran with the opposition, but the accumulating popular demand for the law became at length too strong to resist. The outcome carried a certain element of broad farce, for the two houses, which during twenty years had persistently obstructed the measure, made ridiculous haste to obtain the virtuous appearance of willingness when at length the inevitable could be no longer resisted. The house and senate fell into an impromptu race to see which could first make merit of its necessity, the house winning, but the senate finishing only one legislative day behind. Individual members likewise came over to the victorious side with an alacrity not void of amusing features. Conversions at the hour of eleven and three-quarters, however, will be held by temperance people only as trophies of conquest, and credit will go to men like Representatives Webb of North Carolina and Sheppard of Texas—with Senator Kenyon of Iowa—who enlisted for the war when victory was most dubious.

The law awaits, of course, a test in the courts, and enormous effort will be put forth to prove it unconstitutional on the ground that it gives states the right to interrupt interstate commerce, which the constitution puts in the power of the federal government alone. But excellent constitutional lawyers have fully considered this point, and expect to show the courts without difficulty that the federal government resigns no vital power of its own when permitting states to deal by virtue of their reserved police powers with specified shipments within their own borders. If, however, the liquor lawyers should win, it would be a disastrous success for their clients, for a decision invalidating the new law will simply bring on a landslide public demand for prohibiting outright all shipments whatsoever which would carry intoxicants across state lines. Nobody questions the constitutionality of that.

A Miraculous Voice and Its Message

The most remarkable sound today in the world is the voice of Helen Keller. People who imagine it just a matter of curious wonder to hear her utter words fail to understand what the fact of her speaking means. It is not exaggeration for her teacher, formerly Miss Sullivan, now Mrs. Macy, to say that Helen's voice is a miracle. Certainly it is a phenomenon contrary to all human experience, unpredictable by science and unlikely to be repeated—which seems to constitute a sufficient definition of miracle. Till now it has never been known or even imagined that a person who hears no sound and sees no light should utter words comprehensible to hearing ears.

But the marvel of this achievement is not by any means all of the human interest of it. The utterance that comes from her lips—utterance of which she herself realizes nothing but the muscular motions—is, of course, far from perfect vocalization. It has a hollow sound, weird in quality and hauntingly suggestive of hoarse messages passing through thick walls out of the depths of some cavernous prison—as is, indeed, no remote metaphor of the literal fact. The pathos of those slow, struggling, ghostly tones is overwhelming, for every accent bespeaks the straining of a bound soul that can never be fully free.

Yet—here is the wonder greater than the scientific wonder of her speaking at all—the prisoner with the prisoner's voice echoing from the black silences of her prison house, speaks not of doleful things but of joys and hopes and confidences—even thanksgivings. She stops not a moment to dwell on her own limitations, but unwilling to use her gift of speech selfishly employs it to predict and plead for the lifting of limitations from those who in her estimation have never had her chance, or half of what would be a fair chance to anybody. The accusing truth in her voice, which at this point grows tender with feeling despite her inability to modulate its tones, is irresistible as she says: "If you do not see the sorrows of the people who surround you, you are more blind than I."

Miss Keller has gone on the lecture platform as a representative of the Socialist party. The politics of her brief address, however, amounts to little. To socialism as either an economic theory or a party policy she seems indifferent; manifestly it appeals to her only as an expression of fellow feeling with those whose labor in the world is hardest and least remunerated. And the touching spectacle of this eager soul asking sympathy for those whom she deems less fortunate than herself must disseminate, whenever she repeats her message, a mellowing and humanizing influence sorely needed today to melt the icy hardness of commercial calculation.

The Fall of Good Men

Almost every community is shocked from time to time by the breakdown of the character of a man who had been counted reliable. He was a minister or a Sunday school superintendent or a church officer. It is a distressing experience, but not so uncommon. At such times it is well to remember the familiar words of Paul about the two men whom he found within him. Neither one nor the other is entirely the real man. For most of us the good man is the one who appears when we have ourselves in hand, and the worse one appears when we let ourselves go. There is a kind of moral gravity that carries us down, if we are not held back. Peter denied his Lord when he let himself go; he went out and wept bitterly when he got himself in hand again.

When a good man falls, we are appalled. We say, "It shows that he has been bad all the time." So it does. But it does not show that he has not been good all the time also. Indeed, it may show that he has made all the harder fight to keep himself in hand. No one even guesses what it costs some men to keep the worse man within them under control. And when that worse man, in a moment, or through a period of years, is shown to have gained power, it should never be forgotten that the good man was a reality all the while.

We can afford to be very cautious in our charge of hypocrisy. There are doubtless hypocrites, whom our Lord could denounce; but a man is not proved to have been a hypocrite because after a long time of outwardly right living he is proved to have within him a bad man. Every one of us has those two men within himself. By God's grace we generally have ourselves in hand, so that the good man predominates; but most of us have lesser or larger occasions when we let ourselves go, and then the worse man within us asserts himself.

Those who have come near to good men who have fallen know very well that no one suffers in their fall more than themselves. They have known all the while what their peril was; they have made more successful fights than their friends suspect, and they know the meaning of the losing fight. When a good man fails it is the time for all his friends to bring to bear on him whatever influences are in their power to help him get himself in hand again.

—Eucken of Germany and Bergson of France are the preeminent names in philosophy today, and America has in this academic year enjoyed a personal introduction to both, as Professor Eucken has been lecturing at Harvard and Professor Bergson at Columbia. Various people who have different sorts of ears to hear with disagree as to whether these men are or are not teaching religion in their philosophy. But two things are very plain in their influential instruction: They are both against materialism and against the cold intellectual logic which would dispose of religion without giving the affections and aspirations of the soul a chance to be heard. And if teachings along these lines are not in and of themselves religious, they are certainly serviceable to religion in battering down two of the chief obstacles that hinder Christianity from getting at the heart of the twentieth century man. It takes a long time usually for philosophy to filter through from the mind of the university professor to the mind of the man in the street, but it always does penetrate from one to the other finally, if it is genuine philosophy, and eventually the visits of Bergson and Eucken to America will count for the aid of practical church workers laboring for men totally unacademic and unphilosophical.

—The Synod of Kentucky, in connection with the U. S. A. Assembly, is being stirred up on the subject of home missions as it never has been before. Dr. Reynolds of Lexington as chairman of a live campaign committee is crowding hard on the churches of the state a sense of their responsibility for sending into the mountains and other neglected rural districts a vital and enlightening gospel. As a sample of what can be done and ought to be done more widely in the mountains, the committee points to the work of Harvey S. Murdock at Buckhorn, where the Presbyterian church was strengthened last year by eighty-three additions on confession, and where there is maintained a complete school plant, running from kindergarten to high school and including domestic science and manual training, with a hospital, trained nurse and clinic besides.

—A good friend of The Continent in Washington thinks that editorial comment on the inaugural ball as printed in these pages a couple of weeks ago was too severe in implying that such events heretofore have detracted from the dignity of inauguration ceremonies. As a matter of fact, this friend assures us that in times past inaugural balls have not been balls at all. The crowds who attended them jammed the hall so solidly full that there was no room for anybody to dance; and the utmost that could be accomplished was to clear a space for the President, Vice-President and their wives, with the Washington committee, to walk around the floor, so that everybody could look at them. The event has thus turned out to be heretofore nothing much more than a band concert with a promenade.

—The credit of beating in the California legislature the bill to legalize racetrack gambling in that state is allotted by good observers largely to that fighting Canadian, Rev. D. M. Gandier, who for a good many years past has made California a lively tournament ground. When Mr. Gandier enlisted to smash the gamblers' bill practically everybody told him that he had a hopeless case. But two months sufficed to put the hopelessness of the situation on the other side. After all, the kind of champion that Christianity is always needing is somebody who, like Mr. Gandier, does not know a hopeless case when he sees it.

—News of the retirement of Dr. J. Monro Gibson from the pulpit of St. John's Wood Presbyterian church in London revives affectionate memories among Dr. Gibson's American friends who recall his pastorate over Second church in Chicago. Unanimously they wish him a quiet and happy evening hour for his useful life. Dr. Gibson's successor is Rev. Alexander M. MacIver, who has been preaching for five years in the remote islands of the Hebrides. The call to Mr. MacIver seems to prove that a country parish cannot hide a man who has a real message.

—John McNeill, the widely known Scotch evangelist, has made a most prominent start as the pastor of the big Cooke's Presbyterian church in Toronto. The audiences that come to hear him throng the immense sanctuary, and the eloquent and unconventional Scotchman swings them between extremes of tears and laughter quite at his will.

—A new Welsh revival is reported to be aflame in the coal mining country at the South of Wales. Two miners, Stephen Jeffries and John Griffiths, are its leaders, and the signs of religious fervor are said to be as remarkable as those that attended the preaching of Evan Roberts eight years ago.

—When Abdul Baha went to Edinburgh in January our excellent Presbyterian friends, Dr. Whyte and Dr. Kelman, pastors of St. George's, were his hosts. Dr. Kelman said that he and Dr. Whyte understood that Abdul is not trying to proselytize Christians, and they accepted him as a worker for the kingdom of God.

—When one can see no good in his fellow, he is either looking the wrong way, or is in need of an oculist.

—We doubt if Satan really cares how good a man is so long as no one knows it but himself.

DR. JOWETT'S MESSAGE

Rivers of Living Water

"HE THAT BELIEVETH on me, from within him shall flow rivers of living water." The springs of life are found in faith. Vital belief in the Lord Jesus brings the soul into communion with fountains of vitality. "All my springs are in thee." And we cannot have springs without streams. Fountains make rivers. When the divine life possesses the soul it flows over in gracious ministries among our fellow men. The affluence becomes an influence imparting itself to others. "From within shall flow rivers." And what shall be the character of the river?

The life filled with the Spirit of God is a minister of vitality. Wherever the figure of the river is used in the Scriptures it always implies the carriage and the impartation of life. "The river of water of life." "Everything shall live whither the river cometh." Those who are in communion with the Holy Spirit are to be the antagonists of death, and are to convey the life-giving powers of the eternal God.

Bringing Life to Dead Organisms

First of all, they will vitalize dead organizations. There is nothing more burdensome than an organization bereft of life. There is nothing more inert than machinery divorced from energy. The church is cumbered by dead and dormant institutions. Everywhere there is the incubus of institutionalism that has no inherent vitality. Now the disciples of the Lord Jesus are to bring the needful life. Their influence is to be that of a river upon a mill wheel. It changes the inactivity of death into beneficent motion, and things that were only impediments become ministers of progress.

And the disciples of Christ are also to vitalize dead dispositions. Everywhere in human life there are withered and withering things which need to be quickened. In some lives hopes are drooping like spring blossoms that have been nipped by the frost. In other lives desires are fading and are like plants that are suffering from thirst. And again in other lives the affections are ailing, and their strength is lapsing into perilous weakness. If we could only look into the secret places of the souls of men we should be amazed in how many lives there is the touch of death.

Now the friends of the Lord Jesus are to move about among these drooping people like "rivers of water of life." The withered heart is to be thrilled by our presence. The drooping faculty is to lift itself up in new strength by reason of the influence of our lives. We are to be the ministers of a mysterious but most real vitality. There is a significant passage in the book of Job, which always seems to me to lend itself to rich and far-reaching interpretations. "For there is hope of a tree, if it be cut down, that it will sprout again and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud and spring forth boughs like a plant." The old stock withering in the ground scents the presence of the water and is quickened into newness of life. And so is it to be in the life of man. When the river of water of life comes near to souls that are drooping in disquietude and defeat, they are to become alive again and clothe themselves in strength and beauty.

Purifying Sinks of Corruption

But, in the second place, the life filled with the Spirit of God is to be a minister of purity. It is "clear as crystal," and in all its movements it is the enemy of all defilement. I have watched a strong and impetuous stream, born after heavy rains, pouring its fullness into a stagnant pool which had become the home of corruption. In the energy of its presence the corruption was unloosed and carried away, until the pool was left clean and clear as a sea of glass. And such is to be the influence of the disciples of Christ upon the established corruption of our day. The glorious energies of a redeemed life are to be poured into the settled defilement, to stir up and release it and to bear it entirely away.

Imagine a half dozen pure and strenuous moral rivers flowing strongly in every village in our land! Imagine 10,000 such rivers doing their purifying work in a great city! Think of such rivers moving in every human fellowship! I remember a town council which had come into the hands of men of common and questionable character, and the government of the town was becoming debased. And a number of men, in whom the Spirit dwelt mightily, and whose influence was like strong rivers, entered the council and made it clean. Who has not known a committee saved by the strength of one man's consecration? And this is suggestive of the possible influence of every life. If our souls, by faith in the Lord Christ, are in communion with the springs of life, then a river of pure and purifying influence will most assuredly flow in all our common intercourse.

And, thirdly, the life filled with the Spirit of God is a minister of refreshment. There are desert places in the life when the springs seem far away. I got a letter the other day in which my correspondent described what he called "a dry sorrow." The sorrow was so intense that he had lost the power to weep. It was grief that could not find relief in tears. It was "a dry and thirsty land where no water is." And everybody is familiar with such experiences, either in his own life or in the lives of others. Now what is needed in such drought is some refreshing river. The prophet Isaiah declares that the ideal man is like "a river of water in a dry place." He brings refreshment to the soul that is held in perilous dryness. And who is to bring this refreshment? It can only be brought by men and women who live at the springs, and whose very presence is "a river of water of life."

And, lastly, the life filled with the Holy Spirit is a minister of hilarity. What more fitting symbol of gladness can we find than a clear, bright stream, dancing and leaping in the sunshine? Just to look at it, just to listen to it, is to catch the contagion of its joyful movement. And "there is a river the streams whereof shall make glad the city of God." The river that takes its rise in heavenly places in Christ Jesus, that is born among the hills of grace, and flows in the sunshine of the eternal Love, is bound to be a minister of gladness and cheer.

The desponding and the melancholy and those whose faces are heavy with the gloom of fear, are to be heartened and cheered when the disciple of Christ draws near, for the life filled with the Spirit is like a dancing, joy-imparting and beauty-creating stream. How near do we come to this ideal? Perhaps we can give cups of cold water. But is our life richer than this, and is it suggestive of music and dancing? Is there anything hilarious in its influence? Is there the touch of joy, the gladdening ministry of those whose wills are in harmony with the King?

So perhaps instead of singing "Like a mighty army moves the church of God," it might be a healthier expression if we sang, "Like a mighty river moves the church of God"—a river carrying vitality, purity, refreshment and making the birds to sing in the trees that line its banks.

J. H. JOWETT.

Efficiency in Service

BY JOHN TALLMADGE BERGEN

"EFFICIENT SERVICE," "getting busy," "everlastingly at it"—these are the ringing notes of exhortation that have been published far and wide as the churches entered upon the new year with a week of concerted prayer.

Let every servant of Jesus hear the call and obey, for the Spirit speaks through the mind of the church; but let everyone take heed how he obeys.

We can be of service only as Jesus gives us power. We can give out only as we receive from him. "Service" is a catchy word at the present time. There are scores of young men and women in our great cities who are enlisting in the popular "social service" of the present day. Their intent is to do something for defective or delinquent humanity; their impulse is noble; but they often are following some Christless leader, some sociological propagandist, who is only brushing the clothes of humanity instead of changing its heart.

The gift of eternal life through Jesus is being neglected by many of these modern social service centers, and only the external arrangements of our civilization are offered to dying souls. Let pastors of our city churches be watchful of their young, ardent members. With whom are they linking their lives and efforts in the work of social service?

Do we realize that we lose the young disciple the day that he begins to devote himself to the leadership of any reformer or uplifter who is laboring apart from Christ?

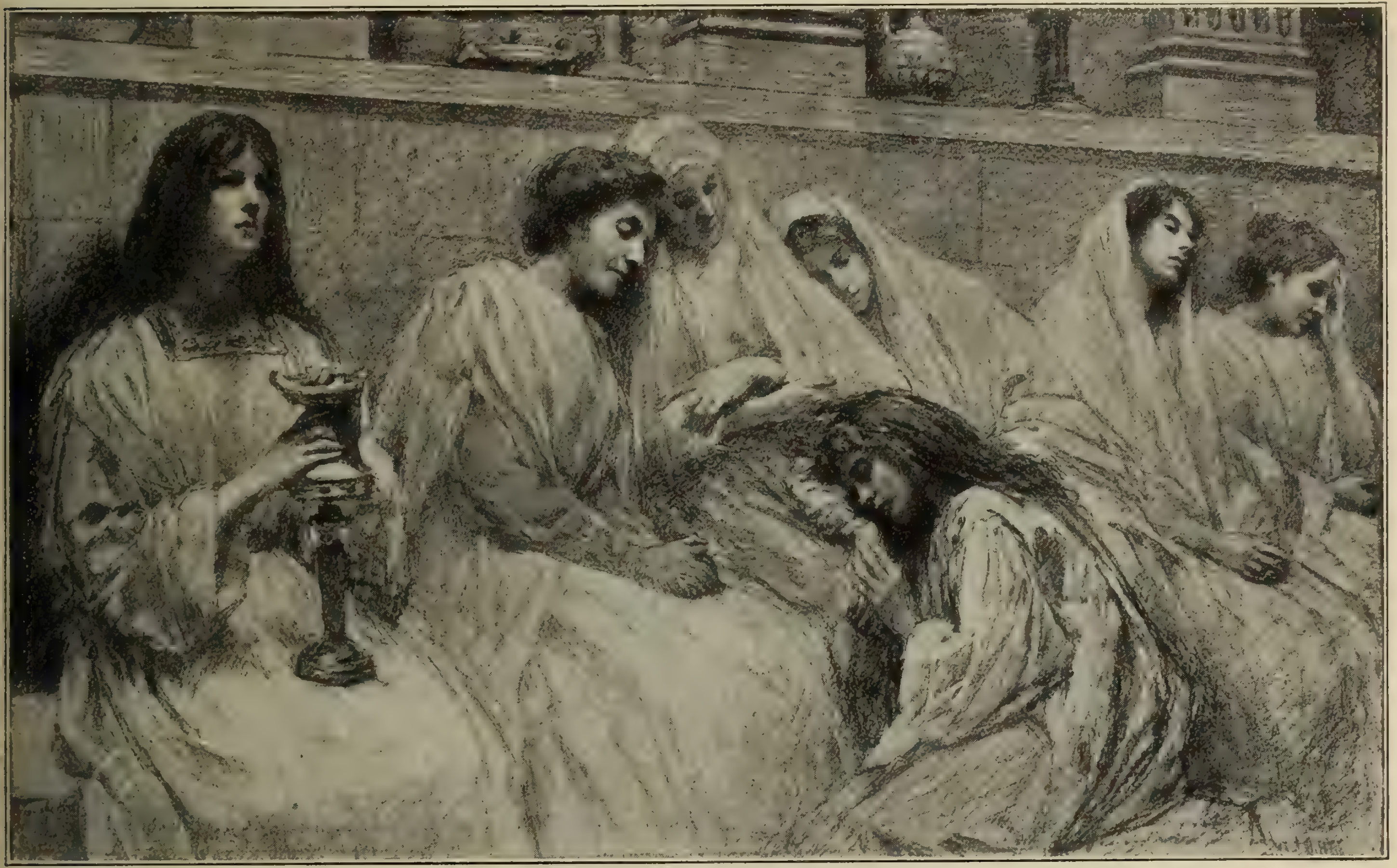
Bring them back! Oh, back again to the prayer meeting! Back to the mission! Back to the knee drill of secret prayer! Back to Jesus' words and the Holy Spirit whom he gives! Lead them, urge them, beseech them to take! take! take! Thus only, Christ-filled, can they do efficient service.

The Ten Virgins

BY
WILLIAM
CHALMERS
COVERT

A Parable Picture

IF THE WORDS of our human speech are tools, then we may surely call our Lord a deft workman with the same. In no forms of his public speaking do more of his wonderful grace and power appear than in his parables. In these word pictures he is plainly a master of the art of rapid portraiture. He sketches a scene clear and free, with a brevity of speech that amazes men who stumble and prolong their words in order to clarity of statement. Jesus seemed able to spread an atmosphere over all his scenic descriptions and character sketches. This rare and inimitable quality is the envy of all story tellers. His parables are always as real and plausible as a vital human vocabulary can make them. They rise out of the daily life of men and walk down the roadway close to men's personal experiences. Their lessons are not remote, neither subtle nor evasive; for the most part they are obvious and easily related to matters of moral conduct and character. In this particular parable Jesus uses an Oriental wedding as a fine background of ample detail for the setting up of a moral lesson, teaching the necessity of watchfulness. The details as they move before us are in strict accord with cotemporary social customs and it is interesting briefly to review them.



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While the Bridegroom Tarried They Slumbered and Slept
From the painting by Eugene Burnand

The bride on the day of her wedding goes to the home of the groom, where the marriage is to take place in the evening. There she is clad in her wedding garments and jewelry. The women relatives and friends who have joyfully arrayed the bride now sit down with her to spend the day, showering her with compliments and talking of her relatives and her approaching good fortune, partaking all the while of sweetmeats and other refreshments.

At the close of the long day the women find themselves exhausted, and in the early hours of the evening they sleep, waiting the coming of the groom. The groom in the meanwhile has spent the day feasting in the home of a friend. Soon after sunset the masculine friends of the happy man gather. They are dressed appropriately to the festive occasion and propose to spend the evening with the prospective groom and later escort him to his father's home for the marriage. During the evening the young men recite poetry in praise of the two families soon to be connected, and dwell particularly upon the virtues of the groom. Conversation and refreshments fill the hours.

When all have arrived and presented their congratulations, and midnight approaches, the groom intimates his readiness to proceed. Each guest is then given a lighted candle as he steps from the door. Flaming torches are held aloft by special helpers, and the procession winds its way through the crooked, narrow streets or over the sloping hillside to the paternal residence of the groom. Under the starry skies of the Orient this wedding march, with its torches and candles shining in the darkness, illumining the white-clad men, is a spectacle of great interest to the guests and to the community.

Throngs crowd the roadways and peer inquisitively into the faces of the wedding party. The joyful call of the women among the gazing crowds is passed on from one mouth to another, and thus the waiting bride and her maidens are made aware of the distant approach of the groom. All is excitement in the bridal party. The weary company of women arise to set their candles burning at the doorway, and go gayly forth a short distance to meet the groom and his escort of men.

It was at this point in the parable that the foolish virgins discovered their tragic situation. They had lamps, but in view of the fact that oil had not been provided, these lamps were but tantalizing burdens. With great hue and cry the wedding party arrives and enters the home for the wedding and the great feast that follows. The negligent maidens scurry away for oil, but return to find the door locked and the joy of the great occasion lost!

The pious imagination may make many interesting deductions from this parable. It very plainly has to do with the attitude of the disciples of Jesus toward his return, of the form or fashion of which he did not see fit to speak definitely. His followers have found great comfort in the liberty of interpretation permitted by the silence of Jesus on this point. We will seek lessons in which exegesis and the mysteries of eschatology are not involved.

✠

Our Lord evidently is coming again.

He so suggests, his apostles so taught. The church has so held in her official deliverances, and in the body of her faithful membership. Her sacramental service is celebrated after there has been spoken the expectant phrase, "As often as ye eat this bread and drink this cup ye do show forth the Lord's death until he come." How? When? Whence? In a premillennial period of conquest and glory? In the presence of his Holy Spirit, of which the demonstration on Pentecost was a hint? In the personal experience of every saved sinner? In the triumphant death of every saint?

There is Scripture to satisfy men for all these inspiring inferences concerning our Lord's return. While we do not know the time nor place nor manner of his coming, all the more urgent is the parable's explicit lesson to watch.

◆

Sleeping is not the sin for which the virgins should be reprimanded.

Serenity and quiet of soul is good, in fact the only consistent thing that follows the Christian faith. Christ's coming makes men rest in peace. There is to be a triumphant return of our Lord and in the joy and confidence of this expectation we rest in spite of turmoil and moral disorder. Earth cannot mar the equanimity which such hope begets.

◆

It is sleeping when necessary work remains undone that constitutes the regrettable feature in this otherwise happy scene.

Those intrusted with obligation and charged with duty must not sleep till they have prepared to meet the possible exigencies. The virgins that were wise slept as soundly as the foolish. The conditions were favorable to sounder sleep in their case. It was the preparedness for instant working and immediate service likely to be called for on the happy occasion that made the difference in the sleepers. It is not necessarily the ever-wakeful, fussy, high-tensioned worker that gets largest results. The worker who sets everything in order to the best of his human ability, and pending the emergent moment rests, is the worker whose dependable efficiency helps most the kingdom of God, and one whom his Lord will find ready whenever and however he comes.

◆

The lamps and wicks and general wedding paraphernalia were the same for wise and foolish.

The outward equipment was the same. The lamps were burnished and trimmed, and in possession of all, but the surprising difference, discovered too late, lay in the lack of the illuminant, the want of which made lamps mere mockery in the darkness.

People of great natural gifts, with knowledge and money and social influence, great accessories for a shining life, often are like the virgins with burnished lamps and no oil. The human gifts and powers lose brilliancy when the heart is dead. No pure light ever shines through the faculties and capacities of men till there is lighted within that holy fire of devotion to God and men that made Jesus "the Light of the world."

The Way One Church Does Business

BY OTIS GRANT DALE

> Management of the finances of a church is not usually on the plane of efficiency attained by the accounting departments of business enterprises. Operation of a church with the usual subordinate organizations is, however, a business of no mean proportions. This account of a church which has made giving a pleasure will attract the attention of all trustees. Perhaps your church can adopt a similar unified budget plan. Members of sessions will be interested in the idea that a church paper be sent to all subscribers to benevolences.

IT WAS THE night for the regular meeting of the trustees. At 7:30 sharp the seventh trustee entered the pastor's office at the church; one other trustee was reported out of the city, one had telephoned to the pastor two minutes before that a business engagement would detain him for half an hour. With the seven present out of a total of nine, the chairman told one joke and called the meeting to order. After prayer by the pastor the minutes of the last meeting were read and approved. The secretary reported the following bills, each bearing the O. K. and signature of the person, or officer of the organization, that contracted it: For Sunday school supplies, last quarter, $57.25; for minor repairs about the church building, O. K.'d by the property committee, $54.75; for ice cream and two cakes used by the aid society at a church social, $5.85; for flowers sent to the sick by the missionary society, $3; flowers sent to the sick by the Christian Endeavor society, 75 cents; printing advertising cards, $3; printing communion tokens, $2.50. After brief consideration these were all allowed and ordered paid. At the suggestion of the pastor a committee of two was appointed to review all the bills of expense for the past nine months, also to examine into the way in which the subscriptions were being paid, to find if it were possible or necessary to economize further in any branch of the work. The financial secretary was asked for a report on the present state of the treasury. He reported all current bills, including salaries, fuel, light and the monthly payment to the building and loan association on the manse, paid to date, and $125 in bank. The chairman told one more good joke and the meeting adjourned at 8:30 p. m.

What the Situation Was to Begin With

This meeting was held three months ago. It is now past the end of the fiscal year and the books are closed for the year. In order to understand the meaning of some things reported in this sample trustee meeting it must be explained that this is our first year's trial of what we call our "strictly business system" of church finance, of the "double budget system" thoroughly applied. To fully exhibit the results of the system it will be necessary to refer to the previous year's experience. During that period the congregation raised by all means, including some envelope subscriptions, special collections, suppers, "pay socials," etc., for current expenses $2,098 and for benevolences $173, and near the close of the year had a man employed to take special subscriptions in order to escape a threatened deficit of several hundred dollars. Besides, various and sundry bills were unpaid, some nearly two years old.

In view of this condition a joint meeting of trustees and elders decided to make a radical change in our financial system. The double budget system, with weekly duplex pay envelopes, was adopted and applied to the entire congregation, Sunday school, Endeavor society, aid and missionary societies. All treasuries were abolished except the treasury of the congregation for current expenses, and the treasury of benevolences. (This after approval of these organizations.) Every member of the church and every member of each auxiliary organization was asked for a definite subscription for current expenses and for benevolences. The response was good. Although our communicant roll was only 203, the financial secretary had personal accounts with 235 persons.

Standing rules were adopted by the congregation which contained the following sections: "All bills of expense incurred by auxiliary organizations shall be O. K.'d by the proper officers and transmitted to the secretary of the board of trustees within fifteen days of the time they were incurred. All regular expenses of the congregation and of all auxiliary organizations, together with all regular benevolences, having been provided for in the annual budget, no person or organization shall solicit subscriptions or raise money by any direct or indirect method among the members of the congregation, for any purpose, except by special permission of the session." These articles were strictly adhered to; not a cent was asked or received from any person outside the congregation, or from the general public in any direct or indirect way during the year.

It was also decided that hereafter all bills should be paid within thirty days if it required borrowing money at the bank to do it. It was thought as necessary for a church to maintain good credit as for any business house to do so.

But it was not necessary to borrow money; notwithstanding the necessity of paying some old bills, making considerable repairs upon the building, long negected, and increasing the pastor's salary to a figure $500 above that ever paid before, there was not a month during the year, not even in summer, when there was not sufficient money to the church's credit in the bank to pay all bills. The balance sheet for the year shows $3,391 expended for current expenses and $127.50 in bank. Besides this, $530 was contributed to benevolence, making a total for all purposes of $4,048 against $2,271 the previous year.

Advantages of Unified Budget System

Our experience has taught us the advantages of a unified budget system as follows:

1. When persons are asked to make one definite subscription to all objects, knowing there are no other collections, offerings, or specials of any kind for a year, they subscribe intelligently and liberally, and prefer the straightforward businesslike way. No

special offering was taken, no appeal from the pulpit for money for any purpose was made during the entire year, with the above result. The nearest exception to this was on March 10, when at the close of his sermon the pastor called attention to the day as one named by the President for gathering China famine funds and announced that anyone desiring to give might hand the money to the treasurer of benevolences after service. As a result of this mere announcement we sent $56 to China. This ready response was due to the absence of any "holdups" during an entire year.

2. There is great advantage in having one financial directorate. The trustees know where every cent comes from and where it goes. This is simply business. The old method of many treasuries is practiced by no other institution on earth. It is little wonder that many church trustee bodies take little interest in their duties and fail. They have no way to get any intelligent grasp of their problem when they have half a dozen auxiliaries in the church over which they have no control, in sharp competition with them for the money of the same people to whom they must look for subscriptions Our trustees have taken a lively, intelligent, business interest in the whole church, and every one of their meetings has been a model of business methods.

3. The system takes care of the benevolences in fine fashion. From the total collected we first deduct 10 per cent for an emergency fund to be dispensed by the session toward special calls. Some of this goes to the poor, some to the university pastor, some to Anti-Saloon League. Next the women's missionary society's pledge to the presbyterial society is paid. The balance is divided among the boards on the basis suggested by the Assembly. Our increase this year, without the slightest special effort, was over 200 per cent.

How The Continent Reaches This Church

As a part of the system, sowing seeds for future harvest, the session sends The Assembly Herald to every person or family that gives 10 cents per week to the benevolent budget, simply deducting the cost from the total of the subscription. By this method we put in fifty copies where we had none; and the plan worked so well last year that now we have added The Continent and The Herald and Presbyter, giving a choice of the two weeklies when the subscription reaches 35 cents. This is giving us the largest subscription list to Presbyterian weeklies in the history of the church, and no one is put to any trouble in the matter.

4. The advantages are by no means all material. We have had a quiet but steady revival of interest in things spiritual. The midweek service has increased threefold in average attendance. The congregation has achieved the self-respect that a man always has when he can pay his bills without begging his neighbors to help. And the increasing respect of the public is shown by steadily increasing audiences. Through the blessing of God upon strictly business methods our church has marked a new era in its life and work.

The "Holy War": An Exploded Bugaboo

BY WILLIAM T. ELLIS, Editor Afield of The Continent

"A HOLY WAR" is a phrase which seems never to lose its charm, despite its shopworn character. More or less definitely it calls up visions of clashing Bedouins hastening out of the desert, of chivalrous Saladins, of white-turbaned fanatics on beautiful Arabian steeds, of zealous crusaders and of an imperiled Christendom. The possibility of the green flag of the prophet—that mysteriously potent emblem which can be seen from the remotest sands of Sahara or Arabia—being lifted by the sultan of Turkey, who is caliph of all Moslems, gives exciting thrills to the romantically inclined. That same green flag is one of the few vestiges left to this material age of "the brave days of old," when Frank fought Turk in the contest of the cross with the crescent.

Like many other of the vague and glamourful conceptions of the Orient, this one is rather dissipated by close scrutiny. The "odors of the East" really may not be talked about definitely in polite society. The beauties of the harem are oftener than not sallow-faced devotees of the cigarette. The minarets which loom so artistically on the skyline are frequently cracked and patched and otherwise in disrepair. The bazars are dirty and without any display of rich stuffs; all of Damascus cannot show as much of beauty and novelty as a single American department store. The caravansaries of the East are absolutely bare rooms, entirely too close to the animals which share the same roof, and the European traveler frequently is reminded of the need for a plentiful supply of Keating's powder. While "the East is the East," not a little of its allurement is due to western imagination and literature; as "The Bedouin Love Song" really represents the ideals of Bayard Taylor's Kennett square, and not of Arabia.

Looked into carefully, a holy war, as a practicable possibility, crumbles into nothingness. At least, careful investigation reveals that phrase no longer holds the ancient dread meaning which attached to it when the Moslem tribesmen threatened to overrun all of Europe. The whole science of war has changed since them. Society is differently organized. The machine gun has supplanted the horseman's sword and spear. The desperate courage of the fanatical and the shrinking cowardice of impressed legions are equally good targets for rapid-fire artillery. Armies must be met by armies, and there is now no Islamic army on earth, since the Christians were conscripted into the Turkish regiments. The wild and ignorant Bedouins are not an army; they could not even subsist long enough to reach Europe, had they the requisite ships. Any war with civilization must, nolens volens, be equipped with the resources of civilization, including a commissariat and a hospital corps.

It is perfectly clear that, despite all Moslem imaginings to the contrary, a general holy war is out of the question. That is not theory but history. There never has been, since Constantinople was conquered in 1453, such abundant provocation for the bringing out of the green flag and the proclamation of a jehad as have existed within a twelvemonth. Yet here is the caliph on his knees before the little Christian powers which once he ruled with contempt and oppression.

In truth, a holy war actually was proclaimed during the recent fighting. This fact and its immense significance have been rather lost sight of during the rush of military actions in the Balkan peninsula. Every newspaper reader will recall that, when the Turks were fleeing in rout before the Bulgarians and striving to make a last stand at Tchatalja, the sheik-ul-Islam, whose official function it is to be the voice of the caliph in proclaiming a holy war, did try to rally the broken spirits of the Islamic hosts by the issuance of a jehad, the last and most formidable weapon of Turkey. Mullahs were sent into the ranks of the dispirited soldiers to preach this most sacred command of the prophet's successor. The telegraph carried the news around the world. This was the tidings which Christendom had feared for centuries. Unsheathed now was the sword which had made the sultan formidable in the eyes of European diplomacy Myriads of persons watched aghast for a deluge of blood in all the parts of the earth where Islam and Christianity impinge.

But instead of high tragedy there followed opera bouffe. The anticlimax was ludicrous. So greatly have times changed that the powers which once trembled before the green flag straightway sent their ambassadors to the sublime porte to chide the sultan for daring to invoke religious fanaticism at such a time. Nothing could have more completely revealed the broken power of the caliph than this countermanding of his most solemn word by the representatives of despised Christian powers! Abjectly, the sheik-ul-Islam was obliged to issue a counter proclamation, within twenty-four hours, declaring that his jehad was not really a jehad, and that, anyhow, he withdrew it! Did any successor of Mohammed ever have to eat such a mouthful of dirt as this?

Thanks to the march of the centuries, the holy war bugaboo may now take its place in the chamber of used-to-bes, along with last year's birds' nests. It is as dead as a rusted and returned-to-dust door nail. It is "all feenish," as the pidgin English has it. The sword of the prophet has rusted to nothingness in its scabbard. The green flag of Islam is less potent today than the green flag of Ireland. Once a real "holy terror"—if I may descend to slang upon such a serious theme—the holy war is now not even a "holy show." Christendom has almost as much reason to fear an Assyrian invasion as it has to dread an armed onslaught by Islam. The Koran and the calendar have met; and the calendar has conquered.

Voters Fear to Be "Squeezed"

In America there are feeble-hearted citizens who abstain from voting or from allowing their names to get upon the poll lists for fear of being called to do jury service—a "dodge" which does not always succeed. In the new Chinese republic moderate property or educational requirements must be possessed by voters, and old experiences with rapacious tax gatherers made men reluctant to admit any ownership of wealth, and this fact has operated to keep qualified voters from coming forward. But a correspondent of The North China Herald in Szechuan sees signs of better things. He says:

"Public spirit is evidently gaining ground around us, though at present it is among a comparatively small number. The tide of interest in the parliamentary election is gradually rising. Yards upon yards of paper with names of eligible voters are now adorning the city gates and public offices. There is hesitation in claiming the vote on the part of many men who are afraid to make known their property qualifications, lest it should mean more 'squeeze' or taxation."

Abraham Lincoln and Liquor

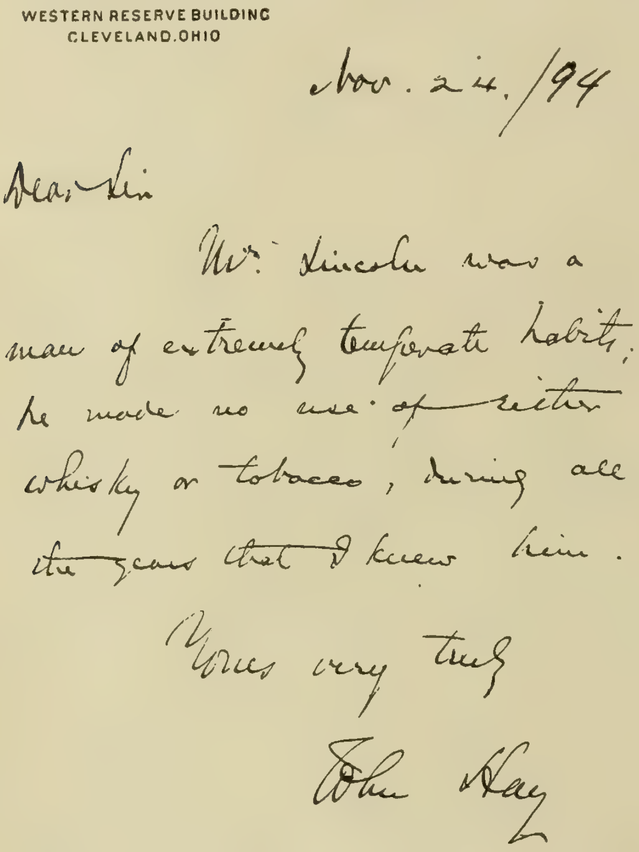
BY DUNCAN C. MILNER

FRIENDS OF THE liquor traffic have gone to great pains to try to prove that Abraham Lincoln not only was a liquor seller but was also a drinker and an enemy of prohibition. As to his personal habits, we have not only his own statements and his refusing to furnish liquor when the committee notified him of his nomination but the testimony of lifelong and intimate friends as to his abstinence.

I wrote to John Hay, Lincoln's secretary and biographer, as to the charge that Mr. Lincoln drank and he replied: "Mr. Lincoln was a man of extremely temperate habits. He made no use of whisky or tobacco during all the years I knew him." The genuineness of this letter was challenged by the liquor league in one of their publications. I have the original in my possession, a copy of which is here shown.

Senator Cullom, who was an intimate friend, says: "Lincoln never drank, smoked, chewed tobacco or swore."

In an exciting campaign in Atlanta, Georgia, over local option the liquor men in trying to influence the negroes who were then allowed to vote issued a circular picturing Lincoln striking the chains from a slave and printing as Mr. Lincoln's words: "Prohibition will work great injury to the cause of temperance. . . . A prohibitory law strikes a blow at the very principles on which our government was founded." This has been repeated in many campaigns even as late as the past year. I wrote to John G. Nicolay, one of Mr. Lincoln's private secretaries and associated with Mr. Hay in the preparation of his great biography. He replied: "I am satisfied that the question of legal prohibition was never in Lincoln's whole career anywhere an issue on which he expressed an opinion." Mr. Nicolay, who spent years in gathering Mr. Lincoln's papers, speeches and writings of every kind, also says: "In all this vast collection there is nowhere any speech, letter or document or reported conversation by him on the subject of prohibition." Mr. Lincoln signed the bill prohibiting the liquor ration in the navy and also an act of Congress forbidding any person in the District of Columbia "to sell, give or administer to any soldier or volunteer in the service of the United States . . . any spirituous liquor or intoxicating drink."



WESTERN RESERVE BUILDING
CLEVELAND, OHIO

Nov. 24/94

Dear Sir

Mr. Lincoln was a man of extremely temperate habits. He made no use of either whisky or tobacco, during all the years that I knew him.

Yours very truly
John Hay

Lincoln's Personal Habits—A Statement by His Secretary and Biographer

Mr. Lincoln not only signed the Washingtonian pledge of total abstinence but he made many speeches in the campaign called by that name. In his noted speech made on Washington's birthday, 1842, in Second Presbyterian church of Springfield, Illinois, he remarked: "Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks seems to me not an open question."

THE WAYFARER

THE MOUNTAIN goes to Mohammed nowadays; the world comes to the doors of the stay-at-home American. Of things curious and strange there may be little for the next generation to marvel over, since the camera, with color photography, the moving-picture machine, the phonograph and the printing press have laid earth's remotest corners under tribute to the eye and ear of twentieth century civilization. In certain particulars the Japanese exposition in London two years ago better represented Japan than a hurried tourist trip through the beautiful island empire. Now even the mission field is being robbed of its remoteness and strangeness by the modern scheme of carrying the world around America on exhibition, so that what was "The Orient in London" has become "The World in Boston," "The World in Cincinnati," "The World in Baltimore" and next "The World in Chicago."

World's Tour in Sixty Minutes

As there are fashions in hats, so there are also fashions in ideas. The day's vogue is "worldism." It is the thing to be interested in international topics. "World" is a word of magic today, a wand to conjure with and to conquer with.

* * * * *

The idea of creating a world exposition of missions is big and modern. It is one tangible evidence that the church is thinking of her task in great terms. New methods for the new times is the present program. Here is a plan for missionary education by the wholesale, and through the modern mediums of dramatic representation, or actual reproductions of mission surroundings, by costumed speakers. "The World in Baltimore"—for it was in that progressive city of audacious spirit that the Wayfarer was introduced to this innovation—is admirably calculated to arrest a city's attention, and to impart its teaching to a multitude of persons who would not otherwise come within the scope of the missionary message.

* * * * *

There are three distinct phases to this novel exhibit. One is the exposition proper. This is a series of booths or sections, in a large building, wherein scenes from mission lands are reproduced. The effort here is to convey through the eye some conception of what the natives look like and how they live. Volunteer helpers, or stewards, wear the native costume and explain the curios. Hourly lectures are given by returned missionaries. A visit to this exposition is like taking the whole world in tabloid form. The Chinese pagoda is in sight from the Eskimo village, and Arabia is around the corner from Japan. The Persian house, with its beautiful rugs, is within sound of the tomtom of the African village. Is it any wonder that the children throng to this alluring spectacle? The educational value of the exposition is officially recognized by public school officials, for it really does make the far seem near.

* * * * *

As an aside, it is the Wayfarer's opinion that the education in missions which the stewards receive through their preliminary training—thousands of young people set to studying mission textbooks for months—was perhaps the most valuable and definite single result of "The World in Baltimore."

* * * * *

The crown of all is the "Pageant of Darkness and Light." This is daring, for it is nothing less than a return to the church's ancient use of the stage as a teaching medium. Hidden behind the innocuous name of "pageant" is a real theatrical representation—with scenery, spotlight, costumes and all the usual paraphernalia of the stage. This is written in praise and not in condemnation; and the Wayfarer shares the widespread gratification that in this country the pageant has encountered practically no opposition on the ground that it is "play-acting." All the appliances of dramatic art, stage management and operatic music have been utilized to make vivid four episodes in the history of missions. Only thus could they be made real to the ordinary person. The greatness of the wonders wrought by the gospel call for all the forms of expression possessed by humanity in order to represent them with any degree of adequateness. The advent of the medical missionary in the north country; the finding of Livingstone by Stanley; the abolition of suttee in India, and the breaking of the dread power of the goddess Pele in Hawaii—these are missionary scenes worthy of a Shakespeare's art. The triumphant processional with which the pageant ends; the massing of the nations about the cross; the waving of the golden palms of victory in the hands of little children, the hallelujah chorus; and the—

"Praise God from whom all blessings flow"

by the actors and the audience, are a real triumph of dramatic skill.

* * * * *

Only such a big thing could impress a big city in a big way. This thing is not done in a corner. It is no mere sideshow of the churches, to be mentioned patronizingly among the religious notices. The whole city talks about it. Thousands of visitors from neighboring towns and cities make long journeys to see it. The world becomes the vogue, to the enhancing of men's respect for the church as well as to the enlightenment of their minds concerning the church's mission. And nothing that exalts the church and her work and her Lord can be too "advanced" for the taste of

THE WAYFARER.

BRADFORD HORTON, MAN

BY RICHARD S. HOLMES

SYNOPSIS OF PRECEDING CHAPTERS—Bradford Horton is working his way through Prestonbury Theological Seminary. A fellow student, Austin Sleighton, becomes his loyal friend; but Oren-Toole, a jealous fellow bank employee, attempts to involve him in a money theft, using as his tool an old beggar, Andrew Drum, who proves to be Horton's own father. Miss Elmore, daughter of the bank's president, to whom Horton is greatly attracted, believes in his innocence, which is finally proved. Oren-Toole and Drum, however, are incriminated. Drum dies before his trial, and Horton begs that the case against Oren-Toole be dropped. This angers Mr. Elmore, and he writes Horton a note which causes him to resign from the bank and to give up his position as tutor to Mr. Elmore's grandson. Mr. Elmore still believes Horton an impostor. Sleighton tries to persuade him to clear himself. This Horton refuses to do because of a last promise to Drum that he would not reveal the latter's identity as the man of whom, in his youth, Prestonbury had prophesied ill, and whose marriage was opposed by his bride's family. Horton, because of the president's hostility, declines the cashier's invitation to return to the bank. Finally Mr. Elmore, realizing the need of the young man's assistance and admitting to himself that his prejudice is due solely to the fact that he fears his daughter may succumb to Horton's manifold attractions, decides to apologize for his note and offer Horton the position of teller. Horton, accepting the apology, declines the position, also a handsome offer to sing in a New York City church. A note from Miss Elmore, however, changes his decision, and he not only goes back to the bank but again becomes tutor for Charlie Elmore. The Elmores soon leave for prolonged travel abroad, and Horton, invited by Charlie's mother to make his home with her, concludes to do so.

CHAPTER XVI.

A DAUGHTER'S REPROACHES

THE ELMORES were in Japan—old Japan, new Japan, curio shop of the world; nation young, alert, ambitious to know the things known by the great world; open-eyed, open-eared to the sights and sounds visible and audible to seeing, hearing nations. She had not yet taught China how strong she was, though small; had not yet told the Russian bear he could not at will trample down every right of Asia; had not yet become overlord of Korea. It was not yet even the Japan of the little brown man striving to stretch himself to the measure of a statesman. It was still the Japan of the little brown child, but destined to be at some day one of the mighty forces of the earth.

When the Elmores entered Yokohama some twenty years had passed since Commodore Perry had performed his world-famous deed. Americans had not yet been drawn thither in great numbers. True, America had opened the door of the old empire; but the feet of the throng that first entered the portal were European, and for the major part British. The arrival of three such Americans as the Elmores, with their cards of introduction to diplomatic circles, was an event for the world of foreign social life in Yokohama, and Eleanor found herself almost at once the center of attraction for young British officers, ambassadorial men and untitled tourists. They were a high-bred, polite company, and the vivacious spirit of the girl soon felt a larger zest in life than she had ever known before. She was discovering what her shielded life in a provincial city had only hinted to her, that she possessed an almost unlimited power to attract.

The gold lace and the buttons, the swords and the sashes, really thought that they were making a conquest of the handsome American girl with the glorious eyes and bewitching hair, but no one of them ever received the opportunity to prove it. Many an enamored swain found the fabric of his vision baseless, when he dreamed of a quiet corner with her alone, or of a walk on the veranda, or of a tour among the shops. She outclassed them all, and played a tantalizing game of battledore and shuttlecock with their hopes.

Among them was a Scotchman, whose home was beside the North sea. He was tall, blue-eyed, well built, with sweet voice and pure diction, a university man, who never tired of talking about that strange new American institution, a college for women. With him Eleanor was well pleased.

"Can girls learn science, now? Can they learn astronomy and philosophy? Tell me that! Do they ever marry? Tell me that!"

And Eleanor answered with a mixture of earnestness and banter that delighted him. His name was Malcolm Stuart. Asked once if his name ran back to the royal Stuarts, he answered, "Yes, I suppose. I'm not particularly proud of that, but it's a good name, a very good name."

"It is a great thing to have a name, Mr. Stuart," answered Mr. Elmore. "There are men in our country who do not know what their names are."

Like a flash Eleanor spoke. "But we do not know any such, Mr. Stuart; not any." Her father, comprehending her meaning, frowned.

An obsession is doubly unfortunate when it so possesses a man as to make him unfair, ungenerous, unkind. Mr. Elmore would have resented the idea that the battle between Bradford Horton and William Drum in his brain was hardening his finer sensibilities. Yet the edge of his mortification at having been forced into advances to this low-born student constantly irritated his better nature, and the breadth of the Pacific had not brought him forgetfulness.

Mr. Stuart left Yokohama in advance of the Elmores, but took with him vivid memories of the fascination of the bright American girl. He remembered also that in all their interviews he had not once been alone with her. Some of the other young men had noticed the same thing in their own cases.

Eleanor had a happy time in Yokohama. She made the acquaintance of an English girl who had been resident in Japan for some years, from whom she took her cue as to what she might and might not do. They put on the Japanese dress and the rickshaw men took them far and wide in the city. Laughter and gayety were unending, and the college girl seemed to have been transformed into a butterfly.

All this troubled Mrs. Elmore. She remonstrated, but the daughter answered, "I'm all right, mommsy. Miss Chisholm knows."

At length the mother went to her husband. "Richard," she complained, "our girl troubles me. I never acted so."

"You never had the chance; but such as you had you took."

"But I was at home, Richard, and out here these English will talk."

"No, mother, no. The English girl knows what she can do here outside the lines of conventionality. Don't trouble. Just be thankful that William Drum is out of our way forever."

"Why, what has he to do with it?" asked Mrs. Elmore blankly. "I never saw you hang on to an idea so long, Richard. Eleanor never gave him a second thought."

"Why does she sing that song, then—that first Sunday song, you know?"

"She's always been fond of that, and you know how a song sticks in the memory. It's Stuart she's thinking of, not Drum, Richard, and I don't relish that, either—England's too far away."

"Hm-m," mused Mr. Elmore thoughtfully. "Stuart, eh?" He did not look displeased.

* * * * *

Turning northward to Nikko, Eleanor and her father one day came suddenly face to face with the man who she thought had gone below her horizon forever. He was with a group of Englishmen, but promptly abandoned his companions as he saw the girl. "May I have the pleasure of renewing my acquaintance?" he asked.

"Why, yes," answered Eleanor. "But you should not leave your friends for us. We are only Americans."

"If you will permit, I shall enjoy being with 'only Americans' for a little while," he replied. "They are only Englishmen, you know."

(*Continued on page 259*)

THE HOME COUNCIL

Edith's Every-Day Book

BY N. M. HOWE

ONE DAY LAST fall we were brought face to face with a problem. Edith, who is 7 and active, was ordered to take a rest cure and remain out of school, as the family physician had diagnosed an early case of tuberculosis. Since she was high strung and nervous, discipline was no small item in the daily situation. Finally we hit upon the idea of "Edith's every-day book," and it proved to be a great help.

When other children brought home monthly report cards we had our daybook to show to father. We used two pieces of white bristol board, fifteen inches long and nine wide, for covers. From the cover of a weekly magazine we cut a fine Santa Claus and pasted him on one of the bristol boards. Beneath the picture we printed with some left-over gilt paint "1913"; above the picture, in one corner, "Edith's Every-Day Book." At the top of each of twelve sheets of paper we wrote the name of the month and below the number of days, leaving a small margin at the foot of the page for comments, or memorandums.

For 10 cents we bought gold stars (such as are used on tally cards or Christmas packages). At the close of every good day Edith pasted a star beside that date. On bad days—and at first there were many—she had to make the old-fashioned zero, in black ink, instead of placing the star.

We held together the covers of the book and record with red ribbon laced through holes punched an inch from the margin of the book.

Such a definite record of her good and bad days did a great deal toward helping Edith to master a natural willfulness which had been increased by her illness.

In Case of Fire

Of only secondary importance to knowledge of how to avoid fires is knowledge of what to do when fire breaks out. Most dwelling house fires occur in the daytime, when household activities that have to do with heat are going on.

The very first thing to do on discovering a fire, says McCall's, is to shut off the draft—close windows and doors and shut the fire up in one place. At the same time call someone else to send in an alarm, and do what you can to fight the fire. Smother it with blankets, wet ashes, sand, or water, or attack it with extinguishers if they are at hand.

"THE QUESTION"

Were the whole world good as you—not
an atom better—
Were it just as pure and true,
Just as pure and true as you;
Just as strong in faith and works;
Just as free from crafty quirks;
All extortion, all deceit;
Schemes its neighbors to defeat;
Schemes its neighbors to defraud;
Schemes some culprit to applaud—
Would this world be better?

If this whole world followed you—followed to the letter—
Would it be a nobler world,
All deceit and falsehood hurled
From it altogether;
Malice, selfishness and lust
Banished from beneath the crust
Covering hearts from view—
Tell me, if it followed you,
Would the world be better?

—The British Weekly.

If the fire is too big for your control, get away from it after shutting it up as far as possible, and devote your time to summoning assistance. Get everyone in the house below the fire at once. Don't pass the flames or you may cut off your escape. Don't go back for anything after you are safely out.

If you have to fight fire in light clothing, protect yourself with a heavy rug or coat. Dash cold water on your hair. Get the fire on the floor as quickly as possible, so that it may be smothered or soaked with water. Children should be taught to roll on the floor if their clothing catches fire, and, if possible, to wrap themselves in a rug. Teach them not to remain standing, as fire works up, and never to run in burning clothing.

Remember to protect the face by throwing arms across it if the clothing catches fire. Otherwise the flames, in shooting up, will be breathed in through the mouth and nostrils, and suffocation will result.

If you are caught on the second floor, and smoke or flames make the stairway impossible, make for the nearest window, shutting every door behind you. Smoke ascends, therefore keep close to the floor.

One or more fire pails of ten-quart capacity, painted red and labeled "Fire," should be kept filled on the second floor of every home, near the head of the stairs. It is better to wet a broom in the pail and with it attack the flames, than to throw the water itself. This necessitates keeping a broom on the second floor.

For certain kinds of fire water should not be used. In case of a chimney fire water cracks the heated bricks and gives the fire a chance to penetrate the floors. Salt or sand thrown down a flue or from the roof is better.

Sand or bicarbonate of soda should be used to smother grease, oil, paint, gasoline or tar fires.

Never move an oil stove if it takes fire. Surround it with wet cloths or wet ashes and let it burn itself out, thus avoiding possible explosion of kerosene gas in bowl of oil receptacle.

Water is a conductor of electricity and should not be used on fire resulting from burned out insulation. Turn off current and use sand, pyrene or a dry powder extinguisher.

Cover a burning waste basket with carpet and throw out of the window.

Always investigate suspicious smoke.

A card with simple directions regarding what to do in case of fire should be kept in a conspicuous place; and once in so often there should be a family fire drill.

BITS BY THE WAY

THE "DO-OVER" CHEAT

Do you carefully examine your canned goods before opening them? If not, some day you may find yourself a victim of the "do-over" cheat.

The "do-over" is a reprocessed can of spoiled fruit or vegetables. In its original state it was, in the parlance of the trade, a "swell," says The New York Tribune. Owing to some mistake in the process of canning, or the condition of the product when canned, it has fermented and swelled, causing the end of the can to bulge out. If this end is pressed in with the finger and the other promptly bulges out the can is unfailingly a "swell." The honest grocer, when he finds cans showing this symptom, promptly sends them back to the packer. Then follows the doing over. A hole is punched in the side of the can to let out the gas, and when this has escaped the hole is filled with lead. The can is subjected to boiling, and finished with a new label. The contents, of course, are not improved.

When buying a can it is well to run the finger down the side to be sure there are no lead-filled holes. But since they cannot always be distinguished from the seam of the can, near which they are purposely placed, an even better way is to look for the packer's name—not the brand name, which means absolutely nothing, but the name of the man who put up the goods. If he is proud of his product, his name is pretty sure to be there. But if he has any reason to think it may give ptomaine poisoning, he very often modestly hides behind some high-sounding brand name.

No reputable grocer will handle the "do-over," and its last resort is the bargain sale, where the housewife will do well to be careful. Not that there are not real bargains in canned goods, for the wholesalers like to get rid of any stock they have on hand before it becomes second season goods, which the trade will not buy. Properly canned goods are perfectly satisfactory the second year. The third year they begin to swell and the fourth year they are uneatable. No can which shows the slightest sign of swelling should ever be used.

The food and drug laws have regulated the amount of preservative the packer can use, and without benzoate of soda spoiled goods will most certainly swell and come back on his hands.

The can should be carefully opened with a sharp can opener and the entire top removed. This removing of the entire top gives a better chance to looked for plugged-up holes on the inside of the can. The contents of the can should be at once poured out, as the action of the air on the lacquer on the inside produces a chemical change, which may likely result in ptomaine poisoning. But the contents should not be covered. They should be allowed for at least half an hour to get back from the air some of the oxygen they have lost in the canning process.

WASHINGTON THE HUMAN

Though George Washington was esteemed by many as austere and unapproachable, there was seldom a time that winsome Nellie Custis could not force a smile from him. It was necessary for her to stand on tiptoe, we are told, to whisper in his ear, and holding affectionately to the button of his coat she in this way poured out to him the little joys and tragedies of her young life. Sometimes it was to coax him into allowing her to go to a ball, or again it was to confide blushingly some little romance, but most often it was to beg for a new gown or gay ribbon, and of these requests there was never a refusal.

Washington Irving (at least Edith Tunis Sale in "Old-Time Belles and Cavaliers" credits the anecdote to him) illustrates very aptly the relationship that existed between Nellie Custis and her grandparents. "She was romantic," the paragraph reads, "and fond of wandering in the moonlight alone in the woods. Mrs. Washington thought this unsafe, and forced from her a promise that she would not visit the woods again unaccompanied, but she was brought one evening into the drawing room where her grandmother, seated in her armchair, began, in the presence of the general, a severe reproof. Poor Nellie was reminded of her promise and taxed with her delinquency. She admitted her fault and essayed no excuse, moving to retire from the room. She was just closing the door when she overheard Washington attempting in a low voice to intercede in her behalf. 'My dear,' he observed, 'I would say no more—perhaps she was not alone.'

"His intercession stopped Miss Nellie in her retreat. She reopened the door and advanced up to the general with a firm step. 'Sir,' said she, 'you brought me up to speak the truth, and when I told grandmamma I was alone, I hope you will believe I was alone.'

"Washington made one of his most magnanimous bows. 'My child,' he replied, 'I beg your pardon.' "

TROUSERS IN HEAVEN

One of our very small Young Americans believes that the Bible commands him to "Lay up for yourself trousers in heaven." This puzzles him, because he knows angels don't wear trousers—at least, they don't in the pictures he has seen.

His mother says it is not at all unlikely that he also believes that "where your trousers are, there will your heart be also." S. C. R.

YOUNG AMERICA

When Trowbridge Was a Boy

BY FRED MYRON COLBY

HAVE YOU EVER read "Cudjo's Cave" or "Jack Hazard and His Fortunes," or any others of the books John T. Trowbridge wrote for young people? You have? Then perhaps you will like to know something about Trowbridge when he himself was young.

Northern New York in those days—1827—was almost a wilderness. The houses were all log cabins, and neighbors lived at long distances from each other. Toys and playthings were few, but the children of the pioneers made their own playthings and enjoyed themselves in many ways that young people of today know nothing of.

Trowbridge's whole boyhood was passed in a log cabin twenty feet square. There was but one room on the ground floor, and this answered for kitchen and parlor, and also for the sleeping room of the older members of the family. The children slept in the attic, which was reached by a ladder. On one side of the cabin and opening into it was a "lean-to" of one room, in which Father Trowbridge kept a great oaken chest and two or three other valuable pieces of furniture which he had brought from the old New England home. These were for a long time objects of great interest to John and the other youngsters of the family, especially the chest, which they imagined was either filled with pirate gold or else held the wardrobe of an Indian chief.

In the summer young John and his brothers helped their father cut down the forests and till the land. The country was a wilderness and great crops were raised on the cleared acres. Corn and oats and barley were grown, and pumpkins, squash and potatoes were raised in immense quantities.

In the winter time there were paths to be shoveled and the barn chores to do. Mornings when they awoke the children often found small snowdrifts on their beds. At night, after they had popped corn in the huge stone fireplace, and eaten apples, and listened to stories of Indians and adventures with cougars and bears, the boys generally took a run, barefooted, in the snow, the last thing before going to bed, to keep their feet warm through the cold night.

One of the important things that fell to John to do was to keep the great fire going in the fireplace. It was never allowed to go out except by accident. Of course this meant considerable labor in the winter time, for the fireplace held nearly an eighth of a cord of wood, and it required hourly attention. In the summer time after the forenoon's cooking the fire was allowed to go down and the coals were covered with ashes. Occasionally, not often, the fire would go out altogether, and then it had to be rekindled by a light obtained from flint and steel, or else John borrowed a live coal from a neighbor's fireplace. More than one journey of this kind John made in his boyhood, until he was relieved by the invention of friction matches when he was about 13 years old.

The Erie canal, which was completed in 1825, two years before John was born, ran not far from his father's house and was a great joy to the boys. They swam in it in the summer and skated on it in winter. The passing canal boats brought to them glimpses of another world, and the field work must often have been interrupted while the Trowbridge boys climbed the fence to look at the crowds on the big boats. Sometimes when the crop of nuts and apples had been harvested the boys disposed of some of the crop to the passengers for a little pocket money.

Altogether it was a delightful world for boys, that wild region of northern New York,

(*Continued on page 260*)

What Happened to Bunny Love

ONCE THERE WAS a very loving little girl named Isabel. She had no brothers nor sisters to play with, so she loved her playthings that much more.

One Christmas morning she found two dear little bunnies in her stocking, and a pretty picture book. The bunnies were covered with a white, woolly cloth, that made their little bodies feel very soft and warm. They had bright black eyes that made them look very wise; and their long ears looked as if they could hear the softest noise. One bunny had a row of brown sewing up his back, so Isabel named him Bunny Brown. The other had on a gay red jacket that made him look so fetching that Isabel could not help loving him the most, so she called him Bunny Love.

One day when the bunnies were almost a year old and Christmas was again near, Isabel was playing with them on the floor. She played it was summer time and that they were outdoors, and that her mother's big plant was a tree and they were sitting in its shade. She leaned the story book against the tree so the bunnies could see the pictures while she told the stories. The bunnies were close beside her, but Bunny Love she put nearest to her because he was the one she liked the best.

By and by Isabel's mother came in, carrying a magazine. She told Isabel that she had just read about a very lonely little girl who had no sisters nor brothers, and no mother nor father to buy her things or love her very much. The little girl lived far away in a great city where the people were so poor, sometimes, that they did not have enough to eat and wear.

Isabel felt very sorry for the lonely little girl and wished that she could do something to make her glad. While she was wishing she looked at the two little bunnies that had made her days so happy. Finally she reached out her hand and picked up Bunny Love. She felt of his round, bead eyes. She ran her fingers down his long woolly ears. She patted him softly as she smoothed the gay red jacket; then she said, "I will send her Bunny Love."

MARGARET HOLMES (age 13).

Towner, N. D.

[This is one of the "especially good" bunny stories which there was not room to print.]

When Brevity Is the Soul of Wit

Hetty is 8, and has learned some of the simple rules of grammar. However, they seem to have very little meaning to her.

Hetty's uncle, who is a schoolteacher, met her on the street one beautiful May day and asked her if she was going out with the Maying party.

"No, I ain't going."

"Oh, my dear!" said her uncle, "you must not say 'I ain't going.' You must say, 'I am not going.'" And he proceeded to give her a little lesson in grammar: "You are not going. He is not going. We are not going. You are not going. They are not going. Now can you say all that, Hetty?"

"Of course I can," she replied, making a courtesy. "There ain't nobody going."

Mr. Fox from 'Way Up North

MR. ARCTIC FOX lives at the zoo, and just now he is enjoying himself hugely, because the snow and cold make him think of home.

To Mr. Arctic Fox "home" means the far North. When he lived there he was a very busy young man and he has found it hard to become accustomed to the lazy life of the zoo. Here his food—raw beef, for Mr. Arctic Fox doesn't care for vegetables or fruit—is provided for him. In the far North he had to find it himself, and he liked that way much better. Indeed, his main occupation during the summer was stocking his pantry.

Mr. Arctic Fox's pantry was underground. The frost never wholly leaves the earth where he lived, and he dug in the moist turf till he reached a temperature only just above freezing. Here he made his pantry. This done, he set to work to fill it; for Mr. Arctic Fox is very wise, and he knew that when winter came he would have no way of getting food. The lemmings—little rodents, which are his favorite dish—would then be safe hidden in their tiny roadways beneath the ice and snow; and the birds, which he also likes, would be gone. In the summer the wild fowl nest by the margin of every stream; and on the ridges the willow grouse and snow buntings hide eggs in the moss and low bushes, or in warm hollows. Food was Mr. Fox's in abundance just for the catching.

In the summer he dresses in a light brown coat, whitish underneath, while the fur where it joins his body is bluish gray. Thus Mr. Fox became almost the color of his Arctic surroundings and could creep up on his prey unseen. Sometimes he dug the lemmings out of their burrows, sometimes he hunted them over the moss-grown plains and the barren ground. One after another, he pounced on the fat-bodied little animals and carried them off to his pantry. There he packed them down carefully, often several dozen of them together, covered them with moss and sod and left them in cold storage for future use. Lemmings Mr. Arctic Fox greatly prefers to birds; birds he chooses—or did choose when he had the chance—only as second best.

When winter comes, Mr. Fox's fur turns perfectly white—just like the snowdrifts among which, when at home, he crept in search of prey, avoiding the eyes of the game he sought and also the eyes of Mr. Gray Wolf, his worst enemy.

Though he had a cozy underground chamber up there in the far North, in which he might have slept away the winter, Mr. Fox preferred to race all day long across the barrens, just for the fun of it. But a time or two he returned home to find that Mr. Gray Wolf had stolen the whole contents of his pantry. Mr. Fox, however, was not a gentleman who sat down and cried over his misfortunes. He immediately set to work to filch the fat lemmings from the pantries of his neighbors.

But fun of this kind ended for Mr. Fox when he was brought to the zoo. Now, instead of a cozy burrow, he makes his home in the rocky cave you see in the picture. Instead of the boundless prairies, he has only the narrow space of his den for a playground. Its floor is cement, and so there is no place to dig. Mr. Fox's toes fairly twitch to get into the good moist earth once more. He finds his meat doesn't taste so good as it did when he caught it himself. He longs for just one bite of lemming. And as he peers with longing eyes out through the bars of his den at the curious boys and girls standing without he seems to say, "You don't half know, Young America, how thankful you ought to be that you're *free!*"

S. C. R.

THE SUNDAY SCHOOL

March 2, 1913—God's Covenant with Abraham

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Genesis 15; 17:1-8. Golden Text, Hebrews 10:23: He is faithful that promised.

In studying a character like Abraham's it is well to stop occasionally and assure ourselves that he was a man. Otherwise we have nothing in common with him. Abraham's endowments were spiritual rather than natural. In two particulars he ranks alone—in his belief and in the thing he believed. He believed in the one God when all the world was against him, and believed it with the full intensity of his being. Whether he arrived at his conviction through reason or revelation is a secondary consideration. He arrived, and for this the world owes him a vast obligation. The idea of the one God is the keystone of the arch of our civilization. The savage makes no progress. The reason lies in his conception of God. There is no Abraham in his history. Abraham's belief in the one God is the secret of his life. As a man he was but one in a world of men. His life was by no means blameless. The denial of Sarah and the expulsion of Hagar were spots on his garments, but his ideal was godlike.

The Fact of the One God Impressed Upon Abraham

God always selects the man of vision as his messenger to the future. This man may have his faults, but his vision redeems all else. So with Abraham and so with his descendants. In many respects the Jew was inferior to the Greek and the Egyptian, but he was in possession of knowledge of which neither Greek nor Egyptian had ever heard—he knew the one God. It was an inheritance from Abraham. That is the central truth of this lesson. It is not Abraham, but monotheism. That idea God burned into the very soul of Judaism. "Hear, O Israel, God is but one," was his cry day and night. And the reason is evident. It was not for his sake but for ours. There could be no progress without it. The patriarch had just been successful in battle, he was rich and powerful, but the nation that he was about to establish could not rest on force. A city with foundations awaited him—one whose builder and maker was God. God's work is everlasting. Whether he gives a promise or regenerates a soul, the seal of permanency is stamped upon it.

The Faith of Abraham Counted to Him for Righteousness

Faith is capable of growth. There are three degrees of faith mentioned in Scripture—great, little and no faith at all. The patriarch's faith was great, but greatness is a relative term. It implies the possibility of more. The patriarch feared, and God urged him to fear not, as he himself was his shield and great reward. This the prophet knew from many an experience. His shield had warded off the arrows of evil for many years. But his mind was not at rest. He did not disbelieve God; on the contrary, he believed and because of this he feared. That he would possess the land of Canaan in all probability gave him no anxiety, but the circumstances rested like a weight upon his soul. When Jacob wrestled with God, God touched the hollow of his thigh and the patriarch halted ever after. There are blessings that make us lame, and this was one.

Abraham thought aloud. "Lord God, what wilt thou give me? A country? But of what use is it all to an old man with no son?" According to Oriental custom, one's servant might inherit his wealth, and Abraham saw no future save through the line of his slave. There are some things beyond wealth, and the prospect of greater possessions only added to his grief. Children redeem life, and riches is poverty without them. God had pity upon Abraham and assured him that the stars above were few compared to the number of his descendants. This assurance startled the patriarch, and yet be believed and his faith was counted to him for righteousness. It was a far cry to the age of Paul, but he appealed to this story of Abraham as an argument that we are justified by faith in God.

God's promise should have been sufficient, but Abraham asked for a sign and God condescended to give it. This was nothing strange. Centuries after when Jesus was upon earth signs often accompanied his words. The patriarch was instructed of God and proceeded to obey. Faith and works are parts of the same thing. The sacrifice was prepared, and when the birds of prey came down upon it the patriarch drove them away. Our purest efforts sometimes serve to attract the fowls. Jesus gave sight to the blind and raised the dead, while his critics stood by and said this he did through Beelzebub, the prince of devils. One tries to pray only to feel himself disconcerted by evil thoughts or hateful memories—fowls that must be driven away, else God cannot come.

Sign Desired by Abraham Came Through Sacrifice and Service

Abraham desired a sign and received it. It came through sacrifice and service. Those who want a fuller assurance from God can readily find it in trying to do his will. Go out and do some sacrificial service. The poor are ever with us, and when we wish we may go to them with help. Then it's a good plan to return home and think it over. There may be no vision, but away within the chambers of the heart will be heard the voice of God: "Ye did it unto me." Every life in some respects touches some other life.

Abraham needed faith, as we all do. At times the necessity was especially strong and then it was that God came the nearest to him. That is a common experience. The horror of a great darkness such as came to the patriarch we do not believe to be usual. Once it was regarded as an essential to conversion, but this led to a state of mind possible only to the few. Many a poor trustful spirit has been driven to despair because of the absence of the horror. That bird of prey has been driven effectually away. God adapts himself to conditions. Abraham needed just such a confirmation as this, and God bowed to his necessity. The need was special. It involved not only Abraham but was a forecast of the centuries to come. That age has passed. It belonged to the "sundry times and divers manners" when God spake by the prophets. But in these last days God has spoken by his Son. Christ is the Heir of whom Isaac was but a type and his completed work is counted for righteousness to all who accept it.

The Lesson Verse by Verse

By Hermon D. Jenkins.

Analysis—The promise, its seal and its effect. The future guaranteed by the past. Faith strengthened by covenant relations. The rewards of service not meager nor stinted.

Under the shadow of the majestic Abraham the Jew thought himself to be secure. It is the purpose of this lesson to show that even Abraham was saved of "free grace." Salvation then was and now is a free gift. The man who would save himself by his own merit belongs to an age before Abraham. Abraham accepted eternal life not as a prize won from a reluctant deity but as the gracious gift of a loving father bestowed upon a trusting son, a son whose every act bespoke the filial character of his trust. No more than we could Abraham demand heaven's gates to open to his feet. His story is told us not to show the perfection of his service but the acceptable character of his faith. We have a chapter from sacred history exhibiting the relations of God to man as they then were and as they are now. We may exhibit in our smaller field the same faith which Abraham exhibited in his larger opportunity.

Jehovah Remembers Our Frame and Knows That We Are but Dust

Chapter 15:1—There were many reasons why Abraham should fear, but only one why he should "fear not." He had been many weary years in Palestine and as yet there was no dawning of a better day. The manners and morals of the people were far worse than in Ur, whence he had come. He had met with famine (ch. 12:10); he had been in grave danger in the land of his exile (12:12).; he had failed to gain the good will of the land and he had parted from his only kinsman, whose character seemed to have grown darker among a corrupt people. We may well believe that after so long a time the promises of God seemed slow in their fulfillment and Abraham doubtless found it hard to believe that he should here found a new and chosen nation, since as yet he had no child born of his sacred relations (ch. 15:2-3).

Verse 5—It would add bitterness to his cup to think that he seemed likely to perish in this ill-advised attempt to found a nation which should be the hope of the world, and should he die in some one of these bloody feuds between the native tribes, monotheism, the religion of Jehovah, would perish with him. He was growing old. He was, it seemed, making no converts. His "steward" would, according to the custom of the country, inherit whatever he might leave if he should die without legitimate male heir. That new owner would doubtless take back to Damascus (v. 2) all that Abraham left and bestow the rich tithe upon the heathen gods of his native land. The outlook was black enough and growing blacker every year.

It was just then that Jehovah gave Abraham, with new rites and solemnities, a renewal of the original promise and quickened the faith that was ready to die.

Abraham, Ceasing to Trust in Himself, Believed More Fully in God

Verse 6—As yet not a single visible object had changed. All he had was a renewal of the divine word. But in that he asked nothing further we see the strength and glory of his faith. He was not put into possession of a rod of land and the birth of his heir was still fifteen years away. But Abraham just took the word of God as settling it, and waited developments. No wonder that Paul pointed to him as the father of all them that believe (Rom. 4:11). He was far from being without fault, but he did believe God would keep his word with him.

Verse 7—A recent writer on the problems America confronts said he could understand the confident optimism of Americans when he studied their history. They had always faced dangers and always escaped or triumphed over them. Americans did not see a way out any better than he did, but they insisted that it was their destiny to advance and not to be defeated. God calls to Abraham's recollection his past and fortifies him by remembrance of previous experiences. Many a saint, mourning his weakened faith, needs to go back to the days "when first he knew the Lord." Spiritual aridity cannot overthrow our faith if we remember the times of spiritual refreshing we have been permitted to enjoy. There had been a purpose in his call, and that purpose had yet to be fulfilled. To be sure, his first ownership of Palestinian land would be the purchase of a grave (ch. 23:17-20), but even that was accepted as the beginning of a national occupation. Had not Abraham come to believe his descendants were to make this land their home for centuries to come, he would have taken the body of his beloved wife back to the home of her childhood.

The Promise Is Made Additionally Sacred by Solemn Covenant

Verse 8—Every age and nation have customs which they revere and which are used to give special sanctity to an oath or a promise. In the Orient the offering of a sacrifice at the time of making the agreement adds greatly to its solemnity and impresses the parties concerned.

Verse 9—The rites which Abraham was commanded to observe were such as he might have performed had he been making an alliance, offensive and defensive, with a neighboring sheik. A compact so formed in the Orient is considered more sacred than kinship by blood. God came down to sign a treaty with Abraham as if he, too, were the chieftain of a tribe. Rites not unlike these are still observed in Syria, and their binding nature is respected.

Verse 12—Even after Abraham had lain down for the night he felt the awe of a divine presence. The vigil which he had observed to protect his sacrifices from the waiting birds of prey caused something like a nervous collapse. But when insensible to the world he was conscious of being an auditor of glorious promises. God renewed to him under these impressive circumstances the original promise, and all believers throughout the world are blessed in the fulfillment thereof.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning February 23, 1913

TOPIC—The talents. Matthew 25:14-30.

This parable has so many points of likeness with that of the pounds (Luke 19:11-27) that some commentators have confused the teaching of the two. But there are important differences between these. The parable of the pounds was spoken when Jesus was at Jericho, on his last journey to Jerusalem, in the house of Zacchæus, to all the people who were then present. But this parable was spoken on Tuesday of the passion week, on the Mount of Olives, to his disciples alone, and formed the hortatory conclusion to his last great prophecy in which he foretold the destruction of Jerusalem, the end of the world, and the return to judgment of the Son of man. In the former parable ten servants are mentioned; here there are three. There the same sum, one mina, was given to every servant. Here enormously larger sums are intrusted to each. There the reward is represented under the figure of rule over cities; here by the general, and more directly spiritual, expression, "the joy of thy lord." The earlier parable illustrated different degrees of improvement of the same opportunity. This parable illustrated the proportionately equal improvement of different opportunities.

And the parable of the talents is the complement of that of the ten virgins, which it immediately follows. These two, taken together, show the attitude in which the disciple should stand while waiting for the coming of the Saviour. The parable of the ten virgins says that he should be watchful, with the inner life full and ready to shine forth when the sudden cry should sound. The parable of the talents shows us that the disciple, during his time of waiting, is to be active, useful and eager to turn his opportunities to the best account.

The exhortation was needed. There have been too many disciples who were quite willing to be watchful, but not at all willing to be industrious. Nothing so taxes the productive human energies, so strains the human powers to their largest, as the service of Jesus Christ.

The parable is true to the life of the age in which it was spoken. Not infrequently a man of substance had to travel abroad. And when he did so, he could take one of two courses. He could place his money with the banker, who, after the practice introduced by the Phœnician traders, would give him interest for the use of it. Or he could intrust it to his slaves to administer it for him. The latter procedure was frequently followed throughout the Græco-Roman world, and it is followed in this instance. While the slave belonged to the master, together with all his abilities and earnings, there was an implied understanding that good management during the master's absence would insure him a reward.

The talents are distributed according to the several abilities of the slaves; therefore they do not represent their owners' natural powers, as has so often been erroneously assumed. The talents are the external advantages of the disciples' lives, their opportunities, their stations in life, their money and condition. In the case of the several servants of Christ these are manifestly not always the same. Some are capable of using larger opportunities, and to these men larger opportunities are given. But the cup of each runs over. The measure of the cup is the only limit to our Lord's bestowal. It is a universal law that to him that hath shall be given. It is an indefeasible law; for we can receive only according to the measure we bring.

Two of the master's slaves were faithful. The one with five talents traded and made other five; the one with two talents traded and made other two. And to each of them there came the ringing approval of the master. And the reward is that the joy of the master will be shared by that servant who has served him truly. The result will be a higher service.

The chief interest of the parable centers in the man with one talent. He is so much like us. The man with five talents is the rare man in this life; the man with one talent is everywhere. But the least endowment is not small. Even in the case of the man with one talent it was a large amount of money with which he was intrusted. It should have evoked his sense of responsibility. But he was not satisfied with his one talent because it was not five.

He is first idle, then jealous, and finally evasive. The real secret of his failure to use his talent was not fear of his master but slothfulness. He did not like exertion. And his master soon detected this fact.

And then he felt resentful toward his master because, when he was going away, he did not give him as large a sum to use as he gave to his fellows. "If I only had a bigger job, or a more appreciative employer, or a larger capital with which to work, I could do something; but not now." So he sits idle. He cannot do the thing he would like to do, and he will not do the thing he could do.

When his lord returns to reckon with his servants the faithless one tries to lay the blame of his own neglect upon the shoulders of his lord himself. "I was afraid of thee."

Perhaps he *was* afraid. "Conscience doth make cowards of us all." But he would have had no cause to be afraid, if he had sincerely tried to do his lord's service. The sternness of the Saviour is inseparable from the greatness of his gentleness. Idleness is selfishness, and for the slothful there is no place in the favor of our Lord.

At least he ought to have deposited his master's money with the bankers, that upon his return he might receive his own with interest. Had he really been actuated by no other motive than fear of his master's exactions, there was a ready way to meet them without danger to himself. He might have been afraid of the risk of trading on his own account, like his fellow servants, but he might at least have realized a moderate interest by lending his money to the bankers. His not having done so was an evidence of slothfulness rather than of fear. Mere timidity or caution is not reproved, unless it leads to inaction.

God's gifts are not left unproductive because the one to whom they are first intrusted fails to use them wisely. They are often taken from the man who neglects his duty and given to another.

Forth from the light and glory of the audience chamber into the darkness of the night goes the unfaithful servant, bearing with him the agony of duty unfulfilled and of opportunity thrown away and lost forever. With the anguish of an awakened conscience he hates himself and the universe. In that outer darkness there is weeping and gnashing of teeth.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

March 2, 1913

WORKING OUT ONE'S DREAMS

TOPIC—The ideal Christian. III. His practical service. Matthew 5:13-16.

The most practical thing in the world is a great ideal. Nations are not made by machinery, nor by so-called "practical" men, but by dreamers of dreams. The important fact about a community is whether or not it is planting noble ambitions in the minds of its young people. Are they thinking the high thoughts of chivalry, out of which spring later the deeds of human service? Before we talk about rivers, let us consider springs. Cause must be studied before effect. Ideals beget deeds. The reason we of this western continent have astonished the Old World by our practical achievements is that we are essentially dreamers and idealists, and children of dreamers and idealists. We have greatly dared and greatly done because our vision, the vision of our fathers, was magnificent.

This is the day of methods. We have books and committees and organizations on how to do things until we are almost method mad. Amid our feverish haste, and the whir of much machinery, we hear the old, old word, "Where there is no vision the people perish" (authorized version). Aspiration alone animates the activity that avails.

"Get busy" and "Do it now" are two popular mottoes that we see in shops and offices. There is one that should precede these. It is "Get right." Proper relationship with the springs of service should precede forms of service. And the conviction seems to be growing among the men of our time that the real need of Christianity is not more work or more money but more of the sense of utter dependence upon God, and more of personal communion with him. Sometimes the most practical service is to go apart awhile and listen.

> All service ranks the same with God;
> There is no last nor first.
> —Robert Browning.

Given a master motive, a man simply must serve. The ideal Christian cannot keep from doing the Lord's work. He may know nothing about modern methods, but the love of the Master will naturally overflow from his life in ministry. He will help people because it is his new nature so to do. If he stops to analyze himself at all, he will say with the apostle Paul, "The love of Christ constraineth us."

Your sincere Christian is never troubled by the laws against gambling, drunkenness or theft. Why not? They bother others; why is he exempt? Simply because he lives by a higher law, which removes from him the very temptation to these lower offenses. The point is further amplified in a quotation from Hugh Evandar Willis: "The common law of the United States and England tells men what not to do; the uncommon law of the kingdom of heaven tells men what to do. Follow the principles of this uncommon law for the coming year, and not only will you not violate any of the principles of the common law but you will enjoy a happiness that can never come to those who live only under the laws of earthly kingdoms and governments."

Nobody need sigh for an opportunity for service these days. The occasions for being helpful, in the name of Jesus, are at everybody's door. This is the day of opportunity for even the least of us to do large service. The difficulty is that some of us are hoarding our pennies, or our talents, until they shall become a big bank account, instead of putting them into immediate circulation. If the breath that is wasted in sighing for careers were spent in propelling little sailboats there would be an immense cargo of service carried to the marts of the needy world.

The colloquial name of Christian Endeavor is "the Endeavor society." This organization has accented practical doing. And in this school of real service multitudes of young people have learned the mind of the Master.

"People who are made of the right kind of material do not make excuses; they work. They do not whine; they keep forging ahead. They do not wait for somebody to help them; they help themselves. They do not wait for an opportunity; they make it. Those who complain of 'no chance' confess their weakness—their lack of efficiency. They show that they are not equal to the occasion—that they are not greater than the obstacle which confronts them."—O. S. Marden.

The Saviour "went about doing good." He did not sit at home in Nazareth dreaming about his great mission. He began to journey and to serve, even as he had always served at home; and opportunities grew as he went on. It is the person who is willing to help "lame dogs over stiles" who seizes the occasion to serve kings. Before ever he fed the five thousand, Jesus shared his wallet with many a lone wayfarer. Helpfulness is a Christlike habit.

MISSIONARY WORK

Central West Shows Mission Enthusiasm

The circuit of the campaigners for the new China fund through the middle western synods was an exceptionally encouraging experience. Three secretaries of the Foreign Board—Doctors Speer, Brown and Halsey—joined the missionaries who make up the China committee in this tour of the Middle West, and they, with all their experience in missionary propaganda, declare that they never before had so encouraging a response from the churches among which they travel. The enthusiasm shown in all the meetings they held was an unlimited inspiration. Especially were they encouraged by the large number of men who attended the missionary events given for men alone.

By dividing the force of missionaries and secretaries at numerous points, the travelers succeeded in their January tour in covering Chicago, Milwaukee, St. Paul, Minneapolis, Sioux City, Council Bluffs, Omaha, St. Joseph, Kansas City, Topeka, Wichita, Joplin, Webb City and St. Louis. And the "cold shoulder" was completely missing from every one of these places. The canvass for subscriptions in each town followed after the public meeting, and no complete accounting has yet been made. It is felt certain, however, that the returns in a financial way will be a full proportionate share from the territory traversed toward the $750,000 which this special endeavor aims at.

From the central cities, which are under Dr Bradt's immediate supervision, the campaign swung back to the eastern district, where Mr. McConaughy has the arrangements in charge. The demonstration in New York City is the next great event in the undertaking.

Presbyterian Indians Over 18,000

The American Indian members of the Presbyterian Churches now number 18,600. Unfortunately The Continent in its issue of Feb. 6, by a typographical error, reduced this to 1,800.

It is gratifying to see the advance of the Indian work of the denomination. Fifty-seven tribal divisions are now being reached in twenty states. Forty-five white missionaries and twenty unordained workers serve these fields. There are thirty-nine ordained Indian ministers and fifty-eight other commissioned Indian helpers. Preaching services are conducted at 234 churches and stations. Over 7,000 children are enrolled in the Sunday schools.

Detailed information and latest reports from the fields may be had from Dr. T. C. Moffett, superintendent of the Indian department, 156 5th avenue, New York. It is an encouraging report for Presbyterianism in its efforts to reach the long neglected pagan tribes, and to nurture our Presbyterian Indians in the Christian faith.

Three-Fourths of Indians Civilized

It is now calculated that of all the Indians in the United States approximately three-fourths may now be fairly said to be civilized and only one-fourth continue in old aboriginal customs. This means that only one Indian in four nowadays lives in a tepee or hogan, and only one in four still clings to the ancient blanket and refuses the costume of the white man. Most of the civilized Indians are citizens and take part in elections with the same zest as the whites. In states where woman suffrage prevails the Indian women go to the polls. The success of the temperance side in the local option election in Nez Perce county, Idaho, is attributed largely to the votes of the Indian women belonging to the six Presbyterian churches in Lapwai and the adjacent country.

Laughing Lepers at Christmas Dinner

Writing from Allahabad, Professor Sam Higginbottom describes Christmas in the lepers' hospital which he manages. It was a very happy day in the hospital, with 257 lepers sitting down to a bountiful Christmas dinner. A big phonograph was brought into the dining room, and along with a number of other joyful selections it was made to play over and over again the lepers' favorite music—"The Laughing Song." The afflicted diners, as Mr. Higginbottom remarks, well illustrated the proverb, "Laugh, and the world laughs with you," and he is sure that the jollity of the hour aided in digesting the enormous meal that they ate.

Mr. Higginbottom also testifies to the tremendous impression made in Ewing Christian College by the late visit of Mr. Mott and Mr. Eddy. Many of the eighty converts from the college itself who surrendered to Christ at these meetings were old students for whom the faculty had been praying for years. The students who came over from Lucknow to the Allahabad meeting went back and organized Bible classes among Hindu and Mohammedan young men, and now have forty non-Christians regularly studying the Scriptures.

Where a Great Missionary Labored

The buildings pictured on this page are a part of the Mackenzie College at Sao Paulo, Brazil, and the portrait is a picture of the man who built up this institution, the late president, Dr. Horace M. Lane. What his thirty years of service meant in Sao Paulo there has already been an effort to tell on this page; but nothing which can be told in print at this distance can adequately portray the affection for him which was manifested by the people of the city and state of Sao Paulo after his decease. When news of his death went abroad, an endless procession of rich and poor, high and low, flowed through his home for the two nights and one day which intervened between his decease and the funeral. One student, who had made trouble in the school and had had to be severely disciplined by Dr. Lane, stayed beside the body through both nights, and had to be forcibly led away in order to obviate the peril of complete breakdown.

Dr. H. M. Lane

In the state legislature eulogies were pronounced by leading statesmen of both houses. Senator Freitas said: "Few Brazilians would have done as much as this American has accomplished with the utmost modesty, with the greatest self-forgetfulness and with the most extraordinary confidence, not only leading us to new horizons when he arrived here but also cooperating with active participation in the original organization and development of our system of public instruction, which is today the honor and glory of this state throughout all Brazil." In the house of representatives the leading speaker said, "He was a Brazilian as much as anyone can be who was born in a far-away land."

Part of the Buildings of Mackenzie College at Sao Paulo, Brazil

New Methods of Learning Chinese

The union language school, which opened in the University of Nanking last fall, has had a remarkable success, enrolling thus far forty-seven students, all newcomers to China, busy now learning to speak the Chinese tongue. There has been much said of late years on the importance of schools teaching missionary languages in Christian lands, so that prospective candidates for mission appointments might obtain language equipment before going abroad. But no such effort in either America or Europe seems ever to have succeeded in mustering more than a dozen students at any one time, even where the curriculum embraced all the leading languages of non-Christian nations. The group of nearly fifty studying Chinese alone at Nanking signifies, therefore, that the indorsement of success is with those who feel that language learning must be done on the field.

It has in truth been the experience of new missionaries, from the beginning of the modern mission epoch, that the acquisition of a new language is undoubtedly facilitated by living in an atmosphtre saturated by the language which one aspires to master. When to that advantage of hearing the language spoken all around him every day, the student is able to add expert scholastic instruction under strict college conditions, the period of language learning should be and undoubtedly will be reduced to the minimum. It is believed, indeed, that a single year of study under such conditions will put apt students in possession of a good conversational knowledge of Chinese.

As for the methods of the school, it is interesting to note that class instruction is given for two of the six periods each day, while the other four periods are devoted to work under the old-fashioned condition of one Chinese teacher for each foreign learner. But instead of a student's continuing through his whole course with a single teacher, the young men and women at the Nanking school recite to different Chinese teachers day after day in rotation, so that they do not learn to imitate the idiosyncrasies of any one.

Incidental to the scholastic success of the school, it is noted that a strong influence for Christian unity is doubtless to be exerted in years to come through the friendships now springing up among new missionaries of the different denominations represented in this student body.

Board Notes and Announcements

—"Give ye them to eat" was Christ's message given by Mrs. Dickey at the Friday morning meeting at Room 48, Chicago. Mrs. Ralph Mills of Fusan, Korea, appealed strongly for prayer for the Korean Christians in this time of persecution and suffering. Miss Emily Forman from India said every little girl in school would come to her, when she returned to India, and ask her what she had brought her, just like our own children. She wants about eighty small, dressed dolls to give to these little girls—any dress but gingham, because they themselves wear gingham always. She says they love the dolls even better than American children do. Dolls may be sent to Miss Emily Forman, room 48, 509 South Wabash avenue.

NEW BOOKS

Religious Biographies

The Apostle of the North: Memoirs of Bishop W. C. Bompas, by H. A. Cody. Another story of a man of our own day who belongs in the eleventh chapter of the Hebrews. One of the great of the English church, he yet lived and worked in such distant, obscure places that most of us need the map which the book gives to know where they were. Many of us know his father, however, since he was the original Sergeant Buzfuz in "Pickwick Papers." A shy boy, bright in books, sensitive to suffering, raised a Baptist, becoming a Church of England curate, he heard the call of the bishop of St. Rupert's land and reached there when he was 31 in 1865. Then began a ministry to Indians and Eskimos and whites which carried him farther and farther into the wilderness. He was the first bishop of the diocese of Athabasca, and also the first of Mackenzie river, and also of Selkirk on the Yukon. Across the whole of the Canadian northwest he made his journeys. More than forty illustrations in the book help to make the story vivid. The most impressive is the picture of the grave of Bishop Bompas at Carcross, miles north of Skagway. It is surrounded by a rude fence, and across the stone you see the mountains and the river and the scrubby pine woods. But around it there gathered, when he was buried, a great group of believers who had been won through his work. When he died it was found that he had been a careful and expert student of Sanskrit and Hebrew during the whole of his desert work. The book revives the assurance that the days of heroism are still upon us. [E. P. Dutton and Company, New York. $1.50 net.

The Life of Rev. Benjamin Bausman, by Henry H. Ranck. Dr. Bausman was a conspicuous and much loved leader in the German Reformed Church, and was notable in Pennsylvania, where his long pastorate at Reading is familiar. The book gives an interesting picture of the early German-American home (Dr. Bausman was born in 1824), and largely through his own writings it shows what influence the tractarian movement had on young men in college and seminary. A number of them went over to the Roman Church, and Dr. Bausman was strongly drawn to it until a visit to Europe, where he saw the Roman Church in practical working, entirely cured him. He was a pupil of Dr. Philip Schaff at Mercersburg and a close friend until his death. The account of his activities is quite amazing. He was president of boards and societies and administrator of interests beyond number. Meanwhile, he continued the active work of the pastorate, though called to every place of leadership in his church. An interesting story is told to the effect that while he was editing a church paper he printed a quotation from Beecher which created quite a stir. One writer protested that Beecher was "a man whose blasphemy is only equaled by his theological charlatanry and clownish buffoonery." Dr. Bausman accepted the rebuke very meekly, protesting that he had really tried "to keep all such stuff out of" his paper. [Publication and Sunday School Board of the Reformed Church of the United States, New York.

The Personal Life of David Livingstone, by W. Garden Blaikie (Fleming H. Revell Company, New York); David Livingstone, by C. Silvester Horne (Macmillan Company, New York). These books are especially welcome as the centennial (March 19) of the birth of Livingstone approaches. Dr. Blaikie's book was first published in 1880, and this is an inexpensive reprint from the same large type plates. It is embellished also by an excellent map of southern Africa, which shows Livingstone's travels better than any we have elsewhere seen. Mr. Horne's book is briefer, but has just been written, and contains more late references than the other. It is done in Mr. Horne's familiar, interesting style and is an admirable book to read to young people, or just before preparing an address on Livingstone. Each 50 cents net.

John Bancroft Devins: A True Greatheart, by E. C. Ray. It is a special gratification to The Continent to note the appearance of this volume not alone because of the life it commemorates but also because its title is frankly accepted from the tribute which The Continent itself was moved to pay to the editor of The New York Observer in the hour of his sudden death. The spontaneous word "Greatheart" which sprang to The Continent's lips to describe him at the first startling news of Dr. Devins's passing away so greatly appealed to his oldest and most intimate friend, who now becomes his biographer, that it was accepted for the title of this memorial. Certainly nothing better could be put into the hands of a growing boy than this record of how one who had no advantage whatever in the world climbed up to a wonderful usefulness for himself, while all the time lending a hand to others more needy and less courageous. It is a noble life story, simply but inspiringly related. [Association Press, New York City. 75 cents.

Religious History

The Moslem Christ, by Samuel M. Zwemer. The opening sentence of this little volume gives a key to it: "Islam is the only one of the great non-Christian religions which gives a place to Christ in its book, and yet it is also the only one of the non-Christian religions which denies his deity, his atonement and his supreme place as Lord of all in its sacred literature." Dr. Zwemer tells of the place that Christ has in the Koran and the current belief of Mohammedanism. Every reference to him in the Koran is quoted, and full treatment is given to the tradition which includes his return. Provision is made in the prophet's mosque at Medina for the burial of Christ which is to occur when he appears again and dies a natural death. Anyone who has traveled in Moslem lands will recall how many stories involve the expectation of this return. The closing chapter on "How to Preach Christ to Moslems Who Know Jesus" is most illuminating. Dr. Zwemer puts all the weight of his authority behind the saying that in the fact of Christ we have a point of vital contact with the Moslems and that "a loving yet bold presentation of the truths of our religion and of the surpassing grandeur and beauty of the character of Jesus Christ will never alienate a Moslem hearer." The book becomes practical to men who remain at home in its argument that unitarianism is not Christianity. It is to be commended to all who are interested in the study of missions. [American Tract Society, New York. $1 net.

Crises in the Early Church, by John Alfred Faulkner. A primary manual of church history is always to be welcomed, for the average church man today is almost totally ignorant of the path by which Christianity has marched up from the apostolic age. This work of Professor Faulkner's is a brief book particularly well adapted to instruct the busy man who has no foundation of church history to build upon. There is a very careful explanation of just what was involved in the battle between Arius and Athanasius, which determined that the church should be trinitarian instead of unitarian. [Eaton and Mains, New York. 75 cents net.

Of Public Interest

Christianizing the Social Order, by Walter Rauschenbusch. This volume forms a companion and sequence to Professor Rauschenbusch's "Christianity and the Social Crisis." The subject is handled with even a firmer hand and the volume bids fair to be discussed as actively as the other. The essence of the argument is that whereas some sections of the social order are now Christianized in principle and await only a similar practice, our present business system is in principle unchristian if not anti-Christian. This is because it is under the law of profit. The whole system is described in the word "capitalism," against which the book bears heavy testimony; and the author seeks to make plain what must be done to correct the present state. It is difficult to agree entirely with Professor Rauschenbusch or to differ radically from him. A sentence here and there may be mistaken, but there is a growing feeling that something is lacking in our business system which the true spirit of Christ would supply. [Macmillan Company, New York. $1.50 net.

Government by All the People, by Delos F. Wilcox. The subtitle, "The Initiative, the Referendum and the Recall as Instruments of Democracy," describes the scope and temper of this work. The older methods of representative and check-and-balance government have failed so signally, says the author, that it is useless trying to patch them up. We must, he argues, commit ourselves to fundamental and direct democracy. The initiative, referendum and recall are the instruments of such popular participation in government as is needed to give the popular will full sway. Thus the book may be quoted as in some measure a reply to Mr. Oberholtzer's "The Referendum in America." To one objection against the direct government by the majority—the objection that the rights of minorities would be disregarded—the author makes the ingenious answer that if ever a minority in a given political unit (such as a town or a county) had a just grievance against the majority, their cases could be taken up and their rights settled by the suffrages of a supposedly fair and unbiased majority in the next larger political unit. But, after all, that is a hypothetical remedy, and the fact that the author's treatment of his problem is a priori throughout will weaken the argument in the eyes of those who are skeptical empiricists in political matters. [Macmillan Company, New York. $1.50 net.

Some Recent Fiction

A Picked Company, by Mary Hallock Foote, is a novel of strong and vivid contrasts in character and setting. It opens in a New England village in the late '40s, where a Congregational minister gathers "a picked company" which is to colonize Oregon. The pioneer life on the Pacific slope before and during the gold fever is vividly portrayed, and the effect of the same on the erstwhile villagers is clearly shown. The contrast between the love affairs of Barbara, a sweet, strong New England girl, and of Stella, her cousin, a veritable "belle dame sans merci," is well brought out. In fact, the characters are all skillfully drawn. [Houghton Mifflin Company, Boston. $1.30 net.

The Marshal, by Mary Raymond Shipman Andrews. A romantic story of love and adventure, in which the hero, a chivalrous French peasant lad, attempts to restore the Bonapartes to the throne and become a marshal of France. The tale of brave Francois's education with two children of the noblesse, of his love for the heroine, Alixe, and of his gallant fight in both the Old World and the New is told with charm and sustained interest. [Bobbs-Merrill Company, Indianapolis. $1.35.

The Ordeal, by Charles Egbert Craddock. The Great Smoky mountains are the scene of a man's struggle against loving a woman who once jilted him to marry another man. The outcome is wholly satisfying. [J. B. Lippincott Company, Philadelphia. $1.20 net.

Zebedee V., by Edith Barnard Delano. A homely tale of life in a country village. The central figure is a romantic, bombastic farmer embarking upon his third matrimonial cruise. [Small, Maynard and Company, Boston. $1.35 net.

The Face of Air, by George L. Knapp. Those who like stories of the sea will revel in this cruise of the Nancy Hanks. There is plenty of action and mystery. [John Lane Company, New York. $1 net.

The Time Lock, by Charles E. Walk. Intense excitement and mystery attend the adventures of two young New York clubmen and a girl of elusive personality. [A. C. McClurg and Company, Chicago. $1.35 net.

Books Received

How to Get Your Pay Raised, by Nathaniel C. Fowler, Jr. A. C. McClurg and Company, Chicago. $1 net.

The Story of Swan-Like, by Antoinette E. Galvin. Richard G. Badger, Boston. $1 net.

The Family and Social Work, by Edward T. Devine. Association Press, New York.

The Two Gods, by Walter S. Cramp. Richard G. Badger, Boston. $1.25 net.

A Loyal Love, by Eleanor Atkinson. Richard G. Badger, Boston. 75 cents net.

Hoof Beats, by Philip Hichborn. Richard G. Badger, Boston. $1 net.

The Open Hearth

[*Writers of letters to The Open Hearth are reminded that excessive length of their contributions operates to shut out other participants in current discussions. Three hundred words is an acceptable maximum. Communications of greater length will be cut down, or will be returned if marked "in full or not at all."*]

Pensions Will Give Us Heroes

The editorial in The Continent of Jan. 30 on "The Spiritual Meaning of Ministerial Pensions" is a trumpet call to the church. I am a pensioner of the United States government, yet I served less than a year in the army. But I have served the Presbyterian Church in the ministry very many years. My service has been not only to individuals, churches and colleges, but to the church as a whole. For instance, I taught in Princeton Theological Seminary. That was distinctly a service to the church as a great brotherhood. Then I have started measures in our General Assembly that resulted in national and church measures and movements. I was for a year financial secretary of one of our great universities. During that year we secured a million dollar subscription and set that university upon its feet. Later I helped one of our colleges to get an endowment. Thus I might go on to enumerate how I have served the church as a body.

Now, if the church pensions me for $500 a year for, say, ten years there will be a "spiritual meaning" in that pension just as there is patriotism in the government's pension for twenty-five years and more. The government pensions for fifty years for one year's service in the army and the church pensions for ten years for fifty years' service. This church pension will give us heroes in our ministry. There is not a young hero in our college today who is longing to enter the ministry who will refuse to do so if a $500 pension is assured him after thirty years of faithful service. He will jump at the chance to be a soldier in God's army. X. Y.

"The Pastor Hunt"—The Remedy

My article on "The Pastor Hunt" brings me trouble. I am beginning to get letters saying, "You have fairly described the disease, but I can't find the remedy. Give us that!" But diagnosis of disease is the first step toward discovery of remedies. Let me say that many of these vacancies in the pastorate never ought to have occurred, and would not had the churches cooperated fairly with their former pastors. Such churches ought to have a difficult time in securing new ones. There are many cases where the increase of the minister's family and the necessities of education make the expenses at the manse exceed the financial ability of the parish, so that a removal is an absolute necessity, unless presbytery has means to meet it. There are doubtless frequent instances in which a man of marked ability ought to be discovered and transferred from a limited to a larger field.

But all this has nothing to do with the question of how to proceed to fill the vacant pulpit. Our last General Assembly wrestled with that question and appointed a permanent committee on vacancy and supply. So far so good. But every synod, and especially every presbytery, should have as one of its most active agencies such a body. These groups of energetic men should keep in confidential touch with all the parishes and ministers within the limits of its field. A church confronting the possibility of approaching vacancy should first of all consult the chairman of this committee and seek his counsel in the matter. By such action many a vacancy might be averted to great advantage both of pastor and people. If the pulpit is actually vacated, then again resort should be made to the same constituted agency of presbytery or to the broader agency of the synod. These wise men, whose business it is to know the whole field of presbytery or synod, ought to know just where readjustments can be made to the advantage of the whole church and where is the fittest man to be transferred to the newly opened charge. They could, and ought to, prevent any onslaught on a prosperous and happy sister church, whose pastor is just fitted to his place and receiving an adequate support from a devoted people.

The whole matter is one of delicacy and difficulty. No offhand dictum can indicate an adequate remedy. The whole business has to be worked out along the lines of the commissions of General Assemblies, synods and presbyteries. The sailing will never be quite clear. But there can be careful consideration of the rights and necessities of the weak churches on the part of the strong. A. S. FISKE.

Says Masonry Is Not Irreligious

I noticed a contribution entitled "Lodges and Churches." The facts contained therein are so misleading and so utterly untrue that I know you will be glad to correct them.

In the first place, Masonry should encourage men to go to church rather than draw them away from the church. Our lodges have no meetings whatever on the Sabbath except occasionally a meeting of a religious nature and at other hours than the regular church service. Its principles are founded solely on the Bible and we are taught that it should be our guide through life. Since becoming a Mason the writer has looked more favorably on and done more for the church than ever before.

The assertion that men are led to drink in Masonic lodges is utterly untrue. No intoxicating liquor of any kind or nature is allowed to be brought into a Masonic hall, and a man who is in any way engaged in the handling of any kind of intoxicating liquor is ineligible to receive the degrees. Of course many Masons are not total abstainers, but who will assert that all church members are?

In conclusion, let me ask that your correspondent canvass the Christian churches of Chicago today and she will be surprised at the number of ministers of every Protestant denomination who are members of Masonic lodges and subscribers to the doctrines of Free Masonry. Would these men support an order that debauched the morals of its members? O. E. D.

No Blame on Masonry

With the letter entitled "Lodges and Churches" I do not at all agree. Any man who told such things as "that he did not attend church because he was a Mason," etc., was imposing on the gullibility of the dear lady. The statement that a man cannot do church work and stay in the lodge is absurd and ridiculous. I know a Methodist D. D. who was for years a presiding elder and who is now at the head of one of the departments of the church. He is a thirty-second degree Mason. As to a man saying he drinks because he is a Mason, he might as truthfully say he drinks because he belongs to the church. The Masons as a body prohibit drinking in their lodge rooms.

A true Mason, as a true Christian, stands for all that is manly and good, and sneers at no church nor any man's religion. The first requisite of Masonry is a belief in Almighty God, and no lodge can do business without the open Bible on the altar, and they always open and close with prayer.

There have been men in the Masonic body, as well as in churches of all denominations, and of no denomination, who have fallen. But to blame the fall of any man on Masonry is as untruthful as it would be to blame his fall on the church. I know of no lodge that claims to take the place of the church. VIOLA FOUTS.

A Presbyterian Ship Owner on Panama

I WAS MUCH surprised to read an editorial in your paper a few weeks ago denouncing our government for national dishonor, and again in the issue of Jan. 30 you take another fling. Had you studied the question thoroughly your article would have been toned down and more moderate. It is a long job to discuss it, so I will only deal with two phases of it:

1. That you claim we have broken our solemn treaty.

2. That we refuse to arbitrate it at The Hague.

Ordinarily in this wicked world you find a man arguing on the side of his pocketbook, and as it is well known that I am a shipowner an explanation is necessary. I own American vessels, none of which are adapted to go through the canal, but I own four times as much tonnage of British vessels, all of them adapted for trade through the canal. Therefore, if I argued from my financial viewpoint I would be decidedly on the British side. When in Great Britain last summer all the papers voiced the sentiments you hold, but when the American side was fully presented in a long letter to The London Times the newspaper articles only became conspicuous by their absence.

The treaty says that all ships shall pay the same tolls and there shall be no discrimination. You will see that the uniformity of tolls is qualified by the statement that there shall be no discrimination. In fact, the very essence of the treaty is that the British ships shall not be discriminated against. The only ships that shall pass free are those engaged exclusively in our coastwise trade, and as no vessels are permitted to engage in that trade except American ships, therefore neither Great Britain nor any other country is interested. How can there be a discrimination when no other nation can participate? This law reserving to American ships the coastwise trade antedated the Hay-Pauncefote treaty by half a century.

Now, as to submitting it to The Hague for the sake of peace and good will, I am in favor of arbitration, but I am decidedly of the opinion that it is not an international but clearly a domestic matter between the railroads of the United States and American coastwise ships, and foreign nations cannot in any sense be interested. Boiled down to its logical conclusion, the railroads want high tolls imposed on American vessels so that they can charge a higher rate of freight across the continent. It may seem strange to you that the highest government legal authorities in Great Britain and also in Canada told me that the United States was right.

You have gone on the assumption that there was only one side to this question, and the object of writing this is to show you that this country might be right, as I claim we have not broken our agreement. ROBERT DOLLAR.

Resents British "Interference"

The writer for The Continent in the department "The World" is usually as fair as he is capable and interesting. But his article in the issue of Jan. 30, while apparently telling only of Secretary Knox's official reply on Panama tolls, is in effect a special plea for Congress to take the "logical and honorable" (?) course of arbitrating the question now in dispute between England and the United States. We have exempted our own ships from paying toll for the use of the canal, which action England claims to be a violation of our treaty with her.

It would seem to me a most illogical, dishonorable and utterly indefensible act for the United States to even consider the arbitration of this question. About a hundred years ago England claimed the right to search our ships for her deserting seamen and impress our citizens into her marine service. In the war which followed England learned a lesson in minding her own business which has lasted her until now. Her attempt now to interfere with our legislation upon so purely a domestic matter is insufferable impudence.

If England can force us to arbitrate such a matter as this, then we have already ceased to be a self-governing nation. Any diplomat, or any citizen, who understands the true inwardness of this move of England, who would even entertain the suggestion of "arbitrating" our right to self-government, does not deserve to enjoy free institutions. If we have negotiated a treaty which interferes with our control of our own commerce, then the sooner we abrogate such a treaty the better for all parties.

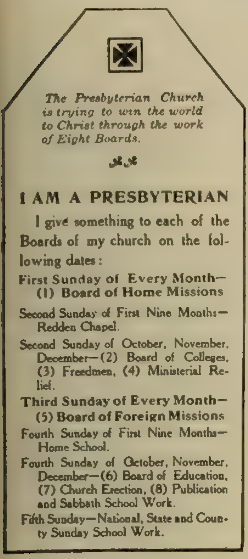
The dignified and straightforward course would seem to be to firmly insist that matters of this sort are not proper subjects of treaties or arbitration, and that while we are prepared to accept either criticism or arbitration when accused of undue favoritism among the foreign nations which use the canal, we shall vigorously resent any criticism or even official inquiry as to the justice of any arrangement we may see fit to make for our ships to use our canal. L. M. SCROGGS.

Ways of Working

Sunday School Grades Correspond to Public Schools

One of the most successful graded Bible schools in the country is that of First church, Topeka, Kan. For several years the present grading, which corresponds exactly to the grades in the public schools, has been in successful operation. When Dr. S. S. Estey, the pastor, went to Topeka eight years ago there was not a graded Sunday school in the city. The Presbyterian school was graded and other denominations soon followed. There has been built a $30,000 Bible school house, in which all the departments have separate rooms. The total attendance is about 800.

When a pupil joins the school, a blank is filled giving the age and the public school grade of the scholar. There are classes for boys and for girls in each of the grades represented by the public schools from 1B through high school. The beginners' department includes all children who have not yet entered public school. The primary department has all grades through the fourth. The junior department extends through the seventh grade and the senior department, which uses the intermediate graded lessons, includes the eighth grade and high school. Normal and adult departments include teacher training classes and the men's brotherhood in addition to other classes.



The Presbyterian Church is trying to win the world to Christ through the work of Eight Boards.

⁂

I AM A PRESBYTERIAN

I give something to each of the Boards of my church on the following dates:

First Sunday of Every Month—(1) Board of Home Missions

Second Sunday of First Nine Months—Redden Chapel.

Second Sunday of October, November, December—(2) Board of Colleges, (3) Freedmen, (4) Ministerial Relief.

Third Sunday of Every Month—(5) Board of Foreign Missions

Fourth Sunday of First Nine Months—Home School.

Fourth Sunday of October, November, December—(6) Board of Education, (7) Church Erection, (8) Publication and Sabbath School Work.

Fifth Sunday—National, State and County Sunday School Work.

Book Mark Issued by Topeka Bible School

Examinations are held every six months on the graded lessons as published by the Sunday School Board and on supplemental work, which is outlined by the pastor and superintendent. The pupils are grouped about tables and as they are promoted from one grade to another pass to the next table, just as in school they pass from one room to another.

In addition to the regular Sunday school lessons for each department, missions is studied for the entire hour one Sunday in two months. Last year twenty-two classes undertook to support special work in Korea, and during the year the school contributed almost $1,000 to benevolent work. The school uses Trull's missionary textbooks and recently ordered 350 copies of the third series, one of which is put in each home represented in the school.

The brotherhood class occupies a room by itself in the Bible school house and there is a usual attendance of seventy-five men. A picture of this class in joint session with the brotherhood class of the Methodist church was published in The Continent several weeks ago. The Bible school is designed so that the movable partitions of the various classrooms can be arranged to give space for the gathering of all departments during the closing exercises.

As is necessary with every Sunday school which pretends to be run on a systematic basis, the Topeka school is provided with a large number of blank forms for use in the school. In addition to the enrollment card, which has space for the name of the one who brought the new scholar to school, there is also used a promotion card. Pupils in the intermediate department are promoted as they advance in the public school. The natural pride of the pupil and the interest of the parents are depended upon to induce the child to memorize the supplemental work required in this department. Cards are also issued for record of attendance of scholars when they are out of the city.

Another blank is provided to record the reason for absence from Sunday school when sickness is alleged. Cards are also sent to the teachers of different classes when a pupil is absent for a number of Sundays, with a request from the superintendent that report be made as to the reason for absence. A bookmark issued by the school as a reminder of the days for special collections is shown in the accompanying illustration.

Bradford Horton, Man

(*Continued from page 251*)

So the three fell easily into conversation. "Did you ever pray for a heathen, Mr. Stuart?" Eleanor asked in the midst of it.

"I am neither priest nor curate, Miss Elmore. I am a Scotch Presbyterian."

"But Presbyterians pray for the heathen. I am a Presbyterian, and I do. I prayed for a little Jap man in Tokyo until my arms ached."

"But people don't pray with their arms, you know, Miss Elmore."

"Yes, they do. I found a little Jap in a temple who was too short to reach up to turn the great praying wheel, and I turned it until I was tired, but he would not let me stop. If each turn meant a sin to be forgiven he must be the worst sinner in all Japan. When I had secured absolution enough to satisfy him, he backed away a little and threw himself upon his face and bobbed his head until I said, 'You ridiculous creature, get up!'"

As they walked through the long avenue of palms Stuart told of his English home. He could not hold his own in the raillery which she loved; his mind was of the matter-of-fact English type whose conversation must deal with literal statements. Eleanor's holiday mood found his graphic word picture tiresome, and her father, noticing her bored attitude, reproved her for it later at the hotel.

"You were not a good listener today, Lennie."

"Why did he have to be so stupid, then? It was like taking plain bread and butter on a picnic. This trip of ours is just a big picnic, and I want sandwiches and lemonade and cookies. I can talk sense, if I have to, with you and mother, but who wants to talk sense with a man?"

It was speedily plain that Stuart, however, was in no picnic mood. The Yokohama fascination ripened at Nikko into love, as Eleanor was quick to comprehend.

"He is with us morning, noon and night, father," she laughed one day. "I am troubled about mother—he certainly has designs upon her. We never go for a walk but he manages to overtake us and get beside mother almost before we get started." She did not add how hard she herself had to maneuver for it.

She led Stuart a merry dance those days. He tried in every way to encounter her alone, but she never gave him half a chance. At last, the night before he was to leave Nikko, he came upon her suddenly alone.

"I must go tomorrow, Miss Elmore," he began abruptly. "But it is duty, not choice, that makes me go. Had I my way, I would stay where you are always, and——"

She broke in hurriedly before the sentence could be finished. "What a foolish thing that would be, to be sure! I wouldn't stay always with the best person on earth. What's more, I can't stay with you now, either. I was just on my way to answer a call of duty myself."

They were on the veranda; she turned toward the door that led to the brightly lighted interior. "You see," she said archly, "duty's call is harder on me than on you—yours doesn't call till tomorrow." With a gay "good night" she passed inside, and in the morning, when Stuart tried to see her for a final farewell, he found she had started early with a party for a tramp in the mountains.

Alone in her room that night Eleanor had addressed to herself a firm reprimand. "Don't you let that sort of thing happen again," she admonished herself in the glass. "It's fun, of course. But you don't want to cheapen the real thing by hearing the words that tell of it from every man that comes along. The man you love must be the first to say he loves you—and where he is now you don't know."

It was somewhat to her annoyance, therefore, after supposing that she would have no more need to use her efforts at prevention upon

Two Typical Cases

Among many equally deserving cases acted upon by the Board of Ministerial Relief and Sustentation the following two, which were presented at its last regular meeting, very clearly reveal the sort of work the Relief Department is doing.

One is the widow of a minister who was killed in an automobile accident with one of their children, leaving her with a six year old boy to support. She was obliged to sell a part of her household goods to pay the funeral expenses.

The other is the widow of a minister who was a member of the Committee on Relief and Sustentation of his own Presbytery, and who by his death left to the care of his wife six children, all of them under sixteen years of age, the oldest a boy, nearly blind.

Can the Church view such conditions without Christlike pity?

Is the average annual grant of $172.00 to each of the 650 widows upon the roll of the Board anything more than a travesty upon the compassion of Christ?

Of our nearly Ten thousand churches, over Four thousand did not contribute one cent to this cause last year.

If you are interested, consult your pastor or address

Ministerial Relief and Sustentation, William Hiram Foulkes, General Secretary, Witherspoon Building, Philadelphia.

Stuart, that she found him directly opposite her in the dining saloon on the steamer from Nagasaki to Shanghai. "Can I never be rid of him?" she asked herself, while he was thinking, "Perhaps things will go a little my way now."

Next day he sought Mr. Elmore, whom he found alone on deck, smoking.

"Mr. Elmore," he said, "may I speak of a thing purely personal?"

"Certainly."

"I find myself very deeply interested in your charming daughter. I would greatly like to tell her that I love her."

"Well, why not?"

"That is for you to determine, sir. You know little of me, but I can substantiate all I say. I am a Scotch Stuart and have a fair fortune, but it can in no sense compare with what my fortune will be if I win Miss Elmore's hand."

The father was smiling. "It would suit me well," he thought. "It would end the Drum danger forever." Aloud he said only, "I will lay nothing in your way, Mr. Stuart."

When Trowbridge Was a Boy

(Continued from page 255)

in those pioneer days. They wandered fearlessly about, for they learned the use of firearms when they were very young. Occasionally they shot a deer, which was a great addition to the family larder. They trapped for mink and muskrat, and of fishing they never tired. It was a stirring, wild, romantic life they led, healthy and full of incidents that would make good stories.

One of Trowbridge's most vivid memories of his boyhood is the marriage of an older sister and her journey to Illinois when he was 8 years old. Illinois was the "far West" in those days, and the bride and bridegroom journeyed in a huge canvas-covered wagon drawn by oxen. It was in the winter time and the travel was slow, and they had not accomplished half of their long trip when they were obliged to halt for the spring thaws. When they reached the site of Chicago, the end of their journey, May flowers dotted the ground. Such was a frontier experience of 1835.

The backwoods Sundays lasted from sundown on Saturday night to sundown the next day, during which time no work was done except what was absolutely necessary. The whole family went to church except one member, who stayed home to look after things. They rode in an ox wagon, starting soon after breakfast and arriving home late in the afternoon. The church building was a rude affair without any heating apparatus, and each family carried a foot stove, which was heated with embers from the hearth of the nearest neighbor.

Young Trowbridge's first schooling was obtained in a log schoolhouse, which was succeeded by a red brick house, where he finished what education he had. He was not, he himself says, a great student until he was about 15, when his ambition was suddenly aroused. After he left school he procured some French books and without a teacher made himself master of the language. Later he learned Latin in the same way.

Those early days at school furnished an inexhaustible fund of anecdote and incident for the stories and novels of his later years. The traits and characters of his schoolmates, the virtues and failings of his schoolmasters, the peculiarities of the backwoods residents and the happenings of the rural neighborhood were all remembered and made into books for young people. Books were few at first in that country neighborhood, but when John was about 13 a small town library was organized at Ogden and the boy had an opportunity to read standard works. The "Leather Stocking Tales," Scott's "Ivanhoe" and "Kenilworth," Byron's poems, Shakespeare, Hume's England, Plutarch's "Lives" and Rollin's "Ancient History" were some of the books he liked best and reveled in. About this time he began to write, poetry at first, composing at one time a forty-five line poem on the tomb of Napoleon.

When he was 17 he wrote "A Carrier's New Year's Address" in competition for a prize, which he won—the first money he ever earned with his pen. The next year he went to New York and after one or two failures began the story work which has won him the warm affection of the young people, and of boys particularly.

Vaccination at 10 Cents an Arm

Guild House of First Church Engaged in Practical Work—Gymnasium to Be Installed in Basement of Ridgely Street Edifice.

BALTIMORE—First church will celebrate its 150th anniversary in September. A committee is at work preparing a history. The men's society is in charge of weekly shop meetings. Each week some member of the society addresses the meeting. The men also support a representative in the foreign field. The Reid Memorial guild house, connected with First church, is steadily adding new activities. About fifty volunteers and four paid workers conduct a daily kindergarten, night classes, boys' and girls' clubs, mothers' meetings on weekdays and a growing Sunday school. Two items of special interest in connection with the guild house are the recent tuberculosis exhibit and the vaccination clinic after Sunday school at 10 cents per arm. This latter item is especially interesting because of the smallpox scare here.

A girls' mission band, a mission study class of fourteen, a boys' club and a young men's guild have been organized at Ridgely Street church. A new floor is being laid in the basement of the church and the men's guild will open a gymnasium.

Lafayette Square church has introduced institutional work in the Sabbath school. The pastor is expecting twelve or fifteen to unite with the church soon.

Fulton Avenue church has just closed two weeks' evangelistic services. Rev. Gustave Briglieb of Arlington church assisted the pastor. The results have been gratifying.

Brown Memorial church received a Hebrew whom the pastor had baptized among others at the last communion. The men's club is increasingly active in social work of the city and the men's Bible class is taking a deep interest in the work of the juvenile court. They are trying to practice the big brother idea.

Westminster church is continuing to improve its property. Last summer the main auditorium was completely renovated. Work is now in progress on the chapel, which will be frescoed and recarpeted. Rev. I. C. Yeakel is assisting the pastor.

Outline Future Plans of National Brotherhood

Plans for the future work of the brotherhood were discussed in detail by the National Council at an all day meeting Feb. 11 in Chicago. Some of the men had traveled nearly a thousand miles to attend the meeting. Those present were, from the National Council: Charles S. Holt, Henry P. Crowell, Livingston P. Moore and Dr. W. C. Covert, Chicago; Hugh H. Hanna, Indianapolis; Ralph W. Harbison, Pittsburg; Charles T. Thompson, Minneapolis; A. B. T. Moore, Cedar Rapids; Dr. A. R. Taylor, Decatur; Dr. William H. Foulkes, Philadelphia, and Dr. A. H. Barr, Baltimore. From General Assembly's special committee: Dr. Aquilla Webb, Louisville; Dr. J. W. McDonald, Decatur, and Robert P. Hargitt, Cincinnati, and the brotherhood secretaries, Rev. Walter Getty, Dr. J. T. Henderson and Dr. Francis M. Fox. A special committee of Mr. Crowell, Carroll H. Sudler and Doctors Cleland B. McAfee, Covert and G. N. Luccock was named to supervise the Chicago men's campaign to be in charge of Dr. Fox. The need of additional funds to push the work of the brotherhood was emphasized during the discussions.

A resolution received from the committee on life and work of General Assembly urged the brotherhood to work specially in five departments — evangelism, organized Bible classes, social service and public morals, ministerial relief and sustentation, and missions. Dr. Barr, Dr. Foulkes and William H. Scott were appointed to represent the brotherhood at a meeting of the last named committee in Philadelphia Feb. 25. William Arnold, Paterson, N. J., president of the New Jersey brotherhood, was elected a member of the National Council. Dr. Henderson, associate secretary, will visit the larger cities of the East in the interest of the brotherhood.

Immigrant Work Is Widening

The Board of Home Missions through its department of immigration is cooperating with twenty-two presbyteries from coast to coast in carrying on work at sixty-seven different centers in as many immigrant communities. For this work, including three immigration fellowships, $75,000 has been granted directly to the field. Over eighty pastors, visitors and lay workers have been commissioned. In this ministry eight languages are regularly employed—Italian, Magyar, Ruthenian, Bohemian, Syrian, Scandinavian, Armenian and Polish. At such polyglot centers as the Cosmopolitan chapel in Indianapolis and the Neighborhood house in Gary, the workers employ other Slavic dialects.

A feature of this work is the chain of twenty-six daily vacation Bible schools carried on under the auspices of the department of immigration in New York, Brooklyn, Newark, Baltimore, St. Louis and Cleveland, enlisting an attendance of over 5,000 children, with 150 young men and women engaged as supervisors, principals and instructors.

A Royal Baking Powder Hot Biscuit is the luxury of eating

—MADE AT HOME—

Take All Ministers to Assembly

It has been announced that ten laymen of the Presbyterian Church in Canada have each subscribed $10,000 for the purpose of taking all Presbyterian ministers in Canada and their wives to the meeting of the Canadian General Assembly, which will take place this year at Toronto.

Rev. Norman C. Schenck of Waterloo, N. Y., who was recently stricken with appendicitis, has improved and has been taken to his father's home in Mattawan, N. J.

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Important Bills Are Sleeping

House of Representatives Committee Fails to Act on Measures to Benefit City of Washington—New Pastors Installed.

WASHINGTON—Christian people of Washington are much exercised over the utter failure of the house of representatives committee on the District of Columbia to take any action on some important bills referred to them many months ago. One of these is the Jones-Works liquor act, which contemplates more satisfactory temperance legislation for the district. Another is the Kenyon "red light" injunction bill. There has been little doubt in the minds of friends and enemies of the Jones-Works measure that it would pass the house by a large majority, if the committee should report it for action. The bill already has passed the senate. The tactics of the enemies have been to prevent action of any kind whatever in committee, and these bills still rest there, the first one having been referred to the committee on May 15, 1912. Since that time the committee has consistently failed to have a quorum for the transaction of business, although the friends of these measures, and the speaker of the house himself, have done everything possible to procure a quorum. Six members of the committee have absented themselves from every meeting. The result of this unprecedented failure to get a quorum is to defeat all district business, except trifling matters. And the further result is that Christian people of the district continue to look in vain for the moral legislation which certainly would be enacted by Congress but for this committee inaction.

John Carpenter Palmer, D. D., has been installed over Washington Heights church. Dr. Palmer comes from New York, where he was for ten years pastor of Bethlehem chapel of University Place church.

Rev. Alfred E. Barrows is another recently installed pastor who comes to the capital to Eastern church from Greater New York, where he was pastor of Wyckoff Heights church.

Rev. Howard J. Bell, a member of the last class graduated at Princeton Seminary, was ordained in December. Mr. Bell is to be assistant to Dr. Joseph T. Kelly, pastor of Fourth church.

The assistant secretary of agriculture, Hon. W. M. Hays, addressed the Presbyterian ministers recently on the subject, "The Church and Eugenics" The secretary is an active member of Chevy Chase church and a close personal friend of the pastor, Dr. H. R. Johnson.

Professor Giovanni Luzzi, D. D., of the Waldensian Theological Seminary in Italy addressed the Washington auxiliary at its annual meeting in the Church of the Covenant. The very optimistic attitude of Professor Luzzi with reference to Protestantism in Italy and the waning power of Romanism there was both surprising and cheering to those who are alarmed by the increasing menace of Romanism in this country. H.

Laymen Renew Mission Interest

Week's Conference in Indianapolis by Rev. G. H. Trull Shows Advance in Financial Support—Many Prominent Church Guests.

INDIANAPOLIS—Under the auspices of the local church federation the third anniversary of the laymen's missionary convention has just been celebrated. Over 100 men sat at the dinner, where addresses were delivered by G. Campbell White and Rev. George H. Trull, missionary secretary of the Foreign Board. The latter also conducted a week's series of conferences based upon the book "The Call of the World." The schedule of comparisons exhibited an encouraging increase of interest in missions, both as to total gifts and per capita.

During this same week an interesting Sunday school conference was in session at Second church under direction of the State Sunday School Association. The modern spirit of the gathering may be inferred from the speakers and courses, which included Dr. R. P. Shepherd of St. Louis, on "Pedagogy"; Mrs. Mary F. Bryner of Chicago, "Elementary"; W. E. Chalmers of Philadelphia, "Psychology," and Mr. Trull, "Missions."

Special meetings have been in progress at several churches. At Troub Memorial Dr. E. L. Williams, pastor, was assisted by Rev. Charles Lawson of Trinity Congregational. At Grace Dr. A. C. V. Skinner was assisted by Rev. E. L. Buchanan of Garrett, Ind. The former pastor is now absent in South Dakota conducting evangelistic meetings, while his church interior is being redecorated. Dr. J. P. Moffatt of West Washington Street church has reestablished evening services, inaugurating the movement with a series of stereopticon lectures. At Seventh church "young people's week" was recognized by a Sunday evening anniversary meeting under the auspices of the Christian Endeavor society and addressed by Rev. R. N. Fulton of Fourth church. At the same time an extended campaign for increased attendance and Bible study was announced in the Sunday school, one of the results of which was the organization of a pastor's class of young married people that has enrolled forty-five in two weeks.

Another advanced effort of the Church Federation of the city is the series of lectures on "Moral Aspects of Social Diseases" to be given by Dr. Charles P. Emerson, dean of Indiana University School of Medicine. Dr. F. O. Ballard of Memorial church is delivering a series of evening addresses upon "The Meaning of Marriage Vows."

An enthusiastic men's club has been organized at Tabernacle church; the opening banquet, with covers for 100, was addressed by J. N. Feasey of the Baptist brotherhood and by Rev. Claude R. Shaver of Seventh church. The speaker announced for the next meeting is Governor Ralston. C. R. S.

Declines Los Angeles Pulpit

Dr. M. A. Matthews, moderator of General Assembly, who was recently invited to the pastorate of Immanuel church, Los Angeles, has declined the call. He believes that his work in Seattle is not yet done.

A series of religious meetings under the auspices of the Presbyterian Board of Education was held at Wilson College Feb. 6 by Dr. Charles Erdman of Princeton Seminary and Dr. Alfred H. Barr, pastor First church. Baltimore, Md.

AS TO FLAVOR
Found Her Favorite Again

A bright young lady tells how she came to be acutely sensitive as to the taste of coffee:

"My health had been very poor for several years," she says. "I loved coffee and drank it for breakfast, but only learned by accident, as it were, that it was the cause of the constant, dreadful headaches from which I suffered every day, and of the nervousness that drove sleep from my pillow and so deranged my stomach that everything I ate gave me acute pain. (Tea is just as injurious, because it contains *caffeine*, the same drug found in coffee.)

"My condition finally got so serious that I was advised by my doctor to go to a hospital. There they gave me what I supposed was coffee, and I thought it was the best I ever drank, but I have since learned it was Postum. I gained rapidly and came home in four weeks.

"Somehow the coffee we used at home didn't taste right when I got back. I tried various kinds, but none tasted as good as that I drank in the hospital, and all brought back the dreadful headaches and the 'sick-all-over' feeling.

"One day I got a package of Postum, and the first taste of it I took, I said, 'That's the good coffee we had in the hospital!' I have drunk it ever since, and eat Grape-Nuts for my breakfast. I have no more headaches, and feel better than I have for years." Name given upon request. Read the famous little book, "The Road to Wellville," in pkgs. "There's a reason."

Postum now comes in concentrated powder form, called Instant Postum. It is prepared by stirring a level teaspoonful in a cup of hot water, adding sugar to taste, and enough cream to bring the color to golden brown.

Instant Postum is convenient; there's no waste; and the flavor is always uniform. Sold by grocers—45 to 50-cup tin 30 cts., 90 to 100-cup tin 50 cents.

A 5-cup trial tin mailed for grocer's name and 2 cent stamp for postage. Postum Cereal Co., Ltd., Battle Creek, Mich.

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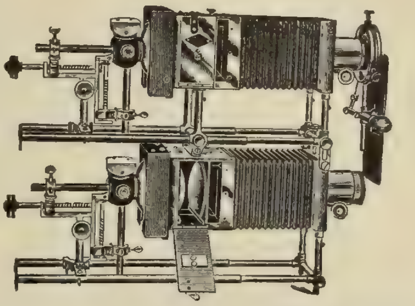

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Will Support China Missionary

Minneapolis Church Takes Enlarged Interest in Foreign Work—Legislature to Help Congregations Unite.

ST. PAUL-MINNEAPOLIS—One of the happy aftermaths of the China campaign here is the raising by Bethlehem church, Minneapolis, Dr. Stanley Roberts pastor, of a pledge of $1,000 for three years for the support of George Francis Brown of the senior class in Princeton Seminary. This is additional to a previous amount pledged for the support of Rev. Mr. Clark in Korea.

White Bear church under the lengthened leadership of Dr. J. C. Robinson has been greatly blessed in special services. Dr. Stanley Roberts assisted. The response upon the part of the men of the community was most encouraging.

The city press has given wide publicity to the series of Sunday evening sermons on "Marriage and Divorce" by Dr. H. N. Wilson, Central church, St. Paul.

A bill has been introduced into the legislature to amend the law concerning the consolidation of churches so that First church and House of Hope, St. Paul, may unite.

Bethany church, Minneapolis, situated near the state university, is confronted by great responsibilities and opportunities. Rev. Eliot H. Moore, recently of First church, St. Paul, was installed pastor last Wednesday evening. Rev. M. B. Irvine, moderator of presbytery; Rev. A. G. Patterson and Dr. Stanley Roberts took part.

During the week of prayer for college students Andrew church, Minneapolis, enjoyed services by a former pastor, Dr. M. D. Hardin of Third church, Chicago. Good results are reported.

Rev. George E. Davies recently addressed the united Christian associations of Macalester College in anticipation of the visit of Dr. Joseph Cochran and Rev. G. G. Mahy of Philadelphia, who are spending the week end in special services with the students.

Dr. M. D. Edwards and Rev. George E. Davies are attending the home mission council in Omaha this week, the former as the representative to the intersynodical council and the latter as chairman of synod's committee on home missions and Sabbath school work.

Dissolve One Pittsburg Church

Building Turned Over to Mortgagee — Want Moderator's Traveling Allowance Cut—Over 3,000 New Members in McKeesport.

PITTSBURG—The mission committee of presbytery Feb. 11 recommended the dissolution of Westminster congregation April 1. The session is to have power to grant letters of dismissal up until that time. A short time ago the property of this congregation was turned over to the holder of the mortgage and Rev. Sylvanus Haupert released from the pastorate. The committee also reported that the subcommittee appointed to investigate and report plans for a rescue mission in the downtown section of the city was investigating the work in other cities and will be ready to report soon.

An overture to the General Assembly asking that the custom of setting aside $2,000 per annum for traveling expenses for the moderator be discontinued was adopted unanimously by presbytery.

Rev. John Schmidt von der Launitz, the veteran pastor and founder of First German Presbyterian church, Allegheny, died recently. Mr. Launitz served First German church for fifty-three years and was the oldest pastor in point of service in the city.

Rev. Robert Kirk, pastor of Second Central church, McKeesport, read an exceedingly interesting paper to the ministers Monday, Feb. 10, on "Methods in the Sunday Meetings." Mr. Kirk was chairman of the executive committee in charge of the Sunday campaign, just closed in McKeesport. The churches of the city are filled to overflowing, and already about 3,000 members have been added. The civic conscience has been aroused and McKeesport is a different city in respect to vice and lawlessness. The only criticism was on the campaign of money raising on the last day.

The union of Second church, McKeesport,

Tusculum Bulletin No. 3

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All of Tusculum's faculty hold degrees from leading colleges—Wooster, Park, University of Cincinnati, Columbia, Hamilton and University of Tennessee are at present represented. Each member is an ardent student, and is a specialist in his own department. The aim in each department is to train for leadership and service.

C. O. GRAY, President,
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See next week's Bulletin.

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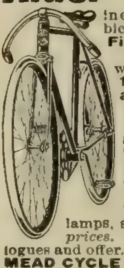

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What Is Dogma?
Can Christianity dispense with her Creeds? Discussion by Dr. F. B. MEYER, Honorary Secretary of the National Free Church Council, London; Dr. W. COPELAND BOWIE of the Unitarian Headquarters, London; Prof. R. M. WENLEY, Head of Department of Philosophy, University of Michigan. WHAT DO YOU THINK? You may join in the discussion. See the current number of FAITH AND DOUBT, published by THE SEMINARY PRESS, 175 Fifth Ave., New York City. A bright illustrated monthly, $1.50 a year. Send 15 cents today for a copy. You will enjoy it.

"A FAIR FACE MAY PROVE A FOUL BARGAIN." MARRY A PLAIN GIRL IF SHE USES SAPOLIO

and Central was consummated Thursday evening, Feb. 6, and Rev. Robert H. Kirk, who for years has been pastor of Second church, was made pastor of the united church.

S. H. Thompson, D. D., who for some time has been field secretary for the Society of the Improvement of the Poor in Pittsburg, has been granted a leave of absence that he might for a time take charge of the Presbyterian church at Bakersfield, Cal. P. W. SNYDER.

Old Church Has a New Home

First of Several Buildings for Ninth Congregation Dedicated Last Sunday—Associated Churches to Use Display Advertisements.

PHILADELPHIA—Ninth church dates its organization to the early part of the nineteenth century. It worshiped from 1841 until 1911 at the corner of 16th and Sansom streets. It then united with the Sherwood congregation in West Philadelphia and removed to 57th street and Washington avenue. Here under the pastorate of Dr. J. A. Higgons it has received large accessions to its membership and has in course of erection handsome buildings. The first of these for Sunday school, temporary church auditorium, social services and institutional work was dedicated Feb. 16. The sermon Sunday morning was preached by Dr. William H. Roberts. In the afternoon the Sunday school, whose superintendent, Elder Craig N. Ligget, is also the chairman of the building committee, held interesting exercises and was addressed by former superintendents and Rev. Alexander Mackie. In the evening the congratulations of presbytery were extended by its moderator, Rev. Wiliiam Biggerstaff, and a sermon was preached by Dr. Loyal Y. Graham. The following Wednesday evening greetings were received from Rev. R. Montgomery, Rev. C. S. Stevens, Rev. Alexander Mackie and Rev. J. M. Wallace.

Woodland church's pastor, Rev. J. R. Swain, is preaching a series of Sunday evening sermons on "Men and Women of the Cross." Recently the pastor's father, Dr. George Swain of Allentown, N. J., preached.

WOMEN TO HOLD ANNUAL MEETING

The annual meeting of the Philadelphia Interdenominational Woman's Home Mission Council will be held in Westminster hall Feb. 27, 10:30 a. m. and 2 p. m. The speakers include Mrs. Wade of New York, Mrs. Mary B. Wilson, Mrs. Quinton, Mrs. Layten and Rev. G. A. Learn of Alaska.

The forty-third anniversary of the William O. Johnston Missionary Society of Union Tabernacle church, Dr. Robert Hunter pastor, was celebrated on a recent Sunday. The speaker was Rev. Frank A. Keller of China.

The managers of the Presbyterian and Reformed School for Christian Workers recently entertained several hundred ministers and their wives at the Deaconess Home. Dr. W. H. Roberts, Dr. R. W. Miller and Deaconess Edith Stone addressed them. A musicale for the benefit of the school will be held in Witherspoon hall Feb. 25 at 3 p. m.

The Ministers' Social Union at the February banquet heard an address from Cornelius Woelfkin, D. D., of Fifth Avenue Baptist church, New York, on "The Religious Value of Moods."

USE HALF PAGE ADVERTISEMENTS

The publicity committee of the Associated Churches began this month to publish a half page display advertisement each week in a city paper.

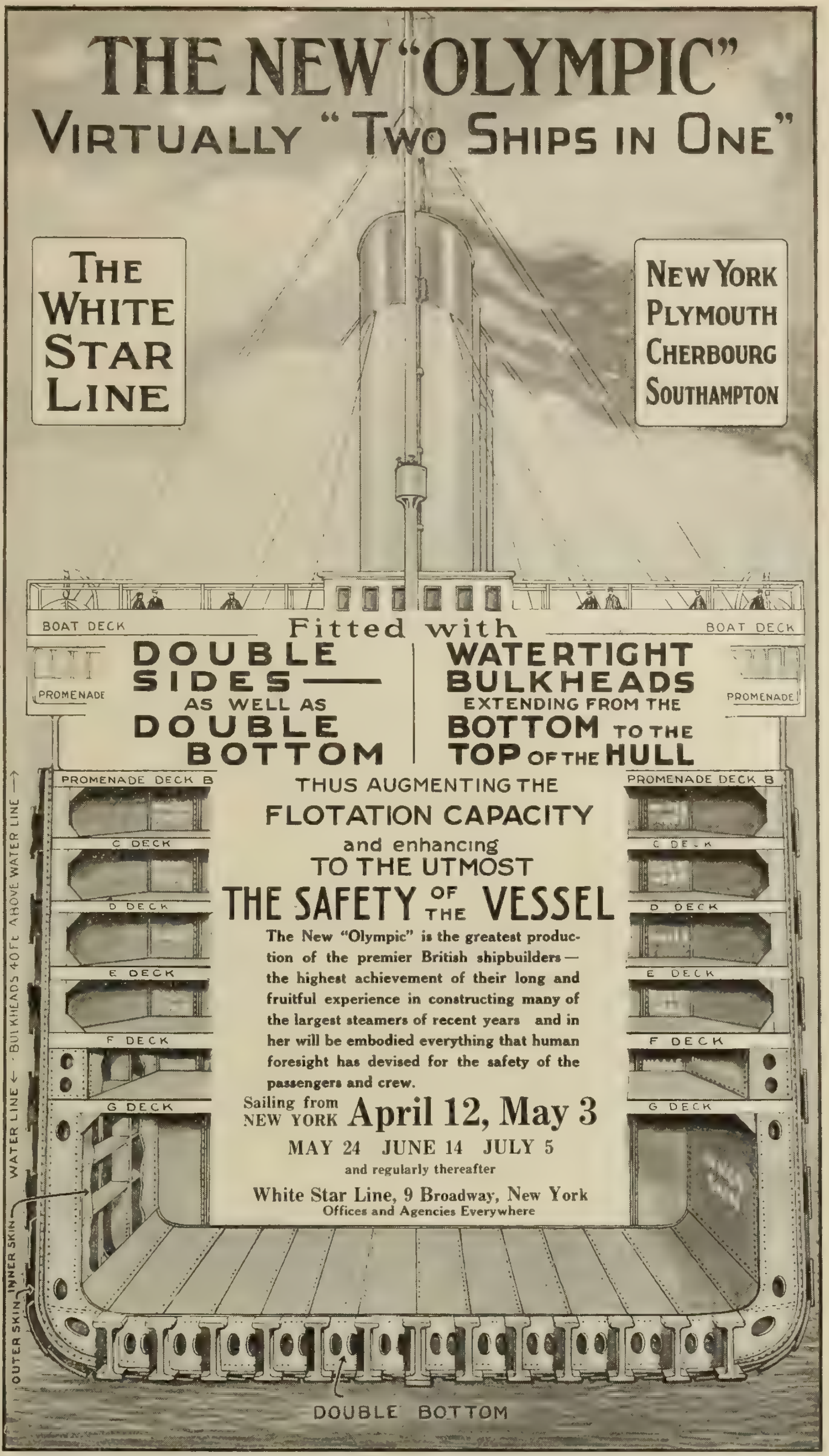
George C. Shane, a wealthy merchant of the U. P. church greatly interested in missions, sailed last week for Egypt and Palestine to study conditions in the mission field. He took as his guest Rev. Thomas C. Pollock.

The Sunday school of First church, Germantown, Dr. W. B. Jennings pastor, conducted with good results a month's campaign to increase its membership. Rallies were held in the church Tuesday and Friday evenings.

The Sunday school of Chambers-Wylie church held a memorial service for the late pastor, Dr. Frank DeWitt Talmage, Feb. 9.

Rev. William B. Cullis, prominent forty years ago as a Presbyterian minister in eastern Pennsylvania, died at the George Nugent Home, Germantown, recently, aged 69. He had been for some years in the Baptist ministry.

W. P. WHITE.



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Offices and Agencies Everywhere

Live Convention of Jersey Men

The New Jersey State Brotherhood this year kept up its good reputation for a stirring convention on Lincoln's birthday. The entertaining organization this year was the vigorous body of men connected with the church at Flemington. The attendance was about 175 and the sessions were full of go. The opening address was a stirring bugle call message from Dr. S. D. Nelson of Minneapolis, whose theme was "Brotherhood Men to the Front." Dr. W. Y. Chapman of Newark argued that the social side of brotherhood fellowship ought not to be considered nonreligious, but that every elbow touch of men with men must have a spiritual effect if spiritual motive is maintained behind it. Dr. W. F. Whitaker of Elizabeth conducted a most stimulating conference on personal work. John R. Boardman of the Goodwill Farm for Boys in Maine got very close to the consciences of the men by impressing the Christian obligation involved in the modern movement for eugenics.

Dr. Edgar Whitaker Work of New York City, speaking on Bible study and afterwards conducting a conference on the same subject, awakened greater response than was manifested toward any other speaker. It was obvious that a real hunger to know more of the Bible is latent in the brotherhoods. Rev. A. W. Sonne, Flemington, told of the surprisingly successful work which he has been able to do as a side issue in a country church. All of the state officers were reelected.

Will A. Cheeseman is assisting Rev. G. I. Wilson in special meetings at Sistersville, W. Va.

The Only Self-Help College in Illinois

BLACKBURN COLLEGE HAS $23,000 TO EDUCATE YOUNG MEN FOR THE PRESBYTERIAN MINISTRY

Write President W. M. Hudson, Carlinville, Illinois

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The famous Corn Belt of Eastern Kansas offers the best possible field for safe and profitable mortgage investments. This territory was settled 60 years ago and during that time has been thoroughly tested as a fine agricultural and stock raising country. We have been in this field for 40 years and during that time have never lost a dollar for an investor. Loans negotiated by us exceed $25,000,000. Your money when placed in our First Farm Mortgages will be absolutely safe and net you excellent interest return. Write us for particulars and references.

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6% Safest, Most Promising and Profitable Investment on the Market Today 6%

During the Past 30 Years no Client has Lost a Dollar.

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GOOD 6% Farm Mortgages
The BEST and SAFEST Investment on Earth.
Write us for information regarding our Farm Mortgages on lands located in the fertile James River Valley, North Dakota. We guarantee to look after collection of interest so that the investment will net you 6%. **Write us for lists.**

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7% FARM MORTGAGES 8%
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30 years Residence and Business activities in Banking and making Farm Mortgages. Write for my Booklet, Investment Facts, and List .075

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6½% Net First Mortgages
on improved OKLAHOMA FARMS from $200 up are safe investments. I have sold them for years to ultra conservative investors with entire satisfaction. Write today for list and interesting BOOKLET "E." Refer to Dun or Bradstreet.

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We offer, subject to prior sale, First Mortgages on Improved Farms, also on City Residences and Business Property. Titles guaranteed. Interest collected without expense to investor. Descriptions mailed on request

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ALEXANDER'S GOSPEL SONGS
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$25.00 per 100.
Sample 30 cents postpaid.
No. 2. An Enlarged Book—Many New Hymns—Now Ready
FLEMING H. REVELL COMPANY. New York or Chicago

Good Things in This Issue

For the Seeker of Facts

An excellent example of the effort which The Continent constantly is making to be of the largest possible service to its readers is shown in this issue in the account by Otis G. Dale of the way business is done by one church. This Colorado experience will be read with interest by every church trustee. The recital of the way in which the church enlarged its benevolences without the strain felt under the previous system may suggest many things to churches all over the country. In connection with Mr. Dale's statement concerning subscriptions for The Continent by the church for contributors it may be of interest to know that two of the largest churches in two big Central West cities subscribe for several hundred copies of The Continent. These churches believe in the multiplied advantages of a church paper.

The article by Dr. Milner on Lincoln and his stand on temperance is a fact well worth remembering and repeating.

The missionary page is full of facts.

For facts of Sunday school work see the Ways of Working department.

Look carefully through the news from cities and states—everything of importance from many corners of the nation.

Financial Situation

Banker Warns Inexperienced from Stock Exchange—Safety of Principal Is Vital—Government Assails Board of Trade.

"The stock exchange is the best illustration we have of men preying on human weaknesses," said Charles G. Dawes, former controller of the currency and president of the Central Trust Company of Chicago, in a recent address in Chicago. He said that the inexperienced investor in listed stocks on any exchange has only to expect that he will be fleeced. He talked of the manipulation of stocks and said that the average investor always bought at an inflated price. Then something happens and the investor sells the stock at a lower price than he paid for it. He said there is no way for the average investor to "beat the game." He also earnestly warned men against investing in propositions advanced by promoters who promise unusually large returns.

Mr. Dawes did not by any means suggest that, because some investments were not for the average man, the small investor should keep his money in a stocking. He suggested that money invested in a business run by a friend who was making money at it ought to be profitable and safe. Investment in gas and electric companies honestly managed he also approved.

In both of his recommendations he shows that the element of safety occupies a large share of his attention. Manipulated stocks are denounced because the power is all in the hands of others who make much of their money through manipulation. This same element of security is in farm mortgages when the amount loaned bears a fair relation to the actual value of the property.

That the element of safety has a large hold on the mind of the foreigner who is working in this country is shown by the increase in postal savings accounts and decrease in foreign money orders. Before the postal savings banks were established over $109,000,000 was sent abroad each year in money orders, with the amount increasing $17,000,000 a year. There is now $35,000,000 in postal banks and the international money orders last year amounted to only $97,000,000.

The Chicago Board of Trade, the largest factor in the country in the sale of grain, has been made defendant in a suit by the government under the Sherman antitrust law, charging the fixing of prices of grain during the hours of the day when the board is not actually in session. This suit immediately followed the charges against Frank M. Bunch, former president of the board, for "bucket shopping."

Brief Bits of Business News

—During January the post office handled nearly 40,000,000 parcel post packages, of which Chicago had the most—4,163,000. The

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COLONIAL TRUST AND SAVINGS BANK
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Drop us a line today.

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BOISE - - - IDAHO

Readers will confer a favor on the publishers of The Continent by mentioning this paper when answering advertisements.

cord by weeks shows that the system is pidly increasing in favor.

—Monopoly in grindstones is charged in an titrust suit brought against the Cleveland one Company by Attorney General Wicker- am. The same company is charged with fix- g prices of paving brick in central states.

—J. C. F. Merrill, secretary of the Chicago oard of Trade, is quoted as defending the aling in future grain at a Kansas City con- ntion. He announced that he would fight lls in Congress seeking to deny use of mails d telegraph to boards of trade which permit ales" which do not represent actual transac- ons.

—J. A. Patten, who participated in a "cor- r" in cotton several years ago, has been ed $4,000 on his plea of guilty to one count an indictment obtained by the government. is attorney announced that he was conscious no moral turpitude and pleaded guilty in der to terminate the matter, which has been fore the courts in a different form for some ne.

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unday School Workers Become Pupils at Chicago

It was in 1887 that the first Sunday school issionary was commissioned by the Presby- rian Board of Publication and Sabbath School ork. His name was R. F. Sulzer and he is ill organizing Sun- y schools in Minne- polis. He was osen to present to r. Alexander enry, the board cretary, an album pictures of the issionaries who at- nded the anniver- ry conference in hicago last week. he meetings closed hursday night after all day Sunday hool institute anned for the orkers of Chicago. oard officers and ght missionaries hen went to St. ouis, where meet- gs were held two days. During the con- rence all phases of the work of the mission- ries and educational superintendents were dis- ussed by those present and by the board of- cials. Conference was held one morning at cCormick Seminary, and Wednesday evening issionaries attended various prayer meetings f local churches.

R. F. Sulzer

The board now has 152 missionaries and six ducational superintendents. It is through the ork of the latter men that the church is hop- g large things in bringing present schools to higher standard of excellence. Rev. E. Mor- s Fergusson of the board, who has general versight of the educational work, gave a series f lectures during the conference, designed to npart information of latest methods in Sun- ay school work.

In addition to reports of the continuous ad- ance which missionaries are making along the rontier, the most significant thing connected ith the recent conference was the announce- ent that the board is concluding arrange- ents for a new scheme of Sunday school raining to be tried in Iowa. A thoroughly apable man is to divide his time among the resbyterian colleges in that state, organizing lasses in Sunday school methods so that the upils when they return home will be fitted start teacher training classes, act as super- ntendents or organize Sunday schools. In ad- ition, summer schools of a week or two in he various towns of the state are included in he scheme to bring instruction in Sunday chool work to the homes of those who are nable to get it in other ways. The denomina- ion in this is taking an advanced step in bet- er work along Sunday school lines. It is oped that a large body of lay workers will hus be trained and some of the students stim- lated to take theological training.

A successful series of meetings was con- ucted at Lerna, Ill., the first three weeks of anuary by A. H. Kelso of Mattoon, who is now iving a portion of his time to this sort of vork. Rev. A. W. Denny is pastor.

"The Oklahoma House"

Will You Break a Habit to Make $3.00?

Stop putting your savings in the local bank where they net a paltry three per cent; investigate a better-paying investment—one that guarantees you all your money earns.

INVESTING FOR PROFIT

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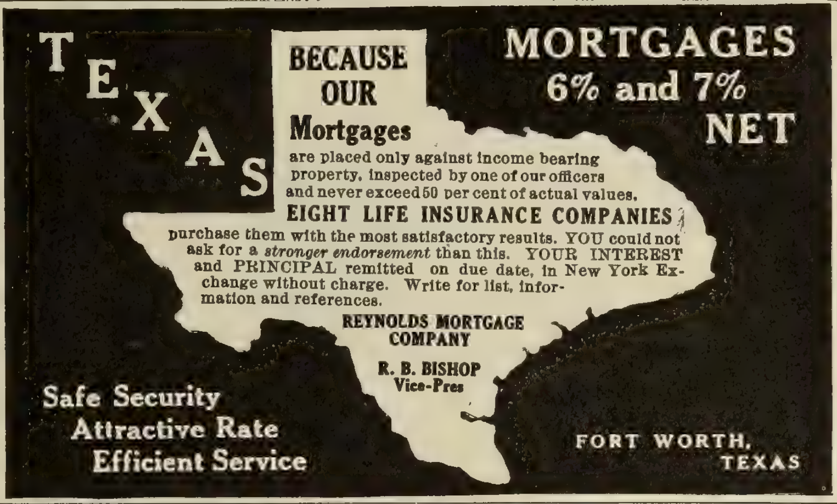

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No matter if you have a large or small amount for investment, a well placed First Mortgage upon an improved or cultivated farm can always be depended upon to yield a liberal rate of interest with the assurance of prompt payment of interest and principal at maturity.

My offerings range in amounts from $500.00 to $5,000.00 bearing 5½% and 6% interest. All loans carefully inspected and closed with our own funds before being offered for sale. Interest and principal collected without charge. Correspondence invited and detailed information with references and list of offerings will be mailed upon request.

G. W. HART, President Merchants' Bank, Bryant, S. D.

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YIELDING 6% AND 6 1-2% PER ANNUM NET.

The first mortgages we sell are secured by improved farms in the most prosperous sections of Oregon and Washington.

The investor in one of our mortgages has possession of all the papers comprising the loan, including the actual mortgage itself—together with the notes and abstract of title. We guarantee all titles and will collect and remit interest in New York exchange without charge.

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FARM MORTGAGES

We offer, subject to prior sale, First Mortgages on Farms in Northeastern Oklahoma. Titles guaranteed. Interest collected without expense to investor. Highest of bank references. Write for descriptive Booklet.

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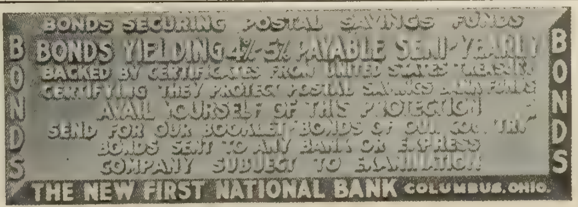

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BACKED BY CERTIFICATES FROM UNITED STATES TREASURY
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Women Campaign for China

Public Meetings to Begin Feb. 28 -Ambassador Bryce Entertained by Ministers–Neighborhood House as Memorial at Princeton.

NEW YORK—A China campaign in New York City and vicinity under the auspices of the Women's Board of Foreign Missions will culminate in a series of meetings from Feb. 28 to March 3. The women's boards have undertaken to raise $300,000 and the New York women aim to raise $75,000. The series of drawing room meetings now being held will be followed by public meetings addressed by Doctors Arthur J. Brown and A. W. Halsey, secretaries of the Foreign Mission Board, and by missionaries from the front. There will be popular rallies and special meetings. Arrangements are in charge of a local executive committee representing the churches of New York Presbytery.

The Executive Commission of General Assembly will meet in this city next week. The death of Dr. William H. Hubbard will make much reorganization necessary.

Ambassador James Bryce, the retiring representative to the United States from the court of St. James, was the guest at a luncheon of the clerical conference of the New York City Federation of Churches Monday, Feb. 17, at the Hotel Astor.

WEST END CHURCH ANNIVERSARY

West End church, Dr. A. Edwin Keigwin pastor, celebrated its silver anniversary Sunday, Feb. 9. The preacher both morning and evening was Dr. John Balcom Shaw of Second church, Chicago, the founder of the church and its only other pastor. The church has 2,025 members and 1,019 in its Sunday school. Dr. Andrew A. Dinsmore is assistant pastor. The church is talking of erecting a seven or eight story parish house.

Guy R. McLane of New York has arranged to build a neighborhood house for the benefit of the Italian colony in Princeton, N. J., as a memorial to his wife, the eldest daughter of Dr. Henry van Dyke, who died recently. It will be called Dorothea house. Dr. van Dyke has set aside land adjoining Avalon, his Princeton estate, and the neighborhood house will be started at once. Before leaving New York for the winter Dr. van Dyke presented a library to the Grenfell Seamen's Institute at St. John's, Newfoundland, to be known as the Dorothea Memorial library. Dr. van Dyke himself selected every book in the library of 175 books.

There was a great celebration at the Chinese Presbyterian church the evening of Feb. 17 in observance of the first anniversary of the Chinese republic. The principal speaker was the Chinese minister to this country. The program was arranged by Rev. Huie Kin, pastor of the church and founder of the mission. Dr. John Henry Jowett of Fifth Avenue church took part.

Rabbi Sidney E. Goldstein spoke recently at the Labor temple religious forum. This is the third address in a series given by rabbis.

Explain Changes in Divorce Laws

Public Meeting Called by Commission Agitating Improvement in Statutes–Church Census of Chicago in Sight.

CHICAGO—As one of the means of getting before the people information concerning inadequate marriage and divorce laws, and contemplated changes, a public mass meeting will be held Saturday afternoon at 2:30 o'clock in the La Salle hotel. At the suggestion of Dr. W. S. Plumer Bryan of the Church of the Covenant, who is a member of the commission which has been agitating a change in the laws, it is probable that a statewide "divorce Sunday" will be urged upon the ministers of Illinois. It is planned that on a set day the pulpits shall explain the provisions of the amendments which the commission seeks to have adopted. These amendments provide among other things for the appearance of the state's attorney in all divorce actions, with a provision governing marriages previously arranged to evade laws of this or other states by leaving original jurisdiction.

Catholics, Protestants and Jews will cooperate in a citywide census of social conditions which is being arranged by a committee of churches and clubs. Plans have been under discussion for several weeks and were furthered at a meeting of delegates last Tuesday. It is hoped that a census of the whole city can be made with as much detail as was accomplished in the twenty-first ward survey, which will be described in The Continent soon. Dr. G. B. Safford, assistant superintendent of the Church Extension Board, is the Presbyterian member of the committee.

Dances in the social room of the basement of Wheaton church are said to have been a potent factor in increasing the interest of young people in the church. Rev. Robert L. Shepherd, pastor, says that the dances are under careful supervision and there is no serious objection to the practice.

Rev. August Karl Reischauer, a graduate of McCormick Seminary, now a missionary in Japan, is giving a series of lectures in the chapel of the seminary on "The Challenge of Buddhism to Christianity in Japan," the last of which will be given Feb. 21 at 7. p. m.

The ministers Monday morning joined with other organizations in inviting the national convention of the Anti-Saloon League of the United States to meet in Chicago next November. The ministers also expressed their sympathy with the efforts of railway trainmen to eliminate Sunday labor.

Dr. John Balcom Shaw and his wife received the delegates to the Sunday school conference at their home one evening last week. The conference was held at Second church.

First church of Oak Park gave an example of neighborliness last Sunday when the vesper service was omitted so that members might attend the golden jubilee services of First Congregational church.

The session of First church, Evanston, is working on a plan to have all the larger benevolences of individual members of the congregation reported through the church treasurer.

Third church has the distinction of having a Sunday school teacher who has taught continuously for thirty-nine years. Miss Anna E. Wing at a recent dinner of the class told some of the early struggles of the church.

A pleasant surprise awaited the large congregation in Kenwood Evangelical church Sunday morning, Feb. 9, when the former pastor, Dr. Crosser, stepped into the pulpit which three years ago he vacated in answer to the summons of the American church in Berlin, Germany. He is in this country in the interest of his work in the German capital. Following an introduction by the pastor, Rev. Albert Joseph McCartney, Dr. Crosser spoke briefly. He is on his way West and will probably occupy the pulpit of Kenwood church some time during April.

Popular hall is crowded each Sunday afternoon at services held under the direction of Rev. George A. Kilbey of the Christian Industrial League. These services have been started recently in addition to the evening meetings.

News Notes from Various Fields

Illinois

Churches of the southern part of the state are pushing the convention of men to be held at Albion Feb. 27 and 28.

Dr. S. S. Cryor

A year ago the pastor of Oregon church, S. S. Cryor, D. D., who had just come from a neighboring field, where he had been pastor for twelve years, began raising money for church improvements. He first secured $1,000 from Andrew Carnegie for a pipe organ. The church needed more room for Sunday school work, so additional funds were raised for this and for a new steam heating plant. An old debt made the sum needed $7,000. This has been successfully raised and all paid but a small amount. The entire sum was raised by the pastor. The church numbers only 150.

Heyworth church has had a very profitable revival season. The meetings began Jan. 13, with Rev. A. T. Cory, pastor, preaching each night. Rev. W. S. Neely, Jerseyville, led the singing. A new furnace has been put in the church. A new pipe organ is ready to be installed and the money all provided for it.

Missouri

The evangelistic institute planned for Feb. 23-25 in Kansas City has been postponed indefinitely.

The Board of Home Missions has been asked by Carthage Presbytery to conform its rules to the spirit of the budget plan and require a gift to every board as a condition for granting aid to any church. During the recent meeting of First church, Joplin, Dr. Robert E. Speer presented the emergency call of China and indorsed the endowment fund for the Board of Relief and Sustentation after a speech by Dr. W. J. Darby.

Minnesota

Rev. Frank L. McKean of Price City has withdrawn his resignation at urgent request of his people.

Evangelistic meetings were held in the Clitherall church by the pastor at large, Dr. S. F. Sharpless, and a communicants' class was organized.

Oklahoma

Rev. R. A. Flickinger, formerly the superintendent of Oak Hill Academy, has been appointed by Kiamichi Presbytery to represent it at the citizenship conference in June in Portland, Ore.

Rev. E. B. Surface, pastor of Maywood church, Oklahoma City, assisted Rev. LeRoy Thompson of Alva in a two and a half weeks' successful evangelistic meeting. All of the churches of the city cooperated.

Michigan

The annual meeting of Port Huron First church showed that the church has paid off a mortgage and raised nearly enough for all out-

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AND PIANOS
Pure, sweet tone. Superior quality. Attractive styles. We sell direct at factory prices. Write, stating which catalog is desired.
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FARM MORTGAGES bearing 6% interest, first liens on improved farms. Original papers held by the investor. Principal and interest GUARANTEED; interest payable at the Hanover National Bank, New York Thousands of satisfied customers for references. We've been doing the same thing for TWENTY-EIGHT YEARS
The W. C. Belcher Land Mortgage Co.
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North Dakota Farm Loans
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$2,500.00 First Mortgage secured by 160 acres tillable black loam, 3½ miles from Noble, Alberta, 110 acres under plow. Buildings worth $1,000.00. Mortgagor owns 42 horses, 30 cows, 500 sheep, 50 hogs, 1,280 acres other land, private grain elevator. Full particulars of this and other Alberta mortgages, $500.00 to $32,000 denominations on request.
ASSOCIATED MORTGAGE INVESTORS
KINGMAN N. ROBINS, Treasurer
1201 Granite Building :: Rochester, N. Y.

standing indebtedness. The pastor, Rev. Hugh McCarroll, has been reelected president of the Port Huron Ministerial Association.

Albion Christian Endeavor society celebrated Christian Endeavor Day Feb. 2 by having a special service instead of the regular evening church service. The principal address was given by Rev. E. H. Lougher, chaplain of the state prison at Jackson. Rev. Charles E. Huffer is pastor.

West Virginia

First church, Parkersburg, which has recently grown after revival meetings, has engaged H. H. McCain as assistant to Rev. E. A. Culley.

A special campaign on behalf of China was held in Wheeling and vicinity Feb. 12-17. Among the speakers were Dr. W. M. Hayes, Dr. J. C. Garritt, Rev. W. T. Locke and a number of other missionaries from China. The meetings opened in Bridgeport, Ohio, on Feb. 12 and the next day at Shadyside and Rayland, Ohio. The meeting in Wheeling opened with a conference for women Friday afternoon. Saturday there was a luncheon for men at noon. Various pulpits were occupied by missionaries Sunday morning and evening.

New Jersey

Feb. 10 a large Christian Endeavor society was organized at Englewood West Side church. John A. Phillips, a publisher of New York, was elected president.

First church, Englewood, Rev. Robert Davis pastor, is enjoying a ten weeks' course of reading and study on China led by Dr. T. H. P. Sailer of the department of education of the Foreign Board. Recently over 100 attended the class on a Wednesday evening. Dr. Fleming James, rector of St. Paul's Episcopal church, and a member of the congregation debated the question of race traits hindering progress in western education and civilization.

New York

Byron church under the leadership of Rev. Theodore T. Hays has organized a large men's choir and branch of the brotherhood.

Evangelistic services are being held in Sag Harbor church, Rev. William T. Edds pastor, under the leadership of John Henry Elliott, D. D., of Oak Park, Ill.

Rev. John H. Niles of Trumansburg and for over fifteen years pastor of the church presented his resignation recently. But the people by an overwhelming vote requested Mr. Niles to withdraw his resignation, which he did.

Wisconsin

The Sunday school of Kilbourn has doubled in size since the coming of Rev. O. E. DeWitte.

Benevolent offerings last year at Rosedale church, Rev. W. F. Goff pastor, were much larger than before.

Mrs. S. L. McKee of West Salem has been assisting Rev. L. H. Shock, pastor of First church, Beaver Dam, in a series of meetings.

The Christian Endeavor anniversary was observed at Assembly church, Beaver Dam, with appropriate exercises, closing with an address by the pastor, Rev. T. S. Johnson.

Pennsylvania

Chester Presbytery at a late session answered the overtures on federation of churches and reduction of the Assembly in the negative.

Ministerial Obituary

Rev. David M. Lewis

Rev. David M. Lewis, pastor of the church at Lathrop, Mo., died Jan. 28, aged 65 years. He was born in Pittsburg, Pa., and educated at Marietta and Yale, graduating at the Yale Divinity School in 1883. He was ordained by the Congregational Church and for more than twenty years did effective work in that denomination. Four years ago he received a call from the Presbyterian church at Garden City, Mo. About a year and a half ago he took charge of the work at Lathrop and Green Valley. Two children with their widowed mother survive. Funeral services were held at Lathrop, Rev. A. W. McGlothlan of Savannah officiating.

Calendar and Record

Presbytery Meetings

Chicago—509 South Wabash avenue, March 3, 10 a. m.

Resignations

California—Los Angeles Boyle Heights: L. C. Kirkes.
Michigan—Niles: W. R. Yonker.
Minnesota—Winona: R. M. Williams; St. Paul Bethlehem German: Karl J. Ernst.

Calls

California—Davis: H. N. Wieman, accepts; Corning: Thomas J. Barkle, accepts.
Kentucky—Covington First: Hugh Leith, accepts.
Minnesota—Crookston First: R. C. Bailey, accepts; Cottonwood and Swan Lake: W. W. Gushee, accepts; Canby and Oshkosh: A. J. Lydal, accepts; Red Wing: W. S. Middlemas; Minneapolis Highland Park: R. M. Williams, accepts.
New York—North Bergen: J. VanKirk Wells, accepts; Amsterdam Emmanuel: George M. Gordon.
Ohio—Newark: D. D. Tullis, accepts.
Pennsylvania—Masontown First: J. B. Brice, accepts.
Washington—Republic: W. W. Hess, accepts.

Installations

Illinois—Farmington: Harry W. Stillman Feb. 19.
Missouri—Parkville: J. C. Miller, Feb. 5.
New Jersey—Phillipburg First: William Brown Johnson, Feb. 13.
Washington—Republic: W. W. Hess, Feb. 9.

Vacant Pulpits

Indiana—Terre Haute Washington Avenue, W. O. Lynch, state normal school, Terre Haute.
New York—Batavia.

Accessions

Idaho—Pocatello, 9, Jan. 26, Clyde E. Van der Maaten; Burley, 18, Jan. 26, J. B. Robinson.
Illinois—Coal Valley, 48, Feb. 9, W. G. Beaird, H. D. Dunlop; Aurora First, 31, Feb. 2, E. H. Montgomery.
Indiana—Indianapolis Grace, 13, Feb. 9, A. W. Skinner; Terre Haute Washington Avenue, 35, Feb. 9, D. D. Tullis; Evansville Olivet, 3, Feb. 2, W. F. Padgett; Evansville Walnut street, 2, Feb. 2, John Kennedy; Evansville Immanuel, 5, Feb. 2, F. C. Taylor; Evansville Parke Memorial, 1, Feb. 2, W. B. Lile.
Iowa—Red Oak Grove, 14, Feb. 2, W. A. Dillon.
Missouri—Webster Groves, 12, Feb. 2, D. M. Skilling; Greencastle, 6, Feb. 2, F. P. De Bolt.
Montana—Forsyth, 2, Jan. 26, I. H. Pillsbury.
New Jersey—Englewood West Side, 6, Jan. 12, James G. Bailey.
Ohio—Alma, 22, two months, L. V. C. Mytton
South Dakota—Sturgis, 13, Feb. 2, C. D. Erskine.

Churches Organized

Alabama—Marvel, Dec. 17.
Oregon—Dayville, 14 members, J. D. McLennan.

Obituary

Death notices will be inserted at the rate of one cent a word. PAYMENT MUST BE SENT WITH THE NOTICE. Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

ANDERSON—James Kenelm Anderson, Jr., aged 34 years, son of Mr. and Mrs. J. K. Anderson of Milwaukee, entered into rest at Oshkosh, Wis., on Christmas Day. His boyhood home was at Waukesha, Wis., he was educated at Carroll College and Lake Forest University, and graduated from Princeton Theological Seminary in 1901. At the seminary he was a member of the "Benham Club." He afterward did missionary work in the South, before the illness overtook him from which he never recovered. A rare Christian devotion characterized him from his earliest years, and through his long ailment his faith was his great support and joy. He was a member of the Immanuel church of Milwaukee at the time of his death.

KEDZIE—George L. Kedzie, for three generations a prominent figure in the business life of southern Ohio, died at his home, near Yellow Springs, Ohio, Jan. 25. He was born at Delhi, N. Y., in 1821, and was over 91 years of age when he died. He united with the Presbyterian church when a boy and was active in the work of the church for nearly eighty years. In 1858-59 he practically built the beautiful little church still occupied by the Presbyterian congregation at Yellow Springs, and he was a ruling elder in that church for more than half a century. In every crisis that this congregation faced he was, humanly speaking, "the strong tower of her defense" The bulk of his estate, amounting to nearly $100,000, has been left to the Home and Foreign Boards of the Presbyterian church and to the Board of Publication and Sabbath School Work.

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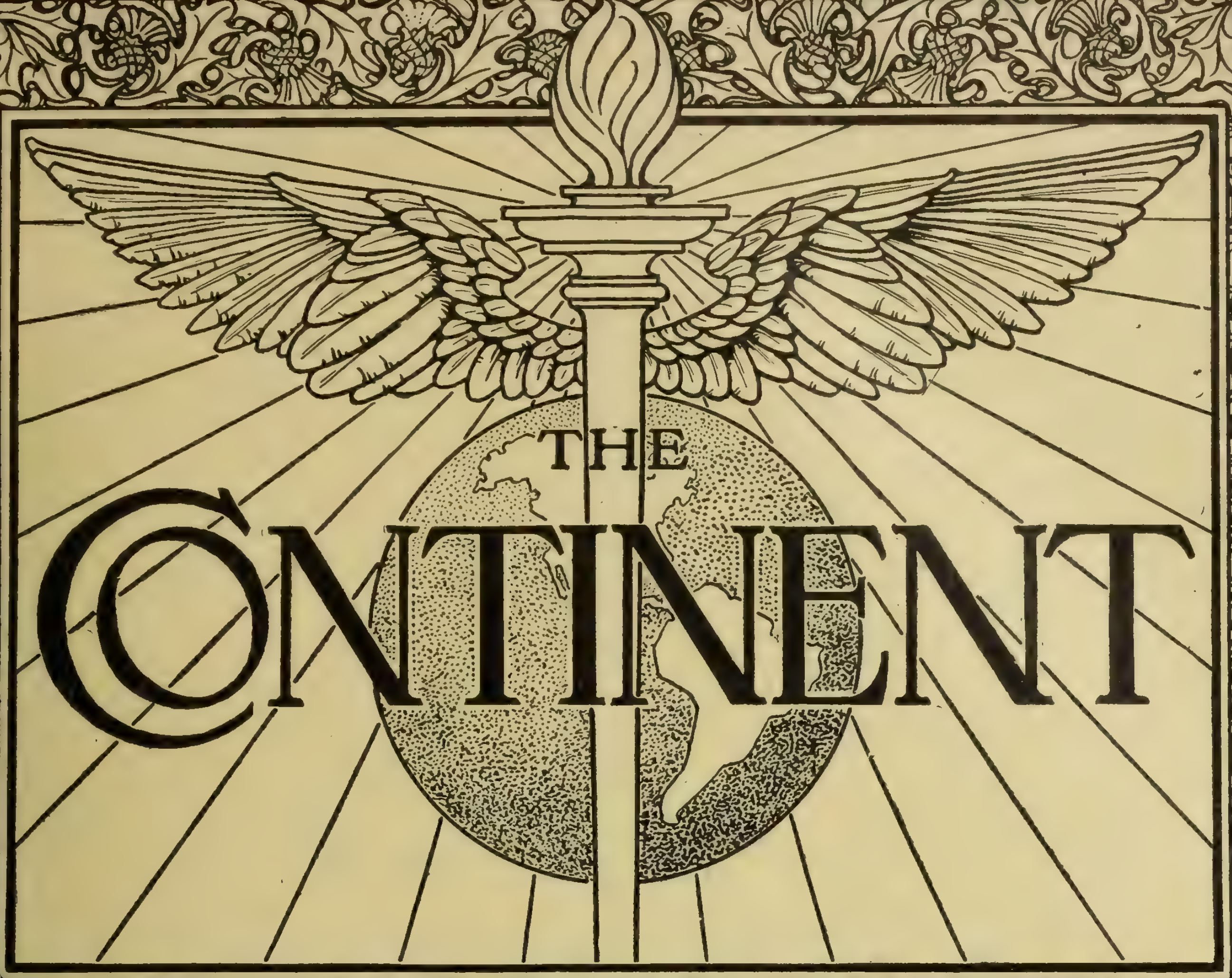

THE CONTINENT

FEBRUARY 27, 1913

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EDITORIAL

Missionary Spirit in the Blood

WILLIAM T. ELLIS

Devotion as the Vital Thing—John Timothy Stone
A Sunday Evening in a Mining Camp—John H. Baxter

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Program for Livingstone Centenary

March 19 is the 100th anniversary of the birth of David Livingstone. As it is within four days of Easter the Foreign Board in its Easter program has included the features of the Livingstone centenary. The program is entitled "The Message of Light."

Programs, supplements and coin envelopes for these exercises will be furnished free of charge to schools pledging their Easter offering to the Board of Foreign Missions. Orders should be sent to Rev. George H. Trull, Sunday school secretary, room 908, 156 5th avenue, New York City.

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THE CONTINENT

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PUBLISHED WEEKLY

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EVERETT SISSON, Managing Director

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Around the Shop

If there should be among the readers of The Continent an individual who feels cheated by the use of this space to exploit the whimsicalities of the Around-the-Shop Man, here is the possibility of relief:

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A West Point on the Mississippi

A Tailor with a Vision

Adrian Van Vliet, a poor preacher-tailor, found in the Middle West little or no opportunity for Germans to be educated for the ministry. He started Dubuque German College and Seminary by taking one pupil with him in his home. Others came until the dwelling was too small. That was the beginning.

Dubuque has trained 159 ministers

Most of the students who have attended this Presbyterian institution have been Germans, although in recent years large numbers of other foreign speaking young men have come asking for training so that they may preach to their fellow countrymen in America. They are helping to solve the immigrant problem on a Christian basis. It is to care for the physical condition of these energetic young men that a gymnasium is asked. It will cost $30,000 to build the structure which is now planned. The physical director's salary is assured for five years. The institution is offering an opportunity for one or a number of people to have a vital part in this work. Suggestions of the part you want to take will be gladly received by Dr. C. M. Steffens, President, Dubuque, Ia.

THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

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God Aid the President!

"GOD SAVE THE KING!" So in an Old World monarchy courtiers cry when a sovereign takes his inherited crown. With feeling more spontaneous and more fervent, because his rank and place derive from their own commission, citizens of the New World republic, as their incoming national magistrate approaches his inaugural, should join to say in better invocation:

"GOD AID THE PRESIDENT!"

For on the chief of state whom the people's franchise has chosen to execute their will, the most needful blessing to be prayed from the Ruler of nations is not a lease of honors which would prolong his personal renown, but endowments of wisdom, courage and endurance empowering him to serve adequately the manifold requirements of his nation's weal.

Let then all Americans who by any creed have attained to such faith in heaven's guidance as enables them to pray, unite now to offer, in behalf of him who next week is to take his office oath in the glorious succession of the American Presidency, this loyal supplication:

"GOD AID THE PRESIDENT!"

God aid him to receive and hold his high office in solemn fear of that almighty and eternal sway which, amid all confusions of human contention and vicissitudes of human change, moves supremely on to accomplish the sure purposes of infinite right.

God aid him to be the humble and unwavering servant of the Universal Will whose majestic march through time it is the noblest privilege of the great among men, as of the lowly, to share and further.

God aid him, when clamorous tongues around ply him with pleas for selfish favor and reasons of selfish sophistry, still to hear clearer than all else in his soul the same simple axioms of integrity which were plain to him when he meditated on duty and ideals in his private citizenship.

God aid him, when perplexed issues puzzle statecraft and the divided counsels of even the excellent-minded point to divergent paths, yet to know by deeper insight than the rest —or failing that, to feel by quicker sympathies—what measures will most minister to the well-being of the many and the growing perfection of human brotherhood in the American democracy as also among all peoples.

God aid him ever, by instant instinct, to prefer right to expediency; quick justice above paltering compromise; outspoken candor rather than veiled evasion; fearless acknowledgment of error instead of pharisaic extenuations; the keeping of a good conscience beyond any gain by sharp practices, and withal, for himself and for the nation, weal and wealth accumulating to the spirit of man sooner than the pride or strength of external success.

God aid him to speak to the people comfortably when trials abound; patiently when hard problems delay; soothingly when unrest is astir; arousingly when lethargy prevails; warningly when evils multiply; encouragingly when struggle is on; inspiringly when ideals fall low; and truthfully, wisely, stalwartly always.

God aid him, when his own hour of temptation comes, either from those who would persuade him that his nobler purposes are hopeless or from those who would offer him the barter of a rich truce for a dubious conflict, then to be faithful – then to be unflinching—then to be strong.

God aid him to defend the weak and champion the poor.

God aid him to keep the first and the second commandment—to serve his presidency in deepening love of God and widening love of men.

"GOD AID THE PRESIDENT!"

The World

Assassination a Weapon in Mexico; Intervention Withheld

Organized murder and assassination reigned in Mexico last week under the desperate rule of Generals Huerta and Felix Diaz. President Francisco Madero and Vice-President Suarez were killed in a midnight ride from the national palace to the penitentiary; a few days previously Gustavo Madero, the president's brother, was shot under cover of the fugitive law—a pretense that he had been killed in an attempt to escape—and others of lesser prominence fell. Human life seemed as insecure as it was in the days of the French revolution.

It is unprofitable to review recent bloody events in detail. The forces under President Madero and Felix Diaz bombarded each other to their hearts' content; hundreds and thousands were slain in the streets of the capital, but just when the fortunes of battle were about to favor Madero he was betrayed and seized by Huerta, who at the crisis proved faithless instead of faithful. Huerta and General Blanquet made a combination with Diaz, and Huerta was proclaimed provisional president, with Diaz an avowed candidate for the permanent incumbency. It was affirmed and denied that the aged Porfirio Diaz, uncle of Felix Diaz, would return in triumph from his exile to help celebrate the destruction of Francisco Madero (the man who actually came near to representing the people of Mexico). But it does not appear likely that the Diaz-Huerta-Blanquet dynasty will have leisure to do any celebrating for a while.

Thirty-five thousand American troops were available for service in Mexico last Monday. Two brigades were dispatched to Galveston, which is within three days' sail from Vera Cruz, the seaport of the City of Mexico, and there are already American battleships on both the Atlantic and Pacific coasts of Mexico. But President Taft said this did not mean war. "Preparedness," not "intervention," is the watchword of the retiring administration. Conditions in Mexico somewhat resemble the situation in China in 1900, brought about by the Boxer rebellion, except that foreigners have not been the object of attack. In the Boxer troubles the United States participated with the other great powers in a joint military expedition to Peking. But in the present instance the United States could not ask for nor well consent to a joint movement in Mexico, because of the Monroe doctrine, which compels this country to play the role of international policeman in the other republics of this hemisphere.

Just what armed intervention by the United States might mean is explained by The Army and Navy Journal, which says that President Taft recently asked one of his military advisers what a war with Mexico would require. The answer was "200,000 men for two and a half years and the expenditure of $1,000,000 a day"—a total little short of a billion dollars. Even from a purely selfish standpoint would it be worth while? The area of Mexico is nearly equal to that part of the United States east of the Mississippi, with a widely scattered population of 15,000,000. Much of the land is difficult of access. The Mexicans have the love of independence if not the genius for self-government, and it is certain they would fight against alien rule, as they did in 1867 against the French, even though that rule were designed to promote their country's best interests.

Mexico's Belated Education in Self-Government

Mexico is receiving, late in life, the education in democracy and republican institutions which the nation should have had years ago, and which it might have had during the last quarter century had not Porfirio Diaz arrogated to himself all governmental authority, playing the part of a benevolent despot instead of permitting a proper succession of chief executives and a general sharing of responsibilities. If he had been content to allow the Mexican people, from the highest to the lowest, to exercise real self-government, they would, no doubt, gradually have worked out their own national destiny, instead of remaining in the condition of quarrelsome children, ignorant of political self-control, with vicious instincts uncurbed and with but slight training in managing their own affairs in orderly, twentieth century manner. Had Porfirio Diaz been immediately followed by another autocrat, equal to that veteran at his best, or had Mexico not been cursed with a crowd of turbulent, insatiable, self-seeking looters, its history might have continued as peaceful as Brazil's after the big South American nation had ousted Dom Pedro. But with a band of more or less high-class cutthroats and murderers overrunning the country—a lot of land pirates whose doings are reminiscent of the dark ages—the situation is desperate. The only hope seems to be that the various factions will wear themselves out in fighting, and peace will come from sheer weariness and lethargy. Plunder is still to be had, however, and "glory" of a certain kind. Americans who have just returned from the shot-and-shell-riddled City of Mexico are most pessimistic concerning the outlook.

General Huerta, who turned traitor to President Madero, promises to "rule with an iron hand" and to restore order at all hazards. If he is as strong as his words indicate Mexico may now have in prospect another Porfirian regime, but there seems to be little of the Napoleonic about Huerta, and as for Felix Diaz, he is of a different piece than his domineering and dictatorial old uncle.

No New Hope for Turkey as War Progresses

The Turks seemed to have fared no better in the Gallipoli peninsula than they did on the plains of Thrace. Enver Bey, the Turkish chief of staff who was active in overthrowing the preceding administration, attempted to lead an expedition which he landed on the northern coast of the Sea of Marmora, but the effort was a dismal failure, according to reports which became public last week. Enver himself narrowly escaped with his life, and his soldiers were huddled at Gallipoli, almost destitute of supplies. The location was the long narrow neck of land which stretches to the southwest of Constantinople and to the south of the besieged Adrianople. Some 70,000 troops had been secretly landed here by the late Nazim Pasha to flank the allies, but the allies were alive to what was going on and their first move after the resumption of war was in this direction. They drove the Turks into the narrowest spot, at Bulair, where a line of Turkish forts checked a frontal attack. Enver's plan was to strike the Bulgars from the side. Some bloody fighting occurred, resulting in heavy Ottoman losses, but details of the engagements have been concealed. The Greek ships are said to have played a notable part.

The plucky Montenegrins were seriously repulsed at Scutari. But this incident, while it hurts King Nicholas and his little kingdom, gives slight hope to the Ottoman government.

China to Have a New Alphabet

After making a systematic study of all the alphabets of the world a committee of Chinese scholars have formulated a new alphabet of forty-two characters, to supersede the cumbersome ideograms which were the pride of the ancient Chinese and the puzzle of the modern world. Five vowels have been taken from the Latin, four from the Greek, four from the Russian, one from the Chinese and two are elongated signs and seven are reversed ideograms. Fourteen consonants are Latin, three Russian and two Greek. With these it is declared to be possible to write all the words used in any part of China. An effort is to be made at once to introduce the new alphabet into official circles, and this peaceful reform promises to be one of the most notable in the history of China's centuries. To the missionaries it can readily be seen that it will be especially helpful.

Victory for Arbitration in Labor Disputes

A railroad strike which would have paralyzed the section of the United States north of the Ohio river and East of Chicago has been at least temporarily averted by the agreement of the railroads and the locomotive firemen to arbitrate their differences under the provisions of the Erdman act. Fifty-four railroads and nearly 40,000 men are involved. The men had voted their officials authority to call a strike, but it was generally recognized that the public could not tolerate such a vast interruption of business. If wages are raised as a result of the arbitration the railroads may be expected to renew their demand for an advance in rates, which has been denied by the interstate commerce commission.

In Great Britain the three principal unions of railway workers have been amalgamated as the result of a recent conference in London. The three organizations have a membership of about 200,000 persons. An executive body of twenty-four members is to be set up, vested with absolute power to call a general railway strike at any time, though this latter part of the plan has not yet been ratified. It would have the effect of lessening the importance of the existing official boards of conciliation.

Cause and Cure of Divorce Are Studied

Sentiment against divorce is being crystallized throughout the country through the efforts of various volunteer organizations, as previously recorded by The Continent. In Chicago an important meeting was held under the auspices of the Illinois commission on marriage and divorce in the Hotel La Salle on Saturday, Washington's birthday, attended by jurists, clergymen and representative citizens, who thoughtfully discussed the evils arising from easy marriage and easy divorce. A number of causes and remedies were suggested. Lack of discipline among American children was one of the causes suggested. Judge Marcus Kavanagh, the chairman of the commission, pointed out that national action would prove the most efficacious, as the problem affected the whole nation. Judge John P. McGoorty stated that three-fourths of the boys in reformatory institutions are from homes where parents have been lost either by death or divorce. D. R. Forgan, a well-known bank president, advocated both a physical and a financial examination of prospective bridegrooms, and after deprecating lax marriage and divorce requirements urged absolute uniformity of procedure in every part of the United States; also an effort to have the present laws better administered, and a guarding against collusive divorces.

The resolutions adopted call attention to the development in this country of an insidious spirit of disregard for the marriage state, extended to such a degree that during the last fifty years divorces are increasing more than three and one-half times faster than the growth of population, and continue to increase in still greater proportion.

* * *

Putting the People in Touch with Congress

A plan which contains promise of large usefulness has been set on foot by a small group of public-spirited men and women living in various parts of the country, to let the people know what is going on in the people's great lawmaking body, the Congress of the United States. At the close of an address delivered at the City Club of Chicago recently the plan was briefly outlined by one of its active promoters, Lynn Haines, who has done newspaper and publicity work of a patriotic nature in Minnesota and in Washington. The Congressional Publicity League is the name of a proposed nonpartisan organization which is to attempt to do on a national scale the kind of educational and informative work which has been done in a local way by associations in Illinois, Minnesota, California and other states.

Mr. Haines points out, as have other observers, that behind the scenes and even sometimes in the center of the stage at Washington things happen or fail to happen which the public does not know or understand, or if the public does apprehend and wishes to cure, is unable to apply a remedy. Good legislation is unaccountably delayed, meritorious measures have a way of dropping out of sight, ancient abuses remain, reforms meet obstructions, popular demands are ignored, and yet this same public is unable definitely to place blame on anybody's shoulders. Newly elected congressmen, thirteen months after their election, go to their first regular session filled with the intention of improving conditions, only to find themselves practically powerless. The system of rules and methods of procedure, the devices for smothering legislation not desired by powerful leaders and the interests which they represent, all commonly work with precision and effectiveness, whether the leaders be Cannon or Underwood or Aldrich or Penrose or any one of half a dozen more who might be named. Under the new rules of the house the floor leader has the autocratic power formerly exercised by the speaker. The new member is helpless and so are his constituents, but the projected league intends to let "the folks back home" know what their representative is doing, so that they can treat him intelligently and fairly. Publicity must be the chief weapon of an organization of this kind. Revision of the rules so as to make Congress more quickly responsive to public opinion is advocated.

* * *

For an Inquiry Into the Cost of Living

As an example of one of the desirable measures which have been held up through the workings of the present system of "chloroforming" legislation which certain persons may not want brought to final vote the Crawford-Sulzer bill for an international inquiry into the high cost of living may be cited. It was introduced in the house by Mr. Sulzer, now governor of New York, and in the senate by Senator Crawford a year ago, after being recommended by President Taft in a special message. It has been indorsed by ex-President Roosevelt and approved by the President of France and other foreign statesmen, and has not been a partisan issue. The bill was postponed last summer until after the presidential election as a matter of political tactics, and now it is blocked by a full calendar, unless it is favored by a "special rule," so it seems likely that it will go over for another year. Friends of the bill, which carries an appropriation of $20,000, say it would clear away some of the "mysteries" of the rise in the price of commodities, and would enable statisticians to coordinate and render available the data of various nations in a useful way. A study of cooperative farming and distribution is within the purview of the measure. Professor Irving Fisher is quoted as saying that "there has seldom been an opportunity for the whole world to gain so great results with so little effort and expense."

* * *

Country's Benevolent Institutions Increasing

A special report on benevolent institutions in the United States is in course of preparation by the federal census, and preliminary figures show 5,397 institutions reported, classified as organizations for the protection and care of children, for the care of adults, for the education and care of the blind and deaf, and hospitals and dispensaries. In these institutions, or under their care, there were at the close of the year over 380,000 persons. As compared with the previous report, that for 1904, the number of institutions reported shows an increase of 1,350, and inmates of institutions show an increase of 96,000. There was a large decrease in the number of persons received into institutions for adults and children, and a small decrease in the number received into institutions for the blind and deaf.

Two items are of special interest—the collection for the first time of data in regard to the placing out of children in families, and the notably increased interest manifested in the treatment of tuberculosis, which accounts to a very considerable degree for the increase in the number of dispensaries and to some degree of hospitals and sanitariums. The decrease of more than 100,000 in the number of persons received into institutions for the care of adults or adults and children is chiefly confined to institutions for the temporary care of men who are destitute.

Noting the distribution of institutions in the states, it appears that New York leads with 797, an increase of 200 over the figure in 1904; then follow Pennsylvania, Massachusetts, Illinois and New Jersey. Almost all the states show an increase (generally in about the same proportion), which would indicate that the interest in the problem of caring for those who may be called "wards of the state" is by no means limited to the centers of population, but extends throughout the entire country.

* * *

The Duty of the State to Children

The question of whether the state should pension widows and the extent to which authorities should go in protecting children from the weakening effect of early labor will be among the subjects discussed at the annual conference of the national child labor committee to be held at Jacksonville, Florida, March 13-16. The general subject will be child labor and poverty. Many southerners will speak of conditions in their local factories. Every governor has been asked to appoint official representatives and reports will be received of the advance of child labor legislation in practically all the states. Dr. Felix Adler, Mrs. Florence Kelley, Miss Julia Lathrop, Sherman C. Kingsley and Owen R. Lovejoy, all well known for their work in this field, will be among the speakers. Mr. Lovejoy is general secretary of the committee.

* * *

Picturesque Tales of the Parcel Post

The parcel post has already justified its usefulness to such an extent that Congress and the post office department are considering its extension. In January, its first month, 40,000,000 packages were carried. Senator Smith of Michigan lately introduced an amendment to admit books and also small nursery stock to the parcel post classification. Some wag suggests that "nursery stock," in the form of babies, has already been shipped by parcel post. From South Carolina there recently came a picturesque tale of a carrier on a lonely route who had to deliver two babies and a wooden leg. He was confronted by a wildcat, but with the wooden leg as a weapon he speedily worsted the wildcat and was able to bring both the babies and the leg safely to their destinations.

One Chicago woman received by post a hot mince pie from a friend in St. Paul. The pie had been packed in a self-cooker box and was reported to be in good condition on arrival.

* * *

—One of the big banking concerns of New York lately notified its employees that those of them receiving salaries of less than $100 a month must not marry, under peril of dismissal and failure to share in the company's pension fund. If all ministers of the gospel, not to mention other important members of the community, were to take this injunction seriously to heart the number of celibates would markedly increase.

Religious World

Presbyterian World Council at Aberdeen

The first details of the program for the tenth general council of the Pan-Presbyterian Alliance this coming summer are made public in summary form. The council is to be in session in the Highland city of Aberdeen, Scotland, from Tuesday, June 17, to Friday, June 27, inclusive. The opening sermon is to be preached in St. Machar's cathedral of Old Aberdeen by the famous principal of the city's university, Dr. George Adam Smith. Immediately following the sermon the president of the council, Dr. David J. Burrell of New York, will deliver the presidential address. On the days following the regular forenoon and afternoon sessions of the council will be held in the large hall of the Young Men's Christian Association on Union street. At these sessions the committee reports of the council will be heard and discussed and technical subjects of theology and ecclesiastical organization will have consideration.

The evening meetings—for which the programs are not yet completed—will deal with more popular themes. The evening of the opening day, however, will be devoted to the reception tendered to the delegates by the lord provost, the magistrates and the town councilors of the city. The American denominations belonging to the alliance all appointed their delegates last year. How large a proportion of the appointees will be able to attend is not yet certain. The American secretary of the Alliance, Dr. W. H. Roberts of Philadelphia, has the direction of arrangements for the American representation.

Baptists Persecuted Again in Russia

William Fetler, the Baptist pastor in St. Petersburg, writes to American friends that religious persecution against Baptists is on foot once more in Russia. Besides a number of minor local incidents, in which community police have made trouble for Baptist preachers or people, the general government threatens to promulgate a rule forbidding preachers of the church to travel from place to place on preaching tours. If the rule is put into effect, in the form that the government has forecast, it will confine each pastor's efforts to the one town where he is registered as a resident. But as Mr. Fetler says, Baptist Russians feel the pressure of the commandment, "Go ye into all the world," and they expect to defy the regulation if it is adopted. Naturally, heavy fines, imprisonment and even exile would be expected in that case.

From Odessa Rev. V. Pavloff reports that he has been obliged to pay a fine of $250 for performing a marriage ceremony for two members of his own church because the police discovered that the bride had not formally declared before the magistrate her separation from the Orthodox communion. He is also under indictment for having allowed to be published in his church paper a statement in which a Baptist, explaining his conversion, attributed it partially to his disgust with the character of the Orthodox clergy. If convicted on this indictment, Mr. Pavloff will be subjected to a prison sentence. In the same letter the Odessa pastor reports a prison sentence imposed on a Baptist preacher because he undertook in his sermon to persuade certain Greek Catholics present to leave their church. From another source comes the story that in the province of Livonia all the Baptist chapels have been closed and padlocked by the secret service agents of the czar. These things all happen in Russia, in spite of the fact that the constitution of the empire nominally guarantees complete religious liberty to the people.

Tenth Religious Education Convention

As The Continent stated some weeks ago, the Religious Education Association is to keep its tenth anniversary with a national convention held at Cleveland, Ohio, on the four days from March 10 to 13 inclusive, during which time thirty distinct general and sectional sessions will be held to consider moral and religious training in every phase which modern conditions make crucial.

The general sessions to be held on Tuesday, Wednesday and Thursday evenings and on Thursday morning will be grouped under the comprehensive theme, "Religious Education and Civic Progress." President Judson of the University of Chicago, President Falconer of the University of Toronto and Rabbi Wise of New York City will speak on "Training Young People for Civic Religion"; Dean Sumner of the Episcopal cathedral in Chicago on "The Double Standard of Morality," President Vincent of the University of Minnesota on "Social Religion" and President Mullins of the Louisville Theological Seminary on "Training Ministers for Civic Leadership."

The devotional session of the convention will be held in the Young Men's Christian Association on Tuesday at 4 o'clock. The sections of universities and colleges, of Christian associations and of Bible teachers will meet together on Tuesday and Wednesday. The department of theological seminaries will hold one meeting alone on Wednesday and a joint meeting with the departments of churches and pastors on Thursday. On Wednesday the department of churches and pastors will meet jointly with the departments of Sunday schools and Christian associations. Its independent sessions will be held on Tuesday and Thursday. The department of public schools will hold its meetings in connection with the department of the home. At this meeting Professor Squires of the North Dakota State University will present the plan by which North Dakota high schools now give credit for Bible study done out of school hours, and Rabbi Grossman of Cincinnati will speak on the topic, "The Bible in the Schools."

Weekday Bible Schools in Summer

The Daily Vacation Bible School Association, of which Robert E. Speer is president and Robert G. Boville is secretary, sends out from its central office, 40 Bible House, New York, an appeal for public interest in its work through the coming summer. As is now pretty well understood, this society's purpose is to encourage and to arrange for the opening of city churches every weekday through six weeks of July and August for Bible schools to which neighborhood children shall be invited.

To rural communities it may seem incredible that ordinary children could by any hook or crook whatever be enticed within the walls of a schoolroom during summer vacation time. But city experience is different. Children whose only playground is the hot streets are found more than willing to exchange its stifling atmosphere on a July day for the cool interior of a comfortable church building. And this is the fact in which Mr. Boville, originator of vacation Bible schools, has discovered a vast opportunity for the church.

Last summer in twenty-four cities 160 churches opened schools of this sort and 38,000 boys and girls daily came to learn about the Bible. To be sure, the Bible was not the sole element of teaching, but music, calisthenics, kindergarten games, various forms of light manual training and first aid lessons were brought in as additional attractions. Yet none of these interests excel the hold of the Bible itself on the children of the streets, whether Protestant, Romanist or Jewish. Especially the immigrant children come willingly and listen eagerly. As much Bible is taught in these six weeks of vacation as could be taught in seven months of Sunday school.

A further aspect of the vacation Bible schools which must appeal to the Christian economist is the employment of Christian college students on the teaching force of these schools during weeks in which they would otherwise be idle. Over 700 students were so employed as teachers last summer, thus being at one and the same time trained in practical Christian service and afforded aid toward the expense of their own schooling. A number of important colleges are already disbursing part of their scholarship funds in this way through vacation Bible school channels.

Mr. Boville calculates that in fifty American city centers there are no less than 1,500,000 children who could be brought into touch with the churches through this ministry. The expense of the schools is in every case borne by local committees—not by the national organization—but the latter asks for $20,000 to be expended in the next three summers on organizers sent out through the country to spread abroad the idea. The association is interested for the idea only and encourages the opening of schools everywhere on this plan, even though many of them are entirely separated from its own auspices.

Methodist Men Have New Secretary

The Methodist Brotherhood has just provided a general secretary to succeed the lamented Dr. Fayette L. Thompson, who died at the close of the Men and Religion campaign, almost a year ago. The new officer of the brotherhood is Dr. William Sherman Bovard, a native of Indiana, who has recently been serving as vice-president of the Methodist college at Chattanooga. Previous to that time he had pastoral experience in both Maine and California. From these facts a thorough acquaintance with the country and all parts of his denomination may be inferred without question. Secretary Bovard is one of six brothers, all of whom are prominent in the Methodist ministry. Two are presidents of Methodist colleges in southern California and Montana, and a third is editor of The California Christian Advocate, published at San Francisco.

Editorial

Slipping Up the Alphabet

AN EXPERIENCED TEACHER advised his younger friends to be very simple in their teaching, to remember that their pupils did not know a great many things which they themselves could take for granted. He gathered up his advice in this sentence: "Remember that many things that are A B C to you are X Y Z to others."

It could be added that it is the teacher's business to make X Y Z facts become A B C facts. He is greatly helped by the tendency of all facts to slip up the alphabet from the unknown to the known end of it. Everything tends to pass from strangeness to familiarity. It is one of the blessings of God, but, like all blessings, it involves a certain amount of danger. There is such a thing as growing accustomed to that which always ought to have for us an element of mystery. The greatest facts of life are always mysterious. We may overlook the mysterious element and allow these great facts to be coolly commonplace to us. That is the danger. But the blessing of this tendency of the strange to become familiar is very much greater.

People always tend to slip up the alphabet. Friendship is a wonderful fact. Here you are with your circle of friends. Some of them you had never even heard of a year ago. When you first saw them their faces, their names, their manner of life, were entirely strange to you. Now, they have become familiar. They have worked into the very commonest of your experiences. You know them so much better that you can hardly think of yourself as being without them. So it is that the best services are rendered our lives. There is something wrong with us if our circle of friends does not increase, if we do not have people constantly passing from strangeness to familiarity in our lives.

The danger of it is expressed in the old saying, that no man is a hero to his valet. That is a reflection on the valet rather than on the hero. It only means that the valet did not have a capacity to see greatness because he was so concerned with seeing the inevitable little things of life. We are never intended to exhaust the meaning of our friends. There is always a little element of the X Y Z in them. Young people in their first friendships tend to turn their hearts wrong side out and show everything that is there. It is never a good form of friendship. But it is a great blessing that people can grow so familiar to us that, while they retain an element of the unknown, we can hold them fast by what we do know.

Possessions tend to take the same course. The luxuries of one generation are the commonplaces of the next and the absolute necessities of the third. Some of us who are not so very old can remember when business houses in New York City included in their newspaper advertisements the fact that they had telephones, as proof of their progressiveness. In the city of Chicago today there is one telephone to every eight people. Farmers nowadays feel like apologizing if they have not direct telephone connection with the city. In many homes there is no more discussion about having a telephone than about having breakfast. The luxury has passed into a necessity. It is so with electric light. It is so with all other so-called modern improvements. In a certain village two or three houses stand vacant and will not rent because they have not "the modern conveniences." They were, however, built only twenty years ago, and what are called modern conveniences are as recent as that in the town. But they have become necessities to most people.

Read Walter Scott's stories to see how the average laboring man of today is in better condition than the lords and barons of that early time. The priceless boon of an education was available for the rarest few of a century ago. It is so commonplace now that a great many despise it. Dr. Cuyler in an early letter describes the first sleeping car he ever saw, and expresses wonder at the convenient arrangement of it. Yet he describes such a car as no company would put on the road today for emigrants. The things which he counted so remarkable would not be endured now. The luxury has become a necessity. It has slipped up the alphabet from the unknown to the known end. That is true of possessions without number.

Ideas tend to take the same course. At first they are so offensive as to seem revolutionary. They are opposed tooth and nail. After a while they begin to look familiar. Gradually they no longer awake any resentment. Finally they are accepted as commonplace facts. It would be impossible to make Galileo's theory a novelty before an audience today. It has slipped from the bottom to the top of the alphabet. The theory of evolution has followed the same course. The theory of the progress of revelation is in the same path. At the first all these theories were strange. They seemed not compatible with familiar ideas. As time has passed they have grown into familiarity and no longer seem enemies, but close friends of our intellectual life.

Did not Jesus mean that he himself would want to take that same course with us? He was not willing to call us servants, and stand far away from us as a Master. He called us friends instead, because friends can know each other. Certainly that is the tendency of Christian experience. We come to know more and to feel more familiar with the things of Christ. It is one way of measuring our progress. Do we know him better? Has he passed from the unknown to the known? Does he fit more into our common life, and does our common life more and more take its form and direction from him?

To Anyone Seeking to Be Moderator—No!

Spring birds are not more sure to be a-wing in March than a covey of moderatorial booms flying toward one or more of the Presbyterian General Assemblies dated for May. Wherefore The Continent deems it seasonable in the end of February to say again what in substance it said soon after last General Assembly time—that for the credit of the church this whole flock ought to be mercilessly hunted with ammunition guaranteed to be fatal to ambition and self-seeking.

Progress from bad to worse in the use of political methods to secure personal honors in the church has gone far enough to demand drastic measures to end it. For the Christian cure of the condition the only adequate measure is a frank and unreserved adoption of the standard of the apostle Paul, who prescribed that Christians must in honors and distinctions prefer not themselves but one another. Nay, more, the standard of Christ himself, whose condemning woe was heavier on no one else than on those who loved chief seats in the synagogues; who rebuked his disciples no more severely for any other evil slant than for their aspirations after rank in his kingdom.

To be sure, we must admit that good men do these things—propose themselves for advancement and recognition in the church; but they do so not because they are Christian but because in this spot they are not Christian. It is vain to quote, as has been done in General Assembly by way of apology: "If a man seeketh the office of a bishop he desireth a good work." A Presbyterian knows that bishop does not mean moderator. In the apostolic age the bishop was simply a hard-working pastor, and whoever desired the office desired it not for honor's sake but for the sake of service. The moderatorship in contrast is a place of honor pure and simple. Whoever says he seeks the position for sake of service merely deceives himself with a form of words in order to avoid calling his selfish ambition by its unpleasant proper name.

Knowing full well how grave a thing it says, The Continent declares here its positive conviction that henceforth no man ought to be selected to the chair of moderator in any General Assembly who has given the least occasion to suspect that he covets the place. Only by this rigid rule, in our opinion, can the horrible unchristian habit of "making a fight" for distinction in the kingdom of God be obliterated. And nothing less than obliteration of it can square the church with the plain teachings of its Master. Better far that all the men of eminence in the church shoud be passed by and that the choice should fall upon some man too obscure to have dreamed of receiving the honor, than that the place and its distinction should be esteemed the reasonable reward—as is now with amazing complacency often assumed—of the most shrewd and relentless candidacy for it. Perhaps the obscure man might be less efficient—and then just as likely he might not—but whichever way that went, the gain to the church spiritually by accepting its Lord's principles unabated and without provision for human self-love, would be worth a thousand times more than technical efficiency in any line.

Out upon the whole miserable business of moderatorial campaigning! Let the church set its face against it determinedly. And the way effectually to stop it is to take care that it shall always be unsuccessful.

An Apostle for and of Liquor

Now that the interstate liquor bill is passed there is no need of holding grudges against the men who worked so long and so hard to defeat it; but just for the illumination of certain questions of religion and character, it ought to be remembered that when the liquor traffic was on its final stand against the bill in the senate, the man it picked out as its fighting champion in the last ditch was Reed Smoot, senator from Utah and Mormon apostle. Was there ever anything more grotesque in the legislative history of America? A man who claims to be an apostle of the only true church of Jesus Christ standing up for a business that is the foe and stumblingblock of morality everywhere! But "birds of a feather flock together," and the alliance is really a significant sidelight on the amount of genuine religion that it takes to be a Mormon apostle.

Silly Sneers at a Man Above Sneers

The Continent has long considered The Catholic World the most fair and admirable of all periodicals that represent in America the papal church. But certainly The World is degrading itself to a much lower classification than this when it permits a review of Robert Speer's book on "South American Problems" to appear in its columns laden with slurs against the personality of the distinguished author. The slanderous reviewer is permitted to say:

> "Mr. Speer has mistaken his vocation; he ought to pose as an ex-priest in some of the small illiterate towns of the Southland; he would then be certain of an audience prepared by tradition and lack of mental culture fully to appreciate his mouthings. . . . The book is unscholarly, inaccurate, prejudiced, dishonest and hypocritical."

The American people know Robert E. Speer too well to miss rating justly the meanness of all this. The sneer at the South will aid in an accurate estimate. If the man who wrote the review had not the gentlemanly instincts to forbid the use of such language, he ought at least to have had the sense to realize that he would by it characterize himself and not Mr. Speer. Catholic papers are always trying to shame Protestants for the alleged uncharity of their antipapal criticisms, but in point of fact they are themselves worse addicted to discourteous writing than any other class of journalists in this country.

Why So Offish from the Southerners?

Why is the Freedmen's Board at Pittsburg so gingerly about giving aid to the fruitful and effective work of John Little among the colored people in Louisville? This year, although Mr. Little's mission was commended to the board by the Assembly, a skimpy hundred dollars or a little more is all that the guardians of the Pittsburg treasury are willing to grant him. Yet a couple of years ago, without any Assembly imprimatur, it appropriated a thousand dollars there to match the thousand dollars which the Southern Board at Atlanta is wisely investing with Mr. Little annually. That was a match game that ought to have been kept up, but it hasn't been. Why have the Pittsburg gentlemen backed out of the partnership? Certainly nothing has happened to disparage John Little.

This is only one of a number of signs that may be fairly taken to indicate in the Pittsburg board a deep-seated prejudice against cooperation with Southern Presbyterians in evangelization of the colored people. The prejudice is certainly unfortunate, for it is prejudice against the mind of the church. Northern Presbyterians are undoubtedly strengthening every day in the intention to work with Southern Presbyterians on this one task, even if they can join hands on no other. It is so obviously necessary. Both Christian fraternity and practical good sense call for common undertakings in behalf of the negro race. Northern Presbyterians are too remote from the main seat of this problem to understand it fully; Southern Presbyterians too close to it to see it in exact perspective. Therefore a brotherly admixture of sincere ideas from both sources is needful to produce wisdom to meet the responsibility rightly. The Freedmen's Board ought to be encouraging that admixture. And John Little's melting pot is a most convenient utensil to begin the mixing in. Better use it.

How Can Just Men Vote for an Injustice?

The Continent is trusting that spring presbyterial reports will bring in a large number of negative votes from small presbyteries on the pending overture for reducing the size of the U. S. A. Assembly. The overture is plainly calculated to abridge the power of the large presbyteries, and their adverse votes might therefore be charged to self-interest. On the other hand, every self-interested reason would prompt small presbyteries to vote for it. The measure will cut down their Assembly tax a little and will much increase their relative weight in the church. For them the only reason to vote in opposition to the proposal is the fact that it is utterly unjust.

Therefore the number of adverse votes coming in from presbyteries that will not lose by the reduction is going to be a rather accurate measure of Presbyterian sensitiveness to injustice. As anyone can see who figures out the ratio between membership in the congregations and members of the Assembly, the big presbyteries which send more than two Assembly commissions really have, despite appearances, less representation proportionately than the small presbyteries sending only two. And the amendment now pending would make this matter worse, for it would cut off commissioners from big presbyteries while leaving all small presbyteries untouched. The present disparity would thus be greatly increased. Who can call that fair? But if it is not fair, will anybody vote for it?

A poignant test, is it not? The Continent feels that only inattention and failure to analyze can permit the adoption of the overture. Thorough debate must kill it. Let just men therefore be on guard in every presbytery to make sure that all the implications of the proposition are seen clearly. The Assembly ought to be reduced, no doubt, but it is much better to have no reduction than to have doubt cast on the affinity of Presbyterianism for the "square deal."

—Something surprising has happened in Baltimore, for the honorable school board of that city has actually gone into partnership with the Anti-Saloon League on a prize competition. Every pupil in the highest five grades of the schools is to write an annual essay upon "The Effect of Alcoholic Drinks on the Human Mind and Body." There are to be 400 prizes, which the Anti-Saloon League is enabled to offer by the generosity of a millionaire supporter. All that the league expected from the board was simply permission for the pupils to take part, but the board got enthusiastic and made the exercise obligatory. The nine children who succeed best with the work will receive $50 apiece. All of this seems to make a good hint for other millionaires, other Anti-Saloon Leagues and other city boards of education.

—Dr. Talcott Williams, the director of the Pulitzer school of journalism in connection with Columbia University, was one of the speakers who at the Men and Religion conference last spring deplored the failure of the church and the press to understand one another. And Dr. Williams makes it apparent that he has not forgotten what he said on that occasion, by arrangements which he has just completed for a series of lectures before his students, wherein representatives of the principal denominations of the country will present the distinctive characteristics of each denomination. The graduates of Dr. Williams's courses are not to be left subject to the old reproach of being unable to tell the difference between a bishop and a moderator.

—"The finest association building in the country" has been a phrase that has traveled around from one American city to another until it has enjoyed temporary lodgings in practically every considerable center. Twenty years ago it stayed a good while in Cleveland, for the Clevelanders imagined for a while that they had permanently beaten the whole United States in the Y. M. C. A. line. By irony of fate Cleveland has had to endure for at least ten years past the commiseration of expert observers on its poor old antiquated building. But now the ambitious Ohio town is ahead again, and once more is boasting, relative to its new $715,000 property, that nothing in the world can beat it in complete equipment for young men.

—That the Protestant church in Ireland, though undoubtedly against home rule by an enormous majority, is not solid on that subject one learned from the results of the recent by-election in Derry, the second city of Ulster. The home rulers there captured a parliament seat which had been previously held by the Unionists, and the man they elected, David C. Hogg, is one of the leading members of First Presbyterian church of that city, son of a Scotch elder in the old Free church of Galashiels, Scotland. All of which shows that there is at least some indubitable Protestant blood in Ireland that does not run cold with fear that home rule will turn out to be Rome rule.

—Talking to Presbyterian ministers in New York City on a recent Monday morning, Dr. Lyman Abbott said that to him one of the most serious signs of the time for the church is the indifference of Christians to immortality. He remarked that men in New York are often heard saying: "How I would like to come back and see what this old town will be like fifty years from now!" But Dr Abbott thought no American of the present generation has been heard intimating a desire to see what heaven will be like fifty years from now.

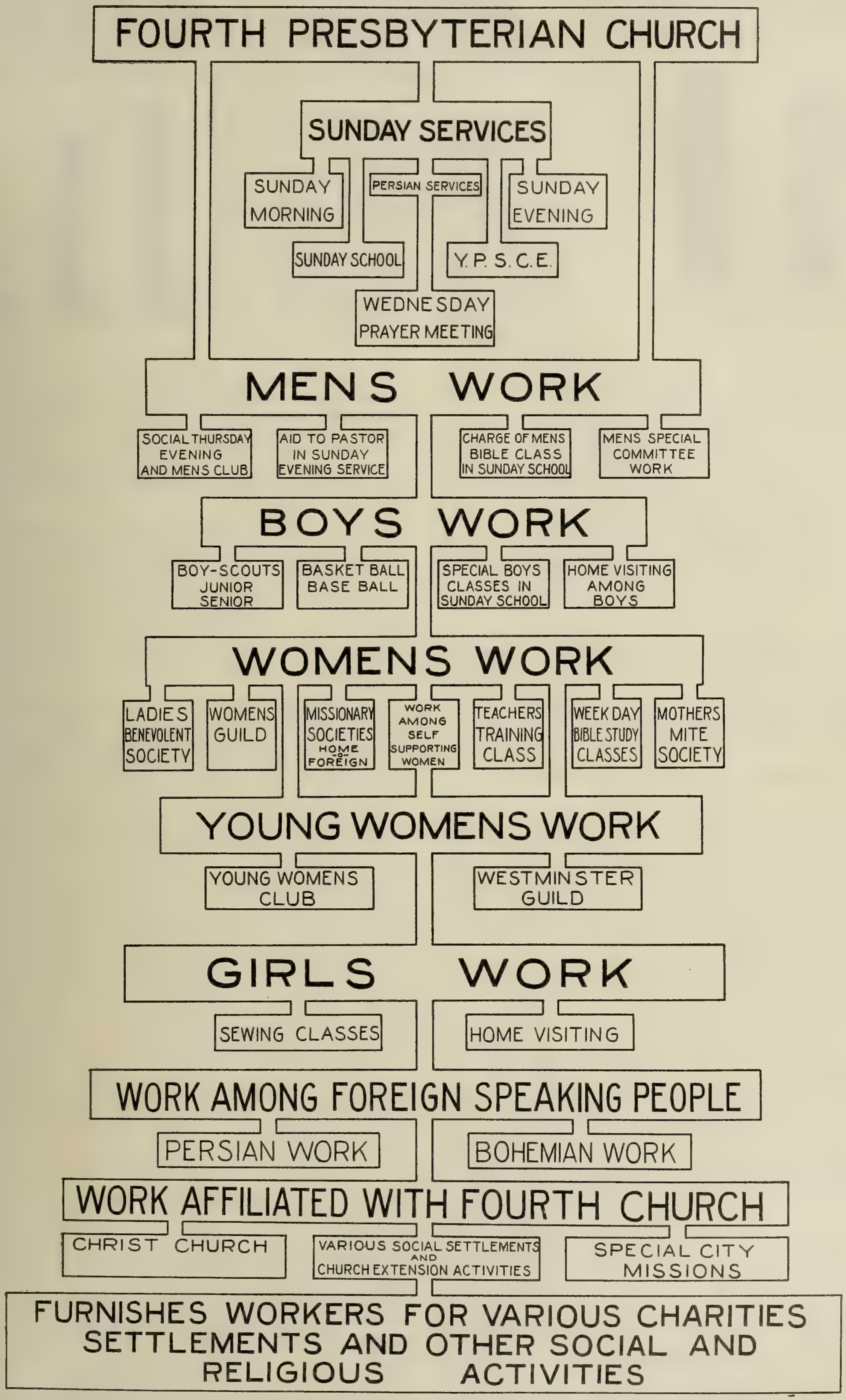
Jots and Tittles

—Liberality is a virtue, but roads too wide lead nowhere.

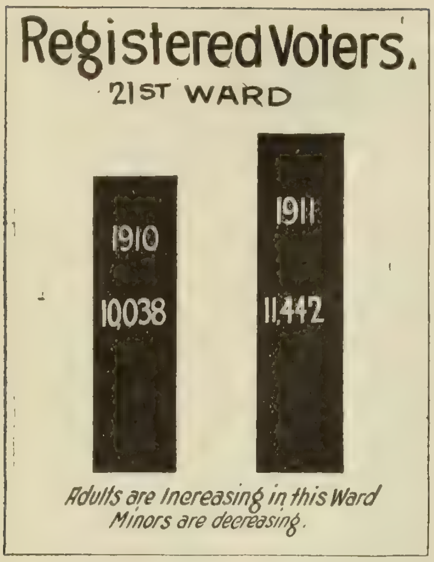
—Penitence is man's apology to God.

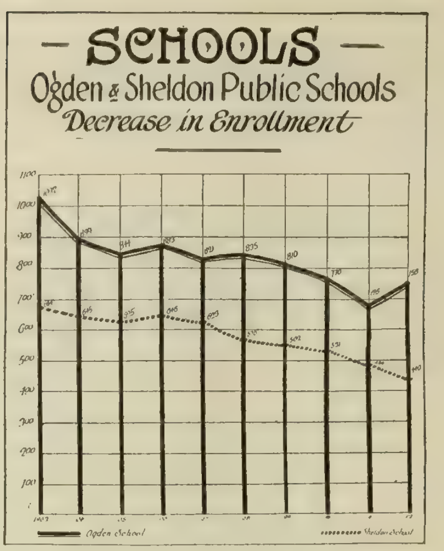
—A half truth is a complete lie.

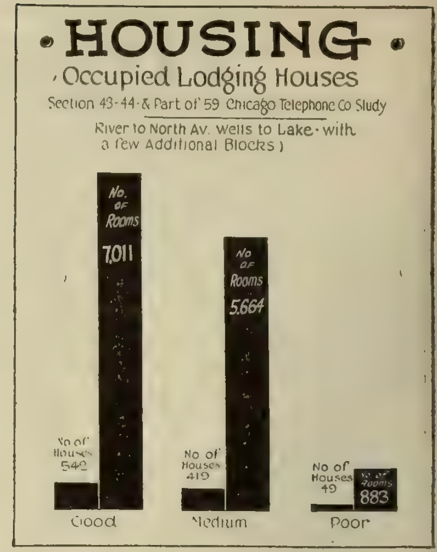
—Prayer is expectation.


FOURTH PRESBYTERIAN CHURCH
SUNDAY SERVICES
SUNDAY MORNING
PERSIAN SERVICES
SUNDAY EVENING
SUNDAY SCHOOL
Y. P. S. C. E.
WEDNESDAY PRAYER MEETING
MENS WORK
SOCIAL THURSDAY EVENING AND MENS CLUB
AID TO PASTOR IN SUNDAY EVENING SERVICE
CHARGE OF MENS BIBLE CLASS IN SUNDAY SCHOOL
MENS SPECIAL COMMITTEE WORK
BOYS WORK
BOY-SCOUTS JUNIOR SENIOR
BASKET BALL BASE BALL
SPECIAL BOYS CLASSES IN SUNDAY SCHOOL
HOME VISITING AMONG BOYS
WOMENS WORK
LADIES BENEVOLENT SOCIETY
WOMENS GUILD
MISSIONARY SOCIETIES HOME & FOREIGN
WORK AMONG SELF SUPPORTING WOMEN
TEACHERS TRAINING CLASS
WEEK DAY BIBLE STUDY CLASSES
MOTHERS MITE SOCIETY
YOUNG WOMENS WORK
YOUNG WOMENS CLUB
WESTMINSTER GUILD
GIRLS WORK
SEWING CLASSES
HOME VISITING
WORK AMONG FOREIGN SPEAKING PEOPLE
PERSIAN WORK
BOHEMIAN WORK
WORK AFFILIATED WITH FOURTH CHURCH
CHRIST CHURCH
VARIOUS SOCIAL SETTLEMENTS AND CHURCH EXTENSION ACTIVITIES
SPECIAL CITY MISSIONS
FURNISHES WORKERS FOR VARIOUS CHARITIES SETTLEMENTS AND OTHER SOCIAL AND RELIGIOUS ACTIVITIES

This represents in graphic form the activities of Fourth Presbyterian church of Chicago. Any local church can use to advantage a diagram of this nature as a guide for charting and defining the activities of its own organization. The plan is subject to change from time to time as the work expands and develops







lems. This interest will not be critical. With the wonderful endowment possessed by Fourth church of men and money and machinery, what a chance to make good!

Cooperating in this task, the bureau of social service of the Home Board will render the assistance for which it is best equipped. Representatives from the bureau have already made a study of the entire field. Some of the most significant things already discovered are illustrated in accompanying charts. This survey will be made continuous during the next couple of years. As already stated, one of the big tasks lying before Fourth church is that of combining social service and evangelism. Working with the minister and the people, the bureau will help demonstrate the possibilities in this direction.

The charts accompanying this article were prepared under the direction of G. B. St. John, a recognized expert in this line of work. Mr. St. John compiled the data and drew the charts used in the article in The Continent March 14, 1912, on "Chicago Facing Her Own Facts," and also made many of the charts used in the Men and Religion Forward Movement campaign.

A Sunday Evening in Delagua

BY JOHN H. BAXTER

IT WAS SUNDAY evening and I stood looking out upon the village from the second floor of the school where I was waiting my congregation. Six thousand eight hundred feet of altitude accounted for the barrenness of the hills and the crispness of the air, but it would scarcely account for the hilarity of the jolly band on the other side of the canon. It was St. Somebody's Day, as a practiced eye might note from the busy babel that thronged the saloon dressed in their Sunday best.

While gazing sympathetically on the crowd who were using the holiday to break the monotonous drudgery of their lives, I might have imagined that a saloon was a harmless institution if I had not known of a poor fellow who, but a little while before, had gone out of there broken hearted for his folly and loss at the gambling table, and when he could not get a pistol from the saloonkeeper went and jumped into one of the coke ovens, thus finding instant death.

And yet the saloonkeeper was a kindly man and religious. He lent us his saloon dance hall to hold evangelistic services in, though had we been more successful he perhaps would have been less kind.

But the jolly band had left the saloon and were skipping along up the other side of the canon, some with their arms across each others' shoulders. With their heads thrown back and mouths and throats wide open they poured forth rich volumes of Italian harmonies, till every gulch on the mountainside seemed full of song. It was too early it seems for these young fellows to go into the boarding house yet, so they gathered on the mountainside facing the school and sang as though for us. One of them was leader. He lilted a few words like the bugle tones of a Swiss mountaineer. The others swelled out a stirring refrain. Was it their artlessly artful voices or some trick of the wind—I don't know which, perhaps both—but the song would die away as in a whisper and then again come over in rich, full volume as if the wind had just arrived with a belated cargo of harmony. And more than one in the valley stood still to listen and I went back to my evening congregation, a motley throng of America's future citizenship, with wishes and yearning in my heart.

But now the scene is changed. A striking Providence had taken me out of this field, but the huge smokestacks pour forth their clouds of smoke before my vision still.

Here is the caption of a newspaper on a fateful November morning—"Two Hundred Men Entombed in Mine."

And here it is three days later:

"Trinidad, Colorado, Nov. 11—Fourteen more bodies were taken from the American Victor mine today, bringing the total number of dead up to seventy-nine."

The words describing Primero disaster three months later, which I happen to have before me, are apropos of Delagua.

"Many heartbreaking scenes are enacted at the mouth of the mine, where relatives and friends are waiting for the bodies of those who perished in the mine. Among those recovered were seven Japs. Most of the others were Catholics, and the bodies of these will be buried in one trench in the Catholic cemetery at Trinidad."

And here is the end of the men who go down into battle with a song, and who are the ground floor of the superstructure of our civilization.

To their credit, be it said that the coal company appropriated over $60,000 as compensation to the bereaved relatives at home and abroad. But as yet the church has made no appropriation, that I know of, to give light to those who, in the hills of southern Colorado, are lighting our homes and factories with the light of their own lives.

How Would You Have Said It?

At a meeting of one of those very useful "home and school associations" which now in many cities bring into valuable acquaintance the teachers in the public schools and the parents of the children whom they teach, it was proposed that a committee should be appointed to arrange for a mothers' meeting; and it was desired that the committee should include all the teachers of the eight grades in the school, and that each teacher should be supported and advised in the committee by two mothers who had children in her room. To give effect to this, one enthusiastic member offered the resolution that "the committee should consist of all the teachers and the mothers of two children in each room." But he was immediately challenged by the charge that he had left no mother eligible to appointment on the committee unless she had sixteen children in school. The dismayed member immediately began to revise his resolution, but when the meeting adjourned had not yet made it mean what he wanted it to. How should be have written it to avoid ambiguity?

The Stuff of Heroes

One scorching day, when his comrades were nearly prostrated, the private was seen carrying his own gun and another man's, two cartridge belts, two knapsacks and a dog. The colonel stopped him.

"Look here, you marched all yesterday and you fought all last night," the colonel said.

"Yes, sir," said the young soldier respectfully.

"Well, then, what are you carrying that dog for?"

"Because, colonel," said the soldier, "the dog's tired."

A hungry typhoid convalescent demanded something to eat. The nurse gave him a spoonful of tapioca.

"Now," he said fretfully, "I want to read a little. Bring me a postage stamp."

BRADFORD HORTON, MAN

BY RICHARD S. HOLMES

SYNOPSIS OF PRECEDING CHAPTERS—Bradford Horton is working his way through Prestonbury Theological Seminary. A fellow student, Austin Sleighton, becomes his loyal friend; but Oren-Toole, a jealous fellow bank employee, attempts to involve him in a money theft, using as his tool an old beggar, Andrew Drum, who proves to be Horton's own father. Miss Elmore, daughter of the bank's president, to whom Horton is greatly attracted, believes in his innocence, which is finally proved. Oren-Toole and Drum, however, are incriminated. Drum dies before his trial, and Horton begs that the case against Oren-Toole be dropped. This angers Mr. Elmore, and he writes Horton a note which causes him to resign from the bank and to give up his position as tutor to Mr. Elmore's grandson. Mr. Elmore still believes Horton an impostor. Sleighton tries to persuade him to clear himself. This Horton refuses to do because of a last promise to Drum that he would not reveal the latter's identity as the man of whom, in his youth, Prestonbury had prophesied ill, and whose marriage was opposed by his bride's family. Horton, because of the president's hostility, declines the cashier's invitation to return to the bank. Finally Mr. Elmore, realizing the need of the young man's assistance and admitting to himself that his prejudice is due solely to the fact that he fears his daughter may succumb to Horton's manifold attractions, decides to apologize for his note and offer Horton the position of teller. Horton, accepting the apology, declines the postion, also a handsome offer to sing in a New York City church. A note from Miss Elmore, however, changes his decision, and he not only goes back to the bank but again becomes tutor for Charlie Elmore. The Elmores soon leave for prolonged travel abroad, and Horton, invited by Charlie's mother to make his home with her, concludes to do so. In Japan, meanwhile, Miss Elmore has a succession of social triumphs and wins the love of a young Scotchman named Stuart.

CHAPTER XVI.—Continued

ELEANOR WAS FAR out toward the bow watching the lookout. She knew instinctively as Stuart took his place at her side that the purpose she had seen in him was crystallized, and she was sorry he had come. Hastily she plunged into the first subject that occurred to her.

"Mr. Stuart, do you love music?"

"I think so. I've never been an opera-goer, but I enjoy good singing."

"Do you know 'The Messiah'?"

"Yes. Every Englishman knows Handel."

"I heard it last Christmas time, at home, and a friend of mine was the tenor. I wish you could have heard him sing it."

"Are you a singer, Miss Elmore?"

"Not a very good one. I've studied a little."

"Won't you sing for me, and let me be judge whether it's good or not?"

She saw a chance to escape from what she felt was coming and made haste to take it.

"Yes, if you won't be bored. I'll sing for you now. Do you know the song, 'I'm Afloat, I'm Afloat on the Deep Rolling Tide'? This wide ocean makes me feel like singing that. Come to the saloon." And she started hurriedly away from the bow.

But he was in no mood to hear her sing then. "Wait," he said as with quick step he overtook her. "I'll hear you sing in Shanghai."

"Oh, dear!" she thought, "have I got to have him in Shanghai?" Aloud she said, "Tell me, Mr. Stuart, what sort of a place is Shanghai? Is it funny like Yokohama?" and she walked steadily on toward midship.

"Wait," he repeated, trying to stop her. "I want to talk a little with you."

"You can talk as we walk, and walk as we talk," she answered. "What sort of a place is Shanghai?"

He saw she was trying to baffle him, and he determined he would not be baffled. But circumstances saved her. One of those strange interruptions which have changed so many things and which we have all experienced came suddenly. There rose sharp on the air the appalling cry, "Man overboard!" It came from far astern, and forgetting everything but this one idea of danger to a human life she started wildly along the deck and toward the vessel's side.

"Come! Come quick! Oh, come, come!" And ere the man fully comprehended she was gone.

Chagrined and vexed, he followed, but too slowly for her swift feet. When at last he saw the steamer take up the boat with the rescued man a half hour had gone since the moment of that first wild cry. He pushed through the throng on deck to find Eleanor, but she had vanished, nor did she appear for dinner, her mother explaining that she had been nervously upset by the occurrence and was in bed.

Next day she was inseparable from her mother, and the day following he had to stand by the rail and watch her embark in a sampan for the land at Shanghai. His destination was Hongkong, and his heart was heavy. He had changed his mind about stopping over till the next steamer; he felt it useless.

At the port Eleanor received a letter from Joe Jickers, delightful in its characteristic and genuine jollity and lack of sentiment. Mainly nonsense, it yet brought her some little flashes of illumination. One passage in particular interested her:

"Lennie, that 'new type' student keeps right on new-typing with all his might. He forgot how to be like other men before he was born. He has not been charged with a single bank robbery this year. By the way, I ran across Oren-Toole in Albany just before Christmas. He's in a dry goods store. He pretended not to know me. 'I want some needles with points on both ends,' I said. He answered, real testy, 'You greenhorn, there's no such needles.' 'Oh, yes, there are, O.-T.,' said I. 'Knitting needles.' And I laughed, and he was mad.

"Horton sang in 'The Messiah' in New York Christmas week and they paid him with one $500 gold piece. By the way, did anyone ever tell you that he paid the bank the $200 that O.-T. stole? And that he kept the bank from arresting O.-T. and putting him in the penitentiary? Perhaps your father has told you all this, for that was before you began circumnavigating the universe. And, Lennie, did you know that Horton is living at Caroline Elmore's?"

It occurred to Eleanor that it was strange she had never happened to be told these facts, yet the passing thought did not prevent her from reading the letter entire to her father. Knowing his fondness for Joe, she expected a manifestation of interest and pleasure at the letter, and was therefore surprised when his only response was a "h'm!"

"Is that all you have to say?" she cried.

"Is anything else necessary, dear?" he asked, restraining with difficulty his anger at being followed by this unbearable impostor all over the world.

"Did you know that Mr. Horton was rooming at Caroline's, father?"

"Not Mr. Horton, Eleanor, Mr. Drum," he said, with sharp reproof in his tone.

"Oh, nonsense, daddy! Did you know he was at Caroline's It's funny she's never written about it."

"No, I did not know it. I suppose she thought I would hardly find the knowledge gratifying."

Eleanor heeded no danger signals when her mind was set on a subject. "Is it really so that he kept the bank from prosecuting Oren-Toole?" she persisted. "I've often wondered why you didn't."

"Sam told the directors it was his request."

"Whose request? Mr. Maxwell's?"

"No; Drum's."

"Don't be absurd, daddy. That was noble, wasn't it?"

"H'm!" was all the reply.

"There you go with your 'h'm' again! What's the matter with you, father? Did Mr. Horton need to pay back that money?"

"No, child, no. But hark! That man's name is Drum, and that is what you are to call him when you speak to me."

"What made him pay it back, father?"

"That is rather hard to answer, Lennie. It was probably to keep himself before the public. He seems to enjoy doing that."

Eleanor was upon him with another question more annoying than the last.

"Father, don't you think it was a noble, a generous act?"

That was exactly what he thought, but his daughter's tenacity was robbing him of self-control. "Yes, in a way," he answered curtly. "Now we will drop this subject, Eleanor. I don't care to discuss it further."

"Drop the subject? Why, Father Elmore! A man does a noble act, of which you know, and never tell me, and I hear of it here in Asia, and when I ask about it you say drop it? You're not fair to me, nor to yourself, nor to Mr. Horton."

"Eleanor, I'll not hear you say Horton. That man's name is Drum."

"You told me yourself once it was Horton. What has changed your mind?"

(Continued on page 294)

THE HOME COUNCIL

Mrs. Blackfield to the Rescue

BY GERTRUDE RUSSELL LEWIS

MRS. BLACKFIELD had been asked to go on the board of the new day nursery and had accepted from force of habit. She was already on so many boards that only her secretary, who kept a card index and her checking account, could have told what they all were.

In a vague way the nursery appealed to Mrs. Blackfield, for when you keep up a lawn on the drive, with real estate at $300 a foot, you scarcely like it to be ornamented with soiled gingham aprons; and Mrs. Blackfield had more than once found the children of the laundress disporting themselves gayly there, regardless of appearances. And once Marcus had carried back in antipathetic fingertips a "crackerjack" box left derisively on the walk for Mrs. Loftus, her most elaborate friend, ostentatiously to evade. Really, it was not funny. It looked as if the place were not being kept up.

Decidedly a day nursery would assist the mothers, allow them to give better service and relieve their employers from some embarrassing moments.

But to be put on the visiting committee was more than Mrs. Blackfield had bargained for when she permitted her name to be used and her check to be drawn for the day nursery. However, she was a Vanderhoff, and that had always stood for noblesse oblige. So she consulted an engagement calendar, sent down the menu to the cook and, stately in lavender satin, for she was going on to a formal luncheon, told Marcus to set her down for a moment at the nursery. It was not her first visit, for she was conscientious and made every half hour in her busy life count, from her point of view.

She stopped for fruit and then turned into a noisy street where a vacant store was temporarily housing the new experiment. "We must show that it is a success, you know, before we can make it succeed," the chairman had said.

Sounds of confusion and despair greeted her and she wavered, her hand on the doorknob. Then the Vanderhoff rose in her and she entered. It was 12 o'clock. A half dozen babies and as many tots in pinafores were making pandemonium. On a couch lay the matron, a hapless wreck, with one of those headaches that descend like a vulture seeking its prey and will not be denied its victim. The usually tidy room swarmed with unfed, unkempt, unhappy childhood. Mrs. Blackfield knew that her favorite nurse was on duty elsewhere and could not be reached. The milk for the day stood on the icebox and the iceman had left its door ajar. For an appalled moment Mrs. Blackfield stood irresolute. Then something snapped.

Thirty years before she had married the man she wanted rather than the man she could have had. She had worn gingham dresses and tossed the water out of the kitchen door in the little Arizona town where she had arrived in her father's private car, later to marry the engineer's chief clerk and live as he could afford.

> *"Learn to look for the light. Positively refuse to harbor shadows and blots, and the deformed, the disfigured, the discordant. Hold to those things that give pleasure, that are helpful and inspiring, and you will change your whole way of looking at things, will transform your character in a very short time."*

Forgotten arts returned to her. Mechanically she swung the teakettle toward the faucet and reached for a match. Her day had begun.

A row of immaculate bottles awaited her. There was no question now of proportions. Those frantic babies were not going to cavil at an ounce more or less. Meantime she measured the cereal, salted it and started it to cooking in the double boiler for the older children. Then she carried a cup of hot water to the matron and gave her what relief she could.

After all were fed and quiet was restored, Mrs. Blackfield again stood for a cogitative moment, then stepped to the telephone, called her hostess and excused herself from the luncheon. This off her mind, she stepped into the auto with the most youthful step she had known since she became conscious of her weight and told Marcus to get her home in about a minute. She ran upstairs and stepped out of her satin gown (her maid found it later on the floor), reached for a serge and hurried down the stairs, fastening her collar as she went.

Back at the nursery, she seized a gingham apron and a baby and began. There is no more elusive object than a wet infant. Long ago she had bathed her own girl baby, and then—well, every spring the secretary, who had the date, sent an order for flowers to the little Arizona town. Now every instinct of motherhood in her rose at the bidding. She tested the water and began at the head, wiping the eyes with a fresh cloth in fresh water, and she chuckled when the baby seized and sucked his washrag in the old familiar way, with a consummate germetic indifference.

Finally six infants lay in innocuous desuetude, fed first, bathed afterwards. Later, in "Bosch on Infant Care," she read that she had been guilty of fatal procedure, but she did not think of it then. She only thought of what she would have liked under the same hot, neglected circumstances.

She sponged and freshened the others and settled them. She ate of cereal and flakes and other flabby things, and then proceeded to tackle the room. Down on her knees she wiped it up. She shook rugs, she straightened pictures, tended infants, made up small beds.

At 5 o'clock the matron showed signs of life, distracted when at last she recognized in her redoubtable rescuer the distinguished and fastidious individual "whose name on the board was in itself assurance of success."

It had so proved; for that day at least.

At 6 o'clock Mr. Blackfield demanded his wife and the secretary began a search.

The last mother had taken her fresh, sweet, bed-ready baby and gone home. The other little people, fairy-storied and bananaed to the gunwales, trotted off too full for articulate sound.

The matron felt refreshed and rested after her singular day off. Mrs. Blackfield began to feel her back and her feet.

At this moment Mr. Blackfield in person dashed up to the nursery and parked his car behind his wife's limousine.

(*Continued on page 294*)

BITS BY THE WAY

BACK SEAT FOR KAISER

Emperor William of Germany has a constitutional aversion to back seats, and by vigorous exercise of his "divine right" has been pretty successful in dodging them. According to a story which has been going the rounds of the press, however, Harry Lauder, the Scotch comedian, once pushed him into one with a thud, divine right and all.

William invited Mr. Lauder to sing for him on a certain Sabbath day. Mr. Lauder does not sing on the Sabbath, not even for kings, and sent his regrets.

The kaiser was astounded. Refuse the emperor? This was more than divine right was able to endure.

"When the kaiser requests," replied William tersely, "he commands."

The Scotchman was firm, as to one commandment, at least, and not a bit awed by divine rights.

"The kaiser is great," he wrote back; "but God is greater."

This admitted of no argument, and William silently retired to the aforesaid seat.

DO YOU GET SHORT WEIGHT?

If you should order four and one half pounds of tenderloin steak dressed into fillet of beef, pay for it and then discover when the meat is delivered to you that it is exactly two pounds under weight, what would you do about it? Let it go or wage war against your butcher?

A housekeeper who recently had this experience declared that it was "scandalous short measure" and caused the butcher's arrest on a charge of stealing, maintaining that he had kept the two pounds of "trimmings" she had already paid for, and sold them to someone else.

At the trial she produced the bill showing she had paid for four and one half pounds, and produced also the meat, which was weighed before the judge, who saw it was only two and one half pounds.

Two butchers were present to defend the suit. They dressed a tenderloin before the justice, converting it into fillet, and showed a shrinkage of nearly 50 per cent. They asserted the customer would have to bear the shrinkage.

"That's the custom," said the butchers.

But the judge didn't think so. He not only handed down a decision which stamped such manipulations as illegal but advised the complainant to have the owner of the shop arrested.

The housewives of the town are now considering enlisting in a war on butchers to enforce full weight of meats they purchase. The butchers are becoming worried. They say they are not getting fair treatment, and that if the women want the "trimmings" from the meat they will find they are getting full weight. One butcher admitted, however, that the only way for the customer to get full weight is to buy the whole thing and do the trimming at home.

WOMEN AND JURY SERVICE

The Colorado legislature has passed a bill, introduced by Senator Helen R. Robinson, to amend the constitution to admit women to jury service.

The bill was attacked on the ground of morality. "I should hate to see the time come," said Senator Williams, "when my wife or my daughter would be chosen for jury service and be locked in a room with several men jurors overnight or for several nights. There are many criminal cases in the trial of which it is an insult to ask a woman to listen to the evidence brought out."

It was said in defense of the bill that if women have equal suffrage, they have a right to sit on juries if they want to. It's "up to" them.

San Mateo county, California, has placed six women on its grand jury—the first instance in the state of women doing grand jury service. Married women were accepted, most of them appearing as "housewives" on the register.

"I've always wanted to get a jury that wouldn't gossip," said Judge Buck. "There never has been a grand jury in San Mateo county that could keep a secret, and now we'll give the women a chance."

—Catharine Waugh McCulloch, the first woman justice of the peace in Illinois, and about to retire from the bench to devote herself to law practice with her husband, speaks enthusiastically of her experience as justice. "It has been pleasant," she says, "and the work easy. Only one man appealed from my decision, and he apologized to me for doing so. He wanted delay to get funds. No one ever tried to bribe me, either directly or through pressure of friends." S. C. R.

YOUNG AMERICA

Seven Cats of Long Beach

BY FRANCES MARGARET FOX

OF COURSE there are more than seven cats in Long Beach, because Long Beach is a big seaside town in southern California where cats are plentiful. However, the seven cats lived on the same street and are the ones that made Jimmie's brother laugh. Jimmie's brother laughs easily, to be sure, but so does 5-year-old Jimmie, for that matter.

It happened one chilly evening, when the waves of the Pacific were pounding on the beach and the wind was howling around the cottages, that Jimmie's brother, whose name was John, walked the entire length of American avenue to return a book he had borrowed. The book was "Robin Hood."

Before John had gone three blocks he saw a cat huddled against a door waiting for someone to let it in. It was so chilly that November night that John might have imagined himself in Massachusetts if he could have walked with his eyes closed. Palm trees and blooming flowers reminded Jimmie's brother at every step that he was in southern California.

On walked the big boy, thinking, thinking of Robin Hood and his merry men. Soon he saw another cat huddled against a door. A few more blocks and there was the third shivering cat waiting to get in the house. Before Jimmie's brother reached his friend's residence, away out American avenue, he had counted seven cats on seven doorsteps, who wished to ring seven doorbells.

When John started back toward his own home he was still thinking of Robin Hood and brave days of old in Sherwood forest. He remembered that Robin Rood never went abroad without meeting with some adventure.

Suddenly Jimmie's brother began to smile a broad, broad smile that turned into a grin. There were seven cats shivering with the cold; seven cats in need of a friend. Surely here was an adventure!

"I'll buckle on my sword and demand entrance for them, each at his own castle door!" declared Jimmie's brother, grinning so his teeth shone in the moonlight.

Mrs. Peter Nettleton was surprised a few minutes later by hearing her doorbell ring with unnecessary force. When she went to the door there stood a good-looking young man, hat in hand, who inquired most politely if he might speak with Mr. R. Hood.

"There is no one by that name here," answered Mrs. Nettleton. Even as she spoke in darted the cat.

Jimmie could hardly keep his face straight when he rang the next doorbell and again inquired for Mr. R. Hood.

"You must have the wrong number," replied a gruff looking man in a gruff sounding voice.

John didn't find Robin Hood anywhere on American avenue that evening; but when his adventure was over, seven front doors had opened to admit seven grateful cats—grateful, although not one had said, "I thank you."

To this day Jimmie and his brother John laugh every time they speak of those seven cats of Long Beach.

My Bunny Danny

I HAD A RABBIT once. A man gave it to my papa and he brought it home to me. We made a house for my bunny out of a box. We nailed it to a big tree that grew by the side of the house, and then inclosed a space about six feet long and three feet wide with wire, so that the rabbit would have a yard to play in.

I named him Danny, for some way he made me think of Danny in Mrs. McClung's book. I loved him so much and he seemed very happy in his new home.

He would nibble the clover and vegetables I gave him to eat, and wrinkle up his nose in such a cute way.

I always locked the door to his house at night so nothing could harm him. One night after I had locked Danny safely in a strange thing happened. I was lying in bed and watching a bright star 'way up in the sky, when all at once the star seemed to come right toward me and I heard a gentle tap at my window. There stood Danny looking in at me with bright eyes.

I cried out, "Why, Danny! Danny dear! How did you get out of your house? What are you doing here?"

But he only flapped his ears and wrinkled his nose and scampered off. I thought maybe it was not Danny after all, but a star bunny.

Looking up I saw, sure enough, a dear little bunny peeping out of every star in sight, and their eyes twinkled and their noses wrinkled and I heard queer squeaky voices calling, "Little girl, come up here to play with us." And then they all began jumping from star to star.

All at once every bunny jumped right at me. I screamed. It was all dark and still. I crept out of bed and looked out of the window. The stars were shining in the usual way, no rabbits to be seen anywhere. I went back to bed.

In the morning I ran first thing to see Danny. He was not there; the little door was open. Then I knew. Mamma says I was only dreaming—Danny was stolen. What do you think? Was it a presentiment, or is it a story?

MARTHA BENNETT (age 10).

Oak Park, Ill.

[This little story was not eligible for a prize in the recent "bunny" contest, but is so good as to win publication.]

How Antonio Became Famous

Long ago there lived in Italy a little boy named Antonio Canova. His home was with his grandfather, who was a stonecutter by trade, but very poor indeed.

Antonio was not a strong little boy, says What-to-Do. He couldn't romp, and jump, and run with the other boys in the village, but he loved to go with his grandfather to the stoneyard. While the old man was busy cutting and shaping the great blocks of stone, Antonio would play among the chips. Sometimes he would make a little statue of soft clay, sometimes he would take his grandfather's hammer and chisel and try to cut a statue from a piece of rock. Then when they went home in the evening his grandmother would say: "What has our little Antonio been doing today?"

"He has been trying to make figures of stone. The boy will be a sculptor if he grows to manhood."

Now there lived in the same town as Antonio a very rich man, a count. He often gave grand dinners for his rich friends, and he would send for Antonio's grandfather to go up to the great house and help with the work in the kitchen, for Antonio's grandfather was a fine cook as well as a stonecutter.

One day it happened that Antonio went with his grandfather to the count's house.

Everything went well until it came time to set the table for dinner. There came, suddenly, a crash from the great banqueting hall, and a man rushed into the kitchen, very pale and trembling with fright, and holding some bits of broken marble in his hand. He had broken the wonderful marble statue which was to have stood in the center of the table.

"What shall we do?" cried all the servants.

Antonio went up to the frightened man.

"If you had another statue for the center of the table would it be all right?" he asked.

"Surely," said the man, "if it were of the same height and length."

"Will you let me try to make one?" asked Antonio.

The man laughed. "Who are you that you can carve a statue?"

"I am Antonio Canova," said the lad.

"The boy can but try," said the servants, who knew Antonio.

On the table in the kitchen was a huge lump of golden butter. It weighed over 200 pounds, and it had just come in from the count's great dairy in the mountains. Antonio took one of the kitchen knives and began to carve and shape this butter. In a few moments he had finished his statue, and there, before the wondering eyes of the servants, crouched a wonderful lion—mane, great limbs, and head complete.

"How beautiful!" they cried. And the lion was carried in and put in the center of the banqueting table.

When the count and his friends came in, the first thing they saw was the great yellow lion.

"How remarkable!" they cried. "None but a great artist could carve such a figure. Bring him forth!"

"My friends," said the count, "this is a surprise to me as well as to you." Then he called the head servant and asked him the name of the unknown artist.

"It was a little boy in the kitchen," said the servant, "who carved the lion."

Then the count bade the servant bring in the little boy. *(Continued on page 294)*

TWO LITTLE IMPS ✎ By Frances Moore Geiger

I'm a pretty good girl, as little girls go,
But my mother says—and I guess it's so—
That two little imps sometimes get hold of me,
And make me as troublesome as can be.
This is the way of it: Yesterday
I flew downstairs "like a flash," they say,
Or "like a blue streak" (though red or blue,
I never yet saw a streak that flew).
Well, the band was parading up the street,
And the fifer blew and the big drum beat,
So down I raced—and there came the cook
With a tray full of dishes! 'n' I didn't look,
And smash! went the teacups—one—two—three!
And that was Imp-et-u-os-i-ty!

* * *

And the other imp—oh, that's worse yet!
I try to remember, but I forget;
It comes so quick on its little wings,
And buzzes about, and darts, and stings!
This is the way of it: Just today
Baby came out to watch us play,
Helen and me. We were having tea
Down under the old horse-chestnut tree;
And when we weren't looking, up he slipped
And spilled the sugar and cream, and tipped
Over the teapot, and ate the cake.
And I—I gave him the awfulest shake!
He's so little, and cunning, too;
And don't understand, like big folks do.
And I was as 'shamed as I could be;
For that was Imp-a-tience! Oh, dear me!

THE SUNDAY SCHOOL

March 9, 1913—The Destruction of Sodom

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Genesis 19:1-3, 12-29. Golden Text, II. Corinthians 6:17: Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing.

Sodom, as it stands for intemperance, is a city of many suburbs. The two Sodoms are alike and unlike. One was a city, the other is a condition. No one knows just where Sodom was, and no one knows where intemperance is not. One was swept from the earth in a day, while the other survives to blight the race. Cities are concrete things. They have form and locality, but alcohol is a subtle something that permeates all nature. It lurks in the fruit upon the tree, the grapes upon the vine and follows the harvest to its threshing. Compress intemperance into the limits of Sodom and its destruction would swiftly follow, but the powers of the earth and the air combine against us.

And yet we would not charge God foolishly. Nature and man were intended to be friends. Intemperance is a war against God. It is a distortion of his purpose. The causes that drive men to dissipation are legion and in many cases lie outside the man himself. The poet Burns took to drink as a reaction from the toil of the farm. Misfortune will do it, and so will success. Everything depends upon the man.

Intemperance May Have Been Instrumental in Destruction of Sodom

How far intemperance may have entered into the destruction of Sodom we do not know, but from what it is today, it was probably the primary cause. Drinking naturally leads to offenses worse than itself. The mob that stormed Lot's house at the time of the angels' visit in all probability was insanely drunk. A drunken man may be very different from the same man sober. Reason never get drunk. It may abdicate in favor of passion, but it never gets drunk. A drunken man may be neither his own self nor any other person.

Lot became a resident without volition. So do people fall victims to intemperance. He first pitched his tent toward Sodom with apparently no idea of ever identifying himself with the city. As a shepherd he would occupy one of the fertile plains in sight of Sodom, but forming no part of it. Men often fall not because they are inherently bad but because of where they are. No one can live in sight of evil and not be more or less affected by it. That is one of the first suggestions of human history. Had Adam and Eve kept away from the tree bearing the forbidden fruit they would have never fallen.

But many are blind to the most obvious teachings of life. Though there are those who boast of having been born and brought up to the use of wine, and who yet have escaped all subsequent inclination to drink, such cases are the exception. The writer recalls two men whose boyhood was spent in homes where the use of liquor was an everyday matter. The result was that as men, while one was never drunk, the other was seldom sober. Had their early example been different both might have been saved. The weak brother is the one always to be considered. Absence may lead to abstinence, but indulgence never will.

Influence of Association, for Good or Evil, Cannot Be Overestimated

The influence of association cannot be overestimated, as Lot himself bears the fullest testimony. Whatever he may have been out on the plain, his character must have undergone a pitiful transformation in Sodom. The wickedness no doubt, as St. Peter says, "vexed his righteous soul from day to day," but his proposition to the mob shows a degradation inconceivable outside of Sodom. There must have been a time in his life when that would have been impossible. The effect of association, whether for good or evil, is as lasting as eternity.

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

The best way to get out of Sodom is to stay out, and the best way to quit drinking is not to begin. There is an idea prevalent that to know a life one must live it. That was first preached in Eden under the branches of the forbidden tree; but the knowledge of good is not necessarily associated with evil. The oculist who puts out his own eyes in order to understand how to treat the eyes of his patients acts upon the same principle. A smallpox expert well known to the writer himself never had the disease. One can learn all it is necessary to know about Sodom without becoming a resident. Abstain from every appearance of evil, says St. Paul (authorized version), not only the evil itself but the very appearance of it. That counsel would have kept Lot out of Sodom and saved many a youthful Lot from judgments worse than those that fell upon the city.

God, Mindful of Lot, Warns Him of Sodom's Doom

God is never unmindful of his own. Unworthy as the patriarch may have been, the Lord had his welfare at heart.

One day two strangers came to the patriarch with the intelligence that the city was about to be destroyed. Abraham had interceded for its deliverance, but the door of mercy was closed against it. There is a judgment bound up in every sin. Whether we term it justice or consequence, the end is the same. God is no idle spectator of this tragedy of evil. He reminds us in a thousand ways that the wages of sin is death. The sinner himself feels this to be true better than others can tell him. There is no wreck like a human soul. Every day one meets upon the streets the living answers to the old question: "Who hath woe? Who hath sorrow?"

At last Lot awakes to a situation that he should have felt before. One naturally thinks first of his own, and his family was urged to flee the city. Lot himself lingered, but the angels forced him, his wife and two daughters beyond the gates. Again be halted, as the half persuaded so often do. But every Sodom, whether a city or a glass of rum, must be abandoned entirely or not at all. The plain about Sodom is as dangerous as the city itself. Lot escaped, but the past had been burned deep into his soul. With his daughters he retired to a cave, only to be followed by those bestial demons with which he had become so familiar. Reform is the work of a lifetime. Temperance is largely a personal virtue. No one can save another against his will, and abstinence alone promises safety.

The Lesson Verse by Verse

By Hermon D. Jenkins

ANALYSIS—For the sake of Abraham God spared Lot. But only those were finally saved who were willing to be saved. Lot lost that for which he had compromised his family, and while seeking wealth went out of Sodom poorer than he entered it.

Lust, when it hath conceived, beareth sin (James 1:15). What were the moral conditions of the doomed cities? President Seeley of Amherst College said upon his return from India in the '60s that he had preached about sin from his youth, but he never knew what sin was until he got outside the atmosphere of a Christian community. The Sodomites are not the only race known to history which has been exterminated because of incurable vices.

Lot was himself contaminated by the companionship he had sought for the sake of wealth—and, after all, instead of leaving his children "independent," he left them pauperized, and degenerate besides. Lot's course still brings forth its Dead sea fruits. Political economy is founded upon virtue; and the only "practical politics" is "Sunday school politics." Except for grace to Abraham, Lot would have perished with the companions he had chosen.

Family of Lot Spared for Sake of Man He Wronged

Verse 12—God is not "a principle" which must work its own relentless way, but a person whose acts are not due to force but ruled by love. Lot, who had abused Abraham's generosity (ch. 13:7-11) and been saved by Abraham's courage (ch. 14:14-16), was now delivered, together with all related to him who would flee, because of God's affection for Abraham. Natural law makes no exceptions, but love does. Even republics pension the wives and children of soldiers, irrespective of personal merit.

Verse 13—God's verdicts are as certain to be carried out as his promises are to be fulfilled. Abraham believed God's goodness, but Lot, at least, had no doubt of God's judicial severity. "Do not tell me there is no hell," said a reformed drunkard lately, "because I know better. I've been there." The man who has known only God's tenderness may sometimes doubt his severity, but Lot never does.

Verse 14—Abraham could save his nephew, but Lot could not save his sons-in-law. Bad as Lot and his offspring were, there was something in them which was not in any Sodomite They might have wronged Abraham, but they believed in him. It was this which proved their salvation. Lot could not deliver a warning as impressively by word of mouth as Abraham did by his conduct. The Christian who lives among the worldly or the wicked as the worldly and the wicked do, makes a poor preacher and has few converts.

Second Warning and Divine Compulsion Added That Lot Might be Saved

Verse 15—Said a minister recently in the hearing of the writer, "When I have delivered my message I have freed my soul. I have no further anxiety about the matter." A man may say that, an angel never does. The angel repeats the message in more alarming form and adds to it a gentle but irresistible compulsion of love. It is not the minister's whole duty to preach, it is not the whole duty of a teacher to teach. Preaching and teaching must be followed up by repetition, "here a little and there a little," and the repetition by the friendly, guiding hand.

Verse 17—Renouncing the world must be a determined business. It will not answer for the saved soul to camp just outside the walls of the doomed city. "I have quit drinking, but I have not given up my old friends," said a convert to total abstinence at a temperance meeting. "I shall show the boys that I am as much attached to them as ever." That man stopped "in the plain" and did not heed the warning to "escape to the mountain." He died in delirium tremens inside of three years.

Verse 26—A reluctant convert is not a genuine convert. The professed disciple who would follow Christ after he had paid a visit to his home, doubtless hostile to Jesus, was told either to come now or not come at all (Luke 9:62). The old gambler who will no longer play but "loves to watch the game" is not yet saved. It is all or nothing when it comes to obeying the command, "Come ye out from among them." Conversion is wholehearted or it is a mockery and a snare.

"He that being oft reproved hardeneth his neck shall suddenly be destroyed."

Sodom lay all the time over the very fires which were to destroy it. The whole region was, and is, full of bitumen pits (Gen. 14:10). It is probable that the walls of the city and of the houses were smeared with this inflammable substance. It was as ready to blow up as an oil field. The inhabitants danced upon their own tombs. And when such a region is swept by fire the destruction is beyond description. The writer of these notes, ascending the slopes of Vesuvius, noticed in a wide lava field a patch of yellow, while the field was dark brown. He called the attention of his guide to this and asked him what it meant. The guide answered, "That spot of yellow shows where a stone house once stood. It simply melted down and merely gave that part of the lava a different color." If stone be so easily burned, what shall we say of pitch?

The death which is occasioned by drink may not be so spectacular as the fall of Sodom, but it is due to its own internal causes, just the same. Every sin contains within itself the elements of its own penalty. Those who demand "a merry life" regardless of moral issues, must be content with "a short one," for such a life is built over an oil well. And if the end be delayed, in the mercy of God, it is no less sure than that of Sodom, and is, like the destruction of that city, due to causes hid within its own nature.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning March 2, 1913

HOME MISSION TOPIC—An immigration policy.

Never before in history has there been such a social movement as is seen today in the thronging of the foreign hordes through the immigrant ports into the United States. There have been other vast movements of population in the past; never one like this. Those were the movements of armed masses, pillaging and devastating; but this is wholly a movement of peace.

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The department of immigration of our Home Board has issued a booklet entitled "The Presbyterian Church and the Immigrant." It is replete with interesting and valuable information; and from it we quote the following paragraphs:

"The cheap labor of southern and eastern Europe has made possible the expansion of American mining and manufacture. Underneath and supporting the great industries of this country with their huge production of new wealth there is a substratum of peasant immigrant labor—men, women and children. Of 160,000 employees in bituminous coal mining in Pennsylvania in 1910 107,000 were foreigners. A recent federal investigation, including 619,000 industrial workers, showed that 346,000, more than half, were foreign born. In thirty-eight principal branches of industry only one-fifth of the total number of wage earners were native white Americans, while three-fifths were of foreign birth.

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"The most casual student of this vast movement learns at once that since 1883, which marks the beginning of this new era of industry, the character of the immigration has changed. The older stock from the British isles—Scotch, Irish and English, and the sturdy German—has been supplanted by the so-called new immigration from Italy, Austro-Hungary, Russia and the Balkan states. Seventy per cent of our recent immigration comes from southern and eastern Europe. As a class these new immigrants are largely unskilled laborers coming from countries where their highest wage is small compared with the lowest wage in the United States, though the fact that a single year will bring 125,000 skilled laborers and more than 10,000 professional men, entered as immigrant aliens, is often overlooked. The majority of the present-day immigrants are strong, sturdy, able-bodied peasants—83 per cent being between the ages of 14 and 45, the most productive period of a working life. More than 35 per cent are illiterate as compared with 3 per cent of the old immigration. More than 250,000 above the age of 14 were admitted in a single year, wholly illiterate, being unable to read or write their own or any other language."

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All of us on this continent are more or less immigrants. No man, except the full-blood Indian, can go far back in his family history without coming to the generation that entered the land. And gratitude for the blessings of freedom and opportunity, which we ourselves have found here, demands that we safeguard these blessings and use them again for the good of those who are following in our wake.

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The government sees to it carefully that the foreigners who enter are free from contagious or loathsome diseases, and are not likely to become public charges. This is for the protection of the health and well being of the nation. And stricter laws are about to be enacted. But the government might still do much that has not yet been done to look after the actual settlement of the strangers in the country after they have been once admitted.

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It has been discovered that the ease with which the various nationalities are assimilated sustains a steady ratio to the kind of religion they profess. They may be divided into three large groups as follows:

1. The first group includes the English, Scotch, Germans, Scandinavians, Irish, Finns, Letts and Slavs—the relative ease of assimilation being indicated by the order in which the names appear. Except the Irish and some of the Germans, these are generally Protestants.
2. The second group includes the Magyars, Bohemians, French, Ruthenians and Greeks. The Catholics are here the largest class.
3. The third group includes those that are hardest to evangelize and Americanize, and whose presence makes the problem most difficult. They are the Poles and Italians, who are Catholics, and the Hebrews. In this classification Asiatic immigration is omitted, as constituting a distinct problem.

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Our Home Board in 1908 established the department of immigration under the superintendency of Rev. Charles Stelzle, and in 1910 erected it into an independent department under the superintendency of Rev. William Payne Shriver.

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During the past year the department has elected three fellows, two from Union Theological Seminary and one from San Francisco Theological Seminary, and sent them to those parts of Europe which provide the chief supply of immigrants, in order that they may there study the problem from the viewpoint of the people before they leave their homes. These fellows will study the languages of the immigrants, their home customs, their ideas, folklore, religion; and then they will return to this country to meet the incoming population with sympathetic understanding of their aims and hopes.

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The problem is most pressing in New York City; and here a force of over forty pastors, visitors and students are at work under the direction of the department. In the Presbytery of New York there are sixteen churches using a foreign language. The most conspicuous work is the American parish, established by the home missions committee of the presbytery, manned by five pastors and an efficient staff of workers, and directed by Rev. Norman M. Thomas. In Baltimore Rev. Paul Fox has made a conspicuous beginning in work among the Poles. At Gary, Ind., the synod has established the Southside chapel and Neighborhood house, with which the Home Board cooperates. In Kansas City there is a Fellowship house for work among the Slavs. And in San Francisco Rev. Dr. Walker has organized work in the Italian district, close to the infamous "Barbary coast," and is already seeing results of his labors far beyond the most sanguine expectations of the promoters of his mission.

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A great, new field of operation will open to the department as soon as ships from European ports begin to pass through the Panama canal to ports on the American Pacific. Already the steamship companies are selling tickets on the installment plan to prospective immigrants in Italy, Spain and Greece.

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"Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we hear them speaking in our tongues the mighty works of God."

No man is ever converted to God except through the preaching of the gospel in the language in which he was born. Our English words in their Italian or Polish ears do not reach the depths of their souls. Only their home language touches the hidden springs of their life, mingles with their lost memories and brings the old longing into sympathetic relations with the new truths.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

March 9, 1913

EVERY MAN'S OWN LAWGIVER

TOPIC—Obeying conscience. I. John 3:18-24.

Happiness is not in things. The child who cries for a painted toy and the man who is avaricious for a million dollars are alike on the wrong scent. Nobody was ever made fully content with life by the mere possession of material things. The springs of happiness are within the human breast. The only truly blessed person is he who has "a conscience void of offense." Outward condition can bring no happiness if inner peace be lacking.

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Conscience is not the last word in duty. There is a supreme court to which its decisions may be appealed. For conscience is limited by its enlightenment. There are persons who conscientiously believe that they are justified in taking human life if their "honor" is touched. The law of the land says that the private conscience is no proper judge of such matters. A man who kills another, except in self-defense, is a murderer. In a multitude of particulars one's conscience may be undeveloped, and therefore an inadequate guide. The supreme court which reviews the decisions of conscience is the law of God. The final measure of man's life should be the divine will. If conscience and clear Scripture clash, then conscience must give way to the divine law.

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They who follow the clearest light they have are led into more light. Groping souls are not left in darkness. God does illuminate the conscience which seeks to know his will. As the saying of Rabia has it:

"Who comes an inch to God, through doubtings dim,
In blazing light God will advance a mile to him."

—

A good conscience is the surest guaranty of a good time.

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To suffer for conscience' sake is the noblest privilege of man. The oak-hearted heroes of all time, who have been loyal to their convictions even amid the fires of torture, are the beacon lights of history. They are signals summoning souls to the heights. No person ever really fails for conscience' sake, for he gains in individual character and renders a genuine service to the world. No wise man ever pitied those who have suffered for their highest convictions; for theirs are the crowned souls of life, the pioneers of tomorrow.

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"Whatever creed be taught or land be trod,
Man's conscience is the oracle of God."

—

There is no witness so terrible, no accuser so powerful, as conscience, that dwells in every breast.—Polybius.

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A few days ago I talked with a longtime leader in the cause of civic righteousness. He was retailing some of the efforts of corrupt politicians to "get" men conducting civic reform movements. "Every chapter of a man's past is searched out by these cunning wolves," he said. "If they can find any blot on a hidden page they threaten him with its exposure. Some people wondered why, a few years ago, a certain reformer upon whom the public built its confidence should suddenly have failed them. Those of us who knew the facts were sure of the man's sincerity and integrity. He desired above all things else to serve the people nobly. His own character, for more than a decade, had been beyond reproach. But many years before he had done that which he dared not have the public know. He thought it was buried in the past, and forgotten. But there is no grave deep enough to hide a disgraceful record from the enemies of decency. So he was threatened with exposure unless he should cease his reform activities. The poor man was afraid to let the truth come out. That was the secret of his tragic treason to reform for which the world so roundly condemned him. His ignoble past had risen up and made his noble present prisoner. If young men but knew what it means to their future, they would keep their records clean, if only for prudential reasons."

In other words, the best armor for practical life, on the battlefield of hard knocks, is a "conscience void of offense." In a wider meaning than we sometimes read in the quotation, the true and knightly soldier's—

". . . strength was as the strength of ten,
Because his heart was pure."

MISSIONARY WORK

China's Fierce War on Opium

The Chinese Students' Monthly gives a translation of the terrifically drastic law recently enacted in China aiming to suppress the use of opium completely. This law actually makes it a capital offense to smoke, sell, grow or transport the drug. The magazine holds that there is not the least likelihood that the law will be allowed to serve as a dead letter. Indeed, it has already been enforced by the execution of two opium criminals at Changsha. The statute in English translation is as follows:

"All opium criminals of the first degree will be shot until they are dead. A person or persons who shall be convicted of any of the following offenses will be punished as an opium criminal in the first degree:

"1. A person who shall actually smoke the opium drug.

"2. A person who shall actually smoke the opium drug, and secretly sell the same.

"3. A person, planting the poppy, who shall create any disturbance with force and arms, when government officers are on duty to enforce the opium extirpation law.

"4. When three persons, or more, shall form a combination to smuggle or transport the prohibited drug, and who shall create any disturbance with force and arms, when these persons are put under arrest or detained by authorized officers, or by gentries of the locality where the illegal trade is found."

Blessings from a New Hospital

The opening of the Duncan hospital at Chung Ju, Korea, has vastly strengthened the work of that mission station. The physician in charge is Dr. W. C. Purviance, and for head of the nursing staff the Severance hospital at Seoul sent up a young woman just graduated there, who is proving very efficient. In the first month of the hospital's work nineteen cases were dismissed as cured or greatly benefited, and there were in all twenty-two surgical cases. Of the latter, one of the most interesting was an abdominal operation to remove a needle which a woman had forced into her flesh, believing it to be, as native medicine men claimed, a sure cure of disease. The needle when extracted proved to be four inches long. Ordinarily these needles are no longer than an inch. Happily the woman made a good recovery.

The preeminent case of the whole month, however, in Dr. Purviance's judgment, was a very successful operation for cataract performed upon an old woman who had been blind for many years. Her grown son brought her to the hospital and she told the doctor that he was only a little boy when she went blind, and she asked nothing else than to be permitted to see the son's face. That desire was granted when the son came to the hospital to take his mother home. They left the hospital together, and she proudly walked ahead of the son in order to show that she had no longer the need of any guide.

Marvelous Change at Lienchow

Rev. S. J. Kunkle, who, as The Continent said some months ago, has been holding the fort alone in the interior city of Lienchow (the station made sacred by the memory of the martyred Peels, Dr. Chesnut and Mrs. Machle), writes that conditions are very seriously disturbed in his part of China. There is a local insurrection on hand which the provincial authorities have not yet mastered, and robberies are very frequent. But in vast contrast to the situation ten years ago, when missionaries were massacred in the town, it is now the missionary who is more secure than anyone else in the whole community; for while the Chinese of different factions are preying on one another, they all unite to show consideration to the missionary and to assure him of protection. When highwaymen rob the missionary or his friends by mistake, they always take pains to return his property as soon as they learn his identity. This is so well known that the persons who can travel in company with the missionary now regard that safer than to go with a guard of soldiers.

In these conditions Mr. Kunkle finds that there is no need to resort to any extraneous devices to secure attention to the gospel. Nothing else attracts a crowd so quickly as a simple sermon about Jesus. He and his native preachers have only to stand up in the market or on the street corners and begin to talk in order to insure themselves great crowds of most devotedly attentive hearers. In the street chapel in Lienchow preaching goes on consecutively from three to six hours each day. Special meetings for women are held each week in connection with the city day school. The itineration is reaching out just as far as possible in country towns. In fact, the whole region is so alive to the gospel that in a neighboring community it is learned that a report is abroad, "They are all turning Christian down at Lienchow."

Though Mr. Kunkle is alone in this station so far as white assistance is concerned, his work is not limited, for the Brooks Memorial hospital is being kept open in charge of a very competent Chinese physician, Dr. Lei, who has treated 3,000 patients in the last six months. Mr. Kwu, an old friend of the famous Dr. Sun, is the chief of Chinese preachers assisting at the station. Mr. Kwu refused an invitation from Dr. Sun to take a government place at Peking, preferring rather to continue in the humble work of a country minister.

The picture shows six of the faculty (seated) and recent graduates (standing) of Severance Medical College, Seoul, Korea. There are sixty-six students in the school, all of whom are Christians. A new college hall was recently built by L. H. Severance of New York City. The teaching force is contributed by several denominations now operating in Korea.

Place for a Church Bell in Montana

The town of Hysham, on the line of the Northern Pacific in Montana, half way between Miles City and Billings, is five years old and growing rapidly. But its first church building is barely completed. It has taken the pastor, Rev. William Crosby Ross, a long and weary time to get it finished, because there is so much building going on in the town that it has been hard to hold the local carpenters down to the church job—a token in itself of how much the church is needed. The structure belongs to the Presbyterians, of course, but is really the parish church of the village. The pastor has solicited most of the funds from the local community, and the Presbyterian Board of Church Erection has contributed $400. There is not enough margin left, however, to provide what is very necessary in a community of this sort, a church bell, and Mr. Ross is hoping that some donor from a self-supporting congregation will supply that. Any person or congregation willing to bear this expense is invited to communicate with Dr. Charles L. Thompson, secretary of the Home Board at New York City. It is better to write to Dr. Thompson than to Mr. Ross, because there may be more than one offer, and Dr. Thompson will know what to do with any surplus, while quite possibly Mr. Ross would not.

The Adirondack Lumberjacks' Mission

Rev. Frank E. Higgins has finished his survey of the lumber camps in the Adirondacks and has returned to join the eight men of his force who are working in the camps of Minnesota, where he will remain until the lumberjacks come out of the woods in April. The explorations of Mr. Higgins in the Adirondacks discovered 3,000 loggers in the camps and practically no Christian work whatever being carried on among them. Before leaving the Adirondack region the "sky pilot" arranged for Rev. A. W. Maddox, pastor at Tupper Lake, and Mr. Smith of Cranberry Lake to begin touring the lumber camps immediately. Mr. Maddox is to give all his time to this activity, and his first year's salary is already provided for by money which Mr. Higgins raised in the churches adjacent to the Adirondack region before he started West. Mr. Smith will preach at the camps during the week, while retaining his Sabbath preaching appointment at Cranberry Lake. Rev. Thomas D. Whittles of North East, Pa., formerly associated with Mr. Higgins in Minnesota, accompanied him on this trip through the Adirondacks and assisted in gathering the desired data.

Missionary Brevities

—From Ningpo, China, Rev. E. F. Knickerbocker writes that it seemed quite homelike and American to watch the Ningpo-Hangchow railway in process of construction past the Presbyterian mission compound. The new station is within two minutes' walk of the missionary's house. But one thing about the scene was quite un-American—among the workmen, who were all Chinese, the missionary has never seen one drunken man, and not a single grog shop has been set up anywhere along the line. Instead, there have been built a number of large tea shops, and the peaceable workmen patronize these liberally.

—The national convention of the Y. M. C. A. for China met in Peking with 300 delegates planned for as the probable attendance. So great was the interest in the meeting, however, that 450 actually appeared. The whole body went to the palace to call on President Yuan Shih Kai. He received them in person and made a speech which praised the association heartily, and expressed the hope that the Christian spirit would be widely disseminated through the republic. A number of eminent members of the government addressed the convention.

Board Notes and Announcements

—Hope was the keynote Friday morning from the Bible lesson, Hannah's hymn of thanksgiving, at Room 48, Chicago. The bulletin of Pasadena First church, which supports six foreign and two home missionaries, was a well from which the leader, Mrs. Graham of Chicago Third church, drew much refreshment. Rev. Herbert Blair of Korea and C. H. Bandy of India added notes of gladness. They claimed the constant upholding of prayer as the only help whereby what has been could have been done, and what must be can be done. Mrs. Shaw welcomed most cordially three student volunteers, who quietly confessed their joy in awaiting God's call. The India secretary reported twelve letters from that field and made thankful mention of the missionary spirit quickened among McCormick Seminary students by the words of Mr. Bandy.

SOME NEW BOOKS

Irishmen Past and Present

THE LIGHTER SIDE OF IRISH LIFE, by George A. Birmingham. Mr. Birmingham (to use his pen name) has attained repute as a humorist, and the present book is described by the publishers as his "most humorous work." It may well be so; yet the humor is of the tender, mildly ironical kind that a man might indulge in at the expense of his mother while exposing, explaining and excusing her foibles.

He begins by describing the Irish "As Others See Us"—the typical Irishman of the novelist, made up of an impossible combination of nonmoral Puckish traits, who may once have existed, but has long since vanished. The contemporary Irishman, according to the author, is free from illusion and possessed of a power of facing facts, full of nervous industry, sharpened wits and sensitive pride. He is thus naively contrasted with his rulers: "We know quite well that the Englishman is our superior in many matters. He succeeds where we fail, grows rich while we remain poor; and although he is, as a rule, much stupider than we are, he continues to govern us in spite of our efforts to prevent him, although we ought by rights to be governing him."

The history of Ireland, Mr. Birmingham explains, broke off abruptly and made a fresh start after the famine of 1846-7-8; old Ireland ended and new Ireland gradually began to be. Even the very type of faces has changed, but the country has not become Americanized, though thousands upon thousands of her sons and daughters are in America. A special chapter entitled "The Yank"—meaning Yankee—deals with emigration and returned "Yanks." The generosity of the American Irish to their friends at home is freely conceded, and besides financing the homes, says the author, they also "finance our politics"; but for all that the home land is not fond of them. American Irish will enjoy the book, even though it may not lead them to go "home" to live.

Mr. Birmingham's style is easy and diverting and makes the reader forget the somewhat disjointed and disconnected range of subjects and anecdotes. The sixteen illustrations from water color drawings by Henry W. Kerr, specially mounted on tinted paper, are a joy to the eye. Most of them depict the old rather than the new Irishman. [Frederick A. Stokes Company, New York. $1.75 net.

Religious Works of Note

THE CATHOLIC ENCYCLOPEDIA, Volume XV. With the approval of the censor, Oct. 1, 1912, the great Catholic Encyclopedia, begun more than five years ago, reaches its completion in the fifteenth volume. The general plan and characteristics of the work have been previously described in its process of publication. The last volume faithfully adheres to the plan of the editors, or editorial board, and conserves the excellent features of the whole work. Perhaps the longest article, and certainly one of the most interesting, is under the caption "Vatican." It gives a fairly full account of the capitol of Catholicism from every imaginable point of view—archæological, historical, descriptive and political. Other articles of distinctively Roman Catholic interest are those on "Tradition," "Trent," "Virgin" and "Vulgate." This last, of course, interests the Protestant biblical scholar also. The editors have taken care to include among the Catholic biographies in the volume those of such eminent artists as Von Beethoven, Verdi and Weber; and the lives of Cardinals Vaughan and Wiseman naturally fall in this volume. A rather extensive article on union brings into view the history of union movements following schisms in the ancient church, and the whole theory of Christian union as it presents itself to the Roman Catholic in our own times. What might be regarded purely Protestant subjects have not been altogether excluded, as is evident from a very fair and compendious report of the reformer Zwingli. The Catholic Church and the editors of the encyclopedia in particular are to be congratulated on the auspicious completion of this great work. [Robert Appleton and Company, New York. $6 net.

THE MEANING OF GOD IN HUMAN EXPERIENCE, by William Ernest Hocking. Probably nothing has appeared within the last twelve months on the philosophy of religion which more rightfully deserves the attention of careful thinkers and students than this work by Professor Hocking of Yale University. Dr. Hocking's effort, like that of his illustrious predecessor, Dr. Samuel Harris, is directed toward providing a philosophical basis for the theistic interpretation of the universe; unlike Dr. Harris's monumental work, it does not aim to affiliate faith in theism with the conventional philosophy of the early part of the nineteenth century, but with the science of religion as it presents itself to the thinker today. The fundamental assumption upon which it proceeds is that the basis of religion is superrational or subrational, i. e., moral, psychological, social, historical, pragmatic or mystic. Of course the author does not place the contents of all these terms on a basis of equality, nor does he regard them as mutually exclusive. On the contrary, he believes that an adequate conception of theism must combine the truth of the standpoints furnished by every one of these superrational grounds for religion. He also believes that, in the effort to approach the idea of theism from any one of the standpoints thus furnished, certain aberrations and confusions follow. Thus it is necessary to do critical work in connection with each of them. Dr. Hocking's method with them is, therefore, partly critical and partly constructive. To trace his thought or even indicate in the briefest way his conclusions would necessitate a review far beyond the limits possible here. It may suffice to say that the work is characterized by a keen analysis, a firm grasp of the difficult problems involved and unusual clearness and directness of statement. Dr. Hocking excels especially in his exposition of mysticism. [Yale University Press, New Haven.

The Loeb Classical Library

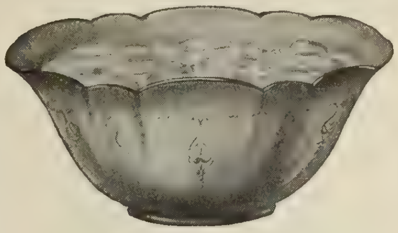
LOEB CLASSICAL LIBRARY, edited by T. E. Page and W. H. D. Rouse. The first volumes of this most commendable new work are before us and deserve the eager attention of all scholars. The aim of the library is to reprint the great body of classical and early Christian literature, giving the original Greek and Latin texts with English translations on the opposite pages. The cloth bindings appear in some cases to be a little flimsy, but the paper is excellent, the workmanship careful and the type (particularly the Greek) presents a beautifully clear face. The volumes are of most convenient size, being only 4½ inches by 6¾. Among those already received are the following: EURIPIDES, in four volumes, translated by A. S. Way; PROPERTIUS, by H. E. Butler; ST. AUGUSTINE'S CONFESSIONS, in two volumes, by W. Watts; THE APOSTOLIC FATHERS, in two volumes, by Kirsopp Lake; PHILOSTRATUS'S LIFE OF APOLLONIUS OF TYANA, in two volumes, by F. C. Conybeare; TERENCE, in two volumes, by J. Sargeaunt; LUCIAN, the first of eight volumes, by A. M. Harmon; APPIAN'S ROMAN HISTORY, the first two of four volumes, by Horace White; CATULLUS, TIBULLUS and PERVIGILIUM VENERIS, by J. P. Postgate and J. W. Mackail. [Macmillan Company, New York. Each $1.50 net.

Interesting New Drama

KISMET: An "Arabian Night" in Three Acts, by Edward Knoblauch. A dramatic version of the Oriental play acted last year with such success by Otis Skinner. The leading figure is an Arabian beggar, who, for one glorious day, defies fate ("kismet") and penetrates the wonders of a Bagdad fairyland. There is poetry here in abundance, as well as comedy and a haunting vein of fatality. And, though in reading one misses the gorgeous spectacle of Orientalism seen in the production, Mr. Knoblauch's language is so pictorial as to produce practically the same illusions. [George H. Doran Company, New York. $1 net.

THE LOWER DEPTHS: A Play in Four Acts, by Maxim Gorky. Mr. Gorky makes no attempt to solve problems in his drama; he merely presents a group of people—types varying from thieves and street walkers to blacksmiths and barons—who have formed the deadly habit of lying about themselves and about life, with the result of being forever unable to face reality. The very lack of moralizing makes the thing the most powerful kind of sermon. [Duffield and Company, New York. $1 net.

CREDITORS and PARIAH, by August Strindberg; translated by Edwin Bjorkman. Two one-act plays by the great Swedish dramatist that are to be recommended only to the playwright or dramatic student. The first one tells of a woman's spiritual indebtedness to the two men who have been her husbands; the second exhibits a psychological discovery of



Like Bubbles in Milk

Puffed Wheat and Rice are airy wafers. They will float in milk.

They are crisper than crackers—four times as porous as bread.

They are whole grain foods, and the taste is like toasted nuts.

Perhaps a million homes at supper-time now serve these grains in milk.

In the Morning

For breakfast serve with cream and sugar, or mix the grains with fruit.

Serve in soup for dinner. Or scatter like nut meats over a dish of ice cream.

You'll find these crisp grains—eight times normal size—the finest foods you know.

Puffed Wheat, 10c
Puffed Rice, 15c
Except in Extreme West

These are the foods which experts know as Prof. Anderson's foods.

They are made by steam explosion—by being shot from guns.

They are the most digestible cereal foods science has ever created.

And 250,000,000 dishes a year are consumed by people who love them.

Please find them out. Tell your grocer—now, before you forget it—to send you a package of each.

The Quaker Oats Company
Sole Makers—Chicago

crime, and was written when Strindberg was admittedly under the influence of Poe. [Charles Scribner's Sons, New York. 75 cents net.

Some Recent Fiction

BUBBLES OF THE FOAM, by F. W. Bain. How much of his story Mr. Bain gets out of Hindu manuscript and how much originates in his own brain the reader of this and his previous volumes may not always be sure. But he succeeds in interpreting the spirit of Hindu life and thought in a way which makes a mighty appeal to the imagination. The desert with its vastness and mystery, its elusive and fantastic garment of distance; the littleness of man and the futility of his planning; the power of love, which has "its origin in dream, its acme in ecstasy and its catastrophe in disillusion"; and finally, the grim hand of fate—these grip the reader's interest. Love and the moon have always been related, but in Hindu thought the words for them are practically identical. The moon looks down upon the white bones of a camel laughing back and saying to the orb of night, "By the help of thy beams I am whiter than thyself," but the night wind rushes over and scatters oblivion upon them. So are the dreams and ambitions of human life. [G. P. Putnam's Sons, New York. $1.50 net.

THE GIFT OF ABOU HASSAN, by Francis Perry Elliot. This is an amusing and fantastic story, laid in modern New York, but reading like the tale of the 1002d night. A young and not overmodest clubman sees a pretty girl outside the antique shop of a Persian dealer, where she has gone in quest of a wonderful rug. The rug is like none other, for whoever steps upon it can neither be seen nor heard. The young man falls in love at first sight, and the way in which he proceeds to make the girl's acquaintance, the tale of the wooing, complicated by events for which the magic rug is responsible, furnish entertaining reading. [Little, Brown and Company, Boston. $1.25 net.

HADEN WILSON, by P. H. Wilkerson, is a story told with some degree of art, the scene of which is laid in Oklahoma when it was yet the Indian Territory. It purports to give the career of a young missionary who made his home in one of the half-breed border towns, and, after conquering the good will of its rough inhabitants, married and settled down to work among improved conditions. The story is said to be absolutely true, and those who passed through the Cherokee nation in the last decade of the last century will easily believe it all. [American Sunday School Union, Philadelphia.

Books of Sermons

THE ORIGIN AND AIM OF THE ACTS OF THE APOSTLES, by J. M. Wilson. This little volume contains six sermons preached in Worcester cathedral during the Lenten Sundays of 1912. The preacher's use of the works of such authorities as Harnack, Ramsay, Blass, Kirsopp Lake, Glover and Knowling gives the sermons a considerable value in a scholarly way, and yet the style is simple enough to be understood by all. The book is designed to provoke an intelligent reading of the book of Acts. [Macmillan Company, New York. 80 cents net.

MORRISON'S SERMONS, Vol. III.: The Afterglow of God, contains twenty-five or thirty evening addresses by this celebrated Glasgow preacher. They are of a high class, the first one upon "The Trumpets of the Temple and the Trumpet Note of the Gospel" particularly so. Those who have already Dr. Morrison's "Wings of the Morning" and "The Unlighted Luster" will be sure to wish this third volume of the series, for there are few more suggestive and charming preachers in the pulpit today than he. [George H. Doran Company, New York. $1.35 net.

Books Received

West of the West: A Sketch of Early Mission Days in Northwestern Canada, by A. Ritchie Robson. Drummond's Tract Depot, Stirling, Scotland.

An Isle of Eden: A Story of Porto Rico, by Janie Prichard Duggan. Griffith and Rowland, Philadelphia. $1.25 net.

The Garden of Luzon, by Julian Scott Bryan. Richard G. Badger, Boston. $1 net.

Ways of Working

Drowned "Mr. Debt" in the Pacific

Another plan for a congregational meeting which can be used at the annual meeting or on some special occasion is that suggested by a recent debt raising campaign at Beloit, Kan. The church owed $2,350. A chart was drawn with familiar cities at different distances from Beloit along a route which Mr. Debt could take to reach the ocean. A movable disk indicated his progress toward oblivion and within fifteen minutes after the plan was suggested he had traveled 866 miles. Before long he had passed Salt Lake City and was on his way toward the mountains. Within twenty-five days the obnoxious gentleman had reached the Pacific and forty-four miles from shore disappeared.

The pastor, Rev. F. L. Benedict, at a Sunday evening service following displayed his talent as a cartoonist by sketching one of the committee members officiating at the departure of Mr. Debt over the side of the vessel. The mechanical device used in the campaign added a spice, so that no oysters were sacrificed and no money was received from outside the church. The church also during the same time contributed largely to benevolences and has been growing rapidly.

Study Methods of Other Churches

A simple method of stimulating interest in church affairs which has attracted the attention of a number of churches was tried with conspicuous success not long ago by North church, Binghamton, N. Y. Rev. A. C. Sawtelle, the pastor, appointed five committees of seven members each, with instructions to investigate wherever they pleased how other churches are managing various departments of their work. These committees investigated church finances, Sabbath school, stated services, young people's work and church societies. One church service was given over to a presentation of the plan of investigation and the names of the committee members were published in the church calendar.

These thirty-five persons were given six weeks to study the practice of other churches along the lines they had determined upon and a congregational meeting was called to hear the reports. It was the livest congregational meeting that church had ever had.

One result of the investigation which had a direct bearing upon the work of that church was a change in the church finances. There had been some discussion of the proposal to change the financial system from the rental of pews to the budget plan. It had never seemed to be popular and people said that it could not be done in North church. Upon the report of the church finance committee, however, showing that other churches were having large success with the budget plan that system was immediately adopted without a dissenting vote.

One of the incidental results of this investigation and series of reports was the interest aroused in the general work of the church. One man said, "I never realized what an institution this church is nor what a broad field it covers." The people felt more pride in their church and are working eagerly to carry into effect the best things which each committee discovered to be applicable to North church.

Pastors and Churches Introduced

Although the work of the committee on vacancy and supply through the recently elected secretary, Rev. Walter H. Houston, has not been in progress for many months, a number of pastors have been placed with churches through this new agency of the church. Dr. G. N. Luccock, chairman of the committee, says that reports show that the number of churches seeking ministers is about equal to the number of applications of ministers who want pulpits. Mr. Houston still has his office at Columbus, Ohio, and is using most of his energy gathering information about the churches.

The brotherhood of Second church, Bloomington, Ill., is working for the success of the evening service.

Waiting for the Boat

"I desire to return to our Board of Relief my heartfelt thanks for the $25 check received as a Christmas gift. It would be difficult to tell you what joy it gave us, or to tell how much it helped us in our time of need. I am now about to cross the line into the 89th year of my age, and view myself as a man on the bank of the river waiting for the boat to come to take me over. I hope to be able to say when it does come, "I am ready." Rev. —— (an old personal friend) is gone. We have sat together in church for about eighteen years and have been close friends for twenty-three years, but he has reached home a little ahead of me, but I shall soon be with him, and our corner in the church will be vacant. God bless our Board of Relief is the writer's prayer. I have received no blank this year for clothing, and I will not ask for one for fear I will take away from some more needy. Again I thank the board for the $25 check."

While this aged servant of the church "waits for the boat" he ought to be enabled to wait in comfort and in peace.

Ministerial Relief and Sustentation promises to provide for just such men of God in the days of their disability and age.

Are you planning to do your part?

If you are interested, consult your pastor or address

Ministerial Relief and Sustentation, William Hiram Foulkes, General Secretary, 507 Witherspoon building, Philadelphia, Pennsylvania.

The Open Hearth

Look After the Children

The Sunday school statistical report of Dr. W. H. Roberts, recently referred to in The Continent, calls for serious attention. If the figures are accurate (and in view of the well known carefulness of Dr. Roberts we must believe that they are substantially correct) the situation is certainly appalling. In some 2,000 Sunday schools "not even a single child to confess Christ." Among 38,000 Sunday school children not one appears to unite with the church during the past year.

If this condition should continue for the next ten years our churches will be compelled to report a steady loss of membership. Calling to mind the fact that 80 per cent of the additions to the membership of our churches comes from the Sunday school, such a situation cannot continue without disastrous results to all of our churches.

It is a matter of deep regret that there is, apparently, such a widespread apathy respecting the situation. Our churches need to be aroused to a sense of impending danger. There is no subject of such vital importance to the future growth and the spiritual life of the church as this. The next General Assembly should appoint a commission, composed of both laymen and ministers, to study the causes of this widespread failure and suggest means for improving both the educational and spiritual efficiency of our Sunday schools. F. W. O.

Would Not Fight Socialism

The position of Joseph Muhr against the statement that the church college is a foe to socialism is well taken. Such statements are harmful to the church. It is a flattery, or seeking the favor of a wealthy man—J. J. Hill—and an impudence to the workingman; a favor to one man at the risk of insulting almost a million plain Americans. It creates a prejudice against the church which we cannot afford.

The socialist movement is the laboring man's demand for justice, and any attempt on the part of college and church to check it puts them directly on the side of vested interests in opposition to the millions of poverty stricken and oppressed humanity. In so far as either college or church takes this position, it ceases to be Christian, no matter how much J. J. Hill and his kind can give to college and church. Consequently, the plain man will come to think the church no friend of his, but an enemy to be fought. His thought will rule his decision.

This is exactly where the Roman Church is meeting its most serious problem since the reformation. It takes no prophetic vision to say it must reverse its decisions or go to ruin in its opposition to socialism. The laboring man has come to know his rights and also his power. The Protestant church has consequently laid at her feet the largest opportunities and responsibilities. Her field now is the laborers of the world. They need courtesy and sympathy from the church. I do not say the laboring man is always right, but Mirabeau's saying will apply here: "When the people complain they are usually right."

When moral issues are at stake we cannot safely say we are unbiased. There is need of righteous bias. Now the socialist movement, while it is practical, is also moral and ethical. It is Christian, too, in what it aims to do. It is growing with such rapidity that sooner or later the Christian church will be forced to take sides. It may even be the cause of division like the question of chattel slavery. The sympathy of the church, at least, should be on the side of the social movement for the emancipation of the workingman.

GATES E. W. YOUNG.

An Effective Story

A novel that can call young men to the gospel ministry is surely a story worth while. Such a novel is "The Echo of Union Chapel," by Clarence E. Hatfield, who, I am informed, is a Presbyterian preacher in Missouri. This story of church, love and difficulty worked out in the Ozark hills called one of my own sons to the work of the Master, as well as the son of a neighbor. Do I rejoice? Those who have had like experience know. I am in hope the author is a reader of The Continent and that I can some day meet him face to face. J. T. J.

Lay Moderatorship Again

Your recent articles on the question of an elder as moderator of Presbyterian judicatories suggest the following considerations:

There are several official and ministerial functions which belong exclusively to an ordained minister as such, which no elder can exercise. Foremost among these is that of preaching. The services of the moderator of presbytery or General Assembly are very frequently desired as preacher on special occasions. This is perfectly proper. Those desiring the moderator at such times exercise the privilege of mutual honors. They consider it an honor to the moderator's office to invite him, and an equal honor to themselves to have him. An elder could not fill the duty.

Next may be mentioned the need of the presence of a moderator to ordain new men to the ministry. There are many candidates who rightfully desire the favor of being ordained by the incumbent of the moderator's chair as a happy memory to cherish all through their ministry. An elder could not serve. Also, it is often pleasant to have a moderator present at intallation services of newly chosen pastors in many places. Men have their choices in such matters, and the flexibility of Presbyterianism does not infringe them. An elder would be incompetent. The moderator is often wanted at dedication services of new churches. His presence adds dignity and the weight of the entire presbytery or General Assembly to the occasion. An elder could not do this.

Many persons like to have a moderator officiate at baptism of their children, or at weddings in the family. These functions an elder could not exercise.

It is an easy matter to reserve all these privileges to the ministry by electing only ministers to the moderatorship. It is no invidious comparison between the ministers and elders to keep their functions distinct. It is fully honoring the elders to elect them as vice-moderators. They then have the ecclesiastical authority of the office, without in any way intruding on or interfering with the functions belonging to the ministry. S. C.

School and College

Huron College has issued to its friends a statement showing that it costs $137 a day to run the college. The income per day from tuitions and endowment is $97.

By the will of the late James Archer of Steubenville, Ohio, for many years a member of the board of Muskingum College, the institution will receive $20,000. The state oratorical contest for Ohio was held at Muskingum Feb. 14.

Muskingum College won the first place in the Ohio state oratorical contest held at New Concord recently. During the five years that Muskingum College has been a member of this league it has won first place three times, second once and third once.

Joseph W. Cochran, D. D., secretary of the Board of Education, and Rev. George G. Mahy, secretary of Assembly's evangelistic committee, were at Hanover College Jan. 29 to Feb. 2. Nineteen young men and twenty-three young women took Dr. Cochran's "student volunteer pledge."

The day of prayer for colleges was observed by Parsons College in Barhydt Memorial chapel. Rev. John B. Rendall, Jr., pastor of the church at Muscatine, Iowa, gave the address in the morning. This was the initial day in the eight day evangelistic campaign, in which Mr. Rendall assisted President Parsons.

Founder's Day, Feb. 5, at Mount Hermon Boys' School, which Dwight L. Moody founded at Northfield thirty years ago, was made notable this year by the dedication of the new Schauffler memorial library, the gift of Mrs. A. F. Schauffler of New York City in memory of Dr. William G. Schauffler, long connected with educational and missionary work in Turkey. Mount Hermon with many new buildings in recent years has been kept true to the original purpose of Mr. Moody, keeping the price of board and tuition low and opening its doors only to those who cannot afford to go to a more expensive school. It maintains a unique position in that the school is open all the year round; the dignity of manual labor is taught; and each student is required to take two hours a week in Bible study. Kenarden hall on Northfield Seminary campus was also dedicated Feb. 5.

No Alum in
ROYAL
BAKING
POWDER
Absolutely
Pure

Occidental College did not celebrate the day of prayer for colleges in the conventional way. A general prayer service each day for one week was given over to special meetings under special leaders. The young men gathered in the Y. M. C. A. room by themselves each day and the young women in their own room. The last day of the week a special assembly was held and all the students and the faculty were together. The speaker was E. F. Hallenbeck, D. D., of San Diego. There are about twenty-five students in Occidental College pledged to Christian work.

There are as yet very few Presbyterian colleges which include in their faculties professors wholly devoted to teaching the Bible. In most cases the required Bible teaching is distributed among various members of the faculty. But Huron College is now preparing to join this small and select list. If financial arrangements can be made, Professor Charles K. Hoyt will be transferred to a chair of exclusive Bible teaching at the opening of school

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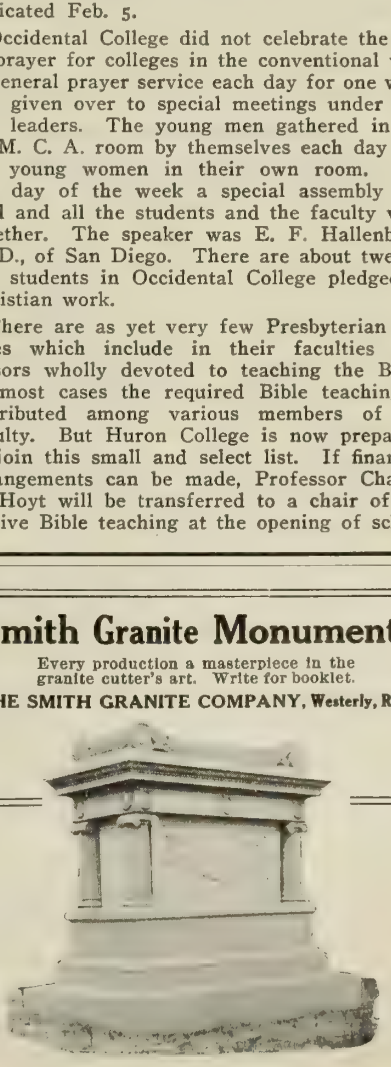

next autumn, and will have every student in the school under his instruction in various Bible classes. Dr. Hoyt, before going to Huron two years ago, served for fourteen years in the chair of English at Bellevue. He is a graduate of Hamilton, class of '70.

The annual tea by the alumnæ association of Forest Park University on March 15 is an event always looked forward to with pleasure and attended by a large number of the graduates of this institution. It is held in honor of the birthday of President Cairns. A young people's branch of the W. C. T. U. has been organized at Forest Park.

Mrs. Blackfield to the Rescue

(*Continued from page 286*)

"Anything left of Mrs. Blackfield, Marcus?"

"We have put in a day, sir," said Marcus, who also had lunched on milk and corn flakes.

Beplumed and bedraggled—for she had rehatted with the creation intended for the luncheon, and she had dripped her tailored skirt like a fishwife—with shining eyes and the color he used to see in her cheeks in the old days, Mrs. Blackfield gave a final whisk and ran out to her husband.

Mr. Blackfield read the history of the day in one comprehensive glance. He was used to situations. He could tell by the swing of an iron welder's back whether the man was going to stay on the job or walk out tomorrow. And there were no lost opportunities in his biography.

Mr. Blackfield claimed advantage of the twilight and the recessed door and took his wife in his arms. Then he reached down and back into the vocabulary of his youth and addressed her:

"Gee, but you're a peach!" And he kissed her as he had kissed her in the old days.

How Antonio Became Famous

(*Continued from page 287*)

"My lad," he said, "you have done a piece of work of which the greatest artists would be proud. Who are you, and who has been your teacher?"

"I am Antonio Canova," said the boy, "and I have had no teacher save my grandfather, the stonecutter."

All the guests crowded around Antonio. They were, many of them, famous artists, and they knew the little lad for a genius. When they seated themselves at the table, they insisted that little Antonio have a seat with them, and the dinner was made a feast in his honor.

The next day the count sent for Antonio to come and live with him. The most noted artists in the country were sent for to teach the little lad; and, instead of carving butter, he cut and shaped marble, and became one of the greatest sculptors in the world.

GOOD NATURED AGAIN

Good Humor Returns with Change to Proper Food

"For many years I was a constant sufferer from indigestion and nervousness, amounting almost to prostration," writes a Montana man.

"My blood was impoverished, the vision was blurred and weak, with moving spots before my eyes. This was a steady daily condition. I grew ill-tempered, and eventually got so nervous I could not keep my books posted, nor handle accounts satisfactorily. I can't describe my sufferings.

"Nothing I ate agreed with me, till one day I happened to notice Grape-Nuts in a grocery store and bought a package out of curiosity to know what it was.

"I liked the food from the very first, eating it with cream, and now I buy it by the case and use it daily. I soon found that Grape-Nuts food was supplying brain and nerve force as nothing in the drug line ever had done or could do.

"It wasn't long before I was restored to health, comfort and happiness.

"Through the use of Grape-Nuts food my digestion has been restored, my nerves are steady once more, my eyesight is good again, my mental faculties are clear and acute, and I have become so good-natured that my friends are truly astonished at the change. I feel younger and better than I have for twenty years. No amount of money would induce me to surrender what I have gained through the use of Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich. "There's a reason." Read the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

Bradford Horton, Man

(*Continued from page 285*)

"His father's testimony."

"Father, you don't know that the old man who died was Mr. Horton's father."

"Don't know? Of course I know. Let us have done with this. You do not know men. I do. A man of such grade, such class——"

Before her father could finish the girl broke in, "Grade? Class? What do you mean?"

"I mean that this man who seems to have bewitched you is low-born. I cannot understand your interest in him. He is beneath us. He can never attain to our standing."

"The worse for the standing," she answered hotly. Then, softening her tone, "What do you mean by 'beneath us,' father?"

"Why, that we are of the genteel sort. You are a lady. In the veins of your ancestors flowed the best blood of the colonies, and those back of them belonged to the nobility of England. There was once, Eleanor, a Lord Elmore of Devonshire, and between us and this drunken pauper's son——"

Then the cloud of the girl's wrath burst. She sprang from the stool where she had been sitting by him and her words fell on his head like hot rain.

"I a lady," she cried, "and you a lordling? Oh, you are wrong! I am only a plain American girl who despises shams. And you? I thought you were a just, true, sham-scorning American man, and I am finding—oh, the shame of it!—I am finding you, my father"—she paused a moment, then ended her sentence—"only a common snob!"

Then, the color flooding back into her face that had paled with anger, and with her heart in a tumult, she rushed from the room.

CHAPTER XVII.

LIGHTNING STROKE AND CLOUD

ELEANOR and her mother were already at the table when Mr. Elmore joined them for dinner. The girl had regained her composure and serenely did her best to conceal the situation from her mother and to make the hour pass pleasantly for all three. Her father, however, was in no mood to be pleased. Anger, shame and resentment possessed his soul, and he did not comprehend that his daughter's serenity had cost her a struggle and was intended as her peace offering. Anger is often the supremest selfishness. In all his life Mr. Elmore had never been so angry, never so conscious of himself.

At the end of what was for him a wretched hour, "Eleanor," he said, as they rose, "I would like to see you in my room."

The girl understood her father's mood; she knew that the request meant more misery. Resolving that she at least would contribute nothing to it, and that she would make peace if possible, she agreed promptly. "We'll be back pretty soon, mother," she said as she established Mrs. Elmore in a pleasant spot in the parlor. "You wait here."

Upstairs in her father's room she took her usual place on the stool at his feet.

"I'm sorry, father," she began, without waiting for him to speak first, "very sorry for this afternoon." The look in her face was of the tenderest love, could her father but have seen it. For a moment he almost relented, then resentment returned and mastered him. His answer contained no acknowledgment of the apology that had cost her such an effort.

"Do you realize what you said to me this afternoon, Eleanor?"

"Yes, father. As I say, I'm very sorry."

He did not heed the pleading in her eyes. "Do those words represent the estimate you place on me after years of devotion, years in which no want of yours has been denied?"

"No, dear father, it was not an estimate. It was a surge of anger."

"That will not do, Eleanor. You deliberately insulted me for the sake of a man of whom you know nothing, and of whom I know far too much."

"Please, father, don't let us quarrel. It was not deliberate, it was a flash. It was not for his sake but for the principle that underlay the matter. I'm very sorry for what I said; I'd gladly recall it all. I hoped that was why you asked me up here—to give me a chance to take it back. I am sorry, father."

"You may well be." As her humility brought him gratification, it also increased his sense of injury, and he sought to humble her further. "You have said to me what I shall never forget. An Elmore called a snob by a slip of a girl just out of school, and all because of her silly notion about the honor of a——"

"Don't, father, oh, don't!" she cried. "I was very angry this afternoon. I'm very tired and sad now. Don't make me angry again. Let us be friends once more, father."

"'Was angry'? 'Don't make me angry again'? What right has a girl to be angry at her father? Have you forgotten the commandment, 'Honor thy father'?"

"No, dear father. I want to honor you, and will, if you don't prevent me."

Pears'

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"You want to honor me? Why then have you disobeyed me in the matter of this man Drum? I told you to have nothing more to do with him. Yet when you returned to college after the holidays you allowed him to ride in the same car seat with you——"

"No, sir!" The girl jumped to her feet. "Not for a moment. Mr. Sleighton sat by me. Mr. Horton was at the other end of the car, and I did not know that until just before reaching the junction. Then Mr. Sleighton——"

"That will do. Mr. Tappan saw him with you, and told me."

"Oh, father! What has come over you? You are so unfair."

"Hush, Eleanor. In June last you wrote to him. You——"

"Father, you go too far. I wrote three lines to him asking him to take Charlie and get him into Yale. I did it because Charlie wrote such a pitiful letter to me. Everyone had tried and failed; I thought I would try for your sake, for Charlie's sake, for the sake of us all. Oh, why will you be so unkind?"

Then once more her father changed his point of attack. "What made Malcolm Stuart go on to Hongkong alone?"

It was a fatal question. The girl accepted the issue. Her tone, which had been pleading and tender, became cold, steady and emotionless. "The fact that he was alone, I suppose," she answered.

"Eleanor, do not evade my questions. I will not have it. You know he intended to stop at Shanghai."

She made no answer, and he grew impatient. "Why do you not reply?" he urged.

"You asked me no question."

"Did you not know he intended to stop here?"

"I knew he thought perhaps he might."

"What made him change his mind so suddenly?"

"Did he change it suddenly?"

"Eleanor, I will not have this. I will have my questions answered. Did Stuart ask you to be his wife?"

"What makes you think he did, father?"

Mr. Elmore was nearly beaten, but pride made him say one more thing.

"Because he asked me, Eleanor, if he might offer himself to you. I told him yes. I never for a moment supposed you would refuse such a man for the sake of that other nameless——"

He went no further. With one of those swift movements peculiar to women she was at the door.

"Good-by, father. I'll go before I commit a worse offense than that of this afternoon. I will never speak again as I did then. You have become possessed with the idea that I am infatuated with Mr. Horton, a man to whom I have spoken only twice, and neither time for more than five minutes. He cares nothing for me, and if he did I would not marry him, should he ask me, until he had your consent and until you had told me it would please you."

She had spoken with her hand on the knob, and as she finished passed out into the corridor. But before the door was quite closed behind her she heard a hurried call from within. "Wait, Eleanor! Wait!"

She turned back to see her father with hand outstretched, risen from his chair. "Did you mean all that—all of it?" he asked in a shaken voice.

"Yes, father," she said proudly, still holding her place at the door across the room from him.

"Come back then, Lennie! Come back!" But before she reached his side the weary brain, overwrought by passion, had given way and he had dropped unconscious into his chair.

(*To be continued*)

Baptism as a Way to Unity

Rev. William A. Cutler, an honored member of Milwaukee Presbytery, has recently written and issued a paper-covered booklet of some fifty pages on the general theme of baptism—"One Baptism That Will Unite All Christians Into the One Body of Christ." Mr. Cutler refers to the spirit of unity as shown in the missionary conference at Edinburgh and in the American Federation of Churches.

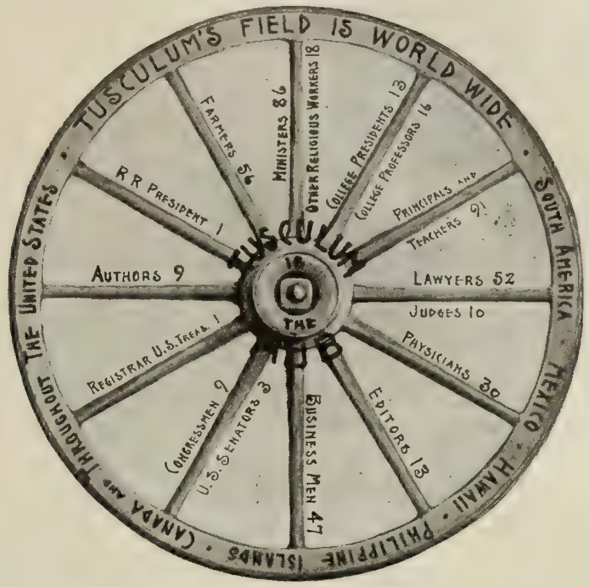
Greek Letter Societies to Go

Ending a long agitation on the subject, the trustees of Wooster University, by a vote of 13 to 10, have ordered the abolition of all the Greek letter societies in the college, both among the men and among the women.

Tusculum Bulletin No. 4

Tusculum's Record of Service

¶ Service is the ultimate test of a college. Measured by this test Tusculum can truly be proud of her record. The following is a partial list of Tusculum's Alumni.



¶ Tusculum is raising a modest Endowment in order that this good work may be enlarged. Do you not wish to become a co-worker by giving toward this Endowment?

C. O. GRAY, President,
Greeneville, Tennessee.

(*See next week's Bulletin.*)

Over 18,000 Converts at Columbus

Meetings by W. A. Sunday Attract Thousands —Preaches 112 Sermons in Seven Weeks—Chief of Police a Personal Worker.

COLUMBUS—What was without doubt the greatest evangelistic campaign ever conducted in America closed in this city Feb. 16. For seven weeks Dr. W. A. Sunday preached afternoons and evenings in the tabernacle erected for the meetings and his workers, with the aid of local churches, carried the gospel message to every corner of the city.

The tabernacle had a seating capacity of 10,000 persons, and generally 2,000 additional were permitted to stand around the sides. The afternoon audiences ranged from 6,000 to 10,000, while the evening audiences generally packed the building, and not infrequently as many more sought but were unable to gain entrance. According to newspaper men, who kept a daily record, the total attendance was 825,000, or an average of 8,800 at the ninety-three meetings.

Billy Sunday gave Columbus a remarkable example of strenuosity, preaching 112 sermons. Cards were received with the names of 18,333 persons who signified their acceptance of Christ. Of these about 3,000 came from the meetings conducted for children and young people. About 1,000 represented persons from outside the city. These figures by no means include all, as often the number was too large for the force of workers and many were not registered. The last three days were specially remarkable. Friday 1,235, Satuday 965 and on the Sabbath 2,189 different persons signified their desire to become Christians.

Many things were discussed in a characteristic way, but these were all incidental to the presentation of the great central theme, "The wages of sin is death, and salvation is alone by repentance and faith in the atoning blood of Jesus Christ."

Among the converts were city and county officials, saloonkeepers and professors, society women and shop girls, school children and gray-haired grandmothers and grandfathers, infidels and agnostics. Every class was represented. It is said that more than fifty members of the Franklin county bar were among the converts. Chief of Police Charles E. Carter was an early convert and became an effective personal worker, as did Saloonkeeper Gill, Hotelkeeper Young and many others. It is said that every newspaper reporter regularly covering the meeting was converted.

On a recent evening Governor Cox occupied a chair on the choir platform. Congressman-Elect Brumbaugh attended and worked in the meetings. Most of the churches are now engaged in holding special follow-up services.

W. H.

College Farm Work for Profit

At a recent meeting of the trustees of Blackburn College, Carlinville, Ill., it was voted to add to the college a self-help department. Beginning next fall the college farm will be operated by students under the direction of a trained agriculturist in such a way that the farm will prove both a laboratory and a means of profit to the students. The state university has been operating for four years twenty acres of the land owned by the college as an experiment station, and the remainder of the farm of eighty-five acres will be operated along the same lines by Blackburn with student labor.

The dormitory for women is to be thoroughly overhauled and a woman trained in the art of home making is to be put in charge. The work in the dormitory will be done by the young women and they will be given courses in domestic science in the most practical way. By this means the college will be able to reduce the cost of living to a minimum and to enable many young people to obtain an education who otherwise would be denied the privilege.

Dr. J. A. Marquis, president of Coe College, is suffering from a nervous breakdown and has gone to Texas for rest.

The Only Self-Help College in Illinois
BLACKBURN COLLEGE HAS $23,000 TO EDUCATE YOUNG MEN FOR THE PRESBYTERIAN MINISTRY
WRITE President Hudson, Carlinville, Illinois

Wrestle with Board Problems

Executive Commission Meets in New York—Moderator Matthews Speaks at Many Meetings—China Campaign Pushed by Women.

NEW YORK—The Executive Commission of General Assembly began its midwinter session at the Hotel Savoy, Wednesday, Feb. 26, and will continue Thursday and possibly a third day. The commission is wrestling with the request Assembly made of the Board of Church Erection to put a good part of the Kennedy endowment out at once to help weak churches in the West; also the suggestion that one purchasing agent should buy all supplies for the boards. The late Dr. William H. Hubbard is greatly missed.

Moderator Busy in East

Moderator Mark A. Matthews left Seattle Feb. 17 and arrived in New York Saturday night, Feb. 22. Mrs. Matthews was to have accompanied him and they were to have been the guests of Mr. and Mrs. Yereance. But one Matthews child was ill and at the last moment the little boy also took sick. Dr. Matthews preached Sunday morning in Central church and Sunday evening at a union service of Scotch church and Fourth church in the latter. The pastors, Doctors Edgar W. Work and David G. Wylie, were in the pulpit. Monday morning he addressed the preachers' meeting of Philadelphia and that evening the Philadelphia Social Union. Tuesday he was in New York at a meeting of the committee on church work. Wednesday evening he was due to speak before the Newark, N. J., Presbyterian Social Union, the meeting being postponed two days at his request. Friday evening, Feb. 28, he is scheduled to make an address in Baltimore. He will be in Washington over Sunday and will preach in New York Avenue church, Dr. Wallace Radcliffe pastor. He will remain at the capital for the inauguration, returning to New York in time to speak at a mass meeting in the Academy of Music, Brooklyn, of the Protestant churches of that borough, Wednesday evening, March 5. The following day he plans to leave for the West.

Landreth H. King has been elected president of the New York City Federation of Churches for its nineteenth year. The other officers are James H. Post, vice-president; Dr. J. Lewis Hartsock, a Methodist, recording secretary; Arthur M. Harris, treasurer.

The offering at Brick church on a recent Sunday, when Dr. William H. Foulkes of the Board of Relief and Sustentation presented his cause, was $3,628.

Dr. Charles F. Aked of San Francisco, but until two years ago of Fifth Avenue Baptist church, this city, preached in Madison Avenue Reformed church Sunday morning and evening, Feb. 23.

Dr. G. Campbell Morgan, pastor of Westminster Congregational chapel, London, will be the speaker March 18 in Carnegie hall at the annual spring rally of the evangelistic committee of New York City.

Dr. Andrew Henry, for seventeen years pastor of First U. P. church, Jersey City, N. J., died Feb. 18. He was 67 and had long been ill.

Many clergymen of New York City, headed by Rev. W. P. Swartz of the Sabbath Observance Society, went to Albany Feb. 19 and opposed a bill permitting attendance of children at moving-picture shows without their parents or guardians.

The men's club of Central church, Dr. Wilton Merle-Smith pastor, held its annual dinner at the Princeton Club Feb. 18. George I. Wilson, vice-president of the Equitable Life, was toastmaster. Addresses were made by William R. Willcox, a former public service commissioner; Dr. John H. Finley, president of the City College; Frank S. Hutchens and Dr. Henry Sloane Coffin of Madison Avenue church.

The funeral of General Stuart L. Woodford, who died Feb. 14, was held from "old" First church, Dr. Duffield, the pastor, having charge.

Campaign Opens on Friday

Meetings in connection with the China campaign conducted by the Women's Board of Foreign Missions will begin next Friday at 3 p. m. in Central church, with Mrs. Merle-Smith presiding and addresses by Rev. F. W. Bible, Dr. Arthur J. Brown and Miss C. E. Hawes. At the same hour in Greenwich church the speakers will be Rev. J. W. Cochran and Dr. Mary H. Fulton. At luncheon Saturday, March 1, at Hotel Astor Mrs. J. A. Hatfield will preside. Sunday afternoon, March 2, there will be three meetings—3 o'clock in Beck Memorial church, at the same hour in Faith church an important meeting for young people, at 4 o'clock in the Y. W. C. A. building, East 52d street, a meeting to which doctors and nurses are especially invited. On Monday at 3 p. m. in West-Park church Dr. Robert E. Speer will speak. At the same hour in Northminster church Dr. W. M. Hayes, Mrs. J. A. Williams and Dr. W. Merle-Smith will give closing addresses.

The men's club of First church, New Rochelle, celebrated its fifteenth anniversary recently by a dinner. One of the most important features of the occasion was an address by the newly elected pastor, George Reynolds, D. D.

Dr. J. C. Garritt has arrived in New York on furlough from Nanking, China, where he is the president of Union Theological Seminary. Dr. Garritt a few years ago served temporarily as a secretary of the Board of Foreign Missions during the absence of Mr. Speer on a tour of the mission fields.

Dr. David J. Burrell of Marble Collegiate Reformed church has been at the Union Theological Seminary of the Southern Church, Richmond, Va., delivering the addresses provided for by the Sprunt lectureship. Dr. Burrell's subject was sermon construction and delivery.

The Church of the Covenant, Dr. George S. Webster pastor, has a "go-to-church band" of seventy children from the Bible school. It is maintaining a high percentage of attendance at the regular Sunday services.

Although it is still three years off, "old" First church has begun to plan for its 200th anniversary. The original building stood in Wall street, near Broadway, and if the property had been kept Presbyterianism might have had as valuable a piece of property in New York as Trinity. The next oldest Presbyterian congregation in Manhattan is the Scotch, which was organized in 1756. Then comes Brick church and the fourth was Fifth Avenue, originally in Cedar street in 1808.

Plan Definite Church Extension

Big Meeting of Detroit Presbyterians Is Addressed by Dr. E. P. Hill—Ninth Generation of Ministers Represented by Candidate.

DETROIT—A notable meeting in the interests of the new plans for church extension in Detroit was held at Fort Street church Feb. 17. At the banquet all of the churches were represented, though the number had to be limited to 400. It was the most representative Presbyterian gathering held for many years. At the popular meeting in the main auditorium Dr. Pence, who is chairman of the church extension committee, introduced Dr. Edgar P. Hill of Chicago, who concentrated into half an hour a wealth of information and inspiration as to the methods pursued in Chicago, with some of the results accomplished. Dr. William T. Jaquess, the new superintendent of church extension, showed a large number of excellent slides, giving the social, industrial, moral and religious conditions of the city as they have never before been brought to the attention of Detroit Presbyterians. Dr. Vance, in a brief closing speech, stirred all hearts to put into practical shape the conclusions of the evening.

Detroit Presbytery met at Fort Street church house Feb. 17. A new budget of apportionment was made upon the various churches and accepted. Scarth Inglis, son of the late Rev. James Gale Inglis, was received under care of presbytery. He is the ninth in direct line of those who have given themselves to the gospel ministry. Arrangements were made for the installation of Rev. J. Earl Webber as pastor of the church of Northville March 13.

Ferdinand Schiverea, who was converted under the preaching of Dwight L. Moody, has been for two weeks conducting a most successful series of evangelistic services in Scovel Memorial church, of which Rev. James D. Jeffrey has been the only pastor.

James T. Black, D. D., of Bethany church, holds every year an evangelistic series of meetings, doing the preaching himself. These meetings are now in progress, with large prospects.

Bishop Charles D. Williams of the diocese of Michigan recently gave a fine address at the Presbyterian ministers' meeting on "The Christian Church in Relation to Modern Sociological Movements." William Bryant.

Would Enforce Bible Reading

Ministers Indorse Bill Concerning the Public Schools—Northern Liberties Church Has Largest Number at Brotherhood Rally.

PHILADELPHIA—Presbyterian ministers at their Monday meeting approved of the bill before the legislature providing that teachers of the public schools "shall read, at the opening of each session, at least ten verses of the Bible, without comment"; failure to comply being punishable by dismissal. A resolution warning parents against the increasing dangers of theaters and moving-picture shows was adopted. A request was directed to be sent President Taft to sign the bill prohibiting inter state transportation of liquor into dry territory.

The third of a series of rallies of Bible classes representing churches of all Protestant communions under the auspices of the Philadelphia County Sunday School Association was attended by about 400 members. Joseph McCutcheon, superintendent of Trinity Presbyterian church, presided and personal evangelism was discussed.

Announcement of the sudden death Feb. 18 of Mrs. B. B. Comegys, Jr., came as a great shock to the church in Philadelphia and vicinity, as she had been within a very short time apparently in vigorous health. She was an officer of the Women's Board of Foreign Missions and president of the Women's Foreign Missionary Society of Philadelphia Presbytery. Her father was George Junkin, LL. D., one of the prominent laymen of the church, and her grandfather of the same name a distinguished moderator and educator. She will be greatly missed in this city.

Moderator Matthews Speaks

Moderator Mark A. Matthews addressed the Presbyterian ministers in Witherspoon hall on Monday forenoon, Feb. 24. In the evening he was given a reception at the Bellevue-Stratford hotel by the laymen's social union.

The midwinter meeting of the Women's Home and Foreign Missionary Societies of Philadelphia North Presbytery in the Wakefield church of Germantown was largely attended. The exercises were conducted by the two presidents, Mrs. W. B. Jennings and Mrs. Albert M. Barnes. Rev. Henry W. Bloch, a former missionary in Salt Lake City, and Dr. Mary H. Fulton of China were the speakers.

Rev. Frank W. Bible of China and Rev. Herbert E. Blair of Korea have been delivering missionary addresses before the societies of Tabernacle, Fourth and Tenth churches.

Dr. W. H. Oxtoby of Tabernacle church gave his new lecture on the Waldenses before the Waldensian societies of Buffalo, Rochester and Cleveland last week.

The Presbyterian Superintendents' Association was entertained at its February meeting by the ladies of St. Paul's church. Decision Day was discussed by Harry E. Paisley, Murdo McKenzie, Walter W. Allison and Edward S. Bowman, D. D.

First church of Northern Liberties won the banner for largest attendance at the last monthly meeting of the Philadelphia union of the Brotherhood of Andrew and Philip. It had seventy-one men present. Twenty-six chapters were represented.

First Italian church is growing and has now about 450 communicants.

The sentiment against any increase in the number of saloons in the city is very decided, and it is understood that the license judges intend to respect it. In the adjoining county of Chester citizens are petitioning for revocation of licenses and obtaining remonstrances against the licensing of many hotels.

Dr. John B. Rendall, president of Lincoln University, recently addressed the West Chester Business Men's Association on "Business Ethics." W. P. White.

Church, Presbytery and Synod Record

"Annual Statistics," a blankbook ruled according to the Minutes of the General Assembly, one edition for churches and another for presbyteries and synods, has been published by Vernon N. Yergin of Auburn, N. Y. The book when written up gives all the statistics of a church from its organization, and of presbyteries and synods from the beginning of the summaries. Mr. Yergin has given the matter of the proper handling and recording of church statistics long and careful study.

Bellevue Dedicates New Building

Dr. Little, the Pastor, Going to Philadelphia— —Open Forum Popular with Laboring Men —Many Hear Dr. Matthews.

PITTSBURG—The Bellevue congregation dedicated a new stone church building Sunday, Feb. 23. The dedicatory services were in charge of the retiring pastor, R. M. Little, D. D. The morning sermon was preached by Dr. James H. Snowden of Western Theological Seminary, and the evening sermon by Dr. Samuel McCormick, chancellor of the University of Pittsburg. The new building and ground cost in the neighborhood of $90,000 and is one of the finest suburban churches in the city. Following the dedicatory services a special program was arranged to lead up to communion service Sunday, March 2. Thursday evening J. Denny Oneil will give the address. Sunday evening, March 2, the pastor preaches his farewell sermon and leaves at once for Philadelphia, where he will take charge of the Society for Organized Charity of that city.

Sewickley church observed its seventy-fifth anniversary during the week beginning Feb. 23. The program consisted for the most part of historical addresses by former pastors and members. The church was organized Feb. 17, 1838. During that time the church has had but five pastors, the first four pastorates covering seventy-two years. The present pastor, Hugh L. Hodge, D. D., took charge Dec. 15, 1910. A remarkable thing about these pastorates is the fact that no pastor ever left to take another charge; each ended his ministry with the church.

The open forum under the auspices of Pittsburg Presbytery, launched in Second church Sunday afternoon, Feb. 16, was pronounced a decided success. The opening address was delivered by Dr. James H. Snowden and a general discussion followed. Much interest is being manifested by the laboring classes.

The churches of Kittanning are preparing for an extended evangelistic campaign under the leadership of Evangelist D. S. Toy. The ministers of the town, assisted by forty laymen, constructed the tabernacle in two days. Six churches have united in the movement.

Eva Ballington Booth spoke in the Nixon theater Sunday afternoon, Feb. 23, on the life and work of her father, the late General William Booth. Immediately after the address she left for Denver, Colo.

The W. C. T. U. of Allegheny county held its annual banquet at McCreery's dining room Thursday evening, Feb. 27. The principal address was made by J. Denny Oneill.

An unusually large crowd of men turned out to the Presbyterian Union dinner Friday evening, Feb. 21. Samuel Callen, D. D., pastor of Fourth church and president of the union, presided. The principal address was made by Dr. Mark A. Matthews. P. W. SNYDER.

Los Angeles Ministers Dine

Evening Meeting Addressed by Guests—Home for Working Girls Dedicated—Notable Visitors in Southern California.

LOS ANGELES—The Presbyterian ministers of Los Angeles recently made an innovation regarding the weekly meeting and once a month hold it in the evening as a banquet and invite each minister to bring his wife and one or more elders and their wives. The second meeting was at Bethany church. The chief address was by Rev. Joseph A. Stevenson of Santa Ana on "The Habit of Happiness." There were two or three guests from the outside who spoke—Mrs. W. P. White, Rev. F. G. Coan of Urumia, Persia, and Andrew Stevenson of Chicago.

Feb. 8 there was dedicated the Mary Andrews Clark Memorial Home for Working Girls, the gift of Senator W. A. Clark to the memory of his mother. Mrs. Clark came to Los Angeles from Iowa about twenty-eight years ago. She was a member of Third church and her benevolent character was a blessing to many. The deed to the property was given to the Y. W. C. A., which agreed to take charge of it.

Rev. Williell Thomson, who had not been in the active ministry for some years because of his health, was called home Feb. 6. His remains were borne to the grave by his four sons—Henry, who is in Oregon Agricultural College; Williell, Jr., who until called home by his father's failing health was teaching in the mission school of Santiago, Chile, and who will enter the theological seminary this fall; Fred, who is a senior in Princeton Seminary, and Harrison, who is still in his academic studies.

Guy W. Wadsworth, D. D., who is field secretary of General Assembly's temperance committee for the western territory, with headquarters in Denver, has been for some weeks in southern California and is making his presence felt through his strong and timely addresses. For many years he was the beloved president of Occidental College immediately preceding Dr. Baer.

Sol C. Dickey, D. D., is also a guest here. He is with his brother-in-law, A. E. K. Hackett.

A. A. Dinsmore, D. D., of New York City, who did most to provide funds to build the first building on the Highland Park site for Occidental College after its destructive fire in 1896, is here. He came out to marry his daughter. ELIJAH OXYMEL.

Are Driving Out the Saloons

Voters of California Cleaning Up the State—Two Presbyteries May Unite—Oakland Ministers Oppose Segregation.

SAN FRANCISCO—California is working hard and making good progress in the cause of temperance. A bill is before the present legislature to exclude liquors from the grounds of the Panama-Pacific exposition in 1915. Two years ago the legislature passed a local option law. Since that time eighty-four supervisoral districts have voted dry, 818 saloons have been put out of business and Califorina now has 682 dry towns. Rev. H. F. Dobbins, pastor of Colusa church, has been for several years president of the Colusa County Anti-Saloon League, and under his leadership a large part of the county has banished the saloon. An effort to reestablish racetrack gambling at the last election was voted down by a large majority.

For the first time in its history Newark church, James Curry, D. D., pastor, entertained Oakland Presbytery at a regular meeting Feb. 11. O. E. Hart, D. D., was reelected pastor-evangelist. Dr. Hart not only counsels with the churches and preaches the gospel but also dons his carpenter outfit and assists the smaller churches in erecting houses of worship. Rev. R. S. Eastman, Rev. Arthur Hicks and Elder W. A. Underhill were appointed a committee to confer with a similar committee from San Francisco Presbytery upon the matter of reunion of the two presbyteries. In opposition to the proposal of some in authority to segregate the social evil in Oakland, presbytery put itself on record as unqualifiedly opposed to its toleration and in favor of the enforcement of existing laws.

Rev. W. C. Spaan has been pastor of the church at Mountain View, ten miles north of San Jose, for five years. Jan. 19 it dedicated a new $10,000 house.

At the ministers' meeting in San Francisco Jan. 27 E. A. Wicher, D. D., of the theological seminary, gave a clear and instructive paper on "The Interpretation of Parables."

Mrs. R. M. Stevenson, wife of President Stevenson of Westminster College, Salt Lake City, was given a reception by the Woman's Synodical Board of Home Missions Jan. 17. Mrs. Stevenson was president of this board in its infancy twenty-five years ago.

The Presbytery of Oakland has arranged to meet March 20, three days before Easter, for the purpose of prayer and conference and a communion service. JAMES CURRY.

There will be two vacancies in the home mission churches of the Presbytery of San Francisco April 1. They are in rapidly growing residence communities and the only Protestant work in the community. Rev. William K. Howe, 23d and Capp streets, is chairman of the home mission committee.

Since the first of the year special meetings have been held by Pastor-Evangelist D. B. McLaughlin at Dryden, Wash., where a promising organization was effected; at Moses Lake, where Rev. James Thomson has work ready to organize, and meetings are now in progress at Omak, which under the efficient leadership of Rev. David Brown comes to self-support this spring.

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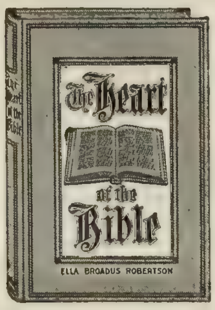

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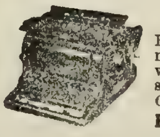

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Want Presbyterian Building

Dr. Shaw Starts Idea for Centralization of Work and Home for Industrial League—Dr. Fox Begins His Labors.

CHICAGO—A committee of ministers has been appointed to investigate the feasibility of attempting to obtain money for a Presbyterian building for Chicago. Dr. John Balcom Shaw is chairman of the committee which was ordered after indorsement by him and Dr. Boyle of the idea that the Christian Industrial League should have better quarters. Rev. George A. Kilbey of the league told the ministers Monday morning of the work of that organization and suggested that a building to cost perhaps $250,000 was needed to care for the work now carried on at needless expense in an old warehouse. Dr. Shaw indorsed this idea and said Chicago ought to have a Presbyterian building to house this work and the offices of the boards and allied interests in this city. The committee appointed by Dr. A. S. C. Clarke may be enlarged by adding laymen. An exhibit of harness and tables and chairs made by the men at the Industrial League attracted the attention of the ministers.

Dr. S. Hall Young, the Alaskan missionary, will be in the city three more Sundays and will speak to the ministers March 9 in Assembly hall. At two churches last Sunday he was offered a bell and a boat for the work in Alaska. He is making about nine addresses a week among local churches.

Talk of Work of Education Board

The educational committee of presbytery gave a luncheon in the Grand Pacific hotel Wednesday noon, Feb. 18, in honor of Dr. Joseph W. Cochran, secretary of the Board of Education, and Rev. George G. Mahy of the Assembly's evangelistic committee. Doctors Stone, Shaw and McClure were the speakers of the meeting. The work of the board was explained.

Work among the men of this city under the direction of Dr. F. M. Fox, associate secretary of the brotherhood, has commenced at Austin church, Dr. R. H. Beattie pastor. Last Saturday a meeting of the officers of the church and subsidiary organizations was held and at a meeting of the men of the church Monday night the plans to be followed during the time Dr. Fox is with them were presented. The response to this new work so far has been excellent. Other churches will be visited soon.

Dr. W. H. Foulkes, secretary of the Board of Ministerial Relief and Sustentation, will address presbytery at its meeting next Monday morning.

The social unions of the Presbyterians, Baptists, Congregationalists and Methodists will join Friday night in a dinner at the La Salle hotel. President W. O. Thompson of the Ohio State University will be the speaker and a large attendance is expected. Judge W. H. McSurely will preside.

The extension department of Moody Institute has received word that Mrs. Catherine Booth-Clibborn, a daughter of the late General William Booth, will soon come to this country to conduct a series of union evangelistic meetings.

Doctors Stone, Zenos and McClure and Rev. David Creighton took part in the installation of Rev. Thomas W. Stewart as pastor of Christ church last Friday evening.

Presbyterian Day May 12

The foreign missions and church extension committees of presbytery, in cooperation with the United Presbyterians, have requested that one day of "The World in Chicago" exposition shall be designated Presbyterian Day. Monday, May 12, has been chosen as the date. It is hoped to have present as speakers the moderators of the General Assemblies, en route to the meeting at Atlanta; prominent home and foreign missionaries and representatives of the various boards in New York and Philadelphia, the day's program to close with a banquet. Other church bodies are planning similar denominational days.

Mrs. Samuel P. Parmly has just given up the leadership of a class in the Sunday school of Sixth church which she has had for thirty-five years. She took the class when the present members were small boys and has continued with them ever since. From this class there have come ministers, Sunday school superintendents, elders, deacons and trustees.

Boy Scouts and other groups of boys in some of the churches of the city are preparing models and diagrams of mission buildings for use in "The World in Chicago." This is proving acceptable winter evening amusement for a large number of boys.

Suggestion is being made to the workers in "The World in Chicago" that they plan to have all their friends attend this missionary exhibition during the first week that it is held in order that the inspiration of members may persuade others to attend.

Officers of the Christian Endeavor City Union are making plans for the year book. Local societies have been asked for their best plans of work for inclusion in this volume.

During the last nineteen years the Bible Institute Colportage Association has published 5,753,375 books in six languages under 121 titles. Of this number 2,328,702 Bibles, testaments and gospels were printed. The association was founded by D. L. Moody in 1894.

The church fellowship club of the Sears-Roebuck branch of the Y. M. C. A. has a plan of visiting every newcomer in the building, suggesting regular church attendance. The Division Street department has been able to persuade a large number of boys who have run away from home to return to their parents.

Three Churches Survey Parish

Buffalo Congregations Strive to Learn Facts About Community—Charts Will Show Need of Future Work.

BUFFALO—Three leading city churches are engaged in making parish surveys. This is a step in the direction of assuming definite responsibility regarding the nonchurch families of the respective neighborhoods. The churches are Lafayette, North and Central. Each has long employed the best up-to-date methods of card index and mailing lists for reaching likely persons in different parts of the city. They have now made parish maps, marking definitely the limits of their respective parishes; the boundaries being fixed with reference to contiguous Presbyterian churches. New and systematic efforts are being planned to reach the unchurched within these limits.

By means of house to house canvass definite facts are being learned and recorded regarding each family, and each member of the family. This first stage of the work has been most carefully planned by each church; one has employed a trained worker to make the canvass, another is having it made by the assistant pastor and the third is using the volunteer service of the men's association, the work having been carefully marked out and distributed by a trained leader.

Results of the canvass will be exhibited by charts to arouse the church to a deepened sense of neighborhood responsibility and will also be used by the leaders of each church to shape the policy of its work.

The follow-up work will be done carefully. It is said that seven churches out of ten which make social surveys fail in following up the work. These three churches are developing interesting plans to guard against like failures.

A Chicago Missionary Anniversary

The third anniversary of the great Chicago convention of the Laymen's Missionary Movement in Orchestra hall will be celebrated March 11 with a dinner at the Auditorium hotel. George Innes of Philadelphia and J. Campbell White of New York will be the chief speakers. At this meeting an effort will be made to find if the churches have lived up to the resolutions adopted three years ago. The dinner is being arranged under the direction of the committees of the movement at work in Chicago. Dr. A. S. C. Clarke of Evanston is chairman of the pastors' committee. F. J. Michel, field secretary, 19 South La Salle street, is making arrangements.

President A. R. Taylor, who is retiring as president of James Millikin University, has built up the remarkable university at Decatur from the ground and is its founder in a more direct sense than the man whose name it bears. But he had a long and distinguished career as an educator before he went to that work and has served as teacher and college executive for more than forty years.

Fear Pastor May Leave Tacoma

Harrisburg, Pa., Wants Dr. McLeod—Whitworth College Prepared for Week of Prayer by Group Meetings of Students.

TACOMA—So great was the interest in the week of prayer in First church that meetings were continued three weeks. The pastor, Dr. Murdock McLeod, spoke each evening. Since then the congregation has been greatly disturbed lest Dr. McLeod should leave them. A Harrisburg, Pa., congregation made overtures to him and he yielded so far as to go east and spend two Sabbaths with them.

Whitworth College fittingly observed the week of prayer for colleges. For some time the students had been holding group prayer meetings regularly in preparation for it. On the day of prayer for colleges they were aided by Rev. Norman B. Harrison, pastor of University church, Seattle, and student pastor for the University of Washington. He held two services during the day and was ably assisted at the forenoon service by Professor P. B. Bilham. In the evening a third meeting was led under direction of the student body by Dr. Mason of University Congregational church, Seattle.

The college students with the young people of Bethany church maintain an unusually helpful Y. P. S. C. E. The women's missionary society of Bethany at their annual praise service were addressed by Mr. McGinnis, an Episcopal missionary to Japan.

Rev. T. Davis Acheson, for some time financial secretary for Whitworth College, has again taken up that work.

Rev. Robert H. Milligan of Immanuel church felt the need of rest and spent two weeks in southern California.

What the Men Are Doing

The brotherhood of Marshalltown, Iowa, has planned a series of revival meetings to be held by Rev. Hugh E. Smith beginning March 16.

The fifth annual dinner of the brotherhood of First church, Ashland, Ohio, held recently, attracted a large number of the men of the congregation.

There were 137 business men at the recent banquet of the Bible class of First church, Wichita. Kan. Plans were made for increasing the work of the class.

A brotherhood of sixty members has been organized in Burley church, Idaho. A men's Bible class and a boys' club are taught by the pastor, Dr. John B. Robinson.

West Side church, Englewood, N. J., Rev. James G. Bailey pastor, recently held a men's dinner attended by 145.

The brotherhood of Second church, Spring field, Ill., in the February issue of its paper The Brotherhood Messenger, included a large number of pictures and personal reminiscences of Lincoln.

The keynote of the second brotherhood convention of the presbytery of Ewing at Albion, Ill., Feb. 27-28, will be every man in the presbytery engaged in definite Christian service. The program of the meeting includes discussions and papers on practical subjects by pastors and laymen of southern Illinois. Rev. Walter Getty, the national secretary, will conduct a conference on men and methods and also speak at the dinner Thursday evening. Brotherhood men in relation to the country church and to traveling men will be considered at the Friday morning session among other subjects.

Men of First church, Spearville, Kan., were recently organized into a brotherhood of twenty-five members. Men at Work, the magazine of the brotherhood movement, was subscribed for by thirty-three men. A series of bimonthly men's mass meetings are being held Sunday afternoons in the Berlin theater. The speakers are business men of Dodge City, Larned, Hutchinson, etc. The men are planning to hold a farmers' institute, with expert instructors in charge from Manhattan Agricultural College, in the early spring. A home department in the Sunday school has been organized. Rev. L. Vroman Schermerhorn is stated supply.

Rev. L. C. Kirkes, formerly pastor of Boyle Heights church, Los Angeles, has been appointed field secretary of Occidental College.

News Notes from Various Fields

Iowa

Le Clare church has sold its old manse and purchased a larger one.

West Branch church recently held a series of evangelistic services.

Sigourney church under Rev. W. Lee Vincent has installed a pipe organ during the past year.

The church at Marengo is planning a series of evangelistic meetings. Rev. David A. Johnson is pastor.

Following special services at Red Oak Grove, Rev. W. A. Dillon pastor, a Christian Endeavor society was organized.

The church building at Red Oak, Rev. J. K. Driver pastor, has been remodeled and provided with ample Sunday school rooms.

Milo church has organized a men's club to reach men who do not attend any church. Plans for evangelistic work are being developed.

The people at Brooklyn have already subscribed $9,000 toward the $12,000 church planned for the spring. Dr. S. E. Koons is pastor.

Rev. H. S. Condit has recently made an appeal to all the people of Deep River to take some part in special services now being held in the church there.

The brotherhood of Maxwell church under Rev. A. P. Walton has reached a membership of 139. The men are conducting a lecture course this winter.

The Indianola church has an attendance of 400 at the morning service and 500 in the evening. It is expected that a new manse will be built in the spring.

Williamsburg church has the banner missionary society in the presbytery and the only thoroughly graded Bible school in the county. Rev. Thomas E. Sherman is pastor.

Rev. Walter Russell, evangelist, and Charles F. Allen, singer, recently held a series of meetings at Algona for the M. E. and Presbyterian churches. The church is greatly quickened.

In response to a call by Dr. C. F. Ensign, pastor of Marion church, for personal workers to assist until Easter ninety-two people volunteered. Dr. Ensign has recently been sick.

The new church at Guthrie Center was dedicated Jan. 26 by Rev. J. C. Griffin of Atlantic. There was no debt to meet, but $310 was raised to apply on outside improvements. It is without a pastor.

Through a recent decision by Judge Anderson the temperance forces of Ottumwa for the third time in two years have defeated the efforts of the liquor people to open saloons in that city. Pastors of all the churches have been working together in this fight.

A large number of members have been received into Adel church as the result of meetings by Rev. S. A. Saxe of Osceola. Since the coming of the pastor, Rev. Iva T. Harsh, in June, 1910, the membership has more than doubled. Plans are now being formed for the erection of a new church.

Sinclair Memorial church seems to have the most wideawake young people's society in Cedar Rapids. In the second city contest for the banner for attendance held Feb. 18 this society carried off the banner, having chartered a car and come 100 strong. Rev. F. H. Shedd is pastor.

A rural life institute was held at Cross Lanes church, near Bernhart, Feb. 12-13. The program opened by an evening stereopticon lecture. In addition to subjects connected with farming Rev. L. A. Koenig talked on the country Sunday school and Dr. W. H. Hormel of Ottumwa spoke on the equipment for a rural social center.

Minnesota

A few weeks ago a missionary society was formed among the women at Barnum, Rev. W. K. Sherwin pastor.

Alpha church is taking steps toward extensive additions to the church building made necessary by the splendid Sunday school which fills the present building to overflowing. This Sunday school is largely due to the superintendent, Mrs. Leonard Colyn, the pastor's wife.

Worthington church has just closed four weeks of meetings conducted by the new pastor, Rev. Mr. Keeler from Watertown, S. D.

The Wendell congregation has bought the M. E. church building at Herford and moved it to Wendell. It will be an attractive structure when the improvements are finished. William Anderson is at work here.

Dr. J. Tallmadge Bergen, president of Albert Lea College, who has been called to First church, Minneapolis, will succeed Dr. C. A. Hilton, who died last October. He was formerly pastor at Dubuque, Iowa, and Holland, Mich.

Men of the churches of Duluth to the number of 300 attended a recent dinner at which Dr. John Timothy Stone and Dr. J. T. Henderson of Chicago spoke. Both urged the need of more intensive work by men of the church.

The church at South St. Paul, Dr. A. I. Dushaw pastor, has recently decided to be self-supporting. Two years ago it was thought to be in a hopeless condition, but recent additions to membership and the payment of debts have increased its efficiency.

Montana

The work in Billings is progressing under the leadership of Rev. J. M. D. Hervey.

Robert Marquis of McCormick Seminary will supply Sheldon Jackson Memorial, Clark and Paint churches.

Attendance on the service at Savage, Rev. L. S. Schimerhorn pastor, is so great that people are forced to stand.

The Boy Scout movement at Forsyth is one of the important activities of the church, of which Rev. I. H. Pillsbury is pastor.

The new church at Hysham will soon be completed. This church, as well as the one at Rancher, is supplied by Rev. W. C. Ross. Worship is held at Rancher in an old school building which has been turned into an amusement hall. The people hope to build a new church there in the spring.

Arizona

Synodical Missionaries F. C. Reid and W. D. Himebaugh recently held a week of services in Miami. Rev. J. H. Barkwell is pastor.

A number of mutual arrangements have been made through the Arizona Interchurch Federation whereby different churches have withdrawn from overchurched communities. Presbyterians have withdrawn from Ray and Benson, the M. E. church from Bisbee suburbs, Tombstone and Safford, and the Congregationalists from Holbrook. Most of the arrangements are temporary, but it is hoped to make them permanent.

Special services held at the Mojave Indian mission at Parker during December resulted in the baptism of eight adults and one young child. The missionary at Parker, Miss Minnie M. Shaver, had had the people under instruction for some weeks, and it is hoped that others will soon be ready for the final step in acknowledging Christ. A number of the Christian young people, as well as some older ones, have also been married in accordance with the American custom—some of them are couples who have been living together for years under the old Indian ceremony.

Washington

At Waterville a union Christian Endeavor society has been organized.

The church at Castlewood has recently installed a new lighting system.

A new church edifice is to be erected at Birmingham, Rev. C. A. Dolph pastor.

A church building project in under way at Entiat, where Rev. Thomas Atkinson is pastor.

Rev. John Reid of Emerson church was recently given a gold watch by his congregation.

Plans are being completed for the new Westminster church in Seattle. It will cost $50,000.

A program is being prepared for several joint sessions of the synods of Oregon and Washington next fall. One body will meet in Portland and the other in Vancouver, Wash., across the river. At a recent conference between the moderators, Dr. W. S. Holt and Rev. J. A. Laurie, preliminary plans were discussed.

G. Dallas Shannon has been superintendent of the Bible school of Westminster church, Anacortes, since April, 1896—almost seventeen years. During that time he has missed only three Sundays. Advantage was taken of his birthday to present him with a gold watch. The presentation was made by the pastor, Dr Edward M. Calvin.

Feb. 19 H. A. Carnahan, D. D., of Bethel church, Spokane, addressed the brotherhood of Wenatchee church on "The Twentieth Century Christian in Action." The address was preceded by a supper. The brotherhood has engaged Rev. Robert Arthur Elwood of Atlantic City, N. J., for a course of three lectures during the first week of March, the proceeds to be used in helping equip the city hospital.

California

Services in dedication of the new church at Orange were held during the week of Feb. 9.

First church of San Diego has commenced a campaign to raise funds for the completion of the new building, which will cost $190,000.

At a recent meeting of Oakland Presbytery resolutions were presented expressing the appreciation of the church at Concord of the work of Rev. H. T. Caskey, who has resigned.

Presbyterians are taking a large share in plans for the state Sunday school convention to be held at Modesto April 15-17. John W. Ross of Modesto is vice-president of the state association.

Plans for the convention of the International Christian Endeavor Society to be held in Los Angeles in July were made at the county convention of the Christian Endeavor societies at Long Beach Feb. 21-23.

Hamilton City is one of the most recently organized churches of Sacramento Presbytery. Under the leadership of Rev. R. A. Maclaren Browne the membership has doubled in the past year. The planting of a large tract of land

(Continued on page 301)

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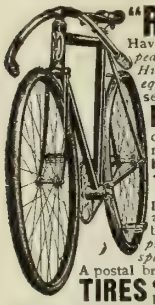

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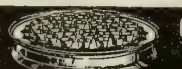

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Good Things in This Issue

To the missionary enthusiast who would like to see a copy of this issue of The Continent in the hands of every college student in the country, the best thing in this number is the article by Mr. Ellis on Dr. Janvier, the Philadelphia pastor who is going to India. This article may inspire more than one person to a life of self-sacrifice.

The results of the survey of the community of Fourth church, Chicago, will be studied by many. This census is the most comprehensive made of any church in recent years. Every reader of this article by Mr. Stelzle will also be interested in an item in the news department about surveys by three Buffalo churches. Similar surveys can be made by any church.

For the Next Issue

Next week The Continent will remember the birth of David Livingstone with three articles and a special cover portrait of the famous missionary. Dr. Speer of the Foreign Board and Professor William P. Patterson of the University of Edinburgh have characteristic articles. Miss Winant of the Missionary Education Movement has an article which will appeal to the young folks.

Every woman will be much interested in the account of the work of the Central Eleanor Club, an institution which is helping young women in downtown Chicago. It will appear on the Home Council page.

Financial Situation

Illness of One Man Causes Flurry in Stocks—Large Investments in Mexico—Small Bank Has Much Money.

An incident occurred recently which shows in a striking manner the very intimate connection existing between the men who make their living by buying and selling stocks and securities and those who are leaders in the finances of the country. J. P. Morgan, who has recently gone to Egypt in the course of a winter vacation, had what one newspaper writer has called a stomachache. By the time the news reached New York his ailment had been magnified several times and the effect upon Wall street was to depress prices of stocks to a considerable degree. This occurrence has been used as an additional argument by those who prefer farm mortgages or bonds rather than stocks as a form of investment to show the apparent lack of stability which the current prices of the stocks possess.

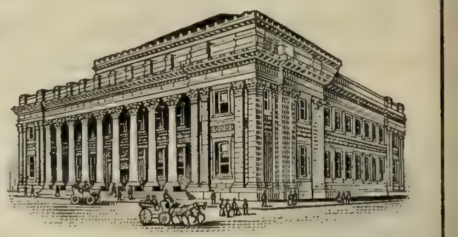
The civil war in Mexico, which has been manufacturing history faster than the daily papers can print it, had less effect on the stock market than this reported illness of the man who controls so large a portion of the capital of the nation. According to estimates by financial authorities Americans have invested in Mexico about a billion dollars. Mexican capital is said to amount to about $793,000,000 and English capital less than half this sum. This investment by Englishmen, however, is said to be the reason for a reported preference of English statesmen for American intervention in Mexico. Neither the Mexican trouble nor the continued war in the Balkans seems to have had a decided effect upon financial centers the last few weeks, although it is said that French peasants are hoarding their gold.

The disturbances to governments are, however, being watched with keen interest by bankers in the large centers. Banks in the United States meanwhile, both in large and small towns, are adding to their resources. A recent report from the Bank of Dallas Center, Iowa, in a village of 800 shows that it has deposits amounting to $1,200,000. This is larger than the average, but deposits generally have been growing during the last month.

Brief Bits of Business News

—A recently announced issue of preferred stock of Montgomery Ward and Company, a mail order firm of Chicago, amounting to $5,000,000, was oversubscribed five times.

—The high cost of living has recently forced many people to invest in securities bringing a larger return than the low interest bearing bonds which have been popular for a good



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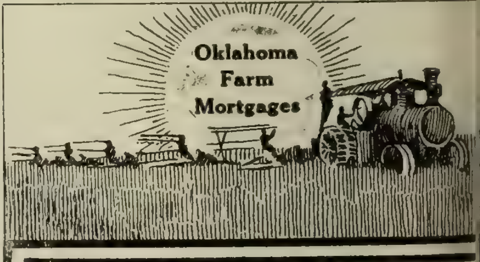

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many years. Many of these people have turned to farm mortgages as the best solution of their problem.

—An estimate has recently been made, based upon statements from 250 farm mortgage men, that the total amount of money loaned upon farms each year is not far from $300,000,000.

—A graphic showing of the amount of money spent for tobacco is revealed in the report that during the past two months sales by the United Cigar Stores Company alone have been at the rate of $40,000,000 a year.

—Private sleeping rooms and baths are to be features of a new banking house for J. P. Morgan and Company at Wall and Broad streets, New York. The ground is worth $4,000,000, but the building will be only four stories high and occupied exclusively by this firm.

California

(*Continued from page 299*)

in the vicinity to citrus and deciduous fruit is bringing in a considerable number of very desirable new settlers.

Pastors and Sunday school superintendents of Redlands have arranged for a religious census of the city to be taken March 11.

A large class in Bible study and personal work has been organized by Rev. W. E. Edmonds in Glendale church. The brotherhood is taking active part in civic affairs and the whole church is thoroughly awake.

The recent resignation of Rev. Warren C. Sherman after fifteen years as pastor of Fremont Park church, Sacramento, to take up special work as a Bible teacher, left a vacancy that was hard to fill; but Rev. E. C. Philleo, former pastor at Santa Cruz, is now in charge.

Kansas

Rev. Charles A. Wilson, pastor at Chanute, recently assisted Rev. Fred Shaw in special meetings at Parsons.

The problem of a larger edifice confronts Salina church, as sixty of the Sabbath school meet in the public library.

First church, Topeka, Dr. S. S. Estey pastor, is working toward a goal of 200 present at the weekly meetings of the prayer circle. Special arrangements have been made for meetings which last through April.

The union tabernacle meetings at Holton under the leadership of Evangelists Hart and Magann of Fairbury, Ill., have just closed, with 500 professed conversions. It was the greatest awakening known in Holton and community. Students of Campbell College and the high school came in great delegations, as did many of the fraternities. The evangelists are now engaged in meetings at Harvey, Ill.

Colorado

The Spanish church under the leadership of Rev. H. F. McChesney in Pueblo Presbytery is growing. An effort is being made to introduce industrial features.

Plans are being laid for a union evangelistic campaign in Pueblo in April to be held in First church, Rev. R. E. Chandler pastor. The preaching will be done by the cooperating ministers.

The home mission committees of Boulder and Denver Presbyteries have announced a goal for 1913 for each church, in which it is contemplated that a complete community survey shall be made, the budget plan of finances adopted, the family altar and a Christian paper established in the home of every member and increases made in working forces and assumption of definite responsibility.

Idaho

A Christian Endeavor society has recently been organized at Burley church, Idaho. The Sunday school has greatly increased in attendance since the coming of Dr. John B. Robinson last fall.

Second church, Boise, Rev. Henry Quickenden pastor, will require in the near future either the enlargement of the present structure or the erection of a new one. Although a majority of the members are in moderate circumstances, the church contributed last year to

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home missions $1.32 per member and to all benevolences about $7 per member. The duplex envelope system is used.

Pierce Park church, Boise, is at present without a house of worship, but it is hoped that one can be built in the spring. Preaching services and Sabbath school are held in the public school building. Rev. E. N. Murphy is pastor.

The synodical committee on home missions held a conference at Caldwell recently. Plans were considered looking to the betterment of conditions in the synod. It was decided that at the next meeting of synod a half day's time should be asked, if so much were needed, for full discussion of synodical organization.

Indiana

Rev. John S. Hamilton of Cleveland, Ohio, has just closed a series of meetings at Kendallville, with over 500 decisions for Christ. The meetings gripped the men of the city.

A tabernacle seating 1,000 has been erected by the three churches of Walkerton—Presbyterian, Methodist and United Brethren. Meetings will continue until March 23. Rev. Mr. Honeywell is conducting the revival.

During the pastorate of Rev. D. D. Tullis, who recently resigned, the Sunday school of Washington Avenue church, Terre Haute, has grown from a handful to over 300. The church membership has also increased largely.

A unique feature of the installation service of Rev. J. B. Ferguson over Hopewell church March 6 will be that all participants were at one time members of the church—Rev. Ezra VanNuys of Goshen, Dr. W. C. Covert of Chicago and Rev. D. B. Bant of Spencer. An adjourned meeting of Indianapolis Presbytery will be held at 6:30 p. m.

Ohio

During the first year of the pastorate of Rev. Robert Humphrey at Lowellville a parsonage costing $3,500 was erected and the interior of the church renovated.

Last year there was spent $300 redecorating and recarpeting First church, Delta, Rev. Cyrus A. Price pastor. The congregation also recently increased the pastor's salary.

Rev. R. D. Wheatley on account of his long and serious illness has resigned from College Corner church. His successor has not been chosen.

First church, Bellefontaine, has a large men's Bible class, with an attendance of nearly 100. During the two years' pastorate of Rev. William L. Barrett 163 members have been received. The benevolences show large increase. The salary of the pastor has been increased twice.

Illinois

Rev. C. R. Adams, First church, Champaign, has begun an important series of Sunday evening sermons on topics of interest to the social welfare of the nation.

Meetings for the furtherance of home mission endeavor under the new Presbyterian alliance were recently held at Willow Avenue church and at Second church, Joliet.

At a recent meeting of the Danville Ministerial Association a committee of three from the trades and labor council conferred with the ministers concerning closer cooperation between church and labor.

South Dakota

The church at White Lake, Rev. Edward Van Ruschen stated supply, has recently reached self-support. A new department of social service has been added to the church and the outlook is hopeful.

Committees have been appointed to proceed with the erection of a new church at Sioux Falls. The present building may be moved to the rear of the lot and used for Sunday school purposes. It is expected that the cost will be about $25,000.

Nebraska

Five churches of Superior have recently united in special services under Dr. Samuel Dodds of Grove City, Pa. First church, Rev. Thomas A. Stamp pastor, received a number of additions.

Canada

St. Paul's church at Hamilton during the past year sold the Laidlaw Memorial mission for $7,000. This sum was given to the church extension union to be used in the erection of a new church in East Hamilton.

Reports of all the Presbyterian churches of Winnipeg show that without exception they are growing rapidly. The congregations of Knox church and St. John's have decided that it will be necessary to erect new and larger buildings. Knox church now has over a thousand members. Augustine church, with 928 members, gave over $29,000 to missions.

New Jersey

First church, Newark, keeps a careful attendance record and Dr. W. J. Dawson, the pastor, reports that during the three months of November, December and January 39,532 people came to the church. Of this number 6,799 were in attendance on the Sunday evening services. The meeting which Dr. Dawson says shows worst in the list is the Tuesday evening prayer meeting, average attendance of ninety-four, which most churches would call a good sized meeting.

New York

Churches of all denominations in Southold Town were represented recently in a meeting to organize a no license campaign for the spring election.

Representatives of Champlain, St. Lawrence and Utica Presbyteries recently met at Utica First church to consult with Rev. F. E. Higgins concerning the development of mission work in the Adirondacks.

The church of Junius, which was for a hundred years a home mission congregation, found recently at the close of the first year as an independent church that all debts had been paid and that all the organizations had increased their contributions to benevolences. Rev. Theodore S. Day is pastor.

The Woman's Missionary Society has established mission study classes, studying China, in various centers throughout Long Island Presbytery.

The forty-fifth anniversary of Memorial church, Utica, was recently observed by a gathering of the congregation in the chapel. Dr. D. W. Bigelow is pastor.

North church and Dewey Avenue church, Rochester, have united with four other congregations for a campaign for larger attendance. Special meetings will be held in one of the cooperating churches beginning March 2. Meetings for men and women have been held during the last month. To visit all nonchurch-going people an organization of 125 women and seventy-five men has been formed.

Pennsylvania

A series of special meetings has been arranged preceding the March communion in Jersey Shore church, of which Rev. J. L. Ewing is pastor. Use of the duplex envelopes during the last two years has solved many of the financial problems of the church and permitted additions to the equipment.

Massachusetts

The largest men's class in Boston has been developed in First church, of which Dr. William Tufts is pastor. Additions to the membership and to contributions during the past year have been large.

District of Columbia

The Presbyterian Ministerial Association of Washington recently adopted a minute concerning Dr. Daniel W. Fisher, who recently died in that city. He spent twenty-eight years as president of Hanover College.

Southern Men in Largest Convention

BY WILLIAM T. ELLIS, Editor Afield of The Continent

That the new idea of stimulus and education by mass meeting is applicable to other subjects than foreign missions the Laymen's Missionary Movement of the Southern Presbyterian Church has demonstrated by its third, and largest, general convention held at Memphis Feb. 18-25. This was distinctively a home mission gathering, yet in numbers, personnel, interest and lifting power it went beyond its two notable predecessors at Birmingham and Chattanooga. The East was not so fully represented as formerly, but the South and West more than made up for any lack.

These Southern Presbyterian conventions are unlike anything the North knows. They are homogeneous. The church's leaders are present, but they do not run the meetings; they are merely a part of this refreshing democracy. The family feeling, which makes the men acquainted with the whole work and all the workers, links the gathering into extraordinary oneness. The delegates are all of a type—and a powerful Anglo-Saxon type at that.

Morning, noon and night, the commodious Second church, into which nearly 2,000 persons can be crowded, was filled with ticket holders. In the evenings overflow meetings were held. The delegates enrolled numbered 1,500. There were several visitors from the Presbyterian Church U. S. A., and a notable porportion of northern men on the program. The oneness of the church's worldwide work was made clear by the fact that the leaders of this home mission convention were the identical men who have led the foreign missionary advance in the denomination. I saw Rev. Lacey Moffett of China, one of the Forward Movement pioneers, doing dray-horse committee work behind the scenes. Memphis did its part in the traditional way, including the providing of entertainment for the delegations of students from all the theological seminaries.

The convention was a table spread with strong meat. Instead of the anticipated, everyday diet of home mission staples the men were served with new problems. There was the social evil, to cite the most notable instance. The address by Dr. Stewart R. Roberts of Atlanta, "The City with Its Social Evil," made one gasp by its frankness. Without the slightest circumlocution or euphemism the social evil, with its attendant physical blight, was set squarely before the convention by a scholarly Christian medical man. As a man—a fighting man—the convention arose to the occasion and demanded the printing of the paper by the publication committee.

Another Atlanta man, John Eagan, who could say, "Of which things I also was a part," told the thrilling story of how Atlanta's Christian men have, within recent months, cleaned the city of all its houses of disrepute and have cared for more than fifty of the inmates, all who could be persuaded to a better life. The medium adopted in this vice crusade was publicity—paid advertising in the daily newspapers.

If anybody thinks the Christian men of the South are indifferent to the negro question he should have heard Rev. John Little's addresses, or the speech by a member of the South Carolina legislature (no friend of Governor Blease, of course), Hon. W. F. Stephanson. The attitude of this convention presages important action by at least one of the Atlanta Assemblies on the subject of the negro.

Daily "quiet hours," by W. R. Dobyns, D. D., of St. Joseph, were a distinctive feature of the program. These men seemed sincerely pious, with a zest for the devotional utterances. Music was provided largely by a quartet composed of students from Union Theological Seminary, Richmond.

To rewrite the program, covering all the speakers and themes, is impracticable here—the gamut of home mission questions, from mountaineers to immigrants, was swept. A really great speech, which aroused much comment and some enthusiasm, was Joseph E. McAfee's presentation of the progress attained in federated work. Unhackneyed, brilliant, stimulating, this address dealt faithfully with the subject of overmuch competition in the past and of the growing cooperation of the present.

Obliged to leave after my own talk Wednesday evening, I was unable to witness the culmination of the convention in the Thursday sessions. Two days' attendance was sufficient to assure one that history was made at Memphis by the Southern Presbyterian men.

Ministerial Obituary

Rev. James N. Currens

Rev. James N. Currens, for the past nine years pastor of Salem and Tranquility churches, near Traer, Iowa, died of pneumonia Feb. 12, after an illness of five days. He was born in Gettysburg, Pa., March 15, 1856. When he was 4 years of age his parents moved to Plymouth, Ill., where he grew to young manhood. It was while he was in Peabody, Kan., that he felt the call to the ministry. He took up work as a local evangelist and for a year supplied the church at Walton, Kan. In 1896 he entered Omaha Theological Seminary and was graduated in 1899. During his seminary course he supplied the church at Marne, Iowa. For the next five years he was pastor at Logan, Iowa. Nine years ago he was called to the pastorate of Salem and Tranquility churches. A few weeks ago Salem church was burned to the ground, nothing being saved. With characteristic energy the work of rebuilding was taken up. Subscriptions almost sufficient to complete the building free of debt had been secured. The new building will stand as a monument to his faithful service.

The funeral was held in Tranquility church, conducted by Dr. C. H. Purmort of Des Moines, assisted by Rev. W. C. Miles, of Streator, Ill., a brother-in-law of Mr. Currens; also by the pastor of the U. P. church of Traer and Rev. L. P. Crome of Grundy Center, Iowa.

Mr. Currens married March 25, 1880, Josie Hawley at Carthage, Ill., who, with two sons—John R. of Traer and Professor Frederick H. of Omaha University—and three brothers—Dr. Randolph of Two Rivers, Wis.; Rev. Charles H. of St. Louis and Rev. Jesse W. of Boulder, Colo.—survives him.

Rev. James Linn Reed

Mr. Reed was the senior member of Wheeling Presbytery. He was born in Washington county, Pa., and graduated from Princeton University and Western Theological Seminary. He was a veteran of the civil war. His pastorates were at Independence, Pa.; Pueblo, Colo.; Barnesville, Ohio; Shields, Pa., and Follansbee, W. Va. At the last point he inaugurated the work and prepared for the building of a beautiful church. He spent his last years in quiet because of prolonged and increasing ill health. He entered into rest at the home of his mother at West Alexander, Pa., Feb. 9, at the age of 68.

Recent Evangelistic Activities

Rev. W. V. McAdoo of Mount Vernon, Ill., has recently been conducting meetings in Broadway church, Mattoon, Ill.

Edward M. McMillin, formerly of First church, East Liverpool, Ohio, is conducting a ten days' series of evangelistic services in First church, Marietta, Ohio.

After two weeks of special services at Wadena, Iowa, in charge of F. H. Seger and Captain O'Brien, a large number were added to the church, which was formed only a year ago.

Rev. Joseph C. Ludgate has been holding union meetings in Churdan, Iowa. Two meetings were held each day and at 9 o'clock each morning the church bell called the people to prayer.

A profitable series of meetings has just been concluded at Ninth Avenue U. P. church, Monmouth, Ill., under the direction of the pastor, Rev. E. P. Smith, and Evangelist J. C. Beitel of Wichita, Kan.

In the union tabernacle meetings now being conducted at Harvey, Ill., near Chicago, by Evangelists Hart and Magann, there were 115 conversions on a recent Sunday night. The meetings will continue a month.

The union meeting at Ukiah, Cal., conducted by Rev. Elmer P. Loose of Waukesha, Wis., and party closed Feb. 2. There were 300 conversions. The women of the churches have formed a young people's social union. Efforts are being made to establish a Y. M. C. A. and a Y. W. C. A.

A special meeting of three weeks has just been concluded at Seven Mile, Ohio, conducted by the minister, Rev. H. G. Rice. All the activities of the church have been refreshed and new life and impulse given. A chorus choir of twenty-five very ably aided the pastor. Mr. Rice also held a special meeting of two weeks at Overpeck, Ohio. A church debt of $150 has been canceled, the aid society enlarged and a new Sunday school of forty members organized between Overpeck and Hamilton.

Bethany church, Fort Wayne, Ind., welcomed many into the church following services by Thomas B. Terhune, D. D., chairman of the evangelistic work of the state, who spent two weeks with the pastor, preaching every evening.

Rev. David McMeekin Conn begins on March 1 a union evangelistic meeting in Lemington church, Pittsburg, Pa., of which Dr. Charles Reed Zahniser is pastor. The neighboring Methodist church unites in the services. Mr. Conn goes to Pittsburg from a good meeting at Hopedale, Ohio.

Under the evangelistic committee of Rock River Presbytery, W. C. Crofts, Morrison, Ill., chairman, meetings have been held in five churches with a large number of additions to the congregations. Two new Christian Endeavor societies have been organized. Dr. H. P. Dunlop of Chicago has been the evangelist.

Jamestown Meetings Close

Between 3,000 and 4,000 people made the decision for the Christian life at Jamestown, N. Y., in the series of evangelistic meetings recently conducted by W. E. Biederwolf, D. D., and his corps of workers. Disagreeable weather conditions prevailed, but the big tabernacle, with a seating capacity of 5,000, was filled practically at every week night service and on Sunday nights and special nights thousands were refused admission.

The campaign is being followed as is usual at the close of Dr. Biederwolf's work with a simultaneous campaign of individual evangelism, in which each church in the city is organized into a corps of individual evangelists pledged to endeavor to lead one person to Christ before the close of another five weeks.

Rev. N. B. Barr of Olivet Institute, Chicago, is visiting his father in Nebraska. Together they will spend several weeks in Florida.

Calendar and Record

Presbytery Meetings

Monroe—Coldwater First, Feb. 27, 5 p. m.

Resignations

California—Oakland Emmanuel: J. K. Stage.
Massachusetts—Boston St. Andrew's: Alexander D. MacKinnon.
Nebraska—Falls City: R. C. Bailey.
New York—Binghamton Immanuel: E. H. Conrad; East Bethany: Frederick Rimanocz; Elba: Farley Poster.
Ohio—Lancaster: Hugh Leith; North Benton: C. W. Swan.
Pennsylvania—Bethany and Stoneboro: W. P. Reed.
Texas—Port Arthur: C. H. Crawford; La Porte: W. T. Hall.

Calls

Illinois—Mansfield: A. S. Covert, accepts.
Massachusetts—Boston St. Andrew's: Archibald MacKinnon, accepts.
Michigan—Detroit Central: Hugh Jack, accepts.
Minnesota—Marshall: Albert Husted, accepts.
New York—North Tonawanda North: W. S. Scoular; Batavia: S. V. Mock; Middleport First: G. A. Jamieson, accepts; Amsterdam Emmanuel: G. M. Gordon, accepts.
Ohio—Columbus St. Clair Avenue: R. M. Gordon, accepts; Worthington: W. B. Hindman; Ironton: E. B. Townsend, accepts.
Pennsylvania—Parnassus: E. A. Hodil; Utica and North Liberty: C. W. Swan, accepts.
South Dakota—Parker: George C. Sprague.

Installations

Iowa—Clarinda: W. H. Wilson, Feb. 13.
Missouri—Kansas City Mellier Place: J. H. Currey, March 5.
South Dakota—Rapid City: Henry McClenaghan, Feb. 16.

Supplies Arranged

Nebraska—Humboldt: A. D. Seelig.
New York—Jewett: James Hewitt; Greenport: C. N. Miller.

Change of Address

Covert, A. S.—Oakville, Iowa, to Mansfield, Ill.
Dalzell, Charles—Fairfield, Pa., to Calverton, N. Y.
Husted, Albert—Mason, Ohio, to Marshall Minn.
Swan, C. W.—North Benton, Ohio, to Utica, Pa.

Vacant Pulpits

Illinois—Mattoon Broadway.
Texas—Canadian, O. S. Hudson chairman.

Accessions

California—Ukiah, 35, Feb. 9, Malbone W. Graham.
Idaho—Parma, 3, Feb. 16, B. J. Giffen.
Iowa—Ottumwa First, 11, Feb. 9, R. A. Montgomery.
Illinois—Bloomington Second, 6, Feb. 9, J. N. Elliott.
Indiana—Fort Wayne Bethany, 44, Feb. 16, C. V. Shirey; Indianapolis Tabernacle, 12, Feb. 9, E. W. Clippinger; Indianapolis Second, 28, Feb. 9, O. D. Odell; Indianapolis Troub Memorial, 5, Feb. 9, E. L. Williams; Indianapolis Grace, 13, Feb. 9, A. C. V. Skinner.
Kansas—Chanute, 37, Jan. 26, C. A. Wilson; Smith Center, 25, Feb. 9, S. J. Ward; Atchison, 6, Feb. 9, W. I. Alexander; Salina, 27, Feb. 2, A. E. Van Orden.
Michigan—Harbor Springs, 7, Feb. 9, A. van der Meer.
Minnesota—Barnum, 7, Feb. 2, W. K. Sherwin.
Missouri—La Grange, 11, Feb. 2, D. R. Piper; New Providence, 12, Feb. 2, D. R. Piper.
Nebraska—Tecumseh, 17, Feb. 16, W. W. Tait; Central City, 5, Feb. 12, J. P. Anderson.
New York—Bay Ridge, 5, Feb. 2, Chauncey T. Edwards.
Ohio—Cincinnati Covenant, 6, Feb. 9, Robert Watson; Seven Mile, 8, Feb. 9, H. G. Rice.
Pennsylvania—Philadelphia Ninth, 54, Feb. 16, J. A. Higgons; Philadelphia Temple, 9, Feb. 9, W. D. Roberts.

Necrology

McMillen—Madison, Minn., Feb. 13, Duncan McMillen, pastor of Vesta, Underwood and Ashford.
Stinson—Sylvan Grove, Kan., Feb. 10, H. A. Stinson.

Obituary

Death notices will be inserted at the rate of one cent a word. Payment must be sent with the notice. Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

Brown—General S. Lockwood Brown, who died at Tucker Forge Farm, Monson, Mass., Dec. 13, 1912, in his 88th year, was the son of William H. and Harriet Seward Brown, pioneers of Chicago. He had the distinction of being the only remaining member of those who joined at the first communion shortly after the organization of the Second Presbyterian church, Chicago, seventy-one years ago. General Brown was a man of deep piety, and of earnest religious activity, always devoted to the interests of his church, and faithful to his duties as a member. With several others of his church he founded the nucleus of Christ church Sabbath school, Bethel mission, at Kinzie and Cass streets, in 1844. He was with its successor, Erie Street mission, until the great fire, when that school consolidated with the Howe Street mission which later became Christ church at Center and Orchard streets. He was superintendent, also teacher for many years. Every night he asked God's blessing upon "the dear old mission" which lay so close to his heart. The funeral exercises at the Farm were conducted by his dearly loved friend for more than fifty years, L. Clark Seelye, D.D., of Northampton, Mass. His remains were cremated at his request, and the permanent burial will be in Graceland later.

As he was a valiant soldier in the army of the Lord, so in the war of rebellion he served his country, receiving a captain's commission at the hand of his friend Abraham Lincoln, and was honorably discharged as a brevet brigadier general. In the quartermaster general's department, during his years of service he disbursed more than $33,000,000. He was actively interested in the negro race, and during his residence in Washington, D. C., in war time organized a mission school of several hundred members, for colored children, in connection with the Fifteenth Street Presbyterian church, where may be found today some of the old pupils who recall him and his labor of love for their redemption from spritual bondage. He is survived by a sister, Mrs. Mary C. Tyler of Hyde Park, Chicago, and his widow, Mrs. Eleanor Chester Brown.

Root—Lucius Reed Root died at West Baden, Ind., Feb. 1, aged 48 years. He was the son of the late Rev. L. I. Root who was an occasional contributor to The Interior and who at the time of his death was a professor in Park College, Mo. L. R. Root came to Chicago in 1900 and when he died he was vice-president and treasurer of the Amalgamated Roofing Company. He joined the church very early in life and always retained his active membership. He was a member of the Ravenswood church, Chicago, as were all the members of his family. He leaves a widow and two sons. He is also survived by his mother, Mrs. F. T. Root of Greencastle, Ind., and by a brother and sister. Mr. Root was a member of the Hamilton Club, the K. P., Royal Arcanum, the Y. M. C. A. and Ridgemoor Golf Club. He was respected and loved by his business and social associates.

Rutherford—George Rutherford, Sr., elder and clerk of session of Elmira Presbyterian church, Stark county, Ill., from its organization in 1881, departed to be with Christ Jan. 29, aged 79 years.

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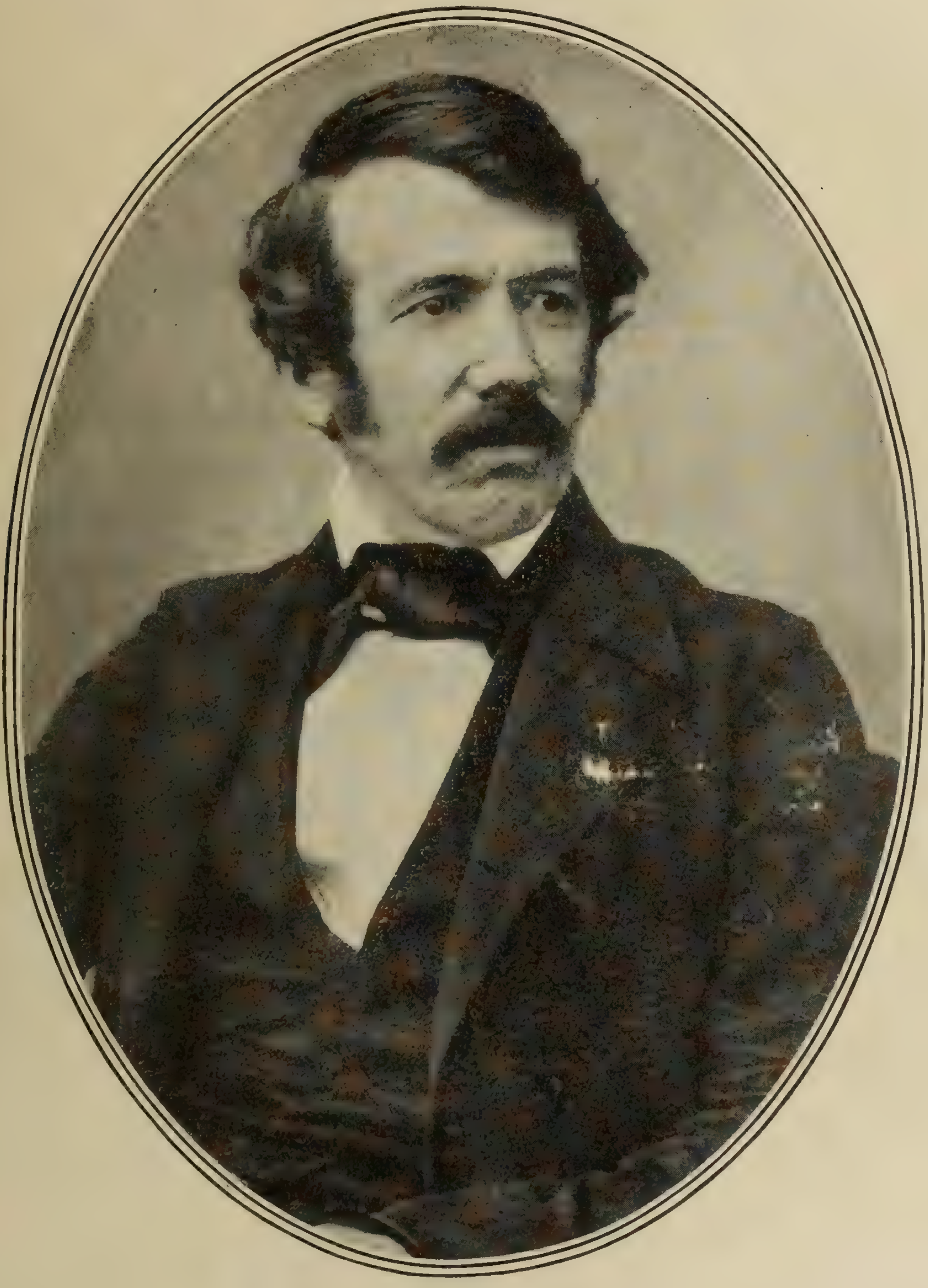

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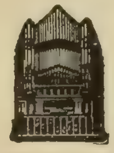

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Around the Shop

The Around-the-Shop Man is not easily embarrassed. He has had the experience of being the lone man with more than 200 vivacious young woman students at a college dinner and got through without putting salt in his coffee. But—well, he did feel a bit out of his element the other day. Having a private appointment with the judge of an important court, he was seeking a retired seat in the rear of the courtroom, when his name was called and he was summoned to sit in all his magisterial dignity alongside his friend while the concluding evidence in a divorce case was being heard!

The A.-t.-S. Man is proud of his acquaintances among the judges, who as a class are a splendid body of men. And he is proud to add to the list one whom he never saw, but who took the trouble to write the following "to the Around-the-Shop Man." It comes from Hon. William H. Pope, United States judge for the district of New Mexico:

"I took my Continent in to lunch with me today on the eastbound Santa Fe limited. I wanted to read, during my intervals between soup and scenery, what Mr. Ellis had to say about my old friend Charlie Rowland. Across the aisle was a fellow passenger. I first became aware of this when in going out she said: 'I see you are reading The Continent. That's *my* paper. Won't you please lend it to me when you have finished it? I haven't had one for three or four weeks.'

"I promised, and did, and the wife of a prominent New Yorker spent the afternoon reading 'her paper,' a veritable 'letter from home.'

"All of which leads me to ask why you don't have the Santa Fe install The Continent as one of its Limited magazines? There are lots of the Continent family on the road to California all the time, and it will be good for those who don't belong to the family."

—

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THE CONTINENT
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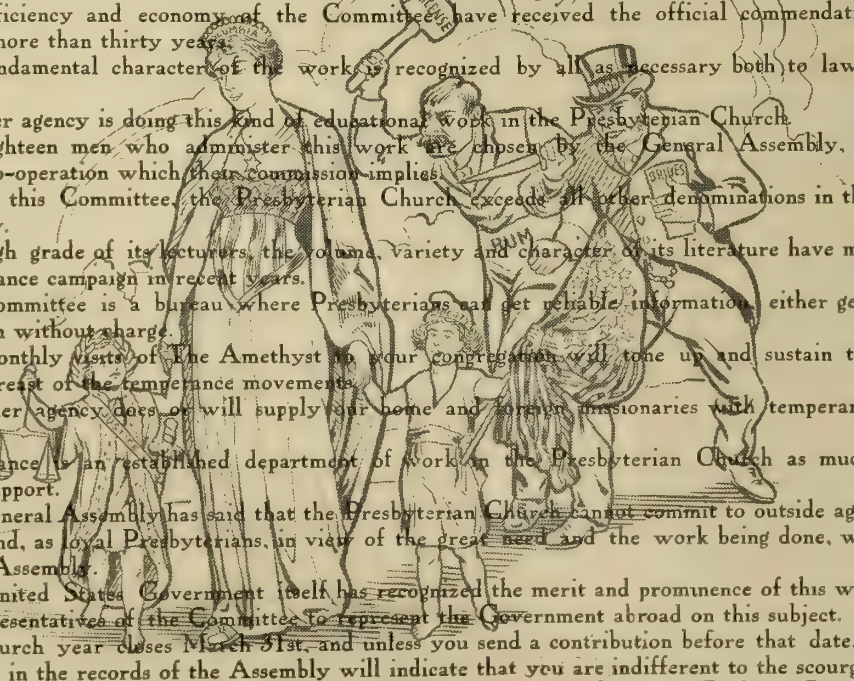

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THE CONTINENT

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William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. Everett Sisson, Managing Director

Consecrating All to God

AT THE LIVINGSTONE CENTENARY, which this issue of The Continent commemorates, no other note of character from the life of Africa's great apostle can be more instructive for Christians to reflect on, nor more worthy for them to emulate, than the missionary's famous consecration vow, reprinted at the center of this page.

However much of a superman Livingstone may have been in personality, however much of a hero in achievement, he was in this simple act of religious resolution nothing but a plain Christian, standing on a level with any other man or woman who has ever sincerely meant to take the service of Christ as life's supreme, all-inclusive obligation.

In high moments of Christian decision the church's requirement for vows surrendering all to Christ may be freely and truthfully met. But no depth of honesty in such a promise saves the practical man or woman later from reactions which make the pledge seem unreal, if not a mockery.

> **"I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept, only as by giving or keeping of it I shall most promote the glory of him to whom I owe all my hopes in time and eternity. May grace be given me to adhere to this."—David Livingstone, in his Journal, May 22, 1853.**

All that one possesses has been thus solemnly devoted to God; yet afterwards in the unromantic light of everyday necessity a man plainly sees that in simple fact the most of what he can earn must go for maintenance of his own household and himself. In sincere minds the contradiction soon produces an intolerable sense of inconsistency. Some way out must be groped for. Many are thus led to argue that consecration of all life and belongings to God is a false demand to lay on ordinary Christians—that the most to be required is a tenth of income and a seventh of time for religious uses. Some, repudiating still more completely the seemingly unworkable ideal, blandly assume that the benefits of religion can be appropriated without any serious return whatever in either service or sacrifice.

Others, driven by conscience in the opposite direction, seek or restlessly hope for a chance of entering some "religious calling," unable to conceive any other road by which they may arrive at total consecration of what they have and are.

The escape is unfortunate in either direction. Either outlet implies consent that there shall be two standards of Christian fidelity in the kingdom of God—as indeed the Catholic Church teaches that there are—one for the "religious" and a lower standard for secularized persons.

But the whole range of Christ's teaching and his apostles' preaching is without suggestion of any such difference. They knew only one religion and one fashion of being religious.

The right adjustment is that which David Livingstone's canny Scotch common sense phrased so convincingly. He knew well enough that all Christians cannot enter occupations where specific spiritual service is the sole thing in view. He knew well enough that a man ordinarily circumstanced cannot put the whole of his income to purposes which average opinion classifies as religious.

Unity and thoroughness of consecration can come then only by a rule which comprehends the secular responsibilities of a man along with what would be commonly called his religious duties—something that covers buying and selling as well as praying and preaching. And Livingstone did set up for himself a rule which was just as real guidance to him when he turned explorer as when he was a preaching missionary.

Livingstone attained this by a right vision, in the first place, of the breadth of his Lord's concern for the world, and by a right understanding, in the second place, of his own place in his Master's purpose. The Scotch missionary comprehended that more things are sacred in the eyes of God than exercises of worship and formal proclamation of Bible truth. Even though these things be first, yet in the present world all right thinking and right deeds, all gain of enlightenment and extension of fraternity, all fidelity in trust and honor in responsibility, all fine things of living anywhere are quite as truly factors in the kingdom of God. God seeks them all. God is concerned for civilization.

And Livingstone knew he had no possible purpose in the world except, by living as nobly as Christ had enabled him through grace, to add to the sum of good things which Jesus would establish among mankind by means of the kingdom.

So he was all for the kingdom—in great tasks and small. He perceived the area of the Lord's purpose so large that he could never get out of it. There was nothing outside except evil. He lived in the service of God's will, wherever he went. He was naught but a servant of Christ. If he spent anything on himself, he was genuinely giving it to God, because he himself was God's.

Therefore, he could keep for the glory of his Lord as well as give for his glory. The only question was which would accomplish more for the Master—keeping or giving.

The application of this principle runs to the uttermost limit of human experience. What parents spend on a home, for example, may be sinfully selfish if the intent is only to produce a proud display. But if their thought is to establish a safe garden where beautiful lives may be developed in their children, their outlay there is just as much a contribution to the kingdom as if the sum went into the missionary collection.

Likewise, money invested in business is waste if only the making of more money is purposed. But it is, in no strained sense, a religious investment if the motive hope is to serve the will of God by supplying life's comforts to fellow humanity.

Education sought for success is selfish. If sought as equipment for usefulness it is as unselfish as the usefulness later built upon it.

Provided only that he sees all the truth of his opportunity and his obligation, the man who follows Dr. Livingstone's broad devotion of "anything I have or may possess" need never fear to get outside the possibility of keeping this vow in letter or spirit—so long as his daily occupation is any genuine service to other men.

The World

A New President and the Nation's Hopes

By the time The Continent reaches its readers this week a new President and Vice-President will have been inaugurated, heading the first Democratic administration the United States has had for sixteen years. The change is an epoch-making one for this nation and for other nations, for it will mark a distinct change in many policies, and connotes advance steps of lasting significance. No nation is standing still, least of all the American; a real or fancied tendency toward the stationary on the part of the last administration was doubtless largely responsible for the political upheaval which occurred on November 5 and was ceremonially marked on March 4.

Seldom since Lincoln's day has a President been confronted with so many vital and so critical questions, both foreign and domestic. The new President, as has been well said, understands the temper of the times and the hugeness of the task to which he has set his hand. He has confidence in himself and America has confidence in him. The last four years have been prosperous and peaceful, but material prosperity is not the only nor the ultimate end and aim of a progressive state. A new President—the twenty-eighth—is now seated in the White House at Washington. The people of the United States have a right to expect much from Woodrow Wilson, and the signs indicate that their reasonable expectations will not be disappointed. The prayer in last week's Continent is being reechoed throughout this wide land: "God aid the President!"

Double Triumph for Friends of Temperance

It is unfortunate that one of President Taft's last acts was a veto of the Webb-Kenyon bill to prohibit the shipment of liquor into dry states. Hardly had Mr. Taft and his attorney general, Mr. Wickersham, finished their quibbling about the constitutionality of the act when it was promptly repassed by senate and house by overwhelming majorities—majorities larger than when the measure was originally carried. It was the first time during President Taft's administration that one of his vetoes had been overridden.

Senator McCumber stated that both the President and the attorney general had misconstrued the grounds upon which Congress had passed the prohibition law. He said it had not attempted to give the states the right to interfere wih commerce but had simply declared liquor an outlaw and had then prescribed conditions under which it might enter interstate commerce. So familiar were the arguments in behalf of the bill and so purely technical were the objections that but little time was needed for debate in either chamber.

A double victory has thus been secured for the friends of temperance and law enforcement in a single congressional session—a thing considered hardly possible heretofore.

Pujo Majority Finds "Money Trust" Exists

A "money trust" is an actuality and not merely a figure of speech or a figment of the imagination, according to the majority report of the Pujo committee presented to the house of representatives on Friday. Chairman Pujo and the six other Democratic members of the committee define a money trust as an identity and community of interest between a few leaders of finance, created and held together through mutual stock holdings, interlocking directorates and other forms of domination over banks, railroads and corporations, all of which has resulted in a vast and growing concentration of the control of money and credit in the hands of a few.

As leading parties in this combination or community of interest the report names J. P. Morgan and Company, George F. Baker and James Stillman and their banks; the international banking houses of Lee-Higginson and Kidder-Peabody, both with headquarters at Boston; Kuhn-Loeb of New York, with large foreign connections; and the biggest three banks in Chicago. Radiating from the principal groups are large and small financial institutions. The report declares that although the bulk of the wealth of the nation is not controlled by one set of men, yet these men do monopolize the great financial transactions and are able to dictate the credits that shall be extended or withheld from more important and conspicuous business enterprises. Just how this is done is explained at length.

With the report two bills were presented, one rigidly regulating stock exchanges and forbidding the use of the mails to those exchanges which do not comply with the regulations, and the other making stringent requirements for clearing house associations and restricting national bank officers and directors. Samuel Untermeyer, counsel for the committee, helped to formulate the conclusions reached.

A minority report signed by three Republican committeemen holds that the investigation has not disclosed the existence of a money trust but has revealed a dangerous concentration of credit in New York and to some extent in Boston and Chicago. Mr. McMorran of Michigan made an individual report flatly disagreeing with the findings and recommendations of the majority and stating that in his opinion American citizens should be proud of the fact that they have a city where there is sufficient capital and ability to handle enterprises of magnitude.

Just before the filing of the report J. P. Morgan and Company sent a long and notable letter to the committee giving their expert views on the questions lately under investigation. These famous private bankers blame the financial evils of the day upon the present banking and currency laws, and they strongly assailed the idea that groups of financiers created or averted financial panics. In particular they denied the popular impression that the monetary convulsion of 1907 was forced.

Labor Department for the Cabinet

Congress worked industriously during the closing days of the session, even sitting on Sunday to clear its calendar of long standing bills. One of the most important measures passed created a tenth cabinet office, the department of labor. It was represented that the department of commerce and labor was overcrowded with work. Bureaus have multiplied in Washington with the growth of the country and its possessions, and many of them are said to be without adequate cabinet supervision. Among the duties proposed for the secretary of labor are the adjustment of industrial controversies and the possible prevention or settlement of strikes. The so-called "children's bureau" under Miss Julia Lathrop also comes within the new department.

Budget Plan for Apportioning Government Revenue

The expending of more than a billion dollars a year is a tremendously big business transaction and should be managed according to a carefully prepared-in-advance program, but according to a message sent to Congress by President Taft a week before his retirement the business of the United States government is run on a hit or miss plan when it comes to correlating proposed expenditures to expected revenues. He recommended the adoption of a budget system and that Congress as well as the government departments should have at hand all the data obtainable in regard to income and outgo. Mr. Taft asserted that the United States was the only great nation in the world which does not use the budget system in making appropriations.

The President proposed the creation of a sinking fund and also a budget committee of Congress. To wipe out the national debt in twenty years it was proposed that Congress appropriate $45,000,000 a year, to be invested in 3 per cent government bonds. A stricter classification of federal employees would make possible large salary reductions. Other savings as well amounting to millions were also suggested.

Britain Harassed by Suffrage Warfare

What to do with the suffragettes, as the militant suffragists are known, is a serious problem which is worrying Great Britain, where "the war" has proceeded by progressive stages from heckling political speakers and disturbing sittings of parliament to smashing window glass in public and private buildings, destroying letters in street mail boxes, acts of arson and vandalism in parks, and attacks on the homes of cabinet ministers by fire and bomb. Members of the cabinet must be attended by bodyguards, for nothing short of human life is now held sacred by the militant bands. Moral crime is justified on the theory that it will advance the cause of "votes for women"—a phrase that has become almost obnoxious to ears originally inclined to be friendly.

Chancellor Lloyd George still stands firm for equal suffrage in spite of the recent bomb outrage at his country house. Mrs. Pankhurst, the contumacious leader of the militants, assumed responsibility for the occurrence and she was last week arrested and released on bail. She and others now face prison instead of mere jail sentences. Her release exasperated the public, and the rougher element has been taking revenge as opportunity offered. For example, two women who were stamping their war cry with green paint on park benches had the paint turned over their own heads. The physical force propaganda may have exactly the opposite effect from that intended.

Professor Max Nordau refers to the militants as "the Furies." Mrs. Philip Snowden, the wife of a British member of parliament, an Englishwoman of note who has been traveling in the United States, is quoted as utterly repudiating the lawlessness employed by the militants. Their numbers, she says, are small—"not more than a hundred or so"—and opposed to them is the great body of Englishwomen.

* *

Suffrage Campaign Here Spectacular but Orderly

One of the few occasions when Americans can safely congratulate themselves at the expense of England is when we compare the orderly, albeit aggressive, campaign in behalf of equal suffrage in this country with the hatchet throwing, window breaking, house burning tactics of the votes-for-women crusade on the other side of the Atlantic. The spectacular march of Rosalie Jones and her band on foot from New York to Washington and the impressive parade and pageant in the capital on the day before the presidential inauguration attracted general attention and aroused much enthusiasm. It all served an educational purpose, at the same time giving no excuse for hostile criticism. The American people will settle the suffrage question on its merits and probably without great delay. Dr. Anna Shaw, president of the National Equal Suffrage League, at Kansas City recently predicted that the women of every state will have the ballot by 1920—a peaceful revolution within seven years.

* *

"Iron Hand" in Mexico Restores Order in Part

A considerable measure of peace and quiet was secured in Mexico last week by President Huerta after another one of the Madero brothers and the chief of police of the capital of Chihuahua and numerous other mutineers had been killed; these in addition to the men who fell in battle or were murdered during and immediately following the eight days of cannonading in Mexico City. So long as Huerta, Felix Diaz, Blanquet and Mondrago refrain from flying at each other's throats, so long does it seem probable that a semblance of order can be preserved. Huerta, who was the chief beneficiary through the death of his former chief, President Madero, has been giving out stories for American and foreign consumption to the effect that the dead president and vice-president were accidentally killed in a fight between their guards and would-be rescuers. The new government, which rests on a foundation of assassination and treachery, was threatened by a counter revolution from the northern states and by forces in the field under Zapata, Emilio Vasquez Gomez, Carranza and other ambitious factionists. Orozco was reported friendly. Danger from the north appeared to be averted for the time being, though a serious clash between Mexican federal soldiers and United States troops was reported from Douglas, Arizona, Monday.

Huerta was long a disciple and trusted officer of Porfirio Diaz—who, by the way, sent Huerta a cablegram expressing his "gratitude"—and from the deposed presidential despot and from the recently slaughtered president he inevitably learned much as to how to rule the Mexican people. Last Friday he announced that in order to bring about the pacification of the country he should use all the measures provided by law and would suspend constitutional guaranties in certain places—meaning that his government might summarily execute persons found bearing arms or in any manner aiding rebels.

* *

Turkey Seeks Peace; New Terms Suggested

Again the end of the Turko-Balkan war is in sight. The Turkish government is understood to have placed itself unreservedly in the hands of the six European powers, and requested them to bring about peace. In this way Turkey hoped to obtain better terms than by negotiating directly with the allies, but the allies are inclined to insist as a matter of pride and strategy that the foe should make overtures to them. It was reported from Rome on Monday that the Balkan combatants would demand the surrender of Adrianople, Scutari and Janina and the cession of the Gallipoli peninsula; the Bulgarian frontier to extend from Rodosto on the Sea of Marmora to Midia on the Black sea; the cession of the Ægean islands now occupied by Greece and a gross indemnity of $300,000,000. The sultan is to be allowed a special religious representative in the Balkan territory. With revolt threatening at Constantinople, the Young Turk leaders seem in no position to cavil even at these hard terms, though the powers may moderate the demands.

Religious World

Honolulu Moved by Smith and Robins

The first news of the Men and Religion pilgrimage of Fred B. Smith and Raymond Robins around the world comes naturally from Honolulu, their first stopping place on the tour. There the assemblage of 1,600 men who met to hear these speakers is reported to have been the greatest men's meeting ever held in Hawaii. The capacity of the largest audience room in Honolulu was the only thing which set this limit to the attendance. Hundreds rose for prayer, and 127 signed decision cards. Eight or ten meetings were held each day during their stay, and the institutes which they held were well attended, the smallest meeting numbering sixty. Of Robins the general secretary of the Honolulu Young Men's Christian Association, Paul Super, says:

> "Raymond Robins talked at the high school and Oahu College and stirred teachers and students as they have never been stirred before. He took hold of the business men as I did not know they could be gripped. He is deep, refined, popular and polished, and he knows. Men here will long speak of the story of his life as he told it."

The churches of Honolulu responded enthusiastically and felt the stir of a very significant awakening. They have taken hold of the follow up work most vigorously. Bible study enrollment has, as Mr. Super writes, "become a mere matter of asking."

* *

Presbyterians of Canada Plan Mass Meeting

While Presbyterians of the United States are planning a general rally for May in Atlanta, the Presbyterians of Canada are working out plans for the beginning of June which will bring together at Toronto an even more general representation of the active workers of their local congregations. The idea is a mighty mass congress of Presbyterians in the interest of missions, both home and foreign. The home and foreign boards of the denomination are alike putting full strength into the development of the plan, which originated with the chairman of the Home Board, Dr. A. S. Grant. The Presbytery of Toronto has also taken up the matter in the capacity of host. Wealthy Toronto Presbyterians have guaranteed the cost.

Invitations are being sent out to all missionaries in home fields throughout Canada and Newfoundland, and to all missionaries from foreign fields now at home on furlough. Beyond this, effort will be made to have every congregation in the church send as delegates to the congress its pastor and one lay representative. A proposal to include in the program the interests of ministerial education and ministerial relief, as well as topics of social and moral reform, has met with favor, and supplementary sessions may be arranged to extend the view of the conference over these fields. All in all, an inestimable stimulus to the aggressive spirit of the entire church is anticipated as a result of this national popular rally.

* *

Qualified Indorsement of Social Platform

The members of the Executive Commission for the Pan-Presbyterian Alliance on the western side of the Atlantic met for annual conference in the Erskine church of Montreal, where Dr. Hanson is pastor. Principal John Scrimge, head of the Presbyterian Theological Seminary of that city, presided.

The material of the program consisted of papers prepared for the event by various members and of the reports of the chairmen of special committees. Authority in matters of faith, Christological developments of the present day, the Christian ministry in relation to the present times and the need of revivals were themes thus considered. Among the reports special interest attached to the material presented by the committees on education, on Sunday school work and on federation movements. The last named report was the subject of a discussion which has been somewhat misstated and overdrawn in the daily press.

Dr. Roberts, secretary of the mission, offered a report in which the social service platform adopted by the Federal Council at its late session in Chicago was recommended for complete and unqualified indorsement. Unfortunately the commission hesitated. As is well known, this platform of social service calls for "equal rights and complete justice for all men in all stations of life"; the abolition of child labor, restriction of women's toil, abatement of poverty, protection of workers from dangerous machinery, release from employment one day in every seven, a living wage in every industry and a "new emphasis on the application of Christian principles to the acquisition and use of property." Certainly Presbyterianism is heartily for all this.

Instead, however, of voting the unreserved indorsement of all this which Dr. Roberts had recommended the commission substituted qualified language, saying that it "approved of the recognition by the council of some of those social needs which the Christian church has so long pointed out." It would doubtless be argued that this language does not take the Presbyterian denominations out out line with the social movement expressed in the Federal Council's platform. But it is regrettable that the commission's revision and weakening of the report should appear to signify a reluctant rather than a whole-hearted approbation.

It is not quite true, however, as reported in the daily press, that the commission criticised the council for "ignoring the supernatural element in social service." What it did was to adopt a resolution saying: "The power of the gospel as a source of all true social progress should have been more clearly recognized by the council in the discussion of social service."

The program for the tenth world council of the alliance, to meet this summer in Aberdeen, as prepared for the eastern section, was approved by the western section. It was announced that the Presbyterian Church U. S. A. will have 112 delegates in that meeting. The Canadian and Southern Churches will have twenty-three delegates apiece and the Reformed Church in the United States twenty-four. The United Presbyterian Church will have fourteen. Other Presbyterian denominations in the country will have a total of seventeen more. The meeting of 1914 will be held in Lafayette College at Easton, Pennsylvania.

* *

Portland Basis to Stand Untouched

The commission of fifteen appointed by the international convention of Young Men's Christian Associations at Washington in 1907 to "consider the desirability of rephrasing the definition of the world 'evangelical' as contained in the Portland basis" has issued its report and it has been sent out to associations throughout the country to be placed in the hands of the delegates whom they appoint to attend the next international convention to be held in Cincinnati in May. The policy of the Young Men's Christian Association in this particular contrasts favorably with the old-fashioned Presbyterian notion that a report ought not to be made public prior to the assembling of the body which is to receive it.

The appointment of this commission arose indirectly out of an agitation to secure privileges of active membership and official direction in Christian associations for others than members of evangelical churches. The Washington convention acted very decisively against this proposition and voted that the old policy restricting control to evangelical church members would be maintained intact. But as a slight concession it was agreed to appoint this commission to study whether the word 'evangelical' might not be somewhat more liberally defined than it was expressed in the rule set up in the convention held in Portland, Maine, in 1869—a statement which has from that time been known as "the Portland basis." This definition is as follows:

> "We hold those churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten of the Father, King of kings and Lord of lords, in whom dwelleth the fullness of the Godhead bodily, and who was made sin for us though knowing no sin, bearing our sins in his own body on the tree) as the only name under heaven given among men whereby we must be saved from everlasting punishment, and to life eternal."

After six years of study the commission unanimously recommended against any attempt to recast this phrasing. They say it should stand unchanged lest an attempt to simplify it might be construed to be a denial of the doctrines left out. But fourteen of the members do admit that the same policy may be enforced under a different form of words and recommend that associations be fully recognized which propose either to accept active members from all the churches associated in the Federal Council of Churches of Christ in America, or use the definition adopted by the world's conference of Young Men's Christian Associations held in Paris in 1855. The latter is much briefer than the Portland basis, and specifies churches which "regard Jesus Christ as their God and Saviour according to the Holy Scriptures and desire to be his disciples in doctrine and in life."

From this second half of the report Professor William Hoge Marquess, now of New York but formerly of Louisville, dissents.

Editorial

Loving Difficulties

THERE HAS JUST been published a volume containing addresses and sermons by President Matthew Henry Buckham, recently head of the University of Vermont. The volume is called "The Very Elect," and by that title he refers to college and university students. It is not a bad description when it is remembered that the 18,000,000 primary and grammar students in our schools dwindle to less than 200,000 in colleges and universities

In the volume he quotes a statement from one of his colleagues, who said, "My role is a difficult one, and you know I love difficulties." That is an unusual way of putting it. There is no use in talking so to some men. They count it nonsense. Nobody loves work, they say. Anybody will take a soft snap if he gets a chance. It is all pretense to say that a man really loves difficulties.

Now that is a curious mistake. As a matter of fact, there is a multitude of strong men who have a kind of zest for difficulties, who love to tackle a really hard job. In the Old Testament it appears in the story of the twelve spies sent into Canaan to lay out a plan of conquest. Ten of them came back saying that it could not be done—the people were so great and their armies so strong and their cities so well defended that there was no use trying; they would have to abandon the effort. Two of them came back talking about those same difficulties and making them the ground on which they called the people to go in and possess the land. They loved the difficulties, and they knew that meeting them and dealing with them was the very best way of making a strong nation out of these people who had been wandering in the wilderness. In the New Testament it appears when the apostle Paul gladly faced a new opportunity of work, and gave as one reason for it that there were many adversaries. It would be a hard piece of work, and therefore he coveted it. Anybody could do the easy thing; Paul wanted the hard task.

That spirit has not died out by any means. There is a good deal of it among young ministers. When there is talk about the field to which they will go they want to know whether there is work enough to be worth the while. They are not willing to go to a little town of a thousand people, where there are already four or five churches. That task will not be serious enough. One of them talked the other day about two offers he had, and he was choosing the one that called for most exposure and hardship and difficulty because it stirred his blood and made him feel that it would be worth his while.

That is a constant feeling among missionaries. The day of self-denial has not passed by any means. Men are going out into places as difficult as those that David Livingstone found. When Stanley finally came to him in 1871 he urged him to come on back to England and receive the welcome and honors of both hemispheres. Livingstone scorned the idea. There was still work to be done in Africa, and he must go on and do it. It was not simply a spirit of adventure—it was the zest for difficulty, the love of doing the hard thing. There is a vast deal of it in the world today.

Most of us have to meet difficulties whether we like them or not. It ought to be encouraging to us to know that we can learn to like them. There is no use in our fretting and chafing over hardships. We cannot always do what we like. We can always learn to like what we have to do. It is altogether a matter of setting our minds to it and finding the likable element in our difficulties. The final touch of heroism for some of us would be in learning to love to do commonplace things that are hard for us.

Memories and Memorials of David Livingstone

Its present issue The Continent is happy to offer as a fragment of aid toward that centennial celebration of David Livingstone's birth which the foreign mission boards hope to see extended through churches of every name in all of America and Britain. The exact centennial date falls on the 19th of March, and it will doubtless be the Sabbath preceding, the 16th instant, when most churches will desire, by at least some slight reference, to recall the noble hero of God who gave his life to redeem Africa's black millions from the curse and cloud of slavery.

There is much to be found in books about Livingstone—which the Missionary Education Movement in anticipation of this anniversary has taken great pains to make available—and to that material The Continent counts it a high privilege to be able to add two illuminating studies, written directly for publication here, by Secretary Speer and Professor Paterson—than whom no other two men today, in either our America or Livingstone's Scotland, could be more able to express a just appreciation of the famous missionary. Readers who follow their estimates of the man will at least see why the centenary of his birth is deemed worthy of commemoration on both shores of the Atlantic, as befits only a world citizen of the first rank.

In addition to these brilliant essays, The Continent has great pride in being able, through the courtesy of the Missionary Education Movement, to print in this number a more intimate memento of Livingstone in the facsimile of a letter which he penned fifty-six years ago. It is here made public, as The Continent believes, for the first time. Its date and theme both show that it was written during the first of the only two visits home which the missionary allowed himself during his long African career. The friend thus confidentially addressed was his private legal counsel, and it was among the papers of this friend, as preserved by his daughter, now living in the United States, that the officers of the Missionary Education Movement had the delight of discovering this invaluable relic.

One could hardly dream of finding anywhere within the same compass a larger expression of the spirit of the man. The unqualified religious purpose which induced him to turn from ordinary mission duty and become an explorer—to exchange his missionary appointment for the service of the government—is manifested here in convincing simplicity. And quite as unaffectedly are shown the immediacy of his devotion to his Lord, his sensitiveness in regard to maintaining "things honorable in the sight of all men" and the long foresight which could see the kingdom of God approaching through many other than the conventional avenues of religious profession.

The picture of Livingstone reprinted on the cover is from a photograph taken on his second visit to England in 1864. The smaller photograph on another page, showing Livingstone with his little daughter Anna Mary, was doubtless taken the same day. It is a touching memorial of his special affection for his youngest child, who bore her dead mother's name. Mary was left in England when her father started back to Africa, and she never saw him again. But after his death she went to do mission work in his beloved Africa with her husband, Rev. Frank Wilson. Mr. Wilson died there after many years of service, and the little girl of the picture is today living in England, a widow, the only surviving child of David Livingstone. The cap lying at his hand is the official badge of a British consul and indicates his status as representative of his home government in the Portuguese port of Quilimane on the east coast of Africa, the base of his exploring journeys.

A Simpleton's Way of Extolling Washington

Along about the 22d of February every year you can always look for some blatherskite orator or cheap-john essayist to break loose with noisy annunciations of his discovery that George Washington was no white-marble statue of a demigod, but a real flesh-and-blood man, who on due occasion said cuss words and told lies. If there was nothing else disgusting about such blatant, braying talk, the everlasting repetition of it would be quite sufficiently tiresome. But its brutal idiocy is worse, and that ought to outlaw, from any circle where patriotism and sense meet, the fool who supposes that such remarks praise Washington.

Nobody is deceived about Washington in the way that this stupid smartness supposes; nobody thinks him at all superhuman nor immaculate. But George Washington, being both a gentleman and a Christian, did have the decency, on a few occasions when he was betrayed into profane language, to be ashamed of his lapse, and if he ever told a lie, either at his father's cherry tree or later, he possessed the excellent sense to know that it was no credit to him. There are surely enough Americans of his kind left surviving in the present day to frown down this circus juggling by oratorical, editorial and literary clowns who pretend to do honor to the father of his country in making parade of his few acts that were morally substandard. The only trouble is that misconceived politeness keeps such outraged souls quiet when they ought to speak out their righteous disgust.

America to its latest years will continue to honor its first President, but for his real virtues, not for what are with anæmic humor termed by some his "redeeming vices."

The Last and Biggest Mistake of President Taft

William H. Taft certainly made the worst mistake of his life when he vetoed the Webb act intended to prevent the importation of liquors by interstate commerce into dry territory. It was practically the last act of his administration, and therefore bound to be remembered as scarcely anything else that he has done. If the public could feel that Mr. Taft was solely influenced by ingenuous doubt of the constitutionality of the measure, popular judgment would be more lenient, although where lawyers just as good as the President affirmed the constitutionality of the bill, it would seem that he might have waived his doubts.

But unfortunately for Mr. Taft, circumstances make it look as if he were not solely swayed by the technical question. If his doubts were really deep-seated, they ought to have been in his mind before the bill was passed. Yet it is well known that prior to the passage of the measure Mr. Taft encouraged its friends to believe that he would certainly sign it. No question of his doing so was in anybody's mind until Washington began to fill up with the biggest and most insistent liquor lobby that ever came there. Then the President began to waver, which certainly looks very much as if the pressure which compelled the disappointing veto was not from his own mind but from the minds of selfish liquor agents who made such a tremendous assault upon him.

Happily, however, the veto did nothing worse than discredit the man who wrote it. The power of the people over Congress was shown in the prompt fashion in which the veto was overridden and the bill made law, in spite of Mr. Taft's misguided obstruction.

—The Continent is unable to share the worry which some Protestants are expressing over President Wilson's appointment of a Roman Catholic citizen to be his confidential secretary in the White House. Their fear is that Mr. Tumulty may reveal secrets of the administration to friends of his among the priests of his church, or perhaps serve as the tool of possible priestly plotters to beguile the mind of the President. But if Mr. Tumulty does not know enough to keep the secrets of the administration from everybody outside, Catholic and Protestant, clergy and laity, alike—and also to be loyal to his chief alone—his usefulness as secretary to the President will be small and brief. And in that case Woodrow Wilson, being a person well able to take care of himself, will not be at a loss for means to get rid of Mr. Tumulty. The new President, however, did not choose Mr. Tumulty to this confidential post without much intimate opportunity at Trenton for observing whether the gentleman was nonleakable and influence-proof, and it is quite safe to say that Mr. Wilson made the appointment chiefly because he felt perfectly sure in regard to those two most essential qualifications. Let us wait then till Mr. Tumulty violates the confidence he has earned in New Jersey before we assume that he is unworthy of trust in higher responsibility at Washington.

—"They say" that modern philosophy doesn't talk about sin. But Professor Josiah Royce of Harvard is considerable of a philosopher—probably at the top of the list in America just now—and in the February Atlantic he has an essay that is all about sin. Philosophy can't long keep clear of realities, and sin is quite too much of a reality to be ignored long at a time by anybody who lives in the world and thinks open-minded and open-eyed about it. To be sure, the voice of Royce on sin seems neither so clear nor so understandable as the voice of Paul, but it is pleasing to observe that, right in the midst of his liberal and modern Harvard, Royce rises up to say that at the very least Paul is a great deal more sensible and accurate about the subject of sin than Matthew Arnold was—albeit Arnold thought to compliment Paul by holding that Paul agreed with him.

—The London Daily News, which has the church census habit, was just ready to repeat in London the count of attendance in the churches which it took one fine Sunday ten years ago. But The News has called off its plan because of an appeal made to it jointly by the bishop of London, representing the Anglican Church, and Dr. F. B. Meyer, representing the Free Churches. These eminent leaders concede that a count now would show a big shrinkage in churchgoing, but they argue that numerical tests do not measure the real strength of the church, and it is unfair to discourage Christians by showing up a condition which superficially looks like defeat. On this ground the newspaper capitulated, but The British Weekly frankly says it regrets the intervention, and wishes The News had not yielded. It interprets the attitude of the bishop and Dr. Meyer as "acquiescing in the abandonment of the public worship of God as if it were almost a good thing," and characterizes this as a "most dangerous and indeed suicidal policy."

—Force of public opinion which twice compelled Congress to put through the Webb-Kenyon bill, stopping mail order liquor business in dry territory, ought now to be concentrated on temperance legislation for the army—not simply defensively to keep beer out of the canteen but aggressively to institute policies bringing some special advantage or bonus to soldiers who abstain from liquor.

—No one ever pulled himself together with a corkscrew.

DR. JOWETT'S MESSAGE

The Anger of the Saints

"AND PAUL, filled with the Holy Ghost, set his eyes on him and said . . . 'Thou child of the devil.'" And this man whose soul thus looked out through eyes of flame, and so spake with words of fire, is the man who also taught us that "the fruit of the Spirit is love." Indignation is therefore not inconsistent with true affection. Anger is an ingredient in all sterling love. Moreover the same man also wrote that "the fruit of the Spirit is peace." Therefore peace does not mean mere agreeableness—a temper which never takes heat and which never manifests itself in a consuming flame. The spirit of peace can reveal itself as the spirit of resentment, the spirit of invincible antagonism, the spirit of destructiveness, assaulting the strongholds of sin. Holy wrath is associated with the peaceful Lamb—"the wrath of the Lamb." Anger is a part of the equipment of the Spirit-filled life.

Passions That Are Never Spirit-Inspired

Now, it is needless to say that not all anger is born of the Spirit. The quality of passion is determined by the character of its source. If we would know its worth and worthiness we must trace passion back to its motive, its impulses, the originating well from which it springs. There is a type of anger which can be traced to personal disappointment; some secret ambition has been chilled or resisted or defeated, and anger has arisen in the realm of broken hopes. Another kind of anger can be traced to irritated nerves; the nerves are raw and exposed, and every keen wind excites them, and anger is always just at the birth, and its appearance has no moral quality and no sacred and purifying ministry.

There is still another sort of anger which can be traced to a blind conservatism. The soul is locked up in small traditions, like a dog sleeping in a tiny hut, and any knock from the large world outside excites to anger and brings forth wrath. This was the anger of the Pharisees in their relationship to Christ. "Beware of dogs"—the angry, snarling traditionalists.

There is anger, again, which originates in the movements of the guilty conscience. Wells of resentment are created, and they frequently pour out their unclean waters when the conscience is disturbed. A luminous instance of this kind is given us in the story of the martyrdom of Stephen. "When they heard these things they were cut to the heart, and they gnashed on him with their teeth." Their passion was born in their sense of guilt.

Indignations Ever Present Where the Spirit Dwells

Therefore, with all these possibilities, it is urgently needful that we should examine our passions and see from whence they flow. For concerning all the types which I have named the apostle has written another word: "Put ye off all these." They do not flow from the soul that is filled with the presence of the Holy Ghost.

Let it now be said that the life incapable of indignation and anger is palsied and insensitive. A life which keeps the same equable temperature under every circumstance, which is untroubled and unchanged whether it pass through fair gardens or through blasted wilderness, whether in the realm of ostentatious privilege or in black and reeking slum, cannot be in intimate fellowship with the Holy Spirit. Where the life is never stirred into ferment, where it never culminates in urgent crises, where there is no heat, there cannot be the Holy Spirit, whose baptism is of fire.

The life incapable of anger is morally insensitive. It has no vital perception of the holy, and therefore is numb in the presence of the unholy. It has no quiet responsiveness to the just, and has therefore no sharp recoil from the unjust. The passage from one to the other suggests no change of climate; the soul does not realize the startling difference between the holy and the profane.

The life that is incapable of anger is also indefensive. Fine indignation is like a wall of fire, and noble anger is one of the noblest protections of the soul. The capacity of fierce recoil is a safeguard in a moral crisis. A boy who goes to college equipped with pure and chivalrous anger is armed by his own resentments. A soul that cannot be angry with the devil and with things of deviltry is not antiseptic to his approach. The sea of glass is "mingled with fire," and that element of mystic flame has much to do in keeping the sea pure and clean.

And further, a life incapable of anger is destitute of the needful energy for all reform. There is no blaze in it, there is no ministry of purification. If a city is to be purged from its filth it will have to be by souls that are burning with moral resentment. "I will purify Jerusalem by the spirit of burning." It is the man who is "fervent in spirit" who will most assuredly "serve the Lord." "The grass withereth . . . because the Spirit of the Lord breatheth upon it." The church needs more of this withering breath and consuming energy that is born of holy wrath against all established wrong.

Flames the Spirit Kindles in the Christian Heart

We are taught in the New Testament that this power of indignation is begotten by the Holy Spirit. The Holy Spirit makes us capable of healthy heat, and it inspires the fire within us. The Holy Spirit never creates a character that is lukewarm, neutral or indifferent. His creations are always positive and passionate. When the Holy Spirit becomes enthroned in the life, three things are accomplished:

First of all, he inflames the conscience. He cleanses and sharpens the sense of right and wrong. For the lamp of conscience may burn dim like a lamp that needs trimming or fails in the supply of oil. And it is the blessed ministry of the Spirit to keep the lamp brilliant in order that we may scrupulously discern the difference between good and evil.

And second, he inflames the affections, for the affections can become like a smoldering fire, where there is more smoke than either light or heat. And it is his blessed ministry to feed the affections and keep them bright and clean. And when the affections are strong and radiant, other things are strong and radiant, too; pity, holy repugnance and Christian chivalry.

And third, the Holy Spirit inflames the imagination. He gives the imagination power to apprehend the ideal, the patterns of things as they might be—"the holy city, the new Jerusalem, come down out of heaven from God." And the imagination, glorious in the perception of the ideal, can then interpret more vividly the nature of things as they are. It is the same apostle who gives us the glorious description of the new Jerusalem who also gives us the most appalling description of the Jerusalem that is.

In all these varied ministries, the invigoration of conscience, and affection, and imagination, there is born the capacity of a pure and healthy anger. Anger that is born of the Spirit is always pure and clean. It is pure in its emotion, it is pure in its speech, and it is also pure in its deeds.

J. H. JOWETT.

Danger in Modern Magazines

Not long ago there was a time when parents could leave any American periodical upon the sitting room table without misgiving. That time has passed, says The Youth's Companion. The periodicals that you do not need to examine with some care before you put them where your girls may see them are now few. Under one specious pretext or another those who control them are printing stories and articles that are far from paying the deference to modesty and decency upon which our literature used justly to pride itself.

This is a matter for very great regret. Periodicals intended for general reading seek to enter the home—on the plea always that they bring wholesome recreation if not more solid benefits. Thus they rest under a peculiar obligation they are now disregarding, to the injury of our youth.

Now it is the right and the duty and it should be the peculiar care of parents wisely to pick the counselors of their daughters in all that relates to love and marriage. This right and duty The Companion does not believe they wish to delegate to any editor—especially of the commercial type—or to any story writer—especially the story teller of meager talent, who must spice his wares if he would sell them. In respect of these matters, there is a right time and a wrong in which to impart the new knowledge; there is a right mood and a wrong in which to receive it.

If the new standards of the periodicals are to persist, the difficulty of the problem of bringing up our young people in sweetness and wholesomeness of mind is greatly increased. Their reading must be much more strictly supervised; their taste for what is good and pure and wholesome in literature must be more sedulously cultivated; and their characters must be molded to new strength to resist in a world no longer tender of them.

But must the new standards persist? Cannot the periodicals of general circulation be forced by public opinion to abandon their new license? Certainly we do not need to buy and read them and bring them to our homes; and if we do not buy them, they will not long offend.

"I Shall Open a Path . . or Perish"

David Livingstone: 1813-1873

BY ROBERT E. SPEER

Superlatives of description usually run the risk of question, but to name the greatest authority and most luminous interpreter of Christendom in the realm of missionary biography involves no doubt nor peril of dispute. That by no means small distinction belongs undeniably to the famous Presbyterian mission secretary who here writes for The Continent of the life of Livingstone at this centennial of his birth

A CLEAR AND EXAMINED life lived before the world, if lived after the pattern of the life of Christ, in its humble consecration to its Master, has a power beyond the words and exploits of men. Such a life lived David Livingstone. His early years gave no such rich promise as his afterlife fulfilled; his character hung fire, so to speak, and only when the urgent, imperative demands of Africa's needs were forced upon him, and then not till after he entered the work, did he display the qualities of mind and heart which linked him with the dark continent and made the world love him and think of Africa.

The story of his earlier years is well told by the simple inscription in the cemetery at Hamilton, Scotland:

"To show the resting place of Neil
Livingstone,
and Agnes Hunter, his wife,
And to express the thankfulness to
God of their children,
John, David, Janet, Charles
and Agnes,
for poor and pious parents."

David Livingstone and His Daughter, 1864
Copyright, Missionary Education Movement, N. Y.

David Livingstone's birthday was March 19, 1813. He seems from his earliest years to have been of a calm, self-reliant nature. It was his father's habit to lock the door at dusk, by which time all the children were expected to be in the house. One evening David had broken the rule, and when he reached the door it was barred. He made no cry nor disturbance, but having procured a piece of bread, sat down contentedly to pass the night on the doorstep. There, on looking out, his mother found him. At the age of 9 he got a New Testament from his Sabbath school teacher for repeating the 119th Psalm on two successive evenings, with only five errors, a proof that perseverance was bred in his bone.

The many-sidedness of his character showed itself early in reading and in scouring the country for botanical, geological and zoological specimens. About his twelfth year he says he began to reflect on his state as a sinner, and became anxious to get the peace that he had heard came from having Christ. He waited, however, till a conscious supernatural change should be wrought in his heart, and so he remained uneasy and without the grace he longed for. Dick's "Philosophy of a Future State" saved him from his error, and Livingstone spoke earnestly of its effects. "It is my desire to show my attachment to the cause of him who died for me by devoting my life to his service." Henceforth the power of conscience and the glow of divine love moved him ever. The love that now began to open his heart guided him all through his journeys and lit the shadows of those last hours in the hut at Ilala when his spirit returned to his God and Saviour.

Gave First His Earnings, Then Himself

Feeling "that the salvation of men ought to be the chief desire and aim of every Christian," he had resolved that he "would give to the cause of missions all that he might earn beyond what was required for his subsistence." The resolution to give himself came from his reading an appeal by Mr. Gutzlaff to the churches of Britain and America, in behalf of China. It was the claims of so many millions of his fellow creatures and the complaints of the scarcity of qualified ministers "that led him to the determination to go." From that time—his twenty-first year—his efforts were constantly directed to this object. For some years he labored in the factories at Blantyre, acquiring mechanical knowledge and skill which were to stand him in good stead. From the first he strove to put his life at one with the Master's words, at once a warning and an inspiration, "By their fruits ye shall know them."

With the encouragement of minister and parents, he went to Glasgow to study medicine. After a course there he went to the house of Mr. Cecil in Essex to learn theology on a three months' probation. If a favorable opinion were formed the candidate was encouragingly reported to the board and, if practicable, sent to the field. Livingstone proved a poor student. He was sent once to preach for a minister who had fallen sick. Taking his text, he read it out very deliberately and then—the sermon had fled, and he said abruptly, "Friends, I have forgotten all I had to say," and hurrying from the pulpit he left the chapel. He never became a preacher in English, but he could tell the story of the cross and of human sin to the souls he loved in Africa till, conscience-smitten, they leaped up and rushed from the assembly.

Livingstone was refused after the first probation, and several extra months for trial were given. At last he was accepted. Then came the choice of field. The directors intended to send him to the West Indies, but he pleaded there was no need of medical missionaries there. The opium war shut up the longed-for entrance to China, and Dr. Moffat's presence in England led his thoughts and at last his life to Africa. On November 17, 1840, he and his family, we read, rose at 5 o'clock. With his father he talked over the prospects of Christian missionaries, and they agreed that the time would come when rich men and great men would think it an honor to support whole stations of missionaries, a consummation of which there are already growing indications here and in Great Britain. That morning David read the 121st and 135th Psalms and prayed. Then he and his father walked to Glasgow, and on the Broomielaw father and son looked for the last time on earth on each other's faces. The old man walked home with a lonely heart, yet praising God. And Africa had at last found her liberator.

Forward Into the North African Interior

The time of passage he devoted to study. Arrived at Cape Town he refused to build on other men's foundation, and was eager to press northward into the country. He saw at once that South Africa was well enough supplied with missionaries and that the Africa whose blood cried from the ground was far northward. Before he had been a year in the country Livingstone had learned to rule the Africans. From the first his genial address, simple and fearless manner and transparent kindliness formed a spell which rarely failed. He had great faith in the power of humor. His medical knowledge helped him greatly, but for permanent influence he relied most on the rules of justice and good feeling, and His words who came to die. Often he would say that the true road to influence was patient continuance in welldoing. His heart was full of the missionary spirit and the rough, yet simple, natures were quick to respond to a friend. At last he got permission from the directors to push on to the interior. "I am ready to go anywhere," he said, "provided it be forward."

Mabotsa and Chonuane were his first two stations. At Nolabeng he had his center as a station till 1853. There he had much toil and trouble, but the same consistent, lovely life. One of his journals says, in relation to his feelings at the discovery of Lake Ngami: "They might subject me to the charge of enthusiasm, a charge which I wish I deserved, as nothing good or great has ever been accomplished in the world without it." Here his fourth child died at the age of 6 weeks. "It was the first death in our family," he writes in his journal, "but it was just as likely to have happened had we remained at home at the station, and we have now one of our members in heaven." To his parents he writes: "Our last child died. A sweet little girl with blue eyes was taken from us to join the company of the redeemed, through the merits of him of whom she never heard. It is wonderful how soon the affections twine round a little stranger. We feel her loss keenly."

It was during the stay at Nolabeng that one of the great charms of Livingstone's character began to appear the more clearly because of the greater opportunities, one of the secrets of his power—his personal interest in each individual, however humble. He was thrown more and more on his own judgment and expedients, and he highly valued a saying of Sir Herbert Edwards, "He who has to act on his own responsibility is a slave if he does not act on his own judgment."

Enmity to the Slave Trade a Ruling Idea

Now another of the master ideas of his life began to take hold of Livingstone—the abolition of the accursed slave trade. Interests which some have thought wider and greater than the planting of individual mission stations came to view; the welfare of the whole continent. There would be no formidable obstacle to Christian missions if only the slave trade, black and threatening, could be removed. To accomplish this destruction Livingstone felt that the continent must be opened up, and that he must press onward. "Consider," he said, "the multitude that in the providence of God have been brought to light in this southern country; the probability that in our efforts to evangelize we shall put a stop to the slave trade in a large region, and by means of the highway into the north which we have discovered bring nations into the sympathies of the Christian world. So powerfully convinced am I that it is the will of our Lord I should go, I will go no matter who opposes. So ardently do I wish that all the world may be filled with the glory of the Lord. I offer myself as a forlorn hope. May God accept my service, and use me for his glory. A great honor it is to be a fellow worker with God. Who will go if I don't? No one. I would venture everything for Christ."

Preparatory to these more extensive expeditions northward, he returned to the Cape. Thence his wife and their children sailed for England. He was detained about two months after their departure in the midst of distrust and accusation; and before he reached Kolabeng the Boers destroyed everything and left nothing for sustenance or equipment. But Livingstone started northward, able "to work in faith," he said, "because Omnipotence is pledged to fulfill the promise. So very sure am I that I am in the path which God's Providence has pointed out as that by which Christ's kingdom is to be promoted, that if the society should object I would consider it my duty to withdraw from it. Can the love of Christ not carry the missionary where the slave trade carries the trader?"

In 1853 he reached Linyanti, a journey of about 1,500 miles from the Cape, and a year after wrote to his father-in-law: "I had fully made up my mind as to the path of duty before starting. I wrote to my brother-in-law, Robert Moffat: 'I shall open up a path into the interior or perish.'" From Linyanti he went to Loanda, on the west coast, about 200 miles south of the mouth of the Kongo, alone and solitary, praying, "I need to be purified—fitted for the eternal, to which my soul stretches away in ever-returning longings. Look upon me, Spirit of the living God, and supply all thou seest lacking."

Exceptional Honors on First Return to England

From Loanda the next journey was directly across the continent in a southeasterly course to Quilimane, amid hardships and perils greater, perhaps, than any he had yet encountered. He had no stores or supplies and was supported wholly by the kindness of native chiefs over whom he gained influence by his simple, loving character. From Quilimane he sailed for England and reached London December 9, 1856, having been absent fifteen years.

Fifteen months passed before his return to Africa. Meeting after meeting was held in his honor—England's greatest men testifying to the unexampled combination of noble qualities which formed Livingstone, astronomer, geographer, mercantile man, zoologist, physician and missionary, and how no man ever with such painstaking accuracy and so great success had performed the duties of each. His book, "Missionary Travels," was published in 1857, and its success was remarkable. As the complaint was afterwards made that he was not enough of a missionary and too much of a trader, he ceased to take a salary from the missionary society and said he would go on in the way the hand of God led him.

After many more honors and much labor to arouse more definite interest, Livingstone, accompanied by his wife and youngest son, left England March 10, 1858, for the Zambezi. From 1858 to 1863 the time was spent in explorations of the Zambezi and tributaries with Lake Nyassa. They were full of interest, but the story is too long to be told now. The years '64 and '65 were spent in England. The third and last expedition set out in 1865. In the beginning of '66 it reached Zanzibar westward to Ujiji on Lake Tanganyika, and then westward still to Manejeuma, and back to Ujiji.

It had now been so long since news had come of Livingstone that men began to fear that he was lost. He had left good stores at Ujiji, but returning in wretchedness and misery, almost a skeleton, he found the whole lot sold and traded, and himself in a position where unless help came he could not long survive. The English government and the Royal Geographical Society appeared to have deserted him, and the great man's life seemed nearly spun out. when other agencies unknown to Livingstone God sent in this dire need. Stanley and Livingstone met October 28, 1871.

We all know pretty well the story of the expedition under Stanley, sent by The New York, Herald to find Livingstone—to spare no expense, but to find Livingstone. Stanley's party marched slowly, with various adventures and difficulties, until they were close on Ujiji. Their approach created an extraordinary excitement. A voice saluted them in English, and then another; these were Livingstone's two servants. By and by the doctor himself appeared. "As I advanced slowly toward him," says Mr. Stanley, "I noticed he was pale and looked wearied. I would have run to him only I was a coward in the presence of such a mob; would have embraced him only that, he being an Englishman, I did not know how he would receive me."

"A Marvelous History," Says Stanley

The conversation began, but Stanley could not remember what it was. "I was too much engrossed to take my notebook out and begin to stenograph his story," writes Stanley. "He had so much to say that he began at the end, seemingly oblivious of the fact that five or six years had to be accounted for. But his account came oozing out; it was growing fast into grand proportions—into a most marvelous history of deeds." As Stanley went on to tell the story of the last few years in civilized lands, Livingstone kept saying. "You have brought me new life, you have brought me new life."

After four months together Stanley and Livingstone parted. Five days after the parting was Livingstone's 59th birthday, and this entry was made in the journal: "My Jesus, my King, my Life, my all: I again dedicate my whole self to thee. Accept me, and grant, O gracious Father, that ere this year is gone I may finish my task, in Jesus' name. Amen.—David Livingstone."

From Ujiji he had gone a few hundred miles to Bangweolo. He was still strong and courageous, but the 21st of April a change occurred; thereafter he was carried on a palanquin. On the 27th, the anniversary of his wife's death, he was apparently at the lowest ebb. The 29th was the last day of his travels. His faithful men managed to carry him to Ilala, where, as Dr. Blaikie tells us, he was placed under the eaves of a hut during a drizzling rain till his own house could be got ready. Then they laid him on a rough bed, where he spent the night. Next day he lay undisturbed. He asked a few wandering questions about the country, and his people knew the end could not be far off. They watched at a distance with hushed breath, and once a day came to say "Good morning, master." At 4 in the morning the boy at watch called in alarm for Susi, one of his servants. By the candle still burning they saw him not in bed but kneeling at the bedside, with his head buried in his hands in the pillow. He had passed away on the furthest of all his journeys alone, save the presence of God and his angels, praying, in that reverential attitude about which he was always so particular, commending his own spirit, with all his dear ones, as was his wont, into the hands of his Saviour, and commending Africa, with all her woes and sins and wrongs, to the Avenger of the oppressed and the Redeemer of the lost.

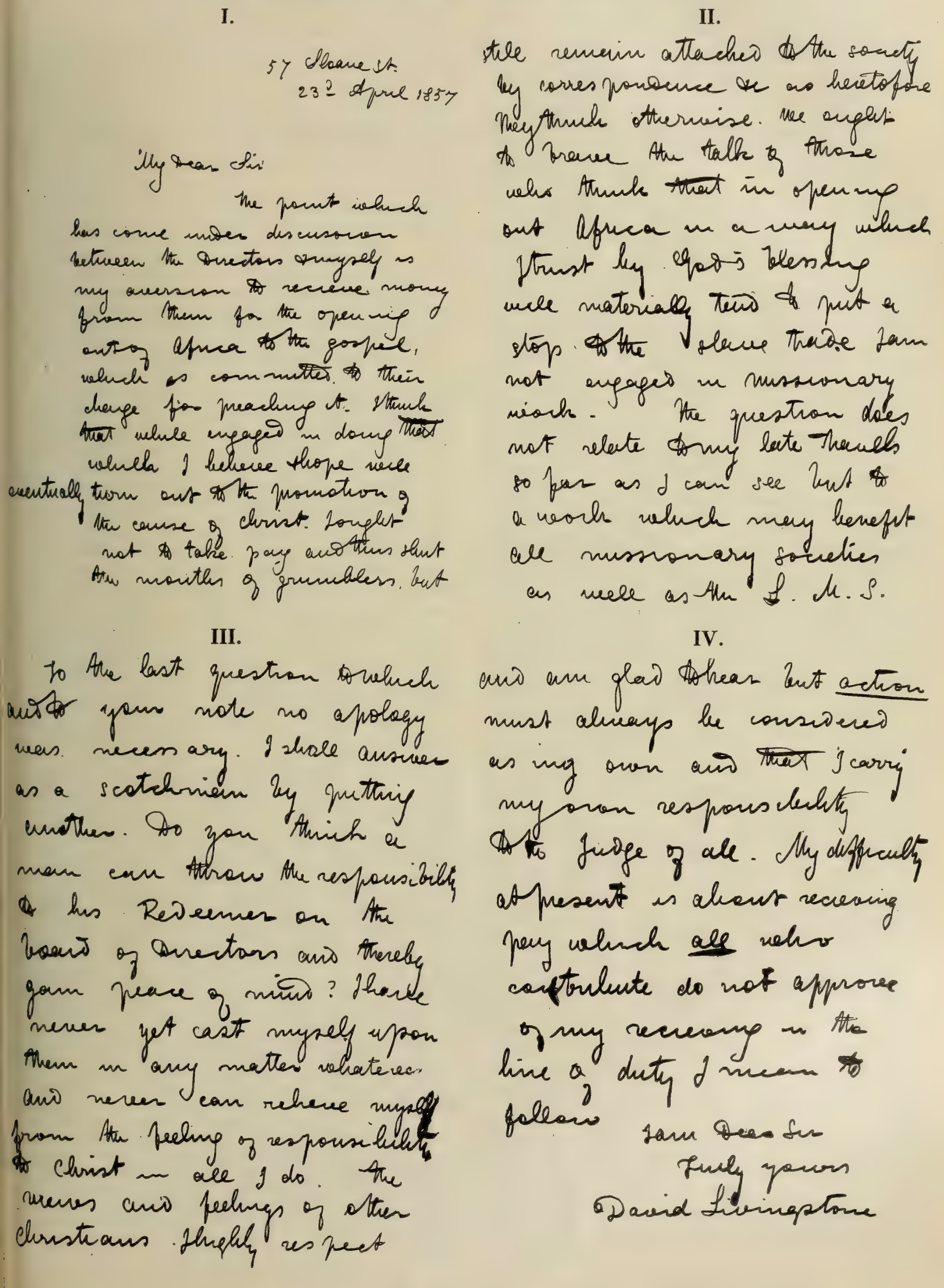
Heart Buried in Africa; Body in Westminster

One of the boys had learned a method of preserving bodies, and the men removed the heart and vitals and buried them at the foot of a tree, where Jacob Wainwright carved an inscription, and then the faithful men shouldered the body and carried it to Zanzibar. Thence it was brought to England, and April 18th the bones of the poor Scotch lad were laid to rest with pomp and solemnity in Westminster abbey, while his heart rested in the green forests he loved so well, under the moula tree in Ilala. Was that all? Nay, as Ruskin says, "of all the pulpits from which human voice is ever

"NO PAY FOR OPENING OF AFRICA"

—Livingstone

Facsimile of a newly discovered letter written by David Livingstone to a friend regarding his later relations with the London Missionary Society



I.

57 Sloane St.
23d April 1857

My dear Sir

The point which has come under discussion between the Directors & myself is my aversion to receive money from them for the opening out of Africa to the gospel, which is committed to their charge for preaching it. I think that while engaged in doing ~~that~~ which I believe & hope will eventually turn out to the promotion of the cause of Christ. I ought not to take pay and thus shut the mouths of grumblers, but

II.

still remain attached to the society by correspondence &c as heretofore. They think otherwise. We ought to brave the talk of those who think ~~that~~ in opening out Africa in a way which I trust by God's blessing will materially tend to put a stop to the slave trade I am not engaged in missionary work. The question does not relate to my late travels so far as I can see but to a work which may benefit all missionary societies as well as the L. M. S.

III.

To the last question to which and to your note no apology was necessary. I shall answer as a Scotchman by putting another. Do you think a man can throw the responsibility to his Redeemer on the board of Directors and thereby gain peace of mind? I have never yet cast myself upon them in any matter whatever and never can relieve myself from the feeling of responsibility to Christ in all I do. The views and feelings of other Christians I highly respect

IV.

and am glad to hear but action must always be considered as my own and ~~that~~ I carry my own responsibility to the Judge of all. My difficulty at present is about receiving pay which all who contribute do not approve of my receiving in the line of duty I mean to follow

I am Dear Sir
Truly yours
David Livingstone

sent forth, there is none from which it reaches so far as from the grave." From the wornout figure kneeling at the bedside in the hut at Ilala, as Dr. Blaikie says, an electric spark seemed to fly, quickening hearts on every side. The statesman felt it; it put new vigor into the dispatches he wrote and the measures he devised to suppress the slave trade. The merchant felt it. The explorer felt it. The scientist and physician felt it. The missionary felt it—felt it as a reproof of past languor and unbelief, and found himself lifted up to a higher plane of faith and devotion. "No parliament of philanthropy was held, but the verdict was as unanimous and hearty as if the Christian world had met and passed the resolution. "Livingstone's work shall not die. Africa shall live!"

He followed closely in the steps of him upon whom the Spirit of the Lord God was; whom the Lord appointed to preach good tidings to the meek; and had sent to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prisons to them that are bound. And when preachers and teachers speak of this man, whom Sir William Ferguson asserted to be one of the greatest men of the human race, when fathers tell their children what Africa owes to him, and when the poor Africans who knew and loved him weep for the departure of the good father and the question is asked what made him so great and so good, the answer will be that "he lived by the faith of the Son of God and that the love of Christ constrained him to live and die for Africa."

If David Livingstone speaks to any heart today, it is not from the marble tomb in London but out of the wilds of the country he loved, calling us to add our lives to the living sacrifice which is to be offered for the wounded land for whose healing he died.

Livingstone a Typical Son of Scotland

BY WILLIAM P. PATERSON

The brilliant professor of divinity in the theological faculty of the University of Edinburgh, today the outstanding theologian and philosopher of the established Scotch Church, is himself by every type mark a characteristic Scot, and so through temperament no less than through information and insight fitted to appreciate the granite Scotchness in the character of the missionary hero of Africa

I DO NOT PROFESS to estimate the achievements of the great explorer who penetrated from Bechuana land to the Upper Zambezi and the west coast, crossed Africa from Loanda to Quilimane, discovered mighty lakes and rivers, traveled 29,000 miles among savage peoples and added 1,000,000 square miles to the known surface of the globe. Nor shall I attempt to measure the work of the missionary pioneer who opened up wide tracts of the dark continent to organized missionary effort, and who besides the appeal which he made to the Christian heart stirred the general conscience by the disclosure of the atrocities of the African slave trade. In this article I shall confine myself to trying as a Scotsman to expound the character of this Scotsman.

"Livingstone," says Sir Harry Johnston, "was the greatest and best man who ever explored Africa." The remark may well be gratifying to a Scotsman, for to him Livingstone appears as the happy embodiment of a combination of qualities which are not uncommon in varying degrees among the best sort of his countrymen, rather than as the possessor of unique or even superlative gifts and graces. When Johnston made inquiries at Blantyre of those who had known Livingstone as a boy he was told that "he wasna thocht to be a by-ordinar laddie." What made the difference between his life and that of many others of his race was that an extraordinary opportunity came to him which extracted extraordinary results out of powers and virtues such as have sometimes adorned only the annals of a country town.

A Son of Scotia's Stoutest Lineage

Livingstone owed to the Scottish nation the raw material of his character, and he owed still more to the institutions which represent and mold its intellectual and religious life. He loved Scotland. The criticism is sometimes made that a Scotsman can see nothing more in the beautiful scenery of other lands than a greater or less resemblance to some ordinary Scottish landscape. Even so Livingstone writes: "Coming down the Zonga we had time to look at its banks. They are very beautiful, and resemble in some parts the River Clyde above Glasgow." But even his patriotism could discriminate against our accent. "Don't speak Scotch," he wrote to his little daughter; "it is not so pretty as English."

He had a good Scottish lineage. On his father's side he was descended from a Hebridean stock, which had doubtless in its veins the blood of Scandinavian sea rovers, while his mother probably connected him with the earnest, intelligent and industrious population of the West Country Scots. But it was the influence of the Scottish institutions of school and church that made this raw material effective, and adapted it to the special work of the man of science and the missionary.

The picture which has so deeply impressed outsiders—of the boy at the loom stealing time to study his Latin grammar, sitting up over his books after a long day's work and in due course finding his way to the university—is not so much talked of in Scotland, inasmuch as hundreds of "lads of parts" in every generation have found their way from as humble homes to "the college" to prepare for one or other of the learned professions. What rather appears surprising now is that he found it possible to get a medical diploma after four years of study, two of which had been devoted to arts and divinity. At all events it was due to its democratic university system, which enabled the son of the Blantyre tea dealer to get the benefit of a university training, that Scotland gave Livingstone to the world as a missionary explorer, who was at the same time also a good man of science.

Still more evidently did the forces of the religious life of Scotland enter into the warp and woof of his character. The piety of his parents left an abiding mark, and he also quotes the counsel of a goodly villager which had sunk deep: "Now, lad, make religion the everyday business of your life, and not a thing of fits and starts; for if you do not, temptation and other things will get the better of you." The national church was the spiritual home of his childhood; and although his father Neil became a voluntary, and joined the Independents, Livingstone continued to speak of his mother church with reverence as "an establishment which has been an incalculable blessing to the country." His doctrinal views were those of the evangelical party which was in the ascendant when he left Scotland, although like many of the best Scotsmen he combined the evangelical creed with a real dash of moderatism.

Mind and Heart of the Scotch Stamp

It would be vain to seek to determine how much Livingstone owed to the natural genius and character of the Scottish people, how much to that people as it had been educated and disciplined by school and church, and how much directly to the influences of education and of the gospel. Suffice it to say that there is scarcely a taste or trait in his character which is not matter of frequent observation—especially among the better sort of folk who people the Scottish lowlands.

To begin with, he had the alert and acquisitive mind which is common in all classes throughout lowland Scotland, and which has been attested by its abundant crop of distinguished men of science. A Blantyre contemporary of his has told me that in the early nineteenth century the workingmen of the district had extraordinary intellectual ambitions and showed the most catholic interest in philosophy, theology, history and science. When I read Livingstone's scientific description of the tsetse fly I recall the similar interest and accuracy with which the old Blantyre workman of my acquaintance went into the life history and the depredations of an injurious insect that preyed on the rasp canes of an orchard.

The Scottish quality of perseverance rising to dogged determination in the face of obstacles was the essential presupposition of Livingstone's splendid career. He found himself in collision with the Boers, and he resolved that it was the lone missionary, and not the masterful race, that was to decide whether central Africa should be opened up to the gospel and liberty. The same quality carried him with utterly inadequate resources through the difficulties and dangers of his toilsome journeys, and in the last years he struggled on through sheer force of resolute habit when his constitution had been undermined. His determination, it must be granted, even passed over into the obstinacy which we call "dourness." Sir Harry Johnston loses patience with him for refusing to be persuaded by Stanley to abandon a task which had become impossible and fruitless. He might have recovered his health if he had come back; he might have got a knighthood and been made president of the geographical society; but as he had not yet accomplished the project he had set himself of settling the problem of the sources of the

Nile, he elected to go on with his explorations as a dying man among the swamps of Lake Bangweolo.

He had also the decisiveness and tenacity of opinion which is the intellectual aspect of Scottish perseverance, though he sometimes chided himself for signs of weakness. "It would be comfortable," he says, "to be positive like Baker. How soothing to be positive. In reference to this Nile source I have been kept in perpetual doubt and perplexity. I know too much to be positive." It was part of the tribute that had been exacted from the Scotsman by the spirit of science that he thought it possible he might be mistaken.

Love of Adventure and Independence

With Scottish dourness he united the spirit of adventure and daring. This combination is more exceptional, as the lowland Scot is not constitutionally adventurous, and has for the most part moved and migrated only when economic pressure and the desire of getting on prove stronger than his constitutional conservatism and caution. Livingstone, however, was undoubtedly keenly alive to the charm of adventure in the unknown, and confessed to it as cooperating with the missionary motive to direct his wanderings. "The mere animal pleasure," he writes, "of traveling in a wild unexplored country is very great. The mind works well, the eye is clear, the step is firm; and we have usually the stimulus of remote chances of danger either from beasts or men."

This spirit of adventure was doubtless part of Livingstone's inheritance from the Scandinavian ancestors of the Western isles—men of the race which in an earlier age had been brought to Scotland by Providence to insure that the nation would have a sufficient endowment of enterprise and courage to qualify it to take a large hand in the opening up and settling of the new oversea world.

There are also more distinctively moral qualities of Livingstone's character which are familiarly Scottish. He had a dislike of seeming to compromise what Burns calls "the glorious privilege of being independent." "It was not without a pang," he writes, "that I offered myself to the London Missionary Society; for it was not agreeable to one accustomed to work his own way to become in a measure dependent on others." When we realize how much this went against the grain, we must appreciate the strength of principle which made him resolutely refuse—Scotsman though he was—to secure some measure of independence by dabbling in the ivory trade, or even accepting valuable gifts of the kind which were thrust upon him.

Veracity and Honesty Unfailing

It is, again, the lowland Scot that is true to type who, as he does, places honesty and veracity in the front rank of the fundamental virtues. This, he tells us, was traditional in his house—which goes to confirm the view that the Scandinavian element had something to do with the making of the best stratum of the Scottish lowland population. Livingstone quotes his grandfather as saying to his children on his deathbed: "I have searched carefully through all the traditions of our family and I never could discover that there was a dishonest man among our forefathers. If therefore any of you should take to dishonest ways, it will not be because it runs in our blood. I leave this precept with you: Be honest."

"Should I in the following pages," adds Livingstone, "fall into errors, I hope they will be regarded as unintentional, and not as indicating that I have forgotten our ancient motto." Livingstone was conspicuously truthful—so much so that his veracity often takes the form of a realism which painfully sees things as they are, utters itself in the bluntest candor and is too honest to gloss anything over except so far as a legitimate demand may be made by Christian charity. His reverence for the missionary calling does not blind him to certain unlovely and paltry aspects of the life of the missionary community which impressed him in Bechuana land. "The missionaries on this side the river," he injudiciously writes, "are in a bad state. The devil is in the station; but they cannot see him, or, rather, won't." Even the wife whom he married for love and deeply mourned in death he sees without any idealizing additions.

The only point at which his candor seems to fail a little in point of self-examination and self-judgment is when he writes about the object of his explorations. In speaking of his last tragic quest for the sources of the Nile Dr. Blaikie writes: "He had a strong impression that it would be a service to religion as well as science to discover the fountains of the stream on whose bosom, in the dawn of Hebrew history, Moses had floated in the ark of bulrushes." Livingstone certainly says something like this, but it is rather a far-fetched explanation of his refusal to abandon the vain quest of the sources of the Nile in the upper basin of the Kongo that he hoped thereby to help to establish the credit of the patriarchal narratives of the Pentateuch.

There are no doubt many egotists in Scotland—with the egotism that is keenly self-conscious of merit, that dwells complacently on one's achievements and that makes moan over the burden of one's labors and the cross of privation and suffering. There is a contrasted type which is marked by genuine humility, which is reticent about notable deeds, and which minimizes the experience of hardship and disappointment. Livingstone was a splendid illustration of the latter type. He notes his great discoveries in his journals with little trace of exaltation and with no shadow of boasting. It was evidently distasteful to him even to write about himself. He treats very lightly the famous adventure with the lion, and says that but for the importunities of friends he had meant to have kept it to tell his children in his dotage. On one of the few occasions that he becomes sentimental he thinks of his last resting place, and no dream of Westminster abbey puts in a claim for consideration: "This is the sort of grave I should prefer—to lie in the still, still forest, and no hand ever disturb my bones."

Specially characteristic of Livingstone was the combination of tender sympathy toward the weak and suffering with a capacity of fierce moral indignation against evil-doers. This combination is common enough on the small scale in a select class of Scotsmen; they are all kindness toward dumb animals, children and distressed folk, while they can blaze out in scorn and wrath against uncleanness, meanness and inhumanity. In Livingstone these contrasted and complementary virtues showed on the grand scale. And first of the gentleness:

"There was truly an indescribable charm about him," said a friend of his early life, "which, with all his rather ungainly ways and by no means winning face, attracted almost everyone." Livingstone has remarked that the French had no idea of influencing the natives except by bullying them, and that such bullying was an entire mistake and failure. His own theory was that goodness or unselfishness impressed their minds far more than any kind of skill or power. The judgment upon the white man which they formed from his own walk and conversation is very striking. "You have different hearts from ours," they said; "all black men's hearts are bad, but yours are good." "The smallest acts of friendship," he wrote, "are no despisable part of the missionary armor."

Africa's Love for Its Noble Friend

He prayed that the Most High would grant him influence in the eyes of the natives; and the reward of his gentleness and conspicuous goodness was that he traveled unharmed through savage regions bristling with myriad dangers, and that the love of his followers even survived his death and made it seem an act of piety to carry what remained of the poor corpse to the ship that should bear it back to his native land. On the other hand he was consistently moved to a great indignation and wrath by all who did the manifest works of the devil—especially in the form of man's inhumanity to man. He came near to hating the Boers for their rapacity and cruelty; he attacked the horrors of slave raiding in words that still set the imagination and conscience on fire; and he would dearly have loved on occasion—but for consideration for the safety of his party—to have pistoled some of the scoundrels.

The religious faith and life of Livingstone, as has been said, reflected the contemporary evangelicalism. He received the Scriptures as the infallible word of God. He regarded as the kernel of the gospel the doctrine of Christ's atoning sacrifice—which he was wont to place along with the doctrine of judgment to come in the forefront of his missionary message. He lived by faith in the risen and glorified Christ, and he exhorted his children to seek and uphold a personal relation with the Saviour. The doctrine of Providence, moreover, was a great part of the strength and support of his life; and he was never weary of tracing the evidences supplied in his own experience of the superintending wisdom and care of the heavenly Father.

Along with all this, however, there went a characteristically Scottish reserve in regard to his religious experiences. After a brief reference to the subject at the beginning of his "Missionary Travels" he observes: "I shall not again refer to the inner spiritual life which I believe then began." In place of a confident assurance we have from time to time the expression of a humble hope that the good work was being continued in him and that he preserved "a living interest" in his Saviour. "Humbly believing," he says, "that through sovereign mercy and grace I have been enabled to accept salvation, and having felt in some measure its effects on my still depraved and deceitful heart, it is my desire to show my attachment to the cause of him who died for me by devoting my life to his service."

All Life Accepted as Sacred

This service he interpreted in no narrow spirit; he favored the principle once thought to be a mark of moderatism that Christianity to produce its best results should go hand in hand with civilization, and he conceived that he still served Christ when he exchanged the service of the London Missionary Society for the civilizing mission of one of her majesty's consuls. But whether as missionary or consul he made the impression that his whole life was a spiritual service rooted in gratitude to God and his Saviour. As he himself quaintly put it: "One ought to endeavor to devote the peculiarities of his nature, whatever they may be, to the Redeemer's service." Sir Harry Johnston, who does not consider too sympathetically this side of things, and contests the view that Livingstone died in the act of prayer, confesses that "his life was for thirty years one prolonged prayer for Africa."

To David Livingstone Scotland owes a vast debt for the elevation of its aims, and in particular for developing, concentrating and guiding its missionary zeal. It is also indebted to him for adding to the company of the great men who have made its name honorable throughout the world. And not least may it be proud of him as one who laid upon the altar its characteristic gifts of mind and will; and who in addition manifested them in a form in which all that is worldly and selfish and vain was burned out by the holy fire which Christ sent upon the earth, so that they were made meet and wholly effective for the advancement of his kingdom of holy love of justice and of good will.

Are You Playing on Top of the Keys?

BY MRS. NEWELL DWIGHT HILLIS

Girls growing into young womanhood will find food for profitable reflection in the thoughtful note sounded by Mrs. Hillis (wife of the well-known Brooklyn preacher), who here discusses such everyday practices as playing ragtime and reading light fiction, and also comments on the problem of easily made friendships. Other articles by the same author will follow from time to time

NOT LONG AGO a pianist whose work is recognized as exceptionally artistic, a musician who has spent years in study in foreign cities, and who has had great success as a teacher, was asked if it were true that musical "touch" is an inborn gift, a thing which cannot be acquired, but is a part of the equipment with which a soul comes into the world. She replied. "Not at all; it can be acquired." Sitting at the piano she illustrated her idea. "When the note is struck, it should be held with firm but gentle pressure until one gets the aftertone, the full depth of the note. Many persons, especially young girls, play on the top of the keys, and never get their full value; they lose the best part of the music."

This which the artist affirmed of music is true of the way life is commonly lived. Most people, especially girls, to whom life has not yet shown its deeper meaning, play on the top of the keys and miss the best part of the music.

Mere Pastime Which Prevents Growth

Of course a great deal of this comes from youth and inexperience, and is because girls are more sheltered and protected than their brothers, so that they know life on its surface and do not strike the deep tone. It is easier to play on the top of the keys, and a certain skill and celerity is quickly acquired, just as it is easier to cultivate a taste for ragtime and coon songs than for Wagner, and the results are similar. The swing of the ragtime commands ready attention, but the player never gets any farther and the audience is soon weary and ready for something new. The music of this season is forgotten in a few months; there is simply substitution of the fad of today for that of yesterday; there is never any growth; even worse—there soon comes a letting down and the player of "popular" music may keep on year after year, until some day she wakes up to realize that she is indulging in girl's pastime when the time has come for a woman's work.

It is not so with the student of the great composers. She is not only a better player, but she is stronger mentally, her music is never out of date, she is in touch with the permanent, she finds her music a gateway leading into art and literature and all departments of life; it does not belong to one country, it is not of a season; it is world music understood and loved by musicians and music lovers everywhere; it is its depth which is stimulating and satisfying. The difference between popular and classic music is that the former satiates without satisfying; the latter leaves always the suggestion of something beyond, so there is the stimulus to search out and find what that something may be. That is why musicians never tire of really good music; they cannot exhaust its possibilities.

The same comparison holds true of literature. The reader of the lighter novels is like the player of ragtime, only the ragtime music does not take deep hold of the emotion, and is by so much a less powerful influence; its impression is less lasting, and perhaps for that reason less harmful; its influence is negative rather than positive, a substitution of something without nutrition for real food. But a novel of passion or of strong sentimentality introduces an element which has a positive influence. Taken under proper circumstances and in proper doses, its effect may be medicinal and wholesome, but the most valuable of medicine will never take the place of regular nourishment. The power and charm of the story lie chiefly in its imaginative qualities; and imagination is but one faculty of the intellect, which must not be cultivated to the neglect of the rest.

Whether the flood of light literature, especially the short magazine stories, which is poured out upon us is cause or effect of the highly sensitive nervous condition unfortunately prevalent today may be questioned; but it is not a question that the two things exist side by side, and to such a highly organized nervous temperament an undue excitement of the imagination is particularly harmful, so that we Americans, of all people, are the ones who should avoid its abuse.

An excessive reading of short stories and novels or their exclusive reading is more harmful than such use of popular music, since while that may take the place of the better music and even spoil the taste for it, there are lurking dangers in fiction which do not exist in music. To command attention and create interest, life cannot be pictured in humdrum circumstances except by a great author, so it is given a striking or picturesque setting. This does not mean that it is a story of luxury and wealth, since it is rather the present fashion to go to the slums or to wage earners for heroes and heroines, but there is an analytical portrayal of emotions and motives which even if it be correct is taken entirely away from all the commonplace uninteresting dilution which makes endurable and livable the same emotions in real life, and prevents that morbidness which is the common symptom of the inveterate novel reader.

Or, if the novel be of another type, the "live-happily-ever-after" kind, there is the same danger to which the reader of advertisements of patent medicine is liable—a recognition in person of all the symptoms. If every heroine is lovely and charming and a creature to be petted and adored, but never by any chance to be asked to get up in the morning and assist in the housework, her understudy is apt to feel herself abused and unappreciated when this hard fate befalls her. This malady is perhaps less serious than morbidness, since like the measles the attack is likely to be over sooner or later, but like the measles also it frequently leaves after-effects and makes its victim undesirable to live with while the malady prevails.

To get the most out of ourselves, to develop and bring out what is born within us, some of our reading should be chosen to exercise the brain, as gymnastics develop the body. The old-fashioned idea that a child should read books beyond its age was much more nearly right than our modern idea of writing down to the child's level; it is as if we continued always to feed him porridge, lest solid food be too strong; if we reversed the process we would do better. We are likely with our present methods to produce a race of athletic bodies but with porridge minds; a balanced diet of reading and gymnastics would make for stronger intellects in healthy bodies.

Choice of Friends Should Not Be Superficial

In the choice of friends also the tune may be played on the top of the keys, and here most of all the best of the music will be missed if the note is not sounded to its full depth. We read the best loved of our books but seldom, we are under their influence at short intervals few and far between, but the chosen friend, the chum, is a constant and very active influence. It may sound cold and calculating to select a friend because of what she may do for your moral character or for your intellect, but these are bound to be more or less molded by the influence of the friend. Friendship is an atmosphere, and on its purity and power of exhilaration depends to a great degree our moral and intellectual health. Thoreau says: "Our friend must be broad; his must be an atmosphere in which we can expand and breathe; for the most part we are smothered and stifled by one another. I go to see my friend, and try his atmosphere. If our atmospheres do not mingle, if we repel each other strongly, it is no use to stay." This is the difference between people and books. He says elsewhere: "A written word is the choicest of relics, it is something at once more intimate with us and more universal than any other work of art; it is the work of art nearest to life itself." But that is the difference; books at best, however precious or stimulating, are works of art; friendship is the expression of life itself.

If we had, as cats are said to have, nine lives, we could afford to experiment in friendship, and squander time in unbalanced reading, but life passes too swiftly and character is too quickly set in the mold to run the risk of doubtful friendships or of reading simply for entertainment. In companionship as in reading a choice of that which enlarges our faculties and which stretches the mind, which makes us capable of something higher and better, is the only choice worth while. Otherwise we make ourselves to be of the ragtime, this season's novel type, when we might be an inspiring influence.

Lines to a Skeleton

"Anonymous" writes: "About fifty years ago The London Chronicle published a poem entitled 'Lines to a Skeleton,' which excited much attention. Every effort, even to the offering of a reward of 50 guineas, was vainly made to discover the author. All that ever transpired was that the poem in a fair clerk's hand was found near a skeleton of remarkable beauty of form and color in the museum of the Royal College of Surgeons."

Behold this ruin! 'Twas a skull
Once of ethereal spirit full.
This narrow cell was Life's retreat;
This space was Thought's mysterious seat.
What beauteous visions filled this spot!
What dreams of pleasure long forgot!
Nor hope, nor joy, nor love, nor fear,
Have left one trace of record here.

Beneath this moldering canopy
Once shone the bright and busy eye;
But start not at the dismal void—
If social love that eye employed,
If with no lawless fire it gleamed
But through the dews of kindness beamed,
That eye shall be forever bright
When stars and sun are sunk in night.

Within this hollow cavern hung
The ready, swift and tuneful tongue;
If Falsehood's honey it disdained,
And when it could not praise was chained,
If bold in Virtue's cause it spoke,
Yet gentle concord never broke—
This silent tongue shall plead for thee
When Time unveils Eternity!

Say, did these fingers delve the mine,
Or with the envied rubies shine?
To hew the rock or wear a gem
Can little now avail to them;
But if the page of Truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that wait on Wealth and Fame.

Avails it whether bare or shod
The feet the paths of duty trod?
If from the bowers of Ease they fled,
To seek affliction's humble shed;
If Grandeur's guilty bribe they spurned,
And home to Virtue's cot returned—
These feet with angel wings shall vie,
And tread the palace of the sky!

A Scotchman, wishing to know his fate at once, telegraphed a proposal of marriage to the lady of his choice. After spending the entire day at the telegraph office he was finally rewarded late in the evening by an affirmative answer:

"If I were you," suggested the operator, when he delivered the message, "I'd think twice before I'd marry a girl that kept me waiting all day for my answer."

"Na, na," retorted the Scot. "The lass who waits for the night rates is the lass for me."

The Vice Problem and Religion

BY **WILLIAM T. ELLIS**, Editor Afield of The Continent

THE SOCIAL EVIL has of late become an acute problem in America, and in all the world. Within the past few years civilization has been fairly staggered by revelations concerning the "white slave" traffic. Vice commissions have been created in many large cities. A growing stream of literature upon the subject testifies to society's quickened interest in it. Miss Jane Addams happily phrases the existing sentiment as "a new conscience and an ancient evil."

As was to be expected, the churches have shown serious concern over these revelations. Religious bodies are discussing them. Ministers are preaching upon them. Church men are foremost in the membership of the vice commissions. New societies and missions to deal with the question have been created, and existing ones revivified. Plainly, the churches are not indifferent to the subject. Thus far, though, they appear to have only touched the surface of it—what they have been doing is mere ambulance work. The repairing of disaster has kept them busy. They have tried to save what is possible of the human wreckage. In the case of the social evil, religion is engaged chiefly in gathering up the debris.

There are signs that society is advancing beyond this stage of merely trying to remedy conditions which should have been prevented before they came to pass. Scientific studies of the subject have been made at many centers within recent years. It is clear that inequitable economic conditions open an almost inescapable door to sin before thousands of girls. They are not paid a living wage. Either they must go wrong or else they must go hungry—there is literally no alternative for multitudes. Ignorant, young, and very human, they succumb to temptation. Lack of proper home training and education, the allurements of city life and the criminal machinations of procurers are factors entering into this complex condition. Still, the moral factor is ultimately the determining one.

The heart of the vice question—the age-old and universal problem of the social evil—is how to keep men chaste. Much that is indubitably true, as well as not a little that is maudlin and merely erotically sentimental, has been written of late about "Why girls go wrong." Nine times out of ten the answer is a man. The social problem is at bottom a man problem. Let young men be kept loyal to religion's historic teachings concerning personal chastity and neither the municipality nor the sociologist will be troubled seriously by the social evil in its larger reaches.

If this reasoning is sound, it puts the issue squarely up to the churches. Their function is to determine society's ideals of character; to hold mankind up to its loftiest capabilities. Moral standards are fixed by religion. As a man thinketh in his heart, so is he. Fundamentally, the entire matter of the social evil is one of establishing proper standards of right and wrong. If the churches cannot bind upon men's hearts that law of chastity which is above the power and scope of all civil enactments, then we do not know which way to turn for an agency which will permanently remedy the hideous injustices which are bound up in this present tolerated condition. The master word is with religion—upon its power of utterance depend, in incalculable degree, the issues of happiness or misery, cleanness or impurity, of uncounted myriads of lives, the innocent as well as the transgressors.

What portents are upon the horizon? The past year has been conspicuously one of stress upon the masculine note in the churches. The Men and Religion Movement has had the right of way. The present-day task of bringing men and boys under the sway of the church has engaged the best thought of the Christian ministry and laity. Man-making is religion's business. The church cannot escape responsibility for the moral state of the times.

Here enters the hideous interrogation point of the social evil, which has leered at good people throughout more centuries than history records. Can the churches solve this old, old problem? Are they equal to this difficult struggle with human nature? The vice question is primarily a man question, and with men it is primarily a character question. And the standards of character, it must ever be remembered, are the concern of religion.

However the churches may eventuate, whatever their success or failure, the truth lies clear in every sound thinker's mind that the social sore must be healed from within outward. The cleansing must be at the springs. There is no other adequate remedy for this evil, which now newly engages the thought of church and state, than a new mind in men. The only "vice squad" that can be finally and permanently effective in arresting this disorder is a new ideal of clean and chivalrous manhood on the part of boys and men.

The creation and vitalizing of that ideal is the business of religion.

BRADFORD HORTON, MAN

BY RICHARD S. HOLMES

SYNOPSIS OF PRECEDING CHAPTERS—Bradford Horton, working his way through Prestonbury Theological Seminary, becomes entangled in a money theft which not only threatens his reputation but also puts him in a false position with regard to his parentage. Two friends remain openly loyal during his trouble. A third, Miss Elmore, though less outspoken in her championship, displays sufficient loyalty to give her father considerable uneasiness. He is, therefore, relieved in mind when, at the beginning of a long foreign tour, he sees that she has won the love of a young Scotchman. His relief is short-lived, however. A hot defense of Horton in a discussion results in an open breach with her father. Mr. Elmore, resenting her defiance of his wishes, collapses under the strain.

CHAPTER XVII.—Continued

"NO, MADAM. It is not necessarily nor probably a fatal stroke. It is what is popularly called partial paralysis. Your husband's brain has been under some severe strain, and a time of enforced rest has come. His recovery will be slow, however."

The doctor was right. The struggle with disease was long, but it brought into action the qualities long latent which made Emily Elmore a noble woman. For a week Eleanor aided her mother in watching over the unconscious man, then slowly the tired brain woke. The girl had told her mother all that had happenend, and the mother with real loveliness had softened the sorrows of the little tragedy, and spoken no reproach.

"Your father had been greatly disturbed by that Glencoe woman's letter, by what he called Mr. Horton's perfidy, and by what he feared might come between you and Mr. Horton, should you be under his influence. He is a fascinating man, dear, and your father feels that whenever he is where Mr. Horton is. Now that you have told him what you have, there will be no more trouble. It will all come right by and by."

Nevertheless, one day after her father's mind had cleared, a sight of Eleanor threw him into such a spasm of excitement that the physician who was present gently asked her to withdraw. Before he left the hotel he said to her:

"My dear, sometimes duty keeps us by a sick bed, and sometimes away from it. This is one of the latter times. Were you with your father when the attack seized him?"

"I was. For the first time since I was born my father and I had quarreled. It breaks my heart to think what I have done."

"You did not do it all. Your father evidently was in an overwrought nervous state, caused by something that had preceded this disagreement. Blaming yourself will not help matters in the least. Just keep well, so that when you see him again he will find you bright and cheery. But don't try to see him until I say you may."

So through January and February and into March the girl waited, patient, hoping, praying, sometimes against hope. At last there came a day when with clear tongue the invalid could speak, and his first words were, "Where is Eleanor?"

Then the surgeon lifted his embargo and called her to her father's bedside. He held out his good hand; she lifted it to her lips without a word, and his smile answered. Nor was the incident from the past touched upon as his strength returned.

May found the convalescent able to travel, and their journey took them to Hongkong. Mr. Elmore's walk was slow and heavy, but there was life in it, and a chance occurrence helped to bring back more robust health. Walking one day along a street lined with the shops that so delight foreigners, he and Eleanor heard an unexpected salutation.

"Hello, Elmore! This is a surprise. Where do you hail from?" The speaker was ruddy-faced and British-whiskered, with success and self-appreciation written in every line of him. He was the Hon. John Eggleston, member of Congress from New York City, and an old friend of Mr. Elmore. The hearty tone roused that gentleman more than anything that had occurred since his illness.

"Come round to our hotel tonight, John, and dine with us," Mr. Elmore added after the necessary explanations and introductions. Eleanor's heart gave a great bound of joy. That was the first note of human interest to sound in her father's voice for months, and grateful tears welled up from the depths of her life and overflowed.

"Yes, come, Mr. Eggleston," she said; "you will do father a world of good."

That night was the turning point around which Mr. Elmore came up to his normal life. It was a happy dinner party, and after the dinner they all talked together until almost midnight.

Eggleston left with a promise to return next day. For a week the two men were inseparable, and when the congressman sailed for North China Mr. Elmore was practically a well man.

October came. The Elmores turned their faces toward India and the homeward way. December found them in Cairo, quartered comfortably at Sheapard's. A Cook's tour party of Vassar girls was to Eleanor a most welcome change from the French, English and German people by whom she had been surrounded now for many months. Some of the old zest that had characterized her in Japan returned and life began to look rose-colored once more, when suddenly one morning in the garden she met Malcolm Stuart, with some other Englishmen. He lifted his hat, but passed without pausing to speak.

"Must I go through all that once more?" she asked herself.

Later, alone with her mother on the veranda, she told her of the occurrence.

"Your father will be glad to see him," said Mrs. Elmore. "He was very fond of Mr. Stuart."

"You know, mother, it was about him that father and I quarreled. I'm afraid to have father see him again."

"I'll manage it, dear. I can tell him I think Mr. Stuart is here, and can prepare him so there will be nothing sudden about it."

For her father's sake, then, Eleanor made no effort to avoid the meeting which otherwise she would have endeavored to prevent. When Stuart passed her in a garden nook she blushed rosily, but replied to his greeting graciously enough, "I'm glad to see you, Mr. Stuart, and father will be more than glad."

"I return the compliment, Miss Elmore. I regretted that I could not stop yesterday to say how heartily I do so. Is your father well?"

"Very well. You will call to see him, I hope." Much against her will she gave the invitation, which was accepted with alacrity. So it came about that the friendship between the two men, begun in the far East, was renewed on the banks of the Nile. Day after day Mr. Elmore sought out Stuart, and inevitably the party of three Americans became a party of four, of whom one was a Scotchman, an arrangement which did not terminate with their sojourn in Cairo, for when they left for Rome Stuart went with them.

Poor Eleanor felt the tightening of the cords that were slowly drawing her and Stuart nearer together. She saw her father's evident pleasure in their proximity. What could she do? Any day she might have sent him away, but she dreaded the effect upon her father. So she allowed the cords to tighten, hoping that something for which she should not be responsible would snap them, while each day she knew more surely that Malcolm Stuart loved her. But fate was kind to her wary game of preventing his declaration. Before the one thought that filled Stuart's heart had had opportunity to be spoken, telegrams summoned him imperatively home.

CHAPTER XVIII.

WRECKED BANK—RESTORED MAN

"BEEN HUNTIN' all over town fer you, mister." The messenger handed in the telegram at the door of Ansley Jickers's office, presented his book to be signed and departed after the manner of his kind. Bradford Horton tore open the yellow envelope deliberately. He had stopped in at the lawyer's office for a half hour's talk on the day before the closing of his second seminary year. He read the message, whistled gently and passed the paper to his friend.

"My trip to Georgian bay has vanished, Ansley," he remarked ruefully. "You may have the trout I was to catch."

The attorney read the brief statement of the telegram: "Come home at once. Bank wrecked. Cashier dead. Family ruined.—Conrad Vanderbosch." "Short but comprehensive," was his comment. "Who's Vanderbosch?"

"My brother-in-law."

"Cashier dead, eh? Thief, probably. Was that the bank Henry Horton founded?"

"Yes."

"Will you lose anything by the failure?"

"No, but the estate is ruined. It was never divided."

(Continued on page 342)

THE HOME COUNCIL

Where the Sunshine Never Fails

By Sarah Cory Rippey

If you were a business girl, eating your heart out with loneliness in rooming or boarding house, how could you get some real home cheer? Some Chicago women have found a way to answer that question, and are bringing the home spirit into the lives of many of their lonely sisters

THE SUN IS NOT to be depended on in downtown Chicago. Though it may smile reluctantly, now and then, down into the canon streets, it is likely at any moment to hide itself in a veil of cloud, or to slip out of sight behind the tall buildings. In one corner of downtown Chicago, however, the sunshine never fails. If you were to enter the new Powers building, in South Wabash avenue, take the elevator to the tenth floor and there enter the rooms of the Central Eleanor Club, you would find yourself at once in an atmosphere of cheer so radiant and of welcome so heartily friendly that, no matter how dark the day, you would feel yourself warmed through and through with that sort of sunshine which is entirely independent of external conditions. And if it happened that you were a business girl, away from home and dependent on the good—or sorry—graces of boarding or rooming house for cheer, and discovered yourself in the midst of real home surroundings such as your hungry heart had longed for through months of isolation—well, unless you have been a business girl suffering from "home-ache" in a big city you can't quite realize just what the Central Eleanor Club is accomplishing in the manufacture of sunshine.

* * * * *

There is in Chicago a noble woman who is giving her life to promoting the interests and welfare of business girls. This woman is Miss Ina Law Robertson. The Continent published three years ago an account of what she had at that time accomplished, through the Eleanor Club homes, for the proper feeding and housing of girls with modest salaries; and through the Eleanor camp at Lake Geneva in the way of providing them with a summer outing within their means.

To operate five homes (a sixth constructed with a special view to making it a neighborhood social center, is to be opened in the fall) with accommodations for 450 girls, and a summer camp, would seem to be sufficient accomplishment for one woman; but still Miss Robertson was not satisfied. She had come to see that even with 450 girls provided for the mass of business women remained unreached by her efforts. What about those hundreds of other girls, tired, perhaps isolated, and away from home? What about all the girls who needed recreation and diversion and couldn't get it, in any honest way, because every penny must be made to do the work of two? What about the after-business hours? What about the long, long Sundays, so interminable in the big city if one is alone? In a word, after the Eleanor clubs and the camp, what?

Miss Robertson was not long in finding the answer to her own question. The next logical development of the work of the Eleanor association must be a place, conveniently located, where business girls and women—*all* business girls and women—might, if they chose, come together for a bit of sociability and relaxation.

The Powers building opened hospitable doors to the plan and the new club found within an abiding place; with plenty of space for assembly, rest and dressing rooms—and kitchenette, for though meals were no part of the plan, social cups of tea were.

Walls were tinted, rugs laid and curtains hung in a restful harmony of green and brown. Some fine Japanese prints were hung on the walls, lights were softened with Japanese shades, the long library table was heaped with all the best of the current magazines, a piano was brought up and pushed into its place, comfortable, roomy chairs were scattered about invitingly, couches were arranged in the restroom and the thousand and one touches given which transform a mere place into a home.

All was in readiness for the opening reception on New Year's afternoon, when fire broke out in the building. But the guiding Providence of all the Eleanor work remembered the prayers and the pains which had gone into this new project; remembered, too, the business girl and her needs, and the Central Eleanor Club rooms were saved. The reception took place and busy downtown Chicago entered upon another year with a little place of peace rooted in its very heart.

* * * * *

Two months have passed since then. That the club in these two months has grown to a membership of 480, with 420 active and sixty supporting members, tells a conclusive story of its appeal and the eagerness with which those for whom it was established are taking advantage of its manifold benefits. These benefits are placed within the abilities of even a low salary by the almost nominal fee of $1 a year. This means active membership, with use of reading, rest and dressing rooms, telephone and information bureau conveniences, and the freedom of the clubrooms every weekday until 9:30, and on Sundays from 2 until 9:30 in the evening. One of the secretaries of the association is always in charge to welcome the young women who care to come. Active membership is open to business women only. Supporting membership, with a fee of $3 a year, is extended to all friends of the work.

Miss Ina Law Robertson

Although Chicago, with its constantly broadening spirit of social service, has had an ever lengthening outreach toward the less fortunate among her men and women, and her boys and girls, she has never awakened to two very crying needs—the need of a downtown waiting and rest room for women, to whom, after business hours, only hotels and depots have hitherto been open; and its sister need of a place where, properly chaperoned, young women who live in boarding and rooming houses might receive their men friends. It was left to a woman to recognize these needs and to supply them. Miss Robertson has found in her work that young women fall easily into the habit of entertaining in their rooms because they have no other place to entertain, and because "the other girls all do it." This practice is frequently the first letting down of the bars of self-respect and reserve, the first step aside from the paths of rectitude.

* * * * *

Sunday afternoons—well, those Eleanor Sabbaths must be experienced to be appreciated. No mere words can do justice to the very beautiful spirit of fellowship and cheer which pervades them, with their soft light, their hum of happy voices, their music, their hominess—and their tea! If you, a stranger, were to slip into the club some Sunday afternoon carrying, perhaps, a heart scarred with the seeming coldness and indifference of the big city, you would be whisked out of yourself so quickly that you would wonder, presently, how it had felt to be lonely and shut out from gladness.

You would be ushered into the big, cozy room and introduced and made a real "Eleanor," with a one-of-us feeling which would start some sunshine going on its own account. For that's what Miss Robertson wants especially to do—to bring about a condition of friendliness among her "girls," as she lovingly calls the Eleanors, which shall find expression in giving as each has herself received.

By and by perhaps you would like to slip into one of the big chairs and just "look on." You would see a goodly sprinkling of men among the groups or chatting tete-a-tete with some girl friend. You would see a number of members buried in newspapers and magazines, one or two writing, and a few others like yourself doing nothing but just being happy.

At 4 o'clock the musical, which is an unfailing Sunday feature, would begin, with perhaps a little talk or lecture by some person of prominence following. Then you would sip your tea, brought in fragrant and steaming from the kitchenette, and nibble a wafer or two, and chat a bit more. After it was all over and you had gone out into the night you would carry back to that little solitary room of yours the consciousness that never more would you be alone in the big city. You had found friends.

* * * * *

A fern stands upon the desk of one of the secretaries.

"I can work so much better," she explains, "if there is something growing beside me."

Unconsciously the secretary struck the keynote of the Central Eleanor Club. Growth is the very essence of its spirit—growth in friendship, in sisterliness, in mutual helpfulness, in happiness, in all that makes for a sweeter, finer living. There is to be growth, too, in the club itself if Miss Robertson and her assisting boards realize their further dream of enlarged space and scope. It is their hope that in time the Central Eleanor Club will reach the status of the regular woman's club.

In this Central Eleanor Club, as in the other Eleanor work, no denominational lines are drawn. That the business girl is still just a girl, with all a girl's needs, is the only passport to membership that she must have. All of the Eleanor work, however, is carried on in the spirit of Christ; and though, because of fear of alienation, the subject of religion is never broached, Miss Robertson's longing is that the Christ spirit may be so thoroughly in and through and about the work that her girls may unconsciously grow into the image of that One who "went about doing good."

The Central Eleanor Club has come to stay. There seems, in the forward look, no limit to the field of its usefulness and accomplishment. But if it never does anything more than just to be the place where the sunshine never fails it will fully justify its existence.

From a Pupil's Viewpoint

An examiner once visited a large school of some importance in the north of England. Among other questions he asked, "What is the cause of dew?"

No one could answer.

"Come," said the examiner encouragingly, "surely someone knows something about it."

At last one of the pupils got up. "The earth," he said, "turns on its axis once in every twenty-four hours with such rapidity that it perspires and produces dew."

The examiner closed the proceedings right there.

YOUNG AMERICA

The Man Who Made Christ His Hero

BY RUTH G. WINANT

ONE EVENING a 10-year-old boy walked into a shop in Blantyre, Scotland. He had been working all day, spinning in a cotton mill, and he must have been tired; but there was something he wanted very much to buy, and when a boy wants something very much he is never too tired to go after it.

"Please, sir," he said politely to the shopkeeper, "I want 'Ruddiman's Rudiments of Latin.'" You see he was not just an ordinary boy. No ordinary boy of 10 would be wanting to buy such a book as that. The shopkeeper rummaged about among his books till he found the one the boy wanted and handed it to him. The boy placed a shilling in the man's hand and went out, leaving the old shopkeeper wondering what a mill hand wanted of "learning." But that was because he didn't know who this little mill hand was. It was David Livingstone, born 100 years ago this month.

The next morning when David went to the mill at 6, as he did every morning for his fourteen hours of work, he carried his precious book with him, perched it up on top of the spinning frame and said Latin verbs over and over to himself as he moved to and fro at his work. He had had to leave school to help take care of his family, but he intended to get an education just the same. When the whistle blew in the evening he stopped his work and trudged up to the old schoolhouse on the hill, where the master helped him over the hard places; and then when he went home he studied until his mother took away his light. He did this every day and that is the way he got his early education.

But David liked to do other things, too, and he loved his vacation days as well as his books; for he was naturally an out-of-doors boy, and he was happy wandering over the hills and moors, lunching on roots and wild berries and gathering ferns and mosses, insects and stones, and shells along the banks of the Clyde.

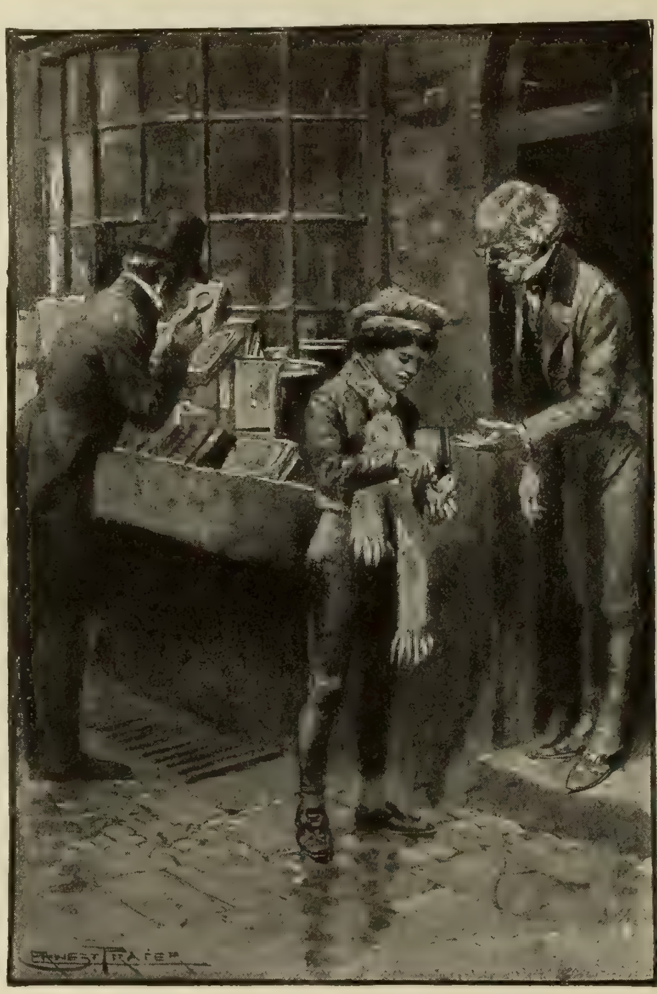
One day he took his brother Charles for a tramp, and they went fishing for trout. To his great surprise David caught not a trout but a salmon. He was dismayed, for salmon fishing was not allowed by law at that time of the year. At the same time he didn't want to lose so good a supper, and so he hid the fish in his brother's baggy trouser leg. This, of course, gave Charles a very queer shape, and everybody felt sorry for the poor child with the swollen leg!

As David grew older he began to think more and more about Christ, who was his hero, and about the missionaries who were teaching heathen people to think about him; and one day he decided that he would only keep enough of his wages to live on and would give the rest to missions. Finally he went farther than that; he said: "I will give *myself*. *I* will be a missionary."

He felt that he could do better work as a missionary if he learned also to be a doctor; so he saved his money until he had enough to enter the College of Physicians and Surgeons in Glasgow in 1836. There he lived just as cheaply as he possibly could, and instead of riding, walked wherever he went to save fare. He also took some studies in Anderson's College.

He wanted to go as a missionary to China, and to prepare for this special work he entered the London Missionary Society Training School. Here he learned how to prepare sermons, which he preached later in some small church. His first attempt to preach was disastrous. He forgot his sermon, and with an abrupt, "Friends, I have forgotten all I had to say," he hurried out of the pulpit and left the building.

When he finished his missionary training there was trouble in China, which made it impossible, after all, for him to go there; but when he heard from Robert Moffat of South Africa of a thousand villages to the north of his station at Kuruman where no missionary had ever been, he decided that Africa needed him just as much as China, and to Africa he determined to go.



"The boy placed a shilling in the man's hand"

He received his medical degree, was ordained in London in November, 1840, and set sail for Africa Dec. 10.

The voyage took three months, and on shipboard Livingstone continued to study, learning how to use the mariners' compass, to measure altitudes and to make observations by the moon, all of which would be useful to him in the almost unknown continent to which he was going.

He landed at Algoa bay and traveled 700 miles, on foot and in ox carts without springs, straight to Kuruman. But the thousand villages called and he went on to Lepelole, where he lived among the Bakuena people (people of the crocodile) for six months, learning their language and ways, but without seeing a single white man. Then he went to the Bakhatla (people of the monkey), and everywhere he told the story of the Master he loved so well. Everywhere, too, he saw the wicked slave traffic and did what he could to check it.

At Mobotsa the people were greatly troubled by lions. Both men and animals had been killed by the mighty "king of beasts." Cows and sheep had been taken from the flock in broad daylight, and the people were too afraid to do any effectual hunting. Livingtone and his servant, Mebalwe, set out with guns to try to kill the largest lion, knowing that the others would leave the place if their king were dead. The lions were on a little hill covered with trees. The hill was surrounded by natives. Mebalwe saw the big lion and fired. He missed him, and the lion broke through the circle and escaped, two others escaping with him. The people had started for home, when Livingstone saw the big beast sitting behind a tree on the end of the hill. He fired both barrels into the lion's body and the big beast, wounded and infuriated, sprang upon him as he stopped to reload, caught his shoulder and shook him as a terrier does a rat, both of them coming to the ground together.

Mebalwe reloaded and fired, and the lion, hit again, turned to attack Livingstone's servant; but another native rushed up and speared the lion, which at last fell dead. The great animal had crushed the upper bone in Livingstone's left arm, however, and it was by this splintered bone that Livingstone's body was identified over a quarter of a century later when it was brought to England for burial.

At Mobotsa Livingstone taught the boys, and here he brought Mary Moffat, his bride, and she started teaching the girls. Here Livingstone made bricks for his house and built it almost entirely with his own hands. Long years of missionary labor followed. From Mobotsa to Chonuane he went, and thence to Kolobeng. To open a way to the coast became one of Livingstone's great ambitions. Lake Ngami was his first big "find." His wife and children had to be sent to England, as the traveling was too hard for them and it was not safe to leave them.

When the path across the continent had been found in 1856 Livingstone came home to his wife and children, and to his old mother. His father had died during his first term of service in the dark continent.

England made much of him, and when he went back as the servant of the Royal Geographical Society he carried the heart of England with him. This was in 1858. His wife and youngest son accompanied him. A year later his wife died. After her death Livingstone went farther and farther in his explorations, and while traveling he wrote a book about his discoveries.

In 1864 Livingstone again went to England, when he was received by Queen Victoria and listened to by thousands of people eager to hear of his explorations. Then he went back to Africa and after a time was lost to the world. People became very anxious about him, fearing something might have happened to him, and finally Henry M. Stanley was sent by The New York Herald to find him.

How he did it is a wonderful story, but only the result can be told. One morning in 1871 Livingstone, who had been lost to the world for years, heard that an Englishman was in Ujiji. One day Stanley saw him coming toward him.

"Dr. Livingstone, I presume?" he asked, raising his hat.

"Yes," replied Livingstone with a kind smile, lifting his own hat slightly.

"I thank God, doctor," cried Stanley, "that I have been permitted to see you."

"I feel thankful that I am here to welcome

(*Continued on page 332*)

NEW BOOKS

Signs of the Times

The Autobiography of an Individualist, by James O. Fagan. Mr. Fagan is a born American even if he did happen actually to be born in Scotland, and in spite of the fact that he delayed coming to his predestined home until after he had had a turn at South Africa. Known to a large American public by his unique and human articles on various aspects of railroad life and work, and by the fact that while he wrote these and other essays he still kept up the routine duties of a railroad signal tower man, James O. Fagan has carved out for himself a unique place in contemporary American literature. His autobiography will add to his reputation, for in it he reveals simply, quietly and with an unerring instinct for the vital, the important and the crucial, the story of how he came to be a railroad man, a writer of sane thoughts excellently well expressed and a Christian gentleman. He shows how in this growth the idea of personal responsibility has ever been the decisive factor; and, in the light of the relation between the workers and this idea, exhibits the present industrial situation in America. He shows how the labor unions have failed to appreciate its importance, and he considers that, in the renaissance of democracy and civic health which he sees coming, society will curb the activities of these bodies. He is weakest, however, on the very point where the industrial pressure now centers, namely, on the injustice and actual cruelty visited on the sweated and half-sweated trades where a lack of organization has left the workers at the mercy of men who are not Christian, not humane, but only efficient mechanically. Individualism is just as important as Mr. Fagan says it is, but it is only in amicable reaction with its antithesis, socialism, that the synthesis of our future society can come about. [Houghton Mifflin Company, Boston. $1.25 net.

Courts, Criminals and the Camorra, by Arthur Train. The author of this book was formerly an assistant district attorney in New York City, and so we may assume that he speaks with authority and accuracy in this pleasantly written collection of stories on the most unpleasant of themes—human depravity. He leads us from the inside workings of the district attorney's office during the preparation of a criminal trial to the study of the various motives which induce American men and women to commit murder, with many sidelights on the successes and failures of the jury system. In the latter part of his book he gives us the history of the deadly Italian organization known as the Camorra. Speaking of the recent trial of the Camorrists at Naples, he is rather pessimistic as to its effect; for whatever the ultimate fate of the prisoners on trial, the publicity of the whole affair, in Mr. Train's opinion, will give the society "a new standing and an increased fascination for the unemployed youth of Naples." Conservatives will read with surprise that the political services of the Camorra have always been engaged by the conservative parties. [Charles Scribner's Sons, New York. $1.75 net.

Religious Works of Note

The Greatest English Classic, by Cleland B. McAfee. This is a volume of lectures delivered by Dr. McAfee before the Brooklyn Institute of Arts and Sciences while he was still pastor of Lafayette Avenue church in Brooklyn borough of Greater New York. So far as The Continent knows, the book had absolutely nothing to do with the later selection of Dr. McAfee for the chair which he now holds in the McCormick Theological Seminary in Chicago, but with the general public, if judgment of the author's fitness to be a theological instructor is to rest on this exhibit of his talents and spirit, there ought to be no question of a unanimous vote in his favor. The marks of crystal-clear thinking and of a broad and accurate scholarship are all here, but more important than these considerations are the tokens of a sane and steady Christian faith fixed in a mind alert to all the realities of the modern time. Dr. McAfee's lectures are neither conservative nor radical, but so fair to both viewpoints and so comprehensive of the strength of each extreme that neither party could deny him appreciation. As for the book itself, it is sufficient to say that its tribute to the English Bible is compelling enough to make any intelligent man or woman ashamed of not knowing better that "greater classic." Nothing more efficient than this could be put into the hands of a young man or young woman whom parents feel to be too little interested in the Scriptures. Such a young person, if he has even the slightest degree of reading habit, will not be able to resist finishing these lectures, and will not have read them through before he has gone back to the Bible with new respect and new zest. [Harper and Brothers, New York. $1.25 net.

Democracy and the Church, by Samuel George Smith. Dr. Smith is one of our foremost and sanest students of sociology and approaches the subject from the standpoint of well grounded Christian optimism. He starts out with the recognition of Jesus as the author of our modern ideals of democracy, and the church as the historic institution for securing their realization. The opening chapter is on "Jesus and Democracy," and is followed by one on "Primitive Christianity," in which the influence of the gospel upon the life and social system of its first interpreters is carefully traced. Then follows a series of studies in papacy, the social revival in Italy and the upheavals of the reformation. In this part of the work Dr. Smith is particularly strong as setting forth the reformation in its sociological as well as in its theological aspects; modern Christianity is studied, and the book closes with an inspiring chapter on the "Democracy of Tomorrow." Dr. Smith looks squarely into the face of the present social unrest and the economic ills which make predictions difficult. He treats with full sympathy the passionate demand for social and economic justice, but he avoids the fatal and popular error of much modern sociology which has as its axiom the belief that mere physical comfort is all that the world needs to bring in the millennium. Dr. Smith is an optimist because his philosophy is profoundly Christian. We commend this as a sane, strong and illuminating work, the product of a mature and well balanced mind. [D. Appleton and Company, New York. $1.50 net.

The Holy Spirit in the Ancient Church, by Henry Barclay Swete. Dr. Swete holds among scholars an enviable record for a series of historical and critical works of the most practically helpful type. In this volume he makes a special study of the development of the doctrine of the Holy Spirit, as well as of the process of the incorporation of this doctrine in the ancient creeds. Beginning with the simple facts discoverable in the Scriptures (especially the New Testament), he traces belief and discussion regarding the personality and the work of the Holy Spirit through the whole of the ancient period down to the time of the final rupture between the eastern and western churches on the question of the procession of the Holy Spirit from the Father "and the Son." Dr. Swete's investigation is certainly scientific and thorough. He examines the work of all the ancient fathers of the church, both Greek and Latin, reproduces their thought and justifies his interpretation of their views by adequate quotations. He carefully distinguishes the several problems that emerge in the course of the discussion and gives his attention to each separately. No modern reconstruction of the Christian idea of the Trinity, or of the Holy Spirit and his work, can afford to neglect the valuable results brought into view by the eminent English scholar. [Macmillan Company, New York. $3 net.

The Problem of Religion, by Emil Karl Wilm. Professor Wilm's viewpoint is that of the philosopher. The idea of supernatural revelation is totally outside of his purview; nor does he believe that progress in religion is facilitated by the idea of revelation. On the contrary, it is confused and entangled in a network of misleading associations. This way of looking at the subject is not an entirely new one. Professor Wilm, however, follows it according to his own peculiar inclinations and tendency. He believes in religion and he believes in its philosophical vindication. With these two positions firmly fixed he works out the problem. His philosophy is that of the idealist, and the idealist position he states with unusual clearness. The whole tone of the work is reverent and pervaded by a wholesome optimism. Professor Wilm answers the practical question, "Is there moral progress?" with a vigorous and well sustained affirmative. [Pilgrim Press, Boston. $1.25 net.

Problems of Marriage and Social Hygiene

Race Improvement or Eugenics, by La Reine Helen Baker. Teachers, ministers, professional men in general and parents in particular ought to be informed concerning the modern movement to improve the race by eugenic methods. It is amazing that thousands of American physicians, with recent degrees from reputable medical colleges, have never even heard of this scientific movement. So dense an ignorance among men whose business it is to keep abreast of useful knowledge in their own field is an index of the pitiable unenlightenment that obtains among the laity. America as the dumping ground of foreigners representing a serious biological invasion of this new land, and America as the home of insidious race-destroying diseases, ought to welcome instruction in eugenics. And here is a little book that will serve admirably to instruct. The author has set down the main theories of the new science and proved their vital relationship to modern life. As the subtitle reads, it is "a little book on a great subject." [Dodd, Mead and Company, New York. $1 net.

Sex Education, by Ira S. Wile. Everywhere the trend of education as regards sex problems is toward an end that shall emphasize the importance of prophylaxis, and at the same time stimulate an intelligent interest in the sex instincts as basal factors of a virile civilization. Obviously some form of instruction in this subject is demanded as a corrective of the racial conditions to which vice and disease have given rise in this country. But up to this time no definite scheme of popularizing established facts has been proposed. Dr. Wile's book was written, as he avows, "for the purpose of assisting parents to banish the difficulties and to suggest a program for developing a course of instruction." And to those who believe in sex education, as it is understood today by eugenists and their less rational coworkers, his book should prove helpful. [Duffield and Company, New York. $1 net.

Marriage: Its Ethic and Religion, by P. T. Forsyth, was delivered as a lecture before the National Council of Public Morals in England. Beginning with the broad distinction between the bearings of marriage on individual conduct, on society and on religion, the author expounds the Christian view as insisting on monogamy, permanency and an ethical character. He then proceeds to deal some vigorous blows at the doctrine of "leasehold marriage," and closes with a vigorous plea for proper regard of the deepest interests involved in the marriage covenant. The message is a much-needed one, and it is to be hoped that Dr. Forsyth's words will find not only wide circulation but most earnest consideration. [George H. Doran Company, New York. $1.25 net.

How to Tell the Story of Life, by T. W. Shannon. This is only a tiny pamphlet, but it will be worth a great deal to mothers who have come to share the modern feeling that children should know something of the origin of their own existence, but in their inexperience do not know how to reveal the delicate secret properly. Here are four short chapters leading up to its revelation which any mother can follow as a straight road into the inner sanctuaries of a child's reverence. [T. W. Shannon Publishing Company, Louisville, Ky. 15 cents.

Tarbell's Teacher's Guide to the International Sunday School Lessons for 1913 has made for itself a place in the library of every teacher. It contains a world of relevant matter skillfully arranged, culled from a multitude of scholarly writers. The illustrations are abundant, and both letter press and binding are beyond criticism. We welcome this new volume of a worthy series. [Fleming H. Revell Company, New York. $1.

THE SUNDAY SCHOOL

March 16, 1913—The Test of Abraham's Faith

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Genesis 22:1-19. Golden Text, Hosea 6:6: I desire goodness, and not sacrifice; and the knowledge of God more than burnt offerings.

It may be difficult to detect the relation between our last lesson and this. One week ago we saw Abraham standing in the highway, and looking toward Sodom, whose smoke darkened the plain like the smoke of a furnace. Today we see him face to face with the great test of his faith.

But two things have happened in the patriarch's life, both of which have much to do with his subsequent history—the birth of Ishmael and the birth of Isaac. The former was the son of Hagar, an Egyptian servant, while the latter was the son of Sarah and the child of promise. Ishmael, being the older, according to Oriental custom was in the line of inheritance, a position destined of God for Isaac, the younger son. The result was that Ishmael was expelled and Isaac installed in his place.

Apparent Injustice to Ishmael Proves to Be Blessing in Disguise

The change involved no injustice. God calls no man to a service for which he has no fitness. Ishmael was designed to hold a great place among the nations of the earth, but his future and that of Isaac lay in different directions. Each had his own work and each must follow the bent of his own life. Ishmael remained in the wilderness and succeeded as a hunter. Better do that than fail as a shepherd. Failure is largely due to a lack of adaptation between the man and his work. Jonathan had a place on the field of battle, but his son, lame on his feet, could serve his country best at home. The lesson sometimes comes too late. Many a one has entered upon his life's work, only to know that saddest of all awakenings, the difference between an occupation and a calling.

God could not have done Ishmael a kinder service than to exclude him from among the fathers of the church. It may have seemed unjust, but God is never unjust. Our severest hardships may be mercies in disguise. Moses dies on Nebo in sight of the promised land, but is not permitted to enter. It must have been a staggering blow to the lawgiver, and how he pleaded against it! But his Friend above knew best, and the things that his servant could do had been done. Another life lay beyond the Jordan, and Joshua, not he, was able to live it. Nebo was more merciful than the slaughter fields of Canaan. His mission had become rest. Death solves life.

Abraham Suffers Supreme Test of His Faith in God

Abraham at this time must have been happy and contented. The ambition of his life had been attained. He was rich and powerful. An army of servants stood ready to execute his commands, and his flocks grazed on a hundred hills. Every passion of his soul had been gratified, and in Isaac lay a future still more glorious.

One day the patriarch seems to have been in a revery, or possibly a day dream, when the voice of God broke in upon his soul, "Abraham." His response was prompt, "Here am I." "Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." That was one of the hardest tests ever laid upon a father's heart. All the forces of justice, honor and truth must have seemed in opposition. A hundred reasons could be urged against it. Human sacrifices were not unknown to the patriarch, but they belonged to the heathen, and had no part in Jehovah's service. Moreover, God had assured him that a multitude countless as the very stars were to perpetuate his name through the line of Isaac. His death meant the obliteration of the one God, and that the world would be left to stagger on in the darkness of its own despair. And that other argument, before which all else was dumb—a father's love—must have appealed with trumpet tongue to spare his life. But whatever the patriarch may have thought, he said nothing and only prepared to obey. Men of action always have the least to say.

That three days' journey is one of the most pathetic incidents in all history. Isaac must have been more than 20 years of age, quite old enough to know that something unusual was about to take place; but he made no inquiry until the end was reached. That journey is typical of human life. Our heaviest burdens are borne in silence. God and we ourselves alone know what they are.

At last Abraham and Isaac reach the summit of the hill and the final test has come. Just which was the stronger, father or son, it would be difficult to say. Josephus, the Jewish historian, gives a fancied discussion between the two, but some things are only weakened by words, and this is one. Again the voice is heard: "Abraham, Abraham . . . lay not thy hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God." There is no joy like that of reaction. Abraham and Isaac must have been nearer each other ever after. Together they had gone through the furnace and together they rejoiced on the other side. Abraham had lived the sacrifice. Those three days included all that might have come.

Substitute for Isaac Type of the One Great Substitute

Suffering involves more than the mere test of faith. It either makes character or unmakes it. It does not reveal us to God, but it may reveal God to us. Abraham went down from Moriah with a faith in God such as he had never felt before. Isaac had been saved, but a sacrifice was not wanting upon the mountain. The ram caught in the thicket was but a type of that other Substitute, slain for the salvation of men. The shadows of this incident are flung forward and find their reality at the cross. Isaac is a figurative ancestor of the Christ. The only son of his father, he laid himself upon the altar ready to die at the command of God. God spared the sacrifice, but the Lamb of God suffered in his stead.

The Lesson Verse by Verse

By Hermon D. Jenkins.

Analysis—By a brief, personal, agonizing experience Abraham is taught the difference between the religion of Jehovah and the religion of the nations around him. This lesson brings out also the characteristics of faith and the loving nature of the true God.

To understand the test to which Abraham was put we must know something of his environment and something of the temptations to which that environment subjected him.

In nearly all religions of the Orient, and in some also of the Occident, as in Mexico under Aztec rule, human sacrifices were considered the only acceptable evidence of complete surrender to the gods. Sir William Ramsay tells us in his recent volume that he never knew a native of Asia Minor to erect even a hut without killing something whose blood was poured over the foundations to insure the favor of the invisible powers. Excavators at Gezer, in southern Palestine, have found under the corner stone of a principal building, supposed to be the palace of the king, the skeleton of a child whose remains still bore evidence of its sacrificial death by the knife. Even in the days of Micah, 1,200 years later than Abraham's day, it was a question whether one's first-born was not the most acceptable sacrifice one could bring to the altar of the invisible powers (Micah 6:7).

Incident Brings Out Character of True Faith and Nature of Divine Tenderness

It is probable that more than once Abraham had seen the Canaanites offer human sacrifices, and God would now, in the experience of the Father of all the faithful, repudiate such offerings and show the divine abhorrence of them. In a way never to be forgotten this characteristic of so many false religions was to be forever banned by the religion of the Bible. Moses had to legislate 500 years later against this perversion of piety (Lev. 20:2).

Verse 1—Among the various English words which have changed their meaning the word "tempt" should be noted, because at the time our commonly accepted version was made it was used frequently for "examine," "try," "test." In the case of Abraham it means something of what we mean today by "the third degree," the bringing out a man's real character by painful process. The call of Jehovah is divinely simple, and the answer of Abraham, "Here am I," a model of soldierly brevity and readiness.

Verse 2—The command which was given Abraham, in view of the practices which were everywhere round him, would not seem strange to him, although it would seem impossible to us. But it would not seem so to us had not God used Abraham to root human sacrifice forever out of anything claiming to be a Bible religion. When we remember all the horrible penances which mediæval confessors imposed upon penitent and conscience stricken souls we may easily believe that except for this very story, so graphically told, human sacrifice might yet have found its place and its defenders among Christian teachers as the highest possible form of self-surrender.

Faith Tested and Known by Its Promptness and Simplicity

Verse 3—One may readily believe that Abraham "rose early" on this fateful morn. We are told by the inspired writer in the New Testament that Abraham believed God would somehow raise him up from the dead (Heb. 11:19). But that does not lower the value of the act of obedience.

Verse 4—The length of the journey prolonged the mental strain under which Abraham was placed. The site of the altar was doubtless, as tradition reports, the site of the temple which Solomon was later to build. It doubtless was already marked by previous use as one of the "high" and holy places of Palestine.

Verse 5—But Abraham would not make a show of his religion. He was accompanied by servants who could not understand him or his motives. He left them below. There are times when we get nearest God if farthest removed from men. Abraham's words to his servants imply that he did not expect to return alone.

Verse 6—As fire had to be laboriously produced or else carried from place to place, Abraham reserved to himself the safe conveyance of the necessary flame. Upon Isaac as the younger the heavier burden was placed. The father, too, may have been conscious that his waning nervous strength would not be sufficient for this task. The presence of the knife was to him a horror, but he would not forego it.

Verse 7—The very limit of endurance was reached when his own son asked what he was to do for a lamb!

Verse 8—In the evasive answer speaks the father and the saint. Many a parent now living can recall some hour in which he has been called to pass through a trial well nigh as severe; an hour when the life of a loved child lay trembling in the balance, and when God supported the parent through the hour of uncertain issue.

Pain for Pain's Sake Not Part of True Religion

Verse 10—Old soldiers of the great civil war will recall hours in which the issue was squarely before them, Will you face your fate or flinch from it? Happy the man who can now look back and say, I never refused to go where sent, or to stand where placed, or to perform any feat, however hazardous, when commanded.

Verse 11—God is very near to those who are faithful to duty as they understand it. God will not permit us to be tried beyond what he will give us grace to bear. Abraham had reached the limit of his endurance and had not faltered. Now by one word he is set free to follow the impulses of his affection. Isaac is restored to him. The sacrifice is completed. He has acted the man and the saint, and through him the world has learned that the cruel sacrifices which other religions demand have no part in the religion of the Bible.

The use we should make of this lesson today is to impress upon our minds that God does not value sacrifice for the sake of pain. Sacrifice has its purpose, its healing purpose, its consoling purpose to men conscious of guilt; but pain for pain's sake is no part of religion as taught in either the Old Testament or the New.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning March 9, 1913

Topic—The importunate friend. Luke 11:5-8.

This parable teaches us the importance of insistence in prayer. Indeed no man truly prays who is not in deadly earnest about it. One great secret of effectual prayer is that we should vehemently desire those things for which we pray, so that we will wait upon God with an unswerving importunity until we obtain them.

John had taught his disciples to pray. The rabbis ordinarily taught theirs. It was a recognized part of the duty of a religious teacher to teach his disciples to pray. We do not know what John the Baptist taught his disciples, but the prayer that Jesus gave has become inseparable from Christian worship everywhere, and has been the chief expression of Christian devotion.

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But there is more to know about prayer than its true formula; there is also the right understanding of its spirit. For men cannot pray simply by repeating the words of prayer, even though these words are given by Jesus himself. They must also pray with the soul's faith and devotion. So Jesus follows up his impartation of the form of worship with this little parable, in which he teaches them that they must persevere in their petition.

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The likeness to his other parable of the unjust judge is obvious. In both he urges perseverance in calling upon God. But all the parables of Jesus are distinctive. And between these two there is a difference. In this parable the cry is for sustenance, in the later one it is for the rendering of a delayed justice.

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Why does God delay answers to prayers? Because he is like the selfish friend who does not want to be troubled to render a service in the night? This is certainly no part of the meaning of the parable. The argument is from the less to the greater. If importunity can move even a selfish neighbor to rise in the night and grant a favor, how much more can it move our heavenly Father who is always waiting to give good gifts unto his children. God sometimes delays the bestowal of his gift, because he desires that our faith should be exercised, our efforts increased, our powers developed, by our continuing steadfastly in the attitude of devotion.

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This has been one characteristic method of God's spiritual dispensation in every age. Jacob wrestled with the angel until the day dawned. For him it was the greatest battle of his soul's history, and to the end of his days Jacob bore in his own body the memorial of that conflict.

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The Canaanitish woman is another, and very different, instance of importunity in prayer. When she asked Jesus to heal her daughter who was possessed of a demon, at first he seemed to be quite indifferent, and afterwards almost rough with her. But she persisted, and won from him not only healing for her daughter but an encomium of her own great faith.

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And Jesus himself is our great example of importunity in waiting upon God. How often in his life we read that he went out into the mountains to pray. And then he would spend a whole night in prayer. Away into some lonely ridge of the hills that surround the blue sea of Galilee he went, or out into a spur of the Hermon range, where in the majestic solitude of the night, beneath the silent stars, he poured forth his soul unto his Father, and received the grace to sustain him in the midst of the sins and sicknesses of the lower world.

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God knows our need; he hears our cry. And if he seems sometimes to be indifferent to our petition he is simply searching us and tempering our faith, that we may trust him more implicitly. There is a mystery in his delay. The cry of the suffering saints goes up to his throne, "O Lord, how long?" It is part of the whole great mystery of his forbearance of any evil in his universe. He is not indifferent; he is love. We doubt not but that God suffers more than we do in the delay of the answer to our prayer. And if the night is dark, the dawning of his morning will be glorious. We have only to continue in prayer and be patient.

It is a suggestive touch in the story that the whole transaction is in the night. It is entirely true to Oriental custom, where, owing to the great heat of the midday, the travelers often make their journey late into the darkness. The friend arrived in the night, weary and hungry; and his host, in accordance with good Oriental custom, went out to try to borrow bread from his neighbor.

But his neighbor liked comfort. He was carefully wrapped up, with his family, in the wide bed over the oven. He did not want to disturb the bed clothes, or lose the heat, or be bothered by anybody about anything. But neither does a comfortable man like to have an importunate neighbor knocking at his door and keeping it up. So he rose and, once out of bed, gave him the loaves he had need of.

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Thus insistent should we be in making our desires known to God. We should pray in season and out of season. Rather the parable teaches that there is no unseasonable time for praying. When our need is, then should we pray.

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And we are to pray with the utmost earnestness, believing that we shall receive. This does not mean that we are to use the senseless repetitions of the heathen, who think that they shall be heard for their much asking. We might just as well set up a Chinese praying wheel and allow it to save us our trouble. But true prayer is intense. It is hard labor. It is the hardest labor that can tax the powers of man. It engrosses all the heart, and soul, and mind, and strength of the man who wrestles with God until the day dawns.

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The man who went to his neighbor's house knocked. This word indicates the climax of vehement importunity on the part of the disciple who prays. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." We may begin by asking and find that this is not enough. Then we seek, until our growing insistency demands that we knock. In such a spirit of increasing entreaty, and waxing boldness, would Jesus have us approach unto our heavenly Father.

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And if prayer means anything in our New Testament, it means that when we pray we ask for something which we are to secure through prayer. Distinct, specific petitions are to be addressed to God, and he will give us direct answers. We will never know how many things are brought to pass through prayer—never, at least, until our faith becomes sight, and we know as we are known.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

March 16, 1913

Topic—How may every Sabbath be "the Lord's day"? Jeremiah 17:21-27.

Is there anywhere on the page of human record a more idyllic picture than that of the old-fashioned American Sabbath—the rest day, the worship day, the home day? On that day the workaday garb was laid aside and "Sunday clothes" were donned. All the everyday machinery of life was stilled and the busy vocations of the week were doffed, and a new state of mind was put on. Hurry gave way to leisure, and work to rest. A hush that seemed physical settled upon nature. People's thoughts tended toward loftier themes, even as their feet turned toward the houses of worship. A spacious day was the old-fashioned Sunday, with room for friendship and family relationships. Somehow, the tender human ties seemed more sacred on that day; the soft breezes of the other world breathed upon and refreshed them. There was time for the unhurried reading of the Bible and books of devotion and the religious paper. Then the mind looked out over the kingdom's work as well as upward to the kingdom's home.

Sometimes the observance of the day seemed too religious for the children; but even the student of psychology will agree that to put into children a sense of other worldliness, of sacred and solemn things, of sanctities in the presence of which one must remove one's shoes, like Moses at the burning bush, was no small contribution to the formation of strong character. The children of the old-fashioned Sabbath-keeping homes grew up with convictions; and in them was the stuff that makes manhood and womanhood. All the world, with its commingled interests of state and commerce and private life, owes an unpayable debt to the American Christian Sabbath.

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"O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright;
On thee the high and lowly,
Through ages joined in tune,
Sing holy, holy, holy,
To the great God Triune.

"On thee, at the creation,
The light first had its birth;
On thee, for our salvation,
Christ rose from depths of earth;
On thee our Lord, victorious,
The Spirit sent from heaven;
And thus on thee, most glorious,
A triple light was given."

Sunday will not be the day of the Lord unless he is permitted to be Lord of the day.

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As rests are an essential part of music, so the quiet of the Sabbath is as necessary to a symmetrical life as the activity of the other six days.

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The supreme law of the Sabbath is that laid down by the King himself—"The Sabbath was made for man." Like all this universe, it was designed by a beneficent Creator to minister to the highest requirements of humanity. As truly as a man needs food and sleep and shelter he also needs spiritual plenishing. For man is more than an animal; he is a spiritual being. They who would pervert the law that "the Sabbath was made for man" to mean that it was made only for the physical man, for his diversion and recreation, are thinking on such a low plane that they dishonor man as truly as they dishonor God. Man has higher needs than those of the body. The worst form of starvation is to have plenty of food for the senses, but none for the soul. Well does the old saying put it: "We *have* bodies; we *are* souls." The crowning day of the week was designed for the highest uses. It was made primarily for man's spiritual nature, to help him to be the best that he may become. The Sabbath is always misspent when it does not leave the spirit stronger, sweeter, serener and surer of its eternal destiny.

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"A Sabbath well spent
Brings a week of content."

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A serious mistake often made is to substitute a lot of little man-made regulations for the Lord's large law concerning the Sabbath. That was what the Pharisees did. They hedged about this day of rest and gladness and liberty with so many petty proscriptions that the Saviour himself was put in the light of a Sabbath-breaker. Three functions are indicated in Scripture for the Lord's Day: First, it is a memorial celebration; it marks the Creator's rest and the Saviour's resurrection. Most properly, this aspect of the day is observed by worship in God's house. Secondly, the Sabbath is a rest day, enjoined by divine command. This means a day which, in employment and in recreation, shall be different from all other days. And, thirdly, the Sabbath is a day of rejoicing, which it will be if it thus recognizes the claims of God and the needs of man.

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Like a signboard at a crossroads, the Sabbath points two ways—backward to God's dealings with man and God's provision for him; and forward to the land of endless Sabbaths.

MISSIONARY WORK

China's President Thanks Missionaries

Very soon after President Yuan Shih Kai had made his brief speech of cordial respect for Christianity before the delegates of the national Y. M. C. A. in Peking he had another opportunity to show his regard for missionaries when he received at the national palace seventy members of the association of medical missionaries in China. The association offered its congratulations to the president, and his reply was notable for the graciousness of his manner as much as for the substance of what he said. As reported in The China Press, his remarks were as follows:

"It gives me great pleasure to receive so many members of the China medical missionary conference who have gathered in the capital from the provinces. We are very grateful for your charitable services, especially for your work in the interior, where the importance of sanitary principles is comparatively unknown. For the country to be strong and prosperous, it is essential for its citizens to be healthy. It is due to you that sanitary principles are now spreading throughout the land, and it is also due to you that poor and destitute women and children have been succored and have received the elements of enlightened education. Many of you assisted during the plague, which alarmed the whole world, while during the revolution many of you faced danger and difficulties in order to relieve sufferers. I am glad of this opportunity to tender my personal thanks and I hope that you will continue in the future as in the past, thus adding to the glory of your reputation and strengthening the bonds of friendship between your countries and ours, which I earnestly hope will be strengthened every year."

Young Chinese Overcrowd College

The Chinese newspapers in New York recently published rumors that Dean W. K. Chung, head of the Chinese faculty in Canton Christian College, had resigned his position as commissioner of education in Kwantung province. William Henry Grant and other trustees of the college in New York City were much disquieted by this report, since the opportunities of service in Mr. Chung's hands as a provincial official were of peculiar public importance from an educational standpoint. As The Continent recently said, Dean Chung has been making a fight against Confucian worship in the public schools, which meant a vastly enlarged opportunity for Christian teachers throughout the nation. It seemed a misfortune that this and other good things that Mr. Chung had set afoot should come so early to naught. But, happily, advices direct from Canton demonstrate the resignation report is entirely untrue, and Commissioner Chung continues to combine successfully his college work with his extensive public duties.

The inadequacy of the present plant at Canton, in comparison with the tremendous opportunities which it faces, is emphasized by the report of January matriculation. At the opening of the new term following the holidays 170 students applied for admission to the institution; but on account of the scarcity of teachers and the lack of buildings, the faculty could receive only forty of the applicants. This made the total attendance in college and high school 169, with 230 more in the elementary schools.

That Canton Christian College is not purely a missionary proposition in the usual sense of that word, nor indeed much more a philanthropy than a typical American College, is indicated by the fact that the Chinese patrons of the school contributed in fees to the college treasury for the first half of the current year $15,000 in gold. Dr. Andrew H. Woods, who had just gone out from Philadelphia to be the vice-president of the institution, declares that this spirit of Chinese cooperation extends to the teachers in the faculty, who "have ceased working as hirelings and are partners interested in developing departments and studying by lamp light to work out new ideas."

Sending Mission Reports by Cable

The United Presbyterian Church is in the midst of its second annual every member canvass. Last year this goal was "a million dollars for missions," which was urged by means of a simultaneous every member canvass which has become a fixed policy of the church. The office of the million dollar committee, 200 North 15th street, Philadelphia, is sending out some vigorous literature in the interests of better finance. An interesting and unique feature of this year's campaign is the going abroad of George C. Shane, a prominent layman and merchant of Philadelphia, who leaves his desk as secretary of a great concern to give sixty days of valuable time to the personal study of missionary conditions and needs in Egypt. It is expected that the whole financial campaign will be punctuated with his virile and graphic utterances which will be transmitted to the home church by means of cablegrams. It would not take many such business men to tone up the whole system of church finances.

The United Presbyterians made an advance of $145,000 in benevolences last year, and hope to take a bigger step in the present year.

Interdenominational Comity in Africa

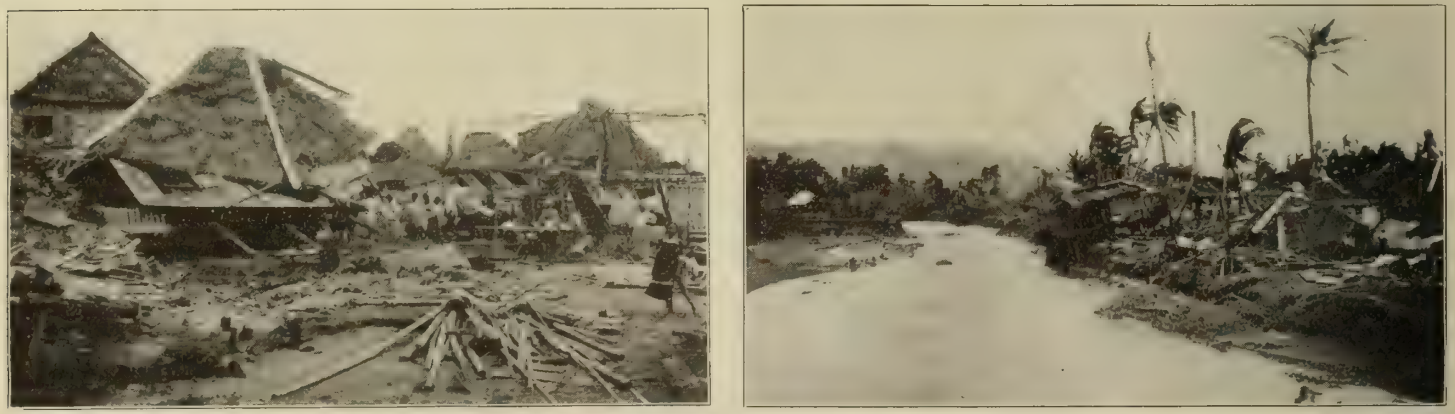
The opening of a mission in the Kongo valley by the Southern Methodist Mission Board, with headquarters at Nashville, has been attended by several agreeable incidents of interdenominational cooperation. There is no danger of conflict or overlapping in the Kongo field. The territory is big enough to afford room for all the workers that could possibly be sent there, even if every evangelical body in the United States should choose to dispatch a mission to that region. At present the strongest force of occupation in the Kongo country is the mission of the Southern Presbyterians, who also have their missionary headquarters in Nashville, and the announcement that the Methodists contemplate work in the same region was received with joy and congratulation in the rooms of the Presbyterian Board.

Bishop Lambuth went out to prospect the territory for the Methodists, accompanied by Professor Gilbert, a colored teacher from Augusta. Word was sent simultaneously to the Presbyterians on the field that every assistance should be rendered to the Methodist visitors, and the instruction perfectly accorded with the disposition of the missionaries and the native Christians. When Messrs. Lambuth and Gilbert arrived at Luebo and Ibanji, a party of native Presbyterian evangelists volunteered to proceed with them 800 miles farther into the interior and explore the country for a new location. The Presbyterian mission steamer, the Lapsley, has been put at the disposal of the Methodists to transfer their goods inland when their missionaries arrive, and it is already arranged that Presbyterian elders from Luebo will serve as helpers and interpreters until the American workers learn the language. It is promised that other features of cooperation will be developed as the work progresses, for even if the two fields are to be 800 miles apart, they are considered, as distances count in Africa, next door neighbors.

Board Notes and Announcements

—The prayer after the last supper was the lesson read Friday morning at Room 48, Chicago, by the leader, Miss Skinner of Fourth church. That all should pray much for Korea was emphasized by Miss Katherine Crane, who, since heard here two years ago, has not only seen much of China but has visited Korea, Japan and India. "None but an eye-witness," she said, "can begin to realize what missionaries and other Christians are suffering in Korea." Mentioning the first foreign mission undertaken by the Korean church, setting apart two men and a thousand dollars to begin work in the field allotted by Shantung Presbytery, Mrs. Coulter said, "I wondered what we should do in comparison." Mrs. Forsyth told of the enthusiasm she had found in the large prayer meeting at New York headquarters. Rev. A. K. Reischauer of Tokyo showed the need of a union Christian university for Japan, making it clear that the undertaking, although too great for any one denomination to attempt, is as possible as it is necessary when made a demonstration of the unity of Christianity—a perpetual witness to that much denied unity. The report of Mrs. Thomas E. D. Bradley, treasurer, showed increased receipts.

What a Typhoon Means to the Philippines



These Pictures Show Some of the Havoc Wrought by Typhoon on the Island of Cebu, P. I.

Typhoons are not uncommon in the Philippines, but last October the archipelego was swept by a typhoon of unusual severity, which uprooted cocoanut trees, destroyed the plantations of hemp, washed out the crops of the farmers, tore houses to pieces and left devastation and destruction in its wake. Besides the damage done by three tidal waves, small streams swollen by waters turned back from the mountains washed away buildings and threw up debris along the shores. Streets were choked with the roofs and ruins of houses. That there was not a fearful loss of life was due to the fact that the typhoon struck in the daytime.

From Rev. William B. Cooke, missionary and pastor of the American church at Manila, come these pictures of the devastation on the Island of Cebu. Some experiences with this and other Philippine typhoons were well told on the missionary page of The Continent in the last issue of last year by Rev. C. E. Rath of Tacloban.

Reaching America's Purest Americans

A Famous Old Christian School's Service to a Sturdy People Whose Native Capacities Are a Splendid Contribution to Our American Manhood and Womanhood

BY OLIVER R. WILLIAMSON

NATIONS, like men, grow strong by grappling with the forces that threaten destruction; they grow weaker by seeking the easier way. Our statesmen dallied with slavery, and the flower of northern and southern manhood paid the reckoning in blood. We are fond of discovering the hand of God in history that has been made; less willing are we to recognize divine leading when history is in the making. Especially in times of material prosperity are we disposed to mortgage our responsibilities and leave posterity to pay. But such a mortgage is at a terrible risk of foreclosure.

Our forefathers preferred the toil and perils of the wilderness, with the freedom that they conceived as a divine gift, to ease coupled with a yielding conscience. They wrought and fought and won—not for us alone but for all God's world; for in the unfolding of America's brief page in the scroll of the centuries, there appears the heaven-born plan that in one great family established here all the nations shall become kin. Through all our decades the nations afar have given us of their blood; the spirit of '76 lives today in the heart of many an American whose family history leads back through Castle Garden, or even more modern Ellis island, and it is ordained that our children must share with the stranger's children the burden of the America of tomorrow.

All of Nation's Strength to Support Ideals

But we are coming to realize that in fairness to him as well as to ourselves, our welcome to the immigrant must not mean surrender. The issue is not permanently to be evaded. The beautiful standard of a Christian America should not be, and need not be, trailed before a newcomer, who is privileged to share but not to command; rather must the banner be raised higher aloft so that, untarnished, it shall be supreme over him and over us all. It must represent what is best, and all that is best, in Americanism. And if there be any power in the spiritual inheritance of Americans whose ancestors struggled to make of this country the nation visioned by Winthrop and Washington, Jefferson and Lincoln, every potentiality of that power must be utilized to keep this standard aloft and untarnished. For us now the real preparedness of peace is needed not against guns and ships and fighting men but against the evils that lie in a supine yielding of precious ideals. Not in a bigoted political sense, nor in a spirit of sectarian distrust, but in the higher expression of Christian patriotism. "Every American must be on guard."

But we are not simply on the defensive, nor am I intending here to discuss the immigration problem. Unless men of great sagacity are at fault, the signs of the times are that our wonderful nation is preparing to establish itself upon a moral plane definitely higher than it has reached in any other epoch. The minds and consciences of us all are stirred as never before except by threat of war. It is indeed a time when every American must be called to the colors—and a time to take an account of what "every American" signifies.

Vast Reserve Force Awaiting Development

As you have journeyed southwestward over the Southern railway from Lynchburg to Chattanooga, or south and east through Knoxville to Asheville, you may have wondered vaguely just what you would discover if you were to follow one of those red or yellow clay roads back through the coves and over the ridges that mark the foothills of the green-clad mountains. But unless you are one of a comparative few, you never got farther than the thought. Back among those mountains it is, however, that you will find Americans whose original Scotch-Irish or English strain has been unmixed with the blood of other races during all the years since this wilderness was peopled. Here it is that there has been preserved for the republic a powerful reserve force, that has never ignored a call in defense of liberty and which is ready to be made efficient for the maintenance of a Christian America.

The story of East Tennessee and western North Carolina is interwoven with the lives and fortunes of many men whose names require no hall of fame to perpetuate their memories. To them is owed an unpayable debt by the Americans who now travel in comfort through the first easy paths broken by the daring pioneer. One of the earliest of the pioneer preachers was Dr. Hezekiah Balch, a native of Maryland and a graduate of Princeton. He labored for a number of years in North Carolina and at the close of the revolution went to Greeneville, then a hamlet on the trail leading through East Tennessee to the Kentucky country. A number of the counties in this section had declared themselves independent of the state government and established the "State of Franklin," with the capital at Jonesboro, not far from Greeneville. From the "Legislature of the Territory South of the Ohio River," as the assembly called itself, Dr. Balch obtained in 1794 a charter for a college, which in date of authorization was the first institution of higher education west of the Alleghenies.

The College "Back in the Hills"—Tusculum

The immigration of the early eighteenth century brought to America from the north of Ireland—among so many whose descendants have helped to make America—Samuel and Jane Doak. After a brief residence in eastern Pennsylvania they settled finally in that way station to the Middle West, Augusta county, Virginia. There, in 1749, was born to them a son whom they named Samuel and who quickly demonstrated those qualities of resoluteness which afterwards carried him through a remarkable career and made this bit of history worth while recounting. The younger Samuel studied Latin under Archibald Alexander—a name made famous by the instructor's grandson—and after the surmounting of great difficulties he was graduated from Princeton College at the age of 24. This was in the opening year of the revolution, and his diploma, carefully preserved, I have seen among the treasured possessions of one of his descendants.

The continued conflict of arms made it necessary for him to study theology privately, teaching school for his maintenance. Like that of many other Princeton men of those days, young Doak's vision was of a work in the new country to the west. First in Washington county, Virginia, then in the wild country at the fork of the Holston and Wautauga, he labored in the few years just following his licensure in 1777 by Hanover Presbytery. But these fields did not suit him, and in the spirit of the true pioneer he pushed forward to discover the one place that he doubtless felt had a special call upon him.

Coming upon a company of settlers engaged in making a clearing near the Nolachucky, one of the headwaters of the Tennessee, the young minister was given a cordial welcome by the isolated woodsmen. At their persuasion he first preached from saddleback under the trees, and here he settled himself and (this was in 1780) gathered together the beginning of the Salem church, which still exists. On a farm which he "entered" Dr. Doak constructed three log buildings for residence, church and school. It was near by, under an oak which is pointed out to the latter day visitor, that there assembled a few months later a company of men led by General John Sevier—"Nolachucky Jack." Armed with rifles and powder horns, they were on their way to meet one of those emergencies which make history. Dr. Doak, with his own rifle in hand, accompanied them through the forest to Sycamore Shoals, where other forces were joined, and gave to all a scriptural admonition and blessing. Then he returned to the women and children of the settlement, while the fighting men went on to win the decisive victory of King's mountain.

Dr. Doak Establishes Himself at Tusculum

At Salem Dr. Doak continued his educational work, obtaining in 1782 a charter from North Carolina for an academy, which was named in honor of Governor Martin. At this school, which he later named Washington College, Dr. Doak remained until 1818, when he gave up the work and removed to Tusculum, near Greeneville, where he established a classical school. He was strongly urged to return, but he steadfastly remained at Tusculum until his death in 1829.

Dr. Hezekiah Balch's school at Greeneville—or, rather, three miles south of that town; the educators at that time were fearfully afraid of urban influences—had met with a considerable degree of prosperity. Dr. Charles Coffin, a Harvard graduate, became associated with Dr. Balch in 1800 and made a strong impress on the institution. Especially was he responsible for the enriching of the library with the many interesting and valuable old tomes that are cherished at Tusculum today. In 1839 the school occupied a new building in the town of Greeneville; but there was a vacancy in the presidency from 1847 to 1854, and though in-

Craig Hall

Virginia Hall

terest revived during the presidency of Rev. W. B. Rankin (1854-1858), the damage wrought by the civil war left little but the name. Greeneville is an interesting little city, with its national cemetery and old frame house where the future president, Andrew Johnson, labored at the tailor's bench while he was gaining the rudiments of an education under his wife's direction in their modest home across a narrow street. And the courteous resident will show you, too, if you are interested, the very spot on which John Morgan, the famous Confederate raider, stood when he was shot. President Johnson's remains lie in Greeneville cemetery.

Distinguished Alumni

After the original Samuel Doak came to Tusculum in 1818 he conducted a private school until his death in 1829. His successor, Dr. S. W. Doak, in 1842 secured a charter for the academy, which was constituted a college in 1844. Greeneville and Tusculum have separately and jointly made generous contributions to the manhood and womanhood of America—contributions that deserve equally generous requital. I have before me a statistical table which tells something of the graduates of the school. A hasty examination shows the useful part played in the world's activities by the graduates. Fifty-two became lawyers, furnishing probably the larger number of the state officials or legislators and eight congressmen (including Speaker John White); three were United States senators, ten judges. Thirty became physicians, 120 educators, including thirteen college presidents and a number of founders. One was a railway president, thirteen were editors, forty-seven became business men, fifty-six engaged in farming and eighty-six accepted ordination as ministers of the gospel. Which exhibit will stand comparison in any proper respect with the showing made by many colleges of which the world hears a great deal.

In 1868 Greeneville and Tusculum were wisely consolidated, and in recent years there was an attempt to operate Washington College also in connection. The plan was unsatisfactory to both parties and Tusculum now stands alone. A great field invites its services. Tusculum lies almost in the center of the mountain section of East Tennessee, northwestern North Carolina, southeastern Kentucky and southwestern Virginia. As the crow flies, the last named state is scarcely thirty miles away, the Cumberland mountains of the Allegheníes rearing themselves at the same distance to the northwest, south and east are the great Smokies of the Blue Ridge, and the border of North Carolina lies not a dozen miles away, as the map shows it, albeit much farther as one traverses rough roads through the foothills. Though the highest barriers lie to the south and east, it is in these directions that the educational light points its brightest rays of invitation. From out this rough region came many of the lads of whose after lives Tusculum has good reason to feel proud, and in these regions now are to be found boys and girls with natural qualities not less susceptible of efficient development. Go to the school today and you will find a student body that gives you joy in its contrast with the blase, dilettante types to be found in institutions whose privileges are less hardly earned, if earned at all. And the long history of this old school has been justified, if in no other wise, by a certain endless chain which it has created. In the very beginnings the impulse of the finished student was to go back among his people to share his learning with others; and invariably he was ready to urge the promising pupil in his own school to pass on to the teacher's alma mater. Many of the students of today have come to Tusculum because of the help or the urgency of their teacher "back in the hills," and they in turn will go forth to use their influence in the same way. Then, too, many teachers, after the short five months of the country schools, come here for the remainder of the term. Thus Tusculum is exerting a constantly improving influence in the most elementary of elementary instruction in this poorly schooled region.

What "Poorly Schooled" Signifies

Let us give you some conception of what "poorly schooled" means. Greene county, in which Tusculum is located, includes in its population a large number of the best elements of Tennessee's population, and the county seat of Greeneville is a prosperous and attractive town, yet the report of the county school superintendent shows these figures regarding the white population (negroes are not numerous):

Children of school age	10,615
Of school age unable to read or write	2,120
Enrolled in schools	7,679
In first grade	2,553
In second grade	1,114
In last grade of grammar school	90
In last grade of high school	12

The only high school is the municipal institution at Greeneville, and if he should finish this course, the student must still take a year's preparatory work before he may qualify for the freshman class at Tusculum. The public school term in these counties usually does not exceed four months. But Greene county is a shining light in the educational firmament compared to adjacent mountain counties, such as Unicoi. It is from this region that Tusculum derives the material from which is developed the sterling American citizenship revealed by our partial statement of alumni history.

The great majority of these young men and women must go where they may easily return to their homes in the spring or summer to "help out"; but even if they could get far away from home, they could not, as a usual thing, afford the increased living expenses. So Tusculum has always found it essential to reduce every item of charge to the irreducible minimum. The total expense to the student

Carnegie Hall

"Old" College

today is made as low as $100 a year. How has this been made possible? Partly, of course, by the generosity of the friends of the school; and partly also, let it not be forgotten, by the sacrifices of the men and women of education and ability who have labored here for a mere pittance because they saw the need. Has it all been worth while? I think so. The 150 boys and seventy girls who are here can tell you whether or not it is worth while. That young man—this is one of many similar instances—who walked seventy-five miles and reached the college with 40 cents in his pockets, his extra clothing in a pack slung over his shoulder, can tell you. This young woman whose sole provision for an education came from the sale of a calf her father gave her can tell you. These thirty students who are working their way can tell you. Everyone who has made a sacrifice to teach or to be taught can tell you. Anyone who has gone to Tusculum and come in contact with its students and faculty can tell you.

Where Dr. Doak Began His Work at Tusculum

Deficient Equipment Fully Utilized

The college community is practically all there is of the Tusculum indicated on your post office map. In a pretty hollow, near an ever rippling brook, stands the frame structure in which Samuel Doak began his second school nearly a hundred years ago. In the next stage of development (1842) a brick building rose upon the adjacent hillside. In and about this building, still solid and sightly, there were some stirring times when the line of civil war ran through many families and divided brother from brother and sons from parents; and it is related that Dr. John Rankin of abolition fame here defied a body of belligerent young students to fly the stars and bars or to haul down the stars and stripes—I am not certain which, though I am sure Dr. Rankin was equal to the defiance. In this building today a group of brave young women do their own housekeeping in order to economize on the already minimized cost of living in the dormitory.

Craig hall houses the young men; McCormick hall, a well planned structure, provides a long ago inadequate chapel, recitation rooms and an office. Virginia McCormick hall, occupied partly as a dormitory for woman students and instructors, also provides quarters for a decidedly popular and a capably directed domestic science work, better equipped than most of the other departments of the school. Here, too, are the dining room and social hall. On the opposite side of the campus Carnegie hall is given over to a handsome gymnasium, the library, laboratory and rooms for the Y. W. C. A. and other organizations. Across the highway from the original campus, on a tract acquired in recent times, stands the president's house, with cottages near by occupied by members of the faculty. Another extension is utilized as an athletic field, though it lacks the improvements that in time will make it really serviceable. The college power plant furnishes water, heat and electric light.

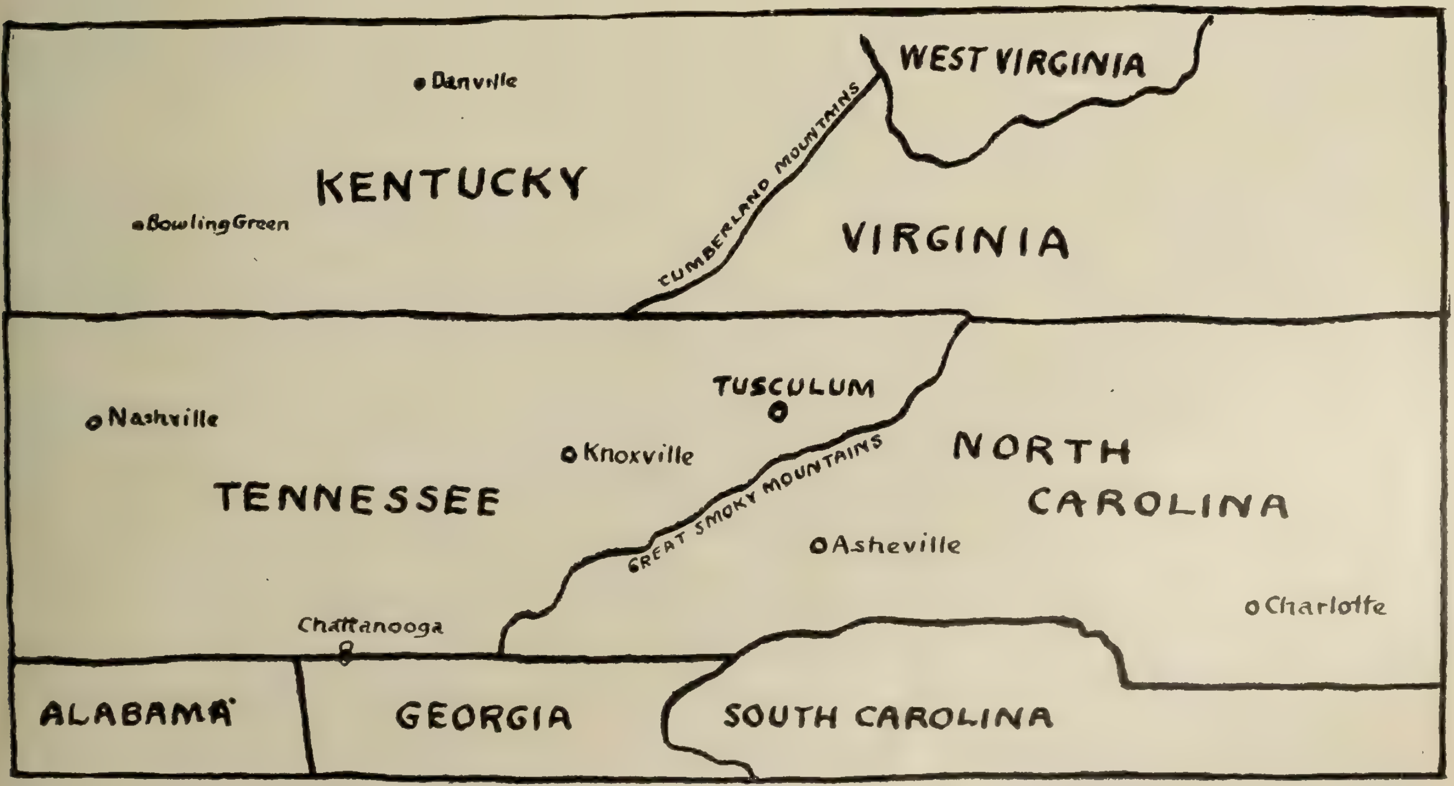
Three visits at intervals of two years have enabled the writer to form a fair estimate of the progress made by the institution. The first view of the work was an unforgettable awakening to its fundamental necessity and the remarkable results achieved with facilities strained to their utmost limit. Four years ago the era of kerosene lighting, imperfect sanitary facilities and inefficient heating had not been ended; plans for improvement there were, to be sure, but funds were almost entirely lacking. Since that time satisfactory sewerage has been installed, electric lighting has been introduced and a water system has been secured which more than paid for itself in one brief half hour when it saved one of the buildings from an incipient fire which could not have been stayed by primitive means. Throughout the school the equipment, though it has not been increased to anything like the needed degree, has been brought to greater efficiency, and proper living conditions for student and faculty have been assured. Such a comparison as the writer's visits have afforded would give to any supporter of the school ample certainty that to the last dollar his gifts will be wisely administered.

From the purely educational point of view the gains have been equally notable. Though the school is and long will be under the necessity of assuming preparatory work in many cases from the lowest grammar school grades up, the college requirements are for the full standard of units demanded by the Carnegie foundation; and there is reason to believe that the work done is as thorough as that provided anywhere. The faculty is a surprisingly strong one, from the veteran Professors Haynes and Rankin to the latest recruits. They are associated with a body of students most zealous for knowledge, willing to work hard and long to conquer, centered absolutely upon their college duties and possessed of a native acuteness which makes them apt students. Seldom will one find a school where students and instructors possess such an unfeigned appreciation of each other.

Contributory Field Important to the Church

In this vast field, where live so many thousands of young people who must look to Tusculum as their only opportunity to secure a higher education, are centered many of the mission schools of the Presbyterian Church. The work of these schools, which have so wonderfully influenced these remote communities, quite naturally develops the proper aspirations of these young people to make the utmost of their capabilities. Thus it comes about that many of Tusculum's students are recruited from the mission districts, and that numbers of them, when through here, return to their people to help in the great uplift work in which the church is rendering the nation a patriotic service. Some remarkable instances might be related of the transforming achievements of the Tusculum graduates.

Seldom, if ever, has there gone forth a graduate who is not a professed Christian. The religious element is as much a part of his life to the student as his daily bread and meat; and in such a close community any touch of insincerity would be quickly detected. The school sends an exceptionally large proportion of its young men into the path that leads through the theological seminaries to the ministry. And it is scarcely less significant that it



Tusculum is located at the strategic point for reaching the people of the southern mountains. Its students come from all the states shown sends out, as teachers and lawyers and physicians and farmers and merchants, Christians whose loyalty to religion is likely to make them leaders wherever they may go.

Even with all the world to choose from, I do not believe that any Christian philanthropist who gives fair consideration to this field and its needs would fail to decide that nowhere could he find a more striking opportunity to make his dollars count for good than here. Thus far there has been an endowment so small that the task of providing current expenses has been a most trying burden upon the president; and, of course, there has been little possibility of expansion to provide for growing numbers. A science hall, with a sufficient equipment, is certainly an early necessity. A fine, small farm adjoining the campus ought to provide a demonstration place for young men who need sorely to equip themselves for returning to their home district and exemplifying methods which will help their people to develop the possibilities of the soil. A cottage in which, for a month at a time, Miss Stetson and a group of students may live, so that the girls may better adapt their knowledge to their households at home, is also needed. Important above all, at this time, however, is the necessity that the modest endowment fund of $250,000 shall be quickly completed. President C. O. Gray, whose splendid leadership has meant so much to the college, has had much encouragement; but a hundred thousand dollars yet unpledged ought to be added to his assurance by the first of May. Allowing for all other demands upon their surpluses, this is a small sum to be tendered by the more generous of the wealthy men and women of the church. If any one of them would spend a few days in journeying across country from Marshall in North Carolina to Tusculum in Tennessee, with a day or two in this college community, he would require no urging.

America needs this splendid old American stock. It needs the men and women who can count for so much in maintaining American ideals, if they can "only have a chance"; it cannot afford to permit their lives to be wasted in ignorance and inefficiency. It needs them to help meet the crises that are upon us. The church needs them for the leadership which will uplift their people spiritually. God calls to them through the church, and the church must enable them to respond. And if this was ordained to be and is to be a Christian America, every instinct of patriotism supports the appeal in their behalf. Dare we think the appeal will be in vain?

The Man Who Made Christ His Hero

(Continued from page 324)

you," answered Livingstone with heartiness.

After a four months' stay Stanley started home, begging Livingstone to leave with him, but the man whose hero was Christ was unwilling to leave anything of His work unfinished, and so Stanley left him alone. Two years later, after a siege of fever in the dense forest, kneeling by his bed in prayer, Livingstone went on to meet his Hero!

His colored boys buried his heart in Ilala and carried his body 900 miles to the coast, whence it was shipped to England. It was buried in Westminster abbey, and there it lies today.

If you should go to London some day you would be glad, I am sure, to visit the resting place of the man who made Christ his Hero.

Why We Walk in Circles

Persons lost in a forest or on a plain almost invariably walk in a circle, and this is due to inequality in the length of legs. Careful measurements over a long period have shown that only 10 per cent of us have the lower limbs equal in length, 35 per cent have the right limb longer than the left, while in 55 per cent the left leg is longer. The result of one limb's being longer than the other is naturally that a person will unconsciously take a longer step with the longer limb, and consequently will bear to the right or to the left, according as the left or right is the longer, unless the tendency to deviation is corrected by the eye. The left leg being more frequently the longer, as evidenced by the measurement, the inclination should be more frequently to the right than to the left.

The Open Hearth

Lincoln Memorial Church and College

Lincoln is looming up more and more as the greatest man America has produced, and he is more and more loved and admired by the whole world. Lincoln was a great Bible student and knew practically the whole Bible by heart and incidents are related where he repeated chapters from memory at a sickbed. His knowledge of the Bible and constant reading of it were the greatest cause of his unsurpassed English composition and style, phrased to a great extent in Bible language and spirit. He had no schooling and his ancestry cannot account for his greatness. He was selected of God to do a great work at a time of crisis, much as the prophets of old were. Once an old friend of skeptical inclinations found him reading the Bible and said, a trifle sarcastically, "I see you are profitably engaged." "Yes," said Lincoln, "so I am; I have got over my earlier doubts. I have found that the best thing to do is to take all I can of the Bible on reason, and what I can't I take on faith, and anyone who does this will live and die a better and happier man."

It was the great wish and darling project of the late Justice Harlan of the supreme court to see erected in Washington a great Presbyterian church building to represent Presbyterianism in our national capital. Why should not this be erected as "the Lincoln Memorial Presbyterian church" and have in connection with it a "Lincoln Memorial Bible College," something like the Moody Institute? New York Avenue church, which was the place of worship of thirteen of our twenty-seven Presidents as well as many other statesmen, which is known as "the church of the Presidents," would be the fitting nucleus of such a memorial church, either by itself or by union with either First church or the Church of the Covenant. We should have such a great center in Washington. The Catholics are centering in Washington and we should do so, too. Lincoln's pew in New York Avenue church, where he constantly worshiped, is still preserved there as it was, therefore it is appropriate there should be a Lincoln Memorial Presbyterian church in Washington. Many all over the country would be glad to give to such a memorial church and Bible college. Let us carry out the project of that great judge and commoner, Justice Harlan.

H. W. L.

Lodges and Churches

I wish to say a few words in reply to Alexander McCausland's criticism of Rosalie B. McAdam's communication on Masonry. Of course some such criticism was to be expected. But, in my judgment, Rosalie McAdam's statements are warranted by the facts. Mr. McCausland may "question" her statement; but either his knowledge of Masons is limited or he has been fortunate in his Masonic acquaintances, for I have frequently heard Masons express just such sentiments. Of course they were "lacking in intelligence"; but they made the statements, and evidently believed what they said. And in spite of Mr. McCausland's assertion to the contrary, I have known of instances where young men have been led to drink and to gamble in Masonic lodges. As a Mason, that is my objection to Masonry. In some lodges which I have visited a number of the members seemed to attend only to engage in gambling. They were seldom seen in the lodge room proper, except when some matter of special interest was to be decided, but spent their time in the anteroom, or some other room, playing cards—gambling.

Another of Mr. McCausland's statements is to the effect that the leaders in church work are Masons. This is true in some cases, but in many cases it is not true. In a ministry extending over twenty-five years I have known just three cases where his statement would hold good; but I have known a score of cases where it would not hold good. I think Mr. McCausland needs enlightening rather than Rosalie B. McAdam.

D. D.

Rights of Congregations

Is there not something wrong in the government of the Presbyterian Church with regard to the severing of the relation between pastor and people? Theoretically when a church calls a pastor he is called for life. But suppose after a few years the pastor does not prove acceptable to a majority of the church. Suppose further that a number of the largest contributors withdraw their support, and that still others refuse to attend the services. Suppose also that the pastor is unpopular with the young people, and that they are all leaving the church. Doubtless something is wrong with the people, but under such circumstances must not something be wrong also with the pastor? Perhaps the pastor is getting a good salary, which he does not wish to give up, and refuses to resign. No charges of immorality can be brought against him.

Must the church continue to dwindle and retrograde, and be helpless to remedy things simply because the pastor does not see fit to resign, even though it is evident that he ought to? The pastor can resign at any time he becomes dissatisfied or gets a call at a higher salary, but the people must endure him whether they wish to or not. To a layman it looks as if the Presbyterian law were made by a lot of ministers for their own benefit and advantage, and as if the rights of the congregation were largely ignored. Ought it not to be possible for a church to dispense with the services of a pastor who is no longer acceptable without stirring up a fuss and engendering unchristian feeling?

LAYMAN.

Benevolent Corporation Funds

Like national bank reports and examinations, should there not be benevolent corporation reports and examinations?

Should not benevolent corporations be required by law to loan a certain part of their endowment funds to actual agriculturists and horticulturists?

NATHANIEL BACON.

Some Pastor-Hunting Experiences

In a recent article in The Continent I notice something about the present method of getting ministers, and among the methods is the one that we might style the "slippin' in" method. I have seen that method tried and with very favorable results, and without any harm being done to the supposed weaker church, until I am persuaded partly to believe it better than the old method of the preacher coming in and trotting his best gait for a fifteen minute stretch and then going away, having virtually said to the congregation, "How do you like my style?"

Again, such a system or method has its drawbacks and its ridiculous sides. For example, a certain flourishing church, it matters not where, got its eye on a pastor in a neighboring town and sent its delegation to hear him. The committee came to town, stayed in the hotel over Saturday night and asked next morning to be directed to the Presbyterian church. They got directions, and went in and enjoyed the services immensely. Without saying anything to the pastor, they went home and recommended to the church that they at once call him. But the congregation wanted to hear him first and so had the clerk of the session send for him. The man came, and when he went to the pulpit Sunday morning the committee opened their eyes and said, "That is not the man we heard at all." The truth of it was that they had gone to the wrong church.

Pardon a personal experience. Your humble servant had been ill, and upon recovery decided he ought to take a lighter charge than the city church that he was then serving. Casting about, he approached by letter a certain church session, but got no direct reply. But he learned afterwards that the church sent its deputation of one elder to slip in on him and see him at work. It happened to be a Sabbath when the pastor was very busy. The good man came to the Sunday school and between the school hour and the later service there was a meeting of the session, so the pastor got no chance to speak to anyone else. Mr. Delegate left before the service closed, so the pastor got no chance to see him then. So he went back to his congregation and said, "I like the man's sermon and his appearance in the pulpit, but it does not appear to me that he is as sociable as we want; he does not greet strangers." When I found it out some weeks after I told my session and was greeted with a roar of laughter, to think that anyone would consider that I was not sociable enough, when that happens to be about the only strong point I possess.

ICHABOD.

Ways of Working

Stimulating Mission Activity

Nassau Presbytery recently completed a series of mission conferences with commendable success under a plan which could be tried in other presbyteries. The presbytery was divided into four groups, with a leader for each. These four with the chairman of the foreign mission committee, Rev. J. N. Grace, who initiated the work, constituted a committee of general arrangements. The object in view was the stimulation of all mission activities, both at home and abroad. On the last Sunday of January an omnibus exchange of pastors was carried out with the help of seven visiting speakers, so that practically every church of the presbytery had a mission address by other than its own pastor.

On each of the succeeding four days there were district conferences successively at Astoria, Mineola, Freeport and Huntington, at which a set of speakers under the leadership of David McConaughy was present to present the subject. In the afternoon plans of work in the local church was the subject, during which the character and function of the church missionary committee and the aims and methods of the every member canvass for mission support was clearly set forth by object lessons. At the supper table conference which followed in each place a presentation of both home and foreign work was made by visiting missionaries, among whom were Rev. R. M. Labaree of Persia, Rev. Henry Foreman of India, William H. Paden, D. D., of Utah; J. B. Rodgers, D. D., of Manila, and S. Hall Young, D. D., of Alaska.

The attendance was obtained by the appointment of delegates from each church, in some cases these appointments being formally made by the sessions. Each church was expected to send at least two delegates from each department of its work and several took advantage of the opportunity and sent more than the minimum requested. A total of 250 delegates from twenty-five out of twenty-nine churches were in attendance.

Parcel Post Party Now

So far as has been reported First church, Frankfort, Ind., Rev. H. L. Crain pastor, is the first to adapt the parcel post as an adjunct to church work. This church has recently held a parcel post party for the men. The details of the package mail system were explained by the postmaster, and the entire office force of clerks, carriers, rural carriers and railway mail clerks in the city were invited. These government employees entered heartily into the plans and added interest to the meeting. Refreshments all came in by parcel post, several local firms sending surprise packages to add to the novelty of the meeting.

To Teach Good Citizenship

Professor Allan Hoben of the University of Chicago in speaking before the Chicago ministers recently suggested that Sunday schools could do considerable toward inculcating ideas of citizenship by distributing to pupils appropriate pictures to be taken home. It was suggested that during February prints of the pictures of Lincoln and Washington would be appropriate and more than likely find a permanent place in homes.

The Church and Publicity

—The pastor of First church, Wapakoneta, Ohio, is placing emphasis in paid advertising space and in news of his church contributed to a local daily paper on the phrase "The First Presbyterian church is a pleasant and profitable one to attend." He recently devoted several inches in The Daily News to a suggestion to members of his church that Christians ought to take church papers for the same reason that a physician takes medical journals and the manufacturer trade journals. In connection with this he announced the presence of a field representative of The Continent in the church.

—Rev. William G. Johnston, pastor of the church at Nortonville, Kan., recently used a half-page advertisement in the local paper, announcing a series of meetings during the month. The advertisement was headed, "February Gospel Bargains" and typographically it resembled the announcement of a department store.

—Fourth church, Philadelphia, Pa., out of a total contemplated expense for the year of $7,600, has set aside $150 for advertising in addition to $300 for calendars and printing.

Vandalism—How to Prevent It

For many years the venerable historian of the beginnings of the Presbyterian Church on the famous eastern shore of Maryland, L. P. Bowen, D. D., author of "The Days of Makemie," has, together with others, been hoping to get more light upon the times and labors of Francis Makemie, the father of organized Presbyterianism in America, and the church which he founded in eastern Maryland and Virginia.

John S. McMaster, a lawyer with offices in Jersey City, N. J., also has long been interested in these matters. For years his ancestors lived in the neighborhood of the old Pitts Creek church, not far from the widely known Snow Hill and Rehoboth churches of Francis Makemie fame. His great grandfather, Rev. Samuel McMaster (1744-1811) was for thirty-five years (1776-1811) the pastor of these churches, and was one of the executors of the will of the last surviving daughter of Makemie, Madam Anne Holden, who died at an advanced age in 1787, leaving, among other bequests, "the sum of £40, a mahogany desk, a bed and furniture, and a negro woman called Keziah and her children," to her pastor, Mr. McMaster. This desk is now among the treasures of Union Theological Seminary of Richmond, Va.

Mr. McMaster has always hoped that some day papers or books might be found which would throw further light upon the early history of the Makemie churches. Tenants are now occupying the old McMaster farm (which is near Makemie's old home and the Rehoboth church), on which is still standing the brick annex which was once used by Parson McMaster as a schoolroom and study. On a visit to the farm during the last Christmas holidays, the tenants informed Mr. McMaster that about three years ago in rummaging through the attic of what had once been the old schoolroom they had found in an obscure corner half a cart load of ancient looking books and papers, with the name of McMaster on them, and many packages carefully tied. Evidently these had been stored for safekeeping and were forgotten when the farm was sold many years later. Seeing no value in what appeared to them a useless pile of rubbish, the tenants threw the entire lot out of the window and easily rid themselves of it by the application of a match!

How the heart grows faint at the thought of such ruthless vandalism! What stores of priceless information relative to Makemie, Maddux, Wilson, Davis, Traill, Hampton, Henry, McMaster and many others may have been thus thoughtlessly destroyed! After being hidden away for more than a hundred years, and within easy reach of those who would have given much to have known of their whereabouts, these precious packages were forever lost. Almost without a doubt there was destroyed at this time the widely-sought manuscript of the first history of Rehoboth church, which Parson McMaster is known to have written. Much of the unknown history of the beginnings of the church on the eastern shore of Maryland may have been recorded in one or more of the packages.

This calamitous loss again gives special emphasis to the importance of placing valuable data relative to church histories in the care of our Presbyterian Historical Society, Witherspoon building, Philadelphia, or in other safe and accessible places. Old books, old papers and old letters of infinite worth may be scattered here and there in homes throughout the land. It is earnestly hoped that where they are known to exist, or when discovered, they will receive a most careful examination by someone competent to judge of their value before they are doomed to destruction.

HARRY PRINGLE FORD.

The Student Volunteer Movement of western Missouri held its first annual conference on the Park College campus, Parkville, Mo., Feb. 14-16. Nineteen schools were represented by 106 delegates. Park's volunteers number thirty-eight. Two senior men have offered themselves for China next year.

WANTED—A FINANCIAL EXPERT

The Plausible Theory

"Ministerial Relief and Sustentation is a cause which does not appeal to me as directly as many others, religious and educational. I believe that the ministers should be compensated for their efforts while they are making them, just as other people are. They should subject themselves to the same discipline of saving and investing against adversity, including old age. Moreover, their relatives should assume the duty of helping, as they do people in other callings."

This is a frank statement of the views held by many prosperous people who, devoting their lives to business, like the writer of the above letter which was recently received by the Board, have made sufficient provision for their old age, and who do not see why ministers should not do the same.

The Cold Facts

For a minister upon an average salary of $730 to provide for the necessities of life, clothing, books, the care and education of children, sickness and accident, and other contingencies of a minister's life, and then to make any provision whatever for the days of his old age or disability, would require financial statesmanship of the highest sort, and upon a limited capital.

The Conclusion

Does the Church expect the impossible of its Ministry?

Will it help the minister to help himself?

Will it remember the "grace of the Lord Jesus Christ who, though He was rich, became poor"?

These questions can be answered through

Ministerial Relief and Sustentation
WILLIAM HIRAM FOULKES, General Secretary
507 Witherspoon Building :: Philadelphia, Pa

News Notes from Various Fields

Pennsylvania

At a recent congregational meeting Bellefonte church added $500 to the annual salary of the pastor, Dr. George Edward Hawes.

At the celebration of the seventy-fifth anniversary of Hazleton church Rev. Robert Bonner Jack, pastor, read from the original manuscript the sermon preached Feb. 1, 1838, by Rev. Richard Webster, the pioneer pastor of the anthracite coal fields.

First German church, Scranton, has started a strong evening service in English under the leadership of Rev. L. R. Foster. The people are responding well to both services—German in the morning by Dr. Nordt and English in the evening by Mr. Foster.

Billy Sunday began a two weeks' campaign in Wilkes-Barre Sunday, Feb. 23, in a tabernacle especially constructed for the purpose. The building is estimated to hold 10,000 people and it was reported that 30,000 people tried to crowd into the building for the opening service.

Washburn Street church, Scranton, celebrated the fifth anniversary of the present pastor, Dr. Ebenezer Flack, the week of Feb. 9. The church presented Dr. Flack with $300 with which to visit his former home in Belfast, Ireland, the coming spring. Dr. G. W. Bull of First church made the presentation speech.

Central church, South Brownsville, Rev. Charles R. Harmon pastor, has welcomed a large number of members as the result of evangelistic services conducted by the pastor through the month of January, following the week of prayer. S. C. Dickey, D. D., Winona Lake, Ind., spent one Sunday with the pastor, preaching morning and evening and Monday evening to large congregations.

The celebration of the twenty-fifth anniversary of the Presbyterian Home Missionary Society of Coatesville was a very successful and enjoyable affair. Addresses were made by Rev. William Buyers, a missionary among the mountaineers of Kentucky, and Mrs. George W. Davy, the society's first president. Eleven of the thirty-four original members were present. Letters of greeting were read from Miss S. E. Morrison, daughter of the first pastor; Mrs. James Roberts, widow of the second pastor; Rev. Henry A. MacKubbin, the third pastor, and Mrs. Leeper, wife of the fourth pastor. The present pastor is Rev. George E. Gillespie.

First church, Lancaster, Dr. Lewis S. Mudge pastor, Rev. James S. Armentrout assistant pastor, recently rededicated its remodeled and greatly improved sanctuary. Those assisting the pastor in the various services incident to the occasion were Dr. Charles R. Erdman of Princeton, N. J.; Dr. Henry C. Minton of Trenton, N. J., and Dr. A. W. Halsey of New York. A reception was given the clergy of the city and the congregation. The first church was organized in 1763, although there had been Presbyterian services held in the place as early as 1742. The church was built in 1763. President James Buchanan was a member of this church.

New York

Hobart church has secured $10,000 for a new church to be built in the spring on a new site; an effort is being made to raise $1,200 for a pipe organ. This church is exceptional for the comparatively large number of children attending its morning services, and for the way it holds the boys and young men in its Bible school.

District of Columbia

Five thousand copies of the Bible have recently been distributed in the guest rooms of seventy-five Washington hotels. The work has been done under the auspices of the Gideons, who, up to the present time, have distributed 180,000 Bibles in hotels of the country.

New Jersey

Rev. Robert Spencer Young is assistant to Dr. George Walton King, Newark. Mr. Young is a son of Rev. Alexander Young. He was a pastor in Binghamton, N. Y., before going to the Holy Land with his mother two years ago.

Rev. Robert T. Graham, until recently of First church tabernacle, Newark, has been installed as pastor of Knox church, Kearney.

Frederick W. Yannahs, who died Feb. 16, was an elder in Roseville Avenue church, Newark, of which Dr. William Y. Chapman is pastor.

Major Adelbert Twitchell died Feb. 24 at Newark. He was a veteran of the civil war and for several years had been an officer of the Presbyterian union in New York and a member of Memorial church.

After waiting almost two years to fill the place of Dr. James I. Vance, now of Nashville, Tenn., North Reformed church, Newark, has called Rev. Charles Hugh Stewart, pastor of St. Paul's church, Winnipeg, Canada.

The Grover Cleveland Birthplace Memorial Association has raised $18,000 to purchase from First church, Caldwell, the old manse where President Cleveland was born. It is expected that the building will be kept as a memorial.

Ohio

Rev. Harold G. Gaunt, formerly of Wheaton, Minn., was installed pastor of Second church, East Liverpool, Feb. 27. Since coming to this field his work has been interrupted by typhoid fever and the installation had been postponed. He has sufficiently recovered to be in the pulpit. At the installation Reverends E. A. Hodil of Toronto, W. G. Reagle of Wellsville and J. U. Neihoff of Wellsville took part.

The congregation of Clifton church, Cincinnati, assembled in the church parlors one evening last week in recognition of the fifth anniversary of the installation of the pastor, Rev. Donald M. Grant. After an interesting program of readings and music I. D. Fry, a charter member of the church and clerk of session, told how much the people thought of their pastor and presented him and his wife a substantial gift in gold coin.

Michigan

The thirtieth anniversary of Third church, Grand Rapids, was recently celebrated by special services. Rev. C. H. Heskett is the pastor.

Willard M. Spencer, D. D., for eight years pastor of Ionia church, has resigned to take effect May 1. Dr. Spencer is one of the ablest ministers in Michigan, having filled the important pulpits of Lansing First, Adrian and Alma. As an educator he has very few equals in Michigan.

Bay City First church woman's association has closed a course of entertainments which has proved very successful. The annual praise meeting held in the interest of the freedmen by the woman's missionary society Feb. 20 was one of the best ever held. The pastor, Rev. Thomas S. Anderson, following his custom of recent years, will hold a week of Lenten services preceding Easter Sunday, assisted by neighboring Presbyterian pastors.

Wisconsin

Rev. Engvald Iverson, Sunday school missionary in Chippewa Presbytery, has three Bible study classes under his charge.

Hudson church, Rev. George M. Tourtellot pastor, has given a room furnished with chairs and table and attractively decorated for the social use of its young men. A club of twenty men from 16 to 25 years of age is already formed.

A series of rural church and country life conferences is arranged for the second week of March. Rev. M. B. McNutt, formerly of Du Page, Ill., will be the leader with local pastors and Christian workers. The conferences will be held at Neenah March 10, Packwaukee March 11, Marshfield March 12, Stanley March 13, Ashland March 14 and Superior Saturday evening and Sunday, March 15 and 16.

On the day of prayer for colleges at Christ church, Madison, George E. Hunt, D. D., pastor, and Joseph W. Cochran, D. D., secretary of the Board of Education, spoke on Christian leadership in the evening. Between forty and fifty young people arose in response to an appeal to consecrate their lives to the Lord's service. In this church Rev. M. G. Allison, university pastor, conducts a Bible class of 100 and over.

Iowa

Steps have been taken toward the organization of a brotherhood at Milo church.

Nevada church, Rev. John G. Leitch pastor, has just dedicated a new pipe organ costing $2,000.

Miss H. A. McClure of Salem, by her will, has given $1,000 each to the Board of Home Missions, Ministerial Relief and Parsons College.

Friends of Rev. J. W. Countermine of Cottage Grove Avenue church, Des Moines, are greatly shocked to learn of the serious illness of Mrs. Countermine. After five operations for cancer a New York City specialist has pronounced the case hopelessly advanced. The church has released Mr. Countermine from all responsibility and he is devoting his time, with the help of a nurse, to the care of his wife.

North Dakota

A basement is being excavated under the church at Milnor to be used by the Boy Scouts.

Rev. Henry McClenahan was installed pastor at Rapid City Feb. 17. Rev. John McLearie, Dr. W. H. Kearns, Rev. J. Surbeck and Rev. C. D. Erskine took part.

Large crowds attended the world's study campaign which continued for fifteen days from Feb. 9 in Fargo. Doctors Bradt, Reherd, King and Luccock, together with a number of returned missionaries from different countries, took part in the campaign. People registered from all parts of North Dakota and a number came from Minnesota.

Missouri

Hollister, a new town in southwestern Missouri, has a church organization of thirty-one members. The pastor, Rev. Duncan Brown, believes that if the organization had a building the membership could be doubled. The site of

ROYAL BAKING POWDER
A Pure, Grape Cream Tartar Baking Powder
Royal Baking Powder improves the flavor and adds to the healthfulness of the food.

The Only Self-Help College in Illinois
BLACKBURN COLLEGE HAS $23,000 TO EDUCATE YOUNG MEN FOR THE PRESBYTERIAN MINISTRY
WRITE President Hudson, Carlinville, Illinois

the Presbyterian Chautauqua Assembly of the Southwest and the Y. M. C. A. recreation camp are at Hollister.

First church, Poplar Bluff, Rev. E. W. Behner pastor, has been growing rapidly the last two months. The work of the pastor has received substantial recognition.

Evening congregations at Crane often exceed 150. This is a small town thirty-four miles from Springfield supplied with preaching services half of the time by Rev. Duncan Brown.

Greencastle church is grouped with Green City under the pastoral charge of Rev. F. P. DeBolt. There have been 188 members received into the two churches during the present pastorate of four years.

Indiana

Jefferson Avenue church, Evansville, Rev. A. D. Light pastor, expects to let the contract for a $40,000 building March 12.

Dr. John P. Hale, Second church, Lafayette, was recently elected chairman of the Middle West group of synods united for home mission work.

The ministerial association of Muncie recently adopted a resolution opposing a pending bill before legislature providing for Sunday theaters.

Immanuel church, Evansville, Rev. F. C. Taylor pastor, is painting and otherwise improving the church building. The church recently bought a manse.

An interesting institute was held in Poland church Feb. 8 as a feature of the country life program being carried out by Rev. I. N. Houser, the minister. Practical addresses on farm problems were made.

Washington

Rev. T. S. Simpson, who makes his headquarters at Aberdeen, devotes his time to loggers. He not only preaches the gospel by night, traveling from camp to camp by day, but has secured many physical benefits for the men in the woods. Steel bunks and clean mattresses have taken the place of the board bunks and damp hay and straw. Bathhouses with both hot and cold water are now being introduced into many camps.

Under the pastorate of Rev. J. W. Beard First church, Hoquiam, is enjoying a most satisfactory growth. Mr. Beard is greatly interested in the loggers in camps about the city. He is known as the "loggers' friend." Each month he spends a week in the camps, holding services each evening. Many of these men are in the city on Sabbath and are found in the congregation of the "logging man's preacher."

Kansas

Rev. Walter M. Irwin, who recently resigned from Wichita West Side church, will begin work as superintendent of home missions April 1.

Rev. A. F. Heltman, pastor of Brotherhood church, Kansas City, is conducting a series of lectures in the high school auditorium, giving word pictures of the city from a sociological standpoint. March 13 he will lecture on the city amusement problem.

Illinois

Third church, Rockford, has received from Edward H. Marsh the gift of two lots and a school building. The school will be remodeled for a church, and is so located that it will have a large constituency. Rev. Charles H. Evans is pastor of the congregation, which has met in a hall for two years.

Arkansas

A union has been effected between First church, North, and First church, South, Little Rock, by officers of the two churches. The church will hereafter be known as Southern church.

Oklahoma

The Men and Religion Movement has borne fruit in Alva, where the men of the church are organized for definite Christian work.

A new church building is soon to be erected at Henrietta. Rev. C. S. Baughman, who took charge of the work here last September, has increased the Sunday school attendance 75 per cent and a number of members have been added to the church.

Idaho

Salem church has bought a residence for a parish house. Rev. W. L. Swan, pastor, recently celebrated his tenth anniversary there.

Boise First church observed College Day in a very interesting manner. The lecture room was decorated with pennants of about fifty colleges and schools. Brief addresses were made by the alumni of a large number of institutions. Special prayer was made for the young people of the congregation who are away at school and for the institutions they are attending. President Boone and Professor Hayman of the College of Idaho delivered interesting addresses.

Oregon

Dayville, fifty miles from the railroad, was recently visited by Rev. D. K. Laurie, pastor-evangelist, and a church organized. It is served jointly with Mount Vernon by Rev. J. D. McLennan, although twenty-five miles away.

Canada

The entire revenue of The American church, Montreal, during 1912 was $48,530, of which $32,000 was for missions and benevolences. During the coming summer extensive renovations of the church building are contemplated. This church, which is in the ninetieth year of its history, has filled an important place in the religious life of the Canadian metropolis and has been in a considerable measure a center of American life in that city. Dr. Robert Johnston is pastor. Visitors from the United States always find a welcome.

Ministerial Obituary

Rev. Hiram A. Stinson

Born in Warren county, Pennsylvania, June 24, 1850, Rev. H. A. Stinson died in Sylvan Grove, Pa., Feb. 9. He spent most of his very useful ministerial life in Illinois, serving at French Grove, Jacksonvile and Colfax. He went to Lincoln, Kan., in 1909. He is survived by a widow, brother and five children.

Dr. Vance Sued for Libel

Dr. Joseph A. Vance of Detroit, formerly of Chicago, is having a painful experience in action for criminal libel brought by one of the most notorious divekeepers in the city, a man recently elected alderman. The prosecution grows out of the fact that in speaking of the city council and its character Dr. Vance in some way mixed two names and fastened the convicted boodler ticket on the divekeeper. He corrected the mistake at the evening service, but a certain lawyer convinced the saloonkeeper that he had a case against Dr. Vance, and he thereupon refused to accept any apology, but must have damages for injury to his character.

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M. K. Hefling, Mercer, Pa., writes:—"With my Underfeed FURNACE, my annual coal bill the past six years averaged $17.48 for heating eight rooms and bath. No furnace built will beat that record."

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Would Keep Track of Members

Chicago Presbytery Talks of Follow Up Methods – Dr. Kerr Celebrates Anniversary — Dr Foulkes Tells of Work.

CHICAGO—Discussion of the relation of communicants to a church in the community to which they have recently moved occupied presbytery Monday morning. A report on the method to be pursued in accepting members by letter suggested that members should ask for letters of dismissal before leaving a church. The point was raised that it would be impossible usually to give the name of the church to which it was wished that the letter should be addressed. In the discussion it was said that some pastors urge members not to take letters, insisting that their efforts are still needed in their old church. These people often then fail to unite with a church at their new home and drop away. It was also urged that more care should be taken in following those who leave a church and that pastors in the town to which members go should be notified. The discussion will be resumed at the next meeting.

Dr. S. Hall Young of Alaska will address the ministers' meeting next Monday.

Willow Avenue church has called Rev. Mr. Bruhn and he has accepted.

Moderator Matthews will preach three times in this city next Sunday. He is on his way West after a meeting of the Executive Commission in New York. In the morning he will occupy the pulpit of Hyde Park church, in the afternoon Oak Park church and evening Fourth church.

The fifth anniversary of the pastorate of Dr. Hugh T. Kerr at Fullerton Avenue church was observed last Sunday. Addresses were made at the evening service by Dr. A. C. Zenos and Rev. A. A. Hays of McCormick Seminary.

Rev. O. M. Caward will begin evangelistic services at Valparaiso University, Valparaiso, Ind., next Sunday.

Ladies of Normal Park church entertained 270 at the annual "calendar" dinner last Thursday. Speakers were David R. Forgan, Dr. F. M. Fox and William L. Sharp.

Men of Austin church met last Monday to organize a brotherhood.

Dr. W. H. Foulkes at presbytery Monday in the course of an energetic address on the work of the Board of Ministerial Relief and Sustentation said that the average salary of a Presbyterian minister is $730. Presbytery at next meeting will decide on a month in which the claims of this board may be presented to the churches.

CLEAR HEADED

Head Bookkeeper Must Be Reliable

The chief bookkeeper in a large business house in one of our great western cities speaks of the harm coffee did for him. (Tea is just as injurious because it contains caffeine, the same drug found in coffee.)

"My wife and I drank our first cup of Postum a little over two years ago and we have used it ever since, to the entire exclusion of tea and coffee. It happened in this way:

"About three and a half years ago I had an attack of pneumonia, which left a memento in the shape of dyspepsia, or rather, to speak more correctly, neuralgia of the stomach. My 'cup of cheer' had always been coffee or tea, but I became convinced, after a time, that they aggravated my stomach trouble. I happened to mention the matter to my grocer one day and he suggested that I give Postum a trial.

"Next day it came, but the cook made the mistake of not boiling it sufficiently, and we did not like it much. This was, however, soon remedied, and now we like it so much that we will never change back. Postum, being a food beverage instead of a drug, has been the means of banishing my stomach trouble, I verily believe, for I am a well man today and have used no medicine.

"My work as chief bookkeeper in our company branch house here is of a very confining nature. During my coffee-drinking days I was subject to nervousness and 'the blues.' These have left me since I began using Postum and I can conscientiously recommend it to those whose work confines them to long hours of severe mental exertion." Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

Rev. E. W. Symonds, pastor of Immanuel church, and Mrs. Symonds were honored Saturday evening, Feb. 22, with a surprise reception. The tenth anniversary of the pastorate occurred and at this reception, well attended in spite of stormy weather, a leather bound address was presented the pastor and his wife reviewing the ten years of work. The congregation also gave them a set of silverware.

As a result of the benefactions of Mrs. Annie W. Durand and Mr. and Mrs. Harold F. McCormick a new hospital for infectious cases was recently opened near the Presbyterian hospital. The hospital was built through a bequest of Mrs. Durand and becomes a part of the Memorial Institute for Infectious Diseases endowed by Mr. and Mrs. McCormick. The Memorial Institute was founded ten years ago after the death of Jack Rockefeller McCormick.

Young women members of the educational club of Fourth church recently enjoyed a lecture by a practical butcher illustrating the various cuts of meat.

District conferences are being held throughout the Central West and Northwest looking toward the enlistment of funds and young men for the Y. M. C. A. Institute and Training School. A gift of $50,000 has been offered for a new building near Washington park on condition that $200,000 more be raised. About a year ago $50,000 was given the school for equipment.

There already have been received the names of over 8,500 people who will be stewards in "The World in Chicago." Many names have not been sent to the main office, although they all must be reported by March 15. The stewards come from 450 different churches. The stewards' department is anxious to get into touch with all who have ever studied the text book, "Mormonism, the Islam of America."

The Sunday school at Hyde Park church has reached a regular attendance of over 500. The young people's society is also in a flourishing condition under the direction of the pastor, Rev. Alexander Alison, Jr.

The annual meeting of the Women's Presbyterial Society for Foreign Missions will be held at First church March 13, beginning at 10:30 a. m.

There was a large attendance at the joint banquet of the denominational social unions at the Hotel La Salle Feb. 28. President W. O. Thompson of Ohio State University spoke on "Religious Problems in State Universities."

It is said that the largest amount pledged to the special China fund by a local church is $11,000, already promised from Second church members.

Good Things in This Issue

That the best things in any one issue of The Continent are not all of the same kind is well illustrated in this number. No magazine of any sort will present at this centennial time a more comprehensive view of David Livingstone than is given this week in this publication. The facsimilie copy of the letter of the great explorer throws an interesting light on his personality. The articles by Robert E. Speer and by one of Scotland's most eminent theologians, as well as the story of Livingstone for children, will all repay reading.

Mrs. Newell Dwight Hillis's article will stir the thoughts of the daughters, as well as the fathers and mothers of daughters. As a writer for young women Mrs. Hillis is well known.

Mr. Ellis has some timely remarks on the social evil which deserve careful thought.

A land of sunshine is found by Miss Rippey in the top of a Chicago office building in her description of the Central Eleanor Club. Other cities might well start clubs of the same sort.

In the Next Issue

Although there is snow about the homes of many readers of The Continent, thousands of subscribers are now thinking of their vacations this summer. Some are planning to visit Yellowstone park. These and all others will appreciate the fine illustrations in "All Around America." There will also be an inspiring account of the aggressive work of some wide-awake laymen in Kansas.

The Reward of the Teacher

(From a sometime member of the class of 1896, Lake Forest College, now a clergyman in Minnesota.)

"Thank you for the beautiful token of Lake Forest's interest in her sons. Really I look back on my stay in Lake Forest with an affection I do not feel for any other institution of my experience, and you know I have been at three others, one college, a university and a divinity school. It was at Lake Forest I learned to study and where I got the inspiration for any work I may do. The classes in Latin and Greek at Lake Forest really fixed any habits of application I now have."

Lake Forest ever seeks to maintain a high standard of teaching, in the hope that her students may continue to pay such tribute.

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Church "Ad" Calls to Service

Philadelphia Is Latest City to Tell Newspaper Readers Advantages of Religious Observance – Will Reprint Dr. Jowett's Message.

PHILADELPHIA—The Public Ledger for years has been the city paper whose Saturday issue presented extended notice of Sunday's religious services, two or more pages being devoted to them. Recently, as a development of the Men and Religion Movement, it was proposed by a publicity committee of prominent church men to insert each Saturday in city papers a full-page paid display advertisement of the church in its institutional capacity, in which should be set forth prominently in the upper half of the page arguments and appeals for churchgoing and on the lower half a directory of church services. The North American was chosen for the inauguration of the plan, with the hope that it might eventually be extended to other papers. The page's first appearance, Feb. 23, produced an excellent impression. Among the prominent declarations were the following: "Every nonattendant upon religious services virtually votes for the elimination of the institution from society." "Absenteeism from the ballot box and absenteeism from church are kindred failures in duty to society." As a consequence of the publicity plan, The Public Ledger donated a portion of its church notice pages to the committee for presentation in display type of such matter as they choose to insert. The results thereof are said to be encouraging.

GERMANTOWN CALLS PRINCETON MAN

Market Square church, the oldest and among the largest in Germantown, having among its elders such representative men as William H. Scott and General Louis Wagner, has given a call to Rev. Harold McAfee Robinson of Princeton, N. J., to become its pastor. Mr. Robinson was secretary of the Princeton centennial anniversary.

Francis B. Reeves, senior elder of Wakefield church, Germantown, is one of the men who do not allow age to lay them upon the shelf. He is president of the Girard National bank and May 9 will celebrate the fifty-ninth anniversary of the day he walked into the bank and took his seat behind a desk as a clerk. He is head of the committee of one hundred appointed to advance the interests of reform and good government in the city. He is a reader of The Continent and, what may be of interest to other readers, proposes, with The Continent's consent, to issue in booklet form at his expense the message of Dr. Jowett which appeared in the issue of Feb. 6.

Professor Edward A. Steiner of Iowa has been addressing recently the Presbyterian churches of Philadelphia on "The Church and the Immigrant."

The monthly meeting of the Woman's Missionary Society of the Presbyteries of Philadelphia and Chester will be held in the Witherspoon building March 12 at 11 a. m. Leaders will be Mrs. A. L. Lathem and Mrs. G. L. Van Alen. Dr. W. A. Creditt, a graduate of Lincoln University, will speak on "The Freedmen."

Rev. William J. Jones, a guest for some years of the John C. Mercer Ministers' Home at Ambler and member of the Presbytery of Philadelphia North, met with a fatal accident last week when a freight train struck him. He was 64 years of age, of Welsh descent, a graduate of Hamilton College and Lane Seminary and for a time was pastor in Chester, Ohio, and Corydon, Ind.

The noonday Lenten services in the theaters of the business section of the city the past few weeks have been very largely attended.

MIDNIGHT SERVICES IN A THEATER

Midnight services are being held every Sunday by the Presbyterian evangelistic committee in Forepaugh's theater, which is in the heart of the tenderloin section. Ministers of the city speak.

Special services were held the last week of February by Emmanuel church, the pastor, Dr. Bowman, preaching.

W. G. Landes of Philadelphia, general secretary of the Pennsylvania Sabbath School Association, and wife, accompanied by H. J. Heinz of Pittsburg, president of the association, have gone on a five months' trip through the Orient. After assisting in organizing school work in Japan and delivering addresses at the national Sunday school convention at Osaka, they will try to reach Zurich for the world's convention in July.

The annual banquet of the Presbyterian Social Union to which ladies were invited was a brilliant affair. The speakers were Bishop Berry of the Methodist Church and Dr. Mark A. Matthews. Dr. Matthews took strong ground against a Christian marrying one not a Christian and also against a marriage ceremony being performed by a civil magistrate. He declared that there were too many anonymous citizens in the world. W. P. WHITE.

Address Students at Dubuque

A week of prayer meetings at Dubuque German College and Seminary was conducted by Rev. Reid S. Dickson of New Providence, N. J. Feb. 6 addresses were delivered by Mr. Dickson and Dr. J. R. Guthrie, a surgeon and professor in the University of Iowa. Mr. Dickson spoke to students from the following peoples: Armenian, Australian, Bohemian, Bulgarian, Chaldean, Croatian, Danish, English, Galician, German, Hebrew, Holland, Hungarian, Mexican, Monacan, Moravian, Russian, Servian, Slovak, Slovenian, Spanish and Swiss.

Women of the Civil War presented the institution with an American flag and staff on Lincoln's birthday. Representative women of the city were present and an address was given by Mrs. G. W. Healey, president, responded to by the president of the school. The junior class gave a program of music and orations appropriate to the day. The exercises included a character sketch of Abraham Lincoln, his Gettysburg address and an oration.

Billy Sunday to Go to Pittsburg

Campaign of Two Months Next Year – A Bill to Compel Reading Bible in Public Schools Passes House.

PITTSBURG—The coming of Billy Sunday to Pittsburg has been definitely decided. A subcommittee of the Pittsburg evangelistic committee met Mr. Sunday en route to Williamsport Saturday morning, Feb. 22, at 6 o'clock and held a conference with him while his train waited in Union station. The date of his coming is the last Sunday of 1913, and the campaign is to continue for two months. It is generally understood that the scheme of closing churches will not be followed in this city, and every congregation will decide for itself whether services will be interrupted or not. The location of the tabernacle has not been determined as yet, but every effort will be made to get it in some place convenient to railroad stations and street car lines.

The University of Pittsburg held a big celebration in honor of the 126th anniversary of the granting of the first charter by the state to the old Pittsburg Academy, from which the university has been evolved, Friday, Feb. 28. Two mass meetings were held in Soldiers' Memorial hall and addresses were made by Provost E. F. Smith of the University of Pennsylvania, President E. E. Sparks of State College and President W. H. Crawford of Allegheny College.

Rev. C. G. Jordan, pastor-elect of Second church, Wilkinsburg, took charge of his new work March 2. Rev. George Philipps, pastor of McKinley Park church, has announced his resignation to accept a call to the church at Wilmerding. A special dinner was given in honor of Riley Little, D. D., by a number of his friends at the Fort Pitt hotel March 3. Dr. Little will move to Philadelphia at once.

Pastors and Christian workers in the vicinity of Pittsburg have been kept busy circulating petitions and urging the sending of letters and telegrams to the representatives at Harrisburg, besieging them to vote for the county local option bill and the bill to compel the reading of the Bible in public schools. The local option bill lost by a vote of 84 to 121 and the bill to place Bibles in the schools passed by a large majority.

Dr. George Grannis, national secretary of the Lord's Day Alliance, has been making addresses in Pittsburg and vicinity urging united effort to secure better Sabbath observance.

Rev. W. A. Jones, President of the Pennsylvania Christian Endeavor Union, presided at an important meeting of the executive committee of the union at Philadelphia March 2 and 3. P. W. SNYDER.

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Plans for Two New Structures

Covenant Church to Erect Chapel—Hollister Assembly Plans Growing—Dr. Foulkes to Visit Kansas City March 7.

KANSAS CITY—Covenant church, of which Rev. E. E. Stringfield is pastor, is beginning to make arrangements to erect a new building. About $10,000 will be put into a commodious chapel at present. This church is located near Swope park and the city is building out around it very rapidly, assuring a large future for it.

Rev. George Mitchell, recently called to Marlborough and Dodson churches, has begun his work. A lot has been given for a new church and the money provided with which to pay for the stone for a chapel.

The synodical committee which has the work of promoting the Hollister assembly met in this city Feb. 26. The object of the meeting was to take care of some financial conditions which have arisen, and also to decide upon features of the program for next summer's meeting. The assembly is developing beyond all expectations, and a stronger and more elaborate program is being planned. It is the purpose to make it a great rallying place for the Presbyterianism of the Southwest.

On Feb. 21 the western group of the federal council of self-supporting synods met in Omaha. Doctors John B. Hill and Charles C. McGinley attended the meeting as representatives from Missouri. The meeting was one of great importance, especially to the western synods. All the questions of a more effective synodical organization and supervision were discussed. Large plans for cooperation and effective work were made.

William Hiram Foulkes, D. D., secretary of the Board of Ministerial Relief and Sustentation, will be in this city March 7. He will visit his father, William Foulkes, D. D., pastor of Grandview church, and at the same time make plans for the extension of the work he is undertaking in connection with this board. A dinner will be given him at the Y. M. C. A.

Rev. Robert M. MacFadyen leaves Drexel and Sharon churches with the indebtedness on a new manse paid off and all obligations of the church met. CHARLES C. MCGINLEY.

Religious Census in St. Louis

Churches to Know Sunday School Possibilities—Special Services for North-Covenant Congregation—Discuss Medical Missions.

ST. LOUIS—A religious and Sunday school canvass was made in St. Louis during the week beginning Feb. 23. A similar census was taken in 1905.

Rev. Edward Wright, formerly a Salvation Army man, who was ordained by St. Louis Presbytery, has been holding a series of evangelistic meetings in Owensville, and in addition to the services in the church has conducted noonday meetings in a vacant room over a saloon. His wife has occupied his pulpit at Baden church part of the time he has been absent.

Medical missions were discussed at a meeting in Tyler Place church Sunday evening, Feb. 23. Dr. Mary McLean, a local physician, who has visited many missions in the Orient, was one of the speakers.

The annual praise service of the missionary society of Winnebago church was held Sunday evening, Feb. 23. The pastor, Rev. Jerrie Johnston, delivered an address. A former pastor, Rev. August Hilkemann, now Sunday school missionary, was present.

Sunday, Feb. 23, was observed at North-Covenant church as an "every member present" rally day. Special services were conducted at the old church building on Grand avenue in the morning and in the evening at North church chapel on St. Louis and Warne avenues. Rev. W. D. Vater is pastor.

Dr. S. J. Niccolls of Second church is planning to go to Aberdeen, Scotland, in June to attend the meeting of the Presbyterian World's Alliance. He has been appointed a delegate by General Assembly.

Rev. George W. King was in his pulpit the last Sunday in February after an eastern visit in the interest of foreign and institutional church work.

The women's societies of First church are conducting a course of Tuesday Lenten lectures. Miss Ora A. Kelley, assistant at the School of Social Economy, spoke on "Social Service" Tuesday, Feb. 25.

The Sunday school institute held the third week in February in First church, under the auspices of the Board of Sabbath School Work and aided by the Sunday school committee of Presbytery, of which Rev. Jerrie Johnston is chairman, was well attended and left a good effect. The evangelistic conference under the direction of the Assembly committee, aided by the presbyterial committee, was also an interesting event. E. W. MCCLUSKY.

Sunday School Worker Graduates

Omaha Layman Becomes International Officer—Mission Conference Attracts Synodical Leaders—Want Sunday in 1914.

OMAHA—The International Sunday School Association headquarters at Chicago has laid claim to one of Omaha's Presbyterian laymen, Frank E. Mayer. March 1 he began his duties as business manager and financial secretary of the association. Dundee, his home church, gave him and his wife a reception. The evening following a large number of the workers of the Douglas County Sunday School Association gathered at a banquet in his honor. Mr. Mayer has been esteemed highly as a Sunday school counselor and executive.

Covenant church, Rev. Charles H. Fleming pastor, is now occupying its new Sunday school building, which represents a greater floor area than that of the church as heretofore used. This latest improvement gives Sunday school facilities as good as those enjoyed by any Presbyterian church of the city. A program and social hour, under the auspices of the men's club, marked the opening of the new rooms.

The chairman and secretary of the home mission committee of each of the synods of Missouri, Kansas, Iowa, Minnesota and Nebraska held an all day's conference in this city recently. J. E. McAfee, secretary of the Home Mission Board, presided.

A father and son banquet, attended by 150 persons, was held recently by Lowe Avenue church.

The congregation of First German church gave its new pastor, Rev. J. F. Mueller, a reception Feb. 22.

Parkvale church has organized a healthy young men's athletic club.

Friends of Bellevue College rejoice in the honor that has come to the institution in having its representative win first place in the state oratorical contest. Mr. Hanna's oration was "The Inspiration of History."

Westminster church suffered the loss in three months of a second stanch friend and adviser in the passing away of William Randall. It was in the home of Mr. Randall that the church was born twenty-six years ago, since which time he has served it as an active elder.

Professor Samuel Dodds, D. D., of Pennsylvania is conducting a two weeks' Bible institute at Dundee church.

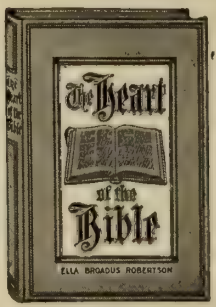
Forty churches are now agreed to unite in a Billy Sunday campaign during 1914. Grant E. Fisher, D. D., of Dundee church is giving much time in perfecting the initiatory plans for these meetings. RALPH H. HOUSEMAN.

The three weeks' special services at Lebanon, Iowa, conducted by Rev. John W. Dickson, pastor at Milton also, resulted in a wonderful awakening of the church and community for miles around.

The HEART of the BIBLE

Specially prepared for Young People, Parents and Teachers, for the Home and School, by

Ella Broadus Robertson



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For the accommodation of commissioners and others attending the General Assembly of the Presbyterian Church in May, a Special Train will be run through to Atlanta, Ga., leaving Chicago

OVER

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Details will be announced later. Particular information may be secured by communicating with the nearest representative of the Pennsylvania Lines, or by addressing

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Propose Memorial to Writer

Margaret E. Sangster to Be Remembered—Elders Succeed Whitelaw Reid—Federal Council Felicitates President.

NEW YORK—A memorial service for Mrs. Margaret E. Sangster was held in Marble Collegiate Reformed church Sunday afternoon, Feb. 23. Friends of Mrs. Sangster want a permanent memorial to her in the form of a hospital or orphan asylum.

Dr. Edgar W. Work of Fourth church is conducting a Lenten Bible class in the church parlors every Tuesday morning. Seventy-four were present Feb. 25.

The American Seamen's Friend Society has $30,000 promised, conditionally on getting $100,000, which is for a fund to make the institution self-supporting.

Rev. James B. Cochran, who is supported by Central church, will return early this month to Hwaiyuen, China. He has been assisting at the home church for some months. His wife died in the fall.

Dr. St. Clair McKelway, a prominent elder in Brooklyn, has been elected chancellor of New York University to fill the vacancy caused by the death of Whitelaw Reid. Charles B. Alexander, an elder in Fifth Avenue church, has been elected a regent to succeed Mr. Reid.

The Federal Council of the Churches of Christ in America, with headquarters in New York, sent to President Wilson a formal expression of "good cheer and prayerful sympathy" on the eve of his assuming the reins of government.

Miss Katharine Duffield, youngest daughter of Dr. Howard Duffield of "old" First church, has volunteered as a foreign missionary and desires to go to China. She is a senior at Wellesley College.

Dr. A. Edwin Keigwin resumed his pulpit Sunday, March 2, after having been out of it since last October on account of severe illness.

GENERAL MOVEMENT FOR CHINA WORK

Practically all the churches gave a service of Sunday, March 2, to the China campaign, which is a movement to assist in getting funds and recruits. At Brick church Rev. Frank W. Bible, Miss Charlotte Hawes and Dr. Arthur J. Brown spoke in the afternoon. Dr. J. C. Garret spoke in Harlem church. At the luncheon for women in Hotel Astor Saturday afternoon there were over 400 present to hear of the work being done in the Oriental republic.

Robert M. Patterson, a senior in Princeton Seminary, who was invited to become assistant to Dr. David G. Wylie at Scotch church, has answered that he cannot see his way clear to accept.

The brotherhood of West-Park church had its annual dinner at the Hotel Marseilles the evening of Feb. 27. Among the speakers were Dr. Arthur J. Brown and Dr. Rufus Johnston, a Baptist.

Northminster church, Rev. Arthur H. Limouze pastor, observed its eighth anniversary beginning Sunday, March 2. The morning preacher was Professor William Adams Brown of Union Seminary. The women of the church served tea to all. At night those who spoke were Rev. William P. Shriver, Mr. Murray and the pastor.

Rev. Albert Dale Gantz of Williamsbridge church, who recently underwent a severe operation, has recovered and is back at work.

Rev. William P. Shriver and Mrs. Edith Terry Bremmer spoke on "Immigration" Feb. 18 before the Woman's Board of Home Missions at the Presbyterian building.

Mrs. Elmer Black, first vice-president of the Church Peace League, spoke Sunday afternoon, Feb. 23, in Harlem church, Dr. John Lyon Caughey pastor.

Among those from this vicinity who attended the annual meeting of the western section of the Pan-Presbyterian Alliance at Toronto were General Ralph E. Prine of Yonkers, Dr. David G. Wylie of Scotch church, Dr. Henry C. Minton of Trenton and Dr. William H. Roberts of Philadelphia.

Clergy and Laity

Rev. W. J. Johnson, who is engaged in the canvass of eastern synods for Ministerial Relief and Sustentation, received the degree of D. D. from Ursinus College, Collegeville, Pa., on Founders' Day of that institution, Feb. 20.

Rev. C. H. Love, pastor of Clifton church, Phœnix, Ariz., was badly burned at Christmas time in rescuing one of his Sunday school pupils who was playing Santa Claus. Mr. Love has just been able to resume his pulpit.

Dr. Charles F. Goss, until lately pastor of the Avondale church, Cincinnati, is spending two months in New York, engaged in writing a history of the Board of Foreign Missions. Mrs. Goss is with him and they are guests of former parishioners in Brooklyn.

Rev. W. C. Scott of Cayucos, Cal., was seriously injured in an automobile accident recently. He was driving the machine, when it ran over a high bank, throwing all occupants out. He was injured internally, and for a few days his life was despaired of.

May Loan Money on Churches

Executive Commission Adopts Report Favoring Change of Policy by Board—Indorses Idea for General Purchasing Agent.

If the Board of Church Erection at its meeting March 10 adopts the report of a subcommittee it will agree to loan part of its endowment funds on church property. This will replace the present rule of loaning permanent funds only on commercial real estate. The new agreement also contemplates setting aside $500,000 of the Kennedy fund for loans on churches, in such sums as the board itself shall deem a safe investment.

This report was formulated by committees of the Executive Commission and the board, and adopted by the commission at its meeting in New York Feb. 26 and 27. If, as expected, the board also shall adopt this report, a long and troublous question will approach solution. Dr. David G. Wylie and Elders Thompson, Deacon and Orr, the commission's committee, were congratulated on the result of negotiations.

This change in policy, it has been pointed out, will necessarily make some difference in the attitude of the board toward foreclosures on churches. Heretofore when loans were made from the board's income only, the board has frequently felt justified in letting a loan lapse rather than to incur the odium of foreclosing a church; but when the board's permanent fund is put out on churches it will have to go to extreme measures, when necessary, to protect itself.

All this adjustment was facilitated by an opinion which the two committees united to ask from Judge Alton B. Parker, former Democratic candidate for the presidency. He held that in his opinion there was no legal objection to investing the Kennedy fund in church property.

In view of the great number of requests which have come to the commission for indorsement of applications which various churches have made to the Board of Church Erection the commission voted that it was not within its province to make such recommendations, but that the responsibility for decisions on applications must rest with the board alone.

The appointment of a single purchasing agent to buy supplies for all the boards was approved. The commission dodged the responsibility of selecting the officer and recommended to the next General Assembly the appointment of a committee consisting of one member of the Executive Commission, one board secretary and one representative from the church at large, who shall be instructed to select the agent and supervise his work.

In regard to the proposal of a single treasurer for all the board, the commission said that the drift of opinion in the church was undoubtedly toward one treasurer for all benevolences, but that the time had not yet arrived for this radical departure.

Recent discussions about the cost of administration in certain of the boards led the Executive Commission to request all boards to prepare a detailed statement showing all salaries and expenses.

The joint executive committee, which acts for the Executive Commission and the boards, was authorized to fill the position of secretary left vacant by the death of Dr. Hubbard and to decide how long the office shall remain at Auburn, N. Y. Doctors Roberts and Little were appointed to prepare a minute on his life and work. It was announced that Mrs. Hubbard had turned over to the joint committee the printing press which Dr. Hubbard and she es-

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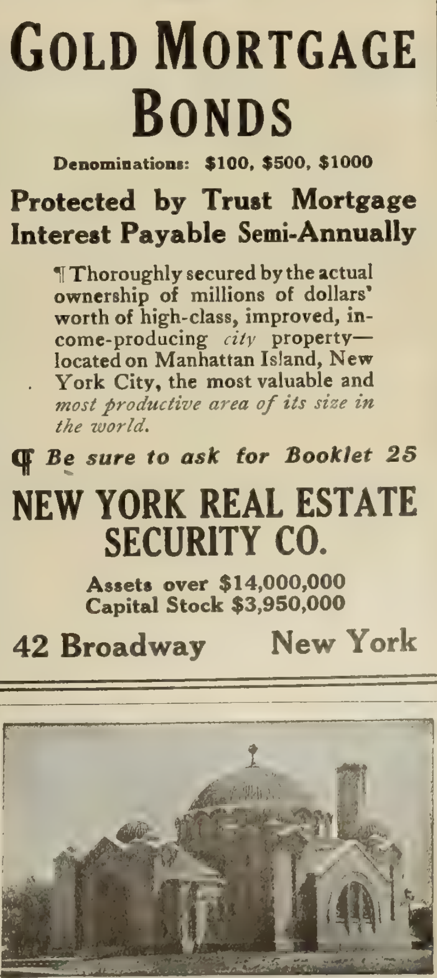

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tablished at their own expense, with full permission to operate it at Auburn or relocate it as the committee thought best. This is valued at $10,000. Dr. Hubbard served without salary, but it is likely that the new secretary will be paid by the boards jointly. The joint committee is composed of Doctors Matthews, Carson and Fulton of the commission, and Dr. A. Woodruff Halsey, J. Ernest McAfee and Dr. Joseph Cochran of the boards. R. K. McD.

Closing Sessions of Memphis Laymen's Convention

BY W. C. SMITH

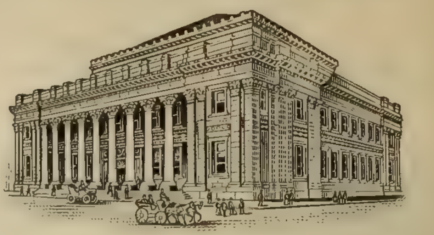
Of the Southern Presbyterian Editorial Staff

THE WEDNESDAY evening session furnished the record attendance of the convention. The auditorium was taxed to its utmost, and when William T. Ellis, editor afield of The Continent—well known and well liked by Southern Presbyterians—arose to deliver the closing address of the evening, he faced more than 2,000 expectant listeners, a representative gathering of the Southern Presbyterian Church. Mr. Ellis, as expected, made good. His theme was "The Christian Phase of America's World Leadership."

Fortified with an almost unlimited array of facts gathered in worldwide personal observations, and with convincing logic as an interpreter of the signs of the times, Mr. Ellis raised America to the pinnacle of world leadership. China, now a republic of 400,000,000 people, had not reconstructed her government after England's constitutional monarchy, but after the democracy of the United States, adopting as her own the principles of government of this country. Everywhere in the Orient and in Africa he had found the oppressed peoples, and potentates as well, eagerly, anxiously looking to the United States of America as the lode star of hope. Men of wealth and prominence, themselves bound to their own countries by patriotism or other unseverable ties, were nevertheless sending their sons to the United States to be educated, that they might absorb and bring back the treasure of American ideals. American ideals have toppled the thrones of Europe and Asia, they have unmade monarchies, they must remake democracies on the broad principles of Jesus. Then with ringing emphasis the speaker pointed out the South's position of leadership at this time of transition as unique, in that God in his providence has preserved its Anglo-Saxon strain in comparative purity, untainted and uncrowded by the swarms of European and Oriental immigration. The great streams of immigration have emptied themselves in ever increasing volume upon the North Atlantic shores, and have then settled or drifted westward in the same latitude. The South has remained, up to this time, comparatively free from the blending of pagan, Oriental and southern European influence in its civic and religious life; therefore the church of the South should furnish leaders for the great task of remaking the world on evangelical principles. Mr. Ellis spoke of the convention as being the gathering of a prepared people at a prepared time to receive the prepared message which God is giving in the march of world events. The address made a profound impression.

The program for Thursday's session was designed to teach the lesson of stewardship of life and possessions and to sound the call for evangelistic effort. Opening with a ringing call to the gospel ministry by Henry H. Sweets, D. D., of Louisville, Ky., followed by an unusual address on social service by W. Woods White of Atlanta, the morning session closed with a presentation of "The Vital Elements in a Christan Life Purpose," by J. Campbell White in his characteristic forceful style. The afternoon session heard an outline of the Assembly's proposed evangelistic campaign by J. P. McCallie, secretary of the Laymen's Missionary Movement in the Southern Church, and by Dr. J. Layton Mauze of St. Louis and Dr. W. M. Anderson of Dallas, Texas. W. E. Doughty, handling the theme of "A Man and His Money," made a telling appeal for the consecration of wealth.

George Innes of Minneapolis made the closing address of the convention. His subject, "What would you be worth if you lost all your money?" was unique. The address was also unique as it was powerful, and a fitting climax to a notable meeting.



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Financial Situation

With Foreign and Domestic Trade Large Business Interests Watch New President — Supply of Cattle Short — Small Bonds Popular.

Although the possible disturbing influence of President Wilson and the special session of Congress has been discounted to some extent, business men and investors generally are watching with keen interest any tendency of the new administration which will affect present business practice. Conditions in the business world are generally good. The foreign trade of the country for January and for 1912 exceeded all previous records, and full employment has been promised by all large industries. Buying for the distant future is, however, tinged with conservatism. The outlook for crops this year. as well as the possible action of the administration, will be a large factor in future business.

The seven bills urged by Mr. Wilson as governor of New Jersey were passed a short time before he left office. These new laws seek to change in many vital respects the attitude of the state toward corporations. One of the most important of the new measures establishes personal liability of officers and directors of those companies which violate the laws against pools and combinations. Jail sentences are to be imposed on conviction. This has had the result already of the announced removal of the headquarters of a Philadelphia electric railway company from New Jersey to Delaware.

Waste on Farms Serious

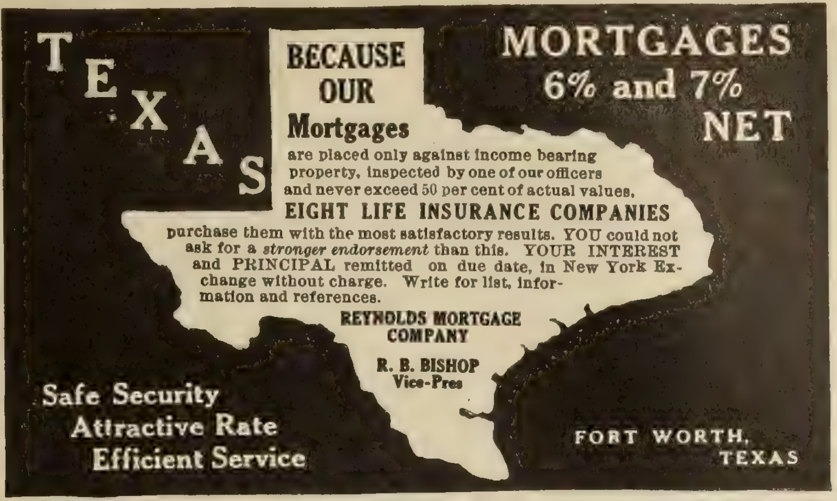
Absence of trouble with employees and an open winter greatly aided the income of railways for December. According to the statement of all the roads compiled by Bradstreet's the lines in the Northwest led the country in increase of net earnings for the month with 27 per cent. The increase in net of all the roads in comparing the two Decembers was 11 1-10 per cent. This increase probably will tend to be maintained if the ideas of the agricultural commissioners of the various roads can be instilled into the farmers along the lines. It has been shown by a Rock Island official, for example, that the value of corn stalks made into ensilage is 60 per cent of the value of the grain itself. Although many farmers make use of their stalks for food, a very large sum is wasted annually because the stalks are burned or are permitted to dry in the fields. Another source of waste to which the attention of farmers is being called is that of killing calves for veal. The decrease in cattle over the country is very real, and prolonged investigation seems to carry out the claims of packing houses that the price of meat has been advanced on account of the large shortage in supply. In January there were exported from this country only 276 beef animals as against 10,624 the same month last year. During the last seven months the United States sent abroad 4,616 animals, as against 71,466 the corresponding month a year ago. During the whole of 1912 the export of animals numbered 90,000, while in 1904 the number was 593,409.

The recent sale by a New York bond house of 150 bonds of $100 denomination in a few days is looked upon as a considerable feat by financial journals. These bonds were secured by the property of a public utility company in an Indiana county seat and were taken almost wholly by small investors. Another item of interest to small investors is that contained in a recently published computation of the increase of $1,000 at compound interest. Such a sum loaned at 4 per cent will in five years equal $1,216 and will be more than doubled in eighteen years. At 6 per cent the same sum will equal $1,338 in five years and will double itself in twelve years. The astonishing power of money to multiply itself when once a small amount is invested is being recognized more and more largely by people of very moderate means. Many of these are turning to farm mortgages as a means of bringing them a good income with absolute security of principal.

Brief Bits of Business News

—It is a wise man who always remembers that the risk involved, as well as the promised return, must be considered in making an investment.

—The daily receipts of the post office department have reached a total of $2,427,000. The average person now spends $2.60 a year for postage.



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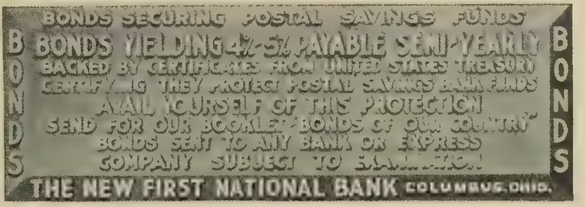

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Title guaranteed. On choice farms in Panhandle and fertile valleys of Eastern New Mexico. No loan made for more than thirty per cent of value, nor closed until examined and approved by our experienced examiner who is an officer of Company. We collect and remit interest free. Larger loans drawn to net investors 7 per cent; small ones, 8 per cent. Write for sample application, references, etc.

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1201 Granite Building :: Rochester, N. Y

Bradford Horton, Man

(Continued from page 322)

"Well, then, of course, you lose your portion."

The hour Bradford had thought could never come, after his father's death, was on him. He met it like a man.

"Ansley, I have no portion in that estate. It humiliates me awfully to tell you, but Henry Horton was only my father by adoption. I buried my father in Mount Logan cemetery last year. As he did not wish his identity known, however, I have had to keep it secret."

The young man flushed with the effort of the confession.

"All that's no news to me, Bradford," said the lawyer. "Oh, yes," not pausing for Bradford's exclamation of surprise, "I learned all that last year at the time of your difficulty. It was only a matter of a few inquiries of legal correspondents. But it's not necessary for you to go around publishing what you've just told me. To all intents and purposes, of course, you're the son of Henry Horton."

"Ansley," cried Bradford, half stammering in his amazement, "Ansley, do you mean to say you've known this for more than a year?"

"That's it, my boy."

"And never told your father? Never told Joe? Ansley, you're a great man and a true friend."

The lawyer wriggled uncomfortably; he disliked thanks. "Cut the compliments, Horton. I'm a lawyer, not a woman; it's my business to receive information, not to give it. Preachers need the same talent, by the way. Now," briskly, "what's your plan?"

"Oh, I'll go to Glencoe as soon as I can arrange it."

"What is it they want of you?"

"I suppose they want me to straighten out the books. Conrad knows I'm an expert."

"And you'll give up that fishing trip with Joe and me?"

"Looks like it. The job may take all summer, from the sound of that telegram."

"You're good stuff, Bradford. Go ahead. It's the thing to do. But let me say one word. When you get there, don't talk. And before you go, don't talk. And when you come back, don't talk. A silent tongue will never land a man in a fool's paradise."

"All right. I'll remember. And apropos of that, Ansley, you won't feel it necessary now to say anything more than you have in the past about my—my father's identity? You see, I promised him it shouldn't be known here. You can understand why he was ashamed, in view of all the past."

"Surely; I'll hold my tongue. But it would be a good deal better for you if I didn't."

"That's neither here nor there. A promise is a promise, more than ever when it's to a dead man. Anyway, I'm getting along all right. Did you know the directors of the seminary have doubled my pay?"

"So I heard. You deserve it. You're surely coming back, my boy?"

Bradford assured him of it and said good-by. Two days later, alighting from the train at Glencoe, he was met by his brother-in-law.

"Good boy," said Vanderbosch with a hearty greeting. "We've got a pretty tangle here."

"How did you come to send for me? Mother wouldn't——"

"Oh, mother's away—in California, visiting. Where's your luggage?"

"I've only a bag. I'll take it up to the inn and then come on over to the house."

"The inn? Now, that won't do, Bradford. Mother isn't there, you know, and Anna has your room all ready. Why, you'd hurt her worse than the failure."

That night and the following morning they told him about the state of things. The wreck of the bank was as complete and ruinous as it was sudden. It had been precipitated, Conrad said, by his discovery in a roundabout way that the president and cashier had been making ventures in Wall street. With suspicions aroused as to the integrity of the management, and concerned for the interest of his wife, Vanderbosch had suggested a partition of the estate. It had never been divided, and Thomas Horton, the executor, was far too closely allied in business with the bank officials to suit Vanderbosch. He had been a large borrower at the bank, and to secure this accommodation had been compelled to indorse for the president and cashier in their schemes. He met his brother-in-law's suggestion with the advice that he mind his own business, but shortly after a check of his, used by his sister, was returned to her marked "No funds."

This was the climax; and when another appeal to Thomas Horton brought only another rebuff, Vanderbosch had notified the controller of the currency that in his opinion the bank was being looted by its officers. A bank examiner was on the scene speedily, and two days after his appearance early passers were surprised to see a placard on the bank door, reading, "Bank Closed by Order of the Controller of the Currency.—Anthony Cathcart, Special Agent."

"Of course it caused a terrible uproar," Conrad went on. "Before noon it was reported for miles around, and there was the usual crowd that collects at such times—everybody wanting his money and nobody able to get it."

"Oh, it was dreadful, Bradford," Anna broke in. "I was so sorry for the poor people. And we hardly knew what to do ourselves, for we'd hardly a cent."

"You said in your message the cashier was dead?" Bradford asked.

"Found dead in his barn next day—suicide, of course. When the books were examined they were found most irregular, and they put the teller and the bookkeeper in jail. Tom disappeared the first day—we've heard nothing of him since. Cathcart wanted an assistant to straighten out the books, and we thought of you at once, so I telegraphed. That's all, I guess."

"It's enough. Conrad, what have you to live on?"

"My income."

"That won't be enough."

"Enough or not, it's all we have."

"How long has mother been away?"

"Three months—we don't know when she will get home."

Bradford asked no more questions. Before noon he was installed as bookkeeper for the receiver at a salary of $100 per month, with the understanding that he could stay but three months. Beginning work on the account of the Henry Horton estate, he found in a day or two that it was largely overdrawn and the overdraft secured by the valueless notes of his brother Thomas, so that Anna and his mother were practically penniless. That night he handed Anna his own draft. "That will get mother home," he said simply. "But don't tell her where it came from." The money represented his savings for the past year.

For weeks Bradford toiled early and late, earnestly, sometimes almost discouraged. Out of his salary he helped to meet the running expense of the big house, so that matters went on quite smoothly, Conrad's income being materially increased by his engagement as attorney for Mr. Cathcart. After Mrs. Horton's arrival, her son moved his headquarters to the Inwood inn, and no persuasion from his sister could make him change his mind. Night and day the young man worked, until Cathcart saw that he was growing pale and thin, and that the three months would be gone before the work was done.

"Mr. Horton," he said one morning, "this will never do. We must have more help. I am not dissatisfied, but I fear for your health. I can get a man from Washington, but prefer to get one nearer, if you know of anyone."

"I do," said Bradford. "I know of a good one."

"Where is he?"

"In Albany."

"Experienced?"

"Yes."

"Knows bank work?"

"Perfectly."

"What is his address?"

Bradford gave it. "I have one request to make," he added. "Don't suggest to him that I gave you his name."

The receiver agreed, and at once entered into correspondence with the Albany man. As a result, one morning B. Oren-Toole walked into the Glencoe County National bank.

Bradford was working in the main banking room. He turned to see who had entered, but gave no sign of recognition. "What can I do for you?" he asked.

"Is there a Mr. Cathcart here?" In his heart Oren-Toole thought he had been trapped, but he gave no hint of it.

"Yes; he is in the inner office. Who shall I say wishes to see him?"

The caller gave his name, and on Bradford's return was shown in to Mr. Cathcart. In a half hour they emerged together, and the receiver introduced Mr. Oren-Toole.

"I have hired him as assistant for you. Go over the books with him."

Oren-Toole had never been so uncomfortable in his whole life as at that moment. He followed Horton's lead through the work that had already been done, asking few questions, but comprehending instantly the extent of the ruin and its causes.

All that day the two men worked in silence, broken only by the questions asked by the newcomer for information. The receiver took the new clerk with him when he went to his

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Lafayette and the Ministry

BY JOHN BALCOM SHAW

Lafayette College, which is now making its appeal for an increased endowment, is no educational novitiate or ecclesiastical adventurer. Already it is hoary with age, having behind it not less than eighty years of splendid service to the church and the country—a record as honorable and inspiring as that which any college of the land can show. It has demonstrated its ability to put money to the most resultant use; it has given to the republic a long line of earnest, well equipped and useful leaders, who have served their fellow men with outstanding fidelity and devotion; and it has helped to keep the torch of consecrated Christian learning flaming high within the sphere of modern education.

What claim it lays upon the Bible-loving people of the land! With the book of books out of our public schools and our state universities, and practically ignored in most of our other institutions of learning, a college that actually and ably teaches the Bible in regular course, conducting examinations therein and offering prizes to encourage its study; that requires a course in Christian ethics and Christian evidences; that bases its teaching of philosophy upon the Bible, and in all its scientific instructions keeps the Bible in the place of honor and command, ought surely to fare better at the hands of wealthy Christians than those institutions which exclude religion from both its curricula and its official circles.

But turn to its roll of graduates and mark the starred names. Here are senators, congressmen, jurists, surgeons of note and in profusion, but there is one distinguishing mark that occurs with unusual frequency. What higher mission could any college fulfill than to have put 650 men into the ministry and sent scores of missionaries to the home and foreign fields. How has it done this? It has been no happen so. The type of men it draws to its classrooms will in part account for it—men of the more mature and serious type, men born of struggle and bent upon serviceable lives, many of whom are responsible for their own support and therefore more highly prize what they have acquired. Lafayette's singular power to evoke and inspire men is undoubtedly a second cause, for this she has to an exceptional degree; while the training she gives, the confirmation of faith which one experiences within her walls, the constant summons she addresses to what is deepest and highest within her students, her unfailing recognition of God and human accountability to God, could yield only the richest and most abiding harvest. As a result, she has graduates in every part of the world helping to forward the work of the Lord—in metropolitan pulpits and home mission stations, in college faculties and at the head of public schools, in city mission chapels and on the foreign field, and all standing for pure religion and worthily maintaining a Christian leadership.

Our churches and church people must better support this type of college, if they would have a continuing ministry and maintain the traditions and influence of the Christian church. A half a million dollars given to Lafayette College just now will mean large dividends to the kingdom in all time to come.

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midday meal, and in that interval from business attempted to learn something of his history, but without much success. Oren-Toole had learned from some source the maxim of Ansley Jickers. But within a week Cathcart had seen for himself that neither he nor Horton knew anything more about banking than did Oren-Toole.

"What's your game, Drum?" Thus the new clerk addressed Bradford a few days after his arrival. Receiving no answer, he renewed his question. "I say, Drum, what's your game?" Once more there was dead silence at the other desk, and neither man spoke again for the rest of the morning.

Nonplused, but still an Irishman, Oren-Toole resolved to try new tactics. Next day, in his pleasantest manner, "What is your game, Mr. Horton?" he asked

"I'm playing no game. What makes you think I am?"

"The fact that you sent Mr. Cathcart after me. I suppose this is the first move toward trapping me."

"Wrong supposition, Oren-Toole."

"Why didn't you answer me yesterday when I asked you that question?"

"I have no recollection of your speaking to me yesterday."

"I did. I asked you this same question twice."

"Well, to be frank with you, I heard you ask the question twice, but as it was not addressed to me, I paid no attention."

"Not addressed to you? Isn't your name Drum?"

"No."

"Wasn't that old chap's name Drum?"

"No."

"Well, what was it?"

"What did he tell you it was?"

"He told me his name was Andrew Drum, and that you were his son. I suppose the whole story was a lie. I never believed him."

"No, not the whole. I am the son of that old man."

"Well, what's your name, then?"

"As you know, my name is Horton. I treated my father in a very unfilial sort of way when I shipped him off with that money, but it was lucky for you I did. If I'd kept him over night and my room had been searched in the morning, where would you be now?"

Oren-Toole subsided uncomfortably into silence, not, however, entirely satisfied about Horton and his intentions. Late that afternoon he could bear his uncertainty no longer.

"Say, if that old chap was your father," he asked abruptly, "how do you come by your name? Is it anything to do with these folks here?"

"My name is that of my adopted father, Henry Horton, the founder and first president of this bank. Thomas Horton is his son."

"So that's it. You might have said so at first."

"I had not the heart," said Bradford with a smile, "to deprive you of the pleasure of asking questions, Mr. Oren-Toole.

The other laughed with a mixture of pique and chagrin. "Did you send Cathcart after me?" he asked presently.

"He asked if I knew of a competent bank clerk who could help him here, and I gave him your name."

"What for?"

"To help Mr. Cathcart out, and to help you to be a man."

Oren-Toole was silent for a half hour. It is safe to say that he did more thinking than he had ever done before in an equal time. How his thoughts ran appeared when he next spoke.

"Why didn't Elmore and Maxwell go after me when they found where I was?"

"I had previously asked them, if they ever did learn where you were, not to go after you, and they had agreed not to do so."

"What made you do that?" Oren-Toole could hardly believe his ears.

"Well, for two or three reasons. You did not mean to steal that money; you meant to have it appear that I stole it. The money was not lost; it was all returned to the bank. The only person hurt in any way was myself, and I was not willing to have you sent to state's prison on my account. That would have made a criminal of you, and there's too good stuff in you to make a criminal of. You're going to be a straightforward sort of a man hereafter, I reckon."

There was another silence, while Horton wondered how Oren-Toole would begin next time. He was not kept wondering long.

"The old man got away with $200 of that money on a big spree in Albany. They could have held me liable for that."

"It was returned to the bank."

"Who paid it back? You?"

"Yes."

When his assistant came in next morning Bradford was already at work.

"Oren-Toole," he began, "will you——"

"Oh, cut it out, Horton, cut it out!"

"I don't understand. Cut what out?"

"That Oren-Toole business. My name's not Oren-Toole, any more than yours is Drum. I'm just Barney O'Toole, a red-headed Irishman. I fooled the Prestonbury crowd, but I can't keep it up with you." *(To be continued)*

Calendar and Record

Stated Clerks Elected

St. Clairsville—Robert L. Ryall, Neffs, Ohio.

Ordinations

Paris—A. N. Julian, Feb. 18.

Resignations

Kansas—Wichita West Side: Walter M. Irwin; Wichita Lincoln Street: R. B. Norton.
Missouri—Drexel and Sharon: Robertson MacFadyen.
Ohio—Freeport: J. B. Brice.
Pennsylvania—Pittsburg McKinley Park: G. R. Philipps.
Texas—Leonard: T. A. Lampton.

Calls

[Correspondents sending "calls" are requested to give name of city in which the minister called resides.]

California—Las Molinas: E. S. Farrand, accepts.
Illinois—Rushville: J. H. Smith, Bushnell.
Indiana—Bourbon: W. J. Gerlach, accepts.
Michigan—Alpena: E. A. Junkin, Saginaw, accepts.
Missouri—St. Louis German First: H. DeBeers, Marion, S. D., accepts; Carrollton: O. B. Lee, Auburn, Ill., accepts.
New York—Tonawanda North: W. F. Scoular, Buffalo, accepts.
Ohio—Findlay Second: G. W. Applegate, accepts; Nottingham and Stillwater: Wilson Stitt, accepts.
Pennsylvania—Masontown First: J. B. Brice, accepts; Wilmerding: G. R. Philipps, accepts; Norristown First: W. H. Topping, Audubon, N. J., assistant, accepts; Newcastle First: Robert Little, Winchester, Ind.
Texas—Farmersville: T. A. Lampton, Leonard, accepts.

Change of Address

Applegate, George W.—Seaman to 123 Pine avenue, Findlay, Ohio.
Brice, J. Byers—Freeport, Ohio, to Masontown, Pa.
Warner, Joel—Long Island, Kan., to Hooper, Neb.

Accessions

Illinois—Greenville, 34, Feb. 23, W. H. Kendall.
Indiana—Evansville Parke Memorial, 3, Feb. 23, W. B. Lile.
Iowa—Luverne, 12, Feb. 16, 5, Feb. 23, E. C. Haskell; Lebanon, 16, Feb. 16, J. W. Dickson.
Kansas—Conway Springs, 16, Feb. 16, R. E. Hemming.
New Jersey—Princeton First, 12, Feb. 23, S. W. Beach.
New York—New York Broadway, 47, Feb. 16, W. D. Buchanan; New York Scotch, 23, Feb. 16, D. G. Wylie.
Oklahoma—Guthrie, 18, Feb. 16, G. O. Nichols.
Pennsylvania—Berwick, 26, Jan. 26, E. A. Loux; Towanda, 64, Feb. 16, J. S. Wolff; Pittsburg First, 28, Feb. 16, Maitland Alexander; South Brownsville, 29, Feb. 2, C. R. Harmon.
Washington—Kittitas, 20, Feb. 9, P. M. Ford.

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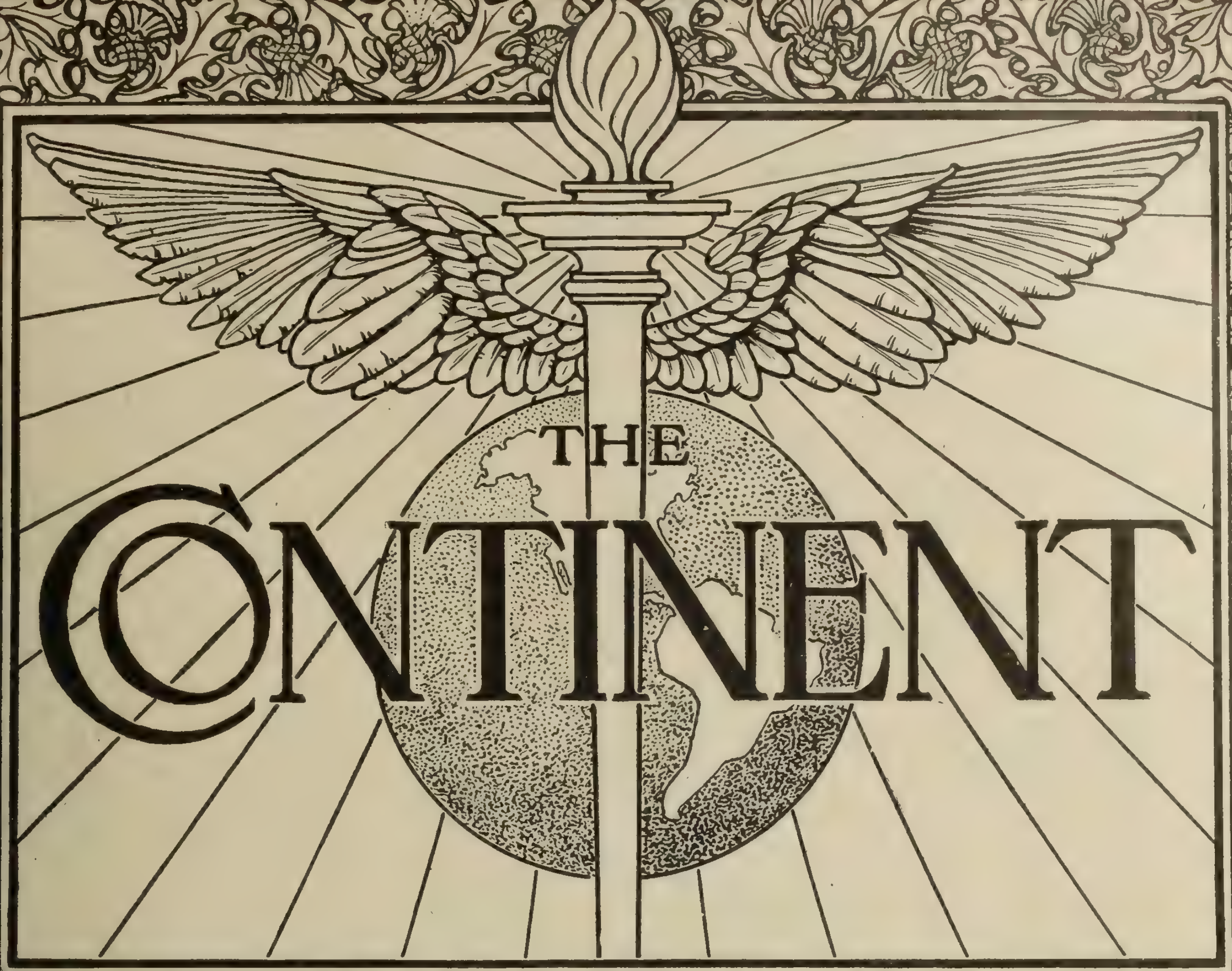

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Helping negroes to help themselves, Boggs Academy, Burke county, Georgia, under the Freedmen's Board is offering to colored families small farms, which they may use as their own. Most of the land in the vicinity of this school is owned in large tracts by whites who will not sell in small parcels. High rents, together with large payment for equipment and seed, prevent many of the negroes from getting much of a start as farmers. The board now has fifteen families on small farms under rental, where they are reaching a higher scale in civilization.

These farms are operated in connection with the academy and church, which provide religious and academic instruction. So successful have the farm homes become that there are now demands for land amounting to 1,000 acres, which cannot be supplied, and 5,000 acres could be used. Appeal is being made for investment in the uplift of the negro race through this Presbyterian agency. The board would like $50,000 to enlarge this work at Boggs Academy. It has been suggested that fifty Sunday schools, societies or churches might pledge $1,000 each to this work. The land is rented by the board or sold, and the rent in ten years brings back the cost. Meanwhile the tenant is self-supporting and is under Christian influences. Communication may be established through John L. Phelps, Boggs Academy, Keysville, Ga., or the Freedmen's Board, 513 Bessemer building, Pittsburg, Pa.

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Around the Shop

"Just about the time," said the pessimist, "that a man has reached the point in life where he knows pretty well what is good for him, he realizes that he hasn't much of life left."

"That's just your morbid philosophy," responded the Around-the-Shop Man consolingly. "You ought to have learned when you first started out to keep so busy looking for the good things that you wouldn't have time to go moping around discouraging your youthful friends."

"Yes, but——"

"Oh, I know what you are going to say—that facts are facts, and so on. I don't particularly blame you for not getting your program of life adjusted earlier, so far as your natural limitations go. Lots of us miss out because we simply aren't bright enough to discover all the helpful things. But we have no excuse when somebody leads us right up to the good thing. For example, as a periodical has recently inquired, why should men have to be reminded that carrying life insurance is a duty? Why shouldn't they go after it themselves as a matter of course? But they don't——"

"Well, sometimes——"

"Whatever you were going to say is O. K. Why, there are a good many people, good Presbyterians, too, who have to be reminded that they need The Continent. Their lives are missing from week to week just the thing that would make everything good they do count for more, and inspire them to do more things that count. Now, we can't very well send a special representative to each one of these people, but if each one of our subscribers would awaken one other good Presbyterian, and then that Presbyterian would give one other——Wait a moment!"

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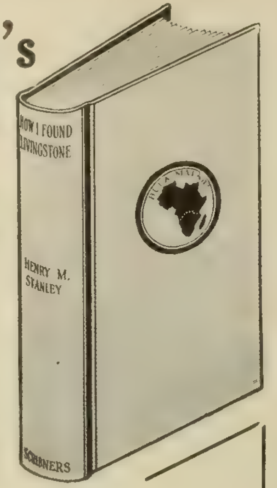

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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

VOLUME 44, No. 11 MARCH 13, 1913 WHOLE No. 2233

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Managing Editor—509 South Wabash Avenue, Chicago
William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. Everett Sisson, Managing Director

Children Missing!

IS THE CHURCH TO LOSE ITS CHILDREN?

The question is rife among evangelical leaders on both sides the Atlantic. A stir of new zeal in behalf of the children is shot through with an altogether unwonted quiver of anxiety.

Sir Robertson Nicoll in The British Weekly gravely studies the returns of a church census in Liverpool, and glaring decreases in attendance on Christian worship, as compared with ten and twenty years ago, he attributes to the absence of young people and children.

The children counted in earlier enumerations are still going to church, the editor thinks. But they are grown up now, and few present-day children come in their stead. Who then will be the grown-up attenders ten and twenty years hence?

* * *

In America church censuses are neither as regularly nor as carefully taken as is the custom in Britain. So there are no available statistics touching attendance on general congregational worship But the figures which have awakened forebodings in the United States are in some regards the more serious, for they suggest uneasy doubts about the Sunday school.

Presbyterian statistics for Sunday schools illustrate what is meant. Comparisons of figures for 1902 and 1912 demonstrate that nominal increase in these schools is really loss. Ten years ago the Sunday school enrollment in the Presbyterian Church U. S. A. exceeded the communicant membership of the church by about 18,000. Since that time the communicant roll has been increased by 235,000 names; the Sunday school roll by only 169,000.

Typical strong synods show this difference glaringly. New York Synod has today 28,000 more church members than ten years ago, but the average attendance in its Sunday schools is 2,900 less.

There are 21,000 more Presbyterians in Illinois now than in 1902, but only 7,500 more children are going to Presbyterian Sunday schools. Ohio has gained 33,000 in membership, 5,000 in the Sunday schools; Pennsylvania, 52,000 in the church, 9,000 in the Sunday schools.

* * *

But this isn't all. Dr. W. H. Roberts has been getting at something still more bothersome. In hundreds of schools, where there are plenty of children, nothing is being accomplished toward leading the boys and girls into the church.

The Continent lately printed startling figures which Dr. Roberts has compiled, showing that in five of the strongest Presbyterian synods 600 Sunday schools had 40,000 young people under instruction for a whole year without inducing a single one of them to confess Christ. To take the whole country together would treble those figures at the very least.

Everybody who knows anything at all about churches knows that they grow mainly by taking into membership young people trained from childhood under their own influence.

That failure to gain even one out of say 150,000 scholars in a whole year is a failure big enough for the whole church to drop through to oblivion, if the hole is not stopped.

* * *

What's the matter? Well, "race suicide" has something to do with it. As Dr. John R. Davies puts it, "You can't make Sunday schools out of empty cradles in Christian homes."

That is much too big a question to be handled here. What can be said, however, about it with much assurance is this:

If a Christian husband and wife don't feel a compelling sense of Christian duty urging them to reenforce righteousness in the next generation with a family of children raised in a Christian home, it must be because they have never unselfishly considered Christian duty at all.

* * *

Then there is a sort of similar default among a good many church people—pastors and elders particularly—who have lost sight of the importance of building Christ's church generation on generation.

It is a hideous mockery of true evangelism which sometimes persuades Christian leaders that to get the strong men of the community into church—the merchants and manufacturers, the lawyers and doctors and professors, the mayors and judges and congressmen—makes a bigger trophy of success than getting the children in.

Yet it is a fact that some pay mighty little attention to the children and run around to capture some big man or two in town, because such accessions give so much more prestige to the church.

* * *

But the worst blunder of all is the notion of superficial parents that children ought not to be influenced in religion but should be left to choose religion for themselves when they come to maturity.

This colossal folly flies so squarely in the face of all the natural order of parentage and childhood that it is almost incredible to find it in sane minds.

What, in all the universe of rational natural arrangements, do people imagine that parents are for, if not to train their children in religion?

No other obligation is so sacred in fatherhood or motherhood as the obligation to make the child aware of his heavenly Father.

And one profoundly important means of that introduction is to take the child regularly from earliest years to the assemblage of those who gather to worship the almighty God.

* * *

Obstructing this religious right of the child stand two wicked absurdities. Both deserve to be swept aside by ruthless disgust of sensible people.

One is the nonsensical prejudice against bringing babies to church for fear they will disturb somebody. What harm if they do?

The other is the ghastly delusion that if children are compelled to go to church when small, they will turn against it when older.

The few men who put up that excuse for not attending church can generally be proved to have switched off the track at a much less occult point of departure—selfishness or indolence.

On the other hand a thousand instances against every one of these can be cited to show that a fixed habit of church attendance from childhood has confessedly become in mature life a sheet anchor holding a man fast to righteousness amid desperate temptations.

"Why do you go to church?" a minister asked a strong congregation of metropolitan business men lately. And nearly all said it was because their parents took them in childhood. And all gave thanks for it.

Take the children to church. There is the remedy for all this alarm about the children

The World

The Cabinet Chosen by the New President

President Wilson's cabinet selections have been generally commended, for it is recognized that his advisers are men of ability. More of them are from the South than has been the case with recent cabinets. One peculiar incident reported is that Secretary Lane had never met the President until the day Mr. Wilson took the oath of office. Following is the list:

Secretary of state, William Jennings Bryan of Nebraska, thrice candidate for President; publicist, lay preacher and world traveler.

Secretary of the treasury, William G. McAdoo of New York, widely known as the builder of tunnels under the Hudson river, a man of affairs.

Secretary of war, Lindley M. Garrison of New Jersey, formerly a judge, one of the new figures in national affairs brought out by Mr. Wilson.

Attorney general, James C. McReynolds of Tennessee and New York City, well known by defendants in antitrust cases, for four years assistant to the attorney general.

Postmaster general, Albert S. Burleson of Texas, formerly a member of the house and a lawyer and planter.

Secretary of the navy, Josephus Daniels of North Carolina, an able editor and long a member of the Democratic national committee.

Secretary of interior, Franklin K. Lane of California, well known as chairman of the interstate commerce commission.

Secretary of agriculture, David F. Houston of Missouri, who has headed agricultural colleges in Kansas and Texas. He has been chancellor of Washington University, St. Louis, since 1908.

Secretary of commerce, William C. Redfield of New York, manufacturer and business man, regarded as an authority on tariff in the house of representatives, which he has just left.

Secretary of labor, William B. Wilson of Pennsylvania, congressman, formerly a union labor official, a Scotch miner of executive ability. This is the new department created by the last Congress.

* * *

The Vice-President as a Cabinet Member

A good many changes in manners and methods are coming with the advent of a new President and a new (or revivified) party in power at Washington. Some of the changes are ephemeral; others will be of lasting effect. Among the latter will doubtless be the policy proposed by President Wilson of getting and keeping in close touch with Congress. He proposes to visit the room set apart for the President at the capitol frequently instead of only on formal occasions or at the closing hours of a session of Congress to sign bills. This will be something no President has made a practice of. Mr. Wilson also wants the vice-president to be made, ex-officio, a member of the cabinet, thereby bringing that official into intimate relation with executive policies and problems and through him reaching the senate—of which the vice-president is the presiding officer. Incidentally the office of vice-president would be given actual and not merely nominal importance, and the incumbent would become a valuable member of the government, even though no accident of death should bring him the chief responsibility.

* * *

Final Veto of President Taft Commended

President Taft followed up his much criticised veto of the Webb bill with another veto for which he has been widely praised. He disapproved the sundry civil appropriation bill because of the provision in it forbidding the use of government funds for the enforcement of the antitrust law against labor unions and organizations to fix the prices of farm products. The idea that any class, whether it be workingmen or farmers, the rich or the poor, should be exempt from the operation of a statute was denounced as vicious by President Taft. Again, the method by which it was attempted to open a loophole was not open and aboveboard. If the Sherman law is to be evaded in part it should be done by direct amendment to the act itself and not by leaving the department of justice powerless to enforce part of it.

* * *

Secretary Bryan on Our Foreign Policy

To a group of newspaper men who asked the new secretary of state what he proposed to do in Mexico, Central America, in China and at other points where diplomatic complications are threatening, Mr. Bryan replied by referring them to an address made by him in Indianapolis in 1900. Though thirteen years old it is mighty good reading right now for anyone interested in promoting international peace and good will.

Here are some significant excerpts:

"I can conceive of a national destiny surpassing the glories of the present and the past—a destiny which meets the responsibilities of today and measures up to the possibilities of the future.

"Behold, a republic standing erect while empires all around are bowed beneath the weight of their own armaments—a republic whose flag is loved while other flags are only feared. Behold a republic increasing in population, in wealth, in strength and in influence, solving the problems of civilization and hastening the coming of a universal brotherhood—a republic which shakes thrones and dissolves aristocracies by its silent example.

"Behold a republic gradually but surely becoming the supreme moral factor in the world's progress and the accepted arbiter of the world's disputes—a republic whose history, like the path of the just, "is as the shining light that shineth more and more unto the perfect day!"

* * *

Investigation of Vice and Women's Wages

The question of vice and the wages of women and girl workers is now being investigated on an extensive scale by a committee of the Illinois senate headed by the new lieutenant governor. Julius Rosenwald, head of the great Sears-Roebuck mail order house of Chicago, was minutely questioned as to the rate of pay of his nearly 5,000 female employees. He gave $9.12 as the average weekly wage. To girls under 16 years the minimum is $5. Exactly 1,465, he testified, received less than $8, and the $8 minimum is paid to all girls not living at home. Women at the head of departments earn as high as $3,000 a year. The large profits and surplus of the concern were brought out by the investigators.

In connection with Mr. Rosenwald's philanthropic activities he was asked about his membership in the Chicago vice commission and the American Vigilance Association, the latter designed to crush the white slave traffic. Mr. Rosenwald gave it as his deliberate conviction, based on study and observation, that there is no direct relation between low wages and immorality. Home environment, he asserted, played a large part in the question of vice, though the wage question is the easiest and most natural thing for a girl to blame who goes wrong.

The vice-president of Marshall Field and Company, James Simpson, regularly employing 4,222 girls and women, testified that none received less than $5, and the average wage is $10.76. Like Mr. Rosenwald, he believed that an infinitesimal percentage go wrong for the first time because of monetary reasons. E. F. Mandel, president of Mandel Brothers' department store, gave the average wage as $9.86, ranging from $3 for young errand girls up to $35 as a maximum. The firm wrote the committee stating that hereafter the lowest wage would be $4 a week.

Mr. Mandel gave the following estimate of the living expenses of a working girl maintaining herself without home assistance:

Room rent and board	$4 00
Lunches	.70
Carfare	.60
Clothing	1.00
Laundry	.25
Doctor and dentist	.60
Church contribution	.10
Total	$7.25

So far as it has developed, the theory ruling the committee's investigation is that higher wages would decrease vice, and that the way to insure higher wages is through a minimum wage law for women. The employers declare that a state law of this character would make it impossible for Illinois to compete with other states, and say a statute of this kind should be national.

* * *

Rowdyism Mars Suffrage Parade; Mr. Mann Scored

Unfortunately the suffrage parade in Washington the day before the presidential inauguration was marred by disorder and rowdyism on the part of hoodlum spectators insufficiently controlled by the police of the capital. Charges of mismanagement and neglect of duty were made against Major Sylvester, the chief of police, and a committee of the senate was appointed to investigate and report. The anger of the women after their carefully planned parade was nearly spoiled was intensified by a slighting remark made in the house of representatives by Congressman James R. Mann of Chicago, the leader of the Republican minority. Referring to one parader, who was insulted by a hoodlum, he said she "ought to have been at home"—which suggestion is bringing down upon his head no end of caustic criticism and official resolutions from various organizations.

New Parliament Has Liberals' Program

Another session of parliament opened on Monday after a momentary recess and the Liberal party program will once more be pressed against the opposition of the lords and the so-called Tories. The Irish home rule bill and the Welsh church disestablishment bill are to be repassed over the temporary veto of the upper house. A bill to do away with plural voting may precipitate another conflict over woman's suffrage. If these and some other matters of secondary importance can be disposed of the commons can then turn to the land problem as enunciated by Chancellor Lloyd George. The work of real estate valuation has been proceeding for some time, the ultimate object being to make the land a national revenue producer, as it is in America and other countries. It means an enormous increase in taxes for the privileged or landed classes, and will arouse the fiercest kind of opposition when it comes to a climax in parliament.

The Unionist party, which lost popularity and followers because of its advocacy of a tariff on imports, comprehending a "tax on food," is said to have decided to drop food taxes in order more successfully to fight the triumphant Liberal coalition headed by Premier Asquith.

Revolt in Mexican State of Sonora

Huerta and his de facto government in Mexico are coping with an energetic revolt in Sonora in the northern part of the country, but it appears to be a question of only a short time before all the "rebels" will either yield or be wiped out. A sensational statement was published by The New York World to the effect that American Ambassador Wilson, prior to the overthrow and assassination of President Madero, had connived with an American clique to handicap the Madero administration. However, these allegations evidently had little weight with the state department, for Secretary Bryan wired the ambassador in congratulation of his conduct during the recent crisis in Mexico City. The fact that about two-fifths of the total wealth of Mexico is owned by Americans makes the Mexican situation of vital interest in the United States.

Janina, Important Turkish Stronghold, Falls

Capture of Janina by the Greeks last week gave a different aspect to the Turko-Balkan war and immensely enhanced the prestige of Greece with her three allies. Heretofore the Bulgarians have done the bulk of the fighting and gained the greater part of the glory. Janina was one of the three cities which the Turks stubbornly and successfully defended, the others being Scutari and Adrianople. It it situated in southern Albania, just north of the Greek border, and was defended by a large force. If the Montenegrins and Servians had been able to do equally as well at Scutari in the northwest Turkey in Europe would sooner have been reduced to a remnant.

Adrianople, the chief prize in contention, was still holding out the first of the week, but the Ottoman government had indicated a willingness to surrender it as the price of peace. The ministry headed by Shefket Pasha found it was no more able to make headway than were Kiamil Pasha and his deposed cabinet, but the talk of yielding to the demands of the allies stirred up fresh discord and revolt in Constantinople.

* *

—Former Secretary of the Treasury MacVeagh is being severely criticised for compromising over a million dollars' worth of oleomargarine tax claims against some of the prominent packers for a tenth of the amount in cash; also for settling import undervaluations of equal magnitude by the John Wanamaker stores for a similar fractional payment. On the other hand, the outgoing secretary is credited in an efficiency commission report with saving the government $8,000,000 by improving the system of his department.

—That increasing attention is being given to socialism is indicated by the fact that Yale University will next year offer a course in the subject. Professor H. C. Emery, formerly chairman of the government tariff commission, will give the course, which is to be "a study of the legal foundations of the present economic organization," with special attention to socialism.

Religious World

General Every-Member Canvass Adopted

At the last meeting of the Executive Commission of the General Assembly U. S. A. the denomination was committed completely to the "every-member canvass" plan for all benevolences, which was first employed in the United Presbyterian Church and then adopted in the Southern Presbyterian Church and the Reformed Church in America.

The decision is that every year in March, beginning with 1914, a general effort shall be made to present to every member within the whole denomination a subscription blank on which all the benevolent causes of the church shall be enumerated, with spaces to indicate a subscription for each. To push the campaign of education, leading up to this month of special canvass, a general committee is to be provided, representing all the boards and agencies as well as the Executive Commission; and this committee is to work through the executive commissions of the presbyteries, fortified and assisted as far as possible with a special campaign committee in each presbyterial territory. An executive secretary will be chosen to develop the work denominationally on a consistent plan under the guidance of the united committee.

Although, as stated, the United Presbyterians first put into effect denominational action along this line, the idea of an every-member canvass seems to date from the undertaking financed by Henry P. Crowell a few years since in the Synod of Illinois in the interest of foreign missions.

Organizing Church Forces for Peace

The Federal Council of Churches announces the organization of the Church Peace League of America, which was authorized by the quadrennial council meeting in Chicago last December. The action of the Chicago meeting was in response to urgent requests which have been coming across the Atlantic for the past three years from England and Germany, where earnest Church Peace Leagues have been working together with very marked influence in improving the relations of those two empires. In their cooperation the desire sprang up for the further extension of the fellowship and for the inclusion of America in it. Lake Mohonk conferences have also recommended such an organization.

No rigid formal organization is contemplated, and no dues will be collected from members. But it is hoped to enroll especially all Christian ministers of the country who are willing to exert their influence in behalf of peace measures as international questions of a critical character arise from time to time. Doubtless the first effort of the Church Peace League will be to promote the arbitration of the Panama tolls question. Dr. J. M. Remensnyder of New York City is the temporary chairman of the new league, and will probably be its permanent president. Rev. Frederick Lynch is serving as secretary.

Brotherhood of Andrew and Philip Reviving

The Brotherhood of Andrew and Philip, an interdenominational organization of Christian men promoting prayer, Bible study and systematic recruiting for the church—a body having a large number of chapters in the Presbyterian fellowship—will be twenty-five years old in May. It is proposed to observe the anniversary by special thanksgiving services in Second Reformed church of Reading, where the brotherhood originated, and there will also be a public observance of the "semijubilee" in Philadelphia, where the brotherhood is stronger than in any other local center, having in all sixty-eight chapters within the city. The work of the Andrew and Philip international council—for with chapters in Canada, England, Japan and the West Indies, as well as the United States, the movement has an international scope—has suffered a serious lapse in recent years, but last summer a vigorous revival was undertaken by men who had experienced the benefits of the fellowship. With the election of Rev. R. Howard Taylor as general secretary, a widespread awakening of old chapters and formation of new ones began.

A committee of Christian business men in Philadelphia and vicinity, called together by John Wanamaker, has paid off the debt of the brotherhood and provided funds for maintenance of secretarial headquarters at 1328 Chestnut street in that city. A series of conferences in several important cities is planned to impart new vigor to the work of local chapers, and these will be followed next fall by a national convention, the first that has been held for Andrew and Philip men in several years.

Editorial

Facts Make the Real Difficulty

DR. WILFRID WARD has an interesting editorial in The Dublin Review for October, 1912, in which he deals firmly but kindly with some recent defenders of the Christian faith who protect it by reducing it. They find its defenses thrown out rather widely, and in order to make the central citadel more secure, they yield part of the territory which it has been supposed to claim.

One of Dr. Ward's contentions is so true to the history of Christian thought that it is worth emphasizing. He observes that most of the difficulties that men find with the standard doctrines of the Christian church are not difficulties really with the doctrines but with the facts of life and nature and history with which the doctrines deal. Christian doctrine makes no facts; it tries to explain them. It makes no difficulties; it is an effort of rational minds to clear the difficulties. There have been efforts at framing doctrines which have been untrue to facts, and which have increased difficulties. Before these doctrines are subjected to criticism, however, it ought to be asked frankly whether they are not simply statements of facts which would not disappear even if the doctrines were thrown overboard.

Take one of the troublesome facts and see how impossible it is to escape it. All the doctrines that turn upon imputation, whether of the sin of Adam, or the righteousness of Christ—all those which turn upon the existence in the world of a really moral order by which some men take the consequences of other men's deeds—all those doctrines issue from a series of troublesome facts. We are actually bound up together with other lives. Whether it is just or not, the facts are as plain as anything can be.

Think how closely we are bound with the past. Every one of us comes into the world saddled with his ancestors. Dr. Holmes's saying, that every man is an omnibus in which all his ancestors are riding, is true beyond question. Not only are we carrying our ancestors but we have inherited conditions and social qualities from a vast number of other people. We have not had an independent chance. It is absurd to pretend that we have.

We have ancestors who sit on the box beside us and help to drive. We have others that are forever lashing the horses and trying to make them run away. Some of us are born into a fight which others never know. Now, no scoffing at the doctrine of election does away with that fact. The fact is the troublesome thing. The doctrine only tries to explain it, to justify it; if we may put it in that way, to make it right from God's side.

Think how bound we are with the present. We simply cannot move independently. Thoreau can go off to Walden and live a recluse life, but the only reason he can do it is because other people do not do it. He takes with him the results of their work. With a sublime illogicality he actually writes books, which he would never do if his life were not bound up with society? He writes books that others may read them. His very rebellion against society shows his intimate relations to it.

Or, take a fact of any life that illustrates it. A man is walking on a railroad track, when a train comes behind him. Now, the only person really concerned with the approach of that train is himself. The engineer blows the whistle for him, not for anyone else. Yet there is no way of reaching him without using a medium, the air which unites him with everybody else within a quarter of a mile. That whistle which only he needed must disturb hundreds of people, and his indifference is paid for in part by their discomfort.

An instance in the life of Huxley illustrates it. Diphtheria broke out in his family. He investigated the cause and found that miles away from his home, in the construction of some drains, too small a pipe was laid down. The sewage could not escape and flooded back in a low lying place. Diphtheria soon broke out near by. While it was raging there a dairyman from Huxlay's section, running short of milk, sent for more to an infected dairy. Every house which he supplied with that milk was attacked with diphtheria. No one in Huxley's section had anything to do with the laying of that drain. Yet they all had to pay part of the price of the carelessness of the men who laid it. There is no use in rebelling against facts of that kind.

See, also, how we are bound up with the future. There is almost nothing that we have attempted which can possibly be finished by ourselves. There is no great movement of reform which we can hope to see ended. Death arrests us and takes us out of the work. Now, unless our work is to be overthrown, or rendered void, some one else must come in and take it up. That is, our own work is dependent upon the future for its justification and completion. In the same way, we shall ourselves soon be lying as a burden, or leading as an inspiration, in the lives of our successors. Whether we like to talk about the sovereignty of God or not, those are the facts. We can sneer at the doctrines, but we cannot get away from the facts without finding we have left foundations and are in the sand.

The purpose of all this is only to urge that Christian doctrine is no harder to believe than the facts of life. Mr. Huxley wrote to Mr. Darwin in 1876: "After all, Butler's 'Analogy' is unassailable, and there is nothing in theological dogmas more contradictory to our moral sense than is to be found in the facts of nature." He did not on that account accept the dogmas, but neither on that account did he reject them. There must be found some other reason than that for rejecting them.

Chicago's Invitation Quite Undeclinable

In the U. S. A. General Assembly at Louisville last spring a single mind prevailed as to the right location for the Assembly of 1913. Atlanta's invitation so chimed with everybody's sentiment that there was no room for another proposal after Atlanta had been heard from. And The Continent feels very sure that this bit of history is going to repeat itself this year when at Atlanta the question comes up on place of meeting for 1914. An invitation to come to Chicago, submitted by Fourth church, will be laid before Assembly, and it is a safe surmise that the fitness of things will once more be so evident that no one will wish to put in a rival claim.

The first consideration, which would doubtless be conclusive if standing alone, is the fact that Chicago, great Presbyterian center though it is, has not had the honor of entertaining a General Assembly for thirty-seven years, and that surely is a long enough lapse of time to justify Assembly's return. But reenforcing all this mathematical logic shown in the subtraction of 1877 from 1914 will be the lure of a bidding to come, see and virtually help dedicate the magnificent $675,000 group of Fourth church buildings, the noblest and most complete architectural enterprise ever yet undertaken in this country in the name of Presbyterianism. The high privilege of meeting beneath a dedicated roof reared to the worship of God with such notable generosity and with such stalwart determination to measure up to the tremendous demands of the religious situation in a modern city will be all the certification needed for the wish of Pastor Stone and his elders to be Assembly hosts a year from next May.

Divorce for Anybody Who Has the Price

In spite of all the honor it would do the Catholic Church to be really consistent in its professed opposition to divorce, the hierarchs at Rome cannot resist the request of any rich Catholic who is tired of a former marriage for permission to marry again. And so the pretense of believing that marriage is a sacrament that only death can dissolve is repeatedly trampled on by the church's own highest leaders. Of course nominal divorce is refused, but for any Catholic who has money an annulment of marriage can always be effected.

The shame of this duplicity has just been conspicuously shown again. American Catholic papers have lately been boasting that the inability of Count Boni de Castellane to get a divorce from his wife, Anna Gould, was a sign of the rigid honesty of the Vatican in regard to its antidivorce principles. Castellane, they said, has money and prestige, but he cannot break the rule. But most unhappily for the editors who made this argument, the case which they chose as a test turns out the other way, and for some trivial reason or other—of course a Roman ecclesiastic can always find a reason for doing what he wants to—Count Boni's petition is granted, and while his former wife still lives, he is set free from his first marriage to contract another, as he doubtless intends.

The Religious Accent in Wilson's Inaugural

"This is not a day of triumph; it is a day of dedication." President Wilson's religion rings out in that one sentence of his remarkable inaugural even more clearly and spontaneously than in the more formal "God helping me" a few phrases farther on in his address. No one who knows the President doubts that sincerity is on his tongue, and that word about dedication, being sincere, represents a diameter of difference between him and the average fighting politician gloating over a party victory. It is the worldly way to seize on the honors of political battle as badges of personal distinction and rewards to be individually enjoyed in power and pride. And many men otherwise sound in character, and even religious, are at this point worldly without mitigation, gathering their honors to themselves as their own alone. But the religious way is to think of high place and high power as obligations strictly, calling not for pride but, as President Wilson has so well phrased it, for humble dedication. Power to the real Christian is not a thing to enjoy but a thing to consecrate himself to.

A President who feels this on his inaugural day may be trusted to ally himself to the highest Christian ethics throughout his official career. That assurance will spread—has indeed already spread—among Americans of all classes the comfort of believing that America is entering upon an administration where moral ideals are to be supreme—quite above the assault of low expediencies. This confidence is all the surer because the solemn words accompanying this dedication pledged service to the whole nation, not irrespective of but superior to all divisions of party and class. There is nothing more expressive of sound spiritual life, even in Lincoln's wonderful second inaugural, than these closing sentences from President Wilson's lips on March 4, 1913:

"Men's hearts wait upon us; men's lives hang in the balance; men's hopes call upon us to say what we will do. Who shall live up to the great trust? Who dares fail to try? I summon all honest men, all patriotic, all forward looking men, to my side. God helping me, I will not fail them, if they will but counsel and sustain me!"

Professor Gregory Takes Sides with Traub

The new magazine, Faith and Doubt, which has appeared in New York, gives promise of being a useful and stimulating forum of religious discussion. It proposes to hear all sides, whether orthodox or infidel. Most men have given thanks that the age of religious disputation has passed by, but if ceasing to dispute means ceasing to care for religion—as often seems to be the case—then any man who could bring back disputing into vogue again would be a benefactor. Possibly Mr. Michaelyan, promoter of this new magazine, is destined for that service.

It is interesting that Professor Caspar Rene Gregory of Leipsic, whose sympathy with evangelical church purposes is always to be counted on, writes from Germany to the first number of Faith and Doubt deploring the verdicts of Prussian church courts by which pastors Jatho and Traub were last year silenced from the ministry. Professor Gregory admits that their theology went to extreme limits, but he says that Jatho in Cologne was certainly laboring with a burning zeal and great success "to draw men out of the slough of worldliness and selfishness and set them on firm ground of an intimate union with their Father in heaven." Yet Dr. Gregory does not criticise particularly the removal of Jatho, except for the method by which it was brought about. But he does say that Jatho's friend, Traub of Dortmund, was well justified in protesting against the unfair procedure of the court which condemned Jatho, and that the unfrocking of Traub not for heresy but for that protest was a judicial outrage which must react on the good repute of orthodoxy in Germany. Professor Gregory's opinion of this matter is thus quite opposite to prevailing reports coming from Germany through evangelical channels.

Professor David Smith's warm-hearted account of his faith in the virgin birth is a feature of the first number of Faith and Doubt which is worthy of special praise.

—It appears that a recent newspaper report is not true which announced the death of Brother Joseph, who succeeded the famous Father Damien as Catholic missionary among the lepers at the Molokai colony in Hawaii. It is said that Brother Joseph has not even contracted leprosy, and, though nearly 70 years old, is still in excellent health. Brother Joseph, as Ira Barnes Dutton (his civil name), served in the Union army during the war between the states and soon afterwards, although he had been raised a Methodist, he joined the Catholic Church and became a lay brother with the Redemptorist order. He volunteered to join Father Damien in 1886. Today so many fearless missionaries, both Protestant and Catholic, are serving in leper colonies that the public awe which once worshiped Father Damien as a superhuman hero has mostly faded out. Yet it should not be forgotten that the great number of men and women now doing this work are no whit less admirable in their devotion than was Father Damien when he was the object of a whole world's applause.

—World's Work, keeping up its very stimulating interest in the country church, pays in its March number deserved compliment to the wise aggressiveness of Pastor R. H. M. Augustine in the historic old Presbyterian parish of Hanover, New Jersey. People who say that the social interest cannot be cultivated without cost to the spiritual tone of a church ought to know Augustine and Hanover. The World's Work article is by G. Fred Eastman, one of Dr. Warren H. Wilson's lieutenants.

—It is a common generalization causing many laments among far-sighted educators, that the specialized scientific education of the universities seems to crowd out of the minds of the students desire for well founded mental and spiritual culture of the whole man. But the generalization fortunately does not always hold good. A remarkable token of specialism and science appreciating these larger things is an editorial in a late number of The Cornell Veterinarian, organ of the veterinary school in Cornell University. Observing that religion is usually considered to be outside the veterinary curriculum, this student editor boldly says: "We earnestly believe that although not in the curriculum, it should be of it. There is one thing that is greater than professional success, and that is character. Character is molded from many elements, and one of the most essential is morality. The university schools as a rule require a physical examination of students upon admission, and guard their physical health more or less throughout their course. Is their moral health as well guarded? We speak of it in whispers. A certificate of moral character is required upon entrance. Is the validity of the certificate always as good upon departure?" We trust Cornell has plenty of professors of a sort to let it be known that they sympathize with student writing of that kind.

—Of Mormon trickery so many infallible proofs have appeared in late years that the American public is no doubt rather too ready to believe new stories of underhand schemes attributed to the prophets and apostles in Salt Lake City. But the latest of such stories to get abroad undoubtedly does injustice to an upright gentleman who has sincerely repudiated Mormonism and all its works. William R. Wallace, the Democratic state chairman in Utah, has quite recently connected himself with the Presbyterian Church, and since Mr. Wallace comes of a conspicuous Mormon family, the daily press has inferred that in this way the Mormon hierarchs are foisting one of their agents into Presbyterian ranks in order to come closer through him to the Presbyterian who is now President of the United States. But the truth which should be known to Mr. Wallace's credit is that he and his family have long attended First Presbyterian church of Salt Lake City. Mrs. Wallace, who was raised a Catholic, and the four sons, who have grown up in Presbyterian Sunday school, have for some time been members of First church. That the husband and father should join them in their communion there accords with an intention which he expressed to his personal friends years ago—long before he or other men in the country ever guessed that Woodrow Wilson was destined to be the nation's President.

—The Presbyterian Banner, though badly disappointed, has to confess admiration for the sturdy negative with which Dr. Jowett resisted what from a Pittsburg standpoint ought to have been irresistible—an invitation to come to Pittsburg and address the annual meeting of the Presbyterian Union. The spectacle of a man who cannot be moved from his own work at home by the flattery of an invitation to travel abroad and talk is indeed rare enough in this country to compel both wonder and respect. But Dr. Jowett's heroic restraint in staying at home faithfully by his own task might well appear in the light of an example for some other men who are much too often driven by their own experience to take comfort from the proverb: "A prophet is not without honor save in his own country." And in passing it may be pertinent to add that what Pittsburg has thus failed at other cities might as well not try for. Dr. Jowett's determination to confine himself to preaching in Fifth Avenue church, New York, is a matter of duty conscience with him and is not to be shaken by either the cordiality or the persistence of outside invitations.

—The new intermediate catechism, which is once more under discussion, does not really need discussion. Critical opinions as to whether it is good or bad amount to nothing when formed only on the reading of it. It is use that tells, and the only man who has a right to praise or condemn the catechism committee's work is the man who has taught it to children. The Continent notices that people who have thus put it to use are quite unanimous in praise of it.

Jots and Tittles

—Putting the lost sheep on the reserved roll is a slow way of getting them back to the fold.

—The difference between a church and a congregation is one of the lost secrets of preaching.

—Faith belongs to the future and the one devoid of it has already closed his life.

—The best things of life are to be found among our disappointments.

—One seldom finds his religion where he lost it.

BY WILLIAM PIERSON MERRILL

Men First, Not Plans

NEVER WAS THERE a workman of God upon whom lay so severe a necessity for the best use of scant time as lay upon Jesus. Again and again we catch from his lips words that reveal the pressure upon his spirit. "I have a baptism to be baptized with, and how am I straitened till it be accomplished." "I must work the works of him that sent me while it is day." Three short years in which to do his mighty task.

Look at that task in its most obvious and outward aspect—the founding of a new religion, the establishment of a brotherhood, a church, for all races and all times. What a policy that was to frame and execute! There is much talk to the effect that four years is too short a time for a President of the United States to carry through any definite and worthy policy. Jesus had less time than that in which to introduce a new and revolutionary idea, declare its principles, set its machinery in motion, secure its officers. How painful must have been the pressure! Surely no follower of Christ can ever have the right to say "I have no time for that" of anything for which Christ found time.

Jesus Was Never Too Busy for Anyone Needing Him

There were matters for which our Lord could not find time. We are told that sometimes he could not stop for food, nor for proper rest. He slept on a cushion as he journeyed in a little boat. He prayed while others slept. He had no time for enjoying the fame that came from his mighty deeds. Once the disciples wakened to find the people of the town thronging the street before the house to do honor to the Saviour who had healed their sick the day before. But Jesus could not be found. At last they discovered him in a lonely spot, at prayer. Eagerly they urged him to return; they said, "All men are seeking thee." But he said, "Let us go to the next towns; that is why I came forth." The combined pressure of great work and scant time was upon him. He could not stop for praise and appreciation.

But in this busy, driven life, with such achievements to gain, and so short a time in which to gain them, there was one thing for which Jesus always had time. He always had time to spend on individuals who needed his attention. The supreme interest of our Lord was in people, their needs, what he might do for them. Anything else might wait, but that always had first claim. Plans, programs, sermons, meetings, all these were subject to interruption if some individual needed attention. If Jesus were preaching in the synagogue, and a man cried out for relief from illness or demon possession, it was easy to see which was primary and which secondary in his estimate. The sermon was dropped and the man helped.

Trace the life of Christ through from beginning to end and everywhere you find this human personal element at the front. His first miracle is not reserved for some great occasion; it is wrought to save the self-respect of simple country folk. He spends an exciting day in Jerusalem, a day full of words of healing, addresses and controversies. At night comes a man to talk with him. Most of us would have excused ourselves as needing rest. Jesus sits and talks with that man through the night. Passing through Samaria, he is too weary to go into the town, and sinks down by the wellside while his friends go for food to refresh him. When they return they find that instead of resting he has been pouring life and joy into a sick and needy soul.

He is talking of the solemn and weighty matters of his kingdom; and some women appear, bringing their babes that he might touch them. The disciples rebuke them for their presumption. But Jesus is actually indignant with the disciples, and lets his teaching wait while he blesses the children and rejoices the hearts of the mothers. He is passing on his way on the solemn last journey to Jerusalem. But he hears a blind beggar call, halts the march and gladdens the poor fellow with the gift of sight. He looks through and over the throng that lines the street in Jericho and catches the appeal in the eyes of a man in a tree above the way, and goes to the man's house to encourage and save him.

In the garden, arrested, facing the crisis of his life, he takes thought for his friends, securing their freedom. Hanging on the cross, he sees to it that his mother has a home. He prays for the ignorant soldiers as they drive the nails through his flesh. Risen from the dead, he remembers to send a special message to Peter. From one end of that life to the other you catch the constant spirit of the shepherd who knows his sheep by name and is always seeking and saving the needy one. It is wonderful how ready he always is to minister to the simple needs of the individual, to put his greatness at the humble service of every soul that comes near.

But Christians Often Ignore People in Order to Do Work

In very many and very distressing ways we Christians are far from what Christ was. But of them all there is scarcely one in which we of this age are more painfully unlike our Master than in our attitude toward the individual. Too much we yield to the spirit of the age, which regards thoughts and programs and plans as more important than individual needs. There are men and women who pride themselves on being learned in sociology and pedagogy and missions, when week after week they are concerned only with thoughts, and never touch human souls at their point of need. There are men and women who are very religious, and yet would not dream of letting the interests of an individual take precedence of their business. My friend, if your Master were there in your office instead of you, would he shut out the interests of the individual, your helper in the office work, the chance visitor, the tiresome but needy intruder? Would he shut out the soul in the absorption in business as frequently and absolutely as you do?

Here is something practical for us to emulate in our Master's character. No man is too great, no work is too important, to be sacrificed and spent in the service of the humblest individual need. I know a man who was put in charge of an important mission enterprise in one of our great cities. He was on fire with enthusiasm. He gave himself unsparingly to his work. One day the office door opened and a foreigner timidly entered, with something for sale. The peddler was of the very race and class this missionary was trying to reach. But he angrily ordered him out on pain of arrest. I doubt if the incongruity, the painful travesty, of his conduct ever struck him. He acted exactly as Jesus would not have acted. He forgot the individual in his great work. Jesus would always let the work go to be kind and helpful to an individual.

Sometimes, in these busy days, we fail where failure is worst and most shameful—in not finding time for those whom God has given us in our own homes. There are men, and worse, there are women, so occupied with business and outside cares that they have no time for the home. I met such a man a few weeks ago. He had been, for ten years or more, a very successful business man. Impaired health sent him on a long vacation, and gave him time to think. And he said, "I begin to suspect that I have been losing some of the best things these years past. Early away each day and late returning, I hardly know my own children. My boy is a stranger to me. What shall I do?" What is the most brilliant success the world has ever known compared with *being true to your own boy*, meeting his needs as they arise, putting your strength simply and constantly at his service? Let business halt, or wait, rather than fail in your home.

Personal Service as the Great Saving Force

Personal service, interest in individuals, is the great saving force in the world's life, the power in the church and kingdom of Christ. Far more important than your abstract theories and ideas is the simple question how you meet men and women and children every day—what they find or fail to find in you, whether your touch with them weakens, or inspires, or leaves them unchanged. We talk gravely of all we need to win the world to Christ and his saving gospel. And the needs are many and pressing. But I tell you, if the church of Jesus Christ had no money, no worldly power, no wise program, no effective organization, but if everyone who has named the name of Christ made it a chief aim to meet men always as Jesus met them, to care supremely, as he did, for individuals and what we can do for them, the kingdom of God would come with power.

It is a story often told, but worth many a retelling, how, before one of his great victories, Nelson gave his captains the plan of attack. One of them raised the possibility of some misunderstanding. Nelson gave the great answer. "No English captain will make a mistake if he lays his ship alongside a French ship." There lay the secret of a conqueror. There is the secret of the great Captain of our salvation. We say it is hard to know just what to do and how to do it in the cause of Christ today. Yes, much is uncertain. But this is true, yesterday, and today, and forever, that no Christian makes a mistake, however poorly equipped he may be in mind and opportunity, if he lays his life alongside another life.

Tom Blodgett

An Epidemic of Lay Preaching in Kansas

BY ANDREW MELROSE BRODIE

Introductory: Tom Blodgett of Wichita started something one day in Kansas which has had results he never dreamed of. "Get the laymen to preaching" has been the remedy suggested by scores of religious experts for the slow increase of the church in this country. Tom Blodgett had no philosophy about it, but he did it unawares, and in this stirring article the pastor of First Presbyterian church of Wichita, where the team has led the services, tells what has come to pass since.

"Watch Wichita Win" are the blazoned words in large electric letters that span the main business street of the city. Until a year ago this motto had to do solely with the bustling activity of our enterprising citizens on the hunt for trade. Today "Watch Wichita Win" has a far deeper significance. Twelve months ago our people were neither better nor worse, religiously, than the average. But pastors and officers realized that something must be done to arouse the members of the church from the fearful indifference everywhere evident and enlist men for service in the kingdom.

Billy Sunday was invited; a tabernacle seating 10,000 persons was erected, and almost from the first day the building had a capacity audience, while ofttimes hundreds were turned away. For six weeks Billy Sunday preached "righteousness, temperance and judgment to come." As a result 5,200 persons from all ranks of life were converted. Most of these were received into the fellowship of the churches, but not to be lulled to inactivity. Instead they were organized for Bible study, service and sacrifice.

"Going Everywhere" to Preach the Word

Today more than 7,000 women gather in groups every week for Bible study—but that is another story. Here we are to write about men and about men in evangelism. We have today in Wichita no fewer than twenty-four "gospel teams" or groups of men who conduct services in churches, theaters, halls, shops or in the open air, and these teams have visited more than a hundred towns and cities within 250 miles.

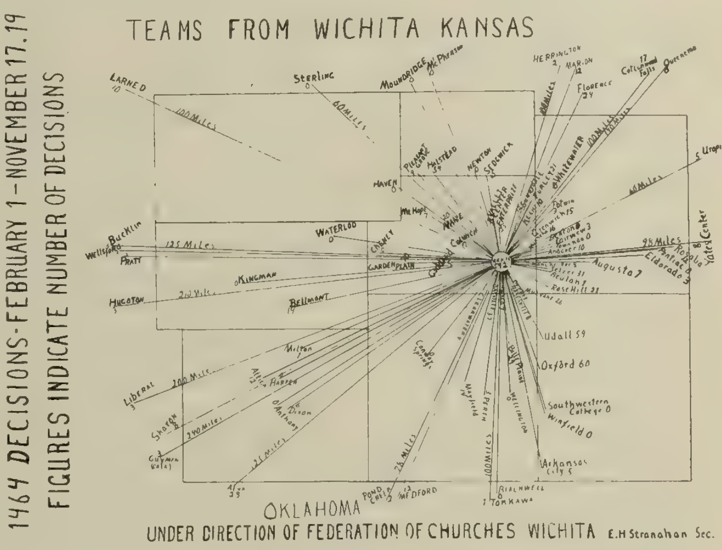
Just one year from the organization of the first team, 1,913 men and boys have been reported as converted as the direct result of the work of this aggressive lay ministry. Converts in other towns in turn have organized teams and have extended the work into other districts, and report similiar harvests. A letter before me from a town in Oklahoma expresses gratitude for the visit of one of our teams, when forty converts were secured, and the writer adds significantly, "We now have a team of our own and have visited a number of places, and down to date"—a period of about two months—"we have 125 converts."

Shortly after the team work began the leaders of the Men and Religion Movement visited the city and added not a little to the efficiency of our organized men. The churches perfected a federation and secured a secretary who began at once to make dates for the teams and to give general supervision to the extension work.

How Tom Blodgett Got Started

There's a story about how the first team in this already great army came into existence. It wasn't planned. Providence developed it. Soon after the close of the Sunday evangelistic meetings the pastor of one of the churches was to be absent for a Sabbath. He invited Tom Blodgett of the wholesale firm of Cox-Blodgett, a convert of the late campaign, to take charge of the evening service. Mr. Blodgett invited some of the recently converted friends, all good fellows, to meet him at the Young Men's Christian Association at 6:30 p. m., Sunday, saying, "We are going out to have a good time." The men met in the parlor, Mr. Blodgett outlined the plan, and after general prayer they proceeded to the church.

After the congregation had sung some gospel songs and each man had led in prayer—this was the first public prayer for most of them—each man in turn told in his own way what it meant to him to be a Christian, and what a friend and helper he had found Jesus to be. As a result, that night nineteen men came forward and decided to live a Christian life. To date no fewer than 476 converts are credited to the work of Tom Blodgett's team.


TEAMS FROM WICHITA KANSAS
1464 DECISIONS-FEBRUARY 1-NOVEMBER 17.19
FIGURES INDICATE NUMBER OF DECISIONS
LARNED 10
100 Miles
Sterling 0
60 Miles
Moundridge 0
McPherson
Herrington 2
Marion 12
Florence 24
Cottonwood Falls 17
Quenemo 0
5 Utopia
60 Miles
Pleasant Grove 9
Halstead 34
Newton 0
Sedgwick
Haven 0
Mt Hope 7
Waterloo 0
Cheney
Garden Plain
Buckin
Wellsford
Pratt
125 Miles
Kingman
210 Miles
Hugoton 3
Bellmont 19
98 Miles
Rosalia
Yates Center
Eldorado 3
Augusta 7
Rose Hill 21
Udall 59
Oxford 60
Southwestern College 0
Winfield 0
Arkansas City 5
Milton 1
Harper
Dixon
Anthony
Liberal 3
200 Miles
Sharon
240 Miles
Guymon
25 Miles
Alva 23
Pond Creek 2
Medford 12
100 Miles
Blackwell 0
Tonkawa 1
Mayfield
Wellington
Belle Plaine
Conway Springs
OKLAHOMA
UNDER DIRECTION OF FEDERATION OF CHURCHES WICHITA
E.H Stranahan Sec.

These gospel teams are made up of men from all walks of life. There are bankers and barbers, capitalists and cattlemen, dentists and drivers, editors and electricians, lawyers and laborers, merchants and mechanics, teachers and traveling men, all bound together by one bond of faith in Jesus, one steadfast and consuming purpose to win men into the kingdom. These man walk long distances to hold meetings, go in automobiles or charter Pullman cars, as the

Tom Blodgett's Gospel Team, Made Up of Business and Professional Men Animated by a Common Zeal for the Kingdom of Christ case may require, each man paying his own traveling expenses and hotel bills, giving freely of his time, substance and service for the Master. Lately, however, our independent Kansas towns, when visited, prefer to pay traveling expenses and give entertainment.

Scarcely a Meeting Without Converts

No two meetings are conducted exactly alike. Usually there is hearty singing, much prayer, earnest and direct, and the speaking is not unlike the testimonies given at the class meeting of the early Methodist movement when each one told his religious experience and what God had done for him. Often the meetings are continued long into the night, sometimes into the early morning hours, but seldom is a meeting held when there are no visible results, and as many as fifty-nine converts have been reported from a single night's work. Nor do the men confine themselves to Sabbath services or set times; they are ever on the alert to win men. One incident will illustrate:

A few days ago some of the men of Tom Blodgett's team went on their annual hunting expedition. At supper time they arrived at a ranch house some fifty miles away. Supper over, the big-hearted ranchman, to show the genuineness of his hospitality, brought in glasses and a well filled decanter of old rye, and proposed that the boys have the usual "good time." Imagine his surprise when one of the team said, "Since we were here last year we have been converted and have cut booze. Thanks; we don't drink."

With evident embarrassment and stammering apologies, the big broad-shouldered ranchman made a hasty retreat with glasses, decanter and contents. On learning that there was to be a meeting in the church some two miles away the men proposed that all hands go. They did, and the night air rang with gospel songs as the men of the team, the ranchman, his family and help walked through the moonlight to the rural church. After the leader said, "The meeting is now open" the team prayed, talked and exhorted in turn, and never was such a service in that community.

Next day the team hunted little for game; they had meat to eat the world knew not of, and all the country folk present the night before kept their phones busy inviting all their neighbors far and near to a service that night to be conducted by some business men from Wichita. The place was crowded and the Spirit of God was there in manifest power, the ranchman alone seeming unmoved.

Next morning when the team entered the auto to come home the ranchman asked that he might accompany them to the main road. This reached, all got out, joined hands and then each member of the team prayed earnestly for the people of the community, but especially for their host. When the last man had ceased the brawny ranchman, with bowed head and tearful eyes, uttered his first prayer, "God be merciful to me, a sinner." The Lord is adding to the churches daily those who are being saved. This is how Wichita is winning.

New Creed for Chicago Chinese Church

First Chinese Evangelical church of Chicago has the distinction of having had a new creed written for it alone. It is contained in the constitution of the church and is said to be a new thing in ecclesiastical history. It has been subscribed to by representatives of the Presbyterian, Methodist, Disciple, Baptist and Congregational bodies, each representative yielding some point of doctrine or government to form this new organization. Into this church, which is now in the process of formation, it is expected that there will be merged ten or a dozen Chinese missions and Sunday schools.

Chinatown in Chicago, on account of the spread of business, has been forced to find a new location, and the Chinese residents have moved to the vicinity of 22d street and Archer avenue, on the South side of the city. In this new location it was felt desirable that a church be erected, and the Cooperative Council of City Missions, under whose direction all new religious enterprises of the city are handled, thought it unwise to confuse the Oriental mind with denominational distinctions. It is the usual policy of this advisory body to permit certain denominations to work in specified territories rather than to establish union churches of no denomination. In the case of the Chinese, among whom four denominations have been at work, it was thought best to alter this plan of religious strategy and establish a new church. A committee of five was appointed to draft a constitution and creed: Dr. O. F. Jordan, Disciples of Christ; Dr. F. L. Anderson, Baptist; Dr. G. B. Safford, Presbyterian; William Spooner, Congregationalist, and Rev. John Thompson, Methodist. This committee worked for parts of six months and has agreed on a statement of belief necessary for members of the Chinese church in which all denominations will assist.

"This church is founded on the fundamental truths of the gospel," says the constitution. "This church shall instruct its members from the Scriptures with regard to the fatherhood of God, the divinity and saving grace of Jesus Christ, the work of the Holy Spirit, the inspiration and authority of the Holy Scriptures, the sanctity of the Lord's day, baptism and the Lord's supper and the fundamental necessity of living daily with God's help, in harmony with the teachings of Jesus Christ."

Members are to be publicly received on the following confession: "I believe that Jesus is the Christ, the Son of God, and accept him as my Saviour and guide."

The affairs of the church will be directly under the control of a board of management appointed by the cooperative council. The trustees of the church will have charge of the finances of the institution under the board of management.

This new Chinese church will be unique not only in that it has a new creed. If present plans do not miscarry, a building will be erected around which religious and physical activities of the Chinese will center. The Y. M. C. A. will have charge of the physical and social part of the work and the newly formed church, with pastor, will supervise the spiritual side of the colony. This will make one of the strongest works for Chinese in any American city.

The Cooperative Council of City Missions under which this church is being formed is a loose organization of the mission agencies of five denominations which have mutually agreed to pass upon all changes in location or extensions of church activity. Questions relating to the activity of two denominations in any territory are determined by the secretary of a third board after investigation. The council represents 122,000 church members and is working zealously to equalize the church representation in Chicago and suburbs. Where harmful competition is engendered through present location of missions among foreigners the council seeks to consolidate the work of two denominations or otherwise remove the obstacle to the largest accomplishments.

Turkey's Debt to America

In these days there is more general recognition than formerly of the influence of missionary work in changing the political and economic character of eastern nations. Missionaries as a class have kept remarkably free from political entanglements, but work done to make a people better morally cannot fail to show the effect nationally. In an article prepared for The Youth's Companion and now published the late William T. Stead says:

"The general apathy and indifference of the average educated American in Europe to the one supremely great and useful achievement of Americans in the Old World is to me almost inconceivable. Of course there are a select few who know what is being done, for otherwise the work would cease. But of the Americans I have met, I think that not one in a hundred has any realizing sense of the immense value of the work that is being done by their countrymen and countrywomen in European and in Asiatic Turkey. I am not writing from the missionary point of view. I am writing as a man interested in the civilization, the education, the general uplifting of his fellow men. And I unhesitatingly affirm that when I get sick and weary over the contemplation of the mean intrigues, the squalid ambitions and the unscrupulous doings of politicians, I find an unfailing refreshment for my soul in remembering the heroic pioneer work that is being done in the dominions of the sultan by the citizens of the United States

"Great Britain, absorbed in diplomatic, naval and military affairs, has spent untold millions of dollars in propping up the political system established in the East. But today you look in vain for any lasting trace of good resulting from all her sacrifices. The American government, on the other hand, has spent nothing, and has accomplished nothing. But private American citizens, subscribing out of their own pockets sums that in fifty years might perhaps have equaled the amount spent to build one modern ironclad, have left in every province of the Ottoman empire the imprint of their intelligence and of their character."

Not Sure of His Title

"That's a swell umbrella you carry."

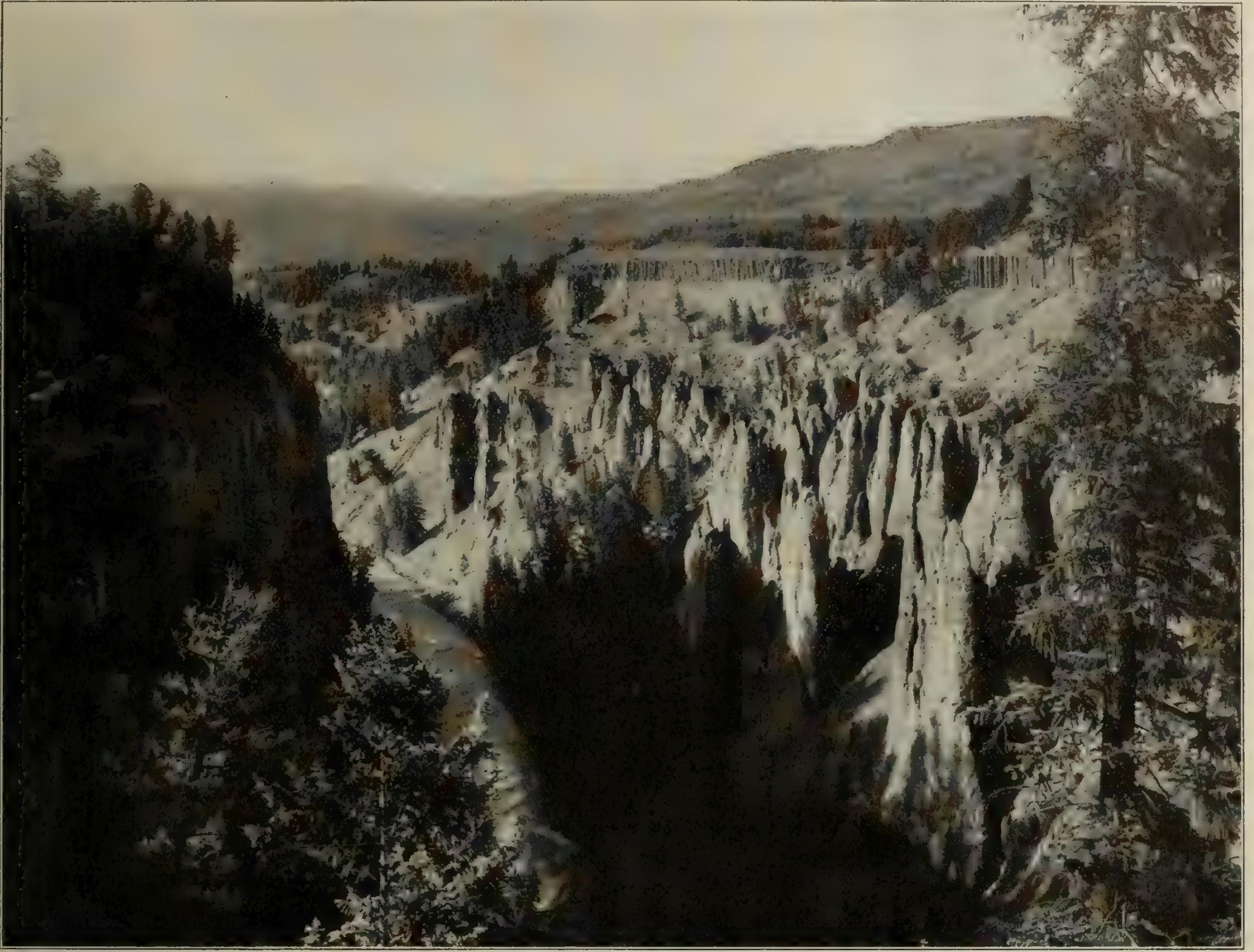
"Isn't it?"

"Did you come by it honestly?"

"I haven't quite figured out. It started to rain the other day and I stepped into a doorway to wait till it stopped. Then I saw a young fellow coming along with a nice large umbrella, and I thought if he was going as far as my house I would beg the shelter of his umbershoot. So I stepped out and asked, 'Where are you going with that umbrella, young fellow?' and he dropped the umbrella and ran."—Houston Post.

"ALL AROUND AMERICA"

Nature's Rugged Beauties in Yellowstone Park



In the heart of the Rockies between Wyoming, Idaho and Montana lies the American people's greatest national park—the Yellowstone. The park is nearly sixty miles square, and recently two forest reserves have been added, more than doubling the original area. United States troopers patrol the roads, prevent spoliation and protect the wild game. Fishing, however, is permitted by law under reasonable restrictions. A chain of modern hotels reached by stage coaches makes sight seeing easy. And such sight seeing it is! Boiling springs and spouting geysers by the hundreds, the most wonderful in the world; canyons, lakes and falls, with mountain scenery rugged, beautiful and picturesque—such is Yellowstone park.

The large picture above shows "The Needles," at the edges of a yawning gulf, twenty miles in length, with the Yellowstone river over a thousand feet below. The man in the lower left hand picture is fishing in the chilly water of the Yellowstone—most of the water here is either very hot or very cold—seven miles below the Canyon hotel. The lower right hand picture is taken from the summit of Mount Washburn, 10,000 feet above the sea level. Note the sweep of view and the lakes in the far background. No wonder Yellowstone yearly grows more popular with tourists and vacationists.

Illustrations copyright Northern Pacific Railway

The Wayfarer Sees a President Made

THE WAYFARER feels as the men must have felt who heard Lincoln's Gettysburg speech. He has gone apart from a great event in the mood with which one leaves a sacramental service. The exaltation of a great hour is upon him. If he writes with fervor it is because his spirit is aglow, lighted by the burning beacon words of President Wilson's inaugural address—an utterance surely destined to take high and permanent place in American history. Unless this hearer's judgment has forsaken him utterly, that address was epochal.

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Wedged in the front ranks of the mass of people—not privileged ticket holders, but a plain, everyday representative American crowd of us common folk—the Wayfarer heard every word of the inaugural ceremonies, and could trace the lineaments of the speaker as the new President read, from a budget of very small sheets of paper held in his left hand, his confession of faith and his vow of service. The words, which are now for the whole world's reading, need the straight, strained presence of the speaker to interpret them.

The President had repeated after Chief Justice White reverently, clause by clause and word by word, the words of his oath of office; and had kissed the open Bible in a manner far from perfunctory. He stood consciously in the presence of his greatest experience. The occasion was so momentous that there were no pleasantries, no trace of campaign speaking, no affable attempt to make the retiring President, who sat in the background, feel comfortable. It was a chosen leader speaking to his people. And when he spoke of "the fearful physical and spiritual cost to the men and women and children upon whom the dead weight and burden of it all has fallen pitilessly the years through," there was almost a break in his voice. Could the nation have heard that tender note of sympathy it would have loved on the instant its new President. There flashed into the Wayfarer's mind, "Like as a father pitieth his children." The same tensing of the muscles of the cheeks, the same nervous lifting of the head, the same pitiful quality in the tone of voice, was noted by those of us near at hand in the words, "There has been something crude and heartless and unfeeling in our haste to succeed and be great." Again it came with the sentence, "There can be no equality or opportunity, the first essential of justice in the body politic, if men and women and children be not shielded in their lives, their very vitality, from the consequences of great industrial and social processes which they cannot alter, control or singly cope with."

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The electric sense of that hour was voiced by the President's words: "The feelings with which we face this new age of right and opportunity sweep across our heart-strings like some air out of God's own presence, where justice and mercy are reconciled and the Judge and the Brother are one." As the brief address, which the multitude had for the most part received in a silence more impressive than huzzahs, drew to its close the vibrant note of purpose rang out dominant. A vision of Sir Galahad at the altar flitted across one hearer's mind. One sentence comprehended it all: "This is not a day of triumph; it is a day of dedication."

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The Wayfarer dwells upon the address because it was the preeminent event of an unusual inauguration. Politics is outside the sphere of the present chronicler, but it did seem as if many things on March 4 symbolized a new political order. One little act at the ceremony of taking the oath revealed this. The cadets from West Point and the middies from Annapolis had been drawn up in brave array in front of the great stand. The resplendent staff rode between. The scene suggested the fact that it was the new commander in chief of the army and navy entering into power, with the visible evidences of his authority before him. After the President and the President-elect had descended the long red carpet leading through packed grandstands of notables, preceded by the justices of the supreme court and followed by the brilliantly clad diplomatic corps, and the members of Congress, there became evident some change in the arrangements directly in front of the small white stand where the presidential party sat. A new order had gone out to the marshals in charge. The cadets were drawn aside. The gorgeous staff, with their orderlies, reluctantly rode after them. Then into this cleared space, the most jammed spot on the globe's surface at that hour, the people were summoned—the multitude who had no influence to secure grandstand seats; the patient, loyal crowd who had been standing for hours by the thousand behind the ropes. With a rush and a cheer the host crowded close—and President Wilson made his inaugural address to the plain people. It was symbolic.

Frankly, this Wayfarer likes crowds, democratic, good-natured American crowds especially. And in particular Washington crowds, with their large proportion of elemental, soft-speaking country folk from the South and West. To mingle with the rank and file of "us folks," catching the observations upon men and things of the persons whose work is done with their hands, learning their splendid undisguised patriotism, is an education and an inspiration. American crowds are inextinguishably fun-loving. A poor, distraught chap, who had been seeing visions of an invasion of America by Rome's legions, began to harangue the crowd concerning what Abraham Lincoln would have thought of this great display, and the crowd laughed, rather sympathetically, as he was led away by a policeman. When some bumptious individual claimed privileges above the rest of us the crowd cheered as he was squelched. A pickpocket, caught and hustled off by the police, was greeted with derision. The good-humored endurance of discomfort, the readiness to make a wall of defense about an old woman caught in the jam, the quick pathway made for one who had fainted, the amused tolerance of an excited police official and his fumings—those are American traits which spell strength.

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An inauguration of a President is wholly unlike a royal coronation. The open air ceremony, the simplicity of it all, the close-thronging people in everyday clothes, the multitudes of spectators filling every available space, including the roof and dome of the capitol, and the surrounding trees, the background of officials and near-officials, not one in ten of whom wore a silk hat—all these American characteristics lent a dignity altogether unique and none the less real.

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A good friend in Washington had provided the Wayfarer with a seat for the parade in the reviewing stand directly opposite the President. There he watched the way the President and Vice-President conducted themselves through the long ordeal of the four-hour parade. Alongside the President was "the White House baby," wee Miss Cothran, and so human are we all, upon every occasion, that during the time of her presence on the stand the baby shared the honors with the chief magistrate himself.

That parade is a long story. In its military divisions it gave an impression of might unmistakable. The Indian chiefs imported a touch of color to it all, and the Boy Scout band made one of the distinct hits of the day. But it was the solid legions of college students that meant most to the Wayfarer. These typified new thoughts of the place of the educated men in public service; they are the soldiers of the new day in politics which this inauguration represented.

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Of the tens and hundreds of thousands of persons who witnessed some part of the inauguration day proceedings, every one could say, with a new glow of pride at his heart, "Thank God, I also an an American!"

THE WAYFARER.

Church and Daily Paper

A veteran daily newspaper man who has "done thirty years time" in reportorial and editorial work, culminating with the management of two great dailies in a hustling city of the Northwest, writes thus bearing on the question of newspaper publicity for the church:

"It is true that most newspaper men—those responsible for the news and feature matter—do not appreciate the value of religious news and have so little sympathy with church interests of any kind. In view of the fact that they are rarely personally identified in any way with religious movements of any kind, it is not unaccountable that they should be so indifferent to religious news. They are inclined, and indeed they have a right, to estimate the value of any particular class of news by the 'splash' it makes, and so long as they hear nothing from religious news they underestimate its value. The people of the churches have treated the newspapers with almost as much unwisdom as they have treated the theater, with somewhat similar results. They have let the devil steal the art of expression and are going to have a hard time to get it back, though it will be done. Happily the art of painting was not entirely surrendered, but on the contrary was employed in its highest triumph in sacred subjects. Some day the churches are going to show such appreciation of church news that the editor will know it is worth printing."

BRADFORD HORTON, MAN

BY RICHARD S. HOLMES

SYNOPSIS OF PRECEDING CHAPTERS—Bradford Horton, working his way through Prestonbury Theological Seminary, becomes entangled in a money theft which not only threatens his reputation but also puts him in a false position with regard to his parentage. Two friends remain openly loyal during his trouble. A third, Miss Elmore, though less outspoken in her championship, displays sufficient loyalty to give her father considerable uneasiness. He is, therefore, relieved in mind when, at the beginning of a long foreign tour, he sees that she has won the love of a young Scotchman. His relief is short-lived, however. A hot defense of Horton in a discussion results in an open breach with her father. Mr. Elmore, resenting her defiance of his wishes, collapses under the strain, but after several months' illness he forgives her and reconciliation follows. In the meantime Horton is called to his home to straighten out affairs in the bank founded by his adopted father, which has been wrecked by ventures in Wall street. To aid him in this work, and in a spirit of noblesse oblige, Horton sends for Oren-Toole, through whose jealous machinations his fair name had been smirched. Friendship between the two men results.

CHAPTER XVIII.—Continued

ONE OF BRADFORD'S hands was on Barney's shoulder, while the other held the Irishman's in a hearty clasp. "That's worth while. That's a big step toward manhood. It's a clear path now, Barney." The bars between the two were down at last. "You can count on me," said the clerk, "till your dying day, Mr. Horton."

"I'm Bradford, Barney," was the quiet reply.

So began a friendship that is still the talk of Prestonbury.

At noon, as Barney went out for lunch, Bradford handed him a note. "Will you leave this at the Horton house as you pass?" he asked.

The messenger found Mrs. Horton and her daughter on the porch, and handed the missive to Mrs. Vanderbosch.

"What is that, Anna?" inquired her mother when he had gone.

"A note from Bradford."

"Oh!" very coldly. "Anything particular?"

"Only our week's money."

"Money? Our week's money? What do you mean?"

Then followed the whole story of Bradford's generosity, which the mother had not heard before.

"Do you mean to say," she asked finally, "that Bradford sent me the money to come back from California?"

When Anna answered "Yes," the mother said no more. But in the afternoon Conrad Vanderbosch carried a note to the bank, and that night Bradford dined at the old house. Mother and son spent the evening together in her room. What happened in the interview neither ever told, but Rosalie Horton came from it a chastened, softened woman, and Bradford moved back from Inwood inn to his old room next day.

"Conrad," said Anna, "this bank failure has been the happiest event since we were married. The breach between Bradford and mother is closed forever. We are all one again now, but Thomas. Poor Thomas! I wonder where he is?"

CHAPTER XIX.

A HIGHLY SUCCESSFUL AUCTION

"MR. MAXWELL, will this bank lend me $6,000?" "What's up? Going into business?" "No, I want to buy a house." "Going to be married?" "Married? I should say not! I just want to buy a house." "What's the security?"

"The house. It's worth $10,000. It's my mother's, gone down in the wreck of the Glencoe bank, and I don't want her turned out of doors."

"When do you want the money?"

"In October."

"I'll put the matter into Ansley's hands—he's our attorney. If he says it's all right I'll see you through."

"Good," said Bradford. "That'll be satisfactory."

Ten days later Ansley Jickers sent for him. It was now the last week in September and Bradford had been back in Prestonbury almost a month.

"I've looked up that house matter," said the lawyer. "Going to be sold at auction, I learn. You want to bid it in, eh?" Bradford assented, and the other went on, "I've been through the title, too. Title's all right, but the valuation is too high."

"It's one of the best houses in Glencoe, Ansley. It cost twice that appraisement to build."

"No doubt. But the question with real estate is not what went into it but what you can get out. When a man wants a house, that house can get what it thinks itself worth; but when a house wants a man, it can only get what the man chooses to give. You put a $6,000 mortgage on that house and you'll never get your money out of it."

"That's no reason why I shouldn't put it in. I'm not going into a real estate deal."

"Don't you mean to sell, some day?"

"No. You know I mean to give that house to my mother."

"Yes, I know. I also know something that you don't; namely, you're not going to Glencoe to buy that house."

"Who is?"

"I am. You would get rattled. The moment the house was put up you would bid $6,000. Everybody knows you in Glencoe. Some fellows would say, 'I told you so. Those Hortons have money hid away, and I'll make them come down with more.' Then he would overbid you and where would you be?"

Bradford saw the point. "That's so, Ansley; but I hate to bother you."

"Bother be hanged," growled the lawyer. "What's friendship for?"

The two men talked for an hour, and when Bradford left the lawyer knew the main features of the situation. Two hundred and forty-five acres of the Horton farm would be sold first; then the big house and five acres adjoining; then Mrs. Rosalie's Horton's town house. He also learned that the claim of the bank against the Horton estate on account of bank stock assessment was $40,800 His last words to Bradford were, "Don't you tell a soul on earth what is in your mind."

Two days later they met on the street. "I forgot," said Bradford, "to tell you that Oren-Toole is with the receiver of the Glencoe bank. He came in a short time before I left. Mr. Cathcart brought him to me one day and introduced him as B. Oren-Toole. Naturally we talked some, and one day when I had addressed him as 'Oren-Toole,' he broke out, 'Cut that out, Horton. I'm just Barney O'Toole, a red-headed Irishman.'"

"He did? That's good. He's coming to his senses. Bradford, I am not much influenced by likes and dislikes, but I must say I never saw that teller that I didn't want to kick him out of the bank."

"Why?"

"For shamming so. I've known all about him and his history for years. B. Oren-Toole! My, what a fool a fool can be when he really wants to be a fool! Why, the little red-headed, freckle-faced boy was as plain in him in evening clothes as when he used to run barefoot with the pigs at Devil's Spring."

"So you knew when he was teller that he was Barney O'Toole? Ansley, is there anything you don't know?"

"Nothing about Barney. Good-by."

The immediate result of that conversation was a letter from Ansley to Oren-Toole, Glencoe, which brought surprise to its recipient. "I shall drop in at the bank some day," wrote Ansley. "When I do, be sure not to recognize me, or make any sign that you ever saw me. I will see you the same night in my room at the Inwood inn." What was the game, Barney wondered as he read.

A few mornings later he saw Ansley pass the bank window and did not turn around to see who the caller was when the bank door opened. He heard the question, "Is Mr. Cathcart in?" and he answered without turning, "Yes. Pass into the inner office."

Cathcart looked up as the stranger presented his card.

"What can I do for you, Mr. Jickers?"

"I understand there is to be a sheriff's sale to satisfy a judgment decree against the estate of Henry Horton, deceased."

"Yes; the sale is advertised for tomorrow."

"The property consists of a farm and two houses; and the amount of the claim is $40,800?"

"That is correct."

"Will the property bring that?"

"No."

"What will the farm bring, probably?"

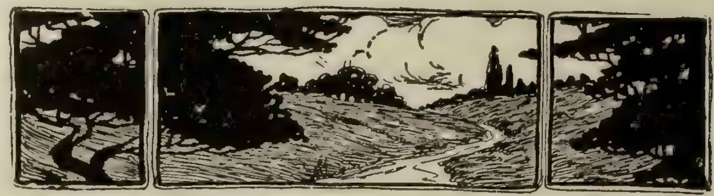
"Twelve or thirteen thousand dollars. I have offered it to a man who says he means to buy it. He refused my offer on the ground that he can buy it more cheaply at auction."

(*Continued on page 366*)

THE HOME COUNCIL

A Contrast in Humankind

By Lee McCrae



A NEIGHBOR of mine, visiting in the North Carolina mountains, wrote back of the wonderfully beautiful home and grounds of a multimillionaire in that region. In conclusion she said:

"Never before have I seen such a profusion and variety of dahlias! Indeed, he is said to have the choicest collection of them in America. Immediately I asked if it would be possible for me to buy a tuber or two, but I was told, 'No indeed! Those he does not wish to plant he has burned.'"

Think of the supreme selfishness, the foolish short-sightedness, that refuses to spread beauty even in its own neighborhood, where its own eyes would get the benefit! "Those he does not wish to plant he has burned."

I gasped over the heartlessness of such an attitude, and a sense of disappointment in human nature was still possessing my soul when a dear little woman came to call.

"You have heard of 'casting bread upon the waters,'" she began in her cheery way, "but *I* cast seed 'upon the waters' last year and got back a hundredfold this summer. You know my cottage, most unfortunately, is built with its back door obtrusively near the dining room windows of my neighbor, whose house faces the side street, and our foundation is not so sightly as it might be.

"So to make the situation as endurable as possible for her, I planted a lot of rose moss—that perpetually blooming, carpety stuff—close against the bricks, so close I could not see it at all. But *she* saw, and appreciated it, too!

"Well, this year the bright little flowers had not only sowed themselves anew for her benefit but the rain against the house had washed innumerable seeds out into the grass, where they grew up in full view of my window—bless their cheery colors!

"So I have got a hundred back to one I planted. How is that for literally 'casting bread upon the waters'?"

Looking into her face, I wondered if the multimillionaire ever wore a smile like that!

And I am wondering, too, whether we—blessed beyond counting in more things than bulbs and seeds—are "burning" those we cannot use or casting them "upon the waters."

More About "Refined Speech"

After reading about "Refined Speech in the Home" in the Home Council department of your issue of Feb. 13 I was reminded of an illustrative incident that happened when I was teaching in the public schools of New York City a number of years ago.

Before the days of kindergartens we taught the beginners reading by means of charts. These charts had a row of pictures with a few words beside them. After teaching picture and words, we asked the children to tell us about the lesson in their own words.

One day the picture was a cow and a horse. The reading was, "Is this a nice cow? Yes. Is the cow as nice as the horse? No."

The following is the lesson given in one child's own words:

"Get on to the cow. Ain't she a beaut? Is she in it with the horse? Nit."

What kind of a language can America expect if the public schools do not see to it that good English predominates over the careless speech and slang? This child was a foreigner.

Louise M. Phillips.

[This is perhaps an extreme case. The language used by this little foreigner savors more of the city street arab than of the average schoolboy. It may be said in defense of the public school that it is more or less handicapped in its efforts to promote the use of pure English by the fact that an hour of after-school association with children whose English is poor is usually enough to undo all the good accomplished during the day. Another illustration of how evil communications may corrupt good manners. It is here that the home influence steps in. The child who since babyhood has heard nothing but correct English falls unconsciously into the use of it. Since refined speech is virtually bred in the bone of this child, he will fall less easily under the influence of careless speech. It is true, however, that instead of the home influencing the child, the reverse is frequently the case. It is not unusual to hear a mother introduce a bit of slang into her conversation, and then interrupt herself to say apologetically, "I learned that from my boys." The Home Council would be glad to hear from some of its mothers how they are grappling with the refined speech problem.]

Hint for Easter Party

Novelties for special occasion parties for children are rather difficult to think out; therefore this description of an Easter egg festivity, given in The Mother's Magazine, is offered as a suggestion. The party started with a novel egg hunt. Eggs had been blown and colored in as many shades as there were guests. In each egg was inserted a slip of paper telling how to begin the hunt, a long thread was drawn through the egg, its ends split and held against the outside by a star, colored like the egg, pasted over the opening, and the eggs were hung in a doorway.

Each little guest was asked to select an egg, then blindfolded and told to go and get it. Of course many did not get the egg chosen, but that only added to the fun. The children were then instructed to pull the thread, when off came the stars, revealing the little slip of paper in the inside. These instructions were all different, but we will follow the fortunes of only one of the children.

The slip in the blue egg read, "Hunt for the little blue basket, and whatever you find place within, but keep your eyes open for further directions." After the blue basket was found the hunter discovered an egg-shaped card tied to the handle which said, "Search for egg with the gilt stars. Pull off the largest one and look within." The largest star had a little ribbon pasted in the center, and when pulled off revealed an opening at the top of the egg, which was found to contain tiny egg-shaped bonbons. Hidden among these was another slip of paper containing these words, "Keep a lookout for the bunnies," and so on. The last card read: "Find an egg decorated with a pansy, then your search will be over."

A half hour was allowed the guests to compare spoils and examine them. All received the same number of gifts, but eggs and booklets were decorated in different ways.

A quiet game followed this hunt. The guests were given egg-shaped cards, to which tiny pencils were attached, and each was asked to write a little Easter verse, or a little Easter story. Later these were read aloud, and were very creditable.

Uncolored and colored eggshells were scattered over the floor. Each guest in turn was given a spoon and told to get as many eggs as possible in the basket at the other end of the room with the spoon in a given time. No one was allowed to use his hands in lifting the eggs, and time was called promptly. The different-colored eggs had a different value; for instance, the white eggs counted five, the yellow seven, etc.

In the center of the supper table stood a large crepe paper egg, and at each plate a little eggshell vase filled with violets. At a signal the paper egg was lifted by a wire, fastened to the top and run through the chandelier into the next room, disclosing a whole flock of downy chickens. Refreshments were egg sandwiches and other egg dishes, with egg-shaped ice cream for dessert, while an angel food cake was hollowed out and filled with candy eggs.

BITS BY THE WAY

HOME TRAINING AND DIVORCE

The idea has recently been advanced that to improper training of children is due, in part, the large number of divorces in America. The present-day method of withholding restraint that children may develop their individualities is counted little short of a crime, in that when children thus reared grow up and marry, each party to the marriage contract desires all the privileges he or she had at home. Failure to obtain these privileges means a clash and eventually the divorce court for incompatibility of temperament. To use a popular phrase, the children have become the bosses of the household.

Life is not a path of smoothness for any of us, and children cannot be taught too young how to overcome obstacles. It is distinctly harmful to a child to let him grow up without good, wholesome training in mastering difficulties. Lack of such training leaves his whole moral fiber undeveloped, and so weakens for the delicate task of adjusting himself to exactions of a differing personality.

"The primary evil of divorce," declares one close student of the subject, "starts in the laxity in which our children are brought up and allowed on the streets after dark, whether in cities or villages. It is a woeful lack of home government that causes a good deal of this evil, and parents should know where and with whom the children are after dark."

Another, speaking along the same line, says that "the divorce increase is also the result of the prevailing spirit of lawlessness and a lack of respect for the courts. Not all the necessary treatment of this subject can be done by the law, but moral suasion can teach the children that marriage consists largely of give and take."

If the fault lies in the home, then from the home must come its proportion of the remedy.

NEPHEW FOR LINCOLN

A small girl whose education in American history far surpassed her biblical knowledge went to Sunday school not long ago and was much surprised to hear the teacher refer familiarly to Abraham and his nephew Lot. The clergyman, so the story runs, noticing she was a new pupil, inquired:

"Ada, what was your Sunday school lesson about this morning?"

"Well, really, Mr. Wilson," Ada replied, "we didn't have any Bible lesson. The teacher took up all the time talking about Mr. Lincoln and his nephew Mr. Lot."

—English women have recently won another step toward equality with men. The Royal Geographical Society henceforth will admit them as fellows on the same terms as men. A vote of 2,189 won this privilege, as against 678 opposed.

S. C. R.

YOUNG AMERICA

A Quarrel in Cloud Land

BY ANNE PORTER JOHNSON

"THERE, THERE!" exclaimed Father Sun as two little clouds came sailing through the air. "Something is going to happen, or I miss my guess. It's strange that those foolish clouds will fly along at such a breakneck speed, with never a thought of what might happen! I've warned them time and time again."

Just then the two foolish little clouds came together with a dreadful bump, and Father Sun had just time to get out of the way.

"Oh, oh!" screamed one little cloud. "You've nearly killed me!"

"Boo-hoo!" shrieked the other. "Now see what you have done to my head!"

"Why didn't you get out of my way?" cried the first cloud.

"I don't have to get out of anybody's way. Besides, it's my way as much as it is yours," declared the second cloud. "I started first."

"No, you didn't! I've been thinking of this trip since yesterday."

"Well, the weather man started me, and I rather guess that gives me the right of way. It's all your fault."

"My fault! How dare you say it's my fault! I've just as much right to go racing through the air as you have, and I want you to get out of my way at once."

"Indeed, I'll do no such thing! You're the one to get out of my way."

So they fussed and fussed, while the bumps on their heads grew bigger, and hurt worse and worse. They cried until the tears rolled in great drops down, down, down, and finally fell on Boy Twin and Girl Twin playing in the garden.

"Here, here!" called Father Sun away out of sight behind the quarreling little clouds. "I don't like this fussing at all. What's the use? Make up, do, and be nice."

The little clouds looked up quickly when Father Sun spoke, but both shook their heads stubbornly.

"I'll not give up," said one.

"I'll not give up," said the other.

"Pshaw, now!" said Father Sun, a little out of patience. "I'm tired staying back here behind you. Besides, I have a contract to shine all day, and I don't like to be stopped by two fussy little clouds. Can't you make it up and go on out of my way? You have nothing to quarrel about, anyhow. For all I can see, one is as much to blame as the other."

The two little clouds just kept on shaking their heads. "I'll never give up," they both repeated.

"Oh, oh, oh! Well, we'll see about that!" exclaimed Father Sun, poking his big round face right in between the two little clouds. "Ha, ha, ha! See how bright everything is when I show my face. Now dry your tears and behave. Look down there. Boy Twin and Girl Twin are watching you, and I do believe they're laughing."

"Oh, oh! Father Sun, we're so glad to see you again," exclaimed Girl Twin, clapping her hands.

"We thought you had gone for all day, Father Sun, when those two hateful little clouds bumped up together right before your face," said Boy Twin.

"What were they crying about?" asked Girl Twin. "Their tears came down on our heads and we had to run for the porch. And such growling!"

"And sometimes it sounded like—well, like spats and slaps, and naughty words," said Boy Twin.

Old Father Sun looked thoughtfully a moment at Boy Twin and Girl Twin. "It's too bad, but these two little clouds had a quarrel," he said.

"A quarrel!' laughed Boy Twin.

"How funny!" said Girl Twin. "What kind of quarrels do clouds have?"

"Well, about the same kind as other children have, I think," replied Father Sun, twinkling at Boy Twin and Girl Twin. "They got out of the wrong side of the bed this morning, I suppose, and, of course, you know that always makes trouble."

Boy Twin and Girl Twin looked down and said nothing.

"And each little cloud was determined to have his own way, and that made more trouble, of course," went on Father Sun. "So when neither would give in there was a smash-up, and we had a terrible time, I tell you. That was when you heard the spats and slaps, I suppose. Finally I got right between them, and then everything brightened up. I do hope they'll behave now. I can't say that I like quarrels and fusses very much, either among little clouds or other little—well, I don't like them, anyway. It makes me feel like hiding my head. In fact, I always get 'way out of sight if I possibly can."

"Well, *we* got out of the right side of the bed this morning, Father Sun," said Girl Twin, looking shyly at the dear old fellow up in the sky.

"Yes," said Boy Twin, "and we're good-natured. Mother said so."

"Oh, oh, oh!" laughed Father Sun. "That's fine! We'll certainly have a nice day."

Father Sun sailed on merrily, and the two little clouds looked at each other sheepishly. Then they clasped hands and off they went together as nice as you please.

"Oh, Father Sun!" called Boy Twin and Girl Twin. "There they go together. They've made up."

"Well, now," replied Father Sun broadly smiling, "I'm glad of that. How are your bumps?" he called to the little clouds.

"Oh, they're all well now, Father Sun," replied both little clouds, smiling.

Our Little Hindu Sisters

These two little girls are of a Brahman family in Allahabad, India, and are standing in front of an Allahabad mission house. The picture shows the way in which the "sari," their long cloth that is both skirt and blouse and hat, is worn. When this garment goes to the wash there is no trouble about its losing either shape or buttons, for it is in a single piece, without any frills or ornaments. Nevertheless, it it very becoming, and no one doubts that it suits the climate.

The older of these girls is now old enough to be kept in seclusion, because the laws of her caste forbid her appearing in public after a certain age. One of the reasons why the women of the very poor classes in India are healthy, in spite of the hard manual labor they must perform, is that they may move about in the open, enjoying the sunshine and God's out of doors. The only life their wealthier sisters often know is in a close courtyard.

The Hindu girl is very fond of jewelry, and the father or husband often uses her person as his bank. When he saves some money he has a gold or silver anklet or bracelet made for her which no thief can remove. When the times become hard he can sell this for nearly its original value. Rings through the left nostril and heavy earrings are also very popular.

Rhymes to Remember

A BOY'S MOTHER

My mother, she's so good to me,
'Ef I was as good as I could be,
I couldn't be as good—no, sir!
Can't any boy be as good as her!

She loves me when I'm glad or mad;
She loves me when I'm good or bad;
And what's the funniest thing, she says
She loves me when she punishes.

I don't like her to punish me;
That don't hurt; but it hurts to see
Her cryin'—nen I cry; an' nen
We both cry—an' be good again.

She loves me when she cuts an' sews
My little cloak an' Sunday clo'es;
An' when my pa comes home to tea,
She loves him most as much as me.

She laughs an' tells him all I said
An' grabs me up an' pats my head;
An' I hug her, an' hug my pa,
An' love him purt' nigh much as ma.

—James Whitcomb Riley.

Dotty, Bun and Rab

ONCE THERE was a little girl whose name was Dotty Darling. Dotty had two toy rabbits, which she called Bun and Rab. One day Dotty took Bun and Rab into her nursery, where mother had filled a large glass bowl with autumn leaves.

Dotty got her large picture book and began to show them the pictures which were in it. At last she came to her favorite picture. It was a picture of the Pilgrims talking just a few days before Thanksgiving Day.

As Dotty thought that Bun and Rab ought to know what the picture meant, she told them that the people were nearly starving, as they were so poor, and that Governor Winthrop tried to feed them corn out of an almost empty barrel. She told them that at last Captain William Pierce had arrived with a ship which was filled with good things for the people to eat.

The Pilgrims were so happy that they set a day apart for a feast. They invited all of their friendly Indians to their feast. After the feast was over games were played.

This story which Dotty told seemed to be very interesting to Bun and Rab, for they pricked up their ears and looked very wise, and they decided that they were thankful for having plenty to eat on Thanksgiving Day.

CORNELIA MARJORIE HARTSHORNE (age 9).
Center Point, Texas.

[Another "especially good" bunny story.]

A New Use for the Ibex

A teacher was giving to her class an exercise in spelling and defining words.

"Thomas," she said to a curly-haired little boy, "spell 'ibex.'"

"I-b-e-x."

"Correct. Define it."

"An ibex," answered Thomas, after a prolonged mental struggle, "is where you look in the back part of the book when you want to find anything that's printed in the front part of the book."

If You Haven't Lost It

Teacher—"What do we see above us when we go out on a clear day?"

Harry—"We see the blue sky."

Teacher—"Correct; and what do we see above us on a rainy day?"

Harry—"An umbreller."

THE SUNDAY SCHOOL

March 23, 1913—Isaac and Rebekah

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Genesis 24. Golden Text, Proverbs 3:6: In all thy ways acknowledge him, and he will direct thy paths.

The last time we saw Isaac he was standing by an altar awaiting his death. Today we are introduced to an altar of another kind, not of wood but of gold. The story of Isaac's courtship and marriage is one of the most beautiful idyls ever written. For thousands of years it has lain like a jewel by the highway of history. Everything connected with the event moves into its place with precision. Isaac himself was a pliable subject in the hands of another. He was now 40 years old, and so far had shown no desire to live apart from his father and mother. Their strong personalities overshadowed him as the pine overshadowed the willow, but he seems to have been perfectly content. Like others of his class, he found life ready made for him.

But one day Sarah, his mother, was carried out to Machpelah, and with his father he returned to a desolate home. Under such circumstances the father usually turns to his children, but Isaac was perhaps negative comfort. For this he was not altogether to be censured. It was his misfortune to have been born rich and the only son of indulgent parents.

Isaac Willing to Accept Father's Judgment in Matter of Marriage

At the age of 40 most men are either married or have had an affair of the heart; but Isaac appears to have been an exception. Abraham lived with God's promise ever before him, and through Isaac lay his only hope of its fulfillment. The son no doubt was ready to marry providing the annoyance of detail was assumed by another. In the Orient marriage was arranged by the parents. The parties most interested were scarcely consulted. Sometimes it turned out for the better and sometimes for the worse, as it does today. Systems are never infallible, but the suggestion is important. If young people listened more to their parents at this, the most important crisis in their lives, the divorce mills would have less to do. But infatuation is often mistaken for love and both are deaf to the voice of reason.

It will be remembered that when the patriarch left Haran sixty-five years before his brother Nahor remained behind. This brother had also become rich in children and goods. Why not seek a wife for his son from among his own kindred? To come of a good family is a valuable asset in character. One is more likely to find a Rebekah among the descendants of Nahor than from the Philistines. But Haran was 500 miles away. The patriarch was in a dilemma and no doubt wished a thousand times for but one word from Sarah, the counselor of his life. But Sarah was not there, and in the absence of friends one must act for himself. Abraham was strong in two things—faith and common sense. Both are essential to the solving of the problems of life.

Abraham Chooses Servant to Plead Isaac's Cause at Haran

In accordance with the custom of the times someone must go to Haran and press the claims of Isaac at the court of Nahor. But who should this be? The patriarch was too old, and Isaac was too young, not in years but in stability of purpose. Should he go he was likely to remain and Canaan would be lost as the land of promise. When the best thing becomes impossible the next best takes it place. Abraham had a servant whom he trusted. To this man he would commit the responsibility of the mission, but first he must swear that in no event should Isaac go back to the land of his forefathers, or marry outside the line of his kindred.

The escort was worthy the occasion. A caravan of ten camels was fitted out and took up its march in the direction of Haran. In those days the idea of compensation was not entirely absent from marriage, and the groom rewarded the parents, in turn, for the gift of their daughter. Abraham's servant was well furnished to meet any exigency. His display of bracelets and rings would naturally bewilder the sight of the simple-minded Rebekah, even if they failed to unlock her heart.

Finally the caravan arrives at Haran and the event at the well becomes history. That scene has never received its full justice at the hand of the artist. The lines are too fine and the colors too delicate for human touch. And the one feature more marvelous than all else is the very one most likely to escape appreciation—the part played by the steward. No ambassador at any court ever acquitted himself with greater skill. It was diplomacy reduced to a science. For some reason Bethuel, the father, who should have acted as one of the principals, seems to have taken a secondary part in the transaction. But this could have made no material difference, as his place was taken by his son Laban, one of the most adroit manipulators in Jewish history. His peculiarities the steward seems to have read as if by instinct, and a sight of the jewels was quite sufficient to inspire the invitation: "Come in, thou blessed of Jehovah; wherefore standest thou without?"

Servant with Supreme Eloquence Proposes Marriage of Isaac and Rebekah

Eliezer, for he the steward undoubtedly was, proved more than equal to the occasion. He accepted the invitation and at the table gave the world a masterpiece of eloquence scarcely surpassed in literature. Every possible objection to the marriage was met in advance. Isaac, it will be remembered, was 40 years of age, and Rebekah possibly 20. The grandfather of the one was a brother to the father of the other. Eliezer was not unmindful of the discrepancy, so he remarked incidentally that Isaac was born when his mother was old. And then follows what must have been of more interest to Laban, that unto Isaac had Abraham committed all that he had.

All this had its influence, but Eliezer had lived too long with Abraham not to know the power of faith. The Lord God of his Master Abraham had sent him, and what answer should he give when he returned to his master? To such earnestness there is usually but one answer. The farewell was a benediction in harmony with all that had gone before. The procession was soon re-formed with its face toward the west, and there at the end of the journey stood Isaac, waiting for his bride.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—Duty of the believer is to "marry in the Lord." Isaac's love of peace and Rebekah's love of action give promise of a well balanced home.

The most important step in life is often taken with least premeditation. A man will choose a home with far more deliberation than he exercises in choosing a wife, while a maiden will often throw to the winds all prudence in taking a step which, though later repented or reconsidered, can never leave her where it found her.

In his old age Abraham was true to the religion of his earlier life. His one anxiety was that his only son should not contract any alliance with the heathen about him, nothwithstanding some of them were rich and some sovereigns of their tribes. He did not seek a castle or a coronet for his son, but a wife of like faith and common aim. In later days his descendants intermarried with the Assyrian and the Egyptian and brought irremediable woe upon their land. Abraham believed there could be no happiness in the home where husband and wife had different gods. His grandson Esau was to exhibit the mournful outcome of a different course (ch. 26:34-35). The first requisite for a happy home is harmony, and that can hardly be secured where husband and wife have diverse faiths, principles and aims. Abraham knew this, and while his relatives whom he had left in the east did not share his religious enthusiasm, they knew his faith and honored him for it. True religion was to be kept alive through his descendants. He would not have the stream poisoned at its source by an unholy alliance in the marriage of his son.

Verse 58—Although Rebekah's parents approved the proposed marriage they left the final decision to her. Rebekah was not a chattel to be disposed of without her own consent. The Bible conception of a woman's dignity and rights was even in Abraham's day far above that which prevails in most non-Christian lands today. Her own consent indicates that she had heard of the new enterprise, the founding of a new state and church in the far away country of Palestine. She answered the proposal of Isaac's messenger with neither haste nor delay, as one who knew what it involved and was in sympathy with the purposes of Jehovah.

Marriage of Isaac and Rebekah Not a Mercenary One

Verse 59—That this was not a mercenary marriage is evidenced by the absence of any wedding gifts. Accompanied by a single attendant, Rebekah went to meet her future husband, who was rich and powerful, but who was to her personally unknown. She felt that a man who sought a wife who would share his faith must be a man to whom she could intrust her person and her fate.

Verse 60—It is the dominant passion of the Orient to live in a numerous posterity. But the peculiar wording of this passage leads one to suppose that the promise which Abraham cherished (ch. 12:1-3) was well known to the family of Bethuel, and that Rebekah herself believed it to be from God.

Verse 61—Every wedding has in it a touch of pathos, so little is known and so much must be taken on trust. But the departure of Rebekah from her home at Haran to go 500 miles to the south and make a new home among a people strange to her has been paralleled in our own days only by young women who leave kindred and native land to become wives of missionaries engaged in extending God's kingdom in heathen lands.

Meeting of Isaac and Rebekah Full of Dignity and Feeling

Verse 62—It is a beautiful story which is here briefly told. Isaac seems to have been expectant and restless, waiting the outcome of Eliezer's embassy, and doubtless he spent many a twilight hour dreaming of the future. The exigencies of the season had apparently driven him far to the southern border of Palestine, close to the borders of Egypt, a country far from prepossessing and devoid of all that could recommend it to a newcomer from the more fertile and beautiful district about Haran. He may have dreaded meeting his future wife amid fields so forbidding. And the passage suggests that his meditation was not wholly joyous.

Verses 64-65—Nothing could be finer than Rebekah's conduct. She exhibited submission without servility, reverence without cringing, and she promised fidelity rather by silence than by protestations of obedience. There was nothing lordly in Isaac's demeanor, and on the part of his bride nothing undignified. There was no false reserve and no impudent challenge of criticism. It is a lovely little story of trust and affection and faith.

Loyalty to the Living Not Disloyalty to the Dead

Verse 67—Isaac did not welcome his wife as a new acquisition for a harem; he installed her in the tent of honor, the tent in which his mother had so long exercised her domestic sovereignty. To her was accorded that place of honor which his mother had held, and the love which he had bestowed upon his mother he gave as openly to his wife.

The best way to cure a sorrow is through love. Wounds will come, but we should cure them, not keep them open and bleeding. There are those who make a sort of religion of their grief, leaving the garment of the loved one just where it was last laid, closing the door upon the disorder which he left that morning when he went out never more to return, and cherishing as a pagan cherishes an idol "the little brown shoe in the corner (that) puts all your arguing down." It is in a measure true, as Lowell bitterly puts it, that "all the preaching since Adam never made death other than death." But what preaching may not do love will. Another babe may wear the little shoe. It is no disloyalty to the dead mother that a living wife occupies her tent and comforts Isaac. Isaac was not less a son because he became more a husband. The lesson holds the suggestion that the living need our love more than the dead need our grief.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning March 16, 1913

Topic—The wicked husbandmen. Mark 12:1-9.

The Pharisees and scribes doubtless felt that they had already heard quite enough from Jesus when he said to them, "Hear another parable." Then he spoke the parable of the wicked husbandmen. And "they perceived that he spake this parable against them."

The occasion demanded severity. During those last days of teaching in the temple Jesus delivered blow upon blow against the pretensions of the Pharisees. They fully understood his meaning and were filled with anger by it. They were exasperated to feel that his intellectual strength was superior to their own, and they did not dare openly to resent his accusation.

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The vineyard is Israel. This symbol was a favorite one with the prophets throughout the history of the nation. "The vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant" (Is. 5:7). "Israel is a luxuriant vine, that putteth forth his fruit" (Hos. 10:1). In the coinage of the Maccabean age the Jewish nation was frequently symbolized as a vine.

The owner of the vineyard is God, who has himself planted it, set a hedge about it, digged a pit for the winepress and built a tower in the midst of it. This is a parable spoken not for the illumination of an inner circle of disciples but for the comprehension of the multitude. It is a parable of judgment, directed against the religious rulers of Judaism, and, as such, even in some of its details has an unmistakable reference.

The hedge of a vineyard was either a wall of stone or a thorny growth of prickly pears or aloes. The latter was generally preferred as affording the better protection against foxes and other animals that might destroy the vines. The hedge doubtless symbolizes the law, whereby Israel was protected from the abuses of the heathenish worship of the nations around.

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The watch tower and winepress indicate that God has left nothing lacking that was requisite to the care of his chosen nation, whether to safeguard it against sudden surprise from without or to enable it to enjoy, with inner quietness, the fruition of its privileges.

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And he has intrusted it to husbandmen, to the long succession of religious leaders who had governed the nation from the days of Moses. Evidently Jesus recognized the official authority of the scribes and Pharisees. "The scribes and Pharisees sit on Moses's seat: all things therefor whatsoever they bid you, these do and observe" (Matt. 23:2). They were still the regularly constituted authorities of the religion of Israel, to whom had been committed the spiritual culture of the people.

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And Jesus—he is the Son, the Heir, in whom the long succession of the prophets, the special messengers of God, had culminated. Thus the religious history of Israel is drawn out in two long lines of teachers, representing the two antithetical tendencies of her life. The one line includes the priests, and the priestly minded exponents of the law. This law, which was intended to be unto life, because of the weakness of human nature worked unto death. It ended in formalism and self-interest. The other line is the prophetic, which served not in the oldness of the letter but in the newness of the spirit. Inasmuch as the prophets were usually in protest against the inadequacy of the established religion they were generally looked upon as meddlesome disturbers. But they were the true servants of Jehovah, come to claim for their Lord the fruits of righteousness and praise, which were the due return of his interest in them. With the prophetic order Christ links himself and finds in the treatment accorded himself by the religious officials of his day the culmination of the persecution directed against the prophets who came before him.

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These two principles run through all religion everywhere—the formal and the conventional, which demands conformity to accepted doctrines as the one sole basis of spiritual good, and which tends to remove God to a distance from his world and his worshipers; and opposing this, the spiritual, which is also vital and mystical, and which finds the sole reality of religion in the experience of God in the heart of his servants.

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For these husbandmen the absence of their lord, so long continued, seemed to have removed all fear of his ever coming back. They had only to do with men who were servants like themselves. And they were in possession. They almost believed themselves the owners of the vineyard.

In the time of Christ the religious rulers felt that the whole institution of religion in Israel was their property. The temple area was full of graft, and its revenues were manipulated so as to yield to the chief priests the largest possible gain. The house of God, from being a house of prayer, had become a den of thieves.

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Jewish tradition tells us that Isaiah was sawn asunder, and that Jeremiah was stoned to death. Whatever may be the value of these traditions, the whole history of prophetism was one of wrongs and bruisings and broken-heartedness (compare Heb. 11:36-38).

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And finally they slew the Son. They had no longer any fear of God, or man, or duty. Jesus does not, of course, mean that they deliberately slew their Messiah, knowing that it was he. But he does mean that in essence this was just what they did. They were responsible both for their lack of knowledge and their crime. If they had recognized Jesus for what they knew him to be, they would soon have learned more about what he was.

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The lesson here taught is the awful issue of the habit of seeking one's own advantage, of pursuing one's own profit. This habit, if allowed to go unchecked, will ultimately make men capable of any crime, however heinous and dastardly. And the danger is greatest when the profession of religion is made to be a way of gain. God has been thrust out of his inheritance that his servants may possess it.

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In proportion as men, in their thinking, remove God to a distance, so do their ideals become lowered.

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The men of this age need to bring back into vivid consciousness the faith in God as Sovereign and Absolute, the God who has intrusted to human hands the care of his pleasant vineyard. We need the renewed sense of God's nearness, for our sense of responsibility is didirectly related to our sense of his presence. We need an ideal of life lifted above material things and reaching out into eternity for its fulfillment.

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The day of reckoning will come. No debt can forever remain unpaid; it is simply allowed to accumulate against the final settlement.

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We have been given higher privileges and a nobler estate than those Jewish rabbis ever held. It is ours to develop these to the glory of our Master. May God give us grace, that when he shall return to reckon with his servants we may be prepared to give in our account with joy and not with grief.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

March 23, 1913

THE LIFE TRIUMPHANT

Topic—Vital living: the lesson of Easter. II. Corinthians 4:8-18.

Yesterday our friend was here; today he is not here. Where is he now? The mystery of death has intervened. Faith assures us that all is well with him, but still a host of unanswered questions throng us. Is he still himself? How conscious is he now of this world and of us who are left behind? Has his personality passed over the great gulf with him? Shall we again know him in the peculiar relationship of personal friendship? These are the mysteries hidden even to faith, and unsolved by reason. The only shaft of light that shines upon the immortality of the soul streams from the open grave of the risen Christ. Were it not for the light of his resurrection, all would be dark.

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The full truth of the life beyond the grave is known only to those who have passed through the strait gate called death. It is useless to lend ourselves to idle speculation concerning it. But this we know, that life here and now may be enriched and enlarged and made glorious by the power of the risen Christ. His resurrection was not merely for use in eternity. The triumphant experience of the resurrection life was meant for everyone who could say, with the apostle, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself for me."

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They who live as if life were a noble, conquering, joyous possession are a constant Easter message to an ever widening circle.

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We call death the great divider, whereas, really and finally, it is the great uniter. All love-knit souls, severed here on earth, are at last brought together in the life to which death is but the portal.

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The great argument for full and abundant life is not that death draws on apace, but that Christ lives and shares his conquering life with his friends. A holy life is the best testimony that a Christian can bear to his Master. The proof that a person is saved is less his getting to heaven—for we who remain on earth can know nothing about that—than his living an emancipated life right amid his present circumstances. I have seen folks, church members at that, whose souls are starved and dreary; who are slaves to petty cares. They know nothing of the joy of life, full, bubbling and overflowing, such as is the sure portion of those whom Christ has delivered from bondage. If religion is at all vital it is a present experience.

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Professor William James did the world great service by his essay on "Second Wind," wherein he showed, by the analogy of the runner's power to get his "second wind," that every one of us has unsuspected reserves of life which ordinarily are unused. His summons was to larger and more vital living—to the life more abundant, physical, mental, social and spiritual. Science echoes the message of the Master, "I came that they may have life, and may have it more abundantly."

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They multiply life who live in other lives. The art of sympathy and cooperation, of giving self to others and sharing others' selves, is Christ's own secret of vital living.

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When we live for the same things for which Christ lived we are sharers of his largeness of life.

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The yardstick for the measuring of a vital life is not in the world's hands. The best lives are often the obscurest—the "life hid with Christ in God." Publicity has its uses, but it never has been, and never can be, a true measure of the value of a life. Moreover, it carries ever the insidious temptation to make the plaudits of men, rather than the approval of God, the test of success. The apostolic ambition was to be "well pleasing unto him." The life that satisfies God needs no other reward.

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Here is a great mystery. The theologians have never been able to expound it, but myriads of unlettered saints have experienced it—that newness of life is "in Christ," lived by his imparted power. Victory over the soul's downward drift, over innate littleness and sordidness, over earth's tug and pull, is somehow mysteriously given to those whose lives are in the keeping of the risen Christ.

MISSIONARY WORK

Christian Interests in Troubled Mexico

Presbyterians now have but two pieces of missionary property within the limits of the city of Mexico—the Church of Divine Salvation and the building of the mission press. The latter came within the zone of fire when the forces of Madero and Diaz were fighting in the Mexican capital, and the building was for a time hotly peppered with shot. Not being, however, directly between the contending forces, it did not suffer severely, but while the battle was on the employees were huddled together in one lower room, where much of the time they lay on the floor in order to be protected from the fire.

Other Presbyterian buildings at San Angel—a suburb forty minutes out by trolley—were the refuge of a number of people who came out from the city to escape the battle there. Many of these were themselves suburbanites who, at the outbreak of trouble, had gone into the center of town in order to escape the raids that they feared on the outskirts. They soon, however, discovered that they had miscalculated the place of greatest danger, and most of them were glad to get back to the suburbs.

The anxiety of the Presbyterian mission forces was doubled at this time by the sudden illness of Rev. R. A. Brown, the secretary of the mission and a professor in the theological school of Coyoacan. Owing to the disturbed situation in the city, it was impossible to obtain the American doctor who usually attends the missionaries, but the Mexican doctor called did not hesitate to pronounce it typhoid fever. It is hoped that Dr. Brown's illness will not be serious. The missionaries were also distressed at the death of Daniel Cavaleta, a young medical student and a very fine Christian young man, the son of the Presbyterian minister at Chilpanacingo.

The Y. M. C. A. did not come off so well as the denominational missions, for the handsome central building of the association in the City of Mexico was occupied as a fortress first by one side and then the other, and as a result became a target for fire from both directions. When the disturbance came to its tragic close, and the association secretary could look over the property, he calculated that the damage done was about $40,000, nearly one-half the original cost of the building.

In connection with the Mexican disturbance it is interesting to note that the Y. M. C. A. secretaries are now looked upon as indispensable adjuncts to both army and navy. As soon as it was determined to concentrate troops at Galveston for possible intervention service across the American border, Major General Wood, chief-of-staff of the army, telegraphed immediately to the international Y. M. C. A. headquarters in New York, requesting that secretaries be assigned to the Galveston camp. The admiral who took charge of the squadron dispatched to Vera Cruz sent a similar request as soon as he was ordered to sail.

Specifications of Missionary Calls

The Board of Foreign Missions in New York issues a statement of the candidates for appointment whom the board hopes to have present themselves during the year 1913. The statement is quite independent of the 1913 contingent of the 100 missionaries whom the General Assembly ordered sent out to China within the next three years, and for whose support the China emergency campaign is now raising funds.

In years past there has been a sort of alternation of needs. Sometimes there are more candidates applying than money is available to send; sometimes there is more money than candidates. The latter seems to be the situation now, and the board secretaries are offering earnest prayer for an increase in the number and improvement in the quality of volunteers desiring appointment. Of specific needs stated in the new circular some of the most interesting and attractive may be enumerated as follows:

In the Philippines an ordained minister is needed at each of the three stations of Dumaguete, Albay and Iloilo. At Leyte and Tayabos doctors are needed; at Bohol a trained nurse and at Cebu a matron for the girls' dormitory.

In Mexico the mission press at the capital wants a superintendent, and four teachers able to instruct in Spanish are called for—two men and two women. Also three ordained men are wanted.

Dr. Mary E. Gregg in Guatemala city needs a trained nurse for her hospital.

It is proposed to strengthen very decidedly the three mission stations in Colombia, and four ordained married men and four unmarried women are desired as reenforcements.

Some of the most important immediate opportunities in China are positions for a professor in the University of Nanking, a woman physician in Peking, a kindergartner in the same city, a teacher for the Theological Training School in Hainan, a trained nurse at Ichowfu, a physician for the Kerr hospital in Canton, two women teachers, college graduates, in the True Life Seminary in the same city, and ordained ministers at Hangchow, Ningpo, Chengchow and Shuntehfu.

Korea desires a man to take charge of the self-help department at the Syen Chun Academy, a teacher of domestic science at Pyeng Yang, a normal teacher at Seoul, two trained nurses at Chong Ju and Chai Ryong, and four ordained men at Taiku, Seoul, Fusan and Kangkai. The latter is almost exclusively pioneer work.

The needs of the Japan mission are summed up as four ordained men and three single women.

In India it is noted that the village settlement started at Islampur by Miss Grace Wilder has progressed to the point where an evangelistic preacher is needed. Men teachers are required at Kohlapur and Vengurle, while at Marji there is an opening for a medical man to teach in the medical school founded by Dr. Wanless. Woodstock College, where the daughters of missionaries and other Europeans and Americans are educated, needs a woman teacher, as does also the boarding school for boys in Ludhiana. A normal teacher is wanted in the school at Allahabad and a trained nurse in the Seward Hospital for Women at the same point. Evangelistic preachers are asked for at Lahore, Ferozepur, Ludhiana, Ambala, Gwalior, Etawah and Allahabad.

The Laos mission wishes eight ordained men, three physicians, one teacher and four unmarried women.

Siam emphasizes the need of ordained ministers chiefly and specifies locations for six of them, including a man to preach to the English-speaking residents at Bangkok.

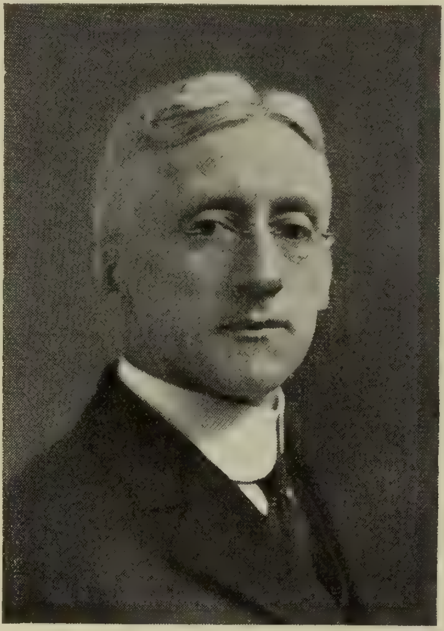
West Africa finally calls for one ordained minister, a physician, a farmer, a printer and a carpenter, beside two teachers, man and woman, to conduct school in Spanish at Benito.

Persons to whom any of these opportunities make an appeal are invited to write to Dr. James B. Rodgers, 156 5th avenue, New York City.

What Was in the Black Book

"I'd like to see what he has in that book."

It was a sticky afternoon in August—the dust and cinders seemed to penetrate through every pore into the souls of the passengers, making them raw and sore—when a smiling man, with prematurely gray hair, came briskly in, carrying two heavy grips with an ease suggesting long practice. Within a few moments he had opened a bag and was dictating rapidly and easily to his stenographer. The discomfort was nothing to him. It was refreshing, almost cooling, to watch him.



David McConaughy

Frequently he referred to a small loose-leaf book, occasionally making notes in it. The energy, coolness, industry, good nature and efficiency of the man so impressed a dignified banker who sat near that he said:

"I'd like to see what he has in that book."

Probably hundreds of other people have thought, or said, the same thing, for the indefatigable man was David McConaughy, and the black book contained the notes he has used in conducting his classes in the summer conferences, and during the winter campaigns in the larger cities.

Now the contents of the black book have been put in print. They make a singularly attractive little volume called "The World Book." The first part contains a concise history of the development of our church boards and a clear statement of their benevolent achievements, even to their influence upon recent revolutions. The second part presents a satisfactory solution for various financial and educational problems of the church—not mere theory but the successful practice of churches of widely differing types and locations—a plan which could be worked out only by a man of great ability and experience not only with church boards but also with pastors and people who were dissatisfied with the ordinary financial system—a plan worthy the genius and experience of David McConaughy.

But there is more than mechanism within these covers. The author's summary of the field now open to the church and of the church's responsibility is a statesmanlike challenge. His "thumb-nail" sketches of men who have made our church history open a wide field of Presbyterian biography. Intensely human illustrations, both humorous and pathetic, make the most abstract facts spring into life. Snapshot word pictures abound. His appeal is not merely for missions but for a continuation of all the great work the church has undertaken.

L. B. HILLIS.

Board Notes and Announcements

—On presbyterial day at Room 48, Chicago, devotions were led by Mrs. J. G. K. McClure. The Japan map talk was by Miss Clark of Second church. Pablo Apacible, a medical student from the Philippines, welcomed by Mrs. Hill, president, spoke a few words. "I don't know," he concluded, "if all the Presbyterians are like Mr. Wright, but hope they are." Dr. Mary Gregg, planning to sail for Guatemala, spoke hopefully of both school and hospital. Mrs. Henderson of Westminster church, Minneapolis, gave the history of the "Mary Hill literature boxes." Mrs. Shaw announced the sudden death of Mrs. E. S. Williams of Minneapolis, a manager of this board almost since its formation and for twenty-eight years vice-president. A cablegram from Shanghai of the death of Mrs. J. M. W. Farnham was reported by Mrs. Coulter, whose words about this lovely Englishwoman who since 1860 has been telling the good news in China made a former foreign secretary say: "We ought to realize, and help young people to realize, that to work with God and for God is glorious." The report of Mrs. Glass, treasurer of Chicago Presbyterial Society, showed over $33,000 received during the year.

SOME NEW BOOKS

Livingstone and Stanley

How I Found Livingstone, by Henry M. Stanley, is a centenary reprint of the familiar book first issued in 1874. It reawakens the old interest and retains the old charm. Mr. Stanley's travels, adventures and discoveries in central Africa were crowned by four months of residence with Dr. Livingstone before he returned to England. This edition of his narrative is made notable by the excellent introduction written by Dr. Robert E. Speer of the Presbyterian Board of Foreign Missions. In a score of pages Dr. Speer brings the African story down to date, showing what "the spirit of Livingstone" has already done, and what it needs still to do. It is specially stirring in its statement of the new evil which has befallen Africa since Livingstone's day—the liquor traffic. He quotes Sir Richard Burton's declaration that "if the slave trade were revived with all its horrors, and Africa could get rid of the white man with the gunpowder and rum which he has introduced, Africa would be the gainer by the exchange." It is well to hear this indictment of civilization as the centennial of Livingstone's birth occurs. [Charles Scribner's Sons, New York. $2 net.

Some Recent Fiction

My Little Sister, by Elizabeth Robins. Attracting first by the simple art with which it is written, and then riveting one's attention by the problem it presents, Miss Robins's little story ought to have a wide reading among students of social conditions. Her heroines are two little English girls—one 16, the other 18—brought up by a widowed mother in the sheltered seclusion of a rural estate. Neither of them has the slightest knowledge of the world; neither expects anything but good from people. The older one is developing a character of sturdiness and strength; the younger is in the stage when to have a "good time" is the essential thing in life. Both go up to London to visit an aunt whom they haven't seen for years and remember most indistinctly. They are met by a charming woman—supposedly but not really the aunt—and taken to her home. Peculiar conditions arouse vague suspicions in the older girl; and at dinner the man beside her confirms them by disclosing that she is in "one of the most terrible places in London," and tries to aid her escape. She manages to leave the house successfully, rush to her aunt's for help and start back to rescue Betty, when she realizes that she doesn't even know the address of "the terrible place." Little Betty is never heard from again. The probability of the story has been questioned, but Miss Robins vouches for it with her own investigations. American conditions are not so free from this sort of tragedy that one can refuse to be enlightened by Miss Robins's book. And, besides, it is an excellent piece of literature. [Dodd, Mead and Company, New York. $1 net.

The Lapse of Enoch Wentworth, by Isabel Gordon Curtis. An improbable tale of an actor who pledges his life into another man's keeping as the result of a poker game. There is no trace here of the charm and human appeal that made the author's "The Woman from Wolverton" so delightful. [F. G. Browne and Company, Chicago. $1.25 net.

The West Wind, by Cyrus Townsend Brady, is announced as a story of red men and white in old Wyoming. There is plenty of Indian fighting—all of which is described by the author as having actually occurred. [A. C. McClurg and Company, Chicago. $1.35 net.

Booklets for the Easter Season

His Peace, by Cleland Boyd McAfee. Dr. McAfee's message is one of vital inspiration, and the little book which holds it is charmingly bound and printed, making an Easter remembrance of real beauty. [Fleming H. Revell Company, New York. 25 cents net.

Daily Song: A Year Book of Spiritual Cheer. Every day in the year is celebrated with some pleasant, stimulating quotation. The attractive red binding emphasizes the note of cheer. [George H. Doran Company, New York. $1.50 net.

To Little David of Smyrna: An Easter Message, by William Allen Knight; The Genius of the Pilgrim, by George A. Gordon. Two delightful essay stories bound daintily in tinted paper. [Pilgrim Press, Boston. Each 25 cents net.

THE OPEN HEARTH

Defying Conventional "Demands"

Does the average Presbyterian minister live beyond his means? This is the question that continually comes to my mind as I read the well worded appeals of the Relief and Sustentation Fund—with which I am in sympathy—as well as articles which comment on the restlessness of the ministry.

That the minister's income is small enough we all well know. But being what it is, does the average minister tend to live beyond it?

The ready answer will be that the minister and his family have "tastes" that must be gratified as well as unusual "demands" which must be met.

Without pausing to note that "tastes" need not always be gratified, I am interested to inquire what might be the result if the minister refused to meet the demands. The demands may be reduced to this, that a minister spend his entire income annually in an effort to keep up appearances, or, as we are inclined to say, increase his usefulness.

Suppose that he refused to do it!

Suppose that a minister, called to a new pastorate with a promised salary of $2,000, should call his officers together and have a heart-to-heart talk with them. Suppose that he should tell them he made it a habit to tithe his income; that his life insurance cost him $200 annually and that he was accustomed to set aside $25 a month for the oft-referred-to rainy day. Therefore it would be necessary for him to live in a locality and on a scale befitting a $1,300 income.

His congregation would either increase his salary or it would not. If it did the former to the amount, we will say, of the life insurance premium, then you have a practical contribution of $200 to the relief fund from a congregation that habitually gave perhaps one-tenth of that amount. But suppose the congregation feels that it cannot make an increase. Then suppose the minister chose a cottage among the wage earners of his community, where he could live comfortably upon the $1,300 at his disposal. What would be the result?

Do you say, "He would lose caste?" I wonder if his loss would not be abundantly compensated. Apart from his own peace of mind and freedom from financial strain with all which that implies, would not his very residence help to solve the problem sometimes suggested by the expression "church and labor"? Might he not, while being the pastor of the church, automatically become a leader among the very persons whom the church is energetically trying to "reach"? J. R. Z.

Interest-Taking Called Sinful

In the description of the supremely virtuous man, as written in the fifteenth psalm, we read these words: "He that putteth not out his money to interest, nor taketh reward against the innocent" (American revision).

Americans worship the god of Judas, and few can stand this acid test, "Sell that which ye have, and give alms." But George Muller, observing this law literally, and continuing in poverty, lodged, fed and educated thousands of orphans, receiving donations for them, as a result only of prayer to "the living God." But we, to get increase and interest, devour widows' houses and enslave children, forgetting that "labor is the common burden of mankind; so that the effort of some to shift their share of the burden onto the shoulders of others, by increase, interest, slavery or other oppression, is the great durable curse of the race"; and not perceiving that interest tends to put the wealth of a country into the hands of a few. The lender is "at certainties" and the borrower "at uncertainties," so that at the end of the game most of the money is in the hands of the bank; which by manipulating credits, keeps the actual dollar employed and drawing interest in several places at once.

"The interest bearing debt of the world can never be paid"; and the bondholders seem not to care, if only they may receive their interest forever.

The Romans of Cicero's day considered the lending of money for interest "an infamous and degrading profession"; and until the sixteenth century the church regarded interest as a species of robbery; and God calls it abomination (Ezek. 18:13, American revision).

Henry Hale Sweetland.

Shall Presbyterians Imitate Mormons?

From the October Home Mission Monthly this fact concerning Mormon manners and customs is noted: "The saloon and dance hall abound, the latter often under control of the [Mormon] Church, as dances are held in connection with conventions of the various parts of the church." Here is a new objective for the Chicago Suburban Presbyterian church whose pastor confirms the report that dancing is to be a feature of a side room of the house of God this season. The Mormons argue that if the dance is good for the individual church, it is also good for a convention of churches! Onward then, progressives, let there be no rest until at our Christian Endeavor and Sunday school rallies our young people have the privilege (under careful chaperonage, of course!) of learning the latest steps from the last word in Presbyterian ecclesiasticism, namely, our official dancing master! Well, why not?

David C. Truesdale.

One Day in Seven Rest

A program of action is fast assuming shape for reducing labor on the Sabbath day and overcoming seven day toil. For years past business and labor have been tending more and more toward seven day labor. Railways have increased their traffic from a few trains to many trains on the Sabbath, and from perishable frieght only to all kinds of freight. Factories are planned with reference to seven day work. Men have lost conscience and enter into seven day labor as a necessary condition to secure work to support themselves.

The government report shows that over 29 per cent of the employees in the iron and steel industry of the United States labor seven days in the week. About 20 per cent of them labor twelve hours a day on the Sabbath and every day. Many of these labor where continuous employ is not necessary. In one county, it is reported, 14,000 persons work twelve hours each day and seven days in the week. In a quiet city of 30,000 population, where a one-day-in-seven rest law is being secured, it was said that there are scarcely any people in this town who work seven days in the week. But an investigation shows that about 4,000 persons are employed in that city in Sunday labor—in amusements, daily papers, drivers, railway service, electric plants, telegraph, telephone, bakeries, stores and in certain industries. Over 7 per cent of the entire population of one of our states labor seven days in the week. Many of the other states are not far behind that one.

We cannot estimate the loss in religious life and Christian character resulting from this condition. Can we wonder that many do not attend church? Does this not account, largely, for the small percentage of increase in church membership, and that about 3,500 Presbyterian churches did not add one person on profession last year? We must overcome labor and business on the Sabbath day if we hope to win these toilers to Christ.

The first object is to reduce Sunday labor. This can be done by one-day-in-seven rest laws by the legislatures. Many states are considering the measure now. J. P. Hutchison.

Unique Service in Honor of the New President

The recent first page editorial in The Continent, "God Aid the President!" was used in a unique way in Jefferson City, Mo., church March 2. The pastor, Rev. George S. Fulcher, in the course of the morning service read those portions of the editorial constituting petitions for divine guidance for the new President. With bowed heads the congregation joined in the response, God aid the President!

Ways of Working

Work of the Ushers Always Important

Many congregations magnify the office and work of the church usher in a way that adds much to the popularity and success of the meetings for public worship. It is a mistake for a small church not to have someone to see that people are seated comfortably and that strangers are welcomed. In some of the most successful churches the ushers have an organization with regular meetings, and have in their membership some of the leading men.

People attending a church and accepting the help of an usher to a seat should follow his lead and not drop into a place and leave the usher in an embarrassing situation.

While men of prominence should gladly serve as ushers, they should see that some of the younger men are always in training for the work. The leader of the committee of ushers should have a sense of responsibility for all that relates to the comfort of the congregation and should so study the church building that he may know how to ventilate wisely and how to regulate the temperature.

The tender care of old or crippled people, wisdom in handling boys and girls not with their parents, all that relates to quiet and good order makes the task of the usher not easy but very important. DUNCAN C. MILNER.

What of Your Church This Summer?

Many a minister who was discouraged at the work of his church last summer is making plans for better results this year during July and August. Perhaps pastors who have solved the summer problem for their locality will be glad to tell how they did it, for the inspiration of others. The Continent will print in this column three or four of the most helpful of these experiences. The articles should not exceed 400 words; better a little shorter, so two can be printed in this column at once.

Report of Attendance

There is a Chicago church of another denomination which uses a plan which could be adopted with profit by many Presbyterian churches. Once a month the chief usher prints a report in the weekly bulletin giving the attendance at each of the regular services by weeks. The totals are divided among the men, women and children so that an accurate record is kept of the attendance.

Instructions for Ushers

Some churches issue for the ushers suggestions regarding ways of keeping order, preventing people from finding seats during Scripture reading and the dispersing of groups inclined to talk at the back of the church before service.

Three Tested Plans

—The habit of lunching together one noon a week or every two weeks has long been tried by officers of churches in many cities with marked increase in interest and efficiency. Plans of definite work are talked over and reports made. Sunday school officers also do this, sometimes meeting Monday noons while the difficulties of the preceding day are fresh in mind. Such a noon meeting saves time and attracts men who will not give an evening to the same work.

—Clean blotters with hours of service and an invitation are distributed by many churches to hotels and writing rooms. Often copies of the church calendar accompany the blotters. Many a traveling man has been drawn to service in this way. Churches in small cities can use this scheme to good advantage.

—A hardware dealer of Covington, Ind., recently gave 10 per cent of his sales one day to the women of three churches who acted as clerks.

Tell of Presbyterian Colleges

The year 1913 celebrates the thirtieth anniversary of the College Board, and in honor of this occasion and also to give to the church information about its educational institutions, the board has now on the press an illustrated book, "Presbyterian Colleges."

The volume will give a brief historical sketch of the growth of Presbyterian college work during the past thirty years and then devote two pages to each of the Presbyterian institutions. Of the sixty colleges now affiliated with the board, only seventeen were in existence as colleges in 1883; three were counted as nonsectarian in 1883; eight were received with the Cumberland Church and thirty-two were organized or grew from academies into colleges since the organization of the College Board.

Bradford Horton, Man

(Continued from page 359)

"Suppose someone should go above $13,000—what then?"

"I think the man would go above the bidder."

"Will the dwellings be up before or after the farm?"

"Afterwards. The large one first."

"What will they bring?"

"The two? Oh, perhaps $15,000."

"Will you sell me that large house?"

"No. It will have to go under the hammer. I have a customer who has wanted it for a summer hotel for a long time. I offered it to him for $15,000, but he said he could buy it at auction better."

"Your customer would have done well to take your offer. He will not get it for that now."

"Are you a bidder?"

"Well, I represent a man who has had his eye on that house for a long time. I have heard him say it is worth $20,000. I must tell you that I intend to further the interests of my client in every way possible."

"Then do I understand that you will bid $20,000 for that property?"

"I did not say I should. But I will say your customer will not get it for a song."

His talk with the receiver finished, Ansley Jickers proceeded to call upon Mrs. Horton and her daughter, introducing himself simply as a friend of Bradford. The elder lady, quick to recognize a man of no ordinary rank and breeding, made him welcome, with a little added touch to her appreciation of Bradford, if such a man as this was numbered among his friends.

"When did you see my boy?" she asked. "Is he quite well?"

"I saw him two days ago, madam, and he was in excellent health."

"You are kind to call, Mr. Jickers," said Anna. "We are always glad to hear directly from Bradford."

The conversation ran on easily, touching oftenest on Bradford's nobility of character, while beneath the surface of the talk the lawyer was thinking, "The old lady doesn't mean to admit that he's not her own, now he's turned out so well. She doesn't know how much I know." And in the mother's mind the thought repeated itself, "Then my letter did not harm him, if men like this are his friends. Oh, I am thankful!"

"I suppose," she said at last, "that since you live in Prestonbury you are acquainted with a Mr. Elmore—Richard P. Elmore. Is he still living?"

"Very much so, madam. Just now, however, he is abroad and will not return for a year yet. I infer you may have known him?"

"Yes, many years ago."

"It is strange that Bradford should not have mentioned him;" proceeded Ansley, enjoying his own duplicity. He knew why his friend had not mentioned the subject. "He prepared his grandson for Yale, and has his room at present in the home of the boy's mother, young Mrs. Elmore."

Anna replied before her mother could. "Oh, he told us of the boy he tutored, and of what a delightful home he had, but he never mentioned the name."

Mrs. Horton let the conversation slip away from her, while over and over in her mind she gave thanks that her letter had done no harm. None the less, when the caller was gone, she sat down and spent an hour or more on a letter to Mr. Elmore, which she inclosed in a note to Ansley Jickers at his Prestonbury address.

"I intrust to you the inclosed letter," she wrote. "Please do not deliver it while I am living." To herself she added, "There is no

What Another Elder Says

"In the last issue of our various church papers I note in the card of our Board of Ministerial Relief and Sustentation, "What Two Elders Said." Permit me to ask if this occurrence was an actual fact or only a parable in the interest of the board. If the latter, I have nothing to say, but if the incident did occur, I have a remark to make. I can conceive how some such narrow, penurious man may have slipped in and had his name entered on a church roll in the absence of a full meeting of session, but how such a man could under any ordinary circumstances become an elder I cannot conceive. Truly he is out of place and his church should investigate the rotary system of eldership. This "elder" says that "ministers ought to earn enough to take care of themselves." They do, and if it were not for just such folk as this elder they would receive it; and if they did there would be no necessity for either of these boards.

"When I hear such expressions from an elder in the Presbyterian Church I become considerably warmed up, and if I should meet such a one (I hope I may not) I fear I would fall from grace long enough to say some things which might make it necessary to call a meeting of our session for a case of discipline. It is a shame that a church such as ours, with a ministry second to none in intelligence and ability, should permit its ministers to serve for a salary which an ordinary clerk would refuse to consider. And should a minister modestly hint for at least sufficient salary to live decently and raise his family respectably, he is regarded as mercenary.

"No other calling or profession requiring anything like the years of preparation is so poorly paid, and no other demands so complete a consecration to specific service; and no other comes so close to the heart and homes of our people. And none should be so free from any necessity of giving temporal affairs consideration as regards this livelihood. Can we not convert the finances of our great church, owned by our people as stewards of the Master, so that the necessity of a minister to ask for relief or aid will only be a dark memory we want to forget, and a simple hint would bring more than enough to make every faithful servant of the Lord rest in ease so far at least as a living is concerned? All we have comes from our heavenly Father, and is not ours. We are only the ones who distribute and we must give an account of our stewardship.

"A MEMBER OF SESSION."

Beaver Falls, Pa.

No, brother elder, it was not a parable but an actual fact. Thank you in behalf of the Presbyterian ministry for your faithful and splendid rejoinder!

Do not the elders of the 4,000 churches that gave nothing to this cause last year, and the elders who themselves gave nothing, even though their churches did contribute, feel the sting of this brother elder's plea?

If you are interested, consult your pastor or address

Ministerial Relief and Sustentation

WILLIAM HIRAM FOULKES, General Secretary

Witherspoon Building :: Philadelphia, Pa.

need for him to know, at least for Bradford's sake. The letter did no harm."

Punctually at midnight Barney O'Toole knocked at the door of the lawyer's room in the Inwood inn. Ansley went straight to the heart of his business.

"I asked you to meet me at this late hour, Mr. Oren-Toole——"

"Drop it, Mr. Jickers. I am Barney O'Toole. That student of yours, that singer, that whatever, whoever he is, has jolted the Oren-Toole out of me. I've been shamming on the name business for a wood while, but I've quit."

"Good, Barney. I knew your father. I knew when you moved your mother into town. I've known all about you, of course. But that isn't what we're here for now. I'm here to save for Mrs. Horton all that can be saved out of this wreck, and I want your help."

"All right. I'll help."

"The farm must sell for $70 an acre. Henry Horton always held it at a hundred."

"That would make $17,150, Mr. Jickers."

"Those are my figures. Now, the big house must bring $20,000 and the small one $4,000."

"That's more than the whole claim, Mr. Jickers," said Barney in surprise.

"Of course. More is always better than less, when it comes to paying debts. Our job, you see, is to get those prices. There's an old farmer here, I'm told, who wants the farm, and I know someone who will bid the property up till the price that farmer offers reaches my figure."

"Good. And where do I come in?"

"Presently. I'll bid on the big house myself, and make it sell for the $20,000. And I want you to buy the small one."

"I see. Well, I've no money to buy houses with myself, but I think I see your game. Horton's trying to save that house for his mother, isn't he?"

"Exactly. As to money, here's your $4,000. Keep cool tomorrow and don't get rattled. Start the bidding low and keep it low for a while. There'll be someone bidding against you, but when you say $4,000 the hammer will fall like a shot. You can hold your tongue?"

"Sure."

"Then we're started in good shape. Money all there?" as Barney, with the banking instinct, began to count it. His signature to the receipt for it closed an evening's work very satisfactorily to Ansley Jickers.

The summer hotel man, arriving from New York, had been informed by Cathcart on that same evening that he had a competitor on the ground ready to pay $20,000 for the big house.

"Well," he said with a shrug, "if he gets that house he'll pay more than $20,000 for it."

(*To be continued*)

School and College

The Sons of the American Revolution will establish a scholarship in Whitman College.

Pikeville College is placing large emphasis on the study of the Bible. Classes in Bible are taught by Dr. M. D. McClelland, pastor of Pikeville, Ky., church.

J. F. Clokey, D. D., pastor of Westminster church, Dubuque, Iowa, is delivering a series of lectures on practical theology to the seminary men at Dubuque German College and Seminary.

The junior class of Western College, of which Edgar Stillman Kelley is an honorary member, were the guests of the composer at a Friday Cincinnati symphony concert. The symphonic poem, "The Defeat of Macbeth," by Mr. Kelley, was the opening number.

The annual senior day was celebrated at Western College Feb. 22. The second largest senior class in Western's history, numbering thirty-six, made its initial bow in cap and gown. Mrs. Frances Squire Potter gave an address.

Agnes Scott College, Decatur, Ga., suburban to Atlanta, will next year eliminate its preparatory department and centralize upon strictly college work. Agnes Scott College is one of the few woman's colleges in the South which are recognized as standard.

The special college preachers for the term in addition to members of the faculty and pastors of the local churches have been chosen to present various aspects of mission work. They are S. Hall Young, D. D., Alaska; Rev. Robert M. Labaree, Persia; Robert H. H. Goheen, M. D., India; while China is to be presented by Dr. Arthur J. Brown of the Board of Foreign Missions.

Dr. Cleland B. McAfee of McCormick Seminary, a son of the first president of Park College, conducted the annual series of vocational conferences in that college Feb. 20-23. The purpose of these conferences is to help the student body decide the problem of life work.

The sermon on the Day of Prayer for Colleges at Lafayette College was preached by John R. Davies, D. D., of the class of 1881, pastor of Bethlehem church, Philadelphia. The series of meetings immediately preceding were conducted by William H. Foulkes, D. D., of the Board of Ministerial Relief and Sustentation; Rev. Samuel Guy Snowden, Fifth church, Trenton; J. Beveridge Lee, D. D., St. Paul's church, Philadelphia, and Rev. George Gordon Mahy, secretary of the General Assembly's evangelistic committee.

Whitman College trustees have received official announcement that the General Education Board will contribute $125,000 for the endowment of the college, provided that by June 30, 1914, a supplemental sum of not less than $375,000 shall be contributed. This is the first gift which the board has made in the Pacific Northwest. When the conditions shall have been met Whitman College will not only be upon a firm foundation for future development but will be able to extend its present work into new fields of effort. Last year the people of Walla Walla, Wash., and the immediate vicinity raised $213,146 to clear the college from indebtedness and to place it in condition so that it could receive this contribution from the General Education Board.

From Various Fields

Michigan

With the Detroit Churches

From March 14 to 17 the special campaign for China will be pressed by a very competent committee, of which Dr. Joseph A. Vance is chairman. Special speakers will address meetings and all of the pastors will heartily cooperate.

Rev. T. Walker Malcolm has been celebrating the fifth anniversary of his pastorate with St. Andrew's church. When he went there the church was receiving aid from the Presbyterian Alliance and was discouraged by the encroachment of Jews and foreigners. The large congregations and Sunday school are evidence today of the aggressive work that is being done.

Highland Park church is installing the pipe organ which was formerly in Central church, and before that in First church. It was the gift of presbytery, through the church extension committee, which had charge of the changes in readjustments of church property.

The newest Presbyterian church of Detroit, Gratiot Avenue, in spite of its limitations in the temporary portable church, is by its diversified industries and its growing congregation and Sunday school compelling presbytery to face the necessity of a permanent building in the near future. WILLIAM BRYANT.

First church, Vassar, was refrescoed and the manse repaired previous to the coming of Rev. Paul Heiligman, the recently called pastor, who began work March 2.

Kansas

The new church building at Delphos was dedicated free of debt Feb. 2. It is very complete and has splendid equipment for aggressive work in all departments of the church. The rooms for the primary department of the Sunday school were presented by Mrs. Emma Corell of Delphos. Rev. W. R. Dodd is pastor.

South Dakota

The churches of Kadoka and Belvidere are ministered to by Rev. Glenn H. Shaw. He has in each church a Boy Scout and a Girls' Camp-

Pears'

"A shining countenance" is produced by ordinary soaps.

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Matchless for the complexion.

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BLACKBURN COLLEGE HAS $23,000 TO EDUCATE YOUNG MEN FOR THE PRESBYTERIAN MINISTRY
WRITE President Hudson, Carlinville, Illinois

fire organization and a Bible class. In Kadoka also is a men's organization. In Belvidere he occasionally delivers a popular lecture, which is followed by an oral spelling match.

The church of Huron is much interested in a series of sermons now being preached by the pastor, Rev. Hubert Ketelle, on "Some Articles of Faith in a Modern Man's Creed." New members were recently added and new life and enlargement are apparent among the young people of the congregation. Mr. Ketelle is of McCormick Seminary, 1912.

California

Two police officers were kept busy clearing the aisles in Pasadena church on a recent Sunday when Dr. Henry van Dyke preached to a crowded house.

Hugh H. Wallace of Los Angeles was elected president of the County Christian Endeavor Union at its recent convention at Long Beach. The next meeting will be in Pomona Feb. 22, 1914.

The annual meeting of Brooklyn church, Oakland, showed that $6,933 was raised during the year, of which $1,900 was for missions and benevolences. One of the missionaries of the church was present at this meeting. Rev. H. K. Sanborne is pastor.

North Carolina

The new church being built at Mebane is nearing completion. An up-to-date Sabbath school room adjoins the main auditorium and will be separated from it by rolling partitions. A large basement will provide room for parlors, reading room, kitchen. The building, finished and furnished, will cost about $12,000. Rev. F. M. Hawley is pastor. A home department was started the first of January, in which forty-four members have been enrolled.

Colorado

A campaign is about to be commenced to install a bowling alley and athletic apparatus in the basement of First church, Fort Morgan. Rev. W. H. DuBose is pastor. He believes that the addition of athletics to churches would go far toward solving the boy and girl problem.

Indiana

A two weeks' campaign to raise funds for a new church on Washington avenue, Evansville, will be commenced soon.

Logansport First church, Dr. Frank Granstaff pastor, has had steady growth during the past year. Dr. and Mrs. Granstaff have given themselves untiringly to the work of the church and have opened their home and dispensed a most gracious hospitality.

Wisconsin

New Milwaukee Church Opened

The new edifice of Perseverance church was dedicated March 2 with splendid exercises. Dr. George L. Robinson of McCormick Theological Seminary preached in the morning and at the special service of dedication in the afternoon. In the evening Dr. J. B. Donaldson of La Porte, Ind., father of the pastor, gave a sermon. Despite the untoward weather the church was filled three times, the audience in the afternoon overflowing into the Sabbath school rooms. It was announced that the entire cost of the structure, $16,000, was provided. Under the leadership of Rev. Robert S. Donaldson, who was called six years ago upon his graduation from McCormick Seminary, the church has grown until the old structure was inadequate. The completed structure is of brick veneer, with beautiful art windows, and the interior finish in light oak. A gallery extends across the rear of the auditorium, making its total seating capacity about 400. Into this the Sabbath school rooms can be thrown, adding space for several hundred more. There are shower baths in the basement, to be used in connection with the athletic work of the Sabbath school. Special attention has been paid to educational equipment. Several rooms have been fitted with blackboards, tables, maps and charts. Special features are the concealed lights in the auditorium; the annunciator by which the pastor, touching various buttons in the pulpit, can communicate with the ushers as to temperature, and an electrically lighted bulletin—said to be the largest in the Northwest—on the outside of the building.

During the dedication week there was the formal opening of the athletic department Monday and Tuesday, a special Lenten service Wednesday night, a general reception Thursday night and a sacred concert Friday night. The membership of Perseverance is now 450, and rapidly growing. E. A. C.

Minnesota

Church Activities in Twin Cities

Frederick Weyerhaeuser will give $80,000 to House of Hope church, St. Paul, for a Sunday school building connected with the new church edifice to be erected on Summit avenue.

Temperance and cooperation between husband and wife are the chief essentials for a happy wedded life, according to answers from a large number of couples received by Dr. Harry Noble Wilson, Central church, St. Paul.

The ministers' federation of Minneapolis has decided that no important resolutions will be offered to the body unless there is a majority of the membership present.

The mortgage on Mendenhall church, East Grand Forks, has recently been paid. Rev. C. E. Coles is pastor.

Oregon

The church at Baker lately raised nearly $1,000 on an old indebtedness.

March 1 the Baker county Sunday school convention was held under auspices of the state Sunday school association, Rev. Charles A. Phipps state secretary.

Eighteen diplomas were granted to a teacher training class conducted by the pastor of Baker church, Rev. Ward W. McHenry. Addresses were delivered by Mr. Phipps and Dr. James Milligan of Portland, synodical superintendent of Presbyterian Sunday school work.

Missouri

Plans are in a fair way of realization for the opening of Kansas City churches as social centers during the summer months. It is expected that a secretary will soon take charge of arrangements.

Idaho

Lower Boise church has resumed services after being closed six weeks on account of a scarlet fever epidemic. A well attended efficiency conference was held here by Rev. and Mrs. J. H. Barton. Rev. Thomas A. Hunter is pastor.

The Sunday school of Caldwell church had a large part in the recent exercises incident to the twenty-fifth anniversary of the church. On Monday afternoon of the week the intermediates had a party, followed by another gathering in the evening of the senior classes of Sunday school. The home department had a program Thursday afternoon. There were also other special services in addition to sermons by former pastors of the church.

Washington

The church at Kittitas has been reorganized and the work promises rapid growth under Rev. P. M. Ford.

Rev. D. A. Thompson of Olympia recently occupied the new manse completed at the cost of $3,500. Recent changes in the state administration have removed a few prominent workers, but the church continues to hold a leading place in religious activities of Olympia.

New York

News of Rochester Churches

The Presbyterian Union will hold a social meeting March 13 in Central church. Professor W. K. Wickes of Syracuse will speak.

Repairs to East Side church are being rushed

STRENGTH

Without Overloading the Stomach

The business man, especially, needs food in the morning that will not overload the stomach, but give mental vigor for the day.

Much depends on the start a man gets each day as to how he may expect to accomplish the work on hand.

He can't be alert with a heavy, fried-meat-and-potatoes breakfast requiring a lot of vital energy in digesting it.

A California business man tried to find some food combination that would not overload the stomach in the morning, but that would produce energy.

He writes:

"For years I was unable to find a breakfast food that had nutrition enough to sustain a business man without overloading his stomach, causing indigestion and kindred ailments.

"Being a very busy and also a very nervous man, I decided to give up breakfast altogether. But luckily I was induced to try Grape-Nuts.

"Since that morning I have been a new man; can work without tiring, my head is clear and my nerves strong and quiet.

"I find four teaspoonfuls of Grape-Nuts, with one of sugar and a small quantity of cold milk, is delicious as the cereal part of the morning meal, and invigorates me for the day's business." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs.

"There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

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so that the auditorium will be ready for Easter. The congregation has been worshiping in a near-by Baptist church.

Rev. F. E. Taylor of First church, Indianapolis, Ind., has again declined a call to First church. Grace church has a new pastor, Rev. Walter B. Jorris of Moravia.

The spring meeting of presbytery to be held in St. Peter's church April 14 and 15 will be marked by an elaborate program of papers and addresses concerning the various phases of work of the churches.

The Silver Cross Circle of King's Daughters of First church, Olean, has assumed the support of a Bible woman in China.

Ohio

With Cleveland Churches

At the March meeting of the Presbyterian Club Dr. Wilber C. Mickey read a paper on "Tabernacle Evangelism," dealing mainly with the popular objections. The work of Billy Sunday was continuously mentioned in the discussion, and it was evident that the work of this evangelist is rapidly rising above all opposition in the minds of the clerical brethren.

Plans for the union or federation of Barberton Presbyterian and Reformed churches are being earnestly discussed. Presbytery intrusted to its executive commission power to act. The Reformed church is older than the Presbyterian and has a larger membership, but only about one-half as much property.

A peculiarly sad affliction recently entered the home of Dr. Thomas S. McWilliams of Calvary church in the death of the mother of Mrs. McWilliams, the latter being in Europe.

Rev. G. A. Johnston Ross will conduct services during Passion week in Calvary church.

Boulevard church has entered upon a campaign of evangelistic work, Rev. H. H. Ryland of Pittsburg assisting the pastor, Rev. Robert J. MacAlpine. This movement commenced with thirty-five prayer meetings in the parish, with the determination to win at least 100 new members.

The annual banquet of Miles Park church will be held March 14.

Methodists and Presbyterians are making use of portable chapels in inaugurating new mission work. Presbyterians recently erected a $1,200 portable house for the work at Phillips Avenue.

With the dedication of the new Woodland Avenue church gymnasium this church takes its place among the seven-days-a-week institutions.

The charts and photographs of the Presbyterian exhibit after four weeks in Beckwith house of Euclid Avenue church are to be transferred to Bolton Avenue church, of which Rev. E. P. Cleaveland is pastor.

ARTHUR C. LUDLOW.

Special effort is being made by Woodland Avenue church, Cleveland, to increase the membership of various church organizations before Easter.

New Jersey

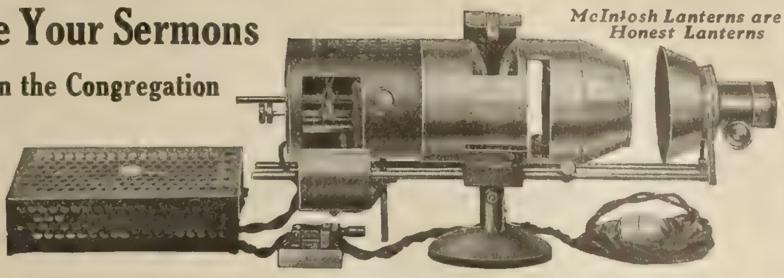
Fourth church, Trenton, Rev. William Melville Curry pastor, has adopted the budget system and a committee is at work making an every-member canvass for both church support and benevolence.

Dr. Charles Hugh Stewart of St. Paul's church, Winnipeg, Canada, has accepted the call to North Reformed church, Newark, where he will succeed Dr. James I. Vance of Nashville, Tenn. This is the largest Reformed church there is.

Wequahic church, Newark, observed its third anniversary Sunday, March 2. Dr. David R. Frazer, until recently pastor of First church, preached in the morning, and Dr. David L. Lusk, presbyterial superintendent, in the evening.

The Newark churches abandoned their weekly prayer meeting Tuesday evening, March 4, and held a mass meeting at First church in the interest of the China campaign. The speakers were Rev. Frank W. Bible and Rev. John E. Williams.

First church, Rockaway, celebrated its 155th anniversary Sunday, March 2. Seventeen members were received in the morning. In the evening Rev. George S. Mott Doremus preached an historical sermon. The trustees have the original paper conveying a tract of 100 acres



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You can use it in any size room or even in a small hall up to fifty feet or more from the screen.

We will send a little booklet telling about the Miopticon if you want it. It is free. A post-card will bring it to you. Write for it now.

Slides rented or sold. Just the thing for a Lenten entertainment.

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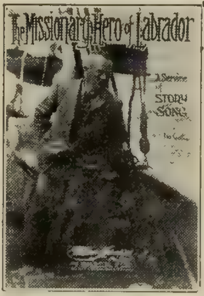

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Tusculum Bulletin No. 5

The Tusculum Student

Tusculum is located under the shadow of the Great Smokies, in the very center of the beautiful East Tennessee Valley.

She draws her students not only from the prosperous and cultured families of the towns and valley, but also from the sturdy mountain folk who have had neither money nor opportunity.

The Tusculum student **comes** to college, he is not **sent.**

From 50 to 100 letters similar to the following are received by the president at the beginning of each school year:

> "DEAR DR. GRAY: Your letter is at hand, and I am sorry to say I cannot pay $50.00 for the year, for I haven't it. If I could, I would, but I am a poor boy and have no one to help me. I pray God to open up some way for me, for I do want to go to school."

One boy sold a sheep and a shotgun, his sole possessions, and walked 60 miles to Tusculum. He spent four years, graduated with honors, and is now one of the leading ministers of the country.

A girl, whose sole capital was $18.00, derived from the sale of a cow, worked her way through Tusculum, took a post-graduate course in a leading eastern university and is now doing a splendid work as a teacher among her own people.

Are you interested in this work? If so kindly write to

C. O. GRAY, President,
Greeneville, Tennessee.

(See next week's Bulletin.)

When answering advertisements mention The Continent

for parsonage purposes and signed by Lord Sterling, then governor of East Jersey. The church ,has had but twelve pastors.

E. F. Charles Theurer completed twenty-five years as superintendent of the Sunday school of First German church, Newark, March 9.

The Classis of Newark has refused to receive into that body Rev. Percival H. Barker, recently called to Christ Reformed church. It has declined to install him. The reason is that he could present no credentials from the Presbytery of Neosho. However, the classis permitted him to remain as supply temporarily, but denied him the right to administer communion.

Pennsylvania

First church of Reading, Rev. R. M. Blackburn pastor, has lost by death its senior elder, J. H. Sternbergh.

Chambers Memorial church of Rutledge, Rev. L. Van Alen pastor, has installed a new pipe organ at a cost of $3,000.

The Presbyterians of Coatesville recently gave their pastor and his wife, Rev. and Mrs. George E. Gillespie, a brilliant reception in commemoration of the close of the twelfth year of his pastorate. Over 600 persons attended.

The annual dinner of the men's Bible class of First church, Allentown, to the men of the church Feb. 21 was addressed by Dr. S. N. Doyle of Philadelphia and Dr. A. G. Rau of Bethlehem. This class is taught by Judge F. M. Trexlee, who is well known throughout eastern Pennsylvania for his work for juvenile delinquents.

Campaign for World Missions Stirs North Dakota

A new manner of campaign for awakening churches has just been tried with conspicuous success at Fargo, N. D. It was a combination of the idea of the China campaign with a little of "The World in Fargo" combined with the suggestion of a school of missions. The campaign lasted fourteen days and was called a world campaign of missionary evangelism. Admission was charged for the course. Delegates were registered from all parts of North Dakota and many from eastern Minnesota. Some of the campaigners were sent on two day missions to interior points of the state to hold special meetings. It was under the control of the Presbyterians, but all the churches of Fargo cooperated. The Commercial Club contributed to the expenses and the Masons loaned their hall for a big banquet.

Four trunks of curios, with liberal supplies of literature, provided a "world studio" in charge of Mrs. C. E. Bradt. People bought large numbers of books on missions and had to be driven from the place near midnight every evening, so great was the interest. Conferences and luncheons were held with various church officers to counsel on matters of church management in addition to the lectures, mission study courses and other regular features of the campaign. Missionaries were present from seven countries. The newspapers gave large space, and several cities are competing for the next such conference.

Members of the staff during the campaign were: Charles E. Bradt, D. D., and Mrs. Bradt, Chicago, representing the Board of the Northwest; Rev. Melvin Fraser, Africa; E. E. Fife, D. D., India; Miss Mary E. Gregg, M. D., Guatemala; W. R. King, D. D., Monmouth, Ill.; H. W. Reherd, D. D., Waterloo, Iowa; George H. Scherer, Syria; Rev. C. H. Yerkes, China; George N. Luccock, D. D., Chicago; J. B. Rodgers, D. D., Philippine islands; Mrs. A. K. Reischauer, Japan, and Wallace N. Stearns, Ph. D., Fargo College.

Dr. Penhallegon Resigns Pulpit

After acting for twenty-four years as pastor of First church, Decatur, Ill., Dr. W. H. Penhallegon has announced his resignation to take effect in April. He has been asked to assume charge of the mission work of Illinois outside Chicago. He has for twenty years been chairman of the home missions committee of Springfield Presbytery.

President's Daughter Tells of Y. W. C. A.

The Y. W. C. A. has found a powerful ally in the person of Miss Jessie Woodrow Wilson, second daughter of the President. She speaks in public on its behalf and has written for the April number of the Good Housekeeping Magazine an article on the association's varied activities.

Churches Lead Community Life

City and Country Congregations Expand Their Work—Farmers Join Derby Men's Association—Chapter House for Lafayette.

BUFFALO—A number of churches of this presbytery are adding institutional features. Allegany, a small village church, has just completed a large basement under its auditorium, which it has fitted up for social functions and with gymnasium equipment. A healthy community interest has been aroused and all departments of the church have been quickened.

The church at Derby, a new church whose membership is made up of commuters and the people of the open country, has recently purchased a large modern barn which has been equipped for social and athletic purposes. The five-acre plot on which the barn stands is also being used in the community work of the church. The interest which has been aroused is indicated by the fact that 125 farmers have joined the men's association, paying the annual fee of $5.

The church at Alden has just announced that its generous patron, Colonel Joseph E. Ewell, has donated $20,000 for the immediate erection of a village library upon the church property and has set aside $25,000 for its maintenance.

Dunkirk church has nearly raised $15,000 for the erection of a community house.

Lafayette church of Buffalo affords the most striking instance of the return of the modern church to its place of leadership in the community life. It stands in the heart of one of the best residence parts of the city and has just expended over $16,000 on its social center on the remote East side, and now its men's association has launched a movement to raise $100,000 to add to its great church plant a chapter house for the social and recreational life of the community.

Your Grocer Is Your Friend

Of course you don't go to your grocer for advice as to what you shall eat, and yet you like to have him keep you in touch with the latest products of the food factories and the latest discoveries in dietetics. If you are one of his regular customers he is apt to call your attention from time to time to foods that he thinks will tempt your palate or appeal to the tastes of some particular member of your family.

Like every other merchandiser, the grocer must move forward with the procession. New things must take the place of old commodities which have fallen into disuse.

There is one product, however, for which the grocer will not offer you a substitute. He will not offer you a substitute for shredded wheat biscuit because there is no substitute. Shredded wheat biscuit is in a class by itself, a product that is unique in its wonderful adaptation to the needs of the human body. While whole wheat has been recognized for four thousand years as man's staff of life, it is through the process of steam cooking, shredding and baking that it is made most digestible in the human stomach.

There are two reasons why ordinary whole wheat flour bread does not possess the food value of shredded wheat. The first reason is because it is very difficult to find real whole wheat flour in this country. The second reason is that whole wheat flour, when made into a dough and baked in the oven, is not thoroughly digestible. Through the shredding process every particle of the rich, body-building material in the whole wheat grain is made digestible in the human stomach.

One or two of these biscuits, eaten every morning with hot milk and a little cream, will not only supply all the strength needed for a half day's work, but its daily use at one or more meals will keep the bowels healthy and active. Being ready cooked and ready to serve, it is a great boon to the housekeeper who is called upon to prepare a wholesome, nourishing meal quickly and without kitchen worry or trouble. The biscuit is deliciously nourishing when eaten with stewed prunes, sliced bananas, baked apples, peaches or preserved fruits of any kind.

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Confer on Relations with Union

Committees Discuss Seminary Standing with Church—Devotional Meeting of Presbytery —Dr. Matthews in Brooklyn.

NEW YORK—Union Seminary has appointed a committee to confer with the special committee of General Assembly appointed in May, 1911, at Atlantic City, to consider the reestablishment of harmonious relations with the Presbyterian Church. This committee and the church's committee will hold their first joint meeting at the Hotel Savoy March 13. Among the members of the seminary committee are President Francis Brown, Dr. Anthony H. Evans and Dr. Charles H. Parkhurst. The church's committee has Dr. John F. Carson as chairman. The other clerical members are Dr. David G. Wylie of Scotch church, who introduced the original resolution before Assembly; John R. Davies of Philadelphia, Samuel S. Palmer of Columbus, Ohio; Frank C. Monfort, editor of The Herald and Presbyter. All the laymen on the committee are judges except Louis H. Severance. The judges are Warren E. Settle of Frankfort, Ky.; Henry B. Freeman of Chicago and Elisha H. Perkins of Baltimore.

Rev. William Sinclair, until a short time ago assistant at First church, Yonkers, was recently installed as pastor of Jay Gould Memorial Reformed church, Roxbury, where he succeeded Rev. N. H. Demarest, who left to return to Japan as a missionary, where he had been twenty years before.

New York Presbytery held a devotional meeting in Fourth church, of which Moderator Edgar W. Work is pastor, the afternoon and evening of March 10. At night there were addresses on "Personal Work in Winning Souls" by Doctors John Henry Jowett and Jonathan C. Day.

A memorial service for Mervin J. McMillan was held in Hope chapel Sunday afternoon, March 2. Mr. McMillan was an elder in Broadway church, the mother of the chapel, for more than twenty-five years.

DEDICATE NEW ITALIAN CHURCH

The beautiful new Italian Church of the Ascension will be dedicated Palm Sunday. This is a product of the church extension committee and is the second Presbyterian church for Italians in the city. The pastor is Rev. Francesco Pirazzini.

Northminster church, Rev. Arthur H. Limouze pastor, celebrated its eighth anniversary Sunday, March 2.

Dr. William J. Dawson of "old" First, Newark, addressed the ministers' association March 10. Other speakers this month and their topics will be: March 17, Rev. J. Jeffrey Johnstone, First church, Huntington, L. I., "The Secret of Power"; March 24, Rev. Chauncey W. Goodrich, assistant at Fifth Avenue church, "Religious Forces in France; Will They Keep France Christian?" March 31, Dr. Curtis Lee Laws, new editor of The Baptist Examiner, "The Problem of Religious Journalism."

Moderator Mark A. Matthews addressed a mass meeting of Brooklyn Presbyterians in the Academy of Music Wednesday evening, March 5. The churches abandoned their weekly prayer meetings to attend. The same morning Dr. Matthews spoke at the Bible Teachers' Training School, New York City.

Dedicatory services of the new Throop Avenue church, Brooklyn, began March 2 and will continue through two weeks.

Brick church will hold a service every afternoon in Holy week at 5 o'clock, with different ministers officiating. Thursday there will be a special celebration of the Lord's supper.

The Neighborhood Lunch Club of Brick church celebrated its first anniversary March 5 by a public meeting. The general theme was "Work for Girls in New York City." The speakers were Miss Florence Simms and Miss Cordelia E. Marshall, both ardent workers for self-supporting girls. Brick church serves every day, the women themselves waiting on the table, luncheon in a basement near the church at reasonable cost, so that working girls can have a hot meal within the limits of their pocketbooks.

President John G. Hibben of Princeton was the leading speaker at the annual dinner of the Social Union of Brooklyn at Masonic temple the evening of March 11. Other speakers were Dr. Wilton Merle-Smith of Central church and Professor Thomas C. Hall of Union Seminary.

Broadway church, Walter Duncan Buchanan, D. D., pastor, is steadily increasing in membership.

STRIKERS WERE GRATEFUL FOR FAVORS

Monday evening, March 3, the men from the cutters and white goods workers and the girls from the white goods workers met at Labor temple for a celebration of their recent victory won in their general strike. They presented a beautiful silver loving cup to the superintendent of the temple for the kindness shown during time of need.

The National Federation of Gospel Missions holds its annual convention in New York City beginning May 10. On Sunday, May 11, the leaders of rescue mission work in various American cities will be the speakers in most of the churches of metropolitan New York.

New Church in Use in Dallas

First Church Completed at Cost of $150,000—Men of Both Branches of Presbyterianism to Join in Banquet.

DALLAS—First church entered its beautiful new house March 2. It was almost two years in building and cost over $150,000. It is a magnificent pile of brick, stone and terra cotta. It is a thing new in the religious history of the city. It blends the Greek and the Byzantine in architecture and has a seating capacity of about 1,000 in the main building and 500 in the Sunday school room. Its gallery has no equal in this section, supported as it is by steel beams, all of which are hidden. The pastor is one of the most popular in the Southern Assembly. The church has 1,000 or more members.

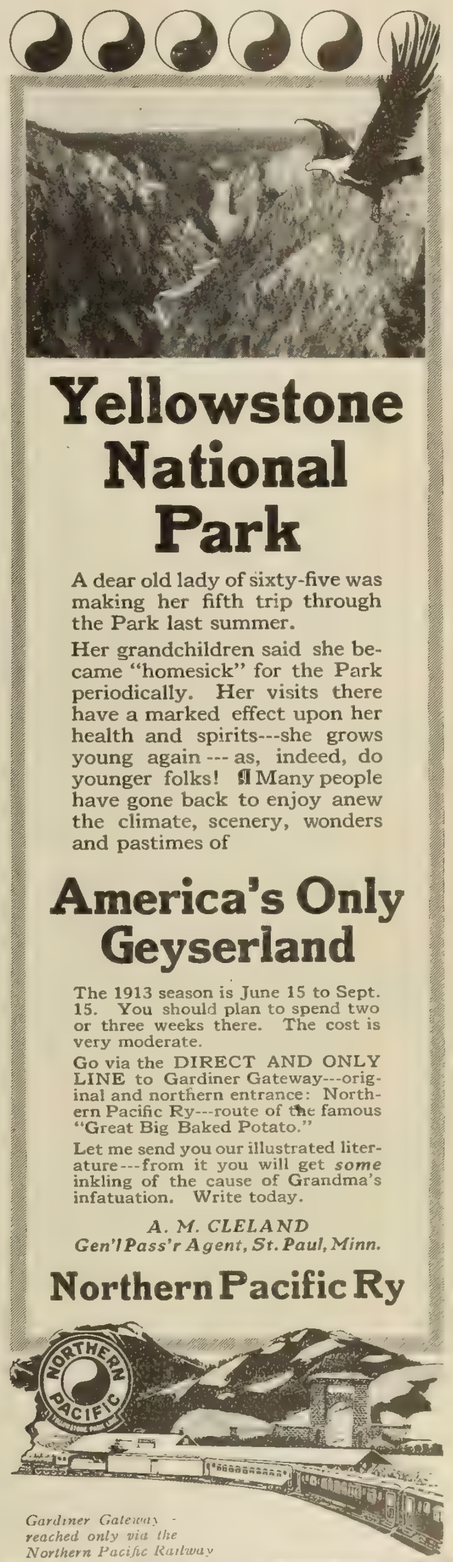
The two branches of Presbyterianism are dwelling together in unity in Dallas. Five churches belong to the Southern and five to the Northern Assembly. At the banquet of their Social Union March 27 they will have as guests 100 Presbyterian men, fifty from the U. S. and fifty from the U. S. A. churches of the two synods. Doctors James E. Clark, Henry Sweets, S. M. Templeton and R. E. Vinson will be the speakers. A larger consciousness of the oneness and the need of Presbyterianism in Texas it is hoped will result.

Rev. J. H. Burma of Second church has recently assisted Rev. James Kirkland of Bethany in a series of successful revival services.

Exposition Park church, from which Rev. J. H. Curry resigned to go to Kansas City, is still vacant.

Rev. B. P. Fullerton, the field man of the Southwest for the Home Board, held his annual conference with the presbyterial chairman of Texas Synod last week in Central church. William C. Templeton, D. D., of Emporia, Kan., the newly elected field man of synod, met with the state workers. J. A. Hornbeak, Robert A. Rogers, W. E. Green, L. Clay Collier and Horatio F. Olmstead were elected pastor-evangelists.

Central church has again contracted for the sale of its lot, this time for $145,000—possibly the largest price ever received for a church property in Texas. The lot was bought fifteen years ago for $6,000. That year, the second of the pastorate of J. Franklin Smith, D. D., the present house was built. The expansion of the city and the incoming of interurbans along the street in front of the building have rendered the site unsuitable for a place of worship. Three years ago the church bargained to sell the property for $60,000, but was stopped by the first of several legal tangles. Should this deal be successful a new church will be built on a lot in the heart of the city bought recently for $45,000. J. FRANK SMITH.



Yellowstone National Park

A dear old lady of sixty-five was making her fifth trip through the Park last summer.

Her grandchildren said she became "homesick" for the Park periodically. Her visits there have a marked effect upon her health and spirits---she grows young again --- as, indeed, do younger folks! ¶ Many people have gone back to enjoy anew the climate, scenery, wonders and pastimes of

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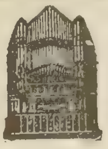

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Lafayette Endowment Growing

Encouraging Reports at Alumni Banquet—Book of Dr. Holmes's Writings in Press—Chester County Fights Saloons.

PHILADELPHIA—The Lafayette College Alumni Association held its annual banquet at the Bellevue-Stratford March 6. It was attended with much enthusiasm. Commendable progress is being made in the raising of the million dollar endowment fund. A recent contribution of $980 was received from First church of Wellsboro, Pa., Rev. G. P. Hershey pastor, following a presentation by Dr. S. H. Doyle, field agent of synod's committee.

The Presbyterian Board of Publication has in press, to be published shortly, a volume of literary and religious productions from the pen of the late corresponding editor of The Continent, Dr. R. S. Holmes. They have been edited by his daughter, Miss Mabel D. Holmes, in response to many inquiries for such a volume.

John M. Somerndike of Philadelphia, for many years connected with the Sabbath school department of the Board of Publication, has been elected missionary superintendent.

Miss Anna H. Jessup of Beirut, Syria, daughter of the late Dr. H. H. Jessup, assisted her cousin, Mrs. J. R. Swain, in the woman's Bible class of Woodland church on a recent afternoon. In the same church a memorial service to the late Mrs. Louise W. Comegys on the evening of March 12 was addressed by representatives of the Woman's Foreign Board and the Foreign Missionary Society of presbytery.

New Church Is Organized

Knox church has been organized with 200 members, sixty-one of whom were received on confession. The Sunday school has a membership of 278. Rev. Charles Cooper, for some time stated supply of the mission, has been called as pastor of the church.

Dr. Crafts of Washington and Rev. John Quincy Adams Henry addressed the ministers March 3 and Dr. C. Linn Seiler, secretary of the department of publicity, made an appeal for children March 10. Samuel Ridout of Plainfield, N. J., will speak March 17 on "The Person of Christ as Revealed in the Scriptures."

The Christian citizens of the neighboring county of Chester have for some weeks been lining up in the courts for a contest with the new applicants for liquor license. The no license forces are thoroughly organized. Charles L. Huston of the evangelistic committee of General Assembly is chairman; John H. Cole, an elder of Mendenhall and president of Chester County Sunday School Association, is secretary. Rev. E. M. Van Note, pastor of Fairview church; John W. Dalles, an elder of First church of West Chester, and Rev. W. G. Nyce of St. Peter's are the other officers.

New Plan for Assembly

Philadelphia Presbytery held its March meeting with Ninth church, Dr. J. A. Higgons pastor, and was entertained by the ladies. Rev. Waldo Stevenson was received from Presbytery of Havana; also his son Waldo W. as a candidate for the ministry. An overture in favor of Assembly reduction was directed to be sent to General Assembly reading thus: "Each presbytery the communicant members of whose churches number 4,000 or more shall send one minister and one elder for each 4,000 members. Each presbytery having less than 4,000 members shall send one minister one year and one elder the next."

Rev. Albany R. Smith, son of the evangelist, Gipsy Smith, has been addressing meetings in Philadelphia. W. P. White.

A Gift for You—This Beautiful Calendar

FOR THE ASKING

The above illustration is a reduction of a large beautiful photograph taken on one of our thousands of attractive and prosperous Idaho farms. I framed a few copies of the photograph in artistic calendar form without any advertising and mailed one to each of our customers who are readers of THE CONTINENT. One of the acknowledgments reads as follows:

"The beautiful Calendar came today. It is certainly a work of art and I appreciate it highly."

¶ I shall be pleased to send one of these handsome calendars free of charge to any other readers of THE CONTINENT who desire to invest their funds safely and profitably. The actual cost of these calendars is $3 each, but I shall be glad to give them to prospective clients.

¶ The IDAHO TITLE AND TRUST COMPANY has been advertising in the columns of THE CONTINENT for a considerable time, and is becoming well known to its readers. In order to get still better acquainted with you, I am using this simple form of announcement, just as if I were talking to you personally. As to my reliability and experience in making safe and profitable investments, I can refer you to ten banks, to Presbyterian ministers, and to CONTINENT *readers* in various parts of the country. The readers will be pleased, I am sure, to tell you in what manner I have *handled their own funds.*

¶ The following investments will meet the requirements for safety and good profit not only for the institution or individual who has a considerable amount to invest, but also for the man or woman who merely has a small amount available or who desires to place small monthly sums where they will earn considerably better interest than the savings bank rate.

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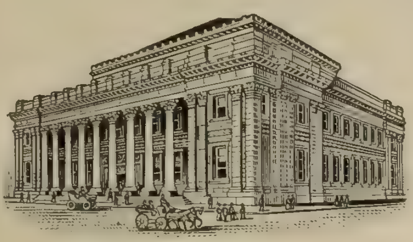

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Good Things in This Issue

Read this list of some of the articles in this one issue to a friend and see what he says:

The Wayfarer, at Washington watching the inaugural for all Continent readers, brings home directly some of the thrill of that stirring scene.

The account of lay preaching in Kansas will stir more than one man to larger activity in some phase of church work.

Everyone who has seen, or hopes to see, Yellowstone park will be interested in the foretaste of summer's delights on page 357.

The ushers in your church will be interested in suggestions concerning their work found this week in the Ways of Working column.

News from several hundred churches in all parts of the country gives in compact form the latest important events in church life.

Financial Situation

More Moisture for Crops—Stock Exchange Is Quiet—Insurance Companies Discourage Policy Loans—How 6% Interest Is Made.

Snow and rain in many parts of the country recently has added to the amount of moisture soon to be needed for crops and has strengthened the optimism of business interests concerning the coming season. The amount of moisture is of more interest to holders of bonds and real estate mortgages than is the fact that the New York Stock Exchange has had a continuance of the spirit of peace and quietude which has prevailed in most financial centers since the first of the year. The large amount of stocks held in small blocks in widely scattered parts of the country is said to be responsible for the lack of trading. People have bought for investment rather than speculation. The possibility of new issues soon has also hindered trading.

Several insurance companies have recently announced an increase in the rate at which the insured can borrow money on policies. The habit of raising money through life insurance policies has been growing rapidly the last ten or a dozen years. In fact, the increase in the amount thus loaned by companies in New York has been 9,540 per cent in twenty years. The total amount now out on loans is about $500,000,000. The companies are attempting to curb this sort of financing.

Bonds Lowest for Three Years

During February there was a decline of over a point in a list of twenty-five railway bonds of high class and the average price is lower now than it has been for over three years. It is not often that so sharp a decline is felt in bonds in a month. Some in the list have declined three points over the price a year ago, and none of them are as high as last year. This on the face of things would indicate that it is a good time to buy. It is, however, a poor time to sell.

Just how it is possible for companies with full knowledge of property and of borrowers to make a larger income than ordinary investors is told in the advertising circulars of a large New York company which has been doing business for a number of years: "Under ordinary conditions a borrower can secure money on first mortgage on New York City property at the rate of 4 per cent if he borrows 60 per cent of the fair value of his property. If he wishes to borrow 65 per cent his money will cost him 4½ per cent, and if he borrows 70 per cent he has to pay 5 per cent interest. If a company loans on a piece of property worth $100,000 the sum of $70,000 at 5 per cent it receives as interest $3,500 per annum. Suppose it then assigns a senior or prior right in the mortgage of $65,000 at 4½ per cent to a savings bank, trust company or other institution, paying $2,925 interest per annum. This will leave it with an investment of only $5,000, on which it retains $575 from the interest received, or 11½ per cent on its investment. It thus can easily pay 6 per cent to investors.

Brief Bits of Business News

—July 1 the government will begin to collect payment for goods sent by parcel post up to $100. Thus Uncle Sam will serve the

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—Sears, Roebuck and Company during February sold $7,509,000 worth of goods, an increase of nearly $500,000 over a year ago.

—That the "coal trust" gave $4,000,000 in additional wages and exacted on this excuse $13,450,000 from the public is asserted in a recent report of the department of commerce to the house of representatives.

—Professor E. F. Ladd of North Dakota has figured that on most articles of food the larger share of the price paid by the consumer goes to the one who handles the product rather than the producer himself. With eggs, for example, the man who handles the eggs gets 69 per cent of the selling price; poultry 55 per cent; peas, parsnips and turnips 60 per cent, and oranges 30 per cent.

Was Sexton Over Half-Century

E. L. Bradley of Second Church Dies—Ministers Commend Absence of Wine in Washington—Dr. Nicely Has Anniversary.

CHICAGO—Edward L. Bradley died Monday morning after a long illness. He had been sexton of Second church for fifty-one years, the only position he had after being dismissed from the army after the civil war. He retired from active work five months ago. Mr. Bradley was born in Dansville, N. Y., in 1842 and was known over the country as are few church sextons. Mr. Bradley had a habit of holding impromptu prayer meetings when things went wrong about the church and applied sanctified common sense to his work. Several years ago he wrote a book, "Talks on Many Topics," the only book ever published by a church sexton. It attracted considerable attention and contained suggestions for the work of church officers more exalted than sexton.

The ministers next Monday will meet in Fullerton hall as guests of the Congregational ministers to hear Dr. Gunsaulus.

The appreciation of the ministers of the city at the action of President Wilson and other high government officials in banishing liquor from meals was expressed in a resolution adopted Monday. A large number of the pastors heard Dr. S. Hall Young tell of conditions in Alaska.

The tenth anniversary of the pastorate of Rev. J. W. Nicely at Crerar Memorial church was commemorated last Sunday and the days following by special services. Dr. B. L. Hobson of McCormick preached Sunday evening. The membership of the church has grown from 105 to 550 in the decade.

MAY BECOME AN EVANGELIST

One of the men who recently went to Popular hall, conducted by the Christian Industrial League, will probably soon become a singing evangelist under the Christian denomination. He was nearly starved when he dropped into the meeting and was given employment in the shops of the league and later joined the denomination of his mother. Large crowds are attending the Sunday afternoon meetings at the hall, over 200 being turned away on a recent Sunday.

Increase in the gifts of laymen for missions was urged Tuesday evening at a dinner at the Auditorium hotel in celebration of the banquet of the Laymen's Missionary Movement three years ago. George Innes of Minneapolis and Philadelphia and J. Campbell White, general secretary of the movement, were among the speakers.

The annual meeting of the Woman's Presbyterial Missionary Society at First church Thursday will be addressed by Chinese missionaries.

"Men's week" is being observed this week at First church by a series of special meetings for men and boys, with Dr. Francis M. Fox speaking Thursday evening and Dr. John Timothy Stone Friday night.

H. E. Holt and Ralph Cummins, seniors in McCormick Seminary, have been named by the Home Board as holders of immigration scholarships established some time ago. They will spend next year in Europe studying the immigrant before he leaves his native country.

Rev. John Bamford, pastor of Westminster church, Des Moines, who was invited to become assistant pastor of Second church, will not leave his present charge. The people refused to accept his resignation.

The new building for the Persian mission on the North side is nearly completed. It cost, with the ground, $30,000, supplied by Fourth church.

The men of Wilmette church approve the plan of a building which will house the varied activities of the Industrial League as outlined to the ministers recently. Rev. George A. Kilbey addressed the men last Friday.

AUSTIN MEN STIRRED TO WORK

Dr. Francis M. Fox began his field work in Chicago with Austin church, Rev. R. H. Beattie pastor, After preliminary conferences with church officers a meeting of the men was called to lay before them facts concerning the number and proportion of men of the church now at work with definite responsibility upon them; the approximate number of men irregular in church attendance and somewhat uninterested; a view of a chart showing the field in which this church is especially interested and for which it is in a large way responsible; the number of families resident in this district, and by inference the large number who must needs be out of touch with any church. A more careful canvass of the field was determined upon and plans made for effecting it. The men decided to meet a week later at dinner to take further action. Twice as many men attended the dinner as were present at the conference and in the meantime two districts had been canvassed, several smaller conferences had been held, Dr. Fox had preached on "The Activities of Christian Men" and on "Personal Work." Dr. J. T. Stone brought the men face to face with their duty to church members and the community. The session submitted a broad plan for the organization of a department of men's work and the meeting authorized the appointment of committees, emphasizing the work of social service, invitation or visitation and Bible study.

The Presbyterian Training School is furnishing several trainers of stewards for classes in various churches of the city.

Clergy and Laity

In the town of Hudson, N. Y., the dean of the local clergy is Dr. George C. Yeisley, the Presbyterian pastor. Dr. Yeisley has been pastor of the one church for thirty-seven years.

Dr. S. E. Persons of Cazenovia, N. Y., who spoke last Friday at Union Theological Seminary, has just finished a month's service for the department of church and country life. Episcopalian and Congregational churches appealed to this department recently for a speaker on the rural church. Dr. Persons spoke to the clergy of the diocese of Connecticut at Middletown and to the Congregational home missionaries of New Hampshire at Concord. Cornell University and Oberlin and Muskingum Colleges also asked for a similar service.

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Pittsburg Plans Another Church

Concord Will Have $40,000 Building — Evangelistic Services in Progress in Several Centers—One Pastor Goes Into C. E. Work.

PITTSBURG—Concord congregation is planning for a new $40,000 building. This church is located in Carrick, one of the attractive suburbs of Pittsburg. The congregation is one of the old organizations of the community and was known for many years as a country church, but during the past few years the city has grown out to and beyond it. A fine piece of ground was donated to the congregation eighty-one years ago by Judge Wilkins, part of which is now being sold to realize money for the new building. Plans have been adopted and committees are at work to raise money and carry the work to completion as soon as possible. Rev. J. H. McCormick, the pastor, has been on the field about two years and there has been a rapid growth.

Claysville church, Rev. J. T. Lind pastor, burned a mortgage of $6,500 which had been hanging over it since the completion of the present church building in 1904.

Dr. Samuel Callen, pastor of Fourth church, is conducting a three weeks' evangelistic campaign. The Lord's supper will be observed the Friday evening before Easter. Dr. Callen will do all of the preaching himself.

A series of evangelistic services is being held under the auspices of the East Liberty Y. M. C. A. Dr. William Evans of Moody Bible Institute, Chicago, is in charge and is making a specialty of addresses to specific classes.

The Superintendents' Association of the Allegheny County Sunday School Association held its annual banquet Tuesday evening, March 4. A number of addresses on special lines of Sunday school work were delivered by local speakers. Attorney W. H. Pratt was elected president for the ensuing year.

A farewell reception was given to the retiring pastor, Rev. A. E. Weston, by members of South Side church March 5. Mr. Weston will take charge of a church near Los Angeles.

The Pennsylvania State Christian Endeavor Association has selected Rev. M. B. Macrory, one of Pittsburg's wideawake young pastors, as field secretary. Mr. Macrory has been pastor of Mount Washington U. P. church for several years. It has been decided to run a special train, starting from Philadelphia, to Los Angeles to the international convention in July.

P. W. SNYDER.

Ask the Home Board's Ideas

At the closing session of the recent meeting of the Executive Commission in New York that body voted to inquire from the Board of Home Missions what is its view concerning the policies recently criticised by Dr. Joseph L. Weaver of Rocky Ford, Colo. Dr. Weaver, who is himself a member of the commission, presented a paper very similar to complaints against the Home Board he has made in The Continent and other church papers. The commission appointed a committee to consider whether or not it should take up the issue. This committee brought in a report emphasizing the fact that the commission had no jurisdiction over the board to regulate its policies. But it was also recognized that there is interest in the church as to the present bearing of some of these policies, and the subcommittee thought it proper for the commission to hear and make public the board's explanations. Accordingly a committee of inquiry was named, consisting of Dr. William P. Fulton of Philadelphia, chairman; Dr. Wallace Radcliffe of Washington, D. C., and Elder Isaac H. Orr of St. Louis. They will proceed to get information as to the expense of administration and as to the relations of the board with the synods and presbyteries in whose territory it works.

The commission also requested all boards of the church to furnish it with a detailed report of their expenditures.

What the Men Are Doing

The brotherhood of St. Louis, of which James J. Parks is president and Josiah A. Parker secretary, has laid plans to visit every Presbyterian church in the city and vicinity within the next few months, with a view to appealing to all men for the establishment in their homes of daily family worship.

Rev. Samuel Semple of Titusville, Pa., was the speaker at the fourth annual dinner of the William P. Jenks Bible class of the Brookville, Pa., church.

The brotherhood of First church of Dixon, Ill., gave a banquet for the boys' club of the church, which is under the direction of the pastor, Dr. Crissman.

Steps toward the formation of a brotherhood have been taken by the church at Hamilton, Mont., Rev. J. C. Irwin pastor. A recent meeting of representative men of the city was held at a large hotel dinner.

The annual dinner given by the ushers' association and men's Bible class of Rome, N. Y., church was addressed by Dr. Philip H. Cole, pastor, and Dr. George B. Stewart of Auburn Theological Seminary.

The brotherhood of Philipsburg, Mont., First church, Rev. E. Claude Smith pastor, last fall took the initial steps which have resulted in the establishment of a public reading room and library for the city, which is proving of inestimable value.

The brotherhood of Reedsburg, Wis., church recently entertained the women of the church at dinner, the men doing all the work themselves. There are sixty men in the organization, which is lightening the work of the pastor, Dr. Samuel N. Wilson.

One Church Every Two Years

Rapid Development About San Francisco—Calvary Church Will Entertain General Assembly if 1915 Bid Is Accepted.

SAN FRANCISCO—The advance of Presbyterianism in and around this city was shown recently at a conference of Oakland Presbytery in St. John's church, Berkeley, Rev. George G. Eldredge pastor. In the discussion following papers given by Rev. Herbert E. Hayes, Rev. C. C. Herriott and Rev. R. S. Eastman, Dr. James Curry related some history. When be began work in West Berkeley and San Pablo almost forty years ago First church of Oakland had a membership of 300 or 400. There was no other Presbyterian church north to San Pablo and beyond. Now First church has over 1,000 members and twenty other Presbyterian churches have since been organized in this territory. This is at the rate of one every two years.

Calvary church is the strongest Presbyterian church in San Francisco and has the largest and best equipped house of worship. Should General Assembly accept the invitation given one year ago to meet in San Francisco in 1915 the meeting place would be Calvary church. The work of this church is prosperous under the leadership of Dr. William Rader, its pastor. At a recent gathering of the men's Berean Society over 500 were present.

First church is doing good work in its new house of worship. A remarkable record among the workers of this church is that of Professor Otto Fliessner, who has been its organist for twenty-five years. In honor of this a reception was held Feb. 7, when a beautiful silver service was presented to Professor and Mrs. Fliessner in commemoration of this anniversary. Rev. W. K. Guthrie is pastor.

The Occidental Board, with headquarters at 920 Sacramento street, has for its special object the rescue of Chinese girls from slavery. On Friday evening, Feb. 14, Rev. Ernest F. Hall gave an illustrated lecture on Korea. It was the first of several planned for the girls in the home.

JAMES CURRY.

Rural Men in Convention

Ewing Presbytery held its second annual brotherhood convention at Albion, Ill., Feb. 27-28 with marked success. This is one of the few presbyteries following closely the ideas of the national brotherhood in organizing men. Rev. W. V. McAdoo of Mount Vernon was in charge of the convention. There was a large attendance, some of the men walking many miles for the two days' meeting. The relation of men to the Bible school, to missions and to boys and other men was discussed by speakers, among whom were Walter Getty, national secretary; Dr. W. J. Darby, Evansville, Ind.; Rev. J. R. E. Craighead, Carbondale, Ill., and Rev. R. F. Cressey, state secretary, El Paso, Ill.

Calendar and Record

Presbytery Meetings

Birmingham—Green Pond, April 1, 7:30 p. m.
Mouse River—Westhope First, March 25, 8.
Salt Lake—Payson, April 1, 7:30 p. m.
Salt River—Wellsville, April 1, 7:30 p. m

Resignations

Illinois—Rock Island Central: Marion Humphreys; Berwyn: J. E. Snook.
Iowa—Nodaway: H. N. Posten.
Michigan—Ionia: W. K. Spencer.
Missouri—St. Louis Curby Memorial: W. J. Hatfield.
New Jersey—Audubon Logan Memorial: W. H. Topping; Springfield: William Hoppaugh.
Ohio—Barberton: Roscoe Graham; North Springfield: Henry Geddes.
Oklahoma—Kingfisher: E. S. Farrand.

Calls

Alabama—Birmingham North: David Park, accepts.
Iowa—Davenport: Mount Ida: J. G. Smith, St. Louis, Mo.; State Center: E. B. Whitney, Cooksville, Ill.
Kansas—Larned: J. T. M. Knox, accepts; Bucklin: E. I. Gilmore, accepts.
Massachusetts—Haverhill First: Robert Atkinson, Chesley, Ontario.
Michigan—Vassar: Paul Heiligman, Lebanon, Ill., accepts.
Missouri—St. Louis Immanuel: W. B. Smith, declines.
Nebraska—Bancroft: Edgar D. Clark, Lexington, accepts.
New York—Kenmore: Frank Hyatt Smith, accepts.
Oregon—Portland Spokane Avenue: J. E. Youel, Wallowa, accepts.
Pennsylvania—Wilkinsburg Second: C. G. Jordan, accepts; West Philadelphia Calvin: Francis S. Hort, South Bethlehem.
South Dakota—Sioux Falls: George C. Sprague, Omaha Seminary, accepts.

Installations

Michigan—Coldwater: Donald W. M. MacClure, Feb. 27.
Ohio—Toledo First-Westminster: John S. Edenburn, March 13; Newark Second: Don D. Tullis, March 5; Cleveland North: Henry Geddes, March 14.
Pennsylvania—Elizabeth: H. C. Calhoun, Feb. 27.

Vacant Pulpits

Missouri—St. Joseph Calvary.

Change of Address

McDowell, E. W.—Van to Mosul, Turkey in Asia.

Accessions

Delaware—Wilmington West, 81, March 2, U. Franklin Smiley.
Illinois—Chicago Buena Memorial, 23, March 2, Henry Hepburn; Chicago Calvary, 20, March 2, R. D. Kearns; Chicago Hyde Park, 30, March 2, Alexander Alison, Jr.; Chicago Eleventh, 6, March 2, W. J. Ohan; Greenville First, 9, March 2, R. S. Stevenson; Ladd, 37, March 2, E. M. Rittenhouse.
Indiana—Logansport First, 18, March 2, Frank Granstaff; Earl Park, 35, Feb. 23, Peter McEwen; Dillsboro, 11, Feb. 23, J. M. Murchison.
Iowa—Cherokee, 20, March 2, J. W. Bean.
Kansas—Kingman First, 7, Feb. 23, E. P. Elcock.
Missouri—St. Louis Rock Hill, 27, March 2, V. D. Reiter; St. Louis Victor Street mission, 17, March 2; St. Joseph Westminster, 27, March 2, D. M. Clagett; St. Louis Lee Avenue, 13, March 2, W. A. Galt.
Nebraska—Page, 2, March 2, H. Jacobs.
New Jersey—Rockaway First, 17, March 2, G. S. M. Doremus.
New York—Hempstead Christ First, 14, March 2, F. M. Kerr; Syracuse Fourth, 62, March 2, T. A. Fenton.
Ohio—Bellefontaine First, 10, March 2, W. L. Barrett.
Oklahoma—Enid, 65, Feb. 23, L. C. Walter.
Pennsylvania—Carbondale, 21, March 2, Charles Lee; Philadelphia Northern Liberties, 40, March 2, W. M. Holderby; Chester Third, 25, March 2, A. L. Lathem; West Chester First 3, W. A. Laird.

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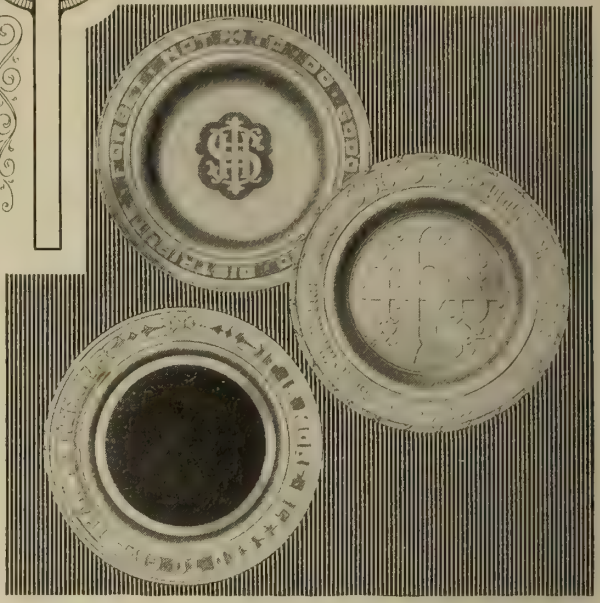

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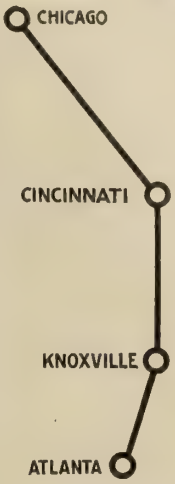

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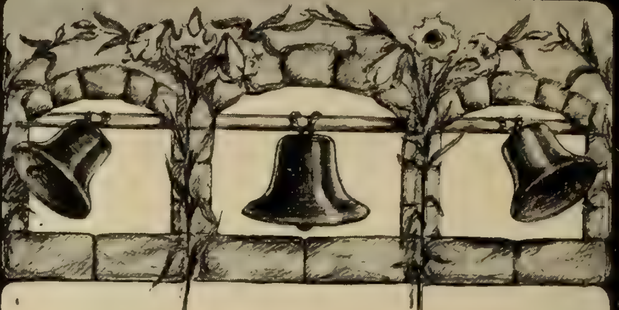
OUT of the far north where his life is spent, comes the story which "Grenfell, disciple of the Christ," relates in this issue of The Continent. Six men in a boat put out to sea; the wind changes and they attempt to run for port between jagged rocks. In time of need their appeal, like that of people further south, is to their God. In this Easter issue of The Continent is also a poem by Tertius van Dyke, son of Dr. Henry van Dyke, the well known poet and preacher. He writes of Dr. Grenfell in "The Welcome Ship." This poem will be appreciated by Continent readers not alone for the sake of the place that the father of the poet has in the hearts of Presbyterians, but for the production itself. These are only two of the good features of the Easter number. Mail your copy to someone who will be specially interested in it. In the next number George W. Coleman, president of the Associated Advertising Clubs of America, has a thoughtful article, "'The Tie That Binds' Democracy." He is well known as a former officer of the United Society of Christian Endeavor. What more appropriate Easter greeting for a friend than a year's subscription to The Continent?



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Around the Shop

If the Around-the-Shop Man ever commits a crime—oh, yes, thanks for the amendment—if his numerour sins are ever discovered, he will have a parlous time trying to get away from Presbyterians. Presbyterians, you know, have a reputation for believing in the inexorability of punishment. They can't profess to regulate the hereafter, but they seldom countenance escape in this world.

—

Not a few persons have told us of seeing The Continent in the most out-of-the-way places—in Europe, Asia, Africa—anywhere that Presbyterians go, and that's nearly everywhere.

Just the other day the Around-the-Shop Man, accompanied by a chaplain and the customary entourage of a distinguished citizen, sought relief from care at the charming little resort of Tryon, on the Southern railway in North Carolina. When he walked into the hotel office he found a copy of The Continent on the top of the pile on the table—and without any dust on it. Four days later, just as he was preparing to depart, a prominent western minister, with his family, greeted him; and between his going and coming the Around-the-Shop Man discovered no fewer than eighteen other Presbyterians among the two score guests of this one high-priced hotel, besides a few who had strayed to near-by boarding places.

—

The Around-the-Shop Man hopes that none of his crimes, past or future, will deprive him of the pleasure such as these meetings afford. Talk about your secret orders! To what better fellowship could you invite that friend of yours next door, around the corner, or a thousand miles away, than to that of The Continent family?

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VOLUME 44, No. 12 MARCH 20, 1913 WHOLE No. 2234

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Managing Editor—509 South Wabash Avenue, Chicago
William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. Everett Sisson, Managing Director

The Light of the World

"Awake, thou that sleepest, and arise from
the dead, and Christ shall shine upon thee."

A SUNNY EASTER is the hope in mind to even the least sentimental of us as that Sunday approaches which is kept in memory of the Lord's resurrection. And this desire for light and brightness on the Easter day is more than a natural wish for physical delights; consciously or unconsciously, it is also a latent sense of symbolism which feels by instinct how a dismal Easter outwardly contradicts the inner meaning of the festival.

For amid all the days which religion devotes to special observances Easter is the one all-sunshine day. On other days the sins, trials, sufferings and defeats of humanity must be acknowledged by those who would keep square with the reality of things; but Easter justifies, at least in its own passing moment, the forgetfulness of all these, since it heralds so confidently God's own promise of joy beyond every sorrow, solace after all hardship and pain.

"The last enemy that shall be abolished is death." And the day which pledges—even celebrates—the sure destruction of that last enemy, is a day not to be clouded with any other dread. If the grave is not invincible, there is nothing at which the soul of man need cow down.

* * *

Easter then may speak to men a message more manifold than its promises of immortality—vast and preeminent as that significance is. The day has also meaning for the present world. It is sunny Easter breaking through the sky of trouble, difficulty and evil now.

For the Jesus with power to burst the sealed tomb is the same Jesus with power to break the habit chains of temptation, the fetters of fleshly coveting and debased motive, the bonds of despair and the prison bars of adverse circumstance.

Enshrouded in spiritual senselessness, multitudes live on unthankfully, devouring the world's creature comforts and insatiably grasping for more of its trifling pleasures, all without thought of duty or dream of God. It is a clouded world overhead to them.

Other multitudes, having countless times fallen before enticements to evil stronger than their weak wills, lie buried in the discouraging persuasion that effort for right living is in them but mockery and false pretense. It is a clouded world overhead to them.

Hosts of others in different case, in conflict less with sin than with misfortune, feel life and hope worn out by the endless struggle to hold their feet in the rush of the world. They drop to the roadside weary enough to die. It is a clouded world overhead for them.

And many besides, eaten with sorrow and suffering, long to have the exchange of life's pain for death's ease come quickly. It is a clouded sky overhead for them.

But Easter day, bright with the rising of Jesus Christ, speaks to all of these and each: "Awake, arise, and Christ shall shine upon thee."

He has light for all.

* * *

To him the suffering may turn as to One who, himself "acquainted with grief," yet never doubted the Father's love and won through to joys that fade not away. That is their sunshine.

To him the misfortunate may look as to One who had not where to lay his head, yet knew the universe as his own Father's house. That is their sunshine.

To him the sinning may look as to One ever a friend of sinners, who by his very touch gave power to go and sin no more. That is their sunshine.

As for the gross and worldly—they are dead and blind and sleeping indeed. But perhaps Easter may bring even them a ray of light to awake their stupor—a ray of light from the Sun of righteousness to revive a care for things spiritual and eternal.

For all the world, may Jesus Christ be awakening, cheering Easter sunshine.

The World

China's Final Struggle Against the Opium Evil

"Thirty Thousand Chests" is the striking title of an editorial in The Chicago Tribune recently, summing up the crucial moral and international problem which faces the republic of China in dealing with the opium question. These 30,000 chests of opium, valued at over $50,000,000, were imported from India into Chinese ports at a time when the importers and the banks did not take seriously the Chinese government's promises to suppress the opium traffic and opium consumption. The importers paid good money for the disreputable commodity, and the banks loaned millions of dollars with the same questionable merchandise as security. But there has been no market since June; consequently British merchants and bankers at Shanghai and Hongkong stand to lose the whole of their heavy investment, and naturally they made frantic appeals to their legation and to the home government to step in and force China to allow the drug to be distributed or else compensate them for their losses.

The British-Chinese treaty provides that the importation of opium is to be reduced in proportion to the limitation of poppy culture in China, the trade to end in 1917. The Chinese contend that the treaty does not guarantee the sale of Indian opium, while it gives China the right to repress opium smoking—which has been done with an undeniably strong hand. It is both affirmed and denied that the domestic cultivation of the plant was suppressed with the same vigor as that used against the imported article.

Along with the general awakening of the Chinese came an arousing to the dangers of the opium traffic, and therefore the recent British proposal that China make the retailing of opium a government monopoly, after buying the heavy stocks on hand, did not meet with favor—in fact it would be absurd for the Chinese government, after trying to stop the growing of opium at home and punishing habitual opium users, to turn around and sell foreign opium to its own citizens. Such a course would nullify the entire anti-opium crusade, which is one of the most important achievements of the new regime, though initiated by the old dynasty. But Sir John Jordan, the British representative in China, is reported to have officially informed China that recognition of the republic will be postponed pending a settlement of the issue satisfactory to Britain.

As an alternative solution it has been proposed that the opium stocks be purchased by public and private contributions and then burned. One suggestion was that this be done by or through the Young Men's Christian Association or the Red Cross societies.

At a conference held in Peking some ten days ago, composed of delegates appointed by the provincial governors, the government monopoly idea was strongly condemned, and the delegates resolved to appeal to all nations for an international subscription for the purpose of buying and burning the accumulated drug. Dr. Sun Yat Sen's assertion is quoted that opium has caused more ruin in China than flood or famine. A great and perhaps the final struggle with the evil is now in progress.

Incidentally the question is asked why the United States has so long delayed recognition of the Chinese republic, inasmuch as this country is in no way entangled with the opium traffic nor engaged in land grabbing in Tibet or Mongolia. The "six power loan" of $125,000,000—now said to be finally dropped—may have had an indirect bearing on the delay.

Germany's Intentions Said to Be Pacific

Advocates of international peace are pleased but not wholly reassured by an official rebuke by the Berlin government a few days ago to that section of the German press which has been printing alarming stories about Germany being on the brink of war. In particular there was a verbal assault on France which was charged, because of larger army plans, with plotting to revive the old Alsace-Lorraine controversy. The protest, which is said to have been authorized by Emperor William, declares Germany's intentions to be pacific, and denies that the present and contemplated great increase in the German military establishment means war.

The explanation advanced is that the balance of power has been disturbed by developments incident to the Balkan war, and Germany must be prepared. That word "prepared" covers boundless extravagance for Europe's armies and navies. All the nations seek to be prepared, but Germany is not content unless she is better prepared—on land at least—that anyone else. And Great Britain thinks she must be better prepared than any other power on the water. The only limit in sight seems to be a loose agreement recently announced by the German Admiral von Tirpitz and by Winston Churchill, the British naval secretary, that hereafter in the naval program of the two countries the ratio of battleships should be sixteen to ten—that Germany would build ten ships to Britain's sixteen. The recent comparative failure of a $100,000,000 government loan in Germany may have had considerable effect on the situation. Nor has a proposal of the emperor to lay a war tax on all private fortunes of more than $5,000—a tax on principal, not on income—met with a cordial reception from the already well taxed German people.

Canberra, Australia's New Capital, Begun

Australia is now embarked upon the enterprise of making a great city to order for the future capital of the island-continent. It will be located on two commanding hills separated by the Molomglo river in the Canberra district of New South Wales. Last week it was announced that its name will be Canberra, a question which has been bothering Australians. The foundation stone was laid by Baron Denman, governor general of the commonwealth of Australia. The new city is to have twenty-five square miles and the plans provide for an immediate population of 75,000.

A young American architect, Walter Burley Griffin of Chicago, made the plans for the capital city, his design being successful in a worldwide competition last year. His victory brought with it a prize of $8,750. Broadly speaking, the city will be laid out on the American plan, with streets radiating from a principal center to subordinate centers. Industrial and residential districts are provided, but the chief features will be the government and parliament buildings, courts, barracks, railroad station and parks.

Mediators Object to Balkan Allies' Peace Terms

European ambassadors in London lately offered to mediate in an effort to settle the Turkish war, but the conditions laid down by the Balkan allies in their reply were regarded as too extravagant for approval. The ambassadors considered, however, that the demands of the allies might be moderated, and another session will be held this week. German dispatches declare that the powers will reserve to themselves the settlement of the boundaries of the new state of Albania, including the city of Scutari, whose final disposition troubles Austria-Hungary. It was hinted on Monday that Adrianople might be able to hold out only a few days longer, and its fall will either hasten peace or precipitate further and more extensive war between the allies themselves and possibly involving some of the great armed spectators.

A foretaste of what the end of Turkish resistance may entail was indicated by dispatches from Athens and Sofia a few days ago. In Greece hostile feeling is said to be spreading rapidly against the Bulgarians, because Bulgaria claims stretches of erstwhile Turkish territory which Greece thinks she is entitled to by right of conquest. And at the same time in the Bulgarian capital the Greeks and Servians were being denounced for occupying and denationalizing parts of Macedonia and driving out Bulgarian schools and churches. The Bulgars are not prepared to allow Greece and Servia to extend their boundaries to the mouth of the Danube.

Labor Union Stands by Convicted Official

Sincere friends of the cause of organized labor must regret the recent reelection of Frank M. Ryan as president of the iron workers' international organization. Mr. Ryan is one of the lately convicted dynamiters and is now under seven years' prison sentence, at liberty on $150,000 bail. A mass of evidence was brought out at Indianapolis tending to connect him and his fellow officers and agents with the murderous dynamite explosion at Los Angeles and other numerous though not fatal explosions in various parts of the country. As president of the organization he was one of the most conspicuous figures, and his being now publicly recognized and honored by his union will not help to encourage the belief that his association as a body was opposed to violence.

First Two Weeks of the New President

President Wilson has been in office a little over two weeks and has given the country evidence of his individuality and caliber. Washington observers report that he is not neglecting the proprieties while disregarding traditions and precedents such as the inaugural ball. He objects to superfluous gold lace, and he has plainly stated that he does not intend to allow his chief energies to be devoted to filling political offices with new partisan occupants, and the office seekers have been referred to members of the cabinet. He has shown a grasp of Latin-American and foreign affairs, but has yet to wrestle with Congress over the great domestic question of the protective tariff.

Although Mr. Wilson in his campaign did not make a special appeal to temperance people as such, one of his first acts was quietly to banish intoxicants from the White House table—the first time it has been done since the administration of President Hayes. The effect of this action will probably be widely felt. As a minor matter he has declined honorary club membership, and announces that when he joins clubs it will be in the usual way, paying the dues of an ordinary member and not desiring any special footing. At the theater he wants to pay his way and he objects to the specially decorated presidential box, nor does he wish the audience to rise nor the orchestra to play the national anthem when he enters, as has been the custom.

President's Policy Toward Latin America

A series of prospective revolutions in Central America and northern South America are believed to have been nipped in the bud by a vigorous pronouncement by President Wilson and his cabinet last week. Castro, late of Venezuela and Ellis island, and several Central American firebugs and adventurers have been in conference in Cuba, and the Washington government had information of ominous unrest along the borders of the Caribbean. The government's official statement may operate to check the outbreaks which have been plotted, and will also warn the Huerta administration in Mexico against further assassinations.

In general, the statement makes it plain that mere personal intrigues will not be tolerated, and that peace and amity will be maintained. The President states that he desires to promote the friendship and common interest of the peoples of the two continents, but he points out that cooperation is possible only when just governments are based upon law and not upon arbitrary force. The United States, he says, has nothing to seek in Central and South America except the lasting good of the peoples and the development of personal and trade relationships which shall redound to mutual profit and advantage and shall interfere with the rights and liberties of none.

Wholesale Jail Delivery in Cuba Frustrated

Cuba furnished the new secretary of state an unwelcome problem, which he promptly grappled with and settled. Near the end of the Taft administration the Cuban congress passed a general amnesty bill to free from prison more than 3,000 convicts, including vicious criminals and known crooks and a few political offenders. The excuse was made that the prisons were overcrowded, but this did not cover the wholesale jail delivery, which amounted to a travesty on justice and a menace to law and order. Under the terms of the Platt amendment which followed the close of the Spanish-American war the United States may again intervene in Cuba if that country fails in the protection of life, liberty and property. Therefore President Taft protested to President Gomez against the danger attending the amnesty bill and asked him not to sign the measure. But Gomez, who retires in favor of President-Elect Menocal on May 20, had, it is rumored, some ulterior end to serve by this bill, which had been put through by his friends, and he scorned the protests of both Mr. Taft and the American minister. Secretary Bryan sent Gomez a sharp message whose contents have not been disclosed, but it had the effect of changing the Cuban executive's mind and it is now announced that the bill has been vetoed. If this incident is a criterion, the external policies of the outgoing and the incoming Washington administrations are to be similar and continuous.

New Tuberculosis Remedy Is Under Trial

General interest and hope have been aroused by the announcement of Dr. Frederick Franz Friedmann of Berlin that he had brought with him to the United States and Canada a cure for tuberculosis. The young German physician inoculated with his serum a considerable number of selected patients in New York and in three Canadian cities, and the reports last week were to the effect that at least some of the New York cases treated showed unmistakable signs of improvement. Further time and experimentation will be necessary to determine whether the remedy is actually more efficacious than those already in use.

In a public address at Ottawa, Ontario, before the Canadian antituberculosis organization and the Duke of Connaught last week Dr. Friedmann explained that he obtained vaccine or bacilli from the turtle, a cold blooded animal, which was harmless and at the same time effective where the disease was not hopelessly advanced. He asserted that he had vaccinated 350 children living in tubercular environments within the last seventeen months and he hoped to render future generations immune from consumption just as Jenner's vaccine discovery helped to eradicate smallpox.

Mining Frauds Proved Against Hawthorne

Julian Hawthorne, the writer and son of the famous American author, Nathaniel Hawthorne, was last Friday convicted of fraudulent use of the mails in selling Canadian mining stock and sentenced to one year in prison in Atlanta. The same fate befell Dr. William J. Morton, son of the surgeon who first made use of ether, and Albert Freeman, a well known New York business man. Josiah Quincy, twice mayor of Boston and assistant secretary of state under President Cleveland, was acquitted on the same charge, which was tried before a jury in a federal court in New York City. Two indictments are still pending against Mr. Quincy. "Fault of judgment rather than intent" was vainly advanced as a plea in Mr. Hawthorne's defense. His facile pen produced much of the promotion literature which, together with his own standing and that of his codefendants, drew many dollars into their worthless investments.

Million Cigars a Day in One City

An idea of the immensity of the tobacco trade and its attendant economic waste is shown by a report issued last week by a committee of the Chicago Association of Commerce estimating that the men of Chicago alone smoke 1,000,000 cigars a day, and that the cost per man averages $22 a year. Although the city has not been recognized as a tobacco center, over $10,000,000 is invested in the industry in Chicago, entirely apart from the rest of the country. Rents, salaries and other expense items of the Chicago tobacco trade have not been calculated, but are necessarily large, as is the number of workers and the amount of energy thereby withdrawn from productive channels and devoted to this nonproductive and deleterious business.

All that can be said of the economic aspects of the tobacco trade may be said with tenfold force of the liquor traffic. Small wonder that the cost of living increases when statistics show annually increasing sums burned up and swallowed up in the form of poisons and semipoisons.

* *

—Plans for the celebration of 100 years of peace between Great Britain and the United States are moving on apace. The treaty of Ghent, which ended the war of 1812, was signed December 24, 1814, and a series of commemorative events are now being projected on both sides the Atlantic, climaxing in 1915. A Chicago organization was formed last week, with the mayor of the city as honorary chairman. Invitations are to be extended to Earl Grey and a distinguished party of English, Canadian and Australian statesmen who are expected to visit this country about May 1 to make arrangements for the celebration.

Religious World

Religious Education Association Expanding

The Religious Education Association in its tenth convention at Cleveland last week gave new evidence, in a rich and diversified program, of the varied functions which it is coming to fulfill in the religious life of the country. Accumulating interests continually enlarge its scope. Last year departments of social service and lay training schools were added to the array of sectional conferences, and this year the number was increased by special conferences on eugenics and on religious education in prisons and reformatories. Along with this diversification, however, goes a steady deepening in the spirituality of the association's aim.

Cleveland showed unusual appreciation of the importance of the convention. The local committee advertised the meetings throughout the city with generous persistence, paralleling theater advertising on the billboards and in the street cars. The three night meetings in the Grays' Armory were attended by audiences of several thousand, in which large delegations of students from Western Reserve University and Lake Erie College were prominent. On the first evening the introductory addresses were by President Thwing of Western Reserve and President Judson of the University of Chicago, and the principal address was made by President

Robert A. Falconer of the University of Toronto, who stressed the absolute necessity of the religious motive behind any enduring civic progress.

The second evening the speakers were Professor Hall of Union Seminary, New York; Dr. Bitting of St. Louis and Dean Sumner of Chicago. On the third evening Rabbi Hirsch of Chicago, President King of Oberlin and President Mullins of Louisville gave the addresses, while the indefatigable general secretary of the association, Dr. Henry F. Cope, made the appeal for the annual sustaining offering.

Making High Schools Count for Morals

Of the more than thirty sectional conferences in connection with the Religious Education Association convention it is quite beyond possibility to give any detailed account within newspaper limits. And among them all it is somewhat hazardous to attempt to select any as the most important. However, none developed more intense interest than the very significant conference with high school teachers on "social education" in the high school. This term was adopted to cover everything in school training which aims at the creation of character. Of course, these high school teachers begin with ethical considerations, but a most noticeable element of the whole discussion was their almost invariable recognition that some religious influence must be availed of in order to reach any satisfactory results.

The two addresses which made the deepest impression were those of Professor F. C. Sharp of the University of Wisconsin and Principal Jesse B. Davis of the Central High School of Grand Rapids. Both spoke from experience—Dr. Sharp from a course of moral training which he has put in force in the high school of Madison, and Mr. Davis from his own work in his own school. In Professor Sharp's system the main point of aim is the development of "moral thoughtfulness," a phrase which he adopts from Thomas Hughes. His method consists very largely in proposing to high school boys and girls hypothetical questions of conduct which they are asked to work out in their own thinking and afterwards give opinions on "What is right?"

The system of Mr. Davis, as now in force in Grand Rapids, grew out of the Men and Religion Movement there. It was suggested to him by the fact that all the boys who took leading parts in the boys' division of this movement were officers of important high school societies. This led to the organization of a leadership club, to which any boy holding office in any high school society is eligible. The club now has twenty members, including not Protestants alone but also Catholics and Jews. It meets every alternate Monday evening at the home of the principal and discusses there the conditions of character and endeavor which will prepare an ambitious boy for usefulness as man and citizen. The problems of school life are also discussed, and the influence of the boys enlisted on the side of good standards in the school. Of the present membership, one half are teaching Bible classes either in the Young Men's Christian Association or in their home church Sunday schools.

During the past winter this club entertained 750 boys from 110 Michigan high schools at a three days' convention in Grand Rapids which was of the most inspiring Christian character. They also recently arranged a supper attended by 240 high school boys, where three boys spoke on what the boy has a right to expect of school, community and home, and two prominent Grand Rapids citizens responded. These dinners are hereafter to be held at regular intervals during the school year.

This work is matched by a similar work among the girls, conducted by the vice-principal.

A Moral Vocational Study in High School

Meanwhile, under the department of English within the Grand Rapids school itself, a course of character building is carried on, beginning with the seventh grade in the grammar schools. In the first year the object is to awaken a "vocational ambition"—the desire to be something worth while in the world. In the eighth grade the discussion runs on the value of an education, and high school students who have dropped out of school to go to work at the end of their grammar courses, but have later returned for fuller education, are much relied upon to inspire in the younger boys the determination to get more than common schooling.

In the first year of high school, the elements of character that make for success are studied; in the second year the call of the world to service. In the last half of the latter the pupil is encouraged to choose a vocation on the basis of what he has learned of his own adaptations and of society's current needs. In the third year each student is guided to gather information in regard to the calling he has chosen, and in the last half of the year the ethical demands of his selected business, profession or industry are put before him. The last year in high school is half taken up with study of social ethics, while the final months are spent upon civic ethics.

In regard to sexual hygiene, the consensus of opinion appeared to run in the line of the recommendation of Professor Chadsey of Columbia, who urged that the study of biology was the natural entrance for high school students into this subject. He insisted that it was shameful dereliction for any teacher to try to teach biology to young people without a moral aim in view.

Harmonizing in Local Congregations

A very high degree of interest also attached to the section of Sunday schools at the Religious Education Convention. A year ago a special commission was appointed, under chairmanship of Professor Walter S. Athearn of Drake University, Des Moines, to consider the conflict of functions between Sunday schools, young people's societies, missionary organizations and brotherhoods in the typical American congregation. An intolerable confusion is confessed in most churches, where these various agencies are going each its own gait. The commission was asked to report a program for harmonizing all such activities.

The main suggestion of Professor Athearn's report was that every congregation should maintain a live educational committee comprising representatives from every organization that attempts anything of an educational or training function. Instances of the success of the plan, where already tried, were cited. The report was ordered printed, and a wide circulation was predicted for it.

After this subject was disposed of the department of Sunday schools met with the department of churches and pastors to consider the theme "Children and Worship." The commission reporting on this subject was headed by Dr. B. S. Winchester of the Congregational Sunday School Society. The discussion revealed no consensus of opinion as to the best method, but clearly showed that the necessity for bringing children more generally from Christian homes to church is felt everywhere. The arrangement which seemed to have the most favor would provide for a brief sermon for children in the early part of the church hour, after which the children may be allowed to withdraw from the auditorium, preferably to spend the remainder of the service time with some wise teacher or story teller in a different room of the church.

Denominations Joining Hands for Education

The days of the Religious Education Association in Cleveland were occasions likewise of certain gatherings of related, though independent, interest. One of these was the meeting of denominational secretaries of education, for whom Dr. Thomas Nicholson of the Methodist Episcopal Church serves as president and Dr. Joseph W. Cochran of the Presbyterian Church as secretary. This is one of the youngest of the joint board organizations of the evangelical churches, but one of the most active, interesting and comprehensive. For Presbyterians, both the College Board and the Board of Education take part.

A vigorous discussion of beneficiary aid for ministerial students was a principal feature of this gathering. It was manifest that sentiment in favor of such aid is not declining among those who are called upon to administer it. But there is a disposition to extend its benefits to persons preparing for any definite vocation concerned with church and religious life, whether looking to ordination or not. Secretary Cochran also expressed the positive opinion that Christian colleges should be no longer expected to give free tuition to ministerial students. This policy, he said, in effect penalizes a college for using its influence to increase the supply of the ministry. Overlapping of different denominations with colleges in identical fields is to be discussed.

A conference running parallel to this brought together representatives of denominational commissions on religious education. Presbyterians, Congregationalists, Baptists and Disciples were prominent in the consideration of cooperation between these organizations There were also held two sessions of directors of religious education —men salaried by local congregations for the conduct of Sunday school work and similar activities. This is a class rapidly increasing in numbers and strength of personnel.

The Religious Education Association elected the following general officers for the coming year: President, Dr. Charles W. Thwing, Cleveland; first vice-president, Dr. Henry S. Pritchett, New York; treasurer, Charles L. Hutchinson, Chicago; executive board chairman, Dr. Abram W. Harris, Chicago; recording secretary, Dr. Charles M. Stuart, Evanston, Illinois; general secretary, Dr. Henry F. Cope, Chicago. New Haven, Connecticut, will be next year's meeting place.

Editorial

Anywhere, Only Forward!

IT IS A PHRASE of David Livingstone. He had been sent by the London Missionary Society to the Bechuanas, but the field was smaller than the force at hand, and he set out for another place, hoping for the approval of the directors of the society, but telling them that he was at their disposal "to go anywhere, provided it be forward." That was one of his natural traits. The venerable Dr. Isaac Taylor, of Ongar, who knew him in youth, said, "Now, after nearly forty years, I remember his step, the characteristic forward tread, firm, simple, resolute, neither fast nor slow, no hurry and no dawdle, but which evidently meant—getting there." The characteristic forward tread! That is the mark of such a man as Livingstone.

The largest distress in life for thoughtful men is to be shut in from any advance. In Dickens's "Hard Times" he makes one of his characters declare that life is only a muddle; the town is rich, there are numbers of people who are brought there to weave and to card and to piece out a living; the mills are always going; yet the workers never come nearer to any distant object, except always death. The town has grown, but life has not grown, and though men are laboring hard, they are not getting anywhere. They are stepping, but not forward. They are going at breakneck speed, but they are not going anywhere. That is one of the indictments of our civilization. There are so many men whom it does not carry forward. It keeps them going at breakneck speed, but when the end comes they have not reached anything.

Does it get anywhere? That is the question to put about any plan or any work. Is it just a round that does not fit into any plan of progress? The real question is not regarding the size of the task. Even a small task, if it is fitting into an on-going plan, is worthier than a larger task, which does nothing after all. Your church, for example. Is it going backward? Is it holding its own? Or is it going forward? Are your methods with it, your policies in it, your plans for it, getting it forward at all? Or have you settled down to the feeling that just holding your own is enough?

You are a layman, let us say. What is your attitude toward proposals for work? Are you eager for them? Or are you always tired and afraid to see any big things attempted? There are men who approve of nothing that does not look backward. They want the thing if their fathers did it. There are men who want no new plans introduced into church life. They are content to work in the Bechuana field. They would let well enough alone. There is tremendous need for men who have a characteristic forward tread, who are willing to set out on anything, providing it leads them forward, and who cannot abide in conditions which do not lead the church out into larger and worthier fields.

Why Not Have Home Mission Volunteers?

The Continent is heartily delighted with the proposal of the Presbytery of Ogden, in the Synod of Utah, for what amounts to a student volunteer movement for home missions. The Student Volunteer Movement for Foreign Missions has almost monopolized the appeal of the heroic to the young Christians of the times, but not through any fault of its own. It has been sheer lack of imagination on the part of the church which has failed to discover and exhibit the same appeal in the hard missionary tasks of the homeland. As Mr. Crothers, originator of this proposal, justly observes, young men going into home mission work have been permitted to feel themselves exposed to the suspicion of not being able to do anything better; whereas they should be credited with every whit as high honor as the men who voluntarily devote themselves to the labor of the church in non-Christian countries.

The proposition of Ogden Presbytery is that the General Assembly shall instruct the Home Mission Board to offer to students in colleges and seminaries, by special visitation if necessary, the opportunity of signing the following declaration:

"Unless God in his providence should otherwise direct, it is my hope and purpose, when my preparation is completed, to spend at least three years in some form of Christian mission service under the American flag."

Such a challenge would certainly turn the attention of the very choicest young men and women to the opportunities for heroic self-sacrifice within the bounds of their own nation. And their response would in turn, just as happened in foreign missions, challenge the church at large to far more generous giving toward the support of a work for which such lives were ready for consecration. The Utah ministers who have adopted this overture to the Assembly are asking other presbyteries to concur in it, and The Continent trusts that the evident wisdom, and indeed, inspiration, of the idea will secure enthusiastic seconding from every section of the church.

Fewer Stars, Please!

The next Assembly Minutes ought to show fewer starred churches. That will surprise a few of our laymen who always think of a star as a mark of honor. It has quite another meaning in the Minutes. A church is marked with a star when it has made no report to the presbytery during the entire year. In that case the only figures given for it are the last year's figures of membership. Whether it has gained or lost, whether it has given anything or done anything for the Lord's work, the record does not show.

There are quite too many such blank records. One church in every twelve failed last year! Manifestly, that is absurdly too many. Imagine a business enterprise whose central office received no reports from one twelfth of its branches in a year! It would either revise its system or work it more faithfully. Presbyteries will soon be meeting and this is the time for them to make a vigorous demand upon all churches that they report their year's work. It really is a presbyterial matter, and while the stated clerks carry the visible responsibility, they are only representing the presbyteries when they do it.

Only one synod, East Tennessee, got reports from all its thirty-nine churches. Several presbyteries did so. It will be easy for any minister to see whether his is one of them. The most marked is that of the Synod of Missouri, where 111 of the 487 churches are starred. Texas stars seventy-nine of its 428 churches. Both of those synods have had their work much complicated by the Cumberland reunion, in which a large number of churches came into the synod not accustomed to such definite reports as are required of them now. Illinois and Pennsylvania starred fifty-five churches each. Indiana starred two more still. The others range up to New Jersey, which has a very effective synodical organization and received reports last year from all but three of its 389 churches. Canadian, which has only forty-five churches, starred only one.

Of course it is to be said that many of these churches are very small, though there are enough exceptions to bring the average well up. That fact is not the less but the more reason for vigor in getting their reports. The smaller the church the more it deserves and demands the care of the presbytery. Let every presbytery this spring reenforce its stated clerk, if necessary, by making some neighbor minister responsible for getting a report from the churches, so that for one year we may actually know what is being done by our churches. Let us have fewer stars.

"Investigation" Neither Judicial nor Unfriendly

In regard to what has been rather unfortunately called the "investigation" of the Board of Home Missions by the Assembly's Executive Commission, The Continent is happy to have the very best of authority for saying that the action of the commission is in spirit and fact a movement altogether friendly to the board. The commission does not at all believe that the board has been extravagant. But when charges of extravagance are so widely bruited abroad by men of important standing in the church, the commission thought advisable to invite the board to make known through it to the church a detailed account of how it spends the money that the church contributes for home missions—also something about the why of the how. This is the nature of the "investigation," which is in no sense a judicial process, and for that reason is more appropriately to be styled an inquiry.

It is important, too, for the church to bear in mind that, taken at the worst possible valuation, the charges made against the board are not charges of any malfeasance. Ordinarily the complaint that a board is spending too much in administration would seem to signify some misappropriation of funds; but in this case, to anyone who has examined the complaints of Dr. Weaver and his friends, it is apparent that the whole question at issue is a question of judgment between men of variant opinions and no question whatever of fidelity. As such it ought to be discussed in the calm temper appropriate to those who agree in aim and differ only in method. As The Continent has said before, it is a clear issue between binding the board to old methods suitable for a past day on the one hand, and encouraging it on the other hand to go forward with adaptation of its plans to a new day and new duties.

Of course, in any such crisis, many good men by temperament are sure to stick to the old fashions. But in a country like America and a church like the Presbyterian Church, there is no serious question as to where the majority will stand. The majority will be for progress, and for that reason on this issue the majority of Presbyterian sentiment is today and will continue to be with the Board of Home Missions as against critics to whom advancement in efficiency spells extravagance.

Ten Years of Stelzle and His Work

When April 1 comes it will be just ten years since Charles Stelzle, until then pastor over a city mission church in St. Louis, opened an office at the expense of the Board of Home Missions in the Association building in Chicago and began trying what he could do to make the workingmen of America think better of the church and help the church to understand the workingmen. It was, The Continent supposes, the very first time that the Board of Home Missions had ever spent money on a proposition not designed to build up Presbyterian congregations—the first time it had ever taken hold of a question bigger than its own denomination. From that standpoint alone the event deserves to be celebrated, for it marks the beginning of the bigger policy which has elevated the board from the function of denominational contractor to the function of Christian engineer. That has been in truth a saving and exalting change.

But Mr. Stelzle's experiment of 1903, transferred a few years later from Chicago to New York for headquarters, need not resort to incidental significances to find a ground of remembrance. Its direct results have been larger and weightier than have ensued upon any other one undertaking set afoot in the Christian world thus far in the current century. In 1903 the cleft between the church and the workingmen was universally lamented as a characteristic phenomenon of the times. Many were pessimistic enough to talk of it as a hopeless phenomenon. But today nobody thinks of any settled antipathy between church and labor. Of course there is not as much lively mutual interest as there ought to be, but neither side now scorns the other. Workingmen pay the church today at least an appreciative respect in place of the supercilious contempt which many of them formerly affected. And more of them than ten years ago are working in and with the church. On the other hand, the church is pervaded with a sympathy not felt ten years ago for the workingman's moral title to progressively better living and labor conditions.

All in all the change wrought is, next to the moral revival in politics, the greatest making over of sentiment that America has experienced in this generation. It has touched all evangelical churches equally with the Presbyterian. But the Presbyterian Church covered the origin of it, and the human factor from whom by writing, speech and conciliatory counsel these efficient influences radiated was Charles Stelzle, to whom the Presbyterian Home Board gave an enabling capital of opportunity.

And the story of the decade is not complete without noting besides that Stelzle has accomplished a surprising number of good things subsidiary to his main purpose. He has been a teacher to the church in all manner of social service responsibilities. His brave work in Labor temple, New York, has helped the whole denomination to set its heels more doggedly against the everlasting slip, slip, slip back from the downtown problem of the cities. The Home Board's bolder attack on specialized tasks in late years owes much to his encouragement. The immigration and country life departments of the board are indirect outcomes of Stelzle initiative. Altogether in contemporary Christian history, it counts a big red letter credit for Presbyterianism that it set Stelzle going.

Indiana Synod's Home Mission Half-Million

Certainly the Synod of Indiana has a splendid Godsend in the George Yandes bequest. This is the third gift which has come from the Yandes family to Indiana Presbyterian home mission work, and it is far the most generous of all. A round half million of dollars to spend on spreading the gospel among all sorts and conditions of men in Indiana puts on the synod a tremendous responsibility for making good. There will be no more chance to plead lack of money for lack of results. The only explanation of failing success now will be failure to lay hold on the mighty power of God. And certainly Indiana Synod will realize today as never before that it dare not come short in religious intensity, now that God's providence has given it such a vast advantage in material resources.

—The Sunday schools and Christian Endeavor movement vie with each other in appointing world's conventions in remote cities of other continents, and then organizing great parties of Americans to travel over seas to attend their meetings. But Christian Endeavor now has the palm for daring distance; it is laying plans to have a world's convention at Sydney, Australia—in March a year hence Meanwhile the Sunday school folks, because their great convocation is the nearer, are working just now much harder than the Endeavorers to get ready. The lure of the Swiss lake-and-mountain city, Zurich, is a spell under which hundreds of eager American Sunday school people are dreaming of a delightful June journey across the Atlantic. Over 700 have already registered for the trip with Mr. Hartshorn in Boston. It is a bit of sidelight on the ubiquity of the American in this round world to learn that the local committee on arrangements in Zurich has an American secretary—Rev. William Esslinger, who was sent from Milwaukee to be pastor of the Methodist church in that place.

—Dr. Henry Sloane Coffin's recent reiteration of Presbyterian reverence for the ancient custom of infant baptism has seriously offended some Baptist brethren, because Dr. Coffin was talking church union when he mentioned the subject and intimated strongly that Presbyterians would want to retain this rite in any union adjustment. This seems to the Baptists to be equivalent to discouraging union altogether But certainly the Baptists do not think that children born into Christian homes have no nearer relation to the church than children born of non-Christian parents. And if such children have in infancy a Christian status, certainly the church ought to have some way of according them recognition at its altars long before they are able to request it themselves. If the Baptists know some other way as good as infant baptism to make all this plain, let them tell us about it. That is really the only effectual way to argue against infant baptism.

—A correspondent writing to The Catholic News from Rome predicts that when the present commission at work on the Vulgate Bible has settled what it thinks to be the real text translated by St. Jerome, another commission will be appointed to discover how accurately Jerome followed the Greek and Hebrew originals of the Scriptures. This prophecy hardly seems within the range of possibility, but the very suggestion of it from a Catholic source in Rome is proof enough that Rome does change, despite boasts of immutability. For nothing has been more definitely settled in Roman theology than the proposition that the Vulgate itself is inspired as a translation. Not for centuries has the Papal church admitted that there could be any question of its being in error in any point.

—Some folks who have heard that the Episcopalian commission on faith and order means to hold a conference in New York in May or June have jumped too soon at the conclusion that this is to be that wonderful worldwide conclave of all sorts and conditions of Christians contemplated in the commission's general plan. But they mistake the size of the commission's task and its present preparedness. Only a preliminary gathering of a few invited conferees is now in view. The commission will have to work on a good many years yet before the official world conference of denominational commissioners becomes possible.

—The Continent lately was compelled to allude to the ungentlemanly coarseness with which many Roman Catholic editors write of Protestants. The worst offender in this line in the United States has been Thomas O'Hagan, editor of Archbishop Quigley's official organ, The New World, at Chicago. The language in Mr. O'Hagan's editorial columns has at times run close to indecency—especially in referring to prominent Protestant women. It is much satisfaction therefore to observe that he is out of the position at length, and has been succeeded by James Conwell, who, we trust, will be an improvement. He could not possibly be worse.

—The Presbyterian Advance understands The Continent to have advocated Northern and Southern sectional Assemblies, with a geographic line drawn between. But The Continent is not an advocate of any sectionalism. We only specified that arrangement as the sole form in which the proposition of provincial Assemblies should be entertained at all, since only in that form would it plainly signify a step forward from present conditions toward union. And it would be tolerable only on an understanding promising complete union within a reasonable space of time. Union as broad and as solid as the nation is the only acceptable goal.

—Warner N. Van Norden, who has traveled widely in China—the son, by the way, of one of the most efficient lay members of the Presbyterian Foreign Board—says there is no other common story about the Chinese quite so absurd as the frequently repeated statement that physicians in China are paid fees only while their patients stay well, but not when the patients get sick. Mr. Van Norden says that in point of fact the Chinese, like Americans and other honest people, pay their doctors when they ask service of them.

DR. JOWETT'S MESSAGE

Powers of an Apostle

THE APOSTOLIC LIFE abounds in suggestions of power. It is not only that there is power in some particular direction; there is basal executive force which gives impetus to everything. The life is filled with "go" and "drive" and strength of character and conduct. Power resides behind every faculty, and every disposition, and every form of service. The apostolic life is efficient and effective. It is as though a man had a fine equipment of tools, but his hand is weak and trembling; and suddenly there is given to him a mighty strength of grip, and he is able to seize upon every tool and make it accomplish its appointed purpose. "Ye shall receive power when the Holy Ghost is come upon you." And that energy empowered everything, and gave intensity and strength in every exercise of the apostles' life. Let us look at one or two directions in which this holy power was revealed.

Faith That Lays Unshaken Hold on God

The apostolic life was distinguished by the strength of its relationship to God. It was powerful in its ability to believe. We can do nothing more vital to any man than to encourage and strengthen his finest faith. When our faith in the Highest is limp and uncertain everything lacks assurance. When there is lameness in the movements of the spirit our conduct can never be firm. And therefore did the Holy Spirit energize the early apostles in their supreme relationships and steadied them in their faith.

Now, faith is first of all an attitude and then an act. It is primarily a spiritual posture which reveals itself in moral obedience. And to be rich in faith is to possess a poise of soul which steadily contemplates and rests in the love of God, in sunshine and in shower and through all the changing seasons and temperatures of our years. When the soul is thus quietly steadied in this spiritual assurance, its faith is expressed in manifold holy ministries of hope and love. This ability of faith is one of the radiant characteristics of the early church, and it was the creation of the Holy Ghost.

But just as apostolic life was empowered in its relationship to God, so was it quietly empowered in its resistances to the enemy of God. There are two phrases used by the apostle Paul, in which this sovereign ability is described: "Able to resist the wiles," "Able to quench the darts." I do not know any third way in which the enemy of God approaches the souls of men. He draws near to us in wiles, he dresses himself in all kinds of flattering guises, he exercises himself in deceitful mimicries, he uses glosses innumerable. He disguises the ugly by throwing about it a seductive limelight. He hides his destructiveness in bowers of roses.

And so, all through the generations, this wily antagonist has been seeking to ensnare the children of God. He uses attractive euphemisms. He deceives us by grand speech. He makes us think we are striding out in glorious liberty, when we are really moving in servitude. Now one of the great distinctions of apostolic life was the power to discern and resist the insidiousness of the foe. The apostles' eyes were anointed with grace, and they were able to pierce the mere appearance of things and to discriminate between the holy and the profane. They could distinguish mere ease from holy peace, and all transient flimsiness from the things that abide. And this vigilance and strength were the equipment of the Holy Ghost. He kept the soul awake and vigorous, and they were not taken by surprise.

Peace That Satan's Assaults Cannot Ruffle

But another apostolic ability is expressed in the kindred phrase, "Able to quench the darts of the evil one." For sometimes the enemy comes to us in sudden flame, and not in seductive light. He leaps upon us in an irritation, rather than steals upon us in some soothing consolation. Some inflammatory suggestion is flung across the threshold of the mind, and our life is all ablaze. The fiery dart finds congenial material and life is consumed with unholy passion. A spark from a passing engine can kindle a fire which can destroy a countryside. And the spark of an infernal suggestion, or the merest hint of criticism, or some transient incident, can convert the soul of the unwary into a house of unclean fire.

Now these early apostles had a power to quench these darts. It is a wonderful equipment to be kept so cool and quiet in disposition, that when the inflammatory thing is thrown it finds nothing congenial, and speedily dies out. This is the ministry of the Comforter.

"Breathe through the pulses of desire
Thy cooling and thy balm."

And this "cooling" is the blessed service which the Holy One fulfills in the souls who entertain him as their guest.

But there is still a third kind of power distinguished in apostolic life in relation to the evil one. It is "mighty to the pulling down of strongholds." Every generation is face to face with established deviltry. Castellated wrong rears itself on every side. There are great vested interests built upon iniquity. Vice lifts itself in very proud mien. Wickedness builds itself a lofty palace. Injustice girds itself with legality. Mischief is framed by a law. There are strongholds of iniquity. Every great reformer has leveled his attack upon a stronghold. There were many in the days of the early church, and a great many still remain. And our power of assault, definite in aim and invincible in attack, is to be found in the indwelling and fellowship of that mighty Advocate, who is himself also the minister of our peace.

Power to Bear Witness and Speak Comfort

There is a fourth great relationship in which the New Testament describes the power of those who are in communion with the Holy Ghost. And that is their power in their relationship to the children of men. "With great power gave the apostles witness." That is an ability which distinguished the early church—the power to arrest the indifferent by the proclamation of spiritual truth and by the confession of spiritual experience. Their words were weighted with the significance which crashed through opposition. How empty our words can be! The Turks have been deceived into using empty cartridges, and the ministers of the kingdom are often victims of a like deception. We indulge in empty words and the men on the strongholds laugh at our impotence.

There is nothing more tragical than the employment of forceless speech. But when there is life in the word, how tremendous is its passage! "The words that I speak unto you, they are spirit and they are life." They do not drop like dead lead, or like dead feathers; they go forth like living ministers endowed with the terrific life of God. The Holy Spirit is the indwelling Partner who fills our cartridges, who endows our speech and makes our words the very vehicles of heavenly power and grace.

There is one other power which I should like to name, which is mentioned in the apostolic record: "Able to comfort." Is there any gift more gracious than this—to have a wallet filled with oil and wine, that when we meet the bruised and the fainting we can minister healing and inspiration? Is there any more beautiful ministry to which any child of man can be called? To be able to speak words that console, to have a presence that heartens and cheers, to give a witness that lifts the despondent into the light of hope; this may be the privilege of all the friends of Christ Jesus.

They may have a ministry in time of sorrow like that of sunlight falling upon dark clouds. They may go down the gloomy ways of man, lighting lamps of encouragement and hope. "Able to comfort!" They have the power to apprehend the ailment and the sorrow, and they have the equipment to soothe and to bless. "Ye shall receive such power when the Holy Ghost is come upon you."

J. H. JOWETT.

THE EASTER WINDS

By Ethel M. Colson

The little winds around the world
Blow sweet and soft and free,
For joy that winter's flag is furled,
That spring has come to be—
And how they soothe, though tear-empearled,
The tired, sad soul of me!

They sing of treetops waving green,
Of wild flowers springing free,
Of gracious anthem-scents that mean
New life has come to be—
And how they thrill to rapture clean
The sin-scarred soul of me!

Oh, little winds that round the world
Blow sweet and soft and free,
For joy that death's dark flag is furled,
Blow back, if this may be,
To radiant faith with hope empearled
The strayed child-soul of me!

In the Icy Sea—with God Near

BY WILFRED T. GRENFELL

This is a true story, says Dr. Grenfell. It was told him a short time ago by one of his hardy fisherman friends of the Labrador

Dr. Grenfell in Winter Dress

OUR northern hospital has a mission room attached to it—a most humble affair with a plain board interior. The innumerable knots in the bare wood show clearly that the timber has been cut from the gnarled spruces of our north country.

One Sunday afternoon when the service was over and the little congregation was straggling out, one of the men stopped behind to talk to me. He was a born sailor, quiet, self-confident and with no end of initiative. He was carrying on a fishery near by, which, when we first built the hospital, had been his father's, who also in his day was a brave and successful fisherman.

During the twenty years past when any help had been needed in that district, it had always been to their house that we had first gone to seek it, and it was invariably rendered without charge or delay. The best of neighbors and a trusted friend, he had been through deep waters since we parted in the fall of last year; and we were anxious to hear the story of it, though we feared to recall it unnecessarily to his mind.

With the energy characteristic of the man, when the fall of winter had driven him forth from his Labrador station, he had speedily settled up his accounts and gone on freighting trips on the north coast long after most of the schooners had retired to winter quarters. The long dark nights and heavy ground seas that characterize the last months of the year, and the bitter cold which freezes the running rigging stiff, and makes the sails like wooden boards, had at length convinced him that even he could no longer venture to keep the seas. So when he got a fair wind, with a free sheet and an extra large load of lumber, they went spinning homeward with glad hearts. His crew were his two brothers, a brother-in-law and two hired men, making a total of six. Loaded as they were it was not wise at any time, and at this season of year it would have been criminal folly, to risk a bad night at sea. So when suddenly, just at nightfall, the wind veered to dead ahead and the barometer made a sharp corresponding drop, as the vessel was then many miles from any shelter, it was decided to run back for the port which they had left, a matter of some thirty miles. Many islands and sunken rocks lie off that section of coast, and the water runs off everywhere shallow for many miles, so that heavy seas make quickly with the least bit of wind. To find any anchorage it was essential to run in between some large reefs, which, like most of our dangers, are neither lighted nor buoyed.

WIND A HOWLING GALE O' WINTER

It was dark when the first group was reached, but they were soon safely passed. With a lookout man on the bow, and himself astride the main crosstrees, the skipper had managed to make out bearings sufficiently well to avoid the rocks on one side without running into those on the other. For a brief moment there was comparative safety, and then again another set of ugly dangers had to be passed close by. It was now pitch dark and snowing heavily, and the wind had risen to a howling gale o' winter. With mainsail doused and reefed foresail, the schooner drove before it. The master, as before, placed himself on the crosstrees, in the vain hope that he might thence possibly get a glimpse of something to guide him on his course, especially as he neared the narrows. At length the log showed that their distance was run down; also, judging by the time when they had started to run, they must be past the last danger and safe to make the harbor light within a few minutes, anyhow.

Except for the hoarse roar of the storm no sound was heard—it was far too exciting a moment for conversation. Suddenly from his perch aloft the skipper's horrified gaze fell on a long line of rocks and breakers right below him, looking almost as if he could jump directly down onto them. With every ounce of strength in him he shouted to the helmsman, "Hard up! Hard up, or she's ashore!" There was still then probably just time to save her. But the shrieking of the wind through the cordage made his voice inaudible; the helmsman put the helm the wrong way, and with a frightful concussion the heavily loaded vessel crashed into those adamantine rocks. Instantly she was overwhelmed by heavy seas. Mountainous breakers poured over her doomed bulwark from all sides at once. It was only a few moments before the mainmast had gone by the board with a crash and the stern of the vessel, battered by the thundering surf, soon broke up to matchwood and went after it.

All six men had, however, succeeded in getting to the foremast rigging, and soon were clinging for dear life to the shrouds. The fore part of the wreck, still surging as the gigantic breakers struck her, threatened every moment to go to pieces, and all hands knew that that would spell immediate death. The mast rolled and swayed to and fro before the force of the seas. The snow and spray drove through their clothing just as if they had been naked. It froze in icicles on their faces, and at times made their clothes as stiff as boards. So miserable was their plight that they hardly knew whether to pray that the mast might soon go, and mercifully end their misery quickly, or that it might stand long enough, that after hours of agony they might have a chance of being seen from the land, which was about two miles away. All anticipated the worst, and each bade farewell to the others. One of the men, older than the rest, soon began to show signs of giving out, and so to encourage and keep the others in heart, the skipper proposed that they should sing a hymn.

SIX MEN AND THE REMNANT OF A VESSEL

The whole scene was to me the more realistic from the quiet way in which he pictured it. Think of that long winter night, six men clinging to the sorry remnant of a vessel, in the boiling surf of a reef far out in the ocean. They were buried in snow and sea and darkness, with death looming ahead any moment. Yet in spite of the war of surf and tempest they were calmly singing the old familiar strains of "Rock of Ages, cleft for me, let me hide myself in thee"; and then when that had died away,

"Jesus, lover of my soul,
  Let me to thy bosom fly;
While the nearer waters roll,
  While the tempest still is high."

Surely there, if anywhere, the Almighty was in touch with the souls of men.

"You prayed also, I suppose, skipper, did you not?" I interposed.

"No, doctor, I'm not a Christian, you know," was his amazing reply.

"Whatever do you mean by that?" I asked.

"Why, I can never testify in the meeting, or even pray," he answered.

"But it gave you comfort to sing, I suppose?"

"Oh, yes, it cheered us a lot, and we began to hope and even think that the mast might hold on till daylight."

"The vessel's bow," continued the skipper, "must have evidently been jammed in between bowlders. Perhaps the seas had driven her up farther among the cliffs. Anyhow, the waves now swept over her somewhat less. Perhaps the wind was going down—we couldn't tell. It seemed ages since we had struck, when suddenly I noticed that a large part of our deck load of lumber had been washed forward by the seas and was jammed in one huge pile between the rigging and the mast. It struck me at once that if only we could get some rope to lash it together, we might yet have another chance for our lives, even if the mast should go before daylight. I was able, by clinging to the spars, to crawl out on what was left of the boom and catch hold of a line which proved to be one of the reef lacings. The outer end had come loose when the canvas went, so I hauled it in and cut it off as low as I could reach. Everything else had gone. When I came to look for'ard of the mast I caught hold of a jib stopper and managed to haul it up and cut off a long piece of it as well. Yet, after all, in the darkness and cold, we could do nothing worth while with such short pieces; though a little later I did manage to get one of the lanyards.

"It must have been about 4 o'clock, anyhow it was a long while before the day broke, that the mast began gradually to cant over more and more; and then suddenly it snapped off close to the gammon and went over the side. The sea had meanwhile grown a little quieter and the wind had veered to the westward. This enabled us to cling better to the mass of lumber which was tangled with the rigging. But to our dismay we found that now the wind was off from the island on the end of which we had struck, and onto which we had hoped to escape at daylight. We could see that there was no longer any chance whatever of our getting onto that, although it seemed only a few yards from us. Plainly there was no chance for any swimmer to get through the surf alive.

MAST BECOMES A BATTERING RAM

"We just lay there waiting events, stretched out on the lumber, with first one piece and then another washing away from us. Every now and again the mast, which was still fast by the wire shrouds of the rigging, would rush into the raft on a sea like a huge battering ram, almost knocking it to pieces. Though we badly wanted to keep the spar to float us as our last chance, if the worst came to the worst, there was no hope of holding the lumber together if we did. So I made up my mind to cut her away if I could and let her go. It was still inky dark and bitterly cold, and it was no easy task to get down to the lanyards without being washed away. To cut the wire shrouds was out of the question. We had neither ax nor chisel, only our small jackknives. Yet to get free from that mast was our only chance.

"Once more I crawled along, half under water this time, and somehow managed to get at the ropes long enough to cut them one by one from the deadeyes. Tangled as the rigging was, with the lumber washed criss-cross and every way, as the sea drove the spar to leeward, it seemed as if the raft must still, in a few moments at best, go to pieces. But somehow through God's providence the whole mass of it worked loose together, was lifted by a big sea right clear of the wreck and we shortly found ourselves, all six of us, lying out on loose boards and driving in the darkness toward the open ocean, with neither the schooner nor anything else visible any longer.

"No, we didn't speak much, only just enough to make sure every now and again that we were all there. Each man who could was fully occupied trying to catch and haul back and push under the rest again the pieces of loose plank as the sea kept tearing them from the raft. Ages seemed to go by. But at last daylight began to come, and we could see the mainland and houses almost three miles away, looming up large every time we rose on a wave. Also out to seaward we could make out a low island on which we knew a lighthouse had recently been built.

HOPE REVIVES WITH THE DAYLIGHT

"Hope revived with the daylight, and finding that we could stand on the raft, we piled several boards on end and hoisted, first a piece of canvas that had been torn from the foresail and got tangled in the lumber, and then articles of our own saturated clothing—though we could ill afford to spare it even for that purpose. We all felt now that anyone looking out would be sure to see us. It was Sunday morning and bright and clear overhead; certainly the men would not be working, but would be about their houses outside. For a time we felt as if we were actually safe. The houses, which were entirely clear to view now, were all those of fishermen. Without a shadow of doubt they would notice such a strange looking object as we were. But we forgot, I suppose, how low we were in the water, and how much smaller one or two floating boards are than a house raised on the beach above the landwash.

"As the day wore on, hope once more began to fail us. No sign of help showed from the shore, and though we only drifted slowly, every hour drove us farther and farther off. And then all of a sudden we became aware of a new danger—a line of breakers lay dead to leeward, in the very direction in which we were driving, and warned us that if help did not come soon it would be too late. Mustering all our strength, we tried all we could to change the

(Continued on page 414)

THE WELCOME SHIP By Tertius van Dyke

Mr. van Dyke is the talented son of Dr. Henry van Dyke of Princeton, the famous preacher, educator and author. He is now preparing for the ministry

Clear-eyed and fearless, full of quiet faith
And love that seeks to meet a brother's need,
Glad with the joy of service that palls not
And happy in a bold adventure like
A boy, Grenfell, disciple of the Christ
And lover of the sea, rejoicing steers
His sturdy craft along a cheerless coast.

* * * * *

One glint of gold in the sullen west, and then
The evening settles down with lowering clouds.
The wind roars round the cape from the open sea
Whirling the stinging rain and sleet. Along
The rock-strewn harbor clustered houses lean,
Rough-hewn and weather-beaten like the rocks
To which they cling. In window panes made dim
With rain the lamplight gleams; the evening meal
Is ready. In one house alone no sounds
Of evening cheer arise; the heavy air
Seems heavier for the weight of a woman's sobs;
And the harsh sound of broken breathing hangs
Above a tiny cot. There helpless lies
A big-limbed fisherman, his bronze cheeks sunk,
His eyes wide open, sightless, blurred with pain.
Beside him burns the lamp, a little spot
Of faltering light amid the gloom.

Outside
On the cliff's edge a group of rough-clad men
With troubled faces turn their roving gaze
Across the sea—only the gusty wind
Swooping tears up great flakes of spume; only
The black waves leap and break in dirty foam
Along the black cliff's base. Hope fails; 'tis late;
The storm grows more and more. They turn to face
The brave man's horror of a helpless night;
With hopeless steps they go; one lags behind
For one last look—his keen eyes rove the sea;
He pauses; whirls the rain drops from his eyes
And looks again; then wheels: "The ship! The ship!"
He shouts with eager quavering voice.

Within
The house the cry comes to the listening ears
Faint but most joyous—"Oh, thank God! Thank God!"
The woman slips to her knees in grateful prayer!
The sick man lifts his head, a flickering smile
On his thin lips . . . A moment . . . then the sound
Of the eager voices and the tramp of boots;
The bringers of good news come trooping back
With kindly words of cheer.

* * * * *

And now across
A tossing sea beyond the harbor bar,
Out of the blinding fog and rain, and safe
From glittering icebergs and uncharted rocks,
Fearlessly plunging on, they come! they come!
The dauntless doctor and his dauntless crew
With hope and faith and life.

A SUNRISE EASTER SERVICE ON

BY GUSSIE PACKARD DU BOIS

ASIDE FROM her New Year's tournament of roses, southern California has two unique annual events, unparalleled elsewhere. Both events had their origin here, and both are of widespread interest because of their significance. The first in the year's activities is the sunrise Easter service held on Mount Rubidoux, which I attended for the first time last year. "Now, upon the first day of the week, very early in the morning, they came unto the sepulcher. They found the stone rolled away and found not the body of the Lord Christ."

This miracle of the ages was commemorated throughout the earth in reverent service and ringing anthem; in the glad pæan of a thousand silver-throated bells, and the exquisite symbols from a million blossoms wrought, making the day a golden one in the story of Christianity. But none of these services could be more impressive, more inspiring than that held in our beautiful, mountain-belted Riverside, sentineled on the west by Mount Rubidoux, brown robed, like a Franciscan friar, and crowned with a great cross.

Photo by Putnam & Valentine, Los Angeles, Cal.

The Cross on the Mountain Top, Near Riverside, California

A few days before Easter I went on a pilgrimage to this mountain, and this was the way of my going. Since the days have less of leisure than in Chaucer's time, sunrise and sunset coming nearer together, I pilgrimed in a motor car, with goodly wallet well filled, with pewter plate and black bread strapped on behind. When April dawn shattered the dark, we took flight due east into the pale gray, opalescent fog. The grass jostled against the flame of the poppies in the swift breeze of our going; the meadowlark rose, a flash of mottled brown and white, and, midair, dropped down on our heads his delicious, liquid notes. The foothills crouched in a dim circle, like half reclining guards, while the sainted peaks were still at matin, their curtains of turquoise closely drawn, blue incense smoke rising here and there from their hidden altars. The air was saturated with the perfume of spring—orange blossoms, roses, the odor of fields brown from the plow, and a breeze, stealing in from the sea, added its tang.

On and on we fared over smooth roads, and along the way nature spread her richest carpets, vivid with color; gold of the poppy; red of the cactus, of every shade from the flare of flame to dull pomegranate; purple shadows and the whole scale of blues, palest sapphire, indigo and delft. Mountain sage greeted our nostrils, its pungent odor, a playful, tricksy sprite of perfume, running after us as we went. Bird song, color, perfume, swift motion—rare companions on a pilgrimage.

As the sun climbed higher the great mountain peaks, their orisons over, parted their curtains and stood forth, solemn and full of grandeur, with cloud hangings of turquoise shot with crocus tints and opaline red and tremulous sapphire, until the very colors seemed to sing. Shining white against the sky's blue stood the crowned heads, while along the horizon ran the familiar line of the Sierra range.

End of the First Stage of the Pilgrimage

My pilgrimage was to a mountain top, but I ended the first half of the journey among the palm trees, at a long, low-cloistered building, from whose windows shone welcoming light, for it was now evening. I rode into a court, and from the arches overhead sounded the evening chimes from old mission bells, and the old familiar hymn, "Abide with Me." I entered to find blazing fires in the great fireplaces and went to my room to discover that the door opened with an iron latch, and through its portal I stepped into the yesterdays—a high four-poster bedstead, heavy beamed ceiling, a candle and a fireplace.

Later I found electric lights and telephone, but there was an abiding spirit of peace. So I rested until the morrow.

* * * * *

In the hush before daybreak, when wonderful colors began to tremble in the east, came the summons to continue my pilgrimage, and I descended to join the company in the court. In the olden days pilgrims were often footsore and weary; now the motor car makes the journey light. Everywhere was the gray, opalescent fog. Nestled in a corner of the big car, I was soon out in a world that was weird and dim, climbing toward the mountain top. Crowds were about us, many people on foot, all ascending.

On the "Mount of Transfiguration"

Up and up we went, winding around and around; down precipices we looked; great rocks loomed before us and were gone. At last the top was reached. All the valley was hidden from view. We were on the Mount of Transfiguration. We were at the beginning of the world. Earth and earthly things were gone.

Then, from the very summit, came the clear notes of a cornet,

A CALIFORNIA MOUNTAIN TOP

followed by a few moments of silence and the Lord's prayer by all that multitude. Responsive reading and again the many voices and then, to the old tune, the hymn, "In the Cross of Christ I Glory."

I caught my breath to hear that volume of song rising from 2,000 voices; it seemed like "the great voice of a great multitude" that we read about in Revelation. A single voice followed, clear, strong, vibrant, in Henry van Dyke's "God of the Open Air," then again the sound of singing and, as it died away and tremulous color of dawn shot through the mist, I came back to earth and down to the mountain's foot and back to the court, the arches and the open fires.

Like a Benediction Upon All the Year

In all the Easter customs of many lands I can think of nothing more impressive than this service on Mount Rubidoux. It is the growth of an inspiration of Jacob Riis, and this was the fourth commemoration of the service, which is now a yearly event, and a contribution of permanent value to the religious institutions of the world. People come from a great distance to attend, and in years to come this unique service will become worldwide. For me, for many, it will rest like a benediction upon all the year.

* * * * *

It is on Memorial Day that the other mentioned event takes place, the ceremony of strewing the water with flowers in memory of our sailor dead of the civil war. It is a beautiful and imposing sight when, with ritual and bugle call, literally tons of flowers are strewn on an outgoing tide. They are dropped from piers and from boats that have put out from shore—wreaths, set designs, loose blossoms, fragrant lilies, velvet-leaved roses, violets, carnations—and slowly drift out to sea.

The thought of it all was planted in the heart of a California woman, Mrs. A. S. C. Forbes, and each succeeding year sees it more widely observed. It seems as if the very sea must rejoice to take these beautiful tokens in memory of the resting place of our sailor heroes over whose unknown graves the waters of ocean, gulf and river flow.

Photo by Putnam & Valentine, Los Angeles, Cal.

From Bell to Cross on Mount Rubidoux, California

Filipino Flagellantes of Passion Week

BY WILLIAM B. COOKE

PASSION WEEK makes different impressions on different persons. To some here in Manila it means mainly a four days' holiday, a lark to the irresponsible, a serious interruption in routine to the anxious moneymakers. To others it means a special period of rest and meditation and worship. To the bulk of the population, Roman Catholic Filipinos, it means the great fiesta of the year. Milton's pen could have done it justice.

We had heard that here and there the practice of the flagellantes of self-inflicted torture by flogging was kept up. On inquiry we learned that it might be witnessed near La Loma church on Thursday morning. Accordingly, after breakfast a little party, including four round-the-world visitors from near Philadelphia, drove over to the northern edge of the city, through the parked grounds of Cemetario del Norte, to La Loma, the church on the hill. Its heavy stone walls were said to have sheltered fighters as well as worshipers. From here we went down to a little brook winding between hillocks. We see a group up stream and make our way toward them along the path. What are these dozen people watching? Ah, that figure lying prone in the path! Has he fainted? No, as we draw nearer he slowly rises to his feet. A black bag is drawn down over his head, his brown body is bare to the waist, trousers extend to the knees, his feet are bare. In his hand he carries the flog, a bamboo handle half a yard long, with some seven cords, each ending in a six-inch bamboo stick. With his right hand he deliberately whips the flog over his left shoulder, bringing the sticks down firmly but not violently on his inflamed and bleeding back; then slowly with his left hand. Two red and angry six-inch circles under each shoulder blade show where the flog hits. With every stroke he steps forward a pace. After some ten ceremonial paces he falls to his knees. A moment's pause, as in prayer, and another Filipino in ordinary dress who walks beside him steps behind him, lifts his foot, and with it pushes him forward on his face along the path. Then standing beside him again the helper bends down and gently whips the prostrate back with a handful of twigs, steps on his hips to the other side and whips him again with the twigs or with a strap. In a moment the victim arises, takes some ten paces and ten strokes along the path and sinks. All this in silence, slowly, ceremonially. So along the uneven path for 200 yards until it meets the stream again the two make their painful way. The blood does not run profusely, but the sight of raw flesh makes one faint.

The first fellow has come to the water and the end of his via dolorosa. He takes off his cap, steps waist deep into a pool and a friend pours buckets of water over him. He is not faint and we see that his back is not badly hurt, though pricked in a dozen places. We interview his helper, who has a paddle in his hand. This paddle has a cake of wax attached to the end and stuck edgewise in the wax are seven splinters of thick glass. With this the helper patted the victim under each shoulder blade, cutting the skin and starting the blood at the beginning of the journey. The helper explained that his friend was not a lawbreaker but had offended against heaven.

We drove home with a sense of sadness and of relief. How futile and mistaken and insufficient it all was! But how real and significant was the suffering of the first passion week, that suffering which is not to be repeated but appropriated, sufficient for the world.

BRADFORD HORTON, MAN

BY RICHARD S. HOLMES

SYNOPSIS OF PRECEDING CHAPTERS—Bradford Horton, working his way through Prestonbury Theological Seminary, becomes entangled in a money theft which not only threatens his reputation but also puts him in a false position with regard to his parentage. Two friends remain openly loyal during his trouble. A third, Miss Elmore, though less outspoken in her championship, displays sufficient loyalty to give her father considerable uneasiness. He is, therefore, relieved in mind when, at the beginning of a long foreign tour, he sees that she has won the love of a young Scotchman. His relief is short-lived, however. A hot defense of Horton in a discussion results in an open breach with her father. Mr. Elmore, resenting her defiance of his wishes, collapses under the strain, but after several months' illness he forgives her and reconciliation follows. In the meantime Horton is called to his home to straighten out affairs in the bank founded by his adopted father, which has been wrecked by ventures in Wall street. To aid him in this work, and in a spirit of noblesse oblige, Horton sends for Oren-Toole, through whose jealous machinations his fair name had been smirched. Friendship between the two men results. A sheriff's sale is arranged to satisfy a judgment decree against the Horton estate. Bradford plans to bid in the old home for his mother, from whom he has been estranged because of his determination to enter the ministry. Oren-Toole's services are enlisted in the scheme.

CHAPTER XIX.—Continued

AN AUCTION of farm property was always an event to bring into town farmers from all directions, and such a sale as this of the Horton estate was most unusual. Glencoe was crowded with those who wished to watch the bidding.

No one ever knew what started Donald Cameron, proprietor of the Inwood inn, bidding on the farm. No sooner had Alanson Williams made the first bid of $5,000 than Cameron cried, before the auctioneer could repeat the offer, "Six thousand." There was an astonished buzzing in the crowd, while the auctioneer rattled on, and after three minutes, which seemed many times longer, a third bid was heard. "Eight thousand dollars!" called Williams.

"Nine," said Cameron.

"What's that Scotchman got into his head?" asked Williams of a neighbor.

"Trying to bother you for a Welshman, probably."

"I'd let him have it if it didn't join my farm. Anyhow, he'd put it on the market by and by and make a lot of money on it, and by gracious he shan't do it. I'll beat him out—I want it myself. Eleven thousand!" he called, and as that bid was raised another thousand, ventured a sum that he thought would end the bidding. "Fifteen thousand!" he said with an air of finality. The move was rash. "Sixteen thousand," said Donald Cameron quietly.

Pale under his tan and with grim determination in his voice, Williams raised the price by $500. Then, "Seventeen thousand," said Cameron, still quietly.

Williams almost lost his nerve. He hesitated. But the thought, "Shall I let that whisky-selling Scotchman beat me?" turned the scale, and unflinching he cried, "Seventeen thousand five hundred!"

"Raise him, Donald, raise him!" came the cry from the crowd as a pause followed. But Donald Cameron had fulfilled his mission, and the farm was knocked down to the last bidder. Ansley Jickers had won the first move in the game.

The big house was next put up. "I'm offered $5,000," called the auctioneer, "for the Henry Horton home and five acres of land. That offer is absurd. It cost $40,000 to build, and I'm offered $5,000. Five thousand, five——"

"Fifteen thousand!" called Ansley Jickers.

"Fifteen thousand," echoed the auctioneer. "Now you're coming to your senses, gentlemen. That sounds like business. Who's the bidder?"

Ansley raised his hand. Cathcart, who stood by the auctioneer, spoke to him in a tone not heard by the crowd.

"All right," said the auctioneer. "A responsible man bids $15,000. Fifteen thousand, fifteen thousand, fifteen, fifteen, going at fifteen——"

"One hundred!" cried a bidder.

"Fifteen one, fifteen one, going at fifteen one——"

"Two hundred!" called the New York man.

"Sixteen thousand!" cried Ansley Jickers in a high voice, and apparently much excited. "Sixteen thousand, I say!"

Steadily the song of the auctioneer went on. "Sixteen thousand, sixteen thousand; no more bids? Where's your sand, gentlemen? Going at sixteen thousand one; going at sixteen thousand two——"

"Sixteen thousand one hundred!" cried a voice. Ansley Jickers paid no heed to that. But the New Yorker did. He was growing excited and weary, and he thought one more bid might end it. "Seventeen thousand!" he called.

But no sooner were the words repeated by the auctioneer than Ansley Jickers rushed wildly up to the stand, and shaking his fist in the seller's face yelled, "Nineteen thousand, do you hear? Nineteen thousand!"

There was a hum in the throng and then a cheer. The move had the effect Ansley anticipated. The New Yorker lost his head. He wanted the matter ended. Striding out into the little open space before the auctioneer's stand, he stood glaring at his opponent for a moment, then roared out, "Twenty thousand, twenty thousand; I tell you, twenty thousand!"

The auctioneer was happy. He had not been a party to such lively work for a long time. He rattled off his calls with great volubility, expecting to hear the competitor call $21,000. But no; there was no response to his vociferous appeals. "Once, gentlemen, twice, and—sold for $20,000," and the hammer fell.

Cathcart spoke to the auctioneer. "These two sales make $37,500. The whole claim is less than $41,000. If that other house brings $4,000 it will cover all costs. Knock it down at $4,000." At which price it went to Barney O'Toole.

That night Donald Cameron gave his wife $25.

"That's pin money for you. I earned that today at the auction by singing."

"Singing?"

"Yes. I bid a little on the farm. A man called Jickers said a man who sang as well as I did ought to have encouragement."

CHAPTER XX.

HORSEMAN AND LOVER

AUSTIN SLEIGHTON returned to the seminary in September a changed man. He had spent his vacation preaching to a mission congregation in the town of Fairthorne, Minnesota. He had accomplished three things that satisfied him well—proved to himself that he really had power as a preacher; become devoted as never before to out-of-door life; and lost all the "old young man" manner which had heretofore been his characteristic. Horton hardly knew him when they met, so erect, so alert, so tanned by the weather was he. He would have passed very well for a civilized Indian.

His first move after getting settled into work was to join the city's athletic club. At sight of him one day on horseback, Joe Jickers was convulsed, and when he appeared in a finely fitting custom made suit, Horton remonstrated. "You're getting reckless with your money, A. S.," said he.

"Well, it's my money, isn't it?" was the answer. "I've never had much to be reckless with before; I have now, a little. Those Fairthorne men were mighty good to me."

"Just where is Fairthorne?"

"On the southern edge of the lumber region in northern Minnesota. Great country up there! A man could go into the lumber camps and no person on earth could find him, unless by accident." It was a random remark, but there came a time when Bradford Horton remembered it.

It was toward the last of September when Joe Jickers one day poured out his soul to Bradford in regard to Sleighton's transformation. "Brad," he said, "that organist man is a teetotal surprise to this court. Yes, sir, tee; yes, sir, total; that's what he is. Court never thought him anything but a do-re-mi man; a ten-finger-on-the-keys man; and here he turns out to be a good red-blooded fellow; a regular out-of-doors fellow; a horseback fellow. But say, Brad, tell him to stop. Court will have to adjourn if he doesn't."

"Stop what, J. J.?"

"Making athletic exhibitions with the back of a horse for his campus."

"What do you mean, J. J.?"

"Haven't you seen the organist on horseback? Then you have missed the best circus of the century. On the organ stool he's all right. But on a horse! Tell him to get himself strapped on next time he rides. It'll be better for him to sit on his horse strapped fast than to have the coroner sit on him. Organists can't play much after coroners sit on 'em."

"Your honor, the defense rests," laughed Bradford.

It was that very afternoon when Bradford, dropping in at Sleighton's room, found him in a short coat, with a riding whip in his hand. "Where are you going, A. S.?" he inquired guilelessly.

"Off horsebacking, that's all."

"A. S., I don't think it's a bit social for you to go off riding all alone. I'd like to go with you if I could ride, but I could never do it as you do. I don't believe there's another man in Prestonbury

(Continued on page 414)

He Was a Secular Editor, of Course

"Daddy," piped mother's little darling, "is the sea a mile deep?"

Daddy, who was also an editor, glanced up crossly from a huge pile of manuscripts. "I don't know!" he snapped.

Mother's little darling looked disappointed, says The New York Journal. A little while later he asked:

"Is the moon really made of cheese, daddy?"

Again came the response:

"I don't know!"

Another look of disappointment, another silence, and another question:

"Do cannibals use postage stamps?"

No less savage than the cannibals themselves was the distracted manuscript hunter as he roared, for the third time:

"I don't know!"

"Well, I say, daddy," exclaimed the youthful inquirer very seriously, "who made you an editor?"

THE WAYFARER

At the Theater Sunday

IF A MAN'S RELIGION has run too much to head—become speculative rather than experimental, bookish rather than vital —the Wayfarer prescribes for him a course in "the tenderloin"! Occasional visits to the rescue missions which dot the congested portion of every large city, the section where cheap lodging houses, vaudeville theaters, shooting galleries and Chinese restaurants abound, will do more to quicken one's faith in the present-day reality of the gospel than a course in Christian apologetics at a theological seminary.

* * * * *

To lift the "down and outs" up and in requires a force which cannot be produced in any of the machine shops or laboratories of science.

There are more men "on the beach," as the far eastern phrase has it, in every metropolis at any given time than the well housed, well fed community of respectables ever dreams. These men who have reached the end of their rope naturally gravitate to that section of the city where they can find the most congenial company. The "floating population" concentrates in the "tenderloin."

Cosmopolitanism is not confined to the avenues. At a recent midnight theater service in Philadelphia's "tenderloin" one speaker was introduced as having traveled twice around the world. He instantly utilized the point to get on talking terms with the crowd of several hundred men, remarking that to go around the world is a common experience, and calling for a show of hands from the men present who had shared it. About a dozen hands arose! Most of the men were stokers and sailors, and they had seen the life of foreign ports from another angle than the speaker; and with perhaps a closer intimacy. Some of the visitors from the churches were surprised at the showing of world wanderers, which was doubtless greater than could be made in an equally large crowd of college graduates; but the experiment could be repeated with practically the same results at any seaport city.

* * * * *

The incident contains an admonition for all well meaning folk who would address rescue mission crowds. These men are worldly wise; they are broken to life, as well as broken by life. They have a knowledge of the ways of mankind, and of the human heart in all its ranges. To address them as children or ignoramuses is but to betray one's own unfitness for the speaker's task.

* * * * *

That Sunday night theater meeting is an experience not to be regarded lightly. And the Wayfarer needs scarcely to remark that it is assuredly not for those who go seeking a spectacle or a new sensation; for those who want to "go slumming," or who feel themselves as other than brothers of the unfortunate. To make a show of another's misery or sin is pharisaism. They who go from a yearning to serve and to save their fellows find themselves sounding the elemental deeps of life. The best seats are not sought by this crowd, and that gallery full of faces, unshaven and unwashed, rising above characterless, threadbare coats and surmounted by uncombed hair; the burning eyes; the indifference to conventional politeness toward a speaker; the plainly writ story of lives burnt out in an unsatisfied search—all this makes a scene for a Dante's brush. There is more of tragedy and romance in a single rescue mission audience than in all the novels of a year.

* * * * *

The mission workers are an undeluded folk; they know that only a comparatively few of these men have come in search of religious comfort. Most of them, homeless, are seeking a temporary shelter from the cold. Scores have come to the only warm place they know to await the opening of the saloons at midnight. Many, footsore and weary, are eager for a place to rest and, if may be, to snatch a little sleep when the usher or the policeman is not looking; for the rescue mission must have its equivalent for the "tithing man" of Puritan days. On this particular occasion one poor fellow, to a speaker's discomfiture, got in a minute or two of steam-whistle snoring before he could be reached.

* * * * *

The best addresses that are made to a crowd of men who are submerged beneath the poverty and homelessness and actual suffering which accompany the baser forms of sin are not made by distinguished preachers. Some men's self-complacency in the pulpit would be severely jarred by a night in a rescue mission. The speeches that make bull's-eyes are the testimonies of redeemed men. Often there is little of grammar and less of rhetoric in these appeals —but they are thrillingly eloquent. They are life speaking to life. They are the redeemed of the Lord saying so. They testify to what they have seen, and declare what they know. Out of the depths they have been lifted by the miracle of grace—to those still in the depths they send a hail of hope and help. There is no preaching like unto witness bearing.

* * * * *

The whole business of religion may be vitalized by being kept at close grip with the present problem of redeeming men who are visibly sunk in the blackest mires of sin. Since the gospel can redeem the outcast, it can save the world. THE WAYFARER.

THE HOME COUNCIL

"The Stone Is Rolled Back"

BY GRACE BRUTON

THE HEART of a devoted Christian woman was heavy and sad. Cherished hopes had been blasted, hard-earned success swept into unexpected failure, obstacles seemingly unsurmountable pushed the culmination of a long desired and worthy object into the dim distance. This woman, disappointed and dejected, beginning her daily Bible reading, opened the book by apparent accident at the coming of the three mourning women to the Saviour's tomb.

"Who shall roll the stone away?" Her own soul, still bowed down with its troubles, echoed the cry of the women.

Like a flash of light from the printed page the answering words seemed to spring at her: "The stone is rolled back."

And like a flash of light, also, from her sick spirit was rolled the cloud and from her heart the load that burdened it. Could not the Power that had rolled away the stone imprisoning a dead Christ, that had set free to free the world a risen Saviour, remove every stone that hindered the progress, hampered the career of one of Christ's children?

The weary woman read no more. Her eyes filled with tears, her head sank to her folded arms and presently she dropped to her knees. There she remained a long time in silence, sending up a wordless pæan of praise and humble thanksgiving. Comforting, stimulating, reproving Scripture texts passed through her mind like healing rivers.

"Fear not, only believe."

"Daughter, thy faith hath made thee whole; go in peace."

"Sit still, my daughter, till thou know how the matter will fall."

When she arose life had changed its aspect. She knew she had only to do her best bravely, leaving to God all that might come from her efforts, content to serve him as he decreed. Since the difficult task was a just one, planned for the betterment of his children, lovingly performed in his name, its ultimate success was certain, even though a thousand tombing stones seemingly intervened. How and when the obstacles were to be removed was his business. There was little hope, perhaps less faith in the souls of the sorrowing women who sought Christ's tomb on the first great Easter morning.

"Who shall roll us away the stone?" they asked one another, sadly concerned as to how they were to obtain access to a dead body. But, instead, angels announced to them the glad tidings of their Lord's resurrection, and lo! the stone was already rolled away.

Offensive Table Manners

There is no royal road to proper behavior at table. Good table manners are the result of unremitting direction and correction during childhood. It is a safe conclusion that the majority of men and women who eat noisily and ungracefully, gurgling soup from the tip of the spoon, clutching fork and knife to their hilts and committing other offenses against good breeding were allowed to eat any way they chose when they were children. Consequently as grown-ups they are criticised and blamed for faults which should in all fairness be laid at the doors of their parents.

That bad table behavior is by no means confined to what we are pleased somewhat patronizingly to call the "lower classes" was discovered, to her surprise, by a summer guest of an eastern hotel at a fashionable resort where board comes high. After commenting in The New York Tribune on the hardly believable fact that boisterous eaters can see others taking their food as well bred people should, and still not learn their tardy lesson, she goes on to say:

"Hurry is responsible for a good many table misdemeanors, but isn't it strange that at a summer resort, where there is plenty of time for everything, so many people will rush through their meals as if their lives depended on getting to the end!

"There was a man at the hotel whom I quite wanted to know until I saw him eat lettuce. He would take a large head in his hand and start at one corner and actually chew it in like a rabbit. There was a beautiful woman, an exquisite looking ceature, who used to talk incessantly at meals with her mouth full.

"Lettuce, by the way, is a thing few people seem to know how to manage. Near the nice man who ate his lettuce like a rabbit was one who cut his up into unnecessarily fine shreds—sawing away at it until it seemed as if he were going to cut the plate up, too.

"One handsome athletic girl of the social register class always had two eggs for her breakfast, and the chopping and stirring of those eggs was the noisiest thing I ever heard. New guests would look up in astonishment, but the girl's family didn't seem to notice it.

"Then there were the people who buttered large slices of bread and bit into them; the people who smacked; the people who hung over their plates as if they had no backbone.

"I hope I am not hypercritical. I didn't try to see these things; they were obvious. I wouldn't criticise elderly people whose age might perhaps make them careless. These guests of whom I speak were young or middle aged. They had money and leisure, they had had the advantages of travel."

The writer might well have added to her list of offenders the one who indulges in mouth gymnastics to cleanse the teeth from food, and that disgusting person, the toothpick user.

"She Never Pushed Him"

A gentle and unconscious rebuke to impatience at the hour when the Sandman makes the putting to bed slow work is administered in this little story told by a writer who watched an elephant mother get her baby ready for the night.

This huge mother had carefully trodden down the hay in their inclosure at the zoo, and when the bed thus made was ready the little fellow dropped to his knees on the flattened hay.

After a few soft grunts from the mother, says the writer, he lay as a well trained child of the elephant family should. The mother's work, however, was not yet done. She took up delicately the hay from the edge of the bed and began tossing it lightly along his sides and up toward his back until its ridges no longer showed.

When all was done, a small girl, who had warned me not to disturb the proceeding, heaved a great sigh and, turning to me, said: "I would just like to know what they do it for."

So I told her, explaining the habit wild animals have of treading their beds to make sure that there are no snakes in the grass; the necessity of dust-powdering the young, whose skin is tender in the folds, and who are troubled by insects; the piling up of dry grass around them to conceal them from the hunter.

"My! Don't they know a lot? More than some folks, I fancy," said the little girl. "And she never punched nor pushed him, either, though he wasn't very quick," she added, speaking to a tired-looking woman who stood by smiling.

"No, dear," she said; "she has but one child to put to bed."

No Germs for Doggy

An amusing story is told of a recent experience, at a Washington railway station, of the wife of a federal official.

She is extremely fond of dogs, and was pleased, therefore, when she took a seat in the waiting room to find in the seat next to her a small dog. The dog was a friendly little beast, and the violent wagging of his tail showed that he wanted to get acquainted with his neighbor.

As she leaned over to pat him her small neighbor jumped up eagerly to lick her face. Suddenly a showily dressed woman in the seat just beyond reached out in dismay and drew the dog away.

"Excuse me," she said stiffly, "but I never allow my dog to kiss strangers!"

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What the Lilies Told Me

BY KATHRYN C. WHEELER

Daffy-down-dillies, daffy-down-dillies,
Nodding your heads in that very wise way,
What is your secret, sweet daffy-down-dillies?
"After the winter comes springtime," they say.

Snowy white lilies, snowy white lilies,
Calling the little flower children to pray,
Out in the wind where the sunny green hill is,
Why are they glad it is spring, lilies, say?

"All through the wintertime," answered the lilies,
"Down in the frozen earth, ever so deep,
This is the secret they learn," said the lilies,
"Nothing is dead; it is only asleep."

Dear Easter lilies, dear Easter lilies,
Sometimes a baby lies under the snow,
Will he come back to the spring, Easter lilies?
Is he just sleeping there under the snow?
"Death is not death, it is sleep," said the lilies;
"We have arisen with Christ, and we know."

YOUNG AMERICA

Benjy and Betty's Easter Plan

The Prize-Winning Endings

[*Synopsis of First Part: Benjy and Betty and Baby Margery loved Valentine's Day. Their mother, however, did not. She grew very tired of picking up the valentines which the children scattered from one end of the house to the other. Finally she suggested that Benjy and Betty think up some plan for taking care of the valentines. Benjy's plan proved to be a good one.*]

FIRST PRIZE

BETTY AND BENJY were busy cutting the pictures out of the valentines and pasting them in books when the doorbell rang and in walked their Uncle Ben from Seattle.

"Oh, we had forgotten all about Uncle Ben coming!" cried the twins.

"I came pretty near not getting here," said Uncle Ben. "My train was delayed about twenty-four hours. We were stuck in a snowdrift about nine hours in Montana, near a little station called Wolf Point."

"Oh, Uncle Ben, tell us about it!" cried Betty.

"The snow had been drifting badly all day. About 3 o'clock the train stopped and we found we were stuck in a snowdrift almost as high as the engine.

"A few of us thought we would walk to a station about half a mile ahead while the train crew shoveled the snow off the track. It was bitter cold and pretty hard to get through the snowdrifts.

"After we had gone about half way an Indian came along with a sleigh and gave us a ride."

"What did he look like?" asked Benjy.

"He was dressed about like a white man, only he had long hair, a red handkerchief around his neck and a wide-brimmed light hat.

"He was going to see his little girl Annie at the Presbyterian mission school for Indians located there. He seemed very proud that she 'had name like white girl' and that she was learning to cook and sew like white folks.

"We took a look through the school and found it had about fifty pupils. One little girl I noticed had a dress much too big for her, and the superintendent explained that people sent in clothing and they often needed it so badly that they had to put it right on the children without making it over."

"Oh, Uncle Ben, we're making scrapbooks, and we hadn't decided just where to send them; but now we'll send them to the little Indians for Easter," cried Betty.

"Yes, let's," Benjy agreed.

Two weeks later they received twelve letters, signed with twelve Indian names, thanking them for the books they sent.

"I'm 'most glad Uncle Ben's train did get stuck in the snow, for we wouldn't have known about the Indian school if it hadn't," said Betty. HELEN G. MORE (age 14).

Hood River, Ore.

SECOND PRIZE

"IT'S ABOUT Easter," Benjy went on. "There's a picture in Margery's book that made me think of Easter. I'm going to take all my valentines, if Betty will, too, and put them in envelopes, with a little story in each about Easter Day—how Jesus was crucified and rose again on that bright Easter morning—and send these to the Chinese children. Our Sunday school teacher said that the Chinese children like pictures. Oh, won't they be glad to get them? Will you send yours, too, Betty?"

"You can think of the most nice things, Benjy Bradford. I don't know what I'd do if I didn't have you for a brother. Of course I'll help if mother will let us do it. But just think how many stamps it would take, and we've spent all of our money for valentines. Oh, my! Oh, my!"

"I think it's a good idea, Benjy. Perhaps you could send the valentines in one package to some missionary and explain in a letter what you want done with them," said Mrs. Bradford.

"Let us ask papa for some missionary's address. Where is he, mother?"

"In his study," was the reply.

The twins obtained the bit of information, then scampered away to try to find some way of earning enough money to pay the postage, for they insisted on doing everything themselves.

In a week's time news of the plan had spread through all the school. The other children in Benjy and Betty's class caught their enthusiasm and sent packages to the hospitals and to other mission fields. More than one mother heaved a sigh of relief as the children took their packages to the post office.

Two weeks before Easter the children counted the pennies which had slipped one by one into the apple bank and found that they could pay the postage. They had been tempted many times to take a few cents out of their hard earned savings to purchase taffy or peppermints, but they would think of the poor heathen children who were to receive the valentines and messages, and again the pennies would find a place in the bank.

"The missionary will get them on—on—Good Friday," said Benjy, counting the days on the calendar, as Betty addressed the package.

"We shall mail it our very own selves, Benjy. We've done lots of things together, but this is the very nicest of all. And the boys and girls agreed to send theirs, too, every year," cried Betty. MARY C. BROADY (age 11).

Watertown, Ohio.

Benjy's "Rabbits-Kitties"

When Benjy and Betty were wee things like Baby Margery they were given a pair of gray rabbits for Easter—a mamma rabbit and her baby. Mrs. Bradford explained to Benjy and Betty that though these bunnies looked like kittens, they really were not at all like them; but the children never could see that they were very much different from their pet Tabby. That's why Benjy always called them his "rabbits-kitties." When he was out in their pen feeding them lettuce one morning his father took a picture of them, and here they are!

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THIRD PRIZES

BENJY AND BETTY loved Easter. They always had such a good time then, that it was no wonder Benjy thought of Easter. "You know, mother," said Benjy, "that Baby Margery loves to look at picture books. Well, today we had a story in our reader about Dora, who had too many dolls. She took one of them to a hospital and gave it to a sick little girl. We could take our valentines and make a pretty scrapbook and send it to the hospital Easter morning."

"Yes!" cried Betty, clapping her hands. "And we can hunt up all of our old Easter cards, too."

"That is a fine plan," said Mother Bradford. "Some of your playmates might like to help you make scrapbooks. You may have a scrapbook party."

"Won't that be nice!" cried the twins, dancing around the room.

"Mother, may we take our money to buy postcard books to paste the valentines and Easter cards in?" asked Benjy.

"And some little Easter rabbits for prizes for the boy and girl who make the prettiest scrapbooks?" asked Betty.

Mother said they might and the next day they wrote their invitations.

"Benjy," said Betty, "let's cut out Easter eggs to write our invitations on."

Benjy agreed, and when they had cut the eggs from mother's note paper they wrote: "You are invited to a scrapbook party at Betty Bradford's home March 22, 2 o'clock. Please bring all the valentines and Easter cards you would like to give away."

The Saturday afternoon before Easter found twelve boys and girls at the Bradford home. My, how the valentines and Easter cards poured in! The twins had little tables ready with the postcard books and bottles of paste. All the children had lots of fun and they made such nice books that Betty wished she could give a rabbit to each one. But Jimmie Brown and Daisy Hardy won the prizes. When the children were through Mrs. Bradford said, "Now you may hunt your eggs."

"Oh, mother," cried Betty, "I didn't know we were going to have an egg hunt!"

"That is my surprise for you," said her mother, smiling.

On Easter morning Benjy and Betty took twelve lovely picture books to the hospital. They saw how pleased the little sick children were with their presents. And the twins declared it was the happiest Easter they had ever had. GENEVIEVE MAUST (age 10).

Little Rock, Ark.

"I'M GOING to take all my valentines, if Betty will, too, and I'm going to make a book for little Cousin Harold." Now Harold had got hurt. He was out playing in a snowdrift and had sprained his leg, so that he could not walk into the house. He had been lying in bed for more than two weeks and could not walk a step.

Harold had a sister whose name was Susie, who was a little older than Harold. They lived with their mother in a large private school for children. Their mamma was one of the teachers in the school.

"That is a fine plan, but how are you going to arrange the valentines?" asked Betty.

"Why, I'm going to cut all kinds of pictures out of my valentines and paste them in the book. Then I'm going to write a verse under each picture, and I'm going to draw some pictures, too."

Their mother was becoming much interested. She said: "I'll buy a scrapbook for you."

"Oh, goody!" exclaimed Betty. "Buy a great big one, for I'm going to cut out all of my valentines, too."

So mother bought a large scrapbook for them. They cut out ever so many pictures from their prettiest valentines and pasted them in the book. On the front page they pasted a picture of themselves.

When Harold's mother brought a big box into his room the night before Easter Harold stared in wonder.

"Why, mother, what is it?" he asked.

"It is something for you and Susie," she replied.

Susie came into the room just then.

"Oh, Susie, mother has something for us!" exclaimed Harold eagerly.

"Oh, oh, it's a book!" said Susie with delight when her mother had opened the box.

(*Continued on page 404*)

THE SUNDAY SCHOOL

March 30, 1913—Review

Everyday View of the Lesson

By J. L. Scott

Golden Text, Psalm 22:4: Our fathers trusted in thee: they trusted, and thou didst deliver them.

A review is simply a sum in addition. The result depends on the accuracy with which we recall the details. For three months we have been studying Genesis. Some have gone over it, some through it, and possibly a few at a safe distance about it. In each instance we saw as we looked. That word "look," as it occurs in Scripture, has one special purpose. A procession is going by, and the mind is called to the window to "look," and looking, to observe, and observing, to remember. The gospels are a wonderful illustration of the power of memory. They record nothing more marvelous than themselves. The were written long after the Master's death, and still every detail stands out with the freshness of yesterday. The sermon on the mount, so far as we know, the disciples heard but once, but the very words seem to have been retained. Those men were capable of attention. Great men always are.

The lessons for this last quarter should have made a lasting impression upon those who studied them. They belong to the beginning, which in itself makes them attractive. For this reason Genesis should be among the best known books of Scripture. The "creation" was a fitting subject with which to begin, "In the beginning God created the heavens and the earth." That one shelf holds the libraries of time. All else is incidental to it. Every theory as to the creation must finally pass through that gate. "Man the crown of creation" naturally completes the work. Three times God stepped within the creative circle—at the creation of matter, life and spirit.

Man Becomes Supreme Through His Power to Choose

Man's supremacy lay in his power of choice. His position he must confirm. No one is ever his real self until he has had a chance to be someone else. Is man strong enough to stand the test? Adam and Eve seek out the trees of life and death. The fruit hangs low and man's first sin has been committed. The curtain has gone up and the tragedy begun. The actors are driven from the garden. The first to greet them are Cain and Abel, their own sons—one stained with blood, the other dead. The parting of the ways has been reached, and the world turns to the left.

The race becomes worse from age to age. One of two things was inevitable—either God must destroy the race or the race would destroy itself. The wages of sin is death, and man was reaching the harvest. Then came the flood, bringing a more merciful end than man had chosen for himself. But the memory of that judgment would deter the generations from all enterprise and effort, and so God's covenant with Noah, that never again would he destroy the earth, was set like a bow in the heavens.

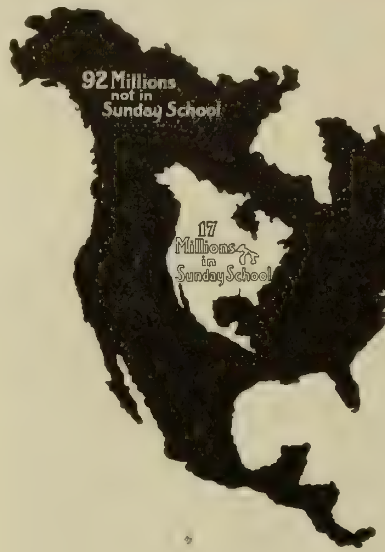
Someone to Lead the Way Necessary to Reformation of Men

Noah became a second Adam and his descendants sought to rebuild on lines better than before. But someone must help them. Someone endowed of God must lead the way. God never consults others in his selection of men. Down in the old city of Ur there lived one destined to this work. But little is known of his youth. He is said to have been a prince, but a higher distinction awaited him farther on.

Then came the call of Abram, who opened the gates of a new era. His mightiest achievement was the discovery of the truth about the one God. To this end he addressed his life. But first he must migrate to Haran, a city 500 miles distant, and there lay the foundations of a kingdom lasting as time. With him was associated his nephew Lot, not so much for mutual strength as that Abram and Lot were essential to God's purposes for the future.

God's covenant with Abraham was but a new chapter added to the book of his decrees. In the far distance was a people numerous as the stars, whose life was to be lived in faith and whose history was to illustrate God's supervision over the world. But Lot refused to dwell in the land of promise, and the destruction of Sodom came as a terrible answer to his choice.

We saw at the beginning of our lessons that no character is ever established without its temptations. The test of Abraham's faith only gives emphasis to this truth. His faith was thrown into the furnace, and whether it proved to be gold or dross remained to be determined. In this the patriarch was strong. God had promised him descendants numerous as the sands upon the shore. As yet Isaac was his only legitimate son. Who of all the daughters of the earth was worthy to carry the strain down through the centuries? His own kin were back in Haran, where lived the beautiful Rebekah, who, with Isaac, afforded the final response to his faith.


92 Millions not in Sunday School
17 Millions in Sunday School

In and Out of Sunday Schools

This chart, issued by the American Christian Missionary Society, Cincinnati, shows the large number of people in America not in any Sunday school. Other figures from the same source show that the average Sunday school has nine teachers and eighty-two pupils.

These are a few of the fathers who walked with God. At this distance they seem as celestial giants, far removed from the frailty and weakness that beset men of today. But the world in which they lived was the same as ours. The streams of humanity run in unchanging channels, and we are all borne outward toward the one sea that rolls all round the world. Nothing is permanent but God. Abraham died, but his faith lived. From the heights of promise he saw the day of Christ and rejoiced in the vision. In faith alone he was strong.

Review Lesson by Lesson

By Hermon D. Jenkins

1. Whence has come "this universal frame"? Science is dumb before that question. It can only witness to things as they are. But the spirit of man insists upon an answer to the question, and no answer satisfies it but that of the Bible: "In the beginning God created the heavens and the earth" (Gen. 1:2-3). In our own day science has revealed a universe of such extent and order and beauty that only the monotheism of the Bible can stand. Science has rendered atheism absurd, impossible.

2. Whence comes man? The Bible says, by the will and power of the Almighty. Sometimes the wanderer along a mountain stream picks up a worn stone whose form suggests art, but which might possibly be ascribed to chance. But nobody ever ascribed the Apollo of the Vatican to chance. The crown of creation was not an accident. God designed man, and in his mind, conscience, speech and emotions he exhibits a divine image. Creation alone explains him (Gen. 2:4-25).

3. The Bible does not profess to account for the existence of sin but only for the existence of man's sin. It does not deny the existence of sin but asserts that it entered at the fountain head. Observation shows sin to be universal. Revelation affirms it to have entered Eden. Its essential factor is unbelief in the word of God. Sin maintains the same character to this day (Gen. 3).

4. But early as was the fall, redemption for the individual followed close behind. Cain was a murderer, but Abel was a child of God. The contending tendencies of which we are all conscious, one toward the higher life and one toward the pit, come to light in the first two biographies we have. No other facts of life have such importance or significance or persistence as these—a proneness to sin and a possibility of escape by grace (Gen. 4:1-15).

5. "The flood came, and destroyed them all" (Luke 17:27). The traditions of all nations present the flood as a fact never to be forgotten. The Bible presents it as a lesson never to be ignored. The Bible teaches forgiveness for sin, atonement for sin, but it never encourages indifference to sin. The flood was a divine surgery which removed sin (Gen. 6:9-22).

Rainbow Reminder of God's Patient Love Toward His World

6. God's judgments are followed close by God's consolations. The first thing after the flood is the rainbow. If we know God as the Bible reveals him, fear of God is never despair. That law, we have learned, is imperfect which does not provide a penalty for transgression and forgiveness following contrition. The most beautiful object in nature is chosen to remind us of God's patient love toward a sinful world (Gen. 8:1-9, 17).

7. But in the fullness of time God selected one man to stand for a new redemptive order and force. Religion, including both faith and morals, was on the down grade. No one can walk through a museum in which are stored the results of excavations among the ruins of ancient cities without wondering that a second flood was withheld. One strong character, not without its faults but rich in good qualities, among them the indispensable one of teachableness, was chosen to be "the father of all them that believe" (Rom. 4:11).

8. A study of Abraham's career helps us to understand true religion in patriarchal days. His faults are not disguised or condoned, but his life is upon an infinitely higher plane than that of even his own kinsmen. During a long life full of many disappointments he held fast his trust in God; he treated even selfish men with magnanimity and he prayed for sinners who never prayed for themselves. In war he had the courage of a soldier and in private life the humility of a child.

Abraham Promised That He Shall Found New Life Among Men

9. With this great soul God entered into an alliance. Abraham was originally rich and by the blessing of God become still more affluent. He was powerful as the leader of a tribe, and by the directing wisdom of God he was never defeated in the field. But God promised him neither riches nor victory. What he did promise was that he should become the founder and father of a new life among men, a life leading upward as well as onward, and that eventually all the nations of mankind should be "blessed in faithful Abraham" Gen. 15; 17:1-8).

10. But while no universal flood is ever to sweep the earth, isolated cities and races as well as individuals may bring down upon themselves condign punishment (Gen. 19). So did Sodom. Thus did Rome, in the judgment of the historian Gibbon. Napoleon did the same in the judgment of Victor Hugo.

11. That Abraham might be forever immune from the worst of the practices which environed him he was taught God's repudiation of sacrifices which had cost the life of others (Gen. 22:1-19).

12. The son thus rescued from pagan rites was in the last lesson of the quarter happily married to a maiden of the same family and faith, and the fire which had seemed to burn low upon the solitary altar was rekindled and perpetuated and the future of religion was assured.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning March 23, 1913

Topic—The great supper. Luke 14:16-24.

The kingdom of heaven is a feast. Eternal life is a banquet. When that other guest who sat at meat with Jesus in the house of the ruler of the Pharisees exclaimed, "Blessed is he that shall eat bread in the kingdom of God," he gave utterance to one of the most certain convictions of his religion (compare Is. 25:6). The kingdom of heaven would be eating and drinking; it would be an era of unparalleled prosperity; and all righteous people would surely enjoy their portion.

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"The resurrection of the just" had suggested the thought of the kingdom, and evidently this guest complacently assumed that he was one of those who would enjoy the feast. He had already accepted an invitation to it; for was he not of the elect sons of Israel? Standing in its connection, this remark was merely a pious platitude, intended to interrupt Jesus and divert him from his rebukes of their spurious religion. But no man ever moved Jesus aside from the way in which he purposed to go.

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The parable of the great supper is the Master's rebuke of this superciliousness. There are multitudes of men, who think that they are already assured of a high place at the supper, who will never enter there.

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And the reason why they cannot enter is that they are not detached from worldly interests and material advantages. For the feast of the kingdom is of such a nature that only those whose affections are set on spiritual things can ever truly enjoy it.

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All the conditions of the parable are true to the customs of the Oriental feast.

When a gentleman of Jerusalem was about to give a supper he first sent forth his servants some days in advance to invite all his guests and obtain their acceptances. Then when the day of the feast had arrived he sent out his servants a second time to announce that the feast was prepared and, in case of distinguished guests, to escort them to the supper. And, lastly, when the feast was under way, he sent servants to call the poor and afflicted to come in and partake of the remnants of the banquet.

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The first invitation had been given and accepted. The day of the feast has come, and the master of the house has sent forth his servants with the ringing, hospitable summons: "Come, for all things are now ready." Of course they will all come, for they have all already agreed to come; and they all enjoy a banquet, with its abundance of good cheer, its geniality and its full flow of sprightly conversation. If they must stay away, they will give no reasons for their absence except an unequivocal necessity.

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But the unprecedented happened. The ancient Semitic customs of hospitality were violated. The guests with one consent began to make excuse. One man had bought a piece of ground and wanted to go out and see it. He had doubtless seen it many times before he bought it; but now he would like to go out and stand and look at it and say: "It is mine. I am a landed proprietor." He also had to make some immediate plans for its improvement, which were too interesting to be deferred. His self-congratulation in the possession of his real estate was a greater satisfaction to his soul than his participation in the coming feast. So he said to the servant of his host: "I must really ask to be excused."

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The second man had bought five yoke of oxen and must go to prove them. He is not even concerned to put on the face of a good excuse; as though any man would buy five yoke of oxen without first proving them. He publicly despises his host. His delight in seeing five yoke of fine oxen moving steadily across the field is greater than his fondness for social pleasure or his respect for his entertainer.

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The last man doubtless thought that he had a good excuse, for the law of Deuteronomy said: "When a man taketh a new wife, he shall not go out in the host, neither shall he be charged with any business: he shall be free at home one year" (24:5). Therefore he said confidently, "I cannot come." According to the Jewish law, which exempted the young husband from military service and public business, this excuse is more intelligible than either of the others. But Christ would here teach that the pleasant dalliance at home is no sufficient excuse for failure to heed the call of the kingdom.

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These are not all the excuses; they are samples of many (v. 16). They are the answers of men who contemn their host, violate the sacred laws of hospitality and refuse the obligations of society. And they have refused because they are immersed in the gains and pleasures of this world and thus made indifferent to every higher call.

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But the banquet will by no means be lost. If the supercilious devotees of this world will not enter the kingdom, there are other men that will. And the new society will be gathered from the streets and lanes of the city, where the homeless outcasts dwell. Here are the maimed; they will have no newly married wives to keep them at home. There are the blind; they will have no newly purchased fields to go to see. There are the lame; they will have no oxen to tramp after in the furrow. These will come with humility and joy. They had perhaps hoped to get the leavings of the feast, but to take the chief seats, to receive the choicest bounties—this was beyond their furthest expectation.

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It was a great banquet. After the hopeless poor from the city streets had been gathered into the ample space there was still room. "Go out into the highways and hedges, and constrain them to come in, that my house may be filled." Beyond the chosen race of Israel lay the wandering tribes of the gentiles. There is a place for them, too, at the Master's feast. Oh, the constraint of the love of Christ!

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It is hard for men who have everything they desire in this world to make themselves ready for a world to come. It is easier to become absorbed in present possessions than to hold them in honor simply because they enable us to prepare the better for an entrance into the kingdom.

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The proud, and the hard, and the luxurious, who would almost patronize God himself, and congratulate heaven upon the luster that their presence would shed upon its society—these men can have no part in the deep joy of the kingdom. But for those poor ones, who are bowed with the sense of their own failure, and crushed beneath the indifference and scorn of the world, the invitation into the kingdom comes with a glad amazement, and is accepted with exultation. The poor and the suffering are very close to God's heart.

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"Blessed are the poor in spirit: for theirs is the kingdom of heaven." A true humility ever leads to action; it disposes the soul to respond to the loving call of Jesus.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

March 30, 1913

THE RELIGION OF A BOOK

Topic—Mission work at home and abroad. III. Education. Acts 18:7-11.

The needs of the day demand a method of education that will develop power and personality. The minister of the gospel claims for vital religion a sheer educational power beyond that of the schools. His reasoning is that Christianity floods a soul with new purposes, new ideals, new life. He quotes to strengthen his position an expert from India, who has declared that the revival in the Kassia hills had done more for the intellectual stimulus of the people than all the mission and government schools combined. In this contention the psychologist would support the missionary as against the machine-made pedagogue. It is impulse, purpose, vision that young and old need, before facts or methods. Education is for life and it should be by life. There is profound philosophy in the truth that the gospel has been the greatest educational force in human history.

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Christianity has been peculiarly a religion to stimulate thought. It teaches men a "divine discontent."

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President Wilson was the first layman to be head of Princeton University. President Hadley is the only lay president in Yale's long history of ministerial executives. Until recent times it has been the practice for most of the leading universities and colleges of North America to be presided over by ministers of the gospel. The usage reveals the general belief that the interests of education are conserved and directed by religion. The planting of home mission colleges has been one of the formative factors in the life of America. The church and the schoolhouse have been the twin landmarks of new communities since the foundation of this western empire.

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A fundamental difference between Christianity and the non-Christian faiths—Judaism and Islam excepted—is that this is the religion of a book. To all its converts it gives the Bible. The intellectual cultivation of the people has been a goal. The Scriptures have been made the foundation of character and conduct. The result has followed, as effect follows cause, that the Christian nations have led the world. There is warrant for the bitter plaint of the young Turk, "Christians have all the power in the world."

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A thorough knowledge of the English Bible is a real education.

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Captain Burton, the famous British traveler, whose knowledge of the Arabic language and life was so complete that he penetrated even to Mecca, spent his last years in translating into English famous Arabic poetry. He looked upon this as his great work. But when he died his wife, after reading his manuscript, threw it into the fire. Arabic poetry is not fit to print. The masterpieces of Moslem literature are so erotic that, translated, they would be denied transmission through the marts of any Christian government. It is a singular fact that the sort of thinking which may be found in Moslem and other non-Christian lands today is quite the same as the state of mind into which the Christian church was born. The apostle Paul's letters give us glimpses of it. Historians have marveled at the sweetness and purity of the lives of the early Christians amid such foulness. Steadfastly the gospel has trained its adherents and the world at large into a state of mind pure and gentle and brotherly.

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The minister used to be called the "dominie," or teacher. He was preeminently the intellectual leader of the community.

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One of the greatest educational achievements in the history of the race has been the translation of the Bible into the speech of every nation, and almost very tribe.

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Whence came the leaders of the Balkan states? From mission schools. Even King Ferdinand has gone on record as saying that Robert College is the nursery of Bulgarian statesmen. The new Bulgaria owes its emancipation to American Christian schools.

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The international marvel of the decade is the creation of the Chinese republic. What is the explanation? The answer is clear and unanimous—the mission schools. If Christian schools had not been taken to China, that nation would still be a mediæval monarchy, tied hand and foot to the Confucian classics. A world service of first magnitude has been done by the missionaries in transforming old China.

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All who find Christ as Saviour must accept him also as Teacher.

NEW BOOKS

Old Testament Poetry

The Poets of the Old Testament, by Alexander R. Gordon. This book is a substantial addition to our commentary literature. Dr. Gordon is the well-known professor of Old Testament literature in the Presbyterian College in Montreal, and his former book on "The Early Tradition of Genesis" has proved of permanent value. He attempts here to bring home to English readers the results of a vast deal of important work on the poetry of the Old Testament. It constitutes a happy blending of the technical and the popular, and men who mean to give serious attention to Old Testament poetry will find the book a mine of treasure.

Little attention is paid to the history of the Old Testament which has assumed poetic form. There is an interesting chapter on the folk-poetry of Israel which takes up the snatches of song from the historical books. Ecclesiastes also is included because of its proverbial character, and its occasional poetical form. Dr. Gordon dates it about 200 B. C., and finds it strongly impressed with the Greek spirit. While the section on the psalms is suggestive, the introductory chapter on the psalter seems least satisfactory. Dr. Gordon agrees in general to the assignment of the psalms to the middle period, withdrawing a large number from the earlier period. There are only the familiar grounds for his conclusions. Certainly the last verse of the twenty-third psalm does not necessarily imply that the temple was standing and the rest of the psalm is so appropriate to David's life that taking it from that period seems unwarranted, though it is common enough. It is difficult to see why the eighty-fourth psalm requires assignment to the period of the "renovated temple." Why not to the original temple? We believe the tendency should be to push the psalms into earlier dates. We are glad to find Dr. Gordon opposing the extreme view of Kennett, that the whole psalter is Maccabean, agreeing instead to Dr. Briggs's suggestion that the apparent Maccabean influences may be editorial rather than original. The chapter on "The Psalmists' Thoughts of God" is most stimulating. Christian experience will bear out Dr. Gordon in saying that "there is no vital contrast between gospel and psalter."

The section on Job follows very much the familiar critical lines, with not much more satisfactory results. It is interesting to find the Song of Songs treated as a "repertoire of wedding songs, covering the seven days of festivity, and having no other connection but their praise of wedded life." This, of course, does away with the long standing dramatic theory, but seems nearer to the facts. Dr. Gordon locates it in the earlier half of the third century. [George H. Doran Company, New York. $1.50 net.

Of Public Interest

The Man Farthest Down, by Booker T. Washington. In 1910 the foremost representative of the Ethiopian race in America visited England, Scotland, Germany, Austria-Hungary, Italy, Sicily, Poland and Denmark for the express purpose of studying the "man farthest down" in the scale of economic and social life. The result is a book that is altogether notable for its keen observations, deep insight and serene temper. To the commanding personality of the author the work owes much of its intense appeal to popular interest; for Dr. Washington writes himself unegotistically into every page. As to the man farthest down, the author's investigations convinced him that "we are not worse off in America in this respect than other peoples," and he does not believe that "the southern people, white or black, would be willing to exchange their own troubles, such as they are, for those of any nation or group of people in Europe or elsewhere." The most significant statements in the book are to the effect that women suffer more from evil influences of slum life than men, and that the man farthest down in Europe is woman. The relation of the lowly peoples of Europe to agriculture is discussed at length, and the observations made throw a brilliant sidelight upon the eternal land problem. Dr. Washington's traveling companion was his friend Dr. Robert E. Park, who collaborated with him in the authorship of the book. [Doubleday, Page and Company, New York. $1.50 net.

The Government of American Cities, by William Bennett Munro. This work deserves a place besides Bryce's "American Commonwealth." Not since the publication of that great work has there been a more valuable contribution to the literature of American government. To be sure, this volume deals with only one department of the machinery of public affairs, but that is an increasingly important department, one but little understood, and up to the present moment it is certainly the most conspicuous field in American democracy. America will stand or fall with its cities; and they, with their enormous increase in population and the chaos of their government, offer an almost desperate challenge to democracy. Professor Munro, whose chair in Harvard University is that of municipal government, has wrought thoughtfully the underlying principles and practical workings of American municipal life. He shows how from the beginning the incorporated city has been with us. New York had its first city charter in 1686; and there were twenty boroughs or cities incorporated at the time of the revolution. It is noted that the charters were issued by the governors and not by legislatures. The successful outcome of the revolution and the adoption of the new state constitutions brought great changes in the form and spirit of municipal government, and the changes have been continuous down to the present time. No book treating of this subject at the present stage can have any approach to finality. Conditions shift in the very process of writing, but this, if we mistake not, is a monograph of very large value to present discussion, and may even prove of considerable permanent worth. [Macmillan Company, New York. $2.50 net.

Women and Religion in China

Notable Women of Modern China, by Margaret E. Burton, is one of the inspiring books in modern missionary literature. It tells the story of six Chinese women, three of whom became expert physicians and rendered wide service. They were converts in the Methodist mission and most of them studied for a time in America; but all of them were native Chinese women, who showed in their own lives not only the power of the gospel but the power of the Chinese character as well. One would like to hope that such a book would be read by anyone who raises a question about the missionary movement. One such group of women is sufficient and final argument in behalf of missions. The book is admirably written and well illustrated. [Fleming H. Revell Company, New York. $1.25 net.

Religion in China, by J. J. M. de Groot. The eight lectures in this volume constitute the 1910-11 series of the American course on the history of religions. The author maintains that the three religions of China—Taoism, Confucianism and Buddhism—are essentially one, in that they all have their roots in what may be call "universism." The natural universe has been from remotest times the inspiration of China's religious thought, and the foundation of its religious beliefs and worship. The way of perfection for man—"Tao"—lies in making his life correspond to the universe of which he is a part. Confucianism is grounded in Taoism, and is in fact an offshoot from it. About the time of Christ Buddhism found its way into China in a universistic form, called Mahayana, and because of its affinity was able to live in company with the other two Taoistic beliefs. The representation of various natural forces by different deities has caused Chinese religion to develop into a complicated polytheism. That the lecturer has made a most careful study of his difficult subject is evidenced on every page of the book, which will afford accurate and varied information to the student of Chinese religion. [G. P. Putnam's Sons, New York.

Religious Books

The Psychology of Religious Sects, by Henry C. McComas. This book may fairly be called an investigation into the natural history of denominationalism. Or, to borrow the terms of medical science, a treatise on the cause and cure of sectarianism in religion. The author is a psychologist; but he has given the subject of theology, and especially the department of church history, some careful study. He looks upon the divisions of present-day Christendom as the natural result of temperamental differences in those who constitute the membership of the different denominations. He does not deny the supernatural element in Christianity, nor does he reduce religion to the terms of mere "nerve action." He believes in the divine principle as an actual working reality in the world of man; but as he is carrying on a scientific investigation in the world of outward phenomena, he naturally leaves out of the discussion this side of religious life. If denominational development is the result of factors in the soul life of Christians, it may be controlled indirectly through the modification of those underlying factors. Proceeding from this assumption, the author further shows some practical ways in which it may be so controlled as to eliminate many unnecessary lines of division. [Fleming H. Revell Company, New York. $1.25 net.

Intellectual Religion, by Thomas Curran Ryan. Mr. Ryan is a member of the Wisconsin bar, but evidently the technicalities of the law have not interfered with his devoting a considerable amount of energy to the more subtle forms of thought presented in the fields of philosophy and religion. Questions of the finite and infinite, of the temporal and eternal, of the persistent and evanescent neither arrest him nor allure him to a hard and fast traditional explanation of the constitution of the universe. Without being a rationalist, he works out from the point of view of reason a systematic exposition and defense of religion. The book is addressed particularly to those who in these latter days have come to entertain doubts as to the validity of cardinal points of all religion. Any open-minded person belonging to this class will here find help in solving his doubts. [Sherman, French and Company, Boston. $1.25 net.

The High Road to Christ, by Richard Roberts. This series of nine addresses, delivered to Mr. Roberts's Crouch Hill congregation, form a clean-cut and satisfying Christian apologetic, presented in language suited to give it a popular appeal. The author's standpoint is that of a moderate progressive. He is open-minded in his approach to the great questions of the Christian religion, and candid in his treatment, seeking to evade no difficulty. On questions of criticism he is fair and sane, and where he touches upon them his reader will find him clear and helpful. It would have been well if miracle and prayer had been treated in separate addresses, instead of in one, that each subject might have had fuller consideration. The book will assist the Christian to give a reason for the hope that is in him. [Cassell and Company, New York. $1 net.

MISSIONARY WORK

Penalized Industry in Africa

Although the missionaries of the Presbyterian Church in West Africa regard the German colony of Kamerun, in which they are at work, as a well governed colony, some criticism has lately arisen in regard to the system by which the government obtains men to do carrier work or to keep up repairs on the government roads and railroads. Ordinarily notice is sent to the "headman" of the given town requiring him to furnish a certain number of men at a specified time. If the men do not present themselves for duty, a squad of soldiers is sent out to arrest the required number. Whether these workers are gathered, however, by one process or the other, it is most usual for the headman, or the sergeant commanding a squad, to pick up the men easiest in reach—that is, those who are at work in plantations near the roads. Idlers who have no property and no responsibilities easily escape to the bush and evade conscription; so it frequently happens that a whole community is swept clear of the only real workers in it, and prosperous plantations in that tropical climate soon are turned into a disorderly tangle of rank weeds.

The missionaries, seeing these results, are planning to make representations on the subject to the colonial authorities, and have no doubt that when the German governor understands the bad effects of the policy he will give orders, as the missionaries suggest, that persons who have planted crops on a certain considerable acreage shall be exempt from forced service on public works. In this way it is calculated that industrious homesteaders will be protected.

Military Faculty Requests Sermon

Rev. C. M. Eames, visiting the village of Fenghsien in China, was surprised to receive a request from the government military school in the town asking permission for a body of the students to attend church. They were, of course, gladly welcomed to reserved seats, and forty of the students attended, with all the members of the faculty save one. The order and attention were perfect. The next day the teachers invited the missionary to attend their school assembled in an old temple, from which the former idols had been pitched into a ditch outside. A teacher who doesn't call himself a Christian at all made a speech in warm commendation of Christianity, and Mr. Eames preached. The invitation was the more remarkable in that only one man in the faculty was a Christian, and there were only four Christians in the whole town. Mr. Eames says: "China is changing even faster than we here on the mission field can realize. Hostility to Christianity seems almost entirely to have disappeared and now witness for Christ is welcomed almost anywhere."

A Bible Class in India's Cotton Fields

Miss Margaret Morrow of Etah, who, while superintending a large boarding and industrial school, uses every opportunity to visit the village Christians within walking distance of that station, writes of one native evangelist:

"Dhandu has made 172 visits to these villages, besides the sixty-eight made with the school girls and myself, altogether, over 240 visits in nearly forty villages. These occasional visits are the only aid many of these poor, ignorant people have in their Christian life. It seems an evidence of real life that they are able to hold out at all with so little shepherding. Dhandu carries with him wherever he goes a Sunday school picture roll on the life of Christ, and is able to tell most of the stories. One day a group of women returning from the cotton fields asked what it was he had under his arm, so there in the field he opened his roll and let them see the pictures, telling them the Bible stories."

This picture shows the Presbyterian missionary force in Porto Rico, gathered for conference at the Polytechnic Institute at San Germon.

Board Notes and Announcements

—The Friday morning meeting at Room 48, Chicago, led by Mrs. Shaw, president, was more than usually prayerful. Among the voices heard were those of Mrs. F. M. Fox, at whose instance the Westminster Guild was organized seven years ago; Miss Forman of India and Mrs. William Allen of Cleveland. The last named hopes to visit Japan and the missionaries there next autumn. Japan was further brought to mind by letters, one from Miss Ward of Tokyo to the guild chapters. She suggests that "good old story books" would be a useful addition to the meager library of the Joshi Gakuin, where some of the schoolgirls read English easily; also that old leaflets with Christmas songs, or recitations and dialogues for anniversaries and a few sets of well preserved old song books, half a dozen alike, and one set of about forty Sunday school or Christian Endeavor songs would be very helpful.

—The annual meeting of Peoria Presbyterial Society, held March 12, besides two addresses from Mrs. Robert M. Ross of Lienchow, had the good report of $2,834 given during the year for foreign and about the same for home missions, the former including $813 in thank offerings and a $600 legacy.

Madagascar Christians Swept to Death in a Church

BY LOUISE SEYMOUR HOUGHTON

NONE WHO are in the least familiar with the devoted type of Christianity which has developed among the natives of Madagascar can be entirely without sympathy with the Christian people of the island in the overwhelming affliction which came upon a group of mountain villages about twenty miles from Diego Suarez in the latter part of last November.

Particulars were slow to reach even the capital of the island, for the tempest which overwhelmed these villages also cut off all telegraphic communication. Over two weeks elapsed before the intelligence reached Tananarivo, and not until the latter part of January were full particulars received by the French Protestant Society of Missions in Paris.

Hurricane Falls on Happy Festival

It was the village of Antetezana which felt the worst of the hurricane. This village, the name of which signifies "the bridge," lies—or rather lay—on a point of land at the confluence of two mountain torrents which came down from the Amber mountains. The valley is narrow and closely shut in by high mountain walls.

On Saturday, Nov. 23, all the Christian people of the region had met in Antetezana to celebrate at once their "feast of ingatherings" and the dedication of the new church which at considerable self-sacrifice they had been building. It was a little church—only 45 by 23 feet in dimensions, built of wood with concrete floor and tile roof, and costing hardly $500, but representing all the love and service of humble, Christian hearts.

Dedication Service Amid Frightful Storm

Two days had been allotted to the joyful festival of dedication. The whole of Sunday had been appropriated to religious services. From all the mountain villages came the Christian people, the members of each church having prepared songs and choruses, which they sang in turn, to the glory of God. Then came a common meal, a true "thanksgiving dinner," of which each person present had a part, before assembling for the afternoon service.

During this latter service the storm came on, with furious wind and driving rain. By 4:30 it had become impossible for anyone to leave the church. Every house in the village was swept away. The two rivers, overflowing their banks, had surrounded the church. By 8 in the evening that devoted company saw death looking them in the face.

God's House Adrift on the Flood

All this time, in spite of the shrieking wind, the pelting rain and the roaring floods, the service had gone on—prayers, hymns and brief addresses following one another without intermission. At 8 o'clock a woman named Ravelonjanahary rose and said:

"It is for us to hold ourselves in readiness to accomplish the Lord's will. Already the ax is laid to the root of the tree—it only remains for the divine Woodsman to lift his arm and give the decisive blow."

She had hardly concluded when a rafter fell from the roof and struck her dead.

By this time the flood, undermining the concrete floor, was carrying the little building away bodily with all who were in it, while huge rocks from the mountain sides were bombarding it in all directions. The congregation began to sing the thirty-ninth hymn of the Malagasy humn book, and it was while this hymn was going up to God that the end came—the building toppled over and went to pieces.

The Entire Congregation Engulfed

A few were able to catch hold of the branches of half submerged trees. The majority were carried away by the torrent. Those who had been caught by the trees held on as long as they could in the frightful hurricane, then dropped off one by one. A Hova named Rabey and his wife swam, hand in hand, nearly four miles, and then were cast upon a point of land exhausted, terribly bruised, but living.

A remarkable rescue, or rather escape, was that of a baby of seven months, who had come to the meeting on his mother's back from the village of Anamakia. The mother was killed, but the next morning, when a rescue party came from the provincial capital, Anasirane, the baby was found safe and sound three miles below the scene of the accident, where he had been caught by a little dike. Of all the living and dead, his little body was the only one without so much as a bruise.

About 150 bodies were recovered and buried of the 300 assembled in the church. Whole families were swept out of existence.

Song of Faith in Hour of Death

The Malagasy hymn 39, sung by the doomed and drowning congregation, may be freely translated thus:

Come, O Spirit, Holy Spirit,
Descend upon us, to show us our road.

For our road is a bad one, and we are lost;
Our spirits are in darkness and our hearts are bad.

O thou Enlightener, descend!
Dissipate the shadows that are in us.

Come, O Comforter! be truly with us;
Bring to our remembrance the words of life.

O Teacher! Come to help us;
Give us to know the truth.

Remain here, within our hearts;
This, O Lord, we ask before all other things.

It was indeed a dark road which those devoted Malagasy were called to traverse. Can we doubt that their prayer was answered, and that the darkness was indeed made light to them in that fearful hour of death?

The Open Hearth

Suggests Dr. Hill for Moderator

Among the names most prominently mentioned in the Northwest and Middle West in connection with the highest honor to be conferred by the next General Assembly is that of Edgar P. Hill, D. D., of Chicago.

We are now attempting some very important adjustments as to our agencies, which will require the largest practical ability of the church. Dr. Hill has already become pretty widely known as superintendent of the Extension Board of Chicago Presbytery. He has been in demand in many parts of our country, especially in the large cities of the Middle West and Northwest, in the matter of making addresses along the line of the important work which, under his superintendency, has been accomplished in Chicago Presbytery; and he has done much, too, in the way of starting off extension organizations in a number of our cities.

I think the whole church will recognize the importance of having such a man follow up the advance made by our former moderators in the matter of adjusting our various agencies under the new methods already adopted. The important thing needed just now is the application of business methods to church affairs, together with an adequate solution of the city, the country and the immigrant problems. Therefore we need a strong, practical hand at the helm.
R. N. ADAMS.

Are Elders Eligible?

The recent references to the election of an elder as moderator of the General Assembly lead the writer to call attention again to the constitutional provision bearing on the eligibility of elders as moderators. He has no desire to question the ability of elders to serve in such offices, or to discuss the desirability of the choice of them, but merely wishes to cite the passages in our standards that bear on this subject.

The compilers of our standards seem to have taken it for granted that the judicatories above the session would not have an idea of such action, since it had been the invariable custom, I suppose, to regard ministers as the proper presiding officers in church gatherings. The provisions in Form of Government, 9:4, concerning the church session, which require that a minister shall preside, except when this would be very inconvenient, are exceptional, since there could be no such emergency in any of the higher judicatories, because the presence of a certain number of ministers is essential to a quorum. In the case of a synod or a General Assembly the moderator is to deliver a sermon (Form of Government 11:5; 12:7), the expression in the last case being "the moderator of the last Assembly," "or—some other minister." This clearly implies that the moderator is a minister. So in chapter 19:3 it is provided that "the moderator of the synod and of the General Assembly . . . shall open the next meeting with a sermon." Rule 43 of the Assembly says: "The moderator of every judicatory above the church session, in finally closing its sessions . . . shall pronounce the apostolic benediction." How can anyone but a minister meet these requirements? Then "the presiding minister" is mentioned in connection with the ordination of a minister in Form of Government 15:13, 14. The provisions in chapter 10:9 in reference to the calling of a special meeting of a presbytery evidently assume that the moderator is a minister, since two other ministers with him constitute a quorum of the presbytery.

It appears, then, that we have at present no constitutional warrant for the election of an elder as the moderator and that such action would be extraconstitutional, if not actually unconstitutional. If it is desirable to change the custom in this respect, it would be well to make amendments to the Form of Government and the rules for judicatories.
W. W. WETMORE.

Would Not Limit Care to Pastors

I have been much interested in the articles on caring for our old pastors, but why stop there? Why not take in all of the old or disabled members? Let me give you two instances that came under my observation. There was a man about 70 years old, deaf and living all alone, a member of one of our churches. He was badly hurt a year ago and was taken to the hospital, where he was confined for a long time; in fact, he is not really over the injury yet. For the last year neither the pastor nor one of the members of the church has called upon him, and if it had not been for those outside of the church his life indeed would have been most miserable.

Another old man, a member of another denomination, was well to do and as far as I could see a fine Christian gentleman. He lost his wife and all his property. Result, the church let him go to the county home, which was too much for him and he went insane, and from the county home they took him to the state hospital. If the church members had each one paid one-half cent per week it would have kept him in fine shape. I can but think that this Scripture fits this case perfectly: I. Timothy 5:8. If either one of these men had belonged to some secret society they might have been taken care of.
MORRIS COOK.

Information on Mormonism

Will you kindly tell me where I may procure the pamphlet by Bishop F. S. Spalding entitled "Joseph Smith, Jr., as a Translator," referred to in an article which appeared in The Continent of Feb. 13?
MISS V. S. N.

[The pamphlet can be secured from Bishop Spalding, 444 East 1st South, Salt Lake City, Utah. A book prepared by ex-Senator Frank J. Cannon is one of the most authoritative publications on Mormonism that we know of. The Chicago Journal also publisned a pamphlet which may be secured singly or in quantities from the publisher of that paper. The Interdenominational Council of Women in New York City has a list of publications on this subject.]

"Joy-Spots" of the Nation

You never saw the word before—well, neither did I—it was born within the hour while I sat meditating upon that "task enormous but opportunity unmeasurable," of which Charles Stelzle tells us in his article in The Continent on "A Modern Church to Meet a Modern Situation." I never saw the word before, but I live in such a place and there are thousands of them scattered throughout the length and breadth of this great nation; they are the absolute hope as well as the joy of this nation and we ought to hear more about them.

The particular "joy spot" in which I have the pleasure of living (Salisbury, Md.) is within thirty miles of Francis Makemie's first meeting house and the congregation which I am privileged to serve is one of the five which he, the father of American Presbyterianism, organized between the years 1683 and 1690. We have a population of 7,000, and 65 per cent of our people live in houses of their own. There is not a single legalized saloon in our midst, there is not a house among us upon which we would dare to write the word disreputable and we have no slums.

In December last we took a religious census of our little city. A hundred church men volunteered for the work and on the day and at the hour appointed ninety-eight of that 100 presented themselves for the task. The work was completed in a little over two hours. And what did the returns show (we took a census of the white population only that day; a census of the colored people is now in progress)? Why, we found that we had a white population of 5,276 and that 4,911 of that number (all but 365, and of these 103 were children under 13 years of age) declared an affiliation with one branch or another of the Christian church. We have 2,287 church members in our town and 2,243 stated that they attend Sabbath school.

On a Monday morning recently, two months after the census had been taken, I called up every minister in our town except the Catholic priest, who is away from home, and asked them to give me the actual number present at their Sabbath schools on the preceding day. No Sabbath school knew that I was intending to ask for this information, not even our own, so that no special effort to have a large attendance was being made. Now how many scholars do you think were present at the sessions of our schools on that particular day? Guess—some of you who study so assiduously into the conditions of and write so learnedly about the "modern church." Guess! Why, 1,660, or more than 74 per cent of the total enrollment.

Consider your country problems. Consider your city problems. That is right. There is plenty in each to give you grief. But why not once in a while consider the small cities and towns of the nation and get a little joy?
W. T. M. BEALE.

"Great Patronage of Miss Ardis"

(Tribute of a Korean Boy in America to His Teacher)

Miss Ardis has been a Bible teacher for three years in the Northwest Collegiate Institute. She is an earnest Christian who puts her hand deep into her pocket and gives especially to poor children. Now she is very interested in a Swedish girl and Korean boy, supporting them while the study. Carl Y. Park is 11 years old and very intelligent in his studies. He has studied in his own language and Chinese for several years in his home in Russia, Siberia. He came here last September to study English one and a half years ago and he has studied in Hastings, Neb., where a number of Korean students are. He came here last September to study with his kinsmen in the Collegiate Institute. As he is very poor, his kinsmen can hardly help him enough. Miss Ardis is helping him. As her mercies came to me and impressed themselves on my mind, so I write a few words for her here.
K. W. KIM.

Churchmen, Masons and the "Shrine"

May I add one more testimony to the high character of free Masonry, not only from a moral viewpoint but from the higher plane of Christian purpose and influence? During one of the great quadrennial conferences of the M. E. Church, held that time in Omaha, my wife and I gave a dinner to eight of the delegates at our home. Our mother, a devout Methodist, had conceived a strong prejudice against Masonry and regretted exceedingly my recent initiation into the order. When I assured her that many ministers and bishops in the church she loved so dearly were Masons she seemed sure I was mistaken. At a venture I inquired and it developed that a bishop, a presiding elder, two ministers and one layman present were Masons, all above the blue lodge. And I may add that, as a means of softening my mother's prejudice, I asked for expressions as to the character and influence of Masonry. The testimony of the church men present was that next to the church they considered Masonry the highest type of organized influence for moral and religious uplifting.

Possibly the one who wrote concerning "Lodges and Churches" had the "shrine" in mind, which, though composed only of Masons of high degree, is in no sense a part of Masonry but a sort of social offshoot, designed and maintained for less restricted fellowship than Masonic lodges can permit within their dignified and exalted order.
WILLIAM H. ALEXANDER.

Tells the Editor to Edit

We are trying to build up the kingdom in this new country of Idaho. It is not always an easy task and progress is sometimes slow, but I believe we are keeping pace with the material development of the country.

I feel that it is an advantage to both ourselves and others to make known what we are doing. The Continent is an excellent medium of communication with the church at large. That is why I avail myself of the privilege of using its columns.

Do not hesitate, Mr. Editor, to blue pencil freely anything I send you. It is my business to send the news and yours to use just as much of it as you see fit.
J. H. BARTON.

Prayer for Liquor Dealers

Should not all Christians unite in praying fervently to our Heavenly Father to pour out his Spirit overwhelmingly upon all who are engaged in the liquor traffic or are profiting by it in any way, that they may see their great wickedness in destroying the bodies and souls of men, that they may be truly converted and work for the Lord instead of fighting against God. Surely "our God is able."

If missionaries, pastors, evangelists and consecrated laymen would pray in public for this, and others would unite with them, "nothing doubting," would not our Father hear us?
MRS. V.

Ways of Working

The relation between children and the church is always important and sometimes vexing. Here are successful plans from four churches. They may be adapted to the particular need in your church.

Has Morning Worship Club

First church, Virden, Ill., is solving the problem of getting the Sunday school pupils to remain for church. The pastor, Rev. J. G. Reynolds, knows the children and they know him. There is only five minutes between the close of Sunday school and opening of church, and the service is just an hour long. It has been found that a half hour between services invites children to go home and a long formal service is wearisome.

The pastor and his wife have organized the Morning Worship Club. The names are enrolled and attendance recorded by captains appointed by the children. Those present ten Sundays in a quarter are given a dinner by the women of the church. The result has been that most of the children stay to church and the parents from non-Christian homes are coming with their children. The club has originated a yell for itself.

Prizes to High School Pupils

The men's Bible class union of Fort Morgan, Colo., this year offered to the students of the high school a prize of a picture, a study from the twenty-third psalm, to be won for the school by the class having the highest average of attendance upon the different Bible schools of the city for the school year. This has emphasized the fact that for education to be complete it must include religious instruction. It created a healthy rivalry between the different classes and has caused them to bring pressure upon their own class members to attend the Bible school of some church. It has also shown to the students that the Christian men of the community have a deep and abiding interest in the life and welfare of the school. The school authorities have cooperated heartily, a record of attendance being kept by the superintendent of schools, and all feel that this plan has proved to be a distinct success.

Keep Text of Sermon

In First church, Clyde, N. Y., a league for church attendance, organized by the pastor, Rev. Warren J. Johnson, five months ago, includes almost every member of the junior and intermediate departments of Sunday school. Each member is given, annually, a textbook, and notes the text of the sermon and record of attendance, indorsed by the teacher. The plan has stimulated interest in the services of the church and several members have not failed of attendance a single Sunday. Each member wears a blue button inscribed with L. C. A. in white monogram.

Special Seats for Children

First church, Auburn, N. Y., has set aside one of the galleries for the special use of children and all winter has been making a special campaign for the children of the church. The pastor, Rev. C. G. Richards, is assisted by O. C. Ruley, superintendent of the Sunday school, in addition to several members of the church who are deeply interested. Ushers are distributed through the gallery and confusion is avoided. A three minute message to children precedes the regular sermon. At a recent service 175 children were present.

Preparing for Assembly

The executive committee of Atlanta citizens which will have charge of the entertainment of the commissioners to the various Assemblies in May has opened headquarters in 513 Empire building, with Rev. J. A. Moore, pastor of Harris Street church, in charge. Meetings of the various committees will be held at headquarters and the organization in charge of local affairs is now complete. Announcement has been made that all of the railways have granted a flat rate of 1½ cents a mile to Atlanta and the same returning.

Progress in Vacancy and Supply

Indications That Nearly 900 More Pastors Are Needed to Carry On the Work of the Church —What Reports from Presbyteries Show.

The permanent committee on vacancy and supply entered upon its work about Dec. 1. In order to pave the way for future efficiency constant effort has been put forth to secure and organize for practical use the facts in regard to the work of every presbytery so far as these are related to the problem of vacancy and supply.

At present we have 296 presbyteries. Reports of some kind have been received from nearly all. We have selected 234 presbyteries in a general way similar in makeup, and from which full and carefully prepared reports have been received. Our first tabulation of results has dealt only with fields furnishing a financial support sufficient to give reasonable promise of being able to secure pastors as the men may be available.

Of these 234 presbyteries only twenty-two, or less than 10 per cent, report all fields supplied. Nine additional presbyteries, while furnishing lists of vacancies, do not indicate plans for grouping such as would seem to make possible a support adequate to secure and maintain pastors.

A careful examination of these reports reveals the fact that these 234 presbyteries in order to properly care for the work of the fields able to support ministers actually need a total of 706 pastors in addition to those already serving within their bounds. This does not mean that only 706 churches in these presbyteries are vacant. While many of these vacancies, of course, represent only a single church, yet it is equally true that a considerable number are double fields and a few have three or more preaching points under the care of a single minister. These combinations have been carefully noted, and after all of them have been properly classified it has been found that the present need in 234 presbyteries is a total of 706 pastors, or an average of three additional pastors to the presbytery.

The conclusion is therefore quite evident that, unless revised and more complete reports from the remaining presbyteries shall differ from these in a very remarkable degree, the church needs upwards of 900 additional pastors in order to properly man and carry on its regular work.

As already stated, in this first tabulation of reports we have purposely omitted the consideration of a very long list of small, and in some cases scattered, churches seemingly unable under present conditions to maintain regular pastors. These, if needed in their communities, present to each presbytery a problem of grouping or arranging in some manner whereby, in a limited measure at least, each shall enjoy the regular service of a minister. Whether this can be done effectively can only be wisely judged by those in charge of the work in the various presbyteries.

From the long list of such fields furnished by many of the presbyteries it does not seem too much to state that could these fields be grouped so that even several of them might share in the services of a single pastor we would in that case require at least an additional hundred men. If the discussion of these small and scattered fields seems to anyone to be unimportant, let it be remembered that there are branches of the church here in America that not only aim to but actually do provide regular pastoral service in some limited degree at least for practically every church upon their rolls regardless of the size of the church.

From all of this it seems quite evident that when, as a church, we undertake to actually care for and regularly minister to all of our fields we will need close to 1,000 pastors in addition to the force of men already serving.

Does the Presbyterian Church U. S. A. at the present time have a supply of available men equal to its need? This question will be discussed later. WALTER H. HOUSTON,
Corresponding Secretary Permanent Committee of Vacancy and Supply.

Putting New Heart in the Ministry

DO you wonder, sometimes, why the minister's enthusiasm seems to be spent? He lives in fair comfort and occupies a prominent and respected position in the community. Besides and above all this, he is the ambassador of Jesus Christ. Ought not this alone to keep him free from care and full of power?

UNFORTUNATELY, as the old colored preacher is reported to have said, "You can't preach here and board in heaven." The minister cannot help but think of the days of his age and disability, or of the days of the dependence of his loved ones. He knows that it is absolutely impossible for him to save enough out of his modest salary to make full provision for those dreaded days.

IF the church will endow Ministerial Relief and Sustentation it will put new heart in the ministry and will release untold spiritual energy that is now being sapped up by harassing care.

Does the church want a gospel ministry with new heart?

Does she deserve such a ministry?

Can she meet the pressing problems of today without such a ministry?

If you are interested consult your pastor or address

Ministerial Relief and Sustentation
WILLIAM HIRAM FOULKES, General Secretary
507 Witherspoon Building :-: Philadelphia, Pa.

Benjy and Betty's Easter Plan

(Continued from page 397)

Mamma sat down beside Harold on the bed, with Susie on the other side, and they began to look at the book. "Why, it must be from Benjy and Betty," said Harold when he saw their pictures on the front page. Then they opened the book and found comic pictures to make them laugh, and there were beautiful pictures, serious pictures, and also some of all kinds of pictures. The page that Harold and Susie liked best was the one that had kodak pictures of Benjy and Betty and little Margery in their pony cart.

Benjy's idea was very good, for it had helped to make a happy Easter for their little cousins.

CORNELIA MARJORIE HARTSHORNE (age 9).
Center Point, Texas.

"OH, ISN'T that the mos' bestes' plan that ever was!" cried Betty, jumping up and down. Mother said that they would get everything ready and next rainy, sleety Saturday they would begin on Benjy's plan. Benjy was sent to the drug store for bottles of paste. Betty went to the dry goods shop for pink and blue paper cambric. For they were to make picture scrapbooks and take them to the little sick children at the hospital on Easter.

Benjy and Betty and all their playmates, who were to come to the "valentine bee," as Betty called it, waited impatiently for every Saturday, till at last a rainy one came.

The children were to come to Bradfords' immediately after noon lunch. Alas! many were the lunches left half finished while the children hustled into their coats, caps and boots.

What a merry crowd hurried through the slushy streets to Bradfords'.

They all rushed into the Fun Room. There was a pile of pink and blue cambric books, and bottles of paste. Each dropped his valentines into the pile. Then what a busy time they had! Children on the floor and children in the chairs, all busy cutting, pasting and talking. When mother peeped in to call them to supper what a happy, busy crowd of little people she saw!

On Easter Sunday, after church and dinner were over, Benjy and Betty's Sunday school teacher came to Bradfords'. Her surrey and Bradfords' held all the children by tight squeezing, and took them to the children's hospital.

Oh, how happy the strong children were when they each handed a book to a sick child! And oh, how many bright, smiling little faces and warm, brightened little hearts they left!

Everyone agreed with Betty that Benjy's Easter plan was "the mos' bestes' plan that ever was."

MARGARET FRANCES FISHER (age 14).
Chicago, Ill.

DEAR YOUNG AMERICA: Some of you who had very nice stories indeed are going to wonder why they are not among the prize winners. The reason is very quickly told—the stories were too long. "Four hundred words" does not mean 500, nor 600, nor even 450. It means 400, and no more.

Another thing. A few of the stories, though interesting, were quite impossible. This is especially true of those written by two of our boys. They will remember this next time and put into their stories only things that might really have happened to Benjy and Betty.

Some stories were carelessly written. That counts, too, you know.

And now for "the last, the best of all the game." More boys and girls wrote than have written in any previous contest; and the stories were so good that it has been hard to choose the prize winners. The editor wishes to say a hearty "Thank you" to you all.

Watch for another contest soon. Perhaps you'll win next time.

Andrew and Philip Anniversary

John Wanamaker is chairman of the committee of the Brotherhood of Andrew and Philip which has in charge arrangements for celebration of the quarter century anniversary of the brotherhood, which is May 4. There will be a celebration at Reading, Pa., May 5, in Second Reformed church, where the brotherhood had its birth. There will be special meetings in Philadelphia May 6.

HOT BISCUIT,

hot cakes, made with ROYAL Baking Powder are delicious, healthful and easily made.

Dr. Thompson's Reply to Dr. Weaver

To the Editor: The attention of the Board of Home Missions has been called to a charge made by Joseph L. Weaver, D. D., of Colorado, and published in various secular newspapers. This charge had previously been published in certain religious papers, to which no attention was paid by the board, it believing that the absurdity of the charge would be its sufficient answer in the minds of people familiar with church organization. Now that the daily papers have given it currency the board desires to enter an emphatic denial.

The charge is that of extravagant administration. If the figures quoted had any truth in them they would call not for investigation but for a lunacy commission. That Christian men in their senses would expend 61 per cent on administration, as alleged, is so palpably ridiculous that the charge is as grotesque as it is malicious. And the twenty-six members of the board are both sane and Christian.

The way in which Dr. Weaver supports his charge is by counting field work as administration. Thus of the $13,325 charged to social service, nearly all is for actual work done in and for the field of social service. The $6,468 charged to the immigration department is for immigrant work pure and simple, and on an economical basis. The same is true of the Indian department and department of church and country life. Of the $17,076 used by the latter the salaries of two stenographers are all that could be properly counted administration. The $11,757 charged to Labor temple is absolutely all mission work.

The maximum of absurdity is reached when field work and field secretaries are charged as $30,117 of administrative expense, pastor-evangelists as $85,982 and synodical missionaries and evangelists as $21,113. No man knows better than he who makes this charge that pastor-evangelists are missionaries to vacant charges or engaged in doing evangelistic work in the presbyteries, and the judgment of the board and the General Assembly for many years has approved this most economical and evangelistic way of supplying smaller churches.

Concerning the item of "specials"—$12,449—it is sufficient to say that that money represents gifts for various special objects designated by the givers and passed through the treasury of the board, but not used in its service. This fact is not only stated in the treasurer's report but had been made clear to Dr. Weaver before he made his complaint to the Executive Commission.

The only item remaining is $51,649, charged to office expenses. As on this expense the board is administering over a million dollars annually it is apparent that the 61 per cent charged by Dr. Weaver drops down to about 5 per cent.

On the board are some of the most conservative business men of the city. On the finance committee are eminent financiers. Their careful scrutiny month by month indorses the statement that the Board of Home Missions is as economically managed as efficiency will permit, and much more economically than many other large corporations.

If anyone should inquire why anyone should desire to promulgate such a charge the board is obliged to say:

1. That a year ago the board declined to grant aid from its treasury, on a request indorsed by Dr. Weaver, to support a Presbyterian church in a community of 565 inhabitants, already occupied by three denominations, two of which presented urgent protest to the entrance of another denomination. Brought by Dr. Weaver to the attention of the Presbyterian General Assembly last May, the matter was referred to a committee which sustained the refusal to grant Presbyterian home mission money for the field.

2. That, notwithstanding the Assembly's unanimous decision, the request for this aid was repeatedly renewed during the recent months, accompanied by the threat from Dr. Weaver that if the board declined to do as he wished he would see that its work was discredited and its officers humiliated by the General Assembly next May.

CHARLES L. THOMPSON, Secretary.

The men of South Chicago church recently had Frank V. Dudley, an artist, speak at a meeting. He painted a picture, which was later sold at auction. It was a "different" entertainment, which appealed to the men.

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FROM THE CONTINENT

Name..

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News Notes from Various Fields

Michigan

Advertise Detroit Churches

At a banquet March 10 under the auspices of the church extension committee a committee was appointed to decide on the most efficient way in which to advertise local Presbyterian churches and their work. Another committee will try to provide some effective way by which the great army of newcomers to Detroit may be introduced to a church home in the city.

The case against Dr. Joseph A. Vance, pastor of First church of Detroit, in which a saloonkeeper accused him of libel, ended in complete vindication of Dr. Vance at the hands of a jury.

Rev. Charles E. Huffer, pastor of Albion church, has been giving a series of sermons on the life of Christ, illustrated with stereopticon.

Willard K. Spencer, D. D., who recently offered his resignation as pastor of Ionia church, has reconsidered and will remain with the church.

Northville church has been rebuilding and incurred a debt of about $5,000, but at the rededication services March 9 Dr. William T. Jaquess, a former pastor, preached morning and evening and the entire indebtedness was lifted. The new pastor, Rev. J. Earl Webber, was installed March 13.

Illinois

Marengo church is rejoicing over the liquidation of a debt of $2,800, most of which was left from the building of the manse some years since. The church is in a prosperóus condition.

Under the direction of Dr. Warren H. Wilson a country life institute was recently held in Broadway church, Rock Island. Among the speakers were Professor Benjamin H. Hibbard of the University of Wisconsin, Rev. Richmond A. Smith, Rev. M. B. McNutt and Dr. J. R. McGlade of Princeton, Ill.

Since Rev. Elisha Safford took up the work of Westminster church at Decatur in July the site for a new church has been purchased, while cash and subscriptions to the amount of $8,000, in addition to the present property, valued at $5,000, have been secured, with the expectation of erecting a $50,000 structure near the university.

Rev. Marion Humphreys, who has recently offered his resignation as pastor of Central church, Rock Island, is being assisted in a series of special meetings by Rev. J. C. Redding of Atchison, Kan. Mr. Humphreys expects that this series of meetings will close a pastorate of eight years in this church. Last fall the seventy-fifth anniversary of the church was celebrated in the new church, which was dedicated March 3, 1912.

New Jersey

The older boys of the Forest Hill church, Rev. Frederick W. Lewis pastor, conducted a service in the church Sunday afternoon, March 9. There were about 300 present. During the following week the boys reestablished their troop of Boy Scouts and formed a young men's club.

Rev. John E. Williams, vice-president of the University of Nanking, China, spoke March 11 at the fifth meeting of the mission study class at Drew Seminary, Madison. Mr. Williams has raised $400,000 for his university and he expects soon to return to China. He has been home over a year.

Thomas J. Thompson this month completed twenty-one years as superintendent of the East Newark mission of North Reformed church, Newark. At a social gathering he was presented with a diamond ring from the other officers and the teachers. A box containing silver spoons was presented to Mrs. Thompson.

A successful China campaign was recently carried out in Morris and Orange Presbytery, where twenty-two churches had special addresses. Arrangements were made under the direction of the chairman of the foreign mission committee, Rev. Minot C. Morgan of Summit. Among the speakers were Professor John E. Williams, Dr. W. M. Hayes, Dr. W. W. White, Dr. C. K. Roys and Rev. E. L. Johnson.

The new chapel of New Providence church, Rev. Reid S. Dickson pastor, was dedicated March 6. Dr. John F. Patterson, Central church, Orange, made the principal address. A community clubroom, with reading facilities and pool tables, is contributed by the church for the benefit of the young men of the neighborhood.

Rev. Benjamin J. Morgan, a retired Presbyterian minister, died at his home in Washington March 8 after two weeks' illness. Burial was in Washington cemetery March 11. Mr. Morgan was 44 years old. He was the son of Rev. William E. Morgan, a Welsh minister, and was educated at New Windsor College and Auburn Seminary.

The dedication of the manse of First church, Caldwell, by the Grover Cleveland Birthplace Memorial Association took place Sunday, March 16, in the church where Cleveland's father was pastor. The civic dedication was held at the home where Cleveland was born March 18. The association recently bought the parsonage and converted it into a public memorial headquarters.

Iowa

Maxwell church, Rev. A. P. Walton pastor, has decided to build a new brick edifice. The Sunday school and the evening congregation are taxing the capacity of the present church.

A large number of graduates of the pastor's catechumen class at Cherokee united with the church March 2. Rev. James W. Bean has been rather successful in reaching the young people of the Sunday school.

A three weeks' union meeting was conducted recently at West Liberty by the pastors of the Presbyterian and Methodist churches, with good results. The church has introduced the budget plan with great success.

North Dakota

The church at Park River was recently damaged $2,000 by fire.

Rev. O. B. Peters of Wesley, Iowa, began work as supply for the Fullerton-Merricourt field Jan. 1.

Rev. M. B. McNutt spent a few days in the Presbytery of Oakes—Feb. 24 to 28. His addresses were received with enthusiasm.

Streeter church, which has been vacant a year, at a recent meeting raised $1,300, which will be applied at once to the building of a new church.

Pennsylvania

Rev. H. W. Bloch of Fox Chase addressed the interdenominational women's missionary rally in Pottsdam March 1 on "The Mormon Menace." Mr. Bloch was formerly a missionary in Utah.

The celebration of the eightieth anniversary of the organization of First church, Williamsport, was held recently. A souvenir booklet showing the work of the church and a map of the field of First church was distributed at one of the special services. Rev. William C. Hogg is the present pastor. The celebration also served to mark the eighth anniversary of his pastorate there.

Delaware

The services in Olivet church of Wilmington Feb. 16 were of special interest as marking the forty-fifth anniversary of the church and the beginning of the eighth year of the present pastorate. Since Rev. John C. Lane took charge of the work in February, 1906, extensive improvements have been made to the

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church property and there has been a steady growth in membership, 100 uniting with the church.

More members were received into West church, Wilmington, March 2 than on any day since a series of Moody meetings. Dr. U. Franklin Smiley became pastor three months ago.

School and College

March 3 Professor Charles Alphonso Smith of the University of Virginia, who was in 1910-11 Roosevelt professor of American history and institutions in the University of Berlin, lectured to Wilson College students.

Emporia College has sold for $40,000 the building in Wichita formerly used by Lewis Academy. The proceeds are now available for the erection of a new building on the campus at Emporia and for endowment to provide for its maintenance.

The centennial of the birth of David Livingstone was celebrated at Princeton Theological Seminary March 19. The commemorative address was by Rev. Harold McAfee Robinson of the class of 1904 and pastor-elect of Market Square church of Germantown, Pa., who has made a special study of the primitive religions of Africa and of African missions.

Central Laymen in Anniversary Banquet

More than 300 men assembled in the banquet hall of the Auditorium hotel, Chicago, on the evening of March 11 to observe the third anniversary of the organization of the Laymen's Missionary Movement and to hear reports of progress in the central section of the country. Statements made by Field Secretary F. J. Michel, Judge McKenzie Cleland of the U. P. Church and W. R. Stirling of the Episcopal Church testified to large increases in gifts to missions following upon the campaigns conducted by the movement. The principal addresses of the evening were delivered by George Innes, Philadelphia, and J. Campbell White. Samuel L. Capen, LL. D., of Boston, chairman of the general council of the Laymen's Movement, was the guest of honor and spoke briefly but inspiringly.

IN A SHADOW

Inveterate Tea Drinker Feared Paralysis

Steady use of either tea or coffee often produces alarming symptoms, as the poison (caffeine) contained in these beverages acts with more potency in some persons than in others.

"I was never a coffee drinker," writes an Illinois woman, "but a tea drinker. I was very nervous, had frequent spells of sick headache and heart trouble, and was subject at times to severe attacks of bilious colic.

"No end of sleepless nights—would have spells at night when my right side would get numb and tingle like a thousand needles were pricking my flesh. At times I could hardly put my tongue out of my mouth and my right eye and ear were affected.

"The doctors told me I was liable to become paralyzed at any time, so I was in constant dread. I took no end of medicine—all to no good.

"The doctors told me to quit using tea, but I thought I could not live without it—that it was my only stay. I had been a tea drinker for twenty-five years; was under the doctor's care for fifteen.

"About six months ago I finally quit tea and commenced to drink Postum.

"I have never had one spell of sick headache since and only one light attack of bilious colic. Have quit having those numb spells at night, sleep well and my heart is getting stronger all the time." Name given upon request.

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Use Fifty Autos in Calling

Members of New Club for Men Go to Homes After Other Men—Discourtesy to Chaplain of State Senate.

INDIANAPOLIS—The recently organized men's club of Tabernacle church adopted a practical idea in deciding to call on all men of the congregation not connected with the club. Fifty automobiles enabled the members to see the men in their homes Sunday afternoon.

The "largest women's Bible class in the states"—that of Ansel Matthews of Memorial church—held a "home coming" banquet at the Y. W. C. A. recently, which was largely attended. The class enrolls 185 members and is an important benevolent and missionary adjunct to the church.

Before the close of the legislature our commonwealth was surprised by an unusual incident in connection with the opening prayer in the senate, when the petition of Rev. J. R. Henry of the Baptist Church was interrupted by the fall of the gavel of Lieutenant Governor O'Neill. He said there had been an "insult" to the senate. His special objection was to the hope "that the partnership between state and criminals be dissolved," which he characterized as "a political speech." The local temperance organ, The Phalanx, however, has reproduced by way of comparison the words of Father James A. Coulter of the Catholic Church, to which sect the lieutenant governor belongs. It contained thanks for "the success of the Democratic party . . '. the election of the lieutenant governor," and was allowed to proceed to a dignified conclusion.

At the last meeting of the Presbyterian ministers an interesting historical survey of "Christianity in Indianapolis" was presented by Rev. J. E. Weinland of the Moravian Church. It was a detailed sketch of each denomination.

The Southeastern Federation of Christian Laymen was addressed at the March meeting by Superintendent Larsen, the new head of the Wheeler Rescue mission. He was formerly associated with Melvin Trotter of Grand Rapids.

E. L. Williams, D. D., of Troub Memorial church lately conducted successful evangelistic meetings at Groton, S. D. On his return he opened a week's campaign in his own church, being assisted by local ministers.

Rev. A. C. V. Skinner of Grace church was confined to his home by illness last week. At the annual praise meeting of the woman's missionary society of this church the speaker was Mrs. S. Capen from China.

At West Washington Street church Dr. J. P. Moffat is making efficient use of the stereopticon at evening services. C. R. S.

Will Honor Blind Hymn Writer

Two Hundred Schools Will Sing Words by Fannie Crosby—Centralize Presbyterian Interests—Livingstone Centenary Observed.

ST. LOUIS—Two hundred Sunday schools will join in singing Crosby hymns at a celebration of the ninety-third birthday anniversary of Fannie Crosby, the blind hymn writer, March 31. The place of the service has not yet been selected.

At the March meeting of presbytery Doctors Niccolls, Magill and Fullerton were appointed to look for a suitable location for future meetings. An effort will be made to locate all Presbyterian interests in one building.

Sunday, March 9, marked the fourteenth anniversary of Dr. W. J. McKittrick's pastorate at First church.

Dr. S. J. Niccolls completed the forty-eighth year as pastor of Second church Wednesday, March 5. Dr. Niccolls has been delivering twelve weekday afternoon addresses at Second church during the last days of the Lenten season. "Prayer" has been the subject of each address.

The home mission committee of synod met in this city March 11 and selected Rev. J. H. Speer of Webb City as synodical superintendent to succeed John B. Hill, D. D., who resigned some months ago.

Rev. J. B. Talbot of Ferguson assisted Rev. W. A. Galt of Lee Avenue church in special meetings, closing the first week in March.

A special service in the interest of Sabbath observance was held in First church Sunday morning, March 9. Dr. W. J. McKittrick,

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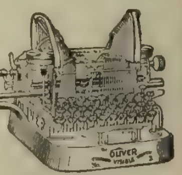

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pastor, spoke on "The Sabbath and the Sanctuary."

The brotherhood of Tyler Place church Friday night, March 7, listened to addresses by Dr. J. T. Henderson of Chicago and B. H. Charles, a local attorney. Mr. Charles, who is a son of a well known minister in this city, spoke on "What a College Education Means to a Boy."

Tuesday afternoon, March 11, the concluding address in the Lenten series on social problems was given in First church. Dr. George B. Mangold, director of the St. Louis School of Social Economy, spoke on "The Needs of Children in St. Louis." The lecture course was arranged by the women's societies of First church.

Dr. William Hiram Foulkes of the Board of Ministerial Relief and Sustentation addressed presbytery Monday morning, March 10. He preached for Dr. Niccolls in Second church Sunday morning and for Dr. Gregg in Washington and Compton Avenue church in the evening. E. W. McCluskey.

Wine to Be Banished at Capital

"White Ribbon" Administration Is Ushered In—Saloons in District Are to Be Reduced and Restricted by New Law.

WASHINGTON—The edict has gone forth that the Wilson-Marshall administration shall be a "white ribbon" affair, with no wines or liquors served at any entertainment, according to published reports. It is also stated that the Secretary of State and Mrs. Bryan, and nearly the entire cabinet, will observe the same rule in all social affairs. This is one of the most striking social changes under the new administration.

Almost in the closing minutes of the Congress just ended better temperance legislation for Washington was passed. This bill was "in committee" of the house almost nine months, with the evident intention of smothering it there. Finally, it came to the house a second time as a "rider" to a senate measure, thus forcing action. The house majority in favor of such legislation was known to be a large one, and it only required some way of bringing the bill on the floor for action. The new law is a long step forward for the national capital. Within eighteen months the number of saloons must be reduced to not more than 300. No saloon shall be maintained within 400 feet of a school or church now existing. There shall be no saloons in the residential sections of the city. No liquors are to be sold on Sundays or inauguration day. Barroom license will be $1,500 after Nov. 1, 1914.

A mammoth audience of men, taxing the capacity of the New National theater, listened to Dr. J. A. Macdonald recently, who spoke under the auspices of the Y. M. C. A. This famous preacher-editor of Toronto was introduced by Secretary Bryan, who showed clearly his intention of being known as a Christian throughout his term of office. He said: "There is another reason why I am glad to make this my first appearance since the acceptance of the portfolio of state. It is because this is a religious occasion. And I know of no foundation upon which a moral code can be built except religion. Religion is defined as the relation that man fixes between himself and his God. So I know of no foundation upon which remaining international peace can be built except that spirit of brotherhood which the Founder of our religion taught us."

Moderator Mark A. Matthews spoke three times Sunday, March 2. In the morning he preached in Metropolitan church, Rev. Paul R. Hickok pastor. In the afternoon he spoke to the great vespers audience that gathers in the Church of the Covenant, Dr. Charles Wood pastor. In the evening he spoke from the pulpit of historic New York Avenue church, of which Dr. Wallace Radcliffe, a former moderator and now member of the Executive Commission, is pastor.

The brotherhood of Metropolitan church held its fifth annual banquet recently, with over 100 men at the tables. The speakers were E. B. Stillman of Iowa, F. B. Willis, representative from Ohio, and Charles Wood, D. D., of Washington.

Rev. T. E. Davis, pastor of Westminster-Church Memorial church, spent most of February among the southern pines in a much needed midwinter vacation.

Cleveland Churches Lose Elders

Two Prominent Laymen Die—James A. Robinson of Case Avenue Church and Reuben F. Smith of Old Stone Church.

CLEVELAND—Two very prominent laymen in Cleveland Presbytery have passed away—Elder James A. Robinson, in what seemed to be the very prime of life, and Elder Reuben F. Smith, who had reached the age of 83. Elder Robinson was the son of John Robinson, D. D., LL. D., for many years pastor of Ashland church, and one of the founders of Wooster University. The son came in early life to this city, where he entered the service of the William Bingham Company and rose to partnership. More recently he became identified with the Burrows Brothers Company, the leading book concern of Cleveland, but at 61 years of age he has suddenly been called away. For many years he was a faithful elder in Cass Avenue church and served as treasurer of the home missions and church extension committees of presbytery. At its last annual meeting Mr. Robinson was elevated to the presidency of the Presbyterian Union, and was planning vigorous work for the current year. Funeral services were conducted by Dr. J. D. Williamson, moderator of presbytery.

James A. Robinson

The day that Mr. Robinson was buried Elder Reuben F. Smith, senior elder in Old Stone church, passed away. Throughout his long life there has been the most devoted service to the Presbyterian Church, not only to Old Stone church, of which he was such a valued member, but to presbytery, synod and General Assembly. In the last court of the church he had served frequently. Mr. Smith was born at Windham, Conn., but came to this city when 10 years of age, and until 1855 was connected with commercial houses. The following year he became paymaster of the Cleveland and Pittsburg railway and six years later was auditor and vice-president. When the road, in 1871, became a leased part of the Pennsylvania Railway Company Mr. Smith was commissioned to organize the voluntary relief department west of Pittsburg, and successfully conducted that work for

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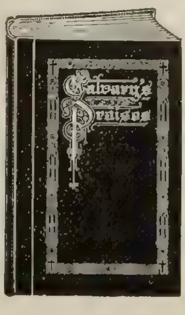

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a period of eleven years. In 1891 he became president of the old company, retaining this position until time of death. Mrs. Smith died a few years ago, a daughter and two sons surviving their parents. Mr. Smith became a member of Old Stone church in 1854 and served as an elder from 1866 until the close of life. Services were conducted by Dr. Meldrum, assisted by Dr. Hiram C. Haydn, who has returned to the city from his sojourn in the East ARTHUR C. LUDLOW.

Memorial by Bible School Pupils

New School Started by Those Who Have Been Taught by W. D. Barbour – Italian Church Is Dedicated.

NEW YORK—Christ church, Rev. Theodore F. Savage pastor, has rented quarters in 11th avenue and organized a new Sunday school, to be known as the Barbour Sunday school, after William D. Barbour, who recently completed fifty years as a teacher in Christ church Sunday school. All the teachers are to be former pupils of Mr. Barbour and all the expenses of the school are being borne by those he has trained in the last half century.

Rev. George W. Meury has completed ten years as minister of Knox Memorial chapel in West 48th street, a mission of Collegiate Reformed church.

Another Missionary to China

Central church, Dr. Wilton Merle-Smith pastor, has secured as a new missionary for its station at Hwaiyuen, China, Frank Sergeant Niles, at present supply at Park chapel, Newark. Mr. Niles graduates in May from Princeton Theological Seminary. He will be ordained at Newark chapel soon and leave for the Orient in October. He comes from a long line of clergymen and missionaries. His father is Rev. William Henry Niles of New Berlin, N. Y., who was long a home missionary in Texas. An uncle, Rev. John S. Niles, is pastor at Trumansburg, N. Y. An aunt is the famous Dr. Mary W. Niles, who is at the head of three schools for the blind in Canton, China, and is also a member of the faculty of the Woman's Medical College in Canton.

The Church of the Ascension, the second Presbyterian church for Italians in New York, was dedicated Palm Sunday.

First Union church, which for a long time it has been thought might better be sold because of debt and small attendance, is picking up considerably under Rev. Charles W. Welch. The attendance at midweek prayer service has risen to eighty and 106 members have joined in a year.

Frederick Maier of the senior class in Princeton Theological Seminary has been called as assistant to Dr. David G. Wylie at Scotch church. If he accepts he will have full charge from early in June until fall, as Dr. Wylie is going to Aberdeen, Scotland, to the meeting of the Pan-Presbyterian Alliance. Dr. Wylie will preach the sermon to the graduating class of Dubuque College and Seminary April 30.

Dr. Cornelius M. Steffens, president of Dubuque German College and Seminary, has been spending ten days in New York in the interest of his $500,000 endowment campaign, of which he has secured $300,000. He received some generous gifts from individuals. He has 174 students, of whom more than 150 will become ministers.

Dr. Jowett Slightly Ill

Dr. John Henry Jowett has been ill for a short time. He was unable to speak at the devotional meeting of New York Presbytery in Fourth church March 10. It was explained that he had a cold and a slight return of neuritis, from which he suffered last spring. Dr. Jowett has denied a rumor that he was to leave Fifth Avenue church to accept a call to Edinburgh.

Dr. G. Campbell Morgan of London addressed a great mass meeting in Carnegie hall the evening of March 18, which inaugurated the new season of the tent, open-air and shop campaign of the evangelistic committee of New York City. Other speakers were Dr. William P. Merrill of Brick church and Dr. Arthur J. Smith, superintendent of the committee.

Labor temple has organizations of Boy Scouts and the Campfire Girls. Together they bring about 200 children under the influence of the temple.

Led Bible Class Many Years

Miss Anna E. Wing Dies After Long Service in Third Church – Women Talk of Missions – Prizes for Baths.

Anna E. Wing

CHICAGO—Miss Anna E. Wing, for thirty-nine years leader of Bible class D of Third church, died March 12 and was buried Sunday. In February, 1874, a class of five boys was put in charge of Miss Wing in Campbell Park Sunday school, then a part of Third church. Five years later it was transferred to the home school and in 1885 was given the name it still bears. Early in its career it elected a president and secretary, and so far as known was the first class thus to be organized. This practice is now almost universal. In 1896 the class was held in the auditorium of the church and soon the attendance increased to 215. In 1904 the alumni association was formed. This has 1,300 members in all parts of the world, many on the foreign mission field. The anniversary of the class Feb. 11 was attended by many men. The class conducted services in the Presbyterian hospital for sixteen years before a chaplain was appointed and has averaged 100 members all the years.

Dr. P. B. Fitzwater has been added to the faculty of Moody institute in the Bible course under Dr. William Evans. Miss Hannah May Thomas of the University of Nebraska has also joined the corps as instructor in English.

Dr. George B. Safford, assistant secretary of the Church Extension Board, is chairman of the board of managers of the new Chinese Evangelical church of Chicago recently organized for the Chinese of the city by the five denominations joining in the Cooperative Council of City Missions.

Directors of the thirty-eight social centers and mission stations under the extension board met Monday afternoon in Assembly hall for conference with Dr. Hill and other members of the board and to get acquainted with each other.

John Nelson Mills, D. D., of Evanston, who has recently returned from a two and a half years' tour of the world, has been spending the winter in the East in the interest of the China campaign, addressing mainly college and theological students. Among the institutions where he has spoken are Yale Divinity School, Columbia University, Princeton Theological Seminary, Union Seminary of New York and Richmond, Va.; the University of South Carolina and the Columbia (S. C.) Theological Seminary.

Women Hear Year's Report

The thirty-seventh annual meeting of the Woman's Foreign Missionary Society of Chicago Presbytery convened in First church March 13, the president, Mrs. Edgar P. Hill, presiding. The morning session was devoted to business, Mrs. A. S. Baldwin giving the Bible message and prayer, and Mrs. A. K. Steele a cordial welcome; Mrs. C. Albert Mead read the minutes. The record of the year was given by Mrs. William Q. Glass, Mrs. O. R. Williamson and Mrs. R. C. Taylor. The report of the committee on nominations, read by Mrs. L. Goodman, was accepted unanimously. Mrs. Coulter made a plea for gifts and workers for China. Mrs. Stevenson announced the program for the summer school of missions at Winona Lake, June 19-27. At the afternoon session many interesting suggestions were given at the roll call of churches in response to the question, "What has been most helpful in your society this year?" The speakers of the missionary hour were Messrs. Lair and Gauss and Mrs. R. M. Rose of China. Dr. W. C. Covert, Mrs. A. J. Montgomery of Oak Park, Mrs A. T. Schoolfield and Miss L. Cozzins also took part during the day.

A number of local churches are holding special services this week. Evanston First church will close a series with communion Friday evening. The Easter service will be largely of song. Oak Park First had a number of the more prominent men of presbytery as preachers during the week. Buena Memorial church, Rev. Henry Hepburn pastor, was another church with special services during this week. Second church will have twenty-one meetings during the week, Dr. Shaw preaching. In addition to evening services there are daily meetings at 9 a. m. and at noon.

Localize Home Mission Gifts

Presbytery Will Ask Churches to Support Local Work – Fortieth Anniversary of Bethlehem Church Occurs Soon.

PHILADELPHIA—Philadelphia North Presbytery held its March meeting in Central church, Norristown. Rev. H. B. McCrone was elected moderator. The overtures proposing the union of churches of different denominations into one organization were answered in the negative. The call for missionary work among foreigners so extensively and successfully carried on in other presbyteries of synod is coming to be strongly felt in this presbytery also. The need of larger funds for the work than can be raised independently of the regular home mission offerings has led this presbytery to resolve to follow the example of other presbyteries and request churches to send all their home mission offerings to a presbyterial treasury, from whence they may be distributed according to the needs of the work in presbytery, synod and the field at large. Such action has the approval of the Board of Home Missions and it is felt will add greatly to the efficiency of the work.

John Wanamaker has been appointed to the city's board of public school education.

Dr. Eckels Is Gaining

Dr. J. Mervin Eckels, pastor of Arch Street church, has been for some weeks at Atlantic City and will remain there for an indefinite period. He reports himself as "gaining strength." The church is in charge of the assistant pastor, Dr. J. S. Roddy.

Bethlehem church, Dr. J. R. Davies pastor, will celebrate its fortieth anniversary communion April 6. The week preceding Secretary Mahy of the evangelistic committee will hold special services and for the week following plans are being arranged for a memorable celebration of the anniversary of church and Sunday school.

Market Square church of Germantown rejoices in the acceptance by Rev. H. M. Robinson of the call to its pastorate. He will enter upon it April 6. General Louis Wagner's Bible class will celebrate its twenty-ninth anniversary March 30.

Rev. C. A. R. Janvier has distributed to pastors copies of a brief catechism of the fundamentals of faith, with answers in the words of Scripture, such as he has used for some years in communicant classes. He is anxious to put in circulation the supply on hand before he leaves for India in September.

Old Church Has Life

First church, Camden, Dr. G. H. Hemingway pastor, has recently had large accessions to its membership. The communion and preparatory services were largely attended and shared the valuable services of Dr. W. C. Alexander, Rev. C. S. Stevens and Rev. W. S. Steckel of Philadelphia. Progressive methods are reenforcing the life of this old church. The ushers' association is an active men's organization. The Sunday school owes much of constant growth to the efficient leadership of Messrs. George Tyler and Samuel B. Miller.

Northminster church, Dr. W. C. Robinson pastor, rejoices in the recent large accession to its membership, the greater number on confession.

Dr. C. S. Richardson and people of the suburban church of Llanerch have been greatly encouraged by the additions of the year and the erection of a new church edifice.

W. P. WHITE.

The brotherhood of Maxwell, Iowa, church, organized in January, now numbers 157. It is divided into two Bible classes.

Utica, N. Y., recently had on the same evening banquets by two brotherhood organizations, First church and Bethany church. Both were well attended.

Explains Plans of Relief Board

Dr. Foulkes Is Given November in Which to Present Idea to the Pittsburg Churches–Dr. Alexander a Candidate for Moderator.

PITTSBURG—Dr. William Hiram Foulkes, secretary of the Board of Ministerial Relief and Sustentation, was introduced to the ministers of Pittsburg and vicinity at a luncheon in the Fort Pitt hotel Wednesday, March 12. Doctors Maitland Alexander, W. L. McEwan and W. A. Jones acted as hosts, extended the invitations and made all arrangements for the meeting. Dr. Foulkes announced that the amount of money to all who were receiving support would be materially increased next year. The plan of the board is to visit all the large cities and Presbyterian centers during the next two or three years, present the cause and make an appeal for the $10,000,000 endowment fund. Dr. Foulkes and his assistants were asked to come to Pittsburg next November and present the whole subject to the churches.

Pittsburg will have a candidate for moderator at the General Assembly in the person of Dr. Maitland Alexander, pastor of First church. Dr. Alexander is eminently fitted for this position; he is a man of magnetic personality, is a successful leader of men, a great preacher and will receive the hearty support of his brethren in presbytery.

All of the ministerial associations of the city Monday, March 10, registered opposition to the Mailie bill which has been introduced into the state legislature to abolish the present city council of nine men and return to the old scheme of having one from each of the twenty-seven wards of the city. The Presbyterians elected a representative, Rev. Charles Zahnizer, to go with the party who protested against the bill at Harrisburg March 18.

Wellsville church, W. G. Reagle, D. D., pastor, held a men's banquet Friday evening, March 7, in the parlors of the church, with 208 men present. The principal address was delivered by Dr. Henry D. Lindsay, president of the Pennsylvania College for Women.

Rev. Charles Jordan was installed pastor of Second church, Wilkinsburg, Tuesday evening, March 11. An unusually large audience was present. Moderator of presbytery, J. E. Garvin, D. D., presided. Dr. Frank Sneed, Dr. David Breed and Dr. John Gaston took part.

First church, North side, Rev. Malcolm McPhail, Ph. D., pastor, has had a remarkable growth during the ten months of the present pastorate. Although the church is located in the downtown section the Sunday school has doubled. The duplex envelope system and every-member canvass has been adopted and is resulting in much larger gifts to benevolence.

On the occasion of the tenth anniversary of the pastorate of Dr. Sneed over East Liberty church about one year ago $10,000 was raised for Cebu mission in the Philippines for a dormitory for boys. Word has been received by the church that the dormitory has been completed and named the Sneed dormitory in honor of the pastor of the church which furnished the money.

P. W. Snyder.

Plan Latin-America Campaign

Special Conference of Various Mission Boards Results in Definite Program–Not Fanatical Toward Romish Church.

The special conference of evangelical mission boards on missions in Latin America held March 12 and 13 in the Presbyterian building, New York, was modeled on last winter's similar conference in regard to China and demonstrated the value of frank discussion of the problems which the various boards face in their common work. Missionaries were present from practically all of the countries of both South and Central America, Mexico and the Philippines. Prominent among them were Dr. W. E. Browning of Chile, Dr. James B. Rodgers of the Philippines and Rev. J. G. Meem of Brazil.

Secretary Robert E. Speer opened the conference with a survey of present missionary conditions; Dr. John Fox of the Bible society told of the circulation of the Bible in the Latin countries; Bishop E. R. Hendrix of the Methodist Church South discussed the right attitude of Protestant missions toward the Roman Catholic Church and Dr. E. F. Cooke of the

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same denomination pleaded for more cooperation and territorial division of fields. Dr. George L. Alexander, chairman of the conference, spoke of the lessons which Protestants should learn from the propaganda methods of the Romanist Church.

The temper of the conference was the farthest possible from fanaticism. It was agreed that Protestant missions in Romanist countries are likely to accomplish greater results through injection of evangelical ideas into the Roman Church than through building up Protestant congregations, and the conference pledged itself not to urge Romanists to leave their churches if, after gospel enlightenment, they chose to continue in the old organization. But the formation of Protestant churches to receive believers dissatisfied with Catholic surroundings who voluntarily withdraw from the Roman communion was defended as legitimate missionary enterprise. It was noticeable that on this point Secretary Wood and Mr. Meem, representing the Episcopalian Church, expressed the fullest sympathy with their fellow members in the conference, although in the Philippines the Episcopalian missionaries are strictly pledged not to try to minister to anyone included in the Catholic parishes. The antagonism of the Roman Catholic priests to the distribution of the Bible was recognized as a prevailing factor in the Latin-American situation, although the fairness of the conference was shown in acknowledgment that a few Catholic prelates and priests do approve the circulation of the Scriptures among their people. The cardinal archbishop of Rio de Janeiro was mentioned as perhaps the most conspicuous among these creditable exceptions.

Will Ask for Thousand Men

Home Board with Synodical Representatives Plans Extension of Work—Cooperate After Plan of Louisville General Assembly.

The Louisville Assembly submitted to the self-supporting synods and the Board of Home Missions for their approval a plan for closer affiliation. It was provided that the plan should go into operation upon the approval of two-thirds of the agencies involved. Only one synod voted in disapproval. It has already been put into partial operation and with gratifying success.

One feature is the federation of the synods in three groups, including with the synods now self-supporting two or three organized synodically which have not yet attained self-support. Each synod appoints two representatives to its group council, in which representatives of the board also sit as corresponding members. Two of these councils have met and organized. These are the western group, the synods bordering on the Missouri river, and the central group, synods whose territory is washed by the great lakes. The eastern group has not yet organized.

The other feature has just shown its value at a meeting of the Board of Home Missions. The Assembly's plan calls for the appointment by each of the synods of one representative who shall serve as a corresponding member of the board, who shall attend one meeting each year at the expense of the board and shall be welcomed at any other meeting. These corresponding members were in attendance March 13.

One of the most important results of the meeting was the approval of a plan looking to a rally of the churches and church members in the territory of these synods to meet their immense responsibility for their own communities and states. A concerted effort is planned for October and November for the enlistment of 1,000 men for home mission fields, in rural communities and in city and industrial centers, and at least a million dollars for pushing the work.

Three of the board's special departments have ever since their organization devoted much of their effort to cooperation with churches, presbyteries and synods in this region—social service, immigration and country life. Every one of them is far behind the demands now made. They must be more largely equipped for the larger service they ought to render.

Indiana Missions to Get Large Sum

George B. Yandes, a bachelor member of Second church, Indianapolis, who recently died at the age of 75 years, left $500,000 to home mission and Sunday school work in Indiana. The American Sunday School Union also receives $50,000 for work in the same state.

His father, Daniel Yandes, was a charter member of the church and was very generous in his gifts. The present endowment of home missions in Indiana was started by him with $10,000. This was increased to $60,000 by Simon Yandes, another son, whose fame as a church philanthropist is very great. The larger boards of the Presbyterian Church received most generous sums from him in his lifetime and at his death the whole of his estate was divided between home and foreign missions and Sunday school work. His gifts to education were concentrated in Wabash College.

George Yandes, the first child baptized by Henry Ward Beecher in his pastorate in Indianapolis, followed in the footsteps of the illustrious members of his family and consecrated his money to Christian enterprises. During his lifetime he gave liberally to all good causes. He was an unostentatious gentleman, of quiet manners, undemonstrative in his religious life, avoiding all prominence.

His estate is conservatively estimated at $900,000. After providing for his relatives and having made definite bequests ranging from $5,000 to $10,000 each to Christian and charitable institutions in his own city, he leaves the residue of his estate to home missions and Sunday school work in Indiana. This will amount to approximately $500,000. The late George Knox, synodical superintendent of home missions in Indiana, was a close personal friend of Mr. Yandes.

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The Indiana Plan of Evangelism

THE SLOW numerical advance of our church is largely because synods and presbyteries have not done their duty in stimulating and directing sane evangelism within their bounds. But they can do little in that direction unless what they propose appeals to the people, both ministry and laity. To simple and definite methods our people will respond, as we in Indiana have found, and these methods will give permanent and constant fruitfulness to any church adopting and using them with vigor and wisdom.

The last meeting of the Synod of Indiana was marked by a distinct evangelistic uplift. Suggestions made by synod's committee on evangelistic work were enthusiastically received, and from all parts of the synod good reports and interested inquiries are coming to the chairman bearing on the plans there proposed.

If the session of any church will hold services for several days before communion, with definite effort to develop the spiritual life of the membership and to bring to confession those whom it would be natural to expect, good results will come, just as grain crops come. Many churches are neglecting the powerful leverage given them by the Master in the communion season. At that time the best that is in the church comes to the surface, and if pastor and elders will seize and direct that force they will win souls by it constantly.

This work ought to be attended all the time by the efforts of trained personal workers. The pastor can so instruct a chosen band of tactful men and women that they will become skilled in personal work; and when the secret of soul winning is learned, those who know it will use it, for it brings the joy of the Lord. If this band will keep a list of those for whom they will pray and work, adding from time to time those who come to view, the communion seasons will always be made happier by the appearing of new faces at the Lord's table.

No evangelism is worthy of the name that does not include the winning and training of children and youth. In spite of serious difficulties in the way of work with the young, some of which difficulties are as old as the race, and many of which are created and increased by modern conditions, the church has nevertheless a powerful appeal to the young and a strong hold on them. It is actually doing as well as the home and better than the school, against these odds. If that is true with the comparatively limited amount of positive and constructive work now being done for the young, what may not be done by proper methods persistently pursued?

Of all ways of winning and training children and youth, the communicant class is undoubtedly the most effective. This means the careful instruction in the fundamentals of Christian doctrine and personal experience. This last condition is the key to the effectiveness of such training. They will take instruction then that can never be carried to them as effectively afterwards; they will not merely receive it, but will reach out after it, if it is proffered. The offer of such instruction is, for many, the best way of winning. The first meeting of the first communicant class I ever conducted fell on an evening black with storm. To my astonishment the youngsters came running—"to beat the storm"—and the boys were first! In all the years succeeding I have never had that experience reversed.

The specific course of instruction used in such classes forms a bridge across which pastor and candidate may find each other. In the use of it individual difficulties come to light, and the pastor can dissipate what might otherwise hang over a life for years. Pastor and pupil come to know each other with an intimate understanding that becomes priceless as the years pass. No attachment springing up through the other incidents of church life will equal that which grows up between the minister and the communicant to whom he has carefully shown the way into a genuine Christian knowledge and experience.

There is no church where this method may not be used effectively. The church that uses it will raise up a generation that will better understand the necessity and the obligations of a genuine religious experience and of a definite church fidelity. There is absolutely no reason why the church should not be as successful in training the young of the church for membership as the state is in training the young of the state for citizenship.

If synods and presbyteries will admit the effectiveness of these simple and well tried methods, educate the churches in their bounds in the use of them, and keep at it, there will be no difficulty in maintaining a permanent and continual evangelism, rooted in the local church, using its forces and developing those forces in the use.

THOMAS B. TERHUNE,
Chairman of Evangelistic Committee, Synod of Indiana.

Evangelism in Rural Communities

Rock River Presbytery, conspicuously a village and country church presbytery, has been trying out presbyterial evangelism this winter with most encouraging results. The effort is the direct result of an all-day prepresbytery evangelistic conference in connection with the fall meeting. The evangelistic committee, of which Rev. W. C. Crofts is chairman, was authorized to hire at a stated salary "a proper and efficient evangelist." The only funds at the committee's disposal were a grant of $300 from the home mission committee, which might be used only for work done in "weak and home mission fields." This restricted the sphere of operations. Believing, however, that the fields thus classified were the ones needing help most, the committee on Nov. 17 placed Rev. H. P. Dunlop and Choir Director B. H. Redden in the field.

The first meeting cost the committee over $80. The chairman turned almost pale, but forged ahead. The evangelist has now closed the fifth series of meetings, two of which have been in home mission fields, and the other three among the weakest self-supporting churches. Two of the five churches stand at cross roads, in the country, while the other three are in villages ranging from 100 to 600 population. These five churches total a membership of 376, one of them being at present pastorless.

Meetings have been held for three months, resulting in a total of 242 professions, equal to 64 per cent of the total membership of these five churches.

The committee drew upon the home mission committee for $150 and now has in the bank $94.68, which means that they expended during the twelve weeks $55.32, an average of $4.61 per week, with an average of twenty professions per week—23 cents per soul for anyone wishing to figure souls in terms of dollars and cents. The personal expense account of members of the committee has not been reported as yet, but will not be much over $25.

On each field a free will offering was taken by envelopes, with no "high pressure" methods. The committee is now employing two evangelists in opposite ends of the presbytery and expects to place them side by side in a sort of simultaneous campaign soon.

Recent Evangelistic Activities

The revival meetings conducted by Rev. E. L. Buchanan in Denmark, Iowa, Congregational church resulted in much good.

A successful series of meetings has just closed at Coal Valley, Ill., under the auspices of Messrs. Dunlop and Sutherland.

Ladd, Ill., church closed a very successful series of evangelistic services March 2, assisted by Evangelist H. P. Dunlop and W. P. Sebern, singer.

St. Louis, Mo., Lee Avenue church closed a two weeks' series of meetings Feb. 28, during which Rev. J. B. Talbot of Ferguson, Mo., was the speaker.

Rev. H. M. Course has just concluded a series of meetings at Douglas, Wash. He assisted Rev. Robert Snowden at Lamoine earlier in the winter.

Evangelist W. C. Ross, assisted by John H. Stout, has just closed a successful work in Lineville, Iowa. There were 200 conversions. Many of these will go to the Methodist church, in which the meetings were held, but the pastors and people of all the churches were in cooperation and the Presbyterian church will share liberally in the results.

Evangelistic meetings have been held for a month at Euphrata and Quincy, Wash., by the pastor, Rev. A. R. Griggs, assisted a few evenings by Rev. J. A. Laurie.

The church at Savannah, Mo., Rev. H. A. Sawyers pastor, is engaged in a union meeting with the four other churches of the town. Rev. Mr. Pratt is the evangelist.

At Earl Park, Ind., the pastor, Rev. Peter McEwen, with the assistance of George "Irish" McGowan and Rev. J. S. Burns of South Bend, has just closed a most successful revival meeting.

Revival meetings at Delmar, Iowa, began the third week March 9. Cottage meetings in the forenoon one week and afternoon studies in Ephesians the next week have proved very helpful.

Five weeks of meetings closed last Sunday at Harvey, Ill. Results have been excellent, with more than 700 conversions. Mr. Hart, assisted by Mr. Magann as singer, conducted the campaign.

Rev. J. M. Walton, who has recently taken charge of the work at Trenton, Mo., has just closed a successful series of meetings at Rosendale, Mo., in which he was assisted by the pastor of that church.

Evangelist Rev. Elmer P. Loose and party have just closed meetings at Hoopeston, Ill., and have gone to Wenona, Ill. Almost every church in town received additions as a result of the campaign. Many men were reached.

A series of meetings was begun the first Sunday in February in the church of Greenville, Ill., the pastor, Rev. W. H. Kendall, doing his own preaching. A large number have confessed Christ and many were received into the church.

Rev. F. R. Wedge closed a very gratifying series of meetings, continuing four weeks, in the church at Table Rock, Neb., Feb. 23. Mrs. Wedge assisted in the personal work and the pastor, Rev. C. P. W. Wimberly, conducted the singing.

The two weeks' series of successful evangelistic services under the direction of Mr. and Mrs. Asher at Trenton church, Condit, Ohio, closed March 2. Methodists, Christians, Presbyterians and Christian Unionists worked side by side.

Recently an evangelistic campaign was conducted in Guthrie, Okla., church under the leadership of Rev. W. A. Erwin and his son of Amarillo, Texas. The church is much revived and all departments are being pushed by the pastor, Rev. George O. Nichols.

E. C. Miller of South Bend, Ind., who has been associated with Dr. W. E. Biederwolf in evangelistic work for some time, is now giving his entire time to evangelistic campaigns. He formerly was purchasing agent for the Studebaker Company in South Bend.

Rev. Walter Russell of Chicago and Charles F. Allen of Philadelphia, musical director, spent two weeks at Luverne, Iowa, in February, the Methodists and Presbyterians uniting in special services. During January preparatory services were held by the pastor. A number have joined the church.

A two weeks' series of evangelistic meetings on the St. Paul, N. D., country field closed Feb. 27. The pastor, Rev. J. Way Huly, was assisted by Rev. Samuel McIvor of Westhope. Not having a church building that the congregation can use in winter, the meetings were held in the home of one of the members.

Union tabernacle meetings that were held in January by Messrs. Hart and Magann have been a great spiritual uplift to all the churches of Holton, Kan., and vicinity. About 500 came forward during the month's services. Many students of the high school were won for the Christian life. A large number pledged themselves to establish a family altar. Rev. Frank R. Zugg of Washington, Kan., assisted the pastor, Rev. S. A. Fulton, in a week's special services following the evangelistic campaign. A number of families have already been welcomed by this church. This congregation has for several years supported Rev. A. J. Fisher of Sheklung, China. One of its members, Miss Lenore Schoebel, has been for nearly three years a missionary at Urumia, Persia. Robert E. Speer in a recent letter classes her as one

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References—Ex. Gov. J. W. Folk, St. Louis, Mo.; Dr. A. Ross Hill, President Missouri University, Columbia, Mo.; F. O. Elson, Cashier National Bank of Unionville, Mo.; Rev. Dr. W. W. Elwang, Moderator Missouri Presbytery, Columbia, Mo.

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CHARLES B. COXE
BOISE President IDAHO

Readers will confer a favor on the publishers of The Continent by mentioning this paper when answering advertisements.

of the most promising workers in that mission field.

Dr. Smiley of Denver, Colo., with his singer, has just closed a successful evangelistic meeting at Morrill, Neb. The community has recognized the power of this religious effort by the number of conversions and in the record distance of thirty miles traveled by the country folks to the meetings.

Ingathering from Sunday Meetings

On the Sabbath after Billy Sunday ended his great meetings at Columbus, Ohio, 6,000 persons joined the various churches of that city on confession of faith. The next Sabbath the additions to churches were 2,800, and the Sabbath after 1,000. A number of congregations, following established custom, are postponing the reception of members until Easter, and that Sabbath will see the number of church members increased by hundreds and perhaps thousands more. It is reliably stated that the sale of liquors in Columbus fell off 25 per cent in consequence of the Sunday meetings. Two hundred neighborhood Bible classes are meeting weekly in Christian homes, and a downtown noon meeting for women workers in stores and offices is attended by large numbers.

Union Seminary Relations Up

Assembly's Committee Meets in New York—To Report at Atlanta—Board of Erection to Establish $500,000 Loan Fund.

General Assembly's committee on relations with Union Seminary met in New York City March 13. Dr. D. G. Wylie, the chairman, conferred with President Francis Brown of the seminary and the committee of the trustees, including Doctors C. H. Parkhurst, Anthony Evans and David R. Frazer. The two committees dined together with President Brown. A harmonious meeting is reported, but details are not to be given till Assembly meets. The seminary trustees took under advisement Assembly's request to declare faith in the authority of Scriptures, the deity of Christ and the resurrection and atonement. Those present from Assembly's committee, besides Chairman Carson of Brooklyn, were Doctors Palmer of Columbus, Montfort of Cincinnati and Perkins of Baltimore. Dr. Carson attended against his physician's advice and is still very ill.

The Board of Church Erection has met the demands of the Executive Commission by establishing a half million loan fund.

Good Things in This Issue

Not many weekly magazines of national circulation offer an opportunity to children 12 years of age to contribute to its columns and have their names signed! This issue of The Continent has splendid examples of fiction from a number of youthful writers who may be heard from more extensively in later years. The efforts of Benjy and Betty to send their valentines where they will do most good on Easter are told in clever ways on Young America page. The first part of the story was published some time ago and in this issue may be found the second part as written by the young folk themselves. Did your children send in a story? There will be other opportunities of the same sort later.

The Wayfarer in this issue comments on a fact which many an earnest Christian has found after visiting a rescue mission. Be sure to read his suggestion for a remedy for bookish religion.

In the next issue in the Ways of Working column will be suggestions whereby annual meetings of churches may be made more interesting than they are sometimes. This week a group of plans for working with children is presented. Perhaps your church is using a scheme better than any of these which you will be glad to pass on for other readers.

The American Civic Reform Union, Caxton building, Cleveland, Ohio, offers to provide legal advice, information, detectives, speakers and plans for use in campaigns against white slavery, gambling, cigarettes, Sabbath desecration, polygamy and other evils.

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Financial Situation

Foreign Money Rates Higher—Railways Doing Much to Increase Returns from Farms on Their Lines Business News.

Spring is turning the attention of the business world to the country for signs of future prosperity. A recent snow in the Northwest is said to have done the fields there a large amount of good. Money rates in New York have been a little more firm in sympathy with the tightening of the markets abroad. The Balkan situation is not settling itself as fast as the money interests would like. The inaugural speech and first acts of President Wilson have not alarmed the financial interests—and the first acts of a new President are watched with close attention for possible untoward tendencies. Those who realize the true relation of the banking system of the country to business are hoping that the new administration can find some way to readjust present practices so that the volume of currency will be more responsive to demands, and hope that it will be done soon.

The constantly increasing efforts of the railways and other large corporations to point out the best ways to farm and market crops continue to attract attention. Professor P. G. Holden, formerly the corn man of Iowa, now with the International Harvester Company, is urging the value of alfalfa as a general crop for farms, specially in its manner of restoring nitrogen to the soil.

Urge Raising of Small Fruit

The Rock Island railway has enlarged its agricultural department by the employment of a horticulturist who will develop the small fruit and melon business on farms along the line of that road, Professor E. R. Bennett, who has recently been with the Colorado Agricultural College and has achieved large success in several states in raising fruit which brought considerably more than the usual market price. Some of the farmers whom he has induced to raise potatoes in Colorado have seen the annual crop from an acre increase from $30 with usual products to $150 with potatoes. Such work as this means that the land is more valuable, and to anyone holding a mortgage on property managed in this way, it means that the security is largely increased.

The Panama canal and its approaching completion has served to direct attention of American business men to an intense degree upon the commercial possibilities of South America. Most of the trade of these countries now goes to Europe because of better transportation service and better understanding of the conditions of trade. The Chicago Association of Commerce has given considerable thought to this condition and for several years has had a trade representative in Argentina studying affairs. The association has decided to put a permanent trade exhibit in one of the larger cities of South America to show what Chicago manufactures. This has been recently shipped by fifty or more firms who now export goods to some extent. The export trade of the country is growing and the manufacturers generally are showing larger production.

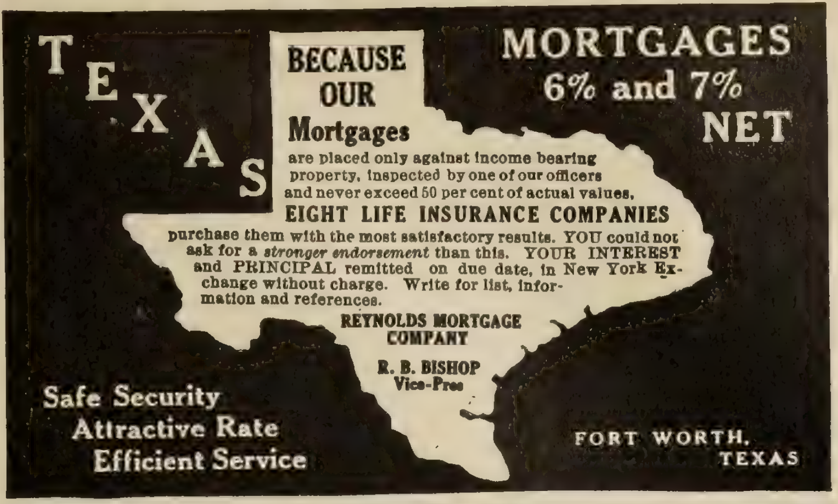
A Reader's Question

"I recently sold a farm for $5,500 and want to invest my money so that it will bring the largest possible income. I shall want to use $1,000 in September to send my nephew to school and make some improvements in my house. The balance I can leave for a number of years."

Answer: You can probably put your money into a farm loan to best advantage, at least the $4,500 you want to invest permanently. The $1,000 might be invested in a good railway bond at once. This can be sold readily when you need the money and will return you interest for every day you own it. As bonds are very low now, there is also the possibility that you can sell later to advantage. If you can't find a $4,500 mortgage at once you might divide it into two mortgages on different farms. This is frequently done. Any reliable mortgage loan house can obtain the mortgages for you.

Brief Bits of Business News

—Frank M. Bunch, until recently president of the Chicago Board of Trade, has been expelled from membership upon conviction by



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A FARM MORTGAGE is a thoroughly safe investment. The security cannot be destroyed and is not affected by panics, strikes or depressions.

The first mortgages we sell represent loans made with our own funds upon improved farms worth at least two and one-half times the amount loaned. This insures absolute safety to our customers.

The investor in one of our mortgages has possession of all the papers comprising the loan, including the actual mortgage itself, together with the note and Abstract of Title. We guarantee the Title and will collect and remit interest in New York Exchange without charge.

We invite correspondence and will submit lists of mortgages and pamphlet explaining in detail our service to investors.

Bank references upon request.

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the directors of dishonorable practices, after a trial lasting two weeks.

—Prices received by producers for farm products were 21.7 per cent lower March 1 than a year ago and 3.9 lower than in 1911.

—The New York senate committee has reported favorably on five of the stock exchange bills urged by Governor Sulzer, including one making it a felony falsely to advertise the financial condition of an institution.

In the Icy Sea—with God Near

(Continued from page 391)

course of our raft. We tried to row, and then to paddle, using boards as oars. We tried to steer her and swing her with our longest planks as rudders. We made sails of some of the boards on one corner of the raft, or again pushed them into the sea, first at one end and then at the other. But all our efforts failed to alter our direction one iota. Nearer and nearer we drove to the shoals, absolutely helpless to save ourselves.

"Yes, we looked many times toward the houses and the land where were boats and men in plenty. But we knew at heart that they had not seen us. Then the sea rose under us. The breakers crashed into our crazy craft again, and once more we bade one another good-by, as it seemed as if the raft were all in pieces, and death only a matter of moments.

"But somehow we were again able to grab and hold onto projecting pieces, and when we had once more driven clear, passing right over the reef, we found that the raft was in two pieces, which were only a dozen yards apart. My brother and brother-in-law were lying out flat on a few planks; the rest of us were clinging to the other remnant. Scattered boards were washing around everywhere, but we could only get hold of a very few. So with the inevitable end seeming to get nearer and nearer, we once again began our long drift seaward." *(To be Concluded Next Week)*

Thus the two little groups of survivors on their two rafts struggled and hoped and despaired. In next week's issue Dr. Grenfell will tell how one raft was saved and the other lost. It was a recital which cut deep into the consciousness of the listener and impressed him more than the usual religious service in the little mission chapel where they were standing.

Bradford Horton, Man

(Continued from page 395)

can match you. A wooden Indian might, but no living man."

"Brad, are you laughing at me?" demanded Sleighton.

"Why not? Didn't you laugh at me when you pulled me out of the snowbank?"

"Oh, well, that was different. You looked ridiculous then."

"Well, what about you on a horse, A. S.? Jickers says, 'There's something ridiculous about the combination of horse and man, and it's not the horse.' He says, 'I've seen that horse when Do-Re-Mi wasn't on him.'"

"Jickers said that?"

"Just so. Said also that you'd better get yourself strapped on or you'll go leap-frog fashion over the horse's head."

Sleighton beat his leg with the lash of the whip. "How'll I get exercise, then? I've got to have outdoor exercise."

"The lake's good exercise. Come and row with me."

"No, you don't, Brad. I've been up, and the boats up there are tubs, the whole lot of them."

"Mine isn't. I know a boat when I see one."

Though Sleighton after this relegated his riding whip and boots to the background where unused articles accumulate, it took some days of persuasion and a visit to the boathouse where Bradford kept his slender St. Lawrence river boat to convince him that there was real sport to be had on the lake, which had become Horton's favorite outing place. Bradford had discovered its charm the year before and had purchased his boat in the spring. Night after night he had spent on the water, alone or with Mrs. Elmore or one of the Jickers trio, rowing or paddling or drifting with the evening breeze as twilight fell. He had made the acquaintance of Joe's attractive friend, Nick Moon, and had often thought what an ideal place for a summer holiday was Branscombe's house, hidden away in the trees on the point. Once Sleighton was converted into willingness to accompany, his pleasure in the lovely sheet of water was redoubled and more than once a week on until winter the two launched their little craft upon the placid waters.

One evening they came up with Joe and Lucy Jickers and Alice Lee. Joe caught sight of the name on the bow of Horton's boat.

"Ghost of Blackstone!" he shouted, "what a name! 'Anti-gone!' Who's your aunty, son, and where's she gone? Where has she gone?"

Sleighton was rowing. His oars missed the water, and he fell backward into the bottom of the boat, laughing helplessly. Horton seized the paddle and moved swiftly up to the Jickers party.

"Is that what you call catching a crab, Mr. Sleighton?" asked Alice Lee.

"No, Miss Lee. That is what is called hitting the bull's-eye," replied Sleighton, and again he laughed.

"Now what is there to laugh at? We don't see anything funny," broke in Lucy Jickers.

"No, you don't, but Horton does."

"Shut up, A. S.," said Bradford, and his face was as red as the afterglow in the sky. To his relief, Joe struck in with a brisk change of subject.

"Brad, we're on our way to Nick Moon's," he said. "No, Lucy, don't worry over the Do-Re-Mi man—he'll get over it. Come along," turning back to Bradford. "We're going for supper on the shore."

"Yes, do," chimed in Lucy, and Bradford assented gladly.

Nick saw their boats approaching and was waiting on the shore. "Hello, 1827!" he called as they drew into the shallows. "Evenin', Miss Lucy. Evenin', Miss Alice. Evenin', singer. Come up to the house. Isn't my house good enough for you? Come on, every one of you. You go ahead, 1827. I'll pull up the boats."

A cheerier place than Nick Moon's porch could not be found anywhere, and the view was enchanting.

The call to supper drew them away at last, reluctant though they were. But Nick's voice was commanding:

"You've seen sights like that lots of times, but you've never had the chicken and waffles Sally's got on the table now, and you'll never have 'em again. Come on! They're hot, and Sally don't like laggards."

Austin Slighton sat beside Lucy Jickers, who began to talk at once.

"Do you know where Mr. Horton got that boat?"

"Had it sent down from the St. Lawrence, I believe."

"There, I knew he did!" she declared triumphantly. "I thought it looked like the boats up there."

"Why, have you been there, Miss Jickers?" Sleighton asked with interest.

"Of course. I spent a whole summer at Gananoque."

"May I ask when? What summer?"

"Why, surely." Lucy was at once surprised and amused at the young man's manner, it was so frankly and eagerly inquisitive. "Summer before last, July and August."

"You? That summer? You?" he exclaimed in excitement.

Lucy was really laughing now. "I?" she answered. "Yes, I. What's wrong with that?"

"Nothing wrong. But I didn't know, you know."

"Well, Mr. Sleighton, have you usually known where I spent my summers?"

"Ah, now, Miss Jickers, don't laugh. I'm only just naturally surprised. I thought I knew everybody in the sleepy old village that summer, but it seems I didn't. I didn't know you were there. I ought to have known it," he added with regret. "It would have been great to row you on the St. Lawrence. Oh, I love that river, Miss Jickers!"

"I don't wonder," she said gently. "It is a river to love. Was your home there? Tell me about it."

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He needed no further encouragement. Before the supper was done she knew his story, a story by no means dull. She learned how he had been born in Gananoque and had gone when old enough to the states for better school advantages; how when the civil war came on he had gone to the front, first as drummer boy, afterwards as soldier; how he had then begun to struggle once more for an education, through many sacrifices and not a few disappointments.

"The summer that you were in Gananoque," he ended, "I went back to the old town, perhaps for the last time, for my people are all gone. And I never knew that you were there! Think of it! Oh, my, but I missed it—I mean you missed it—I mean, we—we missed—you see, I—well, you——"

He was relieved in his helpless floundering by Lucy's ringing laugh, which caught the attention of the others.

"What's the matter, Miss Lucy?" asked Bradford.

"Oh, Mr. Sleighton's the matter. He's funny. He's awfully funny. And, Joe, just think! Mr. Sleighton's home is in Gananoque, and he was there all the summer that Mary Tappan and I were. And I never knew it, and he never knew it, and we both never knew it," and once more she began to laugh.

Thus easily the talk became general, and before long the going home time came and Joe was on his feet. "It's locking up time, gentlemen of the jury." Then, turning gravely to Horton, he added, "Your honor, my client, Miss Lee, wishes to ride in that bull's-eye boat, that aunty-gone craft. Counsel has discouraged her, but she persists. So, if your honor will permit, client and counsel will go with your honor."

"So I'm to be commodore, am I?" answered Bradford. "A. S., you take Miss Lucy and follow." So it fell out that Austin Sleighton and Lucy Jickers floated down the outlet together.

"Brad," said Sleighton as they separated that night, "do you know what a fine girl Miss Jickers is?"

"Of course. When did you learn it?"

"Tonight. I've seen her at the Shakespeare Club for two winters, of course, but I never knew her very well. I tell you she's fine, Brad—fine as silk. She asked me to call."

"You're falling in love, Austin."

"Oh, pshaw! Can't a fellow say a girl's fine without your thinking he's going to be a fool? Anyway, she wouldn't look at me."

"Perhaps not. If I were a girl, I would."

There was a short silence. "A. S.," Bradford asked at length, "have I ever said anything anywhere about Antigone that Joe Jickers may have heard?"

"I don't know. Shall I ask him?"

"No, you idiot. Good night."

Now the fact was that Sleighton himself had once told Joe the name by which Horton called Eleanor Elmore. (*To be continued*)

Calendar and Record

[To Stated Clerks: The Continent desires to print the important facts about the meeting of every presbytery. But ten lines about each one would require twenty-six columns! May we not ask that in the reports kindly sent to us the significant acts of presbytery be given preference to routine, so that the items may have the widest possible interest? Brief reports, strictly to the point, make earlier publication and fuller representation possible.—Editors.]

Presbytery Meetings

Aberdeen—Britton, April 8, 7:30. Woman's Missionary Society, April 9.
Central—Sweetwater, April 11, 8 p. m.
Amarillo—Plainview, April 8, 7:30 p. m.
Bellingham—Harbor, April 8, 7:30 p. m.
Bloomington—Hoopeston, April 8, 7:30 p. m.
Brownwood—Blanket, April 8, 10 a. m.
Chester—Darby Borough, April 8, 10 a. m.
Dallas—Plano, April 11, 8 p. m.
Des Moines—Indianola, April 8, 7:30 p. m.
Emporia—Newton, April 8, 7:30 p. m.
Fort Dodge—Jefferson, April 8, 7:30. Women's societies, April 9 and 10, same place.
Highland—Axtell, April 8, 3:30 p. m.
Huntingdon—Huntingdon, April 7, 7:30 p. m.
Kearney—Fullerton, April 8, 7:30 p. m. Presbyterial Missionary Society, same time and place.
Kirksville—Granger, April 8, 7:30 p. m.
Lake Superior—Calumet, April 11, 7:30 p. m. Woman's Missionary Society meets in connection.
Mattoon—Bethany, April 8, 7:30 p. m.
Minot—Stanley, April 8, 4 p. m.
Oakes—Edgeley, April 8, 2:30 p. m.
Ottawa—Aurora, April 8, 7:30 p. m.
Paris—Honey Grove, April 8, 7:30 p. m.
McAlester—Atoka, April 8, 7:30 p. m.
Reserve—Kadoka, April 9, 2 p. m.
Sedalia—Holden, April 8, 7:30 p. m.
Sheridan—Sheridan First, April 9, 7:30 p. m.
St. Paul—St. Paul House of Hope, April 8, 9:30 a. m.
Solomon—Belleville, April 8, 7:30 p. m.
Topeka—Junction City, April 8, 8 p. m.
Transylvania—Greensburg, April 8, 7:30 p. m.
Walla Walla—Moscow, April 8, 7:30 p. m.
Wellsborough—Nelson Beecher's Island, April 8, 7:30 p. m.
Wenatchee—Waterville, April 8, 7:30 p. m.
Westminster—Wrightsville, April 7, 7:30 p. m.
Union—White Pine Westminster, April 8, 11.
Yellowstone—Fairview, April 8, 7:30 p. m.

Resignations

Arkansas—Mount Crawford: J. H. Kelly; Morrow: J. K. P. Crozier.
Kansas—Pleasanton: H. J. Withington.
Missouri—St. Louis Curby Memorial: W. J. Hatfield.
New Jersey—Trenton East: H. J. Allsuf.
Pennsylvania—East Butler: Charles C. Cribbs.

Calls

Arkansas—Grayette and Sulphur Springs: George A. Wilson, Le Roy, Ill.
Idaho—Idaho Falls: J. J. Dalton, accepts.
Illinois—Pana: H. B. Foster, Keokuk, Iowa, accepts.
Iowa—Guthrie Center: J. C. Orth, Lenox, accepts.
Kansas—Caney: H. J. Withington, Pleasanton, accepts.
Michigan—Saginaw Immanuel: Andrew Doremus, Taymouth, accepts; Flint: Howard D. Borley, Michigan City, Ind.
Nebraska—Lexington: Theodore Koopman, Milwaukee, Wis., accepts.
New York—Kenmore: F. Hyatt Smith, Buffalo, accepts; Hartside Hitchcock Memorial: George Hugh Smyth, Pleasantville, accepts.
North Dakota—Stirum-Crete: Douglas Warden, Covode, Pa., accepts; Lisbon: F. O. Hellier, Mendota, Ill., accepts.
Ohio—Ironton: E. B. Townsend, Canton, accepts; Lima Olivet: C. P. Goodson, Springfield, Ill., accepts.
Rhode Island—Providence First: L. M. Conrow, New Bedford.

Vacant Pulpits

Iowa—Lenox, after April 1.
New Mexico—Liberty, write G. T. English.

Accessions

California—San Francisco Calvary, 16, Feb. 2, William Rader; Fillmore, 19, since January, S. F. Shiffler.
Colorado—Salida, 7, March 2, H. O. Scott.
Idaho—Boise First, 17, March 2, C. L. Chalfant.
Iowa—Alton, 4, March 9, J. N. Strain; Bonaparte, 11, March 9, L. T. Hughes; Des Moines Westminster, 10, March 9, John Bamford.
Indiana—Schneider, 3, March 2, R. W. Martin.
Michigan—Albion, 6, March 9, C. E. Huffer.
Minnesota—Willmar, 60, four months, L. W. Gade.
Nebraska—Adams, 29, recently, W. I. Doole.
New Jersey—Trenton Fourth, 18, March 2, W. M. Curry; Newark Elizabeth Avenue, 39, March 2, D. N. Dobson.
New York—Olean, 20, March 2, H. B. Boyd.
Ohio—Fredericktown, 21, March 9, H. M. Noble.
Pennsylvania—Jersey Shore, 16, March 2, J. L. Ewing.

Openings in Country Fields

On the advice of the department of church and country life Salt River Presbytery has abandoned six churches, leaving thirty-eight for which there are only ten ministers. This department under Dr. Warren H. Wilson has been doing intensive work in the northeastern part of Missouri and is now attempting to find additional pastors. "The work of the department," says Dr. Wilson, "is showing itself in the desire of rural churches which never had a minister to call a regular pastor, but we cannot find the men." Pastors who accept appointments in this presbytery will be representatives of the church and country life department.

Rider Agents Wanted
in each town to ride and exhibit sample Ranger bicycles. *Write for our latest special offer.*
Finest Guaranteed 1913 Models $10 to $27
with Coaster-Brakes, Puncture-Proof tires.
1911 & 1912 Models all of best makes.... $7 to $12
100 Second-Hand Wheels
All makes and models, good as new.................. $3 to $8
Great FACTORY CLEARING SALE
We **Ship on Approval** *without a cent deposit, pay the freight,* and allow
10 DAY'S FREE TRIAL.
TIRES, coaster-brake rear wheels, lamps, sundries, parts and repairs *at half usual prices.* **DO NOT BUY** until you get our catalogues and offer. *Write now.*
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SLIDE RENTING. STEREOPTICONS.
NEW METHOD & SUBJECTS. CHURCHES REDUCED RATES.
MOORE-HUBBELL & CO. 713 MASONIC TEMPLE.

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CASH MUST ACCOMPANY ORDER

MISCELLANEOUS

WANTED—PRESBYTERIAN PHYSICIAN, DENTIST, jeweler, stationer, etc., in most desirable California community. Address "Sunset," care Continent.

FINE OPENING FOR PRESBYTERIAN DRUGGIST and store in Denver. Prompt action. Address Pastor, care The Continent.

WANTED—GOOD TEAM AND BUGGY FOR HOME missionary worker on vast frontier parish. This investment would bring quick and sure returns. For information address Rev. Alexander Pringle, pastor-evangelist, Kalispell, Mont.

WANTED—A LOAN OF $150 WOULD SAVE A PRESbyterian minister and family from serious temporary embarrassment caused by illness while home missionary. Five per cent and good security. H. M., Continent, Chicago.

BUILD A $5,000 BUSINESS IN TWO YEARS. LET US start you in the collection business. No capital needed; big field. We teach secrets of collecting money; refer business to you. Write today for Free Pointers and new plan. American Collection Service, 425 State St., Detroit, Mich.

FOR CHURCH WORKERS—LADIES' AID AND MISsionary Societies are raising money without donations selling Valentine's Absorbent Dusters and Dust Mops. The only fifty-cent mop. Special offer by letter. Agents and societies should write. Valentine Duster Company, Urbana, Ohio.

ORGANIST, 16 YEARS IN PROMINENT CHURCH, DEsires position. Superior choir trainer. Children's voices. Address S, The Continent, New York.

ORGANS

FOR SALE—ROOSEVELT PIPE ORGAN, SIX STOPS, exceptionally good tone, occupying floor space five by seven feet. G. H. Feltus, Elmhurst, N. Y.

VOCALION FOR SALE CHEAP—FAIR CONDITION. Displaced by new church pipe organ. Rev. James Robinson, Bethlehem, Pa.

BOOKS

"BAPTISM INTO THE NAME OF THE LORD JESUS" is a booklet by Rev. William A. Cutler, Milwaukee, Wis. It is maintained that the formula of Baptism should contain the name of "Jesus" as well as "Father, Son and Holy Spirit" and that this is the "one baptism" (Eph. 4:5) which should unite all Christians into the "one body" of Christ. Price 25 cents. Address William A. Cutler, 1326 Frederica Place, Milwaukee, Wis.

HEALTH RESORTS

ADIRONDACK SUMMER RESORT, ESSEX, N. Y., ON Lake-Champlain, offers to families of refinement, at moderate rates, the attractions of a beautiful lake shore in a locality with a remarkable record for healthfulness. The boating is safe, attractive walks and drives, points of interest in the Adirondacks are easily accessible. References required. For information address, Rev. S. R. Bigger, pastor of Essex Presbyterian church, Essex, N. Y.

PENNOYER SANITARIUM (ESTABLISHED 1857), Chicago suburb, Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern, homelike. For rest, recreation, treatment. Booklet. Address Pennoyer Sanitarium, Kenosha, Wis.

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WANTED—SECOND-HAND LANTERN SLIDES ON Old and New Testament. State subjects and price. G. H. Feltus, Elmhurst, N. Y.

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A PRESBYTERIAN MINISTER WILL CONDUCT A select company to London about June 1 for a month. For particulars inquire of Rev. J. E. Day, Butte Falls, Oregon.

EUROPE POPULAR TOURS AT POPULAR PRICES **$380** and Up
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The Shelton Tours, 222 Old South Bldg., Boston, Mass.

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Pears' Soap

WHICH IS BOTH A SKIN SOAP AND A BEAUTY SOAP.

It [illegible] the foundations of *beauty*, and gives *that natural stimulative force that keeps the skin in healthy action*, without which the color fades and the *cheeks* become sallow.

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1205 Springfield av

The Great English Complexion Soap

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THE CONTINENT

MARCH 27, 1913

Fusing the Forces of Democracy

GEORGE W. COLEMAN

Soul Experts: Soil Experts

EDITORIAL

In the Icy Sea—with God Near

PART II

WILFRED T. GRENFELL

Another Prize Story Contest for the Children
Next Week: How Atlanta Fought Off Vice—W. T. Ellis

NEW YORK CHICAGO PHILADELPHIA

The Selection of a School

is a subject which requires the fullest consideration. The Continent's Educational Bureau has on file information regarding all the principal institutions of the country and will gladly cooperate with parents and students in making a choice. This service is entirely free to readers of The Continent. Begin your investigation in time to permit a thorough inquiry. Address

THE CONTINENT EDUCATIONAL BUREAU
509 Wabash Avenue - - - CHICAGO

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CRAWFORDSVILLE, INDIANA—80th YEAR

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MISS E. C. GLENN, R. N.,
149-151 West Superior Street. - - Chicago, Illinois.

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Must be profitably occupied if he is to receive the best kind of education: the kind that stands for moral strength, intellectual alertness, physical fitness. **LAKE FOREST ACADEMY** merits the serious consideration of those who understand the manifold needs of a boy.

Address WILLIAM MATHER LEWIS,
LAKE FOREST, ILLINOIS

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Instructors have wide experience in the "Boy Problem." ACADEMY ideally located, 35 miles from St. Louis. Healthful environment, Christian influence. Prepares young men for business or college. The ideal school for **YOUR** boy. Write HEADMASTER, BUNKER HILL, ILL.

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OFFERS

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STRONG FACULTY.
MODERN EQUIPMENT.

38 years of service to the church and country.
W. E. PARSONS, President. Fairfield, Iowa

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OXFORD, OHIO
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Mary A. Sawyer, A. M., Lit. D., Dean.

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Ward Seminary **For Girls and Young Women** 42nd year. Excellent faculty. City advantages. All outdoor sports. For Catalogue address J. D. Blanton, Pres., Nashville, Tenn.

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H. B. BROWN. President.

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RIPON COLLEGE

RIPON :: :: WISCONSIN

Kansas

Oswego College
Oswego, Kansas

Vocational-Cultural for young women

Pennsylvania

BEECHWOOD **A Cultural and Practical School**
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L105 Lodge Furniture	Opera Chairs O105
B105 Bank Furniture	Office Desks D105

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A few men
Some money—
Linked with brains
Rid a city of its shame

Publicity That Stirred Men's Consciences

A new weapon
of Christian warfare
Revealed by Southerners

William T. Ellis, editor afield of The Continent, has rendered the church another distinctive *service* in this article which will appear next week. In "Advertising a City from Its Vice" he shows how a group of men have done a valiant Christian *service.* Read of this result of the Men and Religion Movement. Ponder over it. Tell others of it. Extra copies of The Continent for friends or for all members of your church will be available if ordered at once.

NEXT WEEK

in The National Presbyterian Weekly

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MOORE-HUBBELL & CO. 713 MASONIC TEMPLE.

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PRESBYTERIAN MINISTER HAVING TWO TRACTS (22½ and 40 acres) desires to dispose of one and improve the other. Location, Friendswood, between Houston and Galveston. Particulars, Box 27, Lisbon, N. D.

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The Shelton Tours, 222 Old South Bldg., Boston, Mass

Subscription Terms—The subscription price of THE CONTINENT is $2.50 per year payable in advance.

Postage is prepaid on all subscriptions in the United States, Hawaiian Islands, Philippine Islands, Guam, Porto Rico, Canal Zone, Cuba and Mexico.

Foreign Postage—For Canada, 50 cents should be added for postage, and for all other countries in the Postal Union $1.10 should be added for postage.

Remittances should be sent by draft on Chicago or New York, Express or P. O. money orders payable to THE CONTINENT. If personal check is sent, 10 cents must be added for collection.

THE CONTINENT

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Change of Address—Kindly send us both old and new address a week previous to the date of the desired change.

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Advertising rates on application.

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Around the Shop

Lugubrious Grump was a dear old man who had started out early in life to insist on perfection. "Things is got to be just right," he declared proudly, "or I ain't goin' to have nothin' to do with 'em."

Gube was a young fellow of considerable ability, but there was something wrong about every job he undertook. If the work was not too hard and the salary was right, his bench was on the wrong side of the room, or he was not pleased with his employer's view on the tariff question. By good fortune, however, he finally got into an occupation that he could manage according to his own notion—namely, spending the money left him by an uncle whom he had never seen. As the uncle was dead, there was no opportunity to complain because some of the inheritance consisted of stock in a railway of which Gube disapproved because it refused to stop the 10:37 train at Shadyville.

One day Gube read in a newspaper that there were spots on the sun, so thereafter he went out only on cloudy days; and, of course, he stayed in on moonlight evenings because of the mottled appearance of the orb of night. When the end came his neighbors wondered secretly how heaven would suit him.

Gube's disposition came from his father, who liked to read, and to read good literature, but whose critical faculty was out of balance. He loved to "keep posted," but his daily paper once advocated views contrary to his, so he stopped it. His religious paper printed a paragraph he couldn't understand, so he stopped his subscription. He thought if he ever got rich enough he would hire editors to make papers to print what he liked to read and which would be perfectly perfect, but before he could reach that condition he had to leave this world and Gube.

The Around-the-Shop Man really meant to take you on to the moral, but here we are at the fence!

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The Old Reliable Meneely Foundry, Established nearly 100 years ago.
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McIntosh Stereopticon Co.
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Church Organs
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Geo. Kilgen & Son
BUILDERS OF HIGH GRADE
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Best of References. ST. LOUIS, MO. Correspondence Solicited.

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and its power, how quick it works and how sure the results. *Without Sapolio you waste strength and miss dirt.* It makes the cleaning arm strong. Upstairs, downstairs, everywhere, all the time, it

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Illustrations and engravings that picture his wares in a life-like manner, introduce them to the public and create sales and profits for the advertiser.

Barnes-Crosby Company makes illustrations, designs, commercial photographs, zinc etchings, wood cuts, electrotypes, photogravures and color plates in two or more colors, all of the highest quality, charged with selling power and persuasiveness.

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E. W. HOUSER, President

Artists :: Engravers :: Catalog Plate Makers

Manufacturing Engraving Plants:
Madison and Franklin Streets, Chicago
Eleventh and Locust Streets, St. Louis
Branch Offices in Fifteen Principal Cities

If you ever published a catalog, booklet or folder or if you intend to do so some day, send for our free folder, entitled "Cover Designs." It throws an entirely new light on a troublesome subject.

Not a Missing But a Connecting Link

A man is known to us who is notable for the number of good friends whom he has introduced to each other; friends who are closer to each other than either is to him. Sometimes these friends have become husband and wife.

The same man has been responsible for introducing several leaders into religious work—men who are doing a service which he himself is unable to render.

Whimsically, the man alludes to himself, in intimate circles, in this fashion: "I am not the 'missing link,' but the 'connecting link.' My work seems to be in bringing the right persons or the right agencies together."

That is no small task. It makes this man a sharer in all the results wrought by the combinations which he has effected.

Follow the idea for a moment. It means for the ordinary, everyday person, with no peculiar talents, that if he himself cannot preach he may help another to hear a man who can preach. If he cannot radiate winsome helpfulness and inspiration, he may, nevertheless, lead his friends to somebody who does possess this quality of glow. If he cannot write great thoughts, he may at least bring great thoughts to the attention of those who would not otherwise share them.

* * * * *

Most immediately and practically, the point of the little story for every reader is that he may do a real service of unmeasured helpfulness to a friend—perhaps comfort, exalt and sweeten that friend's character and career—by introducing to him THE CONTINENT and its merits.

Definitely, there is somebody known to you whose horizon sorely needs broadening. Would not THE CONTINENT broaden it?

Another, a faithful church worker, needs to learn new methods, and to get into a spirit of fellowship with other workers. Is not THE CONTINENT the cure?

Here is a parent troubled about literature for the children, and the question of a wise keeping of the Lord's day. There is light for such in THE CONTINENT.

Young folk in the Christian Endeavor Society should have a sympatheic knowledge of the whole Presbyterian Church and her activities. They need to be trained to become elders and deacons and trustees. What course of preparation so good as a regular reading of THE CONTINENT?

A pastor is perturbed because his people do not see things in the large; they are interested in the parish, but not in the kingdom. Is there any better remedy for this condition than a general circulation of THE CONTINENT among the members?

The big, modern, man-note in the church has not yet reached some communities. Would it not vitalize the faith of a host of men were they to read THE CONTINENT?

The problems of the kingdom today are new and immense. This is a time of change and stress. The master word is with the gospel. And it is spoken and interpreted through THE CONTINENT.

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Enough has been written to make clear the point. The church paper has a mission, an essential mission, in the life of the church of today. Whosoever causes a Christian to become a subscriber to a religious paper of the right sort does a service with consequences beyond calculation. To be a connecting link between THE CONTINENT and a human life is to render a service to both, and to the kingdom as well.

The agencies of the Kingdom are dependent upon the friends of the Kingdom for their usefulness.

Enroll yourself for permanent usefulness as a connecting "link."

We shall be glad to help you, and it will help us to know that you are willing to cooperate. Why not write today?

THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

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Good Farming as a Church Interest

"BETTER BE EXPERT ON SOULS THAN SOILS."

This neat bit of epigram is a recent invention, mothered by a quite recent necessity. Only lately have the people who detest changes in the church had to hunt up argument against the modern country church movement. And this remark is the aptest they have found.

Young as it is, therefore, the epigram has already been compelled to do a vast deal of hard work. In fact, it has been badly overworked—a case for the child labor committee to look into. But its toil can be lightened. Let us kindly detain the little epigram long enough to bring it into company with the facts. After that it won't be kept so busy.

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The gist of complaint against this modernism in country churches is that it advises rural pastors to try to introduce scientific farming methods on the farms of their parishes.

Now it is no great feat by smart phrases and short-cut logic to make that proposition look ridiculous. The church is in the world to spread religion, and where is the religion in nitrates and nitrites and all the rest of the chemical lingo which goes into the science of soil-culture? The minister is sent to preach the gospel; does he imagine he can measure it in bushels of corn?

Yes, it is all very sufficient logic—against certain conceivable follies. Possibly it is well enough to have it repeated once in a while; it might warn some topheavy theorist.

For it is imaginable that a minister could get so wrapped up in scientific farming that he would forget about souls and bury himself in soils. But if he did, it wouldn't be at all the sort of interest which real up-to-date country pastors are taking in the subject.

* * *

The fact is that critics who suppose there is good sense in this souls-versus-soils epigram miss altogether the reason why leadership in scientific agriculture is urged on pastors in country work.

The actual principle involved is not radical nor strange. It is simply this:

A church cannot live in any community unless the people who make up the church have something to live on.

This is a general principle, but just now it applies in the United States to industrial and agricultural communities particularly. These are places where the question of what to live on pinches most.

To be sure, the difficulties of country congregations are not all from this source. There are rural communities in America where the farmers are all, as the saying goes, "rolling in wealth," and yet so indifferent to religion that neighbors call them pagans. Such communities need something very different from scientific farming.

But the typical country church in straits—the church about which people say, "It's been running down for years and it won't be long till it's dead"—stands in the midst of very different conditions.

The surrounding farms in such a case have been gradually worked out until it is no longer easy to make them yield livings equal to the needs of intelligent families.

Over such a community general discouragement broods. Everybody wants to move. Old people who can't get away settle down to end their days as economically as possible on their savings. The young folks can't possibly be held.

And every departure of an individual or a family makes the case of the church more desperate. Even if incoming purchasers or renters should in the long run prove available church material, it takes time to win them and longer time for them to reach a supporting ability in the church equal to the owners who have gone.

And the interval is long for the church to expire of slow and yet all too quick starvation.

* * *

Now what is a live country pastor going to do about it? Participate meekly in the process of starvation? Or join the exodus? Not if he has the right substance in him for a hard job in a fighting corner.

What he is bound to do can't be summed up in an epigram. But it comes to this:

In the typical country church of America today, if a preacher is going to preserve to himself any chance at all to look after the souls of the people, he has got to pay attention to soils and other agricultural realities.

The minister simply must become a leader in restoring the sentiment that the country—their own community in particular—is a good place to live in.

There are a great lot of things which the minister will need to do for this end—many social things aiming for uplift of ideals and cementing of fellowships through the neighborhood. But the primary thing on which all the rest will depend is his service toward solving the good living problem.

Unless the minister can convince the farmers and their ambitious children that there is a good living to be made on the farms, the farmers likely and their children surely will go somewhere else.

And the only hope of convincing them so lies in scientific agriculture—making the land yield all that the best applications of science can render it capable of.

* * *

This is where the necessity comes in of having the country preacher be a preacher also of better farming methods. Oh, no—not an expert; the expert idea is just caricature. But a believer in it—a man wise enough to master facts and figures that will demonstrate the possibility of making the farm a livable place.

And he must be a man who can radiate enthusiasm—a perfectly genuine enthusiasm, not a book-made artificial sort—about the art of tilling God's good earth.

This doctrine of the spiritual honor attaching to the primitive occupation of mankind the country minister ought to believe with all his heart and preach instantly in season and out of season—especially to the boys.

And when he does that, he is no more departing from the spiritual functions of the ministry than the old pioneer preachers were when they insisted so strenuously on the foremost community need of the country districts in their day—good schools.

Just as those old pioneers returned at all due seasons to declare the word of God straight from their pulpits, unharmed by their excursions into the realm of popular education, so be assured that these modern country preachers will get back to the gospel, too, unharmed by their service to the outstanding country need of the present time—promotion of up-to-date farming efficiency.

The World

A Welcome Right-About-Face in China

A frank and prompt reversal of policy and an end of American intermeddling in the internal affairs of China, together with a hint of early recognition of the new republic, is contained in the declaration issued from the White House last week. The United States abruptly withdraws from any part in the six-power loan and declines to have any part in coercing China.

President Wilson and Secretary Bryan, with the approval of the cabinet, state that at the request of the last administration a certain group of American bankers—meaning J. Pierpont Morgan and associates—undertook to participate along with bankers of other nations in a loan to the Chinese government (approximating $125,000,000, of which the Americans were to advance $21,000,000). The Wilson administration was asked by this group of bankers whether it would renew the request to them to participate, saying they would continue to seek a share in the loan only if expressly requested by this government. In other words, Wall street would oblige Washington if Washington asked it—on the announced theory that the United States could thus give a practical exhibition of good will toward China; American capital would have access to that great country, and at the same time the United States could be in a position "to share with the other powers any political responsibilities that might be associated with the development of the foreign relations of China."

This view of the case did not at all appeal to President Wilson and Mr. Bryan as it had to President Taft and Mr. Knox, nor do they hesitate to say so plainly: "The administration has declined to make such request because it did not approve the conditions of the loan or the implications of responsibility on its own part which it was plainly told would be involved in the request.

"The conditions of the loan seem to us to touch very nearly the administrative independence of China itself, and this administration does not feel that it ought, even by implication, to be a party to those conditions. The responsibility on its part which would be implied in requesting the bankers to undertake the loan might conceivably go to the length in some unhappy contingency of forcible interference in the financial and even the political affairs of that great Oriental state, just now awakening to a consciousness of its power and of its obligations to its people."

The proposed loan requirements included the pledging, as security, of antiquated and burdensome taxes and also the administering of those taxes by official foreign agents, and other oppressive and humiliating terms. And the implied responsibility of the United States in encouraging a loan thus applied and secured "is obnoxious to the principles upon which the government of our people rests."

"But," says President Wilson, "the government of the United States is not only willing but earnestly desirous of aiding the great Chinese people in every way that is consistent with their untrammeled development." The government is eager to promote extended and intimate trade relationships, and will support legislation necessary to that end. The message—for it is a message to the people of America and to the people of China—concludes thus: "Our interests are those of the open door—a door of friendship and mutual advantage. This is the only door we care to enter."

Significance of the Chinese Loan Declaration

Reading between the lines, commentators find that China is now free to get money where it will, so far as the United States is concerned. Private syndicates in Europe have been willing to advance funds, but were warned off in favor of the officially favored bankers, but the United States does not propose further to employ diplomatic and possibly military machinery for the exclusive benefit of one small body of New York capitalists. The idea that the United States should postpone recognition of the Oriental republic in order to help drive a hard bargain for an international money combine has been repugnant to all sincerely in sympathy with the aspirations of new China, and President Wilson's announcement was greeted with wide approval.

In spite of the fact that the financial intrigue has lasted long and is of world reaching extent, the hope is expressed that China may be able to free itself from all embarrassing entanglements, and with the moral support of at least one great nation be able squarely to face the designs of Russia, England and Japan. America's attitude toward the new China is no longer obscured and befogged but shows clear in honest daylight. Now that America has withdrawn support from the bankers, London newspapers say the other powers may do the same.

Huntington Wilson, assistant secretary of state under President Taft, who had been asked by President Wilson and Mr. Bryan to continue in office, was so angered by the new administration's Chinese attitude that he sent in his resignation and a long letter of criticism, to which the President made no reply other than acceptance.

Chinese National Assembly Meets Next Week

The new Chinese national assembly, which is charged with the duty of electing a president and establishing a permanent constitutional government, will meet for the first time on April 8. Yuan Shih Kai, the provisional president whose ability has been demonstrated, will, it is expected, be chosen president. Another hopeful item of Chinese news is the appointment by the Chinese government as its expert adviser in constitutional reform of Professor Frank J. Goodnow of Columbia University. Professor Goodnow is a legal scholar and author, and is regarded as moderately conservative in his views.

Austria Threatens Montenegro; Peace Terms

Austria-Hungary, one of the six great powers of Europe, and Montenegro, one of the smallest of nations, have lately threatened to become involved in war over Scutari, the Albanian city lying invitingly near both its large and small neighbors. A few days ago, when the Monenegrin siege operations were reported as likely to succeed the Austrian minister at Cettinje made certain demands on Montenegro, which were followed up by a sharp note from Vienna that civilians should be allowed free exit from Scutari, that forcible "conversions" of Roman Catholics should cease and other incidents should be explained. The king of Montenegro replied that practically the entire population of Scutari was under arms and he refused to halt the siege, and he denied the stories of violent conversions. Austria sent warships to Albania to enforce its ultimatum.

Meantime the representatives of the powers who had been asked to mediate in behalf of Turko-Balkan peace communicated to the premier of Bulgaria their views as to the basis of negotiations. This basis is not what the allies want now, but it is probably much more than they hoped for when the war began.

Assassination of the King of Greece

Desultory fighting and dilatory peace negotiations were for a time overshadowed last week by the assassination of King George of Greece, who was shot by a mad Greek anarchist, Aleko Schinas by name, at Salonica. The king had moved with his suite into the captured city on the Ægean last November for the purpose of giving strength to Greece's claim to permanent possession of the port when the time should come for division of the spoils of the Turko-Balkan war. For Salonica is one of the capital prizes of the present multifarious contest, and the king's strategy was admirable, although irritating to the Bulgars and Serbs.

Personally King George was a most amiable man, without known enemies, and had enjoyed an unusually long and, on the whole, successful reign. Within a few days from the date of his tragic death, which occurred March 18, he would have celebrated the fiftieth anniversary of his coronation, and to this event he was looking forward with gratification and pleasure. He was the second son of the late King Christian of Denmark and was called to the throne of Greece when a boy of 19. He found the kingdom discontented and debt-burdened; he left it prosperous and hopeful.

The new king of the Hellenes, formerly Prince Constantine, King George's oldest son, lost popularity and standing with his people because of Greece's failure in the war with Turkey in 1897, but he more than regained his prestige in the present war as commander in chief in the capture of Janina and previous victories. He begins his reign under far better auspices than did his father.

Suffrage Outrages: The Secret of the Crusade

Criminality in the form of a political crusade caused the destruction by fire of property valued at $100,000 in England last week. One squad of female incendiaries burned down an unoccupied mansion on the Thames above London owned by the widow of Sir George White, a Boer war hero. Another squad fired the buildings of a golf club at a summer watering place in Somersetshire. Traces of oils and inflammable materials were found scattered about the

White house, and papers inscribed "Votes for Women." A militant suffragist, Miss Olive Hocken, is on trial in London on charge of setting fire to the Roehampton Golf Club's pavilion.

Ada Patterson, a New York writer, whose name is not unknown to Continent readers, in a newspaper article a few days ago gave her answer to the question of what the militants mean to do. Miss Patterson asserts that the militants seek martyrdom, for they are firmly of the belief that if one of their number is killed, votes for women will quickly follow. "They are imbued with the spirit of men who have died at the stake," she says. "That one of them shall seriously suffer or die for the cause is their aim." Said one of them: "When one of us has been killed, by accident or intention, public sentiment will change in a day."

* *

Minimum Wage Law in One State Already

Massachusetts has a minimum wage law for women, the first one enacted in the United States, and although it will not go into effect until next July, it is interesting to examine it, now that the subject is receiving nationwide attention through the investigation and agitation started by the Illinois senatorial committee and the state's ambitious young lieutenant governor, Mr. O'Hara. The theory of the latter is that working girls who receive liberal wages will not fall into a life of vice—a postulate which has able opponents as well as supporters. The Illinois investigators visited Washington on Saturday and asked President Wilson to call a national conference for a study of the "white slave" question.

The Massachusetts act creates a permanent wage commission with power to establish wage boards in any occupation in which the wages paid female employees are, in the commission's judgment, inadequate for self-support and maintenance of health. The wage boards are to represent employers, employees and the public, and recommendations are to follow public hearings by these boards. Finally the commission will enter its judgment as to a particular minimum wage by a decree containing the names of those employers who refuse or fail to accept the standard set. Full publicity is the only force provided for to impel acceptance of the findings. The Springfield Republican, while doubting the entire wisdom of the statute as it now stands, thinks the publicity method worth trying, and calls upon the legislature to make an appropriation sufficiently large to cover the necessarily heavy expense of obtaining and publishing the important data.

* *

Administration's Army Policy Announced

Mr. Garrison, the new secretary of war, has given out his ideas of what should be the military policy of this nation in view of existing conditions. Secretary Garrison declares in favor of the immediate preparation of the military forces of the United States to meet emergencies, retaining the regular army at its present strength—90,000 men—with improvement of the national guard or state militia and the creation of a reserve force.

The secretary denies that he is a militarist, but says the maintenance of a compact, efficient army of limited size is the reverse of militarism. Compared with the 765,000 men in the "peace" forces of Germany and the 546,000 in France, each with lesser population and area than the United States, the American allotment seems almost minute.

The secretary proposes a reserve of trained officers and men, and a trained volunteer soldiery who would respond to the first danger call. He prefers two-year enlistments rather than the long term enlistments advocated by the house committee on military affairs in the last Congress.

* *

—Surgeon General Blue of the United States public health service on Friday issued a brief bulletin on Dr. Friedmann's tuberculosis remedy, now under scrutiny, stating that considerable time would be necessary to carry out the investigations to a definite conclusion. Meantime patients are advised against traveling long distances in the hope of receiving treatment.

ONE HUNDRED KOREANS SET FREE

A tremendously significant and most gratifying, though unfortunately incomplete, victory for justice over oppression has been achieved in Korea by the verdict of the appellate court in Seoul on the police-manufactured case charging a large company of Koreans, mainly Christians, with conspiracy to assassinate Count Terauchi, the Japanese governor general of that province. One hundred and twenty-three defendants were prosecuted for complicity in this alleged sedition. The court below acquitted seventeen and convicted 106. The superior court, by a decision rendered Thursday, March 20, has convicted six and released as innocent the remaining hundred.

Of the six still held for the supposed crime, all have been granted a material reduction of sentence. Six men by the original verdict were sentenced to penal servitude of ten years each. Of these, one now goes free and the others are committed for six years only. Of nineteen previously receiving sentences of seven years each, all but one now escapes. The term for that one is commuted to five years.

The six still in prison are the most prominent of the defendants, including the one man among the group who has an international reputation, Baron Yun Chi Ho, president of the Methodist College in Songdo. He and four others—Yang Ki Tak, Im Chi Chung, Yi Seung Hun and An Tai Kak—stand sentenced for six-year terms, while Ok Kwan Pin, the sixth convict, is given five years. All of these men are alleged to have been leaders in the Sin Min Hoi, or New People's Society, which the Japanese insist was an association for revolution and assassination. The Koreans admit the existence of the society, but claim that its object was the peaceable education and uplift of the Korean masses. Baron Yun allowed his name to be used as one of the officials of this society, but apparently took no active part in directing it. The real leader of the movement was Yang, who served for several years as the editor of a patriotic daily published in Seoul. Im is a resident of Seoul, at whose house the government affirmed that Yun met Yang to perfect the conspiracy, although Baron Yun was able to show by unmistakable records that he was not in Seoul at all on the day alleged for this meeting. Yi and An were prominent citizens of Pyeng Yang, alleged to have been summoned to Seoul when Yun and Yang had elaborated their plot. Ok is a young man of 22 who is alleged to have been of particular use to the conspirators on account of his eloquence as a public speaker.

Lyu, who originally received as heavy a sentence as Yun, but was acquitted on this trial, is a graduate of Japan's national military academy in Tokyo, and served with the Japanese army in the Russian war. It would seem that his influential Japanese connections have worked in his favor.

Court to Be Credited with Great Courage

The verdict thus rendered at Seoul by Japanese judges unmistakably establishes the contention of The Continent that there never was the slightest real evidence to justify the allegation of Japanese police that Count Terauchi was the object of a plot of assassination. Stared in the face by a judical decision releasing a hundred men whom police charges had specifically marked as the instruments of a seditious plot, even the most biased must admit that the plot is totally disproved, even though the alleged ringleaders are still held for punishment. And this means that torture alone could have produced the purported confessions of a conspiracy.

Of course the great flaw in the finding lies in the court's failure to discharge all the defendants. But it must not be too harshly condemned for this. Although the presiding judge throughout the trial showed the most unmistakable disposition to deal fairly with all the defendants, the missionaries could see that he still labored under tremendous pressure from the military administration of the province. They had therefore but little faith in his ability to withstand the truculent demands of officials around him. That he and his colleagues under such circumstances have had the strength to go as far toward justice as they have is a monumental credit to the Japanese judiciary.

Nevertheless, this satisfaction must not be allowed to obscure sympathy and concern for Baron Yun and his six compatriots who now, standing alone, become more obviously than ever a sacrifice to the "face" of the Japanese police. It remains yet for the international protest which has liberated 117 of the unjustly accused Koreans to be exercised in behalf of the last six. For them undoubtedly an appeal will be made to the supreme court of Korea, in which the fully trusted Christian judge, Watanabe, has the deciding voice. But under the judicial practice of Japan, this court can only review points of procedure, and cannot investigate the case on its merits. So if the procedure below is technically regular, it may be impossible for Judge Watanabe to vacate these last sentences. In that case intercession for their pardon must be made to the Japanese emperor.

Editorial

The Prophetic Note in the Ministry

THE TIMES call for prophets. In recent years there is an increasing appeal to the Old Testament prophets for social inspiration. Dr. Jefferson sounds a similar note in his little book on "The Minister as Prophet." Many young men who are looking forward to the ministry hear this word and wonder what there is which can be put into their preaching and their life which will make them prophets. It is worth while to stop and analyze the prophetic note, to see what are the traits which mark a man as a prophet. There seem to be five such marks.

First, a prophet sees clearly the evils of his times. That is not hard to do in these days. Hardly a week passes that another book does not appear, pointing out the evils in the church and society and personal life. Certainly, no man can be a prophet who does not go to his work with a clear vision of these evils. The first need of the church is to know the facts, to look at them without blinking and with unfailing honesty. Some men lose their prophetic power by seeing evils that do not exist. They are grumbling pessimists. Others lose the prophetic note by persistent refusal to see evils as they actually are. They are blind optimists.

Second, the prophet sees clearly the conditions that ought to be. This is the note that is missing from many of the exponents of the evils of the present day. They see the evils, but they have no ideal for their correction. They want a change from what is, but they do not know to what the change should be. A real prophet sets over against the evils of his times an ideal clear enough and definite enough to make these evils look as evil as they really are. He sees the evils in the light of his vision of what ought to be in the church and the social order and the personal life.

Third, a prophet sees clearly the way to the correction of the evils, and declares that way. Perhaps history has revealed at this point its clearest distinction between the true and the false prophet. The method of correction is in large part the test of a true prophetic message. If a man can face the evils of the times and believe that their correction lies in some nostrum, or in some easy method, he may talk in prophetic terms, but a sensitive ear will miss the note of authority. We have watched the career of one man who set out with a prophetic voice. He has run a long course and has found remedy after remedy, but they have been growing pettier all the time. There was a time when he felt that the introduction of the single tax would solve our social problems. Later he felt that there needed only to be the union of churches, and we should have our problem solved. He has proposed solution after solution. History deals firmly, but kindly, with prophets of this order.

Fourth, a true prophet believes that the way which he sees can be trod. He sees the way as God's way, and he cannot think of failure. His faith in God makes him sure that the way will yet be taken. Men may oppose or favor, they may rebel or obey, but the evils are to be solved, real order is to prevail, victory is to come. The prophet is sure of that. Edward FitzGerald, who translated Omar Khayyam, had a friend Matthews, an earnest evangelical preacher of the Church of England. He said Matthews was the only man who did not stand in the midst of the world in a maze, because "he fixed his eyes on a wooden cross and had no misgivings whatever." His sermons shook FitzGerald's soul, and he was about to become an evangelical Christian when a man without the prophetic note, and without sure conviction, estranged him again.

Finally, the true prophet is ready at any cost to himself to lead or to follow in that way which he sees. He is not content with pointing out the way. He will give himself to opening the way and leading into it. If there appears someone who can lead more successfully than he, he is ready to fall in line as a follower. Let the cause increase, even though he must decrease. The man who "climbed up in a high church steeple to be nearer to God," and who "handed down messages twice a week to God's people," need not have been surprised to find that God was down there among the people all the while, and that he was not nearer God as he got farther away from God's people. The prophet seeks seclusion only that he may keep his vision clearer, for the sake of going back into the fight itself.

In a word, the prophet knows and believes and is ready to do. Mere idealists are not prophets; mere seers of evil are not prophets; mere preachers are not prophets. Yet the time greatly needs men with the prophetic note. Lazy men are out of the question. Inaccurate men are impossible. The men who are to lead the new movements will have such marks as these we have named. We believe many young men who are now preparing for the ministry will join the ranks of those already in the ministry who sound that prophetic note.

Manse Memorial Appropriate to Cleveland

It is a pleasant thing to think of that the Presbyterian manse in the hill town of Caldwell, New Jersey, where Grover Cleveland was born in 1837, continued the home of an unbroken succession of Presbyterian pastors until it was dedicated last week to be a sacredly guarded memorial of the great American President who first saw light beneath its roof. One is glad that it was never anything else than a manse until it became a memorial. The house was never secularized; it was always a house of religion and prayer until consecrated thus to one of the nation's most reverent memories.

In his early manhood it might have been doubted whether Grover Cleveland was destined to a life worthy of his birth and raising in the family of a minister. But he was one of those men whom God saves by requiring much of them. The aimless drift of his earlier years was reversed when great opportunities and great responsibilities sobered him and made room for the native strength of his religious inheritance to reassert itself. So, long ere the climax of his career, President Grover Cleveland had grown to the stature of a noble and stalwart character, inflexibly ruled by conscience, whereof his birthplace constitutes now a highly appropriate memorial—being as it is a house founded on the purposes and organization of the church, and withal so soundly built that after 130 years it stands unaffected by time and fit for indefinite perpetuation.

Thus may it long stand to testify to American citizenship that the air of a home where religion reigns as the supreme consideration of life is an atmosphere singularly congenial to the worth of such manhood as the nation may rest on securely in hours of fluctuating standards and dubious ideals. Because this lesson must always hang about these venerable walls, so long as coming and going visitors remember the original character of the house, Presbyterianism is happy as well as proud to resign the building to the care of high-souled patriotism as embodied in the distinguished fellowship of the Cleveland Memorial Association.

No Vote for Any Self-Seeker

If the right Christian rule were observed of conferring the moderatorship of Assembly only on men who never aspired to it, it is possible that injustice would be done some men who might without ground be suspected of harboring such an ambition. Yet that would, so far as the office itself goes, be only a nominal injustice, since no man is entitled to the place nor made greater in the kingdom of heaven by holding it. And in any case men of a quality superior to personal place-hunting would far rather suffer something of discredit themselves than to see their church continue longer a victim to the scandalous practice of candidacies engineered, under the thinnest of veils and sometimes even openly, by ministers who have completely forgotten what manner of spirit they are of.

Under present circumstances there is only one way to deal an effective death blow to this evil self-seeking and the hypocrisies that have gathered around it. That is for every Assembly commissioner to take in his heart a solemn vow with himself not to vote for any nominee whom he has reason to regard as a self-promoter. The word for each commissioner to carry to the Assembly floor is the Master's injunction to beware of those who love the chief seats in the synagogues. There is no need to talk much of it; certainly no need to bandy recriminations. Just let each man vote silently by his own conscience for somebody whom he believes too humble to covet honor, and the lesson will be taught effectively to men who by the unhappy success of the method in the past have been overtempted to strain at their own bootstraps.

Generosity Replacing Justice as Paymaster

That larger kindliness which is not content with having done justice to others, but delights to multiply justice by generosity, had its way notably when a rich New York business man, James H. Ottley, distributed $100,000 of his private wealth the other day among the employees of the firm in which he had accumulated his fortune. The action of Mr. Ottley is particularly interesting because it could not possibly be interpreted to be selfish. He had no reason to coddle the recipients of his gifts. He had just sold out all his interest in the company which publishes McCall's Magazine, and this $100,000 was a totally unexpected farewell remembrance.

While the corporation's president he had paid his employees excellent wages according to the prevailing standards, and going out of business, he stood well acquitted of all economic obligations toward them.

But he wanted to do more, and after leaving sent back this $100,000, which represented not a debt in law but a debt of gratitude and friendship. Everybody who had been with the company for any considerable length of service shared in this substantial tribute to faithfulness. To many it came as a great boon in the midst of sickness or misfortune in their families. But the merit of it on the part of the giver was not in any such chance fitting into emergency needs, but in the motive of a heart whose simple impulse was to do a free-handed thing toward appreciated coworkers.

In the long run such impulses and acts as this must be the economic saving of civilization—the solution of the struggle between the "haves" and the "have nots"—just this uncompelled willingness of wealth to give more than it is obliged to pay to industrious poverty. The Ottley gift is but a small measure of what must be the increasing tendency of industry and commerce as the spirit of human brotherliness spreads. The minimum wage of compulsion must be displaced by the maximum wage of brotherly love. Not socialism imposed by a system or a law but socialism of voluntary good will is to be the ultimate note of coming economic peace.

Equal to The Hibbert Journal

Any thoughtful American, if he had the least modicum of interest in religion, must greet with pride the first issue of The Constructive Quarterly. When Dr. Silas McBee retired from the editorship of The Churchman, men of ample views in all denominations lamented it as a severe loss to current Christian thinking. But supposing that retirement to have been the necessary prelude to his organizing and putting forth The Constructive Quarterly, one should now rate the circumstance not to be loss at all but wholly gain. For the new magazine is certainly the weightiest and most stimulating intellectual production which has yet appeared in periodical literature on the western side of the Atlantic. American thinkers who have read The Hibbert Journal with a patriotic jealousy, deploring the inability of America to match its breadth and solidity, need now be jealous no longer. They can balance The Constructive against Hibbert without apology as long as its character holds at the level of its first number.

Dr. McBee's avowed purpose is to promote Christian unity by inviting men of every form of Christian faith, Catholic as well as Protestant, to set forth in his pages all their own manner of thinking about theological problems and questions of church order. Let everybody speak his mind, says the editor, but without assailing anybody else, and that is the best way to help everybody understand everybody else, which in turn is the best way of bringing to pass the unification of Christians. But lofty as this purpose is, the reader is rather happy to find that it does not dictate the whole contents of the magazine. The Constructive Quarterly is, we perceive, not to be a hobby horse. Apart from its main object there are delightful excursions into other fields where denominational differences are forgotten in larger unities and not even pale and polite reflections of contention get in the way of long and far eyesight. Such specially is Robert E. Speer's beautiful biographical tribute to the late Henry Clay Trumbull under the title, "An American Saint."

Sin Has to Be Reckoned in the Problem

Far be it from The Continent to disparage the importance of the lieutenant governor's effort in Illinois to trace the relation between less-than-living wages and the lapse of many working girls from ways of honorable industry to the better paid ways of vice. There is a relation undoubtedly that ought to be mercilessly exposed. And happily large employers in department stores and elsewhere, when examined on the witness stand, showed a better disposition toward the problem than the public had believed in. Some doubtless have been relying too implicitly on a general instruction that beginners' wages should be paid only to girls not entirely self-dependent—girls partially supported by their parents. They did not know how the rule had failed. However, nearly all the merchants examined agreed with the lieutenant governor's commission that minimum wages in any case ought to be higher. This confession alone makes a worth-while outcome of the inquiry, even if it is regarded only as an economic gain for labor and not in relation to women's virtue at all.

However, the members of the commission must realize—and we trust they will have the frankness to say in their report—that the moral ruin of young womanhood is a problem which can by no means be translated wholly into economic terms. No investigation of sin can get past the hideous fact of sin. Young girls go wrong in the world for precisely the same reason that other people go wrong—because for at least one tragic moment of illusion wrong looks lovelier than right. Sometimes it is wickedness within—more often, perhaps, wickedness without—which creates the deception, but in both instances it is wickedness—which has to be resisted by something stronger than a sufficient wage; which, in fact, can be resisted by nothing less strong than a holy heart. Of all this the commission was reminded by some pitiful letters from girls already dwelling in the pit of hell, letters confessing that sin and only sin—their own sin and the sin of their tempters—landed them where they are. No, indeed; sin can't be put out of sight by spreading over it a cover of economic discussion.

—The Roman Church proposes to celebrate the present year, 1913, as the 1600th anniversary of the Christianization of the Roman empire. It seems a little hard to figure out, however, from Constantine's history just why this particular year should be chosen for this particular anniversary. The year 313 is indeed the date of the edict of Milan, by which Constantine proclaimed religious liberty in the empire, but that edict was really only a repetition of one that Constantine had issued two years before, from which the era of tolerance, ending the old persecutions, is actually to be dated. On the other hand, it was not until 323 that Constantine openly avowed himself a Christian. Some authorities indeed give 313 as the date of the "In hoc signo vinces" vision from which Constantine dated his conversion. But the time of that event is very uncertain, to say nothing of the uncertainty of the event itself. And perhaps most Protestants would entertain considerable doubt whether the Christianization of the Roman empire, apart from the ending of the persecutions, is worthy of any celebration at all, if the highest interest of the church is solely regarded. A good many people think that Christianity stepped down rather than up when Constantine took it under his patronage.

—A storm has broken out in the Methodist Church over a book issued lately by one of the publishing agents of the denomination—Dr. George P. Mains—a book that incorporates many modern ideas of biblical criticism. In fact, the title of the volume, "Modern Thought and Traditional Faith," is of itself a fair signal that the production is not specially conservative. But we have the testimony of Zion's Herald of Boston—which has always been a jealous champion of orthodoxy and which is rather fond besides of beating up church officials—that a careful reading of Dr. Mains proves him absolutely sound on the authority of the Bible, the divine lordship of Christ and other test doctrines of accepted evangelical faith. It is safe therefore to conclude, from this indorsement—because any bias of Zion's Herald would rather run the other way—that Dr. Mains has not said anything to worry any but the supersensitive and the constitutionally timid.

It is downright against the principles of The Continent to excuse any form of mob violence. Yet those principles are put to a pretty hard strain to keep us from speaking admiringly of that Methodist preacher in Salem, Illinois, who skillfully diverted a mob from lynching a couple of lecherous villains by leading the rioters instead to wreck the "blind tigers" where the wretches got the liquor that inflamed their lust. If there could ever be a justifiable case of doing evil that good may come this would certainly qualify under that head. There was at least a justice in it which was more than poetic, and the idea of making the drink seller responsible for the crimes of the drink drinker, though lawless now, will some day undoubtedly be put into the law.

—The Chicago Tribune admits that on account of adverse public opinion beer can't now or likely ever be put back into the army canteen—though The Tribune wishes it could—and it therefore indorses Major Wotherspoon's advice to quit agitating the question and spend time improving army conditions instead. All this is a long step toward good sense on the part of both the newspaper and the army officer. May both be speedily joined by many of their respective colleagues in journalism and in the military establishment.

Jots and Tittles

—Riches is not so much what one leaves behind at death as what he takes along.

—The interrogation mark is sometimes the gallows of the soul.

—The hardest debts to pay are those on ourselves.

—Actual sin is only original sin at work.

—Bigotry may be frozen truth.

"The Tie That Binds" Democracy

BY GEORGE W. COLEMAN

The "Ford hall meetings" in Boston, of which the fifth anniversary has just been celebrated, are the most broadly human institution of that city, bringing into sympathetic fellowship a more comprehensive representation of varied human nature than meets together elsewhere in the New England metropolis. And this article portrays the mind which leads and really governs those gatherings. And as here clearly appears, it is a mind which conceives both religion and patriotism as culminating in human solidarity

UNLESS WE ALL get together we shall all "get left." This is as true and quite as serious a statement as Franklin's famous bon mot to the signers of the declaration of independence, in which he declared that "we must all hang together or we shall all hang separately."

Any democracy will fall apart if no means are afforded for its component elements to get together. Our American democracy is both by nature and intent increasingly heterogeneous. Most powerful forces are dividing and separating us into many classes. Is there anything in our common life that is pulling us all together? If we can unite our differences we shall be the stronger because of them, but if they keep us apart they will be our destruction.

Our democracy is written into our constitution and it is written on our hearts. Are we living it? "Less and less" is the answer of many keen observers whose vision covers a wide range.

In every city and town that I know anything about people are sharply divided into various classes which are either indifferent or hostile to each other, and there is no common meeting ground. Gentiles and Jews do business together, but do not mix socially or religiously. Catholics and Protestants are widely separated, but hardly more so than Unitarians and Baptists, Christian Scientists and Presbyterians. Republicans and Democrats, Prohibitionists and Socialists come together, if at all, only for bitter partisan warfare. Employer and employee may be housed under the same roof in industry and commerce, but each class is combining for protection against the aggressions of the other. The rich and poor live in the same city or town, but on different streets and in sections of the community that have nothing to do with each other. The cultured and the vulgar, be they rich or poor, naturally draw apart from one another.

Well, what of it? Hasn't it always been so and will it not continue to the end of things? Are Jews to turn Christians, or Protestants to return to the Catholic Church? Are all employees to become employers, and are we all to reach a common level of wealth and leisure and culture? While we are waiting for such a millennium the American democracy, which is the world's greatest hope for utopian days, may, through sheer disintegration, go all to pieces.

Welding Influences of Today Inadequate

But all these varying and conflicting elements have been, in our earlier history, fused into one common life. The New England town meeting idea, with all its progeny; the free public school, with all its marvelous expansion; the free press, with its amazing developments, have been the instruments which have hitherto sufficed to weld together the strongly conflicting elements of American life. But they are now proving inadequate.

Urban life has grown so large and complex that the town meeting idea has become impossible in large centers and has grown obsolete and futile in the smaller communities. The public school, in spite of the private and parochial school, is still our greatest solvent, but is wholly inadequate to compete with the masterful forces of the times in that it has the pupils under its ministrations only eight or ten years, when they leave the democratic ideals of the schoolroom and for all the rest of their lives are plunged deep into the "classocracy" of everyday living. And our free press has fallen into a class stratification which only mirrors and intensifies the separations already existing. We read the journals that represent our point of view in politics, in religion and in social and economic ideas. Few indeed are those who take the trouble to read the other fellow's daily paper, the other man's class publication, the opposite side's magazine. Do you take a socialist paper, a labor union publication, a Jewish weekly, or a yellow journal?

A democracy must be made homogeneous in its ideals, even though it be made up of elements drawn from the ends of the earth. And those ideals cannot be superimposed from without nor handed down from above by one class to the others, but they must be evolved from the entire mass. The people must together work out their own salvation.

Are we doing it? Is there any place in all this broad land where we all get together habitually to talk over in friendly spirit our common concerns? Can we accomplish our purpose at all unless we actually get together in person? Would it suffice for us to read about each other? Is it enough that the male half of us several times a year go up to the same ballot box and register our decisions? Will it do, that we can remember the days twenty-five years ago when we went to school with Isaac and Patrick and Fritz and Tony, no one of whom we have had relations with since?

In old Roman days they had the forum. In old colonial days they had the New England town meeting. What have we that corresponds for these twentieth century days? The social settlement in the congested districts of our great cities feels keenly this great need and meets it in a very limited way. The use of the public schools as a social center is a more direct attempt to solve this problem and it succeeds admirably within the limits of the district which it serves.

For the city as a whole and for the general run of towns there is, with but a few significant exceptions, no common meeting ground for well-intentioned citizens of every variety to come together, to get acquainted, to share ideas, to mold public opinion and to shape the common life.

Suggested Means for "Getting Together"

You say it can't be done? Let me reply, pointedly, it is being done in different cities and in various ways. And may I make bold to assert that it can be done in any city or town (each, it may be, in its own special way), provided one man can be found in the place who believes profoundly that it ought to be done?

There has been such a gathering in Cooper union, New York City, every Sunday night for fifteen years. In Rochester, New York, for the last five years there has been such a meeting in a theater on Sunday nights. New Orleans had one Sunday afternoons last winter. Chicago has something very much like it. Boston has operated one since 1908. Minneapolis, Denver, Colorado Springs, Dallas, have each had little groups of men who are very much interested in this idea.

Perhaps the Boston meeting more nearly than any other brings together in mutual accord all the varying elements of the city's life. And it is the more interesting to the readers of this paper, because it is distinctly and exclusively promoted, supported and engineered under denominational auspices. But it is not my purpose here to describe the Ford hall meetings, with which some of you are already familiar, but to emphasize the fact that these meetings have for five years brought together every Sunday night honest-minded, true-hearted Jews and gentiles, Catholics and Protestants, agnostics and atheists, employers and employees, the rich and the poor, the learned and the ignorant, the privileged and the unfavored, who have enjoyed each other's presence, have profited from an exchange of ideas, have learned mutual respect and toleration, and, in so far as the influence of from 5,000 to 10,000 people may go in a center of a million population, have made real democracy just so much more possible than it was before these meetings began to exert their influence on the life of old Boston.

There ought to be at least a score of such meetings in a center the size of Boston, and each one of them might most advantageously take on its own special character. This one effort has already prospered sufficiently to be recognized generally as one of the institutions of Boston. Here the people, all the people (representatively), come together—not to campaign, not to legislate, not to protest and criticise and tear down, but to get inspiration, to gather knowledge, to exchange ideas, to lift up ideals, to unfetter truth and to stimulate a taste for better things.

Think of the transformations that would be wrought in any town after a few years if all the elements of its citizenship could be brought together regularly for the consideration of everything and anything relating to the common life. It isn't enough that it should be simply a forum for the airing of views. It must be something more than a platform for the making of speeches. It must not be confined to the spiritual conventions of any religion, but it must be shot through and through with moral and spiritual purpose. To this end it must not be either a lyceum or a service.

But I clearly recognize that while this may be my ideal for such a meeting, others will work out quite different conceptions. It matters little how it is done so long as you succeed in getting together fair representations of all those who have good will and who want to do something to make it count.

Widely Varying Views No Bar to Profitable Discussion

There is another very helpful way in which this interest in the common life may be nurtured and promoted. I have found from six years' experience with an ever-increasing group of guests at my summer home at Sagamore Beach each season that it is possible to bring together in the most helpful association a group of men and women each one of whom is a leader in his own field, but all of whom are as widely differentiated from one another in point of view and method of approach as are the varying elements in the more popular gathering of which I have spoken. At the Sagamore sociological conference each summer we have together 200 leading men and women as diverse from each other as could be imagined, who, nevertheless, invariably find a common ground of intense fellowship as they proceed to discuss together the livest topics of the day.

In this gathering the Methodist bishop, the Jewish rabbi, the Catholic editor, the ethical culture leader and the outspoken agnostic can sit down with many others and discuss "Scientific Management in the Churches" to their mutual profit and satisfaction. The captain of industry, the labor union leader, the aggressive socialist and the philosophical anarchist will walk the beach till long after midnight thrashing out together their widely divergent views. The southern gentleman and the colored man of the legal profession discuss together with the home missionary educator the progress that the negroes are making. The school teacher, the social settlement worker, the playwright and the actress occupy the same cottage together and continue ad libitum the discussion of the last session of the conference. And they all mingle together in the most beautiful fellowship. Never before, perhaps, having met or talked with anyone so far removed from their own walk in life, they are amazed and uplifted to find so many and such substantial and harmonious points of contact.

Thus it is that with the greatest leaders of thought and action, as well as with the rank and file of the people, I have found that it is possible to get all sorts of people together for a happy and profitable discussion of the many things that relate to our common life.

The supreme test came when, after waiting four years to get my courage up to it and to pick my way toward it, I tried a free and searching discussion of the problems of sex in the midst of a company of 200 leading men and women. We went into it in all its ramifications, frankly, sanely, wholesomely. I had never expected to live to see such a thing done. It was a wonderful occasion. I am determined now to try out a similar discussion with the Ford hall Sunday evening audience. If we win out it will mark a great step in advance.

Let us return now to the place where we started. We are fearfully divided up and separated from each other into all manner of sects, parties, classes and cliques. Democracy cannot long survive without a mutual flowing together of all its component elements. We have manifestly lost the facilities for meeting together; we have no common ground upon which we can all stand. On the other hand, it is just as manifest by these illustrations that I have given that we have not lost the ability to mingle together when the opportunity is afforded; and we can *find* a common meeting ground. It has been done already, and it can be much better done and the occasions multiplied indefinitely.

Stimulus Comes from Contact with Other Minds

There is one more very important element to be considered in this plan to get everybody together. It is a great gain without any loss. Each individual retains completely his entire individuality. He neither forfeits nor compromises his faith, his methods or his position. He goes back to his work just as he came, except that he is stimulated and cheered by the realization that the strength, ability and devotion of many others are being spent in different ways to accomplish the same end—the blessing of the people.

The man who loves his family but has no love for his country is just like the man who loves his church, his party, his business, his union or his class, but has no interest at all in other people who are struggling as best they can in their own way to attain their own ideals. A strong interest in the common life is as consistent with a strong development of the individual life as patriotism is consistent with family love. That sounds axiomatic, but so far as the interests of the common life are concerned we have almost entirely forsaken the assembling of ourselves together. If that function is necessary to the life of the church, how can we expect to dispense with it altogether in the life of democracy?

But we do not need to look upon it as a duty, for it affords the keenest joy. There is no place, not even among the brethren and sisters of the household of faith, where I receive a greater stimulus to high thinking and noble living than right in the midst of the fellowship of the common life. Just for my own spiritual exaltation I would rather be in Cooper union of a Sunday night than in most evening church services. At Ford hall, in Boston, every Sunday evening during the winter months I get a great blessing from my fellowship with the common people. And the wider apart we are in faith and practice the greater is the inspiration when we find ourselves in heartiest accord on some great fundamental truth.

It seems providential that we are beginning to find a way of getting together just at a time when for the safety of our common life there is the greatest need of it. The clamor of class warfare grows more portentous every year. People occupying neutral ground are fast being driven into one camp or the other by the extremes of either side. The powerful and implacable reactionary is breeding socialists and anarchists faster than all the radical propaganda of our times. The bitterness and the violence of the mob are breeding extreme conservatives faster than they can be developed by any other means. The gulf between the privileged and the unfortunate, the distance between the rich and the poor, the misunderstanding between the radical and the conservative, grows more pronounced all the time. We cannot change the status of these different groups by any process of legerdemain. There is no panacea for all our troubles. We cannot hope for any immediate solution of our difficulties, but we must get together; we ought to talk it over face to face; we are bound to hear with our own ears what the others have to say; we must look each other in the eyes before we give way to disgust or hate; and we must do this thing in every nook and corner of the country. There must be a place in every community where all the people can meet to discuss together the interests of all the people. If our present local governments are not democratic enough to supply the place and the management for such gatherings of the people, then it must be supplied by private initiative.

We must all get together or we shall all "get left."

"I Am a Man of Thirty"

For thirty years I have been receiving the benefits of civilization. Hospitals have been open to me when I have been sick. Schools have trained my mind and hand. Colleges, founded by men of broad vision and maintained by those who have devoted their wealth to others, have helped add to my store of knowledge.

Through my ancestors I have in my being the experience of unknown ages. Ideas inherited from the Christian system have put democratic ideals deep in my soul. I am the citizen of a country for the wise government of which I am in large part indebted to early seers.

Literature and art, sprung from the story of the life of a man who for three short years talked to men, have added to my development.

As I approach the age at which Christ entered his work it is proper that I ask myself what I have to offer the world for all I have received.

Have I developed myself symmetrically? Am I prepared for my opportunity; am I as sound physically and morally as I might be; have I permitted the soil of the world to smirch my soul? Can I face my wife without shame and my children without remorse?

If in three years I am called to account, is it likely that my work will have been worth remembering?

Have I done anything to add to the happiness or comfort of my fellow man?

I face the fullness of my powers. May I assure myself that my past life has been such as to give promise that before my course is run I shall have returned a full measure of active thanks for the good I have received?

As a man of 30, what sort of man am I? A. B. C

To Increase the Attractiveness

A superintendent of a city Sunday school endeavored to give the summer meetings added attractiveness. Upon a certain warm Sunday in August lemonade was served. At the close of the service the superintendent announced that slips of paper would be passed around and the pupils allowed to make suggestions as to methods of making the meetings still more attractive. One youngster wrote: "Put more sugar in the lemonade."—Tit-Bits.

In the Icy Sea—with God Near

BY WILFRED T. GRENFELL

This battle of six fishermen of the Labrador was told Dr. Grenfell by one of the hardy natives. Their small ship stuck between bowlders near the shore and they were swept to sea on a pile of lumber as a rude raft. The houses on the shore of an island were easily visible, but all day their crude signals were unseen until the breakers split their craft in two, leaving four men on one part and two on the other. Bidding each other good-by, the men clung to the boards and fought for life, with death in sight, and there we left them last week. Here is the conclusion of the story

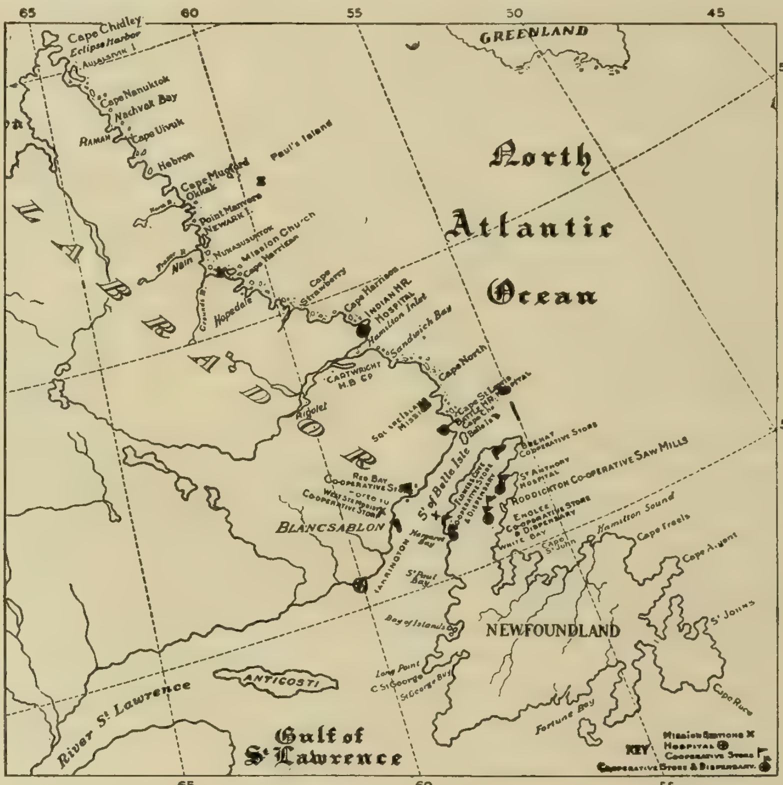
"SOON IT BECAME apparent, to our dismay, that the larger raft was leaving the other behind. I kept calling to my brother to try and keep together, and to hold up the planks to catch the wind, but they appeared to have none to spare. We ourselves forced several boards straight down into the sea through our own pile, holding them there fast so that they might act as drags. But we had no control, and still continued to forge ahead.

"As the distance widened we still shouted to them occasionally to keep up their courage, but at last we had to bid them good-by, for fear we might drift out of earshot, and then it would be too late.

* * * * *

"Just at that moment another wonderful thing happened. The wind veered again, bringing the low island more to leeward of us, and at once we realized that there was still another chance to be saved. We could see that it would only be by a few yards at best, but it was at least possible. Anyhow, it again gave us new pluck, and though we did not pray out loud about it, or perhaps in words, I guess we all did pray somehow. I know I did. And we doubled our efforts to attract the attention of the men on the island.

"By balancing carefully we could still stand upright on the raft, though the planks were all the time getting fewer. Though no one could possibly have heard us, and no one appeared to see us, we kept shouting and waving all we could. Meanwhile we still worked our hardest to try and turn the raft, so that she might slew as much as possible to windward.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Cape Nanuktok
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Cape Uivuk
Ramah
Hebron
Paul's Island
Cape Mugford
Okkak
Point Manvers
Newark I.
Nukasusuttok
Mission Church
Cape Harrison
Nain
Fraser R.
Grounds R.
Hopedale
Cape Strawberry
Cape Harrison
Indian Hr. Hospital
Hamilton Inlet
Sandwich Bay
Cartwright H.B. Co
Rigolet
Cape North
Cape St Louis
Battle Hr. Hospital
Cape Charles
Belle Isle
Red Bay Cooperative Store
Blancsablon
Harrington
St Paul Bay
Bay of Islands
Long Point
C St George
St George Bay
St of Belle Isle
St Anthony Hospital
Roddickton Co-operative Saw Mills
Co-operative Store & Dispensary
White Bay
Cape St John
Hamilton Sound
Cape Freels
Cape Argent
St Johns
Cape Race
Fortune Bay
NEWFOUNDLAND
GREENLAND
North Atlantic Ocean
LABRADOR
ANTICOSTI
River St Lawrence
Gulf of St Lawrence
KEY
Mission Stations ×
Hospital
Cooperative Store
Cooperative Store & Dispensary

Map Showing Dr. Grenfell's Work in Labrador and Newfoundland

"Already the daylight was beginning to go again. It must have been about 4 in the afternoon when we made out two men moving on the island, which was then not more than half a mile distant from us. It wasn't long before we knew that they had seen us. Meanwhile, the wind had increased again considerably in the new direction, and everywhere there was white water on the wave crests. Much more came over us on our poor raft. But cold as it must have been, we no longer even noticed it. Our whole minds were occupied with watching the surf line of the island. It seemed strange to us that no boat came out to meet us. For we drifted so terribly slowly, and it was getting darker and darker all the time. We might have known, however, that no boat could possibly have lived through such a sea.

WOULD WE MISS THE ISLAND AND PERISH?

"At last we were really close in, and we were driving so close to the point that one minute we were sure we should drive ashore and be saved, and the next we were equally positive that we should miss the island and all perish together. The minutes went like hours; the cold and wet and hunger were all forgotten. The old man was now lying just stretched out on the boards, and it was all we could do to keep him from being washed away. Now the surf on the point was roaring so loud that we could no longer hear one another speak, but as the raft rose and fell on the sea we could make out the men on the land beckoning, and evidently shouting. We could hear nothing that they said, and could have done nothing to help, anyway.

"The other raft was about 300 or 400 yards away from us, and was just that much nearer the end of the island. They were still all right aboard her, and we could see now and again that they were doing their best to claw her to windward. Once in a while we waved to them to keep on trying.

"Then suddenly without any warning our own raft rose on the top of a huge breaker, a sea rushed all over us, and our crazy bunch of boards struck the bottom with a furious crash. We had washed right in to the line of huge bowlders which the floe ice drops everywhere in the spring around the landwash. Fortunately for us the tide was at half flood, so that sea after sea washed us farther in over the outermost rocks, till I suppose we were more or less protected from the heaviest combers of the deep water outside. But even now without help we knew that none of us could hope to reach the shore alive. Indeed we could not have done so, if the men on the shore had not been there. There were only two of them, but they roped themselves together, and we could see that one of them was beginning to work himself out into the sea as far as he dared. He had brought with him a light line, which, with the aid of a stone and stick, he at last succeeded in flinging over us.

"How the boards had kept together all this time no man on earth can say, but as soon as I caught the line I hauled in as much of it as I could, and lashed to it the old man, and another who had now nearly gone also. We other two clung to the long end and also to the raft. We soon found, however, that they were not strong enough on the land to drag two helpless bodies through the surf, so we lashed ourselves onto the end as best we could and jumped clear of the boards into the sea. Though we were washed over and knocked about badly, we were able to find bottom somehow, and just held on tight when the backwash came sweeping out. Then between the seas we could shove and help a little with what strength there was left in us. So when the sea began to rush in again we were all huddled together, and thrown up nearer to the shore, and at last, more dead than alive, we were all four dragged out on the beach.

A LAST GOOD-BY TO THE OTHER RAFT

"Meanwhile the two men had seen the second raft, and without any delay rushed off to the point to see if they could save the others. I was myself just able to follow them, but that was all. Their boat was small and her oars were useless. It was absolutely impossible to launch her through the breakers, so as to try and cut off the raft as she came along. Yes, if they had thought earlier of dragging her to the other side of the island they might have got clear, but then they certainly would never have got back in such a sea and wind. All we could do was to stand there watching the other raft. It was just off the point now. We could plainly see my brother and my sister's husband, and we saw that they could see us, for they waved to us and we to them. But we knew that this time it was really a last good-by. Their raft missed the point by a hundred yards, and drifted slowly out to sea. Again and again we saw them waving. Those were the most awful moments of my life, for I knew that they knew they were lost men. So they passed out of sight and we never saw them again.

"We started at once to make bonfires on the island to attract attention, and indeed it was by that they learned the same night on the mainland that help was needed on the island. But it was two days before a schooner could get to us, and then, though they searched the sea for miles, nothing but a few sorry remains of lumber scattered on the water was found. That night while we were warm and dry and had hot food and shelter for our own bodies our minds were away out on that other raft with those who were perishing. There was no rest or sleep for us. There was nothing—nothing—nothing which we would not have done or given up to save them.

"We had been through it ourselves, you see, and then they were our brothers. To think of them perishing while we could do nothing nearly drove us crazy. The keeper of the lighthouse never got over it. He had to resign and leave. He couldn't endure the constant reminders—'Well, they might have seen us earlier in the day, or the boat might have been in good order, or they might have thought of carrying her to the lee side of the island, or if they had gone out they might have lived through the night, and fetched up at one solitary rock ten miles out to sea which has a light on it'—well, they might have done anything. We would have cut off our right hands willingly if it would have done any good. Yes, doctor, we don't always see what we can do because we don't look out."

* * * * *

There was a brief silence as I suddenly remembered that we were standing in the chapel, and that "divine service," so called, was just

(*Concluded on page 439*)

Betterment Through Kindliness

BY LEE McCRAE

WHICH ARE YOU—an optimist or a pessimist, or a pendulum creature swinging from one extreme to the other according as things go well or ill with you? Now a pessimist (of the ultra type) says, "Everything is bad and getting worse." He is looking at the world through a crack in the fence and with one sore eye.

An optimist (of the ultra type) declares, "Everything is all right." He has shut one eye, and is holding up a rose-colored glass to the other one. He is the sort they make Christian Scientists of—the people who at one fell swoop take all charity and sympathy out of humanity by saying there is no poverty, no tuberculosis, no sickness of any kind, no trouble, no evil.

But between the silly optimist, who would have us smile and smile whatever happens, and the pessimist, who bids us scowl and scold and thus make bad worse, why can we not take the sane middle way and call ourselves "meliorists"? Why not bravely face life and life's conditions as they are and say, "Nothing is so good it cannot be made better; nothing so bad it cannot be made good, and I am here to help both."

For there are times and places where neither smiling nor scowling does a bit of good, where only kindliness of the tangible sort does it. And it is so easy—if you just get started to thinking and doing "little nicenesses," as my small neighbor calls them.

And people are doing them! In one short day I came across these "meliorists":

A dressmaker with a large patronage who reserves one week every summer to sewing for the children in the Mercy home.

Two laundries which volunteered to do all the washing free of charge for the Newsies' Club, the only home of many of these poor newsboys.

Then I picked up a daily paper that carries this standing suggestion in its columns: "When done with this paper on the train, kindly roll it up and throw it out of the window to the first group of section hands you see."

"That's what I call benevolence!" I exclaimed, pointing out the item to a traveling man.

"Yes," he replied, "but I beat 'em to it! For several years I've been tossing papers and magazines to forlorn little cabins along this road. You just ought to see the kids—and grown people, too, for that matter—run out and grab them! It's lots of fun!"

Surely a meliorist is he in sorely needed places!

A young stenographer and a young school teacher, barely acquainted, frequently passed each other on the street on their way to business. One day the stenographer stopped abruptly, held out her hand and said impulsively, "I wish I could tell you how much your cheery 'Good mornings' have meant to me!"

A man driving downtown every morning in his four passenger machine seldom goes alone, but the people in the back seat are not often his friends, nor even acquaintances half the time. Says he: "Why should I pass a man—or a lady, for that matter—standing on the corner waiting for a car? I ask them politely to ride; then I don't talk, but just pay attention to my wheel until I let them out at Main and 1st. It saves them time and nickels, and takes hardly an extra drop of gasoline. Why shouldn't I?"

Another meliorist he!

There is enough good food put into garbage cans every morning to feed all the hungry. There are enough dead people's clothes packed away in sentiment—and moth balls—to keep every shivery body warm in winter! What the world wants is more thought—no, more desire to "make better," for then the thought and deed would follow.

These are given just as "that-reminds-me" stories to set you to wishing.

Lucy Laney of Augusta, Georgia

HERMA N. CLARK

SHE IS JUST a plain, little, colored woman, in a shabby black gown, but she is truly a "woman of influence." Years hence, it is safe to say, her name will stand high on the roll of those who have rendered conspicuous service to her race, for in the heart of the "black belt" Lucy Laney has established, with pitifully meager funds, a school for colored boys and girls, called "Haines Normal and Industrial Institute."

Here sewing, cooking and general housework are taught the girls, while the boys learn printing, carpentry and shoemaking. In addition, there are well arranged courses of study, from the kindergarten to the college preparatory, and in every department the formation of character is thought of first of all.

Lucy Laney

Who is the woman who has planned this institution and made it a reality?

Her history is somewhat like that of Booker Washington, for she, too, came up from slavery.

When the slaves were freed, Lucy Laney was a child of 6 years, yet she seemed to feel, at that early age, that she must do something to help her people. Her father, a slave himself, belonged to one master, her mother to another, but they were permitted to live in their own little cabin, a privilege not enjoyed by all slaves. Both seem to have been superior people, sound morally and full of good deeds, and Miss Laney says she never remembers the time when they did not have at least two other children, besides their own twelve, to care for.

The sister of the owner of Lucy's mother, seeing the unusual intelligence of the little black girl, took great interest in teaching her privately, and at the age of 12 this child, "with just unshackled feet," could read Cæsar. She graduated, at the age of 16, from Atlanta University, the oldest school for negroes in the South.

She taught in the public schools for several years, accumulating experience and saving every penny she could for the realization of her dear dream. It had crystallized now into the determination to establish a school for the children of her race in Augusta, Georgia.

At last she launched her enterprise. She rented a two-story, rickety house for a dormitory, and an old barn for a schoolroom, hiring her teachers and paying them from her own savings.

Following the advice of the minister of the Presbyterian church (white) of Augusta, she made her way to the General Assembly of the Northern Presbyterian Church in 1886. There—it was in Minneapolis the Assembly met that year—she told her brave little story in such an eloquent way that her school was taken under the protection of the Freedmen's Board of that church.

Though this was a proud and happy day for the courageous little colored woman, because it meant indorsement of her work, it did not bring great financial prosperity. The buildings are far from adequate, but even with her poorly equipped plant Miss Laney is giving an all around training to approximately a thousand students, who, in their turn, go out from the school filled with the desire to help their people to greater thrift, to better living, to nobler lives.

BRADFORD HORTON, MAN

BY RICHARD S. HOLMES

Synopsis of Preceding Chapters—Bradford Horton, working his way through Prestonbury Theological Seminary, becomes entangled in a money theft which not only threatens his reputation but also puts him in a false position with regard to his parentage. Two friends remain openly loyal during his trouble. A third, Miss Elmore, though less outspoken in her championship, displays sufficient loyalty to give her father considerable uneasiness. He is, therefore, relieved in mind when, at the beginning of a long foreign tour, he sees that she has won the love of a young Scotchman. His relief is short-lived, however. A hot defense of Horton in a discussion results in an open breach with her father. Mr. Elmore, resenting her defiance of his wishes, collapses under the strain, but after several months' illness he forgives her and reconciliation follows. In the meantime Horton is called to his home to straighten out affairs in the bank founded by his adopted father, which has been wrecked by ventures in Wall street. To aid him in this work, and in a spirit of noblesse oblige, Horton sends for Oren-Toole, through whose jealous machinations his fair name had been smirched. Friendship between the two men results. A sheriff's sale is arranged to satisfy a judgment decree against the Horton estate. Bradford plans to bid in the old home for his mother, from whom he has been estranged because of his determination to enter the ministry. Oren-Toole's services are enlisted in the scheme, which is successfully carred through. Horton finds his chief recreation in rowing on the lake just out of Prestonbury. His boat bears the name Antigone, the name by which, in his heart, he has long called Miss Elmore. He shares his boat with Austin Sleighton.

CHAPTER XXI.

Drama Done Into Real Life

As the winter drew on it became more and more evident that Sleighton, the earnest theologian, untrained in social conventions, was developing rapidly into a new Sleighton of multiplying social accomplishment. His diffidence had been due largely to lack of social advantages in his early life, and his touch with Prestonbury society, especially through the medium of the Shakespeare Club, was giving him the opportunity he had never had.

In one direction, however, he was unable to overcome his diffidence. He had not yet called upon Miss Jickers. Longing to see more of her, he had not come to the point of accepting her invitation, when chance brought it about that he was cast for Malvolio in "Twelfth Night" and Lucy for Olivia, and the young lady proposed that he should come to her home some evening to rehearse the dialogue parts between them. Nothing could have pleased Sleighton better, and he named a night for the rehearsal with alacrity.

"What's up, A. S.?" inquired Horton when a few evenings later his friend appeared at supper with an extra curl to his black hair and a flaming red tie made in a bow with spreading ends. "What's the danger?"

"Danger? Who said anything about danger? What do you mean?"

"Nothing, only I saw you had your red flag out."

"That's no danger signal," he replied. "That's the flag of conquest. I'm going to see a girl."

"Who's the fortunate one, A. S.?" asked Horton as the table laughed. "Whither are you going?"

"Oh, you know! Shut up, can't you?"

"Haven't you been there yet? You're wasting your chances, A. S."

But the tormenting banter of his friends could not destroy Sleighton's pleasure in that evening. They read together, and Lucy asked all sorts of questions about the dialogue, and about how she should read this and that and the other of her lines, and then he had to read them for her, and they both laughed a great deal, and the evening was gone before he knew it.

"Now you've found your way here," said Lucy, as he was taking his departure, "you must be sure to come again. Don't wait till we're cast for leading parts together, for that may not happen soon."

Austin Sleighton went home as one who treads on air.

The Shakespeare Club was astonished at its next reading. Sleighton had been coming little by little to hold the place of star performer, but he surpassed even himself in his picturesquely absurd rendering of the vain and ridiculous character whose nature he seemed really to assume. "He's mistaken his calling," said those who listened. "He ought to go on the stage, not the platform."

But to Sleighton the little triumph was nothing compared to his walk home after the club dispersed. Ansley was not present, and he seized the opportunity to offer himself as escort to Miss Jickers. The four blocks they had to traverse to her house seemed to Austin like a trip through space to the stars, and his heart thumped so he was afraid Lucy would hear it. He longed to tell her that this was the most blissful moment of his life so far, but since he dared not say that, he said nothing, until he awakened from his happy dream to realize that Lucy was trying to bring him out of his stupid silence and into an approach to the animation that had marked him during the evening. He apologized for his dullness, and for the rest of the distance basked in her praises of his performance as Malvolio.

The ice was broken. Thereafter he found no difficulty in calling upon Miss Jickers. He began by appearing at the Jickers mansion at intervals of two weeks, sometimes seeing Lucy alone, sometimes joined by her father and mother, and perhaps rather monopolized by the old doctor, who "loved to talk to students," as his daughter put it. By the time December was well under way his calls had become weekly occurrences, and his near friends were well aware of the attraction.

Mrs. Elmore, indeed, had seen through him on the "Twelfth Night" occasion. Coming home that night she had made report to Bradford that his friend had gone home with Lucy, adding, "Unless I am woefully deceived, he is very much in love with her." Bradford had scouted the idea, but events served to convince him of its correctness, though he was too busy at Mrs. Elmore's piano practicing for his holiday oratorio engagements to devote much of his spare time to Sleighton's affairs.

Stopping in at the drug store the day before his start East for the first of his engagements, Bradford found Joe full of the subject. "Your honor," he began, "I don't know whether I'm for prosecution or defense, but I must say the do-re-mi man is progressing. If he should be charged with intentions on the liberties of a certain individual, you know, and with detaining said individual in the parlor of Dr. John Jickers for hours, you know, he couldn't prove an alibi."

"I don't much believe he'd try, J. J. I think he'd plead guilty."

"What? And not have a trial? I tell you there ought to be a trial. It's a case; it's a sure case, and I want to be counsel for the prosecution. No, sir! Don't let him plead guilty."

"Shall I tell him you favor a suit?" laughed Bradford. "His suit, for example?"

"No, your honor. Do-re-mi's progressing all right. He'll get there without your help or mine. It's a case, your honor—it surely is a case."

When the Shakespeare Club resumed its meetings after the holidays the play committee announced "Ingomar" for the last week in January, with Lucy Jickers as Parthenia and Sleighton as Ingomar. There was a little murmur of surprised merriment at the notice, for not even those who were most intimate with Lucy dreamed that she returned the evident and transparent interest of her admirer. But the surprise which the reading of the play brought the girl nearly betrayed her before them all.

The last of January came, and the evening reading began tamely enough. As the members of the cast warmed to their work, however, it was plain that Ingomar Sleighton was giving the most realistic rendering of his lines that had ever been heard by a Prestonbury audience. "Would you think," someone whispered to Mrs. Elmore, "that so staid and matter-of-fact a man could read that just as if he were really dead in love with Parthenia?"

"Perhaps he is—with Parthenia Jickers," was the laughing response.

By and by came the lines about "two souls" and "two hearts," and Sleighton's love-lorn rendition of them at the climactic moment frightened Lucy a little, so fervent was it. At that precise moment, however, came an interruption in the person of Ansley Jickers, and under cover of the little stir of welcome to him Sleighton whispered swiftly, "Lucy, Lucy dear, let's have it that way always; you and I, you know, always. Shall we? Always, you and I?"

The crimson flooded her face, but a beautiful light shone in her eyes as she whispered back, "Yes, Austin; you and I, always."

The whispered exchange took but a moment, and the reading was resumed. But Ansley Jickers had seen the little colloquy and had read his sister's face. At the end of the play, when the company dispersed, he explained to Sleighton that he would be unable to accompany Lucy home, and asked him to take his place. "Lu, dear," he said, turning to her as she came up, "I've asked Mr. Sleighton

(*Continued on page 440*)

THE HOME COUNCIL

Renewal Through Change of Viewpoint

BY ANNE GUILBERT MAHON

"WHEN I GET very weary and find myself feeling depressed and nervous, I just change my viewpoint," said a woman whose source of livelihood was her needle and who was, consequently, much confined to her own four walls.

"Sometimes," she continued, "if I can take a few moments of leisure, I slip on my hat and coat and go for a brisk walk around the block. You have no idea how that short walk refreshes me. It takes but five minutes, and I soon make up for the lost time in the renewed energy with which the walk in the fresh air supplies me. I never consider it lost time by any means. To get the most benefit from the walk I make it a point to notice everything along the way, just giving myself up to the little outing and not allowing myself to think of my work or anything harassing. I feel like a different woman when I return to my sewing.

"But there are times," she added, "when I am very much rushed and feel that I cannot take time even for a five minute walk. At such times, when I find myself growing very jaded and weary, I take my sewing from one room into another. Fortunately the outlook from my front window and that from the back are entirely different. The front looks out upon bustling city streets, with much traffic and many things going on. The back window looks upon pleasant green gardens, trim flower beds, green hedges and grass plots. The change in outlook refreshes me wonderfully and is almost as good as going out.

"Just try a similar change of outlook when you find yourself getting tired and depressed over your work. See if it does not refresh and revive you."

She was right. A new outlook, though perhaps not a cure for weariness, depression, sorrow, means renewal of spirit to endure. The change of viewpoint which it brings carries with it refreshment and strength. Monotony of any kind wears far more than work itself, and the woman who is able to change her viewpoint and get the resultant mental rest and stimulation, even while she continues her work, has within her grasp a blessing that too few women really appreciate.

"I can never be thankful enough for Charles Dickens's works," says another woman. "At a time of great sorrow, when I was forced to be shut in with my grief, I fled to his books for forgetfulness of myself and my sorrow. They took me completely out of myself. I felt as if I had been away, actually, and I never can tell the good they did me nor the way they helped me over that hard time."

She, too, had learned the secret of changing her viewpoint. Her individual way of accomplishing this was to lose herself in the scenes and events contained in the books of the great novelist. It is not always possible for us to get away from our environment when we are weary or troubled. We, too, are often shut in with our grief. But some new viewpoint is always possible to us. Very few of us are so limited in our resources that every way of escape is cut off.

An invalid, one who has been bedridden for many years and who is absolutely unable to change her physical viewpoint—since her one window looks out only upon the bare brick wall of the next door building—yet found it possible to change her viewpoint mentally.

"I was taking a little journey," she explained smilingly to a friend who had come in and found her lying with closed eyes and a perfectly happy expression of countenance.

"When I get tired of the pain and the weariness of lying here," she continued, "I close my eyes and take a little trip in my mind. When I was young I was fortunately able to go around a good deal and I saw many beautiful places, all of which I distinctly remember. Now, I just imagine to myself that I am taking those trips, stage by stage, and enjoying them over again."

Helpless, bedridden, suffering, confined to one spot as she was, she, too, had learned the magic of change, and the rest which resulted.

Shut in, weary, depressed, sorrowful each one of us may be at times, but even so there is little reason why we should not follow the example of these women. It really makes very little difference what avenue of change we follow, just so it leads to the desired end. Reading, walking, gardening, calling, exercise, a different kind of work, even absolute quiet with a restful day dream in it may have its mission of strength and refreshment. Whatever turns the current of thought into new channels will be effective. There never yet was a rut that didn't have its own special kind of fag attached to it. Change and rut-fag can't run in double harness.

Verses Old and New

BE TRUE

Thou must be true thyself,
  If thou the truth wouldst teach;
Thy soul must overflow, if thou
  Another's soul wouldst reach;
It needs the overflow of heart
  To give the lips full speech.

Think truly, and thy thoughts
  Shall the world's famine feed;
Speak truly, and each word of thine
  Shall be a fruitful seed;
Live truly, and thy life shall be
  A great and noble creed.
—Horatius Bonar.

The very generous response which has come from our Home Councilors to Mr. Weir's request for information as to the authorship of these verses shows that they are loved in many homes. "For years I have had that poem pasted in my Bagster Bible," writes one. Another says, "I found it in an old scrapbook."

Horatius Bonar, D. D., was born in Edinburgh, Scotland, in 1808, and died there in 1889. He was also the author of "I Was a Wandering Sheep," "I Heard the Voice of Jesus Say," "Beyond the Smiling and the Weeping" and many other familiar hymns. One of our Councilors tells how the late Ira D. Sankey said of Dr. Bonar: "A man who could write such hymns as those and not allow them sung in his own church, because it was a 'psalm singing church,' was indeed a rare man."

The poem, "Be True," is given entire in the hope that it may give the help to all that it has already given to many.

How Do You Spend It?

The movement for a "sane Fourth" has become countrywide in its sweep; but, in common with most reform movements, it has opened the way for new problems. One of these problems has to do, of course, with keeping the Fourth a day of vigorous patriotism while at the same time stripping it of those features which made it especially "glorious" to Young America. There is undoubted danger of denaturing the day to such an extent that it will fail of the strong appeal it has heretofore made to our children.

The Home Council asks the cooperation of its readers in helping it to overcome this difficulty. You all have Fourths, fellow Councilors, and without doubt they are both "sane" and interesting. Will you not tell us how you have made them so, that other fathers and mothers may have the benefit of your experiences in making Independence Day plans of their own?

The Continent will pay $1 apiece for suggestions for sane Fourth of July celebrations, containing not more than 350 words, which it considers really helpful and worth while. These suggestions must be the result of actual experiences, tried out personally and proved successful. All suggestions must be at the Continent office by May 15.

The heart of childhood, and particularly of boy childhood, still hungers for toy pistols, firecrackers and other death-dealing devices for making the day hideous and destructive. If we take away these deadly toys we must supply something to take their place. And The Continent hopes that the particular "something" of your own Fourth may supply the something in homes less successful in their search for a sane substitute.

Let us work together in this toward a return to those good old days of which you told in the Home Council last year, when the reading of the declaration of independence was made the chief feature of the Fourth of July celebration. We shall look for a generous response to our request.

Three Missionary Books by Women

DOUBTLESS the ranks of foreign missionaries include very few men originally trained for war. Charles E. Garst, a native of Ohio, was appointed to West Point from Iowa, and saw seven years of service with the regular army before he resigned and went to Japan with Mrs. Garst in 1883. It is interesting to note that his decision to go, and to go as a representative of the Disciples Church, was influenced by his reading of a religious newspaper—Isaac Errett's Christian Standard. Mr. Garst died in 1898, and a daughter born on the mission field has since returned to serve there. The experiences of Mr. Garst's unique career are inspiringly told in a book which holds more than an average interest, "A West Pointer in the Land of the Mikado," by his widow, Laura DeLany Garst. [Fleming H. Revell Company, New York. $1.25.

Minna G. Cowan, in her "Education of Women in India," depends upon official sources rather than personal observation for her facts and conclusions, though her visit to India doubtless prompted the writing of the book. The historical sketch and the survey of existing conditions show that there has been a growing recognition of the necessity for woman's education, though comparatively little practical advance. In the United Provinces, for example, only 1.3 per cent of the girls of school age are in training; the 9.6 per cent of Burma is the highest. Miss Cowan strongly urges the importance of the Christian element in the education of Indian women and finds the special need at this time to be European women to engage in school work. The book, which well repays study, is published by the Revell Company at $1.25 net.

Among the many splendid men sent to the foreign field by the Methodists of America probably none is less likely to be forgotten than Nathan Sites of Foochow. Graduated from Ohio Wesleyan just as the clouds of civil war were gathering, Dr. Sites was the first alumnus of that college to go to the foreign field. The young bride who went with him survived until she had completed the story of his life, dying less than a year ago. Dr. Sites went to his rest in Foochow in 1895. The book is one of the most interesting of recent missionary biographies, and is made additionally attractive with twelve hand-colored pictures and other illustrations. [Fleming H. Revell Company, New York. $1.50 net.

YOUNG AMERICA

What Alice Saw at Weihsien

BY JEAN MATEER BEEMAN

ALICE HATHAWAY and her aunt were sitting at dusk one evening in the pleasant parlor of the missionary home in Weihsien, China, when suddenly they heard a weird noise in the street.

"What do you suppose it is, auntie?" asked Alice. "It makes me feel all creepy!"

"It is likely either a wedding or a funeral; the music is the same for both, you know," replied Mrs. Kennedy. "Would you like to go out on to the street to see? You are going back to America so soon that this may be your last opportunity to see either." Mrs. Kennedy had been a missionary in that field for many years.

"Oh, yes!" cried Alice. "Do let us go at once. I do hope it is a wedding. I have always wanted to see a real Chinese wedding.

They hurried to the gate, where they met a long procession of men, women and children, dressed in white, the mourning color, and weeping as they moved slowly on toward a near-by temple. It was a funeral. Trumpets were blown at intervals and a native band played the strange death chants, which can be heard at all Chinese funerals. Mrs. Kennedy spoke to a woman along the street and then turned to her niece.

"This is a very peculiar ceremony," she said; "one of which I have often heard, but have never seen before. Let us go over to the temple and watch the mourners in their services. You know the Chinese consider that they have three souls. One remains in the grave at death, one is sent to the southwest and one is born again. Therefore when a person dies the men and boys of the family, far and near, with some of the women, go to the temple in the evening after dark to find the spirit which is to go to the southwest and send it on its way. Why it should rush off to the temple no one can explain."

"Here we are at the temple now," exclaimed Alice. "What are those queer-looking objects there on the steps?"

They drew nearer for a better view. A crowd was standing around with lanterns, which added to the weirdness of the scene. The procession approached and the music continued, louder and more mournful than ever.

"Here is a paper horse, with cart and money boxes. See, the carter—a paper doll—has fallen down. Pick him up, Alice, and put him back on the cart, and I'll replace the other dolls, which represent the men who carry the boxes of paper money to help the spirit along the way. There, now, they are in order again and we'll stand aside and see what is the next thing on the program," said Mrs. Kennedy.

"What queer customs!" returned Alice in astonishment. "I never dreamed people believed in such things."

The mourners climbed the temple steps, wailing as they went. The eldest son, a man about 50 years of age, carried a piece of shu kiai (cornstalk), to which some paper money was attached. They moved slowly on into the temple yard, crying, "Yeh, yeh" (grandfather), calling the soul which had fled at death to come into the stick of shu kiai.

After a short time the spirit entered the stick, so they thought, and then they returned to the front of the temple, two men carrying the stick with great effort, pretending it to be heavy since the spirit had entered it. They took it to an empty chair back of the table on which was spread food—five different dishes—with incense and candles. Marching in front of the table, the mourners kotowed (bowed down) three times, while a guest did the same, throwing wine under the table three times. Two of the chief mourners came forward and kotowed. After this the old man slowly went back to the spirit-filled shu kiai, others helping lift it on to his back. Then with great effort he carried it to the paper cart and put it in.

The paper horse attached to the cart had in its mouth a lot of straw, and a man went through the motions of feeding it from an empty bowl. The paper dolls were all set up and everything was set fire. The missionary and her niece were standing in the way of the spirit on his flight to the southwest, and they were politely asked to get out of the road. Just as they did so a man picked up a bucket of water and threw it past them down the street. This was to water the horse in the cart as it proceeded to the southwest. The piece of shu kiai was fed before they put it in the cart.

Then when the procession to the spirit world was burned the eldest son stood up on a chair some distance from the burning, but where he could look down the street, and pointing to the southwest with a big stick, called out, "Grandfather, grandfather! Do not be afraid. We have sent you to the southwest; we have opened a great and shining way." He shouted several other sentences, each three times, and got down from his chair. The procession of mourners retraced their steps to their home, accompanied by the band and the trumpeters, and calling out every few moments, "Grandfather, grandfather, farewell!"

The American girl watched the entire ceremony in wonderment. "Aunt Pearl, do they really believe such dreadful things as this?"

"Yes, dear; they really believe it, and what a hopeless belief it is! I am glad you had the chance to see this spectacle. It will give you an idea of the superstitions of these people whom we are trying to lead to Christ."

"Thank you so much for taking me, Aunt Pearl," returned Alice. "I mean to come back to China when I am a woman and do what I can to help these poor people. And when I get home to America I shall tell the girls of our missionary club what I have seen tonight. I am sure it will be a revelation to them, too!"

Prizes for Best Stories

DEAR YOUNG AMERICA: It's an entire story the editor is asking you to write this time—something about this little zebra in the picture. By "something" the editor means, not "This is a zebra. It has stripes," or anything of that sort. What is meant is a real story, suggested to you by the picture. And to tell a real story, such as every other boy and girl will like to read, of course it will be necessary for you to know a bit about zebras. But the editor doesn't want a book story, either. The sort of story you are to write is left to you. It is only fair to tell you, however, that this particular zebra lives at the Lincoln park zoo in Chicago. But he might live in any other zoo—or he might not be in any zoo at all.

You must get your story into 400 words. All stories must be at the office of The Continent by April 29.

Five prizes will be given—$5, $3 and three of $1. Be careful of spelling, writing and punctuation. They all count, you know. Also, be sure to give your age. Several forgot in the "Benjy and Betty" contest, and so, of course, could not compete.

The editor confesses to being very much interested to see what this zebra tells you. Will you not get your stories to The Continent's Young America headquarters promptly?

Rhymes to Remember

PUSSY WILLOW

The brook is trimmed with melting snow,
The maple sap is running,
And on the highest elm the crow
His coal-black wings is sunning.

A close green bud the mayflower lies
Upon its mossy pillow;
And sweet and low the south wind blows,
And through the brown fields calling goes,
"Come, pussy, pussy willow;
Within your close, brown wrapper stir,
Come out and show your silvery fur;
Come, pussy, pussy willow."

Soon red will bud the maple trees,
The bluebirds will be singing,
And yellow tassels in the breeze
Be from the poplars swinging.

And rosy will the mayflower be
Upon its mossy pillow;
But you must come the first of all—
"Come, pussy," is the south wind's call—
"Come, pussy, pussy willow."
A fairy gift to children dear,
The downy firstlings of the year—
Come, pussy, pussy willow.

—Minneapolis Tribune.

Buffalo Bill as Santa Claus

DEAR YOUNG AMERICA: Your picture of Buffalo Bill and the baby lion was fine, but I like him best when he is my Santa Claus, like he was Christmas.

We are in the Arizona hills, and Buffalo Bill was at Campo Bonito. He invited everybody to come over to a Christmas tree. Nearly all our school went. It is five miles to his mine and mill. We went in a wagon in the morning and came back at night.

Our school is mostly Mexican children; there are some little Indians who live in a tent.

Buffalo Bill dressed up for Santa Claus. He told us funny things and everyone got a present; then we had a big lunch. There were burro races. At first the burros just strolled along. Then we had all kinds of races. Johnnie Baker, who is the crack shot in the "wild west show," threw little things in the air and shot them. The young lady who jumps high on horseback married our forest ranger on New Year's eve. We like to see her ride in her pretty leather suit.

Some of the Mexicans live in grass houses. They are nice, polite folks. Your reader,

MAURICE WISHARD BRAINARD (age 10).
Oracle, Ariz.

[All our boys and girls will be interested in this little story. And we all hope, don't we, that some day Maurice will write to us again and tell us about how he spends his time in the Arizona hills and what the forest ranger does and more about his Mexican neighbors.]

The Way He Did It

Sometimes little folk do not behave exactly as they are expected to do; but they occasionally improve on the original program.

In Italy, in the days when the present Dowager Queen Margherita was the lovely young bride of the crown prince, a little anecdote of her reception in one of the hill towns was current alike in society and in the press, says The Youth's Companion. The little boy who was to present the usual bouquet was the son of a distinguished literary man, and he had been taught a pretty poem of a few lines in graceful praise of the princess. But when the moment came to recite he stood mutely gazing at her, too overcome to speak. After a moment, in order to relieve the situation, the princess smiled, and held out her hand for the flowers. The little fellow held back for a moment, then, to the delight of the assembly, explained confidentially, as he gave the flowers to her:

"There were verses, but you are so beautiful I can't remember them."

NEW BOOKS

An Insurance Man on Alcohol

The Mortality of Alcohol, by Edward B. Phelps. How many people are slain every year by strong drink? There are plenty of people able to answer your question quickly and glibly—very glibly. They will tell you what somebody has said on the lecture platform or somebody else has said in a temperance newspaper, the usual answer being 100,000 a year for the United States alone. And there seems to be in the minds of many a sort of gospel authenticity about that figure. At least, when The Continent once said that the estimate is all guesswork and largely exaggerated, some subscribers seemed as much pained as if the paper had denied Holy Writ. But guesswork it is, for the problem is one on which a scientific opinion is impossible without more time taken to study it than is available to the average man who prepares a temperance speech—or edits a weekly paper. Happily at last, however, a man specially equipped for it has taken time to go into all the statistics available and make an estimate. The author of "The Mortality of Alcohol" is a trained insurance actuary, editor of The American Underwriter Magazine, and he does his work in scientific spirit without any advocate's concern for the results. The seventy-five pages of his volume are highly technical and bear the impress of the knowledge and patience which make scholarly authority. But perhaps the untechnical reader will skip it all to the conclusion, which states Mr. Phelps's judgment that the outside total of deaths for which alcohol can be held responsible as even in the remotest way a contributory factor is not above 66,000 in all the United States. But in all conscience that's plenty bad enough. [Thrift Publishing Company, 141 Broadway, New York. $2.

History, Biography and Letters

The Writings of John Quincy Adams, edited by Worthington C. Ford. Volume I. The younger Adams was a remarkable example of precocity leading to a career in which his greatest power appeared to come not with the high office of the presidency but in the comparatively narrow province of a congressman. It was perhaps the very refinement of his genius that held Adams from greatness while in high preferment; when his responsibility became less his courage seemed less guarded. By diary or letter almost every day of his ife for sixty years is accounted for. His correspondence was constant and voluminous, always prepared entirely by his own hand. The present volume begins with a letter written in May, 1779, when Adams was a student in France at the age of 12, and closes with a letter written from The Hague seventeen years later when he was minister to Holland and under appointment to Portugal. Previously he had been private secretary to Dana, minister at St. Petersburg, and the closing letter was dated shortly after he had visited London in behalf of the American government, to expedite the observance of the Jay treaty. It is understood that this publication, while not attempting, of course, to reproduce all the vast bulk of Adams's writings, will include in its selection much material not hitherto printed. The selections of the first volume impress the reader with a creditable opinion of Mr. Ford's discrimination. [Macmillan Company, New York. $3.50 net.

Recollections of the Civil War, by Mason Whiting Tyler; edited by William S. Tyler. Colonel Tyler was a fine type of Christian soldier, and, while his diary and letters may not add important historical information to that already on record, the story of his experiences is well worth reading. Colonel Tyler, who reached second in command of the 37th Massachusetts, set down his immediate impressions of war life in Virginia with a refreshing absence of the bitterness so prominent in some diaries of the period. There are several portraits and maps. [G. P. Putnam's Sons, New York. $2.50 net.

George Washington, by Woodrow Wilson. This beautifully printed edition of the President's charming biography of his illustrious predecessor is most timely. The story of Washington's career is vivid, frank and exceedingly interesting. Everyone ought to read it not only for the brilliant narrative but for the demonstration it affords of the literary skill of a man who is to figure most prominently in American affairs of the immediate future. There are thirty-two full-page illustrations. [Harper and Brothers, New York. $2 net.

Religious Books

Studies in the History of Religions: Presented to Crawford Howell Toy by Pupils, Colleagues and Friends; edited by David Gordon Lyon and George Foot Moore. This volume is one of a happily increasing number in this country, and represents the custom imported from Germany of honoring the old age of some prominent leader or teacher by dedicating to him fresh and original contributions in the general field in which he has labored. These essays were designed to celebrate Professor Toy's 75th birthday (March 23, 1911). On account of unforeseen difficulties in carrying out this original plan, the publication has been delayed by more than a year. The delay, however, does not affect the value of more than two or three of the papers, and that only in the matter of timeliness. The specialist will wish to study the papers, and the remark that they are all highly technical, even though the effort has been made to use unconventional language, will be sufficient for the general reader. Anyone who is interested in the broad subject of comparative religion will find in some one or more of these studies an ample reward for a careful examination of the volume. [Macmillan Company, New York. $2.50 net.

The Holy Christian Church, by R. M. Johnston, is an interpretation of the history of Christianity from the point of view of its outward institutions and expressions. The author's aim is to show how such a religion as the Christian was destined to make its appearance, undergo its various transformations and exist in its present form, or rather forms. Accordingly, he begins with a sketch of the world of Babylonia and Assyria, Greece and Rome, not omitting Palestine and the Hebrew nation, down to the days of Jesus Christ. All this is naturally preparatory for the exposition of the personality of Jesus and is followed by a similar exposition of Paul. From the end of Paul's activities to the present time Christianity is viewed through the ecclesiastical forms into which it has developed. Ostensibly the volume is meant to be an interpretation rather than a record; but the real depth and power of religion is hardly in the mind, if indeed it is in the consciousness, of the author. [Houghton Mifflin Company, Boston. $1.50 net.

The Continental Reformation, by Alfred Plummer, is a sane and sympathetic study of the work wrought by Luther, Zwingli and Calvin between 1517 and 1557 A. D. The viewpoint is that of a moderate Anglican, and the author is tolerant of many doctrines with which he does not agree—with the exception of Calvinism. He is severe in denouncing predestination as an "immoral" doctrine, but he fails to say how one is to believe or preach divine sovereignty without it; nor does he allude to the significant fact that all philosophers—Greek, Oriental and Occidental—have held it and do hold it to this day. In all other respects the volume is admirable, and we infer that another one dealing with the reformation in England and Scotland is to follow. Dr. Plummer is late master of University College, Durham, England. [Charles Scribner's Sons, New York.

Messages for the Morning Watch, by Charles G. Trumbull, is a book of collateral reading for the first six months of the Sunday school year 1913. The author very properly speaks of them as "Devotional Studies in the Book of Genesis." They have grown out of the studies which Mr. Trumbull pursues with delight every morning before taking up the serious labors of the day. [Fleming H. Revell Company, New York. $1.

The Ideal Adult Class in the Sunday School, by Amos R. Wells, describes just such a class as every pastor wants, and few acquire. But out of such a class as he can get, perhaps he may develop something like the one here pictured, and so mightily increase his usefulness. [Pilgrim Press, Boston. 50 cents net.

Novels in Miniature

The Hallowell Partnership, by Katharine Holland Brown, relates the experiences of a nice young engineer and his spoiled college sister, who set out to be partners on a big drainage "job." They have a great many experiences in the Illinois lowlands that young people will enjoy reading about, for their story is the good, wideawake sort that wideawake young Americans like. [Charles Scribner's Sons, New York. $1 net.

The Sword of Bussy, by Robert Neilson Stephens, is one of the most dashing of those dashing romances that delight the heart of the romance lover. Bussy is a court gallant who has loved many ladies, though he seems not to meet his true mate until Mr. Stephens appears and leads him through a thrilling wooing to domestic bliss. It's a really good yarn of its sort. [L C. Page and Company, Boston. $1.25 net.

The Fortunes of the Landrays, by Vaughan Kester, has been issued since the author has won so much attention with his other recent books, "The Prodigal Judge" and "The Just and the Unjust." It scarcely duplicates their strength, although it is an interesting story of the rush to the California gold field told in a slowly minute fashion, with nice descriptive touches. [Bobbs-Merrill Company, Indianapolis. $1.35 net.

The Little Gray Shoe, by Percy J. Brebner, is one of those characteristic tales of slash and dash in which escaping princesses, ladies disguised as serving maids, gallant knights, villains and old grim, gaunt castles with dark dungeons and secret passages tend to make one forget that he is living prosaically in the twentieth century. [Little, Brown and Company, Boston. $1.25 net.

Philip Dru, Administrator: A Story of Tomorrow, 1920-1935. America's second civil war, brought about by the high cost of living and other current problems, is the background of this novel of the future. Its author is said to be a power in present-day politics. [B. W. Huebsch, New York. $1.20 net.

A Builder of Ships, by Charles M. Sheldon. The author of "In His Steps" here tells the story of a powerful American who becomes unscrupulous in his ambition, but is at length led into the kingdom of the Master. [George H. Doran Company, New York. $1.20 net.

George Helm, by David Graham Phillips. A resourceful country lawyer breaks into the political game and becomes governor of his state. Interwoven with his progress is a love affair with a magnate's daughter. [D. Appleton and Company, New York. $1.30 net.

Pride of War, by Gustaf Janson; translated from the Swedish original "Lognerna." A novel of power dealing with the Turko-Italian war in Tripoli. In its teaching is a keen plea for international peace. [Little, Brown and Company, Boston. $1.30 net.

The Record of a Silent Life, by Anna Preston. The journal of a young girl born without the power of speech who nevertheless makes her life a thing of beauty and accomplishment. [B. W. Huebsch, New York. $1.25.

Home Place: A Story of the People, by G. W. Ogden. A very human story of some very human "folks," by a rising young author. [Harper and Brothers, New York. $1.30 net.

Linda, by Margaret Prescott Montague. A strong and charming love story of the "Trail of the Lone Pine" type. [Houghton Mifflin Company, Boston. $1.20 net.

Novels Received

Cragg's Roost; or, Life Among the Cowboys on the Frontier, by H. K. Miles. American Tract Society, New York. $1 net.

The Woolen Dress, by Henry Bordeaux. Duffield and Company, New York. $1.25 net.

A Wall of Men, by Margaret Hill McCarter. A. C. McClurg and Company, Chicago. $1.35.

Pansy Meares, by Horace W. C. Newte. John Lane Company, New York. $1.30 net.

St. Anne of the Mountains, by Effie Bignell. Richard G. Badger, Boston. $1.25 net.

THE SUNDAY SCHOOL

April 6, 1913—Jacob and Esau

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Genesis 25:27-34; 27. Golden Text, Isaiah 20:18: Jehovah is a God of justice; blessed are all they that wait for him.

Abraham comes to us as a superior being. He emerges from the unknown and walks through life as the friend of God. Isaac is comparatively passive, while Jacob and Esau touch life on every side. The best and the worst find exemplification in them. It sometimes requires two lives to develop one. Especially is this true of Jacob and Esau. They were the twin sons of Isaac and Rebekah. Esau was physically abnormal, being covered at his birth as with a cloak of hair. For this reason he was named Esau, or "hairy." Jacob on the contrary was "smooth," a quality equally evident in man and manner. Esau was born first, closely followed by his brother, who reached out and caught him by the heel. This incident stamped him as Jacob, or "one who catches by the heel." No term could have been more fitting. Whenever Jacob saw another about to succeed, his method was to throw him down and seize the prize for himself. That Esau should have been born first was a crime which he could not forgive. It made him second in the race. So he resolved to supplant him.

Those Who Should Naturally Be Alike Sometimes Differ Most Widely

The two grew up side by side, like two trees from the same root. There is no problem like a boy, except it be the problem of two boys. The same ancestry and surroundings fail to produce the same results. That an Ishmael should have been born to Abraham was not strange. Ishmael's Egyptian mother could be held accountable for every blot and blemish. But Isaac and Rebekah were grapes of the same vintage. From that tree the world would pluck the golden apples of a perfect life. But wait and see. The race is sometimes to the swift and sometimes to the slow.

Jacob and Esau soon began to develop the trend of their natures. Esau turned his face toward the reckless and the unknown, while the other crept close behind, grasping at his heel. Before them lay something that meant more than all else—the birthright. This was regarded as the gift of God. It was quoted in no markets, nor was it subjected to the caprice of any fortune. With it went the covenant promises of the Almighty. But why strive for the impossible? Men like Jacob, however, ask no such question.

Esau already had the prize, only he undervalued its worth. It placed him in the family succession, but his tastes took a different direction from theirs. One's pleasures are the real test of character. What we delight most to do may be taken as indicative of what we are. Esau was a sportsman. His bow and arrow were his favorite companions. Hunting would have been torture to Jacob, but Esau loved it as he did his life. The woods appealed to him more than the fields. Jacob, on the contrary, was a plain man, who delighted in the work of the farm. He cared for his flocks and counted them every day.

These sons had their respective admirers at home. Isaac loved Esau, while Rebekah preferred Jacob. Just why, we question if either knew. One can no more account for his tastes than he can for the color of his hair. Opposites frequently attract each other where likeness repels.

Sale of Birthright Determines Future of Jacob and Esau

One can readily imagine how things went on in the patriarch's home. Human nature is always the same, in tent or palace. The birthright no doubt absorbed more and more the family interest, Esau alone excepted. As the twig grows the inclination of the tree becomes more apparent; and the two brothers only awaited an opportunity to confirm their futures.

That opportunity came in Esau's sale of his birthright to Jacob. One day he returned from a hunt tired and hungry and found his brother making lentil soup, a dish still common in that country. "Feed me," he exclaimed, "I pray thee, with that same red pottage; for I am faint." That was Esau—physical Esau. "Sell me first thy birthright." That was Jacob—cunning, covetous Jacob. The bargain was concluded and Esau for one mess of pottage sold his birthright. Small things are signboards of larger things. Esau despised his birthright. He was not starving, and possibly, in the fascination of the hunt, did not even know that he was hungry. The buyer and the seller stand on the same plane. Subsequently Esau married wives from among the Hittites and became a grief of mind not only to his mother but to his father as well.

But love easily forgets and Isaac determines to confirm Esau in his position. The patriarch is now an old man and seems to regard himself as approaching the end. As a matter of fact he has some forty years yet before him, but no man can foretell the day of his death. Esau is sent out to obtain his favorite venison preparatory to the blessing. This was more than probably intended as a holy service, although of that we are uncertain. Rebekah becomes aware of what is about to take place and by a series of deceptions secures the blessing for Jacob. This is fully recorded in the text of the lesson and need not be repeated.

Blessings of Jacob and Esau Accorded with Their Natures

The whole transaction is a sad commentary on the morals of the age. None of the parties involved is clear from suspicion. Isaac knew that the elder was to serve the younger, and no power could change it. Esau had sold his birthright already for a mess of pottage and now would redeem it with a plate of venison. The two blessings were in accord with the natures of the two sons. Jacob was to possess the "fatness of the earth," while Esau was to "live by his sword." That was what they were fitted for. Characters like Esau are misleading. They are capable of high impulses, but always lapse back to what they were; as for Jacob, he must be judged not by his former but later self. Although born a Jacob, he became an Israel, one who had power with God.

Birthrights belong to those who prize them. We are all born to the birthright of a respectable manhood, but many a one exchanges this priceless inheritance for a mess of pottage. No law can protect a man against himself. Life does not depend upon when we are born, but what. As with Esau, Appetite and Pleasure are the supplanters whom we need most to fear.

The Lesson Verse by Verse

By Hermon D. Jenkins.

Analysis—Jacob and Esau had an equal start but a diverse end. Permanent good is never gained by alliance with evil. Family quarrels among professors of religion deplored by the good.

When our ready made philosophers inform us that "man is the creature of his environment" some of us remember that we have personally known dozens of Jacobs and as many Esaus, born in the same home, nursed by the same mother, surrounded by the same helps and hindrances, and yet pursuing diametrically opposite courses. Robert Ingersoll was the son of a minister, while one of the most useful men in our ministry today is the son of a scoundrel. The secret of personality we may never discover, but it is not to be found in environment.

Jacob and Esau were not alone brothers, they were only brothers and twin brothers. They both were prospered in worldly goods. But nothing could make them alike except the grace of God. This, defective as his character was in some respects, Jacob possessed; this, fine as many of his traits were, Esau lacked. Jacob was "a quiet man, dwelling in tents" (Gen. 25:27), while Esau was a successful hunter, a brave soldier (ch. 32:6), a favorite among the daughters of the land (ch. 26;34) and subject to bursts of generous impulses which we are forced to admire (ch. 33: 4, 15). Yet his name was writ in water, all for lack of a moral character and a religious faith such as his less taking brother possessed.

Jacob Sinned in Doing Evil That Good Might Come

When we are studying lessons from the early history of religion, a period before Moses was born, before the world had studied biographies of either saints or sinners, we must remember that these were times of such ignorance that God would not judge them by the standards made known to us (Acts 17:30).

Jacob knew that Abraham, his grandsire, and Isaac, his father, believed themselves chosen as founders of a new era, a new family among the nations to be lights in the world and examples of piety. He shared this faith, although he did not realize much that it meant. Many a negro slave set free by the war of the sixties knew that his freedom meant a harder life for himself, but he believed that it meant also a larger opportunity for his children.

No doubt Jacob honestly believed that his brother was unfit for the head of a monotheistic, moral community, but he made the same mistake that zealous religionists have made in all ages with less excuse. It was this belief that the end justifies the means which brought forth the false decretals in the middle ages, which sanctioned and kept in use the horrors of the inquisitions and which to this day permits religious people to circulate rumors to the disadvantage of their opponents. In fact, within the past few weeks a chief of municipal police in a city not a thousand miles from Chicago boldly affirmed that perjury was not a heinous crime when committed to shield the order to which the perjurer belonged. There are people now living who belong to the eighteenth century before Christ instead of the twentieth century after.

Esau Forfeited His Position Because He Despised It

No man loses place in God's kingdom by another's sin, but by his own. Esau had already forfeited his position as possible head of the as yet undefined kingdom of God among men by his own expressed contempt for such honors and such power (ch. 25:34). Both he and his father seemed to recognize that in the incident by which his leadership was demitted to Jacob there was a providence which could not be called in question. As men now often write their wills on their deathbeds, so in those days they called their families about them and dictated what should be done on their decease. There was the solemnity of a religious act in such mortuary directions and Esau appears to have had no intention of asking his father to revoke the gift; indeed, he seems to have been more angry at the fraud than sorrowful for the changed outlook. He had rather be a sheik of the open plains than a shepherd, a hunter than a priest.

Isaac himself appears to have looked upon the event as settled by an overruling providence which he must not question. Perhaps in his own heart he recognized that he had barely escaped making a very serious mistake.

Isaac's Last Days Troubled by Threatened Extinction of Race

Isaac has been a peace lover all his days. But now, through his own fault in some degree, his last days, which should have been calm, were troubled with threatened extinction of his race. He could not but know that Esau harbored thoughts of violence toward Jacob (ch. 27:41). He feared to die and he was distressed to live. The sons who ought to have knelt beside his bed in filial loyalty showed but too plainly that the death of the father would be the signal for the outbreak of violence.

We may well believe that the surrounding heathen smiled grimly when they saw such murderous passions in a family professing to be actuated by the highest motives. They said among themselves that this was the end of all Abraham's dreams. They knew that no house, least of all a religious house, could stand if divided against itself (Matt. 12:25). And Paul carries this farther, declaring that no provocation could justify Christians in going to law before the people of the world (I. Cor. 6:5-8). As so often happens, neither Jacob nor Esau got what he sought, for Jacob's best years were spent in exile and Esau drifted farther and farther from the ancestral line, and to this day his descendants remain outside the cities of Israel.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning March 30, 1913

FOREIGN MISSION TOPIC—India awakening.

India is a great Asiatic empire, under British rule, composed of people of various races and speaking more than fifty different languages. Including Burma, it has a total area of 1,766,000 square miles and a population of about 300,000,000. That is to say, it has about half the area of the United States, with about three times the population. The great lengths of India from north to south and from east to west are about the same—1,900 miles. The empire is rich in the diversity of its climate and soil. It contains the highest mountains of the earth's surface, the loftiest peak of which is Mount Everest (29,002 feet). It has also vast river deltas, which rise only a few inches above the level of the sea. Cut off from the rest of Asia by the titanic mountain ranges, it is a continent rather than a country.

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According to the census of 1901 the principal religions of the land, with their adherents, are as follows: Hindu 207,147,026, Sikh 2,195,339, Jain 1,334,148, Buddhist 9,476,759, Parsee 94,190, Mohammedan 62,458,077, Jewish 18,228, Christian 2,923,241. These figures include Burma.

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One of the significant phenomena of our age is the social and political unrest of India. The world has heard much about it in recent years, and yet it is very easy to overestimate it. Perhaps as fair and impartial a statement as is to be found is contained in the opening chapters of "India, Its Life and Thought," by John P. Jones, D. D., a book which is cordially recommended to students of Christian missions. Briefly stated, the following may be regarded as the chief causes of this unrest:

1. The success of the Japanese in their war against Russia, which taught the natives that western nations are not invincible against eastern weapons.
2. The examples of Canada and Australia, which have appealed to the imagination of the more moderate advocates of Indian reform as affording the desirable type of government for India.
3. The growing strength of the national congress, which has met annually for twenty-seven years to discuss the actions of the Indian government and to pass resolutions favoring Indian independence. This is a body of some 3,000 representatives chosen from all parts of India, who assemble in an influential center and conduct their deliberations in English. It is significant that the men of India alone of all eastern nationalities learn to speak and think in English with a force and eloquence which place them among the masters of English style.
4. The rise of a new class in the gradual formation of a body of young Indian graduates from the English-speaking colleges and universities, who are radically dissatisfied with a system which does not promote them to places of power in their land. Upon this point we cannot do better than quote some sentences from Dr. Jones's book: "Disgruntled graduates of the university and schoolboys take the most prominent place in this movement. The universities annually send forth an army of men supplied with degrees—last year it was 1,570 B. A.'s; and it is the conviction of nine-tenths of them that it is the duty of the government to give them employment as soon as they are graduated. As this is impossible, many of them nurse their disappointment into discontent and opposition to the powers that be. Many of them become dangerous demagogues and fomenters of sedition. Not a few such are found in every province of the country. And they find in the students their best material to work upon."

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Nevertheless this unrest is largely superficial. Ninety per cent of the Indian people know that the British government is, for the present at least, a necessity. And they are generally sincerely attached to it. The present movement is really an indication of the resurrection of the national hope and purpose. It is the foam on the surface of a mighty, inflowing tide. The heart of India is being stirred, aroused, invigorated, by the gospel of peace.

The British government has ever been confident of its position in the land; hence it has taken practically no steps to suppress the platform agitators, or editors of the vernacular press, when they have attacked it. And gradually the government has given to the Indian people a larger place in the national councils. The coronation of King George V. and Queen Mary as emperor and empress of India in Delhi last year did much to augment the loyalty of their Indian subjects. And the transfer of the capital from Calcutta, which is a modern city without associations, to Delhi, which was the ancient seat of government, has been a diplomatic stroke of genius. These events of the past year are proving most helpful to the cause of Christian missions.

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Today Protestant missions pursue actively all lines of work for the elevation of the people. There are ninety-one missionary societies, belonging to many countries, with a force of some 4,000 men and women. There is a native pastorate of over 1,100 ordained men, with a total Indian agency at work of some 26,000 men and women.

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Our own board has three great missions—the Punjab, the North India and the Western India. These three missions contain thirty-two stations and are supplied by some ninety-three missionaries.

His lamps are we,
  To shine where he shall say,
And lamps are not for sunny rooms,
  Not for the light of day.
But for dark places of the earth,
Where shame and wrong and crime have birth;
Or for the murky twilight gray,
Where wandering sheep have gone astray;
Or where the light of faith grows dim,
And souls are groping after him.
And as sometimes a flame we find
  Clear shining through the night—
So bright we do not see the lamp,
  But only see the light,
So may we shine—his light the flame,
That men may glorify his name.

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A good temper is one of the principal ingredients of happiness. This, it may be said, is the work of nature, and must be born with us; yet sometimes it may be acquired by art, and always improved by culture. Almost every object that attracts our notice has its bright and its dark side; he that habituates himself to look at the displeasing side will sour his disposition, and consequently impair his happiness; while he who constantly beholds it on the bright side insensibly meliorates his temper, and in consequence of it improves his own happiness and the happiness of those about him.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

April 6, 1913

THE LOFTINESS OF LOWLINESS

TOPIC—The ideal Christian. IV. His humility. Matthew 20:20-28.

Humility is a virtue which is not to be had for the seeking. To have true humility the possessor must be unaware of its existence. Conscious humility is impossible; for then it becomes "the pride that apes humility." A greater, nobler pursuit than that of humility, namely, the desire to be like Christ and to do Christlike service, brings humility in its train.

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Self-appraisal is inevitable for most of us; and occasionally it is desirable. We are bound to measure our own powers. Everyone needs to remember the scriptural injunction "not to think of himself more highly than he ought to think." The common human weakness is to measure one's self by the person next below rather than by the person above. Naturally, he who compares himself to his inferiors instead of to his superiors will always remain inferior himself. It is healthier and wiser to look up to those who are better, stronger and more worthy than we, than to look down upon those who are less good and strong and wise.

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Efficiency often dies of a disease called self-complacency.

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A measure of that ingredient of humility which is called common sense would save many a man from making himself ridiculous.

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There is real sagacity in humility. The lowly in heart may be made high, but the proud are more than likely to be made low.

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When the prophet caught a glimpse of God's holiness he called himself unclean. Nothing helps us to a true estimate of ourselves—which involves real humility—like a clear conception of the character of God.

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The reason the really great are humble is that they are great enough to see the heights to which they have not attained.

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"Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace;
Foul, I to the fountain fly;
Wash me, Saviour, or I die."

—

The world is full of absurd little folk who early began to take themselves too seriously. At once arrest of development began. They had no time for growth, being absorbed wholly in self-admiration. Strutting, posing, boasting, going through life along a lane of mirrors, they are a nuisance to their betters and an incumbrance to society.

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Some folk have prayed daily since early childhood—

"Lord, show me myself,
Lord, show me thyself;
In Jesus' name, amen."

This prayer leads to humility. Whoso knows himself as he really is will not be proud. A single clear look into one's own heart is enough to fill one with self-loathing. Set over against that look a glimpse of the glorious perfections of Christ, and our utmost righteousness becomes as filthy rags.

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Dr. Sheldon's book, "In His Steps," had a great vogue. All over the world earnest Christians were set to asking themselves, "What would Jesus do?" It is pertinent to recall that only once did Jesus say, "I have given you an example, that ye also should do as I have done," and that was after he had girded himself with a towel, and done the humble work of a slave, a task which the apostles were too proud to do. To be Christlike is to be willing to stoop to the lowliest service.

—

Search others for their virtues and thyself for thy vices.—Fuller.

—

"The meek shall inherit the earth." Everybody is willing to help along a humble person, but the self-assertive somehow arouse the instinctive combativeness of everybody. It is a very human weakness to want to stick a pin into the puffed-up man.

Every worrying person is a split self. He does not throw his entire personality into what he is doing now, but allows detachments of his thoughts to wonder what will happen to him next. When Jesus said, "Be not anxious for the morrow: for the morrow will be anxious for itself," he was telling us to be complete ourselves today, without detailing a section of ourselves to look out for a tomorrow which may never arrive.—Henry Sloane Coffin.

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You cannot serve two masters—you *must* serve one or the other. If your work is first with you, and your fee second, work is your master, and the lord of work, who is God. But if your fee is first with you, and your work second, fee is your master and the lord of fee, who is the devil.—Ruskin.

MISSIONARY WORK

Great Results from Mott Tour in China

The tour of John R. Mott and Sherwood Eddy through mission fields in the interest of the continuation committee of the Edinburgh conference took them in February and March through China and Korea. Letters arriving from missionaries in those fields show what tremendous influence has flowed both out of the conference held with missionaries and out of the evangelistic meetings which the visitors have held particularly with students in all the cities they visited. Mr. Mott is reported to have said that his meetings in Canton with the students of that city were the greatest experience of his life. He spoke there to an audience of 3,000 young men, and when at the conclusion of the services he offered them the opportunity of signing a card which pledged them to read the Bible and pray every day, and to live in accordance with Bible precepts so far as these commended themselves to their consciences, 825 young Chinese put down their names. Twenty-six of these were students from Canton Christian College, and of that number sixteen joined the college church next Sabbath, making a total of forty-six who have thus professed Christ at the college during the year.

The tour of China culminated with a great national conference in Shanghai very much like the centennial conference there in 1907. The note of unity which was struck so strong in 1907 was emphasized more than ever in 1913. A plan of interdenominational Christian universities for China was laid out, and it seemed to be the unanimous sentiment of the missionaries of all denominations present that denominational movements in the higher education have become unthinkable.

Awful Atrocity in Name of Civilization

Wellesley G. Bailey of Edinburgh, the superintendent of the Mission to Lepers, has received authoritative information concerning the terrible massacre of lepers by government soldiers which was perpetrated at the city of Nanning, the remote capital of the province of Kwangsi in southern China. The massacre was instituted under the direct orders of the governor general of the province. This governor is General Luk, who has a bad record and is said to have been guilty of a very similar atrocity some years ago at Lungchou, a smaller city in the same province. In this case the offense of his cruelty is aggravated by the fact that, taking advantage of the trend to modern ideas in China, the vicious old general pretended to be acting in the interest of scientific hygiene. The excuse he has made for the massacre is that leprosy is a great menace to humanity and the destruction of those afflicted with it is the surest way of stamping out the scourge.

There are two missions in Nanning, the station of the Church Missionary Society of England and a colony of French Roman Catholic priests. The English missionaries had been anxious for some time to build a leper hospital, but could not spare the energy for it from their other work. And for a long time the Catholics seemed entirely indifferent to the needs of lepers. But finally there arrived in the latter mission a very earnest and sympathetic priest, whose attention was early attracted to the collection of miserable hovels outside the city, where the community of suffering had drawn together a larger group of outcast lepers. The priest determined that something must be done for them. By writing to friends in Europe, he collected $5,000, and then asked the Chinese merchants of the city to subscribe an equal sum and the governor general to give a piece of ground for the location of the new hospital. The appeal was manifestly disliked by both the merchants and the officials, but to "save face" they would not refuse it, and the sum requested was subscribed and the ground given.

But it appears that the intrusion of the French into the matter angered General Luk so much that he took measures immediately to dispose of the question in another way. Soldiers were sent out to dig a deep trench near by the leper village, and early on a Saturday morning soon after a large body of troops completely surrounded the lepers' wretched huts. Shouts brought them out of the doors of their hovels, and immediately the soldiers opened fire, shooting relentlessly until the whole community—men, women and children—were dead or helplessly wounded. Then the whole mass, many still living, were dropped into the trench, kerosene poured over them, and the pile set alight. The victims at this one point numbered fifty-three. Of course there was immense excitement in the city, and to defend himself the governor general issued a proclamation urging that all lepers should be put out of the way, and advising that those who did not voluntarily kill themselves should be killed by their friends and relatives. How many more died in this way is not known.

Many crimes have been committed in the name of civilization, as of liberty, but perhaps never one quite so monstrous as this in the name of "hygiene." Certainly the incident illustrates how keenly China needs not civilization simply but civilization based upon Christian religion. The Mission to Lepers, attracted by this terrible occurrence, will undoubtedly move immediately to put a leper hospital somewhere in the province of Kwangsi. Local prejudices may make it inadvisable to locate in Nanning itself, but the site will not be far from there.

Embroidery That Supports a School

A unique institution is the school for young married women conducted by Mrs. George S. McCune at Syen Chyun, Korea. In this academy the young women devote part of their day to making doilies, centerpieces, tray cloths, fancy aprons, bureau scarfs, sofa pillows, etc., all beautifully done and all sold so that the school may be maintained.

Just now, alas! there is thought that unless more orders appear the school may have to close, and yet only $40 in orders would provide for a month—and this when a pretty bureau scarf of linen worked in daisies costs only $1.50. Still, it is scarcely likely that American women will miss this opportunity to help—and everyone's hoping for bigger things, not smaller.

Missionary Brevities

—Rev. Charles E. Scott of Tsingtau, China, sums up his impressions of the revolutionary year in China in these words: "More intimate and prolonged contact with the Chinese than any previous years makes us marvel the more at their patience, steadfastness and endurance. Among our Christians I have seen sacrifice under danger for country, devotion under persecution to the church, of which I had not previously dreamed. I have seen manhood of the first rank, and the better I have come to know these friends the more deeply I prize their friendship. Even the gentry and officials have 'opened up,' willing now to fraternize and to listen to the gospel."

—In spite of Mr. Steffanssen's remark that he hoped no missionaries would try to establish a work among the new race of people he has discovered in the Arctic circle Bishop Stringer, who has done such valiant service as pioneer bishop of the Anglican Church in the Northwest, announces that missionaries from his denomination have already started for the "lost" people. Rev. W. H. Fry is bearing the message of the gospel to these Eskimos, and expects to reach his destination in the fall, probably in October.

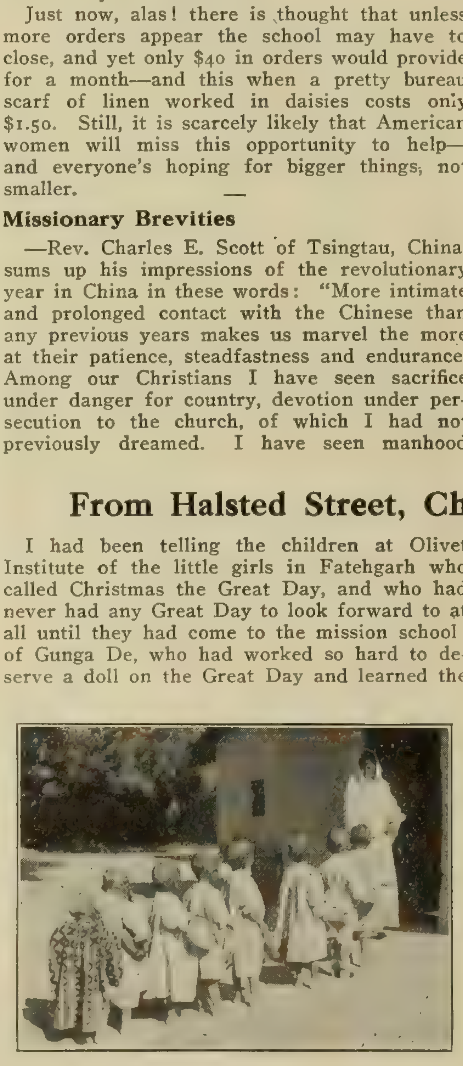
—Rev. A. M. Cunningham of Paotingfu, China, says that a little group of Christians in Hekou were very desirous of securing a chapel in which to worship, but they were only six in number, and as the mission funds are available for opening work only in large centers, their wish could not be granted. The little band, however, undiscouraged by this refusal, started out to raise the necessary money without mission help, one family even offering to sell part of their small farm. Within a few weeks, with some assistance from native Christians in other towns, they had raised practically $75 and presented their plea anew, asking of the mission a sum not over $15 to repair and equip their chapel. This amount was speedily granted.

Board Notes and Announcements

—Friday morning at Room 48, Chicago, brought various messages—besides the missionary letters—which one would not willingly forget. First from Dr. F. M. Fox of the national Presbyterian Brotherhood, whose talk on Philippians 4 made that a new chapter. Miss Barr of the Freedmen's Board spoke in a manner so loving and so vigorous that her good stories and her plea for prayer for the missionaries who make jails needless were the more impressive. Mrs. Robert M. Ross of Lienchow, mentioning the recent worship of the rabbit and the fox in provinces where there has been wholesale destruction of idols, said, "I never dreamed that my China could retrograde." Messages were read from Mrs. E. T. Allen, Miss Grove, Mrs. Van Hook and Miss Holliday of Persia, Mrs. Charles S. Williams of Colombia and Miss Wheeler of Mexico. Mrs. Robinson reported a gratifying meeting in Marion, Ind., with a liberal gift for the China fund.

From Halsted Street, Chicago, to Fatehgarh, India

I had been telling the children at Olivet Institute of the little girls in Fatehgarh who called Christmas the Great Day, and who had never had any Great Day to look forward to at all until they had come to the mission school; of Gunga De, who had worked so hard to deserve a doll on the Great Day and learned the beatitudes and her psalms and prayers, only to have her Hindu father take her away to bathe in the Ganges so she would miss the prize giving, and of her joy when she found the doll waiting for her the next day. Afterwards as I stood waiting for the car on a dreary, sordid Halsted street corner a little stranger who had wandered into the meeting came and stood beside me. A thin shawl was over her head, and the hand that held it together under her chin was thin and blue with the cold. There were dark circles under her eyes and the little face had no look of childhood about it.



Children at the Mission, Fatehgarh, Lined Up for a Meal

"Say, missus," she began, "you forgot something."

"What did I forget?" I asked, puzzled.

"You forgot to tell us how we could send things to those children out in India. I've got a doll—she has no head, but I like her—and two picture cards. Maybe I will get some more, so I would like to send those."

Just now the little girls at Olivet have been hearing again from Miss Forman of the orphan girls at Rakha and of the many little voices that will be asking "What have you brought us?" when she sees them again. They could hardly keep order until they had voted to spend all the money in their treasury for dolls to dress and send to Fatehgarh. But the treasury, which had seemed ample until then, held only $5, and bought only twenty dolls; whereas there are a hundred little Hindustani girls wondering if their dear Miss Sahib will bring them dolls when she comes again over the "black water."

If anyone should wish to help the little girls at Olivet with the generous box they would like to pack early in April their president would be glad to receive the gifts. Her address is Miss Lena Hass, Olivet Institute, Penn and Vedder streets, Chicago.

LOUISE ATHERTON DICKEY.

QUAKER
PUFFED
RICE

Did You Ever Know of Any Child Who Didn't Enjoy Puffed Grains?

They'll eat them between meals like peanuts, because the grains taste like nuts.

They want them every morning with sugar and cream, or mixed in with their fruit.

And at supper or bedtime they fairly revel in Puffed Wheat or Rice served, like crackers, in a bowl of milk.

Puffed Wheat, 10c
Puffed Rice, 15c
Except in Extreme West

And the more they eat, the better

These are whole grains, with all of the minerals lacking in bolted flour.

All the millions of granules have been blasted to pieces by Prof. Anderson's process.

Never before were whole grains made so easily and wholly digestible.

Serve them any hour — mealtime, between meals or bedtime

They don't tax the stomach. In this respect they are unique and ideal, as any physician will tell you.

But healthy children never think of this scientific side. They eat these foods because nothing they know is even half so enticing.

These foods are shot from guns

Inside the guns they are subjected for an hour to a heat of 550 degrees. That accounts for the almond flavor—the taste like toasted nuts.

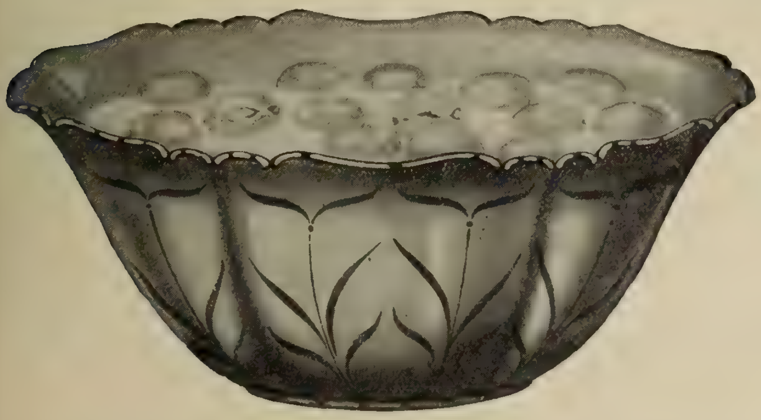
Inside each grain there have occurred a hundred million explosions — one for every granule.

As a result the grains come out crisp, airy, porous, eight times normal size.

250,000,000 dishes were consumed last year

If the folks in your home didn't get their share, let them get it this year.

Telephone your grocer—now, before you forget it—to send you a package of each.



The Quaker Oats Company

Sole Makers—Chicago

The Open Hearth

Success with Graded Lessons

As there is considerable agitation about the graded Sunday school lessons perhaps the readers of The Continent would like to hear a word from those who have had some practical experience with them. The Sunday school of First church of Hastings, Neb., organized and put the graded lessons into the school four years ago, as soon as they were published, and since that time have taken them up as they were issued. We have found them very efficient in every respect, making the teacher more careful in preparation and in attendance. In our junior department, consisting of seventy pupils and eight teachers, the superintendent reported no absentees among the teachers without previous arrangement for over six months, and similar reports come from the other departments.

We have found that the junior lessons lead to a desire to accept Christ and an earnest wish to unite with the church. For example, the pastor a year ago asked all the juniors who were Christians to stand, and the whole junior department rose. This year a number of the fourth year boys and girls will unite with the church. I think after giving the intermediate lessons a thorough study one will understand the object of the committee which planned them, for these lessons are to be the inspiration of these same boys and girls who have so recently started in the Christian life, giving them high ideals and appealing to them through the noble examples of men and women not only found in the Bible but also those who in modern times have stood for the truth even to the laying down of their lives. I do most heartily hope and pray that the General Assembly will not see fit to make any material changes in the plan of these lessons and that all may realize that the real object in all Sunday school work is to develop Christian character and that there is no better way of doing this than by setting before the boys and girls the noble examples as illustrated in all ages of our church history. E. S.

The Sunday School Only "a School"

I was much interested in a recent article signed by W. O. F. entitled "Look After the Children." The writer has evidently been accustomed to regard the Sunday school as an evangelistic agency. Evangelism is not included in the basic idea of the Sunday school; the basic idea of the Sunday school is school. It is a place, primarily, for imparting a knowledge of God's word, but it has not the means at its command, nor will it ever possess the means, of enforcing obedience to the precepts learned.

The statement of the writer that "80 per cent of the additions to the membership of our churches comes from the Sunday school" is misleading, for the import of the phraseology is that this proportion was evangelized by and in the Sunday school, which is very far from fact. It would be better to say that 80 per cent of our church members have passed through our Sunday schools. In my present pastorate quite a number of Sunday school children have united with the church, but not one of them was evangelized in or by the Sunday school.

The home is the God-appointed agency for evangelizing our children. In this day of hurry, the Sunday school can be used to impart the intellectual framework of religious training, but it is not fitted to impart the spiritual aspect of it. If it begins when it should, the spiritual nurture of a child commences before it is born and by the time a child is old enough to enter even the kindergarten department of a Sunday school the subtle influences of the God-imparted life have already taken root. And these are nourished and matured by the prayers and daily influence of a holy mother and by the spiritual leadership of a father who is a priest in his own home. My observation leads to the conclusion that nearly all the children of our Sunday schools who join the church and become true followers of Jesus Christ are those who have been reared in the warmth of holy love incarnate in the home; and that those not so reared largely go to make up that great company, estimated at 75 per cent of all Sunday school members, who drift out into the world and are lost to the church. Further than this, a study of those who join the church with the Sunday school training as their sole religious basis reveals the fact that they quite largely constitute that element who disgrace the church by blasphemy, intemperance and by running riot with the world. And where there has been no outbreaking sin they are at best indifferent and careless.

It is God's plan that the parents of the children should evangelize our youth, and if they are indifferent about it, or if they want to shoulder it off upon the Sunday school, then it seems to me it is time for the ministers of the Lord "to weep between the porch and the altar," and while they pray mightily, to preach to parents such heart-searching sermons as will arouse them to see the peril to their children. The present distress is upon us because parents have an overdrawn estimate of the spiritual possibilities of a Sunday school and a minimized estimate of their own spiritual obligations. ANSLEY B. BLADES.

Has He Improved It?

Replying to a question of English in the issue of Feb. 27, "How would you have said it?" I would have said: "The committee should consist of all the teachers and the mothers each of two children in each room." R. J. P.

U. S. and U. S. A. in Arkansas

Presbyterians in the city and Presbytery of Little Rock, Ark., are having a hard problem to solve, though church men a thousand miles distant may see it as quite easy. The Presbyterian Church U. S. A. is contemplating, after years of strenuous labor (in which they have not only established a strong organization and attained self-support but also acquired valuable property), uniting with the Presbyterian Church U. S. and surrendering their corporate name and existence. Seemingly but one thing is in the way, i. e., the presbytery's claim to an equity in the valuable property. A great amount has been given from home missions and other sources to bring our church to its present prosperity. It seems but fair that a return should be made. The Presbyterian Church U. S. A. has been quite ready to join in this give-and-take game. Usually it has fallen to our hand to give, yet all have rejoiced in the consolidations resulting. Let not those far removed be misled by the hasty judgment and more hasty pens of men who cross our southern commonwealth on a Pullman car, glancing hastily about them. The portion of our beloved church formerly Cumberland Presbyterian has long had a strong foothold in Arkansas, as in most of the Southern states.

In our union of a few years past we practically pledged the united church to work here. Ours is in no sense a sectional church. We have, during these long years, taken every precaution against overlapping and joined heartily in efforts for federation and local unions. We have no criticisms to make concerning our Southern Presbyterian brethren, but we do beg our northern friends to speak advisedly on these matters. The men on the field must have the right of first judgment. Time will solve many of these problems. The men in both churches are able ecclesiastical statesmen. Wonderful progress in reducing waste will be attained in a decade. G. W. S.

Former Congressman William S. Bennett of New York and Dr. W. J. Dawson of First church, Newark, N. J., recently spoke at the seventh annual dinner of the men's club of Park church, Newark.

Sunday School Missions After 25 Years

BY ALEXANDER HENRY

THE ASSEMBLING of upwards of sixty Sabbath school missionaries and educational superintendents in Chicago recently to celebrate the silver anniversary of Presbyterian Sabbath school missions naturally turns our thoughts to the distinctive character of the work these men are doing.

Twenty-five years ago the Presbyterian Church awoke to a definite realization of its responsibility for the Christian education of the youth of our land. Just as our church, in earlier days, carried on its foreign missionary work in conjunction with the Congregationalists, under the auspices of the American Board, so we were, for many years, prosecuting Sunday school missions under the auspices of the American Sunday School Union.

Seventy-five years ago the Presbyterian Board of Foreign Missions was organized, in order that the church, in its corporate capacity, could meet its responsibility for the evangelization of the world. In that same spirit the Board of Publication was made the Board of Publication and Sabbath School Work, in order that the Presbyterian Church could definitely engage in the work of providing Sabbath schools for the youth of our land who were living in communities deprived of church privileges.

The able committee of which Judge Shields of St. Louis was chairman, and such men as Doctors John Hall and George P. Hays were members, in reporting to the General Assembly of 1887 designated the work of the new agency about to be organized as "the establishment of Sabbath schools, religious visitation and the gratuitous distribution of Christian literature among the spiritually destitute."

If Sabbath school missions were needed twenty-five years ago, still more are they required now. The necessity for giving our American youth, through the Sabbath school, an opportunity to receive a Christian education is greater today than it was twenty-five years ago, while the difficulties of doing this have been enhanced rather than diminished.

The vital importance of the work and the complexities of its problems demand the best thought and concentrated attention of our churches, presbyteries and synods. Here is a case where we may well apply the apostolic motto: "This one thing I do."

The Sabbath school missionaries in their resolutions say: "The experience of twenty-five years in this effort to provide Christian education for our youth makes us feel that synods and presbyteries should give it a more prominent place in their planning and working, and we heartily indorse the report of the Executive Commission to the last General Assembly when it says: 'The board should have access to all destitute regions, and its methods and management should remain as originally constituted under the supervision of its own committees in presbyteries and synods.'"

Sunday School on the Plains of Western Kansas

Entire counties in this district are without a resident minister and the Sunday school is the only form of religious service maintained.

It is evident that the experience of twenty-five years of service confirms the wisdom of the original plans under which this work was inaugurated. The steady development of Presbyterian Sunday school missions, the abundant results and the growing appreciation of the church all indicate that the blessing of God has been resting upon it. With this assurance we can hopefully and courageously enter upon the ever-widening field of opportunity that opens before us.

Ways of Working

Interesting Annual Meetings

There is a certain class of men who attend annual meetings and who seldom are seen at any other church gathering. The opportunity to vote on church officials seems to attract them as a ward caucus does a prospective office holder. Perhaps to the large proportion of members of the average church the announcement of an annual meeting brings no pleasurable anticipation. The annual meetings they have attended in the past have been long drawn out affairs, full of statistics read in a monotonous voice. The only definite fact they got out of the meetings was that the church was or was not in debt.

There is a new order of annual meetings coming into being in which the business men have applied to church work the same system of analysis of cost and charts of operation which they use in their commercial affairs. Church members are learning now just how much the expense is each Sunday per capita for heating the church. They know just how much they have to contribute each week in order to meet the cost of insurance and interest. In the same way members of the session are being more specific and enlisting more intelligent support from the members of the church. A Minnesota church last year showed by a map of the city and an assortment of pins just where the membership lived in relation to the church. Other churches by means of maps have shown the large amount of work yet to be accomplished in what can be assumed legitimately to be their own territory.

In some churches those who have charge of the annual meeting have been in the habit of asking various members to prepare five-minute papers on such subjects as "How Can Our Church Reach More Men?" "What This Church Might Do for the Boys of the Community," "How the Church Music Can be Improved." Such papers not only serve the purpose of attracting a more representative gathering at the meeting but interest both speaker and hearers more definitely in new lines of activity.

Some churches have found it most satisfactory to have the financial and other statistical reports printed and distributed and only referred to by the officers who make any explanations necessary. The annual meeting is an excellent time to get people more deeply interested in the operation of the church and the opportunity should be improved to as great an extent as possible by presenting the facts of the church in a way to catch the interest of the schoolboy as well as the gray-haired veteran who has pored over the church ledger for the last twenty years.

Try to Reach Every Member

The month of March is being used by the Southern Church for a canvass of every member on behalf of the benevolences of the church. It is hoped that $1,500,000 may be raised this year. The Laymen's Missionary Movement of the Southern denomination is cooperating with the executive committees of the General Assembly in accomplishing this task. J. P. McCallie is chairman of the campaign committee. Beginning next fall he is to be general secretary of the Laymen's Missionary Movement.

Winning Temperance Fight

One of the direct and immediate products of an evangelistic campaign in Butler, Pa., early in January, 1912, under the leadership of Dr. French E. Oliver was a determined effort to free Butler county of all licensed places for the sale of alcoholic liquors. The judge refused all applications except two, one in Evans City and one in Zelienople. So embittered were the applicants of Butler and Lyndora that they promised to close their hotels to the public with the expiration of the license year. Because some relented this project failed.

The effort to become a free county was renewed this year. Remonstrances were filed against each of the twenty-eight applications for retail license and a general remonstrance against the wholesale applicants. More than 10,000 persons signed these papers, about half of them being men. Evidence, too, was presented in court. More than sixty representative business men testified that business had been steadier and stronger in the year practically free from licensed houses and that peace and sobriety showed a marked improvement in the industrial centers where liquors had previously been dispensed. The court denied all the applications.

Oklahoma Boys at Work

This group of young Americans compose the Amer-I-Can Club of Tonkawa, Okla., one of a number of similar organizations for boys in Oklahoma formed by Rev. M. J. Millard, secretary of boys' work for the synod.

Country Church Active Long

The eighty-fifth anniversary of Seneca Castle (N. Y.) church was observed by special exercises March 7. At the afternoon meeting the pastor, Rev. E. E. Grosh, read an historical paper prepared by himself and Elders G. W. Sargent and Henry J. Peck. Rev. John S. Niles, moderator of presbytery, presided, and Rev. George Nicholls of Dresden and Rev. A. B. Temple of Seneca took part in the service. Rev. H. H. Kellogg, a former pastor, and E. Payson Porter of New York, son of the first stated supply of the church in 1828, gave reminiscences. After supper to the out-of-town guests the exercises were concluded at the evening service, at which Dr. J. Wilford Jacks, stated clerk of synod, presided. Dr. John McColl of Gorham, whose church was organized the same year as Seneca Castle church, led the devotions and Dr. Joseph H. France of Naples and Rev. Carl W. Scovel of Cortland made addresses.

Among the ministers who have served the church are Stephen Porter eleven years, Burritt B. Gray seventeen years, A. H. Parmelee four years, H. H. Kellogg fourteen years, Howard Cornell twelve years, E. E. Grosh nearly five years. Others served shorter terms. The church is situated in a rural section of Ontario county, practically a country church. Quite recently an extension was made to the edifice and room for religious and other purposes added at a cost of nearly $2,400. The anniversary revived and encouraged the church to further service.

In the Icy Sea—with God Near

(*Continued from page 429*)

over. Revolving in my mind was the question whether the mysticism of worship or the experiences of life offer the soundest guide marks to the highest truth. The story cut so much deeper into my consciousness than the exposition to which we had just listened.

We moved outside without speaking, and from the platform my eyes at once fell on a schooner that was lying in the harbor.

"What did you do, skipper, when the steamer at last took you from the island?"

"Why, I just went and got that schooner on credit," he replied, as he noticed the direction in which I was looking. "You can't afford to be idle, and it's no good to keep looking back, is it?"

"Yet some people do both, skipper," I answered. "Though no man can afford to do either."

The Shepherd Who Watched by Night

Thomas Nelson Page has a most beautiful story in the March Number of Scribner's Magazine entitled "The Shepherd Who Watched by Night." It is the story of an old rector who had outlived his active usefulness and who came to a pitiful earthly end in a strange unfolding of glory. Do not fail to read the story.

> "He was no longer able to preach. He had felt something of this himself. Now it came home to him like a blow on the head, and a deeper pain was the conviction which, long hovering about his heart, now settled and took definite shape, that he ought to get out. But where could he go? He would have gone long since if he had known where to go. He could not go out and graze like an old horse on the roadside. There was no provision made for such as he. No pensions were provided by his church for old and disabled clergymen, and the suggestion made in the letter had no foundation in his case: 'You must or, at least, you should have saved something in all this time.'
>
> "This sounded almost humorous and a wintry little smile flickered for a moment about the wrinkled mouth. His salary had never been over six hundred dollars, and there were so many to give to. Of late, it had been less than this amount and not all of this had been paid. The smile died out, and the old man's face grew grave again as he tried to figure out what he could do. He thought of one or two old friends to whom he could write. Possibly, they might have some country parish that would be willing to take him, though it was a forlorn hope. If he could but hold on till they invited him, it would be easier, for he knew how difficult it was for a clergyman out of a place to get a call. People were so suspicious. Once out, he was lost.
>
> "At the thought, a picture of a little plot amid the trees in the small cemetery on the hill near the town slipped into his mind. Three little slabs stood there above three mounds, one longer than the others. They covered all that was mortal of what he had loved best on earth. The old man sighed and his face in the dim light took on an expression very far away. He drifted off into a reverie. Ah, if they had only been left to him, the two boys that God had sent him and had then taken back to Himself, and the good wife who had borne up so bravely till she had sunk by the wayside. If he were only with them!"

Ministerial Relief and Sustentation would not take away from such a servant of Jesus Christ any of his faithfulness and power. It would only add to his efficiency, and rob his last days on earth of their pressing care.

Read "The Shepherd Who Watched by Night" and then write

Ministerial Relief and Sustentation
WILLIAM HIRAM FOULKES, General Secretary
507 Witherspoon Building :: :: Philadelphia, Pa.

Bradford Horton, Man

(Continued from page 430)

to escort you home. I have an engagement."

The engagement seemed to take him in the same direction as Mrs. Elmore, for they left the house together. Ansley had learned to know his old playfellow better than ever in this past winter. His frequent visits to Bradford at her home had not ceased even when Bradford was absent or out of town.

Hand in hand the student and the maid went out into the night. Orion, the old sword-girded god, marching around the world, saw two happy souls drink their first draught from the chalice whose edges are ruby lips, and whose contents are affection pure and sweet as incarnate innocence. But Orion went his way to the west and told no one.

Dr. Jickers was in his library reading. He heard steps, and raising his eyes saw Lucy and Austin Sleighton standing before him, still hand in hand.

"Bless my soul! What's all this? What's all this, Lucy?"

Sleighton replied. "Let me answer, Dr. Jickers. I love your daughter, and I want her for my bride."

"You do? Is your heart in that request, too, Lucy?"

"Yes, father."

The old man rose, drew the girl to him and kissed her; then, with warm hand grasp to Sleighton, "God bless you, my son!" he said. "I'll go tell mother."

It was midnight when Austin Sleighton, closing the front door behind him, met Ansley Jickers coming up the walk. "The escort business seems to have been protracted, Mr. Sleighton," he said. "I am an interpreter as well as an attorney. Have you seen my father?"

"Yes. I should not have stayed so long otherwise."

"Ah, yes, I understand, I understand. Congratulations, Austin; hearty congratulations."

"Pardon me, Ansley," said the other as they shook hands. "But Mrs. Elmore has no father, has she?"

Ansley smiled. "I see you are an interpreter, too," he continued. *(To be continued)*

Many at Philippine Sunday School Convention

The second annual Sunday school convention of the Philippines, lasting three days, has just closed. It was probably the most helpful and enthusiastic interdenominational convention, or conference, that has ever been held in the islands, with almost 300 present. The convention was held in Manila from Jan. 31 to Feb. 2 in the Tondo Presbyterian church and the Cervantes M. E. church, the two largest Protestant churches. Delegates were present from Presbyterian, Methodist, Disciples, United Brethren and Baptist churches.

Timely topics were discussed by some of the ablest missionaries and workers, Filipino pastors and helpers in the islands. Rev. Alfred Williams of Portland was a special representative of the International Sunday School Association and rendered valuable assistance at every session. Mr. and Mrs. Fred Butler of New York were of much service in rendering special songs. A strong effort will be made to bring more into the Sunday schools, the united forces of which have already reached about 35,000. A resolution was passed to request the World Sunday School Association to send a field secretary to oversee the Sunday school work in the Philippines.

THE KNOW HOW

To Feed Children and Get Good Results

There are more nervous persons made so by undigested food lying in the stomach than the average individual would suppose.

If food remains undigested in the stomach, it begins to ferment, set up gas and a large portion is thus converted into poison.

That's why imperfectly digested food may, and often does, cause irritation of the nerves and stupor of the mind—brain and nerves are really poisoned.

"My daughter had complained for some time of a distressed feeling in the stomach, after eating, which set me thinking that her diet was not right," writes an anxious and intelligent mother.

"She had been fond of cereals, but had never tried Grape-Nuts. From reading the account of this predigested food it seemed reasonable to try Grape-Nuts for her case.

"The results were really wonderful. The little brain that seemed at times unable to do its work took on new life and vigor. Every morning, now, before going to school, she eats the crisp little morsels and is now completely and entirely well; she seems to have a new lease on life—no more distress in the stomach, nor headache, but sound and well every way." Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs.

"There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

Cochran and Mahy Visit Colleges

Evangelistic and Vocational Meetings Awaken Remarkable Response Among Presbyterian and Other Students of Institutions.

Secretaries Joseph W. Cochran of the Board of Education and George G. Mahy of the evangelistic committee have lately completed a tour of four Presbyterian colleges—Hanover, Carroll, Coe and Macalester. They stayed from four to five days in each of these institutions, Dr. Cochran conducting vocational meetings and Mr. Mahy evangelistic meetings. Both, however, devoted more time to personal interviews than to public meetings.

Of students not previously connected with the church large numbers professed conversion. In Hanover, the brilliant son of a Presbyterian minister, who, as an avowed unbeliever, has seriously depressed the religious life of the school, surrendered to Christ. At Carroll College, the night before the visitors were to leave, students in the women's dormitory besought their matron to prevail upon the secretaries to remain a day longer in order that all the girls in the building might confess Christ before the meetings were ended. This ambition was completely realized.

In the vocational meetings Dr. Cochran presented to the whole body of students a new form of volunteer pledge, of which the heart is an unlimited promise to put one's self at God's command for whatever calling he may in his providence open up. At Hanover nineteen girls and twenty-one boys signed this pledge; at Carroll forty-one girls and thirty-nine boys; at Coe about the same number and at Macalester almost the whole student body. After completing this tour Dr. Cochran went to Madison, Wis., and spoke in Christ church before an audience of about 600 students from the University of Wisconsin, whom Pastors Hunt and Allison had gathered together. After an inspiring address Dr. Cochran presented this Christian pledge to the audience of university men, and forty of them accepted it.

In view of the great success of this experiment among the colleges the two secretaries have determined to select thirty evangelistic pastors from all parts of the church, call them together into conference on methods for one or two weeks, and then, after making arrangements with their congregations, send each of them out for a month's service next winter in Presbyterian institutions of learning.

School and College

The Korean summer school at Hastings College will open the middle of June and continue for twelve weeks. This is the only summer school of the kind outside of Korea and is attended by Korean students of this country from almost every state in the union. Continued progress is being made on the endowment and it is hoped that the full $100,000 will be raised before commencement.

Jamestown College will graduate its first college class next June, the fourth commencement since the reopening of the college. About the same time it will lay the corner stone of its sixth college building, five of which will have been erected during the four years. This one, Gordon science hall, is larger and finer than any of the others. The funds were secured from a single donor. The recent special meetings under Rev. E. H. Moore of Minneapolis were phenomenally successful.

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house-wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps

ROYAL BAKING POWDER CO., NEW YORK

The men's glee club of Whitman College left for its annual trip March 24. Concerts were scheduled at Kennewick, Wenatchee, Almira, Davenport and Spokane.

Princeton University will receive nearly $3,000,000 by the will of F. S. Thompson of New York, who recently died in Paris. A bequest of $700,000 will be available at once.

The Y. W. C. A. of Glendale College has been making a study of China during the Lenten weeks. This association is wide awake and contributes liberally to the different interests of the work of the churches and is endeavoring to have an intelligent comprehension of missions.

The seventy-fifth anniversary of Monticello Seminary, Godfrey, Ill., will be celebrated beginning June 3. When the school was first opened Chicago was a village. It was before the days of railways and each student furnished her own tallow candle by which to study. The seminary was opened with a curriculum identical with that of Yale and the building was built of near-by stone after a road had been cut through the forest so that the stone could be dragged out by oxen.

The February meetings in Maryville College closed with the four college classes of nearly 200 young men and women all united in Christian profession. The meetings were conducted by Rev. J. M. Broady, the newly installed pastor of First Avenue church of Birmingham, Ala., who was himself converted in the February meetings during his college days at Maryville. There were ninety-eight decisions for Christ. Of the 615 students in all departments of the college only fifteen were not won. President S. T. Wilson says that about a hundred unconverted students enter the college every year and the fixed purpose of this institution is to win this hundred to Christ before the close of the year. There are now thirty-four candidates for the ministry among the students.

Reaches Civil War Veterans

Among the many special services being held in all parts of the country there is encouragement for workers in obscure places in the results achieved in the country church of Dillsboro, Ind. Of eleven new members, seven are over 60 years old. Two of them are veterans of the civil war. They joined church with their wives. The congregation is being served by J. M. Murchison of Lane Seminary, who was assisted in special services by Rev. T. Worsley Maguire of New Castle, Ind.

Philadelphia Offers China Aid

Medical Missionary Volunteers from St. Paul Church — Woodland Congregation to Erect Bible Institute in Shantung.

PHILADELPHIA—Ground floor and galleries of St. Paul's church were fully occupied at the March communion, 930 being present. The pastor, Dr. J. Beveridge Lee, announced, as the greatest honor that had come to him in his twenty years' ministry, that an esteemed member and active worker of the church, Dr. Warren J. Miller, had offered himself for the China mission field and would doubtless be sustained by St. Paul church as its medical missionary. The church has adopted the budget system with the use of duplex envelopes for church maintenance and benevolence.

Woodland church, Rev. James Ramsay Swain minister, will erect a Bible institute as a memorial to the late Mrs. B. B. Comegys, Jr., at Ichowfu in the Shantung province of China. Mrs. Comegys was always a devoted student and able teacher of the Bible and has led parlor classes not only in Philadelphia but before conference classes at Northfield and elsewhere. As president of the Woman's Foreign Missionary Society of the church and also the woman's foreign societies of presbytery, she was consecrated to the cause of missions and, in response to the China emergency campaign, gave herself unsparingly to its aid until her death.

The Presbyterian ministers Monday passed resolutions of high esteem and were led in prayer for Dr. William Hutton, their secretary for thirty years, who for some weeks has been in the Presbyterian hospital in a critical condition from cancer of the cheek.

The accessions of members to the churches of the city at the March communion have been unusually large, as the Calendar and Record shows.

Disston Memorial church, H. C. McBride, D. D., pastor, joined with the Baptist, Methodist, Lutheran and Episcopal churches of the Tacony district in holy week services.

Ninth church, Dr. J. A. Higgons pastor, has had three receptions of new members inside of three months, bringing the number up to nearly 150.

The recent Philadelphia conference of the Methodist Church voted that $800 should be the minimum salary of a minister.

Rev. Hugh W. Rankin of Salt Lake City addressed the March meeting of the superintendents' association in Oxford church. Rev. John W. Francis, pastor of the church, addressed the Sunday midnight services in Forepaugh's theater. W. P. WHITE.

$50,000 Home for Sunday School

Knoxville Church Work Has Overflowed Present Building—Homewood Avenue Congregation to Start New Structure.

PITTSBURG—Knoxville church, Dr. W. A. Jones pastor, is planning a new Sunday school plant. The present church building and Sunday school room are entirely too small. More than one year ago the men's Bible class, numbering more than 100 members, an outgrowth of the Men and Religion Movement, was compelled to seek quarters in an old dwelling. Ground has been purchased adjoining the present church property and plans drawn for a Sunday school plant to cost in the neighborhood of $50,000. In addition to the new plant a gallery will be placed in the present auditorium to accommodate the congregation.

Plans for the new Homewood Avenue building have been completed and a campaign of money raising will be started the 1st of April. The new auditorium will accommodate 1,100 and the Sunday school rooms 1,500. It is proposed to sell the present church property, which has become valuable as a business site, and build near by on ground purchased several months ago.

The annual meeting of the home and foreign missionary societies of presbytery were held in First church March 27-28. In the evening of the 27th the young people's branch of the presbytery held its spring missionary rally in the same church. The principal address was made by Miss Charlotte Hawes of China.

Fourth church, Dr. Samuel Callen pastor, experienced one of the best revival seasons in its history during the past three weeks. The pastor has done all the preaching, and the attendance has been exceptionally good.

Rev. E. M. Milligan, pastor of Sewickley U. P. church, has been elected manager of the Board of Publication of the U. P. Church, succeeding Rev. J. D. Sands, lately deceased.

Rev. John Hoffman, pastor of Crafton M. E. church, has declined the call to succeed Dr. Charles Goodell in New York as pastor of the largest church of the denomination in this country.

Dr. George Montgomery, field secretary of missions in Pittsburg Presbytery, has been ill and confined to his home for some time. Dr. E. Trumbull Lee, pastor of First church, Wilkinsburg, is now confined to his bed, with little hope of his recovery. P. W. SNYDER.

Federation Asks for New Law

Church Men Take Active Part in War on Vice — Calvary Church Mission Reaches Many Persons—St. John's School Crowded.

SAN FRANCISCO—The church federation at a recent meeting took action on two important matters of reform. First, to urge on and assist the municipal authorities to more earnest efforts to clean up the infamous "Barbary coast," and, second, to urge the passage of a law now pending before the legislature, that holds the owner of the property responsible for the violation of the laws intended for the suppression of the social evil. Dr. Rader and his people in Calvary church are aiding in this work in San Francisco through the Kearney Street mission. This is supported chiefly by the Bible class conducted by Daniel Steele. Dr. Rader often preaches there, and during the last three months more than 10,000 men, he says, have come under its influence and hundreds have been converted.

Brooklyn church, Oakland, during the year raised $7,000 for all purposes. Of this $1,900 was for benevolence. Rev. H. K. Sanborne is pastor.

There are about 58,000 Japanese in California, and 2,000 of these are Christians connected with eight denominations and thirty-six churches. In May, 1911, a Japanese Interdenominational Board of Missions was organized, which recently held a conference in San Francisco. The purpose of the organization is to Christianize the Japanese in this country and bring about more harmonious relations between Americans and their own people. The organization employs a secretary and an evangelist and publishes a monthly paper.

St. John's church, Rev. Alexander Eakin pastor, is preparing to build a model Sabbath school room. Its school is one of the largest in presbytery, the primary department alone numbering 130 members. A men's club was recently organized at this church.

Rev. W. K. Howe, pastor of Trinity church, is making special effort to reach people through evangelistic services for the evening congregations. This church has a Sunday school superintendent, Henry E. Bostwick, over 80 years old. He has been at the head of the school for a quarter of a century. JAMES CURRY.

Pears'

There's a unique adaptability about Pears' Soap. It makes the child enjoy its bath, helps the mother preserve her complexion, and the man of the house finds nothing quite so good for shaving.

Have you used Pears Soap?

Pears' the soap for the whole family

Tusculum Bulletin No. 6

Tusculum as an Investment

The natural resources of this section are being rapidly developed. Northern and eastern capital is harnessing our streams, mining our ores, utilizing our forests.

But note: Our most precious raw material is left in the rough.

In Tusculum's county are 10,615 white children of school age. Of these only twelve complete the course in the only county high school. These conditions are typical of those existing in Western North Carolina, Eastern Tennessee, Southern Virginia, West Virginia, Kentucky and Georgia—Tusculum's field.

Tusculum is the agency developing this raw material.

It is not a mission school of unclassified standing but *a standard college*, whose work is recognized by our best northern institutions.

Dividends justify your investment.

Send your check to C. O. GRAY, President,
Greeneville, Tennessee.

(See next week's bulletin.)

New York Has Another Church

West-Park Forms Congregation on Washington Heights—G. Campbell Morgan Attracts Crowds New Brooklyn Edifice Occupied.

NEW YORK—The new church on Washington Heights will be organized March 27 under the auspices of West-Park church. Dr. Anson P. Atterbury, one copastor, will preach the organization sermon and Dr. Anthony H. Evans, the other pastor, will preside. This corporation is rich since the old West church sold out for $1,100,000 and came up to Park church. It will build a handsome church on the heights. Already there is a strong constituency and a good Sunday school. Dr. William Carter has been the supply pastor.

Dr. Wilton Merle-Smith, long the pastor of Grover Cleveland, preached a memorial and dedication sermon in First church, Caldwell, N. J., in connection with the consecration of the manse of that congregation, where President Cleveland was born, to the Grover Cleveland Memorial Association as a public historic center.

Although it is almost three years since Dr. G. Campbell Morgan of London preached in New York, the crowds that greeted him in Carnegie hall March 18 and in Fifth Avenue church March 19 showed that he still holds the same place as ever in the hearts of Protestant New Yorkers. He will be in this country again to lecture at Northfield this summer.

HUNGARIANS MEET IN CHURCH

March 15 is the national holiday of the Hungarians, and on that date of the present year the American Parish, over which Rev. Norman Thomas presides, invited 200 patriotic and benevolent societies of that nationality to celebrate the day in East Harlem church. The church was crowded with Magyars, who marched there in a great procession. Enthusiastic patriotic addresses were made. Pastor Thomas spoke in English on American patriotism. It was regarded as the best opening which the American parish has yet had to influence a large body of Hungarians.

Central church, Dr. Wilton Merle-Smith pastor, has changed its second service from evening to afternoon as an experiment.

Mrs. John S. Kennedy has gone to Europe to see the $200,000 Waldensian church which she has built in Rome, Italy, near the Vatican and under the shadow of the dome of St. Peter's. This is almost finished and Mrs. Kennedy expects to see it dedicated.

At Northminster church, Rev. Arthur H. Limouze pastor, a sunrise service was held Easter morning. In the evening a program was given by the Sunday school entitled "The First Easter." A potted plant was sent to every family in the school.

Dr. Jonathan C. Day, superintendent of Labor temple, has been presented with a loving cup by some of the white goods workers in celebration of their recent victory after a strike.

Exercises in connection with the dedication of the new Italian church lasted a week. The first four evenings the preachers were Italian ministers. Rev. Norman M. Thomas, "bishop of the upper East side"; Rev. William P. Shriver and Dr. Ajide Pirazzini, brother of the pastor, were preachers March 21.

The new building of Wells Memorial church was used for the first time on Easter Sunday.

New York Presbytery has ordered the printing of the paper on religious education presented by Dr. D. G. Wylie, chairman of the committee on Sabbath schools and young peoples' societies, in the presbytery Jan. 13. It is available for distribution. It especially emphasizes the practice of daily family prayer and the setting apart of part of the hour of public worship in the church for "the kind of instruction that children need."

GIRLS APPRECIATE NOON LUNCH

One hundred young women are now taking lunch daily at the lunchroom opened in its parish house by West Twenty-Third Street church. Two young girls who had been canvassing along the streets for trading stamps entered and asked if they could get lunch for 10 cents. After being served with soup and a generous plate of bread, and being invited to enjoy the restroom, one of the girls was heard to say to the other, "Ain't this just heaven!" They said that they had been accustomed to make their lunch from rolls which they carried in their pockets and ate in vacant hallways. The ladies of the church serve tables in the lunchroom, and Dr. Menhenhall, the pastor, says that through this contact the lunchroom is doing the church people more good than it does the girls who patronize it.

The four district superintendents of the Board of Home Missions—Doctors Fullerton of St. Louis, Kearns of Minneapolis, Donaldson of Denver and Holt of Portland—were in the city last Friday and Saturday in conference with the executive officers of the board.

First Congregational church, Montclair, N. J., has placed in its vestibule a bronze bas relief of Professor Hugh Black of Union Theological Seminary, in commemoration of the two years he was acting pastor of the church.

The offering at Fifth Avenue church Sunday, Feb. 26, for the Board of Relief and Sustentation was $2,320.17.

Enlarge the Facilities for Men

First Church Conducting Campaign for Addition to Building—Dr. Fox at Work at South Park—Ministers Discuss Amusements.

CHICAGO—A whirlwind campaign to raise $75,000 to enlarge First church is in progress this week by the men of the congregations which up to a few months ago formed First and Forty-First Street churches. S. Leonard Boyce is general chairman of the various committees which have met daily this week. It is hoped that the full amount will be pledged by Sunday morning. The west end of the church will be reconstructed with special reference to more space for the activities of boys and men. There will also be additional room for the Sunday school. Definite plans for the addition have not yet been made.

Millard Avenue church, vacant for a year, has gone to Oakes, N. D., for a pastor. Rev. Bertram G. Jackson has accepted a call and will begin work May 1.

A demonstration of costumes for "The World in Chicago" was held Wednesday in the La Salle hotel. Various officials connected with the exposition were present.

Men of the four Presbyterian churches of Joliet will meet Monday night. Dr. F. M. Fox will speak.

DR. BOYLE INTERESTS PASTORS

Dr. W. H. Wray Boyle before the ministers Monday advocated the necessity of a substitute for the modern stage in place of continued protest. His address on "The Fine Arts of Discrimination in the Matter of Books and Amusements" aroused more interest than the ministers have evinced in any subject for several months. It was also suggested that ministers might compile lists of safe books with profit to young people.

The ministers have indorsed the pending bill prohibiting cigarettes in the state.

"The World in Chicago" conducts a prayer service each Monday noon from 12:30 to 1 in room 901 Masonic temple. Everyone is invited to participate.

Dr. Francis M. Fox, associate secretary of the national Brotherhood, will preach at South Park church Sunday evening at the opening of a campaign with men of the church. Rev. D. C. Boyd is pastor.

The rebuilt Jefferson Park church will be dedicated Sunday afternoon at 4 o'clock, when Dr. G. N. Luccock will preach the sermon. It is expected that this church, which has been in the hands of the builders for nine months, will be able to do large things for the community.

Olivet Institute in connection with Easter issued a leaflet, "One of His Lilies," telling of the regeneration of several families through the influence of one girl touched by the preaching at the institute.

Students of McCormick Seminary are assisting the work of Olivet Institute by speaking to men in German at shop meetings.

Much is expected of the work among the foreigners of Joliet through the newly instituted mission supported by the four men's clubs of the Presbyterian churches.

Christian Endeavorers of the city are preparing for the annual reception and dinner April 1 at Hotel Morrison. Professor Allan Hoben will be one of the speakers, in addition to a number of prominent Endeavorers.

Coincident with the investigation of wages of local sales girls has come the announcement of a plan to build a hotel in the downtown district solely for working girls and women. The project was started by the Daughters of the American Revolution, who have already received promises of support from La Verne Noyes, W. G. Shedd and W. B. McKinley.

FRENCH RESPOND TO CONTEST

The Sunday school of St. Anne church has grown from 150 to 511 in the last two months through a contest between classes of men and women. This French congregation of Rev. Pierre Beauchamp has gathered a third of the population of the town into the Presbyterian Sunday school. The two classes, which started with a dozen or so each, closed the contest with 230 men and 140 women enrolled. Special services in English and French have followed for several weeks to enlist the cooperation of those attracted by the contest for members.

Burial services for Richard Lane were conducted by Dr. W. S. Plumer Bryan last Sunday. After forty years as a criminal he was converted in Pacific Garden mission sixteen years ago just after he had been ordered out of the city by the police. He had since been doing Christian work. Three weeks before his death he addressed a street meeting in the rain. This, with an attack by robbers, one of whom had previously been befriended by him, hastened his end. He was 76 years old.

Vote on the Overtures

Following is the report of the vote up to March 22 on the overtures as compiled by Dr. W. H. Roberts:

	Affirmative	Negative
Nos. 1 to 5 (average)	102	24
No. 6	81	47
No. 7	131	9
No. 8	126	10

Ministerial Relief Offerings

As the fiscal year of the Board of Ministerial Relief and Sustentation closes March 31 all offerings should be in hands of the treasurer, Dr. W. W. Heberton, by the close of business on the last day of this month.

THE AMERICAN HYMNAL
A Modern Book for the Modern Church
Contains the important familiar hymns with their associated tunes, and is rich in hymns that emphasize the present thought and action of the church.
726 Hymns, Chants, and Responses, with modern aids to worship. Responsive Readings from the American Revised or the King James Version of the Bible.
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Join Archaeological and **Geological Exploration Expedition on Horseback** under the distinguished Geologist, Professor James Perrin Smith of Stanford University, from the Cliff-Dwellings in S. W. Colorado by Great Natural Bridges in S. E. Utah, thence down Colorado River and through Grand Canyon, Arizona—the expedition covering the region of the World's Greatest Natural Wonders, July 1 to August 20. For particulars and Reservations address R. R. Smith, Cortez, Colorado.

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Is being raised in large amounts by churches which ship to us all their
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Good Things in This Issue

From the many items of happenings in the world in this issue of The Continent pastors, teachers, sociologists and others can get special inspiration from these four:

1. What of China's future? Read the first item on page 436. In an audience of 3,000 in Canton, 825 young Chinese signed a pledge offered by John R. Mott to read the Bible and to pray every day.
2. What of American college students? Read the report of the visit of Secretaries Cochran and Mahy, page 440. Scores of men and women pledged their lives to the calling Christ will show.
3. What is being done for the young people of the Philippines? Read on page 440 The Continent's report of the Sunday school conventions in Manila.
4. Is Kansas the only place where increased business follows abolition of saloons? Read the answer on page 439, "Winning Temperance Fight."

Your children may be attracted by the contest for stories about the zebra on page 432. Your Sunday school class will be glad to hear about the little girl of Chicago's congested region who would send her headless doll to India, page 436. The map of the stations served by Dr. Grenfell will make the second part of the story by this missionary more real, page 428.

Next week read the article by William T. Ellis on the Atlanta way of handling a great evil and discuss with men of your church what can be done in your town.

Railroad Arrangements for Atlanta

The railroad associations have granted concessions in fare as follows:

1. East of Pittsburg and Buffalo and north of the Potomac river. One and one-half first-class limited fares to Washington, plus $20.20 therefrom for round trip, going and returning same route only. Dates of sale May 12, 14, 18 and 19. Return limit June 10, unless extended.
2. South of Potomac and Ohio and east of Mississippi river. Round trip rate on basis of approximately 3 cents per mile, plus 25 cents for round trip. Dates of sale May 12 to 14. Return limit June 10, unless extended.
3. East of Chicago and St. Louis, west of Pittsburg and Buffalo, north of the Ohio. Round trip 2 cents per mile each direction, added to fares given by Southeastern Passenger Association. (See Section 2.) Dates of sale May 12 to 14, 18 and 19. Return limit June 10.
4. West of Chicago, Peoria, St. Louis, Memphis and New Orleans, up to Denver, Colo. Round trip 2 cents per mile each direction, added to the fares from New Orleans, Memphis, St. Louis, Chicago, etc., to Atlanta. Dates of sale May 11 to 14, except that west of Amarillo and Eagle Pass, Texas, and the Missouri river tickets will be sold May 10 to 13 inclusive.

Open session of General Assembly May 15.

William H. Roberts, D. D., Stated Clerk.

Board Opens Month's Campaign

The campaign of a month of the Board of Ministerial Relief and Sustentation in Albany Presbytery will open April 3 at Sand Lake, where Dr. W. J. Johnson, field representative of eastern district, will speak. The next evening at Rensselaer Dr. W. H. Foulkes, general secretary, will speak, with Dr. Johnson at Stephentown. Dates for the following week are: April 6, Dr. Foulkes, morning, Amsterdam Second; evening, Amsterdam Emmanuel; Dr. Johnson, morning, Albany Fourth; evening, Albany Madison Avenue. April 8, Rev. Alfred Fowler, Northville. April 9, Dr. Johnson, Ballston Center; Mr. Fowler, Broadalbine, April 10, Dr. Johnson, Charlton; Mr. Fowler, Galway. April 11, Dr. Foulkes, Voorheesville; Dr. Johnson, New Scotland; Mr. Fowler, West Galway.

Young Women to Convene at Richmond

The fourth biennial national convention of the Y. W. C. A. is to meet at Richmond, Va., April 9-15. One of the special satisfactions of the gathering will be the mutual congratulations to be exchanged over the completion of the new eleven-story headquarters on Lexington avenue, New York City, into which the national board has recently moved its offices. This is the greatest building occupied anywhere in the world exclusively for the philanthropic activities of women.

The speakers of the Richmond meeting include Dr. Cornelius Woelfkin, Dr. James G. K. McClure, Dr. Graham Taylor, Mrs. Raymond Robins, Rev. Frank W. Bible and Miss Jessie Woodrow Wilson, daughter of the President. The most brilliant feature of the convention will be an outdoor pageant, carefully planned for this occasion with striking effectiveness of color, costume and music to symbolize various features of association work.

Ministerial Obituary

Dr. Thomas Dougan

As a result of cold contracted during a long drive in serving the churches of Inkster, Fordville and Belleville, N. D., Dr. Thomas Dougan died Feb. 22. He was born seventy years ago in Ireland and served the churches at North Bend, Ashland and Brodhead, Wis.; Hillsboro and Langdon, N. D., and Roseland, Chicago, Ill.

Rev. Augustus W. Cowles

Rev. Augustus W. Cowles, president emeritus of Elmira College for Women, died recently in Elmira, N. Y., in his ninety-fifth year. He was born in Reading, N. Y., in 1819 and was graduated from Union College in 1841. Six years later he was ordained in the Presbyterian ministry and became pastor at Brockport. In 1856 Mr. Cowles was elected the first president of Elmira College and served in that capacity until 1890, when he was succeeded by Rev. Alexander C. MacKenzie.

A. A. Willits, D. D.

Dr. A. A. Willits is dead at Philadelphia at the age of 92. Dr. Willits served as Presbyterian pastor in Philadelphia and in Dayton, Ohio, but his national fame came to him as a lyceum lecturer. Few men have spoken in as many cities of the United States as had he, and his "Sunshine" lecture, which was the most popular in his repertoire, gave him the sobriquet of "The Apostle of Sunshine." He was peculiarly worthy of it, for his spirit was buoyantly optimistic.

Temperance Topics

More Deadly Than Fever—According to the bulletin of the North Carolina board of health liquor is to blame for twice as many deaths as typhoid fever.

Mistaken Idea of Moslem Abstinence—There exists in the popular mind a well founded fiction that Moslems do not drink, and never get drunk, says The Orient (Constantinople). The perusal of the Constantinople dailies for a single week will shatter such a belief; and were the police records open to public inspection they would tell a sad tale of the spread of drunkenness even among Mohammedans. And there is the more reason for Christians to work hard against this danger, for the drink evil has come into the Moslem communities through them.

Meanest Man—In the opinion of The American Issue the meanest man in the country has been found and it is a safe guess he will hold the championship for a long time to come. This fellow lives in Kansas City and is a whisky dealer. He wrote to all the preachers in Kansas and Missouri for the names of confirmed drinkers in order that he might send them a remedy for drunkenness. Some 2,000 names were sent in and to each of these this whisky dealer sent a bottle of whisky for a Christmas present, together with an advertisement of the various brands of liquor he has for sale.

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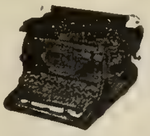
Productions
are distinctive in their perfection of workmanship. They are the work of artists, not artisans, and are carved in the most enduring material in the world—Westerly Granite. They vary greatly according to taste, size and price, but there is no variation in the quality. The same careful attention is given to every order.
The Smith Granite Co.
Westerly, R. I.
Representatives in New York, Philadelphia, Boston, Syracuse.

A West Point on the Mississippi

Janovsky
Cervenka
Piotrowski
Walkowiak

These are the names of city officials in Chicago. They indicate the growing part in civic and national affairs which is being taken by men of foreign birth. Men with names fully as strange are coming to America by the thousands. There are selfish men ready to exploit them. Is anyone doing anything for their moral good? Their strange speech bars them from American churches. They may be reached best by preachers in their own tongue, and fortunately young men of their own country are willing to preach to them. In fact these students are so eager to preach that most of them are glad to earn their way through college and seminary, doing many different tasks. These leaders must be trained, and Dubuque German College and Seminary is maintained for this peculiar task. Full information concerning this institution will be sent gladly by Dr. C. M. Steffens, President, Dubuque, Iowa.



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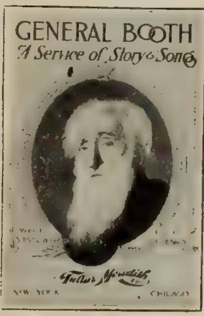

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News Notes from Various Fields

New York

City Churches Gain Most

The religious statistics of Buffalo Presbytery have disclosed a rather startling difference in the effectiveness of church extension work in the populous centers above that in the more rural parts. The gain in population in Erie county (Buffalo) for the past decade has been 21.9 per cent. The growth in the number of Presbyterian church members for the same period has been 22.7 per cent. The rural county of Chautauqua, with a growth in population of 19 per cent in the last decade, has had a growth of Presbyterian members of but .03 per cent. The same condition is shown in Cattaraugus county, which constitutes another rural part of Buffalo Presbytery.

The Buffalo churches have been carrying out a definite recommendation of presbytery by observing the Lenten season by church services. Many of the pastors have trained communicant classes; a number of the churches observed communion on Thursday evening of Passion week and some of the choirs rendered Steiner's "Crucifixion" Friday evening.

Waterville church was damaged to the extent of $1,000 when a broken pipe flooded the church auditorium with steam for a night.

As a result of the introduction of institutional methods in Fourth church, Syracuse, a large number of members were received March 12.

Hitchcock Memorial church at Hartsdale will soon erect a new building. It is encouraged by the prospective pastorate of Rev. George H. Smyth.

The congregation of Seneca church decorated the auditorium beautifully March 9 in honor of their pastor, Asher B. Temple, D. D., who has served that church forty years. It is the longest pastorate in Geneva Presbytery and one of the longest in western New York.

Old First church, Albany, has within the year purchased adjoining property for enlargement purposes at a cost of $15,000. It has welcomed many members during the year, added new pews in all possible places and several families are still on the waiting list. The church was founded 150 years ago and celebrates in October. Governor Sulzer attends there.

Massachusetts

Boston observed the centenary of David Livingstone March 10 by a meeting in historic Park Street church. The building was taxed to its utmost capacity by an ideal audience. There were present literary people of both sexes, college professors, ministers of all shades of theological opinion and large numbers of missionary enthusiasts. Dr. Howard Agnew Johnston of Stamford, Conn., formerly of New York, was the orator. His address was of a high order.

Delaware

Officers and members of West church, Wilmington, gave a reception to the pastor and wife, Rev. and Mrs. U. Franklin Smiley, March 10 in the Sunday school hall. There were about 600 people present, including the mayor and representatives from other churches of the city.

New Jersey

Rev. John McDowell of Park church, Newark, is considering an invitation to Trumbull Avenue church of Detroit, Mich. This is the third time Mr. McDowell has been asked back to Detroit since he left there eight years ago.

Pennsylvania

A mission of three weeks was held by the pastor of Bellefonte church, G. E. Hawes, D. D. The pastor had the assistance of a friend, Dr. W. I. Wishart from the U. P. church, the last week.

Market Square church, Harrisburg, has recently raised $1,200 for the China fund.

The largest communion in history of the church followed services in Second church, Pottsville, March 3-9. Rev. Raymond C. Walker is pastor.

Rev. George S. Rentz was installed pastor of Derry church at Hershey March 15. J. Henry Spicer, Rev. J. N. Waggonhurst, Rev. C. Benjamin Segelken and Dr. J. Ritchie Smith took part in the services.

The Gettysburg boys' club of First church of that historic town on their own suggestion hold a weekly prayer meeting conducted in their club rooms by the boys at the same time that the pastor is conducting the church prayer meeting in the lecture room. These meetings have been well led and excellent in every particular. All present freely take part. Dr. C. B. Stauffer, superintendent of the club, exercises oversight of the meeting. During the present ecclesiastical year this congregation has laid a cement sidewalk about the church, and painted and decorated the manse. A men's organized Bible class and a brotherhood have been established. On July 1 Rev. Franklin E. Taylor will complete his second year as pastor.

Maryland

Want Vacation for Bible Study

A number of churches in the northern part of Baltimore have united in a request to the school board for a half-day holiday. Instead of going to their homes the children will go to their various churches for religious instruction if this request is granted. Dr. Kerr of Northminster church is much interested in this movement.

The China campaign has just closed, or rather just begun, with the visit of the secretaries and missionaries. Their visit has aroused a deep interest, which promises great returns.

The music of the evening services at Brown Memorial church is enriched by a large male chorus sitting in the pews.

Sparrows Point church has just organized a Christian Endeavor society with twenty-one charter members.

Dr. Campbell of Faith church is one of the delegates to the Pan-Presbyterian Council which meets in Aberdeen, Scotland, this summer.

At a recent meeting of the ministers' association Dr. Fleming of Hillsdale church (Southern) gave a resume of the meeting of the Reformed Church Alliance which was held in Canada. Dr. Fleming is president of the American section of the alliance. G. A. B.

Arkansas

Walnut Grove church, Rev. E. M. Freyschlag pastor, has purchased a thirty-acre farm, which will be used to demonstrate the value of intensive and up-to-date farming.

A determined effort is being made to increase the salaries of strong men who have been underpaid, presbytery asking church and board to share in the increase. Nearly every man heretofore following the plow, in order to supplement his too small support from the church, has abandoned all secular labor and is now giving every hour to his great task in this genuinely home mission field. Six men are needed to man as many fields. Dr. C. E. Hayes of Little Rock is looking for them.

The home mission commission of Arkansas Presbytery met in Central church, Fayetteville, recently, having as advisers Dr. Fullerton, field secretary for the South and Southwest, and Dr. C. E. Hayes, superintendent of home missions for the synod. The churches were fairly well represented by ministers and elders. Surprising demands for larger work were made.

(*Continued on page 446*)

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PARKER-WISE INVESTMENT CO.
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North Dakota Farm Loans
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FARM LAND BONDS
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Write for particulars regarding our investment service
Highest references.
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The BEST and SAFEST Investment on Earth.
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GUARANTEED AS WELL AS BACKED BY 20 YEARS OF SUCCESS
Farm Mortgages sold by us net six per cent, and we guarantee their payment. Interest remitted the day due. Write today for booklet and references and ask your local banker to investigate us.
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by insurance, trust and loan companies. The Associated Mortgage Investors, Inc., has applied the FORTY YEARS' EXPERIENCE of its Officers to making Alberta loans, which yield 6% NET and have many advantages, including GOVERNMENT GUARANTEED TITLES. Inquiries are welcomed and imply no obligation.
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Surely you can't do better than follow the example of these trained buyers of conservative investments. So decide now to give your money a chance to make good for you.
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The Only Self-Help College in Illinois
BLACKBURN COLLEGE HAS $23,000 TO EDUCATE YOUNG MEN FOR THE PRESBYTERIAN MINISTRY
WRITE President Hudson, Carlinville, Illinois

Financial Situation

Easy to Buy Part of a Building—Partial Payment on Mortgages Possible—Farms Fail to Grow as Fast as Railways.

"I bought part of that building last week," remarked an insurance solicitor as he passed a Chicago office building one day recently. In reply to expressions of astonishment that the insurance business should yield such an income as to enable investments in downtown real estate, he explained that his investment was very moderate.

"As fast as I get $100 together I buy a bond from one of the investment houses. This is issued against a mortgage on the building, so I feel I am perfectly secure. The issuing house guarantees the principal and interest."

This particular issue of mortgage bonds pays 6 per cent and the buyer considered himself fortunate to be able to put small amounts at work any time he had accumulated $100. It is true, however, that it is possible to become at least part owner of a bond or mortgage on a comparatively small payment. Some years ago a man had to have $1,000 before he could buy a bond, and most brokers didn't care to deal in one bond. With issues of smaller denominations and by means of certificates based on real estate mortgages a man now may start a substantial fortune with less than $100.

Arrangements can be made with a bank or investment house for the security desired and it is sold to him. If he cannot pay for it all he deposits it with the bank for a loan to finish the payment. The interest on this loan and the income from the bond or mortgage balance, and payments on the loan are permitted frequently. When the first security is paid for it may be used as the basis for borrowing money to purchase another which may in turn be paid for at intervals.

Roads Grow Faster than Farms

The bureau of railway economics, maintained by the various roads to disseminate information about the railway business, has recently compiled some interesting figures comparing the increase in mileage and tonnage of the roads with the increase in farms and their products. For every 100 miles of railway track in 1900 there were 129 in 1910. For every 100 acres of improved land devoted to crops in 1900 there were 110 in 1910. In other words, the railway plant increased at triple the rate of the agricultural plant. For every 100 ton miles of the railways in 1900 there were 180 in 1910 and for every 100 passenger miles 202. For every 100 bushels, bales or pounds of the ten principal crops in 1900 there were only 109 ten years later. The output of the railways thus increased ten times as fast as that of the farms. The increase of work and increase of receipts of the railways has been about the same. But while the production of most crops fell below the increase in population, the increase in farm value of these products was from 34 to 83 per cent.

The official appraisal of the estate of the late E. H. Harriman shows that included in his holdings of $70,000,000 were stocks to the par value of nearly $2,000,000 which are worthless. His holdings were widely distributed among railways and steamship lines which he largely controlled as well as among insurance companies, express companies and other industrial enterprises.

Brief Bits of Business News

—The American Bankers' Association is promoting the idea of school savings banks to encourage children to save.

—A group of U. P. ministers of Pennsylvania who invested in an oil well have found that an investment of $7,000 will not serve to produce oil from a well which previously was worth fifteen barrels a day.

—The trial of Julian Hawthorne and his associates in New York cost the government $70,000. But the public will be protected from more beguiling literature extolling visionary gold mines.

—The higher yield of farm mortgages over the ordinary bond has for many years kept some people from investing in them. Investigation has shown these doubters, however, that the security of a farm mortgage when well placed is equal to the security of any form of investment.

Stability, Courtesy and Efficiency

Have Been the Factors in the Growth of the

Illinois Trust & Savings Bank

Without the Assistance of Mergers or Consolidation of Other Banks

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These Will Fit YOUR Pocket Book

I can offer you a very profitable and *safe* investment to fit *your* particular circumstances, whether you have large or small funds, or only desire to lay by from month to month small sums as savings. These investments are backed by the IDAHO TITLE & TRUST COMPANY, and the NATIONAL TRUST & SAVINGS COMPANY. Look over the following and tell me about which one you would like to have full information. No. 1. First Farm Mortgages, $1,000 to $15,000; 6% interest payable annually: also First City Mortgages, $300 to $5,000; will net you 7% per annum. No. 2. Guarantee Capital fund certificates, $100 to $5,000, 8% annual interest and as much more as the earnings of the company will justify. No. 3. Guarantee Investment Certificates, $3.0C per month or any multiple thereof for 24 months, or as long as you like. You can draw out your money and 8% per annum interest compounded semi-annually any time after 24 months. Write for full information.

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Resources over $8,000,000.00

Those in search of reliable investment at 5% and 6% should communicate with our Bond Department.

3% interest on Savings.
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$25,000,000 Loaned; not one dollar lost for an investor. J. L. Pettyjohn & Co., of Olathe, Kans., will invest your funds in absolutely safe First Farm Mortgages to net you excellent interest return. Write them for particulars and references.

REAL ESTATE LOANS

6% **Safest, Most Promising and Profitable Investment on the Market Today** 6%

During the Past 30 Years no Client has Lost a Dollar.

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Send for Booklet B ***UNIONVILLE, MO.***

6% We offer, subject to prior sale, **First Mortgages on Improved Farms,** also on **City Residences and Business Property.** Titles guaranteed. Interest collected without expense to investor. Descriptions mailed on request 7%

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Farm Mortgages 6%

Investors in more than 30 states buy our mortgages marketed since 1883. Large or small amounts. Send for booklet "C" and list of offerings. Highest references.

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6 and 7 % Sure

When you purchase from us a mortgage on **Improved Georgia City or Farm Property** you take as little chance as is humanly possible. You receive from 6 to 7 per cent and you can be sure of receiving it regularly. Our property appraisals are the work of successful experts. We are extremely careful in our estimates of the moral hazards. We protect your principal with ample security. Let us send you our list of loans and interesting literature. Address **"Dept. F."**

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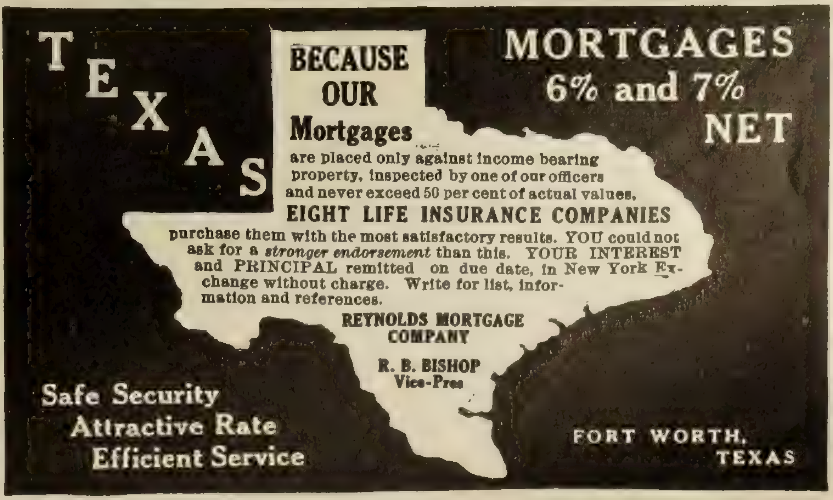
The Union Mortgage Company, Clovis, New Mexico



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R. B. BISHOP
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MORTGAGES 6% and 7% NET

Safe Security
Attractive Rate
Efficient Service

FORT WORTH, TEXAS

Arkansas

(*Continued from page 444*)

Four fields heretofore having divided time asked for full time, promising to raise in some instances more than twice as much money as before.

Minnesota

Fire recently inflicted $3,000 damage upon First church, Stillwater.

Willmar church, Rev. Lou Wallace Gade pastor, is undergoing repairs to the amount of about $800. The single budget system of church finance has been adopted. Large congregations attend both the morning and evening services.

Following a visit of Pastor-Evangelist T. M. Findley the churches at Wahkon and Onamia have been regularly organized. Rev. Henry E. Glenn is pastor. Special services at Wahkon were continued at Onamia, closing March 9. Additions were made to both churches.

Following a sharp fight over the saloon question in Forada an effort was made to burn the Presbyterian church. Rev. Nathaniel Leavitt and his wife discovered the smoke before all of the kerosene saturated waste material in the church basement had been ignited.

Rev. O. T. Langfitt of Amboy has taken another mission field under his care. Rev. J. M. Bain, Sunday school missionary, organized a Sunday school at Pleasantview last August, which so flourished that they sent a delegation asking the pastor at Amboy church if he could give them a service every other Sabbath, which he readily consented to do. Two weeks ago they asked the Sunday school missionary to come and hold a series of gospel meetings, which resulted in a number of conversions and a general quickening of the spiritual life of the community.

Wisconsin

Rev. Benjamin Thomas has been holding special meetings in Galesville and Ettrick. A number of members have been received into the church of Galesville.

The church in Horicon, Rev. W. B. MacNeil pastor, is encouraged by a vigorous Sunday school. The trustees are considering a new and larger house of worship.

The churches of Buffalo and Greenwood in Marquette county, Rev. Robert O'Neil pastor, have secured a manse, with one acre of land for a garden. They are having larger congregations.

Milwaukee Presbytery at its spring meeting in the new Berean church, Milwaukee, will hear Mrs. Walter Clark, a missionary from India, and Miss Elizabeth Cameron, field secretary of the Woman's Board, who is spending a month in visiting Wisconsin churches.

The Christian Endeavor rally at Assembly church, Beaver Dam, March 4 was a notable event. Beside the societies of Beaver Dam there were sleigh loads of Endeavorers from Fox Lake and Burnett Junction. Rev. Edgar T. Farrill, field secretary of the Wisconsin Christian Endeavor Union, made a stirring address.

Montana

During January the churches of Hamilton were united in evangelistic services under the leadership of Evangelist C. C. Smith of Chicago. Since the close of the meetings over fifty members have been received into the Presbyterian church. A men's club of thirty-eight members has been organized and holds weekly meetings for Bible study. Rev. J. C. Irwin has been there four years, during which time the church has more than doubled in membership and the Sunday school has increased fivefold.

Idaho

Aberdeen church has begun the erection of a manse.

A week's special meetings were recently held in Grace church by Rev. J. K. MacGillivray, pastor-evangelist.

Plans are being considered for the building of a manse for Parma church, Rev. Bruce J. Giffen pastor. The membership of the church has doubled in two years and a new edifice will be needed soon. The contributions of this church to benevolences last year amounted to over $5 a member.

Jerome and Wendell churches will be grouped under the pastoral care of Rev. C. M. Junkin for the coming year.

The ladies' aid society of Soda Springs church recently seated the church with pews. Rev. C. P. Irwin is pastor.

A week's special meetings were recently held in Collister chapel, a mission of Boise First church. Rev. E. N. Murphy is in charge.

Gooding church will be vacant April 1. This town has recently become the county seat of a new county. The Methodists have decided to locate a college there. It is now the seat of the State School for the Deaf, Dumb and Blind.

Michigan

Detroit Responds for China

The special campaign for China, in connection with the foreign missionary work in Detroit Presbytery, was concluded with a banquet, in which about 500 participated. Dr. Joseph A. Vance has been the chairman of the work. The following ministers made addresses: F. W. Bible of Hangchow, W. T. Locke of Hunan, C. H. Yerkes, H. W. Luce, Dr. W. M. Hayes of Shantung, J. E. Williams of Nanking and J. C. Garrit of Nanking. They addressed meetings at all of the Detroit Presbyterian churches, a number of women's missionary meetings, several gatherings of the young people, besides a number of parlor conferences at various homes that were open to them. It has meant a great awakening of interest in the present crisis and opportunity in China. Early reports showed that $22,000 had been pledged and several young people volunteered for service.

Colorado

It is expected that a new church will be organized at Oxford this spring.

Orchard church under Rev. H. S. McCutcheon is erecting a house of worship to cost $1,800.

A mission station has been opened at Stone City, a new town, by Dr. M. H. MacLeod, pastor-evangelist.

First church, Salida, Dr. Harry Omar Scott pastor, has organized a Children's Church Attendance League, which is getting good results. A stereopticon and reflectoscope is being installed to illustrate occasional sermons with original pictures.

Illinois

A manse to cost $3,000 will be built at Homer.

Joy church, which was organized in 1906, has doubled its membership in the last two years and has recently canceled all indebtedness on the church property. Rev. George D. Adamson is pastor.

One-third of the membership of Washington church belongs to the adult Bible class for women, one of the largest such classes in the state. This church during the year has raised nearly $3,000 for all purposes from a membership of 120. Rev. W. D. Trower is pastor.

California

Rev. Robert Freeman, pastor of Pasadena church, has been ordered to take a vacation of several months on account of ill health.

The weekly rest day league is urging pastors and church workers to bring pressure to bear upon legislators to pass the bill compelling the closing of saloons on Sundays and holidays.

Nebraska

New pews have been installed in Page church, Rev. H. Jacobs pastor.

"The-white-man-who-would-go-on," David Livingstone, was remembered in the annual meeting of the Woman's Box Butte Presbyterial Missionary Society at Scottsbluff March 26-27.

Washington

A new building for Emmanuel church, Spokane, Rev. D. W. Ferry pastor, will soon be under way.

A church was founded at Chelan Falls on Easter. Work has been carried on there in connection with several outstations during the past year by Rev. J. B. Ferguson. The pastor-evangelist, Rev. D. B. McLaughlin, and others assisted in the services.

Rev. Fred Hart, pastor at Okanogan, has gone to Los Angeles for his bride. They expect to be back April 4.

Rev. D. B. McLaughlin, pastor-evangelist, closed a series of evangelistic meetings March 9 at Omak. This church, Rev. David Brown pastor, will assume self-support this spring.

Kansas

The new church at Ellsworth is nearing completion. It will be dedicated in June and the pastor, Rev. C. E. Kircher, hopes it will then be free of debt.

The Woman's Home and Foreign Presbyterial Society of Wichita Presbytery will meet at Harper, April 7-9. The chairman of the entertainment committee is Mrs. A. G. Alexander.

5½% and 6% Interest

The most careful investor always selects a choice farm mortgage when placing funds.

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G. W. HART, Pres., The Merchants Bank

6½% Net First Mortgages

on improved OKLAHOMA FARMS from $200 up are safe investments. I have sold them for years to ultra conservative investors with entire satisfaction. Write today for list and interesting BOOKLET "E." Refer to Dun or Bradstreet.

GEO. R. FISH, Investment Banker, Ardmore, Okla.

NORTH DAKOTA
FARM MORTGAGES
THE IDEAL INVESTMENT

¶ 30 years Residence and Business activities in Banking and making Farm Mortgages. ¶ Write for my Booklet, Investment Facts, and List .075

WALTER L. WILLIAMSON, LISBON NORTH DAKOTA

FARM MORTGAGES bearing 6% interest, first liens on improved farms. Original papers held by the investor. Principal and interest GUARANTEED; interest payable at the Hanover National Bank, New York. Thousands of satisfied customers for references. We've been doing the same thing for TWENTY-EIGHT YEARS

The W. C. Belcher Land Mortgage Co.
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Calendar and Record

Presbytery Meetings

Aberdeen—Britton, April 8, 7:30. Woman's Missionary Society, April 9.
Alton—Carrollton, April 8, 2 p. m.
Amarillo—Plainview, April 8, 7:30 p. m.
Ardmore—Lehigh, April 15, 8 p. m.
Bellingham—Harbor, April 8, 7:30 p. m.
Black Hills—Hot Springs, April 15, 9 a. m.
Bloomington—Hoopeston, April 8, 7:30 p. m.
Boston—Brookline First, April 15, 2 p. m.
Brownwood—Blanket, April 8, 10 a. m.
Cairo—Omaha, April 16, 7:30 p. m.
Carlisle—Carlisle Second, April 8, 3 p. m.
Carthage—Neosho First, April 15, 7:30 p. m. Notify pastor, Rev. W. M. Elliott.
Cedar Rapids—Shellsburg, April 15, 7:30 p. m.
Central—Sweetwater, April 11, 8 p. m.
Chattanooga—Chattanooga Second, April 15, 7:30 p. m.
Chester—Darby Borough, April 8, 10 a. m.
Chicago—Highland Park, April 14, 10 a. m.
Columbia—Valatic, April 15, 4 p. m.
Columbus—Westerville, April 14, 7:30 p. m.
Council Bluffs—Casey, April 8, 7:30 p. m.
Dallas—Plano, April 11, 8 p. m.
Dayton—Springfield Second, April 14, 2 p. m.
Des Moines—Indianola, April 8, 7:30 p. m.
Dubuque—Oelwein, April 15, 7:30 p. m.
Duluth—Cloquet, April 8, 7:30 p. m.
Ebenezer—Newport, April 8, 7:30 p. m.
Emporia—Newton, April 8, 7:30 p. m.
Erie—Franklin, April 14, 7:30 p. m.
Ewing—Norris City, April 15, 7:30 p. m.
Fort Dodge—Jefferson, April 8, 7:30. Women's societies, April 9 and 10, same place.
Freeport—Freeport First, April 15, 7:30 p. m. Woman's Presbyterial Society, April 16-17.
Genesee—Corfu, April 14, 2:30 p. m.
Grafton—Fairmont, April 14, 6:45 p. m.
Grand Rapids—Grand Rapids Westminster, April 8, 2 p. m.
Grande Ronde—Union, April 8, 7:30 p. m.
Gunnison—Grand Junction, April 8, 8 p. m.
Highland—Axtell, April 8, 3:30 p. m.
Holston—Tusculum Mount Bethel, April 16, 7:30 p. m.
Houston—Port Arthur First, April 8, 7:30.
Huntingdon—Huntingdon, April 7, 7:30 p. m.
Huron—Norwalk, April 14, 7 p. m. Woman's Presbyterial Missionary Society, same time and place.
Indianapolis—Southport, April 15, 7:30 p. m.
Iron Mountain—Poplar Bluff, April 15.
Iowa—Winfield, March 14, 7:30 p. m.
Iowa City—Tipton, April 14, 7:30 p. m. Missionary societies, April 15-16.
Kalispell—Libby, April 8-10.
Kearney—Fullerton, April 8, 7:30 p. m. Presbyterial Missionary Society, same time and place.
Kirksville—Granger, April 8, 7:30 p. m.
Lake Superior—Calumet, April 11, 7:30 p. m. Woman's Missionary Society meets in connection.
Lincoln—Louisville Knox, April 8, 7:45 p. m.
Logansport—Michigan City, April 14, 7:30.
Long Island—West Hampton, April 15.
McAlester—Atoka, April 8, 7:30 p. m.
McGee—Brookfield, April 8, 7:30 p. m.
Madison—Baraboo, April 15, 2:30 p. m. Presbyterial society, April 16, 9 a. m.
Mahoning—Canton First, April 14, 2:30 p. m.
Marion—Urbana, April 14, 7:30 p. m.
Mattoon—Bethany, April 8, 7:30 p. m.
Minot—Stanley, April 8, 4 p. m.
Monroe—Tecumseh, April 14, 7:30 p. m.
Nebraska City—Auburn, April 14, 7:30 p. m.
New Albany—Madison Second, April 15, 7:30.
Newburyport—Portland Park Street, April 15, 2 p. m.
Niagara—Niagara Falls Pierce Avenue, April 21, 9:30 a. m.
Niobrara—Randolph, April 15.
Oakes—Edgeley, April 8, 2:30 p. m.
Oklahoma—Meeker, April 15, 7:30 p. m.
Olympia—Olympia, April 15, 7:30 p. m.
Osborne—Smith Center, April 15, 7:30 p. m.
Ottawa—Aurora, April 8, 7:30 p. m.
Ozark—Greenfield, April 15, 2 p. m.
Paris—Honey Grove, April 8, 7:30 p. m.
Portsmouth—Portsmouth, April 14, 7:30 p. m.
Reserve—Kadoka, April 9, 2 p. m.
Rock River—Geneseo, April 8, 7:30 p. m. Woman's Presbyterial Society in connection.
Rushville—Good Hope First, April 8, 7:30.
Sacramento—Roseville, April 8, 7:30 p. m.
Seattle—Seattle University, April 15, 8 p. m.
Sedalia—Holden, April 8, 7:30 p. m.
Sheridan—Sheridan First, April 9, 7:30 p. m.
Sioux Falls—Sioux Falls First, April 8, 7:30. Missionary society same time and place.
Solomon—Belleville, April 8, 7:30 p. m.
Southern Oregon—Medford First, April 15, 7:30 p. m.
South Utah—Green River, April 3, 7:30 p. m.
Spokane—Wilbur, April 15, 7:30 p. m.
Springfield, Springfield First, April 15, 7:30.
St. Joseph—Maryville First, April 15, 8 p. m. A prepresbyterial meeting 10 a. m.
St. Paul—St. Paul House of Hope, April 8, 9:30 a. m.
Topeka—Junction City, April 8, 8 p. m.
Transylvania—Greensburg, April 8, 7:30 p. m.
Union—White Pine Westminster, April 8, 11.
Utica—Little Falls, April 14, 7:30 p. m.
Walla Walla—Moscow, April 8, 7:30 p. m.
Waterloo—La Porte City, April 15.
Wellsborough—Nelson Beecher's Island, April 8, 7:30 p. m.
Wenatchee—Waterville, April 8, 7:30 p. m.
Westminster—Wrightsville, April 7, 7:30 p. m.
White Water—Connersville First, April 14, 7:30 p. m.
Wichita—Winfield First, April 15, 7:30 p. m. Evangelistic conference, April 14, 7:30 p. m.
Wooster—Canal Fulton, April 14.
Yellowstone—Fairview, April 8, 7:30 p. m.
Zanesville—Zanesville Putnam, April 14, 2.

Resignations

Illinois—Bushnell: J. H. Smith.
Minnesota—Grand Rapids: Leo Burrows.
Missouri—Schell City: D. S. Kelley.
Nebraska—Holdredge: H. B. Allen.
West Virginia—Parkersburg: H. H. McCain, assistant.

Calls

Idaho—Idaho Falls: J. J. Dalton, accepts; Twin Falls: George P. Magill, Des Moines, Iowa, declines.
Illinois—Chicago Marlborough: W. E. Kunz, Grand Rapids, Mich., accepts.
Iowa—Des Moines Central: Frank C. McKean, Winfield, Kan., accepts; Daws: J. M. Mahaffy, accepts.
Michigan—Alpena First: E. A. Junkin, Saginaw, accepts; Cass City First: J. W. Hamblin, accepts; Flint: Howard D. Barley, Michigan City, Ind., accepts.
Missouri—Appleton City: J. G. West, Belton, accepts.
New York—Rose: W. H. Niles, accepts; Bath Campbell: W. A. Chapman, Elmira.
Ohio—Canton Calvary: C. H. Couch, Hamburg, N. Y.
Oklahoma—Kingfisher First: E. R. Horton, El Reno, accepts.
Pennsylvania—New Castle First: Robert Little, Winchester, Ind., accepts.
West Virginia—Wheeling: T. G. Koontz, Baltimore, accepts.

Installations

New York—Bergen: J. R. Kay, March 26.

Vacant Pulpits

Idaho—Aberdeen.
New York—Springfield, Robert Oliver, East Springfield, clerk; Elba.
Missouri—Eight fields, Rev. G. F. Harbour, Sarcoxie, or Rev. Elbert Hefner, Joplin.
Oregon—Several home mission fields, Rev. D. K. Laurie, Baker.

Change of Address

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Accessions

Delaware—Wilmington Olivet, 12, March 9, John C. Lane.
Idaho—Roswell, 10, March 9, E. P. Lawrence; Boise Collister chapel, 4, March 16, E. N. Murphy.
Iowa—Delmar, 9, March 9.
Kansas—Iola, 14, March 9, S. S. Hilscher; Emporia Arundel Avenue, 21, March 15, S. H. Maxwell.
Maryland—Baltimore Aisquith Street, 7, March 9, D. T. Neely.
Minnesota—Wahkon, 4, March 2, Onamia, 4, March 9, H. E. Glenn.
New York—Syracuse Fourth, 62, March 2, T. A. Fenton; Sag Harbor, 19, March 2, W. T. Edds; New York First Union, 29, March 2, C. W. Welch.
Pennsylvania—Philadelphia Fourth, 38, March 9, J. T. Reeve; Philadelphia St. Paul, 34, March 16, J. Beveridge Lee; Philadelphia Scots, 26, March 16, D. Stuart Moore; Philadelphia Germantown, 21, March 16, J. Harvey Lee; Philadelphia Manayunk, 17, March 16, George N. Wakely; Philadelphia Hollond Memorial, 4, March 16, C. A. R. Janvier; Bridgeport, 34, March 9, William McNally; Philadelphia Emmanuel, 20, March 9, Edward S. Bowman; Philadelphia Gaston, 39, March 16, W. B. Greenway; Philadelphia Grace, 18, March 16, R. A. Hunter; Rutledge, 10, March 16, G. L. Van Alen; Philadelphia Princeton, 24, March 16, H. A. Boggs; Philadelphia Ninth, 17, March 16, J. A. Higgons; Pittsburg First, North side, 68, March 9, Malcolm McPhail; Bellefonte 41, March 16, G. E. Hawes; Pottsville Second, 18, March 9, R. C. Walker.
Washington—Roslyn, 9, March 2, S. W. Richards; Wilson Creek, 14, March 2, James Thomson; Moses Lake, 10, March 9, James Thomson; Omak, 27, March 9, David Brown.

Obituary

Death notices will be inserted at the rate of one cent a **word. PAYMENT MUST BE SENT WITH THE NOTICE. Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.**

DOUGAN—Thomas Dougan, Ph. D.. D. D., was born Jan. 21, 1843, at Lurganearly, Ireland, and received his advanced education at Royal University, Dublin, McGill College, Londonberry, and Free Church College, Edinburgh. He was licensed to preach in Ireland in 1873 and came to the United States in 1874 and was ordained at Cadott, Wis., in 1874. He was called to the pastorate at Oxford, Wis., in the fall of that year. Afterwards he served in turn the churches of North Bend, Wis., Hillsboro, N. D., Brodhead, Wis., Ashland, Wis., Langdon, N. D., Roseland church, Chicago. and Brodhead, Wis., the second time. The latter pastorate he resigned in 1910 and since then had made his home in Langdon, N. D., where he had been pastor for nine years. He lived in retirement for two and a half years, when the churches at Inkster, Fordville and Belleville, N. D., became vacant and asked him to become their supply, which he did, making long drives through the exceeding cold of this winter. During the last trip he contracted a cold which attacked his head and settled in his ear, but was not considered serious, he being about the house till Thursday night, Feb. 20. During the night a change for the worse occurred. A consultation of physicians was held on Friday, but nothing could be done to relieve his condition, and he soon became unconscious and remained so to the end, which came peacefully at 8:30 o'clock Saturday morning, Feb. 22, the cause of death being septic infection of the brain.

The funeral services were conducted by Rev. F. J. Hibbard, pastor of Langdon church, assisted by Rev. B. A. Fahl of Calvin, N. D., stated clerk of synod; Rev. Donald Finlayson of Park River, N. D., who delivered the principal address; Rev. K. J. McInnes of Forest River, N. D., Rev. D. G. McKay of Park River, N. D., and James Austin, of Hannah, N. D. The large audience room of the church was packed to the doors, which betokens the high esteem in which the departed brother was held by the entire communities with which he was so many years identified. In fact it would be impossible to write a history of Cavalier county without taking large note of the life and work of Dr. Dougan.

During his ministry in North Dakota and while pastor at Langdon, he held at different times the chairmanship of every important committee within the gift of presbytery and synod, and was elected moderator of North Dakota Synod at Casselton in 1898. And now after seventy years of life and forty years of ministerial service he has fallen asleep and been gathered to his fathers, full of years but not old, and he will continue to live in the memory of a very wide circle of friends, and will be sadly missed in Langdon

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The Presbyterian Church has lost an able minister of the gospel, a beloved pastor, and an able presbyter. While associating with him in home mission work for Pembina Presbytery for many years and closely associated with him in many ways I discovered something of his true worth and ability. His strong, sturdy, Christian manhood stood the test at all times. No man in presbytery stood higher in council or debate. While of a retiring disposition he never declined to assume any responsibility his brethren placed upon him however difficult the task or severe the test. Whatever he undertook was sure of his very best ability and careful and considerate attention. His was no easy task and yet he was never heard to complain. For many years amid the storms and blizzards of North Dakota he was constant and untiring in his devotion to his high calling for his Master and Lord. While others admire his work and loyalty to the church of his choice and praise him as a worthy minister of the gospel allow me to say a word about the man behind the message.

My friend was first, last and always a true type of a cultured Christian Irish gentleman. In the first place he was very considerate of others and careful not to intrude his views or wishes upon any person. To those who were intimate he was very congenial and his humor and wit sparkled and shone to the admiration and joy of all present While he was in spirit and adoption a true American still he never lost altogether the brogue of his native land Another mark and characteristic of his race showed itself in his natural liberality. Any person in need found in him a friend willing and able to help in every possible way with heart, hand and purse. With all the above mentioned traits he was truly gentle and loving. To know him was to love him. Still no one would have a proper estimate of the man without saying that he stood like a rock against any form of duplicity or wrong doing. When truth was assailed or any attempt to dishonor the church or the cause of righteousness was made another side of his nature was seen, and after all perhaps the strongest side. Then his righteous indignation arose and his positive, virile manhood asserted itself in defense of right and truth as he saw it.

Many will miss the manly form and fine physique from our streets, halls and homes. No more will our courts and assemblies be honored by his presence. Not again shall we hear his pleasant voice in conversation. I have lost a true friend and fellow worker. My life will be the poorer and heaven richer. Dear friend, farewell.

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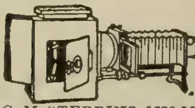

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Around the Shop

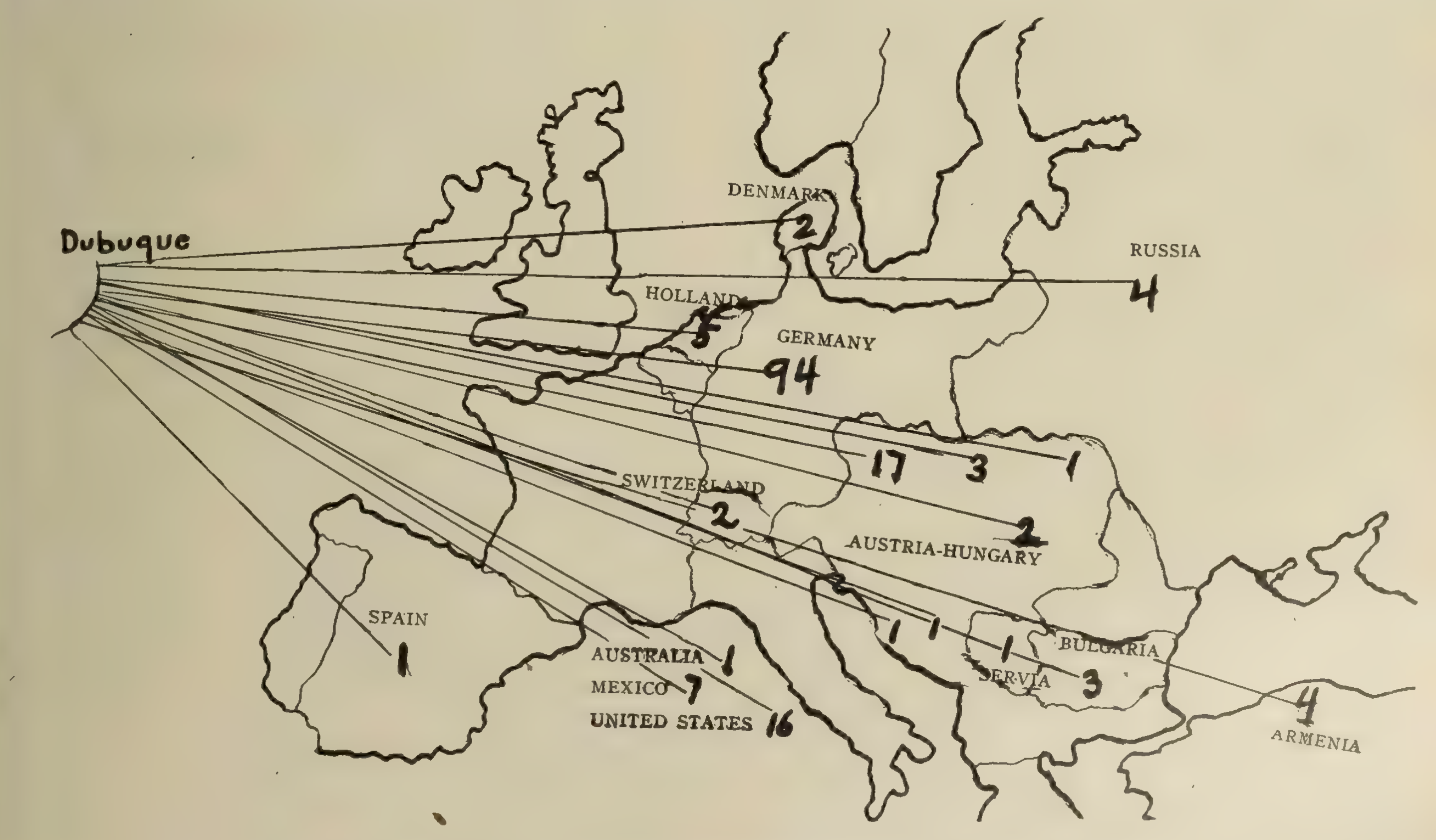
A fleeting shaft of light—a farewell flash from the setting sun—glittered for an instant upon the water as the train swept noisily around a hill overlooking the river.

Presently from the chimney of a little farmhouse silhouetted on the crest of a ridge across the valley there rose briskly the smoke of a wood fire; lights began to glimmer through the windows of other dwellings now scarcely visible. Long after the nearest objects had been hidden by the fallen darkness the traveler gazed through the car window—seeing nothing, and yet seeing more than broad sunlight could have revealed to him.

For when the smoke curled up from the chimney of the distant farmhouse the traveler heard the crackling of a fire that burned years ago, and when the lights appeared he saw a family group that long since has dissolved into dreams. It was Jimmy who filled the woodbox and provided the kindling, but it was only mother who could conjure a few black coals into a snapping fire and have the teakettle singing before pa had got his boots off and put to drying back of the stove. It was sister who brought out the kerosene lamp and who adjusted the dishes on the turkey-red tablecloth. But when grace had been said it was *everybody* who "pitched in" and did his best to relieve the mother of any embarrassment regarding the acceptability of her cooking.

Then came reading time—first for the "men folks," later for the "women folks," too, with the papers passed around—the county paper, the farm weekly and the religious periodical that we all remember best because it had in it something for everybody. How we——

"Last call for dinner in the dining car!" Ah, the spell is broken. The Around-the-Shop Man wonders what *your* children will remember to have read in your family circle.



Where Do Dubuque Students Come From?

Among the 174 students at Dubuque German College and Seminary are representatives of many nations. Ten of the countries of Europe contribute young men students to this Presbyterian institution in the Mississippi valley. From Austria-Hungary hail representatives of six different races. Not all of the men credited to Germany came direct from that country; some of them are sons of German farmers of the Middle West. Most of the students found the institution after they had worked in this country a year or more; others came to America to study here to be preachers. All of them expect to do Christian work among their fellow countrymen in America. They will be able to preach in English and German in addition to their native tongue. You will be interested in full details of this tremendously significant home missionary educational enterprise. Address Dubuque College and Seminary, Dubuque, Iowa, Dr. C. M. Steffens, President.

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Did you ever see a blind telephone operator?

There was dedicated in New York City not long ago a building called Lighthouse No. 1—located about as far from open water as it is possible to get on Manhattan. It is headquarters for a work which has given life and hope to hundreds of people who must grope their way through streets without the use of their eyes. It is a fully equipped settlement house for the blind, where they are trained for occupations which will enable them to earn their own living. A work started by Miss Winifred Holt is thus given a permanent home. Miss Holt is a daughter of Henry Holt, the publisher. Ada Patterson tells of the beginning of her interest in the blind next week in THE CONTINENT.

In this institution grown men and women who have lost their sight are taught to be stenographers, masseurs, telephone and telegraph operators and basketmakers. Most of those who have come under the guidance of Miss Holt became blind in comparative middle life. Without this help to train their unaccustomed hands they would be forced to spend their lives in quiet inactivity. This is a story of practical kindness which will hold the interest of all readers. Send a friend your copy of next week's issue. Perhaps your public library would be glad for THE CONTINENT each week.

Be sure to read THE CONTINENT next week, April 10

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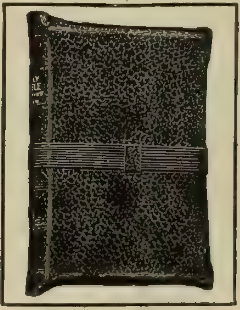

Egyptian seal, Divinity circuit, round corners, red under gold edges.

Names of the spies. NUMBERS, 14.

3 And Mō'ṣĕṣ by the commandment of the LORD sent them [a]from the wilderness of Pā'rān: all those men *were* heads of the children of

B.C. 1490.

[a] ch. 12. 16. & 32. 8. Deut. 1. 19. & 9. 23.

from thence a cluster of grape between two up *brought* of the

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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

VOLUME 44, No. 14 APRIL 3, 1913 WHOLE No. 2236

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Managing Editor—509 South Wabash Avenue, Chicago
William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. Everett Sisson, Managing Director

Religion Without Labels

"The gentlemen composing this syndicate are all active Christian men, prominent in religious work in their respective churches."

With some such sentence as this a flamboyant real estate advertisement, printed in certain religious journals lately, came to a climax. The prospectus of the syndicate embodied glowing promises of profit to be expected from its operations in a distant part of the country, and this final statement was manifestly intended to be the compelling argument which should move the hesitating investor to put in his money.

Perhaps the argument prevailed with some guileless souls, but if the author of the advertisement could have counted the total number who turned from that unctuous climax with disgust, he would have had profound doubt of its being good publicity.

He didn't realize evidently what discretion on this subject has been acquired by many at no small cost of money and of trust in their fellow men. By this time it seems a rule pretty well established, with all except the hopelessly gullible, that a business proposition, though otherwise attractive, should be turned down instanter the moment the promoter of it hints that he can be trusted because he is such a good church member.

Indeed, in this very case, the rule appears to have worked effectively—which signifies that the advertisement didn't work. At least, it seems to have lived through only one insertion in any medium that accepted it.

* * *

The wisdom of the public on the matter may, therefore, be taken to be so well established that it is needless to spend time warning people against investments that carry this "church member" appeal. There is thus no call for making this editorial a treatise on wise or unwise investments.

But the significant thing behind it all which does invite remark is the reason—the underlying reason—for this now nearly universal prejudice against religious professions in business matters.

Why is it that any attempt to trade on the strength of a man's advertised Christianity always arouses so much distrust?

Of course, it is easy to say that this is only another case of the burnt child dreading the fire. It is a very old trick of the rankest hypocrites—this stratagem of posing as good Christians, too holy to cheat, and then clearing out with all the money they get their hands on, just as they intended to do in the first place. The game has been played that way so often that one can't help being suspicious just as soon as he hears new changes rung on the old tune.

But that is not sufficient explanation. For one can notice that the prejudice holds just the same against sanctimonious methods of getting business even where the promoters are personally known and their Christian professions are believed to be sincere.

Sincerity and good intentions do not save even good men from contempt if they go out and try to get business on the strength of their repute in the church. They are discounted just as quickly and emphatically, if not quite so completely, and the best they can hope for after that is a second or third grade rating in business.

It seems a hard judgment often for an apparently innocent mistake. But the well balanced man of affairs can't put aside the instinctive feeling that promoters who are thoroughly sound stuff all the way through would be incapable of trading on their religion.

This feeling is not simply a sentiment against using religion for money-making. A great many men get their living by work which would be impossible to them if they were not religious, and as long as they seem genuine in their convictions, nobody counts it against them.

But down far deeper than that lies a resentment which nobody can eradicate from a right-thinking mind against religion that advertises itself—that demands trust from people or advantage to itself on the score of its piety.

If religion has any trustworthy qualities that entitle it to confidence from others, the world says it had better present them to public notice by being trustworthy, and not by boasting about it.

And the world is so well grounded in feeling that this is the order natural to true religion—works first and confidence afterwards—that any reversal of the order, with the bid for confidence coming ahead, inevitably suggests a flaw somewhere.

* * *

The pure food and label laws enacted to regulate the grocers' trade conspicuously fail to apply to religion. Buying the commodities of the grocery market, customers look at the label first and then taste the goods to see whether flavor and quality correspond with the label.

But whoever expects the world to take Christianity that way, quite misunderstands.

On the contrary, the world does not want its Christianity labeled. It wishes to taste first and see if the ingredients are genuine. Before that a label is questioned; afterwards it is needless.

In consequence, the men who insist on wearing religious labels often find themselves discredited, just because they are so concerned to make the labels show. People think on that very account that they can't be first-class goods.

But on the other hand, servants of Jesus Christ who know no way of advertising themselves, and without consciousness of self are simply intent on living in the world as the Master lived, soon find that the road of self-forgetfulness and service is a road to such influence and trust and confidence as they could never have found by seeking and asking confidence.

* * *

It is a common saying that religion must be carried into a man's business, and the saying is yet more true than common. But how shall religion be carried in?

Shall a man tell the public: "This is a Christian store; therefore you may trade here without danger of being swindled"? Shall he hang Scripture texts on his store walls and decorate his signs with the name of Christ?

Certainly not. Duty runs the other way round. He shall deal honestly with everybody and keep the spirit of the Scripture texts and be as brotherly to his employees as Jesus would be—and not say anything about it.

That way not even the sneeringest skeptic will doubt his religion.

And nobody will require information from a tag to tell that it is religion.

Christianity is a great advantage to the Christian, but that does not mean that God ever intended a Christian to use Christianity so as to get advantage by it.

The World

Unprecedented Floods in Ohio and Indiana

Floods covering the states of Indiana and Ohio last week caused disaster almost unparalleled in American history. From 500 to 1,000 lives have been lost, a hundred thousand persons rendered homeless and the direct and indirect property loss runs into hundreds of millions. A deadly tornado which a few days before tore a path through the city of Omaha and across a wide stretch of country was lost sight of in the greater devastation caused by sudden and heavy rains, rising waters and bursting dams, reservoirs and levees, which deluged farms, villages and densely populated cities.

Dayton, Columbus, Chillicothe, Miamisburg, Zanesville, Marietta, Hamilton, Delaware, Troy, Middletown, Tiffin, Piqua—these are only a few of the Ohio cities and towns visited by the fatal floods. In Indiana Terre Haute, Fort Wayne, Logansport, Peru and Indianapolis were among the chief sufferers. Many persons died from the effect of exposure, or were made ill or insane. Disease followed quickly in the wake of the receding waters, caused by the presence of dead animals and by damaged sewerage systems and polluted water supplies. Passenger, mail and freight trains, telephone and telegraph wires and public utilities generally were put out of commission, and for the first time in their lives thousands of people were left without heat, light, food or shelter.

At Dayton, with 117,000 population, the water rose to the second stories of downtown buildings, 50,000 persons were marooned for longer or shorter periods and the money loss was estimated at $25,000,000. The National Cash Register plant was converted into a hospital. Fire added to the flood horrors. The greatest loss of life occurred at Dayton, Columbus and Hamilton, the estimated number of drowned being 100, 64 and 80 respectively. Dayton lies in an "S" curve of the Great Miami river, and the river is here joined by three other streams, all of which suddenly reached flood stage.

At Zanesville half the city was reported under ten feet of water, and the same was true of other points. At Peru, Indiana, 1,300 distracted refugees were huddled on one small island, and 3,000 were reported marooned in the courthouse. This town is the winter headquarters of the Wallace-Hagenbeck circus and the animals of the menagerie were among the victims of the torrential waters.

With the falling of the northern tributaries of the Ohio—the Wabash, the Miami, the Scioto and lesser streams—came a dangerous rising in the levels of the Ohio and Mississippi rivers. At Cincinnati on Monday the stage was 69 feet; at Cairo, Illinois, it was 52 feet and rising rapidly. Just how high the crest of the flood will reach and just when it will pass a given point are matters of anxious speculation all the way down the unruly rivers to New Orleans.

* * *

Aid for Flood Victims Is General and Generous

The cheering feature of the tale of death and disaster was the quick and generous response of the rest of the country. The federal government and the National Red Cross led in the work of relief, but there were hundreds of lesser official and private organizations which hurried to help. The state of Michigan, for example, sent a train load of tents and supplies across the Ohio border in response to Governor Cox's request, and the commander of the naval cadets at North Chicago did not wait for orders before rushing his boys and his boats to the northern Indiana district. Money and supplies began to pour in from all sides. Chicago subscribed $260,000 inside of four days. Saturday Governor Cox said he had received over $1,000,000 in money, and every hour brought additional aid. Help came from Canada, Alaska and even Hawaii. A prisoner in the Ohio state penitentiary sent a dollar bill—all that he had in the world. Incidents of individual heroism and sacrifice were numerous.

President Wilson dispatched the secretary of war, Mr. Garrison, to the flood districts and expressed his own readiness to follow on an hour's notice, but his presence was not deemed necessary. The war department again proved itself to be a welfare as well as a warfare agency. The treasury department called on the life saving service of the great lakes and the Atlantic seaboard, and the marine hospital service surgeons went to help with preventive measures against epidemic. The interior department scientists are studying means to prevent a recurrence of the calamity—a thought which is uppermost in the minds of the country at large.

The national drainage congress, which meets in St. Louis April 10-12, invited President Wilson to attend. In response, after explaining that he could not be present, he called attention to "the imperative and immediate necessity" of a comprehensive and systematic plan for drainage and flood control. Chairman Edmund T. Perkins promised that the congress would discuss and present a plan to alleviate and prevent future flood destructions—whether by reforestation or by dredging and new levees he did not announce. It is a notable fact that the United States has expended $200,000,000 on improving the Mississippi and its tributaries and yet the flood problem is unsolved.

* * *

Death Takes J. Pierpont Morgan

J. Pierpont Morgan of New York, for years recognized as one of the greatest, if not the greatest, financiers in the world, died at Rome on Monday after several days' illness. Mr. Morgan had recently gone to Cairo and from thence to Naples and to Rome in a vain search for health.

The date of Mr. Morgan's birth was April 17, 1837. On his mother's side he was the grandson of Rev. John Pierpont. He was the son of Junius Spencer Morgan, a wealthy banker, who was the head of the famous firm which afterwards became J. P. Morgan and Company, the world's largest private banking institution. The son steadily advanced in financial power and influence over the commanding position attained by his father.

Mr. Morgan's education was gained at Boston and at Goettigen, Germany, and he was noted as an able student, especially in the field of mathematics. His banking career began in 1857. In 1871 he became a member of Drexel, Morgan and Company, and he developed branches and affiliations in every important center. His financial achievements are too numerous to catalogue, but one of the most noteworthy was the flotation of the securities of the United States Steel Corporation. He was generally credited with stopping the threatening Wall street panic of 1907, thereby doing the business interests of the country a tremendous service. At the time of his death he was said to control 50,000 miles of railways and transportation lines.

Aside from his commercial activities he was noted as an art collector and he left a private library and art gallery said to be worth $2,000,000. He made a gift of a million and a half of dollars to the Lying-In hospital of New York and large donations to the Cathedral of St. John the Divine, the Metropolitan museum and other institutions. Mr. Morgan was warden of St. George's Episcopal church, New York.

* * *

Last Senators to Be Elected by Legislature

Illinois has just chosen the last United States senators to be elected by state legislatures, provided the pending amendment to the federal constitution for the direct election of senators by the people is ratified by three more states before another vacancy occurs in the upper house at Washington. Thirty-three states have already declared in favor of ending the old method under which senatorial deadlocks, bribery and scandals were too common. While no change in elective methods will in itself produce a millennium, yet the new plan will avoid the possibility of questionable combinations such as the one which landed William Lorimer in the United States senate.

James Hamilton Lewis, a Democrat, is the new Illinois senator for the full term, and Lawrence Y. Sherman, Republican, is senator for the two years of the unexpired Lorimer term. Both men had been indorsed by the people of the state at the primaries last year, and their selection, though long delayed, is generally approved.

* * *

Adrianople Falls but War Continues

Adrianople fell last week, but the Turko-Balkan war did not end. Adrianople was the great prize which the Turks vowed they would never surrender and the promise of its abandonment brought on the bloody overthrow of the last Ottoman ministry. The city was the first capital of the Turk in Europe in 1361, and not until ninety years later did Constantinople take its place politically. The siege, which lasted several months, was one of the most remarkable military actions of modern times. The fortress was well provisioned and equipped to withstand the continuous heavy bombardment of the Bulgarians, ably assisted by the Servians. The capture seems to have been effected after the outer defenses had gradually been invested by a series of sudden dashes by the infantry, ending with spirited bayonet charges and heavy loss of life on both sides.

The reported number of troops taken was 52,000, including 1,220 officers. War correspondents estimate that $35,000,000 of war material fell into the hands of the captors. At the last moment the

Turks burned and destroyed some of their buildings and stores. General Lavoff, the Bulgarian commander, was the hero of the hour.

Following the fall of Adrianople the Bulgars tried to move on toward Constantinople through the Tchatalja line of defenses, thirty-five miles from the Ottoman empire's heart. The European powers again vainly tried by diplomatic pressure to stop the advance. Russia, indeed, is said to have no real desire to check her smaller "Slav brothers." Little Montenegro, with Servian help, kept pounding away at Scutari on the far northwest in spite of Austrian and Italian warnings.

✣ ✣

Cash for China Outside the Six-Power Group

An American syndicate is reported to be ready to finance the republic of China in spite of the withdrawal by the United States government of official participation or support of the much-discussed six-power loan. The syndicate, whose members were not disclosed, informed President Wilson of its readiness to arrange a short term loan of $10,000,000 at once, and to furnish funds up to $100,000,000 later if needed by the government at Peking. From the fact that the information concerning the proposed financing came from administration sources it is believed that the syndicate would not insist on conditions embarrassing to Chinese sovereignty, as was the case with the sextuple loan.

The same day this announcement was made in Washington—Saturday—The London Times printed a statement that the Standard Oil Company had offered to lend China $35,000,000 in return for exclusive control of the Chinese oil field for a term of years.

✣ ✣

Cabinet Crisis Comes and Goes in France

When France's energetic premier, Raymond Poincare, "retired" from the head of the cabinet to the presidency he called upon Aristide Briand, noted as the strong man who suppressed a national railway strike, to head a new ministry. One of President Poincare's prominent rivals, who has helped to wreck several ministries, is the redoubtable Georges Clemenceau, whom the president challenged to a duel at the time of the election in January. M. Clemenceau opposed the new administration, focusing his opposition on the government's bill for electoral reform through "proportional" representation. The measure passed the chamber of deputies last July, but encountered a surprising defeat in the senate. When the government bill was defeated in the upper house Premier Briand asked for a vote of confidence, and again the government lost. This is a rare thing in the French senate, although common enough in the lower chamber. Thereupon the cabinet resigned in a body. The senate has of late developed an attitude of opposition to the government, and it is openly hinted that Clemenceau and his allies intend to embarrass the president to the point of forcing him to resign. But President Poincare is a man of determination and diplomacy, and observers do not expect to see him unhorsed.

Jean Barthou, who is possessed of long ministerial experience, accepted the request of the president to form a cabinet. The proportional representation bill, which wrecked the Briand cabinet, will be dropped for the present in favor of army reorganization and enlargement, a question now very much to the fore in the French republic. The chamber of deputies gave the new ministry a vote of confidence, and it seems probable that Premier Barthou will hold his own at least until the three-year army service bill is out of the way.

✣ ✣

Naval Training for College Students

A plan to give college students naval training during the summer vacation was evolved by Mr. Meyer, the recent secretary of the navy, and may be put into effect this year. A limited number of students from certain colleges and universities, who have completed at least two years of work, are to be allowed to take training cruises on the battleships of the North Atlantic squadron. Not more than twenty are to be received on any one ship, and due regard will be paid to the physical fitness of the amateur man-o'-war's men. The experiment is regarded as a practicable step toward the formation of an emergency naval reserve of high character in addition to the naval militia companies at many ports. It may serve to make known and popularize the navy in a needed and important quarter, and the result may be of value to the nation in a time of need.

✣ ✣

—Announcement has been made by the police of San Francisco that they have put into force thoroughgoing restrictive measures against the red light district of that city, known as the "Barbary coast." This is said to be in anticipation of the opening of the Panama exposition in 1915.

Religious World

Biggest Missionary Campaign Yet Planned

The utter end of that era in which home missions and foreign missions were supposed to be rival interests of the church of Christ was dramatically demonstrated in a quiet but immensely significant conference held in New York on the centennial of Livingstone's birth, when committees of ten, representing respectively the Foreign Missions Conference and the Home Missions Council of America, met together and formulated plans for a comprehensive interdenominational campaign, nationwide, which shall be prosecuted throughout America during the whole month of March next year. This endeavor will be devoted to the advancement of Christian missions in the broadest sense, including both home and foreign phases. It is described as "a comprehensive and sustained effort, with such developments as may prove necessary, to lead the whole church out into the discharge of its total missionary duty, in this crisis-hour of national and world history."

Although the principal impact upon the mind of the general public is to be made, as stated, within the calendar limits of the month of March, 1914, preparation therefor is to begin immediately, and to be prosecuted steadily up to that time. To this end an extensive series of interdenominational conferences for the purpose of organization will be held in all parts of the country through the remaining months of 1913 and the first two months of 1914. The practical goal of effort is an "every-member canvass" of every evangelical congregation in the United States.

The committee organized to direct this movement includes secretaries of both home and foreign boards. The chairman of the general committee is quite appropriately the missionary president of the one denomination which already combines both of these interests under a single head of organization—Bishop A. S. Lloyd, head of the Protestant Episcopal Board of Foreign and Domestic Missions. Dr. H. C. Herring, secretary of the Congregational Home Mission Society, is vice chairman. Of the executive committee organized under this general committee, S. Earl Taylor, Methodist foreign secretary, is chairman and Dr. Charles R. Watson, United Presbyterian foreign secretary, is vice chairman. Two executive secretaries have been named—William B. Millar, one of the general secretaries of the Laymen's Missionary Movement, and George Innes, the hustling United Presbyterian business man who has given up his secular affairs to devote all his time to missions as a volunteer worker.

Both the Laymen's Missionary Movement and the Missionary Education Movement will cooperate with these committees. The laymen's movement takes general charge of the preliminary conventions of the conference. The education movement will distribute literature. All in all, the combination effected is the biggest working association of denominational executive officers ever yet brought together in America, and it should, corresponding tc the force enlisted, make an unprecedented impression on the churches.

✣ ✣

Lack of Young Ministers Felt in Canada

Rev. George E. Ross, the Canadian pastor who three years ago organized in his church at Charlottetown, Prince Albert island, the "Order of Recruits for the Ministry," has been made chairman of a committee of his General Assembly which is commissioned to arouse the church to the necessity of increasing its product of new ministers. Mr. Ross is now pastor at Goderich, Ontario, and from there he is sending out to all the presbyteries a circular letter exposing the seriousness of present poverty in that line. He estimates that the demand for ministers in Canadian Presbyterianism calls for 250 ordinations every year. Failing that, some pulpits must go unsupplied. But last year the theological schools of the denomination graduated for ordination only thirty-nine men. This year they will graduate only fifty.

This 80 per cent deficit presbyteries are requested to make a principal theme of consideration in their spring meetings. It is recommended that on each pastor should be laid an injunction to counsel the boys and young men of his own congregation anew on the claims of the ministry in view of present need. There is also the suggestion that the presbytery should send representatives to visit all high and preparatory schools within its bounds for the purpose of interviewing on the subject the most promising young men. The theological schools themselves are to send visitors on the same errand to the university centers.

Editorial

Judging by One's Experience

TWO LETTERS have recently come to hand. They are from two ministers of equal earnestness and dedication. Yet the letters differ at a very interesting point, and we are sure the writers will not take amiss such guarded quotations as will illustrate the matter now in mind.

One faithful and earnest worker, devoted in his ministry and blessed in his church, writes: "The work of the ministry is growing increasingly difficult, and the pull away from the ministry is growing stronger and stronger. A smaller and smaller proportion of our ministers, I fear, are coming from our manses."

The other minister, consecrated and earnest, also in a hard field, writes: "What a glorious day this is in which to preach the gospel. and how abundant are its rewards! No wonder our sons are all seeking the ministry."

That is a very interesting difference of expression. Moreover, both the expressions are true to experience. In the life of many a man the two points of view are forced upon him at times. He would find it difficult to analyze exactly the reasons for the change. Just now it is important to notice that there is something to say for both of them, and that the ministry is both difficult and delightful. In this it is like all other great work.

There are points of view from which the outlook is not cheering. There are other points of view from which there is too much promise to be overlooked. Former President Northrop of the University of Minnesota recently asked a friend what he thought was the outlook for the church, and when the friend hesitated, answered his own question by saying that to him the outlook seemed dark. So many are turning away from the Bible, the Sabbath, the church. Yet there are men who are constantly being impressed with the bright signs of the times, who carry with them the assurance of such a triumph of righteousness as never has been known. Professor Rauschenbusch closes one of the chapters in his latest book with a paragraph which combines the two feelings in a striking way:

"I confess that my faith falters in the very act of professing it. The possibilities are so vast, so splendid, so far-reaching, so contradictory of all historical precedents, that my hope may be doomed to failure. The American churches may write one more chapter in the long biography of the disappointed Christ, which our sons will read with shame and our enemies with scorn. But for the present the East is aflame with the day of Jehovah, and a thousand voices are calling. If failure comes, may it find our sword broken at the hilt."

That expresses the mood which brave men must have, even though they cannot go farther. It would be well if one could be so sure of God that he could not write "if failure comes." But if the enterprise looks so great that it seems incredible that triumph shall come, it is worth a great deal to determine that one's sword shall be "broken at the hilt" before one gives up.

Every man is sure to feel the pressure of his own experience in all these matters. Yet it is never fair nor safe to take one's own narrower view as final. Everything is not roseate; everything is not dark. The real question is whether we are to consider that the gray of the sky is the gray of the dawn or of the falling night. Benjamin Franklin said that, as he sat in Independence hall in Philadelphia, he often wondered whether the sun that was figured on the back of the president's chair was rising or setting. When the constitution was at last adopted, he knew it for a rising sun. Let any man whose experience makes him see only the gray in the sky challenge his own faith, to be sure that the gray is morning and not evening twilight. And if any man's experience has lifted him higher, so that he catches the rising of the sun, let him rejoice in it, and reflect its light to men who are farther down in the valley.

Something to Do Against Mormonism

The campaign that The Chicago Journal has mapped out against the political phase of Mormonism ought to have far more spirited support from Christian citizens than it has yet received. Support is deserved in part by The Journal's courage. In these days when the commercial and political affiliations of Mormondom run so wide and so deep, fighting it is no child's play, and The Journal is the only daily paper in the eastern half of the country which has shown the nerve to tackle the thing.

But principally the reason for backing up The Journal is the reality of the evil to which it is calling attention. The Continent thoroughly understands why, apart even from the selfishness of business interests, a fight on Mormonism is not popular. The modern American dislikes the idea of making any kind of war on any church, and his tolerant sentiment in that particular is altogether to his credit. But it ought not to render him "an easy mark."

What The Journal calls citizens to is not a war on a church but a war on a cabal of treacherous and criminal bosses in politics, who hide behind a church name because they think religious tolerance will protect them there. The question really up to the contemporary American is whether that kind of hypocrisy can deceive him—whether he is soft enough to let a group of modern despots run a lawbreaking and treasonable conspiracy against the federal government and get away safe with it because they call themselves religious. If Mormonism ever succeeds in carrying out what its leaders have often avowed as its aim—the subjection of the whole national government to the overlordship of the Mormon hierarchy—that slavery won't be any sweeter for the memory that its growth was tolerated because it was supposed to be a religion.

It is certainly high time to do something against the Mormon "prophets" and their slimy, sinuous advance into American politics. And The Journal is proposing something to do—something very practical as a demonstration of public sentiment, although it is no harder than circulating and signing petitions. A triple form has been prepared by The Journal, and anybody who will can typewrite these forms at the top of three sheets of paper and start out to get names attached.

The first of these petitions is addressed to the attorney general of the United States, the second to the postmaster general and the third to the President and members of the senate at Washington. The attorney general is asked to prosecute the Mormon Church under the Sherman act for maintaining combinations in restraint of trade—chiefly in the beet sugar industry. The postmaster general is desired to deny the privilege of the mails to the authorities of the Mormon Church because they continue defiantly to practice and teach the crime of polygamy. And finally, the United States senate is petitioned to reopen the case for the unseating of Senator Smoot, the Mormon apostle, as the case against Senator Lorimer was reopened.

The suggested forms of such petitions are printed in another column of The Continent and can be copied from there. But it will be better for persons interested to address The Daily Journal at Chicago or the International Council for Christian and Patriotic Service in New York City (100 Broad street) for a copy of The Journal's pamphlet, "Crimes and Treason of the Mormon Church Exposed." This reprint of The Journal's own editorials explains in detail the grounds on which are based the three requests to be made of the government. Armed by the facts which the pamphlet recounts, any honest citizen may be an eloquent advocate of the petitions. And if a general movement in this behalf throughout the nation should deluge Washington with these memorials, the exact action prayed for might or might not be accomplished; but enough would happen to make the Mormon hierarchs tremble and disillusion their dream of a time when they can enslave America to their ambition and make polygamy the legal domestic economy of the nation.

* * *

Recklessness in Accusation Works Deep Injustice

Even friendly religious papers of sister denominations are today found innocently repeating the accusation that in the Presbyterian Board of Home Missions "it costs $256,000 to spend $381,000." They cannot be expected to know what an atrocious slander it is. But that such a statement should come into general circulation must certainly convince the board's critics that they have blundered colossally and almost unpardonably on the form into which they put their criticism. Taking the complaint thus worded, it can mean nothing else than that the board is criminally dishonest in handling funds committed to its care. Honest men disbursing a benevolent income of $381,000 would never take out $256,000 for their own expenses before applying the money to the objects for which it was given. Yet that is what the American public now thinks that the Presbyterian Board of Home Missions has done. And for such a bitter injustice opponents within its own denomination are responsible—opponents who know and have repeatedly affirmed that the members and secretaries of the board are men against whom it is impossible to breathe a suspicion of unfaithfulness to trust.

Indignation rises higher as one contemplates the cruel vise in which the board is thus pinched. It is so needless. Any reasonable care in framing the complaint which the objectors are pressing would have avoided it all. To be sure, the men who raised this issue never used the words above quoted. But the words quoted are a direct and natural inference from the terms they did use. They said that the board was spending 61 per cent in administration. And they are quite intelligent enough to know that they got that result only by putting on the word "administration" a meaning which it had never had before in the discussion of benevolent finance in the church or elsewhere. But the public does not possess the peculiar vocabulary of these complainants, and outsiders have translated the charge according to the plain terms of the street.

Nobody dares actually to allege that an undue proportion of Presbyterian home mission funds has been used up in expenses. These critics are not, in point of fact, complaining that the money given for home mission work does not reach home mission work, but only that the kind of work which it does reach is not the kind they prefer. Of course it is all work that the General Assembly has ordered. That, however, is no bar to agitation in favor of different policies. An issue of that sort can be discussed calmly at any time when it is properly stated. But when stated so as to impute dishonesty, discussion cannot proceed very well until the men who mixed up the question straighten it out.

Are the originators of this agitation ready to apologize for their loose and fantastic employment of the word "administration"? As soon as they do that they will get a more respectful hearing.

Chester County and the Needed Option Law

The experience of the good citizens of Chester county, Pennsylvania, in regard to the saloon licenses is an argument which ought to bring forth a county option law in Pennsylvania quick. The antilicense people got over 11,000 of the 19,000 voters in the county to sign petitions asking the license court to close—as it has power to close—every liquor selling place in the county. They backed this up with a similar petition from 14,000 women. But in spite of all this demonstration of majority opinion, the judges granted thirty-five licenses. With a county option law in effect, none at all would have got through.

However, there is the comfort that twenty-one saloons have been shut up, and Coatesville, the town that lynching made unhappily famous, will be entirely dry if on one case still under consideration the court acts as it did on the four other liquor stores in the place—for the licenses of all these were refused summarily. All in all, Coatesville in particular, and the rest of the county in only less degree, are to be heartily congratulated on the outcome of their tremendous no license campaign. If the endeavor was not wholly victorious, it at least has valuably stiffened popular feeling for high civic standards in Chester county. It thus affords a basis on which the ideals of the community can be reconstructed in other ways, if the movement so well begun is pushed still with its full initial persistency.

For it is no unfriendly warning to remind Chester county and Coatesville that mere extinction of the saloon business is not all they need to rehabilitate their communal good name. The thing which discredited them most was not so much a hot-blooded lynching as a cold-blooded stolidity about the crime afterwards. This is what argued fundamental indifference to human rights. And this is not a fault chargeable to the saloons altogether, nor will the abolition of saloons remove it. But the conscience which drives out saloons can, if guided right, be readily educated into that larger social nobility which, having destroyed what tears men down, gives itself then to labor for what builds all men up. All towns need that conscience; Coatesville has peculiar opportunity for cultivating it. And any good thing which Coatesville does now is a conspicuous example.

Veteran Editor of The Christian Work Is Gone

The quiet passing on of Dr. Joseph Newton Hallock, editor of The Christian Work of New York, reduces the old guard of religious journalists in this country to two survivors only—Dr. Garrison and Dr. Palmore, both of St. Louis. Of this powerful but never large knighthood of Christian editors Dr. Hallock was a worthy companion. He edited his paper always with steadfast fidelity to its chosen mission. The wholesome combination of geniality and inflexibility characteristic of himself was evidenced also in his editorial product. His interests were broad and under his control The Christian Work has ever been widely sympathetic and irenic.

This journal, which is almost a century old, became the property of Dr. Hallock in 1880, after he had been preaching nearly twenty years in the Congregational ministry. His devotion to the paper from that time forward was the unremitting interest of his life until about two years ago, when physical infirmity confined him to his home in Brooklyn and forbade much of his previous activity. But in spite of his seventy-nine years, his restless mind kept working and his keen enlistment in the affairs of a progressing world went on mentally, even when his bodily powers were at the last extremity. Now he has departed into the other life, one of those tireless souls who compel men to discard the thought of heaven's being a mere place of idleness. Dr. Hallock could not possibly find the world beyond a state of bliss except his Lord should give him something to do.

Dr. Frederick Lynch, who with conspicuous ability has borne the brunt of editorial labor on The Christian Work since the disability of Dr. Hallock, will doubtless succeed to the editorship.

Home Mission Lesson from a Foreign Mission Field

George Shane, the United Presbyterian mission booster, promised, when he set out for a tour of his denomination's stations in Egypt, that he would report his impressions to the church at home by cable messages. Undoubtedly his friends expected to get word from him about foreign missions, seeing that he is on a foreign mission journey. But a man like Shane can't see much difference between home and foreign in missions, and is very liable to get them mixed up. So it is much more interesting than surprising that his first cablegram from foreign mission territory brought a home mission message, applying Egypt's experience as a warning for America. This was the electric flash he sent, and it ought to give all Presbyterians a tingle quite as much as Mr. Shane's own codenominationalists:

"Formalism and sectarian jealousies lost Egypt to Mohammed. Unity, evangelism, home missions must save America for Christ."

Public School Men for Moral Training

The Religious Education Association is making a mighty deep impression on public school men by its leadership for moral instruction in the public schools. At the recent convention of the association in Cleveland Secretary Cope puts up, to a group of some of the strongest normal and high school teachers in the country, the question whether this problem of moral instruction could not now be left to the secular organizations of teachers, the National Education Association. But these experts, although themselves members of the National Education Association, emphatically dissented. They said it could not be thought of; the Religious Education Association has pushed the question to the fore and must stay with it. These men, all of whom are anxious to make the high schools really character-building institutions, said their main encouragement lies with the latter body They acknowledge that they know now there is not going to be any permanent moral force exerted through their schools except it rests on a religious understanding of life.

—The Continent on issues of church policy is not so often in accord with The Herald and Presbyter that the pleasure of being so palls on us. It is a special gratification, therefore, to find that The Herald and Presbyter is against the pending overture for reducing the size of General Assembly by cutting down the representation of the larger presbyteries, which are already under-represented. The Continent votes with The Herald and Presbyter on that proposition for sure. Indeed, the issue is so fundamentally one betwixt justice and injustice that it is well nigh impossible to see how the overture can be defended by anybody when it is understood.

—A friend of The Continent calls our attention to the fact that in the teacher training textbook of the Westminster Press, Oliver's "Preparation for Teaching," there is an enumeration of "places of worship" which does not mention the home as one. Undoubtedly our friend is right in saying that the home is the most important of all places of worship. When a new edition of the book is put out this correction ought to be made; it would count a good deal in emphasizing the importance of daily family prayer in the Christian household, which certainly no Sunday school teacher should neglect to recommend—or practice.

—The expectation that Sun Yat Sen, the great Chinese patriot, father of the republic, would soon visit America is now dissipated. Dr. Sun did set out on a tour which he expected to extend to the United States, but he only got as far as Japan. There news reached him which convinced him that he must return home and attend strictly to his present task of developing railroad communication among the Chinese provinces. His American visit is therefore postponed for at least a year, and probably longer.

DR. JOWETT'S MESSAGE

The Song of Liberty

WHERE IS THERE any literature that can compare with the New Testament in its persistent note of rich and joyful freedom? Everywhere the song of liberty is heard, and enslaved men and women are called into its precious inheritance. When I listen to its manifold music I feel as if I had scarcely entered into its vigorous and exultant life. "Where the Spirit of the Lord is, there is liberty." If my liberty be impoverished, it is because I am limiting the Spirit. If I move in any kind of unholy servitude it is because I do not give freedom to the Lord. Let us contemplate the scriptural offer of freedom, in order that we may see how slightly we have entered into the promised possession.

There is, first of all, freedom from the grip of a violated law. Sin is transgression of the law, and a broken law holds me in its bondage. There is an appalling sequence proclaimed in the word of God, and it is confirmed in human experience. The sequence is this—sin brings forth death. This death is not some penalty of remote judgment to be inflicted when this life is ended, it is a death which begins at the moment of sin. When a man lies he begins to die to truth. John Ruskin said a day's communion with daubs would impair a man's vision of artistic truth. That is to say, the artistic transgression makes the artist begin to die to the artistic ideal. And so it is with moral transgression; sin works benumbment, and the higher powers die downwards with every new iniquity. "Sin and death"; that is a sequence even more sure than the sequence of "gluttony and indigestion." It is a law of the Lord, and it cannot be escaped.

Grace Sufficient to Set the Prisoner Free

But sin not only creates corruption, it leads to alienation from the holy God. And that is so even on the purely human plane; there is nothing so divisive as uncleanness. There can be no true union between husband and wife unless both are pure and true. The intrusion of sin is a wedge in the fellowship. And it is even so with the Lord. There can be no communion where sin abounds.

But cannot the sequence be escaped? Is it not the very glory of the gospel that between sin and death, and between sin and alienation, there can be a gracous interposition, and in an unspeakably glorious way the sequence can be broken? I went to see a prisoner the other day who is serving the sentence of a violated law. Crime and punishment; that is the sequence which has gripped him. But is there no way of dealing with that connecting "and"? Suppose I could interpose and obtain his pardon; or more deeply still, suppose it were possible for me to get behind his bars, and take his place, and set him free! The law would still be honored, and yet he would have obtained deliverance from the sequence. And surely this is the work of grace, and surely this is a faint analogy of the redemptive ministry of Christ. He can deal with the connecting "and"; he can interpose himself; he "died for our sins." We obtain deliverance from "the law of sin and death."

"He breaks the power of canceled sin,
He sets the prisoner free."

Strength to Repel Enslaving Temptations

I turn again to the Scriptures, and I find that another glorious part of the promised inheritance is freedom from sin. There is no need to tell anyone that sin can hold the soul in servitude. The souls of men can be held as chattels just as slave drivers used to hold men's bodies. Lust can own us, and so can drunkenness, and envy, and peevishness, and evil-thinking, and malice. And sin can hold us down as Watts's Minotaur crushes the frail bird beneath its brutal paw. If we are to have power over the sin that is our tyrant it must be by an overwhelming increase of spiritual might.

It is even so with the power of temptation. If we are to meet it with perfect freedom, it must be by a ceaseless invigoration of our moral and spiritual forces. And it is the simple truth to say that in the moments when we seek intimate communion with God we can smile upon our foes. There is a glen near my native town, and often in the deepening twilight I have crept through it in fearful dread. The rustle of every leaf seemed to be the approach of a ghostly foe. But I have gone through in the thick darkness with my father, and I fairly danced along the road.

I was in the zoo the other day. In the lion house a frightened child ran toward the door in fear. The mother came and took the child's hand, and the crouching beasts lost their terror. These are but cloudy analogies of what happens to man when he has the reenforcing presence of the Spirit of God. The Spirit strengthens our moral perceptions. He inflames our holy desires. He nourishes wholesome repulsions. When we come near to temptation we are not imprisoned by our fears. For "where the Spirit of the Lord is, there is liberty."

There is one other type of freedom which is part of our privilege in Christ Jesus; freedom from the yoke of outward ordinances. How easy it is to fall into the bondage of the letter! How easy it is to be fettered by an ordinance that was intended to be the minister of freedom! All sacraments are "means of grace," means for getting grace. They are like subways; we are not intended to live in them but to use them to get somewhere. But we are tempted to make our home in the means, and we never arrive at the ends.

We dwell in mere symbolism; we do not step forth into the glorious riches of our spiritual inheritance. If we could only be taken to the spirit of the thing we should find our destined freedom. The spirit of anything is the home of liberty. It is only when we get into the spirit of music that the statutes become our songs. It is only when we get into the spirit of a poem that we enter into the poet's world. And it is only when we dwell in the secret place of the Most High that we enter into the glorious liberty of the children of God.

Airs of Faith Wherein Care Cannot Live

There is one other freedom I will name, and which is ours in Christ Jesus—freedom from corroding care. Yes, that is the right word; anxiety corrodes the life. Small worries are like beavers, and they eat away at the moral foundations and great structures fall into disaster. If only Christian people could obtain deliverance from fear and worry what released energies there would be in the service of the kingdom of God!

Suppose we could deal with cares as we deal with moths in summer! Our method with moths is to fight them through an appropriate atmosphere. We put our furs into cold storage where the moths cannot breathe. Or we camphorate the atmosphere, and the moths never awake. And surely it is some such ministry that we require for the soul. Anxiety can be fought by a changed spiritual climate. Many things cannot breathe in the rare atmosphere of a spiritual clime. And this is just what is promised to us in the fellowship of the Holy Spirit. Life obtains a new atmosphere, and many of our enemies sleep the sleep of death.

"A heavenly air is breathing round,
A fragrance from above."

Such a survey of our spiritual freedom makes us conscious of our bondage. And yet this is the wealth of the promise, even though we have not claimed its rich fulfillment. There ought to be a wonderful contrast between men and women who are in bondage and Christian believers who have received their freedom. There ought to be a song of liberty from the ransomed hosts of the Lord that would send its music around the whole world. "And at midnight Paul and Silas sang . . . and the prisoners heard them."

J. H. JOWETT

French Statesman Assails Alcohol

Georges Clemenceau, former premier of France, who was one of the candidates for the presidency, has surprised Paris by a strong denunciation of the liquor traffic as a peril to the nation. He has written the preface of a pamphlet devoted to a general economic study of alcohol, which has just been laid before the Paris Academy of Medicine. He deplores the fact that the state seems powerless against this "most formidable enemy of social peace and general welfare." The Associated Press thus translates his words:

"Today it is beginning to be understood that the right to poison people cannot properly be regarded as one of the achievements of the French revolution. Universal suffrage would really put itself out of court if it had succeeded in emancipating itself from the yoke of a single tyrant, only to fall under the sway of a league of private interests which are in open warfare with the public interest. All well intentioned men, without distinction of party, ought to join in a common effort for the salvation of our country, which is menaced from so many directions at once."

Where "High Buildings Shut Out the Stars"

BY EDGAR P. HILL

Dr. Hill has been for several years the capable superintendent of the Board of Church Extension of Chicago Presbytery and also holds a professorship in McCormick Seminary. Previous to coming to Chicago he had an important and successful pastorate in Portland, Oregon. He is noted for breadth and clearness of vision in city mission work, a subject with which this article deals in its broad general aspects

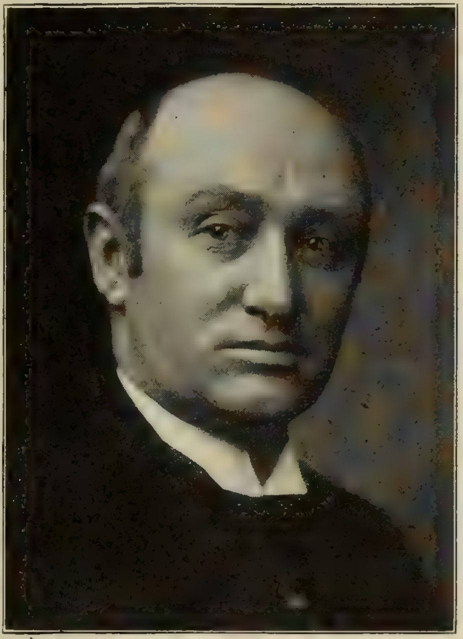
IN THE FIGHT of the Lord's hosts for the supremacy of the world the place where the battle rages with fiercest fury is the city. Here is the strategic point. If this is lost apparently all is lost. To capture it means glorious and far-reaching victory.

The situation is bewildering and at first glance somewhat disheartening. In the city the almost resistless pull is away from things religious. A sense of individual responsibility is easily lost in the crowd. High buildings shut out the stars and God is forgotten. From the congested districts where religion is most needed the churches are fleeing as from a plague, while in the suburbs the denominations scramble for the advantage.

And the foreigners are here. They have been coming at the rate of a million a year, massing in our great cities, displacing our Protestant constituency and forming distinct, unyielding settlements. Thus the Roman Catholics are enabled to erect splendid houses of worship and parochial buildings, by the side of which our enterprises appear mean and unimportant. The Jews push on from one district to another like resistless glaciers, leaving a detritus of dead churches to mark their progress. Surely there is need of wise generalship, loyal cooperation and self-sacrificing effort, if the cities of America are to be won for Jesus Christ.

The plan of campaign will depend largely on the results that are sought. If the objective is the improvement of sanitation, a certain course of action will be adopted. If the intellectual betterment of the people is intended, another plan will be necessary. The winning of a city for Christ assumes certain conditions and demands a pretty definite plan of procedure.

Religious work in our centers of population is being seriously affected by a proposed fundamental principle to the effect that men are naturally good and need only pleasant surroundings to insure perfect manhood. Listen to this from a book just off the press: "We must believe, in the light of the new social philosophy of our time, that human nature is good and not bad. Man's sin, like his disease and poverty, is to be attributed primarily to the social and economic conditions of his environment." Listen again to one of the leading sociologists of the day. "Sin is misery. Misery is poverty. The antidote of poverty is income." All of which sounds almost funny to the ordinary father of an ordinary boy who has learned by hard experience that it takes much more than freedom from financial embarrassment to insure the development of a child into an angel. Even in the face of the emphatic words of Jesus, "Ye must be born again," this sort of philosophy is pervading religious life everywhere and subtly but powerfully affecting its activities. If the only antidote of sin is income, then more and more we shall continue to emphasize physical ministries, pouring our money into social settlements that exhaust their energies in discussing economic questions and caring for men's bodies; more and more we shall ignore those agencies that seek to nourish men's souls.



Edgar P. Hill, D. D.

It's the Church Which Proclaims Brotherhood

If the church is to be a vital factor in the life of the city, its members must be brought to a profound realization of its unique place in the whole work of individual and social salvation. How has the work of social betterment always been done? Notice—the church has always regarded it as its chief business to go out after men one by one and lead them in penitence to the cross, there to be transformed from men of godlessness and selfishness into men of righteousness and love. Then the church has taken these trophies of grace and trained them for efficient and persistent usefulness. Thus the church has been supplying recruits for the ever increasing army of social workers, who, with warm hearts, in unstudied ways, in obscure places, are earnestly seeking to ease the burdens of the weak. It is the church that has unceasingly proclaimed the principles of the kingdom of God, the universal recognition and adoption of which will usher in the day long promised, when the world shall be brought together in brotherhood.

Effective Progress Through Denominational Agencies

But how is it possible for the church to be the large factor in the community it ought to be, unless Christian people by giving to it generously of their time and money help to equip it for its mighty task? And how can anyone hope to strengthen the church in general except by working through that branch of it with which he happens to be connected? It is being assumed by some that the denominations are no longer essential and that the cause of Christ can be pushed ahead more rapidly by allowing distinctive church agencies to perish. A more deplorable misconception could scarcely be imagined. Here is what one of the prophetic leaders of the day has to say on the subject: "It is only by division and subdivision that an army is rendered effective. So it is only by grouping Christians around regimental standards that the church of Christ at the present stage of development becomes manageable and capable of doing its largest work. A soldier does not show disrespect to the army when he is loyal to his regiment. His value to the army is measured by his loyalty to his own division commander." And yet there are multitudes of church members who, while studiously ignoring their own denominational interests, are giving with lavish generosity to various educational and philanthropic agencies which have only a secondary relation to the spread of the gospel. Then perhaps they express the utmost surprise and alarm when the church is criticised for its weakness and inefficiency. Men are not wise who calmly look on while our churches are struggling for existence, explaining their attitude of indifference by saying that they do not believe in sectarianism. Sectarianism which means strife is to be utterly repudiated, but denominationalism which means a division of labor will probably persist until the kingdom has come in its fullness.

It would make a new day in the history of city evangelization if our splendid laymen, instead of exhausting their resources in trying to help every good thing under the sun, would first of all see to it that their own denominational agencies were properly equipped for that work of social betterment which the church and the church alone has been divinely appointed to perform.

One of the chief obstacles in the way of city evangelization is denominational rivalry, resulting in duplication, waste and unseemly strife. Frequently a half dozen empty church buildings are found occupying the same field, where the work could be done far more efficiently by only one. So far as the congested sections of the city are concerned, the denominations seem willing to retire, leaving the religious work to be carried on spasmodically by irresponsible groups that often bring the cause of Christianity into disrepute, while the missionary agents rush into the residence districts and fashionable suburbs to contest fiercely for the advantage. A union of the forces of Christendom is far away. But denominational cooperation ought to and may be effected at once. The various religious bodies through their authorized missionary agencies should engage in a concerted, persistent, comprehensive ministry among the unchurched who live in the slums and tenement house districts.

The Chicago Association of Commerce recently investigated various religious and philanthropic organizations that appeal to business men for assistance and made the discovery that eighteen were pure fakes. If the money Christian men and women are annually pouring into irresponsible enterprises were placed in the hands of a cooperative body representing the various denominations they could rest in the assurance that the money was being conscientiously expended and great good was being done.

As to the residence districts, there should be a working agreement among the missionary societies whereby new churches could be organized only after securing the approval of a committee representing the cooperating bodies. What may be accomplished along this line may be inferred from the splendid work of the Cooperative Council of City Missions of Chicago, which is composed of official representatives appointed by the city missionary societies of the Methodists, Presbyterians, Congregationalists, Baptists and Disciples. This body is giving a notable demonstration of the value and methods of cooperation in city evangelization. It studies various city problems, canvasses fields, suggests that new churches be organized or that competing enterprises be consolidated. No new work is begun without the approval of the council.

Tactics: Foreign Evangelization

The evangelization of the foreign-speaking people of our cities is the most pressing and difficult missionary task before the church of America at this hour. When one considers the fact that the population of Chicago alone, 60 per cent of which is foreign born or born of foreign parents, is greater than the combined populations of New Mexico, Arizona, Nevada, Idaho, Montana, Wyoming, Utah, Alaska and the Hawaiin islands, he begins to realize the magnitude and urgency of the task. What shall be the ministry of the church to these newcomers? The social settlements, for the most part, have adopted the policy of giving religious instruction no place among their activities. They seek to serve all the people of the community, are unwilling to risk antagonizing the Jewish and Catholic portion of their constituency. The church should recognize the splendid work being done by the social settlements just as it should appreciate heartily the ministry of the bureau of charities, the health department and the public schools. But the church has a unique mission to these foreigners which is not fulfilled when they have been taught to love pictures and salute the flag. It must explain to them not only the principles of the constitution but the teachings of the word of God. It is not enough to teach them to know the name and respect the office of the President of the United States. They must be taught to know and love the Lord Jesus Christ.

Our institutional churches seem peculiarly fitted to minister to these strangers. In them the Italian or Jew may learn to read and speak English, find true friends, receive instruction in citizenship, and in the fundamental truths of Christianity. No attempt should be made to proselyte. Physical ministries should never be offered as a bait to catch converts. The church should make plain that it is here to help the people of the community in every possible way, but it should not be ashamed to insist that its very best ministry is being performed when the people are being brought into fellowship with Jesus Christ. The policy of using foreigners to work among foreigners has thus far not been altogether satisfactory. Close observers are convinced that we shall never make very rapid progress in this matter until our young Americans volunteer, just as on the foreign field, learn the language of the people among whom they plan to labor, train for the work and remain in it.

How to Meet the Shifting Population Peril

Most of the religious bodies find their work seriously handicapped if not actually imperiled by reason of the rapid shifting of populations, which leaves churches once strong face to face with possible extinction because of insufficient financial ability to enable them to readjust themselves to the new situation. In order to forestall such tragedies, one of two plans may be adopted. A strong church may affiliate with itself a weaker one to share with it its greater strength of means and workers. Brick church, New York City, is doing its city mission work in this way. An even better plan would be to endow generously the Board of City Missions or Church Extension Board, so that endangered churches might be saved, weak ones fostered and new ones organized. Among the princely gifts of that far-seeing Christian statesman and philanthropist, John S. Kennedy, there was none that showed greater wisdom or a keener sense of a city's need than that of $1,500,000 to the New York church extension committee to be used in just such ways.

Only recently have we come to realize the necessity of making a religious and sociological survey of a field before a church can render its best service to the community. In explanation of his truly remarkable work in New York, Dr. Rainsford said the old St. George's was like a fisherman accustomed to earn his bread at catching herrings. The run of herrings had disappeared. In their place had come a tremendous run of smelts. Although the smelts were better fish, the fisherman was starving because he was using the wrong kind of net. It is the business of a survey to find out the kind of fish that are running in order that the right sort of net be used. Not long ago a district a mile square was carefully surveyed and the results visualized by means of maps and charts. Then some workers were called together and the matter was spread before them. In thirty minutes they got a better idea of their task than would have been possible in weeks of tramping through the neighborhood. At a glance the various uplifting and demoralizing agencies of the community were seen. Then and there an intelligent program of work was enthusiastically adopted, which will probably start a dying church on a career of large usefulness. Before long the city pastor who does not occasionally made a religious and sociological survey of his parish will be looked upon as a back number.

Making the Multitude Listen to the Message

The problem of publicity is one of the most serious that confronts a city church. How can the rushing, thoughtless multitudes be brought to a pause for a moment, that the preacher may proclaim his message? What are the most effective methods of attracting people to the house of God? Some church advertising seems more like the frantic efforts of a discouraged shopkeeper trying to dispose of shelf-worn stock than that of a confident merchant whose superior goods are their own commendation. It is a question whether snappy newspaper articles and brilliant electric signs are special evidences of religious vitality and alertness. The owners of genuine gold mines do not advertise largely. The greater the surgeon the less the need of exploitation. Long ago cities were emptied as crowds hurried into the desert to listen to a man with a real message. Jesus needed no publicity bureau. When at a wellside a solitary woman had her heart laid bare before him, she hurried excitedly back to the village and soon the prophet was addressing a crowd. When the Great Physician opened the eyes of two blind men the twain ran forth with grateful enthusiasm to spread abroad his fame in all that country. That was advertising worth while when men who owed to Jesus the priceless gift of sight hurried everywhere to share with others their glorious secret. And in our great cities when the men who stand in the pulpits shall be men of profound conviction, living in intimate fellowship with the unseen world, expert in declaring the deep things of God, then the churches shall be real sanctuaries where the bewildered multitudes may find genuine fellowship and peace and inspiration.

An all important factor in the evangelization of the city is consecrated and efficient leadership. It is sometimes pathetic to listen to the appeal of a city pastor who has failed, as he begs for better equipment, a different location, or more generous financial backing, when everyone else knows that he himself is the chief obstacle in the way of advancement. A superintendent of missions should take as his motto, "Men for churches, not churches for men," and should decline absolutely to recommend his closest friend to any field, however humble, merely to assist him to a livelihood.

Money will not evangelize a city, neither will buildings, however elaborately equipped; but men who walk with God, are unafraid and resourceful, who love folks and are eager to help them to jobs or to Jesus Christ.

The Court of Peace

O my dear country, thou canst never dare
Deny the court of peace! Thou, who art hope
Of the world's nations; underneath the scope
Of whose broad wings they seek a sheltering care
Like to the care of God! Thou who must share
Christ's saving travail for their sons that grope
Through toil to thee; who in thyself must cope
With all earth's strife, in strength of naught but prayer!

Nay, but thou must be first to own that court
And set her as a crown upon the brow
Of Christ, the King of nations. First must thou
Confess his rule—so shall he judge thy cause,
Whose word is every nation's last resort,
To stablish it in his unchanging laws.

JESSIE WISEMAN GIBBS.

A young woman member of a Brooklyn church choir that is known in the parish for its deficiency in harmony went to the pastor and asked him when he would begin paying salaries to the vocalists, relates The New York Sun. She said she was studying music and a salary would help her along quite a bit.

"Salary!" said the pastor, with a whistle. "Why, I'm thinking of paying the congregation for coming to hear you folks sing."

Advertising a City Free from Its Vice

How Atlanta's Church Men Extinguished the "Red Light" District—A Men and Religion Aftermath—The Knightly Service of Two Laymen

BY WILLIAM T. ELLIS, Editor Afield of The Continent

THE MOST remarkable story known to me in the present religious life of North America is Atlanta's experience with the social evil. In a word, all the houses of professional vice in the city have been advertised out of existence by the churches.

Involved in the record are the stories of two great laymen in a knightly service; of a solidified Christian sentiment in the city; of a ruler of the underworld who has become a matron of a new home for rescued girls; of a tense political battle wherein Christian men showed that strategy and the ability to win are the possession of the righteous; and of an adaptation of Men and Religion methods that alone justifies the great congress of the Men and Religion Movement a year ago. Whether an entirely new method for the church's use in dealing with city problems has been demonstrated remains to be seen.

Atlanta had experienced a successful Men and Religion campaign, and consequently sent a strong delegation to the Men and Religion congress in New York City last spring. There these representative men were caught up into a mount of vision of new service by men for the kingdom. The social service message and the publicity message especially took hold of them, as they did of most of the delegates. These were new notes in Christian work. They were real messages to be wrought out into service. With opened eyes and resolute hearts the delegates returned to Atlanta. The unforgettable address of Jane Addams echoed in their memories above all else.

Straightway these men began to look at Atlanta's local conditions with new eyes. They discovered what may be found in almost every other large city in the country—a "red light" district wherein the social evil was protected, or at least winked at, by city officials. The immensity of the task—if these men had the hardihood to accept it as a task—of healing this sore on the body politic was overwhelming. Even a preliminary investigation revealed how the tentacles of the underworld reached out in many directions to centers of influence and power. Nevertheless, these southern men had not made their vows in vain.

Announcing the Facts of the Social Evil

Without taking the world into their confidence or boasting of what they meant to do, or calling in the counsel of any experts, these men blended the publicity message and the social service message into one agency and began to advertise in all the city papers the facts of the social evil in Atlanta. They contracted for a large amount of advertising space in the daily papers to be paid for at regular rates. They entitled their advertisements, "The Houses in Our Midst," and called them "Men and Religion Bulletins." They were numbered in consecutive order. No. 1, of course, implied that No. 2 was to follow, and No. 10 called up in the minds of the friends of vice the dread possibility of a No. 20 or a No. 30. In truth, the bulletins have now numbered fifty, and there have been frequent extras, sometimes a whole page in extent. Ordinarily the advertisements are two, three and four columns wide, extending the full length of a page.

Of course the advertisements created a sensation. They were conspicuous, and yet they did not rely for their effect upon display type. The method plainly was to be the use of the artillery of facts and principles. Bald, hideous facts about the social evil in Atlanta were cited without qualification or circumlocution. Then to these conditions was applied the clear word of Scripture.

No harm will be done to betray at this day the fact that one of the officials of the Men and Religion congress said, when he saw the first copies of the Atlanta advertisements: "There! those Atlanta men have gone off at half-cock. They have queered the whole idea of Christian publicity. They have not followed the directions in the book. The South will never stand for such a bald statement of social conditions as these men are printing. There will be a reaction against this that will injure the entire work of Christian publicity."

Therein the Men and Religion leader was not as expert as his title credited him with being. The Atlanta men knew their task and their method better than the man at headquarters. They were not taking orders or directions from New York but were working out their own problem in their own way. Actually and officially, the Men and Religion Movement found behind them the united senti- adjournment of the congress. Not so in Atlanta. To this day the advertisements are still appearing with the name of the Men and Religion Forward Movement. Undisturbed by any criticisms from the metropolis, even if they so much as heard them, the Atlanta men kept serenely at their task, with a quiet patience that foreboded ill for the intrenched evil of the city.

Advertisements Stir the City and State

Week by week the advertisements grew stronger and stronger. The entire city of Atlanta and state of Georgia were set to humming with this sensation. Instead of revolting from the brutal truth, the cultivated and Christian people of the South rose to the emergency in soldier fashion. The executive committee of the Men and Religion Movement had gone out of existence with the ment of the churches of Atlanta and the Christian people of the city. Their way grew easier the farther they traveled it.

The advertisements were marvels of effectiveness. Their logic was as straight as a running noose. The style was brilliant, epigrammatic, puncturing. At times it rose to the loftiest heights. These messages were literature. Hysteria and fanaticism never crept into the presentations. There were no muddled generalities. The writer clearly had a knowledge of the world. He not only knew Atlanta but he gathered his ammunition from the capitals of Europe—Berlin, Madrid, London—and from the other great cities in America. He was quick to seize the news of the day and feather his barbs with it. With rare adroitness he took advantage of Jewish and Roman Catholic pronouncements and actions upon the subject, to show the solidarity of moral attack upon this evil.

Most remarkable of all, in this long succession of advertising, was the pertinent application of the words of Jesus. In the serene assurance that this was the court of last appeal, the gospel of Christ was quoted where it fitted. A better blending of the law and the gospel could not be imagined. The tone of the advertisements revealed something of the serene assurance of Scripture itself; they were unhurried and unannoyed. The calm confidence in which they were written was more terrifying than bluster. Evidently the Christian forces of Atlanta, under the direction of the Men and Religion Movement, had laid siege to the citadel of vice, and they possessed the needed guns and ammunition. Even the casual reader could see that there was, behind the written statements, a legal mind and a soldier heart. Here was the Christian crusader down to date. Each of the advertisements, until victory was assured, ended with the confident words, "Atlanta should and will close the houses in our midst."

The men who used these advertisements were speaking to the people of Georgia with a power that no other series of messages had ever possessed, and they were plainly fearless. They went wherever the trail led them. It became necessary to point out the new and unstudied implications in the problem of the social evil. The wages of women workers were set forth in the advertising and a new duty laid upon the city's Christian men. It is true that the world has been blundering along in chaotic fashion amid the new economic and social conditions. Now our prophets are facing the facts—all facts. The really startling appropriateness of the Scripture quotations used by the Atlanta men have stimulated many minds. Thus one advertisement bears the words of Nehemiah, "Some of our daughters are brought into bondage already."

Social Conscience and Property Ownership

A conspicuously Christian city, Atlanta was yet shown to suffer from a sore lack of social conscience. Investigation showed that 50 per cent of the properties used for evil purposes in the city were owned by Christian men. The trails that were followed ran in directions that would have deterred less courageous or less purposeful crusaders. Yet there seemed to be no power in all Atlanta that could balk or make to swerve aside this relentless crusade.

As may be surmised, it was quickly found that it had been the part of wisdom to contract for advertising space. The newspapers of no city could be counted upon to follow editorially and disinterestedly such a path as the Men and Religion committee pur-

Men and Religion Bulletin No. 46

Chief Beavers
The New Charter
AND
Protected Vice

"The new charter was not framed to destroy Chief Beavers."

True.

"The fight for its adoption is not intended to hurt the Chief."

That is unquestionably so.

But you make a mistake when you say:

"The Men and Religion Forward Movement is opposing the charter."

This Committee neither advocates nor opposes it.

The Committee gives you facts; it asks you to think.

Chief Beavers is secure, whether the charter is adopted or rejected, so long as you are awake, watching and thinking.

But some believe that the Chief is in danger.

Why?

Because he has antagonized the criminal element in Atlanta; he has kept his oath; he has obeyed the law; he has broken the alliance between crime and the city

For this a few h[illegible] him with an undying hatred

sued. By the use of advertising space, the message was put in the control of the committee itself. It belonged absolutely to the men who had paid for it. Nobody could censor it. There was no newspaper owner with possible property interests to edit it and no big advertiser to influence it.

This experiment revealed in striking fashion a new instrument of democracy—the paid statement, through advertising columns, of truth that should reach the people. The Men and Religion committee might have conferred until its members were deaf and doddering with public officials and politicians, and not have accomplished one-half that was wrought by direct appeal to the consciences of the people. There was no way of answering, avoiding or diverting the tremendous truths told week by week in these display advertisements, which naturally came to be the first part of the paper to which thousands of readers turned every day.

Contrary to the prediction of the northern wiseacre, the southern people did not revolt from this plain statement of truth. They were stung by it and stirred and stimulated. They quickly revealed "a new conscience" upon "an ancient evil," as Jane Addams's happy phrase has it. The advertisements reached all classes of people—gentlewomen with sisterly hearts who had been sheltered from the knowledge of the sin-seamed side of life; business men with "no time" for sociological conferences or for sermons had the living truth flung into their faces; into the houses where the cry arises, "No man cares for my soul," was carried this message of brotherly solicitude. The underworld turned with a new and growing fear in its eyes to these pages which it knew the whole city was reading. Resourceful and powerful beyond belief as are the cohorts of vice, they had literally no weapons with which to combat this new engine of publicity. The phrase, "Atlanta should and will close the houses in our midst," began to haunt many persons. It penetrated into the innermost consciousness of men who had never been suspected of altruistic or Christian sentiments. Everybody knew that something would happen, and the city was on the qui vive to discover where and how the break would come.

Chief of Police with Power and Will Acts

The outcome was dramatic. The chief of police, by Atlanta's system, has the power to close up all resorts of evil. He does not have to confer with any authorities higher up. Chief of Police Beavers of Atlanta was at heart a better man than the world with which he had dealings ever suspected. He had fallen into a vicious custom. These advertisements "got him"; they found the real man Beavers. He resolved to stand by his parents, by his own early training and by the best life of Atlanta. He publicly pledged the Men and Religion committee that he would close the houses. Of course he knew where they were. Every police department in the world knows the evil resorts of its own city. These dens of vice could not survive a week without the friendly connivance of the police. When Beavers said he would close out all the houses of shame in Atlanta the public knew he could do it if he would. His statement revealed a man moved to the depths, and the Christian people believed it. Their confidence was not misplaced.

At once many persons who had shown no spark of solicitude for the fallen girls in their virtual slavery began to shed maudlin tears in public over their fate at being turned adrift without shelter. This ostentatious sympathy was short-lived, for the advertising campaign was part of a Christian movement. It was bigger and better than politics. Behind it burned the yearning, loving heart of Christ's compassionate servants. The ensuing advertisements were directed to the women in the evil resorts. The word of the committee was pledged that every one of them would be offered shelter and help in a new life. All the arguments that the vested interests of evil might offer to their victims were counteracted by this clear, unequivocal statement which could not be kept from the eyes of anybody who read the daily papers, that there was a door of opportunity open to all who sought a better life. Ministers and their members went two by two through the "red light" district. Every fallen woman in Atlanta was personally offered a chance for a better life. With this message of practical service went the gospel of Christ. The women were told that if ill they would be provided with medical care; if they needed training for a career of honest service, it would be supplied; if there were dependent relatives, they would be cared for; if shelter alone were wanted, that would be provided. Whatever was necessary to help the victims of vice back to respectable life was freely pledged to them.

Here comes the most shining chapter in the long and beautiful story. More than 200 of the women accepted the committee's offer and forsook the old life of shame.

Some Remarkable Consequences of the Crusade

There were striking consequences to this appeal. For example, one of the most notorious proprietresses of evil resorts in Atlanta, when the Christian workers first began to visit the district with their offers of help, scoffed and mocked. Later she capitulated to their patient, loving invitation. Then she broke down and gave her heart to the Master whom these friends represented. In a short time she brought to the committee her entire savings, amounting to about $2,500, and asked them to use it toward the maintenance of a home of refuge for rescued women. Then she gave herself to any Christian service in behalf of these women that the committee might choose to give her. She is today assistant matron of the Martha rescue home.

The campaign was a complete success. Every disreputable house in the district was closed. A law on the statute books was made public whereby any citizen could secure the closing of a house of evil resort. There is not today in all Atlanta a single one of these houses.

Of course the wicked raged. The Men and Religion campaign developed a host of open and secret foes. Politicians tried to divide the Christian forces. The Men and Religion committee practically held the political future of men in its hands, but it steadfastly resisted all enticements to go into partisan politics and adhered resolutely to its one purpose. The weapon of publicity never left its hand. It was able to answer within twelve hours any movement of the allies of vice. Without party affiliations, without alliances or compromises, the Christian men continued single-minded in their one task of dealing directly with the public. Astute politicians did their best to harass the chief of police and to compel

[illegible] city [illegible] where one of the [illegible] unfortunate [illegible] vice [illegible] come for help might [illegible] located within its limits

Christ called: "Come unto me, all ye that labor and are heavy laden."

But with one accord many who name Him Lord today protest:

"Let her GO anywhere to be saved, so long as she does not come near me or mine"

"Alas for the rarity
Of Christian charity
Under the sun!
Oh, it was pitiful!
Near a whole city full,
Home she had none."

If white slavery so transforms a girl that you are unwilling for her even to be saved in your neighborhood, surely you should and will support Chief Beavers in keeping out of Atlanta the dens which for trade purposes demand the making of fallen women—the enslaving of girls.

God help them and you and us!

THE EXECUTIVE COMMITTEE OF THE MEN AND RELIGION FORWARD MOVEMENT the removal of the Martha home, but not one of them could withstand the pressure of publicity. Those all-potent advertisements, which had kept faith with the public, had but to appeal to the Christian conscience of Atlanta to effect their purposes.

The advertisements are still appearing. These men are of statesman stuff. They not only condemn the evil but they praise the good. They have upheld the hands of Chief Beavers. They have warned the parents of girls coming to the city. They have been counsel in preventive measures. In season and out they continue to speak directly to the people the word of righteousness.

The Personalities Behind the Great Campaign

Now, every movement is but another name for some man or men. Behind the anonymous signature, "Executive Committee of the Men and Religion Forward Movement," there are personalities. The inner group of the executive committee are a few laymen, chiefly Presbyterians. The heart of hearts of the campaign are two men, Marion Jackson and John J. Eagan. Without them the work would not have been done. Only their worldly wisdom, driven by a deep Christian passion, could have effected the extraordinary and unprecedented results which have been achieved in Atlanta.

The story of these two men is romantic. They are David and Jonathan in their friendship. Young men of the same age, born and bred in Atlanta, they once were peculiarly antipathetic; but when Jackson became a Christian in the Torrey meetings the two found themselves drawn together by the great tie of Christian fellowship. It does not take a psychologist to explain this. The men held the great essentials in common. They were in unity in life's deepest purpose. Marion Jackson is a study in the unexpected consequences of vital religion. He was a born aristocrat, an aristocrat to his finger tips, by birth, tradition and aptitude; but when, in Dr. Torrey's preaching, the gospel gripped him he became a democrat. He now has a New Testament passion for people. The simplicities of the Christian brotherhood shine out in his life and actions.

Marion Jackson is a lawyer, and a good one. That explains why the method of the Men and Religion committee has been bombproof and water-tight. The advertisements were all written by him. Of course there was not money enough in Atlanta to hire professional brains that could write such advertisements as these. They had to be born of a trained mind and a flaming heart. Nobody ever thought of Marion Jackson as a man to write advertisements. Yet today if he cared to abandon his legal practice he could take those advertisements in his hand and secure employment with any advertising agency in the land.

Hand in hand with Marion Jackson has gone John J. Eagan, whom the books write down as a capitalist. A quiet young man who inherited a fortune from his uncle, he had gone on his simple way as in the day when he did not possess wealth. The money that came to him he invested in securities that were in consonance with his Christian beliefs, for he is an earnest Presbyterian. This Atlanta campaign has thus far cost over $12,000, $6,500 of which was for advertising bills. One does not have to be much of a guesser to surmise where the money came from. We may be sure, though, that the giver has had a "run for his money," in the phrase of the street. Judged by any standards, the Atlanta campaign has been more fun than can be got out of a fleet of aeroplanes or a garage full of racing automobiles. One would hunt far to find a happier man than John J. Eagan.

A Business Man and an Apostle

In this Men and Religion Movement he has come to be dominated by a great idea, of which he is the apostle among his fellow business men. That is that business is a ministry, that a man should serve the world by his business. The rights and welfare of his employees and of the larger world which they represent should be the first consideration of business, taking precedence even of dividends. I chanced to sit at luncheon one day with a group of men of whom Eagan was one and another was a large employer of labor. When the talk fell on social service the manufacturer visibly shied. He thought he had been trapped into a company of social reformers, mere impractical theorists, who knew nothing about the weighty problems of the business man. He did not happen to know that Eagan could have bought him out two or three times and then have had money enough left to start him in business again. I shall not soon forget the sweet patience of Eagan as he elaborated his darling idea of service through business, and tactfully let our friend know that he also is an employer. There is no railing in Eagan's speech, and he recognizes the difficulties of the slow, uphill task of making right what is wrong in our social order; but he sees it as the patriotic and Christian duty of the modern man.

What these two laymen have done, with the full and efficient cooperation of the church men of their city, is a revelation and a foregleam of the new era of efficient Christian patriotism which will utilize the most modern methods and the ripest worldly wisdom to bring to pass the reign of the kingdom in this present world.

A Glimpse of the Great Trial at Seoul

This article was written by an American missionary in Japan, who was a spectator of the famous Korean conspiracy trial just concluded, as told by The Continent last week.

The most noteworthy sight in Seoul in January was a group of men, 105 of them. They were the finest looking men I have seen in the country, and as bright and intelligent appearing as might be found in almost any country. They were in handcuffs, watched by spruce, gold-banded police of shorter stature and overbearing manners. Yes, they were prisoners. For a year and a half they had been confined in Oriental jails. There had been more of them, but a few had been released, some had become insane and some had died. They had passed through one trial already and had been convicted of conspiracy to murder the governor general of Korea. One and all had denied the charge. They admitted that they had confessed to it, but they told horrible stories of cruelty by means of which dictated confessions had been extorted from them. The first court credited the confessions and denied the truth of the retractions, and convicted them upon these confessions only, for evidence for the defendants had been refused. And now the case was on trial for the second time.

The room was large, holding perhaps 700 or 800 persons, with a wide platform across the front for the judges and officers of the court. The seats were narrow, close together, with no backs and very uncomfortable; and yet they were occupied day after day by hosts of friends of the prisoners, and by missionaries and other spectators. Court was to meet at 10:30 o'clock in the morning. Earlier than that the prisoners were brought in, Korean friends filled the spectators' seats and the missionaries from Korea and Japan appointed by the mission boards to witness the trial were in their places. All wait as patiently as may be for some forty or fifty minutes. Then the door to the platform opens, the prisoners and all in the room rise and stand, while the three judges, the clerks, interpreters, public prosecutor and assistant enter.

Japanese policemen bring in the witnesses one at a time and lead them up through the long room to its front, where they stand upon the floor facing the presiding judge. He asks them such questions as he chooses. Counsel for the defense occasionally rise and ask the judge to put some particular question, in order to bring out some point. Occasionally, too, a prisoner will rise and break into the proceedings by asking the judge to ask the witness some question. And sometimes the prosecutor will make the same request. But in every case the judge decides whether or not the question shall be put to the witness. No one but the judge is ever permitted to ask any question. There is no jury, and the presiding judge will render his decision at the close of the trial in accordance with what he may consider the law and evidence. Much of the procedure seems strange to Americans, but the Japanese missionaries say that in Japan they think the ends of justice are as well met by it, on the whole, as by the procedure with which we are familiar.

At all events, the whole tone and manner of the court in this trial is far different from that of the first one, and observers who have attended both trials, and criticised the first one as being marked by an evident predetermination to convict, are hopeful that the facts are to be fully shown this time and justice done. It is also strongly hoped that if it shall be established that torture has been used upon these prisoners the government of Japan will take radical measures to prevent any such relapse hereafter.

The effect of this trial upon the minds of the Korean people has been marked, as regards their more serious and earnest attitude to Christianity. Two of the prisoners on trial, who were heathen when arrested, have been converted in the prison, and in their public examination in this present trial so declared themselves to the court.

Seoul, Korea.

An Oregonian Who Followed Livingstone

In Portland, Oregon, lives a man who was one of twelve to penetrate Africa shortly after the death of Livingstone to found a mission on Lake Nyassa, which still serves as a monument to the great explorer. This follower of the pioneer is J. A. Patterson, an elder and charter member of Westminster church, Portland. An expedition of twelve men was sent from Scotland in 1878, five years after the death of Livingstone, equipped by the Scottish Free Church with $100,000 to found a mission to be named after the explorer on the banks of the lake which he had discovered. Only three of the original dozen who entered Africa on this trip are now living. Mr. Patterson was the marine engineer with the party, having charge of a steam launch which was sent up the inland waters of the dark continent.

This expedition took with it three coffee plants from the botanical gardens of Glasgow. Two plants died on the trip, but the other is credited with being the progenitor of the bushes which started the present great coffee industry of central eastern Africa. Mr. Patterson in speaking of his trip in the footsteps of Livingstone is quoted in The Portland Oregonian:

"The witch doctors often raised trouble. It was their custom to come into a tribe and start a dance surrounded by a circle of natives. At the conclusion of the dance the learned physician pointed his finger at one of the audience, and this person was then known as bewitched. To clear himself he had to drink poison. If he was not bewitched he would be cleared by vomiting the poison. None of these unfortunate persons ever recovered, yet it is strangely true that the natives looked forward eagerly to the witch dances, and furthermore, when selected to take the poison, they were so sure of their innocence that they drank eagerly. As none ever recovered, the witch doctors were credited with never having made an error in judgment.

"The mission which we established on Lake Nyassa and named Livingstonia is still in existence, but we established another Livingstonia mission at Bandawe on the lake 150 miles away as a substation. This was a more healthful place and now is a thriving town. Steamers are running on Lake Nyassa and the Zambezi river."

BRADFORD HORTON, MAN

BY RICHARD S. HOLMES

Synopsis of Preceding Chapters—Bradford Horton, working his way through Prestonbury Theological Seminary, becomes entangled in a money theft which not only threatens his reputation but also puts him in a false position with regard to his parentage. Two friends remain openly loyal during his trouble. A third, Miss Elmore, though less outspoken in her championship, displays sufficient loyalty to give her father considerable uneasiness. He is, therefore, relieved in mind when, at the beginning of a long foreign tour, he sees that she has won the love of a young Scotchman. His relief is short-lived, however. A hot defense of Horton in a discussion results in an open breach with her father. Mr. Elmore, resenting her defiance of his wishes, collapses under the strain, but after several months' illness he forgives her and reconciliation follows. In the meantime Horton is called to his home to straighten out affairs in the bank founded by his adopted father, which has been wrecked by ventures in Wall street. To aid him in this work, and in a spirit of noblesse oblige, Horton sends for Oren-Toole, through whose jealous machinations his fair name had been smirched. Friendship between the two men results. A sheriff's sale is arranged to satisfy a judgment against the Horton estate. Bradford plans to bid in a house as a home for his mother, from whom he has been estranged because of his determination to enter the ministry. Oren-Toole's services are enlisted in the scheme, which is successfully carried through. Horton finds his chief recreation in rowing on the lake just out of Prestonbury. His boat bears the name Antigone, the name by which, in his heart, he has long called Miss Elmore. He shares his boat with Austin Sleighton.

CHAPTER XXII.

Varying "Sums of Direction"

"SO LUCY JICKERS is going to marry that organist? Well, well! We knew, of course, she would marry a student, but why doesn't she take the singer? He's up there every week, and sometimes oftener, and Joe and the squire think there's no one quite so good as he is. Why didn't they make a match between him and Lucy?"

So Prestonbury talked, as wisely as people commonly do who talk about things of which they know nothing. Even the Shakespeare Club was surprised; not at Sleighton, for his infatuation had been one of the club jokes, but at Lucy. Only a few of the people who discussed the topic saw the real worth of the awkward student. Those few insisted that he was destined for success; as Jack Tappan put it, "Any fellow that can read life into the lines of a drama as he can will make his audience wake up if he has the poorest kind of sermon."

Bradford's congratulations were generous and glad. "That necktie won out, A. S.," he declared. "I was afraid it would be your ruin; it was almost as ridiculous as the horseback riding. But you've made it, and you're lucky, and so's she, as lucky as you are. You're the best fellow up here, old boy."

"Always barring you, Brad."

"Barring nothing and no one. Here's to you, Dr. and Mrs. Austin Sleighton of the by and by."

"Thanks, Brad. But don't forget it's all due to the 'Antigone.' By gracious, I wish you were as sure of the real 'Anti' as I am of Lucy.

Bradford winced, and relapsed into silence. It was only that morning that a letter had come to Mrs. Elmore from the travelers telling of their sojourn in Egypt. Though the young man asked no questions, it was natural that his hostess should share her news with him, but never till this particular day had she seen in him any sign of a more than passing interest in the facts she told him.

As she mentioned that a Scotchman named Stuart was with the Elmores and was very attentive to Eleanor, he had asked, as if involuntarily, "Is Miss Elmore likely to marry him?" She had seen him bite his lips in annoyance at his own words before she answered, "I imagine Father Elmore is very desirous of it."

In his room that night Bradford Horton took from his trunk an envelope in which were three withered white carnations, and held them for a while in the palm of his hand. In his face there was a faraway look, the look of longing that is sometimes worn when no one was with him to detect it. "Oh, well," he said at last, and put the faded keepsakes carefully away. He would never see her again, anyway; she was in Egypt, and when she should return he would be far away. For he did not know as yet the fortune that was even then on its way toward him. It was not until April that he learned of it. For in April the professor of Greek resigned, and the directors of the seminary elected Horton to the vacancy.

The announcement of Bradford's acceptance of the position, with leave of absence till November and an advance of a part of his salary, was made at the annual meeting in May. Maxwell expressed his regret over the matter when he met Horton next day; he had still hoped to secure the young man as part of his permanent force at the bank.

"You and the directors have beaten me," he said. "I'm afraid you're turning a good banker into a dust heap. But I'm glad you're going to stay in Prestonbury, and remember, whenever you get weary of digging among Greek roots we're ready to put you to work in a gold mine."

Perhaps the only person not heartily glad at Bradford's good fortune was old Professor Dragham. That worthy man's soul was filled with fear. Was not the ark in danger once more, if a man who did not believe in "a call" was to become one of the instructors of young men preparing for the ministry? He shook his head and secretly mourned, but would probably have kept his misgivings to himself had not the dean given a dinner in Bradford's honor, at which the members of the faculty and their wives were guests.

Horton and Dragham were seated opposite each other at table, and at the first opportunity the voice of Professor Dragham rose, high, rasping, incisive. "Are you still testing the 'sum of direction,' Mr. Horton? Are you settled as to whether you have a call to the ministry?"

"I must answer no and yes to those questions, professor. I am not testing the 'sum of direction,' and I am settled as to my call."

"Then you think you are called to preach the gospel?"

"No, no, I don't think that. But I know I am called to teach Greek?"

"Do you consider teaching Greek a higher calling than preaching the gospel?"

"No. With me it is not a question of higher or lower, but of simple fact. My friend, Mr. Sleighton, would say without a moment's hesitation that he is called to preach, and I would agree with him. Equally I say I am called to teach, and he will agree with me. But neither his call nor mine is the higher."

"I should like to know what makes you speak with such certainty about Mr. Sleighton."

"'Sum of direction,' professor. Through his seminary life he has been sought by those who wanted a good leader for meetings of

(*Continued on page 478*)

THE HOME COUNCIL

Rests Here and There

BY FRANCES HARMER

A NEW ENGLAND woman, whose sum total of work accomplished was a wonder to her neighbors, and who was always neat and smiling when her husband returned in the evening, always pleasant and cheerful when the children came home from school, admitted once that it resulted largely—both work and pleasantness—from rests by the way.

"As soon as the children have started for school," she told her inquiring friend, "I set to work. I have planned out everything and have got my arrangement of work down to a science. But if in the middle of the morning a peculiar tiredness, which I can tell from laziness, creeps over me, I yield to it at once. I drop right down into an easy chair and pick up the paper or a magazine.

"Many of my good friends would be rather shocked to see me reading, with dishes standing, not yet dried, or, if dry, not put away, beds unmade, parlor unswept, even washing half done. But that rest means a great deal to me. After from fifteen to twenty minutes of it I can go cheerily on with my work. Many a breakdown could be avoided if women knew the value of a short rest between times.

"I remember," she went on, meditatively, "that when my eldest child came my husband and I were very poor. My good doctor knew it would be useless to advise me to hire help, either with the housework or with the care of the baby. But he told me what I could do.

" 'When the baby sleeps,' he said, 'take a little rest. Lie down a few times a day. If the work gets behind—well, that's a pity, but less a pity than if you break down yourself.'

"I took his advice and the little rests by the way. And I think all busy, tired mothers will do well to take both, too."

More About "Refined Speech"

May I add my word to what has already been said in the Home Council about the use of proper English?

Young girls, it seems to me, have a special tendency toward careless or exaggerated speech and because youth is the formative period, they should make a special effort to overcome this fault. Many of us have smiled over the story of the impulsive maiden who, asked if she liked jelly cake, cried: "Jelly cake! Why, I adore it! I'm just wrapped up in jelly cake, that's all!" Most of us have blushed over our mistakes in this direction—mistakes which early self-training would have rendered impossible.

Young girls are seldom tempted toward the grosser verbal sins of profanity and profane ejaculation, though momentary analysis of such exclamations as "Oh, goodness!" "Bother take it!" and so on usually will give the user pause. The rougher sorts of slang also are so generally interdicted by the young girl's natural guardians as to obviate present consideration. But the question of superlatives and exaggeration!

An amused father not long since inquired of his unthinking daughter just how she would explain to him that a neighbor had died.

"Of course you might be able to convey the idea in oratorical terms or poetic quotation," he suggested, "but otherwise I cannot see how you could do it. The words 'death' and 'dying' evidently mean nothing to you. In the past few moments, for instance, you have told me that Annie 'just died' when she learned that she had failed in her examination; that James 'simply expired' on learning that his favorite football team had been defeated; that you yourself are 'absolutely dying' to go to Europe; and that your mother 'all but committed suicide' when her new frock proved disappointing. You 'nearly fainted,' too, I learn, under the pleasant shock of meeting an old schoolmate unexpectedly. You 'fairly howled' with amusement over the mildest of jokes; and you 'actually broke you neck' last Sunday getting to church on time. Your little brother was 'dead to the world' last evening, being absorbed in an adventure story. I am at a loss to know how you would inform me that a real tragedy had occurred."

There are grave reasons to be advanced in deprecation of such habits, Scripture, for one, having something to say about "idle words." But even if there were no other reason, the use of exaggerated and unreasonable speech is foolish. Why not say "revelation" instead of "eye-opener," "I like" instead of "I simply worship," "I am fatigued" or "I am a little weary" instead of "I'm absolutely tired to death!" It is just as easy, and it stamps one with a mark of culture never possible to the user of slang or the otherwise careless speaker.

ETHEL COLSON.

One on the Doctor

A Scotch lad had his leg injured at a factory and was treated for some time by the doctor without much favorable result. His mother had great faith in a local bone-setter, and wanted her son to go to him; but the boy objected, preferring, as he said, the "reg'lar faculty." Finally, however, he yielded to his mother's persuasions and was taken to the town where the famous bone-setter resided.

The leg was duly examined, and it was found necessary to pull it very severely in order "to get the bone in," as the quack expressed it The patient howled in agony, but at last the bone was "got in" and he was bidden to go home. In a few days he would be all right and could resume work.

"Didn't he do it well?" said the joyous old lady as they started homeward.

"Yes, he did, mother," said the lad; "he pulled it well; but I was na sic a fool as to gie him the sair leg!"

Verses Old and New

THE CARDINAL

In the breezy blue of the April weather,
When each sun ray seemed a golden blade,
I caught the gleam of a crimson feather
Deep in a forest glade.

There was just the hint of the rathe outbreaking
Of beryl buds on the beechen boughs,
And a rosier glint on the maples making
Their whispered vernal vows.

Then sudden the gleam grew a glowing vision
Of shimmering wing and of shining breast,
As though from out of some realm elysian
Had fluttered this feathered guest—

A radiant spirit with song for guerdon,
A plaintive, penetrant, minor strain,
Yet one that bore no quavering burden
Of human want or pain.

Just the voice of the April weather,
With its faint but passionate under-thrill,
That told of the tide of the loosened tether,
And the reawakened will.

Then the bird was gone, with its song and splendor,
Adown a waft of the April wind,
Yet a something stirring, a something tender,
Was left in its flight behind.

Both to eye and to ear had it clearly spoken,
Bidding the heart of a wanderer know
That the bond of beauty is never broken
As the Aprils come and go.

—Clinton Scollard in Lippincott's.

BITS BY THE WAY

HELP IN BIBLE CHAPTER

Better than all man-made remedies for insomnia a writer in The Chicago Tribune finds this way of closing sleepy eyes, which he takes from Proverbs 3: "Trust in the Lord with all thy heart, and lean not upon thine own understanding: In all thy ways acknowledge him, and he will direct thy paths. . . . Then shalt thou walk in thy way securely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: Yea, thou shalt lie down, and thy sleep shall be sweet."

A second man, a broker, has found this third chapter a strength in a business way. Confessedly a failure, and racked almost beyond endurance with anxiety, in desperation he finally turned to his Bible for help and stumbled on to this chapter. "I adopted it and fairly lived it," he says, "largely because it relieved my taut nervous and mental condition. Within sixty days I had made $1,300 in commissions. I have prospered bountifully ever since, am free from worry, and when the Salvation Army girls or other charity workers approach I always throw some change into their cups with pleasure, because I know where to go for more, and the source is plentiful and unfailing."

ART OF LISTENING

Are you a good listener? Or are you too busy creating epigrams of your own and developing your own points of view to pay attention to what anyone else is saying? If you don't know how to listen well, you are being a decided wet blanket on that most delightful of arts—the art of conversation.

Think back a moment to your own experience one time when you were trying to relate something, and to tell it through to its conclusion. Was there someone who sat on the edge of his chair with the air of merely waiting for you to swallow a period in order to snatch your next sentence? Or was there someone who hadn't the patience to wait even for the period, but rushed in at the comma and snatched the conversation from you bodily? Or perhaps the annoyer, reminded by your story of something more thrilling that happened to him or to a friend of his, plunged immediately into his own experience and left yours dangling unfinished in midair.

If you have suffered in any way from the interrupter, the poor listener, you can form some sort of idea what effect your own inattention has on the conversation of your friends.

It is surprising that more people do not realize the advantage of listening well, for the charm it possesses is indisputable. The good listener is universally popular. He is looked upon as charming and comprehending, and eventually wins for himself a reputation for real cleverness.

"I CAN'T AFFORD——"

Mrs. Marshall, the wife of our new Vice-President, is showing a spirit of independence which should encourage her sister women to throw off the vicious thraldom of "keeping up appearances." For Mrs. Marshall has frankly declared that she will not keep a social secretary, because she "can't afford one." And she has further declared that, though she likes clothes, she is very certain that she will not buy clothes which lie beyond her means. "We shall live within our salary," she says. "We always have. I dare say I shall not have so much to spend as many women here have, but I don't believe that will make me unhappy."

Furthermore, the vice-presidential household has made the decision to live within its means unanimous. Here's what Mr. Marshall himself has to say about it: "I'm going to keep what I have and live within my income here. I can do it, I think, with economy. I think a little economy won't hurt the American people—including me."

The American people need this fine example of economy in high places, and of the fearless courage which says frankly "I can't afford." Many people are more afraid of being thought poor than of actually being so, and consequently plunge into useless extravagances which not only flatten the pocketbook but often destroy character itself. When every good American citizen is straightforward enough to declare "I can't afford," a long step will be taken toward solving the problem of the high cost of living—styled somewhat cynically, by some, the cost of high living.

S. C. R.

YOUNG AMERICA

How Toggles Made It Rain

BY FREDERICK HALL

"SHALL I PLAY on the piano?" asked mother. "No," answered Mabel. "Or tell stories?" "No." "Would you like me to play my drum—just softly?" asked Toggles. "No."

It sounded a bit fretful; but when it is a hot summer day and when a little girl is only 6 years old and just getting over the measles, and has to stay in a dark room with a bandage over her eyes, there is some excuse for fretfulness.

"I'll tell you," said mother, "brother will stay here with you while I get your lunch. After that maybe a nap will come."

Toggles began right away to tell Mabel all the interesting things he could think of, but by the time mother returned he was almost at the very last one.

"Mother," exclaimed Mabel, as she was being propped up in bed, "I know! I'd like to have it rain."

"Well, little daughter," said mother, kissing her, "I'm afraid that is something brother and I can't arrange."

She motioned that Toggles need not stay any longer and he walked out and looked up at the sky. Not a cloud in sight! It really did seem too bad, when rain was the only thing Mabel had asked for.

Mother tiptoed out after a while and nodded that Mabel was asleep.

"I think it's too bad it won't rain for Mabel, when she wants it to," he said. "Don't you suppose——"

But just at that moment the street sprinkler came around the corner and Toggles leaped up so suddenly that mother had to put her finger to her lips.

"Mother," he exclaimed, "I know!"

Then he told his plan.

"May I?" he asked.

"I don't see any reason why you shouldn't," said mother thoughtfully, "but I wouldn't just yet. I'll tell you when."

In about half an hour she came out to nod to him and off he raced. A moment later, inside the darkened room, Mabel lifted her head.

"Mother," she cried, "it's raining!"

Mother listened.

"It sounds exactly like it," she said.

"And isn't it a lot cooler, mother?"

"It does seem so."

Nearly all the afternoon the sound of the falling rain continued. The next afternoon there was another "shower," and the next day another; and the fourth day Mabel was so much better that they let her come out, with the bandage tight over her eyes, and hold her hands in the falling water as it dripped from the edge of the porch, which was great fun.

Next evening Uncle Ruyter came in to see the little sick girl, who was well enough now to leave off her bandage. She was telling him all about the measles.

"And the very best," she exclaimed, "were the rains!"

"The rains!" he said.

"It was such fun to hear them patter, patter on the porch roof."

"Why——"

But he stopped, for he saw that mother was making signals to him.

Toggles skipped out of the room, and almost as soon as he was back Uncle Ruyter exclaimed:

"Hark! Why, I declare, it's raining now!"

They all listened and there was the patter, patter on the porch roof.

"It's done that 'most every day," declared Mabel.

Uncle Ruyter looked straight at mother, who was smiling oddly.

"See here," he demanded, "is this magic? It hasn't rained for a week at our house."

"Toggles is our magician," said mother.

"Shall I tell, mother?" asked Toggles, eagerly.

"I think so," she answered.

"Well," explained Toggles, "it isn't magic; but Mabel wanted to hear the rain, and I turned the hose so the water would fall on top of the porch. Even mother couldn't tell the difference, and," he added, "that's what you hear now. It isn't a real rain."

But it answered just as well as if it were.

A Song of the Woods

The rippling mountain brooklet
Goes winding down the hill,
It speaks of spring and sunshine,
And is never, never still.

The birds they sing their carols,
With a thrill and with a peep,
And the sunshine and the shadows
Are playing at hide and seek.

Oh, the woods are full of beauty,
Beauty, beauty everywhere,
In the trees and in the flowers
There is beauty, beauty rare!

HOPE INGERSOLL STELZLE (age 10).

A Year with Mother Partridge

IF YOU WERE to ask little Mother Partridge what has been the very happiest time of her life thus far she would probably say, in her own language, "Last spring, my dears. For it was then that I made my first nest, and laid my first eggs, and hatched my first chicks."

Mother Partridge was only a year old herself when all these wonderful things happened. But to be one year old is to be quite grown up—for a partridge. That is what Mr. Partridge thought about it—and when he saw Miss Partridge with her bright, black eyes and her soft brownish body he decided at once that she must become his mate. He began to pay court to the little Partridge lady long before the snow was gone entirely from the ground; and presently she began to roost by his side and to hunt food with him; and soon they were planning for a home.

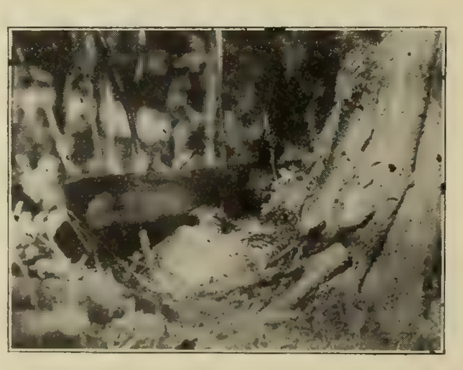
Mr. Partridge was very fond of his little bride, but with the commencement of househunting trouble began. Mrs. Partridge preferred to settle in the open meadow, where the rich grass would be full of the insects for food. Mr. Partridge, on the other hand, feared that the nest, if made there, might be destroyed by the plow or the mowing machine of the farmer. And so they chose finally the root of an old tree by the roadside.

"You will be exposed to attacks by boys and dogs," Mr. Partridge said doubtfully. But Mrs. Partridge reminded him that the dust of the road would be nice for the babies to bathe in, and that, since it was both dry and sunny, the tender chicks would not take cold there.

They scraped a shallow circular hollow over the root, and there Mrs. Partridge began to lay her little drab eggs. The first egg she laid about an hour before noon, the second a bit later, the next a bit later still, and so on, until fourteen tiny eggs lay cozily in the nest.

"I might lay more, I suppose," said Mrs. Partridge—"perhaps as many as twenty-one. But I think fourteen babies are enough for any mother to look after." And Mr. Partridge agreed.

Mrs. Partridge kept the eggs carefully covered with leaves and grass till all were laid, partly to hide them and partly to protect them from frost. For sometimes frosts come even as late as May, and Mrs. Partridge had no idea of losing her entire family in advance. Then when the last tiny drab egg was in place Mr. and Mrs. Partridge both fell to work making the nest ready for the hatching time, placing leaves and grass under the eggs and then arranging them neatly in circles. It took them two days to do this, and if while they were thus engaged anyone had interfered with them in any way Mr. and Mrs. Partridge would have deserted the nest altogether, and this picture of Mrs. Partridge would never have been taken.



Mrs. Partridge Never Wearied

When all was ready Mrs. Partridge stepped into the nest and settled gently down upon the eggs to warm them into life with her soft breast. It was three weeks before little sounds beneath her feathers told Mrs. Partridge that her sitting was nearly over. But she never wearied, nor did Mr. Partridge ever get very far away from his little mate. When the eggs broke open at last Mr. Partridge came to the nest and, sitting close beside it, took the tiny chicks under his own wing, one by one, as they left their shells.

They were queer looking little things, those Partridge chicks—morsels of grayish-brown down, with black markings on their heads and stripes down their backs.

Those first days were anxious ones. Both father and mother knew that a sudden thunderstorm, or a succession of chill, sunless days would bring death to the wee Partridges. But nothing happened to the babies. The bright June sun quickly dried them after they left the eggs, and Mother Partridge, with father close at hand, soon led their children to a patch of clover near by.

Here they lived happily, catching ants and other insects for food, and eating ants' eggs when they could find them. There were plenty of insects, brought by the warm showers just before the little Partridges were hatched. But even now father and mother were not entirely without anxiety, for there was danger of colds from wet grass and earth; and if there should be no rain the supply of insects would fail and the chicks would starve. Moreover, if the earth became very dry it was likely to open in cracks and the chicks would fall into the fissures. But again nothing serious happened.

When they were only a few days old, and no bigger than sparrows, the young Partridges could fly. It was at this time, too, that they became too large for all of them to be comfortably sheltered under their mother's wing, and so Mr. Partridge shared the care of them at night. Soon they learned to follow the low clucking call of their mother and to answer her with a little chirp of their own. Mr. Partridge's call was more harsh. His chief duty those days was to look after the safety of the family—or covey—when they hunted food, running ahead and, if all was well, giving a low note of encouragement. Occasionally he and Mrs. Partridge would both be badly frightened by the approach of some person, or perhaps of an animal. At such a time they pretended to have a broken wing, hoping in this way to draw the attention of the intruder from their babies to themselves. Sometimes, though ordinarily very timid, they even fearlessly attacked such enemies as dogs and crows to protect their little ones.

Until they were a month old the Partridge children ate only insects and ants' eggs; then, as the corn ripened in the fields, their parents took them in among the grain—not for the corn

(*Continued on page 478*)

NEW BOOKS

Philosophy in a Forest

The Crock of Gold, by James Stephens. Applied to a book by an unknown author this title would paralyze a discriminating reader's curiosity; he would have a dread of chaff and emptiness, and decline to take the risk of realizing them. But James Stephens is well known among lovers of real poetry, and in selecting a title for his book of prose he could not make an important mistake, so far as his rapidly increasing number of readers is concerned. They would accept it in faith. "The Crock of Gold" is a happy choice; it is beautifully justified.

With his little volume of poems, published in 1909 under the title of "Insurrections," this young and compelling Irish artist effected a triumphant entrance into the small circle of the foremost contemporary men of letters. A hospitable reception awaited his next performance, which was another collection of poems, and now that he has turned his hand to prose he is sure to extend the reach of his vital literary power. His new book is unlike anything in English; it is unique without eccentricity. It is literature of the highest quality.

"The Crock of Gold" is a story of two philosophers who live in a forest. They become husbands at the outset. One of them and his wife come to an early and interesting death; the other and his family live fascinatingly through to the end of the book. Subterranean elves, who make crocks of gold with pieces clipped from coins belonging to the inhabitants of the country, kidnap the philosopher's children. Somebody's young and beautiful daughter takes a walk and falls into the keeping of Pan. He talks life to her. The philosopher also wanders into the realm of this sylvan god in search of another god, Angus Og. This is the architecture of the story.

The irresistible charm of the book is that enrapturing beauty which life at the highest poetic pitch gives to the children of the earth. Philosophy, humor, satire, idealism, fantasy and allegory make "The Crock of Gold" assay superfine—the purest literary metal that has ever been produced in the Emerald isle. We could not conventionally recommend it to others—we imperatively enjoin its reading upon all who worship beauty and love life. [Macmillan Company, New York. $1.25 net.

Various Religious Books

The Very Elect: Sermons and Addresses, by President Matthew Henry Buckham of the University of Vermont. It would probably shock many New England people to realize how little President Buckham was known throughout the country. This volume will be, therefore, peculiarly valuable as revealing a character of rare beauty, and a history of exceptional influence. Nearly forty years of presidency saw the University of Vermont lifted from a third rate institution to a university of first rank. It is characteristic that the only building which was not changed or rebuilt during his administration was the president's house, in which he himself lived. President Buckham was never a minister, but twice received the divinity degree because of his Christian scholarship. The book takes its title from one of his baccalaureate addresses, with which he welcomed a new class into the university. He reminded his audience that they were chosen out of a great host, that college and university men are the very elect. This is a book for ministers and educators and all thoughtful readers. Those who produced it after President Buckham's death deserve our gratitude. [Pilgrim Press. Boston. $2 net.

Why Does Not God Intervene? and Other Questions, by Frank Ballard. Dr. Ballard, who has a long list of apologetic writings to his credit, in this latest work faces candidly a number of the most perplexing questions of the Christian faith. Most of them are old questions which have been so often and so ably discussed that it would seem there can be nothing more to say. The merit of this book lies not in its originality, for its author has drawn freely from other sources, but in the clearness and directness of its presentation. There is abundant evidence of careful and fair-minded study of the problems which he seeks to elucidate, and he succeeds in making a satisfactory and intelligible presentation of each within a necessarily restricted compass. Among the questions discussed are the mystery of pain, the modern standing of the Bible, the attitude of the churches toward a modern appreciation of the Bible, the hereafter and immortality, the worth of the Christian churches to the modern world and the revival most needed in Christendom. [George H. Doran Company, New York. $1.50 net.

The Riverdale Hymn Book, edited by Ira Seymour Dodd and Lindsay B. Longacre. In the storied Hudson river region not far above New York lies the charming village of Riverdale. The little Presbyterian church there brings together only a comparatively small group of earnest worshipers, for the handsome estates of the neighborhood are spacious and the population is scattered; but that group can command what it wishes, so far as money has power. Contrary to what may be thought the general rule, this "wealthy" church, for one, is decidedly favorable to congregational singing, and since none of the hymnals extant seemed exactly to fit its needs the pastor was authorized to proceed, in conjunction with Mr. Longacre, to provide a special publication. The result has been the production of what appears to be a most admirable book, not only for the little congregation at Riverdale, but for congregations anywhere which desire to improve the power and quality of an important part of worship. The selection of 450 hymns covers well the wide range of songs that express Christian thought and emotion, and the tunes will be found possible for any average group of persons. The typography is distinct, both as to music and letter press, and the weight of the book is less than that of most standard hymnals. Effective criticism of a songbook is a wellnigh impossible task, since judgments are specially subject to individual prejudices and the only true test lies with the congregation itself. But it may certainly be said that "The Riverdale Hymn Book" deserves to be carefully considered when a choice is to be made. [Fleming H. Revell Company, New York. $1.25 net.

Miscellaneous

The English Scene in the Eighteenth Century, by E. S. Roscoe. It is a very interesting picture Mr. Roscoe gives us of life in England during the eighteenth century. The first half of the book is devoted to three cities—London, "the capital"; Bath, "the city of pleasure," and Liverpool, "the seaport." The latter half is devoted to conspicuous groups of the nobility, the middle class, the industrial class, the country clergy, the peasant, etc. The volume is, of course, entirely retrospective, and the reader is taken quite out of the hurly-burly of the present and into the quiet, reminiscent atmosphere of the past. He meets many old-time friends whom he has known and loved in other books—Goldsmith, Fielding, Johnson, Garrick, Fanny Burney and others. There are numerous illustrations, mostly of people and places with whose names we have long been familiar. [G. P. Putnam's Sons, New York.

The Home University Library of Modern Knowledge, edited by Herbert Fisher, Gilbert Murray, J. Arthur Thompson and William T. Brewster, adds to its increasing number of volumes the following: The Making of the New Testament, by Benjamin W. Bacon, is a concise and comprehensive treatise on New Testament problems, characterized by the brilliant critical work which always distinguishes Dr. Bacon. Ethics, by G. E. Moore, is an attempt to cover in one small volume the whole subject of ethics. Mr. Moore handles his difficult task with a considerable measure of success, giving special emphasis to the questions of utilitarianism, the objectivity of moral judgments and free will. Making of the Earth, by J. W. Gregory, presents briefly the latest and best accredited results on the physiography of the earth in such simple terms that even the imperfectly educated layman may read with interest. Missions, by Louise Creighton, not only covers the mission field and gives a clear account of the rise and development of Christian missions, but also furnishes some illumining glimpses into the movement that lend vitality and interest to world evangelism. [Henry Holt and Company, New York. Each 50 cents.

The Family: An Historical and Social Study, by Charles Franklin Thwing and Carrie F. Butler Thwing. The publication, after more than a quarter of a century, of a revised and enlarged edition of President Thwing's standard work is a real service to students of social science. The authors have made use of the latest results of sociological study and research as they bear upon the family. Among the newer things considered are eugenics and the family under a socialized society. [Lothrop, Lee and Shepard Company, Boston. $1.60 net.

Books Received

Prompt Aid to the Injured, including a chapter on hygiene and disinfection, by Alvah H. Doty. New revised edition. D. Appleton and Company, New York. $1.50 net.

The Golden Key Book, by E. H. Sneath, George Hodges and E. L. Stevens. Macmillan Company, New York. 55 cents net.

Car Troubles: Their Symptoms and Their Cure, by Harold Whiting Slauson. Harper and Brothers, New York. 25 cents net.

Harper's Household Handbook: A Guide to Easy Ways of Doing Woman's Work. Harper and Brothers, New York. $1 net.

Door-Step Evangelism, by W. F. Newton. American Baptist Publication Society, Philadelphia. 15 cents net.

The Voice of a Child, by Sophie Bronson Titterington. American Tract Society, New York. 35 cents net.

How to Play Baseball, by the greatest baseball players. Thomas Y. Crowell Company, New York. $1 net.

True Wealth; or, What Is He Worth? by J. Sherman Wallace. Griffith and Rowland Press, Philadelphia.

A Catechism of Life, by Alice Mary Buckton. E. P. Dutton and Company, New York. 50 cents net.

The Tudor Shakespeare. New volume: Julius Cæsar. Macmillan Company, New York. 35 cents net.

The Heart of Prayer, by Charles W. McCormick. Eaton and Mains, New York. 25 cents net.

King-Errant, by Flora Annie Steel. Frederick A. Stokes Company, New York. $1.30.

Pancho McClish, by Herbert Coolidge. George H. Doran Company, New York. $1.25.

Worcester Polytechnic Institute, 1912-1913. Published by the Institute, Worcester, Mass.

The Care of the Body, by R. S. Woodworth. Macmillan Company, New York. $1.50 net.

The Gateway of Life, by David James Burrell. American Tract Society, New York.

Life Here and Hereafter, by J. A. Houser. Published by the author. Paper.

THE SUNDAY SCHOOL

April 13, 1913—Jacob at Bethel

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Genesis 28:10-22. Golden Text, Genesis 28:15: I am with thee, and will keep thee whithersoever thou goest.

Jacob was the son of his mother. Her characteristics good and bad found their succession in him. For this reason she loved him with peculiar tenderness. The one ambition of her life was to advance his interests, but in the matter of the birthright she had gone too far. Isaac was easily pacified, but Esau had reached the limit of all endurance. In those days blood answered to blood and Jacob's life was in danger. The patriarch was apparently approaching his end and when the seven days of mourning had passed there would be a terrible reckoning in the home at Beer-sheba. Sin entails its own punishment. The mother's resources were put to the test. Should Esau slay Jacob, according to the law of the times someone must slay him, and thus Rebekah would be deprived of both sons in a single day.

There was but one door of escape. Jacob must flee the country and remain in exile while the fire of his brother's wrath burned itself out. The mother knew Esau. He was impulsive, and impulse is incapable of long continued hate. Within a few days he would forget that which had been done to him.

Jacob Must Find Wife from Among Daughters of Laban

Esau, it will be remembered, had married two wives, both of whom were of the families of Canaan. This was a grief of mind to both Isaac and Rebekah. That the line of promise lay through his father's house had been burned into Isaac's very soul. Isaac was receptive. Rebekah approached him on the possibility not of Jacob's death, but of his life. "I am weary of my life because of the daughters of Heth; if Jacob take a wife of the daughters of Heth . . . what good shall my life do me?" That plea went straight to the patriarch's heart. It awoke the sleeping energies within him like an oracle from God. The recollection of Eliezer came back and brought the realization that a similar mission lay before Jacob. He, too, must go to Haran and there find a wife from among the daughters of Laban, even as Abraham's steward had done for him. Esau now for the first time appears to have realized his mistake. He, too, would form an alliance with his father's house, so he married a daughter of Ishmael as an offset to Jacob's prospects. But as usual he was too late; besides, the Egyptian strain in her blood would vitiate any claim to the promise. There are a few things in life that admit of no compromise. This was one.

The Stream of Jacob's Life Turns Into a New Channel

The stream of Jacob's life from now on runs in a very different channel from what it did. He is the same man, but his face is turned toward Haran. Life is largely made up of tendencies. Genuine reform is never spasmodic; it is a steady growth. Jacob is not going to reach Haran in a day, but each sunset will find him farther on his way. There is so much in being in the way of things. Jacob can never reach Bethel by remaining in Beer-sheba. He must go out from his father's house and meet the angels by the wayside. When a young man leaves home he needs God as never before. The latent tendencies of his nature awake to their activities, and he is compelled to act for himself.

It is the latent man that God sees and judges. The external Jacob had little to commend him. He was selfish and dishonest. Sometimes we wonder why God selected him for a position among the great; but it was the Jacob of Bethel, not the Jacob of Beer-sheba, that he honored. Faults are sometimes virtues misdirected. Jacob was a reacher. He reached and grasped his brother by the heel. He reached again and drew to himself the blessing that belonged to another, and then he reached once more and touched God.

In our extreme moments we best reveal ourselves. It was night when God appeared to Jacob. Jacob's experience was that which comes to everyone on his first absence from home. There was a sense of loneliness that words fail to express. The memory of it seems to have lingered in after years as Jacob recalled that with a shepherd's staff alone he had crossed the river in his flight from Esau. On the second or third day, tired and worn, he threw himself upon the earth and with a stone for a pillow sought the relief that comes from sleep. The desolate hills of Bethel were all about him, and nothing could have seemed familiar save the stars above. If it be that dreams are the interpreters of our waking thoughts one can readily imagine what it was that last occupied his soul. The rocky ledges assumed the form of stairs, on which he saw ascending and descending the angels of God. This might have been simply a dream, a visionary picture formed to vanish at the coming of day. But no mere picture could assure the sleeper what he wanted most to know—if God would be with him, or whether his sins had separated him from God forever. The natural Jacob was asleep, but the spiritual Jacob was awake, and to him God appeared above the crest of those rugged hills. This was no dream, but the very God of Abraham and Isaac, who had come to assure the sleeper that the promises to the fathers were to be fulfilled in him.

A Vision of God Always Has Transforming Effect on Character

No one who has ever seen God, whether in dreams or by day, remains as he was. God is truth, and to come in contact with a great truth has its transforming effect on character.

Jacob awoke a different man from the one who had set out on his journey but two days before. The world about him pulsated with a new life. The stony hills of Bethel had been consecrated by the presence of the Almighty. Nothing is common when it is properly understood. The stone on which Jacob rested his head he would not forget. By prayer and oil it was consecrated into a monument of gratitude. The whole place was transformed. It ceased to be Luz, or "almond"; it became Bethel, or "house of God."

Jacob is still far from perfect. No one ever completed his sanctification in a single night. His vows and covenants were still colored by the commercial spirit of his former self; but he faced a different future. The human within him began to die, while the spiritual awoke to an existence not possible before.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—We need in such a world as this a faith that can meet disaster with courage, exile with fortitude. The good man is not necessarily the man who has "arrived" but the man whose face is turned in the right direction. The wilderness may give us visions of heaven, but the vision should be followed by a vow.

Even in the "unchanging East" quick reversals of fortune are not unknown. Abraham, rich in cattle, servants and every form of Oriental wealth, came to Palestine a sheik among sheiks; but the lesson for today opens with the picture of Abraham's grandson a fugitive, friendless, penniless, seeking protection and work among those distant kinsmen from whom Abraham had long ago separated himself.

This world is a poor world for any man who has not the support of a fine creed. Such a faith Jacob possessed. He believed that he should return (vs. 20-22). He believed that there was a future for himself and his posterity, and for this land which seemed so inhospitable now. Adverse fortune cannot keep the child of God forever depressed. What rekindled in Jacob's heart his old-time cheerfulness was the reawakening of his sense of the divine companionship. No raven brought him a crust. No impoverished widow divided with him her last handful of meal. But he had had a vision of God, and his soul had drunk anew of the fountains of immortal youth. With all his faults he possessed redeeming graces, and his faith in the purpose of God to bring in a new era of divine life among men was strong.

Verse 10—It was a long, long journey from Beer-sheba, on the extreme southern border of Palestine, to Haran, on the upper waters of the Euphrates; but it was toward the land of his kinsmen that Jacob turned his face. Whatever might happen—and much might befall him on a trip that even to this day needs a guard and a dragoman and governmental protection—Jacob would not do as Esau did, ally himself with the heathen tribes about his home and cloud his ancestral faith with pagan superstition.

Verse 11—Jacob had man enough in him to "make the best of a bad job." Many an old soldier today remembers with a thrill of pleasure his first night's sleep under the open sky following a hard day's march. Jacob needed a little toughening and he got it. He was man enough to take his medicine without whimpering. Had he been less a man he would have been less a saint.

Verse 12—Jacob had doubtless climbed the rocky ridge which was to constitute his couch, by one of those rude ascents of steps which are common to the country. In his dream the ascent did not stop where he lay but went on up to heights where its invisible top was lost in heavenly light. Nor was this a mere possibility offered him. It showed itself as a highway between earthly needs and heaven's resources.

Jacob, Distrustful of Own Powers, Heartened by Vision of God

Verse 13—Best of all, there was accorded him a vision of the God of his fathers talking with him as he had talked with those greater ones whom Jacob revered. There doubtless had been days when he, conscious of his own humbler traits, had wished himself a powerful personality such as Abraham was, or a man of imposing wealth, as his father had once been. Perhaps some such thoughts had lain at the bottom of the eagerness with which he seized the opportunity to put his claim to the birthright beyond dispute. He knew that he lacked Esau's aggressiveness. But now he found God talking to him as familiarly as with his great forbears, and it heartened him. To him, so oft distrustful of his own powers, Jehovah promised all that he had promised to Abraham and to Isaac. And that was surely enough!

Verse 14—Not only should his personal and direct descendants be a vast host, but they should be the source of benediction to nations not of their own blood. So those promises which were early given (ch. 17:1-8) were renewed, and thus we are once more reminded how the Old Testament hope always contained within itself the vital principle of the New. Professor Steiner tells us that if he were dropped down in any town or village of Poland or Galicia, Dalmatia or Albania, he could tell by walking through it whether there was any man in it who had ever lived in America. The spirit of freedom, like the yeast germ, multiplies and diffuses itself. So Judaism affected surrounding nations, so Christianity affects today the Balkan states, Persia, China, Korea.

Jacob Makes a Vow That He May Not Forget the Vision

Verse 16—Jacob did not try to shake off the impression made by his dream. He had plenty of other things to engage his attention, that is true. He was still far from the land he sought and not yet out of reach of Esau's pursuit. The dream brought with it no material sustenance. It had not removed one of the enemies through whose hostile territory he was yet to pass. But Bethel was the gate of heaven. If the dream had not banished his foes it had banished his fears.

Verse 18—Immediately he sanctified the place by holy rites. What disciple is there who does not cherish some spot as "holy ground" because there he had an early glimpse of God's face and lived a new life ever after? The old Romans used to build an altar wherever anything out of the ordinary routine of nature occurred. They erected a temple where the lightning struck or snow fell in summer. But Jacob vowed that a house of prayer should be built in his prosperous future on the spot where he heard God's voice and found new courage and went on in new strength. Happy the man who can thus raise Bethels out of stony griefs and remember lonely nights not by his fears but by his celestial visions.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning April 6, 1913

TOPIC—The sower. Mark 4:3-8.

The Master was sitting in the prow of the boat which was drawn up on the beach. The multitude was gathered along the curving shore and listening to his teaching. The husbandman was walking to and fro across the field on the upward sloping plain of Gennesaret and, as he walked, he sowed his seed broadcast. The multitude and the disciples and Jesus had the sower in full view; and the scene, the soil and the seed became woven into his discourse.

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Why was there so much preaching and so little result? The disciples were ready to ask this question; and the preacher was Jesus. Surely, after all that he had said, it must now be time to see more visible effects in the establishment of the kingdom. Could it be possible that the Master's preaching was at fault? That it was not intellectual enough? Or not practical enough? Or not attractive enough? None of these answers seemed to fit. The theological opponents of Jesus could not meet the might of his powers of reasoning. And the unjust and dishonest traffickers could not endure his lash.

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Jesus himself supplies the answer to the question. When you consider the business of seed time and harvest, you take account not only of the quality of the seed but also of the condition of the soil. Preaching the kingdom is of the nature of seed-sowing. The seed may be of the very best quality; but if the soil is not right the harvest will not be considerable.

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There are four kinds of soil, three of which are defective, and one good.

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There is the highway which runs across the fields, and though generally unmarked by fences, remains the same through ages. An Oriental path is practically indestructible. It is pressed by the commerce of the world through untold generations, and any seed falling upon its surface lies there, is trodden under foot of men and is picked up by the birds.

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Like to this soil are the hard-hearted hearers. They are impervious to the word; it never penetrates them. It falls upon them, and then, because it has no affinity whatever with their life and thought, it remains unfertilized upon the surface until Satan snatches it away. We may give men truths which should profoundly stir them and move them to action, but they produce no result of any kind because these men have never taken them in.

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But Satan fears the truth sown even on impervious hearts; because, while it may sometimes lie inoperative on the surface for a time, later the sun and the rain, the experience of earth's joys and sorrows, may open a tissue in the soul, and the seed which seemed dead may suddenly germinate and blossom into life. So Satan is at hand to pick up this seed, that it may not lie too long.

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There is the stony ground. This does not mean ground thickly strewn with loose stones, for ground of this kind is often very productive. But it means ground that has a continuous substratum of stone lying but a little beneath the surface. This kind of soil is characteristic of Palestine, which has one great backbone of mountainous rock running the entire length of the country, north and south. In some places the ledges of stone crop out and are seen in their grey and yellow nakedness. In other places they hold little pockets of soil in their shallow hollows. As the sower takes his way across the field some seed falls into one of these little basins, where the soil, though good enough as far as it goes, is shallow. As the roots cannot strike deeply downwards, the stock grows at once toward the surface. But the plant without deep root is without strength. And the sun, which would have caused the stock of a more propitiously sown seed to strike its roots deeper into the earth and draw its nourishment from the hidden sources of the subsoil, now only burns and withers this plant with the short roots.

This sort of soil represents the shallow hearer of Jesus. He receives the word quickly and, as he is not occupied with the necessity of understanding it and of bringing it into relations with all the details of life and duty, he exclaims at once and enthusiastically over its virtue. He receives it with joy, because at the first view he sees only the comfort of the word for his injured feelings, only the freedom of the word for his hampered spirit. Then he fails in the first hour of temptation, and, in consequence of his personal failure, he turns against the word itself. Every Christian worker has seen men converted amid the contagious excitement of a revival who had endured but a little time, and as soon as they had had experience of the necessity of denying their appetites, making sacrifices and suffering ridicule for the sake of their profession, have fallen away and gone back into the old life of indifference and sin.

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The third kind of soil is that in which thorns are growing with the wheat. This is a soil of natural fertility; it is so fertile that it cannot be idle. If not occupied by wheat, it must grow weeds. It needs only that the weeds should be cleared out of it, that it may become the most productive of all the estate. But while the weeds are in possession, their rank growth will stunt and strangle every promise of a bountiful harvest.

In this modern American life of ours there are multitudes of men whose lives could bear a rich harvest from the seed of the word, but they are already occupied with weeds. They are naturally rich of spirit and strong of soul; but they are consuming their full strength in the production of the things that perish. "The cares of this world" are the poor man's form of the problem of living, "the deceitfulness of riches" are the rich man's form. But on highland or lowland, among rich men or poor men, the thronging of the things of the material world chokes the good fruits of the increase of the spirit.

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The fourth kind of soil is good and well prepared for the seed. It has been broken by the plowshare, and is deep and rich and free from weeds. It is all good, though some is better than the rest. There is a threefold division in excellence. Some yields thirtyfold, some sixtyfold, some an hundredfold. "The soil yielding an hundredfold" was a Jewish expression for the maximum of productivity.

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And thus when the good word falls upon the souls of men prepared for its reception, its full efficiency is realized. The eager heart of man is in correspondence with the living word of God. His word satisfies our deepest longings and evokes our largest powers.

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The solemn lesson to be learned from this parable is summed up by St. Luke in a single sentence: "Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away."

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

April 13, 1913

THE FAITH THAT MAKES POWER

TOPIC—"I can do all things." Philippians 4:4-13.

"Shun ambition!" cries the poet. But that depends altogether on the ambition. The greatest boon that could come to a few million persons would be an attack of ambition. They do not achieve because they do not aspire. They sorely need to be aroused from their self-complacency in living little lives for little ends. Wherever the New Testament has had free course in the minds of people it has incited them to nobler character and nobler activity. Beyond question, Christianity has been the greatest spur ever applied to mortal minds. This is the explanation of the obvious fact that Christians rule the world today. The civilization that is attuned to the keynote of the apostle Paul's magnificent declaration, "I can do all things in him that strengtheneth me," is headed straight for the kingdom of heaven.

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A Christian should ever be content with his lot, but never satisfied with himself.

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Not all the actions of dynamite are outrages. The Greek original of that word "dynamite" is a favorite with New Testament writers. Commonly it is translated "power." The gospel is dynamite. It has blown over most of the institutions of heathendom. Where is slavery today? Blown up by the gospel. Where are the class lines of glorious Greece and powerful Rome? Blown up by the gospel. Where is the universal illiteracy of mankind? Blown up by the gospel. Where are the oppressions and cruelties toward the toilers, and the subjugation of womankind, which once were general? Blown up by the gospel. And, more constructively, what has made the slave over into the Christian freeman? The power of the gospel. What has liberated minds as well as bodies, so that the world's great literature today is a Christian literature? The power of the gospel. What has written into the statute books of nations the world around new laws of liberty, education and human well being? The power of the gospel. The warrant that the gospel of Christ will accomplish the great tasks which remain for it is the historical evidence of its past accomplishments.

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There is no task on earth that is beyond the power of one man leagued with God.

The very genius of Christianity had been caught by Carey when he wrote, "Expect great things from God; attempt great things for God." This spirit of high emprise, this daring devotion to difficult deeds, has ample New Testament warrant. It is apostolic. When God finds a man or woman who is willing to venture mighty tasks for the Name's sake, he fills his hands and his life—and continually enlarges the capacity of both.

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Mottoes sometimes explain careers. One man who had risen from lowliness to a position of really worldwide influence was asked to give, in confidence, the reason. For he had possessed no education, no influential friends, and no special opportunities. The answer, spoken in the frankness of intimate friendship, and not for the public ear, was this: "As a boy, I got hold of the truth, 'I can do all things in him that strengtheneth me.' That became my life motto. Everything I have dared or done has been in vindication of that truth. I have trusted Christ greatly, and have found him greatly true."

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Strength is one thing, and power is another. The giant of Gath had strength, but David had power.—Moody.

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We have a supernatural work to do, and we must have supernatural power with which to do it.—A. J. Gordon.

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So great is the work of the kingdom that only they who are conscious of limitless power imparted from God would dare undertake it. Spiritual service, even in its elemental forms, is far beyond mere human capacity. Unless helped from above, we labor in vain below. "Except Jehovah build the house, they labor in vain that build it."

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"What man has done man can do." That familiar epigram has spurred many a youth's ambition. It is profoundly true. What Christians have done Christians may do. The power that made Paul also made Whitefield and Wesley and Moody. A Christian may be helped by God to become as great a servant as he dares to be.

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In the "pidgin English" of the China coast one of the commonest phrases is, "Can do." The master says to the servant, "Can do?" The servant answers, "Can do." A good worker is a "can do" man. He has efficiency. To lift the figure up to a high plane, we say that the faithful disciple of Christ is a "can do" servant.

MISSIONARY WORK

United Church Inevitable in China

The Continent has already referred to the remarkable conference held by Dr. John R. Mott in Canton in his capacity as chairman of the continuation committee of the Edinburgh conference. Three provinces were represented by seventy-five delegates, of which number twenty were Chinese pastors and leaders. Further details of this conference The Continent is very happy to have from Dr. A. A. Fulton of China, who writes:

"The opening address by Dr. Mott was a strong, clear-cut statement of facts that confront the church in this and other non-Christian lands. The opening years of this century see the non-Christian world restless, and the people of these nations are beginning to agitate for larger measures of liberty and for a deliverance from oppressive conditions. Over against this fact stand the unprecedented opportunities afforded to the church in China. This is due to the homogeneity of the people, their accessibility and the willingness on the part of those high in authority to consider conditions by which alone permanent prosperity of the republic can be maintained. Dr. Mott was intense in his belief that the long period of sowing in India and China will speedily bring harvests and that we must rise to the greatness of the responsibilities that meet us in the many tens of thousands and hundreds of thousands of cities, towns and villages that lie wide open in these great countries. The object of the continuation committee in holding these meetings is to get at bottom facts as to needs and opportunities, and this can best be done by getting together men and women of long experience, including the ablest Chinese leaders, and by thorough discussion try to reach the very best plans for prosecution of work in all departments. Some incontestable facts came to light.

The first fact brought out by discussion is the desire and purpose of the Christians to have a united national church, supported and propagated by Chinese, wholly independent of any denominational control, but rooted and grounded in the vital truths of Christianity. Discussion also brought to light the fact that with the denominational differences and their separative tendencies the vast mass of the Christians have absolutely no interest whatsoever, and that these distinctions will be ignored as fast as the churches become independent and self-propagating. Not that the Christians do not appreciate the aid given by such sympathy and support, but that a powerful, united church cannot exist in close alliance with bodies so dissimilar in views, and with somewhat divergent tendencies. This is eminently wise, and by sympathetic aid given at this time we shall retain the affection and gratitude of the national church, while reluctance to grant a wider measure of control will aleniate the progressive leaders and greatly weaken our influence in the future.

"One of the most important topics discussed was 'How to Discover and Enlist the Ablest Young Men and Women in the Service of Christian Leadership.' Here is a most vital question. The evangelization of the country depends very largely on the right solution of this problem. The solution of the problem lies in recognition of two incontrovertible facts. The first fact is the inadequacy of salaries paid to preachers as compared with support given to graduates of medical schools and to teachers. Not that young men do not prefer evangelistic work, but the low salaries were insufficient to support their families, and they were forced into government employ to enable them to live. The conference strongly disapproved of such a policy and urged the payment of salaries sufficient to secure the ablest young men and to enable them to meet higher cost of living, as well as to permit them to purchase books and to concentrate their energies to the work of preaching without disturbing or oppressive financial anxieties.

"But adequate salaries alone will not secure and retain for permanent leadership the highest type of leaders. The fact remains that such men demand a share of control in corporate bodies, and while very willing to assume heavy responsibilities, they can do so only on condition that they have some share in management of funds. Strong and progressive men cannot be restricted to any particular locality at the request of the missionary in charge. The Chinese will never contribute largely to churches and institutions over which they have very little or no control."

Instructing Immigrants in Citizenship

Professor Alberto Clot

The American Waldensian Aid Society, in which many Presbyterians are interested, was in its origin concerned only with financing the wonderful home mission work which the dozen Waldensian churches of the Vaudois valleys in northwest Italy promote and man in more than 200 Italian towns and cities. But Rev. Alberto Clot, whom the Waldensians sent a few years ago to reside in America as their fraternal ambassador to the American churches, has been deeply impressed since his coming here, with the problem which the gigantic Italian immigration makes for this country. He has therefore in a very magnanimous spirit induced the Waldensian Aid Society to raise a certain sum for what is in practical effect a home mission work for the United States.

Under the auspices of the aid society Professor Clot has formed an immigrant bureau which proposes to put religious and patriotic American literature into the hands of immigrants sailing from Italian ports to the new world. The bureau has already employed colporteurs at Naples, Palermo and Genoa; and as an unexpected sign of official favor, it has received from the Italian government passes which permit these colporteurs to go freely on the docks and decks of the immigrant steamships as they are preparing to sail. Testaments and portions of the Scriptures are, of course, distributed; but perhaps an even more direct influence is the distribution of a little pamphlet in Italian called "Guide to America," which the society's agents hand out even to those who will not accept Bibles.

This guide contains a high-minded analysis of the free government maintained by America. Constitutional provisions are explained, but special emphasis is put upon the fact that liberty in America does not mean freedom from law. Respect for public authority is charged on the immigrants as their fundamental duty when they arrive at their new homes. Naturalization regulations are given in summary. All of this is supplemented by an explanation of the religious status of the country, showing that church and state are entirely separate. Finally there is given a list of all the Italian Protestant congregations of all denominations in the United States, with an invitation for the immigrant to attach himself to one of them.

Waldensian Colporteur Distributing Guides to America on an Immigrant Dock at Genoa, Italy

To put all this material into the hands of the departing Italian to be carried with him on his sea voyage is strategic. In the long days at sea he is almost certain to read and reread the guide through and through, and also is likely to pay much attention to his Testament. But Professor Clot is not satisfied simply with his influence at the start of the journey. An arrangement has been put into effect for giving counsel and advice to incoming Italian strangers at New York and also to Italians returning home. In the first six months that the bureau was in operation seventy-eight arriving Italians have been directed to Italian Presbyterian churches in this country, and of men and women helped on their return to Italy fifty-nine were identified with American Presbyterianism.

The School for Boys, Teheran, Persia

"One of the features of our school that has been deemed impracticable by most of the other schools in Persia," writes Mrs. S. M. Jordan, "is the fact that we have never paid any attention to race, rank or religion. A Kajar prince is treated as well as the son of the corner grocer, and no better. Since we are working for the whole of Persia, and not for any particular fraction of it, we have always accepted without distinction Moslems, Armenians, Nestorians, Jews and Zoroastrians. That they can be put together in the same school and the same classes without clashing is a never-ending source of surprise to those who have not grasped the fact that the Persian is naturally a liberal-minded man. Not only have they not clashed but the young men of different race and creed have come to know and appreciate each other and have become firm friends. This mixing of the races has been a fine thing for the young men, developing in them a true national spirit in distinction from a racial one. While there is perfect religious liberty, yet our schools are conducted on Christian principles, and Christian ideals and standards are those inculcated."

Detroit Makes Good on China Campaign

The promoters of the China emergency fund feel that the campaign in Detroit was, all things considered, the most satisfactory in results yet held. At the end of the campaign the subscriptions already taken amounted to $20,600, with the canvass still proceeding. In this amount the largest individual gift was one from a Detroit Presbyterian, which provides for the building of an institutional church in Peking. The daughters of the same giver have also provided for a missionary residence. The dinner on Monday evening, March 17, was unusually successful. The capacity of the dining hall, 450 seats, was sold out very early, and many who desired to attend could not find accommodations. The China team as organized for Detroit was unquestionably the strongest body of missionaries ever assembled for campaign purposes in the United States. The roster of the team now includes the names of Hayes, Bible, Williams, Luce, Garrit, Locke and Yerkes.

Board Notes and Announcements

—The secretary of literature led the meeting at Room 48, Chicago, on Good Friday morning with appropriate lessons from Hebrews 10 and John 19. Rev. H. W. Luce and Rev. J. E. Williams of Shantung and Nanking Universities told a little of what Christian education is accomplishing in China, the former illustrating by examples of church unity and the latter by instances of personal holiness. Professor Luce likened the university, which, when its various schools have been brought together in Tsinanfu, the capital of Shantung, with its 65,000,000 people, to a situation such as would exist if one college stood in the center of the United States. Having gone to Asia years ago with no great admiration for the Chinese, he has learned to love and honor them, especially trusting those of Shantung province as people of strong moral fiber. He spoke to the heart, as did also the testimony of a student in Nanking University, read by Mr. Williams, and his description of Pastor Ding, whose life reminds him of Mr. Moody's saying, "It remains to be seen what a man who would commit himself entirely to God could accomplish." The treasurer reported over 5 per cent advance in the year's receipts, exclusive of legacies. Greetings from Peoria Presbyterial Society were brought by the president, Miss Julia H. Johnston.

The Open Hearth

Thinks Mr. Tumulty a Jesuit

In the issue of March 6 there is a short editorial that I greatly regret to see. It is the one in which the editor deplores the anxiety which a great many people feel because President Wilson's secretary is a Roman Catholic educated in a Jesuit college.

My regret is that The Continent seems to be joining in the lullaby that puts to sleep the Protestant American patriot. It is impossible for me to understand how an editor familiar with the policy and history and claims of Rome can be willing to defend the President in his course. Certainly the history of the Jesuits teaches us that it is to be expected that one of their number may serve a public official faithfully and be "nonleakable and influence proof" until the crucial time has come. Then he will serve his real master, the pope of Rome. It is possible that such a time may not come for years, but the public fear is well grounded, for the danger is a real one and always present when a Romanist is put in a confidential position.

Let me suggest that instead of such editorials it would be far more appropriate for The Continent to publish a series of articles exposing the dangers of Romanism, such as the masterful series recently given by Mr. Ellis laying bare the faults of Russellism. Certainly, when it comes to real danger to the church and the state, millennial dawn's vagaries are not to be considered for a moment in comparison with Catholicism. The secular papers of the country are already largely under the control of the Roman hierarchy. Have we not a right to expect the religious press to be awake and active in our defense?

THOMAS F. GALLAHER.

No Presidential Sabbath-Breaking

Doubtlessly you have not forgotten that jab given Mr. Wilson and Mr. Marshall the week following Mr. Wilson's speech delivered on a Saturday night to the business men's organization at Chicago. Well, whether it had any effect or not, I notice that our President and vice-president have become real Presbyterians. I knew the way to reach a Presbyterian was to call him a Sabbath breaker. A good Presbyterian would, I think, rather be called a thief than a Sabbath breaker. Anyway, we Presbyterians can now be proud of their stand on the Sabbath. It looks as if the pendulum was beginning to start Presbyterian way, and that we may yet be able to save our Sabbath.

JAMES P. L. WEEMS.

Masonry and Spiritual Life

My experience and observation are that the sister who made the complaint as to the worldliness of Masonry is right. I expected the replies in defense of the order and they came. My father subscribed for The Interior when it was first established and I read it as a child and consider it a part of my education. In my own home The Continent (and The Interior) has taken precedence over all other periodicals. And I believe it to be a fact of my life's observation that the Masonic order, not as an order but by its individual influence, is against any truly spiritual life.

A. S. K.

Lodges and Churches—A Last Word

A good many things have been said in The Continent in the past few weeks concerning lodges, especially Masonry. I agree with what D. D. says in the issue of March 6. I have been a Mason for some years, but have not been in lodge for five years, except one time. I must say, according to my experience, that a Christian will get but little help from Masonry, although the teaching is all good, but the men who compose the majority of the lodges are a lot of godless men, who care nothing for the church or the religion of Christ. I have been in the ministry for thirty years and have taken into the church over 500 people, and of this number only three were Masons and one of these had quit the lodge many years before he joined the church. The fact is that very many Masons regard the lodge as their church. They say, "Masonry is good enough church for me."

Recently I was called upon to attend the funeral of a Mason of forty-four years' standing. I asked his daughter, who is a very intelligent woman, if her father was a member of any church. She replied by saying, "No, he always believed that Masonry was good enough religion for him." This I have heard over and over again from Masons. I have only one reason why a minister should join the Masons, and that is this—he can tell the truth about the institution and no Mason can say, "You don't know what you are talking about." It is utterly useless for a minister to go into the lodge that he may have influence over members. They may have some influence over him, but he will have but little over the members. That I have learned from experience.

MERCHANT S. RIDDLE.

[Owing to lack of space, we cannot further continue this discussion.—THE CONTINENT.]

First Filipino Foreign Missionary Is Ordained

The first foreign missionary to be sent out from the Philippine islands was recently ordained by Manila Presbytery. He is Rev. Simon Igloria and is a graduate of the Union Bible Seminary of Manila. He has served as an evangelist in his native province of Tayabas, and when an appeal came from the Evangelical Union of Honolulu for young men to work among the Filipinos there he decided to volunteer. He spent six months in the United States during the St. Louis exposition. At the installation Rev. C. N. Magill, moderator of Presbytery, presided. Others who took part were Reverends George William Wright, C. R. Hamilton and Estrella.

Dr. W. E. Biederwolf, who is conducting an evangelistic campaign at Williamsport, Pa., has engaged Fred S. Goodman, Bible secretary international Y. M. C. A., to conduct an eight-day campaign in Bible study in connection with the revival.

Ways of Working

Business Manager for a Church

A pastor's assistant who shall be a layman, preferably an elder who has been engaged in business, is about to be employed by First church, Long Beach, Cal., Dr. O. L. H. Mason pastor. This man will be called business manager of the church and will have charge of the financial details in addition to care of the property, which is valued at $150,000. The church will adopt the budget system for next year and the many details of this plan of finances will be in the hands of this officer. The church has 1,100 members, with an expenditure of nearly $40,000 a year. This is perhaps the first time that a Presbyterian church has employed a business manager.

Making Presbytery Interesting

Rochester Presbytery for the meeting this spring invited someone from each congregation to tell on the floor of the meeting what is the real spiritual condition of the church. Three minutes will be given for a response from each church during roll call for this sort of report. Rev. J. L. Jewell of Caledonia, New York, is given credit for originating this plan. Notice of what is required was issued with the statistical blanks.

Hints on Church Advertising

—Next time you print a card of invitation to church services have it imitate a railway pass, good for the month to all services in your church. Men will take them more readily and retain them longer than a stereotyped invitation.

—Some pastors say that the usual picture of a church with no people in sight typifies a deserted church. They insist on having the steps filled with people, showing that the building is intended for use.

What We Desire Is a Rest

In answer to a letter sent by the general secretary of Ministerial Relief and Sustentation, in which there was no request for money, but an appeal for a prayerful interest in the welfare of the aged and disabled servants of the church, a prominent woman in an eastern church sent back the letter, writing upon its margin the following illuminating answer:

"We have use for all the money we can get
and more too. What we desire is a REST."

This woman surely needs a rest, but Ministerial Relief and Sustentation was not chartered to relieve her sort of disability. "What we desire is a rest." Do not the aged ministers, and the widows of deceased ministers, deserve a rest, too? Have they not earned their right to the rest that you want so earnestly for yourself, Presbyterian woman? They also need all the money they have and more, too, and what they want now is rest.

Ministerial Relief and Sustentation is grateful to the woman who wrote the letter about rest.

Ministerial Relief and Sustentation will also be grateful to those who will help to provide rest for those who at the end of the day's toil are waiting for release.

Do you want to give some of the heroes and heroines of the church their fully earned rest?

Consult your pastor or address,

Ministerial Relief and Sustentation
WILLIAM HIRAM FOULKES, General Secretary
507 Witherspoon Building :: :: Philadelphia, Pa.

Thinks Mormon Growth Exaggerated

When opposition to any evil is carried beyond a certain point it is called persecution. Religious persecution of any sect more generally helps than hinders its propagation. Condemning Mormonism without emulating its zeal is not striking very heavy blows at the enemy. Exaggerated and untruthful statements as to the growth and power of the Mormon Church are too common. Statistical statements in some cases are so far from the truth that they ought to be contradicted publicly. For example, take some figures in a book recently published under the title of "Mormonism, the Islam of America," indorsed and recommended for missionary study classes. I quote from pages 82-83: "So thoroughly have they colonized the states from the Rocky mountains west, that The Cosmopolitan, April, 1911, gives the Mormon population of these states as follows: California 40,000, Washington 61,000, Colorado 83,000, Oregon 58,000, Montana 87,000, Utah 212,000, New Mexico 24,000, Idaho 81,000, Arizona 39,000, Wyoming 46,000, Nevada 22,000.

"These figures [the author says] may be large from the religious point of view but they are perhaps not too large from the political point of view; for thousands who have given up Mormonism as a personal system of salvation are Mormons, nevertheless, when it comes to politics. The government report on religious bodies published in 1909 gives the information that 87 per cent of all the members of religious organizations (not population) in Utah are members of the Mormon Church; in Idaho 43 per cent, in Arizona 13 per cent, in Nevada 7 per cent, with smaller percentage in the rest of these states."

Now compare the above with the United States religious report of 1906, which is the latest published in detail:

COMPARATIVE STATEMENTS OF MORMON POPULATION

	According to "Islam of America"	U. S. Census Total	Per Cent
California	40,000	2,834	0.5
Washington	61,000	461	0.2
Colorado	83,000	2,755	1.3
Oregon	58,000	1,187	1.5
Montana	87,000	510	0.5
Utah	212,000	151,525	87.7
Mexico	24,000	738	0.5
Idaho	81,000	32,425	43.5
Arizona	39,000	6,175	1.3
Wyoming	46,000	5,211	21.8
Nevada	22,000	1,105	7.4

The reader can draw his own conclusions, but the United States census bureau ought to be as good authority as The Cosmopolitan Magazine.

Going back to The Cosmopolitan of April, 1911, the reader will there find an article by Alfred Henry Lewis, who says: "As balance of power it controls Nevada, Colorado, Idaho, Montana, Wyoming, Arizona and New Mexico. Aside from these it is of convincing political weight in both Oregon and Washington."

How the Mormons could be a controlling factor in some of the above mentioned states is a mystery, especially where they represent not more than one in 200 of the religious population, as in Montana, for example. It is my mission to travel over the greater part of Montana, and I ought to know something of the religious conditions. I do not hesitate to assert that Mormonism in this state has made little or no progress, although for more than twenty-five years Mormon missionaries have been working here. Mormonism either politically or religiously is not a factor to be reckoned with, so little is its influence. Mr. Lewis, who wrote the article from which the above statistics were quoted, cites as his authority a nameless man, who claims to have lived in Utah, who he says is as well able as any other to give "a guess" at Mormon strength.

In spite of all that has been said of the wonderful progress of the Mormon Church its gains have been very slow in any of the states except Utah. We would not underestimate the evil influence of the Mormon Church, but to do this it is not necessary to overestimate its strength and power. According to the religious census reports of 1912 the total number of Mormons in the United States is only 350,000. The reorganized church has 50,650, making a total in both branches of 400,650. Subtract from this number the membership in Utah alone and it can be readily seen that the growth of the Mormon Church is not remarkable, and certainly not alarming in any of the states except Utah and Idaho. Perhaps no church has been so zealous in religious propaganda, and certainly none has put forth such missionary efforts and employed so many missionaries with so little success and such meager results.

Its largest success has been not in converting Americans but in missionary work in foreign lands and colonizing converts on American soil. The Mormon Church represents a money and political power not to be ignored, yet not a dominant power in opposition to the propagation of the Christian religion. Its own inconsistencies reveal its weakness. Its manifest hypocrisy condemns it. Its political attitude is unpatriotic. It has no commanding appeal to intelligent citizenship. If Christian people of all denominations emulate Mormon enthusiasm, we shall have no fear of the final results. W. N. SLOAN.

Anti-Mormon Petitions

Forms Suggested to Be Signed and Forwarded to Washington in Fight on Political Mormonism.

The petition forms prepared by The Chicago Journal to initiate a new anti-Mormon movement, as alluded to in the editorial columns of this week's issue of The Continent, are as follows:

"TO THE ATTORNEY GENERAL OF THE UNITED STATES:

"Whereas, the Mormon Church procured from the United States a return of its formerly escheated property upon its covenant to use said property solely in accordance with law and with the purpose of Congress in granting said return; and

"Whereas, the Mormon Church continues to teach and practice polygamy in violation of law and its own pledge; and

"Whereas, the Mormon Church is utilizing its returned property in the establishment and maintenance of commercial monopolies in defiance of the antitrust statutes of the United States;

"Now, therefore, be it resolved, That we, as citizens of the United States, do respectfully urge upon the department of justice a prompt investigation of the commercial investments, alliances and monopolies of the Mormon Church hierarchy; and a rigorous prosecution of its property trusteeship, as a combination in restraint of trade."

"TO THE POSTMASTER GENERAL OF THE UNITED STATES:

"Whereas, the official book of commandments to the Mormon Church contains a pretended revelation from God authorizing and requiring the practice of polygamy;

"And, whereas, the evidence taken and the report made by the committee on privileges and elections of the United States senate con-

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Tusculum Bulletin No. 7

Tusculum's Financial Statement

You have read Tusculum bulletins 1-6 and know what Tusculum is and is doing.

Tusculum is dependent upon outside sources for its maintenance.

The average student last year was able to pay but $50, while the total cost to the college per student was $150.

Or, in other words, for every dollar that the student is able to pay the college must obtain $2 from some other source.

Tusculum's endowment hitherto has been $35,000.

Invested as it is at 6 per cent, it still leaves about $14,000 to be secured from personal contributions, to avoid a deficit this year.

Tusculum is raising a permanent endowment of $250,000 to give a stable income of $15,000.

$171,250 of this has already been pledged, or is in hand, leaving $78,750 still to be raised.

How much will *you* contribute toward this?

C. O. GRAY, President,
Greeneville, Tennessee.

(See next week's bulletin.)

clusively shows that the Mormon Church teaches and its priests practice the crime of polygamy; and that the church inculcates disloyalty to the civil government;

"Now, therefore, we as citizens of the United States do respectfully urge upon the postmaster general that he deny all privileges of the mails to the Mormon Church and its responsible authorities, so long as they practice, teach, or encourage crime and treason."

"TO THE PRESIDENT AND MEMBERS OF THE SENATE OF THE UNITED STATES:

"Whereas, the committee on privileges and elections of the United States senate recommended, in its report (senate report 4253, part 1, Fifty-Ninth Congress), that Reed Smoot, apostle of the Mormon Church sitting as senator from Utah, be excluded from the senate on the ground that he was a responsible authority and representative of a church which teaches and practices polygamy and teaches and practices disloyalty to the government of the United States;

"And, whereas, the crimes and treasons of the Mormon kingdom are growing in magnitude and danger, while its apostolic ambassador still sits in the senate in defiance of the committee's report and the clear evidence upon which it is based;

"Now, therefore, we as citizens of the United States do protest against the retention of a seat in the United States senate by Reed Smoot, Mormon apostle; and we respectfully petition the senate to reopen the Smoot case and to act thereupon in accordance with the evidence and the report of the senate committee on privileges and elections."

Churches Observe Civic Sunday

St. Louis Pastors Call Attention to Good Citizenship Before Election—Religious Census Taken in an Afternoon.

ST. LOUIS—The Federation for Good Citizenship asked the churches to observe March 30, two days before the election, as "civic Sunday." About sixty churches complied with the request, and their pastors preached on some phase of civic life. A dozen Presbyterian churches were among the number that observed the day.

A two weeks' series of evangelistic services was begun in Lafayette Park church March 24, the pastor, Rev. W. F. McMillan, preaching every night. The singing has been in charge of Erskine Reed, with a chorus of sixty voices. A chorus of 300 children sang at the Easter evening service.

Colonel James G. Butler of Second church, for whose liberality the churches and educational institutions of this city and the synod have cause to be profoundly grateful, has recovered from a long and rather serious illness from a cancerous growth on his face.

A religious census of this city was taken Tuesday afternoon, March 25, between 2 and 4 o'clock. About 8,000 visitors were enlisted in the enterprise and pastors, priests and rabbis, business men, educators and leading church and society women gave the movement the right of way.

John L. Roemer, D. D., passed the eighth anniversary of his pastorate at Tyler Place church March 15. The offering on Easter Sunday amounted to $1,000, besides pledges for an equal sum for a fund to pay the indebtedness of the church.

Dr. W. H. Black, president of Missouri Valley College, Marshall, was a visitor in the city March 24 on his way to New York to attend a meeting of the College Board.

On the first page of the Easter number of The Markham Church Bulletin a message was given to the church by Rev. Charles L. Stelzle, its first pastor. Rev. George W. King, the present pastor, and Albert Wenzlick, superintendent of the Sabbath school, presented the pupils of the school with a souvenir photogravure of Miss Bethann Faris, daughter of Rev. and Mrs. John T. Faris. Mr. Faris succeeded Mr. Stelzle as pastor of Markham church.

The men's club of First church, Fort Wayne, Ind., has decided to give each man in the Indiana penitentiary a carnation on Mother's Day in May. The chaplain recently told the club of the uplifting influence of flowers given to the prisoners a year ago.

Cut Your Coal Bill ½ to ⅔ THE UNDERFEED DOES IT

What did you pay for coal last winter? Figure it up—then divide the amount by *two* or even *three*—that will give the cost for *next* winter, *provided you put in an Underfeed*—either Warm Air Furnace or Steam or Hot Water Boiler. And *the difference saved* will *soon pay* for the Underfeed. Send for our *Free Book* and we will convince you, as we have thousands of others.

THE PECK Williamson Underfeed FURNACES BOILERS

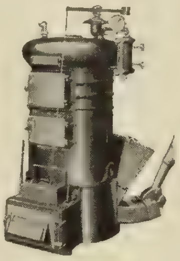
Economy and Efficiency both are Underfeed certainties. The Underfeed way of burning coal insures FOUR big savings:

1. *Cheaper* grades of hard or soft coal—slack, pea or buckwheat sizes—which would *smother* fire in other heaters, are pumped into the firepot from below, *burn perfectly* and yield in the Underfeed more *clean, even* heat than *highest priced* coal burned in the ordinary way.

2. Smoke and gases (representing 25% to 40% heat value of coal), which go to waste up chimneys of other heaters, *must* pass through the fire, are consumed, and make *more* heat.

3. In the Underfeed the fire glow plays upon heat-responsive *clean metal*, because heating surfaces are always *kept* clean; in other heaters the fire glow is upon soot-coated surfaces which *retard* heat.

4. Instead of being blanketed under fresh coal, *live coals* are *always* on top close to the *heating surfaces*. This explains the *even Underfeed temperature*, while top feed heaters invariably show *less heat* after fresh fuel is added.



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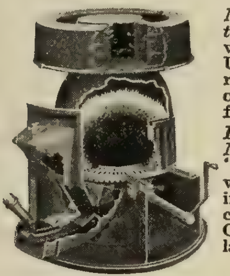

Mr. A. C. Brefeld, Trenton, Ill., writes: "Last winter, coldest in 25 years, Underfeed took care of 10 rooms for us for $22 worth of slack. Fire never out from Oct. 15 to March 15."

Dr. W. A. Daugherty, Massillon, O., writes: "My Underfeed Boiler—with 11 radiators—is doing all you claim for it. Is certainly a money saver. Cost me only $14 for slack last winter"

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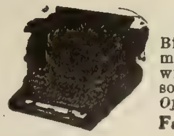

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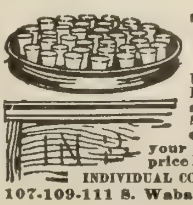

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Dr. Weaver Before Joint Body

Author of Charges Against Home Board Confers with Two Committees—Union Seminary Directors Discuss Stand.

NEW YORK—The special committee of the Executive Commission appointed at its last meeting to make inquiry in regard to statements of Dr. Joseph L. Weaver of Rocky Ford, Colo., as to what he terms "extravagance in administration and usurpation of authority" in the Board of Home Missions held a two days' session with the special committee of the Home Board in this city March 27 and 28. Dr. Weaver came East and at the request of the joint committees appeared before them. Dr. W. P. Fulton of Philadelphia presided most of the time. It was voted that no report of the proceedings should be made public at present.

The board of directors of Union Theological Seminary held a special meeting March 28 to hear and act on the letter the board received from the special committee of the General Assembly to restore harmonious relations between the Assembly and the seminary. The letter asks that the seminary submit to the committee to be placed before the Assembly in May at Atlanta a definite statement of its position in regard to the deity of Jesus Christ, the authority of the holy Scriptures, the bodily resurrection and the atonement.

URGE DR. WYLIE FOR MODERATOR

Friends of Dr. David G. Wylie of Scotch church are urging him to let them put his name forward as a candidate for moderator of the Atlanta Assembly. His friends are agitating the matter on the basis of his many years of service to the church as a whole. They point out that he has been frequently a commissioner from New York Presbytery, that he has served on important committees for over a decade, that only recently he succeeded in getting the Board of Church Erection to put $500,000 of the invested Kennedy fund out, making it possible to erect about 200 churches at once; that he introduced the now famous Union Seminary "peace pipe" resolution and has aided vastly in the amicable negotiations. Dr. Wylie has just completed twenty-two years at Scotch church. He has been preaching in New York the twenty-eight years of his ministerial life.

The new Presbyterian church on Upper Washington Heights to be erected by the corporation of West-Park church was organized the evening of March 27 with between seventy-five and 100 charter members. The foundation for the $300,000 edifice is well under way and the corner stone will be laid very shortly. Worship is now held in the church house.

Persistent rumor has it that Dr. Francis L. Patton will shortly resign as president of Princeton Theological Seminary. Rumor furthermore has it that his successor may be Dr. Ethelbert Warfield, president of Lafayette College.

Dr. Joseph N. Hallock, for thirty-seven years editor and proprietor of The Christian Work, died March 24, as elsewhere referred to in The Continent. He was born in 1834 at Franklinville, N. Y., and was a graduate of Yale University and Yale Divinity School.

FLY TO PIECES

The Effect of Coffee on Highly Organized People

"I have been a coffee user for years, and about two years ago got into a very serious condition of dyspepsia and indigestion. It seemed to me I would fly to pieces. I was so nervous that at the least noise I was distressed, and many times could not straighten myself up because of the pain."

Tea is just as injurious, because it contains caffeine, the same drug found in coffee.

"My physician told me I must not eat any heavy or strong food and ordered a diet, giving me some medicine. I followed directions carefully, but kept on using coffee and did not get any better.

"Last winter my husband, who was away on business, had Postum served to him in the family where he boarded. He liked it so well that when he came home he brought some with him. We began using it and I found it most excellent.

"While I drank it my stomach never bothered me in the least, and I got over my nervous troubles. When the Postum was gone we returned to coffee, then my stomach began to hurt me as before and the nervous conditions came on again.

"That showed me exactly what was the cause of the whole trouble, so I quit drinking coffee altogether and kept on using Postum. The old troubles left again and have never returned."

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

Tells of the Ford Hall Meetings

George W. Coleman of Boston Addresses Philadelphians — More Endowment for Second Church.

PHILADELPHIA—The March meeting of the Presbyterian Social Union was most enjoyable. The exercises following the banquet were of a double character. The address of George W. Coleman, founder and director of the Ford hall Sunday evening meetings in Boston, in which he told the origin of the meetings and growth to present large proportions, held the close attention of the 300 men present. It was felt that here truly was an instance of reaching the masses through wise devices and kindly human treatment. "The meetings are a safety valve for the pent up feelings of the outraged and oppressed," said Mr. Coleman. "They have become as a church to those who will have nothing to do with organized religion or any recognized church." The second part of the union's evening was devoted to a testimonial to Dr. C. A. R. Janvier, in view of his departure later in the year to India to assume the presidency of Allahabad (Ewing) College. In addresses of some length Dr. M. A. Brownson, a close associate of Dr. Janvier in his first pastorate, and Dr. J. R. Davies, a seminary classmate, gave eloquent testimony to his character and work and spoke feelingly of the regret over his departure. Dr. Janvier told how he was influenced in his action by a sense of duty and in answer to much prayer. In a few appropriate words William T. Ellis presented, to be sent to Mrs. Janvier from the union, a beautiful basket of roses. Walter F. Hagar was chosen president for the coming year and H. G. Goodrich, E. J. Cummings, A. Percival Smith and Dr. J. Thorington vice-presidents. Five, who have been waiting for three years, were elected to fill vacancies in the membership of the union and ninety-four were reported still waiting.

At the Easter communion the congregation packed First church, Germantown, Dr. W. B. Jennings pastor. A large number of members were received.

Rev. Alexander MacColl of Second church announced Easter that a member of the congregation had given $25,000 to the church's endowment fund. During the day and the week previous there had been contributed by members $8,000 toward paying off a debt.

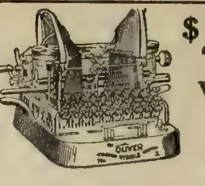
The funeral services of Dr. A. A. Willits at the residence of his son-in-law, William Findlay Brown, assistant district attorney, Chestnut Hill, were conducted by Rev. C. C. Tyler of Trinity church. Dr. Willits was at one time pastor of Arch Street church and very prominent as preacher and lecturer.

Dr. Francis L. Patton of Princeton will address the Presbyterian ministers of the city in Bethlehem church the evening of April 7. This church, of which Dr. Davies is pastor, is thus honored in connection with the fortieth anniversary, which will be observed in a special manner.

Gaston church will give a reception April 3 to the 125 persons who united with the church during the past year. A blue ribbon will be sent to each one to wear on the occasion.

At the annual meeting of the Woman's Foreign Missionary Society in McDowell Memorial church March 28 Miss Helen K. Strain spoke on the Japanese, Rev. William Muir Auld on David Livingstone, Mrs. E. O. Faries on "New China" and Rev. W. C. Isett on "Christianity and the Chinese Republic." The erecting and equipping of a Bible institute in Korea to the memory of Mrs. B. B. Comegys was considered.

W. P. WHITE.



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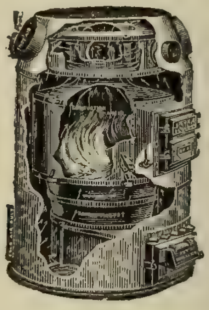

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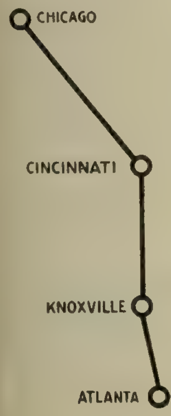

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Paralyzed Worker Writes Book

Chinese Missionary Delves Into Origin of Language in Spite of Hindrances—Organize for Better Sabbath Observance.

PITTSBURG—This city is to have the honor of producing one of the most elaborate and scientific treatises on the origin of the Chinese language ever written. The author is Dr. F. A. Chalfant, who for twenty-five years was an active missionary in China. Dr. Chalfant is suffering from total paralysis of the limbs and for several months has been confined to the home of his father, Dr. George Chalfant, who has retired from the active ministry. Notwithstanding his sickness and infirmity, Dr. Chalfant is spending four hours a day investigating Chinese inscriptions which have been preserved on tortoise shell and bones of animals, many of which date back to 800 B. C. When completed the book will be published by the British museum or the Carnegie library of Pittsburg, both of which have expressed a desire to undertake the work. Dr. Chalfant was stationed at Weihsien, Shantung, until stricken.

Pittsburg is to have a local branch of the Lord's Day Alliance. Monday, March 24, a committee of ministers representing the leading denominations met in the U. P. Publication building. A committee was appointed to draw up a constitution, which will be acted on next Monday. Each ministerial association was asked to appoint a committee of ministers to cooperate in effecting the organization.

P. W. SNYDER.

Additions to Mission Plant

Two Chicago Centers Have Increased Facilities—First Church Raises Large Fund Quickly—Italian Workers Will Cooperate.

CHICAGO—Presbyterians are better able to care for the home mission problems of this city through the completion of Jefferson Park church and the Bohemian settlement house. The Jefferson Park church was dedicated last Sunday by Dr. G. N. Luccock and Dr. E. P. Hill. It is an institutional church under the joint direction of Oak Park church and the Church Extension Board rebuilt at a cost of $15,000 to meet the needs of the community. It has a large gymnasium. The Bohemian settlement house will probably be occupied next Sunday for the first time. It cost $40,000 and will be a complete home for the Presbyterian activities in the so-called Little Pilsen. This work has been growing rapidly during the six years it has been established.

Nearly all the churches took special offerings for the flood victims last Sunday.

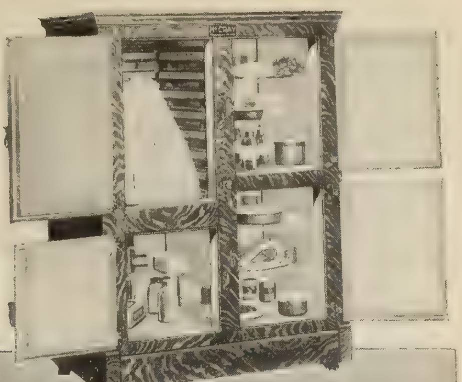
There was a meeting of all the Italian Presbyterian workers Wednesday afternoon, March 26—Rev. and Mrs. P. A. Fant of First Italian church, Rev. and Mrs. Filippo Grilli of Taylor Street mission, Rev. and Mrs. E. DeLuca, Antonio Scorza of the Church of Our Saviour and Misses Ethel MacKenzie and Mary Weir of the training school. It was planned to have special Italian meetings every month of the year to last at least three days, in which all the pastors will take part. The first meetings are to be held this month in Chicago Heights church, the next in May in First church and in June in Taylor Street mission.

Eleventh church has sustained a great loss in the death of an elder, John Burkhardt, who was connected with the church for a quarter of a century and was a charter member.

Vigorous work for a week by men of First church has resulted in pledges for nearly the entire cost of the contemplated extensive improvements. The balance will be raised within a few days. Definite plans for the additional facilities for work of the men and young people have not been made. Premature newspaper reports concerning the annex and its uses conveyed an impression directly contrary to facts.

The Woman's Presbyterial Society for Home Missions will hold its annual meeting Thursday, April 10, in Kenwood Evangelical church, opening at 10:30 a. m. Take Indiana avenue car on Wabash avenue to Greenwood avenue and walk one block north. Luncheon will be served for 25 cents.

Howard B. McAfee, who for nineteen years associated with Park College, has been chosen director of the Chicago Presbyterian



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Training School for Christian workers. Some promising developments are planned, including a temporary affiliation with Chicago Methodist Training School. A building next to this institution will be occupied, and there will be partial interchange of instruction.

The committee of arrangements for the international Sunday school convention met March 25 and elected W. G. Shearer of Evanston chairman. The vice-chairmen are Bishop McDowell, Dr. O. S. Davis and Lindsay T. Woodcock. David R. Forgan is treasurer and Hugh Cork is to act as executive secretary, while C. D. B. Howell of Evanston heads the finance committee.

A special train leaving Chicago on the evening of May 13 will probably carry most of the Atlanta commissioners of the Middle West passing through Chicago. The train will leave over the Pennsylvania, going direct to Atlanta via Cincinnati.

An adjourned meeting of presbytery will be held in assembly hall April 7.

A week's evangelistic campaign in Popular hall will begin next Sunday evening. This is the rescue mission of the Chicago Christian Industrial League, a Presbyterian enterprise which is attracting attention. E. R. Dow will be the speaker during the week. Gospel services have been held in the hall for some months.

Easter collection at Garfield Boulevard church amounted to $1,167, with $229 in the Sunday school. Rev. R. K. Ryan is pastor.

Presbyterians in Storm and Flood

Thrilling Tales of Rescue Work by Pastors and Laymen—Fort Wayne Churches Are Flooded—Rev. A. R. Evans at Oars Over Two Days

FORT WAYNE—Presbyterians are passing through a most trying experience in common with their neighbors. The reports of these awful days have filled the daily papers. Presbyterians are among both the suffering and the rescuing.

Care for Orphans in Church

First church, Rev. H. B. Master pastor, has opened its beautiful building to the orphans, about fifty in number, who were rescued from the Orphan Home by a life saving crew brought down by special train from Chicago. The church is caring for them beautifully, providing beds and comforts and food. The pastor is giving his personal attention to their needs, in connection with the teachers from the home.

Westminster church has had its share in rescuing the suffering through the heroic efforts of the pastor, Rev. Alexander R. Evans. He took charge of a rescue boat Tuesday morning and never rested nor slept till Thursday afternoon.

Open Building for Sufferers

Third church, Rev. Edward Montgomery pastor, has made provision in its building for families driven out of their homes and the church is caring for them splendidly with beds, warmth and provisions.

Bethany church is in one of the flooded districts and about 80 per cent of its people, including the pastor and family, were driven from their homes. The members of the church who are out of the flooded portions threw open their homes and made room for those members who were driven from their own homes. One of the trustees of the church, Robert Miller, had a narrow escape and saved himself by swimming to a place of safety. The church building is flooded to the grief of the members, who remodeled it last summer at large expense.

C. O. SHIREY.

Open Church in Massillon

At Massillon, Ohio, the Presbyterian church was thrown open to the sufferers. Many were fed, housed and clothed.

Four Omaha Pastors Suffer Loss in Severe Windstorm

OMAHA—The cyclone that Easter Sunday evening swept across this city traversed a district three miles in length and for an average width of three blocks. About 110 lives were lost, more than 350 injured and upward of 1,600 homes demolished or greatly damaged.

Six church buildings were in the track of the tornado, three of these being almost wholly destroyed. None of this number were Presbyterian, except the First German, which will suffer a loss to its fine stone structure of upward of $600.

Four Clergymen Losers

Homes of four Presbyterian clergymen were harmed by the storm. That of Rev. Walter N. Halsey was damaged but slightly. Those of Melvin V. Higbee, D. D., and Daniel E. Jenkins, D. D., were unroofed and valuable furnishings sucked out by the wind and scattered. The library of the latter was in part carried into the street and rendered useless by the rain.

Rev. Julius F. Schwarz, superintendent of the southwest district of Nebraska, was the severest loser. Within two months he had bought his home and into it had put his all. It was destroyed.

The congregations of Castellar Street, Dundee, First, First German, Lowe Avenue, North and Westminster each had members who lost properties in the storm, the people of First and North churches suffering the more severely. The pastor of First church, Dr. Jenks, spent the entire week assisting his people to right their homes or become settled in new ones.

Relief in Church Basement

Lowe Avenue church opened its basement to lodgers and gave much time to distributing clothing. The woman's aid societies of all the churches assisted with clothing and sewing.

Among Presbyterian church members and Sunday school pupils many were injured, but only one fatally. Of those receiving the most severe injuries was Miss Anna Picard, manual training instructor of Farnum school. The one losing her life was a member of Lowe Avenue, Mrs. E. C. Sawyer. When the total number killed is taken into account Presbyterians are grateful that no more of their number were removed by the storm. The total property loss to Presbyterians will run over $200,000.

R. H. H.

Bellevue College Suffers

Bellevue College, near Omaha, has been working for a support fund of $30,000 to carry it through a larger campaign for an endowment of $300,000. About half of this support fund had been subscribed when Omaha was devastated by tornado and fire. All local benevolence must now be turned to the help of homeless sufferers. Omaha gave over $30,000 to Bellevue last year to clear up an old debt. Now the college must appeal to those outside Nebraska. It needs prompt relief.

Church Merger Is Discussed

Three committees of General Assembly met in Philadelphia on Wednesday, March 26. One was the committee on church union and cooperation, of which Stated Clerk Roberts is chairman. This committee conferred with two other committees, one from the Reformed Church in the United States and one from the Church of the Disciples. The representatives of the Disciples had no special proposal of cooperation to offer, but only wished to cultivate a fraternal association with Presbyterians and to make known their own views on the paramount importance of church unity. With the Reformed committee the pending proposition for the union of the two churches was again gone over, but since both committees wish to allow ample time for discussion in both denominations, no attempt was made to hasten the consummation of the plan for merger.

Assembly's committees on spiritual life and work and on Presbyterian brotherhood held a joint session. Each committee had been ordered to make a report on the proper relation of the brotherhood to general church organization and to eliminate conflict met together to agree upon an identical report. This will recommend that hereafter the national council of the Brotherhood shall be appointed by the Assembly instead of being elected by the Brotherhood's own national convention.

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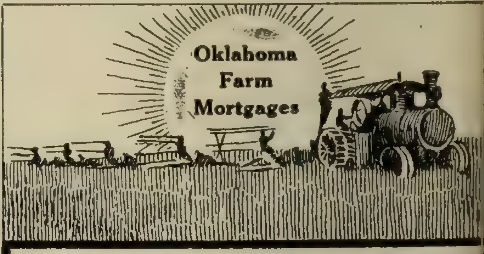

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Financial Situation

Have the Ohio Floods a Lesson for Investors? –Western Farms Better Looking than They Were Twenty Years Ago.

The influence of the windstorm which centered in Omaha and the great floods in Ohio and Indiana will be large on the financial interests of the country. Among the minor results has been the closing of many steel mills and blast furnaces in the Ohio district. The washing away of half the railway bridges of Ohio will call for still more structural steel, on top of the present large orders. The cessation of manufacturing of many kinds in the two states has in itself occasioned a large loss, but the destruction of property by the water has been still greater. Until the water recedes and an accurate estimate of the damage has been made it will be impossible to tell what industries have suffered the heaviest losses.

In the Omaha storm the small property owner seemed to suffer the greatest loss. The insurance companies will be somewhat affected, although most of the loss was from wind, and not much tornado insurance was carried. In Dayton there was fire, but the greatest loss in the flooded region was by water, against which insurance is not usually thought necessary. It is probable that farmers have suffered considerable loss in the flood, and in some cases it is possible that streams will change their course and property values be wholly destroyed.

Earth Will Remain After Flood

Whatever else is damaged or washed away, however, most of the earth will remain. The railways will be forced to expend large sums to repair track and rebuild bridges before traffic can be resumed. Industrial enterprises will have to replace machinery before product can be turned out. The farmer can gather the driftwood and repair his fences and soon begin to plant his crop. If the flood had come a month or two later the damage in the farming regions would have been much greater. If there is a lesson for investors in this disaster it may be in the old saying that the best security on earth is earth.

The difference in the present prosperity of the farms of the West compared with years ago is well put by Bonds and Mortgages:

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Asks Recognition of China

Dr. Charles S. Macfarland, secretary of the Federal Council of Churches of Christ in America, accompanied by Bishop Earl Cranston and Dr. Wallace Radcliffe of Washington, D. C., waited on President Wilson recently and also upon representatives of both houses of Congress. They submitted two documents. One urged the federal government to take early action toward recognizing the republic of China; the other petitioned for an increased number of chaplains in the United States navy and army. They pointed out that although there were 53,375 officers and men in the navy, there were only twenty-one chaplains, and that although there were more than 95,000 men in the army there were only sixty-seven chaplains.

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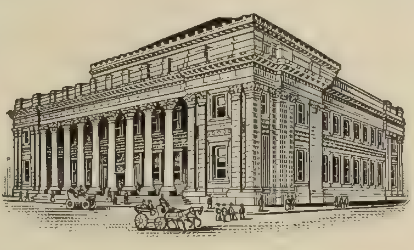

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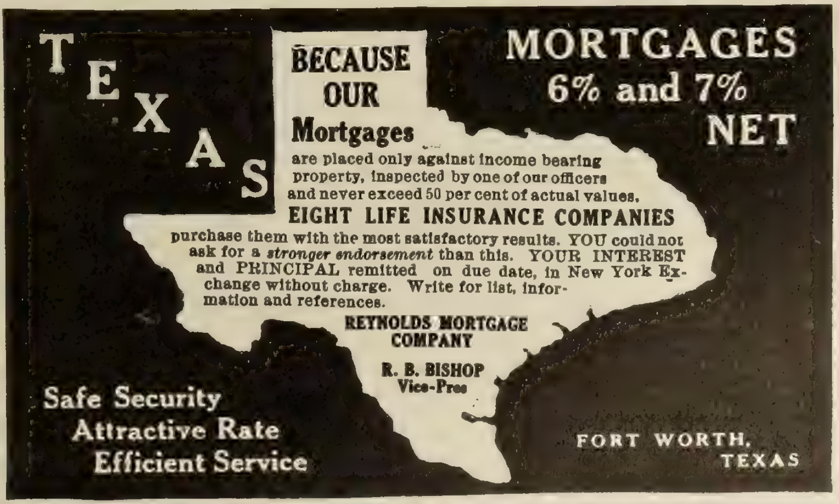

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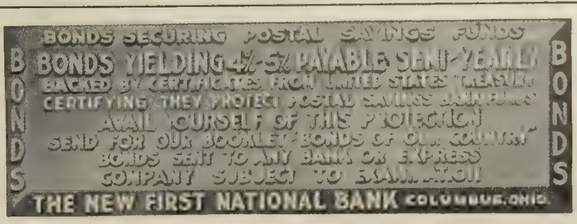

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From Various Fields

Washington

What Tacoma Churches Are Doing

The people of First church were greatly alarmed lest Dr. McLeod should leave them. There was great rejoicing when he finally assured them that he would remain. He is president of the board of trustees of Whitworth College.

Helpful services were held in several of the Presbyterian churches during passion week. Union noonday services were held in one of the theaters and a general union service was held Friday afternoon in First M. E. church.

Dr. W. H. Foulkes of the Board of Ministerial Relief and Sustentation had planned to meet the Tacoma ministers and elders at a banquet in First church. Storms in the Central West delayed his train so that he had to cancel the engagement by telegraph.

Rev. William E. Bates of Montesano will move to Tacoma April 1 and take up the work in Sprague Memorial church.

The Presbyterian Union has secured from the Board of Church Erection a loan of $1,600. This will liquidate indebtedness on mission property and allow for some improvements.

O. T. M.

Ohio

Toledo Churches Are Active

First-Westminster church, which has been for over a year pastorless, is now taking hold with a new life grip under the leadership of its newly installed pastor, Rev. John S. Edenburn. He was installed March 13. Mr. Edenburn came to Toledo from Little Rock, Ark., where he served as pastor of First church for nine years. Previous to that charge he occupied pulpits at Cincinnati, Hamilton and Xenia. First-Westminster church is one of the oldest in the city and has a membership of 600.

The building fund of Dorr Street church is growing. A gift of $100 was made to it by the Collingwood brotherhood last week.

It is estimated that $50,000 is needed to provide better housing for the religious and social work of the Church of the Covenant, Cincinnati.

California

Welsh church, San Francisco, was dedicated March 16 by simple ceremonies.

Dr. Frank Dickson, formerly associated with Dr. J. Wilbur Chapman and other members of his evangelistic party, is meeting with splendid success as pastor of Glenside church in San Francisco. He has been assisting other pastors in evangelistic meetings.

The new brick structure of the Church of the Redeemer, Los Angeles, was dedicated recently. It takes the place of a small wooden building in which the congregation had worshiped since its organization sixteen years ago. The pastor is Rev. John D. Habbick. In the evening the new pipe organ was dedicated.

Michigan

Warren Avenue church, Saginaw, has started a new Sunday school in Buena Vista, one of the suburbs of the city. The school is only two weeks old, but has an enrollment of ninety-one. The Maccabee hall was given free by members of the order.

There were 269 additions to churches in Detroit on Easter, besides over sixty at Scovel Memorial on the previous Sabbath, making a total of 331 in fourteen of the eighteen churches. The others—Jefferson Avenue, Trumbull Avenue, Central and Forest Avenue—will not have their communion and reception of members until April.

New York

A dinner for Dr. Charles C. Albertson, retiring pastor of Central church, Rochester, was held in Powers hotel shortly before he left the city for Brooklyn, where he is pastor of Lafayette church.

A committee is at work planning the erection of a manse at Oneida.

All Presbyterian churches of Binghamton are receiving large accessions to membership on account of the Biederwolf uplift campaign just closed. In all churches evangelistic services will be continued by local pastors for five weeks.

New Jersey

It is expected that the corner stone of the new Third church, Newark, will be laid before summer.

Rev. John McDowell has notified Trumbull Avenue church, Detroit, Mich., that he has made up his mind his duty still is in Newark, where he is pastor of Park church.

Wisconsin

Rev. D. C. Jones, First church, La Crosse, held two weeks of pre-Easter services, with good success.

Rev. Richard Pughe, pastor at North Bend, underwent a serious operation at Rochester, Minn., March 20. He is getting on as well as could be expected.

A Year with Mother Partridge

(*Continued from page 466*)

itself, which they rarely touched, but for the worms and grubs and insects and small weeds which grew among the stalks. They liked, too, fresh young shoots, and ripening berries, and grasshoppers, and seeds, and grains.

One day passed about like another for the Partridge family. At the first streak of dawn they opened their eyes and went to dust themselves on the nearest sandy bank or roadway. This dust helped to keep them from wet and chill till the sun came up to warm the world. This done, they went to the fields for their breakfast, and when the morning was pretty well advanced retired to some clover or turnip field to bask quietly in the sun until late afternoon, when they went out for their supper.

At dusk they went to roost, with many cluckings and chirpings—not on a fence or tree but in the open field, where they could hear the slightest noise, and bunched together in a circle, their heads pointing outwards, so that no wild animal could steal upon them unawares.

When they were three months old the little Partridges were about grown and began to look very much like their parents; and although they were very plain of color they were none the less rather proud of their feathers and enjoyed preening themselves.

They didn't like the winter, but they managed to live through it; for the snow was never so deep that it completely covered all the ground, and there were places where they could burrow for wild seeds. But they early felt the approach of spring, and began gladly to make preparations for setting up housekeeping for themselves. Probably they are out this moment seeking their mates among neighboring Partridges.

"Partridges will be Partridges," the little brown mother no doubt sighs sadly as she sees her household breaking up. But presently she, too, will make a nest, and lay within it other wee drab eggs. And by and by, with the coming of more tiny chicks, Mother Partridge will once more be comforted.

S. C. R.

Bradford Horton, Man

(*Continued from page 464*)

various kinds. His preaching in Minnesota during his second summer vacation was so acceptable that it has secured him a call to an important Presbyterian church in St. Paul, and he has accepted it."

"Yes, I know. There is no question in my mind about Mr. Sleighton."

"But there is about me, professor?"

"Well——"

What Professor Dragham's answer might have been must be surmised. The wife of the

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Order Quick For This Offer Will Not Appear Again.
Mills Seed House Dept. 15, Rose Hill, N. Y.

dean heard the conversation, and she took the direction of the matter summarily.

"Pardon me, Professor Dragham," she said; "after dinner you and Professor Horton can go to the library and talk out your differences; can talk till midnight if you desire. But just now there are others of us who want to talk with you. We do not often have an opportunity, and I can't allow Professor Horton to monopolize you any more. Are you going to Canada as usual this summer?"

So the conversation drifted away from serious subjects and the discussion was never finished. Before Bradford assumed his duties as a member of the faculty the senior professor had made his last fight.

In the starlight on the evening following the dinner Sleighton and Horton had their last pull together on Orsina lake of happy memories. Horton was to leave for Glencoe on the early morning train. Standing before the gate of the Jickers house, both men realized with emotion that their three years together as fellow students were forever past.

"Come in with me, Brad."

"No, I won't go in, A. S. It's too late. I'll say good-by here." There was a quiver of affection in the strong voice. "We met by the St. James with a handshake; we'll part with one here. Give Lucy my love. Stay single till I come back in November and I'll see you at the wedding. Good-by, old boy."

The welcome of the Glencoe home was warm and loving. Barney O'Toole was still in the town, a permanent resident now, acting as teller of the reorganized bank. Coming to supper one night during Bradford's visit, he sat with him on the porch till a late hour talking over Prestonbury experiences, especially the early part of their acquaintance.

"Barney," said Bradford frankly, at last, "what made you hate me so when I first landed there?"

"Don't know. Your good looks and good manners, probably, and a feeling I had that you were finer-grained than I—that you were by nature the kind of thing I was pretending to be."

"Queer. Do you remember where you saw me first?"

"Yes; you came to the drug store and bought a lamp. I told 1827 after you'd gone out that you were a Nancy-boy. And I saw you fall and break that nonbreakable bit of junk that Jickers put off on you. Then next day you took the indexing job for $25, and Maxwell must have thought I was a robber. I think I began then really to hate you. So it went. You sang me out of the choir job at the 'Old Furnace,' and then I had it in for you. I'm glad the luck was on your side, Horton."

"It came near not being. If I'd attended Miss Elmore's party I'd likely be serving my term now." (*To be continued*)

Ministerial Obituary

Rev. Benjamin Morgan, Ph. D.

Rev. Benjamin J. Morgan, Ph. D., departed this life at Washington, N. J., March 8. He was born in Scranton, Pa., Feb. 22, 1869. He learned the plumber's trade, working in the daytime, and attending school at night. Removing to Baltimore, he prepared for college and graduated from New Windsor College, Maryland, in 1894, and at Auburn Theological Seminary in 1897. He served the following churches as pastor: Circleville, N. Y.; Stanhope, N. J.; Fowlerville, N. Y., and Nunda, N. Y. He was compelled to resign, on account of failing health, in January, 1911. Though feeble and suffering much at times, so eager was he to preach the gospel he supplied vacant churches.

Rev. John W. Stitt

Buffalo, N. Y., has lost one of its most faithful ministers in the death of Rev. John W. Stitt, pastor for the last thirteen years of South church. On the 1st of February the church voted its pastor a vacation, with salary, of four months, hoping that the rest would restore strength to the overworked minister. The Presbyterian clergymen of the city, as an expression of regard for Mr. Stitt and as a mark of appreciation of the action of the church in arranging the vacation, planned a four months' preaching schedule whereby they were to take turns in supplying the pulpit.

The funeral services were held in the church, the Buffalo ministers attending in a body.

Calendar and Record

Presbytery Meetings

Aberdeen—Britton, April 8, 7:30. Woman's Missionary Society, April 9.
Adams—Hallock, April 15, 11 a. m.
Alton—Carrollton, April 8, 2 p. m.
Amarillo—Plainview, April 8, 7:30 p. m.
Bellingham—Harbor, April 8, 7:30 p. m.
Bloomington—Hoopeston, April 8, 7:30 p. m.
Brownwood—Blanket, April 8, 10 a. m.
Butler—Butler Second, April 14, 7:30 p. m.
Carlisle—Carlisle Second, April 8, 3 p. m.
Central Dakota—Woonsocket, April 16, 8 p. m.
Central Washington—Toppenish, April 15, 7:30 p. m.
Chester—Darby Borough, April 8, 10 a. m.
Cimarron—Alva, April 15, 7:30 p. m.
Cleveland—Cleveland Old Stone, April 15, 8:30 a. m.
Columbia River—Woodland, April 15, 7:30.
Corning—Villisca, April 15, 2:30 p. m.
Council Bluffs—Casey, April 8, 7:30 p. m.
Des Moines—Indianola, April 8, 7:30 p. m.
Duluth—Cloquet, April 8, 7:30 p. m.
Ebenezer—Newport, April 8, 7:30 p. m.
Elizabeth—Elizabeth First, April 15, 10 a. m.
Emporia—Newton, April 8, 7:30 p. m.
Florida—Eustis, April 15, 7:30 p. m.
Kittanning—Rural Valley, April 14, 7:30 p. m.
Fort Dodge—Jefferson, April 8, 7:30. Women's societies, April 9 and 10, same place.
Grand Rapids—Grand Rapids Westminster, April 8, 2 p. m.
Grande Ronde—Union, April 8, 7:30 p. m.
Gunnison—Grand Junction, April 8, 8 p. m.
Highland—Axtell, April 8, 3:30 p. m.
Houston—Port Arthur First, April 8, 7:30.
Huntingdon—Huntingdon, April 7, 7:30 p. m.
Huron—Norwalk, April 14, 7:30 p. m.
Kalispell—Libby, April 8-10.
Kirksville—Granger, April 8, 7:30 p. m.
La Crosse—Galesville, April 8, 8 p. m.
Lansing—Dimondale, April 14, 7:30 p. m.
Larned—Tribune, April 15, 7:30 p. m.
Lima—Rockford, April 14, 3:30 p. m.
Lincoln—Louisville Knox, April 8, 7:45 p. m.
McAlester—Atoka, April 8, 7:30 p. m.
McGee—Brookfield, April 8, 7:30 p. m.
Mankato—Marshall, April 8, 5 p. m.
Mattoon—Bethany, April 8, 7:30 p. m.
Maumee—Tontogany, April 14, 7:30 p. m.
Milwaukee—Milwaukee Berean, April 15, 7:30.
Minot—Stanley, April 8, 4 p. m.
Muskogee—Afton, April 18, 8 p. m.
New Brunswick—Lawrenceville, April 8, 9:30.
Oakes—Edgeley, April 8, 2:30 p. m.
Olympia—Olympia First, April 15, 7:30 p. m.
Ottawa—Aurora, April 8, 7:30 p. m.
Paris—Honey Grove, April 8, 7:30 p. m.
Peona—Galesburg First, April 15, 9:30 a. m.
Providence—Worcester, April 15.
Red River—Brainerd, April 15, 7:30 p. m.
Redstone—Uniontown First, April 14, 10:30.
Reserve—Kadoka, April 9, 2 p. m.
Rock River—Geneseo, April 8, 7:30 p. m. Woman's Presbyterial Society in connection.
Rushville—Good Hope First, April 8, 7:30.
Sacramento—Roseville, April 8, 7:30 p. m.
Saginaw—Saginaw Washington Avenue, April 14, 7:30 p. m.
Santa Barbara—Santa Maria, April 8, 3 p. m.
Seattle—Seattle University, April 15, 8 p. m.
Sedalia—Holden, April 8, 7:30 p. m.
Sheridan—Sheridan First, April 9, 7:30 p. m.
Sioux Falls—Sioux Falls First, April 8, 7:30. Missionary society same time and place.
Solomon—Belleville, April 8, 7:30 p. m.
St. Paul—St. Paul House of Hope, April 8, 9:30 a. m.
Topeka—Junction City, April 8, 8 p. m.
Transylvania—Greensburg, April 8, 7:30 p. m.
Union—White Pine Westminster, April 8, 11.
Walla Walla—Moscow, April 8, 7:30 p. m.
Wellsborough—Nelson Beecher's Island, April 8, 7:30 p. m.
Wenatchee—Waterville, April 8, 7:30 p. m.
Westminster—Wrightsville, April 7, 7:30 p. m.
West Jersey—Gloucester City, April 15, 10 a. m.
Yellowstone—Fairview, April 8, 7:30 p. m.

Accessions

California—San Francisco Trinity, 14, March 4, W. K. Howe; Newark, 6, March 2, James Curry.
Colorado—Antonito, 7, March 16, W. H. Hyatt.
Illinois—Sheldon, 8, March 9, W. D. Smith; Chicago Windsor Park, 14, March 23, W. E. Shirey; Chicago Rogers Park, 30, March 23, J. L. McBride; Joliet First, 18, March 23, C. M. Brown; Chicago Central Park, 31, March 21, F. A. Hosmer; Evanston Second, 33, March 23, A. S. C. Clarke; Petersburg, 10, March 21, H. M. Hildebrandt.
Indiana—Newcastle First, 7, March 23, T. W. Maguire; Indianapolis Meridian Heights, 6, March 23, Alfred Martin; Remington, 15, March 23, E. H. Bull; Elkhart, 22, March 23, C. M. Herrick.
Iowa—Birmingham, 6, March 16, D. W. Cassat; Hopkinton, 14, March 23, S. T. Foster; Jefferson, 18, March 23, C. W. Caldwell; Marion, 19, March 23, C. F. Ensign; Paullina, 47, March 23, W. S. Harris; Clarinda, 53, March 23, W. H. Wilson; Meriden, 7, March 23, J. W. Little.
Kansas—Fort Scott, 26, March 23, J. A. Smith; Kingman First, 16, March 23; Wichita Grace, 26, March 16.
Maryland—Baltimore Walbrook, 16, March 23, H. A. Grubbs.
Minnesota—Mankato, 16, March 23, T. Ross Paden; Minneapolis Stewart Memorial, 50, since December, C. D. Darling; Albert Lea, 12, March 23, James B. Lyle; St. Paul Central, 27, March 23, H. N. Wilson.
Michigan—Detroit churches as follows, all March 23, First 47, Woodward Avenue 42, Immanuel 32, Covenant 28, Highland Park 25, Bethany 24, Cadillac Avenue 17, Westminster 11, St. Andrews 11, Calvary 10, Gratiot Avenue 10, Fort Street 10, Fort Wayne 3; Ishpeming, 23, March 23, M. M. Allen.
New York—Cohocton, 10, March 23, S. H. Beshgetour.
North Dakota—Jamestown, 14, March 23, G. W. Simon.
Ohio—Delaware, 59, March 23, E. M. Wylie.
Oklahoma—Claremore, 26, March 23, W. E. Loucks.
Pennsylvania—Pittsburg Avalon, 65, March 23, S. W. McKelvey; Pittsburg Fourth, 55, March 21, Samuel Callen; New Salem, 32, March 16, W. H. Sloan.
Wisconsin—Stevens Point, 17, March 23, John A. Stemen.

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EDITORIAL

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CHARLES L. OGILVIE

Unreported Tragedy in Mexico City—Missionary Page

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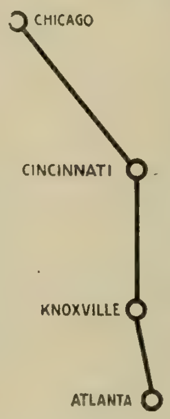

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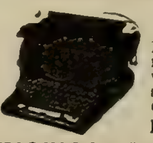

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Around the Shop

This is the way the story originally appeared in an eastern newspaper. It was credited to Senator Burton of Ohio, who got it from a man on a train who had heard it in New Orleans:

> A train on the Denver and Rio Grande railroad stopped for lunch, ice and water and in a few minutes the through passengers were walking up and down the station platform to take out the kinks.
>
> One of the passengers, an elderly tourist, stood breathing the rarefied atmosphere, and delightfully gazing upon the snow-capped mountains.
>
> "Isn't this invigorating?" he remarked to a man who was standing near.
>
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>
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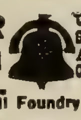

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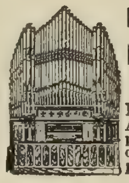

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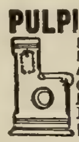

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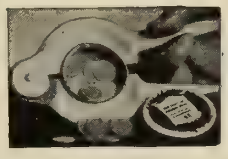

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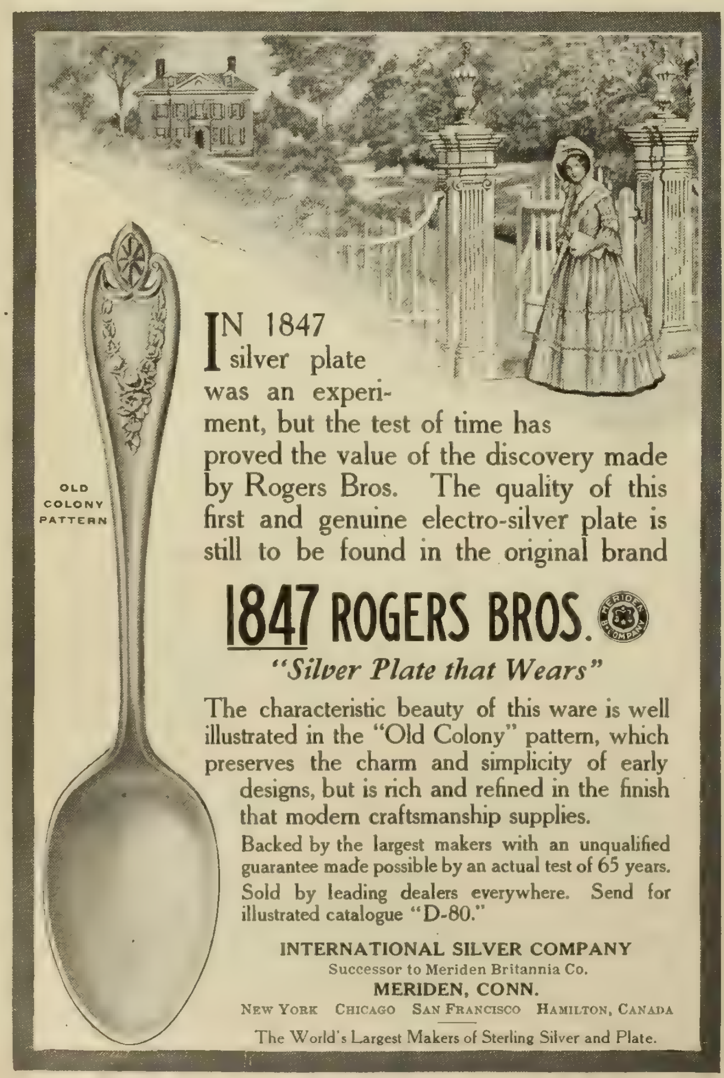
"A rut is the outward and visible sign of incompetence" begins the second article by Mrs. Helen Barrett Montgomery in the series "Let's Talk About Our Work" to appear in THE CONTINENT soon. Its title, "Missionary Ruts, and How to Get Out of Them," will give women vital suggestions for church work. The jolt of a new idea is needed to prevent further corrugation of the King's highway. This article has many applications to all church organizations. Read it aloud at the next meeting of your missionary society. This may be just the stimulus the women need to spur them to better work. Mrs. Montgomery is well known among those who have studied missions and writes with a charming, sympathetic grace. This is but one of the special articles which appear frequently in THE CONTINENT, having a wide application, but written specially for women. In this issue the story of the work of Winifred Holt of New York City will interest every woman. So, too, will "The Sentimentalism of Mrs. Moss," by Elizabeth Price, on the Home Council page. The clever pictures and verse, "The Sleepy Witch," and the story by Frances M. Fox on Young America page will attract the children.



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Judgment of Moab JEREMIAH, 48.

therein: then the men shall cry, and all
the inhabitants of the land shall howl.
3 At the [b]noise of the stamping of
the hoofs of his strong *horses*, at the

B.C. c. 600.
[a]Judg. 5. 23.
1 Sam. 15. 3, 9.
1 Kin. 20. 42.

10 [a]Cursed *be* he
of the LORD [2]dec
be he that keepe
from blood.

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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

VOLUME 44, No. 15 APRIL 10, 1913 WHOLE No. 2237

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Managing Editor—509 South Wabash Avenue, Chicago
William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. Everett Sisson, Managing Director

On Guard for Arbitration

ARE YOU ALERT ON THE ARBITRATION QUESTION?

It is important that you should be. The issue developed over the Panama tolls law by Great Britain's protest against it has come to a juncture which calls for the closest attention of good citizens.

It scarcely seems time as yet for an aggressive demonstration of public opinion on the subject. But the state of the question is such that almost any moment may bring on that necessity.

And men of community influence throughout the nation ought to be watching narrowly the progress of the matter, so as not to miss the moment for action when it comes.

* * *

A new Congress, succeeding the one which passed the Panama tolls act, has just assembled, and its attitude on this subject is not indicated. Other more urgent issues may postpone this.

Certainly men who live by the golden rule have no liking for needless attempts to put Congress under the coercion of public sentiment. If the people's representatives are at all of a mind to do the right and just thing, it is pleasanter all around to let them do it on their own motion.

Only when it is clearly apparent that Congress, if let alone, will swing in with narrow-minded arguments of jingoism or private interest, does the pressure of a heavy hand from the disinterested mass of the people become imperative.

That pressure it would certainly have been necessary to apply in this case with all possible weight if the late Congress had had a longer lease of life. Unfortunately, in that body the senate at least was pretty clearly in possession of men with whom a contract held only so long as the advantage of keeping it was on their side.

But the new administration gives encouragement to those who believe that national honor like personal honor is kept only by doing the square thing when it threatens loss just as when it promises gain. And if this is the temper of the executive department on foreign matters, there is reason for trusting the same ideals to influence the new Congress.

At least, the senate in any event should have opportunity to show whether it regards the arbitration treaties ratified by the United States as binding our government to arbitrate when there is strong chance of a verdict adverse, precisely the same as if it were sure of a verdict favorable.

But if the senators waver again—if they show themselves of the sort to bluff out a bad case by stubbornly locking it up from the scrutiny of justice—then there will be nothing to do but let loose on them the storm of an altogether different public opinion—the opinion that America cannot afford any policy which it is afraid to leave with just judges.

And just Americans must take care to make it a sufficient storm—the kind that there is no escaping.

* * *

Influential and earnest men are working at this subject along the line of persuading Congress to repeal the bill for Panama tolls. And this would be an excellent way of solving the problem.

That would, of course, wipe out the British grievance. And there is on record the best of expert authority for saying that American coast-to-coast shipping through the Panama canal would not suffer if the proposed exemption from tolls were revoked.

Nevertheless, it is necessary to recognize that this proposal to repeal the law does not, in existing conditions, offer a basis on which the solid moral feeling of the whole nation can be assembled.

The moral issue to be fought out is the simple question whether the United States shall keep its plighted word and stick to its professed principles at all costs.

Care must be taken to make that single, uncomplicated issue so plain that any man taking the contrary side of it shall be compelled to come out in favor of dishonesty and promise-breaking. That way only can there be a solid lining up of all honest Americans.

If the Panama tolls act unmistakably broke the Hay-Pauncefote treaty, which guarantees equal British rights in the canal, it of itself would serve as such a test. It would have been that clearly enough if it had passed in its original form—exempting all American vessels from paying for use of the canal.

But under its amended provisions, the portion of American shipping which is to have free use of the canal is traffic between American ports only—in which, by long settled policy of the United States, no vessel of any other nationality is permitted to compete. On this account it is impossible to say without question that any other nation will be discriminated against if this class of shipping alone receives special favors at the canal.

Room for honest difference of opinion must accordingly be admitted at this point. And that means that attempts to erect a test of honor and conscience on the repeal of the law would turn out futile.

* * *

But there is another phase of the question which has no doubtful aspects whatever—which is so clear-cut that it divides with the most elementary exactness between honor and dishonor. On that the moral issue can be drawn without dispute.

And it is the business now of the Christian citizenship of the country to stand up square at that line of demarkation, and see to it that maneuvering politicians don't shift the question.

At this line it is a simple proposition of faith or faithlessness.

The United States has a compact with Great Britain of years' standing, pledging that disputes about the interpretation of treaties shall go to arbitration.

Now Great Britain says that America's canal tolls law, granting special privileges to American vessels trading coast to coast, violates the Hay-Pauncefote treaty. America says that it does not.

A perfectly plain case of dispute over the interpretation of a treaty. And that is the kind of question which the United States has promised to arbitrate.

If now America does not arbitrate, it is a promise-breaker. And a willful promise-breaker is just about the most inexcusable and despicable of sinners.

And an inexcusable and despicable sinner our loved republic must never be permitted to become.

There is a standard to which every upright American can assuredly be rallied. But it will fall largely to the church, as the ordained prophet of righteousness among men, to send forth the rallying call and to preach compellingly this ideal of national honor.

Let the church watch and be ready for the duty if the hour comes which requires it.

The World

Congress Grapples with Tariff and Income Tax

The new Congress, which met for the first time on Monday, has set out to reduce the tariff and establish an income tax. Wool and clothing materials, meats and other foodstuffs are definitely on the free list, the rate on steel is to be cut, but the final fixing of the tax on sugar is still an open question. President Wilson declared for a sugar tariff of 1 per cent a pound for three years, with free sugar after that time. Income taxes were tentatively placed at 1 per cent on all corporation incomes above $5,000 and the same on personal incomes from $4,000 to $20,000; 2 per cent from $20,000 to $50,000; 3 per cent from the last named amount to $100,000. Some interesting speculation is being indulged in as to the amount of income tax that some wealthy men will have to pay, beginning with $2,000,000 for John D. Rockefeller, $120,000 for Mrs. Hetty Green and $90,000 for J. Ogden Armour.

President Wilson's announcement that he himself would read his message to the senate and house from the floor of the representatives' chamber—thereby breaking a precedent that Presidents' messages should be transmitted in printed form and read perfunctorily by a clerk—created a tremendous stir in political and official circles in the capital.

Magazine Editor to Be Ambassador to England

President Wilson's most notable appointment since his cabinet selections is that of Walter H. Page as ambassador to Great Britain, a post vacated by the death of Whitelaw Reid. Mr. Page is the editor of The World's Work magazine and a member of a prominent publishing firm. He has been editor of The Forum and The Atlantic Monthly and is known as a man of letters. He has skill as a public speaker and has been actively interested in public affairs, though not as an office holder except through membership in Roosevelt's country life commission. He is far less wealthy than most of his predecessors at the Court of St. James. The practice of late years has been to appoint men of wealth to represent the United States at European countries in order that they may meet the financial demands associated with the office. This idea does not meet with Mr. Wilson's approval.

Devastating Work of the Great Floods

Sad and pathetic, soul-stirring and heroic are the echoes that came from the flood districts of Ohio, Indiana, Kentucky and Illinois. For example, there was Shawneetown, Illinois, a place of 3,000 people, a substantial and prosperous town. One night last week all that was left of it were a few brick and stone buildings on the main street and 100 persons in the upper stories of these buildings. A tempest of wind had completed the destruction begun by the opening of the levee, for it had lashed the broad waters of the Ohio into a rolling, tossing sea. Between the churning waters and the southwest gale, frame buildings fell to pieces, and the inhabitants as well as the militia fled to refugee camps on the hills when the levees began to crumble. And yet with the receding of the freshwater ocean the people regained hope and will restore the town.

The Red Cross and the federal and state governments continued their relief work, but the sudden and overwhelming nature of the calamity left many localities without the bare necessaries of existence and without means of communication and transportation. Consequently there was widespread suffering in spite of earnest intentions and efforts to alleviate.

The subject of flood prevention is now, more than ever, engaging the attention of farmers, business men, engineers and statesmen. Theodore Roosevelt, writing in The Outlook, urges that the whole Mississippi watershed be treated as a unit from the mouths of the streams to their sources through the complete coordination by act of Congress of all federal bureaus having anything to do with the work—and thus "lift the rivers out of politics."

Three Years in Prison for Mrs. Pankhurst

Mrs. Emmeline Pankhurst, the recognized leader of the British "furies," as the militant advocates of woman's suffrage are sometimes called, was last Thursday found guilty and sentenced to three years' penal servitude on the charge of inciting persons to commit damage. In the course of a public speech Mrs. Pankhurst had previously shouldered responsibility for the burning of the country house of Chancellor Lloyd George. She was sentenced as a second offender. At the trial no evidence was offered in her favor, but she made a long address on the movement which she and her supporters now regard as synonymous with violence.

This is the most serious penalty, by far, yet imposed upon the militants. Instead of having a deterrent effect it was followed by new and more bitter threats, accompanied by destruction of property, such as railway cars and private houses. The original campaign of agitation has apparently developed into an organized warfare against society as a whole.

Friends and relatives of Miss Zelie Emerson, the Michigan young woman who was lately sentenced to Holloway jail in company with other women for acts of vandalism committed in the name of the cause of suffrage, have been making earnest efforts to obtain her release. Miss Emerson started the now common "hunger strike" in jail, and, it is reported, has since been forcibly fed by the prison physicians and attendants, with resulting injury to her health. The matter has been brought to the attention of the American embassy at London and also to the Washington authorities, but the response was that nothing could be done for the American girl if she had been properly convicted and received the same treatment as that given the English prisoners.

Montenegro Bars Peace; Defies the Powers

Persistent Montenegro blocked Balkan peace negotiations last week, utterly refusing to be either coaxed or coerced into stopping the siege of Scutari, the city in northwestern Albania which stood as the sole vestige of Turkish power in the long stretch of country between the Adriatic and the Tchatalja chain of forts on the outskirts of Constantinople. As little Montenegro was the first nation to begin the war, so it would be the last to end it. King Nicholas has made no gains compared with the successes of his three allies, yet Scutari seems a logical part of a greater Montenegro, and he desperately vowed to make it his new capital. Servia actively supported him. The concert of Europe, influenced by Austria, willed otherwise, and when diplomatic warnings were unheeded ten foreign warships blockaded the Montenegrin seaport of Antivari. Austria sent four, Italy and Germany, France and England the remainder. Russia was acquiescent. The English admiral acted as spokesman. The spectacle of the largest European nations being defied by one of the smallest was not expected to last long, but the situation on Monday was incongruous and unprecedented.

Turkey accepted unconditionally the offer and terms of mediation proposed by the powers, but the allies countered by asking that the frontiers of the future kingdom of Albania be delimitated in advance, also that the demand for a war indemnity be accepted "in principle." The eastern frontier of Thrace is not definitely settled, but it is agreed that the Ottoman empire will have nothing left but the far southeastern corner of Europe.

Plans for the new kingdom have progressed so far that a king has been chosen—the duke of Montpensier, a nephew of King Ferdinand of Bulgaria, of the long line of royal Bourbons in France, a grandson of Louis Philippe. He is a young man of large stature, athletic and accomplished. He will have a half civilized tribal people to reign over, and once launched the new state will probably be watched with more covetousness than good will by its neighbors.

Big Prize for Flight Over Atlantic

Lord Northcliffe, owner of The London Daily Mail, last week offered a prize of $50,000 to the first person to fly over the Atlantic in a hydro-aeroplane in not more than seventy-two continuous hours, either east or west, the contest open to all nationalities. On the heels of the offer came an announcement that Rodman Law and Henry Bingham Brown would make the attempt next July in a machine to be constructed in Marblehead, Massachusetts, and starting from Newfoundland. It is planned to maintain an altitude of 1,200 feet and make the trip in thirty-six hours, with one stop in midocean to take on fresh fuel from a steamship. Several steamship lines are reported to be willing to cooperate in this particular. Other equipment is to include five pounds of food in thermos bottles, compass, night glasses, rockets and signal lights. The weight of the machine complete, exclusive of the aviators, will be 500 pounds. The two men are to alternately sleep and steer.

According to the president of the Aero Club of America, Allen R. Hawley, crossing the Atlantic in an airship is now only a question of time, and The London Mail's offer will do much to shorten the time. The main difficulties to be overcome are the carrying of sufficient gasoline and the keeping of a direct course. Count Lambert, inventor of a hydroplane, declares the feat possible with calm weather and a slight following wind. On the other hand, several British and French aviators say the ocean flight will not be practicable for another two years, and that the financial cost would exceed the amount of the proposed prize.

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Great Claims Made for German Airships

The Germans have not yet been heard from in connection with the transatlantic prize, but it is reported that the Zeppelin military airships have succeeded in taking on gas and fuel from a naval collier, and that using a naval fleet as their base the Zeppelins can cross the ocean, carrying bombs and machine guns if necessary. This result is said to have been achieved as the result of ten years' quiet experimenting. Color is lent to these reports by the fact that the new German army budget calls for over $19,000,000 to be devoted to military aviation, with $5,000,000 to be added later on.

German official circles were much disturbed last week by a mishap to a big Zeppelin carrying ten passengers which was being tested by German army officers. The pilot lost his way in the clouds so that he landed at Luneville in France on a cavalry parade ground instead of in the home land. The French officers were quick to take advantage of the opportunity to acquaint themselves with German secrets of air warship construction.

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To Stop Naval Construction for a Year

Winston Churchill, first lord of the admiralty, after asking the British house of commons to appropriate $231,500,000 for naval expenditures, on top of $141,000,000 wanted for the army, recently came forward with a definite proposal that Germany and Great Britain agree to cancel their program of naval construction for the year 1914. Mr. Churchill also invited all the world to join in a naval vacation for a year, so far as new building was concerned. Scores of millions were being squandered each year, he declared, without making any real difference in the relative naval strength of the nations.

As Great Britain has demonstrated its power and determination to outbuild all other nations, its proposal of a limitation by national agreement comes with great force. Germany has not heretofore been inclined to respond to the suggestion, but the fact that Germany is just now exerting herself greatly to increase the army establishment should incline her to be more responsive to the Churchill hint. Germany's extra army expenditure next year is to reach the enormous sum of a quarter of a billion dollars, and France has consequently felt compelled to follow suit.

French and German Socialists are endeavoring to end the traditional enmity between the two nations, and at a congress in Brest a few days ago French Socialists took the ground that the present rivalry of arms in the name of peace was provocative of war. The congress further decided to undertake energetic action in favor of a Franco-German understanding and international arbitration. In Alsace-Lorraine, the former French province taken forty years ago by Germany, the socialists have affirmed that they do not want "revenge" which would bring the two nations into conflict.

Religious World

Free Church Men of England in Council

The Free Church Council of England has just held an inspiring meeting in Newcastle-on-Tyne. The opening sermon was preached by the retiring president, Dr. Thomas Mitchell, and immediately afterwards the new president, Rev. Alexander Connell, took the chair and launched out on the annual presidential address, which is characterized as a "stately deliverance." Mr. Connell is a Presbyterian, successor of "Ian Maclaren" in the great Sefton Park church at Liverpool. The dominant note of his address was a warning of the perils involved in the popular loss of "God-consciousness." His text was the recent remark of a national leader, "We have somehow lost our grip on God." A whole session was later devoted to papers and addresses on "spiritual power," in which the same serious criticism was repeated.

Resolutions were adopted calling upon the Liberal government to pass the long delayed bill relieving Nonconformist taxpayers from contributing money to the support of public schools under charge of the Church of England and demanding a larger national contribution to the erection of schools independent of church control. Demands were likewise made on the government for a revival of the temperance reform bill which failed in 1908 and for measures that will suppress in Calcutta and Bombay the sale of opium for export to China.

The friendly disposition of at least a certain portion of the Church of England was expressed toward Free churches by the attendance at the council of the bishop of Newcastle and Canon Hensley Henson. Canon Henson praised the Nonconformists for anticipating the Established Church in recognizing and answering the needs of the unchristianized world, especially Africa. Rev. F. B. Meyer was reelected secretary of the council for another year, and in accordance with the British custom, Rev. F. Luke Wiseman, now president of the Wesleyan Methodists, was designated as president of the Free Church Council for the year beginning next spring.

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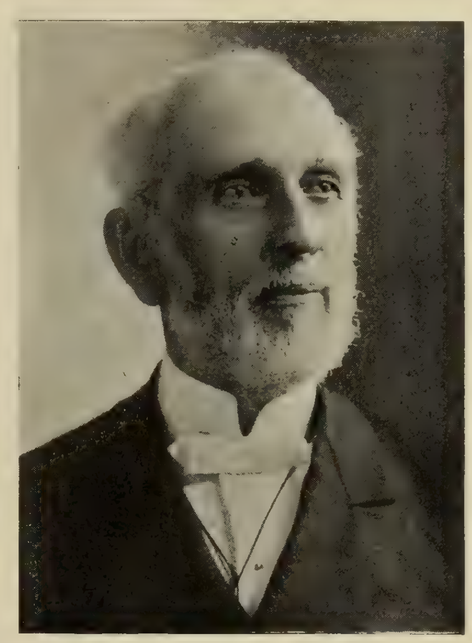
A Gentle Prince of the Heavenly Kingdom

The "grand old man" of the Presbyterian Church, the beloved Dr. Wilson Phraner, slept away into the eternal life at the home of his daughter, Mrs. Frank B. Arthur of Brooklyn, on the night of April 4. Eight months past the ninetieth anniversary of his birth, Dr. Phraner was, in the beautiful imagery of the ancient Bible poet, a sheaf fully ripened for the garnering, and his going away cannot be thought of with lamentation. Rather, the memorial word to be spoken, as the volume of his life is closed, is a word of thanksgiving and joy for such a life so fully lived and so long. No spirit gentler or truer has ever been vouchsafed by the Heavenly Father to express in this world the tender compassions of his Son, nor one more faithful. For Dr. Phraner was tireless in his labor for the kingdom up till the very end of his ninetieth year, when the sudden collapse of the bodily vigor which had persisted until that time almost unimpaired, betokened his approaching release into the higher life.


Wilson Phraner, D. D.

As late as October, 1911, when more than 89 years of age, the wonderful old veteran was out on one of those home mission journeys among the synods in which he so greatly delighted and which made him so widely known and deeply loved among Presbyterians. At the last General Assembly in May, 1912, he was also present to advocate with eloquent simplicity the cause that had always lain so near his heart. His voice always rang as true as his character. Certainly no life that ever touched in any wise the life of Dr. Phraner failed to receive from him stimulus to faith, kindliness and consecration.

Dr. Phraner's most notable service in the ministry was his thirty-five years' pastorate in First church of Ossining, New York. There, at length, however, he broke down in health and was told that he had less than a year to live. With that prospect before him, twenty-seven years ago, he resigned and started on a trip around the world, with a special desire of seeing once more his eldest son, Rev. Stanley Phraner, a missionary in Siam. But it was the son whose labors were near an end, not the father, for the father survived the son by nearly a quarter of a century. Recovering strength, Dr. Phraner returned to settle in East Orange, New Jersey, and there became the associate pastor of Munn Avenue church, where his unfailing sympathies made him peculiarly welcome in house-to-house visitation, in which he was indefatigable. But he would accept no salary, stipulating instead as a consideration for his services that the church should support Dr. Milton Greene in the Home Board's service at Havana. In two different terms, preceding and succeeding his illness of twenty-five years ago, Dr. Phraner served as a member of the Home Board for over thirty years, and nowhere else will he be so much missed as in the councils of that body.

Editorial

What Is the Use?

IN CROMWELL'S day there was a sagacious member of parliament named John Ashe, to whom Carlyle has erected a verbal monument. A motion was made to thank a certain preacher who had occupied the desk in parliament on a monthly fast day. Poor Ashe's patience was exhausted, and he arose to object, "What is the use of thanking a preacher who spoke so low that nobody could hear him?" We suspect a long-suffering public would have seconded that motion with great tumult. What is the use of thanking any man who does a good thing badly? If a preacher lets his voice fall at the end of the sentences, in an effort to be impressive, or if he makes a din in speaking and is so loud that his hearers are worn out at the end of the sermon, why should anyone thank him?

For that matter, why should anyone thank a Sunday school teacher who persistently comes so late that his class has grown restless? Shall anyone thank an organist who acts as though he were a soloist instead of a congregational accompanist, or a precentor who fails the congregation when it is depending upon him for leadership? Shall anyone thank a janitor who has the church so cold one Sunday, and so warm the next, that the minister cannot combat it successfully with the congregation? What is the use, we repeat, of thanking anyone who does a good thing badly?

And yet if we insisted upon that too carefully some of us would lose half our thanks. We are in danger of doing our fine things in a poor way, of spoiling our good deeds by some avoidable fault. We let our good be evil spoken of. The apostle urges that those who show mercy shall do it with cheerfulness. That carries with it the suggestion that it is possible to show mercy in a cheerless fashion. And it is. A man sometimes gives a thousand dollars to a project, but his gift chills the heart of the receiver; it is made in such a mean fashion. Of course the giver must be thanked; but deep in the heart of the man who receives it there is sometimes a wish that he could throw it back in his face.

Other men can say "No" so graciously, or, better still, can make their gifts so graciously, that the receiver is heartened by it. It is too bad that people think so readily about the faults in good deeds, but we cannot much blame them. If we are to preach, let us do it so that men can honestly thank us for it. If we are to do good, let us do it so that evil cannot be spoken of it. If we are to show mercy, let it be with cheerfulness.

Assembly-Reduction Overture in a Nutshell

Let members of presbytery stick a pin here. Any man who votes for the pending overture for reducing the size of General Assembly must be prepared to stand up for this proposition:

In a democratic church with a republican form of government it is right and just for a minority, having already a majority representation in the denomination's legislature, to reduce still further the minority representation of the majority in order to save a little money.

Any presbyter who thinks this an impossible proposition must vote against the overture, for there is no evading the fact that just this is what the overture means.

Simply a Contest Between Progress and Reaction

It is to be hoped that the church by this time well understands that the controversy now centering around the Board of Home Missions is a controversy not over expenditures, as some would represent, but a controversy over policies. What the church is face to face with is a determined effort to reverse the board's whole program—to divert its line of march toward entirely different ends. And on that issue Presbyterians must be prepared to give their voice pro or con.

When analyzed to the base, the contentions of the board's critics become more understandable. The motive of their agitation is exactly the same spirit which accounts for "stand-patism" in politics. The Presbyterian Church has before it today, as the nation has had in recent political campaigns, the choice between reaction and progress. And all this is made the plainer when on study it appears that the main substance of complaint against the board is in reality a complaint against the one great modern improvement of the business world, "scientific management." Just what has been hailed in business life as a tremendous stroke for efficiency the reactionary spirit in the church bitterly blames the board for adopting.

The very essence of the "scientific management" idea is to multiply superintendency. Each worker is to have the advantage of working with an expert adviser, set not to "boss" him but to help him by showing him how to eliminate every motion that does not count for effect in the line of his work. And that is what the Board of Home Missions has been doing—giving isolated workers in local fields the aid of expert counsel from men who out of long experience can advise how to do a given piece of work with the least possible lost motion. But this is the very thing called waste by the gentlemen who are attacking the board. Of course "scientific management" costs, yet trade and industry say it is economical nevertheless because it so greatly increases results. But improvement of efficiency is overlooked entirely by these church critics. They see nothing in the case but the mere bookkeeping fact that a larger number of high-class men than formerly are drawing salaries in the main or subordinate offices of the board.

An equally significant contrast between the modern trend and the position of these "stand-pat" Presbyterians is notable in the dispute over the Cortez church in Colorado to which Secretary Thompson alluded in his recent public reply to Dr. Joseph L. Weaver. The newer conception of home missions looks on the work as effort to advance Christianity; therefore the board refused to give money to plant a Presbyterian congregation where Christianity is already represented adequately by other organizations. But the older notion counts it the business of home missions to extend the Presbyterian name and order; therefore Dr. Weaver insists on having a Presbyterian church in Cortez regardless of the Congregationalists, the Methodists or any other denomination occupying the place beforehand. It is not needful to impute a motive of retaliation to Dr. Weaver in order to explain the national war on the board which he has inaugurated since this incident; as long as these two views stand in opposition war between them is an "irrepressible conflict." It might just as well be fought out to a decision early as late.

But in a fellowship so long and deeply imbued with progress as is Presbyterianism, the outcome cannot be dubious. The reactionaries in this matter are confronting inevitable defeat.

Loyalty That Has Come to Be Costly

In all this country there is nobody making a finer fight than William R. Moody to observe the Bible injunction, "Remove not the ancient landmark which thy fathers have set." When Dwight L. Moody died and left to the care of his son the Northfield schools, the last and dearest interest of his heart, it was with a solemn injunction that the institutions must always be kept accessible to poor boys and girls. The elder Moody had calculated that a boy or girl worth educating could manage to earn and save $100 in vacation, but not likely more than that. Therefore he planned the schools so that any student entering at the beginning of a year with $100 would be kept through until the next summer vacation. The rest of the cost of keeping the institution open depended on solicitation from sympathetic givers outside. And that was the burden which fell on the shoulders of the son William. As cost of living has mounted up of late years, the burden has constantly got heavier. School expenses each year increase, but the contribution from the students still sticks at $100 apiece. Many of the trustees associated with Mr. Moody are telling him that he is foolish to hold to the old standard when times have changed so greatly. But he realizes that $100 is still $100 to young folks struggling for a chance in the world and increasing the tuition charge would shut out many of the poorest students. And that he feels would be recreant to his father's purpose. So the loyal son fights every proposition for making his own task easier and plods steadfastly on in his path of fidelity, which now obliges him to raise from the benevolent $120,000 every year to meet current expenses.

Dubious Partnership Better Dissolved

It is easy for anybody who knows Dr. Charles H. Parkhurst to understand why he writes daily for the Hearst newspapers of New York and Chicago. The Hearst newspapers have a tremendous constituency among metropolitan masses that the church never touches, and the opportunity of speaking to these people a daily word in favor of righteousness must have seemed to Dr. Parkhurst a chance to extend his ministry which he had no right to ignore. But though he writes sincerely for righteousness' sake, there is evidence every day that the Hearst management is not by any means concerned to use him for righteousness' sake. When across the front page of the paper, in "scarehead" type, one reads, "Dr. Parkhurst sees brutal prize fight; describes debasing exhibition for The Evening Journal," one can readily believe that Dr. Parkhurst is trying to put down prize fighting, but one is also compelled to believe that in actuality Dr. Parkhurst is being used to stimulate public zest for prize fighting. The "debasing exhibition" he has been induced to describe is served up by the Hearst minions in a way to make impressionable boys and coarse men gloat over it. In fact, Dr. Parkhurst's experiment in extending his ministry in this fashion seems a sorry failure, and we believe all his friends will rejoice when he withdraws from a partnership which is more compromising to him than it is beneficial to those whom he hoped to reach.

What Three Students Said of City Churches

A New York church member who went to look for three young university students one Sabbath morning with the idea of inviting them to church routed them all out of bed at 9:30 in the morning. "Where do you fellows go to church?" The answer was, "We don't go anywhere. No one goes to church in New York."

"But you always attended church at home," the caller pursued. To this their answer was:

"Well, we do sometimes go at night, but not to any regular place, for no one seems to care whether we come a second time or not."

Of course three young fellows, probably not too anxious to go to church anyhow, do not constitute a whole commentary on metropolitan church life. But yet the telling of this story ought to make city laymen everywhere look more alive for young fellows wandering into the congregation who look like college students or young office men, new to the city and strange to its associations. For that matter, the same lesson ought to apply to any kind of young man, no difference what he looks like.

—It is not surprising that the Board of Publication is laboring to induce Judge Willson to withdraw his resignation and continue as its president. In twenty-five years as the presiding officer of that great agency of the church Judge Willson has wrought himself into the whole structure of the organization, and his associates cannot help being shaken when he tries to draw himself out. Its president's influence in this quarter of a century has imbued the board with a unique admixture of conservatism and progressiveness which has pleased perfectly neither the conservatives nor the progressives, but which has been, none the less, efficient in getting on continually to new service and larger adaptations. There is no reason to think the daily papers are right in saying that Judge Willson has resigned because of indignation at the action of Assembly's committee on graded lessons. The judge has come to those years when men naturally wish to reduce their responsibilities, and that motive alone is quite enough to account for his resignation. Yet it is true that Judge Willson has stood steadily for the graded lessons, and there is both absurdity and irony in the intimation that there can be peril to Presbyterian belief in what a man of his stamp has indorsed.

—The Roman idea of church administration—imperialistic, as it is all the way through—has hard going when it gets up against democratic American principles concerning the tenure of church property. St. George's congregation in Shenandoah, Pennsylvania, claimed the right to name its own trustees, chosen in election by the parishioners themselves. Of course the archbishop at Philadelphia objected, since church law makes him the sole owner of all church edifices in his jurisdiction. But the civil court where the case was carried held against the archbishop, saying that the church at Shenandoah belongs to the laymen who paid for it. Doubtless, Catholic laymen could obtain the same rights almost everywhere in the country if they were aroused to test the issue.

—Some people talk about the social service platform of the Federal Council of Churches as if that platform were the whole of the council. Objectors allege it as proof that the council is "one-sided." But the charge of one-sidedness is sheer ignorance. The council has commissions on evangelism and missions and education and domestic life which are just as much a part of its scheme as the social service commission is. Better read all those reports before you conclude that the social service platform, good as it is, comprehends all that the Federal Council stands for.

—"The lift of the world today is toward a new recognition of the importance of religion." That is the opinion of Henry King Hanna as advertising man. If an advertising man is willing to go on record that way, surely every minister ought to believe at least as much, and that would rule out pessimism from the church completely.

—When President Benjamin Harrison sat down first at his cabinet table with his chosen advisers it was noted as a curious circumstance that every secretary in the cabinet save one was a member of the same church to which the President belonged—the Presbyterian. The remaining secretary was not so very far away from Presbyterianism—he was a Congregationalist. It was a most plausible chance for somebody to say—a Catholic, for example—that the Presbyterians had plotted to capture the government. Yet nobody said it, and in point of fact the identity of church relations was absolutely a chance coincidence, which nobody had realized before the members of the cabinet were nominated and confirmed. Of course the histories of Presbyterianism and Romanism are so very different that there is much greater reason to suspect Rome of coveting civil power for ecclesiastical reasons. But with all that, it is fair to realize that coincidences of this sort do happen without design, and it is no more just to suppose that every Catholic appointed to public office represents a plot of the clergy than it would be to interpret in the same way the much more frequent appointment of Presbyterians and Methodists, and so on.

—The question where President Wilson would attend church in Washington turns out to be rather a question whether he can go to church in peace at all. In the first three Sundays of his administration he was obliged literally to sneak away to some church where he was not expected in order to avoid impertinent and gaping crowds. And he could not go to any one church twice. Certainly it seems that there ought to be among right-minded Americans enough decent respect for Mr. Wilson's simplicity and sincerity as a religious man to permit him to attend worship where he prefers without the intrusion of curious strangers upon him. The right kind of delicacy would confine the attendance at the church where the President worships to the congregation which is naturally affiliated with that sanctuary.

—Dr. Alfred H. Barr of Baltimore, preaching this spring a series of four historical sermons on lessons for the church of today from the church of the first four Christian centuries, supplied his audience each evening with a printed syllabus of the points he proposed to discuss. This outline not only made good advertising for the sermons, when distributed in advance of the services, but particularly was it valuable for what it enabled hearers to "carry away with them." Certainly a sermon conforming to a syllabus held in the hand of a hearer is bound to make a more lasting impression than where the listener has no aid either to anticipate what is coming or to remember what is past. Why should not the custom of sermon syllabi become general?

—The Indian bureau is going to try to get Congress to extend the prohibition against selling liquor to Indians, so that the sale of opium, cocaine, Indian hemp and especially mescal bean shall be equally interdicted. The craze for mescal has been growing rapidly on the reservations, being identified with the development of a secret cult which is half religion and half a sort of freemasonry, and so peculiarly appealing to the superstitious strain in Indian character. The mescal intoxication is more mystical than ordinary whisky intoxication, inducing transports in which visions appear, but it is not on that account any less demoralizing.

—Dr. Henry van Dyke, who has spent the winter in California, delivered this spring the annual Founders' Day address for Leland Stanford University. He took for his theme "The Liberty Wherewith Christ Has Made Us Free." He said: "There are three kinds of law which condition us—natural, social and moral. They are not contrary to liberty but essential to it. Liberty does not consist in doing what you like but in liking to do what you can, what you may and what you ought." The neat fitting of this last triple phrase to the triple distinction of natural, social and moral law, is a bit of wisdom quite characteristic of Dr. van Dyke's luminous mind.

—It may perhaps relieve some misapprehension for The Continent to state that The Chicago Journal, whose crusade against Mormonism we have advised Christian citizens to assist, is not a Hearst publication.

Jots and Tittles

—The man most concerned about the best way to heaven is generally the one who doesn't want to go.

—Charity is too often a cup of cold water given a disciple that the giver himself did not want.

—Finding fault with another's religion is an indirect apology for its absence in ourselves.

—Criticism of others is self-flattery in its most offensive form.

—Prejudice is often opinion gone to seed.

BY ROBERT FRANCIS COYLE

Change the Man First of All

WE REMEMBER the man in gospel story who swept his house and swept it once again, the man who did nothing else but sweep, and what came of all his labor. He was a crank about getting the dirt out and the evil spirit out, but he neglected the vastly more important matter of getting the good spirit of life in. The result was that seven other spirits, more wicked than the first, came back and took possession and conditions were worse than ever. Let society be the house, and the illustration is just as pertinent. Society must have John the Baptists, it must be swept and garnished, the bad and the foul and the unclean must be driven out, but if John the Baptist is not followed by Jesus, if the positive does not come after the negative, if the good seed is not dropped in where the fire has consumed, the whole movement of society will be downward.

While there were two sides to the mission of our Lord, it is deeply and divinely significant that excoriation and attack were kept subordinate. He did not make a business of denouncing the evils of his time. His ministry was negative and he indulged in prohibitions only in a very limited degree. Evils were certainly numerous enough. On every hand he saw oppression and injustice and tyranny and vices and immoralities of all sorts. He saw the laborer enslaved, treated more like a brute than a man, but where or when did he enter the lists against greed and capital and special privilege? He saw soldiers of the Roman empire everywhere, armies with their officers and hirelings draining away the resources of the people, but never once did he cry out against militarism. He did say, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." He saw the social evil scattering its poison, claiming its victims by thousands, but nowhere do we find him thundering against it, or forming committees and starting movements for its eradication.

Christ's Concern Went to the Heart of Things

What then? Was he indifferent to those wrongs and injustices and iniquities? Was he unconcerned about the masses and about the fallen and about social conditions, and did he mean to teach us to be? Nay verily. No one ever so interested in human welfare, and no one ever so set upon getting rid of the forces that were destroying mankind. But his concern went to the very heart of things. It was not blotches and ulcers on the skin but the poison in the blood; not the muddy stream with its impurities and its stench but the fountain head out of which it came. He would not waste his time and expend his strength upon externals. He knew that the one indispensable condition of all individual reform and all social reform is new life, that it is illogical and impossible to build men and to build society from the outside. A bridge, or a cathedral, or a stone wall may be built in that way, but not a tree or a human body or a civic body, or any organism whatsoever. When we come to life, the process of building must be from the interior out.

Hence the man who attacks the evils he can see, who wields the hammer and knocks at everything in sight, is apt to be very much overrated. He is said to be practical, aggressive, a man who is doing something. In the eyes of the unreflecting he is a wonder, a hero, and frequently he is elected to office as a reward for the way in which he has smashed rings and broken up cliques and cleaned out the Augean stables of graft and greed and vice. Let him be applauded and honored. But I am quite sure he is appraised too highly in comparison with others who do not make anywhere near as much noise. The habit of attack often becomes chronic, but I do not believe that the best friends of society are those who are forever training their guns upon its sins and its wickedness. They are doing something. They are doing much. But a thousand times more are they doing for society, for civilization and the world, who sow the good seed, who instill sound principles and start the healing and constructive forces of life.

How Christ Struck at Great Evils of the Times

Do not misunderstand me. I am simply pleading for a right putting of emphasis, trying to make clear that it is a serious and mischievous mistake in our campaigns and crusades and reform work to lay the burden of stress upon the external. There must be attack. The social evil should be attacked. Moral plague spots should be burned away by the fire of public protest and indignation. No fence of protection should be built around a cesspool, and no quarter should be given to the pestilence that walketh in darkness, nor to the destruction that wasteth at noonday. Injustice, impurity, intemperance, all the armies of the night, should be attacked. But they should be attacked in the sanest and most effective way. Jesus attacked. He wielded the hammer of Thor. He made the most tremendous assault upon the works of the devil that was ever made. No bolt from the cloud ever struck as hard as he did. There was never such a leveler, never such a revolutionary as he. He saw society corrupt, wicked, all wrong, and he meant to overturn it and reconstruct it and make it all right, a kingdom of God filled with the Spirit and guided by the principles of the skies, but he meant to do it from within. He announced himself as an incendiary and a divider and a breaker-up, but only as the swelling of life in the seed breaks up the ground and splits the rock and the interior heat of truth kindles the fires of liberty and makes nations shake to their very foundations.

Privilege of birth—he struck at that, and taught that men find their places in the kingdom not by descent, not by pedigree, not because the blue blood of Abraham is in their veins, but because they have been born by the Spirit of God. Prince and pauper must go in at the same door. Privilege of wealth—he struck at that, and taught that money cannot exalt a man or bring divine favor, and that in the kingdom all are brothers, with equal rights and equal duties. Privilege of learning—he struck at that, and taught that the educated scribe is no better than the ignorant toiler. Privilege of priesthood—he struck at that, and made clear that every man has the same right of access to the great God and Father of us all. But he struck from the inside, from within the very citadel of life itself. If this method of building had always been understood and acted upon, the golden age of the world's renewal and redemption would have come long ago.

Change the Man; Then Change Environment

Socialistic advocates place all the emphasis or most of the emphasis where Jesus placed the least. They approach the problems of society from the outside, Jesus approaches them from the inside; they would clean up things by washing the surface, Jesus begins by purifying the heart. The socialist insists upon a new environment, better conditions, better housing, better sanitation, better laws, shorter hours of labor as a remedy for all ills; Jesus insists upon renewing the very springs of life. "Change a man's environment," says the socialist, "and you change the man himself." "Change the man," says Jesus, "and you will change his environment."

I prefer to walk with Jesus. I am sure he is right. I am very sure we shall never have a new society, unless there are first of all new men. What Jesus says to the world is to work for social reform through spiritual renewal. His teaching is that the world's lack is not so much ethical ignorance as ethical impotence, and that its fundamental need is regeneration and not enlightenment. The water supply is impure, and some reformer says, "Decorate the water pipes, paint the pump, make the aqueduct beautiful." Jesus says, "Cleanse the springs, sweeten the sources, remove the taint and the poison from the primal fountain." His message is that there is only one way to bring in the kingdom of God on earth—first of all to produce divine men. I believe his program is absolutely sound. The sea cleanses the slough and the bog and every filthy place along the shore not by the thunder of its waves, not by the might of its onset, but by pouring into them something infinitely better.

What the world needs, what society needs, what the people need to seize them and lift them and transform them, as dead matter is seized upon and lifted and carried up into a rose, or a tree, or a harvest, or a forest, is life. It is not enough to throw out the life line. Life, life, itself is the thing needed; divine energy within. And there will be no twice born men and no new society and no lasting reform until we get it.

His Dignity Would Save Him

What would become of the average minister if his wife didn't take such good care of him? Mrs. Blank is an example of the faithful ministerial helpmeet and guardian, says the recorder of this story. One misty day, as her husband was starting off to officiate at a funeral, she was particularly careful in cautioning him against any sort of exposure.

"Now, John," she concluded, "above all things, don't stand with your bare head on the damp ground, or you'll catch cold."

And John promised he would not.

Winifred Holt, Maiden Mother to the Blind

BY ADA PATTERSON

Here is told the story of how one young woman started and helped a work for the blind which resulted in the recent dedication of a fully equipped settlement house for the sightless in New York City. Music, useful labor and good cheer have been brought to scores and hundreds of darkened lives

WHAT FLORENCE NIGHTINGALE was to the wounded soldier on the battlefield; what Grace Darling was to the sailor adrift on a plank at sea; what Alice Smith is to painted-faced, desperate-eyed women of the streets Winifred Holt has become to the blind. Like theirs, her life is a voluntary service to those in dire need. Like them she has remained unmarried because her work she found an absorbing spouse. She, too, is maiden mother of a tremendous rescue work.

Circumstances pointed to a life of ease and the pursuit of pleasure in the smiling world for Winifred Holt. Born the daughter of Henry Holt, the publisher, a man of wealth, the world seemed a playground to the girl. With the years developed a talent and she was in imminent danger of becoming a dilettante in the noble art of sculpture. 'Twas that art, rather more than the fact that it was in the path of the fashion's trend, that placed her one afternoon at Easter in the garden of a Florentine palace listening to an afternoon concert. In the vine-mantled pergola and on strangely wrought rustic seats beneath trees in that garden in Florence sat leisure folk, the rich, the unhurried, those who all their lives had taken their ease, had never brushed the bloom from delight because of haste, who had had all they wished of the graces and luxuries of existence. Miss Holt's eye swept these groups indifferently, for she had been accustomed all her life to sights like these. Then her gaze ceased its wanderings and dwelt upon a spectacle unique to her.

Miss Winifred Holt

Timidly, half unconsciously, two youths, hand in hand, were making their way from the street along the edge of the sloping, flower-dotted lawn. Their faces were turned toward the summer house that screened the orchestra, as a flower turns toward the sun. But there was in their faces something besides the ecstasy the music inspired. There was a tenseness, an expression of strain. The eyes that were turned toward the bandstand were full of radiant wonder, yet there was an unvarying quality in their gaze. They did not glance from object to object as do normal eyes in a crowd. And in that bright assemblage on that golden Italian afternoon the three youths had another piteous distinction. Over their straight, olive-tinted, handsome features hung as a veil, tempering the joy inspired in their souls by the music, an impenetrable, abiding sadness.

Winifred Holt and her sister, studying the faces of the groping, pathetic youths, exclaimed at the same instant, "They are blind!" "How they enjoy music!" said they both, and said Winifred, "When we go home let us try to bring music to the blind, or the blind to music."

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Returning to New York, before the bright, full life of the metropolis the pathetic picture in the garden of Florence did not fade from their minds. The girls noted every musical entertainment that winter given in New York, and for nearly every one secured tickets for distribution among the blind.

Accompanied by the young women themselves, or by some friend delegated to the duty, hundreds of the blind of New York that winter enjoyed the concourse of sweet sounds, listening with rapt faces for hours and going back to their homes in a delighted hush their sympathizing friends did not break.

The work it was found could not be spasmodically carried on. Organization, the watchword of the skillful executive, became Miss Holt's motto. The ticket bureau, to which contributions of space at musical entertainments were solicited and from which the pasteboard sesames to the pleasures of sweet concords were distributed, was established.

Out of one avenue of usefulness open others. To Winifred Holt, striving to bring music to ears famishing for it, came the knowledge that it was difficult to find sightless persons in the great human wilderness we call a city. They learned that most of the blind are very poor, that blindness deepens the instinct of poverty to hide itself from the eyes of prosperity. Shunned and shunning, as frightened animals hurry to their holes at the approach of footsteps, the sightless hide from eyes that can see. She tried to ascertain how many blind persons were included in New York's population, and where they lived. Her efforts failed because nobody knew, and nobody knew because there was no census of the blind taken. Miss Holt's efforts did not cease until she brought about, by securing special legislation, the census of the blind in New York. The vista of usefulness to the blind opened to her in yet another direction. She found that out of the timidity and darkness of their lives was born not only a desire for pleasure but that yet more ardent was the wish for work. Miss Holt placed this problem before hoary heads in the domain of practical philanthropy. The hoary heads were shaken. "There is no useful work the blind can do." So spoke an oracle among them. "They must be cared for. They are society's wards. It would be cruel to add to their burden of blindness the other burden of labor."

"But the desire to work, to do something worth while, is a fundamental human craving, like that for food and air and sleep," protested the girl who would lead the blind out of the helplessness of their night.

For answer there was only a renewed shaking of the heads that had grown grizzled in the service of humanity. Miss Holt, daring not to openly pit her brown, luxurious thatch against the gray badges of wisdom, humbly withdrew. But with a whisper resolute as Galileo's own, she said to herself, "Nevertheless, I will find work for the blind."

She went to the central office of the chief telephone company and asked to see the general manager. That official looked with bulging eyes at the low-voiced, self-possessed, handsomely gowned woman who told him that she wished employment for several blind girls at the switchboard. Courteously, yet with an appalling finality, she was told that the idea would be worthier of an inmate of Bloomingdale Asylum for the Insane than it was of her.

"But they are intelligent girls, of quick perception. Some of them were well educated before they became blind. I should prefer a blind operator because her sense of hearing is intensely acute. The law of compensation doubles it. It is positively uncanny. If you would only let me bring one of them to the office."

Soon Miss Holt had the pleasure of seeing five sightless girls at the telephone switchboards. Moreover, she had the satisfaction of hearing them praised for their marvelous acuteness of hearing and for their intense application to their tasks.

Some men are afraid of barbers. Miss Holt found work for one who never scarifies the face of a patron.

She arranged for the instruction of blind persons in stenography on a stenographic machine, and from that class went capable secretaries. A prominent New York lawyer employs one whose services he so esteems that he intrusts him to none of the varying fortunes of a journey to his office in subway or elevated trains or by cable cars. He sends his automobile for his factotum each morning and sends him home in it in the evening.

She enabled a bright young man upon whom endless darkness had fallen to prove that though the light had forever failed for him he could provide it for others. He is an expert electrician in the employ of a well known firm.

Remembering the tradition that the Japanese, to render their services more effective, once put out the eyes of their physicians, Miss Holt concluded that blindness was no obstacle to effective massage. Teachers of massage were obtained for blind men, with the result that in some of the city hospitals the most rapid and skillful masseurs are men who are totally blind.

The Motto: "Light Through Work"

Blind cobblers, blind mattressmakers, blind piano tuners, have been instructed and have found employment through her agency. One protege, a linguist, is teaching classes in German, French and Italian. She has obtained pupils for several music teachers. Rugs and baskets and curtains, innumerable toilet articles and bits of fancy work, are being made in the headquarters she established and which the blind themselves named "The Lighthouse," adopting the motto "Light through work."

The despondency that follows blindness, or the sudden realization of the hopelessness of that enveloping darkness, almost always breeds the suicidal tendency. Many attempts at suicide are made. Miss Holt, knowing this psychological phase, visits the homes of such cases, and lights in the places of great darkness the torch of hope. But the light of her good deeds has reached many of the dark places before her steps. To her groped his way one day a veteran of the Franco-Prussian war, a man of determination so indomitable that he had once walked from San Francisco to New York to enlist in the army of his country. In his 300 days' service he was deafened by his nearness to the cannon during a terrific, continuous bombardment. The further affliction of blindness afterwards came upon him. The hoary heads of charity decided that the best place for him was the almshouse. He did not agree with them. With 17 cents in his pocket as his sole worldly asset he felt his way to the Lighthouse.

"I must have work, or die," said the old soldier. "I would rather die by my own hand than eat the bread of charity." Miss Holt found work for him in a weaver's room. He is prospering and content. The grave seems far from this veteran of war.

A successful designer of hats suddenly lost her sight. She was set to work trimming hats, and her fingers soon created bonnets as chic as those her pencil had sketched. A once prosperous coal and wood merchant, reduced by his sightlessness to living in a cellar, whence he peddled small armfuls of wood to a few customers, was enabled through the keeper of the Lighthouse to rebuild his successful business. The long rays from the Lighthouse have reached telegraph operators who have been enabled to resume their vocations interrupted by the loss of sight, or have been instructed in the art and secured employment.

A long roll of usefulness this, but I have said the girl had the executive instinct and knew the value of organization. Thus her own powers were multiplied by the aid of Grover Cleveland, himself once a teacher of the blind; by Richard Watson Gilder, who compared Miss Holt's endeavors, in their importance to the blind, to Sir Isaac Newton's reflections upon why an apple fell upon the ground instead of flying away into space, and by Mark Twain, all of whom, with Dr. Lyman Abbott, accepted offices in the New York Association for the Blind. The work that had begun in the drawing rooms and extended to the bedroom and library of Miss Holt's home overflowed into the workrooms and school, on 59th street, on the East side, yet scarcely a woman's cry away from a group of the most fashionable hotels in New York, and near the chief lung of the city's breathing apparatus, Central park. Here, on February 22 of this year, President Taft, Joseph H. Choate, Helen Keller, Dr. J. H. Findley and other well known men and women opened "Lighthouse No. 1," a six-story settlement house for the blind. It has a roof garden, gymnasium, library and other conveniences for those who must work in perpetual darkness.

Saving the Sight of Children

One other avenue besides these Miss Holt has found as a medium of usefulness to the sightless children of her adoption. She has organized an earnest and aggressive crusade for the prevention of blindness and against criminally thoughtless destruction of sight. Learning that a fourth of all the children who are blind are unnecessarily in that state, she has instituted a series of visits to the homes of young mothers where babes are threatened with blindness, and instruction to them that the sight may be saved within ten days after birth by washing the eyes with two drops of a 1 per cent solution of nitrate of silver.

Discovering that three-fourths of the blind become so after they have reached the adult age, she found that a chief cause of the destruction of sight was the unrestrained patriotism of Independence Day. By writing and by addressing clubs on the subject she is driving home the truth that nearly 5,000 persons are maimed or blinded in this country every year by firecrackers or kindred noise-making menaces to life and limb. She urges that patriotism may be taught the rising generation without such ruthless sacrifice as 600 children losing their sight on one day in the celebration of our national independence.

Because of these and other works of hers the mention of the name of Winifred Holt brings grateful tears to sightless eyes and a prayer to thousands of wistful lips for the welfare of the maiden mother of the blind.

How John Chinaman Has Turned About

BY CHARLES L. OGILVIE

"AND IT CAME to pass in the first year of the republic that a Christian prayer meeting was held on the marble altar at the Temple of Heaven and the gospel was preached to the gathered multitude." If some historian in the distant future should discover a sentence like the above in some record book of Chinese history, he would be forced to the conclusion, provided he knew something of China's previous history, that a mighty change took place in the year 1912. And it does not need any special insight to discover that a mighty change has taken place in China.

We westerners, who lightly regard Oriental ways, probably cannot put ourselves into the position of a Chinese in our consideration of the significance of this event. In former days, as is well known, the emperor and his court went regularly to the Temple of Heaven on given days, and with an elaborateness of worship that would have made the Levites green with envy the emperor performed his duties as representative of the people before the most high god (Shang Ti). What ordinary mortal would dare even to look on the sacred stones where only the "son of heaven" was worthy to tread? And yet this most holy place, which represented the very highest ideals of the Chinese people, is now thrown open to the public and the above-mentioned meeting has been held not only without the disapproval of the government but with the hearty commendation of attending officials. For the first time in its history the altar of heaven, the home of Shang Ti, whom the Chinese ignorantly worshiped, became indeed the house of God.

What the Facts Show as to China

Is China the same now in spite of the revolution? Many say yes. Well, what do the facts say? Did anyone ever hear of the emperor receiving a representative company of Chinese pastors and entertaining them as equals? Did the emperor ever invite to his palatial residence the delegates of a Young Men's Christian Association convention or a medical conference? Yet Yuan Shih Kai, as provisional president, has done all these things. Now, if there were only a few such events we might well question whether those few were a fair indication of the times. But when we are confronted on every hand by equally startling occurrences we are compelled to admit that the actions of the president, revolutionary as they appear, are simply a reflection of the sentiment that surrounds him. Christians in all the government offices; Christians among the highest officials of the land; Christians trusted and respected. What do such things mean? Leading Chinese are begging the Young Men's Christian Association to open associations in their cities and offering to pay all the expenses if the association will send a secretary; government schoolteachers are bringing their students to mission chapels that they may hear the wonderful gospel, and officials are establishing philanthropic institutions. If such things do not spell change, what do they spell?

Shortly over a year ago the agent of the American Bible Society, speaking of the capital, said his agents had great difficulty in getting into the homes. Almost invariably the door was slammed in their faces upon their mentioning their errand. Now it is almost impossible to find a home that is not cordial, and instead of having the door slammed in his face the agent is invited in to drink tea. In country districts there is more conservatism, and it would be ridiculous to think that every single Chinese has turned about-face and is running with outstretched hands toward the cross of Christ. That is not the way things go in this world. The significant thing about China is that her thinking people have changed, and the fact that her thinking people are her leaders is far more significant than that the leaders are outnumbered by the common people. The common people to the final man will not feel the effect of the revolution for generations. It takes time. But will anyone claim that because there are multitudes in China who know nothing, China as a nation cannot go forward gloriously? She has gone forward gloriously for a year in spite of her enemies, critics, blundering friends and her own ignorance.

Religiously, China has toleration for all. Every religion has a clear field and this is all Christianity needs. Keep the field open, let the sower sow the seed, let the Sun of righteousness shine on that seed, let the rain from heaven fall and the work is done.

Educationally, China is awake. Her board of education will undoubtedly in the course of time work out a complete government system of education patterned after Germany's excellent system.

Commercially, China is beginning to prosper. She has not fully recovered from the deadening effect of the revolution and probably will not for some time. When she does recover her poise completely it will be with pockets somewhat increased in size and a balance on the right side. In spite of the revolution her postal receipts showed an increase last year. The Chinese is a born trader. His twin brother Isaac would have to run fast to beat him.

Morally, China has made great strides. As a nation she seems to realize the fundamental place of morals, and her leaders are putting forth tremendous efforts to educate the youth of the land along this line. The formation of ethical societies, the interest in religion and the raising of the standard of education all point in this direction.

Perhaps Mr. Bland May Be Mistaken

Politically, China is—has been—will be—according to your own temperament. The facts are numerous and the field is large. You are in the realm of the uncertain and the clouds hang low. There are true and false prophets, there are pessimistic quackers and optimistic singers. Each one has a right to interpret the facts for himself. If we are to believe J. O. P. Bland, who is an extremely well posted gentleman, the hope of China becoming a strong republic is "the quintessential essence of bottled moonshine." (This is not Mr. Bland's statement, but it expresses his idea.) Yet in spite of the fact that China has had to fight discord within and "sextuplicity" without, in spite of the fact that her financial condition has been described as bankrupt, she has certainly held her head up remarkably well during the past year. There is abundant room for the pessimist to paint the heavens black. But what pessimist two years ago could have withstood the shock of having been told that within a year China would become a republic? And what pessimist today can suffer the remark that China is going to get along all right? As the question has been put in The National Review:

"Young China," says J. O. P. B.,
"Is a failure, as any can see";
But if Young China should
With its Yang Meis make good,
Oh, then where will J. O. P. be?

China of today is not the China of yesterday any more than the valley of dry bones was the same as the valley filled with living men. As in the case of the bones, so with China, the difference lies in the presence of the spirit. In China at present there is a new spirit and that new spirit was the cause of the revolution, was the secret of its success, is the inspiration of the progressive movement and is the guaranty of ultimate success. In this new spirit lies a latent patriotism, a growing national consciousness and an enthusiastic self-confidence. It is one's estimate of this spirit that determines whether one has hope for the future or can see only blackness and darkness.

If one regards the new spirit as a weak thing, then all the old national characteristics loom up in the form of the dragon, ready to devour the young child. But if one looks upon the new spirit as something strong and permanent, then the old dragon must pack up his traps and leave. And that is exactly what is transpiring. The old dragon is moving out from among the people. How did the Chinese accomplish it? They simply waved the rainbow flag, and when the old dragon saw it he knew his days were numbered. Soon he will be but an unpleasant memory. The rainbow is the emblem of a united China. China has begun a big undertaking, but there are those who believe she has courage and determination enough to persist until she accomplishes her task. Her star is rising, but let us not expect it to reach high heaven in a day. By the exercise of charity let us treat China as we would be treated and in the course of time the eastern hemisphere may see the development of a noble republic, the foundation of which shall be justice and liberty for all.

BRADFORD HORTON, MAN

BY RICHARD S. HOLMES

Synopsis of Preceding Chapters—Bradford Horton, working his way through Prestonbury Theological Seminary, becomes entangled in a money theft which not only threatens his reputation but also puts him in a false position with regard to his parentage. Two friends remain openly loyal during his trouble. A third, Miss Elmore, though less outspoken in her championship, displays sufficient loyalty to give her father considerable uneasiness. He is, therefore, relieved in mind when they start on a long foreign tour. In the meantime Horton is called to his home to straighten out affairs in the bank founded by his adopted father, which has been wrecked by ventures in Wall street. To aid him in this work, and in a spirit of noblesse oblige, Horton sends for Oren-Toole, through whose jealous machinations his fair name had been smirched. Friendship between the two men results, and Oren-Toole takes back his own honest name of Barney O'Toole. Through unselfish service Horton wins back the friendship of his adopted mother, from whom he became estranged because of his determination to enter the ministry. But he returns to Prestonbury Seminary to become professor of Greek.

CHAPTER XXII.—Continued

"WELL, I DON'T need to tell you, Horton, I'm glad I failed. I never would have known the sort of man you are if I had succeeded. But honestly, Horton, I don't understand why you've treated me as you have." "It's because I understand you, Barney."

"Do you happen to know where Mr. Elmore is now?"

"Yes; in Italy," said Bradford, in some surprise at the abrupt change of subject.

"Do you hear from him?"

"No. Mr. Elmore has no special use for me; why, I don't know. He turned from a friend into a foe almost in a night. There's a mystery there I cannot understand."

"I wish he could know in some way that I'm making good."

There should be no difficulty about that, Bradford assured him. Mr. Elmore should know all about Barney's altered career as soon as he returned to Prestonbury in the late fall. Then the talk drifted off to the latest Prestonbury news—the announcement just made public of the engagement of Ansley Jickers and Mrs. Elmore.

"The town is delighted," said Bradford. "They're to be married as soon as her family come home in November. Matrimony seems to be epidemic. I suppose Joe will be the next victim."

"Where do you come in?" asked Barney cheerfully.

"I?" Bradford laughed with a certain grimness. "I don't come in anywhere, O'Toole."

CHAPTER XXIII.

Meetings Far Afield

ON A MORNING in June two men alighted from the little steamer that daily makes the round of Lake Lucerne. Though not companions, both had come with the same purpose—to ascend on foot the Rigi-Culm. One of them loitered at the landing, watching the steamer as it puffed itself toward Fluellen, and then, strolling leisurely through the village, chatted with those he met. A half hour passed before he began to go up the mountain, and even then his step was not quick, but long and steady, as of one who knew what he had to do and how to do it.

The other man, having paused only long enough to inquire for the road up the mountain, started with quick, springy, nervous gait. He swung a walking stick with vigor, and occasionally struck off the head of a flower by the wayside. Before he had gone far, however, he had more than once stopped beside the road to rest, and during one of these pauses was overtaken by the man who had lingered at the mountain's foot. The wayside loiterer rose.

"Going up the mountain?" he asked with American lack of ceremony, adding, as the pedestrian nodded, "Care for company?"

"That depends."

"What on? Are you afraid of me?"

"No. We're not afraid of Americans over here."

"What makes you think I'm an American?"

"Your first question, for one thing; your nervousness, for another. And your hurry to climb the mountain, for a third. Weren't you on the steamer from Lucerne?"

"Yes. I was in a hurry. I was anxious to see the view."

"But the view will remain, whether you are in haste or leisurely."

"Of course. Views can't run away. But I had never seen it. Was there anything to stop for?"

"Yes, as I look at it. The people and shops are quaint and interesting, and in the village there's a spring of ice cold water worth the whole trip."

"Too bad," said the other regretfully. "I'm sorry I missed that."

"Did you never," asked the stranger, "hear the American proverb, 'More haste, less speed'?"

The other laughed. "It seems to me I have. What other Americanisms do you find about me?"

"One at least; the nervous way you struck off the flowers with your stick. I've noticed that Americans are usually great wasters of nervous energy."

"Are you Englishmen never nervous?"

"Oh, yes, we're nervous, but do not show it as you do. But turn about is fair play. Why do you call me English?"

"Because of your unconscious process of self-elimination. In describing me you have told what you think Englishmen are not. Besides, no foreigner but an Englishman can speak English as you do."

"That was well answered. I am English, and yet I am not. I am a Scotchman."

They shook hands, and chatting in such fashion went up the mountain, pausing now and again to look at the ever-widening view.

"I've taken this walk many times," said the Scotchman, "and each time I discovered new wonders. Is this your first sight of Switzerland?"

"Yes, and it is both revelation and inspiration."

They dined together on the mountain and afterwards climbed to the battlement above to look down on the vast panorama.

"Do you return to Lucerne tonight?" asked the Scotchman.

"No, I go northward. Shall sleep tonight near Lake Zug somewhere, and tomorrow start for Berlin, where work is waiting for me. Are you returning to Lucerne?"

"No, I go down by rail and to Vienna. But I would like to know with whom I have passed these enjoyable hours."

"So would I. My name is Horton—Bradford Horton of Prestonbury, New York." His card corroborated his words, and on the one he received in exchange he read, "Malcolm Stuart, Newcastle-on-Tyne."

"Oh ho!" he thought; "this is the man Mrs. Elmore told me about." As he slipped the card into his pocket he heard the Scotchman say, "This is strange. I am familiar with the name Prestonbury. I heard it on the other side of the globe. In Japan I met some charming people from Prestonbury. Elmore was their name. Do you happen to know them?"

"Yes, I know them, and I have heard of you. You met them again in Egypt, did you not?"

"Yes, yes. I met them in Egypt, and was with them in Rome. How you Americans seem to know everything!"

Horton laughed! "No, not quite everything. But we do keep our ears and eyes open as we move about."

At the railway station they exchanged good-bys. "Europe is not large," called back Stuart from the train as it began the descent. "Perhaps we may meet again, Mr. Horton."

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The train which had brought the Elmores from Italy was nearing Vienna when Mr. Elmore remarked casually to his daughter, "I had a letter from Stuart in Milan yesterday. He said he would reach Vienna today, so perhaps we'll see him tonight."

"Oh, dear!" A weary sigh followed the words. "I thought I was to have a really good time in Vienna. What nuisances men are!"

"Why, I'm a man, Lennie."

"Yes, but you're a daddy-man, and that's different." The faint

(*Continued on page 502*)

THE WAYFARER

THREE TOPICS of conversation there be, yes, even four, which the consensus of worldly wisdom has decreed to be taboo among the discreet—dress, domestics, disease and descendants. The law is good, albeit a sort of conversational speed limit which the motorist finds rather irksome. Only recently, though, the Wayfarer broke it as he talked of the plagues in eastern lands as he has met them. Now, like the offender who reasons that he may as well be hanged for a sheep as for a lamb, he returns to the topic, thinking that the tale of his own woes may be diverting to the comfortable American reader, who, having felt no wound, makes jest of scars.

Plague and Anti-Plague

Before proceeding to Calcutta, where he and plague-prevention scraped personal acquaintance, the Wayfarer had an experience at Allahabad whereby the plague was instrumental in introducing him to the British secret service in India, which Kipling has made famous in "Kim." About to step on the train at Allahabad for Buddha Gaya and Calcutta, a well dressed Indian, whose face seemed rather familiar, accosted the Wayfarer with, "I beg your pardon, sir, but I understand you are going to Gaya, and may I inform you that the plague is very bad there, sir; very bad; and, if you please, there is no place to sleep or to buy food and the people are all leaving Gaya, sir."

* * * * *

After this torrent it took the Wayfarer several minutes to see the real point. First of all, how under the bright Indian moon did this fellow know that the Wayfarer was going to Gaya, when the American had bought his ticket only a minute before, and at a remote part of the station? Not even the Wayfarer's "boy" knew that he meant to stop off to visit the birthplace of Buddha. And why—then in a flash it was all clear. This man was the spy set to follow this foreigner who hobnobbed with leaders in the "unrest" movement as well as with government officials and missionaries. That accounted for the familiarity of the face. The fellow did not want to risk Gaya, where the plague really was bad. After a few days, when he found the Wayfarer "spotting" him, he was transferred, and some unknown servant of the ultra-cautious Indian government took his place.

India once laid the Wayfarer low with its plague antitoxin. Leaving Calcutta, via Burma and the Straits, for China, the traveler thought to be forehanded with respect to the plague that was ravaging North China. He could not stay away from Peking, as other travelers were doing, for his work called him there. But at least he could take all possible precautions; so he visited Calcutta's health officer. That pleasant British gentleman assured him that the inoculation for the bubonic plague would be efficacious against the Chinese plague. Now, in the light of subsequent events, the skeptical Wayfarer suspects that the official was keen to add to his office records of white men treated. In due season he produced a dingy hypodermic syringe, which so aroused the traveler's suspicions that he had it sterilized twice. Then into the fair left arm of the guileless American his British majesty's servant squirted two ounces of a sickly yellow fluid—a case of incipient plague!

* * * * *

In a few hours the revolutionary war was avenged. The treated arm became as hot glass. "It may bother you a little for one night, or twenty-four hours," the doctor had warned. "A little!" The carcass that was put aboard the ship for Rangoon the next morning by the faithful "boy" (and the reader who is bound for India should know that jewel among "boys") was beyond caring whether ships sank or sailed. The crazed arm had become a crazed body; and, especially, a crazed head. Alone in his berth, the dying Wayfarer wondered whether he would be reported as a martyr to science or to duty. For, after the first thirty-six hours of stupor, it became perfecty clear that that syringe had been rusty; and that the traveler was perishing not from the plague alone but from the plague complicated by tetanus—and lockjaw would be a particularly sore affiction to the Wayfarer.

And then, after all, when China was reached the Wayfarer was informed that the inoculation was perfectely useless; the doctor might quite as well have painted his great toe with iodine, for the pneumonic plague of China has not a single characteristic or germ in common with the bubonic plague of India! THE WAYFARER.

THE HOME COUNCIL

The Sentimentalism of Mrs. Moss

By Elizabeth Price

A ladies' aid society undertakes to supply an outfit for the first baby of an ignorant, inexperienced young mother. The enterprise results not only in the regeneration of the mother, but of the regenerators themselves

CHURCH was just over and the ladies' aid society was standing in the northwest corner of the room, as directed a few minutes earlier by the pastor. Mrs. President McKay hurried up the aisle.

"Ladies," she announced, "there is a new baby at the lodge and it hasn't clothes to cover it comfortably. I felt that we ought to do something about it, so I called this meeting."

"Surely John Bailey isn't so poor as that!" Mrs. Jackson spoke reprovingly.

"It isn't altogether a question of poverty," Mrs. McKay explained. "His wife is very young and ignorant and hasn't known how to make proper preparation. She is an orphan. I understand, and has probably had no training."

"Factory girl!" Miss Thompson snapped out the words as if they accounted for every shortcoming. "She looks like she hadn't a ray of sense under her fly-away hair. That's what a man gets for marrying a doll-faced know-nothing. He deserves to suffer."

"But the baby doesn't," interposed gentle Mrs. Moss. "We must surely help that poor young mother, Mrs. McKay, and see that the baby is suitably clad."

"It seemed to me we should," agreed Mrs. McKay. "Ladies, suppose we come together tomorrow afternoon and sew. Bring any materials you happen to have and we'll make up a few necessities. After Evangeline Bailey is well again she will have to depend on herself, but while she's ill and helpless it isn't the part of Christian women to see her neglected."

* * * * *

They were on hand next day, each with thimble, needle and a bit of material. Miss Thompson's donation was navy blue calico. "I got enough for two slips. It's rather dark for a baby, but it won't need washing so often," she remarked somewhat grimly.

Mrs. Marchant had flannelette for a petticoat. There was also a length of unbleached canton flannel, some coarse white madras and a crib quilt, already much the worse for wear.

Mrs. Moss made no comment as her fellow members discussed their donations, but sent her busy needle flying in and out, drawing after it a strand of creamy floss and leaving a row of dainty featherstitching around a soft flannel hem.

Mrs. Bliss was the first to notice. "I wish you'd look!" she exclaimed. "This woman is actually embroidering a petticoat—real flannel at that."

"Really, Mrs. Moss, that is not necessary," remonstrated the president. "The Baileys ought to be thankful for the plainest things, since it is their own lack of foresight that has made such gifts imperative."

Mrs. Moss sewed steadily on. "I know," she assented. "But the little baby isn't to blame, and perhaps the little mother isn't, either. If we had never been taught, we might have been no wiser."

"You can't tell me there's any excuse for shiftlessness." Miss Thompson took strong white stitches in her blue seam as she talked. "Any woman that's old enough to be a mother must know her baby's got to be clothed."

Mrs. Marchant just then caught a glimpse of the contents of a certain basket and exclaimed, "I'd like to see what you've got tucked away in that white bundle, Mrs. Moss. May I look?"

"Certainly; if you care to. I gathered up some of my own leftovers and added one or two new things so it wouldn't seem so much like a donation of cast-offs."

Mrs. Marchant spread the contents of the white bundle on the table. Three dimity slips, their necks and sleeves finished with a dainty edge, a cambric petticoat with narrow lace below its wide hem, a little shoulder blanket, neatly scalloped, warm bootees, carefully darned undergarment and the pretty flannel skirt, not yet finished. Under the folded garments lay a little pincushion, a box of rice powder and a wee white comb and brush.

Miss Thompson was the first to speak. "My patience, Mrs. Moss, I had no idea you were so sentimental!"

"Hadn't you? I am—I believe in sentiment with all my heart."

"So I see. If you weren't you'd never waste these fal-de-rals on a charity baby."

Mrs. Moss sewed serenely on. "It's a baby just the same," she said; "flesh and blood, like our own, with the same needs and wants."

The Power House

Here have we focused forces unknown until today.
Here have we hived new powers of flame that swarm and stream away.
Down highways dark where globes of light along the meadows bloom;
Where lustrous lilies born of night dispel the city's gloom.
Efficient, brisk, decisive, the master spirit goes,
Reviews his restless regiment of humming dynamos,
His orders gives and vanishes. No thought have such as he
To glean the golden pollen of the midnight's mystery.
Sufficient for their purpose that they brought this thing to be.

High in his holy city, in his power house vast of space,
The Master of us all looks forth. He sees his planets race;
His dynamos that generate the thought that comprehends
The infinite; the will that still the finite's grasp extends,
And love that shall interpret all and greater love beget.
And the powers that dwell in darkness shall be delivered yet.
He sets his finger to a switch. A world has ceased to be.
Another flames new born; with it his Son and such as we;
And light shall dawn on darkest night and teach blind eyes to see.

—John Curtis Underwood.

"As if it cared for embroidery and blue cushions!"

"It doesn't, perhaps, but the poor little mother will." Mrs. Moss spoke with sudden earnestness.

There was another pause and again Miss Thompson broke it. "Do you honestly suppose that Bailey woman cares?"

"Cares!" flashed Mrs. Moss. "Was there ever a mother who didn't care?"

"Well, everybody to their own opinion," declared Mrs. Marchant. "For my part, while I appreciate Mrs. Moss's kindness of heart, I think she is allowing her feeling to carry her too far. Plain, simple garments for children of that class are much more suitable."

* * * * *

Down at the lodge Evangeline Bailey lay alone except for the baby. The lodge, a comfortable enough dwelling, stood at the gate of a large estate whose owner seldom visited it. John Bailey was keeper and caretaker. Quiet and middle-aged was John; not in the least one to be expected to fall in love with a pretty scatterbrain whose vicissitudes of fortune had brought her to the Edgerton cotton mills in search of a livelihood. But fall in love he did, and desperately, and as soon as his determination could have its way he brought the bright-faced young girl to make cheer in his somber dwelling.

Evangeline had come with high hopes. But most of her brave attempts ended in dismal failures. "If I only knew—if there was only someone to tell me how," she wailed one day as she buried the result of her laborious baking in the ashpit. But there was no one, it seemed. The pretty, shallow bride did not appeal to the women whom John desired for his wife's associates, while the old companions of her careless girlhood were relentlessly forbidden. So the child went on, making her mistakes, trying John's patience and gradually losing the sparkle out of life.

When the mystery of maternity overshadowed her she had no one to teach her its sweet and wonderful lessons and the little life came into being with almost no preparation.

Dr. Lane was just driving away as Mrs. Moss came down the street that Tuesday morning. He stopped to say in his blunt fashion: "It can't be possible you're going to the lodge? Well, heaven be praised that somebody has a drop of the milk of human kindness left. She's all alone, and John Bailey's no more good in a sickroom than a well meaning elephant. I sent Mrs. McKay word last week, but I had begun to think nothing was to come of it."

Mrs. Moss smiled reassuringly. "I'm sorry I didn't know sooner. She shall not be neglected again, Dr. Lane."

The little mother was crying when her visitor arrived. "It don't look right to me," she sobbed. "It looks like it ought to be taken care of. I'm so weak, and I don't know how."

It did "look like it ought to be taken care of," if ever a baby did, dear little plump thing, with soft rings of hair already curling on its forehead and dark, bright eyes looking out on the wonders of the new world.

After Evangeline was comforted and comfortable Mrs. Moss unpacked her little gifts. She had hoped the girl would be pleased, but she was unprepared for the trembling ecstasy that greeted each tiny garment. "Look at the lace—fine as thread itself! And embroidery, done by hand, ain't it? And, oh, the little blue cushion with sachet power in it! Mine's red flannel. See that shoulder blanket—fine enough for a queen's baby! Mine to keep? Oh, ma'am, I could kneel down and kiss your shoes—for my baby."

The visitor turned away to hide the trembling of her lips. Then she said, "Now, let me get hold of this precious little one. My arms fairly ache for her."

With hungry eyes the girl took in the revelations that followed as the wee one was cared for in the older woman's deft and dainty way, then robed in the suitable garb of babyhood, white and soft and exquisitely neat. When the baby was laid in the mother's arms her joy overflowed.

"I knew it! I felt sure it could be sweet and lovely if it had the chance! Mrs. Moss, I don't know how. I never touched a tiny baby in all my life till this one came, and I'm not fit to be her mother."

"Listen, dear," comforted her new friend; "you mustn't cry any more. Be brave and happy and make yourself fit to be her mother."

"I want to be worthy of her, and of John. He's had a hard time, too, but he's been real patient."

The first lesson having been given, others followed. A bureau drawer was emptied and the new belongings were arranged therein with an eye to effect as well as convenience. "You can keep them in their own tidy piles, you see," said the teacher. "Then keep baby to match, all clean and sweet."

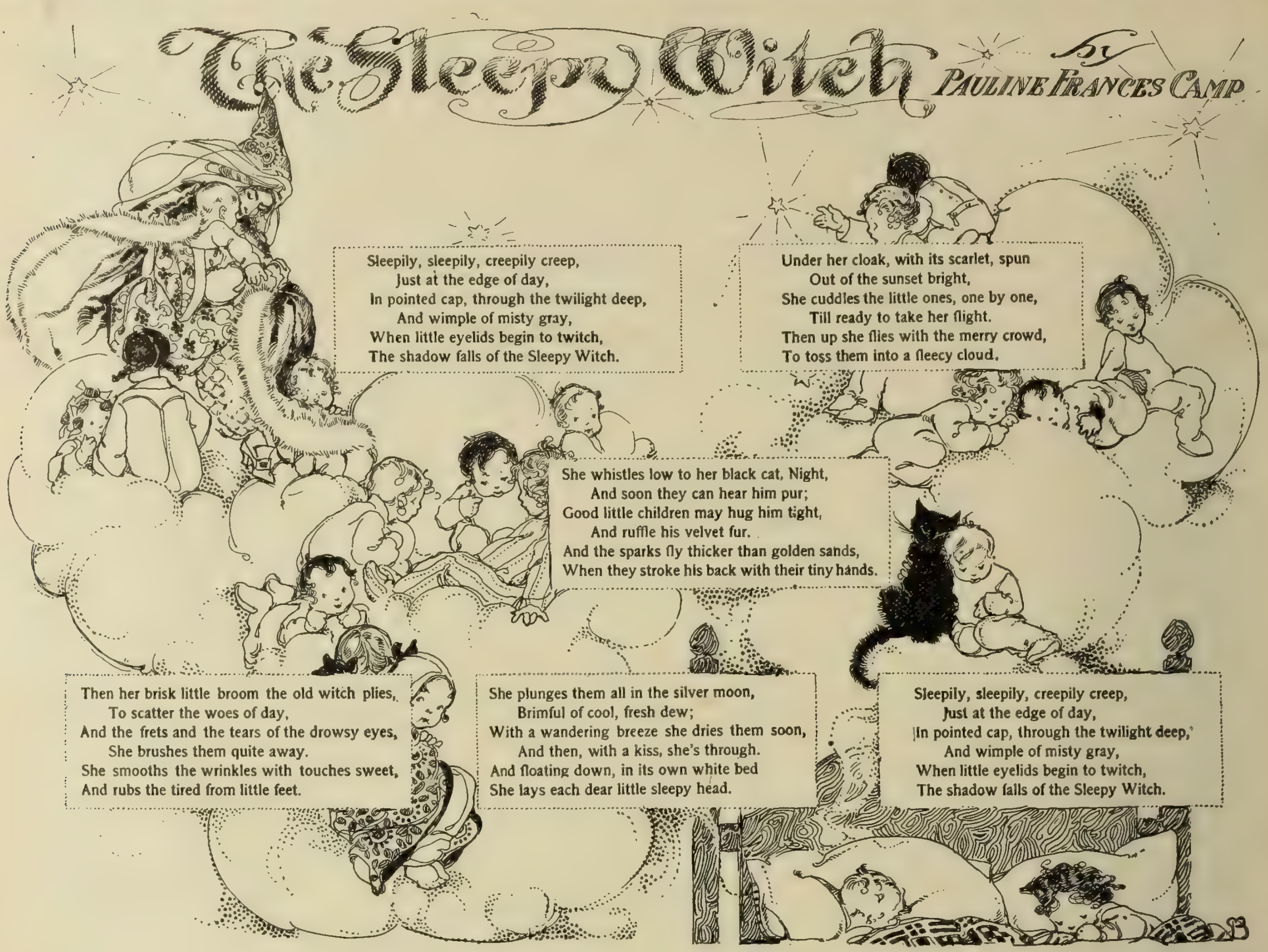
"To think they are hers!" exclaimed an awe-struck voice. "Oh, Mrs. Moss, when these are worn out what will I do?"

(Continued on page 502)

YOUNG AMERICA

The Sleepy Witch

By PAULINE FRANCES CAMP



Sleepily, sleepily, creepily creep,
Just at the edge of day,
In pointed cap, through the twilight deep,
And wimple of misty gray,
When little eyelids begin to twitch,
The shadow falls of the Sleepy Witch.

Under her cloak, with its scarlet, spun
Out of the sunset bright,
She cuddles the little ones, one by one,
Till ready to take her flight.
Then up she flies with the merry crowd,
To toss them into a fleecy cloud.

She whistles low to her black cat, Night,
And soon they can hear him pur;
Good little children may hug him tight,
And ruffle his velvet fur.
And the sparks fly thicker than golden sands,
When they stroke his back with their tiny hands.

Then her brisk little broom the old witch plies,
To scatter the woes of day,
And the frets and the tears of the drowsy eyes,
She brushes them quite away.
She smooths the wrinkles with touches sweet,
And rubs the tired from little feet.

She plunges them all in the silver moon,
Brimful of cool, fresh dew;
With a wandering breeze she dries them soon,
And then, with a kiss, she's through.
And floating down, in its own white bed
She lays each dear little sleepy head.

Sleepily, sleepily, creepily creep,
Just at the edge of day,
In pointed cap, through the twilight deep,
And wimple of misty gray,
When little eyelids begin to twitch,
The shadow falls of the Sleepy Witch.

When Baby Bear Visited the Beavers

BY FRANCES MARGARET FOX

NOT FAR FROM the home of the Three Bears in the forest lived a colony of happy Beavers. Their lodge was on a tiny island in the river. One moonlight night when Baby Bear was ill because he had eaten too much honey his mother gave him medicine and then rocked him in the middle-sized chair. Baby Bear wasn't a bit sleepy, and when he saw a birch tree back of the house fall swish-bang! into the river, he sat up straight in his mother's arms and pointed toward the window.

"That is Castor Americanus Beaver cutting down trees for his dam," she explained. "You have seen his dam, with the willow trees growing on top, many a time."

"What makes the Beavers build a dam?" asked Baby Bear.

"To protect their houses, Baby Bear. Sometimes the water in these little rivers dries up, so the Beavers build a dam across our river to keep the water from all going away, or freezing to the bottom during cold winters. Father Beaver is starting a new house, too, so they tell me, and that is why he is cutting down so many birch trees across the river."

"I wish I could go and see Father Beaver build his house," said Baby Bear. "Sally Beaver said to me, 'Ask your mother if you may come over and stay all night when we begin our new house, and see all the Beavers work.' They do their work at night, she says. May I go?"

"Certainly, as soon as you are well," agreed the Middle-Sized Bear.

Two days later she took Baby Bear to the Beavers' lodge and called upon Sally Beaver's mother. "Baby Bear wishes to come visiting," said she.

"We are glad to see him," said Mrs. Beaver. "Will you stay all day and all night, Baby Bear?"

The little Bear nodded his head vigorously, kissed his mother good-by and went away with Sally Beaver to play with her brothers and sisters. Mother Bear walked home, smiling to herself.

That day Baby Bear dined on blackberries and roots of the yellow water lily. Then Sally Beaver told him he must take a long nap with the seven Beaver babies that were born in May.

"Where shall I sleep?" asked Baby Bear.

"On the floor, right here. You see it is kept perfectly clean. This is the only room that belongs to our family. There are a dozen other families living here under the same roof, but we each have only one room and one outside door. We also have holes in the river bank where we hide when danger threatens. Once a trapper tried to catch my father, but Goldilocks's uncle sent him away from the forest and nothing bad has ever happened since. Now, cuddle down, Baby Bear, and go to sleep."

Baby Bear didn't like to cuddle down on a floor made of mud and sticks and stones, but he cuddled up in a round ball and was soon sound asleep. When he awoke Mother Beaver was teaching Sally and her seven other children how to keep their fur clean.

"Do it this way," said she, and lifting one of her big hind feet, which were webbed like a duck's foot, she combed her fur with her toes. Soon all the baby Beavers were combing their fur with their toes. Baby Bear thought it was a funny sight; but when he tried to comb his hair with the toes of his hind foot over he went, tumblety-tumble, and bumped his nose. All the baby Beavers laughed until Sally Beaver told them it isn't polite to laugh at one's company.

When Father Beaver came home to supper he showed Baby Bear his sharp, orange-colored teeth, which were so strong he could cut down small trees with one bite. "Usually, though, I gnaw around and around a tree before I can cut it down," he explained. "And look at my tail, Baby Bear. Did you ever see anything like that big flat tail?"

"No, Mr. Beaver, I never did! Do you plaster with it?"

"No, no, Baby Bear, that is a mistake. I use my tail for a paddle in the water, and for a rudder. I carry mud for plastering in my hands—I hold it up close under by throat, like this. We do plaster our houses and our dams, inside and out, and we keep them plastered, but we do all that work with our hands. We are always busy, and now you know what it means to be 'busy as a beaver.' Well, Baby Bear, let us go in to supper."

Baby Bear didn't like his supper as well as he did his dinner, because all Mother Beaver had prepared was bark of trees, willow bark particularly.

"Bedtime, Baby Bear. Come, Baby Bear," called Sally Beaver at sunset.

"Oh, but I am going to sit up all night and see your Father Beaver build his new house, Sally Beaver!"

"But, Baby Bear, he won't build his new house until frost comes!" exclaimed Sally Beaver. "He is getting the materials ready now, and cutting down trees for us to eat bark from in the winter. He is working on our new house, of course, but the work he is doing now is floating trees down the river. Cuddle down

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THE SUNDAY SCHOOL

April 20, 1913—Jacob's Meeting with Esau

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Genesis 32:3-33:17. Golden Text, Ephesians 4:32. Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.

The life of Jacob is a series of moving pictures. Each chapter is another turn of the reel, with a new incident flashed upon the screen. The last scene was at Bethel. Jacob was on his way to Haran, where he hoped to take a wife from the family of Laban, his mother's brother. His arrival and the scene with Rachel at the well forms a faint counterpart of Eliezer's experiences many years before.

But no reproduction ever equals the original. Jacob, unlike Eliezer, was not a diplomat. He was too mercenary for the fine touches of love. He could roll the stone away from the mouth of the well for the beautiful Rachel, but not until after he had seen her father's sheep. One month's residence at the home of Laban was quite sufficient for the matter of wooing, then Laban and his prospective son-in-law settled down to business. Jacob unfortunately was poor. He had vast possessions in prospect, but his birds were all in the bush. But the scheming Laban had no doubt discovered Jacob's ability, and saw his opportunity. He adroitly ignores the matter of relationship and suggests that Jacob name his compensation.

Commercial Instinct of Laban Doubles Period of Jacob's Service

This was easily done. Leah and Rachel were the prizes at stake. The latter was beautiful, but the former was not. Rachel became the choice of Jacob. In exchange he was to give seven years of service. Love never grows tired. Jacob put his hand to the plow and for seven years turned a constant furrow while Laban looked on. He evidently thought that Rachel was cheap on any terms. But Jacob grew impatient of Laban's cupidity and at the expiration of the seven years demanded Rachel in payment. That night there was a great feast at the house of Laban. The nuptials of Jacob and Rachel were being celebrated in due form. The bride was adorned with the heavy veil worn in the East on such occasions. Jacob was happy. The long years of his service were over and the one person in all the world whom he really loved was his. But at last he had met a past master in the art of deception. No more laconic expression can be found in any history: "And it came to pass that in the morning, behold, it was Leah." Naturally, Jacob protested, but Laban with the finest irony reminded him that "it is not so done in our place to give the younger before the first-born." The commercial instinct in Laban was ever strong. He increased the price of Rachel to seven years more, and Jacob, like a true lover, arose to the necessity. Love ignores time, and the fourteen years of hard, slavish service seemed to him as but a few days.

Jacob now had two wives and, like every other polygamist, loved but one. Leah lives as the victim of a system that still curses the earth. Her suffering was of that refined kind that is only possible within the sanctity of home. As her sons were born one after another, she said: "Now my husband will love me. . . . Because Jehovah hath heard that I am hated, he hath therefore given me this son." But Jacob only turned away and left her to suffer on alone. The dragon's teeth failed not of their harvest, as our subsequent lessons will fully show.

Jacob Determines to Return Home to Prepare for Patriarchal Succession

The relation of Jacob to his father-in-law is now that of a business partner, and the firm of Laban and Jacob prospered beyond that of all others. The junior partner at length determined to sever his connection with Laban. His purpose was to his credit. He would return to his home country and prepare himself for the patriarchal succession. The method of departure was in accordance with his character. He stole away from Haran as he had stolen way from Beer-sheba twenty years before. But the circumstances were reversed. Then he fled from the face of Esau; now Laban camped upon his trail. But Jacob feared Esau, while he withstood Laban to his face. The difference lay in Jacob right and Jacob wrong. Jacob becomes reconciled to Laban and they swear by the witness of the Mizpah never more to cross each other's path for harm. Jacob as yet has a long distance to go before the God of Abraham and of Isaac becomes his God, but his face is turned in the right direction. It is said that the angels met him, as they ever meet those who are in the way of right.

Jacob hears that Esau is coming with a troop of 400 men. The crisis of his life is at hand. The scenes of twenty years ago rise before him. And yet he is the same old Jacob. He divides his bands according to his preference, but his resources are inadequate to the hour. Jacob, however, is reminded that God is ever by. And to God he appeals as never before. This God is the God of his fathers and to him he cried like a child in despair. That night One in the form of a man appeared and the two wrestled until the break of day. The scene of Bethel was repeated only in this instance. There was no vision. No stairway swept from earth to heaven, but a man struggled with him to the very dawn. It was then that the patriarch was reborn to a new life. The old "supplanter" gave place to the "prince of God." He had seen God face to face.

Generosity of Esau and Prayer of Jacob Bring Reconciliation

The subsequent meeting with Esau must be read in connection with the events of the night before. Two forces contributed—the generosity of one and the prayer of the other. Those 400 armed men in all probability were intended for a different purpose than to be merely escort. When a man's ways please the Lord he makes even his enemies to be at peace with him. It was not Jacob that Esau met but Israel. The two separated there in the desert, each to follow out his own prophetic life. One became a Bedouin and the other a shepherd. Years after they met at the tomb of their father and the world saw them together for the last time. Esau was born the better man, but there was no Bethel in his life. He had no vision of God, while Jacob was born twice.

The Lesson Verse by Verse

By Hermon D. Jenkins.

ANALYSIS—An old quarrel healed. Love lost by cunning and regained by trust. The brothers become reconciled and vie with one another in kindness.

The story of Jacob's return to Palestine is one of the most beautiful and touching in the Bible. After his long sojourn, from thirty to thirty-five years in duration, he resolved to go back to the old home because divinely reproved for his unfulfilled vow (ch. 31:13). He was prospered where he was. His wealth had made him a great man among the people of that country. His large family of children was a source of great satisfaction to him. But he had as yet no intimation that Esau had forgotten or forgiven his early fraud. Doubtless he had often thought that should be outlive Esau he would quickly make his way back to the old home; but now in wives and little ones he had truly "given hostages to fortune," and his heart failed him when he thought of subjecting them to danger.

Nevertheless at a word from on high he prepared for his return. All the incidents of that weary march are full of interest, but of prime importance is that mysterious and highly dramatic scene upon the heights overlooking the brook Jabbok (ch. 32:24-32), the subject of so many expositions, poems and paintings. Jacob was as lonely as he had been at Bethel, but he had greater anxiety because he had more to lose. He was a good husband and a tender-hearted father. Tomorrow night he might be without possessions, without wife, without child. In his distress he cried unto God and God heard him, answering his prayer in a wonderful way.

With the old caution but new hope Jacob now made preparation for meeting his brother, who was coming, so he heard, accompanied by a band who might be found eager for spoils and hard to restrain.

Jacob, Still Hoping for the Best, Prepares for the Worst

Verses 1-3—Although assured by the events of the preceding night, the present looked dark for those dearer than his own life. He prepared to surrender everything he owned to this band which his brother captained, knowing only too well the character of such "soldiers" of the desert. Then putting himself well in advance of his family—and terrified beyond words they must have been—he advanced alone to meet his brother, saluting him with those prostrations which are the marks of courtesy of the East.

Verse 4—The pathetic sight of this anxious and now aged man, the offer of his herds, the complete surrender of himself, unarmed and unresisting, into the hands of his armed and warlike brother, was too much for Esau, and, with a sudden burst of feeling, he threw himself on Jacob's neck. All the sweet affection of their carefree boyhood came back, all the antagonisms of later years disappeared in a moment.

Verse 5—If anything were needed to complete the reconciliation it was the sight of Jacob's family, for Esau recognized that the family life among God's chosen people was and would forever be something very different from what it was with "the daughters of Heth" (ch. 27:46). In the sight of Jacob and these sons and daughters, God forbid he should do aught to bring sorrow to them.

Verses 6-7—And then came Leah and Rachel, leading with mingled pride and fear their silent, shrinking children. Nothing like this, such freedom of women, such seemly obedience on the part of the young, was seen in the tents of Edom. It made Esau think of that mother Rebekah who was, as he now thought, too refined and good to have had such a son as himself.

Verse 8—No one ventures to pass through the country of an Oriental sheik without offering him a tribute in the shape of a present. Although Esau's country lay far to the south, the present was ready, as Jacob showed. And it was royal in its munificence. Esau says shamefacedly that he does not want it, does not need it, will not take it.

Verses 10-11—Jacob, perhaps still suspecting that this reluctance is formal rather than real, feels that except Esau should receive something from him the covenant of peace is not sealed and presses the gift. Esau, to relieve himself from any suspicion, finally assents to accept it.

Peace Kept Most Surely by Removing Occasion for Misunderstanding

Verse 12—The soldier brother now generously offers his shepherd brother an escort through the intervening territory, but this Jacob knows would present too many temptations to the undisciplined troop following his brother. An Oriental escort even to this day is quite as likely to rob the caravan as protect it.

Verse 13—Jacob finds a sufficient excuse in the fact that he and his must travel slowly. The 400 of Esau's troop would soon weary of such deliberate pilgrimage.

Verse 14—Still in the language of diplomatic courtesy Jacob fences off proffers it was hardly safe to accept. He insisted that Esau would protect his "trek" better if before it than around it. He could inspire with awe the neighboring tribes and assure them that Jacob and his following were under Arab protection.

Verse 15—Even the offer of a part of the guard he declined with the utmost politeness and suavity, but with such firmness that Esau presses it no further and the dangerous encounter is passed.

They bade each other farewell and parted, no longer enemies but friends. No attempt was made to excuse the past, or to defend it. It was simply ignored and the brothers took a new start as if nothing had occurred to mar their early relations. A serious disagreement which has once aroused "bad blood" may be healed, but never by forcing open the old sore. When relatives find their aims, methods and habits of life utterly dissimilar, they can make peace by occupying homes some distance removed instead of seeking to live in close neighborhood and daily contact. Probably Esau realized this before their interview closed, but Jacob realized it before they met. Jacob was peacemaker, like Isaac his father, but under far more trying conditions.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning April 13, 1913

Topic—The seed growing secretly. Mark 4:26-29.

This parable is the answer of Jesus to the impatience of the disciples, who wanted the kingdom to come immediately. If the parable of the sower teaches that not all the good seed sown falls upon good ground and comes to harvest, this parable teaches that even in the case of the good seed, sown in the good ground, the harvest must not be expected too soon. Time is an essential condition of the progress of the kingdom.

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This is one of the most profound and characteristic of the utterances of Jesus. It will give clearness of vision and steadiness of purpose to all who understand it. And it will relieve the nervous pressure and reduce the strain of the work of propagating the kingdom.

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One of the characteristic faults of most eager sowers is that they suppose they must do it all. They have not only to sow and reap; they must also cause the seed to germinate, and grow the plant. Not so, says Jesus; there is a time for the sower to sow, and another time for the reaper to reap, and between these times the natural forces of the soil will yield the increase.

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There is much in the kingdom of God that no amount of zeal and activity can effect. The forerunner may point to the Lamb of God, who taketh away the sin of the world; but in the great work of the regeneration of the soul of man he can have no part. The man who speaks in the name of Jesus is not responsible for the result. His part is simply to sow; God gives the increase (I. Cor. 3:6-7). Nor is his part to lose his sleep, and become nervous, and be consumed with anxiety for the issue of the word. As he has faith in the vitality of the seed sown, and in its appropriateness to the soil, he will possess his soul in peace and calmly await the time when further action is demanded of him.

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There has been a long discussion as to whether the sower is Christ or someone else. For Christ is frequently represented in the Scriptures as the reaper of the harvest; and here the sower and the reaper are the same. But the discussion has been rather too subtle. We may frankly agree that Christ himself is the sower of the word, as well as the reaper of the spiritual harvest. But his parable contains a principle of universal application; and where the disciple sows, Jesus sows. Beyond all doubt the Master is teaching his followers to be patient not only concerning the results of the seed which he himself is now sowing but also concerning the results of all the seed which they themselves shall afterwards sow. For the seed of the kingdom grows of itself whenever it falls upon a prepared field.

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The word of Jesus is not a stone; it is a seed. It is vital, and therefore it grows. If a housewife places a cup upon an upper shelf in a cupboard and leaves it there three months and returns to take it down she does not expect to find there thirty cups. The cup is useful, but it is not vital. But a seed is vital. If a husbandman sows it in a field and leaves it there three months, he returns after that time in the full confidence that he will find there thirty grains.

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No word of God remains in the soul of a man as it first falls. It grows of itself. No man can take a word of Christ and put it away in his memory, as a cup upon a shelf, and return after three months to find it just as he left it. If he should have this experience about any great doctrine of the faith, it could only be because he had never truly grasped it, or been grasped by it. Every great word of Jesus grows of itself in the human consciousness. It fell upon man's soul as a detached idea; it grows into a great principle that controls his life and being. It establishes relations with earth and air and sky.

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There are various kinds of increase. There is the increase of a pile of stones. One stone is thrown upon another until there is a great accumulation. But stones have no unifying principle, no inherent idea. They are simply an aggregation that can again be dissipated.

There is the increase of the great building, which rises story by story, according to the design of the architect, and by means of the mechanical contrivances of the constructor. There is a unifying principle in this increase, but it is not inherent in the material itself, it is imposed from without.

And, last, there is the increase of the seed, which according to its own nature grows from within and incorporates into itself the soil, rain and sun. The ideas of Jesus, planted in human hearts, grow from within outward. Christianity is the life of Christ in the soul of man; it is an inner principle which unfolds to the perfection of righteousness, love and knowledge.

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This growth is marked by certain clearly defined stages—"first the blade, then the ear, then the full grain in the ear." The sower has no right to expect that immediately after he has cast his seed on the ground he will find the full grain in the ear. This is not the process of nature. This is not the history of Jesus. The disciples were foolish ones and slow of heart to believe. And God has suffered long with the best of us before he has seen much fruition of his love.

The older Christians have need to be patient with the younger ones. It is not natural that there should be old heads on young shoulders. Time will do its work. We often worry about the shortcomings of the young folks, when the only reason for their deficiency is that they are still young. They have the root of the matter in them. We only need the patience of a gentle charity.

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Well instructed Christians, moreover, have no reason to be impatient of other Christians who know less, and have had less opportunity of knowing. There may be a very incomplete faith that is, nevertheless, a genuine faith so far as it goes. There are multitudes of men who could not give an intelligent account of the doctrine of the incarnation or of the trinity who are, nevertheless, following Christ and resting upon his word and looking up to him for their deliverance from death and sin. They might hesitate if we were to ask them about some of the articles of our faith, but all the time their faith is just the same as ours. Only it has not yet come to maturity. We should not be impatient about them. But if we want to help, the sun of our kindliness and the rain of our tears will aid the growth of the good seed in their hearts.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

April 20, 1913

GEMS FROM OLD SONGS

Topic—Favorite verses. I. In the psalms. Psalms 19:1-14.

The oldest songs still extant are the Hebrew psalms. They are dearer to the race than any other literature. For nearly 3,000 years they have been voicing the deepest sentiments—the hopes, the fears, the joys, the sorrows, the contrition, the adoration—of millions of persons. They are attuned to a universal note; for, although they were written in a little land on the eastern shore of the Mediterranean, they more completely express the varying moods of the people of today in all lands under heaven than any purely local or contemporary production. This universality is the highest test of literary excellence. Nothing is great literature which does not make wide appeal to the human heart. So it comes to pass that scholar and housekeeper, sage and workingman, alike find delight and comfort in the psalms.

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Instead of making comments upon familiar verses from the psalms I shall follow out the thought of the topic and quote a few favorite verses:

Make thy way straight before my face.—Ps. 5:8.

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He forgetteth not the cry of the poor—Ps. 9:12.

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The heavens declare the glory of God; and the firmament showeth his handiwork.—Ps. 19:1.

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Who can discern his errors? Clear thou me from hidden faults.—Ps. 19:12.

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Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my Rock, and my Redeemer.—Ps. 19:14.

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Jehovah is my shepherd; I shall not want.—Ps. 23:1.

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Jehovah is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid?—Ps. 27:1.

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Weeping may tarry for the night, but joy cometh in the morning.—Ps. 30:5.

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My times are in thy hand.—Ps. 31:15.

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Be strong, and let your heart take courage, all ye that hope in Jehovah.—Ps. 31:24.

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Delight thyself also in Jehovah; and he will give thee the desires of thy heart.—Ps. 37:4.

The young lions do lack, and suffer hunger; but they that seek Jehovah shall not want any good thing.—Ps. 34:10.

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Jehovah is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit.—Ps. 34:18.

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As the hart panteth after the water brooks, so panteth my soul after thee, O God.—Ps. 42:1.

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Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the help of my countenance, and my God.—Ps. 42:11.

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God is our refuge and strength, a very present help in trouble.—Ps. 46:1.

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Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.—Ps. 90:1-2.

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He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation.—Ps. 91:15-16.

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Jehovah is merciful and gracious, slow to anger, and abundant in lovingkindness. He will not always chide; neither will he keep his anger for ever. He hath not dealt with us after our sins, nor rewarded us after our iniquities. For as the heavens are high above the earth, so great is his lovingkindness toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so Jehovah pitieth them that fear him.—Ps. 103:8-14.

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Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word.—Ps. 119:9.

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Thy word have I laid up in my heart, that I might not sin against thee.—Ps. 119:11.

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Thy word is a lamp unto my feet, and light unto my path.—Ps. 119:105.

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They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him.—Ps. 126:5-6.

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As the mountains are round about Jerusalem, so Jehovah is round about his people from this time forth and for evermore.—Ps. 125:2.

NEW BOOKS

Recollections of an Optimist

THE LAST LEAF, by James Kendall Hosmer. Like most autobiographies, the book contains more than a liberal supply of the first personal pronoun, which may be excused in a man in his eightieth year who has seen and heard and experienced much. It is decidedly unusual to hear from a living author that his "earliest political thrill" was away back in 1840 in the log cabin and hard cider campaign, but this is where Dr. Hosmer begins. His father, a preacher in Buffalo, numbered among his parishioners Millard Fillmore, afterwards President of the United States, who is commended for postponing the civil war ten years and thereby giving the North time to grow and strengthen herself for subsequent victory.

As a Harvard student the author heard the last public speech of Daniel Webster, who looked like "a dying lion." Charles Sumner he studied, and scores him for his fancied superiority, but concedes him some admirable qualities. One sad defect in Sumner was lack of humor. In the civil war Dr. Hosmer, then a young minister, served briefly as a private and as corporal, but during and after the war he met many of the great and lesser commanders. A little known incident told of General W. T. Sherman concerns his being invited to dine by a fashionable lady in St. Louis without his wife. On arriving Sherman found other ladies present; thereupon he promptly turned on his heel, though he was to have been the lion of the evening, and left the house in resentment of the slight put upon his wife.

Horace Mann, the great educational pathbreaker; Longfellow, Holmes, Lowell, Emerson, Bancroft, and other poets, prophets and historians, pass in review. Not the least interesting are the author's European experiences and observations more than forty years ago, including the Franco-Prussian war, and later in England. Hosmer calls his book a panorama of nearly four score momentous years. He felicitates himself on his stubborn optimism, which he credits to his eupepsia—the opposite of dyspepsia. As to the nation at large, he says, "Never have the leaders at the fore been more able and high-minded." For human society, he believes, the happy time lies not behind but before. The style of the book is conversational and friendly, and the work will appeal in particular to readers of maturing years. [G. P. Putnam's Sons, New York. $2.

Religion

IS JESUS GOD? An Argument by Graduates of Princeton Seminary; with introductory note by Professor B. B. Warfield. Dr. Warfield's imprimatur on this collection of short papers by students of theology on a theme of most vital importance to the Christian thinker lifts the work to a level on which it attracts attention. In the present state of the discussion of the person of Christ, the question treated in these papers requires the most careful and discriminating handling. This, it must be said, it does not receive at the hands of these students. The exegesis is frequently faulty, the logic inconclusive and the grasp of the subject inadequate. In the interests of the great doctrine which, with the best of intentions, these young men aim to defend it would have been better that their papers had undergone more drastic revision before they were published. [American Tract Society, New York. 50 cents net.

CATCH-MY-PAL, by R. J. Patterson. Imagine an Irish Presbyterian minister discovering a great idea, starting it to work and seeing it go with growing power; then set him down to tell about it with all his Irish wit awake—and you have this book. Bright, heartening, enthusiastic, dead sure, gripping, it is a great temperance document. "Catch-My-Pal" is a widespread temperance movement, whose name comes from Jesus' word that Peter should "catch" men, and from the common term for man in the same fix with one's self. In the first year 130,000 men joined it in Ireland. They signed the pledge and "took the button." The number is multiplied now around the world. We wish it would appear in America. At its meetings the members lift up their closed fists and say in unison: "We will see this thing through." When men say that something happens. [George H. Doran Company, New York. $1 net.

THE CHRISTIAN CONCEPTION OF GOD, by Walter F. Adeney. In this volume of the "Christian Faith and Doctrine" series, Principal Adeney lays before the reader in clear and simple terms the best that present-day thought offers regarding the distinctively Christian doctrine of God. While not discarding the idea of the Absolute (which he makes the necessary correlate of perfection) the author takes the ground that it is not as practically useful in the construction of the Christian conception of God as the concrete revelation given in the gospel portraiture of Jesus Christ. Accordingly, his chapter on the Trinity, instead of coming at the very beginning of his treatise as was customary with the theologians of the past generation, finds its place much nearer the conclusion of the volume. Similarly the questions of the foreknowledge of God, of the incarnation of the Holy Spirit and of the divine attributes, especially that of immutability, are worked out from the knowledge of Christ as given in the New Testament and finding response in the Christian experience. Thus the volume consistently maintains, if not the pragmatic point of view, at least the practicable or workable one. It does not, however, claim to be a heavy theological treatise but rather a popular work designed to enlighten and help the average Christian. [Fleming H. Revell Company, New York. $1 net.

For Nature Lovers

TREES IN WINTER: Their Study, Planting, Care and Identification, by Albert F. Blakeslee and Chester D. Jarvis. This book is not a mere variation of the themes which have excused the publication of hundreds of "nature" books during recent years. Such books have served an admirable purpose, and this volume, too, will be greatly helpful to those whose fondness for nature exceeds their knowledge. It is, however, a carefully planned and comprehensive treatise, sufficiently scientific but readily intelligible, on the propagation and care of trees for various purposes. The title, "Trees in Winter," really refers to the period between the dropping of leaves and the budding that follows the dormant season. It is during this season that trees are best handled with regard to their perpetuation. Such questions as the selection of trees for particular uses, proper planting and control of parasites are fully treated, and the department giving a key to the identification of trees is specially valuable. The 450 pages must contain almost an equal number of illustrations. Doctors Blakeslee and Jarvis are prominently associated with botanical and horticultural work in Connecticut. [Macmillan Company, New York. $2 net.

THE OLD GARDENS OF ITALY AND HOW TO VISIT THEM, by Mrs. Aubrey Le Blond. This is a handbook for the garden lover traveling in Italy. It presupposes on the reader's part a considerable acquaintance with and interest in the Italian formal garden, and seeks only to enumerate and give directions for finding the finest specimens of that gardening from Palermo to Como. The author tells where the gardens are, when they are accessible and briefly mentions the features for which each is most celebrated. Her excellent photographs have been reproduced on uncoated paper, evidently to avoid making the little book too heavy to carry about; but the results are not always so good as one could wish. [John Lane Company, New York. $1.25.

THE JOURNAL OF A COUNTRY WOMAN, by Emma Winner Rogers. The real delights of living in the country are here set forth by a woman who really understands them. There are several beautiful nature plates. [Eaton and Mains, New York. $1.25 net.

New Fiction

THE WIND'S WILL, by Albert Britt, relates in absorbing fashion a heartily wholesome and appealing story of modern life. The young hero has been brought up through a fresh, unspoiled youth on an Illinois farm under the influence of a wonderfully kind and wise man. After his commencement at a small college it is made known to him that he is the sole heir to one of the largest businesses of the country. Then his testing experiences begin; he goes through a number of things, including a social fling in New York and an attempt to run the business of which he knows nothing. It is a vigorous, well told story, with life and youth and optimism marking its every page. [Moffat, Yard and Company, New York. $1.30.

THE BROWNS, by Mrs. J. E. Buckrose, gives the reader one of those happily interpretative glances into life as it is that so seldom fall to his lot from the regulation writer of fiction. The story in itself is very slight; just how a mother and daughter struggle along pinched by poverty, how they receive a small inheritance that allows them to "go it" a bit, how love comes to the daughter and what it all means to the mother. But it is so enchantingly done, with such keen bits of character analysis and such accurate emotional interpretations, that it is a real little book of life, human and happy. [George H. Doran Company, New York. $1.25.

PALMERS GREEN, by Stewart Caven, is an unpleasant thing, relating the story of a stupid, selfish sort of man who has invented a terrible explosive. He has a charming wife, but lets himself be captivated by a foolish girl, and finally in desperation takes a tablet of his explosive stuff and puts out in a boat to sea. But the stuff doesn't explode—it does something to his mind and nervous system, and after his rescue he becomes a model husband. [G. P. Putnam's Sons, New York. $1.25 net.

When Baby Bear Visited the Beavers

(*Continued from page 496*)

and go to sleep, Baby Bear. You can come again in October."

Tears rolled down Baby Bear's cheeks, but he cuddled down beside the little Beaver children and tried to go to sleep.

"Swish-swish! Swish-swish!" sang the river close beside the Beavers' house. It sang the baby Beavers to sleep; but Baby Bear began to cry softly.

"Poor little fellow! I believe he is homesick," declared Sally Beaver. "Do go for his mother, Father Beaver."

So up the river paddled Father Beaver as fast as he could go. Then he waddled up the garden path and told Father Bear that his baby was homesick.

Father Bear and Mother Bear went together after their baby, and pretty soon the little fellow was sound asleep in his own bed.

"I never could understand why the Beavers like to live in such damp houses!" said Mother Bear to Father Bear.

"Nor I, either," admitted Father Bear, "but they are good neighbors, good neighbors!"

MISSIONARY WORK

Another Slaughter of the Innocents

In the recent fighting in the City of Mexico between the forces of Madero and Diaz the worst of all the tragedies seems not to have been reported in any of the daily newspapers at all. Word of it has come from Mexico by letter to the Board of Foreign Missions in New York City. This calamity was the cruel slaughter and wounding of fifty-six small newsboys from Dr. Wallace's newsboys' home. These lads were in the Cathedral square at the time when General Bernardo Reyes, in the interest of Felix Diaz, made the first desperate onslaught of the rebellion in an effort to capture the national palace where President Madero was at that time fortified. As the Reyes troops ran into the square firing, the place was full of newsboys selling papers, and other lads seem to have scampered into the open space to see what the noise was. At any rate, fifty-six of them got in line of the rifle fire and were either killed or horribly wounded in the promiscuous shooting.

One of the onlookers who saw this dreadful sight was Daniel Zavaleta, the son of a Mexican minister who was twenty years pastor of the Chilpancingo church. The young man was widely known as a stalwart Christian, and had taken part in Christian Endeavor work since his eighth year. He had chosen the medical profession and had practically completed his course of studies in preparation for his life work as a physician. The bloody scene in the square challenged both his professional honor and his Christian sympathies, and he responded by rushing forth into the midst of the street battle to care for the wounded. His sad reward for this heroism was a bullet a few minutes later, which killed him instantly. Side by side with him fell an older doctor who had been his tutor in medicine for years. Altogether, it is said that the number killed on this morning of fearful massacre was 505, of whom 170 were women.

The slaughtered newsboys were the wards of one of the most interesting by-products of Protestant missions in Mexico City. The institution was founded in 1911 by Rev. William Wallace, who had observed the prodigious number of homeless street waifs in the Mexican capital. The Catholicism of the city had never done anything for these lads, but when Mr. Wallace proposed that they should be rescued from their sleeping haunts in alleys and vacant hallways a considerable company of the most prominent Catholic laymen of the city gladly joined him and provided the money for renting a house in the center of the city, where shelter has been nightly given to an increasing number of little strays who made their precarious living by selling newspapers in the streets. The loss of so many of its inmates does not make the home less needed, since many more have been orphaned by recent fighting and will doubtless be thrown on the streets in the same way. But it is to be feared that Dr. Wallace's wise plans will be interfered with by demoralization of conditions in Mexico City.

Part of Y. M. C. A. Building, Mexico City, Showing Effect of Gun Fire in Recent Revolution

"A Little Nursing Baby" of an Engine

Fred Hope, the indefatigable director of industrial work in the West Africa Presbyterian mission, has had "the time of his life" getting his new twenty-horse-power traction engine and saw mill up from the coast to where he wanted to use it at Elat. But he did the job all right, as does not need to be explained to anybody who knows Mr. Hope. The Continent has already told about the start of the engine on its long trip, and how the first stage of the journey ended with the big machine lying in the bottom of a creek, where it plunged through a defective bridge, Mr. Hope and his assistant, Mr. Grieg, barely escaping with their lives. It proved impossible to do anything more at that time than pull up the engine out of the water, build a house over it on the bank and leave it there until the next dry season.

When the journey was resumed, the greatest care was taken with the bridges, and thirty of them were practically rebuilt before Mr. Hope ventured across. The climb was a thousand feet in all, and only inveterate determination made it possible to negotiate all the difficulties and finally reach Elat in triumph. The engine was soon rigged up with saw mill, planer and lathes, and then, to the unbounded amazement of the whole people, the plant was started running. The Kamerun country never had such a sensation before. To tell the story in other than Mr. Hope's own words would be to forfeit the vividness of the extraordinary impression conveyed by his last vivacious letter. Let quotation therefore finish the tale:

"The first day we ran the saw it was a sight. From early in the morning till late in the afternoon there was a crowd there, sometimes 400 to 500, standing all around watching what was a regular world's fair to them. They have absolutely nothing of their own in the way of machinery, and this engine and saw mill is something wonderful to them. I heard some of them wondering if that big engine and mill came down from heaven. I told them this was just a little nursing baby I had got back in America, so small that it cried when it was taken away from its mother. I wish you could have seen and heard the expression of surprise and doubt they let off at this.

"I heard an expression of surprise behind me while I was at the engine that day and turned to see who had said it. There was a woman in the crowd watching me, who had evidently come from a distance. A man was saying, 'Why, no, he is just a man like everybody else. Why, he is the father of that little white baby up at the white man's town.' As I turned he said, 'She wants to feel of you to see if you are a real person.' I held out my arm and she timidly placed her hand on it and felt to see if I was a real person, but never taking her eyes from my face. If I had made a jump at her she would have let out a yell and started for the bush. But as her hand came in contact with flesh and it really soaked into her mind that this was only a big, fat man after all, she laughed a foolish little laugh, as though someone were deceiving her.

"But as great a curiosity was our well. We, of course, put our engine where we wanted it and dug a well, striking water at twenty-eight feet. The fame of the well has spread for miles in every direction. When I put men to work digging, our own people wanted to know what I was doing, and when I told them I was digging there to find a spring they thought I was a fool sure on that point. 'Whoever heard of such a thing?' When the water was struck I asked what they had to say, and the answer was, 'What can we say? We are finished. Next time a white man says he is going to do something we'll keep still.' Another said: 'If the white people say they are going to make water run up a tree I'll believe it, and go to my town without even waiting to see them do it.'"

Archbishop Defends a Liquor Dealer

A remarkable story which shows why evangelical missionaries in the Levant have little hope of really saving influence for the people emanating from the Oriental churches is gleaned from The Orient, a missionary weekly printed in the Bible House at Constantinople. The incident relates an experience of Captain Field, who was in command of the United States armored cruiser Tennessee when it lay recently in Smyrna harbor as a guaranty to residents during the present disturbed conditions in the Turkish empire.

Captain Field discovered that the sailors from his ship, when given shore leave, patronized much too freely a certain grog shop in Smyrna, and as a result of drunkenness so encouraged, were becoming involved in dangerous trouble with local residents. The captain therefore sent a polite request to the owner of the drinking place, desiring him to refuse to sell any more liquor to men in the American navy's uniform. But the saloonkeeper ignored both this message and a second sharper one of the same tenor. Then Captain Field sent ashore a sentinel to stand before the door of the grog shop and warn the Americans away. This not only destroyed the American patronage of the place but also the patronage of sailors from other vessels lying in the harbor.

This reduction of business soon brought a pitiful wail from the Smyrna liquor dealer, who besought Captain Field to remove the guard. But, of course, the captain would do nothing of the sort, and the next move on the part of the saloonist betrayed his possession of an astonishing influence, for a day or two later the American naval officer received a personal letter from Archbishop Chrysostom, the metropolitan of Smyrna, the highest representative of the Greek Orthodox Church in all that region, earnestly begging that the American should not ruin the trade of the saloonkeeper, because the man was one of the archbishop's most important parishioners. The amazement of such an interference is the greater, and its significance the greater, too, because Chrysostom, among his own people, is regarded with suspicion because he is, they say, too much of a Protestant. If such a man puts the financial welfare of a church member above the moral well being of visitors to his city, there certainly could be no higher view expected of his compeers in the Greek hierarchy.

Board Notes and Announcements

—Christ's word to Peter, "I have prayed for thee," was a key used in Room 48, Chicago, Friday morning by the leader, Mrs. Nicely of Crerar church, to show the way whereby we should be "going forward in love, in service and in sacrifice." In the India map talk Mrs. Dickey, who has been in India, pointed out the necessity for immediate reenforcement. Of the seven missionaries present, one was under appointment to Persia, two soon to return there; one a trained nurse for Guatemala hospital, two preparing to go again to India and one to Japan. Miss Lamme of Urumia, Persia, gave good news about Miss Van Duzee's Bible students there.

—The annual meeting of the Woman's Presbyterial Board of Missions of the Northwest will be held in First Presbyterian church, Sioux City, Iowa, April 15-17. The opening session will be Tuesday afternoon at 2 o'clock, when a special meeting of the Westminster Guild delegates will be held. Dr. Cleland B. McAfee will make the opening address Tuesday evening. Among missionary speakers expected are Dr. C. W. Mason of Siam, J. C. Garritt, D. D., of China; Mrs. Walter J. Clark of India, Miss Rena Cathcart of Mexico, Mrs. Charles Murray of Persia, Mrs. A. K. Reischauer of Japan, Miss Florence Smith and Mrs. Charles S. Williams of South America and Mrs. Ralph G. Mills of Korea.

The Open Hearth

San Francisco's Stewardship

The modern San Franciscan suspects today that the nation has its eye upon his city. This has produced more of a sense of responsibility than pride. It was not so a few months ago. Until then he had looked upon the Pacific-Panama exposition as something all his own. It would be a world wonder and a success just because he would make it so. Today several rude, hard knocks have made partnership and censorship from without quite appropriate and rational. A nobler notion of stewardship is struggling for possession of the city.

It is a good thing to be a Protestant minister in this city that is set on a hill by the golden gate and cannot be hid. One strives against pagan and proletariat and pioneer amidst the beautiful, the bizarre and the beastly. If you are looking for rewards, O man of God! unless it be the satisfaction of standing fast and, having done all, to stand, you will have to wait till heaven dawns. But does any ambassador of Jesus ask for a more attractive chance?

It is a good thing to be a Christian layman at this time in San Francisco, with all its varied atmosphere of fog and shine and rain and wind. There is no kind of human excitement or interest that has not its counterpart here, and they challenge the best in men and women. There is no struggle in politics or government or legislation, or in social hygiene, philosophy, economics, vice, slavery, rum, commerce, immigration or labor that is not being fought out here on the fair and square with big, bold, honest hand, heart and brain. Here is the thick of things. Here the odds are heavy against righteousness, but here is where righteousness finds her true task.

It is a good thing for the nation to take a lively interest in this latest special exhibitor of American standards before all the world. While the city, like every other city, must work out its own salvation, yet what the local press might not care to say the national press can easily declare without fear or favor. What the local church might say only with impotency or disastrous effect the national church can say with such force as shall change the attitude of the whole community. The demand of the nation is welcomed by righteousness, and sin has been halted. There is more health in the body politic than was anticipated. Wide interest on the side of virtue is apparent. Red light injunction, cleaned-up "Barbary coast," liquorless dance halls, are not only agitable now but made fightable because of the nation's proper intrusion into the common counsel of this preexposition period of the city's life.

William Nat. Friend.

Bible Contest Questions

At the Logan Square Presbyterian church of Chicago a Bible contest was held which proved to be a great stimulus to Bible study in the Sunday school and congregation. The list of questions used was the same as that once used at a Bible contest at the Bible conference at Winona Lake. Two captains chose sides and the pastor put the questions after the congregation had ranged themselves in two opposing lines on either side of the church room. Both sides answered correctly till about the twentieth question, when the first draft was made, and presently the left hand side began to grow and swell and the other to shrink and then the right side began to draw, and enlarge, and so it continued for a time, but the left side again increased and continued to increase till it had practically absorbed the right, and then commenced the tug of war to find out who could answer all the questions. It did not take long. The question, "Who asked the question, Am I in the place of God?" seemed to be a stickler. However, four persons (all of them women) answered all of the remaining questions of the 146 and came off with triumph. To these the pastor awarded medals. Several persons said, "We have studied the Bible more the last two or three weeks than we have ever done before." The writer has had so many calls for these questions that the first lot of them has been exhausted. The calls have come from many states, the last orders he was obliged to refuse. Now he has had another supply printed and any who wish them can learn the terms per hundred by writing him. They are sent at cost price.

J. Tooker Ford.

2650 North Central Park avenue, Chicago.

John R. Mott and China

Our newspapers recently reported that President Wilson offered to John R. Mott the ambassadorship to China, and also announce his refusal. We understand the sincerity with which Mr. Mott considered the proposition, and we have not the least idea but what he acted from the best possible motives. Yet the fact of his refusal seems strange in the present light of this great Chinese propaganda. Probably above all men Mr. Mott is most fitted to represent our government not only in matters of diplomacy, but in all that concerns the highest and best interests of any people. A man with his moral fiber and strong influence in government and missionary circles could do for China what no other man can possibly do. Mr. Mott is doing much by traveling from place to place, from institution to institution, and stirring up missionary zeal and enthusiasm. No one can estimate the good he does. We do not speak disparagingly of Mr. Mott when we say that there are men who might well take his place—though perhaps not so successfully—in the particular field in which he has accomplished so much, but for this greater channel of power and influence we know of no man so well endowed, intellectually and spiritually, as Mr. Mott himself. President Wilson must have thought so, and Jeremiah Jenks and others, and might it not be well for the student volunteers, for the church, to think so, too?

T. W.

Wooster Has Such a Band

In an editorial in March The Continent asks "Why not have home mission volunteers?" We have them in the University of Wooster. There is a regularly organized band of fifteen with regular weekly meetings announced on the church bulletin as a definite part of our weekly list of services. Wooster has, it seems, again been ahead of the times and led the way.

E. M. Pendleton.

Presbyterianism in the Southwest

There is no wider field in the world for the spread of Presbyterianism than in the Southwest. The fields are white unto harvest. Here in this section cities have come up like magic, filled with people from the old eastern and southern states. There are many Presbyterians among them. But Presbyterians, being the most liberal folks in the world, find it easy to drift into other churches. This they are doing. It is not because they are disloyal to their church but because they are loyal to God and do not want to live in a community and not help support the church. They therefore unite with other denominations.

Unfortunately the Presbyterians who are already on the field are divided. There are those who belong to the Southern Church and there are those who are members of the so-called Northern Church. It takes considerable time of the pastor to explain the difference between the churches. The fact is the difference is so small that it requires more time to explain it than if it were infinitely greater. About the only explanation we can make is that one is a U. S. Church and one is a U. S. A. Church, and immediately the remark will be made that the only difference is one has an "A" hitched on to its name while the other has not. The idea of all Presbyterians uniting and working together is the only hope for Presbyterianism in this country. The other denominations, especially Methodist and Baptist, are thriving here because they are united. Presbyterians must unite or go along in the same old way that they have been going for the last half of a century. The plan suggested in an editorial in The Continent of dividing the church field in two great sections and making Presbyterians on each side of this line responsible for Presbyterian activities should appeal to everyone interested in the future of Presbyterianism in this country. The line might be drawn anywhere, but it occurs to this writer that a line beginning at Richmond, Va., and running to San Francisco would be such as to throw the work in proper proportion.

All Presbyterians south of the line could be known as Presbyterians of the South, and all north of the dividing line Presbyterians of the North. They, of course, would be under one and the same General Assembly. When the time came for the meeting of the General Assembly it would be the coming together of the North and the South in one great fellowship meeting. Former Cumberland Presbyterians, raised in the South and now in the Presbyterian Church U. S. A., have already seen the happy results of coming in touch with our brethren from the northland. The whole Southern Church and the whole Northern Church could soon be engaged in singing "Blest be the tie that binds."

Joseph P. Hicks,
Editor The Presbyterian of Texas.

Would Instruct, Not Construct

Congress has voted for $2,000,000 to be expended in constructing a marble temple. Would not Lincoln rather see that money spent in instructing that which will outlast all marble, the young manhood of our nation? Could not our Congress safeguard that money in some wise way of investment as did Cecil Rhodes of South Africa? Let the annual return from that sum be used for educating, say, the best student from each one of the several state universities. Let these young men be sent to Washington for three years' study of governmental problems, their expenses to be met by this annual return. We feel that our immortal Lincoln, who so thoroughly caught the spirit of our Master, would much rather see such money spent in educating young men—it may be poor financially, but bright intellectually—in the science of human government.

Lincoln, like his and our Master, loved men rather than marble. May we not seek to construct in our midst a temple of splendid statesmen whose achievements for the good of our country and the glory of God will outlast all structures of marble here and elsewhere?

J. A. Armstrong.

What One Town Did for Boys

Under the leadership of Rev. Joseph Hillman Hollister, pastor of First church, the evangelical congregations of Mount Vernon, a suburb of New York City, carried out in March a remarkable movement to enlist the older Christian boys of their city in positive living for the advancement of the kingdom among their fellows. There is no Y. M. C. A. in the town, and some effort in behalf of boys has seemed on that account more imperatively laid at the door of the churches. A stirring program was arranged for what was designated as the "First Annual Conference of Christian Boys of Mount Vernon." Christian boys of 14 and over were invited from all the churches, but none admitted except on credentials secured from their Sunday schools.

The conference began Saturday afternoon, when W. D. Barnes of the Yale '07 baseball team spoke on "The Keynote," and three Mount Vernon boys read papers on "The Christian Boy Making Himself Count," respectively in athletics, the world and the church. These papers were discussed by W. H. Burger, boys' secretary of the New York state Y. M. C. A. The evening addresses were by Harold Pumpelly, halfback on the Yale '12 football team; A. N. Cotton, international Y. M. C. A. secretary for high school boys, and F. W. Pearsall, New York state secretary of the Y. M. C. A. Sunday morning every Protestant minister in the city preached on the general theme of "The Need of the Boys in the Community," and the whole effort culminated in the Sunday afternoon mass meeting in the Westchester theater, where Captain C. L. Fenton of the United States army spoke on "Shooting Straight" and James Whitmore, a leader of the Men and Religion Movement, spoke on "The Way Out." At this meeting 250 fellows responded to an invitation to take "a forward step."

Illinois Presbyterian History

H. D. Jenkins, D. D., of Riverside, Ill., has been requested by the Historical Society of Illinois to prepare a history of Presbyteriansim in that state. He asks that churches and presbyteries having printed histories of their various organizations supply him with such copies as will aid in his work. The results of his compilations will be printed by the state society and widely distributed.

Ways of Working

Bringing Pleasure to Shut-Ins

The outdoor days of spring bring many opportunities of service to women's organizations, Sunday school classes or Christian Endeavor societies which are not available in the same way during the winter. In every community there are many people who on account of age or infirmity are unable to leave their homes with comfort. In some cities organized effort is made by the churches to reach these shut-ins and give them a taste of the outdoors. First U. P. church, Chicago, under the lead of the pastor, Rev. J. E. Walker, has for several years brought good cheer to many shut-ins by taking them to the parks. This event usually takes place in the fall, but it is an idea which can be utilized at other seasons of the year to bring as great pleasure. Last November this church gathered together fifty-two men and women, irrespective of their church affiliation, and in automobiles took them to see the flower show in Garfield park. The courtesy to the shut-ins was greatly appreciated by them, and as an annual event is looked forward to by the church.

In Revising the Roll

Just which names to drop and what to do with other absentees has been a puzzling problem the last few weeks to many a church session. First church, Thornton, Ind., has hit upon a form letter which serves a double purpose in regard to absentees. The letter is issued over the signature of the financial secretary and is addressed to active members who are out of the city. It suggests that the spiritual interests of the member will be served best by transfer of membership to a church near his present location. If there is no church in the vicinity of the member, he is welcome to stay with Thornton church, but is told that his name on the list costs his church 62 cents a year for General Assembly and presbyterial assessments and he is given an opportunity to make a pledge for the current expenses and the benevolences of the church.

Concerts as Advertisements

First church, Oklahoma City, Okla., has found that monthly popular concerts by a drilled chorus of members of the church stimulate attendance at regular services. The church employs an organist and director, who trains the voices. Admission is by free ticket, the entire 2,000 being requested before the date of the event.

—Pastors who compare half a dozen church calendars with their own can usually find some way to improve the appearance of their weekly announcements.

—Perhaps the reason the church column in the local paper attracts slight interest either from the editor or casual reader is that it contains little except the most routine formula that services will be held at 10 and at 8 o'clock. Some papers insist this is not news but advertising and force the churches to pay for it.

The Sentimentalism of Mrs. Moss

(Continued from page 495)

"Make her some more. To be sure you can. You must learn to sew well, now that you've a daughter to dress."

Miss Thompson brought the aid society's donation that afternoon. It was a sweet, peaceful face that smiled at her from a clean pillow—a face with smooth, black hair drawn back into a heavy braid. The tiny baby lay where its mother could devour it with worshiping eyes, and the visitor felt a queer catch in her throat as she looked from one to the other. "Babies, the pair of 'em," she said to herself. "I had meant to give her a piece of my mind, but I guess I won't this time. That dimity slip does look sweet, and no mistake."

When the bundle was opened two dark blue garments were not unwrapped, but instead were hastily crammed into their maker's capacious handbag. "I'll cut off the tops, sew the skirts together and make her a kitchen apron," decided Miss Thompson.

She came again next day, and the next, leaving unmistakable evidence of her visits in shining windows and well swept floors; tucking in a bit of advice now and then which the invalid eagerly cherished.

A long climb and a tedious one lay before Evangeline Bailey's inexperienced feet, but she did not falter. Her clean, white baby was the starting point—that and the bureau drawer where the embroidered skirt lay folded. Gradually, sometimes painfully, other things began to "match," even the little mother herself.

* * * * *

The ladies' aid met with Mrs. McKay a year later. As its members sat at work Evangeline passed with little Helen Moss Bailey in her gocart. "Did you ever see such a change in anybody as there's been in that woman?" asked Mrs. Marchant. "That's one thing the aid has accomplished, if it never did anything else."

Miss Thompson sniffed. "Aid, nothing!" she ejaculated. "It was Mrs. Moss or it was nobody. If those clothes had been dark and coarse—navy blue calico, for instance—Evangeline Bailey 'd be just where she was."

"Oh, Miss Thompson, you mustn't say that." Mrs. Moss's face was scarlet. "The seed was there and only needed a little cultivating."

"Yes, I must say it," was the calm rejoinder. "The seed had always been there, but you were the first one to furnish the soil to make it grow. It's thriving now without human help, but you did the planting."

"No, I shall tell tales, too," cried Mrs. Moss gayly. "Evangeline told me that she'd learned more housekeeping from you than she'd ever dreamed of in her life before."

Miss Thompson smiled whimsically. "That's all right. Evangeline Bailey wasn't the only garden under cultivation about that time."

Brotherhood Men at Atlanta

Walter Getty, general secretary of the national Brotherhood, Ohio building, Chicago, is receiving reservations for the Brotherhood supper to be held Tuesday, May 20, at Atlanta in connection with the meeting of General Assembly. A conference on men's work will precede the meal.

Bradford Horton, Man

(Continued from page 494)

smile with which she brightened the words faded as she went on. "Mr. Stuart has almost spoiled my whole trip. I'm sick of being always on guard."

"Why on guard, Lennie? Stuart is not dangerous."

"But he is, father. He's always trying to edge up toward a question I don't want him to ask."

"If he ever does ask it, what will you answer, dear?"

"Father! Do you want me to marry Malcolm Stuart?"

"Not if your heart is not in it, dear."

"Well, my heart is not in it, father, not the least bit."

"Is it—is your heart in it—anywhere, Lennie?" His hesitation as he asked the question showed that he knew it was incautious. The girl flushed; for a moment her eyes blazed with anger. Then, with an effort, she controlled herself; the memory of Shanghai was still clear.

"I told you once," she said quietly, "how I would regard your wishes in that matter."

"All right, dear. I'm satisfied," he hastened to assure her.

"But, father!" she resumed after a little silence. "We're going to Berlin, and you know Caroline wrote Mr.—Mr. Horton had gone there to study. You'll surely run across him, or I will, or we will. And it's not that I care anything about him, but I hate to have things unpleasant, and to have you get angry."

"All right, dear. I'll trust you. I have your word, and that's enough."

"Then if we do meet, and he calls, you'll be good? And I may receive him?"

"I suppose so. As professor in the seminary, he's entitled to respect. Of course," he added hurriedly, "that doesn't change things really, but——" He left the sentence unfinished.

It had not been without an effort that Mr. Elmore had brought himself to the point of saying what he had known it was necessary to say if he was not to display an entire lack

Good Tidings of Great Joy

The best news in many a day for Presbyterian aged and disabled ministers and their dependents is the announcement of the fact that, beginning with the First of April, the Relief Department of Ministerial Relief and Sustentation will increase the annuity of Honorably Retired Men from three hundred and fifty dollars to four hundred dollars, and will strive to raise the level of all other appropriations.

Do these tidings bring joy to you?

Are you glad for the sake of the aged and distressed?

Ministerial Relief and Sustentation trusts the church to approve its increased appropriation by generous and loyal support.

If you are interested write

Ministerial Relief and Sustentation
WILLIAM HIRAM FOULKES, General Secretary
507 Witherspoon Building Philadelphia, Pa.

of trust in his daughter and make himself appear in her eyes utterly unreasonable. When they had heard in Venice of Caroline's engagement and of Bradford Horton's election to the chair of Greek, he had been inclined to be angry, though only his wife knew it.

His tirade against the "impostor" had met with only remonstrance, not sympathy, from her, which had not lessened his disturbance at the fact that Bradford was to remain permanently in Prestonbury. The outcome was made all the more distasteful to him by the fact that the man he thought an upstart was now raised to his own social level. Over and over Mr. Elmore declared that had he been at home he would have prevented the election; over and over he vowed that though he could not ignore the new professor he would never receive him in his house. Thus only by days of struggle had the proud old gentleman come to the resolve to treat Bradford Horton, whoever he might be, as one gentleman treats another, at least until he should see some sign that Eleanor's affections were involved. "Because he fascinates me is no reason why I should suppose he fascinates her," he told himself again and again.

The little colloquy in the train cleared the air for both father and daughter. In her meeting with Stuart that evening it was a case of "forewarned is forearmed." Welcoming him without constraint and with apparent pleasure, she yet made him feel a nameless something that said plainer than speech, "Comradeship will be acceptable, but lovemaking intolerable." Chafe in spirit though he might, he did not try to pass that barrier. "Finesse is better than force," he reflected wisely. So he set himself only to be gentle, steady, patient, thoughtful, constant, delightful, so delightful that Eleanor felt a growing regret that he was not a friend instead of a lover.

So, still in his company, Vienna became Dresden, and Dresden Geneva, and Geneva Interlaken, and all the rest, and so matters fared on until they were on the eve of leaving Cologne for Berlin. Sitting on the balcony of the Hotel Royale, Stuart said abruptly, "I fear my holiday must end in Berlin. Newcastle is calling for me."

To his daughter's delight, Mr. Elmore saved her from making a reply. "That will be cause of regret," he said, "for us as well as you. We go home very soon after leaving Berlin ourselves. I shall never forget our pleasant companionship in Japan and Egypt and Italy and Germany. I hope you will not forget us."

"No, I shall not forget," was the answer. Poor Stuart! Mr. Elmore, all unwittingly, had utterly turned the edge of his carefully planned remark, and before the conversation which now became necessary was ended the mother and daughter had excused themselves to go indoors.

The Berlin papers that chronicle the movements of American tourists announced the arrival of the Elmore party. As soon as possible after reading the notice Bradford Horton called at the Kaiserhof, to find there not only his Prestonbury friends but, to his great surprise, his friend of the Rigi. His greeting to Stuart was an equal surprise to the Elmores, who had been on the point of introducing the two young men.

"Europe is so small that we have met again," Horton said. "Your suggestion as we parted seems to have proved a prophecy." Turning to Mr. Elmore, he explained, "Mr. Stuart and I climbed the Rigi together one day in June."

Stuart was hardly overjoyed at the appearance of this new acquaintance. It was his last night in Berlin, and Eleanor had promised to walk with him in the park. During that walk he had determined to make her listen to his declaration. Now he was baffled once more, and must cover his chagrin as best he might.

The evening passed rapidly. Eleanor's relief at her deliverance from what she had been sure was coming made her sparkle with charming animation. Stuart joined as heartily as he could in the conversation which centered around things of which he knew little—incidents of the Prestonbury life from which Horton had recently come. Charlie's progress in Yale, Sleighton's approaching marriage to Lucy Jickers, the engagement of young Mrs. Elmore, all were discussed in every phase.

When Horton finally rose to go he spoke first to Stuart. "I have greatly enjoyed meeting you again, friend of the Rigi," he said. "I hope this meeting will not be like that, a meeting that ends in parting, with no certainty of meeting again. I am here in Berlin for several weeks and shall hope to know you better."

"I should be pleased also," said the Scotchman a little stiffly. "But unfortunately this is only another Rigi episode. I leave for England early in the morning."

So Bradford departed without a thought that his coming had wrecked a carefully formed plan, thinking only that Stuart was a luckier fellow than himself. And the luckier fellow bowed at last without a word to the inevitable, and with his good-bys to the Elmores said good-by to his hopes. (*To be continued*)

Old Pastor for Young People

Pulpit Veteran Popular at Parkville — Kansas City Churches Increase Interest in Missions —Two Congregations Have Joint Services.

KANSAS CITY—It is unusual for a man nearing 70 years of age to be installed in a new pastorate. It is yet more uncommon for him to be called to a strong, active church, composed largely of young people, whose pulpit might be coveted by any minister, however eminent. Yet this is what has happened in the church at Parkville, Mo., where Dr. John C. Miller has been installed pastor of this important church. The secret of it all is that Dr. Miller is "still a young man," interested in everything that interests his people.

Grace church has closed the best year in its history. More than $10,000 has been raised for all purposes and the benevolences have doubled. This church is undertaking the support of its own missionary in the foreign field. Rev. Charles A. Arnold is pastor.

Immanuel church under the leadership of Rev. Ewing S. Hudson has had receipts from all sources double the amount the previous year. The Sunday school enrollment has been increased 30 per cent. This church will assume the entire support of its own missionary in China the coming year.

Prospect Avenue church, less than two years old, under the leadership of Dr. John H. Miller, is making substantial growth, although it lacks adequate equipment.

The two churches in Independence which have been worshiping and working together for the past five months have at their annual congregational meetings decided with enthusiasm to continue this cooperation. Plans to assume support of a missionary in China, in honor of Mrs. Fannie McCoy, a member of First church, who passed on a year ago, have been perfected.

Dr. James H. Speer, for six years pastor of Webb City church, has been elected synodical superintendent of Missouri and he began his new work April 1.

CHARLES C. MCGINLEY.

School and College

Vimont Carpent Welch, Lakewood, N. J., will be valedictorian at the commencement exercises of Mercersburg Academy June 4.

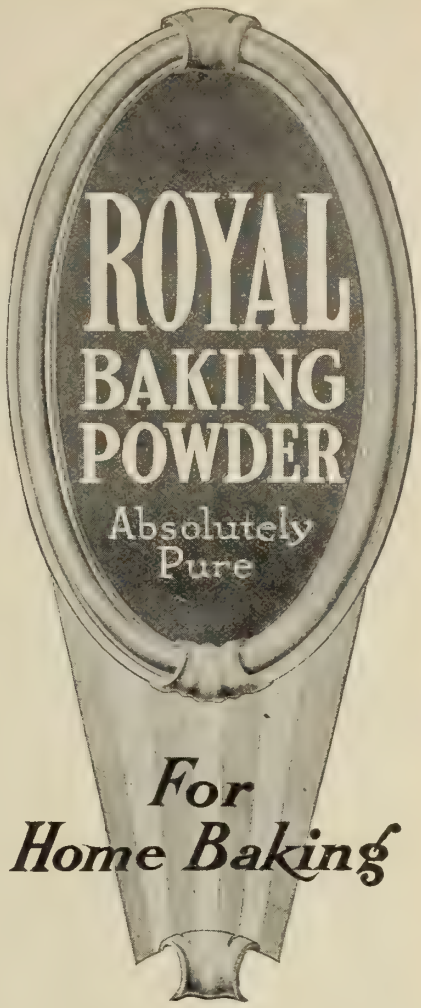
President S. T. Wilson of Maryville College will deliver the commencement address at Lane Seminary May 8. Dr. Wilson is a member of the class of 1882.

Plans for the new science hall for the Frances Shimer School have been made and it is hoped that the building will be completed this fall. When this building is in use additional courses in chemistry and domestic science will be offered.

Auburn Seminary commencement will include a discussion of the church's opportunity and responsibility toward the older boys to be led by specialists in this field of service. Thursday morning the business meeting of the alumni association will be held, with the presentation of diplomas and address to the graduating class at noon.

The Chicago chapter of the Monticello Seminary Alumnae Association held its annual meeting and luncheon March 27. Chicago members pledged $10,000 for the jubilee building fund. If $50,000 is guaranteed by the alumnæ the trustees have promised to contribute the balance necessary for building and equipping a handsome administration and recitation building. Every effort is being made to secure this $50,000 in time for the seventy-fifth anniversary of Monticello in June. The progressive policy of Miss Martina C. Erickson, who came to Monticello as principal a comparatively short time ago, is bringing Monticello prominently before the people of the Middle West.

Nine new members of the faculty appear in the list of officers of Wilson College for the coming year. The most pressing needs of the college are a general endowment fund of at least $500,000, permanently endowed professorships, scholarship funds and an administration building for lecture halls, departmental offices and administrative offices.



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Disaster Will Divert Money

Less Cash Available for Educational Needs in Omaha—Choirs of Young People Used Effectively in Three Churches.

OMAHA—The cyclone Easter afternoon will be felt in its reflex on the financial canvass of both Bellevue College and the University of Omaha. Both institutions have a strong backing in the city. Each has just inaugurated a strenuous canvass for funds. Several congregations for the present will be absorbed in an effort to relieve the trying situation in which numbers of their people will find themselves.

Three churches are enjoying the experiment of using junior choirs for some of their public services. South Omaha First assigns special musical parts to its juniors attending the morning service. At times they sing responsively from the gallery. At Westminster thirty boys and girls form a vested choir, singing special anthems once a month. Parkvale uses its junior choir at each evening service. Rev. H. E. Lehman, the pastor, acts as chorister. He has been using this chorus for four months and observes a considerable increase of home interest in the church and its services.

Two congregations were stimulated by special meetings during March. Dundee church was led into the riches of the word by Samuel Dodds, D. D., of Pennsylvania. Lowe Avenue church had meetings Easter week. Dr. McGiffin, the pastor, was assisted by Doctors Marshall and McConnell, and Rev. R. H. Houseman.

Dr. and Mrs. Jenks were given a reception by the congregation of First church March 14.

Rev. J. F. Schwarz the week of March 16 assisted Mr. Hullhorst of Osceola in meetings at the latter's church.

Castellar Street church is improving its property both inside and outside by painting and redecorating.

The loyal and regular members of Dr. Wheeler's catechism class, which gathers each week at the Sunday morning service, were remembered March 16 by the pastor with fine books. This class of South Omaha church exceeds fifty in number.

Third church has a preparation class for church membership under the instruction of one of its elders, A. D. Shermerhorn. The church is without a pastor.

RALPH H. HOUSEMAN.

Call for General Assembly

The General Assembly of the Presbyterian Church U. S. A. will meet at Atlanta, Ga., May 15, at 10:30 a. m. in Tabernacle Baptist church. The opening sermon will be preached by the retiring moderator, Mark A. Matthews, D. D. The committee on commissions will meet at the church May 14 at 4 p. m. and May 15 at 8:30 a. m.

Letters as to the business of the Assembly should be sent to William H. Roberts, D. D., stated clerk, Witherspoon building, Philadelphia. Letters on the business of the hospitality committee will be addressed to Rev. Jere A. Moore, Empire building, Atlanta, Ga.

WILLIAM H. ROBERTS, Stated Clerk.
WILLIAM B. NOBLE, Permanent Clerk.

TRAINED NURSE

Remarks About Nourishing Food

"A physician's wife gave me a package of Grape-Nuts one day, with the remark that she was sure I would find the food very beneficial, both for my own use and for my patients. I was particularly attracted to the food, as at that time the weather was very hot and I appreciated the fact that Grape-Nuts requires no cooking.

"The food was deliciously crisp, and most inviting to the appetite. After making use of it twice a day for three or four weeks, I discovered that it was a most wonderful invigorator. I used to suffer greatly from exhaustion, headaches and depression of spirits. My work had been very trying at times and indigestion had set in.

"Now I am always well and ready for any amount of work, have an abundance of active energy, cheerfulness and mental poise. I have proved to my entire satisfaction that this change has been brought about by Grape-Nuts.

"The fact that it is predigested is a very desirable feature. I have had many remarkable results in feeding Grape-Nuts to my patients, and I cannot speak too highly of the food. My friends constantly comment on the change in my appearance. I have gained 9 pounds since beginning the use of this food."

"There's a reason." Read the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

Will Prevent Future Overlapping

Five Denominations Form Alliance in Detroit—New Church on Fort Street to Be Built at Once—Dr. Jack Installed.

DETROIT—Five of the leading denominations of this city have formed an interdenominational federation to prevent overlapping of fields and to promote the planting of new enterprises where the growth of population demands them. Dr. W. T. Jaquess, superintendent of church extension, represents the Presbyterians. He is also the statistical member of the new committee on federation.

The installation of Hugh Ian Jack, D. D., as pastor of Central church was the most largely attended congregational meeting that this or any other church has seen in many years. Dr. J. A. Vance, Dr. E. H. Pence and Rev. A. H. Cameron, a classmate of the pastor, took part. A reception to Dr. Jack was held on Friday, April 4, to which all the ministers and elders in the city were invited.

Rev. William Rice, synodical evangelist, formerly religious director of McGregor Institute, Detroit, will be placed on a salary basis at once. A generous friend of evangelism in this city has assumed one half of the salary.

Gratiot Avenue church, the youngest of Detroit Presbyterian churches, has so thoroughly outgrown its accommodations that it has determined to build as soon as possible. The trustees have made up a budget for the current year of $4,000, with the intention of devoting a large percentage of the amount to the building fund.

The plans for the new church on Fort street, in the West end, to take the place of Fort Wayne church and Fulton Avenue mission, have been accepted and building will commence at once. This church will be located about three and a half miles from Fort Street church and about two miles from Immanuel, the nearest Presbyterian church. WILLIAM BRYANT.

What Annual Reports Show

From among the many reports of annual meetings there are interesting items of church advance aside from routine statistics, some of which follow: An every-member canvass for missions was recently completed in Walbrook church, Baltimore, Md., Rev. H. A. Grubbs pastor.—A number have started tithing as a result of a canvass in Aberdeen, Wash., Rev. Robert E. Cooper pastor. The budget for the coming year is 100 per cent larger than a year ago.—Rev. R. E. Anderson, Onarga, Ill., has entered his fourteenth year as pastor there, during which time the church has raised for all purposes $60,074.—Benevolences were larger than ever before at Baker, Wash., Rev. W. W. McHenry pastor.—Attendance at church services is showing improvement at Phillipsburg, N. J., under Rev. William Brower Johnson.—Women of Sedro-Wooley (Wash.) church redecorated the church and recarpeted the floors. The congregation gave the pastor, Rev. H. L. Wilhelm, a gold watch.

Will Discuss Peace

Religious bodies of all denominations have been invited to send delegates to the fourth peace congress at St. Louis May 1-3. Names of many clergymen are included in the list of delegates already submitted. Among the St. Louis members of the committee on religious institutions in connection with the congress are Dr. Samuel J. Niccolls of Second church and Dr. John F. Cannon of Grand Avenue church.

William Carey's school is still a great and growing center of learning in India.

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Dayton Church Is Destroyed

One Building Burned, Two Flooded in Afflicted City—Relief from Chapel in Indianapolis—Presbyterians in the Flood.

DAYTON—Presbyterians suffered immense setbacks in the loss of property and in the demoralization of their work. Park church was destroyed by fire; Third Street church, known as a mother of churches, Dr. Campbell pastor, was flooded to the depth of twelve feet, the auditorium being a chaotic mass of debris. First church, like Third Street, in the heart of the downtown district, was partially submerged, as was its mission in North Dayton. Fourth, Memorial and Patterson churches, being on higher ground, escaped. No services can be held in the affected buildings for weeks. It is hoped, however, that the work may be reorganized in temporary quarters in a short time and a start made on the reconstruction of the buildings. Presbyterians promise that the work now interrupted will be resumed ultimately upon a larger scale than ever before.

Sleep and Eat in Chapel

INDIANAPOLIS—One of the centers for relief was Cosmopolitan chapel, the institution through which the home mission committee is endeavoring to meet the spiritual needs of the growing foreign element. Situated on a knoll about three blocks from the river, its doors were at once thrown open by Superintendent Horky. Himself aroused early in the morning by the peril of his own home, he carried his little ones to safety. Homeless women and children begged for "a place to go" from the

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driving rain. The day nursery building was at first opened, but the numbers increased until the chapel was necessary. Bedding was procured and the movable seats adjusted to form a resting place. For a week or more about sixty-five were sheltered and fed. The main room was given over to sleeping accommodations, while the kindergarten was the dining room. Mr. Horky and his assistants have helped needy women and children to find fitting dresses, cloaks and undergarments. Food and clothing were collected privately by the workers who teach and supervise the usual activities. Some of these good women have been on duty each day in the building, caring for the children and giving advice to discouraged mothers.

Another center of relief was West Washington Street church. Here hundreds were sheltered during the first nights, and after a week had passed it was still doing "commissariat" service. At first the members supplied provisions from their own resources, but later they were assisted by the general relief funds. Only about ten of the church families suffered loss.

A Refuge for Indianapolis Flood Victims, Cosmopolitan Chapel

Sutherland church on the north side, near Fall Creek, will feel indirectly the effects of the flood in the damage to the property in that vicinity. C. R. S.

Saved by Special Trains

West chapel, Fort Wayne, was also under water. Its congregation was rescued largely through the efforts of one of its principal workers, John E. Kabisch, who secured two special rescue trains on the Pennsylvania railway through the kindness of Superintendent Wardruf.

Columbus Church Is Ruined

COLUMBUS—West Broad Street church stands in the very center of the flood district. The building has been seriously damaged and it is possible that it may have to be removed entirely and a new structure erected. At the parsonage, on Dakota avenue, the water was about fourteen feet deep and the building damaged. Rev. W. A. Perrins and his family took refuge on the second floor of the house and remained there until Thursday afternoon.

Mr. Perrins remained on the West side, aiding in the work of alleviating conditions. The catastrophe is a serious blow to this congregation. It had recently received about 150 members. Practically all of the homes of the people are seriously damaged and a considerable number of them completely ruined by the flood. In addition to the general work of relief the Presbyterian ministers met Monday, March 31, and decided to raise a fund to be administered by their own representatives in the helping of cases of special need and the restoration of conditions which would make possible the resumption of church activities. Rev. W. M. Hindman, pastor of Northminster church, was made treasurer of the special fund thus to be collected, and contributions intended for this purpose should be sent directly to him. On April 3 fully 20,000 people were dependent for daily food and necessary supplies upon the relief furnished by the general committee and the various church organizations. W. H.

Board Asks Aid for Churches

During the flood which just devastated Logansport, Ind., West Side church was almost destroyed. The brick walls are intact, but the interior, seats and heating plant were ruined. The membership of this church is made up entirely of working people and 90 per cent of them lost all by the flood. The church cannot repair its property unless outside aid is given.

The church at Hopewell, Neb., was destroyed by the tornado. Other churches have suffered.

Gifts for these unfortunate churches will be promptly forwarded by the Board of Church Erection, 156 5th avenue, New York City.

Little Damage in Cincinnati

German Church in Submerged Area — Presbyterians Active in Relief — Rev. Robert D. Wheatley Dies.

CINCINNATI—While many Presbyterians were affected by the overflow here only Second German church was within the city's waterbound zone. Old Sixth church was on high ground, but most of the territory on either side of the edifice was under water.

Presbyterians have been active in the relief of sufferers up the Miami valley. Rev. A. G. Yount, pastor of Sayler Park church, was prominent in work of rescue of victims in Cleves and other down-river suburbs.

Dr. William McKibbin, president of Lane Seminary, found himself marooned away from home. He tried to get back from the East by way of Pittsburg, but returned to Washington.

A delayed message from College Corner brought the news of the death there of Robert D. Wheatley, former pastor of Westwood church. He had been ill a long time.

Dr. Charles W. Dabney, president of the University of Cincinnati and one of Mount Auburn church's ruling elders, took the place of Charles Edward Russell, magazine writer, and addressed the congregation of the People's church at the Grand opera house. He spoke upon the spirit of relief in cheerful evidence during the flood.

The Woman's Home Missionary Society of Cincinnati at the annual meeting at First church reported that $5,779.98 had been contributed during the year, of which $1,100 had been given to the Italian congregation in old Central church. There are now fifty-five members of that church, with men's, boys' and girls' clubs, a kindergarten and thirty-five girls in the sewing school. During the flood the church was open as a refuge for all Italians.

Rev. T. J. Preston of Hunan, China, was at Norwood church April 6 and spoke twice on China. Ren Mulford, Jr.

Community Unites in Church

Suburb of Buffalo Forms Union Congregation Under Presbyterian Auspices—Pastors Are "Loaned" for Evening Services.

BUFFALO—A committee of presbytery has just organized a Union Presbyterian church at Blasdell, an industrial suburb of Buffalo, where a few years ago a Presbyterian church was organized and an edifice erected. The church building was later sold under foreclosure proceedings and the society, working along strictly denominational lines, was unable to rally. During the last summer a community church movement was started; persons of different communions laid aside their differences and agreed to come into one church. Enthusiasm was aroused, money raised and the church edifice was repurchased and renovated. After weeks of deliberation a unanimous decision was reached to seek affiliation with one of the older denominations rather than start an independent union church, and all united in a petition requesting presbytery to organize the society under the name of the Union Presbyterian church. March 30 the church was organized and nine men elected elders, most of whom had held membership in other communions.

Several of the near by village churches have discontinued their meagerly attended Sunday evening services and granted their ministers the privilege of supplying neighborhood

Yellowstone National Park

A dear old lady of sixty-five was making her fifth trip through the Park last summer.

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churches which have been unable to have ministers of their own. One of these latter is now paying the village minister who comes to it a salary of $800.

Rev. Wilmot A. Carrington begins his pastorate at Akron this week; Rev. William F. Scoular also takes up his new work at North Tonawanda.

Stop Sunday Golf Playing

Pittsburg Prevents Desecration of Sabbath—Women Raise Large Sum for China Fund—Dr. Stone to Speak.

PITTSBURG—Two attempts to desecrate the Sabbath day have been successfully thwarted. Under pretense of taking an offering for the flood sufferers in Ohio and Indiana, the nickelodeons had planned to be open Sunday, March 30. The relief committee refused to sanction the move. Then a number of ministers and Christian people got busy and the authorities of the city rescinded the order. An appeal was made to the churches to give an opportunity for contributions and many of them responded. The Stanton Heights Golf Club was planning Sunday golf this summer. After a careful canvass of the members it was found that more than 60 per cent were in favor of Sunday golf. A number of the leading ministers of East Liberty and the East end sections got busy. An appeal was made to the owners of the property and they refused to give their consent to Sunday playing.

The friends and alumni of Westminster College held a banquet in McCreery's dining hall Monday evening, March 31, to celebrate the completion of the $400,000 endowment fund.

The women's missionary societies of presbytery announced at a recent meeting that they had raised $12,000 for the China fund. This is in addition to the annual contributions of $20,000.

Latrobe church, Rev. George Fisher pastor, has just completed a fine Sunday school building and will dedicate it April 27. The addition cost $15,000.

Dr. S. Hall Young was in Pittsburg during the week beginning March 30.

South Side church has called Rev. William E. Holderby of Philadelphia. This church is planning aggressive work in the downtown section of the South side, and Mr. Holderby has been selected because of his experience. It is understood he will take charge abount June 1.

Dr. John Timothy Stone of Chicago will be the principal speaker at a popular meeting under the auspices of the Brotherhood Council of Pittsburg in First church April 15.

The University of Pittsburg was the recipient of a princely gift of nearly $450,000 last week from the Mellon estate. It will be used to erect a building and properly equip it for industrial research.

P. W. SNYDER.

Moving Pictures of Missions

Board of Publication Arranges New Help for Sunday Schools—Judge Willson Wants Relief from Work.

PHILADELPHIA—The Board of Publication and Sabbath School Work has arranged to introduce moving pictures, illustrating scriptural, Oriental and missionary scenes, into Sunday schools and brotherhoods. Allan Sutherland of the board will cooperate with the picture company in producing and cataloguing pictures of religious and educational value.

The resignation of R. N. Willson as a trustee of the Board of Publication, which he has served as president for twenty-five years, has occasioned much regret. The burden of work pressing upon him is said to be the sole reason for his action.

MINISTERIAL UNION MEETS

The ministerial union, composed of the representatives of six denominations, held its first quarterly meeting of the year in First Baptist church. Resolutions of sympathy were sent to Dr. William Hutton, for twenty-five years secretary of the union, now seriously sick. Dr. Barnett of the Reformed Episcopal Church was elected secretary. Dr. C. A. R. Janvier addressed the union briefly on religious publicity and referred to the beneficial effect of local display advertisements in behalf of church attendance. A paper by Bishop Neely dealt among other things with the Roman Catholic Church. He alluded to the way it controlled the secular press so that no adverse criticism or statements calculated to injure it were ever allowed to appear. None of the papers of the city, as far as we know, made report of Bishop Neely's address.

The special committee of General Assembly on graded lessons met with the Board of Publication and Sabbath School Work on April 1. The report intended to be made to the General Assembly was presented.

Great sympathy is felt by a wide circle of friends for Rev. R. H. Kirk of McKeesport, Pa., in the death of his son and only child, a senior in Princeton University. Funeral services, in which Doctors Janvier and Robinson took part, were held at the home of his grandfather, Deacon Hunter of Hollond Memorial church.

GIVES PASTOR THE BALANCE

The Church of the Redeemer, Germantown, having closed the year with a balance of $300, voted to send $200 to its pastor, Rev. H. A. MacKubbin and to increase his salary by that amount.

Bethany church, Dr. Jarvis pastor, Easter Sabbath raised $5,000 to pay some old notes and the church will enter the new year without a cent of debt. Last Sabbath was a day to be remembered because of large accessions to the membership. The communion service was attended by a very large number of communicants.

John Chambers Memorial church held a rally the evening of April 1 for the more than 100 converts from the evangelistic meetings conducted by the Needham brothers. They were addressed by John Wanamaker and the pastor, Rev. C. S. Long.

The fifth annual conference of the National Association for the Advancement of Colored People will be held in this city April 23 to 25.

Secretary of State W. J. Bryan will speak in connection with the fortieth anniversary of Bethlehem church on Sunday afternoon, April 13.

Both Presbyterian and Methodist hospitals have been made richer by $5,000 through the bequests of the late Samuel T. Benner.

Rev. George G. Mahy, secretary of General Assembly's evangelistic committee, has been engaged every evening except Saturday since March 1 in revival meetings in West Hope, Tioga and Bethlehem churches. The results have been very encouraging. The evening of April 4 he held a conference with the ministers and several laymen from each church in Baltimore to effect an organization for evangelistic work there similar to that known as the Chester Presbytery plan.

W. P. WHITE.

—

A conference in the interest of daily vacation Bible schools will be held April 10-12. There will be a demonstration and exhibition of work done by the children during the past season in Witherspoon hall April 11 at 8 p. m.

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W. M. Shuster Talks on Persia

Former Persian Government Official Addresses Social Union -West End Sunday School Has Largest Average Attendance.

NEW YORK—At the annual meeting of the Presbyterian Social Union held at the Hotel Savoy the evening of April 7 W. Morgan Shuster, who has done much work in Persia, was the speaker. The annual dinner to the newly appointed missionaries will be June 2.

Union Seminary is keeping its pledge of secrecy in regard to the "peace pipe" developments, but it is understood that at the recent special meeting of the directors to consider making a statement of the seminary's belief on the fundamentals of Christianity the board decided to prepare such a document. The Assembly committee will meet again April 10.

The all-day spring meeting of New York Presbytery will be held April 14 in the chapel of "old" First.

The closing exercises for the winter of the sewing school of Alexander chapel, a branch of Fifth Avenue church, took place the morning of April 5. Garments made by the children were on exhibition. Dr. John Henry Jowett addressed the school. The same morning the closing exercises of the sewing school at John Hall Memorial chapel, also a branch of Fifth Avenue church, were held. Dr. Jowett likewise spoke and there were many visitors.

The annual meeting of the New York auxiliary of the McAll mission in France was held April 2 in the parish house of St. Thomas's Episcopal church.

WINS SUNDAY SCHOOL BANNER

The Sunday school of West End church, of which Dr. A. Edwin Keigwin is pastor, has won the silk banner from the New York Sunday School Union for the largest average attendance and the greatest number of new pupils of any Protestant Sunday school on the West side of Manhattan. The record made was 97 per cent.

Harlem church, of which Dr. John Lyon Caughey is pastor, may again soon hold open air services on the church steps, as formerly.

The Collegiate church of Harlem, of which Dr. Edgar Tilton, Jr., is minister, is conducting a free dispensary on the upper East side for the treatment of the sick poor.

The Woman's Presbyterial Home Missionary Society held its annual meeting April 3 in Madison Avenue church. The chief speaker was Dr. Jonathan C. Day, superintendent of Labor temple.

Over $15,000 was given at the Easter collection in Bedford church, Brooklyn, Dr. S. Edward Young pastor. This church is now well established in its large finely equipped new plant at Nostrand avenue and Dean street.

The New York Port Society, through J. A. deBoer, makes use of a large number of old magazines, which are distributed among the men on the transatlantic liners, by whom they are gratefully received.

Dr. Arthur J. Smith, superintendent of the evangelistic committee of New York City, is giving a course of five lectures on evangelism at the Bible Teachers' Training School Friday mornings from 11 to 11:45 o'clock.

During the last year the American parish, directed by Rev. Norman B. Thomas, on the upper East side of New York, has received into church fellowship 255 members, divided among five churches.

New York University announces a course of six public lectures by Rev. August Karl Reischauer, professor of philosophy in Meiji Gakuin, Tokyo, Japan, upon "Buddhism's Challenge to Christianity in Japan." The lectures will be given at the University building, Washington square, at 4 o'clock in the afternoon on successive days, except Saturday, beginning Monday, April 14. The final lecture will be given Monday, April 21, on "The Strength of Christianity in Japan."

Dr. Palmer to Address McCormick Graduates

The graduation exercises of McCormick Theological Seminary will take place April 21 to 24 in connection with the inauguration of Dr. Cleland B. McAfee as Cyrus H. McCormick professor of didactic and polemic theology. The graduating exercises proper will be in the Church of the Covenant Thursday evening at 8 o'clock. Dr. S. S. Palmer of the class of 1890 and pastor of Broad Street church, Columbus, will make the address. The inaugural of Dr. McAfee is set for Thursday afternoon in the seminary chapel and will be in charge of Dr. S. J. Niccolls of St. Louis, president of the board of directors. Wednesday from 4 to 7 o'clock President and Mrs. McClure will hold the commencement reception at the president's house. The alumni banquet will be at the church at 5 o'clock Thursday.

Will Look After Homeless Men

National Brotherhood Offers to Cooperate with Pastors and Parents -Y. M. C. A. Has Notable Double Celebration.

CHICAGO—Plans have been perfected and adopted by the National Brotherhood for the establishment of an effort to connect young men, strangers in Chicago, with Presbyterian churches near their place of residence. Pastors and parents are invited to write Dr. Francis M. Fox, associate secretary of the Brotherhhod, Ohio building, giving the location of boys who have come to Chicago to enter business or attend school. Efforts will be made to have them brought into touch with the nearest church. This is a new department of the national headquarters work, which will be in charge of Dr. Fox, who comes into close touch with all the pastors of the city.

The annual convention of the Cook County Sunday School Association will open in Second church Tuesday evening, April 15, and continue until Friday night. It is hoped that the largest attendance in the history of the association will be at this convention. Wednesday evening Marion Lawrance will present teacher training diplomas and Wednesday afternoon Dr. Shailer Mathews will make an address. Bishop McDowell will speak Thursday evening and Mr. Lawrance and Dr. F. W. Farr will speak the last night.

Prizes for the girl who takes the largest number of baths during the week have resulted in a number of new hair ribbons about the Italian mission on Superior street and have started a habit which the directors of the mission hope will be permanent. The mission, which is being conducted in a small flat, is overrun with children.

Rev. J. Eugene Snook, who recently resigned from Berwyn church, will not engage in active pastoral work for some time on account of the illness of Mrs. Snook.

Y. M. C. A. CELEBRATES ANNIVERSARY

The twenty-fifth anniversary of the connection of L. Wilbur Messer with the local Y. M. C. A. as general secretary was celebrated April 1 by a luncheon at noon and a large dinner in the evening. The occasion also marked the fifty-fifth anniversary of the organization of the association in Chicago. A large program of new buildings for various phases of the local work was proposed at the dinner. A hotel for transient young men is badly needed, a large number of neighborhood buildings, a boys' club building and structures for the various groups of railway employees and university students have also been proposed. Mr. Messer has been loaned to associations in the Orient for six months and will leave Chicago this fall.

In the union evangelistic campaign at Harvey by Messrs. Hart and Magann there were 700 conversions. Many hundreds of the church members pledged the evangelist to eschew worldly amusements. At an all day meeting an address was delivered to the laboring men, who took their lunch at the tabernacle, by Mr. Cline, president of the International Blacksmiths' Union.

Second church was disturbed last week by newspaper assertions that Dr. John Balcom Shaw was to be tendered a call by Immanuel church of Los Angeles. The reports came from the California city, where it is said that Immanuel church is quite likely to make the effort to interest Dr. Shaw, but has not yet acted finally.

Pioneer chapel, Forest park, a branch of First church of Oak Park, will be organized as a church Friday evening. Rev. S. B. Pinney has been in charge of this work for over three years. It will be self-sustaining.

Realizing the responsibility of the church to the community, the men of South Park church are planning on the erection of a parish house on the property adjoining the church. Men have recently been stimulated to larger work and have undertaken a community census. An undercurrent of revival has also been a result of the work. The men's club will entertain men of the community April 15.

Buena Memorial church has increased its offerings the past year under the duplex system. Rev. Henry Hepburn, the pastor, is an advocate of systematic church finance.

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From Various Fields

Wisconsin

The opening of the church house and gymnasium in connection with the church at Oconto took place March 27.

Waukesha church, Rev. C. E. Bovard pastor, has been enjoying a season of revival, Rev. James Rayburn evangelist.

Cato and Niles, two fields whose future seemed doubtful six months ago, have taken on new life since Louis T. Hardin, a student, took charge of them. The membership has increased and efficient officers have been chosen to oversee the work.

The marriage of James Oastler, D. D., pastor of Calvary church, Milwaukee, and Miss Mary Lyman Young, contralto in his church choir, took place the evening of March 26 at the home of the bride's uncle and aunt, Mr. and Mrs. Edson Lyman, Oak Park, Ill. Dr. and Mrs. Oastler will reside at 182 22d street.

Berean church, Milwaukee, has had a year of great progress, including the building of the new edifice. The church membership is now 175, whereas when Rev. S. P. Todd came three years ago it was thirty-three. Rev. W. W. Perry, who has given his services freely in assisting Mr. Todd, was given a Bible encyclopædia at the annual meeting.

At a congregational meeting April 1 Sheboygan church voted to build a new edifice to cost $10,000. Under the pastorate of Rev. George B. Pence the work has been prospered. The Sabbath school numbers 120. George Imig is doing much for the boys of the community through a brigade which he has organized and which could easily be doubled in membership with larger quarters. The plan is to utilize the old building for a gymnasium.

Minnesota

Recent News of the Twin Cities

A movement has been started among the men of St. Paul to federate all the social service work of the Protestant churches. An effort will be made to take a census of all the school children in the city to see if the compulsory education laws are being obeyed.

The seventh anniversary of Hope chapel, a branch of Westminster church, Minneapolis, was observed March 14 by a dinner. Rev. L. P. Warford is pastor.

The organ and other improvements in Stewart Memorial church, Minneapolis, recently dedicated, have been entirely paid for, with $28 cash balance. There was a large attendance during special services of passion week, when Dr. Charles D. Darling, pastor, preached.

Special meetings were held at Roosevelt and Angus recently by Pastor-Evangelist R. S. Sidebotham.

owa

Rev. Frank H. Gamel of Lake City, who resigned, will become head of a manufacturing company in which he is largely interested.

Rev. H. O. Bethel assisted the pastor, Rev. George Furniss, in meetings at Newton during February. This church has contributed to all the boards with increased offerings.

Holy week was observed by union afternoon meetings of all the churches of Marion in the Presbyterian church. In the same church on Easter morning was held a sunrise praise service. Charles Franklin Ensign, D. D., is pastor.

Illinois

At Joliet Second church, Rev. F. W. Kirkpatrick, the Sunday school had charge of the Easter evening service.

Dr. W. H. Penhallegon of Decatur, who recently resigned his pastorate in that city after twenty-four years of service, has been elected syndic of James Millikin University. Dr. Penhallegon has been president of the board of trustees of the university for a number of years and was a close friend of Mr. Millikin, founder of the school. His acceptance of this position will necessitate his declination of the associate synodical superintendency of home missions recently tendered him.

Petersburg church last year raised $5.21 a member for benevolences, leading all the churches of Springfield Presbytery. Under the budget system this church has shown an increase of 13 per cent for the work of the boards. Rev. H. M. Hildebrandt is pastor.

Since Rev. Henry Abraham went to Normal three years ago the Congregational church has united with the Presbyterian, a commodious parsonage has been built, plans for a new church are in the hands of the committee and $12,000 has already been pledged. This growing city is entirely free from saloons. The task of caring for these normal school students is of interest to the whole church, for the children of the state will soon be under the influence of these teachers.

Pennsylvania

New Edifice at Johnstown

The new First church, Johnstown, Dr. C. C. Hays pastor, will be dedicated May 4 when Dr. J. Ross Stevenson of Baltimore, son of a former pastor of the church, will be present. The congregation has been worshiping in the lecture room and Sunday school quarters since last September. The feast of dedication will begin the last Sabbath of April and continue for two weeks. The building will cost, with ground, $210,000 and is one of the most complete churches in the state. The auditorium will seat 1,200 and there are forty different rooms which can be used directly for various church purposes. The basement is equipped for mission work and a night school for foreigners. The church is built of Cleveland sandstone, with green tile roof, and occupies a prominent corner in the central residence section. The Sunday school quarters at the rear of the church are four stories high, with social rooms and study on the top floor. A business office with two secretaries in constant attendance is modernly equipped.

New First Church, Johnstown, Pa.

Enormous crowds are thronging the meetings of Evangelist William A. Sunday in Wilkes-Barre. More than 8,500 attended the special meeting at which he spoke on strong drink.

Oregon

The new edifice of First church, Albany, covering a quarter of a block and costing $40,000, was dedicated Easter. Dr. W. H. Foulkes, a former pastor in Portland, now general secretary of the Board of Ministerial Relief and Sustentation, preached the dedicatory sermon. Rev. F. H. Geselbracht is pastor.

Washington

The new Bellingham First church will be dedicated April 20. The church seats 1,000

(*Continued on page 510*)

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Oklahoma
Farm
Mortgages

Let your money make 6 per cent—NET

The three or four per cent the savings bank pay does not fairly represent your money's earning ability. It is simply the small end of the profits. The bank keep the big share as their fee for re-investment—*re-investing you money in mortgages*—something you refuse to do for yourself By investing direct you can at least double the profits of your sav ings as they now accrue to you. Oklahoma first mortgages—am ply secured by two to four times the amount of the loan—mak this possible—the same kind banks and insurance companies buy

Why Insurance Companies Buy Oklahoma Mortgage

Experience showed them that in order to meet competitio they must secure as high a rate per dollar as sound busines judgment allowed. Investigation proved that Oklahoma offere the best field for investments of this kind. Approximately $415, 000,000.00 is now invested by the insurance companies in far mortgages—and a good share of this in Oklahoma mortgages

Surely you can't do better than follow the example of thes trained buyers of conservative investments. So decide now t give your money a chance to make good for you.

Write now for interesting booklets describing our com prehensive investment service and mortgage list No. 71

Oklahoma Farm Mortgage Company
143 West Main, Oklahoma City, U. S. A.

Good Things in This Issue

In each issue of The Continent there are scores of arguments for the enthusiastic support of the paper as a means of extending the work of the church in general and as a stimulation to the members of a particular church. Take the single example of this week's list of accessions. There are 1,287 additions recorded, which with those printed last week total 2,433. Not all joined on profession of faith, but each addition means an impetus to the church.

The missionary enthusiast has two choice bits in this issue—the changed attitude of Chinese rulers, as shown in definite ways, page 492, and the story of the steam engine which astonishes the African natives, page 500.

Additional details of the destruction to Presbyterian property and the assistance rendered refugees from the flood are given as the result of special efforts by Continent correspondents, page 504.

Financial Situation

Morgan's Son to Be Head of the Famous Banking House - Proposed New Tariff Bill Aimed at Protected Trusts.

With the death of J. Pierpont Morgan one of he best known figures in recent financial hisory passes from the stage. His son of the same name will take his place as head of the great banking house which has been built up through several generations. Associated with Mr. Morgan there has been a group of younger men, about seven in number, who have been aken into the Morgan house in New York after rather notable achievements in various banking and commercial lines. Upon these men will come considerable of the work which he house undertakes. Mr. Morgan is spoken of by commenters generally as an upbuilder. He used his financial ability in a constructive way to rehabilitate railways and other corporate enterprises and placed several of them n a position to do a paying business. Given a large capital and extensive business connecions by his ancestors, it was Mr. Morgan's part to use his growing power to add not only o his own wealth but that of others, some of whom had slight claim to his consideration. His emphasis on the character of a man as the basis of credit as revealed in the testimony before the Pujo committee and his policy never o underwrite the financial needs of concerns yet to be established are two points well worth remembering by those whose fortunes may be measured by hundreds where his was millions.

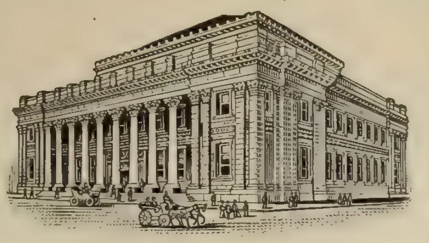
Bill Will Extend Free List

Preliminary details of the proposed tariff measure which the Wilson administration inends to push have been published. It is said o be the President's desire to rearrange the duties so that the trusts will lose much, if not ll, of the protection by virtue of which they have been waxing fat. The readjustment will be felt by many business enterprises, but the ut in duties will not be so severe as the Demorats would wish, out of respect to present business practices. The tax on sugar it is proposed to reduce to 1 cent a pound and gradually reduce further for three years, when t is to enter free. This would insure a large aving to consumers who annually now pay n enormous aggregate sum. Lumber and gricultural machinery will be free, according o published announcements of the bill to be onsidered. Wool may be free as well as boots nd shoes and dressed meats.

Recommendations have been made by a committee of fire insurance companies that their usiness in Missouri be suspended. This action ollows the passage of a bill by the legislature f that state directed against combinations, pecially in fire insurance. The companies say osses have been large and they do not care to ubject agents and officials to criminal proseution. The recent revelations of the so-called arson trust" over the country have set many eople thinking about the moral basis on which his form of insurance rests.

Brief Bits of Business News

—Relief for the homeless in Omaha took the form of a quickly organized company to loan



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I can offer you a very profitable and *safe* investment to fit *your* particular circumstances, whether you have large or small funds, or only desire to lay by from month to month small sums as savings. These investments are backed by the IDAHO TITLE & TRUST COMPANY, and the NATIONAL TRUST & SAVINGS COMPANY. Look over the following and tell me about which one you would like to have full information. No. 1. First Farm Mortgages, $1,000 to $15,000; 6% interest payable annually; also First City Mortgages, $300 to $5,000; will net you 7% per annum. No. 2. Guarantee Capital fund certificates, $100 to $5,000, 8% annual interest and as much more as the earnings of the company will justify. No. 3. Guarantee Investment Certificates, $3.00 per month or any multiple thereof for 24 months, or as long as you like. You can draw out your money and 8% per annum interest compounded semi-annually any time after 24 months. Write for full information.

CHARLES B. COXE
BOISE President IDAHO

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Yielding 6% and 6½% net

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The first mortgages we sell represent loans made with our own funds upon improved farms worth at least two and one-half times the amount loaned. This insures absolute safety to our customers.

The investor in one of our mortgages has possession of all the papers comprising the loan, including the actual mortgage itself, together with the note and Abstract of Title. We guarantee the Title and will collect and remit interest in New York Exchange without charge.

We invite correspondence and will submit lists of mortgages and pamphlet explaining in detail our service to investors.

Bank references upon request.

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Farm Mortgages 6%

Our Investments Appeal to Conservative Investors
Send for pamphlet "C" and list of offerings. 30 yrs. experience. Highest refs.

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The Union Mortgage Company, Clovis, New Mexico

6 and 7 % Sure

When you purchase from us a mortgage on **Improved Georgia City or Farm Property** you take as little chance as is humanly possible. You receive from 6 to 7 per cent and you can be sure of receiving it regularly. Our property appraisals are the work of successful experts. We are extremely careful in our estimates of the moral hazards. We protect your principal with ample security. Let us send you our list of loans and interesting literature. Address "**Dept. F.**"

Sessions Loan & Trust Co., Marietta, Ga.

FARM MORTGAGES bearing 6% interest, first liens on improved farms. Original papers held by the investor. Principal and interest GUARANTEED; interest payable at the Hanover National Bank, New York. Thousands of satisfied customers for references. We've been doing the same thing for TWENTY-EIGHT YEARS

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Capital $320,000.00.
Fort Worth, - - Texas.

5½% and 6% Interest

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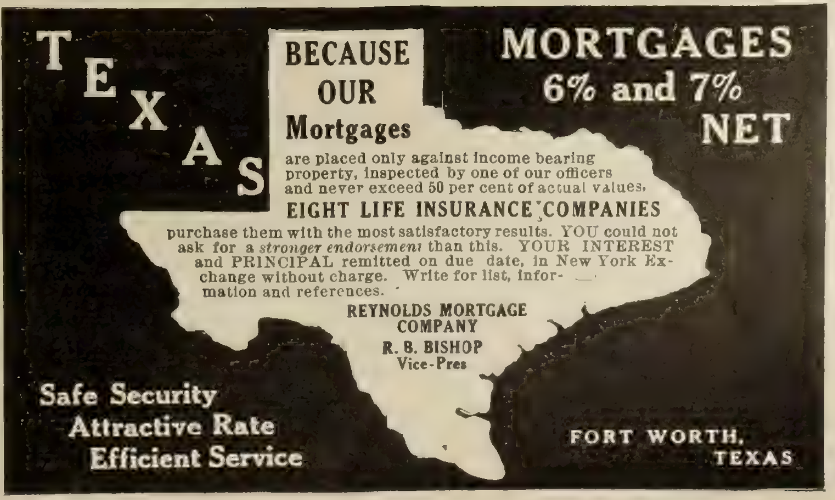

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BECAUSE OUR Mortgages are placed only against income bearing property, inspected by one of our officers and never exceed 50 per cent of actual values.

EIGHT LIFE INSURANCE COMPANIES purchase them with the most satisfactory results. YOU could not ask for a *stronger endorsement* than this. YOUR INTEREST and PRINCIPAL remitted on due date, in New York Exchange without charge. Write for list, information and references.

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FIRST MORTGAGE FARM LOANS
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We offer only select first mortgages on improved **Northeastern Oklahoma** farms at 40% value of farm. Interest collected semi-annually and remitted investor without charge.
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PARKER-WISE INVESTMENT CO.
VINITA, OKLAHOMA

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North Dakota Farm Loans
and
FARM LAND BONDS
Netting 6%
Write for particulars regarding our investment service
Highest references.
R. C. KITTEL & CO., 108 So. La Salle St Chicago.

6% NET GUARANTEED AS WELL AS BACKED BY 20 YEARS OF SUCCESS
Farm Mortgages sold by us net six per cent, and we guarantee their payment. Interest remitted the day due. Write today for booklet and references and ask your local banker to investigate us.
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GEO. R. FISH, Investment Banker, **Ardmore, Okla.**

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¶ 30 years Residence and Business activities in Banking and making Farm Mortgages. ¶ Write for my Booklet, Investment Facts, and List .075
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TIRES, Coaster-Brake rear wheels, lamps, sundries at *half usual prices.*
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For Hoarseness
Never fail to promptly relieve loss of voice, coughs, sore throat. Invaluable to public speakers and singers.
25c, 50c, $1.00. Sample Free.
JOHN I. BROWN & SON Boston, Mass.

money to property owners to replace their homes.

—The rising value of real estate and the overtaking of production by consumption tends greatly to the increased stability of the security for farm mortgages.

—Iron and steel products valued at $1,000,000 a day have been exported for the last eight months, according to recent figures. No industry is growing faster in the foreign trade.

—As a result of an estimate by a traveling salesman that during twenty years he has disbursed $18,000 in tips the legislature of Illinois will be asked to prohibit tips. This has already been done—at least theoretically—in Iowa, Texas and Arkansas.

Washington

(Continued from page 508)

persons in the main auditorium and has every facility and convenience known to modern church construction. It has cost $42,000. Moderator M. A. Matthews will take part in the dedicatory exercises.

For the first time in the history of Seattle the pastors of four large downtown churches united in union evangelistic meetings March 17-28. The pastors of First Presbyterian, Dr. M. A. Matthews; First Baptist, First M. E. and Plymouth Congregational churches were the speakers. The campaign was carefully planned and attracted large audiences.

New Jersey

A community church efficiency conference was recently held at the woman's club of Orange, when Rev. Charles Stelzle spoke. The need of a survey of the Oranges was suggested in order to facilitate the work of the city missionary.

The fiftieth anniversary of Third German church, Newark, was recently celebrated by special exercises extending over four days. Rev. Julius H. Wolff, the pastor, has been in charge of the congregation for thirty-eight years. The church now has 225 members, a large edifice, Sunday school building and a parsonage.

South Dakota

Several of the churches of South Dakota Synod have attained self-support during the church year just closed, among them White Lake, Rev. Edward Van Ruschen stated supply, and Wessington, Rev. John L. Howe pastor.

A Presbyterian church was recently organized in Plankinton by urgent invitation of the community. It is connected with Sioux Falls Presbytery and is now seeking a pastor. A Congregational church had been defunct for some years.

Nebraska

Hopewell church, in the country six miles south of Unadilla, and the manse were both wrecked by the Easter storm. The minister, Rev. Curtis J. Hannant, and his wife both escaped unhurt. After the storm fire greatly damaged the manse, on which there was no insurance.

Oklahoma

As the result of a personal work campaign conducted by the pastor, Rev. Wellington E. Loucks, and his band of workers Claremore church has been greatly awakened. Simply by an emphasis upon personal consecration to God a large number have been added to the church.

Ministerial Obituary

Rev. Elmer Briton Waller

Maryville College has suffered a grievous loss in the sudden death, by cerebral hemorrhage, on March 29 of Rev. Elmer Briton Waller, dean of the faculty. For twenty-two years Professor Waller has occupied the chair of higher mathematics; but he also rendered the college conspicuous service in many other ways. He had great financial ability, and his counsel in the executive committee of the board of directors was invaluable. He was at once a man of initiative and stability, and of geniality and humor. He was only 54 years old at his death, yet he left a noble life work behind him. He was a graduate of Union College and Princeton Seminary. His wife and two daughters survive him.

Dr. Webb Reported Injured

Dr. Aquilla Webb of Louisville, Ky., met with a serious accident on a train between Columbus, Ohio, and his home city. A stone thrown through the window hit him on the side of the head. It is reported that the sight in one of his eyes is destroyed and that his right side is paralyzed. It is believed his side will get better, if not entirely well, but it is doubtful whether he will ever see out of his injured eye.

Calendar and Record

Presbytery Meetings

Adams—Hallock, April 15, 11 a. m.
Ardmore—Lehigh, April 15, 8 p. m.
Austin—Austin First, April 22, 8 p. m.
Binghamton—Owego First Union, April 21, 3:45 p. m.
Black Hills—Hot Springs, April 15, 9 a. m.
Boston—Brookline First, April 15, 2 p. m.
Buffalo—Lancaster, April 21, 2:30 p. m.
Butler—Butler Second, April 14, 7:30 p. m.
Cairo—Omaha, April 16, 7:30 p. m.
Carthage—Neosho First, April 15, 7:30 p. m Notify pastor, Rev. W. M. Elliott.
Cedar Rapids—Shellsburg, April 15, 7:30 p. m
Central—Sweetwater, April 11, 8 p. m.
Central Dakota—Woonsocket, April 16, 8 p. m.
Central Washington—Toppenish, April 15 7:30 p. m.
Chattanooga—Chattanooga Second, April 15 7:30 p. m.
Chicago—Highland Park, April 14, 10 a. m.
Cimarron—Alva, April 15, 7:30 p. m.
Cleveland—Cleveland Old Stone, April 15 8:30 a. m.
Columbia—Valatic, April 15, 4 p. m.
Columbia River—Woodland, April 15, 7:30.
Columbus—Westerville, April 14, 7:30 p. m.
Corning—Villisca, April 15, 2:30 p. m.
Crawfordsville—Frankfort, April 21, 2 p. m
Dallas—Plano, April 11, 8 p. m.
Dayton—Springfield Second, April 14, 2 p. m
Denver—Denver North, April 15, 10 a. m Woman's Missionary Society same time an place.
Detroit—Detroit Trumbull Avenue, April 21 7:30 p. m.
Dubuque—Oelwein, April 15, 7:30 p. m.
Elizabeth—Elizabeth First, April 15, 10 a. m
Erie—Franklin, April 14, 7:30 p. m.
Ewing—Norris City, April 15, 7:30 p. m.
Fargo—Erie, April 22, 10:30 a. m.
Flint—Ubly, April 21, 7:30 p. m.
Florida—Eustis, April 15, 7:30 p. m.
Fort Wayne—La Grange, April 21, 7:30 p. m
Freeport—Freeport First, April 15, 7:30 p. m Woman's Presbyterial Society, April 16-17
Genesee—Corfu, April 14, 2:30 p. m.
Grafton—Fairmont, April 14, 6:45 p. m.
Hastings—Superior, April 22, 7:30 p. m.
Holston—Tusculum Mount Bethel, April 1 7:30 p. m.
Huron—Norwalk, April 14, 7 p. m. Woman' Presbyterial Missionary Society, same tim and place.
Indiana—Evansville, April 21, 7:30 p. m. Delegates notify Rev. W. F. Padgett for entertainment.
Indianapolis—Southport, April 15, 7:30 p. m.
Iron Mountain—Poplar Bluff, April 15.
Iowa—Winfield, March 14, 7:30 p. m.
Iowa City—Tipton, April 14, 7:30 p. m. Missionary societies, April 15-16.
Kalamazoo—Decatur, April 14, 7:30 p. m.
Kansas City—Kansas City Benton Boulevar April 21, 7:30 p. m.
Kendall—Aberdeen, April 22, 7:30 p. m.
Kittanning—Rural Valley, April 14, 7:30 p. m
Lackawanna—Scranton Washburn Street, Apr 21, 7:30 p. m.
Lake Superior—Calumet, April 11, 7:30 p. m Woman's Missionary Society meets in connection.
Lansing—Dimondale, April 14, 7:30 p. m.
Laramie—Rawlins, April 15.
Larned—Tribune, April 15, 7:30 p. m.
Lehigh—Catasauque, April 15, 2 p. m.
Lima—Rockford, April 14, 3:30 p. m.
Logansport—Michigan City, April 14, 7:30.
Long Island—West Hampton, April 15.
Madison—Baraboo, April 15, 2:30 p. m. Presbyterial society, April 16, 9 a. m.
Mahoning—Canton First, April 14, 2:30 p. m.

Marion—Urbana, April 14, 7:30 p. m.
Maumee—Tontogany, April 14, 7:30 p. m.
Milwaukee—Milwaukee Berean, April 15, 7:30.
Monroe—Tecumseh, April 14, 7:30 p. m.
Muncie—Anderson, April 21, 3 p. m. Presbyterial Missionary Society same time and place.
Muskogee—Afton, April 18, 8 p. m.
Nebraska City—Auburn, April 14, 7:30 p. m.
New Albany—Madison Second, April 15, 7:30.
Newburyport—Portland Park Street, April 15, 2 p. m.
Niagara—Niagara Falls Pierce Avenue, April 21, 9:30 a. m.
Niobrara—Randolph, April 15.
Oklahoma—Meeker, April 15, 7:30 p. m.
Olympia—Olympia First, April 15, 7:30 p. m.
Omaha—Omaha First, April 21, 7:30 p. m.
Osborne—Smith Center, April 15, 7:30 p. m.
Otsego—Richfield Springs, April 21, 3 p. m.
Ozark—Greenfield, April 15, 2 p. m.
Peona—Galesburg First, April 15, 9:30 a. m.
Portsmouth—Portsmouth, April 14, 7:30 p. m.
Providence—Worcester, April 15.
Pueblo—Trinidad, April 22, 7:30 p. m.
Red River—Brainerd, April 15, 7:30 p. m.
Redstone—Uniontown First, April 14, 10:30.
Saginaw—Saginaw Washington Avenue, April 14, 7:30 p. m.
Seattle—Seattle University, April 15, 8 p. m.
Shenango—Leesburg, April 21, 7:30 p. m. Conference 3:30 p. m. Train leaving New Castle 2:35 p. m. will be met åt Leesburg.
Southern Oregon—Medford First, April 15, 7:30 p. m.
Spokane—Wilbur, April 15, 7:30 p. m.
Springfield, Springfield First, April 15, 7:30.
St. Cloud—Long Prairie, April 15, 8 p. m.
St. Joseph—Maryville First, April 15, 8 p. m. A prepresbyterial meeting 10 a. m.
Southern Arizona—Clifton, April 18.
Steuben—Bath, April 21, 7:30 p. m.
Steubenville—Scio, April 21, 7:30 p. m.
Utica—Little Falls, April 14, 7:30 p. m.
Waterloo—La Porte City, April 15.
Westchester—Peekskill, April 21, 4 p. m.
West Jersey—Gloucester City, April 15, 10 a. m.
Wheeling—Wheeling Third, April 21, 7:30.
White Water—Connersville First, April 14, 7:30 p. m.
Wichita—Winfield First, April 15, 7:30 p. m. Evangelistic conference, April 14, 7:30 p. m.
Wooster—Canal Fulton, April 14.
Zanesville—Newark Second, April 14, 2 p. m.

Resignations

Colorado—Elbert and Eastonville: A. W. McNeel.
Florida—St. Augustine Flagler Memorial: Alfred S. Badger.
Illinois—Grand Ridge: E. M. Martin; Freeport Second: H. M. Markley; Cooksville: Edwin B. Whiting.
Indiana—Winchester: Robert Little.
Kentucky—Marion: Wallace Clift; Dawson Springs: W. O. Nagle.
Missouri—Clayton: W. M. Langtry; Carterville: C. E. Pitts.
Michigan—Grand Rapids Immanuel: W. E. Kunz.
Minnesota—Mora: Nathan Feather; Hibbing: J. W. Helmuth.
New York—Mechanicville First: David C. Davies; New Berlin: W. H. Niles; Turin: R. H. Hughes.
Pennsylvania—Atglen: Edward Warren.

Calls

[Will stated clerks, in reporting receptions and dismissals, kindly name the church from which the minister resigns, and the one to which he is called? This information will help to insure accuracy.]

Arizona—Flagstaff: J. K. Alexander, McCormick Seminary.
Colorado—Bayfield: Charles B. Campbell, stated supply, accepts; Greeley: John W. Findley, Bedford, Ind., accepts.
Illinois—Augusta: D. L. Moore, accepts.
Kansas—Coffeyville First: H. M. Markley, Freeport, Ill.
Kentucky—Mayfield: H. N. Barbee.
Minnesota—Stephen: R. S. Sidebotham, accepts; Crosby: C. M. Ruland, accepts.
New Jersey—Hamburg: R. H. Hughes, Turin, N. Y., accepts.
New York—Akron and Crittenden: W. A. Carrington, Galeton, Pa.; Binghamton Immanuel: H. Lewis Smith, Independence, Pa., accepts; Rose: William Niles, New Berlin, accepts; New York Broome Street: Joseph Brown, Hazleton, Pa., accepts.
Ohio—Mansfield: E. M. McMillin, East Liverpool; New Lexington: C. H. Rank, Collinsville.
Oregon—Grants Pass: Charles F. Richardson, Azusa, Cal.
Pennsylvania — Ebensburg: B. F. Heany, Avella; Beechwoods: C. C. Cribbs, accepts; Chanceford: J. Francis Hagen, Princeton Seminary, accepts; Pittsburg Bellevue: John Waddell, Parkersburg, W. Va.; Pittsburg Blackadore Avenue: F. W. Crowe.
West Virgnia—Weirton: C. G. Allen, Holliday's Cove, accepts.
Wisconsin—Chippewa Falls: Hugh H. Owen, Lodi.

Installations

Nebraska—Madison: J. E. Farmer, March 19.
New Jersey—Basking Ridge: L. G. Bennett, March 27.
New York—New Rochelle: George Reynolds, March 25.
Pennsylvania — Masontown: J. B. Brice, March 16.
West Virginia — Weirton: C. G. Allen, March 31.

Supplies Arranged

Michigan—Grayling: David Gillies, Mayville.
Pennsylvania—Lower Merion: W. M. Schall.

Vacant Pulpits

Colorado—Pueblo Mesa: Elbert and Eastonville, after May 1; Arapahoe.
Iowa—Volga.
Kansas—Stanley: O. H. Beardslee , clerk, Olathe, R. F. D. 7.
New York—New Berlin: E. R. Fuller clerk; Turin: W. D. Holdin clerk.

Change of Address

Burrows, Leo R.—Grand Rapids, Minn., to Appleton, Wis.
Foreman, C. A.—Flagstaff, Ariz., to Albuquerque, N. M.
Kunz, W. E.—Grand Rapids, Mich., to 6446 Winchester avenue, Chicago, Ill.
Lee, O. B.—Auburn, Ill., to Carrollton, Mo.

Churches Organized

Colorado—Chivington, March 25; Oxford, March 13.
Washington—Chelan Falls, 27 members, March 23, J. B. Furguson pastor.

Accessions

California—Santa Maria, 13, March 23, W. F. S. Nelson.
Colorado—Pueblo Park Avenue, 5, March 23; Walsenburg Second, 8, March 23; Alamosa Second, 7, March 23.
Idaho—Boise Bethany, 10, March 23, M. E. Lindsay; Montpelier, 7, March 23, J. C. Garver.
Illinois—Milan, 24, March 23, H. P. Dunlop; Oak Park, 31, March 23, G. N. Luccock; Oneida, 4, March 23, C. F. Wilson; Chicago Garfield Boulevard, 12, March 23, R. K. Ryan; Joliet Second, 4, March 23, 8, March 30, F. W. Kirkpatrick; Chicago First, 47, March 30, W. C. Covert.
Indiana—Pierceton and Troy, 12, March 30, A. E. Ewers.
Iowa—Volga, 3, March 30, J. E. Healey.
Kansas—Salina, 25, March 23, A. E. Van Orden: Emporia Arundel Avenue, 21, March 23, S. H. Maxwell; Osage City, 9, March 23, F. J. Cowling; Stanley, 10, March 16, S. T. Davis; Pittsburg, 19, March 30, C. L. Alspach.
Michigan—Bay City First, 31, March 30, T. S. Anderson.
Minnesota—Round Lake, 8, March 23, J. T. Anderson; Elbow Lake, 5, James Godward.
Montana—Anaconda, 11, March 30, J. M. Ross.
Nebraska — Omaha, March 23, following churches: Clifton Hill, 3, T. B. Greenlee; First, 13, E. H. Jenks; Parkvale, 12, A. E. Lehman; Westminster, 11, T. H. McConnell; Dundee, 6, G. E. Fisher; North, 13, Melvin V. Higbee; Fairview, 2, and Covenant, 12, March 30, Charles H. Fleming; Tamora, 5, March 23, Orville Compton.
New Jersey—Phillipsburg First, 40, March 23, W. Brown Johnson.
New York—Delhi Second, 10, March 30, W. M. Kittredge; Stony Point, 14, March 23, R. J. MacBride; Hammondsport First, 18, March 23, W. F. Colclough; Rochester Third, 40, March 23, P. M. Strayer; Oneida First, 20, March 23, G. B. Swinnerton; Syracuse Elmwood, 23, March 23, A. W. Allen; Islip, 10, March 23, D. H. Overton; Allegany First, 12, March 23, G. H. Orvis.
Ohio—Greenfield, 26, March 23, Freeley Rohrer; Norwalk, 25, March 23; Circleville, 20, March 23, D. S. Tappan; Jewett, 11, March 9, Isaiah Revennaugh; Wapakoneta, 23, March 23, F. L. Webb; Greenville, 24, March 23, C. C. McKinney.
Oklahoma—Bartlesville, 25, March 30, C. E. Alexander.
Oregon—Baker First, 9, March 23, W. W. MacHenry.
Pennsylvania—Towanda, 12, March 23, J. S. Wolff; Ellwood City, 17, Jan. 12, 9, March 23, W. F. Reber; Langhorne, 11, March 23, B. F. Paist, Jr.; Pittsburg Providence, 14, March 23, A. B. Allison; Philadelphia churches, March 23, West Park, 38, C. Grant Hopper; Cohocksink, 32, Z. H. Capp; Second, 24, Alexander MacColl, Germantown First, 56, W. B. Jennings. Derry, 5, March 23, George S. Rentz.
Washington—South Bellingham First, 4, March 23, J. M. Wilson; Sedro-Woolley, 24, since Feb. 1, H. L. Wilhelm; Seattle Mount Baker Park, 11, March 23, E. H. Broyles; Davenport, 25, March 23, F. Tonge.
West Virginia—Parkersburg First, 16, March 23, E. A. Culley.
Wisconsin—Milwaukee churches: Perseverance 56, Westminster 37, Berean 26, Washington Park 11, Sheboygan 4, Hope 15, Delafield 6, Cato 6. Horicon, 5, March 23, W. B. Macneil.

The forty-third annual meeting of the Women's Board of Foreign Missions of the Presbyterian Church will be held on Wednesday and Thursday, April 23-24, in Third Presbyterian church of Rochester, N. Y. Delegates are requested to present their credential cards on Tuesday evening at the church or Wednesday morning at 9:30. The chairman of the hospitality committee is Mrs. Charles F. Wray, 519 West avenue, Rochester, to whom delegates and missionaries attending the meeting will send their applications for entertainment. By order of the board,

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Around the Shop

This is the Around-the-Shop Man's week off. He believes everybody, including his friends, deserves an occasional rest. First, let us hear from Rhode Island, where Presbyterian ministers must feel a bit lonesome:

"I constantly read the new books, but I look forward to The Continent each week as a rich treat."

—

And now from the pastor of a great church in the city of Baltimore:

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—

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—

And (as you will see, appropriately) a last word comes from another Pennsylvania minister:

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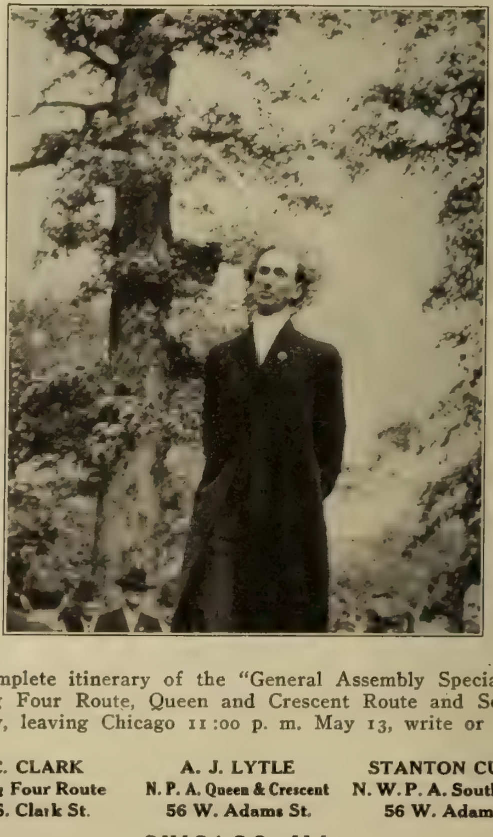

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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

VOLUME 44, No. 16 APRIL 17, 1913 WHOLE No. 2238

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Managing Editor—509 South Wabash Avenue, Chicago
William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. Everett Sisson, Managing Director

Introducing Jesus

"TO COMMEND THE MASTER."

Everybody personally familiar with Dr. Grenfell, the devoted Labrador missionary, will recognize this phrase as characteristic of him. It is his favorite way of expressing the governing motive of all his work.

Dr. Grenfell preaches some to his people and prays for them a great deal, but, as is well known, the most of his labor has to do with affairs not commonly regarded as spiritual—attending the sick, superintending hospitals, setting up trading posts, introducing new industries, improving housekeeping habits and providing wholesome resorts for sailors and fishermen in the idle season.

But doing these things, he is a missionary not "off and on" but all the while, for all the while and whatever he does he is aiming to "commend the Master."

That is to say, Dr. Grenfell takes pains to let these Labrador people know that the reason why he puts himself so completely at their service is because Jesus Christ loves and cares for them and likes to have one of his servants serve them.

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Labrador honors Jesus Christ because it knows a man who is in Labrador for Jesus' sake. And that one fact verifies the true missionary character of all Grenfell is doing.

* * *

In all mission fields abroad, and especially in the so-called institutional churches at home, there has been in late years a vast expansion of activities that are social and humanistic. And everywhere this expansion has awakened question of the right of it.

Is not all this social service development, men ask, carrying the church outside the realm of religion—even shifting its base off the ground of religion altogether?

To answer this—to justify including physical and social helpfulness in the church program, and yet at the same time set up a barrier against the excess of it—there have been many efforts to define just what forms of such work the church can undertake without endangering its spirituality.

But these endeavors have satisfied nobody. No standard of discrimination has been hit upon, and no two definitions have come anywhere near agreeing. Meanwhile in practical observation it is plain that some churches grow stalwart spiritually while engaged in the very methods that appear to reduce other congregations to pottering with mere external and temporal ornaments of life.

The simple fact is that no prescription and no proscription of methods can touch the core of the case. It is a question turning wholly on the spirit of the worker.

Any social work and any humanistic appeal are worthy of the church if undertaken to help the world appreciate Christ.

* * *

The church's great business is to introduce Jesus to men.

The preeminent introduction of him, of course, is the evangelistic introduction, offering him as Saviour, Regenerator, Pardoner of sins, Creator of newness of life in the human heart.

But where men are unwilling or unprepared to receive him so, it is not only right for the church, but its duty, to introduce the Master in any lesser way which will get him grateful friends.

Even so he himself in his earthly lifetime was gracious and helpful to men who did not recognize him as Son of God, but loved him as Son of man for his kindness amid their trials and fears.

And in fellowship with them thus as man with men, the Lord revealed a divinity which taught them soon to testify, "Thou art the Christ, the Son of the Living God."

The lesson of his own life, therefore, warrants the faith today that if men can be induced to receive him for whatever he may at the moment seem to them to be—counselor, example, inspirer, consoler, healer—he will grow on them greater and greater till they realize his infinite saving power.

Any means, therefore, which makes people think better of him than they have been thinking—which inclines them to associate with him in any nearer fellowship—is labor befitting his church.

* * *

By way of examples, if the Jews will not accept him in the full theological definitions of the orthodox church, it is legitimate Christian preaching to bid them take him for their noblest Prophet.

If the workingmen appreciate him as the "Carpenter of Nazareth," it is lawful Christian preaching to commend him in that character as their sympathizer and fellow toiler.

If the lowly and downtrodden are moved by his "blesseds" for the poor, the church ought to offer concrete proof that his spirit of succor still lives among those he most influences.

And if the suffering are too much engrossed with bodily ills to realize the need of their souls, it is perfectly loyal for the church to do as Jesus did—to carry healing to the afflicted, whether they ask or do not ask forgiveness of their sins.

Provided, of course, in all this, that the Lord Jesus shall not be commended after such a fashion as would make it seem that the church itself thinks nothing more of him than these lesser characters of him—prophet, healer and consoler. Always the social service of the church must have a care not to deny his greater lordship.

But faith which serenely commends the Master in lesser characters because so perfectly sure that his greater character will dawn on all who meet him in any friendship whatever—this in itself hallows every method of service that by any means makes known to men the holy and loving Christ.

* * *

But this broad indorsement of any church activity which "commends the Master" is by contrast a reminder that much of what the churches practice today as institutional method becomes under this test far from creditable to the Lord's disciples.

Work for boys, work for girls, work among the workingmen, work among the immigrants, work in the downtown sections, very often, if subjected to analysis, ascends in motive no higher than a determination to attract the crowds and avert the shame of having a church go to pieces.

Or rising a little above that low level of worry for the institution, it may concern itself to give brightness and pleasure for a little while to people whose lives are difficult and cheerless. Or still better, it may aim at developing good habits and combating vice.

Yet it is none of it fit to be called church work if it has an ultimate object any less than making everybody within the radius of church influence warmly acquainted with Jesus Christ.

The World

Congress at Work on New Tariff Bill

Promising progress is being made by the ways and means committee and the Democratic caucus of the house of representatives in passing upon the various schedules of the new tariff bill. President Wilson has given his approval to the bill as drafted, though he did not assume that the measure was perfect in all particulars, and he has freely conferred with house and senate leaders. It is generally conceded that the bill fulfills the pledges of last year's Democratic platform, and if enacted Democratic preaching will be translated into practice. The policy of high protection will be superseded by a tariff for revenue only, or a "competitive tariff."

It is estimated that customs duties aggregating $80,000,000 will be removed; this sum to be, in part at least, replaced by the new income tax. But figures as to the actual results of the tariff reductions are only conjectural, as tariff making in America is still on a political, not a scientific, basis. Consequently the rates are experimental, and while the intention is to relieve the consumer from the burdens of indirect taxation, the actual workings of the proposed law will be known only as time passes. An effort will be made to reestablish the tariff commission to make expert investigations and reports so that lawmakers in future may work with greater knowledge and certainty.

Meantime the millers are protesting because it is proposed to take the duty off of flour and leave it on wheat; the Louisiana planters are objecting to free sugar, and Hawaii wants to secede from the union if sugar is placed on the free list; some business men say the bill may spell disaster, while others see no harm in it, but all wish for early action. Wall street, which manufactures nothing, but is a financial barometer, is unperturbed, as the bankers and brokers think the effect on security prices has already been discounted. Nobody has been ruined yet, and probably nobody will be ruined by the Wilson-Underwood bill.

The New York Times in a long editorial asserts that conditions were never so propitious for passing from one tariff to another with so little friction: "What everybody is reconciled to, and what nearly everybody wants, cannot hurt many."

* *

Minimum Wage in Congress and in California

Illinois' spectacular investigation of vice and the wages of women and girls has found an echo in Congress. Senator Chilton of West Virginia last week introduced a bill to fix $9 for a week of six days as the minimum wage of women working for firms engaged in interstate commerce or in producing any article which is to become the subject of interstate shipment. Employment of girls under 15 years of age is forbidden. Fines of not less than $500 or imprisonment of not less than three months are provided for violations of the proposed measure.

In California the leaders of organized labor have gone on record against laws fixing wages, presenting several reasons, one of them being that such laws encourage workingmen to look to the state for help instead of trusting to their own collective power. The point of view is that labor can set its own pay by and through its organization and effort, far better than the state can enforce penalties for failure to live up even to a low standard.

* *

For a Federal Department to Fight Floods

A plan to check the destruction caused by floods and to reclaim lands too wet or too dry is proposed by the national drainage congress, which closed its third annual meeting at St. Louis Saturday. A delegation from the executive committee of the body will wait upon President Wilson to urge the immediate creation of a federal department of public works under charge of a cabinet secretary, whose first work would be to make war upon floods. The belief is expressed that the wide scope of the problem of water control in practically all the states of the union requires that it be under the immediate supervision of the President in the exercise of authority to be conferred by Congress.

Through his secretary, Mr. Tumulty, President Wilson expressed the hope that during his administration substantial progress would be made toward the regulation of floods, drainage, river navigation and allied questions. If the drainage convention believed the establishing of a special government department would help to grapple with these questions, then he promised to give earnest consideration to the suggestion, but on this point he would not commit himself. Secretary of War Garrison is now preparing a report on ways and means of coping with floods, and President Wilson has "an open mind" on the subject.

Thirty-three states were represented at the sessions of the drainage congress, of which ex-Governor David R. Francis of Missouri was formerly president. Edmund T. Perkins of Chicago is the new head of the organization, and various sections of the country are represented on the official list. Sir William Willcocks of England is an honorary vice-president.

Aside from the urgent problem forced to the fore by the Indiana and Ohio floods, the convention considered the drainage and reclamation of 75,000,000 acres of swamp and overflowed lands in the United States and their utilization for agriculture. Swamps were held to be a peril to public health, and the elimination of mosquitoes and malaria was seriously discussed.

Revised statistics by Red Cross agents show that more than 500 lives were lost in the state of Ohio in the recent floods. The property loss has not been accurately computed.

* *

Coordinating the Producer and the Consumer

A gathering which holds promise of good things for farmers and consumers took place at Chicago during three days of last week. It was designated the first national conference on marketing and farm credits. Frank P. Holland of Dallas, Texas, publisher of a well known agricultural journal, was the moving spirit, and the attendance was widely representative. There was much talk of reducing the cost of living, at the same time raising the prices obtained by the farmer. The conference made plans for organization in every state in the union for the purpose of working out a system of marketing, crop raising and farmers' credits. Another meeting will be held in the same city a year hence, and in the interim methods of cooperation between producers and consumers are to be studied, backed by federal assistance. The department of agriculture has a bureau of marketing with a $50,000 appropriation, but in the opinion of the conference the issues at stake necessitate an outlay of millions.

* *

People to Elect Senators Hereafter

Connecticut was the thirty-sixth state to ratify the seventeenth amendment to the constitution providing for the direct election of United States senators. The amendment gives the state legislatures the right to prescribe the precise method of election.

This latest change in the organic instrument of government has been made in record-breaking time—only a little over a year. Doubtless the Lorimer scandal in Illinois, and lesser scandals in other states, had much to do with bringing it about. It will require the people to take an active interest in the choice of their state's representatives. If the people do not rise to their opportunity the reform will be a failure in spite of the fact that aside from the presidency no office is more important to the nation's welfare than that of a senator. To offset this increased demand upon citizenship the "short ballot" movement now being pushed in various parts of the country, to make minor offices appointive instead of elective, is desirable and timely.

* *

King of Spain Escapes Assassination

King Alfonso of Spain, for the third time in his reign, last Sunday narrowly escaped assassination. Rafael Sanchez Allegro, an anarchist and native of Barcelona, fired three shots at the king, the first time barely missing the mark. The king was on horseback in the streets of Madrid, and his escape was the signal for a great outburst of popular enthusiasm in his favor. His assailant said he wanted to avenge the execution of Dr. Ferrer in 1909.

* *

Concert of Europe Stimulated by Balkan War

The Turko-Balkan war has run the scale from the sublime to the ridiculous, and thence to the tragic. First the note of sublimity was struck when four sturdy little nations banded themselves together to do noble battle with the corrupt, backward and brutal Turk, in a struggle of the cross against the crescent; apparently it was an unequal contest, with the odds against the Balkan allies, but they pushed the fighting to a series of splendid victories. This, too, in the face of much European hostility. The element of the ridiculous was injected when diminutive Montenegro, with an area about equal to Rhode Island and a population less than that of Indianapolis, boldly defied the great nations of Europe who ordered King Nicholas to stop bombarding Scutari, the one bit of spoils for which Montenegro vainly longed. And when Nicholas refused to cease firing the powers sent a dozen big warships to blockade the twenty-eight mile strip of Montenegrin coast. Twenty-eight miles did not give the international fleet much room to maneuver, so the men-of-war extended their patrol southward to the mouth of the river Drin, incidentally capturing King Nicholas's yacht. Perhaps it was this loss that led Nicholas to hint that he might yet be bought off.

Tragedy is threatened in a rupture between Greece and Bulgaria. Greece has been in possession of Salonica for many months—it was here that King George was lately assassinated—but Bulgaria has not conceded Greece's title to this preeminent port of the Ægean. Last week there was almost an armed clash between the Bulgar and Greek forces, and the contention of the two allies may disrupt the promising Balkan alliance—which would indeed be tragic.

Dissensions of the allies and the stubbornness of Montenegro had the gratifying effect of harmonizing the "concert of Europe," as the six cooperating nations are called. At the beginning of the war it was feared that a general conflagration would break out, but instead the powers found themselves working more and more in unison as events progressed. International cooperation has proved practicable, and is at least a step toward international peace.

National Strike for "One Man, One Vote"

A whole nation on strike was the prospect that threatened Belgium on Monday. Workmen to the number of 300,000 or 400,000 agreed to quit their several occupations everywhere in that densely populated country of eastern Europe not for more pay or shorter working hours but because they want every man to have a vote—one vote and no more. The Socialists and most of the labor unions have been making an organized campaign for manhood suffrage against the system of plural voting prevailing in Belgium. Every citizen over 25 years of age has one vote, and there are nearly 1,000,000 or these. If he owns real estate, or if he is over 35 years of age, has children and pays a house tax, a man has two votes, and there are about 400,000 in this special class. Two supplementary votes are given to graduates of universities, officeholders or ex-officeholders, and there are over 300,000 in this privileged class. Thus the plural voters, though far outnumbered, can outvote the masses.

The primary cause of the present movement was the defeat of the Socialist and Liberal coalition in the parliamentary elections of last year. A manhood suffrage bill was refused all consideration by the Clerical majority in parliament, the Clericals for the most part being elected by property owners with more than one vote. Thereupon a general strike was decided upon, but was reconsidered when the premier intimated that the government would be more conciliatory if the strike menace were withdrawn. But as the government made no move the Socialist congress at Easter again voted the strike.

All last week there was a rush to lay in stocks of nonperishable food, for it was expected that railroad and water transportation would be crippled along with the closing of docks, mines, factories and furnaces. The great glass furnaces in particular will suffer, as immense loss results if the fires are permitted to die down. Steamship companies whose vessels land at Antwerp have given notice that they would not accept responsibility for freight, and merchandise shipments en route are being diverted to Rotterdam or Hamburg. The strike is described as the most sweeping attempt to apply methods of organized labor for purely political ends. It is a battle for an idea or an ideal.

Forcible Feeding and Hunger Strikes

"Forcible feeding," as practiced upon the British suffragettes who insist upon starving themselves when sent to prison for vandalism or arson, is a subject which has lately attracted considerable attention, and by some persons is believed to be extremely cruel. A New York physician of extended experience, writing to The Times of that city, explains that forcible feeding, if done with ordinary skill, is neither painful nor injurious to the victim, and he cites cases of insane asylum inmates who were thus fed for years without ill effects. Mrs. Pankhurst and her associates may be martyrs, he says, but not because they have not been permitted to starve to death. Mrs. Pankhurst, after nine days of fasting, has been released from imprisonment on probation and sent to a sanitarium.

Mr. McKenna, the British home department secretary, now has a bill in parliament to enable him to cope with the "hunger strikers." A prisoner who refuses food would not be fed at all, but would be held until health is threatened, then released and shortly afterwards arrested; this process of alternately releasing and rearresting to be kept up until the full time of sentence had been served in jail or prison. The proposal shows to what lengths the desperate acts of the suffragettes have driven the government. And apparently votes for women in England are no nearer than they were five years ago.

China's First National Parliament Meets

The first national elective assembly of the world's largest and youngest republic opened its sessions in Peking last week, apparently under auspicious circumstances. There are 596 representatives and 274 senators, and of these 500 and 177, respectively, were present at the inaugural joint meeting April 8. They are described as earnest looking men of mature years, nearly all of them dressed in western fashion. Yuan Shih Kai, the provisional president, sent a message of hearty congratulation and hope. The congress must frame a constitution and elect a president, as well as exercise the usual legislative functions. If some crisis does not alter their plans the congress will draft a constitution before choosing a president. This may take months, and meanwhile Yuan will continue as chief executive, with possibilities indicated of friction developing between him and congress.

A recurrence of political murders is hinted in recent dispatches. The Kou Ming Tang, a Chinese revolutionary society, charges an officially inspired plot to murder its leaders, one of whom was recently slain at Shanghai. They are opposed to the strong centralization methods practiced by Yuan and will, it is reported, oppose his election as president.

Brazil, instead of America, was the first nation officially to recognize the sovereignty of China. Last Thursday, anticipating action by the United States, Brazil cabled its recognition of the new republic.

Chinese Declaration of Independence

An address to the world was issued last week by the representatives of the new republic gathered in the first permanent national assembly at Peking. It was cabled to Washington, and there favorably commented upon as showing the influence of American education upon Chinese members of the body. Significant extracts follow:

"The will of heaven is manifested through the will of the people. That the hundreds of millions of the people possess the authority of the state is not proclaimed now for the first time. The monarchy, so long corrupt, proved unworthy of the grave responsibilities intrusted to it by the will of the people, but with the introduction of popular government the representatives of the people must share the likes and dislikes of the people. They are to give expression to the desires and voice the will of the people; they hold the reins in behalf of the nation. . . .

"Can we be otherwise than anxious? Yet through great tribulation the spring comes to prosperity, and our bad management and anxieties are a means to happiness. Now, therefore, we unite to form this assembly and presume to publish our aspirations. May ours be a just government. May our five races lay aside their prejudices. May rain and sunshine bring bounteous harvest and cause the husbandman to rejoice. May the scholar be happy in his home and the merchant conduct his trade in peace. May no duty of government be unfulfilled and no hidden wound go unredressed. Thus may the glory be spread abroad and these our words be echoed far and wide, that those in distant lands who hear may rejoice, our neighbors on every side give us praise, and may the new life of the old nation be lasting and unending. Who of us can dare to be neglectful of his duties!"

Ending Peru Atrocities; Slavery in West Africa

A few days ago the court of chancery in London ordered the compulsory winding up of the Peruvian Amazon Company, the British corporation whose agents were held responsible for the horrors of the Putumayo rubber forests first revealed by Sir Roger Casement, the consul general at Rio Janeiro.

More recently stories of slavery in Portuguese West Africa have stirred England. The London Spectator prints extracts from a pamphlet prepared by a former Portuguese official known as a curator, appointed by law to look after the interests of the natives. The ex-curator asserts that the office is almost farcical, as the planters of Angola are in supreme control of the situation. There are said to be from 40,000 to 60,000 slaves in the province who are kidnaped and held in bondage under color of labor contracts.

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—Woman suffrage was defeated at the election in Michigan last week by a large majority, although last year the cause was lost by only a few hundred votes. The liquor interest is blamed.

Religious World

Phenomenal Church Rally Planned at Toronto

Assured realization is now announced for the daring and unique proposition to hold an unofficial "church congress" of Canadian Presbyterians in Toronto the first week of June, just preceding the meeting of the Canadian General Assembly. The plan involves nothing less than bringing to Toronto in that week all the active pastors of the whole denomination and their wives, together with one lay representative from each congregation in the church. This will make a convocation of more than 5,000 Christian leaders, vitally related to the activities of individual local congregations. Discussion by and before this great and influential audience of the projects and ideals of Presbyterianism must create enthusiasms that will penetrate every nook and corner of the whole Presbyterian fellowship in Canada.

The value of such a gathering was recognized on all hands from the first moment of its suggestion. But there was much doubt whether such an enormous undertaking could be financed. It involves paying the expense of railway travel for representatives from the extreme borders of Canada and every intermediate portion of the dominion. But every obstacle was swept away when ten generous Presbyterian laymen of Toronto joined to pledge $100,000 for transportation charges and the congregations of Toronto unanimously agreed to entertain the visitors in the homes of their people. Massey hall, the largest auditorium in the city, has been secured for a whole week of meetings, and the program now being laid out will present the entire work of the church proportionately and with the most impressive eloquence of the strongest leaders in each department.

* * *

New Zealand Exemplifies Church Union

Another step of advancement worthy of note in the progress of the Christian world toward union along lines of church family affinity is reported from New Zealand, where the Wesleyan and Primitive Methodist Churches have been consolidated under the title of the Methodist Church of New Zealand. The signing of the deed of union by the leading men of each denomination was considered a ceremony of such public importance that place was made for it in the town hall of Wellington, the capital of New Zealand, and the governor general of the dominion, Lord Liverpool, presided. One of the most honored of the signers of the deed was Mr. Gittos, who has been a missionary among the native Maoris of the islands for over sixty years. He was called in the general conference the "grand old man" of Methodism. His age is 84, but he continues as active as a man of half his years.

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A Question of Denominational College Control

In the Vanderbilt University case, which has most unhappily divided opinion and awakened internal antipathies in the Methodist Episcopal Church South, the denominational authorities have just won in chancery court at Nashville a complete victory over the trustees of the institution. The trustees have been seeking to establish an authority over the university independent of the denominational bishops, whom the General Conference of the church had made coordinate administrators with the trustees. The trustees also undertook to deny the right of the General Conference to elect new members to their board, insisting on filling vacancies themselves. The argument they made in support of this action dwelt upon the inability of a denominational body to enter intelligently into the problems of university life. But the court holds that the university has prospered under such denominational control, and in any event, whether beneficial or not, the control is established by the charter and cannot be broken. The trustees have given notice of appeal and purpose to carry the question to the supreme court of Tennessee, thus necessarily prolonging an unfortunate controversy.

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Three Places for Vacation Mission Study

The Missionary Education Movement announces for the summer of 1913 three midsummer conferences to which are invited all young people of the churches who are interested in the promotion and conduct of mission study classes in their home congregations, and desire greater efficiency of service in that line. These three conferences are to be held respectively from June 27 to July 6 at Blue Ridge, North Carolina, where new conference grounds have just been opened sixteen miles east of Asheville (railroad station, Black Mountain); from July 11 to 20 at Silver Bay, Lake George, New York, and from August 1 to 10 at Williams Bay, Lake Geneva, Wisconsin. The Presbyterian department of missionary education is cooperating in all of these conferences, and Presbyterian leaders will be prominent at all of them. From the headquarters of this department at 156 5th avenue, New York, young Presbyterians may obtain an illustrated booklet giving full information concerning speakers, railroads and other details.

At each of the conferences an intercession period will begin every morning session. This will be followed by class work on the newest mission study books, on teacher training and on graded Sunday school work. Open parliaments on methods and problems will take up the last hour before noon luncheon. Open air vesper services and platform meetings addressed by speakers of national prominence will be features of the evening hours. Afternoons will be kept completely open for recreation.

Prospective attendants will select naturally the conferences most convenient to their home localities, since programs will practically be identical in each place. Doubtless the most important of the three gatherings this year will be that of Lake Geneva, since a special effort will be made to concentrate there the "stewards" whose missionary interest has been enlisted by "The World in Chicago."

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Promising Career Ended at Its Threshold

Pathetic and stunning news comes from Cairo, Egypt, that sudden death has there overtaken William W. Borden, the young graduate of Yale and Princeton who had set out from China to establish there at his own expense a mission among Moslems. Mr. Borden had already won exceptional respect among American Christians by the simplicity with which he was devoting his immense inherited fortune, and his life at the same time, to Christian service. His personal religious bearing was admirable in constancy and unaffected sincerity. In Yale he founded the Yale Hope mission, now under charge of the university Young Men's Christian Association, where sympathetic students demonstrate their brotherly religious interest in drunkards and derelicts. In Princeton Seminary, from which young Borden graduated a year ago, he had a most wholesome influence. Meanwhile he had become a director of Moody Bible Institute in Chicago, to which he gave liberally, and there he was ordained to the ministry last autumn.

In preparation for his chosen life work in China he sailed soon after for Cairo, where he expected to spend a year in studying Mohammedan life and literature under the guidance of the great expert, Dr. Samuel M. Zwemer. It was there, according to cable advices, that an attack of spinal meningitis ended his life almost without warning. The sorrow of such a loss to the missionary cause will oppress the entire Christian world, which can only resort to prayer that through his example others like him may be raised up in his stead.

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Remarkable Missionary Giving in March

Presbyterians of the United States did some stupendous giving for foreign missions in the last weeks of the ecclesiastical year, which ended March 31. The Foreign Board at Nashville had sent out a startling distress call in February, when the giving of the churches had fallen off so seriously that a disastrous deficit appeared inevitable. But Southern Presbyterians rallied amazingly to the support of their foreign work, and when the books were closed the balance sheet showed gifts of more than $600,000—a record total which not only provided for all the year's outlay but covered also all the accumulated debts of past years.

The Foreign Board at New York never appeared in such danger of disaster as the Nashville board, but it was still much behind last year's record at the middle of March. In the last two weeks of that month, however, the board's receipts were $559,862, making for the year a total upward of $1,600,000. In the last three days—March 28, 29 and 31—more than $100,000 a day came in. The board will report a bookkeeper's deficit, but this results only from a change in rules adopted by the last Assembly, which required $108,000 out of $208,000 received in legacies to be set aside for educational endowments and not counted with money available for current expenses. The churches have given practically what they gave last year, and have in addition already paid in $125,000 cash for the China campaign fund, which is to be expended in the next three years. Pledges to this fund now exceed $300,000.

The Home Mission Board at New York has closed its year with a slight balance on the credit side of the ledger, thus maintaining a record which has been broken only once since Dr. Thompson's administration paid off the home mission debt in 1899, the second year of his incumbency.

Editorial

If It Moves, Hit It!

A DRUNKEN SAILOR, arraigned in court for damage he had done, explained that the extent of that damage was due to the rigid application of a principle which he adopted whenever he was drunk: "If it moves, hit it!" It is unfortunate that the idea was so well phrased by such a character, for it represents the thought of very different men. We almost hesitate to speak of it, lest we may seem to be comparing them with this type.

There are excellent men, not at all drunken sailors, who act unconsciously by that principle. Something within them rises to rebellion when a thing really moves. If any agency of the church or any leader of a recognized department of church work shows signs of moving or of divergence from the familiar paths these good people are instantly on guard. The one unpardonable offense for some minds is advance. Bowing at the shrine of the past is the only worship which they recognize as pleasing to God. They are instantly suspicious of change.

Partly, that is because of a narrow outlook. It comes from seeing one thing that needs to be done and demanding that it be done first of all, with nothing else attempted until it is fully accomplished. The good people of whom we are speaking say that a certain agency came into being to do a certain phase of work. No matter if there are other phases of the same work which have come into sight since the agency was organized—phases which may for the time be actually more important than the original phase—there must be no divergence till the first thing is all finished.

Partly also this habit of hitting anything that moves is entangled with personal reasons. It generally happens that the interests of the objectors are caught in some wise in the old and less accented phase of the one task. You catch that note as soon as you begin to go into details with men who object to moving. The illustrations which show you how offensive the new movement is are almost always drawn from personal experience. Someone's own plan is not being carried out and it seems offensive to have it deserted.

Of course, this is all too bad. Victor Hugo has a saying that the reason revolutions accomplish so little, and are so condemned in history, is because so many people have the habit of sitting down too soon. They cannot bear to have a strong, aggressive, forward movement continue. There are always some who are ready to declaim against it, to find contemptuous words for it, to magnify the old phases of work. The church has had to make all its advances against that.

On the whole, it is better so, for every church and every agency needs to be kept sensitive to the old as well as to the new. Yet, of course, the only real life and power is movement and advance. A church that does not move into fuller knowledge of the truth is disloyal to the leading of the Holy Spirit. It cannot stand still, nor face backward in its faith. As Principal Rainy used to say so often, "The church has a Master and that Master is living." The church must allow nothing to bind it so that it cannot follow when he leads out into fuller truth.

So it is with the agencies of the church. Any agency of the church which is content with its old task and sees no way whereby it may lead the church into sight and service of new and larger tasks is disloyal to the life of the church it represents. But every such agency must be prepared to find in the church, and among those who count themselves its supporters, the spirit which resents movement and wants to hit anything that moves. Then the call is for tact and gracious wisdom which shall carry the agency forward, and yet shall command as fully as may be the loyal support of the whole church.

Medical Man Prescribes Religion for Drunkards

Peculiar dignities are supposed to attach to the typical man of Boston, and other peculiar dignities to the typical doctor of medicine; so it might be argued, a priori, in the Bostonese manner, that Dr. Richard C. Cabot, being a Boston medical man—and withal just about the best known medical man living in that city—would constitute a converging point whereon these two sets of dignities would meet, culminate and, reenforcing each other, rise to some colossal consummation. But they don't. In fact, neither of those sets of dignities ever got within sight of Dr. Cabot. Both of them doubtless got lost on the way, but neither would have dared tackle him if they had chanced to arrive. If nothing else, his brief brown sack coat, none too well fitting and quite as appropriate for a horse-trader as for a medical man, would have been an effectual discouragement.

However, a droll face, twinkling eyes, sly thrusts of keen-edged humor and the shrewd common sense which he speedily makes manifest are quite sufficient to reconcile new acquaintances and old to the absence of dignity. On the platform, speaking as an apostle of sensible hygiene and rational medicine, Dr. Cabot produces a fine equipment of scientific learning, which he knows how to popularize both charmingly and effectively. In his public lectures he has, for example, some reasonable things to say, out of a store of science well mixed with religion and human sympathy, concerning the curse of intemperance. A few quotations are indicative:

"Intemperance is not a disease in the sense of being a disorder which works predictable changes in the body or can be cured by medicinal means. There is no cure for alcholism except a change of character in the drinker. All so-called medical treatments for alcoholics have value only in controlling the appetite for the time being, and thus giving a man a chance to get his breath—his moral breath. Somehow or other a man who has been victimized by drink must be got into a physical state good enough to give his moral instincts a chance to work. That's the advantage of a hospital treatment.

"I believe in the prohibition of the liquor business where there is public opinion strong enough to enforce it. I should like to see liquor abolished from the whole of this country. I want especially to say that the practice of medicine would not suffer in the least if alcoholic stimulants were unobtainable. There are plenty of substitutes just as efficacious. But I don't believe in the farce of trying to enforce a prohibition law where the sentiment of the public is against it. What is doing most just now for temperance in the United States is industrial pressure—the increasing difficulty of getting and holding employment which the man who drinks is facing.

"The drunkard is cured only when his will is turned against drink and fortified there. But I don't believe the will is often reached through the intellect. It is reached mostly through the contagion of friendship. Many a man has been enabled to stop drinking through having a friend who was willing to come to him and stand by him until his fit of thirst had passed. Men permanently reformed are cured by either work, play, affection or religion. And it is my observation that not many are cured without all of these factors joined together.

"Don't trust to the will of the man alone; the human will unsupported is the weakest thing I know. Religion is at the heart of this problem. Religion is not something old-fashioned and outworn; it has just as much power today as it ever had. Religion is the one thing which can make a man loyal when there is nothing in sight to be loyal to—keep him faithful when there is no visible reason to be faithful."

Which Way Honors Presbyterianism Most?

If we should speak merely as Presbyterians concerning the Home Mission Board in New York, which must we say has brought greater honor to Presbyterianism—the board's older or its newer policy? In former days when the board was aware of no duty except to plant Presbyterian congregations where they would likely add more or fewer recruits to the Presbyterian host, Presbyterian home missions stood not very high in prestige with the Christian world at large. In other denominations the best compliments the board got were the flatteries of jealousy. Its agents were objects of complaint when they got ahead, and of ridicule when they fell behind, in the everlasting race to see which denomination could get the most and best footholds in new towns of the frontier.

But in later days Secretary Thompson and his associates, with a splendid Christian statesmanship, have chosen a different road. They have tried to conceive policies in behalf not of Presbyterianism but of the whole body of Christ. They have attacked problems which all denominations feel with equal stress. And what is the result? How do other churches feel toward Presbyterians now? There is but one voice—praise everywhere for Presbyterian leadership. There is no home mission board anywhere in the country which does not today confess its debt to the Presbyterian board for inspiration, stimulus and profitable example. All through the nation Christians of other names talk about Presbyterianism showing the way in regard to labor, immigration, the country church and the like. The honor of the Presbyterian Church never before stood so high in the United States as it does just now.

It had seemed as if every Presbyterian must appreciate this and be thankful for it. But it appears that a few do not. They are out to destroy the "departments" by which this greater prestige of the Home Mission Board has been achieved. They want to trim down this big new policy to the old selfish limits. They want to get back to the petty rivalries of the day when such a thing as denominational home boards working together was unthinkable—when they did their work as relentless competitors, not to say enemies. This is what the board's critics wish.

But the church doesn't. The church knows which way its own nobler honor and more especially the honor of the cause of its Lord have come. The "departments" won't be eliminated. The new policy won't be reversed. Wait and see what General Assembly says.

Proper and Improper Ways of Nominating Moderators

In stamping out from the church the obnoxious practice of political candidating for the chair of Assembly moderator it is not necessary to lay any unnatural embargo upon opinion or the free expression of it. There is nothing wrong in spontaneous discussion prior to Assembly of names that seem worthy in connection with the church's principal office of distinction. It is entirely reasonable that a strong man's service to the kingdom should awaken appreciative suggestions for honoring him. But the thing which is intolerable where the simplicity of Christ rules, is that committees should be organized and campaigns laid out and appeals prepared and letters written for the purpose of coaxing into line supporters who would not be enlisted by their own impressions of a nominee's fitness. And where, as has so often happened, the candidate himself engages secretly in the schemes expected to promote his chance to "sit down in the chief seat," the offense passes from being improper to being unchristian.

A way of entire propriety, however, is open to any man's friends who believe that the church would do well to make him Assembly moderator. Let them request his presbytery to nominate him for the office, and when this nomination is formally made, let the church be acquainted with the fact as part of the official presbyterial proceedings. And there let the matter rest. "Whatsoever is more than this is of the evil one." With this much seed of suggestion in the mind of the church, if the nominee is the worthiest man in sight, the Assembly may be trusted to choose him; if he is not, neither he nor his friends ought to covet what this simple and honest method is insufficient to attain.

Commissioners to the next General Assembly will have a serious responsibility. Now is the time to blot out moderatorial politics. The church is aroused to demand the reform and expects its representatives to attend thoroughly to the matter this year. All that is needful is to take care to defeat all candidates in whose behalf systematic electioneering has been undertaken. Commissioners concerned for the Christian purity of the church should be alert to cast their moderatorial ballots for men who reasonably appear not to have schemed for the place—nor permitted scheming by friends. One lesson of that kind will be enough.

The Slanderous Tongues of the Roman Priests

One of the special reasons which make it next to impossible to believe in the Christian spirit of Roman priests in general is the abominable venom with which they concoct slanders against everybody who ever renounces their orders and becomes a Protestant. All who remain in the priesthood are saints; all who desert it are devils. A Protestant pastor can "pervert" to Rome with no worse dismissal than "Poor fellow!" But no priest can turn Protestant without being followed from Romanism with vilest lies befouling his character. The regularity of this thing shows villainy in the quarter whence it emanates. Father Chiniquy, the loved pastor of St. Anne Presbyterian congregation in Illinois, was stormed with such persecution all his life long after deserting Rome, and Roman scandal mongers are still unable to let his name alone, though the good old man has been in his grave a dozen years. Just lately Catholic papers have been circulating a charge that Father Chiniquy was found guilty of embezzlement and expelled from the Presbyterian ministry. This is an utter lie without the shade of a shadow of excuse for its manufacture. No conceivable reason can account for the circulation of the story except bad hearts behind it.

A Broken Rule Cements Presbyterian Unity

The United Presbyterian Assembly has to break its own laws to meet in Atlanta alongside the other Presbyterian bodies in the "grand quadrilateral" of Presbyterianism there in May. Its regular rule calls it to convene on the fourth Wednesday of May each year, whereas the other Assemblies get together on the third Thursday. And on the calendar of 1913 the fourth Wednesday comes thirteen days after the third Thursday—which would dislocate altogether the pan-Presbyterian combination that Atlanta has planned. So the United Presbyterians accommodatingly step forward two weeks and will organize on Wednesday evening, May 14. The other Assemblies will begin the next morning. After that they will be "all together with one accord in one place" each evening. Daytimes will serve for their separate affairs.

A Picture Book and the Information in It

It is "a pretty picture book," indeed, which the College Board has put out under the title "Presbyterian Colleges." In the way of artistic printing it is quite a while since this production has been rivaled in Presbyterian board literature. But it is more than a picture book. It is an absolute encyclopedia of Christian education under Presbyterian auspices—with all the information an interested church man could ask for, laid out in delightfully clear detail. Anybody except the very best informed specialist on the subject will confess amazement to see the variety and dignity of the institutions of learning in America affiliated with the Presbyterian Church U. S. A. And all but specialists will be amazed, too, at the growth of these interests since the College Board was founded thirty years ago. In 1883 there were twenty Presbyterian colleges in connection with the U. S. A. Assembly; in 1913 there are sixty, and two which were counted in at the beginning of this period—Princeton and Hamilton—are now counted out. Endowments have increased from $5,000,000 to $31,000,000, and students from a little more than 2,000 to nearly 8,000.

—Church people of New York state are fighting valiantly and finely to prevent the passage of the Duhamel bill, which would permit saloons to be open in New York a part of Sunday. The argument, of course, is that they are open all day now, and a law legalizing them for part of the day would be preferable to the utter disregard of the present statute. But Christian citizens have learned too much in their experience with the saloon to be deceived by this sort of appeal. They know the saloon devil takes his "ell" just the same whether he is given an inch or not, and it is better not to compromise with him for even half an inch. The Duhamel bill will no doubt be defeated. At least it will be if the church people do not go to sleep on the job. But when it is defeated right-minded New York citizens ought to take to heart one thing they have not yet learned, and that is that in order to maintain the existing Sunday law, its enforcement ought to be hammered at all the time. The weakness of Sunday defenders in the big cities is that they pay practically no attention to Sunday laws until someone proposes to repeal them. If the churches kept up a steady campaign of education on the rightfulness and reasonableness of Sunday legislation there would be no such nip-and-tuck struggle to maintain the existing statutes when the legislature meets.

—For a solar plexus blow at the liquor traffic nothing goes straighter to the spot than the argument which Collier's Weekly has been stressing so much lately—that the one totally intolerable feature of the whisky business is the deliberate way in which the distillers "use all the arts of trade to stimulate whisky consumption." They thus not only live on a dangerous popular habit, but for their own greater profits they do everything in their power to make that bad habit worse. This is conscious "exploiting of human weakness," and as Collier's says, "It is not drunkenness that is unforgivable but the encouragement of drunkenness."

—The Religious Telescope, organ of the United Brethren, published in Dayton, missed its issue of March 28 entirely and was able to print but four pages in lieu of the usual thirty-two for the issue of April 2. But those four pages contained the most vivid and feeling story of the Dayton flood which The Continent had discovered anywhere. The prosperous United Brethren Publishing House suffered a loss of over $100,000 in machinery and stock, but its great fourteen-story building stood the flood undamaged.

—Alfred Noyes, the young Londoner whom critics hail as the greatest English poet who has appeared since Tennyson died, is a worthy successor of Tennyson and Browning in the depth and strength of his religious feeling. Recently in prose Mr. Noyes has remarked: "The poet demanding that not a worm shall be cloven in twain or crying with Blake that a robin in its cage shakes heaven with anger is at one with that profound truth—a sparrow shall not fall to the ground without our Father's knowledge."

—Adam was not the first man who thought to deceive the world by a suit of clothes.

—No one ever lost his way to heaven who did not try to go alone.

◆ ◆ DR. JOWETT'S MESSAGE ◆ ◆

I SUPPOSE that one fair test of the quality of our life would be found in an examination of our readiness. What are we prepared for? What is the nature of our predispositions? What is the plastic power of our character in relation to the general circumstances of our days?

The Grace of Readiness

The apostle Paul always had healthy and honest pride in his readiness. "Ready" is one of his favorite words. It sprang to his lips whenever he gazed upon the probable succession of events as they approached him. He knew himself to be competent in Christ Jesus. He knew that in the divine strength he would be level to the most pressing circumstances, and equal to the immediate burden or task. He knew that he would not be overwhelmed by any contingency; the crisis would find him prepared. I want to examine one or two aspects of this characteristic readiness in which the apostle glories.

Prepared for Continuous Fidelity of Service

"Ready unto every good work." What does he mean by good work? The Christian life is not a series of good works like scattered street lamps along a road. The life of goodness does not find its symbol in separate lights but in a line of light; not in intermittent lamps but in unbroken radiance. If our good works are only to be like occasional lamps, what is there to be between them? Some time ago I was asked to join a society, every member of which is pledged to do "one good action every day." But what about the other part of the day? What of the shaded road between those spasms of goodness?

How often can we do a good work? We can do one as often as we do anything. Everything can be made good because everything can be done as the Lord would do it. The great apostle was "ready unto every good work," because he was ready to make good of every circumstance and to compel it to shine with the light of the Lord.

Paul was ready to consecrate everything. The Christian life to him was not a series of crises; it was a continuous progress. He seized every situation as it came to him, and used it to the glory of his Lord. If the commonplaces of life are made good we need have no fear about the crises. If ordinary things are made beautiful the extraordinary things will look after themselves. The apostle Paul had the same consecrated spirit in tent making as he had when he was writing one of his immortal letters.

Prepared to Render Unto God Every Deed of Life

If I had lived in his town, and had been wanting a tent, I should have liked to buy one which had been made by Paul. His common work was a good work, acceptable unto God. If I had lived in Nazareth in the days of the Master, and I had wanted to buy a yoke for my oxen, I should have gone to the carpenter's shop and got one that had been made by the carpenter's Son. That common implement would have been a good work. If I had lived in Philippi in apostolic days I should have bought my purple from Lydia. If I had lived in Northampton in his day, I should have bought my boots from William Carey. Carey put the same conscientiousness into his common labor which he put into his enterprise for the evangelization of the world. He was "ready unto every good work."

The apostle Paul did a good work when he preached the gospel on Mars' hill, but he was continuing his good work in his quiet life in the home of Aquila and Priscilla. His host and hostess were forever telling their friends what a benediction it was to have Paul in their house. Not that their talk was "goody-goody," but that it was always good. Not that it was never humorous but that it was never unclean. Their conversation was chaste; it often sparkled but it was always pure. And therefore do I say that the symbol for the apostle's life was not a series of lamps but a line of light. He was always ready for whatever came, and he illumined the immediate circumstance with the spirit of the Lord. The thing that came to him every moment he received in the power of the Holy Ghost.

If the Christian church should exhibit the same unbroken radiance, it would be a mighty witness for the kingdom. If we could reveal the Holy Spirit in our laughter, in our sorrow, in our recreation, in our work, in our rest, in all our relationships with those who work for us and are associated with us, then everything would be a good work, and everything would redound to the honor and glory of God.

"I am ready not to be bound only but also to die at Jerusalem for the name of the Lord." The apostle was ready to pay the penalties of the truth. He was ready to lose anything and to suffer anything rather than prove faithless to his Lord. He had "suffered the loss of all things"—home, friends, situation and prospects—and now he was confronted with threats of imprisonment and possible death. But he was ready! It is very evident that this man did not want a cheap religion, a religion that cost him nothing. Religion that costs nothing is worth nothing. A religion that sheds no blood can render no vital service and can experience no heavenly joy. Paul was ready to be bound; he was prepared for any hardships which might assail a soldier of the truth.

What are we ready for in the way of suffering for the truth? Take the suffering of the lowest degree. Are we ready to suffer physical weariness for Christ? Are we ready just to be tired in his service? We are willing to be tired in pleasure, and in making money, and in seeking position and holding it; are we ready to be tired in the way of the cross? I heard a woman say who had been doing a tremendous day's work for Christ, and who seemed very exhausted, "Yes, I am very tired, but it is a blessed tiredness." Are we ready for that?

Are we ready to lose the good fellowship and even the friendship of some people in the strictness of our fidelity to the Lord? Are we ready to be "dropped" because we refuse to lower our flag? There are circles in every city that would not tolerate us if we were to become out-and-out Christians. The presence of the faithful disciple of Christ is to many people like a day of judgment. They resent the presence and pour upon it every form of scorn and discomfort? Are we ready for such sufferings? Fine conscientiousness always arouses the enemy; are we prepared for his opposition, or do we raise the white flag of surrender and march along the easy way with the foes of the Lord?

Prepared to Enter Into Higher Life

"I am ready to be offered." The apostle was ready for the sacrament of death. And here the word "ready" is not the dull passiveness of the servant awaiting the commands of his master. It is the readiness of the bridegroom awaiting the call of his bride. It suggests forwardness, cheerfulness, alacrity, and in this spirit is the apostle ready for what I have called the sacrament of death.

A sacrament is not an end. It is an appointed means for reaching an end. It is a subordinate means for gaining something greater. I have likened a sacrament to a subway, which is not intended to be lived in but to be used to get somewhere. The broken symbols at the supper are our helpers to bring us to the once crucified but now glorified Lord. And death is a sacrament. It is a means and not an end. It is a subway which brings the Christian to the paradise of God.

J. H. JOWETT.

Woodrow Wilson's Prayer

(From The Springfield [Mass.] Republican)

These verses are made up almost entirely of phrases taken from the President's inaugural address:

A nation deeply stirred by solemn passion
  At sight of wrong
Calls to heroic work of restoration
  The brave and strong.
With heartstrings swept as by an air from heaven—
  From God's white throne—
We listen to the moan of countless thousands,
  Life's undertone.
No day of triumph but of dedication
  Is this our time;
Men's hearts, men's lives, men's hopes appoint us
  Our task sublime.
O God, here at the hearthstone of the conscience
  We seek thy light;
Justice, and only justice, is our motto—
  Show us the right!

—W. G. Ballantine

—The less one believes in future punishment the more he makes it appear necessary.

Needs of America and Latin America

BY JUAN ORTS GONZALEZ

Dr. Gonzalez was formerly a Franciscan monk. In his native Spain and in Mexico he served the Roman Church in high educational posts, but a clear mind and a pure heart in the end led him from his mother church. Coming to the United States to enter secular pursuits, by way of farewell to Rome he published an admirable theological polemic, "Roman Catholicism Capitulating Before Protestantism." This won the stout friendship of Dr. J. C. Barr of New Orleans, under whose influence the former priest has entered the Presbyterian ministry

EVERYONE who looks thoughtfully and comprehendingly at the many great problems that confront Americans today realizes at once that a thorough knowledge of Spanish character and civilization is a need of pressing importance, or at least it would be a most helpful aid in a wise and ready solution of some of these great problems.

Expansion of business and its protection against outside encroachment, national credit and prestige, the present and future religious development both at home and abroad all imperatively demand a thorough knowledge of Spanish ways and civilization. American business enterprises from Mexico to the southernmost end of Patagonia in South America are innumerable, and countless millions of American money are already invested in them. The opening of the Panama canal will undoubtedly revolutionize business methods in regard to capital invested in South America and, by offering steady market for manufactured goods and raw materials, will present economic advantages yet more important than cutting the canal across the isthmus of Suez offered to Europe.

Yet North America is not prepared to meet successfully the new demands made upon her in case of an emergency. To every thoughtful and patriotic American it is both perplexing and distressing to know that in the last twenty years neither American business enterprises nor American prestige and credit have increased in South America as they ought to have done under the conditions and with the opportunities afforded.

Other Nations Supplanting America in the South

It is somewhat alarming from a national standpoint to see how other nations, such as Germany, for instance, with fewer opportunities than we have had and with almost insuperable difficulties which do not exist with us, is slowly but successfully and progressively pushing her own interests and gradually supplanting American influence both economically and socially. Even in republics like Brazil, where some years ago American friendship and American business were welcomed and conspicuous, today you find German capital and German influence in control.

How can anyone account for such a failure on the part of Americans? To me it seems due chiefly to the neglect of Americans to learn and understand Spanish-American civilization and ways of doing things. It is a puzzle to explain why a nation so practical as this one gives more importance to a knowledge of the French and German than to Spanish-American civilization and the language that represents it. Business transactions today and in the years to come will bring the people in the United States in close contact with Spanish-speaking people. The need appears still greater when we look at national prestige and credit. North America assumed a tremendous responsibility when she proclaimed what is known as the Monroe doctrine. No matter what one individual's views may be, every American must take as a matter of fact that doctrine as a national policy.

The American government may give a more or less literal interpretation to the Monroe doctrine, it may apply that doctrine more or less strictly, but the government of the United States can by no means take back that doctrine nor be otherwise than true to the principles for which it stands. If the government should prove false to these principles it would mean the ruin of national prestige and credit.

An individual can easily, and sometimes with advantage, change his plans for life, but a government cannot make changes in its policy, when the integrity of the nation is involved, without losing strength at home and prestige abroad. The Monroe doctrine has to be carried out and, if wisely done, I honestly believe it will be a great blessing both to the Spanish-American republics and to this country as well.

I hope to demonstrate that no other influence can be more beneficent and more powerful for good in Spanish America than the influence and civilization of the United States. Up to the present day the Monroe doctrine has accomplished only negative results. Until now the United States has succeeded in avoiding European and Asiatic interference, but American intervention and influence is not welcomed anywhere in the Spanish-American republics; nay, more, it is deeply dreaded and profoundly hated.

No matter what diplomatic visits and diplomatic language may say, the naked truth is that the average citizen in Latin America dreads and hates American influence. Among hundreds of instances I could cite to demonstrate the truth of this statement I shall use only two because of their importance. The first is from a lecture delivered at Columbia University July 9, 1912. The lecturer was Dr. Manuel Ugarte of the Argentine republic. He is a man who can speak with authority on this question and he had visited almost all the Spanish-American republics and had come in contact in one way or another with the leading writers and politicians in those countries. This is what he said:

"Within a short time the Panama canal will have brought the two great oceans into communication and under the flag of the United States will have been realized one of the most colossal works ever undertaken by man. But that monument of grandeur is reared upon an act of atrocity; that statue of national glory rests upon a base of disloyalty. I do not believe that there is in the history of nations an instance so bold and rude as that committed on the republic of Colombia. Of this transgression on the right of a friendly and weaker state, we ask ourselves from the north to the south of Latin America, 'Are these the lessons of civilization, of morality and righteousness which the United States imparts to the countries over which it claims the right of paternal vigilance?' The ruthless violation of a treaty teaches that the strong may break their word with impunity. Pretending that the Colombian government should compel its congress to approve a compromise, they advised the president of Colombia to rise against the constitution, to serve as an unfaithful instrument to bring about the separation of one of its provinces. They made out of this province a separate so-called republic for the benefit of the traitors; and in treating Colombia so harshly after despoiling her, they appear to prove, in the end, that the Monroe doctrine, at first a safeguard for all America, has been converted into an instrument of tyranny, and that it does not now mean as before, that 'no country shall have colonies in America' but rather signifies that 'Latin America is our own colony.'

"Why should one be amazed, therefore, if we of Latin America turn our eyes toward Germany or Japan, seeking the counterpoise and equilibrium that the United States fails to accord us?"

Peace Only if Uncle Sam Dominates

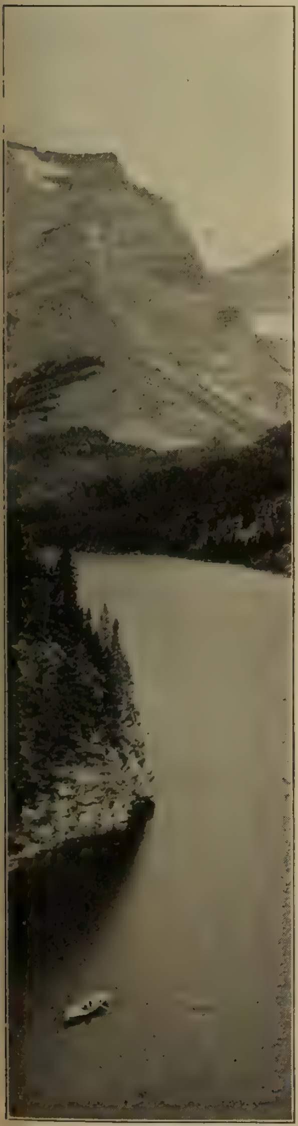
Again Dr. Ugarte says: "Three men in recent times have endeavored to oppose imperialism—Porfirio Diaz in Mexico, Cipriano Castro in Venezuela and Santos Zelaya in Nicaragua. All three have been driven out by uprisings nourished by imperialists from this country. That they were tyrants who fell by the weight of their own crimes is no reply. No politician could be more discredited than he who directs the destinies of Guatemala, and nevertheless imperialism sustains him, for he is its most servile aid in Central America. Sometimes they have gone so far as to aid the revolutions with soldiers and arms. And I ask myself, I ask the opinion of the people of the United States ignorant of such disgraceful machinations, is it moral for a great nation that has contracted historic responsibilities, instead of correcting, to allow its citizens to foment disturbances in neighboring nations, so as to be able to say to the world, 'You see, there can be peace here only if we dominate?' Is it moral that a nation that could be the educator of these young democracies should permit its citizens to corrupt and anarchize them like wicked guardians who encourage inebriety and vice in their wards, so as to undermine their nature, push them into the cemetery and secure their fortune? It is not alone a crime against all principles of justice that imperialism is committing but an attempt against the country that it tries to aggrandize.

"To continue thus must result in provoking in all Latin America a formidable movement of disapproval. It must lead us to organize for resistance; and everyone knows that weak nations have an effective arm to combat strong ones—the boycott. Do you want

(Continued on page 526)

An American Alpine District—Glacier National Park

In The Continent's "All Around America" pictorial series are presented from time to time the many strikingly beautiful or interesting scenic attractions of the New World. On March 13 there were shown pictures of Yellowstone national park. This week the pictures, including the one on the cover, are from the Glacier national park. The photographs are copyrighted by the Kiser Photo Company for the Great Northern railway



GLACIER NATIONAL PARK, in the northwest corner of Montana, one of Uncle Sam's last wildernesses, remains in its natural primitive and picturesque condition, untouched save for the roadways, hotels and chalets constructed by the railway company. Switzerland has no scenery to equal what nature here provides, says more than one observer. The upper picture shows a sweep of rugged, snow-crowned peaks in the Piegan Pass region, looking south from the summit of Mount Pollock. This same sentinel peak also furnished the vantage ground from which was obtained the striking panorama of mountain and gorge shown on the front cover of this week's Continent.

The beautiful little panel at the left is a part of the Narrows on St. Mary's lake. Visitors find the gentle beauty of this lake—one of the 250 in the park—a restful contrast to the robust strength and majesty of mountains, glaciers and canyons. The lower picture is another vista of the same body of water.

Blackfeet and Piegan Indians have their habitat in this region and the illustration shows a small group.

Needs of America and Latin America

(*Continued from page 524*)

to put us to the necessity of doing in all Latin America what the people of Bogota did recently to the American street railway enterprise which was obliged to sell out and retire because no one cared to enter its cars?" Let my readers remember that these sentences are not only the words of Dr. Ugarte but they also reflect the opinion of the whole of Spanish America.

The other quotation that I shall make is from a translation given in The Literary Digest of an article taken from El Intransigente, an important paper published in Mexico City. This is what the writer says: "Not for ourselves alone but for every group of the great family of the Indo-Spanish that ever looks toward the north with keener suspicion as the northern republic expands, is our position one of profound concern and responsibility. Standing confronted with the United States, we must look steadily ahead, ever suspiciously and distrustfully, in the name of every country of America that speaks Spanish.

"And the responsibility for a critical situation must not be placed upon us; it must rest on them. It is they who frown at us constantly, at our life and our liberty. It is they who, from the depth of their souls to the very words of their speech, evince gloomy and acute hostility for us. Is it possible for us to be so slightly human as to respond to such a sentiment with cordial affection or romantic love? Peace and friendship? The degree of them that already exists should satisfy us. So long as 'they' are what they are it is impossible for us either to dream or to think alike. Our faith is the Latin faith, the faith of the Scipios and the Guzmans. Their faith is the fides Punica, the faith of Hamilcar Barca, of the Maine and the Panama canal.

"Between 'them' and ourselves, in spite of the fact that we press each others' hands while we mingle formal compliments, there will always appear separating heart from heart the irremovable barrier of steel that is more significant now than during the centuries that have passed. Between 'them' and us, beneath the smiles of ambassadors and behind the hypocrisy of the official note, our soul surges against their soul, their cupidity against our pride."

A powerful navy and a well organized army used as compulsory intervention will never bring about a satisfactory solution of this awful problem. On the contrary, that would cause all Spanish America to combine against a seemingly common foe and they might succeed in obtaining the support of some powerful European or Asiatic nation. Then a most bloody, lasting and disastrous war would be at hand.

The Monroe doctrine will never be welcome until you send there together the merchant and the missionary, your millions and the gospel of Jesus Christ.

The religious and moral conditions in South America are appalling. Every American would do well to read the fair and sober statements contained in Robert E. Speer's book, and it would be seen at once that if the gospel of Christ is needed anywhere it is there, in South America.

Possibility of an American Romanist Federation

Finally there is another important fact which ought not to be overlooked by Americans, especially patriotic and Protestant Americans, if they wish to understand Spanish-American civilization, and do not wish to jeopardize their own.

There is already in the air not only the possibility but the strong probability of an American Roman Catholic federation, beginning with Canada and extending to the end of Patagonia.

Catholic papers and Catholic bishops have often spoken in the highest terms of praise of such a policy and have indorsed it heartily. The Knights of Columbus, that American religious association made up largely of Catholic laymen, has pledged itself to carry into the public life of the nation the plans of the Roman hierarchy. Branches of this association are being established in Cuba, Mexico and other Spanish-American countries. On Thanksgiving Day the representatives of those countries have for several years gathered together under the leadership of a Roman Catholic cardinal. If a politico-religious federation is formed, then not only will every Protestant movement in Spanish America be crushed but even in this country Protestantism will be handicapped and the nation become entangled.

Americans know the result of the order by Valentine on Indian schoolteachers' clothing and how the affair ended.

An American Roman Catholic federation including Canada, the United States, Mexico, Central and South America would place American Protestantism at the mercy of the Roman Catholic hierarchy and would make a mutual understanding between North and South America an impossibility.

South America may yet be a Christian country according to Protestant standards, but she cannot be a Roman Catholic country and a friend of the United States with our present ideals and civilization.

A Spaniard by birth and education, an American by attachment and adoption, I love both countries with all my heart and honestly believe that when some prejudices are dispelled there will be no friends more genuine and sincere than the true American and the true Spaniard.

Case of Government-Supported Sectarianism

BY GERRIT VERKUYL

Mr. Verkuyl is a responsible Presbyterian preacher and Sunday school missionary, personally familiar with the community and conditions of which he writes. The situation he describes indicates that the question underlying the famous order of former Indian Commissioner Valentine was a good deal more than a mere question of clothing or whether or not Catholic teachers should wear their clerical garb while on duty.

THE RESERVATION of the Chippewa Indians at Reserve, Wisconsin, is composed partly of "pagans," partly of Catholics and partly of Presbyterians. The number of Presbyterians is not equal to either of the other two; but, as one would naturally surmise, they form a dominant element of the intelligent and thrifty. The community certainly cannot be termed Catholic. So strongly is that felt that the township has erected at its own expense a public school building, in which it regularly sustains a teacher.

The main reason—aside from religious conviction—why a public school is wanted and maintained lies in the crying inefficiency of the sisters who teach in the parochial school. It is not our province to pass judgment upon their intelligence, neither to speak of their efficiency in teaching Ave Marias and Pater Nosters; they appear to be eminently successful along those lines, and therefore as parochial instructors they probably must be pronounced well qualified. But since their entire payment is derived directly from the government one is naturally inclined to ask for some secular instruction.

Such things as reading, writing and arithmetic seem to them quite too trivial in comparison to the memorizing of church prayers, the recital of the church catechism and the practice of genuflections. As a result the children do not acquire in three years what they learn in the public school within three months. I am writing this within bowshot of the parochial school and after thorough examination of the public school teacher at this place and the one of a school a few miles from here. The latter teacher is handling a boy now who has attended this parochial school for two years without learning to read or write a single word. He has attended the public school only a month, and proves a bright little fellow indeed, picking up most rapidly. Both teachers quoted various similar instances.

This inadequate establishment, under complete control of the parish priest and taught by sisters who have not passed official examinations for teachers' certificates, is not subsidized but completely supported by our government. One teacher receives $65 a month, another $45. Besides, they eat from the rations—flour, salt, pork, beans, and the like—which the government supplies for the Indians. There are also three other sisters supported by the government to prepare and distribute those rations. The government further pays $15 a month to the Catholic Church for the use of the schoolroom and the housing of all these sisters—a handsome rent considering the inadequacy of those two little buildings.

Not content with having his lion's share of the government's support, the priest has made it his business to fight the public school tooth and nail. That school is ideally and exactly what our government is striving for—a growth of the Indian into self-support. But that ideal means evidently nothing to the parish priest. He excommunicates the parents of the children who attend the public school and keeps the ban over their heads just as long as they persist in sending their children to that place of better instruction. Of course the children are condemned to share in that awful judgment. Should any of them die in that apostate state their future is held up as too horrible to contemplate. Besides all these anathemas the priest places himself at the church gate of mornings and belabors the children themselves as they pass by to the public school. In consequence the Catholic children that still dare to attend walk to the school some other way.

This is not happening in the Philippines, nor in some far-off corner of Porto Rico, but under our stars and stripes right here in Wisconsin; where first in all our commonwealth the Catholics brought about the decision against sectarian teachings in the public schools. Is it American?

"Let's Talk About Our Work"

Missionary Ruts: How to Get Out of Them

BY
HELEN
BARRETT
MONTGOMERY

This is the second of a series of articles by Mrs. Montgomery, the first of which appeared in The Continent of February 13. While addressed particularly to the modern woman, they have also a wider appeal to every active Christian who desires to see efficient, effective methods used in church work

A RUT IS THE outward and visible sign of incompetence; the expert road builder will have none of it. Yet rut making and maintenance is, perhaps, our most widespread national industry. The ruts that ridge the surface of the highways from Maine to Florida and from New York to San Francisco spell short hauls, light loads, worn out wagons, broken down automobiles, overworked horses, high prices for farm products and low prices for farm lands. Rutless roads are possible; yet rutless roads are few, because the people have not yet learned that the unconscious tax they pay for rutty roads is much greater than the cost of making smooth, mudless roads without ruts.

In our church, too, we have our ruts; old, well established, highly thought of. You may see them corrugating the King's highway through all the sovereign states of presbytery, synod, bishopric, conference or session. In them when the rains descend the car of progress is mired. Across them we jolt and jar at a snail's pace. Because of them golden grain lies piled in church granaries that ought to be sent far and wide to feed the hunger of the world. Over them with galled shoulders we drag one-horse loads a little way, when we might draw great burdens swiftly and with ease. Why do we tolerate them? How shall we get rid of them?

We tolerate them because on the surface it seems easier and less costly to endure ruts than to abate them. Then we are so used to them that the wheels of our minds would almost miss the old ruts in which we have bumped along all our lives. To get out of them means a jolt; and there is nothing which shakes one up so terribly as the jolt of a new idea. Let us look for a moment at some of them, our oldest, deepest, dearest missionary ruts.

There is the monthly missionary meeting—it has been monthly so long that there seems something almost sacrilegious in suggesting a missionary meeting oftener than once a month. To be sure, a French class or a whist club or a reading circle would languish if held at such intervals; but missions and monthly begin with the same letter of the alphabet—let that settle it.

Then there is the place of meeting; what a deep old rut that is in many churches! Why, for years and years, on the first Tuesday of each month, we have met in the church parlor, in the same seats arranged in the same way, with, apparently, the same air unchanged from year to year. The hour of meeting is another rut; the order of exercises, the election of officers, the type of program, are others.

Now the tendency of all these ruts is to deaden thought and initiative and to encourage a dull and automatic routine which is fatal to growth and progress. So long as one stays in a rut everything seems to run smoothly and well—the trouble is that one cannot run fast or far, nor carry much produce. Then the older and deeper the rut the harder it is to get out of it, and the poorer the efficiency of the road considered as a means of getting anywhere. To be sure, one can stand still quite comfortably in a rut, and there is many a missionary society which has not advanced a step in twenty years. It has no more members, no larger gifts, no greater consecration, no more accurate information than it had twenty years ago. Cherchez le rut.

There is only one way to get out of a rut—a sharp turn, a strong pull, a big bump, and there you are! There is only one way to keep out of a rut—scientific road making and systematic road mending. Then the more the work the heavier the load, the greater the traffic, the harder and smoother and more efficient the road. Take the monthly missionary meeting, for example. Why not frankly regard it as a minimum, and go on to further counsels of perfection? There are societies that have fairly doubled their membership doubling the number of meetings each month, arranging for fortnightly meetings and diversified programs. A certain young ladies' society which meets once a week devotes one meeting each month to business and social affairs, one to sewing, a third to foreign missions and a fourth to home missions. These frequent meetings have resulted in drawing into the society a far larger number of girls than when they had the regular monthly meetings. Most of the prosperous women's clubs have weekly club days which prove none too many for all the diversified interests of the club. Not all members come to every meeting, but the intervals are not so long that they lose the connection and forget the topic. In a state of society where card parties meet every week the missionary meeting must demand more time or get none.

Again, why usually at 3 in the afternoon? This hour cuts out every stenographer and school teacher and business woman and mother of young children. It quite firmly assumes that all missionary enthusiasts are middle-aged and married, and for the most part we carry out the assumption. Suppose instead of following along in this deep old rut we used our imaginations a little and tried to see how difficult it would be for us to get to the missionary meeting if we belonged to one of these numerous classes, and then made a bid for their attendance by changing the sacred hour of the missionary society's meeting. Suppose, for a moment, that we arranged for an occasional meeting when the babies were in bed, the office hours over, the school closed. Might it not be easier for some women to take a burning interest in the missionary society? Why not alternate afternoon and evening sessions, holding one of each every month? Or we might have two sections, one of which met in the evening and one in the afternoon, each to meet the needs of its own group.

If we always have met in the church parlor, why not try an occasional meeting in a private house? Or, if we have been afternoon tea-ed to death, try the church for a time. Change is the law of life; why make uniformity the law of the missionary society?

A little study spent on the consideration of possible ruts in the place and conduct of the society will often put new zest into the meetings. Why should we let the second bests in life have all the tremendous appeal of interest and freshness? Why associate dullness with the most vital and marvelous of subjects just because we have got into a rut and it is some trouble to get out?

There is the order of exercise, another deep rut. Why should we always begin with a hymn, then have a Bible reading, then the reports, then the program? This means that the most sacred part of the meeting is put when there are the interruptions of those who come late and the lack of enthusiasm of a small number. Then are there no missionary passages in the Bible but the second psalm, the last chapter of Matthew and the tenth chapter of Romans? Suppose we defer the prayer until after the program, and then have not a devotional exercise but real prayer for which our hearts have been prepared by the facts presented, so that our prayer grows naturally out of the meeting. Suppose we take the message from the word of God as the last thought which we carry away. At least let us suppose these things for a while until there is danger that again life may drop out of them and they in turn become routine. In so far as it is possible for the form of the meeting to grow naturally and inevitably out of the nature of the meeting itself, there lies the path of reality and power.

Sometimes we might sit informally around a table and not always in stiff rows in front of a platform. Suppose that sometimes we should take a topic and talk about it, sometimes should write papers, sometimes should show pictures and charts, and sometimes scenes from actual life.

The most dangerous rut of all is to continue the same officers year after year. The same woman cannot prepare the program every season and not repeat her ideas so that you would recognize one of her programs as easily as your mother's sugar cookies or one of Gibson's drawings. It is far better to put the preparation of a program into the hands of a committee appointed for months of work. Let each member of this committee be required to present her ideas of a program, and then let the best ideas of all be combined in the program. Is it fair to the work of Jesus Christ that Christian women should have a program committee working two years to provide the program for the college club, and put off the missionary society with an impromptu program or take the ideas of one faithful woman who has for years been left all alone to furnish ideas for a whole society? Most of the offices should be frequently passed around. In some of the most successful clubs no woman can succeed herself without an interval of at least a year.

A strong woman and a busy woman will consent to take an office if she knows that it is for a definite term and that then someone else must assume the burden. The more ex-presidents there are in a society the better, for the more interested members there are. If there are six officers, let three be retired each year, thus providing for both change and continuity.

It may look as if it would kill the society for the beloved president to retire, but it won't. Perhaps she is so competent that she makes the rest inefficient, just as many daughters never develop initiative because they have such executive mothers. A good circulatory system of office holding is one of the first requisites of an efficient society. In fact many an office holder is herself a sort of saintly rut in which the society is running so smoothly and comfortably that no one has noticed how slight the advance.

The truth is that each woman touches a different group of friends, and those whom one president finds uninterested and indifferent may be drawn into active cooperation by another. The names that have been unconsciously blacklisted by such expressions as, "You can't interest her," "She won't work," "It is no use asking her," "She doesn't care for missions," give way under the undaunted and happily inexperienced efforts of the new officers. A new group of women come into active work and the society profits thereby.

A great mistake of the society that has got into ruts is this labeling of all the women. A mental tag is really a very dangerous thing, for it assumes that human beings are as unchanging as a ragbag, when in reality the tag, to be up-to-date, would have to be changed every day. The deep human heart lies open to the sweet influences of the wind that bloweth where it listeth, and one never knows when the cold and indifferent are ready to become the earnest and faithful. But those who have been rebuffed for years quite naturally lose heart and put a permanent tag on certain women. The beauty of a change of officers is that it enables others to try who are not discouraged and who may succeed where the best and most influential have failed.

"I am come," said Jesus, "that they might have life, and that they might have it more abundantly." Life means youth, joy, change, movement, color, courage, energy, will, love. It is the foe of death and stagnation and dullness. So the very spirit of the Master is opposed to the stereotyped, the formal, the traditional. It is the uprush of his divine spirit of deathless youth and life which differentiates Christianity from all other faiths. It carries in its bosom the power of renewal. It is this which it inherits from the Master who is forever breaking up the old ruts of thought and leading Christendom on to new paths. The non-Christian world, except under the impact of the forces of Christendom, has been quite content to go on forever in the old rutty roads. But Christ, who offers himself as the road for traveling pilgrims, is also the great worker who is building in the desert a highway for God. We may help him in the divine adventure, if we will. He asks of us our best—wit, youth, charm, talent, invention, beauty, culture, thought, prayer. His work is hindered when we allow it to become dry, dull, hackneyed, stereotyped, unvarying. We are to tend the beautiful road so that over it may go loads of health and hope and love for the feeding of the world. A vital, ever-deepening contact with the energizing Spirit of Jesus is the best corrective of ruts in the life of either the church or the individual.

"He's a deep thinker." "I guess so. None of his ideas ever get to the surface."—Detroit Free Press.

THE WAYFARER

40,000 Miles in an Auto

NOWADAYS a journey around the world is as easy and conventional as a stroll down Broadway. There is no adventure in being borne, by de luxe processes, from comfortable steamer to modern hotels and first-class trains, everywhere finding servants able to converse in one's own language. Civilization has spread the magic carpet. A man may buy his ticket in Chicago for a complete tour of the world and be able to leave with his friends a schedule of where he will be on every day of his absence. The spice has been conventionalized out of a globe-circling tour, as it is commonly taken.

* * * *

Nevertheless, there are adventures in plenty for those who seek them. The first requisites are initiative and brains on the part of the seeker. There passed through the orbit of the Wayfarer's ken a few days ago a young man homeward bound after a 40,000 mile automobile trip around the world—that is, 40,000 miles in the automobile itself. The hero of the tale is the young man, but there is a heroine also, for his mother accompanied him, sharing all his adventures and proving, concerning the qualities which the youth displayed, that she had them first. The father, too, shared the early part of the tour, until business responsibilities recalled him to New York. Isn't the picture a delightful one to contemplate—an entire family, in affluent circumstances, adventuring this big world together under the direction and care of the son, who but shortly before had been graduated from Princeton? A better postgraduate course for a young man could scarcely be desired.

* * * * *

To be caught in the center of a typhoon in remote Japan sounds interesting, but it is no jest. Warned of the coming of the storm, the Japanese propped up their houses, and the young American closely roofed over his precious machine, and fastened the roof to the ground, to make it storm proof. These measures were adequate, but later the roads were full of wrecked houses and other debris, making progress difficult. Four miles out of town the bridge over the main river was found to be missing, so Young America and his Chinese servant, who professed to be able to speak some Japanese, sought counsel as to a roundabout route. After ten or fifteen minutes of confabulation—the dread Japanese "sodan," or conference—the servant was asked, "What do they say?" Smiling blandly, and unwilling to confess his almost complete ignorance of the language, the Chinese replied, "He say 'Yes'!" The sign language set the automobilists on their way, only to find the second road blocked, after a time, by three seagoing schooners, which the typhoon had deposited across the right of way!

What is sometimes involved in traveling by automobile in the remoter sections of the Orient is shown by the simple statement that in the Philippine islands alone this young traveler had to construct more than thirty bamboo ferries, to bear his car over streams. Once it took as many as sixty coolies to pull the machine out of a culvert in Sumatra. This automobile was the first to cross the Rajputana desert in India, where the hummocks and drifts and depressions had to be negotiated either by skill or by ingenuity.

For all this there had to be a resourceful master mind; and the young American supplied it. Naturally he went equipped with block and tackle and shovel and ax and canvas road covers and other unimaginable contrivances; for his troubles did not befall within telephoning distance of a garage. To the Wayfarer the best part of the story is the fact that the young man proved that, in head and in hands, he was equal to emergencies; and whether mired amid the orang-outangs, or dealing with the ignorant natives, or attending to the machine itself, he proved his American spirit. Not until San Francisco was reached was the automobile touched by chauffeur or mechanic, and there it was overhauled for the long, hard trip across America. Altogether 117 tires were used, and something like 5,000 gallons of gasoline, most of it averaging between 40 and 50 cents a gallon.

* * * * *

That an automobile should run into a wild black buck in India, or that it should be so remote from the haunts of men that a herd of these curiosity-filled animals should actually stop its progress, seems incredible. The wild life of the jungles interested these travelers, and they talk appreciatively of the great gray apes of India, of the prodigious strength of the woolly orang-outangs of the East Indies, and of the gorgeous peacocks of the tropics. They saw the natives, too, at close range and under unusual circumstances, and as they are students of books and of human conditions, they got more out of the trip than lies on the surface.

* * * * *

Not that they were uninterested in the surface! That is the first concern of a motorist. While listening to Young America, the Wayfarer learned a new lesson in the relative worth of roads, for the verdict is that the worst roads on earth—this, mark you, being the verdict of one who had bumped over Asia—are to be found in this land of the free. Even bad roads have their use, for they teach the man in the automobile how to endure or overcome obstacles.

THE WAYFARER.

BRADFORD HORTON, MAN

BY RICHARD S. HOLMES

CHAPTER XXIV.

BITTER WORDS AND SWEET

NOT THE movement of a muscle, not the inflection of a word, had shown during that evening the working of Mr. Elmore's mind. He had held himself in leash as the hunter holds his straining hounds. He had seen a surge of color sweep over Eleanor's face as Horton entered the drawing room of the Kaiserhof; he had seen how utterly devoid of emotion was her parting with Malcolm Stuart. In spite of himself, no matter how he held his feelings checked, young Drum's bearing, more graceful and distinguished than ever, fascinated and angered him as it did at every contact between them.

Reason tried to persuade him that there was nothing to fear. "Eleanor does not care for him," he argued with himself. "She said she would not marry him even if he should ask her. And, anyway, what sign does he show that he means to ask her?" But rational argument seemed to have no calming effect upon the unrest that this man's presence excited in him.

There was a still more immediate reason why the events of the evening had put Mr. Elmore out of temper. In spite of his last talk with Eleanor on the subject, before their stay in Vienna, he had hoped that she and Stuart might reach an understanding, and so cordial had they seemed of late that he had almost become persuaded that matters were as he wished. He was annoyed, therefore, when Horton's appearance kept Stuart from his rights on that last evening, and disappointed when he saw from his daughter's cool manner to the young Scotchman that there was nothing between them after all. Too excited to let the night pass without a discussion of the matter with his wife, he broached a sudden question, pacing the floor of their apartment.

"Emily, are Lennie and Malcolm Stuart engaged?"

"I think not, dear. She would have told us."

"Well, why aren't they engaged? They ought to be. No man was ever more attentive to a girl."

"Probably," said the lady demurely, "for the same reason that kept us so long from being engaged. You never asked me."

"Does she love him?"

"Not the least bit, Richard."

"Well, why doesn't she love him?"

"Why didn't you love any one of half a dozen girls in Prestonbury, rather than me?"

"Why, because I couldn't."

"That's Eleanor's reason. You would have seen it all along, as I have, if you hadn't been blind."

"I know she told me practically that some time ago, but I thought lately she'd changed."

"She'll never change, Richard."

"Does she love this—this—this Drum man?"

"There's no reason to think so—she hardly knows him. What does make you insist so on that? But," she went on thoughtfully, "it wouldn't be surprising if a girl did fall in love with him. How handsome he was tonight! Why, Richard, he's perfectly fascinating."

"Don't you suppose I know that? That's what makes me insist, as you call it."

"Do you know," said his wife, "sometimes when I see how charming he is, and what a perfect gentleman, I think there's a fearful mistake somewhere."

"Don't you get crazy, too, Emily," said Mr. Elmore shortly. "Anyway," with an effort to reassure himself, "I have her promise not to marry him till I say she may, and I'll never say that. Never!"

"Suppose you should find there was a mistake, Richard?"

"But I won't! Don't I know? Didn't Rosalie Horton's letter just tally with the story of that old vagabond?"

"My dear, did it ever occur to you that perhaps you're putting into Lennie's head an idea she never would have thought of herself? It's fairly sure to make a girl fall in love to tell her not to."

"Nonsense! Lennie's no fool, and she has a mind of her own. Anyway, I'll keep her from seeing him any more. We'll leave Berlin tomorrow."

"But, my dear," said Mrs. Elmore in consternation, "we've only just reached here. It will look very——"

"I don't care. St. Petersburg is more worth seeing than Berlin, and I've got my letters to the commandant there."

"But, Richard——"

"Don't talk," he silenced her roughly. "We leave here tomorrow. I say so."

Accordingly, a change of plans was announced to Eleanor next morning, and two nights following, when Horton called again, he learned that the Elmores had left unexpectedly for St. Petersburg.

Eleanor accepted the situation preasantly enough, though there were many things for which she would have liked to linger in Berlin. She knew well enough the reason of their sudden departure; she understood why her father had fled from Berlin, where he as much as she desired to stay, to St. Petersburg, which had been outside their itinerary and about which neither of them cared especially. She could not quite refrain from all mention of a fact so obvious.

"You ran away from Berlin, daddy," she said one day after they were settled in the Russian capital, "because you were afraid of Mr. Horton. Do you doubt me after all?"

"No, dear," said Mr. Elmore uneasily. There was something about his daughter's steady gaze and even self-control that he had begun to find disconcerting of late. "But I want to save you from annoyance."

"Don't trouble, father. Mr. Horton will never annoy me," she said gravely. "And please don't annoy me yourself by showing that he annoys you."

"But he does, Eleanor, in spite of all. I saw how glad he was to see you, and I know what the looks and acts of young men mean. Besides, his most inopportune call sent Mr. Stuart away in a manner highly unsatisfactory to me."

"But highly satisfactory to me, father, and I think I am the one to be most considered in that connection. I was saved from a most unpleasant scene. I do not care at all for Mr. Stuart, except as a pleasant addition to our holiday, and I am thankful enough that at last he is only a memory."

"Oh, well," sighed her father, "girls are queer." It was his last allusion to the suit of Malcolm Stuart.

If Mr. Elmore thought that by his swift move he had escaped the dangers he feared from the proximity of Bradford Horton he was doomed to disappointment. The first person he encountered on the steamer when his party embarked at Liverpool for home was the man he so feared. His old feeling of dislike for an impostor, of resentment at being first hoodwinked and later mortified, mastered him in a moment, and Eleanor, seeing it, feared troublous times in the journey across the Atlantic.

The first days of the passage were rough, however, and it was not until Sunday, the fourth day out, that Bradford came into contact with Mr. Elmore, when he found him on deck in a sheltered spot, lying in a steamer chair and looking very ill. He stopped with a courteous inquiry after the older man's health and then, mindful of his promise to Barney, added, "I have news that may interest you about a former employee of the bank. I forgot to speak of it that night in Berlin when we had so much to talk of."

"About Hobbs?" inquired Mr. Elmore stiffly.

"No. About Barney O'Toole, or Oren-Toole, as he once called himself."

"Once? Was not that his name?"

"No, sir. His name is Barney O'Toole. He has abandoned the other name."

"Where did you learn this?"

"I worked with him for some weeks a year ago."

"Where?" The information surprised Mr. Elmore greatly.

"In Glencoe, my old home. The bank my father, my adopted father, founded was wrecked by a defaulting cashier. It ruined our family. I was called home to help untangle the snarl."

"Did Oren-Toole work with you in that enterprise?"

"Yes. The bank examiner needed aid and I recommended O'Toole."

"I thought you and he were enemies."

"I was never his enemy. Why he was mine I did not know until recently. But the past is past. We are the best of friends now."

"You said a moment or two ago your adopted father founded that bank. Was that Henry Horton?"

The tone of the question was hostile, but Bradford answered it calmly in the affirmative.

"You once gave me to understand," Mr. Elmore went on sternly, "that he was your father. Why do you now call him your adopted father?"

"Because he was. Until I was 13 years old I did not know he was not my own father, and I never have called anyone else so. When I told you my story three years ago I was doing what I had been taught to do."

"Mr. Horton, do you know who was your father?"

"Yes, sir."

There was a dangerous quiet in the tone, but unheeding, the other continued to press his inquisition.

"Was it the old man you so charitably buried?"

With a mighty effort at control Bradford assented, only to have his anger set in a blaze by the next inquiry.

"What was his name, Mr.—Mr.—ah——"

"Pardon me, Mr. Elmore," said Bradford, his face very white. "Not even to you can I answer that. My father had his reasons for not wishing his name to be known in Prestonbury. The time may come when I will reveal his secret, but that time has not arrived."

"So you decline to answer me?" Mr. Elmore laughed scornfully. "I can hardly wonder. Not even education can wholly lift a man above his origin. I am sorry this talk should have so aroused your anger, but there was really no reason why you should have spoken to me."

"I beg your pardon," the young man replied with dignity. "There was a reason. I stopped to tell you, as Barney O'Toole asked me to do, that he has become cashier of the reorganized bank and is very highly respected in Glencoe. That is all, Mr. Elmore. I will trouble you no more. I hope you will soon be on your feet again. Good day."

And calm outwardly, but a seething furnace within, he turned to walk along the deck.

"Will this man never be fair to me?" he raged. "I might have known that apology sprang from no change of attitude to me but only from his own selfish desires for the good of the bank. But why should he hate me? There's some hidden cause. I could have told him my father's name, but what good would that have done? I would only have been untrue to my father and gained nothing by it."

For the remainder of the voyage he made no further effort to speak with any of the Elmore party, but the afternoon before they landed he met Eleanor alone on deck, and she accosted him with animation and pleasure in face and voice.

"Tonight will be our last upon the ocean," she began. "The captain is arranging for a volunteer concert. Will you sing?"

"Why, surely, if it will give you pleasure."

"How absurd you are! As if there were any question about that. I'll tell the captain. What will you sing?"

"Oh, I have a new song I picked up in London—new music to 'Break, break, break.' I call it fine. Will you play the accompaniment for me?"

"If I can see it first."

"I'll go get the song," he said. When he returned with the music she was sitting at the piano.

"Do you know," she said, "I've only heard you sing three or four times."

"Well, we will make it a fifth, if you'll run that accompaniment over."

"I don't need to run it over. I can follow you."

He began to sing, but halfway through the second verse she stopped. "I am like Mr. Sleighton that Sunday at Second church," she said in reply to his look of inquiry. "How queerly things come about," she added. "I can't realize that Lucy is to marry him. I used to think he was one of life's impossibles."

Horton laughed. "Sleighton's a fine man," he answered; "a very fine man. He'll be heard from some day. However, this is not rehearsing. I must sing the whole song for my own satisfaction."

It was before the third verse, however, that there came an interruption of his own making. "By the way," he said, "speaking of the wedding, did you know I was to be a performer?"

"I supposed you would act as best man. I am to be maid of honor, so Lucy wrote last summer."

"For me that is a day to look forward to." Before the look in his face she dropped her eyes, and they turned back to the music. They were just finishing the last verse when her father appeared at the door of the saloon, drawn by the sound, but unaware of the performers. Angry in an instant, he crossed directly to the piano.

"Pardon me for the interruption," he said, "but I wish to see Miss Elmore."

Eleanor rose. "I think there will be no difficulty about the accompaniment. Father, Mr. Horton has a lovely song for tonight, and I'm to play his accompaniment. Good-by, Mr. Horton."

And Bradford Horton understood both the father and the girl.

The concert was a success, as ocean steamer concerts always are. There was generous applause, and encores were abundant, but the surprise of the evening came when Mr. Horton sang. "Who is he?" was the question many times repeated. "Is he a new tenor going to the states for the opera season?" He could not refuse to give a second number.

"Miss Elmore, can you play without the notes the old 'Nearer, My God, to Thee'—old 'Bethany'?"

"Yes."

"Then please strike the chord and follow me."

When he had finished not a hand moved; a thrilling silence was the eloquent applause. The singer led his accompanist to her seat beside her mother, then very quietly left the saloon, but his departure was a signal for an outburst of applause. He did not return, however, till the captain went in pursuit of him and brought him back, when again, during his self-accompanied rendering of the "Three Fishers," the audience sat spellbound, and when the delight of the congratulations he received at the close carried him back in memory to a night when a single white carnation had dropped from an opera box to the floor at his feet.

Making his way through the throng, desirous only to escape into the darkness outside, he felt a bit of paper slipped into his hand. Looking to see who had done this, he observed Eleanor Elmore moving away with her father. When in his cabin he unfolded the crumpled slip, he found in it simply the two words, "Thank you."

He looked for a moment at the conventional words, so unconventional in their coming to him. "I'm yours, Antigone," he said at last. "You'll never know it, probably, but I'm yours."

CHAPTER XXV.

ILL WINDS NOT WITHOUT GOOD

ALL PRESTONBURY, it seemed, was astir with preparations for the double wedding in the Jickers family. "Who ever heard of a wedding on Thanksgiving Day? But it's just like those Jickerses. They can't do anything like anybody else. It's certainly Jickery enough, with Ansley for a groom and Lucy for a bride, and Joe for a best man, and the old doctor to give the bride away."

Such was the gossip of the day, very hearty and friendly gossip, for the family had a warm place in the heart of their town. Ansley Jickers, especially, was the people's pride, since his election in the first week of November to the post of state senator.

It was but a few days before the double wedding when the house on Sunset Hill threw open its doors and became again a center of the city's social life. It was there that the reception for both wedding parties was to take place. In these early days of her return every young man in the city, it seemed to her mother, called upon Eleanor, among them Bradford Horton, as conventionality required in view of their approaching association in the festivities. Lucy was to have no attendant but Eleanor, her closest friend, and Mrs. Elmore's maid of honor was to be Alice Lee. These three, and Joe, as his brother's best man, were much thrown together in the rehearsals and preparations for the great event.

The wedding came and went as weddings will, unmarred by any untoward event, and in the midst of glad good wishes from hosts of friends. Mr. Elmore, to be sure, frowned as he heard the hum of admiration that passed about the church as his daughter came down the aisle, after the ceremony, on Bradford Horton's arm. Her beauty and his elegance of bearing seemed eminently fitted to each other. Perhaps it was the centering of all eyes on them that made it possible for Joe Jickers, as he and Alice passed down the aisle behind them, to say what he did to his companion.

"Your honor," he said suddenly in an undertone, half way between altar and door, "counsel moves that the next malefactors to appear at yonder bar shall be Joseph Jickers and Alice Lee? What says your honor?"

Alice looked up, startled. "We've just appeared there, Joe. What's the use of appearing again?"

"Your honor, counsel would have these malefactors appear again as principals, not as accessories."

"How absurd you are, Joe!"

"Your honor, counsel is aware he can be absurd upon occasion, but he is not absurd now. Counsel has been hunting for an angel for years, and he thinks your honor's it. What does your honor think?"

Near-by people could hear Alice laugh, but she made no response.

"Your honor, is the laugh with no answer intended for a negative to counsel's motion?"

"No, counsel, no. Your motion is granted, and you're a dear old boy."

"Good," said the little man. "Will your honor name the day?"

They were at the door now. "Sometime after the holidays, counsel," the girl answered. Then this strange lover looked full into her eyes and she saw what she had never seen before—the soul of the man she had loved for many days.

In the vestibule Joe walked directly up to Eleanor Elmore. "Lennie," he said, "you needn't look for any more angels for me. I've found my own." Then he took the face of Alice Lee between his hands and kissed her.

* * * * *

When Horton answered a knock at his new apartments one day early in December he found young Jack Tappan, announcing himself as a committee from the Shakespeare Club. "We shall feel highly honored, Professor Horton," he said, "if you will accept election to membership now. We can't agree to read the Greek Testament, you know, but perhaps you'll be willing to forego that pleasure for an evening occasionally."

The reasons that had kept Bradford from the club three years before no longer held. His career was assured, his position was established. There was nothing to deter him from satisfying his social instincts and gratifying his friends. So it was with acceptance of this invitation that he launched his boat on Prestonbury's social waters at the dock of the Shakespeare Club. He very soon proved that he could pull a good oar. If he enjoyed most of all in the evenings at the club his meeting with Miss Elmore no one ever suspected that he gave her a second thought. He was less transparent than Sleighton. Her father watched anxiously at first, but since Horton never called upon her at her home he soon relaxed his vigilance. With the most popular member of the seminary faculty he had no quarrel.

So the winter passed, and with pleasant anticipation the professor of Greek planned for an old-fashioned home-going at the end of the seminary year. All winter he had kept in warm and tender touch with Glencoe, where Barney O'Toole lived now in the old home, giving great comfort by his attentions to Mrs. Horton. It was to Barney that he wrote when May had come at last, "The term will close tomorrow and I can finish my work in a week. Then, ho for Glencoe, and the river and the hills I love so well!"

But who can tell what a day will bring forth? Part of the work that must be done before leaving Prestonbury involved a call on Mr. Elmore, a call upon which much turned. His card admitted him, as three years before, to the banker's private office. Mr. Elmore's manner struck him as more reserved and repellent than it had been of late. The fact was that so unusual a call had awakened in Mr. Elmore's heart all the old fears that had lain sleeping through the winter. For this reason his language was courteous but cold.

"Have you had a good year's work, professor," he began, perfunctorily.

"Very."

"Have you accomplished all you expected to?"

"Not all. I suppose no man with high ideals ever does."

"I hope you find your life as a citizen of Prestonbury enjoyable."

"All it lacks is the element of home. The other professors, with their ability to entertain, have me at a disadvantage. It is with reference to this that I have called."

Mr. Elmore hardened instantly. He was now entirely sure that the moment so long feared had come. "If you wish to consult me about buying a house," he said icily, "I think I can serve you best by referring you to a real estate dealer."

"The matter of a house does not interest me particularly, Mr. Elmore. My interest is in the queen who shall rule the house. It is of her I would speak."

"I know nothing about queens, professor."

"It is of Miss Elmore I am speaking. I would see her as my wife in that leadership for which she is so superbly fitted. I am asking you for permission to win your daughter's hand, Mr. Elmore."

"You? You? How dare you?" Mr. Elmore fairly stammered in his wrath. "You give her a place as social leader? For that she needs no aid from you. Her social leadership was assured long ago. And you dare to ask me for her hand?"

"Yes, sir. Is that a crime? I will offer her a clean hand and a pure heart."

"No, sir. You will offer her nothing. Have you dared to speak with her?"

"If I had, I should not have asked you if I might."

"No, you would not. She would have sent you where I send you now, to find someone of your class and standing, or no standing."

Bradford Horton was very angry, but his love for the daughter was greater than his wrath at the father. With admirable self-control he answered:

"I can accept your refusal, but I will not brook your slurs. I will not seek Miss Elmore's hand, though I feel sure she would have accepted my offer had I made it without coming to you. I recognize your present right, but I demand an explanation of your words."

Mr. Elmore, exasperated by Horton's self-possession, answered with vehement scorn:

"A clean hand, you say; a pure heart! Why did you not complete the sentence—'and no name'? Why do you masquerade under a name not your own? Drum—William Drum—is your name if you have a name. You dare to propose to join your nameless life to that of my daughter?"

He drew open the table drawer, took a letter from a bundle of papers and threw it down before Horton. "Read that, sir," he ordered.

(*To be continued*)

Appoints Federal Council Commission Chairmen

President Shailer Mathews of the Federal Council has announced the chairmen of the various commissions under whose direction a large share of the united work of the churches will be prosecuted during the coming quadrennium. The chairmen are as follows: Church and social service, Rev. Josiah Strong; evangelism, Dr. William H. Roberts; family life, Rev. George Eckman; foreign missions, Robert E. Speer; home missions, Rev. Hubert C. Herring; religious education, Dean W. F. Tillett; Sunday observance, Rev. Peter Ainslie; state and local federations, Rev. A. W. Anthony; temperance, Rev. Rufus W. Miller; peace and arbitration, Rev. J. B. Remensnyder.

THE HOME COUNCIL

Is the Modern Toy Too Good? By Edith Brown Kirkwood

There is little with which the modern man or woman works today that is not reproduced on a miniature scale for the child. Does a certain education of mind which results from playing with the finished toy compensate the child for the loss of imagination, ingenuity and initiative developed in making the toy himself? It is the author's personal belief that it does not

"I AM WONDERING, after all," said a mother recently, "whether the educational value of the modern toy offsets the childish imagination it kills?" The question, put to a group of mothers, followed a discussion in which the advantages of the modern child over the youngster of even ten or fifteen years ago was a mooted point.

Send memory back over the days in father's back yard when an Indian lurked behind every tree, and every bit of shrubbery was a wigwam difficult to enter but just as effective in the game. Then wander into your own back yard some day and watch Tommy emerge from an Indian tent of latest pattern, dressed after the manner of the chief of the Choctaws, real, but miniature, tomahawk in hand. Tommy races around the yard for a short while, emitting college yells he has learned from older brothers and sisters, and then Tommy is ready for something else. He is tired of playing Indian.

"I can't understand the children of today," remarked father at this point. "Why, when I was a boy, if I'd had such an outfit as that I'd never have grown tired of playing with it!"

Father's Advantage Over Tommy

But would father have been as highly satisfied as he says? Suppose when he wanted to play Indian he had not had to pick up loose tailfeathers in the barnyard and stick them through the old leather line, cut so laboriously, that the Indian chief might have a proper head covering? Suppose when this was done he had not had to trim a belt with shredded leaves for fringe? Suppose it had not been necessary to coax mother for the loan of her best butcher knife for the important role of dagger or tomahawk—this because father's hatchet was locked safely in the tool chest? Suppose, if the bushes failed to satisfy, it had not been necessary to hunt up old rails for a wigwam? Suppose that all of these things had been in readiness? What of the hours that would otherwise have been spent by small hands and minds in truly accomplishing something? What of the realization of the accomplishment itself?

Perfection Discourages Effort

Go through the toy houses of today and if you are the average parent you will be stupefied at the array. No longer is it necessary for a boy to borrow old mackintoshes to play fireman—there are boots and cap and rubber coat all ready for him to don. No longer is it necessary for the small lady of the house to conjure her brain with outfits for dolly, for everything known in woman's outfitting is duplicated in every doll's size. Dolly's bed is a small gold and white reproduction of her own. Why make needle holes in wee feminine fingers by endeavoring to create a four-poster, canopy-top, from a pill box? Dolly's baby buggy is an up-to-date English perambulator. Why beg mother's big-headed pins and her coat buttons, or be satisfied with the humbler wheels made of cast-off spools attached to a shoe box?

The boy of today no longer finds it necessary to "go to Jerusalem" on a row of dining room chairs, because he can send a toy train of cars spinning over a railroad perfect in its block signals, its switches, its towers, its bridges, with even the coal in the coal car. And why ride the kitchen broom handle when horses so perfect they all but neigh stand in barns and stalls ready for delivery? For nothing whatever does he need imagination.

Over in the girls' section the doll houses are three-story affairs, with Louis XV. parlor sets, mission dining room outfits, the finest of kitchen furniture, with stoves which might have been the models of the ranges in the hardware department, pewter or steel or aluminum utensils, pots, pans, skillets.

Fried eggs of papier-mache or candy, perfect in coloring, are laid in a nest of bacon ready for dolly's breakfast; roast turkey, tiny but well browned, with asparagus tips resting in cream, or baked potatoes, or any salad one might wish to order at the Doll's inn, are waiting to be carried to the beautifully polished doll's table. Why feed mud pies to a doll gowned like the queen of Sheba, or even anything as humble as the paste of flour and water which once served as cake?

No Training for Eyes and Fingers

In truth, there is little today with which the modern man or woman works or plays which is not reproduced on a miniature scale for the child's playtime. The perfect train, the street car and tracks, the fire-fighting engines and ladders, automobiles, the hundreds of things with which boys now are familiar, undoubtedly serve as another step in the education of the mind; but is not education the work of the brain and imagination its play? Is there not danger of so surfeiting Jack's brain with perfection of work that, all necessity for initiative removed, he is in danger of becoming a dull boy?

One would hardly wish to take from the little girl her beautiful doll's house with all the fine furnishings that stimulate her appreciation of the perfect; but there is still the feeling of pity that her artist's eye is not to be trained in the combining of colors and her fingers in the grouping of lines in the piecing of her own dolly's bed coverings.

MEN MAY PRESCRIBE FASHIONS

Declaring that the immodesty of the attire worn by women on the streets and in public places is the cause of "a great wave of immorality now sweeping over the country," a member of the lower house of the Ohio legislature recently introduced a bill providing for the appointment by the governor of a commission of three members to prescribe the fashions to be worn by women in Ohio. It is proposed that members of this commission be between the ages of 30 and 50 and two must be married men. One of the members, the bill provides, must be an ordained minister, one a parent of not less than three children and the third a social settlement worker.

Under the provisions of the bill the commission would be compelled to fix limits on decollete dresses. There are further provisions to the effect that "transparent stockings shall not be displayed or worn in public places"; and that "it shall be unlawful to display or wear any outer garment trimmed or combined with lace, insertion or embroidery mesh, through which the color or texture of the skin may be distinguished, without having the transparent material backed with opaque material."

Though the statement that woman's dress is the cause of present-day immorality may be somewhat extreme, there can be no question that it has its influence not only in breaking down the barriers of modesty which are woman's best protection against familiarity, but in lessening the respect and reverence of men for womankind. Such fashion reform as the Ohio measure would promote seems needed. Women would, of course, raise outraged protest at having their attire censored by men. But since they themselves have failed to bring about the reform is it more than fair to give the men a chance?

BITS BY THE WAY

THE LEAVEN OF PRAISE

The power of a hearty, sincere word of commendation and appreciation to turn the tide of discouragement is illustrated in a little story which comes from one of Chicago's large department stores. In this store's employ was a young German girl whose only assets seemed to be a large, full face, coarse, unmanageable black hair and an impenetrable stolidity. She made no friends and was almost a complete failure as a saleswoman. The department manager was on the point of discharging her when he remembered the store's sympathetic matron and sent the girl up to her, hoping that she might be able to get at her difficulties.

The girl burst into the matron's office.

"I hate myself!" she cried. "I hate my ugly Dutch face and my stiff, greasy hair. I don't see why I'm not like the other girls. They're all pretty, and stylish, and—and——" The rest was lost in sobs as the girl cried her heart out beside the matron's desk.

"Why," said the matron, looking at her in honest surprise, "I don't think you're ugly. You have such a beautiful complexion and such fine teeth. Look at yourself and see if I'm not right." She threw back the door of a closet and drew her in front of a mirror that hung inside.

The girl surveyed herself earnestly for a moment. Then, "Do you *really* think I'm not ugly?" she asked.

"Yes," returned the matron, "I really think so. And, moreover, if I had such beautiful teeth as you have, I'd want to smile and show them. Why don't you try it?"

The girl stood silent, still critically regarding her reflected self. Then suddenly she smiled. "I will," she said.

It took her some time to cultivate the pleasant-look habit, but she kept at it. As her face gradually brightened it lost its sullen, repellent look, and even the refractory hair seemed to respond to the working of the cheer leaven. Soon her fellow workers began, too, to feel it, then her sales picked up. To make a long story short, the girl who narrowly missed being a failure became one of the best liked and most capable clerks in the store just because of the encouraging word at the despairing moment.

Merited praise is never flattery, nor, properly given, does it make for vanity. Instead, it is an unfailing stimulus to endeavor. And—it is one of the few things within the power of each of us to give. S. C. R.

Light to Get Home

A solemn hush is brooding o'er the moor,
The silent stars are stealing through the door,
The light that's left of day is nearly o'er,
Ere I am home.

The moor-tracks wind into the pathless night,
Till they are lost at last upon the height;
But in the west there lingers all the light
To see me home.

The love that led me all the golden way,
Nor left me when my feet had gone astray,
Will hold me still, at dying of the day,
And bring me home.

—Charles Kingsley.

YOUNG AMERICA

The Boy and the Near-Boy

BY NORA ARCHIBALD SMITH

[This story is by an old friend, for Miss Smith has written many books and stories for boys and girls, besides several she has written with her sister, Kate Douglas Wiggin. Probably you have read some of these stories, but if not, of course you read "The Good Ship Santa Claus," which she wrote for you last Christmas.]

PART I.

MAX WAS THE BOY; and as for the near-boy, perhaps you can guess what he was. What is most like a little boy, I wonder—bright-eyed, quick-eared, round and rollicking, rough and tumble, happy-go-lucky, always hungry, go-to-sleep-quick, get-up-early, jumping and racing, always on the go? Why, I think it's a dog, and that's the reason I call him "near-boy."

The near-boy's real name was Mumps. He was called that because when he was given to Max his little master was struggling through that uncomfortable illness. Though it was a queer name for a dog, people grew by degrees to think it rather nice. Mumps liked it himself, and there was no sound in the world he loved so well as his name called in Max's voice from the top of the staircase in the morning. That meant that he could scramble up with his tail and his tongue and all his four legs at once, panting and barking, all the way, and see if he could beat Max back to bed. This was a noisy play, and Max's mother had to ask him every day to be more quiet. And every day Max always said, "Oh, I forgot!" and looked up with big, round, penitent eyes; and then his mother always stroked his head and said, "You forget a good many things, my son."

And so he did; there is no doubt of that. Mumps knew it as well as anybody, for once upon a time the boy and the near-boy went to the woodhouse to make a windmill, and the boy played so long that the near-boy went to sleep, and so was forgotten and shut in there all night without his supper. And another time the boy told the near-boy to watch his coat that he had thrown under a tree, and then, seeing a chance for a drive, went off and left Mumps there for hours in the hot sun. Oh, Mumps could have told a good many things about Max's forgetfulness; but he believed that everything Max did was and must be right, and, though he cried in the woodshed that cold night, he never thought of blaming Max for his shivers.

And Ellen, the cook, could have told a good many stories of Max's carelessness and thoughtlessness, too, for he often made her a great deal of trouble; and his father and mother could have told most of all.

"Max," said his mother one morning when he had again forgotten about calling the near-boy up so early and had again forgotten about not letting him get into bed with muddy paws, "Max, I think I shall have to do something serious to make you begin to remember things."

"But I do try, mother," pleaded Max; "only I forget."

"You can't try very hard," said his mother, shaking her head. "You seem to remember things perfectly well when you want to. You always come home to dinner on time, and I notice you never forget when your father is going to drive if he has promised to take you."

"I know; but that's different," cried Max. "Anybody could remember those things."

"Do you mean that anybody can remember things he wants to do himself, but nothing to please other people?" asked his mother. "For that's what it sounds like."

Max hung his head, for the way his mother put it made him seem so selfish—and he didn't mean to be selfish.

"Your father and I have been talking this over," said his mother, "and we have decided that something must be done. You are 10 years old now, and you do not improve at all in these things. You throw your books on the piazza when you come home from school; you toss your hat and coat on the floor; you do not put away your playthings; you forget to feed Mumps——"

"Oh, no!" cried Max, and the dog pricked up his ears at the mention of his name.

"You forgot him last night," replied his mother sadly, "for his supper is on the pantry shelf, just where Ellen told you she had set it away for him."

"Oh, that's a shame! Poor Mumps!" cried the boy, stooping down to pat the near-boy.

"It *is* a shame," answered his mother; "for I notice that Mumps never forgets anything that he thinks will please you. But, Max, you make my work so hard and the house so disorderly by the way you throw your things about, and you waste so much of my time, and your time, and Ellen's, and your father's, by making us search for your clothes and your books and your playthings, that we have decided to begin tomorrow on a different plan."

The "Near-Boy"—Mumps Was His Name

"Oh, dear, mother! I do think you're unkind," cried Max, with tears already in his eyes. "I'm sure I try all the time to put my things away."

His mother smiled, although her eyes, too, were a little wet. "Then you must try harder, son," she said, "and we'll begin the new plan tomorrow morning. We'll go today and see if you know where everything that belongs to you is kept. You know you have a very good memory, or so your teacher says, and this will help you to strengthen it. Then, after tomorrow, if I find anything of yours out of its proper place I have decided to take it away and put it in the camphor chest. You can redeem it in a week, but not a moment before, for you must begin now to overcome your carelessness, and this is the only way I can think of to do it." And then his mother broke down and cried herself.

Hide-and-Seek

BY ELIZABETH KNOBEL

Out in the woods beside the creek
I love to play at hide-and-seek;
I shut my eyes up tight, and then
I count, "One, two, three," up to ten;
And while I'm counting for our play
My comrades hide themselves away.
"I'm coming!" then I gayly cry.
No single one of them I spy,
But when I listen, through the grass
A laughing rustle seems to pass—
My merry playmates, every one,
Are waiting, hidden, for the fun.
And then I softly steal about
To seek my little playmates out;
I peer in every tiny nook,
In every single place I look,
And search each corner carefully
Wherein a little friend might be.
And when I've looked in all of these,
At last I drop upon my knees
And bend the little leaves aside—
It is a lovely place to hide—
And—yes! I clap my hands to see
A playmate smiling up at me.
She looks so sweet I 'most forget
My "One, two, three for Violet!"

The boy's arms were around her neck in a moment, and the near-boy was kissing her hand.

"Don't cry, mother," said Max in a really manly way; "it's all right. I'm not so careless as you think, nor so forgetful; and you'll find a week from today that the camphor chest will be so empty it will just ache!"

It was Sunday when mother and son had this little talk together, and on Monday and on Tuesday no waxwork in a glass case was ever more absolutely in order than Max's room and his belongings, while Mumps's sides looked like a filled-out balloon.

On Wednesday Max's father found his son's arithmetic on the front steps, and his parcheesi board on the study desk, to which it was stuck by a crushed gumdrop. These articles were promptly deposited in the camphor chest and his mother added to them in the evening the boy's shoes, which he had changed for his slippers before tea and left in the middle of the floor, and his favorite humming top, which she had tripped over on the parlor rug. Ellen increased the collection by a slingshot found near the cooky jar and his grammar from the ironing table. By that time his mother and father were a little discouraged, and the more so because Max didn't seem troubled by these results of his carelessness.

"You will need your grammar and arithmetic today, Max," said his father seriously at breakfast Thursday, "and you will have to buy them out of your month's allowance, if you have any left. The books are in the camphor chest, and there they must stay for a week."

"They are?" questioned Max in surprise. "I thought I put them away when I came home!"

"In the same place that you put the parcheesi board, and the slingshot, and the top, and your school shoes?" asked mother, not knowing whether to laugh or to cry.

"What! All those things?" cried Max. "And I've been so careful I'm about worn out. There, don't you worry, mother; I'll wear my old brown shoes to school, and I've got plenty of playthings left." Then he bent his head over his porridge and ate cheerfully away, while his parents exchanged discouraged looks, and his father whispered, "It's not going to be a bit of use, dear. We shall have to try something else."

Boy Scouts Invited to England

Sir Robert S. S. Baden-Powell, chief scout of the British Boy Scouts, has invited the Boy Scouts of America to attend the third national rally of the Boy Scouts Association of Great Britain in Birmingham, England, July 2-9. All scouts who are planning to cross the ocean this summer are asked to arrange to be in Birmingham during the rally.

Demonstrations of the various activities of the scouts will include their work in first aid, carpentry, dairying, pathfinding, photography, pioneering and the like. There will be a general camp for scout masters and scouts who come to the rally. Tents, blankets, ground sheets, etc., will be furnished free, and food will be provided as cheaply as possible.

If you plan to attend the rally, Young America, ask your scout master to write to James E. West, chief scout executive, Fifth Avenue building, New York City.

What the Principal Meant

In a certain school in Milwaukee it is customary for the convenience of the principal to indicate in the corner of the monthly report card whether a child is S. P. (specially promoted), T. P. (trial promoted) or N. P. (not promoted).

These abbreviations aroused the curiosity of a 7-year-old boy who had never before received a report card. He asked his teacher the meaning, but was told to think it out himself. The following morning he went proudly up to the teacher.

"I know what those letters mean now, teacher," he said. "S. P. means Smith's pets, 'cause they skipped a grade. T. P. means teacher's pets, 'cause they passed on trial, and N. P. means nobody's pets, 'cause they didn't pass at all."

NEW BOOKS

Presbyterian Missions in Foreign Lands

Around the World Studies and Stories of Presbyterian Foreign Missions, by Charles Edwin Bradt, William R. King and Herbert E. Reherd. It is an exceedingly interesting undertaking to which these three well-known ministers of the Presbyterian Church set themselves in July, 1911, when they sailed for a year's investigation of the various foreign mission fields. Three months were spent in preliminary study of early missionary foundations in various countries of Europe, after which were visited in succession Syria, India, Siam and Laos, the Philippine islands, China, Korea and Japan. Following the arrival of the party in San Francisco, some time was spent in examination of the work for Chinese and Japanese on the Pacific coast.

Such a tour must have resulted in the collection of an immense amount of data, and it is not remarkable that with even the most effective condensation the story of the tour fills nearly 500 pages. Within the time of visitation it was, of course, not possible to make an intensive study of the several missions, but the various chapters of the book include sufficient historical background and descriptive matter to indicate a satisfactory basis for the conclusions of the visitors. There is an elaborate showing of photographic reproductions, most of them presumably secured by Mrs. Bradt, who acted as official photographer for the party. These pictures will be valued by the thousands of Presbyterians in America who are connected by ties of friendship or by missionary interests with the representatives of the church in foreign lands.

In each country the evangelistic, educational and medical departments of the work are considered by Doctors Bradt, King and Reherd, respectively, and a chapter is given to a discussion of the work among aliens in America. The investigators emphasize these points:

1. The need of stronger pressure upon the church for immediate action.

2. A fourfold increase in the number of foreign missionaries.

3. A fourfold increase in funds to provide for more missionaries and for an average force of ten native assistants to each man missionary.

4. Belief that if the mission work is thus strengthened, it will be possible to preach the gospel to every preacher within this generation.

5. That the primary need is for distinctive evangelistic work.

6. That the missionary force should be given large liberty in its work.

7. A definite and comprehensive policy for foreign missionary work as a whole.

The volume should be read with great interest by all Presbyterians and will have a place as a most serviceable handbook in every missionary library. [Missionary Press Company, Wichita, Kan.

Of Public Interest

The Struggle for Bread, by "A Rifleman." Social and industrial unrest is not confined to America, and this book deals with that part of it which affects the English people. In some respects the conditions over there are worse than they are here; for in England the workingman not only works for less wages but he has no hope of rising above his class. Moreover, the population of England has increased far beyond the supporting power of the soil, and consequently the bulk of the people have to subsist upon the profits of foreign trade. Thus it will be seen what an important figure the question of free trade versus tariff cuts in that country. It is amusing, by the way, to find this author attributing the great civil war in this country to "the desire for free trade," rather than to the slavery question. His volume, however, is very interesting, and gives the reader a vivid idea of the strained economic situation in England, and of the increasing tenseness of "the struggle for bread" in that country. [John Lane Company, New York. $1.50 net.

New Lives for Old, by William Carleton. Some time ago Mr. Carleton wrote a book entitled "One Way Out," in which he told how, at 38, he lost his position with a large corporation and, finding it impossible to get another on account of being already considered "too old," became a day laborer among the immigrants and started all over again. In "New Lives for Old" the author continues his story. As his business prospered he bought a farm and moved onto it. He found the neighboring village asleep, and, as he expresses it, he began to blow the resurrection trumpet. He certainly did succeed in waking up the community—he and his good wife Ruth. It is a captivating story, better than any love tale or detective yarn, because it is so very human and so true to life. Especially those who believe nothing good can come out of an abandoned New England farm should read and profit by it. [Small, Maynard and Company, Boston. $1.35.

The Stock Exchange from Within, by William C. Van Antwerp. There is a widespread feeling in this country against what is popularly known as stock gambling. Some even go so far as to condemn all dealings in stocks and demand that they should be suppressed by law. The majority of people probably do not know enough about the subject to form a just opinion either way. For this reason Mr. Van Antwerp's book is entitled to a hearing. It is a frank defense of the stock exchange as an institution, by one of its members, and a challenge to its critics. Of course he presents the best features of stock dealings in the strongest light; but he is entitled to credit for discussing the evils also. Naturally they do not appear as gigantic to him as they do to some people, but it is something that advocates of stock speculation recognize that there are evils connected with it. If someone would explain how it is possible to effect a change of owners without a transfer of ownership, in stock manipulation, he would do the public a real service. [Doubleday, Page and Company, New York. $1.50 net.

Socialism Summed Up, by Morris Hillquit. The author's former and larger books on socialism have made him an accepted authority on the subject. The present summing up is brief, but exceedingly pointed and vigorous, and is worth the while of anyone who wishes to know what the teachings of socialism really are. [Metropolitan Magazine Company, New York. Paper.

Two Books on Italy

Little Cities of Italy, by Andre Maurel; translated by Helen Gerard. M. Maurel is, according to one of his countrymen, among "the most deservedly notable men of letters in France." His acquaintance with history and with art and with literature is evident. He is said to be "welcome in brilliant salons, friend of the leading spirits of our times"; and this, too, one can readily believe. Probably his style of writing is as warmly favored in salon circles as his style of talking. But outside that radius he is not likely to be pronounced a comfortable guide or companion. He is too unwilling to be simple, explicit. He writes as if an erudite, hypercritical knowledge of all the world's deeds and all its masterpieces formed a basic part of every reader's equipment; as if to seem to impart any knowledge would be insulting to the reader's blase omniscience. Therefore he seeks to say about Ravenna and Rimini and Modena and Pavia and Perugia and Ferrara something different from any of the infinitude of things already said of them; and to this end rhapsodizes and coruscates, soars into dizzy heights of hyperbole and twists and turns like a contortionist in intricate tricks of metaphor. The effect is much like that of an accidental explosion of fireworks—noisy and brilliant, but bewildering. [G. P. Putnam's Sons, New York. $2.50 net.

The Italians of Today, by Richard Bagot. Mr. Bagot's book is not intended primarily for the historian, the traveler or the artist; it is offered to the man in the street whose knowledge of modern Italy and the Italians is of a vague sort, and it admirably fulfills its function. [F. G. Browne and Company, Chicago. $1.25.

New Fiction

Left in Charge, by Victor L. Whitechurch, contains some of the best descriptive incidents of English peasant folk to be found between book covers. It is a bright, sweet little story of a country parish, in which the old vicar has worn himself out and is obliged to take a leave of absence. The manner in which his stalwart substitute puts new life into the conventional village, circumvents the villain and succeeds in managing the very managing daughter of the vicar makes good reading and a good romance. [Doubleday, Page and Company, New York. $1.20 net.

The Perfect Gentleman, by Harry Graham, purports to be "a guide to social aspirants, compiled from the occasional papers of Reginald Drake Biffin," and is recommended by the publishers as sparkling with fun. It has to do with such subjects as the bath, dress, dancing, social intercourse, art and travel; and there are funny things—quite a few of them—but they are so far apart, so overdone and so out of the spirit of modern American humor that one feels as if a great deal of effort had been expended for very little return. [Duffield and Company, New York. $1.25 net.

St. Quin, by Dion Clayton Calthrop. This new story by the author of "Perpetua Mary" will interest many readers. It follows familiar lines: A pair of young people marry and do not know each other until after a series of disturbing circumstances, when they suddenly find themselves much in love. [John Lane Company, New York. $1.30 net.

Joyful Heatherby, by Payne Erskine. The heroine is an unspoiled girl from a small New England coast town, and the scene is laid chiefly in Boston. The story gives some hint of the peril in which such a girl finds herself in a city, and the service which can be rendered to her by an honest man. [Little, Brown and Company, Boston. $1.35 net.

Ranching for Sylvia, by Harold Bindloss. In leaving England to oversee a young widow's farm in Canada, the hero meets and falls in love with a genuine, charming girl of the great Northwest. [Frederick A. Stokes Company, New York. $1.30 net.

The Dragoman, by George K. Stiles. An American girl and a young Englishman enact a curious love affair on the banks of the Nile. [Harper and Brothers, New York. $1.30 net.

Poetry Received

The Call of Brotherhood, and Other Poems, by Corine Roosevelt Robinson. Charles Scribner's Sons, New York. $1.25 net.

The Locusts' Years, by Mary Helen Fee. A. C. McClurg and Company, Chicago. $1.35.

At the Crossing with Denis McShane, by William Allen Knight. Pilgrim Press, Boston.

The Red Button, by Will Irwin. Bobbs-Merrill Company, Indianapolis. $1.30 net.

THE SUNDAY SCHOOL

April 27, 1913—Joseph Sold Into Egypt

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Genesis 37. Golden Text, I. Corinthians 13:4: Love envieth not.

Joseph's coat was an emblem of his father. Its varied colors represented the vices and virtues of the name. Our moral characteristics appear to come from the same sources as do our physical. We resemble our fathers inside as well as out. That the children of Jacob should have been a contradiction was not strange. Their father was an anomaly, and since they were born of four mothers, the family coat was not likely to be of a single color.

Creation is a long process. We are all older than our birth years, and the dust from which we were created was gathered from many soils. Joseph, we suspect, resembled his mother. Much of the good within us comes from that source. That Jesus was born of a human mother in no sense weakens his claim to divinity. The Son of God and the Son of Mary unite in him. Those who see in this lesson a mere succession of events will fail to find its real meaning. History is never simply a record of events. History is sequence. Everything bears a relation to something else.

Isaac Sees in Canaan Land Set Apart for Worship of True God

In all these migrations God himself went along. At times he revealed himself, as he did at Bethel, and then again he left the emigrants to themselves. In our last lesson Jacob was on his return journey from Haran to Hebron. He had been absent twenty years, but Isaac, his father, was still alive. The idea that Canaan was the land set apart for the worship of the eternal God had taken possession of his soul. It was the one unsetting star that hung above his horizon. That idea drew him back to Hebron, as it had drawn Abraham away from Ur long years before.

It has been remarked that evidences of civilization now begin to appear. There is a gradual transformation from the shepherd to the farmer.

The patriarch now becomes a permanent resident of the country. His sons had located at Shechem, fifty miles to the north, and were engaged in caring for their father's sheep. Joseph was a lad of 17 and for a time had been associated with his brothers. But old men see visions, and young men dream dreams. Joseph's dreams were of a greatness before which even his father would bow in subjection. The sons envied, but the father "kept the saying in mind." There is a marked difference. Envy never thinks. It acts from hatred, and hatred is a house on fire. The more it burns the hotter becomes its flame.

That Joseph Was Object of Brothers' Hatred Was Natural Result of Upbringing

That Joseph should have been the object of his brothers' hatred was not strange. They had been reared in an atmosphere of favoritism. The sons of Leah must have remembered the injustice done their mother in the days of Haran. Rachel was the favorite of their father, and in Joseph they saw a perpetuation of the same thing. The story of Esau was no doubt a twice told tale at their fireside. Jacob's home life is full of suggestion. It is seldom that one ever rises far above his surroundings. The example of the father lives in his children. The patriarch should have known that, but, like many a father since, he was blind to the effect of his own teaching. The law of reaction is just as certain in life as it is in mathematics. The harvest is only the sowing under another form. But the most far-seeing men are often blind to the objects nearest at hand.

The father dressed his boy in a coat of many colors and sent him fifty miles away to Shechem. "Go now," he said. "See whether it is well with thy brethren, and well with the flocks; and bring me word again." A more fatal challenge could not have been devised. As well might he have dressed himself in goat skin when he went out to meet Esau on his return from Haran. But folly is never consistent. That coat was of the kind worn only by the rich and favored. It reminded the brethren of their sheaves bowing to the sheaf of Joseph. Clothes in themselves are innocent, but they sometimes bring their wearers to a deeper pit than the one that greeted Joseph. Principle should not be confused with prejudice, but sometimes the latter exacts the higher price.

As Joseph came upon the field ten men said one to another: "Behold, this dreamer cometh. Come now, therefore, and let us slay him." So they stripped him of his coat and threw him into a vacant well. And there he was left to die, while they sat down to eat bread. Murder has often sprung from the most unexpected causes. He that is angry with his brother has already blood spots upon his heart.

Joseph's Life Saved to Further God's Scheme of Redemption

It would seem that Joseph's life was over, but God's work was yet unfinished. The vast scheme of redemption needed Joseph's service. Reuben is touched with pity and Judah, weighing Joseph's death over against his life, asks which is the more profitable for them. A caravan of trading Midianites happened to be passing by and to them was the youthful dreamer sold for twenty pieces of silver, or about $12 of our money. The tragedy was soon completed. Joseph's coat, dripping with the blood of a kid, was brought to Jacob. The patriarch, recognizing it, rent his garments and cried, "Joseph is dead. I shall go down to my grave mourning for my son!"

In far off Egypt a beautiful boy becomes the property of an Egyptian officer, and the bowing sheaves are scattered to the winds. But the dreams that God inspires eventually come true. Joseph has gone, but God went with him. His brothers are to meet him again. Our future is God's present, and in another life we must all face our deeds.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—In the mysteries of providence God makes the wrath of man to praise him. There is no sin more cruel than envy and no sinner more worthy of the judgment than the sinful son, cruel to his father, his brother and his posterity still unborn.

How wonderfully true to life as we know it today is this Old Testament history! Our blessings oft come to us in disguise, and our griefs are not infrequently the gateways to our goals. The hours which are forever to remain with us as happy bestowals, many times wore rue rather than orange blossoms.

Joseph was cast into a pit that he might be lifted to a throne, and his brothers' hatred enabled him to save his father and the whole family from distress.

Canaan was a poor school in which to rear a race for large endeavor. The transference of Jacob's family and race from Canaan to the valley of the Nile was not unlike, in many respects, what it would be to remove a tribe of Bedouins from Arabia to London today. Israel was not sent into Egypt for religious but for mental quickening (Acts 7:22). And while reliance on the friendship of the Pharaohs more than once proved a snare to Judean kings, we also know that Egypt continued to be, even until the birth of our Saviour, a refuge from many a threatened ill (Matt. 2:13).

Envy and Jealousy Kindle Flames of Hatred Against Joseph

Verse 23—Let us remember that Joseph, whatever boyish faults he possessed (v. 5), came to his brethren on an errand of good will, seeking to know of their safety and to report their need if in any trouble. Palestine has never been a safe country for unarmed wanderers. Jacob might well fear that the duplicity and cruelty which his sons had practiced on the Shechemites (ch. 34) would lead to serious consequences. He felt uneasy when for a long time there was no report from his sons. Their very flocks would be a temptation to which the inhabitants of the section might easily succumb. And so Joseph was commissioned to ascertain how things went with his older brothers (v. 13), a charge which, young as he was (v. 2), he promptly accepted.

Verse 24—But envy and jealousy are swift to shed blood. Jacob had imprudently exhibited his partiality for the young son of his beloved Rachel, but so far as the story goes he had wrought the older sons no injustice. He had not enriched Joseph at the expense of those looking after his flocks. When there is a disposition to take offense a pretty coat, or even a bit of ribbon, is sufficient to kindle the flames of hate. And when once the infection of envy has got root in man's soul, it strikes deep, to the destruction of the whole better nature.

The Question of Profit Sometimes Outweighs the Question of Duty

Verse 25—The fields where Jacob's sons were pasturing their flocks were nigh to the great through route by which merchants from the east reached the land of the Nile. One of the most mournful facts in history is the undeniable fact of "man's inhumanity to man." When one visits the Old World castles, with their torture chambers still intact and their racks and thumbscrews exhibited before the eyes of the twenetieth century progress, he wonders how anyone could sit down to eat bread in the rooms above when such suffering, by the command of the owner inflicted, was so close at hand. But when we read of lynchings in our own country, and of bits of charred wood bought as souvenirs of horrible burnings of human beings, we realize that in some men the veneer of feeling is not very thick. Joseph's brothers have kith and kin among ourselves, remote as our period seems to be.

Verse 26—But the question which would not down was, "Will it pay?" It is harder to say which is the baser, sin for mere revenge or sin for the sake of hire. So far as Joseph was concerned death in the pit might be kinder than a slave's lot in Egypt. His brethren did not discuss this. The question that interested them was, "Where do we come in? What's the use of killing a boy that you can sell?" Joseph's brothers could easily secure his silence by telling him it was a choice between his acquiescence and death. Slave traders have never been noted for their humanity or given to asking questions about the rights of the chattel offered them. The transaction was soon concluded, but the incident was not closed. It was to have a dramatic sequel which no one then could foresee.

The Sin of a Son Bites Sharper than a Serpent's Tooth

Verses 31-33—The story which constitutes this lesson will seem to some to be too cruel to be true. But there are just such sons today bringing down to the grave the gray hairs of their parents. The writer was in a Sunday school recently, and seeing a perfect Apollo sitting opposite, said to the stranger next to him, "What a splendid picture of manhood that young fellow over there is!" To which the new acquaintance replied mournfully, "That is my only son and my heaviest burden." One of the most beautiful boys the writer ever knew stole the lifetime savings of his mother and wasted them on a dissolute woman. Jacob's sons are not extinct. Some of them are in the Sunday schools today. May this lesson strike home and save some of them from slaying their own fathers by crimes that will return with their curses, finally to rest upon their own souls both for time and for eternity.

The Hawser of the Soul

I stood one summer morning on the harbor wall at Chicago. The rising sun was flashing along the Michigan shore. Great bars of fire were springing out of the lake, till the heavens were aglow with splendor, bathing sea and sky and water wall, and kindling on the eaves and roofs of the city front. In the distance a great ship was moving, its sails and spars aglow, its outline a giant pearl against the sky; and between the ship and the tow tug that hauled it seaward a mighty hawser, now taut and tuneful with tension, dripping diamonds and pearls as it arose from the water, and now submerged and out of sight, covered with the waves, but a mighty hawser still—substantial, real, reliable—seen or unseen, a hawser still.

That hawser is Christ. No task is too great for his strength. No billow can affect his power. No cloud can eclipse his presence, nor darkness hide his face. Clean-cut and beautiful at every strain, glowing bright with every trial, firm, reliable, a soul-hawser forever, holding us to God, drawing us to heaven.—E. G. McLean.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning April 20, 1913

Topic—Unprofitable servants. Luke 17:7-10.

This parable has sometimes been very puzzling to men who have not recognized the close connection that exists between it and the words that immediately precede. The Master had been speaking about the unlimited possibilities of faith. If the disciples had faith as a grain of mustard seed, they would say to a black mulberry tree, like the one growing on the side of the road along which they were traveling, "Be thou rooted up, and be thou planted in the sea," and it would be done. And they would do other things of similar difficulty, such as converting whole villages to acceptance of the gospel of their Lord.

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Immediately these disciples would think: "What excellent servants we are! How valuable are we in the promotion of the interest of our Lord!"

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A belief in works of supererogation is implanted by nature in the soul of every man. The disciples were convinced that they could be very profitable servants; that they could do a vast number of good works which could not reasonably be required of them.

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"What must I do to be saved?" is the cry of the Philippian jailer; it is the consciousness of Hellenic naturalism coming to expression in his voice. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," is the Christian answer. Men like to think that they can do something to earn salvation. Their self-love prompts them to take this view of their conduct. They like to think, too, that they can be better and do more good deeds than could properly have been expected of them. There is no harder task for the preacher than to convince the average common sense man, who has kept out of jail, that he has not been quite so good a man as the community or the church could ever have desired him to be. If he has assisted to keep a struggling charity alive and help it do its work, he frequently has a comfortable feeling of a store of good works laid up somewhere against possible overdraught in the future. If, in addition, he has given a few dollars for the conversion of the heathen, he did so with a distinct sense of superior merit.

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But the awful evil of this sense of merit is that it has made us indifferent to the pain and suffering, the wrong and misery, by which we are surrounded on every hand. Just in proportion as we are disposed to assert our own value, do we lose the conviction of our obligation toward our fellow men. We have ceased to serve our Lord, that we may eat and drink ourselves. Here is the needed lesson in humility for us.

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Jesus is speaking to the company of the disciples. None of them ever owned a slave; though the sons of Zebedee had worked by the side of the hired servants of their father. But all of them were poor, and close to the life of the poor. They knew well the condition of the slaves who worked in the fields, and they felt the full force of the Master's argument. Those poor laborers on returning from the plowing or the feeding of cattle were not invited to sit down at once and feed themselves, though such an invitation would have been most welcome to their tired bodies. But they were required first to prepare their Master's food, gird themselves and serve him as he sat at meat. Only when he had finished eating and drinking were they permitted also to eat and drink. It was a hard lot, a lot of constant toil and privation. Jesus is not approving it; he is simply stating it as a fact and using it as an illustration to make clear the relation of his followers to the service of the kingdom. All the slave's work belonged to his owner. When he had done all that he could he was no hero; he was simply a serf who had done his duty. And his labor left no profit over to accrue to his own credit or the advantage of his lord.

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So was it in the kingdom. All the powers and capacities of the disciples for service belonged already to their Lord. They could do nothing which they were not bound to do. And if they should suffer privation and hardship, wearniess and pain, and finally death itself, they need not be surprised, as though some strange thing had befallen them. Nor need they feel that they had deserved exceedingly well of their Lord. They would have done only their duty.

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It is significant that all the metaphors used by Christ and St. Paul to describe the religious life indicate to us not a condition of ease and contemplation but of struggle and hardship, pain and death. The fisherman and the sower, the sword and the cross, symbolize the Christian expectation. In this instance it is the slave, who has no privilege of pleasing himself, but must stand and wait upon the pleasure of his master.

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The Christian conscience answers to the teaching of the Saviour. When we have done our utmost, when we have been fully awake, have exercised every power we possess, have spent ourselves early and late, then we know in our deepest consciousness that we are only unprofitable servants.

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Whoever refuses to call himself an unprofitable servant makes Christ himself to appear an unprofitable servant. St. Paul says: "I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought" (Gal. 2:21). And in the gospel of St. Luke the narrative is interwoven with the Pauline doctrine and saturated with the Pauline temperament. The man who believes that he is able to do more than he is under obligation to do has a very low idea of the perfection that is contained in the law of Christ.

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Does the requirement of Christ seem exacting and forbidding? Then let us remember that he spoke these words with the cross looming up before him. If he demands all the service we can yield, he himself also served to the uttermost. He spoke his words knowing that he would soon die for his servants.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

April 27, 1913

THE BOOK THAT MAKES NATIONS

Topic—Mission work at home and abroad. IV. Bible work. Acts. 17:1-12.

The tourist who visits Bethlehem will be shown the cave, under the same roof as the grotto in which the Saviour was born, where Jerome translated the Bible into the Vulgate. He wanted to get as close as possible to the Life in rendering the book. The gospel takes its rise in the birth of Christ. There is significance in this incident of the ancient saint and scholar, who made the translation of the Bible into Latin which endures to this day, getting near to the manger for his labors. The best Bible work is that which keeps closest to Christ.

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There are Bible translations in approximately 500 languages and dialects. There is no important nation on earth today which may not read the word of God in its native tongue. Many peoples have been given the Bible as their first literature; they had no written speech until the Bible translators, with infinite pains, reduced their tongue to written language. The greatest literary achievement in human annals has been the giving of the Bible to the whole of mankind, in the speech to which each nation was born. This has also been the greatest single work of missions.

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The judgment of the heads of the two great English-speaking nations upon the Bible and its Hero are of contemporaneous interest. Not long since somebody inquired of King George's private secretary concerning the king's reading habits, and Lord Knollys replied as follows: "I have had the honor of submitting your letter to the king, and am directed to inform you in reply that it is quite true that he promised Queen Alexandra as long ago as 1881 that he would read a chapter of the Bible daily and that he has ever since adhered to this promise."

President Wilson, as all the world knows, is a Presbyterian elder and the son of a Presbyterian minister. In a little book by him, "The Free Life," occurs this passage: "Our true wisdom is in our ideals. Practical judgments shift from age to age, but principles abide; and more stable even than principles are the motives which simplify and ennoble life. That, I suppose, is why the image of Christ has grown not less but more distinct in the consciousness of the race since the tragic day in which he died upon the cross. . . . He is the only permanent person of history, the only complete and unalterable epitome of what man is and what man would be, a creature of two worlds."

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Whenever I make any decision I ask myself what the Bible would teach me to do in that particular case. It is to me a fountain from which I draw light and strength, and in hours of sorrow and depression I seek consolation therein.—Emperor William of Germany.

The man bearing the Book to a non-Christian land is more potent than the man leading an army or a fleet of warships. For the Bible subdues characters, whereas the military or naval force merely overcomes territory and outward actions. More revolutions have been wrought by the Bible than by gunpowder.

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Martin Luther used to teach his children to read the Bible in the following way: First, they read through one book carefully, then they studied it chapter by chapter, and then verse by verse, and finally word by word. For, he said, "It is like a person shaking a fruit tree. First shaking the tree and gathering up the fruit which falls to the ground, and then shaking each branch, and afterwards each twig of the branch, and last of all, looking carefully under each leaf to see that no fruit remains. In this way, and in no other, shall we also find the hidden treasures that are in the Bible."

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The charge has sometimes been made against Christians that they use the Bible as an idol. They set it up as a fetish, instead of handling aright the word of truth. The wise words of Miles Coverdale in the preface to his English Bible of 1535 are still applicable: "It shall greatly help thee to understand Scripture, if thou mark not only what is spoken or written, but of whom, and unto whom, with what words, or at what time, where to, what intent, with what circumstances, considering what goeth before and what followeth."

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The Bible has been the Magna Charta of the poor and of the oppressed; the Bible is the most democratic book in the world. . . . By the study of what other book could children be so much humanized? I have been seriously perplexed to know by what means the religious feeling in mankind, which is the essential basis of conduct, is to be kept up without the use of the Bible.—Thomas Huxley.

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The Bible thoroughly understood is a literature of itself—the rarest and richest in all departments of thought or imagination.—Richard H. Froude.

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Anybody who is interested in helping people to understand the Bible is a patriot.—Justice David Brewer.

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If we abide by the principles taught in the Bible our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity.—Daniel Webster.

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It is supremacy, not precedence, that we ask for the Bible. It is contrast, as well as resemblance, that we must feel compelled to insist on. The Bible is stamped with specialty of origin and an immeasurable distance separates it from all competitors.—William E. Gladstone.

MISSIONARY WORK

Protestant Viewpoint in Catholic Lands

The statement adopted by the interdenominational conference of boards and missionaries doing Protestant work in Latin America (held in the Presbyterian building, New York, March 12 and 13) appears in a document which, though brief, well represents detailed study. It is a marvel of terseness and compactness. The conference defines Latin America to include Mexico, all the republics of South and Central America, Cuba, Porto Rico and the Philippine islands. In facing the situation in these countries, so completely occupied by the Roman Catholic Church, the members of the conference appreciated clearly that they were face to face with a common criticism that it is wrong and unfraternal to extend foreign missions to countries where the inhabitants are already Christian according to the broadest definitions. The conference was therefore explicit and direct in stating the reasons why it believed foreign missions of the Protestant faith to be justifiable in these countries, even granting that the papal church is a branch of Christianity. In these stalwart terms the conference expressed itself on this subject:

"While these lands contain a great variety of moral and spiritual need, we frankly recognize that, as a whole, Latin America presents a situation different in many respects from that presented by the non-Christian peoples of Asia and Africa. There we find ethnic faiths intrenched behind the sanctions of many centuries of national thought and practice. To lead these Asiatic and African peoples into the liberty and fellowship of our common Lord and Master is the aim of all Christian effort. In Latin America we find no great non-Christian religious system. In all these lands we find the representatives of the Roman communion. In all of them that communion has been the dominant religious influence of centuries.

"But we also find—for reasons into which we need not enter here—that the vast majority of the people of Latin America, especially the men, claim no vital relation, and acknowledge no allegiance, to the Roman communion. Religious indifference, agnosticism and infidelity, especially in the more enlightened Latin-American countries, have laid a strong hand upon most of the 71,000,000 people who dwell in these lands. Moreover, there are several millions of unevangelized Indians and other native peoples. They are surely pagan as any tribes in the heart of Africa. Their need of the gospel is the same.

"We acknowledge gladly that the Roman communion has done useful work among these varied peoples. We would do nothing to detach sincere Christians from their allegiance. There are patent facts, however, which call loudly upon the Christian communions of this land to more worthy effort to aid the people of Latin America to meet their spiritual, moral and intellectual needs.

"1. Millions of people in Latin America are without the gospel today, either because they have never heard it or because they have rejected it in the form in which it had been offered to them.

"2. The percentage of illiteracy in Latin America is from 50 to 85 per cent.

"3. The percentage of illegitimacy is appallingly high, ranging from 20 to 68 per cent.

"4. Agnosticism, if not infidelity, almost universally prevails in all the universities of Latin America."

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Ohio Women Plan Mission School

The synodical societies of Ohio are arranging a missionary conference or school of missions in Wooster for five days, beginning Sunday, Aug. 10. The resident missionaries will contribute an exhibition of curios. The program will be as strong and attractive as it will be possible to secure, and will include Bible study and devotional periods conducted by Miss Angy Manning Taylor of Moody Institute. Isaac T. Headland, D. D., author of "China's New Day," will be one of the speakers, and C. E. Bradt, D. D., of Chicago will give two lectures. Other speakers will be announced later. It is expected that a large number of Ohio women will avail themselves of the privileges of this first synodical school of missions. A most cordial welcome has been extended by Wooster University. The manifested desire of the faculty to cooperate is most encouraging. Accommodations will be provided in one of the dormitories.

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Ready to Speak in Behalf of Lepers

Miss Bertha G. Johnson of Chicago is a late recruit to the forces of the American committee which cooperates with the Mission to Lepers in India and the East. Miss Johnson will travel among the churches and speak, not only in local meetings but in religious conventions and conferences, on the dire and pitiful needs which this mission to the lepers is meeting and on the responsibility of American churches to bear their share in the work. Miss Johnson enters into this task with an enthusiasm born not of remote information but of personal knowledge. When she went to India as a Presbyterian missionary in 1902, she came into immediate contact with the leper problem and with leprosy's sorrow. It touched her heart particularly when the little secretary of her junior Endeavor society was found to be a leper and had to be sent away to a leper asylum. In 1909 Miss Johnson was compelled by ill health to return home, and in the time intervening between her arrival in Chicago and her entrance upon this new work she has devoted herself largely to the foreign department of the Chicago Tract Society. In her early years, before going out to India, she was secretary of the Chicago Christian Endeavor Union and its missionary superintendent. Dates for her services can be arranged by addressing W. M. Danner, secretary, 105 Raymond street, Cambridge, Mass.

Miss B. G. Johnson

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Another Home from Kennedy Bequest

Matsuyama, the only mission station on the Island of Shikoku, Japan, has at last a good mission house, built by a Christian contractor. Having moved in, Mrs. J. C. Worley writes: "One woman whom Mr. Worley baptized a year ago walked thirty-five miles over the mountains and carried a baby on her back to get to us so she could learn foreign cooking in a week. It seemed I could not do too much after she had made such an effort. She came over every morning into our kitchen and we proceeded to cook; she with paper and pencil in hand and watching with both eyes. I am wondering what I shall be expected to eat next time we go there! I taught her some new songs for the Sunday school she and her husband hold in their little mountain village. I just wanted to fill her up with good thought and helps to take home, as she had made such an effort to get here."

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Omaha School of Missions

The Omaha Summer School of Missions will be held June 23-30 at the University of Omaha. Classes will be conducted by Dr. Charles T. Paul, president of the Indianapolis College of Missions, and Miss Frances Bates Patterson of Chicago. Dr. Edward A. Steiner, the author and lecturer, will speak on "The Struggle for Brotherhood." Dr. Haigazian, president of the Apostolic College of Konia (old Iconium), will deliver an illustrated address on Asia Minor and current conditions in Turkey.

Charles W. Fairbanks, former vice-president, and Dr. Charles E. Bradt of Chicago, who recently toured the world, will also deliver illustrated lectures. Mrs. Edward P. Costigan of Denver will have classes in methods for children and will also conduct the story-telling hour.

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Missionary Brevities

—Marriages on the mission field often demonstrate the weakness of denominational lines, but it is not often that two young men wed two young women of the same mission on the same day. That is a coming event in the Allahabad station, which has caused a good deal of pleasant excitement. On April 23 there will be a gathering of many Presbyterians there from near-by places to witness the marriage in the morning of Rev. Alfred W. Moore of Etah and Miss Louise Keach, who has been teaching in the Mary Wanamaker School of Allahabad for two years. In the afternoon Professor H. T. Avey of the engineering department of the Arthur Ewing Christian College weds Dr. Sarah Swezey of the Presbyterian hospital in the same city. Miss Swezey went to India in 1910. Mr. Avey went as a short term teacher to the college, but volunteered for life service after his term.

—"Gospel Han" is the name boasted now by a Chinese teacher in Ichowfu, China. Mr. Han was a triple-honor scholar in the Chinese classics, whose attention was finally turned to Christianity. He became so thoroughly convinced of the truth of the gospel that before being baptized he insisted on being privileged to take a name that would mark him as a Christian forever afterward. He is now teaching Chinese history and pedagogy to a normal class for country school teachers in the Ichowfu mission.

—When Dr. Sun Yat Sen, leader of the Chinese revolution and now the national railroad commissioner, visited Tsingtau in the province of Shantung on official business the missionaries were delighted to observe that all the conferences which local business men had arranged for Sunday Dr. Sun firmly put off till Monday. He would transact nothing of business on the Lord's day. Instead, he attended church and delivered an address before the congregation.

—Rev. John B. White of Brandon, Colo., is greatly dissatisfied with the comparatively small number of people that he can reach in his sparsely populated field driving with team and buggy. If he had some sort of motor car he could enlarge his parish. Secretary Thompson of the Board of Home Missions indorses the suggestion that some prosperous Presbyterian who is getting a new car this spring might ship the old one to Mr. White.

—Matthew Wellington, one of the six Nasik "boys" who carried the body of David Livingstone from the heart of Africa to the coast, is still living at Mombasa, British East Africa, and is in the government service. The six were liberated by the British from slavery and educated at the Church Missionary Society's School, near Bombay, India. Wellington is an intelligent man and an active worker in the church at Mombasa.

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Board Notes and Announcements

—Nathanael's confession, "Rabbi, thou art the Son of God," was the heart of the lesson brought by Mrs. George L. Robinson Friday morning at Room 48, Chicago. It was an hour of many prayers for India, for the two Fatehgarh missionaries present for the last time before returning. The Siam secretary presented the request of Miss Alice J. Ellinwood of the Harriet H. House School (address Bangkok, Siam, via Brindisi) for Bible illustrating pictures cut from Sunday school papers and quarterlies, for hand work for her little scholars. Miss Jennie M. Colman, formerly of India, told of her visits to lepers, whose refusal to take the candy sent to them because it had come in the same conveyance with her, although she had been careful not to touch it, showed the power of caste. Miss Emily Forman acknowledged gratefully the ready response to her request for dolls. Mrs. Berry, who represented the board at the meeting of Bloomington Presbyterial Society in Bement, brought greetings.

—New leaflets on India: "Taibai and Her Two Sons," 3 cents; "Mary Warren of Gwalior," by Henry Forman, D. D., 2 cents. On China: "The Education of Chinese Women" and "Singing Child's Classmate," the latter by Miss Grace Newton of Paotingfu, each 3 cents; "The Man Who Went to China to Be Converted," 1 cent. Also for April meetings: "India Awakening," "The Woman Who Came at Night," "A Little Captive Maid," "A Hindu Gipsy," "The Mission Station—a Social Settlement," "Ganesh the Leper," "Satabia," each 2 cents; "Religions of India," 5 cents.

The Open Hearth

[*Writers of letters to The Open Hearth are reminded that excessive length of their contributions operates to shut out other participants in current discussions. Three hundred words is an acceptable maximum. Communications of greater length will be cut down, or will be returned if marked "in full or not at all."*]

Warning from Secretary Speer

Inquiries have come to us with regard to two Nestorians, or Syrians, from Kurdistan, named Joshua and Ezra Khamis, who have been soliciting funds for alleged missionary work in Persia and Turkey. For the last ten or twelve years these men have been seeking to support themselves by missionary schemes. Some twelve or more years ago they organized what they called the Central Kurdistan mission, with some backing from people in England and the Bible Lands Missions Aids Society. The statements which they used in their report were extravagant and unreliable. They finally started an orphanage in Gawar, a district in Kurdistan, but it had a very bad name, scandalous reports being current with regard to its character and influence. The American missionaries who knew the men and what they claimed to be doing declined to indorse their work, and the Bible Lands Missions Aids Society dropped it. There were at that time only about a dozen orphans, and they were brought to Urumia, while the Khamises went abroad soliciting money. There is no need of an orphanage in Urumia, and Joshua Khamis and his wife are incapable and morally unsuited to conduct an orphanage anywhere. Ezra Khamis, I believe, has taken a degree in medicine at the University of Edinburgh. No money should be given to these men for their alleged missionary enterprises.

If friends in the United States and Canada are desirous of giving help to the people either of Persia or Turkey they should send their contributions through the American missionaries, who will account for the expenditure of all moneys and who can be depended upon to apply contributions to bona fide mission work. Readers should be on their guard against giving money to solicitors from Persia or Turkey who do not have the authentic written indorsements of the American consuls in Tabriz and Van and the American missionaries in the field from which they come. ROBERT E. SPEER.

Use of Profanity in Magazines

Most of us have noticed the frequent occurrence, in recent years, of profanity in publications supposedly high class and which would therefore be expected to be free from such seriously objectionable matter, and the practice is apparently rapidly increasing. Is it not high time that a halt was called on this practice, so degrading to all, and especially to youthful readers? If the matter was taken up by ministers' associations, Y. M. C. A.'s, Christian Endeavorers and other young people's societies, and also men's church organizations, etc., it would not take long to lead publishers to realize that it would be to their interest to leave offensive language out of their publications. The only excuse that I have ever heard given for its insertion is that it is "realistic." This is lamentably true, but far from sufficient reason for its use. There are many expressions which, if printed, would give an article a realistic tone, but which would not be tolerated for a moment even by these regardless publishers.

Why should they make an exception of profanity? And why will their readers tolerate it? If these men propose to insult their readers by making their stories and numerous articles realistic at the expense of decency, they should be taught that their readers have some sense of decency if the publishers have not. If those who do not approve of such language will drop a line to the publishers of any periodical or other publication in which it appears, asking that such language be discontinued, it will probably have a great influence in checking the repulsive evil; and if such mild measures fail to accomplish this result a few names withdrawn from the subscription lists of such periodicals would be pretty certain to lead even unprincipled publishers to realize that it is more important to make their productions fit to read than it is to make them disgustingly realistic. READER.

"Lincoln Church and College"

In the Open Hearth of March 6 H. W. L. urges the building at Washington of a Lincoln memorial Presbyterian church and Bible college. The writer read the suggestion with growing interest and would urge the further consideration of this honor due the memory of the beloved Lincoln. The writer is a southerner, born near the old battle fields of Corinth, Miss., a son of a dead Confederate soldier, a student and teacher of American history, a former Cumberland minister and now pastor of an American Presbyterian Congregation. He urges the adoption and execution of this proposed plan to honor the martyred Lincoln. He never fails to preach a memorial sermon on the anniversary of Lincoln's birth. Strange times and good times are these when a southern born and bred minister, a Democrat and a young man, will say from the pulpit that Abraham Lincoln was the greatest man ever born on the American continent and that he will grow larger and grander in the hearts of thinking people through the days to come. Surely we have the money to build this memorial, and surely there are enough friends of Abraham Lincoln, North and South, who have respect for his name to make the necessary sacrifice. R. WELTON OAKES.

Philippine Church Statistics Err

Some time ago in our church papers I noticed a list of the largest Presbyterian churches. The list placed Manila high, saying it had 3,073 members. The fact is that the largest Presbyterian church in Manila has about 450 members. The 3,073 is the number of members in a group of a dozen churches under the supervision of J. B. Rodgers, D. D. I also noticed a list of the various synods in which the percentage of the churches having pastors or stated supplies and the numbers of churches vacant were given. The list gave the Synod of the Philippines as having 100 per cent of its churches with pastors or supplies. Since this is so contrary to the facts, I wish to say, as stated clerk of the synod, that a very small percentage of our churches have either pastors or supplies. A very large part of them are under the general care and supervision of the missionaries and the Filipino pastor-evangelists. Only a very small per cent have their own pastors.

Nearly every congregation in the mission maintains regular Sabbath services under the direction of its elders, deacons and Christian workers, which fact is very gratifying. In some of the churches a traveling preacher or evangelist of the mission may preach once every month, in some other churches only once every two months, and during the other Sabbaths some members of the church conduct preaching services and prayer meetings. While our churches have not yet done a great deal toward supporting their pastors, they have done much toward maintaining regular services and in doing personal work. CHARLES N. MAGILL.

Christian Inefficiency

In the issue of Jan. 16 The Continent tells of the slow progress made by the Presbyterian churches North and South, in which almost half of the churches report not a single person had been added to fellowship in the past year. A prominent Methodist speaker found the same condition in Iowa, and incidentally remarked that Iowa paid more attention to raising corn than to religion, as it took some $1,200 in preachers' salaries to every addition to church membership. This condition is not attributable to a lack of earnest effort, and whole-hearted devotion to serving the various charges, but to some other cause. What is the cause?

We are in the midst of a great famine. "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:11, 12).

"For the children of Israel shall abide many days without a King, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterwards shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." J. J. BRUCE.

Woman's Doubt as to Women's Votes

IN A RECENT article in The Continent entitled "Yes or No on Suffrage: Woman's Apathy," an incident is given which fairly represents the attitude of many women, namely, that of utter indifference toward and unwillingness to think out this vital problem. But there is another side to the matter than the one the author presents.

I have in mind a woman who is a capable, sensible mother and homemaker, sacrificing happily her own ease and economizing in every detail in order that her husband may fit himself for a better position than he has heretofore held. Suppose this woman were given the ballot, what would result? There would be for her three possibilities—either she must vote as her husband does, or vote without knowledge, or else give up many of the hours that are now a part of the capital stock of the family in order to get for herself the knowledge which would enable her to vote intelligently. A balance struck in such a case would present to any fair-minded observer a distinct loss to the credit side of the family resources.

Anyone who has made the effort to get women interested in settlement work, friendly visiting or kindred activities does not need to be told that the apathy of many women extends to all of these. Given the unlimited use of the ballot and what would such women accomplish? I do not believe that even the ballot would raise her to a higher plane of living or a more unselfish attitude toward her fellow beings.

And then, what of the women wage earners who are suffering because of wrongs and oppression? Herbert Spencer says: "Ill-treated classes of men have had to struggle far longer before they obtained, from the classes who ill-treated them, the concessions they demanded, than women as a class have had to struggle before obtaining from men, as a class, the various freedoms they asked. They have obtained these without political power; and there is no reason to doubt that such further injustice as they complain of—chiefly in respect of the custody of children—may be similarly removed without making the gigantic constitutional change which some of them seek."

Except in very rare instances, working women and girls have not had the opportunity, nor can they have the mentality and the vision, to recognize and meet the needs and supply the remedy for their situation. The problems of the working girl would be greatly complicated and progress in every direction retarded, I believe, if the unrestricted power of the ballot were to be suddenly placed in their hands.

Moreover, experience has not proved that wonderful results have come to pass where the ballot has prevailed for twenty, thirty and forty years. A careful comparison of the laws of the states of Colorado and of Massachusetts shows that in the latter state the laws protecting women and children are much fuller than in Colorado, while in New Jersey there have been secured, largely by the much despised "indirect influence" of women and entirely without their vote, such reforms as legislation against child labor, the establishment of a probation system which is considered by some authorities to be beyond that of Colorado, and creation of a Board of Children's Guardians.

What we need is not so much "votes for women" as "thoughts for women." For I believe that when women are keenly alive to the needs of the home, of the community in which they live and so of the world at large; when they are willing to be unselfish and, whenever possible, to bear with love and intelligence the burden which the Creator has laid upon them as their divine and peculiar right—the burden of carrying on the race to its perfection—they will find life infinitely satisfying, and no one will be able to accuse them of apathy. MARGARET K. HOWARD.

Ways of Working

Your Experience Will Help

In this column will soon be printed accounts of the ways in which churches in both city and country handle the difficult "summer problem." Perhaps your church has used a plan which you will be glad to pass on for the benefit of others. Articles should be not more than 300 words in length and be marked for Ways of Working.

To Advertise Evening Services

Linwood Presbyterian church, Kansas City, Mo., Rev. Harry C. Rogers pastor, has made very effective use of a cut of the church showing it by night. This is used on invitations for the Sunday evening services, and on account of the different appearance of the church attracts attention. Similar night scenes are used by other churches, among them First church, Portland, Ore. Such a cut can be made by any good engraving house by retouching an ordinary photograph.

Linwood Church, Kansas City, Mo., at Night

Giving Boys Something to Do

An inexpensive but practical and useful way of attracting young boys to the church has been found by Rev. Leon A. Losey of Westminster church, Auburn, N. Y. Mr. Losey believes that boys should be brought up in a trade and that they should be given opportunity to select the one which most appeals to them. In the shop which he has established in the basement of his church boys are admitted after school hours, when they may work and play with typewriters, telegraph instruments, wire and wireless, printing press, shoe cobbling outfit and general electric devices. Mr. Losey believes that he can spend his time as a pastor to no better advantage than in thus being a friend and adviser of the boys at an impressionable age.

"The expense is very light as compared with a gymnasium," writes Mr. Losey in suggesting how the plan may be adapted to other places. "Any kind of room will do. Carpenter tools are always a good investment, and each boy furnishes his own. Lumber can be obtained from dry goods and grocery boxes. If there is a typewriter agency in the town, the agent is willing to rent rebuilt machines at a very nominal sum. It is good business for him.

"At first I let the boys try their hand at one thing and then another, until they naturally sift themselves into the kind of work for which they are best adapted. They are then encouraged to stick to it, by the offer of a prize for best results. This sifting process at the early age at which we admit the boys (9 to 12 years) may save them a great deal of time and trouble in after life.

"There is an economic side. It gives the boys a new incentive to earn money, where they are expected to buy their own tools and boxes. A quarter is now valued for the useful tool that it will buy. Fve cents never looked so large before, as when a boy needs a pair of hinges for a box he is building and does not have the 5 cents.

"This sort of work wins the hearts of the parents. They not only know that their boys are safe while with their pastor but appreciate the fact they are improving their time."

How a Gift to Missions Was Multiplied

A Sunday school with an average attendance of 150 located in a suburban town, Elizabeth, N. J., gave $4,136 as an Easter offering. The pupils come from well-to-do homes for the most part, neither great poverty nor riches being represented. An attendant of the church desiring to contribute to the China campaign fund and wishing to make the gift multiply itself offered to give $500 through the Sunday school if the school on Easter would raise a like amount. As the school on the previous Easter had given $500 to the building fund of an affiliated chapel of the church, it was thought possible to duplicate the amount for China in 1913. Efforts to raise the $500 began Feb. 16. The following week another friend made a second challenge that if the school would raise $1,000 instead of $500 he would give $2,500 to the China fund, thus totaling with the first donor's gift $4,000 in all —enough to erect the new hospital for men at Changteh, China, with $2,000 already in hand for that purpose.

Each week information was presented about the needs in China and the value of the hospital. Pictures of the physician in charge, Dr. O. T. Logan, of the present inadequate hospital and of some of the patients were shown. The gifts as reported each week were posted on the blackboard, so that the progress might be noted. It was realized from the outset that some heroic and sacrificial giving would be necessary. The superintendent with buoyant faith said, "Of course we shall raise it."

Some children decided to give their entire allowance; some of them earned money in the home and devoted it to the campaign fund; one person pledged all he could make by doing extra work outside of his regular duties; another gave a goodly part of a legacy; another gave up a spring dress; another made marmalade and sold it; another earned money by doing embroidery; another for six weeks gave half of his regular lunch money; others denied themselves candy, really unnecessary articles of food and certain luxuries; others multiplied by three, five and ten, and even more, former Easter gifts. Some former members contributed.

The offering on Easter morning surpassed expectations. Instead of $1,000 being contributed $1,135.87 was brought in in cash and pledges as follows: From classes $637.05, cradle roll $6.13, primary department $57.19, home department $47.75, officers $181, from individuals $180.75, from the two donors $500 and $2,500, making the total $4,135.87.

A special program had been arranged in connection with the offering. The committee had placed strings running from one gallery in the Sunday school room to the other. Attached to the strings was a large picture of a ship mounted on cardboard. One gallery represented Elizabeth, N. J., and the opposite one Changteh, China. Figures marked the distance between the two galleries. According to the size of the gifts as announced and posted on the blackboard the vessel made its journey. It was a united, unanimous and in many cases a sacrificial and heroic effort to present an offering for China's need in this great crisis hour.

In February the equipment fund for the men's hospital at Changteh was presented to the Sunday schools of First and Second churches of Indianapolis. As Dr. Logan, the physician in charge at Changteh, was personally known in these two schools, they had a peculiar interest in his work. Though $375 from each school seemed an unusual sum to secure, they recognized it as a call to heroic giving and each pledged this amount, thus providing $750 for the equipment.

Sunday schools when challenged with a big opportunity respond more readily than to a small one. "They can who think they can." No Sunday school should judge its ability to give by any past performances.

GEORGE H. TRULL.

The brotherhood at Mishawaka, Ind., recently won first prize for Indiana of $100 in a contest for the best mock trial in the case of Jennie Brice offered by Everybody's Magazine.

The Rainbow and the Pot of Gold

Most children have been told the fable of the "Rainbow and the Pot of Gold." If they ever started out to find the pot of gold, they came home with wet feet, disillusioned and disappointed.

Today the rainbow loses its colors and becomes a mathematical curve—*the curve of efficiency.* It begins in the temporary inefficiency of youth and ends in the inescapable inefficiency of age. When a man comes to the crest of the curve, the maximum of his efficiency, say at the age of 50, what does he do? Two things. He remembers the inefficiency of his youth, out of which he has grown. He trembles before the rapidly approaching inefficiency of age. If he be a minister, he knows that the descent is precipitous. What does he see at the end of the curve—of efficiency, the modernized rainbow of promise? He sees no pot of gold. In nine secular careers out of ten he sees a *pension,* which is as good as the pot of gold. If he be in the Presbyterian ministry he will see poverty, unless the church will adequately endow Ministerial Relief and Sustentation, and thus provide him a pension.

Does the church want a ministry full of efficiency in its prime?

Does it want to release for its own service energy that is now dulled by harassing care over the inefficiency of age?

Then let it provide a proper *pension* for its aged servants and it will secure for itself a new and mightier leadership.

If you are interested, consult your pastor or address,

Ministerial Relief and Sustentation
WILLIAM HIRAM FOULKES, General Secretary
507 Witherspoon Building :: Philadelphia, Pa.

Team Work by Church and School

BY E. N. WARE

"MADISON and Paulina streets is the wickedest corner in Chicago, and it is only two blocks away," was the startling statement Dr. Ozora S. Davis made to a great congregation assembled in New First Congregational church at the recent dedication of the new parish house. Dr. Davis is head minister of the church and president of Chicago Theological Seminary. This bold outcry was not made so much as a rebuke to the policing of the great city of Chicago as it was a challenge to the church to become effective in its community.

O. S. Davis, D. D.

The completion of the parish house made it possible to complete the plan of affiliation of church and theological seminary. It portends great and lasting good to the community adjacent to this "wickedest" corner that this great church remains in its midst, linking itself with the theological seminary for more concentrated and effective work, realizing its opportunity as a leavening force and gathering strength for the herculean task to which it has voluntarily set itself. With its wealth and aristocracy and splendid talent it might have sought other quarters in more elegant and refined society. But this only leads to the more detailed account of this remarkable affiliation of church and school which was incident upon the union of two great Congregational churches of the West side of Chicago at Ashland and Washington boulevards, facing Union park.

Two years ago two of the oldest and most influential Congregational churches of the city, not very far separated in location, were facing the serious problem of disintegration and weakness incident upon the changing condition of the communities brought about by the removal of the wealthy to more congenial localities. A conflagration rendered almost useless the property of First church. Instead of rebuilding, the property was sold to the Volunteers of America and the proposition to unite with Union Park church was accepted. This union was to institute a new order of things in church life. It was a pioneer venture in Protestant church and school correlation. The spired church building commands a sweep of boulevard and the chapel of Chicago Theological Seminary stands close on the left.

The union of the two churches was made with the proviso that the united church should be at once affiliated with the seminary. The seminary professors would be at the same time ministers of the New First church. The head minister of the church is the president of the theological seminary, directing its affairs. In the church he is overseer of the work of his staff and the entire parish. He has charge of the preaching service, occupying the pulpit once a Sunday; has the care of the Wednesday evening service and meets the prudential committee of the church.

B. F. Aldrich, D. D.

The parish minister performs the duties usually consigned to a regular pastor, such as visiting in the parish, conducting funerals, performing weddings, administering the sacraments and looking after strangers; sharing with the head minister and others of the staff the preaching service. In the seminary he has charge of the chair of homiletics and pastoral theology. The minister of religious education directs the church Bible school, the training of teachers and organizing of classes for young people in Bible study. In the seminary he becomes professor of religious education. The minister of music is director of three choirs, provides for the special musical entertainments and gives special instruction in music. In the seminary he is professor of music. The minister for the parish house is director of the gymnasium classes, forming clubs and other social organizations. In the seminary he teaches social economics.

The staff as now constituted is the following: Dr. Davis, head minister and president of the seminary; Benjamin F. Aldrich, D. D., parish minister and professor of homiletics and pastoral theology in the seminary; Rev. Frank G. Ward, Ph. D., minister of education and professor of education; Professor H. Augustine Smith, minister and professor of music; C. B. Hawkins, director of the parish house and professor of social economics. Other teachers in the seminary are not in direct connection with the work of the church.

Where Things Are Being Done

It was with this fivefold equipment that Dr. Davis challenged his great constituency to transform what he called the wickedest corner in Chicago. That things are being done is the impression one gets on visiting this busy religious plant. The visitor is the more convinced when he sees the program and looks over the record. It advertises itself as "A great modern church in action." "Not an exhibition but an example of our regular work" is bold-lettered on a card inviting one to the church on a Friday night.

The church itself is a lively place. During the past year an average of 300 persons have gone in and out of the building every day. From the Sunday school library there were taken 2,244 books. This, as well as the registration of 190 boys in the boys' story club, shows that the people of the neighborhood are being attracted to the institution. The Camp Fire Girls, teachers' training classes and Boy Scouts are other organizations meeting in the church. The 160 persons in the several choirs get valuable musical training. The parish house is open every day of the year. Here the dining room during the last twelve months was the scene of 367 socials. In this building also the church has its office. The gymnasium is open every afternoon and evening except Sundays and Wednesdays from 8 to 9 p. m.

As might be expected, the church has a virile brotherhood for the outgoing of its activities. A "forum night," the second Monday of each month, brings the men together at 6 o'clock for supper. There follows the discussion of neighborhood questions such as the vice problem, the saloon problem, home and housing conditions in the district, public amusements and the young people, and juvenile court procedure. Then there is "home night," the fourth Wednesday of each month, with supper at 6 p. m., followed by discussion until 8 p. m. on such subjects as brotherhood service in the parish, brotherhood men and Sunday school boys, our brotherhood and our women.

This noted church does not hold itself aloof from other forces which make for good in its community. It welcomes and fellowships with what it terms "the cooperating forces of the community," such as churches, hospitals, settlements, schools, religious and benevolent organizations and institutions. What a field of social and religious service is here afforded the young men of the affiliated seminary!

Popular Meetings at Atlanta

The opening meeting of the Pan-Presbyterian conference at Atlanta will be at 8 o'clock May 15, when greetings will be given by representatives of the four churches interested in this gathering. The moderators of the four General Assemblies will conduct a union communion service on the following afternoon and in the evening there will be a popular meeting on evangelism. Rev. Charles Stelzle will be one of the speakers at the meeting on Christian social service Saturday evening in the Auditorium. The relation of Christian citizenship to the social evil will then be discussed also.

Sunday school workers will have a general meeting Sunday afternoon, May 18, when Rev. George H. Trull will preside. There will be a demonstration of missionary methods in the Sunday school under the auspices of mission boards of U. P., Northern and Southern Churches. The same afternoon the women will have a meeting; there will also be a mass meeting on the church and country life, and a fourth meeting will be addressed by William Jennings Bryan. Sunday evening there will be four meetings devoted to ministerial relief, colleges, the Brotherhood and temperance. Popular meetings on Monday, Tuesday, Wednesday and Thursday evenings will be devoted to work among colored people, home missions, foreign missions and the church and public education.

The General Assembly of the U. S. A. Church will meet daily in the Baptist tabernacle, the Southern Assembly in North Avenue Presbyterian church and the U. P. Assembly in Central Presbyterian church. Joint sessions in the evening will be held in the Auditorium.

Arrangements are being made for an excursion to Panama for twenty days following the Assembly.

A Royal
Baking Powder
Hot Biscuit
is the luxury
of eating
—MADE AT HOME—

"STARVING" THE CHILDREN

Dr. Wiley Claims That Half the Children in the United States are Underfed

In an address delivered at Greeley, Colo., Dr. Harvey W. Wiley is reported to have said that "half the children in the United States are starving." He further added: "Under the very shadow of the nation's capitol there are 17,000 who are underfed. The very foundations of the government are threatened."

The doctor then went on to state that wheat is the best balanced food for the muscles and the brain, and he told his audience how easy it was to make a good breakfast food from a pint of wheat by grinding the wheat in a coffee mill and then cooking it as ordinary mush is made.

Whether Dr. Wiley was correctly reported or not, it is certain that the statements attributed to him are merely the utterance of commonplace facts now generally recognized and accepted by physicians and dietetic experts. To learn their truth all one needs to do is to watch the dietetic habits of some of the sturdy races of Europe. The Italians who come over here by the shipload to build our railroads and to do other work that calls for unusual strength and physical vigor subsist very largely upon boiled whole wheat and barley. For the third meal of the day this diet is often varied by cooking a small piece of meat in the same pot with the whole wheat or barley—but it is the cooked cereal that supplies the body-building nutriment.

This boiled whole wheat is practically what we get in a shredded wheat biscuit except that the biscuit is still further improved and made more easily digestible by shredding and baking. The shredded wheat biscuit is better than any mush because the crisp shreds compel thorough mastication and because the baking process partially dextrinizes the starch in the whole wheat grain. Being made in biscuit form, you can do so many things with shredded wheat you cannot do with mush, or flaked cereals. It combines deliciously with fresh or preserved fruits, especially strawberries and peaches, making a complete, nourishing meal at very small cost.

News Notes from Various Fields

Maryland

Good Work Among Foreigners

Second church, situated among the foreign population of Baltimore, is 112 years old. Under the leadership of Rev. Mr. Niles the church is measuring up to its responsibilities and seizing every opportunity to reach the foreign element. The vacation Bible school was the largest in the city, numbering 199 children of Jewish parentage and forty-six of other religious proclivities. The basement has been modernized and divided into suitable rooms. A large sign calls the passers-by to the recreation center. A boys' brigade will soon be under way. Most of the boys attending are sons of Russian Jews. The girls take naturally to the sewing school. Here Jews and gentiles (Italians) are meeting together. But this has not been accomplished without opposition. At times both scholars and teachers have been assaulted. A young women's club, teaching embroidery and millinery, is doing effective work.

Rev. David T. Neely of Aisquith Street church has just completed twelve years of service in this church.

Northminster church has divided its parish and made each elder and deacon responsible for a district. They are now engaged in a systematic visitation. G. A. B.

Washington

The session of Davenport church sent conveyances for all the aged for the Easter service.

Rev. E. L. Morton, who has resigned as pastor of Rainier Beach, will take up special work among the Japanese of Seattle.

Rev. T. H. Lewis, pastor at Georgetown, assisted by Dr. W. O. Forbes, has just closed a very successful series of meetings.

A church of nearly 100 members was recently organized in the town hall of Opportunity by Dr. George Hageman, Sunday school missionary.

Rev. James Thomson, who serves the churches at Wilson Creek, Krup and Moses Lake, takes a forty-mile drive four times a month to fill the appointments.

An extra $1,000 has been included in the budget of Aberdeen church for repairs during the coming year. Rev. Robert Cooper, pastor, is assisting largely in the growth of this church.

Rev. H. T. Murray, who for the past two years has been in charge of new work near Everett, began his work at Stanwood April 1. Two congregations, each possessing the services of its own minister—Clinton and Skykomide—have grown out of the work begun by Mr. Murray during his period of service.

Nebraska

New pulpit chairs and carpets have been furnished by the ladies of Emerson church.

Rev. Allen D. Seelig, a new pastor at Humboldt, has had a number added to the church on confession of faith.

First church, Columbus, Dr. George F. Williams pastor, which advertises itself as a strangers' Sunday home, has an adult Bible class which meets every Thursday night.

A need for more room in their already commodious building spurred the pastor of Lyons church, Rev. James G. Clark, to propose plans for utilizing the unfinished basement. The woman's aid society pledged $1,000 for the work. Thirty church men, with the help of three teams, worked two days excavating the basement and twenty men with two teams finished the labor the third day. With the work that followed the church now has a large Sunday school elementary division room, a kitchen and reception room. The work of Rev. George Howard Williams of Illinois developed much religious interest in meetings conducted in this community under union auspices.

Creston church has its debts all paid and money in the treasury. The outlook for the future is encouraging. The present pastor, Rev. C. M. Whetzel, took charge last June.

Rev. J. E. Farmer was recently installed as pastor at Madison. Rev. E. F. Hammond of Norfolk, Dr. J. M. Caldwell of Wakefield and Dr. Alexander Corkey of Wayne took part in the service.

Trinity Methodist church, Omaha, whose edifice was wrecked in the storm, has been using the building of North church in the evening. The Plymouth Congregationalists are worshiping in the U. P. church.

Since the coming of Rev. M. W. Lorimer October last Plattsmouth church Sunday school has been regraded, graded lessons have been introduced and several new classes added. An inside stairway has been constructed from the rear of the upper auditorium and hot air heating system installed.

Oregon

The handsome new stone edifice of First church, Albany, Rev. F. H. Geselbracht pastor, is the college church for Albany College, and members have carried a heavy burden in connection with the recent campaign for a quarter million endowment by the college. Nevertheless, the people subscribed all but $3,500 of the cost of the church by the day of dedication.

Recently Dedicated at Albany, Ore.

The material is gray stone; the church is capable of seating 1,200; the basement equipment provides a complete kitchen and a dining room seating 300; Sunday school quarters are adequate. Professor Harry L. Reed of Auburn Theological Seminary, New York, a former pastor of the church, assisted Dr. W. H. Foulkes at the dedication. The Albany congregation now has the finest Presbyterian church in the state outside of Portland.

Idaho

A Christian Endeavor society has recently been organized in Grangerville church. The Sunday school is growing rapidly. Rev. J. A. Hedges is pastor.

The Presbyterian Messenger, published by the church at Pocatello, Rev. Clyde E. van der Maaten pastor, is a recent new publication which is arousing interest among the members of that church.

The annual meeting of the Woman's Home and Foreign Missionary Society of Boise Presbytery was held in First church, Boise, March 25-26. Papers were presented by Mrs. Edgar Dilley of Roswell and by Mrs. A. L. Lee. At a popular meeting Rev. E. P. Lawrence of Roswell and Dr. J. H. Barton spoke. The financial policy of the North Pacific Board was adopted and an educational committee elected to direct the missionary work in the presbytery the coming year. The society made 25 per cent increase in its contributions for the year, to be given to the Frances A. Holt fund for a ward in the Douw hospital at Peking. Officers

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elected were: President, Mrs. J. H. Barton; corresponding secretary, Mrs. E. S. Owen; recording secretary, Mrs. A. L. Lee; treasurer, Mrs. W. S. Titus.

Westminster church, Boise, Rev. McLain W. Davis pastor, has increased 30 per cent in membership during the year and the enrollment of the Sabbath school 54 per cent.

Boise First church has adopted the rotary system for elders. Rev. Charles L. Chalfant has just completed five years as pastor and the enrollment has been increased from 327 to 740.

March 23 Dr. J. H. Barton, superintendent of home missions, organized a church of nineteen members at Rogerson, a new town on the Salmon River tract. It is grouped with Hollister under the pastoral care of Rev. D. J. Treiber.

The church at Burley, which a year ago was nearly on the verge of dissolution, held an encouraging service Easter in the new brick church. The building was decorated with a large variety of flowers and plants grown by members of the church. A Lutheran jeweler gave the church a clock as an Easter contribution. A brotherhood comprising men of all creeds is one of the organizations under the guidance of the pastor, Rev. J. B. Robinson.

South Dakota

A new church has been organized at Plankinton, although most of the members are Congregationalists.

The church of Salem after months of pastorless experience is encouraged with sharing in a marked revival and additions to membership under the leadership of Rev. Edward Leow, who came just before the close of a series of union meetings.

Aberdeen now leads the synod in missionary activity, as the total contributions attest. Dr. J. Rosser Jones is pastor and his preaching attracts especially the men of the city. But the women of the congregation far surpass the men in gathering money for missions at home and abroad.

The thirtieth anniversary of Castlewood church, Rev. W. R. Coventry pastor, was held recently. The meetings were announced by a double column display advertisement in the local papers. Exercises began with a sunrise prayer service on Easter. Rev. W. H. McCuskey of Monticello, Idaho, first pastor of the church, preached in the morning. In the evening another former pastor, Rev. J. W. Christianson of Sisseton, spoke. On account of the overcrowding of the present building, part of the Sunday school is forced to meet outside the church and a plan has been started for a new building.

FRIENDS HELP

St. Paul Park Incident

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"At other times I had severe headaches; stomach finally became affected and digestion so impaired that I had serious chronic dyspepsia and constipation. A lady, for many years state president of the W. C. T. U., told me she had been greatly benefited by quitting coffee and using Postum; she was troubled for years with asthma. She said it was no cross to quit coffee when she found she could have as delicious an article as Postum.

"Another lady who had been troubled with chronic dyspepsia for years, found immediate relief on ceasing coffee and using Postum. Still another friend told me that Postum was a God-send, her heart trouble having been relieved after leaving off coffee and taking on Postum.

"So many such cases came to my notice that I concluded coffee was the cause of my trouble and I quit and took up Postum. I am more than pleased to say that my days of trouble have disappeared. I am well and happy."

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Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

Typical of the work which falls to the lot of Sunday school missionaries in the less settled portions of the country was the recent funeral service conducted by Rev. William L. Hood. An entire family of six had been frozen in a blizzard about sixty miles from Hot Springs.

Montana

The aid society of Anaconda church has recently redecorated the auditorium. Dr. J. M. Ross is pastor.

Rev. Raymond M. Huston, pastor at Bozeman, is pushing the work among the students of Montana State College. The Sunday school has classes containing a large number of college men and women.

A committee has been appointed to formulate plans for the construction of a new church at Billings. It is expected that the structure will cost about $40,000 and pledges will be obtained soon. Dr. J. M. Hervey is pastor.

Oklahoma

First church, Stillwater, received a large number of members at its April communion as the result of several weeks of evangelistic teaching and personal work in the Sabbath school, in which pastor and teachers cooperated. Many are social leaders in Oklahoma State College, located there, among whose students a great work is being done by the pastor, Rev. L. C. Ilsley, aided by his session and teachers.

Maine

Much was made of the recent meeting of Newburyport Presbytery in Park Street church, Portland, Dr. Alexander Jackson pastor. This is the first time that presbytery has met in this state. Dr. Jackson recently had reprinted for distribution among his members an article in a popular magazine, "Shall We Go to Church?"

Massachusetts

First church, Worcester, has burned a mortgage of $13,000 which has rested upon the edifice since its purchase six years ago. During those six years this church, composed of working people, has secured for equipment over $19,000 and the membership of the church and Bible school has doubled.

Florida

Dr. Alfred S. Badger of Flagler Memorial church, St. Augustine, who has tendered his resignation, will not retire until Oct. 1. Dr. Badger expects to continue spending his winters in the state.

District of Columbia

Rev. Thomas B. Thompson, who has resigned as pastor of Sherwood church, Washington, is the first appointee of President Wilson to the United States navy. He will be chaplain.

North Dakota

A threefold study was made recently in Jamestown church of China's special need and $56 was contributed by the ladies' missionary society for emergency work in that country.

West Virginia

Easter in First church, Parkersburg, was preceded by a week's meetings, in which W. L. McClure, D. D., Jeannette, Pa., very ably assisted Rev. E. A. Culley, pastor.

New Hampshire

The women's societies throughout the state have shown a larger interest in the work of the various boards this year than ever before.

Kentucky

Winchester church, Rev. J. Russell Crawford pastor, is preparing for special services, which will begin April 27.

Minnesota

Western church was recently helped by a series of meetings conducted by Rev. E. L.

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Latchaw of Baker. The church will make extensive improvements to the building. William Anderson is pastor.

A building committee, of which the pastor, Rev. R. Cooper Bailey, is chairman, has been appointed at Crookston.

Round Lake congregation is outgrowing the capacity of the church and funds are being raised to build an addition and complete the basement rooms. This is the only church in the village. Rev. J. T. Anderson is pastor.

Indiana

Indianapolis Churches at Work

A series of Sunday afternoon mass meetings for men was begun lately by the Methodist, Christian and Presbyterian churches of Irvington. The opening address was made by A. H. Goddard, secretary of the Y. M. C. A., and Charles W. Fairbanks was anonunced for the next session. The latter addressed a similar city organization—the Southeastern Federation—April 6.

Rev. E. H. Douglass, late of Franklin, Ohio, assumed regular pastoral duties at East Washington Street church the first of the month.

Annual meetings of the churches reveal generally a substantial condition. Especially is this true with the younger organizations, such as Home, Meridian Heights, Irvington and Troub Memorial. The last under the leadership of Dr. E. L. Williams is showing very hopeful indications. Old debts have been paid and efficient financial methods introduced.

The union ministers' association has inaugurated a movement for a simultaneous evangelistic campaign next year. The last meeting was given over to a discussion of some phases of this pressing need for the city.

Synod's Sabbath school and home mission committees were in session here last week. Plans for close cooperation were approved. Reports from the Gary settlement house showed completed features and enlarged program.

Dr. John P. Hale, pastor of Second church, has been offered the superintendency of synodical missions.

About forty of the pastors were guests of the Y. W. C. A. at luncheon given for the purpose of explaining hopes and methods of the association. Aside from the local officers who spoke was Miss Ida V. Jontz of the Chicago field force.

C. R. S.

Rev. John W. Findley, who has gone from Bedford to Greeley, Colo., served ten years in the charge he leaves.

Bids have recently been received for a new $10,000 church building at Remington. Rev. Edward H. Bull is pastor.

Attendance at Meridian Heights Sunday school, Indianapolis, is near the 200 mark and the primary department has increased during the year from thirty-six to seventy-six.

California

The U. P. church of Beaumont, with a per capita contribution to missions of $9.02 the past year, lays claim, according to newspaper reports, to the largest per capita contribution to missions of any congregation in the world. Rev. H. P. Espy is pastor.

Easter saw the completion of the dedicatory exercises of Santa Maria church. A little over three years ago this church was virtually abandoned, and reopened two years ago. The new building will seat 300, with commodious Sunday school rooms. Rev. W. F. S. Nelson is pastor.

Rev. E. F. Hallenbeck, pastor of San Diego church, presided at the laying of the corner stone of the new edifice March 30. Rev. W. B. Noble, who was pastor of the church at the time the corner stone of the present structure was laid, delivered an address. A copy of The Continent was placed with other papers in the stone.

Colorado

Idaho Springs is opening its doors again and will soon have a minister at work in the town and surrounding camps.

An ordinance for one day's rest in seven was adopted by the decisive vote of 3,665 to 1,552 in Colorado Springs April 1. The ordinance requires one day's rest in seven for all employees except "those employed in care of the sick, domestic help and managers of departments when their continuous supervision is necessary."

Rev. W. H. Hyatt, who took charge of the churches at Antonito and La Jara recently, is meeting with large success.

Rev. B. F. Mitchell, recently of Elizabeth, has taken up his work on the Weldon valley fields. A new church will be dedicated at Orchard April 27.

South Broadway church, Denver, is now one of the most comfortable in the city since the placing of the new seating, one of the members having provided as a memorial the best pews obtainable. Rev. F. W. Willman is minister.

At its recent meeting Denver Presbytery adopted a strong resolution of confidence in the personnel and management of the Home Board, and deploring the unjust and untrue criticisms being circulated regarding it. This is said to be the feeling current in all the Colorado presbyteries.

Arizona

Dr. Robert McLean of Albuquerque, recently appointed by the Board of Home Missions as superintendent of Mexican work, was a visitor to the Globe Mexican church recently.

The synodical missionary recently made a tour of the Mexican churches. This branch of the work needs stimulation. The Mexican churches, like the republic, seem subject to revolutions.

Rev. C. H. Love is back in his pulpit at Clifton after an enforced absence of some weeks. Mr. Love was badly burned in both hands at Christmas time extinguishing fire at the Sunday school entertainment.

The Charles H. Cook Bible School for Indians held its closing exercise for the term April 9 at Tucson. The school has had a good year, with nine young men enrolled for training. Rev. George Logie, the principal, feels greatly encouraged with the year's work. The students have done well both in the classroom and in earning their way by outside labor. A campaign of evangelistic meetings in some of the reservations will conclude the year's work.

Iowa

Rev. N. R. Miles has recently closed a six years' pastorate at Colfax, during which time the membership has increased largely.

The Bible class for men conducted by Dr. L. M. Coffman, pastor of First church, Davenport, has grown until the average attendance is now 100 each Sunday. The church building will redecorated during the summer.

Rev. J. Edward Healey, during his three years' supply at Volga, has succeeded in bringing the church from a weak home mission field to self-support. He recently resigned.

Preceding the annual meeting First church, Sioux City, raised $20,000 to pay all indebtedness on the church and McClintock Memorial chapel. Dr. Wallace M. Hamilton is pastor.

March 30 Rev. Samuel Ollerenshaw closed an eight years' pastorate with Kossuth church, one of the oldest churches in Iowa. He also finished a term of forty-one years of active

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service in the ministry. Mr. Ollerenshaw will reside in Mediapolis. The pastor and people of Mediapolis church united with the Kossuth people in this closing service.

Rev. Philip Palmer is rejoicing with the people of Mediapolis over the prosperity which has attended his pastorate among them, which began last October. The membership is larger than at any time previous in the history of the church.

An all day conference March 25 with dinner at noon marked the annual meeting of Diagonal church. The first year of self-support showed all bills paid promptly. The pastor, Rev. F. W. Thomas, recently held evangelistic services in a near-by settlement of Bohemians.

Missouri

St. Louis Men to Meet

In Second church of St. Louis Presbyterian men are to hold April 25 a great delegated mass meeting drawn from the brotherhoods of the local churches. Dr. John Timothy Stone, speaking on "Men's Opportunity in the Church," and Dr. J. T. Henderson, associate secretary of the Presbyterian Brotherhood, will be the speakers. The brotherhood organization of the presbytery declares as its policy an effort to "train a body of men to be ready for service, so to speak, as a church militia, which shall be posted on the needs of the church, able to help in the work of the church and prepared to cooperate with similar bodies of other denominations."

With Kansas City Churches

Linwood church now has a membership of 1001, the largest Presbyterian church in the state. It raised $14,000 for all purposes during the year.

First church has recently passed through a very successful series of special meetings conducted by Dr. F. S. Arnold, pastor. The financial campaign in the interest of the budget has been very encouraging.

CHARLES C. MCGINLEY.

The brotherhood of Barbee Memorial church (Southern) of Excelsior Springs has appointed a committee to meet Presbyterians who visit that resort. They will also obtain rooms for visitors on request. The pastor is Rev. L. M. Beebe.

Kansa

A debt of $1,400, in addition to $500 for improvements, has been paid by Cherryvale church, Rev. E. L. Combs pastor.

First church, Fort Scott, observed passion week, the pastor, Rev. J. A. Smith, having the assistance of Rev. T. W. Rainey, recently dean of Oswego College. The largest communion service for several years was held Easter.

During the past year Atchison church has nearly doubled its total amount raised for the support of the church and missions. For the first time in ten years the congregation has contributed to every board of the church. A parsonage for the pastor, Dr. W. I. Alexander, is being discussed.

Michigan

An addition to the chapel of the church at Adrian is being considered. It is proposed to make a separate entrance for the men's classroom.

Plans have been started for the erection of a gymnasium in connection with Morrice church. The movement is interdenominational and has received the sanction of the pastors of all the churches.

South Lyon church has received word from Andrew Carnegie that he will meet the subscription list of the church with an equal amount for the purchase of a new organ. It will be purchased at once.

Tennessee

The annual mountain workers' conference and Bible school will meet at Maryville June 24 to July 1. Rev. Hubert S. Lyle, Maryville, is secretary.

In connection with a recent series of revival meetings in Maryville teams of speakers were sent to schoolhouses to interest people of the country. This plan attracted a large attendance at the union revival meetings. A temperance and law enforcement rally was held in New Providence church, Rev. Hubert S. Lyle pastor, March 15.

Wisconsin

Each woman attending Easter services at Horicon church was given an Easter lily. Rev. W. D. Macneil is pastor.

The adoption of graded lessons in the Sunday school of Eau Claire church has created more interest, both among the teachers and scholars. Rev. W. T. Angus is pastor.

Rev. James A. Melrose of Rice Lake has resigned to become assistant to Dr. John E. Bushnell of Westminster church, Minneapolis. He began his work there April 1.

Rev. E. Iverson, Sunday school missionary of Chippewa Presbytery, organized First church of Sand Creek, Dunn county, March 30 with sixteen members, two elders and three trustees. Sand Creek is a farming community in northwest Wisconsin.

Recently a five days' school of methods for greater efficiency in Sabbath school was conducted at Athens by Dr. Gerrit Verkuyl, educational Sabbath school missionary. In this he was assisted by Rev. P. J. Gramness and Rev. C. A. Adams of Merrill. Addresses were made by Rev. S. A. Martin, Winnipeg, Manitoba, and Rev. Clair S. Adams of the church and country life department, Board of Home Missions. The nearest English-speaking Protestant church of any denomination is thirteen miles away.

Wyoming

H. Ray Berger of McCormick Seminary has been assigned to Encampment for the summer.

Goshen mission work comprises three small country fields that Rev. Thomas Hodge, recently of Utah, took up April 1.

Casper field was recently organized by the pastor-evangelist. There never was a stronger church organized than this one in Wyoming—sixty-five members to begin on. Rev. R. MacFadyen of Drexel, Mo., takes up the work.

Rev. E. A. Ballis of Cottage Grove, Ore., will be missionary to the Arapahoe Indians. The pastor-evangelist has recently organized a church of twenty-five members at Arapahoe and has secured a grant of ten acres for a mission location. The church will erect a church, manse and barn.

Vaughn is a country point worked up by Rev. C. H. Witteman, pastor of Lingle church, five miles distant. It will remain under Mr. Witteman's charge. A church of eight members was recently organized. This is the fourth organization effected by the pastor-evangelist during the year just closed.

Ohio

On the evening preceding Easter a little child brought to Mrs. H. Marshall Thurlow, wife of the pastor of Athens church, a tiny Easter basket, containing an offering in gold, as a token of the love of the women of the church.

Last year Edgerton ceased to be a home mission church and this year the budget is much larger. During the past year this church and the one at Lost Creek have both been increased in membership. The pastor is Rev. Rhys Price Jones.

In the church at Greenville the Sabbath school has outgrown its quarters and frequently overflows into the audience room. During the past year the church has established a new school under the board's direction and has placed The Scientific Temperance Library in the public library of the city. Rev. Charles C. McKinney is pastor.

The first annual meeting of the Woman's Foreign Missionary Society of Marion Presbytery convened in First church, Galion, April 3. The morning session was devoted to business, the most important being the adoption of the constitution. The plan for the synodical

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summer school of missions in Wooster Aug. 10-15 was approved. The popular meeting in the evening was addressed by Rev. A. I. Good of Africa and Mrs. D. F. Diefenderfer, general secretary of the Woman's Board of Home Missions.

New York

The church at Oakfield, Rev. S. D. Angel pastor, recently burned a mortgage of $4,000 which has been on the church for some time.

The largest number of members ever received at one time in Port Chester church were welcomed April 6. Rev. Ira Barnett is pastor.

Rev. G. B. Swinnerton, pastor at Oneida, recently completed two series of sermons of four each—"Artificial Religion" and "The Day of Life."

It is proposed that the Sunday school rooms of Dundee church be opened during the week as restrooms for farmers and their wives. Rev. F. H. Bisbee, the pastor, has charge of the project.

Dr. Charles E. Craven, who has been stated supply of the church at Mattituck, L. I., for eighteen years, is about to exchange ministerial for educational work. He plans to retire from the pulpit in September and to assume the mastership of a boys' boarding school.

Dr. William R. Taylor in a recent address before the Presbyterian Union, Rochester, suggested that there should be a more systematic placing of churches and a closer denominational unity. Dr. Taylor has been pastor of Brick church for a quarter of a century.

The twentieth anniversary of the pastorate of Dr. F. W. Palmer of Central church, Auburn, was recently celebrated by a reception given by the congregation. The gift of a guest book, containing the autographs of all present, and a large purse for the pastor were features of the evening.

During the last three months Rev. C. H. Dudley, pastor at Silver Creek church, has been giving a course of addresses Sunday afternoons to men only. These meetings have had a large attendance, especially of business men not seen at regular church services, and have been appreciated by them.

Dr. W. H. Foulkes, general secretary of the Board of Ministerial Relief and Sustentation, who on account of the floods was forced to change his schedule in connection with the Albany Presbytery campaign for a $10,000,000 fund, will speak Sunday morning, April 20, at Amsterdam Second church and in the evening at Johnstown. Dr. W. J. Johnston on the same day will preach at Cloversville Fourth and at Kingsborough. Rev. Alfred Fowler will preach at Watervliet Jermain Memorial and at West Troy First. The campaign will close April 27 in Albany.

New Jersey

Rev. C. E. Schaible of Burlingame, Kan., dedicated First church, Williamstown, April 6.

Elmwood church, East Orange, Rev. Charles B. Bullard pastor, used a large new pipe organ for the first time on Easter. The instrument is fully paid for.

Dr. Alan D. Campbell of the Suydam Street Reformed church, New Brunswick, died March 31 at Wells Memorial hospital of pneumonia. He leaves one daughter and three sons. His pastorate covered twenty-four years. He succeeded his father, Rev. William H. Campbell, the founder of the church.

West Side church, Englewood, held special services on Wednesday, Thursday and Friday evenings before Easter. The Livingstone centenary was observed by a combined service of all the churches on Wednesday. Dr. Fleming James of St. Paul's Episcopal church, Rev. Robert Davis and Rev. James G. Bailey, the pastor, conducted the exercises.

First church, Englewood, held daily services during holy week excepting Saturday. At vespers on the first four days Rev. Theodore F. Savage of Christ church, New York; Rev. Richard E. Locke of First church, Rutherford; Rev. Raymond C. Knox, chaplain of Columbia University, and Dr. John H. Kerr, Arlington Avenue church, Brooklyn, were the speakers. On Good Friday three services were held. Among those participating were Dr. George T. Berry, Rev. Thornton B. Penfield, Rev. Harris E. Adriance, Dr. Thomas H. P. Sailer, Mornay Williams, Robert E. Speer, all men in the congregation of First church, and the pastor, Rev. Robert Davis.

Attendance upon the preaching services in Central church, Newark, has increased one-fifth since the first of the present year. The Easter offering amounted to more than $1,500 and nearly 1,700 persons were in attendance upon Sunday school, Endeavor and the church services that day. Much of the afternoon on communion days is spent by Dr. George Walton King, pastor, with an elder in giving communion to sick and elderly people of the congregation who are not able to attend the services.

The funeral of the veteran Dr. Wilson Phraner, who died April 7 at the home of his daughter, Mrs. Frank D. Arthur, Brooklyn, was held from Munn Avenue church, East Orange, of which he was associate pastor. The eulogies were by Dr. Charles L. Thompson of the Home Board and Dr. Arthur J. Brown of the Foreign Board. Others who took part were Rev. Robert B. Beattie of Munn Avenue church and Dr. James McWilliams of Ossining, N. Y., where Dr. Phraner was for thirty-five years pastor. Burial was at Ossining.

Pennsylvania

Plans are being made for the observance of the twenty-fifth anniversary of Langhorne church June 7.

Rev. Francis S. Hort, pastor of First church, South Bethlehem, for the past fifteen years, began his new work at Calvin church, Philadelphia, the middle of this month.

One-tenth of the contributions of Towanda church, Rev. John S. Wolff pastor, goes to benevolences. This church during the past year has shown marked growth in the number of members and equipment.

Rev. Harry B. King, pastor of Calvary church, Harrisburg, has recently recognized the younger members of the Sunday school in the church service by preaching a preliminary sermon of ten minutes especially for them.

The first service in the basement of the contemplated new church building of Bethany church, Chester, was held Easter. Services will be held here until the church can be completed. Rev. Egidius Kellmayer is pastor.

A church institute was conducted by Rev. W. S. Douds, superintendent of Erie Presbytery, at Pittsfield church in February. The pastor is Rev. Homer K. Miller. The outlook in this old church is more encouraging than in many years.

First church, Ellwood City, is splendidly equipped for service since entering the new building and the steady and substantial growth along all lines is an evidence of the loyal cooperation of the people with their pastor, Rev. W. Frank Reber.

Avalon church Easter Sabbath was crowded, chairs being placed in all the aisles to accommodate the audience. Almost 300 have united with the church in the past twenty-two months. During the past week forty men making up twenty teams made the every-member canvass to cover the budget for the coming year.

One of the Presbyterian workers near Connellsville is Rev. Demetris Vishanoff, a brother to the governor of Salonica, where King George of Greece was recently assassinated. Mr. Vishanoff is a Turk, a native of Macedonia, who was disinherited by his father, a nobleman, on account of his conversion to the Protestant faith.

Illinois

Nearly a hundred tons of rock have been brought from the quarry by men and boys of Carbondale church in preparation for the building of a new edifice.

South Park church, Rock Island, organized from a mission of Broadway church last fall, has opened a reading room in the church which will be open to the community every evening of the week except Sunday. The city public

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library has loaned books to be borrowed by individuals under the same conditions as at the library. The brotherhood has this under supervision.

Central church, Rock Island, has refused to join with the pastor, Rev. Marion Humphreys, in requesting a dissolution of the pastoral relation.

A large young men's Bible class is one of the interesting features of the work of Princeville church, where Rev. Max B. Wiles is finishing his fifth year as pastor.

The county Christian Endeavor convention will meet at Albion church May 5. Union evangelistic meetings will be held in the same church in July. Rev. B. T. Watson is pastor.

First church, Macomb, will furnish enough money to build two new chapels in China. Money for the first chapel has been sent to the Foreign Board and funds to build the second will be sent in May. This church gave $595 for home missions and $1,086 for foreign missions last year. The total contributions for the year were $12,896. The present membership is 732. More men and boys attend this Sunday school than women and girls.

Clergy and Laity

Dr. Andrew A. Dinsmore, for the last six years assistant at West End church, New York City, and his wife are spending the winter and spring in California.

The accident with which Dr. Aquilla Webb of Louisville, Ky., met has so injured him that he had abandoned all idea of being a commissioner to Atlanta. He had been mentioned during the last few months as a possible moderator.

Dean Waller, whose death at Maryville, Tenn., was noted last week, had his early home in Seneca Falls, N. Y. Dr. S. W. Boardman of New Jersey, who was president of Maryville College and closely associated with Dean Waller for many years, pays this tribute: "He was an excellent scholar, an apt and able teacher and a commanding administrator. There was scarcely anything which he did not touch and improve. He often would invite his class to his home for a social evening. He appreciated from the first the higher, the religious aspects of Maryville."

Plan Young People's Institute

Week's Conference in St. Paul—Minneapolis Hesitates to Adopt Plans for Pageant and Exposition.

ST. PAUL-MINNEAPOLIS — House of Hope church entertained the Presbytery of St. Paul. The sermon by the retiring moderator, George E. Davies, was upon "Unfashionable Faith." Dr. M. D. Edward was elected moderator. Overtures 1 to 6 were answered in the negative; 7 and 8 in the affirmative.

Comprehensive plans are formed for a presbyterial young people's institute in St. Paul to be held at the Y. M. C. A. and Central church April 22-27. Secretary Hall of the young people's department will be director. The program contemplates supper, three or four departmental study classes, an open parliament and a popular address each evening.

The new house of worship of Merriam Park church continues to grow and it is hoped can be ready for occupancy by October.

Goodrich Avenue church is mourning the loss of its senior elder, Walter E. Beckwith, who entered into rest April 4. He had been an elder in that church for twenty-two years and for much of that time superintendent of the Sunday school.

Minneapolis has under consideration "The World in Minneapolis." Definite decision concerning this will be made a little later. Some hesitate because of the spectacular features and others because of the amount of time and energy taken from ordinary church work.

Westminster church, Minneapolis, has recently called as assistant to the pastor, Dr. John E. Bushnell, Rev. James A. Melrose of Rice Lake, Wis.

Bethany church, Minneapolis, Rev. Eliot H. Moore pastor, is rejoicing in the added equipment of a pipe organ.

Superintendent R. F. Sulzer has been doing yeoman service in behalf of the Sunday School Board in Michigan during the past two weeks.

Superintendent J. W. Kearns of the Home Board has been called to New York for the spring review and conference. Minnesota cherishes the ideal of self-support for home missions and Sunday school in the not distant future.

What Presbyteries Are Doing

New Brunswick Presbytery met in Lawrenceville (N. J.) church. Rev. Francis Palmer was elected moderator; Rev. George H. Ingram stated clerk and treasurer. John J. Steiner of the senior class of Princeton Seminary was received as a candidate for the ministry. Presbytery accepted an invitation from First church, New Brunswick, for the fall meeting, when the 175th anniversary of the constitution of the presbytery will be celebrated. It was in New Brunswick on Aug. 5, 1738, 3 p. m., that the Presbytery of New Brunswick held its first meeting, with Rev. John Gross moderator and Rev. Gilbert Tennent clerk. At the same time presbytery will take note of the twentieth anniversary of the pastorate in New Brunswick First church of William W. Knox, D. D.

Des Moines Presbytery met in First church, Indianola, Iowa. Rev. Alexander MacFerran was chosen moderator. Thomas Humphries of First church, Des Moines, and W. L. Cain of Seymour church were taken under care of presbytery. Rev. Horace O. Bethel, chairman of the home mission committee, reported that this year shows the largest offerings to home mission work in the history of Iowa self-support. Dr. George P. Magill, associate president of Highland Park College, presented the work of the college showing the large increase in students and support. The total enrollment is 1,728. Memorial services were held for the late Rev. S. D. McFadden. The educational committee was instructed to prepare a plan for the institution of a "McFadden memorial educational fund" to aid needy students. Rev. John Wilson, who has served the church forty years as a Presbyterian minister, was released from further active service. A committee of W. O. Harless, William McCoy and John Bamford was appointed to revise the proposed "Des Moines plan" of handling the benevolences of all the churches through a presbyterial treasurer.

Mouse River Presbytery met in Westhope church March 25. Rev. William J. McIvor of Towner was elected moderator. Rev. H. S. Morrison, pastor-evangelist, was reelected for the new year. At the Wednesday evening popular meeting Rev. G. William Barnum gave an address on "China's Open Door," which was followed by a stirring message from Mr. Morrison.

Emporia Presbytery met in Newton, Kan., April 8 and was opened with a sermon by the moderator, Rev. J. F. Cowling. President H. C. Culbertson of Emporia College was elected moderator. A committee was appointed to give publicity to Emporia College Day, to be observed at the meeting of synod in Emporia next fall. Overtures 1 to 5 were answered in the affirmative at the fall stated meeting. This action was reconsidered and the following resolution adopted: "The Presbytery of Emporia heartily favors the idea of federation that inspired the five overtures known as the Seattle overtures, but negatives these overtures because of their ambiguous phraseology and the confusion resulting from their introduction into the Form of Government." Dr. Charles E. Bradt addressed the popular meeting on the crisis in China.

Box Butte Presbytery met at Gordon, Neb. Rev. James Bedford Brown of Alliance was elected moderator. There have been very gratifying results in the evangelistic campaigns of the past year. The churches of Alliance, Mitchell, Morrill, Scottsbluff and Kimball have very considerable increases in membership, and the churches of McGrew and Pleasant Valley have been organized, the latter of thirty members, as the result of special meetings conducted by the pastor of Scottsbluff church and the pastor-evangelist. Country church conferences have been held in various parts of the presbytery. Box Butte Presbytery has room for three or four more men who are willing to spend and be spent.

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Brotherhood Plans Developing

Local Council Will Visit the Churches in Turn—Annual Meeting May 12 -Bryan at World in Chicago Exercises May 4.

CHICAGO—Plans are being put into operation for the systematic visitation by members of the Chicago Brotherhood Council of the various organizations of men in the churches of the city. Reports on the work of the organizations and points in which they are weak will be reported to the general body, which will act as a clearing house on information thus received. It is expected that a large number of ideas will be obtained which can be sent to the various bodies for their guidance and inspiration. Robert E. Ross, president of the Chicago brotherhood, is at the head of this movement. The local brotherhood is also arranging for a large dinner for men and women of Presbyterianism to be held in the Coliseum May 12, the evening of Presbyterian Day at "The World in Chicago." At 4 o'clock of the same day in Second church will be held the annual meeting and election of officers of the Chicago brotherhood. George C. Lazear is chairman of this committee. Calvin Mills is chairman of the conservation committee which will have charge of the work of locating young men in Chicago and connecting them with a church, as The Continent announced last week.

There are twenty teams now owned by the Christian Industrial League engaged in gathering old furniture, clothes and papers, by the sale of which the institution supports a hotel and rescue mission.

Highland Park church is supporting two China missionaries out of a total of $5,195 for benevolent activities. The congregational expenses, with the building fund, last year were $66,832. The men's work in the Bible school is specially well conducted. Rev. R. Calvin Dobson is pastor.

BRYAN TO OPEN "THE WORLD"

William Jennings Bryan will speak at "The World in Chicago" as part of the dedicatory exercises in the Coliseum May 4 at 3 o'clock. There will be preliminary exercises on the day preceding, when the exposition is scheduled to open, but the Sunday afternoon service will be the first large meeting.

The Sunday school of Christ church numbers 600 and all departments of the church are progressing under the pastorate of Rev. Thomas W. Stewart.

The young people of Austin church are doing much to stimulate attendance at the vesper service, which is becoming a conspicuous feature of the church work. Rev. R. H. Beattie is pastor.

Belden Avenue church, Rev. W. H. Phelps pastor, during the past year increased the contributions to benevolences three and a third times over the amount raised the year previous.

CHURCH HOUSE AT EVANSTON

Women were nominated for elders by some enthusiastic members of First church, Evanston, in the primary ballot preceding election at the annual meeting last week. The trustees have bought two lots adjoining the edifice and a church house is being planned. This congregation during the year gave $32,886 for benevolences, in addition to $33,000 for congregational expenses. Rev. David Hugh Jones has completed his first year with this church.

Chicago Presbytery convened Monday in the beautiful new Highland Park church with a banner attendance. F. S. Selden, D. D., was elected moderator. The resignation of Dr. T. D. Wallace at Hinsdale was approved. Dr. Wallace will spend the remainder of his ministry in California, but retains his membership in Chicago Presbytery, with which he has been connected for twenty-seven years. Rev. J. M. Mahaffy, after seven years' work at Manteno, resigned and Rev. B. M. Brown, whose self-sacrificing work at Onward church has broken his health, will also be relieved. Pioneer church's organization with 164 members was recognized. The following commissioners were elected: Ministers, Messrs. Stone, Carrier, Jenkins, Hepburn, Ryan, Boyle and Covert; elders, Messrs. H. C. Overstreet, T. E. D. Bradley, E. H. Smith, J. W. Coutts, G. C. Taylor, Frank Rich and R. S. Simmons.

The central field committee of the Y. W. C. A. has moved its offices to the Westminster building, Dearborn and Monroe streets.

Dr. S. Hall Young, who was unable to visit all the churches that wanted to hear his story of Alaska, will be in the city again during "The World in Chicago."

During the past year Central Park church, Rev. F. A. Hosmer pastor, has seen the almost entire elimination of its debt.

The Y. M. C. A. at McCormick Seminary has become a part of the general association in the city.

"The Story of Fargo," an account of the recent series of meetings at Fargo, N. D., in the world missionary campaign, has been issued by Dr. C. E. Bradt, in charge of the central district of the Home Board, Ohio building. The conference in Fargo has attracted large attention over the country and efforts are being made to organize a similar series of meetings in San Antonio, Texas, in conjunction with the Southern Church.

Men of Austin church, who have lately organized for more definite work, have issued a folder about the church for use in inviting strangers to attend services.

The graduating exercises of the Presbyterian Training School will be held in First church April 22 at 8 o'clock.

DR. SHAW TO VISIT LOS ANGELES

Dr. John Balcom Shaw, the well-known pastor of Second church, announced to his officers last Sunday that he had received a call from Immanuel church of Los Angeles and that he would leave this week to "look over the field."

In addition to the features already announced for the Cook County Sunday School Association convention now in session at Second church the program provides for a superintendents' and officers' dinner this (Thursday) evening, with an address by William H. Edwards, superintendent of Westminster Sunday school of Milwaukee. Friday morning and afternoon there will be departmental conferences and in the evening an adult Bible class dinner.

Alfred Morrill, who has been with Wilson Avenue branch of the Y. M. C. A., will be assistant pastor at Lake View church.

Church Changes with People

German Congregation Offers Building for Mission for Incoming Foreigners–Evangelistic Meetings All Summer.

PITTSBURG—The spring meeting of presbytery April 8 in the chapel of First church attracted an unusually large attendance. Dr. J. S. Axtell was elected moderator. The trustees reported that more money had been raised for local church work than in any previous year. Dr. George Montgomery, field secretary of presbytery, was given an extended vacation in order that he might have an opportunity to recuperate from his recent severe illness.

Rev. John M. Mealy, who has passed his seventieth year, and his forty-sixth year in the active pastorate, asked to be released from Riverdale church. First German church of the North side, which had been established and fostered by the late Dr. John F. Launitz, asked presbytery to dissolve the congregation and take charge of the property. There are no longer enough German-speaking Presbyterians to support the church and the representative of the congregation asked presbytery to make it a mission to the Slavs, Poles and other nationalities which have located in the vicinity.

The Pittsburg evangelistic committee held a meeting April 7 to plan the summer campaign. Shop work will be continued in some of the shops all summer. Street meetings will be held under the direction of Evangelist D. S. Schultz. Work among the children will be carried on in different sections of the city under the supervision of E. A. Harrar. A site for the Billy Sunday meetings has been secured in the Oakland district. The finance committee for these meetings will not organize until after the summer season.

The following officers were chosen Monday, April 7, for the ensuing year by the ministers' association: President, Rev. O. N. Verner; vice-president, D. S. A. Hunter; secretary and treasurer, Silvaneus Haupert.

The Sharpsburg congregation, Rev. D. R. Montgomery pastor, is making preparations for the celebration of the seventy-fifth anniversary of the church in September.

P. W. SNYDER.

Bethlehem Church Has Grown

Fortieth Anniversary Shows Its Great Progress—Sunday Invited to Philadelphia—Italian Mission Dedicated.

PHILADELPHIA—The event of the week in Presbyterian circles has been the celebration of the fortieth anniversary of Bethlehem church. Organized in 1873 with thirty-four members, it has now 1,350 and stands fourth in size in the presbytery. Its first pastor was Dr. M. Newkirk, its second Dr. B. L. Agnew and its third and present pastor Dr. John R. Davies. Under his ministry the accessions to the membership have averaged over 100 annually and nearly $400,000 has been raised for all purposes. The Sunday school as well as the church has had constant growth and now enrolls 1,400 members. The celebration services drew out large audiences and awakened much interest. At the communion on the morning of the 6th the large auditorium was filled. The pastor and his assistant, Mr. Hibschman, were aided by Rev. George G. Mahy. In the evening Dr. Davies preached an historical sermon. At the Sunday school in the afternoon the city's superintendent of public instruction, Dr. Brumbaugh, made an address to the 1,100 present and Dr. J. A. Worden presented diplomas to twenty members of the teacher training department. On Monday afternoon presbytery was entertained. In the evening Dr. Francis L. Patton of Princeton delivered a notable address on "The Authority of Christ." Tuesday evening a free concert of a high order was given by the choir of the church. Wednesday evening there was an address by Dr. C. A. R. Janvier, Thursday evening a social entertainment attended by pastors and members of neighboring churches and Friday evening was devoted to the young people. The great events of last Sunday were the raising of a debt of $12,000 at the morning service, the address of William Jennings Bryan in the afternoon and a thanksgiving service in the evening, all of which aroused great enthusiasm.

BILLY SUNDAY TO HOLD MEETINGS

Upon invitation of the ministerial union Billy Sunday, the evangelist, April 7 at midday addressed an audience which packed Arch Street Methodist church, one of the largest in the center of the city. He was introduced by Bishop Berry and spoke for an hour and a half in his dramatic and vigorous style. Certain ministers and officials and churches were severely criticised and the Bible and orthodoxy enthusiastically lauded. At the close, on suggestion of John Wanamaker, it was resolved by those present to invite Mr. Sunday to come at an early day to Philadelphia and hold a series of meetings. Bishop Berry was authorized to appoint a committee to invite other denominations not represented to cooperate in the movement.

Of much interest to Philadelphia North Presbytery and the Italian mission of Germantown was the dedication Sunday, April 6, of the Memorial Church of the Saviour. The building is well adapted for worship, Sunday school and institutional work and cost about $13,000. It was erected by Mr. and Mrs. J. Milton Colton of the Abington church as a memorial to Mrs. Colton's sister, Mrs. Margaret Roberts McFarland. In the services of dedication Rev. H. B. McCrone, moderator of presbytery, presided. Doctors L. W. Eckard, W. B. Jennings and Pirrazzini of New York took part. The pastor is Rev. Joseph F. Panetta, a convert of First Italian mission of Philadelphia.

At a mass meeting in the Academy of Music under the auspices of the Philadelphia County Sunday School Association, held to emphasize the necessity for trained men and women in Sunday school work, addresses were made by Dr. M. G. Brumbaugh, superintendent of public schools; Alba B. Johnson, president of Baldwin Locomotive Works; Dr. Nehemiah Boynton, moderator of the Congregational National Council, and Rev. Charles A. Oliver, superintendent of teacher training in Pennsylvania. To F. W. Lange, M. D., secretary of the county association, a purse of $355 and ticket to Zurich, Switzerland, were presented.

ONE BUDGET FOR MISSIONS

Presbytery of Philadelphia at its April meeting resolved to formulate annually a budget for home missions, including those for synod, presbytery and the church at large, and to have all offerings sent to one treasury to be distributed in a pro rata proportion according to the needs. After listening to an exhaustive report on the needs of colored work by Dr. Matthew Anderson it was voted to make an effort to extend its influence and labors among the 100,000 colored population of the city.

Tuesday, April 15, the Y. W. C. A. began a whirlwind campaign to raise $750,000 to erect branch buildings in various parts of the city and equip them. About 400 workers are engaged and the campaign methods adopted by the Y. M. C. A. a year ago are being pursued.

The Forepaugh theater midnight services of the Presbyterian evangelistic committee have been mainly conducted by Dr. C. A. R. Janvier and O. La Forrest Perry. Previous to Easter night they had missed but five nights in eight years. That night Mr. Perry was detained by illness at Atlantic City. He sent an Easter message and a plea for acceptance of Christ to those attending. Dr. Janvier read it from the platform and twenty-five men responded.

Rev. S. H. Cox, a graduate of Union Seminary and pastor of the chief Congregational church of the city, has resigned on account of ill health.

Rev. J. B. Howell of Philadelphia Presbytery, who for the past two years has been in Portugal superintending the publication of his commentary on the gospels in Portuguese, has returned with Mrs. Howell to Philadelphia. He has in view commentaries of other portions of Scripture in the same language.

On April 21 the Presbyterian ministers will be addressed by Professor W. R. Newbold of the University of Pennsylvania.

W. P. WHITE.

Want Five-Story Parish House

West End Church Will Have a New Building—Union Seminary Relations Conference Progressing Activities in New York City.

NEW YORK—West End church, Dr. A. Edwin Keigwin pastor, voted unanimously at a congregational meeting April 9 to build a five-story parish house on the site of the present Sunday school chapel, which is only two stories high. It also voted to renovate the auditorium, tearing out the back wall so that the parish house can be connected with it, affording several hundred extra seats. The work will cost $75,000 and the church extension committee has offered to lend the church $25,000.

The General Assembly's committee on relations with Union Theological Seminary was in session April 10 at the Savoy hotel. The committee received from the directors of the seminary a communication setting forth that institution's attitude on the fundamentals of the Christian religion. All of the proceedings are kept secret, but it is understood that the seminary offers to invite acceptable Presbyterian pastors to lecture to Presbyterian students on the polity and confessions of faith of the Presbyterian Church. Dr. John F. Carson of Brooklyn, chairman of the committee, though still in poor health, was present and presided.

New York Presbytery at its meeting Monday licensed Messrs. van Dyke, Holbrooke, Murray and Byrd, Union Seminary students, by a vote of 74 to 10. Dr. John Fox filed a protest against this action. Bayard Dodge, another student, withdrew. The overture on reduction of Assembly was defeated. These commissioners to Assembly were elected: Ministers—Edgar W. Work, Dr. Francis Brown, Henry Sloane Coffin, William Adams Brown, Jonathan Day, Wilton Merle-Smith, William P. Merrill, Anson Atterbury; elders—Henry Jessup, Frederick Booth, William S. Bennet, John Messenger, Theodore Morris and Cleveland Cady.

A case now in the courts which will interest the church is the contest of the will of the late John Calvin Martin, who died about a year ago. In a will made in 1908 he left the residue of his estate, which amounts to about $1,000,000, equally to the Board of Home Missions, the College Board and the Board of Education. But in his last will, made in 1912, he left all to the John C. Martin Foundation, a series of private philanthropies he carried on. It is claimed that he was of unsound mind when he made the last will. He attended Fifth Avenue church.

The corner stone of the new church at 174th street and Wadsworth avenue will be laid the afternoon of April 17 under the auspices of West-Park church, of which Doctors Anson P. Atterbury and Anthony H. Evans are copastors. Addresses will be delivered by Dr. Edgar W. Work, moderator of presbytery, and Dr. Howard Duffield of First church.

Three churches in New York Presbytery are pastorless—Rutgers, Bethany and New York.

Bloomingdale Reformed church, of which Rev. William Wallace Ketchum was pastor, has closed its doors. It is for sale and the money will be used by classis for church extension.

Louis L. Tribus, an officer in Calvary church, West New Brighton, Staten island, is the new president of the Presbyterian Social Union. Rev. George R. Montgomery, assistant at Madison Square church, was reelected secretary and treasurer. Among the vice-presidents chosen were Doctors John Henry Jowett, George Alexander and Wilton Merle-Smith.

Fifth Avenue church will tender a reception to Dr. and Mrs. John Henry Jowett April 28, the second anniversary of the pastorate of Dr. Jowett.

WILL BUILD NEW Y. M. C. A.

W. K. Vanderbilt, Frederick W. Vanderbilt and Alfred G. Vanderbilt have given $300,000 to build a new structure for the railroad Y. M. C. A., within a stone's throw of the new Grand Central station, Manhattan.

Labor temple will have charge of the East Twenty-Fourth Street recreation pier Monday afternoons and evenings until July 1.

West Twenty-Third Street church, of which Dr. Harlan G. Mendenhall is pastor, in its report for the year just closed shows that the Sunday school and Christian Endeavor society have doubled their membership. The contributions to church support have increased more than $1,000 and the benevolences are $1,353 more than last year. The lunch club for business women now averages 100 per day.

Dr. William Y. Chapman of Roseville church, Newark, read a paper on "Thomas Carlyle" before the Presbyterian Ministers' Association April 14. Next Monday Dr. Howard Agnew Johnston of Stamford, Conn., will speak on "A Meditation Suggested by a Recent Cruise in the Caribbean Sea." The last Monday of the month Dr. James H. Hoadley of Greenwich church will talk on "Impressions from a Trip to the East."

The Bronx ministers and laymen have a Clergy and Laity League, which was addressed on April 8 by Frank Moss, assistant district attorney, on "Neighborhood Church Cooperation to Prevent Crime." Three Presbyterians are represented in the list of officers—Rev. Graham C. Hunter, who is president, and Rev. Albert D. Gantz and Rev. C. E. B. Ward, who are vice-presidents and district chairmen.

During the past year $1,000 has been paid on the mortgage on Greene Avenue church, Brooklyn, Rev. G. H. Eggleston pastor.

It is expected that the new church building to be erected by the extension committee for Woodlawn Heights church will be completed by early fall. Plans have been adopted.

The spring term of the Robertson Parochial School of Scotch church opened March 21. This is the only Presbyterian parochial school in New York City and it is almost as old as the church, 157 years.

At the recent opening rally of the ninth season of the tent, open air and shop campaign of the evangelistic committee of New York City the total cash and pledges amounted to $3,679, $1,500 more than a year ago.

District Attorney Charles S. Whitman, who is a deacon in University Place church, Dr. George Alexander pastor, addressed a gathering of about 700 preachers, including Jew and Catholic, in the assembly hall of the Metropolitan Life building Easter Monday. His subject was "Vice Conditions in New York City."

Mrs. Wilton Merle-Smith, wife of the pastor of Central church, addressed a meeting of the Young Women's Missionary Society of Fifth Avenue church April 4 on "The Foreign Policy of the Church."

Official Notice

By order of the Presbytery of Chicago its stated clerk is instructed to publish in the columns of The Continent its action in deposing from the ministry Rev. David B. Greigg, D. D., and excommunicating him from the church.

JAMES FROTHINGHAM,
Stated Clerk Chicago Presbytery.
509 South Wabash avenue,
Chicago, April 10, 1913.

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Good Things in This Issue

For your vacation. See the pictures of Glacier national park on the outside cover and on page 525.

For a broader view of Americanism. Ponder over the article on page 524 by Dr. Gonzalez.

For the next missionary meeting you attend. Perhaps some of the suggestions of Mrs. Montgomery's article, page 527, may be carried out.

For your serious thought. Are the toys of your children too complete? Read what Mrs. Kirkwood thinks, page 531.

For public officials, great and small. Shall a Chinaman be more scrupulous than an American to observe the Lord's day? Read the little incident of Dr. Sun, page 536.

For your Sunday school class. That idea of a cardboard ship to indicate the progress of mission collection for China is good. Read all of the article on multiplying gifts to missions, page 538.

For your anticipation. An article by William T. Ellis on the Young Woman's Christian Association will be printed soon. An article by Dr. S. S. Palmer on "Influence of Political Life on Character" is another good thing in immediate prospect.

Receding Water Shows Extent of Damage by Flood

Ruin in Dayton Churches

Additional details of the flood in Dayton show the effect to the church property. A special correspondent of The Continent visited the city as the floods were receding.

First church, Dr. Wilson pastor, is greatly dismantled; the floors are buckled, the massive walnut pews are heaped together; the fine organ recently renewed at a cost of $3,000 is moved from its place and the beautiful carpets covered with several inches of slime.

Park church, Dr. Boyce pastor, was burned while the water was below, involving a loss of $15,000, protected by insurance.

Third church, Dr. Campbell pastor, also has bulging floors, ruined carpets, detroyed choir loft and badly injured organ. The pastors of these churches fared in their homes the common lot of their neighbors, suffering almost incalculable loss in libraries, carpets, clothing, pictures and things long endeared by use.

Bethel mission of First church is almost destroyed, and its minister, Rev. Mr. Hartman, was rescued from its tower.

Dr. Brownlee of Memorial church has the fine distinction of leading his people in the establishment of the first relief station of its kind opened in the city, and the other churches, with their pastors, entered into like work with great heartiness.

W. D. Huber, vice-mayor of the city and trustee in Memorial church, issued the order which closed the saloons of the city. Over 1,500 persons were rescued in Riverdale by boats directed by M. J. Switzer, an elder in Forest Avenue church; the study of Fourth church gave shelter to scarlet fever cases, while Ralph Adamson of Third Street church rescued twenty persons, and Robert Elder of the same church got out of a sick bed to do rescue work at the peril of his life.

One pastor early asked his trustees to cut his salary in two and others are planning similar reductions that they may help bear the burdens of their people.

Church Must Have Help

Fully three-fourths of Lawrenceburg, Ind., congregation suffered loss. The church and manse were damaged to the extent of several hundred dollars. The people cannot meet the situation alone and help is needed to care for the suffering and rehabilitate the church work. Any assistance sent to the pastor, Rev. A. F. Davis, will be gratefully received.

Flood Leaves Mud Two Inches Deep

Sixty refugees were housed in the upper rooms of First church, Portsmouth, Ohio, during the flood. Twelve feet of water was in the main building. The social rooms and the gymnasium and clubrooms were completely covered. The church has for several years received the prize for the most beautiful lawns in the city. They are now covered with two inches of mud. The property loss to this church is about $1,000 and its members, who lived largely in the flooded district, have been scattered to all parts of the city, many of them having their homes completely ruined. The pastor, Rev. John W. Dunning, was in Michigan, and only after three days of traveling on foot and by various conveyances reached the city.

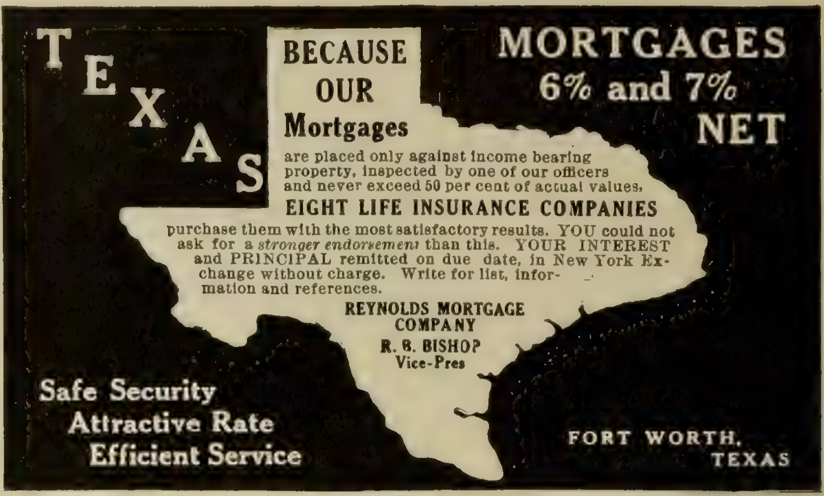
Rev. S. D. Conger lost his library in the flood with the exception of four books.

Elect New Board of Trustees

Under advice of Dr. James E. Clarke, associate secretary of the Board of Colleges, the trustees of Westminster College, in order to make that institution absolutely interdenominational and eliminate all reason for the organization of rival Christian institutions in Utah, have voted to request the corporation to elect an entirely new board of trustees, among whom at least eight members shall belong to other evangelical bodies than the Presbyterian. The present trustees have agreed to resign whenever their successors have been duly elected and qualified for office. This was the policy urged originally by the former president, Dr. Robert M. Stevenson.

Dynamite Illinois Pastor's Home

During the absence of Rev. W. W. Wilson of Tolono at presbytery meeting April 9 a stick of dynamite was exploded at 1 a. m. on the back porch of his home, endangering the life of Mrs. Wilson and their 6-year-old child sleeping over the porch and Mrs. Wilson's mother. Three large windows were broken and the back door splintered, as well as parts of the porch and house. People of the town attribute the act to the liquor interests. During the two and a half years Mr. Wilson has been at Tolono he has been active against the blind pigs of the vicinity.



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Financial Situation

Crop Reports on Winter Wheat Very Encouraging—Total Interest Charge Against Farms Over $222,000,000 - How $10,000 Doubles.

Reports of the government crop experts as to the probable amount of winter wheat to be harvested will be encouraging to holders of farm mortgages, if indeed there are still investors who are not thoroughly convinced of the safety of both principal and interest of farm mortgages. The government report shows that only twice has the promise of the winter wheat in April been better than now. The rains in the West recently are also counted on to further the crop. If the spring wheat approaches the large total of a year ago the crop promises to be the largest ever produced in this country.

The present methods of getting crops from the farm to the consumer and the waste of products on the farm results in very large losses. Frank P. Holland of Dallas, Texas, before a conference in Chicago recently said this loss amounted to 100,000 carloads last year. An effort is being made by producers in many parts of the country to eliminate the middleman so that the price paid by the consumer will bear a near relation to that received by the producer. An effort will be made to arrive at some national cooperative plan.

Total Amount of Mortgages Large

The amount of farm mortgages now in force has been a subject of dispute since last fall when Myron T. Herrick made his report to the government. He said that the aggregate was $6,040,000,000 and the total interest charge $500,000,000. G. M. J. Badow, a writer on agricultural statistics, has recently shown that the total of farm mortgages is much less than the amount fixed by Mr. Herrick. He uses census figures concerning the number of farms under cultivation and the per cent mortgaged. The government figures show mortgages only for the farms managed by owners. Of these one-third are mortgaged for an average of $11.31 an acre. Estimating the number of rented farms being mortgaged in the same proportion as those operated by owners, the total for the country is given as $2,758,790,179. The average rate of farm interest paid is 7.4625 per cent according to the same authority, so that the total amount paid to the owners of mortgages annually is $222,306,970. This sum, large as it is, is but a small proportion of the value of the total crop possible on each acre, as has been worked out by many farm mortgage investment houses.

For the man who scoffs at the difference between 6 and 4 cents on each dollar the following computation will be interesting. The reader must think far enough to see, however, that an investment at 10 per cent, while promising larger returns than one at 6 per cent, may not at the same time have that assurance of security without which any investment is worthless. Each investment must be judged on its own merits. It is apparent that at the end of twenty years the difference in rates shown amounts to more than the original principal. The money doubles in amount in less than fifteen years at 6 per cent.

	5 Yrs.	10 Yrs.	15 Yrs.	20 Yrs.
An investment of $10,000 at 6%, compounded.....	$13,382	$17,907	$23,958	$32,060
The same investment at 4%, compounded........	$12,160	$14 800	$18,000	$20,900
Advantage of 6% investment over 4%...........	$ 1,222	$ 3,107	$ 5,957	$11,160

Brief Bits of Business News

—The Baltimore and Ohio road alone suffered loss to property amounting to nearly $3,000,000 during the floods in Ohio and Indiana according to estimates of the president, Daniel Williard. The total loss to all roads, not counting the very large item of loss of income, will be nearly $20,000,000 in the two states.

—It is said that J. P. Morgan, although he practically owned at least one large insurance company, carried no insurance on his life. He was one of the very few men of large affairs who do not carry large sums. Although life insurance is of less importance to men of large wealth, most of them recognize its value and some men carry as much as $1,000,000 in various companies. Life insurance gives ready cash for the executors, if it is needed for no other purpose.

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School and College

J. Alford Hanna of Auburn, Neb., a member of Bellevue College senior class, won first honors in the state oratorical contest and will represent Nebraska in the interstate contest at Wooster, Ohio.

According to a recent report of the federal bureau of education Oberlin College is more cosmopolitan than any other institution in the country save one. Oberlin's chapter of the Intercollegiate Cosmopolitan Club of America includes seventeen nationalities. At a recent entertainment "Nearer, My God, to Thee" was sung in seventeen languages in unison.

Nine students of Jamestown College joined the Presbyterian church March 23. These came forward at special student gatherings under the auspices of the Board of Education and evangelistic committee. Nearly the entire student body are Christians. President Kroeze was given a banquet upon his return from a trip East, when it was announced that a new building was given by a friend of the college. It will be called Gordon hall and will be used as a general college hall and for science.

The religious census at Lafayette College shows a remarkably small number of students without definite religious affiliation. Only two stated no preferences and only twenty-nine represented themselves as merely adherents. The remainder of the 555 are represented as follows: Presbyterians 223, Methodists 80, Lutherans 59, Reformed 42, Episcopalians 38, Catholics 36, Hebrews 15, Baptists 15, Evangelical 12, Congregationalists 10; nine other denominations were also represented.

Recent Evangelistic Activities

The Hendrick and Carter meetings are now in progress in Woodstock, Ill. More than 100 have signed cards signifying their acceptance of Christ.

Rev. F. Tonge of Davenport (Wash.) church has just finished two weeks' special services. The last two nights many stood to commence the Christian life.

The evangelical churches of Delaware, Ohio, united in a successful series of evangelistic meetings three weeks before Easter. Rev. Stephen Mahon, pastor of Asbury M. E. church, did the preaching. Over 500 cards were signed and there is a general spiritual awakening in the community, especially in the high school.

A union campaign conducted by Rev. Elmer P. Loose and party is under way at Wenona, Ill., and has already resulted in many confessions. Two choirs, one for grown folks and the other for young people, have been organized. A banquet to high school students has been one of the pleasant features of the campaign.

A union of the Presbyterian and M. E. churches in an evangelistic campaign at Milan, Ill., resulted in eighty-eight professions and sixty-four united with the two churches Easter morning in a union service, at which the two ministers assisted each other. Dr. H. P. Dunlop was the evangelist and Rev. Alfred Moody, pastor of the M. E. church, directed the music.

Evangelist David M. Conn closed a two weeks' union meeting of the Lemington Methodist and Presbyterian churches in Pittsburg, Pa., March 16. The meeting was full of interest from the start. The Presbyterian church there is the result of a union of two former churches effected last autumn and is in a flourishing condition. Rev. Charles Reed Zahniser is pastor.

Chester Birch held union evangelistic meetings with the Presbyterian and Methodist churches Feb. 19 to March 16 at Greenfield, Ohio. Meetings were held principally in the Presbyterian church. This village has two magnificent church buildings able to seat from 800 to 1,000 people, and each church has nearly a thousand members. Ralph W. Price, organist of the Presbyterian church, organized the chorus. Rev. Freeley Rohrer welcomed a number of members Easter.

What the Men Are Doing

"You can talk back" and "A glad hand from every man" are two mottoes which are said to have much to do with the success of the brotherhood Bible class of First church, Davenport, Iowa. The class was organized in 1908, and now has an average attendance of over seventy-five. Dr. Le Roy M. Coffman, pastor, is leader.

The brotherhood of First church, Woonsocket, R. I., has recently painted and frescoed the church interior.

Rev. Walter Getty, secretary of the national Brotherhood, participated in the formation of a men's club of First church, Battle Creek, Mich., March 19. The club will meet monthly to discuss social and civic matters.

In First church of Antrim, N. H., March 18 as personal guests of the pastor, Rev. F. A. Arbuckle, fifty men assembled at a banquet and organized a men's league, choosing as its object "religious, social and civic helpfulness."

Commissioners to the General Assembly

Birmingham—Minister, J. B. Stovall; elder, P. W. Acton.

Box Butte—Minister, Thomas C. Osborne; elder, C. F. McDowell.

Carlisle—Ministers, Thomas J. Ferguson, Francis H. Laird, Edwin M. Mulock; elders, David A. Kauffman, Joseph H. Graff, James F. Bell.

Central West—Minister, B. A. Filipi; elder, Charles Trutna.

Chester—Ministers, D. Wilson Hollinger, William Tenton Kruse, Charles R. Williamson, Hugh W. Rendall; elders, William A. Hofmann, William T. Ellis, Walter L. Wright, Jr., William H. Ridgway.

Council Bluffs—Minister, Elmer Aukerman; elder, H. H. Dickman.

Grand Rapids—Minister, Melvin E. Trotter; elder, R. B. Van der Veer.

Highland—Ministers, N. J. Lott, W. C. T. Adams; elders, P. T. Casey, J. G. Schaffer.

Jonesboro—Minister, Alonzo Yates; elder, W. J. Love.

Kirksville—Minister, Redmon Whitehead; elder, S. F. Stahl.

LaCrosse—Minister, Robert Audley Carnahan; elder, J. O. Engleman.

McClelland—Minister, William L. Metz; elder, E. W. Pitts.

McGee—Minister, W. C. Atwood; elder, W. A. McRea.

Minneapolis—Ministers, Stanley B. Roberts, James Steenson; elders, C. A. Donaldson, Edward Gamble.

Minnewaukan—Minister, N. E. Koehler; elder, George E. Tallmadge.

Monmouth—Ministers, Arthur Phillips, Frank Lukens; elders, Edward A. Sexsmith, J. Edmund Marryatt.

Morris and Orange—Ministers, John F. Patterson, William R. Bennett, George L. Richmond; elders, J. W. Dewar, R. C. Bartley, William M. Strong.

Mouse River—Minister, G. William Barnum; elder, A. D. Fairweather.

Nassau—Minister, Edward W. Abbey; elder, Daniel Baylis.

New Hope—Minister, A. J. Crawford; elder, J. O. Bennett.

Northern Arizona—Minister, Howard S. Clark; elder, William R. Johnston.

Oakland—Ministers, L. A. McAfee, James Curry, G. G. Eldredge; elders, J. W. Helmke, J. H. Plate, William Culbert.

Pendleton—Minister, B. F. Harper; elder, R. C. Brannin.

Pecos Valley—Minister, H. J. Cumpsten; elder, C. D. Wells.

Philadelphia North—Ministers, R. M. Labaree, R. P. D. Bennett, J. B. C. Mackie, Charles E. Burns; elders, J. Milton Colton, S. S. Chapman, H. S. Borneman, W. J. Mellon.

Pittsburg—Ministers, Maitland Alexander, William L. McEwan, James E. Garvin, Charles B. Wingerd, Stephen A. Hunter, Richard H. Coulter, William F. McKee, Samuel J. Glass; elders, John R. Gregg, William R. Crabbs, E. T. Jackson, John A. McCague, J. D. Grubbs, A. F. Toy, R. A. Bucher, Walter Long.

Portland — Ministers, Jacob E. Snyder, Thomas H. Walker; elders, George Scott, Charles P. Holmes.

Rock River—Minister, William G. Oglevee; elder, James Venable.

Rushville—Ministers, W. R. King, W. T. Reynolds; elders, T. E. Hamilton, C. B. Griffith.

San Francisco—Ministers, T. V. Moore, W. J. Fisher; elders, R. Cadwallader, Otto Hintz.

St. Paul—Ministers, George E. Davies, Farquehar D. McRae; elders, E. C. Stringer, George H. Cook.

Calendar and Record

Presbytery Meetings

Austin—Austin First, April 22, 8 p. m.
Binghamton—Owego First Union, April 21, 3:45 p. m.
Buffalo—Lancaster, April 21, 2:30 p. m.
Crawfordsville—Frankfort, April 21, 2 p. m.
Detroit—Detroit Trumbull Avenue, April 21, 7:30 p. m.
Fargo—Erie, April 22, 10:30 a. m.
Flint—Ubly, April 21, 7:30 p. m.
Fort Wayne—La Grange, April 21, 7:30 p. m.
Hastings—Superior, April 22, 7:30 p. m.
Indiana—Evansville, April 21, 7:30 p. m. Delegates notify Rev. W. F. Padgett for entertainment.
Kansas City—Kansas City Benton Boulevard, April 21, 7:30 p. m.
Kendall—Aberdeen, April 22, 7:30 p. m.
Lackawanna—Scranton Washburn Street, April 21, 7:30 p. m.
Muncie—Anderson, April 21, 3 p. m. Pres-
Muskogee—Afton, April 18, 8 p. m.
byterial Missionary Society same time and place.
Niagara—Niagara Falls Pierce Avenue, April 21, 9:30 a. m.
Northumberland—Jersey Shore, April 21.
Omaha—Omaha First, April 21, 7:30 p. m.
Otsego—Richfield Springs, April 21, 3 p. m.
Pueblo—Trinidad, April 22, 7:30 p. m.
St. Louis—St. Louis Washington and Compton Avenue, April 28, 8 p. m.
Shenango—Leesburg, April 21, 7:30 p. m. Conference 3:30 p. m. Train leaving New Castle 2:35 p. m. will be met at Leesburg.
Southern Arizona—Clifton, April 18.
Steuben—Bath, April 21, 7:30 p. m.
Steubenville—Scio, April 21, 7:30 p. m.
Westchester—Peekskill, April 21, 4 p. m.
Wheeling—Wheeling Third, April 21, 7:30.

Resignations

Minnesota—St. Paul Westminster: G. A. Fisher.
New York—Sackets Harbor First: Frank Willcock.
Wisconsin—Oshkosh Second: A. J. Mann.

Calls

California—Los Angeles St. Luke's: W. G. Mills, San Pedro, accepts.
Colorado—Elizabeth and Kiowa: N. B. Cline, Fort Collins, accepts.
Illinois—Savanna: C. C. Brown, Muscatine, Iowa.
Iowa—Albia: W. E. Fisher, Greene, accepts.
Missouri—St. Louis Clifton Heights: Francis L. Goff.
Nebraska—Emerson: H. A. Brown, accepts.
New Jersey—Mount Holly: Frank Willcock, Sackets Harbor, N. Y., accepts.
New York—Lyon Falls: Edward W. Robinson, Auburn Seminary; Ontario Center: Thomas C. Bell, accepts; Rose: W. H. Niles, accepts; Nineveh: J. C. Curtin, accepts; Akron First: W. A. Carrington, Galeton, Pa., accepts.

A Self-Help College in Illinois

Blackburn College is succeeding nicely in the development of plans for a self-help college at Carlinville, Ill. The fact that there is now no such institution in the state makes it evident that there is ample room for it. There are many young people with marked native ability but lacking in the peculiar initiative that enables a boy or girl to leave home not only to obtain an education but to earn a living as well. Next September Blackburn will be in readiness to receive a large number of such students.

All students who avail themselves of this plan will work three hours a day and thus reduce expenses to a minimum. Next year the charge will be only $100 and later the trustees hope to be able to reduce this amount.

Farming, gardening, dairying, will all be done in the most scientific manner. A woman trained in domestic science will be in charge of the young women's dormitory, and will train young women for home making. Equal opportunities will be offered to both sexes and the right kind of young people will find here rare opportunity to work their way through an up-to-date college. The buildings are to be overhauled during the summer vacation. The college will have high educational standards. Eventually the college hopes to be able to say to any student with ability and willingness to work, "Blackburn College is open to you."

Ohio—Marion First: James A. Patterson, New York City.

Pennsylvania—Philadelphia Mizpah: Andrew Neilly, Princeton Seminary, accepts.

Texas—Port Arthur: J. A. Davis, Plano.

Installations

Minnesota—Red Wing: W. S. Middlemas, April 24; Farmington: Joseph A. Johnston, April 18.

Pennsylvania—Masontown: J. Byers Brice, March 16.

Supplies Arranged

Pennsylvania — Philadelphia Knox: H. C. Cooper.

Vacant Pulpits

Pennsylvania—Galeton: Ernest F. Schramm clerk.

Wyoming—Four churches: Rev. L. Harold Forde, Cheyenne.

Accessions

California—Oakland Brooklyn, 25, March 16, Henry K. Sanborne.

Colorado—Denver South Broadway, 14, F. W. Willman; Denver North, 18, March 23, G. W. Arms, Jr.; Denver First Avenue, 31, March 23.

Idaho—Grangeville, 8, March 30, J. A. Hedges; Boise Westminster, 8, March 30, M. W. Davis; Emmett, 3, March 30, S. A. Palmer; Soda Springs, 6, March 30, P. C. Irwin.

Illinois—Albion, 16, April 6, B. T. Watson; Princeville, 12, March 23, Max B. Wiles; Chicago Immanuel, 23, April 6, E. W. Symonds; Woodstock, 9, April 6, L. D. Beck; Chicago South Park, 8, April 6, D. C. Boyd; Joliet Central, 28, March 23, C. D. Jacobs; Chicago Normal Park, 26, April 6, O. M. Caward.

Iowa—Davenport First, 49, April 6, L. M. Coffman.

Indiana—Mishawaka, 11, March 23, A. C. Ormond; Plymouth, 12, April 6, W. C. Logan; Indianapolis churches, April 6: Home, 8, A. S. Buchanan; Sutherland, 2, William Carson; Grace, 8, A. C. V. Skinner; Irvington, 28, John S. Martin; Seventh, 15, Claude R. Shaver.

Kentucky—Winchester, 10, April 6, J. R. Crawford.

Michigan—Grand Rapids, 18, March 23-April 6, G. J. Rea.

Minnesota—Willman, 14, April 6, L. W. Gade; Minneapolis First, 17, J. T. Bergen; St. Paul Merriam Park, 42, March 30, G. E. Davies; Crookston, 11, R. C. Bailey; Minneapolis Westminster, 33, April 6, John E. Bushnell.

Missouri—Kansas City Central, 25, S. H. Jones; Kansas City First, 24, March 23, F. S. Arnold; Marshall Odell Avenue, 15, April 6 A. H. Stephens; Windsor Harbor, 13, March 30, W. A. MacMinn.

Montana—Bozeman, 39, March 25, R. M. Huston.

New Jersey—Laurel Springs, 22, March 30, C. S. Barrett; Phillipsburg First, 40, March 23, W. Brower Johnson.

New York—Brooklyn Greene Avenue, 24, March 23, G. H. Eggleston; New York City Woodlawn Heights, 12, April 6, W. F. Daum; Port Chester, 28, April 6, Ira Barnett.

Ohio—Portsmouth, 53, March 23, J. W. Dunning; Athens, 20, March 23, H. M. Thurlow.

Pennsylvania—Harrisburg Market Square, 53, April 6, J. Ritchie Smith; Susquehanna First, 21, April 6, R. C. Galbreath; Masontown, 16, March 30, J. Byers Brice; Steelton, 21, March 23; North East, 27, March 30; Philadelphia Disston Memorial, 41, March 30, H. C. McBride; Bethany, 59, March 30, R. E. L. Jarvis.

South Dakota—Flandreau, 3, April 6, K. J. Cardy.

Tennessee—Sale Creek, 13, March 23, S. G. Frazin; Chattanooga Third, 8, March 30, I. D. Steele; Maryville New Providence, 56 since January, H. S. Lyle.

Washington—Anacortes, 12, March 30, E. M. Calvin.

Wisconsin—Eau Claire, 15, March 30, W. T. Angus; Milwaukee Immanuel, 16, April 6, Paul B. Jenkins.

Obituary

Death notices will be inserted at the rate of one cent a word. PAYMENT MUST BE SENT WITH THE NOTICE. Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

BUTLER—Mrs. Margaret Graham Butler, beloved wife of Rev. James G. Butler, died at her home in Oswego, Ill., April 2, 1913. She was born in Philadelphia, Pa. At about 18 years of age she experienced religion and lived as a consistent Christian to the end. She was married to Mr. Butler in 1864. In 1870 she came with her husband to Illinois and was a faithful coworker with him in the different churches he served as pastor in the presbyteries of Cairo and Ottawa. By nature she was modest and retiring, of a sweet and loving disposition, unselfish, sympathetic, kind and helpful to all. She had been in failing health for several years, but lately something like pneumonia developed and she soon passed away to be with the Lord she loved. A grief stricken husband and daughter remain to mourn her loss.

The funeral services—tender, delicate and sacred—were held at her home April 5, conducted by Rev. E. H. Montgomery of Aurora. Interment in Oswego cemetery.

"Blessed are the dead who die in the Lord."

PECK—Miss Mary J. Peck died at her home, 926 North Broad street, Elizabeth, N. J., on March 29.

On the death of her father, Aaron Peck, of East Orange, at the earnest wish of her only sister, the late Mrs. David H. Pierson, Miss Peck came to Elizabeth in 1865. Since that date she had been a constant and cherished member of her sister's household. The outstanding memory of those days, and indeed of the days of her earlier womanhood, is that of service. No one unacquainted with her life in the home can estimate the extent of her devoted ministration.

After the long test of years, to approve a friend's estimate of her, "she had no faults," need not be charged, perhaps, to the exaggeration of indebted kinship. She uniformly inspired confidence and affection by the high tone of her Christian character. Her life may be summed up in one word, "grace," both in its higher divine and lower human senses. The former established and glorified the latter—"Thy gentleness hath made me great."

"Miss Peck was a Christian of very wide sympathies," it was said at her funeral services. "She was a charter member of Westminster church, with which she was connected, and her life in it was a record of good deeds and of service for her Master. She was actively interested in all the work of the church, but her chief interest was in the home mission work of the Woman's Society, of which she was treasurer for upwards of forty years. From the beginning she cooperated with the organizers of the Woman's Board of Home Missions of the Presbyterian Church U. S. A., and from its early days had been a member of the executive committee. To recite her official service is to speak of only a small part of her life work, for her interest was as wide as the kingdom of God."

One who knew her well says: "Faithfulness, a marked trait of her character, was most apparent to those who labored with her in church and mission work; for no duty assumed by her was too small to claim her whole attention, and in every way her friends could count upon her cordial, prompt and constant cooperation in the work at hand. Her cheerful manner, her kindly spirit, which led her to see the best in everyone, and her courageous optimism heartened many a discouraged worker, her presence at such times being a veritable blessing. 'I always worked better after she had been in my room,' was the loving testimony of a member of the office force at mission headquarters in New York. Tuesday, the board meeting day, was kept as strictly for serving the Master in the cause of home missions as was Sunday for church services.

"Many sought her counsel and found it sympathetic and discerning. Many might testify to the interest, personal and practical, she took in their welfare. She held her time and strength and possessions as trust funds; to be found faithful in stewardship was the primary motive of her life,

"For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do.

* * * * * *

"Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last."

Preparing for Children's Day

"This is the best program you have yet published," was the comment of a prominent musical critic who is familiar with the best Sunday school music, after he had examined the Presbyterian board's Children's Day exercise for this year. "Do not lose time by getting a number of samples of programs issued by outside publishers when you can get the best by sending to your own Board of Publication and Sabbath School Work, without a penny of expense to your Sunday school," says Dr. Henry, the secretary.

A plentiful supply of recitations, special exercises and songs is furnished for the younger children, all of which helps to make the Children's Day service particularly interesting to parents. A hymn especially prepared for adult Bible classes is included in this year's program, for the Bible class movement has become such an important feature of the modern Sabbath school that they should be recognized in this great Sabbath school festival. An attractive collection box in the form of a frame chapel building such as is used by many mission Sunday schools has been provided and you will find it effective in developing an interest in the Children's Day offering.

Write at once to Alexander Henry, D. D., secretary, Witherspoon building, Philadelphia, Pa., for a sample set of supplies, or if you wish to save time, write to Dr. Henry stating the number of pupils for whom you desire Children's Day supplies and a complete outfit will be forwarded at once, transportation charges prepaid.

A guaranty of quality

A friend of mine had occasion to buy a fountain pen. He chose one from the stationer's display and asked if it was guaranteed to give satisfaction.

The salesman answered that it was not and handed my friend another, saying, "Here is the ——— pen [mentioning a well known make], which is fully guaranteed."

The first pen had no name. The other was one of the widely advertised kind. Manufacturers who are willing to spend money in advertising are most generally willing to guarantee their product. In fact, advertising is really a guaranty of quality, for if the article wasn't sure to make good it would not be worth while to advertise it —which is another good reason for patronizing our advertisers.

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CASH MUST ACCOMPANY ORDER

MISCELLANEOUS

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WOOSTER SUMMER SCHOOL IS NOT AN ARISTOCRATIC school for a favored few, but a helpful school for the working many. It meets every demand. It does not try to make money. It wants to pay expenses and to help as many as possible. If that is the sort of school that interests you, come and get acquainted. J. H. Dickason, Prin., Wooster, O.

MISS "M," TRAINED NURSE, MEDICAL STUDENT, desires position for summer. Will travel. Care of The Continent.

FOR CHURCH WORKERS—LADIES' AID AND MISSIONARY Societies are raising money without donations selling Valentine's Absorbent Dusters and Dust Mops. The only fifty-cent mop. Special offer by letter. Agents and societies should write. Valentine Duster Company, Urbana, Ohio.

PASTORS AND PARENTS WRITE TO US ABOUT young men who have come to Chicago to enter business or school life. We endeavor by personal invitation and influence to bring them into church relationship. Details gladly furnished. Rev. Francis M. Fox, Presbyterian Brotherhood, 509 South Wabash avenue, Chicago.

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ALFALFA—THE ROYAL LEGUME IS INCREASING $15 an acre land in the Southeast to $50 and $100 value. Four to six tons per acre, selling at $15 to $20 a ton, net growers $50 to $75 an acre annually. Send for free alfalfa booklet. M. V. Richards, Land and Industrial Agent, Southern Ry., Room 22, Washington, D. C.

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An excellent opportunity is afforded to observe the tribal dances and ceremonials of the Blackfeet Indians—one of the most interesting and picturesque of all the surviving tribes.

Panama-Pacific International Exposition, San Francisco, 1915.

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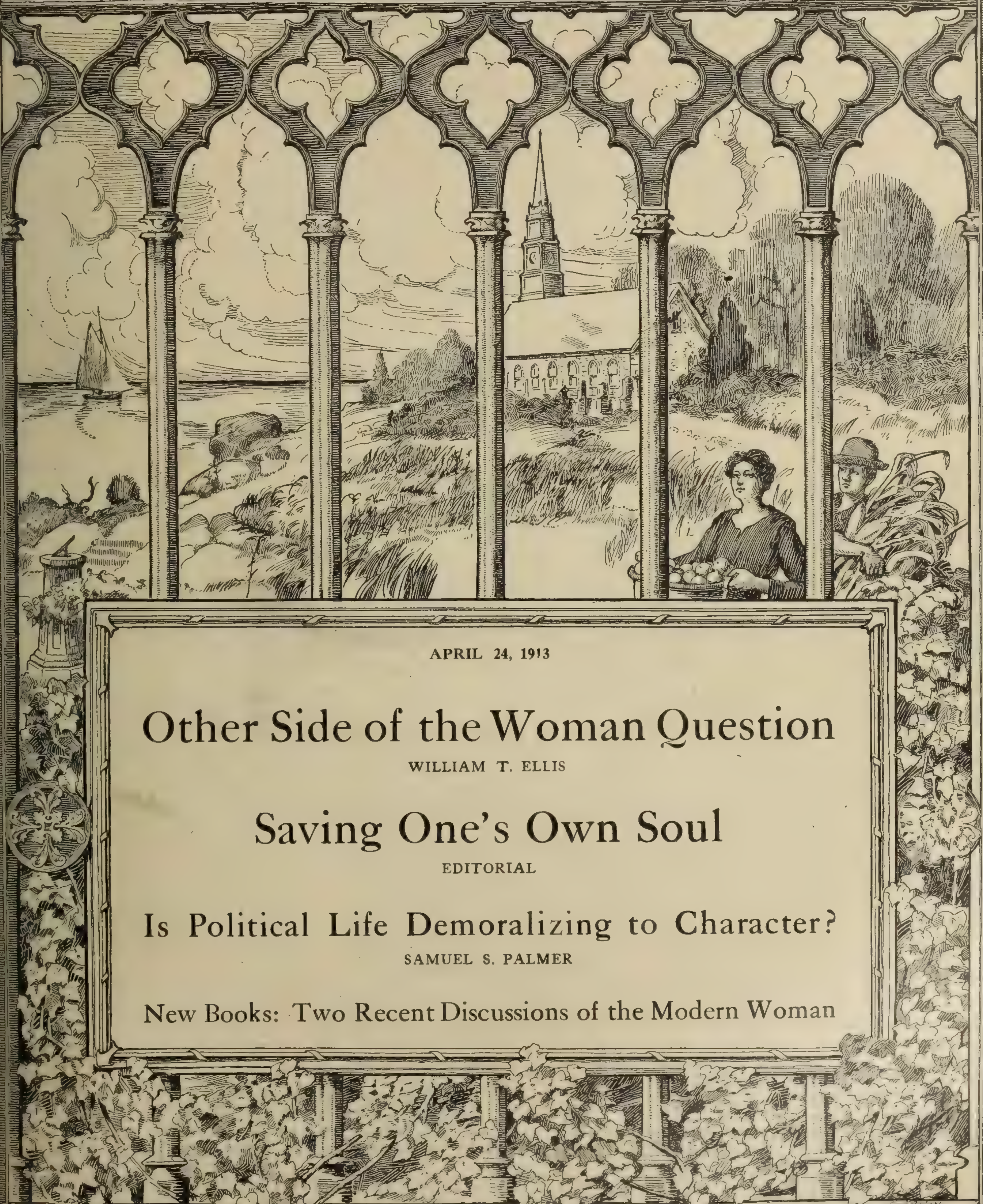

APRIL 24, 1913

Other Side of the Woman Question
WILLIAM T. ELLIS

Saving One's Own Soul
EDITORIAL

Is Political Life Demoralizing to Character?
SAMUEL S. PALMER

New Books: Two Recent Discussions of the Modern Woman

NEW YORK CHICAGO PHILADELPHIA

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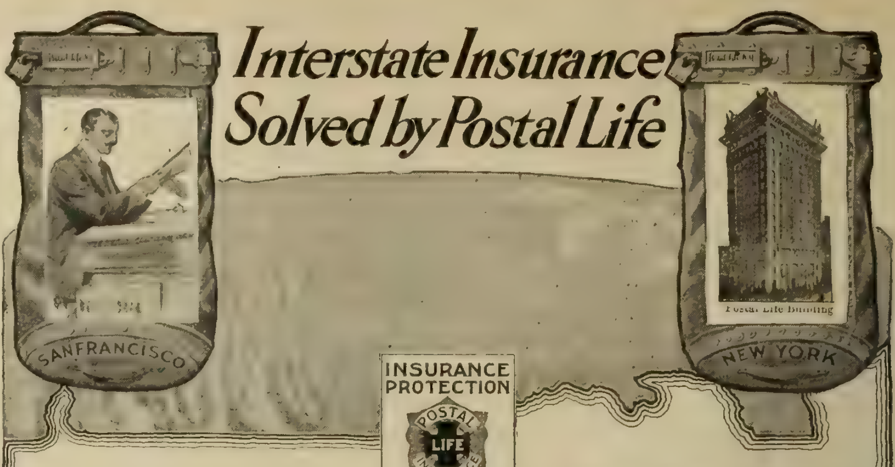
RIPON COLLEGE
RIPON :: :: WISCONSIN



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THE one who wants insurance in the Postal Life *writes*, as a citizen of the United States, *direct* to the Company's New York headquarters shown above—*its only place of business.* The Postal answers by mail, and it is thus subject to the United States Postal authorities—also to the Federal Courts.

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Around the Shop

The late J. Pierpont Morgan is said to have been "a harder man to get at" than even the Around-the-Shop Man, whom some good folk have sought to discover in person. It is probable, however, that no check which required Mr. Morgan's indorsement ever failed to reach him, and it is certain that subscriptions to The Continent from the Around-the-Shop Man's mail friends never fail to reach their destination. (Note: In reading aloud, please spell out the word "mail.")

Those who know Mr. Morgan deny that he was without a sense of humor, though the joke may usually have been on the other fellow. But, if the following anecdote be true, he tempered his joke in at least one instance with a saving qualification of a practical character:

A Methodist minister had written Mr. Morgan asking a contribution toward the construction of a new church.

"Being a strict Episcopalian," Mr. Morgan responded, "I cannot consistently help in the erection of a new Methodist church.

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—

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Total		179

WOMEN

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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

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Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Managing Editor—509 South Wabash Avenue, Chicago
William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. Everett Sisson, Managing Director

Saving One's Own Soul

"DON'T BOTHER ABOUT SAVING YOUR OWN SOUL; THAT'S SELFISH; THINK ABOUT OTHER PEOPLE."

This is counsel in these days frequently offered to persons uneasy over their own irreligion.

And the counsel is honestly offered for religion's sake. Many church people—and not all of them "liberal Christians" either—today consider that the old evangelical idea of every man's seeking salvation for himself is a straight contradiction of the unselfishness of Jesus.

To follow him, they argue, one must go through the world as he did, looking only to serve the happiness of one's neighbors. To be concerned about whether one is himself going to get safely into heaven seems to them opposite to Christlike self-forgetfulness.

In basic principle they are right. Make out clearly that a certain thing is selfish and you have certainly made it out to be unchristian. *If seeking the salvation of one's own soul were really selfish, it would, according to the standard of Christ, not be religious at all.*

And no doubt thousands have "fled from wrath to come" in pure selfishness. But they had to travel beyond that before they actually "got religion."

◆

In the real gospel sense, taking care that one's own soul shall be saved is not self-interest at all, but merely the honest answer of an awakened life to the first responsibility that God exacts of a man.

Saving souls is the preeminent undertaking on which the Heavenly Father is asking man's help. When therefore any man rises to the mood where he wishes to help God—which is the beginning of religion—the earliest task God sets him at is to bring his own soul into harmony—get himself saved.

If anybody proposes to serve God in cleaning up the world, the necessary point for him to begin is the nearest—with himself.

"The Son of Man came to seek and to save that which was lost." It is plain what Jesus meant when he said that. The men he called lost—already lost—were not thrust away into torment nor subjected yet to judicial sentence for their sins.

The trouble with them—the loss in which they were lost—was simply that they had no fellowship with God. Therefore they had none of his comfort in their sorrows; no feeling of his presence to support them through their hardships; none of his strength to help them in battle against sin. And not sharing his purposes, they never felt the thrill of laying hands to a work in which God asked their aid.

So wandering through the world aimless and hopeless, laden with iniquity and crushed by trial, untouched by any noble passion and ignorant of any call to usefulness in God's world, dreaming neither of purity nor of peace now or hereafter, these pitiful "sheep without a shepherd" whom the Lord beheld, could be pictured by no other word so well as his own terse, homely, heart-breaking word "lost."

These he came to "save." And saving those wandering souls meant everything opposite to their loss.

◆

A soul's salvation is a soul's restoration to fellowship with its Maker—to partaking of his strength and to partnership in his presence.

And the primal reason why a soul should seek to be saved—as God in Christ is always seeking to save—is not future bliss but present right and present power.

It goes without saying that God's fellowship granted to a soul in the present must reach into eternity, and that for eternity as for time it is assurance of joy—just as separation from God, if the soul persists in choosing that, also extends to eternity.

But the salvation Christ offers is in essence not a mortgage on happiness to come, but a rectification of life and a commission to service beginning forthwith—at any moment when in free will a man consents to accept it.

Nothing therefore can be more perfectly ethical than an intelligent desire to be saved. It is indeed the first spontaneous motion of the soul when a human being perceives that this is a moral universe in which the Creator has put us all to live.

Some things are right; some things are wrong; and God rules over all things to uphold the right and put down the wrong—these are lessons so near to intuition that no child hearing them doubts the teaching. And human nature retains such affinity for primitive truth that most men grown accept all this still as an axiom of existence.

Many, of course, acknowledge it without considering its bearing on themselves. But if once a man connects the being of God with duty in his own life, he cannot get away from this conclusion:

A man's life can amount to nothing of lasting use in the world that God has made, unless like God he too is living to uphold right and put down wrong.

And when any man to the depth of his soul thus wishes to have his own life fitted to the will and work of God, he is seeking to be saved.

◆

As already insisted, this movement of the soul toward God is absolutely ethical. It is absolutely superior to selfishness. It is straight, unmixed response to fundamental obligation.

To be sure, a man knows that if he moves through life on a line with God's organization of the world, he is moving toward peace. Nothing ill can come to a man now or hereafter who sincerely commits himself to the doing of God's will.

But that faith in the safety of righteousness is not selfish; it is only a piece of the comprehensive faith that righteousness is the common safety of all mankind—the sole sure safety for any man.

Moreover, the soul which sees its first and most inevitable obligation to be the squaring of its own purposes and acts with God's will, adopts a principle of life which is in itself most unselfish.

The will of God is not the purification of one life alone, but the purification of all lives. The man therefore who has begun to follow God's will in his own soul must go on with it through all the other lives beyond himself which he has power and opportunity to influence.

Here is complete salvation which comes at length in power to many whose first motive in turning to Christ may have been the selfish retreat to a safe refuge from unhappiness after death.

For their retreat into Christ brings them in contact with an electric power that forthwith forces them out of retreat into advance—advance to unselfish service—which is full salvation.

The World

China Asks for Christian Prayers Next Sunday

For the first time in the history of the world a non-Christian nation has asked for the prayers of Christians. An official request was made by the Chinese government last Thursday to all the Christian churches in China to set aside next Sunday, April 27, as a day of prayer that China may be guided to a wise solution of the critical problems besetting her. The appeal was sent by telegraph to governors and high officials within whose jurisdiction Christian communities are found and also to leaders of the various missions. Prayer is requested for the government and the president of the republic (the latter yet to be elected), for the national assembly, for the constitution about to be drafted, for recognition of the republic by the great powers, for the election of strong and virtuous men to office, and for the maintenance of peace.

Representatives of the provincial authorities are instructed to attend the prayer services where publicly held. A service of this character has already taken place in Peking at the request of the government.

According to the Associated Press, which transmits the foregoing report, the action of the government has given unbounded satisfaction in missionary circles in China and is regarded as most striking evidence of the extraordinary changes which are proceeding in the Chinese nation.

The request for prayer addressed to the missionaries and churches of China has appealed most strongly to all friends of China and Chinese missions at home. Secretary Arthur J. Brown of the Presbyterian Foreign Board, who is chairman of the committee of reference of the general foreign missions conference, and representatives of the Federal Council of Churches of Christ in America united in a request to the clergymen and churches of all denominations in North America to join with the Chinese churches in prayer. The Methodist board addressed a special appeal to its constituency, as did the Presbyterian Woman's Foreign Missionary Society and the Illinois Christian Endeavor union.

* * *

Japan Affronted by California Land Bills

California's legislature has been giving an exhibition of anti-Japanese sentiment which has produced a counter display of hostility and belligerence in Japan. So dangerous did the situation become that on Saturday President Wilson and Secretary of State Bryan felt forced to take a hand. The occasion was the passage by the lower house and the apprehended passage by the state senate of a bill forbidding aliens, ineligible to citizenship, from holding real estate. Naturalization is open only to white persons and persons of African descent, and the Japanese have been excluded as Mongolians. It was not denied that the measure was directed against them.

Secretary Bryan in a telegram to Governor Hiram Johnson conceded in behalf of the President the right of California to legislate according to its judgment, but urged a recognition of the serious international character of the pending legislation. The President advised against the use of the words "ineligible to citizenship," preferring general terms. In several states and in the District of Columbia there are statutes prohibiting alien ownership, but the language is such that no particular nationality can take exception to it.

Under the existing treaty Japan claims she is entitled to receive the same treatment as that accorded "the most favored nation," so in reality her grievance is against the United States rather than against California. The present agitation is likely to bring up the whole naturalization question, possibly before the supreme court. The Japanese object to being classified as Mongols, but doubtless they were so considered by Congress when the law was passed in 1802 and amended in 1870. It is also asserted that the technical force of the Japanese protest is broken by the fact that Americans are not in practice permitted to own land in Japan, though nominally permitted to do so under the treaty.

Meanwhile mass meetings have been held in Japan to protest against the alien land legislation in America and to denounce the "supine" attitude of the Japanese government. Talk of a resort to arms was cheered, and one speaker, a deputy, suggested the dispatch of a Japanese fleet to California as the first step toward establishing Japan on an absolutely equal footing with the United States. The most unfortunate phase of the anti-American clamor is the feeling it aroused against the American Christian missionaries and their work. Five years ago California proposed school laws strongly resented by the Japanese, and it seems evident that the resentment has far from subsided.

* * *

The Belgian Strike as a Political Force

Belgium's great political strike came quite as predicted by the leaders of the manhood suffrage movement. Man after man in the cities and towns of the kingdom laid down his tools or quit his work because the Socialist party's demand for the abolition of plural voting was unheeded by the government and the Clerical majority in the parliament. The number on strike was estimated at 350,000, and all the provinces were affected. Among the last of the workers to go out were the union printers in Brussels, and on Saturday the fifteen daily papers of the capital were crippled. The hosts of the idle were reported to be remarkably orderly, while the government's attitude was firm to the point of stubbornness, pending action by the parliament.

Active or tacit support is being given the strike by many employers. Some of them promised to continue their workmen's wages during the strike, and other Liberals and Radicals of the wealthy class are said to be privately contributing funds. Unions of Catholic workmen, known as Christian unions to distinguish them from the Socialist trade organizations, did not join the crusade.

One of the most serious results of the strike was its effect on the international exposition which was to open at Ghent on April 26. Three-fifths of the British exhibitors decided to withdraw from participation, and many of the French and other foreign exhibitors have done the same.

A political as contrasted with an industrial strike is unknown in America, though it was tried with some success in Russia in 1905. Twenty years ago there was a similar strike in Belgium for universal suffrage, which was granted with the plural vote feature included. But never before has the cessation of work been so extensive or unanimous nor so carefully prepared for in advance. With no effective constitutional way of making themselves felt the working masses turn to the strike as a natural weapon, and even though the immediate object is not attained the effect will be tremendously educational to all classes, and especially encouraging to the organized Socialists. In this country there are probably sufficient safety valves to prevent such an outbreak, but the continent of Europe has still some lessons to learn in the matter of democracy and freedom.

* * *

Three-Class Suffrage System in Prussia

Prussia is another European country which has the three-class suffrage system. Each group of voters pays an equal sum in taxation and has equal political power, the result being that in some districts one voter of the first class has the power of a thousand third class voters. Thus in the diet 600,000 Socialists were able to elect only six representatives in 1908, while one wing of the Conservative party with 60,000 voters elected sixty. Two wings of the Conservatives with 417,000 voters elected 212 members, but the Socialists and Radicals with 710,000 voters elected only forty-two members. A surprising fact chronicled by The Daily News of Chicago is that the German chancellor and six Prussian ministers must vote in the third class at the elections for the Prussian diet May 16—presumably because their financial status is lower than their political standing.

* * *

Belligerents Accept Basis of Peace

The Balkan alliance, very considerably weakened by internal dissensions, will follow Turkey in accepting the peace proposals of the European powers, according to reports the first of the week. Servia, yielding to outside suggestions, several days ago withdrew her troops from before Scutari, and King Nicholas of Montenegro was thereupon reluctantly impelled to abandon the siege. Bulgarian and Servian troops are believed to have clashed at Monastir, and Greece is uneasy. The final disposition of the conquered territory and the erection of the autonomous state of Albania are two problems which it may be difficult to solve without further bloodshed.

* * *

Progress of the Tariff Anxiously Watched

From the standpoint of politics, and in less degree of commerce also, the most important current happenings in the country are at Washington, where Congress is working over the new tariff schedules and the new income tax. The outcome is as yet indeterminate and cannot now be forecast. A word of warning may well be uttered to those persons—and there are not a few such—who expect a secular millennium to come by way of the national capital. The tariff is only one incident in the nation's prosperity or adversity—good or bad crops, peace in Europe, the increased production of gold; these and other less apparent factors are also determinant influences in the country's welfare.

President Wilson is said to apprehend no serious business disturbance as a result of the pending tariff bill except here and there "for effect." Any attempt to touch wool and sugar has always brought forth strong protests. For example, a planter at a small town in Louisiana has sent The Continent and other journals of the country an elaborate series of arguments against free sugar. However, various editors have been pointing out that a state which is strenuously opposed to the Democratic tariff policy should not regularly vote the Democratic ticket by large majorities and send delegations to Congress bearing the Democratic label but advocating high protective policies. In other words, the state is advised to forget civil war issues to vote on present-day questions.

Meantime President Wilson appears to have "charmed" Congress through his policy of going to meet the members face to face and cheerfully insisting that he is a human being and not merely an institution—"a remote island of jealous power," as he phrased it. The New York Tribune declares that the President's policy is making it easier for the average legislator to keep a mind on duty rather than on spoils.

* *

Religious Belief of Morgan as Expressed in His Will

J. Pierpont Morgan's will was made public Saturday, a few days after his burial at Hartford, Connecticut. It opens with a striking expression of his religious belief, as follows: "I commit my soul into the hands of my Saviour in full confidence that, having redeemed it and washed it in his most precious blood, he will present it faultless before the throne of my Heavenly Father; and I entreat my children to maintain and defend at all hazard and at any cost of personal sacrifice the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once suffered, and through that alone."

The will leaves $500,000 to St. George's Episcopal church of New York, $100,000 to the New York diocese for missionary stations in the state and a like sum to the House of Rest for Consumptives. Liberal provision is made for relatives, friends, employees and servants, and the residue is left to his son, J. P. Morgan the younger, who is regarded as his father's financial successor. The son is specially requested to continue to contribute to the great maternity hospital in New York City, but no other charitable bequests are made.

In regard to the vast and valuable collections of art treasures, which are left to the son and the grandson, Mr. Morgan's will states that his intention was to make them permanently available for the instruction and pleasure of the American people, and voices a hope that the legatees will carry out this intention. No appraisement of the estate has yet been made, but estimates are from $100,000,000 up.

* *

—The romance of war is passing. Instead of being seated on the back of a spirited charger when he made his recent triumphal entry into Adrianople King Ferdinand came into the town by motor car. But the Bulgarian victory was none the less real, even though its setting was modernized.

Religious World

Russell Libel Suit Fails in Canada

The suit for criminal libel brought by "Pastor" C. T. Russell of Brooklyn against Rev. J. J. Ross, minister of the Baptist congregation in Hamilton, Ontario, has completely failed. The action was based upon a pamphlet which Mr. Ross published dealing with Russell and Russellism. The suit was instituted last December. In the first trial the sitting magistrate refused permission to the defense to cross-examine Russell, and on this point appeal was taken to the court above, which promptly reversed the ruling.

A citation for Russell to appear in court in Hamilton was, of course, unenforcible upon a resident of the United States, but after long delay the "Millennial Dawn" leader consented to go to Hamilton voluntarily. His examination and cross-examination occupied five hours, and was an ordeal so severe that the "pastor" evidently decided that he did not wish to risk going through it again, for immediately after his return to Brooklyn, he wrote to Mr. Ross offering to withdraw the case if the latter would "apologize in a mild form" and promise not to write any more pamphlets.

Mr. Ross emphatically refused apology, however "mild," and the case went to the grand jury with a full transcript of Russell's testimony. On examination of this the jury promptly returned "no bill," and thus the case was completely thrown out of court. The ministers' association of Hamilton stood by Mr. Ross steadfastly through the whole controversy, and the entire city congratulated him delightedly on the overthrow of his antagonist.

* *

Foul Liquor Gang Impugns Girl's Honor

One of the most tremendous moral upheavals ever known in any city of the United States has been accomplished this spring in Elmira, an enterprising town of 40,000 people in the southern tier of counties in the state of New York. Dr. Henry W. Stough of Wheaton, Illinois, an evangelist of distinction who travels with a large party of helpers, went to Elmira in January to conduct an evangelistic campaign.

Dr. Stough is well known to be merciless in his attacks upon ringleaders of corruption in the cities which he visits, and before he went to Elmira he was requested by certain business men not to assail Mrs. Harriet Rathbone, the owner of a big local brewery. It was represented that Mrs. Rathbone had inherited this property, disliked the business and was anxious to get rid of it. After his arrival in the city, Dr. Stough found, however, that quite on the contrary Mrs. Rathbone had used of all her phenomenal business abilities to develop the trade of her brewery, and had bought up saloon after saloon, until she owned fifty-eight of the 150 licenses in town, although the limit for licenses in Elmira is fifty-two.

With this knowledge in his possession, Dr. Stough denounced the woman publicly and called upon the city government to enforce the liquor laws. Mrs. Rathbone immediately began to fight back through the agency of her business superintendent, John J. Hassett. After threats of libel suits had failed to silence Stough, Hassett entered into a conspiracy with Chief Casseda, head of the local police, to ruin Professor D. L. Spooner, Dr. Stough's leader of song, and Miss Hester Cartwright, who was traveling in the evangelistic party with her father, and served as its pianist. Warrants were sworn out, and by trick maneuvering the police succeeded in arresting the singing master and his pianist when the two chanced to be alone together in their practice room for five minutes.

Conspiracy Reacts Ruinously on Conspirators

The Elmira conspirators had calculated that the arrest of Professor Spooner and Miss Cartwright, which was planned for the last day of Dr. Stough's meeting, would drive the evangelistic company out of the town in disgrace. But their reckoning was astoundingly mistaken. Dr. Stough promptly announced that he would continue his meetings until his two associates were tried and vindicated. An absolute tornado of popular indignation broke loose in the town. Miss Cartwright in jail was besought to sign a "confession," being promised instant release, but spurned the suggestion with splendid courage. The trial came on amid the greatest excitement. Alibis for both the defendants were proved by a multitude of witnesses, and the witnesses for the prosecution were discredited out of their own mouths. As a climax, Burns detectives arrested a liquor spy with $500 in his pocket which he had just offered to a juror for standing out against acquittal. The verdict of the jury was returned in two minutes and was, of course, a certificate of absolute innocence.

The service of thanksgiving and rejoicing held that night in the evangelistic tabernacle was a scene of unrivaled intensity of feeling. Many of the church people of the town, considering Dr. Stough a sensationalist, had held off from participation in his meetings, but the scandal of this liquor gang's assault solidified the churches absolutely. At this thanksgiving service all the Christian and decent citizenship of the town united to form a civic league. This organization immediately took up the prosecution of conspiracy charges against the chief of police and the brewery manager. The trial of the chief has been the latest feature of the fight, and the trial of Hassett will immediately follow.

Meanwhile the police inspector who serves as acting chief enforced law as to saloons and other forms of vice with a stringency never known before in Elmira. The uplift of public sentiment is astonishing and has affected towns in every direction surrounding. Dr. Stough, who has been holding meetings at the near-by cities of Hornell and Cornell, continues to inspirit the forces fighting for righteousness in Elmira. All together, a victory of incalculable significance has been attained.

Editorial

Red Flannel Shirts for the Heathen

IN A CAPITAL article recently in The Saturday Evening Post, on "The Business Side of the Church," are some excellent suggestions about the country church. Interesting instances are given of the renovating and revival of such churches. The point is well made that they set out to serve their own communities and found in them large tracts of need which were poorly covered. Our own department of church and country life in the Home Board has been sounding that note for some time, though there are some who would like it silenced.

The article is so interesting, and its points are so well made, that it seems almost ungracious to make a critical suggestion. Yet the trite observation comes to mind, that some men seem not to know how to favor one position without undervaluing another equally important. The only way some men can favor foreign missions is to belittle home missions. And the case is often reversed. In this particular instance the writer describes a church, of which he says:

"Money comes without trouble. This church makes a point of spending most of it at home, and the minister admits that he is a bit lukewarm on the subject of missions. He does not consider it right to send money to foreign countries so long as there is in his home parish one man who is hungry, one child without proper clothing or the family without a roof. If there is nothing left to buy red flannel shirts for the heathen after home needs have been met he does not worry."

Now that, of course, is intended to state the case humorously. Probably no intelligent person supposes that the Foreign Board is in the business of exporting red flannel shirts. But we really wonder whether this cheap idea of foreign missions is not quite a common one. Generally, foreign mission workers suppose that it is outgrown until they get close to the situation in the church, and they discover there are a good many who are still talking about there being so much to do at home that nothing can be done abroad.

There is, of course, no difference of opinion about the duty to the man who is hungry in the home parish, and the child without proper clothing, and the family without a roof. It is not too late to be urging, however, that a man ought to have a bit of worry in his life if he does not bring his people to any wider vision than that. If he thinks of the needs of the heathen in terms of red flannel shirts, of course that explains fully his ability not to be concerned if he has no money for their needs. It is not the leaders in the movement for social service who are responsible for this narrow view, it is belated followers. The constant danger is that there will be those who will be so concerned with the social needs of a community that they will think lightly of needs which have an eternal connection more directly than these social needs, and so will bring the social service work into unnecessary collision with the other phase of the church's task, namely, that of serving eternal purposes.

How would the last sentence in this quotation sound if we put it on the other basis? "If (after supplying food and clothing and dwelling) there is nothing left to supply the saving gospel of Jesus Christ to dying men among the heathen this minister does not worry." All we can say is, that he ought to worry. He ought to keep his splendid social service always vitalized, always widened by a vision of larger opportunities, to which he will constantly be pointing his people. The minister who confesses that he is "a bit lukewarm on the subject of missions" acknowledges also that he is belated in the present strong movement of the church.

We are all greatly interested in social service. We should have been interested long ago, and the task would not be so great now. It is natural enough that there should be some who, in the new and fresh interest in this part of our service, have lost sight of the work which yet remains to be done in other fields. It is peculiarly important, therefore, that all men who try to see things widely should hold themselves steady and broad-minded in these days.

The Fountains of Human Love Smitten Open

Out of the wide regions of the Central West devastated by storm and flood there comes just one invariable comment from every locality: "Everybody has been so astonishingly generous." All the Utopias of fellowship and unselfishness that the dreamers of dreams have ever imagined have been outdone in the wonderful brotherhood of all sorts and conditions of men in these stricken towns. Once more it was true as is written in the book of Acts: "Not one of them said aught of the things which he possessed was his own." Those who escaped the disaster were eager to share their homes and comforts with those who had been losers in the flood, and the only danger of shadowing the general good will was in offering to pay for kindnesses rendered.

The giving of the country at large to the national relief fund was magnificent, but not so beautiful as the spontaneous compassion which dictated aid rendered by neighbor to neighbor—sometimes the mutual helpfulness of companions in misfortune. All this answered no appeal but the appeal of human necessities and bespoke no motive but the instant motive of human sympathy. And it disseminated a wholesomeness of community feeling unknown before. The Zanesville Signal says from one of the cities which suffered most: "This great disastrous flood has shown us that we are all just one big family. It has shown us the bigheartedness of our neighbors. It has illustrated the joy of helping one another. It has shown our dependence on one another." What better boon could any town ask than to have such results of the flood abide?

And then the innumerable heroisms that the flood became the occasion for—what a glory they shed over the devastated scene! The risking of life for others became a commonplace of every hour in all the flooded regions, and the risk very often cost "the last full measure of devotion." It must have been many a long day since heaven's book of remembrance had before acquired so many illuminated pages in so short a space. Here is a story from Dayton for which The Western Christian Advocate vouches as a literally true example of what was repeated there in substance of courage and sacrifice many, many times over:

A husband, wife and four children were floating down the Miami on a loose pile of lumber likely to go to pieces any moment. A crowd gathering on shore discussed their plight and decided that rescue was impossible. But a colored man who said nothing got hold of a boat and put out into the river. He missed the lumber pile and was swept far down stream before he could touch shore again. Resting a minute, he put out once more. This time he got off the wife and two children, and having landed them, he rowed out a third time and saved the husband and the other two. The crowd which had voted the feat impossible met the colored man as he landed and offered him a generous purse of money. But he pushed the purse away. He wasn't working for money—and besides, money was nothing to him any more. His own wife and little girl were lost. But even while he spoke, there was a cry of "Daddy!" at the edge of the throng, and as the people made way the missing wife and daughter rushed to the dusky oarsman's arms. Some other hero as humble and as true as himself had saved them and brought him for his courage the only reward that could have meant anything to him in that hour.

People say, "What mystery that God permits these great afflictions to come on the world!" But if the good God looked down out of heaven and saw a great people all bound and tied with chains of selfishness—the rich regardless of the poor and poor hateful toward the rich—and if he knew what a terrific flood of destructive waters would do for those people, who can say that his kindness would not send them a flood?

The Lure of the Far-Away

How much better we could do, and how much more we could know, if we were only somewhere else! A wise naturalist said to his class, "If you knew what is in one square mile of earth where you live you would know the whole earth." That seems a rather large remark. It is true, however, that no man knows what lies nearest to him. The far-away draws him and seems more attractive. Practically, we all live by the telescope rather than by the microscope.

Two travelers met on the great pyramid in Egypt. One of them said to the other that this seemed to him the most wonderful work of man, as Niagara falls seemed the most wonderful work of God. The other said he had never seen Niagara falls—though he had lived all his life within fifty miles of it! Half way around the world to see the greatest wonder of man, but not fifty miles to see the greatest wonder of God! The recent Sabbath school lessons have been contrasting the two methods. Noah was called of God to stay in his own place, among his familiar friends, and stand for him. Abraham, on the other hand, was called to leave his familiar surroundings and go into a new land, and there stand for God. Both things were difficult to do, but for most of us Abraham's call would have been the easier. We seem to get a better start in new surroundings. The far-away lures us.

It happens also that some men who pay little heed to Christian work, or the winning of their fellows to Christ in this country, want to go to the foreign mission field to do the very work which they are not ready to do here. Our board wisely inquires about all its candidates, whether they have shown in the home surroundings the kind of zeal and interest which will be wanted in the new surroundings. One of the ways to test ability for a far-away enterprise is to lay out one's ability in the near-by enterprise.

The Right of a Church Board to Have Ideas

The worst stupidity yet perpetrated in the discussion of Home Board policies is the answer which some people make to the observation that all the board's progressive innovations have been authorized by acts of the General Assembly. "Yes," is the response, "the Assembly, of course, passed the approving resolutions, but that means nothing, because the board itself always recommended these changes and additions. It's the board's doings after all." But talk of that kind is self-evidently talk for effect. These very objectors would be the first to vote the Board of Home Missions or any other board insufferably inefficient if it should come year after year to Assembly with no suggestion for enlarging its sphere and improving its methods. Just imagine what would be the ridicule incurred by a board that came meekly to Assembly whispering: "Can anybody here imagine what would be wise for us to do next?" It's the board's business to know what to do next if it knows its business at all. A board that could not propose something bigger to do next year than it did last year would not even have a name to live; it would be too far gone for a coroner's inquest.

"It Is Settled" in Canada; Why Not Here?

The United States has an "Uncle Sam" who is imaginary. Canada has a "Colonel Sam" who is real. "Colonel Sam," whose other name is Hughes, is minister of militia in Canada, an office corresponding to secretary of war in the United States. Canada has a different name for the job because—happy country that it is!—it has no army and dreams of no war. But Colonel Sam has a canteen problem on his hands. Just as in the United States, there are people in Canada who say that if soldiers are permitted to drink beer they will never get drunk. So Minister Hughes tried it on. He let one of his camps have beer, but when he inspected the consequences he found fourteen men dead drunk—and drunk on nothing but beer at that. Then he spoke his mind, which was after this fashion: "So long as I am minister of militia there will never be allowed in the militia camps any wet messes, 'mild' or 'light beer' canteens. You will kindly not waste time discussing this question further. It is settled." Why can't the United States manage to muster an army officer who will say "It is settled" with the same conclusiveness?

What Poor Tom Gilmore Can't Understand

The Continent has before commiserated the saloon element in American politics on its sad deficiency in horse sense, and has had occasion to cite Tom Gilmore, head of the Model License League, as a singular example of that poverty. Gilmore's latest outbreak demonstrates his brain deficit again. He has published all over the United States the charge that the people who work for prohibition laws are liquor drinkers themselves. The assertion is such nonsense that even papers friendly to the saloon point out the absurdity of it.

The disappointment that started Gilmore off on this silly tangent was his failure to entice the Anti-Saloon League into the support of a law prohibiting the purchase of intoxicating drinks as well as their sale. Tom pretends to think that the reason the league refused was because its leaders want to buy whisky themselves. Of course he cannot really suppose that, yet he is probably not bright enough to appreciate the real reason. Liquor drinking is a matter of "personal liberty," and therefore the right of law to stop it is dubious. But liquor selling is a social matter, and to that the application of law is indisputable. So prohibitionists stay on the nondoubtful side of the issue, and it will take somebody smarter than Tom Gilmore to drag them off.

—In Washington City now it is unlawful to have a saloon within 400 feet of a church or school. The number of licenses for liquor selling is also to be limited hereafter to 300. This is the effect of the Jones-Works law, the passage of which was a good deed added to the record of the last Congress in its closing hours. Of course the law means most of all to the good people who live in Washington all the year around, but the whole country ought to be grateful at least for the fact that Pennsylvania avenue will look a little more decent after this. The solid bank of disreputable looking liquor dives on the south side of that great avenue has been one of the most discreditable sights in all America.

—Instead of complaints because the Board of Home Missions has so many departments and so many superintendents of special work, the church ought to be insisting on the development of at least one more department under effective direction—a department for organizing and stimulating missions in the negro quarters of the larger northern cities. It is notorious that the colored people in the densely crowded sections which they occupy in northern centers of population are most inadequately provided with religious privileges. Something far more generous and brotherly ought to be done for them by the white Christians of these cities. But nothing much is likely to be done where so many other needs are so clamorous, until it is made the job of some one strong leader and organizer to start work of this kind in various towns and collect finances to support it. Everybody's business begins to be looked after only when it is made a definite somebody's business. And this particular task should not be left as everybody's business any longer.

—A. C. Tapley, railroad agent at Haverhill, Massachusetts, is resuming this spring the Sunday afternoon preaching which he has held for a dozen summers on the platform of his station. Mr. Tapley gets ministers to do the preaching, but it is accurate just the same to say that he holds the service. When first appointed ticket agent Mr. Tapley was distressed at having to spend all day Sunday at his office, unable to get to church. But he had to make the best of it, and his way of making the best was a mighty good way, for he soon turned the railroad station into a place of prayer, praise and preaching. There are many conversions every summer, for the service is always evangelistic. The Christian Endeavor World tells us that Mr. Tapley will have nothing else than that; if the preacher should happen to get off a strict gospel line Mr. Tapley rises up in meeting and tells him to come back to the subject. People travel long distances to attend this unique summer afternoon meeting.

—Protestant citizens will hail with pleasure the authorized announcement that the "Bureau of Catholic Information" has been formed by a group of Catholic laymen to arouse "opposition to a custom that in some states has become almost a habit—using Catholic societies for political profit." The promoters of the new bureau pledge themselves to "oppose for the head of any Catholic society any man or woman who is now holding or aims to hold a political position." They expect to awaken the antagonism of both priests and laymen by their "radical departure," and do not therefore seek clerical approval "in the usual manner of such bodies." If they have the grit to stick by their program against all antagonism it will be an excellent aid to mutual confidence among Americans of diverse faiths.

—It cannot be questioned that church attendance is on the increase in New York. Attendance of men is particularly improving. All observers agree in that impression and every count of audiences recently made confirms it. The same thing seems to be true of most of the other cities of the United States. The turn of the tide has evidently arrived. The sag of religious interest has passed the low point. Just what is making the difference may be hard to analyze, but the meaning of the fact is plain. It spells for the church hope, of course, but more particularly opportunity. And the great question now for the church is whether as people come back hungry to the old table it is going to have anything nourishing to feed them with If it hasn't, they'll soon be going away again.

—Rabbi Schulman of New York proposes a commission representing all religious bodies and uplift agencies to consider and agree on the right kind of Sunday observance legislation for the big metropolis. Though a Jew, believing in Saturday as the Sabbath, he says that Sunday is the only possible legal rest day and believes that in that character it ought to be strictly protected by statute. The idea of a commission on the subject is an excellent one and should be put into effect not only in New York but in the rest of America's greater cities.

—"I can't think of asking my children to go to both Sunday school and church; it is too much to expect them to sit still through two services," is the voice not of real maternal care; it is simply sentimental coddling. No children of normal health are the worse for two and a half hours of enforced quiet on Sunday morning Apart altogether from the religious benefit of it, the experience is an excellent antidote to the ever-present American poison of restlessness.

—Even in California, where the churches are reputed to have less influence than anywhere else in the country, Christian citizens can compel moral legislation when they get sufficiently in earnest about it. The passage of the injunction law to wipe out the red light districts of big California cities was clear-cut proof of that.

Preaching on What Level?

BY CLELAND B. McAFEE

THERE is a saying of Luther: "I preach as simply as I can, that common men, servants and children may understand; for the learned already know it all, and I do not preach for them." Up to the last clause that saying illustrates what many ministers of the gospel have found a wise course. It is easy for us to single out a few more intelligent men in our congregations and try to preach on what we count their level. As a matter of fact, we very often miss their level, and would find them much more readily if we preached for the simple-minded.

It is not uncommon to hear a man in an important church say that he learned to preach in some country place. Professor David Smith, who has recently been lecturing in America, said many times that his great life of Christ, "The Days of His Flesh," was written in a little country parish in Scotland. It was there that he learned to speak plainly and simply, to put large meanings into simple words. There are some men who do not know the difference between great ideas and long words, who feel that if the words are long the preaching must therefore be profound, without realizing that the greatest art in preaching is to take the widest truths and bring them into sight of the simplest minds.

Danger in Talking Down to Children

Of course, that does not mean for a moment the talking of twaddle, or saying petty things. Only a few men know how to talk to children, and more of them fail from talking meaningless things to them than from talking over their heads. Children are quick to detect when nothing is being said, and more men have failed on Sunday school platforms because of talking down to children than because of talking above them. There must needs be a great idea in any simple talk to make it effective. Granted a great idea, it is the minister's business to put it in simple enough words so that it can be grasped by the simplest people of the congregation. The others will recognize the greatness of it in the simplicity of the expression.

In the preface of Robert W. Dale's "The Living Christ" is a story of his preaching in Augustine church, Edinburgh, a few months after Dr. Lindsay Alexander, a scholar and theologian of distinction, had resigned the pastorate. He walked home with one of the deacons after the morning service, and the deacon spoke regretfully of the ministers who had served the church since Dr. Alexander's resignation. The burden of his criticism was this: "Sir, they have preached to us as if we were all masters of arts!" Dr. Dale set out to preach to men as though they were not masters of arts, and men who were masters of arts followed him with profound interest.

Two Judges Who Wanted Simplicity

Two instances in the autobiography of Bishop Whipple carry the same suggestion. In his early days he was invited to preach in a big church in Utica, New York. He took a sermon which he counted his best, proving certain important things in the Christian faith. The next day he met a prominent judge, who had known him from his childhood. The judge laid his hand on his shoulder and said, "Henry, never preach that sermon again, no matter how long you live. I know more philosophy than you have ever learned. You must not try to preach to the judge, but to the tempted, sinful man, telling him of the love of Jesus Christ; then you will help him." Some years after the bishop was in the South and found Hon. Isaac H. Bronson, a judge of the United States supreme court, in Palatka, Florida, an invalid and unable to attend service. He talked with him of the fatherhood of God, showing reasons for our acceptance of this profound truth. Suddenly the judge exclaimed, "Mr. Whipple, tell me of Jesus Christ, as you would tell my black boy Jim, and I shall be grateful! I am bewildered by the theories of men."

The fact is, whatever our theories about it, the sermons that are on the level of the black boy Jim do get to the heart of the judge, while the sermons which seek the level of the judge are apt to miss him, and are certain to miss black Jim. Let a man set out with a thought great enough for the greatest man and work it out so thoroughly that it can be stated simply enough for the simplest man, and he has found the level for effective preaching.

Influence of Political Life on Character

BY SAMUEL S. PALMER

TRUE LIVING in public life is being called for today as never before. Investigation seems to be the order. To ferret out the dishonest man and rid society of such a deceiver is common. In Congress and legislature probing committees are appointed. In our cities councilmen are resolving to find the rascal. In not a few cases the names of the dead are linked with grievous wrongdoing, and the very publicity of names drives others abroad.

The question naturally comes, Is there something in public life antagonistic to good morals? There seems to be a feeling on the part of many that public men are not to be trusted. As long ago as 1863, when Senator Wade went from the senate to the White House and told President Lincoln that our country at that moment was "within a mile of hell," President Lincoln replied, "That is just about the distance from the White House to the senate."

Recent legislation has tried to provide safeguards against men in public office. The initiative, referendum and recall are urged to help save society from some of the men who have been chosen for public positions.

Let it be said at once that public office does not make a man bad. It may reveal the badness that is already there and provide an atmosphere for the growth of evil that had never been suspected, so that the conscience becomes weakened, and the will loses its strength.

Every calling has its own peculiar difficulties. We need not imagine that any work is free from peculiar trials. The work of some men brings them into an atmosphere of trickery where the whole truth is not to be spoken and where weak points are covered. The preacher is not free in this regard. His very life may become perfunctory. The expressions that are so frequently upon his lips may lead him to believe that they belong to his heart. The man given a public trust is simply brought into new relations with new influences, and therefore with new trials, and too frequently he yields to the unexpected. The man in public life is put to a test that he had never known before. He enters upon a new experience, for temptation is an experiment. Temptation does not make us; it reveals us. Every man is tempted. The difference between men is not that some are tempted and some are not. The difference is that some stand and some do not. Men do not become corrupt because the evil is so great. They are corrupt because they have yielded to the evil. A man's prudence may pass into selfishness and selfishness into avarice and falsehood, and soon he is sacrificing the public good to his own personal ambition. When Mr. Lincoln was a candidate for reelection to the presidency a committee from a great state made an appeal and a promise of what that state would do on condition that he should remove a member of his cabinet. At that time Mr. Lincoln said he would rather lose the office than yield to their demand. That temptation did not make him. That was a temptation that revealed him.

Many who come into public life step over boundary lines that hitherto held them. They are attracted by the new life. They meet with dangers that they had never known before. They see other men who have a good reputation doing things that they had supposed to be wrong. "Perhaps we are mistaken," they say. "We do not want to set up ourselves as examples to these men." At Bypath Meadow Christian said to Hopeful, "If this meadow lieth along by our wayside let's go over into it." Many men come into public life knowing that there is a distinct boundary line between right and wrong, that right is right everywhere. They see men walking on the other side of their boundary line. They seem to be getting along well, and finally they say, "It is easy going on the other side. Perhaps I might try it."

When a man first reads the political code that is practiced by many he is amazed that any self-respecting person would hold it. In time he finds himself growing used to it unless he has positively taken a stand against the iniquitous thing. Unconsciously perhaps he is growing to feel that political dishonesty is not dishonesty. He forgets that dishonesty in one place means dishonesty in every place. He comes to feel that in the time of political excitement the character of a good man may be assailed in the hope of temporary success. One of the maxims commonly heard is, "We must meet them on their own ground," which is the same as saying that "it takes the devil to fight the devil." In the world of evil unity prevails. Vices are not mutually destructive. No sin has ever been against any other sin. Evils are mutually attractive. Satan is not divided against himself. The men who are doing wrong and finding excuse for it on the ground of bringing about good, will be found to be under the influence of evil in some form. "Be not overcome of evil, but overcome evil with good."

We have had to witness in our own state of Ohio disclosures of trickery and chicanery and greed that have brought the blush of shame to many. Men whom people believed to be honest have been found guilty of betraying their trust for gain. Men combine to practice fraud and sell their votes for a pittance. In going wrong many become cynical and sometimes coarse. In losing their own virtue they think that few people are virtuous and go to such lengths that the state has to confine them in the penitentiary.

It may be properly asked now, What can we do? Let every man entering upon public life avoid the possibility of ever having a secret to keep. It is a sad day when any man feels that he must keep some things covered. The moment that such a thought is entertained he is erecting a barrier between himself and those dearest to him. The man who comes into public life should make a careful survey of all that it means. He should note the danger places that he may be on his guard. The man who is careful to do right always and everywhere need have no fear of a dictagraph or the witness stand.

The Other Side of the Woman Question

A Study of the Young Women's Christian Association

BY WILLIAM T. ELLIS, Editor Afield of The Continent

EVERYBODY is ringing alarm bells nowadays. Let me follow the prevailing fashion. Amid the clanging and the jangling of all sorts of real and needed and artificial warnings, I would attract attention to what is possibly one of the gravest dangers of our present social order. This is nothing less than that society will lose sight of the fact that the average American young woman is a pure, self-respecting, wholesome and helpful member of society.

New Headquarters of the Y. W. C. A., New York

The recent uproar, not unwarranted, about the social evil has diverted public attention to the wrong side of the question. No ideas now seem too neurotic or erotic to find their way into the public print. This menaces our sound, common, public judgment. Our mental processes are in peril, as we front the conditions of the life of young women in our great cities. The notion is being given currency that all young women, and working girls especially, are fools and weaklings, looking for gaps in the social or economic system through which they may slip into lives of sin. Recently applause greeted the statement, in an Illinois investigation, that a girl was not blameworthy if she eked out an inadequate wage by the price of dishonor. The obvious deduction which the loose-thinking young person would make from this is that she has society's warrant for abandoning the ancient standards of chastity. The hour has struck for men and women of sane minds to speak up in behalf of the good old usage of suffering or dying, if need be, for the sake of principles.

Shall we mark down virtue and put it on the bargain counters? Or shall we, as of yore, keep it on the highest shelf as the most priceless possession of society? Withal, there is the danger of stimulating prurient imaginations, and of overstressing the sex problem. Along with much that is good in the present discussion of social hygiene, there lurks not a little that is gravely dangerous to young womanhood.

Agency of Strong Christian Womanhood

It is a delight to turn our thought from the more sinister side of our complex modern life to an agency which represents the normal, sweet, strong Christian womanhood of America. Amid the excited appeals for all sorts of new methods for meeting our suddenly accentuated social problems, we find the field already occupied by a nationwide agency, equipped to the point of scientific efficiency and directed by a host of women whose training includes not only a college course but also that higher ability of the consecrated devotion of those who have learned, in Christ's school, love for their fellows. The Young Women's Christian Association is a force and a factor in America's life meriting study. An observation of the association is a course in optimism. For all the jaundiced, jaded, disheartened folk, who are fearful for the future of the race, I would prescribe a visit to the great office building at 600 Lexington avenue, New York City, which is the national headquarters of the organization. There he will find an atmosphere of sanity, efficiency, wholesomeness and health. There is concentrated a force more potent than any vice commission. In these headquarters center the interests and activities of 875 Young Women's Christian Associations, with a membership of a little more than a quarter of a million women.

These organizations are scattered all over the world, 208 being city and town associations and 660 being in higher institutions of learning. There is a magazine article in this great office building itself, as a study in efficiency—and feminine efficiency at that. This is the clearing house for what is accepted as the church's great agency of work with and for young women. The association is significant alike for what it is doing and for the character of the persons who do it. From the angle of this great office building one gets a new vision of the so-called "society woman," the woman of wealth and the graduate of the women's college. Literally thousands of these find the association the most congenial agency for social service and Christian ministry.

Just How the Work Affects Mary Jones

To talk about the subject in the large is less impressive than to see it in its detailed workings. Let us look at this organization, which may have meant to us merely one in a set of familiar initials that stand for religious work, through the eyes of Mary Jones. Mary's home is in the country. She and her family have seen, however, that there is no future for her in the place in which she was born. For the family's sake as well as for her own she must make the flight into the city. Innumerable family conferences have been held on the subject. With a high heart that is yet trembling, Mary fares forth cityward for the great adventure. Home folks and friends gather at the train to wave her farewell. Her new clothes and her cheap traveling bag, with the newness of the store still upon it, make her the envy of the stay-at-home friends, just as they mark her as a country girl in the eyes of the sophisticated travelers.

Mary and the family are alarmed at the possible dangers which may lurk in the city. True, their knowledge of these is altogether vague, but they know that the city is a place of hurt as well as of help. Mary finds awaiting her at the train a representative of the Travelers' Aid branch of the Young Women's Christian Association. This is a relief beyond words, for safety is the first requisite for the young woman in the city. Mary is not yet interested in the fact that this Travelers' Aid Association work is being extended into a national organization, comprehending Protestant, Catholic and Jewish agencies. Perhaps Mary's mother would be more anxious if she knew that in the year 1910 1,700 young women immigrants were "lost" en route between New York and Chicago. But Mary Jones is safe in the care of a sober-clad woman of whom the most skillful criminals are afraid. She guides Mary to the boarding house maintained by the Young Women's Christian Association. Thus the second desideratum of the country girl in town is secured, a shelter. If Mary were accustomed to view things in the large she would at this stage of her experience give sympathetic thought to the million and a half of girls in this country who last year were housed away from their own homes. Over 145,000 of these were cared for by the Young Women's Christian Association, which indicates that the extension work of the association in this field deserves the cooperation of the Christian public.

Big Figures from the Employment Agency

Mary's fund of money is small, and she must quickly find work. The city is surely full of opportunities for a strong, bright girl. This seemed apparent down home; but in the midst of the formidable city itself the opportunities are not so easily seen. Mary quickly learns, in the shelter of the association, that an employment bureau is maintained, where last year 51,411 applications for girls to fill positions were made by employers—within 3,000 of as many as there were applications on the part of girls. Not always, of course, can the needs of employers be filled, but 33,873 girls secured employment through 103 of the associations in the year 1911-12.

Mary, to her chagrin, had to take a position as an untrained worker, but she found that in this new city home of hers there were opportunities to learn how to join the ranks of the skilled workers of the city. Within a year 33,516 students were enrolled in Young Women's Christian Association classes, of whom 25,000 were in evening groups. In addition to these distinctively educational classes, Mary found a library, and a girls' club, which helped sharpen her wits, which were by no means dull. Like most of the girls situated as herself, she studied stenography, with domestic science on the side.

Despite the newness of the life, and also because of it, Mary quickly grew homesick. She missed the home folks; but in the association she found friends—girls whose lot and whose tastes were quite akin to her own. Moreover, she found scientific recreation provided by the association, of a variety and of an attractiveness that opened her eyes, for she had thought of good times chiefly in terms of the "parties" and picnics back home. These Christian association women made a study of good times and of how to live happily as well as efficiently in a city. Thus Mary found herself introduced to the gymnasium of the association, with its swimming pool, and its talks on hygiene.

Animated by the Christian Impulse

It was a revelation to the girl from the country to find that religion, which at home had been so simple and so matter-of-fact, was here an organized activity with a bewildering number of sides. It made Mary Jones feel at home, however, to learn that these other women put religion first. They apparently had come, by scientific study, to what she had always taken for granted, namely, that a primary function of the life of woman is to keep the altar fires of religion alight. It had never occurred to her before that there should be special studies and activities looking toward this end; but when she came to know the life of the city girl, she saw that the altar fire was in danger. The most helpful part of the association was the fact that from bottom to top it was animated by the Christian impulse. The devotional meetings, the Bible study classes, the mission study groups, all were a delight as well as an education to this normal girl from the country. That there were 31,094 girls enrolled in religious classes seemed to her not a large total.

In more ways than one the association opened Mary's eyes upon the big world. From the secretaries—and, incidentally, she learned that there are 1,269 employed officers in the associations—she acquired a sophistication concerning city life that many young women have to gain in a hard and unlovely school. In addition she learned, through the outreach of the association's world work, lessons in cosmopolitanism which gave horizon to the dingy little office in which she worked every day. The atmosphere of the association quickly instilled into her mind a spirit of sisterhood with the associations in Calcutta and Bombay, Colombo, Shanghai, Tokyo, Buenos Aires, Honolulu and San Juan.

The big lessons of life came to Mary, by the way, through her contact with the association. She learned more about democracy than she had ever dreamed of before. Back home, of course, democracy was real, and taken for granted. The other people were simply folks and neighbors. The community was of a kind. In the city all sorts and conditions of people abounded, and in her work Mary learned something about class distinctions. But in the association she found herself constantly in relation with young women from all walks of life—the college girl of wealth side by side with the young immigrant who made such funny mistakes in her use of English. The working girl and the girl of leisure become associates in pursuit of common aims. If Mary had been a journalist, or a political economist, she would have found considerable material for discussions of the future of America in the splendid democracy of the association life.

Experiences of Olga, an Immigrant Girl

If we may leave Mary Jones, growing, busy and happy in her association life, a help and a comfort to her parents and a wholesome influence in her ever-widening sphere, we may contemplate another girl coming to an American city from abroad. This girl is Olga Svensen. Mary Jones had a tremendous advantage over Olga, for she was a quick-witted American, speaking the language of the city in which she found herself, and used to American ways. Olga looked upon the statue of liberty in New York harbor with mingled hope and terror in her heart. What was the truth about this new land—the dreadful stories told her by fellow passengers, or the great dreams which she had nursed at home? To Olga's delight she found awaiting her at Ellis island a Young Women's Christian Association missionary who could speak her language; and in the group of a dozen such welcoming sisters she learned that every language spoken by the immigrants is also spoken by these young women, whose pentecostal ministry is one of the many forms of Young Women's Christian Association service. The forces of ill have been ingenious and resourceful in tripping the unwary immigrant. Now the forces of good are becoming equally as sophisticated and as efficient. Step by step through her long journey to Minnesota, Olga felt the protecting and guiding and comforting touch of this sisterhood of helpfulness.

One of the practical forms of association ministry may be illustrated by the relationship to the Panama exposition in San Francisco in 1915. Already the association has sent out its warnings to girls to beware of the promises of employment at San Francisco. It is also undertaking to be ready for every young woman traveler who may go to San Francisco to assure her of guidance and safety.

There is another side to the association, and a bigger side, than that of mere protection work. For most of its members the association is a field of fellowship and of ministry. In company with other and like-minded young women, the members are following the immemorial American beacon of ambition which summons to larger life and work. The impulse for self-improvement is actively an association influence. Girls within its membership are learning how to be better in character and to do a nobler work in the world. No statistics can tell of the number of young women who have been fired with the purpose to achieve a college education in the association. Still others, a great company, are recruited for trained association work.

Systematic Methods of Religious Activity

The old haphazard methods of doing religious work have gradually evolved into the new and more methodical association way. I have before me the association's leaflet on the secretarial department, which recruits and trains and recommends employed officers. This involves, as the name implies, a system of recruiting of college-trained young women, through the summer conferences and through visitors to schools. Then follows the elaborate plan of training, culminating in the national training school in the new building at 52d street and Lexington avenue, New York. Then the bureau of reference supplies, without charge, to local associations the names of qualified candidates for the various branches of secretarial work. The training itself is no narrow or technical matter. Of course it goes into the history and polity and methods of the association movement, but it also includes English, Bible study, religious pedagogy, economics and sociology, missions, current movements, personal, home and community living, public speaking, executive and financial management, home life and hospitality.

One of the unsuspected ways in which the association is ministering to the world at large is its practice of canvassing the graduating classes of the higher institutions of learning to secure pledges from the girls for definite Christian work after leaving college. In 1912, for example, in forty-eight institutions scattered over twenty-one states, there were pledges to the number of 1,339 given by girls who chose 2,831 forms of work. The distribution of these is rather interesting—1,159 chose Sunday school and church work, 561 chose social and philanthropic work, 295 chose Young Women's Christian Association work, 238 chose women's clubs and granges, 578 chose mission work. These girls represented twenty-two different denominations. An incidental tribute to the student branches of the Young Women's Christian Association was the fact that 722 of these young women, or about half of the total, had already had experience in active Christian work.

The college girl and the shop girl find themselves in one organized sisterhood in the Young Women's Christian Association. The high strategy of putting the association into the institutions of higher learning is manifest to anybody who gives the subject thought. The 660 college associations are planting or strengthening Christian ideals in the lives of girls at the formative period, when they are fixing their life standards. The college association gives the girl a chance to minister and to put into practice the idealism of which she hears so much. Usually the Young Women's Christian Association is the one organization in the college which specifically cares for the religious life of the student. The association greets the freshman upon her first appearance and shepherds her over the trying early days of her college experience. It maintains mission study classes, Bible classes and a social life, as well as the larger devotional meetings. This is religion at work at the very springs of the social order.

A story all by itself is that of the eleven summer conferences for college girls conducted by the Young Women's Christian Association. The conditions are psychologically right for giving a girl a broader outlook and a nobler uplook. The leader of Christian thought brings before the assembled students, all moved by the common impulses of the crowd, the world's call for Christian life and Christian work. There are classes for Bible study and for study in life work. Also there are good times a plenty. I cannot imagine any company of young women having a happier time than these college girls at the summer conferences, as I have seen them. Life can never again be the same for most of the girls who are permitted to go up to this mount of vision. They must thereafter be like Olive Schreiner's hunter who caught a glimpse of the bird of truth. The memory of the noble women to whom they have listened, and with whom they have associated, and the insight they have had into the best selves of other girls, must forever remain a support and an inspiration to these young women in their subsequent life.

To go into the varied phases of the work of the Young Women's Christian Association, citing instances, would require a volume. Perhaps enough has been written to show that there is steadily at work throughout the land an agency representing Christian efficiency at its best, serving the world in the name of the church and the church's Master.

The Intermediate Catechism

BY DAVID S. SCHAFF

THE INTERMEDIATE catechism was prepared to meet not an imaginary need but an expressed one. The Assembly of 1908 was overtured by thirteen presbyteries on the subject. Certainly the only fair deduction was that in some quarters there was a serious questioning in regard to the responsibility of systematic religious instruction in home and Sabbath school, and the hope felt that a form of catechetical manual, not then in use, might be constructed which would aid in meeting this responsibility. There was another source from which it was apparent that a new catechetical manual was felt to be a real need. The Board of Publication had been receiving constant appeals for a catechism in addition to those it had on its shelves. The board had not been remiss in making attempts to secure the general use of the shorter catechism in all parts of the church. In spite of these attempts, the appeals for a new manual continued to come to it. Moved by these requests, the board appointed a committee to prepare such a work and the committee actually set itself to the task. When the Assembly's committee was appointed the board desisted from further effort and turned the whole matter over to it. So far as appears no attempt had been made to develop the need by any artificial measures.

After four years of study and work the committee presented the intermediate catechism, so called, to the Assembly meeting in Louisville in 1912. Whatever the judgment passed upon the catechism may be, it can be shown that the committee was not hasty in preparing it, nor did it bring it forth out of its own brain without the study of other manuals, old or recent. It received definite directions. One of these was that the catechism should conform to the Presbyterian system of doctrine and practice and to the truth as taught in the Scriptures. The other was that it should be simpler in language than the shorter catechism. These principles, it would seem, were sufficiently exacting without at the same time cramping the committee's liberty. After serious discussion it was decided to follow substantially the plan followed in the Westminster type, laying down in the opening portion the definitions of God, Scripture and other fundamental doctrinal tenets and then proceeding to matters of practice in approaching God and doing his will in daily life. In these latter portions the committee greatly curtailed the questions and answers on the decalogue as they are found in the Westminster catechism and omitted all detailed questions about the clauses of the Lord's prayer, not omitting, however, the Lord's prayer itself and some fundamental questions on prayer.

How New Material Was Used

Whatever of new material was incorporated was made use of because of the importance which such material is taken to have at the present time, whether we look into the religious books that are being issued from the press, the questions that are discussed in ministerial gatherings or the subjects presented from the pulpit. The body of religious truth included in the Scriptures and necessary for a man to know in order to be a well informed believer is the same today as it was in the seventeenth or the eighteenth century, or the second century. It is not subject to change. But new problems which confront the church, as the centuries go on, may need, in greater or less degree, a new form of statement.

The simplicity of the intermediate catechism does not imply that its statements are unsusceptible of easy backing from Scripture. The committee cannot, I think, be laboring under a delusion when it feels that, as a whole, the catechism in its various parts and in its use of language is scriptural. This simplicity may seem to be secured at the expense of a certain solemnity of style which marks the product of the Westminster Assembly, and in fact the productions of the Puritan age as a whole. Should it appear that reverence—a reverential attitude—does not mark the new catechism the book, its seems to me, would be defective at an essential point. I hope, however, that such an impression, if made on the first reading, will not be confirmed by further reading. The language is biblical, though sometimes new to catechetical manuals, and the obtaining of salvation is taught with reference, on the one hand, to the nature of God, the atonement of Christ and the necessary operation of the Holy Spirit and, on the other, with reference to a life of Christian prayer and thankfulness issuing in Christian practice.

No one, I think, can seriously undertake the preparation of a catechism who had made any study of the great catechisms of the past without hoping to make it exhaustive and wishing to construct it with theological terminology whose meaning has become exact through long discrimination and polishing and has become endeared. But much as the committee may have at times wished to present a treatise at once exhaustive and theological, it kept in mind the Assembly's instructions and held firm to a certain assurance that what was wanted in a new catechism was not what was so excellently done by the Westminster divines 270 years ago but a manual such as the Assembly of 1908 seemed to call for.

When the Assembly met in 1912 the committee supposed its work was all done. However, in approving the catechism as presented, the Assembly gave direction that a body of Scripture proofs should be added. This work the committee has now completed. It appears that likewise, when the shorter catechism was sent up to parliament in 1647, the bare text was sent without any addition of Scripture texts. In the spring of 1648 the catechism with this addition, made at parliament's order, was again sent up to parliament.

A second direction which the Louisville Assembly gave was that the committee should receive suggestions and make such revision as might seem advisable. This action has given opportunity to individuals and to presbyteries to offer proposals for the improvement of the catechism and give welcome aid to the committee in further perfecting it. Careful consideration has been given to suggestions thus far made. Whether this intermediate catechism is adapted to meet the need which in 1908 was treated as a plain fact only its use can prove. If in any appreciable measure the need is met, it is fair to say the Assembly's action will be recognized as justified.

THE HOME COUNCIL

Two Sides of the "Care" Question

BY ETHEL COLSON

"I DON'T WANT to make you sad," said a distinguished clergyman, addressing a body of women, "but I do want to make you thoughtful about a certain matter. This morning's newspapers contained accounts of a young woman, brilliant, beautiful, but unsuccessful and lonely, who last night threw away the life that might have meant so much to her and her fellows by jumping into the river. The newspaper writers wonder why she did it, since there was no apparent adequate reason for her rash act.

"But I know why that girl committed suicide. She was tired and sick and pitifully discouraged, and—nobody cared!"

"We must not judge anyone too harshly, even ourselves," said another wise and loving minister to the parishioner who had admitted spiritual discouragement. "We are always sure of God's sympathy, so long as we are really trying to do right, no matter how many or frequent our falls and failures; just as we are always sure of his judgment when we are not trying. And where he can forbear, it ill becomes us to be too harsh or exacting. Just remember, when the battle seems going against you, that God always cares."

Here are two sides of a great opportunity, a great block of comfort. When "nobody cares," in the ordinary sense of the term, Somebody—our loving Elder Brother—always cares, perhaps cares all the more strongly and tenderly because so many of his children seem to be forgetting. "God cares!" is a strengthening soul whisper in moments of stress, strain, discouragement, perhaps despair that each soul must sometimes face and suffer under.

"God will remember!" was the simple phrase that, flashing out of a bit of secular reading, once tided a struggling Christian over and through a bitter trial. And if God cares—why, then we need no longer feel lonely. Then, of course, we can begin all over, go on again with new heart of grace. Write it on the wall of your heart, if not your chamber—God cares! God always cares!

And as for the other side, the "nobody cares" problem. Why should we not be a little more careful, all of us, to let our friend, our neighbor, even the stranger within—and without—our gates see that we "care," and care greatly, about what happens to this fellow human? Why not, even at cost of distressed shyness, endangered conventions or the possible risk of an occasional snub, go out of our way to be friendly to those who may need a friend, whose very life, for all we know, may depend upon some casual word, some timely deed of kindness, some slight and seemingly unimportant refutation of the belief that nobody cares!

The weight of a hair sometimes turns the soul scale one way or another. Even Christ in his Gethsemane loneliness and soul torture felt the need of a sympathetic word, some touch of human friendliness and affection. We *are* breathless busy these days, with not much of either time or strength to spare. And yet it is easily possible that the good clergyman was right, and that the lonely girl who so mistakenly rushed, unbidden, into eternity, might have stayed her steps and lived out her life in gladsome courage if only, at the critical moment, somebody had taken a moment to assure her that she really counted, that somebody did care whether she lived or died.

A Thought for the Week

Give what you have. To someone it may be better than you dare to think.—Henry Wadsworth Longfellow.

How Verdi Wrote the "Miserere"

When the composer Verdi was working on his well known opera, "Il Trovatore," he stopped short at the passage of the "Miserere," being at loss to combine notes of sufficient sadness and pathos to express the grief of the prisoner, Manrico.

Sitting at his piano in the deep stillness of the winter night, says The Detroit News-Tribune, his imagination wandered back to the stormy days of his youth, endeavoring to extract from the past a plaint, a groan, like those which escaped from his breast when he saw himself forsaken by the world. All in vain! One day, at Milan, he was unexpectedly called to the bedside of a dying friend, one of the few who had remained true to him in adversity and prosperity. Verdi, at the sight of his dying friend, felt a lump rise in his throat; he wanted to weep, but so intense was his grief that not a tear flowed to the relief of his anguish.

In an adjoining room stood a piano. Verdi, under one of those sudden impulses to which men of genius are sometimes subject, sat down at the instrument, and there and then improvised the sublime "Miserere" of the "Trovatore." The musician had given utterance to his grief.

The South African "House Boy"

There is a real servant problem in part of Africa, inasmuch as only the well-to-do can afford to keep white servants. Other folks must content themselves with the well-meant, if casual, ministrations of the native "house boy." The best of all servants is a Zulu, says Harper's Weekly, especially if he is raw—that is, fresh from his native kraal and totally unspoiled by the wiles of civilization. Such a "boy" is honest, sober, quick, clean and anxious to learn the ways of the white man. He soon becomes as deft as an English butler, and as handy as the ideal housemaid. He does everything, from cooking to answering the door, and after a little practice he does it well. The boys have all manner of strange names, usually chosen by themselves from some one or other of the words that they hear often used, such as sixpence, "tickey" (threepenny piece), shilling, breakfast, kettle, ugly, pint pot, scrubber, chopper, or whisky.

"Leezie, wumman," the old Highlander complained to his wife at breakfast, "thae eggs are michty hard-boiled again."

"Nae wonder, John dear," replied his wife, triumphantly, "whaen the lassie boiled them by the kitchen clock, and forgot it was five meenits slow."

BITS BY THE WAY

KILL THE FLIES NOW

Now is the time to inaugurate your annual fly-killing campaign, if you have not already done so. "A mature fly of April," says Dr. L. O. Howard, chief of the United States bureau of entomology, "may be the ancestor of over 6,000,000,000 flies by the first of September, according to a careful scientific calculation. The young flies killed in April have had few offspring and that is the time when they should be annihilated. The killing of all the winter flies would do away with the great work required in the summer."

The favorite breeding place of the fly is the horse stable, although, failing that, garbage cans, slops or any collection of fermenting vegetable matter will suffice. Therefore, in order to prevent the development of the fly, accumulations of stable refuse must be avoided, yards, garbage cans and kitchens must be kept clean, and all foodstuffs must be kept covered and screened where flies cannot get at them.

Cleveland, says The Chicago News, expects to be almost flyless this summer, as a result of the vigorous work which has been in progress for the last three months. The normal school of the city acted as a committee to count flies collected by the boys. Money has been raised to pay for the winter flies at the rate of 10 cents per hundred. Over 300,000 have been paid for at this rate and the crusade is still on. After next month the price will be lowered to 10 cents a thousand.

In cities where proper street cleaning conditions prevail the matter of taking care of stable refuse may be disposed of with comparative ease. But in smaller towns where the provisions for street cleaning are limited the collection of stable refuse has been one of the features made prominent in the antifly crusades. Public-spirited citizens, says The News, have contributed money to pay for this work, and in a number of instances it has been undertaken by the school children. In New York state the Boy Scouts recently have taken up a certain amount of street cleaning with a view to fly extermination.

One of the most essential features in a town or city fly crusade is that households shall all cooperate. It has been found that one ignorant or careless home can breed flies enough to vitiate the best endeavors of a whole town. The fly is a nuisance, aside from being a conveyer of diseases, and the zealous effort to exterminate it should be countrywide.

ORIGIN OF MRS. GRUNDY

Mrs. Grundy, that awesome personage who stands for that part of society whose opinion as to the proprieties is narrowly conventional, had her origin in the drama. She made her debut, according to The Chicago Tribune, in a London theater in 1798 in a comedy entitled "Speed the Plow."

In the play Dame Grundy is the wife of a rich and successful farmer. Dame Ashfield, another farmer's wife, for whom she is the object of innocent envy and idolatrous adoration, can do nothing but talk of her and quote her and invoke her approval on every occasion and with reference to every subject.

When she returns from the market Dame Ashfield tells her husband that Mrs. Grundy's eggs and cattle are the best she has seen there; and when news comes that their daughter has married a title, she exclaims: "Our Nellie married to a real baronet! I wonder, Tummas, what Mrs. Grundy will say?"

Her husband betrays great irritation at every such reference and finally breaks forth: "Be quiet, woll ye? Always din, dinging Dame Grundy into my ears—what will Mrs. Grundy say? What will Mrs. Grundy think? Can't thee be quiet, let us alone and behave thyself, Matty?"

But the good dame is not to be silenced. And no more are her sister dames today. For we still wonder what Mrs. Grundy will think and say. We may make great shows of independence, and cry, "Plague take her, anyway!" But we bow to her opinion just the same. Mrs. Grundy dies hard. It will take a long time fully to emancipate us from her domination.

KNELL OF LONG HATPIN

New Orleans has passed a "hatpin ordinance" which provides that no hatpins shall protrude beyond the hat unless the point is covered. The penalty is a fine of $1 to $10, or imprisonment from six hours to five days. Policemen have been given special instructions to arrest any woman found violating the ordinance.

Loss of eyesight is a heavy price to pay for woman's vanity and thoughtlessness. Last winter, it is reported, two elevator operators in a Chicago dry goods store had eyes put out by these deadly spears. How many other serious accidents they have caused one can only conjecture, and women and men alike have suffered not only discomfort but actual danger from them in crowded conveyances. It is a public beneficence that in one city at least their inches must henceforth be numbered.

S. C. R.

YOUNG AMERICA

The Boy and the Near-Boy

BY NORA ARCHIBALD SMITH

PART II.

AS IT TURNED OUT, however, Max's father and mother were quite mistaken in saying they would have to try a new plan to make their little boy remember. The experiment hadn't been tried long enough, that was all; and on that very day the spell began to work. Every Thursday afternoon after school Max's father drove out to his factory in the country and took with him the boy and the near-boy for an hour or two of play in the fields. This was one of the things, as his mother had remarked, that Max never forgot; and this special Thursday he turned up at the exact moment, bareheaded and panting, was sent in to get his coat and cap and set off in high feather with Mumps.

Now, as it happened, this overcoat was Max's only one, and he had but two caps, one of which he had left on the stone wall where he was setting up a windmill that afternoon. This, being seen by Ellen, promptly made its way to the camphor chest, and before dark, alas! it was joined by its fellow and the little coat which Max, excited and happy, had tossed on the hall floor as he came in from his drive. On Saturday was to be the picnic to which he and his father and mother and Mumps had all been invited, and to which they were to drive in a neighbor's coach with a host of other people.

Friday morning was fair, and, when neither coat nor cap was to be had for school, little was said, for it wasn't a long walk, and Max clearly had not yet remembered that if he were coatless and capless on Friday he would be likely to be so on Saturday. But his mother had remembered, in a way mothers have, and had made the last additions to the camphor chest with an aching heart.

Friday night at tea Max suddenly asked, "Isn't tomorrow the picnic, mother?"

"Yes, dear," she answered.

"But I've got to have my coat and cap for the picnic, mother."

"Have you, my son?" asked his father. "But how can you, when they're both in the camphor chest?"

"But—mother—father—you wouldn't keep me home from the picnic?" There was a break in Max's voice and a catch in his breath.

"We couldn't let you drive twenty miles, son, even in May weather, without proper clothing," said his father gravely.

Max looked from one to the other, and felt as if a door had been shut in his face.

"Then you're n-n-not g-g-going, either?" he quivered.

"We must, Max," said his father. "You can imagine that we shan't enjoy it very much, but we have no real reason for staying at home; and I think that Mumps should go, too. You will be quite safe here with Ellen, and she will give you your luncheon."

Mumps, too! Oh, that was the last straw! Max tried to gulp down his sobs, but it was too much, and the boy fled from the table, followed by the near-boy, distracted with grief and sympathy. The two people they left behind them were no happier than they. The prospect of a long day in the country without their boy, who would have enjoyed the outing a thousand times more than they, and the grief that he seemed to have learned nothing from the long-planned camphor chest experiment, weighed heavily on their hearts.

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When the coach drove up next morning in a whirl of sunshine and laughter and boyish hurrahs Max's mother went sadly to meet it, and his father, with Mumps by the collar, climbed reluctantly over the wheels. Max didn't appear at all. He couldn't bear to hear the questions that he knew would hail from every side: "Where's Max?" "Isn't Max going?" "What's the matter with Max?" "Is Max sick?"

He had had a long talk the previous evening with his mother and he understood perfectly that neither she nor his father was attempting to punish him. His bitter disappointment was entirely his own fault. There was no spark of anger in his heart, unless it might have been because Mumps had been taken away from him. "He won't have a good time without me, anyway," he said to himself bitterly, as he peeped at the departing coach from behind the curtain.

He had kissed his parents good-by in the hall without a tear, but it had been hard, there was no denying that; and the sight of Mumps, struggling in his father's arms as they turned the corner, was just the last thing that couldn't be borne. Max clattered downstairs the moment they were out of sight, and Ellen saw him take refuge in the hayloft. No such tempest of grief had ever swept over him before, and it is small wonder that after a while he fell asleep in the hay, exhausted.

By Canoe in the Philippines

One of our mission stations in the Philippines is Pagsanjan, which is becoming a very popular excursion point from Manila now that the railroad has brought it within four hours of the capital. Sightseers here change from the car to the canoe and journey up the river a few miles over the rapids. The illustration gives one an idea of the rocky places over which, at times, the Filipino boatmen must carry the canoes; and it also shows how the American boy and his sisters enjoy a holiday.

The canoes are simply hollowed out trunks of trees, yet they are very thin and easy to carry over the portages until the falls are reached. The boatmen usually put in the bottom a few stones, with which they disturb the rest of many long yellow and green lizards which sun themselves on the trunks of overhanging trees. Occasionally a monkey is seen, while cocoanuts and palms add the tropical touch to the picture. Below the rapids huge rafts are made by putting thousands of unhusked cocoanuts inside an inclosure.

That the Filipino is becoming Americanized is realized when the boatmen begin their journey singing or whistling for the travelers' benefit "Star Spangled Banner" or "Yankee Doodle."

S. A. H.

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"Max, Max, where are you?" called Ellen at noontime. "Come down to your luncheon. It's all ready, and it's a good one, and I've set it for you on the little table in the window."

The boy awoke then, suddenly, wondering what made his heart so heavy, and was halfway to the house before he knew what was the matter. He sat soberly down to his lonely meal.

"I wonder, Max," said Ellen, bursting in, "if I could leave you alone for an hour or so this afternoon? My sister has just telephoned that my cousin's in from the country and I'd like to see her. Would you be afraid if I left you alone?"

"Afraid!" repeated Max, disdainfully. "How old do you think I am?"

"I don't think at all; I know," Ellen replied cheerfully. "Wasn't I here when you was born? But if you don't mind, then, I'll go out when I've done my dishes, and I'll be back in two hours at most. What'll you do—go out in the garden and play?"

"I shall read in my own room," answered the boy with dignity, and went his way upstairs with proudly lifted head.

Max lived in a small town where all doors stood open in ordinary weather, where no gates were ever latched and where, in the middle of a warm day, everything was as still as a church. It was so still, in fact, when he had chosen his book, and had answered Ellen's good-by and warning to take care of the house in her absence, that he could even hear the clock tick in the hall downstairs. Still and warm, warm and still, it was, like a bed of mignonette in the sunshine.

"I'll read on the sofa," thought Max, and there he stretched himself, and before long, in the warmth and stillness and the soft air that floated in from the garden, his eyelids closed in spite of himself, and the book tumbled to the floor.

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At about that same time a collie dog, his tongue lolling from his mouth, was making the dust fly on the outskirts of the town. He was panting; it was plain to see that he was exhausted; but he stopped for nothing. He had been torn away from the beloved of his heart by main strength in the morning, and by main strength been held in the coach until the merrymakers reached the picnic grounds. It then occurred to him that Max might have arrived by some other route, and he began at once to look for him, soon satisfying himself that he was not to be found.

"If he's not here, then he's at home," said this wise doggy to himself, and, putting his nose to the ground, he was off like the wind.

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A fly tickled Max's nose. Max awoke and slapped at it. Then he suddenly sat up and listened. There was a noise on the piazza like the pat-pat of paws. A splendid hope dawned in the boy's lonely heart. Was it—could it be possible that it was the near-boy? Could he have come back from the picnic, the whole ten miles, and all by himself? His throat choking so that he could hardly speak, Max gasped out, "Mumps!" And immediately there was a scramble on the stairs, accompanied by short yelps and barks, and into the room flew a yellow whirlwind. Mumps was hot, panting, dirty; his eyes were blurred, his ears were scratched, one of his paws was bleeding; but nothing and nobody had ever looked so beautiful to Max in all his life. Mumps cried aloud for very joy, and Max cried, too, while they kissed and hugged each other.

"Oh, Mumpsie, my little Mumpsie, you didn't forget me, did you?" sobbed Max. "And I forgot you so often, and forgot everything else; and you came all alone. I deserved every bit of my punishment, I know; but I was so lonesome! And now if I ever forget you, or anything else, again, I just ought to have you taken away from me altogether."

So the boy and the near-boy talked to each other until they had talked their hearts out; and then the boy washed and brushed and fed the near-boy, and washed and brushed himself, and when the coach drove up at dusk there they both were at the gate to meet the picnickers. Max's face looked like a lovely sunset after a storm and Mumps looked like a yellow roll of solid comfort, which he was.

A Matter of Mathematics

The minister was making friends with Willie, his host's son.

"And how old are you?" he asked.

"I'm 5," said Willie.

"Oh, quite a little man! And what are you going to be?" questioned the minister.

"I'm going to be 6," replied Willie.

THE SUNDAY SCHOOL

May 4, 1913—Joseph Interprets Dreams

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Genesis 40. Golden Text, Job 32:8: The breath of the Almighty giveth them understanding.

Joseph began life as a dreamer, and whereas many dreams go astray, his came true. The natural and the supernatural were strangely blended in him. As a farmer boy he dreams of binding sheaves in the field. That was entirely natural. Every farmer boy is likely to do the same thing. But Joseph's sheaf stood upright, while the other sheaves made obeisance to it. That was more than nature. Libraries have been written on the philosophy of dreams, but the life of Joseph is intelligible only on the basis of the divine.

Last week we witnessed the sale of Joseph back in the land of Canaan. He became the property of a Midianite caravan on its way to Egypt. The distance was not so very far, but to him it must have seemed a journey of death. The capability for suffering comes earlier than the world thinks. The thought of the old father at home and the memory of Benjamin must have filled his young heart with despair. If ever one seemed forsaken of man and of God, that one was the little 17-year-old prisoner on his way to the markets of Egypt.

Joseph's Friendship with God Began in His Father's House

But God was with him, not as a hope but as a reality. As the sun went down in the great west and night flung its shadows across the desert Joseph must have felt the touch of the same hand that had guided his fathers through the long years of their pilgrimages. Most important history lies between the lines. Joseph was a boy in years but a man in faith. The experiences of his father had undoubtedly become his own. The story of Bethel we assume had not been kept from him, and the meeting with Esau must have been as familiar as the scenes of his own life. Here is a suggestion that all Christian fathers might do well to consider. Too often they neglect the importance of companionship with their children. How many boys of 17 could leave home equipped in character as was Joseph? God went with him because he had been with him, and the friendship began in his father's house.

The difference between Egypt and Canaan was that of two worlds. In those days intercourse was difficult and the nearest neighbors might live in absolute ignorance of each other. The young lad had never seen civilization beyond the crudest form. The palaces and monuments of Egypt must have smitten him with astonishment. But he was a slave and the market awaited him. History passes over the scene in silence, but such incidents were common and this probably did not vary from the rest.

For some reason the young captive attracted the favorable attention of Potiphar, an officer of Pharaoh, who paid the price and added one more to the number of his household slaves. Character never changes. It adapts itself to all conditions. The presence of God fits one to his work. The captain of the guard marked the faithfulness of Joseph and determined to advance him. The law of promotion is usually that of merit. The one who is faithful over a few things is most likely to be given the charge of many. Faithfulness is the highest virtue in life.

Joseph's Elevation but the Natural Result of His Faithfulness

Joseph's position was a menial one, but he dignified it by his faithfulness. Positions become honorable only as they are well filled. Potiphar was looking for just such a man as Joseph, and so does everyone who has positions at his command. He was faithful downstairs, so the invitation to come up higher was only natural. Things bring forth after their kind and one success leads to another. The ladder reached upward, until Joseph from the topmost round looked down upon all that he saw.

But the devil dwells upon the top of every mountain. Potiphar's wife fixed her voluptuous eyes upon Joseph and resolved upon his ruin. His conscience saved him. He had a sense of honor toward his master, but something more than personal honor came to his rescue. "How then can I do this great wickedness, and sin against God?" The teaching of his home grappled him with hooks of steel. And to this he added flight. Retreat is sometimes victory, and the surest way to overcome evil is to avoid it.

So far Joseph's rewards had come to him for doing right, but now he must go to prison for not doing wrong. This is one of those contradictions over which thousands have stumbled. But tomorrow is essential to the vindication of the present, and Joseph has a further trial before him. Some would have abandoned their faith, but Joseph went to prison still trusting in God. His experience there was the same as with the captain of the guard. God was with him and soon he became master of his little world. This must not be regarded, however, as purely miraculous. Miracles belong to the few, while faithfulness is the possibility of all.

Joseph, as Result of Ingratitude, Continues Two Years in Prison

As warden Joseph was kind to his fellow prisoners and took a personal interest in their comforts. One morning while engaged in his daily inspection he observed that two of the king's convicts seemed especially sad and asked the cause. Few wardens would have noticed it, but sympathy has keen sight. The prisoners were of high rank in the king's household, one being his chief butler and the other his chief baker. Each had had a dream the night before, the butler dreaming of wine and the baker of bread. The dreams seemed natural, but their interpretation perplexed the dreamers. Joseph unfolded their meaning. The baker was to be slain, while the other was to be restored to the favor of the king. And so it came to pass. The chief butler went back to his service of wine, while his fellow was hanged as Joseph had said.

And then follows ingratitude. As the king's cup bearer was leaving the prison Joseph asked his kindly mention to the king, but for two years he served his wine and forgot his friend. Those two years were the test of Joseph's life, but he held fast his faith, and without complaint did his daily work.

The Lesson Verse by Verse

By Hermon D. Jenkins.

ANALYSIS—Joseph in prison. "Good thoughts in bad times." Egyptian belief in supernatural origin of dreams. Prison chain grows heavy. "The one shall be taken and the other left."

In a previous year we studied the incidents which are passed over this month, but we should remember that Joseph is in prison for no crime. Falsely accused of a great wrong, the master who had honored him compromised between condemning him to death and ignoring the false charge by consigning him to prison. This of itself is pretty good evidence that he did not believe Joseph guilty, but removed him from his home for the sake of peace.

In the prison Joseph speedily made friends and came to be trusted as a keeper's assistant. There is a great deal of truth in the current phrase, "You can't keep a good man down"; because, whether in a palace or a dungeon, the spirit of the man will make itself felt (ch. 39:3, 23).

An interesting volume might be made up of what Thomas Fuller would call "good thoughts in bad times," the meditations of men confined in prisons. It was in prison John Bunyan wrote his "Pilgrim's Progress," and in prison that Sir Walter Raleigh penned some of his most famous verses. Much of what is best in Luther's works we owe to his enforced seclusion in the Wartburg. The child of God knows how to make the best of things. Joseph's usefulness was not destroyed but increased by his imprisonment. He was later to learn what it means to live at court, but now he was taught what it means to live in a cell, and he was a better man for his sympathy with suffering.

Verse 9—The Egyptians have always believed that dreams are supernatural and significant. The present khedive of Egypt sent as a valuable gift to the emperor of Germany a dream book, and in many eastern countries such a book occupies the place of honor which we reserve for the Bible. It is indicative of the respect Joseph had won among his fellow prisoners that they should confide in him as one who would be likely to know the will of the invisible deities.

Verse 10—Our dreams are usually a strange mixture of the normal and the inexplicable. They are usually suggested by our avocations (Ecc. 5:3), but not bound by or conformed to our actual experiences. Dreams are indicative of character rather than prophetic of fortune. No devout soul who spends his wakeful hours in prayer spends his sleeping hours in cursing. If our dreams are not ruled by our wills they are by our characters.

Verses 11-13—It is quite probable that what Joseph knew of the butler and what the butler further revealed of himself in this dream guided the young Hebrew, under God, to a truthful interpretation of the incident. Joseph had seen this man, weighed him and formed his opinion of him during their common captivity. It is probable the dream only confirmed the thought of Joseph's mind that such a man as this must soon be vindicated and so restored to royal favor.

Joseph Prays to Be Remembered, but Is Easily Forgotten

Verse 14—"This plea," says Joseph Parker in his exposition of this passage, "is the first touch of humanity we have seen in Joseph. He has been almost superhuman (in his patience) up to this point. Now the poor lad says, 'The chain is very heavy. I cannot bear this any longer.' And he tells the butler that he wants to get out of this dungeon. I am glad of this revelation of Joseph's real self. It brings me near to him." And God heard in heaven the appeal the man forgot.

Verse 15—But in all his distress—for no vision of approaching release had been vouchsafed to Joseph—he did not demean himself. His plea was straightforward and dignified. He asked nothing except what was justly due him. He offered no bribes, he attempted no fraud. He does not go into a history of what he had suffered from his own brothers and from his vile mistress. He is content to assert his innocence rather than to charge others with wrong.

Verse 23—However innocent the butler may have been, he was not the man he ought to have been, for he readily forgot Joseph's plight in his own good fortune. But while the restored servant of the court left his friend to suffer a prolonged imprisonment, God was accomplishing two purposes during this delay. He was first of all preparing Joseph for an exalted place in which he could be of unspeakable value to the state and to the suffering, while he was preparing Pharaoh through the good office of the restored butler to listen to his late appeal. God meant to do more than free this young Hebrew. He meant to exalt him and make him a covert for his father's family in distressing years not far removed.

Joseph Delivers Message Faithfully Regardless of Its Purport

Verse 16—The chief baker seems to have been a different sort of man from the chief butler. He had, probably with reason, a suspicion that no vindication and release awaited him. He kept his dream to himself until the cheerful prospect before the butler made him venture to ask what has own dream might mean. His was a dream of disaster and Joseph had to tell him it would be fulfilled. It is a pleasant thing to tell a good man that it shall be well with him, but it requires some courage to say to the wicked that it shall be ill with him. Too many of us are quite eager to assure the butler of his coming reward, but keep silent when asked the fate of the wicked and ungodly servant of the great King. And yet it was far more important that the baker should be warned of his fate than that the butler should be congratulated on his fortune. Many a husband and father has left his family in the very trough of the seas because no one had the courage to tell him that he had but three days to live, and many a son has died impenitent and unsaved because neither parent nor pastor ventured to say what each saw, the brief remnant of time left to him in which to "get right with God."

NEW BOOKS

A New Discussion of Modern Women

WHY WOMEN ARE SO, by Mary Roberts Coolidge; MAKING A BUSINESS WOMAN, by Anne Shannon Monroe. Those who object to "the new woman" are prone to overlook two important facts regarding her—first, the conditions from which she has evolved; and second, her justification of herself as a highly efficient human being. In "Why Women Are So" Miss Coolidge has so summed up feminine traditions and ideals of the nineteenth century as to convince most thoroughly of the wholesomeness of the twentieth century reaction. In "Making a Business Woman" Miss Monroe, relating her own industrial experiences, has proved how extraordinarily capable a woman may be—how fully justified in rebelling against a narrow life of inaction and matching her brains with man's in a struggle which furnishes her with "a new hope and a new motive."

When one stops to think of it there is nothing amazing or repellent in the modern emancipation. Consider the conventional ideal of womanhood in 1800—docility and prettiness, ignorance of life, prudery, perverted physical impulses, anæmia, sentimentality, inactivity (except in regard to domestic drudgery), the polite practice of gossip and fancy work, lack of any intellectual horizon, insincerity, subordination, eternal self-sacrifice instead of self-development, and so on ad infinitum. Contrast with it the being who has emerged, by her rebellion, from this chaos of feminine "virtues" and there is very little doubt left as to which is the superior type. Miss Coolidge is a convincing analyst and her book is one of the significant reflections of the modern tendency. It is heartily to be recommended to those people who are impatient or disgusted with the new woman.

Miss Monroe's book is almost equally stimulating, though it takes the direction of a personal narrative. Its author, tired of being poor and lazy, and convinced that "brains were brains, whether in a boy's head of a girl's," left her home and secured a typist's position in Chicago at $4 a week. At the end of four years she had gained her independence and $50,000. The story is entirely true, though the characters are fictitious, and it gives one a very definite idea of the big and fine things a woman may accomplish in the business world. [Henry Holt and Company, New York. $1.50 net and $1.30 net. MARGARET C. ANDERSON.

Sermons, Addresses and Lectures

THE WOMAN OF TACT, by W. Mackintosh Mackay. This new volume of Sunday evening sermons by the pastor of Sherbrooke church, Glasgow, is a good one to stand beside his "Bible Types of Modern Men." After a striking address on "The Womanliness of Jesus," Mr. Mackay gives twenty-one sermons on typical women of the Scriptures. The book gets its title from the one on Abigail, whose story is well told. The selection of texts is unique. A sermon on the factory girl is taken from the text, "Two women shall be grinding at the mill; one shall be taken and the other left." The society woman is discovered in the text, "Remember Lot's wife." And starting with the text, "Greet Priscilla," we have a sermon on the ideal minister's wife. Other sermons are on the discontented bride, the woman that can make up her mind, the woman of self-importance, and similar themes. The book closes with a valuable sermon on Mary, as the mother of the gifted Son. Like Mr. Mackay's other book, this one is full of literary illustrations. [George H. Doran Company, New York. $1.50 net.

MEN AND THE KINGDOM, by J. C. Massee. The author makes grateful mention of the fact that he has regularly preached to an audience in which 40 to 50 per cent were men. It must be said that they received strong food, if this book is a sample. There are ten chapters. One is a very urgent address on the tithe, with the thesis that "honesty with God has only one question involved—that of tithing." "A selfish, stingy man cannot be a Christian." Dr. Massee finds the neglect of the Bible due in part to the lesson helps system in the Sunday schools. He thinks also that it is a crime to commit the teaching of the Bible "into the hands of half-grown, immature schoolgirls." Instead, he calls men to undertake the work. It is not often charged that ministers have been preaching too much theology; generally it is the reverse. But Dr. Massee means that there should be more expository preaching, which will, of course, be theological. [Fleming H. Revell Company, New York. 75 cents net.

THE RULE OF FAITH, by W. P. Paterson, constitutes the Baird lectures for 1905, whose publication has been delayed for the sake of more thorough treatment than the brief course of lectures permitted. Dr. Paterson is professor of divinity in the University of Edinburgh and has produced a book which will constitute a capital introduction to theology, especially in the field of bibliology. The first part discusses the seat of doctrine, presenting the Roman Catholic theory of the church, the Protestant theory of the Bible and the rationalistic theory of the reason, together with the variants of the last theory. The analysis is both fair and thorough. The second part deals with the substance of doctrine. We trust the book will be widely read by ministers and laymen. It will help to make clear-cut the Protestant position as against the Roman Catholic on the one side and the rationalistic on the other. [George H. Doran Company, New York. $1.50 net.

THE LADDER OF CHRIST, by Reginald J. Campbell, will give to many American readers a more kindly feeling for a preacher who has been most widely known by his radical and sometimes unseemly utterances. The sermon upon the failure of radical criticism to eliminate the supernatural Christ from the gospels is reassuring as to his allegiance to our risen Lord. His style is captivating, his spiritual interpretations inspiring and his homiletic power unquestionable. While evangelical Christians will not readily accept his views of the Bible, what he gets from the Bible is, as he says, "that Jesus was all the Christian church throughout the ages unceasingly has declared him to be." [Pilgrim Press, Boston. $1.25 net.

SUNSHINE ON LIFE'S WAY, by Rev. Floyd W. Tomkins. This book consists of twenty-eight brief papers selected by Mrs. Winthrop Curtis Knowles from the articles which Dr. Tomkins has published from time to time in The Philadelphia Public Ledger. They are of the most practical and most Christian sort, and we strongly commend the book to ministers for their young men. [E. P. Dutton and Company, New York. $1.25 net.

ALL THE YEAR ROUND: An Outlook Upon Its Great Days, by Newell Dwight Hillis. The dozen addresses in this volume on themes appropriate to our religious and patriotic anniversaries were delivered by Dr. Hillis in the course of his regular ministry from Plymouth pulpit. They are in characteristic style, and the reading of them will put one in the spirit of these great occasions. [Fleming H. Revell Company, New York. $1.20 net.

QUIET TALKS ABOUT OUR LORD'S RETURN, by S. D. Gordon. This is the ninth volume in the "Quiet Talks" series. It has the same gentle tone that has marked the others, and its spirit is helpful in the straining, strenuous life which most men live. Mr. Gordon is minutely literal in all his interpretation of the Scriptures which deal with our Lord's return. He is a strong believer in the imminent coming of Christ as an introduction to the millennium. The book may not prove convincing to those who hold another view of the passages involved, but it will be helpful because of its reverent spirit. [Fleming H. Revell Company, New York. 75 cents net.

Novels in Miniature

PRUDENT PRISCILLA, by Mary C. E. Wemyss, is a story of a charming and ingenuous young person whose aim in life is to be a universal sympathizer, and whose lofty and self-imposed mission to the troubled and unhappy resulted in the direst confusion. The romance is one of young wedded love, and holds a note of wistfulness which turns to fullness of joy at the story's close. [Houghton Mifflin Company, Boston. $1.25 net.

TANGLES, by Margaret Cameron, is made up of short stories that are meant to fill a big mission—that of making the world laugh. We believe that if Miss Cameron had been a little more real in the solution of her humorous situations she would really have been a little more humorous. [Harper and Brothers, New York. $1.30 net.

CLARA, by A. Neil Lyons. A collection of short stories dealing with strange life dramas of London's East side. Mr. Lyons's facility at characterization, coupled with a splendid human interest, has enabled him to write a book that is conspicuous for its humor and personality. [John Lane Company, New York. $1.20 net.

THE HEATHER MOOSE, by A. N. and A. M. Williamson. A typical Williamson motor romance laid in Scotland. It has, however, more substance than is usual with these entertaining writers—a more vigorous characterization and descriptive passages of charm and value. [Doubleday, Page and Company, New York. $1.20 net.

THE KEYNOTE, by Alphonse de Chateaubriant; translated by Lady Theodora Davidson. This novel is last year's prize winner for the best piece of imaginative writing done in France. It concerns a French boy's dissolute career and his father's successful efforts to regenerate him. [George H. Doran Company, New York. $1.20 net.

SONNICA, by V. Blasco Ibanez. Ancient Greece and Rome serve as a background for the story of a beautiful courtesan who heroically goes to her death in battle. There are several romances in the story—all linked with tragedy and woven with the hands of a poet. [Duffield and Company, New York. $1.25 net.

CÆSAR'S WIFE, by Marguerite Spalding Gerry, is a tremendously interesting novel dealing with a man and wife who became estranged through a miserable misunderstanding. The story is vital until its author resorts to worn-out expedients in her climax. [Harper and Brothers, New York. $1.30 net.

THE GHOST GIRL, by Henry Kitchell Webster, is burdened by impossible situations and a weird mystery plot. A young American artist and a girl who is supposed to be dead are the principals; but the details of their story are too intricate to enter into. [D. Appleton and Company, New York. $1.25 net.

THE VALLIANTS OF VIRGINIA, by Hallie Erminie Rives. The charm of the southern romance has full sway in this talented author's new novel. There are some delightful characters and an atmosphere of wholesome sweetness. [Bobbs-Merrill Company, Indianapolis. $1.35 net.

AS HE WAS BORN, by Tom Gallon. The narrative of a care-free man whose penniless condition forces him to accept the terms of an obnoxious will. The book seems inferior in ideas and craftsmanship. [George H. Doran Company, New York. $1.20 net.

BRADFORD HORTON, MAN

BY RICHARD S. HOLMES

CHAPTER XXV.—Continued

IT WAS Rosalie Horton's letter. Bradford read it and his face grew colorless. He read it again, and yet again. "There! I can repeat it now," he thought. "This precious thing is burned into the tissue of my brain." He flung it down upon the table.

"A lie as false as hell," he said in a shaking voice. "And yet it is true, in part." Then his anger blazed out. "And you," he cried, "you, who call yourself so fine a gentleman, you have kept that letter for more than three years and never so much as asked me for an explanation. This, then, is the secret of your change toward me before my second arrest. This is why you still believe the 'Drum' story, which no one else believes, and which was absolutely false. This was the secret of your rude repulse of me on shipboard. This is the secret of the present insult. Why did you not ask me to explain? Why did you not give me what any criminal has, a chance for self-defense? There lies your letter," with an eloquent gesture. "Keep it! Cherish it! Read it, reread it! Think how noble you were, proclaiming through a whole city that a friendless young man was an impostor, unworthy of confidence. The day will come when it will sting you to remember what that letter has made you do tonight. Good night, sir." And before Mr. Elmore could reply he was gone.

With some misgivings that gentleman replaced the letter in the file. "'False as hell, yet true,'" he repeated. "What did he mean? What did he mean? He was never so fascinating, even in his anger. Who is he? What is he?"

* * * * *

A knock at the door of Jake's house on Long Point at 7 o'clock next morning brought Jake himself to answer.

"Vell? Vhat you vant?" he asked gruffly.

"Breakfast. I've rowed from the foot of the lake. I'm Professor Horton of the seminary."

"Ya. I haf seen you in der pank alreaty. I haf seen you in der poat."

"Yes, I know. Can I get breakfast?"

"Ve keeps no poarding house, yet."

"Ya, ve do," a woman's voice broke in. "Ve gif him der preakfast, Jake." It was Jake's sister calling from the breakfast table. "Pring him in, Jake."

"You row up dis morning alreaty?"

"Yes."

"Vere is der poat?"

"Down on the point on the gravel."

Jake disappeared, leaving Bradford at the table with Gretchen.

"I'm looking for a place where I can spend the summer and be out of sight," he began. "I want to work where no one will disturb me. If I go over yonder to Kenton's I'll be bothered all the time; there's too much noise and too much whisky over there. Can't I stay here?"

"Ve keeps no porting house, yet."

"I know. I don't want a boarding house. I want to come here just because you don't keep a boarding house. I'll eat what you put on the table and find no fault; I'll sleep in the barn if you haven't an extra room; I'll pay $10 a week in advance and I'll stay till September. What do you say?"

The arguments were strong, and appealed to the thrifty mind of Gretchen. She showed signs of yielding. "Ve haf rooms, alreaty," she said. "I go talk mit Jake."

By the time Horton had finished his breakfast the brother and sister returned, the former carrying Horton's trunk on his sturdy shoulder. Matters were evidently to be taken for granted.

"I findt der trunk in der poat," began the German. "I make der poat in der parn. Gretchen say you shtay mit us alreaty."

"I am to have a room in the house, then?" Bradford smiled faintly at the success of his persuasions, and added, as Jake nodded, "There's a box of books in the boat. I'll go for it."

"Nein, nein," the other remonstrated. "I pring dem, yet. Und ve vill pull der poat up in der prook, also," pointing to the deep, wide stream that flowed near the barn and offered excellent mooring.

Before midday the young man was installed in a comfortable room overlooking the lake. But there were no signs of pleasure in his face at the arrangements which suited him so perfectly. His mouth was stern and set, and at intervals his eyes flashed dangerously, as from time to time the storm which had raged all night in his heart swept over him afresh.

In the first bitterness of his anger the knowledge had come to him that Glencoe was an impossibility for him that summer, perhaps forever, and he had written his sister that a sudden change of plans would make it necessary to give up his visit to her. He had given no reasons; he had made no mention of his probable whereabouts. It was his foster mother's malice that had been the cause of Mr. Elmore's injustice and he dared not trust himself to see her. He was far too deeply wounded to seek an explanation; that could never remove the sting of her unkindness, nor annul its effects. The original letter, written in anger, he might have forgiven; what seemed unforgivable was her silence the past two years, in view of all that he had done for her and of her reconciliation with him. "She might have taken it back; she might have told the rest of the truth," he said over and over during that night of misery.

Prestonbury, he realized, was as impossible for him just now as Glencoe. To see on its streets the man who had defamed him, the woman who was forever beyond his reach, was more than his strength could endure. Silence and solitude, he knew, would be his only remedy; and he turned in flight to the wooded shores of the lake that he loved as a refuge alike from friends and enemies. The softness of the early morning air, the early twittering of the birds, the lapping of little waves against his bow as he rowed up the lake, all failed to soothe him.

"'Visiting the iniquities of the fathers,'" he quoted bitterly. "Where is the justice in that? Because God made me the son of my father, must he make me carry my father's curse as well?"

"Jake," he said to his host at dinner that first day, "promise me that when you go to town you won't tell anyone I'm here." Then, as he saw a shade of suspicion cross the German's face, he added, "There's nothing wrong about it—I only want entire rest. Understand?"

"Ya," said Jake, with a searching look that appeared to satisfy him.

June passed into July, July into August, with its sultry days and sudden storms. Days of determined, albeit mechanical, reading and study had disciplined his mind into calmness, though far beneath the surface the bitterness remained unsoothed. In daylight he avoided the lake; at night, after there was no longer likelihood of his being observed or recognized, he would row or drift, sometimes till midnight. The afternoons he spent under the shade of the sycamores that lined the shore of the point.

One such afternoon, hot, humid and oppressive in spite of a breeze from the north, he lay there watching the clouds and dreaming day dreams, through all of which moved ever the figure of a lovely girl with bronze hair and lustrous eyes. Suddenly, half way across the lake, a sail boat came in sight, and surprise and curiosity brought the observer to an upright posture.

"That fellow can't know much about flaws and cross-currents from the ravines," he thought. "If he does, he's either a good sailor or a lunatic, for there's a storm over the bluff yonder."

Presently he could make out two figures in the boat, a man and a woman. The wind was rising rapidly now, and the whitecaps began to chase each other over the lake. As he watched he once more made comment. "That man doesn't know how to sail a boat anywhere in a smooth sea, much less in this rough one."

The storm was coming on very swiftly. Clouds black, white-edged and thunderous rose fast. Fiercely and more fiercely blew the wind. "I'll get my boat," he said, and starting, stopped at the house to ask Gretchen to send Jake down to the point. As he pulled out of the brook he saw Jake hurrying down; rowing toward him, he yelled, "Be ready if I want you!"

"Ya," came the answer, but faintly, so loud was the gale. The man with the sail was trying to get his craft before the wind, but it blew now from one quarter, now from another, and the cross-currents rocked and twisted the boat terribly. To furl the sail was impossible. Jake shouted directions, but it was useless; his voice was lost in the gale. Suddenly the bow lifted high, the boat twisted round, shivered and capsized. With a few strokes Horton was close to Jake. "Wade out and climb in, Jake. I can't get nearer shore."

The distance to the sailboat was not great, but it seemed to Bradford as if all eternity was passing, for he had recognized the occupants of the boat. Rather would he die than fail in the rescue. The craft was sheer over, and Charlie Elmore had succeeded in climbing up on its bottom, where he lay flat and was holding Eleanor by one arm. He was not strong enough to lift the unconscious woman out of the water to his place of comparative safety. The poor boy thought the end of all things earthly had come for his Aunt Eleanor.

"Hold hard, Charlie, hold hard!" called Horton as he neared him. "Jake, I'll pull alongside the lady and you reach her and draw her in while I hold the skiff steady. Be quick! Now! Now, Jake, now!"

The German was strong, but it took all his power to drag the dead weight from the tempestuous water, and there was imminent danger of a second capsizing. To take Charlie off was easier, though when once he saw his aunt and himself safe in the rescuing boat the lad collapsed weakly. He was able, however, to help Horton run the "Antigone" in shore in the shelter of the quiet brook, while big Jake, taking Eleanor in his arms like a baby, carried her, still unconscious, in to Gretchen. At the end of half an hour the girl was in bed, and Gretchen, with such means as were at her command, was striving to restore her to consciousness, while Charlie, dressed in an outfit of Horton's, was quite himself again.

"Charlie," said Horton, "when Miss Elmore is conscious and you can see her, tell her that someone has gone to Prestonbury to tell her father she is safe, and a carriage will be here for her by midnight."

"Who'll you send, Mr. Horton?" asked the boy, with a glance at the lake, still rolling heavily.

"I'm going myself," he said, simply, unhesitatingly.

It was 5 o'clock when Horton started for his hard journey. The pull down the lake was with the wind, so that it was only 7 when he reached Wilton's boathouse at the foot of the lake and hired a man to go with a message to Ansley Jickers. "Tell him," he ordered, "that a man sent you to report that Charles Elmore and a lady were caught in a storm on the lake this afternoon, nearly drowned, and rescued by Jake. They are at his house now."

The lake was quieter on Bradford's return trip, but the pull against the wind was hard, and it was 11:30 when he moored his sturdy craft in Jake's inlet. His first inquiry was for Eleanor.

"How's the young lady, Jake?" he asked of the German, whom he found in the barn.

"Badt—fery badt," was the reply, with a grave shake of the head.

"How bad? What do you mean?" cried Bradford, with a shiver of fear that shook him more than the hard physical trial of strength he had just passed through.

"I mean badt, fery badt," was the laconic answer. "You petter see Gretchen, yet."

Gretchen, called away from her patient, told but a brief story. "The fraulein wake. Den she ask vere she be alreaty. Ve tell her. She begin to vorry for her family's not knowing vere she be. Ve tell her you haf gone to make it right. Den she cry; she say, 'Oh, Sharlie, Sharlie, I haf killt him—he will trown, alreaty! Oh, Sharlie, Sharlie!' Till now," said Gretchen, "do as ve may, ve cannot get her qviet."

"Tell her that I am here all safe, Gretchen," said Bradford. "I did not mean her to know who it was had gone." To himself he could not help adding the exultant thought, even in his anxiety, "Does she care like that, then?"

In a moment more Charlie appeared. "Aunt Lennie wants to see you, Mr. Horton. You'll have to go up; it's the only way to quiet her."

Again Bradford did not hesitate. As he entered the room, dimly lighted, a smile crossed the drawn, tense face that lay so eagerly watching the door. "Oh, God, I thank thee," Eleanor said weakly, and buried her face in the pillow.

Perplexed, uncertain, helpless, like every man in the presence of a woman's tears, Horton stood waiting beside the door. At last, raising her head, she saw his troubled look, and quick to divine its cause reached out her hand to him. He crossed the room and took it in his own.

"Is it you, Bradford? Really you?" she asked faintly. "And you're not drowned?"

"Yes, it is I, Eleanor, really I; and I am not drowned." His words were only trembling repetitions of her own, but his heart bounded with fullness of joy.

"I've been so afraid—so afraid," she whispered, raising to his the lustrous eyes that he had seen in dreams so long. Forgetful of all else he stooped and took her in his arms and kissed her, careless of Charlie's presence behind him.

"You need not be afraid any longer, dear heart," he said. In that moment while she clung to him they did not hear the opening door, but footsteps behind him made him turn to see in the doorway Ansley Jickers, smiling, and Richard Elmore, glowering and stern and pale as death.

Standing at the bedside, the clinging hand still in his own, Bradford faced the interruption. At sight of her father's face the girl's eyes dilated. "Oh, daddy, daddy!" she began.

"Hush! Not a word!" The anger in his voice frightened her. "Ansley, you take Charles home. I will stay till morning. Tell Mrs. Elmore to send up the carriage early. As for you," starting with fierce wrath toward Horton, "you reptile——"

"Don't, daddy!"

He turned on her as fiercely. "Silence! Remember your promise to me!"

With a sob she turned her face away. Shanghai and her word of honor given there seemed to her to rise like an impassable barrier between her and the man whom the terror of the night had shown her she loved well.

"Mr. Elmore"—the voice was that of Ansley Jickers—"this is one of the times, I think, when silence for all parties concerned is a safety valve. Come along down, Charlie; I have dry clothes for you. And, Eleanor, I congratulate you on your rescue and your rescuer. Jake told us outside what Bradford did."

When the lawyer and his stepson had gone, there was dead silence in the room save for Eleanor's sobbing. The two men faced each other, eyes meeting with sharp impact, neither speaking, neither flinching. At last the elder man walked to the door, opened it, stepped back and pointing to its threshold said with unutterable scorn, "Go!"

"Mr. Elmore," Bradford replied with calm, soft voice, "there lies your daughter. But for me she would be lying at the bottom of the lake. I periled my life to save here. Here you stand. But for me you and Mrs. Elmore would be in awful suspense this livelong night, not knowing what had happened to your daughter. I periled my life to carry to you the tidings of her safety. For this, your only word to me is one of scornful dismission. I will obey it.

"No—wait one moment,"-as the other started forward to break roughly his detaining clasp upon the hand in his. "I have not finished till I say that though your will may keep our lives, hers and mine, apart forevermore, you have no power to make her stop loving me, to make me stop loving her. Now, I will say good night, and I shall never speak to you again."

He raised the hand he held to his lips, then gently relinquished it, with a calmness and assurance that by its force held Mr. Elmore back from interference. "Good-by, Eleanor," he said. "Good-by, dear. God will watch between us both."

Before Mr. Elmore recovered from his surprise at being so dominated by the will of another stronger than he the door had closed and left him alone with his daughter.

(*To be continued*)

The men's glee club of Carroll College has just returned from a most successful two weeks' tour in northern Wisconsin.

In the morning serve with sugar and cream. Or mix with any fruit. The grains are thin and crisp and dainty. They taste like toasted nuts.

The Best Cooked Cereal Foods

Every kernel of wheat or rice contains not less than 100,000,000 granules.

Those encased granules must in some way be broken, so that digestion can act.

Cooking and baking break part of them. Toasting breaks up more. But in Puffed Wheat and Rice—and in these foods alone—*all* of these granules are blasted to pieces.

This is done by steam explosion—by a process invented by Prof. A. P. Anderson.

A separate explosion occurs in each granule. The center of moisture is turned to steam—in huge, sealed guns, revolved in ovens heated to 550 degrees.

Inside of each grain there occurs not less than one hundred million explosions. So Puffed Wheat and Rice are easier to digest than any other form of grain food.

Puffed Wheat, 10c
Puffed Rice, 15c
Except in Extreme West

The Best-Liked Ready Foods

For many months, in the heart of New York, we maintained cereal lunch rooms.

There we served all sorts of cereals, all at equal prices. And four out of five who took ready-cooked cereals chose the Puffed Wheat or Puffed Rice.

Now countless homes have offered the same choice to folks at their morning tables. As a result, it took 250,000,000 dishes last year to supply the demand for these foods.

These great crisp grains—eight times normal size—form delightful foods.

Thin, airy, whole-grain wafers—like no other foods you know. There are a dozen ways in which your folks would enjoy them.

Let them try them. Serve them tomorrow morning. Let them say which cereal foods they like best. There are four chances in five that they will choose these scientific foods.

The Quaker Oats Company
Sole Makers—Chicago

In the evening serve in bowls of milk. The grains will float like bubbles. And these foods, as all physicians know, do not tax the stomach.

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The Open Hearth

Work Among Negroes in the North

One of the striking facts brought to light by the census of 1910 was the remarkable movement of the colored population into cities of the North. Whatever the cause of this movement, the negro problem is therefore beginning to assume national proportions and will soon be peculiar to no one section of the country.

The census showed that the total colored population in the United States was 9,828,284, which was 10.7 per cent of the whole population. There were 1,625,640 negroes living in 229 cities. In twenty-seven cities one-fourth or more of the population were negroes; while in four cities the negroes outnumbered the whites; viz., Charleston, S. C., Savannah, Ga.; Jacksonville, Fla., and Montgomery, Ala. In the North there were forty-six cities having over 2,500 negroes each, or a total negro population of 775,927.

The presence of the negro in such large numbers in these cities must have an appreciable effect upon the life of these communities. Will it be good or bad? This will depend largely upon the kind of leadership these negroes will have, and this will depend in no small measure upon the way in which the church takes hold of the situation. The leadership of the negro race in America is largely in the hands of the negro ministry. The good work already accomplished by Presbyterian churches for colored people in several northern cities assures us that this can be extended with good results.

These facts are not known to Presbyterian ministers and home mission committees, who do not seek out these Presbyterians with black faces as they seek out the immigrants and foreigners with white faces. For this reason it seems the wise and proper thing to do would be for the Home Board to employ a colored man acquainted with conditions to act as a field secretary to go into these cities and supervise the organization of missions and churches, working in cooperation with the home mission committee of the presbytery or synod.

Among the many cities where Presbyterian churches should be opened and Presbyterian ministers of their own race provided are Kansas City, Mo.; Columbus, Dayton, Cleveland and Springfield, Ohio; Detroit, Mich.; Buffalo, N. Y.; Boston, Mass.; Providence, R. I.; New Haven, Conn.; Wheeling, W. Va.; Evansville, Ind.; Springfield and East St. Louis, Ill.; St. Joseph, Mo.; Kansas City and Wichita, Kan.; Omaha, Neb., and Oakland, Cal. These cities have negro populations ranging from 2,500 to 25,000 and no Presbyterian church.

Will not the Presbyterian Church take hold of this situation with vigor? What better way of celebrating the fiftieth anniversary of emancipation than by our beloved church rising up and saying that no Presbyterian because of his color shall be denied shelter and care within the Presbyterian Church, whether he live in the North or South or at the very ends of the earth? C. B. ALLEN.

Sunday School Is Evangelistic

I want to express my surprise at a letter in The Continent for March 27. Where are the young people that never get any Christian training at home to learn of Christ if it is not in the Sunday school? When mothers and fathers never go to church, never read the Bible, never pray, where are the children going to learn?

I have taught for fifteen years in the primary and beginners' departments of one church, and looking over that roll today I can see forty children and six parents that I know positively were got into the church through the Sunday school. I know my pastor could add many names to the list. Every communion service children of the junior and intermediate departments, coming from homes that care nothing for the church or the Bible, come into church membership. I pity the church of which the writer of that letter is pastor, for if none of the children joining the church were gathered in by the Sunday school that church is not doing its full work for the Master.

Some of the children that I have had in my beginners' department actually did not know the stories that we suppose all children know. When I have asked some of these mothers about church attendance they say no, they "never go to church, got out of the way when the babies were small; have to get dinner in the morning, the husband is tired, his only free day, so they go to the park or lake, or someone comes in; don't have time to read the Bible, don't understand well enough to explain to the children, don't know how to pray." How are these children going to be evangelized in the home?

Many of our best church workers were gathered in by the Sunday school. What if a few are indifferent, at least their name is on a church roll, and at some time they have taken enough interest to stand up and profess Christ.

The idea of the writer is an ideal one, but in this world we have to work with conditions as they are, not as we would like to have them. So, as long as that is true, we will have to gather in the children, teach them of Christ, his love for them, and have them go home and teach the parents.

JESSIE CONSTANCE DONAHOWER.

Leave Them Optional Anyhow

One of the leading educational experts of the country has said that the graded lessons are an attainment in pedagogy that he had not dared hope for from the Sabbath schools in his own lifetime. The action of the General Assembly's committee which appears to have withdrawn courses of studies approved by three General Assemblies would seem, to one who has found the graded lessons workable, a procedure requiring great caution.

Many Sabbath schools will not feel obliged to choose courses prepared by our own board if they find better courses elsewhere. And while outside agencies are making such a strong bid as they are to supply our schools, the suggestion may be in order that the present courses be allowed to remain as optional for those who prefer them, alternative courses being provided for those who want something different, and are not satisfied by the international ungraded lessons. GRAHAM C. HUNTER.

Ways of Working

The Cabinet in Sunday School

A Sunday school patterned in organization after the executive departments of the federal government is the novelty which Rev. Alfred L. Taxis has introduced into the school of the church at Havre de Grace, Md. Something seemed needed to coordinate the work of the members of the school to accomplish greater results. Mr. Travis tells how the plan works.

"One day during my reading I took from my shelf Haskins's 'The American Government.' The different departments were explained and the thought occurred to me, 'If this system has been used so successfully in the government, why can't it be used to advantage in the church?' Plans were laid and submitted and we agreed to try it for a time. Every need and work in the school was tabulated. Then we apportioned these under various bureaus. At the head of each bureau there is an active practical worker whose title is secretary of the ——— bureau. This secretary has five assistants and is absolute in his bureau, with the exception that he cannot foist any plans that will interfere with another bureau. His position is exactly as that of our secretary of state, or war. When any problem comes up it is turned over to the secretary of the bureau under whose jurisdiction it falls. He is expected to consult his assistants and report a working scheme or plan which is put into operation.

"To illustrate what I mean: Several weeks ago I received notice of Young People's Day, with plans, purpose and a tentative program. I turned this over to the bureau of ways and means. The secretary with his assistants laid plans for a rousing evening for this cause. The consequence? The church was crowded. Everything went off smoothly and new recruits were got.

"The problem of teachers arose. This was given into the hands of the same bureau. They planned well, so that now we have enough

The Spirit of the West

The Secretary of one of our Presbyterian Boards recently made two flying trips to the West. One covered a number of the great cities of the Middle West, some of which have since then been severely stricken. The other embraced the Pacific Coast Centers, as well as touching the Rocky Mountain Empire.

This Secretary came back to his desk with a new appreciation of the Spirit of the West. He found some great and wonderfully growing Churches, many others holding the Fort with courage and patience in the midst of hostile conditions. He met many Ministers who are pouring out their lives as willing sacrifices in order that the Church of Jesus Christ may win the great Empire of the West.

He reports that no single movement in the Church in late years has been more fully appreciated by these Pioneers of the Cross than the Endowment Campaign for Ministerial Relief and Sustentation. "It gives us new life to know that the Church believes in our work enough to provide for our days of disability," one of these patient heroes said.

If the Church wants to touch the nerve of Home Missions on the Frontier let it provide for the disabled and dependent Home Missionary and it will put new life in the men who are now "on the firing line."

The Spirit of the West is wonderful.

Will the Church match and enrich it by the Spirit of Jesus Christ?

Do you want to get behind the "man who is behind the gun"?

If you are interested write

Ministerial Relief and Sustentation
WILLIAM HIRAM FOULKES, General Secretary
507 Witherspoon Building :: Philadelphia, Pa.

teachers and several substitutes. Our Sunday school needed repairs. It needed new books for the library. The secretary of the bureau of property was notified. He called his assistants, who planned a complete renovation. So well did they do their work that our Sunday school room is 'new.'

"At present we have the following bureaus: The bureau of property, the bureau of ways and means, the bureau of recruiting, the bureau of socials, the bureau of music. These are arranged in the order in which the secretaries must assume the superintendency in case of sickness or inability of the superintendent and assistant superintendent. This keeps someone at the head all the time.

"Every secretary and the officers of the school, with the pastor, who is ex-officio member of every bureau, constitute the cabinet proper. This meets once a month to discuss the problems and needs and directs the proper bureau to handle the case.

"The advantages of this system are obvious: The system employs talent not otherwise used; it trains many for active service; the bureaus learn to work together and gain much experience which makes them specialists in their line; the work is expedited and does not depend on one or two individuals. The results financially, numerically and spiritually are very noticeable. Everybody feels a responsibility now and the work goes on with alacrity."

—The pastor of Calvary church, Camden, N. J., Rev. Samuel D. Price, sometimes finds in The Continent helpful things to add to the items printed in his church calendar. He recently republished the beatitudes as written by Dr. Work.

—The Sunday School Association of Baltimore, Md., through The Baltimore News, is conducting a contest in attendance. The class in the city having the largest percentage of attendance for the five Sundays will be given the place of honor at the head of the procession to be held at the end of the contest. Reports of the weekly attendance of each class are being published in the paper.

What Presbyteries Are Doing

Dayton Presbytery in Springfield appointed a committee to secure funds for flood stricken churches to aid in rehabilitating their edifices and in helping to maintain services. After a careful consideration it was found that $175,000 would be needed. This is not intended as relief for general purposes but exclusively for the churches of presbytery. Most of the people in the afflicted churches have suffered untold loss, their homes are utterly ruined or most seriously damaged, their business has been crippled and many farms have been rendered almost worthless. The situation demands prompt and most generous help from Presbyterians throughout the entire country. The committee is as follows: Dr. John Clark Hill, Springfield, chairman; John L. Dorst of the Y. M. C. A. of Springfield, secretary; John S. Crowell, Springfield, treasurer; Daniel Brownlee, D. D., Dayton, and William K. Swan, Camden.

Alton Presbytery at Carrollton, Ill., chose Rev. Charles A. Highfield moderator. Carrollton church after extensive improvements was rededicated with sermon by A. B. Korey, D. D., of Jacksonville. Addresses were made by W. J. Darby, D. D.; Miss Marie Brehm, Reverends W. S. Neely, James R. Sager, W. S. Ward, W. P. Baker, W. M. Hudson, J. G. Reynolds, C. N. McManis and E. L. Gibson, and Elder S. G. Brown.

Zanesville Presbytery in Newark Second church elected Rev. Theodore Crowe moderator. Stewart V. McClelland was received as a student for the ministry. Rev. D. D. Tullis was chosen visitor to Lane Seminary.

Sioux Falls Presbytery met in First church at Sioux Falls, S. D. George Sprague of Omaha Seminary was examined for ordination.

Brownwood Presbytery at Blanket elected Rev. T. W. Davidson moderator. Overtures 1-5 were negatived and 6-8 affirmed. The Presbyterial Woman's Missionary Society had charge of the program April 9.

Overtures on federated churches and reduced representation were denied by Carlisle Presbytery. Rev. D. I. Camp was elected moderator. The committee on evangelistic work urged the use of the Sabbath school as a field of work.

Dallas Presbytery adopted resolutions expressing confidence in the wisdom and administrative ability of the Home Board.

Overtures 6 and 8 were affirmed by Lansing Presbytery at Dimondale, Mich. Rev. M. Grigsby was moderator.

Rev. D. H. Fisher was moderator of Topeka Presbytery. Most of the overtures were negatived.

Rev. G. A. Wickwire of New London was elected moderator of Iowa Presbytery, which met at Winfield. Rev. J. K. Alexander was retired on request. A large increase in per capita gifts to Iowa home missions was reported. Presbytery held a rally in the interest of the endowment for Parsons College.

Mankato Presbytery meeting at Marshall, Minn., elected Dr. W. M. Jennings of Blue Earth moderator. Overtures 1-6 were answered in the negative and 7 and 8 affirmed. Council on rural work was held one day of the session. Green Valley church was dissolved.

Grand Rapids Presbytery is making an effort to find out why the ten members of Presbytery who are not now preaching have not found pulpits. Comment was aroused at a recent meeting when an insurance agent in a western city asked to be dismissed to another presbytery. Low salaries paid ministers were blamed for the desertion of pulpits. Rev. George Cleaver of Big Rapids was elected moderator.

Solomon Presbytery answered all eight overtures in the negative. Rev. A. E. Vanorden of Salina was moderator. Rev. M. B. McNutt addressed presbytery on rural work.

Houston Presbytery met at Port Arthur, Texas. J. L. Dickens, D. D., was chosen moderator. W. C. Kunze, one of the candidates under the care of the presbytery, was examined and licensed. A group of three churches has been placed under his care.

Newton Presbytery was most hospitably entertained at Branchville church. Rev. Hugh Walker was elected moderator. Overture on reduction of Assembly was denied, presbytery not favoring the proposed method of reduction. An affirmative answer was given to overtures on sessional rolls and suspended members.

Highland Presbytery at Axtell, Kan., enjoyed a number of papers and conferences. Members said it was far better than the monotonous business grind of the average session. Rev. S. A. Fulton, who was filling the unexpired term of Dr. G. F. Moorehouse, was elected moderator. A few churches of the presbytery showed a decided increase in membership and benevolences, several showed a very healthy condition, while several pastorless little churches seem to invite some sort of federation.

Birmingham Presbytery met at Green Pond. Elder W. M. Cosby, Birmingham, was chosen moderator. Chester Leonard was received as a candidate for the ministry.

Oakes Presbytery met at Edgeley, N. D., and elected Rev. Axel Rasmussen moderator. The attendance was the largest in the history of the presbytery. A special program was filled with carefully prepared addresses. Rev. B. G. Jackson, who was dismissed to Chicago, began work in this presbytery ten years ago as Sabbath school missionary and has spent seven years of service within its bounds.

Neosho Presbytery at Cherryvale, Kan., held a very interesting prepresbyterial conference, consisting of addresses on evangelistic work by Rev. C. G. Hamilton and Rev. J. A. Smith. Rev. C. C. Russell, a former pastor of Cherryvale church, made an address on "The Message to the Churches." Rev. J. M. Douglass, retiring moderator, and Rev. William Cady also spoke. Overtures 1-6 were answered in the negative.

Grande Ronde Presbytery met at Union, Ore. The pioneer character of this large presbytery is evident in the fact that the moderator, Dr. C. C. Babbidge of Burns, could not be present by reason of the long stage drive he would have to take. Rev. W. Baird, his successor, and Rev. D. K. Laurie, in the capacity of Sunday school missionary and pastor-evangelist, are diligently and successfully developing a large area of virgin soil. Rev. Evert Smits of Elgin was elected stated clerk.

Council Bluffs Presbytery at Carey, Iowa, chose Rev. William Lampe moderator. It was resolved that at the fall meeting a convention of the Y. P. S. C. E. should be called with view to forming a presbyterial union.

Twin Falls Presbytery at Burley, Idaho, elected Rev. Dwight Dunham of Heyburn moderator. A petition for the organization of a church at Riverside was granted. Since last

(*Continued on page 580*)

DOCTOR TALKS ON FOOD
President of Board of Health

"'What shall I eat?' is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully-cooked food, known as Grape-Nuts, enables me to speak freely of its merits.

"From overwork I suffered several years with malnutrition, palpitation of the heart and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good rich cow's milk. In a short time after I commenced its use the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational, scientific system of feeding. Anyone who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured and may thereby know the facts as to its true worth."

Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

No Alum
in
ROYAL
BAKING
POWDER
Absolutely
Pure

News Notes from Various Fields

Colorado

Denver Hears Dr. Foulkes

The ministerial association was addressed April 7 by Secretary Foulkes of the Board of Ministerial Relief and Sustentation. The day previous he had moved the audiences at Central and Twenty-Third Avenue churches.

Twenty-Third Avenue church, P. V. Jenness pastor, has closed the year with a clean slate as to indebtedness, $2,600 having been paid in the last few weeks to attain this end. The men of this church are doing citywide service in personal work and Bible study promotion.

Mountview Boulevard church, Rev. F. W. Evans pastor, has made a gain of 100 per cent the last year on all benevolences. The Sabbath school and membership rolls reveal a good net increase.

Berkeley church, Rev. S. E. Taylor pastor, in the neighborhood of "White City," presents unique features. Without any sensational elements in his ministry and preaching the pastor has built up a Sabbath school of 170, a church attendance equally large, a prayer meeting averaging seventy-five, and after enlarging the building twice it seems imperative that it be done again, or an entirely new structure erected.

Immanuel is the new name Union church congregation adopted on going into its new building. Rev. W. E. Fry is pastor. The Christian Endeavor and Sabbath school are both growing in every way. The congregation is now worshiping in the commodious basement of the edifice in process of construction.

It has been decided to proceed with arrangements for the enlargement of First church, Pueblo, at a cost of $25,000. The building will be extended to cover the lot owned by the church and will then seat 1,400 instead of 400, as at present. I C. W. Weyer is pastor.

Iowa

Mrs. J. W. Countermine, wife of the stated clerk of Des Moines Presbytery, died recently after a long illness. She was at one time a member of the faculty of Buena Vista College.

First church, Oskaloosa, is in better condition financially and otherwise than for many years. A debt of $1,600 has been paid and all current expenses met. There has been an increase in church attendance both morning and evening.

A union tabernacle revival campaign began in Fort Madison April 17 conducted by Evangelist C. E. Hillis and party. Seven churches are united, including the Evangelical Lutheran and Episcopal. The campaign will last about six weeks.

Idaho

A church of twenty-two members was organized at Hillsdale April 6. It is grouped with three other points under the care of Rev. W. L. Strange.

Rev. J. B. Currens, Sunday school missionary for Kendall Presbytery, has been developing work at Driggs, Felt and three or four other points along the line of a new railroad that has recently been built into the Teton basin. E. P. Linnell, a student of McCormick Seminary, will serve some of these points during the summer.

Missouri

Eight mission study classes have been conducted by Westminster church, St. Joseph, during the past winter, six of them for young people. The benevolent contributions of the church for the year amounted to $1,628.

Kansas

Walter M. Irwin, D. D., closed a pastorate with Wichita West Side church of nine and a half years the middle of April. A fellowship service, at which seven brother ministers brought greetings to pastor and people, was the last meeting. Dr. Irwin assumes the duties of synodical superintendent of missions for Kansas. During the past year the full China propaganda apportionment was raised. A Sunday school cabinet, installed April 13, will add efficiency to that part of the church's work.

New York

First church, Hobart, recently broke ground for a $12,000 church. The past year has been the best the Bible school of the church has ever experienced. Rev. W. A. George is pastor.

An Easter offering of $2,000 was made at Hemstead church for the debt of the edifice. This large amount was in appeal to a letter by the pastor, Dr. F. M. Kerr. This church was organized in 1644.

The enrollment of First church, Auburn, Dr. Charles G. Richards pastor, is 1,168. The increase in benevolences during the year has been nearly $500, or one-sixth. The total enrollment of the Bible school is 1,131.

First church, Port Chester, is growing under the pastorate of Dr. Ira W. Barnett. In his nine months of service the church membership has increased largely. At the recent annual meeting the growth in members for a number of years was shown by charts. A nursery has also been successfully introduced, so that babies can be watched while their mothers are attending services.

"Old" First church, Glens Falls, has had a gratifying year. Its membership has crossed the 1,000 mark and its contributions for benevolences and church support total over $18,000. This church has a men's Bible class of over 100 members and two adult classes for women of nearly the same number. The men's club, recently organized, has committees which look after the unemployed, also matters of civic welfare. At the church banquet April 8 the pastor, D. H. Martin, D. D., announced that his associate, Rev. L. S. B. Hadley, has decided to join the missionary forces in China and has been accepted by the Foreign Board. Mr. Hadley was among the first of his graduating class in Williams College and also took high rank in Auburn Seminary. After a brief pastorate at Sackets Harbor he came three years ago to be assistant minister at Glens Falls church.

Ohio

Nearly a thousand persons attended the annual dinner of Wooster Westminster church in the gymnasium of Wooster University. This mingling of college and church was arranged by Dr. William F. Weir, Westminster and university pastor.

The Y. W. C. A. of Hamilton has issued a striking appeal for help in rehabilitating the association, which was all but wiped out by the flood. Only a few homes in Hamilton were not submerged and bankers estimate the damage in the city to reach $15,000,000. The appeal is accompanied by pictures showing the ruin in and about the association headquarters.

Wisconsin

Four young people's societies with a total membership of 109 are affiliated with First church, Ashland, Rev. Carlton L. Koons pastor.

Waukesha has had in the last few weeks one of the greatest revivals in its history. Rev. James Rayburn conducted the services, in which five churches united. There was a large number of conversions and the religious life of the churches has been wonderfully helped.

Pennsylvania

The gifts of Grove City First church to missions last year exceeded the amount used for running expenses. Rev. Herbert Hezlep is pastor.

The last of a series of meetings by the brotherhood and ladies' auxiliary of Langhorne church was held April 24.

Men of the state are rallying to support the brotherhood movement under the direction of the newly appointed secretary, Rev. Frank B.

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BLACKBURN COLLEGE HAS $23,000 TO EDUCATE YOUNG MEN FOR THE PRESBYTERIAN MINISTRY
WRITE President Hudson, Carlinville, Illinois

Everitt of Allentown, who was formerly state Christian Endeavor secretary for New Jersey. Dr. J. T. Henderson, associate national secretary, has been visiting Pittsburg Presbytery, and other portions of the state will be visited this spring. Strong emphasis is being placed upon evangelism.

New Jersey

West Side church of Englewood entertained Presbytery of Jersey City. Rev. James G. Bailey was elected moderator.

Frank S. Niles was ordained in Park church, Newark, April 15, his father. Rev. W. H. Niles of Rose, N. Y., taking part. Mr. Niles in the fall will become a missionary of Central church, New York, at their station in Hwaiyuen, China.

To fill a need felt to exist for Christian education among the Jews of Newark, the churches have united for a campaign among them. Several offers of large financial assistance have been received by presbytery and it is probable that the mission work will be carried on in connection with Bethany church.

The twenty-fifth anniversary of the pastorate of Dr. Thomas Tyack at Hightstown was celebrated in connection with the meeting of Monmouth Presbytery recently. At an evening meeting addresses were made by Dr. W. P. Finney of Lincoln University, Dr. George Swain of Allentown, Rev. Frank Lukens of Burlington and Dr. J. S. VanDyke of Hightstown. A number of letters were received from friends of Dr. Tyack on his anniversary.

Convention of the Y. W. C. A.

Historic Richmond opened its hospitable doors to this gathering of a thousand women, who came from all parts of the country for this the legislative as well as inspirational meeting of the national organization of the Y. W. C. A. From its opening the convention was noteworthy for the orderliness of its procedure. The quietness and efficiency of its machinery, careful attention to the many details which mean much in saving time and in keeping information before delegates all reflected great credit upon the work of the department of conventions and conferences of the national board. Technical and strictly associational matters were presented, and in addition addresses on related but outside subjects by such speakers as Professor Graham Taylor, Mrs. Raymond Robins of Chicago and J. D. Eggleston, chief of field service in rural education, Washington, D. C., served to keep the touch with the progressive social thought of the day.

Interest in the world's womankind and realization of what may and should be done for the sisterhood of foreign lands was stimulated by the presence and words of the Misses Tritton, Miss Picton-Turbervill, Miss Ruth Rouse and Miss Clarissa Spencer, all of London and all connected with the world's committee of the Y. W. C. A., and by the address of Rev. Frank W. Bible of Hangchow, China.

The national board had appointed four commissions, which presented notable reports on the assigned subjects of social morality, thrift and efficiency, character standards and training of volunteer workers. From the list of addresses by trained association workers mention should be made of one on "The Life of the Girl in the Country" by Miss Jessie Field, national secretary for small town and country work, and of Miss Ella Schooley's presentation of plans for work at the Panama-Pacific exposition. The coming together of delegates and Richmond friends for social enjoyment was not overlooked. Two large and beautiful receptions were given —one by the national board at Hotel Jefferson, Miss Grace H. Dodge occupying the place of prominence in the receiving line, and the other at the executive mansion, which Governor and Mrs. Mann generously opened.

But doubtless in no other way was the great present-day lesson of association possibilities brought home so forcibly as in the graphic display of the exhibit and, most of all, of the Saturday afternoon pageant. This pictorial production was planned for out of doors, but it lent itself immediately to indoor production, which the inclement weather made necessary. Fortunately, the large horse show building was available, and was ample even for a performance in which 800 young women participated, with 4,000 people as spectators. Here with all the devices of the pageant of old was enacted a living representation of what the association spirit, impersonated in queenly manner by Miss Louise Holmquist of New York City, can do for all groups of young women. Heartiest congratulations were offered Miss Helen Thoburn, the author, for her achievement in its writing.

The great spiritual motive of the organization, to show the transforming power of the love of God through his Son in the lives of girls and women, was felt in every session. The mass meeting on Sunday afternoon, addressed by Miss Oolooah Burner of New York City, was a simple gospel service, with a talk making a direct appeal for the surrender of wills to the control of Christ. Readers of The Continent need only to be told that Dr. J. G. K. McClure of McCormick Seminary gave a series of talks on spiritual themes to be assured of the deep inspiration of the devotional hours. Besides Dr. McClure and Mr. Bible other Presbyterians who appeared on the program were Miss Elizabeth Dodge of New York City, Mrs. Wallace Radcliffe and Miss Jessie Woodrow Wilson of Washington. Naturally, great interest attached to the daughter of the President, and an overflow meeting was necessary when she spoke, a second church being quickly filled. The convention was further indebted to Miss Wilson for the preparation of a daily prayer calendar.

ALICE REBECCA MARSH, General Secretary.

Princeton Seminary Commencement

The 101st annual commencement of Princeton Theological Seminary will be held Tuesday, May 6, at 10:30 a. m. The graduation exercises will be followed by the meeting of the alumni association and the alumni dinner at 1 o'clock. On the preceding Sunday, May 4, the president of the seminary will preach. The board of directors will meet May 5 at 10:30 a. m. and the trustees May 6 at 3 p. m.

Dr. A. M. Brodie recently delivered an address at Emporia College on the English Bible.

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Hastings gave the college twenty-eight students last fall.

The Synod is loyal, and made Hastings the Synodical College three years ago.

Thirteen persons, outside Hastings but within Nebraska, have recently given 1,000 each toward the Second Hundred Thousand.

The total to date is nearly $60,000. Two and a half months left; $40,000 to raise. Let many help and we shall surely win. Without eastern help we cannot win.

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Dr. Eckels Wants to Resign

Has Been with Arch Street Church for Nearly Twenty Years—Influence Widely Felt—The Social Union Elects Officers.

PHILADELPHIA—Dr. Mervin J. Eckels, pastor of Arch Street church, absent for some months on account of impaired health, officiated at the April communion. He then announced his intention of asking for a dissolution of his pastoral relation at an early day. His many friends and a devoted people deeply sympathize with him in the providence which necessitates such a step. For nearly twenty years he has ministered to the church and the fruits of his labors have been abundant. As president of the board of trustees of Philadelphia Presbytery and as a member of the Board of Publication and Sabbath School Work, as well as in other influential positions, Dr. Eckels's usefulness has been manifest to the church throughout the city and beyond. The congregation will meet April 30 to consider his resignation.

The Presbyterian Ministers' Social Union has elected Dr. F. W. Loetscher of Princeton president, Dr. Charles E. Dunn vice-president, Rev. M. J. Hyndman secretary and Rev. F. J. Collier treasurer.

PUSH THE VACATION SCHOOLS

In a meeting in the Witherspoon building, called to form plans for vacation Bible schools the coming summer, the custom of fitting sacred hymns to ragtime music was sweepingly condemned by Mrs. Edwin C. Grice.

Hermon church, Frankford, has suffered a severe loss in the death of Elder Alexander J. H. Mackie, M. D. He was the father of two ministers—Rev. J. B. C. Mackie of Edge Hill church and Rev. Alexander Mackie of Sharon Hill.

Oxford church, Rev. J. W. Francis pastor, is using the $1,000 bequest of the late Samuel H. Cramp as the basis for a church endowment, which it is hoped to increase. The every-member canvass for congregational expenses and benevolences recently undertaken yielded encouraging results.

Miss Mary Lattimore of Soochow, China, and Rev. and Mrs. Charles H. Bandy of Fatehgarh, India, addressed the Woman's Foreign Missionary Society here recently.

W. P. WHITE.

Remember the McAll Mission

Anniversary Luncheon in Pittsburg—Convert of W. A. Sunday Exposes Vast Waste of the Liquor Traffic in County.

PITTSBURG—The twenty-fifth anniversary of the establishment of the McAll mission in Paris was observed at a luncheon in the Fort Pitt hotel April 16. There were 375 persons representing twenty-eight leading churches of the city present. Addresses were made by Dr. W. L. McEwan, pastor of Third church; Bishop Whitehead of the Protestant Episcopal Church and George T. Berry, general secretary of the McAll mission in this country. Plans were made for a new $30,000 building in Paris, and announcement was made that $25,000 was already subscribed. Pittsburg churches give about $1,000 per year for this mission.

J. Denny Oneil, one of the Billy Sunday converts at McKeesport and a leading politician of Pennsylvania, in a stirring speech before the union ministers' meeting showed the liquor traffic is costing Allegheny county more than $700,000 a year in the way of providing for the paupers, the insane and the criminals produced by it, while the county received only $89,000 a year in revenue. The committee having in charge the organization of the Federation of Churches reported that it did not deem it wise to complete the organization by securing a permanent secretary. The executive committee, representing all Protestant denominations, will be called together to advise whenever occasion demands.

Dr. John Timothy Stone of Chicago addressed on April 15 a company of ministers and laymen at a noon luncheon in the Fort Pitt hotel and a large audience in First church in the evening.

In response to the offer to Washington and Jefferson College by the general educational committee of New York that $100,000 would be given toward the endowment, providing an additional amount be raised by the college and its friends within the next few months, a committee was selected and a campaign started April 16. Former Congressman Ernest Acheson was made chairman. Already $100,000 of the college's share has been subscribed.

The Presbyterian Union has planned a special luncheon at McCreery's Monday evening, May 5. Officers will be nominated and an address will be made by Dr. R. M. Russell, president of Westminster College.

P. W. SNYDER.

Send Many Home Board Members

New York Willing to Stand by Mission Body—Only Half of Church Members Attend Communion—New Church Gets Name.

NEW YORK—Presbytery held a memorable meeting April 14. Aside from licensing six candidates, including four from Union Seminary against whom Dr. John Fox protested, presbytery put itself on record as being willing to stand by the Home Board in electing half of its sixteen commissioners from the board itself.

Presbytery voted after long discussion to dissolve Mount Tabor negro church in Harlem. Trouble is due to misunderstanding between the church and the pastor, Rev. Horace R. Miller, which has caused such a falling away that there is literally no one left to preach to.

Presbytery appointed a committee to go to Albany and represent it in the fight against open Sunday saloons.

The advisability of appointing a permanent committee on spiritual conditions in the presbytery was considered. The report on the "state of the church" by Rev. Albert L. Evans of John Hall chapel showed that not more than one-half the church members come to communion. During the year there were 722 persons received into forty-five churches, one-half of those received coming from the Sunday school. There were 1,046 baptisms.

Bayard Dodge, son of Elder Cleveland H. Dodge, who withdrew his request for examination, may enter the Congregational ministry. After he graduates from Union Theological Seminary he has agreed to be Y. M. C. A. secretary for the students in Beirut Protestant College for three years.

Rev. Walter Laidlaw, secretary of the Federation of Churches, and Dr. William P. Swartz, secretary of the New York Sabbath committee, with others, appeared at Albany April 15 against the bill which proposes to legalize Sunday afternoon and evening saloons.

NAME IT FORT WASHINGTON

Fort Washington church is the name decided on for the new uptown branch of West-Park church, the corner stone of which was laid April 17 by Doctors Anson P. Atterbury and Anthony H. Evans. There were addresses by Dr. Edgar W. Work, moderator of New York Presbytery, and Dr. Howard Duffield of "old" First church.

The session of Fifth Avenue church has decided to close Alexander chapel. The few Italians who live in the neighborhood now are well provided for by other Presbyterian churches.

The total attendance at the Labor temple for the year just closed was 156,000. This was an average of 3,000 per week.

The Salvation Army has purchased property at No. 225 the Bowery and will build a hotel for workingmen, one of a network of such agencies in all large cities of America, as part of the memorial to William Booth.

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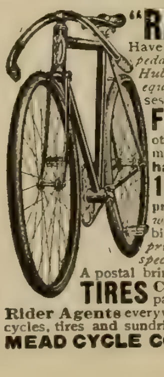

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Wilkes-Barre Campaign Closes

Converts of Mr. Sunday Number 16,584—Sunday School Parade Is Big Feature—Roman Catholics Praise Him.

WILKES-BARRE—No religious movement in the history of this city has ever approached the enthusiasm that has prevailed throughout the evangelistic campaign of Rev. William A. Sunday. The evangelist and his party won their way at once to the hearts of the people. Thousands who went at first out of curiosity deemed it impossible that a baseball player who had drifted into the ministry could move the self-complacent, intelligent element in the Wyoming valley into such a spirit of enthusiasm as was reported from other places. But already thousands of applications for church membership have been made, and other thousands will follow.

A total of 16,584 persons were dealt with and recorded as beginning a new life, including many Roman Catholics. Many more thousands will lead better lives. Hundreds of drunkards have been reclaimed and have renounced their old ways. Thousands of homes have been made happier and countless lives influenced for good.

The Sunday school parade on the last Saturday but one of the campaign was one of the biggest things of its kind ever seen in this state. More than 12,000 were in line, and after the tabernacle, two churches and a theater were filled there were still hundreds turned away. This most extraordinary spectacle made a profound impression upon the city.

It is conservatively estimated that 668,300 persons attended the meetings of the campaign of seven weeks. The personal collection for Mr. Sunday and his workers on the last day amounted to $23,188.

It may be said, in all fairness, that while critics carped to the last, the only ones who did not yield to the unusual sincerity and earnestness of the evangelist were those whose business interests were attacked or somehow affected by the campaign.

Many churches closed even their Sunday schools during the seven weeks. That seemed to be a most unreasonable thing at first glance and met with outspoken objection. But it will be hard now to find one of the churches that regrets doing so. Father Curran, a local priest, said publicly: "I sincerely believe that Wilkes-Barre has been immensely better morally and religiously by the presence and work of Mr. Sunday." S.—C.

Reduced Prices to Exposition

Effort Made to Stimulate Attendance the First Week of World in Chicago—Brotherhood Finds Homeless Boys in City.

CHICAGO—The biggest missionary project ever attempted in the Middle West will open in less than two weeks. The thousands of men, women and children who have been studying for the various parts in "The World in Chicago" have been attending an increasing number of meetings and rehearsals during the last few weeks in order to be ready for the opening. Extra efforts are being made to insure a large attendance during the opening weeks of the exposition, which is to be in the Coliseum. Specially priced tickets are to be sold at all the churches participating, good only during the first six days or on Mondays thereafter. These tickets for children will be only 10 cents and on Saturday mornings in groups in charge of a Sunday school teacher children are to be admitted at 5 cents each. The general admission ticket for adults during the entire exposition will be 25 cents, with season tickets for $5, good for reserved seat at the pageant and for all parts of the exposition at any time. A train load of scenery is needed for the pageant. This will arrive soon. Inquiries are being received from church workers in cities within 200 miles of Chicago concerning the exposition. It is expected that there will be a considerable number of persons come to the city to see this assemblage of missionary curios and get the stimulus for missions which similar expositions have given in other cities.

Many requests are being received by the local brotherhood council from parents of the Middle West to look up boys who have come to Chicago for work. One young man found in a wholesale house confessed that although he had been in the city two years he had no idea which was the nearest Presbyterian church.

South Park and Crerar Memorial churches both had dinners by men last week. The South Park affair was for the men of the neighborhood by the men of the church. The other dinner was by the men for the boys of the church. Dr. Francis M. Fox, associate national secretary of the brotherhood, was present at both meetings.

SOCIAL UNION WILL BANQUET

"Ralph Connor," Dr. Charles W. Gordon of Winnipeg, will be the guest of honor at the last dinner of the Social Union this year. Ladies are invited to the dinner and reception to be held at the LaSalle hotel April 28. The report of the nominating committee to be presented then will be as follows: President, Cornelius D. B. Howell; vice-presidents, Frank J. Loesch, Oliver R. Williamson, Colonel Joseph H. Barnett; secretary, Thomas G. McCulloh; treasurer, Louis Boisot; directors, Dr. George N. Luccock, Dr. Martin D. Hardin, Rev. Alexander Alison, Jr., Willis Smith.

Mrs. George L. Robinson is under the care of Doctors Herrick and Billings at the Presbyterian hospital ill with leukæmia. The trip abroad which was contemplated has been postponed until fall, when it is hoped Mrs. Robinson can visit her mother in Cairo. Dr. Robinson's duties as director of the American School of Biblical Research in Jerusalem do not begin until Oct. 1.

First church has completed the task of raising $75,000 needed to add men and boys' clubrooms and Sunday school rooms to the church and to buy a manse. Additions to this fund are being solicited for further improvements.

Exercises incident to the end of the year at McCormick Seminary will be held this Thursday afternoon, April 24, when Dr. Cleland B. McAfee will be installed professor, and the same evening, when the graduation service will be held in the Church of the Covenant. Dr. S. S. Palmer of Columbus, Ohio, will be the speaker.

The new Bohemian settlement house will be opened Thursday afternoon and evening and dedicated next Sunday with exercises at 3:30 o'clock and at 8 o'clock. Doctors Shaw and Hill will make addresses Sunday afternoon. Dr. Stone will preside.

The Cook county Sunday school convention closed an exceedingly profitable session last Friday evening with a dinner to the adult Bible classes of the county.

Rev. Norman B. Barr of Olivet church has been spending a week in Winnipeg. While there he delivered an address at the dedication of the chapel of St. Stephen's church, of which Dr. C. W. Gordon (Ralph Connor) is pastor. He also filled several other engagements before Winnipeg organizations.

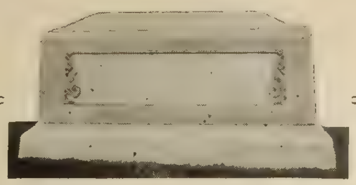
Clergy and Laity

The mother and two sisters of William W. Borden, the young millionaire missionary whose lamentable death occurred in Cairo April 9, had the melancholy satisfaction of reaching his bedside before he died.

Dr. J. T. Henderson, field secretary of the National Presbyterian Brotherhood, spent two weeks in New York City in the earlier half of April. He had a conference with the executive committee of the New York brotherhood and diplomatically established several new points of contact between the New York work and the national conference. Secretary Henderson aided the New York committee by raising a considerable sum of money for its work in the "stranger's bureau."

Andrew and Philip Anniversary

Chapters of the Brotherhood of Andrew and Philip over the world will hold special exercises May 4, the twenty-fifth anniversary of the organization. May 5 there will be addresses in Second Reformed church of Reading, Pa., where the first chapter was organized, by Dr. Miller, the founder, and by Nolan R. Best of The Continent. May 8 there will be a celebration in First Baptist church, Philadelphia, and the next day conferences will be held in Bethany church, Philadelphia, and in the evening Bethany chapter house will be dedicated.



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What Presbyteries Are Doing

(Continued from page 575)

fall churches have been organized at Arcadia, Rogerson and Hillsdale, making six during the past year and eleven in less than three years. This is a new presbytery and had only seven churches three years ago. Rev. J. K. MacGillivray resigns as pastor-evangelist to go back to Sunday school missionary work in the same territory.

Bloomington Presbytery met in Hoopeston, Ill., April 8. Rev. W. A. Bodell of Bloomington was chosen moderator. No action was taken on overtures 1-5; 6 in negative, 7 and 8 in affirmative. Rev. W. J. Darby of Evansville, Ind., addressed presbytery on "Ministerial Relief and Sustentation."

Dr. Palmer for Moderator

Columbus Presbytery at Westerville, Ohio, adopted resolutions presenting to the church at large Dr. Samuel S. Palmer as moderator of General Assembly. He is pastor of Broad Street church, Columbus. Dr. Palmer is an Ohio product. He graduated from Wooster University in 1887 and from McCormick Seminary in 1890. He served as pastor at Sterling, Ill., for three years and at Brooklyn church, Oakland, Cal., five years, when he was called to Columbus. During his fifteen years there the church has expanded from an organization of less than 500 members to one of 1,557, the largest in the synod.

Rev. J. R. Bardemeier, Antwerp, was elected moderator of Maumee Presbytery at Tontogany, Ohio. Presbytery reaffirmed five overtures adopted last fall and appointed a committee to organize Lodge Avenue church, Toledo.

Cedar Rapids Presbytery met at Shellsburg, Iowa. Rev. W. Z. Allen was elected moderator. Dr. R. Hughes of the Board of Education addressed the presbytery on the university student work. Steps are being taken for union of churches in certain small localities. Overture No. 6 answered in the negative.

Osborne Presbytery met at Smith Center, Kan. Rev. L. E. Humphrey was elected moderator. Reports showed the salary of every minister paid in full. It was decided to have conferences on evangelistic work and Christian education at the fall meeting.

Urges Card Index in Schools

The card index system was urged for use in Sunday schools by Rev. E. M. Martin of Grand Ridge before Ottawa Presbytery at Aurora, Ill. Rev. J. H. Boose of Pontiac was moderator. Efficiency in church work was the general subject of a number of papers. The women's missionary societies also held a meeting.

Iowa City Presbytery at Tipton, Iowa, elected Rev. M. E. Lumbar of Wilton Junction moderator. The popular evening meeting was addressed by W. M. Evans, D. D., of Coe College and H. W. Reherd, D. D., of Waterloo. Presbytery decided to withdraw from the synodical board of home missions next October and to take care of its own home mission work before contributing to work outside its own bounds. The Women's Presbyterial Missionary Society met at the same time. Iowa City stood first in percentage of giving. Washington stood first in percentage of gain in membership and Williamsburg second. Mrs. W. A. Graff, Muscatine, was elected president of foreign mission branch, and Mrs. J. O. Morris of Davenport of home mission.

Sacramento Presbytery, meeting at Roseville, Cal., elected Rev. J. Fraser Evans of Fair Oaks moderator. W. S. Holt, D. D., of Portland, superintendent of home missions, addressed the second evening's popular meeting on home missions. Rev. William Nat Friend, chairman of synod's committee on social service and pastor of Howard church, San Francisco, gave the closing popular address on "The Story of Social Service."

Will Help Logansport Church

Logansport Presbytery met in Michigan City, Ind., and elected J. Mills Gelston, D. D., moderator. Licentiate J. W. Hamblin was ordained and John B. Donaldson was taken under care of presbytery. Logansport West Side church was destroyed by the recent flood and Rev. S. A. Stewart of Rochester will endeavor to raise $2,000 to help this church. The home mission committee reported the best year in its history.

Freeport Presbytery elected C. J. Wilson moderator. Strong resolutions of approval were adopted on the action of President Wilson and cabinet in abolishing wines from public dinners. Licentiate Milton Strahler was examined and ordained. He expects to go to India. Inspirational addresses were made at joint meetings with the Woman's Presbyterial Society by Rev. W. S. Marquis of Rock Island, Rev. John M. Gaston of the Freedmen's Board, Rev. C. L. Jefferson of Chicago and Mrs. R. M. Ross of China.

Disapproves of Dr. Weaver's Attack

Request that General Assembly appoint a committee to report before the coming session is over concerning the Home Board and the charges against it has been adopted by Cheyenne Presbytery. The resolution "expresses its disapproval of the attack by Dr. J. L. Weaver" and asserts that Dr. Weaver does not represent Cheyenne Presbytery, and any statement to the contrary is erroneous.

Mahoning Presbytery met in Canton, Ohio. Rev. Fred R. Dent was elected moderator. Presbytery reconsidered its action of last fall on overture on reduced representation in General Assembly and changed its answer to negative. A conference was held on the church and social problems.

Westminster Presbytery at Wrightsville, Pa., unanimously adopted an overture to the coming General Assembly requesting the withdrawal of field secretaries and all other official representatives of the Home Board from the field and henceforth permit the presbyteries and synods to exercise their rightful prerogative of exclusive jurisdiction and control over all work within their respective bounds.

Reserve Presbytery met in Kadoka, S. D. H. P. Carson, D. D., was chosen moderator. Of the five overtures on federated churches presbytery answered the first in the affirmative and others in negative, as well as the one on reduced representation in General Assembly. New churches were reported at Trail City, seventeen members, and Pleasant Valley, thirty-six members. Rev. D. S. Brown was appointed Sunday school missionary.

Fort Dodge Presbytery at Jefferson, Iowa, chose Rev. F. A. Smiley moderator. Overtures 1-5 were reconsidered and negatived. Home missions were reported in good shape, but running on a very narrow margin financially. President James P. Linn of Buena Vista College reported plans for a forward movement. Rev. Edwin Charles Haskell was honorably retired on his own request after fifty-three years in the active ministry.

Chester Presbytery referred the expediency of dissolving Glen Riddle church to a committee. A gain of 900 members, an average of fifteen to each church, during the year was reported. In answer to an inquiry as to why the presbytery should be assessed for entertainment of commissioners at the General Assembly, when free entertainment was promised by Atlanta, the stated clerk replied "because the funds were needed to defray the increased mileage expense." Presbytery adopted a resolution asking General Assembly to order the Home Board to annul departments and district divisions created by that body and allow synods and presbyteries to conduct all their own affairs.

Ministerial Obituary

Rev. J. A. McKee

A former missionary to Siam, Rev. J. A. McKee, died at the Thornton Home, Newburg, Ind., March 31. He was born in 1871, and after graduating from Princeton Seminary preached two years at Waveland, Ind. After a few years in Siam he preached at East Jordan and Redford, Mich., and for the last six years had been with the American Bible Society.

Rev. John W. Marcosson

Rev. John W. Marcosson died at LaGrange recently. He was retired and had been a member of Chicago Presbytery for nearly twenty-years. His work of late years was mainly evangelistic.

Rev. Robert J. Dick

Rev. Robert J. Dick, former pastor of South Amboy (N. J.) church and at one time home missionary in Oklahoma, died recently at Elizabeth, N. J. He was a graduate of Princeton Seminary.

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Financial Situation

Gasoline Price Still High—Stopping Volume of New Money Looked Upon as Factor in Reducing Prices.

The continued high price of gasoline as well as crude oil is affecting other persons than the million owners of automobiles in the country. Gas companies which have depended on crude oil from which to obtain part of their illuminating gas are being forced to return to coal instead of oil, and the lessened supply of crude oil, it is feared, will soon force other readjustments in the commercial world. The price of oil is but one of the examples of the rise of prices, although the relation of supply and demand as well as the depreciation of the value of money has joined hands in this case, as with meat, to boost the price higher than it would have gone through the influence of one of these elements alone.

Professor Irving Fisher of Yale is only one of the economists of the country who have pointed the way to what is being acknowledged as the rational solution of the cause of high prices. It has been repeatedly proved that an increase in the amount of money in the country and a stimulation of the rapidity with which money circulates tends to inflate prices. During the last two generations prices were never so high as they are now. The lowest point they reached during the same period was in 1896. The people in that year decided that gold should be the single standard of value, but immediately the production of gold in the world took a big leap and in ten years had doubled. Last year the Rand mines in South Africa alone produced more gold than all the mines of the world had in 1896. Nor is there any evidence that the supply of gold will do other than increase with the invention of still other improved machinery for refining. This increase in gold, together with the increase of the fluidity of money through the use of bank checks, is assigned by many thinkers as the basic cause of high prices. At the present time anyone can take the requisite amount of gold to a mint and have it made into a dollar. The amount of gold required is the same as twenty years ago, but the amount measured by the goods which this dollar now will buy has been estimated worth only as much as 58 cents was in 1896.

In order to check the disastrous effects of a variable standard of value Professor Fisher—and many thinkers agree with him—suggests that the government demand of those who ask to have gold minted a tax above the twenty-three grains now required. This tax is to be variable in relation to the prices of 200 or more commodities. In this way the level of prices would automatically preserve the volume of money in the country. To be successful, such a seigniorage would have to be imposed by most of the nations of the world and negotiations are now in process of development to accomplish this.

Brief Bits of Business News

—Seats on the New York Stock Exchange have dropped to $51,000. Last November a seat was sold for $63,000.

—The antitrust suit directed against the so-called coffee trust has been abandoned by the attorney general on assurances from the Brazilian government that the large amount of coffee held in New York by the valorization committee has been sold to bona fide customers.

—James H. Hill on a recent visit to New York said that banks of the Northwest are loaning considerable money to farmers this spring to encourage the raising of live stock. Farmers are learning that it is easier and just as profitable to devote an acre to hogs as it is to wheat. The falling off in production of all sorts of live stock makes certain large profits to those who devote their time to it.

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Church Leaders to Visit Coast

Important Gatherings Occupy the Attention of Church Men—Legislature Helps Righteousness in San Francisco.

SAN FRANCISCO—Bay region Presbyterians have enjoyed recently the visits of three church leaders—President Shailer Mathews of the Federal Council, Dr. William Hiram Foulkes of the Board of Ministerial Relief and Sustentation and Moderator Mark A. Matthews of General Assembly.

Three important gatherings have also just been concluded—presbytery's spring meeting, the Occidental Board's fortieth annual meeting and the Pacific coast immigration congress.

At Sacramento the legislature has passed the red light injunction and abatement bill and the governor has signed it. Bills that will bar whisky from the exposition grounds and prohibit saloons and bars within a mile and a half of university and college grounds are on the way to enactment.

It is practically decided not to request General Assembly to come to San Francisco during the exposition. Already too many great events are scheduled for that period. A year later seems better for both city and Assembly.

Presbytery meeting at Richmond (district) church, Rev. C. S. Tanner pastor, chose President Warren H. Landon, D. D., of the seminary moderator, with Rev. Alexander Eakin of St. John's church vice-moderator. Shingoro Sato of the seminary graduating class was licensed and ordained. Rev. H. C. Nation of Parkside church, dismissed to Sacramento Presbytery, will be succeeded by Rev. R. N. Powers of Nebraska. The first six overtures of General Assembly and the overture limiting the terms of board officers were defeated. Nos. 7 and 8 were indorsed. Olivet session's care of the Russian work within its bounds and its rejuvenation of Memorial church under the efficient leadership of Rev. W. E. Parker, Jr., were commended. With the renewal of interest in Memorial church Rev. Arthur Fruhling, its former pastor, has returned from Menlo Park church to its pastorate. Student G. A. Gammon goes to St. James for six months. The three Ocean Shore churches will be manned by students during summer vacation of seminary, which begins April 24.

The Welsh church since its recent dedication is looking for a pastor.

Eight churches of presbytery report net gains this year.

Rochester Churches to Build

Calvary Congregation Has Outgrown Building—Lot Bought by Westminster—Mission for Negroes to Be Dedicated.

ROCHESTER—The congregation of Calvary church is making plans to build. The Sunday school has outgrown the chapel and the audiences have outgrown the church. A committee has been appointed to look into plans for building. The pastor is Rev. Angus J. McMillan.

Westminster church has announced a congregational meeting, when it is expected a pastor will be called. A. J. Hutton, D. D., has been supplying the church successfully, but he now insists that a successor be called. A lot has been bought in an excellent location and the church will proceed soon to the erection of a new building.

A new building for the mission for colored people under auspices of Trinity church will soon be dedicated at Scottsville. Rev. William A. Byrd, pastor of Trinity church, is in charge.

Bride church, Dr. W. R. Taylor pastor, has just closed a series of study classes held on Wednesday evenings during the winter. They included classes in historical geography of Bible lands, teachers' training class, Bible study class, mission study class, social service class and the Alpha Kappa Delta fraternity. All met together for supper at 6:30 and then had the studies from 7 to 7:45, dismissing in time for the general church prayer meeting. There have been over 100 enrolled. The attendance has been remarkably regular and the work profitable and greatly enjoyed. This church also has pastor's classes to prepare young people for union with the church.

Brighton church is progressing with its new building, which is to be one of the best in the city. It has the money in hand and expects to dedicate without debt. Rev. Frank M. Weston is pastor.

Immanuel church, Rev. E. B. McGhee pastor, is about to sell its old church building and erect a new edifice nearer the center of the congregation.

Good Things in This Issue

This number of The Continent might be named the "Regenerator of the Discouraged." If anyone in temporary depression over local disappointment should imagine the church itself is not progressing, let him look specially at the items here listed. These are but samples of the news of the advancing kingdom, and the same sort of constructive information may be found in every issue of the paper.

1. No beer is sold at troop camps in Canada, page 561.
2. A New York rabbi moves for better Sabbath observance, page 561.
3. Chinese government asks for prayers of Christians on April 27, page 558.
4. Mission workers in China agree not to enter new territory without consent of other denominations, page 570.
5. Forces for the righteousness of women are active, article by William T. Ellis, page 563.
6. A daily newspaper helps a city to increase its Sunday school attendance, page 575.
7. Associate pastor of church in New York state will go to China as missionary (and will marry the head of student self-government at Vassar), page 576.
8. California adopts laws to suppress houses of ill fame, page 582.
9. Two churches in Rochester, N. Y., are outgrown, page 582.
10. Italian pastor in Chicago ministers to growing church and earns his keep at other work, page 579.

Articles by Dr. Cleland B. McAfee of McCormick Seminary and by Dr. Samuel S. Palmer of Columbus, Ohio, who has been mentioned for moderator, are also strong features no one will wish to miss. And note what Professor Schaff says about the intermediate catechism.

Commissioners to the General Assembly

Grafton—Minister, George W. Pollock; elder, Fred W. Vance.

Grande Ronde—Minister, A. R. Carrick; elder, G. F. Smith.

Gunnison—Minister, A. C. E. Bridges; elder, J. H. Rankin.

Helena—Minister, W. N. Sloan; elder, Alexander Smith, Sr.

Houston—Minister, R. F. Olmstead; elder, R. L. Erwin.

Huron—Minister, Clarence G. Miller; elder, David J. Brown.

Iowa—Ministers, A. Cardle, E W. F. Holler; elders, W. T. Hall, E. P. Lynn.

Kalispell—Minister, Lemuel J. Hawkins; elder, H. A. Maltby.

Kearney—Minister, L. C. McEwen; elder, Robert Walker.

Oakes—Minister, J. C. Engel; elder, William Cuthill.

Paris—Minister, F. E. Leech; elder, W. B. Vaughn.

Parkersburg—Minister, S. E. Foote; elder, I. F. Stewart.

Pembina—Minister, F. B. Stevenson; elder, John Montgomery.

Petoskey—Minister, J. G. Young; elder, H. S. Babcock.

Phœnix—Minister, Henry M. Campbell; elder, J. S. Bayless.

Princeton—Minister, James F. Claycomb; elder, Frank Leeper.

Red River—Minister, E. L. Latchaw; elder, C. D. McKay.

Reserve—Minister, Henry Cullen; elder, Lester A. Haynes.

Riverside—Minister, Alvah G. Fessenden; elder, James Stewart.

Rochester—Ministers, Theodore M. Carlisle, John B. White, Marshall Harrington; elders, W. Grant Ensign, Edward H. White, Leslie L. Webster.

Saginaw—Minister, Charles E. Marvin; elder, James Nisbet.

Salt Lake—Minister, C. K. Davis; elder, W. T. Colton.

San Joaquin—Ministers, George B. Greig, Thomas Boyd, J. Wilson Lundy; elders, T. H. Minor, George E. Steele, A. L. Munger.

Santa Barbara—Minister, I. E. Leonard; elder, A. E. Conrad.

Sedalia—Minister, S. J. Walkup; elder, John Montgomery.

Sheridan—Minister, J. A. Slack; elder, J. L. Werts.

Sioux Falls—Minister, D. R. Burr; elder, E. B. Lumbard.

Solomon—Minister, B. E. Jacobs; elder, W. B. Harper.

Southern Utah—Minister, Theodore M. Keusseff; elder, E. E. Adams.

Southern Virginia—Minister, L. L. Downing; elder, Charles S. Miller.

Springfield—Ministers, W. H. Penhallegon, S. P. Taylor; elders, R. E. Bone, A. R. Taylor.

Syracuse—Ministers, Frederick J. Sanber, George W. Wellburn; elders, Edwin D. Balsey, John R. McWhinney.

Transylvania—Minister, C. Connor Brown; elder, N. L. Curry.

Union—Minister, R. O. Franklin; elder, R. M. Warren.

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Utica—Ministers, Ralph W. Brokaw, W. E. Kimball; elders, H. H. Miller, E. J. Batholomew.

Waterloo—Minister, D. W. Fahs; elder, W. L. Richardson.

Wenatchee—Minister, Thomas H. Atkinson; elder, E. M. Bogart.

West Jersey—Ministers, R. Hilliard Gage, Addison B. Collins, Eugene H. Mateer; elders, John Mayhew, F. H. Upham, Peter H. Miller.

Westminster—Ministers, Kent M. Bull, A. Lewis Hyde; elders, John K. Roseboro, John S. Snyder.

White River—Minister, R. V. McPherson; elder, J. S. Childress.

Whitewater—Minister, Thomas Worsley Maguire; elder, M. E. Leffingwell.

Willamette—Ministers, J. R. N. Bell, L. S. Moschel; elders, John H. Albert, C. H. Sedgwick.

Winnebago—Ministers, H. C. Postlethwaite, H. W. Knox; elders, C. W. Lomas, O. H. Ecke.

Winona—Minister, John C. Bantly; elder, Fred Holway.

Wooster—Ministers, Thomas B. Lieth, John G. Bloch; elders, Charles Miller, William Shaw.

Yellowstone—Minister, J. Forsythe Smith; elder, A. D. Morrill.

Zanesville—Minister, W. E. Wright; elder, E. L. Jones.

Calendar and Record

Presbytery Meetings

St. Louis—St. Louis Washington and Compton Avenue, April 28, 8 p. m.

Moderators Elected

Madison—H. L. Moore.
Morris and Orange—Joseph G. Symmes.

Ordinations

Carlisle—John M. Worden.
Des Moines—Andrew D. Rundell.
Zanesville—C. A. Beacham.

Resignations

Colorado—Westminster: J. M. Travis.
Illinois—Herrin: G. A. Swanson; Carthage: J. Frank Young.
Idaho—Heyburn: Dwight Dunham; Auger Falls: W. S. Morrow.
Iowa—Greene: W. E. Fisher.
Kansas—Spring Hill: W. H. Course.
Minnesota—Redwood Falls: J. J. Ehrstein.
Nebraska—Wilson Memorial: D. C. Williamson; Omaha Westminster: Thomas H. McConnell.
New Jersey—East Trenton: John J. Steiner; Marksboro: A. F. Lott.
New York—East Meredith: E. N. Kline; Johnstown: Charles McKenzie.
North Dakota—Surrey: S. D. McCracken.
Wisconsin—Barneveld: Oliver Stephenson.

Calls

California—Oakland Emmanuel: A. G. Mills, accepts.
Illinois—Rushville: James Hardin Smith, Bushnell, accepts; Bardolph: Newton Cavens, accepts; Mendota: James A. G. Waits, McCormick Seminary.
Iowa—Randolph: H. N. Poston, accepts; Guthrie Center: J. C. Orth, accepts; Davenport Mount Ida: J. Gilmore Smith, accepts; La Grange: James B. Chase, accepts.
Kansas—Wichita Lincoln Street: R. E. Sherman, accepts; Carey: H. J. Withington, Pleasanton, accepts.
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Ohio—Dresden: S. V. Berger, accepts.
Pennsylvania—Ashley: T. M. K. Polk, Olyphant.
South Dakota—Parker: George C. Sprague.
Texas—Dallas Exposition Park: George S. Fulcher, accepts; Farmersville: T. A. Lampton, accepts; Rockwell: J. H. Bone, accepts; Dawson: J. M. Wilshire, accepts; Port Arthur: T. A. Davis, Plano, accepts.
Wisconsin—Muscoda and Pleasant Hill: Oliver Stephenson; Beloit West Side: E. A. Finn, accepts.

Supplies Arranged

Illinois—Danville Olivet: Thomas Houston, Chicago.
New Jersey—Amwell First: William Hollingshed.
Ohio—New Lexington and Unity: C. H. Rank.

Vacant Pulpits

Idaho—Heyburn.
Illinois—Herrin: Harry Sherertz clerk.
New Jersey—German Valley: C. B. Hendershot clerk; Whippung: W. M. Shippany clerk; Pleasant Grove: A. Fleming clerk; Schooleys Mountain: I. N. Smith clerk; New Vernon: D. W. Tunis clerk.

Change of Address

Anderson, Louis M.—Merrill to Medford, Ore.
Brown, N. S.—Albany to Averill Park, N. Y.

Accessions

Illinois—Chicago Maywood, 13, April 6, E. Beckwith; Chicago Christ, 32, April 6, T. W Stewart; Austin, 39, April 6, R. H. Beattie.
Iowa—Oskaloosa, 9, April 6, Alexander McFerran; Springville, 8, April 13, R. A. Brough; Des Moines Westminster, 30, April 6, John Bamford; Mount Vernon, 46, April 6, C. M. Robb.
Kansas—Horton, 23, April 6; Dodge City, 10, April, John C. Berger; Bucklin, 9, March 23, E. I. Gilmore.
Michigan—Saginaw, 71, March 23, J. Ambrose Dunkel.
Missouri—Kansas City Westport Avenue, 71, March 30.
Nebraska—Omaha Castellar Street, 9, April 13, C. C. Meek.
New Jersey—Kearney Knox, 38, April 13, R. T. Graham; Perth Amboy First, 16, April 13, J. H. Northrup.
New York—Brooklyn Bay Ridge, 13, April 6, C. T. Edwards; New York City West Twenty-Third Street, 29, H. G. Mendenhall; Nichols, 35, March 23, James A. Anderson; Rochester Central, 14, April 6.
Oklahoma—Stillwater First, 26, April 6, L. C. Ilsley; Guthrie First, 6, March 30, G. O. Nichols.
Pennsylvania—Scranton Second, 47, April 13; Doylestown, 16, April 13, W. E. Steekes; Marietta, 6, March 23, E. F. Reimer; Grove City First, 50, April 6, Herbert Hezlep; Pittsfield, 19, March 2, H. K. Miller; Lansdowne, 25, April 6, William Boyd; Philadelphia churches: Tioga, 63, April 6, Charles E. Dunn; Westminster, 21, March 30, J. M. Rutherford; Susquehanna Avenue, 16, April 6, R. T. Jones; Olivet-Covenant, 21, April 6, M. J. Hyndman; Bethel, 11, April 6, D. S. Clark; Bethlehem, 23, April 6, J. A. Davies; West Hope, 53, April 6, Charles E. Bronson; Tabernacle, 30, April 13, W. H. Oxtoby; Wakefield, 28, April 13, H. B. McCrone; Pittsburg churches: First, 57, April 6; Brighton Road, 35; Knoxville, 14; Lemington Avenue, 41; Wilkinsburg Calvary, 57.
Tennessee—Chattanooga Second, 22, April 6, E. A. Elmore.
Wisconsin—Waukesha, 46, April 13, C. E. Bovard; Superior Hammond Avenue, 23, April 6, L. K. Grimes; Ashland First, 22, April 6, C. L. Koons; LaCrosse First, 36, March 23, D. S. Jones.

Marriages

A charge of one cent per word is made for marriage notices. Payment must accompany copy.

MILLER-MCCOMB—Married April 9, by Rev. P. H. K. McComb, assisted by the pastor of the bride, M. L. Haines, D.D., of First church, Indianapolis, Harry McClure Miller and Miss Lois Kemper McComb, youngest daughter of the officiating clergyman.

Obituary

Death notices will be inserted at the rate of one cent a word. **PAYMENT MUST BE SENT WITH THE NOTICE. Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.**

SUFFERN—Mrs. Samuel Suffern after a lingering illness of several months passed away Tuesday, March 18, at her home at 837 Oakley Blvd., Chicago. Mrs. Suffern was born in Surrey, England, June 23, 1836. In 1855 she came to America with her parents, the family settling in Illinois. After her marriage in 1858 they lived on a farm near Coal City, Ill. She with her family founded the nucleus of the New Hope Presbyterian church of Coal City. She removed to Chicago after the death of her husband in 1893. There she united with the Campbell Park Presbyterian church.

Mrs. Suffern was a woman of rare sweetness and beauty of character, but with her gentleness there was strength. She was a woman of deep piety, and of earnest religious activity, devoted to the interest of her church, and faithful as a member. Living and loving still, her sweet influence is living stronger than ever in the lives of those who knew her. She is survived by an aged brother, Arthur Smeed, a son and two daughters. The funeral service was conducted by Rev. A. J. Van Page at her late residence in Chicago, also at the Presbyterian church in Wilmington. Interment in Oak cemetery, Wilmington.

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The curtailing of the Society's work would not only be deeply felt and regretted in all the mission fields but would be a real calamity to the cause of Christ. In His Name, we appeal to you for donations and annuity gifts. Correspondence as to the latter is invited. All funds should be forwarded to Louis Tag, Assistant Treasurer, 150 Nassau Street, New York City.

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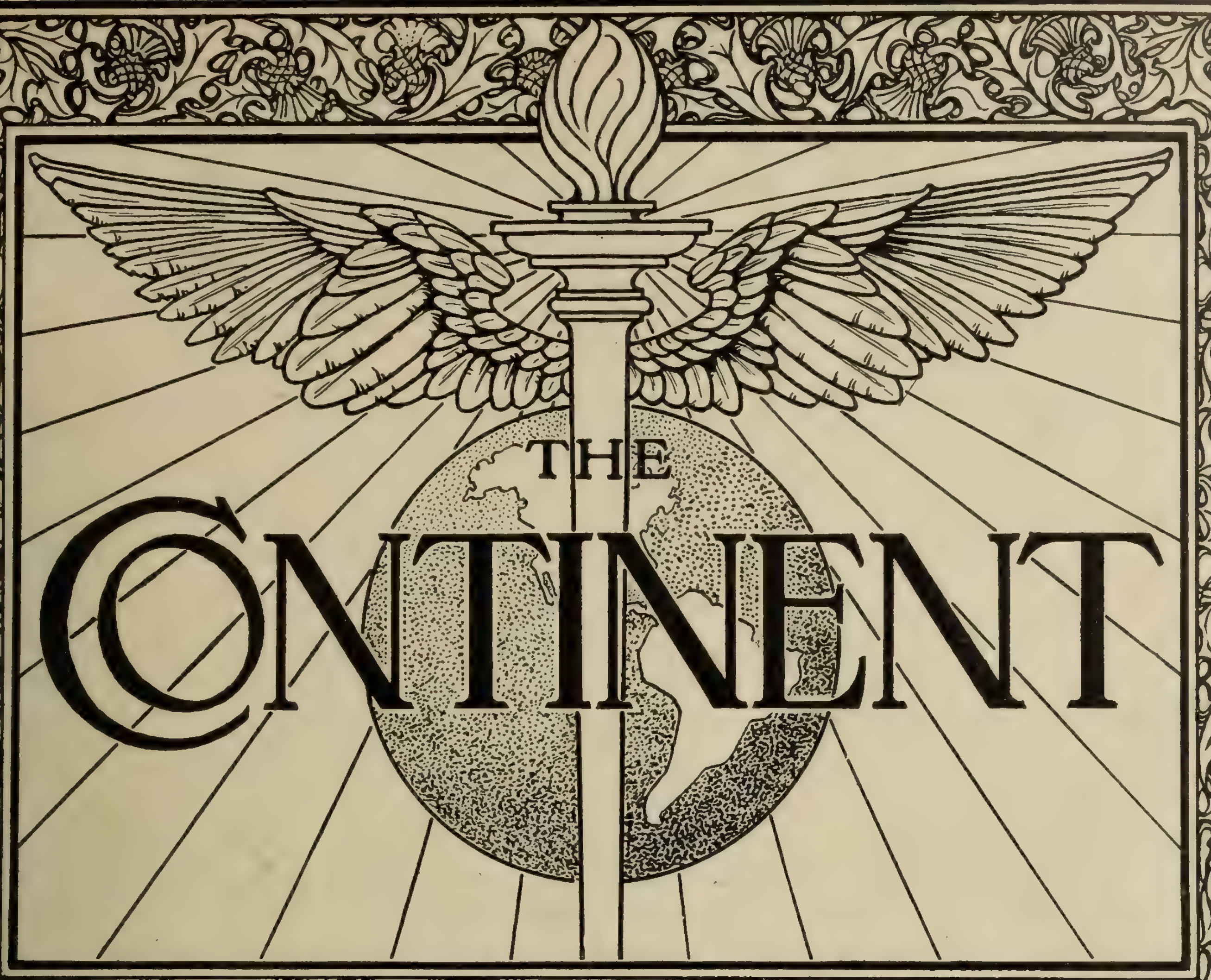

THE CONTINENT

MAY 1, 1913

The Nation Must Bar Polygamy

EDITORIAL

Girl and Mother Comrades

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Editor Who Directs the Navy

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Around the Shop

We believe in hobbies, and also in hobbles. It's a pretty good thing to have a special enthusiasm about some one thing, but also worth while to have a check handy that can be applied at the proper time.

The other day we heard of a man in France who starved to death because he had determined to trace his genealogy back to Adam and became so interested that he forgot to eat. He had also forgot to earn any money with which to buy food, so his other absent-mindedness would not have mattered much. He had got back to the time of Henry I., but was engaged in trying to trace down from Methuselah to Julius Cæsar when he demonstrated one cannot live on the records of his ancestors.

The Around-the-Shop Man has a wholesome respect for the lessons of the past, and he has no disdain for his ancestors. They did the best they could. But our responsibilities are for our day, and we cannot hide from them in mental cloisters. That's the spirit of The Continent, as so well expressed by Rev. A. E. Schaffer of Sioux City:

"You certainly mix up religion with living the way you teach it, and all I say thereto is 'Amen!'"

(The amen followed a remittance.)

—

We *do* like the volunteered praise of folks who know how hard it is to make a really good paper. Here's a comment from a well-known writer for magazines and periodicals:

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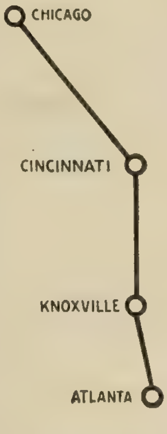

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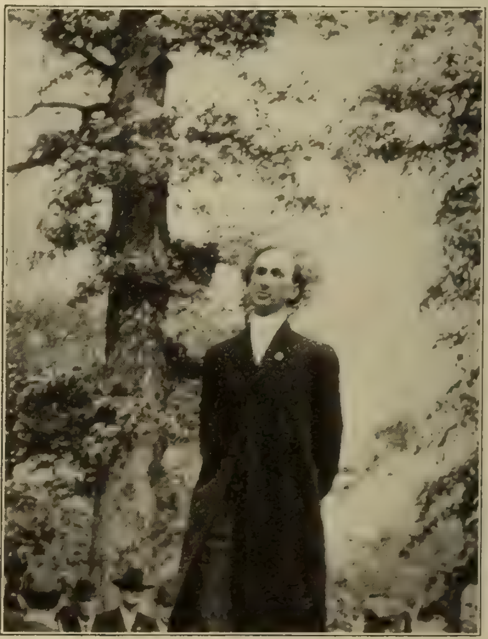

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THE CONTINENT

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VOLUME 44, No. 18 MAY 1, 1913 WHOLE No. 2240

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Managing Editor—509 South Wabash Avenue, Chicago
William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. Everett Sisson, Managing Director

Eighteenth Constitutional Amendment

THE CONSTITUTION OF THE UNITED STATES SHOULD BE AMENDED TO PROHIBIT POLYGAMY.

Many Americans have felt this for a long time, but until very recently any voice lifted for the proposal has been hushed on the instant by one supposedly conclusive discouragement:

"You can't amend the constitution. No amendment since reconstruction times following the civil war has been able to get through the necessary number of state legislatures. It is useless to try."

But now this paralyzing answer has received its own quietus. Two amendments have obtained the necessary number of state approvals—one authorizing an income tax; another providing for popular election of senators.

Thus the path to constitutional changes has become again an open road.

Opportunities to alter the fundamental law of the republic seem to come and go by periods. This is such a period.

For all therefore who desire to see the crime of polygamy brought under the jurisdiction of the federal government, the time to act for that purpose is just now—today.

* * *

Popular indifference on this subject is due to two factors:

The average American thinks he knows that the Mormons—who, of course, are first thought of when polygamy is mentioned—have given up plural marriage. He sees no danger that anybody else will propagate the idea. Therefore he considers an amendment on the subject a useless bother.

The same average American, counting polygamy a dead issue, concludes that this agitation continues only because of religious prejudice against the Mormons. And naturally he is not interested in backing up sectarian ill will with a constitutional amendment.

To make any headway, therefore, these two misapprehensions must be overcome. Take the latter first.

* * *

In the most emphatic terms it must be made plain that a movement for an anti-polygamy amendment is not a religious assault on Mormonism.

Arguments for such an amendment must rest solely on ideals of general social welfare, and not in any sense on antipathy to Mormonism as a religion.

Is polygamy unthinkable as the basis of family life in a sound civilization? Is not the marriage of one husband to one wife the only conceivable status that will secure America domestic purity?

These are the questions on which the demand would turn for including monogamy among the principles of American constitutional law.

And the certainty that the overwhelming mass of Americans from every creed and nationality are ready to answer such questions in the affirmative is sufficient to relieve all appearance of religious bigotry, wherever the real grounds for action are rightly exhibited.

To be sure, it is always possible for a fantastic religious creed to spread its sanction over anti-social and even criminal behavior. But that fact cannot hinder governments from proceeding against such behavior in defense of social integrity. Legal stamping out of crime cannot be made into religious persecution by a claim of religious motive for the crime.

This is the case with polygamy. If the decision of the people is that polygamy destroys the domestic order necessary for stable civilization, the enforcement of that decision cannot be hindered by anybody's professing polygamy as religion.

* * *

But disposing of the idea that an anti-polygamy amendment would be a piece of religious bigotry is less than half of what needs to be done to awaken popular zeal for it.

The bigger hindrance is the feeling that it is not necessary.

Mormon leaders declare that no more plural marriages are being solemnized in their church, and say polygamy will die out with the passing of a generation now advanced in years. And the public says: "Let them alone; those few old people are hurting nothing."

Unhappily, men who know the Mormons better are not so sure of their telling the truth about no more plural marriages. But dismiss that for the present. Give them the benefit of their denial.

Here are some further considerations of more import—facts that even Mormons themselves will not offer to deny:

No representative Mormon (of the Utah branch) ever repudiated the principle of polygamy—ever announced the opinion that polygamy is wrong morally or undesirable socially.

On the contrary, all active Mormons—in this larger and best known branch of the church—profess the expectation that the world will come some day to the practice of polygamy as the accepted form of domestic life.

This is the reason why the revelation commanding the church to practice polygamy stands unchanged in its "Book of Doctrines and Covenants."

This is the reason why the latest 1912 edition of the official Mormon theology, "Compendium of the Doctrines of the Gospel," still prints unabridged the chapter commending "plurality of wives," from which this is one characteristic quotation:

> "If plural marriage be unlawful, then is the whole plan of salvation through the house of Israel a failure and the entire fabric of Christianity without foundation."

The United States confronts a powerful organization—the most perfectly compacted close corporation in this country—which proposes to supplant monogamy with polygamy throughout the country so soon as it may be able.

* * *

There is the issue. Does it stir anybody's blood to protest?

The reason for adding an anti-polygamy amendment to the constitution is to prove to these propagandists of plural marriage that there is no place in the United States for their idea to grow.

Today in Utah it is impossible to punish an offender for polygamous living. As fast as Mormon ascendency is established in surrounding states, their state laws on that subject will become inoperative. Under state jurisdiction the practice may spread unchecked.

But with the federal constitution pronouncing polygamy a crime, federal courts, free of local sway, will impose conclusive penalties.

With such an advantage against it, polygamy can be stamped out—even in Utah.

Only so can this foul flower of lust be nipped in the bud.

Who speaks for an anti-polygamy amendment?

If you want it at all, speak soon and loud.

The World

Mr. Bryan Trying to Calm California Storm

It is the irony of political fate that the first serious international problem confronting the Democratic administration should involve the question of states' rights, and that a Democratic President and a former Democratic candidate for the presidency should have to oppose a state in an unwise, if not illegal, exercise of its sovereignty. Yet the California-Japanese situation, outlined last week, assumed exactly that phase. After President Wilson and Governor Hiram Johnson had exchanged several telegrams, and the Japanese ambassador at Washington had presented the views of his government against the proposed anti-alien land law, the President dispatched Secretary of State Bryan to California in person to pour oil on the troubled waters.

A message from the governor and a resolution of the state legislature had given assurance that the presence of the head of the state department—a violation of traditions and precedents—would be "entirely agreeable" at Sacramento. But the legislature in the same breath "respectfully maintained" its right to legislate on the subject of land ownership. In addition to shutting the Japanese farmers out of farm ownership half a dozen other restrictive and exclusive measures are reported to have been mooted in California recently, but without taking form in bills.

Indications are that Mr. Bryan's presence, together with the President's urging that there should be no violation of treaty obligations nor imperiling of national friendships, will result in checking the untimely outbreak of anti-Japanese spirit in the state. Internal pressure of a strong kind was exerted to check the legislators by the directors of the Panama-Pacific exposition, who were disturbed by talk in Tokyo and elsewhere of boycotting the 1915 fair. Some San Francisco and Los Angeles newspapers declare that the number of Japanese agriculturists in the state is not large enough to be menacing. Eastern people who come into contact with but few of the Japanese, and under quite different conditions, are usually unable to understand the feeling on the Pacific coast against the race.

American missionaries to the number of seventy met in Tokyo last Thursday and adopted a resolution deploring discriminatory legislation, and asking all missionary bodies in the United States to oppose "action which is contrary to friendship."

No Wine at Mr. Bryan's Diplomatic Dinners

William Jennings Bryan's decision to serve no wine at official dinners given by him has attracted more attention in Washington than his reconciliation with Speaker Champ Clark or some of the momentous work he is doing in the state department. The newspaper correspondents seem to have been surprised at Mr. Bryan's course, but there would have been greater cause for surprise if Mr. Bryan had done violence to his well known temperance principles. Before accepting the portfolio of the secretary of state he discussed this point with President Wilson.

Because of the numerous comments caused by the fact that grape juice and mineral water took the place of spirituous liquors at the dinner given last week to Mr. Bryce, the retiring British ambassador, Secretary Bryan made a public statement. He said he did not intend to magnify the importance of the nonuse of wine, and he frankly told the diplomats that his failure to conform to the capital's custom was due to the fact that he and Mrs. Bryan and their parents before them were teetotalers and that liquor had never been served at their table—and presumably never would be.

Tariff Bill Moves as President Wishes

Debate on the Underwood tariff bill and its income tax supplement is now at high tide in the house of representatives, with every prospect of passage by the lower house before the end of another month. The President's influence, combined with Democratic solidarity, has thus far proved irresistible. Chairman Underwood of Alabama and Representative Gardner of Maine opened the discussion a week ago for the Democrats and Republicans respectively. Mr. Murdock of Kansas, the Progressive member of the ways and means committee, presented to the house a minority report advocating a tariff commission with power to elicit information, also urging reasonable reduction of any duty obviously excessive and opposing radical reductions in the absence of adequate data. Mr. Hinebaugh of Illinois, another Progressive, argued for scientific and nonpartisan tariff-making, further asserting that the tariff question, as a bone of party contention, was outworn. Mr. Palmer, who represents a Pennsylvania steel manufacturing district, declared that downward revision of the steel schedule would not affect the price of steel rails because a worldwide argeement exists among steel manufacturers.

Somber predictions as to the effect of tariff cuts were made by prominent Chicago business men in conferences with Representative Madden. Spokesmen for specialized industries are making vigorous though admittedly futile objections to the lowering of their section of the tariff wall. For example, the town of Gloversville, New York, closed all its factories and places of business for half a day recently to take part in a general demonstration against the proposed reduction in the rate on gloves. Out of 4,000 items in the bill, President Wilson is said by Mr. Underwood to have asked only for free wool now and free sugar three years hence. The financial future of the western wool growers and the Louisiana suger planters is not regarded as important as the general interests of the country at large.

The distinctive feature of events in Washington is the manner in which the President is actively taking command of the legislative situation.

Great American Battleship Cruise Planned

Secretary Daniels of the navy department is planning to send the Atlantic fleet on a three months' cruise of the Mediterranean next winter, sailing January 1. The tentative program made public a few days ago calls for a fleet of at least twenty-one battleships, including the new dreadnoughts, and in point of total tonnage and armament the fleet will be much greater than that which went around the world in the famous practice cruise of 1907. The object of the contemplated tour is said to be the stimulation of enlistment and the education of officers and men. Besides varied sea maneuvers it is expected that stops will be made at many important ports and the men in the fleet will be given shore leave. So long as Uncle Sam has to maintain a navy, Mr. Daniels believes the general public should know its good points.

Philadelphia Mayor at Wisconsin University

Not often do men of mature years, in positions of public authority, admit even to themselves that they have need to learn, yet such is the effect of the action of Mayor Rudolph Blankenburg of Philadelphia and certain members of his cabinet. The mayor, who is a veteran reformer, has announced that he will go this month to the University of Wisconsin to attend a brief course of lectures on various phases of municipal affairs and administration. Two dozen lectures will be crowded into a three-day period. The entire party is expected to number over a hundred, and will include business men and members of the City Club of Philadelphia.

The fact that Philadelphia is willing to go to Wisconsin in search of knowledge has impressed persons living outside that city and state as little short of remarkable, but Madison professes to be in no wise astonished nor even unduly elated.

The Open Caucus and More Democracy

"The science of administration" is no less a science in public office than it is in private life, and requires expert skill and knowledge. But the broad problems of government are, in a democracy, matters of general, not special, concern. Such being the case, a fundamental requirement of democracy is that the business of government be open to public scrutiny if America is to remain a government of, by and for the people. A step in this direction was taken by the Progressive party at the opening of Congress, when its caucus was opened to the public, women for the first time being present on such an occasion.

Following this example a large number of Democratic members of the lower house tried to throw open the Democratic caucus. The move, which was specially urged by Representatives Henry of Texas and Carlin of Virginia, is understood to have had the approval of President Wilson. It was opposed by the Democratic leader, Mr. Underwood, and others, and was tabled after an exciting debate, 167 to 84.

The policy of an open caucus was indorsed by the Republican members of the house a few days ago after a vigorous debate. Representative Madden of Illinois offered a resolution declaring that to all future conferences of the house by Republicans the press and public should be admitted, an amendment providing that by a majority vote the conferences could go into executive session.

Representative Morgan has a bill in Congress to abolish secret caucuses, and also to make it unlawful to bind a legislator to vote against his best judgment. A law or rule of this kind would put an end to the dominance of the time-honored secret party caucus, an institution which has often shielded the weak or vicious and smothered the strong and independent. Greater publicity means greater democracy.

Enforcing Prohibition in Maine; National Gains

In the state of Maine the legislature has taken hold of the prohibition law—which has sometimes been regarded as little more than a time-honored reminiscence—and has gone to work in earnest to make it a means for moral reformation instead of a dead letter or an instrument of petty graft and political corruption. Several sheriffs have been impeached for malfeasance in office because of failure to enforce the prohibitory law, and these officials have been removed from office in Cumberland, Penobscot and Segadahoc counties, another sheriff has resigned under fire and the prosecuting attorney of Androscoggin county is awaiting trial. Once more it will be demonstrated that prohibition does prohibit when backed up by honest determination.

A wet and dry map of the several states of the union, prepared by the Anti-Saloon League since the recent spring elections, indicates a considerable gain for the temperance cause. A population of over 46,000,000 is now living under no license, and of the 2,856 counties in the United States over 1,700 have abolished saloons. More than 500 cities having a population of 5,000 or more have abolished saloons, and nine states have statewide prohibition. The lower house of the Michigan legislature last week adopted a resolution requesting Congress to submit to the people of the United States an amendment prohibiting the sale of liquor anywhere in the country. The Anti-Saloon League has announced that it will work for the same object.

New Crisis in the Balkans; Austria Moves

Scutari fell before Montenegro's eleventh hour assault last week, King Nicholas declined the order of the powers to evacuate the city he had captured and Austria thereupon embarked a large force to dispossess him. The defeated commander of the Turkish forces in Scutari, Essad Pasha, proclaimed himself king of Albania, with Nicholas's encouragement, it is surmised, and last Monday, instead of the expected peace, a new Balkan crisis impended. The expectation that Montenegro would be compelled to abandon the siege of Scutari because of active pressure from the powers, withdrawal of Servian support and bad blood between the Balkan allies proved contrary to the fact. Goaded to desperation, King Nicholas ordered his army to storm the town. The fighting was as fierce and bloody as in ancient times, but it won for the little kingdom the Turk's last stronghold on his western frontier. The victory came late—almost as late, comparatively, as Andrew Jackson's winning battle of New Orleans—and its effect was highly embarrassing to the European concert, which has been conducting a solemn blockade of the coast of Albania.

Austria thereupon again announced that Scutari was not for the Montenegrins, but must be a part of the new Albania; and if the powers would not make King Nicholas give up his belated bit of spoil then she, Austria, would.

Five-Power Loan to China Causes Friction

China is again troubled by foreign money. Shortly before daylight Sunday morning the final agreement for a loan of $125,000,000 from the five-power group of bankers—it was six before the United States withdrew—was signed in Peking. A delegation from the senate and house of representatives waited upon the signatories and informed them that a majority of the parliament considered the loan illegal. The situation has further increased the tension between Yuan Shih Kai and his supporters and their opponents, loosely represented by the northern and southern provinces.

The permanent parliament has been slow to organize, but on Friday the senate elected as its presiding officer Chang Chi, the leader of the Kuo Ming Tang, or democratic revolutionary party. Chin Tin, a Yale graduate, was chosen vice-president of the senate. The lower house was not able to organize promptly. It is supposed to be controlled by the opposite or progressive party. The latter organization represents a new and clever move by Yuan Shih Kai, the provisional president of the republic. According to the special correspondent of The Chicago Daily News in Peking, President Yuan has lately succeeded in merging three factions opposed to the Kuo Ming Tang on a platform advocating a strong central government—and probably Yuan's continuation in power.

At present conditions in China are not dissimilar from those prevailing in America after the close of the revolutionary war and before the adoption of the constitution, at the time described by John Fiske in his "Critical Period of American History," when the individual independence of each of the thirteen colonies made the union without cohesion or strength. The Chinese progressive party proposes to abolish the office of provincial governor, delegating each governor's power to a taotai or district intendant appointed by the central government. Thus the power of the provinces would be curtailed and the prestige of Peking vastly enhanced.

Support for President Yuan has come from the Chinese Students' Alliance of America. Last week the students, who number 500 in various American universities, sent a cablegram from New York to the Chinese parliament urging Yuan's reelection to secure national recognition and the welfare of the country. In the days of the dynasty, not so long ago, the student alliance memorialized the throne, but received in response a curt reply: "Attend to your studies."

Who It Is Who Really Makes War Scares

How war scares are deliberately manufactured and kept alive in Europe is being revealed in Berlin. The German reichstag has been told about the dark schemes of international knavery and greedy cunning—schemes of the big gunmakers and of the sellers of war materials—to make money out of their people's patriotic impulses, after these impulses had been shrewdly fanned into flame by false stories of foreign dangers and threatened invasion. The names of the great Krupps, the largest manufacturers of armament in the world, and of other firms of only slightly less prominence, have been mentioned in the charges made by Dr. Karl Liebknecht, the Socialist parliamentary leader.

Dr. Liebknecht says a combination of gunmakers was at the bottom of the bad feeling between France and Germany and that a section of the French press was improperly influenced to print untrue information that would excite Germany, German newspapers in turn being induced to conduct campaigns of hatred against France and England. The favored Krupps, he said, employed secret agents to corrupt war office officials in order to obtain inside information. A letter was published from Herr von Gontard, a life member of the Prussian house of lords, to an unnamed person in Paris, which substantiates the Liebknecht charges. The same accuser pointed out that German firms were selling arms to Russia, and another concern with French capital was selling armor plate to Germany. Two arms and ammunition factories in Germany, one in Austria and another in Belgium, all largely backed by French money, had an agreement to eliminate competition and guarantee mutual profits. All were busy creating an artificial war spirit.

The disagreeable disclosures will lessen the prestige of the military parties and increase the vote of the Socialists. Friends of peace are hopeful that the effect will be lastingly beneficial.

World Conference to Suppress Opium Sale

Two years ago there was an international conference in China for the purpose of devising plans to restrict or suppress the sale and production of opium by worldwide agreement. Last year it met at The Hague, where it will meet again next June, with the expectation of concluding its work. It will mark the culmination of a movement in which the United States took the initiative. President Wilson sent a message to Congress last week, transmitting a report by Secretary Bryan, both asking for an appropriation of $20,000 to enable the United States to participate in this final conference.

"It is a source of gratification to me personally," said the President, "and it always will be, I am confident, a subject of gratification to the nation that this government, realizing the extent of the opium and allied evils, should have initiated a worldwide movement toward abolition."

Victory with the Belgian Strikers

Belgian strikers returned to work last week, for the most part satisfied with a compromise which amounts to victory. The government receded from its first position and agreed to a revision of the constitution and laws with reference to suffrage, and the objectionable plural voting system will probably be done away with. Thus peacefully ends the largest and apparently the most successful political strike in the world's history.

* *

—The senate of Wisconsin has passed a measure to prohibit "treating" in saloons. The lower house is not friendly to the bill, but if it could be passed and enforced it would cut the consumption of liquor very substantially—perhaps 50 per cent.

Religious World

Smith and Robins Successful in Australia

Fred B. Smith and Raymond Robins, traveling on their around-the-world tour in the interest of the Men and Religion Movement, have spent the month of April in Australia. The March issues of the Australian religious press showed enthusiastic preparations for their coming, and cables from Mr. Smith evidence the greatest possible satisfaction in the reception given them. The response at Melbourne encouraged Mr. Smith particularly. Four hundred men attended the institutes daily, and six successive popular meetings numbered a total attendance of 21,000 men. As Mr. Smith puts it succinctly, "The message and method are gripping Australia tremendously."

The last stop of Messrs. Smith and Robins prior to arriving in Australia was at Manila, the capital of the Philippines. There they made a profound impression upon all classes, but particularly upon the American official circle, both civil and military. The Manila Times, the pioneer English daily of the Philippines, gave up editorial space to the Men and Religion leaders during their stay in Manila, and each day a strong religious article appeared at the head of the editorial columns, prepared alternately by Mr. Smith and Mr. Robins. Public meetings in Manila included forty different sessions where the total attendance was over 13,000. There were 500 decisions for the Christian life.

✣ ✣

Canadian Church Gains Less than Formerly

According to a recently issued bulletin of the 1911 census of Canada, Presbyterianism has more than held its own during the last decade. The percentages of the leading churches are as follows: Roman Catholics total 39.31 per cent of the population, Presbyterians 15.48, Methodists 14.98, Anglicans 14.47, Baptists 5.31. The large preponderance of Roman Catholics is due to the fact that over 30 per cent of the total population is located in the province of Quebec and is almost solidly French and Roman Catholic.

The gain during the decade was Roman Catholic 27.06 per cent, Presbyterian 32.39, Methodist 17.78, Anglican 53.05 and Baptist 20.33. The large gain of the Anglicans is due chiefly to the tide of immigration from England. Presbyterians have, probably, gained in a similar way by immigration from Scotland. But the growth of the church has not kept pace with the increase of population, and the percentage of increase in the membership of the church is slightly less than for the preceding decade

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"Right of Entry" in New Zealand

New Zealand Congregationalists have set their faces against the adoption of a bill, pending in that dominion, which would provide that during certain hours the children of the public schools may be separated into denominational classes and instructed in religion by pastors of the respective churches to which their parents belong. But this opposition is noted with avowed amazement by the Congregationalists, Baptists and other evangelical Christians of Australia, particularly of New South Wales. In New South Wales this very system has been in successful operation for so many years that it is regarded a fixed principle of school administration, and Protestant pastors regard it as affording them a most valuable advantage, perfectly fair to all forms of Christian faith. The Pitt Street church in Sydney, which is regarded as the mother church of Australian Congregationalism, has recently employed an educational director, whose chief duty is to instruct Congregational children in the public schools at the hours designated for the exercise of this "right of entry," which is the popular name for the policy indicated.

Men and Religion Echoes in Manila

THE MEN AND RELIGION MOVEMENT has come—and gone? No. We repeat it—no. Its message, its inspiration, its appeal to our lives, will live on through many a splendid day. It brought us vision. It left us work. May we never lose the one nor neglect the other. We bless God deeply for the privilege of these last few days in the Philippines.

Three months ago Mr. Holmes, the advance secretary of the world tour, visited Manila and told us of its plan. We formed an executive committee, with C. A. Gunn, treasurer of the Presbyterian mission, as chairman. However, Mr. Gunn being detained in Cebu, the vice-chairman, a young Episcopalian business man, R. E. Clark, was made chairman and threw himself into the work. C. H. Fraser was made executive secretary, W. A. Tener, general secretary of the Young Men's Christian Association, became chairman of the Fred B. Smith program and meetings, and the undersigned of those of Raymond Robins.

Although a large number of government officials and clerks were absent from Manila at the summer capital in Baguio, there were nevertheless 234 men who sat down with the Smith-Robins party upon the roof garden of the Manila hotel for the opening dinner and they were representative of all the city's life. Later on through the courtesy of the railroad company a special night train was furnished the party free of expense, and made possible the spending of a day in Baguio.

A luncheon attended by upward of 200 government officials and clerks gave Messrs. Smith and Robins an opportunity to deliver a first message in Baguio, and at an afternoon meeting 500 people gathered to hear them again in one of the most remarkable natural amphitheaters in the world at the United States military reservation, Camp John Hay. Out beneath God's open skies, with the splendor of the sunset falling upon the mountains and crimsoning the clouds in a glory one cannot describe, these gentlemen spoke their message simply and with power. Major General J. Franklin Bell, who commands the Philippine division, first graciously introduced them and then, dropping his voice to a whisper, spoke two or three sentences that were distinctly heard an incredible distance away. As he said, God had made this wonderful amphitheater. He and others had simply discovered it and, having built terraces and rock-hewn seats within, were grateful it could first be used and thus dedicated by those who brought a message from God to men. It is doubtful whether a more wonderful amphitheater anywhere exists. It is inspiration in and of itself.

Mr. Smith and Mr. Robins and the quartet were kept busy from early morning to the late evening hours through all of the days of their stay here. Sunday morning they spoke in the churches, Sunday evening at the Grand opera house, where 2,500 men sought admittance. During other days they addressed school assemblies, pastors and missionaries and business men, and each afternoon held institutes which were well attended. The evenings were used for platform addresses. A delightful feature both of the institutes and evening meetings was the mingling of Filipinos and Americans. The former were practically all students of the university and other institutions of learning. In all forty meetings were addressed, with a total attendance of 8,766, and therefore an average of 344. One familiar with this city would realize that such figures speak great volumes and testify that no men were ever more appreciated here than Mr. Smith and Mr. Robins.

Probably the Men and Religion speakers have nowhere had in their audiences so large a proportion of men who were nonchurchgoing, many indeed being professedly out of sympathy with the church and its work and free so to express themselves. Yet there was not the slightest hesitation anywhere on the part of Mr. Smith or Mr. Robins in the laying of emphasis upon the church and its functions. Nor did they make any apology for saying that no permanent altruistic effort could be expected apart from the deep religious motive.

We have a strange situation out here. Men are not so much irreligious as unchurchly. They, many of them, have fine moral purpose and in the high adventure of the American people in these islands are doing splendid work. It is really missionary in conception and achievement. Yet they have forgotten how much God has to do in the making of a man's heart good and the keeping of his life kindly. They have met the East with its strange new world of thoughts and the shock to faith has been too great. They do not so understand it. They think only they have broken with bigotry and narrowness and are living a bigger, broader life in a new day and age. So many of them wish to do good, and are doing it, and in large measure. They may tell you herein lies all religion. They will succeed today. Tomorrow, too, we shall find them at their task, though in waning power. But on the day that follows they will fail, for passion must die at last when no longer the love fires are rekindled from above. God give them to know this; and praise be for a Smith and a Robins to help onward to such truth.

Manila, March 18. GEORGE WILLIAM WRIGHT.

Editorial

The Encouragement of Being at It

PESSIMISTS are usually out of the game. People at work are the ones who are sure something will come of it. Foreign missionaries are the ones who believe in foreign peoples. Workers among immigrants find it hard to be patient with men who sneer at the "wops" and "dagos," and others. Arm-chair critics can dismiss foreign missions with two sentences and a sniff—may even dispense with the sentences, though the sniff is necessary. People who are at it are sure it can be done, and sure also that it is being done.

Here is a young man spending his whole time in Christian work in colleges. He sees student life from the inside. He has been in several state universities. In one of them there was a meeting of 3,000 students, and 300 started out to follow Christ. In another were held four meetings, averaging a thousand each. This young man writes, "There is no question in my mind of a decided improvement in the moral and religious life of American students." Improvement? What does he mean? Does he not know that students are losing their faith and their morals and their characters? Does he not realize that faculties are in league with the forces of evil? Or is it possible that our friends who have been saying so have the disadvantage of not knowing anything about it? Is it possible that they are thinking of a few instances, and have missed the real current? At any rate, this man who is at the task seems much encouraged about it.

Of course, one must take into account the story of Phillips Brooks, who would not agree that church attendance was falling off because everywhere he went he found such large congregations. This man whom we have quoted is the kind of man to whom students would make response. That in itself is a suggestive fact, however. Perhaps the weakness of the religious situation in our schools is that we have not frankly handled it. Probably if we had paid no more heed to the biological elements in our educational institutions than we have to the religious, we would be the laughing-stock of Europe. We get in our colleges just about what we go after, and when the educational leaders are ready to give heed to the religious phases of universities and colleges they will find the students ready. If they take the matter lightly, the students will do so.

There are a great many good men who cannot teach chemistry with any inspiration. A chemical department of a college under the guidance of one of those men is lost before it begins. The religious department, its Bible study, its Christian training, is lost also if it falls into the hands of a man with no inspiration, and without the power of leadership. There is nothing occult or mysterious about it. We can have a keen, strong religious life in our colleges and universities just as soon as we want it. More and more we are wanting it, and wherever we want it intelligently we are finding men like this one to whom the students respond.

Meanwhile it is people who are at anything big who are sure of it and rejoice in it.

"Better than We Could Ask or Think"

God not only "moves in a mysterious way his wonders to perform" but he moves so silently and comes out, so to speak, at such unexpected places that he staggers even his own men who think they are men of big faith. Who, for instance, was a large enough Christian, in the way of expecting great things from God, to be able to suppress a gasp of amazement when the Chinese government sent forth its official request that the Christian churches of that nation should pray last Sunday for its guidance in righteousness? Missionary enthusiasts have dreamed of all kinds of things coming to pass in China, but was anybody clairvoyant enough to foresee just this?

Yet so far as anything the government could do, just this is the very finest thing that could happen for the honor and advancement of Christian faith in China. Any outright adoption of Christianity as the official religion of the new republic—which many amateur prophets have speculated on—would involve many perils. But this sort of recognition for the religion of Jesus is all to the benefit of both church and nation. It gives "face" to Christianity in a way particularly impressive to the Chinese mind, but in no wise tends to offer Chinamen a selfish object for becoming Christians. The whole native church is placed under an immeasurably stimulating responsibility, yet without any treacherous incentive to pride and boasting. The enheartenment to everybody concerned for the name of Christ must be immense, but happily comes in such form as to be more sobering than exhilarating.

Moreover, the appeal from the nation to the church reaches the church at the vital spot of its spiritual life. Under such stress of national expectation the Chinese church will simply be compelled to learn to pray. And that will be worth more to it than limitless endowments of wealth and learning. Chinese Christians of future generations will have cause to bless this pagan request which forced the infant church of the twentieth century to explore to the depths its resources of prayer. And, by way of passing observation, one cannot fail to admire the fidelity of missionary service which has spread abroad in China the public impression that Christianity is first of all a praying religion with a prayer power potent to get results—potent enough to bring down from heaven the wisdom necessary for the unsurpassed task of building a powerful and virtuous free state on the immemorial foundations of autocracy in China.

There is, of course, no news about it yet from China, but how the Christians of that land must have prayed last Sabbath! They were put on their patriotic mettle to pray; not to pray under such circumstances would have been as bad as a sentry's going to sleep on watch. And The Continent would like to believe that no American Christian failed to join his prayers on that day in this great concert. Certainly if anything could ever create a round-the-world brotherhood of petition this astonishing appeal should do so. And it is petition that should not stop with the passing of the day appointed. What China asked for a day, it ought now to have daily from the whole Christian world at least until its political crisis is completely past.

Protest Itself Vindicates Young Men

Surely the last cloud wisps of fear that New York Presbytery is admitting to the Presbyterian ministry men of lax Christian faith will be cleared away from any candid mind after reading Dr. Fox's protest against the latest licensure of Union Seminary students. The protest along with the presbytery's answer is printed in another column for verification of this remark. The weakness of the objections on which the famous objector now falls back is apparent. Beating the air is not an occupation at which a man can long continue to exhibit mighty muscularity.

Neither the protest nor the reply reveals a tithe of the reasons why out of more than eighty members voting in presbytery all but ten favored licensing these four young men from Union Seminary. Nothing at all is indicated by these documents of the compelling power in the statements which these young men read to express their purpose in seeking the ministry. Vibrant spiritual feeling rang clear and true through every line of those papers. They committed their young authors absolutely to the full evangelical conception of the mission of the Son of God in the world. They pronounced unqualified faith in the Bible as divine revelation of the way of eternal life. An overwhelming conviction that Christ and Christ alone is able to save sinning men from guilt and fear, said all the candidates, compelled them to turn from all else and give their lives to preaching him. Tertius van Dyke in particular voiced this sense of the sole sufficiency of Christ so feelingly that time-tried ministers listening to him were moved to tears. Questioned if in the presence of the crucified One they were ready to say with Thomas, "My Lord and my God!" each of the young men responded unhesitatingly in the affirmative.

Of all this, however, Dr. Fox takes no account in his protest, as he took none in the presbytery. From large and free confessions of their own vital spiritual trust, he dragged these students away into paths set with pitfalls of catch questions. His own account of results shows what he asked them about—the plans given for the tabernacle on Mount Sinai, the resurrection of Lazarus and the virgin birth of the Lord. What did he find? That they denied these things? That they called them impossible in the light of modern science?

By no means. Only that they recognized these matters as questions under discussion by reverent Christian scholars and were ready to believe concerning them whatever such rational study might in the end seem to indicate as the more probable solutions. But they were urgent to add, the solutions could not either way change their personal religious faith. Whether the virgin birth and the raising of Lazarus are considered to be literal history or Christian community tradition, these young men avowed that they should still hold to the truths which these Scriptures are inspired to teach—that Jesus of Nazareth was the only begotten Son of God, God incarnate among men, and for dying humanity he is eternally the resurrection and the life.

Yet comes Dr. Fox in protest saying in effect that if these young men retain any openness of mind on any of these chosen tests of his they cannot possibly believe in any part of the Bible's revelation —that they lie when they profess to accept "the fundamental facts of the gospel and the authority of the Holy Scriptures." On an issue like that it is not much use to offer argument. Men will go to one side of it or the other according to the kind of hearts they carry in their bosoms. Only, as the answer of the presbytery suggests, it is fair to remember that Dr. Fox has talked this same way in the past about the honesty of other candidates who are now steadfast, trusted ministers of the church, preaching good tidings of salvation in the name of Christ—and winning men to him, too. "By their fruits ye shall know them."

Humility Is Not an Impossible Virtue

In discussing the vice of self-seeking relative to the Assembly moderatorship and other positions of distinction in the church the most astounding development is the frank skepticism which even in the pages of the religious press makes doubt whether the Presbyterian Church has yet produced a man strong enough to be moderator and yet humble enough never to have coveted the place. The thought of conferring the moderatorship on someone who has not aspired to it is treated as absurd; according to this ecclesiastical cynicism there is no such man, or if there is, he must be a noncompetent. Assuredly the church was never confronted with a worse heresy charge than this—the charge that nobody honestly holds by the scriptural injunction, "Yea, all of you gird yourselves with humility to serve one another."

But like most heresy charges, this one is not true. There are men, and plenty of them, in the Presbyterian ministry who are actually so immersed in the task the Lord has given them to do that it never enters their hearts to desire earthly honors—and lots of these are big enough for Assembly moderator. Beautiful examples of the sort have held the place with highest credit again and again in years past. And commissioners to the three Assemblies at Atlanta, if not ready to be numbered with cynics who repudiate humility as a Christian grace, should take care to adorn those bodies with a trio of presiding officers in whose presence allusion to the lowliness of Christ cannot be interpreted to be a sly thrust of irony.

Memento of Dr. Holmes Made Ready for Friends

To readers of The Continent, and to those who before the birth of The Continent read The Westminster, no memory could be tenderer than the memory of that cheery companion of us all, Dr. Richard S. Holmes. Any memento that recalls how pure he was, how true, how brave, how serene and how buoyant, must be peculiarly precious to have and keep. And that makes it a joy to hear that the good doctor's daughter has edited a little volume of his writings, prose and verse, which, gathered from the transient pages of his editorial work, will thus take a form wherein the multitude who loved him may cherish for long years to come his inspiriting counsel and cheer. Yes, and we trust that other multitudes may thus learn to know his message who missed it in his lifetime. At all events, The Continent fellowship will all be grateful to Miss Holmes for her labor of love, and to the Presbyterian Board of Publication, too, for aiding to put the little volume within their reach. The title chosen, "Broader Vision," is happy; it has its own unique expressiveness to those who had sensed the master aspiration of this friend who now dwells altogether in the light.

Graded-Lesson Principle Now Beyond Question

What sort of graded lessons the church shall provide for its Sunday schools is a fair and an important question for serious present consideration. It is very certain that the last word of wisdom has not yet been spoken on the form which graded Bible lessons should take. But really the time is quite past for that other question which some people seem to imagine to be still pending—the question whether the Sunday schools of the church shall have graded lessons at all. Enough experience has accumulated on that point to justify calling it settled. Graded lessons are, out of all comparison, unmistakably better than the old-fashioned uniform lessons in schools that meet where they can be divided into departments.

Of course there are schools in which such division is impossible for one reason and another, and of them there will be enough to demand for a long time to come continuance of the uniform lessons series. But that is no reason why better situated schools should be denied what they need and can use in graded material. Indeed, the church could not deny that material if it tried, for if it failed to put forth graded lessons its progressive Sunday schools would simply turn to undenominational publishing houses for their supplies.

So let us all understand just where the room for discussion is in this matter. The debatable question is on the application of the graded principle—not on the principle itself.

The Mere Suggestion Slights American Honor

Senator Chamberlain of Oregon has introduced into the senate at Washington a resolution for abrogating the two treaties with Great Britain on which the British government relies to claim equal privileges for its vessels in transit through the Panama canal. The Continent hopes that patriotism will not blind any conscientious eyes to the blackness of the shadow which such a proposal throws on the honor of the United States. Senator Chamberlain by his action intimates that it would be possible for the American people, having made a contract which appears to work to their disadvantage, to tear up the contract and throw it away. If Senator Chamberlain were himself capable of any such behavior in his private affairs he would not be a senator nor be occupying any other position which brought him into association with gentlemen. Is it really conceivable that he supposes the nation can do with honor what would visit ostracism on an individual? The Hay-Pauncefote treaty with England was made by the United States for a valuable consideration —to wit, England's quitclaim deed of a vested half interest in the canal. If America were to repudiate that treaty England would have every right to reclaim the consideration given for it.

—This young New England Synod is surely a healthy and lusty ecclesiastical infant. It already announces its intention to take care of all its own home mission obligations. The proposal was at first that it should finance everything except work among immigrants, but on further consideration the synod decided that it would count in immigrants, too, and be responsible for the whole task. This is splendid moving up to shoulder a bigger load. Through all the long years while New England was a part of New York Synod the self-support scheme of the latter never got big enough to cover that territory; the New England states were always dependent direct on the Home Mission Board. Their declaration of financial independence now, under the new synod, alone justifies the organization of that separate body. Moreover, it takes away the last possible criticism to which the synod could be exposed from outsiders, because it makes sure that there will be no Presbyterian aggression in New England inimical to other denominations.

—It is to be trusted that Count Okuma, the famous "elder statesman" of Japan, did not say, at the luncheon where he entertained John R. Mott and other eminent Christians, what cable dispatches reported—that Christianity is the only thing left to avert impending war between Japan and the United States. One cannot think that a man as sound and sturdy as Okuma would mention war between these two countries in any terms which contemplated it as possible. But we trust the cable did have this reason for sending the story—that Okuma did say that Christianity should be a sufficient safeguard to prevent America and Japan from fighting each other in any circumstances whatever. That certainly is true, and American Christians ought to stand up and see to it that Okuma's faith in that direction is supported even to the extent of suppressing not only war provocation but also war talk.

—The U. S. A. Assembly at Atlanta will have in its lay membership at least two gentlemen practiced in legislative and parliamentary affairs through long experience in Congress—former Congressman Charles F. Scott of Iola, Kansas, and William S. Bennet of New York City. Mr. Bennet has been a commissioner to two previous Assemblies. In Congress his specialty was the question of immigration, while the line of Mr. Scott's greatest activity is indicated by the fact that he was chairman of the house committee on agriculture.

—The Sunday school problem felt by the church at home extends even to the mission fields. The Presbyterian Church in India, making out its report for the year 1912, finds an increase of 2 per cent in the communicants from the year previous, but in the total of Sunday school scholars a loss of 1 per cent. The gifts of the Indian Christians for their own church expenses declined 13 per cent in the year, but their gifts to their own missionary society for the evangelization of their own country improved 32 per cent.

—It is pleasant to congratulate Dr. H. C. Jennings of Cincinnati on his election to be the publishing agent of the Methodist Episcopal Church. Heretofore this has been a fourfold office in Methodist economy, but now four men are to be consolidated into one, and Dr. Jennings, who was one-fourth of the four, is found big enough to be all of the one.

DR. JOWETT'S MESSAGE

At the Table of the Lord

IT IS POSSIBLE for religious exercises to make us less religious. A means of grace can be a drug instead of a meal. We may become spiritually faint at the very waters of refreshment. We may be starved at the table of the Lord. We may be the guests of the Saviour and yet all the time be receding from his fellowship. The apostle Paul is continually repeating his warning and urging his fellow believers to remember that men may "come together for the worse rather than the better."

And the warning is especially grave concerning the perils that surround the Lord's table. He describes the condition of many regular attendants of the sacred ordinance, and they appear before us as invalids who have lost their exuberant health. "Many are weak and sickly among you, and not a few sleep." It may be well to examine these people, and to consider the causes of their spiritual invalidity, if perchance we may see that similar perils lie in our path today.

Weak Souls Lacking Patience, Strength, Fervor, Zest

Some of these guests of the Lord have become weak. Let us turn to the physical analogy, and note how we refer to people who are described by the general term of weakness. We say they are "easily exhausted," "no good at hills," "cannot stand the cold," "cannot lift anything," "cannot go farther than one street," "are tired out by the slightest effort." All of which may be reduced to three primary statements: Weak people cannot stand the long road; they cannot stand the hard task; they cannot stand the unfriendly weather.

And so it is in the realm of the soul. The friends of the apostle Paul had been to the Lord's table. Their souls were afflicted with similar weaknesses to those I have just named. They were not able to stand the burden of the long road. They knew nothing about "the patience of unanswered prayer." They could not endure the tedious waiting, the delayed blessing, the harvest that seemed as though it would never come. Secondly, they were unable to stand the hard task. They fainted in the presence of difficulty. They had no firm grip upon the immediate duty. They had no splendid "lift" in the presence of the despondent and the depressed. And, thirdly, they were unable to stand the unfriendly weather. Disappointments chilled their spirits, adversity quenched their fires, they could not bear up against the wind of hostility. A cold snap of opposition affected them as a chill blast affects the midges on a summer's night. They were spiritually "weak," and yet they had been to the table of the Lord.

Others among them were "sickly." If we turn to physical analogies we know that one leading characteristic of the sickly is the loss of appetite—a recoil from healthy and common food. And so it was in this early church. They had lost their eager taste for the things of God. They had no relish for his word. They had no delight in meditation upon their Lord. They had lost their hunger and thirst for righteousness and they found no pleasure in the pleasures of their God. And yet these, too, had been regularly to the table as the guests of their Lord.

Dull Souls Lacking the Sense of God's Presence

And others again are described by the apostle as being "asleep." Now, in sleep the senses are inactive. The outside world ceases to exist. I was once going up Loch Lomond on the little lake steamer on a superlatively glorious day. Ben Lomond was outlined against a perfectly blue sky. The whole panorama was exquisite. A fellow passenger at my side slept through the whole journey! The heavens were declaring the glory of God and the firmament was showing his handiwork, but my neighbor was asleep! The other day I was present at a performance of the "Elijah," and all through the more powerful and lovelier portions of the oratorio a neighbor of mine was fast asleep! The senses were not active, and the great worlds were just as though they were dead.

And so it is in the moral and spiritual world when the senses are dormant and we receive no impressions from the Divine. Our sight is inactive and we do not see the opportunity presented by the open door. Our hearing is inactive and we do not hear the Divine call urging us to appointed tasks. Our sense of touch is inactive and we do not sympathetically feel the presence of human need that crouches at our gate. And souls like these had been regularly to the table of the Lord, and had sat as guests in the presence of their Redeemer! They had been to the place where health is given, where the soul is restored, and they had come away worse than they went.

Now what were the causes that had created these strange conditions? It is needful for us to know because it is possible that in our own time we may go to the table of grace and bounty and we may find our souls afflicted with weakness and our spiritual discernments dulled into sleep. What does the apostle mention as the primary cause of their condition?

Selfish Souls Lacking Fellowship of Sympathy

First of all, he mentions selfishness. "Everyone taketh before others his own supper." I know that this refers to the love feast which probably preceded the actual communion with the Lord, but it suggests the spirit in which they approached the table, the attire which they were wearing when they came as guests in the presence of the King. Each man was selfishly intent upon his own blessing and he forgot the presence of his brother.

And surely this is the peril of many of us in the church of today. We go to the table where are spread the very symbols of vicarious sacrifice, and we can be so intent upon the personal blessing that we overlook the presence of all our fellow guests. Even at the table of sacrifice it may be all "I," "I," "I" or "me," "me," "me," and there is no fellowship in our quest. We behave just as we should if no other soul were at the table, and as if we were the only invited child of the feast.

Now selfishness is always the parent of weakness, and most assuredly dulls our spiritual perceptions into a deep sleep. We must avoid the selfish quest when we meet the Lord. We must send our thought around the table, gather up the interests of our fellow guests and draw these fellow pilgrims into the circle of our intercessions. We must remember the old folk and the young folk, the broken-hearted, those who are the children of sorrow and acquainted with grief, the worldling sick at heart, those who are making new confessions, those who are repairing broken vows and the stranger within our gates. Perhaps we, too, are weak and sickly and asleep because we have ignored our fellow pilgrims, and "everyone taketh before other his own supper." "He that seeketh his life shall lose it." It is the soul that is engaged in seeking bread for other people whom the Lord himself will feed.

Superficial Souls Lacking Knowledge of Self

But the apostle gives a second reason for the moral and spiritual invalidism of many of these early pilgrims. We may surely infer it from the counsel that is given. "Let a man examine himself and so let him eat." There was not only the danger of selfishness but the peril of superficiality. Many people went to the table of the Lord with little or no thought concerning the gravity of their visit. They gave no time to preparation, and so, being unprepared, they were unreceptive, and at the close of the feast they went away weak and faint.

Now we are called upon by the apostle to give serious thought to ourselves before we take our place at the King's table. That is surely the counsel of reasonableness. If we are going to the table of an earthly king, or to be the guest of any distinguished person, we surely pay our hosts the courtesy of a fitting preparation. There will be a certain amount of self-examination. We shall pay some attention to our attire. We shall give studious regard to the social courtesies and to everything that is expected of the king's guests.

And yet when we go to the table of the King of kings we refuse the preparation which we consider fitting and necessary when we appear before the king who is our kinsman in the weakness of flesh and blood. We give no preparation to our attire. I do not know what the fitting attire may be for the individual soul; it may be sackcloth and ashes, it may be the garment of praise, it may be the robe of righteousness which we have received in earlier seasons as the gift of the Lord's grace. All I am wondering about is what the great King thinks about us when he sees us come to his table. "Let a man examine himself."

If we approach the table in the spirit of an unselfish quest and in a lowliness which has been begotten by examining ourselves in the light of the holy Lord, we need not be afraid to accept the invitation of the Lord to be guests at his table There will be most blessed results in such communion. Every guest will leave the table with his own share in the imparted life and grace of God. The life that filled the mind of Christ will fill our minds and control our judgments. The life that filled his conscience will fill our consciences and impart to us his sense of truth. And the life that filled his will will fill our wills, and give us his resolution and endurance.

J. H. JOWETT.

Utah Trying to Ignore Its Handicap

BY ROBERT M. STEVENSON

I HAVE LIVED in a number of states, among them California, and I do not hesitate to say that I prefer Utah to any other state in the union, so far as climate and material advantages are concerned. The seasons are distinct, without extreme heat or severe cold. Twenty-two million acres of most fertile soil are under cultivation. The small grains are grown in abundance, and it is the peculiar home of alfalfa. Finer vegetables are raised nowhere and fruits of almost every variety and of finest quality are grown in greatest profusion. I know of no country for which God has done more unless it be "the better country, even an heavenly."

And yet the number of people coming here to live is so small as to cause an outcry of protest among Utah residents. The immigration into Utah is contrasted with the large number coming into surrounding states, and Utah is falling behind. There is a reason for this, and yet the one who states it will be branded as a "knocker." However, as I have already been branded as a "reverend liar at large," I get used to knocks and may be able to stand some more.

Mormon Blight Stops Good Immigration to Utah

The reason will appear most vividly from the recital of concrete cases. A friend "back East" came to me and asked if I knew of a favorable locality for the establishment of a bank. I told him of one where the people were calling for such an institution and gave him evidence that, so far as money making was concerned, it was an exceptionally favorable opening. But I said to him, "It is fair to you to say that the community is largely Mormon." He immediately replied, "That settles it, for my wife would not be willing to bring our children into a Mormon community," and he established his bank in another state.

Prevailing Utah sentiment is such that I shall doubtless be censured severely, now that I have told on myself, for intimating that there was any danger to his children. The business man would say to me that I should have encouraged the establishment of the bank without qualification.

Take another case. A gentleman and his wife came to the state to look at land which they had seen advertised. They found it excellent and believed it to be a good investment, but the wife made an inquiry which called the sale off. She asked the wife of our missionary, "Would you bring little girls into this community to live?" The answer of the missionary was conscientiously made with a view, as she conceived it, to the welfare of the little girls and not with a view to the advantage of the real estate man. She replied that she would not. There was question afterwards why the sale did not go through and the reason and the name of the good woman were made known. As a result she and her husband were roundly berated in the newspapers.

But it would do no good to bring in people here by deception, for they soon find out for themselves. A pastor told me, not long ago, that two of the most helpful families in his church left the state because they did not wish to bring up their children among Mormon children. I know of another community where two families left for the same reason and greatly weakened the church by their going. I could recite still further cases, but these are sufficient.

Non-Mormons Wish Mormonism Let Alone

A prominent business man, not a Mormon but a graduate of a New England college, said to me recently, "If men will go into the Mormon towns and attend to business, letting religion alone, they can make money." From an extended conversation with this gentleman I came to the conclusion that the logical outcome of his advice would be to withdraw every evangelical home missionary in the state. And he seemed to think that in this way we would see the disintegration of Mormonism more quickly than under the present plan.

It is fair to say that many Christian people are on common ground with this gentleman in feeling that the best way to get rid of Mormonism is to let it alone. Fifty years ago Justin McCarthy, the English writer and traveler, thought just this after a visit here. "It seemed to me," he said, "that anything like a crusade against Mormonism might only tend to a fanatical reaction in its favor." He further said, "I had an opportunity of seeing a form of life which even then counted for nothing so far as the United States were concerned and which has now practically passed out of American civilization." Indeed, he went so far as to say, "Mormonism as a system is dead and buried." But it is still alive. Nothing would please the Mormon leaders more than to just let them alone.

While we have been hearing for a half century that the Mormon Church was just going to fall to pieces, like a rope of sand, it has filled up Utah and flowed over into Idaho, Wyoming, Colorado and into all the surrounding states. The Mormon Church is constantly lengthening its cords and strengthening its stakes by a colonizing system which we have no way of meeting. Stealthily, cunningly, this superb organization is planting its converts from over the sea and from this side the sea in carrying out its confident plan of controlling the United States. Their old men rejoice in calling attention to the ever wider scope of country which they control and cite it as a fulfillment of the predictions of their prophets.

Voices of Protest in Salt Lake City Muffled

In Salt Lake City the Mormons, of course, are perfectly free to proclaim the superiority of their religion over all others and to pull the wool over the eyes of tourists by the thousand. But it is not in good form for a minister or anyone else to mention Mormonism. Should a pastor think it incumbent upon him to inform his people concerning the dangers of Mormonism his ears would tingle with protests before he reached the church door. The majority of the people here, even church people, have no understanding of the danger which lurks in Mormon doctrine; but the worst of it is they wish it so. A gentleman who was a professor in one of our state institutions, the son of a Presbyterian elder in the East, told me that he knew nothing of Mormon doctrine, and made it emphatic that he did not wish to know. Yet, though he was willing to run the risk of bringing up his sons here, he acknowledged that if he had daughters he would not be willing to take the risk.

The sentiment of average business men may be expressed about like this: We will take the risk with our boys and girls, but we will not risk our business by taking any stand against Mormonism.

The result of this compromise is manifest in fifteen young people, non-Mormon, out of one high school in this city, actually uniting with the Mormon Church. I have been saying for years that converts to Mormonism were secured only from among unlettered people, but I can say so no longer.

Another feature of the situation is very important. Until recently we have been able to express dissatisfaction with Mormonism through the columns of The Salt Lake Tribune, but now they are closed to any such expression. On the other hand, we see eulogies of polygamists who have departed this life, and the fact that they have lived in violation of the law has no mention. I do not know that The Tribune is so much to blame for this, for when it had spent many thousands of dollars in gathering evidence of more than 200 plural marriages the work and the money were all for nothing. The government had no interest in it. President Taft sent, while here, to Senator Kearns and asked if proof could be produced of a plural marriage and was assured that proof could be produced for many, but that was the last of it.

I am coming to think that possibly it would be wiser to give less attention to the effort to reach the Mormon in Utah and to make a greater effort to prevent the spread of Mormonism over the land generally. It always has been a work of the greatest difficulty to reach the Mormon, because he is filled with self-righteousness. He flatters himself that he belongs to the "Church of the Lamb," while you belong to the "Church of the Devil." He knows, while you only believe. I have been told by one very prominent in Christian work here that the same person cannot be a party to a campaign to prevent the spread of Mormonism and at the same time work among Mormons with the expectation of reaching them. If I must take my choice, I think it will be to prevent the spread of Mormonism over the land.

Breakfasting in Reverse

"Less said the better" usually applies to experiences of seasickness. To be polite under such circumstances is not easy, but the Frenchman of this anecdote did not lose command of himself.

A Parisian had not found "life on the ocean wave" all he could wish. He was sinking, pale and haggard, into his deck chair, when his neighbor cheerily asked:

"Have you breakfasted, monsieur?"

"No, m'sieu," answered the Frenchman wanly, "on the contrary!"

The Editor Who Commands the Battleships

BY WILLIAM T. ELLIS, Editor Afield of The Continent

Josephus Daniels

A BIBLE CLASS teacher, and a proponent of peace, now commands the American navy. Josephus Daniels is one of the men who is a Christian and a patriot before he is a politician; or rather, he is a politician because he is a Christian and a patriot. He has come to power in the nation because he proved his power in a state. Not because he is secretary of the navy and (in point of service) a veteran member of the Democratic national committee but because he is a personality, a type of the Christian man who has made good and become a power among his fellows, I want to introduce him to Continent readers.

The idea of introducing Josephus Daniels to anybody would strike a North Carolinian as rather amusing. Why, of course, everybody knows Josephus Daniels, just naturally. One may forget who is governor of North Carolina, but Josephus Daniels is bigger than any governor. They come and go, but he continues to be the most potent figure in the state, as for many years past. The last word of authority in the Tar Heel state is with the editor of The Raleigh News and Observer. Nobody in the land of the long-leaf pine is quite certain what he should think upon any issue until he has read what Daniels has said about it.

Mrs. Josephus Daniels and Four Sons

In all this broad land one will look in vain for anything analogous to the sway of the editor of The News and Observer in the public affairs of his state. I went with Mr. Daniels once to a night session of the legislature. He is as familiar a figure about the capitol as any of the lawmakers. Of course he knew everybody from the messenger boys up. Members thronged to him to counsel concerning pending legislation. They wanted to know what he thought about it. When a certain bill was left pending over night an editorial in the next morning's paper settled it.

The North Carolina state legislature is an illustration of democracy. It is the people's body. There are no frills to it, and not overmuch state. Nobody whispers that there is any graft. The members are poorly paid, but they are interested in public service. Everybody is a politician in North Carolina. These men are the purest Anglo-Saxons in America, the state having the smallest percentage of foreign population. They take to questions of government as their long-ago ancestors took to sword and bow. Democracy is a passion with them. They are old-fashioned in many of their ways and ideas; a visit to Raleigh is like entering the pages of early American history. And these magnificent sons of Anak give one a feeling of optimism as he faces America's future.

In no other state could a Josephus Daniels be possible. His leadership is by virtue of character and ideas, but it seems like leadership in a family. I heard a member of the legislature tell how the editor of The News and Observer had "torn him out" because he had favored the liquor men in the great temperance fight. (Needless to say, Mr. Daniels has been the David in this long and successful war against the Philistines.) The excoriation was complete, and it served its purpose. The legislator changed his mind, his methods and his company. He made manful apology, and then the editor poured oil into the wounds he had so lately made. "But," said the legislator ruefully, "the article he wrote commending me was not half so good as the one that did me up." Any journalist could have told him that it is far easier, and more interesting, to write in criticism than in praise.

May Disagree with Him, but All Respect Him

Not everybody in North Carolina agrees with Josephus Daniels, but everybody respects him. An editor in another town one day told me, as an exquisite joke, of a dunce who had once attributed dishonorable motives to Daniels. This seemed to my informant highly humorous; for, according to his way of thinking, all the world is as certain of the integrity of Josephus Daniels as of the procession of the seasons. This by no means implies that Editor Daniels lives in an atmosphere of adulation. Not so that you would notice it! They are strong men down his way, and they give hard knocks with hearty good will. He himself has been under arrest (in a hotel room, with a United States marshal in charge) for criticising a federal judge's decision; and he refused either to retract or pay a fine, and the upper court sustained him. When the qualities of an editor, a North Carolinian and a Methodist steward are combined under one suit of clothes, that person is likely to be hard to move! Besides, the journalist in the prisoner was not blind to the news value of dating his editorials "From Cell 365."

These North Carolinians are fighters, and proud of it. More than once Josephus Daniels has called my attention to the soldiers' monument in front of the classic state capitol, with its unparalleled inscription, "First at Bethel—farthest at Gettysburg—last at Appomattox." The first soldier killed in the civil war on the Confederate side was a North Carolina boy, and a superb statue of him stands on the capitol grounds not far from the monument of Mrs. Daniels's brother, Ensign Worth Bagley, who was the first American to fall in the Spanish-American war. The four sons of Josephus Daniels have a fine heritage, and I did not wonder that the second son first introduced himself to me with, "I am Worth Bagley," forgetting to add his family name.

A man's family life is scarcely fair subject for "copy," else I should write of Mrs. Daniels, an ideal mother and helpmeet and hostess, whose hospitality has been enjoyed by a procession of people; and who, in earlier days, used to help her husband get out his paper. One cannot refrain from remarking that the whole nation gains when the new leaders of Washington's social life are first of all exponents of the American Christian home.

A Friendly Man and a Good Neighbor

Josephus Daniels himself, however, is the subject of this article. He is worth writing about. A man rather below the average size, sturdily built, with deeply lined, weather-beaten face, like that of a Maine skipper, he would attract attention anywhere. Especially on Broadway, for he does not dress as Mrs. Grundy prescribes. In summer he wears white crash clothes. In winter his round, soft black hat disdains all changes in styles. Usually he wears a black string tie in a low collar. These are but the frame of the picture. The face, with deep-set, dark eyes, and surmounted by black hair, is that of a personality. Until it breaks up into a hundred winsome wrinkles, his countenance seems stern. But even the children of Raleigh know better. They called him by name as we walked the streets. The familiar, genial greeting of men and women also marked him as a friendly man, a good neighbor. One pictures the dismay of the gentlemen with the gold lace in the navy department at Washington as "the folks" from North Carolina "stop by" to see "our Mr. Daniels," the man whose word now moves the

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sailors and the battleships. If the present administration is asked to point to any one man who more than another visualizes American democracy, it may indicate either the secretary of the navy or the secretary of state.

His Career in the Midst of His Own People

The biography of Josephus Daniels is a repetition of the ever-thrilling American story. He was born, fifty years ago, to all the opportunities of a poor boy. He was educated through his early teens, but never got to college, although he is now a director of the University of North Carolina. Even in boyhood he showed a taste for printer's ink. After the usual experiences of a youngster in amateur journalism, he became editor of the local paper in Wilson, N. C., when he was but 18 years old. Except for a short period—less than two years—in government service in Washington, Mr. Daniels's life has been spent in journalism in his native state. He is one of the wise ones who has found his career in the midst of his own people. He studied law, and was admitted to the bar, but he has never practiced. While he has done a great deal of political speaking, it is as an editor that he wields his power.

The commingling of constant personal association with the people and the duties of the editorial sanctum, after the Daniels fashion, is unusual. Nobody ever accused this editor of being out of touch with life. He knows folks even better than he knows his exchanges. His militant democracy and old-fashioned idealism are born of a familiarity with the men, women and children of his state. He does not lecture his readers from tripod heights; he stands with them, as well as stands by them. Probably he knows by name citizens of every town in North Carolina. Because the people's side is commonly the right side, and because righteousness and democracy are inextricably interwoven, Editor Daniels has been in season and out of season the friend and champion of the commonalty. This, I take it, explains how his paper in Raleigh, The Chronicle, like Moses' rod, ultimately absorbed its greater rival, The News and Observer, taking the name of the latter. The Daniels paper is now one of the most potent dailies south of Mason and Dixon's line. In either its weekly or daily edition it is read all over the state and adjoining country. There is a Sunday edition, but none on Monday.

The principles of democracy which the editor teaches in his columns are practiced in the office. The force is like one big family. The reporters go into the proprietor's sanctum as freely as do his own sons. Mr. Daniels once asked me to dictate to his stenographer a summary of an address I had made to Raleigh students, and I repeated a bit of poetry. "That's right," he jested, "put plenty of poetry into it, for this young man is in love and engaged to be married, and he will like to write that." The trivial incident shed a flood of light upon the friendly, informal relations existing between employer and employee.

The newspapers usually cite first, as the most notable fact about Mr. Daniels, that he does not drink, smoke nor swear. They think that remarkable in a Democratic politician! They seem not to have discovered that he teaches a Bible class and is a pillar in the Methodist Church; and that his political earnestness, his devotion to democracy, and his editorial efficiency, all root back in his religious convictions.

In the past two national campaigns Mr. Daniels has had charge of all the publicity work of the national committee. Now he has come to a national post, where his Christian idealism may be brought directly to bear upon the whole nation.

Comrades—the Girl and Her Mother

BY MRS. NEWELL DWIGHT HILLIS

In this the second of Mrs. Hillis's articles, the author deals with the old-new theme of the ideal relationship which can and may exist between a girl and her mother—the girl being the modern creature growing into young womanhood under the perplexing conditions of this our own era. Says Mrs. Hillis: "No method has been discovered in all the process of science which does so much for the daughter as intimacy and cooperation with her mother."

THE CHANGE in the conditions and attitude of women today, the result of their higher education and the general movement toward their independence, does not confine itself to the mature woman. The American girl has always been considered a privileged creature, and the new state of things has by no means modified this opinion. She has not lost in beauty, but she has gained in health and vigor, which have enhanced her good looks. She has, perhaps, not lost in sweetness, but her sweetness has changed its type. One seldom sees a "clinging vine." The chrysanthemum and hollyhock styles are more predominant. She has certainly lost nothing in capability. Her better education has given variety and scope to that capability. She can do infinitely more kinds of things, and do very many of them better than before. Nevertheless, there are some things which she has not yet lost but which she stands in danger of letting slip from her because of her very exuberance of health, spirit and opportunity.

There is no lovelier relation in life than a real comradeship between a girl and her mother. In earlier days this meant the mother's leadership. The daughter was a kind of aid-de-camp—efficient, capable, but acting under orders. Today the modern girl is her own stage manager and her mother has fallen back into the position of chaperon. It does not indicate weakness on the part of the girl—possibly it does on the part of the mother. It is sometimes said that an unselfish mother makes a selfish daughter, and vice versa. If that is true, how can it be arranged? Shall we have alternate generations of self-denying mothers and selfish daughters, and the reverse, or is there a compromise? Most things are settled by a yielding on each side, if they are settled permanently and rightly.

Mother Has "Claims to Consideration"

And, really, the mother has some claims to consideration. Nature has so organized the family that the child must have the care and guidance of the mother for those years when the child is weak and the mother is strong. Nature has also provided that, as the mother's strength begins to wane, at the time when she grows tired of the burden of responsibility and detail, the daughter shall be full of enthusiasm and strength. She has come to her power, but that power has not been used and needs the guidance of experience. This is where the mother's wisdom fills out the lack on the daughter's part. Nature intended the one to be a complement of the other. The two belong together. A generation ago girls married when they were so young that the mother did not long have the assistance of each daughter, but there were usually several daughters, so that one took the place of another. Now daughters are fewer and life is more complicated. Outside demands and claims are indefinitely multiplied. So the mother stands alone and tries to substitute for the old companionship her club and her "board" and her "settlement." The daughter, too, is absorbed, through her early years, in study, and at the time her mother was settled and babies were filling her arms and heart the girl of today is graduating and making her debut. Then comes her career. She must have as long a list of philanthropic duties as her mother in addition to her social affairs, and the hours and days are crowded full, and the time for her mating comes and she goes off in a blaze of glory.

In the meanwhile, what about the hungry mother heart and the weary mother arms? When does the mother get her return for the care and love and anxiety she has been expending upon her daughter through all these years?

True Spring of Life Is in the Heart

There is a something which the girl owes to her mother, and which she gains, not loses, in giving. Strong bodies are good things, live intellects are admirable, but the true spring of life is in the human heart. The difference in age makes a beautiful fitting together of enthusiasm and experience, of freshness and that weariness which has grown tired of taking the initiative and carrying burdens, but which has not so exhausted its vitality that it cannot renew itself and take fresh enjoyment in the romance which is enacted before its eyes and confided to its sympathy. Girls cannot realize that their parts have been played before; that the old story is forever being enacted with new setting, but, after all, it is the same drama of human life. It comes as a surprise that her quiet, sedate mother has done these same things, has had these same heart flutters, and is not yet through with the great romance of her own life, and perhaps finds nothing so interesting as living once more these sweet experiences.

This is one way Nature takes to safeguard inexperience and, perhaps, reward the mothers. No method has been discovered in all the progress of science which does so much for the right development of the daughter as intimacy and cooperation with her mother.

As a people we have gone mad over specialization. We have not yet come to the time when one set of people shall be trained to eat, and another set to sleep, but we are trying hard to advance in that direction. In our very efforts to become correct and accurate we are becoming narrow and shallow. There is a sort of slogan, "Be broad in your culture," which throws dust in the eyes until it defeats its own object. That is not desirable broadness which spreads itself all over the universe until the layer is so thin it will not bear usage. We need to change our cry to "Depth rather than breadth," or at least, to preserve a proper relation in the two dimensions. There is no need among us today so great as a quiet spirit, and this cannot be maintained by rushing about and trying to do many things. More than any nation, we measure results by activity or by tangible effects, but the greatest things in life are neither material nor tangible. You cannot grasp sunshine, and you cannot take hold of and measure out air, any more than you can weigh and measure the influence of the quiet, brooding spirit which makes and is a home.

Duties Shared by Mother and Daughter

The quiet going about and fulfilling the daily duties which belong to the keeping of a restful home, shared in common by mother and daughter, are the very best preparation for life that a girl can have. Home is a miniature world, and its exigencies and demands are a training school for a larger sphere. Unfortunately the many years in school, and the school days which are wholly filled with duties not domestic, unfit the girl for an easy settling into the home sphere. There is nearly always a period of great restlessness if not of rebellion in the first years after a girl has come out of school. The new movement in cities which has resulted in putting courses in domestic science into the public schools may be a help in restoring an interest in domestic work, but even if it does, there will still be a period when the regular hours and routine of school life and prolonged absence from home unfit a girl temporarily for the normal life of a woman. Just how this is to be met is a problem. The education and training are too valuable to be omitted, but the cost is serious. It is a problem to be worked out by mother and daughter, and the results will be more satisfactory to each if they are worked out together.

Things Most Talked Of Not the More Important

One of the mistakes which are made frequently by women, young and old alike, is to think that the thing outside of the house, the affair which is talked of by a larger number of people, is the more important. Thoreau says in "Autumn": "Many people have a foolish way of talking about small things, and apologize for themselves or another as having attended to such, having neglected their ordinary business, and amused or instructed themselves by attending to small things, when if the truth were known, their ordinary business was the small thing, and almost their whole lives were misspent." This is especially true of the modern young woman. The detail of housekeeping seems too trivial to be worth while, and yet there has never been a time when such perfection of detail was exacted from the housekeeper, and when there was such opportunity for the display of art and skill or economic gifts. We have been told over and over, by sage and poet, that we cannot measure little and larger in human life, but still we go on measuring the value of our work or the attractiveness of life by the things we have, or the things we do.

There is no larger thing than the keeping of a peaceful, restful, helpful home. There is no more beautiful friendship than a comradeship between mother and daughter. And the mother should be the one who shall direct the channel in which that companionship expends itself. She has learned by that most thorough of all teachers, experience, and by the ripeness which age itself brings. Moreover, the girl's life is before her. Later on she can pick and choose. Now she must follow and learn. And when the years have slipped by and her own locks are touched with silver, she will realize something of what she has meant to her mother and in part what her mother has meant to her.

Bulgarian Presbyterian Tells of War

Paul Theodoroff, a young Bulgarian, was educated for the ministry in America, but returned to his home country about fifteen years ago and has been doing independent Christian work there, retaining his membership in Chicago Presbytery. He writes from Pleven that Bulgaria's poor people are paying heavily for the triumphs of her armies. With James Crossfield, an English Quaker, he has been visiting villages and distributing relief.

"Wherever we went," he writes, "we found great privation and suffering. In some cases we found that the father had been killed and the mother was left with several children and no means of support. We found some people living in houses almost under the ground. They had two divisions, in one of which lived the people and in the other a cow or a buffalo. We saw many women and children barefooted, underfed, with sunken eyes and scanty clothing. In one house we saw a lump of clay which the family use as a soap to wash their clothes. Many are without light and fuel most of the time and quite often go hungry to bed. Our government is helping some, but not enough to supply even the real need. There are many women who are willing to work and earn something, but nobody offers them work. Almost all the shops and stores are closed and business is entirely paralyzed.

"Poor old Macedonia is free now. The Turks in their retreat or flight burned many villages and killed hundreds of people irrespective of age. In the pockets of many dead Turks our soldiers found women's ears and fingers cut off with the rings on. As a nation we are paying an awful price for the freedom of Macedonia. Till the armistice we had about 75,000 killed and wounded. That number will perhaps be doubled before the war is over. In the hospitals of this city there were more than 2,000 sick soldiers. About a month ago 2,100 Turkish war prisoners were brought here. They are well cared for by the government.

"There is a great deal of suffering among the poor, and they are many. Just now as I am writing two women are weeping in our house. They beg for wood and flour. Yesterday five or six were at our house. I am sorry I can't do much for them."

Lost His Legs and His Opium

The way of the opium smuggler is proving hard, says a Kashing correspondent of The North China Herald. A few days ago an opium smoker, finding it difficult to get the drug and even more difficult to smoke it on the sly, after conference with friends decided to try his hand in Shanghai and see if he could not succeed in bringing out enough to last him and his friends for a time.

With no great difficulty he purchased about $100 worth of the crude drug. This he concealed about his person and started for the railway station in a rickshaw. It seems that the rickshaw man, perhaps in league with others, had spotted his man and by threats relieved him of $20 before he boarded the train. This so upset his equilibrium that he was pretty badly scared all the way to Kashing. Before getting into the station he decided it would be better to risk a jump from the train rather than be detected and arrested at the station. He accordingly jumped before the train had reached the platform and fell under the wheels. He was discovered by railway employees and brought to the Presbyterian hospital, where the surgeon had to take off both legs.

The same men who found him are supposed to have found the opium too. At any rate the poor fellow is minus both opium and legs. Before he leaves the hospital he will have broken off the opium habit, which will in some measure compensate him for his escapade and possibly save his head.

The Chinese government is weak and the country is divided on many questions, but the way in which the different sections are standing together and supporting the government in its fixed determination to get rid of opium augurs well for the future.

Liquor and Negro Crime

A southern journalist, writing in The Boston Transcript concerning the advance of the negro and the reduction of crime, says: "There is an intimate connection between prohibition and lynching in the South. It would, perhaps, be extravagant to say that prohibition was offered explicitly as a deterrent to lynching, for thousands of men who became ardent prohibitionists were never aware of the underlying reason for their demand. Those few who did comprehend the true purpose of the movement were not so much concerned over lynching as they were over the prevention of the initial crime that usually brings about the second one, both wrongs in most instances being attributable finally to strong drink. So true is it that prohibition was, and is, the inevitable consequence of negro crime that a person knowing nothing of the territorial status of prohibition now would be able to select, almost unerringly, the districts in which prohibition now exists."

In a southern city a colored man, Sam Jones by name, was on trial for felony. The judge asked Sam if he desired the appointment of a lawyer to defend him.

"No, sah," said Sam. "I'se gwine to throw myself on the ignorance of the cote."

THE HOME COUNCIL

Van Winkles of Today

By May Brown Loomis

The Van Winkle family by no means became extinct with the passing of "Rip." His descendants are today retarding progress and blocking the march of civilization with their sleepy acceptance of things as they are, and their lethargic indifference to things as they ought to be

IF RIP VAN WINKLE had the numerous progeny with which tradition credits him, it is not difficult to account for the number of sleepy people—who drowse their way through life in this, his native land. His children probably married other children of Sleepy Hollow and handed down from generation to generation of their descendants Rip's appreciation of a restful atmosphere. For though physically active as a nation, is not a mental sleepiness amounting to positive torpor, expressed in an obstinate determination not to think, one of our besetting sins?

"Wide awake" and "up to date" may rightly describe the progressive few, but somnolence and stagnation properly qualify the mental state of a large majority, whom, taken collectively, one thinks of as members of the Van Winkle family. For example, the rich man of a modern Sleepy Hollow expressed an attitude of mind shared by Van Winkles there and everywhere when he refused to give money for the building of a new schoolhouse to replace an ancient structure so ill-ventilated and poorly equipped that it was positively scandalous, because the old one had been "good enough for him when he was a boy!" Was he not to all intents and purposes asleep? Asleep to his opportunities for social service, to all the progress in educational lines made during the present generation, by which his own children and those of poorer neighbors had the right to profit? Yet his conduct met with quite general approval; only the few questioned its wisdom. What always had been "good enough" was good enough for them also!

Sleepy Parents Alienate Children

When this man's young son ran away from home to seek his fortune and a pretty daughter fled to the distant city, where she willingly took service as pastry cook in order to "keep awake and live," as she expressed it, this poor sleepy parent did not understand the reason. Neither did the majority of his neighbors. They yawned in unison, "Well, I swan, who would have thought it!" and let the matter drop. In twenty years they may rouse themselves, discovering, as did the founder of the Van Winkle family, that the children have grown away from them and are gone past recall. But one doubts even this late awakening, for their somnolence is profound.

Think of the men and women who declare that "woman's sphere is the home" (meaning thereby merely four walls and a roof rather than the home spirit which should penetrate everywhere, lightening all labor); are they not also asleep to modern conditions, industrial and social? If factories, huge bakeshops and palatial department stores have in the process of evolution supplanted home weaving, baking, brewing, dressmaking, tailoring, are not women crowded, driven, forced into different vocations, or at least called upon to carry on the same occupations under widely different conditions? Of course! Everybody outside the Van Winkle family sees this.

It proves the contention that these Vans have been and are almost as numberless as the sands of the sea, when people keep right on talking about the "good old days" as though we ever could go back to them, "good" as they were in their time. When the car of progress goes bumping and scraping up a hill of difficulty, leading to some much needed reform, it is because the recumbent forms of countless Van Winkles are slumbering right in the middle of the road.

Perhaps a great leader of the people appears before us to advocate new methods of advancement which would forward the true equality of humanity as a whole. The Vans immediately have the nightmare, groaning in their waking dreams, "A demagogue! Put him down and out!" A genuine Van Winkle is always suspicious of innovations. The stock family argument in favor of any line of conduct—social, political, religious—is, "I always have thought 'thus and so,' therefore I always will."

This strong spirit of conservatism often shows itself in trivial and amusing ways picturesquely illustrative of the Vans' trend of thought and action in graver matters. For years a prominent Van Winkle in the country invariably breakfasted at a quarter past 6, because a defunct member of her family, in the preceding generation, had been obliged to break his morning fast betimes in order to catch an early train to his office in the city.

Van Winkles Slaves to Custom

One Van's elder sister having died, the entire tea service was still memorially placed where it always had been when the elder sister poured tea and coffee for the family. The two surviving members continued to sit in their accustomed seats, which (happening to be at the farthest possible point from either cream or sugar) necessitated their pitching across the table whenever they wanted one or both, since no waitress was employed. Asked if the cream and sugar could not be put within more convenient range, the particular Van referred to replied with an air of pained perplexity, "Why, that is where they have *always* been."

It is not contended that such extreme examples of Van Winkleism on a material plane are illustrative of the conduct of every Van, because upon that plane many members of the family are sufficiently adaptable. The case cited, however, is far from being an isolated instance, and seems worth recording, since it is positively symbolic of the somnolent attitude of mind unrelentingly maintained by all the Vans. To them changes in the management of social affairs appear "frivolous"; industrially, ever "for the worse"; politically, innovations are characterized as "dangerous"; while in the realm of religion and theology, change, growth, expansion are branded as "heretical, devastating, deadly."

To think that there are numberless Vans who believe that our Father often in Bible times guided his saints and prophets through the medium of dreams, visions and kindred spiritual manifestations, but who would brand a modern saint or sinner as "a hideous mystic," should he or she venture to assert that life problems are still solved and souls saved through special personal guidance in private prayer! "Except ye be as little children" has no direct modern application for a Van Winkle. We must not allow ourselves to be led trustingly along in *new* paths, under any inspiration whatsoever. We must lie down and snore peacefully, each in his particular theological rut, until the last trump shall have been heard through all our dreams of used-to-be and we at last fall awake to the actual, the eternal, the new within the old.

How many are there among our acquaintances who really think broadly? How many of us could enumerate among personal friends more than a score of such bright spirits? Why is there so much spiritual stagnation and corruption social, political, religious, if we are not *spiritually* sleeping, however active upon a material plane?

Every Van of us needs a good shaking awake. We must be about our Father's business. No dulled vision ever accomplished anything for his kingdom, neither did any lethargic servitor ever know the full joy of the "good and faithful servant."

Martins Encouraged to Return

Early in April a purple martin flew into Illinois from the Isle of Pines and brought its flight to an end on the top of one of Joseph H. Dodson's bird houses in Evanston, according to The Chicago Tribune.

"Hoppie has come back!" exclaimed Mrs. Dodson.

"Looks more like Joey," hazarded Mr. Dodson, "from the white spot on the tip of the right wing. No," he added, "it's No. 4626. He is always first to arrive from the Southland. But the rest of the 200 will be in before long. They never have disappointed me in six years. I expect them to return to me for five summers more, unless they get killed on their long journeys."

For six summers 200 martins have returned to the Dodsons, who mark their birds with aluminum bands. In this way they are able to tell how many martins make their migrations in safety each year.

Mr. Dodson, who is a director of the Illinois Audubon Society, has interested many persons in luring martins back to their old haunts. He built a martin house that would hold 150. There were twenty-six rooms and corridors. Usually when a sparrow sees a martin enter a house he waits at the entrance for his prey to emerge. The new martin house permitted the prey to escape. When a martin learns he can return to a place in safety he brings a colony with him.

A sparrow trap is another one of Mr. Dodson's protections to martins. A trap will capture seventy-five sparrows an hour. It is made of three-quarter inch mesh wire, with two funnels. One funnel is bottomless and rests on the ground. The second, supplied with a bottom, is the trap. Grain is scattered on the ground and the sparrows are enticed into the funnel. In their fright the sparrows fly into the second funnel, which holds them prisoners until they are released to make "sparrow pie." The government sends out recipes for "sparrow pie" to encourage persons to exterminate the enemies of martins.

According to the report of the committee on wild life protection of the national conservation congress $420,100,000 in food values is lost to the United States because certain birds which prey upon damaging insects are destroyed each year.

The martins are destroyers of insect life. One purple martin is said to destroy 1,000 mosquitoes a day. A colony of martins can keep large orchards for miles around free from insects. Not many years ago there were few martins. They had been driven out entirely by the sparrows. Bird lovers look forward eagerly to their return in the spring, and cherish and protect them in every way they can, to encourage their coming back.

Wanted—New Brand of Hen

Abbie, the littlest girl of the family, was seated at the breakfast table one morning. As usual, eggs were served.

Either she was not hungry, says The Youth's Companion, or she had grown tired of the bill of fare, for very earnestly and soberly she remarked:

"I do wish hens would lay something besides eggs."

How About That "Fourth" Story?

May 15, you will remember, is the time limit on your 350-word story about how you spent a sane Fourth of July. Will those of you who have not already written kindly give the right hand of helpfulness to the editor by getting your stories in as soon as possible? By so doing you will minimize what bids fair to be an eleventh-hour rush.

YOUNG AMERICA

The Tree Toad That Went to School

BY FRANCES MARGARET FOX

HE WAS a tree toad, and a tree toad is, properly speaking, a frog. He was like the frogs because he had teeth in his upper jaw, and toads are toothless.

This little tree frog went to school by mistake. It happened to be a country school, so the children only laughed when he tumbled from the open window under the very noses of the third grade arithmetic class. They knew a tree frog when they saw him as well as they knew that two times two is four. Besides, this tree frog was an old friend who lived in the oak tree so close to the schoolhouse that Adam Bolton could touch the trunk of the tree by reaching his arm through the window. Adam Bolton was the biggest boy in school.

"Please, Miss West," said Jimmie Cooper, after waving his hand for permission to speak, "please, shall I take him back to the oak tree?"

Quick as a wink, when Jimmie stooped to pick it up, that tree toad leaped from his hand and hid beneath the recitation seat.

"The class will please come to order," said the teacher. She couldn't blame the children for laughing aloud at Jimmie Cooper's surprise.

"How much do you know about tree toads?" asked Miss West as Jimmie Cooper finally captured their visitor. "Bring him here, Jimmie, and let us see what he has to say for himself."

"His feet and hands are sticky," commented Jimmie Cooper, and again the class laughed.

Up went Bessie Brown's hand. "His toes are made that way on purpose," said she, "so he won't fall off branches of trees or wherever he happens to alight after he has made a flying leap. My father says he is a regular acrobat!"

"What more can anyone in school tell us about this little tree frog?" asked Miss West, as she examined the wee creature clinging with sticky toes to Jimmie Cooper's fingers. "He is about two inches long, his eyes are big, his head is short and broad, his body is plump. His feet and hands are webbed. He wears a star-shaped patch on his wrinkled back and a light spot under his eye. This much we may easily see. But what more do we know, children? Adam, you may tell us about the tree toad."

"He sleeps all winter in a hollow tree," said Adam, rising to his feet. "He will go to bed in September and he won't get up until late in the spring. Tree toads go to the pond to lay their eggs. I know something about tree toads, because we have a book at home that tells about them and I have hunted them up in the pond. It isn't easy to find their eggs. They are not laid in strings, like toads' eggs, but you find them in bunches sticking on the stems of water grass. They hatch in three days. Tree toads are tadpoles at first, with tails and no legs. You might think they were little fishes. They live in the water about seven weeks before they turn into toads, with arms and legs and no tail."

"What do you know, Ellen?" asked Miss West, as a little girl in the back seat near the stove began waving her arm in the air almost before Adam sat down.

"I—I know they change color!" she exclaimed. "They are green at first and then they change to gray, or gray and green. If they are on an old fence they will turn into the color of that fence; but if they are on a brownish-black tree trunk they turn into that color. My father says that is what is called protective coloring, so the tree toad can safely play "hide" in plain sight. I think that is wonderful! If our tree toad hadn't been teetering around on the window sill until he fell off, I don't believe we could have seen him even there."

The little toad straightway winked and blinked, as much as to say, "Yes, true, true!"

"Jimmie, you would better carry our little friend back to his home," suggested Miss West. "He must be getting hungry."

When Jimmie, grinning from ear to ear, had carried the tree toad back to his own doorstep in the hollow tree Miss West allowed Jimmie Allen to tell what he knew of their visitor's food.

"He—he eats spiders and beetles," declared Jimmie Allen.

"And caterpillars and tree crickets and ants and plant lice," ventured a little girl. "And flies," she added.

"I know something!" offered Jimmie Cooper. "He goes hunting at night—my mother says that is when he does the most good. And she says, too, that the reason tree toads sing so loud before it rains is because they like damp weather. And we ought to take care of tree toads because they do so much good in the garden."

"All in favor of being kind to tree toads please stand!" suggested Miss West.

Instantly every child in that country schoolroom stood; but it made no difference in the behavior of the lumpy little toad in the hollow tree, because he never visited school again, not even by accident.

Just Where the Cake Was

When Tommy's mother went to get the cake for tea she found that a wedge-shaped chunk had been cut out.

"Thomas," she said severely, "someone has taken a big piece of ginger cake out of the pantry."

Tommy blushed guiltily.

"Oh, Thomas," she exclaimed, "I didn't think it was in you!"

"'Tisn't all," protested Tommy; "part of it's in Elsie."

Do You Know Better?

New York's public schools have about as many queer errors in their examination papers as other schools. The principal of one of the schools is having fun with his class over the three following mistakes they made in a recent examination:

"Grace Darling was a light housekeeper."
"There are five continents—a, e, I, o and u."
"A centipede is a French measure of length."

My Vacation Outing at Rock Beach

A Fine Place on a Hot Day

AS SUMMER approaches, boys and girls, and many grown-ups, look forward to vacation time. In hot weather everyone anticipates an opportunity to rest and cool himself.

I have thought many times about other people and their summer outings, wondering if they were having as fine a time as I.

Last year, strange to say, I began my vacation in the hospital. I was taken there June 12 for an operation, just before the last week in school, and, of course, missed my examinations. However, by the 25th I had recovered enough to return to my home and was able to be about the house.

I enjoyed a glorious Fourth, and on July 5 our family, all but my older sister, moved to Rock Beach, Lake Ontario. She had previously gone to camp in the Berkshire hills.

Lake Ontario is about seven miles from our home in Rochester, and Rock Beach is a small place on the lake. It includes a number of beautiful summer homes.

We boarded for about six weeks at a cottage which was surrounded by beautiful, well kept grounds, and had nearly 600 feet frontage on the lake.

The sandy beach in front of the cottage afforded a fine bathing place, which we greatly enjoyed on the hot days; in fact, we felt as though we had missed part of the day's program if we did not have a plunge. Most anyone likes to be by the water, whether it be a large body or a small stream.

This opportunity would seem like a dream to the people who suffer with the heat in the large crowded cities every year, and who are striving to keep alive with what means they have. Many boys have to start to work just as soon as school closes for the summer.

One sitting on the veranda of the cottage at which we stayed would have the impression of being on a steamer; up so high, overlooking the long, picturesque terraces.

Looking to the left, through the willows and oaks, a sunken garden was visible. The rippling waters of a small brook spread, encircled this garden, and came together in a pleasing way to pass under a bridge into the lake.

At the right of the cottage, hiding the trunks of the trees in the lowland beyond, was a broad level lawn where many others and I played games of croquet or baseball to pass away the time.

I have a 2-year-old brother who is more or less venturesome, very mischievous and usually jumps at his first conclusion. While we were at the lake he had the misfortune to get wet twice unexpectedly. One time he had his bathing suit on and fell off the pier into the water, which was over his head, and my younger sister, who was near by, saw him. She rushed to him and pulled him out, breathless but unhurt. The second time he had all of his clothes on and fell a distance of six feet into about a foot of water. He was standing up against the small harbor wall, crying at the top of his voice, when I reached him and brought him up to the house. Although he was dripping wet, I was surprised that he was not injured by his fall.

It is rather dangerous to go into deep water, but I liked to swim out to the sandbars, which were formed by the action of the waves. The water between them ranged anywhere from five to eight feet deep, and on the third bar the water was barely above my knees. This was surprising.

I enjoyed rowing around in the rowboat, but never had a chance to ride in the canoe that belonged to the cottage. The people in the second cottage from us had a launch which I had the privilege of riding in several times.

Here's Where We Boarded

There was a girl in the family about my age with whom I had many a good time.

After having such a joyful vacation and playing nearly all of the time, I found it very hard to settle down to hard study in school.

Allan Beebe Draper (age 15).
Rochester, N. Y.

THE SUNDAY SCHOOL

May 11, 1913—Joseph Made Ruler of Egypt

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Genesis 41:1-45. Golden Text, I. Peter 5:5: God . . . giveth grace to the humble.

Joseph was a dreamer, but his own dreams were the last to come true. He believed in them, however, because he believed that they came from God. The fact that their fulfillment seemed impossible weakened in no respect his grasp upon the future. No one ever had more reason to doubt the probability of his own dreams than he. For years the memory of his brothers' sheaves bowing to his must have haunted him like a shadow, but its realization seemed far away. His brothers were becoming more and more powerful back in the land of Canaan, while he was a captive, by turns a slave and a prisoner. But in spite of this his conviction remained unshaken that God still held an interest in him.

Secret of Joseph's Success His Unwavering Faith in God

The secret of Joseph's success was not so much his ability to interpret dreams as it was his ability to believe God, and to believe him in the face of every disheartening circumstance. A single moment of distrust at a critical moment might have wrought his ruin. He might have said to his fellow prisoners: "Your dreams are interesting, but dismiss them. They are only a night fantasy that means nothing. I, too, had a dream once and for a time was foolish enough to accept it as an assurance of success, but it has proved just the contrary." True as that statement would have been, such an attitude would have closed the future against him. Unbelief is the death of hope. Joseph believed that God had been the inspiration of his dream. He believed in the dream because he believed in God.

Sometimes we become discouraged. God's promises seem to us as mere dreams. Faith dies, and with it all incentive to prayer or work. The most pitiful object on earth is a discouraged man—one whose early dreams have been shattered and to whom God means nothing. But Joseph hoped on. There was no dungeon so dark as to obliterate the light of faith.

After Joseph had been in prison two more years Pharaoh had two dreams that disturbed him. He called for the magicians, but they failed to interpret them. These magicians belonged to the Egyptian priesthood and were regarded with great reverence by the people. That they should have failed in their dream interpretations was not strange. Those dreams were in a sense a revelation. They were God inspired and as such could be read only in the light of faith. What God writes, whether upon the wall or in a book, only the Daniel spirit can understand. This is a requisite still.

Jew Superior to Egyptian in Possessing Knowledge of One God

The magicians doubtless knew more than did Joseph. Egypt had a literature and theology far in advance of the other nations of earth. Her systems of immortality and of judgment contained many a primitive truth, but a Jewish prisoner knew what no Egyptian had ever learned—the one God. That one fact gave Israel her prominence among the nations of the world. The Jew was vastly inferior to the Egyptian save in this.

But Pharaoh, in spite of his wise men, remained troubled, until by a strange coincidence his chief butler was reminded that two years before Joseph had interpreted two dreams, one for him and the other for the chief baker. "I do remember my fault this day," was his salutation to the king. His fault could not have been ingratitude, for that under the circumstances would have been impossible. It was the offense committed against the king. Pharaoh was a wise man. He wanted a solution of his perplexity regardless of the source from which it might come. Necessity knows no rank, and a great king sits at the feet of a Hebrew slave.

Joseph's preparation to come before Pharaoh was an expression of his usual good judgment. He shaved himself. Shaving was an Egyptian custom, but an abomination to the Jew. Small things are often most honored in being set aside, for life is largely a matter of concessions. The reception on the part of Pharaoh was natural. He had heard it said of Joseph that he could understand a dream to interpret it. But Joseph disclaimed the power as being his own. He had, he said, no power apart from God.

Through this power the dream was easily interpreted. Pharaoh was convinced, because the interpretation seemed rational. Revelation always appeals to our reason when we recognize, as did Joseph, that it comes from God.

Practice of Economy During Prosperity May Mean Safety During Famine

Joseph's interpretations involved one of the commonest lessons of life. There is a period of plenty in most lives, and also one of famine. The economy during the one is the salvation of the other. Poverty is too often the result of negligence. The famine was not provided against when the kine were feeding in the meadow. Considering always the possibility of ill health or reverses, everyone at the beginning of his independent life should make it a rule to live within his income. It may require many a sacrifice, but in youth the yoke is easily borne. A little storehouse in the form of life insurance or savings fund will become rich treasure when the kine begin to eat each other. It is not a question of salary so much as it is of wisdom. Salaries, large and small, are of equal size when both are gone. Many preach a gospel of improvidence on the expectation that God will provide, but Joseph gave no such counsel. Plenty and want are likely to follow each other in close procession, and Egypt is the world.

Joseph's dreams at last found their fulfillment. The sun, moon and stars grouped themselves about him, and the sheaves of the field bowed low in his presence. God saw that he was worthy. It was an illustration of cause and effect.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—God can use even the superstition of a ruler for the good of his people. Prudence is an essential of piety. Salvation is not to be expected as a matter of haphazard, but of intelligent foresight. Happy is the man who is chosen of God to carry out redemptive purposes.

Nothing shows the dependence of man upon a power outside himself as does a famine. And where failure succeeds failure, as even now occasionally happens in India or parts of China, density of population increases the distress.

In the first part of this chapter we have the story of Pharaoh's dream. In a slightly changed form the dream was repeated (v. 5), so that it made a deep impression upon his mind (v. 8). Egypt was a land of fortune tellers, and the interpretation of dreams was considered an important branch of business. This custom of the people was used of God for the welfare of the land, and especially for the salvation of Jacob's race (ch. 42:1-2). The extreme anxiety of the ruler reminded his chief butler how he had himself been helped by the interpretation of a dream (vs. 12-13). Thus in the providence of God the seeming neglect (ch. 40:23) brought Joseph into close touch with a language and people of the land and at the same time brought him to the notice of its ruler (v. 14).

The interpretation of the dream seems to us so natural that it appears strange it should not have occurred to others. But so do all events when they become history. The most improbable prophecy we regard as perfectly natural when fulfilled. Undoubtedly the events yet to transpire, by which the triumphs of the gospel shall fill the earth, will seem just as natural after they have become history.

"A Prudent Man Foreseeth the Evil and Hideth Himself"

Verses 25-26—Every fortune has its flow and its ebb. Every man has his hour of opportunity. Every bankrupt can remember good years when he might have acquired a competence for life. And this not by prophetic vision but by ordinary prudence. The vast growth of our savings banks shows that men are at last coming to lay this truth to heart. Despite the rise in cost of living, the savings banks continue to receive a vast portion of the national wealth, because a people naturally provident has at last learned that "good years" are the years in which to gather into storehouses against the evil days which may come.

Verses 27-30—When we look back over the century just past we find in our own country an alternation of "fat" and "lean" years. In 1836, as one writer has put it, "every man in America bought everything offered to him and could sell anything he wished to dispose of." But in 1837 "nobody could sell a thing or collect a dollar." Twenty years later the experience was repeated. In 1873 and 1893 the states had similar panics, and we missed a repetition in 1907 by a hair's breadth. Even in a land where an absolute failure of the crops has never been known financial ruin has followed financial prosperity, as it did in Pharaoh's dream.

Spiritual Life as Well as Physical Has Its "Lean Years"

But the lesson we wish to press home in the Sunday school is that similar ebbs and flows are known in the spiritual life. Every man in Christian lands has his "good years" in which he may become "rich toward God" (Luke 12:21). Many a man in his old age looks back with mournful eyes upon his spiritual past and says to himself, "I had my opportunity to lay up treasures where they would have been available today. But I did not do it and my 'lean years' give me no opportunity even to relieve my soul's gnawing hunger now. I had once a father's godly counsel, a mother's prayers, a pastor's entreaty, but they have all gone, and I am left in my old age spiritually bankrupt, penniless and famished for the bread of life." The Sunday school years are the "good years," and happy he who uses the opportunity of youth to provide spiritual wealth for his age to enjoy.

Verses 33-36—The famine was still seven years away, but provision to meet it began immediately, and saving activities were organized under wise counsel. A careless, indifferent or pleasure-loving ruler would have said, "Seven years? Six years from now we will think about it." That is the way young people often reply to those who urge immediate acceptance of the Lord. "What, prepare for the next world now when this world is so bright and its pleasures so abundant? I have health, I have youth, I have friends, I have a happy home. This is no time in which to think of what may come in old age." But on the contrary this is just the time. The cares of life do not distract the mind, the weakening of the physical powers has not begun to cause mental depression. The day Pharaoh realized that a famine was coming, however far removed, that day he began preparations to meet it.

These preparations were elaborate, carefully thought out and persistently executed. They were put under the supervision of the man who had the gift of vision (v. 40). Pharaoh did not accept advice from a man of God and turn over the execution of it to a "grafter" of the court, a man of the world. He put the defense of his country into the hands of the man who had foretold its peril.

Happy He Whom God Chooses to Be His Agent

Verse 40—Joseph had good stuff in him, but better than this, he had the grace of God in his soul. Jacob, although not actually impoverished by the famine, had suffered the pinch of adversity, and except for the provision which Egypt had stored against the day of want, he was likely to lose all (ch. 42:2). It was one of the youngest of his sons, supposed to have perished, who was chosen of God to bring salvation. So in a later time the son of a slave led Israel out of the land which had become a land of bondage (Ex. 2:5-10). So from time to time God has revealed his sovereign choice, bringing down the mighty and lifting up the humble. The greatest of our Presidents after Washington was born in a log cabin and reared in the most humble circumstances. No one of us knows but that in the providence of God he may, like Esther, come into power for the redemption of multitudes from threatened ill.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning May 4, 1913

HOME MISSION TOPIC—Spanish Americans—Cuba, Porto Rico, Mexican borders.

Cuba is the largest and most populous of the West India islands. It lies directly in front of the Gulf of Mexico and divides the entrance into two parts. The island in 730 miles long and 160 miles wide at its greatest measurement. Monte Torquino (8,320 feet) in the province of Santiago is its highest point. There are many ravines filled with torrential streams and beautiful cascades in the rainy season, which are dry during the summer. The soil is rich and fertile. Columbus was so impressed by the beauty of the country and the excellence of its climate that he could scarcely find words effusive enough for its description.

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According to the census of 1907 Cuba has a population of 2,048,980. The city of Havana alone contains 297,159 souls. The increase has been very rapid during the past ten years.

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Cuba's early history was wholly Spanish. In the seventeenth and eighteenth centuries it was the base of activity of English and French pirates. The government of Spain held it again from 1764 to 1899, with many vicissitudes of rule, with rebellions, massacres in civil war and occasional interventions on the part of the United States. American military rule lasted from Jan. 1, 1899, to May 20, 1902, when the first Cuban congress assumed control. Since that time there has been a native government, which is even yet none too stable. Cuban politicians find it hard to be defeated at the polls without resorting to bayonets.

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The religion of the people is generally Roman Catholic, but here, as elsewhere in Spanish America, the church has ministered to priestcraft and superstition rather than to moral and spiritual life. The Sabbath is much the worst of all days of the week. Gambling, cock-fighting and sensuality have every license. And in the character of the people are deeply ingrained the vices of dishonesty, falsehood, instability and insincerity. The Roman Church stands convicted of the guilt of utter indifference to the higher needs of the people. She has lifted no voice of protest against the violation of the laws of God. Where the male population is no longer controlled by the church it is in antagonism to the church, and in consequence, to all churches and all religion. The illiteracy of the people, not more than 20 per cent of whom can read at all, interposes a great barrier to the regeneration of the nation.

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Because of the close connection of Cuba, Porto Rico and the United States the missionary work in these two fields has been taken over by the Home Mission Board. In Cuba J. Milton Greene, D. D., has been the efficient superintendent of the work. The whole mission contains fifteen ministers, of whom two are Americans, two Englishmen, six Cubans and five Spaniards, four of the last named being ex-priests. There are six additional helpers, three of whom are Cubans and three Spaniards. Most of the chapels are rented rooms. The physical equipment is entirely inadequate, especially when one remembers the magnificence of the Roman churches to which the people are accustomed.

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The numerical results of our more than ten years' work in Cuba are briefly summarized as follows: Seventeen organized churches with nineteen outstations, cared for by fourteen ministers, of whom only three are English-speaking, and having a total membership of 1,247 (report of the board, 1912).

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Porto Rico (Rich Harbor) is the most easterly island of the Greater Antilles and belongs to the United States, to which it was ceded by the treaty of Paris of 1898. It is considered to have great strategical importance. It is about 100 miles from east to west and forty miles from north to south. The backbone of the island is a range of mountains varying from 2,000 to 3,750 feet in height. The climate is salubrious. The majority of the people are occupied in agriculture.

The census of 1910 returned the population of Porto Rico as 1,118,012. The moral condition may be estimated from the fact that in 1899 only 16.6 per cent of the population were married people. The Roman Catholic is the predominant church, and the bishopric of Porto Rico, which was established in 1512, is one of the oldest in the western hemisphere.

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Spain's misrule and the church's indifference to all the needs of the higher life of the people have been responsible for the existence of the gravest conditions that both our government and our church have to face today. A great majority of the population have been suffering from tropical anæmia, and a large proportion from tuberculosis. The Presbyterian mission hospital in Porto Rico has been bringing new life and hope to thousands who were otherwise without hope. Determined effort is being made to stamp out entirely the dread diseases. Education is still the greatest need of the island. The attendance in the public schools has risen from 22,065 on Jan. 1, 1898, to not less than 100,000 at the present time. But there are still possibly 300,000 children without school facilities.

The Protestant churches have made a careful distribution of the field among the several denominations engaged. All lines of work are followed—medical, educational and evangelistic. One important feature of our policy there has been the planting of chapels in the outlying districts, which have been hitherto unreached by any religious organization. The Roman cathedrals and churches have been placed chiefly in the large centers of population.

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During the past year our Home Board has established a new department of Spanish work in the United States. This work specifically covers the states of California, Arizona, New Mexico, Texas and Colorado. It is under the superintendency of Robert McLean, D. D., who has had a long experience of service among Spanish people in Porto Rico and elsewhere. The people of eastern America do not generally realize how many Spanish-speaking people there are in this country. We have probably a million Spanish-speaking people within our borders, and the number is rapidly increasing. There are almost 300,000 Mexicans in Texas alone.

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There is now projected a Spanish department in connection with the San Francisco Theological Seminary. It will be a glad day for our church when the young Spanish missionaries go forth from our halls in the reverse direction from the Franciscan fathers, planting a new line of Spanish missions from San Francisco southward and eastward into Mexico and kindling for their own countrymen lights of truth and love and leading.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

May 11, 1913

THE WAR FOR MANSOUL

TOPIC—"Love not the world." I. John 2:15-25.

Jaded faces are common on the city's streets. World-weary eyes look out on us from countenances that are cold and hard. They betray blase and sated spirits, which have drunk deep of the cup of pleasure and have not found it good at the last. If the school of observation were as effective as the school of experience, youth could learn a great lesson merely by watching the passing show of life. Clearly, the persons who have devoted themselves most assiduously to the pursuit of worldly gratifications do not show the traces of satisfaction in their faces or manners. Omitting consideration of the extreme cases of the tragic figures of the roues, broken in body and mind and spirit, and considering only the more common cases of the multitude of men and women whose pursuit of material pleasures has been entirely respectable, and free from gross sin, we find that the manifest evidence, after full and ripe experience of worldliness, is that it does not satisfy. Love of the world does not create fullness and richness and content of life. Judged even by its own standards, materialism does not pay. Worldliness fails to satisfy. On that point the evidence is clear.

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Because man is more than a mere physical body, any sort of pleasure which does not take the spirit into account fails of pleasure's full purpose.

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They who live for the minute are preparing poorly for eternity.

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One of the dramatic pictures of human life to which experience gives assent represents two natures struggling for supremacy in every breast. This is the eternal war for the possession of the citadel of Mansoul. Everybody has a baser self which would dominate if it could. This lower nature would gratify every one of its desires without restraint. It would do as it pleased. Ease, luxury, pride, appetite, all would be given free rein. But there is another self in every one of us; a more or less robust spiritual-mindedness, which cries the slogan, "I keep my body under." This higher nature sets its affections upon things above. It has the wisdom to perceive that to be carnally minded is death. The unrestrained gratification of the natural impulses means, by every law, deterioration of character. The strong, the symmetrical and the ever-growing lives are those which yield obedience to this higher self. Only man's better nature can make a better man. In the fullest possible meaning of the words, "To be spiritually minded is life."

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One sound indictment of mere worldly pleasures is that they do not last. A man's pleasure in a spree is all gone the next morning; but a man's pleasure in his family, or in a book, or in a friendship, or in a noble service, is abiding. The delight of surpassing a neighbor in dress or in house or in entertainment—at best a dubious joy—lives but an hour. The charge which the Book of highest philosophy makes against merely material pleasures is that they do not last. They pass away in the using, leaving oftentimes a scar in their wake. But whatsoever is spiritual abides forever.

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The "great white way" of Broadway is one type of pleasure. It consists in seeing and in being seen. Glare and glitter, "smartness" rather than wisdom; conformity to modes rather than knowledge of the long stretches of time and appreciation of eternity—these are the standards of the "great white way," which is by no means the way of the white life.

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Simeon Stylites, on top of his sixty-foot pillar, from which he did not descend for thirty years, is one type of unworldliness which we have outgrown. This idea of asceticism as characteristic of Christianity is no longer entertained by any except the most ignorant. Unworldliness is not monasticism. We take as our example today not the recluses and hermits of the early Christian centuries or of the middle ages but the well rounded, normal life of Jesus, who spent all his days close to people. The secret of not loving the world is in loving Christ. He is our Model as well as our Teacher.

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"Closest to men, thou pitying Son of man,
And thrilled from crown to foot with fellowship,
Yet most apart and strange, lonely as God—
Dwell in my heart, remote and intimate One!
Brother of all the world, I come to thee!"
—Frederic Lawrence Knowles.

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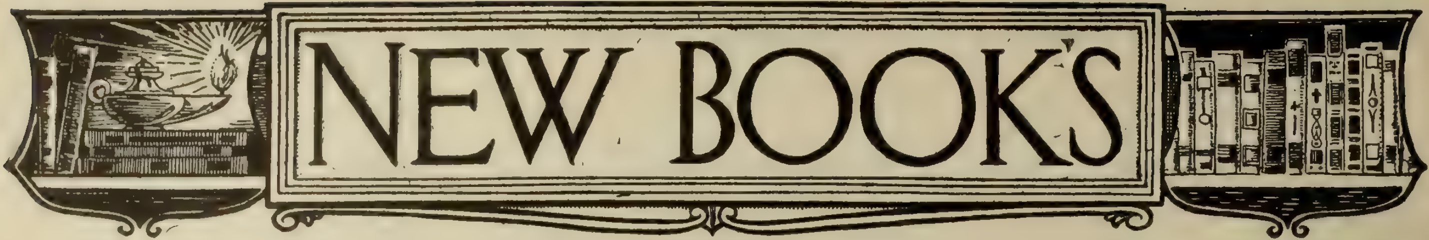
This world is good. God made it, and for man's use. He meant that his children should take delight in the sphere in which he has placed them. Nobody can enjoy the world so truly as those who know it as God's world, and love the Maker. There is a sense in which love of the world is ennobling and beautiful. All who so love the world love God more. When he is put first, all other relationships fall naturally into their rightful place.



NEW BOOKS

A Summary of Spring Fiction

Novels That Are Being Talked About

Jean-Christophe: Journey's End — Love and Friendship; The Burning Bush; The New Dawn, by Romain Rolland; translated from the French by Gilbert Canaan. In a world that is sometimes dull or stupid it has been one of the joyous adventures of the last three years to pursue the "Jean-Christophe" trilogy, the last volume of which has just been published. It is difficult for the reviewer, who had an enormous interest in the first two volumes, to restrain an unbounded enthusiasm for this last one, which, as is fitting, stands out the biggest of the three. As many readers know, the novel is the life-story of a German musician, following in some respects the general outlines of Wagner's career. It is impossible to go into its narrative or to more than hint at the elaborate repast it offers the philosopher, the musician, the humanitarian or the critic. M. Rolland has been universally credited with having produced a masterpiece; also, the critical charge brought most generally against him is that of formlessness. But while we agree in the first judgment we are inclined to resent the second. To dwell upon the fact that the bulk of "Jean-Christophe" imposes a violation of fictional tradition is not important—comparatively. The thing of enormous importance is this—M. Rolland is a great specialist in psychology; may he not even be outstripping Meredith in his own field? [Henry Holt and Company, New York. $1.50 net.

Comrade Yetta, by Albert Edwards. The man who wrote a striking novel last fall called "A Man's World" now offers a new one which might fittingly be entitled "A Woman's World." It is really a cross section of present-day life reviewed from the varying standpoints of several women, and two or three men; but its outstanding character, Yetta Rayefsky, is a little Russian Jewess who is brought to America in her early childhood. Upon her father's death Yetta serves a term of labor in the sweatshops, is rescued from the plottings of a white slave cadet, enlists in a woman's trade union league, becomes a prominent figure in the labor strikes, and is invited to join the staff of one of the big daily papers. The whole thing is intensely interesting and is written with an extraordinary facility. The story of Yetta's advancement may seem a little too miraculous to be convincing—though we have been told that it is based upon facts; but, however that may be, Mr. Edwards convinces one beyond any doubt that he has seen life at close quarters, and he is making beautiful use of his knowledge in books that must be classified as vital and moving. It is important to know Albert Edwards. [Macmillan Company, New York. $1.35 net.

The Heart of the Hills, by John Fox, Jr., is a story of youth—of its indomitable pluck and patience throughout a long, hard fight for supremacy in the heart of the Kentucky mountains. The climax in the political storm which culminates in the Goebel murder is only of feeble interest, and the one weak spot in an otherwise strong and delightful book. As his readers already know, Mr. Fox writes most vividly and convincingly of the mountain folk and their country. Perhaps the author's highest mission as a writer of vigorous fiction is to demonstrate the fact, long insisted upon by those who work for the betterment of the mountaineer, that the seed of the blue grass, given its chance, is capable of bringing better returns to the world than merely an ancient inherited savagery. [Charles Scribner's Sons, New York. $1.35 net.

The Road of Living Men, by Will Levington Comfort. A friend once wrote Mr. Comfort: "Do us just a story—a story so sheer and calling that one by one we shall steal away from the world's company, as if we heard our lover's whistle out among the trees. . . . Just the writing and the art of it, so that we may sink forty fathoms down." And Mr. Comfort has answered that request in terms of blazing beauty; his story is as fresh as if the art of romantic writing began only today; and yet it is compounded of the subtleties that belong to ancient arts. Besides, the individuality of the man is a thing to marvel at. He uses English in a quite new way; his words seem to overreach the usual limitations of language. That is, they are so selected and arranged as to appear new things. The scene is laid first in China, then in Long island and later in South America. [J. B. Lippincott Company, Philadelphia. $1.25 net.

Widecombe Fair, by Eden Phillpotts. With this volume ends Mr. Phillpotts's "modest comedy of Dartmoor" which he began more than twenty years ago. Pitched in a lighter key than most of the other stories in the series, this one may attract those readers who have been repelled by what they are pleased to call Mr. Phillpotts's "gloom." It is insulting to pay this author perfunctory tributes—his work is too magnificent; and this "comedie humaine" is one of the biggest achievements in contemporary literature. [Little, Brown and Company, Boston. $1.35 net.

The Invaders, by Frances Newton Symmes Allen, is the kind of book that falls at once into the category of "Read without delay; you can't help loving it." The "invaders" are the Irish and Poles who hold the mortgages on the old estates of a once wealthy New England village; and their final acceptance, socially, by the aristocrats of the town is the gist of the story. There is as much charm in the portrayal of the poetic foreigners as though their creator were a poet instead of a novelist. She may be both. [Houghton Mifflin Company, Boston. $1.30.

The Burden of Woman, Elementary Jane and Jezebel, by Richard Pryce. Each of Mr. Pryce's books is about a woman—the first a noble character who has been betrayed by her lover, the second a plucky, steadfast girl who carries her high principles into her stage life and the third a strikingly original young person who restores to her family its untarnished reputation. This English novelist is full of delights and surprises. [Houghton Mifflin Company, Boston. Each $1.35 net.

One Woman's Life, by Robert Herrick. As usual, Mr. Herrick is concerned with tracing the life of a woman whose social ambitions cost her husband his freedom, his personal achievement and almost his personality. In this case he is fair both to his woman and his man, instead of sacrificing the truth of either to prove his point. There is good work in this novel; it is far superior to Mr. Herrick's last one, "The Healer." [Macmillan Company, New York. $1.35 net.

The Amateur Gentleman, by Jeffery Farnol. England in the early nineteenth century is the scene of the new romance by the author of the popular "Broad Highway." The hero is a farmer's son who learns to be a "gentleman"; the heroine is a lady of rank and charm; and their love story is full of difficulties and glories far beyond normal romantic demands. [Little, Brown and Company, Boston. $1.40 net.

Stella Maris, by William J. Locke. The usual adjectives will not do justice to Mr. Locke's new book, which has a world of loveliness in it. For years little Stella Maris (Star of the Sea) is an invalid, and then, with her recovery, is loved by two great and good men. [John Lane Company, New York. $1.35 net.

The Parasite, by Helen Reiminsnyder Martin. This book will hold the reader's attention because the subject and the author's treatment of it are unusual. Quiet, unobtrusive Joan Laird, hanging on desperately to her place in the social scale, just to please her mother—her only hope of escape being a wealthy marriage—attracts the attention of Judge Randall through her devotion to his son. The judge is wealthy, famous and much sought after, though divorced from his wife, and he determines to offer Joan the nominal position of wife in return for her devotion. Joan accepts, and the quiet dignity with which she fills her position, the poise and self-reliance which have become part of her since she is no longer a tolerated dependent, win the admiration and love of the judge, and the story proceeds to a happy ending. [J. B. Lippincott Company, Philadelphia. $1.35 net.

The Judgment House, by Gilbert Parker. It is interesting to read an author's statements about his own work. In a preface somewhere Sir Gilbert writes: "This at least can be said of all my books, that not a page of them has ever been written to order, and there is not a story published in all the pages bearing my name which does not represent two or three other stories rejected by myself." His new novel is of the modern problematic type, dealing with a vain, flowerlike Englishwoman and the three or four men she draws within her coils. The scene shifts between London and South Africa, and the reading is engrossing though not always pleasant. [Charles Scribner's Sons, New York. $1.35 net.

The Combined Maze, by May Sinclair. Ranny Ransome, stern in his resolve never to become "weedy" or "flabby" (after the manner of his forbears), develops into a beautiful physical specimen through years of systematic training and decent living. The powers of the universe seem within his grasp, when suddenly he falls in love with the wrong woman and marries her. He recognizes the right woman too late, and both he and she fight their battle of denial with a fortitude that seems almost destructive. Miss Sinclair appears rather exaggerative at times, instead of showing the steady hand that controls most of her other work. [Harper and Brothers, New York. $1.35 net.

New Leaf Mills, by William Dean Howells. Another of Mr. Howells's interesting stories. It is dated sixty years ago in the Middle West, where Mr. Howells himself grew up, and is the story of a "new church" man, who rejected the usual notion of hell and the personal devil, and so was somewhat out of favor with his neighborhood. He and his brothers decided to establish a communistic colony, according to the principles of Robert Owen. Mr. Howells tells how the whole came to grief. [Harper and Brothers, New York. $1.50 net.

The Happy Warrior, by A. S. M. Hutchinson, is an English novel of great charm that has run into several editions since its publication. It exhibits the art of romantic fiction at its best, and is marked by a distinctive craftsmanship. [Little, Brown and Company, Boston. $1.25 net.

Short Stories

The Nest, by Anne Douglas Sedgwick. The author of "Tante" offers several stories here, including the very first one she ever wrote, as well as some of her latest. Each of them is built around a little group of cultivated people and is shot through and through with the subtleties inherent in their—shall we say it?—hothouse existences. They are amazingly clever stories; they belong to the world of Mrs. Wharton, though they reflect an art quite their own. [Century Company, New York. $1.25.

Seven Scots Stories, by Jane H. Findlater. Miss Findlater's short story art is well known to magazine readers, and this collection of Scotch tales is representative of her best work. There is a delicious one called "The Bairn-Keeper"—a wistful story of a child who assumes all the responsibilities of motherhood and then rebelliously resumes her childhood. [E. P. Dutton and Company, New York. $1.35.

The Night-Born, by Jack London. A collection of ten short stories in the characteristic London style. There is a great deal of blood in them, and yet there are some excellent strokes of character painting. It is all very realistic and we have no doubt that the stories will be widely read. Most of them have been published heretofore in the magazines. [Century Company, New York. $1.25 net.

Poor Dear Margaret Kirby, by Kathleen Norris. A collection of eighteen short stories by the author of "Mother" and "The Rich Mrs. Burgoyne." Every story is sweet spirited and worthy of the succession into which it has come. It is one of the best books of the season and deserves the welcome it is sure to receive. [Macmillan Company, New York. $1.25 net.

'Twixt Land and Sea, by Joseph Conrad. The three stories in this volume are all of the tropics and are all done with a big sense of power. Mr. Conrad's talent is very definitely identified with the elements—particularly the large landscapes of sea and sky; and his human figures share the bigness of his landscapes. [George H. Doran Company, New York. $1.25.

Roast Beef Medium, by Edna Ferber, relates the business adventures of that wholly original character, Mrs. Emma McChesney. Her son Jack learns to make a man of himself by sharing some of her difficult experiences "on the road"—and there are other interesting developments. [Frederick A. Stokes Company, New York. $1.20 net.

The Adventures of Miss Gregory, by Perceval Gibbon. Miss Gregory is the kind of woman one rejoices to know. She is 50; she is fearless, frank, funny and fascinating; and she has the most absorbing adventures. Mr. Gibbon deserves a hearty thank offering for having created her. [G. P. Putnam's Sons, New York. $1.35.

The Checker Board, by Sybil Grant. The author is the earl of Rosebery's daughter, and her skill with the short story form, added to her wide choice of subject, shows her to be a woman of wisdom both in literature and in life. [George H. Doran Company, New York. $1.20 net.

In Lighter Vein

Stephen March's Way, by Harry Herbert Knibbs. This story of love and adventure and woodcraft is laid in the northern forests and moves with a steady, virile swing that grips the reader's interest. A fine old logging boss makes a justifiable assault upon a sneak who is illicitly furnishing whisky to the logging crew; and then begins the excitement. [Houghton Mifflin Company, Boston. $1.25 net.

The Impossible Boy, by Nina Wilcox Putnam. As a boy Pedro *is* impossible—because he happens to be a girl. Disguised, this unconventional young woman goes to the city to become an artist; and then love appears to interfere with her plans. [Bobbs-Merrill Company, Indianapolis. $1.35 net.

Tackling Matrimony, by George Lee Burton. A wealthy girl marries the poor man she loves and proves that marriage can be happy without any luxuries save those of love and understanding. [Harper and Brothers, New York. $1 net.

The Case of Jennie Brice, by Mary Roberts Rinehart, tells of some mysterious happenings during a great flood. Not so pleasant as some of Mrs. Rinehart's former stories. [Bobbs-Merrill Company, Indianapolis. $1 net.

The Mystery of Barranca, by Herman Whitaker. Love and fighting in Mexico, the hero an American engineer, the heroine a hot-blooded southerner. [Harper and Brothers, New York. $1.25 net.

Sally Castleton, Southerner, by Crittenden Marriott. A romance of the civil war, with a hero and heroine on opposite sides of the struggle. [J. B. Lippincott Company, Philadelphia. $1.25 net.

Seven Keys to Baldpate, by Earl Derr Biggers, relates the love and mystery adventures that befall a novelist who goes to a small town in search of solitude. He seeks out a summer hotel which he believes is closed to the public—and finds its inmates all under the same delusion. The situation furnishes him with plenty of "material." [Bobbs-Merrill Company, Indianapolis. $1.30 net.

Pollyanna, by Eleanor H. Porter. Pollyanna is a little girl who finds some reason to be glad for everything that happens to her—even when it comes to automobile accidents. Her story follows more or less the familiar lines of "Rebecca of Sunnybrook Farm" and is full of quaint helpfulness. [L. C. Page and Company, Boston. $1.25 net.

The Sojourner, by Robert Dull Elder. Jack Holliday, Princeton athlete and charming fellow, leaves college under a misunderstanding brought about by his chum's dishonesty in an examination. In the far West he comes into his own and wins the girl he has always loved. A clean, refreshing story. [Harper and Brothers, New York. $1.30 net.

War; or, What Happens When One Loves One's Enemy, by John Luther Long. A decidedly unusual and delightful story, told by the father of two boys who love the same woman. There is more love than war in it, though the background is our great battle of the sixties. [Bobbs-Merrill Company, Indianapolis. $1.30 net.

The Sixty-First Second, by Owen Johnson. One of the most original and skillful of mystery stories. It is concerned with a woman's loss of a valuable ruby; its characters are all of the ultra society type. [Frederick A. Stokes Company, New York. $1.35 net.

The Man Who Would Not Be King, by Sidney Dark. The hero insists upon being a dreamer instead of a man of affairs, and justifies himself in a fashion that reduces the reader to hearty chuckles. [John Lane Company, New York. $1.25 net.

The Lovers of Skye, by Frank Waller Allen. Skye is a little village in which there are no lovers until a girl called "Skylark" and a youth of the great outdoors set the fashion. Charmingly written. [Bobbs-Merrill Company, Indianapolis. $1 net.

The Lee Shore, by Rose Macaulay, is the novel which won the $5,000 prize offered last year by Hodder and Stoughton. Its English hero is an aristocrat who prefers to be a vagabond, and invites his soul in the enchanting coast towns of Italy. [George H. Doran Company, New York. $1.25 net.

Bobbie, General Manager, by Olive Higgins Prouty. The splendid story of a girl who mothers a whole family. It has freshness, humor and a great deal of natural charm. [Frederick A. Stokes Company, New York. $1.25 net.

Miss Mystery, by Etta Anthony Baker. The plot centers about a girl's loss of memory and her consequent efforts to discover her identity. A good romance, interestingly written. [Little, Brown and Company, Boston. $1.25 net.

The Motto of Mrs. McLane: The Story of an American Farm, by Shirley Carson. Mrs. McLane's philosophy is cheerfulness, and her rewards are rich beyond measure. [George H. Doran Company, New York. $1 net.

Snapshots of Fiction for Various Tastes

The Penalty, by Gouverneur Morris. The usually charming Mr. Morris is disappointing in this new story. It concerns a repulsive legless man and a girl sculptor who provokes him into loving her; and it is all quite unnecessarily offensive. [Charles Scribner's Sons, New York. $1.35 net.

Wild Justice, by Frances Clare. Of the extremely modern and risque type in treatment, this novel in its teaching upholds the ancient law that happiness is bought by renunciation. [Duffield and Company, New York. $1.25 net.

The Eternal Maiden, by T. Everett Hare. Based upon an Eskimo legend, this beautiful, passionate, tragic love story is one that will appeal to the discriminating reader. [Mitchell Kennerley, New York. $1.20 net.

The Story of Stephen Compton, by J. E. Patterson, is a realistic novel treating of present-day industrialism and social unrest. The early scenes are laid in the cotton manufacturing district of Lancashire, where Stephen Compton is born and struggles to make a position for himself in the world. Starting at the bottom of the social ladder, he raises himself to the prime ministership. [George H. Doran Company, New York. $1.25 net.

The Burning Question, by Grace Denio Litchfield. Deserted by his wife, who is reported to have killed herself, Warren Dean marries a second time—whereupon the first wife, unaware, reappears. The struggle is a bitter one for all three of them, until "sudden the worst turns the best to the brave." A thoroughly good story. [G. P. Putnam's Sons, New York. $1.25 net.

Uncharted Seas, by Robert Adger Bowen. An interesting though rather unconvincing story of a prima donna and her illegitimate daughter. It is not at all of the objectionable type; its men and women are high-minded, cultivated people, and its faults lie rather in a certain naive exaggeration of drawing. [Small, Maynard and Company, Boston. $1.35 net.

The Career of Doctor Weaver, by Mrs. Henry Backus, is a compelling story which takes the reader behind the scenes in the medical profession. Dr. Weaver, a famous specialist, has his professional temptations, but he also has a steadfast young brother who helps him to play the straight game. [L. C. Page and Company, Boston. $1.25 net.

The Quest of Glory, by Marjorie Bowen. Miss Bowen is writing some of the best historical novels that are being published. This one, laid in the France of Louis XV., has Voltaire, Marmontel, the Duc de Richelieu and the king among its characters. [E. P. Dutton and Company, New York. $1.35 net.

The Daughter of Brahma, by I. A. R. Wylie, presents a dramatic picture of life in India and emphasizes the futility of attempting to bridge the deep gulf between the East and West. Well written and contains some clearly drawn character work. [Bobbs-Merrill Company, Indianapolis. $1.30 net.

Unexpected Affinities: A Serio-Comedy, by Susan Taber. The love affair of a girl and man who seem wholly unsuited to each other, and the domestic complications of their friends, furnish the theme of a rather trivial novel of New York society. [Duffield and Company, New York. $1.25 net.

The Frontiers of the Heart, by Victor Margueritte. The scene is the Franco-Prussian war, the two leading characters a French woman and a German doctor, the theme their struggle between love and patriotism. [Frederick A. Stokes Company, New York. $1.25.

The Land of Content, by Edith Barnard Delano. Rosamond Randall, an immensely wealthy, petted, courted and yet dissatisfied young woman, is gradually initiated into the lesson that service is the secret of contentment. [D. Appleton and Company, New York. $1.30.

Lanchester of Brazenose, by Ronald McDonald. Betrayed by his wife, Raymond Lanchester takes her sin upon his own shoulders and has a bitter time of it until he is rewarded by the love of a good woman. [John Lane Company, New York. $1.30 net.

Topham's Folly, by George Stevenson. Through the eyes of Mary Ann, a servant of the Tophams, we are given an interesting picture of that peculiar family. The book is quaintly out of the ordinary. [John Lane Company, New York. $1.30 net.

The Stain, by Forrest Halsey, presents the unusual plot of a girl thief being sentenced by a judge who is her father. The story is melodramatic, though not badly done. [F. G. Browne and Company, Chicago. $1.25 net.

The Silent Battle, by George Gibbs. The title has reference to a man's fight against an inherited love of drink. He comes out victor in more ways than one. [D. Appleton and Company, New York. $1.30 net.

Through a typographical error the title of the new novel by Mr. and Mrs. Williamson, "The Heather Moon," was incorrectly printed as "The Heather Moose" in the issue of April 24.

A SCHOOL FOR MANY

How Highland Park College Seeks to Serve a Great Body of Young Americans

BY OLIVER R.

THESE LINES will be read by many men whose success the world acknowledges, but whose beginnings were very remote from the high places. Their start toward the goal was really made when first they determined that the best and the most that was in them should some way be realized. Though the immediate possibilities open to them may have been humble, they sought advancement by learning to do most efficiently the duties that fell to them. Farmers, mechanics, clerks, even unskilled laborers or toilers at chance occupations they may have been, but hard work, good sense, persistence and maintenance of true manhood carried them forward in spite of limitations and difficulties. All through America's history such men have risen to leadership, while others possessing ample privileges and bearing parchments from high institutions of learning have failed.

It Is the "Average" Folk Who Determine America's Destiny

A lesson the world is always learning and always apparently striving to forget is that while the exceptional few may lead, they cannot lead the nation beyond the moral, intellectual and practical capabilities of the great average. We speak of education—and perhaps more especially of religious education—as though the world were to be made up of bankers and millionaires, lawyers and physicians, teachers and ministers. Seemingly we declare that if the minority specially prepared for these walks in life can be taken care of the majority of the younger generation need give us no special concern. It is time that the church particularly should take cognizance of its duty toward the great majority who must perhaps be content with less than an exalted position in life. Some who have natural genius will make their way to distinction, but the larger number take no less honorable place with the sturdy millions who constitute the bulwark of the nation—those whose skilled hands fashion the contrivances which enter into manufactures, who cultivate the soil and "keep" the books, and sell the goods, and man the establishments, small or large, which are a part of industrial and commercial life. They cast the votes which elect Presidents and governors; they influence by power of numbers and force of sentiment the moral and social conditions of their communities. Individually helpless against great economic or political evils, in the bulk they are all powerful. America's destinies are determined by clean-handed, clear-headed, pure-hearted "average" folk, and it behooves the church to show a more serious recognition of this fact than it has shown in the past.

Just now there is an awakening to the need of vocational training. Technical and trade schools for the multitude will multiply. The church is bound to realize that if religion properly has a place in the life of a college of liberal arts, so it should not be absent from a school whose students seek "practical" education for immediate application in life. Here it is our privilege to speak of an institution where public-spirited Presbyterians may, if they will, cooperate in a way that will count for the uplift of standards in which the church is specially interested.

A Work in Advance of Recent Tendencies

Nearly thirty years ago some far-seeing Iowa men, believing that thousands of young people were entering life with their capacities not fully developed, established a school at Des Moines which they called Highland Park College. Here young men or young women unable to proceed through high school, or not fully equipped for the work of life by training received in public schools, were to receive instruction suited as nearly as possible to their needs, with the times for study meeting their convenience and the cost at a minimum. The work thus established had its "ups and downs," but under the energetic and sagacious management of Dr. O. H. Longwell, it persisted and in the main prospered.

Des Moines is not only the capital of the great thriving state of Iowa but a growing manufacturing city, with railroad facilities that make it readily accessible from all directions. The Highland Park College "idea" met local favor and soon in a larger way proved itself. More than 30,000 young men and women have passed into and out of the school during the years of its existence. The mayor of Des Moines is a former student, and many other men prominent in the life of the city received part of their training here. Some of them, as trustees, are now giving their thought and energies to its management. Already the school has reached out into many other sections of the United States and even to lands afar. Just the night before the writer's visit there had been a reception from which the trustees, after greeting 600 students, had gone hand-weary and amazed. Grouped under banners naming their origin, these students were shown to represent thirty-five states and eleven foreign countries. As we viewed these 600 vigorous

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FOLK OF MANY NEEDS

The Story of an Institution That Touches a Remarkably Varied Constituency

WILLIAMSON

young people in chapel next day we did not wonder that even the resident trustees had realized with a sense of astonishment the power residing in such a body—a power not likely to be exerted in any degree for evil, but which properly directed may count wonderfully for good in the future of our nation. It is because the officials and faculty of the school, and the immediate friends of the institution, believe that it must in the future give wider development to this power that this article is prepared. Highland Park has its local value and a lasting mortgage claim upon local support, but its responsibilities and its claims upon Christian interest are not to be held within city or state bounds.

A Multiple Service Which Is Meeting Manifold Needs

The school's great claim upon this wider interest lies in the fact that its comprehensive service is of a nature that is thus far not duplicated elsewhere. Colleges of all sorts, professional schools and schools of business, engineering and technology are numerous indeed, many of them doing in specialized lines work similar to that carried on at Highland Park. But nowhere are all these departments of usefulness grouped together in just the same way. What has been done, what is being done, and what may be done, these make a story certainly enlightening and practically interesting to all who are concerned with the future of the young men and young women of America.

Immense Possibilities for the Years to Come

Doubtless it is not worth while to trace through all the years the history of Highland Park College. There have been vicissitudes—thrice since the school came under Presbyterian control fire has destroyed essential equipment; and where economy is carefully studied as it is there the ship of learning sometimes voyages through shoal water. But in the attractive suburb of Highland Park one finds today an equipment, a faculty and a student body which suggest immense possibilities in the years to come. The campus occupies a commanding site. At the center stands the main college building, containing offices, recitation rooms, dining room, library, laboratories and the chapel seating some 1,200. In Science hall are located some of the studios of the college of music and oratory, the gymnasium, the college of pharmacy, the finely equipped business department and smaller assembly rooms for student organizations. Humboldt hall now provides dormitories for the woman students, with several laboratories in the basement, and a number of residence cottages owned by the school adjoin the main campus. Adjacent also is the large athletic field, where the various outdoor sports receive a vigorous exemplification. The engineering shops and power plant are extensive, yet the pressure of students must soon force enlargement.

It is the theory of Highland Park College that it shall adapt itself—not, indeed, to the student's whims or laziness of habit but to his natural capacities and the conditions of life which determine how much time and money he may devote to preparation. If he has an aptitude for machine work, or for engineering, or for business, but can afford only a three months' stay, the purpose is to give him in that time just as much help as can be planned and made available. If he can pursue a full college course, the school will give him its best; if a combination of cultural and vocational training is needed, he can get that. Furthermore, by an "extension" arrangement, he can take some of his courses by mail and complete them in residence, or reverse the method. The financial arrangements are also adapted to the limitations of self-respecting students.

Important Departments That Touch Many of Life's Occupations

This wide diversity of work makes anything like detailed description impossible here; the various catalogues of the school constitute a small library in themselves. But we must note briefly the character of the departments. A school that doubtless has counted as much as any of its associates in influence upon Iowa itself is the normal college. Here a good professional training is provided for teachers in public and private schools, including five different courses. Hundreds of teachers have been trained here, the summer terms being especially popular. The academy provides for students coming without adequate preparation for college, and also offers special courses for those who cannot go farther. The college of liberal arts embraces classical and scientific courses with approximately the standard requirements for admission and graduation.

Nowhere has demand more fully justified the existence of a department than in the case of the engineering school. Many of its graduates have risen to high position, and there are evidences that all of them stand well in the work they have undertaken. Its work is directed not only to professional but to trades employment. In these days of specialization few apprentices have opportunities to get anything

A DOMESTIC SCIENCE CLASS

A SEWING CLASS

View of Electrical Laboratory

like a broad conception of the trades associated with manufactures and mechanical operations. The skill of the master craftsman is no longer passed on by him to youthful followers; the personal interest and association which in times gone by developed enthusiasm and initiative are lacking in shop and factory. Highland Park, with its equipment and expert faculty, gives the young man something vastly better than the sort of "one-motion, one-piece" apprenticeship of modern industry. More than that, the student group is bound together by a common desire to "learn how" to do the thing in the best way and with the least waste of time, while the personal interest of the faculty and the cultural influences of the school help to develop what is tritely called the "well-rounded man."

College Boys Who Repair Automobiles

Let us indicate the scope of this department by simply mentioning the courses that are provided—not "paper courses" only, but made actual to all the students who can now be accommodated. Civil engineering, with four-year and two-year courses, covering the full scope of the profession; surveying, sanitary engineering, electrical engneering, telephone engineering, electrical engineering, telephone engineering, ceramic engineering (clay, cement, etc.), steam engineering, traction engineering, gas and oil engineering, automobile engineering (constructive and operative), machinist work, blacksmithing, carpentry, manual training and mechanical draftsmanship. Into most of these departments there enter further subdivisions—electrical engineering, for example, includes telegraphy—and there is everywhere excellent provision for practical demonstration. Students have made and put into successful operation not a little of the machinery and power apparatus of the school. An interesting sight is the group of boys who journey about the demonstration field on the big traction engines which they are constantly taking apart and putting together. Scores of Des Moines automobiles are kept in repair by Highland Park boys. Not all of these students will become professional engineers or mechanics; frequently the knowledge and practice gained here is to contribute to greater efficiency in other occupations. To the visitor the equipment would appear to be of excellent character, many of the instruments and machines being the best tested products of America's leading makers. More of them, with more working space, is the need if additional students are to be cared for.

The long-established pharmacy school, over which presided the late Professor Macy—known nationally as a chemist—has been a most successful branch of the college work. Its elaborate provision for instruction and practice, with its able faculty, suggests thorough work. The same may be said of the really extraordinary college of business, which has been exceptionally successful in spite of the existence of a great many competitors. In addition to the usual courses, there are a civil service school and a college of telegraphy which boasts of a miniature railway used in conjunction with train dispatching. The school of music and oratory, besides its quarters at the campus, maintains a large downtown school that is prominent among Des Moines' institutions.

A Demand That Has Insured Permanence for the Institution

Highland Park College would not have persisted through the years in the absence of a very distinct demand for the service it is attempting to render. Stories of sacrifice and persistence in the face of obstacles in order to secure the advantages of the school could be multiplied. The great colleges and universities deal mostly with rather exceptional classes. Highland Park serves the thousands who have no particular advantages in life and who must depend upon their own labor and ingenuity in making the best of their natural gifts. This is a tremendously important fact for the friends of Christian education to ponder. Nor is the work of the college all in the way of preparation for the first steps in life. Sometimes the young man or young woman who has attempted to earn a living finds that his or her equipment is deficient, and comes to Highland Park to make it good. Not long ago a young man who had applied for entrance asked regarding the possibility of renting a cottage, and it was found that he and his wife had husbanded their resources so that he might reside near the school long enough to better qualify himself for his work in life. Many of the young men who come to the school earn part or all of their expenses by tending furnaces, clerking in stores at odd hours or assisting in the dining room. The average cost for the school year is about $200, which means that in every particular the student is given the benefit of wholesale purchases and of economical administration.

Students at Highland Park come very largely from country homes and small towns, though the larger cities also contribute. As previously noted, a large number of nationalities are represented, and probably every religious denomination, including Jews and Catholics, would find adherents in the classes. The Christian work of the school is necessarily not sectarian, but the opportunity here presented is not neglected. Chapel is compulsory twice a week, the Y. M. C. A. and Y. W. C. A. organizations are active; there are frequent special meetings of a religious character and the local churches draw a considerable number of the students to their Bible classes. While the religious work of the institution must always be operated under certain reasonable limitations, there is offered here a splendid field for the demonstration that Christianity is necessarily a part of life for those who may always labor with their hands as well as for those who go into professional causes. Religion should have its vital part in this as in any other preparation for mature responsibilities. It is true that a large number of the Highland Park students do enter professions; and many of those who prepare here for manual work, or comparatively modest occupations in connection with business, afterward develop into leadership. But the church must not neglect the importance of presenting the religious aspect of life to those who are not to be prominent as well as to those who are expected to be leaders.

This institution is seeking to serve the 90 to 95 per cent of the youth of today who do not go beyond the seventh or eighth grade in public school. It is this percentage that creates the problem element in the present-day industrial and social world. Highland Park, with its consideration for their peculiar needs, offers them an opportunity not available in the departments of our state institutions, as the latter require high school credits for admission.

Face to Face with a Future of Large Possibilities

As we have previously indicated, within recent times it has become apparent that a somewhat larger development is possible for Highland Park College. A year or so ago, with the approval of the Iowa Synod and Des Moines Presbytery, a number of Presbyterians interested themselves in a plan to take the school from private control and place it in the hands of a board of trustees. Acting under this sanction, they accepted a transfer of the property, conservatively valued at $350,000, in consideration of a bonded obligation of only $175,000. Dr. Longwell, for many years the successful head of the institution, is at present broken in health and Dr. George P. Magill, pastor of Central church in Des Moines, was induced to become acting president, and with the cooperation of the board of trustees—including representative men of Des Moines and vicinity—he is working energetically to place the school in a position to make fine progress in the immediate future. The present enrollment of 700 in the main college, 200 in the downtown music school and 600 in the extension department is the largest thus far recorded, and there is every reason to believe that with the improvements a comparatively small amount of money can make possible at an early date the attendance will be constantly increased. The most pressing need of the moment is the completion of the new dormitory for young women which has been partly constructed and which will greatly facilitate the work of the school when occupied. It is a well planned, fireproof structure. The present gymnasium is not equal to the needs of 500 or 600 boys, and there are other additions to the equipment which would help greatly to carry out the purpose of the school to give to the students more than 100 cents in return for every dollar they are able to contribute toward the expense of their education.

Highland Park has a just claim for consideration—not in rivalry with any other schools in or out of Iowa, but on the basis of its distinctive possibilities for usefulness. If the church, through its thoughtful givers, shall respond to the opportunity and the responsibility here indicated, there is little doubt that it will have reason to be proud of having again shown its wisdom in adapting itself to the genuine needs of the people for Christian preparation for life.

One of the most interesting features for the visitor at Highland Park is the traction demonstrating field. This picture shows some of the classes engaged in practice work.

BRADFORD HORTON, MAN

BY RICHARD S. HOLMES

CHAPTER XXVI.

"GONE—BUT NOT FOREVER"

PRESTONBURY knew the story of the wreck and rescue before noon next day. The Evening Journal paid a glowing tribute to Professor Horton. Boating parties stopped at Jake's the second afternoon to offer congratulations, but the hero was not there. To all Jake told the same story.

"It vas dis vay; Brofessor Horton pulled der fraulein from der vasser. Den he row avay down der lake. He sendt vordt to der old man, den he row pack. Ven der fater come, Mr. Horton, he go avay. No, I not expect he vill come pack. He take his poat und all his dings. He go; das ist alles."

Conjecture was wide and puzzled as to why Horton had vanished. It had suddenly dawned upon his friends, who had all this time supposed him at Glencoe and had wondered somewhat at not hearing from him, that he had spent the summer actually in hiding at Jake's. "What do you suppose he was doing up there, all alone?" one said to another, and Joe Jickers would reply, to veil what he thought he knew to be the true reason, "Giving himself new lessons in how to be different from anybody else. He probably got up that storm just to show what he could do."

But why he had disappeared just in the hour of such triumph not even Joe could explain, and Ansley and his stepson, who could have explained, kept their own counsel.

On the day when the seminary opened, however, Horton was in his place with his associates, and on the following Sunday he preached the first chapel sermon to an auditorium crowded with people from the town, who said as they left after the service, "He can preach almost as well as he can sing." Not even the presence of Eleanor Elmore, sitting at one side with her sister Caroline, could overturn his poise, though he flushed with pleasure at the sight of her.

To meet her socially, however, with matters at the point they stood between them he felt would be an impossibility for both. Honor would not allow him to ask from her an explanation of the "promise" to which he had heard her father make reference on the night of the storm, and he realized that she was not a woman either to break a promise or to volunteer an explanation, even to the man she loved, until it was asked for. With affairs at such a deadlock there was nothing to do but to perform steadily his seminary work until the achievement he had laid down for himself there should be accomplished, and to avoid every possible situation that would give Eleanor pain.

Accordingly, he resigned from the Shakespeare Club, and as the winter passed declined such invitations to social functions as he had accepted readily enough the year before. He had no heart even for the cozy fireside of Joe and Alice Jickers, who wondered disappointedly at his desertion of them. Joe, keen observer that he was, did not doubt that Mr. Elmore was in some way responsible for the transformation of his "new type" into a recluse, and he had more than a suspicion that Eleanor was in some way involved as he saw her lack of animation and her increasing quiet of manner. Gracious and lovely as ever, she seemed to have lost the bubbling spirits that had been one of her charms. He said nothing, however, even to his wife.

There were no more of the frequent chats in Ansley's office that Bradford had come to enjoy in the preceding winters. The senator was much in Albany, and only once when he was at home did Horton call upon him. That was on the day after Samuel Maxwell's funeral; the cashier had died suddenly from heart failure, and Ansley had been called home.

"You haven't been to see me once this winter, Bradford," Ansley hailed him as he appeared in the office.

"No, I've been very much occupied."

"Oh, nonsense! You are no busier than you were a year ago. You're taking that Branscombe incident too much to heart, my boy. That will all clear up. Take a new tack. You'll make port by and by, with Eleanor on board, too."

"Don't, Ansley, please. I did not come about such things. There's a grave in my heart and the flowers are not blooming on it yet. I want to bring Barney back to Prestonbury and put him in Maxwell's place. If it had not been for me he would succeed now to the post naturally. I want him to have it all the same."

"What a man you are, Brad! Always thinking about someone else and never about yourself. I can put Barney in there, and I will, too, just for you."

Bradford rose. "Good, Ansley. That's all I came for. Good-by."

When Barney O'Toole returned to Prestonbury people were greatly surprised—first, that the bank would have him; next, that he was called Barney O'Toole; and last, that he and Horton were the closest friends and companions. Yet the professor never stepped inside the bank, even to see Barney. He kept his bank account now at the Orsina National. He met Mr. Elmore occasionally on the street, but never gave him the slightest sign of recognition, and to avoid meeting him on Sundays he gave up the choir and was away somewhere preaching almost every week.

In May he paid a second thousand dollars upon the mortgage against his mother's house.

"Half gone now, Ansley," he said as he laid down his check. "Two halves will make a whole. And I'll pay the other half. You'll not lose anything by what you did for me."

"I should not regret it if I did. When I once make up my mind to do a thing I accept all it brings. It's all part of the day's work, Brad. Are you going to Glencoe this summer?"

"No. I will be in Berlin in two weeks. I sail now in two days."

On the anniversary of the storm upon Orsina lake Eleanor Elmore received a letter postmarked "Berlin." It was very brief, but it filled her heart with joy.

"Dear Eleanor: This is the anniversary.
Lovingly, BRADFORD."

That was all. He gave no foreign address, but found, as he hoped he might, when he had returned to his post in September a letter which read,

"Dear Bradford: I have not forgotten.
Lovingly, ELEANOR."

So passed another year and then another. Bradford Horton, the boy who stood before the clock tower with a half-dollar in his hand, had become a man, stern, strong, silent.

At the end of the second year he sat one morning in the office of Senator Jickers, waiting the lawyer's coming. When he arrived Bradford went directly to the matter he had in hand.

"I've come to pay up that mortgage, Ansley." He handed the lawyer his check for principal and interest. "Get the paper for me, will you?" he added.

Ansley produced the mortgage. Horton looked at it a moment, turning it over nervously, while his friend watched him in troubled silence.

"Send the satisfaction piece to my mother in Glencoe, will you, Ansley?" he said, breaking the pause at last.

"You prefer to have me send it?"

"If you will." He rose. "Good-by, Ansley. You've been a good friend to me. Good-by." And before the astonished lawyer could make reply he was gone.

"Caroline," Ansley Jickers said to his wife that night, "I don't know what to make of Bradford Horton. He has changed entirely. He acts like a living dead man. He's got some course mapped out, I don't know what, and I didn't dare ask him a question this morning, well as I've known him. It seems as if something must have happened to quench the fire of every sentiment in his soul."

"Don't you know what? You were at Jake's that night, and I should think you would."

"Oh, in a general way. But I never knew what led up to that situation, nor what happened after Charlie and I went downstairs."

"Well, Eleanor told me without my asking questions. Poor child, she had to tell somebody. It seems she and father had a quarrel in Shanghai, all because father became possessed of the idea that she was infatuated with Bradford and that he was in love with her. It was the excitement then that brought on that long illness of father's. I don't suppose she realized herself, then, that she cared anything about Bradford, but she didn't like injustice and she took his part, and the upshot of it was, she promised father, to quiet him, I suppose, that she'd never marry Bradford or anybody else against his will. You know how she regards a promise, and you know how proud he is, so there you have it."

"But your father had been well disposed enough, I thought, to Bradford all that first winter after they came home."

"I know. But Lennie says he came to their house just after the seminary closed that summer and was closeted with father for an hour, and that was just before he went away. Nobody heard any more of him till the night of the storm, you know. Now, my theory is that he asked permission that night to ask Lennie to marry him, and Father Elmore refused, and their next meeting was at Jake's, and you know what that was."

"You've got quite a head, Caroline! Did she happen to say what more happened that night that I didn't see?"

"Yes. Father ordered Bradford to clear out, to put it briefly, and Bradford faced it out and told him he'd never speak to him again. He hasn't—hasn't spoken or recognized father in any way. Father'll never come round, I'm afraid, and Eleanor feels she's tied by her promise, and she's afraid to mention the subject to him for fear of bringing on another stroke. She says Bradford will never lay himself open to another such scene. She doesn't blame him—I think she rather loves him better for his honorableness—but she's breaking her heart, and that nearly breaks mine." The tears were in her eyes as she finished.

Ansley had grown graver and graver. "I wonder what set Elmore so against the fellow, anyway," he reflected aloud. "He lived down the Drum episode long ago, and I never knew your father to be so prejudiced and narrow in anything before. Bradford's proved long ago what his character was, father or no father."

Caroline hesitated. "Eleanor swore me to secrecy on one point I haven't told you, Ansley. I'm afraid you'll let it get back to Father Elmore if I tell you, and that would grieve her so."

"Don't you know me yet, Mrs. Ansley Jickers? Don't you know I'm wise and wary and have a deep well to keep secrets in?"

"Well, then, drop this into it. Lennie says that just at the time of the Drum business her father had a spiteful, malicious letter from Bradford's adopted mother—the one in Glencoe he's done everything for since then—saying that he was a nameless child left on her doorstep and brought up by her husband, and that he'd always been wicked and ungrateful. Father was influenced by that, of course."

Ansley whistled long and expressively. "So that's the rest of the matter! Well, it's a pity Brad has taken himself off. I happen to know that he could set himself perfectly right on that score, if he only would. Even if he were here, though," he added, "he's so quixotic that I don't believe he'd do it, even if Mr. Elmore faced him with the letter itself."

"What do you know, Ansley?"

"Can't tell you, dear. Lawyer's confessional secrets, you know—can't tell you." And not another word could she persuade him to say on the subject. Into his mind, however, had flashed at once the recollection of the letter given him years before by Mrs. Horton. "I wonder," he thought, "if that wouldn't set everything right."

Yet he could not bring himself, in honor, to break the embargo laid upon the delivery of the inclosure to Mr. Elmore without the permission of the writer. Next day he wrote for that permission, but before an answer to his letter was received Bradford's purpose was too clear. He had placed his resignation as professor in the hands of the directors, had refused all requests to reconsider his decision and before the week was ended had left the city, leaving no word as to his destination.

He had, however, left one matter of personal interest in the hands of Barney O'Toole. Eleanor Elmore was taken by surprise when one day the cashier called upon her. "I have a letter for you, Miss Elmore," he began, "which Mr. Horton left with me, asking me to give it to you in person after he had been away a week. That is why I have ventured to call."

She took the letter and thanked him. "Will it embarrass you if I ask where Professor Horton has gone?" she asked hesitatingly.

"No, but I can't answer the question. I only wish I did know where he's gone. He's the best friend ever I had, Miss Elmore."

Eleanor made no comment on the little confidence; her interest in her own matters was too great.

"Do you think Mr. Sleighton knows?" she asked.

"He may, but I think not. He took all his money in gold; when I offered him a draft he said a draft would mean identification, which shows he doesn't mean to have anyone know where he is."

Barney did not prolong his call, but as he left his abstracted hostess she added to her good night, "Come again, Mr. O'Toole. You're Mr. Horton's friend, and I shall always be glad to see you."

Left alone, Eleanor took the precious letter away to her own room. Its pages were full of affection; in them he told the story of his long love for her, told how it began before the gate on Sunset hill, the day of his first sight of her. He told, too, why he felt that he must go away from her.

"Do not try to find where I have gone," he wrote. "God has called me to a work which I can do. I must do it." He left her as a parting gift his boathouse and the land it stood on, and the boat in which he had saved her life. "Its name," he added, "is that by which in my mind I have always called you." She smiled through the tears that had gathered, then went on to the ending of the letter. "We shall meet again, my dearest," it read. "I don't know how nor where, but God knows, and our betrothal in Jake's cottage God will sanction and smile on by and by."

Twilight faded into darkness as she sat still at the window. The full moon flooded with light the western hills toward which her room looked out and touched the fleecy clouds with silver.

"Gone," she said, over and over. "Gone! But not forever—oh, not forever! God, let it not be forever. He has loved me too long, too patiently, too truly. And, oh, Bradford, I love you so! I cannot tell you so, dear, but, oh, I do, I do indeed!"

She dropped her head upon her arms on the window sill; the light touched the gold lights in her bronze hair. "He says that we shall meet again," she sobbed. "But when? Oh, Bradford, when?"

Calmer after a little, she went to her writing desk and drew out three letters. One was the note of thanks for the carnations; two were identical, the annual reminders of the storm and their betrothal. With them she placed this last. "He loves me. I will wait until he comes," she said.

CHAPTER XXVII.

REVELATION AND REMORSE

THE ANSWER to Ansley Jickers's letter to Glencoe came in far different shape from what he had anticipated, and only after an interval of ten days. Previous to receiving it, he spent one evening with Mr. Elmore, with the deliberate intention of hearing from that gentleman's own lips the truth about his prejudice against Bradford. Whatever might develop after he should hear from Mrs. Horton, he did not wish it to become necessary to explain the information he had received from his wife, and she in turn from Eleanor, which would seem like a betrayal of confidence. So the lawyer proceeded to accomplish some of his clever detective work.

"They want me to run for governor this fall, Mr. Elmore," he began, as the two sat smoking on the Sunset hill porch.

"So I've heard Well, you ought to make it."

"You think so?"

"Most certainly. It would gratify me greatly. Does the prospect of a campaign worry you?"

"Not in the least. I'm not half as much worried over that as I am over this sudden resignation of Professor Horton."

Mr. Elmore's face hardened. "That is scarcely a thing to trouble about, or to wonder at. My wonder is that he did not resign three years ago."

"What was there to make him resign then?"

"Have you forgotten that night at the lake?"

"What, when he saved Eleanor's life and Charlie's? No, I haven't. I shouldn't think you ever would."

"Saved her life? Yes, and then because chance circumstances enabled him to save it he insulted her before my face. You're right about my not forgetting; it makes my blood boil now to think of it?"

"Easy, easy, Mr. Elmore," urged Ansley in his smoothest manner, as he saw the older man's rising wrath. "I remember what happened, but I didn't see any insult. Oh, yes, I saw him kiss her. I don't wonder; she looked as beautiful as Helen of Troy. I'd have done it myself. By the way, are you sure Eleanor took it as an insult?"

"Ansley, we'd better not discuss this or I shall be angry. His action was utterly inexcusable, after what had passed between him and me."

"Oh, ho! So you and he had talked about Eleanor before, had you?"

"We had. He had the impudence to ask if he might offer himself to her."

"You call it impudence, do you, for a man very handsome, very well bred, very gifted, very popular, to want to marry your daughter?"

"I call it impudence. That is just what it was."

"Well, all I can say is you astonish me. So you told him no?"

"I most certainly did."

"But why, Mr. Elmore? You must have had some reason."

"Reason? I should say I had reason. Come into the office. I will show you my reason."

(*To be continued*)

An Ohio Preacher in the Flood

The day before had been a beautiful Easter Sunday, with the largest Sunday school in the history of the church and the largest communion of the pastorate. The pastor's heart was happy. He was bound for a few days' local option campaigning among the old familiar scenes of Michigan.

Two days later came news that violent rains had fallen through all the Ohio and Scioto valleys. That meant flood in the home city of Portsmouth, located at the junction of these two streams. Dates were canceled and a hurried exit made.

At Toledo there were no trains south, but in company with two newspaper men anxious to get to Dayton passage was secured on a "scouting train" over the Hocking Valley railroad. Its journey ended twelve miles from Columbus. There a kind engineer took us to the edge of the flood, and a dray drove us across the only bridge into the city. Across it the yellow flood of the Olentangy was rushing three feet deep.

It seemed certain the Norfolk and Western would be running to Portsmouth. One of my trustees was the engineer who built it, and he had often said they were above all flood water. But men build houses of cards. Every bridge in that 110 miles of track was washed out, and there would be no travel for weeks.

A Twenty-Foot Torrent

After a day's wait an electric road opened traffic to Kingston, thirty miles south. Lurid reports declared Portsmouth wiped from the map. With a church and parish and home in the flood district, it was determined to make the attempt to get through. From Kingston there was a walk of seven miles through the devastated Scioto valley to Chillicothe. It was an awful scene of desolation. The skies had cleared and bright spring sunshine looked down upon a scene of wildest chaos. The river here had spread to six miles wide, but had now receded two miles. Homes lay in ruins. In piles of wreckage the mangled bodies of animals were lying. The refugees were camping in the hills. A torrent of water twenty feet high had surged through the valley and left no living or standing thing. The city of Chillicothe lay under water to the south, and no word had come from it for four days. It was necessary to make a detour over the hills for nine miles to get below it—a hard climb, for Ohio hills are steep. Once I met a man who begged with tears in his eyes for tobacco. He had been deprived for four days!

In one place, looking over a precipice, I saw a company of men standing on a ledge watching something a hundred feet out from the shore. Could I believe it? It was the body of a man lodged in a tree. The flood had caught him and he had climbed for safety. Only a hundred feet of flood separated him from safety, but no rescuers had been able to reach him, and after three days he died of exposure.

Farther on a work train was halted by a dismantled bridge. My story was told to the railroad boys. Hand it to them! They pulled me fifteen miles back to a little village where a rig could be secured. Would they take a present? Not they. "Always glad to help a brother in trouble." A horse was hired for a nine-mile trip to a city where an electric connection might be made. But the horse was slow. He had spent his days on a milk wagon and a mail route. The car would be missed! Then a most joyous sound smote the air. An automobile siren sounded far behind. It was the work of a minute to "swap horses," figuratively, in the middle of the stream. It was a hazardous adventure, but that automobile driver agreed to take me the remaining forty miles to Portsmouth at the modest rate of 40 cents a mile. He earned it, too. It was a wild night ride through mud over hills where they get double crops by plowing both sides. But the little car climbed them all, and at five minutes to 12 landed me on the pavements of the home city. The last eight blocks were made in a "john" boat.

Sixty Feet Above the Average

Already the entire business section of the city was under water, and it continued to rise till the following Sunday night, when it stopped just short of sixty-eight feet, sixty feet above the summer average. Water was twelve feet deep in First Presbyterian church, and our new gymnasium and all its apparatus was under water. But worst of all, two-thirds of the people of the parish were homeless and living in temporary quarters in the public buildings, or camping on the hills. Their homes were ruined, their business interests wiped out. Most of them belong to the middle class, for ours is a downtown church. The Sabbath before had touched the highest mark in our church history. Today the people are scattered all over the city and many have left town.

Next Sabbath was a beautiful day, but the only "divine services" at the church building were performed with mop and broom, for the flood leaves a deposit of sticky silt an inch deep over everything, and it must be removed as the water recedes. Furniture, rugs, floors and walls are completely covered by it. We threw out piles of expensive gymnasium apparatus that had become only junk.

Distress and Optimism Mingle

This evening I took a walk over the parish. It makes the heart sick to see loved ones standing amid the wreckage of their homes answering your query, "I have lost all." Here is a young workman who has others dependent on him. I issued him an order tonight for three cots from the relief committee. It is everything he has. Ten days ago he owned a substantial home. Here is a business man, who had a shop on the river street. A whole section of the bank has crumbled away just in front of his store and the building was slipping. Here is a family who face the future with $6 tonight. Scattered over the city are most of my flock in similar distress. But a strange, cheery optimism seems to mark them all. Hope, which has conquered kingdoms, and the Giver of Hope himself will see them through.

I remember a word the driver on my night trip spoke when we stopped at the foot of a hill in the mud to replace a broken spark plug: "I can't understand all this. There must be something behind it all." Yes, there is, brother, but spell that Something with a capital "S," please.

"Great God, our littleness takes heart to play
Beneath the greatness of thy state;
The only comfort of our littleness
Is that thou art great."

JOHN WIRT DUNNING.

Portsmouth, Ohio.

MISSIONARY WORK

Korean Churches Manifest Steadfastness

Missionaries in Korea insist that, contrary to widely circulated reports, there has been no diminution of the strength, attendance or interest in the native churches on account of the distress and intimidation that have attended the trial of so many eminent Korean Christians for alleged conspiracy against the government. The Bible conferences held during the past winter season, both those held for men and those held for women, have been attended about as usual, and the zeal and intensity of the students were as remarkable as ever before. At one of these conferences, as stated in the last bulletin of the Foreign Board, 140 men were present and all stayed for ten days for study. Most of them were too poor to go to the inn, though board and lodging costs but 10 cents a day. They arrived from the country districts walking, and carrying with them each a sack of rice, a bowl, a spoon and chopsticks. Quarters were provided by the missionaries in which they could sleep and cook the food they had brought with them. An even more successful institute was that held at Seoul, which had an attendance of 500 men from outside the city, besides 100 from the capital itself.

The studies included church government, the shorter catechism, biblical geography and four books each from the Old Testament and the New. Personal work was also discussed, and the students made reports on their own experiences in this particular.

In Central church at Pyeng Yang on Christmas evening 100 new converts stood up to signify their determination to follow Jesus Christ. One hundred more were added to this number during the following week, and besides all these, eighty others professed conversion at North church. The unbelieving inhabitants of Pyeng Yang expressed vast astonishment that the church should be growing at a time when joining it would seem to be inviting trouble. At Syen Chun, though it has been reported that church attendance had fallen from 1,500 to 300, The Korean Mission Field says that in point of fact there is not a falling off of more than 200 in average attendance, and this is explained by the feeling among the people that no home should at present be left entirely empty.

A Bright Side of Korea Persecutions

Writing of the retrial of the great conspiracy case in Seoul, Mrs. E. H. Miller declares her belief that this long continued prosecution of innocent men "will work out into the very best things for the church in the end": "There are many interesting stories connected with it. One of the pastors was in a cell with a heathen from the south of the country for some time. He preached to him and taught him so well that when the man was released and returned to his home, where there were as yet no Christians, now, after a few months, there are a church and seventeen Christians there, all the work of the man from the prison. Two men among the prisoners at this retrial testified to having been converted since the trial last June, and that they were going henceforth to be Christians. A great many of the men who were previously Christians had had their faith deepened and strengthened. The banished men are everywhere preaching and spreading the gospel. It is just like New Testament times."

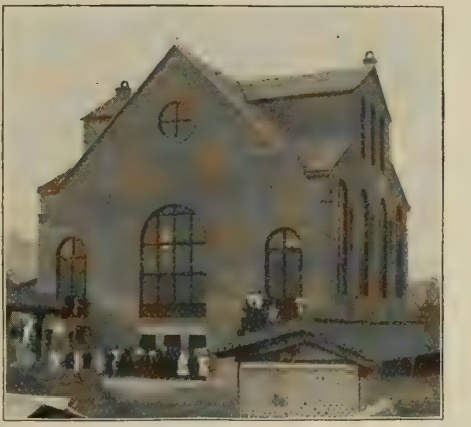
Porto Rico Responding to Education

At a recent meeting of the Women's Board of Home Missions, where the theme under consideration was Porto Rico, Mrs. D. E. Waid and Mrs. McCune Lindsay, recent visitors to the island, spoke with great optimism of the progress of the Porto Rican people. The Women's Board has three schools at Guines, Nueva Paz and Sancti Spiritus, and each of these has already vindicated its work by sending out well prepared students who have taken high standing at Northfield, Mount Hermon and other institutions in the United States.

The government is also doing very practical missionary work in educational lines. When the United States took over the administration of Porto Rico in 1899 there was only one public school building in the entire island. In 1911 there were 323 public schools instructing 145,000 pupils. Many of the rural schools have gardens attached, where the students are given primary instruction in scientific farming. All the schools have manual training, and many of them add a sort of extension work for adults. Five thousand women are being taught to sew by American public school teachers. The public school authorities in the island are looking forward to the establishment there of a great public university, which they hope will extend its educational influence throughout Latin America.

New Church for Seoul Christians

The dedication of the new Central church in Seoul, Korea, is said to have been the most brilliant missionary occasion yet seen in that city. The building is 60 by 70 feet. There are in the basement four schoolrooms, where school is kept weekdays as well as Sundays for a hundred boys and girls. There is also in this lower story a prayer meeting room that seats 300. The main room in the upper story, with galleries on three sides, accommodates 2,200 seated in Korean fashion on the floor. The spaces beneath the galleries and the galleries themselves can be partitioned off by paper doors, and so made into Sunday school class rooms.



New Central Church, Seoul, Korea

The actual count of attendance on dedication day was 2,108 people. Dr. Underwood for the Presbyterians, Dr. Hardy for the Southern Methodists and Mr. Cable for the Northern Methodists delivered each an address, but the rest of the service was conducted by the Koreans. Pastor Kil came down from Pyeng Yang especially to take part. Rev. Wy Yu Han, the native assistant to the foreign pastor, Rev. Charles Allen Clark, offered the dedicatory prayer. Telegrams and letters came from all over Korea from members who had moved away, or members temporarily absent who were unable to return. The Japanese ministers of the interior and education and the American consul general, Mr. Scidmore, were in attendance.

Prepare United Missionary Campaign

The united missionary campaign which has been laid out for March, 1914, under the joint auspices of all the evangelical home and foreign mission boards in the United States will be preceded by 1,250 two-day conferences conducted by special teams of speakers traveling over the country between Sept. 15 and Feb. 15. Twenty of these teams, each including four men, will be formed, and with this number of speakers in the field it is expected to reach every town of 5,000 population or more within the whole United States. Smaller towns will be reached through deputation work undertaken by volunteer speakers going out from these centers.

The second Sunday of February, 1914, is to be designated as Missionary Day, and arrangements are projected by which a universal exchange of pulpits will be had on that day. It is expected that every congregation in the United States will that Sunday hear missions preached by a pastor of some other denomination than its own. A free church distribution of missionary literature is also planned for the months preceding the nationwide canvass for missionary subscriptions.

Throughout the preparations, however, it will be emphasized that this unity campaign looks not only to securing larger missionary contributions but aims also at the development of prayer, Bible study and personal service. Moreover, it is intended to be not for a single year alone, but the precedent established in March of next year is expected to prevail year after year in each succeeding spring.

Missionary Brevities

—Rev. George F. Zoeckler, missionary at Hamadan, counts on Persian inquisitiveness as a distinct missionary asset. He has frequent Persian callers, and takes care that there are enough Bibles in easy reach around the room for any of them to lay hands on. He finds that any caller who comes in is sure to be leafing over a Bible within a few minutes and then the conversation naturally turns to Christianity. Recently four gentlemen of the nobility came in together. While Mr. Zoeckler engaged two in conversation the others began reading the Bible, and one of these suddenly looked up and said: "Listen to this and see how much better it is than the teaching of the Koran." Thereupon, beginning with the fifth chapter of Matthew, he read through the entire sermon on the mount, commenting especially on the superior teaching of Christ as to prayer, alms giving and fasting.

—Students of Union Theological Seminary lately held a meeting to bid farewell to members of the senior class who are soon to go to the foreign mission field. The following men have received their appointments: F. C. Wilcox to China and B. C. Case to Burma under the Baptist Board; Clarence Neff to Foochow, China, under the Congregational Board; W. H. Scott to Jubbulpore, India, under the Disciples' Board, and J. R. Lyons to the Shantung Presbyterian mission, China. Bayard Dodge will go to the Syrian Protestant College, Beirut, for Y. M. C. A. work and F. C. Laubach will apply to the Congregational Board for work, probably in the Philippines. Homer Brown has already sailed for West China to enter the Canadian Methodist mission.

—The summer school of missions at Boulder, Colo., July 5-12 promises to be exceptionally interesting. Eastern women planning to spend the summer in the Colorado Rockies are heartily invited to attend. Mrs. D. B. Wells will teach "The New America" and Mrs. Paul Raymond will present her own book, "The King's Business." The program includes normal classes, method conferences and addresses by missionaries. An attractive feature will be the dedication by the young women of their own new building. The young women will have their own study classes, conferences and recreations, consisting of tramps in the mountains, wild flower excursions, conference luncheons. "beef steak fry," etc.

Board Notes and Announcements

—Among the missionaries heard Friday morning in Room 48, Chicago, were some who had spoken in Sioux City. Mrs. Williams of South America called 1912 "the most successful year I have known of in Colombia." But though since Secretary Speer's visit the force has been doubled, she still pleaded for more missionaries, showing Bucaramanga as a "city of 35,000 where more than half the voters are 'liberal,' that is, disowned by the Catholic Church. The church has dismissed them and they the church." The invitation to speak "briefly" reminded Mrs. Ralph G. Mills of Korea of the request sent to a missionary by a young Oriental: "Will you please come over to my house some evening and teach me arithmetic, geography, history and the sciences?" Other welcome guests heard were Mrs. W. B. Allison of Guatemala, Mrs. W. P. Sidwell, Indiana's synodical president; Mrs. J. D. McDonald, Detroit's presbyterial president, and Miss Sarah Common, Michigan's synodical secretary. The cablegram in newspapers that China's rulers had asked the prayers of their Christian subjects made it an hour of thanksgiving. Echoes from the biennial meeting, too, were thankful. The next biennial meeting will be held in the House of Hope church, St. Paul.

The Open Hearth

New England Synod Self-Supporting

The Synod of New England is to be self-supporting from the start. The synod instructed the Executive Commission and the committees on home missions and publication and Sunday school work to formulate a policy for the synod covering all the activities that are involved in the scope of home mission work within its bounds. This plan provides for the autonomy of the synod and for its entire self-support in its work. Since Presbyterians of New England are giving to the boards interested in this policy far more than twice the amount now received in grants, it will not be difficult to maintain this policy and take up any new work that may seem to be fully justified. Synod voted to adopt the Nebraska plan, which involves autonomy in administration, while all remittances are made to the board's treasurer and all blanks are issued from the board's office. Thus the fullest sympathy and cooperation with the board will be maintained.

It is already becoming apparent that the administration of its own affairs is developing a Presbyterian consciousness resulting profitably in the quickening of the churches into greater zeal. The communicant membership of this synod outnumbers fifteen other synods of the church. There is a healthy growth and a hopeful outlook.

HOWARD AGNEW JOHNSTON.

A Standard for Unison Recitation

Is the graphophone used as fully as it should be to promote religion? It is used extensively to spread the knowledge of good music, but there is a field for it in prose as well as poetry. It is used to teach the correct pronunciation of words in foreign languages; why not for a similar purpose in one's native tongue?

One of the most discordant features of many church services in the utter failure of minister and people to say the Lord's prayer in unison. Congregations used to a slow speaker are "all broke up" when their pulpit is temporarily occupied by a quick speaker. Frequently we see ministers, otherwise careful, who are not precisely accurate in every word and syllable of the prayer. Some brilliant men never learn to recite with proper rhythm.

Now, a graphophone record of the Lord's prayer, spoken by a competent elocutionist, would be a perfect guide and monitor for preacher and people. A minister with a faulty habit could listen to it, by the half hour at a time, in the privacy of his own room; and thus in a short time he would become perfect.

A form of recital which should prove acceptable to a large number of people could be adopted by synods, and later by General Assembly, as standard; and thus we could have uniformity throughout the country—a small thing, indeed, and yet who knows what an enormous aggregate of confused and perplexing, not to say erratic or wicked, thoughts might thus be forever banished!

I am well aware that our Episcopalian friends have standards of all sorts, and in that church one may find innumerable examples of proper or improper enunciation in every exercise of this kind; but what little experience I have had in trying to recite in unison with the congregation in Episcopal churches has convinced me that the Episcopalians, as well as ourselves, need a lot of training! S. G.

A Response from Dr. Kinney

My attention has been called to an article by W. N. Sloan in The Continent of April 3 calling in question the correctness of some statements. Personally, I do not see how it is possible for anyone to misunderstand my statement, but Mr. Sloan's exaggerated interpretation of my words is worse than my exaggeration of the facts even as interpreted by him.

Please notice that while I quote the Cosmopolitan figures, I neither accept nor indorse them as accurate. I was laboring under the necessity of being brief. For example, the book has over 10,000 fewer words than my first manuscript. I quoted those figures to show what some people were thinking. I do say, however, that these figures are "perhaps not too large from the political point of view." What I meant to say then and in what follows was that, counting ex-Mormons (religiously ex-Mormons) and "Jack Mormons," the gentiles who for selfish reasons ally themselves with the Mormons, and the Mormons themselves, the Cosmopolitan figures were not larger than justified by the facts. This, however, is a matter of opinion, and I venture that my opportunities for knowing are as good throughout the West as Mr. Sloan's.

In spite of Mr. Sloan's assertions to the contrary, the Mormons have political influence in Montana. If not, why did neither of her senators vote against Smoot in the senate? If Mormonism has no political influence in the West, why was it that only two senators in the eighteen representing the states of or west of the Rocky mountains had the courage to vote against Smoot? One of those lost his seat at the next election purely through Mormon influence and money.

I have never claimed that the Mormon Church was rapidly growing anywhere from a strictly religious point of view. In fact, I distinctly disclaim that on the bottom of page 177 of the "Islam of America," and have been as severely criticised for that statement by some of my friends, who ought to know as well as I, as I have been for the other thing by Mr. Sloan. But I do assert that for many years under Republican administrations the Mormon hierarchy did rapidly increase its political power. See in The Review of Reviews for March, 1912, under the picture of Senator Smoot this statement, or its equivalent: "Senator Smoot, one of the twelve apostles of the Mormon Church, is the most active representative of the present administration on the floors of Congress." BRUCE KINNEY,

Author of "Mormonism, the Islam of America."

Work for Souls Vital

I have heard some queer things lately which I believe explain clearly why our denomination makes so little headway. I was told that a certain evangelist was invited to conduct evangelistic services in a town of about 9,000 and one question put to one pastor of a church of over 200 was this: How many can I count on to do personal work? The pastor answered he did not know of one. The evangelist, whose labors have been very successful in other places, had very few converts in this town, and this church got only a very few. What a sad commentary on the spiritual condition of any church!

A pipe organ, a learned preacher, wealth galore—a fine engine but no steam to move forward; just enough to keep wheels tight to enable it not to go backward this year. Wait and hear the report of that or any church the next year or two and you will see the record will show decline and decay. The only church fit to live and prosper is that one which is extremely interested in winning souls, where definite decision for Christ is prominent continually. H. W. EWART.

Learning Names of Books of the Bible

I wish to have a few words in the conversation at the Open Hearth about the Sunday school, the building up of which cannot receive too much attention and encouragement. There is, however, one phase of its work as a school which, though not at all neglected, should be made so prominent and permanent as to become such a fixed and settled habit that no teacher or superintendent could omit it, at any session, without qualms of conscience.

The phase I refer to is teaching the names of the books of the Bible. This the writer considers to be invaluable to the scholars who, in a few years, shall be heads of families and leaders in the church. I believe that every pupil should be as familiar with the names of these books as those men and women who are now in their fifties and sixties used to be with the multiplication table.

A few days ago I saw a mother who, when a girl, used to attend Sunday school and who, during our short talk, frankly expressed and deeply regretted her inability to teach her boy in the Bible. Are there not thousands of mothers and fathers, too, sailing in the same boat with this woman, who would not only teach the Bible in their homes but would take their Bibles with them to church if they only knew how to use them? When and where is this to be remedied? We answer, right now and in the Sunday school. There are only sixty-six books in the Bible and there are fifty-two Sundays in the year. The half hour or more allowed for teaching the lesson is sometimes shortened at both ends by announcements, etc., all good, no doubt, but not many of them, if any at all, of so lasting value to the pupil and the church of Christ as a few minutes engaged in the exercise of learning and reviewing the names of these books after a drill in the individual class. R. CORBETT.

"Billy" Sunday in the East

The evangelist, Rev. William A. (Billy) Sunday, closed a seven weeks' campaign at Wilkes-Barre, Pa., last month. This was his first appearance in a typically conservative eastern city.

In figures the results of the campaign are 16,600 signed cards, signifying that this number of people went forward at Mr. Sunday's invitation. Of these, probably a fourth are already members of churches, who for one reason or another felt a desire for reconsecration. Of the remainder at least 8,000 will join some church, almost at once. But the most important results cannot be set down in figures. Literally thousands of men have been brought to stop drinking and swearing. Hundreds of homes are made over again. The moral tone of the Wyoming valley is vastly higher than before, and a resulting campaign for civic righteousness is now inevitable.

All this is important, but the biggest thing about it is that it has been done in an old, conservative, wealthy city of the East. Everybody knew what Mr. Sunday had done in certain parts of the West. But many were skeptical as to his success in older communities. He has accomplished more than was dreamed possible by the promoters of the campaign. His own words, dictated for this article, indicate his feeling in the matter:

"The East seems to be ripe for evangelism beyond my fondest dream. There is a revolt from error to truth—from Unitarianism, Universalism, Christian Science and the so-called "new thought" back to the old-time religion, hung to the nails of the cross."

The impression made by his methods and message upon all classes of people was profound. His characteristic attack upon indifferent churches and ministers was perhaps a little less lurid than usual, but none the less sincere. His slang and platform demeanor did not in the least harm the movement. And his message was a faithful, earnest, truthful presentation of the real gospel. No eastern community need fear that Mr. Sunday will fail, if he can be persuaded to come to them.

Three things he did at Wilkes-Barre, and probably can do anywhere in the East:

1. He persuaded a large number of people, a majority of them men, to make a definite profession of religion, without any attempt at emotional or hysterical appeal. Few communities in the East have for generations seen anything like it.

2. He dynamited the crust of indifference which had been permitted to spread over the community. Nobody else had been able to do it. He did it. The result is a distinct stand for moral and civic betterment on the part of the men.

3. He brought the churches together. Never before had all the churches been together on any proposition. For seven weeks they have worked together, without friction or quarrel, and are glad about it. If nothing else had been done, this one thing was worth the cost.

What did it cost? The expenses of the campaign were $16,600, and that amount was all raised by collections in the tabernacle the first four weeks of the campaign. The offering for Mr. Sunday was taken the last day and proved to be the largest he had ever received—over $23,000. It was given absolutely without begging, and without any machinery being used to raise it. The money question bothers nobody in Wilkes-Barre in connection with this campaign.

Possibly the best evidence that the East is ready for the peculiar powers of Mr. Sunday is that Scranton, the neighboring city, arranged with him for a campaign on an even larger scale than this one, within a year, and that at least three other cities have opened negotiations looking toward the same thing.

S. L. HAYNES.

Ways of Working

Fifteen-Year-Old Girl Brings Seventy-Five to Sunday School

Ella Nesbitt, a pupil in Richardson Memorial Sunday school, Philadelphia, was recently given a gold watch for her genius in adding members to the Sunday school. During the last few months she has brought in seventy-five boys and girls, increasing the attendance 15 per cent. Miss Nesbitt modestly denies that she has done anything wonderful. "I simply heard the pastor talk about how nice it would be to have a larger Sunday school, so I thought I might as well try to get the children in," she said. "So I asked every boy and girl I saw in the street in the neighborhood if they didn't want to join. Lots of them did, and four of them came the first Sunday. After that they came ten and fifteen at a time."

—Rev. Park H. Miller, pastor of the Church of the Evangel, Philadelphia, in connection with a series of evangelistic meetings issued a neat folder, a little different from the usual announcement. Under the flap entitled "Lay Hold" and showing a hand grasping the round of a ladder were folded six pages of printed matter announcing the meetings and giving reasons which would appeal to logical men why they should attend the series.

—The local paper of Kadoka, S. D., prints each week the church notices and news items and furnishes free of charge enough copies on slips to serve as church bulletins the following Sunday.

Early Summer Course at Princeton

Women will be admitted to the sessions of the Princeton Summer School of Theology, which will be held from May 26 to June 6. There will be no tuition or other expense except for board. Ministers, missionaries and workers of all denominations are invited. Information will be furnished by Rev. Paul Martin, Princeton, secretary of the faculty. Morning and evening sessions will be held, with a notable list of instructors and lecturers. Periods will be devoted to biblical themes, doctrinal subjects and methods of church work.

Among the prominent ministers of the country who will speak on the subject they know best are Frederick Loetscher, D. D.; John Dixon, D. D., secretary of the Board of Home Missions; Maitland Alexander, D. D., Pittsburg; William Brenton Greene, D. D.; Rev. John McDowell, Newark, N. J.; Rev. R. P. D. Bennett, Germantown, Pa.; L. W. Mudge, D. D., Lancaster, Pa.; Henry Wallace, D. D., Des Moines, Iowa; John R. Davies, D. D., Philadelphia; A. W. Halsey, D. D., secretary of the Foreign Board; Rev. S. W. Beach, Princeton, N. J.; Marcus A. Brownson, D. D., Philadelphia; Rev. Henry W. Frost, Germantown, Pa.; Rev. Francis Palmer, Trenton, N. J.; Rev. David Tompkins, Princeton, N. J.; Rev. Minot C. Morgan, Summit, N. J.; Andrew Taylor, D. D., Trenton, N. J.; Rev. C. A. R. Janvier, Philadelphia; President Patton of the seminary, President Hibben and Professor Ormond of Princeton University, J. Henry Jowett, D. D., New York City; Malcolm McLeod, D. D., New York City, and Harris E. Kirk, D. D., Baltimore, Md.

Seven Graduate at San Francisco

The annual commencement of the San Francisco Theological Seminary took place at San Anselmo April 24. In the morning the semiannual meeting of the alumni was addressed by Rev. W. E. Parker, Jr., of Olivet church, San Francisco. After luncheon for the guests from afar in the big tent on the hill the commencement address was made by John H. Boyd, D. D., of Portland, Ore. The presentation of diplomas was made by Thomas Boyd, D. D., of Fresno, president of the board of directors. There were seven in the class.

The preliminary oral examinations of the students were conducted by synod's committee, including Rev. Lynn T. White, Rev. Henry K. Sanbourne, E. A. Sturge, M. D., and the board's committee, consisting of Rev. David H. McCullagh, H. N. Mount, D. D., and W. E. McVay.

Strong Class Leaves McCormick

Commencement exercises of McCormick Theological Seminary were concluded in the Church of the Covenant last Thursday evening, April 24, with an admirable address on "Character and the Ministry" by Samuel S. Palmer, D. D., of Broad Street church, Columbus, Ohio, and by the conferring of diplomas upon forty-seven graduates by President McClure of the seminary. All public utterances of the speakers, including directors, members of the faculty and the alumni, as well as obvious indications in the classroom examinations, bespeak, to the joy of the whole church amidst her modern problems, a supreme desire for practical interpretation of Christian doctrine and academic teachings in answer to the needs of the day. This is apparently the dominant note in McCormick Seminary today, while enthusiasm for scholarship never ran higher among professors and students, and the tests of the curriculum were never more severe.

Cleland B. McAfee, D. D.

During the eight years of Dr. McClure's presidency the scholastic and practical in the institution have developed side by side. Every member of the faculty has deep and keen interest in everything that concerns the work of the church. Such is notably the case in connection with Dr. Edgar P. Hill's work in the Church Extension Board of Chicago Presbytery and Dr. Andrew C. Zenos's work as president of Olivet Institute.

During the year 159 students have been enrolled, the largest number in ten years. The middle and senior classes had the largest enrollment.

Samuel J. Niccolls, D. D., LL. D., now in the forty-eighth year of his distinguished pastorate in St. Louis, completed his fortieth year as a member of the board of directors of the seminary. His conspicuous service was suitably recognized by the directors and alumni. Dr. Niccolls delivered a brief address to the graduating class. Neal A. McCaulay, D. D., of Lyons, Iowa, presided at the alumni banquet, where brief addresses were made by representatives of the various classes. Daniel E. Williamson, D. D., of Rockford, Ill., was elected president of the alumni association.

Inauguration of Dr. C. B. McAfee

The outstanding feature of the commencement exercises was the inauguration of Cleland B. McAfee, D. D., as professor in the Cyrus H. McCormick chair of didactic theology. The inauguration services took place at 3 o'clock in the chapel of the seminary, and were preceded by an impressive processional and program of services. Dr. Niccolls presided. Pres-

Making Good

The average man wants to "make good" and the minister is no exception to the rule. Most ministers do make good, the "small talk" of the world (and sometimes of the church) to the contrary notwithstanding.

The minister is not content with making good, however. He wants to make the best of his talents and opportunities. He longs to spend and be spent in the ministry of the gospel.

Can the minister either make good or make his best unless his non-productive old age is adequately provided for?

Is it fair to expect him to give the "dew of his youth" and the vigor of his manhood to the church, and then alone to bear the brunt of old age with its necessities and infirmities?

Will the church help its ministers to make good,—to make best?

If you are interested write,

Ministerial Relief and Sustentation
WILLIAM HIRAM FOULKES, General Secretary
507 Witherspoon Building Philadelphia, Pa.

ident McClure, Dr. W. M. Hindman, Dr. N. A. McCaulay, Dr. C. A. Lippincott and Dr. William Chalmers Covert had part in the services. The singing of the seminary choir was notable.

After the formal signing of the declaration and the prayer of inauguration Dr. McAfee delivered his inaugural address on "The Westminster Confession and the Present Work of the Church." It was a most impressive and significant message. It was a very frank and appreciatory statement of the great Confession, recognizing its easily explainable limitations of content and interpretation, in view of its age, but earnestly magnifying its basic qualities as a platform of modern service of the church in the midst of a needy world. The address met with enthusiastic approval from the alumni. Professor McAfee brings to the chair of systematic theology, made vacant by the death of Dr. Willis Green Craig two years since, an experience in practical pastoral work, and his address was fine evidence of how his teaching is to be colored by his experience with the gospel among the people. The charge to Dr. McAfee was delivered by Dr. Niccolls.

The board of directors took action in regard to the death of Rev. Daniel W. Fisher, who for thirty years was an active member of the board and for twenty years its vice-president. Honorable John H. Holliday of Indianapolis was elected to succeed Dr. Fisher as vice-president of the board.

Prizes Awarded for Scholarship

The following fellowships and prizes were bestowed:

Bernardine Orme Smith fellowship, general excellence, Ralph Cummins.

Nettie F. McCormick fellowship, Old Testament Hebrew, Spafford E. Kelsey.

T. B. Blackstone fellowship, New Testament Greek, Willard H. Robinson, Jr.

Old Testament essay, C. K. Orsborne.

Isabelle Blackstone, New Testament department, first, W. M. Orr; second, J. H. Varner.

Isabelle Blackstone, history department, first, D. Riemann; second, W. F. McDermott.

Henry P. Crowell, systematic theology, first, Harvey E. Holt; second, Ralph Cummins.

John V. Farwell, homiletics, first, G. A. Papermann; second, E. J. Carson.

Hugh McBirney, English Bible, first, Mr. Marbach; second, Leo C. Lake.

Following are the names of members of the graduating class: Charles K. Alexander, James Albert Ayres, David John Brigham, Harold Russell Browne, Carl Ferdinand Bruhn, Edward John Carson, Archie Condy, Robert T. Cordry, George Andrew Crawford, Ralph Cummins, Nelson William Dalenberg, Paul Clinton Elliott, Edward Albert Finn, John Roscoe Fitzgerald, Paul W. Gauss, George Edward Griffiths, Ezra Henry Guinther, Jesse Willis Hamblin, Earle Ivan Hamlin, Earl Douglas Hillis, William Blake Hindman, Harvey Ellis Holt, William Andrew Horne, Chester Martindale Irwin, Roland Lee Register Jones, Spafford Earl Kelsey, Howell Portman Lair, Acorsinio Vasquez Luzero, John Archibald McEwen, William John Malcolm, James Thompson Mordy, Charles Bailey Murphy, Gustav Adolph Papperman, George Merriman Payne, Clifford Harvey Perea, Walter Gregg Pitkin, Willard R. Robinson, Jr., William Thaddeus Salmon, George Henry Scherer, Thomas Gelston Shaw, Sojiro Shimizu, Milton Webster Strahler, John Youngson Thomson, James Garfield Waits, Robert A. White, William Mansfield White, Craig G. Whitsitt.

Gospel Mission Workers to Meet

The National Federation of Gospel Missions is to hold its sixth annual convention in New York City May 12 to 15. The sessions are to be held in Calvary Baptist church morning, afternoon and evening of each day. It is expected that 100 pulpits in the city will be occupied by the visitors May 11. On one of the convention days, not yet fixed, noon meetings will be held at points all the way from the Battery to Harlem, the speakers to be chiefly the visiting delegates. The program has not yet been completed, but will provide for the discussion of the many phases of mission work and the relations between the church and missions. It is understood that among the speakers will be many noted gospel missionaries and brilliant preachers of the city. The president of the federation is Sidney Whittemore of New York; treasurer, John H. Wyburn, New York, and secretary, Mrs. S. M. Wyburn, New York. Mr. Whittemore is convention chairman.

Protest and Reply in New York Presbytery

PROTEST

The undersigned respectfully protest against the action of the Presbytery of New York at its meeting April 14 in licensing Messrs. Murray, Holbrook, Bird and van Dyke for the following reasons—inter alia:

1. Their examinations in presbytery showed unmistakably that they did not accept the historical reliability of the Scriptures, either the Old or the New Testaments. They explicitly declared that they did not know whether or not they believed the story of the erection of the tabernacle in accordance with the pattern showed to Moses in the mount as related in the Pentateuch. This sufficiently shows their attitude toward the Old Testament. Still further they explicitly refused to affirm their faith either in the virgin birth of Christ as related in the gospel of Luke and Matthew, or in the raising of Lazarus from the dead as related in the gospel of John. This sufficiently shows their attitude to the New Testament.

2. Two of them, Murray and Bird, in response to questions declared that in spite of this they could honestly repeat the apostles' creed, including the article about the virgin birth. They explained that they meant by that article that they believed in the sinless humanity and the deity of Christ and not the historical fact itself, which they were not prepared to affirm. Your protestants, while wishing to do no injustice to the candidates, are constrained to ask if they could repeat the apostles' creed in such a sense, in what sense do they subscribe to the Confession of Faith?

3. The presbytery by its action deliberately refuses to pay any heed to the action of two General Assemblies—one in 1910 (see Minutes, pages 272-3) and again in 1911 (see Minutes, page 140)—both of which declared belief in these fundamental facts of the gospel and likewise in the final authority of the Holy Scriptures to be essential to an honest acceptance of the Confession of Faith.

JOHN FOX,
H. M. TYNDALL,
JOHN A. PARK.

REPLY

The Presbytery of New York in replying to the protest of Dr. Fox, Dr. H. M. Tyndall and Elder John A. Park to the licensure of Messrs. Murray, Holbrook, Bird and van Dyke calls attention to the fact that as no new matters are complained of but those which have been repeated year after year in similar protests signed by a constantly decreasing number of protestants, it would take no notice of this paper whatsoever, were it not for the injustice which its publication does both to the licentiates involved and to the presbytery in misrepresenting their position. The insinuation of insincerity in the acceptance of the Confession of Faith on the part of the candidates has been made again and again during recent years in connection with the licensure of men whose devoted labors in the churches have abundantly evidenced the genuineness of their characters and disproved such ungenerous suspicions.

The candidates, both in their written statements of personal belief and in response to questions before presbytery, declared their hearty and full acceptance of the evangelical faith, receiving the Scriptures of the Old and New Testaments as the rule of faith and practice, trusting Jesus Christ as God manifest in the flesh, and believing in a God who is able to work miracles. Further, they did not deny the historic fact of any event recorded in either Old or New Testament. In reply to certain questions concerning matters of literary and historical investigation, on which differences of opinion exist not only among scholars throughout practically all Protestant Christendom but also among respected teachers in the Presbyterian churches of Great Britain, Canada and the United States, they felt that they as yet lacked sufficient light to come to positive conclusions. In behalf of the Presbytery of New York.

HENRY SLOANE COFFIN,
JESSE F. FORBES.

It has been reported that Dr. Francis L. Patton, president of Princeton Seminary and former president of the university, will resign and retire from active work at the end of the present seminary year. Dr. Patton is more than seventy years old and has held his present position since 1902.

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POWDER
A Pure, Grape Cream
Tartar Baking Powder

Royal Baking Powder improves the flavor and adds to the healthfulness of the food.

Brotherhood to Meet at Atlanta

Council Joins in a Recommendation to Make That Body Permanent Committee on Men's Work, Named by Assembly.

President Charles S. Holt of the national council gives notice that a convention of the Presbyterian Brotherhood of America will be held at the Kimball hotel, Atlanta, Ga., Tuesday, May 20, at 6:30 p. m. The basis of representation will be in accordance with the constitution, viz., one delegate for each affiliated organization and one delegate for each 100 active members or fraction thereof (not less than twenty-five) in excess of the first 100.

The purpose of this convention is to amend the constitution in accordance with the joint recommendations made by Assembly's committees on Christian life and work and the special advisory committee on the Brotherhood, which have been approved by the Brotherhood Council, subject to the action of the Assembly. The general effect of these recommendations, if adopted, will be to make the Brotherhood Council a permanent committee on all forms of men's work in the church, to consist of fifteen members (six ministers and nine laymen), who shall be elected by the Assembly instead of by the Brotherhood in convention, as at present. It is believed that the closer relation thus constituted between the Brotherhood and the Assembly will be of great advantage to all. The proceedings will doubtless be brief, occupying a few moments between the conference and supper. Further particulars regarding the convention or the conference and supper can be obtained from Rev. Walter Getty, genera secretary, 509 South Wabash avenue, Chicago

April 7 George Cleeland was elected superintendent of Philadelphia Fourth church Sunda school for the thirty-fourth consecutive year

Gail Borden
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CONDENSED
MILK
THE ORIGINAL
Has Nourished Three Generations of Babies and Started Them on the Road to a Healthy Maturity.
Send for Baby Book
BORDEN'S CONDENSED MILK CO., New York

What Presbyteries Are Doing

Seattle Presbytery met in University church. Rev. T. H. Lewis of Georgetown church was elected moderator. The executive commission made recommendations which were unanimously adopted—a benevolent schedule for the year of approximately $8,000, adoption of the budget system, increase in giving of 10 per cent over the past year, forwarding quarterly of the benevolences. A strong resolution was adopted without debate directed against the recent attacks upon the Home Board. This was to the effect that complaints should be made and desired changes wrought through the Executive Commission or on the floor of the Assembly itself, and not through the public prints to influence the public mind in advance of efforts to be made through proper channels. Presbytery also expressed its confidence in the board. W. O. Forbes, D. D., was heartily indorsed to continue in his dual work representing the Sunday school and home mission work of presbytery. Dr. Matthews made an address relative to the general conditions in the church as he has observed them during the past year. Four churches have gone on the honor roll of self-support—Georgetown, T. H. Lewis pastor; Vashon, A. N. Smith pastor; Green Lake, A. A. J. Hogg pastor; Bremerton, W. H. Koper pastor.

New Plan of Church Union

Transylvania Presbytery at Greensburg, Ky., adopted unanimously a resolution that charges of extravagance against the Home Board are without justification. A plan for union of the northern and southern churches of Harrodsburg, Ky., devised by those churches themselves, and adopted, was sanctioned by presbytery. The southern church will ask their presbytery to approve it. The plan is new in that, while it secures complete local union of the two congregations, it provides for joint control of the united church by the courts of the churches U. S. and U. S. A., for representation in the courts of both, for the equal division of benevolent contributions and that reports be made alike to both.

Utica Presbytery at Little Falls, N. Y., elected Rev. Arthur J. Wyman of Little Falls moderator. Presbytery declined to sanction the overture asking for the election of board secretaries by the Assembly and otherwise showed itself out of sympathy with current criticisms of some of the boards. Rev. Henry White of Clinton was chosen stated clerk in place of Rev. Oliver A. Kingsbury, who is closing a pastorate of twenty-two years with New Hartford church and has been made pastor emeritus. Presbytery urged all its churches to attempt to bring their gifts to the Board of Ministerial Relief and Sustentation up to the amount of their respective apportionments for synodical missions as a minimum.

Steubenville Presbytery at Scio, Ohio, elected Rev. O. J. Gregg moderator. Nodie B. Wilson was examined and licensed to preach. Rev. Donald W. McLeod of East Liverpool, Ohio, First church gave a popular address on foreign missions. A special committee on Sabbath observance was appointed for the purpose of working with other presbyteries and churches for the repeal of the Ohio Sunday ball law.

No permanent debts on church property in Washington Presbytery can be contracted without permission of presbytery. Action was taken after announcement of the completion of a fund of $91,000 to pay debts on Washington churches. Presbytery will unite soon with Dr. William H. Edwards of Clifton, Va., in the celebration of his fiftieth anniversary as a pastor.

Saginaw Presbytery met in Washington Avenue church, Saginaw. Rev. Charles M. Boyce was elected moderator. Rev. E. H. Bradfield and President Thomas C. Blaisdell of Alma College addressed presbytery at an evening popular meeting. Reverends R. L. D. Preston, J. H. Fleming, Charles M. Boyce and William Sidebotham spoke.

Forty Wayne Presbytery at LaGrange church chose Rev. William E. Hunter moderator. The narrative showed the best year in every way that presbytery has probably ever known. Additions are larger; gifts greater. Winona Lake, through Rev. S. C. Dickey, asked for the organization of a Presbyterian church.

Indorses Home Board

Laramie Presbytery met at Rawlins, Wyo. Rev. John P. Davis was elected moderator.

UNDERFEED
FURNACE BOILER
Cuts Your Coal Bill ½ to ⅔

THE UNDERFEED way of coal burning *insures a dollar's worth of heat* for *every dollar spent for coal.* In *all ordinary heaters* ½ to ⅔ of every dollar thus spent goes up the chimney, *absolutely wasted* in smoke and gases. In the Underfeed, these valuable heat units *must pass through the flames*, are *consumed* and make *more* heat. Send for FREE booklet, which clearly proves how an Underfeed—Warm Air Furnace or Steam or Hot Water Boiler *soon pays for itself* and then keeps on saving for you for a lifetime.

THE PECK Williamson Underfeed FURNACES BOILERS

No matter how much or how little your coal bill was *last* winter, put in an Underfeed and *cut* your heat expense in *two*, or even *three*. The Underfeed is an *every-winter* paying *investment*, because it provides *clean, even*, health-promoting heat at *less cost* than any other heater ever built.

Here's How: Cheaper grades of hard or soft coal, slack, pea and buckwheat sizes, which would *smother* fire in *other* heaters, in the Underfeed yield *more* heat than *expensive* grades in other heaters.

This is Why: Coal is *fed from below.* Fire is *always on* top, in *direct contact* with all radiating surfaces. Combustion is *perfect.* Fire is *never* blanketed under *fresh* coal. The old *topfeed* way chills the heater and causes *uneven* temperature in the house. No smoke, no gases, no clinkers and few ashes, easily removed by shaking the grate bar. Because all smoke is consumed, there is no soot in an underfeed and the fire-glow is *always* upon *clean* surfaces. In other heaters, soot-coated surfaces *retard* heat.

Underfeed heaters require *less* attention — only twice a day in *coldest* weather.

Here Are Two Examples

MERTON R. WOOD, First State Bank, Kermit, N. Dak., writes: "I kept my seven-room house—most exposed location—at temperature of 70 all the time and my Underfeed furnace burned about *half* the coal in dollars and cents that my neighbors did."

CHARLES B. WING, Corning, N. Y., writes: "With my Underfeed Boiler we burned pea coal, saving $1 per ton and 20% in quantity. Your heating principle is perfection."

Write for FREE Book, fac-simile testimonials and how to obtain free heating plans and estimate of cost.

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Three Great Meetings for Men

At ATLANTA

I. POPULAR BROTHERHOOD MEETING, Sunday evening, May 18th, 8 o'clock, Central Congregational Church. Well-known speakers from the three Assemblies will make this a genuine Brotherhood meeting.

II. BROTHERHOOD CONFERENCE, Tuesday evening, May 20th, 5:30 o'clock, at Kimball Hotel. Subject of Conference, "The Best Methods of Men's Work in the Local Church."

III. BROTHERHOOD SUPPER, for men of the three assemblies, at Kimball Hotel, at 6:30 o'clock, following Conference. A time of rich fellowship is expected.

Price of Supper is $1.00, which admits to Conference. Requests for tickets, accompanied by check, draft or money-order, should be sent to Rev. Walter Getty, General Secretary, Presbyterian Brotherhood of America, 509 South Wabash Avenue, Chicago, Ill.

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Samples at Wholesale
Get in Business for Yourself
Big commissions — monthly payments — trial shipments. Typewriters from $28.50 up that formerly sold for $100. *Write today for Agency Offer. Mention The Continent.*
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MICHIGAN TYPEWRITER EXCHANGE

A resolution strongly indorsing the Board of Home Missions and declaring Dr. Weaver's criticisms untrue and misleading was unanimously adopted. Overtures 1-5 were answered affirmatively, but overture 6 was denied. Presbytery's statistics showed a gain in church membership of 8 per cent. Rev. W. A. Henricks resigned as stated clerk and Rev. H. W. Bainton, Sunday school missionary, was elected.

Columbia Presbytery met at Valatie, N. Y. Rev. I. N. Steelman was elected moderator. The first five overtures were negatived and Nos. 6, 7 and 8 affirmed. Churches of Livingstonville and West Durham were declared extinct. There is a good state of material prosperity among the churches, but only a fair condition of spiritual health. Benevolent work has been well maintained during the year. The woman's missionary societies held very satisfactory meetings in connection with presbytery.

St. Cloud Presbytery met at Long Prairie. Rev. E. J. Clark of Paynesville was elected moderator. O. H. Campbell, elder of Litchfield, was appointed chairman of the home mission committee for the eleventh consecutive year. Three ministers had served this committee as chairman and retired for various reasons inside of four years when Mr. Campbell was first appointed. Presbytery needs two married missionary pastors. Salary $900 and manse.

Judge Elected Moderator

Oklahoma Presbytery at Meeker church elected Judge G. C. Abernathy, an elder in the Shawnee church, moderator. Such subjects as "The Importance of Longer Pastorates," "How to Cultivate the Country Work," "How to Interest the Young People" and "The Right Kind of Evangelism" were given special consideration in an interesting session.

Mattoon Presbytery reversed its vote of last fall on the five overtures on federated churches and negatived them. Andrew J. Taylor was deposed from the ministry on charges of unbecoming conduct. Rev. S. W. Patterson was honorably retired. Good Prospect, Shepla and Union churches, antiunion Cumberland organizations, were dropped. Rev. Ross S. McCown was elected moderator.

Indianapolis Presbytery met in Southport church. Overtures Nos. 7 and 8 affirmed and the remainder negatived. The coming of the representatives of the Board of Ministerial Relief and Sustentation in the interest of the $10,000,000 campaign was encouraged and a time after the close of the fiscal year recommended.

Providence Presbytery met in First church, Worcester, Mass. First church, Providence, presented a call to Rev. Lester M. Conrow of New Bedford. This church, however, opposed the translation of their pastor so strenuously that when he left the decision to presbytery they voted to retain him in his present charge.

Well Supplied with Pastors

Geneva Presbytery at Seneca Castle, N. Y., elected Rev. T. M. Morrison moderator. The six overtures relating to church federation and reduced representation were answered in the negative; 7 and 8 in the affirmative. J. Wilford Jacks, D. D., was reelected stated clerk. Nearly all the churches are supplied with pastors and most of them have received good additions to their membership.

Kearney Presbytery at Fullerton, Neb., elected Rev. A. F. Ernst, Ph. D., moderator. Rev. R. L. Purdy, Gibbon, Neb., was elected stated clerk. The Board of Home Missions was given a hearty vote of confidence and approval. Archie Jay Kearns was taken under care of presbytery.

Long Island Presbytery at West Hampton church elected Rev. Thomas C. Ogburn moderator. Overtures except the last two were negatived. Important action was taken looking toward the establishing of the family altar in many homes.

Westminster Presbytery at Wrightsville, Pa., licensed Walter P. Boardman and John F. Hagen of Princeton Seminary, enrolled Holtwood Presbyterian church, recently organized, and answered overtures Nos. 1-6 in negative,

Sedalia Presbytery met at Holden, Mo. Rev. R. C. Williamson was elected moderator. J. H. Speer, D. D., synodical superintendent, addressed the presbytery on home missions.

Columbus Presbytery answered overtures 1-6 in the negative, reversing the action previously taken on the first five of these.

From Various Fields

Pennsylvania

Will Install Dr. Snowden

In connection with the commencement exercises of Western Theological Seminary at Pittsburg Dr. James Henry Snowden will be inducted professor of systematic theology May 8. The commencement exercises will begin with the baccalaureate sermon in North church, Pittsburg, at 11 o'clock Sunday. Thursday will be the meeting of the board of directors and reunion of classes. The commencement exercises take place at 3 o'clock in North church. The day will close with the dinner of the alumni association in the gymnasium of the new dormitory at 6 o'clock.

Robert Garland, one of Pittsburg's councilmen, addressed the brotherhood of Knoxville church at its annual banquet April 15.

Ohio

Toledo Churches Progressing

Dr. John S. Edenburn, who has recently come to First Westminster church of this city, is attacking the downtown problem with hopeful enthusiasm. He has divided his parish into twenty districts, with a captain over each. The evening audience nearly equals in size the regular morning congregation.

The formal organization of Lodge Avenue church will start out with a membership of twenty. A Sunday school has been gathered in eight months with an enrollment of 120.

Rosewood Avenue church has approved plans for a $35,000 building. The present chapel is inadequate to the needs of the congregation. The budget for the past year shows $6,000 given by all departments of the church to the work.

East Side church is steadily meeting its building indebtedness. There now remains but something like $2,000 and the church will be free of debt. Rev. Walter F. Eagleson is pastor.

GEORGE MCKAY.

New Jersey

The congregation of Knox church, Kerny, has more than doubled since Rev. Robert T. Graham became pastor several months ago.

April 13 the congregation of First church, Williamsport, dedicated their new house of worship. The sermon was preached by Rev. C. E. Schaible, moderator of Synod of Kansas. An appeal to raise $3,000 indebtedness brought $4,400. The building will seat about 600 and the entire cost of the property with furnishings amounted to $17,000. Since Rev. H. G. McCool became pastor over two years ago not only has this new building been erected but the membership of the church has been more than doubled.

Oklahoma

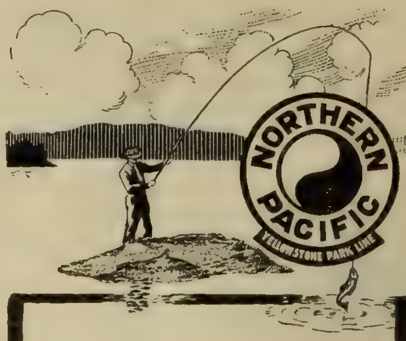
Rev. A. E. Wardner, Jr., pastor of First church, Nowata, has been working largely with the boys of this city and has organized a band of the Knights of King Arthur and is scout master of a large boys' scout troop. It was recently decided to enlarge the church basement to make space for a gymnasium and reading room for the boys.

Illinois

A district conference of men will be held at Bloomington May 6. Among speakers will be Dr. A. R. Taylor, Rev. Walter Getty, Rev. L. W. Madden, Rev. Roger F. Cressy and Dr. W. M. Hayes.

California

The fortieth annual meeting of the Woman's Occidental Board of Foreign Missions held in San Francisco April 15-17 was attended by over 200 delegates from Utah, Arizona and California Synods. A unique feature of the meeting was the presentation of an historic sketch of



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The Continent, May 1

The Southwestern Presbyterian
SANATORIUM
FOR TUBERCULOSIS

Under direction of the Synod of NEW MEXICO and approved by the PRESBYTERIAN GENERAL ASSEMBLY

FINEST CLIMATE. EXCELLENT BOARD. MODERN CONVENIENCES. AGREEABLE ASSOCIATIONS. BEST NURSING AND MEDICAL SUPERVISION. LOWEST POSSIBLE COSTS consistent with right care. For full information address the superintendent, Rev. H. A. Cooper, Albuquerque, New Mexico.

Endowments of beds and cottages will help us to care for more clergymen and others who may be saved by proper treatment.

The Only Self-Help College in Illinois
BLACKBURN COLLEGE HAS $23,000 TO EDUCATE YOUNG MEN FOR THE PRESBYTERIAN MINISTRY
WRITE President Hudson, Carlinville, Illinois

the board by Mrs. E. V. Robbins, from the beginning a faithful member of the board and now in her eighty-first year. The thank offering for the Sharrock hospital at Pyeng Yang amounted to $7,500. An extra thousand was also raised for furnishings. Among the many addresses made those by Rev. Graham Lee of Korea, Miss Donaldina Cameron, superintendent of the Occidental Home, and Rev. H. H. McQuilkin of San Jose were of great interest. The meeting closed with a supper at First church, where the president, Mrs. H. B. Pinney, outlined plans for the new year. The same officers were elected.

Michigan

The salary of the pastor at Brooklyn has been increased for the coming year.

Memorial church, Detroit, during the year has added largely to its membership, met its budget of $8,000 and closed the year free of debt. Rev. J. Marcus Skinner is pastor.

The annual meeting of Westminster church, Bay City, showed substantial growth in all departments. The adult Bible class recently gave their teacher and pastor, Rev. Charles E. Marvin, as an expression of appreciation, a handsome purse.

The United Congregational-Presbyterian church is proposed by a committee appointed by the two churches of Kalamazoo. It is probable that the Congregational edifice will be used and Presbyterian property sold, although Dr. Henry W. Gelston of the Presbyterian church will be pastor of the united church. The report will soon be up for adoption by the two congregations.

New York

The experiment is being tried of opening the Sunday school room of Dundee church on Saturdays for use of farmers who are in the city for that day.

Hogarth Memorial parish house was dedicated at Geneva recently by the pastor of North church, Rev. David H. Craver. Dr. George B. Stewart preached the sermon.

The installation of Rev. Walter B. Jorris as pastor of Grace church, Rochester, took place April 15. Mr. Jorris began his work at Grace church the first Sunday in March. All the services are largely attended. At the morning service and at the prayer meeting there is often standing room only. The trustees are planning for the erection of a manse. A five minute children's service every Sunday morning is bringing a large number of the children to that service.

School and College

The alumni of Auburn Seminary have prepared an interesting program in connection with the commencement May 6-8. One of the days will be devoted to a discussion of various phases of the boy problem by prominent boy workers. The annual sermon before the alumni association will be given by Rev. Robert Clement, '94, of Erie, Pa.

The commencement of Omaha Theological Seminary will be held Monday, Tuesday and Wednesday, May 5-7. At the seminary dinner Tuesday evening Dr. M. A. Matthews, moderator, will be the speaker. The class will receive diplomas on Wednesday evening. The speakers will be Dr. H. W. Reherd, Waterloo, Iowa; Rev. Charles A. Arnold, Kansas City, and Elbert J. Nickerson.

Good Things in This Issue

Of all the many worth while things in this issue of The Continent there is one sentence on page 599 which may well be pondered upon and passed along. It occurs in Mrs. Hillis's splendid article, "Comrades—the Girl and Her Mother": "There is no larger thing than the keeping of a peaceful, restful, helpful home." This article will provoke many a young girl to earnest thought. Perhaps some friend of yours would be helped if you should mail her your copy of this issue.

In the next issue the children are to have a special treat in a story by Winthrop Packard, "Father Bird and the Chippies' Nest." It will be specially illustrated.

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HEINZ
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57 VARIETIES
The Food that Builds Rugged Children

Thousands of youngsters ask for Heinz Peanut Butter every meal. Just because of its delicious flavor. Parents have a deeper reason for wanting them to have it. Children's food must go into *growth*, as well as satisfy appetite. They need *protein*. And

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is rich in this valuable element. Little folks revel in it while it builds them up. The choicest peanuts, picked over and over to exclude all but the perfect kernels—roasted till the delicate flavor is fully brought out—then salted and ground. Made into creamy butter. One of the best of the

57 Varieties

And grown folks rival children in demanding Heinz Peanut Butter. Many housewives use it for cooking and for the table. Fine for luncheon sandwiches. Get a jar today.

Others of the famous "57": **Euchred Pickle, Chili Sauce, Vinegars, Tomato Ketchup, Baked Beans, India Relish, etc.**

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—Real Italian Style —with that delicate, *finer* flavor — the piquancy and richness of the dish as served in the most famous restaurants of Italy.

Better even than best home-made. Appetizing—digestible — nourishing. Prepared in a jiffy.

New Head for Lake Forest Academy

Professor John Wayne Richards, now instructor in physics and mathematics at Hotchkiss School, Lakeville, Conn., has been selected to succeed William Mather Lewis as headmaster of Lake Forest Academy. Mr. Richards is a native of Ohio and was a high school principal in that state for four years before entering Yale. From Yale he went in 1906 to Hotchkiss School, where he has been exceedingly popular with the boy students. His work at Lake Forest will begin in June.

Mr. Lewis, the retiring headmaster, will spend a year or more in Europe.

East Northfield
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At the seat of the Northfield Conferences and Summer Schools. Desirable place for a spring or summer vacation. A comfortable Family Hotel with Sun Parlor. Sun parlor, steam heat, electric lights, private baths, livery and fireproof garage. Illustrated booklet free.

A. G. MOODY, Manager
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Program for Presbyterian Day

Large Dinner to Close Denominational Day at World in Chicago–Borden Will Leaves Fortune to Missions.

CHICAGO—Interest is being aroused in the program for Presbyterian Day at "The World in Chicago" May 12. The exposition opens Saturday afternoon and Secretary of State Bryan is scheduled for an address on Sunday afternoon at the Auditorium. The sale of tickets is progressing in all the churches of the city and the response to the request for display of pennants has been large. The program for May 12 as announced by Dr. W. H. Wray Boyle will open with a popular assembly in the Coliseum at 10:30 a. m., with Dr. George L. Robinson in the chair. Among the speakers will be Dr. W. E. Purvis, Home Board of the U. P. Church; Rev. F. E. Higgins, sky pilot of the lumber woods; Rev. J. C. Garrett, missionary to China, and Mrs. Diefenderfer, student of Mormonism. At the simultaneous meetings at 3:30 p. m. Presbyterian representatives will be in fifteen booths. Among those to speak are Rev. W. H. Reed, "Egypt"; Miss Alda Atchison, "Mohammedanism"; Dr. Gordon, "India"; Miss Wilson, "The Zenanas"; Dr. Young, "Alaska"; Hans Freece, "Mormonism"; Rev. J. C. Garrett, "China"; Rev. Frank E. Higgins, "The Lumber Woods"; Rev. Walter J. Clark, "India"; Carl J. Skellman, "Siam"; Rev. J. J. DeMott, "American Indians"; Mrs. T. F. Esselstyn, "Persia"; Miss W. J. Jackson, "Freedmen." A procession of stewards will take place at 4:30 p. m., when 500 Presbyterian stewards will appear under the leadership of Dr. John Timothy Stone. In the banquet hall of the Coliseum at 6:15 p. m., in charge of the Presbyterian brotherhood, will be the Presbyterian reunion dinner. Reception at 6 o'clock. Several stirring addresses by representative men; music by the Hampton Institute quartet; $1 a plate. Dr. William Chalmers Covert will be toastmaster. Reservations should be made through Dr. Fox, chairman dinner committee, 509 South Wabash avenue.

AID FOR INFIRM MISSIONARIES

Large bequests to misisons were made by Rev. W. W. Borden, the young Chicago millionaire who died recently in Cairo while preparing to be a missionary in China. To the China Inland mission he bequeathed $250,000, of which $100,000 is to be used for aged and infirm missionaries. Moody church and Moody Institute each get $100,000, as does the Bible Institute of New York. The will gives $50,000 each to Princeton Seminary, Foreign Boards U. P., Southern and Northern Churches. The Chicago Tract Society, American Bible Society, Africa Inland mission and Nile Mission press $25,000 each. The property of Yale Hope mission is given to the Presbyterian Church.

The Chicago Church Federal Council has asked all the Protestant ministers to observe Mothers' Day May 11 by speaking on the proposed legislation to safeguard marriage and limit divorce in the state.

The April number of the bulletin of the Presbyterian hospital contains the annual reports of the woman's auxiliary board. Mrs. D. W. Graham was elected president. Results from the plan of soliciting money by other ways than through public entertainments indicated that the plan should be continued. The social service committee reported that 1,097 calls had been made and 724 new cases handled. During the year thousands of glasses of jelly, preserves and other delicacies were sent to the hospital.

The fathers' and sons' dinner at Austin church last Friday was attended by 164 adherents of the church. A larger interest of the men in the boys of the congregation has been the outgrowth of the recent activity among the men of the church.

BIG WEEK FOR BOHEMIAN MISSIONS

The Presbyterian Bohemian settlement house on South Center avenue, in which the Church Extension Board and Women's Home Mission Society cooperate, has had a happy week in the dedication of its new home. The building is pronounced remarkably well planned for its purposes and an exceptional value for the money invested. It includes a large assembly hall, reception and class rooms, gymnasium, baths, laundry, cooking and sewing departments, kindergarten, living rooms for the residents and other facilities for this growing work. Only

THE WORLD IN CHICAGO
EVERY WEEK DAY—MAY 3 TO JUNE 7, INCLUSIVE

COLISEUM
GREAT MISSIONARY EXPOSITION
REPRODUCING LIFE AND SCENES IN EVERY LAND
Open 12 Noon to 10 p. m.
ADMISSION 25c CHILDREN 15c

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a few thousand dollars is needed to complete the cost of the equipment. Doctors John Timothy Stone, John Balcom Shaw and Edgar P. Hill participated in the service on Sunday afternoon, the Bohemian dedication in the evening being in charge of Mr. Vanek. The successful outcome of this movement is in large measure due to Elder C. D. B. Howell of Evanston First church.

DR. SHAW NOT YET DECIDED

Immanuel church of Los Angeles has extended a unanimous call to Dr. John Balcom Shaw of Second church, but he has not yet made his decision. Dr. Shaw has been a great power in the maintenance of the important Second church in an increasingly difficult field, and he is being strongly urged to remain. Immanuel is a fine church in a marvelously growing city, however, and it asserts its claim upon Dr. Shaw with inducements that appeal strongly to a man of his energy. Certain printed reports calculated to show that the church is seriously divided are authoritatively denied.

Irving Park Reformed church of 376 members, together with Dr. F. P. Baker, pastor, was received into presbytery Monday. Most of the members of this congregation were Presbyterians, although allied to another denomination.

Additions to presbytery increased the possible number of commissioners to General Assembly and Dr. W. S. P. Bryan and John K. Scott, first alternates, were elected by presbytery.

Rev. S. B. Pinney was installed pastor of the newly created Pioneer church, Forest Park, April 27. This church is a branch from Oak Park church.

Hold Two Services for China

Special Presbyterian Gatherings in New York —Fail to Merge Two Congregations - Special Train to Atlanta.

NEW YORK—The appeal of China for prayer in behalf of the new republican government was answered by petitions offered in all the churches of Greater New York on Sunday, and also among Presbyterians by two special union services, one held in Brick church at 4 o'clock Sunday afternoon, conducted by the pastor, Dr. Merrill, and another in First Chinese church, of which Rev. Huie Kin is pastor.

Fifth Avenue church gave a reception to Dr. John Henry Jowett, the pastor, and Mrs. Jowett the evening of April 27 in celebration of Dr. Jowett's second anniversary as pastor.

John A. Murray, Jr., and Chalmers Holbrook, two seniors in Union Theological Seminary, against whose licensure Dr. John Fox and a few others protested at last meeting of presbytery, were ordained evangelists the evening of April 23 in North church, of which Dr. John R. Mackay is pastor. There were about 500 present. Both young men have been lay assistants at the church for the last year. Mr. Murray was born and reared in this church.

J. Woodman Babbitt, a senior in Princeton, has been called to Calvary church, Newburg. He has been supplying here all winter. He will be ordained and installed the evening of May 14.

David R. Wylie, son of the pastor, was ordained a deacon in Scotch church April 27. He has taught a Sunday school class since he was 17 years old. He is a graduate of New York University and is a civil engineer.

TRAVEL TOGETHER TO ATLANTA

The General Assembly "special" from New York will leave the Pennsylvania station, 33d street, at 12:30 Tuesday, May 13, and is due to reach Atlanta at 12:45 Wednesday. Most of the commissioners, secretaries and wives are going on this train. The party will be honored with the presence of the vice-moderator and his wife, Mr. and Mrs. James Yereance.

Dr. David G. Wylie left April 27 for Dubuque, Iowa, to deliver the commencement address at Dubuque German College and Seminary.

Christ church, Rev. Theodore F. Savage pastor, gave a reception April 24 to the employees of the second division of the New York City post offices.

The Rescue Society, the midnight mission of Chinatown, celebrated its twentieth anniversary with a week of special services. Dr. William P. Merrill of Brick church spoke the evening of April 25.

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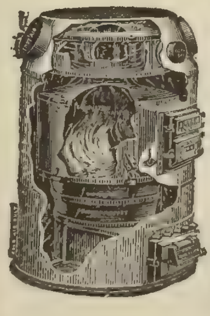

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ership of President Don O. Shelton is pushing its canvass for a new and sufficiently equipped building for the institute's headquarters and McAuley Cremonne gospel hall. The site chosen is 205 West 41st street, in the heart of the district called the tenderloin. An option on this property has been secured for $70,000, and $30,000 more is required for the erection of a four-story structure, with the main hall on the ground floor and offices and classrooms for the Christian Workers' School above. Something like $20,000 has been subscribed.

Jay Knox, son of the late Professor George William Knox, who is in the graduating class at Union Seminary, will become assistant at a large church in Morristown, N. J.

The annual offering for the chapels and schools of Fifth Avenue church amounted to $14,000.

A proposition to merge Central church, of which Dr. Wilton Merle-Smith is pastor, and Madison Avenue Reformed church, now pastorless, did not work out. It was discovered that if either congregation left the denomination its property would revert to classis or presbytery.

Honor Leader for Sixth Time

Dr. Williamson Reelected Moderator at Cleveland — Indorse Work of Rev. H. E. Nicklen —Open Corner Stone Box.

CLEVELAND—J. D. Williamson, D. D., who has served five consecutive years as moderator of presbytery, was not present at the recent meeting in Old Stone church, having gone to Old Point Comfort for a much needed rest. His absence and written admonition relative to a successor did not cause presbytery to hesitate in the least over selecting him for a sixth year as moderator. Arthur C. Ludlow, D. D., and Rev. William P. Thomas, stated and permanent clerks, were reelected, having closed twelve years of official service. In electing commissioners to General Assembly presbytery took occasion to express special approval of the work which Rev. Henry E. Nicklen, pastor of Orwell church, has been doing for eight years in our rural churches by giving him the highest vote as ministerial commissioner. The lay delegation from presbytery will help to emphasize the Home Board's department of social service, for Elders George H. Diehl of Mayflower church is a molder by trade, John G. Carlisle of Bethany church an engineer and W. W. Worswick of North church a retired employee of the Pennsylvania railroad.

Case Avenue church property having been sold the box deposited in the corner stone when the latter was laid in 1880 was removed and opened in the presence of a committee of presbytery and former officials of the church. The box and its interesting contents will be deposited with Western Reserve Historical Society.

ARTHUR C. LUDLOW.

Plans to Enlarge Its Quarters

Second Church, Germantown, Intends to Spend $40,000 on Improvements — Dr. Colfelt Is Approaching Fortieth Anniversary.

PHILADELPHIA—At the annual meeting of Second church, Germantown, Rev. J. Harvey Lee pastor, the trustees were authorized to contract for a new organ and to make such additions to and alterations of the Sunday school building as will provide adequate facilities for the graded school, and for work among the youth, including rooms for the brotherhood and women's Bible classes, a session room, kitchen and basement, together with a new heating, ventilating and lighting system, and to expend on this work the sum of $40,000. The contributions of this church for missions and benevolences the past year were the largest in its history and amounted to $15,072. Robert Moffly has created a trust fund for the deacons' work of $500 in memory of his father, the late John W. Moffly, long an officer of the church.

West Green Street congregation gave cordial welcome to its pastor, Dr. L. M. Colfelt, on a recent Sunday upon his return from a brief vacation. During his absence Dr. Horace C. Stanton was the pulpit supply. It will soon be forty years since Dr. Colfelt came to this city as successor to Dr. Herrick Johnson in the "old" First church. Ten years later he was transferred to Oxford church as the successor to Dr. F. L. Robbins. After serving it for seven years he withdrew, but was recalled in 1898 and again served the church for eight years. He has been pastor of West Green Street church since 1908.

Disston Memorial church of Tacony recently increased the salary of its pastor, Dr. McBride, the third raise in five years. The congregation has decided to build a large modern Sunday school building.

The annual banquet of General Wagner's adult Bible class of Market Square church, Germantown, was attended by 1,015 persons. Addresses were delivered by the following former pastors: Dr. E. P. Cowan, secretary of the Board of Freedmen; Dr. J. E. Wright, chaplain of the Pennsylvania house of representatives; Rev. T. McBride Nichols, pastor of Collegiate Reformed church, New York, and the present pastor, Rev. H. M. Robinson.

A number of Presbyterians from this city, including Dr. George W. Bailey, William H. Scott, Dr. R. H. Nassau and Rev. A. L. Loder, attended the theological commencement of Lincoln University April 22. Fourteen young men were graduated. Dr. Herrick Johnson preached the annual sermon to the class on April 20.

The Christian Endeavor society of Temple church tendered its pastor, Dr. W. D. Roberts, a surprise reception on his ninth anniversary. Korean Day was celebrated by the church, a son of the pastor, Rev. Stacy Roberts, being a missionary in Korea. Rev. E. Wade Koons, missionary at Chai Ryung, Korea, addressed all services.

Judge R. N. Willson having insisted upon his resignation from the Board of Publication, it has been accepted to take effect at the close of the board's year.

Dr. William Hutton, pastor of Greenwich church, now in the hospital, was the recipient on his seventy-fifth birthday of many kind remembrances and expressions of good will.

Announcement of the call of Dr. W. H. Oxtoby, for ten years pastor of Tabernacle church, to a chair in San Francisco Theological Seminary has awakened much interest. He has said that he will probably accept.

W. P. WHITE.

Ministerial Obituary

Rev. Henry Ludlow Teller

Rev. Henry Ludlow Teller, an honorably retired minister of the Presbytery of Long Island, died at Bristol, R. I., April 18, aged 74. He was born in Yorktown, N. Y., graduated from Union College and Union Seminary. After Presbyterian pastorates in North Stamford, Conn; Plainfield, N. J., and Amsterdam, N. Y., he was rector of Episcopal churches in Morris and Syracuse, N. Y. Returning to the Presbyterian ministry in 1890, he was pastor at Ballston Spa, N. Y., for ten years. His last charge, which he relinquished in 1909, was at Remsenburg, L. I.

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Financial Situation

Why Farm Loan Interest Rates Vary Over the Country — Vice-President Marshall Arouses Opposition to Socialistic Suggestions.

Information of interest to every investor or prospective investor in farm mortgages is contained in a recent announcement from Washington that the average rate of interest which farmers of the United States paid last year on short loans was 7.75 per cent. This figure is obtained by averaging the replies to nearly 3,000 letters sent by the department of agriculture to bankers over the country. This rate is slightly less than in 1911. The rates in the various parts of the country as compiled by the government follow: In the North Atlantic states 5.96 per cent, South Atlantic 7.36 per cent, northern central states east of the Mississippi 6.38 per cent, northern central states west of the Mississippi 8.05 per cent, southern central states 9.51 per cent and far western states 8.55.

Study of these figures gives the investor an idea why he is offered more for his money in some parts of the country than in others. There always has been a variance in the rates of interest on farm loans offered investors in different parts of the country, although 6 per cent has been the average for many years. As a recent writer in The Financial World pointed out, the age of a farming community, the certainty of the crops as well as the general character of the farmers, enter into the differences in the rates of interest obtainable. In the North Atlantic states, where the table shows that farmers pay least, money is more plentiful than in the far West. Agriculture has been carried on for many years. Farmers know just about how much they can expect from their soil. They and their habits are fixed. Farther west there are varieties of conditions to be faced. Intelligence in seeding and caring for the soil may bring large crops, or shiftless methods and little rain may bring poor crops. Conditions are not so certain, and the rate of interest increases, the difference between the average rate and the rate offered being in the nature of insurance on the extra risk.

Each Loan Stands by Itself

Although these considerations govern in a general way, each farm loan is and must be considered by itself. The borrower and his general habits, his thrift and knowledge of farming as well as the nature of his soil and farm equipment are all taken into account. Thus it comes about that in the same locality some farmers are charged higher rates, or allowed less money on their farms, than are their neighbors who are better "risks," as the credit men say. The only way for the loaner of money to be sure that he is getting a fair rate of interest on his capital is to pick his investment banker with care and rely on his judgment. These men are usually so jealous of their reputation in choosing careful loans that they will pay losses from their own pockets rather than see their clients suffer.

Some financial papers are expatiating at length on the recent speech and interview of Vice-President Marshall, when he suggested that state legislatures might with propriety limit the amount of money which could legally be inherited to $100,000; sums in addition to this amount to revert to the state. Some of the papers are asserting that this is "rank socialism" and worse than the frenzied French proposed during the revolution. It is admitted that such restriction legally is possible, but the financial papers declaim against the state's taking private property. Mr. Marshall looks on $100,000 as enough for any man to inherit and his suggestion of what is possible may fall under the notice of millionaires who are contemplating perpetual accretions to the family estates.

Brief Bits of Business News

—General managers of railways of the country are considering a campaign against liquor selling near construction camps of the companies. Results in increased efficiency and lessened loss of life are very large.

—Congress is being asked to give business some time to readjust itself to the new schedules in case the tariff bill passes. Leather merchants with large stocks bought at high tariff prices fear their profits will pass if the tariff goes into effect before their goods are sold.

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Aberdeen—Minister, J. Scott Butt; elder, William Walklin.

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Alaska—Minister, Livingston F. Jones; elder, E. Otis Smith.

Albany—Ministers, Alfonso R. Olney, Egbert C. Lawrence, Edward A. McMaster; elders, Henry D. Rodgers, Jesse S. L'Amereaux, William J. Davison.

Alton—Ministers, Walter H. Bradley, Guy E. Smock; elders, Archie Stewart, J. W. Challacombe.

Amarillo—Ministers, William Morgan Baker, James Lapsley McKee; elders, George F. J. Stephens, J. M. Black.

Ardmore—Minister, Duncan McRuer; elder, Frank Bowers.

Bell—Minister, R. L. Phelps; elder, T. M. Mosley.

Bellingham—Minister, Arthur B. VanZante, elder, John A. Hood.

Benicia—Ministers, R. C. Grace, Willis G. White; elders, William Hanan, O. H. Seaholm.

Birmingham—Ministers, T. R. McLin, J. F. Whittey; elders, W. L. Mason, M. C. Clark.

Blairsville—Ministers, Charles Schall, John Calvin Steele; elders, J. L. McKeever, W. G. Dugan.

Black Hills—Minister, John McLearie; elder, W. F. Haafke.

Bloomington—Ministers, William Torrance, J. D. Murphy; elders, T. C. McCoy, George W. Harwood.

Boise—Minister, Charles L. Chalfant; elder I. R. Beal.

Boston—Ministers, William M. Tufts, William Wallace Iliffe; elders, Samuel J. McNeilly, Forbes Craig.

Boulder—Minister, H. S. McCutcheon; elder, C. M. Leggett.

Brownwood—Minister, T. P. Grant; elder, J. R. Looney.

Butler—Ministers, George C. Miller, W. Lamont McMillan; elders, J. P. Boggs, A. D. Armstrong.

Butte—Minister, E. J. Groeneveld; elder, John Dowling.

Carthage—Minister, Elbert Hefner; elder, John T. Sturgis.

Cayuga—Ministers, R. Ivey, V. N. Yergin; elders, G. S. Aiken, L. S. Marvin.

Cedar Rapids—Ministers, S. R. Ferguson, S. Conybeare; elders, J. J. McConnell, William Lemmon.

Champlain—Minister, John H. Gardner; elder, Allen MacElwain.

Chattanooga—Minister, E. A. Elmore; elder, W. G. Oehmig.

Chemung—Minister, James A. Miller; elder, Fred M. Howell.

Cheyenne—Minister, L. Harold Forde; elder, H. B. Colburn.

Chippewa—Minister, Loren K. Grimes; elder, James G. Findlay.

Choctaw—Minister, Elam J. Johnson; elder, Huston D. Anderson.

Cimarron—Minister, W. M. Hutchison; elder, C. E. Sharp.

Cincinnati—Ministers, Albert E. Wirth, David A. Moore, Donald M. Grant, William McKibbin; elders, Gilbert H. Lounsbery, Howard C. Hollister, Charles F. Sharp, Cladon J. Hunter.

Cleveland—Ministers, Henry E. Nicklen, William P. Thomas, Robert R. Bigger; elders, George H. Diehl, John G. Carlisle, Louis H. Severance.

Columbia—Minister, Jacob Markarian; elder, James P. Post.

Columbus—Ministers, Samuel S. Palmer, Joseph T. Britan; elders, George F. Grand-Girard, L. S. Paxton.

Connecticut Valley—Minister, Howard Agnew Johnston; elder, John T. Manson.

Cookeville—Minister, Fount Smith; elder, J. F. Dyer.

Corning—Minister, R. B. West; elder, A. McClain.

Crawfordsville—Ministers, F. A. Johnson, H. N. Ronald; elders, Rufus Dooly, Martin Morrison.

Dakota (Indian)—Minister, George Flead; elder, H. T. Smith.

Dallas—Minister, Hal F. Smith; elder, T. F. Wilson.

Dayton—Ministers, Daniel L. Myers, Charles A. Campbell; elders, Melvin L. Milligan, Robert W. Himes.

Denver—Minister, C. K. Powell; elder, S. G. Pattison.

Detroit—Ministers, William H. Jamieson, Robert J. Young, T. Walker Malcolm; elders, Lucien A. Smith, Frank B. Anderson, Victor H. Lane.

Denver—Ministers, Crayton K. Powell, Fred W. Willman; elders, Salem G. Pattison, A. L. Maxwell.

Des Moines—Ministers, Samuel Addison Saxe, Alexander MacFerran; elders, Alexander Robb, H. F. Peitzman.

Dubuque—Minister, Theodore Morning; elder, F. H. Nagel.

Duluth—Minister, Frank E. Higgins; elder, Ernest E. Willims.

Ebenezer—Minister, Jesse R. Zeigler; elder, R. S. Hudson.

Elizabeth—Ministers, James G. Mason, William Hoppaugh; elders, Augustus S. Crane, B Carter Millikin.

El Paso—Minister, W. B. Bloys; elder, E. A. Shelton.

Emporia—Minister, William M. Covert; elder, P. M. Hoisington.

Erie—Ministers, Francis M. Hall, Thomas W. Pierson; elders, George S. Criswell, F. M. Dunkle.

Ewing—Minister, Charles McClure; elder, James Pyatt.

Florida—Minister, H. M. McCoombs; elder, S. M. Moore.

Freeport—Minister, M. L. Pearson; elder, Olney Witbeck.

French Broad—Ministers, Theodore T. Lawrence, Calvin A. Duncan; elders, N. B. Tweed, G. M. White.

Fort Wayne—Ministers, E. S. Scott, Thomas Younger; elders, S. M. Saylor, J. J. Gilette.

Galena—Minister, F. L. Wolters; elder, F. Sarow.

Genesee—Minister, Warren N. Nevius; elder, George E. Munt.

George—Minister, L. H. Hayenga; elder, Albert H. Meester.

Hobart—Minister, W. G. Peyton; elder, C. W. King.

Holston—Minister, Dayton A. Dobbs; elder, A. P. Mathes.

Indianapolis—Ministers, A. R. Miles, Claude R. Shaver; elders, S. C. Dodds, J. F. Wild.

Iowa City—Ministers, Mott R. Sawyers, W. A. Montgomery; elders, D. M. Evans, G. R. Brier.

Jersey City—Ministers, F. N. Kohler, J. Francis Morgan, C. E. Macartney, C. W. Laufer; elders, Edward F. Wilson, A. Giger, John F. Fitschen, W. T. Cooper.

Kansas City—Ministers, William H. Black, Harry C. Rogers; elders, Arthur L. Wolfe, W. H. English.

Kiamichi—Minister, Richard D. Colbert; elder, Willie Harris.

Kittanning—Minister, William J. Sproull; elder, Thomas M. Fleming.

Knox—Ministers, Quentin E. Primo, A. S. Clarke; elders, A. E. Hamilton, J. E. Scribben.

Lake Superior—Minister, Pliny B. Ferris; elder, Norman McAuley.

Laramie—Minister, David M. Davies; elder, C. P. Arnold.

Larned—Minister, Allen S. Davis; elder, X. L. Weisenberger.

Lehigh—Ministers, Harry W. Ewing, Henry Irwin Nicholas; elders, Joseph Matchette, William C. Taylor.

Le Vere—Minister, H. W. McNair; elder, David Hannum.

Lima—Minister, John T. Charlton; elder, John C. Morris.

Lincoln—Minister, C. B. Allen; elder, G. W. Smith.

Little Rock—Minister, H. W. Steen; elder, A. V. Ware.

Logan—Minister, R. W. Binkley; elder, A. F. Lewis.

Logansport—Ministers, J. B. Donaldson, C. J. Armentrout; elders, J. B. Vanatta, L. C. Whitcomb.

Long Island—Minister, Charles E. Craven; elder, Selah B. Strong.

Los Angeles—Ministers, H. H. Fisher, Allan Kennedy, H. C. Shoemaker, E. D. Chapin, J. A. Lenzinger, O. H. L. Mason, J. K. Mazawa; elders, H. N. Goff, G. L. McDaniels, W. C. Wickersham, John W. Baer, J. F. Crowe, E. B. Riggs, J. B. Woods.

Louisville—Minister, Aquilla Webb; elder, John T. Gathright.

McAlester—Minister, George T. Clark; elder, C. A. Lankford.

Mankato—Ministers, R. F. Chambers, J. C. Strand; elders, W. A. Mullin, W. W Davis.

Madison—Minister, J. W. Laughlin; elder, E. B. Skinner.

Mahoning—Minister, George Edward Jackson; elder, David T. Williams.

Mattoon—Ministers, Charles T. Phillips, William H. Mason; elders, J. H. Baird, J. H. Maxwell.

Maumee—Minister, W. A. Mast; elder, F. M. Dotson.

Milwaukee—Ministers, Samuel H. Murphy, Barton B. Bigler; elders, William M. Post, William H. Edwards.

Minot—Minister, P. W. Erickson; elder, A. N. Olson.

Monroe—Minister, C. E. Thomas; elder, H. M. Judge.

Muncie—Minister, Benjamin Markley; elder, Orville V. Mayne.

Nashville—Minister, George H. Mack; elder, C. W. Cowan.

Nebraska City—Ministers, Andrew J. Kiener, Leon D. Young; elders, William Jennings Bryan, George A. Harrington.

Newark—Ministers, Joseph Hunter, Julius H. Wolff, Davis W. Lusk, Orville Reed; elders, Charles C. Herrick, Henry Koehler, J. M. Cobb, George Weber.

Newburyport—Minister, James M. Craig; elder, George G. Miller.

Newton—Ministers, James Ferguson, James Moore; elders, Irving N. Roe, Daniel S. Spangen.

Niobrara—Minister, H. G. McClusky; elder, J. D. Haskell.

North River—Ministers, Junius J. Cowles, William Parker; elders, Moses G. Young, G. P. DuBois.

Northumberland — Ministers, Joseph L. Ewing; Henry C. Sperbeck; elders, William J. Wood, John G. Reading.

Ogden—Minister, J. E. Carver; elder, J. R. Cooper.

Oklahoma—Ministers, Phil C. Baird, J. A. B. Oglevee; elders, Z. N. Holler, G. C. Abernathy.

Olympia—Ministers, M. B. Loughlin, Murdoch McLeod; elders, J. B. Stentz, E. B. Creary.

Osborne—Minister, F. C. Everitt; elder, L. J. Allen.

Ottawa—Minister, J. M. Tidball; elder, Myron Gage.

Peoria—Minister, A. R. Mathes; elder, G. F. Carson.

Philadelphia—Ministers, C. A. R. Janvier, Park Hays Miller, William McFarland, John W. Lee, J. Beveridge Lee, Asa J. Ferry; elders, Archibald Campbell, A. G. Butler, Theodore J. Gramm, Edward M. Dering, Bernard Gilpin, Richard H. Wallace.

Portsmouth—Minister, C. S. Robertson; elder, Dr. Gaston.

Providence—Minister, Charles Allen Fisher; elder, James McDowell.

Redstone—Ministers, W. Scott Bowman, Edwin D. Bevier; elders, J. Ewing Hough, Charles A. Hartley.

Rogersville—Minister, J. M. Ewing; elder, Frank Caldwell.

Sacramento—Ministers, Hugh T. Dobbins, Fountain R. Farrand; elders, J. L. Patterson, L. T. Hatfield.

San Joaquin—Ministers, Thomas Boyd, J. Wilson Lundy, George B. Greig; elders, T. H. Minor, George E. Steele, A. L. Munger.

San Jose—Minister, J. W. Dinsmore; elder, J. K. Oliver.

Santa Fe—Minister, Joseph S. Russell; elder, R. P. Hopkins.

Seattle—Ministers, M. A. Matthews, T. Henry Lewis, W. H. Lee; elders, Eben S. Osborn, M. M. Null, W. A. Torney.

South Arizona—Minister, Curry H. Love; elder, L. J. Owen.

Southern Oregon—Minister, John E. Day; elder, James Martin.

Steuben—Minister, John Chester Ball; elder, Walter Carr.

St. Lawrence—Minister, Charles H. Brown; elder, Fred S. Walts.

Tulsa—Minister, Seth R. Gordon; elder, Fred Lynde.

Twin Falls—Minister, J. K. MacGillivray; elder, E. J. Anderson.

Waco—Ministers, J. M. Brooks, R. F. Wilkins; elders, C. L. Ramsey, J. M. Woodson.

Walla Walla—Ministers, J. K. Buchanan, D. H. Hare; elders, E. W. Elliott, C. A. Rands.

Washington—Ministers, Thomas W. Young, Clement L. McKee; elders, R. W. Parkinson, Robert S. Winters.

Waukon—Minister, E. J. Boell; elder, Simon Hagar.

Washington City—Ministers, Paul Robinson Hickok, Henry Rumer; elders, James T. Newton, Edward Tarring.

Wellsborough—Minister, P. H. Hershey; elder, Robert Logan.

Wheeling—Minister, William J. Holmes; elder, T. M. Cochran.

Wichita—Minister, R. B. Norton; elder, William H. Hare.

Calendar and Record

Presbytery Meetings

Genesee—Batavia, May 14, 2 p. m.

Moderators Elected

Elizabeth—J. B. Dare.
West Jersey—Eugene H. Mateer, Daretown.

Resignations

California—Oxnard: John A. Ainslie.
Iowa—West Branch: William A. Montgomery.
Massachusetts—South Framingham: J. Van Neice Bandy.
New Jersey—Springfield: William Hoppaugh; Cedarville: W. T. Pannell.
New York—Johnstown: Charles McKenzie.
Ohio—Hicksville: J. Norman King; Holgate: F. G. Schlotts; Toledo Third: J. F. Shepherd.
Oregon—Portland Hawthorne Park: E. N. Allen.
Pennsylvania—Wrightsville: C. F. Bazata.
Washington—Tacoma Calvary: C. K. Standt, accepts.

Calls

California—Carpinteria: Anderson Crain, accepts.
Idaho—Twin Falls First: J. F. Shepherd, Toledo, Ohio, accepts.
Iowa—Delmar Junction: Charles E. Lownie, West Union, accepts; Keota: E. V. Fisher, accepts.
Kentucky—Harlan First: Carl T. Michel, accepts.
New Jersey—Kingsland Westminster: Stillman R. Leis, Highwood, accepts.
New York—Afton: J. J. Francis, accepts; Newburg Calvary: J. W. Babbitt, Princeton Seminary, accepts.
Ohio—Parma: John T. Reagan, accepts.
Oklahoma—Lehigh First: C. E. Walker, accepts.
Oregon—Sumpter: C. E. Morrison, McCormick Seminary, accepts; Florence: John Drum, accepts.
Pennsylvania—Sugar Grove: D. H. Rabrobaugh, Ashtabula, Ohio, accepts; Chanceford: John F. Hagen, Princeton, accepts.
South Dakota—Flandreau Second: K. J. Cardy, accepts.
Washington—Seattle Rainier Beach: W. A. Henricks, accepts; Buckley: C. E. Conwell, accepts.

Installations

California—San Francisco North Side: O. E. Gardiner, April 13.
Indiana—Indianapolis Washington Street: E. H. Douglas, May 1.
Iowa—Davenport Mount Ida: J. Gilmore Smith, April 16.
Kentucky—Lancaster: J. Rockwell Smith, April 22.
Montana — Manhattan: C. F. Cheesman, April 28.
New Jersey—Kenmore: F. Hyatt Smith, April 24.
New York—Batavia: Stanley V. Mock, May 14.
Ohio—Columbus St. Clair Avenue: R. M. Gordon, April 29.

Vacant Pulpits

Illinois—Several churches: Rev. David Dempster, Carbondale, pastor at large.
Minnesota—Two pastorates: Rev. T. M. Findley, Glenwood, pastor-evangelist.

Change of Address

Johnston, J. E.—New Albion, Iowa, to Duncan, Ariz.
McComb, P. H. K.—Indianapolis, Ind., to 1121 State avenue, Kansas City, Kan.

Accessions

California—Los Angeles West Adams, 94, April 20, W. H. Fishburn; Fillmore, 14, April 13, S. F. Shiffler.
Idaho—Boise Bethany, 7, April 20, M. E. Lindsay.
Illinois—Dixon First, 9, April 20, R. M. Crissman.
Indiana—Alexandria, 11, April 6, W. F. McKinney.
Iowa—Bedford, 21, April 13, John A. Currie.
Michigan—Lansing First, 33, April 6, H. C. Wilson.
Minnesota—Rushmore, 17, James Wray.
Nebraska—St. Paul, 18, P. A. Davies.
New York—Williamson, 34, W. A. Hallock; Lewiston, 11, March 23, G. C. Noetling; Rochester Grace, 32, April 6, W. B. Jorris; Amagansett, 25, H. H. Leavitt, Jr.; Hornell Westminster, 85, April 13, Lyman C. Petitt; Middletown, 21, April 20, R. O. Kirkwood.
New Jersey—Blairstown, 12, J. N. Armstrong; Englewood West Side, 21, April 13, James G. Bailey.
Ohio—Middle Point, 37, April 20, D. Evans Jones; Marietta First, 39, March 2, A. Y. Wilcox.
Pennsylvania—Philadelphia churches, April 13: Walnut Street, 22, J. A. McCallum; John Chambers Memorial, 103, S. C. Long; Wissahickon, 11, Elliott Field; Doylestown, 16, April 13, W. E. Steckel.
South Dakota—Midland, 5, H. P. Carson; Wessington, 1, J. L. Howe; Faith, 7, J. S. Surbeck.
Texas—Austin First, 21, April 6, A. F. Bishop; Denison First, 32, April 6, A. W. Ringland.
West Virginia—Grafton, 8, April 13, J. A. McClelland.

Obituary

Death notices will be inserted at the rate of one cent a word. PAYMENT MUST BE SENT WITH THE NOTICE. Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

TUTHILL—Mrs. Anna Haines Hall Tuthill, on March 11, 1913, was called by the angel of death. She died at the home of her daughter in Chicago, after a prolonged illness. She was the widow of the late Rev. George M. Tuthill of Kalamazoo, Mich., who died in 1883, after being for many years agent in Michigan and Wisconsin for the American Tract Society. Mrs. Tuthill was born in New York in 1825, of a family eminent in the social and religious circles of that period. William Hall, her father, was one of the prominent West India shipping merchants of that city, as early as 1805. He was one of the founders and officers in the Cedar Street Presbyterian church, now the Fifth Avenue church (Dr. Jowett); also one of the elders of the Carmine Street church, now of 42nd Street, New York.

Mrs. Tuthill's mother, a woman of high intellectual ability and active missionary spirit, was of the Haines families of Elizabeth, N. J., New York, Cincinnati and St. Louis, Mo. She was a cousin of Mrs. T. C. Doremus of missionary zenana memory, and her brothers were the late Rev. William Hall of New York, and the late Rev. John G. Hall of Cleveland. She was married in 1847, in the then Mercer Street church, of which she was long a member. Her husband's first pastorate was a Presbyterian church in St. Louis, Mo. From thence they moved to Michigan, where her husband was successively pastor, for several years each, of churches in Pontiac, St. John's and Kalamazoo; also for four years in Ashtabula, Ohio.

By heredity, religious, educational and social training, Mrs. Tuthill possessed high qualities of mind and heart that gave her great power for good in whatever circle her influence was cast. 'None knew her but to love her, none named her but to praise." After her husband's death, Mrs. Tuthill lived in her daughter's family, Mrs. James H. Moore, at Chicago; always actively engaged in religious and philanthropic work. She was long an earnest member of the Kenwood Evangelical church; also member of the executive board of the Y. W. C. A. and the Home for Young Women, and a member of the Daughters of the American Revolution. Her erect figure, ruddy, animated face, and sympathetic interest in all the humanities of life, showed her all these successive years to be a woman of most unusual physical, moral and intellectual power.

Two sons and two daughters survive her, also a sister and two brothers, F. H. Tuthill, William H. Tuthill; Mrs. Julia T. Moore and Mrs. Robert Babcock of Chicago; Mrs. Mary Bailey of Olala, Wash.; Edward T. Hall of Titusville, Pa., and Henry M. Hall of Pittsburg, Pa.

MCKEE—Rev. John Archibald McKee, for the past five years field secretary of the American Bible Society, died of Hodgkin's disease, March 31. He was a son of the manse, born at Waynesville, Ill., Oct. 12, 1871. He was graduated from Wabash College in 1894, and from Princeton Seminary in 1897.

While in the seminary he dedicated his life to foreign missions. After serving as stated supply at Waveland, Ind., he was appointed missionary to Siam by the Presbyterian Board. After only two years of service he was obliged to return to this country by the continued illness of his wife. He was pastor at East Jordan, Mich., for several years before taking up the work of the American Bible Society. He married Clarissa Safford Booth, Aug. 9, 1899, who with two children, Samuel Booth and Katharine Louise, survives him. An aged father, Rev. S. V. McKee of Peoria, Ill., three sisters and one brother also mourn his loss.

Funeral services were held at Newburg, Ind., and from Westminster church, South Bend. Interment was at South Bend. He died as he lived, courageous, consistent, "strong in the faith." The influence of his life, the Christlike spirit of his last days, his triumphant death, will be a benediction to many.

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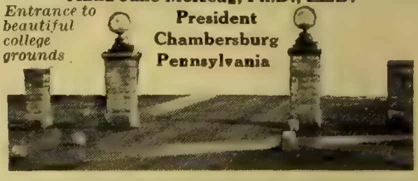

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Around the Shop

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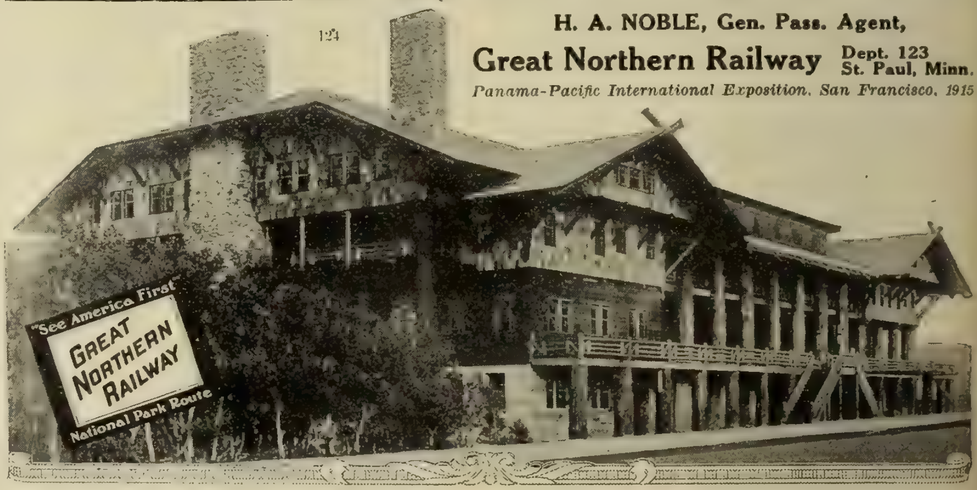

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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

VOLUME 44, NO. 19 MAY 8, 1913 WHOLE NO. 2241

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Publisher—509 South Wabash Avenue, Chicago. William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. The McCormick Publishing Company, Proprietors

The Grace of Mutual Understanding

BLESSED IS THE MAN WHO, THOUGH HE AGREETH NOT WITH HIS BROTHER, YET UNDERSTANDETH HIM.

It is no doubt risky business to be manufacturing new beatitudes, but this one shapes itself out of sorrow for ill feelings so often springing up in the church when good men differ about theology.

It is not the variation of opinion which is sorrowful; all that is only a wholesome insurance against stagnation. Argument, even when false, serves truth by driving it deeper for confirmation.

But the grief of controversy among Christians appears when men who differ in doctrines begin to draw apart in brotherly love—when from respectful and fair reasonings they drift off into accusations of dishonesty and retorts of scorn.

Of two ideas in the atmosphere of Christian thought, both may water the church with a fruitful rain. But anger flashing between them is a destructive lightning.

✠

The recent epoch of debate on Bible criticism has illustrated painfully the havoc that can be wrought in the church not by rivalry of new opinion with old, but by bitterness and clamor awakened between defenders of the old and champions of the new.

Undoubtedly the modern movement of critical investigation into the Bible has been attended with many extravagances, but it is certainly possible to say today with all assurance that it has not done the Bible nor the church fundamental harm.

The power of the Bible over the world is today stronger and deeper-seated than it ever was. Christianity has not been in any wise undermined in its Scripture foundation. The basic word of revelation stands, if possible, even more safe and sound than a generation ago, because it has meantime withstood a colossal test.

If therefore the church has come through the era of biblical criticism in any degree a weaker church than before, the weakness results not from the criticism, but from the spirit of debating it.

The mischief has ensued when that which should have been a friendly and high-souled discussion has been permitted to degenerate into a battle of relentless tongue-lashing.

✠

From all this controversy the one serious detriment which the church is left with is the unkindly partisan feeling in many cases still persisting between those who took the liberal and those who took the conservative side of this needlessly embittered conflict.

Outright battle appears to be past—which is not to say that either party to the discussion has conquered the other, but that both parties have settled down to live on together in the same church with at least outward peace. Room for both conservative and liberal is at length conceded.

And this would all be the precise result to which debate should come out, when each side has been duly heard, if the wounds of the fight were now to be healed by the abundant medicine of mutual good will instead of being inflamed continually by fresh applications of mutual distrust.

A secret market for irritants is a much worse place for the church to dwell near to than an open arena of struggle. The temper that sullenly cherishes disbelief in the honor of a theological opponent is more dangerous to Christian well-being in ostensible peace than in avowed war.

And this is the peril of the moment along that cleft of thinking and sentiment which Bible criticism cuts through the church.

✠

The church will not turn backward to war again over these old differences. But that is not enough for real peace. It must go forward to good will, to honest Christian respect man for man, mutually accorded in recognition of the impartial grace of Christ which goes out to liberal and conservative alike.

And in the approach to that good will, both liberal and conservative must cast aside self-justifications. Neither dares charge the other with the sole fault of misunderstanding and contempt.

The man of the old thought has most ungraciously impugned the honesty of the man of the newer thinking. The man of the newer thinking has scorned the stupidity of the man of the old thought.

Therefore the Christian exercise of "putting yourself in the other fellow's place" is equally to be commended to both dispositions.

An hour of free, unprejudiced endeavor to appreciate the standpoint of conservatism on the part of the liberal, and of liberalism on the part of the conservative, would be worth, for perfecting the brotherhood of Christ Jesus among men, more than many a year's labor at elaboration and defense of private judgments on either side.

The gift to see ourselves as others see us is highly covetable, but for peace of the church of Christ, and indeed for all good will among men, it is in no wise so essential as the still rarer gift of seeing others as they see themselves.

✠

Were that excellent power well distributed through the church—the power of divining how one's neighbor meets and must deal with his own life problems—it would quickly abate angry accusations and spiteful slurs from all tempers in theology.

It is easy for believers grounded in the older teachings on Bible inspiration to fling broadcast their charge that men adopting another theory have renounced the authority of the Scripture and turned traitors to Christ.

But they could not speak with this unbrotherly violence if they had tried in imagination to traverse the paths by which these other men have come out to faith—realizing their intellectual bent, feeling the pressure of their environment and progressing by the same steps from one standing ground of Christian assurance to another.

Once comprehending all this, the conservative thinker would quickly drop his ill judgment of his liberal brother, and replace it with thanksgiving that the Lord is so fully able to bring faithful souls home to faith by roads so many and so diverse.

Likewise it is very easy for men whose theology has undergone large changes to sneer "Old fogy!" at those who have not changed and who greatly fear to change.

But if into the lives of these staid doctrinaires their liberal-minded neighbors could and would penetrate deep enough to know what comfort and peace of soul are founded on these long-fixed rocks of belief, derision would never again be launched against them nor impatience be suffered to affront their steadfastness.

Understanding—appreciation—love—peace—a beautiful way for the church to move—in very truth the way of the Lord.

What evil spirit in us makes the way of estrangement seem more tempting?

The World

California Passes Bill Aimed at Japan

Neither national nor international objections of the most serious character deterred the legislature of California last Saturday from passing the bill to prevent Japanese from owning land in the state. An important amendment would permit them to lease land for three years, with no bar to renewals. Governor Hiram Johnson is not expected to veto the measure, as it was supported at all stages by the Progressive majority at Sacramento, but after he affixes his signature it is planned to submit the proposed law to a referendum of the people under the initiative and referendum provision of the California constitution. This would hold the matter in abeyance at least until the next state election eighteen months away, and the interval might serve to put a different aspect on the situation.

The presence of Secretary of State Bryan delayed but did not defeat the legislative program. Whether the terms of America's treaty with Japan have been violated is a question, but there is no question that the Japanese leaders feel aggrieved. They consider this legislation and also the naturalization statutes as an implication of racial inferiority—a suggestion which Japanese pride cannot tolerate since the Russo-Japanese war. The general criticism of the bills as first presented had the effect of inducing the legislators to drop the words peculiarly offensive to Japan—"aliens ineligible to citizenship"—but the animating purpose of excluding the Japanese from land ownership is none the less effectively attained. And the end is accomplished in a way which many lawyers say does not contravene treaty obligations nor constitutional provisions; therefore the California position is considered legally impregnable.

The Extent of the "Japanese Peril"

The "Japanese peril" was like a cloud scarcely larger than a man's hand, whereas the protests against the legislation were a veritable stormcloud. Existence of a Japanese menace to the white man in agricultural industries has not as yet been conclusively proved by specific statements. Official figures show the Japanese population to be less than 6 per cent in any county, and as low as one half of 1 per cent in others. Out of the total farm acreage the Japanese own an insignificant fraction. However, opponents of the Japanese assert that where they get a foothold they displace Americans. The Sacramento Bee says that in the case of an orchard they drive out other labor because they will work for less money. It adds: "Then when there is no other labor they will refuse to work unless given a lease of the orchard, and later they may force a sale to them in the same way. This makes surrounding property undesirable." The strawberry district of Florin is cited as an example. In the Florin public schools there are reported to be forty-two Japanese children out of sixty-seven pupils.

Florin, instead of being an argument against Japanese agriculturists, is actually an object lesson in their favor, according to A. M. Brown, who describes himself as "for thirty-five years a resident, yet away long enough to see the light and breathe the cosmopolitan spirit." In a pamphlet he writes that the Japanese began to come into the Florin district about fourteen years ago, and by sheer pluck and wonderful industry they changed the whole face of the land from barren, unfertile fields to the fairest of vineyards and strawberry patches, facing obstacles the white man never would have surmounted. "They are crowding no one out by their industry," says Mr. Brown; "that very land would be lying bare and idle if they did not occupy it. The whites spurned it for thirty years and are no more ambitious today" because of the poor character of the soil. He has found the Japanese peaceable and law-abiding, a tremendous asset to the community and the state. "Were it not," he concludes, "for the racial bias that darkens and poisons the mind the Japanese would be thrice welcome."

According to John P. Irish, a writer in The Oakland (California) Tribune, the legislation has been promoted by falsehood and misrepresentation. In proof of this assertion he quotes a dispatch from a state senator to Congressman Raker to the effect that the Japanese own over 50,000 acres of land and lease 400,000, and that the ratio of increase is over 600 per cent. Mr. Irish thereupon refers to the current report of the state labor commissioner, himself anti-Japanese, who states that the Japanese own only 12,726 acres, an increase of about 15 per cent since 1909; and lease 17,596 acres, a decrease in leaseholds of 2,700 acres.

A startling speech of warlike nature attacking the Japanese and their "demands" was made in the house of representatives last week by Congressman Thomas U. Sisson of Mississippi. He asserted that the laws of Japan were similar to the California proposals, and rather than make any concessions he "would see us spend the last life and the last drop of blood and impoverish our country for a hundred generations." The New York Tribune says that in spite of Mr. Sisson's present belligerency he opposed the appropriation for two battleships in the last Congress. Senator Vardaman, also of Mississippi, gave expression to the same sort of views.

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Chinese Republic Recognized; Storm Threatens Yuan

The Chinese republic was formally recognized by the United States last Friday. Mr. Williams, who is in charge of the United States legation during the absence of Minister Calhoun, delivered the official document at Peking, as he had been instructed to do as soon as the parliament or permanent assembly had been properly organized in all its branches. These parliamentary preliminaries had been delayed in the lower house for several days, owing to party and partisan divisions which sprang up. Tang Hua Lung, a representative of Yuan Shih Kai's new progressive party, was elected speaker of the house. The Kuo Ming Tang, the radical Democratic party, controls the senate. Congratulatory messages were exchanged by President Wilson and President Yuan. America thus becomes the first great power to recognize the sovereignty of the Oriental republic, though Brazil and Mexico had previously taken the same action. Apparently the prospects for the new republic are most propitious if serious dissensions do not arise in the parliament and between the parliament and the provisional president, but the first of the week this contingency seemed imminent.

The most disturbing news which has come from China in a long time was contained in an Associated Press bulletin on Saturday to the effect that Sun Yat Sen, leader of the revolt that made China a republic, had cabled an appeal to the five powers—England, Germany, France, Russia and Japan—asking that the $125,000,000 loan be not granted. Dr. Sun asserted that President Yuan would use the money against the people of China, and he said Yuan feared to be overthrown because of the government's complicity in the murder of General Sung, former minister of education. General Sung was killed a few weeks ago, ostensibly through a case of mistaken identity, but the "mistake" is now alleged to have been the deliberate purpose of someone working in Yuan's interest. The assassin or assassins have not been arrested.

A few days before Dr. Sun's message the Chinese senate passed a resolution censuring the government and declaring the five-power loan null and void because of the failure to refer it to the assembly for approval. Several of the southern provinces also protested against the loan. The loan was authorized by the previous provisional assembly with the understanding that it would be consummated before the present parliament had come into being, but this was not done, nor was the money borrowed on the original terms.

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Balkan Situation Easier; Anarchy in Albania

The tension of the Balkan situation was partly relieved last week by Austria's delay in her threat to force Montenegro to give up Scutari and by Montenegro's decision voluntarily to evacuate that city. The evacuation of Scutari is reported to have been decided by King Nicholas and his generals against the wishes of the cabinet, and the cabinet has resigned in consequence. The pressure of the powers was too insistent and united to be longer resisted. With Austria placated, a serious obstacle to peace is removed, and peace delegates are expected to assemble soon.

Conditions in Albania have of late become alarming, and the projected new state is bordering on anarchy. Soldiers of Essad Pasha and Djavid Pasha are looting and slaying and practicing brigandage.

* *

Peace Congress and Arbitration Plans

An important gathering in the interests of international peace, the fourth American peace congress, was held in St. Louis last week. Among the subjects discussed were limitation of armaments, the Anglo-American peace centenary, Panama canal tolls and an international court. Resolutions adopted urged the repeal of the toll exemption clause in the Panama canal act, and also an appeal to the California legislature and to the national administration to secure a just and impartial settlement of the question of alien ownership of land. Other resolutions expressed appreciation of the work of President Taft in negotiating the general abritration treaties which the senate failed to ratify and urged the President to open diplomatic negotiations looking to a reduction of armaments. The announced policy of Secretary Bryan to negotiate treaties under strict arbitration was cordially approved.

The peace plan of Mr. Bryan which was indorsed by the peace ongress was a recent recommendation made by the secretary of tate for a series of worldwide treaties for the submission of all disputes of any kind between civilized nations to arbitration. In case of disputes Mr. Bryan proposes that a commission representing ach government, with a disinterested third party, shall investigate ll the facts in the case, and during this period neither government s in any way to increase its armament or to make any new trategic disposition of its forces or do anything to strengthen its military position. The commission is to have all necessary time up to a year to make its investigation and report. After the commission has made its report this embargo on military movements s to continue for thirty days more, the purpose of this additional imitation being to afford an opportunity for the people of both nations parties to the dispute, and also the rest of the world, to consider the report and ascertain the facts in the issues involved. It is believed by Mr. Bryan and others who have studied the idea that, while it would not make war impossible, it would in practice absolutely avert it. The proposals have been submitted to the senate committee on foreign relations.

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Successful Suffrage Demonstration in New York

New York City's interest in the equal suffrage cause was aroused ast week as never before. Friday night a great meeting and pageant was held at the Metropolitan opera house, with addresses by Theodore Roosevelt and Dr. Anna Howard Shaw. Several thousand dollars was given or pledged by the audience. On Saturday afternoon 10,000 paraders, mostly women, marched up 5th avenue in an exceptionally well organized and impressive procession. The number of marchers fell short by two-thirds of the forecast, but the spectators were numerous and appreciative, and the success of the demonstration was apparent.

A preliminary victory for suffrage was lately won in Pennsylvania, when the legislature passed a joint resolution for a constitutional amendment giving women the right to vote. It must be passed again in 1915 before it can go to the people for ratification.

In England the government has embarked on stronger measures of repression against the militant suffragists. Last week the London headquarters of the Women's Social and Political Union were raided by the police, the secretary and other officials arrested and a quantity of documents seized. Stenographers and clerks were ordered to leave and the premises closed. The office of the newspaper organ of the organization was also raided and the two women editors arrested. The paper was issued, however, in abbreviated form. The first page bore one word, "Raided." A serio-comic touch was added by The Standard newspaper, which solemnly disclosed a plot to convey the incorrigible Mrs. Pankhurst out of the country by aeroplane.

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Mr. Wilson Again Takes a Hand in Jersey Politics

President Wilson's disregard of precedents and his courage in following his own convictions regardless of dignified traditions is being generally remarked, the latest evidence of it appearing in his excursions to New Jersey to fight the bosses. Although he is President of the United States, Mr. Wilson believes he should use his intimate knowledge of the political conditions in his home state in behalf of its people, particularly where the issue is as plain and clear cut as it appears to be in the present instance. The President spoke last week at Newark and at Elizabeth with the expressed intention, he said, of trying to wrest New Jersey politics from what he termed a resumption of control by the old political machine. A law to reform the present jury system, which has been a cloak for monstrous fraud, is at stake.

"We want to redeem the jurisprudence of this state from the suspicion that men are not equally treated in the courts of law," said the President. "And is it not singular that we should always have to be fighting to get control of our own affairs? If you want to strike at the center and heart of corrupt politics, see to it that you put the control of grand juries into impartial and nonpolitical hands." Referring to the suggestion that it was not prudent for him to leave the center of affairs at Washington, Mr. Wilson said, "If you will tell me that there is something afoot to cheat the people in getting something for themselves I am your man, enlisted for the battle."

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—A jury in Chicago has brought in a verdict of murder against a chauffeur whose car had killed a pedestrian. The verdict carries a penalty of fourteen years' imprisonment. This is declared to be the first conviction of an automobilist for murder, though there have been convictions for manslaughter.

Religious World

Contention Among Episcopalians Grows Bitter

The painfully disturbed and abnormally sensitive situation which has developed in the Protestant Episcopal Church over the campaign of the high church party to change the denominational name to "American Catholic" could not be more vividly described than it is illustrated by an incident lately developed in Mount Vernon, a suburb of New York City. The town has two Episcopalian churches, both of them commonly rated low church. Of these one has recently called to be its rector Dr. Cyrus Townsend Brady, a novelist of some note, who has attained distinction also in church circles by securing in Episcopal General Convention six years ago the adoption of "Canon 19," which under certain conditions permits ministers of other denominations to preach from Episcopalian chancels. For being thus instrumental in establishing a so-called "open pulpit" Dr. Brady was violently assailed by high church Episcopalians from one end of the country to the other, yet stood his ground.

But on coming to Mount Vernon Dr. Brady began to burn candles called "eucharistic lights" on the side altar of his church, and himself appeared in the chancel wearing red vestments. For these things alone, despite all his record of liberality and the violent repudiation he had incurred from high churchmen, Dr. Brady was forthwith branded as a ritualist in a communication contributed to the local press by the rector of his neighboring parish in Mount Vernon, who thus openly invited Dr. Brady to abandon the Protestant Episcopal communion and attach himself to Romanism.

This sort of thing is being repeated in all parts of the denomination. Many Episcopalians, both lay and clerical, confess a fear that their communion cannot pass the discussion of this vexed subject of name in the next General Convention without an actual breach and schism between those who insist that their church is Protestant and those who insist that it is Catholic. If the Catholic party should prove strong enough to change the name, there seems no doubt that a very large contingent of Protestants would secede. If the Protestants hold the name as it is, the Catholics are rather more likely to stay in and continue the agitation, which is the prospect that really accounts for the Protestant section's insistence that the Catholics ought to go out and stay out.

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Awaiting Verdict in Last Korean Trial

Baron Yun and his five fellow prisoners, who alone were held guilty of conspiracy when 105 Koreans were tried before the Japanese court of appeals in Seoul, had their final trial on the last appeal before the supreme court the last week in April. The decision was reserved, and at last accounts had not yet been announced.

A letter just received from Dr. W. N. Blair, missionary in Pyeng Yang, gives a most touching and graphic description of the return to Pyeng Yang of that city's contingent from among the ninety-nine prisoners set free at the end of the former trial. By a most appropriate coincidence these released Christians got back to their native city on the afternoon before Easter. As can be readily imagined, the circumstances gave to Easter a significance brighter and more vivid than the Koreans had known before, for these their kinsmen and friends were received almost literally as those alive from the dead. As Mr. Blair says, the acquittal of so many seemed too good to be true. Though the church has been praying for this release, it was, like the church in Jerusalem when Peter came out of prison, scarcely able to realize the answer to its own petitions.

Of the scene around the railroad station when the train came in Mr. Blair writes: "Probably from 8,000 to 10,000 people assembled at the station to greet the Seoul train—the happiest crowd you ever saw. When our friends came forth every one must clasp their hands at least for a moment. Some were laughing, some were crying; but when aged mothers received their boys in their arms again the great crowd fell back and looked on with wet eyes. Mrs. Blair and I went to Elder Ne Chun Lup's house for only a few moments after supper. If you could have seen Ne Chun Lup as we saw him last night, surrounded by his family and friends in his own home once more, you would understand what was the joy that was in Bethany. Ne Chun Lup told me he had received great blessings in prison. He and the others put in most of the time studying the Bible together. They preached to very many in prison, and many were converted. The release of so many prisoners makes it terribly hard for the families of these who were left, and for the families of those who can never come back."

Editorial

Honest Questions

IN THE RELIGIOUS life there are just three types of questions. Some are idle, some are dishonest, some are honest. The real test is, whether we mean to shape our lives by the answer to the question when we get it; whether we are ready to obey the truth if we should find it.

There are many purely idle questions. The answer would make no sort of difference to us if we got it. We do not ask it because we really want to know, but because we are curious about some indifferent matter. It is of interest to know where Cain got his wife, and what was Paul's thorn in the flesh. The questions are worth asking as matters of interest, but so far as the Christian life is concerned they are, of course, idle questions. No matter how they are answered, duty is exactly the same. So with questions that are simply dishonest—where we pretend to be concerned and are not. We ask if the Bible is inspired, and we have already settled it that it is not so far as we are concerned. We do not mean to obey the answer if we get it. It is only a nominal question. We have not come with an honest and open mind to it.

But there are honest questions. There is simply no avoiding them in living our normal lives. There are things that it seems to us we must know—questions that are forced on us by our contact with others. Of course, questions which are idle to some become vital to others. Take the matter of miracles. There are some who are not at all troubled about them. There are others to whom they are vital. Or the matter of the Trinity, or the deity of our Lord. It is easy enough for some people to accept these great truths and raise no question about them. There are others who find themselves persistently faced by grave problems connected with them. Their questions are absolutely honest. They want to live by the truth which they discover. They mean to shape their lives by it when they find it. What is to be said about these questions?

For one thing it must be frankly recognized that there are some questions whose answer does not readily come to any of us. There is in the whole Christian life an element of faith. We simply do not know, for example, how to answer the question why God deals with us as he does, except in the broad assurance of fatherly love. We believe that his ways are all wise and kindly and best. But neither the wisdom, nor the kindness, nor the goodness appears to us. We must take them by faith. We can probably never come to an entirely satisfactory explanation of the fact of the Trinity, nor of the way by which Christ could be God and man. We are dealing with infinite matters, and cannot hope for a finite explanation.

It is well to realize this fact about some of these questions. They are perfectly legitimate, they do us no dishonor, and they are not offensive in God's sight. There continues to be, however, an element of blindness in our Christian life. It is in many ways the best part of that life because it gives us the joy of faith. It would be our ruin if no night came in the world. It would be our ruin if no night ever fell on the soul, through which it must needs walk by faith.

Another thing that needs to be said is that the facts which suggest the question must not be allowed to seem unsettled because the questions are not answered. We do not know the explanation of the facts, but we can hold by the facts without a tremor. How to explain the Trinity is one thing, but the Trinity is quite another. Jesus did not tell Nicodemus "how these things could be," but contented himself simply with reasserting them. We do not know yet the answer to Nicodemus's question, except in the form of an assertion. The explanation is not given, but the fact abides. Many a man has turned away from his Christian faith because he could not get the answer to a question about a fact, when the fact itself was there unquestioned.

The final thing that is important for an honest questioner is that he shall keep himself always honest. We must see to it that we are ready to live by the thing which we find is the answer to our question. We must be committed to obedience to the truth before we can hope to be shown the truth.

Good Lesson for Astonished Diplomats

For plain people living lives near to the reality of things, it grazes the unbelievable to see an international hubbub kicked up because a certain estimable lady and gentleman entertaining guests at dinner choose not to set wine on the table. In common-sense society it was long since fixed as an axiom of good breeding that guests should eat and drink what is set before them and go their ways with still tongues, recognizing the right of host and hostess to provide their own board as they will. But diplomacy appears so far removed from common sense and naturalness that this fundamental social law has not penetrated there. The comments of Mr. and Mrs. Bryan's ambassadorial guests reveal, as scarcely anything else in recent years, how artificial is the atmosphere in which the diplomatic world moves and has its being. The exercise of a bit of individual and domestic freedom as against prescribed conventionality is treated as a treacherous attempt to knock the old globe itself wabbly.

But however atrocious this supposed "faux pas" may appear to the distorted eyes of diplomacy, it will earn Mr. and Mrs. Bryan unstinted applause of their countrymen. This is just the sort of incident that most tickles American fancy—administering to staid aristocrats of Europe the healthy shock of disregarding their revered precedents. And Mr. Bryan surely did that thoroughly. Moreover, he did it manfully—without boorishness, yet without apology. His straightforward and upstanding manliness in the whole circumstance is itself a sufficient answer to cads beyond the ocean who assume that no abstainer from liquors can be anything but a doddering grandmother. This is the point of that very poor joke which a London paper got off about the capital of the United States having become "Wishy-Washington." President Wilson and Secretary Bryan—they are both of the same sort in this respect—can be trusted to confound that joker in due time. Anybody discovering anything "wishy-washy" about either of these administration leaders will be adjudged capable of discovering green cheese in the moon.

Why Not Street Preaching During Assemblies?

Dr. H. H. Bell, a leader in the United Presbyterian fellowship, writes in anticipation of the mighty rally of Presbyterian clans at Atlanta these serious words:

> "As groups of Assembly commissioners, great shall be our Assembly duties and responsibilities. They must receive Holy Spirit directed, prayerful, thoughtful attention. If we all go fully surrendered to the Holy Spirit, with the glory of Christ as our one and only aim, such attention our group duties will receive. But how pathetic it would be, and what a reflection on Christianity, if we should spend a whole week in Atlanta and not leave it lifted nearer to God and with hundreds, even thousands, of its unsaved secure in Jesus Christ as their personal Redeemer! Less than this will not honor him. Less than this, brother reader, will be to make a record you and I shall be ashamed to face when we stand in the presence of the opened books."

The Continent has long felt it a lamentable thing that Presbyterian General Assemblies come and go without leaving any traceable evangelistic mark on the cities which they visit. Is not the Atlanta convocation the time to change this? Why not evangelistic preaching on the streets every noon and evening during the Assembly sessions in that city?

Inwardness of the Presbyterial Rights Issue

Along with other unsuccessful endeavors to make the present assault on the Board of Home Missions look like a contention for big principles, there has been much said about defending the presbyteries against the Home Board's intrusion into their rights. But this sort of talk, when followed back through various echoes to the original voice, proves to be based on the complaint which Dr. Weaver carried up from Pueblo Presbytery to the Assembly in Louisville last May. Very persistently he tried to get both the home mission and polity committee of that body to take account of his charge that the board was transgressing the presbytery's constitutional prerogative. But this grave constitutional issue, boiled down, was found to amount to nothing more than the interesting but scarcely tragic fact that the home mission committee of Pueblo Presbytery wanted to spend money on a certain field, and the board, thinking the expenditure unwise, would not furnish the cash. And both committees in turn refused to get excited over this. Neither would dignify the matter by making a report on it to Assembly.

The liberty of presbytery was not invaded in this case. It had a perfect right to organize and aid Cortez church; nobody ever questioned that. But certainly on the other hand the Board of Home Missions, instructed to disburse according to its best wisdom the funds which Presbyterian givers commit to its care, has also a right to say whether it will or will not assist Pueblo Presbytery in establishing Cortez church—or any other presbytery in establishing any other church. If indeed Dr. Weaver thinks otherwise than this, we can quite understand why he regards the board's cost of administration too high. On his plan, which would make it the right of any presbytery to draw any money it pleased from the board treasury and spend the same as it chose, high-grade secretaries at headquarters would be entirely superfluous; a bright young bookkeeper facile in signing checks would be the entire executive force needed.

But potent as the hypnotizing word "economy" often proves, The Continent has no expectation of seeing Dr. Weaver's frugal plan adopted by the progressive Presbyterian Church. A strong centralized board commissioned to direct Presbyterian forces under a unified policy to a nationwide service is a factor of denominational life which has long since vindicated itself too thoroughly by its results to be now disturbed by objections either to its cost or its power. The church made it powerful because the efficiency of power was wanted. And with that efficiency obtained, the church cannot be beguiled by local dissents here and there from upholding the national officers to whom the efficiency is owing. The autonomy of the presbyteries will be respected—is being respected; in the overwhelming majority of instances the board does just what the presbyteries ask of it. But if occasionally the board chances to have a different opinion of its own, and so declines to cooperate in some certain presbyterial plan, that assuredly is no reason for shouting that the foundations are destroyed—and the righteous all engulfed in the list of flood victims.

Superintendence Is No Overlordship

"Under surveillance like a lot of scapegraces," is the resentful phrase in which one home missionary expresses his dissatisfaction with the oversight that home mission workers in general are conscious of since a wider superintendence has been adopted by the Presbyterian Home Board. But the man who speaks so bitterly of this development hardly invites sympathy. He seems to be a man who cannot understand—or does not want to. Superintendence in the Presbyterian democracy is not surveillance. It is help, encouragement, fellowship. The superintendent comes to the churches not an inspector sent to spy on underlings but a brother pastor appearing to lend a hand and offer counsel out of a longer experience and wider observation. In former years, before field men were employed in home mission operations, pastors on missionary posts bewailed their loneliness and longed for an occasional visitor. Nowadays, when such visitation is provided for, it would seem as if the boon of it must certainly appeal to hardworking men. Of course there is a stiff keying-up stress in the knowledge that a superintendent is likely to appear almost any day and ask about almost everything. But the conscientious pastor knows the value of being so keyed up, and appreciates it. The man who resents it and calls brotherly oversight by the hard name of "surveillance" must have some reason for loving isolation rather than companionship—which is almost as bad as loving darkness rather than light.

The Second Phase of Flood Relief

Appeals from the Presbyteries of Dayton and Logansport for aid to churches seriously damaged in the flood are indexes to a Presbyterian obligation that doubtless extends to several other presbyteries within the region where the great waters overflowed this spring. In the first beautiful outleap of brotherly sympathy toward the sufferers from flood there was no reason for thinking of any separate denominational responsibility; the human tie was the paramount relation, and Presbyterians did right in giving freely with all the rest of their fellow citizens to the general relief funds of the Red Cross. Sporadic attempts in other denominations to start church funds came to deserved failure. But that giving was for the assistance of households—the restoring of private homes. Now with that task nearly done, another problem succeeds it; the work of aid moves on from domestic to institutional necessities. And those necessities of organizations quite evidently must be supplied by separate action of the respective fellowships with which such organizations are identified.

The secret orders realize this. Lodges are sending money to lodges within the flood territories. The Young Men's Christian Associations are beginning to raise funds for restoring injured association buildings at Dayton and Hamilton. And surely churches will do as much for churches. Surely Presbyterians will be mindful of Presbyterian congregations. People who without outside aid would not have been able to restore their own homes will all the more require assistance to recoup the harm done to their houses of worship. If therefore Presbyterianism is a real fraternity—as real as the lodges—this is the occasion for it to prove itself. Do not dismiss the matter with the all too easy "There is so much else." There is much else, but not enough else to obscure this special duty of Christian brotherhood in an hour when human brotherhood has just been evidenced so abundantly.

How Three and Four Harmonize at Atlanta

In announcements of the Pan-Presbyterian convocation in Maytime at Atlanta, the figures three and four have been playing hide and seek until the average reader has perhaps been quite at a loss to tell whether the Atlanta occasion is to be triplex or quadruplex. But the puzzle comes to its solution when one learns that there will be three Presbyterian General Assemblies in session simultaneously at Atlanta, but four Presbyterian denominations officially represented there. General Assemblies will belong respectively to those churches once called Northern and Southern—but now, in these days of comity and accommodation, designated simply as "U. S. A." and "U. S."—and to the third denomination which bears the prophetic name of United Presbyterian.

The fourth factor in the case is the Associate Reformed Church—which is so Presbyterian that people commonly call it "A. R. P." This lesser sister in the family has no General Assembly but only a General Synod, and that meets not in the spring but in the customary synodical season of autumn. Nevertheless this synod accepted the Atlanta invitation as spontaneously as did any of the Assemblies and arranged to be represented in the great fraternal conclave by a commission which will include as many ministers of the church as can get to Atlanta at that time. This commission will not have any legislative business to attend to during the days, but it will take full part in the great union popular meetings of the evenings during Assembly time; and so will complete the quadrilateral of good fellowship which was in Mr. Jacobs's mind when he first proposed Atlanta's delightful Pan-Presbyterian plan.

—It's a great thing to work twenty-five years at one job, and then have assurance that one is regarded by his coworkers as more fit for the labor than ever before—not worn out, but going on from strength to strength. That experience can only come to a man who has kept steadily learning something each year of the twenty-five—which is the one infallible test of aliveness in any variety of the human species. Two widely known American church workers have in recent weeks passed their examinations successfully in that test—Secretary L. Wilbur Messer, head of the Young Men's Christian Association in Chicago, and Dr. W. R. Taylor, pastor of Brick Presbyterian church in Rochester. Both are quarter-century captains of still growing institutions because they have not themselves ceased to grow.

—An offensive document which is also in another way an encouragement is the circular advertising of a liquor house distributed at the doors in residence sections of Chicago. Time was when such advertising would not have been necessary. But now the offer of "a very handsomely decorated china plaque imported from Germany," given away free with every dollar of purchase, indicates that the liquor trade is not very good and must be tolled along. Still more significant is the line, "We deliver to your home in unlettered wagons." That is an interesting testimonial to public opinion. Evidently it is understood that a family which has liquor openly delivered at its doors is apt to lose standing.

—At least one protest will be found among the papers of the U. S. A. Assembly at Atlanta objecting to any interference with the graded lessons. Springfield Presbytery in a memorial stands up for the lessons just as they are. Of course the report of the committee which has been investigating these lessons for the last year will be considered in the most open temper at Atlanta, but if enemies of the system imagine that the graded series has no friends willing to break a lance in its favor the experience of Assembly discussion will undeceive them.

—Denver Presbytery formally resolves that it has no sympathy at all with "public attacks on the personnel, the policy and the administration of the Board of Home Missions," but reposes in the board and its administrative officers absolute confidence. This will be cheering proof to Dr. Thompson and his associates that Colorado is in no sense the enemy's country. And The Continent is comfortably sure by indications of present drift that there won't be any enemy's country anywhere by the time the board reports to Assembly.

—The death of Dr. E. Trumbull Lee, pastor of Wilkinsburg church, Pittsburg Presbytery, costs the church the leadership of a strong and loyal gospel preacher, who has fallen in his prime. Dr. Lee's prior pastorates in Philadelphia and Cincinnati had given him wide acquaintance and influence. Since 1907 he had been chairman of Assembly's permanent committee on temperance.

BY EDWARD ARTHUR WICHER

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive—Matthew 21:22

WE DO MOVE GOD by our prayers. Our weakness lays hold upon his omnipotence; our need lays hold upon his fullness; and we move him. Our prayers effect action which, except for them, would not have occurred. But this is a truth not easily won, nor lightly held, in our experience. For God knows infinitely better than we do what he ought to do, and how can we think that he can in any way be influenced by us? Our thoughts are not as his thoughts, neither are our ways as his ways. How can we hope to make our thoughts his thoughts, or our ways his ways?

Can We Move God?

And many of us are so firmly fixed in the idea that God has determined his way of working so wisely and so completely that he cannot be affected by our desires, that we are prone to believe that it would be a positive intrusion on our part into the divine ordering of the universe for us to attempt to change or modify the course of any event, even in our own lives, by praying to him. Did he not make the law of the uniformity of nature? Does not this law control the whole range of our objective existence? Should we ask him to depart from it?

Difficulty in Seeming Impersonality of God

God is so great that he almost seems to be impersonal. He seems to be impersonal! The difficulty lies just here. Alas! we have too often placed him beyond the reach of all that is gently and sincerely personal. To deny that God can be moved by our prayers is to deny that he can be affected as other personalities are affected. To say that God cannot be moved by our prayers is to say that he is a great automaton, wound up from eternity and unto eternity, effecting only that for which he was originally constituted. To say that God cannot be moved by my prayers is to say that he cannot be so much affected by my cry as I am by that of my little son.

Just as this world is not the product of blind force, but was created by the loving will of God, so too it is not sustained and operated by an impassive engine, but by a sovereign God, who is also our heavenly Father. God can, and does, modify his purpose at every turn to meet the desires of all his suppliant children. Our God is the living God; and his first requirement in all those who approach him is that they should believe that he is and that he is the rewarder of them that diligently seek him.

Of course there are two questions involved, namely, God's ability to answer prayer and God's willingness. We have dealt with the first question. Evidently God would not be God if he could not answer prayer. But in reference to the second question, whether God wills to answer prayer, we may readily conceive of a world in which God, for wise reasons, had determined that his action should at no time be affected by the petitions of his creatures. He might have said: "Do not ask, and it shall be given you; do not seek, and ye shall find; do not knock, and it shall be opened unto you." God might have said so, but he did not. Human nature would have been a different thing, and the world would have been a different world if he had done so.

We Petition God Upon His Own Invitation

But, on the contrary, God willed that men should call upon him for those things of which they have need. He did say: "Everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." In the wisdom of God it was better for men that they should obtain their blessings from him by praying to him for them. And if he did not bestow them upon his children without their praying for them it was surely because he desired that they might enter into closer fellowship with him than would have been possible if they had never had to ask him for anything. "Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full" (John 16:24). Evidently Jesus himself attached the highest importance to this command when he gave it to his disciples; for he repeats it three times within the space of this one discourse. And it is in this discourse that he draws near to his followers in the most intimate, most yearning words that have ever been uttered in human speech. By ceasing to ask God for things we do not divest our communion with him of the last elements of selfishness. Nay, we lose our sense of dependence upon him. We gradually come to feel that the only prayer that makes things come to pass is the prayer of hard work. We cease to wrestle with the angel until the day dawns.

And the hardest work that man can do is to pray aright. It is prayer alone than can tax human endurance to the utmost. Prayer is work that will yield results far beyond all other endeavors of the human soul. It is work that will remove mountains and cast them into the sea. There is nothing except prayer that can bring down the might of eternal God to sustain and support his helpless children in their struggle with sin and pain. Were prayer simply the moving of our souls upward and outward, we would not move much; but in prayer we move God. All the great saints of the Bible have known the truth of these words. They have prayed because they have known that God would give them what they would ask. Their cry has been torn from the depths of their human spirit. Let us lay some of their testimony together and consider its significance.

All the Patriarchs Were Men of Prayer

Before we proceed far in the book of Genesis we come upon a remarkable statement: "Then began men to call upon the name of Jehovah" (Genesis 4:26). This sentence closes the patriarchal genealogy to Enosh, the son of Seth. It does not mean that men now for the first time began to hold communion with God, for from the beginning there was a sense of the presence of God, a knowledge of his mighty power and a desire to appease his wrath against sin; but it does mean that men now began to bring their petitions to God and to experience the consciousness of having obtained an answer to their prayers.

The great patriarchs, especially Abraham, were men of prayer. Abraham prayed for a son (Genesis 15:2), and God promised him a posterity more numerous than the stars; he prayed for Ishmael (Genesis 17:18), and God spared his life and made of him a nation; he prayed for Sodom (Genesis 18:23-32), and God at first granted his petition that if fifty righteous men should be found within the city, it would be spared, and afterwards reduced his condition by successive stages until he conceded that but ten righteous men should be requisite to the salvation of the city from destruction. Intercession is the salient characteristic of patriarchal prayer.

Jacob prayed to God for a favorable reception by Esau (Genesis 32:9-12), and the reconciliation with his brother was his answer. His wrestling with the angel (Genesis 32:24) is a nobler prayer and is characterized by Hosea (12:4) as an intercession for Israel. Moses prayed for the forgiveness of his people in the time of their rebellion (Exodus 32:11-13), as did also Joshua after the defeat at Ai (Joshua 7:6-9), and Gideon after the continued oppression of the Midianites (Judges 6:13). Samuel, upon the loss of the ark to Kirjath-jearim and the defeat of Israel by the Philistines, cried unto God for his people (I. Samuel 7:5-12). And Elijah, the great representative of prophetic intercession, expended his whole soul and mind and strength in calling upon God to vindicate his name in the eyes of the waiting congregation (I. Kings 18).

Ancient Heroes of Faith Prevailed Through Prayer

Time would fail us were we to attempt even to name all the ancient heroes of prayer, who through faith in God subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight the armies of aliens. The testimony to the efficacy of prayer of the Old Testament and the New Testament is one and constant. But the earthly life of our blessed Master we never can pass by, and the secret of its compassion and its power lies in the constancy of its prayer. "Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obeyed him the author of eternal salvation" (Heb. 5:7-9). "He went out into a mountain to pray"—how often these words occur in the pages of the evangelists! The mountain and the midnight air, the calm of the blue sea of Galilee at his feet and the silence of the stars above and the great Father's brooding love over and in it all. Did he move the Father when he prayed?

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YALE BOYS "STARTED SOMETHING"

A Work for the "Down-and-Outs" Within the Shadow of One of America's Great Universities

BY W. O. SHEWMAKER

Here is the simple story of a gospel mission hotel founded by Yale boys—one of them the lamented William Whiting Borden—that has reached college students as well as the ordinary class of human derelicts. It has proved the power and practicability of Christianity to regenerate individuals and communities. Mr. Borden, the young Chicago millionaire who after leaving college had definitely decided to become a missionary to the Chinese Mohammedans, was more largely interested in financing this mission than appears here. Since the article was written he has died in Cairo, whither he had gone in preparation for his work.

"HELLO, BILL!"

"Hello, Biff!"

The two men stood facing each other.

One was tall, straight, bald, smooth-shaven and middle-aged. The other was of stocky build, showing in pose and carriage the fresh mounting vigor of yet growing youth, his title to which was confirmed by the ruddy, unlined face, the clear, confident eyes and the soft sheen of the rich brown hair that made a thick covering for his shapely head.

It is the older man that is Bill—just Bill to everybody about the place. In the lines of his seamed face may be read at least the index of a story, the chapter headings of which might be somewhat as follows: "Fair Promise," "Sin," "Disappointment," "Ruin," "Despair," "Sorrow," "Rescue," "Hope," "Love" and "Peace." Back of the alert, shrewd gleam of his bright eyes glows steadily the quiet light of brotherly kindness.

The younger man, whose familiar name in the above dialogue might suggest the beginning of a vigorous scrap, is of such as win the heart at first sight, provoking the admiring envy of even the self-sufficiency of middle age. For he is of the very elite (and we use that word at its best) of a great university.

They were opposites—these two. Not only in appearance and age but in experience and —other things.

Bill had been a saloonkeeper. The other was of the flower of American academic life. But they were met here in evident comradeship. For they were on common ground. That is, they were in the hotel. Bill was there, of course. For he was its manager.

One night, years ago, in New Haven, Connecticut, overwhelmed with the realization of the fact that he had become the victim of the saloon which he owned and conducted, he had, without waiting to sober up, locked the door and, throwing the key in through the window, left the place and the city. After this there was the sadly familiar story—so often told, alas! so often lived—of wanderings to and fro, of reforms that failed, and fights that were lost, and falls ever harder and deeper, until at last he was on the bottom in New York City's underworld. Released one day—and not for the first time, either—from the alcholic ward, and regarded at the hospital as a "hopeless case," he found his way to that famous life-saving station on the verge of the vortex—the Water Street mission, the scene of the wonders wrought through McAuley and Hadley. What happened there turned the hopeless case of the physicians into a perfectly sober man and made the derelict saloonkeeper the valued assistant in the great rescue mission. Which also is a familiar story—and very blessedly so.

William F. Ellis

It was on a March day in the year 1907 that some Yale College boys, undergraduates, concluded to "start something." And they did. It turned out to be a hotel that they started. For cannot college boys do most anything? Especially if they are born, as at least one of them was, to both position and wealth. A hotel? Why not? They went down to New York and hired an ex-convict to come and run it for them. The writer does not remember to have seen any reference to this enterprise in the reports of those agents who were lately active in the investigation and exhibition of American university life. Surely they must have overlooked it. For it was certainly a warm trail. A hotel, financed by young Yale men, run by an ex-convict—what more promising for an investigation by inquiring sociologists?

Their ex-convict finally left them. (He did so, by the way, to become an official of the National Prison Reform Association.) They went again to New York and found Bill. They brought him back to the city which he had not seen since the night he had run away from his own saloon. And thus the Hotel Martin was the meeting place of him and that fine young student who is at least one of the successors of that original group which started the hotel. He was one of the proprietors, so to speak. For it is still financed and controlled by Yale men.

And the meeting of these two men is a symbol of what happens in that little old-fashioned business block at 55-59 Court street, New Haven. Here meet two streams of American life in such a way as it is probable they do not anywhere else at all. New Haven is no longer an innocent New England village. It is a full grown city, with a slum. Situated between Boston and New York, it is on the highway of the hobo, and through its slum region flows a ceaseless tide bearing great numbers of human derelicts, "down-and-outs," homeless and hopeless men. The Hotel Martin is for these.

Here are beds, baths and bread, and clothes if need be. There is work, too, and human sympathy. The plain, but not shabby, office is open for them always, with warmth and light and something to read. There is a way open to the odd job that will lead to work that is steady —as steady as the man. Neither is shiftlessness encouraged, nor worthlessness nursed. A man is given opportunity to pay at least in part for what he gets. And his self-respect is thereby started into new life. He is also tested as to his willingness to work, the Associated Charities of New Haven attending to this. And many have been the benefits conferred by this practical benevolence.

But this is not that of which either the boys or Bill are most proud, nor is it the most remarkable thing. If you come in the right way you will be shown a room where strange and splendid things are done—usually in the night time.

Mrs. William F. Ellis

This room opens on the street. In it are rows of plain chairs. In one corner is an organ—at one end a raised platform and a reading desk, like a chapel or a Sunday school room, for such it is. It is here that the tides really meet and—yes—mingle. The superintendent is Bill, whom you now had better know as William F. Ellis, and his wife (whose presence at his side, we more than suspect, reveals a romance of rescue work, in which she was active even before her marriage) together take care of the benevolences of the institution. But here in this chapel, where they all will keep you longest, is where not the Yale student's pocketbook but his personality is involved. He comes down here to talk to the crowd that has drifted in from the outgoing tide of the slum and to help whom he can to a knowledge of Jesus Christ the Saviour.

Or the student comes just to see "what's doing." And he sees. There has been such a thing as this in that little chapel—at one time, close together, bending low on their knees for the same purpose, the old and broken prodigal, who has wandered far, just coming to himself and wondering if there is a way to the Father's house, and the young one who has just started on the road to the far country and the swine pen. And there together their lives have been saved, one being brought all the way back, the other stopped as he was starting. And others still of Yale's goodly company, not at all prodigal in life but doubtful and not at all sure that men are ever "saved," have come, as true students should, to see what these things might be. And they have gone away convinced. It has been called a "clinic" and a "laboratory." In it the miracle of the new birth is wrought before the critical, it may be skeptical, eyes of the college man.

Professor Henry B. Wright gives this testimony: "It is my firm conviction that Yale Hope mission under the leadership of William F. Ellis has done more to convince all classes of men at Yale of the power and practicability of Christianity to regenerate individuals and communities than any other force in the university. Its influence for good among the students has been inestimable."

Yale Hope Mission Building

There is yet another stream of living influence which flows into Hotel Martin and out from it through Yale's Mission of Hope. Representing it was the man who made the hotel and the mission possible, that one of the original group who, especially, was known to have been born to wealth and position. Although devoted to carrying the gospel to inland China, while thus identified with the foreign work his interest in Yale's nearest home mission continued. And having but lately gone out from Yale, his name appeared there among the men connected with the mission not as W. W. Borden, but rather in the affectionate form of Bill, for which name, indeed, these boys seem to have a preference.

Thus in Hotel Martin student and tramp, culture and rudeness, sin and grace, and home and foreign missions mingle to form a stream that flows from a great American university and yet makes glad the city of our God.

Brief and Pointed

A month-old Jersey calf was nibbling at the grass in the yard, and the summer girl eyed it doubtfully. "Tell me," she said, turning impulsively to her hostess, "does it really pay to keep as small a cow as that?"

"What I admire about Briggs is the fact that he says what he thinks." "Which probably accounts for another one of Briggs's traits that I admire very much." "And what is that?" "His silence." —Birmingham Age-Herald.

Can We Move God?

(Continued from page 634)

And were the space permissible we could easily multiply testimonies from the great books of devotion of the Christian centuries; from the writings of Cyprian, Augustine and Chrysostom; of Thomas Aquinas and Thomas a Kempis; of Savonarola and St. Francis of Assisi; of Luther, Calvin and Knox; of John Bunyan and John Wesley. It is in the experience of the most representative Christians that Christianity can be most fairly estimated, and that the reality of divine grace can be most accurately tested. Let us give but one typical citation, taken from the opening of John Bunyan's "Discourse on Prayer":

"Prayer is an ordinance of God, and that to be used both in public and private; yea, such an ordinance as brings those that have the spirit of supplication into great familiarity with God; and is also so prevalent an action, that it getteth of God, both for the person that prayeth and for them that are prayed for, great things. It is the opener of the heart of God, and a means by which the soul, though empty, is filled. By prayer the Christian can open his heart to God as to a friend, and obtain fresh testimony of God's friendship to him."

And to the high testimony of the great teachers of the church we may add the memories of many humble saints whom we ourselves have known, whether among the lowly members of our congregations or in the intimate fellowship of our family circles. Some of us have the blessed memories of a father and a mother who had formed the habit of asking God for what they needed, and receiving it. These saints were far on their way into the innermost. They knew assuredly that God would give them their petition; and moreover they felt that they needed to know it. Indeed they were able to place all their prayers on the high level of the practice of St. John (I. John 5:13-15). They knew that God had heard their petition and this was equivalent to his granting it.

The greatest need of our Christian life today is more prayer. Whoever has power with God has power with man. As he emerges from the holy presence he is strong. Because he has seen God face to face he has no fear of the face of man. We need to know that we move God. For this consciousness will be our underlying sustenance in all the common tasks of life; and it will be the only ultimate dependence in the last extremities of the warfare of the soul. In the midst of our struggles with the evil that is in the world about us, in our conflict with the sinfulness of our hearts within, may there be vouchsafed to us the abiding consciousness of our Father in heaven, who giveth good gifts to all that ask him, and doeth unto all his children according to their faith.

"The Simple Gospel"

What the husband said was this: "My wife is all made over. She is a different woman entirely. For a long time she was clear down in the dumps. She had lost all her interest in the church and wanted to quit going. She was sour, cross and gloomy. But all of a sudden she has got over it completely and she is her old self, and better. She can't do enough for the church these days."

What the wife said was this: "When the minister a few Sundays ago got up in the pulpit and preached on our being like Christ it broke us all up. Some of us got together after the service and fairly cried about it. We didn't know that we were so starved spiritually. But we realized that what we had just been hearing was the thing we had been hungry for all along. I went home and thought about it all the afternoon. I thought about it after I went to bed. It was pretty hard for me to come around to it, but I finally just confessed to myself straight that I had not been doing anything like what I ought to do in a whole lot of ways. Then I got right up, though it was away along in the middle of the night, and went to my desk and wrote five letters to the women that had cried with me after service in the morning.

"I told them about a young girl I knew, a stenographer who had been making an awfully brave fight against sickness all year, and was hardly able to work yet. I asked them if they would not send me $10 apiece for a Christmas present for her. The money came back from every one of them just as soon as a letter could go and come, and with what my husband and I put in with it, it paid the doctor's bill that this brave little girl had been worrying about so long and left her a little over beside. The letter I got from her—sweet, trustful Christian that she is—was more than enough pay. But ever since then I have gone on trying to practice that sermon, and the days are happier and happier"

What the preacher said was—well, he didn't say anything. He just thought, when he heard this story. He does love books—has loved them all his life—and what he read in the books about theology and apologetics and comparative religion and philosophy tempted him, ever since he began to preach, for a place in his sermons. Moreover, having read the best English literature, he liked to get an echo of that into his preaching with big, round-sounding sentences. He has been human enough to enjoy the whispers he heard about his learning and brilliancy. But somehow, amidst it all, there crept through his mind many little doubts whether his learning was really meeting the needs of his people. That was the reason he decided on a different experiment. That was the reason he concluded to "get down to something simple." The "something simple" was the sermon about being like Christ, and the thoughts he thought when he heard this story were filled with a new awe at the power of the simplicity which is in Jesus Christ.

Preacher's Wife Tells a Snake Story

BY RUTH MARIAN FRANK

Several months ago The Continent printed a brief item showing the varied work of a pastor on the frontier. Among many other things recorded for the quarter was "Rattlesnakes killed, sixty." Here is the account of how the snakes were killed, written by the pastor's plucky wife.

IN THE NEW homestead country of South Dakota, on a stretch of almost level prairie, stands our humble shack, in no respect different from the others which dot the plains here and there at wide intervals, except that it shelters a minister's family and the minister when he is at home.

Neighbors are far enough away, but there are communities fifteen or twenty miles apart sufficiently large to make a congregation and give some support to religious services. The preacher who serves such a field must needs take to the saddle and literally ride the circuit. Such was my husband, ministering to some six points twice a month and riding on an average a hundred miles a week, winter and summer. At home for a day or two in the middle of the week, we were a happy family, but gone at every week-end, "claim" life with its loneliness would have been well nigh unbearable, except for the knowledge that he went about from place to place doing good.

Sunday afternoon was by far the most dreaded time, but now and again something happened enough out of the ordinary to break the monotony, if not to shock the nerves of a strong woman.

October ushered in some fine Indian summer weather, after a cold rainy spell of ten days. The first Sunday was as beautiful a day as one would wish to see. It was impossible to stay in the house when all nature was calling so loudly "Come out and enjoy me." Consequently, after teaching my little 4-year-old boy his Sunday school lesson and some songs, and reading until we were both tired, we started out for a walk. We had not gone more than an eighth of a mile from the house when "buz-z-z-z" broke the silence, and there at our feet, holding his own, was an old rattler. Oh, how our hearts did beat! We had nothing with which to kill him and would not have tried for the world if we had. My neighbor, an elderly woman, and I spent the best part of a Sunday afternoon just a year before trying to kill two old rattlesnakes with stones. For various reasons neither has had much desire to try for the honors since. So we stood at a respectful distance and watched his sinuous body slide into a hole, over which we immediately clapped a big rock, thinking to imprison his snakeship and kill him later when the preacher should arrive home.

By this time we were conscious of our collie's vicious barking a few rods away and I said, "Sears, I believe he is barking at a snake." So we went to investigate. Before we could see clearly we heard a terrific buzzing. Cautiously we approached, and, sure enough, there was what looked to be the biggest snake we had ever seen. He seemed to be very long and coiled in two or three places. We stood watching a minute and then glanced down at our feet. There, not three feet away, lay another big one stretched out straight and very quiet. My only comment was in an awed whisper, "Well, Sears, let's go home." We turned, walked a few feet, and there was another snake which the collie had angered. He, too, was rattling furiously. By this time we were pale to our toes, and came creeping and praying home. Once there, we practically locked ourselves in the shack until the circuit rider's return home on Monday night.

Of course we poured the horrible story into his ears before he could get into the house. The next day the bright sun warmed the earth sufficiently to put life into snakes, so we started out, the preacher with a long-handled spade and a 22-caliber rifle, Sears and I tagging along to point out the game.

We first went to the hole I had shut up with the rock. There, stretched out in the sun, was Mr. Methuselah. Evidently there was more than one opening to that hole. A shot or two from the rifle crippled him and a terrific whack broadside from the spade finished him. With a sharp knife the warrior removed the tail and pocketed the rattles. Raising our eyes we beheld another a little farther on. He was dispatched with equal ease, as was also the third, the rattles gradually swelling the pocket. Now for the fourth, biggest and loudest. "O-u-u-u! Look at this!" There at our feet—a spot the preacher had just stepped over—ran another but smaller snake than any we had seen. This led us to think that there might be more. It made us open our eyes wider and our hearts beat faster. For a moment we seemed riveted to the spot, then the brawny arm of our all-sufficient "daddy" prevailed. On the little army went for the battle with the "big" snake. The hole was easily found. Viewing it from a safe distance, the preacher said, "Yes, he's out! Looks like two! No, three, four! Well, eight!" And with that he began first to shoot and then to whack. Whack, whack, whack; each time the spade came down it hit a wriggling mass of snakes. What we thought to be such a big one on Sunday proved to be several. In two minutes the snake exterminator had killed seventeen.

Sears and I were standing at what we thought a safe distance, wishing we were home. Announcing our wish in tremulous voice, we started, choosing an old and well beaten trail for safety. "Oh, daddy, there's another!" "Where?" "There," pointing to a spot some hundred feet away. "Yes, I see him," and daddy began to whack only ten feet in front of me. We had each seen a different snake.

To make a long story short, our program for an hour was this: While my husband was dispatching one snake, I would locate another that needed his attention as soon as the trophies were secured. Before we had reached the house he had killed twenty-six. He then went back alone and killed four more, came home and had dinner, went back and killed twelve more, making forty-two that day.

On the next day, toward noon, when the sun was sufficiently warm, we started out again and killed eighteen, making in all sixty rattlesnakes in two days. With the exception of eight they were all large, ranging from six to fifteen rattles each. All were on the warpath and fought viciously to the bitter end.

During the summer twelve others had fallen victims to his spade, buggy whip and halter rope. These, with a record of fifty the preceding summer, made a total of 122 rattlers in two years of circuit riding; enough to relieve the profession of monotony at least and give a consciousness that some good had been done, sufficiently biblical though not of a decidedly spiritual nature.

Was He a Good Sunday School Teacher?

BY CHARLOTTE BIRD

IN A CERTAIN Sunday school a class of twenty-five high school boys was built up by a university student. The fine, clean teacher was just the sort of young man under whose influence a careful mother would like to see her boy. He was a Christian with vim and the best intentions. "He is a hustler," declared the pastor admiringly, and the superintendent indorsed this opinion. In fact, the appearance of this class in the main Sunday school room was the signal of suppressed applause, which the teacher clearly expected.

This young man realized that to keep this fine class together he must devise attractions, such as athletic games. These were soon worked up into an enthusiasm, and a fever heat attended match games with corresponding classes in other Sunday schools.

Now the Sunday school is in session just one precious hour in the whole week, and after the time for the other exercises has been deducted no more than half an hour for teaching the lesson proper remains. To the real teacher each minute has wings. But our student teacher and his "bunch of fellows" had to discuss plans for future games somewhere, so in regular parliamentary order they did it in the lesson hour. Fifteen or twenty minutes of the precious half hour went in this discussion. Then for ten minutes they talked of the lesson.

Some special meetings were in progress and the pastor was very anxious to reach this particular class. But neither they nor their teacher appeared till the pastor sent a special invitation. To the pastor's feeling appeal they remained cold. But as soon as the meeting closed they ran into a corner and were heard discussing their coming game. One or two boys finally did join the church, but they had other influences to lead them that way.

To hold a Sunday school class of high school boys together must religion be relegated to the second place?

BLACK UNCLE'S SONG MADE A PREACHER

ONE OF THE best known and most successful—incidentally, one of the best looking—of the city ministers of the Middle West could tell, if he would, an unusual and touching story of his own conversion and of how he came to enter the ministry.

While still in his twenties he became an actor and, by the way, a mighty good one, too. Many a time have some, doubtless, of those who read this applauded his interpretation of his part, his personal magnetism and his striking good looks. Were his "stage name" to be given here more than one (perhaps a staid matron who in her teens was a matinee idol worshiper) would exclaim: "Why, that's the one who played Little Billee in 'Trilby' so charmingly!" Correct! That is he—or was, if you please.

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Some fifteen years or so ago it happened that his company was playing in the city of Louisville. Leaving the theater at a late hour he thought to take a turn around the streets. Passing through a little park he saw a bent old negro "uncle" sitting on a park bench, who, as he approached, began to sing softly to himself. And the song as he sang it was, "Jesus, Lovah uv mah soul."

Many a darky retains a good voice past his youth, but it was the tenderness and feeling of the old man's song, as well as the timbre of his aged voice, that held the solitary listener.

As the last verse was sung the young actor hurried up impulsively and pulling out a handsome bit of his last pay said: "Uncle, you're an old man, and it's late for you to be out like this. If you have no home, this will help you a bit. Take it and go and be comfortable for a few days, anyway."

The old negro pulled off a battered hat and said: "Dat's pow'ful kind uv you, boss. Ah's ol', an' Ah ain't got no home, an' ef hit's jes' de same to you Ah'll take jes' a bit uv dat money—'case somehow or udder de good Lawd he sen's me a bit ev'y day. But Ah don't need any mo', 'case he allus looks arter me, ev'y day. An' hit don't matter, boss, ef an' ol' man's ol', an' ain't got no home, jes' so's he kin sing dat 'ere song uv mine. Ah'd like to sing hit again to yo', jes' 'case you done gib me dis. Hit's a wunnerful song, boss. Hit's called, 'Jesus, Lovah uv mah soul!'" And he began to sing it softly again.

The actor heard it through. Then he shook hands with the old man, exceedingly to the singer's surprise, and said: "Good night, uncle. You've done a good night's work with that song—better than ever I've done with my life. Because you've started me doing something—for I'm going to learn to sing that song, too!"

——

To cut a long story short, it all started there. Today his adoring people, who know him for a saint for all that he is under forty still, sometimes wonder why a certain hymn seems to have a charm for him that no other words have in all the literature of sacred song. This story is the answer. P. B. J.

THE WAYFARER

The Women Who Can

AS ONE WHO prides himself upon being detached from all small considerations of local pride, the Wayfarer observes with mild amusement the endless controversy between Philadelphia and New York. He hears the Gothamite say with gusto, "I spent a month or two in Philadelphia yesterday"—a venerable dig at the Quaker city's slowness—while one of Penn's folk mildly remarks, still more subtly, "I see they've made a new free rendering of 'Facilis descensus averni'; namely, 'It's only two hours to New York.'"

The correct counter for this, in the mind of Broadway, is this well tested story: A Philadelphian was accustomed to go to a New York restaurant to indulge in his favorite dish of snails. One day the head waiter inquired, "Don't you have snails in Philadelphia, sir?" "Yes, but we cannot catch them."

There are compensations for life anywhere; and this simple-souled Wayfarer, who prefers country lanes to Broadway's lights, would report two incidents from a recent day in New York City.

* * * * *

A middle-aged, comfortable woman of the sort whom the English, who have not abused the good old word, call "homely" sat beside the Wayfarer in the train that was passing under the Hudson river. His attention was drawn from his newspaper to her by the question, "Can you tell me at what station I get out for Ellis island?" Remembering his own first experience in entering New York, decades before the added bewilderment of tunnels and subways, the Wayfarer volunteered to show his fellow passenger the way. Her mission could at once be surmised. The Scotch flavor to her speech, and her clear American self-confidence, told the story of a friend or relative from across the sea who had been detained at the island and awaited help. While journeying down Broadway ("And this is Broadway, is it? And that is Wall street? I've often read about it.") the tale unfolded of a husband's uncle, a retired sea captain, who had adventured to America, but had not with him the requisite funds to pass the gates. "I told him he ought not to come over here, where he knows scarcely a'body. He'd better have stopped at home. My husband could not get away from the mill, so I came over to see about it."

And "see about it" she did. Little help this energetic, capable, Americanized Scotswoman needed after she had been taken to the steamship office and an Ellis island pass secured for her. The Wayfarer was sent on his way with thoughts of the capability and wholesomeness of the average, everyday, homekeeping American woman.

That day in New York ended as it began for the Wayfarer, with an experience of American feminine efficiency. He was to take a night train for Boston, and as he stood at the ticket window he could not help hearing the story told to the agent by the person in front of him, a young woman upon whose quiet, distinctive dress and speech and manner "New England" was written large. With extraordinary self-possession and level-headedness, and never a flurry of excitement, inconsequence, or incoherence, her plight was related to the agent succinctly, not a word being wasted. "I missed the Fall River boat. My baggage is aboard it. Now, may I have this ticket exchanged for a railroad ticket by paying the additional fare? Otherwise I have not money enough left for the passage to Boston. And is it possible for me to go by train through Fall River, so as to get my baggage?"

* * * * *

Here again was the American woman, for the second time that day, showing the stuff that is in the type. The Wayfarer had noticed that the woman at the window had not the money for a berth—evidently she was planning to sit up for the night journey. So when both were through their business, and Miss New England had turned aside to place her tickets in her purse, the Wayfarer, trying to measure his words to meet the judgment of this self-possessed and alert young person, with her commendable Yankee notions of propriety, addressed her with, "Pardon me; I stood behind you at the window and saw that you have no sleeping car berth. I am sure that my wife, in like emergency, would be glad of assistance; may I not offer you the use of my purse?"

One instant's steady look from eyes that searched the stranger's character and purpose; and then a simple, unaffected, "If I may borrow just the Pullman fare. I have friends in the city, but I did not care to disturb them," offering her card as she spoke. This, naturally, the Wayfarer declined, and the glance he received showed that the compliment went home. Accepting the needed sum and his card from the stranger, and with a simple "Thank you," the undistressed damsel moved off, the entire conversation having occupied less than a minute.

* * * * *

Lost in admiration for the native cleverness and poise which had served Miss New England as perfectly as a long experience of the wide world and its ways, and which had said and done exactly the right thing at every stage of a rather embarrassing episode, the Wayfarer, who was to journey by a later train, went off to cogitate upon the variety of adventures which these new times create; and upon the adequacy of the American character to meet them all.

THE WAYFARER.

THE HOME COUNCIL

THE CHILD GENTLEMAN A MAN FAILURE?

BY EDITH BROWN KIRKWOOD

The modern Raleigh, instead of spreading his coat for his lady, must offer a sturdy manhood for her service. Mothers ambitious to rear flowers of chivalry risk spoiling the man. Your boy's morals properly looked after, his manners are pretty likely to take good care of themselves.

A MAN STAGGERED into a big city office. His face was purple, his eyes were wild, his legs unsteady, his hands trembled. He was not intoxicated. He was young—in the very prime of life—big of frame and one of whom great things might justly have been expected. He shambled to the desk of one of the young men who had made good in his profession. The man at the desk looked up at his visitor, shook his head sorrowfully, then reached for his purse and drew out some money. When the visitor had gone the one who had made good turned to his neighbor.

"Did you see that wreck of a man?" he said. "We were little kids together down state. He was the model boy of our small city. Every mother in town held him up as a shining example. Apparently he didn't know wrong when he met it face to face. Why, his mother wouldn't let him play with the rest of us boys half the time lest he should become contaminated. Today he's in the gutter. He comes to beg money from the rest of us, who were just boys, not premature cherubs. Explain it if you can! He had every chance in the world to grow up straight."

"Model Boy" Handicapped at Outset

Did he have every chance in the world? What do you think about it—you mothers who may be reading this bit of a true tale? And it is true, too—not just manufactured to form a text—for I was the desk neighbor to whom the remarks were directed. They made me, as the mother of a boy, stop and think. The boy had been "a gentleman." The man was a failure—a pitiful, pitiful failure, whose mother had lived for him and died because of him.

But did you read a little joke that appeared in print not long ago? If you did not and you are a mother you will smile the smile of perfect understanding when you read it now.

Two women, one middle-aged, one elderly, sat in a street car opposite a young mother laboring with a small boy. Son was not acting according to the etiquette books. He was doing several things which might well have been dispensed with or at least improved upon.

The middle-aged woman turned to the elderly woman at her side and said with some asperity: "If I were his mother I would make him behave. Wouldn't you?"

"I don't know," responded the elderly woman.

"You don't know? Perhaps you never had a child——"

"Oh, yes," interrupted the elderly woman with a puzzled shake of her head, "I have had thirteen."

There is little doubt that since the beginning of time every mother with her child's interests at heart has started out with the idea that her child must be *the* child. Before she proceeds very far she encounters problems hard to solve. Johnnie must be a gentleman. Susan must be a lady. But above all Johnnie must be a man and Susan must be a woman.

Boy First, Gentleman Afterwards

Now making Johnnie a gentleman and at the same time a man, and Susan a lady and also a woman, is not the simplest of a mother's tasks. It is very difficult to harness one's heart and one's sense up together and expect them always to do perfect team work. It is hardly within the human possibilities—it is rarely within the probabilities; but we make the task more difficult, we mothers, by forgetting that before Johnnie and Susan can be either gentleman or lady, man or woman, Johnnie must be a boy and Susan a girl. We want to do so well by the future that we look 'way over the head of the present. That is one reason why we create men failures out of gentlemen children.

We tie pink and blue ribbons onto "lady" and "gentleman." We trim them with lace, slip patent leather "pumps" on their wee feet and expect them to grow up and act with the same vigor as if they had been dressed in khaki and leather boots! Half the time we are sacrificing the child to our own pride. Oh, yes, we are—every mother of us. Our common sense may speak for khaki and leather boots and their attendant freedom, but we want to hear Mrs. Dawson exclaim: "What a perfect little gentleman! How have you done it? My boys were such noisy little roustabouts."

In this roundabout way we reach the point where we confuse our terms. All that is soft means being a gentleman and a lady; all that is rough means being a man and a woman. We deplore the lack of Raleighs, forgetting that if a Raleigh today stopped long enough to spread his mantle before his lady's feet he would, in all probability, get knocked so far by the passing automobiles that his lady would have forgotten him by the time he had returned!

Today's Call Is for Sturdy Manhood

The graces are necessary, but not the graces of the beribboned knight. They died with his shield and spear and the passing of his velvet cloak and plumes. The rush of today's events calls for men and women who have the graces of a keen, clear, quick mind and sturdy body, combined with the kindly strength which strikes the happy medium between the two extremes. This is for every modern mother to remember, and it is not easy.

Almost any healthy, well born boy reared in a normal, Christian home may be credited with having the instincts of a gentleman in the word's truest sense. These instincts will keep pace with the development of his manhood if his manhood is recognized. No boy worth the name is a "shining example" in manners. Look to his morals. The rest will take pretty reasonably good care of itself.

BITS BY THE WAY

DISEASE DANGERS IN SODA GLASSES

From more than one physician there comes, with the approach of thirst producing summer heat, a warning against unclean soda water glasses. It is declared that they are among the most prolific of disease carriers, and are even more virulent agents of contagion than the drinking cups in railway stations and trains.

Soda, unlike some other summer beverages, is taken slowly, thus giving ample opportunity for the transmission to the consumer of germs left on the glass by its previous user. For as a rule the soda glass is only rinsed, not thoroughly cleansed, after each customer. Furthermore, the rinsing water itself is not always clean, and in rush times quickly gathers an accumulation of infected leavings which cling in a double contamination to the glass.

To the soda glass might be traced many diseases of apparently mysterious origin. It is suggested as a remedy that paper cups be substituted for glasses.

VACATION FUND FOR WORKING GIRLS

In New York City has been started a movement for what the social workers who inaugurated it call a Vacation Savings Fund. As a result of this movement, it is said, 11,000 girls employed in shops, factories and stores in the metropolis will take this summer a two weeks' vacation on money they have saved in the fund during the year.

The promoters of the plan went about among the girls and urged them to save what they could spare daily, and to invest these small savings in stamps which the vacation fund sold. Five cents saved each day means nearly $20 accumulated by the end of a year. And $20 will give a girl two weeks in the country.

But the efforts of these benevolent women in the girl's behalf do not cease with the fund itself. The officers of the fund secure for her a release from her employer for the two weeks and then give her a list of places furnishing board reasonably from which she can choose.

This benevolence without hint of charity not only will make possible to girl workers the change and recreation which a year of toil makes so vitally necessary, but it also means giving the rested worker additional economic efficiency. And, better perhaps than either, it will bring brightness into lives which know little else than daily monotony and desolation.

"LITTLE GIANT" SAVED FROM DEATH

The centenary of the birth of Stephen A. Douglas April 23 brought to light a new page in the history of the "little giant." The story, written to the Chicago Historical Society and fully confirmed, relates that "the morning Douglas was born John Conant (who lived next door to the Douglas home in Brandon, Vt.) went to the Douglas house, and as he entered the room Douglas's father was sitting in an arm chair before an open fireplace with the infant in his arms. Just as Conant entered the father died suddenly of apoplexy, the infant rolled down into the fireplace and Conant snatched him from the fire."

———

—A woman has once more broken down precedent and slipped into a position heretofore monopolized by men—that of ship's surgeon. A Scottish steamship company had a steamer on the Clyde ready to sail for Australia with a large number of passengers, including immigrants, on board. All that kept it from leaving was lack of a surgeon. A qualified woman doctor, daughter of a marine engineer, heard of the difficulty and offered her services, was accepted and went out with the steamer, the first woman ship's surgeon on record.

S. C. R.

Forbidden by His Religion

A certain well known rabbi was riding home in the street car one night, enjoying his newspaper, when, happening to look up, he saw a lady standing in the aisle. He rose immediately and offered her his seat, but before she could take it a burly young fellow slid into it.

The rabbi looked meaningly at him, and after a moment or two of uncomfortable silence the young fellow blurted out:

"Well, what are you glarin' at me for? Want to eat me? Eh?"

"No," replied the rabbi calmly; "I am forbidden to eat you—I am a Jew."

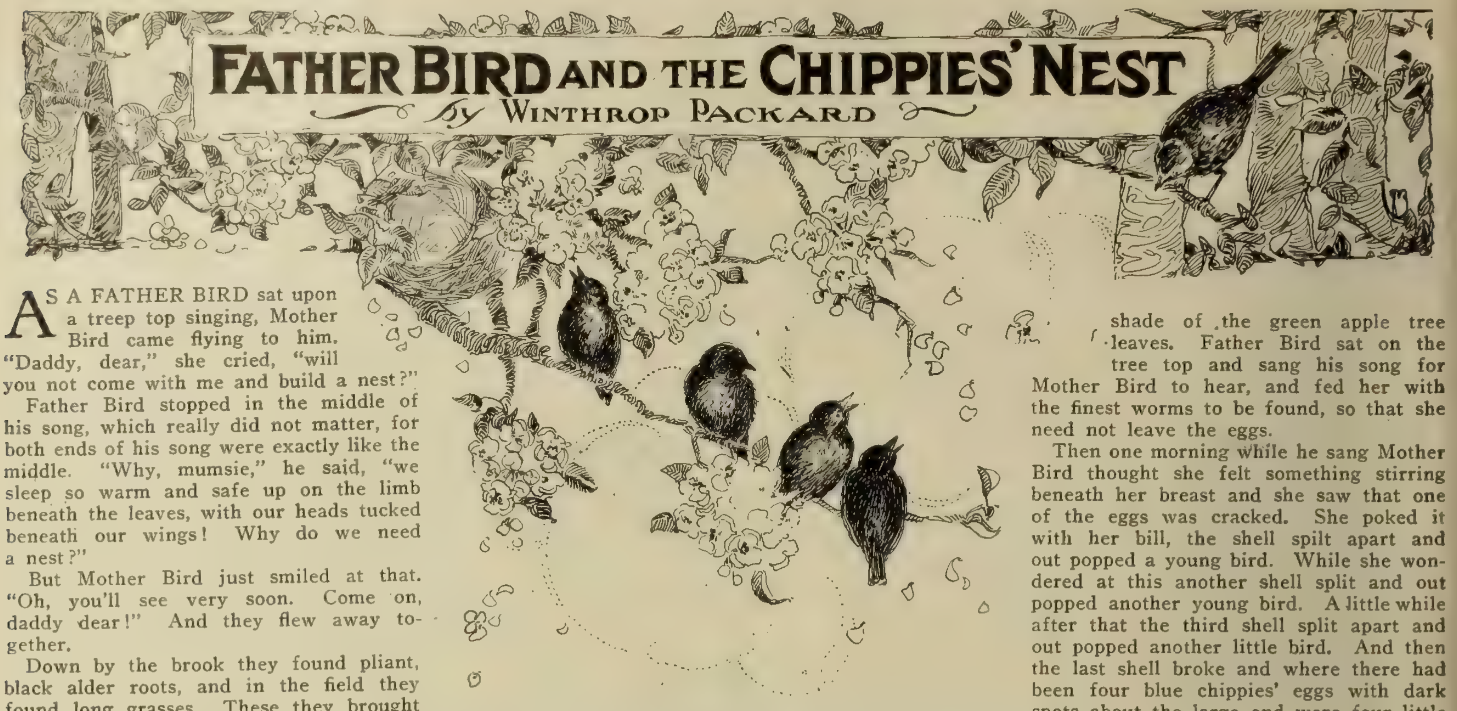
Verses Old and New

THE SECRET OF A HAPPY DAY

Just to leave in his dear hand
  Little things,
All we cannot understand,
  All that stings.
Just to let him take the care,
  Sorely pressing,
Finding all we let him bear
  Changed to blessing.
That is all, and yet the way
  Marked by him who loves thee best,
Secret of a happy day,
  Secret of his promised rest.

—Frances Ridley Havergal.

YOUNG AMERICA



FATHER BIRD AND THE CHIPPIES' NEST

By WINTHROP PACKARD

AS A FATHER BIRD sat upon a treep top singing, Mother Bird came flying to him. "Daddy, dear," she cried, "will you not come with me and build a nest?"

Father Bird stopped in the middle of his song, which really did not matter, for both ends of his song were exactly like the middle. "Why, mumsie," he said, "we sleep so warm and safe up on the limb beneath the leaves, with our heads tucked beneath our wings! Why do we need a nest?"

But Mother Bird just smiled at that. "Oh, you'll see very soon. Come on, daddy dear!" And they flew away together.

Down by the brook they found pliant, black alder roots, and in the field they found long grasses. These they brought to a level limb of the apple tree and Mother Bird wound them round and round till she had made a shallow cup of them, just big enough for herself to sit in, turning round and round and shaping the nest with her breast.

Then they flew to the pasture where the roan horse rubs against the fence and leaves long hairs from his mane and tail behind him. With these long hairs Mother Bird made a soft lining for the nest, laying them very smoothly and rounding the whole again with her breast.

"There," she said, "it is finished!"

Father Bird danced for joy on the limb above. "My!" he cried. "Didn't I make a fine nest? I think that is the best chippies' nest I ever saw. Didn't I make it quickly!"

Mother Bird laughed. "It is a lovely nest, daddy dear; now fly away and sing."

The next morning as Father Bird was singing on the tree top Mother Bird came flying to him in great haste. "Daddy dear," she said, "do come and see what has happened to our chippies' nest. Be quick!"

"What!" he cried. "Has anything dared touch that nest I made? And he bristled up his feathers as he flew and looked very, very fierce indeed.

But when he got near the nest he saw that nothing was harming it and that Mother Bird was quietly smiling. He stopped and looked about, but she said gently, in his ear, "Hop up with your eyes shut, daddy, and open them, pop! when you get to the nest."

So he did, and when he saw what was in the next he almost fell off the limb in his surprise. "Oo-ee, mumsie!" he cried. "Just look at that lovely blue egg! Why, why! A blue chippies' egg with brown spots around the big end!"

Mother Bird smiled again. "I knew the fairies were going to bring us something nice," she said. "I told you we should need that nest soon."

Father Bird put his wing right about her. "Mumsie, dear, I think you are the wisest little Mother Bird I ever saw."

The next morning he sat upon his tree top, singing, and again Mother Bird came to him in haste. "Daddy dear, hurry and see what is in our chippies' nest now."

"What!" said the Father Bird. "Has anything dared touch that egg?" And he flew toward the nest with all his might. But when he was near it he found only Mother Bird, quietly smiling.

"Daddy dear," she said gently in his ear, "hop up with your eyes shut, then open them, pop! when you get to the nest."

So he did, and again he almost fell off the limb in surprise, for there in the nest were two blue chippies' eggs.

"Why," he almost shouted, "there are two eggs in our chippies' nest! Aren't they fine! Aren't they beautiful! Just think of it; two chippies' eggs in our chippies' nest! Where do you suppose this one came from?"

Mother Bird smiled. "The fairies are good to us," she said, "and I told you we should need that nest soon. Now fly away and sing."

The next morning as he was singing on his tree top Mother Bird came flying up in great haste. But Father Bird flew to meet her, laughing and saying, "I know what you are going to say. The fairies have been good to us again and there is another egg!"

The Little Lost Word

I lost a very little word only the other day;
A very naughty little word I had not meant to say.
If only it were really lost, I should not mind a bit;
I think I should deserve a prize for really losing it.

For, if one could ever find that tiny little word
So that no more from my lips could it be ever heard,
I'm sure we all of us would say that it was something fine
With such completeness to have lost that naughty word of mine.

But then it wasn't really lost when from my lips it flew;
My little brother picked it up, and now he says it too.
Mamma said that the worst would be I could not get it back;
The worst of it, now seems to me, I'm always on its track.

If it were really only lost, oh, then I should be glad!
I let it fall so carelessly the day that I was bad.
Lose other things, you never seem to come upon their track;
But lose a naughty little word, it's always coming back.

—Author unknown.

And so there was, and the next morning there was another, which made four. Very beautiful they looked in the little round nest, and some of their beauty seemed to shine right through little Mother Bird and make a rosy light of warmth and joy about her as she cuddled them beneath her gray breast and spread her brown wings over them.

Nine days they thus made a shrine in the shade of the green apple tree leaves. Father Bird sat on the tree top and sang his song for Mother Bird to hear, and fed her with the finest worms to be found, so that she need not leave the eggs.

Then one morning while he sang Mother Bird thought she felt something stirring beneath her breast and she saw that one of the eggs was cracked. She poked it with her bill, the shell spilt apart and out popped a young bird. While she wondered at this another shell split and out popped another young bird. A little while after that the third shell split apart and out popped another little bird. And then the last shell broke and where there had been four blue chippies' eggs with dark spots about the large end were four little birds that looked very strange indeed in the pretty little nest. There was not a feather on one of them. Their necks were scrawny and long and their eyes were shut tight. All they could do was to open very large mouths and hold them up, empty. When Mother Bird saw the four she flew as fast as she could to Father Bird, singing on the tree top. "Daddy dear, come down and see what has happened to our chippies' eggs. Be quick!"

"What!" said Father Bird. "Has anything dared to meddle with those four chippies' eggs?" But when he got quite near the nest he saw nothing wrong. He stopped and looked about, and Mother Bird whispered gently in his ear, "Hop up with your eyes shut, daddy, and open them, pop! when you get to the nest."

So he did, and when he saw instead of the four blue eggs the four young birds, he really fell off the limb and had to fly back to it from the ground. "Why, Mamma Bird!" he said, "where did these come from!"

"Out of those four blue eggs, daddy," she replied. "Are they not beautiful?"

"Certainly!" he shouted, dancing up and down on the limb. "They are the very finest I ever saw. Who would have thought when I built that nest you and I would find four young birds in it?"

"Nobody, surely," said Mother Bird, smiling, "except the fairies."

At this all four of the big mouths were opened wide, as if the young birds were laughing. All day Father Bird and Mother Bird flew back and forth, to and from the tree where the fat green worms were filling those big mouths. But they could not keep them full. The next day it was the same, and the next. Then the young birds got their eyes open and could see themselves grow fat.

And so it went on for three weeks. Then, coming back with more worms one day, Father Bird found all four of the youngsters sitting in a row out on the limb. He danced with joy at this. "Mamma Bird," he said between the steps, "these youngsters have all their feathers. They are big enough to fly." Then he flew over to a near-by limb. "Come," he said, "let me see you do that."

The youngest of the four shook his head. "Oh," he said, "I don't think I dare try that!"

The next one in the row and the next both shook their heads. "No," they said, "we wouldn't dare try that!"

But the largest stood up and flapped his wings boldly. "I believe I can do it," he said, and with a big jump from the limb and great flapping of his wings he was on his way. He got almost across, and when he was about to fall Father Bird flew under him and boosted him up on the limb.

(*Continued on page 648*)

NEW BOOKS

Religion and Theology

The Ordinary Man and the Extraordinary Thing, by Harold Begbie. The Begbie books have had such a vogue among thoughtful religious people that this new one is likely to be warmly welcomed. It is different from the others in that it does not tell the story of men who have gone all the lengths of sin, but of men who have moved along common lines of life and yet have experienced conversion. It originated partly in a request from a university librarian for a book dealing with the conversion of ordinary people, respectable men and women, who do not indulge in drunkenness, or theft, or lying, or gross immorality. It ought to go far toward reassuring men that conversion need not be a cataclysmic fact. The illustrations are drawn from the work of the Y. M. C. A. and largely from London. The author is right in his observation that the work of the Y. M. C. A. has been carried much farther in America than in its mother country; but there is a revival of work in London since the erection of the new building and the coming of Mr. Virgo to its leadership. This is the strongest of Mr. Begbie's books thus far, coming nearest to common life and experience. [George H. Doran Company, New York. $1.25 net.

The Theology of a Preacher, by Lynn Harold Hough. Neither in form nor expression does this work remind one of theology and its academic problems. Being impressed with the necessity of a revival of doctrinal preaching, the author seems to have asked himself what ruling ideas in the Christian system would make the best kind of topics in a systematic doctrinal series of sermons. Thus he comes to review the cardinal doctrines of the creed such as the personality of God, the Trinity, the person of Christ, sin, atonement, regeneration and sanctification. He does not often use any of these familiar words, but he aims to show how the content of thought designated by each becomes a basic part in some message that the minister may deliver from the pulpit. It is a book preeminently designed for ministers and students, and should prove very helpful. [Eaton and Mains, New York. $1 net.

What Does Christianity Mean? by W. H. P. Faunce, president of Brown University. The touchstone of this book is found in its first lecture upon "What Is Christianity?" Readers will recognize that this is the title of Harnack's great work, "Was Ist das Christenthum?" But President Faunce's reply, "Christianity is purpose," leaves something to be desired. Even the amplification of that definition, to the effect that "it is the revelation of the persistent loving purpose of the eternal God, and the implanting of that same purpose in the life of man" needs to be reenlarged on the succeeding page in order to bring in Jesus Christ as a part of his own Christianity. President Faunce is a bit proud perhaps of things "modern," but we cannot discover that upon the essentials he differs widely from the fathers of the American churches. [Fleming H. Revell Company, New York. $1.25.

On the Firing Line with the Sunday School Missionary, by John M. Somerndike. A book which every minister should possess, containing a brief survey of the wide fields reached by the Sunday School Board of the Presbyterian Church North. The more familiar one is with our West, Northwest and Southwest, the more he will value this well written, well illustrated book. [Presbyterian Board of Publication, Philadelphia. 50 cents.

Public Problems

The New Immigration, by Peter Roberts. Remarkable for its variety and volume of facts, distinguished by a breadth and sanity of outlook that are refreshing, and unique in its points of contact with the whole problem of immigration, this scholarly work must take prompt rank with the permanently valuable literature of the subject. The author's attempt is "to describe the quality, the industrial efficiency, the social life and the relation to the native born of the men of the new immigration." He states that however desirable it might be materially to check the present stream of immigration into this country from decadent European nations, nothing is likely to be done toward that end so long as our demand for workers remains active. He recognizes the economic stubbornness of the situation and declines to suggest any radical restrictive measures. As an important aid to the solving of the immigration problem he proposes that the civilized nations affected by it should "confer and agree upon regulations which are just to the weak as well as to the strong." Dr. Roberts's point of view is that of the world citizen; he is larger visioned, in relation to this problem, than a mere American. And this indicates the breadth and human warmth of his deep interest in it. [Macmillan Company, New York. $1.60 net.

Child Labor in City Streets, by Edward N. Clopper. Street work in our cities has dwarfed and contaminated the moral and physical life of thousands of juveniles. Dr. Clopper, who is secretary of the national child labor committee for the Mississippi valley, presents an astonishing array of facts to prove this proposition. He thinks a determined stand should be taken to secure the rights of newsboys, bootblacks, peddlers, messengers and other workers in city streets. He does not subscribe to a feeble regulation of the crime—for crime it is—but stands for its prohibition. Every thoughtful reader of his book will agree that play and not work is the inalienable right of every child. But the lash of economic necessity is driving children from sunny playgrounds into all sorts of breadwinning activities, and the resultant question is: Shall their parents or other adults be allowed to prey upon them in this fashion or shall society abolish what it rightly may regard as a crime against itself? Dr. Clopper is instructive and hopeful, but he is not adequately comprehensive. He attempts, like many other doctors of our social ills, to remove a symptom; whereas the only hope of effective relief lies in constitutional treatment. [Macmillan Company, New York. $1.25 net.

The Evolution of the Country Community, by Warren H. Wilson. More than any other book in its class, this work is fundamentally educational and inspirational. It is one of the pioneers in a field which hitherto has received precious little fructifying tillage by cultivators of the crop of rural humanity. First-hand information vitalizes its pages. Data have been collected in every important agricultural community of America. Dr. Wilson, whose sympathies and training give compelling competence to his judgments, has made a thorough study of rural life, and this repository of his findings is sure to be permanently useful to rural sociologists who shall attempt a broader and more detailed investigation of the serious problems which a neglected country civilization has developed. He regards the church as the most effective institution for building and organizing country life. Dr. Franklin H. Giddings of Columbia University contributes an introduction, in which he strongly commends this level-headed work of his former student. Dr. Wilson is superintendent of the department of church and country life of the Home Board of the Presbyterian Church. [Pilgrim Press, Boston. $1.25 net.

The Challenge of the Country, by George Walter Fiske, aims to forward the claim of rural districts to better and more statesmanlike attention from the church. Professor Fiske is a member of the faculty of Oberlin Theological Seminary, and he has a natural inspiration toward interest in the country problem from the example of the great French pastor of the Vosges mountains, for whom his institution was named. The book discusses first discouraging and then encouraging rural tendencies in America, and afterwards considers in succession what needs to be done for country communities, agriculturally, socially, educationally and religiously. [Association Press, New York City. 75 cents net.

Novels in Miniature

The Wrath of Man, by Silas K. Hocking, has all the elements of the novel of a decade ago—a heroine who is kidnaped, an unfeeling parent who becomes a model of virtue, a group of too villainous villains and a decided literary formlessness. [Frederick Warne and Company, New York. $1.25 net.

The Street of the Flute Player, by H. de Vere Stacpoole. A Greek romance laid in the year of the first production of Aristophanes's "The Frogs." Artistically done—proving anew Mr. Stacpoole's affinity for the ancient times of glory. [Duffield and Company, New York. $1.25 net.

The Bishop's Purse, by Oliver Herford and Cleveland Moffett. The mere names of these two authors insure good fun and good mystery. The story concerns a woman thief who steals $25,000 from a bishop. [D. Appleton and Company, New York. $1.30 net.

The Woman in Black, by Edmund C. Bentley. The supposed murder of a millionaire leads an amateur detective into an elusive mystery and an unexpected love affair with the millionaire's wife. [Century Company, New York. $1.25 net.

The Maxwell Mystery, by Carolyn Wells. A most inexplicable shooting takes place at a house party and several people are accused before the actual tragedy is skillfully pieced together. [J. B. Lippincott Company, Philadelphia. $1.25 net.

Andrew the Glad, by Maria Thompson Daviess. A "homy" book that both young and old will like. Its hero might be described as "perfect" and its heroine is more than adorable. [Bobbs-Merrill Company, Indianapolis. $1.30 net.

The Princess Athura, by Samuel W. Odell. The student of history will enjoy this Persian romance, laid in the glowing times of Darius the Great. [Thomas Y. Crowell Company, New York. $1.25 net.

The Gloved Hand, by Burton E. Stevenson. A capital tale, well conceived and well executed, by the author of "The Holladay Case." [Dodd, Mead and Company, New York. $1.30 net.

A Slice of Life, by Robert Halifax. "Low society" life in London is the background for a story that has sorrows and joys and humor in it. [E. P. Dutton and Company, New York. $1.35 net.

The Son of His Mother, by Clara Viebig. An interesting exposition of the dominance of heredity over environment. [John Lane Company, New York. $1.25 net.

The Port of Dreams, by Miriam Alexander. A stirring drama of love, fighting and intrigue in Jacobite times. [G. P. Putnam's Sons, New York. $1.35 net.

Books Received

The Lure of the Sea, by J. E. Patterson. George H. Doran Company, New York. $1.25.

The Wind on the Heath, by May Byron. George H. Doran Company, New York. $1 net.

Whippen, by Frederick Orin Bartlett. Small, Maynard and Company, Boston. 50 cents net.

Manson's Vision, by Thomas Nield. Advance Publishing Company, Nashville, Tenn. $1.50.

Ultima Veritas, and Other Verses, by Washington Gladden. Pilgrim Press, Boston.

THE SUNDAY SCHOOL

May 18, 1913—Joseph Meets His Brethren

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Genesis 42. Golden Text, Galatians 6:7: Whatsoever a man soweth, that shall he also reap.

Few men fall at the bottom of the ladder, but every round upward is a fresh challenge to danger. Joseph was successful as master of Potiphar's house, and equally so as deputy warden of the government prison. But each new trial is an experiment, and the theater of Joseph's life, now transferred from a prison to a palace, brings its own test.

Twenty years had elapsed since Joseph had been sold as a slave to the Ishmaelites. He was now about 37 and was rapidly approaching the meridian of his mental strength. Age is largely relative. It is not how long one has lived but how much that counts. Wisdom comes through experience and Joseph had already seen more of life than most men.

Drought in Mountains of Abyssinia Smites Grain Fields of Palestine

The seven years of prosperity dreamed by Pharaoh had come and gone. The seven fat kine no longer fed in the meadow; the seven lean kine for two years had taken their places. There was famine in the land of Egypt and the storehouses of Joseph became the salvation of the people. The Nile, for ages immemorial a constant benediction to the Egyptians, withdrew its blessings, and the whole valley became a waste of drifting sand. The river itself was to the ancients a constant miracle. Its origin remained a mystery until within our own times. As the waters swelled and overflowed their banks the nation associated this phenomenon with the planets, and ascribed it to the world above. That great mountain seas, with their tropical rains, were the real cause of the overflow of the Nile was something of which they had never dreamed. The cause of the famine lay not in Egypt but in those far-off regions whose climatic conditions affected not only the land of Pharaoh but the nations round about as well.

But the race is one, and a drought in the mountains of Abyssinia smites the grain fields of Palestine. Israel felt it. He had experienced it before, and determined what to do. His ten sons stood about in hopeless dread. Their blank-faces betokened an irresolution that meant death. There must have been a command in the old man's voice as he asked: "Why do ye look one upon another?" He had heard that there was grain in Egypt, but knowledge without action is of no avail. That they should hesitate was not strange. That word "Egypt" revived a memory which they did not wish to recall. Twenty years before they had seen a beautiful boy turn his face toward that country and the scene had haunted them ever since.

Brothers of Joseph Start Reluctantly on Journey to Egypt

But necessity admits of no choice, and to Egypt the ten sons must go. The distance was about twelve days and the route no doubt the same over which Joseph had gone twenty years before. The journey was disciplinary. All journeys are. We are ever being prepared, unconsciously to ourselves, for what awaits us at the end. That the brothers should meet Joseph was not within the limits of expectation. Whatever else might come, no such shadow could fall across their path.

Their first sight of Egypt was probably at Pelusium, a city near the frontier. Here foreigners were detained before they were allowed to enter the interior. The capital at that time was Zoan, or Tanis, some forty miles distant. There they would be met by an official who would determine whether or not they were to be admitted into the presence of the governor. In those days an invasion from the north was no uncommon thing—a danger likely to have been heightened by Egypt's abundance in the midst of starvation. Strangers would naturally be looked upon with suspicion. Possibly they had come to note the strength of the city walls or to spy out the country's nakedness in its preparation for war.

Joseph alone held the keys to the storehouses. Those who would buy must come to him. In this respect he was the one mediator between the king and a dying world. But his brothers did not know him. Time is never inactive. The boy of 17 is now a man. Manhood implies self-control. Until one becomes master of self he is still a boy. Joseph was a man of impulse. Great-hearted men always are, but there are times when one must keep himself to himself. He spoke "roughly," probably because he had to in order to speak at all. The memory of his boyhood dreams flooded his soul, and once more he was a child. One of the hardest battles he ever fought was being waged within his heart. "Ye are spies." In vain they protest that they are the sons of one father. Two were absent. One is with their old father back in Canaan, while the other—they lower their voices and blush to speak it—"is not." If Benjamin were alive Joseph must see him. His own sight must verify his brothers' word. The experiences of the day drew heavily upon Joseph and he needed rest, and so did his brothers. Each went to where he belonged—Joseph to his palace, his brothers to the government prison.

Joseph and His Brethren at Extremes of God's Judgment Seat

In the prison it was that the spirit of penitence seems to have found them. That they were guilty concerning their brother was the first confession that remorse had been able to wring from their souls. It all came back like a demon from hell. The pale, agonized face of Joseph appealed to them through the shadows and again they heard his crying for a compassion which they had refused to give. Those three days in ward were essential to God's purpose. History is not a record but a demonstration of God's will. Our sins go before and await our coming. They meet us at the most unexpected places, where with lash and law they scourge us at will. The difference between Joseph and his brethren was simply the difference between right and wrong. They stood at extremes of God's judgment seat.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—Canaan and Egypt equally dependent on the favor of God. The rejected stone becomes the head of the corner. Ways seemingly harsh prove generous and kind.

To no proverbial saying does the observer of human life assent more readily than to the apothegm that "truth is stranger than fiction." In the story of Joseph the proverb finds striking illustration. More than one subject of humble birth and for years the sport of adverse circumstance has become the power behind the throne. But as a rule such children of fortune have shown themselves selfish, cruel and despotic. The charm of this narrative lies in the strength and purity of a character that prosperity could not spoil, nor adversity crush. In our own country, where no artificial barriers isolate class permanently from class, such reverses of social and political standing are perhaps the rule rather than the exception. The dweller in a land subject to frequent changes of temperature needs a well-seasoned physique and wise habits of life to prepare him for either heat or cold; so the soul, in such an environment as our present life affords, needs for its safety a spiritual vigor and religious vitality which alone can carry it safely through summer heat or winter cold.

All Lands Dependent on Living Water of Divine Grace

Verse 3—The character and extent of the famine necessitated that as many as possible should go on the errand for relief. The journey was not one to be easily and frequently repeated, because, as matters then were, it required ten or twelve days to reach Egypt from Canaan. The supply of grain, if obtained at all, must be of a quantity to last a goodly period, and this would demand carrying no small sum of money, which in turn would require a well defended caravan to protect it from robbers. Every man who could be spared must go, and the fewer mouths to feed at home the better.

Verse 4—But nothing could persuade Jacob to send Benjamin with the others. They were grown men, mature men, rough men accustomed to the rough habits and vigorous exercise of shepherds. As for the youngest of his sons, he must, for his own safety and his father's comfort, be left with Jacob. Benjamin was, so his father believed, the sole surviving child of the beloved Rachel, and the tragic disappearance of his brother Joseph had left in the father's heart a hurt that had never healed.

Verse 5—Egypt and Canaan, although widely different in their physical features, were equally smitten by the heat, equally in need of the blessed waters of refreshing and alike unable to feed the perishing people without water.

Stone Which Builders Reject Becomes Head of the Corner

Verse 6—The stone which the builders reject becomes the head of the corner (Matt. 21:42). The brothers who had sold Joseph had to come to Joseph to buy their own lives. The man who rejects Christ in his youth has to come to Christ in his age, or perish for lack of the bread of life which he, as the Father's almoner of grace, alone dispenses (John 3:35-36). Many a man who has bartered his Saviour for worldly preferment bows a suppliant before Jesus Christ when dying.

Verse 7—Not every applicant is received with favor, but only those who approach with due humility. Doubtless among the applicants with whom Joseph had to deal were some whose bearing was impudent and overbearing. Many of them knew his alien origin and plainly resented the necessity of dealing with him at all. A book has recently been published which contains the history of a very wealthy and philanthropic American, and it shows how such persons are constantly approached by the class who do not beg but demand relief. Joseph wished to see to which sort of applicants his brothers now belonged.

Verses 8-13—He did not mean to heap indignities upon his brethren, however much they deserved it. But he was sparring for time. He had not made up his mind yet how to deal with their application to best advantage all round. He wished time to think it over, and he seized upon any opportunity to gain delay. Besides, for all he knew they did represent a combination of Palestinian sheiks ready to take advantage of Egypt's barren fields to work her harm. But the brothers insisted that they represented not an anti-Egyptian confederacy but only one family, and that not hostile to the land of the Nile.

Joseph Treats His Brethren in Ways Which Seem Harsh but Prove Kind

Verse 14—In time of famine a nation is peculiarly subject to attack. Its resources are crippled and its army enfeebled. Egypt had a daily report of every person entering its bounds from the north and east, as recent archæological finds reveal. And the claim of these brothers that they came with no intent other than the relief of their own households was open to question at least.

Verse 15—Joseph took advantage of the circumstances, therefore, to demand that they produce this absent brother and let him be subjected to examination by the proper officers. Let it be seen whether he would tell the same story. Here the brother's love as well as the official's caution spoke. Amid all his cares his heart went out to that absent Benjamin whom he had loved as a child and had not ceased to mourn as a man.

Verse 16—The demand which Joseph made would cause nothing more serious than an inconvenient delay. Certainly scores, possibly hundreds, of hostages are held by various now existent governments for the fulfillment of international treaties. Indeed during our late civil war more than once the North and the South held certain prisoners under rigorous conditions to secure certain concessions within the lines they could not penetrate.

Verse 17—Yet the brief imprisonment of three days was followed by generous terms and still more generous presents (vs. 25-35) given in a way intended to be secret and at the same time to inspire confidence. Many a life father has deposited in some savings bank the money he had obliged his son to earn. Something like this was the conduct of Joseph toward his brethren.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning May 11, 1913

Topic—The mustard seed. Mark 4:30-32.

The disciples of Jesus were discouraged. They had just listened to two disconcerting parables. The parable of the sower had taught them that a large part of the seed-sowing of our Lord and his disciples would not result in any harvest, because it fell on unprepared ground. The parable of the enemy sowing tares among the wheat had taught them that even in the case of the soil that promised propitiously they must expect deliberate vitiation of the harvest from the malignant counter workings of the evil one. "What then is the use of sowing at all?" the disciples might question in their minds. And Jesus gave his answer in the parable of the mustard seed.

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In this parable there are three things to consider—the seed, the tree and the seed's vitality, by reason of which the seed becomes a tree.

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The immediate insignificance of the kingdom was always disturbing to the thoughts of the disciples. They were but a handful, and the world was wide. What were they among so many? They expected the kingdom to come with observation, but there was little in their condition or attainments to attract attention. They expected a great mass movement of the Jewish people which would soon be organized by their leader into an army, somewhat after the manner of the Maccabean army, and would overthrow Rome and conquer all the nations of the world. All worldly achievements are adjudged to be great according to their material resources and visible victories. These disciples would gladly have built another tower of Babel that they might mount directly up to heaven. They were more than doubtful about the sufficiency of any kingdom so small and so uncertain as their Master's present following.

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The kingdom was surely small—"like unto a grain of mustard seed," which indeed is "less than all seeds." Some commentators have found difficulties in the fact that there are other seeds, such as the poppy and rue, that are smaller than the mustard seed. We need not share their perplexity. Jesus is not using the language of modern science, which would not have been understood by his audience. He is speaking to plain people in plain speech, for the good of their souls. And, in the common language of the Jews of the time, the mustard seed was the least of all seeds, the symbol of the smallest possible particle (compare Luke 17:6). The Koran, which so often perpetuates an old Semitic tradition, contains the following: "O my son! verily, if there were the weight of a grain of mustard seed and it were hidden in the rock, or in heaven, or in the earth, God would bring it to light" (Sura 31:15).

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As was the mustard seed, so was the kingdom of our Lord. As was the kingdom, so was the King. He was born a member of a despised race and reared in an obscure village of an unimportant province. Until he was 30 years of age he remained in the seclusion of his boyhood home and the carpenter's shop. He then went about teaching and healing among the villages of Galilee, and made a few unpromising appearances in Jerusalem. His followers were chiefly unlettered fishermen and laborers. And even among the common people he early became a discredited leader, because he seemed to be incapable of acting at a critical moment. Whenever vigorous efficiency was demanded, he tried to put off the people with words. At the last he was deserted by his closest associates, was arrested by his enemies, was abandoned, without resistance, defense or sympathy, to a hostile mob, and was crucified as a felon between two other felons. Such was the beginning of his kingdom.

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But in the face of all apparent failure the mighty optimism of Jesus remained undimmed. His kingdom was destined to become a tree, "so that the birds of the heaven come and lodge in the branches thereof." This does not necessarily mean a tree in our sense of the word, as containing timber. The word is just as appropriately used of a shrub. And the mustard plant is a tall shrub, larger than other garden herbs, often attaining a height of ten or twelve feet and having branches which attract the flying birds. The kingdom is destined to attain this large, conspicuous visibility, and to afford refreshment and shelter for those that pass by.

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The interest in seeds and germs is almost a modern thing. Science has taught us that the importance of any living organism is not to be measured by its present size, but by its inner nature. Small seeds may be productive of stupendous results by reason of the quality of the life that is in them. The important consideration is not the present size of any institution but the vitality of the idea which is embodied in that institution. Thoughtful men recognize this principle today; but in Jesus' day nothing was held to be important that was not already big. Jesus alone taught that the importance of any event, or any idea, or any kingdom, is not its present bigness, but its inherent vitality. The mustard seed is little, but it is vital. The kingdom is small, but the kingdom is the King himself; it is Jesus.

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The growth of that kingdom shall be of a marvelous rapidity. The man took the mustard seed and sowed it in his garden. One season sufficed to produce the tree. So is it with the kingdom of Christ in its extension in the world. The Master has here set forth for us the hastening, surging activity of the seed, which incorporates into itself the latent, inert strength of the underworld, which emerges from its secret place beneath the soil to toss its fragrant branches in the light of the glorious sun.

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The Singing Heart

Thou Heart! why dost thou lift thy voice?
The birds are mute; the skies are dark;
Nor does a living thing rejoice;
Nor does a living creature hark;
Yet thou art singing in the dark.

How small thou art; how poor and frail;
Thy prime is past; thy friends are chill;
Yet as thou hadst not any ail
Throughout the storm thou liftest still
A praise that winter cannot chill.

Then sang that happy heart's reply:
"God lives, God loves, and hears me sing;
How warm, how safe, how glad am I,
In shelter 'neath his spreading wing!
And there I cannot choose but sing."
—Danske Dandridge.

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If I can live
To make some pale face brighter, and to give
A second luster to some tear-dimmed eye;
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;
If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain;
My life, though bare
Perhaps of much that seemeth dear and fair
To us of earth, will not have been in vain.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

May 18, 1913

THE MEASURE OF A MAN

Topic—"The stature of Christ"—growing up into it. Ephesians 4:11-16.

Customs vary with place and time. Standards are as variable as people. What is correct in one land is wholly improper in another. Usage, therefore, cannot determine character. For the measure of manhood we must have some fixed standard which applies always and everywhere. That standard is Jesus, our Example. He is as adequate a gauge and guide for the Chinese as he is for the Americans. His life is as good a measure for the life of the city man of today as it was for the peasant in Judea 2,000 years ago. To be like Christ—that is the sufficient and absolute test of the stature of Christian life.

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Only a great goal calls forth great endeavor. The loftiness of the Christ-ideal is the explanation of the nobility of the Christian life.

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It does not greatly matter what else is happening to us in life, if only we are growing like Christ.

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All the power of the divine Christ is promised to those who would live his life over again.

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In his best known poem Sidney Lanier analyzes the characters of the great teachers and leaders of all time. In each there is found some lack or defect, except in the life of Jesus, whom the poet apostrophizes as the "Crystal Christ":

"But thee, but thee, O sovereign Seer of time,
But thee, O poets' Poet, wisdom's Tongue,
But thee, O man's best Man, O love's best Love,
O perfect life in perfect labor writ,
O all men's Comrade, Servant, King or Priest—
What *if* or *yet*, what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumor tattled by an enemy,
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's, or death's—
Oh, what amiss may I forgive in thee,
Jesus, good Paragon, thou Crystal Christ?"

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Religion is a growth. Nobody becomes a saint over night. We attain the character of Jesus only by degrees. This means full employment for time; and all of eternity will be needed in becoming like him.

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Every experience in life may be a school for the teaching of Christlikeness.

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Occasionally the physicians report a case of arrested development. The child has failed to grow, in body or in mind. The sadness of it is beyond words. Violent disease or sudden death is less melancholy than this. And in the spiritual realm there are analogous instances. Some Christians simply do not mature. They remain babes to the end. The experience which made them Christian is all the religious experience they ever know. The Bible has opened no new vistas to them. Prayer is no more precious as the years pass. The worship and work and fellowship of the church are no more prized than at first. The deeds of a disciple do not become more natural. In short, there has been no growth. These stunted saints have not matured toward the Christ stature.

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We grow like that to which we aspire.

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The many-sidedness of Christ reminds us that disciples may be different from one another yet all be like unto him. For Christ ministers to his friends in many ways.

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The stature of the Lord Jesus was not of itself reached by work, and he who thinks to approach its mystical height by anxious effort is really receding from it.—Henry Drummond.

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I pray thee, Lord, that when it comes to me
To say if I will follow truth and thee,
Or choose instead to win, as better worth
My pains, some cloying recompense of earth—

Grant me, great Father, from a hard-fought field,
Forespent and bruised, upon a battered shield,
Home to obscure endurance to be borne
Rather than live my own mean gains to scorn.

Far better fall with face turned toward the goal,
At one with wisdom and my own worn soul,
Than ever come to see myself prevail,
When to succeed at last is but to fail.

Mean ends to win and therewith be content—
Save me from that! Direct thou the event
As suits thy will: where'er the prizes go,
Grant me the struggle, that my soul may grow
—Edward Sanford Martin.

MISSIONARY WORK

Language of China's Call for Prayer

At the request of Dr. A. J. Brown, chairman of the committee on reference and council of the foreign missions conference, the state department at Washington made special inquiry as to the exactness of cable reports telling of the now famous action of the Chinese government in appealing to the Christian churches to observe a day of patriotic prayer. In return, the American legation in Peking transmitted a precise rendering of the message which was adopted by the cabinet at Peking and sent out officially to the provincial governors. This message read as follows:

"Prayer is requested for the national assembly now in session; for the new government; for the president who is to be elected; for the constitution of the republic; that the government may be recognized by the powers; that peace may reign within our country; that strong and virtuous men may be elected to office; and that the government may be established upon a strong foundation. Upon receipt of this telegram you are requested to notify all churches in your province that April 27 has been set aside as a day of prayer for the nation. Let all take part."

Some Samples of Progress in Korea

Rev. William C. Kerr, the junior missionary in the Chai Ryong station, who has been in charge the past year of the churches regularly under the pastoral care of Rev. E. W. Koons (now on furlough), sends an encouraging report that goes with many others to offset the impression that the recent year of persecution had been a year of reaction for missions in Korea. As samples of the past year's success, Mr. Kerr says that Anak Eub has added 150 new believers, Tongchangi 120, Kyodong forty. Some smaller churches have doubled in size. A number of congregations report average attendance at their regular service considerably larger than their enrollment of adherents. Several congregations are obliged to consider the enlargement of their church houses. In one tiny hamlet of eighteen houses there were four individual believers a year ago. There are now only two families in the hamlet left outside the church. The Toora church had been nicknamed with grim humor by some of its critics "Kumantoora" (quitter), but recently the church has become so active that the nickname has lost all its point.

Foreign Not Crowding Home Missions

The Chai Ryong Presbytery of the new Presbyterian General Assembly of Korea voted at its recent meeting to abide by the order of General Assembly directing the Thanksgiving collections of the churches to be set aside for the new foreign mission work of Korean Christians in China. But this created a difficulty about the home mission work in Chai Ryong province, which had been supported heretofore by this Thanksgiving offering. Presbytery was of the opinion that this work could in no case be abandoned, and the puzzle was solved by ordering another collection to be taken in all churches at Christmas time. The home mission operations will be continued by the aid of this fund.

Presbytery at the same meeting admitted ten candidates to study for the ministry, and eleven other men were approved as suited for service as elders in local congregations. They were sent back to the various sessions for ordination.

Dr. James S. Gale of Seoul conducted the men's general class in Chai Ryong in February. There were 500 students enrolled, and the evening meetings ran to an attendance of nearly 900. Sessions were held in the new Bible institute building. The sunrise prayer meetings, with an attendance of 600, were led by Pastor Kim of Pyeng Yang. The class dubbed Dr. Gale "cold water," because the refreshment of hearing him was like drinking cold water on a hot day. The attendance at the regular term of the Bible institute is 116.

A New Picture of China's Greatest Pastor

The name of Pastor Ding Li Mei has come to have a familiarity with American Christians that does not yet attach to any other name in the native Chinese Christian ministry. On that account, many who have heard of him will be especially interested in the accompanying portrait taken from a recent photograph, which is considered by Mr. Ding's missionary friends to express better than any other picture yet taken the spiritual quality of his face.

Pastor Ding is a graduate of Shantung Christian University, and it is well said that if the college could boast no more than one such graduate, its foundation would have been well vindicated. Without doubt Ding Li Mei is today the most effective native preacher of Christianity in China. During the last ten years he has been the means of turning hundreds to Christ, and since 1909, when 108 men in Shantung University decided for the ministry, he has been the means of leading upwards of 500 students in various parts of the country to take as their life purpose the work of the ministry. One day a missionary was talking with him about methods in Christian work when he exclaimed: "It seems to me I have only one method, and that is prayer." Indeed, the wonderful prayer life of the man is often spoken of by men who know him at close range. Recently at a students' summer conference he was known to have arisen more than once after all others had retired for the night and spent several hours in prayer.

Ding Li Mei of China

Union Seminary in Manila Expanding

The Ellinwood Bible Seminary at Manila for the training of Filipino youths in the gospel ministry was founded as exclusively a Presbyterian institution, and bears the name of the great Presbyterian mission secretary whose chief interest in his last days was the development of evangelical religion in the Philippines. And the Presbyterian minister, Dr. George William Wright, who was sent first to build up the school, continues still at its head. But the institution, several years ago, ceased to be exclusively Presbyterian. First the Methodists adopted it, and supplied a part of its faculty, and then the United Brethren joined in the work, appointing Rev. J. Ernest Pace as their representative in the teaching force. And now the fellowship is being extended once more to embrace the Baptists.

This arrangement has been effected by Secretary Franklin of the Baptist Board, who has just been visiting in Manila. Three candidates for the Baptist ministry will enter the student body at the beginning of the school year, and a Baptist professor will join the faculty as soon as the mission can arrange to spare a man from regular pastoral work. The seminary includes a first-class theological course for men prepared to take it, and it also provides instruction for men whose educational equipment confines them to simpler lines of Bible training.

Conference for Outgoing Missionaries

The Board of Foreign Missions in New York announces its sixteenth annual conference with missionaries newly appointed and others on furlough about to return to their fields, which will be held as usual in the Presbyterian building, New York City. The first exercises will be held on Saturday, May 31. On Sunday the entire group will attend service at Fifth Avenue Presbyterian church, where Dr. Jowett will adapt his message to them. Mornings throughout the following week will be devoted to sessions of the conference, afternoons to private consultations by appointment with the secretaries of the board. On Monday night the prospective missionaries will be guests of the New York Presbyterian Union at Hotel Savoy.

Missionary Brevities

—When Mr. Mott and Mr. Eddy were touring China, only Mr. Eddy was able to reach Paotingfu. There he addressed 1,500 students in the military college, and 350 of them signed cards promising Bible study and prayer. The missionaries are doing their utmost to get all of these into suitably manned classes.

—A very fine workers' Bible conference was held in the Collingwood church at Kochou, China, under the direction of Rev. Charles E. Patton. The enrolled attendance was 182, representing twenty chapels scattered over a range of country with a sixty-mile radius. Nearly all of these walked the whole distance, and practically all met their own expenses.

—The village Christians of the North India Presbyterian mission are in great need of education, according to the organ of the mission in a recent issue. "There are thirty schools for 213 villages in which Christians live," the report states of the region around the Kasgang station which, with the near-by Etah station, is responsible for 8,000 Christians. "In the Etah end there are but twenty-four village schools among probably a greater number of villages. Another fact which shows the pressing nature of the problem is this, that but eighty-two Christians not in financial connection with the mission can read their Bibles. In the Fatehgarh district with 4,500 Christians . . . there are but 190 boys and a few girls learning to read."

Board Notes and Announcements

The Siam and Laos secretary, giving the map talk for May at Room 48, Chicago, told of the railroad nearly completed and the hope that this would make it possible to have delegates from each mission attend the annual meetings of the other; spoke of the 175 students in Bangkok Christian College; the large proportion of girls from the nobility in the Harrie M. House School, the great need of a large site for that school, whose roll could easily be doubled if there were room; the beautiful church built by the Christians of Sritamarat the schools of Ratburi, closed for lack of a building; the beginnings of a university in Chieng Mai; the plans being laid for pionee work in the north.

—New leaflets of the Woman's Board of th Northwest: "The Man Who Went to Chin to be Converted," "The Testimony of a Col lege Student," each 1 cent. "Taibai and He Two Sons" (India), 2 cents. "A Mission Schoo Under a Mulberry Tree" (Mexico), "Intercessory Foreign Missionaries," each 3 cents.

The Enlarging Work and Influence

Of Bloomfield College and Seminary

BY ARNOLD W. FISMER

BLOOMFIELD SEMINARY has had a small beginning. That is no reason for its remaining small. Its origin was no less humble than that of our greatest institutions of learning.

The oldest college in the United States, at its establishment, was little more than an Indian mission "schoale." A foreigner, who died within a year of his arrival, contributed a few books and a few thousand dollars to increase its usefulness. That was the beginning of Harvard University. But it was Jesus Christ who made Harvard a reality. It has been claimed that there are not six colleges in the United States that do not owe their life to Christ. It was Christ who laid the foundation of the Bloomfield College and Seminary. It bears visibly Christ's characteristic signature of a small beginning and expanding growth.

Specimen Class of Bloomfield Students Representing Four Races Now at Work in the Home and Foreign Field

A Kindergarten Cradle

In 1850 there came to Newark, N. J., one of God's saints in the truest sense of the word, Rev. George W. Winnes, neither a trained theologian nor a great pulpit orator, but he had a winsome way of capturing hearts for the Master. "His life was the best sermon," is the unanimous testimony of those who knew him. Doing single-handed pioneer work and organizing churches seems to have been his God-appointed mission.

In Newark he organized the first German Presbyterian church, which in God's providence became, in due time, the blessed mother of our school. The modest little lecture room in the rear of the church, now a kindergarten, was its cradle.

Academy, College and Seminary

That which was primarily "kindergarten" in conception has attained, with its academic, collegiate and theological departments, a scholastic status and dignity. By an act of the legislature of New Jersey our school has received college standing, with power to grant academic and honorary degrees. "Our graduates take the same presbyterial examinations and stand them as well as do the graduates of the English seminaries. We have graduated, in full course, 154 students who, as preachers of 'the glorious gospel,' have in other as well as in presbyterial relations, in this land and unto the uttermost parts of the earth, served God and their generation most loyally and efficiently. In addition to those thus regularly graduated we have instructed a long line of students taking special courses."

Living Epistles of Commendation

The best recommendation of a school is the character and quality of its graduates. The following letters of commendation coming from presbyterial stated clerks, we humbly submit, attest that the record of our alma mater through her sons is one which no institution need blush to face. They are, indeed, "our epistles, written in our hearts, known and read by all."

"I am directed by the Presbytery of Nassau to express to you the sincere gratification felt by all its members, because of the excellent examinations passed by Messrs. Jagnow and Schulz, candidates recently under presbyterial care. The young men acquitted themselves with the utmost credit and reflected honor upon the institution and the instructors that trained them. The presbytery extends its sincere congratulations to the faculty, with the hope that a long succession of men capable of acquitting themselves equally well may continue to graduate from Bloomfield."

Work of Two Young Men Appreciated

The stated clerk of another presbytery writes: "I would like to take the opportunity to tell you how highly we appreciate the last two men you have given to our German church in Passaic. I was inconsolable when Rev. Mr. Schmitt went away, for I feared we could never get another like him. But Rev. Mr. Jung takes hold in a spirit equally admirable. If we had an unlimited supply of youthful ministers like Mr. Schmitt and Mr. Jung, the future of the church would be hopeful indeed."

Graduates Fitted for Home and Foreign Field

God often pushes the work of his kingdom farther than his coworkers propose. So was it with our school. Ten of our men of German descent have gone to the foreign mission field, twenty into the English ministry in the home field.

This was in response to a call for a special ministry. Our country needs today, more than ever, educated ministry, but there is also a large uneducated population, chiefly foreign-American of the second generation, which requires a different kind of ministry—a ministry springing from among these peoples themselves and not too far removed from their social and domestic conditions. Candidates for such a ministry our regular theological seminaries are not prepared to receive for lack of the necessary stepping stones of approach so adequately provided in the academic and collegiate departments of our school.

Superintendents in the home field, unable to supply the increasing demand for such men, having had experience of the success of Bloomfield men, assure us that they will welcome our training of young men for this larger service and that they will find fields waiting for them.

$70,000 Knox Hall Fund Provided

With hearts full of gratitude to God for his manifest blessings upon the work committed to us, and to the host of friends for the loving generosity with which they have helped in bringing it within easy reach of completion, we announce that the funds needed for the erection of Knox Hall are now secured by subscription.

The subscription list presents a long, interesting roll of honor consisting of 350 names of individuals and many churches, Sunday schools and societies of ladies, men and young people scattered far and wide throughout our land from coast to coast and from New Hampshire to Texas, with subscriptions ranging from 25 cents to $10,000. There are seventy $1 subscriptions or contributions, thirty-six $5, thirty-three $10, ninety-six $25, thirty-five $50, 114 $100, six $200, one $400, seven $500, eleven $1,000, three $5,000, and last, but not least, two $10,000.

We are deeply grateful to these friends for meeting our need in this large and generous way.

Plans for a splendid building, submitted by Architect John F. Capen of Bloomfield, have been approved by the board of directors and are now in the hands of the building committee for execution. The contracts will be let and the work will push ahead expeditiously.

The new building will be of the Corinthian style of architecture, three stories in height. It will be used exclusively for academic purposes, containing twelve lecture rooms, chapel, library and gymnasium.

The hall will be erected on the seminary campus adjoining the present building, ideally located at the foot of the green and facing Broad street.

A Strategic Location

Bloomfield College and Seminary occupies a most strategic place in the home-foreign field. Two-thirds of the total recent immigration stopped in the states comprised in the North Atlantic division. The metropolitan district within a radius of thirty miles from Bloomfield is 43 per cent foreign, a total of over 3,000,000. New Jersey is 52 per cent foreign, and Bloomfield Seminary is the only institution in this great mission field prepared to give to candidates of several races a fair collegiate and theological education in the use of their own tongues.

Faithfully following the time-tested pentecostal policy of teaching in tongues to preach to "every man in his own tongue wherein he was born," Bloomfield College and Seminary provides a polyglot curriculum conducted by a polyglot teaching force, so far as feasible, for each race represented in the student body.

Those interested in fuller detail of this unique missionary school may address for further information Rev. Henry J. Weber, D. D., Chairman of the Faculty, Bloomfield, N. J.

BRADFORD HORTON, MAN

BY RICHARD S. HOLMES

CHAPTER XXVII.—Continued

AS HIS HOST led the way into the house Ansley smiled in satisfaction under cover of the darkness. This was exactly the move toward which he had been leading the unsuspecting Mr. Elmore. Reaching the office, the latter drew from his file the long preserved letter of Rosalie Horton, and without a word handed it to Ansley.

The lawyer read and reread it, as innocently as if he had never heard of it before. "Well, well, well!" he said at last, with well assumed surprise. "Now at last I've got to the bottom of this business."

Mr. Elmore had been watching him closely. He had great regard for the opinion of this man. "What business?" he asked quickly. "What do you mean, Ansley?"

The lawyer paid no heed to the question, but asked another. "Of course you showed Mr. Horton this?" He had no belief that Mr. Elmore had ever ventured such a thing; consequently the answer surprised him.

"Yes, I did, on the occasion when he outraged me by asking for my daughter's hand."

"But this letter is dated several years ago."

"Certainly. I received it at the time of his father's appearance here."

"And you never showed it to him, nor gave him a chance to explain?"

"No," said Mr. Elmore, but with a little less of self-confidence. His friend's evident disapproval made him uncomfortable, even in the midst of his self-justification.

"Mr. Elmore," said Ansley gravely, "you have been a just and noble gentleman through most of your life, but in this matter it seems to me you have been neither just nor noble."

Mr. Elmore made no reply, and a silence fell between them. Ansley drew out a third cigar, cut it, lighted it deliberately, began to smoke, then at last broke the silence.

"What I don't understand," he said, "is why, when you did finally show him the letter, his explanation didn't put everything right and lead to harmony between you."

"Explanation?" said Mr. Elmore curtly. "He made none."

"So? I suppose not. I have never found him the kind of man who offers explanations. His idea is that his life should speak for itself. I have always found that it did, and most eloquently."

Something like a sneer crossed the clear-cut face opposite him. "You share the current infatuation, I know," Mr. Elmore said coldly. "Did it never occur to you that the absence of an explanation sometimes arises from the fact that there is none to offer?"

"Sometimes. Be that as it may, Horton could have refuted at least one of the charges in that letter. I can tell you something that does not sound like ingratitude." Earnestly and slowly he began to tell the story of the Glencoe bank failure, and of Bradford's part therein, warming to his subject till he was almost fiery in his emphasis at the close of the narrative of unusual generosity.

"See, Mr. Elmore, what this man has done! In the last four years he has bought the house and paid for it to the last penny, the house in which now lives the woman who wrote that letter. He has given it by deed to her, without incumbrance. Besides this, he has given her every month the money on which she has lived and met her personal expenses. Ten days ago he made the last payment and sent the canceled mortgage to this woman. You ask, why did he not resign three years ago? He remained here to earn the money to meet his obligations and to secure this woman a home, knowing all the time what a wrong her spite had done to him. Now he has thrown up work he loved and has gone, God knows where, to get himself out of the sight of a man who could not recognize worth and manhood as exhibited before his eyes every day."

"Have you anything but his word for all this?" inquired Mr. Elmore skeptically.

"I have," said Ansley with heat. "As his business agent I handled the money."

The statement was convincing even to a prejudiced mind.

"Well," said the elder man reluctantly, "I must admit there has been great nobility in this conduct, especially when done by such a man as he. We seldom expect nobility from men of his class. For no matter what he's done, you can see for yourself, Ansley, that he's a man of no birth, probably of no name. The letter says it plainly enough. Besides, he told me himself that his father was that disreputable old vagabond whom he took such pains to bury. And as for his mother—well, we all know what she probably was. Could I have such a man as that marry my daughter? I am an Elmore, senator," he ended proudly.

The conversation closed there. Ansley had the information he wanted at first hand. There was nothing to do now but wait for a reply from Mrs. Horton. But when it came, some two days later, the Glencoe letter was written not by Mrs. Horton but by her daughter, and consisted only of the announcement of the mother's death after a continued feebleness of some weeks.

There was now nothing to prevent the delivery of the note from her to Mr. Elmore, but Ansley had a scheme of his own as to the time and place of the presentation. Morally certain of the explanation that the letter would contain, he formed a plan that he felt would in no literal way break his promise to Bradford. He had promised to say nothing about his father; well, he would say nothing. Silence might be made to prove more expressive than words, and if the reasoning which led to his resolution was sophistical, he felt that the advantage to come to his friend who so well deserved it justified the sophistry. So the day after the word came from Mrs. Vanderbosch he called for Mr. Elmore at the bank, just at the closing hour, asking him to take a walk.

The day was lovely, the June fragrance alluring. They strolled along as if aimlessly, talking of widely varied subjects, until the green and quiet of Mount Logan cemetery tempted them inside it. Wandering through the winding paths, they came, as Mr. Elmore thought unexpectedly, to a remote, inconspicuous corner where stood a lately erected granite block. "Have you happened to notice that, Mr. Elmore?" said Ansley, pointing it out casually.

The older man glanced at the inscription, then looked more closely, then read aloud, as if not crediting his own sight, the words engraved there:

"Erected in Memory
of
Anson Horton
and His Wife, Laura Salter,
by Their Son."

The face of the reader turned very pale. "Laura! My God!" was all he said. Passing around to the other side of the shaft, he read the simple words, "My mother." The two men stood with uncovered heads for a moment. Mr. Elmore broke the silence. "I never knew she had a son, Ansley."

After another long, tense interval, "I suppose that is Bradford?" A moment later, "Was that old vagabond Anson Horton?"

Ansley nodded, still in silence.

"And you have known it all this time?"

"Yes."

"Why have you not told me long ago?"

"The secret was not mine to give, Mr. Elmore."

"But why did he not tell me, and put himself right in my eyes?"

"His father's dying wish was that you should not know to what he had come; he remembered your family's opposition to his marriage with Laura Salter. A man with the spirit of a Bayard will not break a promise to the dead. He compelled me also to keep his secret."

"Oh, I have been blind, blind!" groaned Mr. Elmore. Shaken and weak, he sat down upon a near-by stone and buried his face in his hands. "If I had not been possessed of an evil spirit I should have reasoned it out. But I thought Anson was dead—I never knew Laura had a son—and who could have recognized poor old Drum as the brilliant young man who married her? But I knew he went to the devil, and I might have put two and two together."

"Wasn't that exactly what you did do, my friend," said Ansley with real pity for the heart-brokenness he had caused. "You put Drum and Rosalie Horton's letter together, and added them up wrong."

Mr. Elmore looked up. "Yes, it was the letter that misled me. What do you suppose, Ansley, could have been her motive for lying so?"

Ansley produced a sealed envelope. "Perhaps this will tell," he said. "She did not want it given you till after her death, thinking, I gather, that Bradford had succeeded in spite of her and unwilling to be humiliated in her lifetime. I had word of her death yesterday. She was not a woman of as noble character as the mother from whom Bradford inherited his."

Mr. Elmore was hardly listening; his mind was intent upon the letter.

"Dear Richard: When you read this I shall be at rest. I could not bear to have you read it while I lived. I once wrote you a letter in which I did my adopted son Bradford great wrong. It was written in anger, and I am thankful to learn that my attempt to cause both you and him humiliation failed. I learn that his own record in Prestonbury has made for him the position I tried to keep him from. I am myself humiliated when I think of his wonderful goodness to me, in saving my home for me when the conduct of my own son had left me homeless.

"I want now to say what the truth was that underlay the false impression my letter was meant to convey. Bradford was indeed left on my doorstep, as I wrote, but we knew all about who he was, for his father was my husband's brother Anson, whom you yourself knew, as he married your almost sister. You knew, too, Anson's record; he broke Laura's heart and had no means of bringing up her child, so we undertook it. There is no trait in Bradford like his father. You must have seen his likeness to his mother, and in many ways, too, he is like my husband.

"Rejoicing that you have been the friend you have to Bradford, and trusting that you will not think too scornfully of one who can do nothing more than this to make amends, I am yours remorsefully,

"ROSALIE M. HORTON."

The letter fluttered to the ground as Mr. Elmore dropped his hands helplessly to his side. "Blind and more than blind!" he murmured. "Oh, Ansley, what a blunder, what a perverse and stubborn blunder I have made! But," with a sudden arousing of the spirit in him that made him feel no circumstance could be too strong for his will, "I will set it right at once."

"You cannot, Mr. Elmore," said Ansley soberly. "Bradford has gone, you know, and left not a trace behind. He will be hard to find, if he has made up his mind not to be found."

They started homeward. Winding among the shrubbery that lined the walks, they came at a sudden turn face to face with Eleanor, the warm color flooding the grave, sweet face that bent above an armful of June roses. Startled, she half turned as if to escape, but her father stopped her with a tenderness in his voice that had never been there even in the days of her girlhood, long past.

"The flowers are so beautiful, dear. Were you taking them yonder?" He pointed in the direction where lay the lonely grave.

She bowed her head in assent; in the sudden revulsion of feeling from hopelessness to hope she could not trust her voice.

"Come, dear. I will go back with you." His arm was lovingly about her. "I understand it all now, my poor Lennie. Can you forgive me?"

Ansley Jickers had not heard the last words; he had walked quietly away. His work was done. "I knew she would do that," he said to himself. "That's why I told her."

(*Continued on page 658*)

The Open Hearth

No Reduction of the Assembly

Should the General Assembly be reduced? No. It ought to be enlarged. Why? Because it can now get up a greater enthusiasm; it can reach more people; it can command more respect and exert more influence. A small body belittles the church, it belittles the cause. Numbers count on the masses, and it is the masses that the church must work upon. The world is influenced most by numbers.

Bring a single lion to town and the boys will scarcely leave their play to see it. But bring a whole animal show and the whole country will turn out to see it. The mills will shut down and farmers must give their hands a holiday. Bring twenty-five preachers and elders into a city and they will scarcely be noticed. But tell the people of any city that the Presbyterian General Assembly, consisting of a thousand delegates, will meet in the Metropolitan theater, because there is no church in the city large enough to hold it, and see how the people will want to see it, and hear from it, and read about it. No, it would be a great mistake to reduce its size.

But someone objects that such a large body can't deliberate. Deliberation is now done in committees, and this will never be changed, no matter how small the Assembly may be made. All legislation is now cut and dried and brought to the Assembly in somebody's grip, and the Assembly is expected only to sanction what has been prepared. Reducing the Assembly would only make this thing worse, not better. Now there is an occasional refractory fellow gets there, who upsets calculations. Reduction would only lessen the probability of this.

It is certainly a step backward when it is proposed to lessen the demonstration of the church. The spirit of the age is to catch the attention of the masses with an imposing public display. Enlarge the Assembly rather than reduce its size. If necessary meet less frequently. A body twice as large as it now is, meeting once in three years, would do more good for the church than one of your little select, dilettante affairs composed of a few professors, city pastors, learned jurists and retired bankers could do if they met every six months. Yes, enlarge the Assembly, but never reduce it.

A. G. EAGLESON.

The Korean Situation Through Missionary Eyes

Vindication of the Korean Christians in the celebrated trials for conspiracy is a cause for rejoicing, and we are very happy over it. We know something of the joy it must be to families, friends, churches and communities when the ninety-nine acquitted return, some after more than a year in prison and others after several months. Truth and justice have triumphed and the court deserves credit, for though a plain case the circumstances surrounding it made justice difficult.

It is a great thing for Korea and greatly to the credit of Japan that her civil courts are to maintain their integrity where the military power is paramount. Withal, however, rejoicing must be tempered and temperate, for it seems plainly established that a society existed, with large membership, a few understanding its objects in a bad way, but the great majority not so understanding it.

I look for a large uplift in the Korean work. In China the task of the hour is to press forward; in Korea it is to conserve and continue. We have "a going concern" there, and the church must see that it is kept going. Never did missionaries in a foreign field justify their cause better than during the trials in Korea. Few realize how severe the crisis was at times. The skill of the missionaries kept distress, disaffection, disintegration and some disaster away. This was accomplished through prayer and concerted action. The outside agency which had an untold influence was publicity secured through such excellent mediums as The Continent, The Herald, The Japanese Chronicle, The London Times, The Westminster Gazette and other influential periodicals.

The heretofore cordial relations of those who work for the political uplift of the Koreans and those who work for the religious conversion of the people will be enhanced. The missionaries have shown clearly that the conversion of souls is the one thing to which they look, while the higher authorities in Korea, as all along, may be expected to demonstrate that they want only the honor and obedience due the empire.

As Japan is spending millions for the material development of Korea, let us with the splendid start there in a religious way keep the good work up and it will overflow into both Japan and China, even as of old Judea overflowed into the world.

J. HUNTER WELLS.

Bill Against Medical Quacks

Attention of all Illinois ministers and church brotherhoods should be directed to the bill introduced into the Illinois senate by Senator Hurburgh to prohibit quack medical advertising and the publication of advertisements dealing with special classes of disease. Senator Hurburgh deserves the instant support of every minister and every Christian man in Illinois in this attempt to clean up our country newspapers and to save young men. A note to the senator at Springfield and action by all our churches would further this great purpose.

STUART M. CAMPBELL.

Men Wanted for the Frontier

Very little has been published concerning North Dakota's largest presbytery, Bismarck, comprising more than a third of that large state. We know the foreign mission field is calling for men; we know the home mission field is doing the same. We are part of the great Northwest home mission field and we need men.

Four men who are ordained, or will be ordained in the fall, are wanted at once. The empire of western North Dakota is being opened up this year. Probably there will be more railroad building in this state this summer than in any other part of this country. New railroads mean new towns. New towns mean new churches to be organized. And that means that men are needed to hold the banner of the Lord Jesus Christ. Four of our present home mission stations are vacant. We must have men in them before any of this pressing new work can be touched. There is no overlapping of work. We have, in each field, the only Protestant church for many miles.

Is it true that the spirit of our forefathers is dead? Is it true that there are so many "fat" jobs in the East that the front battleline must suffer? I know that a pulpit in the East, with schools and colleges near, may seem to many to be more attractive than a home mission field. But there are souls to be saved out West. Bury yourself? Yes, if you cannot stand the pace, you will bury yourself in ground that will raise thirty-five bushels of wheat to an acre. The men we need are men like those we see pictured in "Black Rock" and "Sky Pilot"; men who will take Henry Ward Beecher's advice and spend some of their life working for Christ on his mission field.

HENRY M. TENNEY,
Moderator of Bismarck Presbytery.

Vacation Schools an Example

Some time ago an article which I wrote for The Public Ledger of this city on the teaching of the existence and attributes of God in the public schools was quoted with approbation in The Continent. I said that it was only by accident that the average school child, without proper home or church training (and how few have that!) had any conception of a God; further, that the growth of knowledge of natural law and its study in the schools has nullified largely the inherited or traditional sense of a supreme Being, both in adults and children; and that a remedy should be sought in this very nature study by using it to turn the mind to the great Creator and Developer; thus inculcating the basis of all religions. This could not be objected to by any form of Christianity, by Mohammedans, Buddhists or pagans and should be a duty of government.

No doubt all this is liable to the remark that mere intellectual belief is not religion. This is true, but note that I urge it only as the basis of all religion. The apostle James, also arguing against mere belief, says, "The devils also believe and tremble." But he would have admitted that unbelieving devils would have been even more devilish!

But my present purpose is to carry these thoughts farther by calling attention to the recent step in school work which may land us on a more advanced stage in religious education. The daily Bible vacation schools, now in operation in about thirty of our large cities, provide Bible instruction along with manual occupations, singing and amusement. Bible instruction can be given because the schools are held in churches or other private buildings, not in schoolhouses, and are under the direction of Christian people of all denominations, mostly volunteers.

I commend this movement in its present state, and as to its possible development, to the many thoughtful persons who are studying how religion can be taught not in, but in connection with, our public schools. The Federation of Churches may find the daily vacation Bible school a valuable factor in the work.

Philadelphia. J. S. WHITNEY.

Publicity and Social Work

Rev. Eugenio de Luca, Chicago Christian missionary for the Italians, criticises publicity given in daily newspapers and religious papers to work of city missions in encouraging personal cleanliness. He believes such statements to be unwise and either unjust or embarrassing to the people concerned. His further comment follows:

"I am not against religious social centers or missions and their work. I heartily approve baths in our missions. I believe it to be the duty of Christians as individuals and as churches to uplift man in every way possible. But our first and everlasting duty is to preach Christ and him crucified—our supreme aim must be to win sinners to the Saviour. To do this we need the support of the Christian people and we must obtain it not by misrepresentations, funny stories about dirty children in kindergartens, or saying that foreigners need prizes that they may allow others to bathe them. We must show to the Christians the awfulness of the sin that exists, the great ignorance about the truths of the gospel and the need of a Saviour; and unless the Christians of today have lost sight altogether of Christianity we will get the support necessary for our work. As far as my people are concerned, I have been working with them for over six years. I have tried every means that I knew to reach them, and my experience is that of all other Italian missionaries—if we want to help them, first of all we must give them the gospel in their own language. Everything else is good if done in the right spirit and in the right way, but Christ first and foremost!

EUGENIO DE LUCA.

Why Has Doctrinal Preaching Disappeared?

With the exception of a special course by Keigwin some years ago churchgoers have heard very little doctrinal preaching in New York City in latter days. The writer was talking with a group of men recently, some of whom are under the ministrations of one of the most brilliant preachers of the day, and one of these men, a keen, thoughtful surgeon, said very bluntly:

"The ministers of today do not believe in the so-called fundamental doctrines of Christianity, such as the virigin birth, the resurrection of the body, the Holy Trinity." Being asked his reason for such a statement, he replied that he had listened in vain during the years he had been in New York (and he had gone to church after church) for any sermons on the doctrines that were supposed to be fundamental.

Another member of the group, an elder in a city church, endeavoring to combat this theory of insincerity on the part of the ministry, was forced to admit that he had been connected with five churches, that he had personally requested the pastor of each of these churches to preach on questions of fundamental doctrine and that not one of them had complied with the request.

Dr. Keigwin told the writer that he announced undisguisedly that he would preach on the doctrines of the Presbyteriaan Church at his evening services, and that these services were jammed, and mostly with men.

I heard a college professor say very recently that young men are leaving the colleges without any belief in the doctrines of the Christian church, but that they are satisfied that there is, to use the term of Matthew Arnold, "A power that makes for righteousness." The professor said these youths are eager to enroll themselves on the side of righteousness, but they do not believe any of the "mythical teachings" of Christianity. The surgeon above referred to said with scorn, "Do you suppose that if these ministers had a sincere belief in the truth of these doctrines they would fail to teach their people to understand them and to believe in them?" This is a bitter assertion, but is it not very largely true?

There are half a dozen men in New York City who have in special measure the gift of clear, terse exposition of truth. They can get more kernel out of the nut than the average preacher, and if any one of them were to announce that during the coming month he would preach doctrinal sermons I venture the prediction that his services would be crowded.

Missionaries in foreign lands have their probation classes, and alleged converts have to make good before they are received into the communion of the church. How many churches of the Presbyterian denomination have any such preliminary instruction or probation, or make the slightest attempt to train or teach their children the doctrines of the church in any systematic way after they are received into its communion? In how many pulpits are ten doctrinal sermons preached in any one year?

PRESBUTEROS.

Father Bird and the Chippies' Nest

(*Continued from page 640*)

Then the next largest said, "Ho! if you can do it I can!" And he flew almost across and was boosted up onto the limb. Then the third went across in much the same way; then the littlest one of all.

Father and Mother Bird danced with joy, and the young birds danced, too, shouting gayly, "We can fly! We can fly! We can fly!"

Father Bird and Mother Bird brought more worms and more worms, and soon the youngsters flew back to the nest limb without any help at all.

The next day they flew over to the worm tree without mishap and began to hunt worms for themselves. But when night came they flew back to the nest tree and sat in a row on it, tucking their heads under their wings to go to sleep. After the youngsters were thus all tucked in Father Bird looked at the empty nest and slipped a wing about Mother Bird.

"Mumsie, dear," he said, "I think you are the wisest little Mother Bird I ever saw. But wasn't it lucky I built that nice strong nest when I did?"

Omaha Cylone Handicaps Bellevue

The Omaha cyclone of Easter Sabbath indirectly brought great suffering, though not through loss of life or buildings, to the well known Presbyterian college at Bellevue, one of the suburbs of the stricken city.

The institution, with its nearly 200 students, is largely dependent on Omaha for financial support. For the time being this is cut off. All givers, of all the region, are necessarily concentrating upon relief to people who have lost their all, and this historic Presbyterian college is face to face with an imperative and distressing need.

Bellevue believes that the voice of its need, calling through this note to the readers of The Continent, will not be unheeded.

Reading Matter for Alaska

Dr. S. Hall Young is asking for subscriptions to magazines or old magazines and books for reading rooms in Alaska. Two years ago a similar appeal brought a large amount of material, which was used widely. He asks that matter be sent to the following stations during the summer, when it can go on boats at third-class rates: Free reading room, Iditarod; Rev. T. P. Howard, Knik; free reading room, Susitna; Rev. R. J. Diven, Petersburg; Rev. Edward Marsden, Saxman; Sheldon Jackson Institute, Sitka; E. N. Bradshaw, D. D., Ruby; Rev. G. G. Bruce, Fairbanks; J. H. Condit, D. D., Juneau; Rev. George G. Good, Hoonah.

Dr. J. A. Marquis, president of Coe College, has returned from a month's rest and recuperation in California.

Ways of Working

Practical Evangelism in the Sunday School

The falling off of accessions from the Sabbath schools and the great danger of the situation has awakened the church to the duty of Sabbath school evangelism. First church, Ashland, Ohio, was gladdened on Easter Sabbath by the accession of thirty-two young people from the Sabbath school. The methods employed may be suggestive to others.

Only the regular agencies of the Sabbath school and church were used. The plan was first presented to the Sabbath school officers and teachers and to the parents six or seven weeks before Easter, and their cooperation solicited.

A children's church attendance band was organized for the five Sundays preceding Easter. Each Sunday the pastor, Rev. William Ellsworth Bryce, made a short talk to the children gathered on the front seats at the opening of the morning service. Each child was provided with a numbered card on which record of church attendance was kept. On Easter the pastor presented thirty-nine children with souvenirs for faithful church attendance. The souvenirs consisted of an illuminated Easter cross and a package of flower seeds. The seed was the basis for a short talk on the resurrection and the children were requested to plant the seeds and use the flowers for the church and for the sick during the summer.

The pastor organized a communicants' class, which met in the afternoon on each of the three Sabbaths preceding Easter. All children over ten were invited. The pastor went over the apostles' creed with this class, explained what it meant to be a Christian and to unite with the church. At the second meeting the pastor distributed "Covenant cards," reading, "Trusting in God for help, I accept the Lord Jesus Christ as my personal Saviour, and by the aid of the Holy Spirit I will confess and follow him." At the third meeting the members of the session were present, the cards were collected and the children who had signed were subjected to a thorough examination by the pastor. On Easter there was a public reception of all those who had been received by the session.

—The druggists of Philadelphia are appealing to the church people through the various church bulletins for a cessation of Sunday business. The Association of Retail Druggists requests congregations to refrain from buying postage stamps, cigars, candies and sodas on the Sabbath.

—January was set aside as decision month of First church, Oklahoma City, Okla. The pastor, Dr. Phil C. Baird, distributed cards asking members to sign a resolution to bring someone into the church before the next communion. There were sixty-one cards signed, and without any special evangelistic effort seventy-one members were received during the month.

Dr. H. A. Johnston for Moderator

To the Editor of The Continent: The Presbytery of Connecticut Valley has unanimously elected Dr. Howard Agnew Johnston as a commissioner to the Assembly to meet at Atlanta, and at the same time has commended him for the moderatorship for several reasons. He has been one of the most helpful leaders in the denomination by his books and voice in stimulating the work of personal evangelism. His recent visit to the missionary fields, as the representative of the evangelistic committee of the Assembly, by the universal testimony of the missionaries, was accompanied by constant blessings. His membership on different boards of the church gives him an intelligent and sympathetic relation to the problems of administration to be discussed at the next Assembly. Few men in recent years have served the whole church more helpfully. As moderator of the Synod of New England, he revealed unusual ability as presiding officer over an assembly.

JOHN F. JOHNSTONE, Stated Clerk.

Hartford, Conn., April 24.

A Plea for Mothers' Day

"Olean, New York, April 22, 1913.

"REV. W. H. FOULKES, D. D.,
Philadelphia, Pennsylvania.

"Dear Sir: I have arranged for our Sabbath school to observe Mothers' Day, May 11, by taking up a special collection for the mothers and children under care of the Board of Relief.

"The school took to the suggestion at once, and I wonder if you could not swing many schools into line by an appeal for such a collection on that day. There is time to get an article in the church papers for May 1 and 8. I believe that such an article would bring in a substantial sum from our Sabbath schools.

"With every good wish for your continued success, I am,

"Cordially yours,

(Signed) "HARRY BURTON BOYD."

Fine! Splendid!! God Bless the Mothers of the Manse!!! Mr. Boyd's idea ought to grow immediately.

Pastors, Superintendents, Teachers, Parents and Pupils of all Presbyterian Sunday schools, won't you rig up the little machinery needed, set it in operation, take a Sunday school offering for the widows and orphans under our care on Mothers' Day, May 11, and send it to us?

Every dollar and every cent will go to the widow and the orphan.

Ministerial Relief and Sustentation
WILLIAM HIRAM FOULKES, General Secretary
507 Witherspoon Building - - - Philadelphia, Pa.

News Notes from Various Fields

Nebraska

Among the Omaha Churches

The visit of Mel Trotter of Grand Rapids to Omaha April 13 enlisted church people anew n the gospel mission. He spoke at First church n the morning and at a union service at North church in the evening. Upward of $2,300 was raised, two-thirds of which was contributed by First church.

Rev. William Ralph Hall of the young people's department recently met representative young people of the churches in conference, where interest was aroused in the Storm Lake young people's gathering Aug. 7-14.

Dr. Grant E. Fisher of Dundee church assisted in special meetings at Wessington, S. D., April 6-13.

North church has extended to Trinity M. E. congregation the use of its auditorium for Sunday evening services. Trinity church had its structure greatly damaged. The two churches merge their second service of Sunday, the pastors preaching alternately.

First German church, which suffered more han any other Presbyterian church by the Easter tornado, was treated so liberally by the nsurance adjusters that it can repair its church without other aid.

Rev. R. H. Houseman, in addition to presentng the educational phases of the Sunday school o several spring meetings of presbyteries in is own jurisdiction, conducted a Sunday school nstitute for St. Joseph Presbytery at Marysville, Mo., April 15.

Dr. T. H. McConnell, who leaves Westminster church this month, has been chairman of presbytery's committee on church extension and secretary of the executive committee of the board of directors of the seminary.

President W. S. Stookey of Bellevue College has returned from the East with many fine pledges for the maintenance and endowment of the school. RALPH H. HOUSEMAN.

An effort is being made to raise $10,000 immediately to enlarge the church building at York.

Kansas

McLains church, Rev. H. W. Ewart pastor, has recently made large growth through special meetings conducted by the pastor.

The salary of Rev. Floyd Poe, pastor at Independence, was raised at the annual meetng. The church will take steps to renew its present charter in accordance with the statutes.

Rev. George McNab was installed pastor over Axtell church April 9. Dr. Alexander of Atchison, Rev. L. M. Scropps of Clifton, Rev. . M. Crocker of Horton and Dr. A. B. Irwin of Highland took part.

A decided effort will be made during the comng year to increase the contributions to benevolences by Horton church. Howell Lair, who completes his work at McCormick this year, will be ordained June 9 at this church and go as a missionary to China.

Rev. H. Frank Reid was installed pastor of Memorial church, Marysville, April 10 by Dr. W. I. Alexander of Atchison, Rev. Frank Zugg of Washington and Rev. A. R. Bichenbach of Frankfort. This church has its largest congreation in the evening, when an orchestra adds o the service.

Washington

Moderator Matthews recently addressed the ministers of Tacoma at a luncheon at the Commercial Club and was the speaker at an evening opular meeting in First church.

The Home Mission Council of Western Washington, a branch of the national organiation, is hard at work. Eight denominations —Baptist, Congregational, Disciples, Episcopal, Methodist, Southern Methodist, Presbyterian and United Presbyterian—are represented. By the assistance of the home mission boards of the several churches some information about the religious condition of more than 1,000 school districts of western Washington has been gathered and tabulated. It is estimated that there are 70,000 people in Washington west of the summit of the Cascade mountains who do not live nearer than four miles to a place where regular preaching services are held. Following a recent "get together banquet" the council has assigned each school district to some church, expecting that church to hold services. Presbyterians received much territory which will require pioneer service of the most self-sacrificing kind.

Oklahoma

Okmulgee church under the leadership of its pastor, Rev. C. P. Dubois, is making splendid progress. Audiences have shown a very large increase. The pastor's salary has been enlarged.

The general aid society of First church, Oklahoma City, Dr. Phil C. Baird pastor, last year made 3,550 church calls. The work was systematized through the pastor's office, whose stenographer assigned three members of the church to call on each stranger. The same society also raised for the church $3,599. The memorial of the dedication of the church was held recently when the trustees repeated the ceremony of the transfer of the keys of the church as on the day of dedication and the pastor gave an account of the use of the church building during the year.

Colorado

A committee has been appointed by Fort Morgan First church to draw up proposals under which the U. P. church of the same city will be invited to join the Presbyterian congregation. Dr. W. H. DuBose is pastor.

Rev. L. H. Eddleblute was installed at Byers, a farming and ranching community forty miles east of Denver, on April 6, by Rev. J. M. Travis and the pastor-evangelist. The entire day was given over to church work, the people attending for miles and bringing with them their well filled baskets. The installation service was in the morning, a conference on the church and methods of work in the afternoon and an evangelistic service in the evening.

South Dakota

The church of Huron, Rev. Hubert Ketelle pastor, greatly increased the aggregate of its contributions to beneficence the past year.

The church of Watertown, which worships with the Congregational church, but under the lead of their own minister, Rev. C. E. Kearns, is contemplating a merger.

A strong rural church of thirty-six members was recently organized in Reserve Presbytery by Rev. William Smiley of Garland and Henry Cullen, D. D., pastor at large of Midland. They worship in the schoolhouse.

Oregon

Upon the return of Rev. Alfred M. Williams, educational superintendent of the Board of Sunday School Work for the Pacific Northwest, the headquarters of the board were moved to 207 Central building, Portland.

The ladies' aid society and the Christian Endeavor society of Medford doubled their membership during the past year. The Sunday school as well as the church is growing rapidly under the pastorate of Rev. W. F. Shields.

Wisconsin

Rev. J. Boyd Stephenson of Weyanwega has been holding special meetings in Fremont church with success. For several years it was thought that the little church would have to

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of Chicago
for Christian Workers
Organized in 1908 by the Board of Church Extension of the Presbytery of Chicago

The Church has her Evangelists patrolling the highways, urging people to accept her Head as Saviour and Master. For the training of such men there are many schools—notable among them the Moody Bible Institute.

The Church has her Ordained Ministers standing at the door inviting people to come in and doing their utmost to take care of them after they are in. For the training of such men there are our splendid Theological Schools—notable among them McCormick Theological Seminary.

The Church needs a corps of assistant housekeepers, trained in ecclesiastical domestic science, who shall conserve the time and strength of the pastor, and, under his direction, guard the back door and apply scientific rules of church household economics.

The preparation of such a corps is one of the tasks for which the Presbyterian Training School was established. If you are interested in the process or the product write for information.

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Students do manual work three hours a day. It's not cheap; it's different.
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be disbanded, but now with the large company of new members they all renew their strength and courage.

Misses Smith and Hintz, women evangelists in Wisconsin, have been successful in their work around Chetek.

Rev. Gerritt Verkuyl is holding a five days' school of instruction in teacher training at Merrill with good attendance and success.

First church, Green Bay, at the recent annual meeting added to the salary of the pastor, Rev. Herbert W. Knox, who is now closing his sixth year with the church.

Rev. V. Rettig of Buffalo, N. Y., has come to Juneau Reformed church. It is hoped that with services in the English language the little remnant of the Presbyterian church will find a home in the Reformed church.

Iowa

Delmar Junction church has recently been improved at a cost of over $1,400.

Fire in Oakville church recently damaged the structure to the amount of $700.

The duplex system has been adopted and will be used this year by Bedford church, Rev. John A. Currie pastor.

Shellsburg church has begun the building of a manse. Rev. George Lindsay is pastor of this church and Pleasant Hill.

Monticello church has just come into possession of $2,000 by the death of one by whom an estate was held in trust. The balance goes to church boards.

Deep River church is soon to celebrate its fiftieth anniversary, when former pastors and members will be invited to return and take part. Rev. H. S. Condit, pastor, has been ill with pneumonia.

There has been raised $14,090 as a permanent investment in the religious work of Presbyterians among the university students at Iowa City. A house for the university pastor has been obtained.

A contest between two divisions of the young people's society of Third church, Dubuque, to see which could raise the largest amount of money for the new Sunday school room, resulted in a total of $460.

First church of Knoxville during the year, led by the pastor, Rev. John F. Lackey, in addition to the running expenses paid $1,300 back debts, $450 on improvements and has on hand $1,200 for a pipe organ. Mr. Lackey has not missed a Sabbath school or church service and only two meetings of the Endeavor society in nineteen months. Every two weeks in the afternoon he drives out eight miles, preaches and returns for service in the evening.

MORE THAN EVER
Increased Capacity for Mental Labor Since Leaving Off Coffee

Many former coffee drinkers who have mental work to perform, day after day, have found a better capacity and greater endurance by using Postum instead of coffee. An Illinois woman writes:

"I had drunk coffee for about twenty years, and finally had what the doctor called 'coffee heart.' I was nervous and extremely despondent; had little mental or physical strength left, had kidney trouble and constipation.

"The first noticeable benefit derived from the change from coffee to Postum was the natural action of the kidneys and bowels. In two weeks my heart action was greatly improved and my nerves steady.

"Then I became less despondent and the desire to be active again showed proof of renewed physical and mental strength.

"I am steadily gaining in physical strength and brain power. I formerly did mental work and had to give it up on account of coffee, but since using Postum I am doing hard mental labor with less fatigue than ever before."

Name given by Postum Co., Battle Creek, Mich.

Postum now comes in new, concentrated form called Instant Postum. It is regular Postum so processed at the factory that only the soluble portions are retained.

A spoonful of Instant Postum with hot water, and sugar and cream to taste, produce *instantly* a delicious beverage.

Write for the little book, "The Road to Wellville."

"There's a Reason" for Postum.

Malcom church during the past year has prepared better for the social side of the church life by putting in a thoroughly equipped kitchen in the basement. The church also has organized a boys' club of twenty members. Rev. G. S. Baskerville is pastor.

Springville church under the leadership of Rev. R. A. Brough is advancing. The women's societies had the church carpeted recently and are planning new pulpit and choir furniture. Attendance at Sabbath school and morning service has increased 50 per cent during the past year.

Presbyterian work at the Iowa State Agricultural College under the leadership of Dr. J. W. Innes has received a substantial help in a gift of $10,000 by Mrs. Stuart of Audubon. The manse and lots have already been paid for and this gift goes toward the building fund for the church.

Dr. S. Conybeare, Central Park church, Cedar Rapids, recently observed the twenty-fifth anniversary of his ministry. Dr. Conybeare was brought up a sailmaker in England and, like the apostle Paul, worked and labored for years as lay preacher. His pastorates in Iowa have been Tranquility and Salem in Tama county; Oelwein, Tipton, Audubon and Central Park. During the six years in his present charge he has built up the membership from 187 to 330, plus one of the best Sabbath schools of the city.

Montana

Rev. H. G. Klemme, pastor at Harlowton, has increased his membership sixfold during the year and raised about $1,000 to clear off an old debt.

Helena First church, Rev. Newman Hall Burdick pastor, has made the last payment on the new church building. An Easter offering for special purposes amounted to $1,100.

White Sulphur Springs church, Rev. Paul E. Ratsch pastor, is making a special effort to erect an addition to the church to be used as a gymnasium for the young people of the town.

Toston church, Rev. George W. Thomas pastor, has more than doubled in membership this year. The pastor is president of the Commercial Club and takes a leading part in the civic affairs of the town and neighborhood.

In Gilman, a town four months old, the pastor at large recently held services in a restaurant. The people voted to have a Presbyterian church and subscribed $500 at once for the building of a little chapel.

Three students from McCormick Seminary will be employed in Helena Presbytery during the coming summer at missionary points: E. L. Jones at Gilman, E. E. Freed at Glasston and Melville and A. G. Shriver at Gardiner and Emigrant.

Beginning with a membership which had dwindled to ten, Rev. Issac S. Mershon at Melrose has organized during the past year a Christian Endeavor society, a Boys' Scout troop, a mission study class and reorganized the ladies' aid society and graded the Sunday school.

Texas

First church, Denison, A. W. Ringland, D. D., acting pastor, has had about fifty ladies studying in seven mission classes. They raised over $50 for the China emergency fund.

First church, Austin, paid all current debts promptly and provided for the debt on the building last year, leaving a balance of about $4,500 to be applied to the purchase of a manse.

West Virginia

The report of Grafton church was the best in six years. The women have about $400 toward renovating the church building. Five hundred dollars was subscribed in fifteen minutes on a recent Sabbath for the immediate use of the trustees. May 1 is the sixth anniversary of the coming of Rev. J. A. McClelland.

Minnesota

Rev. James Wray preached the last sermon in the old church building at Rushmore April 20. The structure is to be replaced by a $6,000 church, and while it is being erected services will be held in the town hall.

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A manse and three lots have been recently purchased by Woodstock church.

An addition to First church, Duluth, to contain Sunday school rooms will be erected this summer at a cost of $37,000.

First church, Albert Lea, has made substantial gains. An every-member canvass for the board showed a 60 per cent advance. Rev. James B. Lyle is pastor.

Bethlehem church, Minneapolis, raised $16,632 last year from all sources, of which $4,132 was for benevolences. Dr. Stanley B. Roberts is in the fourteenth year of his pastorate with this people.

Rev. H. J. Minder, pastor of Lismore and Hardwick churches, assisted by the Sunday school missionary, has worked up another preaching station to be added to his church field in Kenneth, a village without any Christian service in English. A Sunday school wil begin this month.

Missouri

The St. Louis depository of the Board of Publication will move to new quarters, 10th an Locust streets, May 20. The increased busines makes necessary larger quarters.

The pastor of Webster Groves church, Davi M. Skilling, D. D., has declined the call recently extended by Hawthorne Park church o Portland, Ore., and the announcement of hi decision was received with joy by his peopl Contributions to benevolent causes the pa year were the largest in the history of th church. The woman's missionary society, i addition to its regular work, has subscribe $1,000 to the special China fund.

Greenfield church has built an addition to i Sunday school room and made other improv ments at an expense of $3,000. Rededicati services were held April 13, with a serm by George H. Williamson, D. D., who w pastor of the church thirty years ago, wh the main auditorium was built and dedicat This is the oldest church of its denominati in southwest Missouri and one of the few th escaped the ravages of the civil war. T present pastor, Rev. E. S. Brownlee, was i stalled April 16.

Ohio

An assistant pastor will be employed and Sunday school quarters of Collingwood chur Toledo, will be enlarged.

Examination of the walls of First chur Dayton, show that a portion of the building l sunk considerably on account of the act of the recent flood.

A gain of over $3,000 in contributions fr all departments of Westminster church, Cle land, was reported at the annual meeting. M than seventy banquets, socials and outings w held in connection with the church during year. An effort is being made to have all members give to the church 5 cents on each dollar they earn. Rev. R. R. Bigger is pastor.

There is an organization of twelve young men studying for the ministry which meets regularly with Dr. Robert Waston, pastor of the Church of the Covenant, Cincinnati.

Rev. D. H. Rohrabaugh, who has resigned his pastorate at Harris Memorial church, Ashtabula, was given a gold watch at the farewell reception April 19 in appreciation of his two years and a half of service.

Pleasant Valley church, Blaine, will remodel its property this summer at an estimated expense of $3,000. The Sabbath school of this church is one of the best organized in the ~~state.~~ Rev. Daniel H. Mergler is pastor at Blaine and also at Shadyside. The latter congregation will build a manse this summer.

Pennsylvania

A second mission study class has recently been organized at Marietta church, Edward F. Reimer pastor. This church is attracting a large number of young men.

Doe Run Presbyterian church has presented its pastor, Rev. Arthur Richards, with a purse to enable him to visit his old home in Wales the coming summer after an absence of eighteen years.

Out of a total amount of $30,000 raised last year by Market Square church, Harrisburg, $5,000 more was given to benevolences than was spent for congregational purposes. Dr. J. Ritchie Smith is pastor.

Bethany church, Lancaster, dedicated its remodeled church and Sunday school room recently. A large number of the windows and much of the furnishings of the church are memorials for former members.

At a recent largely attended communion at Bellwood church Rev. J. A. Cowan, pastor, varied the usual reception service by reading a verse of Scripture appropriate to the individual as each of the new members was called by name.

Several of the churches in Wilkes-Barre and the Y. W. C. A. served noon and evening lunches for working girls so that they might attend the Sunday meetings. A spirit of fellowship between the churches and the working girls was established.

Reorganization of the young people's work of the Towanda church has resulted in spiritual awakening. The organ was rebuilt at a cost of $1,200 and the budget plan of finances brought much larger contributions last year. Rev. J. Shearer Wolff is pastor.

Two bronze memorial tablets were unveiled in Jersey Shore church April 20 to Rev. John H. Grier, who was pastor from 1814 to 1851, and to Joseph Stevens, D. D., pastor from 1850 to 1886. The memorials are the gifts of the late Hamilton B. Humes and Mrs. Humes. Rev. Joseph Lyons Ewing is pastor.

New York

Plans are being made for an addition to the Sunday school room of First church, Middletown, to cost about $10,000. Dr. Robert O. Kirkwood is pastor.

An Easter collection of $4,777 completed the canvass for $25,000 to wipe out the indebtedness on North Avenue church, New Rochelle, Rev. R. E. McGregor pastor.

The church at Lima, Rev. William C. McCormack pastor, has repaired and redecorated its building. The property is in excellent condition and the church work is prospering.

By the recent overflow of the Hudson river Waterford First church in Troy Presbytery has suffered the practically entire ruin of its church home. The congregation is now worshiping in a public hall.

The congregation of Groveland practically rebuilt its edifice during the past few months. It is good as new inside and out. It is one of the best suburban churches in the Rochester vicinity, with the banner for giving to missions. Rev. Louis F. Mayle is pastor.

Rev. F. Hyatt Smith was installed pastor of Kenmore church, a suburb of Buffalo, April 24. Those taking part in the exercises were Rev. George S. Swezey, Dr. A. V. V. Raymond, Rev. W. S. Carter, Rev. John D. Campbell, Rev. John W. Ross and Professor Charles E. Rhodes. The church is equipped with modern appliances, including a splendid gymnasium.

Dr. William Hiram Foulkes recently presented the cause of Ministerial Relief and Sustentation in First church, Albany. The response was $1,088.

An organ to cost $7,000 will be given by Mrs. Margaret Beattie Sparrow for the new Webb Horton Memorial church at Middletown in memory of her father, Dr. Charles Beattie, for forty years pastor of the church.

First church, Watkins, has appoined the clerk of the board of trustees, H. S. Abbey, church historian to collect and preserve all matter relating to the early life of the church, and to preserve the church calendars and other printed matter for future use. Rev. J. E. Russell is pastor.

In addition to large increases in membership First church, Mount Vernon, during the past year has organized a large number of the boys of the community into clubs, which include members outside of the church organization. The salary of the pastor, Rev. J. H. Hollister, was increased.

The fiftieth anniversary of the dedication of First church, Binghamton, was recently observed by a week of special services. The church has 1,090 members and ranks nineteenth in size in the denomination. It is the mother of a number of churches. Rev. J. J. Lawrence has been pastor since 1907.

Michigan

Historic First church of Detroit has at last fallen in line, and in answer to the almost unanimous recommendation of the session adopted the rotary system of eldership. The four-story church house which was begun under Dr. Boyd's pastorate has proved a most valuable addition to the church plant, and is in use every night and day of the week as well as on Sunday. The attendance runs up to an average of 1,000 to 1,500 a month, not counting the Bible classes, which fill it on Sunday.

Mrs. Mary Conwell Barkley, wife of Dr. James M. Barkley of Detroit, died April 26 at Cleveland of pneumonia. She was on a visit to her daughter, the wife of Dr. F. E. McClure. She is survived by her husband, one son, Dr. Earl C. Barkley, and two daughters—Mrs. McClure of Cleveland and Mrs. Frank Sibley of Detroit. During Dr. Barkley's term as moderator of General Assembly Mrs. Barkley accompanied him on a tour of the churches in the West, and everywhere won warm friends, as she had done for the twenty-five years that Dr. Barkley has been the beloved pastor of

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FROM THE CONTINENT
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Address..

Forest Avenue church, Detroit. Mrs. Barkley has filled positions of honor in the woman's missionary work in Michigan.

Warren Avenue congregation, Saginaw, in appreciation of the ten years of service of their pastor, Rev. J. Ambrose Dunkel, voted him an increase of salary. The church and Sunday school are crowded for room.

New Jersey

Work will soon be under way for a magnificent new parish house for Fifth Avenue church, Newark, of which Dr. Joseph Hunter is pastor.

A debt of $1,500 was recently raised in two weeks by Knox church, Kearny. The congregation has doubled in size since the coming of Rev. Robert T. Graham.

Westminster church, Jersey City, celebrated its forty-third birthday by burning its mortgage. Now plans are being made to raise $25,000 for improvement.

The church at Blairstown has had a very successful year under Rev. J. N. Armstrong. Blair Academy students numbering 223, with sixteen teachers, are a part of the congregation.

A memorial service for Dr. Wilson Phraner was held in the chapel of Munn Avenue church, East Orange, the evening of April 29. Dr. Phraner was associate pastor there. Dr. Robert B. Beattie, the pastor, was in charge.

Dr. Charles H. Stewart, late of St. Paul's church, Winnipeg, Canada, was installed pastor of North Reformed church, Newark, the evening of May 1. He succeeds Dr. James I. Vance, now of Nashville, Tenn., who left more than two years ago.

Mrs. Alice A. Mundy was elected a trustee in Metuchen church recently. So far as is known she is the only woman in the denomination to hold such an office. The church is 125 years old and the pastor is Dr. J. G. Mason. Mrs. Mundy is a suffragist.

Laurence Fenninger was ordained at First church, Bloomfield, April 29 under the auspices of Newark Presbytery. He is a senior at Union Seminary and for the last year has had charge of the services at Broughton Memorial chapel, Bloomfield. Early in June he becomes assistant to Dr. George L. Curtis of First church, Bloomfield.

Illinois

Rev. Edwin Craven, who has served Cobden church on half time for the past two years, has become pastor on full time.

Rev. Martin E. Anderson, pastor of McKinley Memorial church at Champaign, served as campaign manager in a recent local election when the law enforcement element was successful in electing a mayor and five aldermen pledged to see that the saloons obey the law. Mr. Anderson is also chairman of a committee of ministers seeking legislation which will keep saloons at least four miles from the University of Illinois.

Dr. Shaw Goes to Los Angeles

John Balcom Shaw, D. D., pastor of Second church, Chicago, for nine years, announced last Sunday his acceptance of the call of Immanuel church, Los Angeles, and will go there next September. It has a membership of about 2,200 and is one of the largest churches in the country. Dr. Shaw came to Second church from West End church, New York City, a congregation which he built up after leaving the seminary. He is one of the foremost pastors of Chicago, connected with many boards and committees, and is well known throughout the country. Dr. Shaw will find on the coast a field for leadership which he is quite certain to occupy most successfully.

Stelzle as Labor Arbitrator

Rev. Charles Stelzle, superintendent of the Presbyterian bureau of social service, has been requested jointly by the publishers of all the daily papers of New York City and by the various unions that include the mechanical employees of these newspapers, to become the permanent arbitrator of all trade disputes arising in the newspaper offices. Mr. Stelzle has already arbitrated four cases in this line of industry in Manhattan, and has on his hands now four more. In the last of these cases to be taken up seven suggestions for an arbitrator were submitted by each side, and Mr. Stelzle was the only one satisfactory to both parties. These cases are left to Mr. Stelzle with the understanding that there shall be no appeal and that his decision is final. In the cases so far handled Mr. Stelzle has returned a majority of his decisions in favor of the employers, yet has been so conspicuously fair that the union men trust him as fully as ever.

Plan for Care of Immigrants

Religious Leaders Talk on Future Problems of Coast—Big Peace Demonstration Developing—Free Vote on All Church Officers.

SAN FRANCISCO—The recent Pacific coast immigration congress under the auspices of a committee of which Captain Robert Dollar is chairman gave consideration to the ways of stimulating public sentiment so that immigrants now on the Pacific coast and those expected on the completion of the Panama canal may be received with a helpful hand. Dr. Edward A. Steiner was one of the speakers on the relation of education to the immigrant. Y. M. C. A. secretaries and various church officials participated in the discussion concerning the best way to shield immigrants from the unscrupulous and aid them until they are self-supporting.

Captain Dollar, who is an elder in San Rafael church, is devoting a large part of his time at present to the formation of a Pacific Coast Peace Association at the Pacific Panama exposition in 1915. Associated with him are Judge W. W. Morrow of the federal court, former Congressman Duncan McKinlay and Bishop W. F. Nichols.

First church, Oakland, has adopted the Australian ballot system for all church elections hereafter.

Dr. Frank S. Brush of Alameda First church, whose resignation was presented to his congregation some months ago to take effect the 1st of May, has been induced by an earnest appeal from his people to withdraw it. Dr. Brush's pastorate extends over a long term of years.

Berkeley churches, including First, St. John's and Knox, have had a profitable year in respect to work among students of the University of California. Rev. Arthur Hicks, the students' pastor at Berkeley, has been extremely busy with the help of these churches. College and high school professors and teachers have been very effective in leading Bible classes.

High Street church, Oakland, has just completed a prosperous six years under the pastorate of Rev. C. C. Herriott. A new church building is to take the place of the original structure, as the work has entirely outgrown the present capacity.

New Pastors for Cincinnati

Ministers for Westwood and Fourth Churches in May — Field Secretary Put at Work for Church Extension Committee.

CINCINNATI—The ebb and flow of the ministerial tide continues. There are still distinguished vacancies, such as Seventh and Avondale charges. During May two installations will occur. Rev. E. M. Martin will be put in charge of Westwood congregation May 4 and on May 14 Rev. Sylvester I. Dear is to be invested with pastoral power at old Fourth church.

The new moderator of Cincinnati Presbytery was called from one of the country churches—Rev. James T. Miller of West Chester.

Cincinnati has taken a big step forward in church extension work and put a field secretary to work—Rev. D. W. Malcolm, who has been pastor of the fire-swept Third church.

The past year has been one of good results for local Presbyterianism. The annual census shows total additions of 693 upon profession of faith, and of this total 447 were from the Sunday school.

Mount Auburn's ladies entertained delegates to the April meeting of presbytery.

Walnut Hills is the scene of great religious interest. All the churches are joining in a campaign directed by Dr. Henry Ostrom.

Norwood church rejoices in the recovery of Rev. George W. Shields, who won out in a fight against double pneumonia.

Ren Mulford, Jr.

Good Things in This Issue

Several days ago during the debate on the tariff bill one enterprising congressman sent to the desk a list of questions which a clerk read one at a time. The member answered the questions, thus making a tariff speech after the manner of a primer lesson. It was effective. In the same way the class in Continent topics might rise:

Where in this issue may I find modern examples to rejuvenate my faith? On page 650 is the account of the pledging of $500 for a chapel in a Montana town only four months old. At another town in the same state from a membership of ten people the pastor has organized a full grown church.

Is anything similar occurring in foreign lands? Look on page 644 and read of the big gains by Korean churches where the people fill even the windows at church services.

What can I do to help? You might aid in a mission like that described on page 635, and if you are the wife of a home mission worker you may have to help kill rattlesnakes, as one does on page 637. But everyone can help the Alaskans as requested on page 648.

Are there as many interesting things in each issue of The Continent? Yes. Helpful information of all sorts and encouragement for pastors and people are crammed into every number.

Plans of Women at Atlanta

The annual meeting of the Woman's Board of Home Missions will convene Thursday, May 15, at 2:30 o'clock in Central Congregational church, Atlanta, Ga. The usual public session will be held Friday and on Saturday a fellowship meeting will signalize the unusual event that several Presbyterian bodies are convening in the same city at the same time. Mrs. D. Everett Waid of the Woman's Board; Mrs. D. B. Wells, representing the Council of Women for Home Missions, and Miss Margaret E. Hodge, president of the Philadelphia Board of Foreign Missions, will speak. Sunday afternoon the vesper service at 5 o'clock will give opportunity for missionaries to speak informally of the work, and Tuesday will be devoted to business. All women of the Presbyterian Church are invited to attend these sessions.

Latest Report on Overture Vote

With reports from about forty presbyteries still to be made, Dr. W. H. Roberts, stated clerk of General Assembly, reports the following vote on overtures up to May 3. With the exception of No. 6 each overture has a majority of the votes in favor of its adoption. In the case of the first five the votes not yet reported may turn the tide against the proposals.

	Yes	No
No. 1	127	109
No. 2	122	116
No. 3	131	103
No. 4	126	107
No. 5	130	116
No. 6	103	147
No. 7	218	25
No. 8	217	28

Ridiculous Tibetan Salutation

There is a wide range of difference between the salutations and personal greetings of various races and tribes, but one of the most interesting and ridiculous is that of the Tibetans. If the Tibetan is particularly pleased or wants to express his approval he sticks out his tongue as if he were exhibiting it to a doctor. When he greets someone on the street his salutation consists of sticking out the tongue, holding out his hands palm up and repeating the words "Aka demo." In certain parts of Tibet the greeting is varied by shooting out the tongue, pulling right ear, rubbing left hip and making slight bow—all done at the same time.

These salutations are one of the features of a very interesting set of slides and lecture on Tibet, which are being offered for the first time by the McIntosh Stereopticon Company of Chicago. After you have seen these pictures you will appreciate the great missionary need and opportunity in that strange country only recently opened to the world.

New Organ at Fifth Avenue

Contributions Greatly Exceed Request—Hymn Books for Two Churches—Bohemians Celebrate Anniversary.

NEW YORK—Fifth Avenue church, Dr. John Henry Jowett, will have a fine new organ to take the place of one worn out with age. The officers asked the members for $35,000. But when the money was all in it was found there was $50,000. So a new organ will also be placed in the prayer meeting room. The work will be done this summer. As it will necessitate the tearing out of a good part of the back of the auditorium it has been found necessary to close the church. But arrangements are being made to hold union worship with a near-by congregation. Dr. Jowett and Frank Seeley, organist of Fifth Avenue church, are collaborating on a new hymn book. When this is completed it will be used by the congregation. Dr. William P. Merrill of Brick church and Clarence Dickinson, organist there, have in Brick church pews a book they arranged.

Jay Knox, son of the late Professor George William Knox of Union Seminary, was ordained April 28 in the chapel of the seminary. He will become assistant at First church, Morristown, N. J.

TABLET FOR FRENCH PASTOR

A tablet was unveiled the afternoon of April 27 in French Evangelical church in memory of Rev. Henri Grandlienard, who died suddenly just a year ago after a pastorate of forty years. Mr. Grandlienard at his death was the senior pastor in service of New York Presbytery. He was founder of the French Y. M. C. A., the French Y. W. C. A. and the French Evangelical Home for Young Women.

Former Moderator John F. Carson of Central church, Brooklyn, has had his furlough extended five months by that congregation. Dr. Carson is home and able to move about, but is in very had health.

North church, Dr. John R. Mackay pastor, held the annual dinner of its brotherhood April 28. There were about 250 present.

Dr. Howard Agnew Johnston of Stamford, Conn., and moderator of New England Presbytery, is giving a course of six lectures on successive Tuesday evenings in St. Paul's Methodist church on "Personal Work" under the auspices of the Evangelistic Institute.

Professor Charles A. Briggs of Union Theological Seminary has been quite ill for the last two weeks, but was somewhat improved later. Dr. Briggs is past 70 years old and is the senior professor in the seminary.

Labor temple has the use of the East Twenty-Fourth street pier each Monday afternoon and evening for the next few months.

At the Presbyterian ministers' association May 5 James C. Cropsey, former police commissioner of New York, spoke on "Crime in New York." Mr. Cropsey is now district attorney of Brooklyn. May 12 Dr. James A. Francis of Clarendon Street Baptist church, Boston, will discuss "Is Mormonism a Real Menace or Only a Scarecrow?" The other speakers for this month will be: May 19, Dr. St. Clair Hester of the Episcopal Church of the Messiah, Brooklyn, "A Cycle in Panama"; May 26, Dr. George P. Mains of the Methodist Book Concern, "Present Religious Literature."

A new baptismal font has been placed in "old" First church, Dr. Howard Duffield pastor. It is the gift of Roger A. Williams and it was first used for the baptism of his son.

Gifford Pinchot has accepted an appointment as chairman of a committee to represent the Federal Council of the Churches of Christ in America in the interest of country life.

One half of the estate of Dudley Jardine, a member of the Jardine Organ Manufacturing firm, which amounts to more than $100,000, will be divided among the Board of Foreign Missions, the Prison Association of New York, the woman's branch of the New York City Mission and Tract Society and the New York Protestant Episcopal Mission Society. Mrs. Cornelia Eaton bequeathed $15,000 to the Presbyterian hospital.

MEETINGS BY BOHEMIANS

The Bohemian Presbyterian church of New York, which is named after the national hero, John Huss, is celebrating the twenty-fifth anniversary of the dedication of its church building in a series of meetings which began May 4 nd will last until May 11. The service last Sunday was a consecration meeting. Dr. Marvin R. Vincent, who presided at the meeting twenty-five years ago, was in the chair to introduce the speakers for the English service. Concerts and entertainments are being given every night during the week, and the final one on Saturday, May 10, will be an operetta entitled "Czech Life in Song," arranged from the national Bohemian songs by the pastor, Rev. Vincent Pisek, who has recently published a book of these. A settlement house next door to the building is being planned. Over 26,000 Bohemians are in this section of the city, within seven blocks of the church.

The anniversary services of Union Theological Seminary will be held the evening of May 13. A lawn party will be given on the terrace the same afternoon.

Dr. Maitland Alexander of Pittsburg, one of the leading moderatorial possibilities, is a son of Fifth Avenue church. A brother, Charles B. Alexander, is a trustee and has been a member fifty-two years.

Former Congressman William S. Bennet, a member of the Home Board, is one of those elected an elder in the new Fort Washington church on Washington Heights, for which a $300,000 building is now going up.

Robert C. Ogden, an elder in Central church and president of the board of directors of Union Seminary, has been reelected president of the Conference for Education in the South.

Dr. Arthur J. Brown of the Foreign Mission Board is head of the executive committee of the newly organized "Asiatic Institute," a society formed to bring about a better understanding between the peoples of eastern Asia and this country.

Serve Luncheon After Church

St. Louis Congregation Helps People to Get Acquainted—Slavic Worker Honored Before Leaving City.

ST. LOUIS—An experiment is being employed at Second church Sunday evenings. The pastor conducts a brief devotional service, after which those present are cordially invited to adjourn to the parlors of the church, where, during a social hour, they may become better acquainted. A light luncheon is served.

April 27 was generally observed by the churches as a day of prayer for China. Dr. W. R. King of Monmouth, Ill., addressed the morning congregation at Tyler Place church and spoke to a large congregation at a union service in Washington and Compton Avenue church in the afternoon. Dr. F. W. Russell of West church, chairman of the foreign missions committee of presbytery, delivered an address at the afternoon meeting.

The retiring moderator of presbytery, Rev. George F. Ayers, invited Dr. Norman B. Barr of Olivet church, Chicago, to preach the opening sermon at presbytery. Reports by Rev. John L. Roemer, chairman of the home mission committee, and of the federated committee, read by Rev. A. F. McGarrah, superintendent of church extension, showed that presbytery is awake to the opportunities in this city. A special report of the work in the East end parishes was made by Rev. George W. King.

Miss Agnes Hornicek, who has been employed for the past eighteen months as visitor and worker among the Slavic people, has accepted a position as visitor among the foreign-speaking people of Ambridge, Pa., where her brother-in-law is pastor. Before her departure Markham Memorial church held a farewell service in her honor.

Samuel J. Niccolls, D. D., and Rev. George W. King are to leave June 1 for Aberdeen to attend the tenth anniversary of the Alliance of Reformed Churches.

The Woman's Missionary Society had charge of the service Sunday night, April 27, at North-Covenant church. J. M. Patterson, field secretary of the Foreign Board, made an address.

R. A. Holland, superintendent of the city art museum, spoke to the ministers of the city Monday morning, April 28, on "The Art Museum and Its Influence on the Community."

St. John's church of Boyle Memorial center held a song service Sunday evening, April 27. Moving pictures were shown.

The annual junior Endeavor rally, an event that has been of great interest for some years in this city, was held the last Sunday in April at Grand Avenue U. P. church.

E. W. McCLUSKY.

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Has Club of 90 Scrubwomen

Dr. Alexander Tells Philadelphians of Work in Pittsburg–Tabor Church Has Fiftieth Anniversary–Get Old Synod Record.

PHILADELPHIA—The Presbyterian Social Union at its April banquet at the Bellevue-Stratford listened to two interesting addresses. Dr. Maitland Alexander, pastor of First church, Pittsburg, and candidate of his presbytery for moderator of General Assembly, discussed "What We Can Do with the Downtown Church" in the light of what is being done in his own church. "One of its unique classes," he said, "consists of ninety women, all of whom are cleaners of office buildings. All are married and they gather for the discussion of family problems." A club of 850 girls consists of employees of department stores. Rev. William Muir Auld, pastor of Calvary church, talked on "Romantic Sir Walter Scott."

The Adelphoi, a social organization of Presbyterian ministers, gave a farewell dinner at the Hotel Walton to Dr. C. A. R. Janvier in view of his proposed departure to India. The toastmaster was Rev. C. C. Tyler of Chestnut Hill, and among those who made addresses were Doctors W. Courtland Robinson, J. B. Laird and J. Harvey Lee.

OBTAINS OLD MANUSCRIPT

Dr. J. B. Turner, secretary of the Presbyterian Historical Society, was enabled recently to purchase at an auction of old manuscripts in New York the original manuscript record book of the Minutes of the New England Presbyterian Synod 1745-54 and 1766-83. The purchase price, $51, was generously paid by Charles B. Alexander. The volume was from the library of the late Hiram Carson, professor of English literature in Cornell University.

Tabor church, next to Bethany in size among the Presbyterian churches of the city, and located but a few squares from it in the downtown district, celebrated on a recent Sunday its fiftieth anniversary. It was also the thirty-second anniversary of the pastorate of Rev. Willis B. Skillman, who spoke at the morning service on "Fifty Years of Unwritten History." In the evening the speakers were David S. Kennedy, D. D., and George W. Bailey, M. D. The church is doing a prosperous work.

Emmanuel church, Dr. E. S. Bowman pastor, recently celebrated its twentieth anniversary. The church rejoices in the completion of a handsome new edifice fronting on Girard avenue, West Philadelphia. The contributions for the payment of it, as for outside benevolences, have been on recent occasions most generous.

The financial report of Mount Airy church, John Calhoun, D. D., pastor, shows $5,355 contributed for congregational purposes and over $10,000 for benevolence.

Dr. William Greenough, for a number of years visiting pastor of Bethany church, has been engaged to assist the pastor of Ninth church, Dr. Higgons, in the same capacity.

CONDUCT TENT MEETINGS AGAIN

The Presbyterian summer evangelistic committee has organized for the purpose of conducting a tent and open air campaign in congested districts as in previous summers for a number of years. William H. Scott was elected president and Dr. W. P. Fulton superintendent.

Two churches, Arch Street and Northern Liberties, voted at recent congregational meetings to unite with their pastors, Dr. M. J. Eckels and Rev. W. M. Holderby, in requests for dissolution of pastoral relations. The first retires on account of health and the second has accepted a call to a Pittsburg pastorate.

The closing "midnight" theater service in the tenderloin was made the occasion for a farewell reception to Dr. Janvier, one of its most diligent workers from its inception. Among the speakers was Rev. A. J. Ferry of Bethany temple.

The twentieth anniversary of the famous Germantown Whosoever Gospel mission was recently celebrated. William H. Scott, to whom it owes so much of its success, presided at one of the meetings and John C. Winston, the publisher, at another. Among the speakers were Albany R. Smith, son of Gipsy Smith; Doctors Janvier and Alexander Henry and Alba B. Johnson.

The two weeks' campaign of the Y. W. C. A. to raise $750,000, which began April 16, was most enthusiastically and courageously pressed, but was not successful within the time limit. The amount raised was $271,000, most of this being in $1, $2 and $5 bills. The largest subscriptions were $10,000, and there were but two of these. The time for raising the full amount was extended three days.

Preparations are under way in this city for the establishment of a mission for girls similar to the Faith Hope mission in New York.

Plans are maturing by which the Y. M. C. A. in this city will take over the religious work in five of the medical colleges of the city.

The Brotherhood of Andrew and Philip celebrated its twenty-fifth anniversary in Philadelphia May 4.

Rev. William M. Holderby, who for the past few years has been doing such energetic work in the Northern Liberties congregation and mission field of this city, has accepted an invitation to South Side church, Pittsburg, and will give up his work here July 1.

Bethesda church, Rev. James H. MacArthur, has taken on new vigor. Its last annual report is the best for many years. In addition to an increase in membership $10,264 was contributed. An indebtedness for improvement of property of $6,013 was canceled.

Central-North Broad Street congregation, Dr. R. H. Morris pastor, has recently largely increased its Sunday evening attendance.

Ernest Janvier, son of Dr. C. A. R. Janvier, has returned from India, where for the past year he has been a teacher. He will enter Princeton Seminary next fall.

The fifth of a series of meetings of the Drexel Biddle Bible class, celebrating the fact the 12,000 had joined, was held in Union Tabernacle church, the pastor, Dr. Robert Hunter, making an address. W. P. WHITE.

Twenty-Five Leave Seminary

New Preachers Graduated by Western–Board of Freedmen Has Interesting Exhibit–Y. W. C. A. Formed at McKeesport.

PITTSBURG—The commencement program for Western Theological Seminary began with the baccalaureate sermon Sunday, May 4, in North church and closed Thursday evening with the alumni banquet in the gymnasium of the new dormitory. A feature of the program was the induction of Dr. James Henry Snowden into the chair of systematic theology. The charge to Dr. Snowden was given by Dr. Maitland Alexander, pastor of First church. Twenty-one young men were graduated and four others received the degree of B. D. The seminary has closed a good year and is making extensive plans for additional work during the coming year.

The Board of Freedmen has had on display for several weeks at headquarters, Bessemer building, an elaborate exhibit of industrial work done by the students in its colored schools of the South. A large number of people in Pittsburg and vicinity visited the rooms during the display, which is to be put on exhibition again at Atlanta in connection with the Assembly.

The Anti-Saloon League held a large and demonstrative meeting in Penn Avenue theater Sunday afternoon, April 27. The principal address was made by Dr. Purley A. Baker, general superintendent of the Anti-Saloon League of America. Rev. Howard Russell, founder of the league movement, and J. Denny Oneil also spoke.

A Y. W. C. A. of 1,100 members in McKeesport is one of the results of the Billy Sunday meetings. For some time the Bible classes have held their meetings in the rooms of First church, while other meetings were held in the abandoned building of old Second church. Recently rooms have been rented and a permanent home has been obtained.

A reception was tendered the veteran pastor of Grace Reformed church, Dr. John H. Pruch, May 2. It was the occasion of the thirty-third anniversary of his pastorate. In point of service Dr. Prugh is the oldest pastor in the city.

Rev. John R. Waddell assumed charge of Bellevue church Sunday, April 20. Rev. William Holderby, pastor-elect of South Side church, will take charge of the work the first of June. P. W. SNYDER.

Dr. George Norcross, pastor emeritus of Second church, Carlisle, Pa., recently celebrated the fiftieth anniversary of his licensure. He is a brother-in-law of the late Dr. Sheldon Jackson.

Invite Commissioners to Tarry

Delegates to General Assembly Expected at Gatherings on "Presbyterian Day"–Training School Is Attracting Attention.

CHICAGO—There promises to be a large attendance of out of town Presbyterians at the various meetings incident to Presbyterian Day of "The World in Chicago" May 12. Inquiries are coming from pastors in neighboring states concerning details and every commissioner to General Assembly who will pass through Chicago has been urged to attend the meetings and the big Presbyterian dinner in the Coliseum the evening of May 12. Tickets should be reserved through Dr. Fox by Saturday evening. This dinner will be for men and women and is in charge of the brotherhood. Among the speakers will be Dr. T. H. McMichael of Monmouth College and Rev. J. E. Walker of Chicago, both representing the U. P. Church; Dr. W. H. W. Boyle and Dr. E. P. Hill, and prominent commissioners to Atlanta passing through the city. The annual meeting of the Chicago brotherhood will be held in Second church at 4 o'clock. Dr. S. S. Palmer of Columbus will speak at this meeting. Delegates are being appointed by the various local brotherhoods. Presbyterians are expected to be present at the popular meetings at the Coliseum at 10:30, when the program announced last week will be carried out.

A large proportion of the requests for information about the Presbyterian Training School looking to enrollment next fall are from college girls. H. B. McAfee, director, is also receiving many requests for workers.

A very large number of ministers have promised to observe Mothers' Day May 11 by speaking on the pending legislation on marriage and divorce reform.

HELP FOR Y. M. C. A. SCHOOL

Encouraging reports are being received by the Chicago officials in charge of the campaign to raise funds for the building of the Training school of the Y. M. C. A. The campaign which has been in progress for some time came to a head during the first ten days of this month, when reports were made daily to chairmen of the various districts in the central part of the United States. These reports are being forwarded daily to Chicago. Several large gifts have been received in addition to the $100,000 in hand before the campaign opened.

Plans have been completed for the erection of a dining hall of Olivet camp at Lake Geneva. A large number of other improvements are being made at this summer resort of Olivet Institute.

First church has bought the house and lot immediately adjoining the church building and will use the dwelling as a parsonage for Dr. Covert. Upon the rear of this lot and extending over the present church property will be erected a $75,000 building for Sunday school and club rooms, as previously announced.

The closing meeting of the Presbyterian Social Union was attended by a large gathering to hear Dr. Charles W. Gordon, "Ralph Connor," speak. The report of the nominating committee, as previously published in The Continent, was adopted. C. D. B. Howell is president.

Rev. Ernest Glen Wood is assistant pastor at Second church. He recently finished a post-graduate course at McCormick Seminary and is the son of Rev. Glen Wood, for long the Chicago representative of the American Tract society.

Local associations expect to send large delegations to the Y. M. C. A. international convention at Cincinnati May 15-18.

Presbytery has just appointed a committee to look into the purchase of a large residence in Morgan Park as an old people's home. It is proposed that this shall absorb the present home now conducted by Olivet Institute.

EARNS HIS OWN SALARY

Probably no church in the country can present a better report than that of the Italian church on Ohio street. The pastor, Rev. Philip Grilli, has supported himself by outside work and the church has paid all running expenses and contributed to all the boards. Of the 461 members who have joined during the eleven years of the present pastorate 435 were formerly Roman Catholics.

Rev. C. S. Adams, pastor of South Chicago church, will leave on or before Sept. 1.

The World Is in Chicago

In the largest hall that Chicago affords, which time and again has reechoed with the shouts of more or less friendly political parties, "The World in Chicago" opened last Saturday for a five weeks' exposition of missionary facts presented by thousands of church members of Chicago and vicinity. In the opinion of Rev. A. M. Gardner, general manager of the enterprise, the attendance on the opening afternoon was fully as large as that on the first day of "The World in Boston." Delegates from London, Boston and other cities were present at the opening.

"Like a mighty army moves the church of God" sang hundreds of people who were massed about the balcony from which the speakers at the opening exercises addressed the throngs which could scarcely restrain their impatience to view the exhibits. Following the singing of America and the doxology, and the invocation, Bishop W. F. McDowell of the M. E. Church in a short address answered the questions why the "world" is in Chicago and why Chicago is in the world. He predicted that what the world's fair of 1893 was to the commercial interests of the city "The World in Chicago" will be to the religious interests. President Wilson officially opened the exposition at 6 o'clock by pressing a button at Washington which lighted the electric star above the main entrance of the Coliseum.

Practically all of the exhibits were in place on the opening afternoon, and following the exercises groups of spectators gathered around the various booths representing different countries listening to the explanations by stewards who had been trained in their work during the winter in hundreds of mission study classes.

Occupying a prominent place near the main entrance is the Alaskan exhibit, where Dr. S. Hall Young is at present in charge of a team of dogs eager to draw their sleigh over the manufactured snow which lies in front of the realistically painted mountains of the Northland.

Every effort is made to reproduce the home life of missionaries or natives in the many countries represented. Strange grasses cover the roofs of some booths. Furniture from the far-off lands is in use and the stewards in charge wear the costumes of the country. In some cases natives give first hand information about the home life of their people. In the demonstration halls at various times during the day tableaux are given and missionary scenes depicted by parties from various churches.

The home mission exhibit of the various churches is very complete. The Baptists have a colportage wagon headed directly for a mountaineer's cabin transported from the South. The country life department of the Presbyterian Home Board has a very large showing of charts.

In the galleries are dozens of other booths in addition to those on the main floor, portraying more countries, each manned by successive relays of stewards, who tell about the mission work in the countries represented. There are many missionaries on furlough among the stewards, and the information given is not only accurate but very often first hand. Dr. John Timothy Stone of Fourth church, who is captain of stewards, said on the opening afternoon that he was very much encouraged by the number of stewards who were ready to take their places.

The pageant of "Darkness and Light," a musical drama of five parts, representing in song and action significant missionary events, is given each afternoon and evening at the Auditorium theater. Thousands of voices have been trained for a number of weeks for this performance, which already has given promise of being even more interesting than the exposition itself at the Coliseum. It is expected that many hundreds of visitors from near-by towns will come to Chicago during this month to witness this greatest missionary or religious enterprise ever organized in the Middle West.

Woman Would Be a Minister

Chemung Presbytery Receives Miss Brooks as Candidate—Other News of Spring Gatherings of Presbyters

Miss Rachel G. Brooks, a graduate of Elmira College, was taken under care of Chemung Presbytery as a candidate for the ministry at its recent meeting at Elmira, N. Y. Miss Brooks desires to work as a Presbyterian minister in rural churches not able to support regular pastors. This is probably the first action of the kind ever taken by a presbytery. General Assembly last year declared against the ordination of women. Presbytery also reversed its former vote and denied the overture reducing the size of General Assembly.

Big Gains in Benevolences

Boise Presbytery at Boise, Idaho, elected ex-Governor J. T. Morrison moderator. Rev. D. A. Clemens, who had served as stated clerk for sixteen years, having resigned, Rev. Bruce J. Giffen was elected. Messrs. William I. Hill and Arthur W. McFarland were taken under care of presbytery. The net gain in membership for the past year is 6.5 per cent. The increase in contributions to home missions is 13.5 per cent, to foreign missions 8.5 per cent and to all the benevolences 31 per cent. About half of the churches in the presbytery have adopted the duplex envelope system.

Holston Presbytery met with Mount Bethel congregation at Tusculum, Tenn., and elected Rev. William Forsyth moderator. Reports indicated some gain over last year in benevolences. Holston Presbyterial Missionary Society held its annual meeting, which was well attended. The society is maintaining the mission school taught by Miss Jennie Moore at Rocky Fork.

Fargo Presbytery at Erie elected Rev. C. M. Haas moderator. Rev. E. L. Copeland was licensed as a local evangelist. W. W. Kammerling was received under the care of presbytery. Affirmative action taken on overtures 1-5 at the fall meeting was reversed. Presbytery made a net total gain of nearly 300 members the past year.

Newburyport Presbytery met in Park Street church, Portland, Me., and elected Rev. George McArthur, Graniteville, Vt., moderator. Horace C. Hovey, D. D., was placed on the list of honorably retired ministers. Overtures 1, 2, 4, 5, 6 and 7 were denied; 3 and 8 affirmed. The first annual meeting of the Woman's Missionary Presbyterial Society met in Free Street Baptist church at the same time. Miss Julia Fraser, secretary of the Woman's Board of Home Missions, and Dr. John M. Kyle, missionary to the foreign-speaking people of Boston, made addresses. Miss Fraser also conducted a conference on methods of work. April 16 the society and the members of presbytery were banqueted by the brotherhood of Portland church.

Elizabeth Presbytery examined William A. R. Russum on part of the subjects required for licensure. After an address by Rev. H. B. MacCauley of the Interchurch Federation on the jury reform movement it was resolved to invite Governor Fielder to visit Elizabeth and other cities of presbytery for the purpose of speaking on this important topic. After an address by W. Y. Chapman, D. D., of Newark it was resolved to hold a number of conferences in different parts of the presbytery next fall in the interests of the united benevolences of the church.

Dr. Eells Exonerated

The Worcester Gazette reports that Boston Presbytery, meeting at Brookline April 16, voted to exonerate Dr. Edward Eells, against whom charges were made for expressions in a circular advertising his book, "A Mission to Hell."

Dakota Presbytery was greatly cheered by the presence of Thomas C. Moffett, D. D., superintendent of the Indian department of the Home Board. One new church was organized at Bear Creek. A petition was presented by Rev. D. E. Evans asking for the organization of a church at Macon, Mont.

Santa Fe Presbytery adopted a resolution expressing confidence in the integrity of the officials of the Home Board, pledging support to their progressive policies.—Spokane Presbytery appointed a committee to consider the feasibility of establishing a college at Spokane and answered overtures 1-5 in negative.—Kansas City Presbytery affirmed overture 7, pledged support to the Home Board and showed additions amounting to an increase of 33 1-3 per cent over a year ago.—Kendall Presbytery affirmed all eight overtures.—Flint Presbytery showed a loss in membership on account of close pruning of membership rolls; country churches are showing strength.—Florida Presbytery will raise $6,000 for the sustentation fund and directed each church to appoint a committee to visit communicants in an attempt to get at least $6 from each for the same fund.

Would Change Fiscal Year

Genesee Presbytery at Corfu, N. Y., chose Rev. William V. TeWinkel of Perry moderator. At an evening popular service addresses were given on Sunday school work by Reverends Stanley U. Mock, Evan M. Jones and Frank G. Weeks. Overtures were sent to General Assembly emphatically opposing reduction in the number of commissioners and urging Assembly to change the time of ending the fiscal year from March 31 to Dec. 31. For the first time the Ladies' Presbyterial Foreign Missionary Society met simultaneously with presbytery and both bodies listened to an address by Mrs. William D. Noyes, a missionary at Canton, China.

No member of Rochester Presbytery may attend General Assembly more than once in three years according to a rule adopted at a recent meeting of that body. Rev. Herbert S. Harris of Mount Morris was elected moderator. Scarcity of small children in Lima was reported as the cause of decrease in attendance of Sunday school, especially in kindergarten and primary classes. First church, Rochester, reported every cent advanced to poor families to assist them in buying coal and potatoes in large quantities had been returned to the fund from which it was loaned.

The full representation of Florida Presbytery at Eustis bore witness to the renewed vigor of this presbytery. Rev. Albert W. Pierce was elected moderator. Dr. R. W. Edwards, pastor-evangelist, and Rev. Mr. Albertson, Sunday school missionary, spoke of their fields of labor. Dr. Edwards said he was finding a hearty welcome from all classes of people and had several very important fields ready for occupancy if the "sinews of war" could be secured.

Santa Barbara Presbytery at Santa Maria, Cal., elected Rev. J. W. Quay moderator. Overtures Nos. 1-6 were negatived and 7 and 8 affirmed. The home mission committee was given fuller powers over the churches that receive aid from the Home Board. The churches of Somis and Simi were disbanded. Presbytery reported a net increase in membership of 132, nearly 8 per cent gain.

Dedicate New Church

San Joaquin Presbytery at Clovis, Cal., ordained M. Oseko, Japanese pastor at Visalia. Rev. Charles W. Anthony was placed on the list of honorably retired ministers. Rev. George B. Greig was reelected pastor-evangelist. Dr. McNinch gave notice of a motion for next stated meeting relative to a division of presbytery. Three petitions for new organizations were presented. The beautiful new church at Clovis was dedicated the evening of the second day of the meeting.

If General Assembly follows the desire of Austin Presbytery a committee will be appointed to confer with like committees from the other Presbyterian bodies looking to a plan of organic union whereby the present Assemblies will be styled provincial Assemblies to be united in one General Assembly over all Presbyterians. Presbytery was opened by a sermon by Dr. R. E. Vinson, president of the Austin Theological Seminary, U. S. Increase in both membership and offerings was reported.

Willamette Presbytery at Newport, Ore., elected Rev. N. C. Dunsmore moderator and Rev. W. S. McCullagh stated clerk. Rev. E. H. Edgar was reelected pastor-evangelist. Rev. I. G. Knotts sent in his report of his twelfth year's work as Sunday school missionary and resigned. Overtures 1-5 were answered in the affirmative and No. 6 in the negative.

Proposes Declaration by Three Assemblies

Dr. W. S. Plumer Bryan of Chicago, who is a commissioner to the Atlanta Assembly, believes the time is opportune for a concurrent declaration by the three General Assemblies on the relation between Christian faith and social service. In a letter to The Continent, received too late for complete publication, Dr. Bryan says:

"The last word on this question has not been spoken yet by any means. The churches whose Assemblies will meet at Atlanta are all members of the Federal Council of Churches of Christ in America. The recent session of this council in Chicago was marked chiefly by its emphasis on the social problem, and the action taken has led many to question whether the churches, the Presbyterian churches among others, were accurately represented in the pronouncements of that body, especially as to the avoidance in the papers and the discussions of those cardinal truths of the gospel which are the real bond of union among the churches.

"It is for the Assemblies at Atlanta to speak for the churches which they represent. Doubtless there are differences of opinion in each of these churches on this subject, but surely churches which believe the same Bible, and hold practically the same Confession of Faith, and have practically the same form of government, are sufficiently agreed to speak on this subject to the world out of one heart and with one voice.

"The proposal respectfully submitted to those who will participate in the deliberations of the Assemblies at Atlanta is that they unite in a declaration which will make clear to the world their common faith in such great truths as—

"That man does not live by bread alone, but by the word of God, which liveth and abideth forever, and which is infallibly revealed in the Scriptures.

"That man's greatest need is to know God and to be at one with him through his Son Jesus Christ.

"That man has sinned and come short of the glory of God, and is subject to eternal death.

"That man can be recovered from sin and death only by the love of God, unmerited, sovereign, and manifested in the sacrifice on the cross.

"That man's first step toward a better life is the resolve, I will arise and go to my Father, and will say unto him, Father, I have sinned against thee.

"That man's new life begins with the forgiveness of his sins through the sprinkling of the blood of Jesus and the renewal of his nature by the Holy Spirit, which new life manifests itself in a marked change in his outward conduct.

"That truth is in order to godliness, and that godliness is profitable in all things, having promise of the life that now is, and of that which is to come, producing not only piety and devotion toward God but kindliness and sympathy toward men, honesty and purity, courage and endurance, industry and invention.

"That the charitable, philanthropic and progressive movements of the day owe their beginnings and their growth chiefly to those men and women who fear God and keep his commandments, whose God is the God of their whole life.

"That beyond the civic and the social lies the eternal and the heavenly, as the true goal of the human spirit, and that our noblest duty is to look and to labor for that city which hath foundations, whose Builder and Maker is God.

"That these and like truths committed of God to the keeping of his church are so potent for human good that Christian men, both individually and collectively, must at all costs maintain them, and apply them to the present needs of men, lest in the great day they be found unfaithful stewards of the mysteries of God, and themselves cast out of the kingdom.

"That Christian fellowship and cooperation thrives upon and is nourished by these and like truths, and that any religious fellowship which requires the denial or the avoidance or even the dilution of these truths is delusive and dangerous.

"Such a declaration will clear the air of much mist that is afloat just now. It will bring our churches close together. It will call forth a response from churches which are not Presbyterian. It will set us right before the Christian world. And if it appear to any that such a declaration may endanger our existing fellowship, the reply is, that the churches gave to this fellowship its present form and, if they value it, they will make such changes in that form as will express and emphasize the real bond of unity among them, namely, the truth as it is in Christ Jesus."

Board Will Tell About Itself

The College Board has just closed the best year in its history, according to the reports made to the annual meeting held in New York April 29. The total receipts were larger during the year when the Kennedy bequest was received, but with this exception the total receipts last year were larger than ever before. Almost without exception the colleges of the denomination have made splendid progress during the past twelve months. During the year the board has been formulating plans for the enlargement and more aggressive prosecution of its work, and took action at the annual meeting establishing a department of publicity and extension to inform the church more fully concerning the missionary character of the board's activities.

Dr. Wylie at Dubuque Commencement

Commencement exercises of Dubuque German Seminary were held in Westminster church April 30. David G. Wylie, D. D., of New York City delivered a strong address on "The Christian Ministry: A Message from the Outside World." Two splendid orations were given by Robert E. Niebruegge and Henry J. Noeding, graduates. The board at its annual meeting elected Dr. William Hiram Foulkes, D. D., of Philadelphia president of the board. Rev. J. E. Drake of Holland, Iowa, was elected to the Van Vliet chair of theology. Mr. Drake is a young man of splendid preparation, having received his education in this country and in Europe. The college commencement will take place May 28, when seven young men are to be graduated. All expect to enter the Christian ministry.

Ministerial Obituary

Rev. David Brown

Rev. David Brown of Cedar Rapids Presbytery, of the class of '67 of Washington and Jefferson College and of '70 of Western Seminary, died at the home of his niece, Mrs. Dillie Carrier, at Newton, Iowa, Jan. 28. He was forty consecutive years a pastor and past 70 years of age. He had two ten-year pastorates at Oxford (with Unity) and Newton, and also at New Sharon, Perry and Anamosa. He is survived by his widow and Rev. Charles C. Brown of Muscatine, Iowa, pastor-elect of First church, Savanna, Ill.

Clergy and Laity

Rev. William Metcalf recently celebrated his forty years in the ministry by preaching at Bethany church, Seattle, Wash. Dr. Metcalf is nearly 72 years old and has been a resident of Seattle for many years. He was ordained by the Cumberland Church in Iowa and has preached in Nebraska, Kansas, California and Oregon.

Dr. Jesse C. Bruce of Crafton, Pa., has been offered the secretaryship of the Board of Church Erection and it is reported that he will probably accept. He is president of the trustees of Western Seminary and a trustee of Washington and Jefferson College. He has had pastorates in Peoria, Ill., and Franklin, Allegheny and Crafton, Pa.

Official Notices

By order of the Presbytery of Indiana its stated clerk is instructed to publish in the columns of The Continent its action in deposing from the ministry Rev. Winfield C. Helt, Ph. D.

William F. Padgett,
Stated Clerk Presbytery of Indiana.
413 William street, Evansville, Ind.
April 25, 1913.

By order of the Presbytery of Brownwood its stated clerk is instructed to publish in at least two of the church papers its action in deposing from the ministry Rev. W. M. Burgess.

George W. Fender,
Stated Clerk of Presbytery of Brownwood.
Brownwood, Texas, April 21, 1913.

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Financial Situation

Capital Hesitates When Met with Rumors of Violent Business Changes—Money Tied Up in Present Armed Truce Relations.

The intimate relation of capital of the world to war and rumors of war has been brought out recently in connection with two important actions—the passage of the anti-alien law in California and the revelations of the German socialist leader concerning the secret methods of the Krupps and other manufacturers of war material. Business of any sort always dreads a radical change in present conditions. It means that time and money will be consumed in becoming readjusted. Business is done largely on credit, and on the entrance of any new element into a given situation, because the result is unknown, credit is contracted, financial nervousness results. Many business men on the Pacific coast seriously objected to the new law on the ground that capital would be adversely affected and withdrawn. Large sums have been invested there by foreigners, much of which is said to be affected by the law.

The revelation of the practices of the great gunmakers of Germany in maintaining secret representatives whose whole duty was to foment discontent with France and England has been partially acknowledged. This method of creating business for the armor plate factories, it has been insinuated, has been attempted less directly by business interests of the same sort in other countries. It is said that in Germany there has been a reaction from the investment of large sums in industries which produce war material.

Cost of Powder in Terms of Food

Advocates of universal peace will not be slow in pointing to the advantages to be gained in releasing for other uses the tremendous sums now tied up in factories and in the products of factories designed to equip armies and navies. A single charge of a large battleship gun costs enough to feed a family of three nine weeks, or it would pay the interest on enough capital to buy a farm from which sufficient could be raised to support a family an entire year. Financial experts are pointing to the large amounts of money invested in support of the present armed truce between nations as one of the reasons for the lack of capital to finance railways and other corporations. One of the strongest lines in the country recently was unable to borrow money at a rate considerably above what has been accounted reasonable, and it is predicted that before long lesser reads will be forced to offer as much as 6 per cent on bonds.

This higher rate, together with the growing demands for more wages by employees, will greatly reduce, if not obliterate, the returns to stockholders. This is, of course, speculation, but careful bankers are unwilling to say just where they expect new capital to come from to absorb the issues of bonds which railways must put out in order to extend their lines in response to the growth of the country.

This lack of capital for large affairs naturally is not felt by the small investor, who from his saving has $1,000 to put into a farm mortgage every year or so. This class of security is becoming more popular and the demand for money is sufficient to maintain interest returns at an attractive figure. As land gets more valuable there reasonably will follow an even larger demand in order to purchase the same acreage.

Brief Bits of Business News

—Flower seeds and advice to make gardens are being distributed to station agents of the Soo Line.

—The determination of Secretary McAdoo that the government shall be paid 2 per cent interest on active accounts in banks will bring in about $1,053,000 annually to the government. In this is seen one of the reasons why banks in the past have been so eager to have government deposits.

—In the last thirteen years the Pennsylvania railroad has paid pensions amounting to over $8,000,000 to 7,152 employees. The rules of the road provide that a man must retire when he reaches the age of 70. The pension amounts to 1 per cent of the average wage during the ten years previous, multiplied by the number of years he has been with the company.

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Capital $320,000.00.
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Bradford Horton, Man

(*Continued from page 646*)

CHAPTER XXVIII.

THE SINGER IN THE WOODS

THE SECOND summer after that day when father and daughter stood together at the grave of old Anson Horton was the first that the Elmores spent in the new house on Jake's point. With some difficulty Mr. Elmore had persuaded the conservative German to part with his land and purchase elsewhere. The beautiful summer home which was erected on the site of the old farmhouse was Eleanor's, by her father's gift, and the name she gave it made of it a memorial—"The Shelter." When the fourth of the anniversary notes came that year it made the recollection of the crisis that it signalized all the more vivid, as she read it in the very place made dear to her by that storm and rescue so long past.

In the more than a year that had passed since Bradford Horton's departure nothing had been heard of him, and the silence which surrounded him seemed impossible to dissolve by any effort that could be made. Such efforts on Mr. Elmore's part were untiring, but beyond the railway terminus in New York, to which the ticket agent remembered that he had purchased transportation, no clew could be found by which to trace his movements. The brief time which had passed between his disappearance and the disclosure to Mr. Elmore had been sufficient completely to erase him.

The months of anxiety, of mental and sentimental struggle, had told heavily on Mr. Elmore, and he had aged rapidly. "If I had only known—if I would only have let myself see!" were the words oftener on his lips than any others, and Eleanor, seeing his grief, forgot every feeling of resentment that had ever hardened her heart, put aside her own pain and loneliness and answered tenderly, day after day:

"Let it go, daddy dear. It will all come right, some time. Bradford said that we would meet again. Don't grieve so—that can't help things any, and only makes it worse for me. Believe me, it will all come right."

But even as she comforted him, her loveliness, and his remembrance of how he had robbed her, would deepen his remorse, while at the same time it made him constantly more dependent on her strength.

Eleanor, too, had grown more than a year older in the year's time. Resolutely refusing to let her sadness sadden others, the effort at self-control made her strong, and the determined faith for a future of happiness somewhere to which she clung kept her from bitterness. Those of her own circle who knew her secret wondered at her steady cheerfulness, at her interested sharing in all the pleasures of her friends. But in her letters Lucy Sleighton could sometimes detect an undertone of sadness, and Caroline Jickers had once or twice been her refuge and comforter when the uncertainty and strain became too hard to bear. Lucy, taking Caroline into her confidence, formed with her a conspiracy for persuading Eleanor to accept the often repeated invitation to come to St. Paul for the rest and change that was really so much needed.

The plot was clever. Lucy invited Alice Jickers also to make her a visit; Joe promptly decided that he would accompany his wife and use the journey as a pretext for a hunting trip in northern Minnesota. The next move was to induce Charles Elmore to go with Joe, which left Charlie's mother free to spend the time of their absence at the house on Sunset hill, Ansley being in Albany. When Eleanor was offered the opportunity to make the journey to St. Paul by way of the lakes and in company with these three companions, and was assured that Caroline would take the best of care of Mr. Elmore, whom she had been reluctant to leave, the pressure of attraction was too great for her resistance. So it came about that the party of four set sail that October from Buffalo for Duluth.

At Mackinac, as they stood leaning over the rail while the steamer made its landing, among the people who came aboard from the quaint little fort village Eleanor's attention was caught by the sight of two men in hunting garb. At once she knew that a shuttle bearing a thread from the past was to fly across the web in the loom of her life. "Do you see that smooth-faced man in hunting costume?" she whispered to Joe.

"Next the military-looking chap with the British whiskers?"

"Yes. Keep him away from me all you can. He'll be up here in a minute."

"All right. Is he dangerous?"

"Not the way a gun is. He won't go off—that's the difficulty." She turned, as the hawsers were cast off, to leave the deck for her cabin, but not so quickly as to evade the man with the smooth face in the hunting dress. He had espied her as he came up the gangplank and had wasted no time in making his way to the deck. As she turned he was before her with cap off and right hand extended. "May acquaintance begun in the old world be continued in the new, Miss Elmore?" she heard him say.

If Malcolm Stuart had thought her beautiful five years ago in Berlin, he knew she had never looked so superbly lovely as now, when she took the hand he offered. "Between us," she said, "'auld acquaintance' should not be forgot. Let me present you to my friend Mrs. Jickers, Mr. Stuart."

Thus in a moment the party of four had been enlarged to one of six for the remainder of the journey. Sir Henry Joralemon, Stuart's companion, was an English merchant, who like many another of his race had risen to wealth by his own genius and industry. He was a man of 45, tall, heavily built and looked more like a general in undress uniform than like a civilian. His voice was smooth, his manners suave, and, although devoid of any sense of humor, he yet had a keen appreciation of the meaning of commercial facts. He was widely known in England as a man of large benevolence and had been knighted by the queen for the founding of an orphanage in London.

Ere half an hour had passed after the introductions, Joe, mindful of Eleanor's whisper, spoke suddenly to Charlie Elmore: "Your honor, wouldn't you like to see the guns of these two new malefactors?"

Sir Henry was astonished. He could not at all comprehend this remarkable phraseology. "Did I understand," he asked, "that you called the young gentleman 'your honor'? Is he not young to be a judge, then?"

"Counsel is in error. His honor is not too young to be the best judge of a foul ball among all our attorneys."

"And who is 'counsel,' Mr. Jickers?" asked Sir Henry, no less puzzled. "And what is a foul ball? I do not comprehend."

"Sir Henry, you are counsel, and a foul ball is one that wanders outside the lines of duty, and so does not count, you know."

"No, I don't know, you know. And how could a ball count?"

Malcolm Stuart was Scotch enough to appreciate a joke. "Sir Henry," he chuckled, when they had all stopped laughing, "you'll have to study Mr. Jickers a little, I fancy. But from what he says I understand he wants to see our guns."

"By all means," said the baronet, grasping with relief at a statement he could understand. "So that's what he means? But I don't see, don't you know, what my gun has to do with a foul ball."

The four men were gone on their tour of inspection a half hour, and when they returned to the bow the ladies had disappeared. At dinner, when the six next met, Eleanor managed to say to Joe, in passing, "That was well done, Joseph. Keep it up."

Accordingly, Joe proceeded to fasten himself to the two Englishmen, an arrangement with which Sir Henry was well content, finding himself extremely well entertained by the incomprehensible young druggist. Stuart had little chance to talk reminiscently or confidentially with Eleanor, as Joe controlled the conversation. Once, however, impatient of the situation, he asked very abruptly, "And how is my acquaintance of the Rigi, Miss Elmore?"

Joe's wife had not been Eleanor's confidant to no purpose. Joe was posted on the story of that last night in Berlin; he knew Stuart was sounding the girl to know whether the inopportune visitor on that occasion was still a rival to be feared. Before Eleanor could answer, and regardless of etiquette, he responded, "Counsel, the court does not know the name of the acquaintance of the Rigi. To answer what the court does not know is impossible."

Once more, unwittingly, Sir Henry helped Joe's purpose. "That's what I told you, Malcolm," he said in laughing complaint; "you can't comprehend him, don't you know?"

"Oh, yes, I can," said Stuart, a trifle annoyed at the interruption. "He wants to know the name of the man I met on the Rigi. I did not mention it, as I was sure Miss Elmore remembered the circumstance. It was Horton, Mr. Jickers." Then once more addressing Eleanor directly, he said what he was sure Joe could not reply to, "I wonder if he will happen along on this trip as unexpectedly as he did that last night in Berlin?"

It was a direct challenge, a deliberate effort to get at one jump back into the old relation, and Eleanor so underdstood it. The moment was painful to her. The rich color flooded her face as she began, "I do not think——"

"Pardon, counsel," interrupted Joe with his ready wit. "Court does not wish opposing counsel to know at this stage what counsel does not think. Court can tell what counsel thinks better than she can herself. This court, as well as counsel, has a case against Bradford Horton. He broke jail and escaped. He vamoosed. He decamped. He issued a writ of habeas corpus to himself, served it on himself and took away the body."

Once more the rich English coffee merchant came to Joe's aid.

"But how could he do that? I don't know, you know. He couldn't do such a thing as that, don't you know."

By the time this matter had been explained Eleanor and Charlie had gone up the deck together, and Stuart began for the first time to suspect that the girl was eluding him and that the dapper little man was helping her play the game. So he accepted what he plainly saw was inevitable. He made no more effort toward Eleanor, but like the gentleman he was, helped her to enjoy the company of himself and his friend. The past was past. He would make no attempt to force it into the present. Eleanor saw that he saw and was proportionately grateful. (*To be continued*)

Dr. and Mrs. E. M. Wherry, who have spent forty-five years as missionaries in India, are on a visit to this country. Dr. Wherry spoke April 13 in Honey Brook church, of which both himself and Mrs. Wherry were formerly members, the latter being the daughter of a former elder.

Commissioners to the General Assembly

Adams—Minister, R. N. Adams; elder, Henry Beardmore.

Arkansas—Minister, Nathan D. Hanks; elder, W. T. Moore.

Athens—Minister, Abbott Y. Wilcox; elder, George E. Wetherhold.

Austin—Minister, Arthur F. Bishop; elder, William G. Bell.

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Clarion—Ministers, Samuel Davis, F. A. Kerns; elders, R. K. McKnight, W. M. Walters.

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El Reno—Minister, W. E. Voss; elder, C. D. Garvin.

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Hastings—Minister, Samuel Linn; elder, John R. Maxon.

Havana—Minister, E. P. Herrick.

Hudson—Ministers, Arthur J. Vaugh, Theron Brittain; elders, Charles L. Jessup, Eugene F. Perry.

Indiana—Ministers, John Kennedy, Henry M. Rogers; elders, W. S. Baldridge, J. E. McCarty.

Iron Mountain—Minister, E. W. Behner; elder, W. E. Gibson.

Jefferson—Minister, M. E. Choppell; elder, J. E. Watkins.

Kalamazoo—Minister, Curtis B. Newsom; elder, Samuel C. Thompson.

Kendall—Minister, James C. Garver; elder, W. P. Havenor.

Lackawanna—Ministers, Griffin W. Bull, James Leishman, Andrew M. Brown, Alexander J. Kerr; elders, L. A. Stevens, James A. Linen, Andrew W. Sawtelle, William J. Ward.

Marion—Minister, William L. Barrett; elder, Frank N. McMillin.

Maumee—Minister, William A. Most; elder, S. M. Dotson.

New Albany—Ministers, T. J. Boyer, E. C. Lucas; elders, Joseph Weatherford, J. W. Wolpert.

New Castle—Ministers, John McElmoyle, Julius A. Herold; elders, Eben B. Frazer, Lewis A. Bower.

Omaha — Ministers, Daniel E. Jenkins, Thomas H. McConnell; elders, James B. Wootan, Andrew J. White.

Otsego—Minister, J. C. Russell; elder, Thomas Hughes.

Pueblo—Ministers, M. H. MacLeod, W. K. Wright; elders, J. C. Lanton, O. W. Ward.

Shenango—Minister, William H. Miller; elder, M. D. Artherholt.

Southwest (Bohemian) — Ministers, Joseph Sesulka, Joseph Miksovsky; elders, Adolph Dvorak, Tom Pala.

St. Clairsville—Minister, Kiddoo P. Simmons; elder, John W. Laughlin.

St. Joseph—Minister, Henry A. Sawyers; elder, James R. Patton.

St. Louis—Ministers, David M. Skilling, Harris H. Gregg; elders, George B. Cummings, James J. Parks.

Spokane—Ministers, Charles J. Boppell, William T. Russell; elders, Delos B. Stowell, David R. McClure.

Steubenville—Ministers, O. J. Gregg, H. N. Campbell; elders, William Simpson, James Strasbaugh.

Topeka—Ministers, R. B. A. McBride, J. S. Glendenning, V. B. Scott; elders, A. V. Wilson, C. H. Lerrigo, James Mains.

Troy—Ministers, Lindsay S. B. Hadley, Robert S. Wightman; elders, James M. Hall, John R. Morrison.

Westchester—Ministers, Clarence Wells Dunham, Paul Stratton, Andrew Szilagyi; elders, Charles D. Hilles, Howard Whittemore, Edward Buckley.

Wichita—Minister, R. B. Norton; elder, William H. Hare.

Yukon—Minister, S. Hall Young.

Calendar and Record

Moderators Elected

Arkansas—J. H. Kirkpatrick.
Bellingham—J. E. Nelson, Friday Harbor.
El Paso—W. C. Baber, El Paso.
Ewing—R. G. Shafer.
Flint—D. S. Carmichael.
Fort Smith—R. T. Phillips, Fort Smith.
Kendall—Clyde E. van der Maaten.
Kearney—A. F. Ernst.
Niobrara—J. W. Angell.
Omaha—J. B. Butter.
Kansas City—A. H. Stephens.
Lackawanna—J. S. Wolff, Towanda.
Portsmouth—J. C. Francis, Ripley, Ohio.
Milwaukee—William B. MacNeil, Horicon, Wis.
Santa Fe—R. C. Jackson, Farmington.
Sacramento—J. Fraser Evans, Fair Oaks, Cal.
Syracuse—S. W. Steele, Oswego, N. Y.
Steuben—A. C. Stuart, Almond.
Spokane—S. Willis McFadden.

Stated Clerks

Shenango—Sherman A. Kirkbride, New Wilmington, Pa.

Ordinations

El Paso—Joseph C. Gray.
Fort Smith—A. F. Welsh.
Lima—Charles K. Alexander.
Milwaukee—Harvey E. Holt.

Resignations

California—Vacaville First: Henry A. Fisk.
Colorado—Denver Corona: A. M. Stone.
Illinois—Wabash and Pisgah: S. L. Roper.
Indiana—Union City: J. H. Miller.
Maryland—Elkton: Frank Malvern.
Missouri—West Plains: Halls Glanville.
New York—Dolgeville: Robert G. Jones.
Ohio—Lebanon Main Street: J. W. Willbanks; Pulteney: Thomas C. Bell.
Oregon—Dallas: E. W. Miles.
Pennsylvania—Hickory Mount Pleasant: V. W. McMillan; Conneaut Lake and Harmonsburg: Joshua K. MacDivitt.
Vermont—West Barnet: Stephen P. Brownell.
Washington—Interbay: W. J. Manifold; Rolling Bay: C. R. Rodman; Quilcene: E. N. Juist.
Wyoming—Laramie: W. A. Henricks.

Calls

Arkansas—Boonville: J. L. McAdams; Sulphur Springs: G. A. Wilson, accepts.
California—Corcoran: J. R. Skinner, Fresno, accepts; Oakland Union Street: Henry Quickenden, Boise, Idaho; Davis: Henry N. Wieman; Sacramento Fremont Park: Edward C. Philleo.
Illinois—Galum and Pinckneyville: R. G. Carnahan, accepts: Hanna City and Limestone: C. J. Grimes; Prospect: Lewis H. McCormick, accepts.
Indiana—Michigan City First: Willis L. Gelston, accepts; West Lebanon: Frank H. Heydenburk, accepts; Albion and York: E. F. Lilley, accepts.
Kansas—Coffeyville: H. M. Markley, accepts.
Missouri—St. Louis Carondelet: Frank B. Cleland, accepts; St. Joseph Calvary: E. J. Nickerson, accepts; Springfield Second: W. T. Salmon.
Nebraska—Valley: B. A. Fye, accepts; Wahoo: J. W. Larkin, accepts; Seward: C. M. Rohrbaugh, accepts.
New Jersey—Hamburg: Richard H. Hughes, accepts.
New Mexico—Santa Fe First: B. J. McCullough, accepts; Tucumcari First: P. B. Henderlite, accepts.
New York—Rochester Westminster: H. H. Barstow; Hartsdale Hitchcock Memorial: George H. Smyth, accepts; Unadilla: Frank W. Townsend, accepts; Whitesboro: C. F. Kittredge, accepts.
Ohio—Findlay Second: G. W. Applegate, accepts; St. Mary's: S. G. Dunning; Carrollton and Harlem Springs: K. J. Stewart, accepts; Mansfield: E. M. McMillan, accepts; New Richmond and Monroe: E. V. Belles; Georgetown: A. C. Powell, accepts; Sardinia and Arnheim: C. A. Wallace, accepts; Jackson: E. J. Lewis, accepts; Cumberland Buffalo: W. T. Paterson, accepts; Belmont: Thomas Melvin, accepts: Arkport: Frank E. Hoyt.
Oklahoma—Shaunee: J. Herron Miller, Union City, Ind., accepts.
Oregon: Wallowa: F. S. Shimian, accepts.
Pennsylvania—Ashley: T. M. Polk, Olyphant, accepts; Bradford: John Richelson, accepts; Beechwoods: Charles Cribbs, accepts; Summerville and West Millville: Edward Bate, accepts; Moravia: Howard J. Baumgartel; Slatington: James H. Boal, accepts; Upper Lehigh: James A. Donaghue, accepts; Ulster: T. W. Davies, accepts.
Texas—El Paso East: Kenneth Brown, accepts.
Washington—Quilcene: W. J. Manifold, accepts; Port Townsend: A. Raymond Eckles, accepts; Green Lake: A. A. J. Hogg, accepts; Woodland Park: J. W. Haman, Chippewa Falls, Wis., accepts; Stanwood: H. T. Murray, accepts.
Wisconsin—Portage: A. D. McKay, Mount Pleasant, Iowa, accepts.

Installations

Illinois—Ridgefarm: Otto L. Carr, April 24; Monticello: M. C. Long, April 22; Wellington: E. M. Snook, April 24; Danvers: E. B. Landis, April 18.
Indiana—Lima: Chester Irwin, May 8.
Massachusetts—Haverhill: Robert Atkinson, May 1.
New Jersey—Newark Park: Cyrus M. Creighton, April 24.
New York—Binghamton Immanuel: H. Lewis Smith, April 29.
Pennsylvania — Summerville: Edward Bate, April 28; New Castle First: Robert R. Little, May 8.

Vacant Pulpits

Illinois—Gardner; W. S. Allison clerk of session.
New York—Martinsburg and Glenfield, Turin, Inlet, Knoxboro, Cochran Memorial.
Pennsylvania—Olyphant.
Wisconsin—Lodi.

Supplies Arranged

Arkansas—Lamar Mulberry: E. E. Morris; Hartford: A. F. Welsh; Mansfield: R. M. Wimmell; Russellville: W. L. Hurie.
California—Redding First: Merchant S. Riddle; Elk Grove: J. M. Wylie; Los Molinos: Edward S. Farrand; Tehama: David M. Marshman.
Oklahoma—Dewey: Edward Warren.
Pennsylvania—Stevensville and Rushville: W. E. Lewis; Transfer: A. F. Alexander; Harlansburg: F. B. Shoemaker.
Washington—Clinton: C. A. Dolph.

Change of Address

Todd, Thomas N.—Lewisville to Otisco, Ind.
Edwards, Charles E.—Washington, Mo., to Peoria, Ill.
Little, Robert R.—Winchester, Ind., to New Castle, Pa.

Accessions

Illinois—Champaign McKinley Memorial, 57, April 27, M. E. Anderson.
Kansas—Derby First, 5, April 27, David Townley; Conway Springs, 12, R. E. Fleming; Topeka First, 42, April 6, S. S. Estey.
Minnesota—St. Paul Hamline, 27, March 23, B. S. Bates: Minneapolis Andrew, 25, April, T. W. Graham.
Nebraska—Fremont, 27, April 6, J. F. Reed.
New Jersey—Newark Sixth, 27, April 20, R. P. Littell.
New York—Gowanda, 18, March 23, J. C. Buchanan.
Pennsylvania—Wilkes-Barre Memorial, 285, April 20, A. J. Kerr; Philadelphia Hebron Memorial, 12, April 13, William McFarland.
Washington—Naches, 10, March 23, F. D. Healy; Tieton, 3, A. C. McIver; Hanford, 4, O. P. Devin; Oakesdale, 12, L. N. Williams; North Yakima, 41, O. M. Jones.

Churches Organized

Washington—Olger, 19, members; Utopia, 26 members.

Necrology

Parsons—Williamstown, Mass., Jan. 24, 1913, Eben B. Parsons, D. D., aged 78.

Obituary

Death notices will be inserted at the rate of one cent a word. PAYMENT MUST BE SENT WITH THE NOTICE. Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

MORROW—Margaret C. Morrow was born in 1843 on a farm in the fertile Sinking Valley near Tyrone, Pa. The early part of her life was spent on the farm until the spring of 1883, when she came with her brothers, John and Matthew Blair, to what was then the newly founded town of Keystone, Dakota Territory, about two miles northeast of the present site of Monango, N. D. Shortly afterward they located on homesteads of what is now known as the Morrow farm, which is located about six miles west of Monango.

In her early life she became an ardent Christian and united with the Presbyterian church of Sinking Valley. Thence she transferred her membership to the newly organized Presbyterian church at Keystone. She spent nearly thirty years on the farm, first living on her homestead until she had proved up. From that time she kept house with her brothers until the last two years. Since then she had been a resident of Monango, having given up the cares and worries of the farm for a little easier time and a well earned rest.

Of her Christian character too much cannot be said. Always a worker in and for the church and for its good and, since she was able, a liberal supporter of the church in all its branches. Of the family originally there were six brothers and five sisters. One brother, William, went on before. The deceased and her brother John, as has been stated before, have for thirty years been residents of North Dakota. The remaining sisters and one brother have never left the vicinity of the old home. One brother, Blair, was in North Dakota for many years but returned to make his home at the old homestead several years ago.

Miss Morrow passed away at her home in Monango, Wednesday morning, Feb. 26. A large concourse of friends gathered for the funeral service, which was conducted by Rev. Morton W. Merrell, her pastor in Monango; then her brother John accompanied her remains to Arch Springs, Blair county, Pa. Funeral services were also held at the old homestead near Arch Springs, Rev. L. M. Lewis officiating, and the body was laid to rest in the Arch Springs cemetery.

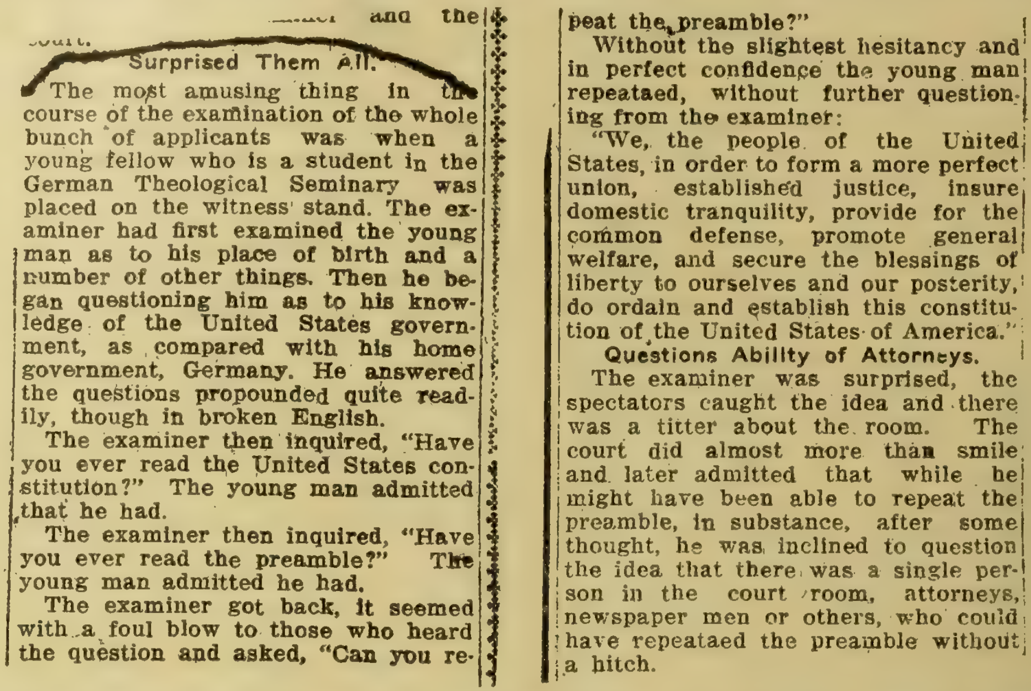
There survive to mourn her loss five brothers—Robert, Matthew B., Alexander C., Joseph of Sinking Valley, and John of Monango; four sisters—Mary E., Anna M., Nancy and S. Alice, all of Sinking Valley. A host of friends gained in her childhood home, also in her home in Monango, join with the bereaved in their sorrow.

"Tis hard to take the burden up,
Since she has laid it down;
She brightened all the joy of life,
She softened every frown;
But oh, 'tis good think of her
When we are troubled sore;
Thanks be to God that she has been,
Though she is here no more!

"More homelike seems the vast unknown.
Since she has entered there;
To follow her were not so hard,
Wherever she may fare;
She cannot be where God is not,
On any sea or shore;
Whate'er betides, Thy love abides,
Our God forever more."

Dubuque's Young Man Met the Citizenship Test

A short time ago applicants for United States citizenship were examined in Judge Bronson's court at Dubuque. Among them was a student at Dubuque German College and Seminary. He surprised the court by the fullness of his answers and stirred the reporter for the Telegraph-Herald to write over half a column about the incident. Here it is:



and the

Surprised Them All.

The most amusing thing in the course of the examination of the whole bunch of applicants was when a young fellow who is a student in the German Theological Seminary was placed on the witness stand. The examiner had first examined the young man as to his place of birth and a number of other things. Then he began questioning him as to his knowledge of the United States government, as compared with his home government, Germany. He answered the questions propounded quite readily, though in broken English.

The examiner then inquired, "Have you ever read the United States constitution?" The young man admitted that he had.

The examiner then inquired, "Have you ever read the preamble?" The young man admitted he had.

The examiner got back, it seemed with a foul blow to those who heard the question and asked, "Can you repeat the preamble?"

Without the slightest hesitancy and in perfect confidence the young man repeataed, without further questioning from the examiner:

"We, the people of the United States, in order to form a more perfect union, established justice, insure domestic tranquility, provide for the common defense, promote general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution of the United States of America."

Questions Ability of Attorneys.

The examiner was surprised, the spectators caught the idea and there was a titter about the room. The court did almost more than smile and later admitted that while he might have been able to repeat the preamble, in substance, after some thought, he was inclined to question the idea that there was a single person in the court room, attorneys, newspaper men or others, who could have repeataed the preamble without a hitch.

This new made American is only one of scores of young men whom we are training to speak the language and adopt the customs of their new home. They are studying with us in order to be preachers and leaders of their countrymen in the United States. Some of them heard of our institution in their homes across the sea and came to Dubuque confident that they could find work to support themselves. The story of what the graduates of the institution have been able to do is worth hearing. May we tell you something of it? Send us word—a postal is sufficient—that you are interested in this work. Dubuque German College and Seminary, Dr. C. M. Steffens, President, Dubuque, Iowa

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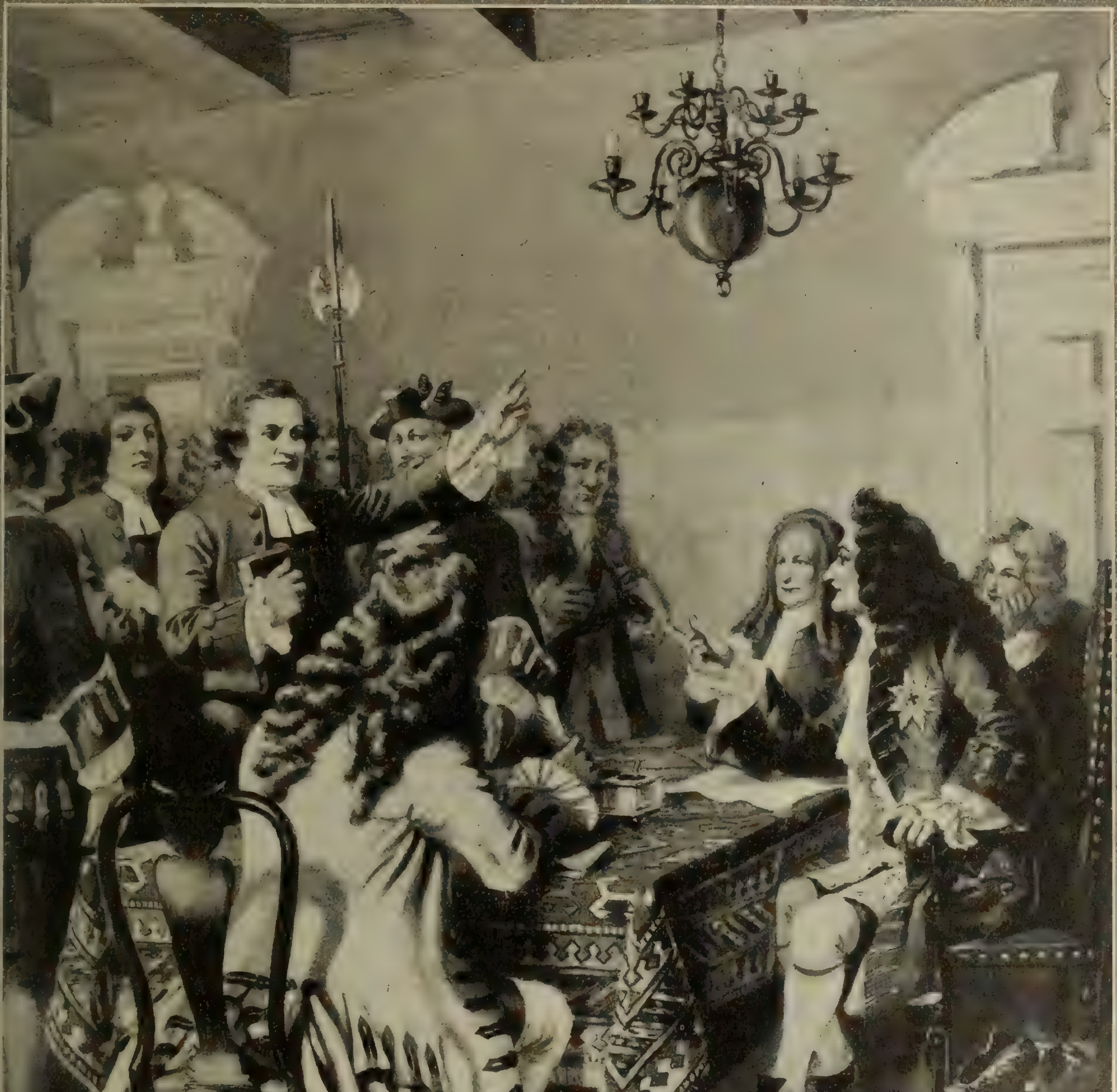

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Around the Shop

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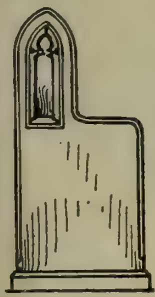

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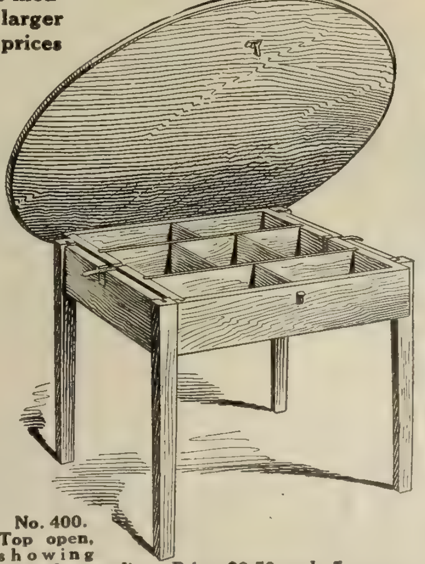

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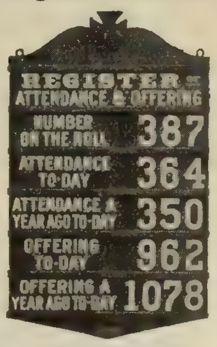
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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

VOLUME 44, NO. 20 MAY 15, 1913 WHOLE NO. 2242

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Publisher—509 South Wabash Avenue, Chicago. William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. The McCormick Publishing Company, Proprietors

The Ampler Objective

THE ASSEMBLAGE of Presbyterians gathered today at Atlanta, the beautiful and hospitable capital of the state of Georgia, is without dispute the largest and weightiest convocation ever drawn together anywhere in America under the formal auspices of organized Presbyterianism. The interesting importance of the occasion, therefore, cannot miss impressing church men of all names throughout the country as well as those of Presbyterian relation present in Atlanta.

But it will not satisfy conscientious Christian thinking to look idly on the occurrence as only a flitting picture flashed on the screen in a show of current happenings, and pleasant to see because of genial faces photographed in it.

Of an event so considerable a serious world demands some profounder meaning. The unique circumstance of four separate Presbyterian bodies meeting simultaneously in one city, and commingling every day not only in close personal fraternity but in many public demonstrations of their common feeling and purposes, must suggest instinctively, both to those in attendance there and those onlooking from a distance, the hope that in some aspect of lasting influence the occasion shall prove as significant as it is spectacular.

Here is a tremendous concentration, individually and representatively, of potential religious force, compactly available for application to American moral and spiritual problems. It is not tolerable to contemplate such a strategic condition being created and then passing away without producing some effect commensurate with the possibilities of power involved in it.

* * *

Mere denominational promotion—vainglorious exaltation of the name Presbyterian—will not meet the measure of this demand. The denominations included in the Atlanta quadrilateral have been doing well enough denominationally as they went their separate roads to separate seats for their respective annual councils. To change their courses and converge them in imposing array at a common center ought to be for greater purposes than they have singly accomplished hitherto—for more than their own advancement, for other than their own glory.

It has been rather usual in the talk of Presbyterian church men to say: "We must conserve Presbyterian interests!" But as light brightens, there are found to be no Presbyterian interests. All that was rightful among what seemed such is discovered to belong to the interests of the Kingdom of God. And there is nothing else.

Hence it is not the interests of Presbyterianism but the interests of God and humanity that are to be talked of and planned for and prayed about at Atlanta, and held up to challenge the Christian forces represented there.

* * *

It is not to be expected, of course, in an atmosphere where so many meet together under the Presbyterian name, that grateful allusion to the common history and heritages of Presbyterians will be reserved or scanty. The Presbyterian past must be remembered with thankful honor. But let none who thus speak Presbyterianly suppose that with such speech alone they strike a keynote high enough to dominate the fourfold symphony of this fellowship of churches.

The commanding overtone must be ampler than all this—not pride or boastfulness for Presbyterianism, but this searching question trying out what manner of Christians these Presbyterians are:

What can the Presbyterian churches do to make Christ's religion in America more vital, more unselfish, more efficient, more unified on the one supreme object of persuading all men to acknowledge the Master of the churches as the King of their lives?

In a word, the problem is, How can Presbyterianism give itself out more self-sacrificingly and self-forgetfully for the help of humanity?

May every commissioner, every officer, every speaker, in the sessions of legislation as in the sessions of joint fellowship, cherish bigger than all else in his heart this transcendent purpose of larger spiritual service to mankind by and through all the churches for which the Atlanta event stands.

May no overbusy absorption in the mechanics of church management crowd from the mind and heart of any Presbyterian, for any moment of all the long week while the Assemblies are together at Atlanta, the passionate desire to make Presbyterianism more efficient in bringing the living Christ to needy man.

And may the Spirit of God enforce and fulfill that great objective.

The World

New Tariff Bill Passes the House

The Underwood tariff bill was passed by the house of representatives last Thursday by vote of 281 to 139. Practically all the Democrats voted "aye" and the Republicans and Progressives voted "no." The bill is regarded as an earnest attempt by President Wilson and his followers in Congress to fulfill the pledges of the party platform, and its progress thus far has been expeditious. Few changes have been made in it, and its friends are well satisfied.

From the friendly house with its overwhelming Democratic majority the bill has gone to the senate, with a nominal Democratic majority of six, but two of the six (the Louisiana senators) are expected to oppose the bill because of the sugar schedule. Free wool may perhaps draw away one or two more, but leading Democrats of the senate assert that the bill will go through all its stages within two or three months substantially unchanged. If this proves true it will make a history in marked contrast to the fate of the Democratic tariff bill passed in President Cleveland's first term, which was so badly butchered by the senate that Mr. Cleveland felt compelled to repudiate it utterly.

President Wilson has not been unmindful of, though apparently not greatly disturbed by, the protests against the pending tariff bill made by some of the manufacturers of the country. He has directed the secretary of commerce, Mr. Redfield, to make an investigation to ascertain the truth or falsity of the claims that their business will be ruined if the proposed schedules become law. The first inquiry ordered is limited to pottery manufacturing, where the "outcry" is described as loud and persistent. Secretary Redfield's report may be such that the President will suggest changes in the pottery rates, though obviously the investigation will have to be brief and somewhat superficial. President Wilson's order is taken as further proof of the need of an expert, nonpartisan tariff board or commission. This idea has been strongly advocated by the Progressives in Congress.

* * *

For Banking and Currency Reform

While the senate is wrestling with the tariff bill President Wilson has suggested to Mr. Underwood that the house take up the currency question—by many persons considered fully as urgent as the tariff. The taxation of imports has been an issue before the American people ever since civil war days, so that any man of average information can make at least a pretense of understanding it, but currency reform has thus far been left largely to bankers and students of finance. Congress, and the nation as well, undoubtedly need to be educated beyond the point of mere criticism of the present antiquated currency system and beyond the point of hostility to the Aldrich plan merely because the name of the former Rhode Island senator is attached to it.

Representative Glass of Virginia, chairman of the house banking and currency committee, has a bill which retains some of the Aldrich features, with new provisions intended to restrict the control of the system by the banks and allowing greater governmental supervision. A division of the country into fifteen districts with a central reserve and discount bank for each district is proposed. Secretary of the Treasury McAdoo is reputed to be a joint author of the bill.

* * *

Century of Peace Between English-Speaking Peoples

Some notable visitors with a notable mission are in this country in the persons of the international peace conferees, who are arranging for fitting celebration and commemoration of the century of peace between England and America, which dates from the signing of the treaty of Ghent in 1814. The delegation is headed by Lord Weardale, formerly known as the Hon. Philip Stanhope. He is president of the Interparliamentary Union, a body representing twenty-one parliaments. Besides the distinguished visitors England also has a large committee at home interested in promoting the celebration.

Lord Weardale in his first interview on arriving took pains to say that the object of the celebration was not to bind the United States and Great Britain together to the exclusion of other nations, but to show the world the beneficent effects of peace in the hope that other nations would follow the Anglo-Saxon example. This point was emphasized later by Andrew Carnegie and Professor George F. Peabody in replying to Professor Hugo Munsterberg, who hinted that there were too many non-English people who regarded the movement as a possible forerunner of an alliance between England and America, antagonistic to Germany.

William Jennings Bryan made a striking address Friday night at a dinner given the foreign visitors in New York. He directed attention to the new peace plan for national agreements that there shall be no war until after investigation and report by an international tribunal. The idea had been credited to the secretary of state, but he gave the honor for it to President Wilson. Mr. Bryan said he saw three forces at work throughout the world for peace—a growing intelligence, an increasing understanding of the doctrine of brotherhood and a growing power of the people to control their destinies through the control of their government.

* * *

President Huerta Faces Many Difficulties

The Mexican situation has not been clearing up as anticipated after the Huerta-Diaz combination had killed or driven from the country President Madero and his relatives. President Huerta, according to the Mexican consul general in New York City, is sparing no effort "to obtain the patriotic end of restoring peace," and promises that peace within a short time. But Mexico will not be "pacified" by Huerta if General Carranza and his soldiers can help it. Carranza has been active in the northern tier of states and is moving southward to hem in the capital. The men opposing Huerta call themselves constitutionalists, not revolutionists, and appear to be growing more formidable daily.

Last week General Carranza issued a manifesto saying that upon his capture of Mexico City he would hang President Huerta, Generals Diaz, Blanquet, Mondragon, Granados and Reyes, and Mr. de la Barra, minister of foreign affairs, on the ground that they participated in the Madero assassination conspiracy. It is probable that this sort of talk did not disturb the Huerta regime nearly so much as the later action of a confidential agent of the constitutionalists in cabling to French and British bankers cautioning them not to lend money to the de facto government. The Huerta administration is reported to be in dire need of funds, and was on the point of effecting a foreign loan of $75,000,000 secured by customs receipts.

Great Britain has officially recognized the Huerta government, recognition having been obtained or influenced by Lord Cowdray, who has immense business interests in Mexico under the name of Pierson and Sons. President Huerta made a forceful request for recognition by the United States in conversation with H. L. Wilson, the American ambassador, recently, and later asked Washington for the same thing. However, opinion at the capital, as elsewhere in America, is adverse to the existing Mexican government because it rests upon a foundation of blood instead of votes. If the moral test is to be strictly applied to Mexico it will mean that Uncle Sam's right hand of fellowship will not be extended until after the next popular election, now tentatively set, after some juggling, for October 26.

* * *

Naturalization for Japanese Now Considered

Japan's injured dignity is troubling President Wilson and Secretary Bryan and other people outside of California. The formal protest of the Japanese government against the antialien land ownership law of the state was presented at Washington last week by Viscount Chinda, the Japanese ambassador, and was considered by the cabinet. In the Japanese note, which is said to be polite but positive, the claim is made that the legislation contravenes the treat of 1911, is discriminatory against Japanese and therefore in violatio of the rule of equal treatment for the citizens of the two nations It is not expected that a reply will be made at once. The seriousnes with which the Japanese view the California issue is reported to b a revelation to President Wilson and his advisers.

One solution of the difficulty, seriously proposed in the absenc of a veto by Governor Hiram Johnson, is the enactment of federal law admitting Japanese to citizenship. If the Presiden were to recommend this to Congress it would show Japan tha there was no objection to its citizens on the part of the highes American authority. And as Japan has been withholding passport from laborers desiring to go to the United States it is not likely tha the Nipponese population of California would be greatly increase

Another Japanese baiting bill was passed by one chamber of th California legislature last week. It seeks to prohibit Japanese fro owning or having in their possession shotguns or rifles, or fro hunting. Another bill proposed would impose an exorbitant l cense upon Japanese fishermen. And just when an effort is bein made in the city of Washington to conciliate Japan, in the state o Washington a Hindu who applied for naturalization was grante citizenship at Seattle on the theory that he is a free white perso "belonging to the Aryan race"—which may be true, ethnologicall but friends of the Japanese are pointing out that the Hindus are probably much less desirable citizens than the Japanese.

* *

Prison for New York Police Inspectors

New York City has had encouraging success in discovering and convicting its police "grafters." The first conviction, a month ago, was of Thomas F. Robinson, a henchman of Police Inspector Sweeney in the Harlem district, and last week Sweeney and three other inspectors—Murtha, Hussey and Thompson—were found guilty of conspiring to defeat justice and sentenced to a year in the penitentiary and fined $500 each, the maximum penalty for the offense. The prisoners did not appeal, presumably because District Attorney Whitman holds over their heads nineteen indictments for bribery. Mr. Whitman is said to consider the four convictions the most important he had obtained in connection with the exposure of the connection of the police and "protected" vice and crime, which followed the public murder of the gambler Rosenthal last year by four "gunmen" hired by Police Lieutenant Becker.

The trial showed something of the organized system by which graft was collected by patrolmen and divided among the high officials of the police department. It failed to reveal what part of the corrupt funds was passed on to "men higher up" outside the department. But the boast that "the system" was invulnerable has been shown to be as false as the assumption that crime is more powerful than law and order. And with the promised change in municipal administration New York has a chance further to eradicate graft and corruption in the police service.

* *

Friedmann Tuberculosis Cure Condemned

Dr. F. F. Friedmann's much-heralded tuberculosis serum was declared by the public health service of the government "not to justify that confidence in the remedy which has been inspired by widespread publicity." The report was presented last Friday at a meeting of the national tuberculosis organization in Washington, and the association immediately adopted resolutions to the effect that no specific cure for the white plague has yet been discovered, and urging the public to continue "present well tried agencies."

Notwithstanding failures, physicians and scientists continue to search for a tuberculosis specific. It was recently announced in London that Dr. Frederick Mehnarto, a bacteriologist who worked with Dr. Koch in Africa on the deadly "sleeping sickness," was experimenting successfully with a serum which counteracted the presence of micro-organisms in the blood, including tuberculosis and persistent anæmia. The remedy has been named contra-toxin, and is claimed to be harmless and stimulating.

Hope for the future is held out through the million dollar gift of Henry Phipps of New York to the University of Pennsylvania for an institute at Philadelphia for the study and prevention of tuberculosis among the poor. The institute was dedicated on Saturday with elaborate ceremonies.

* *

esting with a Serious Subject—Albania

While the Balkan situation is grave, with the allies at swords' points with each other, and Austria and Russia still suspicious, yet from the American point of view the most interesting piece of late News from the Near East had a decidedly humorous aspect. Some clever newspaper correspondent—perhaps it took more than one to hatch the idea—conceived the fancy of nominating Theodore Roosevelt for king of Albania. Ismail Kemal, leader of a delegation from the new buffer state, is in London trying to find a ruler for his troubled people, the French Duke of Montpensier and others having declined or been found not available. To Kemal the correspondents repaired and with due solemnity proposed the statesman from Oyster Bay for the kingship. Kemal and his fellow delegates were surprised and delighted, and questioned only whether the colonel were wealthy enough to meet their requirements. The correspondents promptly met this difficulty with the pat suggestion that certain persons in the United States would be indeed glad to subsidize the colonel to stay in Albania a long, long time.

* *

—Congressman H. O. Young did a magnanimous act last Saturday when he announced from the floor of the house that he would resign his seat in favor of W. J. Macdonald, his opponent at the last election, as he was convinced Macdonald has received more votes than he. The authorities had thrown out 458 votes and given Mr. Young a clear legal title, but he felt that morally he was not entitled to the advantage thus gained.

Religious World

Retirement of a Great Figure in Theology

The resignation of Dr. Patton from the presidency of Princeton Theological Seminary at the commencement season last week was not a surprise to any in position to have heard current ecclesiastical gossip. Dr. Patton had expressed to so many friends his purpose to retire at the completion of his seventieth year that it was impossible for his intention to be much of a secret. Yet even those who anticipated it now or soon will find it difficult to feel that the fixed order of things is not somehow shaken; Dr. Patton and Princeton have been so long associated names that it seems impossible for the Presbyterian mind to think them apart. If he were still to reside in Princeton the change would seem less radical, but news is that Dr. Patton is to retire to his native island of Bermuda—from which indeed he has never removed his citizenship—and spend his final years there. If this be true, his resignation constitutes an event as impressive as the final exit of a great actor from the stage of a great drama.

Francis L. Patton, D. D.

It is to be hoped that the record of Dr. Patton's life is not yet by any means made up—at least not as to the production of theological literature. Yet he seems to have set a period to his active career, and a summary accounting of his service to the Christian world becomes inevitable. Without question he has been one of the greatest figures of his time in the church and theological life of America.

Brilliant Career of an Extraordinary Scholar

From his birthplace in Bermuda Francis Landey Patton went first to Toronto for study, and coming thence to Princeton he graduated from the seminary in 1865. From his ordination he was marked by all who knew him for large service. After three pastorates successively in New York City, Nyack-on-Hudson and Brooklyn, he was called in 1872 to become Cyrus H. McCormick professor of theology in what was then the Presbyterian Seminary of the Northwest—now McCormick Seminary—in Chicago. He coupled this service with the pastorate of the Jefferson Park church, and his brilliant qualities both as teacher and preacher made a mark on the city not yet obliterated. During this time he entered the public eye as the chief prosecutor in the trial of Dr. David Swing for heresy. He also, while resident in Chicago, served three years in association with the late Dr. William C. Gray as editor of The Interior, predecessor of The Continent. Recognition of his brilliant parts came to him early in his elevation to the chair of moderator in General Assembly at Pittsburg in 1878. He was then in his thirty-sixth year.

In 1881 Dr. Patton was called from McCormick to Princeton Seminary as a professor in its faculty. Five years later he added to his work the professorship of ethics in the university in the same classic village. The latter institution in 1888 elected him its president, following the retirement of the famous James McCosh. A prosperous term of fourteen years in this position ended with Dr. Patton's return to the seminary in 1902, where he took up the presidential duties which he has just now resigned, while in the university he was succeeded by Professor Woodrow Wilson, now President of the United States. Dr. Patton is quoted as saying that again in this instance he "gives way to a younger man." And, of course, it must be again giving place to a more progressive man, for, like all conservatives, Dr. Patton has had to watch a general drift of things toward liberalization with which he could not personally sympathize. Yet among those who have sought to advance that liberalizing process, The Continent, firmly believing both the conservative and liberal temperaments needful to the poise of the church, recognizes with the utmost cordiality what Dr. Patton's life has meant to the progressing church by way of imparting stability. And it must never be forgotten that over and above all the Princetonian philosopher's idiosyncrasies of view, his stalwart fighting strength has been spent bravely for things on which evangelical Christianity founds its hope of present power and ultimate triumph.

Editorial

Measuring with a Long Line

IN HIS ESSAY on Goethe, Carlyle suggests that a London tailor would doubtless criticise the costume of an ancient Greek, censuring the absence of a collar and lapels and finding other faults. It would be a barbarous costume to him. But Winkelmann, the Grecian archæologist, might think otherwise. He might see merits in it which the London tailor would never guess. One is judging how it would look before men of his own time and in his own streets; the other asks how it may look in the universe and before the Creator of men. One is measuring by the standards of the day, and the other by the standards of a long period of time. As Paul put it once, it seemed a very small thing to be measured by current opinion or even by his own standards. The only thing that really counted was God's thought of him.

That measuring with a long line is vastly important. There is emphatic need for it just now in the councils of our church. How are we to measure the duty of the church today? Are our brethren right who are insisting that the service of the Presbyterian Church must be measured by the number of new organizations we form, without particular reference to their relation to other organizations within the one kingdom of God?

Here are two policies of church work which are at issue now between our Board of Home Missions and its opponents. One policy calls for a wide survey of the field, a fair reckoning of all the forces that are at work, a cordial cooperation with them and an earnest effort to take our place as a church in dealing with the great problems of the national religious life. That is the board's policy. It has led to the organization of departments which deal with the whole field. It has created no problems, but it has persistently refused to be blind to any problems that occur in our situation. Immigration, the country church, the Indians, survey of city and country fields, the city populations, are pressing exigencies of our own time.

The board has read its commission in those large terms. It has not the less endeavored to maintain the care of the feeble churches, and to extend the church in the rapidly developing western fields. It has always sought to make that development consistent with the theory of the church—that all churches which bear the name of Christ are our fellow workers and that thrusting in another organization or maintaining a feeble enterprise, simply because it is Presbyterian, though it is not needed in that particular place, is not good Christian policy. That is one theory, one standard of measurement. The Continent counts it the statesmanlike standard. It is the standard of Winkelmann rather than the London tailor. It sees the work as it looks in the universe, and before the Head of the whole church.

The other policy is older, and is not difficult to frame. It assumes that the best way to advance the kingdom of God is everywhere and always to press the Presbyterian Church forward. It counts it a cowardly surrender to abandon a dying church in an overchurched community. It asks why the Presbyterian Church should give up instead of other churches. It tends to magnify the instances in which the Presbyterian Church has yielded in the interests of Christian unity and advance. It so far fails to recognize the essential element of the home mission problem that it would take the home mission agency out of the church's greatest home mission field in the modern sense and remove it to what was our great home mission field in earlier years.

It requires no minimizing of the great task of home missions in the central and farther West, and especially in the magnificent Southwest, to say with great frankness that the cities today, over the whole land, constitute the most trying home mission problem we have. No board which overlooks that phase of the problem can fairly represent the Presbyterian Church. It is idle to declare whether this or that is the graver peril of the nation, but it seems plain that the cities today carry more peril for the future of the country than any other part of the land. The greatest city has in it the greatest peril. There is no tendency on the part of the board to centralize its interest in New York, but it could not be true to the mission given it by the church if it did not give careful heed to New York City.

In the midst of this, however, it must take account of all the other phases of the home mission problem. The church must guard at this time against any retrogressive movement which will question the duty of the board to measure its work by the long line. All of us have sad knowledge of individual churches whose pastor and session consider that they are entities in themselves, and do not measure their work with long lines that reach to the denomination at large, or to the kingdom of God as a whole. We even know the shame and pity of denominations which talk in narrow terms of themselves, as though they were the whole church and as though church union were the surrender of all others to them. The results of such a course are too unchristian, too deadening, to warrant any approach to it on the part of the Presbyterian church.

We thank God that the Presbyterian Church seeks to be passionately loyal to the purpose of Christ. We do not know how to make it a better church than it is except by making it more fully what it already tries to be. We do not acknowledge that other churches are superior to it, except at points in which we are honestly striving to imitate them. But Presbyterians will not be led as a church into any position that implies that our sister churches are not following Christ with the same eagerness, and are not equally accepted of him. We have no warfare against them. The only rivalry we have with them is a zeal to be so much the more worthy of his praise. It is not a time for London tailors. It is the time for a world view.

The Crisis in American Tract Affairs

We trust that the advertising of the American Tract Society in the columns of The Continent and other religious papers has impressed a host of people with money to give and the disposition to give it. The tract society's history shows its possibilities of ministry in a line that cannot be dispensed with anywhere where the gospel is pushing a missionary advance. The distribution of Christian literature in tract, periodical or book form is always a kind of clincher to the work of preaching, upon which the permanent effect of the preaching very largely depends. Any organization prepared to furnish such literature is too valuable an agency to lose.

The tract society's advertising fully explains the crisis to which it has come—a crisis in which the society undefended would be almost irremediably ruined, yet a crisis out of which, if properly defended, it may rise to a far stronger position than at any time in its past experience. For paying off the mortgage on its property is not simply protecting its building from foreclosure, but the interest saving makes it equivalent to adding this much to the society's endowment. An office building at 150 Nassau street, in the heart of New York's busiest business section, is obviously a first-class security, and the society could not find a better investment. The wise thing is to help it keep what it has.

* * *

Good Steps in Moral Education Problem

The Pennsylvania legislature has just passed a significant and interesting bill providing that at least ten verses out of the Bible shall be read every school day in the presence of the scholars in every public school within the bounds of the state. Any teacher refusing to do so is subject to dismissal. Inasmuch as this bill was made into law on the same day that another bill was beaten which would have made over all Roman Catholic Church property in that state into the hands of the Roman bishops, it is comfortably plain that Pennsylvania is at least one place in this country where the influence of the Roman hierarchy doesn't count for much politically.

Although, as The Continent has heretofore said, the mere reading of the Bible in the public schools is not of itself sufficient to mee the demand for that regular moral instruction which ought soo to be made a part of every public school curriculum, neverthele the passage of this law is a most encouraging step in that direction Certainly the public sentiment which pushed through this bill ough to be able as the next advance to provide that certain great vita portions of the Bible, which rise far above the plane of sectaria dispute and which would be agreeable to all creeds that are God fearing at all, shall be gathered in a public school textbook an taught to the pupils in stated classes. As an earnest of unsectaria fairness in the proposal, a conference including the greatest possibl variety of Christian types should be called to formulate a polic centering on the common religious and patriotic interest involve Pennsylvania has a chance just now to lead the way in this respe for all her sister states.

While we speak of this subject, let us observe that Profess Vernon P. Squires of the University of North Dakota "merits we of the republic" for his service in this field. It was he who con ceived the plan of giving course credits in high school to boys an girls who pursue the study of the Bible in connection with thei respective churches and Sunday schools. And his proposition, of ficially adopted by the state high school board just a year ago, i already working out a big success. The state board prescribes th syllabus of study, but beyond the Bible itself, only recommend textbooks. Naturally it takes care to make the recommendation various enough to satisfy all creeds and all theological temperaments. The examinations are set up by the state board and given under oversight of local school authorities, just as examinations in all other studies. Questions of fact make up the examination material; points of theological controversy are avoided. The classes are organized under independent church auspices, but in some cases high school teachers volunteer to lead them.

Ninety recitations are required for the course; classes that meet only on Sunday must therefore take two years to complete the syllabus. But many classes have been meeting also in the middle of the week in order to finish within a year. The whole scheme appears remarkably effective for interesting young folks of high school age in Bible study, and the way it has been taken up in North Dakota indicates that it has in it fertile elements of popularity as well as the conditions of lasting education. The state, of course, takes cognizance of only the intellectual results of the study, but there is no limitation on the teachers to prevent their working for spiritual results at the same time.

Mott at Home After Wonderful Trip

John R. Mott, the great American missionary and educational leader, is once more in the home country, having returned from his round-the-world tour in time to attend the international convention of Young Men's Christian Associations in session this week at Cincinnati. All in all, the trip of Mr. Mott and his traveling companion, Sherwood Eddy, has been the most extraordinary circuit of the earth made by any representative of any interest for a generation past. Mr. Mott's mission, undertaken at the request of the continuation committee of the Edinburgh conference, has fulfilled two great functions, bringing about an unprecedentedly thorough discussion of foreign mission methods with missionaries on the field and affording the opportunity of a widespread and marvelously effective preaching of the gospel to young men in the universities of the chief non-Christian nationalities. The evangelistic results among the students in China in particular, from the appeals of Mr. Mott and Mr. Eddy, have been so notable that they promise to mark a new epoch among the forces at work to make the China of the future.

Incidental to the trip, a new distinction has been given to Mr. Mott in the eyes of the world at large by President Wilson's urgent pressure to induce him to accept the post of United States minister to China—a request cabled to him while in Korea. Few men in all Christian history have had so severe a test of personal judgment placed upon them as was thus laid on Mr. Mott when he was called upon to decide between two positions of such enormous importance—obliged to balance his present vast responsibilities as chief of both the continuation committee and the World's Student Federation against the immeasurable opportunities for influencing China which would certainly come to him as a diplomat in Peking.

Fair Play Commanded the Presbyteries

A mighty fine assurance that Presbyterian fair play can always be depended on comes in the welcome news that the overture for the reduction of the size of the U. S. A. General Assembly has been decisively defeated. The satisfaction in it is, of course, not at all that the Assembly goes unreduced, but that the church won't reduce it in an unfair way. The overture was drafted and passed in the Assembly of 1912 too carelessly; its contradiction to the principle of representative government was not realized. Many presbyteries adopted it with the same inattention, thinking merely that it would be a good thing to get a more wieldy Assembly and not considering the means of getting it. But the most admirable thing about the whole process of dealing with the matter in the presbyteries was the way in which certain of the smaller of these bodies—as Chemung, for example—reversed their approval when they did come to appreciate the real effect of the overture. They had themselves nothing to lose, but they "looked also on the things of others," and would not do wrong to neighbor presbyteries to whom the amendment would have been seriously unjust.

The Assembly has now put forward several sorts of unsatisfactory schemes to reduce its own membership, and each has in turn met deserved rejection from the presbyteries. Perhaps it is better now to let the subject rest awhile. But the experience of this period of experimentation should be stored in mind, and when the effort is made next the futility of these trials should point to the one remaining method of reduction—the only really rational way—synodical representation, with a "loading" attached which would give some extra advantage to synods big in territory but small in membership.

Working Christian's Opinion on Workingmen

Nobody who reads these pages—unless perchance some very new subscriber or some casual acquaintance for this week alone—will need to be told who John J. Eagan is. He was one of the heroes of Mr. Ellis's unforgettable story of Atlanta's deliverance from commercialized vice. And there was plenty in that story to demonstrate that he is not "knocking" the church, as the phrase of the day goes. On the contrary, his record justifies his own description of himself—"one who was devoting a great part of his time and his talents to the work of the church because he believes it to be the God-appointed agency for the salvation of a lost world." So there is no supercilious critic to be dealt with in him, but such a thoroughgoing church man as the church cannot afford to ignore if he speaks in criticism of it. And it certainly ought to ponder when out of his experience in Atlanta with the labor unions who came in to help the Men and Religion Movement fight vice, Mr. Eagan writes these solemn words:

"I am convinced that it is not so much the laboring man who has alienated himself from the church as that the pharisaism of the church and the hypocrisy of its members have caused this alienation. My hope is that the church is to break the traditions that have bound it so long, and recalling its Master's example, forget itself in its passion to save mankind. When it does this, both laboring men and capitalists will enroll under its banners."

—As campaign literature to be scattered over the church in the interest of its $10,000,000 endowment proposition, the Board of Ministerial Relief and Sustentation has procured the republication of Thomas Nelson Page's exquisite story, "The Shepherd Who Watched by Night," which appeared in the March issue of Scribner's Magazine. An edition of 75,000 copies in pamphlet form, with the original illustrations included, is now running from the Scribner presses in New York and will be mailed widely from the board's rooms in Philadelphia. The pamphlet is prefaced by a letter addressed from Mr. Page to Secretary Foulkes, expressing the author's gratification at this use of his story, which he says he wrote with profound hope that it would serve just such a practical purpose as this in furthering pension provisions for aged ministers of the gospel. Certainly few writers have ever delineated the aged "worn-out" minister in such dignity of silent appeal as Mr. Page has given to his hero in this instance.

—Because Dr. Shailer Mathews, president of the Federal Council of Churches, has been widely misrepresented as a man of destructive tendencies and an advocate of a mere social reform gospel, The Continent aims to do him the frequent justice of repeating fragments from his constant preaching to precisely the opposite effect. No man could be stronger than he in emphasis on the imperative necessity of spiritual religion at the bottom of any worth-while social service on the part of the church. One of his recent utterances on this theme runs thus: "We cannot let social service take the place of God. Picnics are not the equivalents of prayer meetings and Sunday school baseball leagues have not yet developed into revivals. Church leaders cannot delegate the duties of spiritual parentage. A Protestant church cannot be an ethical orphan asylum. It must be a home in which souls are born into newness of life."

—An anonymous but obviously informed writer, treating in The Presbyterian Banner the objections offered to the Home Board's system of field secretaries in the districts of the West and South, points out that the synods which these four officers serve have increased their annual home mission offerings from $44,000 to $115,000 since this sort of secretaryship was created. So the four of them don't seem at all a bad investment, judged from this financial standpoint alone, which makes no account of their usefulness in systematizing and energizing the work in their respective territories.

—Pennsylvania Synod's committee, conducting a campaign to add half a million of endowment to the resources of Lafayette College, has already got more than a running start, and seems to have the goal surely in sight. A gift of $25,000 from a loyal Presbyterian lady, who wishes her name to continue unknown, brings the total now subscribed up to $114,000. Approval of the campaign will be asked from the General Assembly at Atlanta, and will without doubt be heartily given.

—The removal of Dr. John Balcom Shaw from Second church, Chicago, to Immanuel church, Los Angeles, fills one very important Presbyterian pastorate at the expense of another, and illustrates again how few are the qualified laborers for the trying fields of the great cities. In both New York and Chicago Dr. Shaw has shown peculiar adaptation to the city problem, and will undoubtedly redemonstrate the same gifts beside the Pacific.

DR. JOWETT'S MESSAGE

WE ALL KNOW Mr. Worldly Wiseman, strutting about in the parade of wisdom, making himself obtrusive by his assumption of superiority, by his hasty impatience with the ignorant and by his generally disagreeable airs and supercilious contempt. Mr. Worldly Wiseman is clever, and knows himself to be clever, and he assumes his cleverness to be wisdom. "But this wisdom descendeth not from above," but belongs to the earth, and to unspiritual nature, and to evil spirits.

World's and God's Wise Man

Now, as opposed to Mr. Worldly Wiseman, the apostle James gives us a description of God's wise man. He is created from above, and he is nourished and sustained by the full and ample ministries of grace. And here is his portrait: "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

Streams of Purity from Heights of Serenity

As I pondered on these words and attempted to see the character as a whole, I was taken in memory to Switzerland, and recalled an experience of a few years ago. I was gathering fruit from a great, hospitable tree, that was almost overladen with bounty. Near it flowed a deep, brimming, quiet river, which watered the roots of many similar trees that lined its banks. Always in the far distance I saw the snow heights, whence the river had flowed and where it had been born. And this scene offered itself as a symbolism portraying the character of God's wise man.

The truly wise man is "first pure"; the primary characteristic is a snowy-white sanctity. His life originates in hallowed heights. And then out of the purity there flows a river of quiet but powerful dispositions; "then peaceable, gentle and easy to be entreated." And lastly, fed by these waters, there are trees of beneficent habits, laden with gracious and acceptable fruits; "full of mercy and good fruits." And so does the apostle's description of God's wise man include the primary background of sanctity, certain reigning dispositions and certain active services.

"First pure." What an order of things! Who would have thought of beginning here in the conception and description of a wise man? When we seek to image to ourselves the wise man we are prone to think first of his strength of mind, his power of analysis and discernment, his power of control over gathered knowledge. When we think of a wise man we are apt to think of his brow, of his brain, of his mental balance and capacity. But in the scriptural portrait of a wise man he is first of all pure.

The Bible never begins anywhere else in its description of true life. Its first criterion is purity; its first demand is the expulsion of all dirt. It is not concerned first of all with the style of a garment but with the condition of the fabric. It first inquires about the cloth, then the vesture. And its very first question about the cloth is as to whether it is clean in the warp and the woof. In the manufacture of fine porcelain the great emphasis in the process is the earliest stage. The primary substance must be purified until it is the peer of the purest cream. And so the first requisite in the making of God's wise man is purity; it is not mental ingenuity but inherent sanctity. It begins with the snow.

Peaceful and Reverent Quests for Truth

Now out of this purity there flows the river of quiet and mighty dispositions. "Then peaceable." What an unfamiliar road we are treading! Worldly wise men, merely clever men, men who pride themselves on their cleverness, are the opposite of peaceful; they are polemical. They like to stir things up not because they are lovers of hidden truth but because they delight in fierce controversy and debate. Such people were in the church of which the apostle James was a member. Everything that was introduced into the church life became to them an occasion of battle. They brought out their weapons and on every occasion were marching as to war.

Now the apostle teaches that this is not the way with the truly wise man who is in quest of truth. Truth is exceedingly shy and retiring, and she has to be sought with very reverent step. We can never catch truth with cavalry or with the use of the tomahawk. Seeking truth is something like seeking a bird upon her nest. And Mr. Kearton, in his studies of bird life, has shown us with what superlative delicacy of approach he has to draw near to the bird's home, lest he should frighten her away. It is even so with the truly wise man who is seeking truth.

"Take off thy shoes from off thy feet." That is not the step of the indifferent; it is the movement of the reverent. God's wise man touches every matter peacefully. It may be firmly but still peacefully, if so be that he may surprise a new truth of the Lord, hiding in the place of shy retirement.

"Then gentle." Elsewhere this word is translated "moderation," and again it is translated "patience." And if we put the three together we come very near to the significance of Matthew Arnold's phrase, "sweet reasonableness." It is the disposition that does not mistake loudness for emphasis, or impatience for zeal, or abruptness for decision. Mr. Worldly Wiseman never expresses himself in "sweet reasonableness." His convictions are prejudices and are therefore uttered with passion. He stands looking out of one window, and for no inducement in the world could be be persuaded to look out of another. There is no "sweet reasonableness" about his life and demeanor, none of the gentle moderation which leads a man to contemplate the world through another man's eyes. And yet this is the characteristic of a truly wise man. He is willing to look through any niche if perchance it may unveil to him some novel aspect of God's manifold world.

Open Windows for Rays of Morning Light

"Easy to be entreated." This is a word not found elsewhere in the New Testament. It appears to add an extra feature to the one we have just described. It suggests a man who is open to persuasion, and who is ready to receive a new ray of light from whatever quarter it may shine. There are some men who are so clever that they will learn nothing. Their windows are closed and the light can find no entry.

"Here is a new interpretation for thee, with new significance!" No, he will not have it. "Here is a new hymn for thee, with a new ray of light from the throne of grace!" No, he will not have it. And so it happens as in the picture of Holman Hunt, the Light of the world is outside, and the door and the window are both closed. The truly wise man is "easy to be entreated." He lives with his window "open toward the east," and the ray of every new morning is admitted as a welcome guest. Here, then, are the dispositions of God's wise men, the dispositions that flow like a quiet, deep river from the virgin snow; peacefulness, sweet reasonableness and the absence of stubborn self-will.

And lastly, there are the fine trees that grow by the river banks and the fine fruits which they offer to the passer-by. "Full of mercy and good fruits." There is the chivalry of compassion. It is beautiful to link the ripe fruit with the virgin snow. It is beautiful to think that the exquisite compassion is born of untainted purity. Compassion is responsiveness to human need. The chords of the compassionate vibrate to the low callings of the tired and the fainting and the fallen. Noble compassion answers not only to the wail but to the almost silent sigh. The æolian harp not only sounded to the call of the tempest but to the breathings of the morning air, and to the low call of the wind that moved in the evening twilight. God's wise man responds to his fellow men in a love and pity that redeems.

And to that chivalry of compassion there is united the ministry of love. We all know the people who are "full of good fruits." We come into their presence and feel as though some gracious thing were being offered to our taste. Their life is nourishing like strengthening fruit.

Impartiality and Reality Requisites of Wisdom

There is one statement left in the apostle's description, a negative statement, mentioning two things that are missing in the wise man's life. God's wise man is without partiality. There is no shadow of favoritism about him. His kindness does not pick and choose. He is not rasping at home and gentle abroad. He is not sweet in his own family circle and bitter with those he employs. There is no partiality. Everybody who comes to his fruit tree can eat of his fruit. He is "the same all round."

Lastly, he is "without hypocrisy." He wears no mask. He never reveals a false face. He plays no part. He employs no illusions. He is just what he appears to be, and what he offers he truly gives. Being pure, all his dispositions are quiet and powerful, and the fruits of his life offer refreshment to all the pilgrims who may pass his way.

J. H. JOWETT.

—The man who cannot see more good than evil in his fellows is either looking the wrong way, else blind to all beyond himself.

Pan-Presbyterian Forecasts for Atlanta

HE EXTRAORDINARY task which Atlanta has undertaken of entertaining three Presbyterian General Assemblies simultaneously, and providing likewise for evening mass meetings in which the members of all three bodies and the citizenship of Atlanta generally are expected to join, requires some unusual arrangements, among which is the necessity of borrowing a church from another denomination for the largest of the three Assemblies in question. There is no Presbyterian house of worship in Atlanta sufficiently ample to accommodate the 900 commissioners and corresponding members of the Assembly "U. S. A." and leave room besides for a large enough body of onlookers to make good the claim that the Assembly always meets with open doors and in the public presence. But happily this requirement is completely met by the ready loan of the great Baptist tabernacle, which its congregation offered for the purpose with cheerful Christian fraternity. This is the imposing church and hospital combined which Dr. Len Broughton built shortly before he was called to his present pastorate in London. The auditorium is spacious enough to seat all the commissioners of Assembly on the main floor, and its two large galleries will accommodate spectators and visitors in hosts.

The Southern, or U. S., Assembly will go to North Avenue church, which stands on Peachtree street where that famous central thoroughfare of Atlanta crosses North avenue in the midst of a delightful residence district. The corner stone of this beautiful building was laid in the presence of the Southern Assembly when it last met in Atlanta, and there is therefore special appropriateness in the return of that body to enjoy the hospitality of Dr. R. O. Flinn and his earnest and progressive people. The United Presbyterians, third in the trio of General Assemblies, will be entertained meantime in Central Presbyterian church, located on Washington street, opposite the state capitol of Georgia—an excellently appointed and comfortable edifice which houses regularly the largest membership attached to any Presbyterian church in the state. Dr. D. H. Ogden is pastor here. The same week at Harris Street Presbyterian church, which is the home of the only organization in Atlanta connected with the U. S. A. Assembly, the Women's Board of Home Missions auxiliary to the same body will hold its annual meeting, Rev. Jere Moore being pastoral host to the ladies.

Nightly Assemblages of Inspirational Fellowship

The fourth factor in this interesting Pan-Presbyterian rally is the commission appointed by the general synod of the Associate Reformed Church to represent it in this memorable gathering of the Presbyterian clans. As has before been stated in these columns, this commission has no legislative functions to perform, and therefore will not be occupied as are its brother bodies with parliamentary work during the days. But it will be ready to bear its full component share in the evening mass meetings, when the magnetism of fraternal sentiment and the attractions of live inspirational speaking are expected to draw vast crowds to Atlanta's splendid Auditorium. This is a room of metropolitan proportions, having seats for abount 8,000 people; yet Atlanta Presbyterians alone have time and again filled the hall practically full on the day of their annual rally, when they abandon service in their own community churches and come together there for united worship. So the prospect would seem to be that, with 5,000 strangers in town and interested in these gatherings, the audiences will nightly overflow the Auditorium. But it is the biggest meeting place Atlanta has, and will have to serve.

These united evening sessions are to supersede the traditional program of "popular meetings" which have long been a routine feature of the Presbyterian General Assembly. This year all the routine is dropped, and while the same series of church interests is traversed the programs are arranged in different order and include some new topics. For Thursday evening the gathering announced is a fellowship meeting, and the communion service which the U. S. A. Assembly usually observes at that hour is postponed, to be held in the Baptist tabernacle the next afternoon at 4 p. m., all of the Assemblies participating. Friday night the union theme is evangelism; Saturday night Christian social service. On the latter occasion Marion Jackson, the Atlanta lawyer who wrote the advertising which, as Mr. Ellis has shown, advertised Atlanta free from vice, will tell the story of that campaign. Monday night work among young people will be considered, Tuesday night home missions, Wednesday night foreign missions, Thursday night church and public education. On the intervening Sunday the Auditorium will be used only for a mass meeting for men at 4 o'clock, at which Secretary of State Bryan is expected to be the speaker. A mass meeting for women will follow at the next hour in Central Congregational church, as a mass meeting on church and country life will precede at 3 o'clock in the Baptist tabernacle. In the evening a varied array of mass meetings will hold forth at various churches covering the interests of the Sunday school, ministerial relief, colleges, brotherhoods and temperance.

Organic Union Proposed for Two Assemblies

Of prospective business to come before the different Assemblies the only matter which seems surcharged with possibilities of radical change in the policies or status of either denomination is the report on organic union which has been prepared by a joint committee of the Southern and United Presbyterian Assemblies and which will be submitted separately to the consideration of each. No hint has been allowed to reach the public of this report, except the bare statement that the committee is unanimously agreed that the union of the two churches is desirable and feasible.

The terms on which it is proposed that such union shall be effected are, however, still unknown in either denomination, and when the commissioners of the two bodies learn the precise nature of these proposals there will doubtless be a lively debate in both Assemblies. Apparently the most difficult question to be adjusted is the position which the United denomination would take in regard to the singing of psalms in public worship. The Southern Church is no doubt favorably disposed to the use of psalms in the song service of its congregations, but seems scarcely prepared to abandon the use of hymns, to which the United Presbyterian denomination has never yet given countenance. Perhaps to allow this matter to be determined by the choice of local congregations will satisfy both parties.

Leaving aside the difficulties that attend such specific accommodations as this, it appears plain that prevailing sentiment in both denominations favors the union, and the probabilities are that both Assemblies will take action favorable to the merger—at the very least, will provide for a continuance of the negotiations.

Both these Assemblies are likewise much interested in the "every-member canvass" plan of promoting enlarged liberality toward the benevolent boards of the church. Both have very vigorous laymen's movements, captained by lay leaders whose enthusiasm and efficiency have made them famous in Christian circles throughout the nation. The two churches have worked together a great deal on these lines. Indeed, it appears to have been their friendly relation in laymen's missionary work that brought forth, a little over a year ago, the first suggestion of their organic union. Both Assemblies will undoubtedly take aggressive action in these missionary lines, and that of itself will tend to quicken union sentiment. In the Southern Assembly, however, there will be a detail of some perplexity to work out in this connection, for circumstances will call for a new definition of the functions of the committee on systematic beneficence. The Southern Assembly of 1912 reduced the powers of this commission somewhat, and several of its most active members resigned because they felt that their efforts for a higher efficiency in benevolent administration had been thus stultified. Fuller consideration of this matter will doubtless elucidate the misunderstanding and point a way for reconstituting the committee on systematic beneficence with full liberty for the development of its aggressive policy.

Modern Doctrinal Statement Under Construction

The last Southern Assembly named a committee to provide for the denomination U. S. such a "brief statement" of Presbyterian faith in modern terms as the denomination U. S. A. has had since 1903. So far as has been indicated at the present writing this committee has not yet completed its task and will probably be simply continued on its report of progress.

Great interest will be concentrated on the returns from the presbyteries showing the vote on the latest overture framed to deal with the vexed question of elect infants. The Westminster Confession of Faith as held in the Presbyterian Church U. S. still reads in the original form, "Elect infants dying in infancy are regenerated," implying, according to at least the casual interpretation, that some infants dying in infancy are not elect. The amendment proposed by the Assembly of 1912 would change this to read, "Being elect, all infants dying in infancy are regenerated." It will take the favorable vote of two-thirds of the presbyteries to make the change.

Another matter on which the Southern Assembly will receive returns from the presbyteries is an overture submitted last year providing that representation from presbyteries shall be based not

(*Continued on page 687*)

In the Footsteps of Francis Makemie

Looking Back Upon the Life and Work of the Founder of Presbyterianism in America—A First-Hand Study

BY WILLIAM T. ELLIS, Editor Afield of The Continent

OF ALL THE arms which stretch out from the American continent into the Atlantic ocean, there is but one so famous as to be known generally as "the Peninsula." That is the long stretch of land which is embraced between the Chesapeake bay and the Atlantic ocean, and includes in its area most of the state of Delaware, a considerable portion of Maryland and a small part of Virginia. The peninsula shelters Washington and Baltimore from the open sea. This is distinctive territory, with a distinctive people, who call themselves "Eastern Shore folks." They bear the characteristics of those who live by the water, and in certain particulars are not unlike the residents of the New England coast.

The one great personality of the peninsula is the founder of American Presbyterianism, Rev. Francis Makemie of Ramelton, in the north of Ireland. Other notable names appear in the annals of the Eastern Shore from the day that Captain John Smith touched there in 1608. George Fox blazed like a beacon through the colony in 1673, for the Quaker folk found tolerance here on Lord Baltimore's grant, ere William Penn's plantation was established to the north. But the one name which abides in brightest luster, so that even the unlettered natives know it, is that of Francis Makemie, the young Irish Presbyterian minister who landed on the peninsula in 1683, and straightway set up at Rehoboth the first thoroughly organized Presbyterian church, later extending his labors over a wide area, and in 1706 founding the General Presbytery of America at Philadelphia, of which he was chosen the first moderator. What history has been written by Presbyterianism between the meeting of the little Assembly of 1706 and the three great gatherings in Atlanta in 1913!

"The Big Meeting House," Ramelton, Ireland. This Was the Home Church of Francis Makemie

Certain distinctively Presbyterian qualities gave Makemie his preeminence. He was not the first Presbyterian clergyman to land on these American shores. Others had been before him; and other congregations, of a semi-Independent or semi-Episcopalian character, had been formed. But it remained for this young Irishman, who had been ordained by the light of the fires of persecution, and at a time when Presbyterians in Ireland and Scotland were being harried and hunted like wild beasts, to erect a church after the strict manner of Scotland; and then to gather, Presbyterian fashion, all the scattered members and groups of the same order into one body, and subject to the law of the Presbyterian Church. The old Presbyterian passion for civil and religious liberty flamed brightly in young Makemie's breast, and he stoutly contended, by tongue and pen, for the principles which have since become peculiarly American, as they then were Presbyterian. How he promoted orderly expansion of the civil life, as well as of the church, will be duly shown.

Trail from North Carolina to Boston

The pioneers often had spacious views, because they had been set in a large room. Narrowness and bitterness are not easily cherished by the man who finds himself in an imperial expanse of nature, with old associations an ocean's length away, and with a limitless future to engross him. Makemie seemed to exult in the unhampered work before him. He was of the race of men who must be ever on the move. His footprints may be found as far south as North Carolina and as far north as Boston.

To follow the Makemie trail one must take to the water. The peninsula is laced by waterways, so that nearly every farmer is also a fisherman. Of these streams none is fairer than the deep, black Pocomoke river, said to be the deepest stream for its length and width in the country. To this day steamers go up as far as Snow Hill, which, along with Rehoboth, became a "port of entry" about the time of Makemie's arrival. The churches at Rehoboth, Snow Hill and Pitts Creek (which is the present Pocomoke City) have always engaged in more or less friendly rivalry as to their relative antiquity, but the truth doubtless is they were all part of the one charge. While the records seem to show quite clearly that the first organization was at Rehoboth, the five churches—Rehoboth, Snow Hill, Pitts Creek, Manokin (the present town of Princess Anne) and Wicomico (now Salisbury)—were all regarded as one field.

The deeply romantic nature of the impressionable Irishman—Makemie was about twenty-five when he landed—must have been stirred by the sights and sounds of this new country, whose greenness reminded him of the fair island upon which he had turned his back for conscience' sake. Somebody has called the peninsula "the land of the evergreen." The sides of Pocomoke river are bordered with a jungle of trees and shrubbery, cypress dominating all. This is popularly called the bald cypress, to differentiate it from the evergreen cypress. A curious characteristic of this tree is the way its roots spring up into knees, or knuckles, which at a distance look like the ruins of walls and turrets. The cypress is impervious to water, and a former industry in the peninsula was the digging for cypress logs in the great swamps, these afterwards being made up into shingles. Along the banks of the river there are frequent inlets and tributary streams, and often in the mouth of one of these a lone cypress will stand in real majesty, surmounted by a fish hawk's nest.

The scenery with which Makemie's eyes were familiar appeals to any lover of out-of-doors. Here, especially in the springtime, are all the shades of green, although on the holly trees the red berries still glisten. Bunches of mistletoe hang high on many trees, and graceful festoons of Spanish moss pendent from the water oaks add a beauty which only southern waters know. As I went to and fro on Makemie's river nature wore her fairest garb and reminded one that there are some displays which cannot be carried to the eyes of city folk. Only the deer and the wild turkey and the bears and the Indians are needed to make this land along the water seem as it was in the days of Makemie.

Tobacco was the principal harvest in Makemie's day, and indeed it was the commonest form of currency. Thus the Episcopal clergyman who frowned upon Mr. Makemie's coming was obliged to sue his vestry before the Accomac court for an arrearage of salary, the sum of 20,000 pounds of tobacco being due him, which meant that his salary of 16,000 pounds of tobacco a year was in arrears for fifteen months. The friable, gray, sandy soil of the peninsula is hospitable to many kinds of crops, and in time tobacco gave way to wheat and corn, while now the farmers plant principally potatoes and small fruits. The peninsula folk boast that they produce the greatest strawberry harvests in the world. When intensive farming comes to this region transformations in the entire life of the people will be wrought.

Both prosperity and population have gone in waves over this point of land. The historian's task is made difficult by the disappearance of whole communities. Rehoboth has risen and fallen more than once, and within the memory of living men the old church would have been abandoned and forgotten had it not been for the tireless devotion of Elder E. G. Polk. Withal, there are interesting persistencies. The plantation of Colonel William Stevens, who sent the appeal to Laggan Presbytery in 1680 which resulted in Makemie's coming to America, is still a fertile and prosperous farm along the river bank. It was from Colonel Stevens's plantation of Rehoboth (Gen. 26:22) that the first Presbyterian church in America took its name. Within 200 or 300 yards of the river bank on the Stevens estate the first log church was built in 1683. Here Makemie preached his first American sermon.

It was a great event for this community of scattered dissenters, whom persecution had impoverished in worldly goods, although not in devotion to their church, when Makemie arose before the assembled company, his eyes sparkling with the ardor of the devotee who had lived close to the light of martyr fires. His dominant thought was of loyalty to Christ's crown and covenant; yet his eyes must have strayed curiously to the negroes and Indians present—the first he had ever seen. Little did he dream that the race problem which he there confronted would persist centuries after the question of religious tolerance had been settled.

Makemie was a cultivated man; he was an alumnus of the University of Glasgow; and he belonged to a church which contended sturdily for an educated ministry. The style of his preaching is shown by this extract, which is still pertinent:

> "Neglect of family religion promotes as much irreligion as any one thing beside. Many parents will labor hard, rise up early and sit up late to provide for the backs and bellies of their children; and he is worse than an infidel that does not; but what must they be that take no care of, and make no provision for, their souls, but ruin them by sinful indulgence and so train up vassals for the devil instead of training up servants for the living God? And as youth and tender years are fittest for bearing the yoke of religion, so they are the most suitable for receiving impressions of divine knowledge and habits of right living. For want of which early Christian education, many run naturally, as the sparks fly upward, to a thousand disorders and all excess of riot."

Rehoboth to Be Perpetually Presbyterian

The organization which Makemie established at Rehoboth first worshiped in a church of cypress logs. Later, in 1706, this was succeeded by a brick building, 40 by 60 feet, erected on Makemie's own property. Referring to it in his will, Makemie used these words: "I order and empower my executrix to sell my lot adjoining the new meeting house lot in Pocomoke town, called Rehoboth, in as ample manner as shall be required for the ends and uses of a Presbyterian congregation, and to their successors forever, and to none else but to such of the same persuasion in matters of religion."

Photo by courtesy of Mrs. Henry C. McCook

Memorial Pillar to Makemie's Wife, Daughters and Relatives in the Old Cemetery on Holden's Creek

As to the church in Philadelphia, he was willing it should enjoy his liberality, whether it assumed decidedly the Presbyterian or Independent form of government; but about the church in Rehoboth, which he had planted, watered and endowed, he felt no such uncertainty, and therefore he permits no option as to the religious name of the persons who should be benefited by the devise.

Despite the vicissitudes of the years this church still stands, reminding one in its general form of the preacher's home church at Ramelton in Ireland. The bricks of which it was built were made in America, for Makemie himself speaks in one of his letters of the materials for brickmaking in this country. The architecture was of the simplest. At either end of the structure was a gallery, probably for the negroes and the Indians. Half way between was a very high pulpit, with a sounding board. The ceiling was the roof, with the apex rounded off. The door, which then was at the side, opposite the pulpit, has now been made into a window and a new door cut into one end of the church, where there is today also a little vestibule. The room has been ceiled over and attractively frescoed, and the present-day members, who number more than 100, have a delightful church home. The tablet in the wall behind the pulpit, and the memorial windows, speak of the history of the long years agone. The tablet refers to Rehoboth as Makemie's "First and Favorite Child."

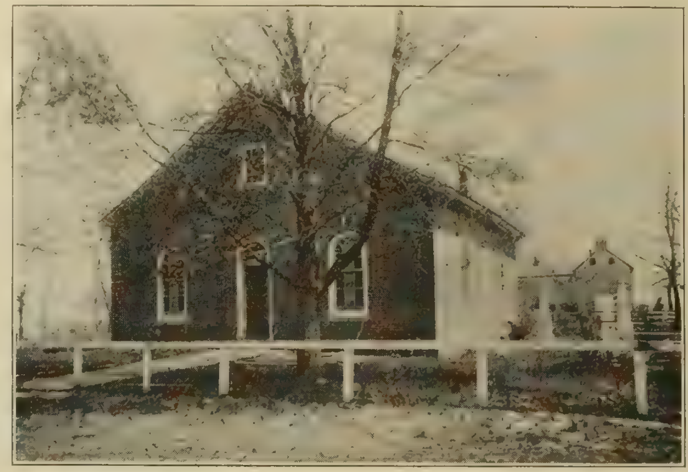
There was a touch of suggestiveness to me in the fact that on the little cabinet organ I saw several copies of the catechism. They are still Presbyterians at Rehoboth. These walls stir the imagination. Here not only Makemie but a multitude of great preachers have taught, and here have been great visitations of spiritual refreshing, that continued through years, when the community was strangely swept by tides from heaven. Within these walls the pioneers heard the comfort of the gospel for which they had forsaken home and native land, and here their children and children's children for many generations were taught the way of life. Now that the Presbyterians of America have shown a new zeal for Makemie this national Presbyterian shrine will not be suffered to fall into decline again. Whatever the changes of population, old Rehoboth will be tenderly cherished. The zeal for Presbyterianism is not as great as zeal for the kingdom; yet a new and tolerant and judicious sense of the common heritage of our divided denomination is abroad in the land.

Wicomico Presbyterian Church, Salisbury, Md., One of the Churches Organized by Francis Makemie

Snow Hill Also Has Pioneer Claims

When I went up the river from Rehoboth to Snow Hill, I found a mild form of rivalry, for the Snow Hill folk, while not particularly interested in history, expressed the firm belief that theirs was the first of the Makemie churches. There are no graves here earlier than the latter part of the eighteenth century, for in those days it was customary for persons to be buried, like Colonel Stevens, on their own homesteads. Near to the Snow Hill church is All Hallows Protestant Episcopal church, which was founded in 1692, and preserves its original building, quite in the form of the Rehoboth church. The church bell is one given by Queen Anne, and it hangs in a tree, still summoning worshipers to service.

I have been reading in the old documents of the bitter strife of those early days between Presbyterians and Episcopalians, but as I wandered through the two graveyards in Snow Hill it became clear how human nature had triumphed over traditional animosities; for the young folk of rival families would persist in intermarrying, and now the family names appear in both graveyards, and their descendants are in both churches. The old bitterness is but an interesting memory, and it seems a far cry from the day when all who did not belong to the Established Church bore the stamp of "dissenters" and could not organize churches in Virginia, but could hold only "conventicles," being forced by sharp strife to flee to Roman Catholic Maryland for tolerance.


A Cradle of American Presbyterianism. Rehoboth Church, Founded in 1683
This building was erected in 1706. In the wall above the pulpit is a memorial tablet to Francis Makemie, its founder

This explains why Makemie founded no church in Virginia, where he lived. He did in self-protection obtain authority to hold meetings in his own home at Onancock, and at Accomac Courthouse. It was in Onancock that Makemie dwelt for a time, and did business. His home, the remains of which are now incorporated in the parsonage of the Methodist church, was on a commanding bluff overlooking the fork of the Onancock creek. It was here that he married Naomi Anderson, the daughter of the wealthy merchant whose name is still borne by the present vigorous Southern Presbyterian church in Onancock.

Although both branches of the denomination have equal claim upon Makemie, the Presbyterian church at Accomac Courthouse in Virginia is the only one of the Makemie churches connected with the Southern Presbyterian General Assembly. It, like Rehoboth, languished and almost passed away nearly a century ago, and its preservation came about in this fashion, as I have the story from an elderly lady at Onancock to whom Presbyterian traditions are dear:

General Wise—later Governor Wise—fell in love with the daughter of President Jennings of Washington and Jefferson College in Pennsylvania. He wanted to take his bride to his home at Accomac Courthouse in Virginia, but her father would not let her go unless there should be a Presbyterian church in the community. Inquiry developed the sad plight of the Makemie church. General Wise bestirred himself to arouse the people and, with substantial help from Brick Presbyterian church in New York, the Makemie church was rebuilt, and continues to this day.

Gave Immigrants Land and a Vote

One of the most curious discoveries concerning Makemie which a visitor to the scene makes is the persistence of the name. To this day children who are not of Presbyterian lineage are called Francis Makemie. The explanation reflects credit upon the civic spirit of the pioneer. In those days a man could vote only if he had land, and Makemie, whose varied talents led him into business wherever he was, including extensive trading and preaching trips as far south as the Barbados, had a thousand acres of grant land in Machatank, Virginia. This he distributed among the worthy immigrants so that each could have a vote; and it is gratitude for this which has made the name a family name throughout this part of Virginia.

Manokin Presbyterian Church at Princess Anne, Md., Also Organized by Makemie
Photographed in 1900

Most of the American life of Makemie was spent on the Virginia shore of the peninsula. The monument which the Presbyterians of America erected to his memory stands on his old homestead at Holden's Creek, Virginia, where he established his family and raised his children. It was a vast estate, with slaves among its assets, inherited from his father-in-law. The monument, a really striking figure, has been placed above the old family burying ground. It looks over toward Makemie's first church, Rehoboth, on the north, and the hand is upraised in benediction.

There is an intimation that, inasmuch as the names of the undertaker and physician who cared for Makemie at the end are not found in the Accomac county records, perhaps he was on a visit to Boston when he died. This, like certain other moot points, will surely be made clear in good time. Meanwhile, it is to be hoped that an investigation will be made of the books in the library of First Presbyterian church of Philadelphia, which were bequeathed to the church by Makemie in his will. So far as I could learn, this mine has never been worked.

The Makemie monument is inclosed within the homestead space along Holden's Creek, and the hedge and grass are kept in good repair. The monument is a center of pilgrimage for the countryside, and occasionally visitors from afar drive out from Makemie park on the railroad, three miles away. The fisherman and the hunter would revel in this region. The landscape, like that of all the peninsula, is flat but pleasant, with a surprising number of distant views. As one goes out Holden's Creek, past the oyster boats and the marshes, where the natives hunt the muskrat, he finds himself quickly in the open water, where he can look from his punt across to Rehoboth and dream of Makemie making the same voyage weekly, in the same kind of boat, preparing his sermons the while.

Zeal Like Paul's for "All the Churches"

We have no glimpse into the adventures of this traveler into the wilderness, except that we know that he set sail from North Carolina, intending to go to South Carolina, but was caught by stress of weather and driven back to the Virginia shore. His passion for preaching carried him up and down the land. He was Pauline in his zeal for "all the churches." He got as far north as Boston and conducted a friendly correspondence with Increase Mather. Even after he had come into his fortune he still ministered in the word. He made at least one journey to the homeland, bringing back two ministers with him. He must have gone often to Philadelphia, New Jersey, New York and Long island, and his most intimate friend seems to have been Rev. Jedidiah Andrews of First church, Philadelphia.

In addition to his preaching, Makemie was a vigorous controversialist with his pen. The first Eastern Shore book ever published was his "Catechism," of which not a copy remains. A belligerent Quaker assailed this book, and Makemie's answer, printed in 1694, is still preserved. Five years later we find another pamphlet from his hand, of which there is a copy in the Harvard library, "Vindicating the nonconformists from the misrepresentations commonly made of them, and demonstrating that they are indeed the truest and soundest part of the church of England."

We have seen how Makemie furthered good citizenship and democracy by distributing land among men qualified to become voters; and he was also somewhat of a town "boomer." We find him the author of a pamphlet in 1705, distributed in Great Britain, to promote emigration to the colony. When he had been put into prison and fined for preaching and baptizing in New York, he did not sit supine under the injustice but sent forth a tract which later was republished to promote the cause of American independence.

His Trial for Preaching Without "Permission"

This New York experience in 1707 was a heavy blow to Makemie. While he was acquitted even by a prejudiced jury, he nevertheless was obliged to pay expenses amounting to $400. The type of man is revealed by this extract from the examination. The defendant waived the hearing of witnesses to prove that he had preached, and then the records run:

Mr. Attorney—You own that you preached a sermon, and baptized a child at Mr. William Jackson's?

Francis Makemie—I did.

Mr. A.—How many hearers had you?

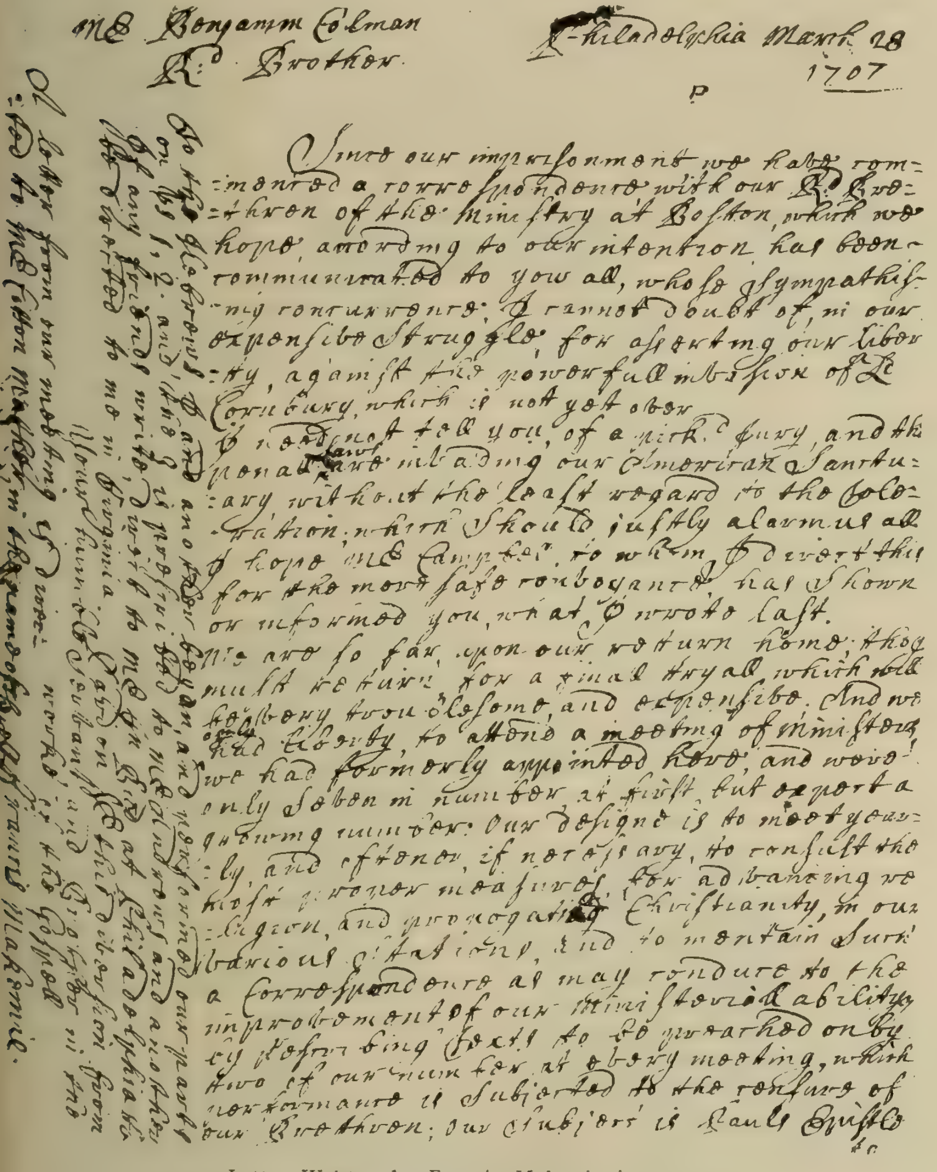
F. M.—I have other work to do, Mr. Attorney, than number my auditory when I am about to preach to them.

Mr. A.—Were there above five hearing you?

F. M.—Yes, and five to that.

Mr. A.—Did you use the rites and ceremonies enjoined by and prescribed in the Book of Common Prayer by the Church of England?

F. M.—No; I never did, nor ever will, till I am better satisfied in my conscience.



Mr Benjamin Colman
Rd Brother
Philadelphia March 28
1707

Since our imprisonment we have commenced a correspondence with our Rd Brethren of the ministry at Boston, which we hope, according to our intention has been communicated to you all, whose sympathising concurrence, I cannot doubt of, in our expensive struggle, for asserting our liberty, against the powerfull invasion of Ld Cornbury, which is not yet over.
I need not tell you, of a pick'd Jury, and the penall lawes invading our American Sanctuary without the least regard to the toleration, which should justly alarm us all. I hope Mr Campbel, to whom I direct this for the more safe conveyance, has shown or informed you, what I wrote last.
We are so far upon our return home, tho we must return for a final tryall, which will be very troublesome, and expensive. And we had liberty, to attend a meeting of ministers we had formerly appointed here, and were only seven in number at first, but expect a growing number: Our designe is to meet yearly, and oftener, if necessary, to consult the most proper measures, for advancing religion, and propagating Christianity, in our various stations, and to maintain such a correspondence as may conduce to the improvement of our ministerial ability by prescribing texts to be preached on by two of our number at every meeting, which performance is subjected to the censure of our Brethren; our subject is Pauls Epistle to the Hebrews, I and another began, and performed our parts on ch 1, 2. and the 3 is prescribed to Mr Andrews and another. If any friends write, direct to Mr John Bud at Philadelphia to be directed to me in Virginia. Pardon this diversion from

Your humble Servant and Brother in the worke of the Gospell
Francis Makemie.

A letter from our meeting is directed to Mr Cotton Mather, in the name of the whole

Letter Written by Francis Makemie in 1707
Original in the museum of the Presbyterian Historical Society, Philadelphia

Mr. A.—Did you ask leave, or acquaint my Lord Cornbury with your preaching at York, when you dined with him at the Fort?

F. M.—I did not know of my preaching at York when I dined with his Excellency; nor not for some days after. For when we came to York we had not the least intention or design of preaching there, but stopped at York purely to pay our respects to the Governor, which we did; but being afterwards called and invited to preach, as I was a Minister of the Gospel I durst not deny preaching, and I hope I never shall when it is wanting and desired.

Mr. A.—Did you acquaint my Lord Cornbury with the place of your preaching?

F. M.—As soon as I determined to preach, leave was asked, though not by me; for it was the people's business, and not mine, to provide a place for me to preach in. And I would have been admitted to preach in the Dutch Church, but they were afraid of offending Lord Cornbury. And Anthony Young went to the Governor to have his leave or permission for my preaching in the Dutch Church, though all this was done without so much as my knowledge. But my Lord opposing and denying it, I was under the necessity of preaching where I did, in a private house, though in a public manner, and with open doors.

Broad Visioned in Time of Bigotry

In a time of bigotry and intolerance Makemie was strangely broad-visioned and brotherly. He had a restless zeal for service and a versatile mind that would not be content to settle down in a charge and carry out a routine. He was essentially a builder. He had the vision to see, and the executive force to meet, the religious needs of the new land. Loyal beyond question to his own convictions, yet he could fraternize with men of divergent views. The work of winning souls always loomed largest in his eyes. Circumstances made it possible for Makemie to support himself, so that he was not a charge upon the poor flock to which he ministered, nor upon the British churches which helped support these first ministers to the colonies. He prospered in this world's goods, yet he never abated a jot of his evangelistic zeal; and never departed from the character of a minister of the gospel. The qualities of a southern gentleman characterized him long before the land knew any North or South. His name will always be a fragrant heritage to all American Presbyterians. Dr. Henry van Dyke has fittingly apostrophized this "man of God":

To thee, plain hero of a rugged race,
We bring a meed of praise too long delayed.
Thy fearless word and faithful work have made
The path of God's republic easier to trace
In this New World: thou hast proclaimed the grace
And power of Christ in many a woodland glade,
Teaching the truth that leaves men unafraid
Of tyrants' frowns, or chains, or death's dark face.

Oh, who can tell how much we owe to thee,
Makemie, and to labors such as thine,
For all that makes America the shrine
Of faith untrammeled and of conscience free?
Stand here, gray stone, and consecrate the sod
Where sleeps this brave Scotch-Irish man of God!

The Continent's cover page this week bears a reproduction of "Makemie's Plea for Religious Liberty Before Lord Cornbury," a painting by H. A. Ogden, well illustrating the incident referred to in the foregoing article, except for the absence of a jury. The figures shown, besides Francis Makemie and Lord Cornbury, are Rev. John Hampton, Peter Schuyler and Philip Van Dam. The picture shows the first hearing which preceded the jury trial. It is taken, through the courtesy of his widow, from the collection of the late Dr. Henry C. McCook, to whom Presbyterian churches of the world owe an abiding debt of gratitude for his tireless and scholarly researches into Presbyterian history. Other pictures in Mr. Ellis's article are from the Presbyterian Historical Society collection.

The Engagement Ring

He was not a very rapid wooer, and she was getting a bit anxious. A persistent ring came at the front door.

"Oh, bother!" she said. "Who can be calling?"

"Say you're out," he suggested.

"Oh, no, that would be untrue!" she protested.

"Then say you are engaged," he urged.

"Oh, may I, Charlie?" she cried, as she fell into his arms.

And the man kept on ringing the front door bell.

Where Presbyterianism Is Centering

ATLANTA is eager to meet and greet representatives of the Presbyterian Church—North, South and United, and Associate Reformed—who are gathering from the four corners of the earth to attend the remarkable series of meetings which marks the century and a quarter of Presbyterian Assemblies. This Thursday evening there will be a joint fellowship meeting at the Auditorium, to be presided over by Rev. Richard Orme Flinn, with fraternal greetings and brief addresses by the spokesmen of the four churches, Doctors T. S, Clyce, Hugh H. Bell, J. H. Pressly and Mark A. Matthews. Previous to the formal opening there will be pre-Assembly conferences, those of the Northern Church being held in Harris Street Presbyterian church, of which Rev. Jere A. Moore is pastor. This is the only U. S. A. church in Atlanta, and is the society through which the invitation to Atlanta was extended.

It was formerly of the Cumberland denomination. Its building is shown at the upper left hand corner of the preceding page.

To the right is the great Baptist tabernacle, the largest religious building in the city, where the Assembly of the Northern Church will hold its separate sessions. Across the page from the picture of the capitol is North Avenue Presbyterian church, meeting place of the Southern Assembly. Central Presbyterian church, shown at the right, will house the United Presbyterian Assembly.

The city stands high on the crest of the ridge which divides the South Atlantic coast watershed from that of the Gulf of Mexico. Its location is commercially strategic, and in consequence more than a dozen lines of railroads radiate from here. Although founded nearly seventy-five years ago, Atlanta is virtually a young city, for it was burned to the ground at the time of its capture by General Sherman in 1864. Its population, then about 10,000, was scattered and its railroads destroyed. Since then a metropolis has been built, more than twenty-five square miles in area, with a million dollar post office and a million dollar state capitol, here shown, schools and colleges in abundance, and all the attractive features one would expect to find in the leading city of the Southeast. Present population is estimated at 185,000. The small picture gives a glimpse into the heart of Atlanta's business district.

Cotton helps to form a substantial basis for the city's prosperity. An immense volume of the crop is produced in what is known as Atlanta territory. The cotton picking machine has not yet done away with hand labor, and white cotton and black folks continue in picturesque combination in the fields.

THE HOME COUNCIL

For a Sunny Day

BY FRANCES HARMER

"IF THERE'S one adage more foolish than another," said Aunt Amantha, "it is the one that bids us put by for a 'rainy day.'" We all knew Aunt Amantha as a radical; this utterance sounded almost revolutionary. But we waited for her explanatory modification. She had formed a habit of throwing a bomb, so to speak, merely to insure attention.

"Just think," she continued, as she met our bewildered gaze, "of finding our balance a pleasant overplus; or of the coming of a tiny windfall. Into our minds will instantly flash a vision of all the things we have wanted and can now have. At least, we can have one of them. Then this adage stalks along; exhibits a picture of 'a rainy day'; assures us that *that* is the true destination of the windfall! So we deny ourselves fulfillment of our wishes, which are sometimes our rights, and put aside the money."

"But, Aunt Amantha," we protest, "would you have us spend all we have? Not save at all?"

"Save, certainly," was Aunt Amantha's prompt reply, "only save for a *sunny* day! Save it," she continued, "for that trip next summer; for those classes next winter; for books, for music, for a new window! But, as you save, think of bright and useful things your saving will bring. Picture a future of sunny days. And if"—here Aunt Amantha's eyes twinkled—"if the rain comes before the time for buying any of these, why, it is a fine thing to have money for a silk umbrella!"

"Oh, it's only a difference in *thought*, not in aim," said the wisest of us.

Aunt Amantha smiled.

"Thought is so creative," she said.

Prize Boys on World Tour

At the Panama-Pacific exposition in San Francisco in 1915 there is to be a model boys' city. As a "runner up" for its foundation fifty boys chosen from the various cities of the United States by the national youth achievement committee by reason of superior quality and achievements set sail from Boston May 7 on a nine months' tour of the world. The ages of the boys range from 11 to 18.

The candidates were graded on general achievements, scholarship, character, athletic ability, musical ability and health. Each boy was asked the questions: Can you run the 100 yard dash? Do you smoke? Did you ever take part in any dramatic performance? Can you swim? Do you work in the summer? Have you a bank account? The accomplishments of one boy, as sent to the committee, include: Ability to play the piano and sing. Worked in summer time and on Saturdays at a clothing store and for an electric light company. Put a device on the furnace for closing and opening it from upstairs. Played on basket ball and gymnasium teams. Assists physical director at high school. Secretary of Sunday school and prominent in Christian Endeavor union. Can milk a cow. Installed a private telephone system from his home to a friend's house. Can do general housework.

Besides a number of exhibitions and contests in athletic games, the boys while in foreign cities will give a formal program.

"There are 18,000,000 boys in the United States," says Judge Willis Brown, chairman of the committee. "All that the most of them require is some wholesome incentive to do something worth while. Every boy who can go to his teacher and produce proof that he has done something worth while will be entitled to one of the boys' achievement badges."

To point his belief that an occupied boy is a safe boy, and that proper direction of his energies may be the salvation of the boy delinquent, Judge Brown tells the story of a boy arrested for housebreaking. This boy, says the judge, had an amazing mechanical facility which, lacking other outlet, spent itself in picking locks. Lock after lock he opened before the astonished eyes of the court. None was too difficult for him. His ability was tested in various ways, and in not one of the tests did he fail. The examination resulted in convincing the judge that it was a case of misdirected energy. The thing now was to turn this energy into an honest, legitimate channel.

"Why don't you try," he said, "to make a lock yourself? A good one that no one can pick—good as the Yale but cheaper? Not everybody can afford Yale locks, you know; but there ought to be a good market for a less expensive substitute."

The boy seized the idea with avidity and went eagerly to work, and it was a proud day for him when he presented himself again before Judge Brown, the successfully completed lock in his hand.

This boy now has steady employment with a locksmith and is a useful member of society.

A companion story is that of a delinquent Chicago boy, who passed from one corrective institution to another until he arrived at the John Worthy School. Here, in spite of every effort, he grew increasingly incorrigible, until there seemed nothing left but to send him to the industrial school at St. Charles.

This boy, however, had a special friend at court. Though the other instructors had found him an impossible pupil, his art teacher thought she had discovered in him a spark—only a tiny one at that—of interest in drawing. She begged the superintendent to turn him over to her.

After weeks of tireless labor she succeeded in fanning that spark into a flame. John became so absorbed in his art that he hadn't time to be naughty; and he developed a talent, amounting almost to genius, which has taken him at last to the Art Institute, where he has outstripped all his classmates, with brilliant prospects of becoming a light in his profession.

Where industry and interest go hand in hand a boy's entirely natural activity has little chance to lead him astray.

He Gave as He Had Received

The eldest boy, having reached the mature age of 6, had started upon his scholastic career.

But before he had pursued his studies a week, according to The Chicago Tribune, he caught a fine case of chicken pox and had to take a temporary vacation, during which he shared his affliction with his younger brothers.

But all were well at the end of the third or fourth week, and he started to school again.

In a few days he came home with the mumps. He shared this likewise with the other juveniles of the family and had to take another vacation, but all outlived the mumps, and in time he went back to school as before.

Then he caught the measles.

He passed a few of them to his little brothers.

But at last the doctor ordered the warning sign taken down from the door, and the boy was permitted to go to school once more.

"Mamma," said little Jamie as his elder brother took his books and his departure, "I wonder what Yarley'll bring home dis time? 'Pendicitis, I bet yuh!"

Verses Old and New

UNDYING LIGHT

O thou the Lord and Maker of life and light!
Full heavy are the burdens that do weigh
Our spirits earthward, as through twilight gray
We journey to the end and rest of night;
Though well we know to the deep inward sight
Darkness is but thy shadow, and the day
Where thou art never dies, but sends its ray
Through the wide universe with restless might.
O Lord of Light, steep thou our souls in thee!
That when the daylight trembles into shade,
And falls the silence of mortality,
And all is done, we shall not be afraid,
But pass from light to light; from earth's dull gleam
Into the very heart and heaven of our dream.

—Richard Watson Gilder.

Warmth for the Sabbath ❧ By Frances Margaret Fox

THE BIOGRAPHY of Noah Webster, even though written by Charles Dudley Warner, is more or less prosaic; however, a turn of the page, and when one least expects a glimpse of unusual interest, we come, without warning, upon the Sabbath day houses.

The Sabbath day house is to the majority a novelty. Nevertheless, Sabbath day houses in the period of their existence were no more uncommon than "Sunday best" in the twentieth century, and far more necessary.

Going to church in the winter in old New England was not the comfortable experience that it is now. The buildings were not heated and all services were of unusual length. Not only were the services long, but the entire day was devoted to church attendance.

Connecticut was especially noted for strict observance of the Sabbath, and it was in Connecticut, in old colonial days, that Sabbath day houses came into being. We have often heard, perhaps enviously, of the oldtime custom of picnic dinners eaten at noon outside the meeting house, where country neighbors met once a week and renewed their acquaintance with one another as well as with the truths of religion. To be sure, these ancestral cold dinners were not commonly referred to as "picnics," and gossip was supposed to form no part of conversation; but it must be that the sermon was not always the only subject under discussion while robins sang in the treetops and perfume of flowers filled the air.

That was in summer. Winter was shiveringly different. To meet the difficulty and danger consequent on remaining hours in an unheated building the settlers of Connecticut wisely constructed Sabbath day houses, where they might thaw out between winter sessions.

"These houses," we are told by Noah Webster's son-in-law, "were from twenty to twenty-five feet in length, and from ten to twelve feet in breadth, and one story high, with a chimney in the middle, dividing the whole space into two rooms, with a partition between them, for the accommodation of two families, who united in building the house."

We are further enlightened as to the furniture, which consisted of chairs, a table, dishes and "some iron utensils, it may be, for warming food which had been cooked."

Whether stoves or fireplaces were used is left to the imagination, but it is cheering and entirely satisfactory to know that the Sabbath day houses were heated. Reading matter was also provided; usually a Bible lay upon the table, with a religious book, "Baxter's Saints' Rest" or "Allein's Alarm."

When the owners arrived at the Sabbath day house, early on Sabbath morning, they built a good fire and got thoroughly warm before entering the meeting house. At noon they returned to the snug and cozy Sabbath day house to eat the dinner brought from home and to return thanks for their blessings. They talked over the sermon. The father of the family in those days used to take notes during the sermon, which enabled him to talk profitably with his family. Sometimes a Bible chapter was read and usually hymns were sung. Then back to church went our nation's pious ancestors to shiver through another long service.

The worshipers started homeward warm and comfortable, thanks to final visits to Sabbath day houses. When father, mother, grandfather, grandmother, aunts and all the children were ready the fire was put out, the door locked and the Sabbath day house left undisturbed until another week had passed.

In time these houses were abandoned to the poor or whoever needed shelter.

YOUNG AMERICA

The Story the Picture Told Me

Prize Story Contest

Beyond the Hills

First Prize

ABOUT THREE years ago two zebras were trotting along in the mountains of southern Africa. Between them was a little zebra whom we shall call Billy. The two other zebras were Billy's mamma and papa.

They were going to the plains below to feed on the grass and tender sprouts. But Billy was not content to feed lazily day after day; he was always looking longingly to the green hills farther on.

"Oh, how I would like to see the world from the tops of those green hills!" he thought.

Billy trotted a little way beyond the circle of their feeding. But he heard his mother's sharp snort of command and he turned back; not without a wistful look at the hills.

"Danger lurks beyond those hills," his mother told him.

But Billy would not believe; he wished to see for himself.

The small family grazed all day, and toward night they lay down for their night's rest. But Billy did not sleep. His thoughts were with the green hills. The mother was sleeping peacefully as Billy finally stole off through the night, headed for the green hills. Billy kept on traveling, until dawn found him on the ridge of the green hills, tired and hungry.

He was nibbling at the short tufts of grass when he heard a step behind him, and turning his head he perceived a zebra about the same size as himself.

Billy whinnied a greeting and the other answered with a toss of his head.

"Where are you going?" asked the stranger.

"Oh," Billy replied, "I intend to graze in the valley below and then go on and see some of the world."

"I, myself, have the same intention," the other declared.

So they trotted side by side down to the valley. There was a dense foliage of trees in the lower valley and Billy and his new friend walked through it. When they reached the open space they heard the shouts of men.

Billy was astounded and paralyzed with fear, but the other ran off. Billy knew not which way to turn, when he felt a rough rope thrown around his neck and the next instant he was lying on the ground with his feet tied. He tried to bite, but he could not reach any of the men with his sharp teeth. The captors were men from the zoo, hunting for zebras and other wild animals for a collection.

Thus was the wayward Billy captured, and you see him standing inside the fence at the park. He often wonders what has become of his loving mother, and thinks of her warnings.

He had reached the green hills and saw what was beyond. Harlan Ball (age 13).

Bradford, Pa.

How "Ze-Brah" Got Its Stripes

Second Prize

ONCE UPON A TIME there lived in the land of Vosturia a herd of wild ponies, who played every day on the meadow and had a very happy time. But one of the young ponies, called "Ah-we," was not happy, but was always discontented.

One day Ah-we met Ne-ko the rabbit.

"Oh, wise rabbit," cried Ah-we, "tell me why I am so unhappy!"

"You are a very wise pony," was Ne-ko's foolish reply, "and should not stay here all your life, but go out and see the world."

So Ah-we began to long to see the world. One day an opportunity for escape came. He had gone with his mother to a near-by hill to get food. She left him standing on the hillside while she climbed to the top. "Now is my chance," thought Ah-we, and away he ran, and did not stop till he came to a brook, by which he lay down and slept.

In the morning he awoke and started on. He traveled many miles until evening, when he came to a garden, in the center of which a fountain bubbled.

"Here at last," thought Ah-we, "is a place of rest!"

He staggered in, lay down, and, surrounded by the sweet perfume of the flowers, fell asleep.

Suddenly his peaceful sleep was disturbed by angry voices. He was picked up and carried by four soldiers into a large building—a palace. In the middle on a throne sat the king, and near him his fairy godmother, Wistee.

"What has this pony done?" roared the king.

"O majesty," said a soldier, "he has run away from home and slept last night in your flower garden!"

"Oh, wicked pony! How shall I punish him?" asked the king of Wistee.

Turning to the chief scribe she said, "Bring hither ten bottles of your best ink and a brush."

When the ink was brought Wistee ordered the artist to paint big black stripes around Ah-we's body. Then she said: "Because you have been naughty I have punished you. You and your children shall always look as you do now, for these stripes will not come off. You shall be called 'Ze-brah,' which means "the punished.' And whenever anyone sees a 'Zebra' they will think of him as the descendant of a naughty pony, who ran away from home."

Chicago. Harry L. Bird, Jr. (age 13).

Uncle Tim's Story

Third Prize

LITTLE ROBERT had been to a show that afternoon. What he enjoyed most was seeing a zebra and being allowed to ride on its back. Immediately after reaching his home he sought out Uncle Tim and asked why the zebra had stripes on his back. This old darky was a genius at story telling, and agreed to tell him if he would be quiet and listen.

"Wal, one time de animuls wuz all frien'ly, an' dey decided to have a fair. Even de 'coons wuz invited. It wuz to be at Br'er Sinnerman B'ar's house, an' he fixed a lot o' benches fur 'em to set on. He tole his kids to paint de benches, but de leas' one put some sour merlasses in his black paint an' when he had painted his bench it didn't dry up but stayed sticky an'——"

Here Robert interposed: "But bears can't paint, Uncle Tim. A man must have painted it for them."

"No, dey wa'n't no mans in doze days. But when de day uv de fair come all de animuls wuz dere, an' two colts went an' layed down on de sticky bench. Dey went ter sleep an' rolled over an' over an' got de merlasses an' paint all over 'em.

"Dat merlasses wuz ser sour dat dey nurver did grow enny mo'. Dat's how it happens dat de zebers is littler dan hosses an' dat dey is so striped. I guess it must 'a' been white colts, fur zebers have white stripes.

"An' now, chile, whenever you go to set down on a bench, be sure dat it's not sticky."

"Weren't the other animals afraid of them after that?" asked Robert.

"Yep, dey all run off, but perty soon dey got used to 'em—dat is, all 'cept Br'er Mamuth an' his kids. Dey run——"

"What is a mamuth, Uncle Tim?" interrupted Robert.

"Aw, er—it's er animal dat's bigger'n er eliphunt. Dey ain't none lef' now, 'cause Br'er Mamuth an his kids wuz so skeered o' de zebers dat they run clear off, an' it quite ex-tinc-ted 'em." Groves Kilbourn (age 13).

Canyon, Texas.

Ted's Pet Zebra

Third Prize

ONE TIME after a circus had spent its season in the West it was traveling eastward through the mountains, and going through a narrow pass was approaching a wrecked bridge. A small boy who lived in the mountains came running down to warn the engineer, but was too late. The train crashed through the bridge and the animal cages were wrecked and many animals were injured.

Among them were the pretty striped zebras, who ran away, leaving behind one much smaller than the others, who was badly crippled.

Ted, looking over the ruins of the wreck, found the little zebra. He went home for a cart, and his father, who was a veterinary, went with him to take the little zebra home. Then they cared for him and doctored him until he was able to walk.

As the days passed on Ted discovered that his pet was growing very old or, at least, very gray; for his pretty stripes were disappearing.

One day when Ted was playing with him he watched him to see how he acted; then he went and told his father that something was the matter with his pet.

His father examined him, and then laughed and laughed. Then poor Ted realized for the first time that underneath his stripes of paint his zebra was a common jackass.

Helen Alford (age 10).

Shawnee, Okla.

How Robert Got a Zebra

Third Prize

ONE DAY last summer Uncle Joe, who always takes my little brother Robert and me to the circus, took us to the Ringling Brothers' show. After seeing the ring performance, uncle took us to see the animals and told us all about each one; but when we came to the zebras Robert listened with greater interest. Robert took a great fancy to the zebra and wanted one for a riding pony. Uncle told him they would not be gentle like our pony Billy, and that Billy was much nicer for us to ride or drive. But Robert liked the striped pony and still regretted he could not have one.

Well, the next day after the circus brother and I went out to play and he told me he knew how to make a tame zebra—one we both could ride. I was surprised, but he explained his own plan and we were soon busy.

Our Billy is a dark brown Shetland, and Robert told me to run in and get auntie's calico she had to line her quilt with and we would make strips to wind around Billy, like zebra stripes.

I hesitated at first, but Robert insisted, so I slipped auntie's calico out to Billy's quarters and there we wound and fastened the strips on Billy just like zebra stripes. Then Robert ran to the workshop, returning with uncle's pail of white paint. Just think, we painted Billy all over, between the strips, and left him to dry!

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BRADFORD HORTON, MAN

BY RICHARD S. HOLMES

CHAPTER XXVIII.—Continued

IT WAS on Saturday night, two weeks later, that Joe and Charlie, with two guides, entered the camp of the Great Northern Lumber Company in upper Minnesota. It was the night of the week when the lumberjacks gathered in from their work for a night and day of recreation. There were more than a hundred of them—tough, hard, strong fellows, with no regard for God and but little for man, though they understood fairly well the persuasive power of a gun. For law they cared nothing; each man was his own law. The one who could fell the most trees in a day and chop them into log lengths, the one who could drink the most whisky without becoming intoxicated, the one who could tramp all night and chop all day, the one who dared to bet his whole pile on the game—this one was accounted the best man in the forest.

The guides with Joe and Charlie were Abram Hall and his son Jack. Abram was a man of large experience, knew every man in that section of the woods and anything or anyone for whom he vouched was welcome in any camp. He took Joe and Charlie to a small unoccupied bunkhouse. "Go in. Ye'll be safe. Nobody 'll tech ye. Ef any fellow does, ye holler for Abe Hall."

Jack made a fire and coffee and cooked supper, and after it the two went out among the pines. They heard singing presently and started to get nearer. Meeting Abram, they asked him who was the singer.

"The mish'nary," he replied. "He's jest come in tonight. Most fellers calls him 'The Hooter.' I'm sorry he's come in."

"Why?" asked Charles Elmore.

"'Cause yer down on yer luck. Thar won't be no circumstantial evidence goin' while the mish'nary's in. He busts the game every time."

"What do you mean by 'busting the game'?" asked Charles Elmore.

"Keepin' the jacks from gettin' bilin' drunk. Keepin' 'em from drawin' knives an' pullin' guns, an' all sich."

"Well, Abram, that's a good thing."

"No, sir, 'tain't. 'Twon't do fer nobody ter bust the game too often. Jacks wouldn't be jacks ef ye busted the game too often."

"What's the missionary's name? Where did he come from?"

"Where did he come from? Don't nobody know. He come in one night with a little wooden box, all fastened up tight. He was carryin' her in his hand by a handle. He sot that 'ar box down, an' opened her up, an' began punchin' her with his hands, an' trampin' on her with his feet, an' she begun to squeak out tunes. Next thing we knew he was a singin' a tune. Yas, he was, a singin', an' the jacks listenin'.

"An' I tell you he can sing. No jack never heerd no sich singin' afore. He went at it easy like, fust off, singin', 'I'm but a stranger here.' 'That's so. You'd better go to yer ma,' one jack hollered. 'Shut up,' roared another. 'I want ter hear that song. I used ter sing that in Sunday school.' Wal, he went on tellin' 'bout heaven's bein' his home. 'Why don't ye go home, sonny?' called out a jack. Then the other jack hopped up and p'inted his gun, an' sez, 'You do that ag'in an' I'll make a hole through ye.' Wal, the other feller simmered, an' then that singer yelled so every feller in camp jumped. He yelled way up high, 'Heaven is my fatherland,' an' ever sence the jacks has called him 'The Hooter.'"

"Does he preach?" asked Charles Elmore.

"Preach? Wal, that's the queer thing. I allus s'posed mish'naries preached, but he don't. Jes' talks—but by gum he's the durndest talker ever I see! Poker Bill kin talk, but the mish'nary kin give Bill the hull dickshunary an' then beat him fust showdown."

"What sort of talking?" asked Charles Elmore.

"Yarns. Durndest yarns ever I heerd. 'Bout a feller makin' lame men walk an' deef men hear, an' all such as that. Tells 'em jes' 's though he b'lieved 'em. An' the jacks listen jes' 's though they was little boys a-listenin' to their mas."

"What did you say his name was?" asked Charles Elmore again.

"Didn't say. Don't nobody know. Some feller asked him, an' sez he, 'Jes' call me the mish'nary. That's name enuff fer me.'"

As they talked they had been strolling nearer the spot from which the music had come, and now once more the voice of the singer rose, clear, sweet and strong, in the words, "What a Friend We Have in Jesus." Two of the three listeners started, with a surprised exchange of significant glances.

"Abram," said Joe, "take us round back of your missionary, so we can see him without disturbing him."

Making a circuit they reached a spot quite close to the little organ, but where they were unseen behind some great trees. One glance was enough. "I knew there weren't two men alive with voices like that," said Joe. "Abram, we've seen your missionary before."

"Sh-h!" said the guide gruffly. "Don't ye hear he's a-talkin'?"

The speaker was already well into the midst of his talk, and from their vantage point they could hear every word:

"He was dead, boys," he was saying; "just as dead as Jimmie the Snipe when the big pine fell and the stake went through his body. There wasn't any doubt about Jimmie the Snipe, was there?" An emphatic shaking of heads answered. "Well, there wasn't any doubt about this man, either. His name was Lazarus. He died, I suppose, because when he was taken sick his doctor had gone away, miles away over a big river. Lazarus had two sisters, and they knew where the doctor had gone, and they sent after him, and finally he got there. But it was too late. The man was dead before the doctor reached the place where he lived. The funeral was over, too. He had been buried four days.

"They didn't dig graves in the earth in that country as we do. They cut big holes in the rocks and laid the dead bodies in on shelves, and put a big flat stone at the opening of the tomb to hold it safe. When the doctor got there he asked where they had buried his friend. So the girls took him out to show him. It was right in their own garden. Well, when the doctor saw it he felt mighty bad, and he said, 'Take away the stone.' And they said, 'Oh, no! He's been dead four days.' 'Take it away, I tell you,' said the doctor. So they took it away. Then that doctor prayed. Doctors don't do that very often. None of you ever saw a doctor go to a dead man's grave and begin to pray. Well, he did. And then he called out loud, oh, very loud, 'Lazarus, come forth!' And what do you think? Out he came. Yes, he did, men. He came right out. I tell you they were happy, for that dead man had come to life. And they all went up to the house where the man had lived, and they had dinner. That doctor's name was Jesus, boys. Did you ever hear of him before? Yes, you have. I've told you about him."

And without a break he began to sing the second verse of the song already begun—

> "Are you weak and heavy laden,
> Cumbered with a load of care?"

As the dramatic recital of the story of the raising of Lazarus had been in progress, it had grown constantly harder for Joe to hold his enthusiasm in check. As the verse of the song finished he broke away from Abram's detaining clutch. "Let me go!" he ordered. "He's my long lost brother, I tell you, man!" And he ran out from behind the sheltering trees. With a mighty clap on the shoulder of the singer he spun that surprised young man square round, to look into the beaming faces of two friends he had not seen in what seemed far more than eighteen months.

"That's great, old chap!" Joe was crying excitedly. "That beats the best thing you ever did in Prestonbury! That beats Greek Testament, it beats banking, it beats anything! Shake hands, old man, shake hands!" He hardly left it possible to do so, so tight was his grip on the two brown hands he held.

Around them there arose a hubbub of cries and remonstrances from the jacks, angry at the intrusion. "Get out o' here!" roared those nearest. "What ye breakin' up our meetin' fer? Get out o' here, or we'll run ye up!"

"No, you won't, boys," Joe Jickers told them jubilantly. "The mish'nary won't let you touch me. I'm half a doctor myself, but that yarn the Hooter told beats the band. This Hooter's my friend. I know him. You don't. I'm going to tell you his name. He's Professor Bradford Horton of Prestonbury, N. Y., and he's about the best fellow in the woods."

"That's all right. He's the best fellow, all right, but who the hell be ye? What ye breakin' up our meetin' fer?"

Bradford came to the rescue. "Hold on, boys," he said, and the men quieted at once. "This is a friend of mine, just as he said. He's told you my name; I'll tell you his. He's Joe Jickers. Not very big in body, but his heart's as big as that of any jack in the woods; big as Abe Hall's; big as Poker Bill's. Put up your guns. Come and shake hands with my friends, Joe Jickers and Charlie Elmore. Then I'll sing."

Joe was equal to the occasion. He knew men by intuition, and he said just the right thing in the right way to each of the men who crowded up. The hand-shaking over, Bradford said, "Now, boys, close right up, and any fellow that knows the song I am going to sing, pipe up, too." He sounded the note on the little organ, and, standing under the great old trees, he, a homeless man, led those homeless men in the dearest of all songs to a man who has once known what the word home means, "Home, Sweet Home."

There was dead silence under the pines when the music died away. In that hush Horton's voice, low, sweet, tender, began the old prayer whose first words are, "Our Father." Then, "Good night, jacks," he said. "Don't fight tonight. Let the cards go tonight. Tomorrow's Sunday, and I want my friends here to see you all sober in the morning. Will you promise?"

"You bet!" came back the roar from all around him as he turned to go with Joe and Charlie to their bunkhouse, a much surprised but very happy man.

CHAPTER XXIX.

TIDINGS FROM THE FOREST

WHEN, LONG after midnight, Bradford Horton left his friends and departed to his own cabin, he was informed of all that had happened in Prestonbury since his departure. He had learned for the first time of his mother's death, and of its important consequence to him in Mr. Elmore's change of attitude.

"He knows now," his thoughts ran as he sat down alone in his lantern-lighted hut, "he knows how unfair he was, how cruelly hard he was and how absolutely true I was. Eleanor always knew it. Bless her dear heart! She believed in me in spite of her father. Ah, well, we might have been very happy, she and I, in that house on Branscombe's point. It can never be now. Now that I'm free, as far as her father's concerned, to tell Antigone I love her, I'm not free in another way. I mustn't ask her. I cannot ask her to come to a log cabin in a forest, and here's where I must stay, for here God sent me. I could tell Professor Dragham now to what I was called; I've enough 'sum of direction' to show it."

Then, as the face of his dreams rose before him, wistful pleading in the lustrous eyes, he dropped his head on his arms on the table with a groan.

"Oh, Antigone, am I breaking your heart too? I'm yours; I'll always be yours. But I cannot leave my work even for you. It may be thus God will have me atone for my father's sins. But, dear one, it's far harder to give you up when it's only at the word of my own conscience, of my own will, than when circumstances forced us apart. God is stronger even than your father."

For a moment he sat so, then rose resolutely. "This will not do," he said. "I have work to

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THE SUNDAY SCHOOL

May 25, 1913—Joseph and Benjamin

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Genesis 43. Golden Text, I. John 2:10: He that loveth his brother abideth in the light.

Blood runs in a single channel. The slightest deviation is likely to create complications farther on. Such was the disaster that came to Israel. There were two channels when there should have been but one. No roof was ever spacious enough for two houses. Israel had tried it. In one house lived Leah and in the other Rachel. The result was two halves of a home rather than one complete home. Joseph was a half brother to the other ten. The father should have loved all his sons equally well, but he didn't. The love that he bore Rachel was perpetuated in her children. This the other sons saw and resented. That Joseph, however, should have suffered for his father's sin does not seem to accord with our sense of justice; but God's ways are not ours, and the end did not fail to justify the means. The purpose of all history lies revealed in its closing chapter. But the reader becomes impatient. He judges from partial knowledge and thus misunderstands God.

Joseph's Purposes Were Gentle, Though His Dealings Seemed Harsh

Joseph's treatment of his brothers was after the same plan of God's treatment of him. His purpose was godlike, although the process at times may have appeared as unjust and cruel. Joseph's accusation that his brothers were spies, his detention of Simeon and the condition that Benjamin must accompany them else they could never again see his face, seemed arbitrary and unjust, but these actions were evidences of a love which even his own father could not comprehend. And so we try to think of God's dealings with us. At times it may be hard to believe they are only good, but faith would lead where we cannot see. Such is religion applied to life. Many seem to regard their faith as bringing immunity from the reverses that come to others. Service to them is a contract with God. They give so much for an equal amount in return. Then comes adversity and with it the soul sickening thought that either God is not, else he is unjust. But God has not promised immunity from suffering. "In the world ye have tribulation," says Jesus, "but be of good cheer; I have overcome the world." His strength is to become ours. The mountain may not be removed, but we shall have strength sufficient to ascend it. Nor is the element of punishment always present. Joseph was not punished but tested. But for our reverses we would never know what God is.

The time came when a second visit must be made to the land of Egypt. The first supply of bread was only temporary and five years of famine were yet to come. God gives no man sufficient grace at one time to last him all through life. The Christian who is better at his conversion than he ever becomes again has good grounds to doubt that he ever was converted.

"Give us this day our daily bread" is the one prayer that all must offer. Jacob was a man of precaution. He knew that the bread supply would soon be exhausted, so he ordered his sons back to Egypt for the second time. The second time is often more difficult than the first. The element of speculation is eliminated and reality faces us at the very outset. So it was with the sons of Israel.

Jacob Is Tried to the Very Limit of His Strength

The conditions imposed were of the hardest kind. Benjamin was now a young man, and without him they could not see the governor's face. This was the final blow that brought the patriarch to the earth. "Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me." Some have criticised the patriarch for his lack of faith, but Jacob was being tried to the very limit of his strength. He was wrestling with a power stronger than himself. Starvation was knocking at his door, and response was becoming more urgent every hour. Israel, although a man of faith, was also familiar with works. Memory of the means by which he would have appeased Esau came to him in his dealings with the man in Egypt. Costly presents and double the money found in the grain sacks made up an offering for the hard Egyptian with whom he was compelled to deal. But some things transcend money value. Benjamin must be included. "If I be bereaved of my children, I am bereaved." He had reached the end.

The second journey was but a repetition of the first, with additional complications. Wherever one goes he must take his conscience along. The past is always present. A guilty conscience ever predicts the worst. But the steward at the door gave the brothers assurance of peace. This steward, although possibly not a Hebrew, knew the language and appears to have been in the confidence of his master. It is always very difficult for a sincere man to act a part. Joseph was a brother and slowly the disguise began to disappear. The salutation was changed to suit the hour. "Is your father well, the old man of whom ye spake? Is he yet alive?" And then he lifted up his eyes and saw Benjamin, "his mother's son." Twenty years had passed since he had last seen him. The child had become a man, while Joseph had arisen from obscurity to the towering heights of political power.

All the Movements of Life Directed by Hand of God

But position cannot change relationship—brothers are brothers to the end of time. "God be gracious unto thee, my son." It was all that he could say, but Joseph saw in the young man what no historian could describe. The features of his mother still lived in that youthful face, and the scene by the wayside came back with all the force of unforgotten love. Joseph retired to his chamber and was a child again. The table was soon prepared and each given a place according to his birthright, all save Joseph, who, as an Egyptian, ate by himself.

God no more creates the workman than he does his work. The workman's body is no more a piece of mechanism than is his life. We act from will or impulse, only to learn that God sat behind the curtain and directed all from the very first. Such is the teaching of Joseph.

The Lesson Verse by Verse

By Hermon D. Jenkins.

Analysis—There must be more than one interview with the Ruler before men in need understand him. But the suppliants get more than they ask for. Their presents are ignored but their persons are treated with honor. Forgiveness is crowned with such a feast as only royal favor can bestow.

The first seventeen verses of this chapter constitute the connecting link between this lesson and the one which preceded it. We remember that Simeon had been left as a hostage in Egypt by the command of Joseph, who knew that in this way he would secure a second interview with his older brothers and probably procure the presence of Benjamin, toward whom his heart went out tenderly. The food the brothers had bought in Egypt was nearly gone and the famine was not sensibly relieved (vs. 1-2). It would be needful to repeat the journey and once more to intercede with this agent of Pharaoh for enough to keep soul and body together. But when Jacob urged them to make the second trip they responded that it would be useless unless he was willing to send Benjamin with them (v. 3).

It was only after many disputations that Jacob consented to the arrangement (v. 13), and then he instructed them to take a present of such little as the land now produced (v. 11) to propitiate this strange vicegerent whose next demands no one could foresee.

To the surprise of the sons of Jacob they were received with every mark of honor and found themselves on their arrival in Egypt the guests of the prince at his own private house (v. 16). Before they were aware of his intentions they were brought to the court of this powerful ruler and, in no little trepidation, they awaited the next move.

Verse 18—Whispering among themselves, the sons of Jacob made up their minds their detention was all on account of the money which somebody had put into their bags, the money which should have been kept as pay for the grain they bought (ch. 42:28). They had never felt easy about that. They knew how often such tricks were played in the Orient, one man hiding stolen property in another man's belongings in order to make up a case against him.

Verse 19—They got hold of the chief steward of Joseph's household and tried to explain to him their fears and to prove their innocence, since they had brought the money back with them untouched.

Verse 23—But this officer appeared strangely indifferent to the whole transaction. He said: "Don't worry about that. I was paid all right. I received your money. Whatever you found in your baggage you had better thank God for and keep still about it. If nobody makes any fuss you don't need to." And before they had time to guess what was in reserve for them this same man went out and brought in Simeon!

Verse 24—Wonder of wonders! They were received as distinguished guests. They were ushered from the outer court to the inner house and found preparation made for their comfort such as they had never been accustomed to at home. Besides, the beasts of burden on which they had come were sent to the stables and fed with grain to which the poor creatures had long been strangers.

Joseph Ignores Presents in Interest in Brothers and Their Kin

Verse 26—The brothers were much occupied with the present they had brought, a poor and trifling thing, we may be sure, considering their long distress, Even in the days of plenty there was not much in Canaan that a prince of Egypt would desire. Yet how many men flatter themselves that when they become Christians they give the Lord of glory something well worth his grateful acknowledgment!

Verse 27—So far as the narrative informs us, Joseph never looked at the present, but was interested only in themselves and their kin. He did not seem to set much store by their gums and wild honey and few mountain nuts. The prodigal who went back to the father's house did not take any of the husks with him to give to his father. The sinner who comes to God empty-handed will perhaps the better realize the divine abundance.

Verse 28—Joseph inquired in more than a formal way after their welfare and passed quickly to inquire as to whether their father still lived.

Verse 29—But when he suddenly saw his brother Benjamin his reserve broke down, and to conceal his emotion he had to leave the room (v. 30). It was only by a supreme effort that he controlled himself and reappeared with the dignity becoming his position as a prince and host (v. 31).

True Forgiveness Is Never Satisfied with Simply Forgiving

Verse 32—The etiquette of the court was carried out after a fashion and the customs of each country strictly preserved. Nothing was permitted to happen which would mar the good feeling of the hour. The scene is a beautiful illustration of the character of forgiveness, but it does not equal that our Saviour gives us in St. Luke 15, in the picture of the son who had made life itself such a burden to his sire, welcomed back by that father to a more than regal banquet. For our own part, we can be quite sure that our forgiveness of an enemy has not been all it should be if it contents itself in not doing harm and fails to seek means of doing good to one who has formerly injured us.

Verse 33—While the company was divided into groups, those groups were not suggestive of any favors except such as rested upon custom. All were treated alike, except the youthful Benjamin, toward whom Joseph was drawn by natural feeling of fraternal affection.

Verse 34—It seems to have been the object of Joseph's feast partly to give himself time to study his brothers, of whose sincerity and penitence he was not quite sure, and partly to break down their timid reserve which might stand in the way of the plans he was forming for the future. Before God can do all for us that he would do we must learn to trust him without reserve and without fear.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning May 18, 1913

TOPIC—The wise steward. Luke 12:42-48.

This parable is given us in two entirely different settings, here and in Matthew 24:43. It is evident that Jesus held this exhortation to watchfulness and fidelity to be of so great importance that he repeated it at least twice during the latter end of his public ministry. It is just as evident that Peter was so confident of his own fidelity and watchfulness that he felt no need of this exhortation. And it is Peter's word of interruption in verse 41 that called forth the warning of his Master.

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"Lord, speakest thou this parable unto us, or even unto all?" Peter's question doubtless refers back to verse 37, where Jesus says: "Blessed are those servants whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them." Peter likes the prospect of such ample treatment at the hands of his Lord. But he wonders just how many of Christ's followers are to be so dealt with. When Jesus speaks in parables he ordinarily addresses the multitude. Are they all to be included among those watchful servants, who will be thus rewarded? If so, there is a danger that the favor may be somewhat attenuated by being so widely spread around. But perhaps Christ means to restrict his favor to the twelve. In this hope Peter puts his question.

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But Jesus does not like this question. It assumes too much on Peter's side, namely, that he and his associates will surely be found to be watchful servants, and that they need have no other consideration than the extent to which their Master's favor is to reach. The former parable was not simply one of promise of a reward for faithfulness, it was also an exhortation unto faithfulness. But lest the exhortation should be overlooked in the promise the Master adds this discourse from which the parable of the wise and faithful steward is taken. Jesus answers one question by asking another, which tells Peter not what he wants to know but what it is important for him to know.

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The steward of Roman times was a slave who enjoyed the special confidence of his master, and who was intrusted with the management of his master's property and the expenditure of his master's income. He had other slaves under him for the right conduct of his office. He appointed the duties and controlled the activities of the rest of the family, whether at the town house or the country villa.

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The duties of the steward were specially onerous and responsible whenever the master might absent himself from his estate. There was then no eye to observe his conduct, and no appeal from his decisions. If he were not a wise and faithful steward he might easily forget that he was a servant at all and think himself to be the master.

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And this is just what happened in the case of the faithless steward. He presumed upon the continued absence of his lord, and practically persauded himself that there never could be any reckoning for his conduct. He began to abuse the other servants, to be cruel and self-indulgent, to be drunken. His confidence in his impunity increased with his descent into wickedness. This is the characteristic folly of sin.

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The exceeding deceitfulness of sin is one of the recurring themes of the Bible. The need of watchfulness is one of its constant admonitions. We are bidden to guard our lips, to guard our hearts, to guard our thoughts. It is so easy to fall into sin unawares. We intend to be truthful; we love truthfulness. And yet some day we are a little too confident of our strength and rectitude, a little too desirous to gain an end; and before we know it words have passed beyond our lips which have conveyed a false impression to the detriment of our brethren and the injury of our souls. We intend to be honest; we love uprightness and hate graft. And yet in our cramped circumstances our thought has lingered too long over the delights of a life with plenty of money. We have insensibly grown to love money. Sudden temptation to quick wealth has been presented to our eyes. And we have fallen, the victims of the very sins we once so loudly condemned in others. We love purity and hate uncleanness. And yet we have not resolutely thrust aside the sensuous images that have arisen in our minds. We have harbored evil thoughts, and even welcomed them. And nothing remains between us and the hour of our fall but a sudden, swift temptation.

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This is the experience not of the exceptional man but of multitudes of the men who stand close around us. If God has kept us pure and true we should rejoice with trembling and give him thanks for the power of an unstained life.

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No man who falls ever intended to fall. Most men, just before their most signal overthrow, have thought themselves too strong to fall. Peter did. And the warning to watchfulness and fidelity is never inappropriate.

Even the best of us are only half awake to our dangers, and less than half awake to our duties. We are often actually drunken, when we should be alert and attentive to our Lord's business, steadfastly watching for his return.

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Woe to that servant whom his Lord shall find faithless. What the full meaning of the figure of the stripes may be we cannot here determine. The servant who knew not his Lord's will was responsible for not knowing, and he was punished. His punishment was indeed less than that of the servant who knew his Lord's will and did it not; because his sin was less. But every transgression of his Lord's will, great and little, will meet with its full penalty in the day of reckoning.

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Do we desire to be strong? Then we must be watchful. Do we desire to be honest? Then we must be watchful. Do we desire to be true? Then we must be watchful. Do we desire to be pure? Then we must be watchful. Do we desire to be worthy of our blessed Lord's approval and glad commendation? Then we must be watchful. And above all, blessed is that servant whom Christ has placed over a congregation of his fellow servants, that he may give them a portion of bread in due season, and whom, when his Lord cometh, he shall find so doing.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

May 25, 1913

THE GOSPEL AND LABOR

TOPIC—Mission work at home and abroad. V. Industrial missions. Acts 18:1-6.

The strength of the church is the everyday man who labors. Though the rich man may do his part, the Christian ministry understands full well that it is the small, regular gifts of the workingman rather than the contributions of the few large givers which pay the expenses of church work. This is true on the financial side. It is doubly true on the side of service and worship. The great bulk of the church membership of North America is made up of workingmen. The best friends and followers of the Nazareth Carpenter have ever been the men who toil.

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One of the finest of all poems of labor is Henry van Dyke's "Toiling of Felix." These extracts may stand by themselves:

"Every mason in the quarry, every builder on the shore,
Every chopper in the palm grove, every raftsman at the oar,

"Hewing wood and drawing water, splitting stones and cleaving sod,
All the dusty ranks of labor, in the regiment of God,

"March together toward his triumph, do the task his hands prepare:
Honest toil is holy service; faithful work is praise and prayer.

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"They who tread the path of labor follow where my feet have trod;
They who work without complaining do the holy will of God.

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"This is the gospel of labor, ring it, ye bells of the kirk!
The Lord of Love came down from above to live with the men who work.
This is the rose that he planted, here in the thorn-curst soil:
Heaven is blest with perfect rest, but the blessing of earth is toil."

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"The Great Catastrophe of 1913" is what Dr. Charles M. Sheldon called a brilliant allegory which he published recently. It pictured the gradual palsying of the hands that labored. This strange affliction spread from man to man, until all the hands that did the world's work were useless. In kitchen, mill, shop, mine—wherever men and women toiled with their hands this mysterious epidemic spread. When soft-handed brain workers and employers tried to take the place of the laborers, they, too, became afflicted. All the machinery of civilization was stopped within a week. Then, in the darkness of this unparalleled calamity, the world learned how dependent it is on the manual worker. Dr. Sheldon's dramatic allegory was a unique tribute to the part industry plays in life.

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On the mission field, as everywhere else, Christianity has to do with men who work. In some lands, notably in India, the missionaries have had to train their converts up into new forms of self-support. Rejected from their old relationships because they have become Christians, these natives have to be taught other industries. Thus it is that in India especially there are a great many industrial missions, some of which are almost wholly self-supporting.

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"Ascend a step in choosing a friend" is the wise saying. The choice of Christ by multitudes of pagans has resulted in their rising to a new and higher plane of life. The case of Christian Indian sons of outcaste fathers who become converts is in point. There are young men in the government service in India today whose stimulus to new life and whose education were secured through the missionaries, who are making more money in a month than their fathers made in a year. They have risen above the old despised caste and have become honored members of the community. With them, as ever, the gospel has meant largeness of life as well as newness of life.

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The old cry "rice Christians" is seldom heard nowadays. It once was freely charged that Asiatics became Christians only for gain. The strength and self-support and benevolence of the native Christians are a sufficient answer to this. On the whole, the converts on the mission field give more, relatively, to the work of the gospel than the Christians in the home land.

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The lacemaking of Armenia, China, India, Japan and Korea—immense industries, which now support tens of thousands of persons—was taught to the natives by missionaries, Protestant and Roman Catholic. This is but one instance of the introduction of new vocations by the representatives of the gospel. It was a missionary who invented the jinrikisha, that indispensable vehicle of Asia, which has given employment to hundreds of thousands of men.

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The gospel has business with all of man, as well as with all men. It imparts self-respect and habits of thrift and industry, so that, for instance, in Korea today the difference between the Christians and the heathen is apparent at a glance. "If any man is in Christ he is a new creature"—all the way through.

Entrance to the Campus, with a Glimpse of Some of the Buildings

Reaching to High Standards at Wilson College

A Pennsylvania School for Young Women Putting Genuine Educational Quality Back of Its Diploma

BY OLIVER R. WILLIAMSON

YOUR DAUGHTER is to enter a world different from that which presented itself to her mother when she reached womanhood. This is obviously an age of woman's recognition. Regardless of views regarding suffrage, she is claiming for herself and is being granted the privilege of living her life in its proper completeness, and the right to a life preparation that shall equal in its standards the education provided for men.

Higher education for woman, now so long accepted as desirable, has done much to foster this movement, and itself has been fostered in turn. Your daughter is quite certain to find her school, wherever she may go, evidencing a stronger educational conscientiousness than her mother discovered in her alma mater. If she seeks an institution providing something more than high school, but something less than a full college course, there is less likely than ever before to be a misleading pretense; the school is frankly a "junior college," seeking in straightforward fashion to fulfill its promises, but not promising beyond possibility of fulfillment.

Modern School Must Fulfill Promises

The institution, on the other hand, that proposes to give your daughter a complete college course is equally bound to give evidence of its just claim to that distinction. There are not many woman's schools in this class, and there is yet some confusion in the minds of parents and students with regard to their exact status. A careless decision is easier than a careful one. But if your daughter's diploma is to stand for real thoroughness, is to be something of which she will have increasing reason to be proud as the years go by, you must find assurance before her precious hours of school life are invested.

The inauguration early last year of Miss Anna J. McKeag, Ph. D., as president of Wilson College was a notable event. Every one of the hundreds of Wilson's alumnæ must have thrilled with pride to read of the proceedings which drew to Chambersburg such a distinguished company—Dr. van Dyke from Princeton, the president of Wellesley, a host of other prominent college heads and representatives, officials and dignitaries of various sorts. It was a fine tribute to the institution and its new president. It was a great day for Chambersburg. But was it a mere passing gala day? If so, Wilson and its friends might well have devoted the time to other purposes. Let us see.

Viewed in relation to Wilson College's present and future, the joining of Miss McKeag to the institution—if one may so refer to the association—meant that high educational ideals are continuously to be made real at Wilson College. As professor of education at Wellesley College, Dr. McKeag had gained a reputation as an educator which she would scarcely have jeopardized by assuming responsibilities with a school which could not gain and hold the best standards. Happily, Wilson's career of four decades has led quite logically to this situation, and President McKeag finds herself in position to meet the responsibility placed upon her.

In the Famous Cumberland Valley

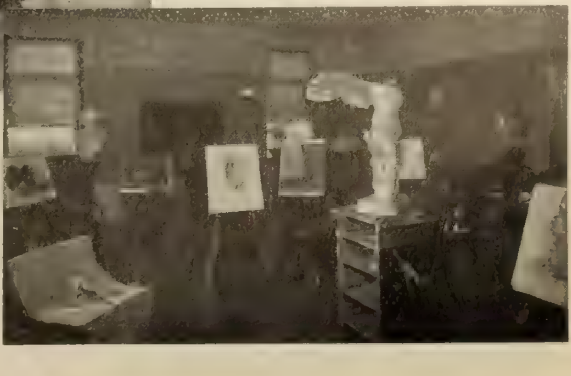
For a century and a half the fair Cumberland valley has been the abode of a thrifty, sturdy people who have clung tenaciously to the homes there established through the energy of the first comers. Rocky hillsides as well as the fertile depressions have been made to yield their portion year after year. Large fortunes have not been gained, and thousands of the younger folk have perforce gone forth to find futures elsewhere—many of them to earn wealth and distinction. But a characteristic substantiality shows almost universally, in this famous section, what may be achieved by intelligent persistence. Even the farmhouses from which go forth the plowmen to test their shares on what prairie farmers would consider impossibly stony hills are models of comfort and permanence.

Years ago Colonel A. K. McClure, famous as an American journalist and scion of the indomitable Scotch-Irish stock that survives in this region, built himself a beautiful home on the outskirts of Chambersburg. In time he found himself no longer able to make use of it, and the mansion became the home of Wilson College in its beginning. This structure, still a part of the equipment, is as perfect today as it was forty years ago. Donald G. Mitchell—known to an older generation of readers as "Ik Marvel," and who was also a landscape gardener—laid out the campus; and the present-day visitor finds no fault with his ability.

We cannot here trace the history of the college through these years. A dozen buildings are now required for its operation, and the fame of

On the Conochocheague

Busy in a Laboratory, Science Hall



A Corner of the Art Studio

A Student's Room

its work has been made secure in the splendid lives of hundreds of women who have enriched many sections of America with their presence. Educationally the institution has maintained a consistent relation to the development of the country in general and of the immediate East to which it has given special service. The final elimination of a preparatory department and insistence upon requirements that insure a homogeneous student body mark developments that mean much to the future of the college and its graduates.

Dr. McKeag, coming from her responsible position at Wellesley—an institution that cannot accommodate all who seek admittance—has admirably organized the work at Wilson. The secretary of the college, Miss W. J. Criswell, cooperates with the president in the administration of academic matters. Under the efficient direction of G. H. Bartle—with a strong executive board in cooperation—the business management constitutes a department properly separate from the purely educational functions of the school. The intimate personal attention to the students so important in a school for young women is especially the province of the registrar, Miss Frances L. Knapp, for a number of years associated with Ferry Hall, Lake Forest. Sympathetic relations between instructors and students are readily evident even to the chance visitor, and Miss Knapp's work does much to foster the "family" feeling that binds the young woman with ties of love to her temporary home.

Thomson Hall—Illustrative of the Substantial Character of the Buildings at Wilson College

The faculty with which President McKeag is associated as leader would well justify a more definite discussion than is possible here. Miss Adelaide Bird, head of biology, is, for example, a recognized scientific authority, her privately created herbarium being one of the best in the country. Miss Macmillan, Miss Scott and Miss Murray, representing English, history and economics, and psychology and philosophy, came to Wilson with exceptionally good preparation and experience—which may be asserted also of Miss Green (physical science), Miss Criswell (Latin), Miss McComb (German), and others, including Miss Donaldson (English), Miss Bancroft (Greek), Miss Hafer (biological science) and Miss Ingram (physical science).

Miss Bowerman (Latin) holds degrees from Mount Holyoke, University of Rochester and Bryn Mawr, has studied in Bonn and Rome, and was formerly head of the Latin department at Western College. Miss Syvret (French) was also at Western, after an earlier experience at Wilson, is a B. A. of Mount Holyoke and studied at the Sorbonne. Miss Andem (education and French) was graduated with high honor at Wellesley. Miss Voss, who has mathematics during Miss Davison's leave of absence, is an experienced teacher and a graduate of Teachers' College at Columbia.

One of the Twelve Buildings—A Representative Dormitory

Dr. Mansfield's Special Work in Music

The conscientious purpose in which the music courses are conceived has demonstration in the acceptance of the leadership of this department by Dr. Orlando A. Mansfield, late examiner of the London College of Music. Dr. Mansfield has too many degrees to enumerate in form here; he is a fellow of the Royal College of Organists, the author of a "Students' Harmony," now in its seventh edition, and in 1909 was president of the Free Church Musicians' Union of England. Under Dr. Mansfield's supervision a four-manual organ is to be built this summer—the finest organ in this part of the country. Dr. Mansfield is not only an organist but a pianist, composer and writer of accepted ability. Under his direction the place and character of music in church worship are bound to have special attention. He is ably assisted in the department by Miss Andrews, Miss Bashore, Miss Schumacher and Miss Senseney.

Physical Care a Part of College Courses

Physical culture is a recognized course in the school under the direction of Miss Salisbury, and the exceptional health of the students testifies to the value of the department. The water used at the college comes from an absolutely protected source on a mountain reservation owned by the state, the sanitary arrangements are fully modern and all the contributions tributary to healthful living are carefully guarded. The gymnasium is large and well equipped and is properly used in combination with abundant outdoor life.

One of the Attractive Cottages

In a community always dominated by Scotch-Irish it is quite natural that the religious element in the college should be so real that the question need scarcely be raised. The college itself is under care of the Synod of Pennsylvania, and its association with local churches has always been active. Rev. John Allan Blair, pastor of historic Falling Spring church, has long directed the Bible department. Feeling constrained recently to give up this addition to other duties, he has now retired—though still active as a trustee—and is succeeded by Rev. Edwin H. Kellogg. The young women's religious organizations are active and chapel services bring together all the students. The sororities that were for a time in being are to disappear with the graduation of their present members.

The Wilson College campus lies at the north of the fine old city of Chambersburg, sloping down to the winding Conochocheague creek. The buildings, all of excellent character and well maintained, include Music hall, Fletcher hall, Senior hall, President's hall, the gymnasium, Science hall, Frank Thompson hall, the president's residence, infirmary, the "Cottage" and the observatory. The dining hall, well lighted and charming in its tasteful decoration, seats 225. In the exceptionally fine auditorium there are seats for 500, a large pipe organ and two smaller practice organs.

Full College Work at Moderate Cost

Thus briefly we have delineated the outstanding features of this school which is bravely adhering to its ideal of a college training in its true sense. Its leadership, its faculty, its courses and its equipment will, we believe, stand the test of any proper consideration and comparison. To make such provision for the young woman of America, at a cost to her so much less than that demanded by the other schools of the high educational class, is an undertaking of great moment to this Christian college. This is especially to be said because the institution is not benefited from an endowment such as it ought to have and must have.

There is room in America's educational system for many kinds of schools; what may be insisted on is that each shall give the very best possible within its accepted limitations. In the West as well as in the East—and in the South, too—there is many a young woman who wants the best education to be had, and who will find here what she seeks and what she is able to have. She is quite sure to discover, when she comes, that Wilson is living up to its pretensions, and she is equally certain when she goes to have the gratification of knowing that her diploma stands for a fully realized college education.

MISSIONARY WORK

Two New Men for the Foreign Board

The Board of Foreign Missions is now transacting business of three times the expenditure it was supervising twenty years ago, and the scope of its activities in the education of givers at home has increased quite as much as the extent of its work abroad. Yet the executive force, now as then, consists of only four corresponding secretaries. The only extra aid which has come to the secretaries to bear these enlarged burdens is the service of two assistant secretaries, Russell Carter and Dr. Orville Reed. But now that the united missionary campaign looms up ahead, in which the Foreign Board is to join hands with the Home Board, and the Presbyterian Church to join hands with other evangelical denominations in promoting a nationwide "every-member canvass" for benevolences in March, 1914, it becomes absolutely necessary to increase the staff further in order to take care of the missionary conference that is to be held preliminary to that campaign, and other forms of cooperation to which the Foreign Board has committed itself.

In this exigency the board has been grateful to avail itself of the services of two ministers of the younger generation, who both were hindered by personal circumstances in their wish to serve in the foreign field, and who are therefore glad of the opportunity to give their time and strength to the same cause at the home base. These are Rev. William P. Schell, who has been for the last seven years pastor at Seneca Falls, N. Y., and Rev. George T. Scott, who has been assistant chaplain of Hampton Institute. Mr. Scott had experience of foreign work in three years' teaching at the Syrian Protestant College at Beirut. Both these men are ready to enter on their new relations at once, and are confidently expected to manifest power and proficiency. It is a special gratification that they enter the board's service under special arrangements which make only a very inconsiderable addition to the salary list.

"All Aboard!"—A Missionary Company in Korea

This party includes Dr. Bigger, Mr. and Mrs. Roger Winn and their two children, Mr. and Mrs. Chester Fuson, and son, and Mrs. R. K. Smith. The picture is printed by courtesy of President Culberson of Emporia College. All the missionaries are Emporia graduates. Mr. Smith took the picture.

31
SPECIAL CLASS

Where Protestantism Was Unheard Of

Rev. Thomas E. Barber, missionary at Medellin, in the republic of Colombia, South America, when recently on an itinerating tour to Antioqui and Frontino, entered territory where no other Christian church than the Church of Rome had ever been heard of. In Frontino many citizens welcomed privately Mr. Barber and his companion, Senor Navarro, but they advised the missionaries that it would not be safe for them to hold services in the town because of the number of fanatical people through the country roundabout who were entirely subject to the control of the priests. But these citizens urged the Protestants to come again soon, saying they felt sure that public sentiment would defend them in holding meetings when they revisited the place.

At Antioqui a greater breach had occurred between the populace and the priests, because the priests had refused to receive to the confessional any citizens identified with the liberal party. Inasmuch as local liberals included some of the foremost men of the city, this gave the Protestant visitors very influential patronage. The mayor and local congressmen gave them a warm welcome, and Messrs. Barber and Navarro were able to hold services two nights. At San Jeronimo on Sunday, however, the experience at Frontino was repeated, since the mayor advised that an open air service would not be safe. The priest had even forbidden the people to give the American and his companion a place to sleep, but finally about 9 o'clock in the evening they obtained lodging. Mr. Barber had already retired, when to his amazement he was awakened by voices in the house, and descending the stairs, he found a hundred people crowded in the rooms asking him to preach. He complied, and the people not only listened respectfully but urged his early return.

How Koreans Observe the Communion

Dr. Thornton A. Mills of Schenectady, traveling in Korea, writes interestingly of observing communion service in the new Second church at Taikü. This congregation has just been organized as an outgrowth of First church and has an attendance of about 300 at each Sabbath service, though the congregation in First church downtown seems to crowd its building as much as ever. Koreans taking the communion sit upon the floor in native fashion, crowded so close together that it is almost impossible for the elders passing the elements to move among them. Nevertheless, the communicants do not pass the elements among themselves. The average communicant does not even take the cup into his own hands, but drinks as it is held to his lips by the elders.

Part of the communion service was the reception of catechumens into the full membership of the church, while a large group of new believers were enrolled as catechumens after they had been examined in regard to their attendance on services, Sabbath keeping, Bible study and Christian living for six months previous. Dr. Mills observed with interest the ministry of the phonograph, which in many churches renders sacred solos as a regular part of the worship.

Missionary for a Third of Each Year

Rev. Edwin M. Haymaker of Warrensburg, Mo., was for fifteen years a missionary in Guatemala, but has found it impossible in recent years to live in the country all the year around. During the last winter season, however, he has spent four months in Guatemala in entire comfort, and now believes that it will be possible for him to serve the mission for that length of time each year. Rev. William B. Allison, the present director of the Guatemala Presbyterian mission, regards his help so valuable that he seeks now to raise a special fund which will enable Mr. Haymaker to carry out this program. Mr. Allison says: "There is hardly another missionary in the field who understands the people and their language as he. He doesn't have to be furnished with equipment and a home in which to live while here, and doesn't have to spend several years acquiring a working knowledge of the language. He can drop into any position on the field the day he steps from the train and fill it. We feel it is the part of Christian business and common sense to take advantage of this opportunity."

Christian Conference in Bangkok, Siam

"We have just finished three days of conference, a meeting for Christian workers of Siam," writes Miss Annabel Galt. "The railroads make it possible to have delegates from four outstations—Petchaburi, Rathuri, Prepatone, Pitsanuloke. The subject was 'Sowing the Seed,' and that thought was carried throughout. The number attending the largest session was about 200. Of course the total attendance was much more, for people in Bangkok were not as a rule regular attendants. To me the most impressive parts were the addresses which pointed out the unoccupied fields of Siam; whole provinces without any kind of Christian work. That showed Siam's needs in a vivid way."

Turning Away Students at Shantung

A recent letter from Shantung brings the news that "the unique opportunity of Shantung Christian University has just been freshly emphasized at this spring's opening, when in addition to the usual quota of Christian students sixty non-Christian students came crowding in from all directions, and upwards of fifty others had to be turned away for want of room to accommodate them."

Missionary Brevities

—Dr. Franklin E. Hoskins reports that two-thirds of the work of the manuscript and plates of the new reference edition of the Arabic Bible is now completed. The New Testament was recently printed at the end of seven years from the beginning of the undertaking.

—The special China bulletin No. 2 of the Board of Foreign Missions, just issued, carries on its cover an exceedingly interesting picture of the Christian congregation at Tsingtau standing before the church building there. In the middle of the group stand Dr. Sun Yat Sen and his family. The picture was taken on a recent Sabbath when Dr. Sun was in Tsingtau, and refusing all business affairs attended church instead in the little local mission station.

—A rather amusing example of the indifference of Chinese Christians to the denominational distinctions which prevail in America is reported from the union theological seminary which has been established in Nanking. As a basis of the union it was agreed that each mission would maintain a separate class for teaching its own denominational polity. But the students won't stay divided into these denominational classes. Presbyterians go into the class which studies Methodist discipline, and Methodists attend the class engaged on the Westminster Confession. The students want to know all about all the churches.

Board Notes and Announcements

—To Room 48, Chicago, Friday morning brought missionaries from Siam, Central America and Persia. Miss Rumsey of Lake Forest, who led the meeting, thought great blessing would result if all who criticise "The World in Chicago" would pray for it instead. Mrs. C. R. Murray of Resht, on the Caspian sea, told why missionaries in Persia do not get discouraged, even though baptisms are few and the proportion of the number of children in their schools to the thousands outside is small. Mrs. Allison of Guatemala read a letter from a fellow missionary there and rejoiced that more are appointed to go out in July. Dr. Shellman of Pitsanuloke told of villagers in Siam being reached without difficulty after the life of one of them had been saved by surgery; also of a whole family becoming Christians when prayer and care had saved a member whom the spirit doctors could not help, even though they were allowed to practice in his hospital. There should be forty-four instead of four missionaries at his station if the proportion of one to every 125,000 of the population is to be reached.

The Open Hearth

A Rejoinder from Dr. Fox

May I call the attention of The Continent to the following notable words from an article on "The Virgin Birth of Our Lord," by Dr. Charles A. Briggs:

"All of these doctrines are trembling in the balance in those very minds which doubt or deny the virgin birth. Those who give up the virgin birth will be compelled by logical and irresistible impulse eventually to give up all of these."

By "these doctrines" Dr. Briggs has just explained that he means the principal doctrines of the Christian religion, such as the incarnation, the atonement, the resurrection and the ascension of Christ. The fact that Dr. Briggs does not accept our confessional teaching as to the full inspiration of the Bible ought not to prevent us from acknowledging our deep debt of gratitude to him for such words. They have a direct bearing on your own comments on our "protest" in your issue of May 1, for Dr. Briggs brings into clear light what you ignore—that not only formal and positive denials but doubts are exceedingly perilous, and unless removed are sure to issue sooner or later in a denial of the faith.

It is surprising that The Continent should seem to treat this and the related doctrines which were "doubted" as merely academic questions which the church may safely intrust for settlement to the frivolous pedantry of skeptical critics, although its settlement indirectly involves among other things even the chastity of the mother of our Lord. May Dr. Briggs recover his health and live on to confute, if he cannot convert, the "doubters" or deniers of the virgin birth and to put to flight the armies of the Ritschlians.

I cannot now comment on your highly colored and thoroughly misleading praise of the papers and oral statements made by the candidates. Some of them were better than others. All of them showed in the background good family training marred by later false teaching—showed it not only by positive statements in some cases but much more by the hesitations and modifications and omissions by which orthodox phrases were made to cover up Ritschlian heresies, no doubt held more or less unconsciously by the writers.

If you wish your readers to know the truth, publish these statements in full. I can furnish you with copies of them if you so desire. I can only take time for one statement, as follows, from the paper of Mr. Bird:

"Person and Work of Christ—I believe that Jesus Christ is the Son of God, that he was definitely aware of his Sonship, and that he had confidence in his ability to make full use of that relationship. I believe that there was manifest in him all of God that could be revealed in a complete human life, and that God is thus Jesus-like in every particular. In his dwelling among men we behold the final revelation of God in history; in his return to the Father we are brought, through him, into fuller fellowship with his and our God."

"All of God that could be revealed in a complete human life." There you have the poison germ of essential Unitarianism planted deep in the plastic mind of this attractive young man—planted deep by whom? Whatever doubts you may have about the doctrine, there is little room for doubt about the authors of this false teaching.

A word more on the question of honesty in the use of creeds. It is not a bad sign that the editor of The Continent and the authors of the presbytery's answer both wince under what they regard as the implications of the protest on this point, though there was no direct charge of conscious dishonesty made in the protest, and there was not intended to be. But there is a grave question which cannot be evaded. As the editor of The Continent has seen fit to pass so severe a judgment on the protestants, it would seem fair for me to ask him two questions, for his own words naturally suggest them:

1. Two of the candidates stated plainly that they had no hesitation in using the apostles' creed, though they "doubted" the actual fact of the virgin birth. Does the editor of The Continent regard such a use of this creed as one that God will approve and bless?

2. Is the editor of The Continent prepared to affirm for himself his own personal faith in the actual historical fact of the virgin birth of our Lord?

These are specific questions. May I hope for an explicit answer in your columns?

JOHN FOX.

The Lord's Prayer Sufficient

For several months I have been impressed with the conviction that two short sentences from our Lord's prayer will reduce human depravity and human suffering enormously, provided people would live with the purpose of securing for all what they ask for themselves.

If when we say, "Give us this day our daily bread," we will see to it that our employees and neighbors all have righteous treatment and living wages, and if in addition to praying, "Lead us not into temptation, but deliver us from evil," we will reasonably endeavor (for the protection of our neighbors as well as ourselves) to see that evil temptations are kept at least from young people, or better yet, totally suppressed, and that help is extended to the victims of evil, we shall do much toward solving the social evil and the temperance problem.

It is my firm conviction after seven years' study and work on the subject that the above two petitions from our Lord's prayer are the guides which will lead us to a greater success than any other plan of action in all the range of theory or practice that have come to my experience.

WIRT W. HALLAM.

Good Work with Graded Lessons

As a Sunday school teacher of twenty years' or more experience, I must express my distress to hear that there is a chance that our new graded lessons are likely to be taken from us. They have been an inspiration to me and many others in and outside our school. I have been teaching the intermediate course and, while the first years of it may be couched perhaps in too difficult language for the scholars' age, that is a mere detail which will be easily changed, while the whole scope of the four years has been a keen delight to my girls, exactly adapted to their period of life, and a wonderful eye-opener as to the history of God's people from Abraham to our own time. I shall not soon forget the interest my scholars took in the post-apostolic and reformation lessons. Their love for the Presbyterian Church was awakened then. The wonderful lessons on the life of Christ this last winter have been so suggestive and of such a character that each Sunday I have been able to bring home to their hearts and consciences the central thought of the day, and it is certainly no accident that my whole class has joined the church in these years and that we have had unusual religious interest in our school.

But I do not speak of the intermediate lessons alone. The beautiful lessons, admirably adapted for the kindergarten and primary ages, are helping young mothers in their homes to begin with their youngest children a study that will give the coming generation a good foundation of biblical knowledge, something the present one certainly lacks. As to the senior lessons, I am told they are equally adapted to the age for which they are intended. We have never had a real plan of instruction suited to the various ages of Sunday school children; can we endure to have it taken away in response to the clamor of those who seem to have given the subject a very partial investigation, judging from the objections that are raised by them?

E. H. NOYES.

The second summer term of the Bible Teachers' Training School in New York City will be from July 9 to Aug. 5. The courses of study will include analysis of the Scriptures, biblical theology and religious pedagogy. There will also be a series of lectures on missionary efficiency and a school for language study. The principal lecturers will be the president, Dr. W. W. White, Professor William Hoge Marquess, Dr. Lewis M. Sweet, Dr. Robert W. Veach, Miss Caroline L. Palmer and Dr. William I. Chamberlain.

Is He Worth It?

One of our aged ministers in answer to a letter from the Board of Relief and Sustentation writes that,

He has been in the Presbyterian Ministry fifty-eight (58) years;

He has sent his three sons into the Presbyterian Ministry;

His average salary has been about $450 ("My wife says nearer $350," he writes);

He is now eighty-eight (88) years old;

He receives from the Board of Relief and Sustentation $150 a year, though he is entitled to receive $400.

Is He Worth It?

When you have answered that question ask yourself another.

Is the Presbyterian Church Worthy of Him and His Ministry?

Do you want to help the church to help such men?
Do you want to help such men to help the church?

If you are interested write,

Ministerial Relief and Sustentation
WILLIAM HIRAM FOULKES, General Secretary
507 Witherspoon Building - - - Philadelphia, Pa.

HOT BISCUIT,

hot cakes, made with ROYAL Baking Powder are delicious, healthful and easily made.

Pan-Presbyterian Forecasts for Atlanta

(Continued from page 671)

upon the number of ministers as heretofore but upon church membership. If this is adopted the size of the Southern Assembly will be materially increased.

Home Board Issue Grows Less Tense

The U. S. A. General Assembly has been forecast from some quarters as probably to be the scene of animated contentions. This prediction is based principally on the notion that recent criticisms of the Board of Home Missions in New York will develop into a violent and heavily supported assault at Atlanta. But as the hour of meeting has drawn nearer, this prospect has appeared to be fading away. Disaffection has been formally expressed by only a handful of presbyteries—perhaps a half dozen at most—while two weeks in advance of Assembly more than fifty presbyteries had by definite resolution assured the board that its policy would be warmly supported by their commissioners on Assembly floor. So far as can be judged from popular indications, the proportion of these definite presbyterial utterances corresponds pretty well to the preponderance of sentiment in the church, and to the probable degree of support awaiting the board when it submits its case to the General Assembly. In Colorado Synod, where the most determined attack on the boards' methods originated, all the presbyteries except Pueblo have sent assurances of entire unsympathy with those criticisms, and even in Pueblo Presbytery a strong minority in the board's favor has expressed itself vigorously. Hope for an entirely agreeable adjustment of all this question in General Assembly is heightened by the certainty that Dr. Thompson, as secretary of the Home Mission Board, will emphasize the board's readiness to conform its policies to the will of the church and to receive disinterested criticism from any portion of its constituency. Moreover, it will be pointed out that a proper and uncontentious way for the synods to impress their desires upon the Home Board has already been provided for in the annual conference of synodical representatives and board members which is held every winter at the board's headquarters.

Union Seminary and Graded Bible Lessons

Other subjects on which wide differences of opinion are possible, but where it does not seem too sanguine to believe that common ground satisfactory to all parties can be reached, are the matters of Assembly's relation to Union Seminary and the revision of graded lessons as published by the Presbyterian Board of Sunday School Work. Reports of special committees on these two themes are expected to be unanimous. Contrary, however, to a mistaken impression somewhat widely diffused, the Union Seminary report will certainly not include any proposal to bring back Union Seminary from its present interdenominational position to formal connection with the Presbyterian Church. The most that is to be looked for is some assurance from the seminary of its evangelical faith and purposes which will justify the Assembly in dropping the avowed antagonism of past years to Union and in maintaining toward it hereafter the neutral attitude which the church holds toward other independent institutions of theology.

If the report of the committee on graded lessons should appear to weaken in any sense the approbation which the General Assembly has heretofore expressed for the principle of gradation in Sunday school instruction, there will doubtless be vigorous opposition expressed to it. But if, as is anticipated, the principle of gradation is reaffirmed, the details of any revision proposed can doubtless be adjusted so as to satisfy the friends as well as the critics of the present system. A proposal will likely be offered to join with the other churches represented in the Atlanta quadrilateral, as well as with the Canadian Presbyterian Church and the two Reformed denominations, in preparing a series of graded lessons satisfactory to the whole Presbyterian family. This suggestion will be congenial to the pan-Presbyterian atmosphere of Atlanta, and will no doubt have on that account peculiar weight with the commissioners from U. S. A. presbyteries.

The new intermediate catechism prepared by the committee of which Professor Schaff of Pittsburg is chairman comes up at this Assembly for final approbation, and will no doubt be heartily indorsed. Some specially conservative friends of the shorter catechism are still worrying over the appearance in the field of a supposed rival, but the test of use has proved very strong in the new catechism's favor, and undoubtedly the majority opinion will be that so useful an instrument of good can be included in the church's armory without doing despite in any way to the historic product of the Westminster Assembly.

A subcommittee of the U. S. A. Executive Commission has reported favorably to the commission on the proposal of the college presidents of the church for a combination of the College Board and the Board of Education.

President Wilson Not to Be at Atlanta

President Wilson has written Dr. W. H. Roberts that it will be impossible for him to attend General Assembly. He says: "In order that I may acquaint myself as quickly and as thoroughly as possible with all the activities of the government, I have found it imperative to deny myself the pleasure of accepting any invitations to attend public functions during the first year of my administration." Dr. J. A. Macdonald of Toronto has been substituted in President Wilson's place on the program.

How Robert Got a Zebra

(Continued from page 679)

Well, we met uncle and he soon noticed the paint on us and our badly spattered clothes, and asked how it happened. I let Robert tell uncle what we had done. Robert told him how he had wanted a zebra riding pony and all about it. Uncle went with us and took the calico off from Billy, as the paint was quite dry, leaving him looking just like the real zebra.

For punishment uncle sent us home with a note to father and mother telling them we had

Highland Park College Appeals to Presbyterians of Financial Ability

A Presbyterian School, recognized by Presbytery, Synod and General Assembly. The greatest Technical School under church supervision. Offers all regular college courses. It is a self-supporting institution, conducted without deficit. Just the kind of a school the practical business man wants to help. How it is serving a great body of young Americans is forcefully told by Oliver R. Williamson in the May 1st issue of The Continent. Necessary development and enlargement and increase of equipment lead us to make earnest appeal for money gifts and endowments.

What we need and what you can do to help us:

$25,000 is needed at once to complete a new $45,000 fireproof dormitory in process of construction. The loss of the dormitory now being replaced caused a net annual decrease of $7,000 income. (Tuition fees of students who could not be accommodated.) The opening of the new dormitory will mean an immediate increased income and must be completed by September 1st.

We need another boys' dormitory.

We need a new gymnasium.

We need new equipment in several departments

Your money will do real work here.

It will supplement the tuitions of students who are paying their own way with money they themselves earned to secure a practical college education and who cannot meet **entrance requirements in other institutions.**

Nowhere else can your money accomplish so much, dollar for dollar, for practical education and helpful training under Christian influences.

Your money will be spent to **wisely develop** the **largest factors** that within the next generation will shape the industrial and social life of the nation.

A small gift promptly given for this enlargement and development at the present time will do more good than large gifts in years to come. Further information will be sent you. **Address Rev. GEO. P. MAGILL, D.D., Acting President, Des Moines, Ia.**

been punished for our mischief. We *were* punished, too, for a visit with Uncle Joe and auntie was always delightful, and this one had been shortened a week. But just imagine father and mother's surprise when they saw us driving up with Billy!

ROSA S. LEHNERS (age 12).

Phœnix, Ariz.

DEAR YOUNG AMERICA: The boys are in the lead this time, you see. It's very plain that they like animals, better than they like "Benjy and Betty," or any others of our story friends. And the girls liked the little zebra only a wee bit less than the boys. The contest has been a very close one and we feel very proud of nearly every story that came in, for all save perhaps half a dozen were remarkably good. The editor congratulates you and wishes you to know that she honestly believes some day there will be some grown-up writers who will say, "I wrote my first story for The Continent!"

But—many boys and girls forgot what very wild, almost untamable little animals zebras are, and told quite impossible stories about them. The editor sighed as those stories dropped into the waste basket, for some of them were otherwise very nice. And then (the editor really blushes to confess this) there was some very poor grammar. Do you ever say "he done" or "he seen"? Some of you do, because you said it in your manuscript. Won't you try to break yourself of it? And there were some who thought because they had written for The Continent before that the editor could remember their ages! And she couldn't, and so their stories went into the waste basket, along with the stories of some others who just forgot. Some stories were written on both sides of the paper and some in pencil. You'll never be *real* authors while you do that, boys and girls.

But, of course, all this won't happen next time; and there'll be a next time—soon.

Bradford Horton, Man

(*Continued from page 680*)

do for my jacks tomorrow." He was ready presently for his hard, bone-racking bunk, and into it he crawled and slept like a little child till morning. The struggle was over.

"Uncle Joe, let's take Professor Horton home with us," was Charlie's first utterance in the morning.

"My boy, did you ever try to drive a pig through a gate when he didn't want to go?"

"But Professor Horton isn't a pig."

"He's worse, your honor. He's a man with a stubborn will and a noble purpose, and a conscience that rules him as if he had neither will nor purpose. Oh, I know him! But I'll try."

The trying, however, was in vain. All their arguments aimed to induce Horton to leave the camps and go back to civilization with them were without avail. Only one satisfaction did Joe secure—the promise that the "mish'nary" would not leave his present field without informing his friends of his whereabouts. He had, indeed, no longer the same reason for silence and concealment that had sent him away from Prestonbury to hide from all who knew him. He sent out three letters, when his friends left the woods; one to his sister, one to Sleighton and one to Barney O'Toole. In all their talk no allusion had been made to the state of affairs between himself and Eleanor Elmore. Joe had not known the details of the denouement of Bradford's identity, and had told only the bare fact of Mr. Elmore's change of heart. About more intimate matters Joe's delicacy was too great to let him speak, and Horton was not a man to betray his feelings. He was becoming more and more the still, strong man. (*To be continued*)

CLEARED AWAY

Proper Food Put the Troubles Away

Our own troubles always seem more severe than any others. But when a man is unable to eat even a light breakfast, for years, without severe distress, he has trouble enough.

It is small wonder he likes to tell of food which cleared away the troubles.

"I am glad of the opportunity to tell of the good Grape-Nuts has done for me," writes a New Hampshire man. "For many years I was unable to eat even a light breakfast without great suffering.

"After eating I would suddenly be seized with an attack of colic and vomiting. This would be followed by headache and misery that would sometimes last a week or more, leaving me so weak I could hardly sit up or walk.

"Since I began to eat Grape-Nuts I have been free from the old troubles. I usually eat Grape-Nuts one or more times a day, taking it at the beginning of the meal. Now I can eat almost anything I want without trouble.

"When I began to use Grape-Nuts I was under my usual weight, now I weigh thirty pounds more than I ever weighed in my life, and I am glad to speak of the food that has worked the change." Name given by Postum Co., Battle Creek, Mich. Read the little booklet, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

School and College

The chair of biblical literature and interpretation at Huron College will be occupied by C. K. Hoyt, D. D.

The contract for the new organ at Wilson College, which is to be installed in Thomason auditorium by September, has been awarded.

Dr. W. L. Darby, pastor of Clarksville (Ark.) church, has been elected president of the Arkansas Cumberland College. Dr. Darby will take up his new duties as president June 1, but will still carry on his work in the pastorate.

The first temperance contest ever held at Buena Vista College, Storm Lake, Iowa, took place recently. The contest was established through the efforts of President J. P. Linn. The prize money of $25 was furnished by General Assembly temperance committee.

Right Rev. Theodore N. Morrison, bishop of Iowa, will deliver the baccalaureate address at Illinois College Sunday, June 8. The commencement address will be delivered on the following Wednesday by Rev. Allan A. Tanner, pastor of First Congregational church, Denver, Colo.

Hastings College is making progress toward its $100,000 endowment fund, $70,000 being now pledged. The institution has been loyally supported by the city of Hastings and by Nebraska, most of its funds thus far being secured there. President Crone and Field Secretary Smith are now in the East presenting the strong appeal of this worthy educational work.

Rev. Edward T. Mathison, now of Grace church, Oak Park, Ill., is to be associate rector of Shattuck School for Boys, Faribault, Minn. The rector, James Dobbin, D. D., has done a famous work at Shattuck during his forty-six years of service, and he will continue active as long as his health will permit. Mr. Mathison is a graduate of Yale and of the Berkeley Divinity School.

Continent Editorial Reprinted

The Board of Publication and Sabbath School Work has republished in pamphlet form for general distribution The Continent's editorial, "Children Missing," dealing with the importance of church attendance on the part of children of Christian families. The pamphlet, in quantities such as applicants believe they can distribute profitably, will be supplied to all persons sending request to the board at its headquarters in the Witherspoon building, Philadelphia.

Illinois Presbyteries Challenged

Former Congressman William B. McKinley of Champaign, Ill., has offered to the Board of Ministerial Relief and Sustentation a donation of $10,000 on condition that $90,000 more be raised within two years in the presbyteries of Bloomington, Springfield, Peoria and Rushville of Illinois Synod. If only a portion of this sum is raised, Mr. McKinley's contribution will be reduced in proportion. Half of what he gives is to go to sustentation and half to relief.

Dr. Aquilla Webb of Louisville, Ky., who was recently injured, will probably not be able to take up regular work until fall.

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Union Graduates 58 Young Men

Commencement Exercises Were Marked by Addresses by Prominent Men — Temperance Forces Win Victory.

NEW YORK—Fifty-eight young men were graduated from Union Theological Seminary May 13. Among the number are Tertius van Dyke, a son of Dr. Henry van Dyke, and Bayard Dodge, son of Cleveland H. Dodge. Another is a son of Dr. Frank Mason North, secretary of the Methodist Foreign Mission Board. The closing exercises began Sunday morning, May 11, with a sermon in the chapel by Dean Charles R. Brown of Yale Divinity School. Monday evening was the annual dinner of the alumni under the auspices of the Alumni Club of New York City, with addresses by Dr. John Henry House, president of the Thessalonica Agricultural and Industrial Institute, Salonica; Rev. David McConnell Steele of Philadelphia; Dr. Howard S. Bliss, president of the Syrian Protestant College, Beirut. Tuesday morning the annual business meeting of the alumni association was held, followed by luncheon in the gymnasium. The unveiling of the Willard Parsons tablet took place that afternoon. The commencement proper was Tuesday evening, when the address was delivered by Professor George Albert Coe, along with the conferring of the degrees by President Brown and Robert C. Ogden, president of the board of directors.

There is great rejoicing in church circles because the bill at Albany to open New York City saloons Sunday afternoons and evenings was killed. The temperance forces worked hard against it.

Philip S. Bird, one of the Union Seminary seniors, was ordained in Madison Avenue church, of which Dr. Henry S. Coffin is pastor, Sunday evening, May 11. He has been stationed there as an assistant for the last year.

Dr. Charles Carroll Albertson, until recently of Rochester, was installed pastor of Lafayette Avenue church, Brooklyn, May 6. Dr. Frank W. Gunsaulus of Chicago, Dr. Cleland B. McAfee, formerly pastor of the chuch, and Dr. Henry H. Stebbins took part.

ASK PROTECTION FROM VICE

The administrative committee of the Federal Council of the Churches of Christ in America voted unanimously May 8 to urge the city government of San Francisco and the board of directors of the exposition to "adopt every means to prevent the exploiting of the exposition by commercialized vice and to protect the visitors to San Francisco from such influence as would tend to lower public morals and injure the good name of San Francisco and America."

Harlem church, Dr. John Lyon Caughey, observed the silver anniversary of the Brotherhood of Andrew and Philip Sunday, May 4.

The eighty-fifth anniversary of the American Seamen's Friend Society was observed in University Place church the morning of May 4. The annual sermon was preached by Dr. George Alexander, the pastor.

The eighty-eighth anniversary of the American Tract Society was celebrated in the Marble Collegiate Reformed church May 11 with a sermon by Dr. David J. Burrell on "Preaching in Print."

The Salvation Army has purchased a three-story building next to its headquarters in West 14th street, on which site there will be erected a tall structure for a training school in memory of the late General William Booth.

Upward of $31,000 was subscribed by West End church, of which Dr. A. Edwin Keigwin is pastor, Sunday morning, May 4, after the sermon, toward the $50,000 necessary for the new parish house which will be erected this summer. Dr. Keigwin's assistant, Dr. A. A. Dinsmore, has resigned to become assistant at Broadway church.

Dr. Jesse F. Forbes, clerk of New York Presbytery, has resigned from Assembly's permanent judicial commission, of which he has been secretary. His reason is ill health.

The special train for Atlanta at 12:30 Tuesday carried Vice-Moderator and Mrs. James Yereance, who have not missed an Assembly for many years. Most of the other New York commissioners were on board.

Dr. Edgar W. Work, moderator of New York Presbytery, at the last moment decided not to go to Assembly because of pastoral duties.

Lane Sends Out Sixteen Preachers

Lane Seminary, Cincinnati, sent sixteen new ministers to the gospel firing line—members of the class of 1913. The eighty-first annual commencement culminated in the graduating exercises at First church on Walnut Hills and was immediately followed by reunion and dinner served at the seminary by the ladies. Dr. Samuel T. Wilson, president of Maryville College, Maryville, Tenn., delivered the commencement address. President William McKibbin presented diplomas. The graduates all go to charges: Edward V. Belles, New Richmond, Ohio; T. F. Campbell, Rising Sun, Ind.; J. N. Coker, Hale Center, Texas; Jacob S. Dapp, Manchester, Ohio; A. F. Davis, Lawrenceburg, Ind.; H. W. Fischer, Pilgrim, Cincinnati; W. M. Gilliam, Greenfield, Tenn.; E. L. Guth, Whisler, Ohio; J. M. Literal, Glendale (Methodist), Cincinnati; Andrew McKinnon, Cooper, Texas; Daniel H. Moritz, Bellevue, Ky. (German Evangelical); A. B. Morrow, Rudyard, Mich.; W. T. Paterson, Cumberland and Buffalo, Ohio; Clarence M. Wallace, Sardinia, Ohio; P. H. Wiggerman, Spades, Ind., and J. W. Willbanks, Grand Prairie, Texas.

At the alumni meeting the address was delivered by Dr. Charles Lee Reynolds of Lexington, Ky. REN MULFORD, JR.

SAYS "FAT IS A CRIME"

Mary Garden, the Famous Grand Opera Star, Tells How She Avoids Fat and Keeps in Fine Physical Condition

Singing in grand opera may strike the superficial thinker as a gay, lightsome and frivolous pastime—as far removed from real work as one could imagine. As a matter of fact, however, the life of the grand opera singers calls not only for work of the most strenuous kind but involves much hardship and physical discomfort.

They must not only keep in good health but must make a study of the habits and foods that will preserve their physical attractiveness. A singer must always feel fit for the work and she must be neither too fat nor too slim. It is interesting to learn what measures are taken by some of the more successful singers to keep in top-notch condition and to preserve their physical charms. The grand opera season opened in Denver on the evening of April 10 and among the singers was Miss Mary Garden, who is probably the most noted of all of the modern interpreters of operatic music. In the course of an extended interview, published in The Denver Post, she condemned fat as "a crime which springs from laziness and dietetic errors," and then added the following statement:

"Coming down from Portland, while the people in our car were at the table most of the time I was drinking three quarts of milk a day and eating shredded wheat night and morning. As a consequence, after the tiresome, long journey I arrived as fresh and bright as sunlight in Denver."

This is interesting for many reasons. In the first place, the public is surprised to see a grand opera singer show so much dietetic sense as this. In the second place, it reveals a knowledge of food value that ought to be more largely disseminated among both sexes. Very few persons seem to understand that fat comes from eating the starchy vegetables, such as potatoes, carrots, turnips, and also from pastries, candies and other sweets.

In shredded wheat biscuit, which forms such an important part of Miss Garden's dietary, we have a well balanced "ration" which supplies just enough protein and just enough carbohydrates to keep a person in fine condition. It is therefore an ideal food for building the perfect human body. It will not create an excess of fat or an excess of muscle. It contains all the phosphates and nitrates in the whole wheat grain, and, being steam-cooked, shredded and baked, it is very easily digested. As it does not overtax the digestion it leaves the mind clear and strong for any mental task. In the summer days when it is very necessary to cut out heavy foods nothing can compare in wholesomeness or strength-giving qualities to a meal of shredded wheat biscuit with fresh berries or other fresh fruits.

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Help Brotherhood to Celebrate

Andrew and Philip Men Remember Quarter Centennial—Third Church Has Oldest Sunday School—Ministers on Jury.

PHILADELPHIA—Many of the Presbyterian churches lent their aid in celebrating the twenty-fifth anniversary of the Brotherhood of Andrew and Philip. A rally brought together in Bethany church on Sunday evening a thousand men. John Wanamaker presided and spoke in connection with the pastor, Dr. Jarvis, and others. The celebration closed May 9 with the dedication of the new chapter house of Bethany church.

"The use of the kinetoscope in our churches" was demonstrated before the Presbyterian ministers May 5. Matthew Woods, M. D., gave interesting "Notes of Travel in Turkey, Palestine and Egypt" May 12. Other subjects are: "The Bible in Parchment and Print," May 19; "The Kingdom in Africa," Rev. J. C. Dorward, May 26.

Third, or "Old Pine Street," church claims to have the oldest Sunday school in Philadelphia. It celebrated its ninety-ninth anniversary May 8. An address was delivered by Harry P. Ford, elder of Hollond Memorial church. The church itself is 145 years old and worships in the same edifice, enlarged and improved, in which it began services. The pastor is Rev. E. Roy Simons.

Dr. Oxtoby Goes West

Dr. W. H. Oxtoby announced to the Tabernacle congregation last Sunday his intention to accept the chair of Old Testament history in San Francisco Seminary. He will ask for the severance of his relations here next month.

The Presbyterian Home for Aged Couples and Aged Men at Bala will observe its twenty-eighth anniversary Thursday, May 29. The new buildings will be open for inspection.

Rev. Samuel D. Price, pastor of Calvary church, Camden, was one of six ministers recently selected by the sheriff to serve as jurymen. Serving with them were a secretary of the Y. M. C. A. and a Sunday school superintendent.

In the Sunday services attendant upon the thirty-third anniversary congress of the Salvation Army May 11 twenty-two Presbyterian churches of Philadelphia welcomed to their pulpits the officers of the army as speakers.

Miss Ida R. Luther, at home on furlough from missionary work in Seoul, Korea, is addressing meetings in the city and vicinity.

Northern Liberties church, organized in 1813, has been celebrating its centennial. Doctors Montgomery of Pittsburg and Chalmers of New York, Alexander Henry and Joseph W. Cochran of this city, and prominent elders and officials also have had active part in the exercises. The pastor, Rev. William M. Holderby, after five years of very vigorous work with the church, will leave it soon for Pittsburg.

At a meeting of the Temperance Association of Friends Charles L. Huston, chairman of the evangelistic committee of General Assembly, gave an account of the recent successful "no license" campaign in Chester county, of which he was the valiant leader. Albert T. Bell, manager of a well known Atlantic City hotel, refuted the belief that a first-class hotel must have a bar in order to its financial success.

Church Has Grown Largely

Dr. J. Gray Bolton will observe the thirty-eighth anniversary of his pastorate of Hope church May 18. He has seen the church grow from a Sunday school of seventy-five children to a church and Sunday school with a membership of 700 each.

Much interest has been felt in the recent exhaustive and illuminating report of the vice commission appointed about a year ago by the mayor, and of which Dr. Joseph W. Cochran, secretary of the Board of Education, was a member. It reviews the various phases of evil as it affects the life of the city and is the result of trained investigators, both men and women, who gave five months to the work. Some conditions of an amazing character, said to be without a parallel in other cities, are revealed. Political clubs and certain magistrates and police are coupled with it. Fourteen recommendations are made for the prevention and suppression of the evil by means of legislation and enforcement of existing laws.

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Has $4,000 More than Was Needed

New Johnstown Church Has All Debts Paid—Ruthenian Church in Pittsburg Fills Field—Attend Dr. Lee's Funeral.

PITTSBURG—A number of local pastors, including Doctors W. A. Jones, Samuel Callen and J. H. Snowden, assisted in the week's services in connection with the dedication of the new First church at Johnstown, Dr. C. C. Hays pastor. It is one of the finest church buildings in the state and is equipped for taking care of a large congregation and Sunday school. The total value of church and parsonage is more than $200,000. It was not only dedicated May 11 with all debts cared for but with an overplus of $4,000. In view of the long, hard strain on the pastor the congregation voted to send him and his wife on a trip to Scotland. The dedicatory sermon was preached by Dr. J. Ross Stevenson.

In connection with the graduating exercises of Western Seminary the alumni association met Thursday, May 8, and elected officers. Rev. P. W. Snyder, the retiring president, presided at the dinner.

The corner stone of First Ruthenian church on the South side was laid May 6. The new building will cost $20,000, which was provided by an individual. Rev. Dimitry Halenda paved the way for this church by his faithful work during the past four years. There are now more than 200 converts.

About 200 attended the Presbyterian Union dinner May 5. Dr. R. M. Russell delivered an address on "The Importance of the Christian Element in Education." The following officers were nominated for the year: President, J. J. Gillespie; vice-president, Dr. W. A. Jones; executive committee, Willis A. Booth, T. D. McCloskey, R. M. Ewing, John W. Cunningham and Rev. W. I. Wishart.

About forty ministers attended the funeral services of Dr. E. Trumbull Lee in First church, Wilkinsburg, Tuesday at 4 o'clock. The Wilkinsburg Ministers' Association had charge of the services. No addresses were made. Two hymns written by the deceased were sung. The remains were taken to Connecticut, his old home, for burial. Dr. Lee was born in 1855, graduated at Union Seminary and held pastorates at Portland, Ore.; Pueblo, Colo.; Cincinnati and Philadelphia.

Dr. G. M. Duff, Princeton 1907, and teacher in the Presbyterian College at Constantinople, has been chosen assistant to Dr. W. A. Wycoff, pastor of Bethel church. P. W. SNYDER.

Western Seminary has been given $100,000 by Rev. N. W. Conkling of New York to endow the "president's chair."

Moderator at Omaha Seminary

The exercises centering in the annual commencement season at Omaha Theological Seminary were ushered in May 6 by an address on "Ministerial Responsibility and Duty" to the graduating class by Moderator Mark A. Matthews. In the evening at First church Dr. Matthews made a second address. The alumni association held a business session and conference in the afternoon, Rev. Ralph W. Orr of Lincoln presiding. The association elected as president Rev. Ralph W. Orr of Lincoln and as secretary-treasurer Rev. Walter N. Halsey of Omaha. Rev. Charles A. Arnold of Kansas City, an alumnus, was elected to the board of directors. The annual banquet and commencement at North church were largely attended. H. W. Reherd, D. D., of Waterloo, Iowa, made an address on "Worldwide Opportunity." A departure in the program of this year was an "alumni address" by Rev. Charles A. Arnold of Grace church, Kansas City, Mo. President A. B. Marshall presented the diplomas. This year's class, with the fields they are to serve: George Harold Ellis, Northfield, Vt.; Benjamin Augustus Fye, Valley, Neb.; Aaron Samuel Hutcheson, Emerson, Iowa; Thomas Seirol Hughes, Early, Iowa; Rolland Abraham McNall, Fulda, Minn.; Elbert Jerome Nickerson, St. Joseph, Mo.; George Chester Sprague, Parker, S. D. R. H. H.

Would Impeach Mayor Shank

Church Federation Committee Finds That Laws Are Not Enforced — Shop Meetings Reach 16,000 Men in Twenty-Two Centers.

INDIANAPOLIS—An echo from the Men and Religion campaign was sounded recently at the annual meeting of the local Federation of Churches, the permanent successor of that movement. Impeachment of the city executives was again strongly recommended because of failure to enforce the statutes regulating saloons and vicious resorts. Although Mayor Shank had issued an order for enforcement after pressure exerted by the federation last summer, yet the federation considers that he practically nullified it later by statements through the press. The result has been to make conditions worse—which seems to have been the hope of the opposition, in order to reflect upon the plans of the churches. But the revelations of the social service committee were so vivid and convincing that indignation was aroused and drastic action is now recommended.

Another feature of the work of the federation was the shop meeting campaign, reports from which were taken up at a special meeting last week. Speakers, leaders and representatives from the men of the shops met at the Y. M. C. A. for an evening reunion. It was estimated that 16,000 men attended the 264 meetings held at twenty-two centers, being an average attendance of sixty-four.

Installation of Rev. E. L. Douglass over East Washington Street congregation was happily consummated May 1. A reception to the pastor followed.

The sixth anniversary of the Witherspoon U. P. organization (colored) occurred last week. One feature was the supper planned and served by the men. Reports showed hopeful conditions, resulting from the faithful ministrations of the pastor, Rev. John W. Brice.

The annual rally of women's Bible classes at the Y. W. C. A. under direction of the Marion County Sunday School Association was

A Presbyterian woman, not a resident of Pennsylvania, out of loyalty to her Church, and because she believes that that Church is still as able as it used to be to train thoroughly rounded men for the tasks of life, has subscribed to the fund now being raised by the Synod of Pennsylvania for Lafayette College

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enthusiastic and helpful. A. B. Cornelius, superintendent of adult work, arranged the program, and the chief address was made by Dr. Sara Janson of Chicago. C. R. S.

Long Lost Sister Is Discovered

Brotherhood Official Reunites Part of Family —Crowds at "World" Increase — Presbyterian Day Attracts Many.

CHICAGO—A boy found his long lost sister last week through Dr. Francis M. Fox of the newcomers' bureau of the Chicago brotherhood and an item in The Tribune. The children had been separated after the death of the mother. The boy came from Pontiac, Mich., to hunt his sister and was sent to Dr. Fox by Dr. Covert. Dr. Fox was told that the sister had been in St. Mary's home. But she had left there and the trail was lost. Through the minister who married her she was traced to a former address and after a little more work Dr. Fox had the missing girl located for the stranger. A number of parents are making use of this newly established bureau of the brotherhood to keep track of sons in Chicago.

"Fifty-Five Years of the Y. M. C. A. in Chicago" has just been published. It gives a complete view of the growth of the association from before the great fire to the present, including pictures of the early workers and a full account of the semicentennial celebration five years ago. Chicago was the first to have a branch association, and it was here that the organ of the association, now called Association Men, was started.

According to the reports of eighty-four churches of Chicago Presbytery 54 per cent of the membership attend morning service and 26 per cent evening service. In only one church does the average attendance equal the membership; sixteen churches have the largest attendance at night, and in only one-third of the churches does the combined average attendance both morning and evening equal the membership. Sixty per cent of accessions last year were from the Sunday school. Only five churches retain pew rents.

GROWING CROWDS AT "THE WORLD"

Although the attendance on the opening days was satisfactory, the crowds at "The World in Chicago" are increasing. Special attractions on different days last week brought special crowds. Saturday thousands of Sunday school pupils from the South side filled the building in the morning. Next Saturday children from the North side will be there. Episcopalian Day attracted a large crowd, with 700 at lunch and over 800 at dinner in the Coliseum. The pageant at the Auditorium is attracting high praise. Fine effects are being produced by the chorus, which changes practically every performance. The musicians respond to the conductor in an especially zealous manner. This musical drama is presented every afternoon and evening except Sunday.

Nearly $7,000 more has been earned the past year over the previous year by the Christian Industrial League, Rev. G. A. Kilbey manager. The 12th street lodging house shows a profit of $523 with beds at 10 cents each. Five stores, in addition to the rescue mission, and two lodging houses are managed by this arm of the Presbyterian Church.

Fourteen institutional churches and missions are maintained by Presbyterians in this city.

The Italian ministers of presbytery for the first time week before last got together in a united effort for the evangelization of their countrymen. They held evangelistic meetings at the Church of Our Saviour in Chicago Heights, of which Rev. E. De Luca is pastor. The campaign lasted three days and consisted of a prayer meeting in the morning and preaching service in the evening. The afternoon was spent by the ministers in calling.

Dr. J. G. K. McClure, president of McCormick Seminary, presided at the alumni dinner at Princeton Seminary May 6 and preached at Williams College May 4.

Presbyterians from all quarters of the city and vicinity turned out in force last Monday to observe Presbyterian Day at "The World in Chicago." Various meetings led up to the big dinner in the evening in the Coliseum, when several hundred men and women ate together and listened to notable speeches. The exercises began at 10:30 o'clock in the lecture hall of the annex, with Dr. George L. Robinson presiding, and, although it was nearly two hours before the opening of the exposition, a large crowd was present. Among the speakers were Rev. W. E. Purvis of the U. P. Church, this denomination joining with the Presbyterians; Rev. Frank E. Higgins, Dr. W. M. Paden and Miss Marie C. Brehm. Miss Brehm gave a graphic temperance talk. The Presbyterian stewards marched through the Coliseum during the afternoon after lectures at various booths by prominent members of the denomination. The pageant was also well patronized. The Chicago brotherhood held its annual meeting at Second church and joined in the dinner in the evening, after which Dr. S. Hall Young gave a lecture on Alaska. Commissioners to General Assembly were among the special guests at the banquet. Tuesday evening the special train for Atlanta left Chicago with the local delegates and many from the West and Northwest.

Confer on Social Service at Newark

The second interdenominational conference on social service for the northern part of New Jersey has just been held in Old First church, Newark. The conference was opened on Monday night, May 5, with a sermon on "The Kingdom of God," by Dr. Francis of Boston.

On the following afternoon Mayor George R. Lunn of Schenectady spoke on "The New Protestantism." In the evening he spoke on "Socialism and the Church" to a very large congregation. Dr. Jonathan C. Day preceded him with a most eloquent and impassioned plea for industrial workers. Dr. W. J. Dawson presided and commented on the immense progress made in the direction of Christian socialism in the last twenty years.

Wednesday afternoon the subject of the church and recreation was discussed by Mrs. Alexander and Mrs. Israels. Each speaker held strongly that the church must take in hand vigorously the inspection of dance halls and must be prepared to provide opportunities for dancing under its own auspices. In the evening Bishop Lines pleaded for "Cooperation of All Churches" in all moral work for the community and Senator Everett Colby followed with a plea that all such work must be based on the spiritual elevation of the individual.

The effect of the conference has been to greatly quicken the sense of social duty. Many strong utterances were made in the course of discussion, particularly by Rev. Mercer Johnston of Trinity church, Newark, who said that unless the church could drive out the present corrupt municipal rulers of the city no self-respecting minister would care to remain in the city.

Auburn Seminary Has Conference

Commencement week of Auburn Seminary ended May 8. A class of eleven men was graduated. One graduate student received a degree. A number of the alumni came back to the yearly conference, which opened Tuesday afternoon with an address by President Charles A. Raymond of Union College, Schenectady. In the evening the alumni listened to an address before the Seminary Y. M. C. A. by Frederick W. Taylor, LL. D., on "Principles of Scientific Management."

Wednesday the conference subject was "The Challenge to the Church in the Life Forces of the Boy." Among the speakers were James A. Whitmore of the Y. M. C. A. international committee, Rev. W. H. Boocock, director of religious education of First church, Buffalo, N. Y., and Rev. A. W. Beaven, pastor of Lake Avenue Baptist church, Rochester, N. Y. The sermon before the alumni was preached by Rev. Robert Clements, pastor of First church, Erie, Pa., who was later elected alumni president. At the graduating exercises Thursday President Stewart preached the sermon.

Large Class at Princeton

Forty-eight received diplomas at Princeton Seminary commencement last week, including students from Great Britain, Japan and China. The baccalaureate sermon was preached in Miller chapel by Dr. Patton, the retiring president. It was announced that Dr. Benjamin B. Warfield, senior member of the faculty, will act as president until a successor is elected. Fellowship and prizes were awarded to John Victor, Herman Kuiper, A. R. Chaffee, Remsen D. A. Bird, Harm H. Moeter, William R. White, John C. Perry, Albert B. Curry, Jr., Erick T. Folke and John M. Lyle.

General Assembly and Dubuque

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From Various Fields

Ohio

Former Cleveland Pastor Dies

News of the death of Rev. Charles H. Scholey, pastor of Freeport (N. Y.) church, came as a shock to many Cleveland friends. His early life was passed in this city, he having been one of a number of young men sent into the ministry from Woodland Avenue church. He was graduated from Union Seminary, ordained by Cleveland Presbytery in 1898 and after pastorates in Brooklyn, New York City and East Aurora, N. Y., went to Freeport church, where five years of very successful work had been spent.

Mayflower church, Cleveland, Rev. W. P. Thomas acting pastor, has celebrated in a modest way its tenth anniversary. A mission Sunday school work preceded formal organization for at least another decade. The future of this church is uncertain, fully 100 acres of surrounding territory, once viewed as residential property, having been turned into industrial sites, but the acting pastor and loyal people are laboring zealously.

Rev. Thomas Turnbull, for twenty years pastor of Pomeroy church, has consented to take charge of North Springfield church, near Akron.

ARTHUR C. LUDLOW.

The building committee of North church, Columbus, has arranged for the erection of a new church to cost $60,000. Practically all of this sum has been pledged.

Dr. W. A. Robb recently celebrated the fiftieth anniversary of his pastorate at Jamestown U. P. church. This church has had three pastors in eighty-three years.

First church, Camden, celebrated the eightieth anniversary of its organization April 27 with appropriate services, consisting of an historical sermon and a series of letters from former pastors and members. The church has never been very strong numerically nor financially, and is still on the home mission list. It now has an active membership of 148, the largest in its history. For three years it has been presided over by Dr. T. J. Gaehr, and during this period has had one of the most prosperous seasons in its history.

Iowa

Glidden church during the year has progressed along all lines. The offerings to the women's and the Assembly's boards were increased. Rev. W. H. Parker, pastor, is in his third year of work there.

Dr. Mark A. Matthews participated in the exercises at Sioux City incident to the dedication of Prospect Hill monument, erected to commemorate the first prayer meeting held in the vicinity forty-four years ago.

Owing to the illness of the pastor, Rev. Norman McLeod, the corner stone of the new church at Corning was laid in connection with ceremonies conducted by the Congregational, Baptist and Methodist ministers.

Kansas

The Sunday school of First church, Topeka, last year gave $1,000 to the church boards.

The laymen's evangelistic team had charge of the evening services at Conway Springs during the past three months. The pastor is Rev. R. E. Fleming.

Minneapolis church has granted its pastor, Rev. George T. Arnold, a four months' leave of absence for the purpose of visiting Egypt and Palestine.

Washington

First church, Seattle, of which Dr. Mark A. Matthews, moderator of General Assembly, is pastor, now has a total membership of 5,025.

In First church, Everett, on May 5 were held the closing exercises of the largest Bible class on the coast. It was organized in October as a Y. M. C. A. Bible class. Recently an organization was perfected for a second year's work, and of the twenty-seven officers twenty represent different denominations. Rev. Franklin T. Conner, leader of the class, is pastor of Brighton church, Seattle. A carefully prepared syllabus for each member made the work very definite. The class has grown so rapidly that the lecture room, seating 300, will be inadequate, so the trustees of the church have offered the auditorium for their coming year's work.

Texas

With El Paso Churches

First church has closed a very successful year under the pastorate of Rev. Charles L. Overstreet. The reports show that $8,100 has been raised for local maintenance and $2,200 for missions. During a six weeks' specialized service campaign, where emphasis was placed on the regular services of the church and classes of instruction conducted by the pastor on Wednesday and Friday afternoons, many members were received. Mr. Overstreet, who was in ill health last year, has fully recovered.

Rev. W. C. Baber has become fully established in the work of the new Altura Park church. This is one of the late undertakings of First church. Mr. Baber was installed pastor April 27, Reverends C. L. Overstreet, Kenneth Brown, E. E. Baker and James MacIntosh taking part.

Rev. Kenneth Brown, pastor of East El Paso church, is determined that his church shall be known all over the city. His enterprise in equipping a float in an industrial parade in El Paso was recounted several months ago in The Continent. He is now distributing heart-shaped red stickers to friends of the church, each of which bears an invitation to attend services. The weekly bulletin is so printed that it can be folded and used as a mailing card. This is being sent to a large number of residents who are not members of the church. He was installed April 22 after being stated supply five years.

Missouri

Dr. Mark A. Matthews, moderator, was the guest of a special meeting of Presbyterians at King's Highway church May 9.

Presbyterians of St. Louis will endeavor to raise $500,000 in the next five years for special missionary extension, social service work and new buildings.

Dr. H. L. Cornall, formerly a missionary in Laos, has been arousing the people of Revere church to greater interest. He has also revived Concord church at Shipley's Point.

Illinois

Second church, Springfield, which has been agitating a change in name, has decided not to be called Immanuel.

The first annual dinner of George McKinley Memorial University church, Champaign, Ill., was largely attended. Rev. Martin E. Anderson, pastor, was toastmaster.

A number of near-by pastors participated in the conference of the brotherhood of Peoria Presbytery recently at Peoria. District conferences are taking the place of a state convention of the brotherhood.

Oklahoma

More money was raised for all purposes by El Reno church last year than for any one of the previous six years.

Blackwell church has decided to assume the support of a parish abroad. Although the church was without a pastor for a portion of the last year, two mortgages were canceled. Rev. F. J. Stowe is now pastor.

California

The church at Azusa, which was burned recently, will be rebuilt at once. Officers of the church have received such encouraging response to the request for subscriptions that it is expected the edifice can be built without outside

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aid. The pastor, Rev. Charles F. Richardson, has declined a call to Oregon.

Rev. H. H. McQuilkin of First church, San Jose, in a recent issue of The Church Review, a local interdenominational paper, has a strong editorial on the value of religious literature and the importance of having a church paper in the home.

Rev. R. A. M. Brown, pastor at Hamilton City, is making a vigorous effort to drive out all of the saloons from that place. He recently obtained the support of Los Angeles stockholders of a Hamilton City sugar plant in furtherance of this fight.

New York

The 100th anniversary of First church of Baldinsville will be celebrated in June.

Sweden church, Rev. L. R. Webber pastor, is remodeling and beautifying its building.

A campaign has been begun by Hope church, Watertown, for $4,500 with which to build an addition to the church.

Rev. A. S. Bacon of First church, Niagara Falls, has recently celebrated his twenty-third anniversary in the pastorate.

Improvements to cost $1,000 are in prospect for LeRoy church. The women of the organization have the project in hand.

West church, Binghamton, has suffered a great loss in the death of Benjamin A. Baumann, superintendent of Sunday school and for many years a trustee.

Dr. Charles H. Frost, pastor of Avon Central church, is having remarkable success with men. It is said that more than 50 per cent of his evening audience is made up of men.

Plans are being made under the leadership of the pastor, Rev. William A. Hallock, for a new church building at Williamson, congregation and Sunday school having outgrown the present plant.

Amos A. Kiehle, D. D., Lakeville, formerly of Milwaukee, Wis., is supplying First church, Geneseo. It is expected that South Lima church will be added to his field, as that church has voted to combine with Lakeville parish.

The church at Nunda is having remarkable success in work for boys. Two patrols of Boy Scouts are in active operation and a body of younger boys are in training for the honor of membership. The pastor, Rev. Albert E. Herrick, is having marked success in all his work.

The boys of Olmstead Avenue church, Bronx, by printing the church bulletin themselves have saved or made within the last six months $165. The boys also do other printing for this church, of which Rev. C. E. B. Ward is pastor. Church receipts for the year show an increase of $1,700, or nearly 50 per cent.

Excellent Sunday school facilities and accommodations for young people, including a swimming pool, will be part of the new $150,000 building of Webb Horton Memorial church, Middletown. It is expected that the corner stone will be laid very soon. Rev. E. van Dyke Wight is pastor.

The church has suffered a severe loss in the death of Andrew Sloan Draper, LL. D., commissioner of education for the state of New York. Dr. Draper was president of the board of trustees of First church, Albany, and previous to his acceptance of the presidency of Illinois University was a member of the session.

Dansville church is having remarkable success in building up large Bible classes, especially of young men and young women. The church has two societies of young ladies, the members of which visit shut-ins and the sick, render aid to the poor, send sentiments and write letters to those in sorrow. Rev. Marshall Harrington is pastor.

Mount Kisco church closed another year with all bills paid and the congregation authorized the purchase of a lot for a new manse that must be erected some time in the future to make room on the present site for a new or enlarged church building. Half of the purchase price is already provided. Rev. W. Dunham is pastor.

An increase of 50 per cent in benevolences followed the adoption of the budget plan of individual subscription at Troy Second church. There was at the same time an increase of $1,600 in systematic offerings for church expenses. The church has also pledged $1,250

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for three years to China. The pastor, Rev. C. Waldo Cherry, has completed ten years with this church and recently received a large number of members.

A floating debt of $2,500—the legacy of twenty-five years—discharged, two Christian Endeavor societies organized, one of young people of high school age with fifty members; large increases in gifts to benevolence and in membership are among the achievements of the past two years in First church, Nyack-on-Hudson. Rev. Ozel Hull Fish is pastor.

Pennsylvania

Swarthmore church, Rev. W. M. Woodfin pastor, recently pledged $1,500 for benevolences. Of this $700 will go toward the support of their China missionary, Mr. Hayes.

The people of Modena, on the Brandywine, connected with the old Doe Run church, a mile or two distant, will erect a $7,000 brick church. It is the first church building to be erected in the village of several hundred people.

Rev. Wilbur M. Campbell of Hunan, China, has been speaking in some of the churches of Washington Presbytery. This itinerary was arranged by the committee of foreign missions of presbytery, Rev. J. C. Laughlin chairman.

Kennet Square church recently unveiled a tablet to the memory of its first pastor, Rev. John S. Gilmore. It was a gift from four of his daughters. An address was made by Dr. J. B. Rendall, president of Lincoln University.

First church of Wayne recently observed the twenty-third anniversary of its pastor, W. A. Patton, D. D. An historical sermon, a reception and other interesting occurrences were associated with it.

The installation of Rev. Homer W. Taylor as pastor of Upper Octoraro took place the evening of May 8. Dr. W. R. Laird of West Chester, Rev. Thomas Kerr of Berlin, Md., and Rev. John Noarderwier of New London took part.

Great Island church, Lock Haven, Rev. C. H. Williamson pastor, not only paid the balance on a debt of $1,500 and raised $6,000 to apply on the purchase of a manse, in addition to the running expenses of $5,000, but also largely increased its offerings to the boards of the church.

Wisconsin

Westminster church, Milwaukee, recently held a rally when its campaign for raising a fund of $75,000 was started. Eleven teams of six members each were arranged to carry on the work.

Funds are being collected at Madison for the erection of a new church to be known as Westminster. About $10,000 will be invested in Sunday school and club rooms, which will be erected first. Westminster Sunday school, organized a year and a half ago by Christ church, has been meeting in a hall which it has outgrown.

New Jersey

Work on the erection of the memorial hall to Dr. Charles Knox, long head of Bloomfield Theological School, is expected to begin in June. It will cost about $65,000.

Rev. John McDowell of Park church, Newark, by special request, has been conducting private interviews with seniors in Princeton University on the claims of the ministry.

Special services marked the reopening and dedication of Morris Plains church. Among those who took part were Dr. W. W. Holloway, Rev. Franklin B. Dwight, Rev. William Russell Bennett and Rev. Minot C. Morgan.

New Mexico

Rev. C. A. Foreman has entered upon his work as associate pastor of the First church, Albuquerque. Rev. H. A. Cooper, with whom he is associated, is superintendent of the Southwestern Presbyterian Sanitarium and will devote considerable of his time to this work. A union evangelistic campaign is now being conducted under the leadership of Evangelist Honeywell and party.

Florida

First church, St. Petersburg, has called Dr. G. E. Moorehouse, who has been stated supply. He was installed April 16. The Sabbath school

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The Continent

is so crowded that classes have been held under the trees outside all winter and the church so crowded that at times people have been turned away. Plans are now being made for the erection of a large and handsome house of worship.

District of Columbia

Central church, Washington, Rev. James H. Taylor pastor, has been chosen by President Wilson as his church home.

Recent Evangelistic Activities

Evangelists Hart and Magann of Fairbury, Ill., began a union tabernacle meeting at Herrin, Ill., April 27. The large tabernacle was crowded from the first night.

The largest number of members received at one time in the history of Pataskala (Ohio) church followed evangelistic services held by Rev. Ira E. Hicks, Rev. David Kerr is pastor.

Evangelist Frank A. Miller of Elgin, Ill., has just returned from three successful campaigns in Ohio at Barberton, Andover and Sonora. Mr. Miller now is in the midst of meetings at South Vigo, Ind.

Dr. M. H. Lyon and party have recently closed a successful series of meetings at Canonsburg, Pa. A tabernacle seating 5,000 was often crowded in a town of only double that number. The meetings drew largely from the near-by territory.

A large influence for righteousness has pervaded Cornwall, N. Y., following a month of special services in the Protestant churches under the auspices of Dr. John H. Elliott, Oak Park, Ill. The meetings were very largely attended.

A large increase in interest in the Wednesday evening prayer meeting has been one of the results of special meetings at Rolla, N. D., by Dr. F. E. Smiley. Interest in the services caused the dance hall and moving-picture theater to close.

At Hornell, N. Y., 2,834 people promised to start the Christian life as a result of a union campaign by the churches under Dr. Henry Stough, who held meetings for several weeks. Enthusiastic union prayer meetings are being held by the churches which cooperated in this movement. A civic league was one of the results of the campaign.

An extended evangelistic campaign closed recently in Orwell (Ohio) church. Cottage prayer meetings were held in both Presbyterian and Methodist homes in the afternoon with services by Evangelists Brown and Southworth in the evening. Rev. Henry E. Nicklen is pastor. A number of rural churches in the vicinity of Orwell were also visited by the evangelists.

Clergy and Laity

Rev. John W. Ross, pastor of Calvary church, Buffalo, N. Y., recently spoke before the advertising club of Cleveland, Ohio.

Dr. George S. Payson has been for forty years pastor of Mount Washington church at Inwood, the northernmost part of Manhattan island.

Rev. Samuel F. Bacon, a veteran of Philadelphia Presbytery, was enabled on a recent Sunday to preach on the occasion of his 89th birthday. He was licensed to preach sixty-five years ago.

C. M. Priestley, senior elder of First church, Princeton, Ill., May 5 celebrated his ninetieth birthday. He has been a strong Presbyterian leader in that state and has been an elder for sixty years and clerk of session for forty-six years in succession.

Miss Margaret A. Miller, for sixty years a teacher in the Sunday school in Congregational churches in Paterson, N. J., died May 5 at the age of 85. She is believed to have been the oldest Sunday school teacher in the United States both in age and in length of service.

Ministerial Obituary

Rev. Richard Pughe

A graduate of McCormick Seminary, 1894, Rev. Richard Pughe died in North Bend, Wis., April 14. He is survived by a widow and two daughters, and was 52 years old.

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Financial Situation

May Report on Winter Wheat Highly Optimistic—Farmers of Ohio Suffer Large Loss by Floods—Roads Prepare for Big Crop.

Earlier predictions as to the progress of crops are reenforced by the May government report on the condition of grain over the country. The indications are that the winter wheat crop will be the largest ever known—513,571,000 bushels, or 143,000,000 bushels more than that of a year ago. A considerable portion of this increase has come through the comparatively larger yields of Ohio, Indiana and Illinois, where winter wheat last year was not much of a success. The prospect for spring wheat is also good. Recent rains have been beneficial in the Northwest, although corn planting has been slightly delayed.

It is estimated that the farmers of Ohio have suffered a loss of $16,000,000 on account of the recent floods. High winds in the northern part of the state unroofed many buildings and demolished windmills. The washing away of soil caused a considerable portion of the total damage. The secretary of the state board of agriculture, who made this estimate, recommends that more trees be planted to conserve the moisture and hold the soil. The planting of trees has been urged by many investigators, but little attention seems to be paid to the repeated admonitions.

Go to Australia for Meat

Raising cattle and sheep in Australia by Texans for the American trade is one of the latest developments of the demand for more meat in this country. It is said that arrangements have already been made for the use of 1,000,000 acres in Australia. The meat is to be frozen and sent to San Francisco, where already there is something of a market for foreign meat. The amount of live stock in this country seems to be steadily diminishing, although more than $1,000,000 worth is received every day at the Chicago stock yards. Approximately 1,200 raisers come with consignments to the stock yards daily and 40,000 persons are employed in the packing houses.

An indication of the importance placed by the railways of the Northwest on the increasing crops of North Dakota and Montana and near-by states is shown by the estimated total of $25,000,000 to be spent in new rolling stock already ordered by the Great Northern, Northern Pacific and Northwestern roads. Included in this order are 7,500 box cars. Much better railway facilities are being provided for North Dakota, specially in the western part, where branches are gridironing the space between the Great Northern and Northern Pacific lines.

It is expected that the roads involved in the territory between Chicago and New York will shortly ask the interstate commerce commission for permission to raise freight rates about 5 per cent. On account of the influence on other districts, this increase, if granted, will affect practically all freight rates in the country. A similar request was denied a year or more ago, but there are minor indications that the roads will be listened to more favorably now.

Brief Bits of Business News

—There is something to consider in an investment besides the rate of interest.

—Another mail order concern, capitalized at $10,000,000, has been formed in Chicago, fostered, say the organizers, by the parcel post rates.

—A New York stenographer named Kelly, who was a "dummy" in the reorganization of the Dayton Light and Power Company, has refused to give up the stock deposited in his name and is fighting in the courts for what he says was given to him. Similar action by figureheads may reduce the tendency to conceal real operators.

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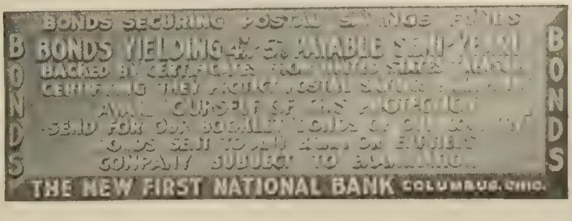

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The Common Communion Cup Forbidden in Churches

A recent order issued by the Ohio State Board of Health regarding the uses of the public drinking cup prohibits the use of the common communion cup in church services. The same or similar laws have been passed by many other states, and it would now appear that the time is not far distant when the use of the common drinking cup, whether in church, school or other public place, will be against the law in every state in the union.

For a number of years the prejudice against the common communion cup in churches has been growing. Today thousands of churches all over the country are using the individual cup service, with the result that participation in this service has been materially increased by doing away with the very natural fear of contagion.

"Cleanliness is next to godliness," and certainly the church is to be commended for adopting reforms that promote cleanliness.

What Presbyteries Are Doing

Lehigh Presbytery met in Bridge Street church, Catasauqua, Pa. Rev. Harvey Klaer of Easton was elected stated clerk. A popular meeting was addressed by Rev. G. G. Mahy, secretary of General Assembly's committee on evangelism. The evangelistic committee reported the largest additions by examination in the forty-three years of the presbytery's history. Henry Stanley Welty, son of Rev. H. S. Welty of Portland, was received as a student. An overture was sent to General Assembly asking that the Board of Education arrange that some students of foreign speech shall be trained in the homes and under the care of pastors in actual work. The first five overtures from General Assembly, which had been affirmed, were reconsidered and negatived.

Erie Presbytery at Franklin, Pa., elected Rev. J. A. Cunningham, Jamestown, moderator. Walter B. Purnell was licensed. J. Basil Murray of North Warren was taken under care of presbytery. Dr. Samuel A. Cornelius, ex-moderator of synod, addressed presbytery in the interest of Lafayette College and presbytery adopted resolutions indorsing the campaign for $1,000,000 endowment. Rev. A. M. Reed of Greenville was placed on honorably retired roll. Presbytery instructed its committee on church erection to ask a liberal appropriation for a church building for use among the Bohemians and Slavs near Albion.

Encouraged by Revival

Lackawanna Presbytery met in Washburn Street church, Scranton, E. Flack, D. D., pastor. The greatest revival ever known in presbytery has encouraged many ministers in their work, as they are receiving hundreds, following the recent meetings of Rev. W. A. Sunday in Wilkes-Barre. The "Lackawanna Plan," consolidating home missions, synodical missions and presbyterial missions into one budget system, and giving to each church its apportionment to raise, is a great success, aggregating over $11,000. This year the plan is being adopted by eight other presbyteries in Pennsylvania.

Wheeling Presbytery elected Rev. H. E. Giles moderator; received report of substantial increase during the year in both membership and in gifts; received under its care Floyd H. McCombs as candidate for the ministry; adopted a resolution expressive of confidence in the policy and administration of the Board of Home Missions; adopted overtures to Assembly, praying that all paid officers of boards be elected by Assembly; that Assembly organize Board of Church Extension, and that the districts and departments of home mission work be discontinued.

Olympia Presbytery at Olympia, Wash., made Rev. T. Davis Acheson of Whitworth College moderator. Rev. William E. Bates has left Montesano to take up work at Sprague Memorial church, Tacoma. Rev. James Ervine is serving acceptably Calvary church of Hoquiam. Rev. Thomas H. Simpson, the logging camp evangelist, has removed his headquarters from Aberdeen to Montesano.

Help Dedicate New Church

Rogersville Presbytery met at Bigstone Gap, Va., in a new little church which has just been finished and was dedicated on Sabbath during the meeting. The pastor, Rev. J. M. Ewing, and his people deserve much credit for the erection of the church. Less than two years ago their first church, on which they had just spent $500, was destroyed by fire. They have purchased a more convenient and desirable location and erected the most modern and beautiful church in the town. The church consists of only thirty-five members. Overtures, except 2 and 6 were answered in the affirmative.

Wichita Presbytery will employ an evangelist for a year to devote his full time to churches within bounds. Through this means, and by grouping smaller congregations, it is hoped to supply all the churches with regular services. Overtures 1 to 5 and 7 affirmed, 6 denied.

Peoria Presbytery at Galesburg, Ill., elected J. Gibson Lowrie, D. D., moderator. Merle C. Winn, son of Thomas C. Winn, D. D., of Manchuria, was received as a candidate for the gospel ministry. Overtures were all answered in the negative.

Binghamton Presbytery at Owego chose Rev. James A. Anderson of Nichols moderator. Most of the Binghamton city churches reported gains

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in membership from the Biederwolf meetings. A committee was created to carry out the every-member plan for benevolences. Joseph T. Curtin was received as a licentiate and arrangements made for installation at Nineveh. Presbytery expressed the fullest confidence in the magnificent work of the Board of Home Missions. 1-5 was reversed. The Woman's Presbyterial Missionary Society elected Mrs. Samuel Dunham president in place of Mrs. Edward P. McKinney, resigned.

Large Gain in Membership

Tulsa Presbytery elected Rev. John T. Curtis of Sapulpa moderator. Of the five overtures relating to federated churches all were answered in the affirmative, except No. 2, negative. Nos. 7 and 8 affirmative, 6 negative. There has been a net increase in the membership of the churches in the presbytery of nearly 500 over last year and 222 were received from the Sabbath schools. Rev. A. E. Wardner gave a very helpful talk on "Work Among the Boys."

Duncan Brown, D. D., was elected moderator at the regular spring session of Ozark Presbytery at Greenfield, Mo. An evening was given to the consideration of Christian education, Charles B. Boving, D. D., president of Westminster College, delivering the address. The closing session was set apart for the installing of the pastor-elect, Rev. E. S. Brownlee, as pastor of Ebenezer church. Rev. J. S. Stapleton, Henry Little, D. D.; Rev. R. H. Taylor, and J. T. Bacon, D. D., took part.

Clarion Presbytery elected Rev. W. S. Fulton moderator. Presbytery reconsidered the first seven overtures and negatived them. W. R. Wheeler, son of N. P. Wheeler of Endeavor, and Maxwell Cornelius, son of S. A. Cornelius, D. D., moderator of synod, were licensed to preach. John Eber of Olive church was taken under care of presbytery as a candidate for the ministry.

Troy Presbytery chose Rev. Lindsay S. B. Hadley of Glens Falls moderator. Agostino Mangiacapra, engaged in mission work in New York City, was ordained. Sirag K. Emurian was taken under care of presbytery. Dr. William H. Foulkes, Rev. James T. Veneklasen, Rev. C. Waldo Cherry and Rev. Charles H. Walker addressed the meeting.

Indiana Presbytery affirmed overtures 1-7 and negatived No. 8. Rev. B. H. Rankin was moderator.

From Various Presbyteries

Madison Presbytery indorsed the work of the Home Board.—Kirksville Presbytery denied overtures 1-6 and affirmed 7 and 8; efforts will be made to carry out the every-member plan of benevolences.—Winona Presbytery will fine churches $1 for late reports; there was a loss of 139 communicants and 218 Sunday school members during the year; all overtures but No. 6, affirmed last fall, were reconsidered and denied; twenty-one churches were unrepresented by elders at the meeting; Norman Ramsay, Austin, was licensed as evangelist.—Otsego Presbytery denied overture reducing the size of General Assembly; Dr. Frank H. Seeley was honorably retired.

Nevada Presbytery disapproves of the attacks upon the Home Mission Board and has asked for a man to carry on work among Indians on a third reservation.—Overtures 1 to 6 were negatived and 7 and 8 affirmed by Central Washington Presbytery.—El Reno Presbytery honorably retired S. M. Hunt and asked that a larger amount of the funds of the Home Board be available on the field.—Redstone Presbytery will confer with committees of neighboring presbyteries, with a view to federating weak churches.—Overtures 1, 3, 7 and 8 were affirmed and 2, 4, 5 and 6 denied by Marion Presbytery, which has recently been combined with Bellefontaine.—Niagara Presbytery affirmed overtures 1 to 5.—Overtures 1 to 5 were denied by Jersey City Presbytery.

Calendar and Record

Moderators Elected

Central Washington—S. W. Richards.
Jersey City—James G. Bailey.
Marion—William A. Atkinson.
Niagara—B. M. Swan.
Monroe—J. A. Seibert.
Nevada—J. M. Swander.
Oakland—F. L. Goodspeed.
Otsego—A. J. Sadler.

Stated Clerks Elected

El Reno—E. B. Teis, Chickasha.

Ordinations

Rock River—Craig G. Whitsitt.
Winnebago—D. W. Barclay.

Resignations

California—Danville: C. F. Woodward.
Idaho—Malad: W. D. Williams.
Missouri—Hamilton: George M. Hall.
New York—Southold: W. H. Lloyd; Mechanicsville: David C. Davies.
Oklahoma—El Reno: E. R. Horton.
Pennsylvania—Claysville: R. T. Lynd.
Tennessee—Rogersville: W. H. Franklin.
Texas—San Antonio Madison Square: Frederick Bowen.

Calls

California—Concord: Graham Lee; Pleasanton: W. H. Darden; Oakland St. James: C. L. Campbell.
Illinois—Springfield First: Donald C. McLeod, Washington, D. C.
Indiana—Bristol and Granger: John B. Donaldson, Jr.; Terre Haute Washington Avenue: F. LeRoy Brown.
Iowa—Oakville: F. C. Smith, Bloomfield.
Kansas—Howard: James McCrary, Whitesboro, Texas.
Michigan—Reading: G. L. Guichard.
Minnesota—Claremont: E. T. Ferry; Canton: R. L. Jones; Leroy: R. A. Williams.
Missouri—Ethel group: W. P. Reed; Bowling Green: Charles E. Peterson, Western Seminary.
Nebraska—Holdredge: C. G. Whitsitt, McCormick Seminary.
New Jersey—Kingsland Westminster: Stillman R. Leiss.
New York—Rochester Westminster: Henry H. Barstow; Buffalo Calvary: D. M. Geddes, associate pastor.
Ohio—Milford: James M. Finley.
Pennsylvania—Pittsburg Central, North side: C. F. Ensign, Marion, Iowa.
Utah—Salt Lake City Westminster: Charles B. Murphy, McCormick Seminary.
Washington—Sunnyside First: H. Livingstone; Mabton First: A. Burkholder.

Installations

California—Pleasanton: W. H. Darden, May 4; Concord: Graham Lee, May 8.
Illinois—Joliet Willow Avenue: Carl Bruhn, May 1.
New York—Binghamton Immanuel: H. Lewis Smith, April 29.
Pennsylvania—Dunbar: John W. Wilson, May 2; Sutersville: W. A. Brown, May 6.

Supplies Arranged

Missouri—La Plata: F. L. Hurdson.
New York—Wright's Corners: Robert Duncan.
Ohio—Marion First: John Clark Hill.
South Dakota—Mellette: F. J. Brehme; Plankinton: Edward Van Ruschen.

Vacant Pulpits

Idaho—Aberdeen, Buhl, Gooding, Heyburn, Malad, Rigby, Salmon; J. H. Barton, Boise.
Iowa—Lansing, Mount Pleasant.
Kansas—Natoma; J. W. Smith, Stockton.
New York—Youngstown, Niagara Falls Third, Lyndonville, Carlton, Tuscarora.
Oklahoma—Ryan and Calvary, Salem, Waurika.
South Dakota—Alpena, Raymond, Bancroft, Wentworth, Colman.

Change of Address

Speer, James H.—Webb City to 3817 Baltimore avenue, Kansas City, Mo.

Accessions

Florida—Fort Lauderdale, 11, May 4, C. L. Work.
Illinois—Chicago Calvary, 20, May 4, Ralph D. Kearns; Chicago Ravenswood, 38, May 4, F. L. Selden; Aurora, 20, May 4, E. H. Montgomery.
Iowa—Monticello, 5, May 4, W. Z. Allen; Mount Pleasant, 10, April 20, A. D. McKay.

A RICH FLAVOR
that smacks of the delicacy of cream is eminently desirable for the perfect enjoyment of a cup of Tea, Coffee, Cocoa or Chocolate. Gail Borden Eagle Brand Condensed Milk makes these beverages really delicious. The enjoyment of food aids digestion.

W. W. KIMBALL COMPANY Chicago
Builders of **Pipe Organs** for Churches, Auditoriums, Residences
The Kimball Tubular Pneumatic Action is the only one of its kind, and its exclusive use in Kimball Pipe Organs is protected by Letters Patent from U. S. Government.

SLIDE RENTING. STEREOPTICONS. NEW METHOD & SUBJECTS. CHURCHES REDUCED RATES.
MOORE-HUBBELL & CO. 713 MASONIC TEMPLE.

WANTS AND HELPS

Rates for classified advertising, Three Cents a Word, including the address. If desired a "box" address may be used, responses being sent to THE CONTINENT and forwarded to advertiser.

CASH MUST ACCOMPANY ORDER

MISCELLANEOUS

FOR CHURCH WORKERS—LADIES' AID AND MISSIONARY Societies are raising money without donations selling Valentine's Absorbent Dusters and Dust Mops. The only fifty-cent mop. Special offer by letter. Agents and societies should write. Valentine Duster Company, Urbana, Ohio.

PASTORS AND PARENTS WRITE TO US ABOUT young men who have come to Chicago to enter business or school life. We endeavor by personal invitation and influence to bring them into church relationship. Details gladly furnished. Rev. Francis M. Fox, Presbyterian Brotherhood, 509 South Wabash avenue, Chicago.

LANTERN SLIDE RENTAL. WE ARE FORGING TO the front. Our rapidly increasing list of satisfied customers say: "No service is better." Booklet. John Clark Hill edits lectures. Church Supply Co., East Madison avenue, Springfield, O.

COLLEGE STUDENT, SENIOR AT WASHINGTON and Jefferson, desires to teach or tutor for the summer. Experienced. Excellent references. Walker R. Scott, 15 Sherman avenue, Washington, Pa.

PUPIL NURSES WANTED FOR NEW HOSPITAL OF fifty beds, beautifully situated twenty-five miles from New York City. Applicants must have one year in high school or its equivalent and be not under twenty years of age. Apply to Superintendent of United Hospital, Port Chester, New York.

LINCOLN COLLEGE, LINCOLN, ILL., A PRESBYTERIAN Institution, needs a small automobile for the use of its field agent in canvassing for students. A second-hand machine would do. Anyone wishing to help Christian education in this way may address N, care The Continent.

DIRECTOR OF RELIGIOUS EDUCATION, SUCCESSFUL minister trained and experienced in Sunday school and Young People's work, offers his service to city church. Highest endorsements. Address Director, care of Continent.

WANTED—BY CHRISTIAN WOMAN, POSITION AS mother's helper or companion during summer months. Address Box R, care The Continent.

A PRESBYTERIAN MINISTER WANTS A CHURCH in a town (not village). He is educated at European university and at McCormick Theological Seminary in Chicago, is a good preacher and believes that sermons shall not only be devotional but also teaching. Address "Minister," The Continent, Chicago, Ill.

WOOSTER SUMMER SCHOOL HAS GROWN IN ATTENDANCE every year over the preceding save one since its organization. This indicates either gullibility on the part of the patrons or merit on part of the school. It is the largest school in the state, one of the largest of its kind in the U. S., and is striving to be helpful. Catalog ready. J. H. Dickason, Prin., Wooster, O.

PRESBYTERIAN ASSEMBLY OF THE SOUTHWEST. Young People's conference, Hollister, Mo. Conference July 29, Aug. 5, 1913; assembly, Aug. 6-17, 1913. Write the secretary for information. E. E. Stringfield, secretary, 3614 E. 59th St., Kansas City, Mo.

I HAVE A NUMBER OF BOOKS, INCLUDING A Webster's unabridged dictionary, which I shall be glad to give to some pastor who has lost his library in the flood or who will find the volumes useful, the recipient to pay transportation. Rev. W. J. Seelye, Wooster, O.

HEALTH RESORTS

PENNOYER SANITARIUM (ESTABLISHED 1857), Chicago suburb, Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern, homelike. For rest, recreation, treatment. Booklet. Address Pennoyer Sanitarium, Kenosha, Wis.

ORGANS

FOR SALE—A SECOND-HAND PIPE ORGAN OF first class make, in fine condition. Has fifteen speaking stops. A bargain to quick buyer. Address Pipe Organ, care of The Continent, N. Y.

TOURS

WANTED—YOUNG PRESBYTERIAN MINISTER-Naturalist, and well acquainted with camp and outdoor life, will take a company of boys on a driving trip through Yellowstone Park and Jackson Hole Country this summer. Start from Chicago early in July. Limited number of boys from fifteen to eighteen wanted. Write The Pilot, care The Continent.

YOUNG PASTOR ON EUROPEAN TRIP WOULD CONDUCT economically small number well recommended boys. Address G. H. F., care Continent, N. Y. office.

EUROPE MEDITERRANEAN ROUTE **$370**
Sails July 1 from New York. Party limited.
University Man, Conductor.
The Shelton Tours, 222 Old South Bldg., Boston, Mass

Do You Contemplate Attending the

International Convention *of* Christian Endeavor

Los Angeles, July 9-14, 1913?

¶ You can reach the convention city quickly, comfortably and via a route rich in historic interest and renowned for its scenic attractiveness, by using the famous home comfort, electric lighted *'Los Angeles Limited,''* which leaves Chicago daily at 10:02 p. m.—less than three days en route via the Chicago and North Western Ry., Union Pacific R. R. and Salt Lake Route.

¶ For those with a little more time to spare who would like a glimpse of San Francisco en route—the *''San Francisco Limited,''* which leaves Chicago daily at 8:30 p. m. via Chicago and North Western Ry.. Union Pacific and Southern Pacific, makes direct connections with train leaving San Francisco 10:00 p. m., arriving Los Angeles 2:45 p. m., fourth day.

¶ This route is double tracked for over 1,300 miles and is protected all the way by automatic electric safety signals.

Dining Car Service Unequaled

¶ Your comfort begins when you enter the new Passenger Terminal of the Chicago and North Western Ry. in Chicago.

The Best of Everything

For rates, reservations and full particulars, call on or address

Chicago and North Western Ry.

A. C. JOHNSON, Pass'r Traffic Manager
C. A. CAIRNS, Gen'l Pass'r and Ticket Agt.
Chicago, Illinois

LA 2785

Registered Trade Mark

Established. Half a Century

May Sale Table Linens

At Greatly Reduced Prices

Substantial and bona fide reductions have been made in Table Cloths and Napkins to match, of all sizes and qualities, in a very wide range of designs.

Napkins (per dozen)

Breakfast size	$2.25	2.85	3.25	3.50	4.25	5.25	and up
Dinner size	$3.25	3.50	4.25	5.00	6.00	8.50	and up

Table Cloths

2x2 yards, at	$2.25	2.50	2.75	3.50	4.25	4.75	and up
2x2½ yards, at	$2.85	3.00	3.50	4.25	5.25	5.50	and up
2x3 yards, at	$3.50	3.75	5.00	5.75	6.50	7.00	and up
2¼x2¼ yards, at	$3.65	4.50	5.00	5.25	6.00	6.50	and up
2½x2½ yards, at	$5.00	5.50	6.00	6.50	7.00	and up	

Larger sizes proportionately priced.

The Sale also includes Bed Linens and Bed Coverings, Towels, Corsets, Lingerie, Ladies' Suits, Neckwear, Hosiery, Infants' Wear, etc.

Mail Orders Receive Our Prompt Attention.

James McCutcheon & Co
5th Ave., 33d & 34th Sts., New York

(SEE FOOTNOTE)

An Open Letter to Presbyterians

SparksMarionE †jan14
1205 Springfield av

I[illegible]outhland's splendid city of Atlanta there assemble this week representatives of four of our great Presbyterian b[illegible]es. You and I may not be present, but we shall all feel the thrill of this beautiful association. Each of our churches has a most serious responsibility in this day when Christianity seems to face the most marvelous opportunities presented to it during all the centuries. The whole Christian world is astir with the prospect, and an all-wise Providence has made receptive of the Word millions who were formerly beyond reach. Many forces have been used to bring this about, and to one of these I wish specially to direct your attention. I refer to the American Tract Society.

THIS IS A WORK WHICH VITALLY CONCERNS US

This is not a work apart from any of the organized efforts of our churches. Often it precedes and makes our work possible; always it goes along with us to support, encourage and reenforce what we are doing; and by its continuity it helps to carry forward and maintain what we have established. Since 1825 this organization, made up of men from all the denominations, has issued more than 784,000,000 copies of Christian literature. This has been taken by colporters into the homes of the people, to their working places, and to any place where a soul may be reached. The spoken word or prayer may have taken only a moment; the printed page has remained. Millions of people have heard and have read the message who would probably never have known of Christ. Thousands of conversions have resulted, and in still greater measure the work of other agencies has been made more effective. No publishing houses would have provided this literature as a business undertaking, and no single denomination could have assumed the great expense involved. No one can study the 88 years' work of this organization without realizing the great debt we of the evangelical churches owe to it.

THE WORLD PROPAGANDA IS BOUND UP WITH IT

You and I are concerned with the present and the future. There our obligations lie. We cannot rightly escape consideration of the part this remarkable enterprise must play in the Christianization of the world. We must make use of it, and we must maintain it. In our own land, it may be used marvelously. The Society has issued publications in 175 languages and dialects. It can reach or help to reach every immigrant. It can provide songbooks and helps for the mission or church of the foreign-speaking new American. Not only that, but it reaches the lands from which the immigrant comes, and it meets him when he lands. Its literature goes into the slums, into resorts of the wicked, into the remote places of the land. The work of the Society abroad is a most significant part of the world propaganda. Its literature precedes, goes with and follows the missionary. In the New China, in the Orient, in all the lands now so ripe for the preaching of the Gospel, the American Tract Society has done, is doing, and with our help will continue to do a tremendous work.

This is an emergency moment for this undertaking, in which you and I have a share. Five hundred thousand dollars is needed, and needed now. This money will enable payments to be made which will not only make unnecessary a serious limitation of the work, but will assure an increase of income available for missionary purposes. No one who has knowledge of the importance of this work will hesitate to affirm that this amount of money could never be invested in a way to bring larger results for the kingdom. It is a small sum to be secured from twenty-four millions of Protestants. I write this to urge every one of my Presbyterian brethren who can help, or knows of those who should help, to write to the President, William Phillips Hall, or the General Secretary, Dr. Judson Swift, 150 Nassau street, New York City, making checks payable to Louis Tag, Treasurer. The question is, "Shall this work retreat or go forward?"

THERE CAN BE ONLY ONE ANSWER: "FORWARD!"

(NOTE—This letter is prepared by a friend of the Society, not officially connected with it.)

The
CONTINENT

Meet me there . . . and we
Will be as we used to be,

May Twenty Second-Nineteen Thirteen

The Continent will pay you for a letter

WE want to get clear, straightforward, helpful answers to certain questions. Literary form or finish is not so important as point and practicality. If your personal experience makes it possible for you intelligently to discuss these questions, just sit down and write us what you would say if you were talking earnestly, face to face, with a friend. Your name need not appear if you object. We want your actual experience, and the conclusions you have formed as a result of that experience. The questions are indicated by the following subjects:

What College Did for Me

We want letters on this topic (1) from a *business or professional woman;* (2) from a *married woman.* In each case we will pay $10 for the letter accepted for publication. It should not exceed 800 words.

Why I Sent My Son to Boarding School

On this subject we want just a plain, factful letter from a parent whose boy is now or has been in a private school, military or nonmilitary. For the best letter, preferably not exceeding 600 words, we will pay $5.

Why I Sent My Daughter to Boarding School

We want also to know why parents decide that it is worth while to send the girl to boarding school. Six hundred words is the limit. The best letter will be purchased for $5.

Why I Chose My School

This is for the students. We will give $5 apiece for the best letters of not more than 600 words on this subject in each of these classifications:

1. **By a young man in college.**
2. **By a young woman in college.**
3. **By a boy in a military school.**
4. **By a boy in a nonmilitary school.**

CONDITIONS *It is not necessary to be a reader of nor a subscriber to The Continent. Letters based on mere theory or hearsay will not be considered. They must be in the office of the paper by June 15. Write on only one side of the paper, give your full name and address, inclose stamps if you wish your manuscript returned, and address your letter to Managing Editor The Continent, 509 So. Wabash Ave., Chicago, or 156 Fifth Ave., New York City.*

Readers will confer a favor on the publishers of The Continent by mentioning this paper when answering advertisements.

10,000 Business Men Will Gather Here

This is a picture of the spacious Fifth Regiment Armory in Baltimore. The sessions of the ninth

Annual Convention of the Associated Advertising Clubs

of America will be held here June 8 to 13, 1913. Delegates from one hundred and thirty five American and Canadian Clubs, and thousands of other advertising and business men will be present. Great Britain, Germany and other European countries will also send strong delegations.

The meetings will be addressed by the most forceful and interesting speakers among the successful advertising buyers of the country—men who have successfully conducted epoch making campaigns. Open departmental and other special sessions will be devoted to the problems of the various branches and phases of the great business of advertising. Here every man will have an opportunity to say his say, and those who have solved the perplexing problems of modern publicity and merchandising will tell their audiences how they did it.

In addition to these business meetings, nearly every pulpit in Baltimore will be occupied on Sunday, June 8th, by prominent advertising men, who will tell how closely advertising is linked with the religious and social progress of our time.

The evenings will be devoted to a series of unique entertainments to which all delegates and guests will be invited, and throughout the whole convention, Baltimore will more than maintain her enviable reputation for warm, generous, open-handed hospitality.

You do not need to be an advertising club member in order to be welcomed at this convention—all business men are invited. If you cannot come yourself, send your advertising or sales manager. Make your plans now—write to the address below for the full program of the convention, hotel accommodations, etc.

Associated Advertising Clubs of America
Convention Bureau
1 North Calvert Street
Baltimore, Md.

EDUCATIONAL | EDUCATIONAL

Georgia

AGNES SCOTT COLLEGE
DECATUR (6 Miles From Atlanta) GEORGIA
Letters—Philosophy—Science—Home Economics
B. A. Graduates, from this college, are admitted, without examination, as candidates for the M. A. degree in the leading universities of the North and East
No Preparatory Department
Dormitory Capacity Limited to 300
For Catalog and Bulletin of Views, address the President
F. H. GAINES, D. D. LL. D.

Nebraska

NEBRASKA
BELLEVUE COLLEGE
BELLEVUE, NEBRASKA
The Historic Presbyterian College of the Missouri Valley
Beautiful and healthful location, connected with Omaha by trolley, the Burlington Railroad and a Scenic Boulevard.

THE COLLEGE OF ARTS AND SCIENCES
Granting the Bachelor's Degree

THE CONSERVATORY OF MUSIC
All branches of Music taught by Specialists

THE NORMAL SCHOOL
Courses leading to State Certificates

COEDUCATIONAL
Moderate Expenses

ACADEMY
A High Grade Preparatory School, fitting for any College or University

S. W. STOOKEY, LL.D., President

Subscription Terms—The subscription price of THE CONTINENT is $2.50 per year payable in advance.

Postage is prepaid on all subscriptions in the United States, Hawaiian Islands, Philippine Islands, Guam, Porto Rico, Canal Zone, Cuba and Mexico.

Foreign Postage—For Canada, 50 cents should be added for postage, and for all other countries in the Postal Union $1.10 should be added for postage.

Remittances should be sent by draft on Chicago or New York, Express or P. O. money orders payable to THE CONTINENT. If personal check is sent, 10 cents must be added for collection.

THE CONTINENT

Continuing THE INTERIOR (Established 1870) and THE WESTMINSTER (Established 1904)
PUBLISHED WEEKLY

THE MCCORMICK PUBLISHING COMPANY, Proprietors
OLIVER R. WILLIAMSON, Publisher

CHICAGO
509 South Wabash Avenue

NEW YORK CITY
Presbyterian Building, 156 5th Avenue

PHILADELPHIA
Witherspoon Building

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Acknowledgments—Within two weeks the date following name on "yellow label" will show to the first of what month subcription has been paid. *No other receipt is given unless stamp is sent.*

Change of Address—Kindly send us both old and new address a week previous to the date of the desired change.

Discontinuances—No subscription is dropped without a definite request from the subscriber; otherwise it is assumed that he wishes to continue.

Manuscripts—The Continent does not accept responsibility for damage or loss of manuscripts sent to it for consideration.

Advertising rates on application.

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Around the Shop

The Around-the-Shop Man does a good deal of wandering about the country. His comings and goings are not heralded, and his experiences are not recorded. Where he may, he enters Presbyterian churches just as any chance visitor might; and he enjoys the feeling that he is able to observe both pastor and congregation in the normal relationships of their work. Perhaps it is because he is not looking for it; at any rate he has not yet discovered that the churches are losing their power; nor has he found a feeble ministry—quite the contrary.

He has been gratifyingly impressed by the frequency with which he discovers direct evidence of the part The Continent plays in church and home life. The other Sunday he found a reprint from The Continent, provided by the Sabbath School Board, being distributed, the pastor making a forceful reference to it from the pulpit—it was the editorial, "Children Missing." The same pastor drops his morning newspaper when The Continent arrives; one minister's wife reads The Continent to the family at dinner on Thursdays; a pastor reads Continent editorials at prayer meeting; a business man finds it best just to "glance over" most of his daily, but to read The Continent "clear through, ads and all"; a mission study class uses The Continent's missionary page for its "Current Mission Topics" class.

There's really no end to the string. So we'll tie a knot right here and stop. The letter is from Rev. George D. B. Stewart, Exeter, Cal.:

"This order [$5 inclosed] is one result of the article, 'How One Church Manages Its Finances,' which appeared in The Continent a few months ago. Having adopted the double budget system, we find two who have given over $25 to benevolences—both school teachers and young women—and so our session have voted them each a year's subscription to The Continent."

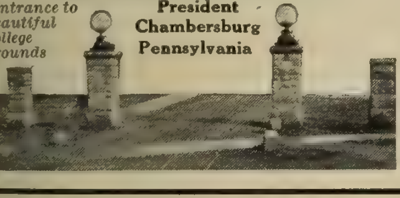
EDUCATIONAL

Pennsylvania

Main Hall

Wilson College
FOR WOMEN
Connected with the Presbyterian Church
Beautiful situation in the Cumberland Valley: extensive campus, water supply approved by the State Board of Health, careful provision for the health of students, a good social atmosphere, a strong faculty, high intellectual standards, solid and thorough work. Courses lead to the B.A. degree. A good department of music. Strong religious influence. Catalogue and views on request.
Anna Jane McKeag, Ph.D., LL.D.
President
Chambersburg
Pennsylvania

Entrance to beautiful college grounds



BEECHWOOD A Cultural and Practical School
FOR YOUNG WOMEN AT JENKINTOWN, PENNSYLVANIA
College Preparatory, College Departments—Conservatory of Music, Arts, Arts and Crafts, Domestic Arts and Sciences.
M. H. Reaser, Ph.D., :: :: :: President

Kansas

Oswego College
Oswego, Kansas
Vocational-Cultural for young women

Indiana

Before Deciding Where to Attend School
Send for catalog of Valparaiso University, Valparaiso, Indiana. This is one of the largest institutions of learning in the United States.
Thorough Instruction at Lowest Expense.
Catalog mailed free. Address
H. B. BROWN, President.
O. P. KINSEY, Vice-President.

EDUCATIONAL

Missouri

Missouri Valley College
MARSHALL, MISSOURI
College, Music Conservatory, Academy
Co-educational; four modern buildings; modern laboratories; library; museum; beautiful athletic grounds; forty acres in campus; all buildings heated from one heating plant; lighted by electricity; standards high; location ideal; Marshall and Saline County are "dry'; most beautiful and prosperous city. Opens September 8, 1913. Write for catalog.
WILLIAM HENRY BLACK, President, 405 College Street, Marshall, Missouri.

New York

MACKENZIE SCHOOL
DOBBS FERRY-ON-HUDSON, N. Y.
Preparation for all the leading colleges. Correspondence and conference invited.

Wisconsin

RIPON COLLEGE
RIPON :: :: WISCONSIN

Milwaukee-Downer College
Milwaukee-Downer Seminary
Milwaukee, Wisconsin
College Courses lead to Bachelors' Degrees.
Home Economics Training Course for Teachers.
Seminary admits to Eastern and Western Colleges.
Music Department directed by Emil Liebling.
Art, Elocution, Athletics. Location combines advantages of city and country. For information specify College or Seminary catalogue. **Miss Ellen C. Sabin**, President

EDUCATIONAL

Illinois

Illinois Woman's College
A Standard College—One of the Best
In the "Athens of the West." College of Liberal Arts, with classical and scientific courses; College of Music: School of Fine Arts; School of Expression; School of Home Economics Also Academy Courses for girls of high school age. Faculty, buildings and equipment unsurpassed. A happy student home. Expenses reasonable. Write for illustrated, descriptive catalogue to
PRESIDENT HARKER, Box 31, Jacksonville, Ill.

NURSES are given a thorough and practical three years training at **PASSAVANT** Memorial Hospital Training School.
They also have the advantages of a monthly cash allowance, a separate Nurses' Home, and affiliation with the Illinois Training School for Nurses. For further information, address
MISS E. C. GLENN, R. N.,
149-151 West Superior Street. - - Chicago, Illinois.

TODD SEMINARY FOR BOYS
An ideal school for young boys near Chicago. No serious sickness in 50 years. We educate the whole boy. Send for prospectus. **NOBLE HILL, Woodstock, Ill.**

BUNKER HILL MILITARY ACADEMY
Instructors have wide experience in the "Boy Problem." ACADEMY ideally located, 35 miles from St. Louis. Healthful environment, Christian influence. Prepares young men for business or college. The ideal school for **YOUR** boy.
Write HEADMASTER, BUNKER HILL, ILL.

Tennessee

WARD-BELMONT Uniting and continuing Belmont College for Young Women (24th year) and Ward Seminary for Young Ladies (49th year). Opens Sept. 25th. **Jennie Taylor Masson, Regtr., Box J, Nashville, Tenn.**

CUMBERLAND UNIVERSITY
College of Arts and Sciences.
Write the President, LEBANON, TENN.

Indiana

WABASH COLLEGE
CRAWFORDSVILLE, INDIANA—80th YEAR
Opening Day September 16th. A college of liberal culture for young men. Modern equipment. Strong teaching force. Moderate expenses. For particulars address **GEORGE L. MACKINTOSH, Pres.**

An American Flag

FREE to

CONTINENT READERS

YOU WILL want a flag for Memorial Day and Fourth of July, and all other patriotic occasions. In no more favorable manner can your love of country be expressed than by unfurling our silent but impressive emblem of patriotism, "OLD GLORY," from your home, church, club or business house.

SHOW YOUR COLORS

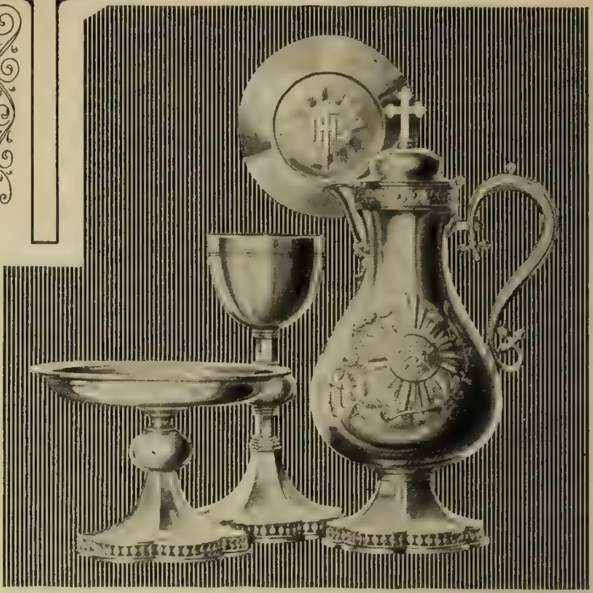
In sympathy with the effort for quiet and profitable patriotism THE CONTINENT has arranged a plan with the American Flag Company whereby a 4 by 6 fast color American flag may be sent CONTINENT readers without cost. All that is necessary is for any present subscriber either to pay for the paper for a new subscriber for one year at the regular price of $2.50, or secure from some friend who is not a subscriber $2.50 for a full year's subscription. The flag will be sent postpaid at once to either the old subscriber or the new subscriber.

If for any reason you do not care to pay for a new subscription yourself, and are unable to secure one from among your Presbyterian associates, we will mail the flag to you postpaid upon receipt of $1. Send us your order at once.

Address **THE CONTINENT**

156 5th Ave., New York **509 So. Wabash Ave., Chicago**

Communion Sets



Communion Sets of various styles and designs, together with Collection Plates, Alms Basons, Chalices, Crucifixes, Vases, Pew Racks, etc., are shown in wide variety in our Special Communion Ware Catalogue. This beautiful silver not only affords the greatest durability, but has been designed with exceeding care. It is artistic and dignified.

For sale by leading dealers. Send for "Special Catalogue E-80."

INTERNATIONAL SILVER CO., MERIDEN, CONN.
Successors to Meriden Britannia Co.

The World's Largest Makers of Sterling Silver and Plate.

EDUCATIONAL

Ohio

Alumnae Hall (one of the three main buildings) Western College

"The Best in Best Things"

OXFORD, OHIO. THE WESTERN COLLEGE FOR WOMEN FOUNDED 1853

Ranked with Leading Eastern Colleges.

The broad culture, the beauty, the stimulating atmosphere of The Western College are attractive to ambitious women. A capable fuculty; strong curriculum; fine religious influence. Three hundred fifty acres,—a beautiful campus and garden; a farm that supplies the freshest of dairy, fruit and vegetable products to the tables. Western graduates are immediately eligible to best positions. High standards in every department,—Academic, Art and Music. *Domestic Science a special feature.* Golf links, tennis; outdoor gymnastics, and gymnasium.

Illustrated literature sent on request

Mary A. Sawyer, A. M., Litt. D., Dean

BOX 45 OXFORD, OHIO

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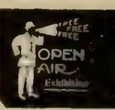

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THE CONTINENT

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Praying with the Family

NOW, REALLY, WHY DON'T YOU HAVE FAMILY WORSHIP IN YOUR HOME?

This is a straight-from-the-shoulder question aimed at a very particular sort of man—the man who grew up in a Christian home (where his father led family prayers every day), who has been a member of the church ever since boyhood, and who hopes that his children will follow him in the church as he follows his father.

And yet he never has family prayers in his house.

Now what is the reason—the real, genuine, matter-of-fact reason?

There are all sorts of reasons given. Perhaps the most usual one is that there isn't time of mornings. Different members of the family get up and breakfast at different hours, and there is no particular moment when they can all be brought together. Or perhaps the story is that everybody has to hurry breakfast so in order to get off to work in time that there is no chance for devotions.

Then of course there is another line of excuses having to do with father's diffidence. He can't pray in public, and it is still worse before the members of his own family. He mixes his words and gets so tangled up that his prayers sound ridiculous, and he is really afraid he will make the children laugh at religion.

A third sort of man says bluntly that he can't see any use of it. He is training up his children to be religious in their inner lives—not to make a parade of religion outside. Everybody in the home can remember God and be thankful for his blessings without having to put it into words.

Besides all these, there is a fourth sort. He simply doesn't—and hasn't any reason at all.

But one bedrock reason unexpressed runs beneath this whole array. These men are all alike in this:

They have not yet themselves learned enough about praying to appreciate how important it is.

* * *

If a man doesn't pray very much in his own soul privately, of course there's mighty small reason for his praying before his family.

But if a man gets really to praying in his own soul with any "vital breath," then he will necessarily have to start family prayers.

No doubt there are very perplexing difficulties about maintaining daily prayer in the family circle.

But if you once see it so essential that you have simply got to do it, you will get over the difficulties all right.

Suppose it is the trouble about time for it. In point of fact, hard as it may be to manage it, there's no impossibility anywhere about having the whole family rise at one hour, and that hour early enough for prayers before the first off leaves for work—provided only the object is thought imperative enough to call for that much sacrifice of sleep and that much exercise of parental discipline over the household.

Or is it the bashfulness of a stumbling and forgetful tongue? That kind of trouble is conquerable by anybody who perseveres. It is all a question of how much you want to get over it.

* * *

So actually the only fair way to meet the question is to get back to this fundamental:

Is family prayer a matter of first importance in a home where father and mother want their children to grow up Christians?

It all depends, as has been already hinted, on how one looks in the first place on the importance of prayer for himself personally.

Do you think that a Christian man going out into the day and its tasks ought to stop a little before he goes and ask God to help him through that day—keep him square to the standards of Christian living?

Perhaps you don't. Perhaps you imagine that every fellow is here in the world on his own responsibility and that all the help he gets to do right is the help he takes out of his own stiff, stout will.

In that case, of course, there is no occasion for you to pray—nor to train your sons and daughters in prayer.

But in that case, why are you calling yourself a Christian? Christianity is based on a book in which all the people who are set up for examples depended on prayer—and the Greatest of them was the one who prayed the most.

If you really don't count on prayer, you are in a peculiar place tying yourself up with Christ's church.

* * *

But the church man is not liable to go off on that tack. He is far more likely to respond that he does believe in prayer, and that in one way and another he tries to pray a little nearly every day.

But, he will argue, one doesn't have to put his prayers into words. And, of course, that has to be acknowledged, so far as the individual contact between any one soul and God goes. But propositions of mere individual religion haven't much justifiable footing anywhere in the neighborhood of a man of family—the head of a home.

He has not only the duty of praying individually himself, but if he considers prayer any help at all in life, he is in most solemn duty bound to teach his children to pray.

Grant that prayer is in any sense an equipment for life—any safeguard whatever from evil—and it instantly is evident that a father is a downright cheat to his sons and daughters if he doesn't undertake to put them in possession of that equipment and safeguard.

And don't let him deceive himself by supposing that the little prayer which mother teaches them at their bedside in babyhood is going to be sufficient. That is tied up with childhood for all children, and if they get no other notion of prayer than that, they will surely put it away when they put away other childish things.

To make an impression for manhood and womanhood on the boys and girls, they must get an example of manly and womanly prayer from their parents. And while they may believe that mother prays in secret, they won't believe their father has any secret habits of prayer—outspoken, positive man of the world that he is—unless they hear him pray somewhere openly.

If the father wants his children to pray, he must get down on his knees in the home before them and pray for them and for their mother and for himself and for all the household then and there.

* * *

So there is the whole question of the matter of family prayer.

You got your prayer incentives from your father. Do you want your children to take any prayer incentives from you?

If you are not willing to send them out prayerless into the world, it is up to you to furnish them the example that your father furnished you.

Brace up and try. It won't be so hard after the ice is broken.

The World

Raising the Banner of International Peace

Leading American cities and citizens have been exerting themselves to entertain and honor the international representatives who are visiting the United States for the purpose of arranging for the celebration of the centenary of peace between English-speaking peoples. Plans for marking the anniversary next year have not yet been completed, but contemplate the erection of monuments and memorial tablets in both countries, the institution of exchange professorships and scholarships, the construction of an international bridge at Detroit, and elaborate ceremonies in the city of Ghent, where the treaty was signed.

The annual conference on international arbitration has just been held at Lake Mohonk, New York, with some notable addresses urging practical steps toward the peaceful settlement of international disputes, the movement to be led by the United States. Two venerable and widely known men—Dr. Lyman Abbott and Dr. Charles W. Eliot, addressed the conference, and took radically different views of the problems under consideration. Dr. Abbott declared disarmament was as yet a Utopian dream and that until worldwide justice was secured armaments were necessary. He held that Christians have not stood and ought not to stand for peace at any price, remarking that sword and cannon would continue in use "until some other power greater than that of armed man was found to protect innocence from injustice." Dr. Eliot took the broad position that education and the judicial settlement of disputes could and would abolish war. Commentators on both speeches have added that trade unions, social and industrial reforms and the extension of trade and commerce are also powerful peace factors.

The French national peace congress in session at Paris ten days ago demanded that the government of France should support at the next Hague conference an advanced peace program. It also adopted a resolution felicitating President Wilson and Secretary of State Bryan on their project relating to an inquiry by commissions with a view to settling international differences without recourse to arms.

America to Reply to Japanese Protest

Governor Johnson of California having communicated to the President, in a statement justifying the California position, his decision to sign the antialien land ownership bill, Mr. Wilson and his cabinet advisers proceeded to consider a reply to Japan's official note of protest. The contents of the reply, which was drafted by Professor John Bassett Moore, councilor of the state department, were not disclosed, but at Washington all suggestions that the United States was about to assume a belligerent attitude were denied. The fact that army officers had been ordered to Hawaii and that some of the warships on the Pacific had been moved was explained as being purely routine orders.

Arizona is the latest state to pass an alien land bill. It is broader than the California statute and prohibits any alien, whether of Caucasian or Mongolian extraction, from owning land in the state if he has not declared his intention of becoming a citizen. This not only bars Asiatics but also wealthy Mexicans, who live and own land on the American side of the border although retaining their Mexican allegiance.

The Tokyo government has been discouraging the holding of public meetings and demonstrations and recently forbade a reunion arranged by the American-Japanese society. An article in the Kokumin newspaper declared that "the white men's clique" must be overthrown in the interest of Japan and in the interest of humanity. Just what is meant by the white men's clique was not fully explained. The California difficulty is cited as merely one proof that the time has arrived to fix the relations between the races of the world. For example, Australia has within the last ten years passed stringent laws restricting Asiatic immigration.

Talk of Impeaching Mexican President

Impeachment of President Huerta of Mexico on charges of conspiracy, usurpation and assassination was formally demanded last week by Herberta Barron, formerly commercial agent of the late Madero government in the United States. Barron filed his charges with the chamber of deputies from the safe distance of New York City. Governor Carranza, leader of the Constitutionalists, issued an anti-Huerta manifesto invoking the so-called law of Maximilian, which provides the death penalty for any person who attacks the chief magistrate. The law was used at the time of the execution of Emperor Maximilian.

A story has been circulated in Mexico City that Ambassador H. L. Wilson positively promised General Huerta that his government would be recognized by the United States. It is stated at Washington, however, that if the ambassador made any such promise he has not reported it, and if made it was without authority. The Associated Press reports that a loan of $25,000,000 to the Huerta government has "practically" been arranged on terms exorbitant for Mexico. If so, it may enable Huerta to tide himself over for a few months more, but the ultimate outlook for peace in Mexico is dark.

Federal Suffrage Amendment; Defeat in England

Woman's suffrage has advanced at least a step at Washington. A committee of the United States senate voted last week in favor of an amendment to the federal constitution forbidding a sex qualification for suffrage. Senator Thomas of Colorado is chairman of the committee and he announces he is ready to make an earnest effort to have the senate adopt the amendment at the regular session next winter. He counts on support from the senators of the nine states where women have the right to vote, also from Senators LaFollette of Wisconsin, Cummins of Iowa, Borah of Idaho and Townsend of Michigan—a large enough group to make a very respectable showing even if no further recruits are gained.

Meanwhile public sentiment in England is turning against the granting of votes to women because of the increased violence committed in the name of the cause. A few days ago a suffrage bill which proposed to give the ballot to all women householders over 25 years of age and to the wives of men having voting qualifications was defeated in the house of commons by a vote of 219 to 266. It is significant that the defeat came on the second reading of the bill, which is only a preliminary stage, whereas in the past suffrage measures have frequently passed on to final reading. "Militant madness" is ascribed as the principal cause for throwing out the bill on its first division. Irish members voted almost solidly in the negative because they do not wish to do anything to impair the progress of the home bill on its journey to the house of lords. Daily stories are told of bombs planted in prominent places in London, one of the most spectacular being under the bishop's throne in St. Paul's cathedral, where it was discovered before harm was done. Dr. Anna Howard Shaw, an American champion of equal suffrage, told her English sisters in London last Friday that their actions were hurting the cause in America.

An incident of the so-called sex war is the raising of the question of freedom of the press—an issue fought out in England two centuries ago. The Suffragette newspaper had been suppressed by the British government and its editors prosecuted as inciters of crime. A government prosecutor had announced that anyone printing the newspaper in future would be proceeded against, whereupon a portion of the Labor and Liberal press—supporters of the present cabinet—protested that this was going too far. Keir Hardie, a member of parliament, personally offered to publish the paper. The government thereupon issued a statement declaring that the prosecutor's pronouncement had been misconstrued and that The Suffragette might be issued so long as it did not contain incitement to crime. The paper has again appeared and been freely circulated, but its general tone is regarded as considerably milder than before the police raid on the militants' headquarters and printing office. The subscription list of the paper is said to have fallen off from 30,000 a week to less than a third of that number.

The Balkan Situation After the War

Now that the Turko-Balkan was is settled, so far as fighting is concerned, the various parties are beginning to count the cost. One of the intensely interested spectators, Austria-Hungary, spent, it is estimated, a matter of $8,000,000 in mobilizing its troops and in making warlike preparations. In addition to this there was a larger indirect loss through interference with business in Vienna and elsewhere in the empire. At this distance it seems as though the Austrian government should have been content to keep hands off, but a glance at the map will show how closely Austria is related to the territory over which the war waged. The relation is not only physical but racial and commercial. Could Austria before this war began have expanded her domain southward across the Balkan peninsula she would thereby have gained full access to the Mediterranean, instead of being limited to her Adriatic coast, where Italy has the vantage ground. As has been told before, the war ended these territorial aspirations for Austria, so she set about to minimize the effect of the Balkan victory by insisting that the great strip along the Adriatic south of the little kingdom of Montenegro and north of Greece be made an autonomous state, with the strategically located city of Scutari included.

Austria's bulldozing of Montenegro and her generally unfriendly attitude toward the Balkan combatants made her unpopular with her Slav neighbors, and shrewd statesmen are now urging a reversal of policy. They are arguing that the Austrian government should cultivate the friendship of these neighbors and thereby increase her important trade interests in this direction, at the same time abandoning her ambition for more territory. Austrian financial experts, says The Chicago News, estimate that the Balkan states will soon need to borrow a billion dollars to pay their debts and properly administer and develop the conquered districts.

Nobody is expressing any concern for the fate of poor old Turkey. Yet according to more than one apparently impartial observer unoffending Moslem residents of Macedonia and Albania have been slaughtered by tens of thousands by Bulgarians and Servians. Even though the result of the war may be satisfactory in that it assures the practical withdrawal of Turkey from Europe, it must be conceded that the Turkish noncombatants have been cruelly treated—perhaps as cruelly as the Turk in his turn had treated his non-Moslem subjects. It will be interesting to watch the progress of the remnant of the Ottoman empire in Asia Minor. There are latent possibilities there to which leaders of the Turks are directing attention.

Spain and France Moving Toward an Alliance

European alliances are becoming more numerous of late. The newest reported pact is between France and Spain. King Alfonso lately paid an official visit to Paris, where he was most cordially received, and though neither the object nor the result of his mission has been disclosed, it is stated by the newspapers with some positiveness that a close understanding has been arranged between the two nations, which may develop into an alliance. The Spanish premier, Count Romanones, is quoted as saying, "Today Spain and France have reached a friendly agreement. Tomorrow the two countries may take a further step."

Spain today is in a more prosperous condition than it has been for several decades. Its ruler appears to be popular with the majority of his subjects and its political affairs are comparatively tranquil. The loss of its overseas colonies impaired its prestige, but economically the deprivation appears to have been beneficial. French capital is looking to Spain as a field for investment and development, for the latent resources of the country are vast.

Senate Votes Against Public Hearings on Tariff

Democrats in the United States senate have been giving a surprising exhibition of unity and consistent determination in resisting the Republican demand for public hearings on the pending tariff bill which lately passed the house. On Friday the Penrose-LaFollette motion directing the finance committee to hear manufacturers and other interested witnesses was rejected by a vote of 41 to 36, the two Louisiana senators voting in the affirmative and all the Progressives except Senator Poindexter voting in the negative. The vote is taken to mean that the bill will pass the senate in the form in which it came from the house, and that, too, with reasonable promptness. If public hearings had been granted they could have been prolonged almost indefinitely and the delay might have seen President Wilson's grip on the situation gradually loosened. Just now the President is admittedly in full control and his tariff legislation program is proceeding smoothly.

Need Vital Figures for Health

A comparatively small number of states have awakened to the need for accurate registration of vital statistics. In most rural communities the question of public health is handled in such an inadequate manner that the returns are not only very incomplete but the deaths from preventable diseases are more numerous than if a stronger public sentiment against preventable diseases were developed. In many towns the board of health meets but seldom and the health officer draws only a few dollars a year for enforcing sanitary regulations which do not tend to make him popular. An immense amount of sickness from typhoid fever, tuberculosis and other diseases could be prevented if simple precautions were observed. Just how necessary is this preventive work will not be known until there is adequate registration of vital statistics. These figures will give warning of epidemics in certain parts of the country in time to check them. They will also give notice of the need of direct work to protect water supply or to inspect dairies.

Religious World

Linking Up the College Men with Churches

The enlistment of college and university men, after their graduation, in the work of the churches in cities and towns where they settle down for their permanent occupations is a problem of conspicuous importance for the aggressive kingdom of Christ. These trained and equipped young men are of superior value to the Christian cause, yet too often they fail to connect themselves even nominally with the organized Christianity of the communities where they locate after leaving school. Sometimes men who have been religious leaders in college fall away from active religious life altogether when they make the transition from study to money earning.

The unhappiness of such results oppresses particularly the Young Men's Christian Association, because it chiefly dominates the religious situation in American institutions of learning. On it, therefore, rests a large share of the responsibility for transferring graduated students back into the church relations of their precollege days. Appreciating this obligation, in both Chicago and New York the association has undertaken a vigorous attack on the problem. A secretary in each city makes it a specialty—Orrin G. Cocks in New York and Harry T. Williams in Chicago. In New York the work is tied up closely with the Federation of Churches, and is expressed through the Laity League for Social Service, which has headquarters in the Fifth Avenue building. In Chicago Mr. Williams from his office in the Association building pushes his efforts through the interchurch commission. Both organizations aim to interest young college men or other capable youths in definite tasks of Christian effort and request pastors to communicate to them specific opportunities for work that challenges a young Christian to be of use to his less fortunate fellows. These plans certainly deserve emulation in other cities.

Evangelical Leader in University of Zurich

The Record of Christian Work introduces to American readers as a strong new champion of Bible religion Friedrich Wilhelm Foerster, professor of pedagogy in the University of Zurich. Dr. Foerster has only lately stood forth as an avowed teacher of evangelical Christianity. His earlier position in his university teaching and influence was Unitarian and ethical. But he began to reproach himself that the bookish life he led as a university man immersed in his studies was resulting in no tangible human service, nor indeed in any vital apprehension of the realities of life. So he determined to correct his book-learned notions by practical observations of social conditions. With this in view he devoted himself for two years to studying the labor movement, juvenile delinquency and the relief of the poor. From being observer, the great needs he saw drove him to become a worker, and as a contribution to social betterment in his own city, he undertook educational work among the poor, with particular view to forming character among the children.

But Professor Foerster's purely ethical teachings failed to take hold, and he found himself driven to the conclusion that, as he says, "moral education can find its complete expression only in the Christian religion." Because he had to have something better than mere ethics to teach the children, he found it necessary to seek something better for himself, with the result that he has fully and frankly accepted the Pauline position—that man's unregenerate nature can be made capable of righteousness only by the unfolding of the grace of God. Professor Foerster writes voluminously, and his influence in Europe is said to be spreading rapidly.

Young Men's Christian Association Still Evangelical

The "evangelical test" of membership in the Young Men's Christian Association has been retained by a vote of 521 to 392 at the convention which has just adjourned at Cincinnati. The convention thus supported the contention of Professor William Hoge Marquess of New York, who was opposed in his belief to fourteen other members of the commission which for six years has been studying the desirability of modifying the test of membership. The associations thus hold fast to the basis which was adopted in Portland, Maine, in 1869. A further account of the recent convention appears in another column.

* * *

—Prayers an hour long are too short if they fail to reach God.

—Character is the soul's absorption of God.

Editorial

Theories Are Not the Great Thing

IN HIS NEW volume on "Great Ideas of Religion" Canon Simpson says much that is important for the church to heed today. One phrase is worthy of wide quotation: "Let us remember that as Christians we are committed to no theories." This is in his paper on sin, and is intended to apply to the origin and present power of sin, as well as to the atoning power of Christ.

Canon Simpson's word is eminently important. As Christians we are committed to a great body of facts. Many of them are not peculiar to us as Christians. The historical facts of Christ are the same for all honest historians as for Christian believers. The facts of the human life are common to psychologists and sociologists, without reference to their religious belief. But the facts of Christian experience are peculiar to Christians. The man who has not the experience is no proper judge of the faith. There is more argument for the Christian faith in the word of a redeemed man than there is in any amount of scholarship apart from experience of redemption. Professor Hocking has given us a truly great work in his book on "The Meaning of God in Human Experience," but he would be the first to say that no man's book can state the meaning of God which a believing washwoman knows so that it would be fully intelligible to a scholar who has no experience of God.

As Christians we are committed irrevocably to this whole series of facts, historical and personal. If any man attacks or denies them, we come to the rescue. And it is needful besides to recognize the existence of certain theories about these facts. There are Christian philosophies. Intelligent Christians should apprehend them. Doubtless one of them will ultimately prove to be correct. But it is no test of a man's Christianity that he holds this or that philosophy. It is not a test of Christianity that a man or a church hold a certain theory of the facts.

This difference between the facts to which one is committed and the theories one may hold about them is not peculiar to Christian people. It appears everywhere. Here are the facts of the heavenly bodies. These bodies have certain sizes and relations, and they move in certain orbits. There are hundreds of such facts which are common to all students. They do not change as the years go on, though new ones come to light and new aspects of the old ones appear. But there arises after a while a man who begins to talk about the nebular hypothesis. It is his theory of the facts and their origin. It does not at all affect the facts. If it has any validity it comes from the facts. It becomes a dominating theory. It passes into the books.

But later a more careful study of the facts, examination of new facts, better arranging of the facts, throw doubts on the nebular hypothesis. Gradually it passes out of common acceptance. The books say less about it. There has been no change whatever in the facts, nor in the loyalty of men to them; only the theory, the attempt at explanation of them, has changed. It would be possible for men to be equally loyal to the facts and for some to deny and some to affirm the nebular hypothesis.

Here are the facts of our Lord's life and work. They are historical facts, and they are facts of experience. A redeemed man is here and he owes his redemption to Christ. He knows him as God-Man. The records all indicate the same fact. There is no question about it as a fact of the Christian faith. But how was it possible for him, the eternal Son of God, to become man? Someone asserts what the theologians know as the kenotic theory. It is based on Paul's great saying in the Philippians, that Christ "emptied" himself. The one question is, Does it fit the facts? Does it explain the facts, or does it not? It must not for an instant be confounded with the facts themselves.

As rational men, we are forced to form a theory of the facts, but we fall into hopeless confusion if we suppose the theory is important as compared with the facts. The test of a man's Christian faith is not whether he holds to a certain theory but whether he holds to the facts unshaken. It is a favorite device of unthinking men to declare that you must hold a certain theory or you are compelled to give up the facts. It is simply not true. Theories may be adequate or inadequate according as one looks at them. But facts continue to be what they are.

Herein is true Christian liberty. There is a solid nucleus of facts of history and personal experience. There is room around them for a wide ranging of thought. The Presbyterian Church may well glory in its breadth. It has no theory or explanation which it demands that men accept. It asks only that they be true and loyal to the facts of history as recorded in the Scripture, and the facts of personal experience. This is its true liberty. For this liberty it must always stand.

Dr. Fox Discovered in Heresy

Replying to The Continent's observations on his protest against the last licensure of Union Seminary students in New York, Dr. John Fox inquires whether the editor of The Continent is "prepared to affirm for himself his own personal faith in the actual historical fact of the virgin birth of our Lord?" The question seems beside the mark of discussion, but the doctor shall have his answer clear, sharp and categorical: Yes.

As for the matter under consideration, it remains only to say, as before, that Dr. Fox's arguments are their own sufficient refutation. This communication from him, printed last week in The Continent, is itself enough evidence, if nothing other were at hand, that there was good reason for accepting these young men in the Presbyterian ministry. The quotation which the doctor takes from the formal statement of one of them rings true; it is the word of a sound believer in the Son of God. And Dr. Fox's opinion of where a man must go if he starts at a certain point is obviously unimportant in the case of men who haven't gone the way the doctor's own personal brand of logic would lead them. They don't have to take its lead.

The really interesting thing in Dr. Fox's letter is that it shows him as a heretic of a very definite sort branded intolerable in ancient times. He objects to the statement: "I believe that there was manifest in Jesus all of God that could be revealed in a complete human life." If Dr. Fox cannot receive this statement of doctrine his denial must signify that he does not believe that Jesus lived "a complete human life." Thus to deny the perfect humanity of Jesus has always been regarded in the historic church as a serious departure from orthodoxy. The exact historical name for this heresy, we believe, is Apollinarianism. As an Apollinarian, therefore, Dr. Fox should give thanks that he lives in an age when the church is more tolerant of individualities of doctrine than in former times. In an earlier generation his heresy might easily have come under annoying ecclesiastical notice. But today he lives in peace.

A Modest Booklet with a Stimulating Message

The Continent doesn't know who Rev. Timothy Kilbourn is. Presumably the name is a pseudonym. And we don't know whence comes the little pamphlet published under this pseudonym, with the title, "The Triumphant Ministry." But whoever the author is and wherever he is, there is an arrest about his modest pamphlet which a serious-minded man will not easily escape. Especially is there meat in it for ministers and young men thinking of the ministry. Simply written, the whole tone of the message is one of absolute confidence in the calling of the gospel preacher as to its paramount importance, resources and power, with no dismay at the hardships which must be endured in pursuing it. Here is just a little quotation that bespeaks well the serenity and strength of the whole.

"Our country is a very noisy one and not attentive to men who are in quiet places and doing their work in a quiet way. My disappointment was very keen when I discovered this. But awakening to it, these experiences conspired to give a clearer vision of my great calling and helped to get my eyes on the right things. And, in the triumphant ministry, that is one of the greatest considerations. Every disappointment makes its direct contribution to the triumph, if we accept the gospel we are set to preach. However, a man does not know this at the beginning. He may preach it. He may believe it. By and by, through disappointment and prayer, and the change of circumstances, and the incoming peace, which is better than understanding, and with 'experience,' he gets the right perspective and the vision that enables him to work and rest and wait. This is his first triumph—the triumph within."

The Westminster Confession Kept Up to Date

How in this forward-looking twentieth century do Presbyterians manage, anyhow, to get along with the Westminster Confession, a mediæval seventeenth century creed, as their standard of doctrine? Among the comparatively few people interested at all in theology these days, there are many who keep asking that question, often with the more or less polite intimation that Presbyterians cannot be very honest. It is a question, too, that often troubles young ministers within the church—ministers who feel that the substance of the Westminster Confession does not make up a message adequate to interpret the Master to the age in which they are set to preach him. To church men of larger experience the answer to these puzzles begins to grow clearer, but still it is not always easy to phrase it. There is, therefore, the delight of a refreshing discovery in finding an answer put in just the right terms—with unequivocal and convincing directness.

That discovery The Continent has made in the inaugural address that Professor McAfee delivered when he was seated in his new chair as professor of systematic theology at McCormick Seminary. It is to be hoped that the seminary will print the address in full, for it is a document whose illumination is bound to be helpful both inside the church and outside. Dr. McAfee does not blink the case at all. He frankly admits that the confession does not hold all the gospel, and that the large social applications of it which the church in these days is called upon to preach have no expression within the covers of this venerable document. There is not to be found in it, either, the emphasis on the fatherhood of God which the church has learned to rejoice in as a glorifying interpretation of universal life. But if the confession does not recognize these and other elements that must enter largely into the twentieth century message of the church, it in no place denies them. On the contrary, by implication it confirms them all, since it lays unmistakable foundations for these larger views in what it teaches concerning the dependence of the human soul for salvation and every other good upon the grace of a compassionate Creator.

The God whom the confession depicts under legal formulas is a God of fatherly mercies, even though the confession scarcely calls him Father. And the individually redeemed character upon which the confession insists is the character by which alone social welfare for the masses can be vitalized and made permanent. The confession thus becomes a sure foundation of immovable truth, without hindering in the slightest the building upon it of such ampler truth as the crowning structure of Christian understanding and faith demands. And Dr. McAfee is glad that Presbyterian faith in the providence of God was well founded in individualism before it took the social accent. As he himself writes:

> "This individual accent is after all the fundamental one. The social accent is absolutely dependent upon it. Social conditions will change with the times, but the fundamental fact of the individual and his relation to eternal realities must always remain. When the confession deals with the individual, it is right so far as it goes. It will never be possible to treat men as though they were not individuals, with individual defects, individual natures and individual relation to God. It will, of course, always be a mistake to act as though that were all. But it does not put the confession out of the path of social reform to indicate that it is essentially an individualistic document."

So there is an answer after all, and a good one, as to how Presbyterians get on with the Westminster Confession in the twentieth century.

Is This Their Best Spiritual Champion?

The executive officials of the Socialist party are using a paper-covered book by Morris Hillquit, "Socialism Summed Up," as primer literature to be distributed among nonsocialists in hope of making conversions to their cause. But most unadvisedly for the impression desired, the publishers have put on the back cover of the volume an advertisement for the writings of George Davis Herron on "The Spiritual Side of Socialism." This statement says of Herron: "When he became professor of applied Christianity in Grinnell College he tried to apply the teaching of Jesus to social affairs. The result was an explosion. He lost his academic chair and gained a far wider audience." All of which is just about the unluckiest introduction that socialism could give itself to a decent, home-honoring, woman-respecting public. The hypocrisy of it is enough to make honorable men gnash their teeth.

It is entirely too early to lie this way about Herron. Too many people remember him. So far from losing his position at Grinnell for applying the teachings of Jesus to social affairs, he stood in high repute with the churches and with his college as long as anybody could think that that was what he was trying to do. It was only when he shamelessly violated every teaching of Jesus and every dictate of manly decency in his own personal "social affairs" that the "explosion" drove him out of the company of men unwilling to make honor a byword. It was because Herron deserted his wife and children to take up with a woman who was able to support him in the idleness of wealth that he "lost his academic chair," and for no other cause on earth.

Socialists know very well that the reason which holds back from their fellowship many persons sympathetic with their economic ideas is the haunting fear that their propaganda somehow threatens the sanctity of family life. What mad folly is it then for them to put forward as the champion of the party's "spiritual side" a contemptible renegade whose record would confirm those fears at their worst? Or is this deliberate revelation?

Words of Sober Sense on Sex Safety

Amid the whirlwind of words now revolving round the question of maidenly purity—a whirlwind in which living wage, environment, recreation and sex education are the sounds that mostly fill the air—it is a comfort to find somebody strong enough to stand solid and quiet and say these sober things which The Continent takes from a report on "social morality" made to the late convention of Young Women's Christian Associations at Richmond:

"If we are to help bring in an era in which young people will be prepared to withstand the temptations that assail them from within and without, we must premise that that end can only be achieved by a far finer means than mere courses of instruction in the physical laws of sex. In other words, the formative power of spiritual forces must be fully enlisted. Effort must be directed toward establishing those positive moral qualities which render young people immune to the dangers clustering about sex and toward bringing them to desire and accept the more abundant life which alone will enable them to live above such temptations."

To this should be added as supplement another utterance just as profoundly true taken from a companion report offered to the same convention on "character standards."

"As we face our responsibility to the young women whose narrow, aimless, superficial lives must be transformed to breadth of purpose deep and true, we realize that only as Jesus Christ himself becomes the great redeeming standard can we hope to see character made strong instead of flabby and life become a throbbing dynamo of power."

—Hastings College at Hastings, Nebraska, builds up its endowment in $100,000 installments. It is now working on the second hundred thousand, and is within $30,000 of completing it. There is every prospect that President Crone and his helpers will "put it across" by commencement time. Surely they deserve to. There is not another college in the country so highly commended by local loyalty to the admiration and aid of people outside. Hastings is not one of the towns which expects outsiders to donate a fine college to it. On the contrary, Hastings has always paid in full for all the value of the college to the town itself. In the last thirty years the citizens of this country county seat have put $240,000 in cold cash into this institution. No, it was not cold, either. They warmed it with their enthusiasm before they put it in, and that is what has made the college live and grow to its present proportions.

—In the frontier towns of the West the thing that ought to be in regard to church unity is very rapidly becoming the thing that is. In Alamogordo, New Mexico, for a recent example, the two Methodist churches, North and South, and the Presbyterian church are negotiating a merger, and two Methodist presiding elders and a Presbyterian mission superintendent, Dr. Gass, are expected to officiate at the ceremony. This union church will probably be Presbyterian, but if it is, that will only signify a good reason for some Presbyterian church going over to the Methodists in some other similar location. Such unions will reduce the number of congregations on the rolls of the various denominations, but won't take anything from their membership strength. Losses in one locality will be compensated by gains in another.

—The absolute intrenchment of the prohibition policy in Kansas is made manifest by the fact that a complete transfer of the state government from Republican to Democratic hands has not awakened the slightest agitation for resubmitting the prohibition question to the people. Under similar circumstances in Maine the liquor people saw a great opportunity for themselves and made a lot of mischief through it. But in Kansas Governor Hodges, the new Democratic executive, is just as stoutly for prohibition as the best of his Republican predecessors, and the liquorites can't deceive themselves into thinking that they have even a knothole of opening to drag their business back into that state.

—New York newspapers calculate that on Manhattan island alone about $4,500,000 is going into church property this summer. This does not include the work which goes on continually at the Cathedral of St. John the Divine. The New York Sun thinks this "answers the question whether the church is losing its hold."

—Gravity is no more religion than the owl is the bird of paradise.

Presbyterian Quadrilateral at Atlanta

ATLANTA seems to be the "gate city" to a new order of Presbyterianism. Here entered new ideas and new ways. The practicability of the actual fellowship and cooperation of the much-divided Presbyterian family was proved. Except for the colors of the ribbon on the lapels of commissioners' coats—blue for U. S. A. Presbyterians, red for U. S. Presbyterians, white for U. P.'s and gold for A. R. P.'s—the city has known no difference in the Presbyterians assembled for the most notable gathering of this denominational family held on the continent.

Hospitality of an overwhelming sort was the city of Atlanta's particular contribution to this extraordinary occasion—not the easy hospitality of flags and bunting and greeting by civic officials, but something more vital and more meaningful. Showing the South in its best and most lavish mood, the people of Atlanta actually opened their homes for the free entertainment of all the commissioners—approximately 1,500 in number.

Consider what this means. It was not a case of apportioning the strangers among the homes of their respective denominations. There is no United Presbyterian church in Atlanta, and only one —not large—U. S. A. church. This necessitated that the whole company of visitors should be cared for in the homes of the U. S. Church (which was a physical impossibility) or else in the homes of all churches. This has happened.

Methodists, Baptists, Episcopalians, Unitarians, Jews, Roman Catholics and nonchurch-goers have freely opened up their homes to the men from this whole broad land. There never has been such a general, intimate, extended and personal meeting of the people of all sections of the country in one city since the civil war. All the other gracious expressions of Atlanta hospitality seem trivial alongside of this uttermost proof of welcome and sincerity.

Of course these Presbyterians—in Atlanta's eyes the bewildering assortment of initial letters are dropped, and the multitude become Presbyterians—are getting together, according to the program, and still oftener without consulting the program's permission. The first of the official Assembly sessions was that of the United Presbyterians on Wednesday night; and most of the congregation which filled the church, and shared in the ringing music of the psalms, were strictly unofficial "fraternal delegates." Many U. S. Presbyterians heard Moderator Matthews's opening sermon, and Moderator Clyce had his share of U. S. A. hearers. The interflow of the several bodies is noticeable at the hotels, as well as at meetings and exhibition halls.

The pre-Assembly conferences gave occasion for commingled meetings. All three bodies shared in the successful public sessions of the evangelistic committee, while the college presidents' conference was also comprehensive. The Home and Foreign Boards of the U. S. A. Church united in the pre-Assembly conference, and so showed a significant brand of union within denominational lines.

The formal gettings-together of the Assemblies are the "popular meetings" at night in the huge Auditorium, which seats about 8,000 persons. These are impressive demonstrations, with no lines of any sort.

In the warmth of a great welcome, of a great vision and of a common heritage, the pan-Presbyterian meetings in Atlanta are realizing their real oneness, which lies deeper than any formal organization or nomenclature.

The Choice of Moderators

Two Assemblies Have Five Nominees Each, but the Other Makes a Unanimous Choice on One Nomination.

Nothing save a sermon happens in any Presbyterian General Assembly till a moderator is elected. The sermon is the contribution of the moderator of a year previous. As already said, the United Presbyterians began proceedings first on Wednesday night, May 14. In Central Presbyterian church Dr. H. H. Bell of San Francisco preached the retiring moderator's sermon, which illuminated the thought that the church must go forward in order to come up with the living Christ, its leader.

Then very quietly, quite as an integral part of their acts of worship, the Assembly commissioners chose unanimously as their next presiding officer President R. M. Russell of Westminster College, New Wilmington, Pennsylvania. It was Dr. Russell's triumphant success in raising for his school $400,000 of endowment money in the past year which brought him the compliment and recognition of this uncontested honor. It is, however, no new or strange thing for Dr. Russell to shine in the stimulation of benevolence. As pastor of the great Sixth United Presbyterian church in Pittsburg, before going to this college presidency, he raised in a single collection at a Sabbath service on one occasion $260,000. Dr. Russell was born in the birth year of his denomination—1858—and is an alumnus of the college over which he now presides.

The sermon before the U. S. Presbyterians in North Avenue church was preached by Dr. T. S. Clyce of Texas—a simple and inspiring gospel message on the meaning and satisfactions of immortal triumph for the Christian.

The greatest audience for any of these moderatorial sermons was naturally given to the stalwart and vigorous discourse of Seattle's famous pastor, Dr. Mark A. Matthews, preaching in the vast Baptist tabernacle—Len Broughton's former church—before the U. S. A. Assembly, whose commissioners and visitors well filled the place. Here there was frequent applause for the preacher's aggressive utterances. His theme was, "The Victories of Faith Versus the Failures of Unbelief," and his texts, set in contrast, were John 14:12-15 and Matthew 13:58. In the application of his exhortations Dr. Matthews put in heavy strokes for international peace, liquor prohibition, family prayer, orthodox faith and evangelistic preaching.

Tremendous Overthrow of "Best-Laid Plans"

It was a coincidence of interest that the U. S. A. and U. S. Assemblies had each five candidates nominated from whom to make the choice of a moderatorial head. In the latter body, representing the Southern churches, there was the curious situation of two brother members of one theological faculty being put in competition with each other—Dr. William M. McPheeters and Dr. R. C. Reed, both of whom teach in the Presbyterian seminary at Columbia, South Carolina. There was also put in nomination Dr. A. M. Frazer, who has the distinction of being the present occupant of the manse in Staunton, Virginia, where President Woodrow Wilson was born. Dr. W. M. Alexander, too, the pastor at Prytania Street in New Orleans, was proposed. But in four successive ballots these gentlemen one by one were voted out and the designation for the presiding officer's seat remained to the fifth nominee—Dr. John S. Lyons, who for nearly two decades has been pastor of First church of Louisville and is held in an altogether exceptional personal affection throughout the church fellowship. It is interesting to hear that Dr. Lyons is a graduate of tiny King College at Bristol, Tennessee, as is also Dr. Reed, who stood second. A year ago the Assembly moderator chosen and the two who came next him in the balloting were all King College men. It is commonly said that King College is "on the map" of Southern Presbyterianism these days.

But this choice in the U. S. Assembly, though interesting in these other particulars, did not have any such dramatic aspect as set the nerves of spectators tingling with tension and excitement in the U. S. A. Assembly. When the session for choosing a moderator was called to order it was anticipated that there would be four nominations only, and these were made in due order—Dr. Maitland Alexander of First church, Pittsburg, by President John Willis Baer; President William McKibbin of Lane Seminary, by Dr. David R. Moore; Dr. Howard Agnew Johnston of Stamford, Connecticut, by Dr. Arthur F. Bishop, and Dr. Samuel S. Palmer of Broad Street church, Columbus, by Dr. William C. Covert.

A Nominee in Ignorance of Nomination

But a bombshell had been prepared by Dr. William R. King of Monmouth, Illinois. Mounting the platform, Dr. King declared his intention to propose a nominee whose name had not been mentioned in any preliminary canvass and who had at the moment no idea of being named. Indeed, Dr. King declared that he had consulted with no members of the Assembly about the matter and no person besides himself knew of whom he was about to speak. When he should mention the name he besought commissioners sitting near the gentleman to hold him in his seat and prevent his declining. Thus carrying his audience with him in rare skill, Dr. King worked up to the mention of the name of Dr. John Timothy Stone of Fourth church, Chicago. The most vigorous applause of the hour greeted this climax of Dr. King's speech.

Despite efforts of his neighbors, Dr. Stone struggled to his feet and protesting against the nomination asked the Assembly's permission to withdraw his name from consideration. The question was put to the house and by an emphatic majority the Assembly refused him leave to withdraw. This quite upset all the calculations on which the previous candidates had been figuring. The seconding speeches went forward in a state of uncertainty—Dr. George W.

Robert M. Russell, D. D.
President Westminster College, Moderator United Presbyterian Assembly

John Timothy Stone, D. D.
Pastor Fourth Church, Chicago, Moderator Presbyterian Assembly "U. S. A."

*J. S. Lyons, D. D.**
Pastor First Church, Louisville, Kentucky, Moderator Presbyterian Assembly "U. S."

THE PRESBYTERIAN MODERATORS ELECTED AT ATLANTA

Bull for Alexander, Dr. W. L. Darby for McKibbin, Dr. W. F. Tufts for Johnston, Dr. Paul R. Hickok for Palmer and William T. Ellis for Stone. The most memorable passage of these latter addresses was doubtless Dr. Bull's sarcastic parody ridiculing the whole custom of nominating speeches in Assembly:

> "How dear to my heart are the speeches of childhood,
> When General Assemblies permit us to hark
> To the bottomless speeches, the moss-covered speeches,
> The personal speeches made in the ark."

It was evident on the first ballot that Dr. Stone's immense personal popularity and the Assembly's revulsion against buttonhole and caucus campaigning for the moderatorship had combined to cause a revolution in favor of the man who did not aspire to the honor and had been named so unexpectedly. In this first polling Alexander was supported handsomely East and West. Central Ohio and Indiana stood by Palmer. Southwestern Ohio and Tennessee were with McKibbin and New England and Texas joined hands for Johnston. But Stone was shoved ahead of all in a way that presaged the fall of the hopes of all the rest. The ballot stood:

Alexander	277
Palmer	135
McKibbin	47
Johnston	65
Stone	314

The second voting resulted:

Stone	552
Alexander	245
Palmer	31

McKibbin and Johnston withdrawn.

Inducted into office, Dr. Stone was quite unable to conceal the confusion into which he had been thrown by his sudden elevation. He stammered in deep feeling: "Fathers and brethren, all I can say is that I don't know what to say." The Assembly, however, was self-evidently rejoiced over its work. Equal congratulation among commissioners over any piece of parliamentary action has certainly not been heard on the floor of the U. S. A. Assembly in years before.

The Initial Foursquare Meeting

The first evening meeting in which the "quadrilateral" of Atlanta unity was exhibited came Thursday night with an imposing and alert audience filling a large proportion of the available space in Atlanta's mighty Auditorium. Two men who had labored tremendously to bring Atlanta's unique hospitality to realization were on the platform—Dr. Richard O. Flinn presiding and Chairman J. K. Orr of the local committee of arrangements to make the address of welcome. To this responded Dr. Clyce, Dr. Bell and Dr. Matthews for the respective Assemblies whose gavels they had just relinquished, and Rev. J. H. Pressly, representing the commission of the Associate Reformed Church which was sent to fill in the fourth side of the pan-Presbyterian rectangle. All these addresses scintillated with fraternity and were weighty, too, with the common ideals of the participating churches.

The evening was climaxed by Canada's wonderful Presbyterian orator, Hon. J. A. Macdonald, who, speaking on "The Church's Responsibility for International Peace," surpassed himself in fervent and soul-stirring appeal. He insisted that the churches of Germany, the British empire and the United States can render war obsolete by preaching the sinfulness of armed conflict, and adjured the churches there represented not to neglect the duty.

The Feast on the Mountain Top

Four Denominations Commune Together in Perfect and Most Inspiring Christian Fellowship

Too elusive and spiritual for words was the character of the union communion service on Friday afternoon. In every respect it was notable. The setting was unusual. The great Tabernacle, in which the U. S. A. meetings are held, seats 3,000 persons on the main floor and in two galleries. The commissioners of the other three denominations and hundreds of Atlanta women and laymen crowded every part of the house. In the choir loft sat seventy-five United Presbyterian men to lead the singing of the psalms. On the platform were ranged the four moderators and Rev. D. H. Ogden, pastor of Central Presbyterian church, who had charge of all the arrangements for the service.

The practical workings of administration of the sacrament to that immense company moved as quietly, quickly and reverently as the service in a village church. Forty-six elders officiated—twenty on the main floor, twelve in one gallery and fourteen in another. A table had been prepared at the center of each gallery, with a moderator in charge. Moderators Stone and Russell officiated downstairs. Individual cups were used and the elements were passed simultaneously in all three places.

Five psalms were sung, and until they hear the choir about the throne those present will never be uplifted in song as when with one heart their 3,000 voices were raised in Rouse's version of the 23d Psalm. Again, at a later point in the service, the congregation repeated the King James rendering of the same psalm, and the sound was as the voice of many waters. Sung or spoken, the psalms seemed to have a new meaning in that unprecedented gathering of children of the old Scotch church.

While the elements were being passed the great organ played, softly, like an echo of heavenly music. Weary, self-condemning, overburdened spirits were breathed upon by this music as by a message of divine peace. The tunes played so tenderly, occasionally with the chimes sounding, were the precious, time-honored hymns of the Passion.

Moderator Russell of the United Presbyterian Assembly preached the sermon, a familiar, devotional treatment of what the Lord's supper means to the disciple. All the other moderators—Dr. Lyons of the U. S. Church, Dr. Pressly of the A. R. Church and Dr. Stone—bore a part in the service.

But it was not any one man's words or any single action or aspect of the service that mellowed men's hearts and caused many

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*Photo by Standiford, Louisville, Ky.

How About Your Prayer Meeting?

Things Not Taught in Seminary

BY A LIVE VETERAN

AFTER MORE than a third of a century as a prayer meeting leader it ought to be possible for one to say something helpful to his younger brethren. The writer of this paper may not succeed in doing this, but he feels constrained to make the attempt. His words are addressed to pastors primarily, and grow out of his own pastoral experience. They were not taught him in the theological seminary, though he had excellent instruction there. There are some things that the seminary cannot teach, and it is not to blame for it. But he did have the privilege of most excellent example and training under two pastors; one of his youth, long since in the Father's other house, the other of his college days, still bringing forth fruit in old age. The first thing he has to say is that the pastor must thoroughly believe in the place and value of the prayer meeting in the life of the church. If the pastor has reached the conclusion that it is outgrown and outworn, or for any other reason is not of vital importance to his church, then let him, without further delay, obtain the consent of his officers to drop such service and put something in its place. But believing in its importance let us consider the preparation for it and the meeting itself. And first as to the preparation:

What is the proper preparation for the midweek service—physical, mental and spiritual?

How can the leader keep the meeting moving briskly?

Should the minister do all the talking?

What sort of room should be used, and how should it appear?

Is the set "topic" an advantage?

How can monotony be avoided?

1. The physical. It goes far to make the prayer meeting a success. As a rule the pastor must not come to the meeting tired out with a hard day's work. This is generally recognized as true of the Sunday preaching, but is not so generally thought of in connection with the midweek service. He must plan his work so as to make the preceding hours of the day less wearisome than usual. If necessary, take a nap just before and come to the service in a refreshed physical condition. All his other preparation for and efforts in the meeting have their starting point here.

Make the Proper Mental Preparation

2. The mental. Here again he must so arrange his work that mentally he is fresh, vigorous, alert. There must be no note of discouragement in the message he brings or the attitude he takes in the service. He must have a definite purpose in view with reference to this particular meeting. He is to speak to men and women who are tired, discouraged, preoccupied with other things, and his message must, in spirit and matter, aim to give them positive help. The truth must bear in a practical way upon the everyday life of the people, and they must be sent away determined, by God's help, to live a little nearer the Master than hitherto.

Let him find his message in some definite portion of Scripture. The selection must be made with care and thoroughly studied till his mind is saturated with his message. This ought to be short—most prayer meeting talks ought to be cut in two as to time—pointed, suggestive, but not exhaustive, not too finished. Let him polish his sermon, but let his prayer meeting talk be more conversational and rugged. Do not say all there is to say on the subject, and often what is said can be given with greater effectiveness at different times in the meeting.

He must select his hymns with as much care as his Scripture. Not every good hymn is suitable for the prayer meeting, and a pastor must know his hymn book thoroughly so as to use it wisely. To leave the selection of the hymns to the pianist or chorister, or to the chance turning over of the book after it is time to begin the service, is seriously to mar the service. Above all, do not begin with an unfamiliar hymn, or with one that tells of life's trials, or of the longing of the soul to start for the heavenly country—a thing it rarely desires to do. Praise, thanksgiving, adoration, worship, are the notes with which to begin, and many a prayer meeting is spoiled by the neglect of these simple suggestions. The other hymns ought to be in keeping with the subject of the talk.

Arrange the program so that the service shall be cumulative in its impression, so far as the leader may be able to control it. With great variety in form, it should grow in power and interest to the end.

3. The spiritual. Many leaders seem to think that this is all that is needed. How this word "spiritual" is debased and degraded! Too often, in many prayer meetings, "spiritual, devotional," has come to mean to pastor and people alike platitudinous, hortatory remarks, more or less, usually less, related to Scripture, or some supposed experience. The whole work of preparation as just outlined must be spiritual, devotional, shot through and through with the conscious sense of the presence of the Spirit and of a growing acquaintance with God. One reason why many people stay away from the prayer meeting is that there is nothing in the so-called "spiritual" character of the service worth while or helpful to them. Who blames them for staying away? The neglect of thorough preparation cannot be made good by a few moments of secret prayer just before hurrying to the meeting, nor by a pious tone, nor by declamatory exhortations to work and pray. If the prayer meeting in your church is to be of much account it will cost thorough preparation.

Frequently call attention to the prayer meeting from the pulpit. Printed announcements are not sufficient. Make the people realize that they are missing the best and most helpful service when they stay away from it. Convince them that it is worth while and they will come to it.

Begin and close on time. If the meeting drags, or has evidently reached its culmination, close at once, whether the hour is up or not. There is nothing specially sacred or spiritual in holding a prayer meeting just one hour. Never scold those present because others are absent. In fact, never scold anyway—it is as harmful as being discouraged.

Cultivate variety in the order of the meeting. Arrest attention by varying the order of the service. Do not always sing just two stanzas of the hymn, nor always the whole six or more. Sometimes divide the hymn into two parts. Sing a single stanza when it is appropriate to what has been said. Be so familiar with the book that you can announce another hymn than the one previously selected, if it is more fitting. Consult with the pianist and cut out all preludes and interludes.

Sometimes talk at the beginning, sometimes in the middle and sometimes at the end, and occasionally in all three places, but in any event let your terminal facilities be excellent. Say less rather than more than you planned.

Help others to take part by making it easy for them to do so. This can be done in various ways. Speak to some privately about it. Give them some topic upon which to speak, some text to explain, some question to answer. Use tact, common sense, judgment, beforehand as well as during the meeting, in securing responses.

Have Bibles in the room and get the people to use them, sometimes by a "Bible reading," sometimes by asking one or more to read the passage to be expounded, rarely by "responsive reading." Ask them to select verses themselves to read. Encourage them to speak what is in their own heart and mind whether it is on your theme or not.

Praying to the Point and Briefly

Be an example yourself in praying to the point and briefly. Be definite yourself and give the people something definite to pray about.

Tell your officers, or any who are always present and usually take part, to do so at the first opportunity, and so get out of the way of the more timid who will always wait till the "standbys" have spoken.

Be alert to make an encouraging comment, to quote an appropriate text of Scripture, or sing a hymn, after someone has taken part, specially if it is a new or timid voice, even if he has not said much that is worth while. His words may mean much more than your most polished sentences.

From beginning to end seek to realize for yourself and for the people the presence of God, the fulfillment of the Master's words, the guidance of the Spirit.

Seek to send the people home hungry for more and determined to live better, to serve more loyally and to be more obedient children of their Father.

You will never have the whole church at a prayer meeting. It is not probable, perhaps not even possible. Be thankful for those who do come. Strengthen them for life's work and seek in all legitimate ways to increase their number.

"All this is mechanical?" You can make it so, but don't do it. "But it means more time and labor than I can give to it?" It is a costly work—it would not amount to much if it was not—but you have all the time there is, and possibly it is as important as anything you can do with the same amount of time and labor. At any rate, make an honest, determined effort to try it.

A Center for the Praying Group

BY AN ILLINOIS PASTOR

TEN LINES in a city daily convey a meager but suggestive report of a discussion of the midweek meeting in one of the ministers' associations. In the report the meeting is characterized as "a burden," as "always dull" and as "occasioning the majority of pastoral resignations." If these things are true, the situation is indeed alarming, and the added suggestion that it should be given up is only a reasonable conclusion. Personally, I do not believe it is true. Yet the lack of enthusiasm about the meeting and the frequent expression of pastoral anxiety suggest a serious situation. Calling a group of my fellow pastors on the telephone, I find they agree with me that the judgment reported from the bigger city is highly absurd. These same pastors express much comfort in their meetings at the midweek hour, yet all of them confess that the attendance is far too low, and all wish they knew how to extend the influence of the service. Not one of them would dream of surrendering the meeting, and all believe it continues to be the real rallying place for the praying group in the church.

I am inclined to be even more optimistic than my neighbors, and to say that observation justifies the judgment that the value of the prayer meeting is not impaired, even if we must confess to a limited attendance. A few facts may cheer us in our consideration of the problem. In the first place, it will very likely be found in the course of a year that the number of persons attending one or more of the prayer meetings is quite large, running as high as 50 per cent of the membership. In the second place, our churches are so well organized that we have really constituted a number of groups, of which the prayer meeting group is but one. I have a "missionary group," a "social group" and a "Bible school group," and when I consider the groups together I find a large number of workers, constituting a well organized and efficient church. The absence of many of these workers from the prayer meeting does not argue a lack of interest in the affairs of the kingdom. A third consideration must be suggested, though it does not apply in all cases. That is, the highly organized nature of our community life, with its vastly increased claims for social service upon members of the church.

Some Causes for Failure Disclosed

I am impressed, however, both in my own case and in the case of my fellow pastors, with the need there is of positive care of the midweek meeting, in order that it may be to those who attend a service of comfort, radiating faith and joy, and that it may be both constructive and edifying. The discussion reported in the daily paper referred to discloses some of the possible causes for prayer meeting failure. It says: "The prayer meeting is always dull, with the minister doing all the talking." Of course, if the minister is to do all the talking and all the praying the meeting is destined to be a failure in the majority of cases. It cannot be true, however, that the prayer meeting is "always dull." I know at least one that is never dull. And in that one the pastor does not do all the talking. I am sure it is the minister's duty to see that the meeting is not allowed to become dull. It is his duty to see that it is strong and bright, and that it ministers comfort and uplift to all who attend.

Prayer meeting failure may be attributed to a variety of causes. In no case is poor attendance a cause of its failure. Poor attendance may be a result of failure, but not its cause. I think the main cause is pastoral neglect. This neglect applies to both the physical atmosphere of the meeting and to the plan under which the meeting is conducted. I know places where the meeting is condemned to death because of slovenly and untidy surroundings. It is impossible to have holy thoughts and an aspiring temper in a badly ventilated, badly lighted room. When we add to the untidiness of the room the use of a poor hymn book, with ragtime hymns, and probably no Bibles from which to read, we have completed the conditions under which a prayer meeting probably ought to die. But a beautiful room, clean and well lighted, with order evident everywhere, and with a clean hymn book and a good Bible in hand —such an equipment will make possible the exaltation of feeling that is essential to a successful meeting.

Side by side with the brilliant and clean atmosphere must come the evidence of plan on the part of the pastor. With a good plan the pastor can be perfectly indifferent as to whether he has ten or a hundred present. The plan must be constructed according to the needs of the parish. Perhaps it will be most helpful if I refer to two kinds of meetings of which I have some knowledge as illustrating the possibilities of the midweek hour. In one of these churches, situated in a small town, the pastor gave as much care to his prayer meeting as to any other part of his work. He read months ahead to be ready for it. He presented a line of religious and social topics, upon which he had prepared himself with diligent care. He was almost an expert in the lines considered. But he also secured the help of others. He interested men in the discussions. He did much unique printing. As a consequence he drew to his church on Wednesday nights almost as many people as he did on Sabbath morning. It was a brave and successful piece of work. The difficulty with that kind of meeting is that which attaches to all "topical" meetings. They are, after all, accidental, and do not become constructive in their influence. A topical prayer meeting can be successful where there are many people to assist in the discussion. But in the ordinary church, the topical idea is a weakness, leaving it almost necessary for the pastor to do all the talking, and occasioning those long and painful pauses we so dread. On the whole, I think the "topic" has been the bullet that killed the prayer meeting in hundreds of cases.

But if we banish topics, what can take their place? In answer to that let me describe the ideal prayer meeting for hundreds of churches, the prayer meeting that is successful regardless of numbers, and that is always constructive and edifying. This prayer meeting has a one hour session. Twenty minutes of the hour is given to worship and prayer. By arrangement beforehand in many cases choice bits of news are presented, or bits of devotional reading, or experiences are related. After this use of the third of the hour, the group opens the Bible to the lesson of the evening. Everyone in the room has a copy of the book. Some have the revised version for reference; some have the twentieth century edition; possibly some their Greek Testament. The pastor leads the discussion, both asking and answering questions. The people read the text. The problem before the group is to find the subject treated in the chapter and to relate it to our modern life. As the group digs into the text timely and profitable topics spring up on every hand. At the close of the hour the pastor sums up the chapter and with a few minutes of silent or uttered prayers the group breaks up for social intercourse. Night after night the pastor leads his group on this direct exploration of the book. He goes through books, chapter by chapter. As a result the book itself is opened, and the group becomes grounded in the faith. If this seems only a Bible class, let me say that it is that—and more. In an experience of years I have not known a dull prayer meeting. Neither have I cared whether there were five or fifty present. The hour is always too short. In such a continued study of Bible books I have led my people through large parts of the New Testament. We have discussed the home and the world, spiritualism and Christian Science, theosophy and all occult ideas, the ordinances and doctrines of the church, the resurrection of the body and the life everlasting.

Building Up a Leavening Nucleus

On the whole, I am inclined to think that the prayer meeting does for a small group what Jesus did for a dozen men. It gives the chance to train and enlarge the group that leavens the lump. I suppose every pastor in the church can attach to himself a group that will stay with him through a series of midweek services. Now, if each pastor could devote himself to the upbuilding of this group, however small, it is more than likely that this group would determine the quality of the church's life. At least there is no other service that offers anything like the chance that the midweek service offers.

I have spoken somewhat personally, desiring to challenge the other pastors to the discovery of the trouble, and to call forth criticism and inquiry, to the end that the midweek meeting may be the rallying center for our people that we all wish it might be.

Surprises for the Midweek Service

BY JAMES ELMER RUSSELL

MOST CRITICISMS of the midweek service have been directed at its monotony. It has been said that in some churches one who returned to the midweek service after an absence of years would find just the same kind of meeting he had formerly known, the same sort of address by the pastor, the same prayers by the same few men, and above all the same pauses.

It would seem, then, that the first thing to do for the midweek service is to see that it does not resemble those back country roads where the wheels run along ever in the deep worn ruts. The pastor must plan, in other words, that there shall be an element of surprise

(Continued on page 727)

A Presbyterian Amazon of Old England

BY HENRY C. SHELLEY

Two and a half centuries ago, in the days of Charles I., the blood harvest of Puritanism stained red the rural fields and villages of England. In this conflict Presbyterianism played a noble part, larger than is generally remembered. Mr. Shelley, who is a writer of distinction, here traces most vividly the shadow of civil war as it fell across the castle home of Sir Robert Harley, a sturdy member of the Puritan parliament. In the crisis his wife proved herself a heroine in standing firm for her faith and defending her family, until death took her, against overwhelming odds.

AWAY IN a backwater of rural England, nestling quietly among undulating meadows, which here begin to swell into the foothills of the Welsh border, unheard of by tourists and unknown to natives save those western born, lies the peaceful village of Brampton Brian. Its meandering lanes fringed by luscious hedgerows and sentineled by clumps of bosky trees, its unhurrying water courses, margined of reed and willow, making a cool home for idly moving trout, its farmhouses dozing lazily in the sunshine and its cottages embowered in creepers and old world flowers, its village church, orderly within and without as becomes a temple of faith, all combine to make such a picture of rural England as may be sought in vain in most other counties.

Yet Brampton Brian was not always isolated from the larger world. More than two and a half centuries ago this remote village became acquainted with "the purple testament of bleeding war." It was war, too, of the worst kind—civil war, when the neighbor became an enemy, brother took sword against brother, and all ties of blood and family affection were rent asunder And the passions which transformed this tranquil hamlet into an arena of strife were gendered of religion!

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FOR no historian of what the royalist Clarendon called the "Great Rebellion" is able to shut his eyes to the fact that Charles I. and his parliament appealed to the sword to decide more than political problems. Fundamentally, indeed, as the origins of New England bear witness, the civil war of the seventeenth century was waged for faith quite as much as for polity. It was the blood harvest of Puritanism. And Presbyterianism played a larger part in the early stages of the conflict than is generally remembered. In fact, England as a whole was never before and has never since been so near establishing the Presbyterian faith as the state religion. Had it not been for Oliver Cromwell there is every human probability that kirk session, presbytery, synod and General Assembly would today have been as familiar to the speech of the Englishman as to the Scot across the border.

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SUCH a result, the substitution of presbyter for bishop, of the General Assembly for convocation, of the Confession of Faith for the thirty-nine articles, would have been nowhere more welcome than in the village of Brampton Brian. Welcome, that is, to the chief family there. And it was a family of much importance in that remote countryside—a family of ancient lineage, wide possessions and close relationship with most other historic families in the West. Exactly when the Harleys first settled in Brampton Brian is unknown; what is certain, however, is that Brampton Brian castle and estate were added to their possessions some seven years before the thirteenth century came to an end. Four centuries later the influence of the reformation had penetrated to this secluded hamlet, claiming in the person of Sir Robert Harley an adherent of firm faith and stubborn purpose. But it is not for his sake so much as for that of his third wife, Brilliana—so named because born at the Brill in the Netherlands—that Brampton Brian castle deserves immortality in the annals of Presbyterianism.

Truth to tell, it is difficult to think of Sir Robert Harley as an ideal husband. Perhaps he had read John Knox's "First Blast" and applied its morals without knowledge. The sequel will reveal something of his shortcomings; for the moment let it be recorded to his credit that he was able to strengthen in his wife, if not to initiate, a faith as firm and a purpose as stubborn as his own. But swiftly must it be added that in Brilliana Lady Harley's case tenacity of faith and purpose seem to have mellowed rather than hardened a spirit by nature affectionate and winning.

For all her high position in that countryside as the wife of a man who owned many acres and was prominent in the nation's parliament, Brilliana's life was centered in domestic affairs. She rarely left Brampton Brian. In the twenty years of her married life she appears to have been but once in London, where her husband spent so much of his time. At first, of course, the rapidly growing family—she bore her lord three sons and four daughters in ten years—naturally held her captive; but even in later years it was the same; year in and out she never moved far from home.

Nor would she have had it otherwise. No complaint escaped her lips. If, toward the end, she did urge her son to ask his father whether she might not have a coach to "take the ayre sometimes," it was the air of Brampton Brian she had in mind. For the last ten years of her life her health was indifferent.

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NEVERTHELESS Brilliana Lady Harley's life was not unhappy. Her numerous letters, untidy and ill-spelled and ill-written, are proof of that. She was a lover of home, never so contented as when ordering her household aright and watching over her young brood. She was proud of her pies and mead and baked chickens, her cheeses and quince cakes. She had, too, the seventeenth century housewife's weakness for doctoring others with sovereign remedies; now it is licorice boiled in beer which she eulogizes for the kidneys, anon bezoars or aurum potabile for other ailments. In the early days her one trouble was her husband's frequent absences from home: "I pray you remember that I reckon the days you are away"; and again, "I much long to hear from you, but more a thousand times to see you." And then later, when the first of the birds left the Brampton Brian nest, when her favorite son Edward, her "well beloved child," went to Oxford, the bitterness of separation was renewed "I think it long since I heard from you," she cries again and again; letter followed letter in swift succession to Oxford; the answering epistles were "sweet refreshments" to her lonely spirit.

Brilliana Lady Harley

Had her domestic affections been more tried than they were, Lady Harley would still have been able to accept her lot in a cheerful spirit. She had attained a faith which left her calm amid the changes and sorrows of earth. "Though I firmly believe there will be great troubles," she wrote, "yet I look with joy beyond these days of trouble, considering the glory that the Lord will bring his church to." Her childhood in Holland had weaned her from the letter of episcopacy to the spirit of the reformed faith. Anything that savored of popery, whether altar or surplice or book of common prayer, was abhorred as far as her gentle spirit could abhor anything. She was living in the fresh dawn of those days when "election, conversion, day of grace, coming to Christ" had not been "pawed and fingered by unctuous hands" into mere "passwords of technical theology." As one reads again in page after page of her time-stained letters, there is no resisting the feeling that such outbursts as the following came from a heart aglow with the love of Christ:

"O it is a sweet thing to open our hearts to God, as to a friend! If it had not been for this, that I had recourse to my God, sure I should have fainted before this."

"If we be loved of the Lord, what need we care what the men of the world think of us?"

"There is no sweetness in anything in this life to be compared to the sweetness in the service of our God, and this I thank God I can say not only to agree with those that say so but experimentally."

"The service of the Lord is more sweet, more peaceable, more delightful, than enjoying the fading pleasures of the world."

* * * * *

WHEN Brilliana Lady Harley wrote thus to her son, partly to relieve her own overflowing heart and partly to confirm his faith amid the temptations of Oxford, she had no prevision of the great test awaiting her. But gradually the shadow of civil war moved across England in the direction of Brampton Brian. Her husband was a marked man in parliament, a Presbyterian of firm conviction, active in the proceedings against Strafford and an advocate of all sufferers under the star chamber; so pronounced a Puritan that to him was committed the preparation of the order forbidding the wearing of the surplice in cathedral or village church; a member of the committee of the Assembly of Divines and a subscriber to the Solemn League and Covenant—such was Harley. And in all things his wife was in perfect agreement.

Photo by the author *Brampton Brian Church*

That very agreement boded ill for Brampton Brian, especially as the castle of the Harleys was the one stronghold of the parliament in that countryside. 'None will look toward Brampton but such as truly fear God." They were few in number; all the other great families cast in their lot with the King; Lady Harley was likely to find herself quite alone. Realizing how perilous her position might become, and resigning herself to her husband's absence in London on his parliamentary duties, she suggested again and again that he would allow her to shut up the castle and remove with her children and a small retinue to a house in some convenient town. Her neighbors had grown "extremely insolent"; she would be glad to be "out of that country"; earnestly she asked "whether it is safe for me and my children to be at Brampton"; she did not see how she could stay "with safety"; and to her son, to whom she always wrote more freely than to her husband, her verdict was: "I acknowledge I do not think myself safe where I am. I lose the comfort of your father's company, and am in but little safety, but that my trust is in God." To that trust she turned for strength when all her suggestions as to removing elsewhere were rejected. "Since you think Brampton a safe place for me," she wrote with that wifely submission characteristic of her age, "I will think so, too; I would not for anything do that which might make the world believe our hope did begin to fail in our God."

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BUT, like the famous leader of the Independents, Lady Harley added to her trust in God a determination to keep her powder dry. That is to say, seeing her husband expected her to remain at Brampton, she busied herself to prepare the castle for attack. Even in that matter she had to rely upon her own devices. Could not her husband, she asked, send down "some understanding man, who is religious," with whom she could take counsel for the defense of her house; or, failing such, would not Sir Robert himself instruct her in a plan of defense? Apparently he was not able or willing to do either. Left, then, to her own resources, Lady Harley, her husband and two eldest sons absent, thought out her own plan. She had the lead of the castle remelted and relaid, the moat cleaned out, laid in such arms and store of gunpowder as she could obtain, appointed days when a few of her servants were to be rehearsed in "shooting off a piece," and arranged with the loyal tenants to hurry to the castle at the sound of drum beat.

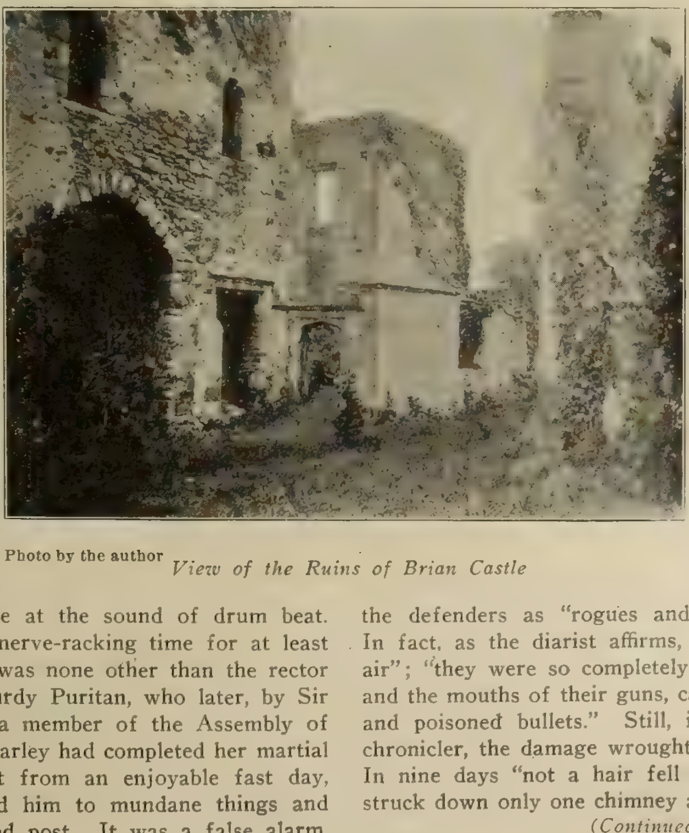

Photo by the author *View of the Ruins of Brian Castle*

And then she waited. It was a nerve-racking time for at least one inhabitant of the castle. This was none other than the rector of the parish, Stanley Gower, a sturdy Puritan, who later, by Sir Robert Harley's influence, became a member of the Assembly of Divines. Two months after Lady Harley had completed her martial preparations he had retired to rest from an enjoyable fast day, when musket shots outside recalled him to mundane things and sent him scampering to his assigned post. It was a false alarm, the doing of some wag; but it "showed us our errors for another time."

That other time, however, was long in coming. Autumn merged into winter, spring came again, and summer, but the royalist enemy appeared not. Yet he was not far distant. Lady Harley's servants were captured if they ventured far from the castle; her neighbors grew colder and more aloof; her tenants refused to pay their rents; and the gossip of the countryside told of royalist councils of war at which it had been decided to blow her castle into the air. Once, indeed, in the early spring of 1643 a captain and ten trumpeters made their appearance and charged Brilliana to deliver her "fort and castle" to the king's use. But they went as suddenly as they came and suspense set in again with more uncertainty than ever.

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WITHIN the castle life pursued its usual course. The daily round, the common task, had to be followed whether enemies came or not. And Lady Harley plied her pen as industriously as ever on frequent letters to her son and husband in distant London. With a difference, however Now she writes not on paper but on a strip of cloth that the messenger may the more easily conceal the missive; anon she invents an ingenious cipher method of her own which makes her epistles incoherent save to those in the secret. And so May came and went, and June, too, and the July of that summer of more than two and a half centuries ago was nearly spent. "We are all well at Brampton," was the message Lady Harley dispatched to her absent husband on the 23d of that month—"all well at Brampton."

Two days later she gathered her children and household around her in "prayer and humiliation for the mercy of God" to avert the danger which was so real though unseen. And night fell once more around the walls of Brampton Brian castle, a summer night of balmy airs and peace. And then a new day, a day of July sunshine, which passed as the other days of weary waiting until about 2 of the clock. At that hour hill and meadow around the castle became suddenly alive with soldiers; on the south troops of horses appeared and deployed into position, while on the east some 300 infantry blocked all avenue of escape.

Long heralded, long expected, the enemy had come at last! But Brilliana Harley was prepared—prepared in arms and argument. For it is difficult to decide which was the more admirable—her warlike defense or her adroit answers to the summoning letters of her besiegers. The interchange of shot, small and great, was considerable. A careful statistician of the siege assures us that 1,513 great bullets were shot against Brampton Brian, "and most of them came in." To this he adds "6,000 worth of powder," whatever that quantity was. And it did not improve matters for the besieged that "the malignants of the country stood upon hills about us, and when the ordnance played, gave great shouts," and that the attackers, not satisfied with bullets, hailed the defenders as "rogues and thieves" and "Harley's bastards." In fact, as the diarist affirms, "their rotten language infected the air"; "they were so completely inhuman that out of their mouths, and the mouths of their guns, came nothing else but poisoned words and poisoned bullets." Still, if we are to credit that outspoken chronicler, the damage wrought by the royalist assault was trifling In nine days "not a hair fell from our heads"; twenty-six shots struck down only one chimney and a battlement; five other shots at

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THE HOME COUNCIL

We Ain't Got No Wall

By Ruth G. Winant

IT WAS SUMMER. New York City, at least in its poorer parts, was thronged with half-naked children and hatless men and women. In almost every corner of the lower West side Italians sold slices of pineapple and watermelon for a cent each. Fruit powdered with the dust of the city streets was bought eagerly by the small purchasers, who presented their precious pennies wet and warm from their small, dirty hands.

On Spring street a vacation Bible school flourished, and here day after day there gathered a motley throng of ragged, ill-fed, half-clothed children, suffering, many of them, from sore eyes, defective eyesight, chronic colds and many other ills.

They learned Bible verses and hymns, and sang patriotic songs (American, of course) with more vigor than melody, while hands that had been shooting "craps" were busy caning chairs and making hammocks and watch fobs.

One of the teachers offered a prize for learning Bible verses. It was a wall motto ornamented with roses that suggested a June morning. Angelina won it—won it and held it in her small hands, wondering at its bright beauty, and trembling all over with excitement.

"What I do with it?" she asked.

The worker took it in his hands and showed her the loop at the top, explaining: "You take a pin and put it through this loop, and then stick the pin into the wall. It will hold the motto in place. Do you understand?"

Angelina shook her head. "We ain't got no wall," she said.

"Oh, yes, you have!" the teacher replied, thinking the word a strange one to her. "The four sides of your room are called walls in English."

Angelina pointed to the letters on the card, letters done in silver. "What it say?" she inquired, running her fingers tenderly over the pink posies, the only ones that she had ever seen except in a florist's window.

The worker pointed to each word as he read: "'In my Father's house are many mansions.'" Then he started to explain the words, only to be interrupted by the small voice and a shake of the tousled head: "*We* ain't *got* no wall!"

It was futile to argue, and so some days later a visitor was sent to see Angelina and her family, and to find out why they hadn't "got no wall."

Up, up a dark, creaky stairway, whose groans seemed but the echo of the woe heard daily, went the visitor—up past ill-smelling rooms and through dark halls, until at last she reached Angelina's home. It consisted of one room, and in that one room lived five families. Four of them occupied a corner each. To Angelina was left the center of the floor. Angelina had been quite right when she insisted, "We ain't got no wall."

On the floor, wrapped in a soiled red-bordered handkerchief, lay the motto. The handkerchief covered the roses only, and beneath it the worker saw once more the verse, "In my Father's house are many mansions." And as she looked at the bit of floor that Angelina called "home," she offered up a little prayer of thanks to God that congestion had no place in the "Father's house."

BITS BY THE WAY

"I'LL SEE YOU OVER"

The 5 o'clock rush was swelling the crowd of belated shoppers on the main business thoroughfare of a big city one afternoon in early May, and no one was paying heed to anyone else save for the frown which impatience returns for impeded progress. Perhaps it was because the chill of an approaching storm struck in toward the hearts of the pedestrians; perhaps it was because of that inward blindness which comes with self-centered thoughts; perhaps it was only because of eagerness to get home, that among all those quick-treading feet none was arrested at the sight of a poorly clad young man standing hesitant at the curb where the intersection of two streets beside a department store made double the congestion of traffic. The figure was pathetic in its complete isolation from the crowd that hurried past unheeding. For the blind live in a world apart, and this young fellow stared with sightless eyes across the street whose turmoil he dared not invade unaided.

As he stood there, tapping the curb gropingly with his cane, uncertain what to do, a tall, rugged-looking man came swinging across the street. As he neared the curb he spied the blind man, faltering and timid in his helplessness, and without an instant's hesitation stepped up to the young fellow and laid a reassuring hand on his shoulder.

"It's all right, brother," he said. "I'll see you over." And taking the man gently by the arm, he piloted him through the throng.

As he turned and retraced his steps across the street this latter-day good Samaritan held his head a trifle higher, and his face, as he stepped up on the curb and disappeared in the crowd, wore a smile that reflected some pleasant thought. He had ministered to a human need, and in that simple act of fellowship he had exemplified the spirit of that One who "went about doing good"; that spirit that is born anew in every heart that thrills to the call of service, or that ministers to human need.

There is always someone who must be "helped over"; and not while one single human need remains untouched may we lay aside our task, nay, our privilege, of helpfulness.

NO SUFFRAGE FOR HER

Not all Chicago women are in favor of woman suffrage. One young person, recently promoted to the fifth grade, seized the occasion presented by Woodrow Wilson as the theme of an essay thus to voice her protest:

"Yesterday in class we were talking about inauguration day. We also was talking about different Presidents. I think Woodrow Wilson will make a good President because he has a good reputation and people seem to like him.

"The suffragets walked from New York to Washington, D. C., to see and hear Mr. Wilson take his oath. And etc. What crazy women.

"The suffragists want their rights. And they call their rights trying to do man's work. Like voting, and etc. I do not believe in such things. I think if the world was run by women it would go wrecked. Worse than what it is.

"I believe women should keep their place. And that is at home. Cleaning their dirty houses. And leave the inauguration day for the men to tended too. And not suffragets."

"THEY'RE NOT SO BAD"

And speaking of "W. Wilson," the Wilson family counts among its assets a sense of humor. One of the diversions of the day among the women of the White House, says a newspaper correspondent, is to read the printed material about themselves; and the comments and criticisms, instead of making them unhappy, seem only to react on their sense of the funny.

Crowds still line up on the streets to see them pass and all sorts of personal remarks reach their ears. One of the young women recently overheard a woman say, "Why, they're not so bad." All of them have been laughing about it ever since, and now when they read anything of a critical nature about themselves they remark, "Oh, well, we're not so bad!"

And then there's that very winning bit about Mrs. Wilson, which tells of the sympathy and charity of the "first lady of the land." One day Dr. Cary Grayson, naval surgeon and aid to the President, who is said to spend spare moments caring for the sick among the poor, told Mrs. Wilson of a little fellow in the last stages of consumption. Mrs. Wilson, the story runs, was touched. Collecting a bunch of spring flowers from the White House garden, she accompanied Dr. Grayson in a White House automobile to the home of the boy, and cheered him with her posies and her presence.

S. C. R.

Verses Old and New

GRAPES OR THORNS

We must not hope to be mowers,
And to gather the ripe gold ears,
Until we have first been sowers,
And watered the furrows with tears.

It is not just as we take it,
This mystical world of ours,
Life's field will yield as we make it,
A harvest of thorns or flowers.

—Alice Cary.

Sidelights on a Tiny Kingdom

Little Montenegro, which has been so rapidly making history in the past few months, is enjoying a revival of interest which is not without its "folksy" side, to which a writer in The National Geographic Magazine makes generous contribution.

There is, for instance, reference to the old-time explanation of the little state's barren and rugged formation. Stones, rocks and crags, nothing else, says the author, as he first comes face to face with it; not a tree, not a blade of grass; scarcely even a tuft of brushwood to relieve the scene of desolation. The reason is not far to seek. At the creation, so runs the Montenegrin legend, an angel was sent forth to pick up the superfluous stones on the earth's surface. He placed them in a bag, which burst as he was flying over Cernagora.

The Montenegrins are nearly all of giant stature, and they stride, according to the author, as though each wore seven-league boots. Indeed, when a Montenegrin wants to go anywhere in a hurry he walks, not using the splendid roads with which his mountains are threaded but taking the old short cuts among the hills. Last spring, when Danilo, the crown prince, was hurriedly dispatched to Paris on business a valuable document was found to have been left behind, and no automobile was at hand to send with it to Cattaro, to the prince.

It was suggested to the king that one Michel, a runner of repute, was about the palace, and that perhaps he could overtake the prince before his steamer had sailed. So the paper was given to Michel, and the king went to the dining room. Passing through the corridor to his study after the meal the king saw Michel sitting there and upbraided him for not having gone to Cattaro. "I have just come back, Gospodar," answered Michel. "Ah, then," exclaimed the king, "you are Michel the Telegram!" And Michel the Telegram he now is in Montenegrin speech.

But perhaps the best story that Montenegro's new prominence has brought forth is a certain bon mot of King Nicholas's. This rocky kingdom is far from being productive, while its only manufacturing establishment of prominence is a cartridge factory. But poor though the country may be, Montenegro boasts one rich possession—four stately and beautiful royal daughters, two of whom are grand duchesses of Russia, one is the loved queen of Italy and the fourth the princess of Battenberg. It was at the marriage of the latter that someone had the poor taste to taunt King Nicholas with the fact that Montenegro had no exports. "Sir," replied the king, "you forget my daughters!"

YOUNG AMERICA

Jack and the Butterfly Preacher

BY MARY EARLE HARDY

JACK WAS KING in the Land of Running Brooks. There were scores of people who thought they owned the beautiful country, for they plowed its fields, and broke its rocks, and cut down its trees. But no one owns anything that he does not take time to look at and love, and take into his heart.

These busy workers only planned how they might make the brooks turn more mill wheels; they never stopped to hear the water sing and to see it sparkle. They thought the trees would make good lumber, but they never listened to their whisperings. So they did not own the country at all.

But Jack grew richer and wiser every day, for he loved the hills and fields, and because he kept his head up, and his eyes open, he saw and heard many things that others never knew anything about.

One day when Jack was down by the brook he heard a little voice as soft as the south wind when it sighs; and the voice said, "Every wrong deed rubs a feather off one's wings."

Jack stopped to listen. "That sounds like preaching," he said. He bent his ear closer and again he heard the same words—"Every wrong deed rubs a feather off one's wings." This time Jack was sure the voice came from the midst of a clump of catnip growing close by, and peering into it he spied a big yellow butterfly atilt on a stem.

The Land of Running Brooks, Where Jack Was King

"Every wrong deed rubs a feather off one's wings," sighed the butterfly as the catnip clump parted.

"Are you a preacher?" asked King Jack respectfully.

"Why shouldn't I be?" said the yellow butterfly from the midst of the catnip. "Why shouldn't I preach?"

"Because only Jack-in-the-Pulpit ever preaches around here," answered Jack-the-King, reaching down for the fishing-rod scepter he had dropped in his surprise.

"That shows you don't know everything," exclaimed the yellow butterfly, fluttering about with excitement. "All this Land of Running Brooks is full of preachers."

"Why, is that so?" asked little King Jack in surprise. "I thought this was just the nicest kind of a country to have a jolly good time in. Hope they don't preach long sermons! Where are the preachers and the churches, anyway?"

"Why, every leaf has a sermon written on it," said the butterfly preacher. "Here are tall grass steeples, and mullein-stalk church spires, and pine-tree cathedrals—all full of preachers and bells and choirs."

"You don't say so!" said King Jack doubtfully. "But I thought everybody had to keep still at church, and got tired; and that preachers were always solemn and wore black clothes." King Jack looked puzzled.

"As I told you, I am a preacher," came the answer out of the midst of the clump of catnip, where the butterfly stood flirting his yellow coattails nervously. "Listen, this is my sermon: 'Every wrong deed rubs a feather off one's wings.'"

"Well, I think you are a pretty gay preacher," said King Jack, "and you have a queer pulpit; but I like you, and I like your sermon. It's short. Long sermons that I can't understand anything about always make me tired."

For reply the butterfly only flirted again his long coattails of yellow and black and fanned himself with his wings. Until then he had not so much as looked beyond his pulpit and his flowery cups of catnip, but now he raised his eyes, and as soon as he looked he knew at once that the one to whom he had spoken—not over politely—was none other than the king of the Land of Running Brooks.

"Sire!" he gasped, and bowed so low he nearly tumbled out of the clump of catnip. "Pardon, sire. I did not know it was the king who spoke."

"Oh, that's all right!" laughed King Jack, waving his fishing-rod scepter. "But I wish you would explain that sermon of yours. What do butterflies know about feathers?"

"We are covered with feathers, sire, and 'every wrong deed rubs a feather off one's wings,'" answered the little preacher.

"You must be pretty perfect, then, for your wings look as if they had never dropped a feather. But I always supposed that was only yellow dust on your wings."

"That shows——" The butterfly began to say again, "That shows you don't know everything," but remembering it was the king to whom he was speaking, he twisted his words into, "That shows that I have not been a faithful knight"—the butterfly bowed again very low—"else I had given you a feather or two for your miscroscope. Then you would have seen that what looks like dust is really feathery scales, so delicate that the lightest touch rubs them off." Then the butterfly placed a tiny golden feather on a catnip leaf and presented it to the young king, who thanked him and managed to wrap it up and carefully slipped it into his pocket.

"But, Mr. Butterfly, you don't seem to have any mouth that I can discover," said King Jack, "and you have a queer way of talking, though I understand you plainly enough. Do you mind explaining to me what that black thread is where your mouth ought to be?"

The butterfly again fanned himself hard with his wings, and flirted his coattails in his excitement and displeasure. But remembering who questioned him, he replied politely, "That, sire, is my proboscis. It is an exceedingly useful and beautifully constructed organ, and for the life of me I cannot see how anyone exists without one. Through it I am able to suck the honey of flowers and to quaff sweet draughts of dew. Though so slender and delicate, it is made with three separate tubes. It is through the central tube that I take my dainty fare. I will show you, sire, how I drink from these flower cups. So much talking quite exhausts me." And the butterfly uncurled his proboscis and sipped long delightful draughts of the tea which the catnip had brewed in its purple cups.

"Oh, I see!" exclaimed King Jack. "So these little lavender blossoms are your teacups? Well, well! I am learning a number of things. Would you mind telling me how you ever got to be a butterfly?" he added, when the butterfly was refreshed by his tea. "Oh, that I cannot tell!" said the butterfly. "Life is far too wonderful for me to understand. But first there was a tiny egg on a fennel stalk—it seems to me ages ago, for I have been living whole days and nights as a butterfly among the flowers. That is a life worth living. From the egg on the fennel stalk a caterpillar was hatched. A hungry fellow he was, I have been told, and mostly stomach. He fed greedily upon the fennel leaves for twenty or thirty days, changing his skin many times during his caterpillar life; and each time he received a suit larger and handsomer than any he had had before. At last he became tired of eating and spun himself a silken cover, and no longer a caterpillar, but a chrysalis, he fastened himself by a thread of silk to the fennel stalk. Your majesty must know that I come from a family of silk makers." And the butterfly nodded his head importantly.

"The winds swung the chrysalis lightly and the little silkmaker dreamed dreams of flowers and wings and honeydew. Finally the silken cover sheet burst open and the dream came true. I, your majesty, I am the dream!"

Again the butterfly sipped from the pale purple catnip cups. "This is my supper," he said wearily. "Night is coming on. I beg your majesty to excuse me, for our family never keep awake after dark if we can help it, and I must finish my cup of tea."

"Well, Mr. Butterfly, I think you are a pretty interesting preacher," said King Jack.

The butterfly preacher did not answer, for he was already nodding over his cup of catnip tea.

"Well, well," said King Jack, "it comes to me now that I have heard there are those in the Land of Running Brooks who 'keep seven Sabbaths in every week.' If this is a sample of their services I am ready to join them," and he took off his cap as he passed through the nave of the pine-tree cathedral and close to the preacher now fast asleep, his gay coattails folded away out of sight.

A Song of Bedtime

BY KATHRYN C. WHEELER

There are coral roses blooming
  Where the sun has gone to rest;
Mother birds are safely tucking
  Baby birdies in their nest.

Gay Sir Bumblebee is droning—
  Oh, so lazily he goes—
Just a drowsy song of bedtime
  To the weary, nodding rose.

Mother Nighttime's shadow children
  Softly round the corners creep,
Bringing fairy dreams to scatter
  Over Robin in his sleep.

All the little stars are calling
  Lady Moon to come and play,
With the golden dipper dipping
  Milk from out the milky way.

Through the branches, swaying lightly,
  Come the breezes, singing sweet
Little sleepy songs to Robin—
  Hear them whisper as they meet!

On the stairs I hear the footstep
  Of the sandman, still and slow;
Waiting near to lay his sandbags
  On the eyelids, drooping low.

Twinkling stars and little children,
  Downy birdies in your nest,
Close your eyes in happy slumber;
  God is guarding while you rest.

For above the shining moonlight
  Careful, tender watch he'll keep—
Gently, softly, rocking, rocking,
  All the tired world to sleep.

Division According to Mother

"Boys," said the teacher, "suppose a mother has only four potatoes, and wants to give each of her five children an equal share. What is she to do?"

There was silence for a moment, then Johnnie jumped to his feet.

"Please, sir," he cried, "she'd mash 'em!"

BRADFORD HORTON, MAN

BY RICHARD S. HOLMES

CHAPTER XXIX.—Continued

ON MONDAY, when the two hunters left the camp, Abram Hall tramped with them as far as Fairthorne. "So ye fellers knowed the Hooter?" he remarked, almost as soon as they started.

"Yes," answered Charlie, "we've known him almost ten years. He used to be my teacher, and he lived at my mother's house two years."

"I swan!" said Abram briefly. "What sent him in here a-hootin'?"

Joe answered this question. "Oh, he's different from most fellows, Abe. He don't act like any fellow you know. If there's anything you want him to do he won't do it. And if there's anything you don't want him to do that's the thing he'll do, first chance he gets. But he can sing, Abram Hall. The court says he can sing."

"Ye bet, Mr. Jickers," was Abram's laconic reply.

"He'll spoil his voice singing as he does out here in the open air," continued Joe.

"P'haps that's so, boss. But he won't spile no jacks doin' it. It don't spile jacks to get gin out on 'em, an' that's what he's doin.' An' he's goin' ter build a mish'nary house in here, too. A reg'lar gospel bunk, ye know. But, Lordy, he don't need no mish'nary house. The big bunkhouse an' outdoors is all he needs fer singin' an' yarnin'. But he's got an idee that he wants a mish'nary house, an' he's goin' down ter St. Paul ter git the quaderlater'ls."

"The what?"

"The quaderlater'ls. Them's the things ye write onto, an' shove 'em inter a bank winder, an' ye kin git money on 'em if ye've got any feller what knows ye, an' he's got any spondulics ter make 'em good if ye bust yer helve."

Joe and Charlie laughed. They laughed so long that old Abram grew incensed.

"What yer laughin' at? I don't see nothin' ter laugh at."

"Laughing at? To see how fine you've got the whole money business down. You can give point to fellows that want to borrow money. It isn't the fellow that wants the money that counts. It's the backer with the spondulics, Abram."

"Ain't quaderlater'ls no good?"

"Yes, of course they're good. And so are squares and triangles, when you have a backer with spondulics. You'd make a good cashier for a bank, Abram."

Abram was in a measure mollified. "Ye kin laugh an' poke fun at me all ye want ter, but it's so. He's goin' down ter St. Paul. He'll git them quaderlater'ls. He allus gits what he goes fer. Goin' down next week, the jacks sez."

That put a new phase on affairs. "I wonder," said Joe, after Abram had left them, "why Horton said nothing about coming down."

"'Tis funny," agreed Charlie. "Didn't you tell him the girls were there?"

"I did." He paused a moment. "I offered that as an inducement for him to come out with us." Suddenly he slapped his knee. "And there, your honor, the court blundered—blundered badly. Court should have reserved sentence till the prisoner appeared at the bar. Of course, Charles, my boy, if he's going to stick like a high-minded lunatic there at that noble work in the woods he won't want to see Eleanor Elmore and get all harrowed up thinking of what he's losing. He didn't say he was coming to St. Paul for fear we'd keep her over. You see, I said we were going home next week."

"Maybe we can stay over, anyway, and she'll be there when he comes."

"Charles, my boy, you've got a long head," said Joe solemnly. "Like enough your Aunt Eleanor can get him to stay out of the wilderness, if she once gets a chance at him. But, Charles, don't you tell anyone that we've seen Brad. Let me manage that. You tell all about the hunt. I'll tell about the find. See?"

The hunters were down in time for dinner on Wednesday night. At table Joe was quiet, until Charlie had told the story of the time in the forest, when suddenly he broke in.

"And say, your honor, he's not going to run away again. He's going to stay right there and do his day's work. The only thing that will get him out will be quaderlater'ls."

"Joe, talk sense," said his wife. "There are no such things as quadrilaterals, except in the geometry books. And who are you talking about?"

"I'm talking about the Hooter—the 'mish'nary,' as old Abram calls him. Old Abram was our guide. He says there are such things as quaderlater'ls, and they're things you write on, and shove into bank windows and get money on, if you've got a backer."

They all laughed at that. Then Eleanor asked, "Who is the Hooter, Joe?"

"I cannot tell a lie, your honor. The Hooter is Professor Bradford Horton, formerly of Prestonbury and now of the big woods up above Fairthorne."

Every eye at the table was fastened on Joe. No one spoke for a moment. Eleanor turned pale; then the red blood swept up from her heart, suffusing her whole face. "Joe, don't joke with me," she said. "Have you seen Bradford Horton?"

"Yes, Lennie. Charles and I have seen him, have spent two nights and the intervening day in a lumber camp where he is working as a self-constituted home missionary, and he's coming down to St. Paul to get Austin to help him raise money."

"Did you know that, Austin?"

"No, Eleanor; not until Joe brought me a letter from him."

"For what does he want money?"

"To build a mission house in the camp where I saw him. Gin flows up there, rivers of it, and Bradford wants a good bright, cheery place by which to hold his crowd together and keep them away from the gin mill Saturday nights and Sundays, whenever he happens to be in camp. There's two camps—one on the far north side of the woods. We didn't see that. Bradford runs both of them, and I tell you he does it in great shape."

Then Joe told the story of the meeting of Saturday night, and how easily and tactfully Bradford handled the lawless men of his self-appointed parish. "Austin," he ended, "I guess you'll have to help him raise that money."

"Lennie," said Joe later that evening, when she had regained part of the poise that his story had so shaken, "you'll stay till next week, now, won't you? I couldn't persuade him to leave this enterprise he's started and come back to Prestonbury, but maybe you can. I wish you'd try, anyway. No one can get him to stop preaching now he's started, but civilization needs his brains."

"Perhaps the lumberjacks need him, too, from all you say," she said, to Joe's total surprise. "Wait," as he started to interrupt. "I know that sounds as if I didn't care. Nothing would make me so happy as to have him back in Prestonbury, and father will never be fully at peace till he sees him and makes amends. But I can't feel it's right just for my own sake to ask him to give up a work that needs him. Anyway, he wouldn't—I know him too well," she added proudly. "Nothing can make him stop the thing he's begun until he finishes it. But as to staying, I am willing, if you and Alice wish. I should be glad to see him again," with a deeper note in her voice.

On the day that the two hunters had left Horton's camp he himself had started northward to spend the last of the week in the northern camp, and while the people in St. Paul were discussing him and his work, he was discussing it with others in a very practical way.

The two Englishmen who had been with the Prestonbury party to Duluth had turned their steps southward and found their way by midweek into this northern camp. The experience of Joe and Charlie was repeated for Stuart and Sir Henry, and no two men were ever more astonished. The singer charmed Sir Henry, and the recognition of Stuart and Horton was, of course, instant and mutual. At the first opportunity they sought each other.

"Our meetings," said Bradford as he greeted the stranger, "seem fated to be in strange places and at unexpected times—the Rigi, Berlin and now the heart of the wilderness."

"I hardly know," declared the Scotchman, "which feeling is uppermost this time—astonishment or admiration."

"You are speaking of the work here, I suppose. I am astonished myself at its development. It is about all that counts with me now."

"My astonishment, I must confess, was that you left the comfort of the professorship you said you held for such hardships as this mission must entail. What led you to it?"

As soon as he said it, Stuart realized that his question must seem almost an impertinence.

"Circumstances," was Bradford's brief reply, in a tone that forbade further inquiry.

"Poor fellow!" thought the other. "He's met the fate I would have had I been able to ask that girl to marry me."

"I met some friends of yours recently," he went on after a pause. "I came west on the same boat with them—a Mr. and Mrs. Jickers, and Miss Elmore and her nephew."

"I knew they had come west."

"Singular, how unexpectedly people meet in this world. I found Mr. Jickers a very amusing character."

"He is all that and much more. He is a genuine man."

"Sir Henry thought Mr. Jickers quite perplexing, quite inexplicable, in fact."

Bradford smiled. "I can readily understand that," he said. "Did you hunt with them?"

"No, we separated at Duluth. The ladies went to St. Paul and the men to the south. We are on our way to St. Paul now to spend two days. Sir Henry wishes to see some of your American cities. How long have you been in here, Mr. Horton?"

"A year and a half."

"Are you never going out?"

"Oh, never is a long time. I shall stay until I get two mission houses built—one here and one in the southern camp. Then I may go out for a visit, but my work is here. I shall return to it."

Up to this point Sir Henry had been a listener only. Now he spoke suddenly. "I have been greatly interested by the service to which we came. I would gladly know more about your work. Can you take time to tell me of it?"

"Certainly. Come to my cabin, and I will tell you the whole story."

In the hour that followed Sir Henry found he had met a man of his own stamp—a man who having seen something that needed to be done believed that he could do it, and having begun was not going to be driven from it until he had succeeded. For such a man he had great admiration. "To see a young man like you," he said heartily, "with courage to attempt so hard a thing as this gives me a new belief in the goodness of humanity."

The outcome of the conversation was Sir Henry's offer of the money for the building of one of the houses. Bradford was overjoyed. He had hoped, by hard work and eloquent pleading, to secure the $10,000 he needed from the churches in St. Paul; now the amount to be so raised was cut in half, and he had to offer as incentive to the generosity of others the fact that the first giver was a stranger of foreign birth who saw the work and believed in it.

The night when the two Englishmen reached St. Paul was Saturday of the week when Joe and Charlie had returned there. In the vestibule of Rev. Mr. Sleighton's church, on Sunday morning after the service, the Prestonbury men encountered their acquaintances of the lakes, who had come to hear the popular young preacher. In the chance meeting Joe acquired information enough to make him radiant with enthusiasm when he met the rest of the family at dinner.

"Your honor," he began, though addressing no one in particular, "there are complications

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THE SUNDAY SCHOOL

June 1, 1913—Joseph Tests His Brethren

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Genesis 44. Golden Text, James 5:16: Confess therefore your sins one to another, and pray one for another, that ye may be healed.

The darkest hour is the one that precedes the dawn, or so it was in the succession of tests that Joseph imposed upon his brethren. At times they felt that the night had lifted, only to find themselves enveloped in a darkness deeper than before. Our last lesson closed upon a scene calculated to inspire cheer in every heart. A family reunion was being held at the house of Joseph. Simeon had been liberated and wine added to the merriment of the hour. But the morrow held for them the severest test of all. The second mission to Egypt was over and as soon as the morning was light the little caravan turned its face toward the north, with an abundant supply against the famine. The company must have been a happy one. The members were all present. From Reuben to Benjamin there was no break in the family circle, none save that made by the absence of Jospeh, of whom they had not heard in many years.

Joseph's Brethren in Constant Apprehension of Judgment of God

Was Joseph living or dead? There is no agony like that of suspense. The Jews had a peculiar delicacy in speaking of death. The imperial majesty of that hour was too great to find expression in a single word. Jacob was "gathered to his people," as were Abraham and Isaac before him. And Joseph "was not." His blood-stained garment bore a silent testimony to that awful mystery which we call death. So at least it did to Jacob. But to his sons it meant more than that. They lived in its constant presence. Wherever they went it followed, dragging in bloody trail the judgment of God.

The morning of their departure from Egypt, however, would seem to have been an exception. Benjamin was among them, and the sight of his countenance would soon redeem the promise they had made to their father. But the caravan had scarcely passed through the city gates when a messenger from Joseph demanded their return. The governor's favorite cup was gone. It in all probability had been in use at the banquet the night before and some one of the brothers had stolen it from the table. They did not know that Joseph had ordered all this in advance. The steward had returned to each his money, as on the occasion of their first visit, and the silver cup was placed, in addition, in the sack of Benjamin.

This was the climax. Up to this time Joseph had been dealing with actual criminals, but Benjamin had done no wrong. And yet the innocent must suffer with the guilty. Benjamin was a factor in the divine plan, and as such must bear his part. Paul says that if one of the bodily members suffer, all the other members must suffer with it. And there could be no truer illustration of common life—the human race is one. We are all parts of each other. Heart beats against heart and nerve twines about nerve. The moral distance between Simeon and Benjamin is very great, but Benjamin must suffer, apparently, for his brothers' misdeeds. The grinding process goes on and wheat and chaff must go through the same mill. Joseph must appear to be unjust to those who do not understand his purpose, and in like manner so must God.

Benjamin Incriminated by Finding of Joseph's Cup in His Sack

The accusation on the part of the messenger was of the gravest kind. In addition to his master's gold and silver they had stolen the very cup from which he drank and, indeed, by which he divined. In this they had returned evil for good. Divination by cups was familiar to the Egyptians. How far Joseph may have practiced it is conjecture. Before Pharaoh he had confessed that the power to read dreams lay not in him but in God. Joseph may have adopted the custom of divination, but to what extent or purpose it would be difficult to say. The brethren protested their innocence. Their lives and freedom were staked upon it, but when their sacks were opened the money was found, while the cup lay within Benjamin's sack. Seeing is believing, so the eleven rent their garments and returned to the palace.

This incident is one of the most suggestive in the entire record. It demonstrates how one may seem to be guilty and yet be innocent, and further, the fact of one sin does not necessarily prove another. Because Judah sold Joseph to the Ishmaelites it does not follow that he stole his cup from the banquet table. In this entire transaction one must remember the motive that induced Joseph to act as he did. He had great things in store for his brethren, but first they must convince him that they were ready to receive them. Their attitude toward Benjamin no doubt perplexed him. For the crime of being his mother's son they had sold Joseph into Egypt. Would they deal more kindly by Benjamin if the opportunity should offer? For this reason he proposed to detain his younger brother and send them back to their father without him.

Judah, Pleading for Benjamin, Preaches Salvation Through Substitution

The final interview between Joseph and the eleven ranks among the classics. Judah suddenly becomes an orator and touches the very deeps of eloquence. Eloquence often lies rather in the occasion than in the man. Once before Judah had pleaded within hearing of Joseph, but at that time another's life was involved rather than his own. Joseph accuses the eleven of folly in presuming to escape his power of divination. In this he himself must have been acting a part. He knew that the brethren were innocent, but Judah wisely avoided all discussion of fact. Everything was against him, and his only hope lay in reaching the governor's heart. And this he did with a skill almost superhuman. He pictures the old patriarch sitting by his fireside in Canaan. One son was dead and the loss of Benjamin, the child of his old age, would only hasten him to the grave. He himself had become surety for his brother's return and asked only to abide as a bondsman while the lad went back to his father's house.

The Lion of the tribe of Judah lives in every word. Judah preached salvation through substitution. Joseph relented. His heart melted under the force of Judah's plea, and the ruler of Egypt hastened to proclaim himself as one of the twelve.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—In spite of his nerve-wrecking test, Joseph is kind to his brethren. The past saves the present in a critical hour. A new Judah brings near the revelation of a brother's safety and of his undying love.

The conduct of Joseph as related in this passage appears to spring from mixed motives. He is at once generous and cruel, for while he gives lavishly he torments needlessly. Joseph means well, but it will take long years of prosperity to efface the painful impressions of the hour in which he played upon the fears of his brothers.

But besides the wish to see their surprise at the end of the test, it is quite possible Joseph was undecided in his own mind what was the best course to pursue. Powerful as he was, he was still a stranger in Egypt, an interloper in a time of great distress, and it would be a serious step to invite all his relatives and their households and servants to come to a land whose inhabitants might soon go on half rations. Would it not be better to send supplies to his kinsmen surreptitiously? If he must have his father near, prudence might suggest that the brothers and their retinue go back to Palestine.

Joseph Plans Expedient for Keeping Brethren Near Him

Whichever course he should adopt, it was not without its perils, and by one expedient and another he seeks to delay the final decision. Meanwhile he sees to it that his brethren shall really suffer no harm, but meet with new surprises at every turn. Their astonishment would at least divert his mind, so he instructs his servants and agents to oversupply the needs of his brothers, return secretly their money, and afford him some excuse for detaining them longer.

Verse 4—The kindness as well as the impatience of Joseph we see in the fact that he did not permit them to go to an inconvenient distance before recalling them.

Verse 5—From time immemorial superstitious people have studied all the phenomena which they could not explain in the hope that they might find in these trifles indications of the divine will. The ancients used to pore over the appearance of the wine lees left in their cups, just as many old dames today scrutinize the "grounds" in their teacups after the tea has been drunk. In the course of time a cup long used, especially one whose dregs had been once interpreted in a way that suggested supernatural interposition, would come to be regarded as a sacred talisman. Just so the Italian wears an ivory horn on his watch chain and the negro carries a rabbit's foot in his pocket "for luck." Joseph as a subterfuge evidently made the charge that these Israelites had stolen his "lucky piece" and that without it he was lost.

Happy the Man Who Under Accusation Can Point to His Past with Confidence

Verses 7-8—Every man in the course of his life, if brought into intimate relations with his fellows, will find himself in some position where circumstantial evidence is against him. If his past has been clouded, he is lost; if clear, he is saved. Thousands of men who cannot disprove a charge can prove a character to which the charge is alien. That the brethren of Joseph had returned the money of their own free will was pretty good evidence that they were not thieves.

Verses 9-11—When a man fears publicity the public rightly fears the man (John 3:20-21). When a corporation begins to burn its books and a business man to destroy his checks and a lad in school to "lose" his report card, an uneasy conscience is suspected. The alacrity with which the sons of Jacob unloaded their beasts of burden, untied their packages and opened their bags showed they were conscious of no wrongdoing.

Verses 12-13—But the mournful fact that the missing cup was found just where it was least expected and where it would do the most harm warns us not to trust too easily in appearances. A case came up in court recently where one man of unexceptionable character swore that he had met in a distant city a certain person and talked with him about their mutual interests and acquaintances. But another equally reputable and trustworthy man swore that he had lived in the same house with the person in question and sat beside him at the table, and that to his certain knowledge he had not been away from home a day in five years. How was it settled? It never was settled; never will be. Some things we must leave to omniscience and eternity. But the high character of these witnesses alone saved them from suspicion of perjury.

Judah's Plea Reveals the New Judah for Whom Joseph Had Been Looking

Verses 16-17—The innocence of the brothers stood Judah now in good stead. He was neither flustrated nor confused. He could not explain the facts nor deny the evidence of his senses. But he knew he was innocent of sin, and he believed his brothers equally so. But whereas once he had consented to a wrong (ch. 27:26-28), he now asked only the privilege of bearing whatever penalty might be decreed for the wrong done by an unknown party.

The last half of this chapter, not printed in the lesson itself, is the cream of the whole. It presents Judah in a new light. He portrays his aged father in his lifelong grief for his lost son Joseph (v. 28) and pictures the heartbreak which must surely follow their failure to return Benjamin unharmed (vs. 29-31). He asks nothing for himself but that he may be accepted as a substitute for the younger brother, against whom all circumstances seem to conspire. He will neither acknowledge guilt for his brother nor assert innocence. He will accept the judgment of the court and die willingly if he may return Benjamin to be the comfort of his father's last days!

The beauty, the pathos, the power of this plea have excited the admiration of commentators in every age; and it shows us how, under the touch of love and developed by the grace of God, a character spotted and unlovely in early life may come out ready for any sacrifice in its later years.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning May 25, 1913

TOPIC—The householder. Mark 13:34-37.

This is a parable of the future coming of the Son of Man. It is another parable to enforce the duty of watchfulness.

The time of the return of the Son of Man was uncertain. No one knew it, not even the angels of God in heaven. Not even the Son himself, for this knowledge was no part of his essential endowment as the Redeemer of mankind. He could not therefore inform his disciples concerning it. Only his Father knew that hour and day.

Therefore the duty of the disciples was to watch. If they had been informed of the exact time of his return there would have been an interval in which watchfulness would have been unnecessary; for they would know of a certainty that he would not return then. But inasmuch as they knew not in what hour he would return, they were left no time at all in which to relax their vigilance. They must watch all the time.

This is the constant theme of the last days of Jesus' earthly ministry. He knew that he was about to leave his disciples and that they would be in grave danger after he was gone. And the gravest danger that threatened them was that they did not realize their danger. They were confident of their own ability to meet every emergency, to overcome every difficulty and to achieve results in character and efficiency that would gratify their Lord.

The disciples could not help feeling confident so long as they were in the presence of Jesus. There was something about him that inspired them, and uplifted them, and made them think more strongly and freely than they were wont to do. While they were with him they had a sense of inward power. Something of his glory and his strength was reflected in their faces, though they did not at first perceive the source whence their new strength came.

And of the future, too, they could not but feel confident. For the departure of Jesus out of their midst was something they could scarcely bring themselves to believe in unto the very end. Nor could they understand what he meant when he told them that he would come again. Jesus foresaw the danger that when his earthly relations with them should be terminated by his death they would be still prone to try to walk by sight and not by faith. Therefore his exhortation.

Nor was the warning less needed by the disciples of the whole church at the time (about 70 A. D.) when Mark gave the final form to his gospel. That was a transition period for the early church. The believers in Christ had been looking for his reappearance upon earth in the lifetime of the first generation after his death. The years were passing and Christ had not come, and the faith of many was beginning to grow cold. They were asking: "Where is the promise of his coming? For from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation." Thus when Mark weaves the words of Jesus into his gospel, his accent reveals the intention on his part of correcting a false expectation. It is as though he should say: "You have been expecting your Lord to return in the first watch of the night, and because he has not so come you are disappointed and are now growing tired of watching. It may be that he will come early, or he may come late. It behooves you only to watch."

Verse 34 is vivid: "As when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore." The Master does not simply give his whole work to the whole household to be divided up among them, as they may themselves arrange. Christ deals with the individual servant, so that every one of them must look to his Master's hand for his task, must receive from his Master his authority over his separate office and give his account directly to him again. There can be no individual evasion of responsibility in the mass; there can be no overlooking of the individual merit in the joint service.

But to the porter there is given a special charge. For he it is who must receive the worthy into the house and exclude the unworthy (see II. Kings 7:11; Ezek. 44:11; John 10:3). He it is who must open the door at the coming of his Lord.

And the Master may come home again at any hour, "at evening, or at midnight, or at cockcrowing, or in the morning." These words denote the four watches of the night, from 6 to 6 o'clock. The older Hebrew division of the night was into three watches, but in the New Testament times the ordinary Roman reckoning was followed. Julicher and some other scholars have found here an indication of inconsequence and of a lack of authenticity. How should the master of the house return in the night? All of which shows that the criticism of a great scholar may make curious slips, if he spends his life in his study and does not know the land of the Bible. It was just in the night that this Oriental traveler was most likely to arrive at home, because he would rest at midday and continue his journey after sundown in order to avoid the heat.

There is a rich meaning for us in that the scene of the whole parable is laid in the night. Clouds and darkness are round about us. There are no daylight hours for those servants who are waiting and watching for the return of their Lord. Even at the time when Mark was writing there was only a little lull after the savage outburst of Nero's wrath against the Christians; and the rising storm was howling all about.

In our loneliness and woe, in our sighings and watchings, in our close perils from false brethren and our more remote perils from the hatred of a lustful world, in our hushed gatherings beneath the shadow of sickness and death, we wait for the coming of the Son of Man.

What Christ says to the porter he says to all the servants: "Watch." The word literally means, "Be sleepless." We are only half awake. We think that because we have not stolen from our Master, have not beaten our fellow servants, or been gluttonous or drunken, like the unfaithful steward (Luke 12:42-48), we have therefore not betrayed our trust. But we have betrayed our trust when we have neglected it. We have strangely misconstrued our duty. We have come to believe that our only debt is to our fellow servants and that we have no debt to an invisible God. But our supreme duty is to our Lord, who here lays the chief emphasis upon our obligation to wakefulness.

We are watching when we are enduring as seeing him that is invisible; when in his absence we are working as in his sight; when we are laboring for his approval and looking forward with exultant gladness to the hour when he will come again.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

June 1, 1913

THE MAN WITH A BOOK

TOPIC—The ideal Christian. VI. His Bible study. Deuteronomy 6:1-9.

Over the great fireplace in the hall of the library of Union Theological Seminary, Richmond, is the inscription, "There is but one book." The quotation, as is well known, is the utterance of Sir Walter Scott when he was dying and had asked for "the Book." Mohammed distinguished Jews and Christians as people having "the religion of the book." The Bible is not only inwrought with Christian history and inseparable from it, but it is also a vital factor in the life of the individual Christian and in the extension of the church. The faith that is not founded on "the impregnable rock of Holy Scripture," as Gladstone called it, is not a sure and living and growing faith.

Given a Christian who loves the Bible and studies it and takes its precepts home, we have one who is ever growing toward that ideal life of which Jesus Christ is the exemplar. For we grow in grace by growing in the knowledge of the Lord.

They go God's way who are guided by God's word.

A dusty Bible is not the possession of a spotless Christian.

The "ideal Christian" must have the Christian ideals; and these are to be got nowhere except in the inspired Scriptures. A vague friendliness toward Christianity and a general morality one may have apart from the Bible, but robust Christian character and that "mystic sweet communion" with God are the possession only of those who meditate upon the word wherein God reveals himself to his children.

An old and familiar series of prescriptions for troubled folk is worth reprinting:

If you have the "blues," read Psalm 27.

If your pocketbook is empty, read Psalm 37.

If people seem unkind, read John 15.

If you are discouraged about your work, read Psalm 126.

If you are "all out of sorts," read Hebrews 12.

If you are losing confidence in men, read I. Corinthians 13.

If you can't have your own way in everything, read James 3.

Life needs horizons, and so does Bible study. It is scarcely too much to say that the person who has regarded the Bible merely as a collection of texts and maxims has failed to understand its message. Plainly, and obviously, the books of the Bible should be read in their entirety, just like any other books. Does anyone for a moment suppose that Paul's letters to the ancient churches were read piecemeal, one fragment a week, a year or two being consumed in reading the whole? The idea is absurd. Well, then, let us take those same letters, each in its completeness, at one sitting. Only thus can we get the inspired writer's message, with its horizons. Instead of a few verses a day, or in addition thereto, the Christian should make it a practice to read at least one complete book of the Bible every week, and at a single sitting.

A few "helps" to Bible study are almost indispensable to the student who is not familiar with the original tongues of the Scriptures, or with Bible times and lands. A Bible dictionary, a concordance and a commentary are a simple, inexpensive library.

The place which the Bible holds in the business of literature is set forth by this quotation from The Literary Digest: "It is conservatively stated that more copies of the Bible were sold last year than of any other hundred books of the world combined. The Oxford Press turns out 20,000 Bibles a week. The British and Foreign Society prints the Bible in 400 languages. The head of one of the great publishing houses of London stated recently that it had been impossible for several years for the house with which he was connected to reprint Bibles rapidly enough to supply the demand. It was stated that the Boxer war in China would drive Bible religion from that empire, yet the issue of Bibles for China in 1910 was 428,000 copies. The total annual issues are over 19,000,000 volumes.

"Twenty-seven Bible societies are printing the Bible; one in the United States, three in Great Britain and twenty-three on the European continent."

General Robert E. Lee once gave this personal testimony to the place of the Scriptures in the life of a man of affairs: "The Bible is a book in comparison with which all others, in my eyes, are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength."

MISSIONARY WORK

Planning Home Mission Week for 1913

The Home Mission Council and the Council of Women for Home Missions, representing together all the evangelical home mission boards in the country, are asking the churches to repeat the coming November the general and hearty observance of Home Mission Week which characterized last November. The week chosen runs between Nov. 16 and 23. As before, there is no effort to enforce a uniform method of observance, but each pastor and church committee are asked to arrange that their own particular people shall have their attention concentrated for that one week upon the problems of the home mission field. Last year the effort was to survey within that space of time all the outstanding features of American evangelization; but for 1913 the proposition is to specialize upon the single theme, "New Americans for a New America." Under this head the great task of fusing into one national whole the almost uncounted racial elements now living within the area of the United States will be pressed upon the consciences of twentieth century Christians. It is hoped that Thanksgiving Day services will largely take their character from the consideration of this topic in the churches the previous week.

Peking Students Serve the People

The organization of the Peking Students' Social Service Club is a recent development of significance among the young men at the capital of China. The organization is an indirect result from the conference of students in government institutions held last summer under the auspices of the Y. M. C. A. The Peking students present at this conference, which was held in the grove surrounding the famous Temple of the Reclining Buddha, returned to school in the fall deeply impressed with the Christian obligation to be of definite service to the uncultured masses around them. They sought an understanding with the students of the Christian colleges in the vicinity and the result was that thirty students from three missionary and three government institutions united in the organization of a club which, in a very short while, doubled its membership.

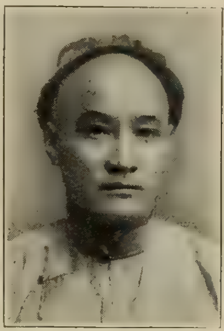
From the club, and from the same impulses working through individuals, a number of admirable activities have grown. In the American Indemnity College the students maintain a night school for the servants employed about the institutions. They teach the servants such subjects as reading and writing, geography and arithmetic. The same enterprise is being imitated in the Customs College. Another line of endeavor is the maintenance of free public lectures delivered in a style adapted to the understanding of the common people. Some of these lecture centers have been opened in the city, and others in the near-by villages and military camps. The government, too, has a lecture system, but it so far deals mostly with Chinese philosophy and history. The students get down to topics more practical and discourse to the people on patriotism, citizenship, personal hygiene and the nature of a republic. To make sure that the matter of these lectures is kept within the proper range, the lecturers themselves are coached in what they shall say before they set out for the work. Meanwhile, letters on the same topics are sent to the newspapers and handbills defining the meaning of the word "republic" are posted on the streets. The club is interesting itself especially in the jinrikisha coolies of the city. When the new Peking Y. M. C. A. is built this club will have a special room.

Reading from Ten Books at Once

Miss Edith M. Buck of Chieng Mai, where, as elsewhere throughout the kingdom of Siam and its Laos provinces, business is largely in the hands of Chinese, in a letter just received says: "We were lately invited to the funeral of a wealthy Chinaman who died months ago and whose remains were kept according to native custom. When we arrived a man was chanting a long article that corresponds somewhat to our obituary, though it had much more in it than we ever put in such a sketch, and such as we would not consider at all apropos. Occasionally while he read the mourners would lift their hands in the attitude of worship. Meanwhile the priests and people were smoking, chewing betel and talking to each other in a way we would consider most disrespectful. A high and highly decorated catafalque on the veranda supported the coffin and all around this were little tables with pillows, mats, etc., as offerings to the priests. After this man was through the eight or ten priests present took seats at these tables and proceeded to read aloud simultaneously, each from a different 'tum,' or Buddhist sacred book. A son of the family said to Miss Collins that no one could understand them when they read thus, but that it took too long to get through if they waited for each one to read in turn. Imagine a funeral ceremony in America where one person was reading the Bible lesson, another praying and the choir singing all at the same time in order to rush it through!"

Work of a Christian Chinese Editor

For twenty-five years Cheng Chun Seng has worked faithfully on the Chinese Presbyterian newspaper, The Christian Intelligencer, at Shanghai, of which Rev. S. I. Woodbridge is editor. The paper was established by the joint action of the foreign mission boards of the Northern and Southern Churches, and is said to have more native Chinese readers at the present moment than any other periodical published in the republic and is a strong influence for good. Mr. Cheng was recently invited to go to Canton and take charge of a new political newspaper there, as told in The Continent a few weeks since, but he promptly declined, although the compensation which he would have been given was greatly in excess of the small stipend he now receives.



Cheng Chun Seng

Girl Slaves in Canton Liberated

Among the students in the School for the Blind conducted by Dr. Mary Niles and Miss Lucy Durham at Canton, China, peculiar interest attaches to a group of seventy-one girls who were brought to the school by the chief of police of Canton city. In a determined effort to wipe out slavery from Canton and its environs the police chief, who is a progressive exponent of the modern revolutionary movement in China, set free 500 young girls kept as slaves in the homes of Canton. Their plight was not involved with the question of morality, for most of them were kept simply for domestic service; but the chief was determined to liberate them, and he took more than 400 from various homes to the government industrial school in the city, where they are being trained for occupations in which they can earn wages.

But seventy-one of the number brought into headquarters by the chief's officers were found to be blind, and these were frankly admitted to be too great a problem for the authorities to handle. There was nothing to do but to appeal to the missionaries for assistance, and Dr. Niles was besought to receive the blind children into her school. She was nothing loath as far as the school was concerned, but answered the chief that there was absolutely no place in her buildings to accommodate this great accession to the body of her pupils. To meet this difficulty the chief succeeded in getting the municipal government, out of its very slender resources, to erect on the grounds of the school temporary buildings which, though frail, have proved thus far sufficient to house the slave children; and when these were completed Dr. Niles and Miss Durham took charge of the group and began their education.

When the blind children were first brought to the barracks they screamed in fright, for mischief makers had told them that the missionaries meant to cut up their bodies into little pieces for medicine. But a day or two fully convinced them that they were in compassionate hands, and made the unfortunate little strangers become docile pupils. They are now being taught to read and write the Braille and will be trained for various self-supporting occupations, such as knitting, lace work and massage. Some of those at least who turn to Christ will be given work as Bible women under missionary control. The authorities of the industrial school where the 400 other liberated slaves were sent at first refused to allow the missionaries to visit them. But that prohibition has now been removed.

Good Friday in the Philippines

Rev. Charles R. Hamilton, missionary at Pagsanhan, in the Philippines, says that a worker among the Filipinos cannot help feeling glad when Good Friday is past each year. The misconception of Christian faith which is cultivated under the Roman priests, or even under the independent Aglipayano priests, is so grievous that it must create the deepest sympathy for the misled Filipino people. The false influence of the day is made all the worse because there is no counteracting emphasis on Easter afterwards. The people are deeply impressed with the spectacle of the dead Christ, for the images which represent his sufferings and death as carried in the Good Friday processions are numerous, crude and ghastly, while nothing at all is done to give the people, then or later, a thought of Christ risen and alive. In Pagsanhan on the evening of Good Friday this year Dr. Hamilton noted even a figure of Christ borne in the procession lying out at full length in a hearse.

The singular fact is, however, in spite of all this grewsome emphasis on the death of Christ, the people are not at all sobered by it. They regard it a great offense for anybody to work on Good Friday, but no sort of holiday making is debarred. The services in the churches on both Holy Thursday and Good Friday are followed with eating, drinking and hilarity lasting until the small hours of the morning. Absurdly dressed masqueraders throng the streets day and night. So the season turns out to be rather a carnival than in any sense a religious observance. There is no sign whatever that the ceremonies of the church have touched the hearts of the people.

Missionary Brevities

—The hymn, "The Son of God Goes Forth to War," has just been translated into Chinese and is said to be proving exceedingly popular in Chinese congregations. The martial spirit is high among Chinese in these days, and this song expresses it perfectly.

—Rev. A. A. Fulton of Canton, with the cooperation of his Chinese people, has built four churches in the last year and is now building two more. All of these are paid for by native congregations.

Board Notes and Announcements

—As president of the Board of the Northwest and also lieutenant of missionaries attending "The World in Chicago," Mrs. Shaw has invited the latter to attend the Friday morning meeting at 509 South Wabash avenue, Chicago. Among those who have been heard there were Dr. Shellman of Siam, Miss Cameron, traveling secretary of the Woman's Board of Home Missions; Mrs. Esselstyn of Persia, Rev. David R. Gordon of India and Miss Jackson of Haines Memorial School, Augusta. The name of the principal of that school, Miss Lucy Laney, is loved and honored all over the land. Mr. Gordon of the U. P. mission in the Punjab told what conversion and education are doing for the Churas, the down-trodden, indescribably debased "untouchables." Mrs. Esselstyn, whose husband, after twenty-four years in Teheran, went nearly two years ago to occupy Meshed, told of the sale of 3,500 Bibles (more than 300 of which went into Afghanistan) during the first eleven months he was in that city, which is the seat of one of Islam's famous shrines. Also of the invitation he there accepted to address 2,000 Moslem worshipers in the mosque. He was also invited by Mohammedans from Tibet to visit them. Other guests heard the same hour were Mrs. C. C. Brown, president of Illinois Synodical Society, and Mrs. B. H. Brainerd, president of Springfield Presbyterial Society.

NEW BOOKS

I have tried "to say yea to life, even in its most difficult problems, and to display a will to life rejoicing at its own vitality in the sacrifice of its highest types."—Phillpotts

Workman's Struggle for Existence

Psychology and Industrial Efficiency, by Hugo Munsterberg. Psychotechnics, as Professor Munsterberg names the new branch of applied psychology which he introduces in this volume, is the capstone to the edifice of scientific management. Briefly, that scheme was to correlate the movements and results of the operations of industry in such a way that lost motion and lost time were minimized as much as possible. Psychotechnics goes a step farther and sifts out by experimental psychology the workmen who do these tasks of industry, so that the man—for example—with a slow "reaction time" between his perception of a thing and his motor response to it, will be taken off a job which necessitates quickness of perception and response, and put on to a job where that is not a desideratum.

The application of these methods to industry will undoubtedly lead to greater efficiency and monetary saving. The author gives many demonstrations where even partial applications of these principles have done so. By the selection of the psychically fitted, too, for each job, the hours of work may be cut down. But in the process of the readjustment—supposing his theories and practices to be largely adopted—there will be an immense amount of shifting and no little wholesale "firing." It is perhaps in defense against the expected pressing of this that Mr. Munsterberg writes a chapter on "Means and Ends," in which he disavows all responsibility for the uses which are made of his means.

The adoption of these principles means in reality a sharpening of the struggle for existence; a sharpening of it, too, not in the competitive sense, but in the sense of natural selection; for it is not the man's will to work which avails him under Munsterberg's tests but only his innate psychological endowment. And this being so, the necessity is thrown into sharper relief for a greater measure of industrial democracy or of "noblesse oblige" on the part of the fortunate, if the purely materialistic side of such progress as this is not going to swamp our ethical and humanitarian values. [Houghton Mifflin Company, Boston. $1.50.

Problems of the Modern Church

Smith and the Church, by Harry H. Beattys. In 1912 Meredith Nicholson published in The Atlantic Monthly an article entitled, "Should Smith Go to Church?" It stated the question of churchgoing from the point of view of the average business man. Mr. Nicholson himself furnishes the introduction to Mr. Beattys's book, and says that he "pays me the compliment of meeting all my criticisms fairly in the open." In eight sermons the author deals with Smith on broad, human grounds. He does not make the habitual acknowledgment of entire fault on the part of the church, but in a very suggestive way argues for church loyalty on the part of all for whom Smith stands. The chapter on "Smith Junior" ought to make many men thoughtful. [Frederick A. Stokes Company, New York. 60 cents.

Religious Unrest and Its Remedy, by James A. Anderson. The author has observed fifty years of intellectual ferment. All traditions, all dogmas, all creeds have been challenged. Dr. Anderson finds rest in a clear Christocentric argument: "The Jesus of the gospels is the Gibraltar of our faith, the impregnable rock that cannot be moved." The phrase reminds one of Gladstone, who found in the Scripture itself this impregnable rock. Dr. Anderson frankly declares that he is not concerned about the accuracy of all parts of the Scripture, or with the truth of the popular view regarding it. He holds firmly, however, to the reality and authority of Christ. [Fleming H. Revell Company, New York. 75 cents.

The Increase of Faith: Some Present-Day Aids to Belief, by Francis J. McConnell. These six lectures, constituting the Merrick course for 1911-12, approach their subject in a fresh way, in that they consider not the grounds of faith but rather the atmosphere in which present-day faith must be maintained and developed. Bishop McConnell discusses the various influences which today are affecting Christian faith—the scientific spirit, the philosophic outlook, the ethical advance, social movements, even æsthetics—and finds them in the main favorable to its growth. The subject is effectively handled and the book is attractive in its literary style. [Eaton and Mains, New York. $1 net.

Christianity and Commerce, by Frank Ilsley Paradise. A book to meet "a dramatic moment in the history of Christian missions—a moment with infinite possibilities." Dr. Paradise has been for fifteen years the rector of Grace Episcopal church, Medford, Mass., and has been watching our commercial expansion. He finds a great chasm between the faith we profess and the practices we employ. The early missionaries boasted that "Christianity is the spirit of the entire body of western civilization." Now, men who are coming to us from the non-Christian East discover that our civilization does not support the claim. Moreover, our commerce which is going into those nations is not operated on a Christian basis. The true answer to inquiries about the Christian faith is not being made by the missionary, but by the merchant, the teacher and the ruler. Dr. Paradise makes an earnest plea for a united church, which shall serve the present purpose of God. He frankly recognizes his own church as an offender against union in refusing to admit others to equal fellowship with themselves. "The church of today has sympathy and kindness, but no program." It is necessary that it now recognize the movement of the times, which is the commercial one, and set itself to Christianize its own surroundings and the life of trade. The book states the case strongly and wisely. [Dodd, Mead and Company, New York. $1 net.

Political and Historical

The Old Law and the New Order, by George W. Alger. The lawyer-author in this series of papers and addresses has made a successful attempt to trace that elusive thing, change, as it manifests itself in the adjustment of old statutory and other forms of law to the fluidic conditions of modern political life. Nowhere does he find this change more apparent than in the great increase in power and influence of executive authority, and the corresponding decline of that of the lawmaker. Instead of trusting the lawmaker, he says, the tendency now is to elect a "good" governor or president and turn over to him the whole business of managing this machinery of lawmaking, in our behalf. A chapter on treadmill justice furnishes a comprehensive and striking arraignment of the "interminableness" of our civil legal procedure. It cites the case of one Williams, a railway brakeman who met with personal injury, whose suit was in the courts for twenty-two years—an illustration of the lack of adequate terminal facilities in litigation to which laymen have frequently objected. The closing chapter on moral standards in business is equally analytical but more optimistic. [Houghton Mifflin Company, Boston. $1.25 net.

The Governments of Europe, by Frederic Austin Ogg. Prompted by the quickening of interest in governmental problems on the part of the people at large, Mr. Ogg aims in this book to promote the intelligent study of government by describing the governmental systems of western and central European countries as they are in operation today—not as they were one, two or more decades ago, as is the case with many of our textbooks and works of reference. Minor as well as major nations are included, and political parties are also treated. In the case of Great Britain there is a survey of a thousand years of history. Professor Ogg thinks the contemporary period following the Liberal revival of 1906 in many respects the most important in the political history of modern Britain, and he gives the Liberals full credit for honestly attempting and partly succeeding in carrying out an ambitious program of economic and social legislation. A large amount of space is given to discussion of the elastic British constitution. There is a clear statement of three institutions frequently confused by American newspapers—the privy council, the ministry and the cabinet. Germany, France, Italy, Austria, Switzerland—the latter a unique federal republic—Holland, Belgium, Spain and Portugal receive attention in descending scale. In his subject the author is regarded as an authority. The book is primarily designed for college or special students, but will be found interesting by any reader who wishes to inform himself concerning European fundamentals in their modern aspect. [Macmillan Company, New York. $3.

Armaments and Arbitration, by Rear Admiral A. T. Mahan. Much of Mr. Mahan's book is polemic against Norman Angell and his work, "The Great Illusion." War, said Mr. Angell there, is becoming more and more impossible as nations begin to see that it disturbs international credit and so hits the victor in any given struggle just as hard as the vanquished. On the contrary, says Admiral Mahan, nations will never take this view of self-interest. They will always place above it ideals of national honor which they will defend at all costs. And that this should be so, he thinks, is good, for force and the ability to use it on demand is one of the expressions of an energy which is the sole dependence of civilization in its effort to survive. We do not think, however, that Admiral Mahan's argument is conclusive. If the moral force of even a mistaken notion of honor may drive a nation to war in spite of Mr. Angell's demonstration of its economic absurdity, then a moral force turned in the direction of peace and arbitration will not be impotent there. And certainly the civilization of which Admiral Mahan speaks is nothing but a product of the progressive application of moral ideas to all the exigencies of life. The day for writing books on the apologetics of war is almost past. The tide is set too strongly in the direction of peace. [Harper and Brothers, New York. $1.40 net.

Sociology in Its Psychological Aspects, by Charles A. Ellwood. Professor Ellwood, in his psychological study of society, takes the recent functional psychology of James, Dewey, Thorndike and Angell and uses its conceptions as the basis of a social analysis of human life. Although psychological, Professor Ellwood's theory of society is not individualistic, and he controverts in many passages the individualistic and "social contract" views of society, especially those recently set forth by Warner Fite in his "Individualism." Professor Ellwood puts the perfected society above the perfected or self-perfecting individual as the ideal, and so his ethics and religion are social and humanitarian. For practical advance his program involves a synthesis of all the social movements which are now scattered and unrelated. [D. Appleton and Company, New York. $3 net.

Books Received

Dan Russell the Fox, by E. Somerville and Martin Ross. George H. Doran Company, New York. $1.25 net.

A Jewel of the Seas, by Jessie Kaufman. J. B. Lippincott Company, Philadelphia. $1.25.

A Man in the Making, by Harry Wagenseller Jones. Crane and Company, Topeka. $1.35.

Grit Lawless, by F. E. Mills Young. John Lane Company, New York. $1.25 net.

The Two Samurai, by Bryon E. Veatch. F. G. Brown and Company, Chicago.

The Open Hearth

Street Preaching at the Assembly

A recent editorial in the The Continent laments that our General Assembly has had no street preaching in the cities where it has met.

At Denver four years ago I was asked to preach, representing the General Assembly, at the regular street meeting of the Salvation Army. For six years at Dubuque I was accustomed to preach every Saturday night during the warm weather, and always somewhere on a public street. I suppose that was why I was invited at Denver. The gathering was on 17th street, if I remember correctly, in front of a large department store, and the street was crowded with men.

A large box was the pulpit and the army sang hymns. I remember I asked the crowd for a text and a number of voices shouted "John 3:16." "Let all who know it say it," I replied, and with a roar like many waters those rough men of the street lifted up the old gospel slogan. Everybody seemed to know it.

Then I asked, "How many of you believe that it is true?" Every hand went up—a forest of hands as far as my eye could reach. It was a most thrilling testimony to a universal acceptance of the gospel. Then I put them to the test by asking, "How many of us are saved by its truth?" Alas! but few hands were raised—the army people and a scattering few in the crowd.

This division brought a deep hush upon them and I said, "Now we understand each other and let us get right down to business."

I forget the results of that meeting, only to remember that the invitation to lift the hand for prayer was answered by a few; but the meeting was reported to the committee on pulpit supply and, no doubt, recorded.

On the next evening I went down to the Sunshine mission and behold! a brother commissioner from Pittsburg had me beaten, for he was on the platform and was preaching a mighty gospel, while the crier at the door was calling to passers-by to come in and hear "Bergen of Dubuque"! So I got the credit for that sermon also.

If the Assembly could turn loose about fifty men every evening and secure places for them to preach on the streets of the city where the Assembly is meeting there would be no question about the blessing both to the city and to the Assembly. And the best of all is that in these days there are plenty of men in every Assembly willing and able to fill the bill.

JOHN TALLMADGE BERGEN.

There Are Other Branches

Our friend and neighbor, Dr. W. S. Plumer Bryan, never takes his pen in hand without making a lot of us sit up and take notice, and whenever he speaks we have to stop and think. Personally, I am in most hearty accord with the point he makes in his communication published in The Continent of May 8.

There can be no question that all Presbyterians will unite "in giving expression to their common faith" in such great truths as he suggests, and that our faith in these great verities will be acknowledged by all as the "real bond of unity."

I am glad, too, that Dr. Bryan has called attention to the fact that social service has been made to appear overprominent thus far in reports of the work of the federal council. Yet as a member of the executive committee of the council and also a member of the council's committee on home missions and a representative of one of the most conservative branches of the Presbyterian family of churches, I strongly object to the statement, "The recent session of this council in Chicago was marked chiefly by its emphasis on the social problem."

I think Dr. Bryan has confused the work of the council with that of the social service commission. Social service is now in the air. It is easy to get people to declaim upon the need of social service. There is a spontaneous unity realized when we find ourselves elbowing representatives of other communions in an effort to relieve distress and minister to creature comfort. It has been easier to realize our unity along all social service lines than to prove our unity in the great underlying facts of our religion; but there are many of us too busy to be engaged in social service, but not too busy to give time to the work of other departments of the Federal Council. While our social service commission has brought its work to the front, and this has attracted the attention of the secular press, let it not be supposed that the other commissions are sleeping, or that their service is the less important because it has not attracted publicity experts.

JESSE W. BROOKS.

Michigan and Suffrage

In a recent news item you note the adverse vote of Michigan on woman suffrage, and say the liqour interests are blamed for this result. Your information is incorrect. The result in Michigan, 96,000 majority against suffrage, was the result of the conviction of the people that the women did not desire the ballot. When the question was submitted last fall the adverse majority was but a few thousands. It was generally agreed that if a recount had been made a majority would have been found for suffrage. But when the matter was up this spring thousands of men who voted for suffrage in the fall now voted against it, and the result showed a remarkable change in public opinion on the subject. It is folly to say that the liquor interests could thus reverse the will of the people. Michigan is largely a dry state. In the recent election several counties that voted against suffrage also went dry. The suffragists expressly refused to identify themselves with the temperance cause and openly asked for the votes of the liquor men as well as others.

As an officer of the Michigan organization opposed to woman suffrage, I am in a position to know that not a dollar was received from the liquor men by either the state or national organizations. None of our expenses were paid by them, and if any of them favored our cause it was in the exercise of their own preference, as was the case with the thousands who voted on that side. It is certainly a significant fact that none of the prohibition states of the union are woman suffrage states, and none of the woman suffrage states are prohibition states. So of the counties in Michigan, those going dry are not in favor of woman suffrage and those giving majorities for suffrage are, as a rule, wet.

It is conceivable that good men and women might oppose woman suffrage and yet be equally conscientious and patriotic as its advocates. The antics of the English militant suffragettes were very damaging to the cause in Michigan, but the real reason for the overwhelming vote was the conviction that the majority of women did not desire the suffrage and that neither their best interests nor the welfare of the state would be served by giving it to them.

ALICE WARNER JEROME.

How to "Draw a Crowd"

I have seen some discussion in The Open Hearth regarding the drawing of the people to the Sunday evening services and I have seen some reports on the use of the stereopticon. I would like to suggest that getting "a crowd" does not always indicate success in a church service. I know a Methodist pastor who, a year ago, was using a stereopticon at his Sunday evening services. He got the crowd, but the crowd spoke of his Sunday evening service always as "the picture show," and they got about the same benefit from the service as they got from a picture show.

I attended the Moody church for two years. Their choir gives a song service once a month. At that service the pastor takes only about ten minutes of the time. The church's big auditorium would not hold the crowd. I have seen conversions at the close of some of those song services. I would like to suggest that the very best drawing card that I have ever seen at any church service, regular or special, is to have conversions at those services. In my experience in evangelistic work I have never seen any difficulty in getting crowd enough when there were several conversions at the service. When a church gets to having conversions at every Sunday evening service it will find the attendance increasing, I believe.

HARLAN A. RIGGS.

The Gathering of the Clans

The Presbyterian clans have gathered from the north and south, from the east and west, from far and near, and are camping on a fortnight's pilgrimage in the midst of the hospitable southland.

They are even now conferring and acting upon matters that are most vital to the Church and the Kingdom. The great missionary and educational problems and opportunities are being fully and sympathetically considered. Evangelism and Brotherhood are entering into larger rooms of service.

Among the many things of interest not one is more outstanding than that of providing properly for our aged ministers and for the widows and orphans of deceased ministers through the Board of Ministerial Relief and Sustentation.

The General Assembly will not adjourn without approving heartily the work of this Board and supporting most loyally its large undertaking. The splendid resolutions passed by the General Assembly will not be worth the paper to print them unless you help to make them real. When the Assembly adjourns it will have done its part.

The church never adjourns and the needs of the disabled servants of the Church take no recess. The Board of Relief and Sustentation keeps at it all the year round.

As the Presbyterian clans turn homeward will you plan to give them a loyal welcome and to approve the approval of Ministerial Relief and Sustentation, by making a five years' or a one year's subscription toward the endowment campaign? Subscription blanks will be furnished upon application, and drafts, checks and Post Office money orders will be gratefully received.

Correspondence is solicited.

Ministerial Relief and Sustentation
WILLIAM HIRAM FOULKES, General Secretary
507 Witherspoon Building - - - Philadelphia, Pa.

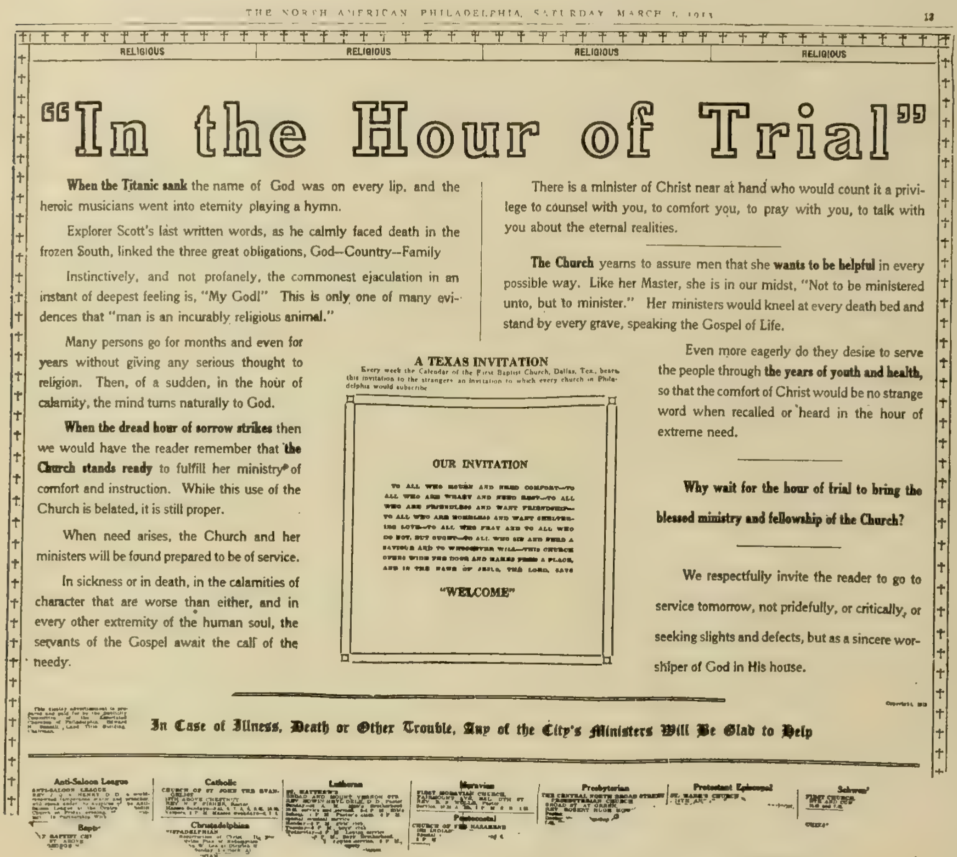
Ways of Working

Successful Use of an Old Plan

If you want to learn how to make money legitimately on a small investment, come to Camden, Ark., and take a few lessons in the art from its boys, girls, men and women of the church, Sunday school and Christian Endeavor society. There is no "tuition" charged nor textbooks required; only a little work, a few friends and strictly applying the "penny saved is 2 cents gained" rule.

Some months ago Rev. Thomas L. Green, pastor of Camden church (South), whose membership numbers about 130, borrowed $103 from the ladies' aid society of his church and divided this money into twenty-eight quarters, forty-four halves and seventy-four dollars and named it "talent money."

To the children of the Sunday school were given the quarters, the Christian Endeavorers the halves and the adults the dollars. Out of the $103 thus divided and given to 146 persons there was made $300 in three months to help wipe out the debt of the foreign missionary board.



THE NORTH AMERICAN PHILADELPHIA, SATURDAY MARCH 1, 1913 13

RELIGIOUS RELIGIOUS RELIGIOUS RELIGIOUS

"In the Hour of Trial"

When the Titanic sank the name of God was on every lip, and the heroic musicians went into eternity playing a hymn.

Explorer Scott's last written words, as he calmly faced death in the frozen South, linked the three great obligations, God—Country—Family

Instinctively, and not profanely, the commonest ejaculation in an instant of deepest feeling is, "My God!" This is only one of many evidences that "man is an incurably religious **animal.**"

Many persons go for months and even for years without giving any serious thought to religion. Then, of a sudden, in the hour of calamity, the mind turns naturally to God.

When the dread hour of sorrow strikes then we would have the reader remember that **the Church stands ready** to fulfill her ministry of comfort and instruction. While this use of the Church is belated, it is still proper.

When need arises, the Church and her ministers will be found prepared to be of service.

In sickness or in death, in the calamities of character that are worse than either, and in every other extremity of the human soul, the servants of the Gospel await the call of the needy.

A TEXAS INVITATION

Every week the Calendar of the First Baptist Church, Dallas, Tex., bears this invitation to the strangers an invitation to which every church in Philadelphia would subscribe

OUR INVITATION

TO ALL WHO MOURN AND NEED COMFORT—TO ALL WHO ARE WEARY AND NEED REST—TO ALL WHO ARE FRIENDLESS AND WANT FRIENDSHIP—TO ALL WHO ARE HOMELESS AND WANT SHELTERING LOVE—TO ALL WHO PRAY AND TO ALL WHO DO NOT, BUT OUGHT—TO ALL WHO SIN AND NEED A SAVIOUR AND TO WHOSOEVER WILL—THIS CHURCH OPENS WIDE THE DOOR AND MAKES FOR A PLACE, AND IN THE NAME OF JESUS, THE LORD, SAYS

"WELCOME"

There is a minister of Christ near at hand who would count it a privilege to counsel with you, to comfort you, to pray with you, to talk with you about the eternal realities.

The Church yearns to assure men that she **wants to be helpful** in every possible way. Like her Master, she is in our midst, "Not to be ministered unto, but to minister." Her ministers would kneel at every death bed and stand by every grave, speaking the Gospel of Life.

Even more eagerly do they desire to serve the people through **the years of youth and health,** so that the comfort of Christ would be no strange word when recalled or heard in the hour of extreme need.

Why wait for the hour of trial to bring the blessed ministry and fellowship of the Church?

We respectfully invite the reader to go to service tomorrow, not pridefully, or critically, or seeking slights and defects, but as a sincere worshiper of God in His house.

In Case of Illness, Death or Other Trouble, Any of the City's Ministers Will Be Glad to Help

Anti-Saloon League | Catholic | Lutheran | Moravian | Presbyterian | Protestant Episcopal

Baptist | Christadelphian | Pentecostal

An Example of Philadelphia Church Advertising

The members and friends of the church took kindly to the scheme and went to work vigorously with their "talents." There were no "unprofitable servants" and no talents "hid in the earth."

Many of the 146 persons or "servants" could be seen vending their "goods, wares and merchandise," such as bread, pies, cake, cookies, candy and other cooked foods, preserved fruits, vegetables, needlework and rugs. Some bought and sold eggs, chickens, milk and butter. Some saved their pin money, sacrificed their weekly allowance, cut off luxuries on their grocery and market bills.

Here are the records of a few most worthy servants: Mrs. Sarah McGill, age 83 years, a charter member, who has been confined to the house for many years, was given one dollar talent, for which she purchased some rags and thread and turned the rags into rugs, which she sold for $6, thereby adding 500 per cent to the treasury. Her daughter, Miss Annie McGill, received a fifty cent talent, which she turned into flour and the flour into bread and the bread into $7, making 1300 per cent, or turning her money over fourteen times in three months. Miss Fannie McGill made 700 per cent on her 50 cent talent.

In the dollar class six persons made 500 per cent, eleven 400 per cent, eleven 300 per cent, others 200 per cent each.

Of the 50 cent class, besides Miss McGill, there were two who made 500 per cent, four 400 per cent, three 300 per cent, eleven 200 per cent each. Of the children, or 25 cent class, Miss Priscilla Powell made 700 per cent on her 25 cent piece. Miss Susie Newton made 550 per cent and Kathrine McCall 400 per cent.

The pastor turned in $11, being $10 earned, while Mr. and Mrs. H. S. Powell contributed $19 each to the talent fund as earners in the dollar class.

Advertising Brings Men to Church

As a direct result of the advertising being done in daily papers of Philadelphia by the publicity committee of the churches of that city a number of people have been brought into the churches. One man who went to church because he read the "ad" confessed that he had had his church letter in his trunk for six years. He joined a U. P. church. A man and his wife who had not been near church for more than a dozen years told a Methodist pastor that the advertising had led them to church. A large number of volunteer gifts have been received to help the committee and the pastors have been led to recognize that routine announcement of church services does not constitute real news.

Congregational Socials

Last year First church, Fort Scott, Kan., gave four birthday season socials which were very largely attended. The plan was for all who had a birthday in any given quarter to unite and give the social to the rest of the congregation. Committees were appointed two weeks in advance and every preparation was made to make them successful. This year the brotherhood and each of the three ladies' societies are taking turns in entertaining the entire congregation. The first social was given by the brotherhood. Their plans were kept secret even from the wives of the leaders until the crowd of nearly 200 assembled. They gave a unique program, then served a three-course supper in the dining room, which was tastefully decorated for the occasion.

Has Any Church a Better Report?

The per capita gifts to missions of $9.02 by U. P. church, Beaumont, Cal., has been surpassed by Bellefonte church, Pa. With a membership of 412 this church gave $10.60 per capita to missions last year, or 54 cents more than during the preceding year. Rev. G. E. Haws says, "We do not believe that this is the best record ever or the best in the world, but we do think that it is fairly good."

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house-wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps

ROYAL BAKING POWDER CO., NEW YORK

Purity Congress in November

Announcement has been made by the officers of the World's Purity Federation that a number of governors and other prominent men have appointed delegates to the seventh international purity congress, which meets in Minneapolis, Minn., Nov. 7-12.

President Honorary Head of Boy Scouts

President Wilson has accepted the honorary presidency of the Boy Scouts of America and has expressed his desire to do everything in his power to further the success of the movement.

The Leaders of the World

The Greatest Bible in 300 years

THE 1911 BIBLE

OXFORD EDITION

"Just the Bible the world has been waiting for."

Oxford Teachers' Bibles

WITH NEW AND UP-TO-DATE HELPS ARRANGED UNDER ONE ALPHABET

Over 3,000,000 Copies Sold

"They are known from Greenland's Icy Mountains to India's Coral Strand."—*The Bookshelf.*

From $1.50 upward

The Scofield Reference Bible

A wonderful Book for the English-speaking world. With an entirely new system of helps and references.

From $1.50 upward

Full explanatory booklet on application.

OXFORD UNIVERSITY PRESS

American Branch, 35 West 32nd Street, New York

When North and South Met in 1888

Twenty-Five Years Ago the General Assemblies of the U. S. and U. S. A. Churches Joined in a Centennial Celebration at Philadelphia

BY WILLIAM P. WHITE

IT WAS HELD in Philadelphia just twenty-five years ago. It had as its moderator the present secretary of the Board of Home Missions, Dr. Charles L. Thompson, who, with Doctors Herrick Johnson, Francis L. Patton and Samuel J. Niccolls, forms a quartet of moderators serving twenty-five and more years ago.

The Assembly was especially notable in three respects: It celebrated the hundredth anniversary of the organization of the General Assembly. It was the first and, preceding the present year, the last time that the two General Assemblies, those of the North and the South, met together. And to the members of these Assemblies the President of the United States was presented and made a notable address.

This hundredth General Assembly U. S. A. met in Horticultural hall, South Broad street, and under General Louis Wagoner as marshal marched to First church on Washington square, where the opening sermon was preached by Dr. J. T. Smith of Baltimore. Afterwards all the business sessions were held in Horticultural hall and the evening meetings in the Academy of Music.

The centennial celebration took place on Thursday. Simultaneous meetings were held forenoon, afternoon and evening in the Academy of Music and Horticultural hall. In the former Dr. J. J. Bullock of Baltimore, moderator of the Southern Assembly, presided in the forenoon, Justice William Strong of the United States supreme court in the afternoon and Hon. A. M. Scales, governor of North Carolina, in the evening. In Horticultural hall Dr. Thompson, moderator of the Northern Assembly, presided in the forenoon, Hon. John L. Marye of Virginia in the afternoon and Governor James A. Beaver of Pennsylvania in the evening. A number of strong addresses, afterwards published in book form, were given by eminent men representing both branches of the church. Intense enthusiasm prevailed. The first, and the historical, address on Presbyterianism was by the distinguished Dr. Theodore L. Cuyler. Among his eloquent utterances which closed his address and greatly stirred his audience were these: "Let us write on our banners at the dawn of this new century union in Christ for a world without Christ." And when the long and loud applause had ceased he added, in allusion to an occurrence in the Assembly the previous day, "And let us waste no time in idle flirtation with a so-called historic episcopate."

Reception to Mr. and Mrs. Cleveland

The members of the Assemblies had been invited to a reception and to meet President and Mrs. Cleveland at the residence of Wistar Morris, a member of the Society of Friends, at Overbrook on Wednesday afternoon. The Northern Assembly marched in a body to Broad Street station, where it took train. Shortly after its arrival at the residence of Mr. Morris it was announced that the train conveying the Southern Assembly from Baltimore had arrived and the members of the Northern Assembly ranged themselves in single file along the walk and the Southern brethren passed between them.

When all had assembled Mr. and Mrs. Morris and President and Mrs. Cleveland appeared on the piazza. The Assemblies were welcomed by Mr. Morris and Mr. and Mrs. Cleveland were presented. Mr. Cleveland spoke as follows:

"I am very much gratified at the opportunity which is afforded me of here meeting the representatives of the Presbyterian Church. Surely no man can lose interest in the welfare of the church in which he was reared. I can find no fault in any of you if you deem it a sad confession when I acknowledge that I must recall the days long past to find my closest relationship with the grand and noble denomination which you represent. I speak of those days when we learn those things which make us Presbyterians all the days of our lives, the days in which we become grounded in those religious impressions that never pass from us. Attendance on church services three times each Sunday, and Sabbath school in the intermission, may be irksome enough to the boy of 10 or 12 years of age to fix it firmly in his memory. But I have never known a man who regretted these things in the days of his maturity. The shorter catechism, thoroughly studied and learned, was not perfectly understood in those days, and yet in the toils and labors of after life those are not the worst citizens who early learned 'What is the chief end of man.'

"In speaking of these things, surrounded by those who are assembled here, tender thoughts crowd upon my mind, all connected with Presbyterianism and its teachings. I have with me memories of a kind, affectionate father, consecrated to the cause, but called to his reward in the midday of his usefulness; the sacred recollections, and prayers, and pious life of a sainted mother, and a family circle hallowed and sanctified by the spirit of Presbyterianism. I cannot but express the hope and the wish that the Presbyterian Church may always be found at the front in every movement which promises the temporal as well as the spiritual advancement of mankind. In the turmoil and bustle of everyday life few men are so foolish as to ignore the practical value of the church organizations established among us, and the advantage of Christian teaching and example. The field is vast and the work sufficient to engage the efforts of every church and every denomination, but I am inclined to believe that the church which is the most tolerant and conservative, without losing its spiritual strength, is the one which will soonest find its way to the hearts and affections of the people.

Why a Northern and a Southern Church?

"I am here today to greet two Assemblies of the Presbyterian Church—one called North and the other South. The subject is too deep and intricate for me, but I cannot help wondering why this thing should be. These words, so far as they denote separation and estrangement, should be obsolete. In the national councils and in the business of the country they no longer meet reproach and antagonism, and even soldiers who fought for the North and for the South are restored to fraternity and unity. This fraternity and unity is taught and enjoined by our church. When shall she herself be united and have that added strength and usefulness which unity and harmony insure?"

The evening following the presidential reception a reception was tendered the members of the two Assemblies by the citizens of Philadelphia in the Academy of Fine Arts on North Broad street.

Pears'

Don't simply "get a cake of soap." Get *good* soap. Ask for Pears' and you have pure soap. Then bathing will mean more than mere cleanliness; it will be luxury at trifling cost.

Sales increasing since 1789.

A Presbyterian Amazon of Old England

(*Continued from page 715*)

eighty yards accounted merely for another chimney; one shot did shatter a clock, and three bullets fired from the church steeple broke some Venice glass out of which some of the "capon-faced cowards" had drunk in more hospitable days; but in the sum total there never was such a fruitless expenditure of powder and shot. One man hurt and one slain represented the human casualties within the castle.

Far different is the story the historian tells of the havoc wrought upon the besiegers. Ten men sallied out and put 400 of the enemy to flight; on one day "we sent some of his majesty's good subjects to old Nick"; when all was over "the enemy confessed they had lost 400 of their men."

Meanwhile, however, Brilliana Lady Harley was rendering her little garrison of less than a hundred souls far greater service than they knew. Not merely by her undaunted spirit and "masculine bravery" but through the diplomatic letters by which she won time from the besiegers. Her pen defended Brampton Brian quite as effectually as her cannon, for she so fenced with the officers in command as to insure two appeals to the king, and by the time the second was answered the fortunes of Charles were at so low an ebb elsewhere that the troops around the castle had to be hastily withdrawn. Still, while she was ready, as she said, to adjust matters "in the way of peace," a high resolve breathes through all her letters, a determination to protect her children, defend her husband's house and keep her own for her own at all costs.

* * * * *

AND in the end she paid for her heroism with her life. The months of weary expectancy, the tension of awaiting a blow which she was aware must fall, but knew not when, the strain of sole responsibility in her husband's continued absence proved too severe for a body weakened by protracted ill health. Her spirit shone brightly to the last; she "looked death in the face without dread, and the Lord Jesus with joy and comfort"; but her flesh failed. A month after the last of the cavaliers had withdrawn from her castle she wrote once more to her well beloved son. Her trust was still "only in my God, who never yet failed me," she affirmed, but added, "I have taken a very great cold, which has made me very ill these two or three days." Then, a week later, there is one other letter from her pen, this time for her absent husband. It had pleased God, she said, to exercise her with many troubles, but "my God has not left me yet, and I hope he will not." The passing week, however, had brought no improvement in her health; she was still much tried by that "exceeding great cold."

Those were anxious days in Brampton Brian castle. Its noble mistress grew gradually worse. To the "great cold" succeeded a severe fit, then apoplexy, lethargy and convulsions. When the hastily summoned doctor arrived she was unconscious. That was the Sabbath day, and her condition was so critical that a messenger was on the eve of departure for London when she

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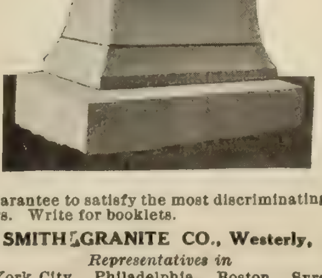

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THE SMITH GRANITE CO., Westerly, R.
Representatives in
New York City. Philadelphia. Boston. Syracuse.

regained consciousness and seemed likely to recover. But it was the last flicker of life's flame. "At 6 o'clock this Sabbath day," so wrote the faithful steward of the house, "the sweet lady's soul went to keep the eternal Sabbath in heaven, where she can never be besieged."

No such felicity was in store for the castle in which she died. Six months later a royalist cordon was again drawn round the building, not to be relaxed until its garrison surrendered at mercy. Lady Harley's body was still within the walls, wrapped in lead and placed in a high tower awaiting honorable burial, but the flight of her spirit had robbed the defenders of their chief incentive to heroism. And the castle she had so bravely held, which had been to her and the Harley kin so stately and happy a home for many generations, was unroofed and laid waste, and so remains to this day in witness of man's inhumanity to man. Nor were the village homes of Brampton Brian, nor even the house of God, spared; all were given to the flames and leveled to the earth. Thirteen years later, when the shadow of war had lifted, the church was rebuilt, just in time for Sir Robert Harley's obsequies; but the ashes of his heroic life partner rest in unknown ground. Her leaden shroud was torn open by sacrilegious hands in search of jewels, and then covered again with a pile of debris, "from whence," wrote the angry diarist of the siege, "it will one day rise against these monsters and usurpers of the name Christian." In this lower world, however, few heroines of faith have a more eloquent monument than Brilliana Lady Harley possesses in the scarred and crumbling walls of Brampton Brian castle.

Why Keep the Graded Lessons?

IT IS NOT to be denied that the transition from the uniform lessons to the graded lessons is little short of revolutionary. To many ministers and teachers the graded lessons are so new that they startle them.

Some of us can recall three different methods of Sunday school lessons. Each change had its friends and its enemies; and each has been full of importance to the religious world. When I was a boy we studied our lesson at home and went to Sunday school to recite. Two verses of a hymn, a question or two in the catechism, with the doctrine proofs and corrections, and a chapter in "Emerson's Question Book" constituted the usual task. A failure there brought as keen a sense of shame as I ever felt when answering in college "not prepared."

For thirty years now the uniform lessons have been almost universally used; a change cannot help but meet with opposition. This system for a generation has occupied a most important part in the religious life of every community. We often hear it said that the present generation is grossly ignorant of the Bible, but most of us appreciate what the uniform lessons have accomplished. They made possible a system of lesson helps which never could have been secured except for the fact that the whole civilized world was interested in the same Scripture at one time.

At the Denver convention the graded lessons were first seriously considered. A most efficient worker of my school attended and was bitterly opposed to any change. She was a most able teacher of a large Bible class, and also had organized a young men's class. She saw the difficulties which the graded system would bring forth and was afraid to meet them. We had many a friendly discussion, for about that time the duty of teaching my boy of 6 years the minor prophets devolved upon me. Loyal to the Sunday school, I undertook the task, but was thoroughly convinced that God never wrote the minor prophets for a boy of 6; and I resolved that if ever I got a chance to hit the uniform lessons I would hit them hard.

No Uncertainty About the System

We do not claim that the graded lessons have reached their final stage of development. Little fault has been found with the beginners', primary, junior and intermediate series. We have had but a year of the senior lessons, and there seems to be room for just criticism; but of the superiority of the system we should not speak in any uncertain terms.

There are difficulties in the way of their introduction—serious difficulties—but if it is the best system, as we believe it is, that has been devised the difficulties can be overcome. The first difficulty is that of housing the Sunday school. New buildings cannot be erected to meet the changed conditions. The Akron plan of building, so popular a few years ago, is suited to the new conditions only in a limited way. Our wealthy and influential schools find themselves hampered, as the buildings are not adapted to the graded system. In the smaller churches there is just the one room, and so there it is hard to grade the school. However, both of these difficulties can be overcome. Curtains will enable the smaller schools to divide into sections, and in the other buildings two or three rooms can be thrown into one. Certainly the child should not be sacrificed for the building. If the graded lessons are the thing, let us use them and bring the buildings around to the lessons as rapidly as possible.

The second difficulty is with the teachers. The average teachers are not prepared to teach the graded lessons—they are not familiar enough with either the child or the Bible. The old style teachers' training class is no longer of service; the pastor cannot take up the Sunday school lesson for prayer meeting or have a teachers' meeting and go over the lesson with all the teachers. Again, it is next to impossible to arrange for supply teachers. You cannot go through your school and pick out any well meaning woman and place her over a class of lively boys. Superficiality which answered fairly well with the uniform lessons is a failure here. On the other hand, the school can get along with fewer teachers under the graded lessons. Better have one good teacher in a grade than half a dozen teachers who only read the questions from the quarterly.

The third difficulty is that it breaks up the unity of the school. The school is no longer studying the one lesson—the superintendent cannot read the lesson from the desk; he no longer has his order of exercises planned for him. The Sunday school finds that the enthusiasm that comes from the unity of the whole school is gone, and the work of the superintendent is greatly increased. Opening exercises have been spoiled. But what are the opening exercises? Too often they have been largely to take up time—they have been neither instructive nor devotional. Scripture, hymn and responsive service should be to teach the child to worship. There is no reason why the superintendent should read the lesson. If it has been studied at home and the teacher is to go over it, why should the superintendent read it? The only excuse for his reading it is the supposition—too often true—that the majority of the school then see it for the first time.

Complicated—Yes, but Life Is Complicated

The fourth difficulty, the most serious, is that it is too complicated. It is complicated, but life is complicated. The average Sunday school cannot afford a trained worker. The grades, the teachers and the lessons all demand time. There seems to be but one of two ways to meet this need—either the pastor must devote a much longer time to the educational work of his church or else he must have a trained worker for this special department. Pastors must become teachers, not merely preachers; they must spend more time in teaching the young even if they have to spend less time in preaching to the old.

The question is not "What are the difficulties?" but "Is the graded system best?" If so the difficulties must be overcome: to those who have faith and energy they will be overcome.

The great thing about the graded lessons of the first four series is the view they give the child of God. God is made a very part of their life—the God of revelation is the one God of the whole life.

1. We are told these lessons have what is called "extra-biblical material." Why should they not have? The same God that wrote the Bible made the fields, the flowers and the hills. God reveals himself not only in his words but in his works. Moses received the tables of stone from the mount, but he also learned of God's care in the desert. If he had been afraid of extra-biblical material he would never have written the 90th and 91st Psalms. Too long have we taught not that the Bible is the revelation of God but that it is the only revelation of God. Children grow up to see God on Sunday in the Bible, but they do not see him during the six days in the fields and in the home. The extra-biblical material gives a unity to life; it gives us a wider view of God; it shows him in all life. It teaches the child that the God of the Bible and the God of nature are one and the same, and that he is the same yesterday, today and forever.

2. The graded lessons take missionary biography as well as the heroes of Scripture. They ought to take church history also. It is true that God led the children of Israel; it is also true that he is leading his church today. The important thing to teach is not that God was with the people 2,000 or 5,000 years ago, or that Christ lived 2,000 years ago—the important thing is for the child to learn that God is with him today and that Christ is in the world today. God was the God of Abraham, Isaac and Jacob, but he was also the God of Carey, Judson and Livingstone, and he is our God. It is true that the story of Joseph is an inspiration to any boy. His life is an illustration of what it means to trust God and do right. Livingstone's life is also an inspiration to any boy, and shows what consecration means. It is much easier for a child to apply the truths of Scripture if he finds illustrations of God working in the lives of modern men.

Religious Education and Everyday Life

We have divorced our religious education from individual experience. The child learns of Palestine not as a country on this globe on which we live, he studies Paul as if he were a man separated from human experience and he considers the church at Corinth entirely apart from the church of today. As a matter of fact, Palestine must be studied side by side with Egypt, Greece and Rome. Paul was a man, a godly, consecrated man to be sure, but a real man, and the saints in the church at Corinth do not compare very favorably with the saints in the average church of today. Such a study of the Bible does not at all destroy its inspiration, it is only a matter of methods of teaching an inspired book and making it more practical. We believe the Bible is inspired, but that only makes its truths more universal, more important, and it should be studied in a way most adapted to the ability of the pupil to comprehend.

3. The God who established the laws of

HER "BEST FRIEND"

A Woman Thus Speaks of Postum

We usually consider our best friends those who treat us best.

Some persons think coffee a real friend, but watch it carefully awhile and observe that it is one of the meanest of all enemies, for it stabs one while professing friendship.

Coffee contains a poisonous drug—caffeine—which injures the delicate nervous system and frequently sets up disease in one or more organs of the body, if its use is persisted in.

"I had heart palpitation and nervousness for four years and the doctor told me the trouble was caused by coffee. He advised me to leave it off, but I thought I could not," writes a Wisconsin lady.

"On the advice of a friend I tried Postum and it so satisfied me I did not care for coffee after a few days' trial of Postum.

"As weeks went by and I continued to use Postum my weight increased from ninety-eight to 118 pounds and the heart trouble left me. I have used it a year now and am stronger than I ever was. I can hustle upstairs without any heart palpitation and I am free from nervousness.

"My children are very fond of Postum and it agrees with them. My sister liked it when she drank it at my house; now she has Postum at home and has become very fond of it. You may use my name if you wish, as I am not ashamed of praising my best friend—Postum." Name given by Postum Co., Battle Creek, Mich.

Postum now comes in new, concentrated form called Instant Postum. It is regular Postum so processed at the factory that only the soluble portions are retained.

A spoonful of Instant Postum with hot water, and sugar and cream to taste, produce *instantly* a delicious beverage.

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"There's a Reason" for Postum.

righteousness and the laws of nature is one and the same. We need to obey not only the commandments but also the laws of our physical and mental life. Obedience to the laws of child development is obedience to the laws of God. He that said, "Thou shalt not steal," meant that we should not steal from the child and the child's right to grow, as truly as he meant that we should not steal from our fellow men.

To discover and obey God's law is the great task of life, and what more important laws than the laws of mental development in the boy or girl? God never intended the child should be fed on the same food as the adult, either material or spiritual. The child needs spiritual truth as well as the adult; and there is an abundance of spiritual truth adapted to the child if we adults will take the trouble to find it. We think the child's religious experience must be the same as ours. Is the child life the same as ours? His mental faculties are different and the relations between his faculties are different, and it is folly to ask him to pass through the same experiences.

My religious experience has changed greatly in the last year. We are not only to expect but to hope that the religious experience of a child will change as rapidly as the change in his physical nature.

Every age of life has its characteristics—you cannot deal with the child as a man or with the man as if he were a child. Our graded system has recognized this fact—it is the supreme fact of education. The purpose of the Sunday school teacher is not to teach the Bible—it is to teach the child. Our purpose is to develop character, and the Bible is God's greatest instrument for that means; but we must remember that it is an instrument and not an end. We are not to think that because we are dealing with the great truths of religion it does not make any difference whether we obey the laws of normal growth or not. God's Spirit may overrule your mistakes, but he can accomplish a great deal more if you do not make mistakes. The musician has but to know and obey the laws of harmony to make a great musician; the Christian has but to know and obey the laws of God. The teacher must know and obey the laws of child nature to make an efficient teacher. Our graded lessons are the first honest attempt to discover and obey the laws of God in the mental and spiritual nature of the child. For that reason alone they are worthy of our support. Whatever changes may be necessary, let us not destroy the principle upon which they have been established.

E. VAN DYKE WIGHT.

How About Your Prayer Meeting?

(*Continued from page 713*)

in the Wednesday or Thursday night meeting, so that it shall be impossible to predict from week to week just what the service will be like.

A Point from Moving-Picture Showmen

Right here is the objection to publishing an annual list of prayer meeting topics. Familiarity with the list makes them seem unattractive. An alert lawyer called my attention one day to the fact that the moving-picture shows never advertise their attractions for several months ahead; they always put the stress on the very next program. The pastor may well learn wisdom from the children of this world, and not announce the topics for the midweek service for more than a week in advance, and when he does advertise let him see that he whets the appetite.

Of course it may be truly said that the members of the church ought to be in their places at the midweek meeting for prayer and conference as a matter of duty. But there is no harm in seeking to furnish duty with wings rather than with weights, and that is just what the element of surprise does. This does not mean, of course, that the pastor is blundering along, chasing will-o'-the-wisps. He ought to know what he is after, and to have a well defined program in his own mind. But it means that so far as announcements go he appeals to the faculty of interest which something new always awakens.

Once in a long while the pastor may give an address. Sometimes at the close of a meeting he may ask for volunteers who will take one of the subtopics he mentions for the next week. Sometimes he may quietly go to a number and ask them if they will not be prepared to help. Sometimes the meeting may be made a conversation, and again it may become a round table discussion, with a list of questions prepared on a copying machine and placed in the hands of those present.

Conferences on Life's Homely Duties

Some meetings may be made devotional, where a prayer atmosphere is created, where public prayer is expected, and for which those hesitant about public prayer are seen in advance, and asked to participate. Frequently the meeting may be a conference on the homely duties of everyday life, and on the difficulties and trials of faith which all have to meet. Once a month there should be a missionary meeting, though not always announced as such, and always with a touch of novelty, and very frequently the meeting should be a Bible study, but conducted in an unexpected manner.

In the way of opening the meeting, in the arrangement of the hymns, by the use of special hymns as solos and duets, through the method used in Scripture reading, now responsively, now in unison and now by one voice, there can be a newness added. And if the leader is sufficiently bold he may sometimes change the seating of the room, especially if the night is stormy, and get people into an informal group. Those regular rows of chairs are always more or less of a hindrance to the good fellowship and ease in which the midweek service should abound.

One of the best midweek missionary meetings I have known was devoted to the question how those opposed to missions must say the Lord's prayer. The prayer was written on the blackboard and those present were asked to suggest what words and clauses must be stricken out if Christ has not a gospel for the world, until all that was left was, "Father who art in heaven, give me this day my daily bread, and lead me not into temptation, but deliver me from evil." A home missionary meeting had for its novel feature the delightful rendering of some of Steiner's immigrant stories by a good reader.

There is fine material for an unusual devotional meeting in the prayer life of Abraham Lincoln and of Robert E. Lee. I have seen a helpful meeting of the same sort come from the reading of portions of Phelps's "Quiet Hour," and another from the reading of "The Practice of the Presence of God," by Brother Lawrence. Cheap copies of these booklets were purchased and distributed to every family represented at the meeting. Most Christians are very unfamiliar with the great devotional books of the church.

Any meeting which has to do with the welfare of the local church or community is pretty sure to be a live meeting. I saw a largely attended meeting which was advertised as a meeting to consider the history of our own church, the pioneer days, the different edifices, the officers, etc. Another topic which seemed to make an especial appeal was, "Why our town is a good town to live in," which turned thought from "knocking" to "boosting."

In regard to Bible study, the mistake is usually made of selecting too small portions. There is, of course, in a single verse like John 3:16 material for many meetings, but if all of the Bible is to become familiar larger portions must usually be studied. Over and over again I have seen a most helpful meeting spring out of the consideration of a whole book, like Job or Ephesians. The lay of the land and a few fine points of view can be pointed out in half an hour in such a way as to stimulate further study on the part of those present.

When Henry Ward Beecher was once asked what he did if he saw signs of sleepiness in his audience, he replied that he had left strict orders with the sexton that if he saw anyone going to sleep he should come at once to the pulpit and wake up the preacher. And surely what every pastor must do if he finds his midweek service prosy, monotonous and perfunctory is to cudgel himself until he is wide awake. In the gospel of Christ there is great riches from which the alert leader of the midweek service may bring forth treasures both new and old.

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Bible Class of Street Car Men

Dr. Roemer Starts New Work with His Brotherhood - Jew Is Ordained in St. Louis and Will Study in Russia.

ST. LOUIS—Dr. John L. Roemer and his splendid brotherhood workers have lately organized a Bible class among the street railway men, who gather in large numbers at the clubhouse provided for employees by the United Railways Company.

Mothers' Day was observed by special services in First, North-Covenant, Immanuel and Markham Memorial churches.

First German church observed its golden jubilee Sunday, May 18. Rev. A. B. Von der Lippe, a son of the founder and first pastor of the church, preached in the morning.

H. L. Helyer, formerly of the Jewish faith, was ordained in Washington and Compton Avenue church May 11. Dr. S. J. Niccolls conducted the examination in theology and offered the ordination prayer. Mr. Helyer has obtained an immigration scholarship under the Board of Home Missions and will study in Russia, his native country. It is thought he will have no difficulty in pursuing his investigations, as he is a naturalized American citizen. Licensure was granted Fred Maier, who completed his theological course this year at Princeton. Mr. Maier is a member of Curby Memorial church and began his studies in Westminster College.

Unusual action was taken by presbytery Monday, May 12, when a memorial was adopted on the death of Dr. Gradinaroff, a layman. The deceased had been persecuted for his faith in both Turkey and Bulgaria, and for the past three years had labored among foreigners in this city and the East side towns. Two funeral services were held, one at Victor Street mission and the other at the Bulgarian church in Venice, Ill.

Many of the Presbyterian pulpits were occupied by Baptist clergymen May 18, delegates to the Southern Baptist Conference.

Children are now enrolling for the summer schools. Mr. Harries, a student in Auburn Seminary, is to be in charge this summer. He will conduct the work at Markham church in the absence of the pastor at Aberdeen, Scotland.

E. W. McClusky.

Count Noses at Prayer Meeting

Nearly 15 Per Cent of San Francisco Presbyterians Are Out Wednesday Night - Churches Are Active

SAN FRANCISCO—At a recent ministers' meeting it was found that the combined average attendance at the midweek meetings of the churches of presbytery was 390 out of nineteen churches and 2,489 members, or nearly 15 per cent. Most of the meetings are conducted along old-fashioned prayer and Scripture study lines. The only hot chocolate experiments were found failures. Lebanon church has divided its membership into four geographical groups for the purpose of increasing the attendance at these meetings. Bethany and other home mission churches are training their young people into the Wednesday night "habit."

Presbytery will install Rev. R. N. Powers as pastor of Parkside church May 29. Reverends W. K. Guthrie, W. K. Howe, William Nat. Friend and R. L. Webb will take part.

An elder's commissionership to General Assembly went begging this year. Dr. Rawlins Cadwallader of Calvary church was the only elder able to accept the honor.

Parkside church has just organized an intermediate Christian Endeavor society with twenty-four members.—Richmond church has a well organized boys' club for social and athletic purposes.—At St. Paul's church, where the first successful recall of a judge was inaugurated recently by the women voters of the city, the Sunday school now requires of the pastor a closing ten minute sermon.—Special services at Glenside church by the pastor, Rev. Frank Dickson, brought in new members at the last communion.—Olivet church is meeting the spring season for the boys with a brand new baseball club.—University Mound church has held forty-nine days of special services.—Calvary's average attendance is now 400 in the morning and 600 in the evening.—The Chinese church has a thriving King's Daughters association of forty members.—The men's clubs of St. John's and Howard churches have been engaged in successful civic services during the recent months.

Rev. W. E. Parker, Jr., as counselor of Golden Gate Christian Endeavor Union, at the quarterly convention held at Olivet church on May Day introduced successfully the matter of Endeavorers for pastors' assistants.

A committee of leading ministers in the bay region has been formed to promote church unity. Professor E. A. Wicher, D. D., is the Presbyterian representative. The first mass meeting under its charge was held May 12 at First Congregational church. C. F. Aked, D. D., and Bishops E. H. Hughes, D. D., and W. F. Nichols, D. D., were the principal speakers.

Competition in essays on scriptural subjects is interesting the Sunday school pupils of Lebanon church, Rev. A. B. Dickerson pastor. Prizes will be awarded for the best papers. The Lemajo Bible class recently inaugurated the custom of having a formal reception of members to this organization. The Christian Endeavor has taken a large part in the missionary work of the local union. All the other organizations of the church are actively at work.

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Expect Many at Los Angeles Convention

Preparations are being made for the entertainment of many thousands of visitors to Los Angeles July 9-14 during the sessions of the international Christian Endeavor convention. Arrangements have been made by large delegations from various states to travel by special train to the convention and in returning view some of the Alplike scenery of the northern part of the United States. Among the speakers well known to Presbyterian Endeavorers are Dr. Robert F. Coyle, Dr. Ira Landrith, Dr. John Balcom Shaw, Dr. J. A. Macdonald, Rev. Stanley A. Hunter, Dr. John Willis Baer and Dr. W. L. Darby. It is also expected that Billy Sunday will give one of the main addresses. Dr. Francis E. Clark, president of the United Society, has recently returned from an extensive trip abroad and will preside at many of the meetings.

Impress Sunday School on Japan

A delegation of American Sunday school workers which is touring the eastern portion of the world preceding the world's convention at Zurich held meetings in the interests of Christian education in thirty-five large cities of Japan. The delegation is headed by H. J. Heinz of Pittsburg and includes a large number of business men. They have been able to bring Christianity to the attention of the upper and middle classes of Japan as it has never been brought before. The native press has also devoted considerable attention to the meetings which the commission has conducted. At banquets and other social occasions the mission of the delegation has been tactfully brought forward. Sunday school congregations in Japan are easy to obtain, but up to this time the impression has prevailed among natives that the school is for young children only.

Temperance Topics

The Baltimore and Ohio railroad has not only ordered its employees not to frequent saloons but has forbidden them to sign petitions for saloons on pain of dismissal.

Consumers of liquor in Danville, Ky., since the passage of federal legislation on shipment of alcoholic beverages must go twenty-five miles to the nearest wet town to quench their thirst.

Collier's Weekly is carrying on a persistent campaign to induce newspapers to publish the name of the seller and distiller of the liquor which is the underlying cause for recurring murders.

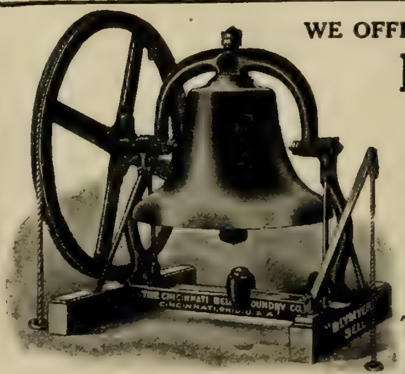
Thirty-four per cent of the population of Illinois lives in dry territory, according to figures compiled by E. J. Davis, Chicago superintendent of the Illinois branch of the Anti-Saloon League.

In connection with the losing fight for anti-liquor legislation in Pennsylvania figures were quoted in debate showing that in Fayette county the liquor interests had cost the county last year $148,000 and had paid as license $1,680.

It is estimated that railways centering in Chicago will lose $1,000,000 revenue a year from the prohibition on shipment of liquor into dry territory. There has been no complaint, however, as the railways generally favor prohibition.

Judge Butler at Cairo, Ill., recently said at the close of a murder case that it was the seventy-sixth in nineteen years with which he had had to deal either as attorney or judge. Of these murders seventy-five were caused by liquor.

"Not to be cashed in a saloon" is the warning displayed on the 800 pay checks issued every two weeks by a company at Escanaba, Mich. Upon the back of the check above the place for indorsement is printed a form which announces that the check becomes void if it is indorsed by a saloonkeeper or passes through his hands in any way.



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Raise Half Million for Y. W. C. A.

Large Gifts Near End of Campaign Encourage Women — Dr. Reeve Resigns After 48 Years at Lombard-Central Church.

PHILADELPHIA—Near the close of their two weeks' campaign to raise $750,000 the drooping spirits of the Y. W. C. A. were encouraged by the offer of $50,000 from Mrs. E. T. Statesbury, conditional upon $500,000 being raised. The latter sum was then made the goal and the time for raising it extended one week. Through most energetic and persistent effort of the young women gifts of $25,000 from Colonel Elverson of The Inquirer and an anonymous friend, the underwriting in the closing hour of $25,000 by Messrs. Wanamaker and Nicholson in behalf of friends, and a final gift of $10,000 by Mr. Wanamaker's son, the half million dollars was assured amidst the great rejoicing of the young women. The campaign has wonderfully united the womanhood of the city in behalf of the needy and struggling of their sex.

EACH CHURCH HAS GROWTH

The New Covenant church of Germantown, Rev. H. W. Hathaway pastor, had the recent pleasure of entertaining Philadelphia North Presbytery for the first time. Rev. H. M. Robinson was received and arrangements made for his installation as pastor of Market Square church, Germantown, May 27, when the sermon will be preached by Dr. F. L. Patton of Princeton. Warren J. Conrad of Reading was licensed to preach and dismissed to New York Presbytery to become assistant to Dr. Wylie of Scotch church. The additions to the sixty-five churches of presbytery on confession during the year were reported as 918, which is in excess of the previous year. The net gain to the presbytery was 839. There were additions to all the churches. A marked increase in benevolence took place in most churches.

Calvin church of West Philadelphia rejoices in having a pastor, Rev. Francis S. Fort, formerly of South Bethlehem. Although but ten years old, having received its start in summer tent work, Calvin has a membership of 600 and a like number in its Sunday school.

Dr. John B. Reeve, pastor of the Lombard-Central church since 1861—fifty-two years, with the exception of four years, from 1871 to 1875, when acting as a professor in Howard University, Washington, D. C.—has resigned on account of advancing age. He has for some time been the oldest Presbyterian pastor in continuous and in active service in the city.

Rev. E. Ray Simons has resigned the pastorate of old Pine Street church to take effect the first of next September. The congregation voted him leave of absence until that time with full salary.

Woodland church, West Philadelphia, reports over $16,000 given the past year for church support and $6,000 for benevolence. The cost of a new Odell organ was included in the first and the erection of the "Louisa Junkin Comegys Memorial Bible Institute" in Ichowfu, China, in the latter. The pastor is Rev. J. R. Swain.

SENDS TWO TO CHINA

At the communion service May 11 in Second church Rev. Reuben A. Torrey, Jr., a son of the evangelist and a graduate of Princeton this year, was introduced to the congregation and spoke briefly. Mr. Torrey and his future wife, Miss Mallary of Macon, Ga., are two of the missionaries who are to be supported by Second church, Rev. Alexander MacColl minister, as a result of the China campaign. They leave for China in September.

The Presbyteries of Chester and Westminster overtured General Assembly to grant to the home mission presbyteries "the privilege and prerogative of exclusive jurisdiction and control over the work in their respective bounds and that the Home Board's field secretaries and other special official representatives be withdrawn in the interest of economy, harmony and efficiency."

Arch Street church, from which Dr. M. J. Eckels recently resigned, denies a rumor that it would seek a union with another church and remove to a new location.

Green Hill church has called as pastor Rev. Royal A. Stout of Plainfield, N. J., a minister of the Dutch Reformed body.

At a dinner and conference held here last week, attended by nearly fifty prominent ministers and laymen, representing all the Protestant communions, a committee was appointed to arrange for a series of conferences throughout eastern Pennsylvania later in the year in preparation for a great united missionary campaign. J. Campbell White and W. B. Millar of New York delivered addresses. W. P. WHITE.

Princeton Class of '63

Dr. Henry M. MacCracken, chancellor emeritus of New York University, spoke at the Princeton Seminary alumni dinner as representative of the class which graduated from Princeton half a century ago—the class of '63. Dr. MacCracken spent his senior year only at Princeton, his junior and middle years being taken in the U. P. Seminary at Xenia, Ohio. It was at his suggestion in speaking for the class of '63 that the Princeton alumni telegraphed congratulations to Xenia Seminary, which at that moment was celebrating the fortieth anniversary of the presidency of Dr. William C. Moorehead, who was Dr. MacCracken's fellow student there. Dr. MacCracken noted that about twelve of his fifty classmates in Princeton survived. One of them is Dr. Hunter Corbett of China.

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Suggests Gray for Mourning

Dr. John H. Jowett Proposes a Substitute for Black—Late News of Church Activities of the Metropolis.

NEW YORK—Dr. John Henry Jowett of Fifth Avenue church says he is of the opinion that when there is a death in the family the loved left behind should wear gray instead of black, as gray is the color of the dawn and death is the dawn of the life everlasting.

Dr. David J. Burrell, president of the Pan-Presbyterian Alliance, and Mrs. Burrell will sail for Europe June 7. Dr. Burrell goes to preside at the council in Aberdeen, Scotland. June 8 the special steamship will sail for Aberdeen. Among those who will go will be Dr. and Mrs. William H. Roberts of Philadelphia, Dr. and Mrs. Wallace Radcliffe of Washington and Dr. David G. Wylie of New York.

John Purroy Mitchel, new collector of the port of New York, addressed Bethany church, Brooklyn, May 14.

Dr. Harvey Graeme Furbay, for the last two years agent of the Anti-Saloon League of Montana, has returned to New York and accepted a position as field secretary of the National Temperance Society, of which Dr. D. Stuart Dodge is secretary. Before going West Dr. Furbay was pastor of First Union church.

"Present Religious Literature" will be the subject of an address by Dr. George P. Mains of the Methodist Publication Society before the Presbyterian ministers' association May 26.

Presbyterian ministers who attended the recent conference on church unity in New York City at the call of Dr. William T. Manning, rector of Trinity church, were Dr. J. Ross Stevenson of Baltimore, Professor Charles R. Erdman of Princeton and Dr. Robert Hunter of Philadelphia.

CHURCHES OBSERVE PEACE DAY

At the request of the recently organized American Church Peace League May 18 was observed as Peace Sunday in the churches, this being the anniversary of the first Hague peace conference. A number of our ministers preached on "International Peace." The observance of the anniversary was also recommended by the Federal Council of Churches.

The church extension committee is considering the purchasing of new property for Tremont church in the Bronx, of which Rev. J. Henry Hartman is pastor.

Northminster church, of which Rev. Arthur H. Limouze is pastor, celebrated its ninth anniversary Sunday, May 11. In the evening Mr. Limouze gave a history of the church from the time it was founded in a dancing academy.

Dr. and Mrs. Charles Kirkland Rays, who were sent as missionaries to China by Classon Avenue church, Brooklyn, are in this country for a visit. They were given a reception by the church recently and will spend the summer in St. Paul, Minn., where Mrs. Rays's parents live.

Rev. Charles W. Welch, minister in charge of First Union church, inaugurated an open air service in front of the church May 11. This church had the second largest number of accessions in the presbytery during the last church year, and yet there has been constant suggestion for years that the church sell and relocate. Madison Avenue church, Dr. Henry S. Coffin pastor, had the largest number of accessions.

Dr. Wilton Merle-Smith of Central church and his wife will return from Atlanta, where Dr. Merle-Smith is a commissioner, by way of Kentucky, where they will visit the home mission station supported by Central church.

ORDAIN DR. VAN DYKE'S SON

Tertius van Dyke, son of Dr. Henry van Dyke, was ordained May 18 in Christ church, which building was erected as a tribute to his father, who was long pastor of Brick church. Mr. van Dyke has been a lay assistant there under Rev. Theodore F. Savage.

Rev. Charles Stelzle of the bureau of social service is reporting the Atlanta Assembly for nine leading daily newspapers in as many cities.

The Italian Presbyterian pastors of New York have organized a society of their own for mutual help.

Dr. Nehemiah Boynton of Clinton Avenue Congregational church, Brooklyn, had the great privilege May 14 of ordaining two of his sons to the gospel ministry at the same time in his church. They were Edward C. Boynton, 27 years old, and Morrison Russell Boynton, 25 years old.

Central church, of which Dr. Wilton Merle-Smith is pastor, has secured for supply during July Dr. John McNeill of Cooke Presbyterian church, Toronto, Canada. There will be an evening service. Dr. McNeill preaches in Toronto to 1,800 people in the morning and 2,300 people in the evening.

The Presbyterian Young People's Union held a rally in Central church May 12. An illustrated lecture on "The Pocono Conference" was delivered by Rev. William Ralph Hall of the department of young people's work, Philadelphia.

The congregation of Wells Memorial church, Brooklyn, is worshiping in the Bible school hall of the new building. The auditorium is not finished yet.

Team Work Helps Get Building

Westminster Church, Portland, Assured New Plant—Nearly 1,000 in Sunday School—Congregations Crowd Structures.

PORTLAND, ORE.—Westminster church, Rev. Henry Marcotte pastor, has just closed a special week of team work in an effort to add $25,000 to the building fund. The effort was successful and now the final contracts will be let for the completion of the entire plant. This will give Westminster one of the best equipments in the Northwest.

First church is making great efforts in its Sunday school work and they are meeting with success. On a recent Sabbath the attendance reached 938. If another Sabbath shows as many the school will have an old-fashioned Sunday school picnic. At the urgent request of members of the church Dr. Boyd is publishing his regular sermons. The first set of four has been issued recently and is proving a very acceptable contribution to the church literature. He is also giving a series of addresses at the Y. M. C. A. Saturday noons.

Hawthorne Park church, from which Rev. E. Nelson Allen recently resigned, will have Rev. Loren Grimes of Superior, Wis., as pastor by July 1.

Rose City Park church was the first to enter the Rose City portion of Portland, and it hopes to be the community church. It opened its doors to all professing Christians. The response of the community has been such as to compel enlargement immediately. An effort to raise $15,000 for the purpose has been successful, and soon the church will open its hospitable doors wider than ever. Pastor Seeley, his wife and a loyal corps of workers have the situation well in hand. There are M. E., Protestant Episcopal and Roman Catholic churches in Rose City Park.

Piedmont church is a wonder among our churches. It began, through the interest of Elder Quackenbush of First church, and other friends, in the tank house of the Piedmont Water Company. Then it built a chapel; then the church was organized; then the chapel had to be refitted, and now the plans are on foot for a building to cost about $35,000. Pastor Snyder is at Assembly this year and when he returns the work will be pushed forward as rapidly as possible.

Rev. Harry H. Pratt offered his resignation as pastor of Forbes church. But his people were able to convince presbytery that Mr. Pratt must not leave. He gracefully accepted the situation and will remain.

Rev. Robert N. McLean of Annabel church startled his people by announcing his determination to resign at the next meeting of Presbytery in June. Dr. Marshall has offered his resignation at Gregory Heights.

Charles W. Hays, D. D., pastor-evangelist and Sunday school missionary for Portland Presbytery, is giving special aid to Albany College this month in helping to fund the pledges for the $250,000 endowment lately secured.

Sunday School Conference for Negroes

A four-day conference with the twelve negro Sabbath school missionaries working in the southern states was recently held in Knoxville, Tenn., by Dr. Alexander Henry and Dr. E. Morris Ferguson of the Sabbath School Board. Missionaries had been assigned subjects and their papers were discussed by members of the conference. Popular evening meetings attracted a large attendance.

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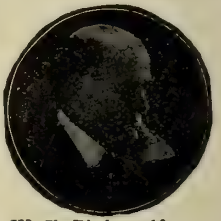

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Work for National Prohibition

Anti-Saloon League Announces Policy for the Next Congress—Dedicate Wilmette Church—City Mission Work Growing.

CHICAGO—National prohibition as the future policy of the Anti-Saloon League was announced by President F. P. Baker of the national organization at a dinner of local members of the league at Hotel La Salle Friday night. The success of the dry forces in passing the Webb bill over the veto of President Taft and the driving out of saloons in the District of Columbia gives encouragement to the national officers to hope for more extensive legislation. The temperance attitude of the President, vice-president, secretary of state, speaker of the house and other officials at Washington gives a combination which has never before obtained and preparations are being made to take full advantage of the situation. Congress at the next session will probably be asked to pass a national prohibition bill, although the form of the proposed legislation has not yet been suggested.

Rev. Filippo Grilli, formerly pastor of Ohio Street church, has been put in charge of the new work among the Italians on Taylor street. Rev. P. Fant takes his place at Ohio street. The kindergarten at Taylor street has an attendance of sixty and the attitude of the parents is much more friendly than a few months ago when the work started.

The new work among the Hollanders at Armitage mission is progressing rapidly. Nineteen have asked to be received into the church and the Sunday school is growing. Rev. Peter van Woerden is in charge under the Church Extension Board.

The new Persian mission built by Fourth church on the North side is practically completed and will be dedicated June 8.

ADOPT TRIBUTE TO DR. SHAW

A tribute to Dr. John Balcom Shaw was proposed by Dr. W. S. Plumer Bryan at the dinner which closed Presbyterian Day May 12 and was unanimously adopted. Dr. Shaw has filled a large place in the religious life of the city. There were 650 at the dinner, the rush for tickets toward evening threatening to swamp the caterer who had been told at 9 o'clock that there would be but 400 at dinner. The addresses at the gathering were of a high order.

A union meeting of ministers of the city at First M. E. church last Monday protested against the adoption by the legislature of the pending bill to legalize boxing.

Commissioners to General Assembly will report to presbytery at its regular meeting June 2.

Robert E. Ross of Fourth church was reelected president of the Chicago brotherhood at the annual meeting in Second church May 12. The address by Dr. S. S. Palmer of Columbus inspired the men to do more work the coming year.

The advertisement in The Continent of the Chicago Christian Industrial League has brought replies from many parts of the country asking how people at a distance may aid in the work and inquiring how it is carried on. It is possible that through the interest aroused in the local institution, Presbyterians in other large cities may imitate the work which has reached such a large measure of success here in a short time under the management of Rev. George A. Kilbey.

The Kaffir boys, who are drawing large audiences at "The World in Chicago," will sing at the meeting of the ministers next Monday morning.

Rev. F. A. Hosmer is the new president of the ministers' association, succeeding Dr. A. S. C. Clarke. Rev. M. F. Allbright is vice-president and Rev. R. D. Kearns secretary-treasurer.

WILL CONSECRATE NEW CHURCH

The new Wilmette church will be dedicated next Sunday at 3 o'clock. It is expected that Moderator Stone, pastor of Fourth church, will take part in the ceremonies, with Rev. David Hugh Jones of Evanston First church, Dr. E. P. Hill of the Church Extension Board and Rev. F. L. Selden, moderator of presbytery. The Sunday school rooms will be formally opened at 10:30 o'clock and in the evening there will be a special musical program.

Hyde Park church last Sunday rallied all members of the Sunday school for a welcome home to a missionary of the church in India—Elizabeth Cole Fleming, a daughter of Mr. and Mrs. John A. Cole of Hyde Park church. There were 700 present. Next Tuesday the church will give a reception for Dr. and Mrs. A. F. Reischauer, representatives of the church at Tokyo.

Monday morning the ministers' association indorsed the local option law pending at Springfield.

Efforts will be made by the Chicago Christian Endeavorers to have this city named as the place for the next meeting of the international convention at the Los Angeles gathering to convene soon.

The men's club of South Park church will hold a mock trial June 2.

Need a New Church Bimonthly

Population of Los Angeles Increasing Rapidly—Church Extension Board Will Handle Problem—Church Forces Work at Polls.

LOS ANGELES—The new Church Extension Board of presbytery is attacking the problem of local home missions with optimistic vigor. Plans are laid and partly executed for securing $3,000 with which to pay the salary of the superintendent, who is yet to be chosen, and to meet the expenses of office and headquarters of the board which will be maintained in the business section of the city.

The problem of home missions, already great beyond the present ability of the presbytery to cope with it, is increasing by leaps and bounds. The population of the city is increasing at an estimated rate of 5,000 a month. According to the proportion of one Presbyterian church to every 10,000 of the population, there should be a new church organized every two months in the city alone. But the Presbytery of Los Angeles embraces four great counties, the city of San Diego and numerous other thriving cities and towns.

A vigorous protest against anti-Christian influences in the public schools crystallized in the form of an indorsement of the candidacy of five persons for positions on the board of education by the interdenominational ministerial association of the city. Four of the five were nominated to positions on the ticket at the recent primaries, and the church forces are confident of their election at the municipal election in June.

Recent changes of pastorates within the bounds of the presbytery leave vacant the important pulpits of Alhambra, Hollywood, Boyle Heights and San Pedro churches. The congregation of Alhambra church has called Edward Campbell, D. D., pastor of Los Angeles First church, but the latter congregation has signified its earnest desire to retain Dr. Campbell. A decision has not been reached.

The new church in the thriving town of Van Nuys, in the San Fernando valley, is rapidly nearing completion. It is classic in design and is built of white glazed pressed brick. The cost of the building will exceed $10,000.

Another Woman Trustee

The recent announcement in the news columns of the election of a woman as trustee of a New Jersey church brings to light another woman filling a similar office. The church at Corinth, N. Y., has had on its board of trustees Mrs. Jennie A. Jacobie for a number of years. After the death of her husband twenty-five years ago she was obliged to enter business life, and by industry and Christian integrity acquired a competence and is enjoying her means not only for herself but in the service of others. Mrs. Jacobie is also postmistress for her section of an extended village corporation, takes an interest in business affairs and is an ardent suffragist. By her good judgment and wisdom she has qualified herself for leadership in her church and with rare tact and energy has presided over the ladies' aid society for a number of years. No man or woman takes more interest in the affairs of church and state than she does. The pastor is Rev. Frederick Arthur Gates.

Still Another; Any More?

Dr. Anabel M. Stuart has been a member of the board of trustees of First church of Santa Rosa, Cal., for the past twenty years and chairman of that body during the past five or six years. The pastor is Rev. Willis G. White, and during the past year this church has contributed and used nearly $7,000.

Dr. Stuart, in common with the other women

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Good Things in This Issue

Recent figures before Chicago Presbytery showed that about 10 per cent of the church membership attends the weekly devotional service. On page 728 of this issue is a report from San Francisco which shows that 15 per cent attend prayer meeting there. Figures of churches of all denominations on page 733 show that only 6 per cent attend prayer meeting at Cedar Rapids, Iowa. It will be interesting to compare these figures with the attendance at your own meeting. In this issue The Continent presents three articles on various vital phases of the prayer meeting problem, beginning page 712. Probably no better symposium of methods of improving this part of the church worship has appeared in equal compass. The articles will bear careful study.

Mention is made of some of the results of church advertising in Philadelphia on page 724. The stimulus to spread the work of the church by publicity is extending to all parts of the country.

In connection with the reports of the Atlanta meetings by editors of The Continent by mail and telegraph, read a report of a meeting of two Assemblies a quarter century ago, page 725.

School and College

William T. Ellis will deliver the annual address on alumni day at Davidson College May 27. On the following day will occur the inauguration of President-Elect William Joseph Martin.

Lenox College, Hopkinton, Iowa, has been making excellent progress and the agricultural department is finishing a good year. Plans have been made for a $30,000 gymnasium and new central heating plant, and work will begin as soon as funds are secured.

Carroll College observed May 1 as an exhibition day, giving the public on opportunity to inspect the institution. Elaborate May day festivities were features of the afternoon. In the evening the buildings were illuminated and the work of the various departments was exhibited. A program was given.

Work began May 7 on the new science hall, to be completed Sept. 1, at Frances Shimer School, Mount Carroll, Ill. It is 80 by 45 feet in size, two stories and basement, brick and stone. The first floor is given to home economics; the second floor to chemistry, physics, geology and biology. It will cost, furnished, over $19,000. Rev. Charles W. Gilkey, pastor of Hyde Park Baptist church, Chicago, will give the commencement address June 10. The graduates number twenty, from several states.

The idea that there are no longer opportunities for poor boys and girls to get through college is vigorously contradicted by the authorities of Oberlin College. In their own school they find among the students that only 7 per cent are wholly supported by their parents and friends, and even among the women, 35 per cent earn all or part of their college expenses. In common with other institutions of like character, Oberlin maintains self-help and employment bureaus for students with insufficient funds.

Seminary of Kentucky Closes Year

The session of 1912-13 of Kentucky Seminary, which closed last week, is regarded as one of the best the institution has enjoyed. This seminary is the result of the consolidation in 1901 of Danville and Louisville Seminaries. This year marks the sixtieth anniversary of the founding of Danville Seminary and the twentieth of Louisville Seminary. It also marks thirty years of teaching on the part of the president, Charles R. Hemphill, D. D., and forty years since his ordination. The exercises of the commencement season, May 4-6, were of unusual interest. The prospects for the next session of the seminary are most encouraging.

From Various Fields

Pennsylvania

Erie Churches Have Been Busy

Improvements costing $2,500 have recently been made by Central church, Dr. George Bailey pastor. A mortgage on the chapel has also been canceled.—The duplex envelope system at First church, Rev. Robert Clements pastor, largely increased the benevolences.—Income for current expenses of Park church was $700 ahead of outgo. Rev. S. H. Forrer has also stimulated the spiritual life of the church.—The pastor's aid society of Chestnut Street church has paid off the mortgage.—The congregation at Sanford church, Rev. T. W. Pearson pastor, bids fair to force soon the building of a larger structure.—Eastminster church is also talking of a new building.—The manse at Westminster church has been enlarged and the pastor's salary increased.

The pastor of Calvary church, Wyncote, William Barnes Lower, D. D., has had his salary raised. This church is supporting Calvary mission of East Germantown.

Hermon church, Frankford, Philadelphia, Rev. Harry H. Crawford pastor, recently received a large number of families. Special attention is being given to work among young people. A well equipped gymnasium affords training for four grades of young people every week. During the past year more than $19,000 has been expended on the renovation of the interior of the church plant, making it one of the most beautiful and well appointed churches in the city.

A conference on ministerial education was held in Market Square church, Harrisburg, April 30, under the auspices of the committee on education of Carlisle Presbytery. Dr. John E. Tuttle, York, and Dr. J. Ritchie Smith, E. E. Curtis and J. Leonard Hynson were the speakers. Some of the themes discussed: "Actual Conditions as to the Supply of Ministers," "The Church and the Home as Recruiting Stations and the Minister and Officers as Recruiting Agents for the Ministry" and "The Vital Relations of the Ministry to the Church." Sessions were held morning, afternoon and evening. All the Harrisburg churches closed their prayer meetings to attend the conference in the evening. The discussions were stimulating and informing, and the general impression was that it was a wise step in the solution of the problem of recruiting an adequate supply of students for the Christian ministry.

Illinois

About $1,000 has recently been spent on improvements to the church building at Mason City, Dr. Edwin L. Lord pastor.

All churches of Aledo combined May 7 in the services of ordination of Craig G. Whitsitt, who grew up in the local Presbyterian church. Mr. Whitsitt is a graduate of McCormick Seminary and will soon be installed pastor at Holdredge, Neb.

May 4 Argenta church celebrated its seventieth anniversary with an interesting program. Letters were read from Reverends N. M. Baker, J. S. Keener, W. H. Wilson and James Rayburn, who served the church in former days. This church has had three houses of worship and is now about to build a fourth. Rev. J. W. Elder is pastor.

Massachusetts

Fourth church, Boston, has raised money for a manse for its pastor, James Todd, D. D.

Rev. Robert Atkinson was installed pastor of First church, Haverhill, May 1, Reverends A. M. Paterson, James Craif, Mr. Lange and Dr. Van der Pyle taking part. The church has raised $3,700 for current expenses and toward extinguishing the mortgage on its house of worship.

New Jersey

A memorial window was unveiled to Mrs. Henry W. Alexander in the Presbyterian church at Seabright May 10. Mrs. Alexander, who spent her summers there, built the church. For twenty-five years she taught a Bible class in Fifth Avenue church, New York City. She was the mother of Dr. Maitland Alexander of

The World in Chicago

Thousands of people daily are looking with eagerness at the exhibits from scores of countries at the big missionary exposition in Chicago. Many natives, and missionaries from far off countries, explain the national characteristics. New interest in missions is being encouraged and the idea of volunteering for mission work is being born in many spectators.

The World in Dubuque

Representatives of twenty-one countries are studying at Dubuque German College and Seminary to be Christian Workers. Most of them will be missionaries in this country to their fellow countrymen. Quietly and earnestly this institution goes forward, growing constantly in number of students and in the interest of Presbyterians. A map which The Continent published several weeks ago showed the wide divergence of birth place of the students at Dubuque. Young men from Asia, from many nations of Europe, from Cuba, from Mexico, from Australia as well as from the United States compose the student body at Dubuque. Some of them have been persecuted for their faith and others have left their native land for the larger religious freedom of America. The story of what these men intend to do to help Christianize the United States ought to be known by every friend of education. If you already know of our work perhaps you can send us the name of someone who would like to be informed about it. Address Dubuque German College and Seminary, Dr. C. M. Steffens, President, Dubuque, Iowa.

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Pittsburg and of Charles B. Alexander, a trustee of Fifth Avenue church.

Dr. Charles Townsend of First church, Orange, celebrated on May 4 the eighteenth anniversary of his Orange pastorate and the thirtieth anniversary of his entrance into the ministry.

Bloomfield Theological Seminary in the fall will receive Polish students, opening a Polish department. It does this on the request of Rev. Paul Fox, in charge of the Presbyterian missionary work among Poles.

Dr. Robert Scott Inglis of Third church, Newark, N. J., has been appointed chairman of a committee of the directors of Princeton Theological Seminary to get a successor to Dr. Francis L. Patton. The other members are Dr. William L. McEwan of Pittsburg, Dr. John Fox of New York, Mr. Matthews of Philadelphia and Elisha Perkins of Baltimore. Among those being discussed for the place are Dr. Wallace Radcliffe of Washington, D. C.; Dr. Ethelbert Warfield, president of Lafayette College; Dr. J. Ross Stevenson of Baltimore, Dr. John R. Davies of Philadelphia, Professor Charles R. Erdman of Princeton and Dr. Maitland Alexander of Pittsburg.

Ohio

Dr. Halsey Called to Cincinnati

Seventh church, on East Walnut Hills, Cincinnati, whose pulpit has been vacant over a year, has extended a call to Dr. Jeffrey Halsey of Long island. Dr. Halsey was for three years an associate of Dr. Wilfred T. Grenfell, the missionary to Labrador. Seventh church was the scene of the early clerical labors of Dr. Howard Agnew Johnston. Rev. Thomas Knox was the last pastor.

Four commanderies of Knights Templar marched from their asylums to old First church on the night of Ascension Day, where they observed the feast day by divine service. Sir Knight William L. Spiegel is pastor of the church, but the sermon was delivered by Sir Knight and Rev. Walter W. Kent of Pleasant Ridge. The sanctuary was packed.

Norwood chapter of the Presbyterian Brotherhood at its annual dinner elected a new official board, with Harry McBride as president. The installation occurred at the monthly Sabbath night May service, at which Dr. Charles William Dabney of the University of Cincinnati talked on "The Trend of Brotherhood."

Norwood's famed Sunshine girls made their annual visit to the Philatheans at Evanston recently. The room was packed and the visitors were decked with little silk bows of their class colors—yellow and white.

Early in June the union of the Presbyterian brotherhood in Cincinnati will hold its annual reunion and dinner.

Rev. Frank Foster, who was a missionary in Africa for five years, has been telling "The Story of David Livingstone" at various Presbyterian churches hereabouts.

REN MULFORD, JR.

A committee of Cincinnati pastors is conducting negotiations with Rev. W. A. Sunday for a series of meetings in Cincinnati.

Two thousand delegates are expected at Lima June 24-27 at the annual convention of the Christian Endeavor Union. There are 160,000 young people affiliated with the various societies in twenty-six denominations in the state. Percy Foster of Washington will have charge of the music and the speakers will include William Shaw, Dr. Ira Landrith and Dr. Howard B. Grose. The missionary exhibit will be modeled after "The World in Chicago."

New York

During the year that Dewey Avenue church, Rochester, has been in operation the membership has nearly doubled, being now 212. Rev. George H. Fickes is pastor.

A reception was recently held in First church, Saratoga Springs, Rev. T. A. Macdonald pastor, in honor of the 103 members added to the church during the year. This record has not been approached since 1840.

Madison Avenue church, Albany, celebrated its twenty-fifth anniversary Sunday, May 11. President Charles Alexander Richmond of Union University preached in the morning and Rev. William H. Decker of Nanticoke, Pa., the first pastor of the church, occupied the pulpit in the evening. Dr. Richmond was pastor of the church for a number of years previous to his appointment to the presidency of Union College.

J. Woodman Babbitt was ordained minister and installed pastor of Calvary church, Newburg, the evening of May 14. Dr. David R. Frazer of Short Hills, N. J., for many years his pastor, preached the sermon.

Rev. George Martin Gordon of Auburn Theological Seminary was installed pastor of Emmanuel church, Amsterdam, May 9. He succeeds Dr. Putnam Cady, now of Upper Montclair, N. J. President Stewart of Auburn preached the installation sermon.

First church, Binghamton, Rev. John J. Lawrence pastor, which has just celebrated its fiftieth anniversary, has opened a mission in the heart of the Italian settlement and has found a large field for work. The younger people of the congregation are cooperating heartily.

Michigan

New Church in Detroit

Bethany church, with one of the finest locations of any church of any denomination in Detroit, has decided that the time is about ripe to strike for a larger church building to accommodate the steadily growing congregations. Dr. James T. Black is the pastor, and on Sunday, May 11, he placed the matter before the congregation and had the pleasure of seeing $28,000 pledged in a short time. J. W. Powell of Buffalo, N. Y., is assisting the pastor in the building fund campaign.

Dr. Joseph A. Vance so thoroughly stirred the people of Detroit in his pleas for a clean city that his reputation in that direction has gone out into the state. He had pledged himself to deliver addresses in some of the smaller cities in the interests of civic reform, and declined to be a commissioner to General Assembly because of conflicting dates.

Dr. James M. Barkley's ever loyal congregation after his recent bereavement insisted upon his going away for a vacation to his native state, North Carolina, and incidentally visiting the Assemblies at Atlanta.

Detroit Presbytery's annual report shows the largest additions to membership and the largest gifts to home and foreign missions in the history of presbytery. If all of the plans for new buildings are realized the coming year will surpass all previous records.

Mothers' Day was observed by Deckerville church, H. A. Simpson pastor. Automobiles conveyed all the aged and infirm to and from the church and a committee at the church door presented each comer with a white carnation.

Rev. E. A. Junkin was installed pastor of Alpena church April 29 following a dinner at the church. Among those assisting in the services were Reverends T. A. Anderson and C. E. Marvin of Bay City and C. M. Boyce of Harrisville.

Wisconsin

The men's club of Eau Claire church enrolls 100 and holds interesting meetings in the basement room.

The Dodge County Sunday School Association held an interesting meeting at First church, Beaver Dam, April 25 and 26.

The Sunday school at Gresham, Shawano county, with an enrollment of fifty-two, and ladies' aid society have asked to have a church organized.

On Friday evening, April 25, Rev. Leo Reid Burrows was installed pastor of Memorial church, Appleton. Reverends John Logan Marquis, Gerrit Verkuyl, Ph. D.; D. J. Williams of Oshkosh and L. P. Peeks took part.

Rev. L. K. Grimes of Hammond Avenue church, Superior, who has accepted a call to Hawthorne Park church, Portland, Ore., has been in his present pastorate about seven years. The present magnificent church building has been erected during his term of service and the membership has been greatly increased.

The church in Stonebank is small and there was serious talk of letting go and giving up, but the good minister and his elder held on and kept up the Sunday school. Now there are regular services, several members added and last week the eldest son of Rev. Harvey Holt graduated from McCormick Seminary and

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Preaching service and Sunday school were held for the first time May 11 in a remodeled building which the people at Haugen obtained when the school board refused the use of the schoolhouse for Sunday school work. The school was organized some time ago by Rev. E. Iverson, missionary. Mr. Iverson has three other mission schools, where the gift of an organ would add greatly to the enjoyment of the services.

Iowa

Many Stay at Home in Cedar Rapids

Figures recently compiled concerning church attendance of various denominations and reported at the Cedar Rapids ministers' meeting show that about 42 per cent of the membership attend morning service, although on Easter fourteen churches had an average of 50 per cent of the membership present. The evening attendance varies from 24 to 45 per cent. Two tests on different dates, first with nine churches and then with fifteen, showed that only 6 per cent of the membership attend the Wednesday evening prayer meeting.

Although only three persons gave more than 5 cents per week to missions during the last year, the congregation of Olivet church, Rev. E. Winslow Brown pastor, raised over $300 by systematic saving, considerably more than ever before for the same purpose.

Attendance at Battle Creek church, Dr. W. H. McEwen pastor, is nearly as large as the membership.

The corner stone of the new church at Storm Lake was laid recently. Dr. E. E. Hastings of Fort Dodge delivered the principal address.

Although 100 of the 140 voters in Blairstown are said not to go to church, the congregation there under Rev. Russell H. McCullough is progressing.

The benevolences of Wilton Junction church have had a steady growth and an addition has recently been made to the salary of Rev. M. E. Lumbar, pastor.

Mothers' Day was observed in Marion church by the pastor, Dr. C. F. Ensign, who read the names of the eight mothers who have died since May 1, 1912. He then asked all to assist in the erection of a white monument in their memory by lifting a hand with a white handkerchief over it while he led in a brief prayer.

Iowa churches were greatly interested in the construction of a recently dedicated monument in Sioux City in honor of the work of pioneer home missionaries headed by Dr. Sheldon Jackson. The memorial bears a bronze medallion of Dr. Jackson and a tablet with the facts of his share in founding a large number of churches and home mission stations in Iowa and farther west along the line of the Union Pacific railroad.

South Dakota

Thomas Bandy, elder of Volga church since its organization in his house thirty-four years ago, died April 28, age 87. He had been really the founder of the church of Jordan, Minn., previously. He is survived by his wife, after fifty-nine years of married life, and by ten children, twenty-six grandchildren and five great-grandchildren.

Rev. Kersey Jones Cardy, who went to Flandreau from Nebraska last November, was installed pastor May 7. Rev. Hubert Ketelle of Huron, Dr. C. H. French of Huron College and Rev. Charles R. Miller of Woonsocket took part. Improvements on the manse have been made by the ladies of the church this spring.

Asks $175,000 for Flooded Churches

The task of raising $175,000 to put Presbyterian churches in Dayton Presbytery in proper condition for use following the flood has been intrusted to a special committee, of which Dr. John Clark Hill of Springfield, Ohio, is chairman. The treasurer is John S. Crowell, Springfield, Ohio, to whom checks should be made payable. Appeals issued by this committee show the great loss not only to the churches themselves but to the homes and the business institutions of the members of the congregation. The people of these stricken towns would greatly appreciate assistance at this time.

Presbyterian Quadrilateral at Atlanta

(*Continued from page 711*)

who might have been expected to look upon the occasion with an appraising professional eye to break down in tears. The fellowship, the realization of the simple, elemental, heart-basis upon which these far-gathered disciples met, the felt presence of the Master of the feast—these were reasons why that communion service was a deep spiritual experience in hundreds of lives.

NO VOTES AGAINST UNION

But Both Assemblies Understand That the Action Is Not in Any Wise Ultimately Binding.

The joint committee which for a year had been working to elaborate a basis of organic union between the United Presbyterian and Southern Presbyterian denominations arranged an astute and somewhat dramatic program for the introduction of their report into the two legislative bodies to which they were responsible. It was agreed that both Assemblies should take up the matter simultaneously at 10 o'clock on Saturday morning. And the response in both places was so fervent that the effect hoped for by the committees was heightened in each church into a scene memorably intense.

There is undeniable opposition to the union in both denominations—slight in comparison to the sentiment favorable, but sufficient to be taken account of. And among such opponents there was a dread lest the proximity of the two bodies should be seized upon to create psychological conditions under which the union would be railroaded through. But the chairmen offering the report—Dr. J. K. McClurkin of Pittsburg in the United Assembly; Dr. R. C. Reed of Columbia, S. C., in the Southern—disarmed opposition in the outset by stating first of all that the joint committee recommended no action whatever on their report for the lapse of a year. Through that year the terms of union are to "lie on the table," while discussion in general and in detail will be encouraged in every possible way throughout both communions. Then in 1914 the basis proposed for the merger will be taken up again, and if the majority approves in both Assemblies of that year, it will be "overtured down" to the presbyteries. The fairness of all this dispelled instantly the fear of "railroading."

The "suggested basis of union" recognizes the Westminster Standards held in identical form by both churches and pledges that "no one shall be authorized to teach or preach in the united church who cannot give an unqualified assent to the doctrinal system taught in those standards." Additional paragraphs are built up on this to give special stress to doctrines of the integrity of Scripture, the full doctrine of the Trinity, the dominion of the risen Christ, the virgin birth, the atonement and the Holy Spirit. The "spirituality of the church" is defined with a disclaimer denying that this implies that the church owes no duty to civil society.

The name chosen for the conjoined denomination is "United Presbyterian Church." The Southern book of church order is to be retained.

How the Psalm-Singing Problem Is Handled

The one spot of real difficulty in this harmonization is the question of psalm singing. This report faces the difference squarely. It defines the United Presbyterian position as "holding the book of psalms to be the perfect and divinely accredited manual of praise, and as such to be used in worship to the exclusion of all devotional compositions of uninspired persons." The Southern Church, on the other hand, believes that "the psalms of Scripture were designed for permanent use in the church and should have a large place in Christian worship, yet holds that other compositions in harmony with the teaching of Scripture may with propriety and profit be used in congregational singing."

For the solution of this difference the report offered the following proposal and joint declaration:

"We believe that the psalter of the Bible, the psalms of David, is an inspired manual of praise and that the Spirit of God indicted these songs to be used in the worship of the people of God to the end of time. The united church will, therefore, take immediate steps to introduce to all its congregations, by indorsing and recommending, the psalms of the Bible in the best metrical version as a divinely accredited book of praise. But while strongly commending the use of the psalms, it is agreed that each church in our respective synods shall be allowed in the matter of congregational singing the same liberty which it now enjoys."

Of course there is nothing here to balk Southern Presbyterians, but for "dyed-in-the-wool" United Presbyterians there was a degree of unprecedented liberty here conceded. But when Dr. McClurkin had explained the spirit in which the committee had done its work, there was not a voice raised in objection. At the moment the chairman finished his address word came in that the Southern Presbyterians had accepted the report unanimously and without debate, and the United Assembly almost leaped to the privilege of doing identically the same. And when the unanimity and significance of the action was realized, the devout psalm singing spontaneously broke forth in the last stanza of Psalm 72—which is the United Presbyterian equivalent of "Praise God from Whom All Blessings Flow." No one thought union yet assured, but in both Assemblies it was with a grateful uplift felt that the first stage of the march toward union had been accomplished more prosperously than could have been anticipated.

STREET PREACHING INAUGURATED

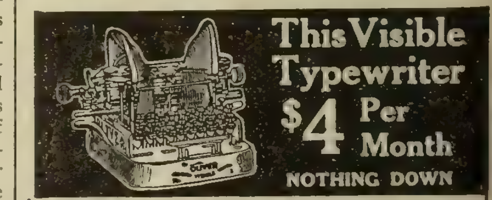
Innovation in Evangelistic Concerns Coincident with the Committee's New Status

The evangelistic committee of the Assembly U. S. A. came in this 1913 session to an epoch of recognition and approval more substantial than many more fervid and florid indorsements of years past. The Assembly voted to make the committee permanent, and instead of appointing its members for just a year ahead, as at each of the last dozen Assemblies, the commissioners unanimously agreed to name members hereafter for three years in three rotary classes.

Under earlier conditions this establishment of the committee on a foundation practically equivalent to a board would have awakened great uneasiness. But after the last few years of quiet, hard-working administration under Chairman Huston and Secretary Mahy the denomination's confidence in the committee's methods obviates protest against the change. The Assembly made not the slightest objections to this radical new departure, and readily agreed also to recommend the evangelistic committee to the benevolence of the churches.

The Atlanta occasion marked also a new departure for the committee in actually attempting evangelistic work in the Assembly city during Assembly week. In this the committee joined hands with the other three denominations interested in the Atlanta "pan-Presbyterian" conclave, just as it had gathered them all into the evangelistic conference held so effectively the day before Assembly met. The scheme in fact was put directly under the charge of the Atlanta arrangements committee in order that there should attach to it no semblance of denominationalism.

This feature of friendly Christian service to the city of Atlanta began with a great men's mass meeting on Sunday afternoon, when Presi-



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dent John Willis Baer made the evangelistic appeal and Secretary Mahy conducted the after-meeting. Then on Monday began a series of noon meetings in the Grand theater, with Dr. W. E. Biederwolf, the widely known Presbyterian evangelist, preaching with characteristic power, and his own quartet supporting him in song. Twenty noon shop meetings were meanwhile set going in outlying parts of the city. And in the early evening hours at four points along the city streets, for which the mayor's permission was given, Presbyterian preachers appeared to proclaim the gospel in the open air. Mel Trotter and Jonathan C. Day were among the preachers thus standing at the curb of main thoroughfares, and the Tusculum College double quartet joined forces with the Biederwolf quartet to tell the gospel message in song.

This was something absolutely new in the history of Presbyterian Assemblies; no mayor ever before issued new permits for street preaching while Presbyterian Assembly commissioners were in his town.

BRIEF STATEMENT FOR SOUTHERN CHURCH

Chairman of Committee Refuses to Have Anything to Do with Committee Assigned Task

The commotion caused in the U. S. General Assembly last year when a Texan delegate denounced the Westminster Confession of Faith as a hindrance to bringing the people of his region into the Presbyterian fellowship was described in The Continent at the time. Of course the Assembly repudiated all thought of disturbing the confession, but the Texan's speech did result in the appointment of a committee to draft "a brief popular statement of the belief of the Presbyterian Church"—a statement which could be expected to be more comprehensible to untheological minds than the seventeenth century terminology of the confession itself.

The presentation of the report of the committee was one of the earliest items of business in the Assembly in North Avenue church, but at this writing the material of the report has not been dealt with. Oddly enough the committee's work came in without the signature of its chairman—Professor R. A. Webb of Louisville. He in fact would have nothing at all to do even with the preliminary efforts of his committee, saying that no adequate statement of Presbyterian doctrine could be "brief," and as for calling it "popular," he was unwilling by contrast to imply that the Westminster Confession is unpopular. Only one other member of the committee, however, stood with the chairman, and the other ten members, with ex-Governor M. F. Ansel of South Carolina in the lead, went ahead to draft a doctrinal summary which last week they submitted for Assembly's approbation.

The document, consisting of fifteen articles, is about the length of the "brief statement" adopted in the U. S. A. Church ten years ago. There seems, however, to be indicated in it a studied attempt to avoid the language of this prototype. On those points where, historically considered, Calvinism has endured the greatest calumny this new statement is framed to avoid criticism. In regard to election the thought of reprobation is carefully excluded by the interestingly worded observation: "God's electing grace has peopled heaven with a multitude no man can number and has never sent one soul to hell." In another paragraph the phrase, "Not willing that any should perish, but that all should come to repentance," is given emphatic place side by side with the quotation "God is love."

On the long debated question of "nonelect infants" the new report is unequivocal: "All who die in infancy are regenerated and saved by Christ." The most remarkable feature about the whole document is the omission, doubtless by oversight, of all allusion to the virgin birth of Christ. This subject is as completely relegated to silence here as in the epistles of Paul. As before observed, no disposition of the report had been undertaken when these lines were penned.

WAR ANIMOSITIES FORGOTTEN

Atlanta Confederate Veterans Extend Particular Hospitality to Men Who Burned Their City

The people of Atlanta no longer have any aching heartstrings exposed to the memories of fifty years ago. Ire no longer rises at the remembrance of the flames which Sherman kindled and which laid their city even with the dust. In busy and buoyant modern Atlanta—so unlike Atlanta of 1864—there seem no points of identity on which memory's chain of connection between that day and this may hang. Recollection swings, a mere chord of dream, over a chasm that no sense of reality appears to cross. Even the men who experienced it all—who in person or property were sufferers from battle and conflagration—appear today to recall the cataclysm only impersonally as though it were an item from the history of an earlier age or a vague reminiscence from some former incarnation.

They can even make jest of it—perhaps speak oftener of the event in jest than in earnest. Thus at the first great Auditorium meeting J. K. Orr, the tireless chairman of Atlanta's committee of arrangements for the Assemblies, remarked with a wit to which his auditors responded vociferously: "Fifty years ago this city of ours sat in sackcloth and ashes; we had to scrape around as best we could ourselves for the sackcloth, but the ashes were generously furnished to us by General Sherman."

But there was no mirth—only a stir of profound sentiment, moving strong men to tears—when before each of the Assemblies there appeared a messenger from the local camp of Confederate Veterans, inviting, first all their Confederate comrades from among the commissioners to attend camp on Monday night—and there were found a considerable number of such comrades in even the U. S. A. Assembly—and secondly, begging to be their guests on that occasion all the survivors of the armies against which they fought fifty years ago. And to make the proportions of this generosity more remarkable than all else, it was explicitly said in these invitations that most welcome of all to the hospitality of the camp would be any commissioners who as federal soldiers had battled their way into Atlanta with Sherman in 1864.

The invitation in the U. S. A. Assembly was recognized by the singing of "America" and a few melting moments of patriotic love feast.

SOCIAL SERVICE MASS MEETING

Tremendous Affair Saturday Night—Services of Sunday—Intermediate Catechism Adopted

The social service mass meeting in the Auditorium on Saturday night was a tremendous affair, with speeches by Rev. Charles Stelzle of the Home Board of the U. S. A. Church; Marion Jackson, the attorney who has helped to free the city of Atlanta from vice, and Dr. J. A. Macdonald, the Toronto editor. The latter surpassed himself with an eloquent appeal for the church aggressive in evangelism and civic righteousness.

Sunday was filled with many services. Moderator Stone preached in Harris Street Presbyterian church and Dr. Maitland Alexander in the Baptist Tabernacle. The mass meetings on the brotherhood, education, Sabbath observance and country life were very successful.

At the Monday morning session of the U. S. A. Assembly the new intermediate catechism was adopted, with only half a dozen dissenting votes.

Pre-Assembly Conference of the Theological Seminaries

The usual pre-Assembly conference of the theological seminaries reporting to the General Assembly of the Presbyterian Church U. S. A. was held on May 14 in Central Congregational church. Nine of the twelve seminaries were represented—Princeton by W. L. McEwen, D. D., of the board of directors; Western by Professor James H. Snowden, D. D.; Lane by President William McKibbin, D. D.; the Theological Seminary of Kentucky by Professors Henry E. Dosker, D. D., and Edward L. Warren, D. D.; McCormick by Professor Augustus S. Carrier, D. D.; San Francisco by President Warren H. Landon, D. D., and Professor Thomas V. Moore, D. D.; Dubuque German College and Seminary by Elmer A. Best of the board of directors; Lincoln University theological department by Professor George Johnson, Ph. D., and Biddle University theological department by President H. L. McCrorey, D. D. The three seminaries unrepresented were Auburn, Omaha and the German Theological School of Newark, N. J. President E. L. Hood, D. D., of Atlanta Seminary; President C. H. Haines, D. D., and Professor G. H. Trevor, D. D., of Gammon Seminary were invited to sit as corresponding members.

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The topics for discussion were "The More Perfect Coordination of the Seminary Curriculum and Preparatory Studies" and "The Requirements for Securing the Degree of B. D." In regard to the first topic, it was felt that, owing to the wide range of choice offered by the elective system in the colleges, it would be useful to draw up a list of subjects which candidates for the ministry ought to pursue during their preseminary course. It was therefore resolved to recommend to the various seminaries to impress—in their annual catalogues—upon the candidates for the ministry the importance of their electing in their respective colleges full courses in Latin, Greek, philosophy (including introduction to philosophy, psychology, logic and ethics), history, rhetoric, English literature and at least one physical science.

The discussion concerning the requirements for the degree of B. D. revealed the need of standardization. As at present given it may mean anything from a high degree of excellence in the usual three years' course to an extra year of theological study.

Professor Carrier was elected president and Professor Johnson secretary. A committee consisting of President McKibbin, President Landon and Professor Dosker was appointed to prepare a statement relative to preparatory studies for transmission to the seminaries and also to prepare a program and arrange for the next meeting.

This annual conference is significant in that it means closer relationship of the seminaries in the common work. It is increasingly evident that the problems presented are similar and that their solution means mutual consideration. The result can only be greater efficiency in the practical preparation of the ministers of the church.

Those who are interested in the whole broad question should procure "Present Standards of Higher Education in the United States," United States bureau of education bulletin No. 4, 1913, which may be obtained from the department at Washington. Chapters 1 and 2 on the "Present Standards of Liberal Arts Colleges" and "Present Standards of Theological Schools" should be carefully read by every chairman of a presbyterial committee on education and by everyone who has the task of practically advising candidates for the ministry. G. J.

Assembly Brevities

—The first interchange of official courtesies among the Assemblies attended the visit of Dr. T. V. Moore of San Francisco to the Southern Assembly as fraternal delegate from the big brother body sitting in the Baptist Tabernacle. He was received with enthusiasm, and arrangements were voted for an early return of the call.

—It came out as a highly interesting sidelight that Dr. John Timothy Stone was never a member of any General Assembly until the one of which he was chosen moderator. When previously elected he had always given place to his alternate, and only accepted his election this time because he wanted to secure the Assembly of 1914 for his new church in Chicago, and he had to come to Atlanta for that.

—The commissioners of all three Assemblies meeting in Atlanta were entertained on Saturday afternoon at an open air reception under the campus trees of Agnes Scott College in Decatur, a suburb six miles out from the center of Atlanta. Commissioners were greatly impressed with the proportions and dignity of this remarkable institution, which, strangers were surprised to learn, ranks scholastically in the very first grade of women's colleges in the United States. It is a Presbyterian college, conducted, however, on the broadest lines of nonsectarian Christianity. Dr. F. H. Taines is president.

—Dr. J. A. Macdonald of Toronto not only spoke at two of the greatest evening meetings in the Auditorium but visited in the daytime each of the three Assemblies. At each he was asked for an address and made response in his usual ringing style, urging the churches to accept the responsibility involved in the consciousness that they more than any other social agency must determine the fate of the republic, because they most deeply affect the quality of the republic's citizenship. Dr. Macdonald also praised church union by citing Canada's example, but diplomatically stopped short of recommending union to the churches involved in the Atlanta "quadrilateral."

—Judge McKenzie Cleland, the Chicago reformer in penology, is a United Presbyterian elder and a member of Assembly in Atlanta. After an impassioned speech on his specialty Judge Cleland secured the appointment of an ad interim committee to study whether current methods of punishing men for crime accord with the spirit and teachings of Jesus Christ.

—Dr. Thornwell Jacobs, the brilliant young editor of The Westminster Magazine of Atlanta, made a unique addition to the usual roster of attendant events incidental to Assembly by entertaining at luncheon in the Capital City Club the visiting church editors and other correspondents reporting for the Assembly. Dr. Jacobs was supported by his aged father, Dr. William Jacobs of Clinton, S. C., head of the Thornwell orphanage.

—The United Presbyterian Assembly following the lead of its U. S. A. compeer provided for a very material increase in the funds which shall be available henceforth for ministerial relief in that denomination. While this proposal was under discussion some commissioner suggested that ministers would need less financial aid in their old age if they were paid bigger salaries in active service. This led to the appointment of a special committee instructed to consider whether there is not some means of stimulating general increase of pastoral salaries among United Presbyterian congregations.

Landrith Honored by Y. M. C. A.

Is Elected to Preside at International Convention — Ten Year Growth Surprising — Mott and Speer Speak.

In the face of cheerless conditions—a street car strike and paralyzed trolley traffic—Cincinnati gave a smiling welcome to the delegates who gathered by thousands last week to attend the thirty-eighth international convention of the Y. M. C. A.'s.

Cincinnati was crowded with distinguished visitors prominent in business life. When Dr. Ira Landrith of Tennessee was chosen president of the convention there were delegates who recalled another national call that came to the educator in the same hall when he was chosen secretary of the Presbyterian Brotherhood in America. J. W. Parker of Illinois was elected secretary of the convention. Incidental to the gathering an exposition of appliances and modern equipment for service quite filled the south wing of the edifice.

President D. B. Meacham of the Cincinnati association voiced the official welcome; Rev. Samuel Tyler spoke for the churches and Vice-Mayor Simeon M. Johnson for the city. The response was delivered by Alfred E. Marling of New York and then George Sherwood Eddy of New York gave the first stirring message of the convention.

The statistical figures that stared the delegates in the face as they were strung across the front of the stage were cheerful. During the past ten years Bible study classes have increased from 1,793 to 7,285 and the enrollment went up from 31,385 to 103,600. Bible class teachers ran from 1,429 to 3,914. Thus has the Christian service idea been emphasized and this was the keynote which rang clear in every session and every message.

Robert E. Speer on opening night spoke on the subject "The Gospel and Only the Gospel." F. W. Ayer of Philadelphia, Professor Jeremiah W. Jenks of New York, Dr. Walter Rauschenbusch of Rochester, Dr. J. R. Hawkins of Washington were all on early programs.

"The Outlook in the Foreign Field" brought splendid stories and happy forecasts from John R. Mott, Fletcher S. Brockman, secretary for China; Chenting Wang of Shanghai, E. C. Carter of India and C. J. Ewald, traveling secretary for South America.

There were numerous dinners and luncheons, including a great gathering at the Business Men's Club to discuss boys' work. The great climax of convention enthusiasm came in the Sunday afternoon men's meeting at Music hall, addressed by Mr. Eddy, and the boys' mass meeting at the Emery Auditorium, which was addressed by James A. Whitmore of New York and others. REN MULFORD, JR.

At a recent meeting of student government at Wilson College Florence Heald, Tulsa, Okla., was elected president for next year.

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Financial Situation

Crops Don't Halt for Tariff Discussion—Prices Still Declining — Big Incomes Well Divided Among People.

Although Wall street and the eastern industrial market are keeping a close eye on the tariff proceedings in Congress, trade reports show that the country in general is paying little attention to whatever changes Congress may determine shall be necessary in the schedule of payments on goods entering the United States. Especially in the Northwest and Southwest, where the large crop prospects are pleasing farmers and business men, trade is moving along as though Congress were not in session. Merchants are buying not only for seasonal demands in the Middle West but are also filling their shelves for the fall trade. As J. J. Hill remarked in the East the other day, Wall street seems not to have a friend west of Buffalo. This has been apparent more than once in the course of financial discussion, and the present attitude of business is another example of it.

In spite of the fact that $20,000,000 in gold was shipped to France during a recent period, Old Sol has kept busy improving still further the prospects of an enormous crop this fall. In the final analysis it is the size of the crop which determines the prosperity of the country.

Prices Are Slightly Lower

For the fifth time in five months commodity prices as estimated by Bradstreet's show a decline for May. The total is but 1.3 per cent lower than last May, but is 4.2 per cent lower than the last high point in December, 1912. Lower prices have come mainly from seasonable changes in dairy products, price readjustments in meats and dull trade in textiles. Although the cost of living is still higher than consumers would like to see it, this indication that the prices are on the decline will be relished by those who pay the bills.

In connection with the discussion over the income tax, interesting figures have been compiled by treasury experts in estimating the average income of people of the United States. The table shows that there are 411,000 people in the United States earning incomes from $4,500 to $175,000 a year. There are over 37,000,000 people whose average income is set at $601 a year. The next grade shown, that of $4,500, has in it 126,000 people and there are 178,000 who get $7,500 a year. The division of the large incomes of the United States to such a great number of people will not only be a surprise to many but also shows the wide diffusion of wealth in this country.

Few Have Bank Accounts

It would be interesting to know whether or not the majority of the bank accounts of the country are controlled by the 37,000,000 who get but $601 a year or by the half million people who get a much larger wage. It is said that only one person in twenty in the United States has a bank account. The comparative lack of thrift among the American people has often been commented upon by observers. The statement was recently made by an officer of a corporation which has factories both here and in England that their English workmen almost to a man took advantage of an offer of assistance in starting bank accounts, while the American workmen not only were very slow about saving money but spent practically all of the bonus offered by the company as an incentive to saving.

Bonds of a type which investors a few years ago were very well satisfied to buy at a yield of 4½ per cent can now be bought to yield about 5¼ per cent. The security of neither interest nor principal has changed. Competition among borrowers for the world's capital has been so keen as to depress the market price of debentures. Persons who are looking for bonds for investment will do well to consult their bankers at this time.

Brief Bits of Business News

—Henry Clews and Company recently summarized the main points to be considered in buying bonds. First is safety of principal, then comes income, diversification and marketability. The net earnings for a series of years should be double or one and a half times the fixed charges of a company whose bonds are being

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considered. Liberal income must not be at risk of principal, and when any large amount is to be invested it is best not to put all the eggs into one basket. The bonds should command a market in which they may be sold in emergency without sacrifice.

—When a man invests in farm mortgages he may be sure, if he buys from a reputable house, that each piece of land involved has been specially investigated. Many of the larger mortgage houses keep several men in the field all the time examining land and the character of men who want to borrow.

—It seems to be acknowledged by students of American customs that people will not save systematically until debt forces them to a more frugal existence. If this be true the obvious thing for people to do who want to have the things which money is buying for others is to conserve their resources by laying aside something regularly; carefully investing the sum at intervals. Many people find it convenient to buy a mortgage or other investment on partial payments so that the recurring payments will force them to save. This plan is also often used in connection with life insurance.

Bradford Horton, Man

(*Continued from page 718*)

about this Bradford Horton business. While you all went to Sunday school counsel and I, being unregenerate, have been making discoveries. We saw the big Englishman and the Scotchman, your honor—the ones that were going hunting. Well, they hunted in Brad Horton's camp, not the one where we were but the northern one, and Brad told them all about his plans and the Scotch Englishman, or the English Scotchman, told counsel that the big Englishman was going to pay for one of those mission houses and that Brad said when he got them both built he was going to take a vacation and get out among people for a rest. Now what do you think of that?"

"I think if Brad comes to St. Paul with that story he'll get the rest of the money," answered Sleighton.

"He could get it without coming to St. Paul," said Eleanor quietly. As they turned to look at her, asking how, they saw a peace and gladness in her face that had not been there since Joe's return early in the week. Since then her struggle had been unremitting, between the longing to use her influence to persuade Bradford to give up his work and come home, and the knowledge that such a course was both selfish and untrue to his highest good. Now it seemed that all was to work out so that the sacrifice she was striving so painfully to make would not be asked of her.

"How?" she answered the queries of the others. "Why, daddy will give the money the minute I tell him. I'll telegraph for it!" There was a glad ring in her voice. "If he gets the houses built this winter, he can come out in the spring for his vacation, and daddy can see him, and be happy again."

"I don't believe you ever think of yourself, do you?" asked Lucy as they left the dining room.

"Myself? Oh, Lucy, that's too deep! You know, don't you?" Her face was all aglow with happiness in anticipation of the meeting soon to come that was to be unmarred by thoughts of renunciation.

Next morning early there came a telegram from Ansley Jickers to Eleanor, saying, "Your father is very ill. Hasten home."

CHAPTER XXX.

THE APPEAL OF THE CAMP

"HELLO, BRAD!" "How are you, A. S.?" "Fine! Weather good, plenty to eat, conscience quiet. Glad to see you; mighty glad." Not a change was apparent in the manner of the two men who had not seen each other for five years. Sleighton looked prosperous; Horton was not so well dressed as formerly, but the look of victorious accomplishment on his bronzed face was fine to see.

"God has led me to a wonderful work, A. S.," he said, after the first greetings were over and the visitor had settled down in one of the minister's leather study chairs.

"I knew he would," said Sleighton. "But, Brad, I never supposed it was in you to do what you're doing, I must admit that. If I had, I'd have put two and two together long ago."

"Two and two? What two and two?"

"Lumberjacks and Brad Horton."

"I don't understand."

"You weren't so dumb in the old days. I've been hearing for six months of a missionary up in the forest above Fairthorne who was a great gospel singer and a splendid worker among the lumbermen. No one ever gave me his name, and I couldn't place any such man. And all the while it was you. What sent you up there?"

"You."

"Never! I've never done so good a thing."

"Yes, you did. Remember how I asked you once all about Fairthorne, where it was and how to get there and how far off the woods were?"

Sleighton recalled it.

"I didn't mean anything then, in asking, but when circumstances made it necessary for me to leave Prestonbury and go where no one could find me, what you had said came back to me. I went in by way of Duluth. I had no board back of me, and the reason you couldn't find out the name of the man you heard of was because I never gave any. For a year and a half now I've had no name but the 'mish'nary' and 'the Hooter.' So you see, A. S., you did send me into the woods, you and God. I was ready," he added, "to take you into my confidence when J. J. found me. I wanted to come down here after money, as I wrote you, and I knew you'd keep my secret. Now, of course, there's no need of secrecy."

It was Saturday evening. Bradford had arrived that afternoon, several days after the departure of the Prestonbury party. Little by little, as they sat together far past midnight, Horton told his friend the story of the past five years.

"I don't blame Mr. Elmore," he ended. "He was only God's instrument to reveal me to myself. Instead of getting out into real work for men, I had buried my real power in a Greek dictionary and was playing fast and loose with myself. The only thing really before me was the vision of a girl, though I tried to make myself believe it wasn't. I dreamed, hoped—oh, well, Austin, there's no use going into it all, but that night he refused my request so brutally I was almost heartbroken. I loved Antigone, A. S.; I always shall. But in my soul, that night, underneath all the rage and bitterness, I heard God's voice as plainly as ever prophet heard it, saying, 'Now, will you go do the work to which I have called you?'

"I had an awful night. It was days before I could surrender and say I'd go. I resolved then that as soon as I'd paid off the mortgage I'd hide myself away in some place where I could be unknown and at the same time serve God and men. Then when the storm came, and the rescue, I had the knowledge to strengthen me that Eleanor loved me. She always will, Austin. But to answer the call of God means separation for her and me, even now when all other obstacles are removed. She will go her way and I mine, and my way is plainly here at work. I will not be a traitor to God's call again, not even for her sake. And it is much to know she loves me—we are wedded already in soul."

There was dead silence for a time, then Sleighton said, emotion in his voice, "You are a strong man, Bradford Horton. For strong men God has great use and great reward."

Then, with a quick turn of subject to relieve the overwrought feelings of both by a return to practical matters, he fell to laying plans for the services of the morrow.

The Sunday when Bradford Horton told of his work in the camp of the Great Northern Lumber Company was as fair a November day as ever shone crisp and cold upon the world. From the pulpit the missionary surveyed his audience, thinking, "What will such a people care for my stories of the jacks, of Poker Bill, of Jimmie the Snipe? Nothing, probably; but I'll tell them all the same. The duty is mine, the cause is God's."

He had not counted on his own power, however; in fact, he was hardly aware of it. In simple words he narrated the history of the year and a half he had spent as a part of the life of these men. He told of their separation from the outside world, of their hardships, of their rough, wild, reckless ways; told of their gambling and drunkenness, of their profanity and utter disregard of the Sabbath, of their absolute lack of fear of God, man or devil; told how little by little they were being won to sobriety and an outward semblance of respect for holy things.

"That southern camp," he said in closing, "will in ten years be a city. The railway from Duluth to Fairthorne will pass through both the northern and southern camps within the next year and a half. In that whole vast region I am the only minister. Settlers are already coming in and will need religious influences. We must have two buildings for mission work, one for each camp, and must have them at once. One is promised as soon as I can obtain the money for the other. An Englishman who passed through the camp two weeks ago saw the work and was so impressed by the reality of our needs that he pledged himself to give $5,000 for this purpose. Will you give the other? Here is the field in your own state. A foreigner will give half the money for the work. Will you meet him? In the language of Poker Bill, 'that Englishman calls you.' Will you show him that you also hold a full hand?"

As he took his seat, Sleighton rose. "I will answer that last question," he said. "I will answer, No, for that purpose this church will not give one dollar." Bradford started, but was reassured as his friend went on, "I have the promise of the money for the second house in my hand." He opened a telegram, and read, "'Tell Bradford Horton that Prestonbury will build the second mission house.'"

Bradford was on his feet, but the minister stopped him with a word in an undertone.

"The houses will be built this winter," Sleighton went on, still addressing the people. "But more than mere houses is needed. They should each have a preacher. My friend should no longer bear the whole burden. He must be our missionary superintendent. Such an arrangement will require $2,400 yearly; $600 for each minister, $1,200 for Mr. Horton. That is the responsibility which I ask you this morning to assume. Will you?"

A man in the congregation was already on his feet. "Yes," he cried. "I will be responsible for that sum. Anyone who wants to help may report to the First National bank." And before he could take his seat, involuntarily the congregation had risen in one body and were singing for the second time during that service, "Praise God from Whom All Blessings Flow!" And clear and strong above the voices of the people rose that of Bradford Horton.

"A. S.," said the missionary, when at last the stream of people who wished to meet him had flowed out at the church door and the two were walking home together, "had you received that message when we were talking last night?"

"Sure!"

"Why didn't you tell me?"

"I wanted to do better than we could if you'd known. I wanted it all to work out as it did this morning. I knew my crowd. Now, then, can you get those houses done by June, think you?"

"I'll have to let Sir Henry know the first thing."

"Well, write him tonight. Then hustle back to the woods and get to work, and be ready to come out for a rest in June. I'm going on to Prestonbury in May, to commencement, and I'll find two good fellows to put on the job and take your place."

"I don't specially want a vacation after such an inspiration as I've had today."

"You'll want it, all right. The winter's long and hard out here, and it's no joke building houses in the snow. Besides, they want you in Prestonbury. The kindest thing you can do for Eleanor Elmore is to let her father see you and make his peace."

"I know," said Bradford, with reserve. "Yes, I must go East for that."

"See here, Brad!" said Sleighton earnestly. They had reached home and Lucy was in the hall to greet them. "Give up that nonsense about never marrying. That girl will go with you to China, if you'll ask her."

"Would that be the way to prove I love her?" said Bradford stubbornly; "to ask her to share such hardships as you've just been talking about—long, cold winters, and isolation, and loneliness? It's not my way. I love her too well for that. I want to see her again, yes; but it must be the last time."

Lucy had been quiet, listening without comment. Now she spoke. "You don't know Eleanor, Bradford," she said simply.

(*To be concluded*)

Calendar and Record

Presbytery Meetings

Dayton—Dayton Memorial, June 9, 10 a. m.

Moderators Elected

Iron Mountain—S. W. Stophlet.
Southern Oregon—H. T. Chisholm.

Resignations

Illinois—Sangamon Bottom: J. H. Norris; Cisco: G. D. Humphrey; Pawnee: O. H. Deever.
Missouri—St. Louis Lee Avenue: W. A. Galt.
New York—Southold: William H. Lloyd; Seneca Falls First: W. P. Schell.
Wyoming—Laramie Union: Walter A. Henricks.

Calls

Illinois—Morris First: J. H. McArthur, Sullivan, Ind.; Mattoon Broadway: Roger F. Cressey, El Paso; Joliet First: R. T. Lynd, declines.
Minnesota—Winona: J. F. Cowling, Osage City, Kan.
Missouri—Holden First: A. F. Gordon Mackay, Roswell, N. M.
New Jersey—Plainsboro and Monmouth Junction: G. A. Burslem, Baltimore.
New York—Pleasantville: Thomas Morgan.
Oregon—Portland Hawthorne Park: L. K. Grimes, Superior Wis.
Pennsylvania—Pittsburg Central North Side: C. F. Ensign, Marion, Iowa, declines.
Wisconsin—Bayfield: William R. Shelt, Lake Nebagamon; Lake Nebagamon: Carl E. Franz, Auburn Seminary; Rice Lake: G. P. Conger, Oswego, N. Y.; Chetek: George E. Griffiths, McCormick Seminary.

Installations

Illinois—Pana: Harry B. Foster, May 14.
West Virginia—Wheeling Second: Thomas G. Koontz, May 8.

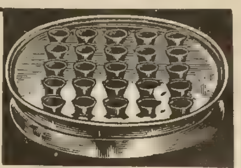
Accessions

Illinois—Mason City First, 14, May 4, E. L. Lord; Argentia, 26, J. W. Elder.
Indiana—South Bend First, 67, C. A. Lippincott.
Iowa—Wilton Junction, 4, M. E. Lumbar.
Michigan—Bridgehampton, 9, April 27, H. A. Simpson.
Minnesota—Marshall, 10, April 27, Albert Husted.
New Mexico—Las Cruces, 10, May 4, Thomas A. Mitchell.
New York—Troy Second, 45, April, C. Waldo Cherry; Binghamton First, 75, May 4, J. J. Lawrence; Oswegatchie Second, 12, April 27; New York City Jan Hus, 50, May 11, Vincent Pisek.
North Dakota—Oakes, 5, April 27, B. G. Jackson.
Oklahoma—Blackwell, 9, April, F. J. Stowe.
Pennsylvania—Pittsburg churches, April 27: Friendship Avenue, 10, D. S. Curry; Swissvale, 25, A. B. Nicholls; Homewood Avenue, 21, P. W. Snyder. Philadelphia Hope, 18, May 4, J. Gray Bolton; Phœnixville, 18, May 4, George A. Hertzog; Wilkes Barre churches, May 11: First, 155, James M. Farr; Memorial, 320, A. J. Kerr; Grant Street, 135, J. B. Craven; Westminster, 525, R. Webster. Kingston First, 200, S. L. Haynes; Philadelphia Hermon, 19, Harry H. Crawford; Wyncot Calvary, 7, W. B. Lower; Erie Park, 33, April 6, S. H. Farrer; Erie Central, 17, George Bailey.
Texas—Brownwood Austin Avenue, 8, April 27, George W. Fender.
Washington Davenport, 4, May 4, F. Tonge; Seattle Baker Park, 10, April 27, E. Hubert Broyles.

Obituary

Death notices will be inserted at the rate of one cent a word. PAYMENT MUST BE SENT WITH THE NOTICE. Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

COMPTON—Alice D. F. Compton was born September 18, 1845. She was the eldest daughter of Rev. J. C. Hanna, the wife of J. W. Compton, elder in Second Presbyterian church of Bloomington, Ill., in the days when Dr. Dinsmore was its pastor. After her husband's death her membership and Christian activities were transferred to the church of Normal, and so continued through life. She was with us in California but three months, for she went to "Immanuel's Land" the morning of April 4, 1913. Of her it may be said that she was "in labors abundant" and that she "pleased not herself." She died in the home of her sister, Mrs. Campbell, in Ocean Park, Cal., and was taken to be laid to rest with her family gone before at Bloomington, accompanied by her sister, Mrs. Brode. *



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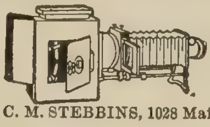

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WANTS AND HELPS

Rates for classified advertising, Three Cents a Word, including the address. If desired a "box" address may be used, responses being sent to THE CONTINENT and forwarded to advertiser.

CASH MUST ACCOMPANY ORDER

MISCELLANEOUS

FOR CHURCH WORKERS—LADIES' AID AND MISSIONARY Societies are raising money without donations selling Valentine's Absorbent Dusters and Dust Mops. The only fifty-cent mop. Special offer by letter. Agents and societies should write. Valentine Duster Company, Urbana, Ohio.

TEN MINUTES AND LESS THAN FOUR CENTS WILL bring good returns if you invest them in a letter giving the names and addresses of men and boys who have come to Chicago to live. The Presbyterian Brotherhood will be the connecting link between them and the nearest church. Write to Dr. Francis M. Fox, 509 S. Wabash ave., Chicago.

PUPIL NURSES WANTED FOR NEW HOSPITAL OF fifty beds, beautifully situated twenty-five miles from New York City. Applicants must have one year in high school or its equivalent and be not under twenty years of age. Apply to Superintendent of United Hospital, Port Chester, New York.

WANTED—BY CHRISTIAN WOMAN, POSITION AS mother's helper or companion during summer months. Address Box R, care The Continent.

A PRESBYTERIAN MINISTER WANTS A CHURCH in a town (not village). He is educated at European university and at McCormick Theological Seminary in Chicago, is a good preacher and believes that sermons shall not only be devotional but also teaching. Address "Minister," The Continent, Chicago, Ill.

PRESBYTERIAN ASSEMBLY OF THE SOUTHWEST. Young People's conference, Hollister, Mo. Conference July 29, Aug. 5, 1913; assembly, Aug. 6-17, 1913. Write the secretary for information. E. E. Stringfield, secretary, 3614 E. 59th St., Kansas City, Mo.

WANTED—POSITION AS SOCIAL HELPER OR church work for summer in Chicago by competent, energetic woman. Recommendations given. Address "Q," care of Continent.

WANTED—BY A PASTOR OF TWENTY-TWO YEARS' constant experience, and by one who is at present in satisfactory work, a pastorate in small town or country place, preferably the middle west or west; references. Must be accessible to high school, as I have small family needing school. Address S, care The Continent.

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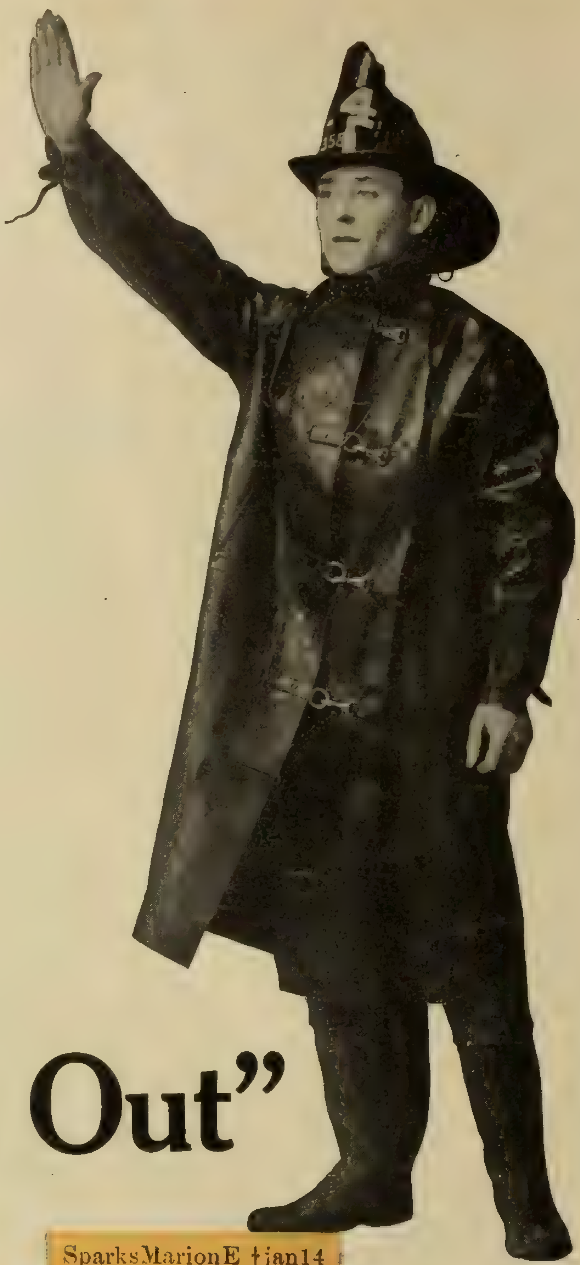

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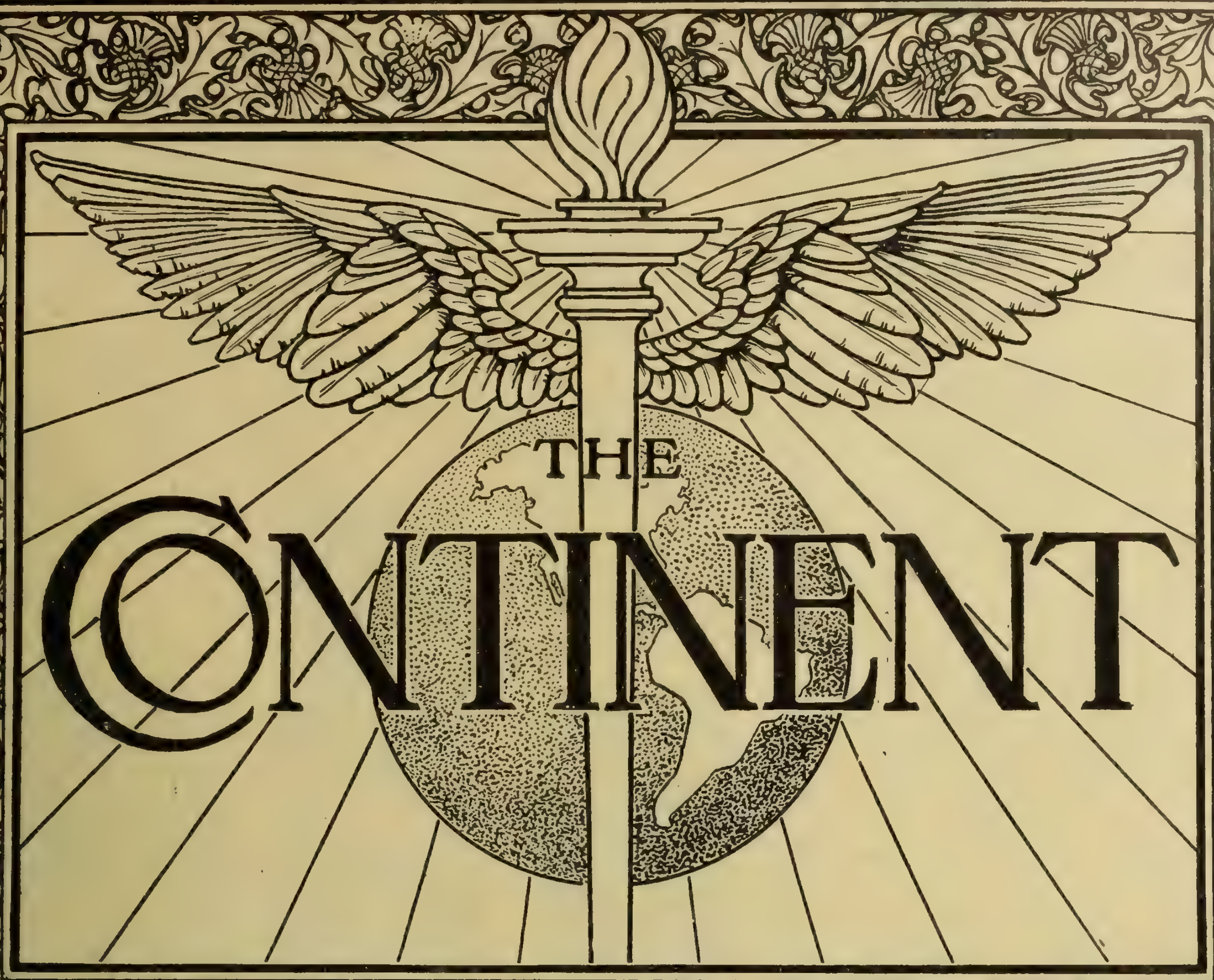

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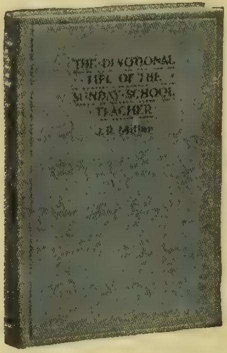

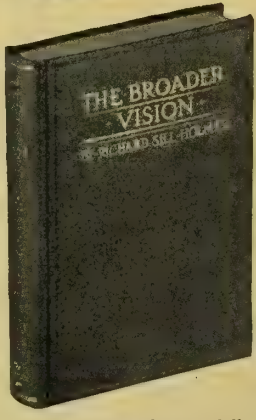

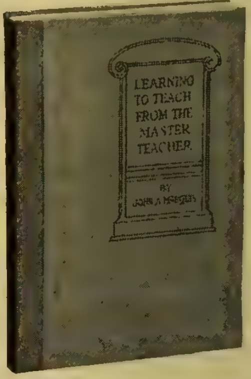

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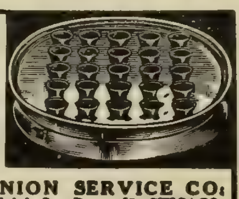

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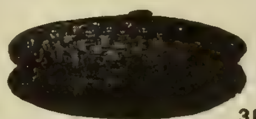

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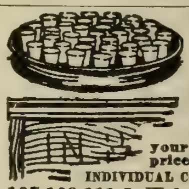

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Knowing Good from Evil

"He knew no such thing as murderers or even criminals or 'good' people or 'bad' people; they were all to him men and indeed brothers."

These words stand out challengingly in an article which Brand Whitlock, the novelist, prints in The American Magazine concerning Samuel M. Jones—"Golden Rule Jones"—whom Whitlock ardently supported, and after his death succeeded, in the office of mayor for the city of Toledo, Ohio.

Written as affectionate praise, the statement nevertheless reveals, quite without the writer's consciousness of it, the one sorry defect in the personality of the "golden rule mayor" which destroyed what would have otherwise been a stalwart influence in America for the moralizing and humanizing of social, industrial and legal relations.

The biographer is keenly, even bitterly, aware of the failure, and seeks to account for it with cynical reflections on the insincerity of Christian citizenship. The church, he avers, has no use for the golden rule and is sure to persecute all who adopt the Master's ethics.

But although there is a large topic to be talked about in the defaults of the church from its Master's standards, that is not the consideration which explains why church people did not rally to the leadership of Sam Jones of Toledo. The church's reluctance was with just reason.

Wonderfully big-hearted though he was, and honestly devoted to the practice of the golden rule, Sam Jones of Toledo failed to understand the Jesus he wished to follow.

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Neither Jones nor any other social enthusiast could ever go a whit astray in taking men of every sort as men—accepting them in every condition as brothers. The most advanced and radical of modern democrats must learn a deal more of that particular lesson before they come abreast of Jesus. There is no danger of going too far in that direction.

But error and bewilderment ensue upon the supposition that in order to meet every man as a friend and brother one must count all men of a single unclassified sort.

That was the trouble with Jones—he was anxious to be brotherly with men in jail and penitentiary, men dissipated and dishonest and brutal, men idle and thriftless and derelict, and the only way that he knew to do it was to tell them they were just as good as other men, except for being unlucky and downtrodden and unhappy.

And in the same way sentimental sociologists are seeking yet to create universal fraternity among men by erasing lines between the upright and the wicked, and blanketing sin with the comprehensive indulgence of a theory that everybody does as well as his circumstances permit him to.

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This is the social creed which commonly claims to be original and simon-pure Christianity. Jesus pitied everybody, the sentimentalists say, and so do they; therefore, they are the only true Christians.

But they overlook one vast difference. Christ pitied everybody, but he classified people, and the biggest class he called sinners.

People said that Jesus kept company with sinners. He said so, too. And he did not evade by claiming that they were not very bad after all. Moreover, he told the sinners about their sins. If he had not, they would have stayed sinners.

The Master was unsurpassingly tender in his pities. Yet he was uncompromisingly rigid in his demands for righteousness—far too rigid to indulge weak-kneed excuses about unfavorable environment and unfortunate habits. He believed in a character able to defy environments; he knew how to produce it, too, in the worst of his brothers and sisters if they wanted it.

Fellowship with mankind—a democracy and brotherhood embracing the circle of humanity unrestricted—is noble indeed, but has small reason to call itself by the name of Jesus unless it is shot through with his zeal for a humanity redeemed from wickedness.

That mere semi-imitation of him which copies his gentle manners but feels none of his intensity of revolt from what is wrong and unrepented of, is a fabric of beautiful silken warp indeed, but the woof of it is shoddy, and it rends at the first using. It is called a mantle of charity, but it covers sins vainly.

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There are no limitations to the golden rule; Mayor Jones was correct about that, and he was justified in scorning Christians who fear they may follow the golden rule too far.

But the golden rule is a rule of righteousness and not a rule of unrighteousness. The man who keeps it must therefore keep it in the plane of right living and right purposes.

A judge sitting to deal with a criminal might reason:

"If I were this criminal standing here, I should doubtless wish the judge to overlook my evil-doing; therefore by the golden rule I shall acquit him."

But that would drag the golden rule through the filth of wickedness. Its righteous application will make the judge say:

"If this criminal sat in my place and I stood in his, his duty would be to deal deservingly with my wrong-doing; therefore by the golden rule, I must visit the penalties of justice on him."

That is to say, "Whatsoever ye would that men should do unto you" calls for a standard of judgment; it is "whatsoever ye would" when you are looking out to the farthest limit of sight on the righteous ordering of God's universe; not "what ye would" when you think selfishly of creature comforts and pleasures nor lazily of how hard a man must try in order to be strong and faithful.

Such selfishness and laziness and timidity in men themselves, or their too indulgent excuse for such things in others, would make of the golden rule a rule of pewter—no rule at all but a cheap, twisty plaything.

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By all means, let us be pitiful for the erring—tender, compassionate, forever on guard against any vindictive harshness against them, ready always to get close down by the side of those sunken and mired and lend a hand to lift, never despairing of even the most degraded nor despising the foulest.

But God save us from ever thinking that there is "no difference" between such victims of sin and temptation and those who walk uprightly and live cleanly and speak truly and master themselves.

If there really were "no difference," our sympathy for wrongdoers would be utter vanity, for we should have nothing better to lift them up to.

And that is precisely the point where sentimental sociology meets its failure; its gentleness points to nothing.

The World

The "Civil War" in West Virginia

Several newspapers and magazines are referring to the strikes raging in West Virginia as a civil war. Both the miners and the mine operators have been fully armed with rifles and the latter with gatling guns and other weapons. Thousands of these weapons have been seized by the state militia, who are in control of the strike district, martial law having been proclaimed by Governor Hatfield. In the Paint Creek section of the Kanawha coal field "Mother Jones," an octogenarian labor leader, and about fifty other persons were arraigned before a military commission, charged with conspiracy and with being concerned in the killing of a mine bookkeeper at Mucklow. Trial by jury was refused to the defendants. Judge Littlepage of the state supreme court first issued and then recalled a writ of prohibition directed to the military tribunal. W. H. Thompson of Huntington, editor of a Socialist labor newspaper, and four of his employees were arrested by the state troops acting under orders of the governor and taken to Charleston. The fact that a large zone of the state has been under martial law for a year, together with charges that individual rights under the state and federal constitutions have been disregarded, has been brought to the attention of the United States senate, which last week ordered an investigation by a committee of three. The order for inquiry was presented by Senator Kern of Indiana, the leader of the Democratic majority in the upper house of Congress.

Senator Kern recently declared that the great news gathering agencies of the country have not furnished the public with information concerning the "astonishing proceedings" which have been taking place. A virtual reign of terror is said to have prevailed for months. Mrs. Cora Older of San Francisco recently wrote in a well known magazine that the judge advocate presiding over the court-martial at Paint Creek is the Associated Press correspondent and that he and a detective for certain mine owners have decided who should or should not be admitted as spectators of the trial. Witnesses were excluded immediately after being heard.

In the recent debate in the senate Senator Borah, supporting the resolution of inquiry, cited the case of one Milligan who was arrested, tried and sentenced to be hanged before a military tribunal in southern Indiana during the reconstruction days at a time when the civil courts were not open. The court then set aside the military verdict as contravening the constitutional guaranties of life and liberty. Governor Hatfield's reply to this and similar statements has been that martial law and the presence of the state troops were necessary to preserve the state from anarchy.

Facts Harder to Get than in the Balkans

Commenting on the so-called civil war, The Richmond Virginian recently explained that "it is more difficult to get facts from this mining country than from the Balkan war, and really more dangerous. The country is a succession of steep mountains and deep gorges. All the stations are coal towns. The people are divided into two classes—friends and foes of the mine operators. Both sides have been taught by experience to be suspicious of all strangers, hostile to newspaper correspondents, and reticent. Feeling is so strong that a neutral is outside the general comprehension and likely to be regarded as an enemy or a spy by union men, working miners, operators, citizens and soldiers alike. This is no cause for wonder considering the reckless lies that have been told and written, and bitter partisanship manifested. Senator Kern and Governor Hatfield in their exactly clashing views of the situation represent what may be heard every day in the region itself."

The Black Diamond, an organ of the coal trade, recently printed a report giving what purported to be actual figures of the earnings of the miners, who are supposed to be paid insufficient wages and otherwise mistreated. The Black Diamond editor says: "We picked up the first pay roll that came under our notice. At the top of the page was listed an ordinary miner who had worked twenty-two days in March. The gross amount due him was $175. The check-off for rent, commissary and doctor was $40. There was paid him in net cash $135. The last man on the page had a gross income of $178 and received net cash $132. These were not extraordinary records." On the other hand, it is asserted that the miners in many cases are not paid in cash at all, but are given scrip or merchandise orders.

The mine owners have steadily resisted the unions and declared that the organization of them is financed by rival owners in other states. The miners' union agents assert that they are fighting against intolerable conditions. The notorious Industrial Workers of the World have taken advantage of the trouble to attack the unions in the rear and to spread their doctrine of general revolution and destruction. The fight between their emissaries and the union organizers is intense. The situation appears to have grown worse rather than better of late, and it is certain that a federal investigation and disinterested and accurate publicity will go far toward clearing the atmosphere.

Mikado's Illness Postpones Land Question

The serious illness of the Japanese emperor served to postpone developments in the alien land ownership controversy, which reached its climax with the signing of the California bill by Governor Johnson and the transmission of President Wilson's message to Japan stating the position of this country with regard to the question. The President promptly sent a message of sympathy to the mikado, and the delay will doubtless give some opportunity for the overexploited war spirit in Japan to abate. The Japanese are exceptionally loyal to their sovereign, and the condition of his health is to them a matter of supreme importance.

Representative Bartholdt of Missouri last Friday introduced in Congress a constitutional amendment which would vest in the federal government all authority to treat with nonresidents and aliens, thereby making it impossible for any one state to complicate or embarrass national or international relations.

Czar and King Meet Kaiser at Berlin

King, czar and kaiser have been meeting and fraternizing in Berlin, the excuse for the unusual gathering being the wedding last Saturday of the kaiser's only daughter, Princess Victoria Luise, to Prince Ernst, son of the duke of Cumberland. The three rulers have 600,000,000 subjects and their domains cover two-thirds of the area of the globe. While the reception accorded by Germany to the visiting monarchs was as nearly alike as possible, yet extraordinary precautions were taken in the case of the czar to guard against assassins, but his "brother of England" drove to the palace in an open motor car without any special escort. Except for a brief interval the czar remained in seclusion, but King George and Queen Mary freely visited various points of interest.

King George, in replying to an address presented to him by British residents of Berlin, spoke earnestly of the necessity of maintaining world peace. The marriage still further related the two royal houses, as the bridegroom is a great-grandson of Queen Victoria.

The royal wedding is regarded as marking a political rapprochement between Germany and England. Emperor William pardoned three British spies who were imprisoned on a charge of "espionage," and in Berlin it is believed that King George's visit is more than a purely family affair. Viscount Morley, the Nestor of the British cabinet, lately visited Berlin, presumably to discuss a settlement of the Bagdad railway and Persian gulf questions, and an Anglo-German understanding is being talked of in Berlin and London.

Death of Flagler, the Man Who Remade a State

Henry M. Flagler, one of the noted figures of recent American industrial and railroad history, died last week at his beautiful home in Florida, aged 83 years. Mr. Flagler was one of the founders of the Standard Oil Company and is reputed to have been one of the richest men in the country, although born the son of a poor Presbyterian minister in Canandaigua, New York. He left home at the age of 14 and thereafter made his own way. His first job was at a country store in Ohio at $5 a month and board, which in ten months was increased 50 cents a month. Here, he said, he was contented but not satisfied. "I have always been contented but never satisfied." Later he became acquainted with John D. Rockefeller, who was a grain and produce commission merchant, and borrowed money to go into partnership with him in oil refining. This business in 1870 developed into the Standard Oil Company. Concerning this period of his life, Mr. Flagler remarked: "We worked night and day making good oil as cheaply as possible and selling it for all we could get."

Apart from his early connection with the oil business, Mr. Flagler's chief claim to fame is based on his great railroad construction work. Of him it is literally true that he changed the map of a state. In the late '80s he began erecting great hotels which brought thousands of persons to the state annually, and at the same time he developed railway and steamship lines. Then came his most ambitious project, namely, the building of a railroad in the ocean, for in a sense that is what the Florida East Coast railway is. The line is built across and along the Florida Keys, spanning long intermediate stretches of salt water, from Miami to Key West, the most southern city in the United States. The completion of the road brought the city of Havana, Cuba, within ninety miles of railroad transportation to any part of the United States. At the outset the undertaking was called "Flagler's folly," but one difficulty after another was encountered and successfully surmounted and the work is regarded as one of the engineering wonders of the world. It is estimated that the value of the taxable property in the counties exclusively reached by the Flagler roads increased over $50,000,000 since he begon his labors.

Mr. Flagler is credited with having made large donations to churches and charities of which no record was ever kept.

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Mayors and College Presidents at School

It sounded a good deal like a joke when the mayor of Philadelphia, the mayor of Atlantic City and a hundred prominent men of Philadelphia, New York, Boston and other eastern cities, including several college presidents, announced that they were going to school at the University of Wisconsin, but sure enough they turned up at Madison last week for a three days' course in municipal economics. The series of lectures which the distinguished students went to attend was on labor, capital, education, social service and administration. Dean Louis Reber was the chief lecturer, assisted by Professor Gillin and other experts. The Chicago School of Civics and Philanthropy installed a special exhibit.

Mayor Blankenburg, white haired and gray bearded, was given an enthusiastic reception by the younger student body, and responded with a brief speech in behalf of the 1,625,000 "stockholders" of the city of Philadelphia corporation. Mayor William Riddle of Atlantic City was accompanied by his wife. She said that she wanted to learn about municipal government, because she expected to be voting pretty soon. Mr. Cook, the Philadelphia director of public works, is given credit for engineering the tour.

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New President of Cuba Peacefully Inaugurated

General Mario G. Menocal was last week inaugurated as third president of the republic of Cuba. The ceremonies were elaborate but orderly and augured well for Cuba's future. The new president is noted for civil even more than military achievements. He is a civil engineer by profession and received his education in the United States. He rendered important service to the Americans at the time of the Spanish evacuation and was appointed chief of police of Havana by General Ludlow, at that time civil governor. His management of his department is said to have been exemplary. President Wilson sent a cordial message of congratulation upon the peaceful transfer of power from one party to another, emphasizing the desire of this nation that the future of the Cuban nation shall be one of uninterrupted advance toward prosperity and security—which would preclude another American intervention.

In view of the quasi-protectorate of the United States over Cuba, the following paragraph from President Wilson's address, similar to language which has previously been addressed to Mexico, is taken as indicative of the policy of the government: "The United States has nothing to seek in Cuba, except the lasting interest of the people, the security of popular government, and the development of such personal and commercial relations between Cuba and the United States as will redound to the profit and advantage of both and interfere with the rights and liberties of neither."

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A Law Against Gossiping in Wisconsin

Wisconsin has in the past been described as a political experiment station, and recently the legislature made an experiment in the field of morals. The Tompkins bill, providing a penalty of fine or imprisonment for gossipers, has been passed and signed by the governor. It extends the law of slander by forbidding anyone, in the presence or hearing of any other except the person slandered, maliciously to speak of any person in such a manner as shall impair his or her reputation for virtue or expose him or her to hatred, contempt or ridicule.

* *

—Politicians, lawyers and the general public have had their attention and interest drawn this week to the little city of Marquette, Michigan, the scene of the trial of Theodore Roosevelt's suit for $10,000 libel against George A. Newett, publisher of The Iron Ore newspaper, which last year accused Colonel Roosevelt of drunkenness.

Religious World

Directions for American Delegates to Aberdeen

The date originally announced for the opening of the Pan-Presbyterian Council to be held this summer in Aberdeen, Scotland, has been pushed forward one day—from Tuesday, June 17, to Wednesday, June 18. The reason is the probability that delegates would be unable to arrive at Aberdeen in time for the Tuesday opening, since vessels bearing the American commissioners will not likely dock at either Southampton or Liverpool until Sunday, which would not leave time to reach Aberdeen and get settled comfortably before Tuesday evening. Dr. G. D. Matthews, the general secretary, advises delegates landing at Glasgow to wait there for the Tuesday morning train, which will take them to Aberdeen by 2 in the afternoon and give them the company of the Irish delegates for that stage of the journey. Delegates landing at Liverpool can also reach Glasgow in time for this same train. Delegates landing at Southampton he advises to go to London and take trains from there through Edinburgh. Reaching Aberdeen station, the visitors are asked to walk to the Young Men's Christian Association building, which is within a distance of about 200 yards, where they will find the office of the council and will be assigned to homes.

At 2:30 on Wednesday, in St. Machar's cathedral in Old Aberdeen, Dr. George Adam Smith, head of Aberdeen University, will preach the opening sermon and Dr. David James Burrell of New York will deliver the presidential address. The whole delegation will be entertained at tea in the college buildings at 5, and at 8:30 will attend a reception given by the lord provost in the Aberdeen art gallery.

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Evangelical Test Not in Danger

The Continent has received the following letter from Fred S. Goodman, international secretary of the Young Men's Christian Association:

"Your news item May 22 regarding the vote on the evangelical basis at the international convention of the North American Young's Men's Christian Associations at Cincinnati conveys an erroneous impression.

"From this item it might naturally be inferred that a very large minority of the delegates were in favor of abandoning the 'Portland test,' which has stood for forty-four years. This is the very impression which a few opponents of that basis are seeking to convey in the light of the vote, 521 to 392. But the fact is that that question was not voted on at all. The commission of fifteen presented two recommendations, one reaffirming the Portland basis and the other offering as an alternative basis for such associations as might prefer it, the basis on which denominations have been invited to membership in the Federal Council of Churches of North America. One member of the commission opposed adding this alternative and the vote was simply on that question to strike out the second recommendation. All of the commission wanted the basis reaffirmed.

"A very small fraction of the minority would have voted against the Portland test itself, which has never been in danger, though a number of association leaders favor a better definition of the word 'evangelical.' Neither in this vote nor in that on the report of the commission of five on the training agencies were the lines drawn between the so-called conservatives and liberals. Other questions entered into both votes. That the convention was overwhelmingly conservative in the best sense of that word, and would have so voted had the issue been drawn, was perfectly clear to anyone who knew the facts. With very few exceptions the great leaders among the laymen, and the secretaries—local, state and international—and the teachers in our schools are progressive men, with their minds open and their eyes to the front; but they know the association's record of increasing usefulness to the church of Jesus Christ at home and in foreign lands, and its steadily growing success in religious education, evangelism and missionary extension, have been made on the basis of personal loyalty to evangelical truth and to evangelical churches, of which it is a vital part. The association movement is, and ever must remain, a loyal and humble servant of these churches and its leaders believers in and exponents of evangelical truth."

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—Pride is usually the estimate that one puts upon what he doesn't have.

—Advice is too often a needle threaded at the wrong end.

Editorial

Dangerous Approval

THERE IS A DEEP philosophy underlying Jesus' familiar word, "Woe unto you when all men shall speak well of you." That is nothing against popular favor. It only means that there are always some men whose approval is to be dreaded. The things which they approve cannot be of the right sort. When, therefore, a man has taken such a position that everyone approves him, it is obvious that there must be some element of evil in his position, or a certain group of men would be sure to find fault with it.

Probably this is as important for the consideration of ministers as any other class of men. It is the minister's business to have the favor of men in order to do his work. There is no merit in his making enemies. There are certain traits which he ought to manifest, which will meet the approval of all men, but they are not peculiar to him as a minister. Everybody approves kindliness and helpfulness, but there easily comes a time when kindliness is only softness, and helpfulness is only fussiness. When a man finds that he is meeting universal approval, he ought to ask himself in great frankness whether he is paying too high a price for it.

An eminent minister of our times went to a brother minister with real concern a little while ago to say that everywhere he went he was greeted by crowds who wanted to hear him preach. Everything he read about himself was favorable. Everybody seemed to approve him. It raised the great question in his own mind: Was he, then, saying nothing which the human heart resented or recognized as adverse to itself? He feared that he was winning the ear of the public by some claptrap or beating of cymbals, instead of by sounding the clear note of the gospel. That was a fair and wise dread, fortunately not necessary in his case, but necessary in the case of some other men.

This danger of ministers appears in their attitude on moral questions. We wonder how the minister felt who read in the papers recently the chorus of approval of his attitude on the saloon question, as it was expressed by brewers and saloon men and a lax mayor. The mayor held him up as a model to other ministers, saying that here was a man who preached the gospel of the lowly Nazarene, and did not bother himself about politics. The saloon men said that if the church would only take such a sane position as his it would command the following of very many more men than today. The brewers declared that it was refreshing to find a minister who took such broad and liberal views of liberty in these days when most ministers were so narrow. If this approval did not give our ministerial friend some wakeful moments at night, we are sorry, for it was of the most dangerous order.

Sometimes a young minister flatters himself on the fact that everybody in the town thinks well of him. May he not instead ask whether that does not mean that his attitude on moral questions has been a weak one, until everybody is able to count him as on his side? It is very necessary that on moral questions a man be explicitly on one side or the other, though he may take his position with such manifest fineness of spirit that people on the other side will commend him, even though they cannot commend his position.

This danger of the wrong approval appears also in the matter of a minister's faith. It is easy to take such positions that men who have no faith at all, or who hold a very loose faith, will think that the minister stands exactly with them. When an ardent Unitarian came to a minister at the close of a sermon in which he had made some reference to Christ, to say that he was glad to hear him express himself so, because that was exactly the way he felt about Christ, it must have given the minister a considerable shock. He had evidently spoken in too low terms of his Lord. No man who is preaching the gospel of the Son of God wants to preach it in such wise that the deity of his Lord is obscured, or so that men who deny that deity approve him too fully. The same thing appears frequently in declarations about the future, either of punishment or of reward.

The approval of some men is bought too dearly in matters of faith. It may as well be recognized first as last, that the Christian view of life is so different from the world's view that the world cannot approve a plain and clear statement of it. When it does approve with enthusiasm a man must ask himself very seriously whether he has not paid too dear a price by misstating his faith.

More ministers perhaps are in danger, however, from approval in the matter of the Christian life and its practices. It is so easy to lower the standards under which the life is lived. There comes a time when a man finds himself eager to be approved as liberal and broad. He does not stand against certain practices of the world. He does not draw the line on certain amusements. He is "broad" and does not expect Christians to be odd or peculiar. That is a dangerous position in which a minister finds himself.

The truth is, he cannot afford to be strait-laced in the bad sense of the word. The equal truth is, that he cannot afford to be loose in any sense of the word. If he wants everybody's approval, and especially if he wants the approval of the looser people, he is gravely in peril. There is no safeguard against this except to insist rigidly that there is only one approval which really counts. That is the approval of a good conscience, which is kept constantly void of offense against the gospel of Christ.

Reflections on a Moderatorial Election

The dramatic manner of choosing Dr. John Timothy Stone to moderate the largest of the trio of Presbyterian Assemblies at Atlanta was in itself a graphic demonstration of the Christian love which Christian love begets. Of Dr. Stone in his parish work in Chicago and in wider relations with fellow citizens and fellow Presbyterians elsewhere nothing else is so observable as the unceasing outgo of his abounding good will to everybody he meets. And true to the scriptural principle—"With what measure ye mete, it shall be measured to you again"—the unexpected mention of Dr. Stone's name midway of the moderatorial election evoked a spring of good will toward him whose flood was not to be resisted. Primarily his promotion to be moderator was an act of love and affection, and as beautifully impulsive as an act of love should be.

But there was also an element of protest in it which must not be overlooked. The feeling that moderator-making had become among U. S. A. Presbyterians too much a matter of prior calculation gave zest to the privilege of voting for a man not calculated on —especially a man who had not himself been figuring calculations. The skepticism which could not imagine a man strong enough for the moderatorship who had not aspired to the place was suddenly confounded as the Assembly quite jubilantly gave its voice and vote for a man unmistakably capable yet well known to be totally innocent of ambition for the honor.

Of course the denouement was for the moment trying to Dr. Alexander and Dr. Palmer. They had both diligently aimed to keep within bounds of undoubted propriety while their friends spoke of them as available moderatorial possibilities; nevertheless, at the crisis they found themselves involved in what people were calling the wreck of a "system." But it is only just to them to observe that they were victims rather of revolt against practices of other years than of condemnation for their own attitudes. Practically all that could be made the subject of immediate criticism lay in the acrimony that began to develop in hotel lobbies the night before election and the rather too partisan particularity with which some of Dr. Alexander's supporters counted votes before hatching.

But all candidates and all champions of their respective names must by this time be glad, we believe, that Dr. Stone's election has so effectually depreciated set-up campaigns to capture the moderatorial chair. Doubtless Christian principles should resist the temptation to ecclesiastical politics even where the tradition of its success is strong. But it will certainly be easier for all concerned to eschew wire-pulling when the prospect of its futility is thus heightened. So even gentlemen who feel themselves unjustly classed with church politicians can rejoice that by their vicarious disappointments the real church politicians have received notice of "nothing doing" in the political line.

—Preaching to his people with an earnest appeal to bring their children to church, Dr. A. V. V. Raymond of Buffalo spoke vigorously against the idea that it is too much to expect a child to attend both Sunday school and public worship. Said he: "There is a difference between the church service and the Sunday school. One meets a need that the other does not. Both are necessary to true religious nurture. One cannot be sacrificed for the sake of the other. And the time required for both is surely not unreasonable considering the interests involved, and does not make an excessive drain on the vital energies of the child with all the remainder of the day leisure time and a Saturday holiday intervening between the tasks of the week and Sunday."

—Dr. Howard A. Kelly of Baltimore, a widely known Christian physician, has put out a "revised price list"—the valuation of things that he is going to adhere to henceforth. This is the way he ranks now his interests as a Christian man: "First, my duty to work for civic righteousness; next, my family; last, my profession."

Days of Unity and Purpose in Atlanta

THIS ATTEMPT to tell here the story of what happened in Atlanta last week while a trio of Presbyterian legislatures sat there side by side in deliberation and new enactment, is necessarily foredoomed to a sad inadequacy. Do the best that editors may or can in the limited space of a weekly church journal, it is predictable with all certainty that much of human interest and edifying incident will remain unwritten and unprinted. The utmost to be hoped for is that some allusion may cover the most of the subjects which actually condition progress and establish intelligent esprit de corps in the three denominations concerned.

There can hardly be more than an allusion to the successive night mass meetings in the Atlanta Auditorium, where colored evangelization on Monday evening, home missions Tuesday, foreign missions Wednesday and education Thursday appealed to great audiences of commissioners, visitors and townspeople. Among the various speakers it risks invidious distinction to mention any without naming all, but apparently Doctors Arthur J. Brown, Charles L. Thompson, John Balcom Shaw and James I. Vance made the largest public impression.

Even more regrettable is the necessary omission of any sufficient account of what the good missionary women did and said in their foreign and in their home rallies as they met in both interests within the week. And of the most important feature of all the week—the evangelistic meetings held by Dr. Biederwolf, Mr. Mahy, Mr. Trotter and Mr. Higgins—it shall have to suffice for the present to say that this innovation (nothing like it had ever been tried in an Assembly city before) was really the very finest and worthiest factor connected with the Assembly season in Atlanta. In the theater, in the hotel lobbies, on the streets and in several big Atlanta factories the voices of Presbyterian visitors preaching the gospel aroused echoes that will ring farther and longer than any sounds of argument or oratory emanating from the Assembly floors. A typical instance of the influence is that of a young traveling man who heard preaching in the Piedmont lobby and afterwards said to Secretary Mahy: "I have often forgotten my wife and baby at home. But now I am going back to them this time clean."

Of the effect of this intercommunion and fellowship between Presbyterians of varying titles in Atlanta an estimate is impossible now—or perhaps ever. But the original purpose avowedly in bringing the four denominations together was to make people say, "See how these Presbyterians love one another." And people are saying it.

Home Board Vindicated

Country Life Department Left in Somewhat Dubious Position, but It Is Expected to Continue

The issue which had created most pre-Assembly discussion was undoubtedly the attack upon the Home Mission Board in New York. But after commissioners reached Atlanta confidence grew rapidly in an amicable solution. The Executive Commission had not completed its inquiry when Assembly convened and nightly sessions in company with secretaries and members of the board were devoted to threshing out the subject.

When, at the Tuesday afternoon session, the commission made its report all was expectancy. Regret was expressed by Dr. Fulton for the publicity that had been given the criticism of the board. A sweeping and unequivocal declaration was then made by the commission to the effect that there had been "no misappropriation of funds, no malfeasance in office, no question of the integrity or efficiency of the officers of the board, and no usurpation of authority." This was vindication unmistakable.

The only question left at issue was one of method. The systems of both district oversight and departmental organization were commended, but the former, it was advised, should be only temporary. As fast as they can make themselves unnecessary the superintending force should be withdrawn and the supervisory functions of synods and presbyteries enhanced. The expectation was indicated that the Mexican and Indian departments could likewise in time make themselves needless. Larger salaries for missionaries were also counseled.

The one radical recommendation was for the discontinuance of the country life department, its functions to be taken over by the presbyteries and by the social service department. The Labor temple is to be turned over, as had already been arranged, to the Presbytery of New York. The hour was late and the report was adopted without discussion.

The matter was by no means ended, however. The friends of "country life" declined to let Dr. Wilson passively fill the Jonah role and reconsideration was talked about. Wednesday morning afforded the time when the standing committee on home missions through its chairman, Dr. Maitland Alexander, gave a sweeping indorsement of the board, unqualifiedly laying the cause upon the heart of the church and paying a rare tribute to the men on the field. The most notable recommendation was, however, a definition of the supremacy of synodical and presbyterial authority over all board representatives.

Then followed the board speeches. It was a great hour—strong men battling eloquently for their work and winning a great victory. Associate Secretary J. Ernest McAfee made the principal address—a keen, polished, penetrating exposition of the board's policies. He especially stressed the fact that the board last year paid more than ever to western work and larger salaries than ever to missionaries.

Mr. McAfee's eulogy of his superior, Dr. Charles L. Thompson, prepared the way for the ovation which was given the veteran secretary when he arose. "Ovation" is the word. The applause was mighty and long sustained, and then the men rose to their feet in tribute. The mien and courage of a lion marked Dr. Thompson's great speech. A deep passion thrilled through it. The sense of injustice touched his sentences with flame.

Then the chairman of the Executive Commission, Dr. Matthews, arose and declared that the action of the commission should be understood as the stamp of approval upon the board. He said that the recommendation for the discontinuance of the department of country life was only a suggestion to the board for such action, if found practicable. As a board member, Dr. Henry Sloane Coffin promptly assured the Assembly that under this warrant the board would continue the department for the year. Superintendent Warren H. Wilson made a strong statement that appealed remarkably to the commissioners. And thus the matter was left.

A Secretary Resigns

Startling Outcome from the Transfer of Half a Million of Kennedy Bequest to Church Loan Fund

An explosion which startled the U. S. A. Assembly like a shock of earthquake followed the presentation of the report on church erection by Dr. John F. Patterson, the chairman. The report was conjoined with a statement from the Executive Commission touching the long agitated proposition for putting half a million from the Kennedy legacy into loans on church buildings. When this Kennedy bequest of nearly $3,000,000 was received the board voted to invest it all as permanent endowment in Manhattan real estate mortgages. But where so many Presbyterian congregations are obliged to borrow money on their church properties the question must soon arise whether this money would not be more wisely employed if loaned out on mortgage to the churches. It would thus bring as good or better interest and would be virtually as secure, while doing direct the service for which the donor designed it.

The Assembly of 1912 finally directed that an experiment in this policy should be made with $500,000 transferred from the endowment to such a loan fund for the benefit of churches in debt. Dr. D. J. McMillan, secretary of the Church Erection Board, was intensely dissatisfied at this and opposed the Assembly's order as legally impossible, but at the time it was supposed that Dr. McMillan and the minority of eight board members who stood with him had acquiesced. But instead they came to Assembly with an opinion from rival lawyers setting forth that the proposed diversion of Kennedy funds would be an outright and unlawful breach of trust.

In order to confirm the transfer of the half million in question it was necessary for two-thirds of the Assembly to vote in favor of it. Ordinarily the count of a standing vote would have been thought sufficient. With this formidable opposition looming up, backed by legal opinion, the utmost care was requisite, so on this account a roll call was ordered—a resort perhaps without precedent in Presbyterian legislation. And the result was most impressive—yeas 619, nays 54. A hundred or more commissioners refused to vote.

Dr. McMillan was dazed, for he had believed he had the church with him. But he immediately realized that such an outcome amounted to a vote of "want of confidence" in his administration and gallantly accepting the tacit rule of representative government, he acknowledged the defeat by offering his resignation. The Assembly referred the resignation to the board, which will accept it at the first meeting it holds in its New York office. Probably some members on the minority will also resign. It has been long since the church has seen such a dramatic overthrow in its official circles.

Tangle Over Union Seminary

Leaving the Whole Disputed Subject to Rest for a Year with a Committee Seems the Best Way Out

The most contentious and exciting matter arising in the U. S. A. Assembly was the accounting rendered by the committee appointed two years ago to negotiate for "closer relations" with Union Theological Seminary in New York City. The committee succeeded in complicating the whole question to about the uttermost possible point of confusion by splitting itself by diverse opinion into three sections. There were, in consequence, three reports—the majority and two minority opinions—for the Assembly to consider.

The first of these was signed by the chairman, John F. Carson, and five of his fellow members. The second was presented by Elder Elisha Perkins of Baltimore, who was supported by Dr. John R. Davies of Philadelphia. The third (designated as the second minority report) had only one sponsor—Dr. Frank C. Monfort, editor of The Herald and Presbyter of Cincinnati, who had served for only a few months on the committee in succession to Dr. W. H. Foulkes. As originally appointed, the committee had been unanimous in the decision that it had nothing to do with the old puzzle of Union's alleged legal responsibility to the General Assembly. But Dr. Monfort, when he came on the field, was unwilling to abide by this decision and insisted on opening up that legal question to the depths.

The report of the majority told the Assembly that the committee had had very friendly association with the directors and faculty of Union. The sole direct proposition from the committee laid before the seminary authorities was a request for more adequate instruction for Presbyterian students touching Presbyterian doctrines and church organization. The committee hoped that one or two new professors could be appointed for this service, but the seminary responded that it had no money for additional chairs. The best it could do was what it gladly promised—the creation of one or two courses of lectures on particular Presbyterian themes which acceptable Presbyterian ministers would be invited to deliver during the seminary year.

A Statement of Faith from Seminary Leaders

Besides this, the seminary directors had responded informally to a suggestion that the committee would be aided by a frank statement of the religious faith under which the institution is conducted. Embodied in a letter written by President Francis Brown and submitted for approval to both the directors and the professors, this statement was examined with peculiar interest by all commissioners. It was found to be in no sense a formal creed, but a warm expression of working Christian faith. On many crucial points the professors of Union declared themselves emphatically. They did not hesitate to avow their faith in the deity of Christ. The paragraph on this subject read as follows:

> "We speak of the kingdom of Christ, and the kingdom of God, interchangeably, because Christ is, for every one of us, God manifest in the flesh. We declare, joyfully, the deity of Christ, never disassociating this from the humanity of Christ, just as we claim, for our comfort and assurance, the humanity of Christ, knowing well that in him is deity also."

Relative to the atonement and to the authority of the Scriptures, this utterance was equally positive though still entirely unconventional. The following sentences show the tendency of the document upon this point.

> "God's loving purpose in Jesus Christ is redemption from sin. Jesus is the Saviour from sin. By his life of loving righteousness, by his sufferings and death, by his resurrection and glorious life, he removes the barriers, brings us forgiveness and makes us one with God. . . . The Bible is to us the fundamental charter of our faith. It is a book of history and of divine revelation. Holy men of God spake as they were moved by the Holy Ghost. We cannot look at it in a mechanical way. It is a book of life from which we ourselves draw nourishment, and which we pass on to others with the confidence that it will do for them what it has done for us and has done for the Christian generations. It is a book absolutely unique. To it mainly we owe our knowledge of God's dealings with men in all the early ages; to it above all we owe our knowledge of Jesus Christ our Lord. In it we commune with him. We use it in our teaching and in our devotion. We find human elements in it . . . but those human elements we recognize without hesitation and without fear because we are so sure of the divine power in it. The results of critical inquiry enhance for us its religious value."

Dr. Carson, the chairman, who has been so ill for several months and who is now on five months' additional leave of absence from his church, was, of course, unable to be present, and Dr. D. G. Wylie of New York made the speech for the majority. It was his view that the committee had made decided progress in cultivation of good will between the seminary and representatives of the church. But the majority did not regard it adequate progress and proposed that they be given another year for negotiation.

Over against this Dr. Davies spoke for the first minority report, which set out that since any organic relation between the seminary and the church was obviously impossible, it was useless to continue the committee longer. These two addresses had been in quite a friendly temper, but when Dr. Monfort rose to expound his voluminous second minority report, the polemic spirit began to dominate the discussion and observers remarked that the "taste of blood" had got into the mouths of the commissioners.

Union Belabored and Then Defended

Dr. Monfort stated his premises bluntly—Union Seminary in 1870 submitted itself to the control of the U. S. A. Assembly. While thus continuing a distinctively Presbyterian institution, it received much of its endowment from those who regarded it bound to teach forever the Westminster standards. Since 1892 it had ceased to acknowledge the authority of the Assembly and since 1904 has ceased to require its professors to sign the Westminster Confession, thus taking the position of an independent interdenominational school. All this, Dr. Monfort insisted, constitutes an absolute breach of faith. The whole tenor of his argument was in favor of suing the directors in the civil courts in order to reclaim the seminary property to Presbyterian uses.

He supported this legal argument by long and varied accusations against the doctrinal position of Presbyterian professors teaching in the institution. The statement they furnished the committee he admitted to be almost unimpeachable as far as it went, but he held that its omissions were designed to cover heresies which these professors were unwilling to confess before the church at large. Quite carried away with violent feeling, Dr. Monfort closed his address by loudly denouncing "the Baal of Hindu philosophy" as enthroned in Union and calling on the church to choose between that philosophy and the gospel of Jesus Christ.

President Francis Brown was the speaker set forward on behalf of the seminary to reply to these accusations. He spoke with studied calm and gave the Assembly an admirable exhibition of cool logic

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Conviction Reversed for Six Korean Prisoners

It is "good tidings" indeed which comes by cable from Korea—that the six most prominent Christian defendants in the Korean conspiracy trial, the only ones still held in custody of the 123 prisoners originally indicted, have received from the eminent Presbyterian jurist, Judge Watanabe, sitting in the supreme court of the province, a decision annulling their conviction in the court below. This does not, it is true, set them at liberty, for that is not within the power of Judge Watanabe's court, which considers questions of law and practice alone, and not questions of fact. The six defendants, including the famous Baron Yun, are therefore remanded to the court of appeals for a rehearing.

The point of law on which Judge Watanabe reversed the court below is the definition of seditious conspiracy. He holds that to complete the crime of conspiracy there must have been not only an intent to commit a seditious act but some measure of actual preparation to carry out the intent. Of such preparation the record showed no hint, and the lower court must now produce evidence thereof or acquit the prisoners. Confidence that the prosecution can bring forward nothing of this sort makes it look certain that the retrial must result in acquittal. If that comes to pass the complete vindication of such a large group of innocent prisoners will be the greatest triumph of civil justice over military oppression that modern history has beheld. In any case, Judge Watanabe has justified the international confidence reposed in him.

DR. JOWETT'S MESSAGE

Spiritual Dress at Lord's Table

IN ONE OF THE parables most laden with awe and severity the Lord Jesus describes a man who presumed to be a guest at a wedding "not having a wedding garment." The guest had defied the host, insisting on coming to the feast as he pleased. Ordinary courtesies had been disregarded, and with unpardonable rudeness the man had pushed his way in to the feast. What should we think of a bridesmaid who brusquely insisted upon wearing whatever her fancy dictated, whether gay or somber, fitting or unfitting, and did it without consideration for the general harmony of the circle and in blunt defiance of the wishes of the bride?

But the conduct which would be intolerable in purely human relationships is very common in our relationships to the Lord. When we go as guests to the Lord's supper, that wonderful festival of grace, what is the proper attire? What does the Host wish us to wear? Has he made known his will? For surely, in a matter of this kind, his will is our law; or rather, his wish should be our delight. What, then, has he said about the spiritual garments which he desires his guests to wear at his table? I think we have three clear directions given to us—the garments must be white, and they must be modest, and they must be graceful.

The Whiteness of a Purified Soul

The first necessity in all appropriate attire is the white robe. Everywhere the word of God emphasizes this necessity: "Let thy garments be always white"; "clothed in fine linen, clean and white." Now the only uncleanness is sin. That is the only thing on God's earth that defiles. We may alter the name of sin, but we do not alter its nature. We may go to poetry for some more euphonious word, or we may go to philosophy for some less exacting word, or we may go to popular speech for some less threatening word; but when we have given the thing a new label, its defiling quality still remains. Sin is always uncleanness.

There are two things which can be unfailingly said of sin and its attendant guilt. First, sin always stains. A little while ago the snow had fallen through the night, and I was out in the early morning. Just before me on the road there was a gas cart, with drops of tar dripping upon the virgin robe of the snow. And so it is with the virgin robe of the soul; every sin, every falsehood, every so-called white lie, every deflection from truth and righteousness, deposits its defilement and leaves a black stain all along the way. And nothing that we can devise can wash out the stain. I can do nothing with it. It is possible to deal with a grease spot upon my clothes—some searching agent may drive it out—but no cleansing or refining ministry has ever been devised for the removal of the sin stain; no form of human culture can eradicate it. Even when I may think that the stain has vanished, some circumstance arises which revives it again, as a hidden blot of invisible ink shows its dark face when exposed to the heat of the fire.

And secondly, the defilement is attended by destruction. It is like the stain of some corrosive acid, which burns into a substance and is the minister of destruction. When sin falls upon the robe of the affections, the affections are not merely defiled; they are consumed. When sin falls upon the will, the will is not only rendered unclean, it begins to be eaten away. As the apostle Paul expresses it, sin "will eat as doth a gangrene." It is like a fiery poison; it burns a character into holes.

And yet the requirement of God is that his guests should wear the white robe. How, then, can I go to the feast? Happily, the Lord of the feast is in the robing room as well as in the chamber where he entertains his guests. And by all the testimony of the word, and by all the witness of experience, he is both competent and willing to deal with the rags and the defilement. Nothing can cope with inherent sin but holiness. Nothing can wash out the stain of sin but undefiled affection—the holy sacrificial love of the eternal God. "They have washed their robes and made them white in the blood of the Lamb." Their robes were made clean in the holy life of the Lord, a holy life which manifested itself in unutterable love, in inconceivable sacrifice, the love which revealed itself at the cross. It is in the power of the cross that we find the master of our sin and guilt. In the power of his holy love everything deadly dies, our sin stain changes into purity and our raggedness is transformed into wholeness and holiness. In Christ Jesus we can find a vesture without seam and undefiled.

But the robes are not only to be white, they are to be modest. The Host does not wish us to appear in his presence in loud and showy attire. Many of the Pharisees, who were good religious people by the standards of their day, were yet lacking in modesty, in reticence, in wise reserve. They "loved the garish day"; they delighted to talk about their attire and to show off their religious clothes. The Master said they loved an audience to witness their piety and their generosity. They made a parade of their garments. They spoke about their private religious life, instead of allowing it to speak for itself. It is not that they had no goodness, but they made an exhibition of it, and thereby spoiled it. And so the counsel of the apostle is this: "Be clothed with humility." Our robes must be white and not spectacular. There must be no proud obtrusion, no self-conceit, no "showiness" in the presence of Christ. We are not to sit at the Lord's table puffed up with the sense of our superiority, and conscious of our merits and other people's defects.

And if we are to become clothed with humility, how shall we set about it? I suppose that pride is always begotten by looking down, and that humility is born by looking up. Pride has looked down and seen somebody apparently inferior to itself, and thus become uplifted in conscious and unattractive superiority. The Pharisee looked at the publican, felt his heart swell with pride, and talked to the Lord in this wise: "I thank thee that I am not as other men." The publican took one glance at the awful holiness of the Lord and sank in conscious debasement.

Pride shows its face as the result of unwise comparisons. "They comparing themselves among themselves are not wise." True humility is born when we gaze upon the glory of the incomparable Lord. "When I saw him, I fell at his feet as one dead." "Depart from me, for I am a sinful man, O Lord." Thus are we to become clothed in humility, and avoid the conceit of criticising one another, in the hungry wonder which fills our souls when we gaze upon the holiness of God.

The Grace of a Grateful Spirit

But there is a third requirement made by the Host of the feast. The robes must be white and modest, and they must also be graceful, significant of graciousness and grace. I will mention one suggestion made in the word of God, as to this beautiful attire. "Put on the garment of praise." That is the garment which adds a touch of color and brightness to our dress, and the Master welcomes the guest who comes to the feast in this habit. There is always a wonderful gleam of brightness about thankful people. They who wear the white robes in the Eternal City constantly sing songs of adoration and praise. And purity linked with modesty expresses itself in song, and insures a great welcome among the guests of the Lord.

What sort of praise shall I bring into his presence? I can bring thanksgiving for the mercies that can never be fathomed.

> "Ransomed, healed, restored, forgiven,
> Who like thee has praise to sing?"

I can bring this thanksgiving to the feast:

> "When all thy mercies, O my God,
> My rising soul surveys,
> Transported with the view, I'm lost
> In wonder, love and praise."

When Bishop Westcott came toward the end of his life, and strength had been supplanted by frailty, he turned to one of his sons and quietly said, "I can still do a bit of praise." The good bishop had been wearing that garment all along the road, and it was unconsumed by moth and rust. Now I say this is a beautiful bit of color on the white, modest robes, and it is a color that is very welcome in the immediate presence of God.

In the second place, I can bring thanksgiving for human graces and human exploits. "So many gentle thoughts and deeds circling us round." I can think of the countless beautiful things that are revealed in other people's lives—their love, and their happiness, and their chivalry—and as I think of them I can wear a bit of color at the feast in thankfulness for their triumphs.

These, then, are the robes which the guest must wear who is to be an immediate friend of the Lord; white robes, modest robes, graceful robes. And thank God we are not to seek this attire in our own weakness. I have said the Lord is in the robing room as well as at the feast. We are not left to ourselves; he is willing and ready to prepare his guests. "If God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" J. H. JOWETT.

How Rural Poverty Hurts the Church

BY HERMAN N. MORSE

The recent survey of rural conditions in the state of Ohio is one of the most illuminating and valuable services yet accomplished by the Presbyterian Home Board's department of church and country life, of which Dr. Warren H. Wilson is chairman. The following deductions drawn from this survey are furnished by one of Dr. Wilson's lieutenants.

THE COUNTRY CHURCH problem is seen in its clearest and at the same time its most acute form in the poorest sections. In this case the extreme instance is, after all, the best instance, for the problem is less complicated and its elements are more easily distinguished.

In the final analysis the prosperity of the church depends upon the prosperity of the community in which it is located. In all the state of Ohio there was hardly found a strong, flourishing church in a poor and permanently impoverished community. Where agriculture has suffered most the churches also have suffered most, and throughout the state the health of the country church varied uniformly according to the degree of agricultural prosperity.

A comparison of the country churches of six counties in which agricultural conditions were the poorest with the country churches of six of the best counties in the state will illustrate this point. In the poorer counties but 4 per cent of the churches have resident pastors, while 18 per cent are without any pastoral service. In the better counties 19 per cent of the country churches have resident pastors and but 7 per cent are without pastoral service. In the poorer counties barely a fifth of the churches are growing, while in the better counties more than a third are growing. The margin of difference here is too marked and too uniform to be accidental.

This does not mean that where the people are more prosperous they are also more religious. There is as much genuine religious enthusiasm in many of these poverty-stricken communities as in any of the more prosperous ones—perhaps more. Certainly the emotional element is more marked and their enthusiasm is more unrestrained.

Nevertheless, it is true that through certain whole areas of poor farming land the churches have almost died out. That is to say, those churches which require a high standard of living have died out. Such churches do not take root in thin soil. Here are to be found certain poor men's denominations, newer sects with a gospel surcharged with emotion. Such sects often flourish where the land is sterile. Yet as with most shallow-soil growths, there is no assurance of permanence here and these denominations have the same difficulty that the older denominations experienced in building and maintaining permanent churches.

Many Pastorless Congregations Where Farming Declines

In many farming sections of Adams county poverty and a low standard of living have forced out all but these newer sects and have made their position a perilous one; so much so that critical observers have said the time is not far distant when there will not be a really flourishing church in the entire county outside the towns. And yet during a series of country life conferences held in all parts of Ohio none aroused as much interest or elicited as hearty co-operation as the conference in Adams county.

In Lawrence county the circuit system for country churches has been developed to a greater extreme than in any other county surveyed. Here a larger proportion of the country churches have but a fifth or a sixth of a minister's time. This county, too, is the home of poverty. In Washington county there are twenty-four country churches which are pastorless. In this county better agriculture has but just begun to be. Vinton county probably has more country churches served by pastors who live at distant towns outside the county than any other county in the state. Vinton county lands have long been a synonym for poverty. A third of the population has moved out within the last thirty years.

A Vinton county pastor who had worked there as teacher and preacher through a long and active lifetime gave an eloquent utterance to the proposition that good churches are impossible without good farming. After describing the steady decline of agriculture through the impoverishment of the soil and the rapid decrease of population, he told of the vicissitudes of church work in the farming districts and the great odds that the country pastor or teacher was compelled to struggle against.

Recently, when Vinton county possessed the unenviable record of being the only county in the state without a mile of hard road, a strip of pike had been built and topped with limestone. In the summer the traffic crushed this limestone to a fine dust and the wind blew it out over the barren clay by the side of the road. Shortly after the road was lined with a good stand of sweet clover. Where sweet clover will grow alfalfa will grow, and the country which can grow alfalfa need not be poor.

After describing the effects of lime upon that soil where sheep sorrel in the fields showed that the land was sour, this pastor summed up his position by saying that in the future he would preach both the gospel of Jesus Christ and the gospel of limestone—not the one less, but the other more. For he was assured that unless the farmers accepted his gospel of limestone, which meant for them prosperity, his gospel of Jesus Christ would fail of its full effect among them and their churches would continue to languish.

Nevertheless, it was cheering to find in Ohio a few churches that under specially adaptable and capable leadership are achieving an excellent degree of success amid surroundings that are choking other congregations to death. Columbiana county, only an average county from the point of view of agricultural prosperity and possibilities, offers splendid instances of this.

Some Churches That Prosper Anyhow

St. Jacob's Reformed church in Center township is a country church with over 200 members, nearly 20 per cent of whom are under 21 years of age. There are five other churches within three miles, all of them losing ground. This neighborhood has suffered from the rural exodus. Yet this church has grown steadily. It has had a resident pastor for fifteen years, giving full-time to this one congregation. It pays him $700 and furnishes him with a parsonage and twenty-five acres of land. Here is a minister serving a country church who belongs to the country, who knows his people personally, ministers to all of his extended parish and has built up a strong and efficient organization.

Bethel Presbyterian church in Wayne township has a somewhat more fortunate situation. It has half of a township for its exclusive parish and here it has built up a membership of well over 200, nearly a third of whom are young people, making it a church with a future as well as a past. The pastor, young, well trained and enthusiastic, is working in the country through choice and plans to give his life to the rural church. His program is a broad and comprehensive one, which contemplates making Bethel church the center of interest for the community and the source of inspiration for a larger and more wholesome country life. His ministry is aimed at those points at which country life is weakest. Not only is the religious life being fostered, but the social life as well, and those other worthy causes on which the prosperity of the farming community depends—the country school, good roads, proper sanitation and better agriculture. The church is giving its pastor an adequate salary, a comfortable home and nine acres of ground.

Hopewell Presbyterian church in Holmes county is another country church that has broadened its outlook and enlarged its ministry to its community. Here is another country-minded minister who believes that the man who would serve country people must be of them, must know them and speak their language and work with them according to their exact needs. In this church country life institutes, miniature schools of useful living, have been utilized to give the people both vision and inspiration. Religion, wholesome neighborliness, education, better agriculture and all the necessary social improvements have been made parts of one program and of one task. The result is a church with a community religion and a genuinely religious community.

Heathen and Worshiper

The heathen stand on the paving stones,
  On the side of the street where the shops are gay,
They gaze on the church with its somber tones
  And its high, pointed windows across the way.
They say: "It is full of darkness and moans,
  And we in the light of the world will stay."

The worshipers bow in the wondrous aisle,
  'Mid clustering columns, 'mid color and scroll,
While the organ's thunderous notes resile
  From arch and gallery and console.
And the rich light streams through the kindling pile
  To the glory of God, who inspired the whole.

EDWARD ARTHUR WICHER.

"The Girl I Left Behind Me"

When We Boys Braved the "Confeds" Back in '63

BY HERMON D. JENKINS

The Author in '63

FIFTY YEARS AGO! There must be some mistake. Fifty years ago? The mistress of the manse at least will not admit it. But if it is hard to realize the flight of these years it is impossible to deny the date upon my calendar.

Fifty years ago I was a young fellow in Hamilton College. That was my junior year—it all happened "in the brave days when I was twenty-one," as Thackeray translates Beranger. There was a sudden, distressing call for 75,000 men. Lee was headed for Harrisburg, Pennsylvania; he had crossed the Potomac and evidently intended to attack Washington from the north, its least protected side. I had always longed to get into camp and this was my chance. Within twenty-four hours I was on my way south and within the next twenty-four hours I could see the fires the Confederates made as they fell back from Harrisburg where the emergency troops were concentrated—30,000 or more of us, called out to meet the invasion of the North.

There were not muskets enough to go round, so some of us had to mark time; learn the manual of arms in "Camp Curtin" and master company drill. The first gun fired at us was fired from the clouds. The lightning killed three poor fellows within a stone's throw of where I had sought refuge in my "dog" tent. They were the first dead we saw, but not the last.

* * * * *

As soon as our guns came we were off. What guns they were! They called them "Austrians." I never saw the like until forty years later I came upon an exhibit of them in the military museum at Innsbruck, in the Tirol, dated 1836—six years before I was born! I told the soldier in charge of them that I carried one of these in America during the summer of '63, and he said he was "Traurig zu denken darueber," and so was I, for that musket was fourteen pounds. When I was "weighed in" at Harrisburg I weighed 126 pounds and I started out after General Lee carrying fifty-six pounds. But I didn't carry it far. On one of the first marches, when the captured prisoners from Gettysburg began to pass through our column—opened to receive them—one Johnnie cried out as he saw our kits, "Boys, you'll have to carry less baggage if you catch the rest of us." I took the hint and threw away about half my truck that day and the next.

Besides the preposterous muskets given us, we had, each man, forty rounds of ammunition, bayonet and sheath, haversack with three days' rations, half an "A" tent, woolen blanket, rubber blanket, tin plates, canteen, cups, knives, forks and any other old thing the commissary wanted to get rid of. The things we never gave up (besides our guns and ammunition) were our tin coffee cups and our army shoes. The last were the clumsiest footgear a man ever saw and the most comfortable any man ever wore.

Yes, we had our work cut out for us, no mistake. Our duty was to get as close to General Lee's veterans as we could without scaring them too badly! But to prevent too rapid pursuit on our part the Confederates had torn up every rail, burned every railway tie, blown up every bridge and stolen every wagon throughout the center of the state. The country through which we had to tramp had been thus swept by the Confederates twice, coming and going, and there was precious little left for those of us who got the third gleanings. At first we actually suffered for food, like arctic or African explorers, for when you drop 30,000 men down in one spot on a twenty-four hour call there is not enough provision in any small city to feed them three days. I have never been so hungry in my life as I was in the capital of the great Keystone state that summer. We found more to eat in the country, for the farmers had hidden a good deal of subsistence and they freely shared what they had with the "boys." One farmer, who would not take a cent from me or my companion, told me he and his wife had fed 268 soldiers within four days. Our regular fare was hard tack and salt pork—not exactly what one would order at the "Trois Freres," but we were glad if we got enough of anything to fill us up. When Lee had made good his escape from General Meade—not to say from us of the militia—we were camped a week beside a blackberry patch right under Loudon Knob, a bit above Hagerstown, Maryland. Our regiment, 1,000 strong, ate blackberries for a week and there were seemingly just as many when we got through as when we began.

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One thing which impressed me as strange was that the boys from the schools, shops and cities outwalked and outcarried the lads from off the farms. But the heat was so terrific that when the day's march would be over the line of wagons picking up the sunstruck and wornout seemed as long as the main column. Many a fine fellow died in a fence corner that day, fanned to the last by sorrowing companions, who did all they could to keep his breath in him.

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The first time a man hears the enemy's guns is a moment not to be forgotten. The first time the colonel tells his men to prepare for action will send some of them skulking into the ranks of the standing corn. But not many of them. For the most part I believe real men had rather be shot than called cowards. I remember very well arguing it with myself while trudging along under a gun as big as I was, "Which would a man prefer—to be shot before sundown, as I may be today, or live to be seventy and remember every hour that he played the poltroon?" I did not have to turn the question over more than once. I have lived to see that seventieth milestone, which seemed so far away then, and have no shameful remembrances wherewith to embitter my thoughts of that summer. I never lost any blood for my country, but I lost some very good flesh, which it took me years to get back.

I wish to bear witness that while the army life quickly transforms a man's looks, his physical habits and his way of thinking about many questions, it does not affect his morals—if they be of the right kind to start with. According to Uncle Toby, "the army swore terribly in Flanders," but our boys did not. The language I heard was every whit as good as the ordinary college talk. I neither heard an obscene song nor do I remember ever seeing a game of cards played for money. I do not claim that the army was a prayer meeting, although when in Harrisburg we did have religious services in a great Christian commission tent, but the real men were men on the march and in camp as well as in church.

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The singing was the delight of my young heart. When after a day's march, if it were not too long and the fields not too muddy, we had got our fence rails laid for a "mattress" and our little fires going for our cup of coffee, someone would start a war song or sentimental ballad or old-fashioned hymn, and the great volume would sweep on from regiment to regiment, from brigade to brigade, until everyone was rested, refreshed and comforted by the inspiration of sweet sounds. And I remember one march at midnight, when passing through a sleeping village, we passed beneath a flag stretched across the highway and every one of that 1,000 men broke out in "John Brown's Body," so that we made the stars flicker with the roar of that "Battle Hymn of the Republic."

It is a curious fact that after a man has been in the ranks a week he never asks where he is going or what is happening outside his immediate environment. We never knew much about Gettysburg itself until we were home again, although our relatives searched the field carefully for our dead bodies as soon as they could reach it. There was not a mile of wire, not a railway locomotive, hardly a horse or mule in all the southern part of the state. Our regiment went where it was sent and disappeared from its friends as completely as the Titanic sunk in the sea. But it fell to us to show the enemy some kindness, as we received so many of their prisoners and wounded. And I am glad to say that in their treatment of their foes the soldiers and the citizens vied with one another in generosity, feeding the hungry and nursing the wounded until gradually the marks of the great battle were in part effaced.

At the close of the summer our regiment was mustered out and discharged, and twenty-four hours later I made my unexpected appearance in the old home, tanned, emaciated and weak almost beyond recognition and in a suit of clothes beside which the prodigal son returned from the swine field would have looked like a dude.

THE RIVER

By Elisha Safford

I heard the rattle of a drum; I saw the colors fly;
The roaring streets stood hushed a space to watch the troops march by,
While children laughed and clapped their hands as long thin lines of blue
Went trickling slowly through the throng to vanish from their view.

And, as I gazed, my heart athrill, the tiny trickling stream
Became a river, strong and wide, commingling with my dream;
From curb to curb for league on league I saw the river flow
Just as its mighty torrents poured full fifty years ago.

I saw fair lads of tender years, lithe striplings, bearded men,
Borne out upon its rushing tide to come no more again;
I saw them wave a parting hand and call a last farewell
Ere yet the current's fateful power had seized them in its spell.

Within the river's foaming wake I saw the writhing limbs,
The tortured forms, the anguished eyes that war's rude glory dims;
I heard again the fevered prayer, the shrill-tongued cries of pain
And groped o'er ghastly fields of strife all torn by leaden rain.

At lonely firesides wan-faced wives watched through a mist of tears
For husbands who would come no more—or heard the far-off cheers
That rose above the sullen roar, as fierce the battle's breath
Swirled coil on coil above the soil they crimsoned in their death.

Like some resistless, wind-scourged sea its surging waters swept
Until at every hearth was heard the voice of them that wept,
And still it rose and hissed and frothed and tossed its bloody mane
Fed by the thousand rills of blue from mountainside and plain.

I saw at length its angry floods melt in a peaceful sea;
And yet the horror of its flow today comes back to me,
Though on its banks the wild flowers grow and in its mossy bed
The lush grass waves its tangled shroud above the silent dead.

But ever for those souls who dared its maddened waves to stem
Its vanished waters seem to chant a low-voiced requiem,
While from his dreams each soldier starts and points a spectral hand
Across the years of blood and tears to a united land.

The Quartet Choir in Church Music

BY IRA SEYMOUR DODD

THE QUARTET CHOIR is at once a symptom and a cause of the present deplorable condition of our church music. There is something almost pathetic in its genesis. The dim knowledge that there is such a thing as good music and the helplessness of minister, music committee and congregation to do anything within themselves, issue in hiring a quartet to do it for them.

A Few Reasons for the Quartet

There is something to be said for the quartet choir. It certainly simplifies the often difficult problem of providing music for the church service. You employ four responsible—perhaps semi-professional—people to do the work and it is done. Music is thus supplied which is regarded as far more "artistic" than any congregational singing. Then, too, the quartet choirs of a city and its vicinity are a help to musical students. The salaries paid enable promising singers to pursue their studies. And the ideal quartet may even be a spiritual force. When the singers are Christians who consecrate their gifts to the Lord's service there are situations in which they may become very useful.

But when all is said, it remains true that the quartet is psychologically and musically unsuited to the office of the worship of song in the church. Worship in the church, and especially worship in song, should be impersonal. Its purpose is the voicing of the praises of the people, and individuality of singers should be lost.

That which in conventional phrase we call "public worship" is in reality family worship offered to our Father by the assembled brothers and sisters of Jesus. By its very nature it ought to sink individual personality. It is the purest of all collectivism. The minister—what is he but the servant who is called to lead? And the choir must be simply for leadership in the worship of a congregation of souls joined in unison.

The effect of the quartet is precisely the opposite. Nothing that could be contrived so inevitably centers attention on personalities. Two men and two women stand up before the congregation. Their individuality is accentuated by the display of their vocal gifts. However pure and earnest the purpose of the singers, this effect, so fatal to the spirit of worship in a congregation, cannot be escaped.

Emphasis of Individuality Offends

When Richard Wagner brought out his great operas he tried —not altogether successfully—to eliminate the "prima donna." He vehemently insisted that his singers should subordinate all display of person or voice to the action and the spirit of the drama. If such personal self-effacement can be desirable in music drama, is it not a thousand times more desirable when a Christian congregation worships with the voice of song?

The truth is that in a church the quartet is inartistic. Art perishes where means unsuited to a high purpose are employed.

But I hear someone say: "Surely the music of a good quartet is artistic! Its voices are trained voices; the anthems and solos which they sing are of the finest."

Yes, in a concert hall, or in a parlor, this would doubtless be artistic music. But in a church it violates one of the first canons of art—it ignores the fitness of things.

Perhaps it may also be asked: "Cannot the quartet lead the congregation?" But here again the quartet is inartistic. It fails in effective leadership because of its very nature; it lacks the volume of voice in unison which is absolutely necessary.

As a matter of fact, very few quartets know how to sing hymns; and too often they do not take the trouble to try to sing them. One feels the sharp difference between their hymn singing and the more ambitious performance of their anthems. Nor are they wholly to blame. They cannot but feel their lack of solid tone requisite to the leadership of many voices. All this reacts on the congregation; the singing of hymns becomes insensibly a secondary and inferior part of the church service.

It reacts in another way. The finest congregational tunes have a choral character unsuited to use by a quartet, and in consequence such music and the hymns which go with it are neglected. In place of such choral music what the editors of The English Hymnal call "enervating tunes" are mostly used for such singing as the congregation is permitted to take part in.

The Right Leadership for Church Singing

And now what is the right leadership for singing in the church?

A precentor is good only where the people know how to sing and love to sing, and where the hymns and tunes are familiar to everybody.

The greatest church singing I ever heard was led by a precentor. It was in the "great church" at The Hague in Holland. This church is a vast building, an ancient cathedral remodeled to suit the exceedingly plain worship of the Dutch Reformed Church. Several thousand people can be seated, and on the Lord's day morning when I was there it was filled so that there was standing room only. All classes of people were represented in the congregation, from peasants to court officials—for this is the church where the queen attends worship.

There was no choir; only a large and fine organ, and a precentor, and the only hymns were the metrical psalms—a heritage from reformation days. Apparently the psalms were bound up with the little Bibles that everyone seemed to carry. But these people had no need of printed words, nor of musical notes. They knew the words by heart. And they knew the majestic choral tunes for them. When the psalm was announced the organ played the tune, the precentor raised his arms, opened his mouth to sing and instantly his voice was drowned in the magnificent unison of that immense volume of tone.

Never before or since have I heard anything like it. Here was ideal church music, and worship most glorious. But I must, however, confess that certain quartet-nurtured friends who heard it did not like it. They thought it "slow"!

There are few of our congregations in which a precentor would be a success. The art of congregational singing—for it is an art—is too uncommon. A chorus choir is better; and it is an encouraging sign of the times that such choirs are coming into favor in many places. But even the chorus choir can be abused. It should exist not for its own sake but for the sake of the congregation; and it should have a leader who understands and is in full sympathy with the true purpose of church music.

The ideal choirmaster would be a musical scholar who knows and loves music of the true congregational tone. He ought also to be something of a hymnologist; he must have the gift of teaching and he must be a Christian man, for, so far as the worship of the church is concerned, his is an office scarcely secondary to that of the minister. He should be able to work with the minister and the minister with him.

The choirmaster should also have full charge of the music in the Sunday school. We shall never have really good congregational singing until the children—even the little children—are taught to use their voices correctly and to sing the hymns of the church. The common practice of using one hymn book for the Sunday school and another for the church is deadly. Under the better policy the chorus choir would naturally be recruited from the Sunday school.

If our church singing could be put upon a basis something like that outlined it would be revolutionized in the course of a few years. A better class of hymns and tunes, stronger, richer, more spiritual and inspiring, would be learned and loved. The congregation would no longer be dumb; by their unison of song the worship of the church would be broadened and deepened. More people would come to church—more men, more young men.

I do not believe that those who manage the affairs of our churches can know how common on the part of intelligent young men and women is the expression of contempt for the languid and perfunctory character of our ordinary church music. No reform is more urgently needed than a reconstruction of our whole idea of worship in song.

The teacher was giving her pupils a lesson on liberality, The Philadelphia Press says, when one of them said:

"When I have a box of candy, I always give everybody in the house a piece; but I like to give mamma her piece more than the rest."

"Why is that, Johnny?"

"Because she always thanks me and hands it back."

THE WAYFARER

THE CASUAL observer and the tourist from afar may be deceived and write home about money-mad America, and her unsentimental devotion to dollars and business; but we who understand the land and the people know better—we are sure that Americans are—

"Dreamers, dreaming greatly."

Sermons in New Stones

The most imaginative and idealistic people in the world are these citizens of that United States to which has been applied the old phrase, "a nation of shopkeepers." The national policy which in China and Cuba has proved America a knight-errant among nations springs straight out of the dreaming heart of the people, that altruistic heart which is first to the relief of a famine anywhere in the world, first in the cholera camps of Constantinople, first in the field to serve victims of earthquake, fire and flood anywhere. The dreams of chivalrous youth still dominate this young country. A foreigner, looking back from the city upon the new railway station in Washington, a building which ex-Ambassador Bryce pronounced one of the most beautiful in all the world, would be struck by the inscriptions above the portals. The mere fact that Americans are converting railway terminals, like the two in New York City and the one in Washington, into masterpieces of architecture, massive temples of beauty, is indicative of the poetic strain that runs through the thinking of this nation of builders.

The old Hebrew seer wrote of the bells on the horses—the ordinary method of transportation in his day—being inscribed "Holiness to the Lord"; the modern American, who at heart is as truly a dreamer as ever ancient child of Abraham, inscribes his religion in the marble of his railway terminals.

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The central panel over the front of the Washington terminal bears three quotations, veritable "sermons in stones"; inscribed by someone with imagination, and to be understood only by the imaginative. They are:

"Sweetener of hut and hall,
Bringer of life out of naught,
Freedom, O fairest of all
The daughters of time and thought."

"Man's imagination has conceived of numbers and letters; of tools, vessels and shelters for art and trade; all philosophy and poetry, and all politics."

"The truth shall make you free."

* * * * *

The panel to the left runs thus:

"Fire, greatest of discoverers, enabling men to live in various climates, use many foods and compel the forces of nature to do his work.

"Electricity, carrier of light and power, devourer of time and space, bearer of human speech over land and sea—greatest servant of man—itself unknown.

"Thou hast put all things under his feet."

* * * * *

After enumerating agriculture and the arts, the panel to the right of the middle, still clinching the thought with a Scripture quotation, which Charles A. Dana used to say was the best way to end an article, records, "The desert shall rejoice and blossom as the rose."

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A quotation which might profitably be printed on every time table is cut over the driveway at the extreme left entrance of the station:

"He who would bring home the wealth of the Indies must carry the wealth of the Indies with him. So it is in traveling—a man must carry knowledge with him if he would bring home knowledge."

* * * * *

The President of the United States has a private waiting room and a special entrance at the extreme right of the building, and over this the admonitions run:

"Let all the ends thou aim'st at be thy country's, thy God's and truth's."

"Be noble! and the nobleness that lies
In other men, sleeping but never dead,
Will rise in majesty to meet thine own."

* * * * *

In kindred spirit the man who designed the great central concourse of the Pennsylvania station in New York City has succeeded, by the artistic use of maps on the walls of the spacious chamber, in conveying the idea of worldism. The end served is far beyond the immediate use—the traveler is summoned to think of far bourns. Beauty and utility and inspiration are united.

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One must needs be a dreamer to build railroads. There is more poetry in the "lines" that thread the continent's thousands of miles than in many of the versified lines from the printing press. Was he less than a poet, who, a generation ago, in building the Pennsylvania terminal in Philadelphia, sculptured on the wall of the waiting room, in heroic size, a picture of American transportation and progress, from the days when men went afoot, on horseback and in prairie schooners, to that other day, then in the future, when man should master aviation? At the front of the sculptured procession is a little child, bearing an airship. Verily—

"We were dreamers, dreaming greatly, in the man-stifled town,
And we yearned beyond the sky-line where the strange roads go down.
Came the Whisper, came the Vision, came the Power with the need,
And the Soul that is not man's soul was lent to us to lead."

THE WAYFARER.

THE HOME COUNCIL

As Grandmother Would Have Wished It

BY ELIZABETH PRICE

OUR beautiful grandmother and old Mrs. Bentley had been friends since they were children, and nothing had ever happened which disturbed their friendship. They were unselfish and always interested in other people. Even after grandmother had a stroke that made an invalid of her, and Mrs. Bentley's rheumatism kept her at home most of the time, helpful messages or gifts, or a little money where it would do good, flew out from the sickrooms like carrier pigeons, making people happy and keeping those two dear hearts young to the end.

They passed away on the same day and we couldn't help being glad that they could take the journey through the valley of the shadow together. Our family lots in the cemetery adjoined and grandmother and Mrs. Bentley were laid side by side, with just the low stone coping between them.

Last year, on the anniversary of grandmother's death, Eva and I went out with flowers. We often went and always took a big box full of blossoms. This time there were roses—American beauties with long stems, tied with a great bow of gauze just the shade of the glossy green leaves.

We took a smaller bunch for Mrs. Bentley. We knew grandmother would have liked her to share them. And besides, Miss Ellen never took anything of the sort to her lot. Miss Ellen is the only Bentley that's left. She's middle-aged, and a fine, good woman whom everybody admires; but how she could leave her mother's grave bare, and get a little white headstone for it instead of a handsome monument, we couldn't understand. To be sure, she is not very rich, but we thought she could afford to do better.

Eva and I were talking about it as we sat on the iron bench under the weeping willow that shades grandmother's resting place.

"It's a perfect shame!" Eva burst out. "Not a flower for dear Mrs. Bentley except what we brought."

"That's nothing new," I told her. "Miss Ellen isn't a bit stingy about other things and I can't think why she treats her mother's memory so carelessly. There she comes now."

Miss Ellen came down the path, her arms filled with—would you believe it—wild daisies and Queen Anne's lace!

"Good morning, girls," she called cordially. "See what treasures I gathered in the meadow across the road. Oh, what beautiful roses—how kind of you to remember mother!"

We didn't say much. To tell the truth, we were thoroughly disgusted. Miss Ellen knelt down and arranged her wild flowers, banking them up, till the grave really looked beautiful. Then she laid a great cluster at grandmother's feet, quite away from the roses we had brought. She didn't speak till she was through, then she came over and sat down on the bench beside us. "Girls," she said in her sweet, quiet voice, "I wonder, sometimes, if it looks queer to my friends that I haven't spent more money on decorating mother's resting place. Does it?"

"Yes, Miss Ellen," I said; "to be quite frank, it does. Eva and I were just talking of it when we saw you coming with nothing but wild flowers."

Eva gave a funny little frightened gasp, but Miss Ellen spoke as serenely as ever. "Thank you for telling me," she said. "Do you know, it never occurred to me till lately that people might not understand. I think in justice to mother's memory I should explain. Shall I begin with you girls?"

"We wish you would," we told her.

"Remember, dears, I am not criticising anyone who does not agree with me, or finding fault with those whose methods differ. It is simply my own idea, and I'm trying to follow what I think would be mother's wish. It came over me the first time I was here after mother's funeral," she went on. "The quantities of exquisite bloom that had hidden both the dear mounds were nothing but faded petals and withered leaves. The ribbons were rain-drenched, the gauzes mere wisps. It looked so desolate and sad to me I couldn't keep from thinking, 'If the money these flowers cost had been spent to help the living, mother's memory would have been more truly honored.' Dear girls, I resolved that day that never again should a dollar of my money be unworthily spent in her name. And my resolution grows stronger with every day that passes."

"But, Miss Ellen, surely you don't call flowers unworthy!" Eva suddenly found speech.

"Yes, dear, for me to buy for her grave. Wait—I haven't finished. Every time I come here, instead of buying the hothouse flowers I should otherwise bring, I spend the money they would cost for someone who needs help. For instance, today, the anniversary of her death, I sent a check to the Fresh Air Society to pay for an outing for a suffering child—in mother's name, of course."

"Was that the reason you got such a small headstone?" I asked.

"Yes, Carolyn. I spent for it one-fourth what I should otherwise have done, and used the remainder to care for a cot in the crippled children's hospital. The bed is called the 'Maria Bentley Bed,' her dear pictured face looks down upon it and the flowers I buy go there to fill mother's favorite vase and smile on someone who can enjoy them. Mother is gathering flowers from God's garden—she doesn't need earth's perishing bloom."

"Yet you brought her these." I pointed to the snowy frame about the grave.

Miss Ellen's eyes filled. "Does it look inconsistent?" she asked. "It's really for my own sake. She used to enjoy these wild flowers and I love to heap them above her. If they had cost money my conscience would condemn me."

I looked at our expensive roses, already beginning to wilt in the sunshine. Eva was thoughtful, too. I could see she was impressed.

Miss Ellen continued softly, "I have bought hair ribbons and sashes for young girls who had been deprived of the dainty things girls love with the money I might have spent for scarfs to tie bouquets together, because I know if mother could advise, she would want this done instead of the other."

I glanced at the green gauze the rising wind was whipping around a thorny stem. A few hours more and its beauty would be lost. Somehow, just at that moment, I remembered 'Gusta's hat with its shabby chiffon trimming. 'Gusta's our housemaid—and she has any number of brothers and sisters to help. "Eva Livingstone, we could have trimmed 'Gusta's hat with that," I declared.

"Why, Carolyn, so we could!" Eva's tone sounded just as I felt. Miss Ellen nodded brightly. "You see, don't you, dears? There is no limit to the good one may do in the name of loved ones gone before, and surely it honors them more to keep their memory fresh and fragrant in grateful, living hearts than to rear shining monuments where few eyes see them, or scatter costly flowers that perish with the hour."

"Yes," we agreed. "We see—and understand."

She left us then, saying she had an engagement and must hurry. Eva and I talked it over, watching our flowers fade as we sat there, and remembering what they cost. "It isn't only 'Gusta's hat, Eva. It's lots of things, when you come to think. I believe Miss Ellen's right."

"Right? There's no question about it. It's a wonder to me that she's the only sensible one, while the rest of us are idiots."

We had it out with mother as soon as we got home, and she finally agreed that we were right. "I'm glad we've come to our senses," she said. "Now let us act accordingly."

The first thing Eva and I did was to fix up 'Gusta's hat. We didn't tell her a thing about it—just put it back into her hatbox and let her find it, and didn't stop at the hat, either; grandmother wouldn't have.

The next flower day Eva and I went out early and gathered daisies and Queen Anne's lace for both the graves, then hurried home to take six wan-faced mission children for an afternoon down the bay, with a good supper thrown in. Next, mother took a carriage round to the Old Ladies' Home and filled it with delighted inmates.

It was the next flower day that we thought of grandmother's pew in church. Father wouldn't let it be given up after she didn't need it any more. Grandmother had sat in the one place for many years, and even after there was no one but herself she still occupied it. Father had the pew door locked after she went and kept the key in his private drawer. It seemed as if he couldn't bear to see anyone else in it, so he paid for it by the year and left it empty.

But on this day when we were together over our fancy work somebody said, "Wouldn't it be lovely if grandmother's pew could be used some way—like Miss Ellen's cot!"

"But it can't be. Father wouldn't consent."

"To what?" asked a big voice at the door, and there stood father himself. We told him about it, then, just as we had told mother, only this time mother helped, too. We hadn't mentioned it before, because we hadn't been sure of his approval.

He heard us through without a word, then asked, "And about the pew?"

"We thought it would be nice to use it some way in her memory," said Eva hesitatingly.

"Perhaps you are right. Mother didn't like to be left out of things. I should be glad if she needn't be, even now." Then he changed the subject so abruptly we knew he didn't want to talk about it any more.

Two Sundays later the door to grandmother's pew was unlocked. A silver plate had been fastened to it on which were engraved these words: "To this pew strangers are cordially welcomed. Rest here in your Father's sanctuary, and may his peace be yours. In loving memory of Catherine Livingstone."

That wasn't all. Once that pew was opened, father couldn't rest contented till he'd filled it. Business men, drummers, casual acquaintances were urged to church, till the strangers overflowed the pew and filled ours, too, which was next.

Of course that had nothing to do with the money we saved from the flowers we didn't buy, except the thought which grew out of Miss Ellen's suggestion. But there are many other things that have. Every time we go to the cemetery, before we start we drop into grandmother's little inlaid box the amount we should once have spent for flowers, and now when anything comes up to be done we know just what we have to count on. It's always poor or sick people we do for—or little needy children.

The sweetest thing about it, it seems to us, is that it has seemed almost to bring grandmother back among us. Before, it was only the lonely cemetery and the big monument that stood for the mortal part of her. Now it's the homage of happy hearts who bear in loving memory our grandmother's name.

YOUNG AMERICA

A Poem Wilhelm Reads

BY HERMA N. CLARK

WILHELM lives next door to me. He goes to German school and he can read German. I go to American school and I can read American, only auntie says I must say I read English. I don't know why "American" isn't right, though.

Wilhelm has taught me some German words, like "knabe." That means "boy," and you have to pronounce it "ka-nob-ba," or something like that. "Father" is "vater" and "mother" is "mutter" and "sister" is "schwester." But "girl" is "madchen," and they put a funny little mark over the "a."

I am glad I don't have to read it in school, the letters are so funny, but Wilhelm can read it as fast as anything. He is in the Third reader now and he read us some poetry last night that auntie said was very pretty in German, and she made it into an English poem. She lived in Germany once, so she knows how to read Wilhelm's books. This is the poem the way auntie wrote it:

THE GREEN VILLAGE

A lovely village I have seen;
The houses there are naught but green.
These houses, be they great or small,
Are gladly given, rent free, to all.

The roads, which lead quite far and wide,
Are sweet with flowers which grow beside;
The pavements, soft as downiest bed,
Are colored like the roofs o'erhead.

Here happy people live, my dear,
And that they love their home is clear;
If you pass by, still as a mouse,
You'll hear each singing in his house.

These happy folk are very small,
Indeed, they are but birdies all;
And the green village, dearest child,
Is what you call the woodland wild.

A Girl Who Swam Lake Geneva

IT IS HARD for people to believe that I never swam any before last summer, but this is explained by the fact that I always spent my summers with relatives who lived in an inland town. When our family went to Lake Geneva in Wisconsin two years ago for the summer I learned to swim in three days, and when the aquatic sports occurred I received some of the honors.

Last year my brother Willis and I declared our intention to swim across Lake Geneva. Mother was willing that I should do this because Willis and I had done good swimming in Lake Michigan when our family—father, mother and we four children—would swim together. Willis and I were the ones that outswam the others. We two would swim out to the diving place, take a dive and swim on out to the floats. The fact that I had more endurance than my brother gained for me his respect, and he always accompanied me—which made me very glad, because my skill as a swimmer often led me to places where I was the only girl among boys and men.

On the first pleasant day after going to Lake Geneva last year Willis, Herbert Bredin of Englewood and I started out to do some long distance swimming. Nelson Brabrook of Oak Park accompanied us in a boat. We really had no intention of swimming across the lake, but we kept on, knowing that we could get into the boat at any time. The boys were more rapid swimmers than I, but they did not want to get too far away from the boat, which stayed near me, so they climbed into the boat about half way across. I kept on because I had not begun to get tired. When my hands would get stiff I would turn on my back and rest them by closing and opening them. Most of the time I used the side stroke.

At the end of forty minutes I stood upon the shore of Cedar point, without once having touched the boat, ready to start on the return swim, but gave it up when we found we could barely get home in time for supper even with our best rowing.

I was surprised that everybody was so interested, but suppose it was because I am the only girl who has made this swim of about a mile. Mother's only anxiety was that it might be a strain on my endurance. I felt as rested, however, when I finished as when I began.

Willis was proud of me, and he said to mother, "The best part of it is she doesn't go around bragging about it." If this letter seems to contradict this statement it is because I want to get it into the Young America page.

Chicago. MARION WARE (age 15).

Would You Call Them That?

Caller—"Well, Margie, how are you getting along in arithmetic at school?"

Little Margie—"Fine. I'm almost up to dismal fractions."

The Picture That Made a Child Sing

ONE DAY a little girl climbed the steps of the Art Institute in Chicago and made her way through the door and up to the big uniformed guard who stood near it.

"Please," she said, "I'd like to see the very prettiest picture there is here."

The guard looked down at the little girl with a friendly smile. "The 'very prettiest picture'?" he said. "I am not quite sure which *is* the prettiest one, there are so many pretty ones."

The little girl still looked up at him wistfully. "Please," she begged, "the very prettiest picture!"

"All right, missy," answered the guard, "we'll try."

The little girl slipped a confiding hand into the guard's big warm palm, and off they went toward the rooms where hung the pictures which a little girl might like.

Room after room they went through slowly, carefully scanning the walls for the "very prettiest picture." Suddenly the little girl drew her hand from the guard's and sped away toward a picture in which another little girl stood with lifted head, listening.

The child stood silent a moment before the picture and then she broke into a little rippling song. Straight to the little girl in the picture she sang verse after verse of a melody so sweet and so full of cheer that all the people in the room stopped to listen.

The words were in German, so the guard could not understand what the song was about, and the little girl did not tell him. But when the last verse was ended she once more slipped her hand in his.

"*That's* the very prettiest picture," she said.

"Is it? Why?" asked the guard.

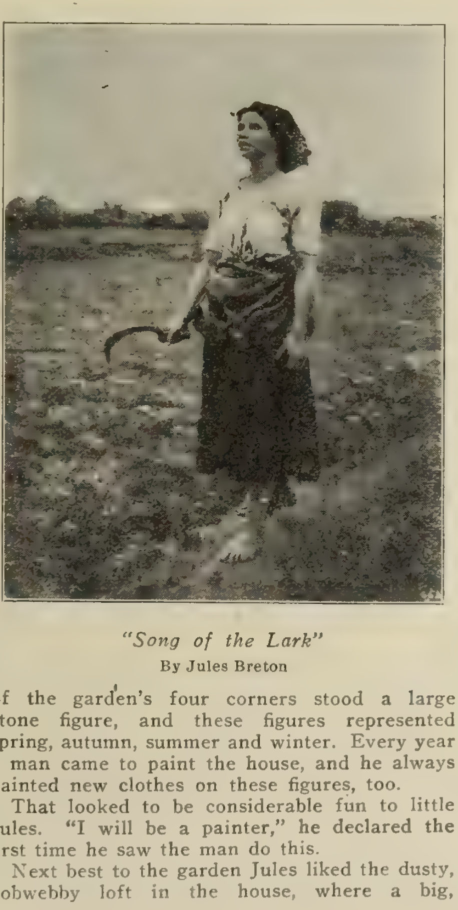
"Oh, I can't tell you," said the little girl. "I only know that it made me very happy—so happy that I just had to sing!"

* * * * *

If the great French painter, Jules Breton, who made the picture could have peeped into the Art Institute that day he probably would have been made very happy by the little girl's happiness, for it would have shown him that the picture said to her the same thing it said to him when he painted it. This painter loved the out of doors, and the fields, and the early morning; and he must many times have listened in the harvest field, just as this peasant girl is listening, to the lark, soaring skyward and pouring out its early good morning song of joy.

When he was a little boy this Jules Breton lived in the country, in a place called Courrieres, where he played, with his brothers and sister, in his father's garden, running down the broad paths, climbing the pear trees, making friends with the birds and frogs and lady bugs and grasshoppers and sometimes stretching out on his back in the sun among the flowers.

It was in this garden that little Jules discovered that he wanted to be a painter. In each of the garden's four corners stood a large stone figure, and these figures represented spring, autumn, summer and winter. Every year a man came to paint the house, and he always painted new clothes on these figures, too.



"Song of the Lark"
By Jules Breton

That looked to be considerable fun to little Jules. "I will be a painter," he declared the first time he saw the man do this.

Next best to the garden Jules liked the dusty, cobwebby loft in the house, where a big, worm-eaten box was filled with books containing wonderful pictures. Jules loved to slip away up there and look at the books, and they taught him to love pictures so much that he was never satisfied till he, too, could paint them.

His first drawing teacher was a man who had drawn a crayon portrait on the side of a barn in the village. This portrait was of a man smoking a pipe—but the pipe was upside down. Jules copied the picture and made the pipe right side up, which everybody thought very smart for so little a boy. And he drew charcoal pictures all over the walls of a large unfinished parlor in the house.

At school Jules copied pictures by the hour. And once he got into a scrape by drawing a picture of a big wolf hound and writing the name of one of the masters beneath it. And he was soundly thrashed for it, too.

But that was not his first scrape. Jules's uncle lived with the Bretons, and in his room was a bookcase with several drawers in which the little boy used to rummage when his uncle was away. Among other things which those drawers contained were some color boxes for painting in water colors, bladders with oil colors and flasks of varnish. Jules tried all the paints on the back of his hand, and pricked the bladders with his penknife, one bursting open and covering his fingers, and the carpet as well, with Prussian blue. The young culprit scoured his hands with sand, and scrubbed the carpet with soap and water, and after lots of hard work succeeded in getting both clean. When he was a little older Jules had a room off the garden which he called his studio, and where he amused himself during his vacations carving figures of peasants in soft stone, and painting on wood with the juices of flowers and berries. His first picture was a sign he painted for a village woman.

Later on, when he went to college, Jules drew from plaster casts, then portraits in pencil and landscapes.

He studied art in Ghent and Antwerp and Paris, working very, very hard, and finally he painted a picture so beautiful and so fine that he was given the Cross of the Legion of Honor, which is the highest honor France has to bestow upon her sons.

Perhaps you have in your home his picture "The Gleaners." "The Song of the Lark" he painted many years later. S. C. R.

BRADFORD HORTON, MAN

BY RICHARD S. HOLMES

CHAPTER XXXI.

"MY SON! MY SON!

MR. ELMORE, as the telegram to his daughter had said, was indeed very ill; pneumonia the doctor had called it. But as Eleanor entered his room, after her hurried journey East, his face lighted to a smile. Her presence seemed to give new hope to the entire household, and the sick man, satisfied now that his daughter had reached home before his life spark had gone out, experienced at once a change for the better as a result of the satisfaction. The physician was surprised next morning, still more surprised the following one, and on the third day he said to Eleanor. "You are a better doctor than I. Your father will recover, I think."

By the end of the week the invalid was able to talk a little. "Dearie," he said on Saturday morning, "has Bradford been found? I dreamed he was coming back to Prestonbury."

"Yes, father," she answered. "Joe and Charlie happened upon him in the forest where they went to hunt."

"And he's here? They brought him home?" came the eager questions.

"No, dear. He couldn't come just now. He's made his home up there in the Minnesota lumber camps among the lumbermen. He's a missionary there."

"His home?" There was a note of disappointment in the feeble voice. "Is he married, then, Lennie?"

"No, dear. He's all alone, except for the men. He's had a wonderful experience and done a wonderful work. He's trying now to build two mission churches—one in each of the camps where he works. He has the money for one; that Englishman I wrote you was with Malcolm Stuart gave it. I thought maybe you'd want to give the money for the other. Wouldn't you like to? If you would I'll send Austin a telegram."

"Yes, Lennie; by all means." The weak voice had grown almost strong with its pleasure. "I'd have given them both if I'd known. This will help, don't you think so," he added wistfully, "toward making things right with Bradford?"

"Surely, daddy dear. Things will all come right by and by. The crooked places are being made straight, the rough places plain."

She spoke with a confidence to which she had to use all her will power to cling. Reconciliation was sure to come between her father and Bradford, yes; but how would that smooth the roughness of her life, while Bradford's work kept him in the wilderness, which she knew he would not ask her to share? None the less, there was real happiness for her in sending the telegram which Sleighton read from his pulpit that Sunday.

From the hour of that conversation Mr. Elmore's recovery was rapid. Before Christmas came he was back in his accustomed place in home and business, and one of his first acts was to forward to Bradford the promised sum. The letter that came in acknowledgment was prompt and satisfactory:

"Dear Mr. Elmore: I have just received through Mr. Sleighton the $5,000 which you so generously sent to aid in my building enterprise. I shall be able now to finish speedily work which is of great importance. I would like to add that Joe Jickers, whom I saw here in the autumn, informed me that you had learned the truth concerning my father and myself, and much as I value the gift of money for my work, I value it far more highly as evidence of your renewed belief in me. Most sincerely yours, BRADFORD HORTON."

It was not until spring that any further word came directly to Bradford Horton from Prestonbury. Then it came in the shape of a letter from Charles Elmore, asking him to officiate at that young man's marriage to Helen Tappan. Neither of them, it seemed, would allow themselves to be married by anyone else. The letter found Horton just at a time when he could clearly see the end of his task, and when he knew that in kindness to both Eleanor and her father he must visit Prestonbury at least long enough for the interview Mr. Elmore so much desired. That it meant for him a struggle he knew, even when he wrote his acceptance of Charlie's invitation. "I wonder," he thought as he mailed it, "if I am strong enough to look into those eyes again and keep the resolution I have made."

In the meantime, Eleanor received a long and entertaining letter from Lucy Sleighton, which included among its other news the statement of Bradford's intention to come East at the time of the wedding. This letter arrived even before Charles received the reply to his and fully set at rest the fear his aunt had felt lest Bradford Horton after all would not feel that he could leave his work as yet. Hardly daring to let herself hope for what she longed for, she had discouraged Charlie from writing. "He'll never come away for so trivial a thing as a wedding," she said, upon which Charlie had indignantly denied that his wedding was a triviality.

Lucy's letter quieted the doubts that the winter without direct word from the Minnesota camps had aroused. "Now, Eleanor Elmore," her friend wrote at its end, "don't you dare let him come back here without you. He says he won't ask you to share such hardships, so you'll have to make him, that's all. We told him he didn't know you, if he thought you'd mind, but you know how he is when he makes up his mind."

"The only trouble would be about leaving father," Eleanor said when she read the letter to Caroline. "I read him what Lucy says, and he said I should go with Bradford if he asks me. But, Carrie, he'll never ask me."

"He may change his mind," said her sister-in-law. "Father would miss you sadly, Eleanor."

"Did you ever know him to change his mind?" challenged Eleanor. "But," with the inconsistency of rebounding hope, "if he does, father says he don't care how much he might miss me; he doesn't want to make us suffer any more."

She did not think to tell Caroline not to repeat the little confidence. Caroline told her husband, and through him the statement Mr. Elmore had made came finally to the ears of Joe Jickers, where it stopped.

So at last June came. Before its last week Bradford Horton was on his way eastward. Each day of the long journey found him happier than the day before, even though each day the undercurrent of his resolutions flowed more turbulently. "I must not, no, I must not!" he repeated firmly; then, with a wavering thought that never finished itself, "and yet——" he would add.

The home built by Barney O'Toole after his marriage to Mary Tappan, two years before, was two miles away from the house on Sunset hill. Horton was to stay with the O'Tooles while he remained in Prestonbury, and when the station carriage set him down before their door, just at nightfall, three days before the wedding, everything was in readiness for the honored guest.

Barney came bounding out like a boy. "Oh, Brad, this is great! I was never so glad to see you before in all my life."

"Hello, Barney!" Bradford wrung his hand. "Cash balance all right today?"

"Not short a dollar. How are you?"

"Tired; happy; hungry as a bear."

"Well, we'll soon fix that. Here's Mary," as the Miss Tappan of the old days came forward to welcome him. "Charlie and Helen are here for dinner, and Joe and Alice are coming this evening. Joe said he wanted to be sure that the wrong malefactor had not been extradited."

"Same old Joe, isn't he?" Horton laughed. "I guess he'll die joking."

On the porch after dinner, in answer to O'Toole's offer of a cigar, Bradford produced a well-worn pipe. "I'll burn this instead, thank you, Barney," he said. "I formed this friendship in the lumber camps, and many a night my pipe has kept me from being blue." He was the picture of embodied comfort when the little druggist and his wife arrived.

The breezes always began to blow in the vicinity of Joe Jickers. He was a veritable son of Æolus. "Hello, Hooter," was his salutation in the old way. "But this time we shan't have to sing, 'Where Is My Wandering Boy Tonight?' Nary! Court recognizes his long lost brother. How's Poker Bill, Hooter?"

Mrs. Barney made answer instead of Horton. "Stop your nonsense, Joe. The professor has promised to sing for us, and we're going in to the piano, now you've come."

"All right, counsel. Court sustains the objection. But court makes an order that Brad has to tell about his first song in camp; about being a pilgrim and a stranger, and about why Poker Bill called him 'the Hooter,' and then he's to sing us all about heaven being his home, and let us see if Bill was right."

Bradford laughed, as they all did, but before he had told the story through they were serious enough to be ready for his singing of the simple hymn which has comforted so many weary souls and which had won for him his place in the lumber camps.

After that he stayed at the piano for half an hour, passing without interruption from song to song, as if the singing were the outlet of an overcharged heart. Pausing finally, "Pardon me, Mrs. O'Toole," he said, "but a parlor, a piano and people of your sort is a combination that has been denied me so long that I was heart hungry and, I fear, selfish."

"Counsel," said the druggist solemnly, "you have vindicated your right to be called the Hooter."

Mr. Elmore called next morning to take the guest for a drive. The meeting of the two men was characteristic; the younger was undemonstrative, the older courteous. After driving for a while about the familiar streets of the beautiful town, they turned finally into Mount Logan avenue, when suddenly Mr. Elmore's purpose became evident to his hitherto almost silent companion. The carriage stopped near the sequestered nook over in the shadows of the cemetery, and together they walked to the spot now sacred to them both, where they stood with uncovered heads for a time, still silent. At last, very gently, the old man spoke.

"Bradford," he said, "I have chosen this place in which to make such atonement as I can for my sin. Your poor father's body lies here by the side of your mother, my foster sister, whom I dearly loved. They cannot hear me now, but God can, and you. In bitterness of soul you said once that you would never speak to me again, and for years, until today, you have kept your promise. I cannot blame you. But I ask you now, will you forgive me? Forgiveness will not undo the past, and words and sorrow are all that here I can offer you. All that I ever said to you in harshness I wish to unsay. Bradford, will you forgive me?"

The young man's extended hand was his first answer, and with strong hand-clasp the two so long sundered by misunderstanding faced each other in silence for a moment. Then a soft, strong voice said, "Forgive us our debts as we forgive our debtors, and lead us not into temptation but deliver us from evil."

Then, as Bradford's voice failed him and broke, the old man threw his arm around the young man's neck. "My son!" he cried. "My son!" The implication of the words was a thought that even in the moment of high-pitched emotion Bradford resolutely put away from him. Not even Mr. Elmore's wish could make his path different from that he had resolved upon.

The words that came as they walked back to the carriage were a revelation to Bradford Horton that flooded the past unhappy years with light. "You never knew," said Mr. Elmore, "that I was once engaged to your adopted mother when she was Rosalie Morwell. The affair was a boy's and girl's first love, and I suppose it was largely my fault that it was broken, and she had resented that all the years. Your first call on me brought all the past freshly to mind, and that dreadful letter of hers was written mostly to humiliate me, and

(*Continued on page 775*)

NEW BOOKS

The "fear of living" is a new and deep-seated evil among us.—Henry Bordeaux.

Philosophy of Experimental Religion

The Principle of Authority, by P. T. Forsyth. This new work by the well known principal of Hackney College is worthy of its place in the notable series of his writings. He deals with a pressing problem of current religious thought. The result is called "an essay in the philosophy of experimental religion." Its three sections present the principle of authority in its relation to certainty, to sanctity and to society. This very outline suggests a trait of the style of Principal Forsyth, which is growing as the books increase. We have a steady stream of alliteration, with balanced sentences and phrases, very attractive for a few pages, but giving a sense of effort and affectation.

Willingly overlooking this, so far as possible, we have here a most helpful book. It urges the need for authority in religion, increased by the change of attitude toward the church and the Bible. It finds that authority not in the experience of the individual, since that would be too purely subjective; nor of the church, as such, since that would be too formal, but in the nature of the thing of which the redeemed heart is sure. It is an external authority, voiced in the Bible and the church, but directly realized by the soul. "The source and authority of all Christian certainty, of all moral and final certainty, is the revealing, atoning, redeeming cross." Experience is not the source but the sphere of authority. It is the soul's assurance of the present, living Christ, issuing from the historic and redeeming Christ, which brings it peace.

The Christ who has made the church and whom the church still needs is not a residual Christ, a minimum left after the critical process is completed, but the full-orbed Christ of the apostles, who were set in the divine purpose not to be the first believers and so to lead us all but to do this special and commanding work of interpreting him to the church. "When Paul's Christ goes down, the churches certainly follow." Because the church has this source of authority, it must not compromise with the world. There is danger that it may not conquer the world, but go into partnership with it. "But the modern man is still at bottom the old Adam." He still needs the experience of redemption which is the essence of all revelation. Principal Forsyth's argument is too compact to be fairly represented by quotation. We commend the book as helpful to ministers and laymen. It should have an index or an analytical table of contents. [George H. Doran Company, New York. $2.50 net.

The Law, Politics, Education

Romantic Trials of Three Centuries, by Hugh Childers. Here is a series of twelve famous and complicated legal cases, told in terms suitable to the lay understanding. The longest account is that of the case of the robbing of the Lyons mail in 1796, which dragged on for some time with growing complications. Nearest to our own time is the trial of Disraeli for criminal libel, which occurred in 1838, and was really quite farcical, but was characteristic of the early days of Disraeli. Of largest interest to Americans is the vivid account of the trial of William Penn and others on the charge that "unlawfully and tumultuously they had assembled (to the number of 300) in Gracechurch street and preached to the people assembled." The extended account of this trial is justified by the author's reference to it as a landmark in the history of civil liberty. Certainly most of the procedure would be impossible in our own time. It appears that the jury were fined and imprisoned because they brought in a decision freeing the defendants, when the court wished the decision to be opposite! Since the judge could not fine Penn on the charges brought against him, he fined him for contempt of court and imprisoned him all the same! It is a book well worth the reading of laymen and is a series of illuminating chapters in the progress of human liberty. [John Lane and Company, New York. $3 net.

The Temper of the American People, by George Thomas Smart. It is a relief to turn from foreign characterizations of America based on superficial knowledge to a book written by one who has had the opportunity, the ability and the will to make a real study of this subject. Mr. Smart analyzes the character of the American as it is revealed by his conception of his country, by his attitude toward political, social and industrial questions and by his views of life, society, religion and amusements. While the author is pronounced in his friendliness, his penetration is keen and his judgments are discriminating. Besides, the book is written in literary style so charming that the reading of it will be a delight to the lover of good English. [Pilgrim Press, Boston. $1.25.

The Evolution of States, by J. M. Robertson. This 500-page volume is really an expansion of the author's "Introduction to English Politics," published a dozen years ago. He here takes advantage, however, of the results of much recent sociological study of history, with its tendency to recognize economic conditions as a determining factor. He regards politics, in a general way, as the strife of human wills; and that seems to be a good definition. He proceeds to examine, first, the political forces of ancient history; second, the economic forces in ancient history, and third, the cultural forces of antiquity. This discussion involves chiefly, of course, the Greek and Roman states. Then come what may be termed lesser developments—the Italian republics, Switzerland, Holland, Portugal and Scandinavia. The last part of the study is devoted entirely to English history, stopping, however, at the beginning of the constitutional period. The volume departs somewhat from the commonly accepted views of history, but it is none the less valuable and interesting on that account. [G. P. Putnam's Sons, New York. $2.50 net.

The Social Center, edited by Edward J. Ward, presents a complete program for the development of the school into a social center for adults and children of its community. Mr. Ward believes that "it should be the animating civic factor in the community"—an institution which will not only promote the common interest but make that interest interesting. The volume is one of the "National Municipal League" series. [D. Appleton and Company, New York. $1.50 net.

Swords and Plowshares, by Lucia Ames Mead, is another gun fired in the "war against war." Though not a large volume, it is fairly comprehensive, giving a history of the peace movement, presenting an array of antimilitaristic arguments and picturing a hopeful outlook for the abolition of war. It will meet the requirements of those who are seeking, amid the abundant "peace literature" of the day, a single volume which will afford a fair knowledge of the subject. Baroness von Suttner has furnished an introduction. [G. P. Putnam's Sons, New York. $1.50 net.

The Hibbert Journal

The Hibbert Journal for April, 1913, comes with its familiar fullness and richness of religious and philosophical thought. The first article, by Professor Josiah Royce, is on "The Christian Doctrine of Life," and lays stress upon the Christian idea of a fraternal community, combining with it the idea of atonement. These two ideas, as evolved in and through human experience, Professor Royce places at the center of the Christian system. The second article, contributed by J. E. Carpenter, is in a certain way the counterpart of the first and is entitled "The Buddhist Doctrine of Salvation." Next comes an essay on the "New Spirit in the Drama," by John Galsworthy. Professor L. P. Jacks then addresses himself to the question, "Does Consciousness Evolve?" Balfour writes on telepathy and metaphysics; Professor Sorley on the question, "Does Religion Need a Philosophy?" N. Jarintzoff pictures the life of the Russian clergy; John A. Hobson attacks the question, "How Is Wealth to Be Valued?" Professor B. W. Bacon tells of the course and results of New Testament criticism in the last century; Rev. Hubert Handley deals with the question of biblical criticism and the work of the pastor; and the series of social service papers is continued by Captain W. Cecil Price, with the Boy Scout movement as the special theme. [Sherman, French and Company, Boston. 75 cents net.

Religious Works of Note

Helpful Essays on Debated Questions. Under this general caption the Methodist Book Concern has just begun to issue a series of short studies on some vital questions affecting the newer conception of the Christian religion. Among the first booklets in the series are "The Autographs of St. Paul," by Marcus D. Buell, professor in the Boston University School of Theology, which aims to bring together the results of the best scholarship in recent years on the writings of the apostle Paul. The author shows that the effect of the discussions on these wonderful productions has been to bring clearly into view the personal characteristics of the great apostle and to vindicate their genuineness and trustworthiness. "Biblical Criticism and Preaching," by George Elliott, attempts to place in their right relations the results of the literary and historical criticism of the Bible and the work of the preacher. The author is a believer in sane criticism, fears nothing from it and shows how it may be made a source of new insight and power in bringing the messages of the Bible to modern life. "The Synoptic Problem," by Doremus Almy Hayes, professor in Garrett Biblical Institute, summarizes the questions raised by the first three gospels, thus enabling all students of the Bible who may not afford the time for minuter study to become acquainted with the field in a general way. "Some Moral Reasons for Belief in the Godhood of Jesus Christ," by George P. Mains, is limited to the examination of the argument from the appeal of Jesus to the moral nature. The biblical proof texts are not ignored, but the main stress is laid upon the universal experience of Christians as supporting the deity of Christ. [Eaton and Mains, New York. Each 35 cents net.

The Inspiration and Authority of Holy Scripture, by J. Monro Gibson; with introduction by Principal P. T. Forsyth. This is one of the earliest volumes in the "Christian Faith and Doctrine" series issued with the design of furnishing the plain but intelligent laymen with the latest thoughts of evangelical Christian leaders on the cardinal facts of the Christian religion. Dr. Monro Gibson has been given in this series what will seem to many the most difficult of all tasks, i. e., that of expounding to the evangelical believer why he should still accept the Bible as inspired and authoritative after abandoning the earlier evangelical theory of inspiration. Dr. Gibson, however, proves fully adequate to the delicate and difficult task. He speaks from his own experience. He had accepted the Christian Scriptures as inspired in the older sense of the word, according to which "inspiration" meant a guaranty of scientific accuracy. From this standpoint he found himself obliged to move step by step to the position whence he now views the Bible as the word of God designed to fill its reader with the Spirit of God, to guide him away from his sin and into faith in his heavenly Father through Jesus Christ. Toward this end he believes that the Scriptures are adequate and infallible. Dr. Gibson explains and vindicates his position with the zeal of one who has found it a source of joy and of peace. [Fleming H. Revell Company, New York. $1 net.

THE SUNDAY SCHOOL

June 8, 1913—Joseph Forgives His Brethren

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Genesis 45:1-46:7. Golden Text, Psalm 133:1: Behold, how good and how pleasant it is for brethren to dwell together in unity!

No one can be content and live a life at variance with his true self. Joseph must be Joseph or lose his own self-respect. For days he had been an actor upon the stage; the exigency of the occasion demanded it. But the time had come when he must appear in his true character. The tie of blood is stronger than position. Pharaoh might transform the slave into a king, but there his power ended. One's relationship can be neither forfeited nor lost. Jacob is still the father of Joseph and those eleven brothers are still of his own flesh and blood. The prodigal may leave his father's house, but he takes his sonship along. The great white way may lead him into a far country, but at the other end stands the old homestead with its ever open door. This truth finds wider application than in a single incident. It reaches out and touches the very nature of God. Some things belong to us by virtue of our manhood, and this is one. We all finally get back to ourselves. Nothing can separate us from the love of God.

Joseph Judges Brethren by Present Rather than by Past Characters

Love was the inspiration of all that Joseph did. The terrible discipline through which he compelled his brothers to pass was for their final good. The plea of Judah was an earnest revelation of their transformation. The hatred that they had shown him did not exist toward Benjamin. The affection for the gray hairs of their father had no place twenty years ago. Twenty years ago someone did you a wrong and you have hated him ever since. That one incident has remained as the criterion of his true character. But time brings about the widest changes. Since then he may have become a different man. The old offense would now be impossible. Such was Joseph's judgment of his brethren. He would weigh them in the scales of the present.

The disclosure was entirely natural. Nothing could be farther removed from all studied effect. At last the real brother stood face to face with his own. Incidents such as this are their own interpreters. No comment can add to their strength or purpose. Joseph acted from the impulse of his nature. Reason had stepped down from the bridge and the heart was at the wheel—the Egyptians were dismissed from the room simply because they did not belong there. Impulse is a fountain, while reason is sometimes a cake of ice.

Joseph Seeks Overruling Providence in Actions of His Brethren

"I am Joseph; doth my father yet live?" That Israel was alive he knew very well, but for the moment he had lost himself. The brethren naturally retreated from his presence, but emotions with strong men are always transient. Joseph regains his self-control and asks them to come nearer. "I am Joseph, your brother, whom ye sold into Egypt." He was still their brother. Wrongs do not alienate relationship. Christ is still our brother, however unworthily we may have lived toward him. Recrimination is the resort of small minds. The deed had been done and even remorse could not undo it. Joseph believed in an overruling Providence and sought to apply like belief. He would find a higher purpose even in sin. The reconciliation of sin to reason he did not attempt. God's will does not stand behind our sins, but it does stand above them. He directs our way.

Joseph's theology is still in force. The world is ruled by it. Man is morally free and at the same time the scepter of God touches the horizon on every side. When Joseph was sold into Egypt God went along. His brothers sold him, but God sent him, and overruled every moment of his life. Some things we believe because we understand them, but more things simply because they are.

When Adam fell God set him at work, and such was the course pursued by Joseph with his brethren. Nothing is accomplished by idle regrets. If one has done wrong the best reparation is to do right. Those ten men had something to do. Their work, like duty in general, was both pleasant and unpleasant. They must return to Canaan and assure their father that Joseph was alive and master of Egypt. The intelligence involved the confession of their own guilt. The blood-stained garment was possibly still a relic at the old home. But everyone must face his own past. Israel would be incredulous. They themselves must be convinced before they could convince their father.

The interpreter was gone. Love speaks a language that all can understand. Joseph kisses the entire eleven. Even those who had been the most malignant received the kiss of forgiving love. But Benjamin was the nearest to him. The two fell upon each other's neck and wept tears like drops of blood. And after this they talked together. The subject of that conversation is left to conjecture. There lives no record, but the unwritten Scripture at times appeals to our greater interest. Israel no doubt was uppermost in the mind of Joseph. Did he often speak of his absent boy and was the name of Rachel still a household word? This would have been of interest to Joseph, although we suspect that things more in common filled in the hour. Conversation is a mutual pain or pleasure. In nothing does the mark ot a true gentleman more unmistakably show itself. Disagreeable subjects are best dismissed with silence. The reopened sore never heals.

Return of Brethren to Canaan Beginning of New Epoch

Diverse as the lives of those men had been, there was much left of common interest. The old life in Haran and the visions of their father would appeal to all alike. And that strange promise given to the fathers could not have been foreign to their thoughts. As yet it was still a dream, but a dream that bound the family together. Life is largely made up of conversation. Thought expresses itself in words and words culminate in action. Once more these brothers took up a line of march toward the land of their fathers. It was the beginning of a long history. An old man awaited their coming as he had done before. But evil no longer led the procession. The flush of youth came back into his face and his voice for the moment lost the tremor of age. "It is enough: Joseph, my son, is yet alive: I will go and see him before I die."

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—Joseph is not ashamed of his poor relations. He teaches the presence of a personal providence. He gives not out of pity but out of love.

The writer of the epistle to the Hebrews puts it down as one of the characteristics of Jesus Christ that he is "not ashamed" to call us brethren (Heb. 2:11). More than one successful and famous American has ignored his parents after he became a national figure.

Joseph in the presence of the court may restrain his personal emotion, but he never denies family ties. He thought more of his aged and now needy father than of the powerful and opulent Pharaoh. It is one of the beautiful traits of a beautiful character that he was not ashamed to call his family what they were, his kin. The well bred person reserves for the privacy of domestic life pet names, tender embraces, the exchange of kisses. It was not because of shame but a demand of good taste that Joseph should be alone with his brethren. But when he had exchanged confidences with them he published to all Egypt that these were his brethren and he would protect them and honor them and make their welfare his personal interest. It was a noble thing to do and he did it in a noble way.

Joseph Demands Privacy Not to Protect Himself but to Protect Brethren

Verse 1—His own story involved their story. He could not tell who he was without telling what they were. The story of their evil-doing was inwrought with the story of his advancement. Besides the natural instinct to veil one's deeper feelings, there was present a purpose to shield his brothers who had been so guilty.

Verse 2—Mark, he did not curse, "he wept." The wrong which they had done him was base, but what they had purposed was baser still. And as yet there had been no marked signs of contrition on their part. They were in a measure changed men; that is true. Hardship and suffering and the necessity of seeking help may have humbled them. But they had, so far as we know, made no reference to the past which would say plainly that they recognized their sin and deplored it. But Joseph did not wait for them as we might wait. He was too fine a character to haggle and squabble over a good deed. Just as God has loved us being yet sinners (Rom. 5:8) Joseph loved his brethren imperfectly reformed.

Verse 3—A true son is never weaned from home. Joseph's affections go back to the old home, and 'mid "pleasures and palaces" he still feels "there's no place like home." His mother had long been dead, but the tie between him and his father had never been broken. When that tie is snapped either the father or the son is greatly to blame. God never meant it to be parted in time or eternity.

It Is Oft Consoling to Be Overruled by Providence

Verse 5—Often the only consolation we can have in the past is that God would not suffer it to be as we intended it. It would be a fearful thing to go on living and not believe that there was a heavenly Father ruling and overruling our lives. The old story of the orphan lad lured back to London by the sound of its church bells, and becoming London's lord mayor, is true to life. The trifles which we have hardly noted at the time have decided our longest courses. The picking up of a pin has led to fortune. The closing of a door by a passing gust of wind has shut us out from harm. The belief in God is a poor belief if we separate it from a belief in a special providence, the belief which Joseph held and which he taught his brethren.

Verse 7—Joseph does not for one moment think God has put his wicked brothers in his hand that he may execute revenge, but for the exhibition of saving kindness. He is not preserved to be their judge but to be their savior.

Verse 8—While carrying out this divine purpose incidentally he has become a blessing to Pharaoh also. Grace is diffusive in its effects. A man refuses to prosecute one who has done him wrong. He is not gracious simply to the man he spares but to his wife and children, who had no part in his wrongdoing. The opportunity to forgive his brothers was the opportunity to be a father to all Egypt. We seldom realize how far a little candle throws its beams.

Real Love Is Bountiful Rather than Economical

Verse 9—Real love is not characterized by a "cheese-paring" policy but by largeness. As Solomon gave to the queen of Sheba twice what she asked (I. Kings 10:13), so Joseph invents new ways of blessing his family. He is not content to send them rations. They are to come down and share his wealth where he himself enjoys it.

Verse 10—Even beyond the days of their scarcity he provides for their future, as God gives us a gospel for eternity as well as for time (I. Tim. 4:8). He would carry his father and brethren and their families through the long famine yet to be endured, but he will create for them a home, a home for that indefinite future which awaits their descendants. Doubtless by this time they had begun to feel anxious for their children, as they saw how slender their resources grew under this continued failure of crops.

Verses 14, 15—The beautiful thing about it all is that Joseph was not one speaking from high to low, from the plane of the ruler to the low level of the slave, but he gave them heartily and without hesitation those kisses of affection without which all the corn in Egypt would fail to satisfy the heart.

> "The gift without the giver is bare."

The wealth without the kiss would have humiliated those whom the corn with the kiss made new men. To learn to give at all is something; to learn to give as Joseph gave is to learn one of the supremest lessons of the divine life.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning June 1, 1913

FOREIGN MISSION TOPIC—The home base.

Every great enterprise requires for its furtherance and development an adequate organization. There is needed a missionary organization among the men who already hold the Christian religion and who are not directly in contact with the heathen, that they may be able, each one of them, to have a share in the propagation of the truth of Christ. Thus the missionary organization, and the church which sustains it, and the conviction which animates it, constitute the home base of the foreign mission enterprise.

The vigor of the campaign in the field is directly proportioned to the strength of the forces of the organization at home. The depth of conviction, the consecration of life and life's resources, the faith in the efficacy of prayer and the pervasive power and influence of the indwelling Spirit of holiness in the church of the homeland, are the guaranty of the permanence and effectiveness of the work of missions abroad.

The whole church, when it is normal, is a great missionary organization, commissioned to give the gospel to every creature, called not to be ministered unto but to minister. No church member fulfills his calling if he does not have a part in the extension of the kingdom of Christ into the whole world. And the reflex influence of an interest in missions abroad is doubtless the most uplifting force in the life of the church of America today. Every pastor has become an advocate of missions.

The missionary conviction of our own church embodies itself, so far as the foreign field is concerned, in the Board of Foreign Missions. This board consists of twenty-three members, who are divided into three classes, and of whom one class is elected each year by the General Assembly to serve for a term of three years. The secretaries of the board carry out its administrative policy, conduct all its correspondence both with the missionaries and the churches, and generally give light and quickening to the church's interest. They make extensive use of the missionaries who are home on furlough, and who are able to supply the latest information about actual conditions in the fields. Assistant secretaries cover special departments of the work and separate territorial divisions.

There are six splendid woman's boards, which, with their thousands of auxiliaries, cover the entire extent of the church and reach into the remotest hamlets of our land. "The women that publish the tiding are a great host." Their work has been characterized by an admirable blending of enthusiasm and discipline, of courage and common sense. Their work for women in lands where the doors are closed to men has been one of the noblest, the most tender ministries of the age.

The young people's societies are regularly observing a monthly missionary service, to which they bring their offerings, and at which they are being trained in youth for missionary work in the church. Most of the Sabbath schools are following in the same direction. Excellent manuals for both classes of work may be had from the offices of our board.

The thousands of mission study classes engaged in by Christians of all ages and conditions have inspired enthusiasm and given a sound basis of knowledge to the workers for the kingdom. Adequate knowledge of missionary methods and results will always kindle zeal for the cause.

The Bible societies have rendered an indispensable service in translating the word of God into almost all known languages, and giving it away, or selling it at a price within the reach of the poorest man.

Missionary books and literature are essential to progress. There is a fine bibliography (though now three years old) in the sixth volume of the reports of the world missionary conference. The continuation committee has produced The International Review of Missions, which is a quarterly publication of the highest merit. The Missionary Review of the World remains also of first-class value, while the publications of our boards are indispensable to the Presbyterian.

Missionary conventions held in various centers are effective in the same direction. Among recent movements we should especially name the Laymen's Missionary Movement and the Men and Religion Movement. Indeed, every religious convention today has its missionary department. A visit to a missionary exhibition has sometimes proved an awakening to people who had otherwise remained untouched by the sense of the propaganda. All student assemblies, the greater number of which in this country are held annually under the auspices of the college Y. M. C. A.'s, are steadily emphasizing missionary obligation.

The greatest agent for raising up candidates for the foreign field has been the Student Volunteer Movement, which twenty-five years ago swept through the colleges of this continent with the force of a new revelation of grace and duty. So far as statistics are available, the total number of volunteers who sailed under various missions boards between the years 1886 and 1910 was 4,377. They went to every non-Christian country of the globe.

The church should also know of the conference of foreign mission boards held early in February of every year in New York City for the discussion of common plans and problems, for the distribution of the fields of labor and the promotion of unity of policy.

What can we Christians at home do to aid in the work of foreign missions?

1. We can have convictions. And no man ever really believed anything without seeking to impart his conviction to another man.

2. We can give our money. But only when we have first given ourselves. God could save the heathen world without our money, but he cannot save it without us. And when we give ourselves our money follows.

3. We can pray. Our prayers, vibrant with the compassion of the heart of Christ, triumphant in his faith, are the very life-blood of this holy service. Let us follow the prayer calendar of our church.

4. We can yield ourselves to the Spirit of God, to be used of him; to be swayed according to his will, to be touched, uplifted, purified by his infinite love. His Spirit becomes our spirit, if we will take him into our hearts. And when Pentecost has fully come to us all nations will hear the mighty works of God in their own language wherein they were born.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

June 8, 1913

THE PROBLEM OF PEACE

TOPIC—"Seek peace, and pursue it." I. Peter 3:8-18.

This is not the time or land of the serene heart. Restlessness marks present-day America. Everybody seems to be running madly to and fro in search of a new sensation. These ever changing fashions, each worse than the one before; the crop of varying fads; the multiplication of highly spiced periodicals and books; the novel diversions, many of them tending toward debased ideals—all these clear signs of the times speak anything but hearts at peace. Every observer is aware of this. But he is aware also that our bewildering American pace reveals a desire for something that will satisfy. Our restlessness only denotes a hunger for rest. Our discontent is a manifest quest for peace. There never was an hour when the clear, sure voice of Christianity, offering the perfect peace of the gospel to all men, was more needed than it is just now.

He who is at peace in his own heart will not be at war with his neighbor.

Amiability is, ordinarily, a virtue. It is one of the fireside traits that make home happy. The contentious man is not easy to get along with. The peaceable disposition, which suffers long and is kind, makes Christianity attractive in the ordinary, home-keeping experiences of life.

There is a peace of the great ocean, and there is a peace of the stagnant pool. One is peace born of power, of repose, of restraint, of mighty life; the other is the peace of deadness and ineffectiveness, incapable of stress and storm. The peace that we should seek is the peace of strength, the ocean tides of divine might suffusing our being to make it potent. This peace is imparted. It is not something to be won by seclusion from all of life's activities. "My peace I give unto you," said Christ. His life was one of stress, yet of peace. That is the sort of peace that he imparts—the peace which gives quietness amid all the storms of life. For the power of Christ and the peace of Christ are inseparable.

The art of getting along genially with all sorts of people is a fine one, and at its best is one of the Christian graces. But it has its temptations, to insincerity, shallowness and fear of men. More fundamental and abiding and efficacious is the grace of being in right relations with God. At peace with God, harmonious relationship with all his creation naturally ensues. The whole world of nature seems at one with the soul which is aglow with the fellowship of God's love.

International peace, the "peace on earth" of the angel song, is possible only among men of good will. Let us not deceive ourselves here. We cannot legislate war out of existence. A mind of brotherliness and sympathy among the people alone can make peace real and enduring. The objective of peace propaganda should not be the parliaments of the nations but the minds of the common people. The new diplomacy helps the common people to understand one another. Nowadays it is the will of the people themselves that makes or prevents wars. Therefore to help men to be brethren is to bring in that reign of peace on earth toward which the world has travailed for millenniums.

"If religion has done nothing for your temper, it has done nothing for your soul," someone has wisely said. The heart of peace is proof of the soul's faith.

Peace is sometimes to be fought for, as well as prayed for. That may seem paradoxical, but it is true. Spinelessness is in no wise a quality of peace. Lack of character and cowardly conformity to essential evil have never promoted lasting peace, although it has sometimes postponed the inevitable struggle until nobler men have come on the scene to face the issue. There have been holy wars. Resistance of oppression has been noble. Every battle for truth has served the cause of ultimate peace. In the order of qualities truth must be put first and peace second.

Peace must be in human hearts before it can be in the nation.

To have more of peace, seek more of Christ. "He is our Peace."

The one great truth to which we all need to come is that a successful life lies not in doing this, or going there, or possessing something else—it lies in the quality of the daily life. It is just as surely success to be just and courteous to servants or companions or the chance comer, as it is to make a noted speech before an audience, or write a book, or make a million dollars. It is achievement on the spiritual side of things; it is the extension of our life here into the spiritual world that is alone of value. This extension is achieved, this growth toward higher things is attained, by our habitual attitude of mind. It develops by truth and love and goodness; it is stunted by every envious thought, every unjust or unkind act.—Lilian Whiting.

MISSIONARY WORK

Urgent Need for More Workers

The Presbyterian Board of Education sends out a statement of plain facts, which need no comment. They speak for themselves: "There is need today of over 1,600 men, and less than 500 men are available to supply this need. There are 771 men in our theological seminaries and we are graduating this year only 193, many of whom will enter the ministry of other denominations than ours. The synodical superintendents come on from the West to our seminaries for men to occupy the fields and are forced to return empty-handed. The president of one seminary reports that he cannot respond to one-third of the calls for pastors. The appeal for men to go to China asks that 'immediate steps be taken to increase in the near future, particularly within the next three years, the staff of missionaries in that field.' But where are we to find these missionary leaders? During the past year 835 men were commended for aid to the Board of Education by their presbyteries. Of these, forty-one were declined for various reasons, making the total number of students aided 794, an increase of six new men over last year. Of these 344 are in the seminary, 357 in college and ninety-three in academy. There were 117 men below the senior class last year who did not renew their applications to the board this year. That means that about one student in eight dropped out either temporarily or permanently. The greatest need today is for a praying church. If we can get the church to pray and Christian parents to consecrate their children to this glorious work of preaching the gospel there will no longer be a dearth of candidates for the ministry."

Secretary Saw Ox Carts and Chickens

Dr. Stanley White, secretary of the Presbyterian Foreign Mission Board in New York, and his wife visited the Etah mission, where Dr. A. G. McGaw is the leader of the wonderful work for the low caste peasantry of India, and the circumstances of their traveling thither convinced the missionaries that there was no pretense about the determination of these official visitors to see the Indian mission field. The whole force of missionaries on the field went out to meet Dr. and Mrs. White seven miles from town. They found the secretary and the secretary's wife in a country cart, in which they had ridden twenty-eight miles to that point. When they left Etah they had to endure a nineteen mile ride in the same vehicle to the nearest railroad point on their further journey. As Mr. McGaw writes, the missionaries came to the conclusion that Dr. and Mrs. White, being out to study Indian missions, were "on the job all right."

The thoroughness with which Dr. White prosecuted his inquiries also impressed the workers. They say that he fairly looked questions at them, besides submitting a long list of printed questions. But the understanding and sympathy which the secretary showed endeared him to all the workers, and he rose to the climax of their esteem when he said to them that Etah is "perfectly fascinating."

One of the mission problems discussed with Dr. White was the poultry problem. Twenty-five lusty, thoroughbred American chickens are the latest addition to the mission force of the station. From a standpoint so remote as the United States, it may not be clear what chickens have to do with religion; but Mr. McGaw knows, and so does Mr. Moore, who has particular charge of the chicken proposition. The poultry annex to the mission station is to solve the problem of the distressing poverty of its low caste converts. It is impossible to establish them in decent community life unless they have a large income, and the raising of chickens seems to be the best way out, for there are excellent facilities for marketing eggs and table birds at Delhi, Lucknow, Cawnpore and Allahabad. The Imperial hotel at Lucknow has sent in an order for 300 eggs daily.

Observance of China's Day of Prayer

The first account reaching this country concerning the official observance of China's day of prayer, lately proclaimed by the Chinese government, is contained in The Japan Advertiser of Tokyo. The Advertiser calls the meeting which took place in Peking one of the most remarkable ever held in China. It was opened by Pastor Meng in charge of the Independent Christian church, who called attention to the fact that it was the first time in the history of China that the government had requested the Christians to meet in prayer for the country.

President Yuan Shih Kai and the minister of foreign affairs, Ku Cheng Hsiang, were represented by a special delegate, Wellington Koo, who made an address. Mr. Koo said: "I am here representing President Yuan Shih Kai and Lu Cheng Hsiang, the minister of foreign affairs. Both the president and Mr. Lu take interest in this meeting which has been called for special prayers for the nation at this time. The old book says that the root is in the heart and if the heart is right, the man will be right and so the family and so the whole nation. It is the power of religion that is necessary today. Christianity has come to China for now over 100 years. It was born in Judea and spread all over the world.

"Although under a republic there is equality in religion, the president and Mr. Lu realize that Christianity has done very much for China. Christians are not regarded now, as under the Manchu dynasty, as a special class by themselves, but as citizens of the republic, and their work has done much to promote morality among the people of this land. We come with this expression of good will to this gathering of Chinese which has met here for prayer for the nation at this important time of its reorganization."

An Example of Presbyterian Mission Work with Immigrants

The Young People's Society of the Bohemian Church, New York City, with Dr. Vincent Pisek, the pastor, taken at the twenty-fifth anniversary of the church. Photo by Zaklasknik.

Both Sides of China's Opium War

A missionary in southern Shantung, China, out of his observation throws considerable doubt on the sincerity of the claim made by the provincial officials of an earnest attempt to stamp out the growing of the opium poppy. It has been thought, during the disturbed times of the revolution, more of the poppy was planted than in the last two or three years preceding, and early in the year the governor at Tsinanfu sent out with a great public flourish forty-eight deputies to investigate poppy cultivation. These soon returned reporting that much poppy seed had been planted in the autumn, but at the time of their visit it had all been plowed under. The missionary writes that he is now in a position to contradict this statement and doubts whether many of the deputies made any investigation at all. Moreover, he notes a fact which looks bad for official honesty—that ordinary farmers are not growing opium, but the poppy fields are confined to the farms of men who have some sort of relation to the "political machine," either officials of the lower courts or their intimates.

In spite of this pessimistic report the same missionary writes, however, that genuine progress is being made in the suppression of opium smoking. Not only have there been in the last two years no new smokers added to the victims of the drug, but nearly all former users of the drug have quit the habit, except those much weakened by past indulgence, the aged and the wealthy. In a city well known to him he finds that where there were formerly seventy dens with about ten habitues each, there seem to be now only thirty, which are very difficult of access and cater to not more than four or five customers apiece. At the same time Dr. E. W. Thwing from Peking reports that in Fukien province fully nine-tenths of the poppy fields have been destroyed. In both these provinces, in Kweichow, in Shensi and Yunnan, the troops have been used in destroying growing poppies. In Szechuan 1,300 opium smokers have been sentenced to three weeks' imprisonment each in order to break the habit.

Dispensaries Versus Hospitals

In her report of the Fatehgarh dispensary Dr. Annie Young of India shows that the need of a hospital cannot be filled by a dispensary. "One patient," says Dr. Young, to illustrate the point, "gave this answer one day when asked what sin was. There are five sins, she said; one was to kill a Brahman, one was to kill a cow, one was to eat animal food, because by so doing life was destroyed, one was to break a leaf from a tree; the fifth she had forgotten. Every day brings some who come for the first time. Possibly it took much persuasion to get the sick person to come or allow herself to be brought. The whole experience is new, and she has heard awful tales about the doctors. In such an attitude of mind she is asked to drink in and digest the story of One who has come to save her from her sin. One or two visits usually suffice. They are cured or grow tired and forget the new teaching they have heard. Take these same patients, get them into a hospital bed in clean clothes and they will be much more receptive. Seed sown under such conditions will not all be caught and held on the thorns."

Board Notes and Announcements

—"The Way of the Cross" was Mrs. Coy's theme, leading the Friday morning meeting of the Board of the Northwest, Chicago. Among those brought together there by "The World in Chicago" was a presbyterial president, who said, "It seems always that we come in here through the gates of prayer and go out through the gates of praise." Mrs. James D. Jeffrey, president of Michigan Synodical Society; W. M. Danner, secretary of the Mission to Lepers in India and the East; Mrs. Danner, Miss Davis of the Baptist mission in Burma and Miss Edna S. Cole of Siam were all welcomed. Miss Cole, who with Mary Margaretta Campbell of blessed memory went out in 1878 to establish the first boarding schools for Laos boys and girls and who has been since 1887 principal of the Harriet M. House School in Bangkok, gave good news of her graduates. One of them, although having a large family of her own, has a Christian school of girls in her own home, employing another graduate to teach it. Mr. Danner told of eighty-two mission stations where Protestant missionaries are caring for lepers. He also mentioned the two leper colonies in our own country—that in Massachusetts, whose fifteen members are all foreigners, and that in Louisiana, most of whose seventy-four members are native born. Of all the missionaries in charge of such asylums, only one is a leper, and she contracted the disease two years before she went to the work.

The Open Hearth

The Base of Friendship

I have just returned from conducting a funeral. At the undertaking rooms there were present beside myself the undertaker and the driver of the sled which served as hearse. At the grave our numbers were increased by the presence of the gravedigger. The four of us lowered the body into the place prepared in the frozen earth, and standing in the deep snow I consigned "earth to earth."

The man who was buried was one whom I had known for several years. His barber shop in the little creek town where he lived was an acceptable loafing place. He made the men welcome there. As so many men in this northland have done, he drifted away from early habits and became a common drunkard. He died sitting in a chair in a saloon. His earnings had been largely spent there. Because he spent his money freely he was welcomed to the barroom circle. The habitues of the place were his "friends." He had no others, and he did not have them. Although due notice had been given, no "friend" came to the funeral. His poor old mother in the states was unable to meet the burial expenses. His "friends" did not volunteer to do so. And so, with the minister, the undertaker, the gravedigger and the hearse driver in attendance, he was buried at the public charge.

There is on my desk a letter from a man who is a prisoner in the Washington penitentiary. He is eligible for parole. I have been in correspondence with him since he was sentenced four years ago. He asks me to take for him the necessary steps, here where the crime was committed, looking toward his release. He numbered his "friends" by the score before his misfortune. Now he turns to the minister whose services he never sought while other "friends" sufficed. And this is what he says: "The most of peopl are too much taken up with their own affairs to have any superfluous energy for other peopl welfar or misfortune, and I find that it is only the head of a chirch ore the man that has the love of God shade abroad in their hart that lands a healping hand."

I rejoice that in this far northland, with its many lonely hearts and blasted lives, the exemplification of true friendship is made possible through the ministrations of the church of Christ. Our Home Mission Board is making possible here in Alaska such a defense of the faith as challenges the attention of the man in trouble. It is a powerful apologetic. In the testimony of this convict is the evidence of the presence of the Friend, and the base of all true friendship: "I find that it is only the man that has the love of God shade abroad in their hart that lands a healping hand."

Fairbanks, Alaska. JAMES H. CONDIT.

Whistling in Sunday School

May we have the opinion of a limited number on the subject of whistling in the Sabbath school? Is it usually adjudged quite suitable for the boys to whistle the tune, while the girls sing? There is a pianist and a small orchestra. Can anything rightly be added to the service that does not instruct or add to the devotional spirit of the hour? Is it going forward or backward? If forward, let us have it by all means. If backward, let us protest and raise the standard of this church service.

SUBSCRIBER.

Death and the Old Prayer

The writer was taking care through the night of an aged saint near the border. Giving her a drink of cold water and helping her to turn in bed, she said, "Now I don't think I'll trouble you further tonight; I am perfectly comfortable." He sat near her door, listening, when he heard the simple prayer of her girlhood:

"Now I lay me down to sleep;
I pray thee, Lord, my soul to keep.
If I should die before I wake,
I pray thee, Lord, my soul to take.
And this I ask for Jesus' sake."

Eighty years old, but a little child again! No fear, no shrinking; nestling to her Saviour's bosom. Not for a great deal would the writer have missed those petitions and the childlike faith and the memory. The next night she died in her sleep, as sweetly as a slumbering infant.

There is no difficulty about it. The writer has seen many die. He has never seen an elderly saint or a little child afraid of going to heaven. L. P. BOWEN.

Vacancy and Supply Reflections

The report on "vacancy and supply" of pulpits in our denomination is, in some sense, pitiable as I see it. I have often wondered why so many ministers find it necessary to retire early in life from the sacred calling to which they in all sincerity gave their lives with great hopefulness at the start. It is not so in other callings. They were no doubt sincere and had ability. For many years now I have been among the ministers without charge, having been obliged to retire on account of the nervous strain upon me from certain causes in the make-up of our congregations, officially and otherwise. I have for twenty years been in touch with pastors over a large portion of our country and have been not only tolerated in many pulpits but very kindly treated. But I predict that before many years elapse many more pastors will "break down." Many pastors are suffering, uncomplainingly, on account specially for want of hearty cooperation, spiritually, of the officers of the church. Many of our elders are more inclined, in my humble opinion, to consider their official position in the light of an officer of a lodge rather than that of an institution to save the world and are many of them men of habits that are not Christian.

Then, too, many of the membership are more intensely interested in bridge and other godless pursuits than they are in their church and know nothing of the spirituality that always goes with the profession of a Christian when we have "put on Christ" in the true sense. An elder remarked to the writer in speaking of a new church building in course of erection, "They are building that church for a clubhouse," knowing well the conditions in that particular organization. We have too many members as well as elders in our churches who know nothing of a change of heart, or what is meant by Acts 3:19 or Romans 5:1.

I may be too critical, but my heart goes out very tenderly toward pastors who are required to be so many-sided that it is difficult to define just where they belong, so different from the old-time pastors, who, like St. Paul, could say: "This one thing I do." This much from one who is not particularly concerned about a pension or ministerial relief. C.

Sermons, Buildings and Finances

Is it not time the sermon age was over? Sermons, buildings and money; money, buildings and sermons—these have been the center of the life of the church since my eyes were first opened in that organization. From the ladies' aid to the session have we not largely substituted the means for the end? Our church and congregational meetings are social and statistical. Where is the heart of the church, anyway? That vital organ seems nearest when the preacher pours out his soul in a sermon. But preachers come and go. Is nothing but the building left when the preacher goes? When he inspires the people, why doesn't he come down from the pulpit and say to the church members, "Now, what are you going to do about it?" How would it do to work out a sermon in small or large groups for a few weeks without further preaching?

When the community is to be stirred religiously we have sermons every night, and the members are quite evangelistic, asking people to come and hear, hoping they will become regular devotees of sermons, buildings and finances. Why should it not be a part of the regular church discipline that every new member should have a place in the regular service under the care of one or more older or wiser members in some special department?

Why cannot half our ministers be trained as leaders in Christian work instead of sermonizers? In any community such a leader could always find two or three who would "go and tell" and they in turn would form other groups of Bible students and prayer circles. Then an inspirational sermonizer could occasionally call all the people together. We need many meetings for specific prayer and conference, and a minister could direct the lay members in any line of work where life can be influenced. Our religious education demands leaders, not lecturers. In working out our own salvation we need the Montessori plan, not the old cramming system.

Ward buildings for union Sunday school work should soon be in order. Y. M. C. A.'s are the best kind of workshop. Our Christian homes would be much more Christian if used frequently for gatherings for prayer and conference; the children and parents together being social in distinctively religious things. I am sure if the church authorities tried to work out plans whereby the sermon, the building and finances were not the most vital part of our organization the people would soon cooperate.

J. B.

Sunday Baseball and Shows

The writer was greatly pained when he saw the picture of our good President at a baseball game. What an opportunity our President missed to accomplish a mighty act of salvation for the American youth! Had he turned down the invitation to the game—indeed, had he publicly announced that he would not witness a game of baseball played when either of the clubs, or any of the members of either club, were guilty of playing on the Sabbath day, what a great influence it would have had on the morals of our nation—what a Godsend it would have been to our young men and women, for, I am sorry to say, even our young women are falling so low in good morals as to attend Sunday baseball. All candid people must confess that Sunday baseball is a great curse to our nation.

The writer, an "old school" Presbyterian, was once the most enthusiastic baseballist in the land. When the old National League fell from grace and began playing on Sunday, and especially when in our state a law was passed legalizing Sunday baseball, then the writer went clear out of the baseball business; never attends a game, won't even read a score. The same way by the Sunday "show." When the picture shows held Sunday performances he quit attending them on any day of the week on the ground that any institution that is so immoral as to hold Sunday games or shows on the Sabbath day is too degraded to be supported even on weekdays. We must save our Sabbath or lose our liberty. They are inseparable.

JAMES P. L. WEEMS.

A Rigid Test of Christian Reality

While my own Christian life dates from Feb. 9, 1911, I have made the essentials of Christianity a study since then and have arrived at certain conclusions. I believe that, up to date, with the possible exception of the first few weeks after my conversion, my own Christian life, judged from my own viewpoint, has been a failure.

When the Spirit worked in me to convict me of sin, I took the steps to set myself right in the sight of God. Then I set about the work I found to do and tried to become a soul winner. I had some slight success—enough to assure me that any Christian who really has the desire to win souls may do so. Gradually my ardor cooled and I became the average Christian man, until now I think I can fully sympathize with the average Christian. And yet I am not as blind as many of those about me, for I can see what I ought to do, and what God expects me to do, and yet I do not do it.

The devil tells me if I speak out and tell my fellow Christians what they should do if they would please the Master they will retort, "You are a kicker," or, "Why do you not practice what you preach?" From my viewpoint they would be justified in making just those retorts, and yet I believe I have a message for the world if it would only listen.

Through The Continent I earnestly desire to reach my fellow failures and see if I cannot arouse in them, and at the same time in myself, such a desire to win souls for Christ that they, and I, shall see ourselves as Christ sees us and, seeing, shall change our lives to make soul winning the one thing in them that matters.

It is well to be a "pardoned criminal." It is well to attend the constituted services of the church, and to speak, and pray, and sing. But, according to my reasoning, this is not enough. Only the soul that has a burning desire to win souls for Christ, and attempts to put it into effect, leaving results with the Master, is the Christian for whom a reward is laid up in heaven. We "pardoned criminals" will get to heaven, I hope; but unless we do the Master's will I fear we shall be more discontented there with our lowliness than we are in this life.

Our churches are not dead, as some fear; they are very much alive. They are doing a work that is well—but are they doing the work that counts with the Master? Are our best church members concerned with the vital work of winning souls? If they are, I have written in vain. If they are not, my object is to arouse them to what I consider the supreme test of the Christian.

CHARLES H. THOMAS.

Summer Rallies and Conferences

Expect Many at Hollister

Attendance at the fourth session of the Presbyterian Assembly of the Southwest at Hollister, Mo., from July 29 to Aug. 17 is expected to exceed the attendance of previous years. An enlargement of the facilities of this conference place of Presbyterians in the heart of the Ozarks will make it even more attractive this year. A conference for young people will also be held under the direction of Rev. William Ralph Hall. Dr. E. E. Stringfield, Kansas City, Mo., is secretary of the assembly.

Laymen Talk Missions at Lake Geneva

The third summer conference of the Laymen's Missionary Movement will be held at the Y. M. C. A. camp, Lake Geneva, Wis., July 26-31 for the leaders of the church in the United States and central Canada. The conference this year will be of special interest because it will prepare for the united missionary campaign being planned by the home and foreign missionary boards of the United States and Canada, which is to culminate in a nationwide simultaneous canvass in March, 1914. The secretaries of missionary boards who met in Chicago May 6 were unanimous in passing a resolution heartily indorsing the conference as the preparatory conference for this united movement.

The national leaders of the Laymen's Missionary Movement and of the various missionary boards and pastors and laymen of the widest reputation have been obtained for the program. Delegates may be registered through F. J. Michel, field secretary, 19 South LaSalle street, Chicago.

Christian Citizenship Subjects

Interest in the approaching world's Christian citizenship conference, Portland, Ore., June 29 to July 6, appears to be centering in the sectional conferences to be held during the forenoons of the week in which the assembly is to be in session. Commissions of from five to nine members each, representing different countries, are now investigating the following subjects: "Peace," Professor Edward Krehbiel, Stanford University, Cal., chairman; "The Family," Dr. R. C. Wylie, Pittsburg, Pa., chairman; "Mormonism," Professor O. F. Davis, New Richmond, Wis., chairman; "Public Education," Rev. W. F. McCauley, McKeesport, Pa., chairman; "Intemperance," Dr. Edwin C. Dinwiddie, Washington, D. C., chairman; "The Sabbath," Albert T. Moore, D. D., Toronto, Canada, chairman; "Prison Reform," Judge McKenzie Cleland, Chicago, chairman; "Capital and Labor," Rev. Charles Stelzle, New York, chairman; "Personal Evangelism and Social Service," Rev. George G. Mahy, Philadelphia, chairman; "Social Purity," B. S. Steadwell, La Crosse, Wis., chairman. Each commission is to report with recommendations as to how present conditions can be remedied.

Special interest also attaches to the "plan of action" in process of preparation for the solution of the great moral problems with which governments are constantly dealing. This plan will consist of two parts—"The Principles of Christian Citizenship" and "The Christian Method of Political Action." The principles to be announced will have to do with the family, the church and the state, and will also deal with international relations. Information concerning the conference can be obtained from Dr. James S. Martin, 603 Publication building, Pittsburg, Pa.

A man and his wife in Maryville, Tenn., who recently adopted the tithing system, have given $500 for land for a woman's Bible college in China.

Notes of "The World in Chicago"

One of the exhibits which attracts large interest at the exposition is that of the work in lumber camps under the direction of Rev. Frank E. Higgins. Mr. Sornberger, one of Mr. Higgins's converts and for six years an evangelist among the loggers, has constructed models of typical buildings used in a logging camp. A portion of the roof of each log building is removable for explanation of the interior arrangements of bunkhouse, dining hall, stable and blacksmith shop. The sleds with their big loads of logs are also shown. Mr. Sornberger himself explains the exhibit to the crowds.

The Kaffir children, who give frequent exhibitions in one of the halls in the annex of the Coliseum, attract capacity crowds at each performance. This group of children with leopard skin garments sing hymns in their own language and in English. They were brought from Africa specially for "The World in Chicago."

The scientific temperance exhibit at the head of the stairs on the balcony at the middle of the Wabash avenue side contains many pungent lessons in charts and figures. One of the charts is from statistics by Judge Gemmill of the Chicago court of domestic relations and shows by different size houses the cause of unhappy homes. Drink is responsible for 46 per cent of the troubles which come before the court. Another charge chart shows that 75 per cent of all the children who appear in the juvenile court owe their trouble also to drink. The mortality of children of drunken and sober mothers is shown by different numbers of small black dolls among rows of white ones. The influence of alcohol in the death or feeble-mindedness in offspring is shown by a graphic family tree of an investigated New Jersey family where the effect of drink unto the third and fourth generation is traced.

The city mission work of Chicago is well displayed on the balcony. Olivet Institute has a large showing of pictures and charts. The recent survey of Fourth church is set forth.

Many out of town visitors attend the exposition, staying several days to study the curios and learn something of the customs in various countries through the constantly repeated programs by stewards.

"Twenty-five dollars will support an evangelist a year in Africa" is one of the compelling signs in the African section.

"When a sick man in China lacks courage they give him pulverized tiger bone," said the demonstrator at the medical mission booth one afternoon to the curious crowd attracted by medicinal objects of the Chinese. "If a man has a sore eye he can't see well, and to permit him to see well he should have more light, so the native doctor sticks a small knife into the eye." Then followed evidence of the advances made by missionary activity.

Korea attracts a large crowd at all times and the programs by stewards are well carried out. One dialogue presents a native woman who has heard a missionary speak. She has been told that women have souls, and upon this being repeated to her neighbors, they with a little urging agree to hear the strange visitor.

Colored people are in charge of the exhibits from Hampton Institute and other negro schools.

Seats for the evening performance of the pageant at the Auditorium theater have been sold out a week in advance and at recent performances people were turned away for lack of room. The operalike setting forth of religious themes with the brilliant costumes and large chorus is attracting many besides regular church attendants. The full performance is given every afternoon and evening except Sunday.

Some Ways of Working

Advertising in Small Towns

Some pastors who see the half-page advertisements set in display type which large daily papers of the country are using to exploit the churches of their city sometimes feel that they can have nothing of the sort in the small papers of their town. Not so with Rev. James M. Hamilton of Hebron, Neb. Following the same idea of larger advertisements in presenting the features of church work and church activities which would appeal to the people outside of the church, he has incorporated in a series of weekly articles in the church news column of the local papers very clever appeals to the nonchurch-going public. These advertisements are set by the local papers in regular type as part of the church announcements and are attracting attention outside of the immediate vicinity of Hebron. The editors of the papers show by their cooperation that they are willing, as most editors are, to assist the work of the church. One recent announcement was based upon Secretary Bryan's proposal for worldwide peace. Mr. Hamilton showed that the creation of peace sentiment was perculiarly and properly a work of the church and he urges people who have the same views on peace to cooperate with the church.

Another advertisement sought to reach the business men of Hebron. It could be used with slight changes in practically any small town, especially in the West, where the business men are continually seeking to boost the commercial prosperity of the municipality. The text of the announcement was as follows:

THE BUSINESS MEN'S AD.

The business men of the city have issued an envelope for advertising purposes. On the envelope it is stated that "Hebron is noted," among other things, for its school buildings, business blocks, banks and churches. Why are the churches mentioned? For the same reason doubtless that the schools and business enterprises are.

THE AD MEANS—

1. That churches are as essential as stores in the development of a town.

2. That they are as much an asset as the stores.

3. That they are as valuable an advertisement as the stores in attracting to the town people who have money and time and business ability to invest.

As no one wants to locate in a schoolless, storeless community, so our business men believe no one wants to locate in a churchless community. And are they not right?

A MANIFEST DUTY.

The duty of the community is plain, then—it is that the local churches shall be supported as loyally and heartily as the local stores. Are you doing that?

We invite you most cordially to all the public services in the local PRESBYTERIAN CHURCH next Sunday. These services are arranged for your benefit. We want you to take advantage of them next Sunday. We invite you to church therefore. You will find there a free seat, inspiring music and a helpful gospel message. Bring the children. There is a special talk for them at every morning service.

Uses The Continent in Prayer Meeting

The Continent is used by Fort Morgan (Colo.) church in solving one phase of the weekly prayer meeting. In the past the pastor, Dr. Warren H. DuBose, found it hard to get the people to respond readily in prayer meeting, and to suggest thoughts on the topic of the evening. Lately he has been taking the suggested thoughts in The Continent, clipping them apart and giving them to different ones at the meeting, asking them at least to read them, but suggesting that they use the clipping as a suggestion for the expression of their own ideas in regard to the topic. Some just read their clippings, but many of them after reading give their own ideas. The formality of the service is broken up and many are led to take part who otherwise would not. Dr. DuBose says: "If readers will notice the articles discussing the prayer meeting topics in The Continent they will find that each thought can readily stand by itself and be a point of suggestion to some individual."

—Rev. O. M. Jones, pastor of First church, North Yakima, Wash., invites attendance to church services by stimulating memory of the pioneer days. A recent bulletin carries this message: "Pioneers came many times ten to fifteen miles on horseback and forded the Naches river to establish this church and attend her services. Hundreds of lives have been influenced and made happier because of their sacrifices. Would you do something to help and encourage others? Attend the evening services. The congregations are made up largely of strangers. Give them the encouragement of your presence."

Studying Work of the Deacons

Following the suggestion made at a recent meeting of Fort Wayne Presbytery a diaconate convention was held at Columbia City, Ind., May 13 for the purpose of studying the church's obligation along the lines of temporal ministry and the duty of the diaconate as set forth in the church's scheme of organization. Following a day of careful study and planning, resolutions were adopted suggesting to presbytery the advisability of that body urging the churches to undertake the performance of their temporal ministry, as churches and in an organized way, under the leadership of the local diaconates, who should be chosen with cautious regard to piety and wisdom. It was also urged that sessions should give into the care of the deacons the temporal ministry and that churches should carefully weigh the advisability of forming their diaconates to include both deacons and deaconesses. The union of all diaconates within presbytery and conventions by them were also suggested.

Work for National Prohibition

According to the announcement of the future policy of the Anti-Saloon League by Purley A. Baker, general superintendent, the adoption of the income tax amendment to the constitution furnishes prohibitionists with an argument to meet those who profess to believe that the nation needs the income from liquor licenses to assist in paying expenses. National prohibition through a constitutional amendment is to be the goal toward which the Anti-Saloon League will bend its energies. More than half the counties of the country and entire states, embracing two-thirds of the territory and one-half of the people, have outlawed the saloon.

Children Can Help Missionaries

Statements of the large need for help in sending Sunday school missionaries into the fast growing regions of the West have been issued by Dr. Alexander Henry of the Board of Publication and Sabbath School Work. He suggests that the need for additional funds could well receive special consideration by the Sunday schools on Children's Day. It is through the work of the Sunday school missionaries that scores of communities are reached which otherwise would have no Sunday school or preaching.

Missionary Union to Meet

All missionaries of evangelical churches or those under appointment to go to the foreign field are invited to attend the international missionary union which will convene for its thirtieth annual gathering at Clifton Springs, N. Y., June 4-10. Free entertainment is offered to missionaries, who will have an opportunity to compare information concerning their work. The corresponding secretary is Mrs. H. J. Boswick, Clifton Springs.

A Secret Order for Purity

Rev. Richard W. Lewis, pastor at Paris, Tenn., has organized a secret society for young women under the name of the Key League. The League is elaborating a ceremonial ritual similar to that of fraternal lodges. Initiation will be provided in three different degrees. The object of the order is to stipulate for men as high a standard of life as men demand of women and to discourage marriage except on the basis of a single standard of purity.

Religious Meetings at Chautauqua

"Church militant" week Aug. 17-23 at Chautauqua Institution promises to attract a large number of religious workers to Chautauqua, N. Y. Among the speakers will be Moderator John Timothy Stone and Rev. Charles Stelzle. A foreign mission institute under the leadership of Mrs. Helen Barrett Montgomery will be held during the week beginning July 27.

According to a bulletin of the North Carolina state board of health liquor is to blame each four years for more deaths than occurred in action during the four years of the civil war.

Suppose

This Dish Met You

Suppose you came down to breakfast and wanted something extra nice. And you found at your plate a dish like this—either Puffed Rice or Puffed Wheat.

Porous, brown grains—eight times normal size—made to taste like toasted nuts.

Ready to serve with sugar and cream. Ready to mix with your berries.

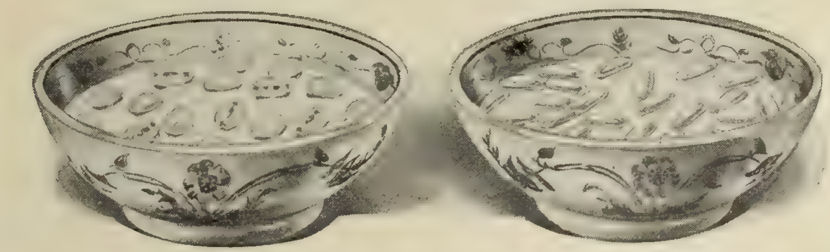
A million people this morning, in all probability, found that on their breakfast tables. We are making forty million dishes monthly to supply the lovers of these foods.

If you served something else, the folks at your table found nothing quite so good.

For these foods can't be imitated. Their texture comes through a steam explosion. Their flavor is due to terrific heat.

There is no other way known to make cereal foods as delightful as these Puffed Grains.

Puffed Wheat, 10c *Except in*
Puffed Rice, 15c *Extreme West*



Here's another way of serving. Float the grains like crackers in a bowl of milk.

They are thin and crisp and porous. At a touch of the teeth the grains will crush into almond-flavored granules.

You get whole grain wafers, made more digestible than any other process makes them.

Or use them where nut-meats taste good. Use them in candy making, or as garnish to ice cream.

These are cereal confections. Yet they are cheap enough to be served as liberally as other cereal foods.

The Quaker Oats Company
Sole Makers—CHICAGO

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News Notes from Various Fields

Washington

New Churches in Growing State

A church which cost only $35 in money to construct has recently been finished at Zillah, where the congregation had been paying $3 a Sabbath for a hall in which to meet before Rev. C. E. Botts became pastor. A lot and building material were obtained and the people did the work. The building is plastered and electric lighted. The church at Naches is planning for a larger structure and Kittitas church is also becoming crowded.

Rev. Frederick Tonge, pastor of Davenport church, has been asked by the home mission committee to look after the church at Larene, seven miles away, and Egypt, sixteen miles away. Men of the town, and not all Presbyterians, take him to his appointments in the afternoon in their automobiles.

By the will of David R. McKinlay, deceased, the deacons of Westminster church, Seattle, are given control and direction of an estate approximating $500,000 to be devoted to an orphanage. This is a memorial to the mother of Mr. McKinlay, who was a member of Westminster church. The estate will become available at the death of Mrs. McKinlay. By the terms of the same will $5,000 is given for a manse to Westminster church. F. M. Silsley, D. D., is pastor of the church.

Colorado

The Christian Citizenship Union recently held a meeting at Central church to protest against the removal of Miss Josephine Roche as city amusement inspector.

Central church, Denver, has installed a moving-picture show room in the basement of the church. Shows are given free every Friday night to a crowd of nearly 500. Dr. Robert F. Coyle is pastor.

The men of First church, Boulder, have generously provided the funds to send their pastor, H. B. Hummel, D. D., to the World Presbyterian Alliance Council, which meets in Aberdeen, Scotland, and to the world's Sunday school convention at Zurich, Switzerland. The pastor was chosen delegate to the alliance at the last General Assembly.

Two Denver churches are about to become vacant. Corona church pulpit will be vacated June 1 through the resignation of Rev. Merwin A. Stone, who has accepted a call to First church of McPherson, Kan. Rev. J. Mont Travis has resigned the pastorate at Westminster for the purpose of rest and recuperation. He will, however, continue his work as chairman of presbytery's committee on home missions and church extension.

Oregon

For the first time in years Ashland church is completely out of debt and a balance of several hundred dollars in the treasury will be used this summer in redecorating the church and buying a new carpet. Since the coming of the present pastor, Rev. H. T. Chisholm, the attendance at public worship and prayer meeting has doubled. During the last six months the Sunday school has increased 50 per cent. Graded lessons have been introduced in eight grades. The men's Bible club has been doing a good work along social lines. This class and a special class for young ladies meet after the morning service. It is hoped that a wing may be added to the building to accommodate these extra classes at the time of the regular Sunday school. The church has six mission study classes and a catechism class of twenty. The women's organizations are especially strong.

Nebraska

St. John's chapel, a country church in Box Butte Presbytery, last year gave $2.60 per capita to the various boards.

May 18 the corner stone of the Bohemian church of Thurston was laid with appropriate exercises and an address delivered by Rev. H. A. Brown of Emerson. This church will be built of brick and when completed will cost about $9,000. Rev. Jerry Stulz of Dubuque Seminary is supplying this congregation.

About 1,700 confessed conversion at a recent series of evangelistic meetings at Lincoln under direction of Dr. Charles R. Scoville.

Women of First church, Omaha, in the six weeks following the storm there made into garments 1,836 yards of cloth. From a dozen to twenty women were at work almost constantly at the church or at their homes helping the relief.

Rev. H. A. Brown was installed pastor of Emerson church May 8. Alex Corkey, D. D., of Wayne; Samuel Light, D. D., of Randolph, and J. M. Caldwell, D. D., of Wakefield took part in the service. This church has attained self-support.

The Board of Church Erection has a letter from Rev. William J. Eby, home missionary at Broadwater, asking for pews or seats, pulpit and pulpit chairs, which some church is contemplating disposing of. This is a little band of Presbyterians struggling hard to build a chapel in which to worship.

California

W. C. Patterson, a prominent member of Immanuel church, Los Angeles, and a banker of that city, recently died at Naples, Italy.

Fillmore church the past year has organized an Endeavor society with fifty members and has paid all indebtedness, amounting to over $1,300, on the manse and church building. Rev. S. F. Shiffler is pastor.

The California legislature on a recent Sunday not only continued its labors in Sacramento all day but part of Sunday night. It is said that two Presbyterian elders, members of the body, had to choose between attending sessions on Sunday or leaving the care of important bills to others.

Rev. William Carter, secretary of the International Peace Forum, recently urged the people of Pasadena church to send telegrams and letters to Governor Johnson urging him not to sign the California antialien bill. He preached on the subject, "Our Attitude Toward China and Japan; Is It Christian?"

The Santa Clara congregation is looking forward under the direction of the pastor, Rev. James Falconer, to the erection of a new church. During the past year a number have been added to the membership. The representative of the Sustentation and Relief fund was given $1,000 on his recent visit there.

Santa Barbara, cursed by the saloon for all the years of its history, redeemed itself May 15. All saloons, bars and restaurant licenses were voted out, to take effect Aug. 1. The guiding spirit and leader of this splendid campaign was G. W. Wadsworth, D. D., one of the field secretaries of the temperance committee of the church. The committee was induced to relieve Dr. Wadsworth from other field work for nearly two months, and he thus became free to devote his time exclusively to Santa Barbara. He organized the men, held parlor meetings for the women, came personally before the schools, churches, clubs and other organizations, arranged a most telling temperance exhibit, did some splendid publicity work in the daily papers, met the business men and won their confidence, and in every detail managed a dignified, good-natured, fine-spirited, victorious campaign. The liquor men are still wondering how it happened. The same effort was made in 1907 and again in 1910, but on both occasions met sore defeat.

Texas

Rev. R. J. Smith began a revival in his new tent at Arlington May 25. He uses a large army bugle to call the people together for service.

Rev. French McAfee of Port Royal, Pa., has been formally welcomed to the pastorate of Taylor Street church, Fort Worth. Already several members have united, bringing considerable financial strength. Mr. McAfee hopes to have Taylor Street church stand at the head of Presbyterian churches in Texas in offerings to missions.

Rev. M. E. Chappell, the new pastor of Hemphill church, has received several members recently.

Rev. George M. Oakley, president of Fairemont Seminary at Weatherford, preached the baccalaureate sermon to the graduating class of the Arlington high school recently.

A new church at Rome was dedicated May 18 by Rev. Joseph P. Hicks of Fort Worth. Rev. Edgar Hubbard is pastor. He is at present in school at Trinity University and will receive his B. A. degree at the June commencement.

Iowa

First church, Davenport, will raise $6,500 to refresco and repair the church during the coming summer.

Sinclair Memorial church, Cedar Rapids, Rev. F. H. Shedd pastor, has recently wiped out a debt of $3,500.

Dr. E. N. Bradshaw, until recently pastor at Leon, will leave in a few days for Ruby, Alaska, where he will act as home missionary.

Rev. S. Turner Foster, who has been called to Westminster church, Cedar Rapids, will probably be able to take up the work about July 1. For about five years he has labored in Hopkinton in the Reformed church and the Presbyterian church.

Rev. Otis G. Dale of La Junta, Colo., and Rev. Marion Humphreys, Central church, Davenport, who were seminary classmates, have exchanged pulpits for three months. Mr. Dale has been granted a leave of absence from his pulpit on account of his wife's health. Mr. Humphreys has recently resigned from the Davenport church.

Kansas

A new manse is under construction at Liberal, where Rev. H. A. Holshouser is pastor.

A debt of $4,500 of several years' standing was recently wiped out by First church, Hutchinson, Rev. John S. Blayney pastor. Dr. D. M. Skilling of St. Louis recently held evangelistic meetings and also assisted in the reorganization of the brotherhood. The brotherhood conducts evening services at Irvin Memorial church.

R. M. Tinnon, D. D., pastor of Herrington church, was elected an honorary delegate to General Assembly. Contributions by presbytery, afterwards supplemented by the church, for carfare added to the honor. A request to the stated clerk of Assembly for a seat on the platform as an ex-moderator of the former Cumberland Presbyterian Church was also sent.

Wyoming

A society of girls of Cody from 10 to 15 years of age has earned every penny of $300 to pay for a new bell for their church.

Rev. J. Morton Young is building a parsonage at Elk Mountain after the latest approved modern bungalow type.

Rev. M. F. Newport has taken hold of the work at Saratoga in the North Platte valley and the people are encouraged as never before. With an automobile he could reach outstations and supply the whole countryside with preaching, which he is willing to do if transportation could be provided. Student H. Ray Berger of McCormick Seminary is supplying for the summer in circuit work in the same valley, with Encampment as headquarters.

Oklahoma

Rev. S. A. McPherson, who has recently taken charge of East Ardmore church, has received a cordial welcome.

First church, Ardmore, at the close of a prosperous year, decided to erect a new church building to cost about $25,000. The choir, among other church organizations, pledged $500. The ladies' aid recently gave a pure food sale, which netted them $450 for the building.

North Carolina

Rev. H. B. Searight has entered upon the sixth year of his pastorate of First church of Washington (which is the oldest Washington in the country, having been founded and named in 1776). This church sent a very gratifying report to presbytery and raised the pastor's salary.

The Sunday school of the home mission church at Jupiter, of which Rev. W. S. Harold is pastor, is badly in need of fifty second-hand song books. This school has a Bible class which meets Sunday afternoon and often has an attendance of fifty.

Pennsylvania

Lansford First church has increased the salary of the pastor, Dr. Irwin P. McCurdy, 50 per cent, dating from April 1.

Honey Brook church, Rev. R. J. Johnston pastor, has received a baptismal font from James Boyd of Philadelphia as a memorial of his wife, who died about a year ago.

The Presbyterian churches of Wilkes Barre have profited greatly from the services held there by Rev. William A. Sunday, the total number of accessions to the four churches being 1,135.

Plans are being considered for the erection of an adequate building for the Sunday school and congregation of First church, Phœnixville, Rev. George M. Hertzog pastor. The membership has increased largely during the last two years.

Miss Lillian Albert, a graduate of the Deaconess Training School of the Reformed and Presbyterian churches of Philadelphia, has accepted a position with Tamaqua congregation as pastor's assistant, and in connection with her work will conduct a kindergarten department daily in the Sunday school room of the church.

Minnesota

Owatonna First church has decided to build a new structure upon its present site to cost $15,000.

As an outgrowth of the young people's institute which was recently held in St. Paul it is possible that a summer conference for young people will be conducted annually at White Bear lake, near that city.

Dr. John P. Williamson, son of the founder of the church, delivered the charge to the people at the installation of Dr. John T. Bergen as pastor of First church, Minneapolis. This is the oldest Protestant church in the state.

Michigan

May 6 Rev. George L. Guichard was installed pastor of Reading church by Rev. J. A. Seibert of Adrian, Rev. C. E. Thomas of Hillsdale and Rev. F. C. Colvin. Mr. Guichard has been laboring on this field since last November with success.

Rev. C. W. Sidebotham was installed pastor over the church of Munger May 13. Rev. T. S. Anderson of Bay City, H. R. Stark, D. D., of Saginaw, and Rev. C. W. Hastings of Saginaw took part. The membership is almost entirely rural. Mr. Sidebotham came from a ten years' pastorate in Lake City.

New York

The fortieth year of the ministry of Dr. John McColl was celebrated recently at Gorham. He gave an historical sketch of the work he has done.

First church, Plattsburg, has begun the construction of a new manse. The former manse, nearly a century old, was sold a year ago. The building will be of blue stone and pressed brick and will cost, completed, over $14,000. It is expected that when ready next winter for occupancy the building will be free from debt. Rev. John Bailey Kelly is pastor.

Wisconsin

The splendid singing of the Sunday school of Horicon church is one of the attractive features of the work on this field.

Arkansas

Rogers church has decided to erect a new brick building to cost $12,000. Rev. J. H. Kirkpatrick is pastor.

Indiana

Increased interest in mission study and larger contributions are shown in the report of Third church, Fort Wayne, Rev. Edward Montgomery pastor. The Sunday school is one of the flourishing departments of the work.

Thorntown church has made plans to celebrate its eightieth anniversary May 29—June 1. Invitations were sent to more than 300 former members. Rev. Hugh N. Ronald is pastor.

New Jersey

A manse is under way at Plainsboro, to be occupied by the new pastor, Rev. George A. Burslem.

At the May meeting of the Newark Presbyterian Union the speaker was Dr. Cornelius Woelfkin, pastor of Fifth Avenue Baptist church, New York.

New Brunswick Presbytery recently ordained two members of the senior class of Princeton Seminary—John Franklin Steiner and Reuben Archer Torrey, Jr., son of the well known evangelist. Both young men are under appointment of the Foreign Board for work in China.

Ten memorial windows were dedicated recently in First German church, Orange. The windows were given by members of the church and others to commemorate the work of several persons who were prominently associated with the organizing and upbuilding of this church, which is forty-four years old.

Idaho

Both church and manse at Ilo have been enlarged. Rev. Milo B. Fiske is pastor.

Rev. W. I. Hill has taken charge of the work at Fargo, a new and promising field, where a church will be organized in the near future.

North Dakota

Presbyterians of Jamestown expect to spend $30,000 this summer on a new edifice.

A series of successful evangelistic services was recently held at Glenila church, Calvin, by Dr. F. E. Smiley and W. P. Hanson. Practically all the boys and girls in the Sunday school joined the church.

Another experiment in church union will be tried by the Methodists and Presbyterians of Glenburn and Omemee.

Tennessee

Plans are being made for the building of an annex to Greeneville church, Rev. John S. Eakin pastor. The Sunday school has grown rapidly and more room is needed for the classes.

New Providence church, Maryville, is discussing the erection of a Sunday school building and subscriptions are now being made for that purpose. Over $500 was recently given to the China fund.

New Mexico

Although limited in membership and means, Las Cruces church under the pastoral care of Rev. Thomas A. Mitchell is making its influence felt in the community. On a recent Sabbath a number of scholars from the Sabbath school united with the church.

Montana

Rev. H. Addison Mullen, formerly pastor of First church, Pocatello, Idaho, has begun work at Central church, Butte. The church has been thoroughly renovated at a large expense.

English Services at The Hague

Travelers in the city of The Hague, Netherlands, during the coming summer who desire to attend church service conducted in the English language are most cordially invited to worship with the American church, maintained by the Reformed Church in America, at 44 Prinsestraat, near the post office. Services will be held at 11 o'clock from June 29 to Aug. 24 by Dr. A. DeWitt Mason of New York City.

Is there a remedy for the plight of the middle-aged, middle class, salaried man?

"At fifty or fifty-five what is there for the average salaried man? Tragic as it is to make the admission, if we are honest we cannot deny that he lives in fear. Prudent and economical although he has been, his salary has never enabled him to save; by rigid self-denial, often by foregoing actual necessities, he has managed to keep up a few thousand dollars of life insurance so that his wife shall not be absolutely penniless at his death. But that is the extent of the saving. If he should lose his place, in a few weeks he would be a pauper, his furniture and his clothes are all that he has to show for his life's work, and that realization is a fear that never leaves him. It is not imaginary; it is very real.

"It is among salaried men—to distinguish a class from the wage-earning workingman—that the greatest discontent exists at the present time, and that is the most distinct feature of the social unrest. For members of the salaried class are good fathers and husbands, the bulwark of respectable society, the great majority leading sober, useful lives, trying to do their duty faithfully, rendering valuable service to society, the support of the church. Is there a remedy for the plight of the middle-class man?"

Is there a remedy for the middle aged minister's plight, a salaried man on a third less than a workingman's wage?

There is only one answer—

PENSION

Do you want to help the minister and the church to remedy the plight which is as bad for the church as it is for the minister?

If you are interested write

Ministerial Relief and Sustentation
WILLIAM HIRAM FOULKES, General Secretary
507 Witherspoon Building - - - Philadelphia, Pa.

Will Extend Outdoor Evangelism

Additional Points to Be Reached by Meetings—Christian Endeavorers in New York Observe Anniversary—Ordain Ruthenian.

NEW YORK—The National Daily Bible Institute is starting outdoor evangelistic meetings in new sections of the city. The new points occupied are at Battery Place and Washington street, at 12 o'clock each day, and at Madison Square, and 128th street and Third avenue at 7:30 each night. Thursday night Beacon Light Mission, one of the branches of the institute, will hold a reunion of men who have been converted in the meetings of the mission. Representatives of neighboring churches will be present. The address will be given by Don O. Shelton, president of the Bible institute.

Rev. Leon L. Hellyer, recently graduated from Princeton Seminary and ordained by St. Louis Presbytery, is in New York completing an extended study of Jewish missions in this country and Canada. Mr. Hellyer, a Hebrew Christian, has been appointed to one of the immigration fellowships offered by the Home Board, and will further perfect himself in study and work abroad.

An appeal has been issued by the Hungarian Hospital Association for funds with which to build a Hungarian hospital in New York City. There are more than 150,000 Hungarians in New York. In some cases no diagnosis can be made of the sick now because the Hungarian patient cannot express himself in English.

Dr. Merrill in Episcopal Church

Dr. W. P. Merrill of Brick church, while attending Assembly at Atlanta, on Sunday, May 18, preached at St. Luke's Episcopal church in that city under special dispensation of the bishop of Atlanta. Dr. Merrill wore the full cononical vestments of an Episcopalian clergyman, entered with the formal processional of rector and choir, and preached from the regular post of the rector in the chancel. Dr. Wilmer, the rector, interpolated in the morning prayer a special petition for the blessing of God on the Presbyterian Assemblies in session in the city.

Rev. W. P. Shriver is prosecuting steadily his efficiency canvass and campaign to which the Presbytery of Brooklyn invited him within its bounds. As a means of bringing the results to bear directly on the local congregations, Mr. Shriver has brought an "efficiency exhibit" before meetings of the men of several churches already.

The twenty-fifth anniversary of the New York City Christian Endeaver Union was celebrated at West End church last Friday, with John R. Clements, president of the state union, as the principal speaker. Following the afternoon session, a silver jubilee dinner was held at the Hotel Grenoble.

Henry W. Hubbard, for thirty-four years president of the American Missionary Association, died suddenly last Thursday in one of the private booths of the safety deposit company, where he had gone to transact some business for the association.

Jews Give Minister Bible

When Rev. Ora Jason Cohee, who graduated recently from Union Theological Seminary, was bidding farewell to his Jewish clubs at Hope chapel and Hope house he was presented with a number of significant gifts by the young people. One club presented him with a handsomely engraved loving cup. Another gave him a beautifully bound Bible, with the autographs of the members. Ordinarily such gifts would not call for special mention, but when one knows that when the neighborhood work was started three years ago the people of the community were bitterly antagonistic, one concludes that changes have taken place and that animosity has given place to love. A group of Jewish young people giving a Bible to a Christian minister is a picture hard to duplicate.

New York Presbytery held an adjourned meeting May 15 at Hope chapel to ordain Joachim Glazko, a graduate of Bloomfield Seminary. Mr. Glazko is a Ruthenian and during his early life was a member of the Othodox Greek Catholic Church. Before coming to America he joined the Stundists, a Protestant denomination in Russia similar to the Baptists in this country. In America he affiliated with the Ruthenian Protestants of New York and Newark. He has worked as editor and writer for local Ruthenian publications and through his literary efforts for his countrymen has won their love and devotion. Many of his friends from Newark attended the service together with the Russian, Ruthenian and American congregations of Hope chapel. The sermon by Rev. A. P. Ivanyshyn was preached in the Ruthenian language. Professor F. W. Jackson of Bloomfield Seminary and Rev. John E. Fleming, pastor of Hope chapel, also took part.

Scotch church, Dr. David G. Wylie pastor, has called as assistant Rev. Warren J. Conrad. Mr. Conrad was one of this year's graduates from Princeton and will be ordained in Scotch church next Sunday. He will be in charge during the absence of Dr. Wylie in Europe.

Last Thursday in Wyckoff Heights church of Brooklyn the new pastor, Rev. Dedros K. Apelian, was installed. Rev. John H. Kerr, Dr. Joseph Dunn Burrell, pastor of Classon Avenue church; Rev. L. O. Rotenbach of Bethany church, Dr. T. F. Steele of Mount Olivet and Rev. Carl Jaeger of Ebenezer church took part in the services.

Attacks Present Dress of Women

Miss Bartelme, Juvenile Judge, Urges Ministers to Persuade Mothers to Change Attire—Advice to People with Leisure.

CHICAGO—As a result of addresses before the Chicago Church Federation Monday efforts will be made by the Protestant ministers of the city to see that liquor selling and dance halls are divorced, and the judges of the juvenile courts will be invited to communicate with the executive of the federation when help can be given Protestant children in trouble. Miss Mary Bartelme of the juvenile court told the ministers that the Catholics were very much more careful to follow up children brought before the juvenile court than were Protestants. She condemned severely the present fashion in women's skirts and urged ministers to preach against it. She also suggested that women with leisure and men with little to do could bring brightness into the lives of children in orphan asylums by paying personal attention to some particular child for an hour a week. Mrs. Virginia Brooks Washburne told of the evils in dance halls of the city.

Presbytery next Monday will be the guests of the Presbyterian Training school at a luncheon arranged by the ministers' association in honor of Dr. John Timothy Stone. Presbytery will meet at the training school at 10 o'clock. The speakers will be Doctors Hill, Luccock, Boyle, McClure and T. E. D. Bradley.

"A Social Program for Evanston Churches" was outlined by Dr. S. G. Bronson of Garrett Biblical Institute at a meeting at Second church, Evanston, last week. He recommended that all the churches should work together to reach the 3,000 people who he estimates are now untouched by any church influence. He suggested evangelistic tent meetings and support of the weaker religious organizations by the stronger.

Rev. E. Wade Koons and Mrs. Koons are the latest additions to the instructors at "The World in Chicago" among the Presbyterian missionaries. Mr. Koons was the official representative of the Koreans to General Assembly. They return to their station the last of June.

Vote on the four dry bills before the legislature, made a special order for May 14, was postponed for two weeks in spite of efforts of the anti-liquor forces to bring the matters to an issue. A strong fight is being made to pass the measures.

Special days at "The World in Chicago" during the past week or so have added much to the interest shown in the exposition. A parade of all the stewards in costume last Tuesday was one of the big special events in which all denominations participated. The general prayer meetings in the lecture hall each afternoon at 4 o'clock attract large companies of people. Short prayer services are also held by stewards just before each relief started on its work.

Memorial Day exercises were held at Olivet church last Sunday afternoon. May 31 has been named as Olivet Day at "The World in Chicago."

Closing exercises of the first year of work of the Italian mission on Taylor street were held last Friday with a good attendance of mothers. This work has been very successful.

The marriage of Miss Harriet McClure, daughter of Dr. J. G. K. McClure, president of McCormick Seminary, to Douglas Stuart will take place at Lake Forest church June 10. Dr. Boyle and Dr. McClure will officiate.

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Dr. J. T. Henderson and Rev. Walter Getty, secretaries of the national brotherhood, returned from General Assembly much encouraged by the expressions of confidence in the work of the brotherhood which were made during the meeting. The rally and dinner of the men of the three Assemblies was well attended.

Miss Carrie A. Bradley, a daughter of the former sexton of Second church, has been appointed deaconess of that church. She has been connected with Christ church and has had considerable experience.

Dr. John Timothy Stone, moderator of General Assembly, last Sunday afternoon took part in the first of what will probably be many special meetings this year when he preached at the dedication of Wilmette church, Dr. James M. Wilson pastor. Others taking part in the exercises were Dr. E. P. Hill and Dr. George B. Safford, and R. J. Brown and E. A. Kerr on behalf of the local congregation. The building, lot and furnishings cost $25,000. At the services there was raised $4,600, completing the cost of the building except for a small mortgage.

School and College

Dr. John Grant Newman, pastor of Chambers-Wylie church, Philadelphia, will deliver the annual address at the commencement of Maryville College June 5. The baccalaureate sermon by the president, Dr. Samuel T. Wilson, will be delivered June 1.

Dr. Robert F. Coyle of Denver will deliver the commencement address at Hastings College, Nebraska, June 11. Dr. B. M. Long of Lincoln will deliver the baccalaureate sermon on the Sunday preceding. Dr. Coyle is an ex-moderator of General Assembly and Dr. Lincoln is moderator of the Nebraska Synod. Dr. Crone, the president, recently received considerable encouragement in his endowment campaign in New York.

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Bible Has Been Read in Schools

No Law Needed in Philadelphia to Compel Its Reading—70,000 Children Not in Sunday School Items from the Churches.

PHILADELPHIA — Presbyterian ministers have appealed to the governor to sign the bill requiring all teachers of public schools to read at least ten verses of Scripture at opening of school each day and they are much gratified at his decision to do so. As far as Philadelphia was concerned the bill was unnecessary, as the Bible has always been read by its teachers and no objection has ever been raised, it is said, to their doing so.

Philadelphia has 235,000 boys and girls; 70,000 of these are said not to be enrolled in any Sunday school. The county Sunday school association will seek to awaken its 720 Sunday schools to the duty of reaching these the next year.

First Church of the Covenanters, which had as its pastor for fifty years the late Dr. T. P. Stevenson, widely known in his connection with reform movements, hopes to obtain as his successor Rev. M. M. Pearce of Pittsburg and formerly of St. Louis.

BANK WILL BE TREASURER

Philadelphia North Presbytery has chosen the Norristown Trust Company as treasurer of the combined offerings of its churches and benevolent individuals for home mission causes. An apportionment of these will be made to synod, presbytery and the Home Board after a conference of their representatives.

On the first Monday in June at their regular meeting the Presbyterian ministers of the city will listen to reports from presbytery's commissioners to the General Assembly.

Dr. N. W. Conkling of New York, who recently gave $100,000 to endow the "president's chair" of the Western Theological Seminary, was for some years a pastor in Philadelphia, first of Scots church and then of Arch Street, being succeeded in the latter by the late distinguished Dr. J. L. Withrow, a former Chicago pastor.

Dr. Leander T. Chamberlain, who died recently in Pasadena, Cal., eminent as a scientist as well as minister of the gospel, was well known in this city, being related by marriage to prominent citizens.

The collegiate commencement of Lincoln University will occur June 3. Thirty-four young men will graduate. A tablet erected by the alumni to the memory of the late President Isaac N. Rendall, D. D., will be dedicated.

Licentiate William Hawthorne was ordained last week to the gospel ministry by the Presbytery of Philadelphia in Union tabernacle, Dr. Robert Hunter pastor. The sermon was preached by Rev. William Muir Auld of Calvary church and the ordination prayer made by Dr. J. Gray Bolton.

PRESBYTERIANS NUMBER 53,000

Philadelphia Presbytery has now upon its roll seventy-eight churches and eight missons, and nearly 42,000 communicants. Its Sunday school membership is over 36,000. There are twenty-nine additional Presbyterian churches in the city, with a membership of 11,000, belonging to Philadelphia North Presbytery, thus giving the church 107 organizations in the city and a communicant membership of 53,000.

The 166th annual convention of the Lutheran Ministerium of Pennsylvania and adjacent states recently rejected by a large majority the recommendation that no congregation pay its pastor less than $1,300. W. P. WHITE.

Patterson of Belfast in Detroit

Temperance Worker Opens Series of Meetings June 1—His First Appearance in America—Immanuel Church to Celebrate.

DETROIT—The witty Irish orator, Robert J. Patterson of Belfast, Ireland, founder of the "Catch-My-Pal" movement, will begin a ten days' total abstinence campaign Sunday evening, June 1, in First church. This is his first appearance in America. Some of the leading reform workers of the city are back of the movement, believing as they do that the drinking habits of the people even more than the weakness of present laws are responsible for the evils that pertain to the liquor traffic. Saturday night, June 7, Dr. Patterson will speak in Roberts hall, East Detroit. Sunday afternoon, June 8, a union mass meeting will be held in Woodward Avenue Baptist church.

The Northern Baptist Convention concluded an eight days' series of great meetings in Woodward Avenue Baptist church May 28. Over 2,000 delegates were here from all the northern states. The program included names of noted leaders, East and West, and in both the home and foreign missionary fields. The Protestant pulpits of the city were largely occupied by the visiting Baptist ministers last Sunday.

Members of Immanuel church are planning to celebrate the twenty-fifth anniversary of the founding of their church June 1-2. They will also celebrate on these days the second anniversary of the dedication of their present edifice, which is conceded to be one of the finest and best equipped in the city. At the Sunday morning service the pastor, Rev. A. H. Cameron, will give an historical sermon and in the evening Elisha Fraser will speak on "Presbyterian Men of Detroit Twenty-Five Years Ago." Dr. Jaquess, superintendent of church extension in Detroit, and Rev. J. Frederick Fitschen, Jr., pastor of Jefferson Avenue church, will also speak. Monday evening a banquet will be served in the gymnasium by the ladies of the church, at which 500 persons are expected to be present.

Good Things in This Issue

"They say" that straws show which way the wind blows. If this homely figure may be used in connection with some interesting news items in this issue of The Continent there are several indications of the church's progress. See on page 766, first item, how anxious the people in a small Washington town were for a church. Central church, Denver, has a free moving-picture show in the basement once a week, page 766. Systematic work drove out the saloons from Santa Barbara, Cal., page 766. Small towns are following the lead of cities in intelligently urging the claims of the church in the local papers, page 764.

Some of the summer gathering places for inspiration, page 764; a cry for men who want hard tasks, page 762; and a discussion of certain forms of church music, page 754, are bits of this issue which are specially interesting.

In memory of the war of half century ago The Continent has a personal reminiscence by Dr. Jenkins and a poem by Elisha Safford, pages 753-754.

"LIKE MAGIC"

New Food Makes Wonderful Changes

When a man has suffered from dyspepsia so many years that he can't remember when he had a natural appetite, and then hits on a way out of trouble, he may be excused for saying "it acts like magic."

When it is a simple, wholesome food instead of any one of a large number of so-called remedies in the form of drugs, he is more than ever likely to feel as though a sort of miracle has been performed.

A Chicago man, in the delight of restored digestion, puts it in this way:

"Like magic fittingly describes the manner in which Grape-Nuts relieved me of poor digestion, coated tongue and loss of appetite, of many years' standing.

"I tried about every medicine that was recommended to me, without relief. Then I tried Grape-Nuts on the suggestion of a friend. By the time I had finished the fourth package my stomach was all right, and for the past two months I have been eating with a relish anything set before me. That is something I had been unable to do previously for years.

"I am stronger than ever and I consider the effects of Grape-Nuts on a weak stomach as something really wonderful. It builds up the entire body as well as the brain and nerves." Name given by the Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

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Our Protestant Church has the Father and the Son in the foreground and is daily realizing more fully that she herself, as the Bride of Christ, is to "mother" the peoples of the world.

Her heart still burns with holy zeal to "go into all the world and preach," but now, as never before, she is moved by a passion to "mother all peoples." Every physical, mental and spiritual need of humanity has in it a challenge to her mother-heart, and in His name, and under His guidance, she is seeking to discharge her duty.

This extension of her field demands enlargement of her directing force. The training of such a force is one of the tasks for which The Presbyterian Training School was established. Women, especially college graduates, inclined to such service are urged to correspond with the School.

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Days of Unity and Purpose in Atlanta

(Continued from page 750)

and good temper. Holding the second minority report to be entirely irrelevant because the committee was never instructed to take up any such question, Dr. Brown nevertheless answered it with uncompromising denial. He declared that Union became interdenominational only after the directors had learned from the best professional counsel that the way was legally open for the change. Even with that, however, they did not make the change until fully satisfied that they had also a perfectly sound moral right to alter the status of the school. Particular care was taken to interview all the institution's benefactors, or the heirs of benefactors deceased, and assurances were obtained from all that they were pleased to see Union enter a larger field. The directors widely made known and still profess their willingness to repay any sum of money to givers, or representatives of givers, who are dissatisfied with the institution's departure from the Presbyterian Church. But no such claim has been filed in all the nine years since Union's constitution was thus amended. The seminary, therefore, feels absolutely conscience clear in its present interdenominational work and has, of course, received on its new basis gifts greatly in excess of the property and endowments it accumulated while distinctively Presbyterian.

Seminary Willing to Be Judged by Its Alumni

Dr. Brown went on to say that he found it hard to restrain his temper only when he came to face the accusation that Union was teaching a Hinduistic philosophy or anything else than the simple gospel of Jesus Christ. To this he could only say that it was absolutely untrue. He held that so far from unsettling candidates for the ministry the influence of Union has been distinctly to steady faith and hold young men to the Presbyterian Church. Practically all their students come to them from the universities of the East, and all of them come saturated with modern philosophic doubt. It is from this material that Union must make Presbyterian ministers zealous for the salvation of men through the atonement of Jesus Christ. And Dr. Brown insisted that there are hundreds of men now at work in the Presbyterian fellowship who prove the success of the seminary in this particular. For one example, he mentioned Dr. Henry Sloane Coffin of New York, whose congregational report for the past year shows more additions on confession of faith than that of any other minister in the Presbytery of New York.

General debate on this theme was spirited, but only in one or two places did it strike fire. It came out that Union Seminary feels no desire whatever for any sort of indorsement from the Presbyterian Assembly. It has chosen its independent standing deliberately. Nevertheless, it fully intends to proceed with the new lectureships contemplated for Presbyterian students without regard to whether the action of the Assembly is favorable or unfavorable. The Assembly was likewise told that the right of the directors to take the seminary out from under Presbyterian control was fully canvassed in 1892 and no ground of proceeding against them in a civil suit could be discovered even by so astute a lawyer as John J. McCook.

With these facts in view the sentiment of the Assembly seemed clearly in favor of dropping the whole matter, although a motion offered by Dr. Howard Agnew Johnston before the debate began had been lost by a vote of 314 to 466. To move again to lay on the table was, therefore, inadmissible, but ex-Moderator Matthews, watching for the "psychological moment," saw a more feasible way of ending the debate by moving to commit all three reports together to a new committee of seven, which is to investigate "the legal, ecclesiastical and spiritual relations of Union Seminary" and report to the General Assembly a year hence. This proposal commanded almost instantaneous approbation from the whole Assembly, and with a nearly unanimous vote was speedily passed.

It is already anticipated that the report of the committee next year will be largely a "pro forma" affair, leaving Union Seminary and the Presbyterian Church to go their ways and serve in their several tasks with more peace than if a bond of relationship were to be established between them. The suggestion of suing Union for a return of property accumulated while it was under Presbyterian domination was treated by the great majority of commissioners as sheerly unthinkable.

STANDING BY THE MINISTRY

Veterans Disabled and Students Still in Preparation Get Assembly's Ear and Heart.

In the "U. S. A." Assembly as in both the others the word and the preacher of it were honored in session after session, and a real solicitude was more than once displayed over the welfare of the ministry. (In passing, the statement was made from the platform that the average salary of Presbyterian ministers in active service is $730.)

The "maiden speech" of the secretary of the Board of Relief and Sustentation focused particular attention upon that board. And Dr. William Hiram Foulkes demonstrated that no mistake had been made in calling him from his important New York pastorate to lead this revitalized cause. Delivered on Monday in the great Tabernacle, amid a periphery of confusion and movement, the address held the commissioners enrapt. It played upon all the strings of the harp of the human heart. With felicity and fervor, epigram and incident, the cause was set forth as rarely ever before. A new dignity and appeal invested ministerial relief at the close of the address, and the $10,000,000 endowment seemed no impossible goal.

The fact that Dr. Henry Sloane Coffin had presented the report of the standing committee upon the board made Dr. Foulkes's work at once easier and more difficult, for Dr. Coffin is a master of platform utterance. He announced that the maximum annuity to beneficiaries is now $400, with $500 as the objective; and that lay missionaries, men and women, who have been ten years in the service of a Presbyterian board, may be entitled to go on this honor roll. Provision is also being made for temporarily disabled ministers. The pension idea, rather than that of relief, was stressed.

One of the popular laymen of the Assembly, President John Willis Baer, reported for the Board of Education, and the ever-eloquent secretary, Dr. Joseph W. Cochran, made the principal address. He was followed by Dr. Hughes, upon the state university work, and by the president of the board, Dr. J. Beveridge Lee. The theme of the latter's address was the dedication of sons to the work of the gospel ministry.

POPULARIZING THEOLOGY

Two Assemblies Adopt Documents for This Purpose - a Catechism and a Statement

The intermediate catechism, prepared by the committee of which Dr. McClure was chairman at first and Dr. Schaff later, is now safely and permanently embedded in the literature of the Presbyterian Church, although, of course, it is not admitted as a document of theological authority. This is said to be the first catechism ever constructed by Presbyterian hands in America. It was indorsed for publication by the Assembly of 1912, but the committee was continued for another year to make revisions which use might suggest.

In the year intervening the catechism did come to remarkably large use, and Dr. Schaff, the chairman, was able to cite a number of conspicuous demonstrations of its value in actual church work. Dr. Charles Little, former Assembly moderator, for one example, wrote that in his whole ministry of forty years at Wabash, Ind., he had not been able to employ catechetical instruction with his young people until this new intermediate catechism had been put into his hands. This he found usable and with great profit employed it in preparing a class of young people for church membership. Dr. Schaff also told the Assembly that the catechism had already been translated on the foreign mission field into the Chinese and Lao languages and used for instruction of mission converts. Revisions made since 1912 were very slight.

Both Dr. Schaff and his colleague on the committee, Dr. McKibbin of Cincinnati, indorsed the orthodoxy of the catechism.

In the Southern Church a twin of this catechism, so far as date of origin and similarity of purpose are concerned, is the "Brief Statement of Belief Drawn from the Standards of the Presbyterian Church in the United States." To this form was amended the title of what the

Heavy Investments in Mortgages

An especially interesting announcement has been issued by E. J. Lander and Company, Farm Mortgage Bankers, of Grand Forks, N. D. It reproduces a page of a recent report by the examining committee of policy holders of one of our largest life insurance companies. The summaries of the company's investments show how great is their confidence in real estate mortgages. In part the report reads:

Real Estate Mortgage Loans...	$159,182,168.99
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PRESBYTERIAN ASSEMBLY OF THE SOUTHWEST, Young People's conference, Hollister, Mo. Conference July 29, Aug. 5, 1913; assembly, Aug. 6-17, 1913. Write the secretary for information. E. E. Stringfield, secretary, 3614 E. 59th St., Kansas City, Mo.

SUCCESSFUL CITY PASTOR, YOUNG MAN, WOULD like to change to town or village work. Address "V," Continent.

BEAUTIFUL SOUVENIR BOOKS COMMEMORATING the meeting of the General Assemblies at Atlanta can be obtained for 30c each. Only a few hundred left. Address L. L. Knight, Atlanta, Ga.

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committee drafting it had called a "Brief Popular Statement." The second article of it, dealng with the Bible, was also changed, so as to assert that "the Scriptures are the word of God" instead of "the word of God is contained in the Scriptures." And into the paragraph on "Christ the Redeemer" was inserted an unequivocal declaration of the virgin birth. When these changes had been made Professor R. C. Reed of Columbia, S. C., a member of the committee, asked the privilege of putting his name to the report which he had previously refused to sign. And though influential men on he floor argued that the new epitome of Presbyterian faith was needless, the sentiment of Assembly ran strongly in its favor, and when the matter was tested out by vote the Brief Statement was adopted by 119 to 64.

This Brief Statement of the Southern theoogians, like that formulated by Northern theologians in 1902, is not to be considered a docrinal touchstone for testing orthodoxy. But t is to be distributed broadcast wherever men are asking what Presbyterians believe and each, and the Assembly guarantees it as not misleading. It is to be hoped that it will win its way as splendidly as has the Brief Statement of Northern origin, to which Dr. William McKibbin of Cincinnati paid a remarkable impromptu tribute in the U. S. A. Assembly. When somebody said that the Brief Statement of 1902 had amounted to nothing, Dr. McKibbin strenuously responded that on he contrary the Brief Statement had done more to fortify and popularize the Westminster Confession than anything else done in this country within the last generation.

AN UNLUCKY RESOLUTION

t Aimed at Union but the Suppression of It Relieved Embarrassment

There came near being an embarrassing conretemps in the field of church union negotiaions when the U. S. A. Assembly adopted a resolution inviting the other denominations ncluded in the Federal Council of Reformed Churches to join through committees in a conference looking to organic union of this whole array of churches in one. This resolution, presented by Dr. W. H. Roberts, chairman of Assembly's committee on church cooperation and union, was passed in an odd fragment of ime without the slightest deliberation. Nobody asked what it meant, for the U. S. A. Assembly s always for anything that spells union, and nothing more was necessary than to perceive t was a union resolution.

But the mischief of it was that among the churches thus to be invited to a union conference was the Southern Church. The Southern Church's invitation to the U. S. A. Assembly ast year was accompanied by the plainest hint hat union was not to be mentioned in any formal way at Atlanta while the two bodies were sitting side by side. And it would not have been except for an unforeseen circumstance occurring in Philadelphia in the early spring. A joint meeting of committees was held there to consider further the proposed union of the Presbyterian and Reformed (U. S.) Churches. The Reformed committee on that occasion reported that the union movement was agging in its church, and to reenliven it suggested that a bigger plan, comprehending all denominations of the Presbyterian family, be set afoot. It was to please these Reformed friends that Dr. Roberts brought out this idea before the Assembly at Atlanta.

But the U. S. Presbyterians were at almost he same moment answering memorials from certain of their own presbyteries in Texas which wanted steps taken toward uniting both sorts of Presbyterians who face each other in that state—U. S. and U. S. A. To this the response returned was that in view of pending plans for oining Southern with United Presbyterians it was inopportune to undertake any other union at the same time. This foreshadowed the cerain rejection, in the U. S. Assembly and probably in the United Assembly, of the overure for Presbyterian family union initiated in he Assembly U. S. A. This was awkward; t is not pleasant to ask one's host to do a hing which he is bound to refuse. But the act of the veteran Dr. Roberts was equal o the occasion. When he faced about and ealized the disconcerting position of affairs n the direction of the Southern Assembly he tuck away that uncomfortable resolution in a leep, dark pocket and forgot it—till after final adjournment of all the Assemblies. It will not now be heard from publicly till a year hence, and by that time it will doubtless be more welcome all around.

But though the Southern hosts thus avoided the subject of organic union in parliamentary deliberations—so as to save the feelings and allay the fears of conservative souls who suspected in Atlanta's great "quadrilateral" the stage setting for a union stampede—they freely talked union privately and often alluded to it in public. It was plain that their opinion of their cousins from the North had not been lowered by this happy invasion, while supposed differences between the denominations grew strangely less in this light of close-range comparison. Some avowed antagonists of union even announced their sudden conversion to the union faith.

This mutual good will was heightened by the peculiar felicity of the speeches made in the Assemblies incident to the interchange of fraternal delegates. These gentlemen were assuredly all inspired by the eloquence of fervent lovingkindness to their neighbors.

ALL DYING INFANTS SAVED

So U. S. Assembly Declares, but Not Enough Presbyteries Agreed to Amend Confession

The Assembly U. S. had its customary bout with the question of elect infants. Ever since 1900 this subject has been before each annual Assembly of the Southern church, and has vexed liberal and conservative alike. When the session of 1913 began in Atlanta it was known that last year's effort to settle the question had counted only for another failure. The overture sent down to presbyteries from Bristol last May proposed to make the Westminster Confession read: "All infants dying in infancy, being elect, are saved." This amendment received the approbation of a large majority of the presbyteries, but was defeated, nevertheless, because it did not command the three-fourths which the constitution requires for a doctrinal change.

This sort of result, however, only accentuated the unrest. Eight presbyteries immediately petitioned for a resubmission of the same proposition as before. But the Assembly, thinking this beside the mark, considered that it saw a better way out by simply declaring on its own responsibility that the confession as it stands, saying "Elect infants dying in infancy are saved" really means what the defeated amendment would have made it say unmistakably: "All infants dying in infancy are saved." The vote to send forth this declaration stood 135 to 44. It was explained on behalf of the minority that not half a dozen men among them doubted that God would redeem all dying little ones, but the remainder regarded the truth as a matter not taught in the Scriptures, but only indicated. Therefore they held it not proper material for a creed.

Whether this solution will allay agitation is doubtful.

NOTHING ON THE DOCKET

Assembly's Judges Came to Atlanta and Enjoyed a Season of Idleness

The "supreme court" of U. S. A. Presbyterianism, as the Assembly's judicial commission is often styled, was convened at Atlanta because a half dozen cases had been appealed to the Assembly from various sources, and it was supposed that the Assembly's judges would have an unusually laborious session. But when the judicial committee, of which Dr. Palmer was chairman, met and went over the papers, it found two or three of the cases involving no issue of either doctrine or polity, while the rest were submitted in such an illegal form that they could not be tried. The former were dismissed, the latter sent back to the synods for review or correction.

The commission was thus left without any work to do. Dr. Forbes of New York having resigned as secretary, Dr. W. K. Spencer of Ionia, Mich., was elected in his stead. Certain amendments to the rules of the court were suggested by Stated Clerk Roberts, but after long consideration the commission decided to let the rules stand as they were. Simpler forms were drafted, however, for taking appeals, and it is hoped that in the future it will less often be necessary to turn back cases because they are not prepared according to the requirements of the book of discipline.

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Perhaps the most interesting of the cases turned back this year was the appeal of Will K. Reeme of Kansas City, who is determined to try out the legal fate of a Presbyterian trustee who signs a petition for a liquor license. The defendant in the action is W. H. Lucas of the same city. Missouri Synod, which passed up the case at its last session, was instructed by the Assembly to try it out to an issue at its next meeting. This greatly gratified Mr. Reeme.

GRADED LESSON SOLUTION

It Contemplates Revised Lessons All Through, but Fully Sustains Graded Principle

Though it had been given out before Assembly that the Board of Sabbath School Work at Philadelphia was content with the report of Dr. Charles Little's committee on the graded lessons and would make no fight on that committee's disposition of the question, there was much talk on the floor of the U. S. A. Assembly about a possible rally of friends of graded lessons to break the back of opposition against them. It was particularly resented that the committee should brand the lessons as teaching salvation by character rather than salvation by regeneration.

But milder counsels prevailed. Friends of graded lessons were in control of the standing committee of which Dr. W. H. W. Boyle was chairman, and through it they gained a considerable advantage before the report of Dr. Little's committee was heard. This was the adoption in Assembly of an order that the lessons of the senior and intermediate courses, which the special committee had ordered withdrawn from sale on Sept. 1 next, should still continue available for customers wanting them, though sent out without the board's imprint. Meanwhile, as Dr. Little's report showed, the Board of Sabbath School Work is busy preparing new lessons in these grades and revising the lessons in the elementary grades in hope that all other Presbyterian denominations will eventually find them acceptable and the Congregational and Methodist members of the present syndicate perhaps not be alienated.

This result in practical effect confirms graded lessons in the American Presbyterian Church as a settled agency of religious instruction.

ADMINISTRATIVE CONCENTRATION

Three Presbyterian Denominations Seek Efficiency Through Guiding Committees

Predictions that the Executive Commission of the U. S. A. Assembly would be called to account for exceeding its functions because it initiated what was variously called an "inquiry" and an "investigation" into the affairs of the Home Mission Board went unfulfilled. The commission wisely disarmed complaints by itself presenting very early in the Assembly session resolutions expressly declaring that "the commission has no power or authority except such as has been expressly conferred on it by the General Assembly." In particular it was resolved that "the General Assembly has not conferred on the commission any authority to interfere with the purely administrative work of the boards and kindred agencies of the church." These sentiments so clearly expressed seemed to satisfy everybody that the commission was not grasping for power beyond its province and so disturbance on that score soon quieted down.

In the Southern Assembly a strange situation had been created by a sudden revolt at Bristol last year against the committee on systematic beneficence. This committee, made up of representatives from all the synods of the church, was appointed originally to secure cooperative action among the benevolent boards—or executive committees, as the Southerners name them. The committee gradually drifted into administrative questions, and so frightened an element in the church which always dreads centralization. So at Bristol in 1912, as aforesaid, a revolution, suddenly sprung on the committee, stripped it of practically all its powers.

But the progressive spirit in the Southern Church reasserted itself during the year and a popular demand for the restoration of the committee to its former functions was one of the most clearly felt influences at work on the Atlanta Assembly. Accordingly there prevailed almost without opposition a report which put the committee on systematic beneficence back to virtually its former basis. It was authorized to meet in conference with the executive secretaries of missions and other benevolent causes, and then recommend to the Assembly whatever will "coordinate, unify and advance the work" of these various boards. The committee is to make up the annual budget for benevolences and to nominate members and secretaries of the benevolent agencies. As will be readily seen, this systematic beneficence committee will be found exercising a degree of centralized power hardly paralleled by even the Executive Commission in the U. S. A. Church.

The "million dollar campaign" of the Southern Church will be handled jointly by this committee and by the Laymen's Missionary Movement. The purpose of this effort is to raise, over and above the present benevolent gifts of the denomination, $500,000 for equipment and $500,000 for reenforcement of the forward movements of the church at home and abroad. This is to go along with a continuously pushed campaign of evangelism in all the congregations. Of the equipment sum $100,000 is planned to go into a missionary training school.

The United Presbyterian denomination is working at a very similar task—indeed, started about it a couple of years earlier. The aim of these courageous endeavorers is to lift the regular giving standard of United Presbyterians—for all the causes represented by their boards—high enough to provide a total of $1,000,000 every year. For the year just ended the denomination came encouragingly close to the goal—the total ran up to practically $900,000. Next year, their faith tells them, they will reach and possibly overpass the mark.

STAY IN FEDERAL COUNCIL

Such Was the Decision of Southern Presbyterians by an Utterly Surprising Majority

Several subjects handled in Assemblies made much less trouble than had been anticipated. Among these was the relation of U. S. Presbyterians to the Federal Council of Churches. An agitation for withdrawing the denomination from the council had accumulated great apparent power, partly from a much mistaken impression of Dr. Shailer Mathews, the president of the organization, and partly from a feeling that the council tends exclusively to social Christianity. On these grounds it was argued that Southern Presbyterianism would compromise its reputation for orthodoxy if it remained a part of the council.

When Assembly met the opinion of close observers was that its members were about equally divided on this question. But the committee that handled the subject enjoyed some illuminating sessions. One member afterwards said on the floor that what he learned in committee absolutely convinced him that his prejudices against the council had been ignorant. Moreover, some of the most stalwart defenders

(*Continued on page 774*)

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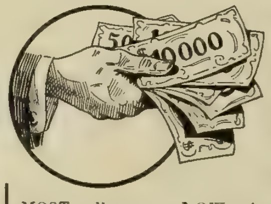

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Financial Situation

Quick Sale of Bonds by a Department Store Shows Large Amount of Idle Capital Confidence from Continued Advertising.

The amount of idle capital in the United States is a constant source of speculation by bankers and investment houses. The ready acceptance by the people of the idea of the postal savings bank and the large deposits which this newly established governmental institution has attracted to itself was a great surprise to many. Additional evidence that the people of the country generally have a large amount of money which they might invest comes to light from time to time.

A few days ago a department store in St. Paul, Minn., decided as a novelty to offer for sale bonds of the city issued to secure paving projects. Never before in the history of investments had municipal bonds been offered over the counter of a department store. More than one city has sold its debentures to citizens across the counters of public officials, but it evidently had never occurred to anyone to offer securities as freely as one would a bargain lot of shoes. In two hours $35,000 worth of bonds was disposed of and the next day twice as many were sold to investors who were still waiting in line with money in hand when the last bond was taken. Most buyers of these securities brought cash and in many cases the discolored appearance of the money made it evident that long cherished hoards were being brought to light.

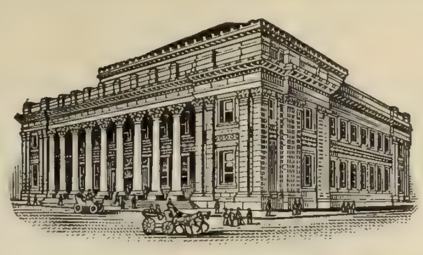
Investment Will Follow Confidence

Whether or not this form of disposing of securities becomes popular remains to be seen. It is probably true, however, that there is in other cities of the country as much idle capital as was brought to light in St. Paul in two days. Careful students of investments who have kept track of the earning power of the nation contend that the investment field has only been scratched. Probably over the country thousands of people who have been able to save from $100 to $500 would be delighted to have an opportunity to invest their savings at 6 per cent if they could be assured beyond the peradventure of a doubt that they would not wake up some morning within the next six months and find that the firm to which they had intrusted their capital had been closed by the federal authorities. Financial advertisers with safe securities who persistently tell the people of the opportunities they have are more and more reaping the benefits of their faith. There are advertisers whose announcements are now appearing in The Continent who for more than a dozen successive years have been steadily building up the confidence which readers show in the securities they offer.

May Want Larger Interest

Tending, perhaps, to show the desire of the people to obtain a larger return on their money than is afforded by savings banks are the figures of the savings institutions of New York state for 1912. During that twelvemonth, which was comparatively prosperous, there was withdrawn from all the savings banks $423,000,000. This is an increase of nearly $15,000,000 over the withdrawals for 1911 and is much larger than the amounts taken out in 1907 when an unfortunate period of lack of confidence in the banks prevailed. The withdrawals of 1912, however, were exceeded by the deposits to the extent of $11,700,000.

A recently published table by the bureau of labor statistics compares the prices of a number of widely used articles of food for the past twenty-three years. Using as a base of 100 the average price during the decade 1890-1899 inclusive, it is shown that the average price for 1912 was 157. This is another statistical proof, if another be required, that it costs more to live now than it did a number of years ago. According to this table the highest price during all the period was the last year shown, 1912.



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Days of Unity and Purpose in Atlanta

(*Continued from page 772*)

of the faith contended that if the council were bent in any wrong direction, that circumstance made it the duty of conservatives not to go out and abandon it but to stay in and set it right.

In a considerable degree contributory to this decision was the favorable action in all the Assemblies on the proposal of Dr. W. S. P. Bryan of Chicago for the three denominations to join in drafting a declaration that personal spiritual religion must always take primacy over and above social religion. Five members were named from each Assembly to work on this declaration.

It was in connection with this theme of federation that Dr. R. F. Campbell of Asheville proposed in the Southern Assembly a very interesting plan for increasing the importance of the other specialized Federal Council of Presbyterian denominations. He advocated the creation of an upper house of that federation, in which the different denominations concerned shall have equal representation, just as the states in the national senate. With the existing federation to serve as a lower house—representation therein being proportionate to membership—a joint body would be created in which the lesser denominations would not be overwhelmed. The plan was laid over for a year.

A POPULAR SECRETARY

Commissioners Insist on His Speaking Overtime Concerning Vacancy and Supply

It was in the last hours of Assembly that the report of the committee on vacancy and supply came on, but the commissioners were so much interested that they forgot their haste to adjourn and insisted that Dr. Walter H. Houston of Columbus, the committee's secretary, should speak thrice as long as the time schedule permitted. Dr. Houston said he had no hope that anything but episcopacy could ever effect a complete solution of the problem of ministerial employment and pastoral supply, but he thought an approximate solution could be achieved under Presbyterian polity, if the experiment could be made with patience and sufficient time for results allowed.

For thirty years, said Dr. Houston, the church has tinkered with this subject, but has always balked when it came to paying the price of it. Now it has once more undertaken the task, but Dr. Houston declared he had no heart to put into the effort unless the church is prepared to face the cost of trying out the committee's plan for five years. He said nothing conclusive could be arrived at short of that time. If in five years he and the committee cannot accomplish definite improvement in the situation, he will be ready to quit.

The Assembly was manifestly in the utmost accord with the speaker, and a budget of $6,500, to be taken out of the contingent fund, was granted the committee most willingly.

FOREIGN WORK PROSPERING

Three Foreign Boards Bring In Reports of a Most Encouraging Year

In all three of the Assemblies the theme of foreign missions claimed reverent attention. Dr. A. W. Halsey's address before the U. S. A. Assembly was a thrilling piece of living speech, fully maintaining the sustained standard of the secretarial addresses which this body hears annually from its foreign mission executives—Speer, Brown, Halsey and White in turn.

The facts of the foreign mission year as interpreted by Dr. W. R. King, chairman, in his report were wholly encouraging. The churches gave $706,000—$13,000 more than ever before in a single year; the Sunday schools likewise exceeded their previous record, and the women's societies went above every total except that of 1912, when they raised a special jubilee fund. Total receipts of the board were over $1,900,000. And this does not at all take into account the $133,000 already paid in on the China emergency fund, the success of which has been one of the past season's most cheering delights.

As The Continent has already stated, the Southern Church's Foreign Board raised the utterly unprecedented and almost undreamed of sum of $600,000, wiping out a long-standing debt. For next year the systematic beneficence committee made up a foreign budget of $520,000, which, with the debt out of the way, will extend the current work considerably. The United Presbyterian Foreign Board was not able to rejoice in complete extinction of debt, but it did announce increased gifts sufficient for work in hand and a margin by which the debt was comfortably reduced.

BROTHERHOOD ANNEXED

The "U. S. A." Assembly Receives It Under the Wing of Ecclesiastical Indorsement

The Presbyterian Brotherhood has become a part of the official machinery of the Presbyterian Church U. S. A. In its original conception the brotherhood was to be a voluntary fellowship without any formal ecclesiastical connections, but the organization has not flourished, and diagnosticians have attributed its anæmia to its isolation from General Assembly. A year ago at the request of the brotherhood's national council Assembly appointed a special committee on "closer relations," and this committee, with Dr. H. C. Swearingen as chairman, reported this year a plan doing away entirely with the autonomy the brotherhood has heretofore exercised. Instead of the national council being elected by the national convention as heretofore, this plan proposed to transfer this electing power wholly into the Assembly's hands.

A "national convention" called in the Kimball hotel at Atlanta was attended by thirty or forty commissioners and presided over by Charles T. Thompson of Minneapolis. Inasmuch as the national officers were fully in harmony with Dr. Swearingen's report, it was the work of less than five minutes to amend the constitution in accordance with this arrangement. Next day Assembly confirmed the change by adopting the report on the subject.

By this action the following official council was chosen to succeed the voluntary council heretofore in charge: Ministers, A. H. Barr, Baltimore; R. R. Bigger, Cleveland; H. C. Swearingen, St. Paul; W. N. Sloan, Helena; George N. Luccock and W. C. Covert, Chicago. Laymen, T. D. Foster, Ottumwa; Hugh H. Hanna, Indianapolis; D. D. Dayton, Minneapolis; James J. Parks, St. Louis; R. W. Harbison, Pittsburg; William A. Arnold, Paterson; Charles S. Holt, John M. Coulter and Henry D. Crowell, Chicago.

The brotherhood now enrolls 47,000 Presbyterian men in 930 organizations. Mr. Holt, who has been national president from its origin, was handsomely complimented by an Assembly resolution.

In the Southern Church the brotherhood has been completely absorbed in the Laymen's Missionary Movement. In the U. P. Church it has been made a department of the Board of Home Missions, so that George E. Raitt, its secretary, ranks as a secretary of home missions. Rev. Walter Getty, the national secretary of the U. S. A. brotherhood, is also a U. P. minister loaned for the purpose—a bright example of church comity.

That there runs through all these churches the same kind of brotherhood spirit, however, despite differences of organization, was amply demonstrated in a delightful "common meal" of the men of the three denominations at the Kimball, where nearly 400 diners attended an informal banquet. Dr. Covert presided, and while the men ate he managed to keep going as lively a series of two-minute speeches as ever graced any occasion of unconstrained fellowship.

NO OFFICIAL ORGAN

U. P. General Assembly Affirms Former Action in Favor of a Denominational Free Press

The United Presbyterian Assembly was a singularly placid gathering. Moderator Russell in his closing address congratulated the commissioners on the absence from among them of "the fool that rocks the boat." Such a state of affairs, it goes without saying, produces little for the newspaper man to chronicle.

Aside from the matter of union with the Southern Presbyterian Church, which was laid over till next year, the only theme of interest that got outside of the lines of routine was the question of Board of Publication policies. A few months ago Dr. E. M. Milligan was made general manager of the U. P. publishing house, and in his first report to Assembly he was obliged to stigmatize the commercial methods which he found in vogue there as unbusinesslike—though in no wise dishonest, as he was careful to say.

The same board had come in for a great deal of criticsm because some months ago it took over The Christian Instructor, a U. P. organ published in Philadelphia, which at that moment was on the point of complete collapse. This action of the board was in the face of the Assembly's direct decision less than two years earlier that it did not desire the board to publish for it an official organ. Naturally The United Presbyterian, an independent paper published in Pittsburg, resented the board's violating this order and bringing The Christian Instructor from Philadelphia to Pittsburg under official auspices. The friends of The United Presbyterian were amply stsong enough to maintain the free press policy as against the idea of an official organ. The board was instructed to dispose of The Christian Instructor, and it is likely that The United Presbyterian will buy it.

At the same time attention was called to the fact that The Christian Union Herald, which was established as a Sunday school paper, had in late years gradually been taking on the character of a denominational journal, competing also in the field which The United Presbyterian regarded as lawfully its own. The Assembly promptly said that this, too, must stop, and directed the board to put the paper back on the original basis.

When news of these actions reached Pittsburg, Dr. R. J. Miller, the board's editor, who has been directing both The Christian Union Herald and The Christian Instructor, telegraphed his resignation to Assembly. It was not, however, accepted.

CHICAGO THE NEXT MEETING PLACE

Moderator Stone's City and Church Get Next Year's Meeting of the Assembly

"The City of the Open Door," as Moderator Stone characterized his home town, was voted the next Assembly meeting place, and that with considerable enthusiasm. Elder E. H. Smith of Chicago Fourth church presented the invitation and Dr. William C. Covert seconded him, eulogizing "the great Stone church" in which the Assembly would be entertained.

Dr. Covert was launching off into a eulogy of Chicago, when Moderator Stone, who had surrendered the chair to the vice-moderator, besought that he be shut off, else he would talk all night on that theme. "Besides, I want to say a few words myself. I am not going to let them rob me of my job. This is what I came to Atlanta to do." He quite "brought down the house" when he gave as one of the good prospects of the Chicago Assembly the passage from Hebrews: "Know ye that our brother Timothy hath been set at liberty."

The United Presbyterians fixed on Newcastle, Pa., as their next meeting place and the Presbyterian Church in the U. S. decided to go to Kansas City.

Assembly Brevities

—The additions on confession of faith last year were larger than ever before in the U. S. A. Church—85,000. But the net increase of the church was only 24,000.

—The U. S. A. vice-moderator was Elder Frederick A. Booth of University Place church, New York City. Dr. Stone chose Mr. Booth out of tender memories for his brother, the late Dr. Henry M. Booth, who was president of Auburn Seminary when Dr. Stone graduated from that institution.

—Dr. Frederick J. Sauber as chairman of the committee on narrative distinguished himself by doing what nobody before him had ever done; he recommended that every pastor should see to it that some church paper goes regularly into every home of his parish. And Dr. Sauber emphasized it, too, in a way showing that he meant it.

The Assembly U. S. A. indorsed with right good will the work done for training foreign-speaking ministers at Dubuque Seminary, Dubuque, Iowa, and at the request of Doctors Bess and Clokey, who represented the seminary in Atlanta, a committee was named to help President Steffens raise more endowment. Dr. David G. Wylie of New York is the committee's chairman.

Bradford Horton, Man

(*Continued from page 758*)

in answer to a note I wrote that night you called, hoping to reconcile you and her to each other. Ah, well!" he sighed, as they started for the drive back into town, "the outcome of it has been almost ten years of sorrow for you; but through it all you have been noble, Bradford, far nobler than I ever was in my best moments."

Stopping at the bank, where Bradford wanted to see his old haunts, he found a note which had come to Barney. Bradford read the note and tossed it to O'Toole. "Mrs. Elmore wants me to dine tonight."

"Good enough!"

"Can't be done," said Bradford briefly. "There's the wedding rehearsal tonight."

"That's not till 8:30. Besides, some of them will be going to the church, too. You'd better go; they're anxious to see you."

Hardly convinced that he would do well to accept, Horton left the bank and wandered over to the seminary, which he found closed and locked. Unable to seek out his old room, he sat down on the steps where he had so often sat with Sleighton, and the old day dreams came back to him. Rousing himself suddenly with determination from his contemplation of the old vision of a graceful girl with lustrous eyes, he shook himself into active purpose.

"This won't do, Brad," he said to himself. "You're getting ready to have every pin on your alley go down at the first bowl. Come out of it! You'll have to see her sooner or later and you might as well go now and get it over."

So when the Elmore carriage called at Barney's that evening for Bradford, he was ready in the shabby best suit which was all he had for occasions great and small.

If a memory visited him on that two-mile drive of the last time he had entered the house on Sunset hill, the grim outline of it was erased by the welcome he received from the waiting family. Truly, things had changed. Eleanor, at the library door, feeling shyly that she must wait for him to make the advance, if he ever should, lost, in the sudden consciousness of his presence, all sense of reserve, all thought of everything except that he was there at last and that she loved him, and came to him with both hands out, her transfigured face upturned to meet his kiss.

There came no stinging rebuke from her father, as Bradford stooped and took her in his arms. Instead, his own soul was on fire, and a thrill went through him that made him first hot, then cold. Only by summoning every power in his soul that made for self-possession could he keep from the surrender of every one of his heroic resolutions, and putting her gently from him turned to accept with heartiness Mrs. Elmore's kindly greeting.

If Eleanor, at once overjoyed and trembling with suspense lest what she feared might be true and he should go away without a word, took little share in entertaining the guest, there was no lack of conversation. Skillfully Mr. Elmore led the talk that enlivened the dinner, drawing from Bradford details none of them had known about his beginnings in Prestonbury—lamp story and all, even to the mention of the quarter of an hour that he had spent upon the carriage stone before their house on that first day of his arrival. The reminiscent chat ran on through dinner and back into the library, where Mr. Elmore said at last:

"Bradford, when this wedding is over your visit with our cashier will be done, and we all want you here for our guest for as long as you will stay. This is your home now and always, I want you to be sure."

Bradford braced his will for the effort he had known would come. "You can never understand," he said, with the cool indifference which he had found was his only means of defense against his own emotions, "how much I appreciate this invitation, nor how hard it is for me to decline it." Eleanor's face turned white; he saw it, saw her hands pressed together, but he went steadily on. "I leave the morning after the wedding for Glencoe. I haven't seen my sister for five years, and I've promised her to be there that night."

"What?" said Mr. Elmore disappointedly. His back was toward his daughter, where she sat half in shadow. "Is this all the visit you will give us, just this one night at dinner?"

From behind him there came an echo in a shaking voice. "Is this——" The father turned and saw his daughter's face. As the catch came in her question he broke in, "But you've got to see the 'Shelter,' Lennie's house up at Jake's, you know. How long are you to be in Glencoe?"

"All through July, I expect. I want to tramp the old hills once more where I used to go in my boyhood." He tried to make his voice ring as if that were really his great desire, but he could feel the lack of sincerity in his own words as he hurried on, "Then I must turn back westward to the camps, to my jacks, to the work to which God has called me."

There was conviction in the last words, but Mr. Elmore continued his plea. "But stop on your way West, my boy. Don't go without a sight of the 'Shelter.' Let us know what day you're coming and the 'Antigone' will be at the foot of the lake, and you can row up to the house."

The final "No" for which he had steeled himself was on his lips when its utterance was checked. Eleanor had risen and come from shadow out into the full light of the lamps. From the wistful pleading of her lustrous eyes there flashed to his brain a new idea. Suddenly he saw that on the altar where he desired to sacrifice himself for her he was offering up instead the heart of the woman who, he saw in this moment of illumination, would count nothing a sacrifice, so that they might be together. Her voice joined the pleading of her eyes, and he heard her say, in simple repetition of her father's words, but with meaning far more profound, "Won't you come, Bradford? Won't you, please?"

After five seconds, that seemed to Bradford Horton like an eternity, so completely did his purpose change within their span, he found voice to speak.

"Yes, Eleanor," he said. "I will stop at the 'Shelter.' I think we both have suffered long enough." He turned to Mr. Elmore. "At the grave of my father and mother this morning you called me son. Did your words mean this?"

"Yes, my son," said Mr. Elmore, his face alight. Mrs. Elmore was crying quietly. "I built the 'Shelter' for you and Lennie."

She had slipped into the circle of his arm as to the place she had waited for through weary years. "Dear," he said, looking down into the sweet face close to his, "this will mean hardship for you. It means loneliness, discomfort, privation for you."

"No, Bradford! No!" she cried joyously. "It means home, rest, peace. It means a hungry heart satisfied."

The curtain at the French window parted and Ansley Jickers entered unannounced from the porch. "I just stopped in," he began, "to take Lennie—— Oh!" [THE END]

Western Rural Pastors Confer

The second annual institute for rural pastors in the Rocky mountain and western states will be held at Estes Park, Colo., July 23 to Aug. 7. The institute will be held on the beautiful conference grounds of the Y. M. C. A. in Estes Park.

Among the subjects to be considered are "The American Church and School in the Country," "The Value of the New Pedagogy to the Pastor," "Fundamental Truths of New Testament Evangelism," "Religious Pedagogy." Some of the speakers will be Dr. Warren H. Wilson, secretary of the department of rural church work of the Board of Home Missions; Moderator John Timothy Stone, Chicago; E. I. Bosworth, D. D., dean of Oberlin Theological Seminary; Richard C. Morse, general secretary of the international committee of Y. M. C. A.'s; C. C. Robinson, secretary for boys' work international Y. M. C. A.; A. E. Roberts, secretary country work department, international department; Dr. Frank K. Sanders, president of Washburn College, and Frank T. Bayley, D. D., pastor of Plymouth Congregational church, Denver.

Waldensian Pastors Speak English

The following Waldensian pastors in the larger cities of Italy all speak English and all are glad to welcome tourists traveling in Italy during the summer:

Rome, Arturo Muston, 107 Via Nazionale, and Ernesto Comba, 6 Via del Caravita; Naples, G. D. Buffa, 25 Piazzetta Tagliavia; Florence, Professor Rostagno and Professor G. Luzzi, 51 Via del Serragli; Leghorn, Dr. G. Grilli, Via Giuseppe Verdi, 3; Siena, G. Petrai, 5 Viale Curtatone; Lugano, Paolo Calvino, Paradiso, Lugano, Switzerland; Milan, S. A. Costabel, 7 Via Fatebene Fratelli, and D. Revel, Via Petrarca, 16; Como, B. Revel, Via Rusconi, 9; Verona, G. Silva, 5 Via Liceo; Venice, A. Balmas, Palazzo Cavagnis; Brescia, A. Simeoni, 23 Via Giordano Bruno; Torre Pellice (Waldensian valleys), C. A. Tron, D. D.; Turin, Ernesto Giampiccoli, 15 Via Pio Quinto; Genoa, Francesco Rostan, 21 Via Cesare Cabella; Nice, P. Longo, 50 Rue Gioffredo; Messina, E. Corsani, Via Maddalena; Palermo, D. Bosio, 36 Via Maqueda.

Calendar and Record

Presbytery Meetings

Maumee—Toledo, June 9, 10 a. m.
Otsego—Margaretville, June 5, 7 p. m.

Moderators Elected

Flint—D. D. Carmichael.
Sioux City—C. G. Butler.

Stated Clerks Elected

Flint—Edwin H. Bradfield.

Ordinations

Cincinnati—George F. Browne, May 19; E. V. Belles, June 17.
Flint—Irwin E. Bradfield.
Holston—A. B. Morrow.
Red River—William J. Bell, William Anderson, Jr.
Southern Oregon—H. C. Hartranft.

Resignations

New Jersey—Moorestown: Edward Haines Kistler.

Calls

Idaho—Buhl: O. Jones Roberts, Salmon
Illinois—Decatur First: C. E. Jenny, St. Louis, declines; Olney: A. R. Brown, Altamont.
Iowa—Cedar Rapids Westminster: S. T. Foster, Hopkinton.
Kansas—Hutchinson Irwin Memorial: W. K. C. Thomas, Princeton.
Maryland—Baltimore Babcock Memorial: Edward Haines Kistler, Moorestown, N. J.
Michigan—Harbor Beach: Irwin E. Bradfield.
Minnesota—Wendell: William Anderson, Jr.; Winona: J. F. Cowling, Osage City, Kan., declines.
Missouri—Grant City: N. M. Tatum, Sycamore, Ill.
Montana—Butte Central: H. A. Mullen, Pocatello, Idaho.
Nebraska—Hastings: James W. Bean, Cherokee, Iowa.
Ohio—New Richmond and Monroe: E. V. Belles; Gahanna: J. G. Currey, Kilbourne.
Oregon Sumpter: C. E. Morrison, Audubon, Iowa.
West Virginia—West Liberty: I. C. Yeakel, Baltimore.

Installations

Iowa—Red Oak: J. K. Driver, May 8.
Michigan—Saginaw Immanuel: Andrew Doremus, May 21; Harbor Beach: Irwin E. Bradfield, May 14.
New York—Amsterdam Emmanuel: George Martin Gordon, May 9; South Amenia: Dr. Beers, May 22; Unadilla: Frank W. Townsend, May 13; Margaretville, C. Carson Bransby, June 5.
Ohio—Cincinnati Mount Washington: J. B. Foster, June 8; Westwood: E. M. Martin, May 4; Cincinnati Fourth: S. I. Gear, May 14.
Pennsylvania—Palmerton First: W. T. S. Seyfert, May 8.
Washington — Stanwood and Birmingham: Hazen T. Murray.

Vacant Pulpits

Illinois—El Paso.

Change of Address

Owen, O. H.—Lodi to Chippewa Falls, Wis.
Schaub, F. L.—Santa Fe, N. M., to Siloam Springs, Ark., for the summer.

Accessions

Illinois—Oregon, 13, May 4, S. S. Cryor.
Michigan—Saginaw Grace, 5, May 4.
Pennsylvania—Philadelphia St. Paul, 18, May 11, J. Beveridge Lee; Philadelphia Hollond Memorial, 8, May 11, C. A. R. Janvier; Phœnixville, 18, April 27, George N. Hertzog.

Churches Organized

Washington—Skykomish, 31 members, W. A. Motter supply.

Newspaper Report.

Washington, May 9.—Immigration to the United States has been heavier this year than during the three previous years, 747,998 immigrant aliens having been admitted to this country during the nine months from July, 1912, to and including March, in addition to which 140,901 non-immigrant aliens were admitted. Immigrants from the Russian empire predominated during the period, 176,252 persons from there having entered, compared with 162,395 in 1912. Italians were next with 150,383. In March the net gain to America was 90,374, the largest in any month since May, 1910.

Dubuque German College and Seminary is facing the tremendous work of educating moral and religious leaders for these incoming thousands. We have sent out 159 ministers who have assumed leadership of their countrymen in America. The task to which this Presbyterian institution has set itself includes the education of a sufficient number of strong men of all the races represented in this country to leaven the huge number of immigrants, strangers to American customs and religion. In addition to this growing task is the further pressing requirement of pastors for the many established German and Bohemian congregations of the Middle West. Taking a part in this statesmanlike work for the uplift of foreign-speaking peoples in America will make you the partner in a far sighted project. We need your interest. We feel that if you know of the work which we are doing you will do all in your power to aid us. The college in ten years has grown from twenty-three students to nearly two hundred and the faculty and equipment has increased in proportion. There is a small endowment which must be doubled to provide for the regular running expenses of the institution. Every $10 added to this fund [illegible] in higher manhood. The story of the Holland tailor who founded this institution is inspiring, as is the account of self denial by students, some of whom came from religious persecution in Asia and Europe to study here to be preachers. Drop us a line that you are interested. Address Dubuque German College and Seminary, Dr. C. M. Steffens, President, Dubuque, Ia.

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509 S. Wabash Ave., Chicago, Ill. **156 Fifth Ave., New York, N. Y.**

Do You Use Trains on Sunday?

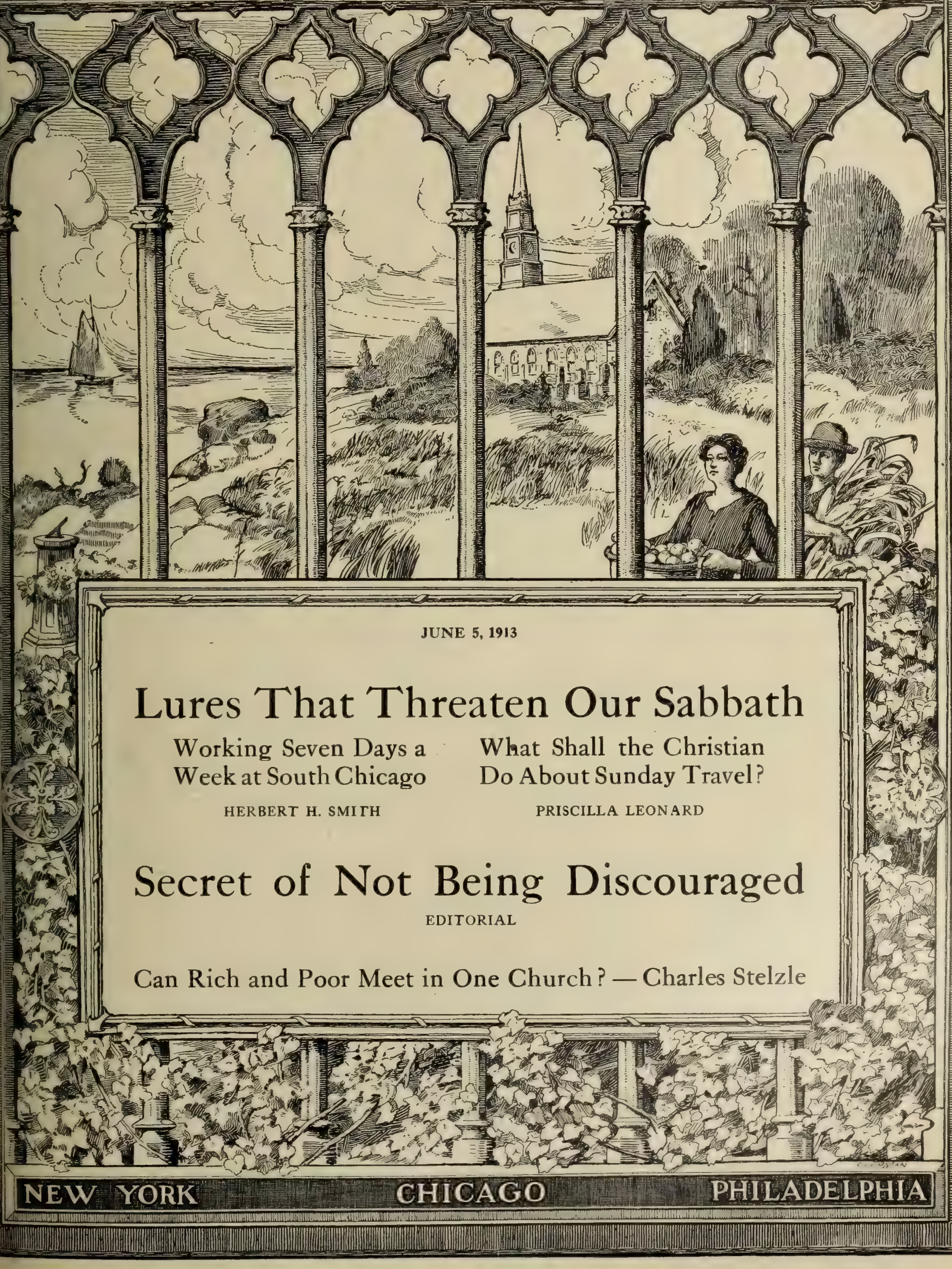
"When Christianity Travels" is a series of delightful sketches with a pungent moral by Priscilla Leonard. The first of these appears next week in The Continent and concerns the prevalence of Sunday travel. The effect on violators of the fourth commandment is pointed out as well as the selfishness of depriving others of their day of rest.

Six Chapels for One Church

In the heart of the Middle West a work is being done among the laboring people which D. W. Montgomery well brings to the attention of readers of The Continent. East End Church, Ottumwa, Iowa, multiplies itself by six. Of course the pastor, Dr. W. H. Hormel, works hard, and his wife speaks each Sunday night, but the laymen do much. The many Sunday schools, social centers and evangelizing stations are largely supported by men. The effect on the community has been large and deep. This account may give you inspiration to attempt the same outreaching in your town. You will be eager to see the outdoor pictures and the new ideas for recreation in the Vacation Number, June 12. There will be found suggestions for those who must stay at home and those who can travel during summer.

How often in the past month have you had a desire to do something practical to make the church more efficient? Perhaps because you didn't see a feasible way of doing it the desire died right there. Revive the impulse now and determine to do this one thing for the church: Speak to a friend who does not take The Continent about the many good things it contains each week. Follow this up and persuade that friend to send us $2.50 for a year's subscription, or better, send it yourself. Many people have told us that no one can read The Continent for a year and not be a better church worker. You can thus spread the use of religious literature.

The CONTINENT



JUNE 5, 1913

Lures That Threaten Our Sabbath

Working Seven Days a Week at South Chicago

HERBERT H. SMITH

What Shall the Christian Do About Sunday Travel?

PRISCILLA LEONARD

Secret of Not Being Discouraged

EDITORIAL

Can Rich and Poor Meet in One Church? — Charles Stelzle

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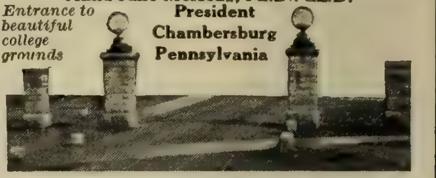

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How Not to Be Discouraged

DISCOURAGED, are you, because the thing you have been trying to do in the church or for your community isn't coming out as well as you expected? Perhaps the trouble is that you have been expecting too much—at least, expecting too much too quick.

Does that sound impious? Can a faithful Christian look for too great results in religious work? "Attempt great things for God; expect great things of God"—William Carey's thrilling motto—has been held forth everywhere as a model for Christian faith.

And it is a good model if understood. But it mustn't be understood with any impatience in it. Impatience ruins all its virtue. And Christian discouragement is generally impatience.

In one sense, discouragement is a noble fault. It is the shadow of a fine enthusiasm gone by. The weakling and sluggard are never discouraged. There must first be some stir of courage to make discouragement possible.

So the very fact that a Christian is discouraged signifies that there is the quality of a worker in him. And usually all that's needed to bring out of him the powers of a worker again is some antidote against impatience—against expecting too much of God too quick.

✠

Plenty of that antidote is to be found in the words of Jesus Christ. The ordinary thought of those who think about it at all is that Jesus lived an urgent, high-pressure life, and keyed up his disciples to the same tension. But the truth runs just the other way.

Jesus was always quieting down good men's impatience with the slowness of things—with the delay of results.

Whenever the Master explained the character of his mission—whenever he asked, "How shall we liken the kingdom of God?"—the parables he chose were always illustrations signifying slow development and long waiting.

Modern imagery for the advancement of good in the world is mostly made up from army metaphors. "Like a mighty army moves the church of God" is sung ringingly whenever the spirit of Christians is stirred for some big work. And when speakers elaborate the note, they talk of battles and charges, and assaults and other military strategies, which mean rushing action and quick effect.

Or if some feel that figures of speech drawn from war and battle are too hackneyed, or out of place in an era of peace, they almost invariably fall back on similes taken from machinery. Then we hear the church talked of as a big factory that ought, on a fair efficiency basis, to turn out so much finished product per day.

And without question there are phases of Christian duty in the modern world which are vividly pictured by these war and machinery illustrations. Undoubtedly Christians will go on using them.

But they ought always to be used with this sense of limitation—they do not come from Jesus.

Jesus never spoke of himself and his followers as an army—still less as a machine.

This latter idea is so foreign to him that it sounds almost like sacrilege when suggested in connection with his name.

✠

What then was the sort of picture which came most naturally to Christ when he wanted to define his work and that of his disciples?

Nearly always he thought of himself and of them as farmers—sowers and reapers and caretakers of vines or sheep. Sometimes he brought in the comparison of watchman and again of fishermen. Once he compared those who did his service with the housewife who mixes yeast in flour and sets it aside to "rise."

And what common idea connects these metaphors? They are all occupations in which the workers must wait for results.

The sower sows his seed and has to wait for it to grow and ripen. If there are tares in his field, he must wait even to get rid of them. The woman must wait until the yeast has time to work. The fisherman must not be disheartened if the net comes in empty.

There is a season for the vine to yield and for the flock to increase; the season must be waited for. And the watchman has nothing to do but wait.

These are the parables with which Jesus set forth the kingdom of heaven, and so far from promising results forthwith, they all call for the kind of faith that can work just the same without results.

They speak of courage without even tokens of encouragement. After the green blade of the wheat begins to show, the sower, of course, has some pledge of the harvest, but before that there must be a lapse of time, while the buried seed germinates, when there is nothing at all to give a sign of reward for his effort.

✠

What does all this say to the worker discouraged for lack of recompense to his labors? It says to him that with Jesus standing at his side, he can continue in faith none the less.

It says to him on the authority of Jesus that if he is sowing the good seed with all the faith and sincerity of his soul, he can share every whit of the confidence of Jesus himself that there is good ground somewhere near where the good seed cannot fail to bring harvest.

And so the Christian worker can simply refuse to be discouraged in any circumstance.

To be sure, this is a teaching that lazy men and careless men and self-loving men can wrest to their own destruction. It is in fact a teaching that they have no business with at all. The truth of patience and waiting belongs only to those who have the good seed and are forever busy sowing it.

The self-loving man may, on plea of waiting to see the harvest, defend himself from inquiry into his motives, his spirit and his methods—which may in fact be such as must make his spiritual agriculture altogether ineffective. The careless man may slip out from the Christian obligation to be thorough. The lazy man may quit work entirely.

But all these perils do not rob the faithful and diligent Christian of the comfort of knowing that no human sight can mark his labors useless because no green blade is yet springing through the ground.

The fisherman who has just drawn an empty net deserves the full understanding of his Master's patience to cheer him to cast again.

✠

Sometimes, though, a quick and amazing success follows a man's first efforts in a new field. People exclaim: "See how quick that man gets results!"

But he has not evaded the laws of his Master's kingdom. If these praises of men sound sweet in his ears, let him turn and read in the Scripture where it is written:

"Others have labored, and ye are entered into their labors."

The World

The President Sounds an Alarm Against Lobbyists

President Wilson has broken another presidential precedent by publicly attacking the host of lobbyists who are working to check or weaken the tariff bill now pending in the senate at Washington. In his statement, issued last week, the President said: "I think the public ought to know the extraordinary exertions being made by the lobby to gain recognition for certain alterations of the tariff bill. Washington has seldom seen so industrious or so insidious a lobby. . . . There is every evidence that money without limit is being spent to maintain this lobby and to create an appearance of a pressure of public opinion antagonistic to some of the chief items of the bill. It is of serious interest to the country that the people at large should be voiceless in these matters, while great bodies of astute men seek to create an artificial opinion and to overthrow the interests of the public for their private profit. . . . The government in all its branches ought to be relieved from this intolerable burden and this constant interruption of the calm progress of debate. The members of the two houses would rejoice as much as I to be released from this unbearable situation."

The genesis of this remarkable statement is described as also remarkable. Meeting the newspaper correspondents the President asked them why they did not inform the country of "the misrepresentation being fostered by the tariff lobby," on which one of the correspondents parried by asking why the President did not break the standing rule against allowing himself to be quoted. Thereupon he dictated the declaration of war just mentioned.

Although ostensibly addressed to the general public, the President's charges made a tremendous stir in Congress. Senator Cummins immediately introduced a resolution calling for a sweeping investigation. It was passed after being toned down by amendments, and under it the judiciary committee of the senate is to report the names of all lobbyists attempting to influence any such pending legislation and the methods which they have employed to accomplish their ends. The committee is also to ascertain the names of senators to whom representations have been made, and by whom made and the circumstances; also whether any senator is financially or professionally interested in the manufacture or sale of articles affected by the tariff bill, or in any other legislation considered during his term as senator. The President is respectfully invited to aid the committee in its inquiry and has promised to do so. The possible scope of the inquiry is broad enough to cause some spectacular developments before the Underwood bill becomes a law.

Congress Has Bills to Regulate Lobbying

Two bills are pending in Congress designed to curb the activities of lobbyists, of which President Wilson complains so strongly. One was introduced by Senator Kenyon of Iowa and the other by Representative C. B. Smith of New York. They provide that all lobbyists shall be registered and required to obtain a license before appearing before any committee or previous to carrying on a campaign for or against proposed legislation. These bills are based on the theory—usually but not always correct—that any outsider working to advance or to block bills is the representative of some special interest with a private ax to grind, and is not simply a patriotic citizen, animated by altruistic motives.

Manufacturers and Bankers Asked for Data

United States senators these days are apparently making earnest efforts to obtain information for legislative guidance, and if the business men of the country tell them all they want to know there will be some earnest thinking on public problems done by American manufacturers and bankers.

Twenty-nine questions relating to the tariff have been formulated by the finance committee of the senate and sent to American manufacturers. The list embodies sixteen questions proposed by Senator LaFollette, and the interrogatories are to be answered under oath. The committee states neither the report of the bill to the senate nor final action by the senate will be delayed to wait for answers. Preliminary questions relate to the manufacturer's identity, amount of capitalization and statement of assets, liabilities and earnings, the commodity produced, raw materials used and their source. Other questions relate to the percentage and value of product exported, number of concerns engaged in the manufacture of the same commodity, whether any of these producers are organized into a trust or price-controlling combination, or for any other purpose, what proportion of the production is by such a trust and what proportion by independent producers, and the difference, if any, in the price charged for the product in the domestic market by the independent producer and by the trust producer. The manufacturer is asked to state the amount of wages paid during each of the last three years and the total value of product for the same years. Four significant inquiries are made as to the cost of production per unit of the same product in foreign countries, the percentage of labor cost to the total cost of a unit in competing countries, what part of the duty under the Payne-Aldrich law represents the individual manufacturer's profit, and whether the manufacturer has a pecuniary interest in the maintenance of a high tariff on his commodity.

The financial men have thirty-two interrogatories relating to the nation's currency system and how its defects should be remedied. The senate's banking and currency committee asks for an enumeration of the points for and against the existing system, the kinds of security for national bank notes and how these notes should be issued; also as to the advisability of a central reserve association or "regional" associations and branches, and the features designed to obtain elasticity, the relation of state banks and trust companies to national banks, and other questions of a technical but highly important character. If Congress makes speed with the tariff bill it is understood that currency reform may be taken up for decisive action within a few months.

Verdict for Roosevelt in Libel Trial

Colonel Roosevelt won a verdict in his suit for libel against Editor Newett of The Iron Ore newspaper at Marquette, Michigan, last week. At the close of the plaintiff's case Mr. Newett took the stand and made a statement that he had been misled by widespread rumors as to the habits of the former President, but that he had been unable to find any witnesses to substantiate the printed charge on which the suit was based. Following this retraction Colonel Roosevelt addressed the court, saying he desired only nominal damages (which in Michigan means 6 cents), adding that he went into the case because he wished once for all, during his lifetime, to clear his reputation and make it impossible for similar "slanders" to be repeated.

Disclosure was made in the course of the trial that Roosevelt occasionally drinks light wines and champagne, and that he had once been seen to drink two glasses of the latter beverage. But the charge that he got "drunk frequently" was denied by many men who have known him intimately for long periods of years. There was testimony to prove his excellent physical condition, particularly as shown after his attempted assassination at Milwaukee last year, when his surprising rally from wound and shock was held by his physician to indicate the entire absence of alcoholic taint. Robert Bacon, former secretary of state and former ambassador to France, whose acquaintance with the ex-President began in college, swore that Roosevelt's habits had always been temperate, as did James R. Garfield, Jacob Riis, Gifford Pinchot and several newspaper correspondents. One and all denied that the colonel had ever been under the influence of liquor. It was also testified that the colonel does not taste whisky nor beer, does not use tobacco, and objects to profanity and obscenity.

Treaty of Peace in Turko-Balkan War Signed

The Turko-Balkan war officially ended on Friday with the signing of a preliminary treaty of peace in London by delegates representing Turkey, Bulgaria, Servia, Greece and Montenegro. The eight months' war was thus closed with very simple ceremony, the only dramatic feature being an expression of keen regret voiced by Delegate Popovitch of Montenegro. He declared that his nation was profoundly disappointed with the terms it has been obliged to accept and added, "We have been despoiled of the fruits of our victories," and uttered a hope that Great Britain, which had taken the leading part in depriving Montenegro of Scutari city and fortress, would take steps to compensate Montenegro.

Dr. Daneff, the Bulgarian peace delegate, asserted that the signing of the treaty assured Balkan peace as well as general peace, and he believed that Europe had been saved from one of the most thorny problems of the age.

While the relationship between the civilian representatives of the allies shows improvement, news from the military front the first of the week was warlike. Bulgarian artillery was reported to have fired on a Greek position and there was a feeling of acute tension in Macedonia between Servia and Bulgaria.

The one man above all others who is receiving praise from all sides for the successful progress of the peace negotiations is Sir

Edward Grey, the British foreign minister. His patience, persistence, determination and tact have saved the situation more than once during the past few weeks.

However, it must be remembered that there are still important questions of detail to be settled by the great powers and the former combatants. The European ambassadors are now considering a constitution for the new state of Albania, as well as the exact southern frontier of that state, and the status of the Ægean islands; nor has the reapportionment of Macedonia and Thrace been settled.

* * *

Death of Prize Fighter in Canadian Ring

The prize fighting "game"—the word game being a euphemism for both brutality and graft—has received another severe setback in the death at Calgary, in the Canadian province of Alberta, of one of the combatants in a widely advertised "boxing match." The victim was a big, husky young man, and the fight had hardly more than begun when he received a blow in the jaw which dislocated his neck and injured his spinal nerve centers to such an extent that he was dead before most of the spectators realized that he had been hurt. Next night the arena where the battle had been staged burned down from a fire of supposedly incendiary origin.

Meantime the disreputable Jack Johnson, who holds the "world's championship," continues to get himself into more disgrace and infamy, further lowering whatever standing prize fighters may have had in the United States. And it is not likely that Canada will show them any further hospitality. A local minister of the gospel in Calgary did himself and his cause no good by making a public speech from the ringside before the fatal battle began.

* * *

Military Conscription Unpopular in New Zealand

Military conscription has been making trouble for the Labor party ministry of New Zealand. With the avowed purpose of demonstrating its patriotism and also of gaining approval in England, the ministry obtained the passage of an act enforcing military service upon youths under the voting age. But the boys and their parents rebelled. Several thousand prosecutions for refusing to enlist and for desertion have followed since the enactment of the law, putting many boys in jail.

One case which has attracted attention is that of a prosperous English farmer from Kent, Lettar by name, who emigrated to New Zealand with his family a year and a half ago. After half a year's residence his two younger boys were "summoned to the colors," but they refused to go, saying they had not come from England across the world to New Zealand to be trained for soldiers. They were put in jail for short sentences, and a few months later they and a third brother who had reached the cadet age were again summoned. Instead of complying they fled to Australia, where they were joined by their relatives, and the whole family sailed back to England. The incident is being used as a political weapon by opponents of the Labor ministry and as an argument against enforced military training.

* * *

British Authority Says the Opium Traffic Is Dead

Announcement has lately been made in the house of commons that the British government has decided to send no more Indian opium to China. In commenting upon the statement, The London Times says that no excitement is called for because the Indian opium traffic is already dead, having come to a natural end when the government of India stopped the sales of opium for export early in the present year. The doom of the traffic was sealed when China, regardless of ill-advised treaty obligations, forbade the opium merchants to distribute the drug, thereby forcing the accumulation of 20,000 chests of opium in port warehouses. These 20,000 chests are to be "absorbed" by China at the rate of 2,000 chests a month. "It is perhaps as well," says The Times, "not to peer too closely into this final flicker of the opium traffic." While many Englishmen, including The Times editors, were inclined to stand on the letter of the treaty and sympathize with the Shanghai and Canton merchants and bankers, yet The Times admits that the traffic is morally indefensible and expresses the hope that the Chinese government will be able to stamp out the opium habit.

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—After a majority of the members of the New York state senate had exonerated Senator S. J. Stilwell of the accusation of soliciting a bribe the case was taken into the courts and a few days ago a nonpolitical jury promptly found him guilty as charged. The moral appears to be that charges of legislative bribery are best tried by men entirely dissociated from the accused.

Religious World

Student Ideal in Statue at Princeton

At Princeton on Memorial Day there was unveiled on the university campus a bronze figure by Daniel French representing an ideal student, combining physical, intellectual and spiritual strength. The monument is the gift of Cleveland Dodge of New York, and commemorates the organization of the Intercollegiate Young Men's Christian Association, which was initiated in Princeton in 1876 by a group of students, among whom the donor's lamented brother, William E. Dodge, Jr., was a leader. The dedicatory addresses by John R. Mott, President Hibben, Baron Nicolay of Russia and Dr. A. W. Halsey were brief and simple, in keeping with the unostentatious character of the ceremony. Mr. Mott and Baron Nicolay were present in Princeton in connection with the meeting of the executive committee of the World's Student Federation. This federation is holding a conference this week at Lake Mohonk, with delegates present from forty countries, including about eighty-five professors, secretaries and students from Europe.

* * *

Baptists Want Uniform Lessons Made Doctrinal

The month of May saw two great Baptist Conventions held—the Southern at St. Louis and the Northern at Detroit. The principal debate at St. Louis was over a proposition favoring the withdrawal of Southern Baptists from connection with the international Sunday school committee, and from use even of the uniform lessons. The graded lessons were repudiated by this denomination some time since, but the radicals who would have cut the connection completely were defeated by the wisdom of the Sunday School Board, which proposed instead that Baptists should petition the international lesson committee to construct a method of studying the Bible by "topics, characters and periods rather than by detached passages." Under this topical treatment the Convention expressed the hope that the lesson committee would be able to provide instruction in the doctrines common to all evangelical denominations and leave a certain period to be supplied with denominational lessons adjusted in each church to its own special tenets. This solution so far satisfied the convention that no one voted against it.

In the Northern Convention Henry Bond of Vermont was reelected president. The chief address of the sessions was delivered by Dr. James H. Franklin, foreign secretary of the Foreign Missionary Society, who had just returned from an around-the-world tour of missionary inspection, and who had the most encouraging reports of the fields that he had visited. The missionary enthusiasm of the Convention was throughout its most noticeable note.

* * *

United Brethren Vote for Church Union

In the quadrennial General Conference of the Church of the United Brethren in Christ held in Decatur, Illinois, the outstanding question of the sessions was the proposed union of the denomination with the Methodist Protestant Church. Combined the two would make a body of half a million members. During the past two years a joint committee has drafted a syllabus of union, including both a creed and the outlines of a form of government. This was submitted to the General Conference for approval, and when it came up for consideration the members of the Methodist Protestant committee were in attendance and addressed the United Brethren delegates. Bishop W. M. Bell of California responded for the United Brethren, appealing to his fellow churchmen not to neglect the opportunity for accomplishing a work of church unification which, he predicted, would set going a general movement for union among related branches of Protestantism.

When the vote was taken there were no voices against the resolution which declared that the General Conference "commits itself unreservedly to the proposed policy of union with the Methodist Protestant Church." Those in opposition were willing to postpone their contest with the unionists until the voting in annual conferences and local congregations. It is provided in the union plan that the question shall first be submitted to the annual conferences, and if approved by three-fourths of them, it shall be submitted to a popular vote of the private membership. If the question again obtains a three-fourths' majority, the bishops are to convene the General Conference for final ratification. The church union commission and the editors of the church papers were officially instructed to work in favor of the union idea.

Editorial

Because His Hour Was Not Yet

AS THE DISCIPLES looked back on the experiences of Jesus, they found themselves wondering how he had walked immune for so long. They remembered that sometimes he had taken himself out of the way and so seemed to be protecting himself. At other times, however, he seemed to dare danger and nothing happened to him. There were men who had made themselves his enemies, and they would have liked to seize him. Once or twice they did reach out to take him, and then something led them to withdraw their hands, and he went free and unhindered.

It is not likely that at the time the disciples thought much about it, but afterwards as they looked back, the fact arrested their attention. He was not living a charmed life in any cheap sense of that word. He was sometimes helped by public opinion. The very justice of the situation was, of course, something of a protection to him. But the more clearly they looked at the facts the plainer it became to them that there was a higher word to be said. There was a controlling Hand, which was over the whole situation. Jesus was not "taken" by his enemies "because his hour was not yet."

God's clock had not struck. Until it struck there was nothing that men could do. They were not at all conscious of the fact that they were being held back, and they moved in perfect freedom, but over their free and active lives there hovered all the while the plan which had its grooves into which they ran, and its dates which they had to meet. His hour was not yet. It was not the time. As the disciples looked back years after, that assurance grew upon them.

Some of us can remember an experience of childhood which impressed that upon us. It was when we were told the story of the plan of Abraham for the sacrifice of Isaac. We watched the departure of the father and son from the home; we watched them make their journey to the mountain; we watched them go up to the mountain top; we heard Isaac ask his father where they were to find the sacrifice for the wood which they were carrying. The condition grew more tense as we went on. We saw the altar built, and the wondering Isaac bound and laid on it. Then we saw Abraham's hand raise the knife to offer the sacrifice.

It all comes back as we go over the story again. What if God had not spoken just then? What if Abraham had not heard that voice and turned and looked and found the ram caught in the thicket? And our wise mothers, having brought us to the climax, always made us feel that God is never too late, that he always comes when we have to have him and that he never misses the connection with our life's need. Doctors come too late; fathers and mothers arrive when the trouble is over, but God never comes too late. The great things never happen until God's time comes.

When God's clock strikes, then things may happen. When they do occur, therefore, we have a right to say that his clock had struck. Can we miss the comfort and reassurance of that? We are such bustling, busy people, and we strain so to bring things to pass, and are so distressed when there are any delays. Or we are so concerned when things do happen prematurely, according to our judgment. Can we not learn to lie quietly down upon the assurance that God has his hour when his great events occur? Somewhere around our free agency his mold clasps down and the great events come in their time.

The realization is meant to give us a great feeling of safety. It does not take away from us the possibility of doing unwise and rash things. It leaves us much to repent of. But after all, it suggests that there are Hands over ours, which really control the matters that count. We sometimes wonder why we do not do things, and we make labored explanations of our human delays. Then there comes to us a revealing lightning flash, which shows that we are working under a plan. That plan never encourages one of us in indolence or idleness. It brings us constant inspiration that the purposes which God has are sure to be brought out, and that we are to put ourselves in line with them. The victory is not under discussion; it is assured; when the hour strikes for it, it will come. But on which side we shall be when it comes—ah! that is for us to say.

Atlanta's Great Hospitality Worth the While

Review in fresh and fragrant memory of recent events at Atlanta must necessarily involve the question whether the abounding hospitality of Atlanta's hearts and homes was justified by the effects of the undertaking on which citizens there spent such extraordinary pains. This concentration of the official bodies of four Presbyterian denominations in one place was avowedly intended to disseminate a sense of unity among them all. Was the experiment successful—and justified by its success?

The Continent has no doubt of it. To be sure, there was less public ado of fraternity than might have been expected, but all three of the Assemblies—U. S. A., U. S. and United—which had legislative business in hand, were so completely occupied with their respective affairs that visiting back and forth was practically impossible. And the joint evening meetings were strictly specialized on urgent affairs of Christian service, so that after the first of them comparatively little was said on the general theme of church union. Nevertheless, there was no hour of any of these joint mass meetings—nor indeed, any hour while the three Assemblies were in separate session—that did not contribute its quota to that cumulative consciousness of identity which Atlanta was aiming to produce. The very atmosphere made it so. There was everybody present in Atlanta from all Presbyterian names, and everybody was like everybody else.

In the background of all minds the proximity of so many Presbyterian neighbors shed an unwonted light over routine transactions. Each of the fellowships was constantly visible in the horizon of others, and the psychological result is the creation of a mental habit which will forbid Southern Presbyterians, United Presbyterians and U. S. A. Presbyterians alike to think of themselves hereafter as lone and isolated. And just that mental state—the state which no longer allows one church to reflect on the others as "strangers and foreigners"—is the most essential preliminary to a coalescence not planned and constrained but in free course of life spontaneous and inevitable.

Not to be too philosophical in explanation of it all, the simple fact is that men and women of all tempers and of all the denominations concerned who were present at Atlanta, came away more favorably disposed toward union than before. The Continent does not believe there was an exception to this. People who had already made up their minds for organic union of the Presbyterian family returned from Atlanta to their homes feeling more eager for it than ever. People who have feared or opposed it departed at least less antagonistic than before, and many—especially in the Southern Presbyterian Church—changed over from opposing to favoring. And in one sentiment everybody from both wings drew closer together—that is, in the sentiment that the result, whether it comes sooner or later, must be left to work itself out in natural progress of fraternal feeling, as God's Spirit may guide to spiritual apprehension of spiritual unities already accomplished. So even those that still hesitate before unfavorable effects that they dread, are no longer in panic for fear somebody shall take advantage of them. In establishment of this confidence it was well for union that no steps to union, other than those previously initiated, were undertaken in Atlanta. It was a time of Christian fellowship, pure and simple, and no man may complain of the results unless he is prepared to denounce Christian fellowship itself as an ill thing.

In The Continent's opinion the meaning of this two weeks of May in the city of Atlanta in the year 1913 will grow continually larger—as the scroll of church history in the United States unrolls. Yet if by any means there should no more develop from it than mutual acquaintance of North and South and East and West, even that alone will justify the warm-souled thought of Thornwell Jacobs, which, indorsed and realized through the great-heartedness of the "Atlanta spirit," secured the simultaneous assemblage of the representative life of four Presbyterian denominations in that city.

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Possibilities of Andrew and Philip Brotherhood

The twenty-fifth anniversary of the organization of the Brotherhood of Andrew and Philip, which came to pass last month, was celebrated with so little of display that much less than an adequate impression of the event has entered the public mind. Here is one of the most intensely spiritual and most devotedly practical of modern Christian organizations which has quietly lived out twenty-five years of service, and today, with methods tried and with enthusiasms rekindled, but under efficient control, the brotherhood is more vital and withal fitter for usefulness than in all its earlier history.

The more one studies what Dr. Rufus W. Miller in the first years of his ministry set afoot, and what he and General Secretary Howard Taylor, with the aid of many strong helpers, have going today, the more one feels the great possibilities that their organization contains. Founded on what should certainly be a minimum of Christian purpose with any layman who counts it worth while to avow himself a Christian at all—the promise to pray daily for the kingdom of Christ and to strive to bring someone within the hearing of the gospel every week—the brotherhood sets forth a standard of Christian service which is strong enough to enliven, yet not heavy enough to overburden, the least or greatest of Christian disciples. Meanwhile its thought and plan concerning Christian unity affords a connection among believers vital enough to express the highest ideals of interdenominational harmony, and yet free enough not to offend those zealous for denominational distinctives. With a federal council comprising delegates from the councils of various constituent churches the Brotherhood of Andrew and Philip singularly combines cochurch relationships with denominational spirit and gets the force of both.

"Andrew and Philip" ought to grow. The Continent believes the organization is destined to spread from its now comparatively limited area in the East into larger acceptance West and South. Though originating in the Reformed Church, of which its honored founder is now a leading denominational official, its greatest present development is in Presbyterian congregations. Indeed, the largest and most successful chapter is that of Bethany Presbyterian church, Philadelphia, whose chapter house, given by Elder John Wanamaker, was dedicated in connection with the quarter centennial observances; and the general secretary, Rev. R. Howard Taylor, is a Presbyterian minister whose pastorate, prior to his entering upon this work, was with the prosperous church at Oxford, Pennsylvania. The elasticity of the Presbyterian Brotherhood fully provides for accepting chapters of "Andrew and Philip" as integral parts of that movement. So in every respect Presbyterian congregations should be an open field for "Andrew and Philip" extension.

Roman Hypocrisy on the Divorce Question

It is unpleasant to be obliged so often to direct attention to the hypocrisy of Roman Catholic prelates in their endless boasting that their church is the world's stanchest—sometimes they say only—defender of the sanctity of marriage. But intelligent citizens, concerned at the rapid growth of the divorce evil, cannot afford to be deceived into accepting the Roman hierarchy at its own valuation as an ally in the war on divorce. The first interest of the hierarchy is not quashing divorce but confirming the sway of the church over family life. Where the sway of the church is acknowledged the mere fact of separation between honestly wedded husband and wife proves nothing obnoxious to the priestly mind.

A case in Quebec, already celebrated and promising to become still more famous, illustrates this. Napoleon Tremblay, whose wife and himself had been strict Catholics all their lives, being married in regular church form by the proper parish priest, got tired of Mrs. Tremblay after six years of wedlock and wished to divorce her. A fact unknown to either of them when they were married, but discovered afterwards as they compared their ancestral trees, furnished his way of escape; they were fourth cousins. Yes, the church authorities admitted that was an impediment to the marriage, but a dispensation from the bishop would have fixed it all right if they had asked for it. And that they could have yet, provided they would pay the required fee. But Tremblay wasn't wanting the marriage regularized, and so he refused to pass over the cash desired. Well, the priests concerned were willing to accommodate; it would have been nicer if the man would pay, but since he wouldn't, they weren't small enough to show any hard feelings—and so they told him he was free from his wife—in fact, never had been married at all.

But Mrs. Tremblay didn't want it that way. She had some reputation at stake, to say the least. So she has been fighting the case from one court to another in Quebec, and now proposes to carry it over seas to the final court of appeal in the British empire—the king's privy council in London. It is likely there to become as notable a matter as the McCann "ne temere" case in Ulster, and the Roman casuists won't have any better chance than they had in the McCann case to make the official attitude of their church look either fair, decent or honest.

—"Catch-My-Pal" Patterson of Ireland—an Irish Presbyterian minister—has landed on the American shore and will be talking temperance to Americans all summer. Mr. Patterson believes in pledge signing as the best means of fighting drink just as wholeheartedly as Father Mathew and Francis Murphy ever did, and his work promises to be bigger than either of them ever accomplished. Mr. Patterson is not at all professional, but "always at it" with personal zest, and on the liner Cameronia, in which he crossed from Glasgow, the daily newspapers say that he was successful in pledging most of the members of the ship's crew and many of the passengers before the vessel docked in New York.

—The announcement that Dr. W. H. Oxtoby, pastor of the great Tabernacle church of Philadelphia, has accepted the chair of Old Testament exegesis in San Francisco Seminary cannot fail to occasion regret in eastern church circles, from which Dr. Oxtoby's personality and influence are about to be withdrawn. But looking at the matter in the large, and considering the benefit of the whole church, one cannot refuse to applaud the wisdom of the choice which the seminary directors have made. And of course that means that Dr. Oxtoby is right in accepting the appointment. After the long controversy over the teaching of his predecessor, Dr. Day, it would be vain to intimate that Dr. Oxtoby is going to an easy situation. But his constitutional evenness and balance of temper make the new professor singularly adapted to the task of reconciling and satisfying extremes—so long as those extremes are all comprehended within the steadfast loyalty to the Scriptures, inspired of God. And certainly the synod itself, weary long of the long debate, is prepared in spirit to receive such a man. With all these happy conditions considered, it is a prophecy, as sure as it is pleasant, to predict a successful and useful incumbency for Professor Oxtoby in San Francisco Seminary.

—When Dr. Phraner died a few weeks ago the statement that he was born in 1822 made his biography seem like a leaf drawn from pioneer history. Yet there is a man still in active and vigorous pastoral service in the Presbyterian Church who was born two years before Dr. Phraner, and who thus renders even 1820 a virtually contemporary date. This is Dr. Elisha W. Stoddard, the Presbyterian minister at Succasunna, New Jersey, a delightful village in the uplands of northern New Jersey near Lake Hopatcong, where he celebrated this spring the fiftieth anniversary of his pastorate and the sixty-third of his ministry. Dr. Stoddard's long white beard makes him impressively venerable in appearance, but his devoted parishioners are always commenting on the youthfulness of his spirit. In his church work the Christian Endeavor society is his favorite interest, and the young people of the church are his stanch and enthusiastic supporters.

—The British Weekly anxiously inquires on its first page: "Is Mr. Chesterton a Roman Catholic?" Americans will be surprised to find that made a matter of question at this late date. The American conclusion, not from knowing the redoubtable Gilbert, but from reading his books, was long since fixed in the understanding that he is a thick-and-thin adherent of the pope. All Romanist journals on this side the ocean laud him unreservedly as the champion of their faith. It would seem that the only possible way to doubt Mr. Chesterton's Romanism would be by means of the assumption which some maintain, that in his wild passion for paradox this dazzling essayist is always to be understood to mean the opposite of what he says.

—Statistics recently gathered show that the Established Church of Scotland clings almost as tenaciously as does the Church of England to fermented wine at the communion. Only ninety-four congregations among the approximately 1,500 parishes of the Scotch church take the communion in unfermented grape juice. On the other hand, nearly half the congregations of the United Free Church have discarded intoxicating wine from their communion tables—733 in all. It is said also that practically the whole body of the United Free Church ministry has now adopted total abstinence, while in the Established Church a host of reverend "moderators" are still known for the moderation they boast in drink.

—When Moderator John Timothy Stone next May preaches the sermon opening the 1914 Assembly in his own church, he will set a new precedent in Presbyterian history. No Presbyterian Assembly ever before met in the retiring moderator's church. The nearest similar occurrence was when Dr. Henry Jackson van Dyke was elected moderator in his own church in Brooklyn and presided through the sessions in his own pulpit. Dr. W. W. White in the Southern Assembly duplicated Moderator Stone's experience in that he was elected moderator in the first Assembly which he ever attended.

—Correspondence from Bern, Switzerland, published in a French paper, declares that 1,200 Swiss, mostly from the Bernese Highlands, migrate to the Mormon Zion in Utah by the great Salt lake each year. Letters which return from these emigrants are usually full of bitter disappointment and discouragement. They find themselves exploited mercilessly by their more sophisticated Utah neighbors, and one of the disillusioned Switzers wrote recently to a friend in Bern: "If I had learned to lie and cheat as they all do here I should perhaps suffer less from hunger."

—The man whose religion costs the least always wants the most change back.

—Formality is the crust that forms on the bread of life.

Can Rich and Poor Meet Together in Church?

BY CHARLES STELZLE

THE PROTESTANT churches of America are composed of class groups. There are churches for the rich and other churches for the poor; not simply because these churches happen to be located in neighborhoods occupied exclusively by rich or poor but because each of these groups living within the same general area have organized churches for their own class.

It frequently happens that an old aristocratic church is conducted in the very midst of a tenement house district without making the slightest impression upon the community, its membership coming to the services from homes far removed from the neighborhood. On the other hand, working people often organize churches of their own within a stone's throw of old and well established religious institutions, which, it would seem, should amply provide for their spiritual needs and give abundant opportunity for Christian service.

Congregations of Diverse Classes Are Rare

It is undoubtedly true that there are some churches which combine in their membership both rich and poor; but in almost every case it will be discovered that these churches are either located in comparatively small towns in which class distinctions have never been emphasized, or where neighborhoods do not change very often, but consist of families which have long known each other, or where there is an industry in the town which begets a common interest in other relationships, or where the "poor" consist of the class which is quite closely related to the rich either through personal service, such as house servants, gardeners, or coachmen, or of the "clerk class" who attempt to imitate the genteel habits of their employers, and who prefer not to be regarded as "workingmen," even though their salaries are often only half as large as the wages paid to manual toilers. There are other instances in which a few of the rich and a larger number of the poor worship together; but it is ordinarily true in such cases that this unusual condition is due to the influence of a remarkable personality, either in the pulpit or among the laymen

But in general, it would not be denied that there are today within the church distinct strata of society, living their own lives and apparently having nothing in common, either socially, economically or spiritually. Is it possible to overcome this situation?

Before we proceed to answer this question let us dismiss the insinuation that the Roman Catholic Church is not affected by the matter which we are discussing. While it is true that both rich and poor worship in the same great cathedrals, to which they must go if they attend church at all, nevertheless, they ordinarily worship at different hours of the day, rarely coming into social contact, and they attend the "mass" very much as all classes of people go to a doctor's office—they have nothing in common beyond their sense of fear or their need of healing.

Workingmen Cannot Afford Costly Service

One reason why the workingman will not attend the rich man's church is that he prefers not to go where there may be even the suggestion of patronage. He is fully conscious that in the maintenance of the costly upper class church he cannot contribute his fair proportion of the operating expenses, and he will not have the employing class pay it for him. Therefore, if he is at all inclined to attend church services, he will usually go to the church composed of those whose equal he is in financial ability. In this he is to be commended, for, in general, it is desirable that the workingman should pay proportionately for the spiritual benefits which he enjoys.

In considering this aspect of the subject, it will be seen that if rich men and poor are to worship together, there must be greater simplicity in the maintenance of religious worship. This does not refer to the contribution of gifts to outside benevolences, such as missions and other philanthropies, but to the support and conduct of the local church in question. Neither does it mean that there must be no great and beautiful church buildings—the rich may well erect such and the poor should assist to the extent of their ability—but in the support of such churches there must be greater democracy, which means that there must be less ostentation.

One cannot here go into a discussion of methods. The point is briefly that the poor must be made to feel that they may—and should—contribute toward the running expenses of the church without feeling that such contributions are so small that they are being pauperized.

So much has been said about the failure of the poor man to attend the rich man's church that most of us have come to believe that this phase of the subject contains the whole problem. But isn't it just as reasonable to expect the rich man to attend the poor man's church? Indeed, the rich man is assumed to have the broader culture, and he should find it less difficult to take naturally his place in the humbler house of worship than it would be for the workingman to fit into a group with which he is entirely unfamiliar. It would actually require no greater hardship or humiliation for the rich man to take this step into the life of the opposite group than it would be for the poor man to do so. Also the workingman would feel more at ease if he were the "host" than if the situation were reversed.

As a matter of fact, the rich man would discover among the poor genuine values in both character and true religion quite beyond the conception of the average man of his class. If a sufficient number of rich men could be induced to take their membership, with that of their families, into a particular church of the kind under consideration, it would help greatly in breaking down the barriers between rich and poor in the church. Such an arrangement should not be unusual in this day when so many men and women of wealth and culture are giving themselves to work in social settlements and similar enterprises. There is no reason why this plan may not become quite common in church work just as soon as a few strong leaders take the initiative in the matter. Nor does it necessarily follow that there need be any difficulty with regard to purely social affairs, for the plan does not necessarily involve the exchange of social courtesies.

Social Complications Affect the Problem

Women are more to blame than men for the lack of democracy in the church, because social life plays so large a part in their affairs. Many really capable women of moderate means, to say nothing about poorer women, are made to feel extremely uncomfortable on account of the perfectly obvious dominance of richly dressed women in the congregation. It may be said that the poorer women should exhibit more grace in the matter, but it must not be expected that they alone should develop a spirit of humility; it should be much easier for the well favored to do so, particularly in the matter of dress.

There is no doubt that social functions in the church have much to do with the question under consideration. In some of our larger cities "social unions" have been organized, having for their expressed purpose the discussion of the problems of the church and the encouragement of general sociability. But these organizations are apparently intended to discuss only those problems which are of interest to the well-to-do and to encourage sociability only among an exclusive set, if one is to judge by the price charged for each "plate" at the stated dinners and the requirements in the matter of dress. Usually these affairs are stiff and formal, and it seems to require a tremendous effort to keep the "unions" alive. It would add greatly to their value and to their vitality if they could be conducted upon a more democratic basis, and if the charge for the dinner would not cost more than a day's wage of an ordinary clerk or workingman. The unfortunate thing is that these functions are usually the only occasions upon which the people of the denomination in the city can get together.

Simple "socials" are very desirable in the average church, but it is a problem how far the Protestant church should push the matter of so-called social life. Church fairs and suppers conducted to raise money have a doubtful social or religious value, even though they may result in a slight financial gain. There can be no denying the fact that they frequently result in strife among the women having them in charge, and they more often destroy the spirit of democracy than develop it. The church must never forget that its chief function is the enrichment of the spiritual life, though, of course, it must permit whatever social spirit may be aroused to express itself in a perfectly normal manner.

Church Must Distribute Official Responsibility

There must be greater democracy in the management of the churches. The movements with which workingmen are identified outside the church are shot through with the spirit of democracy. Socialism has an increasing grip upon workingmen because it insists that the affairs of the socialistic form of government shall be "democratically administered." Even as it is, the working people who are already in the church are not proportionately represented in

(*Continued on page 788*)

"Extra Money" Versus the Sabbath of the Worker

How the Temptation of Overtime Pay Tends to Blunt the Spiritual Sense of the Worker in an Industrial Center at the Edge of Chicago

BY HERBERT H. SMITH

Typical Mill Workman

On His Way to Work

"OF COURSE it seemed a little strange at first, but I got used to his working all the time." It was the alto of the church choir speaking, the mother of two children whose father forms one of the army of nearly 10,000 that makes steel rail and structural shapes for skyscraper buildings at the great plant in South Chicago. She had been asked how she liked to have her husband work all night, for fourteen hours, seven days a week.

"And then, too," she added quickly, "the extra pay comes in handy"—and the secret was out.

"More money"—sorely needed, no doubt—is overcoming in many working people of South Chicago their innate respect for the Sabbath. Nor is South Chicago different from thousands of other communities in the United States where the soda water clerk jauntily tosses sirup and water together for multitudes who a decade or two ago slaked their Sunday thirst at the kitchen pump. The steel mills are not alone responsible for the constant violation of the laws of God in this industrial city, constituting the eighth ward of Chicago. In this collection of 67,000 people are fifty factories, some of them nearly equal in size to the branch of the steel corporation. And surrounding this suburb are thirty other towns, each with a group of industrial enterprises, not all of which interrupt their whirling wheels long enough to remember that one day in seven was ordained for worship. A recent government report shows that 15 per cent of all employees in the iron and steel industry generally work seven days a week.

This Boy Works Every Sunday Night

Nearly 70 Per Cent of the Men at Work Sundays

A report that in the Presbyterian church of South Chicago forty-five of the sixty-five men in the congregation had to labor on Sunday served as the incentive to this search for the cause of a broken Sabbath. Not only are a large majority of the men of this church employed on Sunday, but also on every other day of the week. On account of some young men who work only on the first Sunday of the month, the pastor, Rev. S. C. Adams, has changed the time of the communion service. When the sacraments of the church must be made to accommodate the pretended need of a corporation whose object is the amassing of wealth, it surely deserves serious attention by friends of the Sabbath.

And the reply of the Scotch woman indicates in a way the attitude of many of the people of the town and church. They accept the conditions of labor as inevitable. A few, led by the pastor, who doesn't believe in letting apparently inevitable wrong triumph, have started an effort to lessen the demands for Sunday work.

Listen to the comment by another good Presbyterian about her husband. She was sewing on a quilt in the church on a very stormy day. Scotch, like her husband, she reveres the church.

"My husband has worked every night, seven days a week, for thirteen years now. He never gets a chance to go to church. For a while he tried to go after the night's work, but he soon gave that up. Every fall he takes off time to go shooting, but then he's maybe fifty miles from a church." This was uttered in no complaining tone, merely as a statement of fact, and to take off time once a week to attend church seemed not to enter into her calculations. He is a railway switchman and is paid by the hour, as are practically all the employees in the shops of the same road and in the steel mills, the largest centers of employment.

That these cases are not isolated was shown by interviews with other women whose husbands not only work seven days a week but thirteen or fourteen hours or more a day. And there are other men to take their places if those who care to go to church interfere too seriously with the routine of the corporations which stand behind the pay roll. When the alternative of seeking other employment or working seven days a week is to be faced the attitude of a community toward Sunday labor has much to do with the decision. These church adherents are not numbered among those unskilled laborers who by their massing near the steel plant make a very serious community problem in South Chicago. Those more or less recent immigrants are not Protestants. Nearly half of them come to America to find their fortune and hope to return to their native smiling valleys with as many as possible of the plentiful American dollars. The pay of the unskilled laborers is not large, and according to the general superintendent of the steel company, cutting the hours of labor from twelve to ten, with promise of the same pay, will not deter them from staying to earn additional sums for the other two hours. The same official is authority for the statement that on occasions when the plant has been closed on Sunday and the foreigners told not to come to work on that day they have been found working as day laborers on the streets, or at odd jobs wherever they may pick up a dollar or two on their day of rest. This, it is said, is the repeated experience with unskilled hands who choose South Chicago as their field of employment.

Several years ago there was reported an order from the head offices of the steel corporation limiting the hours of labor in many of the plants, together with a rearrangement of shifts so that the minimum of Sunday work would be required, the effort being made to give every employee one day in seven off. In fact, last summer the amount of Sunday work at the South Chicago plant was reduced to 3 per cent. Work seven days a week, however, not long ago involved nearly half of the men of this plant, and 720 of them worked twenty-four hours every two weeks.

The making of steel, like the making of daily newspapers, requires the constant attendance of men. In many manufacturing plants there are fires to be kept up and certain processes of production to be kept in motion, but it has been admitted that even in steel making the work can be reduced to very little continuous effort if the authorities desire.

Agreement of All Factories Said to Be Necessary

The statement of W. A. Field, general superintendent of the Illinois Steel Company, is that Sunday work can be stopped only by an agreement among all factories. He says that workers who fail to earn their $2.30 a day seven days a week in one factory will move to another where work is constant, and so great is the demand for men that the steel makers highly praised Mr. Taft for his veto of the bill restricting immigration. There were enough orders for structural steel on hand two months ago to keep the plants busy all year, it is said. Profits must be made on the millions of common stock issued when the steel trust was born, and Sunday work will help pile up the profits.

Mr. Field believes that the present generation of foreign laborers presents a hopeless task in relation to the inculcation of American ideals. He thinks the hope is in the coming generation and at his personal expense does much to promote settlement work among the children of foreigners in South Chicago.

The speeding up of the factories means that finished products must be shipped on Sunday; cars must be shifted; switching crews must work. So, too, must the repair departments of the railways keep up with the extra pressure, and the Baltimore and Ohio shops help keep South Chicago mechanics away from church.

What the future influence may be upon the morals of the community it is not too early to say, even though the full results cannot be clearly discerned. The workers demand alcoholic stimulants on Sunday as on week days and the saloons about the plant are open at 6:30 a. m. or before to catch the trade of the men just beginning their Sabbath labor in the mills. Surrounded as the young people are with abounding evidences of Sabbath breaking on the part of their parents, who are in the grip of corporations, it will take heroic effort to lead the people away from the golden calf. Some of the workers themselves realize the debilitating effects on the moral and physical man from constant work, and the Brotherhood of Railway Trainmen recently concluded a long conference in which one of the demands was less Sunday work.

The Presbyterian church is well located for moral leadership and half a dozen other Protestant churches are helping to urge the sanctity of the divinely appointed rest day. The unusual church difficulties are, however, heightened by the domestic duties of the wives of Sunday workmen, who return for supper just as the time for evening service approaches. Most of the church adherents who are tied to the industrial wheels are strongly religious and many are active workers when their relief from labor will permit.

Can Rich and Poor Meet Together in Church?

(*Continued from page 786*)

our ecclesiastical bodies. Rarely does a workingman sit in any of our church courts, even in the local church. There is being developed more and more in our churches a kind of "professional layman" who monopolizes all the offices and functions of the church. Usually such officials are either men of wealth who have retired from business or are about ready to do so, or they consist of professional men who have a fair degree of leisure.

It may be said incidentally that the ecclesiastical legislation which is enacted under such influence is not ordinarily of the kind which appeals to the self-respecting workingman. The references to the workingman in such discussions are not very flattering, and they usually reveal a deep-seated ignorance of his hopes and aspirations. While workingmen haven't the same amount of leisure that is at the disposal of the average lay member of our church courts, it should be remembered that any number of them attend labor and lodge conventions, but their lost time and expenses are borne by the organizations represented. They should not be expected to pay all their own expenses when representing the church at conventions. It would seem only fair that the church should pay them enough to make up for any loss incurred while serving the church in this special manner.

But under the present system of conducting the average rich man's church, workingmen simply will not attend its services, although many a preacher in such a church would give his right hand if he could succeed in bringing workingmen into the building. Neither the preacher nor the workingman should be unduly blamed for this situation. The workingman is simply human in his action. He is following his natural social instincts. Even the fact that he is a Christian does not necessarily change his spirit in this particular. It is next to impossible to break down his long standing class spirit. Not that he dislikes his rich fellow Christian; he simply does not feel comfortable in his company. The rich man may not be any more to blame for this than the poor man, but it is a fact which must be given consideration in any discussion of the question as to whether the ideals of democracy may be realized within the church.

"Fresh Air in Jerusalem"

An elderly woman of important mien recently drove in state to a busy book store, says The New York Sun.

"What do you wish, madam?" asked a clerk, recognizing with inward misgivings what is known as a bad customer.

"Have you got 'Fresh Air in Jerusalem'?" the woman demanded.

"Who wrote it?"

"I don't know. You ought to know. Everybody is reading it."

The salesman retired to search through all the various catalogues, and came back with the report that there was no such book.

"That's not true," the old lady retorted. "I'll go to So-and-So's, where they keep up with the new books and where they have intelligent clerks."

The customer was handed into her carriage and the coachman was starting the horses when she opened the door, popped out her head, and said:

"I know who wrote that book—Henry van Dyke."

"But Henry van Dyke's new book is called 'Out of Doors in the Holy Land,' madam."

"I don't care. It's the same thing," and on she drove.

Buddhist Finds a Heart of Peace

BY PAUL PATTON FARIS

PASTOR GIA had just completed his sermon in Lang Yia church and he was turning to take his hymn book to announce the concluding hymn. Suddenly the quiet of the congregation was broken by a voice. "I beseech the pastor to grant me baptism."

The minister looked up, and the eyes of all were turned on the man who walked up the aisle toward the pulpit. It was Hu Shih Zwin, a capable, even distinguished, teacher in the school for boys. The congregation knew him well. Formerly a devout Buddhist, even after his connection with the mission school, he had depended on the practice of the customs of that creed for peace of heart. Compulsory attendance on church service had quickened his conscience, and by day and night he wrestled with the leadings of the Spirit of God.

Sleep departed from him, and after a few weeks he was unable to attend to his classroom duties. In his distress of spirit he turned still more steadfastly toward the creed of his training, his devout family doing all in their power to help him to find quiet of soul in the rites of Buddhism. Yet was he in torment of heart.

One Wednesday afternoon at prayer meeting Mr. Hu leaped to his feet, and with face turned toward the skies earnestly confessed his sins and besought the pardon of the Father. Since that day the Christians of Ichowfu had been bearing his burden on their hearts, and praying for his salvation that would bring peace to his heart and sleep to his tortured body.

When, therefore, Hu Shih Zwin publicly asked for baptism the clergyman turned willingly toward him, feeling confident that God had wrought his own work in the man's soul.

In the presence of the congregation, intent on every word, and of the three elders, Pastor Gia asked a few simple questions, to which the suppliant returned ready and convincing replies. The sexton had run for a bowl of water as soon as he understood the loudly called request and brought it forward as the brief examination was concluded. Then, though the request had been an unusual one, the minister proceeded with the baptismal sacrament. After a few words of prayer Hu Shih Zwin, child of God, walked back to his seat, the congregation rejoicing in assurance that now he was to find peace of soul.

But as the days went by it became evident that not yet was all well with Hu. Still was he unable to rest by night, or to attend to his tasks by day. Evidently some trouble, some reservation, was preying on the man's conscience. His classes were neglected, he walked the streets hollow-eyed, like a lost soul unceasingly seeking some power to stay the gnawings of remorse.

At last the end came and the secret was revealed. Again the congregation was sitting silent in its place, the minister had concluded his discourse, when once more that voice rang through the church, "I have something I must say!"

Half staggering to the front of the auditorium, Hu turned a haggard face on the people who had been praying for him.

"For many nights I have not slept," he said passionately, and the wild look of him made some of his hearers turn restlessly in their seats. "I have felt that I was at the point of death. I deeply feel that my illness is nothing but the result of sin. My sin I acknowledge, and now—I wish to dedicate myself unreservedly to the Lord as a minister of the gospel. I have not been willing to take this step, but now I wish to announce that when I recover I shall serve God in the ministry."

A silence of intent interest pervaded the room. "My faith," went on the impetuous voice, "my faith is not yet deep enough. But I believe that the faith of Pastor Gia has reached home. I therefore request the pastor to place his hands on me and pray for me."

To this second emergency also the resourceful minister was equal. He stepped to the side of the quivering speaker, laid his hand on the man's shoulder and said, "Let us rise for prayer."

The prayer that followed was of gratitude to God for Hu Shih Zwin's repentance and surrender, for the congregation and the pastor's assurance of his salvation, and for his determination to become a preacher of the word, and of fervent petition for his speedy recovery of health.

At the final "ya-men" uttered by the pastor Mr. Hu lifted his hand above his head in affirmation, and solemnly proclaimed: "I desire to become the true servant of heaven!"

Again he resumed his place, assured at length of peace for his soul.

Next morning Elder Djang Kei Zwin sought out the former Buddhist at his home. Within he heard a movement. "Are you there, Shih Zwin?" called the elder. "How is it with you?"

A vibrant voice replied. "Just awake—I slept all night. At last at last, I have found a heart of peace!"

When Christianity Travels

SHOULD WE USE SUNDAY TRAINS?

BY
PRISCILLA
LEONARD

As a writer who travels frequently, Miss Leonard is able to speak from direct observation of the apparent attitude of many Christian people toward the Sabbath when they are away from home. In subsequent articles she will have more to say of the bearing of Christians while among strangers.

IN A MEETING of locomotive engineers some years ago in Washington one engineer spoke of Sunday trains, and their results in his own life. For seven years, he said, he had never been free to spend a single Sunday with his family. When he did see them for a few hours he was often so tired that he fell asleep while eating and had to be waked to finish his meal. No wonder that, in the home of another such worker on the railroad, his little daughter, to whom her mother was reading the story of creation in the first chapter of Genesis, said, as the seventh day and its rest was read about:

"Mother, we shall have to get God to make an eighth day so papa can rest and be at home with us!"

Yet America is a Christian nation. The trains that flash by on Sunday are not filled with heathen, bent on defying the ten commandments. They are filled, on the contrary, with Christian people for the most part, born and brought up in Christian homes, affiliated with churches in some way, and exceedingly careful about some of the commandments, at any rate. There may be godless people on Sunday trains often and often. Nobody denies that. But it is equally true that if, from every train even on the most crowded summer Sunday, all the travelers who have affiliations with any church were taken off there would be an array of empty seats. It is because Christian people travel on Sunday that Sunday trains run.

The matter might as well be faced. There are many modern Christians who eliminate the fourth commandment from their lives when they want to go from one place to another, and Sunday happens to be the most convenient day. Trustees of churches, women serving on church committees, Sunday school teachers and scholars, are found on the Sunday trains, with the patient engineer at the throttle, on his seventh day's job, wondering why these church folks take away Sunday rest from his life. A certain railroad conductor told Dr. Wilbur Crafts once that during the month just passed he had worked thirty-eight days and another man on the same line had worked forty. He meant day's labor, as measured by extra hours. One engineer, measured at this rate, was said by his son to have worked fourteen months in one year. When such overworked, driven men, with never a day of rest, end by neglecting signals, and sending their trains into a terrible wreck, there is no occasion for surprise.

Plausible Arguments for Sunday Work

The Sunday traveling Christian would rather not think of these things, naturally. He or she prefers to talk about the necessity of the Sunday excursion. Think of the pleasure it is to the poor workers of the city to get out into the country or down to the seashore for a few hours. What other time can they have? Is not a day of rest for them far more necessary than a day of rest for the trainman? There is only one of him, and hundreds of them. It sounds plausible, until it is taken apart. In the first place, the Christian who is able to go on an excursion any other day of the week cannot plead necessity in going on any Sunday excursion. In the second place, why are not the wage workers given a Saturday half holiday? They ought to have it, and in many lines of work this half holiday is now the accepted rule. That gives the wage earner a chance to enjoy an excursion that does not make other wage earners work on Sunday. The question of fair treatment of wage earners is bound up with Sunday rest.

Thus the Sunday traveler is, consciously or unconsciously, standing in the way of better weekday conditions for his fellow men. The fourth commandment is no academic theological pronouncement. It is a human rule of conduct, laid down when man was created because he was created as he is, with need for rest and worship, recreation of body and soul, one day out of seven. Take away his Sunday and soon his weekdays become cramped and crowded, too. The workingman's soul is forgotten, and then his body is oppressed. But when his soul is cared for, and Sunday is restored, sacredly, to him, the rest of the week is leavened by the same thought, and inhuman hours cease, and Saturday is also made more restful. Nothing will make the workingman believe in the reality and activity of the church of Christ as will the restoration of his Sunday to him. Nothing can make the workingman take Christianity seriously as long as Christians help to overwork men on Sunday.

So the fourth commandment must be taken as part of Christian life today. The Sunday traveler must meet its demand, and not wave it aside. He must show that there is a real necessity for his use of a train on the day forbidden by the commandment. In some cases there is such a necessity. When a steamship leaves New York for Naples, when a transcontinental train starts on its journey toward the Pacific, the voyager must spend Sunday, when it comes, on train or boat. Yet, even here, there are five-day liners that could leave on Monday and be across the Atlantic before Sunday, and the Monday train from New York will reach San Francisco before the end of the week. If enough Christians cared, the railroads and steamship lines would care, too, and would make specialties of such trips. The very fact that such a suggestion seems absurd to many pew holders only emphasizes the fact that they never have thought hard about the Sunday travel question, or tried to adapt their movements to a strict Sunday observance along this line.

Sunday Mails Not a Necessity, Government Shows

Inconvenience is one thing. Necessity is another. The United States has recently inconvenienced many men by refusing to open the post office any longer on Sundays at any hour. But, as a railroad man of thirty years' experience, high in office in a large railroad, once said, "If ever there was a necessity for Sunday mail it ceased with the telegram," and he went on, "There is no valid excuse for railroad traffic, either for mails, passengers or freight, on Sunday. If ever there was a necessity for moving perishable articles on Sunday it has been removed by the refrigerator cars."

It is a small amusement park that does not draw 5,000 every Sunday at the least. It is a most unusual amusement park which can be run, too, as a Sunday resort and not become a scene of questionable conduct and a place of real temptation for the young. Thus the breaking of the fourth commandment involves the further breakage of other commandments.

If the Christian who travels cares nothing for being his brother's keeper, he cannot escape the effect of Sabbath breaking upon himself. "Sunday excursions are so much cheaper than weekday trains, so we always travel that day. We have to, you see, on account of the money," explained a woman whose husband was the owner of a thriving little business. For a few dollars these two prosperous people were losing the balance of their consciences. They were letting the love of money tighten its grasp upon them. Now it is safe to say that Sunday is never realized in its fullness of blessing until the Christian has sacrificed something worldly to it. Every commandment implies that there is an easier opposite policy than to keep it. The Sunday traveler who has vanquished conscience, and worships expediency, convenience or gain more than the holiness of the Lord's Day, is so much the poorer in Christian possibilities henceforth. Neither business nor pleasure should grasp at Sunday for its own. The day belongs to God, not to man; it belongs to God, for man.

Tourists Who Lose Track of the Sabbath

"I haven't known, for the last two months, when Sunday came," said a young girl, laughing, to a friend. "We have been traveling all over the West, and one day has been just like another. We met lots of people who were having the same experience. Of course at home here we go to church, but on a trip it is different." This sort of thing is common, as all tourist agencies know. Yet in every town through which the railroads pass there are churches, and stopovers are allowed for everywhere. What does Christianity mean to such Christians? Certainly not a guiding principle of daily life.

In the matter of Sunday traveling, the Christian salt may be said to have lost its savor. How then shall it be salted? That is a personal problem for the church; and the stern words of Christ, "It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men," ought to remind every Christian that there is no half-way business about witnessing for him.

THE HOME COUNCIL

How We Made Independence Day "Sane"

Fourths with Continent Readers

[*The following stories of Fourths which have been celebrated sanely and still without sacrifice of fun or patriotic ardor, were written in response to the editor's request for personal "sane Fourth" experiences. It is hoped that they may hold some helpful suggestion for friends in council whose homes the sane Fourth movement has not yet touched.*]

Cooperation in Ohio Town

THE VILLAGE where I was pastor was no-license and also was especially attractive because near the lake. But except for the firecrackers of the boys there was nothing doing on the Fourth. On that day there was often an exodus to the neighboring cities to see the fun. Sometimes the temptations there would play havoc with previously made good resolutions. The suggestion from Dr. Warren A. Wilson that the church should seek to provide healthful amusements started me thinking.

Early in May I sent out letters to the fraternal organizations and the other church of the town asking them to elect three representatives to meet in a conference to plan for a Fourth of July celebration, no delegate to represent more than one society. The meeting was held and a plan presented. It took slowly at first, but finally the worth of the thing caught. Committees were named on finance, publicity, parade, music and sports.

We were blessed with splendid weather for the Fourth. In the morning a parade led by a hired band was suprisingly good and did what we hoped it would—it gathered the people early to spend the whole day together. In the afternoon we had a ball game, a band concert, and foot races on the main street; in the evening a variety entertainment, with songs, etc., on a platform in a vacant lot near the center of the village. Upwards of a thousand people thus spent a happy day enjoying innocent festivities. There was no drunkenness, no disorder.

The expense was between $80 and $100, most of it raised among the merchants, who profited by the extra sales. The money raising was hardest, but we managed it at last.

Colored stock posters, bought from a New York firm, and on which the events of the day were printed by the local printer, were pasted around the country and did all the advertising necessary.

These celebrations have now been continued for three years and have stimulated other near-by villages to do the same. It is quite possible for any village to undertake such a simple celebration as has been described.

Cleveland Heights, Ohio. JOHN SHARPE.

The Small Boy No Loser

OUR "SANE FOURTH" committee planned, first, to fill the day so completely that the small boy would find no license for regretting the absence of the eliminated customary racket; second, to enlist every citizen, old and young.

Public, private and parochial schools contributed floats which made up a pageant of American history. A large bunting flag was offered as prize to the school sending the best float. High school pupils presented historical tableaux. Physical directors and playground supervisors trained the young children in folk dances and flag drills. Boys contributed the circus parade, and exercised much ingenuity.

Explanatory printed matter was sent a month in advance to every home; also a return envelope addressed to the sane Fourth committee, requesting each family to inclose the amount formerly given the children for Fourth of July spending money. The ward committees collected these cash envelopes and left coupons for each child, entitling the holder to free ice cream, crackerjack, lemonade and pop.

How our indifference vanished and enthusiasm grew as details were perfected! At 6 a. m. July 4 at public bath and boat houses supervised contests began in diving, swimming and rowing, to which all boys were eligible. At 9 a. m. a band concert was given at Capitol park, centrally located. At 10 a. m. the parade appeared. The first float was placarded "Landing of Columbus." Next came "Pocahontas and Captain John Smith," then "The Landing of the Pilgrims," "Washington Crossing the Delaware," and others. Next the clown band appeared; a huge cat securely caged, placarded "Royal Bengal Tiger"; a made-up elephant, and a broncho—"The Dangerous Western Beast of Burden"—etc. The parade ended, prize winners were announced and the declaration of independence was read.

Two parks in opposite ends of the city were selected for the afternoon program, duplicated at each park. Here the tableaux showed "Washington's Marriage," "Paul Revere," "Lincoln Freeing the Slaves" and other notable scenes. Folk dances and flag drills followed, interspersed with national airs. In the evening fireworks on the lake shore completed the program.

All bills are paid and we have a small bank balance ready for this year's celebration.

Madison, Wis. MARY RANDALL SMITH.

Verses Old and New

JUNE

When June has stirred, and opened gracious eyes
Upon the earth, and cast abroad her flowers;
When she has kindled in the summer skies
The lamp that burns her incense through the hours;
It seems that such a lavish sacrifice
On June's high altars, in such bounteous showers,
Proves Nature's prodigality not wise,
Wasting her substance on her favorite's dowers.
Yet when has prudent Nature e'er been found
In error? Every month brings gifts as rare
As June's, and when the cycle rolls around
The next year's June will be as sweet and fair.
All joy, all life, does Nature give, and more,
And, giving, serves but to increase her store.
—St. Nicholas.

A Case of Substitution

AN EXPERIENCED teacher once said to me, as I was trying to make a little child give up a harmful article, "Why don't you try substitution?" Last year the Sunday schools of our town decided to try substitution. Instead of leaving the children to their own sweet will on the Fourth, and then blaming them for the noise and accidents, we would help them to celebrate the day by having a union picnic.

In order to secure the largest attendance possible a beautiful grove on the edge of town was chosen as the place for the festivities. This did away with carriage hire and allowed people to come for part of the day, if not all.

In the morning there were athletic events of different kinds. The committee in charge had arranged a program which took in all ages and sexes. It had also secured from the business men small prizes, which added to the interest. There were races for little boys, races for little girls, races for the primary classes and races for the adult classes. There was also the usual three-legged race, a sack race, etc.

In the afternoon a band concert was held and the congressman of our district made a speech, followed later by a ball game by the business men. Everything was free. The slight expense of the occasion was met by the various schools.

An effort had been made to make the people of the town feel that it was not merely a Sunday school picnic but a picnic for the whole community. The attendance showed that the effort had been successful. Three-fourths of the town were there, regardless of church affiliations. Although the attendance was large, there were no accidents. Conveyances were not allowed in the grove and firecrackers were strictly forbidden on the picnic grounds. Boys were there in abundance and seemed just as happy as if they had been burning their fingers and deafening their neighbors with noise.

Everyone was pleased and the teachers felt well repaid for their labors.

Oxford, Ohio. ELLA GLENN MCSURELY.

An Eleventh-Hour Celebration

ONE SUMMER when I was visiting a cousin on a farm in Kansas it was decided at a late hour to hold a sort of church family picnic at a grove two miles away, instead of attending the big Fourth of July celebration twenty miles distant.

A lunch was prepared, but there was no thought of a program, though ropes were taken for swings and the balls and bats were not forgotten. But a niece just from college was also a guest, and she, perhaps anticipating a dull day, took along books of patriotic and old songs, also one of recitations.

At 10 o'clock we, with perhaps a dozen other families, were on the grounds, and after greetings and introductions the niece, after consulting some of the older heads, announced that a program would be held after dinner and that every person present must be prepared to take part by singing, speaking, reading or telling stories. She would call upon each with pencil and paper to take the names, she said.

At once there were exclamations of "Oh, I couldn't to save me!" "I never can do it in the world!" But when she appeared with her jolly, mischievous face everyone submitted and, entering into the spirit of the thing, set about recalling what he might be able to do.

The program opened with a duet by the visitor and the minister's wife, and the hearty applause this called forth was accorded each succeeding number. The children, prepared by school training, responded modestly and pleasantly when their turn came. Patriotic songs interspersed here and there among other features were sung and enjoyed by all.

One old lady told a thrilling story of her youth. She was gathering eggs one day, she said, when she reached into a nest behind some bushes and was struck on the hand by what proved to be a large rattlesnake. At this point she paused.

"Oh," someone cried, "is that true?"

"True!" said she. "Do you doubt it? Well, when solicited, the stipulation was to tell a true story, if possible, if not, to make one up. Now, I'll yet you guess about this one." And she sat down amid shouts of laughter.

This Fourth was voted by all to be one of the most enjoyable days ever spent; and the other neighbors, returning from the big celebration hot, tired and disappointed, wished with all their hearts they also had remained at home and been "in it." HELEN RATCLIFFE MOORE.

Marshalltown, Iowa.

Baby Was Well Preserved

During the progress of the morning bath of a 7-month-old baby a little neighbor girl came into the room carrying a doll which she had received for a present a few weeks before, and which was minus an arm and a leg, and otherwise much the worse for wear. She watched the bathing silently for a moment.

"How long have you had your baby?" she asked at length.

"Seven months," replied the proud mother.

The child looked wistfully from her dingy doll to the shining pink baby.

"My," she said, "but you have kept it nice!"

YOUNG AMERICA

How Runty Pig Got Even

BY MAUDE MORRISON HUEY

"I'D LIKE TO KNOW who could scratch out a worm in such dirt as this!" Young Chicken Longlegs looked about him disgustedly. "It's hard as flint. My toes ache."

"Well, I guess you'll have to if you get any breakfast. I heard Mother Bell say she wasn't going to waste any more good corn on us," Sister Specklebreast informed him. "She said it was spring, and we had the run of the whole farm, and we weren't laying any eggs, anyhow."

"Huh! I never expect to lay any eggs!" said Longlegs haughtily; "besides, I don't call this a farm—it's a rock pile." "Well, you'd better get busy and scratch. Talk never got anyone anywhere."

"It didn't, eh!" Longlegs straightened up. An idea suddenly struck him. Neighbor Jones's pet pig Runty was squeezing into the garden. "Just watch me!" Longlegs put on his very grandest air and went to meet him.

"Good morning, Runty Pig!" he said cordially. "Fine morning, isn't it? How are you?"

"Oh, just tolerable!" said Runty Pig, eying Longlegs suspiciously. His entrance into that garden was usually welcomed with a shower of rocks. Mrs. Bell said that his sharp snoot could root up more garden stuff than she could plant in a week. Chicken Longlegs regarded that snoot with envy. It certainly must be a valuable possession when it came to unearthing worms.

With a quick glance at the house to see that no one had witnessed his entrance save the friendly rooster, Runty Pig set to work with vigor. Placing his sharp shovel nose to the ground he began to plow a furrow.

"Quite a little excitement in our coop this morning," Longlegs gossiped entertainingly. "Mother Topknot and Mrs. Ruffle-Feathers got into a dispute about which one laid the largest egg. They had to call in old Cock-o'-the-Roost to settle the matter." A wriggling pink worm rolled out of the dirt at Runty's nose and Longlegs snapped it up. "Great spell o' weather we're having, Runty Pig. Looks a little like rain this morning, though, don't you think?" Peck! Another worm! "I've often wondered why you didn't come over here to root, this is such a good garden—plenty of worms. My sister and I scratch here every day, but she's only a girl, and I get tired of her company. I'm so glad you came over, Runty Pig. You must come every day. I'll be only too glad to show you over the place." That time he got two bugs and a big fat cut worm.

"Uh-huh! So talking doesn't do any good!" Longlegs strutted over to his sister. "Just look at my crop! I couldn't hold another worm if I tried. It's all a question of using your head, my dear!" Poor Specklebreast looked up sorrowfully. Alas! her crop was still lank enough.

"No more scratching for me, not if I know myself. From now on I live like a king."

Runty Pig came every day and Chicken Longlegs met him at the gate and went around with him, always amiable and eager with the latest bits of news with which to entertain his visitor. They rooted up last year's potato patch and the cornfield, then they began on the little bed by the back door, where Mrs. Bell had sowed her early lettuce and radishes and young green onions. But here their enterprise was short-lived, for Baby Boy spied them and called to his mamma, and the whole family rushed out with brooms and mop sticks and drove them off.

After that the gate was nailed up securely and they were obliged to go over into Neighbor Jones's garden, which had been pretty well rooted over before, and poor little Runty Pig had a hard time of it, with the saucy rooster snatching every dainty morsel.

"I'd like to know who that great gandery rooster belongs to, anyhow! If he doesn't stay away from here I'll fix him!" said Mrs. Jones crossly, as for the fortieth time she shooed him away from her pet pig's supper.

Mrs. Jones was a woman of her word. But, of course, Chicken Longlegs didn't know that, and kept on coming, and sure enough, one day when he stepped under a queer looking box to eat a dainty morsel of meal he had spied, plump! down went the thing over his head, and he was fast in an old chicken crate.

"He's too skinny to eat till he's fatted, and land knows if he's worth it; but, anyhow, I'll keep him out of mischief for a while. There, now, you impertinent young rooster, how do you like that?"

Chicken Longlegs didn't like it, not a bit, for now the tables were turned. The trough where they put his feed and water, which, by the way, happened to be one that Runty had outgrown, was just outside the coop, and he was supposed to stretch his long neck through the slats to eat and drink.

Runty Pig soon saw a chance to get even for the many indignities that had been shown him. As soon as the feed was put in poor Longlegs's trough up he would come and, thrusting in his big snoot, would shovel it up at one mouthful. The poor rooster could only flutter about distractedly and squawk his indignation.

The same thing happened day after day, till Longlegs grew thin and wabbly and had to lean against the slats to crow, which he hadn't the heart to do very often.

"Don't you think you are carrying this joke a little too far?" he appealed to Runty Pig miserably. "I'll starve to death at this rate. It's a shabby way to treat a friend. I've always been civil to you."

There was a mischievous little twinkle in the corner of the pig's eye as he peeped through the slats at the penitent rooster. "Well, maybe we are about even," he said, with a fat grunt of satisfaction. "I would hate to see you starve to death, and I don't want more than is coming to me. I was just thinking that we might make a sort of compact—if you'll promise to go home and scratch for your own worms I might let you out of here. I said I *might*."

"Oh, if you only would, Runty Pig! I would be so grateful. I would do anything—anything!"

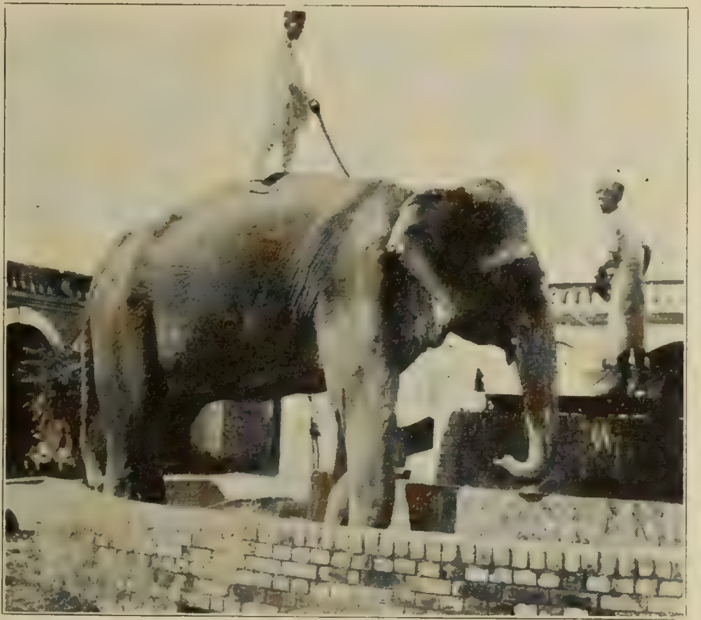
"Remember that everything in this world has to be paid for sooner or later. There's always a day of reckoning ahead for the fellow who doesn't play square." With that Runty Pig put his big shovel nose under the crate and overturned it, and away flew Chicken Longlegs in an awkward, giddy flight.

Sister Specklebreast looked up from her scratching. "Why, brother!" she cried compassionately. "How ill you look! Where on earth have you been all this time?"

"I've been learning that the only sweet worms in the world are those we scratch for," said Chicken Longlegs meekly.

The Elephant's Shower Bath

In the hot climate of India the elephant needs daily baths. His trunk he uses for his shower bath, but he likes to have his attendants finish his toilet with a good massage. For this purpose they use



bricks, after his body has been well bathed. Nothing softer than a brick would make any impression on his tough skin. During the hottest weather the working elephants are given a vacation, beginning, in some places, as early as April, and continuing till cooler days.

Caught the Wrong One

An English school inspector, visiting a provincial school, was much worried by the noise in the next room. At last, unable to bear it any longer, he opened the door and burst upon the class. Seeing one boy taller than the others talking a great deal, he caught him by the collar, carried him to his own room and planted him in the chair, saying, "Now, sit there and be quiet!"

Ten minutes later a small head appeared round the door, and a meek little voice said:

"Please, sir, you've got our teacher."

Swallowed His "Object"

"Object" drawing has brought a new anxiety into the schools. In certain districts youngsters may be seen moving schoolward with hatchets, knives, hammers, chisels and similar things, as materials for their drawing lesson. The other day, just as one of these lessons was about to begin, a small boy was found standing tearfully at his teacher's desk.

"I've swallowed my object," he explained, with an alarming gulp.

"What was it?" asked the teacher anxiously.

"A banana," replied the would-be artist with a final gulp.

Rhymes to Remember

A CATLAND LAW

Pussy caught a mouse for dinner,
  But the mouse was wise and old.
"Wait a bit," spake he unto her,
  "Have you never yet been told
That there is a law in Mouseland
  That pronounces it disgrace
To begin to eat your dinner
  Ere you go and wash your face?"

Pussy felt ashamed. "A cat should
  Do as well's a mousie can!"
Loosed her claws—and in a jiffy
  Off the wise mouse lightly ran.
Very vexed, the pussy scolded:
  "Mouseland laws would work disgrace!
This shall be the law in Catland—
  'After eating wash your face!'"

—Little Folks.

THE SUNDAY SCHOOL

June 15, 1913—Jacob Before Pharaoh

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Genesis 46:28—47:12, 28-31. Golden Text, Romans 8:28: To them that love God all things work together for good.

Life is a series of migrations. This was especially true of the patriarchs. Their abiding city was always in advance. They were the custodians of an idea. That idea was the unity of God. It was given to Abraham of the Chaldees by God himself. Truth belongs to mankind. The patriarch was commanded to move out from among his kindred and for a time rested at Haran, 500 miles away. Again the voice of God was heard, and an altar in the west marked the divine presence. Abraham died and the charge was committed to Isaac, his son. His successor in turn was Jacob. Like his ancestors, Jacob had a theology better than himself. It began and ended with the unity of God. It was a long hark from Chaldea to Hebron, but the idea had been faithfully transmitted from father to son.

Announcement That Joseph Lives Turns Jacob's Sorrow to Joy

The patriarch was now an old man and had driven his stakes apparently for the last time. His life was full and his memories were grateful—all save one. This memory grew darker to the patriarch from year to year. He had twelve sons, but one "was not." Twenty years before Joseph had gone away and had not returned. Over his absence there hung a suspense worse than death itself. Was Joseph living or dead? Who knew? One day as the old man sat in his house a caravan halted before his door. His eleven sons had just returned from Egypt, whither they had gone to buy bread. Their salutation, "Joseph is yet alive," fell like a crash from the skies.

Age turned to youth and Israel determined to see his son once more. But Canaan was the land of promise, and to abandon it might seem to be abandoning God. But God's will and Israel's wish went hand in hand. For Egypt the father held a special aversion, but Joseph was there. His presence redeemed the country. The kingdom was a small matter to David in comparison with the life of Absalom. Above all else towers the father's love.

The country about Hebron soon presented a strange sight. The flocks and herds were driven in from the fields, and the descendants of Israel, with their retainers, resembled an army gathering for battle. It was not the migration of a tribe but of a nation. As they approached Beersheba the patriarch realized that he was about to cross the border. And there he halted and offered a sacrifice to the God of his fathers. And God appeared to him as he so often had done before.

God Always Provides a Way of Obedience to His Commands

Vast changes had taken place since Abraham and Sarah had visited that same country, and for a similar reason. Then it was famine and now the same skeleton threw its evil shadow across the way. That journey is a symbol of life. Israel would have found it impossible but for the provision of Joseph. When God says "Come," there is always a way by which we may obey.

The migration is finally over and Israel encamps on the borders of Egypt. He has his misgivings, but faith in Joseph keeps him strong. We are all facing a mystery that we call the "other life." It is a land of silence, unknown and untried. Our faith is in One who, as a Brother, will intercede with the King. Beyond this all is shadow.

Israel has reached the land of Egypt and Judah is sent forward to inform Joseph. The royal chariot was soon thundering down the way and Israel and Joseph are once more father and son. It was the supreme moment of the patriarch's life. "Now let me die, since I have seen thy face." For over 100 years he had lived and toiled. Field had been added to field and herd to herd, but never once had he said, "My life is full." But now he had seen Joseph, and for him the world held nothing further that could be of value to him.

But Israel's time had not yet come, and his remaining years belonged to Egypt. The custom of the country required that he present himself to Pharaoh, which he hastened to do. Custom is inexorable, and Joseph made no effort to avoid it. He proceeded to instruct five of his brethren in the intricacies of court life. Why he selected just five has been made the subject of speculation, but doubtless his own common sense so directed. Court manners cannot be taught in a single lesson. Those brothers were shepherds or cattlemen and not likely to feel at ease in the presence of a king. Here again we see the wonderful judgment of Joseph. He entered the throne room robed as an Egyptian of the highest rank and with him five shepherds in plainest garb. In reply to Pharaoh the shepherds assumed nothing beyond what they were.

Majestic Simplicity Attends Israel's Audience with the King

But Israel was also present, and to him the king would give a special audience. The old man approached the king probably leaning upon the arm of his son. The courtiers would naturally fall back while the venerable sheik stood in the royal presence. "How many are the days of the years of thy life?" There is a majesty about age that never fails to command respect. Israel twice extended his right hand and blessed the king, then retired.

The story of that scene was written under the dictation of a wisdom above the author's own. The surroundings are lost in the simplicity of the record. Those men had not gone to Egypt simply to eat bread; they had gone also to earn it. Joseph might, as a political ruler, have appointed his brothers to subordinate positions about the palace, but they had been keepers of cattle from their youth, and the country needed shepherds more than it did politicians. So as colonists they were assigned to Goshen, where they became of service to the king and to themselves. As for Jacob, he sat peacefully in the sunset while he "was gathered unto his people."

The Lesson Verse by Verse

By Hermon D. Jenkins

ANALYSIS—Egypt was Israel's school as well as his home. Frankness pays better than cunning, and the king recognizes even in a stranger the majesty of true piety.

A situation which tests filial loyalty is the sudden appearance of an aged and rustic parent upon the scene of his prosperous son's great estate. The temptation to conceal rather than parade his family was the stronger in Joseph's case because his father and brethren belonged to an alien race, were engaged in a pursuit peculiarly repugnant to Egyptian prejudices and came into the land as refugees from famine. Although in his earlier life Jacob had an assured place among the sheiks of Syria (or Palestine), he was at this time broken by age, weakened by grief and humbled by financial reverses. All the greater honor to the son who, though he had risen as the fortunes of his family had sunk, had not forgotten those ties which bind an honorable man to his kin!

Some years ago there was published a valuable book by an American author giving the history of the Pilgrim colony in Holland previous to the emigration to America and the settlement at Plymouth. It was shown how much of the Pilgrim polity and creed was borrowed from the Dutch. That brief stay of our Pilgrim fathers in the Netherlands was of incalculable value when they became exiles and colonists. So we may say of the Israelites that their stay in Egypt was a part of that providential preparation which alone, by God's grace, could fit them for their great role. When they returned to Canaan 400 years later they took back with them, in the personality of their leaders, views and ambitions and abilities which they did not possess when Jacob went out.

Joseph as Frank with Pharaoh as He Is Loyal to Jacob

Chapter 47, Verse 1—Joseph does not beat about the bush. He does not conceal from the king that here were more mouths to feed (ch. 46:6-7), large flocks to be cared for and that the people and herds were already camped in the best part of the state. The drought had yet a long time to run (ch. 45:6). It was a bold step to take, a hazardous liberty to confess. But like all deeply religious men, Joseph was not a man willing to conceal. More men lose by timidity than by courage.

Verse 2—The next step of this moral hero was to present representatives of his family to the king. He chose enough to show their mien and not enough to confuse judgment.

Verse 3—As if anticipating that his brethren might not be so bold as he, Joseph had instructed them not to conceal their calling. Knowing the antipathy of agriculturists to shepherds (ch. 46:33-34), the temptation would be strong to call themselves something else, Joseph believed that antipathies are overcome by confession rather than by concealment. Better that they should tell Pharaoh themselves than that someone else should charge it against them. Even to our day the fight between the farmer and the ranchman goes on, and the sheepman has been from time immemorial hated by the other classes. Sheep eat not only the grass but the roots as well. Egypt was not at this time in a mood to welcome flocks and herds any more than caterpillars and locusts (Joel 1:4).

Verse 4—So the whole truth was out. They had come to stay. They were hard pressed at home. They made no false motions. But with it all they prayed for the royal permission to occupy the part of the land where they had camped.

Frankness Won Where Concealment Might Have Failed

Verse 5—Pharaoh accepted their statement at its face value. These men had not always been so truthful (Genesis 37:29-34), but Joseph taught them that honesty was their best policy, and so it proved.

Verse 6—In order to make them feel more secure, Pharaoh took them into his own employment. Nobody would molest them if the herdsmen wore the insignia of the king's employment. At the same time Pharaoh rightly insisted that those of their number appointed to places of trust and emolument should be appointed because of fitness and not simply because they belonged to the party that was "in office."

Verses 11-12—At the close of this passage we are told how Joseph carried out the instructions of the sovereign. He settled his brethren—and they were a virile, intelligent race—in that part of the land which later, under another dynasty, was especially selected for development by the king, so that it was known par excellence as Rameses's land. It was here the great ruler built his storehouses and concentrated his wealth (Ex. 1:11), naming one of the new cities after himself. But in all this Joseph acted as much for the king's interest as for that of his family. So has China in our day found it to her interest to place Americans in charge of her railways and Englishmen in care of her customs. So Persia sought to redeem herself from bankruptcy by calling an American to reorganize her treasury. Putting the family of Jacob in power was not that they might profit by "graft" but to prevent "graft" on the part of others not under the control of Joseph.

Pharaoh, Feeling Spiritual Superiority of Jacob, Accepts His Benediction

Verse 8—William Henry Seward, Lincoln's great secretary of state, tells how when he visited China he one day stopped to look at a little cooly, who, abashed and frightened, stammered out the question, "How old are you, sir?" It was the universal salutation of politeness. The question of Pharaoh was not one of idle impudence but the conventional way of signifying respect. Even now, in our new western world, we address our church officer as "elder," whatever his years.

Verse 9—But Jacob feels in all humility that he has not attained that pinnacle of veneration which belonged to his fathers; for he had not reached their age (Gen. 25:7) and did not seem likely to do so.

Verse 10—Nevertheless when, perhaps at a hint from Joseph, Jacob offered to pray for him Pharaoh bowed his head and accepted his priestly intercession. When General Booth visited the king of Sweden the king knelt while the venerable leader of the Salvation Army prayed. Vital godliness is reverenced today as it always has been.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning June 8, 1913

Topic—The prodigal son. Luke 15:11-32.

This is the most impressive, the most beautiful and the most profound of all the parables. It is a precious gem, whose incised surfaces flash back the light in whatever way we turn it. There is probably no passage of Scripture that has been more attractive to the commentator and the preacher; and this is equivalent to saying that there is no passage which has ministered more directly to the spiritual and devotional life of the church.

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This chapter of Luke contains three parables of the lost—the lost sheep, the lost piece of silver and the lost son. And the reason for all three is found in the first two verses. "Now all the publicans and sinners were drawing near unto him to hear him. And both the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them." The prodigal son was the publican and the sinner; and the interest which Jesus took in him was displeasing to the elder brother, who symbolized the correct Pharisee and scribe.

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The prodigal son is not excused by Jesus. He is depicted in his true colors; and he is ungrateful, vain and headstrong. His father has always loved him, labored for him and saved for him; and yet he has no attachment to home. The restraints of his father's roof are irksome to him; the hours are too regular, the peace and contentment too monotonous. He would fain experience the excitement of the big world. Life at home is mere insipidity, and his palate craves a stronger flavor. So he says: "Father, give me the portion of thy substance that falleth to me." According to Jewish law this would be half the amount the elder brother would receive; that is, about one-third of the entire inheritance (Deut. 21:17).

But had the son the right to demand it during the father's lifetime? This question has been debated by modern scholars, but evidently it was not disputed by anyone in the parable. And if there had been any failure in the logic of the situation the argument would have lost its force in the ears of the scribes. We have here probably a survival of an ancient custom of inheritance, whereby wills took effect not at death but as soon as they were drawn. It would seem that it was customary for fathers, when they felt themselves to be failing, to give over their property to their children; and thus the younger son was not making so extraordinary a request. He was simply asking his father to hasten an act that could not long be delayed in any case.

But it is a cruel request. It is the request of a son who no longer feel the interests of home to be his interests; who looks upon his father rather as the means of the gratification of his own desires than as the object of his reverence and love.

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After he has obtained his separate property, however, he cannot enjoy it at home with an unlimited license. So he journeys into a far country, where there are no family restrictions. Now he has traveled and seen life, and become handsomely emancipated from the narrow ideas of his childhood. "He wasted his substance with riotous living." This phrase has given to the parable the title by which it has been known in the tradition of the church. The son is a prodigal. While his property lasts he doubtless congratulates himself on his liberty, though even liberty without love soon cloys and becomes of doubtful value.

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Downward progress is swift. The prodigal soon spent all. Then there arose a mighty famine in that country, and he began to be in want—no unusual condition in the Levant of that age. "And he went and joined himself to one of the citizens of that country; and he sent him into his fields to herd swine." He had now reached the depths of degradation for a Jewish soul—he was a swineherd, to a foreigner, in a foreign land.

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But he himself was not a citizen of that far-off country. He was still the son of the father who dwelt back yonder in the homeland. He was not in the place where he naturally belonged. "He came to himself," and was homesick for his father's house.

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Underneath the parable we feel the throb of the heart of a wayward, suffering humanity that has lost its way from its high calling of sonship, has fruitlessly squandered its precious patrimony, and is now trying to fill its belly with the husks that the swine did eat. It is a food that cannot feed men; for their needs are not the needs of the swine. Wherever he goes the prodigal carries with him a dissatisfaction with the provision of the world. Augustine cries: "Thou hast made us for thyself, and our hearts are restless until they rest in thee." The hunger of a human soul can never be satisfied with the husks of this world. The infinite void of a human heart can never be filled with any accumulation of mere finite things. There are prodigals who sit at richly laden tables in banqueting halls, and in whose hearts there is a gnawing and a craving that the world can never assuage. They are sons in a distant country, to whom husks are offered instead of bread.

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But the father's love has never grown cold through all the lonely days of waiting. After all, that eldest son at home cannot give him any great consolation; he does not feel enough. The father feels alone. And he waits. His habitual seat is by the window that looks down the long road upon which his boy disappeared. Will he not come back again that way?

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He does come back, in shame and penitence. He has prepared his confession for his father's ear. He will not ask to be received on the old footing of sonship; for he has sinned away his inheritance. Let him now be as one of the hired servants in the house. They serve for hire, and not for love. They ask for wages, rather than the approval of a kind father. Let his be the station, but not the disposition of one of these. He is not worthy to have a son's place, because he has not treated his father as a father; and yet as a servant he may be near his father, and often see his father's face. Unobserved, he may reverence him.

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Unobserved! What wandering son ever slipped back to his heavenly Father's house unobserved of that loving eye? His is no grudging reception, no cold forgiveness. He meets his son a long way off and forgives him before he can even ask him. His love goes before the son's penitence and follows after. The father throws his arms about him in the way and gives him the kiss of reconciliation (Gen. 33:4; II. Sam. 14:33; Ps. 2:12). And yet the confession must be spoken. It is spoken after the kiss, after the pardon; but it is nevertheless spoken. There is no true penitence that passes away with the word of reconciliation. It leaves a lasting sense of unworthiness, that all the father's loves does not, cannot, dispel. Indeed, the only worthiness the son can bring to the father is the abiding sense that he is unworthy.

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This son is still a son. He has been a disobedient son, but still a son. And the father is still a father; and he will honor his son by bidding the servants bring him the finest robe in the house, the signet ring and a pair of sandals. All of these things were unnecessary for the purposes of clothing merely; they were the marks of joy and consideration which the father showered upon the son. And the calf, which had been fattened in the stall, and reserved for some high occasion of feasting, was now brought forth; for never could there be a gladder, happier day than this. "For this my son was dead, and is alive again; he was lost, and is found."

YOUNG PEOPLE'S SERVICE

June 15, 1913

MAKE THE BIBLE YOUR OWN

Topic—Favorite verses. II. In the Proverbs. Proverbs 4:10-27.

[Mr. Ellis's usual comment failed to reach the office of publication in time for insertion.]

This is the second of a series of subjects dealing with favorite verses in various portions of the Bible, and consideration of the corresponding topic in Psalms, discussed in April, brought home to more than one Endeavorer the fact that he didn't know Bible verses as he would like to. Usually the people who don't have favorite verses are those who have read the Bible little or have read it to little purpose. They have not linked the eternal truths of the book with their own lives. But some Sunday schools and some Endeavor societies still cling to the idea that it is well in youth to memorize passages from the Bible. Verses thus learned will recur to the mind again and again after they are apparently entirely forgotten.

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The passage named for the lesson is peculiarly appropriate in view of the closing school year. "Take fast hold of instruction," says verse 13. This is not the precept of the high school or college teacher—"Don't forget that lesson"—but it means the same thing. The Bible passage was written by someone who knew what he was talking about, as any Endeavorer of experience can testify.

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"Keep thy heart with all diligence" is another excellent maxim for young people. You can well afford to stop and weigh the effect of any act and try to discover whether or not it will have a tendency to pollute your heart. People probably had as much trouble distinguishing quickly between right and wrong in the days of Solomon as they do now. So the proverb says, "Remove thy foot from evil." The only safe way is to keep absolutely clear of anything which will tend in the slightest degree to cause you to leave that which you instinctively know is the path of rectitude.

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The leader for this meeting might introduce a novelty by getting as large a number of members as possible to indicate before the meeting which are favorite verses. If a considerable proportion of the membership responds to this invitation the leader can determine easily which are the most popular verses in Proverbs.

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If your society has not recently tried any scheme to prevent the form of service from getting into a rut, this meeting will be as good as any other in which to reverse the chairs, or have them grouped in a different way to awaken renewed interest.

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Ask your pastor for his favorite verse in Proverbs.

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Everyone can find a helpful epigrammatic saying in Proverbs which he may adopt on the spot as his favorite verse if he has never had one before. This meeting lends itself readily to a reenforcement of the determination of weak members to take part in every meeting.

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If the society is small and there is any danger of not finding enough helpful suggestions during the hour, have a selected few prepare in advance to tell why they chose their favorite verse, or how it has helped them.

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People have favorite pictures, favorite colors, favorite friends—why not favorite verses?

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Those Endeavorers who at various times have marked favorite passages in their Bibles might note all verses they have thus indicated in Proverbs and see which one now expresses most to them.

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Reading a marked Bible is like talking with an old friend who recalls pleasant incidents of long ago.

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Here are a few extracts from Proverbs which many people have found helpful:

The fear of Jehovah is the beginning of wisdom.

Wise men lay up knowledge.

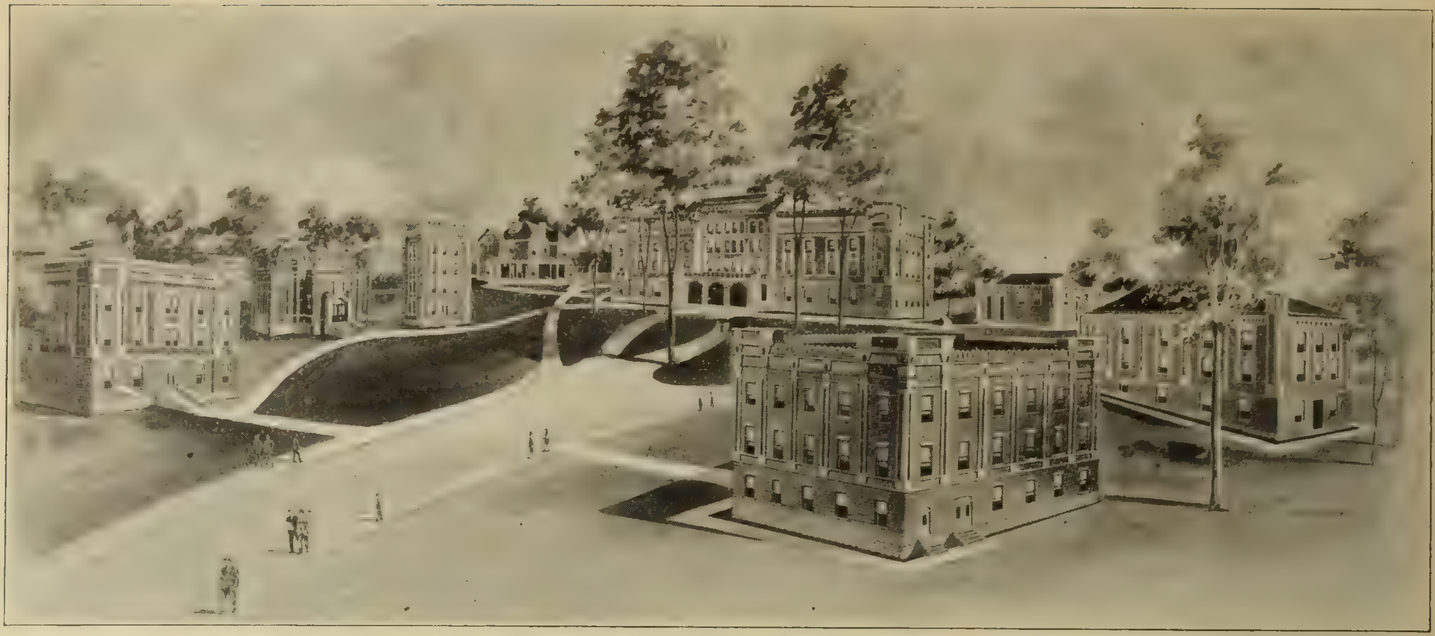
The fear of Jehovah prolongeth days, but the years of the wicked shall be shortened.

Lying lips are an abomination to Jehovah.

Evil pursueth sinners.

In all labor there is profit.

A soft answer turneth away wrath.



The Campus at Castle Heights School for Boys

This view does only partial justice to the attractiveness of the situation, the splendid avenue of trees leading up to the center having been removed from the picture in order to make the buildings visible.

Leading Boys to Manhood at Castle Heights

An Enterprising Southern School in Which the Boy Receives Strict Training, but a Fair Deal

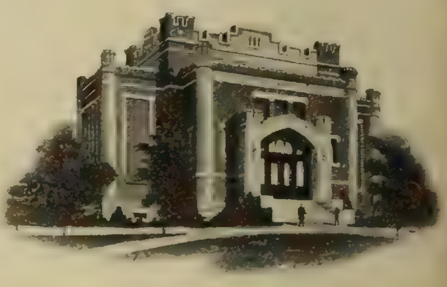
BY OLIVER R. WILLIAMSON

YOUR BOY! What visions you have had of the future which shall be his, of the things you could not do that he may achieve, of the fuller life it is your privilege to help him to secure! You and I, who are not educators by profession, have in mind no program that may be defined in courses and periods—that we must trust to the instructors in whom we shall hope to place our confidence—but we look through and past the years of preparation to one supreme goal. Our boy may not prove to be an intellectual prodigy, he may not become a famous leader in professional or commercial life, but he must be a Man, with a big M. As the constant action of the elements and the normal changes of the seasons are imperceptibly affecting the character of the growing tree, so every hour and every day of the lad's life is counting for good or bad in the creation of his character. We mean that this time of youth shall not be wasted.

Realizing the tremendous seriousness of your responsibility in this connection, you are almost certain to find yourself perplexed when the question of the boy's boarding school forces itself upon you. You yourself cannot give him that sympathetic supervision which in an ideal state would be a duty of the parent. Where can his good qualities be developed, his youthful impulses be properly guided, his body made sturdy, his spiritual life be nurtured, his gentlemanly characteristics be stamped indelibly upon him? Here is a weighty question—where?

Where Shall Your Boy "Find Himself"?

It was to offer an answer to this question that three men of sincerity and individuality came together some years ago to form an association remarkable in the educational world. These men believed that while efficiency is an essential of education, character is the true goal. They were convinced that a compelling field for the development of their ideals presented itself in the preparatory education of boys, and they have staked their lives to the fullest limit on this possibility. How correct their judgment was has been demonstrated in the eleven years of Castle Heights School's existence at Lebanon, Tenn. I. W. P. Buchanan, Ph. D., the senior in association with the school, had begun his educational career as head of the male school in Gallatin, Tenn., afterwards teaching mathematics in Lincoln and Cumberland Universities and spending two years as principal of Fort Worth high school. Dr. Laban L. Rice, with a wide experience as an educator, was professor of English literature at Cumberland University. Oscar N. Smith, A. M. (Princeton), following successful years in public and private schools and Princeton Summer School, came to Castle Heights in 1903. These three men, with a wisely selected staff of instructors, have given the boys' school at Lebanon a standing which could have come only from a sincere and wholehearted spirit of service to American young manhood.



Rutherford Parks Library

This charming building was the gift of a loyal former student

Athletics Are a Properly Controlled Part of the School Life, and the Students Have Developed Some Very Successful Contestants

High Ideals Plus Proper Equipment

It is easy to conceive of men who are in their ideals and experience admirably fitted to deal with boys, but who may accept the responsibility without reckoning upon the necessity of the best sort of material equipment. But while high purposes will be still to a degree effective in dilapidated and comfortless environment, certainly they will not come anywhere near being perfected. There must be physical as well as spiritual ideals of living. Cleanliness, convenience and healthfulness relieve the boy from the distracting thought of even minor privations, and though he may not at the time appreciate them, these conditions enter into the development of a well-rounded manhood. When the three Christian men who head Castle Heights School began their work, therefore, they realized that their contribution of personality and educational ability must be made under best conditions. The buildings were constructed upon careful plans and made attractive, highly substantial and spacious. The investment of money has been exceptionally large, but the school provides probably the best boys' school equipment to be found in the South. The main building, containing offices and dining room, gives the architectural key to the other structures, all of which are of brick, with stone trimmings. There are six others besides the residence of Professor Rice—the exceptionally fine gymnasium, with its popular swimming pool and bowling alley; the spacious chapel and study hall, containing also recitation rooms and a number of living apartments; the tower building, with hospital suite, guest room and bedrooms; the Halls building, with recitation rooms, exclusive meeting places for school organizations (there are no fraternities) and student rooms; the detention house, a small and well arranged structure to which an occasional negligent student transfers his abode temporarily; and the charming Rutherford Parks library, presented by a former student.

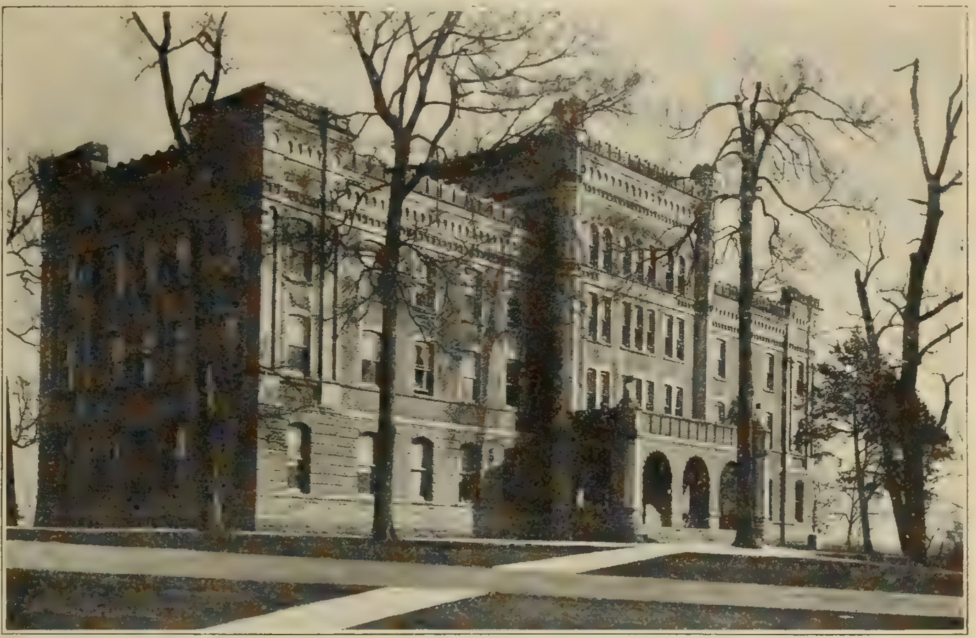
Not without sagacious prevision have the buildings been grouped closely upon the hilltop campus. In all their activities, in their rest and recreation periods, the boys thus come quite normally under the watchful eyes of the conscientious headmasters, and without being made unpleasantly conscious of supervision the boys' hours and minutes are fully accounted for. The rules of the school are indeed very strictly enforced, and the watchmen of the night are quite as vigilant against "breaking campus" or unapproved diversions from regimen as they are against fire. But unless I am greatly mistaken every student comes gladly to submit because he discovers quickly that every fellow is given an absolutely "square deal" by Dr. Rice, the kindly though inflexible disciplinarian.

Athletic Excellence and the "Average Boy"

Castle Heights has made an enviable record in athletics. In competition the school has shown a "quality" that has earned the respect of many bigger, older and better known institutions, and the reality of the respect which Castle Heights representatives have gained is evidenced by sundry tokens of victory held in proud possession by the hilltop community. An investigator who proposes to tell just what he sees naturally felt himself threatened with some embarrassment just here, for he believes that an exaggerated emphasis upon competition in school athletics is not by itself the best demonstration of the school's physical conservation of its students. Happily both theory and practice at Castle Heights allay one's fears. "All the school for The Boy, and The Boy for all the school," is a fair expression of the governing theory. First of all, the boy is entitled to and receives individual attention to his physical needs. That attention suffers from no discrimination because he may never be a center rush, or a cross-country runner, or a star on the basket ball team. The big "gym" and the field sports are for each and all just so far as they may benefit the individual. Out of a large group of sturdy boys there arise, naturally, a few who are are specially equipped physically for excellence in sports. Rightly directed, their superiority tends to proper emulation and gives all the boys a pride that means much in the spirit of the school. The boy who is not and never will be an athlete feels that he has a share in the athletic life of the school, while he is quite certain to have gained in muscle and flesh, in endurance and correct physical bearing and habits during his school experience.

Conditions That Keep the "Hospital" Empty

The least used part of the institution is the cozy "infirmary" created to meet possible emergencies and promptly to segregate any contagious ailments that may reach the student body. Seldom is there call for the service rendered by this department; but it is there, ready to be invaluable should occasion arise.



Main Building, Around Which Are Grouped the Handsome Structures at Castle Heights

The mild climate, the strict sanitary precautions, the splendidly pure water of mild medicinal quality, abundant light and air, regular hours and constant physical exercise assure to the students practically without exception the normal "huskiness" of boyhood. While speaking on the subject of physical culture and general health, it is interesting to note also that at Castle Heights there is freedom at proper times for the boy to indulge in those characteristic outdoor recreations that every man recalls with keenest pleasure—the thing he did because he "just wanted to." I have often thought that the youth sent early to boarding school must miss the "Come-on-fellows" part of boyhood, the occasional aimless excursions to the creek and across country that the boy doesn't want to plan beforehand or to be too strictly questioned about afterwards—not because he does any wrong but because he cherishes and enjoys the free play of his instinctive association with nature. The region about Castle Heights affords ample field for such relaxation, and the honor of the boys has quite invariably stood the test of liberties granted. It should be said that athletic standing is not permitted to justify negligence of studies.

Castle Heights School seeks to give the boy the best possible preparation for college, professional school or business, and to make his years of preparation count in the fullest degree in establishing the standards of true manhood. The genuine earnest of success in this endeavor is presented in the characters and the sincerity of the three Christian gentlemen who are putting their lives into this endeavor. While the institution is privately owned, it is not commercialized in the desire to make profits. A large number of boys are enabled to earn their way wholly or in part; the expense to the student ($380) is probably less than at any other school in the country possessing equal equipment; and a democratic spirit prevails that binds students and faculty together in most agreeable relationship. All the headmasters and instructors are earnest Christian men who tactfully keep before the boys those ideals which are indissolubly associated with a recognition of the spiritual element in life. They deal with the boy at perhaps his most difficult period, and I am ready to believe that if he is not infinitely made better and stronger and more efficient by his association with such men the fault lies entirely in the boy himself and his previous training. Such a boy is not likely to be admitted, or to remain long if he should prove impossible. But it is safe to say that such boys are rare indeed and that they are not found in the homes where this is read.

Thus much I have told you of Castle Heights; now, to do your son justice, find out more for yourself before making your important decision. An hour's ride from Nashville, Tennessee's thriving capital city, takes you to the pretty town of Lebanon, seat of famous Old Cumberland University and of Castle Heights. A visit is always best; but if you cannot take time for the journey you should have your questions answered before all the reservations for the new year are taken.

Always Room for Everybody in the Attractive Dining Hall—and Plenty to Fill the Plates When the Bell Rings

The Entire First Floor of This Building Is Occupied by a Chapel with Ample Space for All the Students and Faculty

MISSIONARY WORK

Recruiting for Home Missions

One of the most important acts of the Atlanta Assembly was the approval of the numerous overtures from presbyteries charging the Home Board to push for the enlistment of recruits for the home missions service. Of course all measures are to be undertaken in loyalty to other interests of the church and in cooperation with other established agencies. The college visitation plan which the Education Board has worked out with such signal success furnishes a field of cooperation which that Board is most cordial in opening. Plans are already being laid by which the home mission forces can cooperate with the Board of Education next school year.

Accurate estimates show that of the 2,000 vacancies in Presbyterian pastorates at least half are in fields where the right sort of leadership could enable the Presbyterian Church to discharge a large responsibility. One thousand strong and capable churches could be set at work where now the community suffers for the lack of efficient spiritual ministry. This makes no reckoning of the new fields to be reached and new churches to be organized. Verily some new and vigorous and intelligent recruiting for home mission leadership is needed.

Ten Years' Work in Laguna

Churches of Laguna province, Philippine islands, last winter celebrated the tenth anniversary of the first preaching of the gospel in that part of the islands. The first converts in the province were baptized at Bifian in 1902. Then there were no organized churches or church buildings. Now there are approximately 1,000 baptized Christians, three fully organized churches and sixteen organized congregations. Most of these congregations have their own chapels. In addition to the enrolled members, it is estimated that there are about a thousand Protestant sympathizers who attend the services irregularly. The influence of this Protestant element in community affairs throughout the province is becoming increasingly strong. In one town the president of a congregation is the leading man of the neighborhood. In another barrio the president of the congregation was elected a member of the town council at the last municipal election. In another place the vice-president of the municipality is a member of the congregation.

It has been found that only a small percentage of the student element attends the services held in the native tongue, but the announcement of a service in English will usually attract large numbers of students, who come mainly for the sake of the English, but who remain because of a genuine interest.

A new town has been opened to the missionaries by the extension of the railroad. This is Bay, on the southern shore of the lake. Before the railroad reached the town five converts were baptized. This beginning was due to a railroad foreman, who was a Christian and a former member of the Presbyterian church in Tondo, Manila. Immediately upon his removal to Bay he started to hold meetings among his friends, then when two Methodist women came to Bay temporarily, he enlisted their services. Finally the people agreed to send word to the missionary in Pagsanhan to come and baptize the new converts.

When the missionary arrived with nine helpers meetings were held Saturday night, Sunday and Sunday night, and large crowds attended. The whole community seemed eager to hear about the gospel. There was little opposition, but one man gathered a group about him after one of the meetings and harangued them something after this fashion: "Who are these evangelicals? If you join them you turn your back on your liberty. They prohibit gambling. They prohibit cock fighting. There is no freedom in their way." The parish priest also tried to keep his people away from the Protestant services, telling the people from his church pulpit that the devil had come down and that the strangers' meetings should not be attended. His advice, however, was little heeded.

Policeman Resigns Because of Profanity

The idea of a policeman resigning his position because his superior officer used profane language is hardly conceivable to ordinary city dwellers. But George Long, an Indian convert in the Wolf Point mission in Montana, of which Rev. E. Edward Evans is superintendent, was greatly distressed after he became a Christian because of the indecent language which his superior officer used. George went to the man and begged him to cease, and when the officer refused the converted Indian handed in his resignation, saying that he would be willing to serve again whenever his superior decided to amend his talk. This same George Long was ordered by one of the subagents to work on the Sabbath during the threshing time. But this the stalwart Christian could not do, and so he asked the mission to intercede for those who were thus compelled to break the fourth commandment. Needless to say, this appeal was successful, and the order was withdrawn. George Long is an elder in the Wolf Point church and is president of the Y. M. C. A. in his district. He became a Christian only about two years ago.

Death of Peking Medical Missionary

A cable has been received by the Board of Foreign Missions in New York announcing the death of Dr. Francis J. Hall of typhus fever. His decease was very sudden and no details are yet available. Dr. Hall, who was a graduate of Yale University and Johns Hopkins Medical School, was appointed to China in December, 1905, and sailed for his work the following year. He leaves a widow and two children.

Christian Revenge in Shansi

Oberlin Memorial Academy in the province of Shansi is one of the most beautiful revenges for affliction and injustice that the Christian church in any place has ever recompensed to those who have done it wrong. The institution is located at Taiku, standing on the site where, prior to 1900, a prosperous missionary settlement had grown up, manned by fourteen representatives of the American Board, and nearly all graduates of Oberlin College in Ohio. In the terrible Boxer outbreak of that year all of these were mercilessly slain and the property of the mission was almost entirely wiped out. But the mother college in the United States was not content to abandon the field. Three years later Oberlin sent out Dr. and Mrs. Hemingway and Mr. and Mrs. Corbin to reestablish the old academy, and in 1907 it began teaching again under the presidency of a Christian native of Shansi, Hsiang Hsi K'ung, himself a graduate of both Oberlin and Yale, and of high repute in China because a member of an ancient and wealthy house and a direct descendant of Confucius. Mrs. D. Willis James of New York City has just given the academy a beautiful nine-acre park in Taiku for its campus, and latest reports show a total enrollment of over 600 students.

Missionary Brevities

—The church at Soochow, China, over which Rev. O. G. Crawford has been missionary pastor, has become self-supporting and called a native Chinese pastor, Rev. Chu Sin Sen. At the first communion in Mr. Chu's pastorate there were fifty candidates for baptism.

—During the recent war in Mexico Miss Jennie Wheeler was alone in the girls' school at Saltillo, with only five girls and two servants to keep her company. One day the federals rushed through the building and up to the roof, and commenced firing from there. Finally one of the missionaries in the city reached her, and persuaded the soldiers to leave, explaining that this was American property and a girls' school. Without hesitation the colonel called his men down and took them elsewhere.

Board Notes and Announcements

—The Friday morning meeting of the Board of the Northwest, Chicago, was addressed on Presbyterial Day by Mrs. E. Wade Koons and Mrs. Ralph G. Mills of Korea. Dr. Mary Fulton of Canton, who during her twenty-eight years in China has often had more than 200 patients a day, and besides her woman's hospital has also established the first woman's medical college in that country, called the place of prayer "a power house, with enough power to bring Christ to China's 438,000,000 people." Another visitor was Rev. C. A. Killie of Paotingfu, whose work in China began in 1889 and who was among those besieged in the legation in 1900 when 270 of his parishioners were martyred and not one recanted. He compared the spirit of that time, when of all the mission buildings in north China not one brick was left on another, with the friendliness of the Chinese and their rulers now. E. M. Wherry, D. D., of India, whose service in the Punjab began in 1867, also testified to the supreme importance of prayer and showed the need of more teachers for Lodiana and Woodstock. Miss Edna Cole of Siam asked prayers for fellow missionaries greatly tried by illness. Said a senior officer of the board: "I wish the missionaries would remember that we need their prayers."

Africa, China and India in Three Striking Mission Books

Surely one may not criticise a missionary because the book he prepares describing his experiences deals largely in the first person singular. We have in mind no missionary with a story worth telling who could have avoided the personal references without an appearance of affectation. D. Crawford, the English missionary who writes "Thinking Black," has, however, succeeded marvelously in keeping himself out of his own limelight. His book is about the Africans, not about the missionary, and one puts the volume down really wishing Mr. Crawford had not been quite so modest. Twenty-two years "without a break" in central Africa is a career that would have excused him. His story is written in a vivid style, and we have seen no book that presents so clearly the primitiveness of interior Africa and its people. The poor outcast insane woman whom he found living in the trees, as wild and unapproachable as any beast of the forest, was only an extreme evidence of the narrow gap between the human and the brute. The headway made by missions is convincing proof of the efficacy of the gospel even with folk to whom the missionary and his message are at first worse than foolishness. But the tremendousness of the task before the church will grow upon the reader. [George H. Doran Company, New York. $2 net.

A missionary who can spend half a lifetime in China without losing her facility in the use of American slang, as Miss Charlotte E. Hawes has demonstrated in her addresses during her present furlough at home, can certainly be trusted to be a live enough person to write about new thrills in a thrilling fashion. And her book, "New Thrills in Old China," which has in it the story of both the Boxer uprising in 1900 and the republican revolution in 1912, is a vivacious "moving picture" of events as dramatic as any generation of mankind has ever witnessed. [George H. Doran Company, New York. $1.25.

A decided innovation in missionary literature was that beautifully illustrated volume, "Lotus Buds," which appeared in 1909. Issued in quarto form, with fifty full-page photogravures, it was almost a "life size" revelation of the children of India and the Christian work in their behalf. An edition de luxe on Japan vellum was issued at the same time. Now we have an octavo edition, with fifty engravings in halftone, less expensive but still an exceptionally attractive book. Miss Amy Wilson-Carmichael, the author, is associated with the work for Indian children at Dohnavur, Tinnevally district, South India, and is the author of several earlier books that received high appreciation. In spite of the dreadful evils so clearly pictured, the book is optimistic and there is a relieving humor in the descriptions of the many perplexities that attend the teacher's dealings with brown children as well as white. Truly in childhood, if not later, all the world is kin, and no one can read this book without a heart-stirring not only for the child victims of India but for the innocents who suffer distress in America. [George H. Doran Company, New York. $2 net.

NEW BOOKS

New Philosophical Discussions

Vital Lies, by Vernon Lee. With all the emotional fervor which is traditionally supposed to characterize the feminine mind—but which in some cases is best exhibited by the other sex—Vernon Lee in these two volumes tilts against the temporary edifices of modern thought. As a devotee of science, she attacks the modern and progressive ideas of the religionists—and makes rather a mess of it into the bargain. Professor James, Father Tyrrell and the still living mythologist, Ernest Crawley, are the main warriors against whom the venerable student of æsthetics here goes out, while she devotes one chapter to the philosophy of syndicalism as expounded by Mr. Sorel, the French labor leader and anti-intellectualist. Unfortunately Vernon Lee seems to believe seriously what Peter F. Dunne said jokingly (through Mr. Dooley) in regard to pragmatism—that it is a philosophy based on the theory that any truth which doesn't work is a lie, and that a good working lie is the truth. So Vernon Lee tells us that James is an obscurantist, and that the pragmatic validations of ideas are made purely from the standpoint of immediate utility. No reader of Schiller and Dewey will be seriously alarmed at this attack, which rests fundamentally upon a naive acceptance of the sufficiency of intellectual categories which those authors, to say nothing of Bergson, have put out of court. [John Lane Company, New York. $3 net.

An Interpretation of Rudolf Eucken's Philosophy, by W. Tudor Jones. Dr. Jones is one of the numerous pupils of Professor Rudolf Eucken. In this volume he aims to reproduce the essentials of his teacher's philosophical system in as simple and brief a form as the subject allows. Professor Eucken's personality and views are at the present day exercising such a deep influence throughout the civilized world that an exposition of them by a competent pupil and follower is bound to be of inestimable value. First of all, the volume will serve to introduce the works of the philosopher himself and furnish clews to the obscurer parts of his system. More than this, for the reader who may not afford the time for the thorough study of Eucken, it will serve as a manual on a type of thought that is coming into increasing prominence. The general healthfulness of Eucken's philosophy as a reaction against the materialistic and monistic views prevalent a generation ago should give this interpretation of his system a wide currency. The volume appears in the "Crown Theological Library." [G. P. Putnam's Sons, New York. $1.50 net.

An Unorthodox Conception of Being, by William Ellsworth Hermance. This is a bold effort at a revolt against existing conceptions in philosophy by one whose right to speak as a philosopher must depend altogether on the value of what he says; for he does not seem to occupy an official position as a teacher or student of philosophy. He describes his theory as a synthesis of idealism, materialism, dualism and monism. To explain how he justifies this characterization would require much more space than is at our command. The layman will scarcely be able to follow Mr. Hermance in his often intricate reasonings and speculations. However, he will find many very pertinent criticisms of existing scientific and philosophical systems and he may have some problems illumined by the author's suggestion. [G. P. Putnam's Sons, New York. $2.50 net.

New Books for Young People

The What-Shall-I-Do-Girl, by Isabel Woodman Waitt. Here is a good book for the hundreds and thousands of young girls who are coming out of the public schools neither rich enough nor poor enough to know how to cope with the workaday world. Lacking initiative and experience, they know not where to turn for helpful guidance. To many such these suggestions and hints, entertainingly put forth in the form of letters to a novice, may prove to be a godsend. Joy Kent, the heroine, had never been trained to earn her daily bread, and she was in critical need of the sound advice she receives in these pages from former schoolmates—a milliner, a stenographer, a teacher, a newspaper reporter, an actress, a librarian, a salesgirl, a nurse and girls in various vocations. And in the end she does what the majority of young women do when the right young man does his duty. [L. C. Page and Company, Boston. $1.25 net.

Alma's Sophomore Year, by Louise M. Breitenback, is an effective sequel to "Alma at Hadley Hall." The new story tells of Alma's wholesome and interesting experiences in her second year at boarding school. She tries to help a spoiled, wealthy and unpopular young girl from a small Western town. Remembering her own loneliness in freshman year, Alma endeavors to be a friend, and after many rebuffs succeeds in winning Harriet through the latter's love for music. There are Bubble and Trouble, the jolliest of twins, and the dear little Latin teacher and her love story—which ends just the way young girls like stories to end. [L. C. Page and Company, Boston. $1.50.

Nancy Porter's Opportunity, by Marion Ames Taggart. The many girls who have enjoyed "The Doctor's Little Girl" series will hail this new story with delight. Nancy has reached that traditionally charming age, "sweet 16," when her opportunity comes to help, and beautifully she does it, in a way to win one's heart. The home life of the Porters is one of the charms of the book. There is the sweet and gentle mother; the doctor who, even though blind, proves that he is still a leader among men; and "Cordie," the little orphan, funny and jolly. [L. C. Page and Company, Boston. $1.50.

Bible Studies

Old Testament Characters, by Frank Nelson Palmer. In this little book the director of Winona Summer Bible School places before the Bible students sets of questions on fifteen notable Old Testament personalities. The work does not pretend to be exhaustive; but it is well fitted to serve as a guide for those who are beginning the study of the Bible and need simple guidance in elementary matters. [Frank N. Palmer, Winona Lake, Ind.

God's Plan with Men, by T. T. Martin, evangelist. Devoted largely to the exposition of Scripture passages treating of salvation, this book moves on very conservative lines. It will give broad foundation for many who feel the need of taking up this great theme at this time. It abounds in Scripture references and is illustrated from the experiences of evangelists and from history. [Fleming H. Revell Company, New York. $1 net.

One Hundred Brief Bible Studies, by J. B. Shearer, is the seventh of like volumes put out by the well-known Bible teacher in Davidson College, North Carolina. It is admirably adapted for the study of adult Bible classes, for prayer meeting talks and similar informal services. While strictly conservative, few readers will fail to enjoy it or profit by its perusal. [Presbyterian Board of Publication, Philadelphia.

The Apostles' Creed, by Henry Wheeler. Dr. Wheeler aims to furnish for the average layman an intelligent basis for the use of the creed. His language is simple and his allusions to historical sources, though adequate, are not burdensome or pedantic. [Eaton and Mains, New York. 75 cents net.

The Book of Judges, by Edward Lewis Curtis, is a new volume in the Bible for Home and School series, edited by Shailer Mathews. Professor Curtis died in the summer of 1911, but it appears that he had completed the manuscript of the work through the eighteenth chapter. To this manuscript were added the comments on chapters 19-21 by Dr. Albert A. Madsen, who also revised and edited the whole work. The volume conforms strictly to the model of the series and includes an introduction dealing with the questions of textual and higher criticism, a bibliography and a commentary, all of which seem to have been prepared in a thorough and scholarly way. [Macmillan Company, New York. 75 cents net.

Pears'

Soap, like books, should be chosen with discretion. Both are capable of infinite harm.

The selection of Pears' is a perfect choice and a safeguard against soap evils.

Matchless for the complexion.

Books Received

Surf Lines: That Mark Where Waves of Thought Formed Crest and Broke Upon the Shore of a Wayfarer's Mind. Knickerbocker Press, New York. $1.25 net.

Tudor Shakespeare. New volumes: Hamlet, The Sonnets. Macmillan Company, New York. Each 35 cents net.

The Roadside Fire, by Amelia Josephine Burr. George H. Doran Company, New York. $1 net.

Health Education Series. Twenty-three volumes. Health Education League, Boston.

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The Open Hearth

To Work Is Vital

I give you the message of work. Too much emphasis on reflection, the perfecting of the inner life, spiritual growth, leaves the life negative—ineffectual. Or rather, perfecting of the character can and should come through vigorous, persistent, practical work. A double result in thus gained—actual good to the world and yourself. We put the stress on making the church and its "service" attractive—we try to entice men by sugar coating, beautifying religion. We educate our ministers and workers to the highest degree and make our ritual, churches, music the finest, and, I am afraid, forget the actual need of the poor, the sick, the ignorant and the vicious. System, beauty, efficiency should have a higher use than to attract—it should actually alleviate, heal, strengthen where it is most needed.

We should have the tools—churches, choirs, talent, money, everything—brought up to keen-edged efficiency, and then use them where they will do the most good. Our ministers should have before them the great example of Jesus. "He set his face steadfastly to go to Jerusalem." "My meat is to do the will of him that sent me." No personal triumphs, big place, high honors—except such as might come through perfect self-submerging into work that could be called truly "labors of love." This is the doctrine; not that the church should grow but that it should work. Not to be "ministered unto but to minister." F. G. WESTPHAL.

A Home Mission Problem

A new problem confronts the church, especially in the older synods, today. It originated in changed conditions from those of thirty years ago. At that time it was decided by some eastern synods, with the approval of General Assembly and its Board of Home Missions, to assume the administration and support of home mission work within their bounds. Such action was gratifying to the aid-receiving fields of the East and it was felt by the church at large that it would enable the Home Board to devote all its resources and energies to the newer synods, and to the rapidly developing frontier and Alaska.

This action, limited at first to a few synods, was soon adopted by a number of others; the plans varying somewhat, some synods being wholly, and others only partly, independent of Home Board administration and aid. Under the arrangement the work progressed for some years very satisfactorily. There would be no disposition on the part of anyone to change it, except for the fact that new work has opened up in some of these older synods, necessitating larger funds. Foreign immigration has called for missionary work on a larger scale in eastern synods. How may funds in sufficient amount be obtained for carrying it on? The churches of these synods continue to contribute about as usual to the Home Board, but fail to increase their contributions to the work of the synod. As a result the board has a full treasury, while the synods are lacking in funds.

There are those who say, Ask the board's help, draw from its treasury. In other words, ask the Home Board to come into the field of the synod as a partner, and commission certain men for certain work, and appropriate funds from its treasury for their support. This is the only way the Home Board says it can help. By such a course, however, two home mission agencies will be found operating on the same field and dividing the administration of the work between them, which has almost, if not always, produced friction and trouble.

There are those who would solve the problem in a different way. Certain synods, and a number of presbyteries, have adopted it with success, and in so doing have had the approval of the Board of Home Missions. Seeing that the work of home missions, however carried on, East or West, is equally important, they consolidate the funds given for its different departments in a common treasury and distribute them according to the proportionate needs of each. They thus save "robbing Peter to pay Paul." Instead of sending most of the funds to the New York treasury and asking for the return of a portion, as proposed by the other plan, they save postage and bookkeeping by appropriating first the needful amounts for pressing foreign and sustentation and church extension work of the synod and presbytery and sending to New York only the proportionate share for the wider and more extended work of the Home Board.

In this way disarrangement of a well established and satisfactory administration of the work is avoided and its unity and harmony are also preserved. It is a positive advantage also to the synod and presbytery to bear the direct responsibility of their own mission work. W. P. WHITE.

Woman's Board Atlanta Meeting

Important Phraes of Home Mission Work Considered at Largely Attended Meetings

The Woman's Board of Home Missions of the Presbyterian Church U. S. A. held its annual meeting at Atlanta in Central Congregational church May 14-20, inclusive, convening, as usual, at the same time and city as the General Assembly. It was one of the largest, most satisfactory and deeply spiritual meetings ever held. There were 307 women from all parts of the United States registered. Attendance was largely augmented by visitors and wives of commissioners to the four Assemblies. Ten synodical presidents, two synodical secretaries and forty-six accredited delegates represented the interests of over 4,000 local societies.

The most important items were the adoption of a "plan of work" and "articles and by-laws" of government which have been under consideration for two years. By reason of the resignations of the president, Mrs. Frederick S. Bennett, and the secretary, Miss Julia Fraser, those offices were declared vacant, and no nominations were made by the nominating committee, but probably they will be filled in the near future. The choice for the remaining offices was as follows: First vice-president, Mrs. D. Everett Waid, New York; second vice-president, Mrs. Augustus S. Crane, New Jersey; associate secretary, Mrs. M. J. Gildersleeve; young people's secretary, Miss M. Josephine Petrie; secretary for student work, Mrs. Dwight E. Potter; recording secretary, Mrs. Augustine Sackett; treasurer, Miss Dora M. Fish; editor Home Mission Monthly, Miss Theodora Finks; superintendent of schools, Marshall C. Allaben; secretary of freedmen's department, Mrs. Susan L. Storer. In addition to these was the approved list of eighty advisory vice-presidents, six vice-presidents at large, and the field secretaries—Miss Abby Upham, Miss E. I. Cameron and Mrs. J. A. Aldrich.

On Thursday annual reports of officers were read and received with much satisfaction; in these were included those of Mrs. Susan L. Storer for the freedmen's department, Miss Theodora Finks for The Home Mission Monthly and Miss Catherine Birdsall for Over Sea and Land. "The Story of the Feld" for the year was presented by Mrs. A. C. Aldrich for the Indians, Miss Edna Tait for the Mexicans and Rev. E. A. Odell of San Juan for Porto Rico. The latter made an earnest plea for the rebuilding of the Presbyterian hospital on the island where 20,000 patients were treated last year. Friday's meetings included addresses on the Mormon situation by Mrs. D. F. Deifenderfer, Alaska by W. B. Adams and mountaineers by Miss M. E. Griffith of Bell Institute, North Carolina.

Saturday brought the unusual program of fellowship and greetings from the women of the Southern Presbyterian Church, voiced by Mrs. W. C. Winsborough; from the Tennessee Synodical Society by Mrs. I. E. Steele, from the Atlanta Presbyterial Society by Mrs. Archibald Davis of Atlanta, from the United Presbyterian women by Mrs. E. V. Brown and from the women of the Canadian Presbyterian Church by Dr. J. A. Macdonald of The Toronto Globe. These expressions of hospitality, good will and fellowship brought rare pleasure to everyone who was privileged to hear them.

A committee was appointed by the chairman,

Shall We Muzzle the Ox
WHEN HE TREADETH OUT THE CORN?

The Bible explicitly says, "No!" (Deut. 25:4, I. Cor. 9:9, I. Tim. 5:18). It also declares that the laborer is worthy of his hire. It pleads the cause of the widow and the fatherless. It approves the ministering to the wants of the saints.

The Church theoretically says, "No!" (Form of Government, Chapter XV., Sections VI. and XIII.). Every minister who is duly installed over a Presbyterian Church and congregation is promised "a competent worldly maintenance" in order that "he may be free from worldly cares and avocations." The word "theoretically" is deliberately used because there is a grim humor in the words of the Form of Government just quoted when the average "competent worldly maintenance" is a third less than a mechanic's wage.

The industrial and commercial world practically says, "No!" It is interweaving the Cooperative Pension Plan with its very life fibers. The pension is only a wage, earned during productive years, and whose payment is wisely deferred until the years of nonproduction and disability.

If the Bible is the standard, which is more nearly living up to it—the Church or the World?

If you want to help your church to square its practice with its profession, then take the "muzzle from the ox, when he treadeth out the corn," by helping to provide a pension for the disabled minister and for the widow and orphan of the deceased minister.

If you are interested communicate with

Ministerial Relief and Sustentation
WILLIAM HIRAM FOULKES, General Secretary
507 Witherspoon Building - - - Philadelphia, Pa.

Mrs. Waid, whose duty should be to use every means to deepen the spiritual life of the board and to suggest means to increase its membership and gifts.

From the pre-Assembly business meeting on Wednesday, the 14th, to the installation of officers by Mrs. A. G. Beebe of Illinois, on the following Tuesday, there was a delightful spirit of harmony and spiritual fellowship among all attending and this was supplemented by the hospitality extended by the people of Atlanta.

MINERVA L. CRANE.

School and College

The twenty-fourth annual commencement of Converse College, Spartanburg, S. C., was held May 31—June 2.

Professor Theodore G. Soares of the University of Chicago delivered the address at the graduation of the College of Engineering of Armour Institute May 29.

Kentucky Military Institute, Lyndon, Ky., and Eau Gallie, Fla., dedicated its new Edison science building and a new chapel at Lyndon in connection with its commencement. Dr. T. M. Hawes delivered the baccalaureate sermon.

The first graduation of the standardized college department of Dubuque German College and Seminary was held May 28 at Westminster church, Dubuque, Iowa. Seven young men graduated, including one from Mexico and another from Monaco. Orations were given by four of the graduates as part of the exercises.

Friday, May 24, was observed by the students of Whitman College as Campus Day. Recitations were given up and the forenoon devoted to putting the campus in perfect order for the conference track meet May 31 and for commencement season. At noon the women of the college served luncheon on the lawn. This was followed by addresses concerning the history and development of the campus.

Albemarle Normal and Industrial Institute, Albemarle, N. C., has closed the most successful year in its history—due to the efforts of its president, Rev. George H. Atkinson, and helpers. Commencement was preceded by an exhibit of the industrial and culinary work of the pupils. It takes but $86 to support a girl the entire school year, each pupil being charged but $3 per month for board—10 cents a day! The pupils do the entire work in the school, dormitories and premises. The president has begun a systematic campaign for increased endowment.

Principal F. W. McClusky of Union Academy, Anna, Ill., has been elected dean of men at Blackburn College and professor of English and history. Mr. and Mrs. McClusky are both graduates of a self-help college and are thoroughly familiar with the self-help plan. They will live on the first floor of the dormitory annex and Mrs. McClusky will act as house mother to the young women. Two other new teachers have been chosen for next year—professor Carl Calvin of Bloomington, a graduate of Illinois University, to teach agriculture and Miss Emma Sparks of Normal University to teach domestic science.

The eighteenth annual session of the Atlanta conference for the study of negro problems was held at Atlanta University, Atlanta, Ga., Monday, May 26. Dr. W. E. B. Du Bois of New York City, director of the conference, presided. The subject of study was "Morality and Religion Among Negro Americans." For the past five years the work of the conference has been carried on under the patronage of the trustees of the John F. Slater Fund. Professor L. H. Williams, Macon, Ga.; Mrs. Samuel F. Harris, Athens, Ga.; Dr. Loring B. Palmer, Atlanta, and Miss Lucy C. Laney, Augusta, Ga., were among the speakers.

The prospectus of the summer schools of the theological seminary at Auburn, N. Y., presents an attractive array of professors and subjects. The faculty of the school of theology consists of President Stewart, Professors Riggs, Hoyt, Dulles, Hinke, Creelman of the seminary faculty, and Doctors Warren H. Wilson, George Cross, Washington Gladden and William T. Elsing. The curriculum embraces a wide variety of courses of lectures. This school will be in session July 7 to 19 inclusive. The school for Christian workers will follow the school of theology, beginning Monday, July 21, and continuing to Aug. 2. Its faculty is even larger than that of the preceding school and there is a larger variety of courses.

Senator Webb of Tennessee was the commencement speaker at the graduation exercises June 2 of Tusculum College, Greeneville, Tenn. Dr. I. Y. Fair of Richmond, Va., preached the baccalaureate sermon on the preceding Sunday.

Has This Church the Best Record?

The U. P. church of Johnstown, N. Y., with a membership of 206, gave to missions last year $2,710, or an average of $13.15 a member. This is an increase of $1.94 per member over last year's report. Dr. James A. Williamson is the pastor, and a layman who saw the opportunity to press the mission question worked by his side.

Total Per Capita Offering $40.77

The report of First church, Troy, N. Y., taking into consideration the gifts for congregational expenses as well as missions, shows that $40.77 was the per capita offering of the year for the 500 members. The average for missions alone was $8.98. These figures do not take into consideration pledges for $4,600 for the Board of Ministerial Relief and Sustentation. The fact that the pastor, Rev. A. P. Higley, has a large number of active and energetic societies of various sorts in the church organization is readily surmised.

Clergy and Laity

Rev. W. J. Johnson, field representative of the Board of Ministerial Relief and Sustentation, on his way to Atlanta stopped at Cumberland Gap, Ky., and delivered before the literary societies of Lincoln Memorial University his lecture on "Abraham Lincoln, the Christian."

Samuel Charles Black, D. D., of Collingwood Avenue church, Toledo, Ohio, with Mrs. Black, spent the month of May in California. Dr. Black supplied Immanuel church, Los Angeles, May 4 and 11 and Hollywood church May 18. On the return journey they stopped at San Francisco, Denver and Boulder, Colo., where Dr. Black had a successful pastorate before going to Toledo.

Winona Assembly, now under reorganization, was indorsed by Assembly as a distinctive and reorganized Presbyterian institution.

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Children like it because it tastes so good. And wise parents *encourage* them to eat it. Food scientists will tell you that

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peculiarly supplies the solid nutriment that makes thin legs grow plump—that builds firm flesh—gives rosy color. Use it, not as an occasional treat, but as an every day diet. Everyone likes it. Selected fresh peanuts ground and prepared with the care that is given all the famous

57 Varieties

In thousands of households it is considered a necessity—and more than replaces high priced creamery butter.

Try This Recipe for Heinz Peanut Butter Fudge

2 cups confectioner's Sugar
1-2 cup sweet milk
2 heaping tablespoons of Heinz Peanut Butter.

Boil five (5) minutes exactly; remove from fire and stir until it thickens; pour into buttered platter and cut into required squares.

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Something New and Extra Good

Real Italian Style Spaghetti—a "masterpiece" in fine blending of choice materials. Words can't describe its zest and richness—its delicacy of flavor. Ready to serve. Pure, appetizing, nourishing. Spaghetti at its best. Just the thing to vary the household fare.

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News Notes from Various Fields

New York

Madison Avenue church, Albany, recently conducted a three days' celebration in honor of its twenty-fifth anniversary. The pastor is Rev. Charles F. Shaw.

May 14 Rev. Stanley U. Mock was installed pastor of Batavia church. Henry Ward, D. D., of Buffalo, Rev. George S. Swezey of Ripley and George D. Miller, D. D., of Warsaw took part.

May 18 Rev. J. VanKirk Wells was installed at North Bergen. Rev. John R. Kay of Bergen, Rev. William V. LeWinkel of Perry and Rev. Theodore T. Hays of Byron conducted the service.

For the first time in the history of First church, Seneca Falls, women have representation on the pulpit supply committee. Three of the nine members of the committee who will hunt a successor to Rev. W. P. Schell are women.

Rev. Joseph W. Babbitt, the new pastor of Calvary church, Newburg, has announced that he has adopted the recent requirement concerning a health certificate from each principal in a wedding ceremony.

Except for one year when a large amount of money was left to the church by a will, First church, Utica, last year raised the largest amount of money reported during the pastorate of Dr. Ralph W. Brokaw. The present membership is 917.

Evangelistic services for two weeks recently proved very successful in a country church of Stephentown near Garfield, where Rev. W. A. Wagar is pastor. Rev. Thomas Houston, known as the blind evangelist of Belvidere, N. J., assisted in the meetings. Although the church members are widely scattered, the attendance was good and neighboring churches were benefited.

First church of Baldwinsville, which has been organized 100 years, celebrated the anniversary the past week with special exercises which began Sunday with an historical sermon by the pastor, Rev. Frederick W. Fuess. Neighboring churches joined in the Sunday evening service. Monday there were greetings from the Presbytery of Syracuse and a reception Tuesday. Rev. E. A. McMaster of Saratoga Springs spoke Wednesday night.

The annual meeting of the trustees of the New York Anti-Saloon League was held in the Y. M. C. A. building in Syracuse May 20. Reports by the state and district officers were among the best and most encouraging the league has ever known. The following were elected national trustees: Dr. Robert Bagnell, New York; W. R. Heath, Buffalo, and Rev. F. W. Palmer, Auburn. It was determined to introduce the two bills of last year asking for local option for cities of the third class and for residence district local option. Dr. James Albert Patterson, after four years' service as state superintendent, has gone to the pastorate of First church, Franklin, Pa., and Dr. Robert Bagnell, president of the board of directors, was selected to direct the work of the state for the year. Dr. H. H. Barstow, who was superintendent of the Albany district, has gone to the pastorate of Westminster church, Rochester.

Illinois

Efforts are being made by Dr. C. M. Brown, pastor of First church, Joliet, to have established a zone of quiet for churches and hospitals. Open exhausts of automobiles climbing a hill near the church often interfere with services.

Oneida church celebrated the fiftieth anniversary of the organization of the church recently. Many letters from former pastors were read. One elder of other days sent a check for $10 for the offering on Children's Day. Next month closes the fourth year of Rev. C. F. Wilson's pastorate there.

Rev. C. A. King, pastor at Divernon, is solving the foreign problem in the vicinity of the church in a hopeful manner. Many of the Hungarians come to him to baptize their children and through Easter cards sent to these twenty-five children have been attracted to Sunday school. Tracts and the gospels in their own language have surprised and pleased the adults. The foreign children will assist in the program for Children's Day and many of the parents are expected to be present.

Park church, Streator, of which Rev. W. C. Miles is pastor, has had a good year. A fine property has been secured for a manse and many names have been added to the roll. The present membership is 610. Two members—Misses Florence E. Murray and Alice O. Ensign—have consecrated their lives to the work of foreign missions, and have been assigned to East Persia.

Michigan

With the Detroit Churches

Fort Street church, one of the finest pieces of Gothic architecture in the country, had its beautiful steeple badly wrecked in a recent storm. It was feared at first that this landmark of the city as well as of Presbyterianism would have to be pulled down. It will be repaired.

Calvary church is making a hard fight to exclude a saloon from its neighborhood. The law forbids the location of a new saloon within 400 feet of a church building; but this is claimed to be not a new saloon but a transfer of license.

Dr. J. M. Barkley, who, while on a short trip in the South following the death of Mrs. Barkley, was taken very sick at Cincinnati, has fully recovered and has returned to his pulpit duties.

Highland Park church had a triple celebration May 25, it being the second anniversary of the dedication of the new building, the tenth anniversary of the pastorate of Rev. James Davis MacDonald and the eighth anniversary of the organization of Highland Park as an independent church, it having been previously dependent upon First church. The pastor of First church, Dr. Joseph A. Vance, preached the anniversary sermon. The celebration lasted for several days.

Rev. Andrew Doremus was installed pastor of Immanuel church, Saginaw, May 18. Rev. C. W. Hastings and Rev. H. R. Stark took part.

Hugh Jennings, manager of the Detroit ball team, recently spoke at a dinner of the Defenders of the Fort of Fort Street church, Detroit.

Rev. William Sidebotham was installed pastor of Munger church May 13. Rev. T. S. Anderson, Rev. C. W. Hastings and Rev. H. R. Stark assisted in the services.

Minnesota

A debt of $3,000 on the Mankato church is being raised following a discussion at the annual meeting.

Minneapolis Presbyterian clergymen are inclined to favor a trial in Minnesota of the system in use in North Dakota whereby high school credit is given for work in Bible study.

Efforts are being made for a big attendance at the state Christian Endeavor convention at Glenwood June 19-22. Among the speakers will be Dr. John T. Bergen, Minneapolis, Dr. Henry C. Swearingen, St. Paul.

South Dakota

The statistical report of Sioux Falls Presbytery for the year just ended shows encouraging growth in church and Sunday school membership and advance in missions and home expenses, but a falling off in contributions to the other boards of the church. Salem church, with thirty-seven members on confession, shows more than twice as many as any other church in presbytery. The church of Canistota came next with sixteen. Salem's minister, Rev. Edward Loew, is serving his first year and Canistota's, Rev. A. C. McCauley, is serving his twenty-eighth year.

North Dakota

First church, Fargo, is growing rapidly. The net increase of membership during the present pastorate, less than two years, is 234 in spite of a loss of over seventy by death, letter and otherwise. The men have organized a Church Betterment Association, dividing the congregation into twenty-five companies, each with a chairman and assistant. Their first effort was to provide for the deficit that had accumulated in recent years. The results not only provide for local expenses but also for a benevolent budget of $1,000 and a substantial reduction of the debt on the building erected six years ago. Rev. Frederick G. Behner, pastor, went to Fargo from Covington, Ohio.

Texas

At the meeting of presbytery J. N. Coker was ordained to the gospel ministry and a letter granted to Amarillo Presbytery.

The installation service of Rev. George S. Fulcher as pastor of Exposition Park church, Dallas, took place Thursday evening, May 22. The sermon was preached by J. Frank Smith, D. D. Reverends Frank Sneed of Oak Cliff church, David K. Ferguson and R. W. Benge also took part in the service.

Kansas

A revival of interest in Bible study and family worship has developed among the people of First church, Highland, recently under the direction of the pastor, Rev. Louis C. Stumpf. Monthly song services are drawing large crowds and there is a class studying the new intermediate catechism.

Utah

Rev. D. L. Edwards of Grand Junction, Colo., who recently preached in First church, Salt Lake City, has decided that the condition of his health makes it inadvisable for him to consider a call to Salt Lake City.

Colorado

The fight against the fly has been taken up by Central church, Denver. Recently a moving-picture film showing the rapid development of flies and the way in which they carry disease was shown in that church.

Idaho

Fargo is a country community on the north side of the Snake river, thirteen miles west of Caldwell. A preaching point has been main-

MEMORY IMPROVED
Since Leaving Off Coffee

Many persons suffer from poor memory who never suspect coffee has anything to do with it.

The drug—caffeine—in coffee acts injuriously on the nerves and heart, causing imperfect circulation, too much blood in the brain at one time, too little in another part. This often causes a dullness which makes a good memory nearly impossible.

"I am nearly 70 years old and did not know that coffee was the cause of the stomach and heart trouble I suffered from for many years, until about four years ago," writes a Kansas woman.

"A kind neighbor induced me to quit coffee and try Postum. I had been suffering severely and was greatly reduced in flesh. After using Postum a little while I found myself improving. My heart beats became regular and now I seldom ever notice any symptoms of my old stomach trouble at all. My nerves are steady and my memory decidedly better than while I was using coffee.

"I like the taste of Postum fully as well as coffee."

Name given by Postum Co., Battle Creek, Mich. Write for booklet, "The Road to Wellville."

Postum comes in two forms.

Regular (must be boiled).

Instant Postum doesn't require boiling, but is prepared instantly by stirring a level teaspoonful in an ordinary cup of hot water, which makes it right for most persons.

A big cup requires more, and some people who like strong things put in a heaping spoonful and temper it with a large supply of cream.

Experiment until you know the amount that pleases your palate and have it served that way in the future.

"There's a Reason" for Postum.

tained there for four or five years. It has been supplied mostly by the professors in the College of Idaho. Rev. W. I. Hill took charge April 15. On May 12 a church was organized. Professor H. H. Hayman preached in the forenoon. A basket lunch was served, after which the organization was effected. This was followed by a program of short addresses on appropriate topics, interspersed with music. This is a new settlement in a region that is just being brought under irrigation. The former religious affiliations of the people include several denominations. They have practically all united in the new organization, which will aim to be in a true sense a community church. The methods of the country life department of the Home Board will be largely employed.

Iowa

Signs of Progress in Council Bluffs

Second church, which this year is second in size in Council Bluffs Presbytery, was a home mission church five years ago. It led all churches in members received the past year. Dr. George A. Ray is pastor.

First church has recently purchased a manse for the pastor, Dr. M. P. McClure.

Bethany church, Rev. J. E. Cummings pastor, has recently established a Sunday school and preaching station at Island Park, near the summer resort, Lake Manawa. It is hoped that a church may be developed there.

The appointment of Rev. Mr. Leeper as supply at Hardin and Glendale, it is hoped, means the beginning of a systematic step toward supplying rural communities of the entire presbytery.

Dr. J. H. Carpenter of Lincoln, Neb., will supply Adair church during the absence of the regular supply, Samson Cocks.

Unity church under the care of Rev. William H. Sinclair has reopened. Clarksville church, grouped with it, has recently made splendid progress.

It is expected that the new church at Albion, Rev. S. C. Wadding pastor, will be ready for occupancy by fall. It will cost nearly $10,000 and will seat 300.

As a result of union meetings conducted recently by John S. Hamilton of Cleveland, Ohio, and party there were nearly 700 decisions for Christ at Oelwein, and a large number of them were men.

Pennsylvania

Plans were proposed at a recent meeting of the men's association of First church, Wilkes-Barre, for the amalgamation of all church clubs to swing the balance of political power in the city.

Oil-soaked Bibles and hymnals were found at the back steps of First church, Benton, which was recently burned with a loss of $22,000. There is sufficient insurance to cover the indebtedness of $12,000. State authorities are hoping the incendiaries will be arrested.

Published reports that Rev. Robert T. Lynd of Claysville has received a call to Joliet, Ill., prove to be erroneous.

California

Ministers Try to Block Delay

Every Protestant minister in San Francisco was booked for exchange of pulpit on the first Sunday in June to make protest before the Christian congregations against the attempt now being made to tie up the operation of the new red light abatement and injunction law till the next general election through a petition for its referendum to the people.

Rev. Paul R. Dickey of Virginia City, Nev., preached his first sermon last Sunday as the new pastor of Grace church, San Francisco.

Rev. Arthur Fruhling, after one month at Memorial church, has begun a new pastorate at Vacaville, while Rev. A. Ainslie of Oxnard is supplying Memorial in his place.

W. G. Clark-Duff, a second year man at Yale Divinity School, has taken charge of the Ocean Shore group of churches for the summer. He will finish his theological course at San Francisco Seminary.

Rev. W. Kirk Guthrie of First church has gone to the Pan-Presbyterian Assembly at Aberdeen, Scotland.

Rev. William Nat. Friend of Howard church was chaplain at the fiftieth commencement of the University of California last week, when 750 students received diplomas.

Washington

The new home of First church, Bellingham, was dedicated April 27 amid the rejoicings of the congregation and the congratulations of the community. The main auditorium seats 1,000 and the Sunday school auditorium seats 500. There are besides nineteen separate rooms, including clubrooms for the men's and women's organizations and complete kitchen and dining arrangements. The building cost $42,000. Among those taking part in the services were Dr. S. D. Gordon, Dr. Mark A. Matthews, Rev. E. L. McCartney, brother of the pastor of the church, Rev. A. H. Barnhisel of Tacoma, Rev. D. B. McLaughlin and Rev. B. K. McElmon, founder and first pastor of the church. One window is a memorial of the late Rev. James Thomson, who lost his life in a snowslide and who was at the time pastor at large of Bellingham Presbytery. Another memorial window was given by Rev. W. A. Sunday in memory of his revival campaign here two years ago. Dr. Gordon remained during the week and gave an address every day.

Women Trustees for Twenty Years

For more than twenty years Mendenhall Memorial church, East Grand Forks, Minn., has had women on the trustee board. Of the board of six two at least are women. They represent that part of the congregation with whom they are most in contact, and many things men would fail to do or to reckon with are bravely undertaken by the women trustees. "Some friends here contend that the churches will need to come to the Northwest to see the advantages of progressive church work and methods," says the pastor, Dr. C. E. Coles.

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of Chicago

for Christian Workers

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There have been three periods in the history of the modern Church, which, however, overlap.

First, the period of **witness to the truth,** *a time of statement, declaration, defense. This was the time of the great creeds, especially the middle of the seventeenth century, when the Westminster Confession was formed. For this period the Church produced great thinkers.*

Second, the period of the **propagation of the truth.** *The truth having taken its form, there grew a spirit which demanded its extension. That extension took two forms—worldwide missions, beginning with Carey, and evangelism, which is only missions at home. For this period the Church added to her force great evangelistic preachers and missionary heroes.*

Third, the present era of the **application of the truth,** *when the test of the gospel is not whether it will satisfy the intellectual needs of men, as in the first period, and not whether it will save all kinds of men individually, as in the second, but whether it will save everything that pertains to men, whether it will work everywhere and bring salvation to every human need and relation.*

For this era the Church needs further to supplement her leadership with a trained lay force not "set" for the defense or propagation of the faith so much as for its application. This is one of the tasks for which the Presbyterian Training School was established. If you are now, or are willing to be, interested in these tasks write for our "Herald."

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The school is run on a business basis without deficit or necessity of appealing for operating expenses. At this time, however, it needs outside help to build dormitories and provide enlarged equipment for those who otherwise must be turned from its doors.

We appeal to Presbyterians who believe in providing college, technical or trade education for those debarred from our State and other institutions which require high school credits for entrance. Highland Park College is for the 90 or 95 per cent of our youth who do not go beyond the seventh or eighth grade of public school—for ambitious men and women with limited time and money. The College offers Liberal Arts, Classical, Scientific Courses, etc.; also, Machinist, Engineering, Manual Training and Domestic Science Courses, with opportunities for practical work while learning. Students can enter any time. Extremely low expenses. Student aid granted.

The immediate necessity is $25,000 to complete a new $45,000 fire-proof dormitory for women now in course of construction. This building must be completed by Sept. 1. The opening of this building will mean an immediate increased income of approximately $7,000 per annum. We also need another young men's dormitory and a new enlarged gymnasium.

Every dollar given will help equip young men and women who otherwise would be compelled to meet life's battle untrained. Every gift or endowment will pay an immediate dividend in the lives of the students received and sent forth **every week in the year.** A small gift promptly given for this enlargement and development at the present time will do more good than large gifts in years to come. For photographs and further information address

REV. GEORGE P. MAGILL, D.D., President, - - - DES MOINES, IOWA

Believes Ministry Orthodox

Dr. Lee Decries Misrepresentation of Faith of Young Pastors—J. A. Henry Memorial Church Is Dedicated.

PHILADELPHIA—Dr. J. Beveridge Lee on the next Sunday morning after his return from General Assembly gave to his St. Paul congregation some impressions thereof. We are living, he feels, in an age of misrepresentation. Contrary to the representations of the daily and some portion of the religious press, he believes that the ministry of the church, as a whole, holds firmly to a belief in the deity of Christ and all essential doctrines of the word, as do also the young men entering the ministry of the Presbyterian Church. He spoke with approval of the election of a moderator as a triumph over the tendency to surrender authority in the church to little groups of self-constituted leaders, and called attention to the vindication of the Board of Home Missions and the increased number of accessions to the church during the year, exceeding that of any preceding year.

New Dean of Training School

Dr. W. B. Jennings of First church, Germantown, has become dean of the faculty of the training school for Christian workers of the Presbyterian and Reformed Churches, succeeding Dr. J. Beveridge Lee. The president of the board of managers, Mrs. John R. McLean, is a member of Dr. Jennings's congregation.

More than 100 persons attended the recent Social Union dinner of the U. P. church at Hotel Walton. Dr. J. Alvin Orr of Norris Square church presided and Benjamin T. Welch of Oak Park church was toastmaster.

J. Addison Henry Memorial church, Rev. Henry E. Jones pastor, which has had remarkable growth since it was started in a private house twelve years ago, dedicated the past week a fine stone edifice. Sunday morning Rev. H. Alford Boggs, pastor of Princeton church, preached and in the evening Dr. Herrick Johnson. Services were continued during the week. The presbytery met with the church one day.

Bethany church held an exceptionally fine communion service on a recent Sunday evening. The evangelist, Mr. Lawmaster, has been secured as secretary for the brotherhood and its new house has been opened for business. The pastor is Dr. Jarvis.

Dr. W. B. Greenway of Gaston church has declined a call, twice repeated, to Second Reformed church of Somerville, N. J., one of the largest and most influential of the body.

More Publicity for Churches

Another Philadelphia daily, The Press, has joined the movement for greater publicity for religious news and has established a department in its Saturday's issue which it announces as "a true people's pulpit and a preachers' forum." In it Dr. David M. Steele, a prominent Episcopal rector, will contribute interpretations of religious affairs.

James L. Wilson, an elder of MacDowell church who has just returned from a three months' visit to Egypt and the Holy Land, is superintendent of the Sunday school of Richmond church and by it was given an enthusiastic welcome home.

Dr. John Grant Newman, pastor of Chambers-Wylie church, addressed the annual meeting of the south branch of the Philadelphia Christian Endeavor Union in Evangel church on "Success and How to Get It."

Rev. Phineas B. Kennedy, who, with Mrs Kennedy, has recently been expelled from Kortcha, southern Albania, by Greeks, was previous to going as a missionary a Presbyterian pastor in this city.

M. H. Reaser, Ph. D., president of Beechwood Institute at Jenkintown, preached the baccalaureate sermon in Grace church on the occasion of the first commencement.

W. P. White.

Dr. J. Wilbur Chapman, Mrs. Chapman and Mr. and Mrs. Charles M. Alexander landed last week at Vancouver, B. C., returning home from nearly two years of evangelistic work which they have conducted in Australia and New Zealand. They spent last Sabbath at Winona Lake, and Dr. Chapman and Mr. Alexander conducted the service in the Presbyterian church at Warsaw.

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NIAGARA FALLS
CAPE TRINI

Luncheon to Moderator Stone

Newly Elected General Assembly Head Honored by His Home Presbytery—Crowds at World in Chicago Pageant.

CHICAGO—A complimentary luncheon under the auspices of the Presbyterian Training school, the ministers' association joining to make the occasion a tribute to Moderator Stone of General Assembly, brought together a remarkable representation of Chicago Presbyterianism on Monday last. Dr. William C. Covert presided as toastmaster and a number of addresses were made expressing the high honor in which Dr. Stone is held in Chicago. Before the presbytery meeting which preceded, and after the luncheon, the visitors were given an opportunity to observe the excellent conditions under which the training school, led by Director Howard B. McAfee, is now conducting its work. Presbytery gave up most of its session to reports from commissioners at Atlanta Assembly, Dr. Stone being received with enthusiastic applause.

Emerald Avenue church has closed the year with all obligations met and to spare. Rev. J. N. Boyd is pastor.

Daily vacation Bible schools will be held this summer at West Division street mission, the Bohemian settlement and at Olivet Institute.

The new committee of the national brotherhood appointed by General Assembly will meet in this city June 11.

Rev. Robert O. Thomas of Roseland church has been granted two months' leave of absence. He will travel in England.

CHICAGO HONORING DR. SHAW

Chicago Presbyterians are showing abundant evidence of their realization of the loss they will sustain in the departure of Dr. John Balcom Shaw. A reception at Second church last Tuesday evening drew visitors from all parts of the city. Thursday evening, June 19, under the auspices of the Church Extension Board a banquet for both ladies and gentlemen will be tendered Dr. Shaw at the La Salle hotel, to which all his friends will be welcomed. Dr. Shaw has been chairman of the board ever since its creation, and its members realize perhaps better than any others how valuable has been his service to the broad, practical Presbyterianism of Chicago. Tickets ($1.50) may be had at Church Extension headquarters, 509 South Wabash avenue.

Plans are under way for the establishing of a united Protestant work among the Poles of Chicago, of whom there are about 250,000. Fourteen Catholic churches provide for their religious welfare, one church claiming 30,000 members. So far no Protestant work has been projected on a sufficiently large scale to reach the people. Greater cooperation in religious work was discussed at a recent meeting of the members of the missionary boards whose representatives form the Cooperative Council of City Missions.

Except for an hour at noon all day last Saturday a line of nearly 100 persons stood waiting to buy tickets to the pageant of "The World in Chicago." Similar crowds were in front of the Auditorium box office Monday. This religious opera is without doubt far more popular than anything running in Chicago theaters. As in other cities, the crowd has increased greatly as the end of the stated series of performances next Saturday approaches. Special events have crowded fast at the Coliseum during the past week. One day all of the stewards in uniform paraded from the Coliseum down Michigan avenue to the tune of hymns. Over 800 men and women were in line and their strange costumes from a dozen foreign lands attracted attention from crowds all along the line of march. On Masonic day the Knights Templar in full regalia, nearly 1,000 strong, marched from the Coliseum to the Auditorium to view the pageant.

As a result of the presentation of the possibilities of Y. M. C. A. work in foreign lands by Secretaries Eddy and Brockman at a recent luncheon in this city arrangements have been made to send out ten Y. M. C. A. secretaries for foreign work as representatives of Chicago. This is one-third of the full number of additional foreign secretaries asked for. Chicago already supports two foreign secretaries. Probably a majority of the ten new ones will be sent to China. They will go out this fall and will all be college men, some being already selected.

Accessions to Second church June 1 made exactly 1,200 members received during the nine years of Dr. Shaw's pastorate in this city.

$100,000 for Highland Park College

At a banquet held in the interest of Highland Park College of Des Moines, Iowa, on May 27 a gift of $100,000 was announced as the beginning of a financial campaign that is to be launched at once. The donation is in the form of real estate and securities already accepted by the former owners of the college to retire $100,000 worth of the indebtedness incurred by the Presbytery of Des Moines when the institution was purchased. The name of the donor is to be withheld for the present. By means of this gift and others that are in sight the outlook of the college is very bright. The donor is a friend of George P. Magill, D. D., elected to the presidency of the college upon the resignation of O. H. Longwell, Ph. D., who retired from active service on account of ill health about one year ago. His resignation was accepted May 26 and Dr. Magill was elected president by a unanimous vote. Dr. Magill, former pastor of Central church, Des Moines, had been serving as associate president for over a year and this large donation came through his special efforts.

The gross receipts of this institution are now near $175,000 a year, the yearly attendance aggregates almost 2,500, coming from thirty-eight states and eleven foreign countries, and a few gifts like this will enable the college to carry on a work that no other institution has undertaken in the state.

Until the Presbyterians took charge of the institution no special effort was made to give the Bible a place in the curriculum nor to hold up Christ before this student body. Dr. Magill has led in introducing Christian influences through his short chapel talks, the introduction of Bible study and the promotion of the Christian associations.

J. W. COUNTERMINE.

Church for Growing Chicago Suburb

Following a canvass of Wilmette and Kenilworth by the Church Extension Board and with the approval of the Cooperative Council of City Missions a Presbyterian church was started in Wilmette April 30, 1911, and organized in October with 101 members. The church was begun last July and dedicated two weeks ago. It will seat 350 and is so arranged that it can be used as a Sunday school building in other years if the growth of the congregation demands a larger building. One of the families of the church donated the lot and another friend gave a pipe organ. Dedication services closed last Sunday with communion service and reception of a large number of members. Dr. J. M. Wilson has been pastor of the church from the first.

Wilmette (Ill.) Church, Recently Dedicated

6% **Farm Mortgages** 6%

No. 3771, $1200, 6%. Due Dec. 1, 1919. Secured by 160 acres in Ward County, N. D., 3 miles from good market town. All of the land tillable. Borrower owns adjoining land, and this is part of his home place; is a Norwegian, 40 years of age, and is well equipped with stock and machinery. Value $3000.

No 3822. $700, 6%. Due Jan. 1, 1919. Secured by a tract of land containing 160 acres; all tillable except 20 acres. Worth between $1500 and $2000. The borrower works this land himself in connection with an adjoining quarter, which he also owns, and where he lives.

No 3828. $4500, 6%. Due Jan. 1, 1919. Secured by a half section in Pierce County, N. D., 5 miles from good town, situated in a highly improved and well settled community, 230 acres under plow. Good improvements worth $2000, covered by insurance. Land is worth $9000, making a total valuation of $11,000. The borrower rents the land out to a first class tenant.

No. 3869, $1000, 6%. Due Feb. 1, 1919. The security is 160 acres in Ward County, N. D., 12 miles from market. All the land, except possibly 10 acres, tillable. 120 acres under plow. The soil is a heavy black loam over clay. Valuation $3000. The borrower with his family lives on adjoining land, which he owns and works in connection with this place.

No. 3903, $2000, 6%. Due Jan. 1, 1919. Secured by 160 acres in Ward County, N. D., 6 miles from Minot, the County Seat. The soil is a heavy black loam over clay. Borrower with his family lives on adjoining land which he owns and which he works in connection with this place. Small improvements worth about $500. Value of land without buildings $4000.

No. 3904, $800, 6%. Due April 1, 1919. 160 acres in Sheridan County, Mont., situated 6 miles from good market, as security. Every acre tillable, with 40 acres under plow. Small set of buildings. Land, without buildings, worth $2500. The borrower is a Dane, lives on this land and works it himself.

No. 3906, $1500, 6%. Due Dec. 1, 1919. 160 acres in Ward County, N. D., within two miles of good market and banking town, as security. Every acre good tillable land. The borrower is a Dane and farms this land himself. He owns 10 or 12 work horses; also a full set of machinery worth to exceed $5000, and in addition to this tract owns two other quarter sections. We value the land securing this loan at $3500.

No. 3907, $2500, 6%. Due March 1, 1918. Secured by 200 acres in Aitkin County, Minn., situated 2 miles from good market. All of the land tillable, with 140 acres under plow. Entire tract fenced. Improvements consist of a small set of buildings worth from $1000 to $1500, and covered by insurance. We value the land, without buildings, at $6000.

No. 3915, $1000, 6%. Due Dec. 1, 1919. The security for this loan is a quarter section in Itasca County, Minn. All except a few acres first class tillable land. The soil is a black loam over clay. Small set of buildings worth $900. Land, without buildings, valued at $3000. The borrower is a Swede, lives with his family on this land and works it himself.

Acceptance can be made by wire at our expense, if desired, with the understanding that ample time for investigation be allowed. We will also send papers for inspection to your bank if you wish. These are only a few of our offerings. Other offerings with descriptive pamphlet "C" will be forwarded if you will fill in blank below and send us. Since this house was established, 30 years ago, no investor in our mortgages has ever lost a dollar, principal or interest, by reason of such investment. **Highest references furnished.**

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Solve Suspended Roll Problem

New York Brotherhood Urges Pastors to Co-operate—Dine the Outgoing Missionaries—Would Endow Work for Immigrants.

NEW YORK—At a meeting of the board of delegates of the brotherhood of the Presbytery of New York last week cheering reports were made regarding the work of the strangers' bureau. The chairman, George H. Richards, who has given much time to the launching of this conservation agency, feels that the organization is destined to solve the problem of the "suspended roll," which was considered with much seriousness at the Atlanta Assembly. Assistant F. A. Wallis urges pastors throughout the church to give Mr. Richards their cooperation in fowarding names and prospective addresses of Presbyterians who have come to reside in New York.

At the complimentary dinner given by the Presbyterian Social Union of New York last Monday at Hotel Savoy more than a hundred newly commissioned missionaries and missionaries on furlough under direction of the Foreign Board of the Presbyterian and Reformed Churches were present.

Will Answer Dr. Fox

At the meeting of the Presbytery of New York in Old First church next Monday afternoon two of the principal items of business will be the consideration of the answer to the protest filed by Dr. John Fox against the ordination of the young men who were examined at the last meeting of presbytery and the application for the ordination of Bayard Dodge, a son of Cleveland H. Dodge, who graduated from Union Seminary three weeks ago and who is under appointment to the teaching staff of the Syrian Protestant College at Beirut, Syria. Dr. Henry S. Coffin will read the answer to the protest of Dr. Fox.

The Methodists of Brooklyn are facing the problem which confronts their church in its efforts to deal with the immigrant population of that borough, for which they feel themselves responsible. Dr. George C. Fort of Hanson Place M. E. church, in speaking before the annual meeting of the Brooklyn and Long Island Church Society last week, said that the concern of the Methodists should be aroused to the point where they will be willing not only to see that their immediate organization should hold its own but to push forward into those sections of the city where so many of the older churches were being forced to evacuate. He further urged that an endowment sufficient to cope with this new situation is an imperative.

William P. Merrill, D. D., of Brick church will deliver the commencement address to the graduating class of Bloomfield Seminary June 9.

Over 200 members and friends of the Tremont church of New York City assembled May 22 in Bronx Masonic temple to celebrate the fifth anniversary of Rev. J. Henry Hartman's pastorate. Congratulatory resolutions were presented on behalf of the officers of the church and the pastor was presented with a purse by the ladies' aid society.

Send Out Many Missionaries

At the annual conference of newly commissioned missionaries under the direction of the Board of Foreign Missions, now in session in the board's assembly hall, it has been announced that fifty-nine regularly appointed missionaries were added to the force on the field during the year ending May 1, with eleven deaths and fifteen resignations. Fifteen short term workers were also sent out. It was also announced that ninety-four candidates are under appointment and will sail during this fiscal year.

The annual sermon to missionaries under appointment by the Foreign Board was delivered by Dr. Jowett at his afternoon service last Sunday. Specially reserved seats were assigned to the missionaries. This was the last service Dr. Jowett will conduct before he sails for his vacation abroad.

The preachers who will occupy Dr. Jowett's pulpit in his absence and the dates assigned to each are: Hugh Black, D. D., June 8; Robert Speer, D. D., June 15 and 22; J. Wilbur Chapman, D. D., June 29; Charles R. Erdman, D. D., July 6; Rev. John M. MacInnis of Halifax, N. S., July 13; John Thomas, D. D., of Liverpool, July 20 and 27; John Daniel Jones, D. D., of Bournemouth, Aug. 3 and 10; Rev. G. Campbell Morgan, Aug. 17; Len G. Broughton, D. D., of London, Aug. 24 and 31, and Rev. James Mursell of Brisbane, Sept. 7.

Central church, Brooklyn, has granted its pastor, John F. Carson, D. D., an additional month's leave of absence. He is remaining at his home for the time being and hopes to find his former good vigor returning to him during these days of absolute quiet and rest.

Alumni Help to Raise $100,000

Washington and Jefferson College Carrying on Energetic Campaign—Wilkinsburg Church Will Remember Anniversary.

PITTSBURG—The alumni of Washington and Jefferson College have been conducting a whirlwind money raising campaign in Pittsburg during the past few days. It was hoped by the association to get $100,000. Up to date about $75,000 has been reported. At the special dinner Tuesday, May 27, addresses were made by Chancellor S. B. McCormick of the University of Pittsburg, Dr. W. E. Slemmens of Washington, Pa.; Professor Wilbur J. McKay and Dr. J. D. Moffatt, president of the institution. Dr. Moffatt made an eloquent appeal for volunteers to continue the canvass until June 30 in the hope that the full amount would be obtained.

Calvary church, Wilkinsburg, is preparing to observe the tenth anniversary of the pastorate of Rev. F. Dean Miller with a week of services beginning June 22. The anniversary sermon will be preached Wednesday evening, June 25, by Dr. W. L. McEwan, who preached the sermon at the installation service ten years ago. Dr. W. A. Jones, who also took part in the installation services, will address the young people on Friday evening. Mr. Miller went from the seminary to the pastorate of Calvary church when it was a mission. Large additions have been received from year to year, until there is a membership of about 500. A commodious church building was erected seven years ago and is already too small for the growing congregation and Sabbath school.

Second church, Wilkinsburg, Rev. C. G. Jordan pastor, is holding all services in the Sunday school room while an effort is being made to improve the acoustic properties of the new auditorium.

New Covenant mission, the only Christian mission for Jews in Pittsburg, is in the midst of a campaign to awaken greater interest in its work. Six special meetings have been arranged in as many different sections of the city. The meeting in the Homewood section was held May 25-26 in St. James Episcopal church.

A temperance tea was given at temperance headquarters, Conestoga building, Tuesday afternoon, June 3, in honor of Miss Marie Brehm, secretary of the temperance committee, and Mrs. Ellen M. Watson. P. W. Snyder.

Will Aid Temperance Fight

Rev. Daniel A. Poling, who has been prominent in Christian Endeavor work for a number of years, has been made superintendent of the national temperance and citizenship department of the United Society of Christian Endeavor. Three friends have assured his salary for three years and he will assist in a nationwide temperance and civic campaign. Last Fall Mr. Poling polled a large vote as Prohibition candidate for governor of Ohio.

Preaches for Glendale College

Rev. Edward Mack of Lane Seminary will preach the baccalaureate sermon of Glendale College at Glendale (Ohio) church June 8. At the commencement on the following Tuesday Miss Emilie McVea, dean of women at the University of Cincinnati, will deliver an address.

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Financial Situation

Two Railways Thrown Into Hands of Receivers—High Money Rates Blamed—Currency Legislation Is Subject of Study.

A graphic example of the results of high rates for money, together with the increase in operating expenses of railroads and rise in wages, was presented last week when receivers were asked for two railroads, the St. Louis and San Francisco—the "Frisco" road—and the Chicago and Eastern Illinois. The latter road is declared to be solvent, but the receivership was asked by creditors on account of close financial relations between the two lines. It is said that the immediate cause of the receivership of the Frisco road was failure to make arrangements to meet $2,250,000 short time notes due last Monday. Officers of both roads charge state and federal government restrictions as responsible in part for their present plight.

This trouble by roads in the central South, in the estimation of many students of railway problems, is but the result of the pressure of restricted rates on one side and of increasing wages on the other. The financial reports of all roads of the country for March show a falling off in net earnings of 5.4 per cent compared with the same month a year ago. The prospect for April income, with all the cost of floods and delayed shipments chargeable to that month, is not very promising, although figures are not yet compiled. There is room for both optimism and pessimism in the fact that the gross income for all the roads in March increased 5.6 per cent over last year, at the same time during which the net earnings decreased. This means that operating expenses were higher this year than a year ago, but as the net earnings constitute the basis of dividends, the increase in gross means little to the holders of stock.

Gain for First Quarter of Year

In spite of the general decrease in net earnings the roads of the Northwest show a strong gain in both gross and net, and for the first three months of the year all the roads show a gain in net earnings over the same months the previous year of 10.9 per cent. The Pennsylvania road west of Pittsburg, however, showed a decrease of $1,500,000 in net earnings and the Baltimore and Ohio nearly as large an amount for the same period.

Formation of the currency bill which congress is expected to tackle as soon as the tariff measure is out of the way is attracting considerable attention from legislators and bankers. It is said that the bill will contain provisions whereby the secretary of the treasury will be relieved from the pressure to put government deposits in certain banks or chain of banks and to leave the money there in times of stress when, if influenced solely by the needs of the government, it might be withdrawn.

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Brief Bits of Business News

—The English portion of the Chinese loan was oversubscribed ten times. Berlin investors also seemed anxious to get a portion of this issue of bonds.

—The International Harvester Company in 1912 expended nearly half a million dollars for welfare features affecting the working conditions, comfort, life and health of its employees. Of this amount $32,000 was paid out as pensions to disabled employees. This company has abolished night work for women in all its plants and has established a minimum wage of $8 a week.

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Work for Sabbath Observance

Tacoma Mayor Supports Move of Churches—Whitworth College Shows Increase in College Students.

TACOMA—A Sabbath observance campaign is on in the city of Tacoma. Practically all of the leaders in religious work are enlisted in it. Though the campaign has only begun, the friends of the European Sunday are showing marked signs of nervousness. The mayor and many of the leading business and professional men are supporting the movement heartily.

Congregationalism suffers a great loss in the resignation of Dr. Edward T. Ford from First church. In his going to the East Whitworth College loses a valuable trustee.

Dr. Murdoch McLeod of First church, a delegate to the Pan-Presbyterian Council in Aberdeen, was given sixty days' leave of absence, with the privilege of extending it if he so desires. On the eve of his departure with Mrs. McLeod the church gave them a large reception and presented them with an envelope, in which provision was made for the expenses of the journey.

Whitworth College has just closed another successful year, graduating eight students from the collegiate department. While the academic department has not been neglected, there has been an increase of more than 50 per cent in those taking collegiate work. The baccalaureate sermon was preached June 8 in First church by Dr. Frank M. Silsley of Westminster church, Seattle. The commencement address was given by Professor E. S. Meany of the University of Washington.

Rev. Robert H. Milligan of Immanuel church used the North Pacific Board's slides on Korea. His lecture was so profitable and interesting that he was asked to repeat it in Bethany church.

Richard M. Hayes, D. D., the retired pastor of Olympia First church, has been critically ill, but is now believed to be well on the way to recovery.

Rev. James A. Longbottom has left Elbe and Mineral and take up the work at Johnson. Wash.
O. T. M.

Editors Fill Pulpits of Omaha

Tell What Papers Are Doing for Morals of the State—Evangelistic Association Is Preparing for Sunday Meetings.

OMAHA—Congregations in this city were given the unusual experience June 1 of being addressed by editors. Thirty-five newspaper men, in attendance at the Nebraska Editorial Association meeting, occupied city pulpits, speaking on the theme, "What the Press of Nebraska Is Doing to Raise the Standard of Morals in the State."

The Presbyterian Ministers' Association has elected as officers Rev. C. C. Meek, Castellar Street, president; Rev. William A. Pollock, First U. P. church, South Omaha, vice-president, and Rev. A. E. Lehmann, Parkvale, secretary-treasurer.

A committee of five has made a personal visit to Rev. W. A. Sunday to renew Omaha's invitation for a series of meetings. Practically all the Protestant religious forces are united in the invitation, as well as several civic organizations. The guaranty fund has been pledged. The Omaha Evangelistic Association has been incorporated, which proposes prosecuting plans for the meetings despite the evangelist's inability to give Omaha a definite answer.

Many Sunday school workers of the city have expressed themselves as pleased with the action of the Assembly on graded lessons, particularly that action permitting the purchase of lessons from the board after next September. In Omaha these lessons have been a success. Schools were contemplating their use, even though they must needs purchase them from publishing houses other than our own.

Much interest is developing in this year's sessions of the Summer School of Missions to be held in the city June 23-30.

A banquet at Third church May 27 was given by its Sunday school officers and teachers to all new scholars in attendance three Sundays or more and for those who had procured these fifty-two new pupils. About 100 attended.

The eighth anniversary of the pastorate of Melvin V. Higbee, D. D., at North church was celebrated by the congregation tendering him and Mrs. Higbee a reception May 27.

RALPH H. HOUSEMAN.

Getting a Village to Church

"Pilgrim Sunday" and its almost marvelous success in Wyoming, a village of 1,450 persons near Cincinnati, has been made known through the Associated Press reports. There are evidences that the idea will spread over the country, and the plan of operation as explained by Rev. A. L. Wilson of Wyoming church will be useful to other communities. Early in the winter, following a meeting of men in the Presbyterian church to hear a speaker from China, the Wyoming Welfare Association was formed of men of the village, irrespective of religious faith. This association had committees on entertainment, village improvement, social and moral uplift. The latter committee recently reported that the churches as upbuilders of the community were not recognized as they should be and recommended that May 25 be named when everyone in town should go to some church.

Circular letters with pledge cards were sent to each home and committees appointed to collect and check up cards. The mayor, a Presbyterian elder, issued a proclamation calling upon everyone to attend church. Committees of men not largely interested in church were put in charge of small districts to visit all those who had not promised to attend and to meet their excuses. The boarding house keeper who complained that her boarders wanted a hot meal promised to attend church when the committeeman persuaded the boarders that a cold lunch was highly acceptable that day.

It is said that twenty shut-ins and the policemen were the only people in the village who were not in church. The Episcopal church brought in chairs from neighboring houses, and there were 100 more people in the Presbyterian church than ever before. The Baptist and Catholic churches were also crowded.

Regular services were held and there was nothing but the extra friendliness of the members toward the visitors to indicate that an effort had been made to reach everyone in town.

Cincinnati to Do Likewise

"Pilgrim Sunday" in Cincinnati on June 15 is to be an echo of the remarkable occurrence at Wyoming on the last Sabbath in May. The response to the appeal was so marvelous that Cincinnati seconded the initiative move made by Rev. G. R. Robbins, and every denomination has fallen into line to make June 15 the greatest churchgoing day in Cincinnati's history.

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Ministerial Obituary

Rev. Samuel Ward

Rev. Samuel Ward died in St. Mary's hospital, Emporia, Kan., May 10. He had been taken to the hospital for an operation. Mr. Ward was born in Reading, Berkshire county, England, May 3, 1825. He came to this country with his parents at the age of 6 years and lived with them in Zanesville, Ohio, for many years. He was educated in Marietta College and Lane Theological Seminary and was ordained in the Presbyterian ministry by Alton Presbytery Sept. 30, 1855. He was married April 10, 1856, to Mary Jane Purdy in Vergennes, Ill. They went to Kansas in 1882 and lived at Delphos and Walton before going to Emporia twenty-five years ago. Mr. Ward had held pastorates in Indiana, Illinois and Kansas.

Mrs. Ward survives her husband, and their five children are Dr. W. D. Ward of Los Angeles, Cal., for many years identified with the College of Emporia; Rev. S. I. Ward of Smith Center, Kan.; Rev. C. E. B. Ward of New York City; Mrs. G. W. Hutton of Fayette, Idaho, and Mrs. J. D. McGill of Enid, Okla. A brother, W. D. Ward, of Albuquerque, N. M., and a sister, Mrs. Sarah Perkins of Grand Rapids, Mich., also survive.

The funeral services were held May 12 in Arundel Avenue church, conducted by the pastor, Rev. S. H. Maxwell.

Rev. John M. McDonald

Rev. John McCluskey McDonald was killed by a railroad train near his home in Lincoln, Neb., May 15. Mr. McDonald was born in West Alexander, Pa., in 1833, graduated from McCormick Seminary in 1866 and was ordained the same year by the Presbytery of Winnebago. He was pastor at Winneconne, Wis., from 1866 until 1869 and at Algona, Iowa, from 1869 until 1873. He moved to Nebraska in 1874 and successfully ministered to a number of churches until 1893, when he moved to Lincoln for the purpose of educating his sons. In the meantime he supplied vacant churches. He married in 1871 Janette Piercy and the widow and four sons are left. One son, George, is engaged in business in California. Gilmour is a professor at Ames College, Rosmond is preaching the gospel in Crosby, N. D., and Kenneth is a missionary in Nueva Caceres, Philippine islands.

Some General Assembly Echoes

—One of the significant incidents of the Southern Presbyterian Church's Atlanta sessions was the size of the vote by which it was determined that the church should stay in the Federal Council of Churches. As told in The Continent last week, it was anticipated that strong opposition would develop to the council and its work under a somewhat prevalent impression that the organization was tending exclusively to "social" Christianity. But after illuminating consideration and discussion the opposition to the resolution to remain in the council was routed, 138 ayes and 37 noes.

—For the committee on freedmen of the Northern Church Dr. Howard Agnew Johnston, chairman, reported that the Board of Home Missions and the Board of Freedmen are already conferring over plans to meet the recognized need for more churches among the colored people in northern cities. This was stated as an answer to several overtures begging the Assembly to do something under this head. The colored commissioners seemed more concerned about this than any other matter.

—Mrs. McLean, chairman of the directors of the Philadelphia Deaconess School, took with her to Atlanta four of the young women under training in the institution, believing this living exhibit would be the school's most effective plea. In spite of this the U. S. A. Assembly again failed to recognize deaconesses as a part of the Presbyterian system.

—Dr. William Henry Roberts, the best known Presbyterian in America, with this U. S. A. Assembly just passed came to the thirtieth anniversary of his service as stated clerk. The Assembly recognized the occasion with congratulatory and laudatory resolutions.

—The following members were added to the U. S. A. Executive Commission: Moderator Stone, Dr. E. H. Pence of Detroit, H. P. Crowell of Chicago, John L. Severance of Cleveland and B. F. Edwards of St. Louis.

Good Things in This Issue

The observance of the Sabbath is one of the fundamentals for which the American people must stand, but the increasing demand that people shall be permitted to enjoy athletic contests and other diversions on that day, specially in summer, is in many places undermining the resistance of the church forces. In this issue of The Continent are two articles and two incidents which may bring strength to those who are fighting for a better Sabbath observance. Priscilla Leonard has an article on Sunday railway travel, page 789, and on page 787 is a "human interest" story of the effect of Sunday work in the big steel mills upon a small church in South Chicago. On page 796 is an incident of a recently converted Indian who refused to do Sunday work during threshing time. Tacoma is in the throes of a campaign for Sabbath observance, page 806.

Suggestions on page 790 of a sane Fourth of July will be found helpful. Next week William T. Ellis will have an article about a man who helped to start the "sane Fourth" idea, Henry B. F. Macfarland, whose important achievements make a long list.

The issue next week will be Vacation Number, with a host of hints of splendid ways to spend the summer. Moderator John Timothy Stone will have a devotional article in the same number.

Calendar and Record

Presbytery Meetings

Nebraska City—Lincoln First, June 17, 1:30.
Redstone—Uniontown, June 9, 10:30 a. m.

Ordinations

Dallas—J. N. Coker.

Resignations

Minnesota—Delhi: M. R. Myers.
New York—East Palmyra Jasper: Edwin C. Hull.
Ohio—Wickliffe: Francis I. Woollett; Ashtabula Prospect Street: A. E. Stockham.

Calls

Colorado—Pueblo Mesa: F. A. Hatch, Denver.
Idaho—Buhl: O. Jones Roberts; Twin Falls: J. F. Shepherd, Toledo, Ohio.
Illinois—Springfield First: D. C. MacLeod, Washington, D. C.; Decatur First: C. E. Jenny, St. Louis.
Indiana—Brookston: James T. Mordy.
Iowa—Nodaway: A. E. Kiser, Creston; Greene: John W. Chase, Culbertson, Mont.
Manitoba—Cartwright: W. J. McIvar, Towner, N. D.
New York—Cortland First: Leon S. Lacy, Sodus Center.
Ohio—Hicksville: A. E. Stockham, Ashtabula; Barberton: F. I. Woollett.

Installations

Illinois—Lincoln First: Melvin R. Laird, May 14.
Michigan—Flint First: H. D. Borley, May 22.
New York—Holley: Louis Lawrence, May 20.
Ohio—Hanoverton: A. S. Wilson, May 26; Augusta Still Fork: A. S. Wilson, May 27.
South Dakota—Flandreau Second: Kersey J. Cardy.

Supplies Arranged

South Dakota—Goldenrod and Mayflower: William Mason; White: John McMillan; White Lake: Marvin Meyer.
Nebraska—Walthill: R. H. Weinland.

Vacant Pulpits

New York—Elba.

Accessions

Idaho—Bellevue, 4, May 25, J. H. Barton, temporary supply.
Illinois—Willmette, 27, June 1, J. M. Wilson.
Iowa—Oelwein, 46, May 25, F. J. Nichols.
New Jersey—Williamstown, 20, May 25, H. S. McCool.
New York—Garfield Stephentown, 15, May 25, W. A. Wagar.
North Dakota—Fargo First, 21, May 25, F. G. Behner.
Ohio—Lakewood, 25, June 1, Alfred J. Wright; Cleveland Windermere, 10, May 25, L. F. Ruf.
Pennsylvania—Forty Fort, 138, April 27, Joseph L. Weisley.

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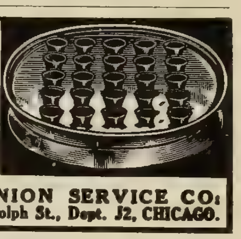

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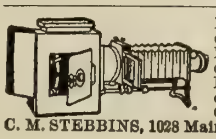

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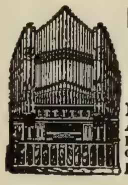

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PRESBYTERIAN ASSEMBLY OF THE SOUTHWEST, Young People's conference, Hollister, Mo. Conference July 29, Aug. 5, 1913; assembly, Aug. 6-17, 1913. Write the secretary for information. E. E. Stringfield, secretary, 3614 E. 59th St., Kansas City, Mo.

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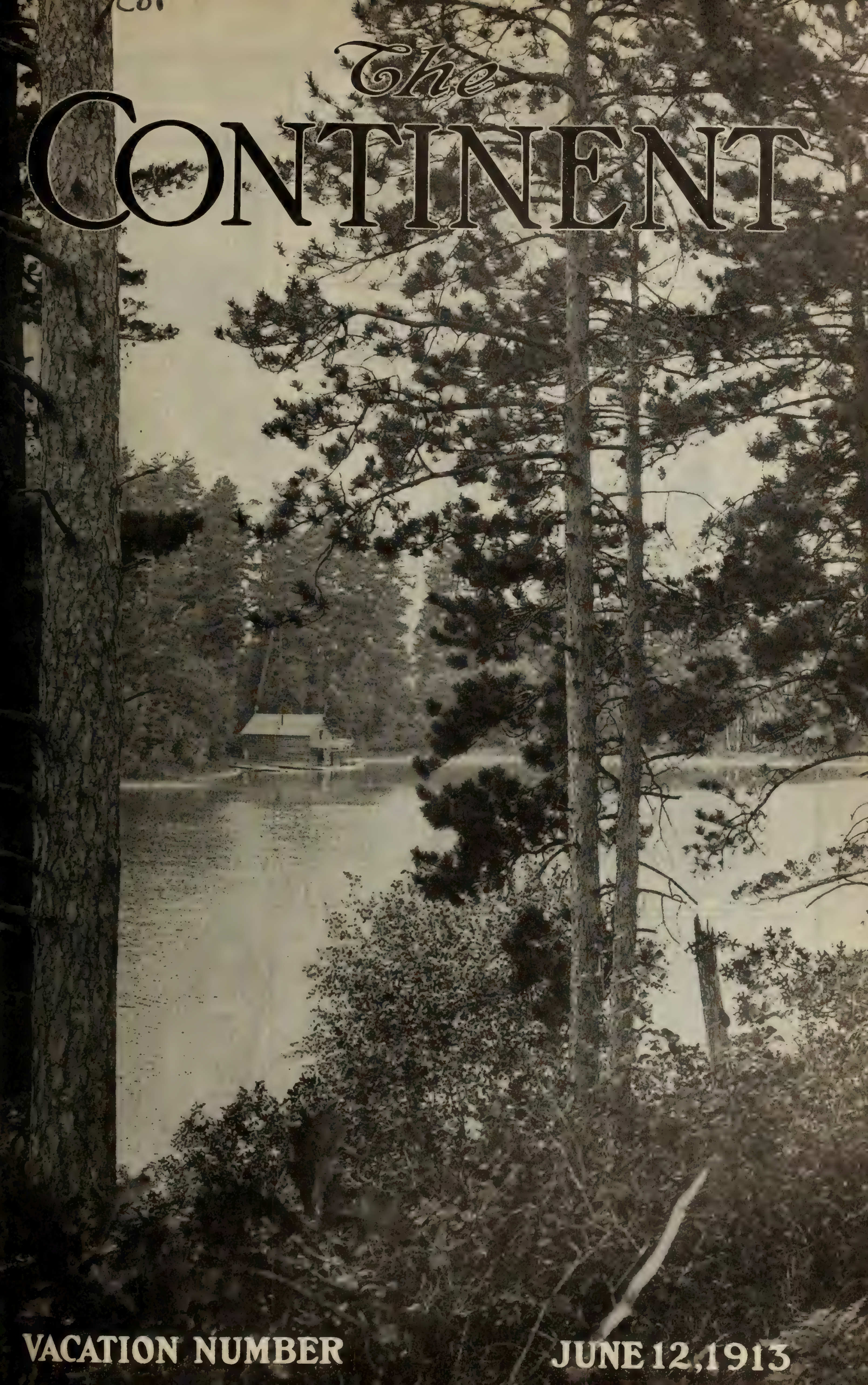

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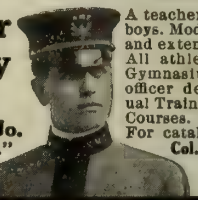

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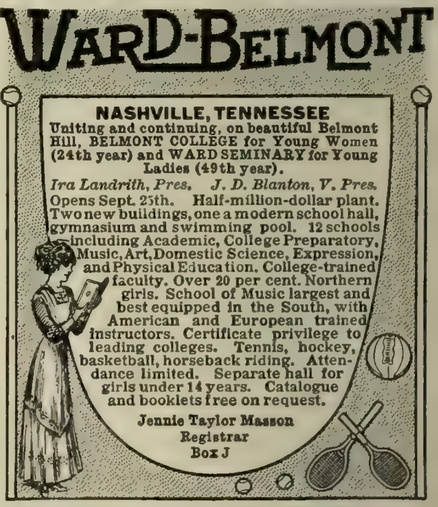

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Around the Shop

One of the best-edited papers of the South is The Charleston News and Courier. The Around-the-Shop Man seldom fails to find on its editorial page something worth pondering. Here is an expression he commends to the attention of the heads of Continent families who are careful as to the reading in their homes:

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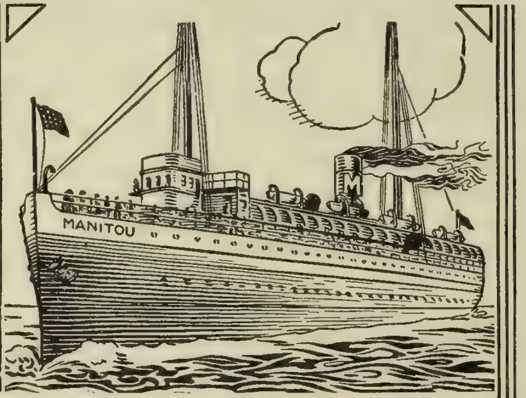

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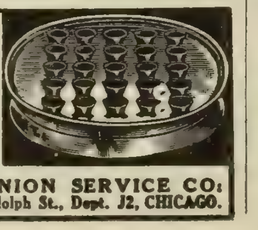

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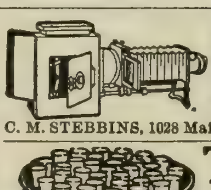

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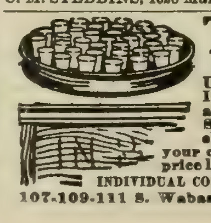

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VOLUME 44, NO. 24 JUNE 12, 1913 WHOLE NO. 2246

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Publisher—509 South Wabash Avenue, Chicago. William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. The McCormick Publishing Company, Proprietors

A Commencement Address

IF AT THIS alluring season of baccalaureates, graduations and much diploma-conferring this journal should be privileged to join the distinguished company of those who deliver "commencement addresses," it would be, however wanting in further materials of discourse, at least in no difficulty for a theme. And although in ordinary case The Continent might expect no trouble in divesting itself of the suspicion of conservatism, its promptly chosen commencement topic would be frankly and even aggressively laden with conservative suggestion:

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* * *

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This is not saying by any means that the man of learning is gone. But abundance of knowledge can never make culture. The man of culture is something more and other than the man who knows.

The extinction of the man of culture, however, is so complete that it is difficult to make the present generation understand what culture signifies. Allusion to the subject is more apt to conjure up some ridiculous caricature than an ideal appealing to emulation.

The common notion of a man of culture bespeaks an intellectual fop, dipping idly into one and another strange spring of pedantic knowledge and flaunting his dilettante attainments in the face of people busy with the world's work. No wonder the red-blooded student doesn't feel attracted to the likeness.

But the true thought of culture is the farthest possible from anything partaking of pretense and vanity, and does not in the least suggest indolent detachment from the busy world. Instead culture is the very quintessence of gentleness and humaneness and reality, and is saturated with zest for life.

* * *

There are three tokens that stamp and certify a man of culture.

The man of culture is the man grown big enough to focus his interests beyond himself.

The education of America is failing of culture-production mainly because it is deficient right at this point. It is training young men and women to center their minds on their own successes. Even the note of service, as preached to the students of this country today, is in great degree an appeal to their ambition to distinguish themselves.

But no man who thinks primarily of himself can be a man of culture. The requisite condition of culture is an unaffected joy in the deeds and thoughts of others, so comprehensive and persistent that it continually overleaps self-interest and eagerly delights itself in whatever is human.

This is the spirit that searches history and explores science and ranges through every accessible phase of passing human life in order to know mankind—in order to measure human thought and feeling on every plane within one mind's reach.

Of course, it is a spirit at war with that scientific specialism which is the pride of the modern scholastic world—that specialism which plumes itself on training men who care each for one thing alone. Culture may need, in the practical affairs of life, to pay tribute to specialism for the sake of efficiency, but the man of culture will never be in bondage to it. He will never suffer his livelihood to set bounds to his intelligence.

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The man of culture is the man grown mellow enough to sympathize with human life not of his like and understand human thought not of his temper.

Present-day education comes short on this count also, because it produces so prevalently not men of general sympathies and diverse understanding but men wrapped up in the pride of their exclusive distinction as college graduates—class men still, just as in school.

But culture eliminates lines of classification among men and argues for a solidified humanity. Culture looks deep enough to find the essential human elements in mankind everywhere, even in degraded and distorted mankind—and respects, wherever found, every sign of the common human factor.

Experienced in the chain of moral cause and effect, the man of culture knows very surely that there is difference between right and wrong and between truth and falsehood. And he knows that the difference matters. But tolerance learned from insight into human hearts will not let him despise even those who believe the worst of lies or hate those who do the worst of evils.

Culture's vision into the depths of other men's prejudices and into the darkness of other men's temptations casts a torchlight of sympathy across the abyss of utterest wickedness and untruth.

The man of culture is the man grown wise enough to perceive that the world prospers not as it gets more rich but as it gets more thoughtful and sincere and reverent.

The schools are deficient here because they forever stress the things that men can do by aid of knowledge, and so commonly forget to stress the things that men may be by aid of reflection and resolve and the hearty quest of character.

The man of culture more and more withdraws his aspirations from achievements that men might behold in the open arena of the world, and more and more devotes his hopes to the measurelessly nobler enterprise of becoming in the kingdom of mind and spirit the finest personality he is capable of.

No materialist can ever be a man of culture. Culture is impossible until a man has come actually to believe that "the things which are unseen are eternal"—and of incalculably greater value.

* * *

The thing to be looked at especially in this analysis is the fact that these marks of culture are also marks of religion.

Christianity too stands for all these things—unselfishness, broad human sympathy, supreme emphasis on the immaterial. The surest agent of culture therefore is religion.

This is the secret really of the affinity of the church for education—the underlying reason also why the church tends to promote the liberal education in preference to the technical, or more material.

But whether technical or liberal, no college is imparting what is fairly to be called Christian education if it is not aiming at culture.

The World

Woman Sacrifices Life to Advance Suffrage Cause

The first victim or martyr in the British war for votes for women has fallen—Miss Emily Davison, who died Sunday as the result of injuries received last week in an effort to break up the Epsom Derby. As the field of fifteen horses thundered around the turn she rushed out upon the racetrack and flung herself at the head of the horse entered by the king. Horse and jockey and feminine assailant went down together; the man was seriously hurt and the woman was so badly injured that she died a few days after being removed to the hospital. King George and Queen Mary were among the thousands who witnessed the ghastly incident, which has naturally caused excitement and voluminous comment. It has more than once been said that when some woman lost her life women would be given the ballot and not before, but whether this premeditated self-destruction will have this result appears to be a matter of strong doubt.

The occurrence is being widely cited as convincing proof that militant suffragists are insane. Miss Davison was possessed of means and highly educated, having studied with honors at London University and at Oxford. She had a long record as a peace disturber for "the cause." One of her acts was an assault with a whip upon a Baptist minister whom she mistook for Chancellor Lloyd George. In the last four years she had been in jail eight times, usually starting a hunger strike, and once she threw herself down a jail stairway. Her "martyrdom" was not meant as a protest against the established British institution of horse racing but was an effort to help bring "votes for women" on the theory that spectacular heroics may succeed where mere destruction of property had failed. The queen of England had declined to allow militant sympathizers in the royal household to wear badges, and the attack on the king's horse was supposed to be in the nature of revenge or protest, as well as to get the eye of royalty in a conspicuous and striking manner.

A Statement by the Leader of the Militants

Mrs. Emmeline Pankhurst, the recognized leader of the physical force suffragists in England, is now alternately in and out of Holloway jail, London. Under her sentence of imprisonment she is first arrested, then she starves herself to the danger point, is released and allowed to recuperate, and again arrested. A few days ago she made a statement to a correspondent of The Chicago Daily News which is interesting and illuminating from both a political and a psychological standpoint.

"What happens to me," said Mrs. Pankhurst, "matters little—the cause is everything. The government cannot conquer me. . . . I understand that some question our sanity. I understand that millions, male and female, fail to grasp the inner nature of this movement. To all such I would say that the movement is the crystallization of a spontaneous yearning to be free. We want the subservience of women to be abolished both in theory and in fact. The stigma implied by the laws and customs of our country we want washed away.

"The king's horse, falling before the eyes of the world at Epsom, carrying a woman to probable death, lights up the chapter of history now running its course. Comparatively few of us can read sense into the fiery characters of this historical chapter, but future observers will have no difficulty. They will spell out the words easily enough and it will be written that the women of England wrought a resplendent epoch in human advancement, while conventional men and women were deaf and blind and while a debased government plied its abominable brutalities in vain. The women's movement has grown from a cry in the wilderness to a commanding power in modern life."

Rifles for Anti-Home-Rulers Seized in England

Besides its troubles in England with the suffrage militants, the Liberal government has just had added to its burdens a promise of armed warfare in Ireland. According to press dispatches 1,000 rifles with bayonets arrived in Belfast one day last week in cases marked "electrical supplies." They were promptly seized by government detectives. An order had been issued by the Belfast customs officials to search all vessels coming into port from Manchester and Liverpool for munitions of war which Orangemen are alleged to have ordered from Germany. Five hundred rifles and bayonets were seized in Dublin last Friday. The consignment was addressed to Baron Farnham, an Irish peer of the County Cavan. Baron Farnham is described as 33 years old, formerly an army officer and one of the leading Unionists of Ulster and a noted opponent of home rule.

It is rumored in Belfast that the government is very late in taking action, as an enormous number of weapons has already been distributed to resolute men who will not hesitate to use them should occasion arise to resist what the Orangemen grimly refer to as the tyranny of the Romanists. On the other hand, the home rule advocates try to belittle the affair as either theatricalism or political advertisement.

No Big Battleships to Be Built by Canada

Canada has refused to vote $35,000,000, or any other sum, for the construction of dreadnaughts for the British navy. The Canadian house of commons ratified Premier Borden's lately heralded plan, and Australia and New Zealand hastened to anticipate the dominion's action by buying battleships, but when it finally came the turn of the senate, that body flatly turned down the proposition. To be sure, the Canadian senators said the bill should first be referred to a vote of the people, but no popular referendum is expected because the Conservative government leaders are believed to feel certain of defeat on the issue. The many American farmers who have gone into western Canada, and the Russian and other European immigrants, would vote against a costly naval program, as would most of the Liberal opposition, so it is unlikely that there will be any appeal to the country, though the senate has been coming in for considerable Conservative criticism.

Gospel of World Peace Again Preached in London

Not in a long time has there been so much thoughtful discussion of the subject of world peace as at the present moment, when the war in the Balkans is ending and war between America and Japan is talked of, when Germany and France are increasing their armaments and conditions in Europe have been anything but placid. Eventually words may speak louder than actions and the pacifist creed be translated into deeds. Preparations for celebrating the century of peace between the United States and Great Britain are going on apace, and in London last Friday the new American ambassador, Walter H. Page, was given a cordial reception and made and heard earnest pleas for peace. Ambassador Page, at the banquet of the Pilgrims' Society, said the time was long past for make-believes or makeshifts in Anglo-American relations, and referred to "the great English-speaking democracy" which everywhere has the same large aims to keep men free and preserve peace.

Earl Grey, the British foreign minister, whose position is becoming more and more commanding, declared that if the American ambassador came with proposals of making more remote any appeal to blind force, "he will find in this country and in the British government a ready response." Earl Grey amplified this by adding that the United States is most fortunately placed in taking such an initiative. Peace proposals from such a quarter, he asserted, come free from suspicion of being inspired by any feeling of pusillanimity or any national necessity.

Price Collier, the author, who is especially well informed on German affairs, in his address elicited tremendous applause by a reference to Emperor William as a great and strong man, who is the friend of England. Field Marshal Lord Roberts presided.

Senate May Prove a Bar to World Peace

The United States senate last Friday refused to ratify a renewal of the arbitration treaties with Great Britain, Italy and Spain recently expired, and according to Associated Press reports the principle of compulsory arbitration which has been written into twenty-four international compacts during the last five years is in danger of being discarded. These conventions provide that questions relating to treaty interpretation, excepting those of vital interest to national honor or independence, shall be submitted to The Hague. A similar treaty with France was recently renewed. Panama canal tolls was the main issue on which the debate turned, the contention being that the United States should not be forced to submit the matter to The Hague. In reply to this Senator Borah of Idaho took the ground that if the United States was wrong in its attitude on this question it should openly take the manly stand and acknowledge its mistake. Incidentally the debate developed a discussion of the Japanese situation and some evident disinclination against its possible arbitration.

Ratification of treaties requires a two-thirds vote of the senate, not merely a majority, and there is said to be considerable doubt as to whether this can be secured unless there is a change of sentiment on the part of several senators.

Rejection of arbitration by the senate comes just at the time when other nations are expressing their approval of Secretary of State Bryan's world peace plan. Favorable responses were received in the order named from Italy, Great Britain, France, Brazil, Sweden, Norway, Peru, Russia, Austria-Hungary and finally Japan, which announced its acceptance of the plan in principle. In substance the proposals are that the United States is prepared to enter into an agreement with each and every country severally, providing for the investigation of all disputes of every character by an international commission, the contracting parties agreeing not to declare war until such investigation and report are made. The report is to be submitted within a given time, and the parties reserve the right to act independently after the report is made. It is obvious that the negotiations of such treaties would be futile if there is any doubt of their ratification by the upper house of Congress.

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Second Note from Japan on Alien Land Laws

Japan's second note in the California alien land law controversy was received last week and was the object of study by President Wilson and his cabinet. In this rejoinder to the United States' reply to her first note of protest Japan continues to insist that the Webb act discriminates against the Japanese and is in derogation of the equality of treatment prescribed by international law and the treaty of 1911. The contents of the document were not fully disclosed, but it is known that at least one interesting new point was raised, namely, that the legislation violates the fourteenth amendment of the constitution of the United States, which forbids a state to deprive any person of life, liberty or property without due process of law, or to deny to any person within its jurisdiction the equal protection of the laws. The violation claimed is that the new law will force Japanese land owners to sell or abandon their California holdings. Other new contentions also require reply, but present indications are that the dispute will remain a matter for argument and amicable adjustment in spite of "jingoistic" public opinion in Japan.

Ambassador Chinda has conferred with Secretary Bryan, and last week had a special audience with the President at the ambassador's request. This somewhat unusual proceeding is taken to indicate that the Tokyo government desires to press the issue to an early conclusion, possibly before the California statute goes into effect in August. No legal steps can be taken by any public or private agency to test the measure before that time. It is understood that the Japanese government desires the federal government to institute or instigate court proceedings with a view to invalidating the law. Secretary Bryan's hint that this be done by Japan is reported to have met an unfavorable response.

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Inquiry Into Mystery of Frisco Railway Failure

Why a railway system whose gross earnings have been increasing, and with millions of cash received from the sale of bonds, should be plunged into a receivership is a question which the interstate commerce commission will look into at the direction of Congress. Representative Hinebaugh of Illinois introduced the resolution, which instructs the commission to investigate the facts concerning the receivership and the management of the St. Louis and San Francisco railroad system. The alleged juggling of securities in connection with the financing of the system rather than lack of legitimate business is now said to be why the road was wrecked.

The Frisco system consists of a congeries of roads stretching south and southwest from Chicago to Texas. Its name is misleading, as it does not get within a thousand miles of San Francisco. At one time it belonged to the Santa Fe, and later to the Rock Island system. Threats of prosecution by the government under the anti-trust law forced its separation from the Rock Island. These various shifts are said to have made it the prey of promoters. While capitalized at only $50,000,000, it is burdened with several times that amount of interest bearing debts. During the last few years $72,000,000 worth of securities has been sold to the public, including $3,000,000 worth only a few weeks before the receivership. Yet in the bill filed in court it was claimed that the line was unable to pay two and a quarter million dollars of notes due June 1.

Worst of all the questionable phases of the receivership is the fact that some $26,000,000 worth of Frisco bonds were sold in France, most of them in $100 denominations, to about 250,000 persons of small means scattered all over France. The transaction is bound to result in great loss to legitimate American securities abroad. A flood of "selling orders" from Europe reached the New York stock exchange one day last week, and was charged in part to the Frisco fiasco. A French newspaper, L'Information, caustically remarked that the transaction testified once more to "the difference between American and French mentalities." At the same time French bankers were condemned for indorsing the bonds without informing themselves of the actual conditions.

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Sane Fourth of July Celebrations Are Planned

Fourth of July celebrations without firecrackers or explosives bid fair to be more numerous than ever this year. In New York City the board of estimate and apportionment has approved a transfer of $25,000 from the funds of the street cleaning department for the purpose of a sane Fourth of July observance. The appropriation is small, but with the cooperation of a citizens' committee Independence Day will be redeemed from its association with toy pistols, cannon crackers, aimless noise and serious or fatal accidents. In place of the usual fireworks display it is planned to make New York the brightest city in America on the night of Independence Day.

The Fourth of July, says The New York Tribune editor, should be as orderly, attractive and inspiring a holiday as is Memorial Day.

The Sane Fourth of July Association of Chicago is actively cooperating with the organization having in charge a great athletic meet to extend from June 26 to July 6. On the Fourth there is to be an all-day series of events, including athletic exhibitions and contests for both men and women.

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Congressional Lobby Investigation Stirs the Capital

Quite the liveliest thing in Washington just now is the investigation of the so-called lobby and its ramifications by a subcommittee of the senate. The inquiry was incited by President Wilson's assertion that extreme, if not improper, efforts were being put forth to defeat or modify important provisions of the Underwood tariff bill. The investigation was apparently undertaken in a skeptical spirit by the senate; but though no political corruption has been discovered, several of the senators have seemingly had their toes stepped on. More than a third of them have a personal interest in products which the pending changes in the tariff will affect, their investments being in cotton, wool, lumber and steel products, coal, oil, lead and zinc. But there is no assumption that pecuniary interest will outweigh the public welfare when the final roll calls are reached.

Senator Overman of South Carolina, chairman of the investigating committee, stated that the existence of a tariff lobby of large proportions had been disclosed. Senator Kenyon said the senate was beset by a "social lobby," the practice being to flatter senators by inviting them to dinner, to the theater and on automobile rides with distinguished guests, and bestowing similar social attentions. Senator LaFollette explained that lobbying was more refined than it used to be, and that "the interests" sometimes elected men to look out for them from the inside. He would put legislators in the same attitude as a judge on the bench, and make it an offense for anyone to confer with a congressman or senator about public business in private. Other senators held that it was the right of anyone to seek to influence legislation, provided it was not done in secret nor by devious ways.

Not persuasion but threats were encountered by Senator Sherman, one of the new representatives of Illinois. "The only improper influence that I know of," he said, "has come from representatives of labor unions, who threatened to exterminate me if I did not vote their way. . . . Others were more charitable and accorded me the right to vote my convictions." Commenting on this statement The Chicago Inter Ocean asks if an appeal to fear is not as bad as an appeal to greed, when the end and aim is alike that of inducing a legislator to do what he honestly believes he ought not to do.

It remained for Senator Townsend of Michigan and Senator Weeks of Massachusetts to try to turn the tables on President Wilson by openly accusing him of influencing legislation by the use of patronage and the use of the party caucus. Neither of the senators would mention names of colleagues alleged to have been thus swayed or intimidated.

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—Congressman Hobson has introduced a bill providing for "the parental court of the United States," to have jurisdiction of children 16 years old or younger in all matters relating to violation of federal statutes. Such a court would provide special parental care and protection for children and would generally do some of the same work which is done by local juvenile courts. The present district judges would exercise this jurisdiction except in Washington, where a parental judge would be appointed.

Religious World

Young People from Whole World in Mohonk

The Mountain house on the shores of Lake Mohonk in the Catskills has for many years been famous as the scene of conferences on international peace and the welfare of dependent races, which have drawn thither twice a year groups of exceptional cosmopolitan distinction. But it has never before seen a gathering so widely diversified as the globe-belting conference of the World's Student Christian Federation, which was held there last week. This assemblage represented forty nations, from which there were in attendance altogether 320 delegates.

The dominant figure of the entire gathering was, of course, Dr. John R. Mott, who from the forming of the organization has been its secretary. The president, Dr. Karl Fries of Norway, was hindered by illness from coming to America, and Dr. H. C. Rutgers of Amsterdam, Holland, presided in his stead. Baron Paul Nicolay of Russia, Dr. Kajinosuke Ibuka, president of the Meiji Gakuin in Tokyo; Hon. T. T. Wong of Shanghai, Professor Hans Haberl of Vienna; Rev. Tissington Tatlow, general secretary of the British Students' Movement; Dr. Karl Paul Marx of Switzerland and J. R. Isaac of Madras were other eminent foreigners in the company. But the majority of the delegates from abroad and from the United States were young men and women just recently graduated from college and university, and ready to devote their lives to the educational and missionary purposes of the federation.

In this particular above all else was the conference significant, because it comprised a quite measureless aggregate of the highest class human resource consecrated to an international fellowship in behalf of an evangelical and propagating gospel.

The program of the conference was simple and informal. The set addresses were few and principally of a devotional nature. Robert E. Speer of New York and Professor D. S. Cairns of Edinburgh were twice heard on inspirational topics. Apart from this the meetings were devoted to intercession and to discussion in open parliament of such topics as the special adaptation of the gospel to students, respectively in non-Christian countries, in Protestant countries and other Christian countries; the interest of students in the social problem, work for schoolboys and schoolgirls, responsibility of college graduates and the presentation of the missionary call to young people choosing life vocations. On Sabbath, June 8, church service was conducted in the hotel parlors by Bishop Charles H. Brent of the Philippines.

Mr. Mott has said, in relation to this gathering of students, that he regarded it as the culmination of his round-the-world missionary tour, which in the past few months has exercised such profound effect in the mission fields of Asia. He started on that tour immediately after the sessions of the Edinburgh continuation committee in the same place last September, and Mohonk has therefore been to Mr. Mott both point of departure and point of destination. All comment on his journey he has expressly reserved until the character and prospective influence of this wonderful gathering of Christian young people can be included in the perspective of his general view.

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Missionary Back from Livingstone's Country

An altogether exceptional zest of interest has been shown by the British public this spring in a remarkable lay missionary just returned from Africa—Dan Crawford. Crawford was commissioned twenty-three years ago by the London Missionary Society for service in those regions of Africa opened up by the explorations of David Livingstone. From that time Mr. Crawford has not been back in England until this visit. In fact, he is inclined to scorn some missionaries who regard themselves entitled to a furlough at home every four or five years. So completely has Mr. Crawford during these two decades concentrated himself on his work, and so thoroughly has he identified himself with the people to whom he has ministered, that for his book detailing his experiences he found an appropriate title in the striking phrase, "Thinking Black."

It was the publication of this book which first revealed to the British churches what an extraordinary man had come home to them from Africa, for Crawford's self-effacement had practically obliterated all recollection or impression of him from the minds even of the members of his supporting society. But the volume was an instantaneous success with the reading public and is being talked of everywhere. The piquant vivacity of its literary style has made a genuine sensation, and the freshness of its viewpoint—especially the wonderful interpretation of poetic emotion in the minds of untutored natives of the African jungle—has been equally a surprise and delight to all readers.

The success of the book naturally awakened curious interest concerning the personality of the author, and he has since been sought and feted in a fashion comparable to the reception given to Livingstone on his first return from Africa. Mr. Crawford's addresses are even more startling in originality than his writings, and quite as scintillant with surprising turns of expression. The foremost men of Britain have listened to his stories from the "long grass" with entranced attention, and particular interest in this Livingstone centenary year has attached to Mr. Crawford's report of the reminiscences of Livingstone that still are current among the African natives. The name under which Livingstone is commonly recalled in Africa means "the dew-drier," an epithet conferred on him because, in his restless travels, he rose early in the mornings and led the way through grass and bush ahead of his men, brushing the dewdrops from the rank tropical vegetation as he broke new trails through the jungle.

The best compliment which English public opinion can think to confer on Mr. Crawford is that, despite his long absence in Africa, and the training of his mind to "think black," he still retains all of the manners and temper of the English gentleman. He well nigh shocked London out of its complacency, however, by boldly telling a London audience that their city is more pagan than Africa. Mr. Crawford is coming to America and will be at Northfield in August.

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Endeavorers Concentrating on Los Angeles

For the twenty-sixth international convention of Christian Endeavor societies the entertaining city of Los Angeles does not have available permanent auditoriums of sufficient size to accommodate the vast mass meetings of young people certain to assemble on that occasion. The local committee, therefore, has met the problem in a uniquely enterprising way. It has leased Fiesta park, an amusement resort covering a complete city square, and is roofing over and partitioning the space with canvas in such fashion as to make two audience rooms each seating 10,000 hearers. In these the great inspirational meetings of the afternoons and evenings will be held, while for the sectional conferences and simultaneous special interest meetings the delegates will be guided to the churches of Los Angeles, which are on an average perhaps more spacious than those of any other city in the country.

"Father Endeavor" Clark, as always in Christian Endeavor conventions, will be the principal figure of this meeting in Los Angeles. He has just returned from a seven months' campaign promoting Christian Endeavor on the continent of Europe, and his leadership will be vivified not alone by the encouraging experiences of this tour but by his complete restoration to strength from a period of invalidism. Besides the founder and his colleague, Secretary Shaw, the program for all the varied meetings covering the six days of the convention includes nearly 100 famous names representing not less than twenty-five denominations. From a casual glance it would appear that the Presbyterians predominate. Among the whole number Secretary of State William Jennings Bryan is expected to stand foremost, although his acceptance of the invitation to speak has been qualified by the doubt whether public affairs will permit him to leave Washington.

Other Presbyterians whose acceptance is absolute are J. A. Macdonald, Robert F. Coyle, John Willis Baer, Ira Landrith, John Balcom Shaw, Murdoch McLeod, Hugh K. Walker and A. L. Phillips. To this list should also be added Dr. William Patterson of Ireland. Dr. Shaw is to conduct daily Bible study hours aiming at personal growth and personal work, and Dr. Phillips is to hold conferences on missions. Dr. Charles M. Sheldon of Topeka will be the leader of daily conferences of pastors, taking for his comprehensive topic "The Old Gospel at Work in a New World."

The dates of this great assemblage, which will undoubtedly further accentuate the remarkable revival of a society which a few years ago was termed a "spent force," will be July 9 to 14. Special excursion trains will leave eastern cities at the first of the month. Information concerning these can be obtained from the United Society's treasurer, H. N. Lathrop, at headquarters in Tremont temple, Boston. Great interest at Los Angeles will center in the competition of St. Louis, Washington, Toronto and Winnipeg for the honor of entertaining the convention of 1915. Special announcement will likewise be made there of arrangements for the world's Christian Endeavor convention to be held in Sydney, Australia, in March, 1914. For this the American delegation will sail from San Francisco January 22, and their trip will include a tour of the leading cities of New Zealand and Australia.

Canadian Presbyterians in Congress

BY J. B. FRASER

THE congress of representatives from the whole of Canada and Newfoundland met in Toronto on the afternoon of May 31. It was composed of three representatives from each pastoral charge—the minister, his wife and a layman chosen by the congregation. The object was mainly social, educational and inspirational. To Dr. A. S. Grant, general superintendent of home mission work, is due the credit of the conception and a large share of the success of the congress. It was his thought that it would be a great encouragement to many in isolated fields who perhaps had never been able to get to a meeting of General Assembly to renew friendships and fellowships of other days, to realize the oneness of the great body of Presbyterianism, to get some fairer conceptions of the magnitude and seriousness of the problems of the church and consult together as to the best solutions practicable and to encourage each other in the work.

It was Dr. Grant who secured the funds from a few generous men of wealth to provide free transportation for all the delegates. It was the Presbytery of Toronto that undertook to provide free accommodation and meals. The city street car service, with unique generosity for a corporation, gave free passes to all delegates during congress and Assembly good for twelve days, which added immensely to the enjoyment and convenience of the delegates and saved them in the aggregate probably $10,000.

The program was not printed, so that interest was sustained to the very close of the fourth day, which was a dramatic climax of really thrilling interest. Campbell White, who spoke at the last session, said he had never attended a congress of more interest and perhaps none of larger possibilities of influence for good.

The services of praise were a revelation and an inspiration. They were led by A. T. Cringan of Toronto, with the assistance of a cornetist and an organist—and such singing! It was wonderful, especially when the more familiar psalms or hymns were sung. The prayers were without exception brief, simple, direct, fervent, and one could not help feeling were really spirit-breathed and effectual. The first address by Dr. McQueen of Edmonton, the retiring moderator, the opening words of which were, "Not by might nor by power, but by my Spirit, saith the Lord," gave the keynote for the whole congress.

Audiences at All Sessions Overcrowd Large Hall

Meetings were held in Massey hall, seated for 4,500. Admission was by badge up to the hour of meeting, and the vast hall was filled to its capacity at all the sessions long before the hour of meeting. On Sabbath, the second day of the congress, the services were specially impressive and inspiring. Principal Gandier of Toronto spoke in the forenoon of sin and the necessity for confession and complete renunciation of it as conditions of receiving the promised power of God. Sabbath evening Rev. John McNeill of Cooke's church, Toronto, dealt in his own unique way with the lessons from the healing of the paralytic borne of four—a mingling of deep pathos with flashes of homely Scottish humor and more emphatic statement of forceful truth, all with an inimitable Scottish accent.

Dr. R. P. Mackay of Toronto was chairman at all the sessions, and an almost perfect chairman he proved—always saying the right thing, and saying it well. A brief devotional address was given at the beginning of every morning session by Dr. Hanson of Montreal. They were really masterpieces of simple, spiritual and powerful presentation of the risen Christ and the risen Christ meeting his people in their needs and discouragements.

On Monday, June 2, addresses were delivered by Dr. Herridge of Ottawa, Dr. G. B. Wilson of Winnipeg, Professor Law of Knox College, Toronto; Dr. R. Bruce Taylor of Montreal, Dr. Alexander MacGillivray of Toronto, President Falconer of Toronto University and Dr. R. Douglass Fraser, Toronto, editor of Presbyterian publications. At the evening session under the subject of "The Church Opportunity" Dr. Charles W. Gordon ("Ralph Connor") of Winnipeg dealt with the present-day Canadian situation in a way that showed him to be a man of vision as well as of imagination and literary gifts.

On the Frontier in Canada and China

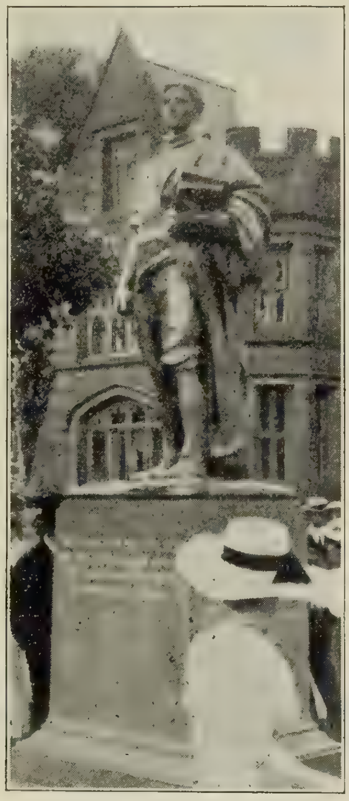
Mr. Wright of Fort George, a mission station 350 miles from a railway, dealt in a fearless way with the situation on the frontier where the town is "wide open" and vice flaunts itself without shame in the face of decency and scoffs at religion. Dr. Murdoch Mackenzie of Honan, China, since elected moderator of Assembly, spoke of the church's special opportunity in the China of today. He is a veteran who has twenty-five years of devoted and successful service to his credit in China. The whole land, he said, was literally leavened with the gospel, and he appealed with deepest pathos and with most urgent entreaty that the church should not fail to measure up to its responsibility in a time of such special opportunity.

Consideration of the church's opportunity was continued on Tuesday, June 3, Dr. W. D. Reid of Montreal speaking on the problem of the non-Anglo-Saxons of Canada—the problem of the foreign immigrants coming to us at the rate of over 1,000 a day. At this stage the chairman reminded the congress that it was the king's

(*Continued on page 844*)

"The Ideal Student" at Princeton

The statue placed upon the campus of Princeton University to commemorate the organization there of the Intercollegiate Young Men's Christian Association—as described in last week's Continent—stands upon a marble base which on opposite fronts bears two impressive inscriptions, one historical, the other expressing the ideal for which the memorial stands. The first of these inscriptions reads:



Intercollegiate Y. M. C. A. Monument

"1876—Near by, in old East College, some words of William E. Dodge, Junior, led a little group of students to form the Intercollegiate Young Men's Christian Association, from which the Student Volunteer Movement and the World's Student Christian Federation have grown."

The inscription on the opposite face was composed by Dr. Henry van Dyke, and reads:

"For a nobler, stronger manhood in body, soul and spirit; for the better service of mankind and the coming of God's kingdom, the Christian students of the world are united in brotherhood in the name of Christ."

Mr. Mott, speaking at the dedication of the statue, related how the Princeton students who conceived this fellowship of Christian college men sent out their comrade, Luther Wishard, to appeal to the religious leaders of other schools to join them, and thus secured a representation of thirty colleges in the first convention where the college branch of the Young Men's Christian Association was organized. As now extended through the World's Christian Student Federation, the organization today includes 156,000 students and professors in 2,300 colleges and universities on all continents.

The sculptor, Mr. French, intends his heroic figure to stand for all the qualities combined in a student fulfilling the highest Christian ideal. These Dr. Mott defined as especially including "manliness, reality, vision and purpose." The figure is clad in football costume, but the books carried in the bend of the left arm and the academic gown just falling from the shoulder betoken the combination of intellectual with athletic interests in student life. The noble poise of the uplifted head and the openness and strength of the finely chiseled countenance convey the note of aspiring spirituality which the sculptor designs to be the dominant impression of his work for the hosts of young men who will pass it annually on the Princeton campus.

The site chosen for the monument is just south of the university library, and coincides as nearly as can now be determined with the location of rooms occupied by the Dodge brothers, Earl and Cleveland, in a building now demolished, when they were in attendance at Princeton as members of the class of '79.

Editorial

Unbearable Troubles

IS THERE any such thing as an unbearable trouble? Carl Hilty says there is: "One can bear all troubles but two—worry and sin." Now, it is well to realize that those two unbearable troubles are unnecessary. Neither worry nor sin has to be continued. Both can be ended by the large draft on the sovereign goodness of God which he is always ready to honor. As for other troubles, no one of them is unbearable. We are always surprised to see how much we can bear.

Most of us who seek to be wise would not look ahead ten years if we could. It would be impossible to bear the revelation of what will come to us in a decade. That would be putting the load of ten years on us in one day. In God's plan our experiences come to us gradually. Very few troubles come like lightning out of a clear sky. There are always clouds, and before the bolt falls there are flashes enough to prepare us somewhat for the shock. The cross is not laid upon our shoulders full weight at once. Rather, it comes down so slowly that those who must carry it can accommodate themselves to the load. God tempers the wind to the shorn lamb, but he sets out at once to protect the lamb, so that it can stand the next wind. A shorn lamb never stays shorn. The vital forces begin at once to prepare it for the cold of the next winter. It is in part this gradualness of God's dealing with us that makes trouble bearable.

There is much help also in settling down quietly to the assurance that we are never to be broken by our troubles. There is no way of escaping them. It is not meant that we should be untroubled in this sense of the word. But it is assured that the wise hand that lets trouble come to us is also a strengthening hand that sustains us in trouble. It will bear saying over and over, that there is no promise to keep us from passing through the waters. The only promise is that they shall not overflow us. We are not told that we shall not pass through the flames, but only that they shall not kindle upon us. When we are told to cast our burden upon the Lord, it is not said that he will take the burden away, but only that he will sustain us. We may go our way bearing the burden, but we shall not fall under it while we count it his burden given to us.

There is then no unbearable trouble which cannot be avoided. There are troubles that strain us to the utmost, and that we would say beforehand could not be borne. They do not fall on us unawares, however. If we have not expected them, we have a right to realize that God knew they were coming. God is never taken unawares. If he was the only one who could foresee them, then we have especial right to expect him to brace us to bear them. We could not be ready, therefore he must help us, unready. Most of us remember in driving through the country that a hill always looks steeper from across the valley than it proves to be when we come to its base and begin the ascent. Most of our troubles look far more serious to us ahead than they prove to be when we come to them. Sometimes we do not come to them at all; our road turns aside before we come to the steep hill. Sometimes we come to them just as we expected, but we always take them inch by inch, and we go our way through them in a strength which proves sufficient.

As our days our strength proves. We do not have strength for a decade today, but by the end of the decade a decade's strength has been doled out to us. There is nothing to fear in the future. There is not water there deep enough to drown us, and no fire hot enough to burn us, and no burden heavy enough to crush us, because as we go into the future, Christ will be by us and bring us safely through. We could not bear the troubles, but he and we can bear them all.

Better Union Progress than Anybody Planned

The letter printed elsewhere in this issue of The Continent from President Thornton Whaling of Columbia Seminary, South Carolina—graciously setting right an error which The Continent incurred in the difficult task of keeping track of three Assemblies at one time—can hardly fail to impress the reader who reads in faith that a providential guidance took care of the question of church union in the triangular pan-Presbyterian situation at Atlanta. Everything came out beautifully from a situation full of possibilities of misunderstanding. The proprieties were fully observed on all hands and yet the union idea made progress.

The U. S. A. Assembly, though full of union spirit, successfully avoided any breach of the tacit promise made in its behalf that it would not initiate projects of union while enjoying southern hospitality. Not the most sensitive of those who feared a unionist coup can allege that anybody took strategic advantage of the brotherly feeling which pervaded Atlanta. And no distracting suggestion of other and more comprehensive combinations was allowed to get in the way of the happily progressing movement to join Southern and United Presbyterians. Yet with all this, and by the fortunate conjunction of a series of circumstances which no set of men would have dared to plan out—which looked in fact to making for trouble instead of good will—the thought and hope of hands joined in union round the whole Presbyterian circle did appear in all the Assemblies in a fashion which everybody welcomed. Wisely enough, no action was had on the subject, but it was put on the docket for next year in such a place that it cannot be ignored. The whole prospect is for favorable consideration then. Ground has been gained very decidedly. Truly these things are managed better from overhead than they can be planned out on the level of human ingenuity.

Temporary Alliance Leads Happily to Merger

There is more than one happy augury in the final signing and sealing of the compact that consolidates the Seminary of the South with Lane Seminary at Cincinnati. As is needless to tell those familiar with the history of the case, the Seminary of the South represented by inheritance Lebanon Seminary in Tennessee, which was the theological training school of the Cumberland Presbyterian Church prior to reunion with the mother body of Presbyterianism. When, however, the unfortunate outcome of unfortunate antiunion litigation in Tennessee made it impossible to continue the Lebanon school at its original location, a provisional alliance with Lane strengthened the Cincinnati faculty with two experienced teachers from Lebanon—Professors Stephens and Farr.

What has just now happened is the transformation of that provisional alliance into organic consolidation, expressed by the inauguration of Dr. Stephens in the church history chair and Dr. Farr in the New Testament chair of Lane. This formal act of merger indeed changes nothing from the practical conditions of the last three years, but it is a happy certificate of the success attending an experiment in cooperation between one of the oldest American institutions of Calvinistic theology and the teaching spirit of what once was rated to be an anti-Calvinistic Church. The perfect growing into one of these two forces at Cincinnati is a tangible parable of the complete and seamless reunion achieved in the church at large between Presbyterianism and Cumberland Presbyterianism. There is no difference left in any remotest corner of consciousness save in those reverently closed halls which memory dedicates to history.

The Lane Seminary of today is by reason of this merger and of the new life which has entered its veins from other sources under the progressive presidency of Dr. William McKibbin a greater and more serviceable school than the Lane of any other day has been. Its students in the past year have exceeded the numbers enrolled in any previous year of its history—about seventy in all. The constituency in the South opened up by the alliance with Lebanon is enlisted with unfeigned sympathy by the unfeigned attention which Lane gives to the problems and needs of that territory. Yet this specialty in Lane's adaptations is not hindering it from influence to the northward, and it draws increasing numbers of students from the northern regions of the church. In possibilities of service in both directions Lane's location on Ohio hills that look over into Kentucky is strategic. All in all, the revival of the institution from an ebb of vitality in which many ecclesiastical physicians foretold its early demise is providential fortune on which all Presbyterians may congratulate it and themselves.

A Vast Event That Makes But Little Stir

When an ancient and apparently impregnable evil finally collapses before the progress of righteousness in the world, men expect the moral revolution to be dramatized by some tremendous earth-startling crash. But the significance of the moral triumph is no less epoch-making when the great wrong fades quietly into a blessed oblivion. It is thus with the opium curse of China—one of the most shameful wickednesses of history, because it has for a century involved the enforcement of vice upon a heathen nation by a Christian power. But to the honor of Britain that terrible policy which has sought India's prosperity at the cost of Chinese degradation is finally dead—smitten silently by an unheralded action of the British cabinet in London.

The outcome is indeed less to Britain's credit than it would have been if the opium treaty had been forced to cancellation by a revolt of British sentiment instead of by the revolt of moral aspirations in long degraded China. But howsoever it has come, it is done now, and the world has the word of the British government that the export of opium from India to China is now to cease. It is true that there attaches to this adjustment an ugly condition requiring China to buy in 20,000 chests of British opium now stored in the warehouses of Chinese ports, but there is hope that this will not be consumed by smokers. China would undoubtedly be glad to destroy it all unvended, and public opinion in England itself should yet compel its own government to shoulder this cost. London could very well meet the situation by remitting from the Chinese indemnity still being collected for Boxer outrages a sum sufficient to cover the cost of this stored opium on the stipulation that China should buy it in and destroy it. If Britain will do that there will be no minor chord mingling in the thanksgiving of the Christian world for the end of this hoary shame.

But in any case a great thing has quietly happened in the world, and 1913 will always be memorable in the moral annals of mankind for what The London Times calls the "final flicker of the opium traffic."

Another One of Russell's Beloved Disguises

The Continent has waited until it could be absolutely certain before answering the inquiries which have reached us concerning the literature of the "Bible Study Club," whose supposed secretary, "V. Noble," has written to multitudes from the Metropolitan building in New York City offering to supply Bible study quarterlies free of cost. As The Continent suspected from the first, but is only now able to say with positiveness, this is simply another trick of "Pastor" Russell to insinuate his doctrines into the churches under an anonymous and virtually false guise. The office to which Mr. Noble invited correspondents to write is occupied by a business concern of an entirely different character, which reports that "Mr. Noble" simply receives mail at that address. This firm disclaims all connection with him. On a corner of the glass in the door is the revealing line, "Pastor Russell Lecture Bureau."

Of course "Pastor" Russell has the right to disseminate his writings as far and as liberally as the gifts of his followers enable him, and a certain measure of respect would be due his industry if he always stood out and out for what he is. But a man who so characteristically loves and uses masks, disguises and misleading evasions is obviously governed by a spirit not at all in harmony with that sort of character which Jesus applauded—the character which comes to the light that its deeds may be revealed.

Experience the Best Expositor of Doctrine

The uncompromising directness with which Dr. Henry van Dyke, preaching at the ordination of his son Tertius, espoused the cause of the young man against those who have questioned the soundness of his faith, will endear Dr. van Dyke more than ever to a church which has long admired the forthright fashion in which he always speaks either in sermons or in books, in poetry or in prose. But the dramatic intensity of his defense of his son—which was what the daily press caught mainly from the sermon—should not shut out from attention the sober words of more permanent application which in the same discourse he uttered in praise of the better way of propagating the truth as it is in Christ Jesus and defending the doctrine that God has intrusted to the church. The marrow of what he had to say in this connection is contained in the following simple but singularly cogent sentences:

"Bring all the beauty, all the reason, all the force, that you can into your presentation of the truth. But remember that one spark of the Spirit counts for more than all else. It is the coming of the light that drives out darkness. It is the presence of life that overcomes death. The world is hungry for a simpler, straighter, more vital Christianity—a gospel that children can understand and strong men can live. Real orthodoxy is not to be measured by definitions but by the spirit that is in a man. Religion is best served and promoted by those who express it simply, commend it warmly and practice it daily. I have heard of a young man—a plain, rough, earnest fellow—who desired to be a Christian minister. He was brought before a presbytery to be examined, and the questioner asked him for a condensed statement of textual and philosophical arguments for the consubstantial deity of Christ. The young candidate was confused and bewildered by the question and sat silent with downcast face. Then an old preacher in the back of the room called out, 'Brother, how do you know that Jesus is the Son of God?' The boy sprang up, his face aglow, the tears in his eyes. 'How do I know?' he cried. 'Why, God bless you, he saved my soul!' I tell you that this man went down to his house justified and approved by the Master."

—The American Sunday School Union is solving in a most generous and statesmanlike fashion the problem of its relation to denominational agencies which also do Sunday school extension work. That any overlapping in such work is intolerable the union accepts as an axiom; and it has found a very simple principle for division of labor which automatically keeps its missionaries out of the way of the denominational missionaries. The denominations naturally have an eye mainly to new towns where there is prospect of establishing churches and send their workers to such places. So the union looks in another direction—toward remote and stagnant communities, backward rural settlements and isolated mining camps, where there is no present strength to maintain a church and small encouragement to hope for future growth. For such neighborhoods the union missioners organize Sunday schools and so supply a source of religious influence where preaching and the usual forms of church activity are unknown. Doing this sort of service the American Sunday School Union confirms itself as even more indispensable than at any earlier period of its long history. Last year it formed 1,723 new schools and established 402 young people's societies in connection with them.

—This is the season of statistics for the Nonconformists of Great Britain, and as usual a general feeling of depression results from the publication of the annual census of the Free Churches. The decline in membership which has been going on for so many years among Baptists, Methodists and Congregationalists still continues, and the Presbyterian Synod of England, which has managed heretofore to escape actual loss, though making very small gains, is now drawn into the ebb tide and has to confess a shortage as compared with last year. Moreover, the Church of Scotland for the first time in all its centuries of history reports a loss in membership. It has in 1913 a thousand fewer members than it had a year ago. The Scotch, however, insist that this unprecedented turn of affairs with them is due to the tremendous drain of emigration from their country. The young people are going out of Scotland these days at an astonishing rate.

—Of all the church brotherhoods in the country the Baptist brotherhood of Cleveland seems to be more efficient in civic matters than any other. It has set out to enforce the Sunday closing law in Cleveland, and it keeps plugging away at the job not simply by months but by years at a time. And though it has not won out yet, its final victory is as sure as fate, simply provided its driving force does not leak out. This is the kind of thing that The Continent some weeks ago was urging on the Christian citizens of every city—an unrelenting determination to enforce the Sunday laws in preference to spasmodic protests at perilous intervals against the repeal of them.

—In the present Congress there are 162 members chosen for the first time last autumn. Inquiry which Secretary Cooper of the Washington Young Men's Christian Association has made in the home towns of all of them indicates that seventy out of this number have been known to their neighbors as active church men. One among the number, Congressman H. W. Temple of Washington, Pennsylvania, is a minister in the United Presbyterian Church. For some years past he has been a professor in the faculty of the Washington and Jefferson College.

—The thirty-eighth Canadian Presbyterian Assembly met in Toronto on the evening of the 4th of June and will probably sit for ten days. Dr. Murdoch MacKenzie of Honan, China, was unanimously chosen moderator. The attendance of commissioners is a record, as almost all the ministers of the church and their wives are in the city. Rev. J. B. Fraser, M. D., of Annan, Ontario, clerk of Owen Sound Presbytery, will write for The Continent a special report of the meetings.

—"A man must be something of a mystic in order to develop much of a prayer life," is a common comment of men whose religion runs more to the practical type. But not so. It is the practical man who has most need and indeed the best opportunity for the prayer life. Prayer is not mainly an instrument of the soul's joy but of the soul's efficiency. The practical man is the very one who can best measure and appreciate the increase of effectiveness which persistent practice of prayer brings.

—The Continent apologizes for a blunder in these columns last week which inadvertently substituted the name of Dr. W. W. White where Dr. W. W. Moore of Richmond was meant. It was Dr. Moore who, like Moderator Stone, was put in the chair of General Assembly the first time he ever attended a General Assembly session.

—Self-righteousness is a form of worship with all the prayers left out.

A Turn Aside from the Highway

BY JOHN TIMOTHY STONE

WE HAD PASSED by the old house at the top of the hill many times during the years that are gone, and had always enjoyed the quaint, old-fashioned garden, with its drummond phlox, its brilliant poppies, its tall row of delicate sweet peas, its graceful, slender hollyhocks, its proud, massive sunflowers and its portulaca, mignonette, candytuft, sweet williams, geraniums and pansies.

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There was a stretch of beautiful lawn, too, such as is seldom seen in this farming country; a lawn as rich and even as velvet, and always kept fresh and bright. Just beyond the flower garden and lawn lay the well kept vegetable garden, its products not so varied as in a milder climate, but the corn a little higher than that of neighboring fields, and the potato plants greener and farther advanced. There were no weeds in the onion beds, and the passer-by was tempted to stop and uproot a turnip or a radish from the neat "patch" that reached to the fence.

The house itself took one into "merry England" in imagination. Although it was not thatch-covered, it still had the general appearance of many a typical rustic home across the sea, all was so neat and simple. But there was an oddity here and there. Over beyond the garden, just as it sloped down the hill, one was likely to see a small negro boy, with a long apple switch in his hand, driving a pig right across the garden. A little farther over, near a rock, a young fawn might be gazing upward, and one caught sight of a mountain scene painted on the face of a rock. Across the road appeared one or two signs—"The Way to the Rocky Dell"; "This Way to the Glen."

It is possible for one to pass a home such as this year after year on his journey to and from the camp in the woods without giving more than a passing thought to its beauty and novelty, but on one afternoon it was not so. Quite a large party of us were returning from a long drive, and the suggestion was made, "Why not go through the dell?" and "Why not see this glen?"

The thought was encouraged by the sight of a kindly man, somewhat past middle life, who was working on the other side of the fence by the roadside. He seemed to be improving the property, rather than doing the work of the ordinary farmer. We stopped our four horses and asked a question or two. His genial face and words of kindly appreciation, with his cordial invitation to stop, settled all hesitancy. Quickly we were walking with him down into the glen.

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The spot was truly a beautiful one. The little stream, somewhat overfull from frequent recent rains, rushed and rippled and gurgled from rapid to pool and from pool to waterfall, making countless hiding places for the trout that love this clear cold water and its mossy banks and rocky bottom. And such moss! As we descended nearer and nearer to the sparkling stream we looked above us to see the high cliffs, with their perpendicular sides, balsam and spruce, with here and there a tiny cedar, clinging to the sloping terrace and in the crevices of the rocks.

As we looked up at the picture above us we saw our new friend with his white locks, flowing beard and kindly, ruddy face. Behind him, on the dark rocks, moss had gathered abundantly. He picked a bit and asked if we had seen this variety. It was a great black patch of gossamerlike texture; and toward the center of its back, clinging to the rock with its root of delicate tracery, it seemed like a bit of crumpled rubber that one had failed to pull back into shape again. This variety is seldom seen, and our friend took great pride in its abundance and novelty.

Soon we were back to the road again and about to take our seats, when our host asked us to step to the other side. We walked through the lovely garden and beyond it to a little hillside stretching out into the pasture below. A half mile away lay the little village, with its half dozen cottages centering about a store, post office and church. Suddenly it seemed as if we were within a room. On the plain face of a rock near by was a beautiful painting of an ocean scene. Wild waves dashed their spray almost upon us, and as the eye turned in another direction we saw a splendid great black bear approaching—but he, too, was of paint and stone. A mother hen with a dozen little chickens seemed to be coming toward us. Near by a beehive rested on an old stump. From this point we gained another view of the little cottage.

"What a glorious place to take children!" was the exclamation. "What a wonderful spot this would be for a 3-year-old!" The word was no sooner uttered than an invitation was extended. "Please bring the children. We love children at this home, although we seldom see them."

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As we drove away our thoughts were filled with memories set in beautiful flowers. The old man had touched our hearts and had unconsciously added a benediction to a very happy day. It was not strange that a few days later, when leaving that invigorating mountain country, we found time to stop and see our new friend again. The same cordial welcome awaited us, reenforced this time by the quiet courtesy of his invalid wife. Little bouquets of flowers had been gathered and tied to accompany us on our way, and when we left our friend said: "Next year when you come this way won't you come down and have meeting with us at the house? We will get in all the neighbors. We don't have meetings here very often, for we don't often have preachers. My wife is a Methodist and I am, too. We just wish you would come and we will get them all in, whether they are Methodists or not."

Somehow as in memory one looks back upon this old man and his quaint New England hillside, his flowers, and his love of nature, his quiet spirit and cordial welcome, life seems brighter, purer, sweeter, and the heart thanks God for the unknown souls so near him, who from time to time come into the realm of our friendship to bless our lives.

Fundamentals of Social Service

Rev. Charles Stelzle of the department of labor, recently enlarged into the bureau of social service of the Home Board, in a recent bulletin says:

"At a conference of social workers recently held in New York the church was sneeringly alluded to by the chief speaker when he mentioned a certain piece of social work. He remarked that 'it was well done, in spite of the fact that the church had done the job,' which comment was liberally applauded by his audience. It was interesting to note that the speaker had received his original inspiration as a social worker in the church, that most of his listeners were church members and that the organization which had made the very occasion at which he spoke possible was heavily endowed by a well known Presbyterian elder.

"A somewhat extensive and, in a measure, a rather critical study of the methods and the spirit of Christian workers among the so-called masses has led me to the conclusion that more effective work is being done today in behalf of the multitude by the men and women in the churches who have not been 'scientifically trained' than is the case with those who have the ability glibly to quote a few pedantic phrases with reference to sociological teaching, but who have never had a real love for their fellows. Scientific training plus human love is the ideal equipment for the social worker. The latter is more important than the former.

"All this is said with full appreciation of the splendid work being done by trained students and teachers of sociology, but the church possesses the spirit and teaches the principles which are fundamental in such study and service."

Blacksmith Who Became a Bishop

Speaking of the widely varying sources from which a denomination draws its ministers, Bishop Lawrence of Massachusetts says in The Youth's Companion: "These men come from widely different homes and surroundings. There is the presiding bishop of the Episcopal Church, a fine old man, hale and hearty; his father was a blacksmith; he himself wielded the hammer as a boy; he went to college and the theological school, took a parish, and then was sent out into the great unknown West, with thousands on thousands of miles to roam over on foot, on horseback and by stage. He and his cat lived happily together in a hut, and he became a power in that country—a physical as well as a spiritual power; for the story is told that in his early days he knocked a man out of the stage coach for discourtesy to a woman."

—The milkman who supplied his customers from a chariot would naturally attract attention, but his reputation must finally rest upon the quality of the thing delivered. The same fact applies to preaching. No delivery, however excellent, ever quite made up for the absence of ideas.

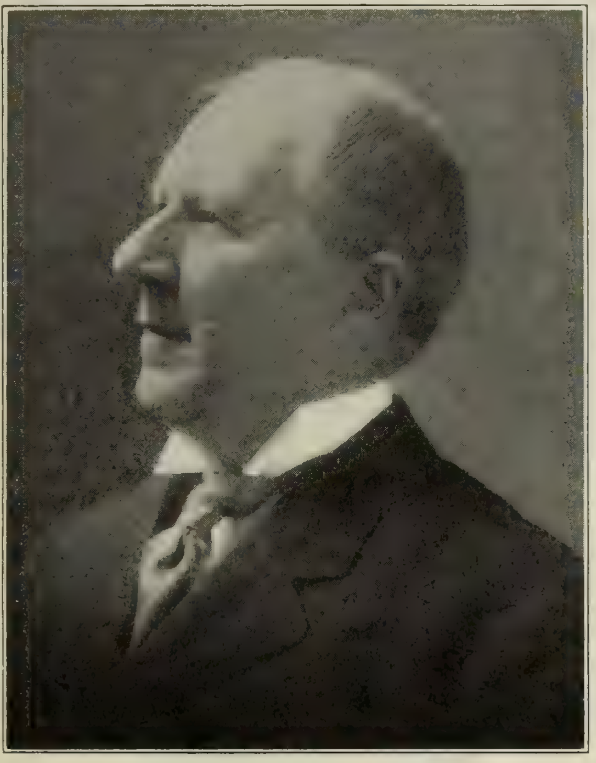
A Cosmopolite: His Service and His Religion

A Study of Henry B. F. Macfarland, a National Layman

BY WILLIAM T. ELLIS, Editor Afield of The Continent

WE COMMONLY picture everybody we know in some characteristic attitude or aspect or incident. The name of the person recalls the particular picture. Thus, Henry B. F. Macfarland, the eminent Presbyterian layman and publicist of Washington, presents himself to my mind always in an incident of fifteen years ago. It was during the heyday of muckraking, when members of Congress, according to one mot, responded to the roll call with "guilty" or "not guilty." We were leaning over the front rail of the press gallery of the house of representatives in Washington, and Mr. Macfarland, who as correspondent of The Boston Herald and The Philadelphia Record was one of the foremost newspaper men in Washington, was chatting concerning representatives in particular and the situation in general. "These men are real representatives—they are like the rest of us, no better and no worse. They fairly stand for the country, its mind and its morals." That generous, kindly view, with its breadth and its spirit of justice, has remained with me as the characteristic of Mr. Macfarland. He had been trained to see things in the large and apart from what is momentary and incidental. He could appraise men tolerantly and dispassionately. Because he did not join the public clamor and railing, he proved himself a man of independence and strength.

Not that Mr. Macfarland had no convictions. As we talked I noticed in the lapel of his coat the little red ribbon badge of the Salvation Army auxiliary, and I knew that this busy newspaper correspondent was also a Sunday school superintendent and a devoted church man. To one who is accustomed to put each man off into his own little labeled box, it may seem incongruous that Mr. Macfarland was at once superintendent of a Sunday school and president of the Gridiron Club, that brilliant galaxy of Washington journalists whose meetings even the Presidents are glad to attend. But many-sided men of the Macfarland sort are more numerous than most of us suspect, and their influence is out of all proportion to their number.



Henry B. F. Macfarland

Before this article is ended it may call the roll of some of the interests and activities of this one layman to show how abundantly and richly one life can minister to its time. At the moment, the significance to be stressed is that, amid the engrossments of labor and beguilements of personal prosperity and comfort, this man has stood steadfastly for the best things. No matter where he was seen, or what he was doing, he showed forth his Christian religion and service. A brilliant journalist and magazine writer, the familiar of Presidents and statesmen, the executive head of the nation's capital city, the leader in a multitude of forward-looking causes, Mr. Macfarland has been first of all a Christian. Clearly, his faith has been the dynamic of all his activity. He had probably never said so publicly, for the truth needs no parading, but the reason why this many-sided minister to mankind has spent himself so lavishly is found in the word of Paul, "The love of Christ constraineth us."

Broad Vision Not Always Gained by Travel

A Christian cosmopolite—that term perhaps best describes Henry B. F. Macfarland. Not because he has traveled; he has been too busy at home for that luxury. And travel does not necessarily make a cosmopolite; I have met dozens of persons journeying around the world whom the world in its bigness has never touched. They remain provincial to the end of their days. Cosmopolitanism is a state of mind, a capacity for the universal, a wide horizon, a hospitable heart. These qualities have made Mr. Macfarland, who has long been the associate of the official representatives of all lands, like Kipling's Kim, a "friend of all the world." Half a dozen international organizations count him among their moving spirits. Good patriotism is world citizenship. There is no more loyal or passionate son of the flag than Mr. Macfarland. Yet it was as inevitable that he should be in the forefront of the Laymen's Missionary Movement as that he should stand sponsor for children's playgrounds in the city of Washington.

A "Parenthesis" That Lasted Twenty Years

Born to journalism, young Macfarland was destined for the law. He has fulfilled both missions, for now he is a practicing attorney in Washington, although a large part of his life was given to active newspaper work. The son of a journalist, born in Philadelphia in 1861, trained in a Scotch Presbyterian home, equipped in Washington schools for Princeton College, young Macfarland found himself, by his father's death, obliged to surrender his plans for a college career, and in 1880 he began to read law in a Washington office. A year later he became assistant correspondent of The Boston Herald. That parenthesis lasted for twenty years. During that period Henry B. F. Macfarland became a national figure in the field which he had not regarded as his life work. Tens of thousands of persons grew accustomed to seeing the life of the national government through his eyes, and of taking his news and views as sound and fearless. The Washington correspondent of a great newspaper is a factor of first influence in the life of America; and with growing honor Mr. Macfarland filled the post until President McKinley unexpectedly called him to the head of the government of the city of Washington.

Journalism is a unique school for the training of public servants. It gives a man a wide range of interests. It acquaints him with men and with man. It drills him in the habit of swift, discriminating judgments. It gives him confidence in his own opinion. It makes him practical and efficient. It takes the rough edges off his character, and if his ideals are good he is equipped to go high in public service. No man stands more squarely on his own feet than the journalist of the first class. In this school Mr. Macfarland had been a star pupil. A founder of the Gridiron Club, and three years its president, he had won that most precious prize, the indorsement and honor of his fellow craftsmen. He had attended every national convention of both political parties from 1884 to 1896. His signed articles were those of a statesman.

In 1900 began the decade of Mr. Macfarland's greatest work. For then it was, in answer to the call of duty, that he accepted the appointment of President McKinley to the presidency of the board of commissioners of the District of Columbia—a position analogous to that of mayor in other cities. When urging him to take this work, the President had said that it need be only for a few years, and that Mr. Macfarland's newspaper duties could be carried on at the same time. It was quickly found that all of a strong man's time and energies would be consumed in the great task of leading Washington into its larger destiny. The ten years of Henry Macfarland's service at the head of the municipal government are bound up with the history of the transformation of the nation's capital, and with the beginning of the new movement throughout America for municipal beautification and betterment. No city could have been a finer laboratory for these great experiments. The executive powers were vested in a small group of men—three commissioners to be appointed by the President, two of them civilians and residents of Washington. The expense of the maintenance of the city government was divided half and half between the United States and the taxpayers of the District of Columbia. This was but fair, as the first use of the city was for the government's purposes, and it could not be asked of a comparatively small group of local residents that they bear this national burden. The third radical departure in the government of Washington was the abolition of suffrage. The citizens do not vote. This frees the men in authority from a great deal of the political pressure felt in other municipalities. It also closes a common door to graft.

The comprehensive Burnham park commission plan for the city was adopted by Washington, and Mr. Macfarland went up and down the land preaching the gospel of the city beautiful. Fifty municipalities have adopted, in part at least, the Burnham plan that had its rise in Washington. The city is now developing symmetrically, and so ardent is Mr. Macfarland's devotion to it that he raises the question whether it is not really the most beautiful city in all the world. When challenged with this comparison, a traveler has to admit that there are only two or three possible competitors for this unique distinction. The people of America are appreciating the national capital and its treasures and beauties more and more, and the tide of travel thither is steadily rising.

The City Beautiful and the City Useful

A city must be more than beautiful, and during the period when Mr. Macfarland was the chairman of the board of commissioners and the chief administrative officer of the District of Columbia, a system of playgrounds was installed, filtration and sewage plans were worked out and altogether $125,000,000 was spent in maintenance and improvement.

The first "safe and sane" Fourth of July of the country was inaugurated by Commissioner Macfarland in Washington in 1908, and what was in effect the first juvenile court was established by him.

A fortunate circumstance aided in concentrating attention upon the city of Washington, for in 1900 the centennial of the city's founding was observed. An elaborate celebration was held, with addresses in the east room of the White House, Mr. Macfarland, of course, making one. This District of Columbia centennial was of very great service in centering the country's attention upon the idea of a beautiful city. In the decade of Mr. Macfarland's administration came also the building of the great Washington railway terminal, then the most beautiful in the world, although today the two great terminals in New York City are challenging its preeminence. This beautiful building—and it is really a great work of art, as well as the last word in efficiency—incarnates the American spirit of utility and beauty. The traveler to Washington who passes through the station without a backward look at its facade misses one of the great things of the city.

One who has not had to do with the administration of a great city can scarcely understand what is involved in such an office as that held by Mr. Macfarland. Day after day there were people by the dozens or hundreds to meet, each with his own particular plea to the government. This commission had the legislative as well as the administrative functions to fulfill, and everything from a new lamp post to a city park was brought to the chairman of the board of commissioners. In all these years of office holding, during which multitudes of persons had to be denied their requests and still others had to be actively opposed, Mr. Macfarland steadily won the increasing good will of his fellow citizens. His reputation became nationwide. With it all, he was the same simple, unaffected Christian, busy about the same tasks of the church as ever. Throughout the decade there rested on his office desk the motto, "Except the Lord keep the city, the watchman waketh but in vain." That reveals Mr. Macfarland's mind, the animating spirit of all his work.

Religious Leader as Well as Municipal Chief

What a man does outside of his regular duties is often his real work. For every man throughout America who knows of Mr. Macfarland as the chief executive of the nation's capital there are two who think of him first as a leader in religious activity. Thus his work has had a cumulative value. The speeches he has made are so many that doubtless he himself has no conception of the total. It would be an interesting mathematical diversion to estimate the number of hours in the aggregate that a man of Mr. Macfarland's age and activities has devoted to public speech. Imagine, if all the speeches were one speech, what a long speech it would be, doubtless stretching over weeks or months! Yet, tested at any point, that combined utterance would be found to ring true to the standards of religion, patriotism and brotherhood.

Great conventions in all parts of the land, national assemblies, college chapels and lecture halls, churches and social gatherings have listened to Mr. Macfarland's wise and witty words. The sum total of his use to society has been greater than the aggregate of his speeches, however. His life itself has been his message. For twenty-five years he has been a superintendent of a Sunday school. That takes time. It is easy to appear occasionally before the eyes of the crowd, but there is nobody to applaud the man who, week after week, in season or out, whether it is convenient or inconvenient, stands at the helm of a city Sunday school. It is not on record that the Sunday schools themselves are wont to flatter their superintendents to death. I wish some such skilled pen as Mr. Macfarland's would write an essay on "The Glory of the Grind."

An elder in the Presbyterian Church of the Covenant, a vice-president of the Washington Young Men's Christian Association, a treasurer of the interstate Young Men's Christian Association, a member of the Men and Religion national committee of ninety-seven, a member of the national committee of the Laymen's Movement, member of the national committee of the Boy Scouts of America—these are tokens of Mr. Macfarland's far-ramifying religious interests. To recite in detail a list of his official relationships to the organizations and forces that make for better citizenship and human service requires a long catalogue. He is chairman of the District of Columbia Council of the National Civic Federation, chairman of the committee which raised the District of Columbia Red Cross endowment, American delegate to the international conference of the Red Cross last year, one of the organizers and first vice-president of the National Playground Association, active in the National Civil Service Reform League, National Municipal League, National Conference of Charities and Corrections, the National Civic Federation, the National Child Saving Congress, member of the Lake Mohonk international arbitration conference, member of the executive committee of the Society for the Judicial Settlement of International Disputes, member of the Washington board of trade, of the chamber of commerce and of the Associated Charities—but why add to a list that sufficiently reveals the many-sidedness and the hospitality of this life devoted to service? In these reaches few of us can follow so diligent a man as Mr. Macfarland.

Studying Law in His Veteran Manhood

To get back to his more personal relationships and activities, one finds stimulus in the fact that the ancient American genius for surmounting difficulties can be found in places high as well as low During the last three years of his administration of the city of Washington, when his days were as crowded as this article has intimated, Mr. Macfarland yet made time for the prosecution of a course in law, carrying out his boyhood ambition and the purpose of his father. For three years he was at once the highest official of his city and a student in the George Washington Law University. It was the old American way of making good. Samuel Smiles seems commonplace alongside of such an incident as this. This journalist and publicist passed examinations and was admitted to practice in the supreme court of the United States and in other courts at the end of 1908. In January of 1910 Mr. Macfarland resigned his office as commissioner of the District of Columbia and joined the law firm of Kenyon, Tucker and Macfarland.

It is a tribute to his activities as a public man and a Christian worker that there still remain a host of persons who continue to apply to him for the free service for which lawyers are highly paid. They cannot think of Henry B. F. Macfarland as other than the public man with no private interests, free to do their errands, be it escorting a friend around the sights of the city or securing interviews with the President or other public men. I suspect that there is considerable embarrassment in Mr. Macfarland's office, although he laughs over it, because so large a proportion of the public does not realize that he is a practicing lawyer. Already he is in the thick of his profession, with a number of notable cases to his credit. He tells his intimates, with gusto, of how a certain national firm of brewers offered themselves as his first clients, with an annual retaining fee as great as the salary of the president of the board of commissioners of the District of Columbia. When he refused this business the men were frankly nonplused. They could not understand why a man's religious scruples should interfere with his private business.

Mrs. Macfarland shares her husband's public mind. She comes rightly by the spirit of public service, for her father, Hon. John W. Douglass, had been a commissioner of the District of Columbia and had held an important government service under President Grant.

The work, the life, the personality of this polished man of the world, whose courtly and gracious ways adorn the gospel, whose aptness of witty speech, whose knightly character and devout allegiance to his Master, Jesus Christ, are a stimulus to service in behalf of one's country and of one's Christ. He is more than a self-made and efficient American; he is the type of world citizen whose patriotism is none the less efficient at home because it comprehends the whole fellowship of mankind.

ON THE TOP OF THE CANADIAN DIVIDE

IN THE SCENIC as well as the political sense "All America" is not below the imaginary line that stretches across the continent from the mouth of the St. Croix to the Strait of Juan de Fuca. Every year thousands of travelers from "the States" are discovering new and peculiar beauties in the wonderful Western Canadian mountains, part of the continental divide, some of whose characteristic features are presented in this section of The Continent's "All Around America" series.

At the top is famous Lake Louise, a marvelously beautiful body of water that holds every visitor forever in its spell. The bottom picture on the left suggests solitudes where the smell of the firs and the music of the waters make civilization's unwholesome dust and rude roar seem infinitely distant. The photograph was taken below Bennington Falls, near Nelson, British Columbia.

At the lower right hand we get a glimpse in the morning sun of the great glittering Selkirk glacier. Have you ever seen a glacier? Well, you must see or you cannot realize its impressiveness. And to see is comparatively easy. All these scenes, for example, are within reach or directly on the line of one railway—the Canadian Pacific, which has kindly loaned these photographs. There are hundreds of spots equally beautiful that never have been pictured.

The little Swiss chalets such as the one shown in the center picture furnish homes for the Swiss guides who have come from their motherland to the Canada mountains. There are numerous comfortable hotels at convenient distances.

Every American owes it to himself to see as much as possible of the United States and of that country to the north with which we are one in the progressive spirit of the new world. He cannot make such a trip as this without being profoundly impressed with the wonderfulness of the heritage God has given to the people of the republic and the dominion. There is spiritual and physical exaltation in this near association with some of nature's most striking manifestations of her versatility and power.

Vacations with The Continent's Family

A Good Place to "Loaf and Invite Your Soul"
See "Camp Life of a Commuter"

Camp Life of a Commuter

CAMPING is a subject that does not awaken the enthusiasm in most people that it does in our family. Usually a camping party means the gathering together of a group of more or less congenial persons, who go far off into the wilderness to fish, hunt or loaf, contracting in the meantime sunburn on the lake, lumbago from the humpy beds, mosquito bites, cholera morbus and such utter physical weariness that by the end of a week the camp breaks up in a general "grouch."

In contrast with such camping experiences, I propose to tell how an average family may spend a considerable part of each summer or autumn in the open air with very great profit and pleasure, the grown-ups luxuriating in roughing it and the children taking to such a return to nature like little pheasants to the forest. To growing children a love for the birds, the fields, the woods and all they stand for is a most valuable feature of their education.

It is not necessary to go very far from home to find a suitable place to camp. In the neighborhood of almost any city you may find a beautiful view, or an attractive sheet of water, or a cool, clean forest, or a sandy beach where you may pitch your camp in comfort. What is set down here is the experience of a city family that has for years found the greatest joy in living out of doors for a prolonged season, gaining health and vigor, finding out some of the secrets of the birds and the wild creatures of the woods, and drinking deep of the pure joy of living.

After fifteen years of camping out in Pennsylvania, which has lasted from three weeks to six months, distributed over the calendar from March to November, the family has become pretty thoroughly fixed in its habit and asks no better fun than to wear its old clothes and blacken old saucepans at the annual camp.

If your camp is to be a real joy to you don't hire a guide or a cook. Simplify your housekeeping by going into the nearer wilderness, where there are farmhouses close at hand. There are thousands of camp sites within walking distance of the trolley, where the majority of the family could spend the summer out of doors, while the members that must go to the city or town could pass delightful nights and mornings under canvas or by the campfire. In such a camp a cook or a guide would be an impertinence. Think of the fun you would miss if you hired a guide to build your bunk! To induce sound sleep there is nothing like a bed of spruce or hemlock boughs. Build this yourself, laying the foundations of springy limbs; then spread on small branches to give body to the bed, making the last layer of twigs, so arranged as to leave the feathery ends all pointing in the same direction, covering the rows of stiff butts with the soft needles, leaving the whole surface resilient, redolent and sleep-inviting.

Can you turn a flapjack big enough to cover the bottom of a sheet-iron spider, without any other appliance than a supple wrist? If not, here's your chance to learn to outdo the most skilled restaurant cooks. Hot cakes cooked over a fire of pine knots and eaten in the open are a sovereign cure for dyspepsia, especially when the patient pries the knots out of a crumbling log and carries them half a mile from the swamp.

Part of the fun of camping comes from preparing for it beforehand. That means more than gathering out old clothes, varnishing fishing rods, making ready cameras, and the like. It means that the whole equipment of the camp, as far as may be, has been prepared by the family. When we first went camping we even prepared and manufactured our own tents. Flies and awnings can be made at home of unbleached muslin sheeting. Every tent should have a fly stretched over it, both to insure against driving rains and to keep the interior of the tent cool. Part of our first tenting outfit, made of 13 cent unbleached sheeting, is still in commission as a fly after fifteen years of service. It has been two or three times subjected to a water-proofing process, which consisted of a saturate solution of lime water and alum, applied in the family bathtub in the city.

Not only are the clothes, footgear, leggings, tents, tools, cooking utensils, bedding and writing materials to be provided beforehand by the family, but you must also think of reading matter, games for wet days and a hundred little conveniences for comfort and general happiness. This will give delightful occupation during the winter, in anticipation of the coming camp.

For instance, the prospective physician or trained nurse of the family should be expected to provide a compact medicine kit, containing adhesive plaster, cold cream, witch hazel, peroxide, antiseptic tablets and the favorite family remedies for minor ills. The teacher or naturalist should see that botanies, bird books, butterfly nets and all the appliances for preserving specimens are not forgotten. The musical member of the family will see that waterproof bags are provided for musical instruments, music and songbooks. The housekeeper will note that it is not enough to provide mackintoshes and ponchos. There must be gum boots or sound rubbers for every member of the family, hot water bags, extra warm and extra cool clothing, mosquito netting and, in general, provision against any local conditions that would cause discomfort. Mosquitoes can be banished from the tents with a smudge, made by placing hot coals and green leaves in an old pan and passing it under the beds and to the back wall of the tent. The pests will leave the tent ahead of the smoke and can be kept out by dropping a curtain of net across the open flaps.

A family camp lasting for several weeks is more easily maintained if a farmhouse can be found as a base of supplies. If this is not possible any empty building may be used as a storehouse and place of refuge. This is particularly recommended to the novice at camping and those who have insufficient space in their tents for storage of supplies. The farmhouse may also prove particularly grateful when the rainy day comes.

An experienced camper will learn to provide against some possibilities, but even the veteran is sometimes caught off guard. Here are some of the things which the family camper learns to do:

To pitch his tent as firmly as possible in a sheltered spot, so that it will not be carried away by the first thunder storm.

To choose a dry camp site, adjacent to water and partly in the sun. Unless near to a pure stream or spring the task of providing water for drinking, bathing and cooking is likely to prove an arduous one. If the site chosen is on low ground or in thick woods, the dampness will be dangerous to health.

To keep a good reserve supply of kindling,

At the beginning of the vacation season The Continent presents an interesting and helpful series of stories from real life—actual outing experiences of readers in various parts of the country. There are a good many valuable hints tucked away in every one of these articles, and they are full of the sane and wholesome spirit of the Creator's great free out-of-doors.

The Continent renews its offer to purchase for publication next year articles descriptive of genuine vacation happenings, and you are each and all invited to contribute. Remember to put in the practical suggestions that may aid the inexperienced, as well as the picturesque incidents. Good, original photographs are desirable. Please send pictures and manuscripts so as to reach us by Dec. 1.

Lodging and Breakfast at the Rock House
See "Blue Ridge Trails"

The Chief Cook Evolving Culinary Wonders
See "Seven Girls in Camp"

matches, coal oil, underwear, blankets and waterproof clothing. Some of these things will be stored in trunks or boxes and some, perhaps, under beds or camp bunks.

To trench around his tent, unless his tent is provided with a board floor or platform. The platform is recommended, especially if the camp is to be maintained for any considerable time. Of course it adds to the expense, but it is worth all it costs, and can be used year after year.

To dispose of all offal at a distance from the tents, thereby providing against a plague of flies, bugs and skunks. The flies are especially dangerous, because it is difficult to keep food in camp. Skunks and like "varmints" are a nuisance, but the squirrels, chipmunks, wood mice, bluejays and such other friendly wood folk as may come to share your supplies will be a joy rather than an annoyance, and many soon become very tame.

To be careful about cutting down trees, bushes, vines and the natural decorations of the woods. Neither will he defile the landscape with waste paper, tin cans, egg shells or broken crockery.

To be wary about fires. He will never leave a campfire in such a condition that the sparks or embers might be scattered by the wind or fanned into a flame. In a dry time he will never kindle a fire upon ordinary woods earth, containing dead roots and inflammable humus, but upon a solid rock or clean sand. On the subject of fires let me say that the little friendship fire, described by that inimitable camper and nature lover, Dr. van Dyke, is far more satisfactory than the roaring blaze kindled for the ordinary camping party by the average guide. It was an Indian who said: "White man make 'um big fire. Too big—he no can get near to get warm. Indian's fire keep 'um warm all night."

To be careful of the rights of those whose property he occupies for the time being. Growing crops, hay or grain fields should never be invaded; fruit should never be picked nor berries gathered that the owner wishes to reserve; fencing material or fire wood should not be disturbed. Of course hunting or fishing on private grounds will not be thought of. If fields are entered, bars or gates should always be carefully closed.

Glacier on Mount Rainier, with Government Road in Foreground

See "1800 Miles by Motor"

All that has been said so far has to do with the labor of preparing for the camp and the pitching and maintaining of the tent. To some it may seem that there is little fun to be obtained in such activities. Then listen to some of the humble joys of the camp after the labors are over: Think of the flicker of the firelight on the white canvas; the spell of the stars seen from your cot in the tent door; the call of the whippoorwill in the dewy, scented dusk; the shadows etched by the first sunbeam that struggles through the leaves in the crisp dawn; the perfume of the wild grape that tangles the brookside which you cross to bring the cream from the farmhouse; the spray that cools your face when you cross the lake on the way home from the station returning from the city; the droning bees in the tops of the lindens or in the scented buckwheat field across the lichen-covered wall; the glow of the sunset; the riffle on the face of the lake in the freshening wind; the roar of the coming shower on the west side of the woods, warning you to slacken tent ropes and lace tight the flaps. These and a thousand other memories will come back to you when the shackles of civilization bind you again next winter.

The cost of living in a family camp will be just about what you choose to make it, but it need not be large. If you can establish relations with some enterprising farmer, you will be able to obtain vegetables, butter, fresh eggs, milk, fruit and fowls far below the prices in the city markets. This is best accomplished by arranging with the farmer in the early spring, so he can increase the size of his garden patch. Many kinds of berries can be picked from wild vines, but permission should always be asked, if the field is privately owned.

It will pay in every way to maintain friendly relations with the residents of the community. We have found the people among whom we camped both kind-hearted and well informed. One of the greatest compliments we ever received came from a stub-toed boy whom we afterwards learned to call Obed, when he delivered a dressed fowl at the door of the tent on the first Saturday night of our camping.

"Ain't you the folks that camped over Elk Hill ways two seasons ago?"

Of course he knew that we were, but when we asked why he wanted to know he blurted out: "Oh, nothin'! Only ma said she guessed if you was the same folks, she'd only charge you 2 shillings for this chicken, 'cause your wife was just a nice common kind o' woman—not stuck up nor nothin'. If you was stuck up like some city fellers she'd charge three."

Our food supply has always been ample but simple—such as would suggest itself to any housekeeper accustomed to providing for a lusty family. Our stove was bought for us by the farmer who sold us milk. It was purchased in the early spring at a country vendue. Although it only cost $1.25 it was worth its weight in diamonds for cooking and baking.

The factors that enter into the fun of camping may be represented as follows:

	Per Cent
Suitable camp site	10
Proximity to pure water	10
Good, wholesome food	25
Comfortable beds	50
Good nature	99

That must total a full hundred if added correctly. WILLIAM FUTHEY GIBBONS.

Clarks Summit, Pa.

A Honeymoon Vacation

IF THERE is anything that beats a summer vacation it is a honeymoon; but take the two and mix them together and you have a combination fit for the gods—that is, if the gods ever take vacations.

The aforesaid deities were were certainly propitious, for the day we chose for our wedding was one of those rare June ones that made Lowell ask his famous question. After a quiet home ceremony we were whisked out through thirty miles of delightful Wisconsin scenery to a little cottage all ready and waiting for us at Cedar lake.

We thought we had kept our coming a secret, but as we neared the lake large signs began to appear at the side of the road, remarking, "Oh, So Happy!" "No, We Won't Call Today," "Oh, You Bridey!" and "Honeymoon Trail This Way"; and when we drew up at the cottage a "Lohengrin" chorus, hastily organized by the cottagers, was waiting to greet us. We were not in the least chagrined, however, for there was none of the equine humor so often lurking in wedding jokes; indeed, when we marched up a triumphal lane of muslin streamers and found a dainty meal on the table and the kettle on the stove singing away to welcome us, we voted that charivaris were not such horrible affairs after all.

In the days which followed we came to know the true meaning of rest such as neither of us had known for years—a complete relaxation from the nervous strain of the schoolroom and the cares of the household, with oceans of fresh air, water and vegetables to make us over as good as new. But rest did not mean laziness, for we were neither of us born to be lazy. The cottage always looked as slick as a pin, and my little housekeeper even tackled the surrounding forest with her broom and established a halo of cleanliness around the house.

And there was work for me to do as well, for the first hard shower showed the roof to be as full of holes as a porous plaster. Did you ever try to lay tar paper on a 45 degree roof on a 95 degree day, with your new wife down below offering suggestions? If not, you have missed one of the joys of rustic life. The paper soon became "tanglefooty" in the hot sun, and I had to flit lightly over it to avoid being transfixed. But finally the deed was done, and the next rain that came left us as dry and cozy beneath as two bugs in a rug.

Another labor of Hercules soon beckoned me. "Old Glory," our cottage, stood on the crest of a steep slope, and the trip down to the lake and back was somewhat hard on anyone not a seasoned mountaineer. The friends who toiled puffing up to visit the newlyweds demanded an elevator or a moving staircase, but I compromised on a set of dirt steps. Borrowing tools, I picked, chopped and shoveled, until there was a first-class flight of steps up the side of that hill. During the operation I got near to nature in the matter of clothing and finished with several coats of tan and the muscles of an athlete.

But life is not just one hard task after another. There were rows to be taken in the calm, cool twilight when the lake was a veritable Glimmerglass and nature seemed holding her breath awaiting the night breeze; there were berries to be picked along alluring country roads; there were "hops" in some of the little embowered pavilions around the lake nearly every evening in the week; and finally, there were countless delightful nooks in the vicinity to be explored on fine summer days.

One halcyon day we decided on a picnic to Gilbert's lake—isn't it funny that although a vacation is one long picnic, you don't feel satisfied without getting out in the open for a "regular" picnic? Packing our lunch, we rowed up to the north end of Cedar searching for the well hidden passage to the other lake. A romantic little passage it was, when we found it, meandering between floating masses of reeds and sedge which had to be shoved aside in many places before the boat could be poled along. Gilbert's lake itself is a most desolate little body of water, which one would never care to visit if it were not for this charmingly mysterious little channel in which you never know what the next turn will bring forth. The sedgy banks at first sight offered no landing place, but finally we discovered a narrow bayou running up into the land. Disembarking, we climbed a steep knoll and dipped into a sun-flooded little hollow so still and secluded that it seemed to hold the summer in its lap. Here we got out our sandwiches, olives and root beer, and then ran a race with the ants to see which should get the lion's share.

Such was our idyllic life for nearly three months. Can you doubt that when school called us back to the city we returned with complexions well colored by the sun and fresh air and with bodies vibrant with the electricity of all outdoors? If you do doubt it, I can only bid you spend your own honeymoon at Cedar lake and be convinced.

Appleton, Wis. MAURICE W. MOE.

1800 Miles by Motor

THE MOST enjoyable summer trip that I ever took was during July of last year, when we motored through northern California, Oregon and Washington to about a hundred miles north of Vancouver in British Columbia.

I was one of a party of five. We left San Francisco the evening of the first day of July with two machines and a chauffeur, fully equipped and prepared for any emergency, and started north, bound for no place in particular, but intending to journey where and when our fancy led.

"But with the morning cool reflections came"
See "Seven Girls in Camp"

We crossed San Francisco bay to Vallejo, where we stopped for the night. The next morning was really the beginning of our trip. We were on our way by 5:15. That day we made 188 miles over good roads and 112 the next, which brought us to Sissons at the foot of beautiful Mount Shasta.

The following day was the Fourth. What a glorious Fourth of July morning that was for us, riding through those timbered lands, with grand old Shasta ever shining in the sun before us! That afternoon we met a man and his wife in an old two cylinder truck which was loaded with all their earthly possessions. He said he came from Portland, Ore., and was going to Florida. All through our trip we met families who were moving from one part of the country to another, generally living in big wagons and often driving their stock along with them.

While crossing the southern half of Oregon we encountered the worst roads of the entire trip. It was here that gasoline came as high as 40 cents a gallon. After many trials, such as broken springs, rough roads and blown-out casings, we arrived in Portland on the fifth night from Vallejo. The following evening, during one of those wonderful northern twilights, we drove twelve miles down the right bank of the Columbia river to Kelso. No one can possibly imagine how beautiful the scenery is along that most wonderful of rivers until he has seen it for himself.

Next day's journey brought us to Tacoma, the city of hills. From here we took a 140 mile trip up Mount Rainier as far as the glacier and return. The glacier has an area of several hundred acres and is the source of a number of rivers. The part of the glacier we saw was unimposing. Instead of a beautiful, glistening, snow-white affair, we saw a decidedly unattractive dirt-covered mound.

From Tacoma we motored forty miles to Seattle, where we left the machines and took a boat up Puget sound, visiting Sol Duck hot springs and Lake Crescent. We then took one of our cars over to Victoria, on Vancouver island.

We found Victoria most interesting. It is called "Little England," is is so thoroughly English. The shops open late and close early, and people take life easy. The first thing that impressed me in British Columbia was that traffic keeps to the left.

From Victoria we motored up the island to Campbell river, one of the greatest salmon fishing grounds in the world. During the season salmon weighing fifty, sixty and even seventy pounds are caught here. Campbell river was the destination and the turning point of our trip.

The scenery on the straits is magnificent. The land is heavily timbered and dotted with beautiful clear lakes and broad rivers teeming with trout and salmon. All the scenery in those northern wilds is on such a grand scale that the vastness and immensity of it almost overwhelms one.

From Campbell river we motored back to Nanaimo and crossed the straits to Vancouver. Vancouver is quite an Americanized town and is growing rapidly. People in this vicinity seem to be quite prosperous. The farmers live in good houses and have immense barns, which they manage to keep painted, a sure sign of prosperity.

Homesteaders are making farms and building towns. We went over miles of recently built roads opening up new territory. We found the cost of living in British Columbia as high as in the States, and in some cases higher. But the motorist never escapes, anywhere, with paying less than the highest market price. That, I presume, is a part of the luxury that is supposed to go with motoring.

We spent one night in Vancouver and then took two days to traverse the 180 miles to Seattle. From Seattle we took the steamship President to San Francisco, arriving there July 28. During the four week we had toured 1,800 miles and had seen a wonderful country under the very best of conditions and during the most delightful time of the year.

JOHN HENRY RUSSELL.
Culver, Ind.

Blue Ridge Trails

MY elderly neighbor stood looking over the line fence, all agog with that innocent curiosity which comes with deafness and its attending isolation.

"I wish you'd tell me what all that stuff on the line is for."

"Certainly," I answered with alacrity, for I am always ready to talk about vacation; "there's my husband's khaki trousers and flannel shirt, and my flannel shirt and short skirt and sweater. You see, we're going down to the mountains for vacation. We shall spend our time in tramping, and those two blankets over there are for an occasional night in the open."

Here she interrupted me. "Not just the two of you?" she asked.

"Yes, we always do it that way."

"But does he enjoy it, just with you all that time and no men folk or anybody?"

"Why, I suppose so," I answered; "at least, he always plans it."

"Well," she said doubtfully as she turned away, "well, that ain't Doc!"

With a sigh of thankfulness for my blessings I gathered up the "stuff" and went in to pack for the vacation at Montreat, beloved of Southern Presbyterians and at least two Northern ones.

We had carefully selected our boarding place, for we knew how much of our good time depended upon that. The ideal landlady—for confirmed trampers at least—is the one who will tolerate wet, sand-laden garments drying behind her immaculate kitchen range; who can hand out luncheon for an all-day trip on a moment's notice, and who winks at tardiness at supper. All these specifications the landlady of our choice met, not with enthusiasm—perhaps that would be asking too much—but with cheerfulness and a gentle tolerance for our vagaries.

Our boarding house was just outside the town, with nothing to break the perfect view from the windows of our room. I shall never forget the evenings spent at our little dormer windows high up on the third floor.

Every morning we started out armed with luncheon, camera, tree book and pedometer. Sometimes we followed a long, beautiful mountain road for miles, reveling in the beauty of the trees and flowers by the way. Here and there we came upon solitary chimneys—ghostly reminders of some domestic tragedy. Sometimes a tiny cabin nestling in a veritable Happy Valley tempted us to pause for a drink and a chat.

Sometimes we fell in with an ox team—an unaccustomed sight to our northern eyes—and occasionally we overtook a group of colored laundresses chatting gayly as they "toted home de wash."

At noon we halted, kindled a fire and cooked our primitive meal, and incidentally proved again how few things are really necessary after all. A soldier's frying pan, with the lid to serve as a plate later on, and a fork or even a sharp stick, have been known to produce three excellent courses. After dinner came a long rest, while we looked up new trees in our book or just sat and enjoyed the quiet. Then a swift, steady "trek" home, that we might not try our landlady's patience too far, a bath and change into Sunday clothes, and we were ready for supper and a visit with our neighbors.

There was a Sunday when it rained all day long—a Sunday with nothing to do but read, talk about things that had been waiting just for this chance to be talked about, or just lie and watch the clouds against Black mountain. With no telephone, no doorbell, no Sunday dinner and no one to feel responsible for, I wonder if anyone but a busy housewife will understand why I linger so fondly over this memory.

But best of all was the day when with blankets and plenty of provisions we started out for a two days' jaunt up Greybeard to see the sunset and the moonrise. We took the trail along the ridge, with the dark and mysterious Craggies to our left all the way, and so beautiful was the trail that it was evening when we reached the top of Greybeard. We made a hasty meal that we might lose none of the sunset, which promised to be glorious. Away off in the distance loomed Mount Mitchell, easily recognized by its length and by the notch in the top; between Greybeard and Mitchell stretched the long trail over Pinnacle, Potato Top and Clingman's Dome, only six miles as the crow flies, but by the trail and in this treacherous August weather liker to twenty-five.

"Totin' home de wash"
See "Blue Ridge Trails"

By and by it began to look squally and we made our way to the rock house, a natural rock formation on the side of the mountain. As we drew near, the bats flew out, squeaking indignantly, and I shuddered. The old Montreat guide and oracle had half contemptuously mentioned possible "groundhogs and mebbe a few wildcat," but had said nothing of bats. I cheerfully helped collect wood for a great watch fire and then we went to rest (?) on the floor of the rock house.

I forbear to dwell on the miseries of that night. The bed was hard and none too smooth; the smoke from the fire and the coffee at supper contributed to keep me awake, and when at last I fell asleep it was to dream of rattlers and catamounts.

When I awoke the moon was going down and in the opposite sky the sun was just rising, a great red ball; the birds were singing madly into the clean, fresh morning air, and from far away in the distance came the soft tinkle of a cowbell. It was as sweet and fresh and quiet as the garden of Eden in the cool of the day after the many hours of tramping and climbing.

"Was it worth while?" he asked as we stood on the top of Pinnacle and looked out over the morning. But I could not answer.

"Only two weeks' vacation!" We said it half regretfully as we turned homeward; but we were already looking ahead to long winter evenings when with diary and kodak views and reminiscences we should live it all over again by our own cozy fireside. Indeed, it was worth while. GERTRUDE CLARK HANSON.

Indianapolis, Ind.

"There were berries to be picked along alluring country roads"

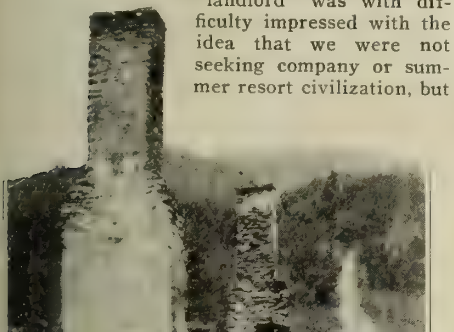
See "A Honeymoon Vacation"

Seven Girls in Camp

Oh, where is life so gay and free?
A camper's life's the life for me.
In sylvan shades we're jolly blades—
A camper's life's the life for me.
—With apologies to Robin Hood.

SEVEN COLLEGE GIRLS, a tent, a trunkful of provisions and ten days ahead with nothing to do but camp made the magic combination that produced a jolly good time for us. The whirl of commencement week over, we started to carry out a plan that had been carefully cherished all year, and one hot June day the train left us at a small town in northeastern Ohio. Soon we were jogging along over the sandy roads toward the lakes, four miles away. We did not look at all like newly made alumnæ or serious seniors as we sat on our luggage in the wagon bed and talked of anything but sensible matters. Even our financial manager displayed a carefree countenance, although in her purse reposed the sum of our individual half dozen dollars which was to pay all expenses of the trip.

Arrived at Turkeyfoot lake, we proceeded to bargain for a spot to pitch our tent. Our "landlord" was with difficulty impressed with the idea that we were not seeking company or summer resort civilization, but at last we turned our backs on Turkeyfoot and its civilized life and followed him around the point to Rex lake. There we saw the "jewel of a lake" that was to be our exclusive property. Fringed with rushes and lilies, except where the water forced its way to the sandy shore of a bathing beach, circled by low hills, darker where the woods reached to the shore, there lay the little lake, the headwaters of a long chain of lakes and rivers. And for the paltry sum of $2 this was to be ours for ten days.



"Ghostly reminders of some domestic tragedy"

See "Blue Ridge Trails"

We lost no time in pitching our tent under some chestnut trees, and a few minutes later a rowboat, large enough for the whole family, was tied in our little harbor. A bale of straw, scattered over the tent floor, made a good bed upon which to spread our blankets, while some bricks, arranged in an open square, with two iron rods laid across the top, made our fireplace. When mealtime came we ate from tin plate and cups, and spoons were the only artificial implements allowed. A frying pan, coffee pot and a few kettles were enough to prepare the most elaborate meals.

One never failing object of interest from the very first was the provision trunk, from which our chief cook evolved wonders in the way of meals. Bacon and potatoes were always on hand, with pancakes and sirup a close second, while canned soups and beans, coffee, cocoa, rice and fruit helped along. A half-mile walk to a farmhouse was all that was necessary to secure milk and eggs. Around the point was a store which kept bread and other staples, and a two-mile row across Turkeyfoot would get us meat.

We had made no plans to keep us busy, yet time never dragged in camp. With a boat and a swimming pool at hand, part of the day was always accounted for. Books and letters, walks and a constant search for firewood made time pass, while the kodak fiend helped it along. Fishing had allurements, but although we spent hours feeding the fish bait to make them tame we did not have our fish dinner.

But even camp had some drawbacks. Of course it rained, and even now we carry a vivid remembrance of one stormy night when we had literally to sit on the tent corners to hold it down. More than once our sense of humor was tested when we had to hold umbrellas over the fire in order to cook a meal.

Then one day we struck camp and rode regretfully away. The common purse was just barely empty and with our $6 we had purchased many things. Coats of tan, hearty appetites and camp nicknames, while the most apparent results, were not the most prized possessions. The memory of the evenings on the lake when the sun turned the water into a flaming ruby or a huge opal, flashing fire, and the spirit of good fellowship that had drawn us close were the things that even yet make our hearts glow as we think of those ten days in camp.

Marengo, Ill. K. FRANCES SCOTT.

Back to the Farm

AFTER AN ABSENCE of over thirty years I one day found myself back in the vicinity of the old farm home—not the house where I was born, but the then far western home in Iowa to which we moved in an early day from Virginia. Many times had I been back for a short while, but this vacation, having plenty of time and a quiet, gentle horse at my disposal, I started out for the fifteen-mile drive with a light heart, taking with me a young girl companion.

The ride was delightful. Our road along the "Hog's Back" gave us a view of the fine farms along the valleys on either side, with their fields of corn in silk and their yellow harvest of small grain. At last, after descending the long hill, we came to the bridge over the beautiful Oneota, from which is a fine view of the old farm, Mount Hope (named by my mother at a time of great discouragement), looming up at the right, the tableland in the rear, the church on a rising slope at the left, the schoolhouse nestling at the foot of Mount Hope and the old home gleaming white among the great evergreens and maples which we children had helped to plant. The old home, which before I left had taken the place of the original log cabin, is much the same, with its spacious rooms, its fireplace and its pleasant kitchen, save for the modern improvements. Where we had used tallow candles made by our own hands and later the to us wonderful kerosene lamps, acetylene gas now adds much to the comfort and convenience of the household. The milk, put through a separator, hardly comes near the house; whereas taking care of the milk pans and crocks and skimming and churning the cream constituted a large part of the labor in the old days. I did long for a sight of a good old-fashioned crock of milk, with its thick creamy surface.

Lots of Fun for the Youngsters

See "Camp Life of a Commuter"

We visited the harvest field and watched the modern machine cut, bind with twine and throw off in groups of six the sheaves, recalling the early days when we children tramped the harvest fields all day long (cruelly scratching our bare feet and ankles, for shoes and stockings were a luxury beyond our means excepting for winter and on special occasions), gathering the sheaves into groups, weary, but happy if we could but keep ahead of the shockers, and always fearful lest night and a sudden shower might catch some grain unshocked. I can smell still the odor of the mint always in blossom among the wheat stubble.

But the hens seemed to lay in the same old way, occasionally hiding their nests in hay and straw stack—and any secluded quiet place—though one would have modern incubators to reckon with in the spring.

We climbed Mount Hope and again beheld the wonderful beauty of hill and valley along the banks of the Oneota; for this is called the Switzerland of Iowa. The spring fires in the early days had kept these bluffs almost bare of timber, but now they are becoming thickly wooded with birch, juniper and a variety of timber; for with the grazing of the sheep, cattle and horses there is no more long, thick wild grass to burn.

Many others of the old haunts we visited—the Indian footprint in the solid rock on the side of Mount Hope, the "side saddle" on a tree near by, which, however, has so increased in size that a grown person could better ride where we children once had the monopoly.

We called on the old neighbors. Many were gone, but the kindly old Irish couple were still on the next farm, where they had lived contentedly for fifty years. We could not resist their pleadings to "lay off your things and stay all day." Here we visited the old spring two rods from the house, where as children we came with a wooden pail for water for the log schoolhouse half a mile away, taking turns, two by two, each day. The water was just as icy cold as of yore.

Not far from here is one of the natural curiosities of the state—a cave where in summer the walls of smooth rock are covered sometimes to the depth of a foot with solid ice, but never in the winter, and a large spring rushing from a crevice near is also ice cold.

We attended services in the old church, whose every board and nail, could they but testify, would have a tale to tell of smiles and tears, joys and sorrows.

When we turned our faces once more toward the old farm a couple of miles brought us to the long hill, and as we slowly ascended I noted how little it had changed in the more than fifty years since first I saw it—the same deep wood on either side, the immense brakes and ferns in the deep places, the decaying trees, the odor of the moist earth, the birds flitting from tree to tree, and I looked for the blue-fringed gentians along the roadside, which never failed us in the old days, and the blackberry bushes from which many a pail of berries had been gathered. The bushes are faithful still, hanging full of fruit, and I folded a newspaper and filled it.

As I picked memory took me back to one day when with a younger sister (our ages then being 10 and 12) I came to this place to gather berries. We discovered that our trusty dog Carlo had failed to come with us. He always watched for snakes, which were abundant here; but it was too far to return, so we concluded to risk it and fell to work.

We were standing very close to a clump of bushes and reaching as far as possible, when suddenly at my feet I heard a long smothered "r-r-r-r-r!" I had never heard a rattlesnake and supposed the noise would be louder, so I rather deliberately put my hand down and pushed back my dress to see what this peculiar sound might be. As I did so I discovered that my foot was resting on the head of a large rattler, six or eight inches of its body showing between the toe of my shoe (this was one of the occasions when I had on my shoes), and the bushes, which were so close together there was no room for it to coil and strike. I gave one bound and scream and we ran to a safe distance, where I burst into tears, trembling and shaking as if in an ague fit, my sister asking over and over, "Oh, did it bite you?" At last I had breath enough to gasp, "I felt no sting." I soon calmed myself.

I have always felt that I owed that snake something for giving me such a fright, so now I took the precaution to take a stick in my hand, but failed to find him or his descendants.

HELEN RATCLIFFE MOORE.

Marshalltown, Iowa.

Routed on the Trail

TO ANYONE who as a boy has hung breathless over the tales of Cooper, in which redskins and white hunters follow the trails and streams of the wilderness, a vacation spent similarly employed in a first-rate imitation of Cooper's scenery would seem fraught with delightful possibilities. Anyway, that's the way it appeared to me when a fellow student proposed a canoe trip down the Au Sable river, a stream which winds a devious way for perhaps 200 miles, beginning in the center of the lower Michigan peninsula and emptying into Lake Huron.

We rented a canoe and shipped it to Grayling. Jim agreed to arrange for the camping equipment. This I thought very decent of him. But when the hour of departure came and Jim caught the train on the run, sans tent, sans blankets, sans everything but twelve yards of fly netting, I revised my opinion. "I forgot," was his explanation, and we let it go at that, since it is not written that a good scout was ever discouraged.

Three o'clock in the afternoon found us in the little town of Grayling and busy laying in supplies. Without much knowledge of Daniel Boone's camping menu, we were obliged to guess at a suitable substitute. The result of our efforts was a canoe full of cookies, crackers, canned beans, condensed milk and cheese. With extraordinary presence of mind we also bought a frying pan.

So equipped, and with a trusty 22 caliber rifle at our side, we pushed off from Grayling amid a chorus of good-bys from a grand assembly of the small boys of the town. In a moment we were swallowed up by a forest as silent and dense and wild as any that Boone ever trod. The stream wound swift and clear over sandbars and rocks and sunken logs. The branches of the forest growth which lined the banks, meeting overhead, cast the stream into a semidusk through which, almost without effort on our part, our canoe sped on. Along the sharp bends we had to paddle for dear life to avoid being swept onto the shore, while fast work at times was necessary to prevent us from sliding up on sunken timber that projected from the water at a toboggan-slide angle. A constant lookout for submerged rocks saved us many a ducking.

Where the Autoist Literally Feels His Way

See '1800 Miles by Motor'

The twilight coming on, we looked for a spot to camp and soon hauled out where a ruined bridge reared forlorn and ghostly piles in the soft dusk. After supper we sat on the bank and talked. It was beautiful and solemn and still. The trees soughed in the gentle breeze, their tops golden with the departing sun, their bases purple and dark with mysterious shadows. About the piles the stream gurgled and whispered, now loud, now soft, while strange birds raised their voices in the depths of the woods. Something of the peace and quiet imparted itself to our spirit, and we spoke of "Thanatopsis" and those mighty woods "where rolls the Oregon"; and of Huck Finn and his companion drifting on the raft under the stars.

By and by we slipped off our clothes and sat on the stony bed of the stream, with the water rushing about us to our necks. When a crane came along and landed on a limb across from us, we climbed out and got our gun. We fired about a hundred shots at his skinny form without attracting the slightest notice from him.

When it grew dark we turned our canoe upside down and crawled under to sleep. The wind picked up. The woods began to complain. Flickerings of lightning played above the trees. The thunder grew from rumors to crashing volleys, and the storm was upon us. It was a fine, thoroughgoing one, too. It ceased at 2 in the morning. Then a perfect bore of a mosquito came, and with him many friends. Good breeding dictated that we remain up to entertain callers, so we arose, and stayed up till dawn.

Night No. 1. No sleep.

That day we paddled from 4 a. m. till 7 p. m. and estimated the distance covered at eighty miles by the river, or twenty as the crow flies. It was hot on the river, with the breeze shut off by high banks, so the cool of evening was welcome. But alas! The mosquito brigade met us as we landed and in spite of smudge and smoke stuck with us till the morning light. There was not a dull moment all night.

Night No. 2. No sleep.

The rising sun drove away the chill mists hanging over the stream and thawed out our frozen marrow. We fled the place. At 9 o'clock we came to the little village of Mio, half way down the river. Here we unanimously pulled up, shot our frying pan full of holes and cast our bread (also our cheese, crackers, etc.) upon the waters. Later we loaded our canoe on the stage wagon and started for home a la terra firma, so to speak.

If this tale is to teach any moral at all to vacationists seeking the wilds, it must be this: Don't forget your tent.

Detroit, Mich. FRED S. DEGALAN.

Summer in Southwest California

AS WE ARE a family triangle and our names all begin with the same letter, we designate our respective selves as E1, E2, E3, according to the length of each in feet and also in years.

When E1 threatened to spoil the symmetry of our beloved triangle by breaking down it became necessary to leave our Ohio home for a long vacation. The doctor advised us to seek a spot where a cool summer might, if necessary, carry us into a mild winter. This spot we found in southern California.

We have blessed that doctor ever since the May day when, leaving San Diego in the distance, we reached La Mesa Heights and sighted "our ranch," crowned like a veritable queen of the May with a glorious snowy hedge of Cherokee roses. "Our ranch" is a ten-acre grove of lemon trees. It is ours only in the sense that all is ours that we enjoy, for we rent merely the bungalow, nestled in the heart of the grove, and draped with the soft, thick foliage of the vine that bears the rare red passion flower. The house happened to be vacant because the owner, an Englishman, had found an American bride on a neighboring ranch and had decided to rear his sons as John Bulls. So he left his ranch in the care of an overseer and carried away his branch of new world stock to graft upon his ancestral tree.

We were delighted to be the tenants of this Englishman, for we found there just what we sought—an ideal spot in which to rest, enjoy nature and live the simple life. Our house was composed principally of doors and windows and porches, so we lived in the open air, sleeping on a screened porch, and most of the summer serving our meals outside. This outdoor life was greatly facilitated by the long dry season of California, during which rain is a very rare occurrence. At the same time we were troubled little with dust, as we were separated from the highway by many trees, and the orchard was irrigated every month.

The breeze from the Pacific ocean, nine miles distant, was almost constant. The hot days were very few, the nights always cool, often cold. One learns there why the gay Indian blankets are so thick and heavy. When you pitch your tent near the coast of southern California take with you plenty of warm bedding. E3, our 12-year-old, insisted a couple of nights in August on sleeping with the hot water bottle.

We were among the hills. To east and north we had fine views of the mountains. Two of the peaks—Mount Helix and Gross mountain—we climbed, with the help of Bronch, the pony to whom we owe much of our pleasure in learning to know the beauty of this land. As we wound up the treeless side of Gross mountain we passed a new house built in among the huge rocks like the nest of some mountain bird. This rocky aerie is owned by Mme. Schumann-Heink. Later E1 and E3 met Hans Schumann-Heink, son of the famous singer, who is himself a singer. He was living in a cabin at the foot of the mountain, and, as a recreation, running a chicken ranch of pure bred white leghorns. He was intensely inter-

(*Continued on page 846*)

THE HOME COUNCIL

The Test That Tamed Dick

By Lee McCrae

Because a boy is unruly it by no means follows that he is possessed of a spirit of evil. Sometimes it simply means his restless energy has not been given proper direction. This little story tells how one youthful yeast cake, the despair of his Sunday school teachers, superintendent included, was brought at last to turn into a useful channel his talent for stirring things up.

WHEN Richard Armes Randolph, aged 3½ years, was promoted from the cradle roll to the beginners' department, the teacher smiled. He was such a bright, keen-eyed baby it would be a pleasure to teach him!

But the next Sunday her smile had a bit of perplexity in it, for Baby Dick had no notion of sitting in a little red chair, or of doing what the other children were doing, or, in fact, of doing any one thing for two consecutive minutes. All the wiles and arts and firmness of a trained kindergartner were brought to bear upon the wee Richard—and all to no purpose.

Sunday after Sunday for more than two years he kept the room in a turmoil, defying every inducement and punishment to keep him in order; yet at the end of those two years he could say every small memory text and sing as well as any of the little folks. So, of course, when promotion day came he was passed on to the primary room. The beginners' teacher heaved a sigh of relief, and her department took on new life. They could do things now that Baby Dick had literally and finally "tumbled out" of the room.

Youngster Demoralizes Primary Department

The primary department also at once "took on new life," but, alas! not the kind of life wanted there. In just two Sundays Dick had turned that decorous little company into a sort of Sunday school babel, despite the best efforts of the leader and her assistants.

His restlessness had now grown into definite mischief-making—not of the mean sort, but he never could resist anything that had any fun about it. And not the least of his fun was the confusion and evident helplessness of the primary superintendent, who merely pleaded with him in hysterical fashion to "be good." Various teachers came to her assistance, each with the idea that the boy was to be held down in some way, and even the superintendent of the main school took a hand. The boy was not a sneak; he bravely faced every consequence of his bad behavior, but clung consistently to his "evil spirits."

Reputation Follows "Awful Boy"

One, two, three years passed and promotion day again came for Dick. By this time his reputation had reached the juniors, who with one accord bewailed the coming of "that awful boy." So he received anything but a gracious welcome, and promptly began to fight his way through the four years' course. Teacher after teacher gave him up. But as his parents were prominent, influential people in the church he was never dealt with as his obstreperousness really deserved.

His badness had become a matter of habit, however. A mental change, through brain development and education, was going on beneath the outward conduct, but none of his teachers saw it. Many of his Sunday school mates were also his classmates in the public school, and these formed a growing respect for his smartness in his studies and his manliness on the playgrounds. It was not simply his "funny badness" that attracted them, as the Sunday school teachers assumed.

Just before promotion day when Richard and his chums were to step up to the intermediate grade, the teachers of that department met in solemn conclave. Something had to be planned against the coming storm. What should it be?

Said one wise woman: "Suppose we throw the whole responsibility on these big boys and girls themselves, having them organize not as a department but in two sections—the boys in one, the girls in the other. We will teach them, of course, but each section, having its own self-elected officers, shall govern itself, having order or disorder as they choose. You see these pupils are too old for us to *make* them do things; they can govern themselves if they will to do it."

"All right," agreed the other teachers—probably because they saw no other way out of it.

"And if they choose to expel Richard Randolph the first Sunday, we won't be to blame," added an outspoken one, voicing the quiet thought of all.

Imagine their amazement therefore when the intermediates, delighted with the new order of things, immediately elected Richard Randolph as first vice-president of the boys' section!

The Unruly Becomes Good Ruler

The new president gracefully accepted his honors. Then, in response to cries of "Speech! Speech!" the "dreadful Dick" stepped to the front, threw back his handsome head with the defiant air so familiar to them all, and said brusquely:

"He's to be high monkey-monk and give orders," nodding toward the new president, "but I'm elected first vice—and I'm going to stand right behind him with a big stick and see to it that you fellows do exactly what he says! Hear me?"

They heard; and what is more, it turned out exactly that way.

Now if you should visit that department of that Sunday school—for it is a real place and Dick is a real boy—you will find a fine class with some extremely active officers.

Note to teachers: Don't always look for leaders among the best behaved.

THE PRESIDENT AND THE PRECEDENT

In an article in The Saturday Evening Post, in which he proves very conclusively that Woodrow Wilson is first "a human being," then President, Samuel G. Blythe, after referring to Mr. Wilson's deep devotion to chicken and charlotte russe, goes on to show he is "just folks," like the rest of us.

As one illustration of this humanness of the President, Mr. Blythe tells of his first visit to the capitol, when he went informally to talk with the Democratic senators about the pending tariff legislation—a radical departure from precedent. There wasn't a man in the place who was not embarrassed, says Mr. Blythe—save the President.

"He went in smiling, bowed, and walked to the center of the room. Nobody said anything beyond murmuring 'Mr. President!' And he stood there looking pleasantly at them for a moment.

"'You are not going to treat me as company, I hope,' he said."

Then somebody asked him to sit down. He shook hands all round, took a chair and fell to talking of the tariff in a matter of fact way that put everybody at his ease.

"After the discussion was over Senator Stone of Missouri, taking a glass of mineral water, made a toast, apostrophizing water—a toast that told of the manifold virtues of water; and he concluded with regret that it isn't a sin to drink it—for if it were, everybody would drink it and great good would result to the race.

"The President laughed and said he had heard a toast a few days before that pleased him. He gave it. 'Here's to the ladies—the young ladies—the good young ladies—but not too good, for the good die young, and nobody wants a dead one; and here's to the ladies—the dear old ladies—but not too old, for nobody wants a dyed one.'

BITS BY THE WAY

"Then he took his machine and went back to the White House. . . . He is amused at the precedents that surround him. He said recently that every time he does a natural thing he finds he has broken a precedent. But he intends to keep on being natural just the same."

"GOD NOT WANT ME"

In two dingy back rooms of a tenement in Chicago's crowded Italian quarter there is a little woman who at 30 has been the mother of ten children; has seen them taken one by one by death till only two are left; has suffered grievous physical ills, and has still, because of the brave spirit within her, kept her head above water and made a home, such as it is, for her two little girls.

The clouds that cover the sunshine,
 They cannot banish the sun,
And the earth shines out the brighter
 When the weary rain is done.
We must stand in the deepest shadow
 To see the clearest light;
And often through wrong's own darkness
 Comes the welcome strength of light.

But one day despair settled black upon her. When one scrubs for a dollar a day one can by no means afford to lose twelve whole days and dollars because of illness. Rent must be paid, little feet must have shoes, little bodies clothes, little mouths food. Things looked hopeless to this Italian mother, who must be father, too. When the tears blotted out the cheer she usually made her own she turned on the gas and waited, with the children, for release from life, which could be such a cruel, cruel thing.

But a neighbor smelled the gas and rushed to the near-by settlement house and help came before it was too late.

"God not want me!" murmured the weary mother to the worker who tenderly nursed them back to health.

"Oh, but *we* want you!" flashed the quick word—a dear word, that meant that someone, somewhere, cared whether they lived or died.

The mother looked at her helper unbelievingly a moment, and then, reading assurance in the steady eyes, smiled her own sunny Italian smile and fell asleep comforted, convinced that there was, after all, somebody to whom they really counted. It was worth the effort to get well when someone cared.

The settlement worker told friends the pitiful story of the little woman whom God did not want, and these friends told it to other friends, and now there is work better paid and less grinding for her, and machinery has been set in motion to obtain a mother's pension for her. So life goes on happily in those dingy back rooms—for who could continue discouraged and unhappy with so many kind folk caring so very much!

But better still is the new spirit of love and fellowship born out of the woe of those dingy rooms, in the hearts of the folk themselves. Good folk, they are, with perhaps more than average kindness of heart and benevolence of purpose; but it had never come in their way to realize just what life might mean to the "other half." They never knew they were standing aloof from their neighbor's need till the story of the little woman whom God did not want shocked them into realization. Thus does he use the least of us for his wise purposes.

And the little woman? "Everybody gotta do de bes' he can," she says, simply, as she works at her "new job." "God knows." S. C. R.

YOUNG AMERICA

Cap'n Job's Surprise

BY REBECCA DEMING MOORE

"I WISH WE COULD think of a good joke to play on someone," Tom sighed. "We've been trying hard all day to have fun, but none of our jokes seemed so very funny, after all."

Tom, Walter and Raymond, three school friends, and Mrya, Walter's sister, were walking home together one pleasant afternoon.

"Look!" called Walter. "Isn't that that surly old Job skulking along in those bushes?"

"Is he really surly?" inquired Myra. "You never spoke to him, did you?"

"No. I never was very close to him, but anyone who lives alone like that must be disagreeable."

"He must be odd, anyway," Raymond argued, "or he wouldn't live in such a queer bright green house."

"Wouldn't it be fun to play a trick on Job?" Tom suggested suddenly. "He walks so slowly we could put across lots and get to his house in time to mix up his furniture or something. I don't mean any harm, of course," as Myra prepared to disapprove of the plan—"just something funny. He'd wonder how it happened."

"Perhaps he isn't so bad, after all," said Myra. "Maybe he lives alone because he hasn't any relatives left to live with. I don't think——"

"Oh, now, Myra, we're not going to do a mite of harm. It'll just give the old man something to think of."

They were drawing near the rough little dwelling which was the home of the solitary old man with whom the villagers had not found time to make friends. Perhaps the oddness of the little house had helped to keep them away. It was hardly more than a dry goods box with a crooked stovepipe for a chimney, a tiny "L" built on behind and a scrap of a porch in front, the whole painted the most vivid, extraordinary shade of bright green.

"Did you ever see anything quite so green in your life?" exclaimed Myra. "But really, the place looks very tidy and shipshape from outside. And see, Old Job has his washing out on the line. He must be a neat old fellow."

"Boys," exclaimed Walter, "I have it! Let's do something to his washing—tie knots in everything. That won't be any harm, but it'll make him wonder. Come on!" And he ran toward the clothesline and began to twist the sleeves of Job's blue gingham shirt into a knot.

"Hurry now," he urged, "or he'll catch us. Myra, if you don't want to be in this, you can keep watch and when you see the top of Job's head over the hill we'll run and hide behind the bushes, where we can see how surprised he'll be."

"Stupid thing! Can't tie a sailor's knot!" came in a high, shrill tone from the direction of the house.

The boys dropped their work and stared, too much astonished even to run.

"Stupid thing! Can't tie a sailor's knot!" the voice repeated.

"What shall we do?" they whispered. "It's too late to get away, now that we've been seen."

"But I was sure Old Job lived alone," Walter declared under his breath.

"We are jolly sailor laddies, yo-ho, yo-ho," issued from the little green house.

"It sounds as if there were half a dozen in there," Myra whispered.

"Ho, my hearties!"

The startled children turned to see Old Job standing beside them. In the excitement over the mysterious shrill voice Myra had forgotten to keep watch.

"Helping an old man to take in his washing, I see," he went on. "That's good. It's quite a voyage down to port and my old joints are stiff."

The children found their fingers pulling off the clothespins and throwing the clean garments over their shoulders.

"Come right in, youngsters," Old Job invited, opening the door of the green house, "and make the acquaintance of my messmate."

Myra ahead, the others sheepishly following, they crowded into the tiny house.

"Now, I don't know all your names," their host continued genially, "but I'm Cap'n Job and this is my running mate, Cap'n Peter Pepper."

"Pleased to meet you, pleased to meet you. Stupid! Can't tie a sailor's knot!" Cap'n Peter Pepper, a brilliant green parrot, greeted them from his cage hung high by the window.

"You see," Cap'n Job explained, "I had to paint my house green to match Peter Pepper. He's very particular. In warm weather his cage hangs out on the porch and he likes everything to match up, nice and shipshape. But come, come, I'm forgetting how to treat visitors in my cabin, it's so long since I've had any. Sit down. You may have this, miss," pulling out a cane-seated revolving chair for Myra, "and you boys can make yourselves comfortable on my bunk," indicating a sort of a shelf built to one wall of the room.

"But——" Myra began, guiltily conscious of the original purpose of their visit.

"Now, miss," Cap'n Job interrupted, "your mother won't be expecting you home just yet. It's only eight bells," pointing to a big silver watch hanging on a peg. "Since you've come all this way to help me, you must stop and have mess." And Cap'n Job began rattling at the round stove that stood in one corner.

Soon they were sipping hot chocolate, munching hardtack and tasting of some delicious candied fruits that Cap'n Job told them he had brought himself from China. They were discovering at the same time that every inch of the queer little room was crammed with interest. Over the watch hung a round object like a clock that the captain explained was a ship barometer, and he showed them just how to recognize the approach of a storm. On a bracket shelf in one corner stood a model of a Chinese junk carved in ivory, complete to every rope and spar and equipped with a full crew of little manikins.

Whatever wall space was not filled with other trophies of the sea was covered with pictures of a brig with all sails set. Some were oil paintings, others pen and ink drawings and some mere pencil sketches, but all represented the same craft gayly speeding through the ocean under full sail, flaunting the name of Amanda P. Jenkins on her pennant.

"The finest brig that ever rounded Cape Horn," Captain Job explained proudly. "Wasn't she?" appealing to Cap'n Peter Pepper.

"Finest brig that ever rounded Cape Horn," Cap'n Peter Pepper agreed shrilly. And when the children had learned of her swiftness, her seaworthiness and the remarkable voyages she had made they were ready to share the opinion of the two captains.

The boys tried to discover the secret of a Chinese puzzle. Myra was delighted with the wonderful embroidery on silk and grass cloth that the captain took from the drawers of a little lacquered cabinet to show her. There was a walrus tusk carved by sailors in their odd moments and there were wonderful pearly pink shells, a curious book make of sheets of parchment, pressed sea weeds and, better still, a story to go with everything.

"See this coat?" Captain Job said, lifting out of a wooden chest a garment which looked as if it had never been worn, although it was patched at both elbows. "Once when the Amanda P. Jenkins was making an extra long stop at Hongkong I thought I'd try a Chinese tailor. I knew that a Chinaman could copy anything, so I gave Ching Ming for a pattern an old coat that had come to patching, one specially long voyage. He copied it and this was the result."

They were laughing over the patches that Ching Ming had painstakingly added to the new coat, when Myra, glancing at the watch, exclaimed that they must be going.

"Only three bells," Captain Job assured them. "That'll give you half an hour to get home for supper. I've enjoyed your call amazing. Since my old stiff joints ordered me ashore for keeps and won't let me even stay on the coast where I can catch a glimpse of sailing craft, I have to make my quarters as much like shipboard as possible, and my green cabin seems to sort of scare off visitors, so Cap'n Peter Pepper and I have had to be contented with each other's society. It's cheered us up wonderful to have you young folks come in and I hope you'll come often."

"Thank you, Cap'n Job. We certainly will come again," Walter answered heartily for the rest, "and we're very s——"

"Yes, I'm sorry you can't stay longer this time," Captain Job broke in, "but your folks'll want you home for supper. Come again soon."

"Did he know?" asked Walter, when they were outside. "And did you ever feel so uncomfortable in your life?"

"Anyway, it turned out better than our other jokes," said Tom. "If we only had been really helping, though! I guess that's where the most fun comes in."

Dinkie—A Manse Pussy

Dinkie belonged to a Presbyterian minister's family, and is well entitled to a place on the Young America page, though this snapshot of her does her very scant justice. Dinkie was also a much-traveled pussy. Not many Angoras can boast of a trip across the Atlantic on a White Star steamship, or of a ride up the Hudson, or of moving from Vermont away out to North Dakota, or of living through a tornado.

If Dinkie could write her own story she would tell you all about her home in Wales, and how sad she felt at leaving it when the minister and his wife with whom she lived decided to bring her to America with them. She *might* tell you, if she were not too modest, what a pet she was among the passengers on the Teutonic, and what a good sailor she proved to be. And then she would perhaps tell you of a thrilling experience on the Hudson, when the steamer Adirondacks ran down the steamer Saratoga, and the City of Troy, on which she was traveling, did the rescue work.

Her nine years in North Dakota were less eventful, till the tornado swept the country where she was living. Dinkie was out in the violent storm which accompanied it and took a severe cold, from which she never recovered.

Dinkie had many cunning tricks, one of which was to stand on her hind legs and present her right paw to be shaken when told, "Be a lady, Dinkie." And instead of being called in the usual way, she was always summoned by a little bell, to whose tinkle she promptly responded. Perhaps it was partly because she had traveled over 10,000 miles that Dinkie was such a rarely wise little cat.

New Use for "Happiness"

"Now," said the teacher to her class, "I am going to give you three buttons. Here they are. You must think of the first as representing life, the second liberty and the third happiness. In three days I want you to produce these buttons and tell me what they represent."

On the appointed day the teacher asked one of the youngest pupils for the buttons.

"I ain't got them all," he sobbed. "Here's life and here's liberty, but mother went and sewed happiness on my trousers."

Vacation Story Contest

DEAR YOUNG AMERICA: We will have this summer our usual vacation story contest, with prizes, of course. Announcement of conditions and prizes will be made in your page next week.

THE SUNDAY SCHOOL

June 22, 1913—The Blinding Effect of Sin—(Temperance Lesson)

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Amos 6:1-8. Golden Text, Amos 5:14: Seek good, and not evil, that ye may live.

Amos was one of the minor prophets. They were twelve in number, and called minor because their manuscripts were small as compared with Ezekiel's or Isaiah's. The designation implies no inferiority either in origin or worth. Peter at pentecost found his text in Joel. Stephen quoted from Amos before the council, and James based his decision at the first Christian assembly upon the authority of the same prophet. God never calls a small man to do a great thing. Amos was the peer of those who had served in the prophetic office and did a work of equal importance.

To know such a man one must have knowledge of when he wrote and when he lived. The prophets had their own individuality. Their surroundings shaped and colored all they did. Amos was a peasant. His time was divided between caring for sheep and gathering sycamore fruit or wild figs. The gathering of this fruit would suggest that Amos tended herds not his own, for sycamore fruit was eaten only by the poorest of the people. It must be punctured before it would ripen, and the puncturing was possibly the prophet's occupation. That he was country bred is evident from his writings. It is said that of all the prophets he most excels in the rough, rugged poetry of nature. And yet this man was no rustic. Though he disclaims knowledge or culture, with the exception of Isaiah no writer ever climbed to greater heights or possessed a keener appreciation of the world about him.

To Prophet, Judah and Israel Are Branches of Same Tree

But to know Amos one must read him entire. This lesson by itself will fail even to suggest him. He lived at Tekoa, a place not far from Jerusalem in the south kingdom of Judah. Just north was the kingdom of Israel with its ecclesiastical center at Bethel. This kingdom under its present ruler had achieved great success, much of its old territory had been regained and a restoration to its former power seemed not far away. To the prophet the line of separation between the rival kingdoms was purely political. They were two branches of the same tree and his heart went out to each alike. But the people at the north needed him the more. The inhabitants, drunk with success, had forgotten God and were living lives of indulgence and sin. The country was typical of one who, blinded by the god of this world, is being driven on to his death. The prophet felt impelled to leave the quiet of his upland country and with torch in hand go up and down the streets of Bethel crying, "Hear this word that Jehovah hath spoken against you, O children of Israel." It was Jonah at Nineveh, John the Baptist in the desert.

The people listened, as they always do to the unusual. Some no doubt thought Amos insane—a wild rhapsodist, whose brain had been touched by an evil spirit. But his message was no harangue, intended to excite without a purpose. It was as logical as a written sermon. The introduction to his address lies in the first chapters. He begins with Damascus, then follow the sins of the kingdoms bordering upon Israel. These were the approaches that led on to his mission.

Israel, Forgetful of Benefits, Follows the Way of Strange Gods

So long as the storm hung around their borders the people gave little heed. But Israel must not escape. Her laws were oppressive. The poor were sold for a pair of shoes and in the house of idolatry they drank the wine of the condemned. The people had forgotten God. He had led them through the desert and given them the land of the Amorite for a possession. Among all the families of the earth them alone had he known, but they had turned against him and followed the way of strange gods. Sin is cumulative and ingratitude is its final stroke. One descends the ladder round by round until he reaches ingratitude; below this he cannot go. Such was the condition of Israel when Amos arrived.

But there was a Zion in Jerusalem and a Bethel in Samaria where men ate and drank, uncaring for the great suffering world outside, and among these was Amaziah the priest, who was chaplain to the king. The presence of the prophet was to him a personal annoyance, so he bore a false report to the king and asked that Amos be expelled from the country. But the king appears to have treated the matter with silence.

But the priest represented the state church. He officiated at the king's chapel, while Amos was only a dissenter. The prophet claimed to be in no orders. He was neither a prophet nor the son of a prophet, but God had said, "Go prophesy unto my people Israel." This he had done, and seemingly without effect. The golden calf still remained at Bethel in place of God. This was the radical sin against which Amos had been sent. Jehovah was God, but the rulers had thrust him aside.

Only Hope of People Lay in Return to God

The rulers had oppressed the poor. They had substituted ceremony for service. Wine and licentiousness had followed in their train. As they had abandoned God, so God had left them to themselves. Two could not walk together except they were agreed. And to walk again in fellowship with God was the only hope of rulers and people. Go to Calneh and witness his judgments. Retribution is universal. Your neighbor drank and fell; are you better than he? Temperance to be a virtue must spring out of our relations to God. The prophet was not an agitator, neither was he a socialist; he was a preacher of righteousness. Eliminate the first commandment and the other nine will soon follow. The best temperance lesson is to teach faith in God. Faith puts a staff in one's hand and makes him stronger than himself. Man lives his ideas of God. Make that idea the true one, and Samaria has heard the voice of the prophet.

The Lesson Verse by Verse

By Hermon D. Jenkins

ANALYSIS—The prophet Amos was one of the great characters in Bible history, distinguished by a foresight which could foretell disaster even under cloudless skies, and with courage to utter warnings of coming disaster when his hearers scorned his message and threatened violence to his person.

Although in a self-satisfied age to call a man "a pessimist" is to arouse his indignation, the wise man is he who foresees the evil "and hideth himself" (Prov. 22:3).

The prophet Amos was what we would call a "herder," such a herder as one finds among the high moors of Scotland—one inured to hardship, accustomed to isolation and given to meditation upon religious themes (ch. 1:1). It is often among such lonely men that life's problems are most profoundly studied. If you have read John Muir's "My First Summer in the Sierra," written when he had charge of a flock of sheep in the Sierras, you will understand how the shepherd's employment is not inconsistent with great thoughts on lofty themes.

Outwardly the condition of Judah and Israel was prosperous. Judah was under the famous Uzziah, and Israel had for her king the first truly great ruler since Solomon's day, Jeroboam II. The people were increased in wealth, but not inspired by high ideals. They gave themselves, as the prosperous are likely to do (Prov. 30:8-9), to self-indulgence; and this led to dissipation and that to physical as well as moral degeneracy. More than one great warrior has gained a crown to lose a character. The lesson for today is a temperance lesson because Amos traced the decay of the people to their indulgence in intoxicants (v. 6) and its long train of idle, vain and dissolute habits.

Strength of a State Is in the Character of Its Citizens

Verse 1—One of our foremost statesmen left Americans the warning that "eternal vigilance is the price of liberty." But Amos taught, millenniums before, that such vigilance is the price of virtue and honor. Old gamblers who would pluck a novitiate always let him win the first stakes. The speculator who will die poor is the one who makes $10,000 on his first "flyer." It takes a steady head to be at once successful and cautious.

Zion—that is Judah, the southern kingdom—was confident and self-indulgent; while Samaria, the northern kingdom, was boastful and drunken. Both were prosperous. The notable men of both nations, as the revised version gives it, were at ease because they thought themselves impregnable. Judah and Samaria felt perfectly able to "whip" all the states around them and it cost both crowns. But Amos said that their vanity was caused by drink.

Verse 2—Amos calls upon them to view what Volney calls "the ruins of empires." The strength of Calneh, of Hamath or of Gath did not save these cities from attack. "The walls of Sparta are her citizens," said the proud native of that little state. Amos would have Jerusalem and Samaria know that it was not in the power of walls or wealth to save a corrupt people.

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

Strong Drink a Source of Weakness Because Ruinous to Character

Verse 3—The hardest drinker is often the biggest braggart. "When the wine is in the wit is out." The tendency to boasting which the sober man controls the drunkard lets fly. Nor did it take long for surrounding nations to discover that the two braggart nations were going to the dogs and would fall easy victims in war. Inch by inch the prophet saw their old-time enemies draw near and prepare for the deadly assault and inevitable overthrow.

Verse 4—A hardy climber among the moorland ranges of Tekoa, accustomed to sleep wherever night overtook him and making his bed among the rocks, Amos had little admiration for men who spent enormous sums upon a single couch. Anxious for the increase of his few sheep and cattle, he foresaw starvation certain in the time of war should the rich diminish their herds by butchering the yearly increase.

Verse 5—They loved a parlor concert better than they loved the rude music of the camp, and they handled a harp with David's skill, but could not break a bow of steel as he could, or climb the heights which he scaled when the city of the Jebusites fell before him (Ps. 18:33-34).

Verse 6—All this effeminacy sprang from wine. In his autobiography a leader of New York's aristocratic set tells us with what care he carried in his own hands, seated in a rubber-tired carriage, the two bottles of wine he wished to present to a distinguished guest. His one distracting fear was that some sudden jolt might disturb the perfect transparency of the wine. It was with such men as rulers that Amos was called to expostulate.

Wealth Made Nations Easy Prey Because of Luxury It Fostered

Verse 7—As a matter of fact, the stronger of the two nations fell first. Samaria, the beautiful new city built to be a greater Jerusalem, fell only sixty-seven years after the prophecy of Amos was uttered, and Jerusalem itself somewhat later. The wealth which made both a temptation to surrounding powers and an easy prey because of the habits of luxury it fostered, never returned. Their sumptuous banquets were gone forever. Even Herod could not restore them as they had been known. The "idle rich" easily became the dissolute rich, and then the end drew near.

Verse 8—It is the folly of each nation to rely upon the honored names of its founders. Two men have recently been sentenced to the federal penitentiary who thought their illustrious fathers would save them from disgrace. But the son who does not honor his father by a life worthy of his sire can hardly use that name as an armor against just punishment for crime. Jacob was a name to conjure with among the Jews, but it would not stay the arrows of divine justice. No boy can trust only to the piety of his mother or the honorable career of his father. A nation cannot be saved by those in its cemeteries. That the father is buried in Westminster will not forbid that the son be buried in the potter's field. Each generation must stand by its own sobriety, its own courage and its own piety.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning June 15, 1913

TOPIC—The ten virgins. Matthew 25:1-13.

In the parable of the ten virgins the watching to which our Lord urges his followers is more narrowly defined. It consists in an habitual inner preparedness. It is symbolized by the reserve supply of oil in the vessels of the wise virgins. Whoever rightly waits for the coming of his Lord must have enough oil to keep his lamp burning throughout the night.

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The background of the marriage customs of the Semites can be quickly filled in. The marriage takes place in the night; hence the constant reference to the carrying of lamps and torches which occurs in all mention of the marriage feast in the Bible. The bridegroom, accompanied by his friends, "the sons of the bride chamber," sets out from his house to the house of the bride, in order to bring her thence. In the return procession the bride is accompanied from her father's house by the companions of her youth (Ps. 45:15). With pomp and gladness the procession moves backward to the house of the bridegroom. On the return journey other friends of the bride join the procession and, with their singing, swell the joy. Among these are the virgins of the parable. They wait in the night in the place where they have assembled themselves, until they hear the shouting which announces the coming of the bridegroom. Then they start from their place and join the procession to the bridegroom's house, which all enter together. After they have passed inside, the door is shut and there is feasting and gladness.

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But all who participate in the procession must carry lighted lamps, the symbol of hymeneal rejoicing, to omit which would be to come to the wedding feast in mourning. Without their lamps they could not be considered as belonging to the wedding party, nor could they be admitted to the festal room.

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The central idea is that for an event so decisive as the coming of the Son of man, some have made an adequate preparation in their inner life and others an inadequate preparation. The former will be received into the eternal blessedness of the kingdom and the latter rejected therefrom.

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But during the interval of time that elapses before the bridegroom's coming there is drawn no distinction between the wise and the unwise virgins. All are gathered alike in one place. All have lamps, and the lamps of all are burning. All slumber while waiting for the signal in the street.

Thus it is with all who are gathered together into the visible church of our Lord. They are in one communion; they make the same confession; they observe the same forms of devotion. They are all alike occupied with the ordinary activities of life; not giving their thought exclusively to the coming of their Lord; but being satisfied that the preparedness has been adequate, they are properly occupied with whatever task calls them, and await their summons with calm confidence.

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But in the case of five of the virgins confidence was unfounded because their preparation was not adequate. They had lamps, but no surplus supply of oil from which to replenish them. "What difference does it make?" they thought. "We understand that he is certain to come early in the night. In that case we shall not need a reserve supply. Our lamps will burn long enough." —

But the bridegroom unexpectedly tarried, and while the virgins slept the hours passed swiftly by. Then in the street there came a sudden rushing, and the crier at the head of the processon lifting up his voice: "Behold, the bridegroom! Come ye forth to meet him." Then all the ten virgins trimmed their lamps. The five wise poured in a fresh supply of oil; the five foolish found to their dismay that their lamps were exhausted.

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It is a simple statement of a profound lesson. We ourselves lack the reserve supply. We are so much disposed to make the most of a small capital that we grow impatient of acquiring stores that are not to be put immediately to use. —

In the things of the soul discipline is the only path to life. It may be, it usually is, a path of suffering. But out of suffering we derive the reserves of spiritual strength for the sudden hour of trial. The strongest force is the force that is longest in motion. Our strength of soul manifests itself in an unvarying, unwearying endurance. Thus we must fill the lamps of our confession of faith in Jesus Christ with the oil of the convictions of our souls. We must fill the lamps of our adoring worship with the oil of the joy of our salvation. We must fill the lamps of our systems of Christian ethics with the oil of the holiness of our hearts. We must fill the lamps of our reading of the Bible and our listening to sermons with the oil of a profound, mystical fellowship with the ascended, living Saviour. We must fill the lamps of the good deeds done to our fellow men with the oil of our love to God, and to his Son Jesus Christ. Only thus can we be confident that our lamps will continue to burn until the hour when our Lord himself shall come to take us with him. For the oil in the lamps is the Spirit of the living God (Heb. 1:9). —

This oil is something that cannot be transferred from one person to another. It must be provided by everyone for himself. Every man must live by his own conviction, his own loyalty, his own self-sacrifice. The oil he burns must be purchased by his own pains and toils. It is a substance of which no man has more than he needs for himself, or of which he can spare anything to supply the need of another.

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It is a perilous thing for men to desire to possess just as little religion as possible, so long as they may be numbered with the friends of Christ. They want to enter the kingdom, but they also want to make the most of this world. Christ does not desire such friends. He claims an undivided heart. Those who are ready will enter with him into the marriage feast; those who are not ready will be shut out. These latter he does not even know, for the reason that they have never truly known him. And in the hour of mirth and gladness no alien, no self-calculating eye shall be permitted to chill the rapture and the song.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

June 22, 1913

TRAVELING WITH THE MISSIONARY

TOPIC—Mission work at home and abroad. VI. Missionary tours. Acts 15:36-41; 16:1-5.

One of the great travel experiences which will be impossible twenty years hence is to go over the route of the apostle Paul in Asia Minor. Many of the usages of Paul's day, and the same old Roman highway through the beautiful Cilician gates which he used, still persist; but the new Bagdad railway is rapidly introducing the ways of the West, and the reminders of Paul will soon become extinct. This experience makes vivid the itinerant work of the missionary apostle. His feet were tireless in service. His tours covered most of the known world of his day. He sowed "beside all waters," an example which his successors today are following. The missionary spirit, throughout the centuries, has been a restless, outreaching one, animated by Paul's ambition to preach the gospel where Christ was not already named.

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A few weeks ago a veteran Presbyterian missionary in Japan, Dr. J. B. Hail, celebrated the thirty-fifth anniversary of his service in that land. The Japanese feted and honored him on this occasion, and he narrated early experiences. In one region all foreigners were for a time called "Hail," because the people supposed that his name was descriptive of non-Japanese. For more than a generation this man has been touring rural Japan, and thus has established for his message a cordial hearing and a wide discipleship which naught can shake.

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The one way to become truly acquainted with a foreign land is to travel in its rural parts. The itinerating missionaries have many advantages over those who fill a fixed post. They understand the native life best. Their personal contact with individuals is closest. The people they meet are not commonly in contact with foreigners, and so are readier to listen to a new message. Evangelistic itineration is the most interesting and most directly profitable form of mission work.

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To the comfortable stay-at-home this touring in mission lands may sound picturesque and romantic. But its prosaic side is uppermost with the person who experiences it. Thus, to ride on a Chinese wheelbarrow sounds like good fun; but "let him jest at scars who never felt a wound." A native Chinese inn provides material for the writer; but its cold and filth and vermin and discomfort do not suggest literature to the one who is experiencing them. A Chinese houseboat looks well in photographs, but the sore bones of one who knows the hardness of its wooden sleeping shelves, and the discomfort of the opium fumes from the compartments of one's neighbors, is not soothed by photographs. The missionary on tour takes without grumbling and as part of his day's work experiences which people in Christian lands know nothing about.

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Sailing about among the innumerable islands of the beautiful Inland sea of Japan is the Fukein Maru, or Good Tidings, the Baptist mission ship of which Captain Luke Bickel is at once navigator and missionary. This is a novel method of touring. Little villages which no other foreigner has ever visited are reached by the gospel ship. The people, mostly simple fisherfolk, thus associate Christianity and foreigners. This mariner messenger also "sows beside all waters," a true pioneer of Christianity. —

We admire the great heroisms of the apostle Paul in his missionary tours; but we forget all about the vermin, the poor khans, the noontide heat, the dust, the delays, the petty extortions and the other minor difficulties which he endured without comment.

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When Miss Gaines of the Hiroshima Girls' School in Japan (the scene of "The Lady of the Decoration") was visiting among the villages back in the interior not long ago she ran across a household of Christians who were conducting a Sunday school. Inquiry developed that the wife and mother had been converted thirty years ago by the sermon of an itinerant missionary, who happened upon that remote village. She had prayed and labored for more than a score of years for the conversion of her family. Now she has the happiness of maintaining a Christian home, and doing Christian work, in a village where there is no church and where no missionary visits regularly. —

The Pauline principle of taking the message where the people are has ever been sound Some English cathedrals—and one church on Broadway in New York City follows this example—have pulpits outside the walls for open air preaching to those who will not enter Market place preaching has many modern form —summer tent work, street meetings, newspaper advertising, hotel meetings, etc. The wayside ministry is never beneath the dignit of the gospel that was first preached in th fields and highways. —

As Paul visited the mission churches, s today it is increasingly the usage for superintendence to be given the mission field. Mos of the nonepiscopal denominations are establishing overseers, who go about strengthenin and counseling the native churches and keepin them in living touch with the entire brotherhood of believers.

MISSIONARY WORK

Nearly 100 Prospective Missionaries

The list of new missionaries appointed this season by the Presbyterian Board in New York is a long one, numbering ninety-four names. Practically all of these were in New York last week in attendance on the sixteenth annual conference held by the board for outgoing missionaries. There were also present six young men and women under appointment by the Reformed Church in America, who as a matter of interdenominational fraternity were invited to be guests of the Presbyterians. A large number of missionaries about to return from furlough and a few reappointed, including Dr. and Mrs. C. A. R. Janvier, were likewise members of the company. The roster of the new appointees, arranged by missions to which they are going out, is as follows:

Central Brazil—Miss Carrie L. Jayne.

Central China—Miss Lulu A. Francis, Rev. and Mrs. Paul W. Gauss, Ralph M. White, Miss Blanche Howard.

Hainan—Mr. and Mrs. Samuel R. Braden, Miss Mae Chapin, Rev. Howell P. Lair, Rev. and Mrs. John F. Steiner.

Hunan—Rev. and Mrs. Edward D. Chapin, Philip H. Dowling, Rev. William W. Highberger, Miss Mary Preston.

Kiangan—Rev. Frank S. Niles, Mrs. J. Lawrence Thurston.

North China—Miss Mary I. Craig, Rev. Lindsay S. B. Hadley, Miss Mary W. Humphrey, Rev. and Mrs. John R. Lyons, Miss Emily E. Patterson, Miss Anna G. Reed.

Shantung—Rev. George F. Browne, Paul C. Cassat, Miss Helen E. Christman, Rev. Delbert E. Coleman, Miss Irene E. Cowen, Miss Anna H. B. Elterich, Rev. Reuben A. Torrey, Jr., Miss Janet S. Mallary, Miss Maria M. Wagner, Miss Marie E. Woodward.

South China—Miss Harriet M. Allyn, Dr. Martha Hackett, Miss Margaret V. Jones, Miss Edna F. Lowe, Rev. Alonzo A. Pratt, Dr. and Mrs. Paul W. Van Metre.

Guatemala—Miss Henrietta S. York.

North India—Miss Esther V. Hessel, Miss Louisa Lee, Miss Sarah L. McRobbie, Rev. and Mrs. Walter G. Pitkin.

Punjab—Miss Ada D. Ayers, Miss Mary E. Compton, Rev. and Mrs. William A. Horn, Miss Mary E. Paisley, Miss Lucy F. Bittinger.

Western India—Miss Maud Steele, Miss Kathryn F. Stewart, Rev. Milton W. Strahler, Miss Harriet N. Brittan.

Japan—Miss Bertha L. Harris, Miss Ethel N Todd.

Korea—Miss Elizabeth E. Sanders, Mrs. Belle S. Luckett.

Laos—Miss Iva N. Manning, Dr. Charles E. Park.

Mexico—Miss Jessie Ruth Bergens, Mrs. Mary M. Burckett, Rev. and Mrs. David R. Edwards.

East Persia—Miss Emma L. Campbell, Miss Alice O. Ensign, Rev. Burt S. Gifford, Miss Florence E. Murray.

West Persia—Miss Helen M. Shaw.

Philippines—Dr. Warren J. Miller, Miss Grace M. Withee.

Siam—Rev. Paul Eakin, Dr. Leroy F. Heimburger.

Syria—Rev. and Mrs. Arthur B. Fowler, Miss Amy G. March, Rev. and Mrs. George H. Scherer.

Not Yet Assigned—Miss Edna M. Brack, Miss Beatrice Pawsey, Miss Emily L. Peterson, Dr. Mary H. Robinson, Miss Elizabeth A. Cooley, Rev. and Mrs. Ezra H. Guinther, Miss Lydia L. Hess, Miss Blanche Klebo, Miss Adelaide Primrose, Rev. Courtland C. Van Dusen.

Reappointed—Rev. and Mrs. T. M. MacNair, Dr. and Mrs. C. A. R. Janvier, Mrs. Amanda Goheen, Rev. and Mrs. R. O. Franklin.

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Another Women's Convention in China

Mrs. T. N. Thompson of Tsining, Shantung, writes of a recent convention of women. "The districts represented were parts of four counties, Christians coming as far as sixty miles in some cases, on barrows and afoot. The leaders were Chinese. Women spoke from the platform without hesitancy, speaking with eloquence and spirit, putting us Americans in the background as speakers. Miss Ho, a woman in the early twenties, addressed the audience of women and men on the subject, 'Duty of Women in the New Republic.' The subject of foot binding was introduced by a Chinese woman of influence of the Methodist mission. Some eighty women promised willingly to unbind, or influence others to unbind. This subject is just beginning to take hold of the women in our district. The subject of family prayers showed a fairly representative number present as already observing this duty. The subjects were all especially applicable to the Chinese women—such as 'Equal Authority of Husband and Wife,' 'Partiality Between Sons and Daughters,' 'The Duty of Sending Girls to School,' 'The Duty and Power of Women in Prayer,' 'Wearing Apparel,' 'Cleanliness and Order of the Home,' as taught in our mission schools; 'Dedication of Children to the Lord,' 'Guarding of Speech Against Gossip and Tattling.' The subject of 'Marriage Engagements' was most thoroughly canvassed by the leader and caused many women to laugh at their old heathen custom of engaging their children in babyhood. It is safe to say that the next generation of Christians in this district will not countenance any such heathen practices."

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Indians Becoming Independent

Dr. Clarence H. Ellis, stationed at Salt River, Ariz., writes that the Pima Indians, feeling it is time they should take some care of themselves, have planned to ask nothing from the Indian Board this year for their interpreters, but take the financial responsibility upon their own shoulders. Dr. Ellis thinks this is the first Pima church to entirely relieve the white man of this burden and carry it unaided.

At Lehi, among the Maricopas, the work is not so encouraging. The "medicine men" have been very active in this tribe and recently some white preachers came among them—of what denomination the missionary does not know—and gathered together a number of the Indians who were opposed to progress. They told the Indians they would have a "good meeting," but all that could be learned from the Indians afterwards was, according to their idea, "that Christianity consists in believing God, not giving anything and having a happy time any way one wishes, even to the old heathen dance with its revolting customs." "With such an easy doctrine," continues Dr. Ellis, "they found adherents, and the Indians immediately proceeded to put into practice its precepts." He then adds that these white people will soon go off and leave the poor Indians in worse condition than ever.

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Good Crops "in His Forehead"

Bethany missionary farm at Allahabad, India, of which Sam Higginbottom is the superintendent, suffered along with the rest of the country from the lack of rain last year. But in November an unexpected shower came—a thing that had not happened for twenty-five years. The farm's crops were nearly all gone, so wherever the state of the land warranted Mr. Higginbottom planted new seed, in spite of the lateness of the season. The neighbors came from all around to look and laugh at the "crazy sahib," as they called him. They told him it was a waste of time and good seed, and that their experience had taught them he would have his labor for nothing. But the laugh was on them when the crops, thanks to deep plowing and careful cultivation, reached the harvest time in abundance. One of the workers on the farm, a Mohammedan, in telling the villagers about it said: "If it was written in the sahib's forehead that good crops should come, it was bound to happen." Mr. Higginbottom says it is the common belief in this part of India that the sutures of the skull are the writing of the fate of the person by God, and nothing can change it. "What is written is written," they say.

A threshing outfit is sadly needed at the Bethany farm. The present method of harvesting and threshing is most primitive. Men and women harvest the grain with sickles; each one cuts and binds as much as he can carry in a bundle, then takes it on his head to the threshing floor. This is a piece of smooth, hard ground. Oxen are employed to tread out the grain in the same manner which Mr. Higginbottom supposes the natives have employed since the time of Noah. He goes on to say: "After the straw has been tramped on for three or four days, each takes a little fan basket in his hands, fills it with the broken straw and grain, holds the basket up as high as he can, tilts it and shakes it so that the contents fall out. The grain drops straight down, the chaff and straw are carried away by the wind to one side. Thus India harvests over 8,000,000 tons of wheat a year and almost equal amounts of pulse, peas, rice and barley. It is very expensive, costing from two to three times as much as an American threshing outfit would charge. Then, too, the grain is dirty. The filth of the floor, bits of clay and little stones all go in with the grain and cause it to bring less money than its quality really calls for in the markets of the world."

One thing, it is estimated, has had a great influence on the country roundabout this year. The crops of the mission farm were two and three times as much as those the natives raised, and the people have been coming from all sides for the select seed furnished by Mr. Higginbottom. He feels they are beginning to realize that good seed pays for itself, and they are much more friendly and willing to receive the good seed of the gospel into their hearts.

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Two Marriages in India Mission

On the morning of April 23 in the Katra mission church Miss Louise Keach, a member of the staff of the Mary Wanamaker Girls' School, Allahabad, was married to Rev. Alfred W. Moore of the North India mission, whose station is Etah. The bride's home is in Temple, Texas; the groom is from Middletown, Ohio, and a graduate of Wooster in 1907. In the evening in the Jumna mission church Sarah Ellis Swezey, M. D., who has charge of the Sara Seward hospital at Allahabad, was married to Harry Thompson Avey of the technical department of Ewing Christian College. Mrs. Avey is a graduate of the medical departments of Cornell and Denver Universities, and her home is in Bayside, L. I. Professor Avey spent five years in Allahabad College after his graduation from Iowa State College in 1905 and returned last summer from graduate work in engineering in Cornell University. His home is Blockton, Iowa.

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—In Luisiana, in the Luguna province, Philippine islands, the Protestant chapel burned last year. Immediately after the owners of a cockpit erected their building less than ten feet from the chapel site. The new chapel is now being built and the church members went to the town president for an order to do away with this cockpit. He said he could give no relief, so they took their appeal to the provincial governor, having no doubt as to who would win out if it came to a contest in lung power between the devotees of the game and the chapel preacher. The governor at once promised to have the structure removed and passed an ordinance prohibiting the placing of any "chicken house within less than 100 meters of a house of worship."

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Board Notes and Announcements

—The Friday morning meeting of the Board of the Northwest, Chicago, was made glad by the home-coming of Mrs. D. J. Fleming from India, and by the presence of Mrs. Harvie of Fort Street church, Detroit, an aunt of our secretary for India, Mrs. George L. Robinson; also by that of representatives of two synodical societies, Mrs. McElroy and Miss Welles of Wisconsin and Mrs. Sidwell of Indiana. Miss Cole of Bangkok gave us her parting word. The president of Second church auxiliary, who had spent the winter in Arizona, told of the ideal relationship between the church in Phœnix and their own missionary, Miss Blount of Bangkok. Among the wonderful stories told during that hour was that of the Purdah Club of Lahore.

—The Northwest Board is offering its auxiliary societies a very complete program for an evening entertainment in honor of new China. There are invitations printed on red paper and inclosed in a red envelope, a printed program on veritable Chinese paper, pictures for tableaux and pantomime, patterns and full directions for costumes, scenery and acting, and a chapter of readings to make the foreign doings intelligible to a United States audience. It is a mimic "World in Chicago."

NEW BOOKS

There is no ennui, no heavy time to kill, when all around us secrets of nature invite to revealment.—Katherine Dooris Sharp.

Cement Pavements—or Green Fields?

The Bend in the Road, by Truman A. DeWeese. The purpose of this book, which it well achieves, is to show the city toiler of moderate means the way to health and contentment through the acquirement of a small country place where he may live at least a large part of the year. Mr. DeWeese was formerly a Chicago editorial writer, later engaging in advertising work. He writes for those who after years of city life come to the conclusion that only the man who makes things grow and who gets onto the soil has solved the real secret of happiness. Riding into the country in an automobile will not meet the difficulty with the man in whom the germ of the real out-of-doors longing has awakened—the longing for close communion with growing things.

In addition to the love of nature which is drawing men back to the fields, the author also notes the important economic movement among farmers' sons who in the past few years have been flocking to the schools of agriculture to study scentific farming in its various branches. Nor has the movement toward specialized agriculture been confined by any means to farmers' boys; it has reached mechanics, clerks, school teachers and professional men.

Mr. DeWeese found an abandoned farm in New York state and fortunately for family harmony his wife liked it, as she did the country in general. As for his boy—well, there is a splendid chapter about "A Boy and His Father" that every male parent should read. The author believes a boy should have two advantages—one, that of being born on a farm, and the other, a father who will be his chum. This boy was born in Chicago, but he has developed and expanded on "Hilltop farm." He carries a camera instead of a gun, and his father pays him money for doing regular work with his hands and with tools. When it comes to directing a boy's energies into proper channels a farm's the thing. And it gives the owner the sense of being a producer and not a parasite. The parasitical feeling came to the farmer-author on his return to "Hilltop" after spending a "season of silliness" at an expensive and idle summer resort.

The book is full of invitations and hints for the city man who grows tired of brick walls and cement pavements, and it breathes the charm of the country in summer and springtime. There are seven illustrations. [Harper and Brothers, New York. $1 net.

Utilizing the Great Outdoors

This is the time of the earth's greenness; the time that impelled Walt Whitman to "loaf and invite his soul"; and, surely, for us, the time to forget our petty problems and attempt to become part of a cosmic thing which we've had the audacity to give a slang name—the simple life. Art leads us to nature; and books, which Wordsworth called "a substantial world," constitute an art that takes us quickly out of ourselves into eager appreciation of a wonderful universe. The following group of nature books will help to point the way.

Arthur Christopher Benson, in his new volume of essays entitled Along the Road (G. P. Putnam's Sons, New York. $1.50 net), believes that, though we may delve deeply into one or two subjects which hold special interest for us, we know little of the wonderful world around us. The wholesome sights of nature, the endless ingenuities and activities of men we take as a matter of course in a dull, careless way. In the hope, therefore, quickening an interest in common, ordinary things "along the road," the author wrote these brief essays. All of which are based on simple experiences of life and hold some underlying revelation of the mighty purposes of God.

Three Farms, by John Matter, is one of the most delightful combinations of farming and philosophy that the present reviewer has ever met with. It is all so charmingly informal, so instinct with those feelings nearest all our hearts, so all round understandable, that no one whose remote ancestors ever came in touch with the soil can resist it. The first farm is in France, and is one that is always sought for with most whimsical persistency, but is never attained for the simple reason that the funds give out too soon. The second is on a claim up in Canada, and the spirit of the new country where one goes forty miles to town thrills vividly over the reader. Last and best of all is the old home farm in Indiana, where the author finds much to amuse himself and joyously passes it on to the reader. Among other things, he finds "contentment," and he gives most unmistakable directions for seeking that valuable possession from the farm. It is a mighty good little book that will blow away many a mental cobweb. [Henry Holt and Company, Boston. $1.20 net.

Anyone who has enjoyed the enduring satisfaction of Clarence M. Weed's "Our Trees: How to Know Them" will welcome this less formal book, Seeing Nature First (J. B. Lippincott Company, Philadelphia. $2 net). Mr. Weed has the enviable knack of imparting exact information in a "clever" way, and this volume will help its readers to discover that they need not travel from their own homes—wherever they may be—to study some of nature's most entertaining phases. Whether it be a dragon fly or a cowlily, a spiderweb, a caterpillar, a walking fern or a butterfly, Mr. Weed's subject is presented so interestingly that the average person is made ashamed of his own lack of observation and stimulated to "see things" for himself. The illustrations by Mr. Beecroft and the photographic reproductions are numerous and well executed.

What more vital way for a girl to spend her summer vacation than in camping—in assimilating the mighty spirit of the woods and the waters? In her Vacation Camping for Girls (D. Appleton and Company, New York. $1 net) Jeanette Marks offers a complete handbook for this girl, telling her what to wear, what provisions to take, how to build fires—giving, in fact, all the practical information that one could ask about camping equipment and possibilities. Simple drawings help the author in illustrating her points.

The age of the essayists is supposed to have passed; yet here and there are studious souls who consider that merely to read without conversation or writing is futile as a source of mental culture. Solitude Letters, by Mary Taylor Blauvelt (Sherman, French and Company, Boston. $1.30 net), are dated June 15 to Oct. 4, 1912, and their author is supposed to be a school teacher on her summer vacation. They are suggested by nature, the newspapers, school books, the Bible, neighbors and speculations of philosophy, beginning with the Westminster catechism and coming down to Maeterlinck. If one woman wrote these letters in a single summer's vacation she shows in them a good mind, constructively at work through a profitable playtime, and her reflections are good for many readers besides her correspondent.

Success in Gardening, by Jessie Peabody (Duffield and Company, New York), and The Guild of the Garden Lovers (E. P. Dutton and Company, New York), by Constance O'Brien, are two delightful books with different motives. The first instructs in the art of gardening; the second may be said to instruct in the art of enjoying a garden. Each being complete in its special function, it may be seen that the two may be used admirably in conjunction. Each $1.25 net.

For the Naturalist

The Feet of the Furtive, by Charles G. D. Roberts. Mr. Roberts, for all that he has been a professor of English literature and an editor, is essentially a man of the woods and wilds. That poetic sense, joined to experience and observation, makes him at one with the backwoodsmen, the hunters and the furtive beasts who are hunted by human hunters and by each other. These animal stories have had publication in various magazines, but they make a splendid series, interesting alike to young and old, and far removed from the danger line of nature faking or the wishy-washy. The tales are located, for the most part, in the Canadian wilderness, which Mr. Roberts well knows and loves, and deal with bears, wolves, lynxes, moose, chipmunks and other fauna. He follows the whistling swans from the Everglades to the northwest shores of Hudson bay, and details the Robinson Crusoe life of a sailor stranded for two days, naked as Adam, on an island off Sumatra. And there is a stirring recital of a man and a bear who fought wolves—verily, the author's range is varied. [Macmillan Company, New York. $1.35 net.

In Beaver World, by Enos A. Mills. Though the beaver has an honest title to citizenship because of his economic value in frontier days, his world has become a very narrow one, which threatens extinction unless measures are taken to conserve this busy little American, who is himself a persistent practicer of conservation. To the beaver, as well as to the ant, one can turn for wisdom. He is practical, peaceful, industrious, doing things at the opportune time and in the easiest way, without waste of energy. He maintains a nice balance between work and play, is persistent and not easily discouraged. Mr. Mills has for twenty-seven years studied intimately beaver life and beaver characteristics. Therefore it is but natural that his book should be not only authoritative but in many ways a revelation of the little brown brother that makes him a picturesque and human companion. [Houghton Mifflin Company, Boston. $1.75.

In Summer in a Bog, by Katherine Dooris Sharp. Mrs. Sharp has jotted down her botanical adventures in most readable fashion. She confesses that her interest in the science may in part be traced to her children: "As the sturdy lads tramped off into the woods and fishing places of the countryside it became evident that we must have some pursuit in common to hold us in sympathy." Many a parent may profit by this interesting volume. [Stewart and Kidd Company, Cincinnati. $1.25 net.

In the Two Americas

The Story of Panama, by Frank A. Gause and Charles Carl Carr. The authors who, in this profusely illustrated volume, tell American young people the history of the isthmus and the romance of the construction of the canal itself are teachers in the public schools of the canal zone. They write therefore in no hackneyed fashion, but with the enthusiasm of ardent witnesses of that which they describe and ardent investigators of the history which they tell. It is a book which no live boy will leave unread and from which father and mother may also glean an accurate idea of Panama conditions, past, present and to be. [Silver Burdette Company, Boston. $1.50.

Trails and Tramps in Alaska and Newfoundland, by William S. Thomas. The photographs which Mr. Thomas secured during his hunting and camping experiences in Alaska are of such unusual interest as to incite the utmost curiosity about his book. And one is well repaid for reading it, for its accounts of big and small game are stirring and convincing. [G. P. Putnam's Sons, New York. $2.

Zone Policeman 88, by Harry A. Franck. Mr. Franck is the prince of good fellows of the road. When he goes adventuring he always gets out of the experience something that nobody else ever thought of; and when he writes about it he tells just the things one wants most to hear, in a way peculiarly his own. His most recent field of achievement is the Panama canal zone, where he became a government policeman and, in addition, was commissioned to work on the census. He heard. saw, smelled and tasted all the zone had to offer, while his dual occupation brought him into touch with human nature from all angles. The story of his five months in Panama, illustrated with his own photographs, is the most readable, informative and altogether delightful book thus far printed on what Mr. Franck calls "this great dirt-shoveling congress." [Century Company, New York. $2 net.

Field Days in California, by Bradford Torrey. This is doubtless the last publication bearing Mr. Torrey's name as author that we shall be privileged to possess, as Mr. Torrey died in California last October. A talented observer of birds, he possessed the knack of writing most charmingly of his rambles on highway, in field and through forest, and these sketches, ranging through various sections of the golden state and to the Grand Canyon, have much delight for the reader. A number of halftones and a photogravure portrait are included. [Houghton Mifflin Company, Boston. $1.50 net.

Hawaii, Past and Present, by William R. Castle, Jr. This book is satisfying because it is based upon knowledge. The author was born and reared in Honolulu, and has made a careful study of the Hawaiian islands, their people and history. His descriptions of places and scenery are painstaking without being tedious, of the people he speaks with sympathy and understanding, and his sketch of their history is interesting. The book as a whole makes the reader feel strongly the fascination that always attaches to these islands. [Dodd, Mead and Company, New York. $1.25 net.

California Coast Trails, by J. Smeaton Chase. A travel book of the highest type, relating the experiences of two horseback journeys along the California coast line. The classification of "highest type" is not lightly bestowed; it implies observation that is really keen, appreciation that is really hearty and narration that is really fresh and graceful. There are only a few photographs, but they are all good ones. [Houghton Mifflin Company, Boston. $2 net.

California: An Englishman's Impressions of the Golden State, by Arthur T. Johnson. A bulky book of impressions which justifies its bulk. Mr. Johnson has not invaded the historical, political or industrial fields, but has confined himself to observation of our western characteristics as they appeared to him in his informal journeyings through the state. The photographs are excellent. [Duffield and Company, New York.

In China and Japan

Three Men on a Chinese Houseboat, by W. Munn. In his preface Rev. W. Wharton Cassels, bishop in western China, expresses the hope that this book by his fellow worker will do a great deal to stir up more interest in Chinese mission work. One feels that it will do so, for it is an intensely interesting account of a river voyage up the Yangtze undertaken by an American and two Englishmen, with many sidelights on the all-important problem of making Christ known to a heathen people. It has been written in a style that will particularly appeal to young people. [Fleming H. Revell Company, New York. $1 net.

A Gentle Jehu in Japan, by Ethel L. McLean. The account of Miss McLean's trip from New York westward across the continent and the Pacific is given in a series of charming letters, and embodied in one of the most decorative travel books of the season. The illustrations are small tinted photographs mounted artistically on deckle-edged paper; and the binding, end papers and printing are in exquisite taste. [Dodd, Mead and Company, New York.

Old China and Young America, by Sarah Pike Conger. Anecdotes of China's history, religion, people and customs as contrasted with those of our younger nation, all told in a way to attract children, or to be of use to teachers and parents. Mrs. Conger is the well-known Christian Scientist, widow of the former American minister to China, who enjoyed the personal friendship of the empress dowager. [F. G. Browne and Company, Chicago. 75 cents net.

A Wayfarer in Japan, by Elizabeth Kendall. For a lone woman to assemble a caravan and start out in pursuit of strange impressions of strange peoples and strange lands in an out of the way corner of the world, simply for her own enjoyment, is not so extraordinary as it may seem. Miss Kendall had already fallen under the spell of the Orient in a previous solitary trip; besides, she has that fine zest for travel which draws the real wayfarer out of the beaten paths of conventional journeyings; and as a scholar—she is head of the history department of Wellesley—she could not be contented with just seeing; she must also feel. She determined to learn the real China, the China still untouched by western influence, and for this reason chose the provinces of Yunnan and Szechuan for her remarkable trip. Her story throws a new light on our Mongol brothers, our own impressions of whom are derived mostly from personal contact with the laundryman. The photographic illustrations are numerous and interesting. [Houghton Mifflin Company, Boston. $2.50 net.

The Flowery Republic, by Frederick McCormick. To call Mr. McCormick's book a history of the Chinese revolution would not describe it. It it rather a picture, or a series of pictures, of the sudden and amazing overturn of institutions millenniums old. Familiar as the story of these events may be to the readers of newspapers, their presentation in this more permanent form is most acceptable. Mr. McCormick's familiarity with things Chinese, gained by long service as a correspondent, qualifies him to tell this story effectively; and his work has doubtless gained in finish and readableness through the restraint which has delayed its publication for more than a year after the establishment of the republic. [D. Appleton and Company, New York. $2.50 net.

Our Neighbors: The Japanese. The first volume of what is to be known as "Our Neighbors" series, by Joseph King Goodrich, concerns Japan and its people. Professor Goodrich was at one time a member of the faculty of the Imperial College at Kyoto and is well informed on things Japanese. The book is topical rather than comprehensive, but it gives much interesting information in regard to the customs, manners and institutions of the country. [F. G. Browne and Company, Chicago. $1.25 net.

Fiction for Vacation Reading

Polly of Lady Gay Cottage, by Emma C. Dowd, continues the happy story of the little girl who first made the general public's acquaintance through "Polly of the Hospital Staff." In this book she lives with the nice doctor who has adopted her, goes to school, finds some "really" relations and has a great many happy experiences. The book concludes with the founding by a rich lady of a children's hospital, which Polly's Dr. Dudley is to manage. A pleasantly bright little story. [Houghton Mifflin Company, Boston. $1 net.

The Wings of Pride, by Louise Kennedy Mabie, is a novel of soberer interest, outstanding because of the quality of its story and the big charm of its characters. Its heroine is engaged to one man, when she discovers that she loves another; and the drama that follows is a noble one of renunciations and eventual happiness. [Harper and Brothers, New York. $1.30 net.

A Downland Corner, by Victor L. Whitechurch. A group of studies in story form of "folks" in a little English village. Mr. Whitechurch has already established an audience with his "The Canon in Residence" and other stories; and those admirers will find the same charm of characterization here. [Henry Holt and Company, New York. $1.30 net.

The Day of Days, by Louis Joseph Vance. One of Mr. Vance's most ingenious and entertaining stories, based upon the marvelous good fortunes that befall a poor but clever youth on his "day of days." It will divert the most jaded hammock reader. [Little, Brown and Company, Boston. $1.25 net.

The Maiden Manifest, by Della Campbell MacLeod. New York and a southern plantation furnish the background of a man's search for a tantalizing "dream girl" who becomes a delightful reality before the story closes. [Little, Brown and Company, Boston. $1.30.

The Mischief Maker, by E. Phillips Oppenheim. In the field of diplomatic intrigue Mr. Oppenheim is at his radiant best, and his new book carries one along through an absorbing series of dramatics, of which one never stops to question the plausibility. The charm of Mr. Oppenheim's personality is here in full force; and his characters—including a British cabinet member, a French dancer, a journalist of extraordinary resources and an unusual American woman—furnish more interest than his plot. [Little, Brown and Company, Boston. $1.25 net.

Mr. Pratt's Patients, by Joseph C. Lincoln, showers more of the deliciously wholesome, shrewd Cape Cod stories upon the public, with flavor unimpaired by much use. Mr. Pratt becomes connected, in this instance, with a sanitarium for "right livers," and a good deal of satisfaction and amusement does he get out of it. The situations, the characters and the talk are all as droll as possible, yet none of them beyond the pale of the possible. [D. Appleton and Company, New York. $1.30.

Wallingford in His Prime, by George Randolph Chester. To do justice to the financial wizard, J. Rufus Wallingford, one may do well to quote his publishers, who proclaim him as "the only original four-flush in the business game." Certain it is that in his prime Mr. Wallingford appears to make money much more quickly—and more crookedly—than ever before. [Bobbs-Merrill Company, Indianapolis. $1 net.

Finerty of the Sand-House, by Charles D. Stewart. Finerty is the Irish night keeper of the sand-house and the stories he tells are as side-splitting as any Irish comedy recently published. We recommend him unreservedly to the man or woman who wants a hearty laugh. [Century Company, New York. 75 cents net.

Peggy-in-the-Rain, by Ralph Henry Barbour. A love story that is worth reading. Its hero is a wealthly man, its heroine a girl who works for her living and spurns his suggestion of an unconventional union. In the end things develop to their great happiness. [D. Appleton and Company, New York. $1.25 net.

On Board the Beatic, by Anna Chapin Ray, is the eventful record of a sea voyage during which a rather spoiled American beauty meets her fate in the shape of a man who knows how to be "masterful." Delightful for a long, lazy summer afternoon. [Little, Brown and Company, Boston. $1.30 net.

Tommy Tregennis, by Mary E. Phillips. For a fresh, clean, idyllic story, with something of the Barrie spirit in it, "Tommy Tregennis" may be highly recommended. The scene is a Cornish fishing village. [Small, Maynard and Company, Boston. $1.20 net.

Everbreeze, by Sarah P. McLean Greene. A "homy" sort of story centering about some love affairs and a woman's development into real womanhood all taking place in a "down eastern" village. [D. Appleton and Company, New York. $1.30 net.

The Upper Crust, by Charles Sherman. The author of "He Comes Up Smiling" has written a new story dealing humorously and entertainingly with the love escapades of a young millionaire. [Bobbs-Merrill Company, Indianapolis. $1.25 net.

The Jumping-Off Place, by Ethel Shackelford. A beautiful society woman takes her "nerves" to the mountains and exchanges them for good health and happiness. [George H. Doran Company, New York. $1.25 net.

The Uphill Climb, by B. M. Bower. People with big souls and big struggles are the characters in this romance of Montana by the author of "Good Indian." [Little, Brown and Company, Boston. $1.25 net.

In Scribner's Magazine two noteworthy stories are running serially—John Galsworthy's "The Dark Flower: The Love Life of a Man," and Edith Wharton's "The Custom of the Country." The former, in our judgment, may not prove to be the biggest thing Mr. Galsworthy has done, but it is likely to prove the most beautiful; it is the poetry of prose writing, and the most poignant of human studies. Mrs. Wharton's story deals with the familiar theme of the spendthrift American wife in a way that is both delicate and masterly.

More Light on the Mormon Question

Giving a Mormon a "Deadly Thing"

The present interest in the Mormon question will be my excuse for calling your attention to another weak joint in the religious coat of mail of the Mormon Church.

The Utah Mormon Church as well as the nonpolygamous branch — "The Reorganized Church of Jesus Christ of Latter Day Saints"—boast that the miracle-working power conferred on the apostles is theirs also. And for this reason, among others, they each claim to be the one only true church of Jesus Christ. I have had experiences with both churches sufficient to be able to speak from personal knowledge.

Last summer at Hobson, Mont., I decided to put one of the "reorganized" kind to a test. He was W. P. Bootman, an itinerant missionary. In his sermons he offered as a test of his church the allegation that all the signs enumerated in Mark 16:17, 18 accompanied the ministry of all regularly appointed ministers of the "reorganized" church. I am particular about this statement, as I want it clear that in no sense did I attempt to entangle him. I just took him at his word. And as to what follows I have ample proof as to the date, place, people and facts as well as witnesses.

To be brief, he challenged me to a ten days' debate as to which, his or my church, was the true one. I paid no attention to his challenge for a time. Then I accepted it on condition that he would agree to certain things first. The principal one was that he would sign a statement that he could do all the things recorded in Mark 16: 17, 18—which he did. In verse 18 it is recorded, "If they drink any deadly thing, it shall not hurt them." My test was to hand him a "deadly poison," which if taken internally would kill. Needless to say he didn't drink the poison and there wasn't any debate. I have felt that this was too silly to publish. But this is one of their trump cards. I would urge those who can do this work much better than I to expose their lying pretensions. Let them "drink any deadly thing," and be careful to see that it is a "deadly thing." Joseph Gaston.

Some Statements for Dr. Sloan

As to the article by W. N. Sloan in April just an observation or two. Brother Sloan says: "Statistical statements in some cases are so far from the truth that they ought to be contradicted publicly." Agreed. According to the table submitted by him Idaho is credited with 32,425 Mormons, or 43.5 per cent of the membership of all the churches, if I understand the table rightly. I have before me the biennial report of the commissioner of immigration for the state of Idaho for 1909-1910. In that report the Mormon Church is shown to have in 1909 41,089 members, or 49.94 per cent of the membership of all the churches in the state. Pretty close to a "balance of power" if the decision were between the Mormons and the rest of the churches. "In spite of all that has been said of the wonderful progress of the Mormon Church its gains have been very slow in any of the states except Utah." If Brother Sloan's government statistics are accurate, the growth of Mormonism in the state of Idaho from 1906 to 1909 was 26.7 per cent. If that be "slow" what would he style the growth of my church, for instance, or possibly the growth of his own in the corresponding time?

Another observation. Considerable agitation has been made in this state (Idaho) within the past months concerning the "sinister influences" which have been so manifest in our last two elections. Incidentally the growth of Mormon influence has received a share of this agitation. It may or it may not have a bearing, but the fact is that the last biennial report of the immigration commissioner omits all reference to church statistics. The commissioner is a Mormon.

"Mormonism," says Brother Sloan, "either politically or religiously is not a factor to be reckoned with, so little is its influence." The people of Idaho know better than that. President Smith of Utah chose the present governor of Idaho. As to results: A friend of the writer had a certain bill introduced into the legislature lately closed. He feared that the bill would not meet with the approval of the governor even though he might succeed in getting it passed by the two branches of the legislature. He enlisted the assistance of the Mormon members in the two houses and the bill was passed. Then the question as to the governor's attitude came up. The Mormon committeeman replied, "If the governor sees my name on that bill he has got to sign it." And he did.

The last legislature of Idaho passed a law changing the date of the municipal elections, making them come two weeks later. Why? Because the Mormon senators in the legislature said that the present date conflicted with the dates of the Mormon Conference in Salt Lake. John W. Hannum.

The Menace of Mormonism

Dr. Sloan's recent article minimizing the Mormon population in western states does grave injustice to the integrity of the splendid book of Rev. Bruce Kinney on the Mormon problem entitled "The Islam of America." Quoting from the United States religious census of 1906, Dr. Sloan gives the total Mormon population as 204,926 in eleven states, whereas, in quoting the United States statistics of 1912, he gives the total membership of the Mormon Church in the United States (including the "Josephite" branch of the church) as 400,500; and that of the "Brighamites" (or polygamous Mormons) at 350,000. On the face of the figures, therefore, he shows that the Brighamite Mormons alone have increased nearly 75 per cent in the past six years, which accords with their own estimate of their percentage of growth in that time.

Mr. Kinney, however, is quoting figures with reference to "Mormon population," while Dr. Sloan is quoting figures with reference to "the actual membership" of the Mormon Church, which are admitted to be not above 50 per cent of the total number of all its members and adherents of the Mormon Church and faith, and yet they clearly prove a relative growth in members such as no other religious body in the United States has approached in the same period!

We do not hesitate to challenge refutation of the statement that in political, commercial and religious influence there is no religious organization in America that compares with the Mormon Church in the audacity, persistency and prevalence of its domination. No other religious organization in American history has ever so completely mortgaged, dominated and effectively silenced the secular press, the platform and the business men and politicians of the United States, or secured such humiliating obeisance from both our Presidents and our political parties. J. A. Livingston Smith.

A Rejoinder from Dr. Sloan

The Continent of May 1 contained a reply by Dr. Kinney to my criticism of his book on "Mormonism, the Islam of America." I was not calling in question his words so much as his figures. Quoting figures manifestly false, and affirming that "they might be [not that they were] large from a religious view, but they are perhaps not too large from a political standpoint," when reliable official figures could be secured, certainly is not manifest fairness. Dr. Kinney says in his reply that he "neither accepts nor indorses them as accurate." He should have known before quoting them that they were grossly inaccurate, and his indorsement of them from a political point of view carries with it at least a partial indorsement religiously.

His opinion is that every state whose senators voted for retaining Senator Smoot in the senate is under control of the Mormon Church. He certainly has a right to such a far-fetched conclusion, but the reader can judge for himself as to its logic. It is well known that senators trade their votes to secure other votes on personal measures through merely selfish ends. For example, the senators from Montana voted to sustain Senator Smoot, but to assert that they did so because under the political power of the Mormon Church is absurd in the extreme, when only one-half per cent of their constituency are Mormons.

It may be a surprise to many people in the face of "the estimated Mormon population in Montana," according to Dr. Kinney's figures, that there is not a living Mormon church in Montana today. There are some reorganized churches of the Latter Day Saints, but let it be remembered that the "reorganized" church repudiates polygamy and is as radically opposed to the Utah Mormon Church as are evangelical churches. They strenuously object to being classified with the Smoot type of Mormonism and as a whole are good and respected citizens. W. N. Sloan.

Some Ways of Working

The Continent desires to be of service to pastors and laymen who fear that the church services in summer lose much of their power by absence of minister and many members of the regular congregation on vacations. If your church has tried a plan of summer work successfully, others will be glad to hear of it. The Continent will gladly pass on the helpful suggestions. The first of a series of "Summer Ideas" is published this week.

Temporary Union for Church Services in Summer

Don't close your church in summer even while your minister and a few heads of departments and some families who can afford it are off to mountain or seashore. To plead the "absence of so many of our people that we had to close up" or that "our people prefer to close up in August" is an insult to a lot of good, substantial folks of limited means in every church who never take an away-from-home vacation; it is a clear cater to the devil, and it is usually a lie!

Here's what we did in Jersey Shore, Pa., last summer, and with signal success. Two pastors got together—a Presbyterian and a near-by Methodist. They talked it over and agreed upon a plan. Then the officers considered and heartily approved. When the plan was announced it was received enthusiastically. Here it is: The Methodist pastor took his vacation in July. The Presbyterian pastor took charge of all the pastoral work and the preaching for both congregations for the month. August came and the Presbyterian man took to the woods and left the Methodist dominie to "bishop" it over both flocks. On the first Sunday of July there was morning worship in the Presbyterian church and evening worship in the Methodist edifice. The order was simply reversed on the second Sunday. This alternating arrangement was continued to the close of August. The plan gave splendid congregations both morning and evening throughout the "trying" weather. The offering envelopes were presented every Sunday and separated by the respective treasurers at the close of every service. Loose collections were received by the church in which each service was held.

Among the advantages of the plan are (1) a practical demonstration of church unity; (2) the assurance to each minister of a month's needed rest; (3) an open church the year round, with large midsummer audiences; (4) a saving of the expense of feeing a traveling pulpit supply. In our little city of 5,000 or 6,000 the plan worked ideally last summer. The idea is not patented. The plan will work anywhere. Work it! Joseph Lyons Ewing.

A County Athletic League

Leagues of athletic teams between Presbyterian churches are not uncommon in towns and cities. It is unusual, however, for the Presbyterian churches of a county to join together for such purposes. The Jones County Presbyterian Athletic League is the name of an organization of Presbyterian young men in Iowa who will hold a regular schedule of athletic contests for the purpose of developing a spirit of clean athletics in the community. A cup has been offered to the winner of a series of baseball games. Other parts of the country could adopt the same plan profitably.

Death of Dr. Charles A. Briggs

Dr. Charles Augustus Briggs, who died on Sunday in his apartments in the Union Seminary building in New York City at the age of 72, was one of the greatest scholars that America ever produced, but his public fame chiefly rested on the fact that he was the center twenty years ago of a tremendous conflict between liberal and conservative theology in the Presbyterian Church.

Dr. Briggs was born in New York City and after graduation from Union Seminary became Presbyterian pastor at Roselle, N. J., in 1870. In 1874 he was elected to the seminary faculty as professor of Hebrew. In 1891 he was transferred to the chair of biblical theology. His inaugural address incurred criticism as unfavorable to faith in the inspired Scriptures. New York Presbytery once refused to try Dr. Briggs for heresy and afterwards acquitted him, but in both cases the General Assembly reversed the presbytery and in 1893 suspended Dr. Briggs from the Presbyterian ministry. Some years later he was again ordained, in the Episcopalian Church, in which he continued until his death. As Dr. Briggs grew older a conservative temper became more and more evident in his writings, and his latest books have been the bulwark of orthodox maintenance of the miraculous birth and life and atoning death of Jesus Christ.

The cause of Dr. Briggs's death was pneumonia, following a month's illness.

Moderator Stone Names Committees

Just before his departure for Europe Moderator John Timothy Stone announced the following appointments to committees authorized by General Assembly:

To Consider Relations with Union Seminary—Mark A. Matthews, D. D., Seattle; George Alexander, D. D., New York City; William Courtland Robinson, D. D., Philadelphia; Edgar W. Work, D. D., New York City; George V. Massey, Philadelphia; Rush Taggart, New York City; Frank J. Loesch, Chicago.

Prison Reform—W. Francis Irwin, D. D., Louisville; Chase F. Scott, Rev. R. Keene Ryan, Chicago.

Social Reform and Church Federation—W. S. Plumer Bryan, D. D., Chicago; Charles R. Erdman, D. D., Princeton, N. J.; J. Ross Stevenson, D. D., Baltimore; J. C. McCombs, Pittsburg; Seymour M. Ballard, New York.

White Slave Traffic—Rev. Paul R. Hickok, Washington, D. C.; John Balcom Shaw, D. D., Chicago; Rev. John Kennedy, Evansville, Ind.; Henry L. Smith, New York; Dr. Winfield S. Hall, Chicago.

Educational Policies—W. L. McEwan, D. D., Pittsburg; Cleland B. McAfee, D. D., Chicago; President John H. Finley, New York; President W. O. Thompson, D. D., Columbus, Ohio; President Ira Landrith, D. D., Nashville; Rev. William H. Boocock, Buffalo, N. Y.; Rev. Robert Clements, Erie, Pa.; President John Willis Baer, Los Angeles; Hon. W. P. Potter, Philadelphia.

School and College

Dr. J. G. K. McClure of McCormick Seminary preached to the graduating class of Culver Academy June 1.

A total of 564 degrees and certificates were awarded by the University of Chicago at the convocation June 10.

Dr. Selby F. Vance preached the baccalaureate sermon of Trinity University at Central church, Waxahachie, Texas, June 1.

Alexander G. Cockrane of St. Louis delivered the commencement address at Lindenwood Junior College, St. Charles, Mo., June 10.

Dr. Isaac Headland, professor of sciences in the University of Peking, China, and author of "China's New Day," recently addressed the students of Wilson College on "What Do You Do with Your Spare Time?"

The University of Wooster, Wooster, Ohio, closes June 19. The commencement program contains a statement in regard to the necessity of students for next fall applying for their rooms early.

The commencement address at Albany College, Albany, Ore., was delivered June 11 by Rev. Henry Marcotte. President H. M. Crooks delivered the baccalaureate sermon in First church June 8.

Commencement exercises of Highland College, Highland, Kan., closed June 12 with an address by Dr. A. C. Rogers of Kansas City. Union services of all the churches in the town marked baccalaureate Sunday.

The commencement exercises of Centre College were held June 8-11. The baccalaureate sermon was preached by President F. W. Hinitt. The commencement address was given by E. H. Pence, D. D., of Fort Street church, Detroit, Mich.

The recent decision of a local court has given to Lenox College, Hopkinton, Iowa, the 240 acre farm left the college by Archibald Livingston on condition that the college raise an endowment of $25,000. This was done through the energetic work of the president, Dr. E. E. Reed. An extension of the agricultural work of the college is to follow.

At the senior and junior reception of Forest Park University, St. Louis, young men were invited, it being one of the few occasions when men are admitted to university festivities. They were entertained with conversation rather than dancing, however, as for fifty-two years of the institution's history there has been no dancing. During this period the president, Anna Sneed Cairns, has been the guiding hand of the university and has accepted no salary.

Coe College is seeking to raise the $100,000 yet lacking in the fund of $650,000 which must be obtained by June 30 to secure the offer of the General Education Board. The president, Dr. J. A. Marquis, was taken sick following the completion of a portion of the endowment last fall. Congressman J. W. Good is chairman of the committee of the present campaign.

Davidson College in North Carolina, the principal church college of the Southern Presbyterian denomination, at its last commencement conferred the degree of doctor of laws upon William T. Ellis, editor afield The Continent. Mr. Ellis was one of the principal orators of Davidson commencement week.

Dr. A. W. Halsey Is Injured

An injury which will retire Dr. A. W. Halsey, secretary of the Foreign Board, from his duties for at least six weeks, and probably longer, was sustained in the wrenching loose of ligaments under his knee which necessitated an operation in the Presbyterian hospital Saturday. The accident occurred during the complimentary dinner given by the Presbyterian Social Union to the outgoing missionaries under appointment by the Foreign Board of the Reformed and Presbyterian Churches. Dr. Halsey, who was seated at the speakers' table, had left his seat to speak to someone in the dining room and in remounting the rostrum he caught his foot in the carpeting, which threw him in such a way as to result in this very painful and disabling injury. Dr. Halsey had given much of his thought and energy to the preparation for the conference of the newly appointed and furloughed missionaries, among whom he is deservedly popular, and his absence causes extreme regret.

All Dr. Halsey's speaking dates have been canceled for the rest of the summer. He must lie helpless at the hospital until the torn ligaments are knitted up once more.

Rev. G. H. Clymer is using the moving pictures of travel scenes as an attraction for his Sunday evening services at Plainsville, Kan.

The Glory of the Church, and Her Shame

"The glory of the Church is the self-sacrificing devotion of her servants; the shame of the church is the inadequate provision she makes for their old age and disability and for their dependent loved ones!"

Dr. Maitland Alexander in his address at the popular meeting of the recent General Assembly in the interest of Ministerial Relief and Sustentation.

If you want to help to remove the shame and to reveal the glory of the Church, consult your pastor or write

Ministerial Relief and Sustentation
WILLIAM HIRAM FOULKES, General Secretary
507 Witherspoon Building - - Philadelphia, Pa.

Seven Vacation Bible Schools

Milwaukee Increases Number of Summer Educational Centers—New Sunday Schools Organized—Elders Tell of Atlanta Meetings.

MILWAUKEE—Beginning July 7 there will be seven vacation Bible schools in operation during six weeks of the summer in this city. Rev. Robert S. Donaldson, chairman of synod's home mission committee, has been indefatigable in arranging for and establishing the centers. Rev. Arthur H. Limouze, pastor of Northminster church of New York City, who has had charge of the vacation Bible schools of the metropolis, by his addresses at presbytery and in the various churches aroused much interest in the movement. There will be schools at Calvary, Perseverance, Grace, North Milwaukee, Northminster, Berean and West Allis churches—two more than originally planned. Miss Florence Bullock of New York City, who had charge of the schools in Cleveland last summer, will be superintendent; Paul E. Hinkamp, a senior in McCormick Seminary, will be the Milwaukee director. The intention is to pursue the course followed in other cities, viz., a morning session in which the Bible is studied, and in which there is instruction in singing, dressmaking, basketmaking, hammock weaving and kindred lines of manual training.

Rev. J. P. Dysart, superintendent of the Children's Home Society of this city, on April 24 at New Florence, Pa., married Miss Leanora McDowell. Mrs. Dysart was for twenty years a missionary of the U. P. Church in Egypt, having charge of the girls' school in Alexandria and also supervision of the Bible women.

Paul E. Hinkamp, a member of Westminster church, has received notice that he has been awarded the $900 scholarship of the Presbyterian Board of Education. This will give him a year of study abroad after graduation from McCormick Seminary.

The Wycliffe Club was entertained May 26 at Perseverance church by Rev. Robert S. Donaldson. Preceding the dinner Dr. Daniel Protheroe, leader of the chorus choir at Dr. Gunsaulus's church in Chicago, gave a most interesting talk on "Church Music." After the dinner toasts were responded to by Rev. L. W. Ewing, Dr. James Oastler, Rev. C. E. Bovard, Dr. W. O. Carrier and Rev. H. C. Nott.

The portable chapel is being erected at West Milwaukee and a school under the care of Rev. S. P. Todd will soon be started.

Washington Park church, Rev. L. W. Ewing pastor, has cleared the lots of all indebtedness and will soon begin work on the new building.

Elders William M. Post and William H. Edwards, commissioners to the Atlanta Assembly, spoke in Perseverance church Sunday evening, June 1, on "Business Men's Views on the Presbyterian Church at Work." Mr. Edwards also spoke at Westminster church.

The June meeting of the woman's synodical missionary society was held in Immanuel church, the ladies of the church serving luncheon. Mrs. William E. Fitzgerald, one of the leaders in woman's work in Wisconsin, spoke of her recent trip abroad. Reports of the Atlanta meeting and of the meeting of the Board of the Northwest were also heard.

May 8 Rev. Archie I. Mann was installed as pastor of the churches of North Milwaukee and West Granville, Reverends W. W. Perry, S. P. Todd and E. H. Sheppley officiating.

As a result of the visit of Rev. Paul J. Gramness, Sabbath school missionary for the Presbyteries of Milwaukee and Winnebago, a new school has been organized at Tippecanoe and placed under the care of Grace church, Rev. Arthur M. Baker pastor. E. A. C.

PUT AWAY PICKLES

Mathematician Figures Out the Food Question

If anyone requires a clear head it is a teacher of mathematics. He must reason in the abstract as it were, and full concentration of mind is necessary if correct results are to be forthcoming.

An Ohio man writes:

"I am a teacher of mathematics and for fifteen years prior to four years ago I either took a lunch composed of cold sandwiches, pickles, etc., to school or hurried home and quickly ate a hot dinner.

"The result was that I went to my afternoon work feeling heavy, dull of brain and generally out of sorts. Finally I learned about Grape-Nuts food and began to use it for my noonday lunch.

"From the first I experienced a great change for the better. The heavy, unpleasant feeling and sour stomach caused by the former diet disappeared. The drowsy languor and disinclination to work soon gave way to a brightness and vim in my afternoon work, a feeling entirely new to me.

"My brain responds promptly to the requirements put upon it, and what is of more importance, the results have been lasting and more satisfactory the longer I have used Grape-Nuts as a food.

"My wife had been suffering from weak stomach, accompanied by sick headaches, nearly all her life. She is invariably relieved of these when she sticks to Grape-Nuts, either eaten dry or with milk. Her stomach has gradually grown stronger and her headaches less frequent since she began to eat Grape-Nuts." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read the booklet, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

Children Tell of What They See

Cleveland Sunday School Pupils Do Practical Work—Quarter Century of Woman's College Will Be Observed.

CLEVELAND—The Presbyterian exhibit was recently placed in Windermere church and the children of the Sunday school entered heartily into an essay contest upon the theme, "What I Saw and Learned at the Presbyterian Exhibit." Summer school work is to be enlarged during the coming season. Last year schools were conducted at Woodland Avenue, Mayflower, North, Immanuel and Bethany churches. To this list will be added South, Old Stone, West Side Italian mission and perhaps Barberton.

The celebration of the twenty-fifth anniversary of the founding of the Woman's College, connected with Western Reserve University, will be one of the interesting features of the coming commencement. Dr. Hiram C. Haydn, who founded this institution for the higher education of women, has been spared to see the very successful development which the quarter of a century has produced. Commencement exercises will be held in Euclid Avenue church.

Lakewood church, Rev. Alfred J. Wright pastor, has enlarged its chapel, thus securing facilities for its growing congregation, until the construction of a church edifice is consummated.

Miles Park church has a number of $500 permanent funds, named after deceased members. The latest is to be known as the "Arthur L. Clermont Fund," the young man after whom it is named having died recently at Phœnix, Ariz. He not only left this fund, but also provided for the replenishing of a similar endowment, which had suffered by reason of a bank failure and which bore the name of his mother. ARTHUR C. LUDLOW.

This Week's Cover Picture

To thousands of The Continent's veteran readers the charming picture presented on our cover for this issue will have a special appeal.

The little boathouse and landing are the portal to the island retreat in which Dr. William C. Gray found the inspiration for his famous "Campfire Musings." On this island, a nature's castle protected by the broad moat of beautiful Island lake, the genial editor spent many seasons that were delightful to him—and productive of delight to his readers, for few men so well have known how to transfer to cold print the spell that is thrown upon the true nature lover by such surroundings as these.

The photograph here reproduced was secured last summer.

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Special Summer Rates now in effect
Cuba, Jamaica and the Panama Canal
Hayti, Colombia, Costa Rica, Nicaragua
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Readers will confer a favor on the publishers of Th Continent by mentioning this paper when answering ad vertisements.

150,000 Children in Big Parade

Sunday Schools of Brooklyn Have Annual Festival with 450 Organizations Represented—G. Campbell Morgan Called to New York.

NEW YORK—Anniversary Day, which is described by the daily papers as "the most distinctive and time-honored festival in Brooklyn," was celebrated in Brooklyn for the eighty-fourth time Thursday, June 5. As is customary, the public schools were dismissed in order that the children might take part in this Sunday school demonstration. There were 450 schools represented by the 150,000 children that participated. This vast host could not, of course, all be marshaled in a single line of march, and the parade was organized in twenty-three divisions, each of which had its own route through streets set aside for it. The main division, said to have numbered 20,000, marched through Prospect park, where John Wanamaker of Philadelphia, the guest of honor for the day, stood beside Mayor Gaynor and all the borough presidents in the reviewing stand. It was considered that this eighty-fourth anniversary was the most brilliant success in the history of the Brooklyn Sunday schools.

REFORMED CHURCH GETS BIG GIFT

The Reformed Church in America, which is so closely associated in New York City with the Presbyterians, has just been enriched with a gift of $1,000,000, coming to it under the will of Mrs. Mary B. Pell of Riverside drive. The money is apparently unrestricted and can be devoted to practically any use that the General Synod of the church determines. The same will included a million dollars for Rutgers College at New Brunswick, N. J., which is the principal educational institution of the Reformed Church, and also a third million for Columbia University.

Mrs. Alfred E. Marling, whose husband is the chairman of the international committee of Young Men's Christian Associations, a member of the Board of Foreign Missions and an elder in Brick church, has given to the Young Men's Christian Association thirty acres of woodland in the hills of New Jersey, which will be used as a summer camp for boys.

Dr. Orville Reed, who has been pastor of Trinity church of Montclair, N. J., for twenty-five years and who has recently accepted a secretaryship with the Board of Foreign Missions, was given a farewell testimonial reception by the members of his church and was presented with a purse containing $2,500.

Dr. Edgar W. Work, pastor of Fourth church and moderator of New York Presbytery, who has been indisposed for several weeks, has returned to the city reinvigorated and has assumed the active duties incident to his parish. The assistant pastor, Rev. Elwood Erickson, preached in his absence.

ASK DR. MORGAN TO AMERICA

It will be of interest to Presbyterians who have known that Madison Avenue Reformed and Central Presbyterian churches were considering uniting to know that these negotiations are at an end and that the former church has invited Dr. G. Campbell Morgan of England to become its pastor. If Dr. Morgan comes to America he will be a near neighbor to Dr. Jowett, his close friend through many years.

President-Elect W. L. Darby of Cumberland College, Clarksville, Ark., has been spending several days in New York. He occupied his former pulpit in Astoria Sunday morning, June 1, and preached for Rev. A. H. Limouze of Northminster church in the evening.

The total number of vacation Bible schools in this and other cities this summer is expected to reach 200, with an enrollment of 45,000 children. This association is headed by Robert E. Speer and aims to interest the children who would otherwise be on the streets during the vacation period.

Rev. Joseph W. Kemp of Edinburgh, pastor of the largest Baptist church in Scotland, this week addressed two of the outdoor evangelistic meetings held under the auspices of the National Bible Institute in Madison square and Battery park.

Clergy and Laity

Rev. John T. Faris, editor of Forward and associate editor of the other publications of the Board of Sabbath School Work at Philadelphia, has been honored with the degree of doctor of divinity, conferred by Jamestown College, the synodical Presbyterian institution of North Dakota.

Dr. S. Hall Young, the famous Alaskan missionary, is now visiting churches in Iowa, speaking for the Home Board's interests. From Iowa he will go to Seattle to join a party which is going on a hunting cruise under the direction of his son-in-law, Captain Kleinschmidt. The party will sail through Bering straits into the Arctic ocean, where the veteran but not venerable missionary anticipates great sport hunting polar bear and walrus.

Saloonkeepers Must Pay Damages

Citizens' League Doing Good Work—Y. M. C. A. for Negroes Dedicated—Tract Society Busy—Honor Dr. Morris.

CHICAGO — When Illinois saloonkeepers learn that they may be forced to pay relatives of drinkers large sums in damages for injuries resulting from neglect of families, they will tend to be more careful to whom they sell. The Citizens' League through the superintendent, Rev. Henry K. Grose, a member of Chicago Presbytery, has recently caused trouble to a number of whisky sellers under the dramshop act. This law authorizes damages for dependent members of a family, after preliminary warning, when the supporter of the family is incapitated through drink. A verdict of $5,000 against three saloonkeepers was recently obtained for a woman who had been permanently injured by her husband, a habitual drunkard. Following this victory by the league suits were filed for $70,000 in seven actions of the same sort.

Dr. E. P. Hill and Rev. W. J. Ohan were among the speakers at a Christian Endeavor rally at Association hall last Tuesday.

The new building for the colored department of the Y. M. C. A. will be dedicated at Wabash avenue and 38th street next Sunday by Booker T. Washington and Julius Rosenwald.

CAN ACT AGAINST SALOONS

The bill prohibiting saloons within four miles of the state university and the one designed to give residents of a block opportunity to vote on the question of excluding saloons passed the lower house at Springfield a week ago. The state senate has promised to pass whatever the house did, so the anti-saloon forces are rejoicing at the advance made toward giving the people an opportunity to speak against saloons. A number of ministers worked vigorously for these bills.

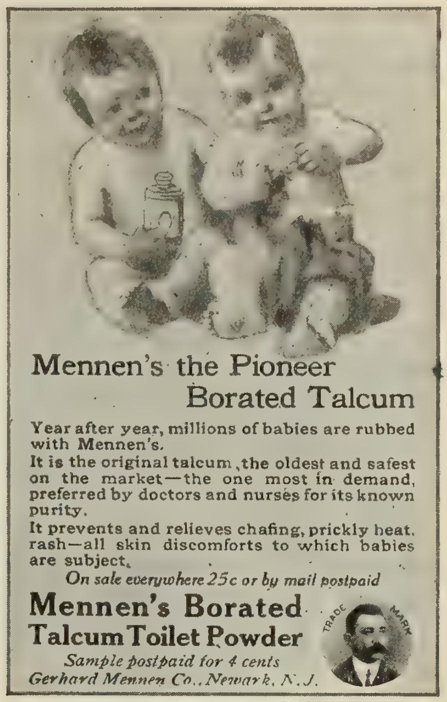
Responding to an invitation issued by W. A. Ilsley, the members of the official boards of First church, Evanston, met with several guests at a luncheon at the Union League Club last Saturday in honor of Dr. Robert Hugh Morris, their former pastor. Dr. Morris's Chicago friends have followed with great pleasure his successful career at Central-North Broad Street church, Philadelphia, whither he was called from Evanston. He occupied his former pulpit in First church Sunday morning and evening.

Street meetings in connection with the work at the Italian mission on West Superior street have begun for the summer.

A series of four noon meetings at Willard hall was held last week by representatives of four denominations under the auspices of the Church Federation Council. The general theme was evangelism. The speakers were President O. S. Davis of Chicago Seminary, Dr. C. B. Mitchell, St. James M. E. church; Dr. J. B. Shaw, Second church, and Dr. Johnston Myers of Immanuel Baptist church. P. P. Bilhorn led the singing.

The report of the Chicago Tract Society, just issued, contains many interesting accounts of the efforts of missionaries and colporteurs of the society who labor in the city and outside. There are thirty missionaries with the society. They frequently spend weeks with groups of foreigners who may be employed for the time on industrial enterprises in the Central West. Representatives of the society visited 72,770 homes and sold or gave away literature in thirty-seven languages last year. Dr. Jesse W. Brooks is secretary of the society.

Bethany church on a recent Sunday was asked for pledges for $1,500 for repairs to the church and the response totaled $2,000. Rev. W. T. Joyce is pastor.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Second, the period of the **propagation of the truth.** *The truth having taken its form, there grew a spirit which demanded its extension. That extension took two forms—worldwide missions, beginning with Carey, and evangelism, which is only missions at home. For this period the Church added to her force great evangelistic preachers and missionary heroes.*

Third, the present era of the **application of the truth,** *when the test of the gospel is not whether it will satisfy the intellectual needs of men, as in the first period, and not whether it will save all kinds of men individually, as in the second, but whether it will save everything that pertains to men, whether it will work everywhere and bring salvation to every human need and relation.*

For this era the Church needs further to supplement her leadership with a trained lay force not "set" for the defense or propagation of the faith so much as for its application. This is one of the tasks for which the Presbyterian Training School was established. If you are now, or are willing to be, interested in these tasks write for our "Herald."

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Will Ask Council to Pittsburg

Pan-Presbyterian Body Will Have Invitation to Meet Next in This Country—Push Downtown Work in New Community House.

PITTSBURG—The Council of the Alliance of Reformed Churches throughout the world holding the Presbyterian system will be given an invitation at its meeting in Aberdeen, Scotland, this summer to meet in the city of Pittsburg in 1917. It was decided to extend this invitation at a meeting of representatives of Presbyterian and Reformed churches here June 4. Dr. W. I. Wishart of the U. P. body and Dr. David S. Schaff will make addresses before the council at Aberdeen this summer.

The Sunday school of Bellefield church celebrated its golden jubilee June 8. Addresses were made by the pastor, Dr. Campbell Coyle, and former pastors, Dr. W. J. Holland of the Carnegie Institute and Dr. Henry T. McClelland of Clarksburg, W. Va.

Rev. W. H. Holderby entered upon his work as pastor of South Side church June 8. A jubilee service in connection with Children's Day services was held at 3 o'clock, when addresses were made by the superintendent, W. H. Scheutte, the new pastor and representatives of Shady Side church. Plans for the work were announced, which include institutional and other features. A new community house is being erected on lots adjoining the church at a cost of $15,000. The money was provided by one of Pittsburg's prominent Presbyterians. Shady Side church, which has been sponsor to South Side church for a number of years, voted to give $5,000 a year to the work. This will make possible workers and helpers much needed in this downtown section.

The young people's branch of Pittsburg Presbytery met in the chapel of First church June 3. The principal address was made by Miss Mabel Furst of Lock Haven, Pa. The annual Christmas boxes for China and India were started on their long journey and a special appeal was sent out to all the Endeavor societies for funds to assist Rev. George Deck to erect a home at Kake, Alaska.

Churches of Sewickley have organized for their summer outdoor services, which will begin July 6. Special street meetings will be held Saturday evenings.

Rev. R. M. Patterson, a member of the 1913 class of Princeton Seminary, has been selected assistant to Dr. W. L. McEwan of Third church. P. W. SNYDER.

Help Pastors in Rural Problems

University of California Plans Special Course in Farm Problems—Preach Against Commercialized Vice-New Church Started.

LOS ANGELES—A conference of representative ministers from the Presbyterian, Congregational, Methodist, Episcopal, Baptist, Roman Catholic, Protestant Episcopal and Unitarian denominations assembled recently in the office of the president of the University of California to confer with the dean of the College of Agriculture and the dean of the farm school at Davis in regard to the problems of rural clergymen and the opportunity of the university for public service through the country churches of the state.

It was agreed that it was neither necessary nor desirable that the rural minister be an expert farmer, but that any minister would be more effective, both as a pastor and preacher, if he understood the problems of his parishioners. The university, at the suggestion of this conference, has undertaken a course of lectures on agriculture, including rural sociology, to which ministers of the various denominations will be invited. This special activity of the university will be called "ministers' week." The first meeting will be held at the farm school at Davis beginning Dec. 1.

Prominent ministers of the various denominations of the city have been preaching vigorously and effectively against commercialized vice. This subject was an important factor in the municipal campaign recently closed. The interests that have profited by traffic in vice were determined to have a "wide open" town. The Christian citizenship of the city had a great opportunity to demonstrate its courage and wisdom in meeting this emergency, but failed to have sufficient votes.

St. Paul church has broken ground for a new building. This congregation, which has worshiped for several months in a storeroom, has outgrown its quarters and looks forward to the time when it will realize the long-cherished hope of worshiping in a building of its own. Rev. William G. Mills, recently called to this field, has entered upon his work.

Frank J. Mundy, D. D., is supplying Hollywood.

An Old Professor Will Retire

Lincoln University Faculty Loses Veteran—Thirty-Four Graduates Receive Diplomas—Beacon Church Observes Anniversary.

PHILADELPHIA—At the meeting of the board of trustees of Lincoln University at the recent commencement Professor R. L. Stewart, one of the oldest and best known members of the faculty, resigned the chair of pastoral theology. He proposes making his home in California, where in his early years he was a pastor. His separation from the work of the university will be greatly regretted. The board of trustees conferred the degree of D. D. upon the following pastors: J. G. Walker, Greensboro, N. C.; William H. Thomas, Boston; Charles E. Tucker, Chattanooga, Tenn.; J. C. Alston, Winston-Salem, N. C.; A. B. McCoy, Americus, Ga., and C. G. O'Kelly, president of Kittrell College, North Carolina. Thirty-four young men were graduated. As a memorial to the late Dr. Isaac N. Rendall, for forty years president of the institution, a brass tablet was unveiled by the alumni and a fund of $1,600 toward a scholarship of $2,500 reported already in hand. Among the prizes awarded were those offered by the General Assembly's temperance committee for oratory. The first was divided between H. H. Cain and F. P. Stewart. The second was given to N. A. Holmes.

Beacon church observed recently the second anniversary of the pastorate of Rev. George P. Horst. Announcement was made that in addition to largely increasing its offerings to benevolence $2,000 had been spent on improvements and over $6,000 had been raised toward the liquidation of a mortgage on the church property. Two hundred and fifty members were added to the church.

GIVES MONEY FOR NEW CHURCH

A bequest of the late Henry B. Palethorp of this city to the General Assembly of $75,000 is to be used for the erection of a church on Palethorp street, Kensington, to be known as the Palethorp Memorial Presbyterian Church of Philadelphia. A bequest in the will of the late Mary R. Lawson, also of this city, adds $500 to the endowment fund of First church of Frankford, Dr. J. B. Laird pastor.

At the monthly meeting of the Woman's Home Missionary Societies of the Presbyteries of Philadelphia, Philadelphia North and Chester in the Witherspoon building the leaders were Mrs. R. E. Williams and Mrs. E. J. Cummings.

Mount Airy church, Dr. John Calhoun pastor, has closed a very prosperous year, in which its contributions for benevolence, $9,072, were very much larger than those for church support, $5,353. After all expenses were met a fair balance remained in the treasury.

Ground was recently broken for the new Inasmuch mission for saving and reforming fallen men at 1019 Locust street. For its erection Mrs. George Woodward, a daughter of the late H. H. Houston, has given $50,000 and will also provide for its maintenance. Bishop Rhinelander of the Episcopal Church presided and among the speakers was Dr. William Barnes Lower of Wyncote.

The Presbyterian ministers will hear on June 16 Professor J. A. Montgomery of the University of Pennsylvania on "Present Tendencies in Old Testament Criticism" and on June 23 Rev. Henry W. Bloch will speak on "Mormonism." W. P. WHITE.

Lincoln College commencement week, June 5 to 11, marked the close of one of the most successful years in the history of the institution. Eleven young men and women received degrees and eight others received diplomas. The baccalaureate address was given by President McMurray and the commencement address by President O. S. Davis of Chicago Theological Seminary.

Will Assist in Bible Training

Scandinavians to Put Up Building Near Minnesota University—Churches and Schools of Twin Cities Are Helped.

ST. PAUL-MINNEAPOLIS—The Scandinavians of the Northwest are building a house for Bible instruction near the campus of the state university. About $75,000 will be expended at once in the furtherance of the enterprise.

The Pan-Presbyterian Council at Aberdeen affords at least two Minneapolis churches opportunity to express appreciation of the faithful and efficient services of their pastors. Bethlehem church completely surprised Dr. Stanley B. Roberts by informing him that he and the mistress of the manse would be their representatives in Aberdeen. Dr. and Mrs. John E. Bushnell of Westminster church have also departed for Aberdeen.

The recent visit of Dr. Hugh Black of Union Theological Seminary of New York was received with real appreciation. He spoke a number of times before the students of Minnesota State University and to crowded houses. The Presbyterian ministers of Minneapolis tendered him a reception.

The work of the financial specialist of the Home Board, Rev. Moses Breeze, has commended itself to all who have had opportunity to observe its results. A number of the smaller churches have been given a new vision of duty and possibility. While the man is unique, his methods are simplicity itself.

Dr. Gerrit Verkuyl, educational secretary for Minnesota and Wisconsin, is making a brief tour of inspection and education of the Sabbath schools of the Twin Cities. His tour is being planned by the presbyterial evangelist, Dr. David S. McCaslin.

Secretary Hall of the young people's department of the Board of Publication and Sabbath School Work conducted the recent presbyterial institute in St. Paul very efficiently.

Macalester College had for its commencement orator this year President David Starr Jordan of Leland Stanford University. The exercises were held Wednesday, June 11, in Central church. G. E. D.

The corner stone of the new House of Hope church, St. Paul, which has been consolidated with First church, was laid June 1 by Dr. H. C. Swearingen, pastor. Several days previous the corner stone of the present House of Hope church was opened by W. B. Dean, the only survivor of those who officiated at the laying of that stone forty-five years ago.

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Working for Family Worship

Brotherhood of St. Louis Follows Definite Plan —Active in Many Shop Meetings—News of Churches and Pastors.

ST. LOUIS—At the annual meeting of the Presbyterian brotherhood of St. Louis, held the last week in May in West church, Andrew M. Roblee was elected president. Reports from General Assembly were made by James J. Parks and George B. Cummings. The brotherhood is endeavoring to promote Bible study and reestablish family worship. It also does considerable evangelistic work in shops and factories, and is especially interested in work among boys and social service. The pastors' advisory board is Dr. F. W. Russell, Dr. D. M. Skilling, Rev. A. L. Odell, Rev. S. G. Huey and Dr. J. L. Mauze.

Dr. B. P. Fullerton, field secretary for the Home Board, delivered the commencement address at Missouri Valley College, Marshall, Mo., May 29, and preached the baccalaureate sermon for the graduating class of Kentucky College for Women at Danville the following Sunday.

Dr. S. J. Niccolls was assisted Sunday morning, June 1, in conducting a communion service at Second church by Dr. S. C. Palmer. Dr. Niccolls sailed from New York the first week in June for Aberdeen. During his absence Dr. Palmer will be pastor in charge.

That "Embarrassing Resolution"

How It Reached the Southern General Assembly at Last—The Whole Subject of Federation Now Pending.

The Continent will be interested in knowing that the action of the U. S. A. Assembly on closer union between the Presbyterian and Reformed Churches in the United States was presented to the U. S. Assembly on Thursday afternoon, May 22. The nexus of events so far as the Southern Assembly is concerned will prove illuminating.

1. The special committee to whom were referred overtures from a number of presbyteries seeking closer relations with the U. S. A. Assembly met on Friday evening, May 16, and after prolonged consideration were by a large majority in favor of a plan of closer relation through a federal congress. A subcommittee of Doctors Campbell and Whaling was appointed to draw up a paper expressing the views of the special committee.

2. Meantime on Saturday morning the U. S. Assembly unanimously adopted the plan of union with the U. P. Church, and the special committee, therefore, on Monday morning, May 19, recommended that "in view of negotiations now pending between the Assembly and the U. P. Church touching organic union of the two bodies, this Assembly deems this an inopportune time to raise the question of closer relations with other bodies." It seemed to the committee unwise to recommend two or more ecclesiastical courtships at the same time.

3. And now developments rapidly moved in two ways. First, it was learned by conference with representative U. P. ministers that union with them would not be jeopardized by appointing ad interim committees to consider the whole question of future relations of Presbyterian and Reformed Churches in the United States; and, second, it was reported that the U. S. A. Assembly had passed a resolution (the so-called embarrassing resolution) asking our Southern Assembly, among others, to appoint such ad interim committees. The special committee therefore on Thursday morning, May 22, decided to recommend—

(a) That an ad interim committee be appointed to confer with similar committees (if appointed) from other Reformed Churches holding the Presbyterian system in this country on closer relations among these churches.

(b) That the Assembly instruct its committee to propose to the conference a plan for closer relations through a federal congress of lower and upper houses; the churches of the federation to have representation in the lower house on the basis of the number of communicants, and to have equal representation in the upper house; the concurrence of the two houses to be necessary for authoritative action in such matters as may be referred to the Federal Council.

4. At this juncture it was reported that the Northern Assembly was holding back its resolution; but the moderator and stated clerk of that Assembly were informed of the status in the Southern Assembly, with the result that the famous resolution reached Stated Clerk Law Thursday afternoon, was promptly read and referred to the special committee, which reported at once the action already given. It is true that the moderator, Dr. Lyons, ruled this report out of order, but upon special motion both the resolution of the Northern Assembly and the report of the special committee of the Southern Assembly were referred to the Kansas City Assembly of 1914.

So that the whole subject of federation is now before the Presbyterian and Reformed Churches in the United States. The idea of a federal congress composed of two houses was conceived by Dr. R. F. Campbell, and it seems to many in all three Assemblies represented in Atlanta to be fertile in applications which may solve the difficulties in the way of really combining our Presbyterianism into some form of effective unity. THORNTON WHALING,
Chairman Committee on Foreign Correspondence.

Many at Close of "World"

End of a long line of persons waiting at midafternoon to buy tickets to the pageant of "The World in Chicago." For several days there was no end to applicants for admission.

Thousands of people saw "The World in Chicago" on the last day, June 7. During the last two weeks the attendance at the pageant at the Auditorium theater was very large. It is estimated that between 400,000 and 500,000 persons saw the exposition and pageant and upwards of 20,000 volunteer workers from Chicago churches took part.

The financial affairs cannot be closed for several weeks, as a considerable amount will be realized from assets which must be turned into cash. It is expected that the guarantors will be called upon for a portion of their pledge. Officers of the "world" are confident that the exposition accomplished its purpose in spreading information about missions.

The stewards, especially in the multiplicity of their demonstrations, are said to have surpassed similar workers in any other city where the exposition has been seen.

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writes Miss Celestia B. Smith, Pittsburg, May 27, 1913

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News Notes from Various Fields

New York

Rev. Charles McKenzie, who recently resigned from First church, Johnstown, to take up work under the synod, has been recalled to his pulpit and will stay with his church.

The Presbyterian Union of Binghamton at its recent annual meeting at First church listened to addresses on governmental, ecclesiastical and moral law. E. W. Lake is the new president.

Rev. Brandon Greenaway, who recently celebrated the third anniversary of his coming to East Rochester church, has doubled the membership. The Sunday school has grown from sixty to 200. A brotherhood has been in operation for over two years with 100 members.

The year book of Westminster church, Buffalo, is a volume of 200 pages, including comprehensive reports of the various societies of the church in addition to an account of the work of Westminster hospital at Urumia, Persia. The church has for years maintained a settlement in Buffalo, which last year had the volunteer assistance of 167 men and women. During the year there were enrolled in various classes in this settlement 1,320 persons from 865 families and the weekly attendance is 3,500. A start has been made toward endowment for the church. Dr. Samuel V. Holmes is pastor.

Ohio

Plans are maturing for the construction of the new edifice for Rosewood Avenue church, Toledo.

The membership of Second church, East Liverpool, has increased sevenfold during the two years' pastorate of Rev. H. E. Giles.

Great preparations are being made for a special meeting in Toledo June 9, when Rev. W. A. Sunday will visit the scene of his successful evangelistic campaign.

Piqua church recently entertained the Miami county Sunday school convention. Music was furnished by a choir of 125 voices and the attendance from all parts of the county was very large.

Lima Presbytery met with Olivet church, Lima, June 4. Dr. J. Wilbur Chapman, who has returned to this country from Australia, addressed presbytery at 4 p. m. on "Evangelism." He preached the installation sermon of Rev. Columbus Polk Goodson that evening in Olivet church. Rev. W. F. Dickens-Lewis, Rev. Thomas Knox and Rev. E. M. Page assisted. Mr. Goodson began his work as pastor of Olivet church April 1.

Pennsylvania

Rev. J. K. MacGillivary of Twin Falls, Idaho, the missionary of the Sunday school of Market Square church, Harrisburg, was present at the children's exercises of the school June 1.

The benevolences of Clearfield church under the recently adopted budget system have increased 75 per cent. Union revival meetings conducted by Lincoln McConnell have greatly stimulated the churches of this town. Dr. E. C. Reeve has been pastor the past four years.

Charles Lee, D. D., of Carbondale, one of the delegates to the Pan-Presbyterian Council at Aberdeen, on his departure with Mrs. Lee received from the congregation many substantial gifts, including $200 in gold. It is only a few years since this church sent Dr. Lee on a trip to Palestine and Egypt, with all expenses paid. This year is the twenty-eighth of his pastorate in Carbondale and the membership is at its highest mark, although the church recently lost thirty families through a change in railroad headquarters. The offerings for benevolence are large.

New Jersey

The men of the three Protestant churches of Tenafly got together at a dinner at the Presbyterian church house May 24 to discuss the question of a social and religious survey of Tenafly, and to indorse the action of the ministers in deciding to demand medical certificates from all applicants for marriage. The following day a union service, the third of its kind, was held. It was decided to have union services once every month.

Rev. Richard H. Hughes, who has recently begun work at Hamburg, will not be installed until fall.

Twelve little girls took part in the saluting of the flag in connection with the recent patriotic services at Clayton church. Rev. Samuel A. Harker is pastor.

Rev. Frank Willcock, formerly minister of First church, Sackets Harbor, N. Y., has just been installed minister of First church, Mount Holly. The church has just purchased a beautiful and thoroughly modern home for its minister and has otherwise given splendid expression of high esteem. May 23 a public reception was held in the church parlors.

Minnesota

The corner stone of the addition to First church, Duluth, was laid recently. The building will be three stories high, will cost $37,000 and is said to be the best planned Sunday school building in the state. This is the beginning of the first institutional church in Duluth. Rev. Robert Yost is pastor.

The installation of Rev. Charles M. Ruland as pastor of Crosby and Deerwood churches took place in a joint service in Crosby church May 27. Rev. W. J. Lowrie of Brainerd, S. F. Sharpless, D. D., of Fergus Falls, and Rev. H. E. Easly of New London officiated. On the next day Mr. Ruland was united in marriage to Miss Myrtle May Matthews of Crosby.

Rev. E. T. Ferry was installed pastor of Claremont church May 27. Dr. Donald Morrison of Alden, Dr. Wallace of Macalester College, Rev. Robert Brown of Austin and Rev. W. Edward Williams of Kasson, the immediate predecessor of Mr. Ferry at Claremont, officiated. Mr. Ferry is a graduate of Macalester College and Princeton Seminary. Five years ago his father, Rev. John Ferry, now in western Canada, was minister at Claremont.

Illinois

Ground has been broken for a new church building which it is expected will be erected at Omaha this summer.

The fiftieth anniversary of the founding of Oneida church was celebrated June 1. The principal exercises were in charge of the pastor, Rev. C. L. Wilson.

The new building of First church, Joliet, will be erected several blocks farther from the business center than is the present structure. It is expected that work will begin on the new building as soon as the present is sold.

Rev. Otis G. Dale, formerly of La Junta, Colo., is filling the pulpit of Central church, Rock Island, instead of Davenport, as recently announced. Mr. Humphreys, the retiring pastor of the Rock Island church, is well known throughout the tri-cities.

Wisconsin

Extensive repairs are being made on the manse at Rice Lake.

A pipe organ will soon be installed in DePere church. An addition to the edifice is being constructed for this purpose.

Because of disturbance to services of First church, Marinette, by boys on roller skates about the building Sunday mornings the police have prohibited the use of roller skates in any part of the city on Sunday.

Iowa

The old church at Tabor is being torn down to make room for a new building.

Dr. J. A. Marquis, president of Coe College, was one of the speakers before the recent banquet of the "friendly men" of Marion church.

A conference of rural life workers will be held at Iowa State College, Ames, July 17-19. Forty or fifty country ministers from North

TWO UNIT CHURCH

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Minneapolis, Church Architect Minnesota.

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and South Dakota will be sent to the conference by the country life department of the Home Board.

Rev. E. Winslow Brown, pastor of Olivet church, Cedar Rapids, was recently taken sick at Chattanooga, Tenn., on his way home from a trip South and may be out of his pulpit for several weeks.

Michigan

Rev. U. L. Montgomery, pastor of North church, Kalamazoo, has been appointed chaplain of the local fire department.

Dr. C. A. Lippincott, former pastor, gave the charge to the people at the recent installation of Rev. Howard D. Borley, pastor of First church, Flint. Others taking part were Dr. E. H. Pence and Rev. William S. Jerome of Detroit.

The closing exercises of four Bible classes conducted by Rev. A. van der Meer at Harbor Springs were recently held. The classes were organized in November and attended by 110 boys and girls, including twenty-five high school pupils and fifteen children from 4 to 7 years of age. The attendance during the six and a half months was very regular. The meetings were held outside of the time of regular church services, one class gathering Saturday afternoon. At the public examination a thorough review was given by the pupils on all of their work. The Sunday school attendance during the last few months has doubled.

First church, Lapeer, Rev. S. G. Livingston pastor, does what few other churches do in publishing in a pamphlet, with the full annual reports of all departments, a list of contributors to the church and the amounts given. This list shows that $5,000 was given to the building fund and church expense and $166 to benevolences, and two women's societies each gave as much again to the latter cause. A building costing $39,000 was recently completed. The $166 was given by seventy-eight of the 170 contributing members, an average of $2.14 each. The church has 234 members. Work among boys of the church is growing and a gymnasium has been well patronized.

California

According to G. L. Tufts, superintendent of the Weekly Rest Day League, in charge of the attempt before the state legislature to obtain a Sunday rest law, two preachers of the Seventh Day Adventists were present to work against any Sunday legislation. Three bills which if passed would have given California a legal day of rest were steered by opponents to their death in committees.

Placentia church was dedicated May 25, and services continued each night to June 1. Among the speakers at the various meetings were Dr. William E. Sloane, pastor; Rev. J. A. Stevenson, Santa Ana; Rev. F. W. Mitchell, Anaheim; Dr. A. W. McConnell, Los Angeles; Rev. W. A. Jackson, Orange, and Dr. L. C. Kirkes, Los Angeles. One of the meetings during the week was evangelistic and another was devoted to the Y. M. C. A.

Oregon

Carl Rabenberg from Dubuque Seminary is engaged in summer student work in Wallowa county.

Rev. F. S. Shimian, recently graduated and ordained at San Anselmo Seminary, began his work at Wallowa May 18.

Montana

Pledges amounting to $3,660 were obtained by the pastor of Anaconda church, Dr. J. M. Ross, wiping out the debt of $3,000 and providing for improvements to the edifice. The pastor and his wife are abroad to attend the Sunday school convention at Zurich.

Idaho

Dr. John F. Shepherd, the new pastor at Twin Falls, delivered the address to the high school graduating class June 5.

Tennessee

The corner stone of Fourth church, Knoxville, was laid May 31. The building will be of brick and marble and it is expected that it will be ready to be dedicated the middle of September. Dr. Joseph P. Calhoun is pastor.

Among the recent encouraging signs of progress of Second church, Knoxville, has been the determination of fifty members of the congregation to subscribe to The Continent at the request of their pastor, Rev. Herbert B. Smith. During the year and a half of the present pastorate 247 members have been added to the roll and the church has been strengthened in many lines.

Indiana

Jefferson Avenue church, Evansville, has recently broken ground for a new house of worship to cost $40,000. Rev. A. D. Light is pastor.

Rev. Newton P. Patterson was installed at Delhi May 21. He was at one time pastor of South Park church, Chicago and was called to his present charge last January.

Parke Memorial church, Evansville, has recently received a gift of $10,000 with which it is expected that a Sunday school hall will be built. Rev. W. B. Lile is pastor.

Following the dedication of new Bethel church at Knightstown there was a surplus of $1,000 in the treasury. The church cost $24,000. The pastor is Rev. H. T. Graham.

Abolition of the modern funeral sermon was suggested by Rev. Thomas R. White, student pastor at Indiana University, in a recent speech before the Indiana Funeral Directors' Association at Indianapolis. He is quoted as saying: "The funeral sermon is unnecessary and ought to be cut out. If a minister cannot say anything good about the deceased he ought not to say anything." He also suggested that Sunday was not the time for funerals, and believes the time will come when cremation will be generally adopted.

Celebration of the seventy-fifth anniversary of Plymouth church was begun May 25 with a sermon by Dr. George A. Little of Alexandria, who was pastor from 1873 to 1885. Monday evening there was a reception, at which a number of former pastors and their families were greeted by members of the congregation. Dr. E. P. Thomson of Springfield, Ohio, preached the anniversary sermon Tuesday. Reminiscences by members and former pastors were given as part of an informal program Wednesday night. Rev. W. C. Logan is the present pastor. A collection of relics of the church attracted attention.

There were 138 guests from out of town registered in the eightieth anniversary guest book of Thorntown church during the recent celebration May 29—June 1. Dr. George L. Robinson gave the opening address. Music was furnished for one service by a choir consisting of singers by bygone days. Congressman William L. LaFollette came from Washington, D. C., to attend the celebration, and others came long distances. An automobile trip and a reception for the visitors were features of the celebration. Nearly 1,200 persons attended the three services Sunday, June 1. President George L. Mackintosh of Wabash College preached the anniversary sermon in the morning, an anniversary musical service was held in the afternoon and short addresses were made by Rev. O. H. Carmichael of Lebanon and Dr. M. L. Haines of Indianapolis at the closing services in the evening. A souvenir booklet was prepared for the occasion.

Kansas

In First church, Spearville, there has been organized a brotherhood of twenty-six men. June 15 the evening service will be conducted by Dodge City brotherhood. The men are frequently going into the country schoolhouses and holding gospel services. A home department of thirty-six members has been organized in the Sunday school.

Washington

As a result of two weeks' special meetings at Larene church conducted by Rev. Frederick Tonge of Davenport an adult Bible class was organized with thirty members.

Port Townsend First church, one of the oldest on the sound, recently installed Rev. A. Raymond Eckels, formerly pastor at New London, Pa. Mr. Eckels came to Port Townsend as stated supply for a year, but at the close of nine months a unanimous call was ex-

John Huss: Bohemian

The value of a man's life in terms of the influence on his fellows does not depend upon his ability to talk the English language distinctly. Men of "broken speech" may wield a greater power among people of their own nation than does any American.

An educated Christian among thousands of non-English-speaking men who are doing the manual work of America has large possibilities for usefulness. Ideals of law and justice can be explained by a countryman in a more convincing way than they can by an American who may be able to use the tongue of the foreign born, but is not racially in sympathy with him. At Dubuque German College and Seminary are students of twenty or more races studying to be Christian workers among their fellows in this country. This is a Presbyterian institution doing heroic work for the whole country. There are no more loyal Presbyterians than our German people, our young men from Bohemia (the land of Jan Huss) and our young men of other races. We want your interest. We want you to tell others about our work. You will have a larger grasp of the affairs of the church if you know what the men of Dubuque are doing.

A postal

request will bring full details. Address Dubuque German College and Seminary, Dr. C. M. Steffens, President Dubuque, Iowa.

Buy in the light

Advertising is largely responsible for the "one-price" basis of present-day merchandising.

The value-for-their-money which our grandparents received was dependent on a price haggle and a quality guess. The storekeeper's effort was to sell what he wanted to sell at a price as high as he could make the customer pay.

Advertising has changed all this by standardizing goods and their prices. It enables you to buy in the light. To buy unadvertised goods is to take an unnecessary chance on satisfaction.

It means both safety and economy to buy the advertised wares which are placed before you by this paper.

THE
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Mineral Baths

PERMANENT RELIEF FROM
RHEUMATISM
AND A SPLENDID PLACE TO
REST AND RECUPERATE

tended. In addition to the regular services the pastor is voluntarily preaching at Port Ludlow, Chimacum and Irondale, three towns twenty-two, twelve and ten miles distant. Each place is given a service once in two weeks. The trips are made on a motorcycle.

Colorado

"If you do not wish to be a helper do not come" is the frank request to those who are invited to worship at the evening service of First church, Boulder, Dr. Henry B. Hummel pastor.

North Dakota

Previous to the departure of Rev. W. J. McIver from Towner to Cartwright, Manitoba, he was given a reception and a clock as a memento of Towner church.

Canadian Presbyterians in Congress

(*Continued from page 817*)

birthday. Special prayer was offered and the national anthem sung with great zest, followed by three cheers for the king. After this interlude the question of the foreigner was dealt with by Mr. Berlis, a Russian, and by Mr. Rohold, a Christian Jew. Mr. Rohold has done in the last few years a really remarkable work among the 15,000 Jews of Toronto, and this week a large Christian synagogue was opened in the Jewish quarter.

Presentation of the problem of the city was made by Rev. J. A. Clark of Calgary, Alberta; Dr. J. W. MacMillan of Halifax and Dr. J. G. Shearer, the Nestor of social service in Canada. The situation of the rural church was discussed by Dr. Warren Wilson of the U. S. A. Home Board. Dr. Wilson's address made a very evident impression. In fact the problem of the rural church and community seems to be one of the hardest to solve and to become increasingly urgent. Professor Graham Taylor of Chicago dealt with the social applications of the gospel to the city. Dr. J. A. Macdonald of Toronto spoke on the relation of the church to the social and industrial situation. This was one of the most thrilling of all the addresses delivered. The concluding sentence of it was, "There is no omnipotence under the sun, but far above all suns, hid with Christ in God, love has the power to lift, to light, to move, to save the world."

Congress Suggests Three Vital Objectives

At the conclusion of Dr. J. A. Macdonald's electrifying address Dr. A. S. Grant was introduced to the congress and received such a greeting as few ministers ever received in such a situation. He moved a resolution which was carried with almost indescribable enthusiasm and evidences on all sides of the deepest emotion. It dealt with the general religious situation in Canada and demanded immediate and united action by ministers, elders and individual members. Three definite objectives were named:

"1. To bring to a personal confession of their faith in Jesus Christ as Lord and Master those whose relation to our church is at present merely nominal.

"2. To bring into the fellowship those of our own communion coming from other lands.

"3. To unite the whole body of our Presbyterian people in the work of humanizing and of Christianizing the social, industrial, civic and other departments of our national life."

At the conclusion of the conference Dr. Grant, the chief organizer, made a wonderfully impressive address and presented a strong resolution in which the General Assembly was asked to invite all other religious bodies and temperance organizations to cooperate in a movement having for its object the total suppression of the liquor traffic in Canada. The resolution was adopted with great enthusiasm.

"Theologue" Beats Champion

Princeton Seminary has suddenly come into athletic fame. At a field day of sports in Princeton last week F. C. Thompson, a student in the seminary, made in ten successive athletic events a record of points excelling the highest previous corresponding achievement in athletics—the "decathlon" record made at the Olympic games in Stockholm last summer by James Thorpe, the Carlisle Indian, who was afterwards disqualified as a professional. There were, of course, fewer competitors in Princeton, but the games had been sanctioned by the Amateur Athletic Union, and were scored under the same rules which were followed at Stockholm, so that the record will undoubtedly stand as official and will give Mr. Thompson recognition as the champion athlete of the world.

To Help Rebuild Churches

The Dayton Presbytery flood relief committee was appointed for the purpose of securing funds for the rehabilitation of the damaged church buildings in the presbytery. General Assembly has indorsed very cordially the efforts. It is found, however, that a large number seem to think that the contributions they sent for the immediate relief of suffering at the time of the flood is all that can be asked of them. But this is an entirely different matter; it is for the purpose of helping the people who have been so seriously damaged in their homes, business and farms, to repair and rebuild destroyed churches. The case is parallel with what was ultimately done for Presbyterian churches after the San Francisco earthquake. Checks should be sent to John S. Crowell, treasurer, Springfield, Ohio.

JOHN CLARK HILL, Chairman.

Y. M. C. A. Officers at Lake Geneva

A conference of general Y. M. C. A. secretaries from larger cities opens the series of summer schools for association officials at Lake Geneva June 26—July 3. The physical directors and state secretaries will confer at the same time. The conference for educational directors and those interested in country work, boys' work and the railway department will be held during July. The annual commencement of the Institute and Training School will take place July 24.

The Bible in the Public Schools

When I first went to public school the Bible was used as a textbook, but of late years some people who are afraid to let their children have the free reading of the Bible have had influence enough to have it discontinued. Now that foolish action is about to be reversed. The Pennsylvania legislature passed a law requiring the Bible to be read each day in the public schools. The penalty for violation of the law is dismissal of any teacher who fails to comply with its provisions. This question of the Bible in the public schools has been discussed over forty years. Pennsylvania has taken the lead in settling it, and settling it right.

There never were any logical reasons or arguments against the Bible in the public schools; they were flimsy as fog; and in a government like ours, based on the intelligence and morality of the people, where can we learn as much of the moral law—on which all our laws are founded—as in the Bible?

I predict, after much study of this question, that the law passed by the Pennsylvania legislature will be an incentive for like legislation in other states.

JERE WATSON TALLMAN.

If the sun of success and happiness seems not to shine on you, it is because your face is not turned that way. Turn, then, out of the darkness in which you have been walking, into the Light. This turning must not be a discontent with nor a dislike for your present environment, but it does declare for a more earnest endeavor.—Agnes Greene Foster.

7% Atlanta 7%

Here are some of the features that make our First Mortgage Loans attractive.

1. 25 years experience without the loss of a penny.
2. Real Estate worth over two for one.
3. Abstract by Attorney representing YOU, showing a clear title.
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6 and 7 % Sure When you purchase from us a mortgage on **Improved Georgia City or Farm Property** you take as little chance as is humanly possible. You receive from 6 to 7 per cent and you can be sure of receiving it regularly. Our property appraisals are the work of successful experts. We are extremely careful in our estimates of the moral hazards. We protect your principal with ample security. Let us send you our list of loans and interesting literature. Address **"Dept. F."**

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FIRST MORTGAGE FARM LOANS

6% We offer only select first mortgages on improved **Northeastern Oklahoma** farms at 40% value of farm. Interest collected semi-annually and remitted investor without charge. **SEND FOR BOOKLET.** **6%**

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The Security for Our Alberta Farm Mortgages has Quadrupled in Fourteen Years

The Dominion Government reports that the sale price of lands by corporations having land grants increased from $3.18 per acre in 1899 to $13.70 per acre in 1913.

Offerings of **6%** Alberta Mortgages on request, in amounts from $500.00 upwards.

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DON'T THROW AWAY YOUR DISCARDED Furniture, Clothing, Magazines, Papers, etc. YOU can do great good by sending them to the **Chicago Christian Industrial League,** helping the church to find work for the idle, to shelter the homeless, to feed the hungry and to preach the gospel to the men of the down town streets. Over 1,000 men helped annually. **Every** little counts. Send a card to GEORGE A. KILBEY, 12 East 12th Street, Chicago, Ill.

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On the beautiful Saranac River, in the heart of the Adirondacks. An ideal camp, combining pleasure and study for refined boys (study is optional). Free *tutoring* in all school or college subjects by experienced and high-principled instructors. All land and water sports. Plenty of excellent food. Long and short mountain hikes; also cruises by canoe or motorboat through the wilds of the Adirondacks, camping and exploring. Boys are taught everything practical, from operating motorboats to resuscitation of drowning. Just the life your boy needs. His summer will count. $135 covers absolutely all expenses. Send for booklet.

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EIGHT LIFE INSURANCE COMPANIES attest the soundness of these mortgages by purchasing in increasing volume.

Write for list, information and references to

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I offer only First Mortgage Farm Loans made by thoroughly reliable firms who have stood the Test of Time. I diversify as to climate, rate and crop yield. Interest and principal collected free.

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The safest investments from the viewpoints of
INCOME and SECURITY
are carefully selected
REAL ESTATE MORTGAGES

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FARM MORTGAGES
THE IDEAL INVESTMENT

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North Dakota Farm Loans
and
FARM LAND BONDS
Netting 6%

Write for particulars regarding our investment service. Highest references.

R. C. KITTEL & CO., CASSELTON NORTH DAKOTA

FARM MORTGAGES bearing 6% interest, first liens on improved farms. Original papers held by the investor. Principal and interest GUARANTEED; interest payable at the Hanover National Bank, New York. Thousands of satisfied customers for references. We've been doing the same thing for TWENTY-EIGHT YEARS

The W. C. Belcher Land Mortgage Co.
Capital $320,000.00.
Fort Worth. - - Texas.

High Grade Farm Loans
Oklahoma Farm Mortgage Co., Oklahoma City U. S. A.

Financial Situation

Depression of Stocks Does Not Affect Owner of Farm Mortgage—S. W. Straus Says Continued Advertising Pays Broker.

Recent financial difficulties of central western railroads, together with complications arising out of wars in the East, united to cause a flood of selling orders on the New York stock exchange a week ago. A number of financial writers compared the occasion to similar days during the panic of 1907 and prices on ordinarily stable stocks were depressed considerably. At a time like this the owner of a farm mortgage or a prospective investor in this form of security can rest with no fear that his investment will be depreciated by the fluctuation in the stocks and bonds. Even though the income from stocks, the market value of which is now low, is not affected, the cash value of the investment may be smaller now than it was when the stock was bought.

Farm Mortgage Security Enhanced

On the other hand, the conditions now tending to influence farm mortgages are all in the direction of increasing the security behind the mortgage. A few days ago wholesale houses in Chicago were forced to send to their retail customers petitions to be patient if orders were not filled as promptly as usual. A flood of buyers from the country clogged the distribution machinery of many of the larger wholesale houses. This, of course, indicates that retailers of the West have no fear for the condition of business during the coming fall and winter. In fact the prospects for crops continue to bear out the highly optimistic reports which were issued earlier in the year. This means that farms will be more valuable this fall than a year ago and consequently farmers will be still more able to pay interest promptly, and the value of the security upon which the investor holds a mortgage will be enhanced.

The money situation continues to be a source of concern among bankers who have been trained to take a worldwide view of conditions. Although the rate for time loans is about normal in most parts of the United States, the demand for gold from the countries of the world which are now in the midst of developing their resources to a large extent is showing bankers that it may be necessary to exercise extreme care in future movements. Funds in this country are largely tied up in permanent forms, and gold is going into such countries as Egypt and India, whence usually it fails to return. Meanwhile department store sales of bonds in various parts of the country are having the beneficent effect of making the people generally acquainted with another way of investing their money and timid capital is being brought into circulation.

Continued Advertising Breeds Confidence

It is also significant that advertising has been largely used in marketing these securities of municipalities through public officers or department stores. S. W. Straus, president of a well known mortgage and bond house of Chicago and New York, in speaking on investment advertising before an advertising club in Chicago recently said:

"The man who looks for big and quick results in the advertising of investments is going to have a sad awakening, because persistency and continuity are the first essentials. In investment advertising one must hammer and hammer and hammer—and then keep on hammering. Continuity is the first law. One cannot advertise by fits and starts. The first object an investment house must have in its advertising campaign is the creation of confidence. Does one gain confidence in a friend in a day? No, and this fact is doubly true in investment advertising. Gaining the confidence of a man to the extent of getting his surplus or his

SAFETY AND 7%

IDAHO offers today a splendid field for safe and profitable investments. Carefully selected first mortgages on improved CITY AND FARM property are securities which will give you no worry, but will return regularly and promptly an excellent interest return, ranging from 6 per cent to 7 per cent, and occasionally even higher. The city of Boise has trebled its population in ten years, and the agricultural districts in which the IDAHO TITLE AND TRUST COMPANY and THE NATIONAL TRUST AND SAVINGS COMPANY operate are among the most productive in this prosperous state.

CHARLES B. COXE
President
BOISE :: IDAHO

WHERE TO INVEST WITH SAFETY AND GOOD PROFIT

The famous Corn Belt of Eastern Kansas offers the best possible field for safe and profitable mortgage investments. This territory was settled 60 years ago and during that time has been thoroughly tested as a fine agricultural and stock raising country. We have been in this field for 40 years and during that time have never lost a dollar for an investor. Loans negotiated by us exceed $25,000,000. Your money when placed in our First Farm Mortgages will be absolutely safe and net you excellent interest return. Write us for particulars and references.

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WHICH DO YOU GET FOR YOUR MONEY?

Savings Banks pay 3%. Farm Mortgages yield you 7% secured by never failing wheat land in Eastern Washington. Security double the amount of the loan. Mortgage and notes signed by farmer and wife. Abstract certified to by responsible Attorney. Nothing safer. Write me for particulars and references.

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The Union Mortgage Company, Clovis, New Mexico

5½% and 6% Interest

The most careful investor always selects a choice farm mortgage when placing funds. Ask for detailed information, references and list of offerings.

G. W. HART, Pres. The Merchants Bank
BRYANT SOUTH DAKOTA

6% NET GUARANTEED AS WELL AS BACKED BY 20 YEARS OF SUCCESS

Farm Mortgages sold by us net six per cent, and we guarantee their payment. Interest remitted the day due. Write today for booklet and references and ask your local banker to investigate us.

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REAL ESTATE LOANS
6% Safest, Most Promising and Profitable Investment on the Market Today 6%
During the Past 30 Years no Client has Lost a Dollar.
BEVERLY H. BONFOEY
Send for Booklet B *UNIONVILLE, MO.*

6½% Net First Mortgages

on improved OKLAHOMA FARMS from $200 up are safe investments. I have sold them for years to ultra conservative investors with entire satisfaction. Write today for list and interesting BOOKLET "E." Refer to Dun or Bradstreet.

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BONDS YIELDING 4%-5% PAYABLE SEMI-YEARLY
BACKED BY CERTIFICATES FROM UNITED STATES TREASURY
CERTIFYING THEY PROTECT POSTAL SAVINGS BANK FUNDS
AVAIL YOURSELF OF THIS PROTECTION
SEND FOR OUR BOOKLET "BONDS OF OUR COUNTRY"
BONDS SENT TO ANY BANK OR EXPRESS
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THE NEW FIRST NATIONAL BANK COLUMBUS, OHIO.

5 Per Cent

savings as an investment is the result only of slow, steady, tireless, persistent effort. As a rule, the interest of the investor is stimulated to the point of inquiry only after he has read one's ad not once but repeatedly.

"Not long since an investor came into our New York office. He said he had been reading our advertisements for three years and had gradually become very much interested. Walking down Broadway he saw the bronze plate bearing the name of our house at the corner of Wall street and decided to drop in and find out about it. Eventually he bought, but the point is that his interest was not stimulated even to the point of inquiry until after three years—and then only by accident. Even when interest reaches the point of inquiry, only the first battle has been won. I could show you many instances of a correspondence extending over two and even three years, but which eventually resulted in sales and in gaining valuable accounts.

"Does advertising pay? Of course it does. It pays tremendously if one is willing to spend the time, the energy, the patience and the money. It has paid the house of which I am president and it will pay all others who have good investments to sell and who advertise along the right lines. The American investment field has only been scratched. Where there is one investor today there are going to be ten tomorrow."

The Spirit of an Old Church Revived

Old Hickory church is the familiar or romantic name we give the historic little church founded by the stout-hearted Scotch and Irish Presbyterians who came from the Carolinas, Virginia and Tennessee to settle in the Hoosier county which bears the name of the brave old soldier-President, Andrew Jackson. These pioneers were organized as the Jackson County Presbyterian church. There were some Kentucky Scotch-Irish intermingled with the rest, and later on a very substantial element of Germans increased the sturdy congregation. They, too, had been exiled or driven from the homeland for the sake of freedom.

The record of Old Hickory church is now mainly tradition. The building long since disappeared, and only a small country cemetery remains to mark the spot where it stood. The members not dead or scattered abroad have removed their names to the successor of Old Hickory meeting house, the Brownstown Presbyterian church. But the spirit of that heroic past and people survives in the present.

This little Brownstown church congregation has its own interesting history, running back to 1839, and its membership at one time was larger and wealthier than now. Just a few years ago the church and community stood the shock of a bank failure that seemed a more disastrous experience to encounter than the perils of frontier days. Then followed the death and removal of many who had been the mainstay of the church for a generation.

The First of Community Churches

Three years ago, when the message of social service and the rural life work first came to them, they were "in the depths," as a devoted woman member expressed it. Experiments with traveling evangelists had left the people more dispirited than ever, for they were unconsciously starving for the social word and work. Their response to it was instant and touching. They were hungry for fellowship, eager for service, and they took hold of things with a willingness, loyalty and unity characteristic of the Scotch-Irish and German at their best. Employing a pastor for half time only, Brownstown church followed the wise Presbyterian policy of uniting with a neighboring half-time field, the little church at Crothersville, whose kindred awakening and work preceded that of Brownstown by four years. These two congregations, whose paying membership numbers but 100, mainly working people, became the first community churches in New Albany Presbytery.

A community church is one that does not exist to be served but to minister itself to the entire community of all the people; and only such a church can fulfill the conditions demanded by the home mission and social service committees of this presbytery today. When the pastor of Brownstown and Crothersville churches was made chairman of the committee on social service and country life, with the task of demonstrating the success or failure of the rural work in southern Indiana, he went back to his people and told them what presbytery expected. The summer months constituted the time of experiment for the church in the open country.

The people responded with characteristic unity and enthusiasm. They invited presbytery to hold its fall meeting at Brownstown, and meanwhile the first annual conference on church and rural life was arranged by the committee immediately to follow the meeting of presbytery. In preparation for these events the Brownstown church building was remodeled and enlarged to make it a social and community center.

Boy and Girl Scouts of Brownstown and Crothersville

Boy and Girl Scouts and Crusaders

The strongest recommendation of the rural life work is the new hold it gives the church upon the young people of the community. The Presbyterian churches of Brownstown and Crothersville stood sponsor for the Boy and Girl Scout movement in those communities till it was organized and successful. Eliminating militarism and denominationalism, the quicksands of the scout movement in small towns, the Boy and Girl Scouts of Brownstown and Crothersville are the pride of their respective communities.

Drilled and trained in scoutcraft and Red Cross service, these young people have renewed and ennobled the national holidays, religious anniversaries and community celebrations of the entire year. They have nourished and restored the traditions and ideals of the people in home, school, church and community. The work has revealed and developed a capacity for leadership upon the part of the older people which has bound the heart of one generation to another. As a result there is now in process of formation in these communities, with the counsel of the National Red Cross Society, an organization of Crusaders which will make scout work and social service doubly effective and popular with young and old.

LUCIEN V. RULE.

"Ian MacLaren" Professorship at Parsons

The late Dr. John Watson, beloved the world over as "Ian MacLaren," the author, died in an Iowa town while on a lecturing tour. Thus far, apparently, America has established no permanent memorial to this famous writer who died almost alone among a people who highly appreciated his Scotch stories. It was a happy thought which led Parsons College, the thriving Presbyterian college at Fairfield, Iowa, to honor Dr. Watson in the proposed establishment of an Ian MacLaren memorial professorship of English literature. The plan, which has special appeal to Scotch-Americans, is well begun, and the field secretary, Rev. John Yule, hopes to secure the whole $30,000 in the next few months.

Summer in Southwest California

(*Continued from page 838*)

ested in this work of his playtime and seemed glad to exhibit his really beautiful fowls.

Southern California being a reclaimed desert, there are practically no native trees. But along the highways there is an endless succession of ranches with groves and orchards. The shades of green are countless. The low, bushy trees of the citrus fruit in their straight, cultivated rows, show the dark glossy green of the orange tree or the paler leaf of the lemon, while the blossoms of both perfume the air. The mocking bird and the hooded oriole build their nests in these groves. Covering a hillside or the slope at the bottom of a canyon is an orchard of silvery green olive trees. Here and there are spreading fig trees with their big, branching leaves. One looks eagerly at each for its yellow-green fruit, to see whether it, too, deserves the curse passed upon that other fig tree 2,000 years ago. A rather sickly banana tree pines for its native swamp lands. But a grove of giant eucalyptus, whose ragged trunks and crescent leaves are tinted as with an early frost, is as much at home as in its native Australian forests. The beautiful feathery pepper trees appear in pairs, the female, like a native squaw, apparently bedecked with hundreds of strings of red corallike beads. Many palms lift their fans along the roadside. The bamboos, both giant and dainty Japanese, rustle and sing as their slender yellow stems sway in the wind.

By the time summer had merged into the mild winter our triangle had happily regained its wonted symmetry. For us southern California has solved the problem of where and how to summer coolly, restfully and pleasantly.

San Diego, Cal. EMMA V. BERGER.

Against the Wind and Wave

WHEN PETE and I decided to go for a two weeks' outing on the shores of Saginaw bay we determined, instead of shipping our tent and supplies by train, to take them in Pete's little sailboat. In order that we might get an early start the next morning I went up to his house the day before and we packed our eatables and other camping requisites.

We awoke to find a strong northwest wind blowing, and for a time did not think we would attempt the trip that day, the boat being only sixteen feet long, and with the tent, stove, blankets and other things, it would be pretty well loaded. However, we decided, or rather Pete, who was captain, decided to start and go as far as the mouth of the river and stay there all night, if the bay was too rough to go farther.

In spite of the load we managed to find comfortable positions, and with the sail reefed started out. When we reached the middle of the river we fully realized the strength of the wind. It took us along at a good rate and all went well, until we came to a bend about four miles from the river's mouth. Here the wind came directly up the river, and in order to make headway we were compelled to tack from one side to the other. This made progress slow, as the boat drifted badly with the heavy load. Where we had covered the previous mile in half an hour, we had not progressed that much farther in the next hour.

As we neared one of the bridges an especially strong puff of wind came along, and with a loud snap the gaff broke, compelling us to crank up "armstrong" and row to the bridge. Here the captain learned that we would have to get repairs from home; so by common consent the crew decided to leave the boat in care of the bridge tender and return home.

We fixed up the sail next morning, and with the wind still head on again set sail. By noon the mouth of the river had been passed and we were only five miles from our destination. But I fully believe that that was the longest five miles, from point of time, I have ever covered. Waves continually washed over the sides of the boat and soon made it necessary for me to start bailing. By 3 o'clock we had passed the water works, half way from the mouth; and from then on our progress was even slower, if possible. The wind had freshened, bringing in choppy waves on top of the large rollers. On each tack we made less headway, until finally, when about a mile from Killarney beach, where we intended to stay, we had to run our boat up on shore to avoid being swamped.

As we came through the breakers each wave broke completely over the boat. The water was shallow there, so we got out in our wet clothing and guided the boat along. Thus we covered the last mile, taking turns at pulling the water-filled boat along near the shore and running up and down to keep warm.

After covering what seemed an endless distance, we arrived at the beach about dusk. Cottagers, wondering at the strange sight, came down to the shore to offer help. One kindly consented to let us pitch our tent in front of his cottage for the night. Needless to say, everything was soaked. With the help of a number of men we succeeded in getting up the wet tent. All the blankets and food supplies were saturated; but for the cottagers we should have slept in wet clothes, with empty stomachs.

The ladies brought up dry blankets and also served us with what tasted like the very best meal I have ever eaten. When our visitors had finally left us, and we had crawled into bed, it was with something of regret because it was ended that we looked back over the most exciting trip we had ever experienced.

Detroit, Mich. LEE EVERETT JOSLYN, JR.

Joy for Korean Victims Freed

Letters have lately come to the Woman's Foreign Board of Philadelphia telling of the unbounded joy of the friends and families of the nearly 100 men recently released from prison and prison tortures in Korea. The victims were set free shortly before Easter and each and all were given a tremendous ovation. One of the missionaries reports that even the governor general could not have had a greater reception. She adds:

"The men came out of prison without shoes and bareheaded, their clothes filthy, but they came right into the arms of waiting friends. Several mothers had been in Seoul all these months seeing about food for their sons. The son of the famous blind pastor of Pyeng Yang was one of the three who had endured the torture and long imprisonment. His wife is one of our academy girls. The wife, her mother and Pastor Kil were waiting for him outside the gate. Then, after all, they found he had had a hemorrhage and may have tuberculosis. One of the boys imprisoned with them had been sent home to die of that disease.

"We cannot detect the slightest bitterness in their hearts toward anyone. They are thankful for the love and interest we have shown. It is a new bond, one that cannot be severed—though the authorities have asked them not to have so much to do with us."

Consider Work for Boys

The first general assembly of Y. M. C. A. workers with boys held a profitable conference at Culver, Ind., for two weeks closing May 30. There were 300 boy workers present, including representatives from fourteen foreign countries. The growth of the work with boys has been so rapid that it was thought advisable to conduct this "retreat" for consideration of pressing problems. Reports on various phases of the work are to be published.

Can Use Pictures

Booker T. Washington has announced that Tuskegee Institute can make use of new or old pictures, framed or unframed, which can be used to educate students. They should be sent to Dr. Washington at Tukegee Institute, Alabama.

Calendar and Record

Presbytery Meetings

Columbus—Columbus Central, June 16, 9:30.
Chicago—Chicago Assembly hall, June 16, 10.
Elizabeth—Califon Lower Valley, June 17, 10.
Indianapolis—Indianapolis Second, June 16, 10.
Westchester—New York, 156 5th avenue, June 17, 10:30 a. m.
West Jersey—Bridgeton First, June 17, 10.

Ordinations

Sioux City—Fred W. Backemeyer.
Wichita—James F. Mordy, Thomas A. Mordy.

Resignations

California—Watsonville Japanese mission: S. Yoshimura.
Iowa—Woodbine: Elmer Aukerman.
Kansas—Topeka Third: Jay C. Everett; La Harpe: C. W. Sydman; Carlyle: C. H. Ticknor.
Maryland—Aberdeen Grove: T. T. Brown.
Montana—Culbertson: J. W. Chase.
New Jersey—Hamilton Square First: Joseph Howell.
North Dakota—Cavalier: T. S. Thompson; Towner: W. J. McIvor.
Ohio—Westerville: L. H. Shane.
Pennsylvania — West Middlesex: John S. Plumer.

Calls

California—San Pedro: A. W. McConnell, Bairdstown.
Illinois—Decatur First: C. E. Jenney, St. Louis, Mo.
Indiana—Terre Haute Washington Avenue: F. Le Roy Brown, Brooklyn, N. Y.
Iowa—Grand Junction: Elmer Aukerman, Woodbine.
Kansas—Spearville: L. V. Schermerhorn, declines; Paola: Jay C. Everett, Topeka; McPherson: M. A. Stone, Denver, Colo.
Maryland — Baltimore Waverly: John S. Plumer, West Middlesex, Pa.
New Jersey—Hamburg First: Richard H. Hughes.
New York—Syracuse South: Clarence E. Macartney, Paterson, N. J.
Ohio—Toronto: J. V. Niehoff, Wellsville; Canton Calvary: F. S. Montgomery, Scio.
Pennsylvania—South Bethlehem: Edward I. Campbell, Manila, P. I.; Easton South: Joseph Howell.
South Dakota—White Lake: Marvin Meyer, Delhi, Minn.

Installations

Illinois—Mendota: J. G. Waits, May 29.
New York—Whitesboro: C. F. Kittredge, May 21.
Pennsylvania—Chanceford, May 15.

Supplies Arranged

California—Monterey: H. A. Fisk.
Illinois—Pawnee: S. M. Morton; Chicago Pullman: Thomas Hughes.
Iowa—Logan: C. S. Marsolf.

Vacant Pulpits

Iowa—Wapello: Professor J. L. Packer clerk.
Kansas—Spearville: I. Van Stewart clerk.
Missouri—Charleston Westminster: C. R. Trickey elder.
North Dakota—Towner: H. H. Bergh.

Change of Address

Pitts, Charles E.—Carterville to Mount Vernon, Mo.
Roberts, M. H.—Houston, Minn., to Newark, S. D.

Accessions

Idaho—Twin Falls, 11, June 1, J. F. Shepherd.
Illinois—Virginia, 12, June 1, John J. Wilson; Chicago Second, 29, June 1, J. B. Shaw; Chicago Hyde Park, 25, June 1, A. Alison, Jr.; Evanston First, 11, June 1, D. H. Jones; Oak Park, 19, May 25, G. N. Luccock.
Iowa—Walker, 5, T. D. Arends.
Michigan—Saginaw First, 25, June 1, H. R. Stark; Harbor Springs, 7, May 25, A. van der Meer.
Montana—Anaconda, 35, June 1, J. M. Ross.
Nebraska—Elgin, 26, T. W. Bowen.
New York—East Rochester, 20, June 1, B. Greenaway.
Ohio—Cincinnati Walnut Hills, 29, June 1, F. N. McMillin.
Pennsylvania—Palmerton First, 8, April 6, W. T. S. Seyfert; Clearfield, 123, May 25, E. C. Reeve; Philadelphia Gaston, 22, May 18, W. B. Greenway; Philadelphia Bethany, 21, May 25, Dr. Jarvis.
Texas—Athens, 43, May 25.
Wisconsin—Milwaukee Immanuel, 6, P. B. Jenkins; Milwaukee Westminster, 11, E. A. Cutler.

Necrology

Sherman—Los Angeles, Cal., May 28, G. W. Sherman, aged 78.

"There Shall Be No Poor"

Rev. James B. Converse, a retired minister of the Southern Presbyterian Church residing at Morristown, Tenn., has prepared a book with this title, based on Deuteronomy 15:4-5, and discussing the relation of religion and economics. It will be sold for $1 and those desiring copies are asked to send their names to Mr. Converse.

Get this
one (8)
idea

The habit of thinking about great things, and thinking searchingly and sanely, is not easily cultivated. It is far easier to busy one's mind with the sporting page or the society page or the fashion page of the daily newspaper. When once we come to consider it, the fact is clear that the folk who most naturally and easily think about the big themes—and about the eternal relationship of the topics of time—are those who have been accustomed to reading a religious newspaper. As a help to high thinking the right sort of religious weekly is to be commended.

The Continent

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SUCCESSFUL CITY PASTOR, YOUNG MAN, WOULD like to change to town or village work. Address "V," Continent.

PAUL J. GILBERT, WHO IS NOW WITH THE SMITH-Robins Men and Religion Party in their world tour, would like to correspond at once with a pastor desiring the services of an assistant. Address 124 E. 28th st., New York.

FOR SALE—NEW SCHAFF-HERZOG ENCYCLOPEDIA of Religious Knowledge. Box 122, Oregon, Mo.

PASTORATE WANTED—BY SUCCESSFUL MINISTER in town, who desires to build up a run-down village church. Preference southern Pennsylvania or nearby state. Address "B. D.," Continent.

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The following action was taken by the General Assembly at Atlanta on recommendation [illegible] the Standing Committee on Colle[illegible]

Spar[illegible]s Marion E †jan14
1205 Springfield av

> RESOLVED, that the [illegible] the raising of $1,000,000 for the [illegible] of the endowment and equipment [illegible] Lafayette College be commended and that this old and vigorous College be recommended to the Church and the people for aid in its effort to increase its efficiency and enlarge its influence.

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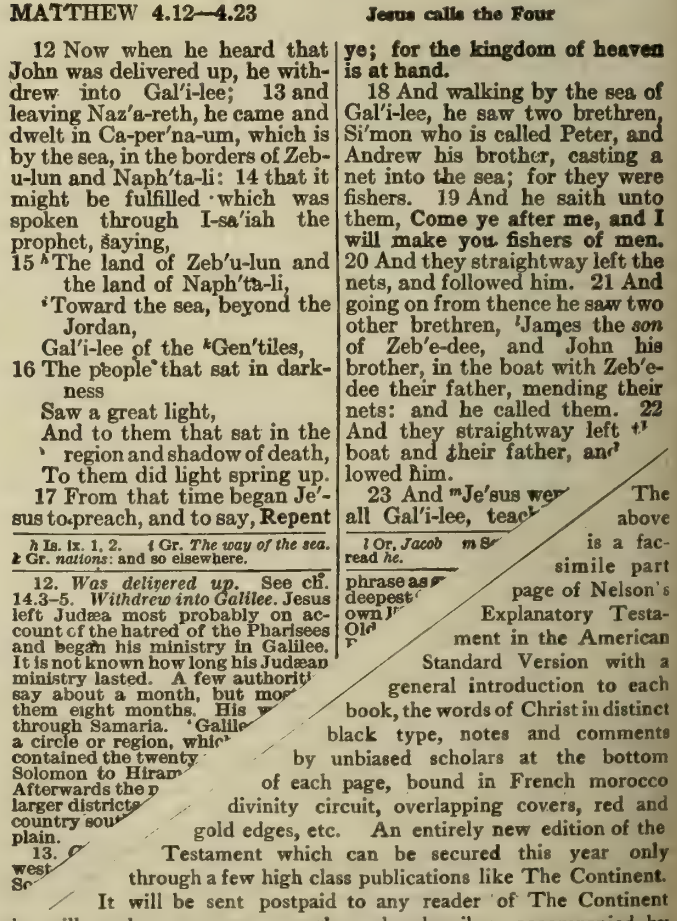

MATTHEW 4.12—4.23 **Jesus calls the Four**

12 Now when he heard that John was delivered up, he withdrew into Gal'i-lee; 13 and leaving Naz'a-reth, he came and dwelt in Ca-per'na-um, which is by the sea, in the borders of Zeb-u-lun and Naph'ta-li: 14 that it might be fulfilled which was spoken through I-sa'iah the prophet, saying,

15 [h]The land of Zeb'u-lun and the land of Naph'ta-li,
[i]Toward the sea, beyond the Jordan,
Gal'i-lee of the [k]Gen'tiles,
16 The people that sat in darkness
Saw a great light,
And to them that sat in the region and shadow of death,
To them did light spring up.

17 From that time began Je'sus to preach, and to say, **Repent ye; for the kingdom of heaven is at hand.**

18 And walking by the sea of Gal'i-lee, he saw two brethren, Si'mon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. 19 And he saith unto them, **Come ye after me, and I will make you fishers of men.** 20 And they straightway left the nets, and followed him. 21 And going on from thence he saw two other brethren, [l]James the *son* of Zeb'e-dee, and John his brother, in the boat with Zeb'e-dee their father, mending their nets: and he called them. 22 And they straightway left t[illegible] boat and their father, an[illegible] lowed him.

23 And [m]Je'sus we[illegible] all Gal'i-lee, teac[illegible]

---

[h] Is. ix. 1, 2. [i] Gr. *The way of the sea.* [k] Gr. *nations*: and so elsewhere.

[l] Or, *Jacob* [m] S[illegible] read *he.*

12. *Was delivered up.* See ch. 14.3–5. *Withdrew into Galilee.* Jesus left Judæa most probably on account of the hatred of the Pharisees and began his ministry in Galilee. It is not known how long his Judæan ministry lasted. A few authorit[illegible] say about a month, but mo[illegible] them eight months. His w[illegible] through Samaria. 'Galile[illegible] a circle or region, whic[illegible] contained the twenty [illegible] Solomon to Hiram[illegible] Afterwards the p[illegible] larger district[illegible] country sou[illegible] plain.

13. [illegible] west[illegible] S[illegible]

phrase as [illegible] deepest [illegible] own J[illegible] Old [illegible]

The above is a facsimile part page of Nelson's Explanatory Testament in the American Standard Version with a general introduction to each book, the words of Christ in distinct black type, notes and comments by unbiased scholars at the bottom of each page, bound in French morocco divinity circuit, overlapping covers, red and gold edges, etc. An entirely new edition of the Testament which can be secured this year only through a few high class publications like The Continent. It will be sent postpaid to any reader of The Continent who will send us one new yearly cash subscriber, accompanied by $2.50, the regular yearly price. Address

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The CONTINENT

JUNE 19, 1913

How a Church Multiplied by Six

DAVID W. MONTGOMERY

Looking Back to Beecher

WILLIS A. ELLIS

Should a Christian Be Outside of the Church?

EDITORIAL

The Home Council: A Night in the Open—Jennie Brooks

NEW YORK CHICAGO PHILADELPHIA

EDUCATIONAL

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PRESBYTERIAN TRAINING SCHOOL

of Chicago

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There have been three periods in the history of the modern Church, which, however, overlap.

First, the period of **witness to the truth,** *a time of statement, declaration, defense. This was the time of the great creeds, especially the middle of the seventeenth century, when the Westminster Confession was formed. For this period the Church produced great thinkers.*

Second, the period of the **propagation of the truth.** *The truth having taken its form, there grew a spirit which demanded its extension. That extension took two forms—worldwide missions, beginning with Carey, and evangelism, which is only missions at home. For this period the Church added to her force great evangelistic preachers and missionary heroes.*

Third, the present era of the **application of the truth,** *when the test of the gospel is not whether it will satisfy the intellectual needs of men, as in the first period, and not whether it will save all kinds of men individually, as in the second, but whether it will save everything that pertains to men, whether it will work everywhere and bring salvation to every human need and relation.*

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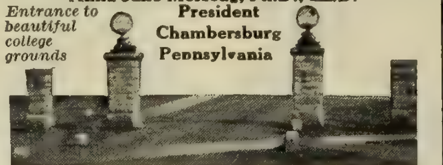

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Around the Shop

The Around-the-Shop Man keeps over his desk in summer the picture of an iceberg. This he procured when in Newfoundland. He never glances at it without being reminded of a certain cold July day on a fishing boat when summer seemed farther away than when, a boy, he received a baseball for his birthday in January.

Our Continent readers often find the paper a link to connect them with past experiences and with scenes long distant. The pastor looks anxiously for news about his former parish; our California folk—though they would "never go back—the idea!"—are glad to read of old friends and old abodes back East; our missionaries see their fatherland through the type and pictures of our paper, and in the minds of veteran readers everywhere countless recollections are stirred by the mention of once familiar names of persons and places.

—

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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

VOLUME 44, NO. 25 JUNE 19, 1913 WHOLE NO. 2247

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Publisher—509 South Wabash Avenue, Chicago. William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. The McCormick Publishing Company, Proprietors

Must I Join the Church?

"CAN ONE BE A CHRISTIAN WITHOUT JOINING THE CHURCH?"

Yes, to be sure. But what's the use of being that kind of Christian?

It is queer how industrious some people are in figuring religion down to the minimum. When a man joins a secret order, he comes in asking how many degrees he is going to be permitted to take. But the same man when he decides he ought to be a Christian is apt to insist on knowing the least requirement he can get off with.

◆

There are two ways of looking at religion, and no man has seen all of it until he has taken both looks.

It is inevitable perhaps that the view of religion which shows biggest to an irreligious man is the guaranty side. The world is a puzzle of doubt and peril to everybody except a conceited fool, and when an ordinarily sane man hears religion promising him a safe conduct through the maze, he can't help being interested.

And if he believes the guaranty, business instinct naturally prompts him to inquire what is the lowest price for which this insurance of happiness and salvation can be obtained.

That is why so many people ask if they can't be Christians without being church members. Without church the price of salvation would be just that much less.

Of course, when it comes to that, there is nothing to tell them according to the Bible except that it is entirely conceivable that they can be Christian enough to be saved without joining the church.

◆

But there is another look coming to them. This answer is true all right, but to let it go at that would be mightily misleading.

The church is something much more important than a first-class parlor car to carry to heaven ladies and gentlemen not too frugal to afford the price of the luxury. If it were merely that, a certain measure of respect would be due to economical souls willing to put up with ordinary day coach accommodations, along with the mass of other folks—or even to travel "blind baggage."

In fact, the church is nothing at all like a parlor car—long, narrow and contracted. Instead, it is round, high and vast like the dome of noon overarching the world. And far from being a place of lolling ease, it is a place of urgent call for labor. It demands not a fare for transit but a hand lent to a famous enterprise.

The church stands on the big proposition that the world needs Jesus Christ—that men have got to know about him before they learn to live in any sort of realization of what they were meant to be.

Here is where the other view of religion comes in. This is the angle that shows it, besides being a guaranty, as also a challenge.

And after a man has seen Christianity from that viewpoint, the question whether he has to join the church in order to be a Christian gets decidedly inane. The barb of the query suddenly is found sharpened at the other end:

If a man is a Christian, what excuse can he possibly have for wanting to stay out of the church?

◆

The logic of the case begins with the premise that all men need Jesus Christ. Surely the man who has decided that he needs Jesus Christ himself is in no position to deny that.

And what is more to the point and still more impossible to deny—if Jesus wanted him for a servant and follower, Jesus must want other men just as much.

How is a fair man going to meet that? Is he going to attach himself to the Master for his own safety and then deliberately set up that it is nothing to him whether anybody else gets the same benefit?

Plainly no man can hold that ground very long without a shamed face. Just let him once acknowledge that he owes the slightest meed of gratitude to Christ for anything he has himself received, and he has proved that as a decent man he must take part in what Jesus wants done.

And the thing Jesus wants done is to have this religion of love and forgiveness and moral health spread to others. No man in his senses can question that.

Now, where are the people gathered who are working for that sort of thing? The answer is plain as daylight:

In the church.

Then if this is the same thing that you are bound to want and to work for, the church is the place for you to be too. What is the sense of calculating whether you can manage to stay out?

If you really want to do Christ's will in the biggest way possible, you will rush to get into the church as quick as you can.

◆

Of course, there are excuses. People say the church asks too much; they can't take all of its creed or don't enjoy all of its ceremonies. Sometimes they raise a great argumentation whether the church is really doing the will of Christ. And finally they say they think they can do more in an independent way.

But none of this prismatic palaver, however much it glitters, stands the acid test for the real gold of honest reason.

As for ceremonies and creeds, the assorted denominations of the present-day church surely offer enough variety for a man to find what suits him without too prolonged search. And at this late day, there are mighty few churches of any name that are going to cramp a convert into conformity with either creed or ceremony if once they know he has set out with them to follow Jesus Christ.

The notion that the church takes liberty away from a man is moonshine fiction.

And as for the pretense that a man can serve Jesus better going his own private way alone, that is fiction thinner than moonshine.

The great purposes that move the race are accomplished by men acting in brotherhood—through the might of the many joined together. To hold that one can go alone and do more defies the experience of humanity.

He who stays out of the church deserts the mission of the Lord. He who comes in pledges himself to nothing else.

Yes, the church falters at times, moves at a snail's pace, bickers internally when it should be fighting sin, palters with trifles when it should be swept with the surge of colossal enthusiasms.

But no cynic outside curling his lips at these follies will cure any of them.

Quit your own paltering, get into the ranks, lift the great banner yourself. You will see the church moving when you move.

You can be a Christian without joining the church—true; but not a Christian worth the being.

The World

Votes Won for Women of Illinois

Woman's suffrage last week crossed the Mississippi in triumph, marching, its friends believe, toward ultimate victory East and South. The Illinois legislature has passed, and Governor Dunne will sign, an act giving women the right to vote so far as the present state constitution will permit. Hereafter they may vote for president, mayor and aldermen, municipal judges and village officials, but may not vote for governor nor for United States senators nor for county officers, as the latter are specifically mentioned in the constitution, which restricts the franchise. A movement is on foot for a constitutional convention and a new constitution giving women the full suffrage. One of the women who has been active in the state campaign this year and in past legislative sessions remarked that in the meantime she should "feel like more than half a citizen."

The fact that in the second largest city on the continent women as well as men will vote for mayor and for presidential electors is indeed noteworthy, and goes far to offset recent suffrage defeats in Wisconsin and Michigan. Further enfranchisement in Illinois appears to be only a matter of time, but before the necessary legal steps can be taken in that state it is predicted by equal suffrage advocates that other states will be added to the ten now in the advanced column. Leading women in Chicago and in Illinois are planning schools of political instruction for their sisters, so that they may creditably participate in the 1914 primaries.

* * *

Railroad Case of High Importance Decided

A decision of vital importance to the railroads and the states in their relation to each other was handed down by the United States supreme court last week. The opinion is also of moment as pointing out a further duty of Congress in matters at issue. The whole question of the right of a state to regulate freight and passenger traffic charges, both inside and beyond state boundaries, was passed in review. The court held that a state had the right to fix railroad rates between points within the state, even where such rates had an effect upon or were lower than interstate rates, provided only that the regulation was reasonable or not "confiscatory." This until such time as Congress shall move. Speaking through Justice Hughes, the court recognized the paramount authority of Congress to intervene and to displace local laws by substituting laws of its own. In other words, "Congress must be the judge of federal action, and until Congress acts the states may act."

Not in years have railroad officials and stockholders been so disturbed by a court decision, and the effect on the stock market was depressingly evident—the more so as forecasts and prophecies had been that the decision of the court of last resort would be favorable instead of unfavorable to the railways. The decision opens the door for each and every one of the forty-eight states to regulate rates without reference to what the public just across the state lines may be paying, and it is easily conceivable that the effect on certain cities or communities may be damaging. A state, acting through its legislature or its railroad commission, may fix a rate between two widely separated points within the state lower than a rate authorized by federal authority for two points which, though in different states, may be fewer miles apart. And at the same time the court held that a rate which might be reasonable if charged by one railroad might be unreasonable for another, owing to differences in efficiency, equipment and management of the two roads. As to what is "reasonable," the court broadly said that rates should be "sufficient to yield a reasonable compensation for the services rendered." The roads are thus left in a position of uncertainty and perplexity bordering on the chaotic.

Fair play to the railroads seems to be guaranteed by the holding against confiscatory rates. In some quarters the decision has been interpreted to be a step toward ultimate government ownership of railways. However that may be, it has been made strikingly apparent that transportation by railroads which cross state lines is a matter of national, not local, concern, and can adequately be dealt with by the national government only.

* * *

Genesis of the Famous Railroad Rate Case

Six years ago the Minnesota legislature passed laws reducing all railroad rates a third and the state railroad commission made an order for maximum freight charges and a 2-cent passenger fare. The Great Northern, Northern Pacific and Minneapolis and St. Louis and other railroads sued for an injunction to prevent enforcing of the new schedules. Judge Sanborn in the federal circuit court referred the matter to a master in chancery, who found in favor of the railroads, and the injunction issued, on the general grounds that the state had exceeded its authority and that the rates fixed amounted to confiscation. From this decision of Judge Sanborn the state appealed to the supreme court, and the latter tribunal overturned the lower court's view. Incidentally the decision leaves the way open for Minnesota shippers to recover $3,000,000 of overcharges paid the railroads since the law went into effect.

Governors of several states became alarmed at the ruling made by Judge Sanborn and on the appeal joined with Minnesota in filing briefs in behalf of state control.

* * *

Constitutional Rights in Two States

State and local governments in West Virginia and New Jersey have been receiving some severe criticism because of conditions in the coal fields and silk mill towns. The military regime in West Virginia, previously alluded to by The Continent, is being investigated by a committee of the United States senate, and members of the committee have been astonished by the revelations made. Captain Charles R. Morgan and Major James I. Pratt, two members of the military committee which took control of 150 square miles of the Paint and Cabin creek districts, testified that their proceedings were conducted without regard to the civil laws of the state and without recourse to the civil courts, for they considered the entire strike region was in a state of "actual warfare."

"My understanding was," said Captain Morgan, "that during this state of insurrection which prevailed the constitution of the state of West Virginia had been suspended by the acts of these men who were burning, killing and destroying property."

Several miners testified that guards had not allowed them to enter the post office to get their mail. Serious complaints were made against the private mine guards employed by the mine owners. A former mine guard told about the armored train and the attack on Holly Grove camp and the "battle" of Mucklow. Ex-Governor Glasscock, who first established martial law, said he acted after the county authorities had admitted their inability to cope with the situation.

The president of the United Mine Workers and eighteen other officials of the union were indicted by a grand jury at Charleston a few days ago on charge of violating the Sherman antitrust law. It is alleged—and denied—that they conspired with coal operators of four other states to raise wages in the West Virginia coal fields so as to prevent competition with other states.

In New Jersey, which is at once the home of reactionaries and reformers, the Industrial Workers of the World at Paterson have succeeded in paralyzing the silk industry. If the present extensive strike is settled by granting the workers' demands they threaten to bring on another and make higher and still higher demands, until the workers have everything and the employers have nothing. Naturally the employers have fought stubbornly, and in the clashes between the strikers and their friends and the local police some unwarranted violence is charged against the authorities. The most serious mistake—if it be a "mistake"—was in the arrest and conviction of Alexander Scott, editor of a weekly Socialist paper in Passaic. He was tried under a unique statute which makes it an offense to "incite hostility to the government," and sentenced to from one to fifteen years in prison and fined $250. So conservative a newspaper as The New York Tribune declares the conviction imperils constitutional rights of free speech and a free press. The decision has been appealed.

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Emperor William's Anniversary a Peace Jubilee

Emperor William of Germany ascended the throne twenty-five years ago last Sunday and his quarter of a century anniversary has been celebrated in Berlin and throughout the German empire with elaborate ceremonies and genuine enthusiasm. The festivities opened last Friday with a review of the imperial military volunteer automobile corps in Berlin, followed by a jubilee equestrian tourney held in the stadium erected for the next Olympic games.

When Emperor William was crowned in 1888, at the age of 29 years, on the death of his father, which had followed closely the death of his grandfather, the first ruler of the united German empire, there were many predictions that the autocratic impulsiveness and military ardor for which he had become noted would quickly lead him into war. This apprehension was in no wise lessened when soon after his accession he broke with the veteran "iron chancellor" Bismarck, who had been virtually master of Germany under the two preceding monarchs. Since Bismarck's enforced retirement there has been only one dominant mind and will in German public affairs, and that mind and will has been the kaiser's. And during these twenty-five years Germany has been one of the very few great nations of the world that has not become involved in war either large or small, civil or foreign. Not only has the potential war lord kept the peace himself, but, as has been lately pointed out, he has helped and even compelled others to keep it.

While all honor may well be paid to Emperor William for preserving the peace at home and abroad, it is no more than fair to call attention to the fact that under his regime the expenditures of the empire for military and naval purposes have been enormously enlarged, so that the burdens of taxation and the requirements of military service upon the great mass of the German people have increased almost beyond reason. It is largely due to the incitement of Germany's vast and growing armaments on sea and land that France, Great Britain, Austria, Italy and Russia have spent millions upon millions in maintaining huge standing armies and in building dreadnaughts and superdreadnaughts and various ships of war—money which could, of course, have been far better employed in channels of production, internal development, popular education, charity and religion. However, it is not to be denied that, even though the German people have staggered under their part of this great load, the nation as a whole has developed and increased numerically and in every other way, perhaps to a greater extent than any other nation with the exception of America.

Writing of the anniversary, two ex-Presidents of the United States pay high tribute to the kaiser. Says ex-President Roosevelt: "The one man outside this country from whom I obtained help in bringing about the peace of Portsmouth was William II. The emperor personally and his ambassador in St. Petersburg were of real aid in helping to induce Russia to face the accomplished fact and come to an agreement with Japan. . . . This was a real help to the cause of international peace—a contribution that far outweighed any amount of mere talk about it in the abstract." Ex-President Taft concludes that the emperor was for the last quarter of a century "the greatest single individual force in the practical maintenance of peace in the world."

Turkish Grand Vizier Shot in the Streets

Shefket Pasha, grand vizier of Turkey and minister of war, was assassinated as he was riding with his aid in the Constantinople streets last week. Several arrests have been made on charge of participation in the crime, among the prominent persons arrested being two generals. Shefket was buried with military pomp. Said Halim, the foreign minister, was appointed vizier ad interim.

When the venerable Kiamil Pasha was deposed from the head of the ministry in January Shefket Pasha succeeded him on account of his prominence in the Young Turk party, though he had formerly been one of ex-Sultan Abdul Hamid's favorites. He was an Arab, born in Bagdad, reared in Constantinople and educated in Germany. His assassination indicates anew the condition of internal dissension and treachery which helped to make Turkey an easy prey for the Balkan allies.

The so-called concert of European powers is endeavoring to bring about an amicable adjustment of differences existing between the Balkan allies, one of the latest moves being a demand that the Bulgarian army be demobilized. Bulgaria, which bore the brunt of the war, has felt that she was not getting the lion's share of the spoils of victory. Serious encounters between Bulgarian and Servian troops have occurred, but it was lately announced at St. Petersburg that the two nations had agreed to accept Russian arbitration in their dispute over new territory. If Greece can retain the important port of Salonica she will undoubtedly be satisfied.

According to official statistics, Bulgaria lost over 30,000 officers and men in her brief war with Turkey, besides which more than 53,000 were wounded. Only 400,000 Bulgarians were under arms—about a tenth of the total population—so the casualties were enormous. Servian, Greek, Montenegrin and Turkish losses have not been reported, but the grand total of blood and treasure poured out was evidently vast.

Moro Tribesmen Subdued After Fierce Fighting

The United States has been having another little war in the Philippines with the Moros of Jolo. Brigadier General Pershing, commander of the department of Mindanao, last week made his report, telling of fighting of a most stubborn character.

"Probably there has been no fiercer battle since the American occupation," reports General Pershing.

Religious World

Church of Scotland Moves Strongly for Union

The two great Presbyterian General Assemblies of Scotland, representing respectively the Church of Scotland and the United Free Church, meeting as always side by side in Edinburgh, distinguished themselves this year by simultaneously adopting, without a single voice of dissent, the report of their joint committee on union, which informed the two Assemblies that its negotiations have been marked with constant progress toward agreement.

In the Assembly of the Church of Scotland the committee was represented by the moderator, Dr. Wallace Williamson, and by Lord Balfour of Burleigh. Both of these told the ministers and elders of the Established Church that it had become their duty to satisfy the high ideals of Christian freedom entertained by the United Free Church, and to that end the Church of Scotland must secure a modification and readjustment of the historic relation between church and state in the ancient land of Knox. There must be obtained from parliament such a declaration as will forever put at rest any suspicion that Scotland's national church is in any way subservient to civic control.

That the committee was unanimously authorized to proceed with its conferences after this frank statement of the necessity of so considerable a change of base on the part of the Established Church argues that the sentiment in behalf of union has become overwhelming. Last year there was much debate over an intimation far less decided than this.

Doubtless this feeling that union is inevitable and imperative was accentuated by the gloom that pervaded the Assembly at viewing the statistics returned by its clerks. These showed that the denomination has 1,066 fewer communicants than a year ago, the first decrease of membership within the memory of anyone living. For the last forty years the average annual increase has run 7,000 a year. The reversal of this continuous record staggered the strongest leaders of the church. In 1911 the additions to the Church of Scotland on confession of faith were 26,700, against 28.200 nine years ago. There are, however, hopeful signs, such as the biggest foreign mission income in the history of the church and a 35 per cent increase above ten years ago in the number of students preparing for the ministry.

The moderator is minister of the ancient cathedral church of St. Giles in Edinburgh. It is an unwritten law of the moderatorship in the Church of Scotland that no man is eligible to the office until he has served thirty years in the ministry. Dr. Williamson was elected immediately after his thirtieth anniversary, and in consequence at the age of 56 is the youngest moderator which the church has had since 1878.

Free Church Men Satisfied of Spiritual Liberty

The moderator of the United Free Church Assembly in Edinburgh this year was Principal James Iverach, author of "Is God Knowable?" and other distinguished theological works, and head of the theological school in Aberdeen. In contrast with Dr. Williamson, moderator of the Established Church, Dr. Iverach, though one of the most eminent men of his denomination, has been allowed to wait for this recognition until his seventy-fourth year.

In his inaugural address the venerable Aberdeen professor spoke in most vigorous terms for the proposed union with the Church of Scotland, and thus prepared an atmosphere in which Dr. Henderson, representing the joint committee on union, was received with an extraordinary ovation. Dr. Henderson explained at length the concessions which the Church of Scotland proposed to grant in the matter of its relation to the state. He showed that the Established Church meant to frame for itself a new constitution which it would reserve the right to alter as it pleased without consulting parliament. In order to put this into effect, however, it will be necessary to secure from parliament an act recognizing the new constitution as the law of the Church of Scotland and repealing all laws of the realm inconsistent with this law of the church.

Every speech in the discussion following was in favor of proceeding with negotiations upon this understanding. Professor James Denney, in closing the debate, declared that it was impossible for the most earnest Free Church men to see anything hurtful to the spiritual freedom of the church in the basis of union now contemplated.

The Assembly elected two new theological professors. Dr. Adam Welch of Glasgow was named professor of Hebrew in New College, Edinburgh, and Dr. John A. Selbie, well known as the assistant editor of Dr. Hastings's Dictionary of the Bible, was appointed to the corresponding chair in Principal Iverach's faculty at Aberdeen.

Editorial

Beyond Our Faith

IT IS A GREAT SAYING, that God is able to do exceeding abundantly above all that we ask or think. The more amazing thing is that he is always doing it. It is said, to be sure, "According to your faith be it unto you." Yet God is better than his word in that he does not measure his gifts by our faith. Everyone who has any Christian experience must have realized how often he has surpassed his promises. Just before the crash came there was a saving act that protected all the interests involved. Just when it seemed that a fine body of people would go wrong a sounder spirit asserted itself than we thought was there. When we had given up hope of some man for whom and with whom we had worked, the hand of God was reached out and laid hold upon him, and there proved to be more in him than we had thought. God is always going beyond our faith.

When faith comes rather to be in ourselves than in God, we miss the realization. Self-confidence breeds in us readiness to take for granted the goodness of God. We do not realize the marvel of his goodness because we cannot be surprised that he should do any great thing in our behalf. When we are ready to take lowly views of ourselves, we shall be able to take greater views of God's goodness. It seemed to David a great thing that God should claim him and his house to rule over Israel. That was because he realized his own unworthiness, and set in sharp contrast with it the favor of God.

Years ago we used to read more frequently than now the story of "The Shepherd of Salisbury Plain." Older readers will remember that in it the little daughter asked her father to let her say grace because she was so thankful. "Some people," she said, "have only potatoes for their dinner, with no salt, but see, our salt dish is quite full." It takes a large amount of grace to be thankful for a small meal of potatoes and salt. Some of us find it difficult to be thankful for far more sumptuous meals. Is that not because we are so self-assured, so self-important, that we feel finer things to be only natural? Someone suggests that the necessity for better provision to stir our gratitude is because we realize more fully the greatness of our God. We fear it is not so. It is our own greatness that grows upon us. God does not go beyond our faith because our faith is rather in ourselves than in him.

A godly man who had passed through reverses came to his pastor with his face aglow, to declare that he would never doubt God again; he had received such marvelous manifestation of the Father's goodness in that he had secured a position and would now be able to care for his family. The position was such a humble one that many would not have accepted it, and the pastor's heart fairly ached at the fine-fibered old man taking it. His own thought of himself was, however, so humble that he could rejoice in it as an evidence of God's great love and kindliness. God had gone beyond his faith, and had done for him beyond what he asked or thought.

When the disciples came to our Lord and prayed, "Increase our faith," he replied with a saying which does not mean that their faith did not need to increase, but that it could not be increased by anyone outside of themselves. It could be given to them by God, but it must grow within their own lives. He told them that if they had faith as a grain of mustard seed they could do the impossible. He was not speaking of the size of their faith but of the fact that it was alive, a seed, a growing thing. But always beyond our fullest growth of faith there is the good favor of God seeking to draw us on to larger things. It is never wise nor right to despair. No one ever trusted God for all that God is ready to do for him. He is always going beyond our faith, always doing exceeding abundantly above all that we ask or think.

Greatest Heresy Trial—May There Never Be Another

The decease of Professor Charles A. Briggs, once the pivot round which swung the fiercest contentions ever known in American Presbyterianism, must surely leave both those who assailed him and those who supported him in agreement now on at least one point—that the heresy trial to which the professor was subjected was a bootless performance. Without question the critical opinions of Dr. Briggs in those days were out of harmony with the faith and understanding of his church, and sharp controversy was therefore inevitable. Moreover, the church was bound by every consideration of sincerity to speak out against his teachings—to testify against them explicitly and insistently. All conditions considered, the breach between the General Assembly and Union Seminary still looks to have been unavoidable. But the heresy trial was not necessary and did the truth of God no service.

That Dr. Briggs might have lived on unmolested as a minister of the Presbyterian Church without debasing the faith of Presbyterians is demonstrated by observing that for more than a decade he lived in the Protestant Episcopal Church as an ordained clergyman and in no wise contaminated its doctrine. Indeed, the latter years of the professor's life made it plain enough that he was not a man of destructive temperament. His latest services were in the championship of conservatism. He strenuously taught the virgin birth of the Lord on the strength of that very authority of Scripture which he was once accused of undermining. Time, in fact, never worked a more subtle irony than that amazing reversal of relationships which has driven the same conservatives who fought Dr. Briggs twenty years ago to take refuge latterly under the shadow of his colossal scholarship. But the irony of it was needlessly incurred. Dr. Briggs unprosecuted by his church would have gone the same way, and the church might have accepted the service of his old age with no memory except of honorable Christian debate. The long years in which the "root of bitterness" instead of the flower of fraternity was cultivated in the soil of Presbyterianism might better never have been.

Meditation on these facts is not intended, however, to cast shame on the past. The importance of the lesson looks toward the future. There are certain always to be contradictions of new opinions against old in the church, and controversies over doctrine will return again and again. In such case men of conviction must be neither hesitant nor timid. But if they will only take counsel of history they will certainly be convinced that in this warfare for the truth the church trial for heresy is a most inadvisable weapon, because it is both ineffective in action and disastrous in reaction. May there never be another heresy trial in Protestant annals. Truth will not suffer and Christian charity will be a vast gainer.

Don't Degrade Martyrdom with Cheap Comparisons

Suffragists in England are now hailing Miss Davison—the girl who threw herself under the hoofs of the king's horse at the Derby race—as a martyr to their cause. They seem to believe that having a martyr sanctifies with some religious sacredness their demand for the ballot and all the methods by which they have been agitating for it. But their ready and almost flippant appropriation of a term which has been peculiarly a church possession shows that, whatever their other merits, the thinking of the militant suffragists is deplorably superficial. The likeness which they trace between their heroine and the saints of the church is no likeness at all.

The spirit of the martyrs was never suicidal, nor was it ever spectacular. They did not fling their lives away nor rush to beckon death. They had too serious a sense of the solemnity of living; they did not dare volunteer to cast off its responsibilities. It was only when hands of external force compelled them to choose between fidelity and life that they chose fidelity and death. And they chose death modestly, without bravado and without fanatic address to public attention. They never thought of their martyrdom as a drama staged for the view of the multitude; it was their own personal trust with God even when the howling rabble around gloated over the sight.

Real martyrdom could not be self-conscious. It does not die for dramatic effect, but only because dying is grimly required of it. Miss Davison's wild sacrifice of herself in a defiant act of disorder, which jeopardized other lives than her own and which had at any event no conceivable relation to the reform she advocated, is in no sense worthy to be compared with the martyr deaths of either religion or patriotism.

The age is all too much given to defiling its great inherited ideals by association with trivial circumstances and cheap interests. It is important therefore for calm-thinking onlookers to protest against allusions and comparisons that drag the sublime act of martyrdom down to the level of a foolish girl's vain rashness. However noble may be at heart the movement for the enlargement of women's political rights, it is not noble on that side of it associated with riotous fanaticism and crazy purposes of mischief.

Certificate of Orthodoxy from The Presbyterian

The Presbyterian is pleased because the late U. S. A. Assembly at Atlanta gave official notice that it will enter into the "world's conference on faith and order" proposed by the Episcopalians only if assured in advance that no church is invited "that does not positively declare its faith in and obedience to Jesus Christ as God and Saviour." This action, says The Presbyterian, proves what former Moderator Matthews asserted: "Ninety-eight per cent of the Presbyterian Church is sound and loyal to the faith." Yes, it does—the percentage is at least no less than that—and we are sincerely glad that our Philadelphia contemporary has found it out. Moreover, we trust it will now hold hard and fast to this definition of orthodoxy which satisfies it so well in this instance. If The Presbyterian will continue content with "faith in and obedience to Jesus Christ as God and Saviour," and go on accepting that as sufficient assurance of soundness in the Christian faith, it will have no further occasion to worry over candidates received into the church's ministry. It is only when The Presbyterian adds extraneous and superfluous items to its theological test that it gets reactions which confirm its chronic state of blues. With a simpler criterion of judgment it might always be happy.

Some Remarks Not Contributing to Pessimism

In a recent interview with a New York Sun reporter who asked the former President to comment on differences between the Yale of the present time and the Yale of his own student days, Mr.—now Professor—Taft responded:

"I am quite clear that students' dissipations—what we call 'bumming'—prejudice their standing among their fellows now much more than they did with us. It really seems to me that the college world of my day was rougher. There was less refinement then, and there was a certain theory among many of the students that a man needed to be seasoned by a little exposure to dissipation in order to be a good fellow and really get the most out of his college course. I am very certain that the moral tone of the college and moral standards among the young are much higher now than they were in my day."

Speaking among a group of friends recently, Dr. Talcott Williams, principal of the school of journalism in Columbia University, bore the same testimony in regard to all college life with which he is familiar—and he makes it a pleasure to keep in close touch with the students of a number of leading institutions in addition to his own. Dr. Williams recalled that Thomas Wentworth Higginson told him a few years since that in his young manhood, more than half a century ago, when he took his evening walks through the streets of Cambridge he never failed to see five or six Harvard men drunk each night. In his old age, Mr. Higginson declared, he passed back and forth through the Harvard community without seeing a drunken man for weeks and even months at a time, although the student body had meanwhile increased enormously. As an additional witness to the same thing, Dr. Williams related a remark he had heard from President Woodrow Wilson—that in the latter's association with Princeton the change he had seen in regard to drinking habits of students amounted to a revolution in favor of sobriety. Furthermore, Dr. Williams insisted that students of today are vastly more religious in a sound day-in-and-day-out fashion than they were when he went to college in the '70s.

These are observations which self-evidently make far better reading for an optimist than for a pessimist.

The Multiplicity of Under-Shepherds

The saying has become current that the pastor of a large church is now more of a ranchman than a shepherd. That is, he is compelled to deal with his people at a distance in spite of himself. He is compelled to think of them in the mass, rather than in detail. He must leave it to others to attend to the details and work them out. That is most unfortunate, but very few men are able to avoid it. Happy the church in which is one of these men!

But after all, it is important that every man in a church feel that he is himself an under-shepherd. It does not belong to the ministers alone. It is part of the life of the Christian. He is under the great Shepherd, and the Shepherd himself commits the task to him. The truest conception of the whole church that we have is that it is one flock with many folds, and therefore many under-shepherds.

Thinking of our lives in this way, we come into a great peace which we cannot otherwise know. This which we are doing is the Chief Shepherd's business. We are at it under his eye. His heart is back of it all. He sets the task, and only leaves us to work out the details under his guidance. It makes the whole burden lighter for us to realize that the work is not primarily ours. We are part of the shepherding force of God, taking care of the young and the aged, looking after God's little ones and his greater ones. So we enter into peace and quiet, and into a new strength.

—Some time before General Assembly The Herald and Presbyter remarked that it would hardly be possible for itself and The Continent to find a man who as moderator of the Assembly would be equally satisfactory to both. The intimation was that The Continent would exact some test of sentiment or opinion that The Herald and Presbyter could not approve. Yet today The Herald and Presbyter is full of praises for Moderator Stone, and The Continent is just as unreservedly delighted. Does it not occur to The Herald and Presbyter that its pre-Assembly remark was rather foolish? What pleasure can there be in pretending that some deep cleavage divides Presbyterianism theologically, when in point of fact there are in the church no differences of belief more serious than different ways of saying the same thing? And to people ample enough to understand more than one language that is no difference at all.

—Doctorates of divinity have never been as plentiful in England as in the United States, but the output will now doubtless be much increased, since Cambridge University has decided to include Nonconformist ministers among those whom it recognizes as eligible to that honor. Heretofore the university has granted the divinity doctorate to nobody except clergymen of the Anglican Church; indeed, it would not even graduate a Nonconformist student from its theological school. But now any young man can come and get a bachelor's degree in the divinity school without regard to whether he is an Episcopalian or something else. In Oxford the theological professors are all in favor of just as liberal a policy as Cambridge has adopted, but the university corporation voted down their proposals, and the bars there are up still as high as ever.

—The announcement that Dr. Henry van Dyke has been selected by President Wilson as American minister to the court of Queen Wilhelmina at The Hague predicts an honor to a Presbyterian clergyman whereby American church people will all be pleased. It also is gratifying because it argues the resumption of old friendship between two men whom the administrative controversies in Princeton University a few years ago threw into antagonism. As the appointment of Dr. van Dyke will represent a return to the tradition in favor of literary men as American diplomats, so it may be trusted that his diplomatic life will renew the occasion of that national pride which in past generations has seen some of the greatest productions of American literature flow from the embassies of the United States on European soil.

—Catholic societies are fighting a bill pending in the Illinois legislature which contemplates a board of inspection in each county authorized to visit officially all institutions that receive under their care children committed from the juvenile courts. The Romanist objection is that the bill is inspired by the bitter anti-Catholic paper, The Menace, from Missouri, and must be aimed at Catholic institutions, which within the bounds of Illinois now care for more than 4,000 wards of the probation officers. But this reason for fighting the measure is a mighty poor and short-sighted one. Where The Menace persuades one citizen that the proposed inspection is needed, the opposition of the Catholics themselves will persuade a thousand.

—Dr. A. C. Dixon, who went two years ago from the pastorate of Moody church in Chicago to the pastorate of the Spurgeon tabernacle in London, has declined to return to the United States as Bible teaching associate with his friend, Dr. Riley, in First Baptist church of Minneapolis. It appears that the call from Minneapolis was the outworking of a plan long cogitated by Dr. Riley, to which Dr. Dixon had listened favorably before he ever thought of going to England. But having made the transfer across the ocean, the eminent Baptist preacher found that the Minneapolis proposition looked less compelling from the distance of London than it had formerly seemed from the comparative nearness of Chicago.

—When Dr. Nehemiah Boynton of Brooklyn, the present national moderator of the Congregational churches, had the unique privilege of "giving the charge" to his two sons as they were ordained to the ministry in his own church, he said to them: "My brethren, I gather it all up in one sentence—I charge you to be intimate with the integrities of life. Integrity is the sandal of the sun-treader." That is a tremendous saying. It is good enough for any young man to carry with him all his life as "a journeyman's card."

—The Christian Index, Baptist organ in Georgia, answering a challenge from The Continent, makes very bold to say: "To be sure. Baptists think that children born into Christian homes have no nearer relation to the church than children born of non-Christian parents." It would be mighty interesting to see The Index try to get a unanimous vote of Baptists on that proposition. We have more than a faint notion that if it risked the test it would come out with the short end of the rope in its hands.

DR. JOWETT'S MESSAGE

The Men Who Are "Helps"

IN THE HIERARCHY of radiant offices described by the apostle Paul as serving the church of Christ there is one which bears a very significant name. It is translated by our healthy English word "helps." And the people who are thus described are placed in high rank and status, and they shine among a very distinguished company. They do not fill conspicuous positions; they rarely come upon a prominent stage, but they fulfill a ministry which makes common life wholesome and sweet.

Their name describes the unobtrusiveness of their mission. They "take hold of things"; they "have a hand in things"; they steal in quietly and take a share in lowly labors which tell mightily in the life of the community. The help they give is vital; the mysterious energy that possesses apostles and evangelists also owns them. They are filled with the Holy Spirit. They may not be lamps lighting public squares, but they are hand lamps, shining with the same radiance and fulfilling gracious functions in the narrow ways of men.

Quiet Ministries Sustain Great Works and Workers

Now I want to look at one or two of these "helps" who ministered to the apostle Paul. It is no small thing to have been a helper of the great apostle to the gentiles. It was no small matter to have been his private secretary, and to have written his letters at his dictation. "I, Tertius, who write this epistle, salute you in the Lord." The epistle to which he refers is the epistle to the Romans; and it is surely a distinguished dignity to have been even the amanuensis of this immortal enterprise.

But let me quote a word in which the apostle Paul names one who had ministered to him in his own troubled life. "Salute Rufus and his mother and mine." There is a radiant little history in that modest phrase "his mother and mine." This woman, whoever she was, was a shining helper to this restless laborer for the Lord. She had given him motherly comfort such as only a woman can give. The phrase describes the simple kindness which addresses itself to human weariness when the body is aching and spent. Perhaps this unknown woman mothered the apostle after he had been beaten for the sake of the truth. Perhaps she washed his wounds and delicately attended him and did it all to the accompaniment of her tears. It was the kindness that our Lord himself found in the home of Martha and Mary at Bethany.

It is grateful to know that people of this kind are mentioned as being in the exalted ranks of the hierarchy of the church. And what a place there is in the world for this kind of help—mothering the weary and the tired, and those who have fainted and dropped in the way. What nobler office can anyone covet in the service of the kingdom? And one of these helpers had ministered to the apostle Paul. She had helped to remove the weariness of the greatest and noblest man who ever trod the ways of time.

Fidelity Bringing a Breath of Reviving Air

Here is another of these helpers named by the apostle Paul. "The Lord have mercy upon the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain." We have no account of this man ever having preached a sermon or having written a letter; there is nothing preserved which records any conspicuous witness for the truth. He was one of these shining faithful helpers who go about lighting the ways of pilgrims who have stumbled in the night.

There are two things mentioned about him. And the first is this, that wherever he came, he brought an air of refreshment. It was as though a window had been opened, and the cool and vitalizing air breathed in from the hills. We all know such people in our common life; we describe them as "breezy." They alter the atmosphere of our communion. They break up the staleness and the fustiness, and they freshen everything. They are the ventilators of life, letting in the air of the Holy Spirit. When Onesiphorus came into the presence of the prisoner Paul, Paul felt as though he had been carried to the everlasting hills. "He oft refreshed me."

And the second thing which characterized the apostolic helper is his faithfulness. "He was not ashamed of my chain." He was not repelled by suggestions of servitude. Disaster did not freeze his devotion. His affections remained fervent in the dark and cloudy day. The chain was rather an allurement than a dread. The very bonds appealed for some tender service. And so this obscure, loyal helper carried with him the airs of heaven to the prisoner who was there suffering for the word of his testimony in Christ Jesus.

And here is another phrase in which the apostle describes the people who are ordained and appointed to the ministry of helpfulness in the church of Christ: "Helpers of your joy." This is a very beautiful designation of a very delicate ministry among the children of men. These are the people who go about helping other people's joys, fanning the sparks into flame and feeding the flame until the whole being is possessed with its genial heat. They are the joy-quickeners, joy-inspirers, who move about feeding the vital feelings of delight.

Cheer Surpassing and Extinguishing Complaints

How would they do it? Well, we may say two things about them. They would never carry about the tale of their own complaints. A monotonous story of our woes is like heavy slack and will dull and smother any fire. Who has not felt the room grow cold as someone has poured out the story of his repinings in an almost endless succession of woes? These "helpers of joy" would be entirely free from this practice. They would never parade their own sorrow; they would never make a spectacle of their own pain.

And the second thing we can say about them is this, they would never elicit the complaints of other souls. There are some people who draw out the story of our woes, and others who draw out the story of our blessings. Some people make us think of our tragedies; others make us recall our festivals. Some make us whine; others make us sing. Now to elicit that song of praise in our fellow man is one of the greatest services we can render him. Whenever a man recovers his sense of the divine mercy he will attain to a more glorious vision of his God. In the apostolic days there were men and women in the Christian church who were helpers of this sort, going about inciting souls to tell the story of their blessings, and to delight in the ways of the Lord. And surely there were some who in this way served even the apostle Paul, and who continually drew from his lips the rich story of his gracious dealings with the Lord.

Let me find another illustration of these inspired helpers of the soul in the Pilgrim's Progress. Christian had not got far upon his way when he tumbled into the Slough of Despond. "The miry slough is such a place as cannot be mended; it is the descent whither the scum and filth that attends conviction for sin doth continually return, and therefore it is called the Slough of Despond; for still as the sinner is awakened by his lost condition, there arise in his soul many fears and doubts, and discouraging apprehensions, which all of them come together in this place. This is the reason of the badness of that ground."

Into this fearful, depressing, miserable state did poor Christian come very soon after he had begun his pilgrimage to Zion. And in his wretchedness and groaning "a man came to him whose name was Help." Now Help is a very natural and healthy kind of man. There is nothing whining in his tone or supercilious in his manner. He does not begin to lecture Christian, or remind him of his folly, or describe to him the tragedy of his plight. Help was just manly, human, gentle and strong.

Helping Hand Lent to the Despairing

He did two things. First of all, he reminded the pilgrim of what he had forgotten—the gracious promises of God. And I do not know any service which one Christian can better render to another than to keep him in mind of the inexhaustible spiritual wealth which lies banked for him in the treasuries of Christ. We are all prone to forget the promises, and to sink in our depressions and fears. Even Bishop Butler sank into a slough of despond toward the end of his days. He called for his chaplain and said to him: "Though I have endeavored to avoid sin and to please God to the utmost of my power, yet from the consciousness of perpetual infirmities I am still afraid to die." "My lord," said the chaplain, "you have forgotten that Jesus Christ is a Saviour." "True," said Butler, "but how shall I know that he is a Saviour for me?" "My lord, it is written, 'Him that cometh unto me I will in no wise cast out.'" This humble helper, unknown to us by name, was a gracious minister to this scholarly bishop who was lying in fearfulness in the Slough of Despond.

And the second thing which this healthy man Help did for poor Christian was to give him a lift. "Then said he, give me thine hand; so he gave him his hand and he drew him out and set him upon sound ground, and bade him go on his way." That helping hand, that lift, is one of the greatest things in the world.

J. H. JOWETT.

MULTIPLYING A CHURCH BY SIX

BY DAVID WALLACE MONTGOMERY

Is the scarcity of ministers a call to laymen?

A few years ago a stalwart Christian business man, the president of a big pork packing concern in Ottumwa, Iowa, sought and found a preacher who at personal sacrifice could and would meet a great need. This article tells of the unusual work of the minister of East End church, but more important still, it describes the activities of its lay members. The church has only one pastor, but it has a chain of community chapels which are vigorous centers of spiritual and social service.

Here is a clew to meeting successfully the problem of ministerless fields.

May Street Chapel

The "Old" Chapel

THE FUMES of the great packing house were floating over East end, Ottumwa, Iowa. The aroma of the whole region is fragrant to the pastor who boasts that his boyhood fitted him for such a region in that he served an apprenticeship in his father's tannery. While the stranger may not agree with the pastor concerning the delightful fragrance of the place, yet he soon discovers that there is a fragrance of spirit from sacrificial service which is most pleasing.

When an institution like the East End Presbyterian church thrives and brings forth a continuous harvest of good fruit in spite of adverse physical circumstances and with no great contributions of money, then must we look for the secret of such success in the leadership of the institution.

Eleven years ago T. D. Foster, president of the John Morrell Packing Company, applied to the late Dr. Willis Craig of McCormick Seminary for someone whom he could recommend to take up the work of East End church. Dr. Craig replied, "There is a man, if you can get him—I don't know whether you can or not—who can make your church known throughout the state and the General Assembly." Rev. William H. Hormel, of whom he spoke, was then in Toledo, Ohio.

When the matter was presented to Mr. Hormel (since given a doctorate by his alma mater, Wooster University) that which made to him the strong appeal was the fact that here was a great need, and in ministering to that need it would be necessary to make personal sacrifice.

Work Born in Heart of an Earnest Layman

Perhaps it should have been stated, first of all, that the work which was making such a profound appeal had been born in the heart of the man who is well known not only as a packer and a philanthropist but as a Christian layman of good repute in the councils of the church because he has been faithful to his trusts in his local affairs.

As an example of T. D. Foster's devotion to the smallest details in personal life, here is an incident which came under the writer's personal observation. Mr. Foster returned to his home town from an extended journey, which had included Cuba, and arrived after midnight Saturday night. The Sunday school of East End church meets before the morning worship, and it was not to be expected that one who had just returned from a tiresome journey of thousands of miles should be on hand for Sunday school, yet the early hour for Bible study found Mr. Foster in his place in the men's class.

It was this same faithfulness to the spiritual side of life, or let us rather say the spiritualizing of all life, which had moved him to begin religious services in the dining room of the packing house in its early days. There followed later at least partial provision for spiritual needs by the construction of the first chapel, which is now known as Old chapel. This work expanded into the church with its large central plant, and it was to this work that Dr. Hormel was called nearly eleven years ago. After doing a year's "ordinary church work" he said: "Unless we can make some kind of tremendous impact upon the community we might as well quit, for the people are so preoccupied and busy that the community at large is scarcely conscious that there is a church in its midst."

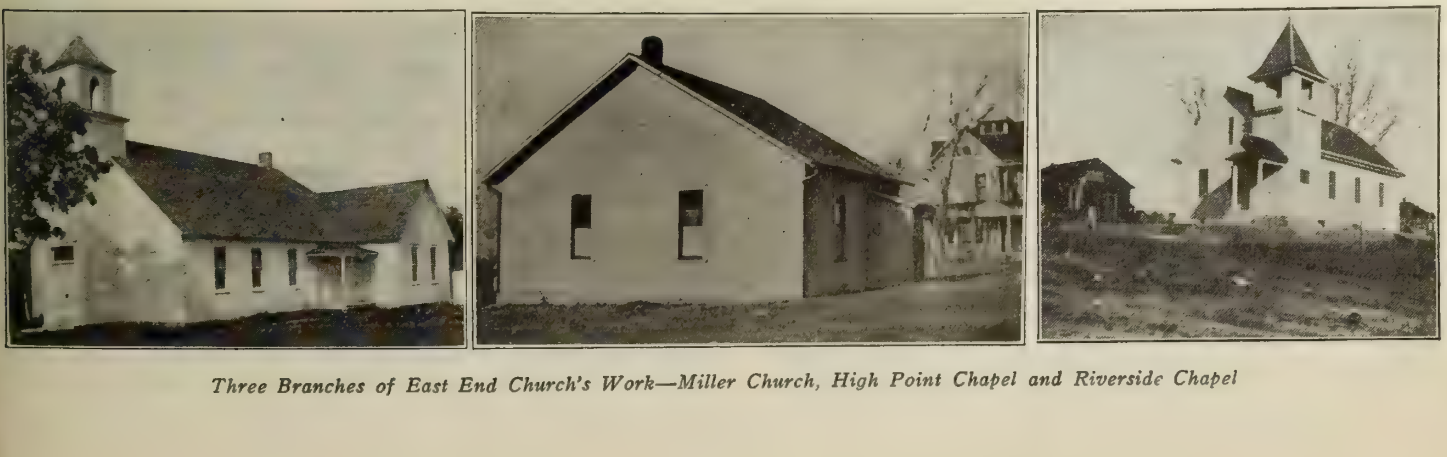
Gradual Unfolding of the Larger Work

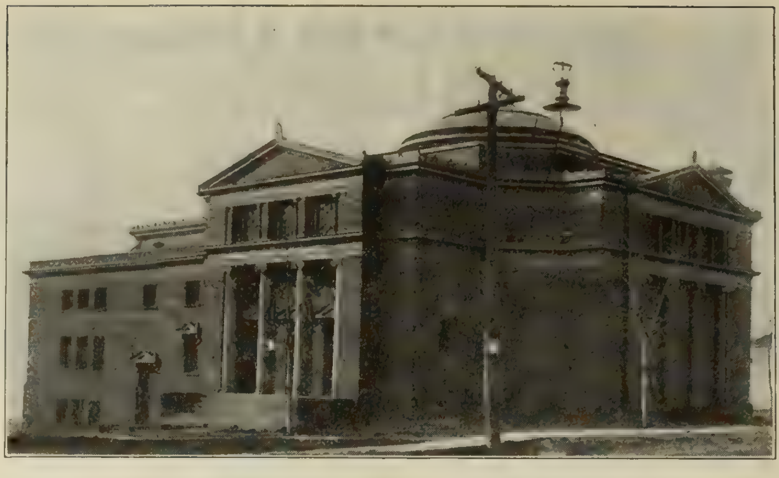
Very gradually the plans of enlarged service were unfolded. Open air meetings were begun. Old chapel, the birthplace of the church, was reopened after having been closed for some years. Here a Sunday school was organized. Gymnasium classes were formed for both boys and girls. Night school, cooking and sewing classes were carried on. Half a mile north of the church High Point chapel was built and not a dollar was asked from the board. Men and women of the church were rallied to teach in the new Sunday schools and the Young Men's Christian Association workers led in the gymnasium work. After a few years the new Riverside chapel was built. Shortly after this a Sunday school was organized in the home of one who is now a most successful missionary under the Presbyterian Sabbath School Board in the Iron mountain region. The Missouri man may say "show me," but it was a Missouri man, shown to Christ in that humble little Sunday school, who afterwards gave a corner lot on which was erected the May Street chapel. That same man is now an elder in the church and a recognized leader and spiritual power in the community served by May Street chapel.

Four or five years ago a Sunday school missionary held tent meetings in a needy country region, the result being a spiritual flock which sought and found a shepherd in the busy East End pastor. A church was organized in this community, eight miles from the city, and though the farmers in that hill region are far from rich, they rejoice in a $4,000 church plant and a city pastor who comes to them every Sunday afternoon, besides the many other services of the months and years which are rendered by the pastor and his untiring wife. Thus Miller church is a conspicuous feature in East End's institutional work.

A Partial Inventory of Parish Activities

Time would fail me to speak of Oak Ridge, and the many side lines of service rendered by this church which is as a city set upon


Three Branches of East End Church's Work—Miller Church, High Point Chapel and Riverside Chapel



East End Church, Ottumwa, Iowa, Center of a Large Community Work

a hill. However, it may be interesting to take an incomplete inventory of the activities of this many-sided parish. The pastor's weekly schedule of work has the following services: Sundays he has three preaching services, a teachers' prayer meeting, a teachers' training class and a Christian Endeavor meeting. Each night of the week, excepting Saturday, there is a preaching service or prayer meeting in the chapels or the central church, also a midweek Bible school, which is conducted throughout the school year. Besides these there may be a social or two, a street meeting or open door mission meeting thrown in as recreations, and on top of all about fifty funerals a year. As these latter average less than a half dozen a year from the church itself, such services speak eloquently of the hold the pastor has upon a wide parish.

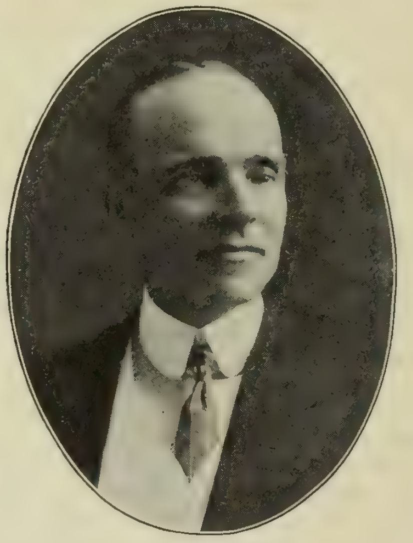
The pastor's wife is his able assistant, and is known as superintendent of chapel work. Mrs. Hormel assists in two Sunday schools and speaks every Sunday night. Bible classes in chapels, neighborhoods and Young Women's Christian Association are conducted every day in the week excepting Saturday. Missionary meetings and socials, with fifty calls a month, are her recreations.

Leaders Trained from the Ranks

The brotherhood has been the pastor's pride and joy. These men, brought up from the ranks, have many of them been trained for excellent Christian leadership. They are superintendents of chapels and Sunday schools, gospel wagon workers and revivalists. The influence of this organization is to be found in fourteen states and very many communities, for as these men have removed to other localities they have sought to duplicate East End's chapel work.

No less interesting than the inventory of activities is that of products and by-products of this peculiar parish. Outside the central church there are six centers of activity, each one of which ministers to a distinct need and constituency. These chapels are the liveliest kind of social centers for the people of the various communities. They are the clubhouses of the working people and their families, where, as the pastor told me, they have lots more fun than the rich, and at very little expense.

All these places are evangelistic centers, where, with the help of lay preachers and personal workers from the brotherhood, revival services are held every year. In one year there were a hundred converts, and in another fifty. Only a few weeks ago the pastor received nineteen into the church at Riverside chapel as the result of special meetings conducted by a student for the ministry who was himself brought to Christ in the East End work. These chapels are training schools for various lines of Christian activity.



William H. Hormel, D. D.

Henry B. Wright says in his book, "The Will of God and a Man's Life Work": "The church is a training school in method and a center of inspiration for the Christian layman, and for him only. It aims not primarily to do the direct evangelization and to bring the kingdom of God itself without a medium but rather to train and inspire the Christian layman to go forth as its representative into his trade and evangelize that. The test of the efficiency of a church is not the numbers who come to it but its answer to the question whether any laymen go out from it to Christianize their respective professions." Judged by this standard Ottumwa's East End church is a most gratifying success. It is a fine record to be able to say that there are fine young men in seminary and college who are candidates for the gospel ministry, but it is a finer record to say that the avocations of men are becoming evangelizing centers, and are being evangelized, and that laymen are being trained to do work which the professional ministry unaided cannot do.

Scarcity of Ministers a Call to Laymen

May it not be, in the providence of God, that the so-called scarcity in the ministry is but a call to the Christian layman to perform his own work and so fulfill his ministry, which cannot be done by another? If one pastor and wife, with the assistance of workers whom they have trained, to say nothing of those who have gone out to other fields, can care for so many centers of services, why may not many of our vacant fields and churches be cared for in like manner? May this not be the clew to the solution of the so-called ministerial problem?

Here is a work which is not flashy, which has not been known by any noisy blare, but which has gone on bearing fruit through the years. If you seek its secret it is to be found in a continuous exaltation of God's word—patient, persistent, painstaking and prayerful devotion to the task, and an all-absorbing love for men and women, boys and girls, that they may bear the image of Christ. Here is a Christ-commending church which lifts its eyes to behold its harvest, and which is not held by any narrow horizons of parish limits or services. Such a church and ministry are apostolic and missionary.

Tony Goes Across—with Help

Sixth avenue and 19th street, New York; the "rush hour," with the twilight of the late afternoon smirched to darkness by the murky city haze; overhead the roaring elevated trains—below the surface cars grinding and pounding to and fro; up and down, east and west; in and out, express wagons, trucks and every manner of vehicle known to business or pleasure, clatter and glide, with the flash of automobile headlights glinting through the maelstrom of traffic and the hoarse "honk" and startling screech of their signals adding a note of madness to the dimness and the din. Throngs of humanity everywhere, straining in and out, pushing every way, each seemingly oblivious to all save his own affairs, heedless, careless of all others.

In the center of the street at the meeting of the ways a tall policeman, a shining example of traffic squad efficiency as he needs must be—eyes everywhere, every sense alert, white-gloved hands motioning the moiling mass this way and that, stopping and starting the throngs and counter throngs, and so out of seemingly inextricable confusion bringing order and dispatch. Of a sudden and almost with a leap he is away from his post at the center and is striding toward a corner. With uplifted hand, cars, trucks, automobiles and hurrying throngs are halted, a way is made and the tall policeman is walking slowly from corner to corner at the side of the funniest vehicle in all the street—two wheels from a broken baby cab, a soap box swung between, and in and over all a mass of splintered wood and broken sticks—the whole thrust forward by a little lad too short to see beyond his high-piled heap of precious spoil. Rubbish it was to many a passer-by, but to the little son of Italy it meant warmth and cheer—things all too hard to win in this bleak land—and the policeman understood. So while hundreds halted, and merchandise to the value of thousands waited before his uplifted hand, the little Italian and the big policeman went their slow way. "I don't know but you're more trouble than you're worth, Tony," he was heard to say, "but, anyhow, you've got to go across," and so across he went. Then the whistle shrilled its signal note and two blocks of interrupted traffic surged on its roaring way.

Chronic Grumbler "Lost Out"

At several of the stations along the line of the railroad which runs between Wady Halfa and Khartum in the Sudan are well equipped baths, at which the trains stop long enough for the passengers hurriedly to refresh themselves. E. Alexander Powell recalls in his "The Last Frontier" (Scribner's) an amusing incident.

I once had, he says, as a fellow passenger on the journey from Khartum northward a red-faced, white-mustached, choleric-tempered English globe trotter, who was constitutionally opposed to the practice of tipping, which he took occasion to characterize on every possible occasion as "an outrage, sir!" Now, at these wayside bath stations it has long been the accepted custom to give the equivalent of 5 cents to the silent-footed native who fills the tub, brings you your soap and towels, and brushes your garments. But this the irascible Englishman, true to his principles, refused to do, still further unpopularizing himself by loudly cursing the cleanliness of the tub, the warmth of the water, the size of the towels and the slowness of the Sudanese attendant. Five minutes before time for the train to leave the whistle gave due warning and the passengers scrambled from their bath into their clothes, which the native attendants were accustomed to brush and leave outside the bathroom doors. Everyone hurried into his clothes, as I have remarked, except the Englishman, who almost choked with rage when he found his garments had mysteriously disappeared. Though a hasty search was instituted, not a trace of them could be found, the impassive Sudanese impassively declaring that they had seen nothing of the effendi's missing apparel. The engine shrieked its final warning and the laughing travelers piled aboard—all, that is, but this Englishman, who rushed onto the platform clad in a bath towel, only to retreat before the shocked glances of the women passengers. My last impression of that God-forsaken, sun-blistered bath station in the desert was the rapidly diminishing sound of his imprecations as he continued his fruitless search for his garments. There was no other train, I should add, for three days. Weeks later I heard that his clothes were eventually returned to him by a native, who said that he had found them, neatly folded, underneath a near-by culvert.

Looking Back to Henry Ward Beecher

BY WILLIS A. ELLIS

THE 24th day of the present month will mark the hundredth anniversary of the birth of Henry Ward Beecher. Dissimilar as were his gifts, his opportunities and his services from those of David Livingstone, whom the same year gave to the world, the two men had one thing in common—a thoroughgoing hatred of slavery, and each of them in his own way did much to bring about its extinction.

Beecher was not in the stricter sense a theologian. Not because, as has sometimes been thought and asserted, he neglected theological studies. The years of his early manhood fell at a time when escape from fierce doctrinal controversy was almost impossible. It was in the air he breathed. The fight between the Old School and New School was raging in both the Presbyterian and Congregational Churches. One of its results was the establishment of Hartford Seminary and another was the trial for heresy of Henry Ward's father, Lyman Beecher, then president of Lane Seminary.

From these bitter debates young Beecher turned with dislike, to hammer out a theology for himself. It had its foundations in his own experiences and needs. He cared not for hair-splitting or abstractions. He was a pragmatist long before the word "pragmatism" had been used to define a philosophic attitude. He believed that the only vital religious truths were those that could meet some human need and could be grasped by the spiritual experience of human beings.

Thus it was that, instead of becoming a great theologian, he became what the world needed more—a great prophet. In the name of God and the Christ who revealed him to men he preached righteousness—individual, commercial, social, political.

Church of Twenty Members—Nineteen Women

For the forty years of his great ministry at Plymouth church in Brooklyn he had an apprenticeship of ten years. Two of these were at Lawrenceburg, Indiana, where he went upon his graduation from Lane Seminary in 1837. The membership of his church included nineteen women and one man. For a salary of $400 he performed the duties of both minister and janitor. Even in these unpromising conditions his work was successful, and his congregations soon filled the small building to its capacity. From Lawrenceburg he went to Indianapolis, then a place of 4,000 inhabitants. Here his success continued and he became widely known as a preacher of power. He did not confine himself to his own church or town, but preached and lectured in other places. Calls came to him from several eastern cities. In 1847 he accepted, after much hesitation, the invitation to Brooklyn, where he remained till his death, March 8, 1887.

When Beecher went to Plymouth church it had been newly organized, and had only one more member than his first church at Lawrenceburg. During his ministry it became the largest and most influential church in the country, and Mr. Beecher the best known preacher in America, if not in the world.

The secret of power in a great preacher seems undiscoverable. In passing judgment upon Phillips Brooks hardly any two critics assign the same reason for his ability to enthrall his audience. The same is true of Beecher. There have been others who have been thought to equal or perhaps surpass him in one or another of the elements of pulpit power, but no other who seemed to possess them all in such balance and proportion. His gifts were inherited. Lyman Beecher was one of the greatest preachers of his day, and Henry Ward was only one, though the most conspicuous one, of his family of gifted children. Yet his success was the product of hard work as well as inheritance, for he cultivated his talents assiduously. Like Demosthenes, he was obliged to overcome defective articulation, and for three years he received training in elocution from a teacher whose services he never ceased to remember with gratitude.

It has sometimes happened that a man whose greatness has not been discovered by his contemporaries has influenced succeeding generations more than his own, but it is ordinarily true that the man who is destined to do most for ages to come is the one who does most for his own. Especially is it true of the preacher, who must transmit his influence through the lives he has touched. In the case of Beecher this direct impartation must have been very considerable. Year after year he preached every Sunday to two congregations of from 2,000 to 3,000 persons each, the men outnumbering the women. On his lecture tours he was heard by hundreds of thousands in all sections of the country.

Did Not Hesitate to "Meddle" Freely

He did not hesitate to handle from the pulpit any subject in which a moral question was involved, and in a sermon preached in 1869 he thus characteristically defended this practice:

"There is a popular impression—and it seems to men like a philosophical truism—that every man understands his own business best; that he need not be meddled with, at least till he asks advice; and that even then no one can counsel him so wisely as one of the same craft. Complaint is often made, on that ground, of ministers, that they meddle with things that they do not understand. I think they do, too, when they preach theology. There is an amazing deal of 'wisdom' that will be called 'rubbish' one of these days. But when ministers meddle with practical life, with ethical questions and relations, they are meddling with just what they do understand—or ought to. If they do not understand these things, they have failed to prepare themselves for one of the most important functions to which they could address themselves as ministers."

Like his father, he was an uncompromising foe of liquor, and frequently lectured on temperance, but the public question to which he most directed his attention was slavery. His service in this regard is so well known as to require no more than a mention. The critical stage in the slavery discussion was reached shortly after his Brooklyn pastorate began, and stormy times continued for more than a dozen years, culminating in the outbreak of the civil war.

Was Not Deterred by "Business Interests"

The business interests of many men in the North were thought to be endangered by anti-slavery agitation. Despite the well-intended advice of more than one friend, Beecher joined in this discussion with the utmost ardor, using voice and pen, denouncing the fugitive slave law and opposing every compromise looking to the extension of slavery. He was a steady supporter of the policies of Lincoln, and was among those who urged the issuance of the emancipation proclamation. Lincoln spoke with the highest appreciation of Beecher's services to the cause of the union. But all else seems eclipsed by the famous series of speeches in England in 1863, when by his patience and his eloquence he mastered turbulently hostile audiences and so effectively vindicated the position of the North that he in all probability checked intervention by Great Britain on behalf of the South—a thing many Englishmen were only too willing to see. During the ante-bellum agitation, the war itself and the reconstruction period that followed, he demonstrated that he possessed the gifts not only of oratory but of broad statesmanship.

Beecher exerted a large influence on the preaching of his own day and of the present. He put aside abstractions and spoke of vital things. He had a theology, but it was a practical one. He was a doctrinal preacher, but his doctrine had to do with life. He spoke to the hearts and consciences of men. It is due in no small measure to him that present-day preaching tends in this same direction, as contrasted with the "theological" preaching of two generations ago.

Phillips Brooks, who has so often been compared with him, said: "I regard him as the greatest preacher Protestantism has ever produced." It is said that Dr. Watkinson, the well-known English preacher, reads once a year a sermon of Beecher's preached in 1863 —"A Conversation About Christ." Beecher delivered the first three series of the Yale lectures on preaching, which were established in honor of his father. David Swing said, as he laid down the last volume: "They may as well close the series. Everything has been said that can be said." His lectures to young men, delivered during his Indianapolis pastorate, have been translated into twenty languages. These are some indications of the influence, direct and indirect, of his preaching.

The purpose of his preaching he thus sets forth himself: "When I am gone, do not let it be forgotten that my one aim was the winning of the souls of men for Jesus Christ; that I have restated old doctrines in new language for this purpose—to make them acceptable to living men—and not out of desire for destruction or innovation. My business has always been, and always will be, not to make theology, but to save men by bringing them to Christ."

Personally Beecher was a most lovable man, warm-hearted and sympathetic. The unanimous loyalty and devotion of his great church during the severe sorrow through which he was obliged to pass testify to the place which he held in their affection; and the many sincere tributes paid him when he had passed away, as well as the statue erected in his honor, show that his fellow countrymen believe his life among them was a beneficent influence.

THE WAYFARER

Alumni Day at Its Best

THE THINGS which New York cannot buy often furnish a satisfactory theme for the Wayfarer's meditations. That rich and mighty city, which lays the markets of all the world under tribute to its needs and whims, is an adept in the art of purchasing pleasure. Any sort of new sensation that money can command, whether it be the newest voice in grand opera, or the latest thing in educated orang-outangs, quickly finds its way to the pleasure-seeking metropolis of the new world. With all its resources, however, New York could not treat Broadway to any such spectacle as was witnessed by the multitude who gathered in old Princeton recently for Alumni Day. The thrill which these enjoyed is unpurchasable and inimitable, because it is real life. Obviously, too, Broadway cannot reproduce the setting of a Princeton event. There is the flavor of culture and of embodied history, such as Americans travel to Oxford and Cambridge to see, about this prerevolutionary town which is in all its aspects merely an adjunct of the university.

To experience Princeton campus is an event in a traveler's life. Since he owns no sheepskin from the university, the Wayfarer may be permitted to express, without prejudice, the opinion that, so far as his observation extends, Princeton is without a peer on this continent in its campus and environment and general appearance. Nature has done regally by the old college, and the college has not been unkind to nature. When the Wayfarer's far-traveled friends come from abroad he tries to guide their footsteps Princetonward—he knows no fairer impression of American life that he would have carried away by foreigners. To be on Princeton campus in the gloaming, and to hear the seniors singing on the steps of old Nassau hall, is to have experienced a poem.

* * * * *

The Princeton spell seems to be of a piece with the Princeton spirit. History, architecture, natural landscape and college usage all conspire to take hold of the imagination of the visitor; and much more of the undergraduate. To have lived for years in this beautiful thrall means to be bound heart and head forever to Princeton.

That is why the alumni cross continents and oceans to be present at class reunions. Even a phlegmatic person can understand why there should be a choke in the throat and tears in the eyes of Princeton men as hundreds of graduates, ranging from the gray few of half a century ago to the tumultuous host of youngsters of yesterday, rise en masse, and with bared head sing "Old Nassau." The incident is as fraught with solemnity as the old Roman sacramentum. The Wayfarer no longer wonders at what he has witnessed of the strength of the Princeton tie, which binds together a great host of men scattered over the whole earth.

* * * * *

The alumni parade, which the Wayfarer beheld for the first time this year and which is the occasion of this article, is really a great spectacle. The graduates march through the town and then encircle the athletic field, afterwards to settle down to watch a baseball game with Yale. "The old guard" led, bearing the banners of the states from which they came. Then appeared the veterans of the class of 1863, fifty years out of college, and no longer men of affairs, but simply Princeton graduates, aglow with something of the same ardor as the class of 1913.

Class reunions are held upon the anniversaries which mark five-year multiples. Bands and banners and mottoes and uniforms enliven the procession. Thus the class of 1893 proudly proclaimed itself the founder of the "honor system" of student self-government. The largest graduate group, more than 200 men, was mustered by the class of 1903, celebrating its decennial and clad in colonial uniforms, with a living representation of the picture, "The Spirit of '76," marching in front. The 1908 boys, clad as "Paddies," admitted that they were "five years out, and still green." The impressiveness of uniform was especially apparent in the case of the 1909 students, clad as Roman soldiers in white and silver, with a Trojan border to their mantles in the Princeton colors. Before the grandstands these warriors with life engaged in a lively battle. The 1910 class was dressed as locomotive engineers, in black overalls and caps and orange shirts; and a life-size canvas locomotive led their contingent. The frolicsome 1911 graduates, with many slangy mottoes, were garbed as Pierrots, while last year's class wore white sailor costumes, and drew a nonsense boat.

* * * * *

If there is by chance any snob in the class of 1910 or of 1912 he may be offended by this observation: The young men dressed as locomotive engineers and as sailors looked the part perfectly. They would be taken anywhere for a group of American mechanics and sailors. There was no apparent difference in physiognomy or mien between these college graduates and the graduates of machine shops, locomotive cabs or warships. Both show the American type. Both are expressions of an American training for life. The college graduates in overalls looked like mechanics; an equal number of young mechanics in conventional college toggery would look like college graduates. The Wayfarer received a new sidelight upon American democracy as he studied this coincidence. He mentioned it to his host, a ten-year graduate, who was frankly pleased with the thought that colleges did not make men into a separate class, distinct from their fellows; but that it stressed their strength and manliness as men, so that the college man might easily be mistaken for a locomotive engineer.

* * * * *

From his high seat on the bleachers the Wayfarer enjoyed, with indescribable thrills, that rare spectacle of the assembled thousands, and the fair and rolling land beyond. It was all like a story book or a picture book in its charm. Even the dozen of round balloons, in Princeton colors, released to float across the field, added to the picturesqueness of the occasion. And the songs—several thousand men, on opposite sides of a great field, singing in unison, by the help of half a dozen strenuous cheer leaders—and the scientific organized and tremendous cheering of the students and graduates, set the visitor's nerves to tingling. The baseball game itself, which was terminated after the fifth inning, with a tied score, pleased the Wayfarer better than any big league contest he has lately seen. As for the scurrying host, suddenly driven toward shelter by the downpour, that in itself was a study in human nature.

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For anyone who is inclined to see life through blue spectacles, and to think pessimistic thoughts about our national destiny, the Wayfarer would recommend a visit to a great American university —preferably Princeton—at commencement season.

THE WAYFARER.

THE HOME COUNCIL

A Night in the Open

By Jennie Brooks

Too few of us have opportunity or inclination to make a sympathetic study of our little feathered comrades. We take their presence for granted and let it go at that. The author, however, delights in her bird neighbors, and infuses a goodly amount of genuine friendship into her observations of them, even sacrificing her sleep that she may see them "off guard."

IF YOU have ever watched, through the long twilight, the going-to-bed of the birds, you know that never, by any chance, does a bird come quietly and settle himself down at the first impulse. He comes, and he goes. He flits in and out among the leaves where his nest may be, settling himself sentinel fashion as closely as possible to the mate who covers the eggs or the young birds that are his; but he does not stay settled. The instant milord arrives, milady slips like a sprite from her nest—a little exercise of weary wings must be hers ere the long hours that will intervene before the dawn. Thus deserted, the male follows her to the edge of the garden—my garden—then flits back, a silent guardian of his home until the return of his partner, when away he darts on swift wings.

Again and again the performance is repeated. It is purely an act of exercise or of joy to be on the wing, for as darkness falls there is no way of seeing provender, and nestlings themselves long since have gone to sleep. There is no such clamoring for food as, in the daytime, greets each return of the old ones.

Principally, I have watched the night-keeping habits of catbirds, blackbirds, thrushes and cardinals, who dwell among the vines and in shrubby places. After the lots have been drawn for "seats"—or perches, I should say—from the first homemaking of the proprietors until the last they keep them unmolested. Thrushes, catbirds, cardinals—even a robin (though sometimes he is quarrelsome)—I have found all nestling and sleeping in community of life, under the broad-spreading shelter of a patriarchal syringa bush. But year after year I wondered why the umbrella trees held no single bird home.

Feathered Homemakers Defend Hearthstone

LAST summer for the first time, so far as I know after six years of residence, to my delight a thrush made her home under the broad green leaves; but she held it with difficulty, and I then saw the reason why the umbrellas had been passed by. Watching the homemaking of my little guest in cinnamon color, I learned that umbrella trees are the finest roosting places imaginable, and the securest of shelter in sleepy time for every bird under the sun. Such quarrelings! Such bustlings! Such driving each other in and out with angry notes of war! Such surprise at sudden invasion of territory so peaceful by day as was endured by my homemakers at eventide; and such valor as they showed in defending their hearthstone! Blackbirds, jays, robins, catbirds, one and all fled as if the witches were after them, for no matter how lightly they settled on the outer branches of the tree, instantly they were routed. So thick was the canopy of palmlike leaves that only by their tremulous motion could I trace the passage of the little brown bird to her nest. On the tip end of an outer branch she invariably alighted, entirely hidden by the foliage, and I, looking from the porch, would follow her progress by the green undulations as she struck branch after branch in her ascent.

Forcibly ejected from one tree, the birds in this old garden of ours found shelter in a second umbrella tree on the south side of the house, and wrangled their way to rest each night of the summer, disputing, scolding, flying in and out—but in the end hiding away in sleepy content all the long night through.

February sent a first robin to my windowsill, where he established himself, dog-in-the-manger fashion, eating suet until satisfied and then cuddling against the window pane, fighting angrily at the winter residents in feathers who had been guests at my board for months. I presume he felt warm, sheltered against the glass; and was waiting until he once more had appetite, but his size, as well as his presumption, created consternation among all the birds who strung themselves along the wire fence—a hungry little "bread line" in feathers! They were positively afraid of this arrogant fellow in brown and red! Every single morning found him sitting on my sill. Many mornings, also, I opened my window, wrapped myself up in a shawl and sat beside him with my own breakfast, while he ate not alone what was his but the share of every other bird who fluttered about in envy.

Foraging Pussy Saves Fledgling

MY SECOND real friend among the birds last year had a start in life far from propitious. I never saw his nest or his "folks." He was, apparently, born without relations of any kind, and had started out to forage for himself at a tender age.

Scarcely had he tumbled out of some secure old nest to the top of the lichen-covered "snake fence" when the gray-green eyes of Marcus Aurelius sighted his pin-feather coat of blue.

Proud of his skill, Marcus brought the little bird all aquiver, just as he brought mice, and crouched, growling, at the feet of my little neighbor across the way, expecting praise, but receiving cuffings. That was Marcus's one fault—he would not distinguish birds from mice.

The little neighbor, tearful and distressed, came across the road bringing the young fledgling to the "Bird Lady" out under the trees. "He's all numb," she wept; "he's cold; he can't move." But he had only undergone a hard squeezing, so we warmed him with our hands and held him close and were soon rewarded with stirrings of life.

He opened upon us a pair of round, dazed black eyes, then the little sticks of legs began to twitch, the broad yellow mouth gaped widely, exactly as if he were awaking from a good nap, and soon we had in our hands a lively little bunch of feathers.

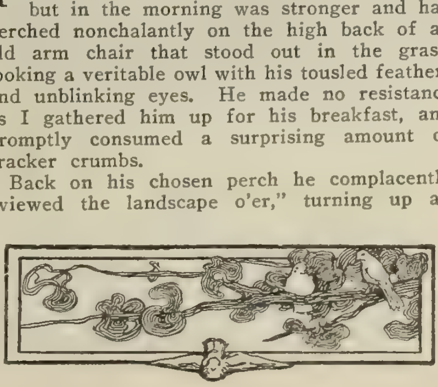
How my small neighbor danced for joy! But she would not take him home again. "You take care of him! You take care of him!" she begged. So I added him to my six motherless young rabbits fed from a bottle and a wee chicken hatched at odd moments by a dozen odd hens from a nest egg, and fed him on cracker and milk when suppertime arrived.

Pending the getting of my own supper, I hid him safely in the low-down hole in the twisted apple tree where some chickadees had hatched their brood. He could not fall out, neither could he fall in, and, as yet scarcely fit for effort of his own, I knew he was tolerably safe. When dark fell I put him among the long dewy grasses and left him.

Bird Baby Happy in New Home

TO MY amazement he did not flutter away, but in the morning was stronger and had perched nonchalantly on the high back of an old arm chair that stood out in the grass, looking a veritable owl with his tousled feathers and unblinking eyes. He made no resistance as I gathered him up for his breakfast, and promptly consumed a surprising amount of cracker crumbs.

Back on his chosen perch he complacently "viewed the landscape o'er," turning up an inquiring eye at the waving branches and, again, picking at his pin feathers as though thoughts of flight were buzzing in his brain. Hourly he gathered strength, venturing from chair to bench, from bench to chairback, to gather himself up, owl-fashion, and stare.



By midafternoon he had hopped and fluttered as far as the drinking pan. Much he admired his own reflection in the water, flirting it about and over him until, leaning too far, he fell wholly into the pool! Deep for larger birds, for him it was a drowning proposition, and had I not been keeping an anxious eye open for his safety here would end his story. But I ran and fished him out, dried him as best I could and set him back on his safe old perch. "Every two hours feed!"—that's the rule for young babies, and I followed it with the fledgling, but at 5 o'clock, lo! he had found a "foster mother."

Two old jays came studying him curiously. He sat looking indifferently at them as they flew about and then came down beside him, evidently saying, "Shall we or shall we not?" When I approached with cracker and milk in hand it settled the question promptly, and instead of thanks for my charity such a berating as fell my way you never heard!

No matter; I was satisfied. The baby had found a mother of his own kind, and, in a trice, was gobbling down bits of earthworms with gusto. The meal ended, he fluttered on shaky wings after the old folks over into the pasture.

In the evening my small neighbor came running across the lawn to make a call upon me among the trees. A wide mellow pathway of light creeping nearer and nearer to a fallen tree in the garden revealed on the very tip end of a broken twig a tiny, no-headed bird. The aimless little wanderer had come home again! How we scampered across the grass, softly and silently as might be, to greet him; and how we dropped down about him in an admiring ring, and laughed at him, and praised him, there alone, sound asleep, and said: "Brave boy, to be out here alone in the scary dark!"

I laid a soft finger on his feathers and out popped his head from under his wing, while two staring black eyes opened roundly; but he did not "uncuddle" himself, remaining just as he was, a plump, serene little bunch of feathers. We talked to him, and petted him, and occasionally patted him quite gently on the back. He never stirred nor winked, but merely looked rather bored, and presently tucked his head down under his wing and left us to stare at him as long as we chose.

Foster Mother Carries Away Foundling

FOR him night was the time to sleep, and he wasted none of it. I called upon him at 12, at 2, to find him immovable and soundly napping in the light of a moon that was like day. At earliest dawn he was still precisely as I had left him, all snuggled up in his feathers, not a sign of any head to him, and even when the birds were piping all about him he still slept on.

But by daylight he was broad awake and making his toilet in great shape—picking at his few feathers and fluffing himself out to make the most of his scanty raiment, and standing first on one foot, then the other, as if a trifle in doubt as to their ability to "hop."

Again, when I drew nearer, the foster mother swept through the air from some place of concealment and notified him that I was not the person to be trusted—to follow *her;* and in short flights she finally carried him away, as lively looking a bird baby as one would hope to see—and quite as though he had not within two days escaped death by land and water and all the powers of darkness!

I waved him farewell as he hopped and flew out of sight and got no reward for my pains except discourteous remarks from his parents. I have often wondered since if he were deaf and dumb; for not a sound or a chirp did he make during his entire visit.

YOUNG AMERICA

The Gratitude of Spot

BY MARION EVERETT HAYN

"DID YOU FIND Spot in there, Peggy?" asked Paul, as his little sister came running out of the barn. Peggy shook her head. "Run behind the rose bush, quick!" whispered Paul suddenly. He placed a saucer of milk by the barn door and a piece of meat beside the saucer. Then he ran after his sister.

"Spot hasn't eaten a thing today," he explained softly, looking toward the barn door; "and he hid all day yesterday, too."

"Oh, look!" cried Peggy in a whisper.

The children peeped through the bush as a small, black dog came out of the barn. The dog trotted over to the milk and lapped it quickly, then seized the meat between his teeth and hurried back into the barn.

"He must have come from the loft!" cried Paul. "I can hear him going up the stairs. Let's follow him."

Into the barn they hurried and climbed up the steep stairs. The loft was dark and for a long time they could not find the dog. At last they came across a hole in the hay and Paul put in his hand.

"Why, Peggy," he cried, "here's Muff!"

He pulled out the dog and crawled into the hole. Inside was Muff, stretched out at full length with her head on her paws. Beside her lay the meat Spot had just brought her.

Spot broke away from Peggy and followed Paul into the hole. The dog licked Muff's face and whined, but she did not open her eyes.

"Oh, Peggy," cried Paul, "call father!"

Mr. Hill, who was near, hurried up to the loft. "What's the matter, Peggy?" he asked.

Peggy pointed sadly to the hole. Her father pulled away the hay until he found Muff, while Spot whined and pulled at his trousers. "Can't you help Muff?" he seemed to say.

"Muff must be sick!" cried Mr. Hill. "I'll go to the village for the animal doctor."

Just then Mrs. Hill climbed into the loft. The dog whined and ran back and forth between his mistress and Muff.

"Why, Spot!" cried Mrs. Hill, "you must be nursing Muff to pay her for what she did for you when you were a puppy."

"What did she do for him, mother?" asked Paul as he swept the hay away from the stairs.

"Just ask the animal doctor when he comes," replied his mother.

As soon as Mr. Hill returned with the doctor the children rushed to meet him.

"Dr. Dale," they cried, "what did Muff do for Spot when he was a puppy?"

The doctor smiled as he looked Muff over. "She taught him how to lap milk and how to walk," he said.

"Is Muff very sick?" begged Peggy. "Will she die?"

"No. She's been poisoned," replied the doctor, "but she'll be all right before long."

"Oh!" cried Paul. "Mr. Bell put out some poison the other night for the rats. They've been killing his chickens. And Muff was eating a rat Saturday afternoon."

"That's where she got the poison," said the doctor. "Give this medicine to Muff," and he handed Mrs. Hill a little box. "She'll be better in a few days."

Spot looked up at the doctor and barked, and Dr. Dale stooped and patted him.

"It was seven years ago," he said, "when Paul was a baby, that Muff played mother to you, Spot. You are a grateful dog to remember it."

Spot wagged his tail.

"He couldn't walk over the doorsill when the man gave him to Paul," added Mrs. Hill. "Muff slept with him every night and cared for him during the day until he was old enough to take care of himself."

"I believe Muff would have died up here if it had not been for Spot," said Peggy as she hugged the dog lovingly.

Spot barked loudly. Peggy was sure he said, "Wasn't I a good nurse?"

Who'll Write Vacation Stories?

DEAR YOUNG AMERICA: School is over for the year, or soon will be, and you are going to have two glorious months of freedom. What are you going to do during those two months? Perhaps you don't know yet; but it's quite safe to guess that whatever you do you will get some fun out of it.

The Continent wants to hear about that fun. Won't you tell us about it, when your vacation is over? You know it isn't necessary to go away from home to have a good time. Some of the very best times are the home good times. If your vacation is a stay-at-home one, a story of the fun it brings you may help some other boy or girl to have stay-at-home fun next year. But whether you go away or spend your two months at home, please tell us something about your vacation—either some one day or event, or experience, or of the vacation period as a whole.

You may use 400 words—no more—and stories must be at the Young America headquarters of The Continent by Oct. 14. That seems a long time ahead, doesn't it? But the weeks will pass before you know it, and you *may* waken some morning and remember that the time is nearly gone and your story is still unwritten. Beter write it, therefore, the earliest moment you can.

For the benefit of boys and girls who have never taken part in these contests, the editor repeats the terms: Stories must be written in ink on one side of the paper only, and signed with full name, address and age. And you understand, of course, that you must receive no assistance.

Be sure to send photographs if you have them. Pictures add greatly to the attractiveness of a story.

This year we are going to give two first prizes of $3 each—one for boys and girls of 14 and 15 years and the other for boys and girls under 14. There will also be two second prizes of $2 each and three $1 prizes.

Don't forget the date, Oct. 14, on which your stories must be in the hands of the editor, who wishes you a very happy summer.

Girl Burden-Bearers of India ⁂ By Helen F. Huntington

ONE SEES THEM everywhere in rural India, girls little and big, bending under great loads of all kinds and shapes, toiling along the dusty hill trails, carting dirt among workmen in charge of native overseers, breaking stones for road building squads and carrying them hither and thither. Generally their fathers or brothers or husbands are at work near the girls employed at stone breaking or dirt carting, and although they may not do more or better work they draw twice the pay that the girls receive—which is little enough at that.

A strong, well grown girl can earn from two to three annas (one anna equals two American pennies) a day by the hardest kind of manual labor. If her earnings are not absolutely needed at home she usually invests them in bangles or anklets of silver, because these trinkets form the wedding dowry of the peasant Indian girl, and in time of need they can always be disposed of for their full value or very close to it, hence they are the safest form of investment.

Near the Nepaulese border—in northern India—where the trails are so rough and steep that even the hardy pack mules of the country can scarcely travel over the best of them, women and girls carry freight for many weary miles along mountain passes where a sharp watch must be maintained for the wild creatures that lurk there seeking their food as jungle creatures must. The freight carriers are generally armed with kookris, or native hunting knives, which are very sharp and deadly when skillfully used, but which cannot always be used quickly enough, especially in case of a tiger onslaught.

We met one stocky little brown woman, with muscles like steel, near the end of an eighty-mile journey, with a 200 pound load of kerosene in tin cans. She could understand and speak English fairly well and told us that she had received only seven rupees (about $2.30) for carrying her previous cargo of 200 pounds over 105 miles of difficult and dangerous mountain trails. But she had made no complaint; on the contrary, she had seemed thankful to be so profitably employed for the sake of the children at home, who needed what her earnings would supply. She was 19 years old, but she looked at least 30, and she had been doing a man's work for ten years.

Instead of balancing their loads on their heads, as they do in southern India, the women of northern India sustain them by means of stout leather thongs passed around the burdens on their backs and over their foreheads, thus throwing the greatest strain on the cords of the neck, and causing an ugly forward hunch that becomes habitual.

At Darjeeling the Lepcha and Bhutian women bring fruits and vegetables to native markets from the outlying country districts and carry them about to customers' houses loaded down like pack mules. In intervals of work they sit about the market grounds chatting among themselves and laughing as lightheartedly as if no such thing as grinding toil existed—that is, the girls and young women. The older women all show the appalling strain of their labors in their bowed figures and lined, gaunt faces. At thirty they look middle-aged, and at forty premature decrepitude begins in most cases.

The lot of the Indian peasant girls is hard indeed, but they generally have peaceful homes, for it is the rarest thing to run across anything like domestic harshness in Indian nomes. Parents never strike or cuff their children, and rarely ever scold them, but treat them with great affection and consideration. Indian mothers are the gentlest, most patient women in the world, and naturally their daughters pattern after them, consequently there is little or no friction.

"They sit about the market grounds, chatting among themselves"

The teacher was explaining the tenses. "Now, Willie," she said, "suppose I should say, 'I have a million dollars.' What tense would that be?"

"That'd be pretense," answered Willie.—Boston Transcript.

NEW BOOKS

On the way to life one must face the enemies of life.—Henry Churchill King.

Mr. Bryce on American Questions

UNIVERSITY AND HISTORICAL ADDRESSES, by James Bryce. The twenty addresses which make up this volume were delivered by Mr. Bryce during the years of his residence in the United States as British ambassador, and are therefore up-to-date as well as comprehensive and scholarly. Mr. Bryce has just terminated a long period of public service, has traveled widely, observed minutely and analyzed keenly. Probably no Englishman ever entered more sympathetically into the real life and heart of this nation or ever better understood its spirit than he, as was first shown by his "American Commonwealth," which has become a recognized classic.

Among the historical subjects here covered are the beginnings of Virginia, the landing of the Pilgrims, the discovery of Lake Champlain, Thomas Jefferson and the character and career of Abraham Lincoln. University education and intellectual pleasure, the mission of state universities and phases of university activity, the study of ancient literature, and the Scotch-Irish race in Ulster and in America are among the miscellaneous topics treated. "Some Hints on Reading" and "Some Hints on Public Speaking" are in their way invaluable, even though the matter is necessarily not new. Mr. Bryce believes that what is wanted today is less reading and more thinking—"reading is easy but thinking is hard work." He urges that note taking accompany reading. And he explains how one can read at once thoroughly and swiftly. The suggestions on public speaking are fourteen in number and voice the author's long experience.

The final address, made to the Pennsylvania Society of New York last December, is on the constitution of the United States, briefly and broadly analyzed from a historical and also from a present-day viewpoint. Referring to the question of amendment, Mr. Bryce suggests that we should not forget that "ballast as well as sails are needed if a ship is to pursue with safety her course over seas that are sometimes stormy." He objects to the local residence requirement for members of Congress, and to the strict separation of legislative and executive departments which bars the President and cabinet from legislative halls. He hints at some other imperfections—at the time he still represented a foreign government—but concludes that the constitution has become one of the vital and vitalizing forces of the modern world. The book, which is dedicated to Senator Elihu Root, may be regarded as a final expression of Mr. Bryce's ideas on themes which are distinctly interesting to the people of this country. [Macmillan Company, New York. $2.25 net.

New Fiction

DOC WILLIAMS, by Charles H. Lerrigo. The author of this unique "tale of the Middle West" is a Presbyterian elder and a practicing physician in Topeka, Kan. This contribution of his to contemporary fiction is worthy of both these capacities. There is a stalwart religion in it, and a gentle, generous sympathy well becoming a man of medicine. The charm of the story, however, is not in its incidental discussions of science, but in its quite exceptional skill in constructing a character of dignity, appeal and even inspiration out of one whom his neighbors with no small reason called an ignorant quack. There is about "Doc Williams" all the quaint allurement of shrewd, though unsophisticated, human nature which in past years has made David Harum and Eben Holden popular heroes; but "Doc Williams" is a greater man than either of them because his moral stature is higher. And the waif who became the old healer's foster son is drawn in moral lines equally challenging to respect. The best recommendation for Dr. Lerrigo's work is that any father or mother may hand the tale to the growing lad in the home and be sure of bringing him nothing but incentives to high, clean and honest manliness, with religion in its proper place as an essential factor thereof. [Fleming H. Revell Company, New York. $1.25.

THE RED HAND OF ULSTER, by G. A. Birmingham. The clever clergyman who masquerades under the name of Birmingham has made fictional use of the stir created in the northeastern corner of Ireland among the sturdy men of Ulster by the pending Irish home rule bill, and has produced a lively satire on what might have happened. "An Irish peer, far from wealthy," serves as the recounter of this tale of a remarkable war that failed, at the climax, to materialize. An American millionaire of Irish extraction, looking for excitement, arranges and finances a revolution which makes lively and humorous reading out of a naturally serious subject. [George H. Doran Company, New York. $1.20 net.

VERONICA, by Florence Morse Kingsley, tells again the story of Christ and his time, with an admirable description of the normal life as lived by the people of Palestine. Christ himself does not appear, except as he directly effects some marvelous cure. Mainly, the book is shadowed by the discussion of his acts among the scoffing inhabitants. The chief figure is that of Veronica, a soulless princess who becomes afflicted with leprosy and is taken from the court. The book is concerned with her gradual coming into humbleness sufficient to permit her to receive the blessing of healing from Christ. [D. Appleton and Company, New York. $1.30 net.

THE HILL OF VENUS, by Nathan Gallizier, is a novel of distinction laid in thirteenth century Italy. The chasm between church and state is fearlessly and impartially shown throughout the romance. A youth reared in the atmosphere of a gay and happy court life is forced to become a monk on account of the superstition of his dying father; his tragic fight against love makes up the rest of the story. [L. C. Page and Company, Boston. $1.35.

CHILD OF STORM, by H. Rider Haggard, relates in vigorous, energetic fashion a wild love tale of Zululand, in which a Zulu beauty plays some such a treacherous role as the Greek Helen. There are wooings and battles and trials, and the end of it all is truly tragic. In the story there is interesting native character work, and a good deal of life and vim. [Longmans, Green and Company, New York. $1.35.

Personal Stories of Religious Experience

A MAN'S RELIGION, by Fred B. Smith. The dynamic leader of the Men and Religion Movement, who is now carrying the same work into Australia, has here summed up succinctly the conclusions he has gathered from his experience in that movement. As generalissimo of the four Men and Religion teams which traversed the country during the winter of 1911 and 1912, Mr. Smith managed to visit practically every city which these teams touched; and he frankly recognizes that there are many features of alarm in the stubborn facts which the church is facing today. But he sees more conditions of encouragement and believes that religion is bound to be in the future a more triumphant force than it has ever been hitherto. The weakest point in the book is Mr. Smith's failure to apprehend the significance of many important adjustments effected in modern Christian faith by progressive theological thought. But he is not at all wrong, even in this connection, with his insistence that Christianity must continue to be a religion of fact, fortified by the continual recurrence of the fundamental fact of the new birth in individual souls. Little book though it is, it is withal a great book for the modern man—a book to nerve the man who has religion and to put a mighty challenge before the man who has not religion. [Association Press, New York City.

AMONG THE HERETICS IN EUROPE, by J. A. Packer. A chatty, running account of the trip of a journalist, who had spent twenty-five years of his working life in Australia and who took a holiday in Europe to see what was going on in the cause of religious liberty. Mr. Packer is a Baptist, and his observations are largely confined to the efforts of the Baptists to find freedom under Greek and Roman Catholic restrictions. He times his visit to attend the congress of Russian Baptists in St. Petersburg in September, 1910. There he saw and studied Pastor Fetler, who is at the head of the evangelical movement identified with the Russian Baptists and who has suffered severely for his faith. Half the book is devoted to experiences in Russia, where the Greek Catholic Church is the restrictive one, but of which he says, "There is no country in the world offering richer dividends for Christian service than Russia; the fields are white to harvest; the people are ravenously hungry for the gospel." The remainder of the book covers Spain and Italy, and France, "a nation without God." Some of the statements would be incredible if they were not confirmed by very wide experience. The book will help anyone who wants a view of the religious situation in Europe. Dr. John Clifford of London writes a commendatory introduction. [Cassell and Company, New York.

THE LURE OF THE IRON TRAIL, by Ward W. Adair. Like Begbie's "Twice Born Men," this is a collection of tremendous stories of Christian conversion—the kind of conversion that makes foul men clean and wicked men righteous and weak men adamant against temptation. The material is all drawn from a comparatively narrow section of modern life—the life of railroad men. This is the rather hidden significance of the title, for the author, Mr. Adair, is a secretary of the Y. M. C. A., who has felt that iron trails lure so much in his religious work that he has given his whole life to service among the men who handle the railroad trains of this country. If, however, anybody should come to the book looking not for religious documents but merely for stories, he would not be disappointed, for the stories are told with a swing and spirit that Begbie in his similar work has scarcely matched. And these men made over are heroes of life and Christianity out of whose history no moral need be drawn, because the moral pervades it all, first and last. [Association Press, New York. $1 net.

THE GREAT ACCEPTANCE: The Life Story of F. N. Charrington, by Guy Thorne. Many readers will remember "Miss Messenger," who appears in Sir Walter Besant's "All Sorts and Conditions of Men," and who was inspired by the true character in history of Frederick N. Charrington, who is still living and doing his work. Charrington is the son of a great brewer in London. He set out to help the poor of the East end and found that their largest damage came from drink, for which he was himself largely responsible. He therefore renounced his connection with the brewery and the fortune accompanying it, and became an earnest opponent of the whole business. Under Dr. Rainsford he was converted. He became a friend of Ion Keith Falconer and was Mr. Stead's largest helper in his famous exposure of the immorality of London. The story reads like a romance, but it is true and should have wide reading for the cheer it brings. [George H. Doran Company, New York. $1 net.

Books Received

Educational Dramatics: A Handbook on the Educational Player Method, by Emma Sheridan Fry. Moffat, Yard and Company, New York. 50 cents net.

Love Letters of an Actress, by Elsie Janis. D. Appleton and Company, New York. $1 net.

School Hygiene, by Fletcher B. Dresslar. Macmillan Company, New York. $1.25 net.

THE SUNDAY SCHOOL

June 29, 1913—Review

Everyday View of the Lesson

By J. L. Scott

Golden Text, I. John 5:4: This is the victory that hath overcome the world, even our faith.

For three months we have been studying one of the most attractive parts of Scripture, and now how much of it can we recall? That question this review is intended to help us answer.

The first lesson introduced two characters not easily forgotten—Jacob and Esau. They stood, like Jachin and Boaz, at the very entrance to the temple. And they are there still. Abraham began things. He was the source of the stream. In Isaac the stream found a single channel, but in Jacob and Esau the stream divided. One branch flowed toward God and the other away from him. Esau was naturally the stronger of the two. Judged by the physical man, we might perhaps prefer him to his brother. But Jacob was twice born. Through all history he will live as a monument to sovereign grace. His second life was the especial work of God.

Though the Future Is Dark, Jacob Still Dreams of God

But from effectual calling to sanctification is a long distance. One falls a great many times and each time God must enter his life anew. This God did with "Jacob at Bethel." Jacob was fleeing from the face of an enraged brother. His future was dark and there was little for which to hope. But his dreams were still of God. The Lord was far away. It required a ladder to reach him, but the light of his face shone out from behind the stars.

Jacob awoke from his dream a better man, but other experiences awaited him farther on. Time had wrought its changes. Jacob had been absent from Canaan for twenty or thirty years. God sometimes builds fences about his promises, and Canaan was to Jacob the land of promise. To that country he must return according to the imposed conditions. The patriarch had become rich; his family and flocks were about him; but Esau with 400 men opposed the way. Years before Jacob had wronged his brother and in the glittering spears he read his doom. But Jabbok differs from Bethel in that the ladder is gone. God in the form of a man descends to the earth and wrestles with the patriarch until the day. Prayer had overcome and "Jacob's Meeting with Esau" becomes a benediction.

But Esau was only a bend in the road. There were experiences farther on of which Jacob had never dreamed. Joseph was his favorite son, as he himself had been the favorite of Rebekah. Family favoritism is another name for injustice. It will set any house against itself. One day Joseph was sent away to visit his ten brethren. They returned to their father with a coat dyed in blood. He recognized it as Joseph's, and for twenty years mourned his son as dead.

Joseph's Gift of Dreams Proves Open Door to His Advancement

Joseph, sold into Egypt, was held as a slave. It was a bitter experience, but God was sifting out the chaff from the grain. Joseph was a dreamer. His youthful dreams had awakened the envy of his brethren, and even his father had been disturbed by them. But in Egypt his dreams proved an open door to his advancement. Pharaoh also dreamed and Joseph became his "interpreter." The result was that he was "Made Ruler of Egypt."

A famine visited the land of Canaan and the sons of Jacob were sent into Egypt to buy bread. Egypt was a land of idols, but Jehovah was its virtual Ruler. His dominion over palm and pine remains ever secure. God likes ample room in which to work. Palestine was too small for the development of his purpose. Egypt was essential to it. The migration of Abraham to Haran was no more a part of the divine plan than was the journey of those ten men into Egypt. Here it is that "Joseph Meets His Brethren," and here, too, the designs of God begin to unfold themselves.

But Benjamin was absent. His presence was necessary in order to complete the plan. There can be no missing links in the chain of providence. "Joseph and Benjamin" were two chapters to the one history. All history is more or less a revelation of God. His footsteps trace the boundaries of nations. Many look upon Joseph as if he were merely some biblical Monte Cristo, with no mission beyond that of stimulating interest and wonder. But Joseph lives not because his story *was* true but because it is true today. Under some form the same old lessons still remain. Joseph is not here but justice is. The patriarch is dead, but his sheaf out in the harvest is ever bowing to the principles of truth and of God.

"Joseph Tests His Brethren" for their sake as well as his own. When God invites one to a higher plane he fits him for the place. Those men were to be the pioneers of a nation. God was hewing the foundation stones to the line of truth. It is not strange that "Joseph Forgives His Brethren." His method was not to punish but to forgive. In that respect he was like unto God himself. Pain for pain's sake is torture, delighting only the evil spirit that inflicts it. But there may be a suffering beneficent as love. It wounds but to heal.

Jacob of Other Years Lost in the New Jacob

The scene of "Jacob before Pharaoh" was but the benediction upon a long, eventful life. One can think of no more beautiful sight than that aged man waiting for his life's sun to set. The Jacob of other years was not there. He had fallen by the wayside and died to his better self. Life to him had been a pilgrimage not only through this world but away from it. The "Blinding Effect of Sin" was something to which he was no stranger. It may not have assumed the form of wine, as it does in our last lesson, but it distorted values and changed the very meanings of God. He saw in gold what no one ever found in it. Deceiver and deceived, he lived in the shadows and died a better man than he was born. In theology the illustration often precedes the doctrine. Jacob was a sinner saved by grace. He was two men. On the one side of the Jabbok he was Jacob, on the other Israel.

Review Lesson by Lesson

By Hermon D. Jenkins

Jacob and Esau—Dean Stanley gives us sketches of Jacob and Esau which have never been surpassed. He admires the dashing hunter, the hard-riding sheik Esau, but he confesses that the world owes more to Jacob, the "plain man living in tents," than to his brother. The showy characteristics of the one impress and charm the beholder, but the sober graces of the other lift up a community and build firm the state.

Jacob at Bethel—The story of Jacob's dream puts heart into every man conscious of his own defects. Jacob knew he had done wrong, although he had been actuated by high motives. He believed God had a glorious purpose to carry out in connection with the spiritual life of mankind and he wished to be a leader in that new era. But he had taken the wrong road to achieve his end. He had deceived his partial father and secured, through a brother's need, the precedence which was a matter of just dispute between that brother and himself. He had no Bible, he had no decalogue. But he was not at ease as he lay down upon the rocky heights to spend the night. It was then God came near. Nothing was said to justify his treatment of his brother, but he was assured that the God of his fathers would bring him back in peace and safety to his father's house.

Jacob Prepares for the Worst and Prays for the Best

Jacob's Meeting with Esau—That his brother, now the head of a roving band of desert rangers, was coming to meet him with hundreds of spearmen was disconcerting. Jacob prepared for the worst and prayed for the best. Just as matters were approaching the crisis and he was to know the worst—or best—he had a vision and an experience which at once humbled and heartened him. He was not to die. His children were not to be thrown out upon the barrens of the wilderness. He was to be a leader and more than a leader in that world's advance of which he had dreamed.

Joseph Sold Into Egypt—The life of Joseph was full of dramatic interest and worthy of all the study we will ever give it. Indeed it is in the life of Joseph the distinctively Christian graces are anticipated. As a youth he may have lacked discretion, but he never lacked filial loyalty or fraternal love. The threads of history begin to tangle, but the Master of the loom is weaving his own pattern in his own way.

Joseph Interprets Dreams—Even in a prison the beauties of character shine. Falsely accused, unjustly punished, Joseph's spirit is not embittered. He is the one to whom his fellow prisoners, innocent or guilty, turn instinctively in trouble and he will neither refuse comfort nor awaken false hopes. Joseph is not more the saint in the old-time home or the future palace than in the jail.

Joseph, Faithful in School of Adversity, Raised to Greatness

Joseph Made Ruler of Egypt—Joseph reached the palace through the prison. Macaulay says that in all his biographical studies he never found a great character that had not been trained in the school of adversity. Faithful in little, Joseph was raised to greatness.

Joseph Meets His Brethren—It is only the great soul that forgives greatly. The man who "can forgive but not forget," or forgives with reservations, exceptions and conditions, has not reached the divine ideal of remission. Chaucer well says of our Heavenly Father that he "forgives us every whit or not a dele." Joseph had been deeply hurt, but he repays hate with love and injury with largess.

Joseph and Benjamin—Abundant as grace may be, the ties of blood are not obliterated. God nowhere requires of us to ignore the natural relations of the family. While the New Testament enjoins a universal benevolence, it also commands a special regard for the "household of faith," and writes down as "worse than an infidel" one who fails to feel the natural ties made stronger and more sacred by religion.

Joseph Tests His Brethren—To permit ourselves to be an "easy mark" for the hypocrite and impostor is likely to weaken our faith in human nature. Joseph was as cautious as he was kind. He does not rashly trust his secret to men who might bring up and misrepresent his past and make his tenure of office impossible by their malice. He uses every precaution which wisdom might suggest to make sure that his brethren, once so tricky and cruel, are now men to be trusted and to be presented at the court of the greatest monarch of his times.

Joseph Sees Unholy Conduct Turned to Good by Divine Providence

Joseph Forgives His Brethren—When once assured that he may follow out his generous impulses with safety to all concerned, Joseph is overcome by the tenderness of his feelings and expels the servants that his brothers may not be humiliated by the inevitable disclosure. He stills their self-reproaches by seeing in their unholy conduct something turned to good by divine providence. He will not dwell either upon their sin or upon his own greatness, except to see "in each event how clear" a hand has brought them all together safe amid the perils of the times, reconciled at last.

Jacob Before Pharaoh—The prosperous son still owes honor to the humble parents from whom he sprang. Joseph was not the man to intrude his family upon scenes which would have been painful for them, nor to hide them from honors they could with self-respect enjoy. Without ceasing to be the courtier he is still the son. He seeks an interview with Pharaoh, presents his father, explains his father's calling and the reason of his presence, and then withdraws in dignity to establish his dependent family where, like himself, they can enjoy the prosperity due to his own relations to the king. Taken all in all, the character of Joseph, while simply outlined in the Bible, is one of the most beautiful and manly in all history. He was dignified without pride, respectful without servility and courageous without bravado. In him were exemplified those virtues and graces which were to be further emphasized in the New Testament and, considering the profligacy and boastfulness of the people among whom his lot was cast, he was a miracle of grace, a worthy forerunner of the Christ who was to be born of the same race in later times.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning June 22, 1913

Topic—New wine in old bottles. New cloth on an old garment. Luke 5:36-39.

The problem of the adjustment of the old and the new in matters of religion is one that has always been more or less present with the expanding church. It was most of all insistent when Jesus taught. For every one of Jesus' first followers was a Jew, and Jesus himself, to his life's end, was a Jew; and yet the religion he revealed was to make forever antiquated the ancient Jewish religion.

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The broad meaning of these two parables is that between the old and the new there can be no compromise. The new religion must supplant the old. There can be no place for the man who says both "No" and "Yes"; who agrees with the Jew that Judaism is the true religion, and with Christ that his teaching has come from God. He who is not with Christ is against him (Matt. 12:30). He who tries to maintain his Pharisaism and yet professes himself a follower of our Lord is nothing at all. The trimmer shall in no wise inherit the kingdom of God.

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It is true that in the teachings of Jesus on the relations of the old and new there is another side. Christ never tries to put the whole truth into one saying. But here we are concerned with the necessity of making no compromise in the maintenance of that which is new in religion, but which our experience has shown to be true.

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The parable of the new cloth on the old garment has in Luke's version one special feature. The patch of new cloth was torn out of a new mantle, or outer garment, that it might be used to repair the old. Thus two garments were spoiled. The shrinking of the cloth of the patch made the rent in the old garment larger than it was before. This was a double folly. It was the very folly which would afterwards be committed by those men who would try to take some phase of the religion of Jesus and use it to patch up some decrepit old doctrine in the religion of the Jews. It was the error of all the eclectics, who thought that they could take pieces of Christianity with which to mend their decaying philosophies and theologies.

The age of Jesus was an age of eclecticism; and the votaries of every system of human thought were trying to keep it alive by doctoring it with a prescription taken from some other system. And inasmuch as Christianity was the one vital movement amid the general decay of society, the one life that revealed the beauty of holiness, the one force that renewed the wasted wills of men and made them capable of practicing the moral virtues, therefore the dying gods of the heathen faiths, and the fading philosophies of the ethnic speculations, were all trying to borrow from it something of its vitality and freshness, with which to perpetuate for a little longer time their own existence amid the general ruin.

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In the mission fields of the modern world the like phenomena may often be seen. The Buddhist priests are everywhere trying to incorporate into their own religion phases of the Christian morality without the Christian name. In Japan the textbook on morals used in the public schools is largely made up of excerpts from the sermon on the mount, and the ethical utterances of Paul, without, however, making any direct reference to the New Testament.

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If the new patch on the old garment refers to an endeavor to take extracts from the teaching of Jesus with which to mend other religions, primarily Judaism, the new wine in the old bottles represents an endeavor to take the whole of this teaching and embody it in the forms of the older religion. The Judaizers of the apostolic age, who dogged the footsteps of Paul from city to city and tried to pervert his converts, were men who exactly fitted this figure. For them Christianity was not something new and different from Judaism; it was rather something put into Judaism. All the rites and ceremonies of the old religion were to remain. Circumcision was still incumbent upon all Christians. The gentile must become a Jew before he could become a Christian.

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But if the Judaizers had had their way Christianity would have been strangled at its birth. The followers of Jesus would have become merely another Jewish sect, to be added to the sects already existing.

Stephen first broke with the Jewish traditions in the interest of Christian liberty, declaring that the temple of Jerusalem was no longer essential to a spiritual worship. He died for his bold faith. Paul took up the mantle of Stephen which had been laid at his feet, and wore it. He led the whole Christian church out of the bondage of Judaism into the freedom of the sons of God. And the author of the epistle to the Hebrews sternly warned the Hebrew Christians of his age that if they should continue to practice Judaism they would forever lose their Christianity.

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Christianity is a living, moving thing, and it cannot be compressed within dead forms or ceremonies. With the widening experience of faith there must continually be found a fresh expression of its hope and confidence. New statements of belief must be made from age to age; new confessions of the Spirit's life and work in the heart of the Christian, and in the world abroad. So long as our faith is true to Jesus, we need never be afraid to meet new statements of the Christian hope. Our only caution need be that we hold ever nearer to Jesus, as we move onward and upward.

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We dare not compromise with the truth as we have seen it in the face of Jesus Christ. We dare not profess to be both Pharisees and Christians. Jesus has here forever silenced the man who will compromise with conscience in the interest of an outer ecclesiasticism; he has forever discredited the man who, whenever a fundamental question arises to divide an assembly, climbs up on the fence and does not come down again until he has had an inkling of the probable outcome of the debate.

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There is perhaps a touch of irony in verse 39. A comfort-loving man has no relish for new wine. He does not call for it after tasting the old. He smacks his lips and says, "The old is good" (literally, "serviceable"). The new has a sour, rasping flavor, while the old is smooth and mild.

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But the word of the kingdom has ever been bitter in the mouth of him who has tasted it. For it is stern, imperious, uncompromising. It may bid him leave his ease, and, like Stephen and Paul, accept a martyr's crown. Or Christ's kingdom of truth may place on the victor's brow a crown of thorns. The Jewish people will prefer the old, established religion, with its regular well known formularies, to the new, seething, stinging, inworking religion, with its unseen Lord and Saviour.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

June 29, 1913

THE NEW PATRIOTISM

Topic—Our nation's glories and perils.—Exodus 19:1-8.

Jingoism has been experiencing a time of drought and famine of late. Small ideas of nationalism have not thriven. Easy insularity and cheap boastfulness have been blighted by the new atmosphere which envelops the earth. Pettiness in patriotism has given way to larger, saner conceptions. Men have become aware of the whole world, and of the particular nation's relations thereto. No nation, we now see, can live its own life unto itself. The destiny of each is inextricably bound up with the welfare of all. So it has come to pass that, with a new seriousness of mind and a new largeness of view, patriots are facing their problems in a spirit of consideration for the whole world.

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The greatest glory of a nation is its people; and the people are also its greatest peril. Noble men and women have given greatness to little countries with few natural advantages; while unfit citizens have brought ruin upon fair lands. The most important service that can be rendered the state is to help build up the character of the people.

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Democracy is on trial, but triumphing. The surest safeguard of government "of the people, for the people and by the people" is religion. Before there can be democracy there must be theocracy. Human brotherhood is dependent upon divine Fatherhood. Men cannot be counted upon to give allegiance to the great ideals of altruism which are inherent in democracy, except they have first yielded obedience to God. Thus the most direct service that can be rendered the cause of the democratic ideal of government is to strengthen the hold of religion upon the minds of the people.

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"The strip of territory fifty miles wide from Boston to Washington, D. C., is said to be the most densely peopled region of similar size in the world. No section in France or China equals it. It is only approached by the territory between Liverpool and London, whose extent, however, is not so great. The Atlantic coast is rapidly becoming an almost continuous city for about 500 miles, as it is one succession of harbors inviting commerce." The foregoing quotation suggests but one of the radical changes which are making over the life of this wonderful western world. New legislation, new and undreamed of forms of obligation on the part of the state, new methods of ministry by the church, and new adjustments of social life, all are bound up in the transformations which are under way in the nation. New conditions teach new duties. Patriotism today must pioneer its way through problems upon which the past sheds no light. The call for loyalty to the nation is one demanding the ripest powers of the ablest men and women; while it never abates one jot of the ceaseless need for the cardinal qualities of character.

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New diseases seem to have found their way into human life, animal life and plant life of recent years. Of them all none is so hurtful to human society as the growing disrespect for law. The sanctity of the statutes of the state is not so highly regarded as in our fathers' day. From the boys on the street to the great corporation in its office building the spirit to give no heed to laws that are personally inconvenient seems rampant. Every public teacher, in schoolroom, pulpit and press, should lift a clear voice against this peril which threatens the very foundations of the state.

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A nation's character is the sum of its splendid deeds; they constitute one common patrimony, the nation's inheritance.—Henry Clay.

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Twenty-five years ago Josiah Strong wrote a memorable book called "Our Country." Within recent weeks he has written another book, possibly still more memorable, called "Our World." This is the larger interpretation of the tendencies of our times. It dramatically portrays the increasing solidarity of the race, and the growth of that spirit which cries, with Garrison, "My country is the world." The brilliant opening chapter of "Our World" ends with a stanza of the Christmas hymn:

"For lo! the days are hastening on,
  By prophet bards foretold,
When with the ever-circling years
  Comes round the age of gold;
When peace shall over all the earth
  Its ancient splendors fling,
And the whole world give back the song
  Which now the angels sing."

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Think long enough and deeply enough upon any problem and you will be carried back to the eternal thought of God. The deepest disasters and the loftiest triumphs all suggest the Infinite. We cannot consider patriotism without considering God.

MISSIONARY WORK

Japanese Lad on Money and Missions

Persons who suppose that the "schoolboy English" attributed to Japanese learners in the mission schools abroad and in American colleges is an invention and caricature are not aware of the papers which come to teachers actually engaged in the instruction of Japanese students. Characteristic Japanese idiom translated into English phraseology makes a peculiarly interesting combination, and the missionaries often have occasion to remark the unique naivete of the first efforts of young Japanese in English composition. From Port Arthur, Manchuria, Rev. A. V. Bryan sends a specially attractive specimen of this sort of Japanese-English. It is an essay written by one of his students when Mr. Bryan directed the class to compose some connected sentences on any subject they might choose. This student, obviously impressed with the mission work which he had seen, wrote as follows:

"Money is very useful thing for our lives to make happy, but only by it we cannot acquire happiness. We perceive many people who think they could acquire happiness only by money. We would see these people are some pity fellows because they had lost the other part of happiness that is the mental happiness and when they had not got money they would feel always unhappy. I think the only arm of religionists is their kindness (or love). They rush even into savage places with that arm and triumph everywhere. If they had lost that powerful arm they would have fallen into unfortunate fortune in those places. I know many missionaries had died in uncivilized parts for sake of their faith but I mean if they had lost the kindness in their minds they must have died much more."

The teacher's comment is: "If such a thing does not make a missionary happy, he ought to be kicked. What is all the routine and fatigue compared with such a testimony as this from a non-Christian? I am sure this man is sincere and does not use flattering words."

Ninety Young Men and Women of the Presbyterian Church Under Appointment to Go This Year for the First Time Into the Foreign Mission Field

The picture includes Secretaries Brown and Speer at the right, Acting Secretary Rodgers at the left, and Treasurer Day in the center at the back. Dr. A. W. Halsey is not in the picture because of his injury at the beginning of the conference week. which compelled him to go to the hospital. Dr. C. A. R. Janvier of Philadelphia, who is returning to India to become president of Ewing College at Allahabad, is seated at the right. Rev. Reuben A. Torrey, Jr , son of the famous evangelist, is second from the right in the back row. The background of the picture is the famous old First church on Fifth avenue, New York, and the photograph is by Pach, New York

Christian Literature Secretary in Japan

The Christian Literature Society of Japan is a new agency just created by the Conference of Federated Missions in that empire. The Southern Methodist Board has agreed that its experienced worker, Dr. S. H. Wainwright, shall give his whole time henceforth to the secretaryship of this society. It will continue to pay his salary. An incorporation has been granted by the Japanese government, and nearly $5,000 has been contributed for the distribution of Christian literature in the Japanese language.

Other important acts of this federal conference at its last annual meeting were the adoption of plans for a union Bible institute in Tokyo and the decision to establish a summer school for missionaries at Karuizawa, where young missionaries are to be instructed on Japanese customs, religions and other national characteristics. The conference was addressed by three American visitors—S. D. Gordon, Hamilton W. Mabie and Dr. Blackburn of Covington, Ky.

First Japanese Presbyterian Elder

The death of Rev. Joshiyasu Ogawa at Tokyo is noted with particular interest and sympathy because he was the first Japanese to be ordained officer of the Christian church in Japan. In the sixties Mr. Ogawa was engaged by Dr. Thompson, a new missionary just arrived in Tokyo, to teach him the language, and the association resulted in the teacher becoming a convert to Christianity and receiving baptism from his pupil. In 1872 Dr. Thompson ordained Mr. Ogawa as a ruling elder in the Kaigan congregation of Tokyo, at a time when there was no other native Japanese holding office in any Protestant communion. Several years afterwards Mr. Ogawa decided to enter the ministry, and he and two other middle-aged men, made ministers the same day, became the first ordained Japanese pastors. The other two died years ago, and left Mr. Ogawa standing alone as the Nestor of the Japanese ministry. During his years of service he had filled several most important pastorates in the capital city. He was not a man of rugged physique, but his steady, patient and quiet labors were very effectual in the conversion of his fellow countrymen.

Eskimos Not Spoiled by Education

Alice Ahlook, an Eskimo girl at Point Barrow, Alaska, made such excellent progress in the mission school there that Mr. and Mrs. Spriggs, the missionaries, determined to bring her to the States for education. Once in an American school among American scholars, she again surprised the missionaries by showing a wonderful and very complacent adaptation to civilized ways of living. For a time her missionary friends were much concerned lest she should take on too much of the ways of the white race and lose all missionary feeling toward her own people. But Miss Ahlook has stood the test better than was feared, and she has now gone back to the frozen shores of the Arctic, with its six months alternation of light and dark, and is serving most cheerfully among her own people, bringing light and cheer into the igloo homes of the far North.

Paul Pakotak, a Point Barrow boy who has been studying two years in the States, is likewise going back to teach among his people in the old home.

Rejoicing in the Albay Mission

Mrs. Roy H. Brown lately wrote from the Philippines after nine years in southern Luzon: "Much to our joy, Dr. and Mrs. Carter, who were in Maasin Leyte, were transferred to us. This has been their first Sunday. We get a good many members here, but they move away. Of course that helps to spread the work, but it makes the home field slim. In Sunday school today we had nine classes, in three dialects of this country and two different kinds of "English." Some of the people are taught English in a good American way and others in a Filipino-English way. It would sound a little mixed to you were you to come in. Dr. Carter had his first case today."

Board Notes and Announcements

—The treasurer of the Board of the Northwest, Chicago, led the Friday morning meeting and called the great joy in Samaria after Philip's preaching "the result that is to follow all the missionary effort that is put forth now." Mrs. Shellman of Pitsanuloke, Siam, illustrated this truth by a story of one of her husband's hospital assistants, in whom the gospel has made so great a change that wondering nobles take knowledge of him, that he is a follower of Jesus. A Presbyterian minister connected with the China Inland mission, who for years has been on the border of Tibet, spoke of the need of cooperation. Tibet now fills a large place in the attention of the Edinburgh council's continuation committee. Rev. E. Wade Koons of Chai Ryung, Korea, told how a woman, Sung Si, saved the church there when the men of the congregation had been so intimidated by the Romanists that not one dared attend service and the building was soon to be sold for a mortgage. It is now one of the strongest churches in Korea and has lately given its pastor to be the first Korean missionary to China. Mrs. Allison, about to return to Guatemala, said, "Do let us be more careful not to prejudice young people against ministers by criticism, and against missions by gloom."

The Open Hearth

Bible in Colorado High Schools

For some time past I have noted with in-erest references to Bible study for high chools in North Dakota under the direction f Professor Vernon Squires. Colorado has een to the fore in this proposition. While a astor in Greeley it was my privilege to be a member of the original committee to work out scheme for Bible study in connection with the State Teachers' College at Greeley, the first hing of its kind ever undertaken.

What is now popularly known as the "Greeley lan" is being worked out in North Dakota in onnection with the high schools, and is also bout ready for introduction in Colorado. The most popular elective in the State Teachers' College at Greeley is the course in Bible study, s is shown in the fact that last year 250 en-olled, and about the same number this year, ixty of them being members of the Roman Catholic Church. Since coming to Longmont I ave undertaken to obtain the application of he Greeley plan to the high schools.

The political machinery of Colorado's State Teachers' Association is more complex than in North Dakota, and it has taken us longer to et the course introduced and adopted in our chools. However, everything looks favorable o the adoption of the course at the next as-ociation meeting. We are giving special rominence to this question in our three state Sunday school conventions at Grand Junction, Rocky Ford and Greeley. W. A. Philips.

Teaching Catholicism in Public Schools

Undeniable proof has come to my hand that he Catholics are teaching the doctrines of he Romish Church in at least two of the pub-ic schools of Chicago. In these two schools lasses remain after school hours and are in-tructed by public schoolteachers in the cate-hism and in such doctrines as are required o be learned in order to be prepared for onfirmation.

The plea made by the public schoolteachers who are doing this is that in this way the cholars are kept in the public school and can hus go on uninterrupedly with their studies o graduation, instead of quitting for a time nd thus losing ground by going to the paro-hial school. The two schools where this thin dge of the wedge of Romanism is being in-erted are the Cooper School, West 19th street, etween Ashland avenue and Paulina street, nd the Jirka school on 17th street, between Loomis and Laflin streets.

Presbyterian Minister.

Another Quotation

If Dr. Fox had seen Dr. Briggs's latest book efore he wrote the letter lately published in The Continent he would undoubtedly have been lad to make another quotation from him, as ollows:

"We must apply the same principles of riticism and interpretation to the creeds as o the Holy Scriptures. We cannot tolerate in he one case, any more than in the other, mis-nterpretation in the interests of any modern heories whatever. These creeds have their istoric meaning, which we must either accept r reject. We cannot honestly accept them n form and reject them in substance."

Robert Barbour.

Pastors and Scientific Farming

As one acquainted with conditions in the arming districts of the eastern states—and they oubtless do not differ much from those in the western—the writer fails to appreciate much hat has lately been published about the need f young ministers for the country being so well educated in the science of soils and other gricultural realities, and the "art of tilling God's good earth," that they may be able to nstruct their farmer parishioners in these hings and inaugurate reforms in agriculture nd make it more attractive and profitable.

It fails to take into account the progress the armer has made in these directions the past uarter of a century. Through the circulation f the agricultural journal, and bulletins sent ut statedly by the agricultural department of the government, and lecturers from state agricultural colleges, and discussions in granges and farmers' institutes, and extended articles and criticisms in daily and weekly papers, farmers have become well informed in the science of soils and the needed composition of fertilizers for various grains and the benefits of rotation of crops.

As we write our attention is called to a well known city daily which has four pages devoted to the farm and its crops, with striking illustrations, and this is a feature every week not only of this paper but of many others. Many farmers have sent their sons to agricultural colleges and the knowledge there attained has later been utilized at home.

There is little doubt that most of the farmers of Pennsylvania, New York and New Jersey are better informed in respect to the science of farming than any candidate for the ministry could hope to be through a limited course of lectures on the subject during his seminary career.

Of course it is desirable that he should have a general acquaintance with the subject, as with every other, so as to take an interest in it and converse intelligently upon it, but as to being fitted to instruct the farmer how to farm, and what grains to raise, and how to feed the soil, it is neither practicable nor necessary. The attempt would frequently expose him to ridicule. W. P. W.

Makemie's Death and Burial

In the admirable article by Mr. Ellis on Makemieland in The Continent of May 15 a doubt is implied of facts which we had regarded as settled. The words are these: "There is an intimation that, inasmuch as the names of the undertaker and physician who cared for Mr. Makemie at the end are not found in the Accomack records, perhaps he was on a visit to Boston when he died. This, like other moot points, will surely be made clear in good time."

After years of painstaking research into all that concerns our founder, I want to state that there lingers no uncertainty as to where Makemie died and was buried. Careful investigation settled the question before, but singularly the Boston mare's-nest was sprung while the work for the Holden's Creek monument was in progress. Everything stopped until Dr. McCook and his helpers looked into the matter thoroughly and secured incontrovertible proofs.

1. There was not a scintilla of evidence for the Boston guess.

2. There is no hint anywhere that Mr. Makemie was ever in Boston but once—in 1707, the year of his arrest and persecution in New York. There is not the shadow of possibility that he was back in New England in 1708, the year of his death.

3. It would appear that Mr. Makemie's health was broken by his persecutions and exposures and wrongs connected with his trial. He speaks of a "tedious illness," and he was to fade away at about 50 years of age.

4. The writer was fortunate enough to interview two living witnesses not long before they died, aged but clear in mind and definite in details—two survivors who had grown up among the contemporaries of Madam Ann Makemie Holden, daughter of our pioneer, in a community that knew all about the Makemies. The old brick inclosure and the broken tombstones were familiar objects to these unimpeachable witnesses. Thus we heard directly from Madam Holden's own neighbors.

5. That Dr. Charles Barrett and the undertaker, William Coman, are mentioned but once on the Accomack records (here in connection with their charges for services to our founder), proves nothing. Other Virginians of that day —like many Virginians of today—are not mentioned upon the court records at all. But we found the family names of Barrett and Coman in the traditions of the people.

6. But were there no other evidence, the will of Mr. Makemie is evidence all sufficient. The will was made and witnessed on the 27th of April, 1708, and probated on the 4th of August following. Of course he had died between these two dates. Now who affixed their signatures to the will of the dying man as witnesses? Bostonians? No, it is attested by six of his Accomack neighbors, prominent citizens of Virginia.

All this is impregnable. The Presbyterian Historical Society, thoroughly convinced, hesitated no longer and went on triumphantly in the erection of the handsome memorial at our pioneer's home on beautiful Holden's Creek. There Francis Makemie and wife and daughters sleep. L. P. Bowen.

Must Religion Be Relegated?

In answer to this question, asked in The Continent recently, reference is only necessary to the season just closing in the boys' department of the Minneapolis Y. M. C. A.—or in many other associations for that matter. The boys of that department are organized in clubs of ten each, with officers, business meetings, dues and the accompanying paraphernalia; and with an honorary member who is the club leader—an older boy or young man. These clubs compete with others of their same class in gymnasium work, club attendance and Bible study. Next year it is planned to include school standing.

The boys who came to the gymnasium remained for the Bible study class. The attention given during the study period would have shamed many a Sunday school class. The leaders were not primarily athletic heroes, although they were interested in what interested their boys, and while the boys saw their leader principally in the Bible study period, they were loyal to him and regarded him with as much hero worship as if he had been their favorite baseball pitcher or star track man. And when the final banquet was held the toasts given by the boys did not glorify their athletic victories, but rather recalled with a wealth of real sentiment the friendships that had been made, with a realization at heart of the real spirit of the Y. M. C. A.—equilateral development as expressed in the motto of which the emblem of the triangle is typical, "And Jesus increased in wisdom and stature and in favor with God and man."

But a more direct answer to this question is found in the observance by the department of the week preceding Easter as decision week. A month before the leaders at their regular meeting had begun to plan for it, and kept it close to their minds and hearts. Each one presented to his boys the question of "decision" in the manner that seemed most advisable, with a passion to set before the boys the ideal of Christ compellingly, simply and with particular appeal to the strength of manhood. The Christian life was presented naturally, without undue emotion or persuasion beyond the simple portrayal of the ideal to the boys. Cards were given out and in one class were returned by every boy present.

That the class was not composed of other than real boys is shown by the fact that it won by a good margin the gymnasium events of the season, and one of its boys, whose decision to lead the Christian life was one of deepest effect on his life, was the highest individual winner among the entire 300. In order to make a class of boys of 17 to 19 years a success is it necessary to relegate religion—real religion—to the background, to a place below athletics? D.

Should It Have Been Omitted?

I wish to enter protest against the use of the columns of The Continent for the publication of any story—or other article—that glorifies tobacco smoke. There are thousands of parents, readers of The Continent, who are doing their best to keep their sons from forming the habit of smoking. One of the worst obstacles to their success is the example of preachers who smoke. But to have such an interesting story as "Bradford Horton, Man" at the very climax of interest exalt a "well-worn pipe" as the source of comfort to the missionary hero—it's too much for my blood. The story has doubtless been read by thousands of young people. We subscribers expect the influence of The Continent in our homes to be the best that can be had for the money. Why should it not be so?

George H. Patch.

"The Fly in the Ointment"

Too bad to have a periodical as good as The Continent spoiled by small things. In the closing chapter of the serial, "Bradford Horton, Man," he is represented as smoking an old black pipe, and he a most remarkable preacher, too! Is there no way for a man to drive away the blues except by producing a blue cloud whose odor is so disagreeable to so many people that even soulless corporations make provision for the separation of smokers and other people? Hardly an advertisement of clothing as well as many others articles in even our best magazines that does not represent the young man with a cigar in his mouth. Why continue to encourage an extravagant, unhealthful and filthy, if not actually sinful, habit?

A. A. GALT.

Ways of Working

Sermons by Greatest Preachers

A Congregational church in a small town near Chicago has for several years tried a plan for supplying the pulpit during the summer vacation of the pastor which is both satisfying and inexpensive. The service is presided over by one of the deacons of the church and the usual opening service is given. In place of the sermon delivered by a pastor, the deacon at the proper time reads one of the great sermons of Talmage or Hillis, or some other preacher. This plan has been found far better for the congregation than closing the church. The element of surprise could be introduced in such a service by a clever announcement of the next sermon.

Boosting Summer Conferences

The young people of Auburn, N. Y., in May formed a loose organization to increase attendance at the summer conference of the Missionary Education Movement. The plan could be copied in any city to boost any of the numerous series of summer conferences. All of the young people of Auburn interested in missions or members of any missionary organization are eligible to the Auburn Young People's Missionary Movement. The officers must attend a conference during the summer following their election, expenses paid by the organization. This money is to be raised by entertainments and the officers are sent from their own churches, not from the new association. Representatives provide programs for Bible schools of the city on missionary Sunday and otherwise promote the study of missions, especially through the various young people's societies of the various churches. This organization was started by young people who last year attended the Silver Bay conference of the Missionary Education Movement.

A Volunteer Vacation School

There are many who believe in the vacation Bible school who are confronted with the problem of expense. That was the problem before the South Chicago Ministers' Association a year ago, when $250 was asked for Bible instruction for six weeks. The pastors of Baptist, Congregational, Disciple, Episcopal, Methodist and Presbyterian churches combined their forces and conducted a school by giving their own time and obtaining such other help as could be given free.

The total expense was about $15, which was spent for advertising and carfare for outings. The work of the school compared favorably with the schools manned by paid teachers. The program of the regular daily vacation schools was carried out.

Bible Baseball Game

Two teams, boys and girls, labeled to correspond with the positions on a baseball nine, recently played a contest at First church, South Bend, Ind., in which questions on the Bible were used by the pitchers in place of a ball. The pitcher hurled a question at the batter and if he answered correctly he advanced to first base. If he missed, the catcher had a try at it. If the catcher answered it correctly the batter was out, otherwise he took a base on balls. The score was 50 to 38 in favor of the girls.

Guests Pay by Weight

Admission to a social held recently by the brotherhood of First church, Los Angeles, was in more or less strict conformance to parcel post rates. Each arrival was measured and weighed and paid at the rate of one-tenth of a cent a pound to the social, which was counted a great success. Guests got refreshments by presenting their parcel post cards to a window.

"Catch-My-Pal" in Detroit

The founder of the "Catch-My-Pal" movement, Rev. R. J. Patterson of Belfast, Ireland, spent the first eight days of June in Detroit, during which he delivered sixteen addresses to audiences that varied in number from 100 to 1,800. Most of the meetings were held in churches, though some of the best were those at the Y. M. C. A. and the noonday meetings at the automobile factories, where the factory hands gave him an enthusiastic reception.

Mr. Patterson is a member of the Presbytery of Belfast. For seventeen years he was pastor in Armagh, where he was pained and appalled by the blighting effects of drink. He longed to do something to rescue the people from the grip of their ancient foe and the opportunity came in 1909 in answer to prayer, as he declares, on the 13th of July, "which in Ireland always falls on the day after the 12th." He came across six men gathered about a lamp post and got their promise to come to his house three days later and sign the total abstinence pledge. This they were to do in the presence of himself and of each other, and not secretly. He made it a condition that each should go out and catch his "pal" and bring him to the next meeting. At the fourth meeting 105 men met him at the schoolhouse, among them many of the hardest drinkers of the town. They all signed the pledge and, standing up, repeated the pledge with uplifted hand in token of dependence upon Divine help; then closing their fists as a sign of Irish determination, they repeated after him the "Catch-My-Pal" watchword, "We-Will-See-This-Thing-Through." The movement spread rapidly and he soon found himself deluged with requests to speak in other towns. Within a year 130,000 persons had signed, and though nearly four years have passed, the work goes on with every evidence of vigor and permanency.

Mr. Patterson is a man of youthful appearance, of pleasing address, charming personality and most entertaining in private conversation. In addresses he uses the language of the common people. He knows nothing of the technique of the mere professional lecturer and denies that he has any powers of oratory. He reasons with his hearers that he may move their hearts. He was heard with equal delight by the cultured audience that filled First church and the workmen who had just set away their dinner pails and came to the meeting in their working clothes.

In his Detroit meetings Mr. Patterson's aim was not so much to get signers to the pledge as to enlist workers who should go out after their friends who were known to be drinkers, however moderate, and induce them to become total abstainers. Many hundred did, however, sign the pledge. It is now expected that under the auspices of the Anti-Saloon League the work thus begun will be crystallized into an organized movement that shall enlist every Protestant church of the city in a special effort to reclaim drinking men, each working within its own bounds.

After leaving Detroit Mr. Patterson went to Flint, Mich., where he spoke for an hour to 1,200 persons in the Presbyterian church and later addressed an overflow meeting in the Baptist church. June 10 he spoke in Grand Rapids. His itinerary includes a short stay in Chicago, addresses at Omaha, Denver, Salt Lake City, Boise, Idaho, and three speeches at the Christian citizenship convention at Portland, Ore. His stay in America is to cover three months, and on his return from the coast he will be heard at various summer assemblies, including Bay View, Mich.

ALEXANDER DAUSKIN.

Monticello Has Diamond Jubilee

President Henry C. King of Oberlin College, which opened its doors to women only five years before the founding of Monticello Seminary, was the preacher at the opening of the exercises in commemoration of the seventy-fifth anniversary of Monticello at Godfrey, Ill. June 2 was devoted to reunions of different

A Titanic Task

"Ten Million Dollars for Ministerial Relief and Sustentation is a Titanic Task. To put it before a man and say to him, "You go ahead and do it," would be to demand the impossible. To put it before the Church and say, "We, with you, will do it," is something quite different; and in that spirit may our Church set itself to this plan today and in the months that lie before us."

The closing words of the address by Dr. Henry Sloane Coffin, Chairman of the Standing Committee on Relief and Sustentation, given before the General Assembly at Atlanta.

If you want a printed copy of the stenographic report of the General Assembly addresses of Dr. Coffin, Dr. John R. Davies, President of the Board, and Dr. William Hiram Foulkes, General Secretary, a postal card request will bring you the copy.

Ministerial Relief and Sustentation
WILLIAM HIRAM FOULKES, General Secretary
507 Witherspoon Building - Philadelphia, Pa.

classes, which met at Alton, St. Louis and other places in the vicinity for luncheons and outings. The alumnæ presented an entertainment for the guests that evening. The anniversary exercises were merged with the commencement program Tuesday, when the chief speaker was Dr. Mary Emma Woolley, president of Mount Holyoke. Addresses were also made by Walter S. Booth, assistant superintendent of public instruction, President James of the University of Illinois, President Sabin of Milwaukee-Downer College, Dr. W. A. Colledge, president of the board of trustees, and others. The pageant on commencement afternoon represented symbolically the typical events of the Monticello year. The alumnæ have made an encouraging beginning toward raising a fund which is to be their anniversary gift. The school has reached a large measure of success under the principal, Miss Martina C. Erickson.

Temperance Topics

—The American Issue, with a keen eye for significant advances in the temperance fight, presents these figures from The American Contractor, a building publication. The figures show the total amount spent on new structures or additions according to contracts let for saloons and churches in the years named. The changing relation of the totals in six years ought to be encouraging to the big army of temperance fighters:

In 1906—	Breweries and distilleries.	$14,578,000
	Churches	5,632,731
In 1912—	Breweries and distilleries.	2,937,785
	Churches	14,870,506
The first four months of 1913—		
	Breweries and distilleries.	429,500
	Churches	4,389,986

—The Webb law in action has surprised a arge number of different people in widely scattered sections of the country. In Kansas City, Kan., for example, where brewers have been in the habit of sending wagons of beer from Missouri across the river, selling the beverage from door to door, one stop cost the brewers $500. There are no more wagons crossing the state line. In Iowa it is said that the new law revives a clause requiring a certificate from a clerk of court with each shipment showing that the consignee is entitled to receive the goods. The Burlington road has decided to receive no shipments unless accompanied by this bothersome certificate.

—One of the significant changes in the attitude of the public toward the liquor traffic s the large number of cartoons appearing in widely circulated papers portraying the evil results of drink, with a lesson which only a picture can drive home. Collier's Weekly has been running a series of these, in most cases parodying the advertising phrase connected with the sale of the liquor. A daily paper in Baltimore recently showed a whisky bottle as a tombstone, with the suggestion that the cartoon should be given to anyone investing money in such an expensive tombstone.

—It is reported that Hecla, S. D., has not only raised the license fee for saloons to $1,500 but prohibits saloons within 150 feet of the main street, the only business street.

—The Webb law has improved conditions in Maine, railways refusing shipments.

Indiana Bankers Consider Church and Country Life

Two phrases have magical influence on home missions in America today—"immigration" and "the country church." A notable conference was held in Indianapolis June 3 and 4 on "Agriculture and Country Life in Indiana." Although called by the agricultural committee of the Indiana Bankers' Association, which met the expenses of the meeting, fourteen other organizations and institutions were represented on the executive committee to work out permanent plans to make Indiana farm life more attractive.

The conference went on record for a revitalized country church. Among the resolutions passed the following is of special interest. It called on "the religious denominations to recognize the very great importance of hearty, intelligent, effective cooperation in promoting the well-being and increasing the usefulness of the country church, to the end that unnecessary duplication of effort and division of religious workers be avoided, supernumerary churches be abandoned and the remaining ones strengthened by the merging of church societies." It declared that this would enable the church more effectively to minister to both "the spiritual and social needs of their respective communities."

When representative business men from several states call for such conditions let the church take notice and do her part. On all sides it was considered the important thing to produce noble manhood and womanhood on the farm, as essential to the best development of the state. Here the country church, as a social center and character-building institution, can fill a large place.

The writer asked the leading speaker on "Farm Life" if he knew Dr. Warren H. Wilson of New York, superintendent of the department of church and country life of the Presbyterian Church, and his answer was, "Yes, he is a winner." The rural survey in Indiana is a monument to Dr. Wilson. It is of great value in showing conditions which help to arouse the church to see its opportunity in a renaissance of country life. There was an estimated attendance of 1,000 representative people from over the state during the two days' conference. EDGAR L. WILLIAMS.

New Chapel for Persians

One half of the 2,500 Persians in the United States live in Chicago and are centered largely on the North side not far from Chicago avenue. The only religious work which has a foothold among them is that conducted by Rev. Haidow Ablahat under the direction of Fourth Church. Other Persian missions are at Yonkers, N. Y., and New Britain, Conn. For a number of years services have been held in a rented store building on Chicago avenue across from Moody church. Exercises were held last week dedicating the new chapel built specially for this work four blocks from the old location on Huron street—the Carter Memorial Assyrian-Persian chapel.

Chapel for the Persians of Chicago

The dedication took place June 8 with services at 3 o'clock, participated in by Dr. John Timothy Stone, Dr. E. P. Hill, Rev. Claude Porter Terry and Mr. Ablahat. Monday was historical evening, in charge of the Church Extension Board of Chicago. Dr. F. G. Coan of Urumia, Persia, assisted the pastor in preaching services each evening. Saturday night was the usual Christian Endeavor meeting and last Sunday afternoon was the consecration service, when Dr. Coan preached and Dr. John Newton Freeman also took part.

This mission is the outgrowth of a Bible class started by a Persian merchant in 1902. Sunday school is conducted each Sunday morning and rooms in the rear of the tasteful auditorium will accommodate the classes, which are composed mostly of young men.

Rev. Robert A. Elwood has begun services in "Board Walk Church" at Atlantic City for his fifth summer. Dr. Elwood preaches at the Bijou theater on the Board Walk every Sunday morning. Other pastors are apt to complain of preaching to a procession, but Mr. Elwood counts it a sign of success in the thing he is trying to do that 90 per cent of his hearers every Sabbath morning are strangers.

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"Your cheeks are peaches," he cried.
"No, they are Pears'," she replied.
Pears' Soap brings the color of health to the skin.
It is the finest toilet soap in all the world.

Plan for Greater Efficiency

Home Board Surveys Baltimore Churches—Advertising Men Speak from Pulpits—Coleman a Christian Endeavor Product.

BALTIMORE—The Board of Home Missions, in cooperation with the home missions committee of presbytery and the Presbyterian Association of the city, has begun an investigation of the conditions of Presbyterian churches with a view to increasing their efficiency and also for the purpose of more intelligently comprehending the needs of the field so that when the association makes its appeals for funds for the extension of the church it can present facts which will make the need clear. Rev. W. P. Shriver, superintendent of immigration, is to have this work in charge and is already on the field. The schedules are the same as those recently used in connection with a similar investigation of the Presbytery of Brooklyn, and together with the survey of the rural portion of presbytery will present the

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conditions of Presbyterianism in Maryland as never before.

June 13 officers of Babcock Memorial church gave a reception to Rev. Edward Haines Kistler and his wife, who have just begun their work.

The Associated Advertising Clubs of America met in Baltimore and on Sunday, June 8, thirty of the prominent pulpits of the city were filled by laymen from among these visitors. The president of the clubs is George W. Coleman, a product of Christian Endeavor and for many years manager and publisher of The Christian Endeavor World. William Shaw, general secretary of the United Society of Christian Endeavor, was also one of the visiting delegates, and he addressed the Baltimore Christian Endeavor Union at its annual meeting during his stay in the city. Dr. J. A. Macdonald, editor of The Toronto Globe, was also among the speakers.

Old Second church, located in the midst of an immigrant population, which has forced the native membership into remote parts of the city, has entered into a serious attempt to minister to the immediate surroundings and is so far succeeding that the old building is to be extensively repaired and changed to meet these new demands. The pastor, Rev. Edward Niles, is winning the sympathy and appreciation of the Jewish and other peoples who now surround the church and is also ministering acceptably to the large congregation which still remains faithful to the old church.

Robert P. Kerr, D. D., celebrated the close of the tenth year of his pastorate of Northminster church June 1. Dr. Kerr came from First church of Richmond and in his earlier ministry was for a time copastor with the grandfather of Mrs. Woodrow Wilson in the Independent Presbyterian church of Savannah.

On the evening of June 2 the congregation of Faith church gave their pastor, John P. Campbell, D. D., a reception. It was the occasion of his completion of thirty-five years as their pastor, and just as he was about to sail for the meeting of the Alliance of the Reformed Churches at Aberdeen. As an expression of their love the people gave him thirty-five $10 gold pieces.

Dr. Joseph W. Cochran of Philadelphia preached the baccalaureate sermon at Wilson College, Chambersburg, Pa. President E. D. Warfield of Lafayette College delivered the commencement address. Music recitals had a large part in the closing exercises of the year.

BEGAN YOUNG

Had "Coffee Nerves" from Youth

"When very young I began using coffee and continued up to the last six months," writes a Texas girl.

"I had been exceedingly nervous, thin and very sallow. After quitting coffee and drinking Postum about a month my nervousness disappeared and has never returned. This is the more remarkable as I am a primary teacher and have kept right on with my work.

"My complexion now is clear and rosy, my skin soft and smooth. As a good complexion was something I had greatly desired, I feel amply repaid, even though this were the only benefit derived from drinking Postum.

"Before beginning its use I had suffered greatly from indigestion and headache; these troubles are now unknown.

"I changed from coffee to Postum without the slightest inconvenience, did not even have a headache. Have known coffee drinkers, who were visiting me, to use Postum a week without being aware that they were not drinking coffee."

Name given by Postum Co., Battle Creek, Mich. Write for booklet, "The Road to Wellville."

Postum comes in two forms.

Regular (must be boiled).

Instant Postum doesn't require boiling, but is prepared instantly by stirring a level teaspoonful in an ordinary cup of hot water, which makes it right for most persons.

A big cup requires more, and some people who like strong things put in a heaping spoonful and temper it with a large supply of cream.

Experiment until you know the amount that pleases your palate and have it served that way in the future.

"There's a Reason" for Postum.

Will Push Work During Summer

Downtown Buffalo Will Have Opportunity to Worship—Calvary Church Extends Its Services—Magyars Have New Edifice.

BUFFALO—Calvary church is entering its second year of policy as a downtown church. Rev. D. M. Geddes has begun his work as its associate pastor. The expansion of the work has encouraged the ladies of the church to add a woman visitor, as well as a woman assistant to the office staff. The Presbyterian Union has raised $3,000 to aid in this downtown extension work for the coming year. Other churches in the neighborhood are adapting their methods of work to the boarding house district with the growing conviction that they can all, by persistence, build up a self-supporting downtown constituency. Special plans have been formed to keep up the interest during the summer months, Mr. Ross, who is at the head of the Calvary work, having taken his vacation early in order to be with the church during this period.

Presbytery at its last meeting adjourned to meet in the church of Springfield in order to ordain A. B. Fowler as an evangelist. Mr. Fowler, who is a member of Springfield church, expects to become a foreign missionary.

A great joy has come to the Magyars of Lackawanna through the dedication of their beautiful new church edifice. The time of the dedication was turned into a gala day. The members of the several societies of the church wore regalia and, accompanied by several bands and escorted by the mayor and officers of the city, marched from the steel plant to the church edifice. The dedicatory services were conducted in both Magyar and English, and continued through the day and evening.

Use Autos to Evangelize City

Philadelphia Committee Plans to Reach Many Groups—Death of Mr. Colton Is Mourned—Zurich Pilgrims Honored.

PHILADELPHIA—Three automobiles will be utilized by the Presbyterian summer evangelistic committee for open air evangelism this summer. They will be used every evening, as the weather permits, conducting services at three locations. Three tents will be operated in other locations and there will be open air services at five points. The superintendent, as for several previous summers, will be W. P. Fulton, D. D.

The Presbyterian church of this city and vicinity mourns very deeply the recent sudden death of John Milton Colton, elder of Abington church, trustee of the General Assembly and chairman of its committee of finance, member of the Presbyterian Board of Publication and Sabbath School Work and active in various charitable and religious agencies. Many are the benevolent causes which will miss his generous gifts and wise counsels. He had but recently paid for the erection of an Italian church in Germantown and a Presbyterian orphanage cottage, and was planning other equally important enterprises. He was a member of the last General Assembly and seemed in vigorous health. He was in his sixty-fourth year.

Forty "Pilgrims to Zurich" were given a reception by John Wanamaker in Bethany Brotherhood house previous to starting to Boston to take passage.

PAY HONOR TO DR. OXTOBY

Very marked appreciation has been shown Dr. W. H. Oxtoby by Tabernacle church in connection with the sundering of his pastoral relation preparatory to assuming the chair of Hebrew exegesis and Old Testament literature in San Francisco Theological Seminary. A complimentary dinner was given him by the session and board of trustees at the Union League June 7. On the evening of June 9 a largely attended congregational reception was given Dr. and Mrs. Oxtoby in the church rooms. As a testimonial of appreciation and esteem a beautiful grandfather's clock was presented Dr. Oxtoby. He was also remembered in gifts by the Christian Endeavor society and the branch Sunday school.

Dr. E. M. Wherry, the distinguished missionary of India, stopped a few days in Philadelphia on his return to Chicago from attending the missionary conference in New York. He spoke on Sunday in Lansdowne church for Rev. William Boyd and briefly at the ministers' meeting on Monday. He has relatives and many warm friends in this section. The four who went out as missionaries together to India forty years ago, viz., Dr. and Mrs. Wherry, Rev. Francis Heyl and Dr. Charles B. Newton, are still living and active in service for the Master.

Philadelphia as the native city of Dr. Henry van Dyke rejoices in all the honors that come to him. He was born here Nov. 10, 1852, while his father, Dr. Henry J. van Dyke, was pastor of First church of Germantown.

HEADS PUBLICATION BOARD

William H. Scott has been elected president of the Board of Publication and Sabbath School Work as successor to Judge Robert N. Willson, who recently resigned. Mr. Scott has been a member of the board for many years.

Announcement of the death of Rev. Samuel T. Graham, pastor of Tennent Memorial church, came as a great shock to his brethren in the ministry and friends, few of whom knew he was ill. The event occurred in the Presbyterian hospital June 11. He was but 43 years of age and full of vigor and ambition. He graduated from Princeton Seminary in 1900, having come thither from Ireland. After serving churches in Dutch Neck and Elizabeth, N. J., he came three years ago to this city, where he did a good work. He was an able preacher and tireless worker. He leaves a young widow.

The corner stone of a Y. M. C. A. building for negro young men and boys in the southern part of the city, to cost $100,000, was recently laid. The secretary of the southwestern branch, H. W. Porter, and George H. White, formerly in Congress from North Carolina, spoke.

Dr. Janvier preached the baccalaureate sermon at the recent commencement of Ursinus College. The degree of LL. D. was conferred by the college on John Wanamaker. Mr. Wanamaker was present as guest of honor and made an address. W. P. WHITE.

THE PASSING OF "THE PIE HABIT"

One of the Big Dining Halls at Harvard Substitutes Cereal Breakfast Foods for Pie and Other Desserts

Notwithstanding the valiant army that rushes to the defense of pie every time its food value is assailed, the spread of dietetic intelligence from year to year cannot fail to weaken its hold upon popular favor. Like the rocking chair, pie is distinctly an American institution. You can travel all over Continental Europe without seeing a rocking chair or a piece of pie.

It is not probable that we will ever dispense with the rocking chair, foolish as the rocking habit seems, but the time is near at hand when the pie habit will have to go, even though it may seem un-American to leave it out of our dietary.

The Harvard dining association, which operates Memorial Hall for the benefit of 1,200 of the university students, surprised the diners a few days ago by serving breakfast cereals for dessert at the noonday and evening meals. It was announced that the change was made in the interest of health and higher mental efficiency on the part of the students. Whether the change was made in response to advanced dietetic intelligence or not, it is certain that eating cereals in combination with fruit, in place of pie and other desserts, will insure better digestion, better health, more real body-building nutriment and hence keener minds and stronger bodies.

Two shredded wheat biscuits, heated in the oven to restore crispness, and eaten with fresh berries, sliced bananas, or other fruits, with cream, makes not only a delicious dessert but actually supplies all the nutriment one needs for a half day's work. These biscuits contain all the muscle-making, brain-building elements in the whole wheat grain made digestible by steam cooking, shredding and baking. They contain no fats, no yeast, no chemicals of any kind—just pure whole wheat in its most digestible form. They combine easily and deliciously with all kinds of fresh or stewed fruits.

Would Raise Fund for Hospital

Churches Want to Obtain $300,000—Sunday Schools Help Call Chicago Pastor to Shady Side—Presbytery to Pass Around Honors.

PITTSBURG—The campaign to raise $300,000 for the Presbyterian hospital was launched at an enthusiastic meeting in First church June 10. Many of the churches have responded and appointed special committees to cooperate. Noon luncheons are being given each day by the Hospital Aid Society in Second church. Every Sunday school in the presbytery is being urged to contribute toward the sum of $20,000 for a children's ward. A book of remembrance is to be kept and the name of every child who contributes registered.

After a three years' search for a pastor Shady Side church has issued a call to Hugh T. Kerr, D. D., pastor of Fullerton Avenue church, Chicago. Shady Side church is one of the wealthiest per member in the city. The salary of the new pastor is to be $6,000 and parsonage. Dr. Kerr is not a stranger in Pittsburg, having graduated from Western Theological Seminary in 1897 and served as pastor of Oakland church from 1897 to 1901

The twenty-fifth anniversary of the marriage and the twentieth anniversary of the pastorate of Dr. J. P. Jordan, was celebrated by McDonald congregation June 9. Rev. and Mrs. Jordan were presented with a silver bowl filled with silver dollars.

The June meeting of Pittsburg Presbytery was held June 10 in First church; North side. The committee on examinations proposed that an average of 75 per cent be necessary to pass in all examinations given by presbytery. After considerable discussion it was adopted. The committee appointed to propose an amendment to the rules governing election of delegates to synod and Assembly reported rules aimed at a more equitable distribution of these honors. The chairman, Dr. John Royal Harris, called attention to the fact that some men have been in the presbytery for many years without having ever attended an Assembly. The whole matter was again referred. The presbyterial missions committee reported that the new Lithuanian church on the South side, the gift of one woman, would soon be completed, and that the donor had also added $2,000 to erect a parsonage. Third church was granted leave to start a mission Sunday school in the vicinity of the Garfield public school building.

P. W. Snyder.

Has Served for Quarter Century

Detroit Church Celebrates Anniversary—Banquet of Woodward Avenue Men Results in $12,000 Being Pledged on Debt.

DETROIT—An event of unusual interest to many older Presbyterians was the twenty-fifth anniversary celebration at Immanuel church June 1.' This church started as a mission of Fort Street church in June, 1888, in a small hall on Baker street. During the twenty-five years nearly 1,700 names have appeared on the membership roll. There are at present 950 names on the active list. During this period $156,976 has been raised for current expenses and new church building, besides $17,000 for benevolences. Many other interesting facts were brought out by the pastor, Rev. A. H. Cameron, in his anniversary sermon. Sunday evening addresses were made by Elisha A. Fraser, first teacher in the Bible school; Rev. W. T. Jaquess and Rev. J. Frederick Fitschen, Jr. Mr. Cameron, the fourth pastor of the church, is now in the eleventh year of service here. To his untiring efforts and consecrated personality is largely due the present prosperous condition of the church.

Since the coming of Rev. Hugh Jack to the pastorate of Central church there has been marked improvement, especially in attendance at the weekly prayer meeting and the evening service.

The second anniversary of the dedication of their beautiful church edifice was observed by Highland Park congregation May 25. Dr. Joseph A. Vance of First church preached at the morning service and Rev. T. C. Sykes of Grosse Pointe in the evening. This suburb has been unusually successful in combating the encroachments of the saloon and places of hurtful amusements. In measures for public betterment the Presbyterian church has taken a leading part and the pastor, Rev. J. D. MacDonald, now in his eleventh year with this church, has proved a wise, fearless and consecrated worker. At the close of the anniversary service $5,000 was raised for the church debt.

The men's banquet given June 6 by officials to the members and friends of Woodward Avenue church brought out 400 men. Dr. W. C. Covert of Chicago, a former Michigan man and editor of Men at Work, was the guest of the evening and, as always, spoke in a happy, optimistic vein. Such was the interest aroused that without any previous planning a debt-raising movement was started which resulted in nearly $12,000 being pledged. Rev. S. L. Divine, pastor, is expected to return in a few weeks from a tour around the world. The pastor's assistant, S. R. Meyers, is now in charge.

Prepare for the C. E. Convention

Los Angeles Committee Issues Bulletin of Information—Three New Churches Organized—Push Campaign Against Liquor.

LOS ANGELES—The convention committee of the international Christian Endeavor convention to be held here July 9-14 has issued an "information bulletin" which contains a list of the speakers who have been secured and has much valuable information in regard to transportation, entertainment, side trips and general arrangements for the comfort and convenience of delegates. This committee is composed of fifteen leading workers of Los Angeles union, and has for chairman Leonard Merrill and for secretary J. O. Smith. President John Willis Baer is advisory member of the committee. Headquarters address is 912 Security building, Los Angeles.

Rev. Frank A. Keller, M. D., of China Inland mission addressed the Presbyterian ministers just prior to his departure for China. He spoke of the work of the tobacco companies which are making an effort to place a sample of their products in every home in China and gave graphic accounts of the work of houseboat parties in reaching thousands of homes in Hunan province for Christ.

Rev. Paul G. Stevens, field secretary of the Sunday School Board in Los Angeles Presbytery, reports the organization of two new churches in the month of June—Hillcrest at San Diego June 1 and Wilmington Park June 8. Another church is to be organized at Long Beach on June 22 with about 125 members.

Dr. Ervin S. Chapman, veteran leader in many antiliquor fights, is endeavoring to obtain an agreement among temperance favoring ecclesiastical bodies of the state to promote a campaign of education leading to an initiative movement against the liquor traffic. Coupled with this is an agreement not to support any initiative movement which has not the support of the federated churches of the state. The W. C. T. U. and the Prohibition party forces are just starting a movement to obtain statewide prohibition in 1914, but the Anti-Saloon League leaders believe the step premature.

Anniversary Finds Pastor Disabled

Dr. Robert B. Beattie, pastor of the great Munn Avenue church, East Orange, N. J., recently asked his congregation for two weeks respite in order to obtain treatment for an old football injury which had recently become troublesome. The treatment was progressing satisfactorily, and Dr. Beattie was about ready to return to his work when, in crossing Central park, New York, from the hospital, he was run over by an automobile, which broke practically all the bones in his left foot. He will not be able to reappear in his pulpit until autumn, although his complete recovery appears assured.

This misfortune will prevent Dr. Beattie from participating with his people in the celebration of the fiftieth anniversary of the organization of the church June 22-24. Dr. James M. Ludlow, former pastor of the congregation, returned last week from Italy and will take Dr. Beattie's place in the exercises. Dr. Ludlow will preach the semicentennial sermon Sunday morning and will be assisted by Dr. Simon J. McPherson of Lawrenceville Academy, who filled the pastorate prior to Dr. Ludlow's term of service, and Dr. George S. Webster of the Church of the Covenant in New York City, who organized for Munn Avenue church the Elmwood mission, which has since developed into a separate congregation. At 4 o'clock on Sunday all the pastors of East Orange will be guests of Munn Avenue church in a community service. Monday the Sunday school will celebrate with a picnic and Tuesday evening, "laymen's night," will be characterized by addresses from old-time members and a reception. Dr. John Douglas Adam, the immediate predecessor of Dr. Beattie, is in England and so unable to take part in the anniversary.

Ripon College has given the degree of D. D. to Rev. W. B. Millard, secretary of the Chicago Church Federation Council.

Home Life for Your Girl Away at School

When the parent feels sure that all of the proper and kindly influences of home are thrown around the daughter while she is away at college he has a satisfying confidence in the institution to which the girl is sent. The school which realizes to the full the responsibility passed to it by parents, and seeks to treat all students as members of a family rather than inmates of an institution, is the only safe substitute for home life. Ward-Belmont, Nashville, Tenn., in continuance of the high ideals of Belmont College and Ward Seminary, assumes the place of a wise parent to all girls intrusted to it. It stands throughout the South as the upholder of all that is best in the social traditions of the Southland, combined with thorough education along all the lines attempted.

Its ample buildings are situated on a twenty-two acre campus, with the characteristic beauty of a charming old southern estate. The climate is healthful; all drinking water is sterilized and aerated, and home influence is cultivated in all departments.

A six years' course of instruction in academic subjects, including college preparation for eastern colleges, in music, art, domestic science and similar subjects develops the young woman for highest usefulness. The faculty is of the highest character and exceptionally large. Teachers trained under best masters of Europe and America conduct the music department, classes being organized so that the talented are not retarded. Bible courses, Y. W. C. A. and church attendance make the religious life active and genuine. Large recitation rooms; every bedroom opens outside. Physical exercise required; rowing, swimming, walking, horseback riding. Send to the registrar for catalogue and illustrated booklet. Ira Landrith, D. D., LL. D., President. J. D. Blanton, LL. D., Vice-President.

Get this one idea (9)

Somebody or some institution has got to stand, in season and out, for the old, old ideals upon which Christian civilization is founded.

The attrition of frivolous and ephemeral and material notions constantly menaces these. For proof, one has but to reread carefully the latest issue of the daily newspaper.

Now the right sort of Christian weekly bears just this witness to the fundamentals—and bears it wisely, winsomely and fearlessly.

The Continent

Dr. Cadman May Go to Chicago

Committee of Second Church Goes to Brooklyn —Dr. Kerr Called to Pittsburg—Women Have Successful Meeting at Highland Park.

CHICAGO—Following action taken at a congregational meeting last week, a committee from Second church went East, and it will probably be known shortly whether or not Dr. S. Parkes Cadman of Brooklyn is to be Dr. Shaw's successor, as rumored in the daily press. Dr. Shaw's resignation was reluctantly concurred in at this meeting. Dr. Cadman is a native of England, where he was born in 1864. He was educated at Richmond College, London, and after ordination to the Methodist ministry became pastor of Metropolitan temple, New York City, in 1895. Since the end of 1900 he has been pastor of Central Congregational church, Brooklyn.

The Woman's Presbyterial Societies for Home and Foreign Missions held an unusually successful quarterly meeting at the charming Highland Park church June 12. Most of the Chicago delegates traveled by special train on the Chicago and Northwestern. In the morning the distinctive work, home and foreign, of the two societies was presented by representatives. Mrs. D. F. Diefenderfer spoke on home missions in the afternoon, Dr. J. C. Garritt of China presenting the foreign work.

The Chicago Brotherhood Council held its final meeting before vacation at the University Club June 13. Committees for the year were announced. The successful strangers' bureau will be continued.

Members of the Woman's Board of the Northwest met at luncheon at the College Club last Friday to do honor to Mrs. John Balcom Shaw, whose administration as president has been highly successful. Mrs. Shaw was reelected for the current year, but retires because of her prospective removal to Los Angeles.

Dr. Kerr Called to Pittsburg

Close upon the announcement of the prospective departure of Dr. Shaw to Los Angeles comes the call of Shady Side church, Pittsburg, to another Chicago pastor, Dr. Hugh T. Kerr, for six years minister of Fullerton Avenue church. Dr. Kerr had no intimation that he was to receive such a summons. He is one of the most active and best known men in Chicago Presbytery and has done a large work in building up his present charge, not only by adding many names to the roll but by removing the debt on the edifice. He was educated at Toronto and studied at Western Seminary, Pittsburg, coming to this city from Hutchinson, Kan., and for the past two years, in addition to his pastoral duties, has been lecturer on religious pedagogy at McCormick Seminary, thus coming in close contact with hundreds of students. Shady Side church, which has been without a pastor for two or three years, is one of the most influential churches in that predominatingly Presbyterian city. The last report gave it 582 members. Fullerton Avenue church has nearly as many. Dr. Kerr has not yet announced his decision, but it is believed he will accept the call.

A. G. Fegert of Third church is the new president of the Christian Endeavor Union.

Rev. Robert A. White, who is in charge of Bethlehem church, has developed a well attended preaching service, in addition to the live Sunday school, which has been in operation for some time.

Next Sunday evening Dr. John Balcom Shaw will preach his farewell sermon at Second church. He will spend the summer in the East and go to his new charge in Los Angeles in the fall. At this last service will be grouped about him in the pulpit six former and present assistants to Dr. Shaw—Martin E. Anderson, Champaign; J. W. Nicely, Crerar Memorial church; M. F. Allbright, La Grange; W. H. Phelps, Belden Avenue church, and E. J. Houghton and E. G. Wood, present assistants.

The men's club of Second church conferred with Dr. Francis M. Fox at a meeting last week in regard to work this summer. They decided to follow the plan of personal invitation to the evening service during the summer.

Several hundred guests, largely representative of Chicago Presbyterianism, traveled on a special train to Lake Forest June 10 to attend the marriage of Miss Harriet McClure, daughter of President J. G. K. McClure, to Robert D. Stuart. Lake Forest church was filled with the attending friends, who greatly enjoyed an outdoor reception at the McClure home after the marriage. The ceremony was performed by Dr. McClure, assisted by Dr. W. H. W. Boyle.

Religious literature treating up-to-date topics will soon be prepared in various foreign languages if the recommendation of a committee of presbytery is carried out. Rev. N. B. Barr presented a report Monday on the necessity of leaflets for the many foreign peoples in the city. Cooperation with the other Protestant forces of the city through the church federation was suggested.

In connection with the severing by presbytery of the relations of Dr. Shaw with Second church a large number of ministers testified Monday morning to the efficiency of Dr. Shaw in his widely varied activities.

The largest Y. M. C. A. for colored men in the United States was dedicated last Sunday on South Wabash avenue. This is one of the buildings in the country made possible through the initial contribution of Julius Rosenwald. It cost $200,000. Mr. Rosenwald explained how he, a Jew, had been led to contribute largely to the work for colored men. Dr. Booker T. Washington made the principal address. He also later addressed 3,000 on the street.

On West Madison street where the stream of life casts up many derelicts has stood a man for a quarter of a century offering help to any who would ask. A few nights ago the twenty-fifth anniversary of John Stewart as superintendent of the Bible Rescue mission was celebrated by a special program attended by several hundred men who have been led to better lives through this mission. During the period of Mr. Stewart's service 91,250 men, it is estimated, have decided to reform through the influence of the Christian lighthouse. Food and shelter and assistance in finding work are offered the men who visit the mission, and during May 153 men were assisted to positions. S. M. Meek is president of the mission and J. W. Scott of Carson, Pirie, Scott and Company is treasurer.

Summer School of Theology a Success

The first session of the Summer School of Theology of Princeton Seminary, May 26 to June 6, has been pronounced a success by those who attended it. One hundred and ten students registered, including a dozen ladies and several laymen. Ten denominations and eighteen theological seminaries were represented. The interest of the occasion was enhanced by the presence during the first week of the school of the executive committee of the World's Federation of Students, consisting of Dr. John R. Mott, chairman, and forty others representing almost every nation in the world. The students before leaving adopted resolutions of thanks for the privileges of the sessions, and added the formal request that the school be made a permanent feature of the institution. The ministers in attendance said that such a school would not rival any present summer conference.

Try to Buy Off Sunday Races

Automobiles races will be held in Tacoma, Wash., Sunday, July 6, in connection with the Montamara Festo, according to the announcement of the carnival management. The Sabbath Observance League attempted to prevent this desecration and tried to raise $12,500 which the managers of the race demanded to insure them against loss by changing the races from Sunday to Friday. Upwards of half of this sum was pledged, two men giving $500 each, but the full amount could not be obtained and the announcement was issued that the races will be held.

New Brotherhood Committee Meets

Most of the day occupied by the recent meeting in Chicago of Assembly's new committee on brotherhood was occupied with making changes in the constitution to conform to the change in management of the brotherhood, and discussion of policies of work. An executive committee composed of the Chicago members of the committee was named and charged with the duty of selecting a chairman of the full committee, who by virtue of that office will also be president of the National Council. Charles S. Holt, who has served as president, will be unable to act further in that capacity.

Dr. Brown Heads Big Campaign

Foreign Board Secretary Chairman Committee of United Missionary Campaign—Many Accessions to Churches.

NEW YORK—The central committee of the united missionary campaign met in the Methodist Book Concern rooms June 12 for further council in regard to the campaign of next winter, which is expected to include 2,500 missionary conferences and to be followed in March by a simultaneous every-member canvass of practically all the evangelical denominations of the country. The committee was greatly disappointed to receive word that the Protestant Episcopal Church did not see its way clear to participate. On this account Bishop A. S. Lloyd, president of the Protestant Episcopal Mission Board, who had been elected chairman of the central committee, offered his resignation, and Dr. Arthur J. Brown, secretary of the Presbyterian Foreign Board, was elected in his stead and accepted the office. George Innes, the secretary loaned to the campaign by the United Presbyterians, reported that his efforts to secure the adherence of the various denominational agencies had resulted in "lining up" sixteen denominations in the United States and Canada, which number 15,000,000 communicants in 200,000 congregations. Secretary Campbell White of the Laymen's Missionary Movement, who is in charge of the proposed conference of the campaign, reported that fifteen leaders of teams have already been obtained and the territory to be covered by team travels has practically all been assigned for the South and New England. The Middle West and the Pacific coast are, up to this date, the most backward in arrangements.

City Sunday Schools Grow

Stated Clerk Jesse F. Forbes reported to the recent meeting of New York Presbytery that the membership of the Sunday schools of the presbytery had increased 2,358 during the past year, making a total enrollment of 21,900. He also reported that the churches had given $749,463 for congregational expenses and $913,023 to benevolences. In addition $8,209 was given to the American and New York Bible Societies, which increases the entire giving of the churches to $1,662,486. This does not include the $291,398 income from endowment, which was disbursed by presbytery's extension committee.

The presbytery's committee on examination, through its chairman, Dr. H. G. Mendenhall, presented Candidate Bayard Dodge at the last meeting to be examined for licensure. After he had read his statement of belief as required by the standing rules of presbytery this examination was arrested and sustained by unanimous vote. Dr. John Fox, who had protested against the ordination of other young men from Union Seminary, was absent, having gone to Aberdeen to attend the meeting of the Presbyterian Alliance.

Following close upon the reassuring reports regarding the improved health of Dr. Edgar W. Work, moderator of New York Presbytery and pastor of Fourth church, it is announced that his physicians have forbidden his preaching for several months to come.

The speaker at the annual meeting of the New York Christian Endeavor Union last Monday night in Greenwich church was J. Wilbur Chapman, D. D., who was president of the union for two years—1901-1902. Officers were elected for the coming year and rewards for missionary reading were presented.

Open Evangelistic Campaign

Last Monday marked the formal opening of the tent, open air and shop campaign of the city evangelistic committee. Six open air services are being conducted each day at noon in Union square, Madison square and other places Nineteen shop meetings are being conducted, with addresses in English, Spanish and Italian. Two tents are in use now—one for Hungarians and the other for Italians. Rev. Arthur J. Smith, a member of the Presbytery of New York, is directing this work.

During the vacation of Dr. William P. Merrill Brick church pulpit will be occupied by Dr. Robert E. Speer during July.

During the year four new churches were organized. They are at Hunt's Point, Van Nest, Woodlawn Heights and Fort Washington. A net increase of 1,200 members over the year before was reported, which brings the total mem-ership up to 33,249. There were 1,894 added n examination and 1,438 by letter, which akes the largest accession ever reported by ew York Presbytery in a single year.

Two Presbyterian pastors in Brooklyn were sked to deliver baccalaureate sermons to graduating classes of institutions of that city. C. C. lbertson, D. D., of Lafayette Avenue church ddressed the class of Adelphi College and Rev. ohn Barlow of Memorial church preached to e class of Berkeley Institute.

Charles Augustus Stoddard, D. D., for many ears the publisher and editor of The New ork Observer and who celebrated his eightieth nniversary three weeks ago, will finish fifteen ears as head of the New York institution for e instruction of deaf and dumb this week.

While in New York to address the conference of outgoing and furloughed missionaries r. Cleland B. McAfee of McCormick Semiary preached in his former pulpit of Lafaytte Avenue church, Brooklyn, June 1.

FromVarious Fields

Indiana

ews of Indianapolis Churches

Since the summer suspension of vesper servces at Tabernacle church, Rev. E. W. Clipinger and the choir have been giving their unday afternoons to chapel services in some f the public institutions, among which are e women's prison, Old Ladies' Home and eform school.

Memorial Day furnished themes for an unsual number of pulpits; the central rally of e G. A. R. being at the morning service in econd church, where the address was made by e pastor, O. D. Odell, D. D. The chief eaker at the city memorial exercises was Rev. W. Munhall, the evangelist of Philadelphia, ho was ordained at Roberts Park M. E. urch of this city fifty years ago.

Rev. I. N. Houser, for many years a resident f this city engaged in work for the Sabbath chool Board, has removed to Michigan, where e enters the pastorate.

Professor James Y. Simpson of Edinburgh, cotland, lately visited Elder and Mrs. Thomas Day of First church, where he gave an ldress at the morning service.

Professor Hansen, the blind organist of econd church, planned a special Wagner proram in commemoration of the centenary of e great composer.

Presbytery, which met in Second church ne 9, received Rev. John Henry of Beverly, hio, who assumes charge of Bethany church Whiteland. He succeeds his brother, Rev. E. Henry, who is now in Iowa.

The Children's Day evening address at eventh church was delivered by Rev. E. A. llen of Harvard, Ill., formerly pastor of ixth church.

The closing session of the Union Ministers' ssociation took the form of a luncheon at the M. C. A. A shadow over the gathering as cast by reports from the home of the esident, W. S. Sigmund, D. D., whose death as near, the sad event occurring a few days ter the meeting. C. R. S.

An addition is being constructed to West ide church, Logansport, to be used for a unday school room. This congregation was cently nearly deprived of a place of worship the flood, but intends to enlarge its edifice.

California

The corner stone of the new $500,000 home the Los Angeles Bible Institute was laid rently. The institute will accommodate 1,500 udents and is the only school on the coast here the Bible is taught exclusively. It will thirteen stories high and will have accomodations for 683 people in the dormitories. ev. A. P. Prichard, pastor of Central church, ok part in the exercises. Rev. R. A. Torrey dean of the institute.

New Jersey

At Trenton on Sunday, June 1, the Sunday hool of Third church celebrated its sixtyurth anniversary with a service in which the hole congregation participated. Superintendt Edward W. Dunham reported that the total rollment of the school is 1,276, an increase of 120 over a year ago. The features of the anniversary were an address by William T. Ellis and the music of an orchestra conducted by Grant Tullar, the composer.

The second anniversary of the dedication of the Weequahic church, Newark, was observed with special services June 1. The pastor, Dr. Sherman H. Marcy, was in charge of the exercises. Sermons were delivered by Dr. David R. Frazer and Dr. D. W. Lusk.

Pennsylvania

Langhorne church, Rev. Benjamin F. Paist, Jr., pastor, celebrated with appropriate services its twenty-fifth anniversary June 6-8. Many greetings were received.

Rev. Mark Giovagnoli has been obtained as pastor of the church at the Italian settlement of Roseto. Mr. Giovagnoli is a graduate of the Waldensian University at Florence.

June 1 a union temperance meeting was held in First church, Masontown, when John A. Wilson, D. D., a representative of the Anti-Saloon League, delivered a stirring address. Rev. J. Byers Brice is pastor.

Dr. S. A. Martin, formerly professor in Lincoln University and president of Wilson College, has recently resigned the presidency of the state normal school at Shippensburg, a position which he had held for some years.

Several classes in the Sunday school of Calvary church, Wyncote, Dr. W. Barnes Lower pastor, are studying the shorter catechism. Dorothy Boring, a member of the school, recited it to the pastor without prompting and received from the Presbyterian Board of Publication a Bible.

A week's services were held in connection with the dedication of Tully Memorial church of Sharon Hill, Rev. Alexander Mackie pastor. Dr. David Tully preached on Sunday morning and Dr. J. Beveridge Lee of Philadelphia Sunday evening. Chester Presbytery met with the church one day. The new edifice is of stone, Tudor Gothic in style and cruciform. It cost $58,000 and very little debt remains upon it.

South Dakota

A Congregational church at Plankinton of eleven members, with a manse and a comfortable house of worship, was recently received into Sioux Falls Presbytery. The installation of its pastor, Rev. Edward Van Ruschen, called from the White Lake congregation, was held June 4.

First church, Sioux Falls, has matured plans for the erection of a new house of worship to be commenced during the present season. A new edifice is needed to give the church the influential place in the city of which it is worthy. Rev. W. E. Roberts, the pastor, is the inspiration to the new movement.

Livingston Memorial Reformed (Dutch) church of Sioux Falls has applied for admission into Sioux Falls Presbytery. This church is in the center of a large and growing part of the city and is the leading congregation among the denominations there. Rev. John C. Spencer, the Presbyterian pastor, has been leading this church during the past year.

Washington

Dr. Frank M. Silsley, pastor of Westminster church, Seattle, recently contributed an article to a local paper on the relation of young people to the church. He gave as his opinion that not doubt of the doctrines of the church but the pull of worldliness is the cause of young people neglecting their spiritual development.

The report of a special committee of Spokane Presbytery recently recommended the removal of Whitworth College from Tacoma to Spokane. The plan was adopted and the board of directors of the college was asked to indorse the scheme. A campus of forty acres has been offered near Spokane. No announcement has yet been made as to the attitude of the college officials on the proposed change.

Iowa

Revival meetings of a month recently closed at East End church, Ottumwa, under Dr. E. J. Bulgin. The various chapels connected with this organization united in the general effort and the different Sunday schools at some meetings sat together in the large tent in which the meetings were held. There were nearly 150 conversions, including a number from nearby towns.

New York

Rev. Thomas C. Bell was installed pastor of the church at Ontario Center May 20. Messrs. Baker, Norris, Scholl, Nelson and McMurdy officiated.

Rev. Walter B. Jorris of Grace church, Rochester, is finding it easy to keep in touch with all parts of his parish through a captain in charge of each of thirty divisions of the church territory.

Motorists who use the post road between New York and Albany have been invited to stop and admire the beauty of the church edifice at Scarborough, which has recently observed its eighteenth anniversary.

Rev. Charles M. Dodge, who recently began the tenth year of his pastorate at Bethany church, Utica, has married twenty-four couples and baptized eleven babies. During the nine years the church has lost by death only six members.

June 1 North church of Rochester closed its first year under the pastorate of Robert Wells Veach, D. D. Notwithstanding the fact that sixty members withdrew last June to help form the new Dewey Avenue church then organized by presbytery, this has been the best year in the history of the church for missionary and benevolent offerings. An every-member canvass has just been completed, the second since the introduction of the duplex envelopes in 1911. As a result there is an increase of 20 per cent

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in the current expense fund and the same increase in the benevolences. A mission study class in charge of the Woman's Missionary Society and aided by the men's committee on missions was held once a month in connection with the prayer meeting. It was led by laymen.

The centennial of First church, Alden, was observed Tuesday, June 17, by special services. The pastor, Dr. P. T. Pockman, preached an historical sermon and addresses were made by Colonel Joseph E. Ewell and Dr. S. V. V. Holmes. During the afternoon the corner stone of Ewell Free Library was laid and there were field sports and an exhibition of antiquities. The library was the gift of Colonel Ewell, who also contributed half the cost of the church. The buildings stand side by side.

Illinois

Licentiate James A. G. Waits, a member of the graduating class at McCormick, was ordained and installed pastor of Mendota congregation May 28. Moderator J. H. Boose of Pontiac presided. Rev. E. Wallace Waits of Tipton, Iowa, father of the pastor-elect; Rev. D. K. Campbell and Rev. C. H. Miller assisted in the services.

The home mission committee of Illinois Synod is circulating an appeal to raise $6,000 to meet the emergency caused by the April floods of the Ohio river among the churches of Cairo Presbytery. In many places the property has been damaged beyond repair and in other towns the resources of the congregations have been badly crippled. E. S. Scott of Champaign has been appointed treasurer to receive contributions which will be distributed under the joint auspices of the presbyterial and synodical committees.

The annual report of First church, Dixon, recently compiled, shows that $600 was contributed for benevolences last year. Rev. Ralph M. Crismann is pastor.

Michigan

The churches of Mount Clemens, assisted by the Gideons, will place 1,400 Bibles in the guest rooms of local hotels June 28. This is part of the campaign which the Gideons are conducting to put the Bible into the rooms of every hotel in the country.

The proposed union of the Presbyterian and Congregational churches in Kalamazoo will probably be dropped. Plans have been under discussion for some time looking to amalgamation, but the members of the congregations so far have failed to approve plans suggested. The Congregational church is at present without a pastor.

Missouri

Dr. J. T. Bacon, pastor of First church, Springfield, celebrated his fifteenth anniversary in his present charge June 1.

It is reported that even baseball players of St. Louis are regretting the departure of Rev. C. E. Jenney, who recently resigned from Grace church to go to Decatur, Ill. Mr. Jenney is a warm friend of many baseball players. He established the "Child's Church," an organization of children with choir, ushers and other machinery of an ordinary church.

Summer Schools and Conferences

Winona Plans Diversified Program

WINONA ASSEMBLY, Winona Lake, Ind., offers this year a program that will compare favorably with those of previous years. Mme. Schumann-Heink is one of the attractions of the summer entertainment program. Among the special conferences are the summer school of missions, June 19-27; the Presbyterian young people's conference, July 9-16; Young Friends of America, July 23-30; Bethany girls, July and August; Sunday school training school, Aug. 11-21; Christian citizenship institute, beginning Aug. 7, and home mission week, beginning Aug. 10.

The Bible conference dates are Aug. 22 to 31. Hon. William Jennings Bryan, secretary of state, will preach the opening sermon. Gipsy Smith, G. Campbell Morgan, Moderator John Timothy Stone, Camden M. Cobern, Dr. J. Wilbur Chapman, Bishop Edwin H. Hughes, Rev. William A. Sunday, Dr. William E. Biederwolf, Dr. George R. Stuart, Mrs. Booth Clibborn, Dr. A. T. Robertson, Dr. Mark A. Matthews; Dr. Hinson of Portland, Ore; John Willis Baer, Dr. Munhall, Dr. Moorehead, Dr. Roberts and many other distinguished men are to take part. Rev. A. H. Haigazian, Ph. D., president of the Apostolic College in Konia, Asia Minor, will deliver a series of addresses.

Dan Crawford, who is to lecture, is an Englishman who has spent twenty-three continuous years as a missionary in Central Africa and the author of a book entitled "Thinking Black," which has thrilled all who have read its pages. Mr. Crawford is a man of peculiar forensic ability.

Sol C. Dickey, D. D., is director of the conference, as in former years. The music will be under the direction of Professor E. O. Excell.

A Crowded Summer at Northfield

The last week of June begins the summer conference season at Northfield. The famous student conference, which draws together the largest and strongest body of American youth assembling in any place upon the continent, runs from June 20 to 29. As always, John R. Mott and Robert E. Speer are the principal figures of these meetings, and all the great eastern universities are represented by large delegations. On the second of July the Y. W. C. A. brings to Northfield a similar delegation of students from Wellesley, Mount Holyoke, Smith, Vassar and other women's colleges of New England and New York. This meeting will last until the 9th of next month, and the next day is succeeded by the summer school of the women's foreign missionary societies. After a week devoted to this work, women interested in home missions arrive and remain until July 24. Partially overlapping this is a summer school for Sunday school workers, extending from July 19 to 26.

Aug. 1 begins the general conference of Christian workers, which was founded by Dwight L. Moody himself, and which, above all the rest, is commonly known as the Northfield conference. For this the favorite speakers of other years—J. Stuart Holden, John A. Hutton, G. Campbell Morgan, Len Broughton, John Thomas and Dan Crawford—are coming across the Atlantic, and a long list of American speakers, including Charles R. Erdman, A. T. Robertson, Charles R. Brown, George R. Stuart and Melvin Trotter, is announced. This program concludes on Aug. 17, but through the remainder of August and all of September there will be daily lectures in the Northfield auditorium by some of the conference speakers, who will remain in this classic New England village until the end of the summer season. As will be seen from this statement, there will be no interval of inactivity in Northfield through the whole summer.

Young People in Five Conferences

The Presbyterian young people's department, under direction of Rev. William Ralph Hall, has now increased the number of its very successful annual summer conferences for members of young people's societies to five. They begin with the conference for the Eastern churches at Pocono Pines June 30 to July 6 and continue in succession at Winona Lake, Ind., July 9 to 16; Ovoca (Tullahoma), Tenn., July 15 to 25; Hollister, Mo., July 29 to Aug. 5; Storm Lake, Iowa, Aug. 7 to 14. Mr. Hall invites to these conferences all officers, committeemen and members of young people's societies, and also those who superintend intermediate or junior societies, lead boys' clubs or classes, or direct any sort of study classes.

The morning periods in each of these conferences will be taken for instruction in mission study, Bible study, church history, teacher training and the work of the members of the church. Evening sessions will be devoted to inspirational addresses, while afternoons are reserved for recreation. The young people who have attended these conferences in past years have unfailingly received great stimulus for the work of the churches and have been immensely increased in usefulness to their pastors. Live pastors should certainly see that their young people's societies are represented among the delegates to these conferences.

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Financial Situation

Some of the Indications of Future Business Trend — Time for Investors to Use Conservative Judgment.

The condition of the business and financial world is such that there can be found considerable ground either for pessimism or optimism. The decision of the supreme court in the Minnesota railroad rate case came as an unpleasant surprise to financiers as well as to railway men. The immediate effect on Wall street was a rapid decline in the price of Great Northern and Northern Pacific stock until the latter reached the low mark attained during the panic of 1907. Other stocks were likewise influenced.

This decline in prices has added to the nervousness which has characterized eastern financial markets for some time. The instigation of a suit to dissolve the kodak trust in an effort to destroy the alleged monopoly now existing added to this nervousness. Another depressing effect has been the uncertainty as to the exact result of the tariff discussion.

No Speculation and No Idleness

Those whose natural tendencies are toward optimism point to the fact that at the present time there is practically no speculation in business, there is little or no idleness among the laboring classes except in the silk mill region of the East, and the volume of immigration, usually a good index to business conditions in America, has been larger than the average. It is reported that there are more men now employed by the General Electric Company than at any time since 1906, the plants being worked by three shifts day and night. In spite of a recent slight falling off in the conditions of the spring wheat crop, it is probable that if conditions from henceforth are favorable, the harvest will equal the record of wheat yield of 1901 and be much larger than a year ago. Reports from the Northwest are to the effect that the cool weather following seeding helped to give the grain good root, and there is planty of moisture in the ground.

According to reports received by Bradstreet's, the failures during May were fewer than they have been for a number of months and the total liabilities smaller than since last November. Ore shipments down the lakes during May broke all records, and Chicago national banks June 4 show a much better condition than two months ago. There has been an addition of nearly $9,000,000 to their cash resources.

Hurry in Selling May Be Costly

Cautious advisers are suggesting to owners of stocks and bonds that they be not carried away with a desire to turn their property into cash at the present time. It is pointed out by financial journals that railroads like the Northern Pacific, which suffered heavy declines on the day following the decision of the Minnesota rate case, is amply able to pay its usual dividend of 7 per cent, despite the fact that recent reports have not shown large net earnings. A reasonably large spring wheat crop will, however, enable this well equipped road to replenish its exchequer.

It is true that stocks of stable corporations which have a long and uninterrupted period of dividend paying may be purchased at very reasonable figures now. Selling of one's holdings in one company, however, to obtain cash with which to buy stock in another concern is a proceeding which should be indulged in only after very careful counsel with one's bankers. Money can be made by investing in stocks now if the right stocks are bought. It is a time, however, when there is danger that enthusiasm or fear will overbalance one's good judgment, and any transaction should therefore be approached with caution. The inexperienced should remember also that a decline in prices on the stock exchange does not necessarily mean that they will not receive as large dividends as they have in other years. The value of the property on which the securities have been issued has not been affected by the rate decision, although there is a possibility that the income earning power of the roads may be diminished by the action of state legislatures in reducing freight and passenger tariffs. Meanwhile the owner of a farm mortgage has no fear that his security will be affected in the slightest by all the turmoil in the money markets.

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General Assembly of Canadian Church

BY J. B. FRASER

THE Canadian Presbyterian General Assembly, the thirty-ninth since the union of 1875, was held this year in Toronto, which has come to be the greatest convention city of Canada. It was unique in many respects. Owing to the attendance at the congress preceding it of practically all the ministers of the church and delegates from all pastoral charges, there was a full muster of commissioners. The blue badges which all wore gave a visibility to the Assembly in the city which made it the occasion of much remark. The discussions on church union attracted large crowds of the Presbyterian public, in addition to the large number of delegates to the congress who remained to the close.

The church is so constituted that there is no provision for such an emergency as changing the place of meeting after the call. But it had to be done. A few members met in Knox church punctually and in a few minutes agreed to adjourn to Massey hall, where about 5,000 persons were waiting. There the opening sermon was preached and there the business was done, the two sections of seats in front of the platform being reserved for commissioners. The clerks made a determined effort to get back to Knox church, to a more ecclesiastical atmosphere "far from the madding crowd," but failed. Fancy a General Assembly doing business for a week in such a place, with its immense platform, and footlights, and boxes, and great galleries! It looked as if the church and the world were getting pretty close together. And it didn't just happen so. The emergency had been foreseen and the change foreordained by the men who planned the congress and who engaged the hall a month in advance.

Veteran Missionary Is Chosen Moderator

The opening sermon was by Dr. D. G. McQueen of Edmonton, Alberta, for twenty-five years the most influential man in the Canadian West. The choice of a new moderator fell unanimously on Dr. Murdoch MacKenzie, who for twenty-five years has represented the church and served the Master in Honan, China, and has this year published in book form a most interesting record of those years. Dr. MacKenzie is a typical Scottish Celt, rugged physically, genial and delightful socially, and deeply spiritual.

And now to note a few of the matters of widest general interest. One of these was the reception of nineteen Ruthenians—ministers of the Independent Greek Church—as ministers in full standing of the Presbyterian Church in Canada. These men and the movement of which they are the leaders are some of the first fruits of our home mission work in the western provinces. They are certainly a promising lot of men; all young, strong, bright, earnest. They have taken special studies for two or three years in Winnipeg College, while continuing mission work among their own people. As they came to the platform the Assembly rose and sang "Blest be the tie that binds."

After the sitting on Saturday the moderator and several prominent members of Assembly officiated at the opening of a Christian Jewish synagogue, containing a dispensary, gymnasium, nursery, an auditorium for 300, a clubroom for girls, a night school for women, large reading rooms, accommodations for the workers connected with the mission—a completely equipped modern institutional church for the Christian Jews of the city.

At University park a reception was given to the Assembly by the city council—a reception in every respect worthy of the city and honoring to the Assembly—certainly such a welcome as the Assembly had never before received.

On Sabbath the Assembly commissioners were pretty well distributed in the forty or more Presbyterian churches of the city and many were seen even in other churches, so ecumenical has Presbyterianism become in Canada. The official services were conducted in Knox church in the morning by George Hanson, D. D., of Montreal. In the evening Rev. C. M. Wright of Fort George, a mission station 350 miles from the railway in British Columbia, told of the conditions under which work had to be done on the frontier and of the unprecedented opportunity of today in the face of organized opposition of evil. The communion services in the afternoon were conducted by the moderator, assisted by ex-Moderator McQueen and Dr. Herridge, Ottawa.

Open Air Services a Sabbath Feature

An exceptional if not unique feature of the Sunday services was the holding in several parts of the city open air services for the many who don't attend any other. Dr. G. B. Wilson of Winnipeg was the leader of the new departure. The policy was advocated in Assembly of open air work in summer as a likely means to interest nonchurch-goers and promote attendance, which is so often small in summer.

The statistical and financial report makes a fair showing. The membership increased by 3,530 net, bringing the total over the 300,000 mark for the first time. The census returns just published show Presbyterians to be the largest of the Protestant population of Canada and to have made during the last decade a notable gain in proportion to the increase in population of the country. There was an increase in contributions of over $50,000, the total amounting to $5,417,163. This is a gain over the giving of last year of 27 per cent and amounts to an average of $25.45 per family and $10.79 per member for all purposes.

Methodist and Congregational Union

The discussion of the question of union with the Methodist and Congregational Churches occupied almost wholly four sessions of the meeting. The whole question in all its bearings was gone into most fully. It should be noted that last year as a measure of conciliation several who did not see their way clear to vote for union were added to the union committee in the hope that they might thus be enlisted in the movement. In preparing its findings for Assembly this year the majority of the committee consulted prejudices and sentiments in every way, and their recommendations were drawn up with the view, if possible, of securing practical unanimity. Six of those opposed to union prepared a minority report, which was afterwards signed by five others. The discussions centered around these recommendations. The majority, of whom fifty were present, recommended as follows:

"1. That the Assembly assure the other negotiating churches that the Presbyterian Church fully realizes its share of responsibility in the present movement, and earnestly desires that the spirit of unity which has given rise to it may be conserved and deepened, and asks the other churches to continue the negotiations because it feels the desirability of the practically unanimous action of all its own members.

"2. That the union committee be continued and further amendments to the present proposals of union be invited from presbyteries and from sessions, congregations and individuals and referred to this committee."

These recommendations were finally adopted with the addition of the words "in the hope that union may be consummated with no unnecessary delay" in the first paragraph.

The minority report recommended that the matter of organic union remain in abeyance, without prejudice, and that the union committee be continued, and instructed to obtain the fullest possible information regarding the organization and working of the Federal Council of Churches of Christ in America, or any other method of cooperation expressing the unity desired by all; and also to correspond with all other evangelical Christian churches in Canada to ascertain the possibility of some wider plan of cooperation or federation in the great work common to all, and to report to the next Assembly.

On motion to adopt the recommendations of the majority report and an amendment to adopt the minority report the battle was set, for it was more like a battle than a love feast. Feeling at times ran high, but there was no breech of decorum and no sign of personal offense or umbrage. The minority recommendations were defeated by 251 to 75. Then an amendment to continue the union committee, with instructions to work along lines of cooperation, was defeated overwhelmingly. And later an amendment in the direction of more definite action was withdrawn. Finally by a vote of more than three to one the recommendations of the majority report were adopted. The announcement of the vote aroused the utmost enthusiasm. Thus ended one of the most memorable debates during the eight years since this union movement began.

The report on home mission work was encouraging. Increasing numbers of men are offering for the work and the increasing revenues make their employment possible. During the year 137 new fields were added to the list. The new general superintendent, Dr. A. S. Grant, has brought to the work a great accession of inspiration and executive ability. He is a man of broad vision, intense patriotism, high purpose, winning simplicity and personal magnetism.

Next in importance to home mission work comes the work in the department of social service under Dr. J. G. Shearer. One whole evening was given to its consideration. A feature of unique interest was the illustration by stereopticon of the conditions under which much of the work is done. Two of the ladies employed in rescue work thrilled the Assembly by the recital of some of their experiences. A strong pronouncement was adopted with reference to the tolerance of the social evil by civil officials in British Columbia, making that province the great market in Canada for the victims of the white slave traffic. The Assembly called upon the whole Canadian people to join in removing the foul blot.

Action Against the Liquor Traffic

In this connection it was recognized that the liquor traffic bears the largest share of responsibility for the social evil, and a resolution was unanimously adopted setting forth that the Assembly is convinced that the time has come that legislation should be secured for prohibiting the manufacture, importation and sale of intoxicating liquor for beverage purposes. The earnest cooperation of other religious bodies and temperance organizations was invited. Temperance education and local legislation were urged under the cooperation of the Board of Social Service.

A resolution was also passed for transmission to the government expressing disappointment that legislation had not been passed raising the age of consent, prohibiting racetrack gambling and making certain forms of indecent conduct criminal.

A forward movement in foreign missions was agreed on which will almost double our forces in our Chinese and Korean missions where the remarkable expansion of recent years has created a crisis rendering large reenforcements imperative. The budget for the ensuing year providing for all extra congregationa work is $1,400,000. This is $200,000 in advance of last year.

Qualified Subscription to the Standards

On the last day of Assembly on report of a special committee it was agreed that subscription to the standards of the church may be made with explanations, considered reasonable by presbyteries; but that all such cases an explanations, with reasons given therefor, mus be reported to the ensuing General Assembly

The Assembly approved cordially of a basi of union agreed on by the Women's Home an Foreign Societies of the church, which are t unite under the name of The Women's Missionary Society of Canada.

The Assembly pledged the church to us every reasonable effort, both as individuals an as a body, to secure the abolition of war and t bring about the day of peace on earth and goo will to men.

Exhibitions of the various departments o Forest Park University, St. Louis, Mo., durin the last week of school attracted large attendance. The art department showed studies from nature, still life, roots and flowers, and exquisitely decorated china. Students of domesti science and art showed the beautiful dresse and dainty hats which formed part of th work of their course. The baccalaureate sermon was delivered in West church by D Francis W. Russell.

School and College

The exercises of commencement week of heaton (Ill.) College began June 13, when e closing exercises of the four societies of e college took place.

Rev. Alexander Alison, Jr., of Chicago de- ered the commencement address at Parsons llege in Place of Dr. John Timothy Stone, no could not be present.

Dr. Hugh T. Kerr of Chicago delivered the mmencement address at Emporia College. He so spoke before the men of Hutchinson, Kan., ere he formerly was pastor.

The largest class in the history of the insti- tion was graduated by Hastings College. The osing stretch of the endowment campaign is cupying the attention of friends of the llege.

Raymond C. Brooks, D. D., delivered the ccalaureate sermon at Whitman College, alla Walla, Wash. Commencement exercises ere held on the lawn the afternoon of ne 18.

The improvements made in Alma College apel have transformed it completely. The lls are tinted a beautiful buff, the steam pipes ve taken on the color of silver and other provements have been made preparatory to mmencement.

The commencement address at Huron Col- ge was delivered by Professor John J. Halsey, e only remaining member of the original culty of Lake Forest College. Others who ok part in the commencement week program ere President C. H. French, Dr. William W. hnstone of Chicago and Dr. M. D. Edwards St. Paul.

The baccalaureate sermon at Whitworth Col- ge, Tacoma, Wash., was preached June 8 Dr. Frank M. Silsley, pastor of Westminster urch, Seattle. The service was in First urch, Tacoma. At the commencement exer- ses Professor E. S. Meany of the University Washington spoke.

Western College commencement festivities ere ushered in by the baccalaureate sermon Rev. E. A. Elmore of Chattanooga, Tenn. iss Edna Cole, '78, of Bangkok, Siam, talked the vesper service. President George L. ackintosh of Wabash College gave the com- encement address, and the bachelor's degree as conferred upon thirty-six graduates.

The ninety-fourth commencement week of aryville College closed with many meetings. resident Wilson delivered the baccalaureate rmon and John Grant Newman, D. D., pastor Chambers-Wylie church, Philadelphia, de- vered the commencement address. The graduating class numbered twenty-four, represent- g eleven states and countries. Five of the oung men will enter the ministry. The total tendance in all departments was 702, or fifty- iree more than ever before, of which number l but twenty-nine were professing Christians the close of the year. A home economics epartment will be opened in the fall.

President F. H. Gaines of Agnes Scott Col- ge, Decatur, Ga. (Atlanta), announces that ie session just ended was decidedly the most ccessful in point of enrollment and college oirit in the history of this famous institution. le announces the discontinuance of Agnes cott Academy, which has served for years s a preparatory department of Agnes Scott ollege. The commencement exercises were iore than ordinarily interesting this year, the estowal of special honors being a notable eature. Agnes Scott College will be long emembered by the hundreds of commissioners the recent Atlanta Assemblies, who enjoyed he hospitality of the president and trustees. he college will reopen Sept. 17.

Commencement exercises of the College of mporia were held May 31—June 4. Sunday iorning the baccalaureate service was held in irst church, Emporia, with the sermon by resident H. C. Culbertson. The address to he Christian Associations was by A. M. Brodie, . D., First church, Wichita, Kan. Monday vening was the commencement exercise of he music department, followed by a reception o the college students by the ladies of First hurch, Emporia. Commencement exercises ere held in Austin chapel, the address being iven by Hugh T. Kerr, D. D., of Chicago. A lass of twenty-three received the degree of . A. The degree of D. D. was conferred upon ev. David S. Hibbard, an alumnus of the college, who is doing distinguished work as president of Silliman Institute in the Philippine islands, and upon Rev. Alfred E. Vanorden, pastor of First church, Salina, Kan.

President A. R. Taylor was commencement orator at James Millikin University. At the alumni banquet Dr. Taylor, who is closing twelve years at the institution, was presented with a loving cup. He introduced his successor, Dr. George Emory Fellows. Dr. Taylor has been elected president emeritus. Mrs. Millikin gave a lawn fete to the boards, faculty and students of the institution.

At its commencement exercises June 5 Westminster College, Fulton, Mo., closed its sixty-fourth year. Eleven men were graduated. The degree of LL. D. was conferred on George T. Coxhead, international secretary of the Y. M. C. A., New York City, and George F. Ayres, Ph. D., president of Lindenwood College. The degree of D. D. was conferred on Rev. J. Layton Mauze, Ph. D., pastor of Central Presbyterian church, St. Louis. Dr. J. J. Rice, vice-president of the college, was elected dean by the trustees with the local duties of president, in order that President Charles B. Boving might be set free to conduct a general financial campaign for the college.

Mountain Workers Will Convene

The mountain workers' conference and Bible school will open at Maryville, Tenn., June 24 with a sermon by Rev. Herbert B. Smith of Knoxville. Special department meetings will be held each day of the conference, which closes July 1, in charge of specialists. There will also be an exhibit showing what has been done in the mountains. Among those who will take part are Dr. Frank N. Palmer, E. P. Green, Dr. Edgar A. Elmore, Dr. T. A. Wigginton, Rev. Edwin W. Hall and Dr. W. Francis Irwin. Popular lectures will be given each evening.

Calendar and Record

Presbytery Meetings

New Brunswick—Frenchtown, June 24, 9:30.

Resignations

Idaho—Malad: W. D. Williams; Boise Second: Henry Quickenden.
Indiana—Fowler: Frederick A. Johnson.
Maryland—Baltimore Fulton Avenue: James E. Cook.
Michigan—Lansing: Charles Christensen.
Minnesota—Redwood Falls: J. J. Ehrstein.
Missouri—St. Louis Kirkwood: T. B. Southall.
Nebraska—Dunbar: Eugene W. Love.
Wisconsin—Janesville: J. W. Laughlin.

Calls

California—Oakland Union Street: Henry Quickenden, Boise, Idaho.
Illinois—Harvey: Frederick A. Johnson, Fowler, Ind.; Le Roy: Selden C. Adams, South Chicago; Wheatland: Arthur A. Amy, Stanley, Wis.
Indiana—Bedford: B. T. Scott, Pittsburg.
Iowa—Kingston: W. F. Grundy.
Kansas—Bern: F. C. Humphrey, Kanopolis; Sylvan Grove: William R. Scott, Solomon.
Maryland—Baltimore Waverly: J. S. Plumer.
Nebraska—Morrill: George C. Porter; Diller: Walter N. Gillis; Blue Springs: Albert B. Byram; Gresham and Thayer: Dewitt C. Williamson.
Pennsylvania—Franklin: James A. Patterson.
South Dakota—Lake Andes: David L. Miller, Gordon, Neb.

Installations

New Jersey—Newark First: Andrew H. Neilly, June 4.
Ohio—Hicksville: A. E. Stockham, June 17.
Pennsylvania—Osceola: John C. Wood, June 9; Lawrenceville: Thomas E. Barr, June 10; Hadley and Sewickleyville: S. L. Johnston, June 3.

Supplies Arranged

Illinois—Aledo: H. P. Dunlap.
Nebraska—Rushville: W. S. Morrow; Papillion: Lester A. Thompson.
Kansas—Natoma and Fairport: J. R. Trett.

Vacant Pulpits

Minnesota—Redwood Falls, John Colville clerk.
South Dakota—Two country fields, Dr. William Wallace, Sioux Falls.

Accessions

Idaho—Malad, 5, W. D. Williams; Gooding, 8, May 25, A. J. Dressler.
Indiana—Indianapolis Tabernacle, 16, June 1, E. W. Clippinger.
Kansas—Bucklin, 22, 6 months, E. I. Gilmore; Oakley, 3, June 8.
Minnesota—Redwood Falls, 15, June 8, J. J. Ehrstein.
New Jersey—Trenton Fourth, 19, June 1, W. N. Curry.
New York—Rochester Grace, 34, June 1, Walter B. Jorris.
Pennsylvania—Masontown, 7, June 1, J. Byers Brice; Pittsburg First, North side, 26, June 1, Malcolm L. MacPhail; Philadelphia West Hope, 14, May 29, Charles E. Bronson; Philadelphia Cohocksink, 17, June 1, Z. H. Copp; Glenolden, 16, June 1, David Winters; Rutledge, 5, June 1, George L. Van Alen.
Washington—Seattle Mount Baker Park, 5, May 25, E. Hubert Broyles.

Churches Organized

Ohio—Toledo: Lodge Avenue, April 23.

Necrology

Thompson—Pender, Neb., June 3, Francis E. Thompson, stated clerk Niobrara Presbytery, aged 64.

Marriages

A charge of one cent per word is made for marriage notices. Payment must accompany copy.

STUART-MCCLURE—Married by Dr. J. G. K. McClure assisted by Dr. W. H. W. Boyle, on June 10 at Lake Forest, Ill., Harriet McClure, daughter of Dr. and Mrs. J. G. K. McClure, and Robert Douglas Stuart of Chicago.

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21. 13 II. SAMUEL

The Bones of Saul and Jonathan brought to Zela. Wars with the Philistines. David

Jabesh-gilead, who had stolen them from the [1] street of [a] Beth-shan, [b] where the Philistines had hanged them, in the day that [c] the Philistines slew Saul in Gilboa; 13 and	[a] Josh. 17. 11 [b] 1 S. 31. 10 [c] 1 S. 31. 4 [d] Josh. 18. 28 [e] ch. 24. 25;	22 [g] And Jehovah song in the day ered him out of enemies, and

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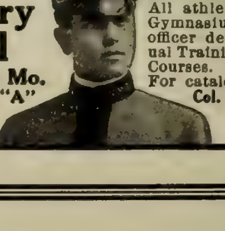

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Around the Shop

Recently there passed away from earthly life a man of great talent, under whom the Around-the-Shop Man served a part of his apprenticeship to journalism. This man was strictly moral. His habits were good—mostly they came within the province of work. The truth is that he was so exclusively devoted to the immediate work for which he was responsible that he was known as "a man of no outside interests." He never took a vacation. Perhaps some of these facts account for the sad assertion by one of his friends: "He died of old age—and barely 50!"

Almost every day the Around-the-Shop Man has evidence that in our Continent family youthfulness ranges down from pretty near the hundred mark. (We'd almost surely be challenged if we put the mark as low as 90.) Why is this? Well, of course, we do not actually *know*, but we suspect that our folks are of the sort who do not live to themselves. They have a genuine Christian interest in making life more joyful for others, and they maintain this interest not only by personal contact but by keeping in touch with the good that the world is doing. Do you wonder that the writer of the following letter is young at—well, read for yourself:

"Dear Friend and Publisher: I am very glad to renew my subscription to The Continent for another year. I value the paper highly. It it just what I want to keep me in touch with the religious news of the day particularly, though the contributions on other subjects are very enjoyable.

"It may interest you to know that I am a very old subscriber—within a few months of 90 years. Have you many of that age? Very cordially. Anna E. Cole."

—

The Around-the-Shop Man doesn't know how many Continent readers of 90 there may be, but he wishes for all of them as youthful an old age as that of Anna E. Cole.

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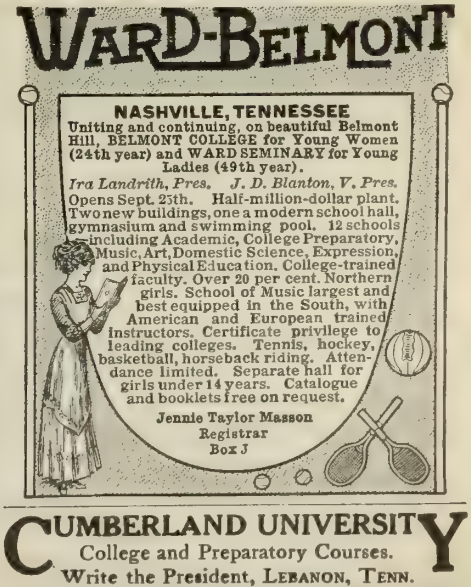

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The Continent next week will print another of the series of sketches of prominent men by William T. Ellis. This article concerns a man who, as an orator, is said to violate all the canons of public speaking and yet forces trained speakers into second place when he appears on the platform. "He is the embodiment of an idea let loose on the platform," says Mr. Ellis—the strongest living link between Canada and the United States—a Presbyterian preacher of righteousness and international good will, who is editor of a prominent Canadian daily—James A. Macdonald. Dr. Macdonald is a member of the regular contributing staff of The Continent. Among other good things for next week is a Hymn of Consecration to the Cause of Social Justice, by Charles E. Perkins, voicing a new idea of Christian song.

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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

VOLUME 44, NO. 26 JUNE 26, 1913 WHOLE NO. 2248

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Proud or Efficient?

"NO MAN CAN AT ONE AND THE SAME TIME GIVE THE IMPRESSION THAT HE HIMSELF IS CLEVER AND THAT CHRIST IS MIGHTY TO SAVE."

So says that straight-spoken Scotchman, Dr. James Denney of Glasgow. And what a searching word it is! It "pierces even to the dividing of joints and marrow."

Why don't the preaching of the pulpits and the teaching of the Sunday schools accomplish more? How can such a vast volume of Christian explanation, argument, testimony, exhortation, appeal, be unloaded on the world week after week, and so little effect comparatively come from it?

But "if ye are willing to receive it," is not this canny observation of Dr. Denney the clew of the mystery?

The preaching and teaching of the church fail of the effect the gospel ought to have, mainly because the thrust of desire and intent behind them is not all centered on the Lord of the gospel but partly diverted by self-consciousness to the preacher or teacher himself.

If the powder charge in a cartridge has any other outlet than straight behind the bullet, the bullet never goes home. And the preaching cartridge misses fire often because it is pin-pricked at the base with the preacher's pride and anxiety for himself.

* * *

The temptations attending Christian preaching are the most insidious that man encounters.

They root back in a minister's period of preparation. An intelligent candidate for the ministry must quickly see that it takes an exceptional equipment of personal qualities to make a man an acceptable pastor in this age.

Wide information, vigorous thinking power, extensive literary culture, convincing oratorical art, the highest possible degree of social facility, obviously enter into the strength of the men whose messages and leadership are today counting for religion most efficiently. So a conscientious young man is bound to put himself to it to achieve in all these particulars the utmost superiority that he can.

Yet essential as this is, it is just here where his peril begins. Stepping out of seminary into the pulpit after long years of hard work to make himself superior, he inevitably carries with him one anxious question: Is his equipment going to stand the test?

Can he think and speak strongly enough to hold strong men to his preaching? Has he tact enough to win the good will of his congregation? Can he be enough of a gentleman to be acceptable in the homes of his people?

* * *

Now these are all justifiable questions for a minister to think of. No man would be a worthy pastor who was indifferent or insensible to these personal adaptations. But human nature never seems able to set the correct boundary to these worries about self.

The danger does not get serious, however, until the minister begins to have reason for thinking he is succeeding—that his people are pleased with his eloquence, his depth of thought and breadth of learning, his gracious manners in the pulpit and out of it.

Just a few whispered echoes of comment from the pews, if the same be flattering, are sufficient to impress a minister that he has a reputation to sustain and must not now on any account fall below the standard his people expect.

After that, every sermon must prove the minister clever. The minister is there to see that it does.

And usually the sermon, thus watched by its author, does its appointed work. It proves the proposition. The preacher is clever.

But Dr. Denney is right. It does not also prove that Jesus is mighty to save. Hearers admire the minister; they do not seek Jesus.

* * *

To get brilliant equipment—the most brilliant possible—and then forget it, is the strain put on a man by highly cultured preparation for the gospel ministry.

The sainthood demanded of the modern preacher is the next-to-inconceivable self-forgetfulness that is able to be strong for the sake of others and successful for the cause of Christ and yet not covet rewards of reputation for himself.

The paradox consists of asking a man through his years of preparation to spend all efforts on developing his own personality to the maximum and asking him afterwards never to be proud of the result.

Yet no man who actually cares for efficiency—no man who in his deeper moments desires overwhelmingly to be of use to his Lord—can afford to indulge himself in the supposition that the paradox can't be solved in his case.

The idea that a little vanity is natural to a man and a preacher can't eliminate it any more than anybody else; the sneaking hope that after all one can evade the law of spiritual force and make his preaching tell without abandoning entirely self-glorification—these are specious appeals by which the old temptation comes back when half-routed.

But they are still as false as ever to the fact of things. The man who succumbs to them can never rise to power in preaching.

* * *

There is only one sort of sermon in which the gospel has free course to its full effect, and that is the sermon in which the preacher has forgotten every circumstance save one—that the men in front of him need Jesus and Jesus wants them.

Self-consciousness then disappears, but self comes forward as never before—literally the best self, self bound by an all-dominating constraint to complete enlistment in an overmastering cause.

Then the powers of the preacher shine at their superbest—but nobody praises him; they who hear are entranced by the Greater Man who shines through him.

It is vain, however, to prescribe conditions to produce such effect. Effective preaching and teaching are not attained by prescription.

The self-love that estops effectiveness is an evil spirit that can be cast out by no remedy save the "expulsive power" of a greater love—a love for Christ and humanity compelling enough to absorb into itself every smaller motive.

And that is reached not by willing it or wishing for it, but by abandoning one's self more utterly to fellowship with God and men.

When the need of man and the sufficiency of Christ are once seen in the light of all the gospel reality, the two will be hemispheres filling the universe. Then there will be room for nothing else.

All the ineffective minister can do is to ask his Lord to give him that vision.

The World

Great Reunion of North and South at Gettsyburg

Veterans of the civil war from North and South, survivors of the historic battle of Gettysburg, are beginning to gather to the number of many thousand in a great camp on the field where half a century ago they and their fallen brothers were engaged in bloody strife. The event will be at once unique, picturesque and memorable. The camp comprises 280 acres lying to the southwest of the town of Gettysburg, and consists of 7,000 tents, 5,000 for the veterans. The state of Pennsylvania and the United States government cooperated for this memorable celebration, each one appropriating $150,000 for expense of entertainment. Mr. Garrison, the secretary of war, last week asked Congress to guarantee an additional appropriation to care for an increase in the attendance. Massachusetts, Rhode Island, Illinois and many other states will also pay railroad fares of survivors living in their boundaries.

On July 1 there will be appropriate exercises under the joint auspices of the Grand Army of the Republic and the United Confederate Veterans. July 2 will be Military Day under the direction of the chief of staff of the United States army, with exhibition drills and maneuvers by the regular service. July 3 will be Civic Day and the governor of Pennsylvania is to preside. A program of orations, sermon and music has been prepared. The Fourth of July—National Day—the chief justice of the United States supreme court has been asked to preside and the President to make an oration. At noon the corner stone of a peace memorial will be laid with appropriate ceremonies. Most of the exercises will be held in an immense tent, one of the largest in the United States.

General J. M. Shoonmaker of Illinois is chairman of the Gettysburg commission and General C. Irvine Walker of Charleston, South Carolina, is chairman of the Confederate Veterans committee. General Walker recently said: "I am sure that the presence of the 10,000 veterans expected from the southern states will mean more for the peace, happiness and prosperity of our country than any event that has happened in its history."

Mr. Wilson Urges Reforms in the Currency System

President Wilson on Monday read to Congress a special message on the currency question. This was Mr. Wilson's second personal appearance on a similar mission since his inauguration, and senators and representatives now recognize beyond peradventure of mistake that the President wants to be and must be considered as a vital, dynamic part of the government. Not only is he the chief executive but he has guided, if not initiated, new legislation, and the chief credit will be his, as likewise the blame, if the final results be unfavorable. But the latter contingency does not affright Woodrow Wilson. Already the Democratic editorial champions are proclaiming that there will soon be passed the first tariff bill in fifty years providing real reductions in schedules from a high protective basis, and the first income tax bill in fifty years that will stand the test of the courts. And the house has now received what The Richmond Virginian describes as "the first real piece of banking and currency legislation in 125 years."

There has been little if any disagreement in Washington as to the need of new banking and currency laws, but there is a question whether the reform shall be attempted during the present special session, or deferred until the regular meeting of Congress in December. Washington City is anything but attractive as a summer resort, and many of the national legislators want to hurry home just as soon as they can get through with the tariff. Mr. Wilson believes that tariff changes and currency reforms should be concurrent, as the contemplated improvement in the currency system would, he thinks, enable the business of the country to readjust itself more readily and easily to altered import duties. On this point it is stated that the President will be guided by the public opinion of the nation at large.

Secretary of State Bryan issued a statement strongly indorsing the currency bill presented by Chairman Glass of the house committee and urging immediate action.

Panama Canal May Receive Ships in Six Months

Colonel Goethals, head of the greatest public work ever undertaken by the United States government outside the national boundaries—one of the epoch-making undertakings of this age—has lately spent some time in Washington in conferences with the President and the war department, and on the eve of his return to Panama it was unofficially announced that the canal will be practically completed by December 1. By that date the Atlantic battle fleet could be transferred to the Pacific by way of the isthmus. In October the last dike which holds the water out of Culebra cut will be blown up. By January 1 the canal will, according to The New York Tribune, be in condition to handle commerce, but the permanent administrative force will first be organized and trained, and the whole of next year may be devoted to this work and to discovering and correcting errors and defects and getting everything into smooth running order for the formal opening on January 1, 1915. Colonel Goethals will have to his credit a large margin of time and expense over the estimates made when he quietly and energetically took hold.

Brazilian Minister the Nation's Honored Guest

Dr. Lauro Muller, minister of foreign affairs of the republic of Brazil, is touring the United States and has everywhere been received with honor, and in response has expressed sentiments of the greatest cordiality. The Brazilian envoy, theoretically, is returning the official visit paid to South America by Senator Elihu Root when the latter was secretary of state several years ago. He will also select a site for the Brazilian exhibit at the Panama exposition. Dr. Muller is looked upon as the next president of Brazil, and after reaching this country was accompanied by Mr. Malone, assistant secretary of state, as President Wilson's special representative, together with a few army and navy officers. New York, Boston and Chicago business men were particularly eager to offer entertainment to the distinguished guest.

British exporters are said to be watching to see what effect Dr. Muller's tour will have on the commercial relations of Brazil and the United States. The same is true of German exporters, who take pleasure in Dr. Muller's Teutonic descent, but they are warned by the German press not to place too great dependence on racial sympathies alone.

American Prestige in Argentina; German Plans

A Berlin newspaper reports that American trade with Argentina is increasing noticeably, while German trade with the leading Southern American republic last year showed a 3 per cent decrease. The recent declaration of the Washington administration that it would work in harmony with the Latin-American countries is said to have been most favorably received in Buenos Aires. To increase German influence and prestige in Argentina German citizens resident in both countries have established a fund to support Argentine students studying in German universities.

According to newspaper reports Theodore Roosevelt has been invited to lecture on political and economic subjects at Buenos Aires. The invitation is from a group of private citizens, with the reputed backing of the Argentine government. Such a step, if carried out, might go far to counteract the supposedly anti-American spirit of "the A. B. C. league," an alliance embracing Argentina, Brazil and Chile.

New York the World's Greatest Port

According to figures just compiled under the auspices of the Chamber of Commerce of the United States, New York City is the world's greatest port, leading London last year by not quite $2,000,000. New York's total of imports and exports was $1,793,690,123. After London come, in order, the ports of Hamburg, Liverpool, Antwerp, Marseilles, Havre, Bremen, Buenos Aires and Calcutta. Fifty years ago the commerce of the entire country was less than a quarter that of its great port now.

The extraordinary growth of the United States is shown by the per capita figures for imports and exports. Half a century ago the imports were $5.79 and the exports $5.83 for each man, woman and child, whereas last year imports amounted to $16.94 and exports to $22.41 per capita. It is significant that exports have increased far more largely than imports, though statistics show they were almost identical in 1862.

Physicians Hold Important National Meeting

The American Medical Association has just concluded an important annual convention at Minneapolis. The association reported nearly 40,000 members. Its president, Dr. John Witherspoon of Nashville, Tennessee, advocated a national board of health and centralized governmental power to prevent epidemics and stamp out infectious diseases.

"They call this association a medical trust," said Dr. Witherspoon, "and we are accused of selfish motives. This in the face of the fact that the accomplishment of the great demand we are making for national recognition, not of ourselves but of the principles of preventive medicine that we advocate, would at once lessen the income of every physician in the practice of medicine."

Dr. Bloodgood of Johns Hopkins University outlined a nationwide movement for the prevention of cancer. Dr. J. R. Williams of Rochester, New York, pointed to the household ice box as an example of fraud. "Paper-soled" refrigerators, he said, were both inefficient and dangerous for food and milk storage.

Dr. V. C. Vaughn, dean of the University of Michigan Medical School, is the new president of the association. For the first time in its sixty-four years of history the organization elected a woman vice-president.

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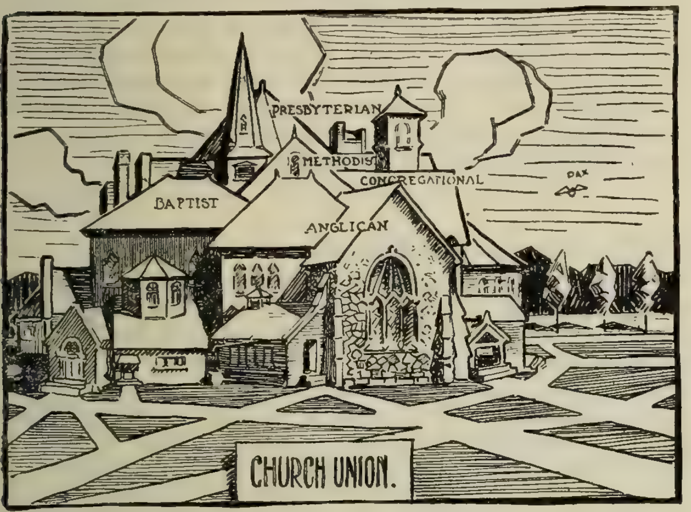
Carnegie Aids Anglo-German Peace

Andrew Carnegie, who visited Emperor William of Germany while the emperor's twenty-fifth anniversary was being celebrated, signalized the occasion by a gift of $25,000 to The Oak, the official organ of the German Peace Society. One of the chief objects of the organization is to promote good relations between Great Britain and Germany. Dr. Boyd Carpenter, head of the British churchmen's delegation to the kaiser's jubilee, announced the donation.

"Not Beautiful, but Effective"



The Very Latest Cubist-Futurist Picture
[From The Toronto Globe.]

✣ ✣

—Since the recent death of Alfred Austin, British poet-laureate, at the age of 76, there has been much discussion, some of it satirical, as to who will succeed to official poetic honors. The Asquith government has given no intimation as to who would be selected, and it appears to be quite possible that the office may be allowed to remain unfilled.

—Senator Works of California has proposed a constitutional amendment prohibiting throughout the country the manufacture, sale and importation of "distilled liquor containing alcohol" except for mechanical, scientific and medicinal purposes. The amendment would allow the liquor business three years of grace before becoming effective.

Religious World

Irish Assembly Committed Against Home Rule

In the recent annual session of the Irish Presbyterian General Assembly, convened as always in Belfast, the most exciting issue quite naturally was the recurrence of the home rule question. In June of 1912 the minority in the church, which refuses to believe that home rule in Ireland means Rome rule, protested vigorously against committing the church to an official position on a political question, no matter what might be the personal sentiments of a majority of its members. Under this protest compromising counsels prevailed, and the Assembly contented itself with adopting a statement which declared that the feeling of Irish Presbyterians had been sufficiently shown in the great Belfast convention of the previous autumn, when so many thousands signed the "Ulster Covenant," and therefore it was needless for the Assembly to make further pronouncement upon the subject.

But during the year the anti-home-rule leaders of the church have grown more and more dissatisfied with this concession. Perhaps the minority has been a little incautious in overemphasizing the significance of the Assembly's failure to go on record respecting home rule. For several months, therefore, a definite campaign has been fought to make sure that there would be no uncertain sound from General Assembly this year. It seems unquestionable that this movement has included intimidation and ostracism directed against Presbyterian ministers who have been broad enough to say openly that they trusted the integrity of Catholic fellow citizens in the center and south of Ireland. Such ministers have found attendance upon their churches declining and themselves put to severe personal annoyance in many other ways.

But the open measure employed by the uncompromising majority of the church was the circulation of a petition among the laity asking the Assembly to give a "clear and unmistakable deliverance against home rule." This was brought to Belfast at Assembly time with 131,000 signatures attached, all Presbyterians above 16 years of age and approximately 30 per cent of the denomination's full membership. Rev. William Park moved in response to this memorial that the Assembly declare the Presbyterian Church opposed to home rule as unyieldingly as in 1886 and 1893, and record its firm conviction that the pending bill for setting up an Irish government "would inflict incalculable injury on our country and on our church" if enacted into law. To this Rev. J. B. Armour, a well-known home ruler, opposed a motion which simply reiterated the action of 1912. For this amendment Mr. Armour himself spoke and also Elder George Henderson. But both addressed a very disorderly and impatient Assembly. When the amendment was put the temper of the gathering was so vehement that not even the mover and seconder had courage to lift their hands in behalf of it.

The question then turned on the original resolution of Mr. Park, and that being taken by ballot forty-three members were bold enough to cast their votes against the political commitment of the church. But as was readily to be anticipated, the favorable majority was overwhelming, 921 ballots being returned in support of the anti-home-rule action.

The Assembly received the result with wild enthusiasm, and sang "God Save the King" and the doxology. A considerable element were not satisfied, however, with this victory, but were bent on exposing the identity of the forty-three dissenters. It was moved that the clerk be instructed to publish the ballots. But by the intervention of Mr. Park, the majority leader, who said that with such an overwhelming triumph the victors could afford to be generous, this proposal was withdrawn. The moderator of the Irish Assembly for the present year is Dr. W. J. Macaulay of Portadown, who was elected by the preference of twenty-eight out of thirty-six presbyteries of the church.

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A University of Christian Extension Methods

The school year just ended has seen at Hartford, Connecticut, the initial realization of the great plans which President Mackenzie and his coworkers have afoot for America's first real university of aggressive Christian method—a plan made possible by the benefactions of Mrs. John S. Kennedy, for whom is named the Kennedy school of missions, one of the chief factors in the plan. The oldest constituent, of course, is Hartford Theological Seminary, which under President Mackenzie's guidance is developing more and more emphasis on practice in proportion to theory. The school of pedagogy stands next in seniority, but its scope is being gradually enlarged on the basis of the new endowment. This department, of course, is intended mainly for the training of lay church workers, peculiarly directors of education, Sunday school teachers and pastors' assistants. It also offers a special group of courses for private church members who crave greater efficiency in their volunteer service. A course for social workers aims to accentuate the practical harmony between the church and such social agencies as settlements, charity organizations, juvenile courts and public schools. Child study and home economics likewise find a place in the scheme of the school.

The school of missions is so conducted as to afford opportunities of instruction not only to young people preparing for the field but to missionaries at home on furlough. Every endeavor of the faculty is to be directed to exalting the conception of missions as a world force worthy to enlist the highest human powers, yet without minimizing in the slightest the essential supernatural conditions of success in the enterprise.

Editorial

Impressive Preaching

STATED CLERK ROBERTS rejoiced the recent Assembly and the whole church by his report that the addition to the church by confession of faith during the past year have been the largest in its history. This is good news. The tide turned some time ago. Now let us hope that the increase will be more rapid still.

A question that rises is, What kind of preaching did this, so far as preaching did it? How would one describe a sermon which is effectual to gain such purposes? When one has spoken of a sermon as "impressive," how much has been said, and how warmly has a sermon been praised? In Principal Forsyth's latest book, which he calls "The Principle of Authority," we find this paragraph:

"Impressive preaching is not the ideal Christian type, which is regenerative. A deep impression is not yet a new creation; and to create an impression is not to new create a soul, nor to set up an authority over life. This is one reason why out of much impressive preaching, to which audiences crowd, we have not so much in the way of personal conversion or church power. Churches are made by conversions rather than by mere impression."

Dr. Forsyth goes on to point out that "merely impressive" preaching may, of course, result in spiritual development of believers. Here he is only emphasizing that it does not lead to conversion.

In all such antitheses between impression and conversion there is constant danger, which we recognize. Some years ago there was a slogan which was sent broadcast, "Every sermon for a soul." Ministers were urged that the direct purpose of each sermon should be to win someone to Christ. One minister within our knowledge felt so strongly the importance of this work that he determined that every sermon should so shape itself that there would be some natural point in it at which he could quote the familiar John 3:16.

Like all slogans, that one contained a needed word for the time, a word which is still needed in our time. Like all slogans also, it left out of account certain other responsibilities. It would tend to mere tiresome reiteration if a pastor should decide that he would pay no heed to the fact that his congregation has in it many who in God's mercy are already converted, but who need guidance and counsel and spiritual food. Of course, every sermon must be for a soul, but it may be for a converted soul who needs nurture and spiritual supply. If it should fire such souls to zeal for the seeking of others, it will, of course, result in conversions.

We do not minimize such impressive preaching when we renew the plea that there be a large increase of preaching that definitely makes appeal to the will of the unconverted and presents a plea for Christ. When someone suggested to Dr. Theodore L. Cuyler that there were so few unconverted people in congregations now that sermons to them, or about them, were not wise, he replied with some warmth: "Why should there be any unconverted people in the congregations today? There is nothing there for them." He felt strongly that if it were understood that there was something for them in the service, more of them would attend.

Many ministers have sad experiences which raise doubt about that conclusion. Some have settled down to the feeling that the way to reach the world is through believers, rather than through church services, and that the church services are to inspire believers to seek the unconverted. We feel, however, that there is still need for this type of preaching, which we cannot call "impressive" in Principal Forsyth's meaning, but rather, with his meaning, must call "converting." It is simply not enough for a minister to feed the souls of his people, and to disregard the larger mass of the community who have not yet seen Christ as a Saviour.

No matter of method is involved. It is not a time to hold any honest work up to contempt. There is doubtless room for men who give their lives to the appeal for immediate decision. We are convinced, however, that a study of the returns will show that the great gains of our church this year have not come from exceptional methods. They have come from the steady appeal of ministers and other believers in the ordinary progress of the work. The evangelistic committee's excellent emphasis on the regular church work is having results.

We have faith to believe that there is an awakening church. The new appeal for social service is not deadening but rather quickening the responsibility for personal salvation. Now let the two movements go forward inextricably interwoven. A saved man in a saved community; saved conditions, under which saved men can live—this will mean continued church growth.

Background of Fact Behind "Bradford Horton"

Now that "Bradford Horton, Man," Dr. Holmes's spirited and stimulating story, has been finished in its serial publication in The Continent, it will interest all who have read it to know that the background of the story is constructed largely from Dr. Holmes's own life and experiences when he was in attendance at Auburn Seminary in Auburn, New York. Of course, Dr. Holmes never meant to picture himself in the hero of his story. He was totally incapable of a self-consciousness that would heroize himself, and the romance of his life had run in much quieter channels than the turbulent course of Bradford Horton's true love. But the author, with his keen delight in story telling, could not help attaching to Bradford Horton's name a number of his own experiences—especially an examination in theology before the Auburn faculty which Dr. Holmes remembered with gusto until his death.

And in the loyal character of Austin Sleighton Dr. Holmes paid tribute to his dearest seminary classmate, Dr. William H. Bates of Washington City. Dr. Bates, who saw the story in manuscript, writes now to The Continent:

"Many of the incidents are not fiction, but fact, yet considerably twisted. For instance, I purchased the lamp at the Jickers (Steele) drug store, but the breaking of it is fiction. I have the lamp yet. It is true, too, that I am the organist that got Dr. Holmes his first singing job; but the Second and the First Presbyterian churches of Auburn are all mixed up. The First, not the Second, was the 'Old Furnace.' In those days Dr. Holmes had one of the four best tenor voices I have ever heard, and he was not second to any of the others unless it be the Italian, Briegnoli. Three different times, in writing for The Westminster, I tried to do him proper musical honor, but as editor he blue-penciled it every time."

* * *

Zeal for Truth Among Advertising Men

The "declaration" promulgated by the late convention in Baltimore of the Associated Advertising Clubs of America has as heartsome a ring about it as any utterance of commercial origin that the country has heard in all its history. The document may be almost said to be the gospel according to business, and when business can produce a gospel like this, the times are a long way from being far enough out of joint to make moral surgery hopeless. In truth, the work of the advertising men is itself a demonstration that moral surgery has already progressed very far toward putting the times into joint. The reiterated creed of these advertisers and advertising dealers, "We believe in truth" and "We believe there should be no double standard of morality," is an adoption and reenforcement of Christian teaching for which the church ought to be profoundly thankful and which it would be consummate churlishness for it to ignore. Certainly the world is getting on.

This is comment in the large, and worthy comment too; yet the well informed will hardly be content without adding a more intimate comment, which is also true—that even the advertising men with all their present high ideals would not have been adopting just this kind of utterance three years ago. And the difference between then and now is mostly accounted for by the electric individual influence of their president the past two years—George W. Coleman of Boston. It was when he began to speak out for the square thing in business that other men of like mind in the organization found their voices and began to speak too. So it would not be true to say that Coleman taught the advertising men a love of honesty, but Coleman did inspirit them with the disposition to stand up for honesty and hammer hard in its behalf. Thus the Associated Advertising Clubs of America have seen a forcible epitome of what Christian influence ought to mean and could mean everywhere—an epitome of the way that church men in all lines of popular affairs could make their personal convictions count if only they would put a man's weight behind them and push.

* * *

Toronto's Conclave an Immense Achievement

The getting together of the Presbyterian General Assemblies in Atlanta, fine as that was, was neither so difficult nor so big an achievement as Canadian Presbyterians accomplished in convening at Toronto a church congress that included practically the whole active ministry of the denomination, all the pastors' wives likewise, and an elder from every live Presbyterian congregation between Vancouver island and the "rock-bound shores" of Newfoundland.

Like what happened at Atlanta, the thing done at Toronto is only in small degree the obvious thing already seen. There was, of course, a vast and singularly representative assemblage of Canadians, which mightily impressed Toronto. There was also a thrilling good feeling of enjoyment in the hearts of the men and women who owed the privilege of this Toronto experience to the generosity of Toronto Presbyterians. But these things are small compared to the effect of common understanding and unified purpose which is now to be worked out in the local congregations of the church as the members of that great convocation go back to take up their tasks anew in their home fields. The great difficulty about making a scattered democratic fellowship efficient is the difficulty of pervading the whole body with a single intention. All non-episcopal churches infallibly waste their strength by diffusion through lack of this unity. The Canadian Church hit upon a remarkable means for counteracting such diffuseness and obtained thereby a new efficiency which will be increasingly manifest as the returns of the coming year are made up.

Happily the program of the conference was wonderfully varied. No phase of the current obligations of the church was omitted. It might be said of the conference, as a New York department store says of its establishment, that it was "exclusively devoted to everything." Missions were emphasized, evangelism, social service, individual consecration, and all in such harmonious fashion that no interest was permitted to contend against any other.

Another Traffic Trading on Temptation

It is one of the queerest of queer things about the way human nature works out—and one of the saddest too—that wherever is discovered some evil thing which does harm to people there you can always find somebody, deep intrenched in his own profit, fighting desperately to prevent the destruction of the evil and the stoppage of the harm. Meanness always turns out on investigation to be somebody's business, and business claims the right to go on making money.

Down along the Rio Grande in places where nothing else will grow there grows wild a peculiar cactus which, when cut and dried, can be rolled up into pellets of most uncanny power. The plant is called "peyote" by some; "mescal" by others. Swallowing mescal pills in even small quantities produces one of the strangest intoxications ever observed in human subjects—an ecstatic dream state wherein visions of the most fantastic nature appear to the victims of the habit. Up to this time, however, the use of the drug has extended only to a comparatively few tribes of American Indians, and these almost all remote from the locality where the peyote grows—mainly the Arapahoes and Shoshones in Wyoming, the Winnebagoes and Omahas in Nebraska, the Sioux in South Dakota and the Otoes in Oklahoma. In accordance with the peculiar ecstasy of the intoxication the mescal habit takes on a religious aspect, and the devotees of it are gradually developing a religious sect, which teaches with startling impiety that mescal is the Holy Spirit promised by Jesus to be the Comforter of believers. But it goes without saying that a religion based on intoxication operates to the exact reverse of the effects which religion should produce, and the mescal fanatics are progressively demoralized in character and conduct.

The situation judged merely by the results in the lives of the Indians is unhappy enough, but the maddening factor in the problem is the sinister figure of the money-making white man moving behind it all. Except for the trafficker willing to weight his own pockets by teaching dissipation to weaker and more susceptible humanity, this drug from the far South would not be working havoc in distant northern states like Wyoming and Nebraska. It takes deliberate commercial enterprise to transport the stuff so far and create a demand for it. The trade is small at present, but exploiters see large hopes of increasing it. Proof of the strength and determination of this new kind of "vice trust" is its ability to influence federal legislators at Washington. Into the Indian appropriation bill the house of representatives put an item of $75,000 to fight the sale of liquor and peyote to reservation Indians, but the senate committee struck out the word "peyote." Unless senators can be persuaded to put it back, there will be no money available for the investigation into the mescal evil which the Indian bureau is anxious to undertake.

There are so many commercially boomed wickednesses ramping up and down the country that it seems almost hopeless to get any effective public attention to another. But there surely ought to be a few Americans at any rate big enough amid all other demands on the fighting blood to turn and bestow at least a bunch of terrifying frowns on this contemptible mescal trade.

—The Assembly Herald shows the effects of a bright idea—though in such a miscellaneously edited periodical the reader doesn't know to whom the bright idea should be attributed—when it prints on the first page of its June number a selection from the sermon which Dr. Henry A. Boardman, as retiring moderator, preached in Nashville to the General Assembly of 1855, in the good old days when nobody thought of distinguishing between Southern and Northern Presbyterians. Dr. Boardman said, as The Assembly Herald now reminds us: "Let it be the care of this venerable court to foster the sentiments of conciliation and Christian affection. Let us discountenance whatever may tend to 'cause divisions and offenses' among us as we would the introduction of false doctrine." If Presbyterians six years afterwards could only have had the grace to follow this good advice literally the church would have escaped many sorrows and much shame over its divisions in the days since. And if the church of today will only remember that "divisions and offenses" are every bit as heretical as false doctrine, the recollection will be the church's insurance against sorrow and shame in days to come.

—There are probably few Presbyterian pastors who have not had experience with the difficulty of persuading laymen suitable for the eldership to affirm their acceptance of the Westminster Confession, as required in the ordaining ceremony of the church. Many men who ought to be in the eldership will not accept election because they have never read the confession, and don't feel that they have time or patience to read it now. So they decline ordination and miss the opportunities of service which the eldership would bring to them. But pastors should not let valuable workers escape so easily. A perfectly legitimate way out of the difficulty is that which Rev. R. W. Anthony of Cleveland uses, and doubtless many other pastors with him. Mr. Anthony asks prospective elders to read the Brief Statement, and if they can accept that he tells them that they are perfectly safe in affirming the "system of doctrine" in the confession. Indorsed by the General Assembly as a fair epitome of that "system of doctrine," the Brief Statement is certainly an honest short cut through the territory the confession covers.

—The long vacant commissioner's chair in the bureau of Indian affairs at Washington—a position whose essentially philanthropic character gives concern to see it occupied by a man of sympathy, probity and wisdom—has at length been filled by the appointment of Hon. Cato Sells of Texas. Although Mr. Sells was not supported for the office by the Indian Rights Association, the appointment appears to be in every respect an admirable one. As a political leader in Texas he has fought the liquor gang right and left, and he doesn't need to do so very much more than keep that up in order to be a mighty good Indian commissioner. But he has other recommendations besides that, for all the associations of Mr. Sells in Texas have been with the people who like to do things on the square and hate hypocritic tricks and wirepulling. And that kind of sentiment is good for the Indian service too.

—A very eminent American attorney, holding a high place in the legal staff of an immense railroad system, has lately joined the Presbyterian Church on confession of faith. The pastor to whom he came desiring to be received into the church had but little acquaintance with the attorney, and naturally inquired what had been the chief inducing cause of his decision to become a church member. The great lawyer replied that he had been reading the Westminster Confession and, finding it convincing, he wished to identify himself with the church holding that creed. So it seems that the old Westminster book has not entirely lost its vital force after all. But it must be admitted that the attorney is an unusual man.

—Dr. J. S. Lyons, the moderator of the Southern Presbyterian Assembly, has all plans laid to take with him at least a dozen of his "yoke fellows" from the big First Presbyterian church in Louisville into the mountains of Kentucky during August for a house-to-house religious campaign. "Into whatsoever city or village they enter," or into whatsoever community they come, they will go two by two to every house and invite the occupants to preaching service at some central point at night. In this fashion Dr. Lyons hopes to cover the whole of Letcher county in the month, and his Louisville business men will get a vacation about as "different" as anything possibly can be.

—The manufacture and importation of intoxicants have been absolutely prohibited in Iceland, and being such a "tight little island" as it is, its civil authorities are having no trouble in making the prohibition good. There is said to be enough liquor in stock in various places to supply Icelanders who drink with potations for about a year longer. After that, everything and everybody must be "dry."

—The temperance people of Maine are taking heart again, and enforcement of the prohibition law is admitted to be more thorough in the state today than for many years past. Governor Haines and the state legislature are both on the enforcement side. If Maine will only compel respect for this prohibition part of its constitution it will have no more trouble with "resubmissionists" than Kansas has.

The Beloved Memory of a Righteous Man

BY ROBERT E. SPEER

Though we are beginning to count by years the time since the personality of Dr. William R. Richards (pastor of Brick church, New York) was lost to this present world, none who knew him would abate by one sentence the glowing tribute here paid him. These words were spoken just after his death.

A STREAM of yellow sunlight on the sloping shoulder of a New England hill touched a mass of granite bowlder with warmth and radiance! This is the memory of him which comes back to all of us who knew him, as a man opens his heart to his brother, who is his friend. He was the granite bowlder. To recall the broad, overhanging forehead, the steel flash from the gray and deep-set eyes, the firm set of the thin lips, the solid, resolute chin beneath with the controlled muscular alertness of the lithe form; to recall the man as we saw him is to feel again the tense strength and firmness which he was. He came of old New England stock, and all his training had been in New England schools, and while for many years he had lived in these mellower climes, he never quite lost the New England accent. He embodied the Puritan tone and uprightness. It appeared in his neat carelessness as to dress, and in his loyalty to the old Puritan moral ideals. We saw the granite in him in the clear and definite sharpness of his conviction, in the austerity of his sense of duty, and in the sternness of his judgment of character.

In the best of all the biographies of Stonewall Jackson, his British admirer tells us that in his cadet days at West Point Jackson dealt with a light hand with the conventional social ideals, choosing his companions quite as often from the class below him as from his own, "and in yet another way," adds Colonel Henderson, "his strength of character was shown. To one who was guilty of dishonorable conduct he was merciless almost to vindictiveness. He had his own standards of right and wrong, and from one who infringed them he would accept neither apology nor excuse." No one could have said this about Dr. Richards. I doubt whether it is truly said of the great Christian soldier. But that steadfastness and ethical tenacity and rigid principle which gave Jackson his familiar name were all in Dr. Richards, too. He was no mincer of words; he was a fearless smiter of what needed to be smitten. Yes, thank God, there was granite in him! Therefore, men who were uncertain or aweary could rest on the bowlder and rise strengthened and assured. But he was also the golden sunlight. It played in his yellow hair. We saw it in the blue love looks of the eyes that were not gray after all, and it sparkled in the music of his laughter. A good story was always twice as good heard in the echo of his boundless enjoyment of it. There was granite—and there was also gentleness. We remember the quizzical twist of the head, the twitching of the thin lips before the jest broke, the maidenlike sensitiveness at suffering and the shrinking hatred of giving pain, the boyish delight in teasing, the divine pleasure in small things and every little human experience. Oh, rich indeed today is our memory of the yellow light, a gleam upon his head, shining with candor over all his life!

The Late William R. Richards, D. D.

A Lover of Fresh Air and Mountain Climbing

The sunlight fell on a bowlder on the hillside beneath the open skies. The light we knew was open to all the winds that blew, bared to every smile and frown of God, not cloistered, but laid out upon all the plain, indisputable facts of life. "Creed or no creed. Bible or no Bible," he said once, "here are the facts"—facts of spring flowers laughing on the hillside, facts of black, scudding storm clouds and of winter wrath. It was part of his open life to love the fresh air and the trout brooks and all clean and wholesome games. If in the land where he has gone there is merriment, as our Lord has assured us there is also joy, we are confident that he is laughing gleefully now at the thought of our recollections of him in the games that he lost and hated to lose, which were not as many—we must be just—as the games that he won and took a boy's joy in winning. The greatest of all sports to him was climbing over the hills we call the White mountains and to the tops of the higher peaks of Switzerland.

This going to the very top or end of things was characteristic of him, and it made him the true scholar that he was. Scholarship for mere scholarship's sake was no lure to him. His interest was always in life, in living men and living women, and most of all in living little children. But as a minister to the living and to life he would not offer what he did not know, or give what he himself did not live. He had his own, firmly wrought-out theology thought cleanly through and reasoned, as God has always bade his children to reason through their thought of him and man and duty. I was told once of the examination in Elizabeth Presbytery when he came from New England to the church in Plainfield. It lasted the whole day through and at its close old Dr. Kempshall made an apology. "It was no ill will, Mr. Richards," said he, "no ill will toward you. It was just pleasure and self-indulgence for us to listen to the reasoned convictions of a man who had thought through his truth for himself and knew what he believed." Yes, and Dr. Kempshall might have said "whom." He had his own original theories regarding church organizations also. He had studied carefully the methods which the apostolic and the subapostolic church had used in fitting Christianity to municipal life, and the convictions to which he came were embodied in his work in Crescent Avenue church, with its half-dozen affiliated chapels. And in religion, out of which theology and ecclesiastic polity grew and for which they exist, he would have nothing second-hand or unreal. For all holy living and divine experience in other souls he gave thanks to God, but he would bring to men not a thought which he had read in a book, which another man had thought, not a view of God and life prescribed by this or that authority, whether in philosophy or psychology. Religion to him had its rich rootage in the past, but it was a living and everspreading self-revealing of God in the soul. Perhaps this was the reason that he thoroughly disliked Professor James's "Varieties of Religious Experience." He did not care for some of these "varieties." Religion to him was not something abnormal, erratic. Was religion not the relation of the human soul and God, the ultimate ground of all personal and social life?

There was granite strength and stability in the whole cast of his character and method of his thought. His scholarship was positive and constructive and the work that he did was a creative work. In none of his utterances is this more clearly seen than in "God's Choice of Men"—a series of sermons which he preached in half contemptuous reply to a newspaper charge of insincerity against all those who professed to hold our church's view of the character of God. I know no worthier or nobler vindication of all that is eternally true in Calvinism, with its fearless facing of the actual facts of the universe and its awful reverence for the sovereign God and its unflinching assertion of our human liberty. Nowhere was Dr. Richards more himself than in this large-minded, forward-reaching, loyal proclamation of truth that was only Calvin's because it ought to be every man's.

Found "The Monotony of Sin" a Vital Theme

Nothing that ever had been part of human life and no record of the deeds and experiences of men was fruitless to his thought. His fresh and original mind drew out from the apparently driest record some living and life-giving truth. I know of no better illustration of this quality of his mind than the sermon which none who heard it will ever forget, on "The Monotony of Sin," from the oft-recurring phrase in Kings and in Chronicles—"He departed not from all the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin." For months after that sermon was preached in Battell chapel phrases from it lingered in the college vernacular. There must have been few men who heard it who did not carry away its terrible picture of sin's pitiless dullness and mockery.

It was in part his creative interest and instinct, in part, doubtless, the missionary temper of his family relationships which brought him into admiring intimacy with a great missionary character in Dr. Blodgett, but it was chiefly his own spiritual honesty and generosity and his contempt for the idea that the gospel is a personal perquisite instead of a heavenly trust for all humanity, which made him the ardent missionary spirit which we knew him to be. No man was more loyal to immediate local responsibilities. No one took up such responsibilities more adequately equipped to bear them by the world breadth of his sympathy and the world interpretation which the gospel bore to his thought. For twenty years he served as a member of the Board of Foreign Missions—for a good part of this time as chairman of one of its most important committees, and his share in its work constituted one of his truest pleasures in life.

Never was he happier in preaching than when pleading the missionary cause. In the sermon which he preached on "The Upper Room" he said, "I think that never are the tones of the Master himself more distinctly heard in a Christian congregation than in the missionary appeal." Every other cause, he felt, had, in a sense, something more to be said for it than could be said for foreign missions. The very strength of this cause lay in the fact that it was a pure appeal to unselfishness and that it was a work for men and women whom we had never seen and who could do nothing to recompense us; that it contained no element of self-interest or of compensation in any form, and that to plead this cause, accordingly, was to open to the Christian mind in its fullest and most unclouded glory the divine unselfishness of the Incarnation itself. And nothing could surpass his ingenuity in the choice of missionary texts. Wherever he could find any truth, he could find a way to this richest and most Christlike of all truths.

A Leader Because a Tireless Worker Himself

And the home-driving quality of these texts was truly illustrative of the man, who was no generalizer in his teaching, no manipulator in his work, no theorizer or scheme builder. He was wont to go straight to the practical heart of all truth and duty. He was such a leader of others as he was because he was in himself a tireless worker. The principle that it is better to set ten men to work than to do the work of ten men is a very much overdone principle, and it overlooks the simple fact that the only man who is likely to have about him inspiration enough to set ten other men to work must be a man in whom the energies of ten such lesser men as need this inspiration are concentered.

But we turn from all these things to the personal flavor of his spirit and the quality of his friendships. Much of this flavor and quality sprang from the depth of his old New England reserve. There were reticences which were yet revealings, and withholdings which were the richest givings. It was this reserve, I am sure, which gave him much of his power.

And it was this same reserve of temper and of thought which gave such tenderness to his sympathy. Many of us recall him best when he came to us as a comforter and gave gifts whose value came from their cost to the giver. It was a pain that was all joy to him to fulfill this ministry. He wept under it, but with that deepest weeping which is tearless. He was one of those to whom the richest spiritual expression was not easy. It was the difficulty that gave it its fragrance and its power.

Loyal to God, to Country, to Friends, to College

His reserves were no check, however, on the enthusiasm of his loyalties. His friends knew they were his friends and the world knew it. And beyond his personal friendships there were three great fidelities in which he gave himself with fullness and without reserve. I have been speaking of his faithfulness as a minister of Christ; but he joined to this loyalty the other two of which he had often sung—"For God, for country and for Yale."

And now and then, even in his spiritual utterances, he told us as much as man can tell. One such time at least surely many will recall, when we had met together both to mourn and to rejoice, when Mrs. Whitman, or Janet McCook as we knew her, had finished her brief and glorious life here, and we believed we could almost hear the trumpets sounding for her on the other side. Then in the prayer which expressed nothing which silence could best express and left unexpressed nothing which could be put in speech, he said to God for us and to us for God all God could give to be said, and in the completeness of his utterance of what we felt or wanted to feel, revealed himself without reserve and yet wholly concealed, and we knew that even then what had been so long growing before us was made well nigh complete. Like the upper room of which he had delighted to preach, he, too, was prepared and furnished.

And now when we look out on the hillside where once he was, the bowlder which we used to see and by which we were wont to rest is gone, and the sunlight that used to fall upon it is elsewhere shining, but we have still, and of this nothing can bereave us, "the beloved memory of a righteous man who loved God and truth above all things, a man of untarnished honor, loyal and chivalrous, tender and true, modest and humble, gentle and strong, pitiful to the weak, yearning after the erring, stern to all forms of wrong and of oppression, yet most stern to himself, who being angry yet sinned not, who lived unto God here, and passing through the grave and gate of death, now liveth unto God forevermore."

Is the Law a Vocation for a Christian Man?

BY HENRY W. JESSUP

Himself the worthy son of the greatest of modern missionaries to Syria, as well as a ruling elder of first rank in the Presbyterian fellowship, and withal a practitioner of distinction at the New York bar, Mr. Jessup is as well fitted by his attainments as by character to discuss the legal profession as a life work to an aspiring young Christian

IT IS elementary, in speaking to Christian young men, to say that the highest vocation in life is the preaching of the gospel. And I assume, before I address any young Christian upon the profession of the law as a life work, that he has first of all disposed of the claims of the ministry. We have in legal practice what is known as the "order to show cause." When that order is issued by the court and its signature exhibited to the respondent, he has to appear and show the court why the relief requested should not be granted. So, in regard to the preaching of the gospel, every man has been served with and must respond to the order to show cause why he should not preach the gospel.

But that aside, I am free to advocate the profession of the law as making proper and just appeal to the powers of a Christian. The lifework of a Christian man must necessarily be honorable, beneficial and satisfying; otherwise he will always feel that he has in some way come short of the fullness of life and service. But I think it will not be difficult to show that in each of these three respects the profession of the law fulfills the conditions of life that a Christian man has a right to anticipate.

Men of Honor Find Opportunities of Unselfish Service

The law is an honorable profession. It has been increasingly evident in recent years that writers and speakers consider it humorous and effective to refer to the profession of the law in connection with such terms as chicanery, pettifogging, hair-splitting, dishonest delay and oppressive conduct. But I assert that no thinking man will attribute to a class the defects of occasional members of that class. There are in our profession dishonest, tricky and unworthy men, but in every state in the union the bench and the bar are laboring as never before to purge their ranks of such members. Codes of ethics are being formulated and adopted, and the principles underlying these codes are being patiently and thoroughly enforced by the courts in dealing with those against whom complaints have properly been made. In fact, the chief complaint I have heard urged against the adoption of a code of ethics has been made by men who have said that the profession of the law is a profession for gentlemen—and gentlemen need no code.

Moreover, the law is a beneficial profession. By this I mean that the profession of the law rightly used has not only been helpful to the welfare of the community but is absolutely essential to such welfare. The conditions of our life today emphasize that. Those conditions, social, political and economic, are presenting continually so many new problems of government and administration that it is only those trained in the history of our institutions and in the principles of our fundamental and constitutional law who can deal effectively with the solution of these questions. It must be borne in mind that the principles of our law represent in their present form the social strife of centuries, the struggle of the individual for his fundamental and his social rights, and only a trained mind can properly put these conditions and these facts in proper relationship and view them in their right perspective.

Sir William Blackstone in his Viner lectures at Cambridge referred to the necessity for legal training for every English gentleman. What he said is as true today with reference to every American man of affairs, be he a senator of the United States, the president of a great corporation, the head of a trust company, or the manager of a commercial industry. Dependent for his success upon a knowledge of social and economic conditions, he is better worth his salt if his mind has been trained in at least the theory of the law.

But, you may ask, is the profession of the law one in which I can do helpful service to the individual? It certainly is. The ministry is recognized as an unselfish, doing-good profession; medicine is recognized as a great ministry of healing; but there are diseases of circumstance as well as those of the mind or the body. Widows and orphans and men too poor to assert their rights often present what I might call "clinical cases" which call for the skill and unselfish service of men who cannot expect and who even never think of pecuniary reward. A man may suffer as intensely in complications of ways and means as he does in physical agony. He is often exposed to conditions as a result of a trusting disposition or folly or negligence, which try his soul as much, and whiten his hair and exhaust his energies as greatly, as a spiritual conflict or surgical operation or a long siege of illness. I venture to say that the average decent lawyer has as many clients whom he serves for naught as the average decent doctor has charity patients.

Only Conscientious Patience Wins Long Success

You will notice that I make no appeal for the law as an immediately lucrative profession. My friend and former partner, Hon. Noah Davis, formerly presiding justice of the supreme court of the first department, told me that for seventeen years he had been observing the bar as it came for admission and practice in that department, and he believed that there were few who could attain satisfactory self-support before they had been fifteen years at the bar. There are, of course, many who through family influence or special circumstance or unusual ability reach that goal sooner. But short cuts and sharp methods do not pay in the end.

I met at special term one day an old pupil of mine in law school who spoke to me, and I asked him how he was getting along. "I ain't complaining, professor; I'm catching suckers." Somewhat amused, I asked him if he was making money. "Sure," he said. "I made $1,500 yesterday." I asked him how he came into so handsome a fee, and he explained that he had organized a corporation under the laws of the state of New York. To my surprise that so substantial a fee had been paid for this service, he explained that he had exercised the "sacred right of retainer," as the funds had passed through his hands. I expressed doubt as to whether the corporation would continue to employ him as its attorney in the face of the exorbitant charge, to which he replied, "I don't suppose they will, professor; the fact is, I do mostly a transient business."

An honorable practitioner has to be patient. To him transient business makes no appeal. He is willing to toil and to wait, confident of the substantial reward of character and reputation in the long run. He must work. He must be alert to recognize his chance.

It is a life full of temptation, but temptation properly resisted is the great formative of character. The elder bush that grows in the shelter and is swayed little by the wind has a heart of pith and can be broken by a breeze. But the oak sapling that stands exposed to the blasts of winter develops fiber as durable as steel.

Lawyer's Satisfactions Rest on His Own Attitude

But is this profession a satisfying one? Will it appeal to a strong man? To answer, I must say that the law is like a rose diamond, with many gleaming facets reflecting varicolored lights according to the angle from which we view it and the degree of light which is shining upon it; and one's attitude to the law depends not only upon the angle of vision from which he views it, but also on the condition of his vision.

Some enter the profession as a stepping stone. They evince no real affection for it and never trouble themselves to get into touch with the higher conceptions of duty and obligations which the thoroughbred lawyer is never without. They have studied the law to complete an education, or because they think the knowledge of it will help them to secure some more lucrative commercial position. Those of us who have embraced the law for better or worse, for richer or poorer, cannot afford not to take high grounds. We must keep our standards high, we must adhere to them at personal loss; we must be willing at times to incur ill-will and misunderstanding in support of them. For no lawyer liveth unto himself. If he fails in his duty to the bar, verily he hath his reward.

As related to the community, the lawyer must take high grounds of professional ethics and never prostitute his talents; he must be loyal to every duty, as a private citizen and as a member of his profession. Ready to rebuke every unprofessional deed, he must not be pharisaical. "Judge not that ye be not judged." On questions of great public movements involving constitutional law or vested right he must stand for law and order. Calm in the face of public clamor, he must never lend himself to aught that lessens respect for our courts and our constitution.

The great lawyer, like good wine, needs no bush. He will not advertise. He will shun the petty devices for publicity so many affect. He will avoid interviews as to important cases. He will not sound a trumpet before him as the hypocrites do. He whose clients are his friends, whose reputation is unblemished, who knows the law, or where to find it, is like a city set on a hill—he cannot be hid.

To an honorable profession, one offering an honest living to honest men, a profession in which a Christian man may exercise the graces of charity in the widest sense, a profession necessary to the proper development and safeguarding of our institutions, I invite young men because they are strong.

Tracking "Lost" Church Members

Churchgoing with many people is a matter of congeniality. If people with whom they are acquainted go to church, they go too. They may grow to be interested in church work for its own sake. When they move into a new community, however, where they will not be missed from church services if they fail to attend, they often join the army of the "lost." This is specially true of young men who leave home for work or study in another city. The attractions of other sorts in a large city combine with the indifference of church members to strangers to make it easy for the young man to persuade himself that he can be good without going to church.

This indifference of church members is often bred from the bigness of the church as well as from individual carelessness. It is also fostered by the reserve which every city dweller learns to throw about himself. There is, however, room for legitimate criticism of churches in their relations to strangers, criticism which is not confined to the largest cities of the country. Some time ago a young man attended the services of a large church in Minnesota, and even after seeking the Sunday school superintendent during the week failed to find anything to which he could put a helping hand. He left the church, but fortunately found a chance to help in another congregation.

But hundreds of young men, and older ones, do not go so far toward establishing a church connection as did this one, and do not affiliate with any church after they have left the congregation in which they were brought up. To help rescue these wanderers, who number thousands each year, the Presbyterian brotherhood in two cities, New York and Chicago, is using organized efforts to deal with this stray material. New York has for some time had a strangers' bureau in charge of a salaried man, who devotes his entire time to looking up wandering men who should be in churches. In Chicago the work has recently been started as part of the duties of Dr. Francis M. Fox, associate national secretary, who this year is doing special work with the Chicago brotherhood. Individual churches in Chicago, as well as elsewhere, have for many years looked up men referred to them. The organized work is, however, comparatively new.

Advertisements have been used in church papers by the Chicago brotherhood calling the attention of pastors and parents to the opportunity of having young men in Chicago looked up and visited by members of their nearest Presbyterian church. The bureau has been instrumental in doing some work which has brought it newspaper notice throughout the Middle West, and this has further spread knowledge of what the men are trying to do. Although this bureau has been organized for only a few weeks, over fifty names have been obtained. One family of four have been persuaded to present their letters to a Chicago church. A former Ohio Sunday school superintendent was also brought into touch with a Chicago church.

When a name is thus obtained it is given to the Presbyterian pastor whose church is nearest to the address, and the person is visited or the name is passed on to workers to be looked up. This not only supplies additional workers for the brotherhood but gives present members something tangible to do to further the progress of their church. Careful card records are kept for each name, with reports of the results of visits. More than one man has been surprised by callers who have awakened memories of the church relations of earlier days.

"Ma" Smith's Diary and What Came of It

BY ROSE SEELYE-MILLER

"PA," SAID MA SMITH, laying her Sunday-gloved hand on pa's rough coat sleeve, "I wisht you'd holt on to them horses a minit. I'd like to talk a little about the discourse; as soon as ever we get home there'll be chores to do 'n' no chance to digest the sermon."

"All right," said pa, laughing, as he slackened the pace of his driving team. "My spiritual stummick don't seem to be much overloaded, but if you feel the need of some mental gastric juice, why, then, go ahead."

"Well, the new preacher is awful genteel lookin', 'n' he uses such smart words, 'n' when he got to lettin' on about our loneliness, 'n' isolation, 'n' desolation, out onto these wide-apart farms, it just moved me to tears, 'n' Mis' Jones, she just bu'st out cryin', 'n' I guess the hull bunch of us felt the lonesomeness which he held up to us like a lookin' glass more 'n we'd ever sensed it before. Just look off now to them great reaches of prairie—not a tree, nor a house fer miles, just cattle feedin' 'n' sheep nibblin' 'n' horses rangin' 'n' wheat fields stretchin' fer acres 'n' acres. Now I leave it to you, pa, if that hain't the lonesomest lookin' landscape you ever seen."

"Wal," said Pa Smith judicially, "I hain't one of the lonesome sort, 'n' I hain't never give myself up to gapin' at the landscape to see how lonesome it air, but it looks mighty comfortable 'n' homelike to me, 'n' it looks prosperous, too, to see all them live stock, 'n' all them acres of wheat 'n' things. Mebbe it would look lonesome if a feller wus lonesome himself. I asked the preacher over, 'n' he said he wanted to foster sociability, 'n' that he wus goin' to try to git around 'n' see the hull parish soon."

"I'd admire to have him come to our house, fer that would break up the loneliness for us 'n' him too. I never did realize how turrible lonesome I've ben all these years. I'm going to keep a diary this week 'n' see just how lonesome I'd ort to be," said ma.

"'N' I s'pose you'll try and turn from the error of your happy ways," Pa Smith chuckled, then added soberly, "Happiness belongs to you, ma, and fits you better'n a kimono, 'n' it's easy to wear, 'n' don't cramp you none, and so long as we're so com'table bein' cheerful, why go out of your way seekin' after lonesomeness? Just be yourself, ma, just as usual. The hull fam'ly are pret' well satisfied with you just as you air." Pa laughed as he helped ma out of the buggy and gave her plump arm a little extra pat as he released her.

"But we live a mile from anybody, 'n' miles 'n' miles from most folks," ma returned. "'N' if we're not lonesome it's because we're hardened in our ways 'n' stiff-necked, 'n' don't care fer folks like we'd orter. We'd orter hanker after 'em 'n' long to do 'em good."

"Well, well, well!" murmured pa, as he drove to the barn, "ma's in fer a spell now sure enough. But she hain't cut out fer lonesomeness—ma masquerading as a lonesome woman!" The idea seemed to strike pa as especially funny, and his round face broke into a hundred lines of laughter.

Monday brought its work for every person on the farm, and ma and the girls were so busy with the washing and general housework that lonesomeness was utterly forgotten. Just as the last piece was hung on the line ma looked around at the vast stretch of open prairie, with its sunburned grass and lack of shrubbery, and gave a little gasp—it seemed as though all the lonesomeness of life came rolling toward her like the billowing of the prairie land. She stood with her blue apron flying in the brisk breeze, her hair in silvering curls about her plump face, looking away into immensity.

"Good morning, Mrs. Smith," said a cordial voice close by her side.

Ma turned, looking a little perplexed for a moment, then her face broke up into dimpling gladness. "Why, if this isn't Tracy Paulin that used to teach school ten miles south of here 'n' lived on the quarter section east of us. Dear me! I'm powerful glad to see you,' 'n' pa'll be too."

Ma Smith and Tracy Paulin shook hands vigorously. "My brother and I are touring the country selling nursery stock, so I just thought we'd stop and renew old acquaintance."

"Pa hain't here now, but he will be when dinner's ready, 'n' we can have a good visit during the nooning hour. I dunno 's you can hardly get into the house though, the tubs 'n' things are clutterin' up so."

"We'll empty the tubs," Tracy Paulin said cheerfully, and then arose a babel of cheerful talk and clamor and rattling of tins and stove lids and dishes as the men emptied tubs and ma and the girls cleaned up and made ready the comfortable dinner, all enjoying the hour to the fullest limit.

It was after 3 o'clock when the guests left the farmhouse. "I meant to take a little nap this afternoon, but I guess by the time we get the dinner work done, 'n' the upstairs work fixed up a mite, the chickens tended to 'n' the eggs hunted, some peas picked for tomorrow, 'n' the clothes brought in and folded it'll be pret' near suppertime, so I'll put off my sleepin' till bedtime," ma said, with happy self-renunciation, as she watched the cloud of white dust down the long, open prairie road.

"How pretty the summer is!" said Ellen, as she drew in a long breath of the sweet, invigorating air. "No cluttering trees or shrubs, just open and wide and fine. Oh, but I love the prairie!" Ellen threw a light arm about her mother's ample waist and the two went into the house together.

"To think that Tracy Paulin has grown to be such a splendid lookin' man," ma ruminated. "Why, he used to be thin-chested 'n' pindlin.' When he first begun to teach that school ten miles south he couldn't hardly make it on horseback, but in a little while he got to walkin' it, 'n' he walked himself into splendidness."

Supper was steaming over the fire, and the table was neatly set when the men came in from the field. An extra figure loomed among the familiar ones.

"This is Mr. Hempstead, ma," pa introduced cheerfully. "He's out sellin' farm machinery, 'n' I asked him to stop over night."

"Sure," said ma cordially. "You'll have to take us just as you find us, Mr. Hempstead."

"Truly, I appreciate this kindness," Mr. Hempstead said warmly. "The farms are so big, and the homes so far apart——"

"Yes, yes," agreed ma quickly. "We're so far apart we're turrible lonesome," and for a fleeting moment ma's face clouded, but the evening flew past so swiftly in joyous talk that it was past 10 o'clock before ma had a chance to think further of her deferred lonesomeness.

Before Mr. Hempstead drove away next day a couple of horse buyers arrived, and what with the time required for the herd boy to round up the ranging horses, and with the inspection and talk of sale and bargaining, it was so near dinnertime that the men were asked to stay for that meal.

Ellen was madly creaming potatoes, and Mary turning the crisply browned ham, when a heavily loaded wagon drove into the yard.

"Peddler!" cried ma. "I'll get my pins and needles and save the trip to town," and she bustled out joyously, followed by the younger children. By the time she had bought three papers of pins, six spools of thread, two cans of baking powder, some gingham and a pair of overalls came the call for dinner, and so the peddler made one more at the ample farmhouse table. It was a most interesting party, and what with township news from the horse buyers and the little religious element supplied by the talk of the Mohammedan peddler a joyous time ensued.

"We believe in God, and in Mohammed, his prophet, and in doing right, and being good, and being fair to people," said the peddler in parting, his eyes bright and his voice soft with kindly feeling. "I think you'd make a good Mohammedan," and he bowed to ma gravely.

"I guess most human folks would make good belongers to most any religion," ma replied cheerfully. "Now you stop the next time you come this way."

And the believer in God and in the prophet went away strengthened and blessed by this human comfort in an alien land.

"I reckon," said ma, as she rolled out the pie crust next morning, "that I'd better make extry, for when folks live so far apart there's always sure to be someone coming for a meal or two." So she rolled out extra pie crust, and made a cake, and attended to the bread, but dinnertime came and the extra pie and cake reposed untouched upon the pantry shelf.

Ellen and Mary were busy washing up the dinner dishes, while ma ironed some extra stiff sailor collars for Johnnie, when a joyful, "Hello!" broke the quiet of the workers. Ma and the girls ran to the door to find Mr. and Mrs. Henderson and their children.

"Well, well!" exclaimed ma. "It's such a time since I've seen you, Mis' Henderson. Come right in. I'll warrant you're as hungry as bears riding so far this morning."

"I knew you'd have your dinner out of the way, Mis' Smith, but we're going to Crandall, and it's too far to go without stopping, so we planned to stop here and make Lank Jones's tomorrow."

"I baked extry this morning," ma said happily, as she went about making ready the second dinner.

"I 'most always do bake extry," laughed Mrs. Henderson, "for it seems as though all creation comes and goes, and most of 'em stay to eat. We're all open houses on the plains, Mis' Smith."

"Isn't it a lonely life we lead, Mis' Henderson? I hadn't sensed it much till Sunday, when it was brought to me like a picter on a wall by the new preacher. He's a wonderful talker, he is, 'n' bound to do much good missionarying to us plains people." Ma paused a moment as she caught the bark of a dog. "Why, for the mercy sakes, if there hain't Mr. Harmon and a woman with him! Put on a few more plates, Ellen," and Ma Smith went smiling to the door and out to the standing buggy.

"I s'pose you must be Mis' Harmon," ma said genially. "We know Mr. Harmon; he alwus comes to buy our pigs. You just come in and have a cup of tea to rest you up a bit."

"I hadn't really thought I'd get out," Mrs. Harmon demurred, "but it is so lovely riding over the prairie country that I just couldn't refuse when Mr. Harmon invited me to take this trip with him." Mrs. Harmon was out of the buggy, smoothing her long dust coat as she spoke. "It's so good of you, Mrs. Smith." And the two women went into the house and presently the second dinner was in high and hilarious progress.

A great barking of dogs broke in upon the festivity, and ma and the girls rushed to the window in wondering anticipation. A young man was standing at bay, Jack, the collie, was barking vociferously at his shins, and the bird dog, Ole, stood directly in front yelping wildly, while a few puppies joined the chorus and loudly announced the fact that a stranger had arrived.

"It's the new preacher," said ma. "Them dogs is scandalizin' us. Run out, Ellen, 'n' call 'em off 'n' fetch him in, fer likely 's not he's wantin' his dinner."

It was half past 5 before the dinner dishes were washed and the young preacher found a chance for any personal conversation.

"I intended to go on to the next ranch tonight," he said to ma, tentatively, "but I've seen so little of you people I have not become much acquainted."

"It is so," ma assented warmly. "You'd better stay the rest of the week. Pa'll prob'ly have a few minits this evenin'. 'N' me 'n' the girls 'll try 'n' get into the parlor fer a little quiet spell after the supper work's done. We're a turrible busy lot of people, we folks of the plains." Ma paused and gave the young man a furtive look. "We'd orter be lonesome, too, I reckon, 'n' I meant to be this week, but I hain't sorter had time to sense many silences 'n' isolations."

"Hardly today, Mrs. Smith," and the young man laughed gleefully.

"There's the photygraf album, or the phonygraf," ma said genially, bent on entertaining this distinguished guest. "Er—if you don't care for them things, there's the organ 'n' the hymn book."

"I'd like any or all of them," the young man agreed; "but I'd like better to stay in the kitchen with the rest of you if you've work to do, and I suppose you have."

"Why, sure," concurred ma pleasantly, her whole rosy face beaming with pleasure. "I reckon we can talk and peel taters too."

"I wonder if you'll let me help," the preacher was saying, his whole face illuminated. "I worked my way through college and I know how to do all sorts of things."

The next morning ma baked "extry" again, while the young missionary followed the men in divers pursuits.

"Must be one of them dry whirlwinds comin'," the hired man announced as he stood by the back door wiping his face on the crash towel. "There's turrible dust down the road."

"It seems to keep pretty straight in the road," pa remarked, judicially.

"That isn't a whirlwind," said Johnnie. "That's—that's an automobile. I'll betcher it's Mr. Sellum coming out here. He said Saturday in town he was coming out some day to give us all a ride. Whoopee! It is Mr. Sellum!" And sure enough it was the automobile man.

"Of course I couldn't come any time but mealtime," Mr. Sellum explained easily. "You are all such busy people I would not be apt to find you at any other time. I've been off south on a trip this morning and I saw——" Here he launched into a detail of his trip, and an eager lot of listeners kept him busy talking till the dinner was over.

"No," said Mr. Sellum, as he rose from the table, "I don't want to keep you people from your work, but it won't hurt your horses to take a few minutes more rest. I want you all to try a ride in the car. You'll be wanting one before long, Mr. Smith; they are the greatest time savers on the farm. You can get repairs for your farm machinery so quick you lose practically no time, and you can keep your hired men busy, with no lay-offs." Here Mr. Sellum laughed gayly and the hired men grinned.

The ride was a treat to the whole family and it ended by ma and the preacher going into town in the car.

"It don't take any more gas to haul three than it would to haul me alone, and I'll be glad of your company," Mr. Sellum had said cordially. It was 6 o'clock when ma and the preacher boarded the train for the little flag station near the farmhouse, and it was late indeed when the evening work was done, although the divinity student wielded the dish towel cheerfully.

Friday morning the young preacher spent in writing and study and the kitchen work went on in its usual busy fashion. Ma had not baked "extry," as there was sewing and mending clamoring to be done, and the whir of the sewing machine made steady music under Ellen's skillful manipulation. Ma basted and planned, while Mary pulled threads or sewed buttons. It had been such a quiet, pleasant morning, and the noon meal required no extra plates, save that used by the young preacher, who seemed now almost like one of the family.

Ma and the girls were just settling down to renewed sewing about 2 o'clock when a surrey drove into the yard and four men alighted, as though it was a pleasure to step on the ground again.

"It's a lot of real estate men," Mary volunteered from a peep hole of the window shade. "They'll want dinner, too——" There was a little shade of annoyance in the girl's voice, for she wanted her new dress finished for Sunday, and this would delay the work some.

"Just a little snack," Mr. Spaulding said, "and for the sake of old times and old friendship Ma Smith set out a second dinner. The men had hardly disappeared when another rig drove into the yard and an array of fine linen appeared.

"It's Mr. McNab," ma said, peering out of the window. "But who on earth has be with him?" The question was settled a moment later at the door.

"How do you do, Mrs. Smith?" came Mr. McNab's pleasant voice. "A party of us have been out hunting. A young, newly wed couple have been in town for a quiet time, and we thought we'd give them a taste of real prairie sport. We've brought some lunch with us, but we'd like to get indoors out of the heat a little while and——"

"We'd love to have you all come in," said ma cordially, and the girls, who had been listening, were as eager as she.

"We'll make coffee, and——" said Ellen, excitedly.

"It'll be better than a new dress!" cried Mary rapturously.

The girls of the party flew around and helped set the table and the men unpacked the baskets, while ma made some of her best coffee and flanked it with a great pitcher of cream, cheese and sauce, and then came fritters, piping hot from ma's frying, and served with honey. It was the gayest party of the week, and after the dinner was over the girls of the party insisted upon washing up the dishes, while the bride and groom, who were both trained musicians, gave the country people such a treat as they had not had in years. There were glad tears in ma's eyes as she kissed the young bride good-by, and she told the groom she hoped he'd come out every year on a wedding trip. Which wish caused ma considerable confusion when the laughter of the crowd brought to her realization just the import of her words.

"Ma," said pa late Saturday night, "I'm lonesome. I'd like to read that diary you've been keeping this week." Pa's good eyes were twinkling and his whole rosy face was lined, but with laughter, not lonesomeness.

"Ho, pa," ma said joyously, "I've got it all writ down in my heart and life anyway, and that's better than just on paper. The farm is good enough for me. We may live far apart, but when folks come they come to stay a spell and not just formal calling—and I love it, pa, I love it!"

"All the lonesome stretches of prairie, ma, and the cattle and the sheep, and the wheat fields?" pa asked quizzically.

"There hain't nothin' so pretty as the fields, and the cattle and sheep and horses, and the waving wheat, and the shaded coloring of the prairie. Why, it's all a picture, pa, it's all a picture, and it's ourn to keep."

Sunday the young missionary preached upon the beauty of hospitality, and in closing he paid a great tribute to the open homes on the plains, quoting something to this effect:

> "Let me live in the house by the side of the road,
> And be a friend to man."

"He's changed his mind some sence last Sunday," pa said, as he patted ma's Sunday glove, which covered her toil-worn hand.

"Mebbe he hain't lonesome any more," said ma. "'N' I guess they hain't none of us lonesome, 'n' don't need no diary to write it into."

THE HOME COUNCIL

Your Boy's "Own" Room

By Marian C. Graves

THE HUMAN problem looms so large in some homes that all other household perplexities seem insignificant. The particular human problem in the home where I live has been John.

John is just turned 13 and is a normal, very active boy. Some months ago he began to show a disposition to wander from home at every opportunity. John's mother and his two older sisters held a consultation when they noticed how often he asked permission to do this. They believed that being so much away from home at this period of John's life, even at places so desirable as the public library, the Y. M. C. A. or educational entertainments, would soon lead him to look elsewhere for his pleasures. And they realized that the only thing to do was to make home more attractive to John than any other place in town.

His room was a small one opening out of the living room. It was John's in name only, for none of the family hesitated to enter it at any time, his sisters even using it occasionally for a sewing room. This room was kept painfully neat, and John was always in disgrace because magazines, library books, stamps, Boy Scout papers and all the belongings dear to a boy's heart persistently strewed his bed and often overflowed onto the tables and racks in other rooms of the house. On the walls hung two pictures, one a dingy winter landscape, the other a picture of an aunt whom John had never seen.

At the conference of which I spoke the mother suggested that John might stay at home if his sisters gave him more privacy in his room. This suggestion was followed by others, the result being a transformation in John's environment.

One sister remembered that John had always admired a picture net and some banners on her walls—relics of college days. The picture net was removed to John's room and the sister invested in two 10 cent banners of the kind used on automobiles. The net was left empty except for a copy of one of Frederic Remington's pictures and a good motto.

John's other sister cut a sheet of cardboard about 12 by 20 inches, hung it on the wall vertically and printed across the top, "Things to Do and Know." Just below the printing were two clips and in these she slipped two or three pages of ideas cut from magazines. These pages contained information about stamps, useful homemade articles, simple magic and sleight-of-hand tricks, and many other things she knew were of interest to John. Below this she placed a simple magazine rack, with two shelves large enough to accommodate the largest magazines. This rack was made from a box, the outside being covered with matting and the inside neatly papered with plain wall paper.

Eavesdropping

Though the winds but stir on their hoary
thrones
Of hemlock and pungent pine,
All the whispering woodland tones
Gossip of things divine—

Why God is gray in the granite rock,
And green in the lichen flake,
And swift in the darting swallow flock,
And slow in the lapping lake;

Why God is sweet in the hermit thrush,
And hoarse in the frog; and why
His touch on the bee is golden plush,
And gauze on the stinging fly;

Why God is life in the mushroom there,
And death in the toadstool here;
Mirth in the dancing maidenhair;
In its hidden adder, fear.

Oh, if this berry that stains my lip
Could teach me the woodland chat,
Science would bow to my scholarship,
And theology doff the hat.

—Katharine Lee Bates in Suburban Life.

The furniture of the room consisted of a single iron bed, a chiffonier, a desk and two chairs. To these was added a lapboard for games, etc., which was to be kept in the clothes closet when not in use. And John was always careful to put it away, too.

Then John's mother told him casually that, if he would keep his room in order, no one except herself should enter it without his permission. She also told him that he might use his own taste in decorating the walls, if he would be chary of pins and nail holes. John was overjoyed and began at once to fill his picture net and decorate to the queen's taste. The result may not be artistic from the adult point of view, but it is at any rate expressive of a wholesome boy's personality, and therefore admirable.

The idea of keeping suggestions for things to do appealed to John and he added daily to the pages of ideas; what is more, he acted upon the suggestions. His mother and sisters interested themselves in the working out of these ideas, and unconsciously John came to look upon them as partners, while they were daily surprised anew at the fund of general information which an open-eyed boy accumulates.

The first time that John asked to go to one of the boys' homes his mother said, "Why not have Lee come here and entertain him in your room with some of these many ideas?"

John responded to the suggestion with an enthusiasm that made his mother wonder why she had never thought of this before.

The experiment has worked so well that someone asked me the other day why our boy always preferred to bring boys to his home rather than to seek his companionship elsewhere. We find, too, that John is much more helpful around the house than he used to be and is interested in all that pertains to home. Even now, as I write, I can hear him constructing an ash sifter for use in his daily home tasks.

If you find that your boy is losing interest in his home, why not try making him feel that one room is his castle, a storehouse of delights which he may share with you because of mutual interests? You will find, I am sure, that in solving the problem of the boy at home, you have gained an invaluable aid in solving your other home problems.

BITS BY THE WAY

BROWNING NOT HEALTHFUL

To make a deliberate attempt to acquire a coat of tan is usually the first thing a girl or woman does when she goes to the country. "You see," she explains, "no one will know I've been away if I don't look brown." So she sits hatless in the blazing sun, and feels virtuous and uncomfortable.

A well known medical man, however, emphatically condemns this practice, which he declares arises from a species of vanity, as being most unhygienic. As often as not, he says, it will send her home far less fit physically than when she started, for even if one escapes sunstroke the effects of the sun's rays upon the uncovered head are very bad. They will cause dizziness, headache, nausea and loss of appetite, and will often upset the digestive system for many days. He advises the vacationer who must have a brown face to stain it with walnut juice and wear a broad brimmed hat like a sane and sensible individual.

THE CLUB AND SELF-CONTROL

This is the day of the woman's club. There are social clubs, service clubs, study clubs, civic clubs, mothers' clubs—clubs for every age and for every taste and for every purpose. To paraphrase a very nice saying, no woman is useless while she has a club. But now comes a woman whose years of club work have made her wise in their lore, and declares that no woman ought to venture into a club until she is 30 years old at least. Her point of view is that only veterans, hardened and strengthened by long contact with life, are fitted to endure the nervous strain of club elections and debates and executive business, and so forth. Young women participating in such bouts, she says, take into their homes the unrest and irritability they absorb at the club, and family jars are the result.

Even the most seasoned veteran, however, cannot count on being always irritation proof. It seems to be a matter less of years than of temperament and self-control. If club life had no other use, it undoubtedly gives a good all-round training in respecting the other person's opinion, and in subordinating one's individuality to the cause of peace—two lessons no woman can begin too young to learn.

VIRTUE OF SEEING CROOKED

To be able to "see straight," as the saying goes, is a great thing; but it happens now and then that to be able to see crooked is an even greater.

Last Christmas a girl who had taken sincere pleasure in embroidering and making up a shirtwaist for a dear friend discovered at the last minute, to her dismay, that the embroidery was a trifle higher up on one side than on the other.

"What shall I do?" she asked despairingly.

"Send it, of course," advised her mother. "Probably the design wasn't stamped straight. You can explain how it was."

And so it was sent, with a note of apology and explanation tucked under the gay ribbon which tied the parcel.

When the note of acknowledgment came the girl glanced hastily through it for some reference to the defect. Here's what she found: "No, I didn't see any defects in the embroidery —they say I have a crooked eye! The waist was so filmy that I saw nothing else."

"How like Kathryn," cried the girl, "to see the good part and nothing else! That's the way she always looks at things—with a crooked eye that doesn't take in the flaws. It's a pity more of us haven't crooked eyes." S. C. R.

Position a Hard One

The A English class of a Louisville school, says a writer in The Courier-Journal, formed a basket ball team. It was wholly composed of girls and practice work began with vigor. It was the intention of the team after it became proficient to challenge the players of several other classes. No member of the A English class was over 12 years old, and Marion, who was being tried out for a position on the team, was only 10. She was quick and athletic, but all the hard knocks in the practice work seemed to come her way.

On one afternoon one of her teachers found her in a hallway off the gymnasium crying.

"What is it, Marion?" she asked. "Don't you like the practice work? What is your position on the team, dear?"

"I—don't—don't—know, ma'am," blubbered Marion, "but the way they—they treat me, I think I'm the basket."

Mrs. Randall—"Those two women aren't friends any more; each claimed to have the smartest child in town." Mrs. Dart—"Which was right?" Mrs. Randall—"Neither of them —I have."

YOUNG AMERICA

Emily's "Bosom Sin"

BY RUTH HALL JOHNSTON

"EM'LY! EM'LY!" mother's voice rang from the kitchen door, but Emily was far away from the little brown farmhouse in spirit, though her outward and visible self was perched in the favorite crotch of her favorite tree, where all she had to do was to stretch out a hand, and the ripe, red, round cherries were in her mouth.

"Em'ly! Em-i-l-e-e!"

Emily closed "Little Women" with a sigh. "I wonder what mother wants?" she said. "Oh, I know—she wants me to carry the eggs to Mrs. Fellows. Oh, well, there's no hurry about that! Mrs. Fellows never cares if she don't get them early," and she settled herself anew with her book.

How long she read she could not say, but as she dried her eyes after Beth's death her glance fell upon Brother Fred driving Black Bess from the stable.

"Why, where's Fred going? What's he home from the field for this time of day? Fred! Fred!"

She sprang down from her perch and ran toward him. "Oh, Fred, what's the matter!" she cried as she saw his grave face.

Fred glanced at her as he buckled the harness onto Black Bess. "Didn't I hear mother calling you half an hour ago? Better go see what she wants."

Emily's head dropped at the rebuke and she ran into the house, but stopped abruptly at the living room door. The room was in disorder, just as she had left it, she reflected with a twinge of conscience; but that was not the sight which brought her heart into her mouth and held her spellbound on the threshold.

Mother stood before the table putting a miscellaneous collection of things into the big brown basket which was so painfully associated with mother's absences. She stood irresolute, an expression of keen anxiety on her face, her eyes on a garment in her hand, but her thoughts evidently on some other care, which she was pouring out to father. Emily stood still and listened shamelessly. Her eyes traveled from mother to father, sitting listless by the table.

"I declare, I don't see how I can go, pa. Em'ly so little an' know-nothing," said Mrs. Bowen, "an' there's the ironing, an' the milk to take care of, an' the churning, an' the cooking, an' the chickens to feed, an' the mending, an' Em'ly's new dress—the poor child does need it —an', oh, I don't know what all, an'——"

"Now, mother, don't you worry a mite. We'll get along fine. Em'ly's a first-rate little cook, you know, an' Fred 'an' I c'n make out to do the hard work. Will needs you worse'n we do, that's flat, an' you're goin'—an'——"

Emily could contain herself no longer. "Is mother going away? What's the matter at Brother Will's? Why wasn't I told? Nobody ever tells me anything. Is father going?"

"You weren't told, baby, because you didn't come when mother called you," explained Mr. Bowen. "Sister Lou's sick an' needs mother the worst kind. You an' me are to keep house. Mother says we can't do it, but we'll show 'er, won't we?"

"Yes—but, oh, mother, are you going right now?" she cried, as Fred appeared at the door with a cheery "Come along, mother, no time to lose."

Mrs. Bowen tied on her bonnet, kissed Emily hurriedly and followed Fred to the buggy, leaving a stream of directions behind her.

"Just leave the ironing till you can get Mandy to help you. But you c'n get along, an' Fred'll do the churning—an'——" until only the beat of Black Bess's flying hoofs was borne, more and more faintly, to the two standing forlorn in the kitchen door.

They turned and looked at each other. It was the first time mother had left them for a long time, and each felt the responsibility, though in different ways and degrees. Mr. Bowen broke the silence.

"Well, baby, I must get back to the field. Can you get dinner alone, think? If you can't, blow the horn early an' I'll come in an' help."

Emily drew herself up in all the dignity of her fourteen years. "Of course I can get dinner alone, father! I'll get you a good one, you'll see!" she said proudly, while father smiled, a little skeptically, a little sadly. He was well acquainted with Emily.

It was a lovely morning, and Emily, dropping down on the top step, drank in its beauty, her chin in the cup of her hands. And thus Fred found her on his return. But something in the huddled little figure made him go to it and take it into his arms. "Mother-sick, poor little thing," he thought.

She buried her face on his shoulder and sobbed aloud. "Oh, Fred, isn't it horrid! Here vacation's just begun and I had so many such lovely plans, and now Lou has to get sick and I've got to work and not enjoy one bit of vacation. If father loved me he'd get Mandy to come. There never was a girl had as much trouble as I."

"No, I s'pose not," said Fred as he put her down decidedly. "But you needn't complain of the work. You don't seem to be doing it." He walked rapidly away, but came back to ask curiously, "Aren't you one bit sorry about Lou, except as it concerns you?"

"You're not nice to me and I shan't answer any questions."

"Well," said Fred, "you'd better be up and doing; it's late. What a pig she is!" he thought, as he joined his father. "But we've all spoiled her."

Emily glanced at the clock. Ten o'clock. Now, let's see! What shall I get for dinner? I'll get—I'll get—oh, I know, I'll make potato puffs; they sound so good. And hot biscuits, and—what kind of meat shall I have? Ham and eggs? It's sort o' warm for ham, but father likes it. Oh, yes, and coffee and lettuce! None of those take very long—I'll have time to read some more."

But "Little Women" is interesting, and time flies, and presently the clock struck 11. Emily sprang up.

"Oh," she cried, "father'll expect to be called in half an hour, and dinner not even begun, nor the room cleaned up, nor anything! Whatever shall I do? Oh, dear! Oh, dear, why do I put off things so? I wonder—I wonder—if Fred was right? I don't 'seem to be doing it.'"

She had gone into the kitchen. "I'll not have time to make potato puffs. I'll have to fry 'em —and brother hates 'em. Well, he can eat biscuits." She pared potatoes with a lavish hand and carried them over to the stove. There was no fire; she had forgotten it. It was a quarter past 11. Emily fell into a chair and burst into tears, but fiercely dried them.

"This won't do! But I did mean to have such a good dinner for them, and to be on time."

She poked the fire vigorously, and flew from molding board to table, from table to stove, to such good purpose that when father and Fred came in dinner, though not ready, was well under way.

Fred smiled. "Why, father, at this rate dinner won't be more than an hour late."

The ever-ready tears sprang to Emily's eyes. "Father, I'm so sorry. I wanted to have such a nice dinner and prove to you and mother that I'm not so no 'count as you think. But I've failed again. And I know why, now. Fred helped me see it. All my 'troubles' are because I let my 'bosom sin' run away with me. It is 'procrastination.' Everything's spoiled, and I forgot the coffee!" She flung herself into his arms. "But, oh, father, if you'll try me again, I *will* do better, all the time mother's gone. I'll be the best kind of a housekeeper—only try me again. And don't laugh—and don't look so serious, and——" but her sobs choked her speech.

Fred started to speak, but Mr. Bowen shook his head at him and whispered, "There, there, baby, we all get tangled up in our work sometimes. You'll come out all right, never fear."

Emily had been sorry so many times before for the troubles her fault had brought upon her that she was soon cheerful again. But she did try, and although, of course, she did not improve very fast, and forgot many times, she had learned her lesson, and when mother came home reporting Sister Lou almost well, Emily was "almost well," too.

An Endless Marathon

A small negro boy was a regular attendant at a boys' reading club, and always called for the same book, and always turned to the same place, at which he looked eagerly, and then laughed heartily.

The attendant's curiosity was aroused by the performance, so he followed the little fellow one night and, looking over his shoulder, saw that he opened the book at a picture of a bull chasing a terrified negro across a field. He was just about to ask what the joke was, for the laugh had again come rippling up to him, when the boy looked around grinning.

"He ain't kotched him yit!" he cried, slapping his knees.

The Voyage ❧ By Kathryn C. Wheeler

Blow, summer breezes, blow lightly, blow joyfully;
Swing, elm-tree branches, swing high and swing low;
Myra and Mildred are sailing so merrily
Off to the land where the happy dreams grow.

Myra's the captain to sail the ship steadily,
Mildred's the lookout, who's standing close by,
Watching for danger ahead, oh, so warily;
Dolly's the passenger, mounted on high.

Yonder they see, with its shores gleaming mistily,
Turrets and towers of the Land of Fair Dreams;
Gardens where roses and lilies are sugarplums
Frosted with honey and silver moonbeams.

There in the woods, where the fairies trip daintily,
Gayly they'll dine with the Man-in-the-Moon;
Play with Miss Mary, who, sometimes, contrarily,
Willfully frolics the whole afternoon.

Then in the twilight, with eyes drooping wearily,
Homeward, at last, from that far golden gate,
Soft summer breezes will pilot them tenderly,
Safe to the harbor where mother's arms wait.

Blow, summer breezes, blow lightly, blow joyfully;
Swing, elm-tree branches, swing high and swing low,
Myra and Mildred are sailing so merrily
Off to the land where the happy dreams grow.

NEW BOOKS

To be GOOD*—that one's single will might be the good angel of millions, that is the supreme dream of my intellect.—Frances E. Willard.*

The Efficacy of Prayer

Prayer and the Human Problem, by W. Arthur Cornaby. This is a book of a thousand, one of the best of this season's output. It is a rare and original contribution to the most vital of all religious problems, that of man's establishing and maintaining communication with his Creator. Mr. Cornaby has an earlier book called "Let Us Pray," but this new one is much stronger. He spent over twenty years in central China, where he held an engrossing Chinese editorship. That led him into the careful study of Chinese religious teachings, the so-called classics. In a time of enforced quiet, spent in part on a mountain in central China and in part on the Canadian shores of the Pacific, he faced the problem of prayer and wrought out the solution.

Prayer is rooted partly "in the haunting sense of moral failure" which the best men have, and in the vision of the depths of evil from which no merely human struggle can lift them. This sense utterly forbids the easy theory that evil is only a stage in the progress of good. "It is next to impossible for any man unversed in metaphysical casuistry to hold for a moment that treachery has ever been incipient fidelity, that burglary has ever been incipient honesty, that adultery may be a stage on the road to chastity, or that ferocity and malice can be sideposts of the gate of brotherly love."

Men who know themselves feel a sense of need for the connecting of their lives with a power that rises above that need and which may lift them above it. Such a power the Chinese classics do not reveal, though they give perfectly correct principles for practical life. Such a power is found in what Mr. Cornaby calls, in a striking chapter, "The Full-Orbed Gospel." That gospel, enthroning Christ, makes prayer natural to men. But prayer is more than this. It is also "the linking of human energy with divine potency for the attainment of some result which is desired of God." This part of the study follows the general lines of the similar study by Nolan Rice Best in his little book, "Beyond the Natural Order." It is a clear statement of the fact of a spiritual universe, upon whose power man can draw and with whose service he can cooperate. [George H. Doran Company, New York. $1.50 net.

Topics of Practical Religion

Social Religion, by Scott Nearing of the University of Pennsylvania. In July, 1910, Dr. Nearing had occasion to deliver an address to the Friends' General Conference at Ocean Grove. He was told by the managers that they were ignorant of social conditions, and was asked to tell the facts and wake them up. This little book is the outcome of that request, and if it does not wake any man it must be because he is in a dead sleep. Dr. Nearing still looks out on the social order with young eyes, which are apt to be keenly sensitive to certain groups of facts and not so clear regarding some others. He has a strain, therefore, of pessimism, which is not often relieved by hopefulness. Yet this is another of those voices which we shall disregard at our peril. The author's statement of the social disorders of the day is unusually clear, and men who are seeking to arouse their own churches or friends will find material here which they can trust. The book is best understood in the light of Dr. Nearing's earlier volume, "Social Readjustment." [Macmillan Company, New York. $1 net.

The Gospel of Labor, by Charles Stelzle. Having been a workingman himself, Mr. Stelzle has had access for years to the columns of the labor journals. This little volume contains thirty-two of the short papers which he has published in these journals. They are addressed to workingmen, but are valuable also to others. The title comes from Dr. van Dyke's familiar lines, beginning "This is the gospel of labor," which are quoted as an introduction. Such chapters as those headed "Suggestions to Saloon Fighters," "What Is Christianity," "The Church and the Social Unrest," are needed widely. Mr. Stelzle's position in the Presbyterian Board of Home Missions gives him the right to speak for the church, as well as for laboring men. [Fleming H. Revell Company, New York. 50 cents net.

Across the Dead Line of Amusements, by Henry W. Stough. A successful evangelist here sets forth the message of his preaching respecting the three forms of amusement—theater going, card playing and dancing—which the stricter Puritanism of the church has so long marked as questionable. While Dr. Stough does not scorn those Christians who feel that such entertainment is a problem not to be settled by "wholesale denunciation," nevertheless, for himself, he feels constrained to preach and practice a doctrine of total abstinence in regard to theater, cards and dancing alike; and here calmly and unequivocally he gives his reasons. Without calling these amusements inherently sinful, he does pile up a startling demonstration of the perils to good morality that attend them. This is a book to concern those who expect to desist entirely from such amusements, but those who purpose to indulge them moderately should read it in fairness to their own welfare, for if they are set on following the primrose path in this particular, common discretion ought to prompt them to study, before they set out, a map of its pitfalls. [Fleming H. Revell Company, New York. 75 cents.

Theology

Living Messages of the Books of the Bible, by G. Campbell Morgan. Volume III.: Matthew-Colossians. Volume IV.: First Thessalonians-Revelation. Since author and publishers are desirous of advertising the fact, it may be said at the outset that the work of which these volumes are parts is quite distinct from Dr. Morgan's "Analyzed Bible." It is a much more condensed treatment of the spiritual content of the Holy Scriptures. Dr. Morgan aims to discover in each book of the Bible a single spiritual message; and having discovered this he endeavors to adapt it to the present age in as practical a way as possible. Accordingly these volumes contain brief expository treatments of each of the New Testament books, presenting (a) the essential message and (b) the application of each. This method of treatment assumes the literary unity of the books in every case, an assumption that historical study does not corroborate. Otherwise it is quite suggestive and helpful. [Fleming H. Revell Company, New York. Each $1 net.

The Historical Setting of the Early Gospel, by Thomas Cuming Hall. This modest volume is evidently a by-product of the studies which its distinguished author, professor of Christian ethics in Union Theological Seminary, New York City, prosecutes so diligently in the field of the social relations of the church. His effort here is to construct an outline picture of the political, economic, domestic and social conditions amidst which Christianity was first preached. His conclusion is that there is "a striking analogy between the world in which Jesus spoke and the current day." Dr. Hall contends that it is idle to expect the Christian religion ever to be "nonpolitical," since it never has been that, but has from the first taken active part in all vital questions of the times. But he does strongly warn the church against the danger of coming into bonds to any political power. The "connecting up" of the church with the Roman empire was a ruinous blunder, because in it the church sought rulership instead of seeking to be of service to mankind. [Eaton and Mains, New York City. 75 cents net.

The Glory After the Passion, by James S. Stone. The rector of St. James' church, Chicago, here completes his studies of the life of the Lord Jesus during the last few weeks of his recorded ministry. In previous works he has traced his exposition of the gospel narrative down to the time of the death upon the cross. In this volume he takes up the descent into hell, the resurrection and the ascension and enthronement in heaven. The point of view is that of the devout but open-minded believer in the historicity of all that is written of Jesus in the New Testament. The "descent into hell," hinted at in the first epistle of Peter, naturally offers a difficult problem to the author. He treats it, however, with great caution and discrimination on the basis of the patristic conceptions, without insisting on the absolute necessity of a clear-cut conviction on the subject. The volume is well adapted to the devotional study of the New Testament account of what follows the crucifixion of Jesus. [Longmans, Green and Company, New York. $1.50 net.

The New Testament Manuscripts in the Freer Collection; Part I.: The Washington Manuscript of the Four Gospels, by Henry A. Sanders. The Washington manuscript of the gospels, which was purchased and is now owned by Charles L. Freer, first became known in 1906. It was at once determined not only to publish it in full but also to compare it with some others and present its special features with adequate fullness. This has now been done by Professor Sanders of Michigan University in a volume indicating careful study. The manuscript is described with great accuracy, its history given, its contents explained, the problem of the text discussed and its peculiarities compared with the representative accepted texts, showing the variations from these. Several facsimile reproductions of sample pages enable the user to realize the kind of work that Professor Sanders was obliged to do. [Macmillan Company, New York.

Aids to the Housekeeper

The Helping Hand Cook Book, by Marion Harland and Christine Terhune Herrick. The names of Mrs. Terhune and her daughter insure the utility of any book to which they are attached, and their newest one may be described literally as invaluable to any housewife. It contains a menu for every day in the year; but it is far removed from the conventional and unsuggestive list of menus to which we've grown accustomed. The authors know that variety in food is almost as essential as good cooking; they also recognize that one of the most difficult problems for the average housekeeper is the restriction of table expenses to a certain limit. Their book aims to meet all these needs, and does so more adequately than any recent volume of its kind. Besides the daily menus and those for special occasions there are 243 recipes. [Moffat, Yard and Company, New York. $1.25 net.

"Dame Curtsey's" Party Pastimes for the Up-to-Date Hostess, by Ellye Howell Glover (A. C. McClurg and Company, Chicago); The Art of Entertaining for All Occasions, by "Madame Merri" (F. G. Browne and Company, Chicago). Both of these books present novel schemes for the entertainment of young and old. The first offers pastimes for all the different seasons, besides suggestions for after dinner tricks, bazars and church socials, showers and announcement parties; the second follows the same general scheme, though the two are sufficiently unlike to supplement each other nicely. Each $1 net.

The Chafing Dish and the Preparation of Sandwiches, by Alice L. James, is replete with practical suggestions for suppers, teas, picnics and that puzzling problem of Sunday night lunches. The mystery of chafing dish concoctions is made lucid enough for the merest amateur to master. [G. P. Putnam's Sons, New York. $1.25 net.

THE SUNDAY SCHOOL

July 6, 1913—The Child Moses Saved from Death

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Exodus 1:8-14; 1:22—2:10. Golden Text, Matthew 18:5: Whoso shall receive one such little child in my name receiveth me.

Three hundred and fifty years more or less intervene between our last lesson and this. The invasion of northern Egypt by possibly a thousand or even more must have had a marked effect on its subsequent history. These people were from Canaan and in many respects very different from the native Egyptians. They spoke a different language and worshiped a God peculiar to themselves. Colonists may or may not be a strength to a country. Everything depends upon their powers of assimilation. Their occupation was, for historic reasons, abhorred by the natives. But they were kindly received by the king and assigned to Goshen, a pastoral district on the northern border.

Israelites, Though at Peace with Surroundings, Unprepared for Complications

Their hospitable reception has never been fully understood. Joseph's services were, of course, in a measure responsible for it; while many think the king was a believer in the one God, which would form a strong tie between the Hebrews and himself. And it must also be remembered that Joseph, while at heart an Israelite, was externally an Egyptian. His wife was the daughter of the high priest of the sun god in the holy city of On, and a worshiper of the goddess Neith, the Minerva of the Egyptians. With such affiliations it is not strange that the Israelites lived at peace with their surroundings. But there were complications yet to arise for which they were not prepared. Time reverses conditions, and the oldest world is likely to become new. The history of the Israelites during their sojourn in Egypt is largely conjecture. The time itself is indefinite, nor is it a matter of vital interest.

The original number of the Israelites has been variously estimated as from 1,000 to many times a thousand, while it is said the land of Goshen did not exceed sixty geographic square miles. Moreover, Goshen had its own native population, which, together with the new invasion, must have drawn heavily upon its resources. The Hebrews multiplied and so did their flocks, but the meadows remained as they were. As a consequence many were compelled to seek employment beyond the borders. This would bring them into closer relations with the Egyptians and the question of hire and service became a living one. The Hebrew is not a natural servant. He is industrious and prefers to work for himself. But no people can long survive on a single occupation. When Pharaoh asked the Israelites as to their calling they replied, "Thy servants are shepherds, both we and our fathers." They knew but one thing. The condition must have been pitiful, but "men must work." The masters knew this and drove the Hebrews to the most menial service.

Fruitfulness of Hebrews Frustrates Plan of King to Exterminate Them

Misfortunes seldom come singly. While Joseph's memory remained green there was always a friend at court, but gradually memory died and there at length arose a new king, who "knew not Joseph." This monarch—whether his name were Seti or Rameses matters not—determined to extirpate the Hebrews by slavish toil. Poverty and children, however, have long been friends. The more the Hebrews were oppressed the more fruitful they became, until "the land was filled with them." This created a new apprehension on the part of the king. In the event of war on which side would the Hebrews be found? They lived along the border and might serve as an open gate to an invading army. The lash of the taskmaster was exchanged for the sword and a general proclamation was issued that every newly born Jewish boy should be cast into the river.

God's promise of a nation was seemingly in peril. But down by the marshes of the Nile was a humble cabin, destined to smite the palace of the king. The family consisted of Amram and Jochebed, with their two children, Miriam and Aaron. The coming of a child must have fallen like a shadow upon that home. The poor mother asked herself a thousand times: What awaits me? Food for the sword or another Miriam to bless our home? The child was born and the Nile awaited its victim.

For three months the mother hid the babe in the home. Then instinct told her what to do. She had long lived by the bank of the river and had often seen the little basket boats which the natives were accustomed to float upon the waters. They were made of bulrushes bound together and cemented with slime and pitch. She soon constructed a little ark and to it committed the child. No Argonant ever sailed a voyage so important as this.

Moses Saved for the Furthering of God's Plan

If ever a venture seemed intrusted to capricious fate it was this. And yet no voyage could have been better planned. It was the custom of Pharaoh's daughter to bathe in the river at a certain place and at a certain time. This the mother knew. She also knew the course of the currents and when to set the craft adrift. Little Miriam was in the secret and glided like a spirit through the reeds along the shore. The princess arrived at the proper time, saw the ark among the flags and sent one of her maids to bring the craft to land. "And she opened it, and saw the child and, behold! the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children." Miriam appeared from among the flags and suggested that she go and find a nurse of the Hebrew women. The nurse was easily found and the babe nestled once more on its mother's breast. The princess no doubt understood it all, but she had felt the drawings of a mother's love and was equally anxious to save the child. She called him Moses, which means to "draw out."

Every life is an exponent of God, and great lives especially so. In their case God writes with a larger pen. Moses, like Joseph, was the incarnation of a purpose.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—The world's greatest hero is born. The outcome of the Egyptian decree shows that force alone never saved a state. The incident which follows exhibits the cruelty of power and the tenderness of love. We owe, under God, the great deliverer Moses to a mother's faith and a sister's fidelity.

With the beginning of the third quarter of the year we enter on the study of the greatest character in history, Jesus Christ alone excepted. Confucius as a philosopher has influenced one of the greatest of races for centuries; Buddha as a mystic has touched with a spirit of self-sacrifice multitudes of Oriental followers. Greek dramatists, Roman lawyers and ambitious soldiers in various nations have all had their field and day. But now, more than three millenniums after his death, the ideals of Moses in morals and civics show not only undiminished but increasing force and widening reach. The code he taught lies at the base of all modern enlightened legislation; and his idea of a commonwealth has won out even in China.

Yet, as we see in the lesson for today, he was sprung from the ranks of the common people, "the laboring class," as was our own great leader of the last century, Abraham Lincoln. Such heroes remind us of God's method for carrying forward life's betterment. Great men are not evolved by slow and imperceptible differentiations from the common mass but by bounds from mediocrity to greatness. They remind us of the possibilities of the race which produces them and whose infinite development is reserved for a world without sin.

No Government Founded on Force Alone Is Secure

Verses 8-11—A servile race is always a source of danger to a state. The Greeks feared the Helots and sought to reduce their numbers and to break their spirit. In America measures which seemed necessary for the safety of the whites were put into legislative form in various states, though they were never enforced by the humane masters of the blacks. The lesson may be slowly learned, but it is learned at last, that men are not things, and that the very precautions which slavery demands rouse the rebellion they are intended to suppress. Parents need to lay this lesson to heart as well as kings, for some of them arouse the spirit of rebellion in their children by the very means they take to secure obedience.

Verses 12-14—Severity may for a time curb, but it never cures the ills of the body politic. If the blood hold a cancerous taint, cutting out the tumor will not prevent its recurrence. We are not rid of anarchy when we hang an anarchist. When Burke told his colleagues in the English parliament that he knew no way of indicting a whole nation, he showed himself the wise man. The only safety to any government, whatever its outward form, is the consent of the governed; and no lesson is more needed in America or the home today than that. The Egyptian spread the perils he meant to eradicate. Unless the parent treats the child with reason, and the state accords the citizen of any color justice, parent and state are alike laying up trouble instead of removing it.

The Cruelty of Power; the Tenderness of Love

Verse 22—Power exercised without moral restraint always tends toward cruelty. Man, unprovided with hoof or horn, talon or fang, is the most cruel of all God's creatures unless spiritually born again. Lions form no armies of extermination and the cobra invents no instruments of slow and agonizing death for its victims. What is a mother's heartbreak to a Pharaoh or a Herod?

Chapter 2:1-2—The very dangers which threatened all the Hebrews draw young souls together. Love is the only solace for such suffering. The poor, fighting for a bare subsistence, marry younger than the children of the rich because the poor find in mutual sympathy their sole comfort. The landless class, the proletariat, is always prolific.

Verse 3—Misfortune presses most heavily upon the mother. In want, pestilence, floods, earthquakes, the mother bears not only her own pain but her child's. What must have been the agony of this Hebrew mother when she saw the carved and gilded vessels of Egyptian nobles glide along the river close to the reedy swamp in whose depths she had hid her babe before the world was astir! Yet God was preparing for that child a career of power and virtue which should never be forgotten.

Verse 4—Meanwhile the faithful sister was keen-eyed for the approach of any possible danger. Who so loving as the older sister upon whom depends the safety of the infant?

Deliverance Rewards Mother's Faith and Sister's Courage

Verse 5—Victor Hugo in relating the incidents which led up to the victory of the allies at Waterloo, says that "the face of the universe changed front because a shepherd boy said to a Prussian soldier in the wood, 'Pass this way and not that.'" But a more trifling incident still led to a far greater result when the daughter of Pharaoh was led by curiosity to see what was hidden in this ark of bulrushes.

Verse 6—Though many writers have sought to analyze the "eternal feminine," there are those who still think that the one emotion which lies always near the surface of the womanly life is love of children. A child's tear brings this love to the surface.

Verse 7—This was the opportunity for Miriam, the sister of the babe. She heard her baby brother's pitiful wail. It might have broken down her self-control had she not seen at the same time the tenderness in the face of this childless princess. With ready wit she suggested getting as a nurse one of the child's own race. It is quite possible the Egyptian saw through the Hebrew stratagem, but it suited her purpose to carry out the ruse.

Verses 8-10—In one moment the whole history of the world was altered. The future did not lie in the hand that held the scepter of Egypt but in the hand of that Hebrew babe. He might be called the son of Pharaoh's daughter, but he was the child of Providence. It was his to stand between the old order of force and the new order of ideas. With him a new world came into view.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning June 29, 1913

HOME MISSIONS TOPIC—The Central Northwest.

Our subject for this week includes the states of Minnesota, North Dakota, South Dakota and Nebraska. While conditions differ widely in various localities, there is such a large measure of homogeneity in social and religious life as to permit of a single treatment of the topic. The home mission activities of this district are of four kinds—work in the lumber camps, in the mining camps, in the sparsely settled agricultural districts and in the congested districts of the cities.

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The work among the lumberjacks has become inseparably connected with the name of Rev. Frank E. Higgins, whose ministry has always been in the woods. He gathers his congregations under the trees, or among the stumps, or in the bunkhouses, as may be most convenient. He lives with the men and is one with them.

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But this work is not a one-man story. It is the story of 30,000 men in the woods of Minnesota alone, and of perhaps 100,000 men in the United States. They are strong men, who can be appealed to only by strong men. They cannot abide hypocrisy, but they have a profound respect for the truth, spoken by a true man.

They are also generally kind-hearted and easily victimized. The saloon, the gambling den and the brothel are always near by to rob them of their hard-earned wages and to debauch them in body and soul. If the members of the churches in the older and better equipped communities need the strength and consolation of the gospel much more do these men, who are away from home and kindred, from libraries, schools and churches.

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"In Minnesota," writes Mr. Higgins, "we have six men and one woman in the work; four of these men are converts from the camps and are doing splendid work, to the satisfaction of the men in the camps and of the companies who own the camps. The successful work of these men argues that we need more converted lumberjacks to enter the field. Jack McCall is working in the Cloquet camps; Martin Johnson is in the camps in what is known as the Big Fork country in Itasca county; he also takes care of a little church at Big Fork which has grown out of camp work in the past. Jack Sornberger is working in the camps north of Virginia. Matt Daly is north and east of Duluth in Lake county. Rev. W. J. Lowrie and Rev. A. L. Richardson, pastors, are giving part of their time to this work and are doing splendid service in Aitkin county. Besides these, we now have Mrs. McCall, wife of one of the missionaries, who is visiting the hospitals in Virginia, Cloquet, Superior (Wis.) and Duluth. For a time the Roman Catholic sisters objected to our having a woman visit their hospitals, but these objections have been withdrawn and Mrs. McCall now finds a welcome. The men in the various hospitals are always glad to see her, and we look for valuable results from her ministering."

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Next to the forests come the mines. The mines of Minnesota in 1911 yielded $53,460,561, of which $48,447,760 was paid for iron ore. Where iron, water power, water transportation and food supply are found in close juxtaposition there is a locality which is destined to become one of the world's great centers of industry. In Duluth Presbytery there is needed increasingly a large home mission enterprise.

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But this whole territory is predominantly agricultural. And it is in the development of the resources of agriculture that the great increase of wealth of the past decade has been made.

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We have nearly 850 organized churches in this district. In many of these the membership is small, due mainly to the fact that in the newer parts of the district there is a constant change in the population. The membership of today is in some other part of the country tomorrow, but the influence of the people whose hearts God has touched will be felt in other places. . . . In many cases the organized churches are only the centers of the minister's operations. He will sometimes have five or six preaching stations from four to fifteen miles from his church.—Report of Dr. Kearns.

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One of the difficulties that confront the work of the Presbyterian Church in this territory is the large proportion of foreigners among the farmers—larger here than in any other section of the union. These are chiefly Swedes and Germans, who are often settled together in solid communities, where the services in the English language are unacceptable to the older generation. Until the process of assimilation is complete a homogeneous church life is impossible.

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Many of the new settlements, too, are very small and widely separated, especially such as may be made in a clearing in the forest; and it is not easy to group these so as to form parts of a field.

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For three years past the farmers of this region have suffered severely from drought, especially in the Dakotas and western Nebraska. And this year they have suffered from cyclone. Churches which had become self-supporting were compelled to go back to the board for aid; and some others needed more aid than formerly. But in spite of all disasters, other churches moved steadily upward to self-support.

The irrigation schemes of the national government are redeeming vast stretches of waste land, which are of the best quality and need only water in order to afford homes to hundreds of thousands of settlers. Conspicuous among these is the North Platte reclamation project, which is fast nearing completion. These new homes will at the outset make new demands upon the generosity of the board.

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In the larger cities of this district—Minneapolis, St. Paul and Omaha—there are already found the problems of congestion, disease and poverty which confronts the Christian worker in every great city.

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The Synod of Nebraska has bravely become a self-supporting synod. The Synod of Minnesota, with its more complicated activities, has not yet attained, but is aiming at, this distinction. The synods of North Dakota and South Dakota have both effected synodical organization, with a view to the more efficient handling of their work.

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The first aim of a home mission church should be to attain self-support; the second, to help someone else. It does not always happen in this life that we have the opportunity of returning kind deeds and helpful services to the same people who have rendered them to us; but we are their debtors to pass on to others the favor they have shown to us. When the church that has been nourished by the board grows strong it lends a hand to help another church; and thus our brotherly kindness is transmitted from age to age.

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What is the greatest need of the field in this district? It is men—men with the temper of the pioneer; men who will accept salaries of $700 or $800, and preach with as much fervor as if they were receiving twice that amount.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

July 6, 1913

THE CHRISTIAN WHO DARES

TOPIC—The ideal Christian. VII. His courage. Joshua 1:1-9.

The long look back over Christian history enables us to make certain generalizations. One is that when tested Christians have proved courageous. Men of the Book have been brave men, from the days of the apostles down to the persecuted Koreans of the present year. There is something about the gospel which makes souls strong. The fear of the Lord drives out all lesser fears. Man cannot affright the Christian who is afraid only of offending his Lord. A volume of testimony could be compiled to show that, in the opinion of secular historians and observers, men of God have been men of courage.

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Fearlessness follows faith.

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Some persons are "born timid"; but they may be reborn brave. Take down your Bible and read through the book of the Acts, underscoring the word "bold" and its derivatives every time they occur. At least ten marks will result. A little study will show that this apostolic boldness was always in connection with speech; the word itself in the Greek means "free utterance." Also it is a direct fruit of the Spirit. The Christian church's first recorded prayer was a prayer for boldness. The first and last records of Paul's preaching are linked with this significant quality. The Christian who meditates upon this book of boldness will find himself acquiring the Christian courage which is learned in the school of Scripture. As Amos R. Wells pointedly says: "The Bible is a fountain of courage; it is not only the sword of the Spirit but the spirit of the sword."

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These are the gifts I ask
Of thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load,
And for the hours of rest that come between,
An inward joy in all things heard and seen.
—Henry van Dyke.

Sometimes we think we are courageous when we are merely quarrelsome. We are indulging in contentiousness, which is but a cheap imitation of courage. The really brave are peaceable. The best soldiers have sometimes been the ones most averse to war. Real strength shuns strife. A homely illustration of the immaturity of quarrelsomeness is the obvious fact that schoolboys frequently fight, whereas it is rare for grown men to do so.

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Make of disaster an opportunity for your courage.—G. S. Merriam.

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Courage comes from conviction. The way to learn to dare anything is to learn to believe something.

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A tonic for courage is the eleventh chapter of Hebrews. A person cannot read of this roll of heroes without becoming more heroic. Courage is contagious. We become brave by associating with the brave, in literature and in life. The mind that is stored with the great words of heroism is least likely to stoop to deeds of cowardice.

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Courage is the soil for most of the other virtues. It is elemental character. Out of it grow the qualities which make strong manhood. The Bible, with its oft-repeated injunction to "be strong," is not singular in inculcating bravery; all great literature does so. The souls which have dared to stand alone are the spiritual emancipators of the race.

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The braggart is seldom brave, because he has not learned to conquer his own spirit.

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A line cannot be drawn between faith and courage. Simple trust in God makes a person heedless of lower considerations. Because we believe his word we dare his work. When he commands, fear cannot countermand.

"The bravest are the tenderest,
The loving are the daring."

—

The daring which adventures is one form of bravery; but the higher courage is that which simply endures. The heroism of the sickroom is higher than the heroism of the battlefield. Woman's bravery is rated higher than man's, because more spiritual.

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The finest quality in courage is its self-concealment. To fight without banners or bugles; to sound no war cries; to shun all spectators; to dare to be willing to be esteemed a coward—that is the sort of self-forgetting courage which makes one think of the Hero of Calvary.

MISSIONARY WORK

Denominational Lines Weary Filipinos

Ever since Protestant mission work was begun in the Philippine islands, succeeding the conquest of that archipelago by the United States, there has been a remarkable degree of federation and unity in effect among the various denominations at work there. But effects of union already realized dissatisfy the missionaries and the native converts. That is to say, where so much union seems so good there is constant pressure for the better advantages of more union. The Filipino conference of the United Brethren in Christ has just given very emphatic expression to this desire for a closer consolidation. By formal resolution this conference has asked the other conferences, presbyteries and sessions representing Protestantism in the islands to appoint two representatives each to a joint commission, which shall be instructed to discuss means and methods for the creation of a single solid Protestant church in the Philippines. The United Brethren leaders declare that their own native people are entirely unable to understand the reason for any sort of distinction between themselves and other Protestant neighbors. The way in which they come to their missionaries asking, "What is the difference between us and the Methodists?" or "between us and the Baptists," or "between us and the Presbyterians," is absolutely pathetic, because there is no answer which is sufficient to content them with a separation that from their standpoint appears absolutely needless. United Brethren, Methodists and Presbyterians are already working most harmoniously in Ellinwood Seminary and other educational work, and there seems no doubt that these denominations at least can easily be joined together in one.

Persian Women Aid Korean Sisters

All the mission lands are linked with boards in the home lands of the missionaries as a matter of course. Of these everybody connected with missions is well aware. But the ties which bind certain mission lands to one another are usually obscured from public gaze, and when discovered have the spice of surprise, and sometimes of romance. It would be little suspected that missions so remote from one another as those of East Persia and Korea would be connected in interdependent relations. Yet the circumstance that one of the missionaries now at work in Hamadan had it in her heart orginally to go to Korea makes a tie that has had already quite remarkable results.

Miss Annie Montgomery, going out to Persia under appointment of the New York Board in 1882, carried with her more than a little disappointment because she apparently had had to surrender the interest which circumstances of her girlhood had kindled in Korea—a land which at that time was still sealed tight shut against the operations of missionaries. And although she loyally gave her heart to Persia, she could not forget Korea. No sooner was Miss Montgomery able to get into the hearts of the women of Hamadan than she began to talk to them about the benighted condition of their Korean sisters. And from them she collected a contribution that she transmitted directly to the Bible society in New York for the printing of the first Korean edition of the gospels, which had been translated and prepared before any mission worker had yet secured access to Korea's closed ports.

This remarkable gift the Bible society duly acknowledged, and it has been followed every year by another donation from the same source. Last year, when the Koreans had undertaken to put a copy of the gospel of Mark into every heathen home in their land, the women of Hamadan supported that effort. And this year 600 "krans" have been transmitted from Miss Montgomery's classes to relieve the families whose breadwinners have been kept in prison under groundless charges of political conspiracy.

Opportunities Among Moslems of Persia

From Tabriz, Persia, Mrs. C. K. Pittman writes that the opportunities for work among the Moslems are multiplying around them so fast that they fairly chafe over their inability to get out into the towns and villages for preaching. Mrs. Pittman has a Bible class of Moslem girls studying Luke, and every day, she says, she is more and more amazed at the way these girls take hold of Christian truth. Indeed, she believes that at heart the girls are already Christians. Many mothers bring their children to the missionaries, offering to give them up entirely if the mission will take and care for them. Mrs. Pittman has been told that within the last year not less than 100 children, ranging in age from 5 months to 5 years, have been thrown out into the streets of Tabriz to die, because the parents are unable to care for them. The missionaries are broken-hearted because they have no orphan asylum where such children can be cared for. The best that they can do is to take a few of them into their own homes.

Some Indian Mission Projects

Two Sioux Indians from the Sisseton Reservation and a Friend

John J. De Mott, assistant superintendent of Indian Missions (in center), Jesse Wakeman and Amos One Road

Dr. T. C. Moffett, head of the department of Indian missions under the Home Board at New York, as well as two members of the Indian committee of that board—Henry W. Jessup and William S. Bennet—who were present at Assembly, took a great deal of pride in the Indian representation among the Assembly commissioners at Atlanta. There were five Indians in the U. S. A. Assembly and two in the U. S. Assembly. From the Choctaw tribe in Oklahoma—of whose people it is said 60 per cent are Presbyterians—there came four commissioners, two to each Assembly. There were also present in the U. S. A. Assembly Rev. George Head, a stalwart young Sioux, six feet three inches in height, the moderator of Dakota (Indian) Presbytery; Theodore Jimerson from the Seneca missions of Cattaraugus, New York, and Elder G. H. Ellis from the Pimas in Arizona.

In "The World in Chicago" exposition recently the department has been represented by its assistant superintendent, John J. De Mott, and two young Sioux from Sisseton reservation—Jesse Wakeman and Amos One Road—who wore the feathers and embroidery of the most princely costume of their forefathers without concealing in the least the polite cultivation of their education at Carlisle. The department now supervises 234 organized churches and mission stations, which are ministered to by thirty-nine ordained Indian preachers and fifty-eight Indian assistants and interpreters, beside white missionaries. During the past year two new hospitals have been erected for the Omahas of Nebraska and the Navajos in Arizona. Summer institutes are being held in Oklahoma for the Choctaws and Seminoles. Two Bible training schools and ten boarding and day schools are maintained by the Women's Board.

New Home of Katra School, Allahabad

An event which marked an important advance in the educational work of the North India mission took place at Katra, Allahabad, recently, when the corner stone of the new Katra Mission School, which is managed by Dr. J. J. Lucas, was laid in the presence of a large gathering of English officials, Indian friends and missionaries by Sir George Knox, judge of the high court of the united provinces. Dr. Lucas in opening the exercises briefly reviewed the long and honorable service the school has rendered to the community in which it is situated. It was founded in 1845 by Rev. Joseph Warren, who came to Allahabad from America in 1839 and who is credited with setting up the first printing press in the united provinces.

Sir George Knox paid a high tribute to the work of the American Presbyterian mission in Allahabad. He emphasized strongly the necessity of the religious basis for education and declared the divorce of education and religion to be an evil.

The educational department of the united provinces, recognizing the need of more suitable quarters for the school, made a grant covering half the cost of the new building, which will amount to nearly $5,000. Fifteen hundred dollars of the balance was appropriated by the board from the Kennedy fund. A remainder of about $1,000 will have to be raised from other sources.

Missionary Brevities

—On the west coast of Africa, where missions and other civilizing influences have come to affect deeply the habits of the natives, the custom has sprung up of wearing as many new clothes as possible on Christmas Day, and attendance upon Christmas services in the mission stations is coming to have incidental features comparable to the parade at church hour on 5th avenue, New York, Easter morning.

—The church in Lucena, the Philippines, has just been formed with fifteen members from the town and as many more from villages adjacent, making a membership of about thirty. Charles N. Magill is the missionary in charge and hopes soon to be able to complete the chapel for his little congregation. At present they are worshiping in the basement of the unfinished building.

—The Korean missionaries have extended their labors beyond the border of Korea into the southeastern corner of Manchuria, where at Sukando a large colony of Korean emigrants is now settling down under the Russian flag.

Board Notes and Announcements

—Miss Herma Clark was the leader at the Friday morning meeting of the Board of the Northwest, Chicago. Missionaries from China, Persia and India spoke. Dr. Garritt of Nanking showed the largeness of the present opportunity as he contrasted old and new China and told of the great and earnest endeavor of all Christian missions there to work as one. Dr. Coan of Urumia called Persia "the very center of Islam." Ten or twelve million Mohammedans are there accessible. Himself a son of missionaries, he now finds his daughter ready to return with her parents to the same work in which they have spent twenty-seven years. Mr. McGaw of Etah, representing the Endeavorers of Bloomington, Cairo and Ewing presbyterial societies, and his wife, the missionary of Muncie Presbyterial Society, each spoke to the heart of the "mighty miracle" God has worked in opening the eyes of the high castes by exalting them of low degree.

—The forty-second annual report of the Board of the Northwest is being mailed. If any synodical or presbyterial officer, or any secretary of a local society, fails to receive a copy, she is asked to notify the office. Copies are also sent to all missionaries of this board, all who have been made life members during the year and all other life or honorary members who send request for same. The price of the report is 10 cents.

The Open Hearth

Political Romanism in America

Why is it that the civil or secular press and much of the religious press is so silent upon the encroachments of political Romanism in this country? Why is it that in the preparation of mission studies our boards give us much light on Mormonism, Mohammedanism and Buddhism, but never a word about the greatest obstacle to mission work and the power of evangelical religion in the United States—Romanism? Does Protestantism, because of the silence of the press and the indifference of the Protestant church, suppose there is no peril? Is Protestantism afraid of the "papal boycott"?

No peril! when in Washington there is a well defined lobby styled the bureau of Catholic Indian missions, incorporated by a charter from the legislature of Maryland in 1894, Cardinal Gibbons, Archbishops Corrigan, Ireland, Ryan and Mons. Stephan being the incorporators.

No peril! when the President of the United States has to court Roman Catholic votes and is expected to recognize at a public function the cardinals as not only "princes of the blood" but as taking rank next to him in precedence of the governor of the state!

No peril! when we are indifferent to the fact that France, Italy and Portugal and other countries formerly dominated by Jesuits and Romish conspirators drove them out to save their governments!

No peril! when the secular press seems to be largely under Roman censorship, and when a great papal eucharistic council is held in Canada exploits it, but scarce a word of news does it give to the millions of Protestant Christians about the three notable Presbyterian Assemblies at Atlanta, Ga.

No peril! when Rome takes the blessed Bible out of our public schools and then has the effrontery to call them godless!

No peril! when magazine distributing agencies have placed a boycott at the instigation of the papal hierarchy on magazines and other publications that are defending American institutions against Romanism!

No peril! when practically all the chaplains of the navy are Romanists and two-thirds of the army chaplains the same!

W. F. DICKENS LEWIS.

Ministers and Divorce Marriages

In the report of the special committee of life and work to General Assembly at Atlanta appears the following observation upon the condition of our church in relation to the subject of divorce: "It is evident that our ministers and churches are not grappling with this great evil [divorce] as they should. . . . The movement for reform needs a great new stimulus of thought and effort." This is followed by two resolutions. One recommends that ministers and churches organize campaigns of education; the other that the influence of the church be exerted in changing state legislation on the subject.

A very important phase of the evil is here overlooked. It is this: Shall the Presbyterian minister be left free to decide whether or not to marry divorced persons? Shall he continue to be his own lawyer, judge and jury in the matter? It is not altogether the ease with which the dissatisfied and sinful secure divorces in our law courts that panders to the growth of the divorce evil, but in no small degree the likelihood that some minister of Christ will unwarily, or otherwise, remarry a divorced person under the blessing of the church.

The Roman Catholic Church has gathered to itself no small meed of praise by its strict laws on divorce and remarriage. 'Tis true, this stringency in the Catholic divorce market is reduced by the Roman casuistical method of annulling marriages. But whether on the basis of policy or of genuine Christian ethics such rules have had an appreciable effect upon the Catholic laity.

The Protestant Episcopal Church has raised the barriers of remarriage to the point where the red tape involved in sifting the evidence in each case is a process so delaying and embarrassing to divorcees that very few such in the Episcopal communion ask marriage at the hands of their own clergy. They hie quickly to some strange and unsuspecting parson who has not formed the investigating habit and who has no special ecclesiastical machinery to help him find out what he should know. In states where the civil law requires marriage to be solemnized

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They have yet to discover the most winsome morsels men have ever made from grain.

Some morning, a dish like we show will greet them. A dish of porous, brown grains—eight times normal size—puffed by a steam explosion.

A dish of thin-walled wafers—airy bubbles of grain—with a taste like toasted nuts.

Some will serve them with cream and sugar, some will mix them with berries. And the grains will crush at a touch of the teeth into almond-flavored granules.

Then, for luncheons or suppers, you'll serve the grains floating in bowls of milk. You'll use them at dinner to garnish ice cream. You'll use them in candy making.

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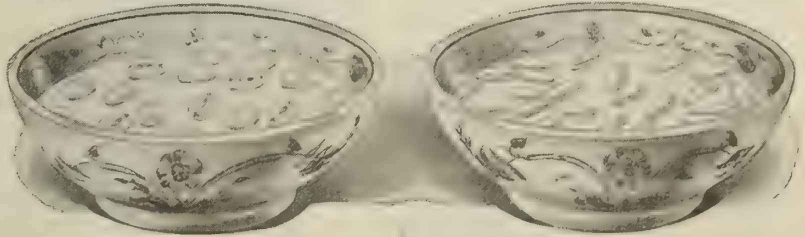
Don't let these summer days go by without having Puffed Grains on your table. Order them now—a package of each—and surprise your folks tomorrow.



Served like crackers in bowls of milk

The Quaker Oats Company
Sole Makers

(433)

by religious ceremony, the importunity of outcast divorcee candidates for remarriage, especially from the Episcopal Church, at the doors of the clergy of other denominations has become very noticeable.

Just recently at a wedding of a divorced Baltimore woman of social prominence, a member of the Episcopal Church, a Presbyterian minister from a neighboring city was imported to perform the ceremony. No local minister would have risked his reputation on it, if, perchance, his conscience had offered a loophole. Because of this haphazard way in which the Presbyterian minister is left to judge each case for himself, we stand in grave danger of having the Presbyterian Church become the Gretna Green for Episcopal divorce marriages.

Would it not be an important step forward and in keeping with our church order, if our presbyteries required their members to refer all requests to marry divorced persons to their judicial commissions, and if these commissions were required to review the court decrees and deliver opinions as to whether or not our church law permits remarriage in specific cases? Besides being a valuable safeguard of the high ideal of marriage for which our denomination stands, it would save many a young minister, entering upon his work with no clear plan of procedure, from serious embarrassment.

JOHN A. NESBITT.

There, Now!

As a member of the Presbyterian Church and subscriber of your paper, I wish to protest most emphatically against your treatment and the cowardly attacks that have been made by your paper on the character of "Pastor" Russell.

Before going any further I would like to say that I always notice that it is the man you attack, and not the doctrine. Of course the reason is very clear. You dare not stand up and attack the doctrine, for you know it is the Truth, and inasmuch as the Truth hurts, you feel bound to attack the character of the man instead.

Further than this, let me say that "Pastor" Russell is not trying to smuggle his literature into the churches of today; he don't need to, because the members of the various churches of today, feeling dissatisfied with the doctrine that is being forced down their throats, are reaching up for the Truth.

There is nothing whatever in your last editorial that would reflect on "Pastor" Russell's character or on any man's character. He has a perfect right to receive the mail where he pleases, and the very fact that there is a line on the door proves conclusively that he is actting fair and above board, something that cannot be said of the Presbyterians of today.

Furthermore, I dare you to print this letter in the next issue of The Continent.

DAVID M. PETTIGREW.

Boy Scouts and Sunday Observance

The organization of large numbers of boys into Boy Scouts has met with very general approval from all who have watched the progress of the movement. It seems to provide a satisfactory means for the development of the physical life and of the social instinct of boys. Teaching boys to be watchful of opportunities for doing favors both at home and abroad tends to the cultivation of a wholesome moral life and must react favorably upon the character of our young men.

But some recent events seem to indicate that this movement does not mean in any way to concern itself with the religious interests of boys. There is some reason to fear that this organization with its out-of-doors attractions may divert the attention of boys from church and Sunday school and increase the difficulties of those who are interested in the religious education of the young. That this is something more than a surmise is evidenced by the fact that on a recent Sunday afternoon in Brooklyn some 2,000 Boy Scouts assembled in one of the largest armories of the city to give an exhibition of their skill before a large company of spectators.

A large company also assembled on the afternoon of Memorial Sunday to participate in the annual parade in Prospect park. While such a parade may have some value in cultivating a patriotic spirit, it must tend to impair the distinctive character of Sunday as a religious day. If we care to guard our young people from the many insidious influences that tend to rob the Sabbath of its true value, we shall do well to discourage all such invasions of its sanctity.

F. W. OSBORN.

Ways of Working

Best Sunday School Picnics

The school that doesn't have a picnic of some sort during the summer thinks itself abused unless the children come from homes where picnics are common. The nature of the outing for the children during the summer depends largely on the sort of opportunities they usually have for similar pleasures. Children from a mission school in the heart of a city will enjoy the country—in fact all children like to go to some place they have not seen before. It is important that plans for amusement during the picnic are worked out beforehand and some responsible person intrusted with the details of particular pieces of work. To arrive at the picnic grounds without sugar for the lemonade is as bad as to be without the rope for a tug of war.

Giving everybody something to do is the secret of a good picnic as of good church work generally. The games planned should be such as to admit a large number of players. Getting backward people into action will increase their fun and make them think more of the Sunday school.

Summer Work by Men of One City

The little city of Fort Morgan, Colo., is situated in an irrigated belt in the Platte valley. Beyond the irrigated farms the dry land farms begin. These dry land claims have been taken up by earnest people, who are trying their best to win a home for themselves, but as always in the settlement and development of any new country they have had to endure many hardships and suffer many financial reverses. These good people, being unable to sustain churches themselves, needed outside help, and here is where the men of Fort Morgan found their opportunity for service.

Last summer the men's Bible class union, representing all of the English-speaking Protestant churches, authorized a committee to plan a summer evangelistic campaign, pledging themselves to help in this county work. A general schedule was made, covering appointments in nearly every part of the county, and teams were formed of the laymen and ministers in town, automobiles were voluntarily provided, and on every Sunday of the summer several teams went out into the country, holding services, organizing Sunday schools and trying to uplift every community in the dry land parts of the county.

In the city union evening services were held in the city park, with large chorus choirs to lead in the singing. Many men and women were touched and reached, who usually never darken the door of a church building. So enthusiastic were the men over the results of this work that an even more extensive campaign is planned for this summer.

Boys and Girls Work

A boys' club of Harbor Springs (Mich.) church takes care of the church lawn. A girls' club recently furnished the grass seed for an addition to the lawn. At the same church four owners of automobiles have arranged to take the pastor, Rev. A. van der Meer, regularly to a church now vacant to conduct services.

Whole Board Composed of Women

More women trustees are being reported following the accounts of women who have served in New Jersey, New York, California and Minnesota. A board in Pueblo Presbytery is composed wholly of women, and the congregation has recently built a new church, the women conducting all the negotiations. Lima (Ind.) church had as a member of the trustees Miss Jane P. Williams for many years and later her sister, Miss Katherine R. Williams, was elected and still holds office. It is said that the church never had more effective members than these sisters.

"Pension Horses! Why Not Preachers?"

[Title to an article in a Western Newspaper]

"Jack" and "Tom" had outlived their usefulness as most valued members of the City Fire Department. Night and day for years and years, in the dead of winter and in the heat of summer, they had jumped into their harness at the sound of the gong and with fleet-footed courage and power they had galloped to fire after fire and had saved the city, of which they were dumb but heroic servants, thousands and thousands of dollars, and many precious lives.

What shall be done with these old veterans of many a fire? was the question.

SHOOT THEM! said some cold-blooded man. Fortunately the City Council was too humane to do that.

SELL THEM! said another adviser, with an eye to business. But who would want to buy old fire horses, unless it would be someone who wanted to kill them for their hoofs and hide?

STARVE THEM, by turning them out to look after themselves, seemed about the only other alternative, until some man devised a happy plan which solved all the difficulties. It was this—

PENSION THEM! So the City Council voted a pension to "Jack" and "Tom" and they have all they want to eat—oats and corn and hay—and all they want to drink, which sensibly is just water, and all the raiment and shelter they need.

"Pension Horses! Why Not Preachers?" was the title of a recent article in a great Western newspaper. Why not? The preacher answers the gong by day and by night. He is at the call of distress and want. His telephone rings at all hours. He saves his community more than money. When he is disabled so that he cannot longer serve the people acceptably, what shall be done with him?

It is true that cold-blooded men have not dared to say "SHOOT HIM!" and the man with his eye to business refrains from saying "SELL HIM!" for who would buy a worn out preacher? He could hardly run a treadmill to good advantage. STARVE HIM, seems to be the easy way of escape for the Church.

Out of over nine thousand Presbyterian Churches last year, over four thousand voted to "STARVE HIM" by failing to give one red cent to his relief and sustentation.

Why not pension the disabled preacher?

If you believe in pensioning the preacher, consult your pastor, or address,

Ministerial Relief and Sustentation
WILLIAM HIRAM FOULKES, General Secretary
507 Witherspoon Building - - - Philadelphia, Pa.

The Proposed Presbyterian Federation

BY THORNTON WHALING, President Columbia (S. C.) Theological Seminary

The most far-reaching and historic action presented to any of the Presbyterian Assemblies in Atlanta was embodied in the report of a special committee on closer relations made to the Southern Assembly on the last day of the meeting, and referred to the succeeding Assembly which convenes in May, 1914, at Kansas City, Mo. That report is as follows: "In response to the communication from the General Assembly of the Presbyterian Church in the United States of America, your select committee on closer relations with other ecclesiastical bodies would recommend:

"1. That an ad interim committee be appointed to confer with similar committees (if appointed) from other Reformed churches holding the Presbyterian system in this country on closer relations among these churches.

"2. That the Assembly instruct its committee to propose to the conference a plan for closer relations through a federal congress consisting of lower and upper houses; the churches of the federation to have representation in the lower house on the basis of the number of communicants, and to have equal representation in the upper house, the concurrence of the two houses being necessary for authoritative action in such matters as may be referred to the federal council."

This notable proposal is worth the calm study and careful consideration of all the Presbyterian and Reformed churches of our country.

1. If the plan suggested be adopted, it will cure the standing scandal of American Presbyterianism. While there is not yet sufficient agreement to justify organic union, there is not sufficient divergence to justify the division of our Presbyterianism into a dozen or more competing sects. The history of the Presbyterian and Reformed churches in the United States shows more than one attempt to find some practicable basis of unity, but there never has been before such a time as confronts us today when the ideal of unity was more insistent, when the need of cooperation was more urgent, when the barriers which divide us were less conspicuous and when the vision and wisdom of ecclesiastical leaders seemed more adequate to deal with the largest issue now presented to all the communions of our Presbyterian and Reformed faith. Under divine guidance the schisms which cut into fragments our common Presbyterianism may all be happily healed.

2. The plan proposed is capable of easy explanation. The analogies of our federal civil government have made us all familiar with its processes and methods. As association and experience deepen our confidence in each other as to soundness in doctrine and genuineness as Presbyterians, the powers of the federal congress can be enlarged or modified to suit our growing appreciation of the powers which are needed to make it the efficient organ of our common life.

3. The smaller and weaker churches will be protected against encroachments by the easy combinations of policy which they could make with each other in the upper house of the federal congress. Through the masterly device of two chambers, recognized everywhere as one of the most remarkable contributions to safe government made in the whole history of the world, the smallest church in the federation would be clothed with very effective powers and a group of such small churches by combining would easily possess well nigh decisive power in the upper chamber. It is easily evident that no plan can be created which will give to all the churches ampler securities against unsafe dominance by bald numerical majorities.

4. The generosity and confidence of the larger ecclesiastical bodies, particularly of the Presbyterian Church in the U. S. A., can be shown by the adoption of this plan. The terms which define the powers of the federal congress may be so drawn that no property or other rights of any of the constituent bodies could be jeopardized and perhaps the era may soon dawn when Presbyterians discover that they can actually trust one another without danger. The orthodoxy and conservatism and intense spirituality of the smaller bodies would be the guaranty that they would not run away with the upper house, while the overwhelming numbers of a larger body would guarantee that the more influential lower house could only do what it consented to have done.

5. This plan is the only one which at present is in the field of practical ecclesiastics. The left wing in all the churches wants union, the right wing wishes to be left alone, the center is willing to move, but move slowly. The left wing will take this measure, because it can get nothing else; the right wing had better take it or it will get something worse; while the real center will move forward along the path of this plan confident of being guided aright today and leaving to the future and to the great Head of the church the decision as to what further steps may be taken at a later day.

BOTH GAINED

Man and Wife Fatten on Grape-Nuts

The notion that meat is necessary for real strength and the foundation of solid flesh is now no longer as prevalent as formerly.

Excessive meat eaters are usually sluggish a part of the time because they are not able to fully digest their food, and the undigested portion is changed into what is practically a kind of poison that acts upon the blood and nerves, thus getting all through the system.

"I was a heavy meat eater," writes an Illinois man, "and up to two years ago was in very poor health. I suffered with indigestion so that I only weighed ninety-five pounds.

"Then I heard about Grape-Nuts food and decided to try it. My wife laughed at me at first, but when I gained to 125 pounds and felt so fine, she thought she would eat Grape-Nuts too. Now she is fat and well and has gained forty pounds. We never have indigestion any more and seldom feel the desire for meat.

"A neighbor of ours, 68 years old, was troubled with indigestion for years, and was a heavy meat eater. Now, since he has been eating Grape-Nuts regularly, he says he is well and never has indigestion.

"I could name a lot of persons who have rid themselves of indigestion by changing from a heavy meat diet to Grape-Nuts." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

Nearly 94 and Still Preaching

Dr. David Tully

To few men is permitted such a long and serviceable life for the Master as to David Tully, D. D., of Media, Pa. He is nearing the close of his ninety-fourth year. He preaches every Sunday to a mission church he is nurturing at Highland Park and attends regularly the Monday morning ministers' meeting in Philadelphia. On Sunday, June 8, he preached the sermon at the dedication of Tully Memorial church, Sharon Hill, which he was instrumental in organizing and nurturing to self-support when he retired. He is the oldest living graduate of Princeton Theological Seminary and the "grand old man" of Chester Presbytery. It was highly appropriate and deserved that the new church at Sharon Hill, a valuable plant, should be named for him, although he protested against it. He is pastor emeritus of Media church

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Helpful Talks on Investments

No Better Investment than a Farm Mortgage

BEVERLY H. BONFOEY

President Bonfoey Loan and Investment Company

SEASON and opportunity play important parts in investment. There are times—for example, such as have prevailed for the past six months—when high-class bonds are cheap; there are occasions, too, when standard stocks are unusually low. These provide the bargain opportunities for the investor, but many people believe that such opportunities and seasons apply only to stocks and bonds. As a matter of fact, they apply to practically all forms of investment; and for this reason it seems an opportune moment to call attention to farm mortgages, which are, when well selected, one of the safest mediums for the employment of savings or other funds. At the time this article is written the farm mortgage market is more widely accessible to the average investor than it has been for several years.

B. H. Bonfoey

One reason for this is the fact that the great life insurance companies, which have until now been the heaviest investors in farm mortgages, are, in the main, temporarily out of the field. This is not because they have lost faith in farm mortgages but simply because previous engagements for such mortgages are using up all their present available mortgage funds. Another reason is that the western farmer has been buying more land. Not all of this is speculation, either; for much of the newly acquired land, which makes the present mortgage crop possible, is in good tillable regions and is bought for the farmer's son.

It would be difficult to find a better security than a productive and prosperous farm. Land is the backbone of the world's wealth. Good land cannot shrink; it cannot be moved away; only neglect can impair it and it is more stable than stocks in time of panic and depression. The total of the increase in the value of our farms is like a wonder story. From 1900 to 1905 the value of our farm land increased by $6,130,773,076. The total value of our farms, including the buildings upon them, is more than $22,000,000,000.

Here, then, is real, tangible security. The problem that the investor confronts is to get the right kind of land behind the mortgage he buys. Though local conditions, of course, enter into this selection, the farm should meet the following general requirements.

1. The soil should be good.
2. The farm should be located within reasonable distance of a railroad, for transportation means accessibility to the markets.
3. It must be located in that section of the United States where the rainfall, as shown by government reports covering a long period of years, is sufficient to mature the average crop any given year.

The amount of money loaned on any kind of farm is a very important consideration. It is always best to have a good leeway—that is, a safe margin between the value of the property and the amount loaned. One point to be remembered in this connection—and it is a good one to keep in mind in any kind of mortgage transaction—is never to take the borrower's valuation of his property. The appraisal must be made by an outside and independent person. Experience has shown that it is never wise to lend more than 50 per cent of the farm valuation, exclusive of the value of the buildings on it.

In locating the ideal farm mortgage one must never take anything for granted. Precedent and vicinity count for nothing. Take two counties in a western state. In one of them the farms may be prosperous and the mortgages on them very valuable, and yet almost next door, in an adjacent county, there may be bad crops and no prosperity. Mortgages on these farms would scarcely be good investments. Climatic conditions often vary within a short distance and the character of the soil frequently changes within a very few miles. Thus it is evident that, in making the choice of a mortgage, as in any other kind of investment, the utmost caution is necessary and, what is even more important, a thorough investigation. Such investigation is always made by a reliable mortgage house.

What might be called the human side of farm mortgage investment is well worth explaining. A farm mortgage is always more desirable when the farmer who borrows is sober, industrious and conscientious. The loan is more valuable, too, when the proceeds are employed in upbuilding the farm or for the purchase of machinery that adds to its productiveness. This naturally makes the security behind the mortgage more valuable.

The average farm mortgage runs for five years, but many of them are renewed once and often twice. As a rule it may be said that the average life of the American farm mortgage is twelve years.

Now comes the highly important subject of yield. As in other forms of investment, this has undergone a change, because the mortgage map has undergone a change—prosperity has come to agricultural regions that once yielded but precarious livings. The farmer who formerly paid 8 or 10 per cent for money now pays considerably less. The very prosperous farmer who wants to borrow is like the successful railroad or corporation that goes into the market for funds; he does not have to pay a very high rate. There are farmers in Iowa, Illinois and Missouri who pay only 5 per cent on money loaned on their farms; yet their brethren in some parts of the west pay much more. Hence it is plain that there must be some variance in the returns on farm mortgages.

When one goes into the subject one finds that the higher the rate of interest the larger is the risk. This is the fundamental rule in all investment. The average return on a well-selected and productive farm is from 5½ to 6 per cent. The life insurance companies have averaged from 5 to 5½ per cent. They deal in large sums. The smaller the amount of the mortgage the more the borrower has to pay for it.

But how is the average investor to get the benefits of farm mortgage investment? He cannot personally afford to go to Kansas, Illinois, Missouri or Oklahoma to look over the field. He must buy it through some agency. Therefore this agency must be seasoned, proved and absolutely trustworthy. Much of the stability of farm mortgage investment depends

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Reynolds Mortgage Co., FORT WORTH, TEXAS

upon the person or persons through whom the business is transacted.

One advantage of buying the mortgage is that you get with it the deed of trust or mortgage to the property and the abstract showing the title. Accompanying the mortgage is usually a statement made by the borrower in which he sets forth the valuation of the property, its location, output, improvements and, in fact, all necessary information about it.

For the investor who wants immunity from the fluctuations of the stock market and freedom from the uncertainties of corporate life the farm mortgage offers a splendid opportunity. He will have an unshakable security behind his money; but he will have this only when he makes his investment through a reputable, tried agency that has ample facilities for thorough investigation.

"The real estate mortgage," as Kellogg says, "has nothing to claim by way of affording excitement. It is a cool, calculating, serious investment proposition. It fits superbly the rational investor, serving to educate and train him in lines of excellency of judgment and conservatism. It refuses to be made a vehicle for the maddening speculation and travels strictly on its merits. It is a slow but certain plodder, declining to suffer any disturbance because of the speculator's clamoring. It invites a fine discrimination in its selection, and silently, without ostentation, performs the duty expected of it. It is a double benefactor, aiding its giver in the accumulation of further wealth and its owner in the realization of a sure and reasonable income. It respectfully declines to be gored by the bulls or chewed up by the bears of maddening speculation. It furnishes no red fire for the crazy promoter. Blessed is the man that hath a lot of the right kind of them."

Why Kansas Is a Leading Mortgage Field

C. F. PETTYJOHN
Of J. L. Pettyjohn and Company

KANSAS is a state practically 200 miles wide and 400 miles long, and to deal with it from the standpoint of mortgage investment I am going to eliminate the western third of the state, as it is not recognized by conservative mortgage bankers as being in the same class with the eastern part of the state.

C. F. Pettyjohn

The northeastern part of Kansas has been settled more than sixty years, which has given ample time for the study of conditions, so that now there is no question as to what crops are best for the soil. And this is a very essential thing, for the price of land is getting so high that a farmer has to study and try different methods, just as the business man does in managing his business. This is done a great deal more in the older counties than in the newer ones. Then, the class of farmers living in this section are of the highest type, which is one of the all important features of a good farm mortgage.

It is generally conceded that there is as much good literature in the way of magazines and farm journals coming through the mail to Kansas farmers as go to any other part of the world, so they are intelligent and thorough business men, which makes it possible for them to get better results from the soil than can those who are ignorant of the quality of the land and its possibilities.

Another feature in making desirable territory for the investment of money on farm lands is experience—experience of years. I feel that one or two years will not tell what the country will do in this respect, as nature has not seen fit to divide the rainfall evenly in any one section so that the land will get the same amount of water each year, and one familiar with this western country knows that this varies and that it is possible to enter a field where for a few years conditions have been favorable and the following two or three be very unfavorable. In other words, there are locations where climate goes to the extreme. This, however, is found less true in latitudes where corn is successfully grown, such as in eastern Kansas. In the list of all farm products corn is classed as king, producing more wealth to those sections of country where grown than any other farm product. Illinois and Iowa are regarded as the greatest corn states, yet the eastern one-third of Kansas alone produces as great a corn yield as Iowa or Illinois, and always will because its location is below the early frost line that endangers the corn states farther north. It is possible also always to grow the best clover and timothy, the greatest soil builder for corn growing.

The farmers of eastern Kansas, through the influences of agricultural colleges, are beginning also to grow a large amount of alfalfa, not only on the bottom land but upon the rich, strong upland. Alfalfa is a farm product that of itself will make any country rich, so the wealth of Kansas comes from corn, wheat, clover and alfalfa. These products will produce the finest cattle, horses, mules and hogs that go to market, and owing to mild winters, live stock needs less feed, thereby giving the farmers larger profits. These things better enable Kansas farmers to meet their obligations. Eastern individuals and bankers seek the fields that have given them the best results. For these reasons Kansas has become one of the leading mortgage fields.

About Texas Farm Mortgages

BY DAVID T. BOMAR
Of Broad and Bomar

THE DESIRABILITY of Texas farm mortgages as an investment depends entirely on the degree of intelligence, experience and integrity with which they are made.

The Texas field is second to none as a place to make farm mortgages, but experience and observation teach that the superiority of the field is not the most important factor that enters into the safety of the investment. The concurrence of a number of things that contribute to the attractiveness of the mortgage is of the greatest importance, viz., the inspection of the security, the use to which the money is to be put and the character and surroundings of the borrower, all of which have much to do with the ultimate repayment of the loan. To illustrate, I would prefer lending to an experienced farmer, living on his farm, 50 per cent of its value, to be used in paying off a purchase money note or in making required improvements, than to lend on the same land 35 per cent to a man who does not reside upon the land but is dependent on others to cultivate and use the land in such a way as to enable him to repay the debt.

Farm loans should never be made to any borrower where the lender does not believe that the loan will ultimately be repaid without foreclosure, even though he believes the security amply sufficient to pay the loan in case of foreclosure. The best test of whether or not these precautions have been exercised to such an extent as fully to protect the owner of the mortgage is to purchase the mortgage from experienced, seasoned people, who have a general knowledge of the country and character of the people, and who make the loans, in the first instance, with their own funds and guarantee their ultimate payment.

Much has been said about Texas homestead laws as being a detriment to the farm mortgage business. Under the constitution and laws of Texas a rural homestead consists of 200 acres and the head of the family has no power to create on the homestead a mortgage for any purpose other than to take up an existing purchase money lien or to make improvements thereon. Although this inhibition sometimes operates as a detriment to inexperienced persons engaged in the business, it is in no respect a detriment to experienced dealers in farm loans because no experienced dealer will, under any circumstances, make a loan on a homestead, except to take up and extend an existing

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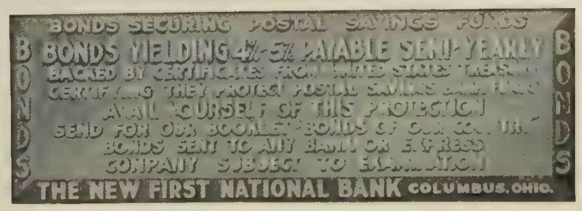

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lien thereon, or to make improvements thereon for which a mechanics' lien can be created.

No corporation or firm engaged in the farm loan business is either any stronger or weaker than its management, and institutions engaged in this business that confine themselves to the making of legitimate loans, hedged about with all of the precautions necessary to the success of any well regulated business, need have no fear of ultimate failure. On the other hand, institutions engaged in such business which are anxious for large profits, and which in response to demands that come to every dealer make loans at high rates to speculators, or other persons not actually occupying the land, will ultimately, in times of depression, have trouble.

The South as a Desirable Mortgage Field

BY MOULTRIE M. SESSIONS

President Sessions Loan and Trust Company

THE QUESTION with the average investor today, seeking both security and fair return, is not "Shall I buy a farm mortgage?" It is "Where can I get the best farm mortgage, security and interest rate considered?"

I believe there is no safer field in the world today for investment in mortgages on farm lands than the South; and I know there is no section of the country where so certain a security combines with so satisfactory an interest rate.

Moultrie M. Sessions

The farmers of Geogia and the South are not indiscriminate borrowers; whenever they make a loan there is a good business reason for it. They are today in better shape financially than they have ever been, and while farm capital has doubled, farm mortgages have really diminished. When the Georgia farmer borrows money he does it to make an investment. A few years ago when mules were $75 to $100 and farm machinery was scarce the investment on the farm was far less than it is today; now the up-to-date farmer must not only have the latest and best farming machinery, but he must pay $200 to $300 for mules. He may want to pay up with a long time loan a balance due on his farm; he may want to expand and take on additional acreage, thereby increasing his income. There are many reasons that make the farm loan not only a convenience but a necessity if the farmer is to make progress and prosper.

Farm loans are made in the South upon a basis of 25 to 50 per cent of the appraised market valuation; and the rate is 6 and 7 per cent, depending upon the amount of the loan, compared to 5 and 6 per cent in other sections and 3 and 4 per cent on savings. Farm loans, mortgage or otherwise, made by nonresidents are not taxable in Georgia.

The value of a loan depends largely upon the stability and enhancement of the security. In 1900 the approximate investment in farm lands and improvements in the South was $5,262,279,000; in 1910 it was $10,961,865,000, an increase of 108.3 per cent, compared with an increase of 99.8 per cent in the entire United States. Increase in agricultural production was in similar ratio.

In the same ten-year period the value of Georgia's farm lands increased from $183,370,120 to approximately $450,000,000, not including live stock. Georgia farm lands which sold ten years ago at $10 and $25 an acre today readily bring on the market from $20 to $75, the same class of land which sells in the West for $100 to $200 an acre.

It is apparent from this rate of increase that the investor who buys a five-year first mortgage on a Georgia farm has a security worth from 25 to 50 per cent more, upon most conservative estimate, by the time the loan reaches maturity. The situation here is thus materially different from what it is in those sections where land values are already so high that appreciation is comparatively slow.

Development of natural resources in the South is still far behind that of eastern and central northern states. But the ratio of progress has increased, and this means a more rapid increase in general wealth than in other sections. It has been shown that with the same rate of progress made since 1880 the wealth of the South, now $28,000,000,000, in 1944 will reach the aggregate of $87,000,000,000, an increase of $2,000,000,000 a year. This is more readily understood when it is known that the South's cotton crop for the last thirty-three years was actually sold for over $5,000,000,000 more than the world's entire production of gold and silver for the same period. The South's cotton mills today consume 2,600,000 bales annually, as much as all the other mills in the United States put together; and the South is now spending $20,000,000 in new cotton mills.

Georgia's returned tax values are $850,000,000, an increase of more than $400,000,000, or nearly 100 per cent in ten years. This figure represents less than 35 per cent of the actual values in the state. Two-thirds of the 38,000,000 acres are tillable. The state has eight of the nine recognized grades of climate and grows sugar cane or barley with equal facility. The population, which increased 20 per cent in ten years, is adding every year to land values. Less than 2 per cent of the people are foreign born. Georgia cut a billion feet of timber last year. The annual mineral production is worth $6,000,000. Annual factory products exceed the total investment of $225,000,000 in factories. With $580,000,000 farm capitalization, including all features, Georgia's annual agricultural production is $269,220,000; while with nearly $2,000,000,000 farm capital Ohio's production is $388,485,000. With the same proportionate production to capital as Georgia, Ohio should make annual crops worth $950,000,000.

Is it any wonder that the eyes of the northern and eastern investors are turning toward the South? Is it any wonder that the large insurance companies of the East are coming here to lend large sums of their money on farms?

Reasons for Popularity of Oklahoma Mortgage

BY E. S. ELLIS

Vice-President Jefferson Trust Company

THAT the Oklahoma mortgage is especially popular is, we believe, based on sound economic reasons. This may be in part explained by the fact that Oklahoma is a new country, and as usual under such conditions there is a pressing need of money to help develop and improve, consequently there are more mortgages offered for smaller sums with higher interest rate than are now offered in the older states of Kansas, Missouri and Iowa. Today Oklahoma offers the same class of securities which were offered by these older states twenty-five years ago, but not now available there. This in a general way explains the reason and means merely that this is Oklahoma's day.

E. S. Ellis

But there are other reasons which lead us to believe that if opened to settlement contemporaneous with the states named Oklahoma would still be in the lead, that its securities would have the first call, as they have today.

Oklahoma has a marked advantage in its geographical location, giving it a very mild, equable climate, with long growing seasons, with an ample annual rain fall evenly distributed throughout the growing season. Plowing and other agricultural pursuits can be carried on every month in the year. It is a very healthful climate for man and beast, with enough winter to kill disease germs, without the rigors of the northern winters. Live stock is raised at a minimum of cost. The summers are pleasant—nights ideal for sleeping.

Oklahoma is especially favored with a large percentage of agricultural lands, which are still cheap compared with values in surrounding states. Less than one-half is in cultivation, but it is being improved as fast as men and money can do it. Values, too, are steadily increasing as the new country is opened up, thus making it certain that the margin of security back of mortgages made today will be wider five

The Quality Investment

The firm of J. L. Pettyjohn & Co. stands for the Quality Investment only—the investment that is bound to return both the investor's capital and interest.

The Quality Investment guarantees a peaceful mind—less profit, but a certainty that your money will be affected neither by panic, nor catastrophe, nor mismanagement.

This company deals in First Mortgages placed on highly improved farm lands in Eastern Kansas—a territory whose productiveness and consistency of crop yield have been tested throughout a period of many years.

We have operated in this one field for 35 years and have loaned over $25,000,000. We have confined our loans to this territory, because here we knew the investor was assured safety for his money.

We shall be pleased to tell you about our "Quality Investments." Best financial and clientele references.

WE GUARANTEE OUR MORTGAGES.

Address

J. L. PETTYJOHN & COMPANY
OLATHE, :: KANSAS

7% Atlanta 7%

Here are some of the features that make our First Mortgage Loans attractive.

1. 25 years experience without the loss of a penny.
2. Real Estate worth over two for one.
3. Abstract by Attorney representing YOU, showing a clear title.
4. Note with Coupons attached.
5. A Georgia Loan Deed.
6. Fire Insurance for at least the amount of the Loan, assigned as additional security.
7. A rental value that would more than carry the Loan under adverse circumstances.

Write for booklet.

REALTY TRUST COMPANY
ATLANTA, GEORGIA
Capital $600,000.00 - Surplus $400,000.00

Farm Mortgages As An Investment

WRITE to any leading banker or financial editor about the merits of well placed first farm mortgages.

They yield a higher rate of interest than many other forms of investment. They are absolutely dependable.

This is nowhere more true than in South Dakota, a fertile and prosperous section of the northwest. Returns average 5½ and 6%.

We have over $3,300,000 active loans on our books and a record of never having had an investor lose a dollar.

Nor have we ever been obliged to foreclose a first farm mortgage. No waiting for interest or principal.

Write for references and list of offerings.

G. W. HART, Pres., Merchants Bank
BRYANT, SOUTH DAKOTA

to seven years later, when they become due.

Oklahoma soil is rich and productive. It is now in its virgin strength. With the improved methods of agriculture now prevailing under information sent out from state and national agricultural departments and experimental farms, it is reasonable to expect that soils will be conserved and strengthened in Oklahoma instead of impoverished and depleted as in many of the older states where continuous crops and wastefulness were the rule.

Oklahoma produces with profit a wide diversity of crops. This is owing to climate and soil referred to above, in both of which this new commonwealth is so prodigally blessed. Wheat, oats and corn, the staple crops of the North, are grown as successfully as in any northern state, while no southern state excels Oklahoma in growing cotton, kafir, cow peas, peanuts and alfalfa. All fruits and vegetables are also easily raised in Oklahoma.

These are a few of the reasons for the popularity of the Oklahoma mortgage, which, from the viewpoints of income and security, stands at the top.

Twenty years ago in the month of June the writer drove over the counties of Logan, Oklahoma, Canadian and Kingfisher, in central Oklahoma, to see if it was a safe country in which to make mortgage loans. The time had come when the homestead settlers in these four counties could make proof of residence and improvement requisite to acquiring title, prior to which they could not sell nor mortgage their lands. Only here and there had a settler been able, for want of means, to do regular farming, for most of them had gone in without money or teams, but there were enough improved farms to convince the most skeptical of the wonderful fertility of these Oklahoma lands. The doubts he had before seeing were entirely overcome before spending many days there. He reported that it was the best country he had ever examined for mortgage loans or any other business, and he came from his home in Michigan through Illinois, Missouri and Kansas.

It was hard work and took a long time to make the Oklahoma mortgage move, but twenty years has brought the state into the front rank. Another twenty years will show a far greater improvement in material wealth and prosperity in this wonderful commonwealth, as well as a continuous growth in the popularity of the Oklahoma mortgage.

Easy to Buy Mortgages by Mail

BY A. MARTIN KINGKADE

Treasurer Oklahoma Farm Mortgage Company

MUCH has been said as to the desirability of farm mortgages as investments. People have written about their safety and their income. Investors have been advised to buy them. The advice is good, but with it should go some suggestions as to how to buy the right kind.

A. Martin Kingkade

All bonds are not desirable investments, merely because they are bonds. Most of those offered are, but a few are not. The same is true of the farm mortgage. The security behind it and the mortgage house making and recommending it are the essentials. Any investor can and should look into these things for himself, before parting with his money. But how is the average investor, the man in a far-off city, to do this? It is a comparatively easy matter in these days of modern business to look up the standing of a firm or an individual. A prospective investor can write to some bank in the town, or obtain a commercial agency report at a small cost. This will give the financial responsibility of the mortgage house. Find out the general reputation of the concern for honesty and fair dealing in the community. It is hardly possible to do business long without making a reputation of one sort or another.

Throughout the Middle West are mortgage houses, banks and trust companies which have for years made a specialty of handling farm mortgages. These people are well established,

Important Announcement

Realizing that I could serve my clients to better advantage by having my business incorporated and my main office at a point where I could give my personal attention to the greatest volume of business handled through the office, I decided to incorporate under the name of BONFOEY LOAN & INVESTMENT COMPANY. I have been operating in Oklahoma through a branch office, in charge of one of my sons, since 1905. The growth of the business made it advisable to consolidate the Missouri and Oklahoma offices, and accordingly THE BONFOEY LOAN & INVESTMENT COMPANY was incorporated with a hundred thousand dollars capital, fully paid up, with main office in Oklahoma City, Okla. My branch office at Kirksville, Mo., will still be maintained, and my Unionville, Mo., office will be conducted hereafter as a branch. The Missouri business will receive, however, the same careful attention that it has in the past. I have associated with me in this corporation several men of very high standing in Oklahoma and throughout the East.

This business was established by me in Unionville, Mo., in 1879. Since that time (a period of 34 years) I have loaned many thousands of dollars on farms in the Middle West for insurance companies, educational institutions, savings banks and private investors. During all that time no client of mine has ever lost a cent of principal or interest, or taken a foot of land under foreclosure.

I want to thank THE CONTINENT readers for their past business, and to assure them that any future business intrusted to me will have the same prompt and careful attention.

BEVERLY H. BONFOEY.

Farm Mortgages and Real Estate Notes

We offer first FARM MORTGAGES secured by highly improved agricultural lands worth over double the value of the mortgages. Safety of principal and interest are our first consideration. Our REAL ESTATE NOTES are a convenient form of security for the man or woman of small means. Denominations, $200 and up; yield 6 per cent; amply protected by first Farm Mortgages. Write for description in detail.

A Few of Our References: *Ex-Governor Herbert S. Hadley, Jefferson City, Mo.; Ex-Governor J. W. Folk, St. Louis, Mo.; Dr. A. Ross Hill, President Missouri University, Columbia, Mo.; Fred O. Elson, Cashier National Bank of Unionville, Unionville, Mo.; S. A. McBurney, Manager of Agencies, Travelers Insurance Co., Hartford, Conn.; George S. Hooker, Watertown, N. Y.*

NOTICE—Our Secretary, P. W. Bonfoey, will shortly make an extended trip throughout the East. Drop us a line if you would like to discuss investments with him personally. You place yourself under no obligation by so doing. Write us today.

BONFOEY LOAN AND INVESTMENT CO.
BEVERLY H. BONFOEY, President
OKLAHOMA CITY, - - - OKLAHOMA

Protected Farm Mortgages
NORTH DAKOTA

33 years Residence. 29 years Banking and Negotiating Farm Mortgages.

$3,000,000 SOLD

Without loss of a dollar interest or principal. This experience and moral obligation felt toward my patrons insures your protection.

WALTER L. WILLIAMSON,
Lisbon, North Dakota

6% Farm Mortgages with Government Guarantee
that the title is Perfect and that the mortgage is a first mortgage, and this

COMPANY'S GUARANTEE

Against loss by prior liens, unpaid taxes, lapse of insurance, default in interest, or expenses of foreclosure in case of default of principal.

A MORTGAGE INVESTMENT AS CONVENIENT AS A REGISTERED BOND

in convenient Denominations—$500 upwards—and pay **6% interest semi-annually** in New York or other par funds. Write us for full particulars. They will interest you, and will imply no obligation, whether you wish to invest or not. Our mortgages have 40 years of successful experience behind them.

ASSOCIATED MORTGAGE INVESTORS (Inc.)
KINGMAN N. ROBINS, Treasurer
Granite Building, Rochester, New York. Western Office, Calgary, Alberta, Can. New York, Boston, Montreal, Toronto.

Investments That Have Stood the Test

Our First Farm Mortgages, netting Six Per Cent collected and remitted free, have stood the test of time. For 30 years we have furnished these investments to the most conservative investors in all parts of the country, and during all of that time no investor has ever lost a dollar, principal or interest, by reason of such investment. When you invest your money in our mortgages you have an investment that has stood the test of time. Below we list a few of our offerings. Send for descriptive pamphlet "C" and complete list.

$1600—6%, No. 3924. The security is a 160 acre farm in McHenry County, N. D., situated convenient to first class markets. Every acre tillable with 85 acres now under plow. The soil is a heavy black loam over clay. Borrower is a Norwegian, lives with his family on the land and works it himself. Good set of buildings worth $1200. We value land without the buildings at $3200. Part of money borrowed is to be used for further improvements.

$1500—6%, No. 3921. Secured by a quarter section in Ward County, N. D. All of the land tillable with 120 acres under plow. The soil is a rich black loam over the usual clay. Buildings worth $1200, land $3500, total valuation $4700. The borrower is a German and this is his home.

$1000—6%, due Dec. 1, 1919. No. 3915. Covers a quarter section in Minnesota, situated within one mile of market. All of the land except possibly 10 acres tillable, although only a small portion under plow at this time. Best kind of soil. Small set of buildings. Value of land and improvements $3500 to $4000. Borrower is a Swede, lives with his family on this land and works it himself.

$2500—6%, due March 1, 1918. No. 3907. Secured by 200 acres in Aitkin County, Minn., located two miles from market in a first class section. All of the land tillable. 140 acres now under plow. Good heavy soil. Improvements consist of house, barn and granary worth $1000 to $1500 Value of land without buildings $6000. Part of money borrowed is to be used for further improvements.

$6500—6%, due Feb. 1, 1919. No. 3864. This is a mortgage on 560 acres in Minnesota, situated within four miles of good town. All of the land tillable. 160 acres under plow. Good soil. Small set of buildings. Value of security $20,000 00. Part of money borrowed is to be used for further improvements.

$1500—6%, due May 1, 1919. No. 3919. Secured by a half section in Sheridan County, Mont., within two miles of market in a well settled section. All of the land tillable with 125 acres now under plow. The borrower is a young German who lives on the land and works it himself. Small set of buildings. Value of land without improvements $5000. Part of money borrowed is to be used for further improvements

Highest References Furnished
Our Mortgages will meet the Requirements of the most conservative investors

E. J. LANDER & CO.
GRAND FORKS, :: N. D.

are morally and financialy responsible and have ample facilities for making and taking care of the investments they offer.

Investigate the securities that are offered. While it would be hard to find a better security than a productive farm in the hands of a prosperous farmer, still one must be sure that this is what he is getting. Though local conditions, of course, enter into the selection, the security should meet the following general requirements: The soil should be productive. The rainfall should be sufficient; government reports give this information. The neighborhood should be well settled; this will bring with it schools, churches, rural telephone lines and daily free mail delivery. The distance to a railroad town should not be too great; a convenient market and trading point adds to the value of the farm. The improvements, such as buildings, fencing, etc., should be sufficient for the farm.

Don't take anything but a first mortgage. There is nothing except taxes that can take preference over it. The mortgage house watches the records and sees that the farmer-borrower pays his taxes as they become due.

It is preferable that the farm be in the hands of the owner, rather than a tenant. If the property is the borrower's home, he has an added incentive to take care of his obligations. The moral hazard, the character of the borrower, is also an item worth considering. If he is shiftless and incompetent, he will neither make money for himself nor to pay his indebtedness. On the other hand, the progressive, industrious farmer is prosperous, dependable and prompt pay.

Accompanying each mortgage loan is a sworn statement by the borrower, describing his property and telling for what he intends using the money. Usually also a detailed description or report is prepared by the mortgage company. It has ample facilities for investigation, and each loan is personally inspected and the borrowers investigated. From these facts the investor can obtain a fair idea of the security behind the mortgage and the conditions surrounding the loan. If care has been used in the selection of the agency one can depend on its statement of facts.

Thousands of people all over the country are investing their funds in mortgages in this way through correspondence.

South Dakota Loans Are in Demand

BY G. W. HART
President Merchan s' Bank

PROBABLY no problem is more serious to the average investor than the question of the investing of savings, or other funds, so as to bring the maximum interest return combined with absolute safety. On account of the very satisfactory interest rate, 5½ and 6 per cent, investors are rapidly turning toward South Dakota for high-grade farm mortgages, and nowhere in the Northwest can more attractive loans be obtained than from eastern and central South Dakota, where the soil is very fertile and climatic conditions favorable. If carefully selected through a competent and reliable local broker, investments may be obtained which will not be affected by panic, adverse legislation or stock market fluctuations, with prompt payment of interest and principal assured.

G. W. Hart

South Dakota is a wonderful state, with broad, fertile prairies that are being rapidly settled by thrifty and desirable young farmers from Illinois, Wisconsin, Iowa and from its own eastern counties. Land values are stable and show a noticeable tendency to advance steadily, a result of a constant demand from home, as well as from eastern buyers. Many of the farm mortgages offered are to thrifty South Dakota farmers who have succeeded beyond their expectations and borrow to make the first payment on an adjoining quarter section of land.

With a steadily increasing demand for farm

INVESTMENT SERVICE

Our farm mortgage investment service to customers means the careful supervision of every piece of property offered as security for farm loans, until interest and principal have been paid in full. It also means

1st. That every farm has been inspected by an impartial examiner.
2nd. That we guarantee the title to every piece of land securing our farm mortgages.
3rd. That we collect and remit principal and interest without charge.
4th. That we investigate the records each year to see that taxes are paid on land covered by our mortgages.
5th. That we attend to the renewal of insurance policies when necessary.

We make no charge to the investor for this service.

Write for our list of farm mortgages.

R. C. KITTEL & CO.
Casselton, :: North Dakota

FARM MORTGAGES bearing 6% interest, first liens on improved farms. Original papers held by the investor. Principal and interest GUARANTEED; interest payable at the Hanover National Bank, New York. Thousands of satisfied customers for references. We've been doing the same thing for TWENTY-EIGHT YEARS

The W. C. Belcher Land Mortgage Co.
Capital $320,000.00.
Fort Worth. - - Texas

FIRST MORTGAGE FARM LOANS

6% We offer only select first mortgages on improved **Northeastern Oklahoma** farms at 40% value of farm. Interest collected semi-annually and remitted investor without charge. **SEND FOR BOOKLET.** 6%

PARKER-WISE INVESTMENT CO.
VINITA, OKLAHOMA

3% or 7%

WHICH DO YOU GET FOR YOUR MONEY?

Savings Banks pay 3%. Farm Mortgages yield you 7% secured by never failing wheat land in Eastern Washington. Security double the amount of the loan. Mortgage and notes signed by farmer and wife. Abstract certified to by responsible Attorney. Nothing safer. Write me for particulars and references.

B. F. CULP, P. O. Box 493
Walla Walla, Washington

7% FARM MORTGAGES 8%

Title guaranteed. On choice farms in Panhandle and fertile valleys of Eastern New Mexico. No loan made for more than thirty per cent of value, nor closed until examined and approved by our experienced examiner who is an officer of Company. We collect and remit interest free. Larger loans drawn to net investors 7 per cent; small ones, 8 per cent. Write for sample application, references, etc.

The Union Mortgage Company, Clovis, New Mexico

6% NET GUARANTEED AS WELL AS BACKED BY 20 YEARS OF SUCCESS

Farm Mortgages sold by us net six per cent, and we guarantee their payment. Interest remitted the day due. Write today for booklet and references and ask your local banker to investigate us.

BROAD & BOMAR, Bankers, Ft. Worth, Tex.

TIME TESTED, PANIC PROOF

THE FARM MORTGAGE

When your money is invested in high grade First Farm Mortgages you need have no worry either as to your principal or your interest The improved farm cannot be affected by business depressions, fire or other accidents. I sell my loans to insurance companies, trustees of estates and individuals. *Write today for my interesting booklet C.*

Best of References Given on Request

GEO. R. FISH, Investment Banker
ARDMORE, OKLAHOMA

M. P. MÖLLER PIPE ORGANS

Builder of the large electric organs in Euclid Avenue Presbyterian Church, Cleveland, Ohio (2 organs); Russell Sage Memorial Presbyterian Church, Far Rockaway, N.Y., and Bedford Presbyterian Church, Brooklyn, N.Y.; the three-manual organs in Westminster Presbyterian Church. Detroit, Mich., Presbyterian Church, Mt. Vernon, Ohio, and instruments in almost 200 other Presbyterian Churches alone. Specifications and estimates on application. For catalogues and particulars,

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HAGERSTOWN, :: MARYLAND

products and the constantly decreasing area of desirable agricultural land for settlement, there seems to be but one direction in which land values can go. For this reason the security behind a farm mortgage is constantly growing better and there is a noticeable awakening to the safety and desirability of a high-grade farm mortgage for investment of funds of private investors, savings banks and estates. Life insurance companies have long recognized the fact that farm mortgages stand preeminent among investments yielding the highest return with absolute safety, and many of them have been very active in this field for several years. One of these has about $7,000,000 invested in South Dakota farm mortgages. The investments of other companies range from several million dollars to a few hundred thousand dollars, but we are informed that such investments are uniformly satisfactory and the amounts set aside for such investments steadily increasing. A few months ago one of the largest insurance companies, after a careful investigation of the fertility of South Dakota soil, climatic conditions and class of loans obtainable, entered the state for investments, and we are informed that still another such company contemplates the same step in the near future.

The experience, wisdom and judgment of successful business men having in charge the investing of the millions of assets of insurance companies should give to the small investor confidence in carefully selected farm mortgages that insure absolute safety and an interest return of 5½ to 6 per cent, as compared with 3 to 4 per cent from savings banks and 4 to 5 per cent from investments in high-grade bonds. The positive assurance that there will be no loss frŏm depreciation of property, but that the margin of security will steadily increase, and both interest and principal payment be promptly met as due, also favor this form of investment. Investors may feel sure of such investments if made through a reliable broker dealing in eastern and central South Dakota farm mortgages. They can have not only the application and all papers in connection with the loan, but also the confidential report of the examiner sent to inspect the property.

Rains have put the soil and subsoil in excellent condition, and without doubt prospects for small grain are the best in years and a very general optimistic feeling prevails all over the state. Farmers are paying more attention to diversified farming and are rapidly learning and following better farming methods, receiving much encouragement and aid from business men and the state agricultural college, the movement resulting in better-farming associations in many of the counties.

A Forward Step in Religious Education

The Board of Publication has made arrangement for organizing a new department and assembling under it all the work of religious education now being done in the various departments of the board. This will result in unification out of which will come plans and textbooks that cannot fail to be of service. Five years ago, in answer to numerous overtures, Assembly's special committee on religious education was appointed. After three years of earnest work the committee found that its duties had so enlarged that the Board of Publication was asked to carry on its work in view of the relations which the board already sustained to the education of the youth of the church. For two years the board and Assembly's committee worked together in this field. The last Assembly recognized the board as its agency for the supervision of the religious education of the youth of the church and instructed the board to organize a new department of religious education and take up and carry on this work.

Conference Opens with 180 Sermons

The world's Christian citizenship conference, with representatives from all the principal countries in the world, is to be in session in Portland, Ore., June 29 to July 6. It opens with 180 sermons by visiting ministers from this and other countries in various pulpits of the city. Ten commissions that have been engaged for a year or more in making thorough investigations are also to report, from a distinctive Christian viewpoint, on the great moral problems of the age—such as intemperance, Sabbath desecration, the social evil, Mormonism, child labor, prison reform, capital and labor, immigration, peace and public education.

Protect Your Boys and Girls

By enlisting in the American Civic Reform Union crusade against white slavery, intemperance, gambling, cigarettes, polygamy and other evils.

Over 500 girls become white slaves each week in the United States; 75 per cent of our young men have had venereal diseases; 1,500 boys begin smoking cigarettes each day; intemperance kills over 100,000 a year; 130 divorces are granted daily; 9,000 murders are committed each year, and a very small percentage of murderers are convicted; polygamy has been revived in Utah by the Mormons; and the police protect vice and crime in many cities.

We are reaching thousands of good citizens each month by lectures, literature, correspondence and interviews and enlisting them in the crusade to compel the enforcement of existing laws and to obtain better laws. Our workers are experts who know how to search out and expose the leaders of vice and crime.

WE ARE SAFEGUARDING THOUSANDS OF GIRLS AND WOMEN BY EXPOSING THE METHODS OF VICE PROMOTERS

Through our legal department in New York we are furnishing free legal advice to reform workers in all parts of the United States.

We furnish expert investigators for reform campaigns.

We are promoting new laws to prevent the marriage of diseased men and women; to close vice resorts by injunction; to prevent the sale of cigarettes to minors; to send Mormon polygamists to jail, and to put white slave traders in the penitentiary.

MEMBERSHIP

You are earnestly urged to join the Reform Union and thus aid in this great campaign for the conquest of vice. The membership fee is $2 per year. Members are entitled to special help in improving conditions in their own town, consisting of legal opinions, plans, information and suggestions such as can be furnished by experts in reform work.

You may also have your choice of one of the following books as part of your membership advantage:

"White Slavery," 100 pp., illustrated, by Ernest A. Bell.
"Guide to Sex Instruction," 266 pp., illustrated, by Prof. T. W. Shannon.
"Ways That Win in Church Finance," 121 pp., by Rev. A. S. Gregg.
"Perfect Manhood," 140 pp., illustrated, by Prof. T. W. Shannon.
"The Fool and His Money," 328 pp., illustrated, exposing gambling, by Harry Brolaski, for twenty years a gambler.
"Letters of an Apostate Mormon to His Son," illustrated, exposing Mormonism and polygamy, by Hans P. Freece.
Or an American flag, bunting, sewed stripes, 3x5 feet.

FREE ON REQUEST—A picture, post card size, showing President Smith of the Mormon Church, his five wives and thirty-five children.

Send $2 for your membership fee and 50 cents for a year's subscription to "The American Searchlight," the Reform Union magazine. The book you indicate will be forwarded at once postpaid.

Describe conditions in your town and we will give you a plan for suppressing any evils that may exist.

Address AMERICAN CIVIC REFORM UNION
513 Caxton Building Rev. A. S. Cregg, Supt. Cleveland, Ohio

Again Honor Dr. and Mrs. Shaw

Chicago Church Extension Board's Testimonial Banquet a Representative Gathering—California's Greetings.

Dr. John Balcom Shaw and Mrs. Shaw, who go from Chicago to Los Angeles after their summer vacation, have been almost overwhelmed by the numerous testimonials tendered by their friends and associates. The dinner planned by the Chicago Church Extension Board and held at the Hotel La Salle, Chicago, June 19, was the crowning event. Two hundred people, representative of all departments of Chicago Presbyterianism, assembled to pay tribute to the guests of honor.

Among those participating in the program were Dr. E. H. Curtis, who presided; Dr. George N. Luccock, who succeeds Dr. Shaw as chairman of the Church Extension Board; Hon. John F. Voigt, Second church; Rev. George A. Kilbey, Christian Industrial League; Rev. Ernest A. Bell, Midnight mission; Mrs. H. H. Forsyth, Woman's Board of the Northwest, and President J. G. K. McClure, McCormick Seminary, all representing interests with which Dr. Shaw has been concerned. A brief but eloquent address by Dr. E. P. Hill, superintendent of church extension, was the last of a remarkable series of speeches. The closing prayer was offered by Rev. James Frothingham, Chicago Presbytery's veteran stated clerk.

Only a few of the messages from those unable to attend were read by Dr. George B. Safford, who also presented resolutions adopted by the Church Extension Board. They included greetings from Dr. Keigwin, pastor of West End church, New York, which Dr. Shaw developed into a splendid work during his six-year pastorate; from the board of the Presbyterian hospital; from Moderator John Timothy Stone, now in Scotland, and from Immanuel church, Los Angeles. The letter from Los Angeles was eloquent in its assertion of the great field awaiting Dr. Shaw there. At the suggestion of Dr. Shaw a return greeting was cabled Dr. Stone. The excellent Second church quartet sang two selections during the evening.

It was of no little significance that, while the evening's expressions emphasized the wide range of Christian work in Chicago that will miss the efficient leadership of Dr. and Mrs. Shaw, the positive note predominated. Chicago believes that Dr. Shaw will give to the Pacific coast a religious leadership that will have nationwide influence, and that the share of his gracious wife in the good works of the coast will be no less notable than it has been in New York and Chicago.

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[Extracts from the address adopted by the Associated Advertising Clubs of America at Baltimore.]

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Half English, Half Foreign

American Tract Society's Free Distribution of Literature Reaches Both Native-Born and Immigrant—Italian Hymnal Ready.

The American Tract Society at its eighty-eighth annual meeting reported the distribution within the past year of a million and a half copies of Christian books and tracts in English and an equal number in foreign languages. The colporteurs of the society at Ellis island in New York harbor and at the port of Boston distributed to incoming immigrants Christian literature in thirty-three languages and dialects. A new Italian hymnal which was in preparation for more than two years is now being distributed and is expected to come into immediate use in all the evangelical Italian churches of the country. A new Spanish hymnal, which has been prepared by an interdenominational committee in the City of Mexico, is now in press and it will be ready for circulation in the coming year.

The literature which the society has put out free of cost within the year past is valued at approximately $20,000, and besides that it has appropriated $5,000 in cash to mission agencies in foreign lands for the preparation of Christian reading matter in the native vernacular. The Tract Society has now had a history of nearly ninety years, and in that time its free distributions have amounted to over $3,500,000.

The annual meeting reelected William Phillips Hall and Dr. John Henry Jowett as president and vice-president respectively, and President Woodrow Wilson and Governor Simeon E. Baldwin of Connecticut honorary presidents. The efforts of the general secretary, Dr. Judson Swift, to raise $500,000 toward reducing the mortgage on the Tract Society's skyscraper building in Nassau street, New York, were heartily commended by the annual meeting, since any reduction on the mortgage is equivalent to an increase of endowment which will extend the society's benevolent operations still further.

Motley Throng Hears Gospel

Noon Meetings in the Metropolis Attract Many—Wilbur Chapman in New York City—Warn Against Cigarette.

NEW YORK—'Twas the hottest June 16 in twenty-two years, so the paper said. And yet at noon, with the sun blazing down upon them, a crowd of men—and not a few women—stood in Union square for nearly an hour listening to song and exhortation and simple presentation of gospel truth at one of the daily meeting of the evangelistic committee of New York City. 'Tis a motley crowd that assembles there—an old Hebrew with long untrimmed whiskers stands unflinching as the speaker talks of Christ and Calvary; at his elbow a teamster in overalls, near by a young man in fashionable clothes, and an Italian woman, with head unprotected from the sun, dragging by the hand two small children; here stands a white-haired American woman, hatless, with raised umbrella; close to the speaker's platform a young mother with a lusty youngster in her arms remains as if glued to the spot. The minister preaches of a crucified Christ; there are hymns, then exhortation, and at the close hands are raised here and there for prayer—one, two, three, many, too many to count—and the meeting ends with prayer for all, and especially for those who have confessed their need of a Saviour.

An hour later much the same scene is enacted at Madison square. And downtown on Cedar street and at Bowling Green, and over on 10th avenue and 39th street, and near many shops in various parts of the city, the same "old, old story" is being told to eager groups of listeners of all ages and conditions.

HUNT NEW BOARD SECRETARY

The Board of Church Erection has appointed a committee to choose a new secretary in succession to Dr. Duncan J. McMillan. Dr. John S. Zelie, pastor of Crescent Avenue church of Plainfield, N. J., is chairman. It is known that Rev. William T. Jaquess of Detroit will be one of the possibilities first considered.

Rev. P. E. Erickson, assistant pastor of Fourth church, is president of the West Side Sunday School Association, and in appreciation of his service the association has paid his way

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State fully your requirements and send floor plan.
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as a delegate to the world's Sunday school convention in Zurich.

West End church under the guidance of Dr. Keígwin has taken a leadership in the movement for eugenics which is attracting considerable public attention. A recent Sunday evening platform meeting on this theme was greeted with an exceptionally attentive audience.

A number of New York Sunday schools accepted the designation of Sunday, June 22, as anticigarette day, and gave some instruction to their pupils as to the harm of smoking cigarettes.

The feeling that reports as to the doctrinal soundness of the young men recently ordained to the ministry have been misrepresentative of true conditions has led New York Presbytery to appoint a committee to prepare a statement of the true state of the case. In pursuance of the resolutions offered and passed, Doctors E. W. Work, J. H. Jowett, George Alexander, and Messrs. F. A. Booth and T. W. Morris were appointed a committee to issue such a statement.

Will Confer at Olivet Camp

Discussion of Church Problems July 21-26—Begin Work on Addition to First Church Soon - Opportunity for Christian Women.

CHICAGO—The first conference to consider the church as a whole at Lake Geneva has been called for July 21-26 at Olivet camp, with Rev. N. B. Barr of Olivet Institute as presiding officer. Two addresses will be made each morning of the week by pastors of Chicago and elsewhere. Among the subjects to be discussed are "The Church and the City," the young people's problem and the spirit and method of the institutional church. Other subjects will deal with music, athletics, finances and the social message of the church. Among the speakers are Rev. D. D. Vaughn, Rev. B. F. Aldrich, Rev. F. L. Anderson, Dr. R. D. Scott and Rev. F. J. Martin.

A tablet in memory of Miss Wing, long a Sunday school teacher and a founder of the Adult Bible class movement, was unveiled in Third church last Sunday. Dr. Hardin, pastor, and Dr. G. L. Robinson had parts in the service.

Contracts were let this week for the remodeling of First church to add a gymnasium and lecture room to the west end of the building in addition to other changes. The work will cost $80,000. Dr. W. C. Covert, pastor, and his family are now occupying the new manse, next to the church, at 4108 Grand boulevard.

Special services were held in Edgewater church last Sunday evening in the nature of a farewell to Miss Elizabeth Logan, who will take up home mission work in Kentucky, and Miss York, who goes under the board to Guatemala to found a nurses' training school in Guatemala City. This accession to the mission forces is in addition to several other members of Edgewater church who are in mission or Christian association work.

A special train of Christian Endeavorers will leave Chicago July 3 for Los Angeles by way of Colorado to the international convention. Extensive plans have been made to capture the convention for this city in 1915 and the Chicago officers have received the cordial assistance of the Association of Commerce. The annual outing of the local union will be held June 28, the trip being by boat to Kenosha at 2 o'clock.

The campaign for members of the Wabash Avenue branch of the Y. M. C. A., the new building for colored men and boys, is progressing. Last Thursday the boys' rooms were opened with a special program.

It is announced by the organizer of the United Societies, the Chicago organization ready to take the part of the liquor element, that the women of the state are to be organized in a manner similar to the men's societies. They will be expected to vote along "liberal" lines. It has been suggested that the duty to vote will put a large obligation upon church women.

The gospel tent which has been put in the field by the Church Federation Council has had a very successful three weeks' campaign at the corner of 61st street and Vincennes avenue. This week the tent moves to Lawndale district, where five churches unite, including Millard Avenue Presbyterian, of which Rev. B. G. Jackson was installed pastor June 25.

Alumni Pledge Balance Needed

Washington and Jefferson College Gets Big Endowment—Jeanette Dedicates New Church—Citizenship Conference Speakers Preach.

PITTSBURG—At a special meeting of the alumni of Washington and Jefferson College, in connection with commencement exercises June 18, it was announced that the $500,000 endowment had been obtained. There was still $40,000 needed to secure the $100,000 from the Rockefeller fund, and 400 of the alumni agreed to give that amount. A telegram was sent by the trustees to the state legislature declining state aid for the college. The degree of LL. D. was conferred on Vice-President Thomas R. Marshall, Judge S. L. Mestrezat of the Pennsylvania supreme bench, Andrew A. Adams of Indianapolis, chief justice of the appellate division of the supreme court of Indiana, and Dr. Watson McMillan Hayes, president of Shantung University, China.

Several of the speakers at the world's Christian citizenship conference, Portland, Ore., stopped off in Pittsburg and spent a few days visiting the city. Dr. Armeaug Haigazian of Konia was the guest of Dr. J. T. McCrory and preached in Eighth Street Reformed church in the morning and in Third church in the evening. Dr. Charles Merle D'Aubigne of Paris, secretary of the Central Society of Evangelization of France, and pastor of the Neuilly Reformed church in Paris, was the guest of Chancellor S. B. McCormick and delivered the address to the graduating class of the University of Pittsburg June 18.

First church of Jeannette dedicated a $37,000 church building June 15. The sermon was preached by Dr. James H. Snowden. A fraternal meeting was held in the afternoon and pastors from Greensburg, Irwin and Jeanette brought greetings. On dedication Sunday $10,000 was raised by the pastor, Dr. W. L. McClure, leaving an indebtedness of $9,000. Two weeks' services are being held leading up to communion. Dr. McClure has been pastor for nearly ten years. P. W. SNYDER.

Seattle Shows Big Advances

New Church for Colored People—Want Assembly in 1915 — Survey of Western Part of State Is Thorough.

SEATTLE—This presbytery comprises five counties on Puget sound. Seattle is the center of Presbyterianism in a large territory. There has been a steady growth in members and strength and influence in Seattle Presbytery for several years—there being at present on the roll the names of sixty-eight ministers, with a church membership of 8,500 and a Sunday school membership of 6,500. At a meeting June 9 Dr. M. A. Matthews made his report of the Atlanta Assembly, which was received with cheers. Presbytery voted unanimously and enthusiastically to indorse the action of voting section 22 of the last Assembly in inviting the Assembly of 1915 to meet in Seattle.

Great strides have been made in church extension the past year. Grace church was organized in December with fifty-five charter members. There are now over seventy members, and steps have been taken to obtain a lot for building purposes. E. A. Johnson, D. D., of Wilmington, Del., is the leader of this church among the colored people.

There is a move on foot to unite Lake Union church with Wallingford mission—the latter a branch of First church. There are now over 125 names for membership on the petition, about equally divided between the two churches. A lot has been selected and money raised to secure it and a committee is appointed to work out all the details of the organization.

Rev. Frank Edgar Mason, recently graduated from Princeton Seminary, is taking up a new field assigned to Presbyterians by the council at Port Angeles in Clallam county. A petition for the organization of a church with twenty-five members and a subscription of $500 on the field are already secured and a flourishing Sunday school is doing effective work.

The Home Missions Council of western Washington is doing an important work. Reports have been obtained from over 1,100 school districts and these places have all been apportioned to the care of the denomination best able to handle them. W. O. FORBES.

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To equip Christian workers who shall bring to the pastor's aid knowledge of methods and ability to handle and put people to work is part of the task of the Presbyterian Training School.

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PERMANENT RELIEF FROM
RHEUMATISM
AND A SPLENDID PLACE TO
REST AND RECUPERATE

Mr. Rader Is Near Break-Down

Resigns from Largest Church in San Francisco —Plan Renewed Sunday School Activity—Bible College Successful.

SAN FRANCISCO—The most surprising news in religious circles of the bay cities for a long while is the announcement of the resignation of Rev. William Rader from the pastorate of Calvary church to take effect Aug. 1. Mr. Rader has been pastor of Calvary for six years. He has held other pastorates here and in Oakland. He has preached in theaters and edited newspapers and taken a leading part in settling labor and graft disputes. He addresses a thousand people every Sunday from the pulpit of Calvary church, which is the largest Presbyterian church in San Francisco, and recently was selected for General Assembly's accommodation when plans were on foot to invite that body for 1915. Although still in the later forties, Mr. Rader has been feeling the physical and nervous strain of his strong leadership, and during the last few months has received several premonitions of nervous breakdown. He was taken seriously ill on the eve of the last communion and Dr. Hugh Gilchrist occupied his pulpit on that occasion. Since then his pulpit has been supplied. Presbytery has been called for June 30, when the action of the congregation, which met June 25, will be considered. It is presumed that after a long rest Mr. Rader will be able to resume work.

Presbytery has asked the Board of Sabbath School Work to appoint a Sunday school missionary for San Francisco.

The first year of the San Francisco Bible College closed June 16. President Hugh W. Gilchrist, D. D., presided at a first commencement, where all the classes were represented. Over 100 students have taken courses the first year. The faculty numbers seven.

Work of the Boards Remembered

Many Bequests by Colton Will—Pastor Opens Downtown Office to Give Free Advice and Counsel to the Troubled.

PHILADELPHIA—The late J. Milton Colton of Abington left bequests totaling about $250,000 to religious causes. On a four-acre lot opposite the Presbyterian church and old York road, donated by him, is to be erected a Y. M. C. A. building at a cost not to exceed $30,000. Young women are to share in its use and a room set apart for the use of women interested in the welfare of Abington. A fund is left the trustees of the church, the income to be used in the employment of a janitor, who shall keep the church open each day for meditation and prayer. Other parts of the bequest go to the Presbyterian Orphanage for maintenance and repair of the "Colton Memorial cottage"; to the Presbyterian Home for Widows and Single Women for maintaining the "Roberts Memorial annex"; to the trustees of Philadelphia North Presbytery for missionary work among foreigners, with special reference to the Italian work in Germantown, and to the Boards of Foreign and Home Missions to pay the salaries of missionaries, Relief of Disabled Ministers, Publication and Sabbath School Work and temperance.

Rev. Zed H. Copp, pastor of Cohocksink church, has announced his intention to establish a bureau in an office building in the center of the city, to which he will invite those having various troubles and difficulties to come and make them known and obtain free counsel and advice. Prior to coming to this city, in Washington, D. C., he made a similar experiment.

A movement to enforce Sunday closing of stores has been organized by pastors of Protestant denominations in the southern part of the city where the population is largely foreign-born. The ministers will also seek the cooperation of undertakers in an effort to do away with Sunday funerals.

Lafayette College has conferred the degree of LL. D. upon Cheesman A. Herrick, an elder in Mount Airy church and president of Girard College.

At the commencement of the Berean Manual Training and Industrial School Dr. Matthew Anderson principal, the address was by Dr. John Dixon, secretary of the Board of Home Missions, New York. There were also brief addresses by Doctors L. Y. Graham and F. J. Collier.

W. P. WHITE.

From Various Fields

New Jersey

Dr. James McLeod will lay down his pastorate at Cape May with the summer season. He has spent forty-five years in the ministry.

Efforts are being made to extend the mission work among colored people of Atlantic City. West Jersey Presbytery at its recent meeting commended this activity.

Dr. D. W. Lusk of Newark has been asked to become superintendent to missions of New Jersey. For the past three years he has been superintendent of the extension work of Newark Presbytery.

James F. Riggs, Jr., was ordained to the ministry June 19 in Brick church, Orange, where his father has been pastor for many years. The sermon was preached by Dr. Charles C. Albertson of Lafayette Avenue church, Brooklyn, where the young minister has been called to serve as assistant. Other parts of the ordination were taken by the father's copresbyters and pastoral neighbors.

Iowa

Dr. E. A. Bess, for several years pastor of First church, Clinton, will become university pastor at Iowa City this fall. Dr. Bess has been chairman of synod committee on education and is a trustee in Lenox College and president of the board of Dubuque German College and Seminary. Iowa City church is being enlarged to afford facilities for work among the university students.

Dedication of Cross Lanes church, near Bernhart, occurred June 22 under the direction of Dr. J. F. Hinkhouse. Among those who took part in the program, which was divided into services morning, afternoon and evening, were Rev. Scott W. Smith, Cedar Rapids; Rev. W. W. Montgomery, Fairfield; Rev. T. K. Holliday, Brookville, and Dr. A. R. Montgomery, Ottumwa. Music was furnished in the evening by a boys' band from Fairfield. This rural church has been built up to a large degree during the past year. Sunday school is held every week with preaching services every fortnight. The social life of the church is well organized and the edifice has been rebuilt.

Indiana

A number of former pastors of First church, Muncie, participated in the exercises incident to the seventy-fifth anniversary of the founding of the church June 11 to 15. Among the former ministers were Rev. George A. Beattie, Atlanta, Ga.; Dr. William Henry Oxtoby, Philadelphia; Rev. George A. Little, Alexandria; Rev. Frank H. Hays, Wabash, and Dr. Harry Noble Wilson, St. Paul, Minn. Former members who returned for the exercises included two sets of brothers, who are ministers: C. O. Shirey, Fort Wayne; N. Clifford Shirey, Kansas; W. E. Shirey, Chicago; W. B. Shirey, Carrollton, Ill.; S. W. Huffer, Portland, Ind., and Charles Huffer, Albion, Mich.

Washington

Plans are being made for the erection of a memorial monument to Dr. Henry H. Spaulding, the companion of Marcus Whitman to Oregon in 1837. Dr. Spaulding established six churches among the Nes Perces Indians. The synods of the Northwest will be asked to join in this memorial this fall. An account of some of the early activities of Dr. Spaulding by Rev. J. A. Laurie will appear in an early issue of The Continent.

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Conference dates August 22 to 31
Assembly dates June 29 to August 21

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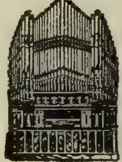
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Schools and Colleges Complete Year

H. Wallace Stevens of Metropolis, Ill., has been elected principal of Union Academy, Anna, Ill., following the resignation of F. W. McClusky, who goes to Blackburn College.

At the recent commencement of Syracuse University the degree of S. T. D. was conferred upon Rev. Albert C. Fulton of First church and upon Rev. Thomas Albert Fenton of Fourth church, Syracuse, N. Y.

Colorado, Arkansas, Iowa, Texas, Illinois and Missouri were among the states represented by the graduates of Forest Park University, St. Louis, Mo. The commencement exercises included musical and literary recitals by the graduates.

Coe College, Cedar Rapids, Iowa, graduated thirty-one on June 11. President Linn of Buena Vista College and Rev. W. A. Littell of First U. P. church, Paterson, N. J., received the degree of D. D. Colonel J. T. Darling of Chicago received the degree of LL. D. Dr. W. H. Wray Boyle of Lake Forest, Ill., gave the commencement address.

President Albert R. Hill of the University of Missouri delivered the commencement address at Wabash College. There were sixty-two graduates, the largest class ever graduated there. The class of 1862 held a reunion and one member who went to war before graduation received his B. A. this June, fifty-one years late.

Dr. Willis Edwards Parsons has resigned the presidency of Parsons College, Fairfield, Iowa, after nine years of successful work. During his administration five new buildings have been erected, $87,000 added to the endowment and nearly $100,000 more pledged. President Parsons's resignation came as a complete surprise and the trustees have urged him to retain his connection in some form with the college, but he has not yet announced his plans.

Commencement at Park College, Parkville, Mo., began June 15, with the baccalaureate address by President L. M. McAfee. President McAfee's service of thirty-three years to the college is closed with this commencement. He is the last of the sons of John A. McAfee, founder of the college, to leave the institution. The graduating class numbers forty-seven and is the largest in the history of the college. Two of the men go to China as teachers under the Foreign Board.

Commencement exercises at Muskingum College, New Concord, Ohio, concluded the most successful year in the history of the institution. The College Board has made plans for the raising during the year of a building and endowment fund of $300,000 in addition to the $100,000 which the president is raising for the erection and endowment of the Muskingum-Guernsey library. The graduating class this year numbers forty-nine, which is the largest in the history of the college. Five of these young people sail for foreign fields.

Carroll College has just closed the best year in its history. Commencement day exercises were of an unusually high order. The address was by Dr. Edgar P. Hill of Chicago. Degrees were given to twenty-four graduates and the honorary degree of D. D. was conferred upon Rev. T. S. Johnson of Beaver Dam, Wis., an alumnus of Carroll and for many years a trustee. The degree of LL. D. was conferred upon Dr. Hill. It is not often that this degree is conferred by the college and it was a complete surprise to Dr. Hill, whose son Howard was a member of the graduating class.

Commencement festivities at Milwaukee-Downer College began June 13, when thirty-two were graduated from Milwaukee-Downer Seminary. The program consisted of musical numbers and the reading of essays. Friday evening the graduating recital of the music department took place. The baccalaureate service was held at St. Paul's church Sunday evening, Rev. Holmes Whitmore preaching. The senior class presented a masque, "The Quest of Truth," written by a member of the class, Tuesday. That evening a banquet was given in honor of H. L. Chapman, who this year completes his twenty-fifth year as college treasurer. On commencement day Dr. Fred Newton Scott, professor of rhetoric at the University of Michigan, spoke on "Books That Wear and Books That Wear Out." The completion of the $10,000 lecture endowment fund raised by the Milwaukee-Downer Club was announced.

Occidental College graduated twenty-eight at the last commencement exercises to be held on the campus at Highland Park. The removal of the college to Eagle Rock will take place during the Christmas vacation. That date will complete twenty-five years of the life of this institution. Of the latest graduates thirteen have signified their intention to devote their lives to distinctively Christian work. The trustees announced the completion of the $500,000 quarter-centennial fund one month ahead of time and oversubscribed by $10,000. Another campaign for half a million was started three months ago. The degree of LL. D. was conferred on Rev. Robert J. Burdette and that of D. D. upon Rev. Joseph A. Stevenson, pastor at Santa Ana, Cal.

Half of the new endowment fund of $400,000 has been raised during the past year according to announcement by President John Scholte Nollen of Lake Forest College. In connection with the graduation exercises the degree of D. D. was conferred on Rev. Henry Marcotte, '93, pastor of Westminster church, Portland, Ore., and the degree LL. D. upon Rev. Clifford W. Barnes, president of the Chicago Sunday Evening Club. The graduation exercises of Lake Forest Academy and Ferry Hall were merged in part with those of the college. Dr. W. S. Plumer Bryan of Chicago addressed the graduates of Ferry Hall. Thirty-seven young men and women were graduated from the college.

Bellevue (Neb.) College June 6-11 graduated fourteen from the college of arts and scienes and twenty-two from the teachers' college and normal school. All of the principal addresses of the week were made by alumni. The baccalaureate sermon was by Rev. Charles F. Baskerville, '06, vice-president of the college. James Oastler, D. D., '97, of Milwaukee, Wis., delivered the commencement oration. Superintendent A. F. Fisher, '05, of the Aurora public schools; Theodore Morning, D. D., '96, of Independence, Iowa, and Rutherford R. McWhorter, '03, also took part. William Kirke Guthrie, San Francisco, Cal.; R. Cooper Bailey of Crookston, Minn., and Theodore Morning received the degree of D. D.

Clergy and Laity

Rev. David S. Tappan, Jr., of the Tainan mission, at home on furlough, may be addressed at Circleville, Ohio.

Professor Franklin W. Hoskins, the famous authority on Arabic from Syrian Protestant College at Beirut, has arrived in New York to spend his summer vacation in this country.

Bellevue College, Neb., honored Rev. R. Cooper Bailey, Ph. D., of Crookston, Minn., by conferring upon him the honor of D. D. Dr. Bailey was for many years identified with the work of Nebraska City Presbytery and left that state only last March.

It is announced from Japan that Rev. Daniel Crosby Greene, a missionary of long service in that country under the American Board, has been added to the list of Christian leaders who have been honored by the mikado with the Third Order of the Rising Sun. Mr. Greene receives this honor in spite of his having publicly criticised Japanese legal procedure as shown in the Korean trials and elsewhere.

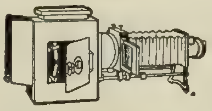
Dan Crawford, the English missionary to Africa, who, as The Continent recently stated, has attracted tremendous popular interest in Great Britain during the season just past, is planning to spend the autumn and early winter in America. W. R. Moody of East Northfield has charge of Mr. Crawford's time and is making dates for his missionary speeches. From America, about midwinter, Mr. Crawford will go to Australia, and then return to Africa.

Dr. Arthur Judson Brown of the Foreign Mission Board, who has been a doctor of divinity from Lake Forest College since 1891, received the degree anew this year at Yale University, along with Bishop Boyd Vincent of Ohio and Rev. Joseph Hopkins Twichell of Hartford, Conn. Dr. Twichell, like Albert Barnes, has repeatedly refused academic degrees, but retiring after a service of forty years in the Yale University board of trustees, could not prevent his former colleagues from giving him the honor against which he had so often protested. At the same commencement Yale made President John Grier Hibben of Princeton a doctor of laws. He likewise had had the same degree before, receiving it from Lafayette in 1907.

Religious Features at Chautauqua

Mrs. Helen B. Montgomery will be leader of the institute on foreign missions at Chautauqua, N. Y., July 28 to Aug. 2. This is one

"Give us tracts we can read" Poles and Bohemians at a Sunday baseball game in Chicago recently approached a worker distributing tracts printed in English and asked for religious literature in their own tongue. To reach people of other races who are ready to study Christianity, as well as to interest those who scoff, men are needed who speak the fatherland tongues. Training such men is the peculiar work of Dubuque German College and Seminary. The races of Europe and Asia and Spanish America are well represented in our student body. The Americans of tomorrow must be Christianized. Will you show your interest in this problem by asking us for details of our work? Address Dubuque German College and Seminary. C. M. Steffens, D D., President, Dubuque, Ia



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of the institutes which will be held in connection with the assembly this summer. The school of religion, with courses in Bible, church history, Sunday school and religious education, will be held July 7 to Aug. 15. An institute for ministers and Christian workers will follow Aug. 17-23.

There will also be conferences on home missions and other phases of religious work. Among the speakers who will be present are Moderator John Timothy Stone, Bishop Vincent, Dean Shailer Mathews, Rev. A. C. Hill of London, Professor Graham Taylor, Dr. G. Campbell Morgan and Rev. Charles Stelzle.

Calendar and Record

Presbytery Meetings

Logansport—Brookston, July 2, 3 p. m.

Ordinations

Otsego—C. C. Bransby, June 12.
San Francisco—D. S. Davis.
Sioux Falls—George C. Sprague.

Resignations

Florida—St. Augustine: Alfred S. Badger.
Illinois—Danville: Jon A. Ward.
Iowa—Bellevue: F. W. Weatherwax.
Kansas—Concordia: J. G. Hilton.
Kentucky—Paducah Kentucky Avenue: W. G. Lang.
Missouri—Tarkio: S. B. Alderson.
Ohio—Zanesville Forest Avenue: Theodore Crowl; Xenia: C. G. Martin; West Carrolton: M. R. Baer.
Pennsylvania—Sharpsville: T. L. Rynder; Bedford: R. W. Illingworth.

Calls

California—Tomales: D. S. Davis.
Colorado—Ignacio: A. J. Rodriguez.
Florida—St. Augustine Flagler Memorial: B. B. Bigler, Racine, Wis.
Illinois—Peoria First: David E. Williamson, Rockford; Earlville: Robert R. Gyles; Metropolis: J. D. Harley.
Indiana—Kendallville; M. P. V. Yeaman, Harrodsburg, Ky.
Iowa—Wapello: C. W. Sydman, La Harpe, Kan.; Bloomfield: F. W. Weatherwax, Bellevue.
Kansas—Wichita West Side: Frank Burns, Florida, N. Y.
Kentucky—Madisonville: J. F. Schieffelin.
Minnesota—Kirkhoven and Murdock: G. A. Halzinger, Hinckley.
Missouri—Grant City: N. M. Tatum.
Nebraska—Bridgeport: George F. McDougall, Orleans; Alexandria: George C. Kersten, Blue Hill.
New Jersey—Paterson Second: Hugh B. MacCauley; Woodbury Heights: George J. Becker.
New York—Albany West End: Louis Mayle, Grovesland.
Ohio—Plain City: T. L. Rynder, Sharpsville, Pa.
Texas—Lone Oak: R. C. Hartman; Grand Prairie: J. W. Willbanks.
Utah—Salt Lake City First: D. L. Edwards, Grand Junction, Colo.

Installations

Illinois—Metropolis: J. D. Harley, June 18; Cobden: E. Craven, June 4.
Missouri—St. Joseph Calvary: E. J. Nickerson, June 17.
New York—Margaretville: C. C. Bransby, June 12; Hamden: Harvey E. Kilmer, June 17.
Ohio—Worthington: W. B. Hindman, May 8; Hicksville: A. E. Stockham, June 17.
Washington—Spokane Fourth: C. R. Scafe, June 6.

Supplies Arranged

Ohio—Columbus Nelson Memorial: F. A. Wilber.

Vacant Pulpits

Iowa—Castle Grove: Rev. Scott W. Smith, Cedar Rapids.
Minnesota—Foley.
Missouri—Hopkins.

Accessions

California—Los Angeles Westlake, 10, June 1, W. D. Landis.
Idaho—Hollister, 5, June 8, D. J. Treiber.
Illinois—Chicago Endeavor, 35, June 15, Emmett P. Day.
Indiana—Hopewell, 12, June 15, J. B. Ferguson; Indianapolis Grace, 5, June 8, A. C. V. Skinner.
Iowa—Guthrie Center, 23, June 15, J. C. Orth.
Kansas—Holton, 13, June 15, S. A. Fulton; Belle Plaine, 12, Thomas Price.
Minnesota—Foley, 19, June 15, W. H. Kearns and T. M. Findley.
New York—Brooklyn Bay Ridge, 7, June 1, C. T. Edwards.
Ohio—Athens, 13, June 8, H. M. Thurlow; Springfield First, 43, June 8, George M. Rourke.
Oklahoma—Stroud, 6, May 11, E. F. S. Darby; Perry, 7, June 15, S. H. Parvin.
Pennsylvania—Philadelphia Richardson Memorial, 22, June 8, O. G. McDowell; Center 7 and North Liberty 11, Butler Presbytery, June 1, S. C. Ehler.
South Dakota—Plankinton, 5, May 25, E. Van Ruschen.
Washington—Larene, 5, June 15, F. Tonge.

Change of Address

Mealy, J. M.—Glenwillard to Sewickley, Pa.
Valdez, V.—Ranches of Taos to Taos, N. M.
Van Ruschen, Edward—White Lake to Plankinton, S. D.

Obituary

Death notices will be inserted at the rate of one cent a word. PAYMENT MUST BE SENT WITH THE NOTICE. Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

PATTERSON—James Ramsey Patterson, a Christian layman, philanthropist, and member of the Presbyterian church, died at his home in Oxford, Ohio, June 5. He was the son of Dr. A. O. and Marie Speer Patterson. His father and his maternal grandfather were ministers. He made public profession of his faith in Christ during his college life in 1857. He was graduated from Miami University in 1858, and also received the degree of LL.D., from that institution in 1912. He was appointed a trustee in the University in 1899, and continued in this official relation until the close of his life. He was a devoted and consistent Christian who ordered his life by the word of God, in which he fully and implicitly believed. He was a useful citizen, a loyal friend and a kind, lovable, courteous gentleman. He was generous in his gifts to many worthy causes, and was a true friend to his fellow men. The rich esteemed him, and the poor rise up and call him blessed. He never married. Two sisters, Miss Alice C. Patterson and Mrs. Virginia P. Bishop, are the survivors of his father's family. He lived and died Christianly, and will be long and greatly missed.

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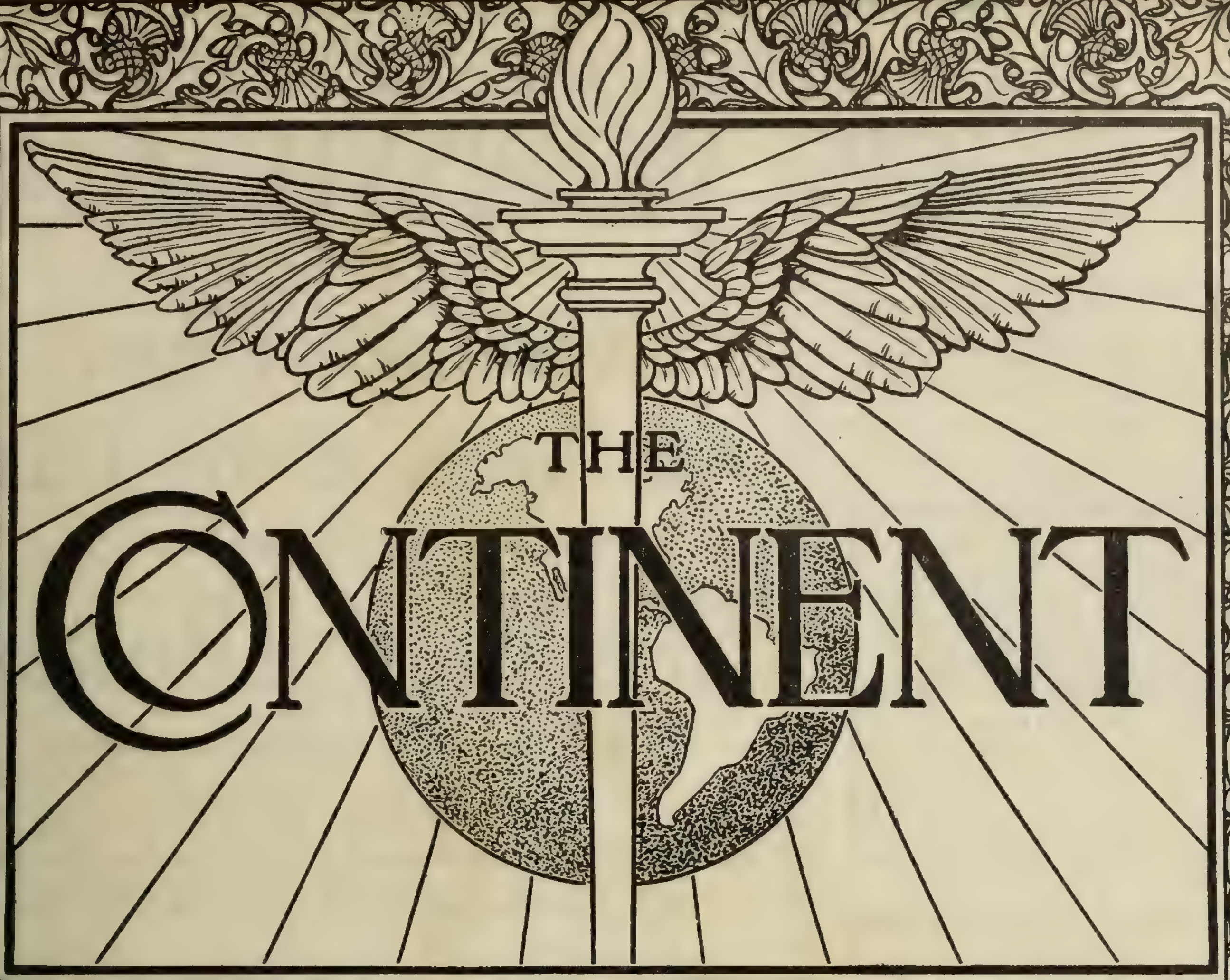

THE CONTINENT

JULY 3, 1913

J. A. Macdonald: World Citizen

WILLIAM T. ELLIS

Apostates from Freedom

EDITORIAL

A New Hymn of Social Justice

CHARLES E. PERKINS

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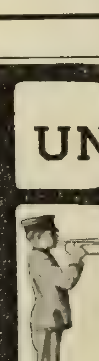

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Around the Shop

Down in an Ohio city the preacher has been emphasizing the advisability of getting to church early. At least the Around-the-Shop Man presumes so. Being disposed always to give credit to the minister, he is inclined to think that the newspaper printing the following paragraph had not gone into the matter fully:

"A light in the Presbyterian church at 3 o'clock Thursday morning caused near-by residents to send for the police, thinking a burglar had entered the edifice. Five officers, armed to the teeth, hurried to the scene, only to be given the laugh by a piano tuner, who said he had several jobs ahead and wanted to get a good start for the day."

—

However, it's a comparatively simple matter to get to church early—if one starts at the right time. You remember the married daughter who received a telegram from her mother:

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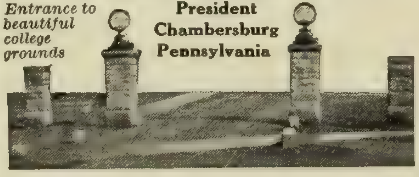

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VOLUME 44, No. 27 JULY 3, 1913 WHOLE No. 2249

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Apostates from Freedom

AT THIS one hundred and thirty-seventh anniversary of the Declaration of Independence—wherein the forefathers of the republic claimed liberty as an inalienable human right—no reflection can be to the contemporary American more significant than a frank facing of this radical contrast between then and now:

NOBODY BELIEVES IN LIBERTY ANY MORE.

This diametric difference between the men who created and the men who now inhabit the United States of America is doubtless apprehended by few of its present citizens. The original forms of government for the nation continue unchanged, and the old watchwords of the fathers are still repeated year by year in patriotic tradition.

But thought that gets back of the appearances and names of things discovers the widest possible fundamental change in the attitude of Americans toward axioms on which the leaders of the Continental Congress in 1776 staked their statesmanship—their lives, indeed.

These revolutionary patriots believed it a necessary law of civilized society that men tend to grow better as they are thrown more and more on their own individual responsibility and educated to judge intelligently the issues of life for themselves.

✠

But today nobody shares their faith.

The socialists think that the free development of society has produced intolerable evils.

Labor unionists evince but trifling confidence in the progress of their cause through voluntary adherence of those whom conviction draws to the support of it.

The Industrial Workers of the World and the anarchist groups, though they loudly invoke the name of liberty, unabashedly threaten with force those who will not consent to what it pleases their own fancy to require.

And over against these agitating and innovating forces the great conservative forces of the commonwealth likewise renounce the time-honored faith of freedom and vow that the liberty of the social radical must be quickly curtailed or the whole country will come to ruin.

In this panic of distrust and dread, descendants of the revolutionary fathers of 1776 are ready to sanction restrictions of freedom in writing and speech which to those patriots would have been unthinkable.

So all in all, it is but fair to say that the whole nation is together apostate from the doctrines of liberty deemed indisputable in the time of the Declaration of Independence.

✠

It is vain to deny that something has gone wrong in the republic since the fathers fell asleep. In a serious degree their theories of society have failed to work common good.

New elements added by way of correction must undoubtedly be sought.

But The Continent records its profound conviction that the fathers were not wrong in the large principle of their faith in liberty.

Their belief in the wholesomeness of freedom was essentially a profound trust in the ultimate coming right of the average man. And that trust Christianity justifies and fortifies with its own view of the overruling wisdom of God. God works through the average man.

Not abandoning, then, but more than ever laying hold upon, the fundamental right of the human soul to mold its own destiny, the twentieth century American republic should meet its problems, not by cramping liberty, but by enlarging its endeavors to train its citizens mentally and morally for the responsibilities of freemen.

Preserve, defend, the freedom of the individual; emphasize, develop, energize, the training of the individual—this is the statesmanship which promises safety for America.

The World

President of France Visits England

Astute students of international relations have viewed with interest the visit of M. Poincare, president of France, to England, which ended last week. Coming so soon after the visit of King George to his relative, the kaiser of Germany, this visit of the head of the French republic carries additional significance. As The New York Tribune points out, France has been at peace with all the nations of Europe for forty-two years, the longest period in her history. Spasmodically ever since the Norman conquest France and England have been at war with each other seemingly with hearty unanimity. In 800 years they had twenty-four separate wars, with an aggregate duration of 225 years, and on one occasion during two centuries they were at war for 122 years at a stretch, with two intermissions of eight and two years respectively. After such a record the heads of the two nations can well afford to exchange felicitations and express the mutual hope that their present relations will be long continued. Genuine approval of the visit seemed evident on the part of the people of both nations. The French parliament voted $57,000 for the president's expenses, and the French people were evidently as much gratified at the cordial reception given their president by the English as the Britishers were happy in extending hospitality. The president on his arrival in England passed in review a notable gathering of modern British war vessels and was met at the dock by the Prince of Wales, who represented the king. King George met his distinguished guest at the railway station in London and escorted him through the lavishly decorated streets lined with regiments of guards to the house which was placed at his disposal during his visit.

A delicate compliment was paid by the guests at a banquet in Buckingham palace, when French was spoken throughout the meal. The famous service of gold plate worth $5,000,000 was taken from Windsor castle for use on this occasion.

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Circumstantial Story of Lobbying Is Told

A sensational and pointed turn to the so-called lobby investigation has been given by detailed charges made by Colonel Martin M. Mulhall, whose revelations were published at considerable length in New York and Chicago newspapers on Sunday and were followed by subsequent allegations and denials. Colonel Mulhall, who was in the employ of the National Association of Manufacturers at a reputed salary of $5,000 a year and $20,000 annual "expenses" as legislative agent or lobbyist, asserts that the relations existing between his organization and members of Congress were improper and in many instances grossly corrupt. He names several members of Congress who received gifts of money for themselves or for their campaign funds.

The charges have been taken up by the senate's special investigating committee, headed by Senator Overman. This committee has already succeeded in letting in a flood of daylight on the operations of the various lobbyists denounced by President Wilson. Ex-Judge Robert S. Lovett, chairman of the board of directors of the Union Pacific Railway Company, told the senate committee last week that a long continued and determined effort had been made to have a certain New York corporation lawyer retained to prevent unpleasant agitation in congress against the dissolution plans of the Union Pacific and Southern Pacific railway systems. According to Mr. Lovett, a congressman and also a leading banker had urged that the employment of this lawyer, Edward Lauterbach, might "smooth away" difficulties in Congress. But the story told by Colonel Mulhall is of a far more spectacular nature and covered operations which he said began in 1904. James A. Emery, counsel for the manufacturers' association, was prompt to discredit the Mulhall charges, as were Representative McDermott of Chicago and Representatives Sherley of Kentucky, Bartholdt of Missouri and Gardner of New Jersey, also former representatives from Maryland and Illinois and a former postmaster general. Just how much of substance and how much of unjustifiable inference and loose talk there is in Colonel Mulhall's expose will probably be determined by the senate investigating committee.

* * *

New Currency Plan Before Congress

Congress seems to have taken in good spirit the energetic request of President Wilson delivered to them personally that they act during this summer on a new currency bill. This measure, the Glass-Owen bill, named for the chairmen of the appropriate committees of both houses, was introduced last week. It was modified in four particulars, however, from the bill as proposed ten days ago. These changes were made at the suggestion of members of the American Bankers' Association. This measure somewhat resembles the bill much discussed a year ago and commonly called the Aldrich currency measure. This in turn was founded upon the investigations of the national monetary commission, which conducted extensive inquiries into the whole subject of banking and currency of this country. The bill would establish a system of reserve banks modeled after the federal system of government, whereby the additional currency in times of stress is to be controlled by a group of men appointed by the President, called the federal reserve board. Under the Aldrich plan the corresponding board was to be under the control of the banking interests. It was this phase that aroused great opposition throughout the country.

The new measure, which has President Wilson's strong support, puts this board, which will be the actual controlling factor in the currency situation, in the hands of the government. The bill provides for the retirement of the present bond-secured currency and the substitution for it of new federal "reserve notes" in addition to the authorization of a large amount of emergency currency based upon current assets of banks. The reserve notes will be secured by gold or lawful money reserve in the vaults of the federal reserve banks equal to one-third of the total amount of notes issued. The currency will in addition be a first lien upon all the assets of the reserve banks, and on top of this is a government guaranty. The measure as proposed is acknowledged by friends of the administration to be tentative so far as details go, although it is evident that the President intends to insist upon federal control of the reserve board, the key to the whole situation. Students of banking have long looked for some such relief as is proposed, and it is hoped that this measure will greatly aid in checking panics caused by shortage of the medium of exchange.

* * *

Illinois Suffrage Leaders Plan Campaign

The way in which the women who have been trying to induce the Illinois state legislature to grant limited suffrage to them arranged the final details of their struggle will appeal to every thrifty soul. After Governor Dunne had announced that he would approve the measure, in spite of all the efforts of vested interests of the state to induce him to veto it, the women arranged with a moving-picture concern for the right to take pictures of the governor as he signed this historic document. The women thus received $5,000, which will be used by them in an educational propaganda before the next general election. Guarded statements made by some of the newspaper correspondents at Springfield show that the pressure put upon the governor was greater than that exerted in connection with any other bill this winter. The governor's signature makes Illinois the first state east of the Mississippi to grant woman suffrage. Although the women cannot have the general right to vote under the present state constitution, they may vote at presidential and municipal elections and on all special propositions.

* * *

Boys Race Across Half the Continent

One of the most interesting athletic events which have taken place in America recently was that in which hundreds of Boy Scouts carried a message from President Wilson at the White House to Mayor Harrison of Chicago. The latter received it at the opening of the international athletic contest in Grant Park, which began last Saturday. Running day and night, this series of youthful athletes carried the packet over mountain and valley between the two cities. The average distance for the runners was a mile and the boys were accompanied by automobiles to see that they did not overtax themselves. In several instances, however, the boys exceeded the schedule set and arrived at the end of their allotted distance only to find that they had come before the relief was ready to proceed.

* * *

Labor Has Difficulties in Many Places

A racial and labor dispute of some citizens of the small town of Hemet in the Perris valley of California a week ago did not make matters any more pleasant for the administration in negotiations with Japan with reference to the rather involved situation in regard to the relation of Japanese citizens to America. A group of Korean fruit pickers were met as they got off a train at Hemet and were ordered to return to the train and get out of town. Ranchers had hired the foreigners to pick apricots, as no other labor was available.

Similar drastic action was taken about the same time against an entirely different class of people at Marshfield, Oregon, where two leaders of the Industrial Workers of the World were driven out of town, with warnings not to return.

The unrest of labor in other parts of the country is typified in the cessation of work on a number of large buildings in Chicago, where the contractors ordered a lockout after a long continued strike on one building, the basis of which was a dispute over the preparation of marble for the Chicago building in Georgia. Eleven thousand garment workers in Cincinnati obeyed an order to strike, the grievance being small pay. The same city is suffering from a strike of the drivers of ice wagons. Coal miners in the New River field of West Virginia were ordered out July 1. It is said that this order will affect 15,000 workers, and conditions in neighboring coal fields are uncertain.

Medical Men Warn Against Alcohol

One of the strongest pronouncements recently made by a group of physicians in regard to liquor drinking was that embodied in a series of resolutions adopted by a congress of alienists and neurologists, which recently met in Chicago under the auspices of the Chicago Medical Society. These physicians, who have made a long study of nervous energy and its relation to man's efficiency, recommended that the railroads of the country adopt a universal rule requiring all employees to abstain from using alcoholic beverages on duty or off duty. They further said that the habitual use of any narcotic should be ground for discharge. If the railroads follow the recommendations of these experts they also will devise some plan whereby the mental integrity of all men engaged in the operation of trains will be systematically examined for the purpose of eliminating those who may be mentally unfit. Dr. Henry A. Cotton of Trenton, N. J., said that every drop of beer destroys a nerve cell.

Free vaccination against typhoid fever was offered recently by the Chicago health department to the first thousand persons who applied. Similar inoculation is compulsory in the army and navy, where it has reduced this disease to a minimum. Warnings have been sent out generally for people on vacation to watch carefully the source from which their drinking water comes as a simple means of preventing typhoid.

To Make Tax-Dodgers Do Their Duty

Why officials whose duty it is to deal with laws will themselves ignore important statutes is hard to understand—almost as hard as to comprehend why men who are beneficiaries of orderly, law-governed society will evade or avoid statutory requirements. A case very much in point is the matter of personal property taxes, which are intermittently discussed by newspapers all over the country. In Chicago the fact has lately been disclosed that sixteen judges of the municipal court, several aldermen and a large number of bankers and prominent business and professional men, including university professors, had filed no tax schedules as the law provides. As a result—practically for the first time—the board of assessors has been penalizing these negligent gentlemen by adding 50 per cent to their personal tax assessments, which in the absence of a voluntary schedule the assessors are at liberty to estimate.

The whole subject of taxation on private and corporate wealth is said to be one which Christian men should grapple with in order to free it from all color of partisanship, dishonesty and unfairness. The prospective federal income tax is a decided step in this direction, but the proposed $3,000 or $4,000 exemption is so high that it will not be universally distributed.

To Prevent a Recurrence of Ohio Floods

Representative Bartholdt and Senator Newlands have introduced bills in Congress setting aside $60,000,000 yearly for building and maintaining a system of storage reservoirs at the sources of the rivers of the United States. At the headwaters of the Ohio and its tributaries and at points along their courses $10,000,000 is to be applied, and a corresponding sum for the Mississippi valley. The National Reclamation Association is one of the sponsors for the proposed legislation, which is to be pressed at the next session in the hope of obtaining effective action and practical results before next spring.

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—Professional gamblers in large numbers were recently arrested in Philadelphia and New York at baseball games. An effort is being made by baseball league officials to stamp out all gambling in connection with professional baseball.

Religious World

Great Presbyterian Benefactor Dies Suddenly

A tremendous blow to the Presbyterian Church, and particularly to its missionary and educational interests, befalls the denomination in the death of Louis H. Severance of Cleveland. The news of his decease is the more staggering because no warning of it had gone before. It was obvious, of course—considerably more than seventy years from his birth—that Mr. Severance had come to an age when his remaining lease of life could not be many years extended, but his whole personality so radiated the impressions of health and vigor that it was next to impossible to think of him as a man of age. Even his snow-white hair and beard failed to contradict the youthfulness of his sparkling eyes. Nevertheless, some lurking constitutional weakness made him victim to what first appeared to be no serious illness.

Louis H. Severance

Though Mr. Severance still retained his membership and eldership in Woodland Avenue church at Cleveland, he had in recent years resided most of the time in New York City. And having abandoned the business connections with the Standard Oil Company whereby he had accumulated his fortune, Mr. Severance devoted practically his entire time thenceforth to the business of his church's Boards of Foreign Missions and of Colleges. In both of these he was the most active lay member, and an invaluable aid to the executive secretaries of both. To the interests under the care of each Mr. Severance gave lavishly, yet with such reticence that few appreciated the proportions of his generosity.

In the past year, for example, his gifts to Presbyterian colleges through the College Board totaled $190,000, and this sum does not include anything for Wooster University of Ohio, of which he was the chief benefactor—indeed, in its newer equipment, almost the creator. By no means all of Mr. Severance's Wooster benefactions are known to the public, but the total was certainly no less than half a million dollars. His particular pride there lay in the Severance Mission School, which he endowed, but that represented only a small fraction of the aid which he lent to Ohio Synod's great educational center.

Mr. Severance was, however, more than a giver. He had served on uncounted committees for the elaboration of progressive church policies and the solution of troublesome church questions, and everywhere his sound judgment had carried exceptional weight and had frequently proved decisive of issues in hand. In his last meeting with the Board of Foreign Missions on June 16 his clear and firm grasp of practical questions of mission administration was strikingly evident in the earnest arguments by which he supported his views. Mr. Severance had doubtless traveled more widely over Presbyterian mission fields and had inquired more particularly into foreign mission problems than any other American layman of his generation, and in a wonderfully retentive memory held distinct the problems of each station that he had visited. He was peculiarly interested in Nanking, China, and devoted time and attention without stint to the interdenominational missionary university arising in that city, of whose board of trustees he was chairman.

Immediately following the Foreign Board meeting just referred to Mr. Severance left New York for Ohio to attend the commencement of Wooster University. All through commencement week there he was his characteristically genial and joyful self. Returning from Wooster to Cleveland still in the best of health, he stopped to visit there his son and daughter, John L. Severance and Mrs. Dudley Allen. At noon on Saturday, June 21, he was suddenly taken with acute intestinal pains, which proved beyond the power of physicians to control.

South Africa Responds to Smith and Robins

In several important "round the world" tours of evangelistic leaders in the last few years South Africa has been consistently passed by. The people of that region were therefore exceptionally eager to welcome Fred B. Smith and Raymond Robins in their Men and

Religion tour. In Durban, Pietermaritzburg and Cape Town the reception of the visitors was specially enthusiastic. The Daily Mercury of Durban, in which city the visitors began their South African work, declares that the audience which crowded the town hall to hear Mr. Robins speak on "The City We Live In" left at the close of the address wishing that the meeting could have lasted an hour or two longer.

Mr. Smith faced a remarkably representative gathering of the business and professional men of the city in Wesley hall, and impressed them unforgettably with his insistence that they were responsible above all others for the moral character of their community. The quartet which travels with these Men and Religion speakers was as popular in South Africa as in Australia, and added much to the public impression of the meetings.

* * *

Exceptional Moderatorial Election in Australia

Australian Presbyterianism has two General Assembly seasons in the course of a year. The Federal Assembly, including the whole of Australia and Tasmania, meets in October, but the separate provincial bodies in the different sections of Australia are also called General Assemblies, and these meet in May.

The most important of these provincial bodies is the General Assembly of New South Wales, which meets in Sydney. Its custom is to elect a moderator through presbyterial voting in advance of convening the sessions. But this year, out of four nominees voted for in the presbyteries none received a majority, and it was left for the commissioners to elect at the end of the retiring moderator's sermon. The election was unanimous after all, however, for the three men who had fallen to the rear in the presbyteries agreed to join in nominating the "high man," and in consequence Rev. Alexander Smith of East Maitland was chosen without a contest. But the unusual circumstances compelled the moderator to violate a custom unbroken for twenty years. Being without previous assurance of his election, he was obliged to preside over the Assembly in ordinary clerical dress, not having had opportunity to provide the moderatorial court costume which his predecessors have all affected. Neither was he able to deliver the moderator's usual inaugural oration.

The Assembly's evangelistic committee came first among agencies reporting, and it told the Assembly that its functions had for the time being been practically superseded by the Chapman-Alexander campaigns. While it could not be said that the report was unfriendly to the evangelists, it did contain this sentence: "We feel that it is the opinion of our church that more lasting results are obtained by the quieter work done in and by each local church than by any special spurt of evangelistic zeal."

Sydney papers, discussing the Assembly, noted that there was far less controversy in its sessions than is ordinarily to be expected of Scotch-blooded Presbyterians, but a sharp debate did occur over the question whether members of the church at public elections should be advised to vote "no license" or simply to vote "against the liquor traffic." On the main theme, however, there was unanimity, and a solid vote in favor of the clause: "The Assembly reaffirms its opinion that the whole liquor traffic should be entirely abolished from the state." The unqualified indorsement of this proposition was regarded as a great advance from a few years ago, when the temperance committee's report was looked upon as something of a joke.

More significant than all else in the Assembly's procedure, however, was its action in regard to Christian education and social service. It determined to bend the whole force of the denomination to developing and improving Sabbath schools, and to that end provision was made for the appointment of a denominational director of religious education. Plans were also set afoot to develop in connection with other churches a scheme of Australian graded lessons. The subject of social service was handled by the committee on public morals, which presented a voluminous report compiled from answers received from all parts of the province on the relations of the church and the nonchurch-going classes, as well as the relations of employers and employees. This will be published in permanent form. The Australians believe it a contribution of international importance to social service literature.

The Western Australia Assembly devoted most of its attention to home mission problems, including missions both to white settlers in newly occupied districts and to the uncivilized native races. At Brisbane the Queensland Assembly discussed with more seriousness than all else the inroads of Sabbath desecration in that province.

—The one whose religion costs him nothing is paying for all he gets.

Editorial

An Unavoidable Question

THIS is a story of a church which is not Presbyterian but which is typical of more churches than itself. No matter what the denomination is just now. The church is located in the country, two miles from a village. It consists of twenty-five members. Within gunshot of it is another church of a few more members. In the village are two more churches. These four are not far different in their beliefs. Each has a house of worship, each has at least a small manse, each maintains as full a roster of services and societies as a membership under 100 in each case will permit.

To the church of which we are specially thinking there came a year ago a young man from the seminary of his denomination. He had spent seven years in direct preparation for his work. Then he accepted this call. His salary is $300. The mission board of his church gives him one-third of it, which he receives regularly. The other $200 he is supposed to receive from his church, but they find the amount very burdensome in view of the expense of keeping up the buildings. He receives it with great irregularity, therefore; but by living alone in the manse with his dog, doing his own cooking and visiting around among the people, he has managed to live through a year. At no time do his congregations number fifty people, and, as is always the case with a small body, they are much set on having everything done in the way which they approve. The young man does not complain. The saddest part of it all is that he takes it somewhat as a matter of course. This is not overdrawn at any single point, and is an accurate description of a situation in one of our well settled central states.

For men who love the kingdom of God, and who believe in its advance, the unavoidable question is whether this can be right. Has any denomination a right to take a young man who is needed in the work of the kingdom and set him at such tasks as this? Has any handful of Christians a right to assert its testimony in such arrogant terms as this? Has any mission board a right to spend its money in such a case? Has any young man a right to spend his life at such work? Remember, it is not a Presbyterian church. It is a church of a denomination which is divided into even pettier divisions than have ever marked us. But it opens the question whether the testimony which a church is to bear shall be to some divisive detail, or to the great conquering gospel of Christ.

* * *

Valuing Beecher in His Centennial Year

Our live neighbor in the field of church journalism—The Congregationalist—has distinguished itself with a Beecher centenary number which is by all odds the most satisfactory and illuminating tribute to the great Brooklynite that has appeared anywhere in commemoration of the hundredth anniversary of his birth. A varied collection of informal personal tributes from men and women who knew him give a more vivid picture of the mighty preacher than could possibly be derived from labored literary essays of "appreciation." It is, of course, appropriate for Congregationalists to take special pride in Beecher. Yet Presbyterians need not forget that he was theirs also. The "greatest preacher of the nineteenth century" —and more and more it is apparent that Beecher, by common opinion of Christendom, is to be confirmed in that mount of historic distinction—came to the discovery of himself and was discovered by the people when he was pastor of the old Second Presbyterian church of Indianapolis from 1839 to 1847. But, of course, except for pleasantly indulging an innocent pride of association, no particular body of Christians has right to lay claim to Beecher. He was preeminently among the men of his time a catholic spirit, careless of ecclesiastical tags and forms. In a high sense he belonged to all the churches that taught God's love to men.

In his own day, indeed, that strenuous emphasis of his on the love of God sounded like heresy to stalwart theologians who feared some undervaluation of Christ's atonement. But that worry has long since disappeared. It is now apparent that Beecher subtracted nothing from but added much to the working theology of American religion. Even his Olympian voice could not be a whole orchestra of truth, but it added a needful note to make the symphony of Christian faith in this country far more complete than it had been before. And he rendered it forever impossible that any later minister of Jesus should be accused of exaggerating the Father's love! The only ill effect which could in any case be justly feared from such a viewpoint as his—the danger of weakening down a great infinite moral love to an indolent and nerveless complacency—never found place in Beecher's thought or life. He never dulled the edge of discernment which perceives that God's love is no extenuation for sin.

It is true, that when a cloud of slander overspread his life in later years many were constrained to wonder whether Beecher had lost in his admiration of God's goodness the guiding star of God's moral law. But today, at the centenary of his birth, it is a glad thing to see that the character of the man has risen above that cloud. There is no discernible suspicion of him left. A remarkably solid consensus of public feeling acquits him of having ever fallen from the grace that should be in a minister of Christ's gospel. He was the victim of hysterical accusations which smirched externally a character in fact unstained, and the smirch is now gone forever—such today seems sure to be the verdict of impartial history.

All Americans should give thanks that this is so. Beecher would have to be acknowledged great, even though he were guilty. But innocent, he can be loved still and lauded as he was in his life. And inspiring figure that he was both as patriot and as church man, patriots and church men may continue to point their sons to him as a high example of what a man may be whose life is wholly given to his country, his fellow men and his God.

New Data Promised on Sabbath Values

The New York Sabbath committee is moving up to "fill a long-felt want." It is a want that has been felt by every minister or teacher or public-spirited citizen who has undertaken to inculcate in individuals or communities a sense of the importance of the Sabbath—want of authoritative data abreast of the times to tell why the Sabbath is necessary to man physically and mentally and spiritually and socially. There is a good deal of fugitive stuff on, these topics floating about in the newspapers, but nobody knows where it comes from, and much of it is as old as the much worn story about the California wagon emigrants of sixty years ago who by resting on Sundays got across to the coast a month ahead of the travelers who drove Sundays just the same as weekdays. Certainly to the modern American it sounds like poor argument to bring up a tale as ancient as that, but there is mighty little available literature on the subject that is much more recent.

But now the New York Sabbath committee has determined that there is going to be something more satisfactory on hand for those who need ammunition in this service. The committee has instructed its secretary, Dr. William P. Swartz, to institute a "scientific research into the influence of the Sabbath on human welfare" just as soon as funds can be supplied to meet the cost of it. Already a beginning has been made, for Professor William J. Gies, who occupies the chair of biological chemistry in the medical school of Columbia University, has been engaged to direct the investigation into the influence of the Sabbath on the physical well-being of the race. Dr. Gies is going into the matter with heart and soul of interest, and no doubt before many months will have worked out something more serviceable as a Sabbath rest argument than the emigrant train story. In like manner other experts as able and convincing will study how "a Sabbath well spent" helps mental efficiency, business success and home cheer.

Dr. Swartz is preeminently right in insisting that the present-day problem of Sabbath observance is not going to be met by pointing to restrictive acts on the statute book—the acts so often sneered at as "blue laws"—and rudely reviling the masses for not obeying their prohibitions. That is not after the manner or spirit of Christ. He said, "The Sabbath was made for man," and if his followers in the twentieth century expect to maintain the day as either a day of worship or a day of rest, they must demonstrate to the people the concrete truth of the Lord's saying. There must be steady, patient education to show the people how and wherein the Sabbath is for their benefit. And that is the viewpoint from which this progressive committee is starting out to provide the proof.

Evil Impressions Born of Church Disunion

It is indeed depressing to think that some of the arguments urged against church union in the Canadian General Assembly's late debate on the proposed merger with Methodism and Congregationalism can be the product of Presbyterian minds. The pleasant thing to believe is that Presbyterian spirit makes for comprehensive views of Christian relations as well as other subjects. Certainly The Continent likes to cultivate self-respect in the broadminded laity of the church by maintaining that in the Presbyterian fellowship denominational consciousness is not sectarian feeling. But among the champions of the opposition in the Canadian Assembly sectarianism was odious. The principal antiunion speaker declared that in case of voting for union the Assembly's session would become the funeral service of the Presbyterian Church, and his seconder referred to the unionists as persons disloyally aiming to blot out their own fellowship. To be sure, the Assembly stamped its disapprobation on such selfish talk by a vote of 251 to 75, but it is bitter to realize that there were even seventy-five persons in a Presbyterian church court to whom talk of this kind had sounded Christian. It is bitterer still to know, from votes already taken on the subject, that in a Canadian Methodist body of equal rank the minority would not have been nearly so large.

But the incident is instructive because it reveals the snare that inheres in denominational conditions even where the leaders of a church are laboring with all sincerity to keep down sectarian pride and to cultivate the spirit of cooperation with other communions. Say all that one will, in sober earnest or sentimental extravagance, about the denominations being simply different regiments of one army, the mass of the people don't think of it so. They see the churches separately organized and differently named, and nothing on earth can keep the average church man from looking on them as so many separate bodies of independent existence. The sad result is that when it is proposed to combine two or more of these bodies into one, it is only the few who see that fragments of one thing are being matched together to produce a whole; the many declare that the old entities are being destroyed, wiped out, killed off, in order to make room for some new thing never in existence before. The theory that a "realizing sense" of Christian unity can be created among the church quite as well without as with an external union is a fallacy with which sensible men cannot afford to delude themselves. As a plain matter of fact, our denominationalism never under the best conditions works that way. Unity gains what it does gain not by denominations but in spite of them.

But it is unfair to our Canadian friends to dwell on the embarrassments which their sectarian minority is causing them. Certainly the majority continues to bear itself with marvelous patience. In an equable temper, which is beyond all praise, it persists in its purpose to exalt the undivided interests of the kingdom of God, while still laboring with truly Christian delicacy to make an easy path into union for the palsied knees of even the lamest sectarians. And meanwhile the church goes on efficiently and prosperously, blessed in its prevailing generous spirit even though yet retarded from this one particular aspiration. The high and aggressive life pervading the denomination was thrillingly demonstrated in the church congress preceding the Assembly, and the missionary fervor of the Assembly itself was another infallible token of living spirit. It was certainly befitting that such an Assembly should have been presided over by such a warhorse of missions as Dr. Murdoch Mackenzie, the "hero" of Honan.

Validating a Once Unvalued Calling

The announcement that Dr. Elmer A. Bess of Clinton, Iowa, has resigned his church in order to become pastor of Presbyterian students in the University of Iowa is a matter of big significance. It has not been a lapse of time too long to remember since Presbyterian pastors were politely dubious—and some several shades worse than that—about this whole proposal for pastoring young folks misguided enough (as it was then considered) to attend state university. Afterwards followed a period when with more or less grudging it was gingerly conceded that there might be in these state university pastorates some sort of transient job for a few young men not yet outfitted for big work in the church. But now opens a third period, when in a great vigorous synod a foremost pastor, notable for his ministerial success, the chairman of his synod's executive commission, a preacher in the very prime of his powers, leaves a big congregation in a thriving city and goes to become pastor of students. The hour of supercilious and superficial mistrust of the work has gone by; its inherent importance is certified and settled in the only way that could be decisive—a conspicuous man has taken hold of it at a cost of temporal sacrifice.

The value of Dr. Bess's action is not at all summed up in what he may be expected to do at Iowa City; it includes also the permanent elevation of this sort of ministry to its rightful level on a par with the highest obligations of the church. For assuredly all men who see the world without glamour of worldly interest to slant their vision must finally perceive that no congregation of mature men and women, though the most brilliant and famous in the land, can afford an opportunity for religious influence which in any manner equals the possibilities open to him who deals with a company of young men or young women in college.

World-Neighborhood; World-Brotherhood

BY J. A. MACDONALD

[Extract from an address delivered by Dr. Macdonald at the recent convention of Associated Advertising Clubs at Baltimore]

LIFE is either a neighborhood or a jungle or the confused and uncertain middle ground between. The rule of the jungle is, "He shall take who has the power, and he shall keep who can"; the law of the neighborhood is, "Thou shalt love thy neighbor as thyself." Justice at its highest in the jungle is, "An eye for an eye, and a tooth for a tooth"; "Avenge not thyself" is law in the neighborhood, and "Whosoever would smite thee on the one cheek, turn to him the other also." Greatness in the jungle is in lording it over others; the maxim of the neighborhood is, "If any among you would be great, let him be your servant."

The neighborhood and the jungle through the ages, spirit against spirit, ideal against ideal, are locked in struggle. The whole history of civilization, the splendor of its achievements and the tragic desolation of its catastrophes, might be written in terms of that age-long struggle. All that is best in politics, all that is worthiest in trade, all that is most enduring in social progress and all that is most vital in religion work together for the reclaiming of the jungle and bringing it into obedience to the law of the neighborhood. The long hope of the world is in the triumph of that law. The prophetic dream of the undivided church is of the transformed jungle of life.

But the international area is as yet half jungle. The law that civilized clans and classes into ordered society and organized districts and cities into states and nations stops short, its work half done, at the international boundary. Officially, most nations count most other nations their enemies. They live in suspense and fear. They maintain huge and costly defenses, fortifications, armies, navies, and their allied parasites, which mean a burdensome tax on every productive industry and a blight and curse on modern civilization. America alone, of all the continents, can show the world an international boundary line between two high-strung and proud people that over its 4,000 miles is a civilized neighborhood swept clear of the jungle marks of battlements and warships and guns and sentinels on guard. When the half-barbaric remainders of life on other continents are civilized by the neighborhood idea, the example of the United States and Canada will be followed by all the world.

The fact of world-neighborhood suggests world-brotherhood. It requires it. Indeed it begins strongly to demand it. All great interests of any one nation are world interests. All great ideas are world ideas. All great sentiments are world sentiments. The real forces of civilization the world over are gathering together into one irrepressible demand that war shall cease.

* * * * *

Back of all world interests, giving heat and potency to world ideas, the great world sentiments glow and burn. Their light and heat go through the nations. They are the dynamic of world movements. By them valleys are exalted, mountains are made low, the crooked is made straight and rough places plain. The divine sentiment, the compelling emotion, the deathless passion incarnated in the Nazarene changed all history. From the hilltop of the ages he caught the vision of the world and all the wonder that would be. He saw the jungle driven back, its rule of force crowded out by the law of love. "E'en the serpent that slid away silent, he felt the new law." In that world vision was the world-neighborhood. To make that dream come true he said, "Go ye into all the world." They went. They still go—they and we and all of us. Though the vision tarry, it shall not fail.

Hymn of Consecration to the Cause of Social Justice

BY CHARLES E. PERKINS

STUDENTS of Christian hymnology have frequently expressed regret that the church's hymns of service are nearly all in the imagery of war, and that in consequence the social note which dominates so completely the thinking of progressive twentieth century Christians is scarcely heard at all in the musical worship of the church. A number of eminent writers—Professor Rauschenbusch perhaps foremost among them—have voiced the hope that social inspiration would soon produce a new sort of Christian hymns. The influence of that suggestion is plainly traceable in the hymn following, which it is suggested would be especially appropriate to be sung when young men and women join the church on profession of faith.

Jesus' road lies plain before thee;
  Mark the goal to which it tends,
And its Golden Law of Labor—
  Honest work for Righteous ends.
Hides a threat of social hardship
  In thy future's cherished plan?
Do not seek to build thy fortune
  On the wrongs of fellow man.

From the toiling world around you
  There ascends a bitter cry;
Woman's sobs and childhood's wailings
  Blend with manhood's hopeless sigh.
High the fabric of earth's riches
  Rears itself on every side;
Yet how oft must they who build it
  In distress and want abide!

If they shall not bend forever
  'Neath their crushing load of wrong;
If, for agony of ages,
  In their hearts shall rise a song;
If the era of the people,
  Dawning now, to power shall grow—
Men of heart and faith, enlisting,
  Ancient wrongs must overthrow.

Be it thine, in life's fair morning,
  When the daring sense of might
Thrills and stirs, to be a champion
  For the cause of social right.
Christ appoints for those who love him
  Tasks for hand and brain and heart,
In the making strong his kingdom.
  Rouse thee, then, and do thy part!

The Pastor Spoiled Her Prayers

A denominational official now in service in an eastern city recalls with zest an edifying story from his pastoral experience years ago. One day he went to a wealthy lady in his congregation to urge her to furnish $125 needed for some local charity in which the pastor was interested. The lady was frankly not as much noted for her generosity as for her wealth, and she demurred seriously to this request. Finally the pastor said: "Well, sister, you pray over the matter this week, and if on Sunday you still feel that you should not give this money, just tell me so and I will not say anything more to you about it." The pastor relates that on the next Sabbath he opened his eyes after the benediction to see this good parishioner rushing frantically toward the pulpit, with a roll of bills in her outstretched hand. "Here," she cried, as she thrust the money into his grasp; "take your old money. I haven't been able to enjoy my prayers all the week."

Getting En Rapport with His Audience

Perhaps you have heard this before—anyway, here it is:

The lieutenant governor of a western state is an exceedingly nervous man. In course of duty it became necessary for him to visit the state penitentiary. The warden gathered up his flock to listen to a brief address by the official, who had not prepared himself for anything of that sort and was plainly embarrassed. Then he gathered himself up and began:

"My fellow citizens——"

That did not sound quite right and he made another dash.

"My fellow convicts——"

The prisoners began to grin and the speaker did the same and broke loose again:

"Well, I don't know exactly how to address you, boys, but I'm mighty glad to see so many of you here——"

The palm for brevity probably should be awarded to a marine who testified about the explosion of a gun on a war vessel. The marine testified at a hearing after he had passed some months in the hospital being patched up after the accident. "Please give your version of the explosion," he was asked. "Well," he replied, "I was standing beside the gun, there was an awful racket, and the doctor said, 'Sit up and take this.'"

Macdonald: Citizen of the World

The Personality of James A. Macdonald of Canada, Editor, Publicist, Preacher, a Foremost Warrior for Peace

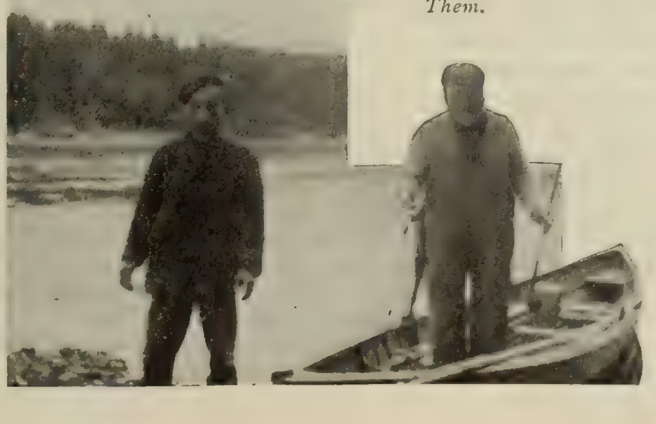
BY **WILLIAM T. ELLIS**, Editor Afield of The Continent

Dr. J. A. Macdonald Speaking in the Open Air at the Opening of a Recreation Park for Employees of The Toronto Globe

TO START with the nearest fact about him; Dr. James A. Macdonald, editor of The Toronto Globe, is doubtless the most popular speaker on the continent today before representative and serious gatherings of importance. That is a large label. Yet the testimony runs that, when speaking upon the same platform with men who have for decades been nationally famous as orators, Dr. Macdonald has consigned them, in the thought of his hearers, to the list of "among those present." It would be embarrassing to mention the names of the great men who have played second fiddle to this wild, stirring bugle from Canada and the Highlands. Many readers will supply instances out of their own experience. There is not a canon of good public speaking—according to the teachers of elocution—which Dr. Macdonald does not smash every five minutes that he is upon the platform. He defies classification, except that he is an orator, in the highest use of that term—the ability to entreat and convince the wills of his hearers.

Tall, big-framed, with a splendid head covered by disheveled brownish-red hair, and every muscle of his great frame atingle with his message, Macdonald is the embodiment of a great idea let loose on the platform. He is utterly heedless of himself and of Mrs. Grundy. An actor could scarcely devise so many strange poses. Sometimes he paces to and fro on the platform like a lion caged. Again he doubles up like a jackknife or crouches like a leopard about to spring. Then he thrusts both hands deep into his pockets and throws back his head. In a moment he has his hands clasped behind his back. Now he is viciously stabbing the air with his forefinger, driving in his point. Or those long arms swing like pendulums. Again he frenziedly rumples his hair or clutches it by handfuls. There is no predicting what his next gesture will be. He slaps his thigh like a man telling a story to a group of his cronies. I have seen him stand for more than a minute on his left leg, kicking the calf of it with his right toe!

All this is utter lack of self-consciousness and abandonment to his theme. The man and the message become one. All these physical contortions and gyrations are scarcely noticed by the hearers—they seem but a part of the speaker's passionate effort to express his sentiment. "Enrapt" is the word to describe the attitude of audiences of thousands of men who sit eager-eyed before this unprofessional, unperfunctory orator. The tense breathing, the unconscious murmurs of assent or emotion, testify to the marvelous sympathy which exists between speaker and hearers. The silence, the expectancy, the forward-bending attitude of the audience, tell their own tale. The primal art, which cynics declare lost, of one man's ability to move the deepest passions of the many through the spoken word, belongs to this messenger of the great, elemental truths.



He Can Catch Fish, Too, When He Has Time to Go After Them.

Such an orator does not have to entertain his hearers. Nor does he need to consider the small etiquette of occasion. I have heard Macdonald arraign, in Amos fashion, methods of "big business," while Wall street magnates sat on the platform with him; and puncture the professionalism of politicians while the leading politicians of the day listened to him. No man-pleaser is this herald of the glad tidings of democracy and international good will.

These are the twin notes of the Macdonald utterances. Naturally, he speaks to a number of themes, and illuminates all he touches; but since democracy and internationalism are the two profoundest expressions of his life, they appear in a hundred guises. By the sheer compulsion of his convictions Macdonald has made himself a world-leader upon these subjects. He is today the strongest living link between Canada and the United States, and the best interpreter of Canada to Great Britain. The leaders in all parts of the British empire know this man, who is a beacon of loyalty to the crown and a fire of brotherhood to all mankind. The highest mood of our new day is incarnated in James A. Macdonald, ardent Briton and zealous citizen of the world.

The key to this unique character is not far to seek. He is a militant politician—gloating over two score of libel suits as a schoolboy over his athletic prizes. He is a fearless and far-visioned editor, guiding Canada's great newspaper to an ever-enlarging sphere. He is a publicist and an orator, in the highest use of those terms, honored on two continents. But before he is anything else, and underneath everything else, Macdonald is a preacher. He once told me, "The Lord Almighty meant me for an actor." Now Macdonald is good enough Presbyterian to know that if the Lord had meant him for an actor he would have become one! Into the gospel ministry his pious Highland mother sent him (Highlanders they are, although the family has been in Canada for nearly a century and a half), and as a preacher of the Word he has fulfilled his vocation. The fact that the fashion and location of his pulpit has changed is merely incidental.

He himself has dropped the "Rev." from his name, and one oftener sees the prefix "Honorable"; the "Dr." (LL. D. from Glasgow University) affords a convenient compromise. He is quite confident that he is the first of all an editor, and a politician. That he is successfully both these things is entirely due to the fundamental fact that he is a preacher of righteousness; his inspiration, his viewpoint, his motive and his method are entirely those of the minister of the gospel. The walls of his kirk have been widened; his pulpit and his vocabulary are unusually modern, but a preacher he remains to the end. The surest verdict that can be rendered concerning this versatile and brilliant leader, in any of his public functions, is, "That man is a preacher of the glorious gospel of the Son of God."

A Message from America to Scotland

Catch the man off guard some time, perhaps in the period of relaxation and sleeplessness after he has made a great address, and draw him out on his own past and his views of his work. It quickly becomes clear that the Presbyterian in him is still dominant as he relates what he believes to be the greatest hour in his life, the occasion when he bore a message from President Taft to the two Presbyterian Assemblies of Scotland. The public recalls how near to President Taft was Dr. Macdonald in promoting closer relations between Canada and the States, and Great Britain and the States, and the two men are good friends. When Macdonald visited the old country to attend the imperial press conference, he bore with him, as a means of attracting Britain's attention to the theme which was uppermost in his mind, greetings from President Taft to the United Free Church Assembly and to the United Presbyterian Assembly of Scotland. When he arose to deliver them the announcement was made, "A message from the President of the United States," and the Assemblies, who do things in statelier fashion on the other side, instantly rose to their feet, as when the magic words are pronounced in parliament, "A message from the king." To retell the story of those two great speeches, and how the spirit of the two churches rose to them, is beyond me. It lifted the speaker to his greatest heights, and he cherishes those days as his most golden memories, although ovations are to him a commonplace experience.

Probably nobody ever heard Macdonald make a long speech without listening to passages of Scripture. With deftness and originality the orator points his finest passages with a phrase or an incident from the most living of books. One reason for this is that Scripture grips the imagination as does no other literature. Macdonald is a Highlander, and his logic is always set on fire by his imagination. He sees his message as a poet sees his theme. To be with him in the process of constructing a new speech is an experience. Everywhere is his study. Walking down Broadway he tentatively asks his friend what he thinks of such and such a theme for an address. Then, as he begins to glow, he clutches one's arm and, oblivious to the tide of humanity eddying all about him, pursues his thought with the zest of a hunter. Even as he speaks the theme takes full shape, and one perceives the very joy of a creator in the enthusiasm of this man whom many conventions have not jaded. He goes upon the public platform with the same solemn burden on his soul that the preacher carries to the pulpit. First and last, James A. Macdonald is a messenger of truth. That he has functioned outside of the pulpit suggests disturbing thoughts concerning the many ministers in like case; but that theme is not to be followed here.

Perhaps this is as good a place as any to tell of Dr. Macdonald's training. He was born in Middlesex, Ontario, in 1862, and educated at Hamilton, Toronto, and Edinburgh, graduating from Knox College, Toronto, in 1887. He was pastor of Knox church at St. Thomas, Ontario, from 1891 to 1896. Then he entered religious journalism, becoming editor of The Westminster. In this period his public service widened, and he was a member of the board of governors of the University of Toronto.

It was while editor of The Westminster that Macdonald discovered Ralph Connor, whose books have since become famous. The very pen name "Ralph Connor" was devised by Macdonald, who felt it would be indiscreet to print Rev. Charles W. Gordon's name to a story of the Northwest that used so much unclerical language. It was his giving to the world this young writer whom he had trained that first won wide attention for Macdonald. Now his own fame has become such that this incident is seldom mentioned. As might be expected, The Westminster grew under his management and absorbed four other papers.

Dr. Macdonald and Sir Wilfrid Laurier on a Steamer Bound for England

It was quite a promotion, and somewhat of an experiment, for a Presbyterian minister to be made editor of The Toronto Globe, the great liberal organ of the dominion. This is a position as powerful politically as it is journalistically; and Macdonald is no politician in the professional sense of that term, but a master politician in that he knows the irresistible power of straight-spoken truth over the minds of the masses. There is no finesse equal to sincerity. The politicians have not yet discovered an art that can overcome an able man of absolute sincerity and devotion to the public welfare. Steadily since Macdonald assumed the tripod, the old Globe has grown in prestige and power, and now there are tens of thousands of persons, especially in the States, who know it as the paper which Macdonald edits, whereas it used to be that men knew Macdonald as the man who edits The Globe.

A Fine Field for a Man Who Likes Fighting

The editorship of a great daily newspaper is a fine field for a man who likes a fight, and the Grant and the Cameron and the Macdonald—all Highland strains—have not found their confluence in this man for naught. He clearly loves a row for righteousness' sake. I chanced upon him in Toronto one day when he was exulting over a fresh libel suit from a leading politician of the old school. Macdonald was having great joy in expressing his opinion and abhorrence of this fellow, whom he accused of trying to Tammanyize Toronto. The man had formally served notice that if any more accusations were made against him he would sue the paper for libel. Straightway the next issue bore on its front page, as well as on its editorial page, such a blistering arraignment of the man as should end his career in Canada. Macdonald actually delights in a fight of this sort. He is not content to stay in his office, but on the stump he strikes the blows of a Richard the lion-hearted.

Patriotism is a passion with this man. He has never swerved a hair's breadth in his loyalty to Canada. Where other men would tickle their hearers' ears, when talking on this side of the border, by allusions to a union of the two countries, Macdonald stands steadfast for the higher spiritual union which yet remains loyal to the British crown.

Canada Would Take Hand of Britain and America

Says Dr. Macdonald: "History has made Canada a part of the British empire; geography has made her the next-door neighbor of the United States. The marvelous commingling of the nationalities within her citizenship has given her vital and interpretative relations with both. Canada would take full advantage of her unique and strategic position. She would take the hand of Britain and the hand of the United States and across the uniting boundary line of 4,000 miles pledge a troth which no political exigency or selfish interest of bigoted jingoism can ever weaken or break."

The larger patriotism of peace and of human democracy resound in magnificent organ tones throughout Macdonald's messages. He and Woodrow Wilson are the two men on this continent who are speaking fully, philosophically and illuminatingly upon the theme of democracy. Both, whether they know it or not, imbibe the passion from generations of ancestors who were inoculated with this spirit through training in the Presbyterian Church.

Because he holds his office of molder of thought as the highest mission of man, Macdonald has repeatedly refused public office in Canada. It is rumored that he was offered the successorship to Laurier. Twice Scottish Liberals have offered him a seat in parliament from a constituency which has never been anything else but Liberal. This touches his heart, although it does not tempt him, for the Scotch in the man is something more than a pride. He loves the old Highlands as though he had been reared in them. When he discovered a Scotch community down in North Carolina, he visited it and then talked about it for months afterwards with every friend he met. The spell of the homeland, which old Scotia casts upon her sons and daughters, even to the third and fourth generation, is powerful in the blood of James A. Macdonald, citizen of the world and servant of the kingdom of heaven.

Children at Worship

BY HENRY W. HULBERT

IT IS A MATTER of moment that we are experiencing in our churches of every denomination a notable change in the attitude of the leaders toward worship on the part of children in the great congregation. About twice as many churches are making earnest experiments in this direction as were doing so a year ago It is more and more evident that the vital thing with a child, as with an adult, is to bring the heart into direct and conscious contact with God. This can be done, of course, at the mother's knee better than in any other place. But next to that the result can bes be reached in the most impressive service the church holds, the morning worship.

It is found that the efficiency of that occasion depends for al the participants upon its vital simplicity and reality. No one element helps to this end more powerfully than the presence an assistance of the children, even the little ones, who may be welcomed to regular attendance at as early an age as will warrant reverent attitude of heart. The older children learn to be interested in the entire morning service; while in many cases thos under 8 or 9 years of age, after participating in the opening portion leave the assembly for a service of their own in the church parlors Where these are lacking a neighboring house is utilized, especiall in the rural sections.

In many instances the kindergarten and primary departments o the Sunday school utilize this plan and thus have, after the openin exercises in the church, a full hour of instruction with the whole Sunday school equipment at their disposal. In quite a number of instances the junior Christian Endeavor society utilizes this plan for special children's services. Again, the hour thus available is used for children's missionary societies, or Sunday clubs, or a supplementary Sunday school hour for Bible stories, children's choir practice and other helpful plans.

This method of utilizing the morning worship half hour for children, continued from the age of 4 years until 8 or 9, leads the child into closest contact with the warmest spiritual life of the church and is capable of bringing the young heart into the spirit of true worship. The habit of church attendance is firmly fixed, and that, too, on a purely voluntary basis. The Sunday school and the young people's societies are markedly helped. The family unit appears once more in the church at morning worship. The home feels the impulse. This in turn brings an added spirit of worship to the individual and helps reinstate the family altar.

The various plans thus used to give religious training to the young, adapted to each local situation, affect notably the number of young people between the ages of 12 and 15 joining the church. Few among the large number, continuing under such a thorough religious training, fail to come forward in due time into active church membership. The church grows steadily and naturally, and the new material is well grounded in the Bible and finely drilled in hymnology and has in hand a trained religious expression.

The remarkable thing is that, with all this increase in the number of churches thinking out along this line, there are still so many who are hesitant in trying out an undertaking so wise and far-reaching for the children. The majority seem content to continue a system in which, on the average, only one-fifth of the Sunday school scholars finally become church members, while four-fifths are lost to the church. Such proportions would be ruinous in any business undertaking. Infant mortality like that would be accounted criminal. While the Sunday school is the right arm of the church and furnishes the great majority of the new members, it cannot take the vital place of the church worship itself in the training of the young soul.

No one plan can fit all situations. Necessity is the mother of invention. More church conferences should bring together the varied experiences of the church in handling this problem. We are on the eve of new life and power in the church, which must come primarily by utilizing all our modern pedagogical knowledge and skill for the natural growth of the kingdom of God. We are still to be freshly assured by a strong experience of the wisdom of Jesus, who brought forward, as an exemplar of the essential heart of humility necessary for every follower of his, a little child. The prophet said more truly than we as yet understand, "A little child shall lead them."

Getting Up Early

"I reckon," said the first farmer, "that I get up earlier than anybody in this neighborhood. I am always up before 3 o'clock in the morning."

The second farmer said he was always up before then and had part of the chores done. The first farmer thought he was a liar and decided to find out. A few mornings later he got up at 2 o'clock and went to the neighbor's house. He rapped on the back door and the woman of the house opened it.

"Where is your husband?" asked the farmer, expecting to find the neighbor in bed.

"He was around here early in the morning," answered the wife, "but I don't know where he is now."

Howell—"I feel like a fish out of water." Powell—"I feel like a horse in a garage."—Spokane Chronicle.

A Mother of the Pioneers

BY J. A. LAURIE

THE OLDEST living white child of the Pacific Northwest is Mrs. Eliza Spalding Warren, daughter of Rev. Henry H. Spalding, the pioneer missionary. Mrs. Warren is still enjoying good health and resides at Lakeside, Washington, on the shore of Lake Chelan. She has the priceless journal which records the journey of her mother and Mrs. Whitman across the plains in 1836. The last entry closes with a prayer for "little Eliza," that she "may become a blessing to this country and people," a prayer which those who know this white-haired poineer believe has been abundantly answered. Four score years will soon have passed since the young physician, Marcus Whitman, and his companion, Henry Spalding, set out with their young wives on that 3,500 mile wedding trip to the then foreign region known as Oregon. A journey that can now be completed with comfort in less than a week then required seven months of peril and hardship. These missionary brides were the first white women to cross the continent. It was six years later when Fremont, "the pathfinder," crossed the Rockies; Stanbury led the first corps of United States engineers through South pass thirteen years afterwards. Probably no wedding trip from Atlantic to Pacific will ever attract greater attention than this one which was destined to mark the beginning of an epoch in American history. The young knights-errant were told, when at Pittsburg they ended the long stage journey and prepared for the trip down the Ohio to St. Louis, "You can never get the women through." When they left that farthest west outpost for the journey up river to Council Bluffs, old trappers said, "Your women will both be kidnaped."

When with the caravan of the American Fur Company, which they overtook after a hard four weeks' chase, they had reached the mountain rendezvous of the traders many rough plainsmen bared their heads and wept like children at the sight of white women. Over 2,000 Indians, expectantly awaiting the arrival of the missionaries with the promised "white man's book of heaven," welcomed the travel-worn band with most spectacular demonstrations and followed for miles, along the buffalo track, in silent admiration, as the devoted company pushed westward. Before the caravan flew the news, "White squaws, white as snow, are coming," and Nez Perces, Snakes, Bannocks and Flatheads came out to meet them. Proud chiefs climbed the mountain slope to accompany them down and dusky women pressed the hands and kissed the cheeks of their white sisters. The first wagon to mark the great plains from the Missouri to the Columbia was that of the "beloved physician" of this quartet of Christian pathfinders. A quart of seed wheat was also brought along, from which eleven years later a harvest of some 30,000 bushels was garnered. Apple trees were planted at both the new mission stations, some of which stand today and which have furnished numerous gavels for presbyteries and synods and for the General Assembly of 1909. Dr. Whitman also set up and operated the first printing press in the Northwest, some of the earliest printed matter produced being still cherished by the children of the Indians first receiving it. The first white child born in old Oregon was Alice Whitman, who was drowned when 2 years old. The daughter of Rev. and Mrs. Spalding was born shortly after, in 1837, and was the first white child to grow to maturity in the vast region west of the Rockies and north of the present states of California and Nevada. This mother of pioneers has an excellent memory of a day when there was no San Francisco, and when Portland consisted of a log cabin in a clearing, which was sold for a pack of skins.

Mrs. Eliza Warren
From an old photograph

Mrs. Warren was a child of 10 attending Mrs. Whitman's school at Lapwaai when the Whitman massacre took place, and she saw both the noble doctor and his wife killed. For three weeks she was a prisoner with thirty-eight other women and children, who were afterwards ransomed. At the pioneers' reunion held in connection with the Lewis and Clark exposition in Portland Mrs. Warren was the central figure and the oldest pioneer on the platform. Six strong Nez Perces churches stand today as a living memorial to the work of her consecrated parents.

Those acquainted with the whole story believe our nation owes hundreds of miles of sea coast on this Pacific shore to the patriotism and consecration of that little band, who on July 4, 1836, unfurled old glory on the summit of the continent and, after a short service of Bible reading, prayer and song, took possession of the Pacific slope for God and the union.

THE HOME COUNCIL

John Henry's First Real Fourth

BY SARA B. GOODMAN

There is at least one place in which the Fourth, though decidedly sane, is celebrated with no abatement of patriotic ardor. This is the state institution in Michigan in which John Henry is being molded into a good citizen. The writer of this little story of one day of patriotism and fun was for many years a teacher in this institution, and speaks from an experience as intimate at it was lively.

JOHN HENRY had been constantly meeting surprises during the six weeks he had been at the school. But there was one very great surprise still in store for him—the Fourth. John Henry was 8, and he didn't know about the Fourth. Of the thirty-four boys in his cottage he and one other were the only ones who didn't know. A big boy was telling them about it.

"Firecrackers till ye can't rest!" said the boy. "And torpedoes for the little kids, and ice cream for dinner, and a picnic in the orchard!"

John Henry caught his breath. He recalled his last Fourth of July. He had loitered around the village streets, envying the fortunate boys who had firecrackers, but with never a one of his own. Was it true? Should he actually have some tomorrow?

Down the walk came the brisk young kindergartner. "Mrs. Carter!" she called to the matron. "Please let all your kindergarten boys come to the schoolhouse before breakfast tomorrow. We're going to march to the dining room all together."

The "kindergarten bunch" danced and shouted and turned handsprings.

"Yes," the big boy went on, "and in the evening we have fireworks."

"Gee!" said John Henry to himself; "wonder if they let the boys shoot 'em off?"

"Come, boys," called the matron, and the troop tumbled in after her, each boy taking his place in the row of chairs around the playroom. There was no time to answer the thousand and one questions which John Henry longed to ask, so he wisely concluded to wait and see.

The Scripture recitation and prayers were duly finished in concert. "My country, tissuf thee" was lustily sung, then, more softly, "Jesus, tender Shepherd, hear me," and the littlest boy was sent to bed, in charge of the oldest. The rest followed in groups, according to age.

"You'll be wanting to get up early," the matron said. "Oh, you wait and see," she warded off the questions that followed. "You'll have a good time." And with that she dismissed the last one. Talking in the dormitories was strictly forbidden, but John Henry was bursting with curiosity.

"Does we git more'n one firecracker?" he besought of the boy next to him in a whisper.

"More'n one? Well, I guess!" was the gratifying answer "More'n forty!"

——

John Henry was more than ever confounded. Forty for one boy! How many would it take for 300 boys? His head swam at the idea, and he promptly went to sleep, to be awakened in the night, as he thought it, by a boom that brought all the boys out of bed with a shout.

Rules were relaxed for the day and they tore downstairs, after the scantiest of toilets. The privileged big boy rushed to the engine house, where the engineer had improvised a cannon and was giving a rousing salute.

When the rising bell rang the Fourth of July had really begun. As long as he lived, John Henry never forgot that day. From the city below the hill came answering roars of cannon. Two big boys were already raising the great flag over the central building, and each matron brought forth several dozen small flags and appointed a committee of boys to decorate its special cottage, with the injunction, "Now make our cottage the best trimmed one in the row."

The little boys were duly scrubbed and invested with clean waists and sent to the schoolhouse, where the kindergartner, in a fresh white dress, with red, white and blue ribbons, provided them with soldier caps, badges and every noise producer known to the accomplished kindergartner, and formed them into line. Trumpets, drums, cymbals and triangles were distributed, and any lack of these was supplied by abundant flags. The first breakfast bell rang and a word of command straightened the line and set dancing feet in orderly military position. The second bell, and from each cottage filed forth the children, 300 strong, to the great dining room. All paused behind the red stools, and then appeared the advance guard of the kindergarten army, a tiny boy struggling to hold an immense flag "straight up." Round and round the long tables marched the "army with banners." The big boys cheered, and the superintendent, beaming like a big boy himself, surreptitiously and with rousing effect touched off a giant cracker in a corner of the big room.

The wee soldiers found their places and sat down. Grace was said, flags were exchanged for spoons and everybody fell to eating, for this was only the beginning of events. The bowls of oatmeal and cups of milk and piles of bread disappeared rapidly. The last drop and crumb disposed of, the matrons went down the line and gave each child a package of torpedoes. There was an instant's hush while each one investigated his package. Then, pop! pop! pop! The hardwood floor, big blank walls and high ceiling reverberated with the roar.

"Gee, that was fun!" said John Henry to the boy next him as they marched out. "Wot more does they give us?"

"Firecrackers," responded Jim briefly, as the line broke ranks behind the cottage.

"Git a hustle on now, kids," called big Eugene. "Git them beds made straightway, and you fellers that scrubs git busy. All the work has to be done 'fore Mrs. Carter gits back or the other cottages 'll git out first."

Did they work? A force of bedmakers went whooping upstairs. The scrubbers made a dive for the box where the rags were, formed a long line across the room and the hardwood floor had its daily polishing in a trice. The bathroom boys scoured the tub, rinsed the clothes, hustled soiled towels into the hampers, scrubbed out the bowls and put away all out-of-place articles. The little boys straightened the playroom, moved out chairs for the big boy who swept, replaced them, shaking out small rugs and piling up books and toys on the big table, and otherwise made themselves useful. All worked with such energy that Mrs. Carter, half an hour later, found the cottage in spick-and-span order.

"Good boys," she laughed. "Wish you'd do it that way every day. Get the fire, Eugene."

Eugene seized a big tin pail and plunged forthwith to the engine house. He returned in a few minutes with a mass of coals in the bottom. Mrs. Carter handed out long sticks of "punk," and while Eugene was lighting these she brought in thirty-four bunches of firecrackers. The pail of fire was set out on the cement walk in front of the cottage and Eugene lighted the first cracker. From all the other cottages poured the boys, with pails of fire and bunches of crackers, and bedlam reigned unconfined for an hour.

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About 10 o'clock the din subsided. Every matron called in her boys. An order came from the superintendent: "Every boy not actually needed in preparation of dinner please come to the chapel at the ringing of the bell, prepared for the great parade."

Each matron hastily gathered up flags, streamers of red, white and blue, drums, trumpets, etc., and as the big bell on the house top pealed forth its summons from each cottage the line moved on into the great chapel. There was a short program of recitations and songs, the "Red, White and Blue" was sung with more energy than melodiousness, and the superintendent gave a brief talk, telling what many of the children had never before heard—the story of the Fourth. Then he announced the great parade, to be led by himself, and another whoop of delight went up, for he produced a big shining dishpan, and with a clothespin for a drumstick began to beat time for the march.

Around the building and out onto the beautiful lawn they went, pausing to salute the great flag as it snapped and strained at the staff high above the central building, then on around the row, around the hospital, where the nurses held up weak little heads to look out and the head nurse herself marshaled on the upper veranda all the convalescents; around the engine house, even around the barns, and back to the lawn before the row. Here they halted, and with a final "three times three," turned from an orderly procession into a mob of riotous youngsters.

"All workers wanted at once," said the matrons, and the force scattered in every direction—to kitchen, pantry, laundry and barn. All unnecessary work was omitted today, but certain things must be done in every department.

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Dinner was the next event; not such a wonderful dinner, some boys might say, but a good one, with ice cream for dessert. John Henry had never tasted ice cream! After dinner there was a lull. The little boys had to take naps. The older ones washed dishes and put things in order and helped pack the big baskets and hampers to be taken down to the orchard for the picnic supper.

At 3 the fire pails were filled once more and another heap of firecrackers appeared, and again the earth trembled. By the time this ecstasy was over the big boys were summoned and for an hour there was an excitement of preparation for supper.

At the first supper bell grimy hands were scrubbed and tow heads and black heads, red heads and woolly heads were combed, so far as close cuts could admit. At the second bell the long line started on its way to the orchard to eat under the green trees. Thick slices of bread and butter, chunks of meat, cheese, and pickles vanished like magic, and huge pans of cookies were emptied in a twinkling.

When the last crumb was gone the groups filed back to the cottages, and the boys began to gather on the cottage porches and dispose themselves in groups to get the best view of the fireworks. John Henry had learned long before this that his assistance would not be required in sending up rockets and adjusting pinwheels. The fireworks were to be sent up by the engineer and competent assistants from the roof of the school building.

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With the dusk came a chill east wind. The boys, in their summer clothing, shivered, but nobody could think of going into the house. Visions of colds in the head and croupy coughs came to Mrs. Carter as she came out, herself wrapped in a shawl.

"Get the blankets," said this resourceful lady, and a detailed force of boys rushed upstairs and despoiled the bed.

Many carriages drove up from the city and interested citizens watched the fireworks and smiled at the groups of children huddled on the porches, wrapped in brown blankets like so many young Comanches. The comparison was not inapt in other respects, for each rocket that went up was followed by a yell that would have done credit to any tribe of Indians.

But at last the final piece was lighted. A great American flag hung in radiant light for a time all too brief, and from the girls' cottage came the first notes of "The Star-Spangled Banner," increasing in volume as group after group took it up.

It was over. Half an hour later silence reigned over the big building. John Henry knew about the Fourth of July. "Gee!" he said, as he climbed into bed; "I wisht I was just gettin' up this mornin'!"

YOUNG AMERICA

Their Red, White and Blue Day

BY ELIZABETH ELLIS SCANTLEBURY

"WE HAVEN'T even a flag to celebrate with!" "If we had only saved the teenty ones we had last Fourth we could have a p'rade!" wailed Dick and Dorothy.

"Let's ask muvver what to do," suggested Peggy, and away to mother flew the twins, Peggy following as fast as her rolly-poly little body would let her.

"What can we do on the Fourth, mother?" they cried in concert.

"Let's have a red, white and blue day and surprise daddy," said mother, smiling mysteriously.

"Oh, goody!" piped Peggy.

"How?" asked Dick.

"What *is* a red, white and blue day?" begged Dorothy.

"I'll tell you Fourth of July morning," laughed mother. "It will be my secret until then; after that you may each have a little piece of it."

Dorothy, Dick and Peggy, with their father and mother, were spending the summer in a log cabin, high up among the pine trees, where the air was dry and clear, and where mother, who had been ill, might rest and get well. The place was miles away from their home in the big western city, and everything the family could get along without had been packed and stored until they went back in the fall; for, while there was, as Dorothy said, "such lots of outdoors and sky," there was very little room in the log cabin.

The life was so new and strange and free that the children had been perfectly happy in their playhouses among the trees, making the acquaintance of the hens and chickens, the cow and the little black calf that their father had bought so they might have plenty of eggs and milk, and romping with their dog Philip. But now the Fourth was coming, and nothing, as Dick said, "to celebrate with." However, mother had promised to plan for them and the children knew she would do her best that they might have a good time.

The night before the Fourth the bright "bed-time star" had hardly time to show itself when the children, with eyes shut tight, were trying to hurry up the morning. The next thing that Peggy and Dorothy knew mother was standing beside their bed with a smile on her face. She whispered something to each one and then went to Dick's room and whispered to him.

"Now keep your secrets as long as you can," she laughed.

Eyes twinkled and lips puckered in the delight of having a secret and trying not to tell it. As soon as they were dressed Dorothy ran in one direction and Dick in another, while Peggy stood quite still with a puzzled look on her face.

Mother, who was watching, said softly, "Look up, Peggy," Peggy looked up and up, until she saw something away above her head that made her clap her hands and laugh. Dorothy and Dick heard her and came running to see what the fun was about.

"I've found——" cried Peggy; then she put her hand over her mouth, but she just couldn't help looking up again.

Dorothy looked up, too—and clapped her hands.

"Oh, Peggy! I b'lieve our secrets are just alike," she said laughing.

Dick looked pretty sober, but mother whispered, "Go look in the grass, Dick."

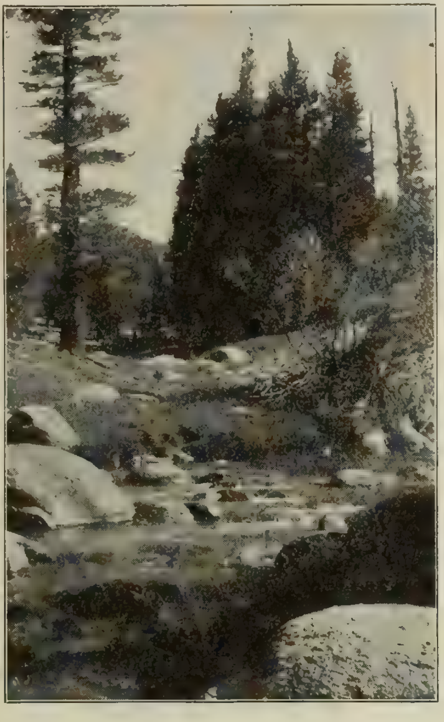
Then mother called the children in, one at a time, and when Dorothy went out she had on a long apron that covered her all over—to wear until breakfast time, mother told her. Peggy was wrapped in a light cape of mother's, and looked very important and mysterious.

Dick went into the house with a rueful face and holding something behind him.

"Are these right, mother?" he asked as he gave her what he held.

"We're living in Make Believe Land today, dear; we are going to be perfectly happy even if we haven't everything we would like—and these are lovely, and just right," she added, smiling.

In a little while daddy, who had been milking the cow, came in to breakfast, Dorothy and Peggy with him and dropping apron and cape as they danced in. Mother and Dick stood beside the white-covered table, on which were blue camping-out plates and in the center a bowl of red clover blossoms—Dick's "find." Mother wore a blue gingham dress and white apron, and had a gorgeous red bow tied under her chin. Dick had a broad red band around the sleeve of his blouse, all in blue stood Dorothy, while Peggy wore her very best white dress of last summer.



"The fairy dell, near a lovely stream"

"Oh, I've guessed mother's secret!" cried Dorothy.

"And I know, too!" shouted Dick.

"I guess—p'haps—I know," said Peggy, in a hesitating little voice.

"Why, why! What's all this?" asked daddy. "Seems to me we are pretty gay this morning."

"It's Fourth of July, daddy!"

"An' red, white an' blue——"

"Isn't it fun?"

"Don't we look like a flag when we stand together—'most?"

Daddy covered his ears and looked at mother.

"Let me introduce you, sir," said mother. "The names of these little maidens are White and Blue, and this is my little page, Red. All day long each one will seek and claim his or her own color in air, in water and on land."

"An' I looked up at the sky 'an' found the white clouds first thing after mother told me where to look."

"And then I looked and every bit of the rest of the sky was blue."

"I found the clover—but it isn't real red."

"Now, let's have breakfast," said mother; "after that we will go on a journey to a fairy dell. Perhaps we shall find out of what the fairies make their flags when they decorate for a party."

"Oh, we're not a bit hungry!"

"Let's start right away!"

Peggy couldn't speak; the very mention of fairies filled her with delight too great for tongue to tell.

"Well, well," said daddy, "do you think the fairies would mind having a man around? Of course I'm too heavy to sit on a toadstool, but perhaps if I lie down and keep very still they'll think I'm a mountain."

The children were sure they couldn't eat, but found that, after all, toast, eggs and cocoa were pretty good after their run out of doors. After breakfast Dorothy and Dick helped mother wash and put away the dishes and Peggy fed her little bantam hen. Then, while mother packed a basket all by herself—and no one could have even one little peep at it—father hunted for "something fine to wear," so the fairies wouldn't turn him out of their enchanted palace if he got a chance to visit it. When he came out of the cabin he had on his head a white paper "soldier hat" with long streamers of red and blue like Dorothy's dress and Dick's arm band.

"Oh, you're all our colors, like mother!" and Dorothy and Peggy hugged daddy round the knees, while Dick giggled to see his father in such a funny hat.

The "fairy dell," near a lovely stream where soft green pines and slender white birches grew, was too far from the log cabin for the children to go alone. Today the way seemed short as they ran races with Philip—who thought it was his picnic, too—and hunted for their colors as they went. Dorothy found more of her color than either of the others. Everywhere she looked there seemed to be something blue—bluebells, blue iris, the ripening service berries, the blue sky and at last the blue stream. But loveliest of all, she thought, were the bluebirds.

"The bluebirds here are not like the bluebirds I saw in grandpa's orchard when I was East with mother," said Dick. "They had breasts almost the same as a robin's, but these are every bit blue."

"These are called mountain bluebirds," mother explained. "See how glossy that little fellow's coat is! There is his mate, all in gray, with a band of blue trimming on her wings and tail."

"I can't find hardly anything that's red," complained Dick. "Is there ever a bird of that color?"

Just then there was a "chip-churr" in the top of a pine tree near by, and there, as if he had called to Dick, was a bright red bird with black wings and a black tail. Mother motioned to all to keep very still, so everyone had a good look before Mr. Scarlet Tanager flew away to his mate, who, unlike her husband, wore a dress so dark no one had noticed her.

"I wish I could see a white bird," sighed Peggy. "I s'pose there never is a white bird anywhere."

"Then we would have all the colors for a bird flag," said Dorothy.

"There is a white bird in this part of the country that is called 'Clark's Crow.' If I see one I'll tell you, Peggy," came from daddy, who was lying on his back looking up through the tree tops.

No "white crow" appeared, but suddenly daddy jumped to his feet and stood listening with a hand behind one ear.

"Ha! methinks I hear the silvery horn of fairy mermaids! The meaning of that music sweet? 'Tis an invitation to bathe in the waters clear that surround their palace fair."

"Come, children," said mother in good understandable English; "you may put on these old

(*Continued on page 937*)

The Sleepy Stars ❧ By Mary Carolyn Davies

Last night I stayed up very late,
For hours and hours—till almost eight.
But my eyes kept a-shutting so!
And then I really wished to go
To bed, and so we went upstairs;
And when I had said all my prayers,
I looked up in the sky, to see
The baby stars look down at me.
And all the stars were winking so
To keep awake—the way I know
I had to wink, myself, last night—
And the tired little moon was white.
I never knew before just how
They felt at night, but I know now.
And so I prayed to God that he
Would put the stars to bed, like me.

THE SUNDAY SCHOOL

July 13, 1913—Moses Prepared for His Work

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Exodus 2:11-25; Acts 7:17-29; Hebrews 11:23-27. Golden Text, Blessed are the meek: for they shall inherit the earth.

The last time we saw Moses he was a babe. Today he is a man of 40. Stephen in his address before the council contributes two verses from which we gather all that we really know of the intervening years. Moses was nourished by the daughter of Pharaoh, instructed in all the wisdom of the Egyptians and became mighty in words and deeds. The biography is brief and yet it is full. The most important years of his youthful life, variously estimated at from seven to twelve, were spent in his own home. Of this there is no definite information, but it was quite long enough to shape and color his entire future. The first seven years are said to be the foundation of all that follow. The mother of Moses was no doubt a remarkable teacher. The world is indebted to her for the mental endowment of her son. One can easily imagine that mother going about her daily task of instruction. She would begin, of course, with the unity of God. The story of the patriarchs would early become a part of his very life.

Moses' Conception of God Foundation Stone of His Life

Moses was a descendant of the chosen of God. There was an aristocracy about the ancient Jew that lifted him above the kings of the earth. No matter where he was, the blood of Abraham flowed through his veins. The gods of the earth were the merest statuary, but his God rode upon the wings of the wind and the very clouds were the dust of his feet. One's conception of God lies at the very basis of his life. The ascent of Sinai was begun from that little home in the marshes of the Nile. There was also the human element in that mother's instruction. The history of Joseph was doubtless a part of the daily lessons. The oppression of Pharaoh kindled a fire that burned with an increasing flame in after years. Though this may not be a matter of record, there are circumstances which tell a story as true as any record.

But the time came for the son of Jochebed to leave his mother's home for the home of Thermuthis, the traditional name of his adopted mother. A new world now opened before him. His life would be that of the court. The legends represent him as a young man of striking appearance.

Theology of Egypt Not Entirely Devoid of Truth

At this time Egypt ranked among the most scholarly nations of the world. She had her great universities, one of which, Heliopolis, was but twenty miles from the reigning city of Memphis. Its course is said to have embraced the entire range of learning. Mathematics, astronomy, the arts, navigation and the use of arms must have been included in the mastery of Egyptian wisdom. The theology of Egypt was intricate, but not entirely devoid of truth. It taught the immortality of the soul, a day of judgment and the triumph of the righteous dead.

Moses had now reached his fortieth year and so far had seemed indifferent to the cause of his countrymen. But an unexpected incident compelled him to declare himself. The sight of an Egyptian smiting a Hebrew awoke the man within him. The decisive moment had come. Monuments and palaces sank out of sight, and a little hut down in the Nile marshes stood out before him. No one can have two mothers. Jochebed and Thermuthis cannot abide in the same heart. Moses struck for his countryman and slew the Egyptian. His countryman was in danger and he hastened to the rescue. His defense was in response to the call of blood. Its consequence was a new grave out in the sands which marked the spot where the Egyptian ended and the Israelite began.

The next day Moses saw two Hebrews striving together, and naturally interfered. But the Moses of yesterday was not there. Now he would be a peacemaker, but his services were rejected. King Solomon long ago observed that "he that vexeth himself with strife belonging not to him is like one that taketh a dog by the ears." Moses had taken a dog by the ears and it turned to bite him. The crime of yesterday was discovered, so he fled to Midian and left Israel to its fate.

But no one ever escaped from either God or himself. The priest of Midian had seven daughters who had just filled the watering troughs with water for their father's flock. But the shepherds drove their flocks away and appropriated the results of their labors.

Moses Uses His Strength in Aid of the Weak

Moses had just escaped one quarrel and a second awaited him. This time it was the weak against the strong. We learn from monumental inscriptions that physical culture was an accomplishment highly regarded by the Egyptians, and Moses was not slow to apply his knowledge. The shepherds were possibly the stronger of the two, but the battle lies not so much with the strong as it does with the one who knows how to use his strength. The description is brief but expressive. "Moses stood up and helped them." As a consequence the daughters returned home earlier than usual. Their father Reuel with Oriental courtesy invited the stranger to his house, where he was content to dwell. One of the daughters, Zipporah, became his wife and Moses went back to the occupation of his fathers and for forty years lived a shepherd in the land of Midian.

But no man can escape his mission. The south winds were laden with the sighs of a nation. It was Israel calling for its leader. Moses heard it, but the time was not yet ripe. That he was satisfied with his mode of life is scarcely probable. The name of his first born, Gershom, meaning a "stranger," shows the loneliness of his life. But God's decrees make a chain of many links. Moses himself was not ready. There was a self-mastery to which he had not yet attained. The sickle was being ground and the grain was growing yellow. And the God of Moses is the God of all.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—An all-round man needs an all-round experience. Moses was seeking for truth and came suddenly upon injustice. His passion resulted in his exile. A long silence is broken by a single ray of hope indicated by the name he gave his son.

To trace the career of eminent men through their changing environment would be an interesting study. Perhaps very few have risen to distinction who remained for a lifetime amid the scenes of their nativity. Perhaps the broadest man is the one whose boyhood has been spent in the country and his manhood in the complex and changing life of the city.

It was needful that Moses should have a slave's birth that he might know the world's sorrows; that he should have Egyptian culture to give his mind breadth and power; but not less that he should spend years of solitude amid the deserts of Arabia thinking through the problems which would confront him as the founder of a new state and a reformer in a well nigh forgotten religion.

The task for which Moses was being divinely fitted was the greatest ever laid before any man. It was nothing less than to create an ideal church in an ideal state. He was to be the world's first great monotheistic teacher; the world's first moral philosopher; the world's first great democrat.

Moses Determines to Know and Is Aroused to Do

Verse 11—The first requisite for a reformer, civil or religious, is a passion for truth and the second is a passion for justice. Truth can be possessed only by going to the fountainhead of fact. There were, it is said, 20,000 books in the library at the capital of Egypt in Moses' day. But he could learn more as to a slave's life by going among the slaves one day than by reading them all. The curse of every reform is the theoretical reformer who does all his reforming in his study. One sight of the actual conditions of Israel in Egypt set the soul of Moses aflame.

Verse 12—Known to be a favorite at court, although Hebrew born, Moses recognized the danger of his personal interference. But his heart was hot, and by one swift blow he put the petty tyrant taskmaster out of commission. Possibly he did not mean to kill, probably he did not care. But like many a man in like position before and since, he was confronted with the problem what to do with the body. The first thing he could think of was to hide it where it fell.

Verse 13-14—Drawn back by the tragedy of yesterday to the scene of his violence, he finds this time a fight going on between two of his own race. He with smooth words seeks to recall them to a better mind. But the scoundrel of the two resents his interference and by a verbal thrust reminds him of the danger in which he stands. Doubtless Moses' position at court was no longer secure. The present rulers were not friendly to him, looked upon him as an interloper and perhaps a spy. What did he mean by prowling around among these Hebrew slaves? Would he after all excite them to rebellion?

Midian Receives the Reformer Whom Egypt Cast Out

Verse 15—There was no time to be lost and he escaped to the land of the Semites, Arabia, inhabited by a tribe descended from Abraham by Keturah. The people were related to the Israelites as are the Germans to the English; that is, bound by a common ancestry, but separated by a diverse development.

Verses 16-17—The incident which occurred when he sat down by the well of the priest of Midian to rest determined for him his future course. The desert was, as is indeed the frontier pasture land of almost every country, the roving ground of a race more violent than chivalric. There may have been then, as there frequently is now, a scarcity of water in the wells, and it was only a question of force which should get first what there was. The male herdsmen ordered the women away, but Moses stood up and the "cowboys" of the desert recognized in the massive frame and physical power and frowning brow and flashing eye of this stranger that they would better not provoke him too far. Moses was not in a mood to be trifled with, we may believe, and he had seen enough of brute strength shoving aside weakness. He would not tolerate it either in Egypt or Midian.

Verses 18-19—Often in such desert wells or springs the first flock exhausts the supply of water and those coming later have to endure a long wait until the basin fills up again. It surprised Reuel that his daughters had accomplished their errand so quickly. Then they told him how a stranger had forced the rude men of the neighborhood to give them the first chance at the water. They confessed they were too much surprised and confused to offer the stranger the usual hospitalities of the home.

Moses' Long Wait Means a Great Preparation for the Future

Verse 20—The father, less excited, made haste to invite so generous an aid to come to his "ranch." Like many a cattleman on the lonely frontier, Reuel was doubtless as glad to have company as Moses was willing to have employment. The fugitive had no definite plans for the future. He had burned all his bridges. The court and the brick kilns were both behind him. There were no relatives in Palestine to beckon him on. He married into the tribe and identified himself with the fortunes of his ruder home.

Verse 22—Yet that his thoughts oft reverted to the land from which he had escaped we may believe when we find he gave his first-born son the name "Sojourner." Whether he was to go back to Egypt or on to Palestine he did not know, but he felt that his life was not to be spent amid these treeless hills and wasted in the care of cattle and hogs.

Verses 23-25—But "it is a long lane that knows no turning." Things were changing in Egypt, apparently for the worse, but to be overruled of God for betterment. "Whom the gods would destroy they first make mad," said the old Greeks. So long as an indefensible condition remains quiescent it is undisturbed. But when it becomes aggressive it is done away with. The first step toward Israel's exodus was Egypt's increasing insolence.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning July 6, 1913

TOPICS—The building of a tower; the king going to war. Luke 14:28-33.

Great multitudes were following Jesus at this time. Among them were some brave, sincere souls, who were prepared to accept the full consequence of their service of Christ, and to go wherever he might lead them. There were others who had no intention of entering *any* service which threatened a lot harder than their present one. The mass of the multitude were an idle, thoughtless people, who had followed Jesus without any well defined reason, but with a general idea that the crisis of the kingdom was at hand and a desire not to miss any of its blessings.

Jesus was never deceived by his popularity. He knew that it was not the outgrowth of love. He knew that this following would melt away in the coming hour of trial. Consequently the nearer he drew to his own sufferings and death, the more exacting he became in his requirements of his disciples. In the hour of his sudden rejection nothing could be gained by having a following that would not endure even the slightest tests.

"If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple." Generally the affection of father and mother and kindred is in the highest degree compatible with the service of Christ. But in some critical times it is incompatible. Soon it would come to pass that the renunciation which Jesus demanded would involve not simply the willingness to make the surrender for his sake, but the actuality.

But the agony and crying were not yet upon his followers. The words of Jesus seemed infinitely remote from the fair world of reality, because the people had never considered what sacrifices they might have to make, if they were to continue faithful in their following of him. Therefore he spoke these two parables of the unfinished tower and the relinquished war. And their broad teaching is not that we should refrain from undertaking enterprises too large for our resources, but that we should never engage in any enterprise, least of all his service, without due consideration.

Christ nowhere teaches us that we are not to undertake too large a task; for there is no other task so large as that of being his follower. This embraces all difficulties known to men. Thus the point of the parable is not at all that we should lower our aims to the comfortably attainable. To achieve our great success, we may need to fail in time; for God builds his kingdom on the failure of this world.

But we are to consider that no great achievement can be made without great resources; and that no ambition that ranges throughout eternity can be gratified without an infinite strength of self-surrender.

The builders of the tower of Babel are a permanent human type (Gen. 11:4). They reasoned among themselves that they had built high towers before, and almost reached to heaven; now they would build a higher, and quite reach there. Sometimes we have known a man who, with a purely economic program, would set himself to accomplish the spiritual reformation of a community. Or we have known a man who started to build himself up into a better manhood, and who believed that, without the aid of Christ, he could attain the fullness of the stature of Christ. He began to build a tower without counting the cost.

But the good builder "sits down" first; he takes time to make his estimates and form his plans; and then, without haste or confusion, he builds steadily and strongly, unto the perfection of his holy faith.

The king of the parable would like to make war on another king. But he has only 10,000 soldiers, while his enemy has 20,000. However, this will not necessarily deter him. Thus Josiah made war against Pharaoh-necoh (II. Kings 23:29). In this same spirit the thoughtless Jewish multitude would say: "Oh, the Messiah's kingdom is so much stronger than the kingdom of the Gentiles, that as soon as he appears the army of the gentiles will be utterly routed and destroyed!" Which, of course, would be true, if only they could be sure that the army of the supposed Messiah would have the power of Jehovah in its midst. But this was just the point about which the Jewish people would not sit down and take counsel.

We are just as foolish when we go to war with sin, wether it is in these hearts of ours or in the world about us. We begin to struggle with a bad habit, which we think we can easily uproot and remove. But before our struggle is ended we find that we have arrayed against us all the forces of sin and death. We never know the power of sin until we struggle with it. And even then we do not know it fully. We never know the power of sin until we see the Saviour struggling with it, and overcoming it only in the sacrifice of his own blood.

These parables are intended to turn the people away from their complacent self-confidence in their own ability to build their tower and win their war, to a sense of the need of the resources of omnipotent God. The grace they need they must find in Jesus.

It is vain for us to think that we can save the world while we sit at ease in our houses. We can save the world only as Christ has saved it, by dying for it. Our easy enthusiasms will soon fade out in the day of heat and action; and only the power of a great conviction will enable us to endure unto the end. Have we considered this, when we have offered to follow Christ?

Stop not, loiter not, look not backward, if you would be among the foremost! The great Now, so quick, so broad, so fleeting, is yours—in an hour it will belong to the eternity of the past. The temper of life is to be made good by big honest blows; stop striking and you will do nothing; strike feebly and you will do almost as little. Success rides on every hour; grapple it and you may win; but without a grapple it will never go with you. Work is the weapon of honor, and who lacks the weapon will never triumph.—Ik Marvel.

Let us be silent as to each others' weakness, helpful, tolerant, nay, tender toward each other. Or, if we cannot feel tenderness, we may at least feel pity! May we put away from us the satire which scourges and the anger which brands; the oil and the wine of the good Samaritan are of more avail.—Amiel.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

July 13, 1913

THE DEADLIEST WEAPON

TOPIC—"Speak not evil one of another." James 4:6-12.

The oldest of weapons, the tongue, has ever been the deadliest, wreaking more hurt upon humanity every year than all the weapons out of the arsenals.

This classic utterance upon the tongue is found in the letter of James: "If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Now if we put the horses' bridles into their mouths that they may obey us, we turn about their whole body also. Behold, the ships also, though they are so great and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire! And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind: but the tongue can no man tame; it is a restless evil, it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God: out of the same mouth cometh forth blessing and cursing."

"If you are tempted to reveal
A tale someone has told
About another, make it pass,
Before you speak, three gates of gold.

"These narrow gates: First, 'Is it true?'
Then, 'Is it needful?' In your mind
Give truthful answer. And the next
Is last and narrowest, 'Is it kind?'"

The "higher law" by which Christians should live is the law of charity. By the rule of love we surrender our right to speak harsh words concerning another, even if they are true. This forbearance, which is a plant of slow growth, and needing to be watered by grace, marks one as being of Christ's husbandry. Only divine enabling makes possible the love-ruled life.

A sobering truth which everybody must face is that he is certain to misjudge other persons. That is as inevitable as that he will be misunderstood himself. Because all of life's modes of expression are inadequate, we are sure to misinterpret a brother's words or actions; and that not once but often. What rivers of tears have been shed because of this! Lives have been ruined, friendships sundered, hopes blasted, optimism turned to the gall of bitterness, all because we have misjudged our fellows and been misjudged by them. A realization of this condition, instances of which everybody can supply out of his own experience, should make us careful of our speech. A sentinel should be set over against our lips, to guard against cruel and needless and unloving words. Even when we do our best, we are likely to wrong a neighbor by our speech. At least, therefore, we should study to exercise caution.

An old proverb has it that of the unspoken word we are master, but the word that is spoken is master of us.

When a man has spoken unjustly of another there is but one course open to him, if he be a gentleman or a Christian. That is swift, full, free retraction and apology. There is no middle course. Self-respect, sincerity and justice demand this.

A word of comfort costs no more than a word of complaint. And it means more than gold to the receiver. Without descending to insincerity, it is possible to speak a word of praise to somebody every day. The helpers who are all about us, whose ministry we enjoy, these cherish the kind word above wages. The street car conductor is as pleased as he is surprised over a "thank you." The grocer remembers an appreciative word longer than a complaint. There are little children all along the way of life whose days may be brightened by a glad greeting.

"He preached hell without a tear" is the way one editor indicted an evangelist. The harshest truth may be spoken only in tenderness; the harsher the truth the greater the love. If it becomes necessary to speak severely to one, the preparation should be prayer and suffering. For if we enjoy wounding a human spirit, we ourselves are in sore need in our deepest nature.

"Let it be our chief concern to see,
Whatever we are called to do or be,
That all our lives may bear the pure high light
Which shines from yonder throne, that from His sight.
No coward thought need shrink, in trembling fear,
To stand before our God with conscience clear,
And only by his standard set our own,
And live as they who seek his smile alone."

MISSIONARY WORK

Scattering Bibles from Ellis Island

MARY KENDALL HYDE

THE CHILDREN of immigrants landing at Ellis island, especially those detained there for various reasons, make an appealing study. A missionary privileged to go among a group of these bewildered little folks finds cordial greeting and an unusual opportunity. As the children belong to families destined for all sections of the country, an unlimited influence may follow the early sowing of gospel seed in their young hearts. They gladly accept the attractive gospel portions or copy of the psalms offered them by the missionary of the New York Bible Society, who is stationed there purposely to see that every immigrant arriving shall have a copy of Scripture. A little Greek boy became so interested in study of the Bible that he persuaded his parents to buy one for themselves.

A young Russian landing at Ellis island was handed a Testament in his own language; he became converted through reading it and entered a school in Pennsylvania to prepare for the ministry. Very recently news has come from a young Russian who landed here just three years ago and received a New Testament at Ellis island. While talking with the missionary his mind was directed to heavenly things. Not long after he was converted and is now studying for the ministry in an Iowa college.

On board one liner arrived 350 Dutch farmers, coming over to take up lands in Iowa and North Dakota. There were several large families among them, one with thirteen children, and another family of fourteen. Every year 40,000 immigrants settle in New York City. The rest, nearly a million, enter into the life of our country in other places. Of course everything that will help in their education and moral betterment will be a blessing to the nation.

"We are constantly reminded of the extent to which the Scripture is scattered over the United States by our work at Ellis island," says the general secretary, Dr. George William Carter. "A large part of this distribution is necessarily single gospels, usually Luke, bound separately. On the inside cover of these we paste a label explaining about the society and giving our address. As a consequence, letters come to us from all parts of the country—now from a Frenchman in Louisiana, then from a Scandinavian in Minnesota, and again from a Spaniard in New Mexico." There is a man in Nebraska who annually contributes to the New York Bible Society because many years ago, when he landed a stranger from Sweden at Castle Garden, he was given a Testament in his own language. He went West and prospered, and now sends his yearly donation that other immigrants may receive like attention. In this way the New York Bible Society extends its work until it has attained national importance.

During May, 1913, over 104,000 immigrants arrived at Ellis island, and 13,643 copies of Scripture were distributed among them. During the same month 323 vessels were visited by the missionary from the marine department and 1,300 volumes disposed of. The missionary among the sailors does more than simply hand out Bibles. He tells the men what that book contains—the story of the Saviour. If a man is attentive, he is given a single gospel—Mattew, Mark, Luke or John. When the missionary sees him again, he has read that and often will ask for another. Thus many sailors have found a friend in the missionary and through his labors have accepted Christ. No one needs the Bible more than the sailor.

A special effort to help the youth of the city has been made by placing Bibles in reading rooms of cheap lodging houses. This followed the placing of Bibles in nearly every hotel of the city, in appreciation of which letters have been received from travelers after returning to their own cities.

There is no more important philanthropic and religious work in its influence upon the life of our country and the world than the Bible distribution maintained here at the greatest portal of the land. It has been carried on without interruption for more than a hundred years.

In order to enlarge this work, and also to insure its permanence, the New York Bible Society is making an appeal for a special endowment fund of $200,000. One hundred and eighty thousand dollars has been secured in cash or reputable pledges. There is lacking $20,000. About $50,000 has been promised on condition that the whole amount shall be raised. "Five thousand dollars will furnish 5,000 immigrants with some portion of the Bible every year through all the future," says Dr. Carter. The society's headquarters are in the Bible House, Astor place, New York City.

Immigrant Children at Ellis Island Eager for Bibles

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Denominations Harmonize in India

Comity and cooperation between different denominations on the foreign mission field has had another remarkable victory in the adjustment just obtained in the united provinces of India between the American Presbyterian and Methodist missions, whose work has overlapped in several sections of that region. In a five-hour session at Cawnpore, where the Christian unity felt and the disposition of self-sacrifice manifested were regarded as singular evidences of the presence of the Holy Spirit, a boundary line was drawn across the country and it was agreed that the Presbyterians should withdraw all their work to one side of the line, while the Methodists confine their efforts to the other.

To accomplish this division of labor and eliminate competition the Presbyterians passed over to the care of the Methodist mission 600 converts, while the Methodists gave the Presbyterians a community in which the Christian population is estimated at 15,000. A joint commission was appointed to appraise all property thus transferred, and a strict financial accounting will be made, in which the mission found to have profited most by the transaction will pay over to the other a cash balance equal to its gains. A commission was named of three members from each part, which it to have full power to adjust any future question that seems to threaten the good relations of the two missions.

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Missionaries Praise Secretary White

The missionaries in China in their reports to the board in New York have added new volume to the chorus of praise previously heard from the missionaries in India complimenting the gracious tact with which Secretary White has handled all situations with which he has had to deal as the administrative representative of the board touring the Asiatic fields. According to these reports, Dr. White has had many difficult situations to handle, especially in the adjustment of matters of comity on different fields. But he has not been baffled in any instance, and by his remarkable ability, forbearance and patience, he has cleared up to the satisfaction of all concerned some long standing problems. The native workers as well as missionaries have valued and respected Dr. White's judicial abilities.

Dr. and Mrs. White have returned from China by way of the Siberian railway, and are sailing for home July 5.

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Board Notes and Announcements

—The Friday morning meeting of the Board of the Northwest, Chicago, was led by Mrs. Hosmer of Central Park church. Letters from Dr. J. M. W. Farnham of Shanghai and Mrs. J. C. Melrose of Nodoa, China, were read by Mrs. Coulter and one from Miss Leavitt of Japan by Miss Herma Clark. Mrs. S. C. Peoples of Siam, the echo of whose minute-and-a-half speech before General Assembly had been heard all the way from Atlanta, told with joy of the decision of the board in New York to grant the Laos mission's request and open a station among the Laos speaking Tai in China's southern border. That it was a woman's gift which served as a key to open that door made her still more jubilant. Prayer was offered for the summer conference of Westminster Guild, in session at Winona Lake, and for the forward movement in Laos, and for India, Mrs. Berry, Miss Clark and Mrs. Coy leading.

—New Publications: "Witnesses from a Far Country," 2 cents; "Foreign Missions Program for the Year, Series 2" (1913-14), 3 cents; "The Call of the Hour, Special China Bulletin No. 3," sermon by William Pierson Merrill, D. D., free except postage, 1 cent.

NEW BOOKS

Our age is often called an irreligious—an unideal—age. The truth of the statement may well be doubted. The age is a realistic age. . . . But that the age is averse to religious life and faith where they have the ring of reality, it would indeed be difficult to show. Men cannot so easily escape their own natures and the grip of their own birthright.—Henry C. King.

Problems of Philosophy

What Is New Thought? by Charles Brodie Patterson. Unlike Christian Science, mental science has no official textbook. Every one of its adherents is at liberty to present his own interpretation of the system. Yet the works of the leading mental scientists very closely resemble one another. It seems as though the very absence of a recognized formulated standard of creed prevents the emergence of radical differences among them. Be that as it may, Dr. Patterson says nothing here which he has not already said in some form or other in one of his many books, and which the other leaders of the cult have not repeated in their several works. Their great message is that man has the equipment spiritually, mentally and physically to work out all his problems and to rid himself of all ills by the power of an all-controlling will. This is the substance of Dr. Patterson's work, and, like his other books, is written in a strong and persuasive style. [T. Y. Crowell Company, New York. $1 net.

Man a Machine, by J. O. de la Mettrie. The French and English versions of this famous French philosophical classic have been carefully edited and elucidated by Gertrude Carmen Bussey and issued in a worthy form by the one American publishing house which is not afraid of embarking on the hazardous venture of publishing low-priced books of philosophy. The book is in every respect one for the historical and philosophical student rather than for the general reader. La Mettrie was the most extreme of the French encyclopedists, and his purely materialistic atheism is quite impossible even from the standpoint of those who would today be called unbelievers. [Open Court Publishing Company, Chicago. $2 net.

History of Modern Philosophy, by A. W. Benn. This is a very little volume on a very great and difficult subject. Nevertheless the author has managed to infuse enough concrete interest into the study of the outstanding philosophies of modern times to justify the recommendation of the book to students in general. It should be read, however, not as a just, fair and well balanced estimate of the different systems of philosophy which it aims to sketch but as a source of sidelights on the personalities of the philosophers and occasional brilliant epigrammatic dicta, which, whether one agrees or differs with them, are always a source of enjoyment. [G. P. Putnam's Sons, New York.

Memory and the Executive Mind, by Arthur Raymond Robinson. The author's purpose is to show how the memory may be developed or improved, and how this is a necessary step toward the production of an efficient mentality —the executive mind—which will enable its possessor to achieve success. The literary quality of the book is not impressive and the suggestions are neither new nor striking; but it is due the author to say that his ideas are practical and his ideals commendable. [M. A. Donahue and Company, Chicago. $1.50 net.

Religious Studies

The Positive Evolution of Religion, by Frederic Harrison. The veteran author of this volume has for many years enjoyed the distinction of being the leader of the Positivist Society of England. Positivism as a religion has made but little progress since the days of its foundation by August Comte in the first half of the nineteenth century. It was not expected that it would even by its most sanguine advocates. It is a religious system claiming scientific validity for all its fundamental articles of belief. It claims to admit of no assumptions of any sort. Metaphysical assumptions in particular are abhorrent to it. And yet in its aim and methods it conforms to the Christian religion and to the Roman Catholic type in particular. Mr. Harrison is not inclined to magnify the features of positivism derived from Catholicism, but takes a broader view, showing its essential connections with fetichism, nature worship, polytheism, Catholicism, Protestantism and deism. He even has a chapter on what he calls Neo-Christianity, i. e., the radical interpretation which eliminates the supernatural element and considers what is left to be the essence of Christianity. Mr. Harrison's discussion throws much light upon the whole problem of religion, but more especially on positivism in the form in which it is now held by its not very numerous devotees. As an apologetic or argument for positivism, however, the work cannot be conceded much strength. [G. P. Putnam's Sons, New York.

Efficient Religion, by George Arthur Andrews. This book seems to us more satisfactory than Mr. Andrews's earlier work, "What Is Essential." The publishers call it a book for "a frankly utilitarian age." The conclusions of the writer are pragmatic, at least; a religion that "works" is the only one for our age. To make the point that the church has failed to present such a religion, Mr. Andrews puts his argument strongly, even extremely at times. He contends that the unbelief of today is "not of the profound scholar but of the uncomprehending child," that men do not think their unbelief but feel it instead. We trust we do not underestimate so earnest a book when we say that it seems to us to omit the work which Christ does for us and within us, while it accents the work that he does before us, which we are to copy. Christian experience testifies that we are saved by Christ, and not "as" he was saved. The volume does not take much account of the fact that many men find peace in Christ, rather than simply the peace that he found. Even with this under-accenting, the volume is certain to make appeal to earnest hearts. [George H. Doran Company, New York. $1 net.

Twenty Years of Life, by Thomas Van Ness. Mr. Van Ness is the minister of Second church of Boston, founded in 1649 by the Puritans, which long ago became Unitarian and was the scene of the pastorate of Ralph Waldo Emerson. This volume is made up of sermons (selected by the congregation) which have been preached during twenty years in that church. They are thoughtful studies of many forms of Christian truth, though they seem to miss the final gripping power which would come from magnifying Christ as more than a simple teacher or example—as an authoritative master and sacrificial Saviour. There are many suggestive illustrations throughout the book, which will prove helpful to ministerial readers. [American Unitarian Association. $1 net.

Progress in Christian Culture, by Samuel Charles Black. Dr. Black's earlier book on "Plain Answers to Religious Questions" dealt especially with entering the Christian life. This little volume deals with the development of that life, or growth in grace. Dr. Black discusses the various agencies which are available for progress, such as self-examination, self-control, Bible study, prayer and Sabbath observance. The book bears much evidence of reading and of pastoral experience. [Westminster Press, Philadelphia. 75 cents net.

New Opportunities of the Ministry, by Frederick Lynch. A veritable book for the times and call to strong young men for the future. Dr. Lynch makes it clear that the very things which make the present work of the ministry look difficult, as compared with the past, are its especial warrant and glory. On the basis of these pressing problems and difficulties, he appeals to the young men of today. He suggests no solution for the problems. He urges instead that the need for solution offers the right men their supreme opportunity. If you know a strong young man in college, or fresh from it, or even in the high school grade, who wants the biggest chance in life, send him a copy of this book, as an appeal to consider the ministry. Dr. Hugh Black, in his introduction, quotes Phillips Brooks as saying, shortly before his death, that the next twenty years would offer greater opportunity for the Christian minister than any other like period in history. Dr. Lynch proves that Phillips Brooks was right. [Fleming H. Revell Company, New York. 75 cents net.

Preaching and Pastoral Care, by A. C. A. Hall. A suggestive little book, the twenty-third from the good bishop of Vermont. He is so much a churchman that his emphasis on confession and the priestly character of the minister will not meet immediate response from all his readers, and his references are very largely confined to Episcopal sources. But for all that the volume will be helpful to men who are ready to have their work set before them anew in clear and distinct form. There are helpful hints given throughout on courses of sermons or addresses or prayer meeting studies. [Longmans, Green and Company, New York. $1.

The Way Made Plain, by James H. Brookes is a new edition of a small volume containing twenty studies upon sin and redemption. It is in fact an exposition of the first part of the tenth chapter of the Epistle to the Romans. No one familiar with Dr. Brookes's methods needs to be told that the chapters contain a system of theology. [American Sunday School Union, Philadelphia.

Miscellaneous

Steamship Conquest of the World, by Frederick A. Talbot. This volume will be a revelation to the reader unfamiliar with the building, launching and navigation of the great ocean-going steamships. The introductory chapter tells interestingly the development of the modern liner from Fulton's little steamboat of a century ago; other chapters show with some detail the methods of construction which produce the present-day monsters, and describe their launching and trial trips, their luxuriousness, and the perils they encounter. "Steamship Surgery" is the suggestive caption under which are told the remarkable achievements in repairing shattered hulls, and the "wireless" is not overlooked. The photographic illustrations are good and plentiful. [J. B. Lippincott Company, Philadelphia. $1.50 net.

Himself, by E. B. Lowry. Just at the present time there is a flood of books on sexual questions. Some of them are good, others are bad, and others may seem to be indifferent, but probably are harmful. Dr. Lowry's work seems to us a thoroughly wholesome, right-minded attempt to tell men the truth about themselves in a commendable way. We have looked through it carefully, finding things to commend and nothing that seems to us in any way deserving of adverse criticism. [Forbes and Company, Chicago. $1 net.

Heroines of Modern Progress, by Elmer C. Adams and Warren Dunn Foster. A most wholesome book for girls, exalting only Christian character and high steadfast fidelity to Christian ideals. Mary Lyon, Harriet Beecher Stowe, Julia Ward Howe, Frances E. Willard and Jane Addams are some of the names in the list which indicate the sort of character these authors choose to hold up for the inspiration of girls whose life is in the making. [Sturgis and Walton Company, New York. $1.50.

The Writer's Desk Book: A Reference Volume Upon Questions of Punctuation, Capitalization, Spelling, Division of Words, Indention, Spacing, Italics, Abbreviations, Accents, Numerals, Faulty Diction, Letter Writing, Postal Regulations, etc., by William Dana Orcutt. This is one of the most comprehensive little volumes of its kind ever published. [F. A. Stokes Company, New York. 60 cents net.

Sunday Suppers, by Alice Laidlaw Williams; with decorations by Lancing Smith. Here are fifty-four chafing-dish recipes, old and new, each embodied in a delightful Sunday supper menu. This little volume is really stimulating in its fresh resourcefulness. [Duffield and Company, New York. $1 net.

The Open Hearth

Some Prohibition Developments

Congressman Hobson has again introduced in Congress his bill "to prohibit forever in the United States the sale, the manufacture for sale and the importation for sale of all liquors containing alcohol."

The same month Secretary William Shaw of the United Societies of Christian Endeavor, at a mass meeting in Boston, took this pledge: "God helping me, no party that is not openly pledged to the destruction of the liquor traffic can have my vote." And he added: "If this makes a third party man of me it will be because no old party has the moral courage to tackle the problem which economists say wastes money; which scientists say destroys the body; which statesmen say corrupts politics; which moralists say debauches morals; which God says damns the soul." A few weeks later he petitioned for a million Christian voters to take the pledge with him. The national Christian Endeavor Society has gone into national prohibition with a vim, with Ohio's Daniel A. Poling as leader. Why hang back? The saloonkeepers chuckle and know their business is safe as long as Christian (?) men vote the same ticket as saloonkeepers.

If laboring men join the I. W. W. and raise even a little riot they are promptly jailed and bitterly denounced by saint and sinner. But the combined votes of same saint and sinner send "Liberty League" brewers to Congress.

Local option may have had a place as an educational feature for the frail-hearted males who feared to "utterly destroy the giants"; but its usefulness is past. Last week a snake ran across my path. With one hard whack I completely severed its caudal appendage; but the snake wriggled away much more alive than before I hit it. How like unto local option! Let's hit the snake on the other end.

MINNIE J. ELLET.

An "Honor Roll" for Churches

From time to time I have noticed churches reporting for the year larger amounts of money raised for benevolences than for congregational expenses, as in your issue of May 8 by Market Square church of Harrisburg and Mount Airy church, John Calhoun, D. D., pastor.

Following the idea carried out by the banking fraternity of an "honor roll," where each bank accumulating a surplus equal to its capital stock is placed, I propose that the Presbyterian Church have an "honor roll," where the name of each church and Sunday school raising in a single year an amount for benevolences equal to the amount raised for its congregational expenses shall be placed, and suggest that The Continent publish this "honor roll," carrying it in each issue through the following year.

Would not the sight of these illustrious names stimulate other churches and Sunday schools to "go and do likewise," adding their names to this glorious band?

ELDER LULL.

More Light on "Pastor" Russell

Since you inform me that copies of The Continent containing Mr. Ellis's articles on "Pastor" Russell were long ago exhausted, can you tell me where I can secure information on this subject?

PASTOR.

[Charles C. Cook, 150 Nassau street, New York, publishes two pamphlets, price 10 cents each. They are "All About One Russell," by Charles C. Cook, and "Some Facts and More Facts About the Self-Styled 'Pastor' Charles T. Russell," by Rev. J. J. Ross of Hamilton, Ont.]

Baptist Men Force Saloons to Close

The Continent's recent editorial paragraph apropos of the Cleveland Baptist brotherhood and its war on the Sunday saloon is high praise, but stopped a step short. The truth is, our Baptist friends have won a complete victory. Adventurous souls among the saloonkeepers still keep open here and there, but agents of the brotherhood keep the city scoured, and violators of the law are being arrested and convicted with beautiful and most gratifying regularity. Their lawyers are advising them to plead guilty and throw themselves on the mercy of the court. They are doing it, too.

The great achievement of the brotherhood was in trying out the various channels of prosecution possible under the law until it found the right one. It was proved impossible to secure convictions by means of our Cleveland police courts, and the brotherhood finally took its cases before Mayor McQuigg of East Cleveland, a stanch member of the U. P. Church, and here the guilty have been so sure of swift conviction and punishment that Cleveland has awakened to the novel discovery that its saloons not only can be but undoubtedly are closed on Sunday. The city authorities meanwhile have looked on with surprise and, I should think, secret chagrin. They told us it could not be done. All praise to the Baptist brotherhood.

CHARLES L. ZORBAUGH.

"Tell It Not in Gath"

I read with deep interest and, generally, with great admiration the columns of The Continent. But may I call attention to what seems to me an indiscretion on the part of many Christian writers and speakers.

The church, especially that portion that writes and speaks much for public print, has too much to say about the difficulties it faces and not enough about its Christ and the glorious opportunities of service. For some years now, in public conference and private, the conspicuous theme has been "problems"; they were the "problems of the city and the city church," the "problems of the rural church," the "problem of holding the young people," the "problem of reaching the masses." There has been much said about the "church facing a crisis" and "the age of transition." All this sounds as if something had gone seriously wrong, as if the church had lost its hold on affairs and had not been able yet to lay a mastering hand on conditions. Such harping on the minor strings cannot be sweet music to the ear of Christ in heaven. It cannot be very encouraging and inspiring to those who have just taken their church vows and laid their hands on the plow. It does not ring sufficiently with the heroic, nor does it constitute a call to the unconverted.

We are not blind to the conditions that have been labeled "problems"; but they are not new, save perhaps as to form; they are as old as the church itself. If the church will meet all of them successfully in the next decade, they will reappear in different forms unto the end of time. Of course things don't stay put. If the church would be always an efficient minister and messenger in the name of Christ, it must change the form, and often the place, of its activities. It poorly becomes the church to sing only when the work is easy, and lament when it is hard. The greatness of its Lord, and the greatness of the possible achievements through him, should fill the heart with rejoicing.

If it be true that there are not many taken captive for Christ, that many young men from Christian homes and colleges turn their backs on the puplit, that many children from Christian homes do not make a profession of faith, may it not be due, in part, to the whining of the church? The publication of the "problems" of the church, which often are only problems of one man or congregation, in Gath and in the streets of Askelon has not helped to strengthen the church but has caused the daughters of the Philistines to rejoice. Let the church give the shout of battle and sing the songs of victory, of which there are so many.

B. B. R.

Suggestions for Labor Sunday

The commission on the church and social service of the Federal Council has named Aug. 31 as Labor Sunday. For those pastors who do not return until after that date the first or second Sunday of September is suggested. A pamphlet of suggestions for the observance of this day may be obtained from the secretary, 1611 Clarendon building, 215 4th avenue, New York City.

Gettysburg Fifty Years Ago —and Today

Today there are multitudes of folk who are paying a pilgrimage to Gettysburg. They have come from the North and the South, the East and the West. Old veterans are there, maimed and battle scarred. Three hundred and fifty Boy Scouts, chosen by the State of Pennsylvania as aids de camp to the old heroes, are there. The bodies of the sacred dead lie buried there. The spirit of Lincoln is there, and the echo of his immortal message surges forth today. Truly the heroes of Gettysburg did not live and die in vain.

Shall the Soldiers of the Cross be forgotten, the heroes of "peace that hath its victories no less renowned than war"? Does the Minister of the Gospel, who serves his country as a civilizing, upbuilding factor, deserve less than grateful recognition and cheerful assistance in the day of his old age?

Do it before he dies! Put your wreath of fading flowers on the graves of the soldiers who have died, but put your arm of help and sympathy about the soldier who is fainting under the burden of old age and adversity. While a united nation is remembering *Gettysburg* and honoring its noble men of old—O Church, remember *Calvary* and "all the saints who from their labors rest," and do not forget the surviving veterans of the Cross, the desolate widows and the defenseless orphans!

Ministerial Relief and Sustentation
WILLIAM HIRAM FOULKES, General Secretary
507 Witherspoon Building - - - Philadelphia, Pa.

UNDERFEED
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Ways of Working

Summer the Time to Plan

Definite plans are being made now by the officers of many Sunday schools of the country looking toward the successful prosecution of that branch of church work with the opening of aggressive church activity in the fall. In some city churches where a large proportion of the membership goes to the country during the vacation season very little can be done with Sunday school now. It has been found, however, by the officers of these schools that if they lay their plans for Rally Day before the 1st of July they are more likely to have a successful school early next year than if they wait until the pupils return in September. These summer plans for fall work comprise shifting of teachers, reorganization of departments, the procuring of new teachers and scholars. Last year Evanston (Ill.) First church evolved a plan of coupon invitation, whereby a section of a ticket was detached and the recipient's name written on it. This was deposited by him on Rally Day and enabled the officers thus to obtain the names of a considerable number of additional adherents to the school.

Portland Presbytery has recently adopted a comprehensive plan for Sunday school work to be done soon. September will be known as Sunday school month and pastors have been requested to preach a sermon on the relation of the school to the church and to devote a prayer meeting to the same subject. An educational survey will be made of each church during the summer and house-to-house visitation in each church community is planned. Similar work is being undertaken by churches in other cities of the country.

Putting Endeavorers to Work

Endeavor societies in various parts of the country get considerable practice in actual Christian work during summer season by conducting one or more of the church services while the pastor is on his vacation. The evening service especially is often turned over to the young people. A member of the society speaks or the regular program of the Endeavor meeting is carried out, the older people being invited to participate. The society at Winter Haven, Fla., is thus taking charge of the evening service during the absence of the pastor, Rev. E. G. McLean.

Gives Special Report from Assembly

Rev. S. G. Livingston of Lapeer, Mich., gave members of his congregation a report of the action of General Assembly soon after that body adjourned by means of the complete summary of Assembly proceedings which The Continent published. Many pastors from time to time find similar uses for information in this paper.

Useful Sunday School Report Ready

After a serious delay on account of the floods at Dayton, Ohio, the printed minutes of the third annual meeting of the Sunday School Council of Evangelical Denominations for the United States and Canada are at last available. This contains the complete findings of the council, representing twenty-nine denominations, touching such matters as Sunday school standards, exhibits, lesson courses and summer schools for Sunday school workers. The statistical table shows that in ten of the denominations the Sunday school enrollment exceeds the total number of communicants by 5 to 50 per cent. In the remaining nineteen denominations the number of communicants exceeds the Sunday school enrollment by percentages varying from 8 to 130. Pastors and Sunday school workers can obtain the report by sending their application, accompanied by 10 cents in stamps, to the secretary, Henry H. Meyer, 150 5th avenue, New York.

Junior Republics Multiplying

The national association of Junior Republics, which has developed from the work of W. G. George in the famous George Junior at Freeville, N. Y., has arranged to turn that institution into a sort of training school, where workers will be instructed how to develop similar institutions in other localities. There is intense interest throughout the country in this method of dealing with more or less unruly boys and girls, and in many places there is money ready to start a Junior Republic if the proper leadership can be found. The national association hopes to launch two new republics next fall, which will make the total number ten in this country. Harold Large, who has gone to England, has just opened in Dorset, on the estate of the earl of Sandwich, a Junior Republic which is known as the "Little Commonwealth," the first enterprise of the sort in the British isles.

Their Red, White and Blue Day

(*Continued from page 931*)

clothes and go in bathing. The stream widens into a pool a bit beyond."

"Hurrah!" "Goody!" "Oh—h—h!" And in a minute or two the three children were as ready for the water as Philip, who did not have to change his clothes.

Such fun! They romped and dog-paddled and skipped pebbles for Philip. Mother's call to luncheon surprised them all—then they were surprised to find out how hungry they were.

At sight of the "table" the children shouted. Right in the middle of the white tablecloth was a lovely flag! To be sure it was not very big —just the size of mother's gingerbread pan— and it hadn't as many stars and stripes as there are in a real flag; but, as Dick said, it "looked too good to eat, and too good not to." Tiny stars of white frosting were laid in one corner on a blue paper field, and the stripes were of red and white frosting—the red colored with beet juice—and underneath all was a real Fourth of July cake!

"I'm sure I felt a good deal like Betsy Ross when I undertook the making of that flag," laughed mother.

After luncheon, when the chicken sandwiches and other goodies that mother brought had disappeared, the "perfeckly scrumptious" flag was cut and each one had a "stripe." Then all helped in clearing up, and while mother rested daddy told the children what their colors meant.

"Red stands for courage, blue is for truth and white means purity"; and he told them stories of men and women who were brave and true and pure, ending with a fairy story for Peggy's own self.

All at once daddy jumped to his feet.

"Why, why, Sir Red! Prithee, I 'most forgot! Run to yonder tree and there, under sheltering bough, behold! in your own color, an offering sent from far-off land."

Dick ran as fast as his legs would carry him, and from under a tree, where it had been hidden by a wrap of mother's, he drew a knobby brown parcel. Eager fingers pulled at the string, until daddy took pity and cut it with his pocket knife. Out fell—oh, what do you think? A great bunch of bright red firecrackers! And then such fizzing, whizzing and banging, until the last firecracker had been shot off, and a tired, happy little party went home to bread and milk and bed!

"Such a lovely make-believe day!" sighed Dorothy.

"Great," said Dick; "but it would have been awful hard to make believe firecrackers."

"Good night, my Red, White and Blue," said mother, as she kissed the children on cheeks, forehead and blue eyes and tucked them into bed. Peggy was already fast asleep dreaming that the robins and bluebirds were trying to make a flag of their feathers, but couldn't get enough white for the stripes.

School and College

Parsons College at its recent commencement conferred the degree of LL. D. on Dr. A. S. Carrier of McCormick Seminary.

The commencement exercises of West Nottingham Academy, Colora, Md., were held June 5. Charles L. Mead, D. D., pastor of First M. E. church of Baltimore, delivered the commencement address. Rev. DeWitt M. Benham, pastor of Central church, Baltimore, preached the baccalaureate sermon on the preceding Sunday. A movement is afoot to have the school property, valued at $20,000, transferred to Baltimore Synod and operated as a synodical collegiate institute.

Knox College commencement June 8 to 12 closed a most successful year. The baccalaureate sermon was by President McClelland. On alumni evening Judge Merritt W. Pinckney, '83, of the Cook county juvenile court, gave an address on some phases of the work at his court. Commencement day a class of sixty-four was graduated. The degree of LL. D. was conferred on Judge Pinckney. Announcement was made that Mrs. J. T. McKnight will add $60,777 to the $25,000 given by her late husband to complete the gift of George Davis science hall, named after Mrs. McKnight's father, who served the college many years as treasurer.

Commencement exercises of Blackburn College were concluded June 11. The address was delivered by Rev. George T. Gunter, pastor of Second church, Springfield, Ill. The degree of D. D. was conferred on the speaker of the morning and on Rev. William H. Fulton, pastor of First church, Clinton, Ill. President Hudson announced that the College Board had made an appropriation of $2,000 for improving the plant on condition that the balance of the $10,000 required for that purpose be obtained. The announcement was also made that this left only $2,000 to be raised, and without any appeal friends of the college began rising in the audience and making contributions. Over $1,200 was pledged.

Jamestown College has closed its fourth year and graduated its first class from the college of liberal arts, five in number. Dr. Henry C. Swearingen delivered the commencement address. There were nineteen graduates in all departments. The degree of D. D. was conferred upon Rev. John T. Faris, editorial manager of the Board of Publication; Rev. J. S. Boyd, Fargo, N. D., and Rev. G. Sumner Baskerville, Malcom, Iowa, president of the college in 1893, when it closed. The marked feature of commencement was the laying of the corner stone of Taber hall, the gift of a loyal friend of the college, and named by request of the donor for H. M. Taber, chairman of the trustees. Two of the graduates will enter the seminary this fall to prepare for the ministry.

Excessive heat did not deter a great crowd from assembling to hear the baccalaureate address of President Blaisdell at Alma College commencement and the magnificent chorus which Professor Veach had trained. The oratorio of Elijah was given during the week by the great chorus. Thursday was unveiled a tablet in memory of A. W. Wright by his little granddaughter, Miss Lila Lancashire. Mr. Wright was the great benefactor of the college and its constant friend. He gave to it hundreds of thousands of dollars and inspired others to give. The original plant with its campus was entirely his gift. Wright hall is his lasting monument. Instead of the orations by the graduates an address was delivered by C. A. Lippincott, D. D., South Bend, Ind., a trustee. The degree of D. D. was conferred upon three Michigan pastors: J. B. Clark, Detroit; J. A. Dunkel, Saginaw, and A. W. Johnstone, Cadillac. Dr. E. A. Bagley has resigned from the trustees and Professor Jay Clizbe, after twenty years of service, has resigned from the faculty.

La Verne Noyes of Chicago has promised $300,000 to the University of Chicago for a building to be used as a social center and gymnasium for the women of that institution.

June 12 Lenox College closed the fifty-sixth commencement. The treasurer's report showed assets of the institution to be nearly five times as great as a half dozen years ago. The baccalaureate sermon was by President E. E. Reed; the sermon before the Christian associations by H. W. Reherd, D. D., of Waterloo. W. S. Plumer Bryan, D. D., of Chicago gave the commencement address. A class of twenty-five was graduated.

Washington (D. C.) Pastor Goes West

Dr. Donald C. McLeod

General regret is expressed in Washington, D. C., over the announcement by Dr. Donald C. McLeod that he had accepted the call of First church, Springfield, Ill., and would begin work there in September. Dr. McLeod went to Washington from Meadville, Pa., fourteen years ago. During that time the membership of First church has increased from 250 to 800 and the Sunday school from 100 to 950. He has been vigorous in his efforts to aid the forces of civic righteousness, specially for better legislation. During the past winter he was present nearly every day at the hearings on the Jones-Works excise bill for the District of Columbia and took part in the hearings on the Webb liquor bill and the Kenyon abatement bill. He has been president of the District of Columbia Anti-Saloon League and is now an officer of the international reform bureau, the international moral and social commission and member of the moderator's council of Washington City Presbytery. The church which he leaves met in 1795 in the carpenter shop of the White House and later in the basement of the capitol. The corner stone of the present building was laid in 1827. Secretary Bryan attends this church.

Light on Latin-American Problems

The valuable papers and discussions of the conference on missions in Latin America held in New York March 12 and 13 are being published in pamphlet form. The conference was held under the auspices of the committee of reference and council of the foreign missions conference of North America. The papers, discussions and findings will present the Latin American problems in the strongest light yet given. They aim at the solution of one of the most critical problems of modern missions. All who are in any way interested in the work in Latin American countries will need the pamphlet, which will be furnished at cost, namely, 20 cents a copy. Address Rev. Orville Reed, 156 5th avenue, New York City.

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Official Notice

Sioux Falls Presbytery at its April meeting, 1913, deposed from the ministry Rev. F. Leighton Foster, and at its meeting on Sept 11, 1912, it deposed Rev. Carl A. Magee from the ministry. JOHN E. SPENCER, Stated Clerk.

The junior Christian Endeavor society of Fredericktown, Mo., keeps the church clean, the boys sweeping and the girls dusting.

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News Notes from Various Fields

California

Plan Survey of San Francisco

A ministerial committee consisting of W. K. Howe, Alexander Eakin, C. S. Tanner, W. E. Parker, Jr., and W. Nat. Friend has been appointed to prepare for a social and evangelistic survey of the city on the part of the Presbyterian churches.

Doctors W. S. Holt of Portland and George C. Butterfield recently addressed presbytery on home mission and Sunday school needs of the city.

R. F. Coyle, D. D., of Denver preached the first sermon in the newly built First church of Oakland July 2.

The Rockhurst conference for prayer at Mill Valley, June 16-22, drew a large attendance. Such names as H. H. McQuilkin, D. D.; Freeman D. Bovard, D. D.; J. A. Fraser, M. Collins Jones; E. R. Willis, D. D.; Warren C. Sherman and W. K. Howe were on the program at this annual gathering on the north shore.

Oklahoma

Plans were recently made at a meeting of boy workers of First church, Oklahoma City, for a trip by Boy Scouts over the route taken by Washington Irving on his visit to Oklahoma in 1832. It was planned that the boys would mark the old Irving trail under auspices of the Oklahoma Historical Society.

The new $10,000 brick church at Atoka was dedicated June 8. A large increase in the membership and a doubling of the Sunday school attendance forced the congregation from the building built in 1887 to a larger structure. Rev. L. W. Scudder is pastor. The church has five classrooms in addition to the main room for Sunday school, and in the basement has social rooms and kitchen. Dr. Frederick W. Hawley, president of Kendall College, Tulsa, delivered the dedicatory sermon.

Wisconsin

Rev. J. W. Laughlin of Janesville has resigned, but the resignation has not been accepted.

Paul Johnson, son of Rev. Oliver C. Johnson and a graduate of Carroll College, will take up the mission work at Rothschild and Kelly for the ensuing year.

First Presbyterian church, Beaver Dam, celebrated its seventieth anniversary recently. Addresses were made by Rev. L. H. Shock, the pastor; Rev. W. B. Macneil of Horicon, Rev. T. S. Johnson and others.

Ohio

At its recent commencement Franklin College, New Athens, conferred the degree of D. D. on Rev. William L. Barrett, '97, pastor of First church, Bellefontaine.

The fourth anniversary of the pastorate of Rev. A. J. Funnell was recently observed at Norwalk. The church membership has been increased to 400 and $14,000 has been expended on the building.

Memorial services for Dr. E. Trumbull Lee, for seven years pastor of Second church, Cincinnati, were held in the Church of the Covenant in that city June 22. The principal address was made by Dr. Charles Frederick Goss.

A series of seven vesper services was recently held in Third church, Springfield, Rev. John Newell pastor, with sermons by various ministers of the city. The Lutheran pastor spoke on Martin Luther, the Methodist minister on John Wesley. In like manner John Calvin, Henry Ward Beecher, Charles H. Spurgeon, Phillips Brooks and "Liberal Judaism" were discussed, with explanation of the denominational doctrines of each church as the speaker desired.

Tennessee

Plans are being made for a new church building at Sneedville, Hancock county. The work has grown steadily in the past two years, necessitating the building of a church. Ten years ago a church was sold for a high school.

Kirkwood, the youngest of the Presbyterian churches in Knoxville, has outgrown its chapel and is now building a substantial small church to cost $3,000. The officers expect to occupy the building about Aug. 1. Licentiate H. J. Wilson is supplying the congregation.

New Mexico

Pecos Valley Presbytery has opened new work in Lincoln county and has appointed Rev. S. M. Johnson missionary to this important field.

Santa Fe Presbytery has been called to meet at Las Vegas for the examination and licensure of Messrs. Lucero and Fitzgerald, recent graduates of McCormick Seminary. Mr. Lucero will have charge of Mexican work at Raton and Mr. Fitzgerald will be sent as missionary to the Navajo Indians in San Juan county.

West Virginia

The visit of Vice-President Thomas R. Marshall to Berkeley Springs recently was made the occasion of a special service, when Mr. Marshall gave an address, "The Man of Galilee," in the local church, of which Rev. A. D. Sutherland is pastor. Mr. Marshall also spoke at the open air patriotic service and he and Mrs. Marshall were the guests of honor at a large reception.

Missouri

Plans are being considered by Presbyterians of Missouri for the establishment of a girls' college at Liberty. The citizens of that town have pledged $40,000 and the Presbytery of Upper Missouri of the Southern Church has invited Kansas City Presbytery to cooperate. A committee was appointed to consider the proposition.

Massachusetts

First church, Newburyport, gave its pastor, Rev. A. M. Paterson, a month's vacation and a purse of $100 to enable him to attend the Assembly meetings at Atlanta, and visit other southern localities. While at Atlanta he had the privilege of handing to Moderator Stone the gavel that had been made by request of

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The way some persons cling to coffee, even after they know it is doing them harm, is a puzzler. But it is an easy matter to give it up for good when Postum is properly made and used instead. A girl writes:

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"Finally, one day, she made the change to Postum, and quickly her headaches disappeared. One morning while she was drinking Postum so freely and with such relish, I asked for a taste.

"That started me on Postum and I now drink it more freely than I did coffee, which never comes into our house now."

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Dr. Beattie from woods near the tomb of George Whitefield, being in the historic old South meeting house for 150 years.

Hundreds of Sunday school workers thronged the docks at Boston recently, when the largest of the several parties of delegates to the world's Sunday school convention at Zurich sailed for Europe. The convention will open July 8.

Colorado

During the pastorate of Rev. W. S. Crozier at Durango the benevolences of the church increased several hundred per cent. This is the strongest Protestant congregation in the inland empire of the San Juan.

Fraser church was dedicated by the pastor, Rev. A. A. Fonken, assisted by the pastor-evangelist, Rev. C. K. Powell, June 15. It cost $2,500 and is adapted in style and equipment to the needs of a combined lumber camp and ranching community. With the aid of the Board of Church Erection it is paid for. The church membership is twenty in a town of 150.

The church building at Orchard, eighty miles northeast of Denver, was dedicated June 22. The pastor, Rev. Bert F. Mitchell, was assisted by the Sabbath school missionary, W. S. Schureman, and the pastor-evangelist. The entire amount needed to complete was secured before the dedicatory service, $1,850. Mr. Mitchell has in connection with Orchard Weldona and Goodrich, rural points.

At Sunday school conventions recently held at Grand Junction, Rocky Ford and Greeley, the report of a commission on a course of Bible study to be given in connection with the high schools of the state was received. It is suggested that the committees of the state teachers' association and the state Sunday school association prepare a syllabus of a four years' Bible study course to be accredited as a part of the regular course at high school. The courses may be given in the Sunday schools and examinations held on uniform blanks. The Sunday school association is organizing a system of graded training schools in the larger cities in order to provide adequate preparation for teachers of these courses.

Minnesota

Rushmore church recently laid the corner stone of the new building with appropriate services. The pastor is Rev. James Wray.

W. H. Stewart, a middler from Princeton Seminary, supplies a large and needy mission territory for the summer, with Lincoln as a center.

A neat and comfortable house of worship was dedicated at Lincoln recently. Reverends H. McHenry, T. M. Findley and B. P. Holt, the retiring pastor, took part in the services.

The congregation of First church, Sandstone, has determined to begin this summer the erection of a modern stone church building to cost about $10,000. Rev. O. L. Pride came to this church from New Jersey in May.

Rev. A. B. Keeler of Worthington is also supplying Brewster church Sunday afternoons. From Brewster he goes to a schoolhouse appointment before returning to Worthington for the evening service. He travels about thirty miles and preaches four times.

Single day country life institutes were held at Donnelly, Lewiston and Whitefield June 24-26. Music was by a men's missionary quartet and addresses were given in each place by Rev. L. W. Gade, pastor at Willmar; J. E. Napp, under promise as missionary to China; Judge O. H. Campbell of Litchfield and others.

Kansas

Rev. L. E. Humphrey of Hoxie has been elected probate judge and is now dispensing both the law and the gospel.

Highland Presbytery met at Horton church June 16 to ordain Howell P. Lair, a graduate of Emporia College and McCormick Seminary. He has spent three years as instructor in the Syrian Protestant College, Beirut, and goes as missionary to Hainan, China, early in September. He will be supported by Horton church, of which he has been a member since boyhood days.

The church at Russell has met with the loss of one of its oldest and most honored members in the death of Judge Eastland.

The new church at Ellsworth is approaching completion. It will be one of the most complete and convenient edifices in the synod.

The congregation at Manhattan has decided to build a new church. The present structure was erected in 1870 and will be torn town.

Newton church has the model men's Bible class in the state. Forty men gather every Sabbath morning under the tutorship of the pastor, J. B. McCuish, D. D.

Since Jan. 1 the Sunday school of Holton church has increased its enrollment 30 per cent and the Christian Endeavor has more than doubled its membership. Rev. S. A. Fulton is now in his fourth year as pastor.

Services are held on the church lawn at Geneseo during the warm weather. The pastor, Rev. R. L. Price, has recently organized a Sunday school at Crawford with fifty-one enrolled the first Sabbath. He will preach there twice a month.

First church, Halstead, which supports a foreign minister in Korea, shows in its annual report that during the seven years of the pastorate of Dr. John Milton Oliver the benevolences of the church have shown a gain of over $9 a member.

Professor William A. McKeever of the state agricultural college at Manhattan has issued the ninth of his series of home training bulletins. This is devoted to the means of employment of a boy during vacation and gives a description of some of the various sorts of work which a boy may do during the summer without interfering with the playtime which he should have.

The formal opening of the new church of Winfield took place June 8. The Sabbath school met as usual at the old church, which has been used for thirty-six years, and after a short devotional service led by Rev. H. V. Clark of Mulvane the school marched to the new home, a block away, with the primary department leading. As the front of the column entered the new church the rear had just left the old. The preaching services were deeply interesting.

The thirty-fifth anniversary of the organization of Dodge City church was recently observed. There were thirteen charter members. The present building was the first independent church in Dodge City. It has been enlarged four different times. For the last five years there has been an average annual accession of fifty-nine members, or more than one member for every Sabbath for five consecutive years. The pastor is Rev. J. C. Berger. The question of a new church building is being agitated.

Michigan

Rev. R. A. Atwood of Paterson, N. J., was recently appointed superintendent of Sunday school work for Michigan and arrived June 25 in Saginaw, where he will reside.

An impressive feature of the Children's Day service at Deckerville church was the baptism of four children and their mothers. In one instance grandmother, mother and child received the rite.

During the past year three Y. M. C. A. secretaries have been employed in Oriental lands by the Detroit association and this year it is proposed to add a fourth at a total cost of $8,000, of which $6,000 was pledged at a recent luncheon and the balance is assured.

Rev. William H. Mason, pastor at Alma, has greatly strengthened the prayer meeting by giving students, professors and others topics to discuss after special preparation; by taking a whole book of the Bible, breaking it up into sections and taking one section for each meeting, and by providing special music. Just now he is providing an athletic field for the young people of the Sunday school. With his own hands he has leveled and fenced a tennis

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field, provided swings and teeter boards, and electric lights, so that the grounds can be used in the evening.

Rev. E. A. Junkin, who was recently installed at Alpena, has been able to regenerate three smaller churches in that vicinity, obtaining pulpit supplies and organizing Sunday schools. He has done much to strengthen Presbyterianism in and around Alpena and Royston.

A Presbyterian mission has been opened at Roberts hall in East Detroit, with preaching services every Sunday morning and evening. A Sunday school was organized on Easter, and on Children's Day, June 8, over 100 were present. Rev. Alexander Danskin, formerly with The Michigan Presbyterian, has charge of the work.

Henry Root Austin, aged 80, who had been an elder in Monroe church for twenty-nine years, died June 11. Mr. Austin was born in Michigan and seriously injured in a railway wreck during the civil war. He was in the United States railway mail service for thirty years and was not only one of the oldest employees but one of the most proficient. He was a Sunday school teacher for a quarter of a century.

New Jersey

Rev. Charles N. Thomas, pastor of West Park church, Newark, gave a new interpretation to "In prison and ye came unto me" by carrying his stereopticon to the Essex county penitentiary, where 800 prisoners saw California pictures. It was the first time that such an entertainment had been allowed in the institution.

The Kilburn Memorial church, Newark, was dedicated June 22 and several services of thanksgiving and felicitation followed during the week. Dr. W. Y. Chapman of Roseville Avenue church preached the dedication sermon and Rev. R. M. Ramsey, Newport, Pa., Kilburn's first pastor, was present Tuesday evening. Rev. Smith Ordway is pastor.

Plans for the celebration of the 175th anniversary of New Brunswick Presbytery at New Brunswick Sept. 23 were recently adopted. Invitations will be sent to presbyteries which at one time were part of the territory included in New Brunswick—Monmouth, New York, Elizabeth, Westchester, Morris and Orange, Newton, Lehigh, Philadelphia North, Philadelphia and West Jersey.

At the semicentennial celebration of Munn Avenue church, East Orange, it was noted as a matter hard for recent comers to realize that the present imposing church edifice of the congregation is the original home built for it immediately after its organization. But the building has been three times enlarged, and its walls faced with brown stone, so that it bears little resemblance today to its original self.

Presbyterians of Glassboro dedicated recently a chapel on the newly developed Chestnut Ridge tract to replace the old house of worship in the town proper. It is an ornamental structure, finished on the exterior in white stucco. In the special services held Dr. A. P. Botsford, stated clerk of West Jersey Presbytery; Rev. R. H. Gage of Wenonah and Elder H. D. Moore of Hoddenfield spoke. Rev. James M. Hunting is pastor.

Iowa

Samuel Conybeare, D. D., of Central Park church, Cedar Rapids, was given a reception by his church on June 12, the twenty-fifth anniversary of his ordination to the gospel ministry. All his pastorates have been in Iowa.

S. Hall Young, D. D., the pioneer missionary to Alaska and an intimate friend of the pastor, Dr. C. F. Ensign, delivered his lecture on the needs and opportunities of Alaska at Marion church June 15.

Dr. Shailer Mathews, Dr. Camden M. Coburn of Allegheny College, Meadville, Pa.; Dr. I. T. Headland of China, Dr. Louis M. Sweet and Rev. M. B. McNutt of New York City will be among the speakers at the summer Bible conference in Cedar Rapids July 20 to 30. Members of Coe College faculty will also lecture.

Evangelist C. E. Hillis and party closed a six weeks' union tabernacle revival campaign in Fort Madison June 1. It was said to be the most solid and far-reaching revival that Fort Madison has ever known. One of the features of the campaign was a Sunday school parade, with over 1,000 persons in line. All the seven churches uniting received a splendid list of converts.

Iowa Synod has recently purchased a home for the use of the university pastor. It will serve as a center of influence for the 400 young men and women from Presbyterian homes who attend the state university. Dr. E. A. Bess of Clinton, as announced by The Continent last week, will be university pastor, succeeding Dr. Francis M. Fox, now associate secretary of the national brotherhood.

Dr. E. A. Bess

The Iowa Christian Endeavor convention was held at Cedar Rapids June 24-27, with a large representation from all parts of the state. President William Hardcastle led the convention enthusiastically. Dr. Orvis of Dubuque, reporting as superintendent of Bible study, showed the practical work being done for boys and girls in many churches in acquainting them with the Bible. Chaplain Pickworth of the reformatory at Anamosa says the drug habit is increasing at a rapid rate among the criminal classes. One of the greatest addresses was that on Wednesday evening by Rev. Joseph K. Greene, who has spent fifty-four years in Turkey. He told how the medical and surgical work had opened doors hitherto locked to the missionary. The forenoons were given to conference work. Dr. H. W. Reherd of Waterloo made two addresses.

South Dakota

The services of Rev. D. S. Brown are so appreciated that Interior church tripled his salary this year.

Rev. Glenn Shaw is making his work count in Kadoka church, especially with the boys and girls.

The churches of Lake and Ordway are equipping themselves each with a house of worship and the congregation of Morristown is using its new one.

One of the most successful works in South Dakota at the present time is at Salem under the leadership of Rev. Edward Loew. Since Mr. Loew became pastor four months ago the church has trebled its membership, the Sabbath school attendance has more than doubled, a new basement is being constructed as a social room for the young men of the congregation and the auditorium is being extended to accommodate the growing audiences.

New York

A conference of rural workers will be held at Syracuse University July 8-16. Addresses will be made on the methods of conducting work in the country by churches and Y. M. C. A.'s.

After being in rented quarters for over a year, while the new church was being erected, the congregation at Olean used for the first time the new Sabbath school room for services June 22. Over 400 persons can be placed so as to see and hear easily. At night the

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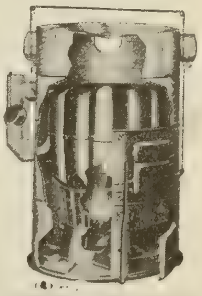

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pastor, Rev. Harry Burton Boyd, delivered the baccalaureate sermon to the high school.

At a recent meeting of the men of Union church, Schenectady, $6,000 was pledged toward the floating debt of the church.

Dr. Calvin McClelland, in spite of the great handicap by reason of the loss of eyesight, has been doing a fine work at Union church, Newburg, whose pulpit he kindly consented to fill for twenty months. His preaching has attracted large congregations.

The ninety-seventh anniversary of the Bible school of First church, Albany, was celebrated in connection with Children's Day with a sermon by the pastor, Dr. William Herman Hopkins. This church is making preparation to observe the 150th anniversary Oct. 19-26.

Pennsylvania

Charles L. Huston and brother of Coatesville surprised the directors of the Y. M. C. A. recently by announcing that they would pay off the debt of $4,500 on the building.

Dr. James A. Patterson was installed pastor of the historic church of Franklin recently. Among those who participated in the services were Rev. S. H. Forrer of Erie, Dr. William B. Irwin of Meadville and Rev. E. B. Welch of Oil City.

At the recent annual reunion of Donegal church, one of the oldest in the state, organized in 1722, the speakers were Dr. George Norcross, Carlisle; Dr. Hugh Hamilton, Harrisburg; Mrs. Mary Patterson Beaver, Conshohocken, and Rev. William Bullock, Pequea.

Charles J. Wood of the graduating class of Auburn Seminary was ordained and installed pastor of Osceola church June 9. The following ministers of Wellsborough Presbytery officiated: Dr. A. C. Shaw, Rev. P. H. Hershey, Rev. A. B. Judson and Rev. E. T. Barr.

Ice cream soda was served to everyone who attended a recent Wednesday evening prayer meeting at Central church, Chambersburg. According to newspaper accounts the promise was made that the same program would be carried out on following hot nights. Rev. A. F. Waldo is pastor.

Oregon

Mayor-Elect Albee of Portland, teacher of a Sabbath school class in Westminster church, soon after his election at the end of a sharp contest received a letter signed by the boys in his class expressing the hope that the organization he had taught for eight years will not lose him as teacher.

Clergy and Laity

Rev. John Quincy Adams, the librarian of Auburn Theological Seminary, Auburn, N. Y., was doubly honored at the commencement season by receiving the degree of D. D. from both Huron College in South Dakota and his own alma mater, the University of Rochester.

F. D. Crane, elder in the Presbyterian church of Sterling, Ill., now 70 years of age, is leader of a men's class which, all conditions considered, is one of the biggest Sunday school successes in the United States. In a town of 2,000 population, and in a church of 150 members, Mr. Crane's class has a membership of ninety-six, and its attendance averages between sixty and seventy. The teacher has made the name significant of welcome by calling it the "Come Back" class. Besides teaching this class Mr. Crane continues, as he has been for forty years, the superintendent of the Sunday school with which the class is connected.

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Congregation Outgrows Room

Los Angeles Church Begins Work on Auditorium—Dr. Shaw to Preach During C. E. Convention New Building at San Diego.

LOS ANGELES—Knox church, Rev. H. C. Shoemaker pastor, began work on the main auditorium of a new church building July 1. This church, which ministers to a rapidly growing residential section of the city, has worshiped for a little over one year in the Sunday school rooms of the new building, and now finds these quarters too small. The new auditorium will have a seating capacity of about 400 and will cost, with the rest of the building, about $11,000.

The congregation of Immanuel church will hear their pastor-elect, John Balcom Shaw, D. D., of Chicago, Sunday, July 13. Dr. Shaw is on the program of the Christian Endeavor convention which is to be held here July 9-14. Robert Johnson, D. D., of Toronto, Canada, will occupy the pulpit of Immanuel church July 27 and Aug. 3.

San Pedro church has joined the other Protestant denominations of that city in union evangelistic services under the leadership of Evangelist George W. Taylor.

First church, San Diego, held a notable service recently in the present building, which is soon to be vacated. One hundred and six persons were received into the church. The new Sunday school rooms and assembly hall are nearly completed and will be the place of meeting until the new auditorium is ready for use.

First church, Long Beach, celebrated its silver anniversary June 22. At the time of its organization the membership was nineteen; the present membership is over 1,100. The pastor, O. H. L. Mason, D. D., was assisted in the service by Rev. H. B. Gage, who gave an historical review of the growth of the church. In the afternoon this church demonstrated its missionary spirit in the organization of a church for the eastern part of the city. This organization, whose membership of 125 was drawn largely from First church, has assumed self-support from the beginning and has plans projected for a building.

Many Attend Mission School

Prominent Workers at Conference—Two New Buildings Needed in Omaha and a Plan of Union May Result.

OMAHA—The Summer School of Missions completed its third year June 30. The enrollment was larger than formerly, while the evening attendances exceeded previous years. Charles W. Fairbanks spoke before the conference, and Robert J. Patterson, D. D., of Belfast, Ireland, gave his unique lecture on "Catch-My-Pal." The impression he made was deep and sympathetic. The last evening Charles E. Bradt, D. D., delighted his audience by his new lecture, "Japan, the Empire of Energy and Elegance."

"Plan of Synodical Supervision of Mission Work in Nebraska" is the title of a six-page folder prepared by Nathaniel McGiffin, D. D., chairman of synod's committee on home mission and Sunday school work. Nebraska's plan of mission operation has attracted such attention that this leaflet became necessary to answer the many inquiries coming from all parts of the church.

Westminster and First churches are both requiring new structures in which to prosecute their work, with new locations probable for each. While both congregations have this matter under advisement an element of each church has been working on the proposition of union. No definite plan has been proposed, and may not be for the present. Westminster has a strong committee scouting for a new pastor and expects to have someone to propose before many weeks.

Two Omaha churches—Parkvale and Florence—have each expanded their Sunday schools beyond the capacity of their respective buildings. In each instance classes are housed in structures beyond the church premises. Both appear under the necessity of reconstructing or rebuilding.

Omaha Presbytery rejoices at the action of the Assembly respecting the use to which a portion of the Kennedy fund shall be put for the purchase of church sites. One Omaha church, with exceptionally fine possibilities, is obliged to wait enlargement until this fund can assist it in a purchase of a site.

An increase of 100 per cent in ten weeks in the enrollment of the elementary division of Covenant church Sunday school was made possible by a thorough regrading of this division and its separation into departments.

James B. Wootan of The Omaha Bee editorial staff recently occupied his home pulpit, Lowe Avenue, giving an account of his attendance at the General Assembly.

M. V. Higbee, D. D., and Rev. Julius F. Schwarz, whose homes suffered greatly in the Easter tornado, have recently occupied their reconstructed residences.

RALPH H. HOUSEMAN.

Five New Churches in Spokane

Big Advances in Recent Months-Neighborhood Church Movement Is a Success with New Building Assured.

SPOKANE—This presbytery has been making decided gains along all lines this year. Five churches have been organized and seventeen Sabbath schools have been organized or reorganized. There have been 966 members added to the churches and nearly 1,500 pupils to the Sabbath schools.

First church under the splendid leadership of S. Willis McFadden, D. D., is progressing. The Sabbath school has made steady gains, especially in the attendance, which reached 408 for May. Offerings to benevolences have nearly doubled and mission study classes have been organized in all departments. Two Westminster guilds have been organized and the young women are very enthusiastic.

Centenary church, Rev. Conrad Bluhm pastor, is becoming more and more a power in the religious and civic life of the city.

Through the leadership of Rev. C. R. Scafe, pastor, Rev. A. C. Gaebeline, a lecturer and writer on Bible themes, gave a series of lectures at Fourth church during May. This venture was so successful that a committee was appointed to make such a course an annual affair.

Plans have been drawn for a new building for Emmanuel church, Rev. D. W. Ferry pastor. Both Sunday school and church have grown rapidly.

Manito Park church, Rev. Leo L. Totten pastor, has changed its name to Manito Neighborhood church, Presbyterian, that it might unite the people of the community into one strong church. This has succeeded to the extent that $4,700 has been raised for a new building and for maintenance, where $1,200 was the limit before. A part of the new building is ready for use.

Rev. George Hageman, who has been pastor at large and Sabbath school missionary for Spokane Presbytery, has resigned to take up work at Yeardly, a new and rapidly growing section of Spokane.

New work has been started at Audubon Park and Burns addition, with C. H. Bell, D. D., in charge.

Keep Up Fight on Sunday Races

Tacoma Preachers Denounce Desecration of Day—Committee Considers Offer to Move Whitworth College to Spokane.

TACOMA—Christian people are very much aroused over the automobile races to be held July 6—Sunday. The ministerial alliance addressed letters to all of the pastors in this region asking them to preach on Sabbath observance June 29. This is with the hope that people will bethink themselves in time to avoid the temptation to attend. A branch of the Lord's Day Alliance has been organized to begin a systematic campaign against Sabbath desecration and to build up and strengthen a sentiment more favorable to the day.

The committee of five appointed by the trustees of Whitworth College have investigated the offer from Spokane and the suggestion for removal to that city is under consideration.

The little church at Manitou Park has been at a standstill since its organization. But now there are many signs of new life and growth.

Whitworth College suffers a great loss in the resignation of Professor Roe. He expects to take up his new work in Jamestown, N. D., in

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$1600—6%, No. 3924. The security is a 160 acre farm in McHenry County, N. D., situated convenient to first class markets. Every acre tillable with 85 acres now under plow. The soil is a heavy black loam over clay. Borrower is a Norwegian, lives with his family on the land and works it himself. Good set of buildings worth $1200. We value land without the buildings at $3200. Part of money borrowed is to be used for further improvements.

$1500—6%, No. 3921. Secured by a quarter section in Ward County, N. D. All of the land tillable with 120 acres under plow. The soil is a rich black loam over the usual clay. Buildings worth $1200, land $3500, total valuation $4700. The borrower is a German and this is his home.

$1000—6%, due Dec. 1, 1919. No. 3915. Covers a quarter section in Minnesota, situated within one mile of market. All of the land except possibly 10 acres tillable, although only a small portion under plow at this time. Best kind of soil. Small set of buildings. Value of land and improvements $3500 to $4000. Borrower is a Swede, lives with his family on this land and works it himself.

$2500—6%, due March 1, 1918. No. 3907. Secured by 200 acres in Aitkin County, Minn., located two miles from market in a first class section. All of the land tillable. 140 acres now under plow. Good heavy soil. Improvements consist of house, barn and granary worth $1000 to $1500. Value of land without buildings $6000. Part of money borrowed is to be used for further improvements.

$6500—6%, due Feb. 1, 1919. No. 3864. This is a mortgage on 560 acres in Minnesota, situated within four miles of good town. All of the land tillable. 160 acres under plow. Good soil. Small set of buildings. Value of security $20,000 00. Part of money borrowed is to be used for further improvements.

$1500—6%, due May 1, 1919. No. 3919. Secured by a half section in Sheridan County, Mont., within two miles of market in a well settled section. All of the land tillable with 125 acres now under plow. The borrower is a young German who lives on the land and works it himself. Small set of buildings. Value of land without improvements $5000. Part of money borrowed is to be used for further improvements

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September. His time will be divided between the Jamestown College and Sunday school institute work throughout the state.

Interest Children in Foreigners

Pittsburg Presbytery Prepares a Special Rally Day Program—Plan for Sunday Meetings Which Open in December.

PITTSBURG—Presbytery is taking steps to interest the children of its Sunday schools in its work among the foreign-speaking people of Allegheny county. A special program is being prepared to be used on Rally Day early in the fall. The program, aside from Scripture and songs bearing on the work, will contain facts and statistics, and a number of incidents, setting forth remarkable conversions, and results of the work. Twenty-five thousand copies will be printed. The stories of remarkable conversions will also be put up in pamphlet form and can be used for distribution at any time. These programs are being prepared by a special committee of the missions committee, headed by Dr. George Montgomery, superintendent of missions in the presbytery.

A special meeting of the Pittsburg evangelistic committee was held in the Y. M. C. A. June 27 to confer with Mr. Peacock, Billy Sunday's assistant, with reference to the Sunday meetings to be held here beginning the last week in December.

Lebanon church observed Lebanon Day Tuesday, June 24, and dedicated a tablet to the memory of a former pastor, Dr. Rockwell. Memorial services were held in Second church, Wilkinsburg, Sunday, June 22, for the former pastor, Rev. J. Allison Platts, who died one year ago. A bronze tablet was unveiled, setting forth a brief summary of the life of Dr. Platts.

Pittsburg has a remarkable philanthropist, who has been dealing out money for several years, yet his name has never been announced. The money is called the "educational fund" and is furnished to teachers of Pittsburg schools who wish to take a special course during the summer. At a dinner last week 141 teachers were supplied with money from this fund.

Some of the largest male choruses of the country will compete in the international Eisteddfod to be held in Pittsburg July 2-5. The first prize will be $5,500.

Dr. W. A. Jones, pastor of Knoxville church, will attend the Christian Endeavor convention at Los Angeles. Dr. Jones is president of the Pennsylvania state Christian Endeavor society.

P. W. SNYDER.

Await Court Decision on Union

Opinion in Missouri Valley College Case Important—Church Observes Anniversary of Dr. Baity—Elder for 47 Years.

KANSAS CITY—The test case for Missouri Synod, involving the property of Missouri Valley College, was recently argued before the United States federal court in Kansas City. The whole Presbyterian Church is especially interested in this case, in which it is sought not only to secure a practical reversal of the decision of the supreme court of Missouri but also to determine for all time the validity of the union with the Cumberland Church with reference to this important college.

The Hollister assembly for young people, which convenes July 29—Aug. 5, is arousing unusual interest among the young people of the state. Rev. William Ralph Hall of the young people's department of our board will have charge.

Westport church June 29 celebrated the twentieth anniversary of the pastorate of Dr. George P. Baity. Dr. Baity has probably done the conspicuous work of his life in this church. When he became its pastor it was a very weak, struggling home mission. It is now one of the strongest Presbyterian churches in the state.

First church May 25 held an anniversary service in honor of the fifty-four years of continuous membership of P. S. Brown, who has served as elder there forty-seven years. June 29 was observed as "home coming day" for all former members of this church.

First church, Independence, has assumed the full support of a pastor in the foreign field, Rev. John Wallis Creighton of Yeungkong, China. The annual convention of the third district of Christian Endeavor in this state was held in this church recently. It was one of the most largely attended and enthusiastic held for many years.

Linwood church under the aggressive leadership of Dr. Harry C. Rogers has established a home for convalescents in the city. A complete organization has been effected in the church for the carrying out of their plans.

"Old Second" church under the pastorate of Rev. Gerrit Snyder is forging ahead hopefully in its new location in the Country Club and looks forward to the erection of a new building.

Covenant church progresses steadily. Plans are now under way for the building of a commodious chapel to cost about $12,000.

CHARLES C. MCGINLEY.

Celebrate Beecher Anniversary

Service at Base of Statue—Plymouth Church Will Remember Great Preacher in Fall—Dr. A. W. Halsey Recovering from Injury.

NEW YORK—Incident to the celebration of the 100th anniversary of the birth of Henry Ward Beecher many services have been held throughout the East. One of these services was held at the base of the Beecher statue in front of the Borough hall in Brooklyn. Plymouth church is deferring its centenary celebration until the completion of the Beecher memorial building, which adjoins the church. It will be dedicated in the fall.

A conference of representatives from many of the 2,000 social relief societies of New York was held last week in the Church of the Ascension.

The city evangelistic committee, which is directed by Dr. Arthur J. Smith, announces that a church of 320 members has been organized as the outgrowth of one of its tent meetings.

Presbyterians throughout the country will be interested in the announcement that Dr. Joseph A. Blake, who has been at the head of the staff of surgeons in the Presbyterian hospital for several years, has resigned. Dr. Blake has performed operations on many leading Americans, among whom are Dr. Mayo of Rochester, Minn., and Theodore Roosevelt.

Dr. Jesse F. Forbes, secretary of the church extension committee of New York Presbytery, during the summer vacation will preach at Wainscott, L. I. This is practically the only preaching heard in the community of several hundred people during the year.

MEN BUILD CHURCH ADDITION

The little church at Harrison, a suburb of New York, found itself not long ago in need of an additional room to its building, which could be used both for the Sunday school and as a place for social gatherings. There seemed to be no money for the erection of such a room, but the men under the leadership of the pastor, Lester H. Bent, a student in Union Seminary, pledged their own work and time. Practically all of these men go into New York each day for their business, but every evening and Saturday afternoon finds them engaged upon the building. Wednesday evening a half-hour halt is called for prayer, but other nights they work on till 10 o'clock. The women assist by providing refreshments on Saturday. It is a fact worthy of note that among the volunteer workers is a Catholic. It is estimated that the improvement will cost about $2,000.

The Episcopalian committee which under chairmanship of Rector Manning of Trinity church is laboring to organize a world conference on faith and order embracing all denominations has asked Dr. J. H. Jowett and Dr. William H. Roberts to serve on an interdenominational commission to solicit the cooperation of British churches. Dr. Roberts and General Ralph E. Prime were appointed to seek an indorsement of the proposed conference from the Pan-Presbyterian Alliance at Aberdeen.

Dr. A. W. Halsey is making a very satisfactory recovery at the Presbyterian hospital from the operation necessitated by the recent accident to his left knee. It will be a month yet before he is able to walk.

St. James church, the colored Presbyterian church of the presbytery which has done very efficient work among the increasing population of that race, is in the midst of a spirited campaign to raise $3,200 with which to wipe out a mortgage which has acted as a handicap to the work of this organization. Rev. W. R. Lawton, who has been acting as stated supply, has been asked to continue his work.

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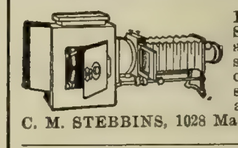

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Financial Situation

Business Continues Very Good in Big Grain States - Government to Start Experts After Cause of High Prices.

From the provisions of the contemplated federal act establishing reserve banks with note issuing powers, it is evident that the present system of national banks and notes will remain comparatively undisturbed. Bankers are not agreed as to the merits of the details of the plan for supervision of the central bank. Business men will be glad, however, when some method is provided whereby additional currency may be made available in times of stringency. Current trade reflects to a limited extent the readjustments which may be necessary following the passage of the tariff and currency measures. According to Bradstreet's, however, in the surplus grain states current and future orders are up to expectations.

What One Man Saved

An interesting example of the hoarding of money is revealed in the recent sale by The Baltimore Sun of securities of Baltimore after the manner of other recent offerings of municipal bonds. A man brought a candy box full of money, amounting to $5,000, his savings of thirty-three years, with which to buy bonds. He had at no time earned more than $3.60 a day, and for most of the time supported his parents and a sister. A text could be found in this for a sermon on the danger of keeping money in large amounts about the house, or on the advantages and possibilities of thrift, and still another on the loss the man has sustained by not investing his money sooner. Assuming that he had but half of the amount, $2,500, invested at only 4 per cent, he would each year have received enough to give him a month's vacation, and if the interest had been invested and not spent he would have had $10,000 now in place of $5,000, and with $10,000 invested in 6 per cent farm mortgages a man may reasonably be sure of enough to eat and wear for the rest of his life.

The price of cattle has recently advanced considerably, due, is is said, in part to the clause putting beef on the free list in the Underwood bill. On the Chicago market beef two weeks ago reached the high point of the year, $9.20 a hundred pounds at the stockyards, but later declined slightly. This means that retail meat may also advance. There are increasing evidences that the beef famine in this country is real. The exports have fallen off to a great degree. Wholesale prices of cattle increased 29.4 per cent last year according to recently published figures by the bureau of labor statistics.

Another Hunt for Cause of Prices

A further effort is soon to be made to solve the mystery of the increased cost of living. Secretary of Agriculture Houston has issued orders for an investigation of the marketing of perishable products, including the prices received by producers, cost of transportation and storage, and the profits by each party handling the products. Specialists will also study coöperative marketing associations. Agricultural experts have been contending for some time that the falling off in production per acre, especially in the wheat fields of the country, has had much to do with the increased cost of living. Some writers have portrayed the action of farmers in sending abroad their wheat as analogous to wrapping up a bundle of greenbacks and inclosing it in every carload of grain

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that leaves the farm. The production of alfalfa and similar nitrogen giving plants is being urged and farmers are being educated to the fact that it is best for them and for their farms that a considerable portion of the product of the soil be fed to live stock kept on the farm. Bankers of South Dakota are selling heifers at cost to the settlers on the recently opened reservation in that state in an endeavor to increase the productivity of the soil and enlarge the bank accounts of the farmers.

Summer Services Have Grown

Evangelistic Meetings Popular in Philadelphia —Attempt Made to Arouse Public Sentiment Against Immorality.

PHILADELPHIA — Summer evangelistic services have greatly developed and expanded in Philadelphia since the Presbyterian summer tent evangelistic movement was inaugurated under the leadership of John H. Converse fifteen years ago. Other denominations have followed suit along the same lines. The Lemon Hill nonsectarian Sunday services have become a permanent center under the leadership of Dr. J. B. Ely, and on a recent Sunday the churches of all denominations in the northern section of the city have established union services in Hunting park. They will be held every Sunday afternoon at 4 p. m. and will be in charge of the different pastors and their churches. The opening service June 29 was conducted by Rev. Charles E. Dunn of Tioga church. On July 20 Colonel Holz of the Salvation Army, with his staff band, will be in charge. Suburban towns are also inaugurating similar services. The churches of Bryn Mawr and of Wayne will hold union summer night meetings. At the first service at Bryn Mawr a choir of fifty voices and a village band participated.

The pastor of Gaston church, Rev. W. B. Greenway, has united with ministers of Reformed, Episcopal, Methodist, Baptist, Lutheran, Evangelical, Covenant, Mennonite and Friends bodies in a printed "appeal to the religious people of North Philadelphia" to take cognizance of threatening evils to the young associated with the theater, dance halls, popular songs, styles of dress, the parks and street scenes, resorts and Sunday excursions, and urges the creation of such a public opinion as will compel the enforcement of the law against immorality.

PLEADS FOR THE BOYS

At the seventh annual conference of Federated Boys' Clubs Director of Public Safety Porter, who is a Presbyterian elder, pleaded that the boy organizations of the churches get the boy regardless of doctrinal differences. He declared that "the tendency toward a liberal Sunday was something that the police department had to contend with in its juvenile work, and that the churches should cooperate in providing Sunday afternoon affairs of interest to the young." He deplored the parental laxity that allowed boys and girls to remain away from home until late at night. One of the speakers at the conference was Vice-President Marshall.

Stanley E. Kerr, son of Rev. James R. Kerr of Darby Borough church, was first honor man in a class of 137 graduating from Philadelphia high school. A son of Rev. Edwin J. Reinke, pastor of Evans Memorial church, at the commencement of Lafayette College was awarded a scholarship in the Philadelphia Medico-Chirurgical College.

First church of Germantown, having 1,384 communicants, has closed one of the most successful years in the seven years' pastorate of W. B. Jennings, D. D. It is a free pew church and is supported by voluntary subscriptions. Its budget for the year calls for $24,000.

Hollond Memorial church gave a complimentary dinner to its pastor, C. A. R. Janvier, D. D., the evening of June 26. There were addresses by Doctors J. R. Davies, W. P. Fulton, J. G. Newman, R. E. L. Jarvis and Rev. Park Hays Miller. At a congregational meeting June 27 it was agreed to unite with Dr. Janvier in asking for the dissolution of his pastoral relation owing to his conviction that the call to India was of God. He will preach his farewell sermon the first Sunday of August and after a brief vacation will sail early in September for the Orient to become president of Ewing College, Allahabad.

W. P. WHITE.

Dramatics for Sunday Schools?

Suggestion Made at Institute of Workers—Dr. H. T. Kerr to Leave Chicago—Ministers Learn About Making of Laws.

CHICAGO—"Good dramatics are better than poor sermons for Sunday school children," according to the opinion of Rev. Herbert W. Gates of Rochester, N. Y., speaking at the recent Sunday school institute at the University of Chicago. He declared that the child who acted the part of Ruth, for example, would get unforgettable lessons in loyalty. He also suggested that moving pictures will soon be a part of the program of up-to-date Sunday schools. The making of topographical maps and drawings by the pupils was suggested as one of the ways in which to keep young folks interested in the vital things of the Bible. The singing of hymns in a dignified way was urged by Professor H. A. Smith of Chicago Theological Seminary. He said that hymns should not be dropped from the mouth like something too hot too hold.

William A. Peterson was the lay preacher at the first open air service of Edgewater church last Sunday. The large porch of the church, the walks and the street were filled by pedestrians and parties of automobilists, who listened to the service. Granville Avenue church was the outgrowth of similar street preaching by the pastor of Edgewater church, Dr. L. P. Cain.

Open air services are being held each evening by workers from Olivet Institute at different locations near the church.

The ministers last Monday learned something of the intricacies of passing temperance legislation through the Illinois legislature from E. J. Davis of the Anti-Saloon League.

DR. KERR ACCEPTS CALL

Dr. Hugh T. Kerr, pastor of Fullerton Avenue church for the past six years, has sent word to the officers of Shady Side church, Pittsburg, that he intends to accept the call to that pulpit, as announced two weeks ago. He will not take up his work there until October.

Dr. George B. Safford, assistant superintendent of the Church Extension Board, has been asked to become superintendent for the Minnesota branch of the Anti-Saloon League and has the matter under consideration. He is chairman of the headquarters committee of the Illinois branch of the Anti-Saloon League and has been a member of this important committee for ten years.

Dedication of the new Chicago Heights church will take place this fall. When the people started to build it was not thought that a complete church could be erected, but $30,000 has been spent, including payment for an organ and new pews. Dr. J. B. Fleming, pastor, recently completed seven years with this church, during which time it has raised over $40,000 in addition to its benevolences. The first work among Italians by Presbyterians here was started by this church.

DIRECTORS FOR TRAINING SCHOOL

At a meeting of the Presbyterian Training School Corporation last Thursday directors were elected for the ensuing year as follows: Frank H. Armstrong, Henry M. Bacon, Mrs. Albert L. Berry, Leon M. Betts, Louis Boisot, L. A. Bowman, Mrs. W. S. Plumer Bryan, Frank G. Coe, John A. Cole, William C. Covert, D. D.; Mrs. Bryan Y. Craig, James Crighton, Lawrence H. Dudley, Jeremiah Haines, Samuel P. Hedges, Edgar P. Hill, D. D.; W. F. Hypes, George N. Luccock, D. D.; Charles M. Moderwell, Mrs. N. G. Moore, Mrs. Jacob Mortensen, William E. Rice, H. A. Rumsey, E. W. S. Shipman, Mrs. John Timothy Stone, Edward H. Smith, Mrs. Thomas E. Wells, Dixon C. Williams and Lindsay T. Woodcock. The corporation consists of a representative group of Presbyterians elected subject to the approval of the Church Extension Board. The title of the head of the school was changed from "director" to "president." President McAfee reported an encouraging outlook for the coming year.

The boxing bill against which the Christian Endeavorers and other Christian forces had been working was "killed" recently at Springfield. The recent death of a prize fighter in the ring is said to have influenced the legislators. Dr. W. B. Millard, representing the Chicago Church Federation Council, and Dr. M. P. Boynton, representing "United Protestantism," worked against the passage of the bill.

Boys of Foreign Birth

perhaps are crude according to the standards of modern Americans. The man who says "Ja" when you would say "Yes" may be as well educated in the essentials as the average American. Sometimes schools in their native country have been denied them. A few weeks ago there came

Direct from Russia

to Dubuque German College and Seminary a young man who wants to be a preacher. There was no opportunity in his own country. He arranged by correspondence to enter the Dubuque institution and he will be trained to be an American as well as a preacher. At the end of his course he will be able to preach to his fellow countrymen in this land. Many of the students are from German or Bohemian homes in this country. There parents and their friends speak the language of the old country and the young men come to us to be prepared to preach to their people. Full information about our work will be furnished gladly. Your name on a postal will do. Address Dubuque German College and Seminary, C. M. Steffens, D. D., President, Dubuque, Ia.

Laws Will Aid Moral Advance

Missouri Legislature Abolishes Free Lunch in Saloons - Special Musical Service at First Church Interesting.

ST. LOUIS—More than 200 laws enacted by the legislature of Missouri went into effect Monday, June 23. Three that are of moral interest are those prohibiting the storing of liquor in dry territories, and saloon free lunches, and the white slave act, which provides for a drastic penalty, and which, in conjunction with the federal statute, will, it is hoped, practically wipe out traffic in women.

At the morning service in First church, Sunday, June 15, reminiscences of St. Louis church music in the '50s were told by H. M. Blossom, for many years musical director of the church. Under Mr. Blossom's direction the choir presented a part of the fifty-first psalm, the musical setting of which was composed by P. G. Anton sixty years ago. The composer was an organist in the city at that time. B. P. Fullerton, D. D., field secretary of the Home Board, preached. Mr. Blosson has made church music his hobby.

George Sherwood Eddy, who has just completed an eight months' tour among the students of China and India, addressed three well attended meetings Sunday, June 15. In the morning he spoke in Pilgrim Congregational church, which supported him when he was stationed in India. In the afternoon he addressed the Y. W. C. A. and at night was heard at a brotherhood meeting in West Presbyterian church.

The convention of the sixth district of Missouri Christian Endeavorers met in Jefferson Street church, St. Charles, June 20 and continued through Sunday. About 500 delegates attended, of whom 125 were from this city. The convention closed with a consecration meeting Sunday night.

Hold Church in a High School

Columbus Congregations Gradually Resuming Work - Northminster Edifice Is to Be Completed This Summer.

COLUMBUS—The congregation of West Broad Steet church is now holding services in the West side high school building. The church building was seriously damaged by the recent flood and will probably be reconstructed. The West side churches have all resumed regular services. By diligent and painstaking work much of the debris has been cleared away and that section of the city is gradually returning to the pursuit of ordinary lines of enterprise.

Rev. John G. Currey, formerly of Kilbourne, has accepted calls to the churches of Gahanna, Reynoldsburg and Black Lick. The installation service at Gahanna took place Thursday evening, June 26. Reverends Walter H. Houston, S. C. Bates of West Liberty and B. F. Jacobs, a former pastor, took part. The installation at Reynoldsburg was held the following evening.

Rev. I. L. Dungan of Middleport was installed over the church at Lancaster June 9. Rev. J. T. Britan, moderator of presbytery, presided. Reverends W. M. Hindman, D. S. Tappan and A. Y. Wilcox of Marietta took part.

Rev. E. L. Guth of the M. E. Church, who recently completed the theological course at Lane Seminary, will be installed as pastor of the churches at Whisler, Laurelville and Tarlton July 10.

The congregation of Northminster church is preparing to push to completion the new church building this summer. W. H.

Vice-Moderator Booth Dead

Frederick A. Booth, vice-moderator of General Assembly, died suddenly Sunday, June 29, at his home in New York City. He was 64 years old and was engaged in various philanthropic and religious affairs. He was treasurer of New York Presbytery, a member of the board of directors of Robert College, Constantinople, a member of the church extension committee, chairman of committee on Chinese work in New York Presbytery and treasurer and senior elder of University Place church. He was chosen vice-moderator by Dr. Stone, moderator of Assembly, on account of Dr. Stone's affection for the late Dr. Henry M. Booth, a brother, who was president of Auburn Seminary when Dr. Stone graduated there. Another brother was the late Dr. Robert Russell Booth.

Stelzle Leaves Home Board to Be Consulting Sociologist

Charles Stelzle

Rev. Charles Stelzle, for ten years director of social service work for the Presbyterian Church, resigned as superintendent of the Home Board's bureau of social service last Saturday to become consulting sociologist for undenominational church organizations, industrial enterprises and social service agencies. In spite of the entreaties of members of the board and associate secretaries he refused to reconsider his action. Mr. Stelzle organized the department of church and labor for the Presbyterian Church, the first bureau of the kind of any denomination. He established Labor temple and was executive secretary of the Federal Council's social service commission one year, was director of the social service features of the Men and Religion campaign and director of the publicity campaign for the home missions council during last year.

Funeral of Louis H. Severance

Funeral services for Louis H. Severance were held last Saturday at Cleveland, Ohio, at the home of Dr. Dudley P. Allen, a son-in-law. Dr. Paul F. Sutphen of Second church, formerly pastor of Woodland Avenue church, conducted the service, assisted by Dr. Edward A. Krapp of Woodland Avenue church and Dr. Thomas S McWilliams of Calvary church. Dr. Sutphen spoke briefly of the princeliness of the character of Mr. Severance, showing his allegiance to inherited principles and interest in even the most humble members of the church with which he was connected.

Charles T. Thompson, clerk of session in Westminster church, Minneapolis, and a member of Assembly's Executive Commission, received at commencement time the degree of LL. D. from his alma mater, Denison College, Ohio.

Calendar and Record

Ordinations

Elizabeth—W. A. R. Russum.

Resignations

Colorado—Durango: W. S. Crozier.
Iowa—Volga: J. Edward Healey; Hopkinton: S. Turner Foster.
Minnesota—Chatfield: W. R. Reynolds.
New Mexico—Roswell First: A. F. G. MacKay.
New York—Florida: Thomas Burns.
Ohio—Cincinnati Sixth: H. F. Kerr: Cincinnati Third: W. D. Malcom.

Installations

Colorado—La Jara and Antonito: W. H. Hyatt, June 17.
Minnesota—Woodstock: Thomas Bell, June 19.
New York—Amity: Walter L. Ritter, June 24.
Ohio—New Richmond and Monroe: E. V. Belles.
Pennsylvania—Pittsburg Third: R. N. Patterson, assistant, June 26.

Calls

Arizona—Duncan: J. E. Johnston, New Albion, Iowa.
District of Columbia—Sherwood: Edward F. Campbell, Manila, P. I.
Illinois—Manteno: J. J. Ehrstine, Redwood Falls, Minn.
Iowa—Lake City: E. M. Bell, Spirit Lake.
Minnesota—Hibbing: Sears Thompson, Minneapolis.
Missouri—Holden: A. F. G. MacKay, Roswell, N. M.; Jefferson City: J. F. Cowling.
New Mexico—Portales: Hugh M. Smith, Winters, Texas.
New Jersey—Phillipsburg First: George A. McAlister, name withdrawn; Flanders: D. C. Kauffman, Northport, L. I.
New York—Pleasantville: Thomas Morgan; Livingston Manor: A. Mason Brown; Port Jervis: Edward R. Kruizenga; Campbell Hall: Floris Fermerda.
Ohio—Logan First: H. F. Kerr, Cincinnati.
Pennsylvania—South Bethlehem: Edward I. Campbell, declines.
Washington—Spokane Fifth: Hugh W. Jones.

Supplies Arranged

South Dakota—Midland: William A. McDowell; Newark and Spain: Moses Roberts; Java and Glenham: Clarence Lamb; Stratford and Warner: William Drysdale; Wetonka and Mansfield: Charles C. Bradford; Norway: Walter Otto Benthin; Bancroft: J. J. Cooke; Endeavor (Fedora) and Calvary: H. A. Bradford; Trail City: E. W. Pocock; Raymond and Ash: J. H. Irwin; Dunnebeck and Caton: J. F. Kiskadden; Bison and Daviston: A. J. Murphy; Meadow and mission: L. L. Tait; Mellette: F. J. Brehme; St. Lawrence: Clement Thomas; Hitchcock: Albert Henry Saunders.
Oregon—Portland Fourth: Henry G. Hanson; Clatskanie: Benjamin T. Smith.

Vacant Pulpits

New York—Florida, J. J. Rappino clerk.
South Dakota—Two fields, Rev. J. S. Surbeck, Rapid City.
Wisconsin—Oxford, Douglas.

Change of Address

Hubbard, Charles F.—Berea College to White Salmon, Wash., for summer.

Accessions

Colorado—La Jara, 1, June 15, W. H. Hyatt.
Michigan—Alpena, 17, three months, E. A. Junkin; Deckersville, 4, June 15, H. A. Simpson.
Minnesota—Wells, 3, June 22.
Missouri—Maryville, 27, June 15, S. D. Harkness.
Ohio—Wapakoneta, 14, since Easter, F. L. Webb.
Pennsylvania—Philadelphia Ninth, 44, June 15, J. A. Higgons.
Washington—Seattle Westminster, 61, June 22, F. M. Silsley.

Obituary

Death notices will be inserted at the rate of one cent a word PAYMENT MUST BE SENT WITH THE NOTICE. Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

DIBBLE—Died June 17, Mrs. Alice Condit Dibble, daughter of J. B. Condit, D.D., and wife of Rev. C. H Dibble, Perry, N. Y.

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READING for the warm summer days and evenings ought to be sprightly and interesting, but it need not be merely so. You will be interested in these special features, but you won't be wasting your time in reading them. You haven't thought about your vacation a bit harder than we have about what we shall print between now and the time snow flies. We're especially mindful that the children won't be playing quite "every minute" of their long rest from school, so we have all done our best for them. Surprising how many different people help in the course of a year just to make this one department please and serve its special corps of followers. Then there will be some good wholesome stories that won't leave a bad taste behind, but will tend to pleasant thoughts. And of course articles and pictures will be kept up to the standard straight through. Continent readers mostly take some vacation from work and study but they don't take a vacation from reading The Continent any more than they take one from eating. Good time to tell your friends about the paper and get them to reading it. If you are away from home you'll find it already in many places, but you can use your copy to advantage just the same. Be sure to have The Continent follow you. Send your changes of address early so that you may not miss a copy.

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1205 Springfield av

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Belle P. Shields.

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V. S. B.

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Elizabeth Price.

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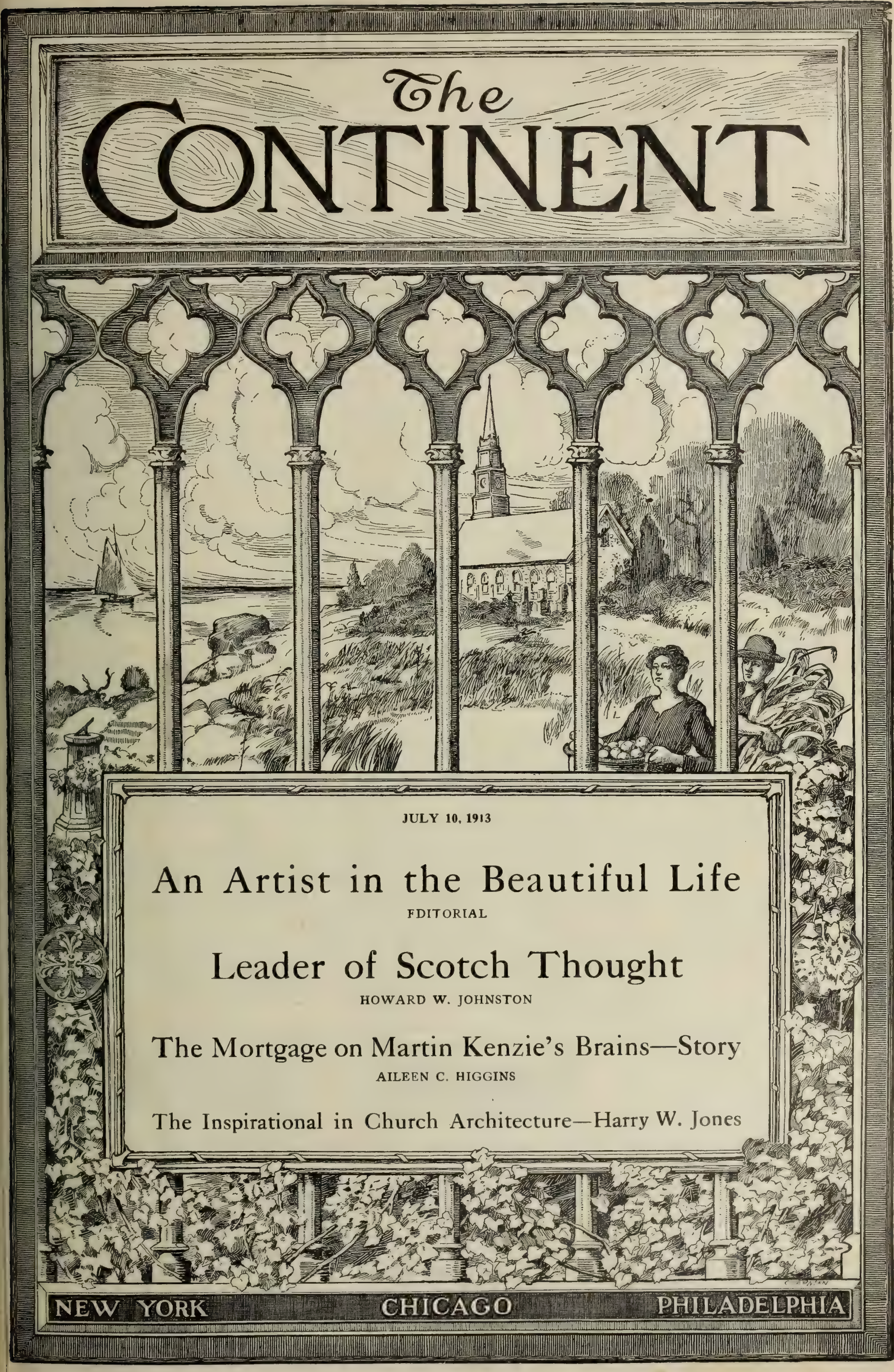
Some suggestions of the way in which the rapidly accumulating magazines can be given to those who would appreciate them.

Lee McCrae.



The CONTINENT

JULY 10, 1913

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HOWARD W. JOHNSTON

The Mortgage on Martin Kenzie's Brains—Story

AILEEN C. HIGGINS

The Inspirational in Church Architecture—Harry W. Jones

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Around the Shop

The more religious papers are discussed and criticised—favorably or unfavorably—the better it is for them and for the church. The religious weekly is either worth while, or it is not. Either it has a proper place in the workings of the church, general and local, and should be heartily encouraged, or it is a useless incumbrance and should be abolished. Of course it must by its quality prove itself worthy of support; but that is a detail.

Our Methodist friends, who own their paper officially and have to foot the bills, can't escape this question; and there are signs of an awakening to the real issue. Bishop Smith, says The New York Christian Advocate, recently declared that "the Methodist Episcopal Church has two great educational departments, the first of which is composed of her scholastic institutions in their several grades, upon which millions of dollars for buildings, equipment and endowment are most worthily bestowed. The publishing business of the church constitutes the other great educational department, the primary purpose of which is not making money, but diffusing Christian literature."

The different treatment accorded these two departments of education was illustrated by Bishop Smith when he said:

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There is, to be sure, not an exact parallel, for Presbyterian papers are not under official control. But the same question applies to both:

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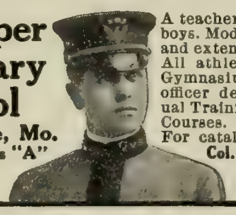

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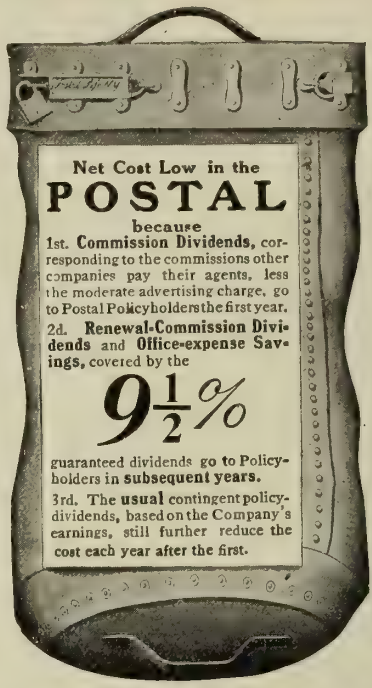

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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

VOLUME 44, No. 28 JULY 10, 1913 WHOLE No. 2250

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Everybody Can Be an Artist

WOULDN'T YOU LIKE TO BE ABLE TO PAINT PICTURES?

To be sure, you would. Everybody would. Lots of "hard-headed" folks pretend to despise art, but they would change their tone quickly if they had the least notion that they themselves could produce anything in that line.

Among young folks especially there always lurks a half-shamed, silent hope that somehow talent will develop in them to do something beautiful in painting or sculpture. If a boy or girl is alive enough to have any sort of aspirations at all in the world, some dreams or other are almost sure to run in the direction of art.

Some lure and claim of the beautiful creeps into all hearts that have not been sodden utterly in sin or despair.

But where an occasional one here and there can find the way to painting or carving or equivalent artistry in music, multiplied tens of thousands have to put their longing away unsatisfied, too shamefaced over the absurdity of it to tell even their intimate friends. A host of people who speak of art with contempt are really people who have buried away in their hearts some impossible aspiration after it.

◆

But need the art longing be put away and lost because there is no talent in the hands for the brush or chisel or the organ and piano keys or the violin bow?

Think a little about your own feeling for beauty. What in all your experience has most stirred your soul with a sense of loveliness and grace? What in all you have ever seen or heard has seemed most to carry you above yourself into a finer air of life?

Unless you have utterly starved your spirit, you have a good many things to remember which such questions call up. Perhaps there has been some picture—not necessarily a great painting, often the commonest sort of a newspaper print will do it—that has given you a great swell of soul, a stir of emotion that almost choked you.

And there must be some quiet landscape somewhere which you love to recall because your whole being grew larger and stronger as you looked at it. Nearly everyone cherishes the recollection of some superb sunset he once watched—a spectacle in the sky that seemed to pull the very spirit out of him into cloudland.

Likewise, in spite of the fact that so many people are deaf to the technical beauties of music, there are few who do not cherish in their hearts some favorite melody of song which awakes a nobler sense of life whenever they hear it.

Such are the appeals of art—the art that men make and the finer art of nature. But if art is to be judged by the inspiration of its appeal, there is a greater art in the world than painting, sculpture, music or even the works of nature.

◆

Say, now, if this is not an absolute truth from your own experience:

Is it not a fact that far more than you ever thrilled to any picture or song or landscape, you have been set aquiver to the core of your being by the sight or story of some unpretentious soul living a self-forgetful life in the service of others?

That is the greatest art which casts the greatest spell over the heart of the observer.

By this test the greatest of all arts is the art of unselfish living.

Consider—did you ever look on any exquisitely painted picture that moved you so deeply as the tale, for example, of the multitude of heroic souls on the Titanic who stood aside and accepted death in order that lives weaker than theirs might be saved?

Or have you ever heard music to which you responded with the same instinctive surge of reverence that flooded over your life at some simple account of how the poor sacrifice for the poor in the slums of great cities—how the sick help the sick and the crippled aid the crippled?

Or was there ever a glimpse of nature, in even her highest sublimity, that put you in such awe as silences you when you hear of missionaries like Livingstone and Judson and Paton and Damien, and a host as worthy as they, who counted their lives not dear to themselves if only they could carry some hope to the benighted and comfort to the afflicted?

The list of such questions that one could ask is long, but the answer out of your own memory of the noblest emotions that ever possessed you will confirm the general fact insisted on.

It is life which is capable of higher beauty than anything else this world knows.

A life devoted to others is the most beautiful thing in the world.

◆

You would like to paint pictures—and you can't. But why should your aspirations for the artistic stop defeated on that low level?

We agree that there is a higher art than that—an art more thrilling—an art more profoundly and movingly beautiful. Why not practice this better beauty?

Perhaps we have come on the secret of the reason why the Creator has put this mysterious longing after artistic expression so universally into the hearts of all qualities and grades of people.

The religious philosophers often say that the Father never ingrains into humanity any common desire penetrating the race at large without providing some way for general realizing of the desire. Yet this would seem at first a great exception—so many people wanting to be artists and yet unable to be.

But here suddenly we have turned a corner where there falls a new light on the contradiction. It is not after all the mockery it seemed. Here is the wonder which we begin to apprehend.

All persons long for art, and the very highest art is open to all persons. If to live unselfishly is the ultimate beauty, then there is a chance for everybody to be a great artist.

What would you not give and do, by way of expense, by way of sacrifice and by way of labor, in order to learn the skill of putting on canvas in one exquisite painting the soul of all your longing for beauty?

Are you not then willing to spend as much in labor, sacrifice and outlay—especially in the patience of endless practice—to achieve the secret of living an exquisite life?

Just to put yourself heart and soul into some service done wholly for others and not at all for yourself—in your own home, in your town, in some foreign land, wherever God calls you—is the way whereby any day you may "start to art school."

The course is long, the tuition not small, but the achievement is sure—and it is worth its cost.

Don't you want to be an artist in the beautiful life?

The World

Balkan States Fighting Among Themselves

Old-time jealousies, based on new-found grievances, have brought on another Balkan war. The four states are no longer united against the common enemy, Turkey, but Greece, Servia and Montenegro have turned against Bulgaria. Roumania, which managed to keep out of the last war, threatens to be drawn in because of her hostility to Bulgaria. Fighting broke out between the former allies without any formal declaration of war, and in spite of diplomatic negotiations between representatives of the little nations and their big international colleagues. Russia had already agreed to act as arbitrator between Servia and Bulgaria, and had tried to bring about a meeting of the premiers of all the Balkan states in St. Petersburg, and Austria also wanted to mediate, but these amicable even if not wholly disinterested plans were brought temporarily to naught by the fierce clash of the armies still in the field.

The former allies were not to blame for the origin of the trouble. Before the Balkan league began war with Turkey a treaty was made providing for a future partition of the territory it was hoped to wrest from the Turk. Servia, Greece and Montenegro were to have Albania, Bulgaria was to have the major part of Macedonia. These tentative arrangements were violently upset by the later plans of erecting Albania as an independent state—an unlooked for project forced by the insistence of Austria with the assent of the other great powers. This took a large and desirable area from the victors, and left Servia and Montenegro with little or nothing to requite them for their loss of money and blood, so they demanded a redivision of the remaining conquered territory. But the Bulgarians, with reason, claimed that they had borne the brunt of the Turkish assaults and, as they had done most of the fighting, were entitled to the lion's share of the spoil—furthermore, they wanted what the original treaty gave them.

Greek and Servian forces on the one side fought a severe engagement with the Bulgarians, who are said to have begun the attack near Istip. At Kilkish, twenty-five miles from Salonica, the Greeks reported that they had routed the Bulgar army after a furious bombardment. The battle was called more important than any fought in the Turkish campaign.

Having meddled to the extent of taking Albania away from the conquerors, the great powers should go further and compel arbitration of the Balkan war No. 2. Russia and Austria may not be unwilling to see these small states weaken one another, and thereby prevent the establishment of a strong confederacy which might interfere with access to or control of the Mediterranean.

Reign of Terror in Rand Gold Mines Strike

A strike of miners employed in the famous gold mines on the Rand, South Africa, led to the proclamation of martial law by Governor General Gladstone last week and battles in the streets of Johannesburg between rioters and government troops. In several sharp conflicts Saturday afternoon twenty persons were reported killed and 150 wounded, and a hundred were reported killed or wounded the day previous. Rioters burned many small shops and cottages at the town of Benoni; all places of business in Johannesburg were closed and guarded by soldiery and bands of armed citizens patrolled the residential quarter. The Rand Club, whose membership includes mine owners, was invaded by rioters who were three times dispersed by troops, who finally had to fire two volleys directly at the attacking mob. All train and street car service was suspended and the leaders of the strike, which is apparently exceptionally well organized, demanded that the newspapers cease publication. Government officials made an earnest effort to settle the strike, but the basis of negotiations, which required the strikers to return to work pending a final adjustment of all grievances, was at first refused by the strikers in spite of efforts of the mine engineers.

At Pretoria the recall of Viscount Gladstone, the governor general, was asked for in a petition to the imperial government by the federated trades unions because of the calling out of troops. A similar suggestion was made at a huge meeting of strikers in Johannesburg.

Charges of Extended Lobbying Being Investigated

Colonel Mulhall's letters and stories on the modern history of lobbying in Congress continued to be printed last week and this by The New York World and The Chicago Tribune, with additional echoes, comments and details by other newspapers of the country. Both the senate and the house were stirred as seldom before, and each chamber set its investigating machinery at work. The senate committee, headed by Senator Overman, had already done considerable work before the Mulhall disclosures were printed, but the house received a resolution for a comprehensive inquiry designed to let daylight into all the dark corners. Opposition to the resolution centered on a proposition to employ counsel and investigators to aid the committee, it being contended that this was unnecessary, as members of the committee were lawyers. Vote on the resolution was delayed, but in the meantime the senate committee was at work.

Between forty and fifty persons were involved or named by Mulhall, and they are to be asked whether a lobby exists for improperly defeating or expediting legislation on the subjects of the currency system, the "money trust," conservation, interstate commerce, ship subsidies, Indian affairs and the liquor traffic; whether lobby operations have affected the letting of government contracts for armor plate and war supplies; whether the National Association of Manufacturers has rewarded or attacked members of Congress as asserted by Mulhall, and whether the great labor organizations have sought to influence "labor" measures by questionable pressure.

The organized labor phase of the matter becomes pertinent because Mulhall is said formerly to have been actively employed by the same interests who profited by his work at Washington as a strike-breaker. He claims to have disorganized and defeated several important strikes in various parts of the country. Like all his operations, these efforts were always under cover, and the truth or falsity of his allegations remains to be determined. The innocent intent of many of the men he has named will no doubt be established, but enough of scandal remains to justify suspicion.

President Wilson probably did not know how extensive a field of investigation he was uncovering when he first made his charges against the "insidious and industrious" lobby, but looked at from any point of view it would seem as though the revelations now being made are bound to be beneficial to the public at large. The more the public can learn about its own business the better, for experience has shown that corruption breeds in ignorance and indifference, whereas publicity operates as a germicide.

Prison Proposed for Certain Kinds of Lobbying

Punishment by fine or imprisonment for improper attempts to influence the course of legislation is provided for in a bill proposed by Senator Cummins. It aims at practices such as Colonel Mulhall has been relating and also against the false use of the names of representatives and senators and public officials, such as was admitted by David Lamar, called the "wolf of Wall street." Lamar told the senate lobby investigating committee that he had impersonated leading congressmen in telephone conversations with Robert S. Lovett of the Union Pacific and other captains of industry. The bill also penalizes a person who makes false claims that he is acting in behalf of a member of Congress or other official, and generally makes it difficult for private lobbyists, working under cover, to accomplish or pretend to their employers that they have accomplished their ends. Under existing laws lawyers say Lamar cannot be punished, even though his duplicity is confessed.

Gettysburg Celebration Held; Perry Memorial Begun

The semicentennial celebration of the anniversary of the battle of Gettysburg proved to be, as anticipated, peculiarly impressive—this in spite of the intense heat which prevailed. The great camp in the Pennsylvania hills where the battle was fought was filled with soldiers of the past and present, including a representative attendance of the survivors of the hosts of General Lee. The commander in chief of the United Confederate Veterans, General Bennett H. Young, was given a most enthusiastic reception when he made his address. Just previously the governor of Pennsylvania had been greeted with the old-time "rebel yell." Large numbers of state executives and federal officials were present at part or all of the ceremonies.

President Wilson delivered the principal oration on July 4. The meaning of the past and its message to the future formed his theme. He declared the battle of today is one of peace, but the work begun by the veterans fifty years ago is far from finished, the nation "has not yet squared itself with its own great standards set up at its birth, when it made its first appeal to the judgment of mankind."

A striking incident was the tribute of the regular army to the memory of the thousands of dead who lie buried on the historic field. On July 4 the headquarters flag dropped to half mast, every officer and soldier came to attention and a salute of forty-eight guns was fired.

Another memorable celebration was opened on Independence Day at Put-in-Bay, Ohio, to mark the 100th anniversary of Commodore Perry's victory over the British on Lake Erie and other happenings of the war of 1812. The signing of the treaty of Ghent in 1814, which began a century of peace between America and England, will also be commemorated, as there is to be a series of celebrations at various points on the great lakes and at Louisville, Kentucky. The corner stone of the memorial which is to be the permanent monument of Perry's victory was laid Friday, a beginning of a million dollar undertaking of notably broad and generous conception.

* *

Important Topics at Christian Citizenship Conference

The second world's Christian citizenship conference closed an eight days' session at Portland, Oregon, last Sunday. Two years ago the first conference was held at Philadelphia under the auspices of the long established National Reform Association, and ambitious plans were made for this gathering, to which a representative attendance of religious leaders was attracted. The object of the convention was stated to be "the revival and diffusion of national religion or a deeper and more general sense of the accountability of nations and governments to God and their dependence on him"—a movement looking to "universal advancement in militant Christianity, in individual, family and civic life, in general education and in public morals." The principal meetings were held in the Multanomah stadium. Dr. Henry C. Minton of Trenton, New Jersey, was president of the conference.

Representatives of the federal and state governments participated and President Wilson sent a message of greeting, concluding with this sentence: "It is certainly one of my deepest convictions that there can be no inspiration in the performance of public duty without the quickening of Christian principle." Charles W. Fairbanks, former vice-president of the United States; Rev. John Lamond of Edinburgh and Dr. Robert F. Coyle of Denver figured on the program, the latter making a vigorous attack upon Mormonism, which the audience ratified by a liberal financial contribution. Dr. Coyle excoriated Mormonism as a menace to the political life of the nation entirely apart from its religious aspects, and he demanded the expulsion from Congress of Senator Smoot. Dr. Ng Poon Chew spoke of the influence of Christianity in the formation of the Chinese republic and urged that Christianity has still more to do in solidifying the character of the new republic, and he asked that strong men be sent to China to teach its people and train up a native ministry, so that within a century China may be entirely a Christian nation.

Sectional conferences on education, prison reform, temperance, capital and labor, international peace, Sabbath observance and other topics were held. A plan of action to be sent to religious and social organizations generally was adopted, emphasizing the importance at this time of interpreting the principles of Christianity in social terms and calling for the cooperation of all the churches in the work of personal evangelism, social service and civic redemption. Comprehensive suggestions for the improvement of family life and also the enlargement and better accomplishment of the functions of the state were included.

* *

Railway Wrecks Come Rapidly

The demand for an appliance to stop railway trains automatically when there is danger of collision has been augmented by two recent wrecks on the seemingly ill-fated New York, New Haven and Hartford road. While the officials of the road were being interrogated by a coroner's jury concerning the recent wreck at Stamford, Connecticut, in which six persons were killed, a passenger train was run into by a fast freight and nine persons were injured, of whom it is believed two will die. This road has a standing offer of $10,000 for an effective automatic stop device. Its officials have, however, been accused of negligence in permitting inexperienced men to operate large passenger locomotives, as well as the equally serious offense of permitting engines to be used on which the air brake apparatus is defective.

* *

Jane Addams Not a Candidate for Chicago Mayoralty

A few months ago there would have been no occasion for a woman soberly to explain that she was not a candidate for the office of mayor of the second largest city in the United States. But when Miss Jane Addams returned from Europe a few days ago the first question she was asked was whether she would stand for the seat of Chicago authority so long held by Carter Harrison, father and son. During her absence abroad the Illinois legislature had given women the right to vote, and the well known head of Hull house was naturally proposed for mayor. Miss Addams also took pains to warn women against rushing forward as candidates for office, now that they are gaining the suffrage, for, she declared, they needed to educate themselves as citizens and voters before becoming office holders. She also deprecated the formation of a "woman's party" as a separate organization.

Women of three Illinois towns had their first opportunity to vote last Saturday. In two places small bond issues were involved, and in the other a municipal election. All three elections were of minor moment, but they aroused some feminine interest.

President A. A. McCormick of the Cook county board (Chicago) says he would like to see a board composed entirely of women commissioners. This board has to do with the penal and charitable institutions of the county.

Religious World

Churches Invited to Anti-Saloon Convention

An unusual appeal for the appointment of convention delegates is now being sent out to every church in the country, with the notation that it applies independently to the young people's society and to the Sunday school of each congregation, as well as to all temperance organizations of every sort and to Young Men's and Young Women's Christian Associations. The appeal proceeds from the National Anti-Saloon League, and looks forward to a temperance convention at Columbus, the capital of Ohio, in November next, 10 to 13 inclusive, at which time it is trusted that not less than 20,000 citizens, interested in the suppression of the liquor traffic and each representing a specific constituency at home, will assemble to concert more aggressive war measures against the liquor traffic than have ever been before undertaken.

The Anti-Saloon League has heretofore worked in the direction of local option, and in that policy has incurred the condemnation of some aggressive temperance advocates who have thought it too much disposed to temporize and compromise. But the league has always promised that when the time came it would stand out and out for national prohibition of the whole liquor business. Indeed, its constantly upheld motto has been, "The only solution of the saloon problem is no saloon." And now Dr. Purley E. Baker, the national superintendent of the league, announces that in the judgment of the league's officers the hour for the final aggressive advance has come.

At the November convention he will propose to the assembled delegates plans for a nationwide movement which, it is hoped, will solidify the righteous citizenship of the country in an irresistible demand for an amendment to the national constitution, making the manufacture and sale of alcoholic beverages forever unlawful within the bounds of the United States. Dr. Baker will point out to the convention that half of the population of the United States now resides in areas where the saloon has been already outlawed, and he believes that the controlling majority within those districts, augmented by the citizenship of like mind in all other localities of the nation, is quite sufficient to constitute an invincible majority of the whole people.

* *

Conference on Mountain Work Permanently Organized

The drawing together of similar denominational interests in interdenominational fellowship goes on until now almost every field of Christian evangelization, education and philanthropy is covered by one of these mutually helpful associations of Christian workers. Perhaps the latest of such organizations is the permanent conference committee just formed by the officers and agents of church boards, independent societies and educational foundations engaged in service for the southern mountaineers. The organization meeting and initial conference for this fellowship was recently held at Atlanta, Georgia. The gathering included representatives from the Presbyterian Home Boards both at New York and Atlanta, and from the similar agencies of Baptists, Disciples, Methodists and Congregationalists, as well as members of the governing boards of the Peabody and Sage funds. The presidents of Berea and Maryville Colleges were also factors of influence in the conference. Different methods of meeting the needs of the mountaineers were frankly compared as to their adaptations and efficiency, and the gentlemen in attendance thought their conclusions were of so much significance that they provided for the publication of the proceedings in pamphlet form. Dr. John E. White of Atlanta, a great Baptist home mission leader, was elected president of the organization.

Editorial

Seeing with Fresh Eyes

IN AN ADDRESS a little while ago a missionary said that he sometimes wished he had never heard of Christ, so that he might have the delightful surprise that he saw in the faces of men when they were first told the story of the gospel. This which was the amazing fact in all history had become commonplace to him. Someone who was defending sensational preachers, without defending their methods, pointed out a fact with which all ministers have to do, that while the gospel is always "good," it is no longer "news" to a great many people. At any rate, they think they have heard it so often that hearing it again is rather wearisome than otherwise.

There are some very honest ministers who, in their zeal to make the gospel "news," go beyond wisdom, but it is only fair to recognize their effort to make men who have grown hardened to the gospel realize the newness and freshness of it. It would be a Godsend to many of us if we could find a way of seeing the commonplace things of our lives with fresh eyes. The best way open to us is to see them through the eyes of others to whom they are fresh. Many a minister has found his own heart warmed by the enthusiasm of a new convert, who has just come to know the joy of the Christian life, which has settled down into a dull monotony for himself. God keeps the world young by mercifully taking away the generations as they grow old, and replacing them with new generations, to whom the world is still new. They see life with fresh eyes. It is the salvation of history that it is so.

It is worth realizing that this is one of the large values of immigration in American life. Most of us who are habituated to America have lost our sense of the marvel of all that is about us. We have so far overlooked it that our vision is chiefly of the adverse facts. We are thinking of graft, lawlessness, white slavery and all the rest that is evil. Then there come to us men who see with fresh eyes. After all is said, this continues to be the land of opportunity, the land of promise, and not of broken promise either, as has been suggested. Here are the largest liberties the world knows. Here is a chance for a new beginning. Education, art, culture, comfort, all are available for common people beyond the dreams of many in other lands.

Professor Clot, the Waldensian leader, says in his report just published that there will probably be 250,000 new Italian immigrants within the next year coming to America to find their new opportunities. From one point of view that is simply appalling. We Americans sometimes feel that we must rise to the defense of our country. Passing that question just now, can anyone miss the meaning of this as a revelation of the attractiveness of our land? The things that draw are commonplace to us. An Italian young man before a church session said that he found America a beautiful place to him because here nobody hits you on the head. Another said that the best thing in America to him was that if you wanted to go to church and pray and sing and hear a sermon in your own language you could do it, and nobody would keep you from getting work because of it.

In one of her books Mary Antin tells of the thrill that came to her after her arrival in this country, when a little girl, poorly dressed, invited her to go to school with her. When she asked what she would have to do to go, her new friend told her that she would need to do nothing but just come along. The teacher would make a place for her, there would be books and she could go to school without paying for it. It was "incredibly glorious news." Professor Steiner and Jacob Riis have pointed out the same facts. It is the commonplace which these new people see with fresh eyes.

The point of it all for most Continent readers is, that we must shake ourselves out of the dullness of the habit of such fine things. Our religion, our church, our land, are all nothing short of marvelous. They are gloriously incredible. All it will take to make us realize that is to see with fresh eyes. We must see through the eyes of others, or else we must bring ourselves to a new angle of vision. It is an overwhelming pity that we should handle God's best gifts with no thrill from the meaning of them.

Pretty Close to Ultimate Bigotry

High church Episcopalians go on year after year from one stage of incredible narrowness to another more narrow and less conceivable. And apparently their souls shrink meanwhile in a ratio to accommodate this unhappy progress, for the smug comfort of their self-satisfaction is not diminished by the closer pinch of their contracting ideas. As is usual, the synod of the diocese of Toronto connected with the Anglican Church in Canada was this year in session simultaneously with the General Assembly of the Presbyterian Church, which this time chanced to meet in the same city. And as usual a fraternal greeting to the Presbyterians was moved in the Episcopalian synod. But the unusual incident was a determined fight made by high churchmen present to prevent the passage of the resolution. The allusion in it to "closer cooperation of Christian people" was held by these preposterous bigots to "cheapen their church and its episcopate." Of course, the greetings were adopted in spite of such opposition, but the high churchmen did succeed in mingling a drop of gall with what should have been a brimming cup of the milk of human—not to say Christian—kindness.

But there is this happy thing about it all—the high churchmen of the Episcopalian body are doing good by their very extravagance and absurdity. Through wholesome reactions of disgust they are driving the sensible majority into a more generous position.

The Church Can't Afford to Lose Him

Charles Stelzle by cutting himself off from the organized work of the Presbyterian Church may be said to have committed mayhem on the social service arm of the denomination. The hand on that arm is not all gone, of course, but it is crippled enough to spoil a good deal of its grip. And certainly the church will feel the misfortune of it throughout its organism.

The Continent has but lately expressed its opinion of the preeminent importance of what Mr. Stelzle has done, not for the Presbyterian Church alone but for the whole family of evangelical denominations, within the last ten years. It is needless now to repeat that estimate and analysis in detail, but we must say again that no other one man within this past decade has so widely affected Protestant thinking as he. And few other men in America have so widely affected general social thinking as he.

Of course his withdrawal from the Home Board of the church is not a withdrawal from Presbyterianism, and still less from organized Christianity. And we mean not at all to imply that the change of the sphere of his activity cancels what he has done in the ten years past, or destroys his present influence over church people. Yet making all allowances on this side of the question, it still remains true, in The Continent's opinion, that the church very decidedly needs the continuance of Mr. Stelzle's labors and influence in the very heart of its ecclesiastical organization. Of course even as a board officer he cannot be confined—as he has not been confined—to denominational relations. But that is all the more a reason why he should continue a church official, because the church official who reaches beyond his church is more useful to the church than the man whom church lines can bound.

It should be well understood that the Home Board has not been indifferent to the value of Mr. Stelzle's services. The very extreme of every possible effort has been put forth by the members of the board and by its secretaries to change Mr. Stelzle's determination to retire. And the church will surely expect the board to continue its efforts to retain or regain Mr. Stelzle, in spite of the fact of his having announced his retirement as decisive. If Mr. Stelzle has not found liberties enough in his board relations to accomplish all his ideals, the board will do well to give him all liberty he asks, for up to this time the ideals of Charles Stelzle have been found to work invariably in favor of a progressive statesmanship which the church has pursued to its own enlargement and to the extension of religion in the world.

Plenty of Room for Women in Both Churches

United Presbyterian women were really the only folks who spoke out against church union while the three General Assemblies were in simultaneous session lately in Atlanta. They had somehow got the idea that Southern Presbyterians don't like women's mission boards and other modern devices that set women free to do things in the church. And inasmuch as the women of United Presbyterianism are very much in love with their own boards in particular, and with liberty in general, they sent a telegram to Atlanta which said in undubious effect that there wasn't going to be any feminine consent to any union which abridged feminine organization in the merged church.

Of course the United Assembly with fervid gallantry immediately responded that the same were its sentiments, too, and that allayed the good ladies' transient anxieties. But they would have been even more at ease if they could at the same time have had a glimpse into the delightful "first annual meeting of the Women's Council of the Presbyterian Church in the United States," which was going on sweetly and joyously in Atlanta all during Assembly days there. This was not called a board to be sure, but it was all the substance of the same thing. The superintendent, Mrs. Winsborough, is a board secretary in everything but formal title. And this enlargement is not what somebody else obtained for these loyal Presbyterian women but what they got for themselves by stirring up the chivalry which in their fathers and husbands is an attribute far more reliable to count upon than the conservatism so often regarded as the first ecclesiastical virtue of the South.

The United Presbyterian women therefore need not dread that their sisters of the South are enslaved to traditions of masculine autocracy any more than themselves. There is not a church in Christendom today—not even the Southern Presbyterian Church, with all its famously effective laymen's movement—which can come within sight of supporting its missionary work without the aid of the ladies. And that signifies, by a law more potent than all the statutes of all ecclesiasticism on earth, that the ladies can have anything they want.

No, indeed, there's not the slightest syllable of reason for fearing that union of United and Southern Presbyterians will crowd the women and their missionary organizations into a dark and neglected corner. There is never any reason for fearing the impossible.

Figure Out the Faith Before the Doubt

In all the unending back-and-forth of talk about faith and doubt in the church a vast deal of all that's said goes for nothing with the discriminating because it plunges into the question at the wrong end. The place to begin is with faith, not with doubt. What the church is here for is to create faith. The great calculation, therefore, which vitally concerns it, is the amount of faith which has been produced by its ministrations. The right of a man to belong to the church or to preach its gospel is determinable only by measuring his faith. Yet the everlastingly repeated blunder of those who think they are conserving the doctrinal truth of the church is to go around rating and marking men by the measure of their doubts.

What a man doubts is of significance only in comparison with what he believes. It is entirely possible—it frequently happens, in fact—that a man who doubts much is a far better Christian than a man who doesn't doubt at all. For very often the man who doesn't doubt at all doesn't believe at all—that is, he has no belief dynamic enough to make him do anything worth while for his kingdom. On the other hand, a man with more doubts is in many cases able to throw all those doubts into the background, where they do not interfere at all with his force as a servant of Christ, because the mighty motive truths of religion which he absolutely believes are big enough to drive him headlong into Christian service. And that kind of man, you will notice if you follow him, loses his uncertainties very soon, for the thing happens to him which the Master promised—by doing the will of God he learns to know of the doctrine. So this sort of Christian is a much more hopeful kind than the professed religionist who believes everything with his head, but never lets anything get enough hold of his heart to move him.

If you are sizing up any man for heresy, estimate what he does believe before you subtract from it what he doesn't believe. Very often you will find the subtrahend making mighty little difference with the big minuend.

—There is at least one country in the world where Calvinism is not out of date, and that is Holland. There the Calvinists are a political party strong enough to elect eleven members of parliament. Just what the political platform of Calvinists is or ought to be The Continent confesses it does not know. Theologically Calvinism is deemed conservative in these days, but Calvin in his own time was a great deal of a radical, both in church and state. We observe, however, that the political Calvinists among the Dutch sit on the right of the parliamentary chamber, beside twenty-five Catholic clericals, and therefore one would judge that, to say the least, they are not Rooseveltian progressives.

—The Continent wonders if any Presbyterian pastor has yet put into effect Dr. Sauber's recommendation as adopted by the Atlanta Assembly, that the minister of every congregation should make an effort to put a church paper into every home in the parish. There is a mighty deal of sense in that recommendation—more than The Continent's modesty permits it to expound fully. But at least it is open for The Continent to declare in advance its unlimited admiration for the man or men who, in these days of summer reflection and planning, may be bold enough to put Dr. Sauber's suggestion at the top or near the top of their proposed working program for next autumn.

—Advertising and Selling is a technical magazine which circulates only in limited trade lines. That may be all right for most of its material, but it is a pity that one article in its June number—George S. Fowler's "The Morbid Sex-Story and Undesirable Circulation-Building"—cannot be read by every magazine reader in the land. Mr. Fowler, speaking as an advertising man, voices the unqualified opinion that an advertiser with a conscience ought to refuse to patronize any magazine that prints indecently suggestive stories for the sake of booming newsstand sales. Publishers are making a great point these days of compelling advertisers to be truthful. Mr. Fowler thinks it time for advertisers to turn round and compel the publishers to be respectable. The Continent hopes the suggestion will take hold where it will do good. And please notice that it is just as applicable to subscription patronage.

—Apropos of recent discussion touching the extent of Mormon influence in Montana, it is interesting to observe in The Livingstone Enterprise of that state an interview with Melvin J. Ballard, supervisor of Mormon churches in the Northwest, who is quoted as saying that the church authorities propose to settle in Montana soon three large colonies of their people in the Three Forks, Lewistown and Billings districts. According to Mr. Ballard, Mormon settlers are dissatisfied in both Canada and Mexico, and the church government at Salt Lake, thinking it better to bring the restless ones back to the United States, considers that Montana offers more advantages than any other region for colonization just now. He claims a 300 per cent Mormon increase in the state in the last four years, which is, of course, since the last religious census was taken.

—The act of the last Illinois legislature which made it unlawful to sell intoxicating liquors anywhere within four miles of the state university is a piece of legislation that ought to be imitated in every state in the union which supports a university of this character. Whoever else may be able to afford the drink habit, it is certian that college students are not safe trifling with it, and if the state is paternal anywhere, it surely ought to take its university students as its best cherished wards. Perhaps the cities where the universities are located may be inclined to think their liberties abridged by such an enactment (though in the Illinois case both towns affected were dry already by their own vote), but if it comes to a pinch anywhere, any of these municipalities will forego its saloons in preference to giving up its university.

—The referendum doubtless usually works for good government, but The Continent discovers one case where it is manifestly working ill. The last California legislature, largely under the influence of the state's stalwart lieutenant governor, Mr. Wallace, passed a "red light" law designed to clean up by injunction the awful Barbary Coast in San Francisco. But now the ghouls who profit by commercialized vice there have succeeded in getting up a referendum petition, which stops the enforcement of the law until it can be voted on by the people. The people will doubtless indorse it, but the law is nullified until a year from next November, anyhow.

—The Methodist theological seminary in Boston marches with the times in devoting the work of one full professorship wholly to the church's duty in social service. And it has just called to that chair Rev. Harry F. Ward, who first proved out himself by an effective evangelistic ministry in the stock yards district of Chicago, and has since served as general secretary for the Methodist social service commission. In this latter capacity he has exerted great influence through his lectures to labor unions, in which he never fails to include the evangelistic note.

—The Toronto Presbyterian compliments the "big three" who came from the United States to address the recent Presbyterian congress in Toronto, naming them in this order: Dr. Warren H. Wilson, the country life expert of the Home Board in New York City; Dr. Graham Taylor of Chicago Commons and J. Campbell White of the Laymen's Missionary Movement. Dr. Wilson's address, says The Presbyterian, "will stand as one of the mountain tops of the whole program." His theme was "The Spiritual Crisis in Farming."

Jots and Tittles

—There is often a wide difference between what one has and what he is worth. One may have a million dollars and yet not be worth as many cents.

—Church comity is an effort to grow ivy on line fences. It may not lower the fences, but it does improve their appearance.

—There is no pulpit so vacant as the one without a message.

—Prejudice is conviction without brains.

—Satan issues no return tickets.

Permanency of the Praying Church

BY WILLIAM PIERSON MERRILL

"O where are kings and empires now,
Of old that went and came?
But, Lord, thy church is praying yet,
A thousand years the same."

THAT is not mere sentiment or pious fancy, it is the surest of the facts of history. The kingdoms of gold, silver, brass and iron "went and came"; where are they now? But the stone cut from the mountain has grown and is filling the earth; the latest nation to arise from sleep and greet the new day turns for help not to the mighty empires that have been—they are dead—but to the church that began to pray when Rome was mighty, and is "praying yet," long after Rome has fallen.

Nineteen centuries ago there were two great forces operating in the world of men; one of them was seen, the other was unseen. The one was mighty, majestic, imperial, the sum of outward strength, the dominating force in the life of the world. Its roads and cities, its armies and courts, its codes of law and methods of administration were the great facts of life as men saw it.

The Unseen Life That Outlasted Solid Might

What was the other? No one saw it. The kingdom of God came not with observation. It was a life, a fellowship with God. A Son of Man came and lived, marvelously yet very simply, in a tiny province of the Roman empire. And he told men that their way to true happiness and to that redemption for which the world longed lay through the life with God. He founded no organization, he wrote no laws. He only set in motion hidden forces of spiritual life. Men caught from him the habit of prayer, of life with God. Little groups gathered in prayer together to the common Father. They believed, they loved, they prayed. Would anyone have said that that unseen life of prayer would outlast the solid might of Rome? Yet, before long, men ceased to reckon time from the year that the imperial city was founded, and began to count the years from the birth of the Lord of the Spirit. The barbarians from the North overwhelmed Rome, and men said the end of the world had come. But the church was "praying yet"; the barbarians caught the Christ life, and a new world and a greater began to rise from the wreck of the old. The church itself began to think more of the seen than of the unseen, and grew to imperial greatness, dominating the world. But that outward might decayed and passed away, while, unseen, the life of the spirit, the praying church, went on, producing new forms, the most vital, growing force in the world.

Men have tried to give shape to this unseen reality, this prayer life of the true church of Christ, to give it final form in creeds and institutions; but ever it has escaped, leaving them with the empty shells in their hands, while the life went on unseen. So this invisible, intangible, indefinable life of the spirit has grown, kindled from soul to soul, till, in the last century, it has passed all bounds of race and place, and now China, coming out into the light of modern thought and action, turns to the men who have caught the Christ life, the men who have learned to live with God, and cries, "Brethren, pray for us!" All the splendid world of the seen, seemingly so strong and so real, has passed like a film of a moving picture; but through it all the light has shone and grown, the light of the spirit of life in Christ Jesus, more real, more permanent, unseen though it be, than all the kings and empires, and laws, and armies that proudly claim to be the real interests of the world.

Is not this message of the reality and vitality of the spiritual a message we greatly need? We have been living in an age that has been too ready to think that the material is the real and the spiritual a shadow, a fancy. The influence of that age is still strong. Men do not feel that the part of life with which the church deals is as real as the part with which business deals. The spiritual sense cannot wholly die, for "man is incurably religious"; but it is deadened, clouded. We see God with an effort, and, as the vision fades, we begin to doubt and wonder and criticise. We assume that the things that are seen are real, and the things that are not seen imaginary. Prayer has lost its vividness. We do not pray with that sense of reality with which we work. The spiritual world seems vague, misty, a realm of shadows and cloud shapes. We follow Jesus in his teaching and healing far more readily than in his communion with his Father.

A Heathen Appeal for Spiritual Strength

And, as we thus doubt and wonder and grope in the mists of our own making, there comes to us, from a people we have called heathen, a cry for help. We have heard appeals from the same race in the past for bread, for money to save the people from famine. How quickly we responded! That was an appeal for something real, we felt, something which we could do. But now they say, "We need light, guidance, spiritual strength and wisdom, that we may build our republic wisely and strongly. You believe in God, who is Light, who is Spirit, who answers prayer. Pray for us." Shall not such a cry arouse us from our lethargy, dissipate the unreality that clouds our spiritual life, and bring back to us the joy of unclouded communion with God?

The best remedy for doubts about prayer is to be set at praying. A man was walking along the bank of a river, questioning and doubting whether life were worth living. All at once he heard a cry. Someone had fallen in the stream and was in danger of drowning. He ran to the spot, plunged in, used his living strength and skill for the rescue of the drowning man; and when he stood on the shore his doubts were gone. He knew that life was real and worth living when he heard that cry. So all our doubts and questions about prayer and the reality of the spiritual life are swept away when our brothers in China ask us to pray for them.

Do you recall Whittier's poem of "The Two Rabbis"? Each had sinned, and had tried to pray for forgiveness and peace. But no answer came; the prayer seemed unreal, and God very far away. Each started to find the other, to ask his prayers. When they met they fell on their knees; each forgot himself in praying for his friend.

"And when at last they rose up to embrace.
Each saw God's pardon in his brother's face."

This is the weakness of our Christianity today, that, even in our churches, even in the hearts and to the minds of sincere Christians, the things of the world seem real and big and worth while, and the things of the spirit seem misty and uncertain and of doubtful practical value. We have a wonderfully complete and clear knowledge of the world God has made; but we must learn to see God in it and through it. For knowledge passes away, and only the life with God endures. May this call that has come from the men who must build the new China to their brothers who have learned to pray not only bring to the doing of that difficult task of statesmanship the divine guidance and strength and unselfishness essential to its success; but may it also give to the church of Christ throughout the world a new impulse to prayer, a new sense of the reality of the unseen, a new confidence that the mightiest force and the most lasting reality in the world is not outward might and power, but the Spirit of God. For cities grow and decay, empires rise and fall, churches and creeds change, and all that is seen grows mighty but to die; but beneath all outward change, unseen, quiet, goes on "the life of God in the soul of man," living and growing from age to age, the one great reality in a world of forms. The republics of today may pass as the empires of old; but far off in the future, when men look back on the greatness of the dominant nations of this time as we now look back on the "grandeur that was Rome," still can the song be sung,

"Lord, thy church is praying yet,
A thousand years the same."

Put Vital Strength Into Service of Unseen

Oh, men and women who believe in Christ, live in his faith that God and the life with him is the supreme reality; and let more and more of your vital strength go into the service of the things that are unseen and eternal. And count it a call from your God to the truest and best use of your life when a man or a nation, just coming to consciousness of the need of God, and knowing that you profess to know him, cries out to you:

"Pray for my soul; more things are wrought by prayer
Than this world dreams of; wherefore let thy voice
Rise like a fountain for me night and day,
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves, and those who call them friends?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

No one sees those golden chains of prayer. But they are stronger than steel, and outlast the mightiest and proudest works of men. "For the things which are seen are temporal; but the things which are not seen are eternal."

A Leader of Scotch Religious Thought

BY HOWARD W. JOHNSTON

James Denney, known for his connection with the United Free Church College of Glasgow, is at once preacher, professor, author and tireless worker for the kingdom. His scholarship and character have been recognized on both sides of the Atlantic. One of his pithy sayings opened The Continent's "first page" editorial in the issue of June 26

"NO MAN can incline his way in the slightest degree to the will of God without having a flood of light shine round about him that all the learning in the world cannot afford." A simple, straightforward statement of the truth; such as almost any preacher might use, but in this case the words were from the lips of Professor James Denney, D. D., the best living authority on New Testament exegesis in the English-speaking world. Simplicity and earnestness were his chief marks as he continued his sermon.

It was a cold, wet, stormy night; the church was poorly lighted, indifferently filled with an audience not remarkably attentive, but those who listened were conscious of a message coming right from the heart of the gospel.

The spirit of the man is revealed best, however, in the classroom. Respect is the word that characterizes the students; intensity denotes the professor. No matter how boisterous any other classroom is, there is nothing of the kind ever shows itself there. Some students, mostly first year men, do "cut" occasionally, but I heard a second year man say recently he "didn't cut any more, for it seemed to him like cutting a slice out of his life to miss Denney."

The prayer before the lecture is indeed a prayer, asking that God will "deliver us from all pride, or indolence, or fear; that Christ may become more real to us and that his Spirit may work in us that which is well pleasing in his sight."

The lecture begins, striking deep at the first stroke. One can fancy he hears the swish of a blade as the speaker encounters opposition, or some philosophy, falsely so called, of interpretation. Dr. Denney is always fair, but sometimes merciless. Still pardon is freely granted, for one discovers before long that he is a champion for truth as it is in the New Testament and not as it fashions itself in some twentieth century brain. The lecture advances steadily, powerfully on to the close of the hour. The benediction is pronounced, all quietly withdraw, evidently impressed not so much by the exhibition of scholarship, which is amazing, but by what riches there are to be found in the word of God.

James Denney, D. D.

One might gather from the foregoing that Dr. Denney strives for effect; but nothing could be farther from his mind. He is a Worker, spelled with a capital W. They tell the story that once some students, his guests for the evening, were excitedly telling the doctor about their recent football victory, in which he did not seem overly interested, and during a pause he remarked in his quiet, intense way: "When I was a student we didn't have such things. We worked!" Evidently he always has been a worker and always will be. They say that in this generation there are only ten men who have graduated from Glasgow University with double honors, and Dr. Denney is one of that notable ten.

"Jesus and the Gospel" His Best Work

Anyone who is familiar with The British Weekly, or The Expositor, cannot help but marvel at the number of book reviews appearing over the initials "J. D." Nor are they superficial; they show study. The fact that Dr. Denney is a voluminous writer is, of course, well known. I think he regards his "Jesus and the Gospel" as his best work; certainly many of his admirers do, but there still remains much to choose from.

His duties at the college, his preaching and his literary work do not preclude his doing the full work of a presbyter. I believe he is what we would call in America the chairman of the home mission committee of Glasgow Presbytery; he is a faithful member of the Generaly Assembly's committee on church union (quite an important question in Scotland now); he has charge of the local contributions for the Million Shilling Fund for Foreign Missions; he is apparently chairman of every important religious meeting in the city that courts public favor —and how he finds time for it all is a wonder.

No picture is complete without some lighter shades appearing. I recall with keenest pleasure an evening a few of us spent recently in his home Dr. Denney keeps up the custom of inviting his students to dine with him. During the dinner, as well as later in the drawing room, everyone in the company was led somehow to be at his very best. The conversation turned now this way and now that, everybody was happy, and each guest came away delighted with himself, but more so with his host.

The better one comes to know him the more clearly is perceived the spirit of another great worker, who said of himself, "I am less than the least of all the apostles; yet labored I more abundantly than they all." Perhaps nothing expresses his life better than the statement he made the other morning in the classroom when he was commenting on Paul's doctrine of the cross: "I can't see how we contrive to live a life that has no crosses and persuade ourselves we are followers of the Nazarene."

Chaffing a Persian Brigand

Rev. Frederick G. Coan, nephew of the famous Dr. Titus Coan (the great missionary who Christianized the Hawaiian islands), is spending this year at home on furlough from his devoted work in Persia. The addresses which he has been making among the churches are very interestingly flavored with the spice of adventure. Most dramatic of all his stories is his experience with a highwayman on a remote mountain road as he was returning from one of his itinerating tours. The tale loses a great deal of its thrill inevitably when repeated apart from the personality of Dr. Coan, but it is a good story even in cold type.

The road down which Dr. Coan was riding on the day of the incident was barely wide enough for the wary feet of his mule. It would have been impossible either to pass another traveler or to turn around on the narrow shelf of rock along which the animal had to pick its way. So there was nothing to do but stop when a brawny mountaineer stood out in the pathway from behind a bend in the road. The Persian, an evil specimen, advanced on the missionary with gleaming knife upraised in his hand. The sight was not a reassuring one certainly, but Dr. Coan, determining to make the best of the situation, smiled broadly at the fellow and asked gently:

"What are you going to do?"

The reply was gruff and unmistakably serious enough: "I am going to kill you."

Dr. Coan continued to smile.

"What are you grinning at? This is no laughing matter," growled the brigand, coming close.

Dr. Coan knew it wasn't, but he couldn't think of anything else to do that would be any more appropriate.

"Why do you want to kill me, anyhow? I never harmed you."

"No, I know you didn't, but I don't want you traveling along this road," was the surly answer.

The missionary was the personification of politeness.

"I didn't know you would have any objection," he murmured soothingly. "I am sure that if you will show me any other road to go on I should be most happy to go that way. Shall we go back and look for another road?"

The missionary knew that the Persian would never be able to back that mule up the hill to the summit, and the Persian knew it too. Impatiently the rascal brandished his knife again.

"No, quit your grinning; I'm going to kill you right here. I haven't killed anybody for thirty days."

Dr. Coan held himself without the flicker of a muscle and went on imperturbably:

"Well, if that is so, I don't see why you might not as well make it thirty-one days. And I would certainly be obliged to you if you could put off the killing for another day. My wife and children are waiting for me down in Urumia, and I am sure they will feel greatly indebted to you if you will let me go on by and get home to them this evening, when they are expecting me."

The highwayman moved a step nearer: "No, I'll do nothing of the kind. I tell you I am going to kill you right here and now."

"Oh, well, in that case, all right!" answered Dr. Coan. "But really there is no hurry about it; I won't go away. So before you kill me I wish you would give a better reason for it. I don't like to be killed for no reason at all."

Perhaps the robber saw a glimmer of humor in the situation; perhaps he was still in deadly earnest, as he answered grimly:

"I want to see what color your blood is."

Anyhow, it was the chance for which the missionary was waiting.

"Oh!" he said, smiling again, "if that is all, I can soon show you that. Just let me get my penknife."

Like a flash Dr. Coan's right hand traveled back to his hip pocket, and before the brigand had a dream of what was happening he was looking straight into the muzzle of the finest possible specimen of an up-to-date American automatic revolver. The fellow knew what it was without any explanation, and he dropped his knife on the instant.

"What are you going to do?" he whined.

Dr. Coan made no sign to show he was enjoying the situation any more than a moment before.

"I am going to kill you," he replied calmly. "It has been considerably over thirty days since I killed anybody."

"Don't do that," begged the freebooter; "I have a wife and children; they need me."

"It's only been a minute or so since you didn't seem to think much of that argument. It looks to me as if there was no call for me to put off killing you on that account."

"But it won't do you any good to kill me," the Persian went on pleading; "what do you want to kill me for?"

"Want to see the color of your blood."

The brigand fairly screamed: "It's red! I tell you it's red!"

"Oh, is it?" said the missionary, now at greater pains not to smile than he had been before to produce a smile. "Well, well, if that is so, that's all I wanted! Now turn square around and march on down the road ahead of me."

The Persian was more than happy to obey. At the foot of the defile the missionary watched him out of sight in one direction and then himself quietly rode off in another; headed homeward.

The Mortgage on Martin Kenzie's Brains

And How His Mother Innocently Forced a Foreclosure

BY AILEEN CLEVELAND HIGGINS

PART I.

"I THOUGHT somethin' would keep it from happenin'," said Mrs. Kenzie, squinting at the calendar, "but nothin' has turned up yet, and I guess nothin' is likely to now in the next five months. It's bound to happen, Martin."

Her son twisted in his invalid's chair and threw his book down with a slam upon the white pine floor. He began poking irritably at his cushions, grimly setting his teeth at the consequent pain, then looking up helplessly at his mother as she stood looking out the window at their little back yard. There was no need to ask her what she was talking about. "It" could mean only one thing—the foreclosure of the mortgage upon their little tumbledown house. The thought of this foreclosure had been darkening their minds for many months, each one leaving gloomier impress than the last.

It seemed to Martin as he regarded his mother that her shoulders drooped more pathetically than usual. As she turned, with the spring sunlight full upon her in its clear afternoon intensity, he caught sight of new lines in the deep network of wrinkles about her eyes and mouth. When she walked across the floor he noted that none of the old buoyancy remained in her step. How old she was growing—his sprightly, wiry little mother who used to be, until "it" began to worry her, so inexhaustibly merry and full of youth!

"It's gettin' the best of me, Martin," she went on hopelessly. "It's takin' all the heart out of me."

Her attitude as she stopped, arms limp at her sides, in the middle of the room, would have been ludicrous to any but Martin's eyes. As if in perverse mockery, endless worry and hard work had set their stamp upon her with the exaggeration of caricature. Heedless of their parents' charge "not to make fun of poor old Mrs. Kenzie," the children of the little town, highly diverted by her queer little figure, giggled among themselves whenever she passed and alluded to her as "Mrs. Skimpums," a name as rich in entertainment to their imaginations as Old Mother Hubbard, Cinderella or any one of the fascinating poverty-stricken characters they read about in books. Indeed, Mrs. Kenzie was scarcely more real to them than these imaginary folk—so far did the silent tragedy of her life remove her from the living personalities which were within their childish comprehension. Her struggle had distorted her, soul and body.

Sick at heart, Martin regarded her as she stood there in despair.

"Don't, mother," he cried impetuously, "don't give up like that!"

She came over to his chair and wheeled it a little nearer to the window. Her hand closed over his and very gently she smoothed his swollen fingers in silence. It was not often that she spoke of the mortgage, because she wanted to save her son all the anxiety within her power. Now it was as if despair had driven her to speak freely.

"Mebbe," she continued presently, "mebbe I wouldn't feel like this if I hadn't been so willin', Martin—so willin' to do just anythin' to ward off the foreclosin' of the mortgage. Why, I could stand anythin' in the world if it meant savin' this little place of ours, but it seems like nothin' I could do amounted to anythin'. I couldn't no more'n make a livin' for us with all my washin' and ironin' and chickens and garden truck, and you not havin' all the med'cine and doctor's care you really need at that."

"Don't, don't, mother!" Martin burst forth again. "It's more than I can stand to hear you say anything about me. Who is to blame for the mortgage? Whose fault is it you've worked yourself to death? If it hadn't been for that year at college you gave me we wouldn't have any mortgage. And the worst of it is, mother, I can't forget what you said when you signed the papers and gave them to Mr. Ripley."

"What was that, Martin?" questioned Mrs. Kenzie blankly. "I don't recollec' anythin' in partic'lar."

"It was when Mr. Ripley said, 'It's a pity, ma'am, that you have to mortgage your home to send your boy off to school—a great pity, and considerable of a risk!' Then you spoke up as quick as a flash:

"'No risk at all, Mr. Ripley. I've got a mortgage myself that makes it safe for me to sign these papers to you. I have a mortgage on Martin's brains. Now, who would want better security than that?'

"Mr. Ripley laughed hard at your odd idea.

"'A mortgage on brains, eh?' he said, turning to me and looking at me as if he were taking stock of me. 'Well, well, let's hope the boy won't disappoint you, ma'am. You had enough putting up with his worthless father. Let's hope the boy won't turn out to be another Jim Kenzie.'

"He meant it kindly enough, I suppose, but you flared up in a second.

"'Jim would 've been all right if he just hadn't been so unfortunate in everything he turned his hand to,' you said; 'seems like everything was set against him.'

"You always did believe in father, you know, mother, up to the very last, and I suppose it was faith something like you had in him that made you so confident about taking a mortgage on my brains. I felt proud when you told Mr. Ripley that and I was as sure as you were that everything would turn out all right. I never dreamed of being a failure. I believed in myself as much as you did. I thought if I could just go off to college I could do wonders! All the year I was in college the thought that my brains were mortgaged made me work hard and try to make the most of everything. And now—oh, mother, to think it has turned out so different from what I thought! Rheumatism pounced on me as soon as I left college and crippled me up so I couldn't do anything. Your mortgage on my brains has proved worth nothing at all. I'm worse than a failure—I'm just a burden, not able to do anything but sit here and read and, when my fingers don't hurt too much, write a few letters."

"Why, Martin—hush! You mustn't say such things!" exclaimed his mother in consternation. "You would have been all right if you just hadn't got sick—things would have gone along as smooth as silk."

Martin buried his face against her with a half sob.

"But they didn't, mother—they didn't——"

"There, there, Martin," she soothed, "we'll not talk about it any more—not just now. Let's take a turn out in the yard and see how the garden things are beginning to come out."

"If you are not too tired, mother," Martin said, trying to keep the tragic note out of his voice.

"I'm not tired a mite," she responded quickly.

She pinned her little checked shawl about her shoulders, brought him his cap and wrapped a quilt about him, then wheeled him out into the sunshine.

"It's a little chilly yet, but spring's come for sure and certain," she commented cheerily. "Look at the bees a-wheedlin' the buds already and the vine a-startin' to dress up the picket fence."

His despondency acted like a whiplash to her courage. As she rolled his chair here and there to visit their favorite spots in the yard she did her best by her drolleries to win the smiles back to her son's face.

"You're a trump, mother!" he exclaimed finally, laughing aloud in response to her will.

"A trump, Martin? What in the nation is that? One of the things you learned off at college, I reckon. I guess there's no end to what you learned there. Dear me, if only you could've gone on and finished! Well, well—anyhow, Martin, I want you to know that I've never begrudged you that year of college no matter if things are as they are. I said we wouldn't talk about it any more, but I want you to know the way I feel about it. Mebbe you'll feel better yourself, Martin, if you realize that never for one minute have I wished I hadn't mortgaged the place to send you off to school. When you was born, Martin, in this little town off the railroad, tucked off here in the Mississippi valley away from everythin'. I said to myself, 'Now, he didn't have one word to say about where he'd like to be born. I guess if he had, it wouldn't have been in this place, where young folks ain't got no chance to be more'n those before 'em. I'll see that he gets his chance.' And that's why I sent you off to school, and I've never been anythin' but glad of it—no matter if folks did talk about it and say poor people like us had no business thinkin' about college."

"And you're glad, mother—even if my mortgaged brains haven't brought you enough to buy a loaf of bread?" Martin asked, looking up at her quizzically.

"Now, you be quiet about that, Martin," she returned, patting him on the shoulder. "You can't help your rheum'tism—your grandfather used to have it terr'ble and I reckon that's where it comes from. You ain't respons'ble for what's handed down to you like that, Martin, so you jest stop frettin' over what ain't no fault of your own. Don't think any more about it. Mebbe I oughtn't to 've brought the subjec' up again, but I couldn't help it, for fear you might be grievin' yourself over somethin' that wasn't in my mind at all. I feel better myself for speakin' out—sort of like I'd broke up a cold. I guess it don't do folks any good to keep things to themselves too much. Now, let's not think about anythin', only jes' that it's spring and we're out o' doors together. It's nice, Martin, to be with you—I have to leave you alone so much when I work. It's pitiful as can be to see you a-settin' there hour after hour tryin' to amuse yourself readin' books and writin' letters. I'm that glad we can get out today together."

Martin gave himself, with her, to the charms of the afternoon, and like two children they went about in quest of the new-old surprises of spring which made their little yard a wonder world. The garden most of all allured them. It was a generous garden—with room for lad's love, verbenas, mignonette, marjoram and all companionable flowers, besides the vegetables.

"Seems like there never was earth as rich as this," said Mrs. Kenzie, stooping to poke about some rosebushes. "Things just can't help growin' here."

The Kenzie flowers and vegetables and fruits had taken prizes, ever since Martin could remember, at the Illinois valley fair, the yearly carnival of the county—four days of red balloons, horse races, side shows, acrobats and endless exhibits of country products. Certainly the gods never tasted ambrosia more delicious than the sweets from the Kenzie garden. Their peaches and apples took on a rich glow, bestowed as a special gift, it appeared, by the gentle sun which seemed to shine just for them, and stored away in Mrs. Kenzie's pantry were amber jellies, spiced sirups and sweet conserves.

Martin kept his mother busy telling over the history of their garden—how she planted the cherry trees in the moonlight to get them "started off right," how she tended to the rose that won first prize at the fair, how she first got "real well acquainted with the white lilies," and "learned to understand the poppies." He plied her with question after question about the quaint garden lore and philosophy which she had learned "between times" when she was not fighting poverty and trying to shelter her indolent husband from the harsh criticism of the townspeople.

"I don't know what's the matter with me today, Martin," she said finally. "Here I am talkin' a blue streak about things I've never spoke to a livin' soul before. These things must sound terr'ble foolish to you——"

"No, they don't, mother," Martin answered quickly. "That story you made up about the narcissus beats the one I learned in mythology all to pieces. You're different from anyone I ever heard talk—why, you're more interesting than any of the people in the books I've been reading."

"Pshaw, Martin, you must be crazy! People in books are smart——"

"Some of them are and some of them aren't—I've been studying the different kinds a good deal."

His mother looked at him admiringly.

"It must be grand, Martin, to understand what's in books like you do. I'm that proud of havin' such a smart son who can read and understand——"

Martin lifted her hand suddenly to his lips in a way that took her breath for a moment, then after a keen look at his face decided her to take him back into the house.

"You're feverish, I do believe, Martin," she commented anxiously. "Your eyes are a-shinin' so and your cheeks are red as fire. I've upset you talkin' about the mortgage, then runnin' on like I have about everythin'. I'm goin' to take you right back in."

(*To be concluded*)

The Inspirational in Church Architecture

BY HARRY W. JONES

THE FIRST decade of the twentieth century has shown a marked improvement in the church architecture of this country. But this is only the beginning. Few churches, other than the ecclesiastical, indicate a keen appreciation of those qualities which constitute a worthy Christian architecture. Types which inspire a spirit of worship, and which have their distinct message, are comparatively few.

An analysis of our denominational churches in this country will explain somewhat the cause of our architectural shortcomings. Denominations, desiring freedom of thought, withdrawing from the parent church, were at first antagonistic to it, even to avoiding reminiscence in its architecture. With comparatively little money, and with no coercive powers to obtain it, the sole income being not from tithes, nor from the state, but from an optional pew rental and the contribution box, it is not strange that the desire for appropriate church architecture has grown slowly.

The building of churches has seldom been from religious fervor or from waves of thankfulness such as created some of the churches in the middle ages, but rather the construction has been a deliberate effort of a comparatively small body of people, working within limited bounds and assisted by only occasional munificence. In America the early church and the town hall were sometimes one structure, or, if not, they could often be mistaken for each other; for as Christianity first avoided the forms of paganism, so the denominational church avoided the forms of ecclesiasticism. Limited in number and in funds, avoiding tradition and deprived of the inspiration of well designed churches about them, possibly without architects of religious fervor, what wonder that the expression of architecture in the churches of America should have been crude and chaotic?

We have the spectacle of communities of people attacking the serious problem without previous knowledge or experience, at the same time trying to make both ends meet and to appear to be doing a greater piece of work than their conditions justified. The immediate result of such conditions has been unintelligent imitation. The only remedy for these conditions is for each problem to be carefully considered, each structure planned and designed with the prime motive of its being a place in which to worship Almighty God; associating possibly with it some symbol of the church to denote its purpose, and so to work out a natural solution with simplicity, affectation being absolutely debarred.

The unecclesiastical church interior is focused upon its pulpit, instead of upon the altar. It is, however, possible to so place the communion table as a central feature, possibly upon a raised platform or stylobate, as to take the place of the altar, with the reading desk and pulpit on either side. As the sermon, in most instances, is considered more important than the ritual, it seems desirable that all of the congregation shall readily see, as well as hear, the minister.

There are many things which help to constitute that which shall give a worshipful and religious atmosphere in the planning, the construction, the interior design, the windows and the decoration. Often the simplest and most inexpensive methods are most effective in attaining this result. There are many things which on general principles are to be studiously avoided; among these are the corner pulpit, the too steeply sloping floors, square ceilings and strong contrasts in tone of furnishings and decorations. One of the most disastrous effects has been gained by too hodge-podge an assortment of memorial windows, sometimes involving very great expense.

In fine, there may and should be that about every church which should cause the worshiper to forget the world without and to inspire in him a spirit of true worship

Belonged at the Door

Preparations were going on for the funeral of a colored resident in a southern town, alleges a newspaper story teller. As the negro undertaker bustled in and out of the house his progress was somewhat impeded by the body of a small colored youth who had taken his position in the doorway.

"Move on, niggah, move on," ordered the undertaker, pompously, "an' quit projeckin' yo'se'f 'roun' heah whah yo' ain't wanted."

"Move on' nothin'," was the answer, as the boy backed against the doorjamb. "I's de crepe."

"So you claim to be a literary man, eh?" "Yes, sir; I wrote that book, 'A Dozen Ways to Make a Living.'" "And yet you are begging!" "Yes, sir; that's one of the ways."—Houston Post.

THE WAYFARER

Reading of Odd Books

THE COMPLACENT sense of superiority with which the faddist views the normal person fills the breast of the Wayfarer as he hears friends discuss the latest popular book. For this skeptical observer is cynical enough to believe that a moving consideration in this general devotion to the book of the hour is merely a search for a new topic for talk. To be able to say that one has read the latest vogue in fiction—and thus to prove one's self up to date in literature!—is, alas, one reason why the circulation of the "best sellers" mounts up. Now the Wayfarer believes that it would be shrewder tactics for the person who would shine as a conversationist to read the books which other folks are not reading. Thus would be served the same purpose as is sought by the woman who wears a rare jewel or an original design in dress. Distinctiveness is always interesting.

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Whether the foregoing paragraph sets forth his motive or not, it is true that the Wayfarer likes to read old books and then, next in order, unusual books. Any story that is worth reading once is worth reading half a dozen times. A real friendship with a comparatively small number of characters in literature is worth a nodding acquaintance with a multitude of the once met, soon forgotten figures of the day's ephemeral fiction.

* * * * *

The unusual book, or, better, the unusual topic, is to be commended to the wise. What a boon to a dinner table is the person who has studied Arabia, and who knows proverbs and incidents from that mysterious land which has kept its own unchanged life and wild self-sovereignty for millenniums. The oldest persisting civilization on earth, if it may be called a civilization, is that of Arabia. Its light illuminates a score of subjects of common interest, from the dates or spices on the table to the latest expedition in archæology or the Turko-Balkan war. Everybody knows the shepherd's "rod" of the twenty-third psalm; but who can tell its relation to the peculiar headdress of the Arabs? Is Arabia all a sandy waste, or are there cities and nations hidden in its mysterious interior? What is a "blood covenant" and how long does the law of salt remain binding? Whence come the Arab steeds; and how did the strong tincture of Judaism and Christianity get into Islam?

* * * * *

The camel driver of Mecca is himself a portentous figure on the day's horizon; who, what and when was Mohammed; and where and what is Mecca? The ramifications of Arabia are almost endless; and, to the Wayfarer, of absorbing interest. Lost in them, he finds surcease from the cares of tyrannous today; for the immemorial desert, while it has its mirages, does give its friends perspective. Out of the desert came some of the great servants of God and leaders of men.

* * * * *

As to the books, the Wayfarer likes best Zwemer's "Arabia, the Cradle of Islam." The young author's viewpoint is modern and congenial, and he writes with scholarly carefulness and literary skill. Doughty's "Arabia Deserta" comes next in order of worth; and then Hogarth's "Penetration of Arabia," which is more informing than entertaining. The latter quality is uppermost in Bayard Taylor's "Travels in Arabia." Captain Burton's adventures are vivid, and the daring, dauntless man himself is a figure of compelling interest. Other books throw light on Arabia from the archæological side, and still others, like Washington Irving's "Mohammed and his Successors" from the religious side.

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One advantage of reading in a big subject is the frequent recurrence of unexpected relationships. Thus, Dr. Franklin E. Hoskins's new volume, "From the Nile to Nebo," with its beautiful pictures, vivid descriptions, readable personal experiences and scholarly contribution to questions concerning the Exodus, links up the desert to the Holy Land, and makes the wanderings of the children of Israel a reality; so that one can no longer say with the old lady, "Well, now, I knew those places were in the Bible, but I never thought of them being on earth."

* * * * *

By way of Arabia, too, a conservationist may go into the absorbing theme of the restoration of Mesopotamia; and that path leads straight back to the glories of Babylonia, Assyria, Persia and Macedonia. It does appear as if any one big subject, faithfully followed, would lead a student into the entire field of knowledge. Certainly no person can remain narrow or small-visioned who reads greatly upon any great theme. And, what is possibly more to the point, his reading will possess far more real interest than the desultory consumption of the latest popular novels.

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When he set forth upon this particular ramble, the Wayfarer had no thought of writing a disquisition upon Arabia. His aim was to suggest the varied charm and profit of unconventional reading, within a field of magnitude. He might, with equal aptness, have chosen the alluring theme of Tibet, with its yaks and yogis, its swastikas and its prayer wheels, its musk oxen and its monks, its turquoises and its traditions, its grand lama and its grander mountains; its mysteries, which are no longer mysterious, and its possible place as an American influenced nation of the future.

* * * * *

To pass from geographical topics to one more abstract, the Wayfarer commends a course of reading in the woman question, as it has existed since the dawn of history and in all lands. From the New England woman without a husband to the Tibetan woman with several; from the veiled lady of the Moslem harem to the cooly women of the Japanese rice fields; from the child wives of India to the tyrannous old women of China, and then in a thousand other directions, this theme runs entertainingly. If the subject be too big, confine it to the detail of woman's adornments, from the tattoo marks of the Bedouin belle, or the nose rings and anklets of the Zulu maiden, or the hatchet and vitriol bottle of the London suffragist, to the sartorial mysteries of our own American maidens. Here the water is getting deep, and the Wayfarer makes for the safer sands of Arabia.

THE WAYFARER.

THE HOME COUNCIL

How Mary Found Her Niche

By Hilda Richmond

"SOUNDS like an invitation to a wedding dinner," remarked the new boarder from the village of Glenwood. "How about it, Miss Mary?"

"I thought I mentioned that it was to be a housewarming," explained Mary Frame, in her gentle, refined way. "I want you all to come to an old-fashioned midday dinner next Tuesday."

It had required real heroism for Mary Frame to include the new boarder in the invitation, but she felt that she must do it, even though it spoiled the day. The new boarder was a relative of Mrs. Stone's, and the other boarders were certain that under no other circumstances could he have obtained entrance into her refined little home for seven young workers and herself.

"I've heard that in villages everybody knew everybody else's business," remarked Miss Alton severely, after the door had closed behind the breezy new boarder, "but I never dreamed that it was literally true. This Mr. Stanley certainly is the most curious, prying piece of humanity I ever saw."

Just then John Stanley reentered the room, so no one could reply. "How many jobs has that Mary Frame had since she boarded here?" he inquired carelessly. "She's going to be fired soon and somebody ought to warn her in time so she can resign. It's a bad thing for a girl to get a reputation for being fired. She seems to be a sort of round peg in a square hole. Nice girl, but not cut out for a stenographer. The boss fairly tore his hair today when she sent an important letter to the wrong address and he had to telegraph for it."

The boarders heard the news with dismay. "That girl ought to find out what she's fitted for and get into some other kind of work," John went on. "It's a wonder to me that you folks haven't helped her into her right place in all the time you've been together. Jay Ellis told me yesterday that you had boarded with Aunt Fanny for five years. There's something she can do, for she's a sweet, bright girl, and she ought to find out what it is. She'll never succeed as a stenographer."

Mary Frame grew more and more provoked with the new boarder as the days flew by. He wanted to know all about her plan to keep house with her cousin, who was coming in from a little town to study music, and he particularly wanted to know the cost of the venture. Without a bit of hesitation and in the most friendly manner he inquired prices and plans and purposes, and when Mrs. Stone was taken on a tour of inspection of the tiny flat he insisted on going too, and betrayed the liveliest interest in the new establishment.

It had taken Mary only a short time to rent and arrange a tiny flat for her cousin and herself, and there they were to live together with an elderly aunt. Mary was perfectly happy, for she had had no home for five years. John Stanley watched her as she went about touching the pretty feminine belongings her hands had fashioned, or which she had picked up in the stores at bargain prices, and for once he forgot to ask questions.

"Here's the fruit cake and the preserves and some of the things for the dinner," said Mary, opening the door of the brand new cupboard. "I can scarcely wait until Aunt Edith and Cecelia get here. They won't come until Wednesday, but I can have my dinner just the same on Tuesday."

"What rent do you have to pay?" broke in Mr. Stanley.

"Twenty-five dollars a month," said Mary rather faintly. It was impossible not to give out the information the new boarder craved, but she did wish he would not pry into every detail of her little scheme.

The new home was dainty enough for a bride, though its furnishings were cheap and certainly not overabundant. It was because Mary had made the most of them and had added many little touches possible only to a real homemaker that the small rooms were so charming. The pretty curtains at the windows, the vase of flowers on the sitting room table, the shelf of blossoming plants and all the homemade conceits possible only to a girl thoroughly domestic in her tastes made of the little apartment a home in its best sense, and Mrs. Stone predicted that the housewarming dinner would be the beginning of happy days. Cecelia Frame had not seen the place, but she sent her part of the money and trusted everything to Mary. She was wrapped up in music, as she said, and hated fancy work and cooking.

"How foolish to allow a little thing like the presence of John Stanley to disturb me!" said Mary, as she climbed the stairs Monday morning to take a last look at the dainty apartment. "After tomorrow I won't see him except at the office, and there he attends strictly to business. I do hope everything will turn out right tomorrow. This dining room is rather a tight squeeze for nine, but I can manage it."

That night John Stanley walked home from the office with her. "Miss Mary," he said, "I don't believe I can come tomorrow. Uncle David is coming to see me in the morning and he'll be here until late in the afternoon."

"Bring him with you," suggested Mary, but in her heart she hoped he would not.

"That's a suggestion!" said John heartily. "Thank you very much! I didn't want to miss the dinner, but I couldn't neglect Uncle David."

The vexation over the approaching guest and the necessity of rearranging her table were as nothing to Mary, however, when she reached her room and found that her pay envelope contained a brief note telling her that her services were no longer needed. Sick at heart, she sat down on the bed and began to examine herself to see why she had so often failed. Finally she settled it that her anxiety for her new home and the time she had spent in arranging it had caused her to neglect her work, and she burst into self-reproachful tears.

"But I don't know what I could have done in my leisure hours to help my office work, after all," was her final conclusion, as she grew more calm. She was all unconscious of her errors in spelling and punctuation, and her more serious blunders. "Well, I suppose I'll have to hunt another place. There's one consolation—it won't cost me so much to live while I'm getting a new place, and afterwards."

The next day, when the dinner was sending forth appetizing odors, and Mary in a frilled white apron was vibrating between kitchen and front window to see if her guests were in sight, a messenger boy came with a special delivery letter that turned the poor little hostess faint and sick. In a very few sentences Cecelia Frame rather incoherently informed her that she was going to be married, and the plan for coming to town to study music was all set aside. "Sell the furniture for what you can get," she wrote, "and send me my part of the money as soon as possible. Aunt Edith says she is glad she doesn't have to leave home, as she never did like the city. Perhaps you can find some other girl willing to go into partnership with you, and you can still keep house. I hope you will not be too much disappointed."

With the guests at the door there was nothing to do but hide the letter and make the best of the day. Mary hastily drew down the shades and slightly darkened the cheery little rooms, and when the last guest had arrived hurried to the kitchen to dish up the dinner. Even stout Uncle David Stanley could not add to her cup of misery now.

In spite of her woe the dinner was a complete success. Mary forgot that the little home would have to be broken up, that she was without a place to work, that her dreams would soon fade and that she was a failure as a stenographer. How could she help forgetting when everyone praised the house, the dinner and the dainty decorations arranged in honor of the housewarming?

"And John tells me it didn't cost a fortune," remarked stout Mr. Stanley, as they lingered at the table. "He says you picked up the furniture here and there and made lots of the things yourself."

"Yes, I did," said Mary, without the slightest annoyance. "I am very proud of my work."

"You have a right to be, my child," said the old gentleman. "How would you like to give up your place in the office and take one with our firm? We sell furniture and we'd like to hire a competent young person to help young folks select their furniture and to arrange model flats and sample rooms for the inexperienced. The salary will be more than you're getting—John told me how much you receive at the office—and you can begin at once. This place isn't far from our store—that is, our branch store—and if you don't object to showing it off, you can keep it as it is and we'll allow you a larger salary. Folks like to see the actual thing, not a flat arranged in a store."

"I would be delighted!" gasped Mary. "Th—thank you ever so much!"

"You needn't thank me; thank John. He suggested the plan to me. We've been looking for a helper for some time, but most girls like to sit in offices nowadays. John arranged this meeting today so I could see how well you arranged your flat on a little money. I've

(*Continued on page 971*)

Verses Old and New

A NET TO SNARE THE MOONLIGHT

The dew, the rain and moonlight
All prove our Father's mind.
The dew, the rain and moonlight
Come down to bless mankind.

Come let us see that all men
Have land to catch the rain,
Have grass to snare the spheres of dew,
And fields spread for the grain.

Yea, we would give to each poor man
Ripe wheat, and poppies red,
A peaceful place at evening,
With the stars just overhead:

A net to snare the moonlight,
A sod spread to the sun,
A place of toil by daytime,
Of dreams when toil is done.

—Nicholas Vachel Lindsay in The American Magazine.

Mother, Not the Horse, Unmanageable

An old lady from the country and her small son were driving to town one day, when a huge motor car bore down upon them. The horse began to prance and the old lady jumped out of the buggy, screaming at the top of her voice. The chauffeur stopped and offered to help.

"That's all right," said the boy, composedly. "I can manage the horse. You just lead mother past."

YOUNG AMERICA

Betty and Benjy's Christmas Work

(Unfinished-Story Contest)

BETTY sat by the window in her little rocking chair, her forehead puckered into a frown, and in her hand a stocking with a very large hole in the heel.

"Oh, dear!" she sighed. "I do wish Benjy wouldn't make such big holes. I just b'lieve he does it on purpose. Why don't you teach him to mend, too, mamma, so he can see how nice it is?"

Mrs. Bradford laughed as she leaned over and drew out of the little blue mending bag at Betty's feet a stocking marked at the top with a tiny strip of tape on which was stitched "Betty" in red letters.

"I don't believe Benjy can beat this," she said, pointing to a jagged hole in the toe. "Busy feet can't help making holes, Betty. You and Benjy have run errands for me, and worked in the garden, and done many helpful things I can think of since school closed. Holes made in that way can't be such *very* bad holes, can they? Wouldn't you rather have busy feet and holes than lazy feet and no holes?"

Betty's gaze had wandered wistfully out to the hammock swinging idly under the trees as her mother talked. Then it came back and fell doubtfully on to the stocking bag.

"I—suppose—p'raps——" she began hesitatingly, feeling that she ought to say "Yes," like a good little girl, but that she must be strictly truthful, too. "Only, I do wish——"

Bang! went the screen door, and in rushed Benjy, hot and breathless. "I say!" he cried.

"Gentlemen don't slam doors," interrupted Betty primly. Betty was feeling very virtuous because of the mending. "You'll waken Baby Margery. She's taking her nap."

"Ladies don't interrupt," retorted Benjy good-naturedly. "Say, you'd never guess what!"

Benjy looked so important and so mysterious that Betty at once dropped her airs. "What?" she asked eagerly.

"You know that snapshot I took of little Nannie Williams? Well, I just took the picture over to Mrs. Williams, and she says she likes 'em so much she'll pay me a dollar if I'll make a dozen for her. How's that?"

"Earn a whole dollar!" cried Betty. "How grand! What are you going to do with the money?"

"Well," replied Benjy importantly, running his hands deep into his trousers pockets and jingling the three pennies that were all he had left out of his week's allowance, "I'll have to buy some printing paper with part of it, and I guess I'll buy a baseball with the rest—a good one."

Betty's face fell and her mouth went down at the corners. "Stingy!" she said. "Aren't you going to give me *any* of it, or Baby Margery, either?"

Before Benjy could answer Mrs. Bradford came to his rescue.

"Benjy didn't mean to be stingy, Betty. He just didn't remember to be generous, that's all. But I've remembered for him. I've thought of a fine way for him to use that dollar!"

"How?" cried the twins in concert.

"Christmas," replied their mother briefly.

"How for Christmas?" the twins insisted.

"You may not like it when you know," Mrs. Bradford teased. "Sure you want to know?"

"Sure!" the twins assured her.

"Well, then," she went on, "this 'how' is something I've been thinking about for a long time. Benjy's dollar is just a part of it. And the apple bank's a part, and the other part is—*you*, dears."

Betty and Benjy looked blank. "Do you mean for me to save the dollar?" Benjy finally asked.

"Where do *I* come in?" demanded Betty.

Mrs. Bradford clapped her hands over her ears. "How can I talk if you talk?" she cried. So Betty and Benjy promised to be good, and leaned back in their chairs to listen.

"How would you like to earn money to buy Christmas presents with this year, instead of asking papa and mamma for it? You have nearly all vacation to do it in, besides after school and Saturdays in the fall."

Betty didn't seem very happy at the thought. The mending frown came back. "I don't see what I can do to make money," she protested. "Benjy's a boy. It's different with him."

The Picture Benjy Took

"Huh! You can do just as many things to earn money as I can, Bet," said Benjy. "Maybe we can do some things together. I think it's a fine plan. It'll seem lots more as if we really gave the presents if we earn the money ourselves."

"Baby Margery, too? Must she earn money?" asked Betty, brightening a bit. "*She* can't work!"

"Yes, Baby Margery, too. There are plenty of things she can do to earn pennies. You'll see. Now, are you quite sure you want to try it?"

"Quite, quite sure," promised the twins.

"Then I'll get two more apple banks, so you can each have one, and can keep your earnings separate. And you shall each have a little book to keep your accounts in so you will know just how much you have earned, and how you earned it. Betty's book shall have a blue cover and Benjy's a red. I will keep Baby Margery's accounts for her. And then a week before Christmas we'll empty the banks and go shopping! Won't it be fun?"

"Hurrah!" cried Benjy.

"Hurrah!" echoed Betty. "Let's call ourselves the Busyfeet Club!"

And the Busyfeet Club they became.

HOW DID THEY EARN MONEY?

$3 Each to the Girl and Boy Who Will Tell.

DEAR YOUNG AMERICA: Just put yourselves in Betty and Benjy and Baby Margery's place and think what they could do to earn money for Christmas. Then tell us about it, using not more than 400 words, fewer if possible. Don't say, "I think Benjy could do this," or "Perhaps Betty did thus and so." No, that won't do at all. The editor wants a real story of how the children earned their money.

Prizes will be given as follows: Two first prizes of $3 each to the girl and boy whose stories are the best; one second prize of $2 and three $1 prizes. All stories must be at the Young America headquarters of The Continent by Sept. 1.

Girls and boys 14 and under may compete. You know the conditions—stories must be written in ink, or typewritten, on one side of the paper only, and signed with your full name, age and address.

If you happen to have any photos that would illustrate your story, the editor will be glad to have them.

Now, Young America, you have just lots of time for writing, these vacation days, and the editor is looking forward to receiving some unusually nice stories. You won't disappoint her, will you?

P. S.—This has nothing to do with the vacation stories. It is a contest by itself. Why not write for both contests?

A Game for a Rainy Day

This game is really the same as simple acrostics, only instead of using ordinary words, names of people and places are chosen from the Bible. For instance, we will suppose that Abraham is the word chosen. The players are all provided with pieces of paper and pencils, and are requested to write the letters forming Abraham on one side of the paper, thus:

A
B
R
A
H
A
M

The leader of the game then gives the time limit in which the players have to find a Bible name beginning with each of the letters forming Abraham's name, thus:

Ananias
Benjamin
Rebekah
Adam
Hezekiah
Absalom
Mary.

Another way of playing this game is to provide players with Bibles, and after the name has been written tell them to search their Bibles to find a short text beginning with each letter.

Why They Can Do It

The teacher was giving a lesson in mathematics and English combined.

"A fathom," she said, "is a nautical word used in defining distance. It means six feet. Now I want some little girl to give me a sentence using the word fathom."

Instantly a hand shot up in the rear of the room.

"Well, Mary, you may give your sentence."

Mary stood up proudly.

"The reason flies can walk on the ceiling," said she, "is because they have a fathom."

The Sensitive Sun

By Elizabeth Knobel

Some mornings when the Sun comes up he's very bright and gay,
And beams around upon us in a very jolly way.
Perhaps it's 'cause the night before in China land he found
The children were the very best the whole wide world around.

Some mornings when the Sun comes up he's very pale and sad,
And all the day is dull because the sunshine isn't glad.
Perhaps it's 'cause the night before in China, far away,
The children were so naughty that he's sober all the day.

So mornings, when the Sun comes up, I'm very, very good;
I try to be polite and kind, and do the things I should.
For oh, it would be dreadful if the dear old Sun should be
Too sad to shine in China land, just all because of me!

MISSIONARY WORK

A Mysterious Visitor and His Message

Pak Changno of Poong Chun, Korea, is one of the stalwart Christians of his neighborhood, and his story of his conversion is more than usually interesting: Pak, eighteen years ago, was a soothsayer, whose revenue came chiefly through his supposed ability to designate proper sites for the graves of the dead. Though he went about widely in pursuit of his trade, he kept his home in a retired village, where he seldom had any visitors except those who came on business. One night, as he studied in his hut, he became drowsy, but was suddenly aroused after a time by the tapping of a cane outside the door. An old, infirm man came in presently and told Pak of a certain man (designating the man by name) in a near-by village, whom the stranger commanded Pak to visit on a very important errand.

On awaking the next morning the soothsayer was totally unable to tell whether he had had a real visitor in the person of the infirm stranger or whether the whole incident was a dream. But in any case, he remembered the name given him and decided to start out to the near-by village and inquire whether such a person lived there. As soon as he had asked within the limits of the town the name was promptly recognized, and he was directed where to find the man. Going to the house designated, Pak was warmly received and his host began immediately to speak about Jesus. The scothsayer bought a New Testament and Christian tracts, and returned home to read them, with his family gathered about him. Soon all of them were Christian, and Pak especially has been actively engaged in church work ever since. Yet to this day he cannot say whether he had a dream or whether a flesh and blood visitor brought God's message on that memorable night.

New Boom Town in an Ancient Land

They have "boom" towns in ancient India also, very like the mushroom communities which grow up in the western American states. Such a place is Moga, where Rev. R. H. Carter is now located in charge of an important mission station. Seven years ago, when Mr. Carter, then new to India, first visited the place, immediately after the completion of the Ferozepore and Ludhiana railroad, he walked from the station three-quarters of a mile to the first mud house where he could find lodging. Now the country road along which he then walked is lined the whole distance with brick store buildings, where twenty-feet frontage rents for $4,000 a year. With money appropriated from the Kennedy bequest, thirteen acres of land for a mission compound has been purchased in Moga, and the work—which already includes no less than 1,200 Christians in Moga itself and 100 villages surrounding—is deemed certain to expand rapidly. The foundations of this work were laid by the late Rev. J. N. Hyde, who came hither from Ludhiana, and after his death Mr. Carter was placed in charge.

The Biting Irony of Count Okuma

An interesting and significant view of the way the California agitation against the Japanese looks to a patriotic American missionary at work in Japan may be taken out of the subjoined extract from a recent letter written by Dr. John L. Dering, a Baptist missionary long resident in Yokohama. If the reader is interested in nothing else from the quotation, he cannot fail to note with a certain degree of relish the pungent irony in which Count Okuma indulged in his speech before the Yokohama peace meeting.

"We are in the midst of a very serious situation here in Japan, and when one reads the dispatches and gathers what is possible regarding the situation at home, he is tempted to become very anxious. We have been most fortunate in having a considerable number of wise visitors within the past few months, and it would seem that they ought to be a very great help at the present juncture. I place large confidence in what may be said and done by such men as Mr. Hamilton Holt, Dr. Mabie, John R. Mott, Dr. Henderson and many others who have recently been in Japan.

"You may be interested to know that at a great peace meeting in Yokohama yesterday, attended by 400 or more of the leading citizens, Count Okuma is said to have made one of the ablest addresses that he has given for a long time. He was applauded to the echo, as he expressed the following sentiments:

" 'We must have great patience with the people of the United States, and we must give them credit for being sincere and honest, just as we wish such credit given to us; we must not forget that in the pre-Meiji period our warriors and statesmen were very averse to the opening of Japan to foreigners; some even thought sincerely that it was for the best interests of Japan to cut off the heads of foreigners and to prevent all relationship with them. The advance of the Meiji period and acquaintanceship with foreigners has brought us to realize what a mistake was then made, and we can well understand how many of the people of the United States, with little or no knowledge of the Japanese, should feel as our people did years ago; but we may also believe that when they come to get their eyes open and understand our people, there will be as great a change in the United States as there has been in Japan.' "

Work of the Girls' School at Bangkok

Miss Lucy Starling of Maung Nan, Laos, after an eight-day trip down the river to Bangkok to get one of Miss Edna Cole's seniors in the Harriet M. House School to help her teach in Nan Girls' School, wrote after their ten days' journey up river: "The few days in Wang Lang School were an inspiration. This school, up-to-date in every way, is also building deep. Already has Nan Girls' School responded to the stimulus of a well educated Christian Siamese woman; and our people of the north owe Wang Lang a large debt that it is thus ministering to our need for well equipped teachers. Me Pa, our new teacher, is a daughter of the late Kroo Na, a translator of "Pilgrim's Progress" into Siamese. She refused two good positions in Bangkok to come to Nan—one because she would have to observe Buddhism if she accepted. Companion to young women of high rank, she has taken the place of sister to our poor village girls and is helping to make refined Christian women of them. Such characteristics are not the product of the Orient; and when they are found one may be sure that they have been nourished by the tears and prayers, perhaps the very life blood of one who is living near the Master.

African School Boys Help Missionaries

Rev. George Schwab, writing from Metet, West Africa, says that on a recent itinerating trip he found twenty-two boys of the mission school who had volunteered to do evangelistic work during the vacation, going from place to place, taking neither money nor price, but trusting in God to provide for their needs. They had been sent out two and two, after the fashion of the seventy, to eleven districts. But Mr. Schwab adds that he almost regretted their having gone, for their return has brought more prayers that must be unheeded: "When are you going to send someone to take away our shame?" "Father, when are you going to tell us the things of God?" "Where is the man of God you must send us?" "Build a town for us! We must have someone for us to show us the way!" "Just two words, and then go on!" And always the answer has to go back, "None to send! None to send!"

The help afforded by these schoolboys is a factor in the work. Another missionary who has recently returned from Africa says that it is surprising and pathetic to see the respect and attention the older and influential men pay to these boys who are able to read the Word to them and explain the gospel. She says: "One little fellow at Alim imitates Mr. Evans, even to the way he raises his hands when pronouncing the benediction."

Practical Christianity in Korea

The spring meeting of the women's Bible class in Taiku, Korea, this year was attended to the very end by nearly all of the 540 women enrolled. The poor, tired, dirty women, many of whom had tramped from fifty to a hundred miles, carrying on their backs rice for their food on the journey and during the ten days of study, and some of them carrying babies as well—these weary folk were, upon arrival, ushered into a little room in the church, where a waiting woman washed their dusty feet and anointed the sores caused by the long tramp. In the bathroom of the dormitory of the girls' school on the hill 200 or 300 of the women were given a tub bath in warm water, an undreamed of luxury to most of Korea's poor people.

New Doors of Entrance Into Guatemala

The workers of the Presbyterian mission in Guatemala regard it as a great satisfaction that they have been able to secure the full time service of a strong, intelligent and spiritual young Indian to preach among his people. The missionaries in Guatemala learn Spanish and preach and teach in that language. But a very great proportion of the 60,000 Indians in the near neighborhood of Quezaltenango know nothing of Spanish and cannot be reached in that tongue. The Indian who takes on this work will have a field of labor twice as large, measured by numerical calculation, as Mr. Sullenberger, who preaches in Spanish, can possibly reach.

Mr. Sullenberger is himself particularly encouraged and rejoiced over the situation in the village of Salcaja, where the nine adult members of one family have professed conversion. Their village is unusually fanatical in its Romanism, even for a Guatemalan town, and this family has already endured very stringent persecutions. But all of its members regard themselves now in the light of missionaries to the village, and feel bound to remain there and witness for an evangelical gospel. The men are already having a very notable effect on their neighbors.

In the city of Guatemala the new girls' boarding school is at the point of completion. It will accommodate 100 pupils and will give to the Protestant church a prestige in the city which it has never enjoyed before.

A Test for a Suitor in India

Writing of a winter's itineration among forty-three villages in the Rupar district, Mrs. U. S. G. Jones of India says: "A Christian widow whom we tried to get a husband for we found hard to suit. Just before going into the room where a would-be suitor was waiting she whispered to me, 'Please get him to pray'—with the result that she could not have him. And he certainly did not show up well, but then the circumstances were trying! I have never heard a village woman pray the way this woman can."

Board Notes and Announcements

—The Friday morning meeting of the Board of the Northwest, Chicago, was led by Mrs. James M. Wilson of Wilmette. An encouraging report was given by the treasurer of Chicago Presbyterial Society and also by the treasurer of the board, who, comparing the receipts of the past two years, said, "We have looked upon Chicago Presbyterial Society as just about ideal, although Detroit Presbyterial Society made the largest increase of any." Mrs. S. C. Peoples of Siam found the news of L. H. Severance's death hard to believe, having seen him apparently in good health only a few days before in New York, when after the final vote which settled the question of a station among the Laos in China he said to her husband, "You've beaten me, but God bless you." With a reminder that Mr. Severance started in Wooster, Ohio, the first Presbyterian training school, Mrs. Pratt said, "Let us pray for another like him."

—During the past year, as reported by the Presbyterian department of missionary education, there have been enrolled 2,076 foreign mission study classes, a gain of 497 over the previous year. Including home mission classes, the total number was 2,975, with 47,230 members, more or less intensively studying missions. These figures do not entirely represent the work done, as many classes, doubtless, were never reported or enrolled on the enrollment cards. Of the number of classes mentioned, 2,364 were held in societies under the auspices of the women's boards. In the territory of the Board of the Northwest reports were received from 470 classes, exclusive of those in the Westminster Guild.

THE SUNDAY SCHOOL

July 20, 1913—Moses Called to Deliver Israel

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Exodus 3:1—4:20. Golden Text, Matthew 5:8: Blessed are the pure in heart: for they shall see God.

The life of Moses divides itself naturally into three chapters of forty years each. They are easily remembered—Egypt, Midian and the desert, or the courtier, the shepherd and the lawgiver. This is the second period.

Moses has now attained the age of 80 years. With us that is the sunset of life. Few men live beyond it and fewer still at that age do their greatest work. But genius is always the exception. God makes an occasional Moses to guide those below him. Moses and Paul were essental to the dispensations, the one to the old and the other to the new, and their work still follows them.

Moses, while he was in Midian, was a shepherd. The Midianites were a roving people who lived in tents. They believed in the one God and claimed Abraham as an ancestor. Their property consisted largely of flocks, of which Reuel, the father-in-law of Moses, no doubt had many. These had been intrusted to Moses and their care formed the chief interest of his life. We become naturally a part of our surroundings, and however Moses may have regarded the situation at the beginning, he would finally learn to accept it as coming from God.

Moses but an Instrument in the Hands of Providence

Those saints of old associated the will of God with all that came. For them there was a direct cause for every effect. Moses was in Midian because God had sent him there. His way was directed by one overruling purpose. The slaying of the Egyptian was only incidental to it. How far God may have revealed Moses' future we do not know. There is no evidence of any signboard pointing ahead. Unlike Joseph, no sheaves bowed to his sheaf; no star became the center of the sun and moon in his sky. He was an exile from Egypt and had ample reason to regret his part. His preference for his own people was honorable, but no visible good had come because of it. The oppression was just as severe and the expectation of a deliverer gave no promise of being fulfilled.

It is seldom that an immediate harvest follows our most hopeful sowing. Forty years is a long time to wait and most men would have become discouraged. Possibly Moses did. We sometimes write our feelings into the names we bestow. The name of Moses' first-born, Gershom, indicating that he had been a "sojourner in a foreign land," may be taken as a suggestion of how he felt. His surroundings were utterly unlike the splendor of his court life in Egypt. But the die had been cast and he must bear the result. It looked like a mistake, but he had acted for the best, so why complain?

But the tide presently turned. Moses no longer sang to the minor note of Gershom. The recognition of God's presence had entered his soul and driven away whatever despair he may have felt.

Kingdom of Egypt Raised to High Plane by Pharaoh

In the meantime affairs in Egypt had been prospering. Unless history is misleading, the Pharaoh from whom Moses had fled had by conquest and diplomacy raised the kingdom to a plane never reached before. Cities had been built, canals dug and great walls erected against the invasion of foreign armies. But death laid its hand upon him and his scepter passed over to his son. The second Pharaoh was unrelenting in his policy toward the Israelites and their sufferings cried mightily unto God.

When the time of deliverance comes the deliverer comes with it. The deliverer in this instance was a plain shepherd in Midian, far removed from the scene of wrong. One day as he was leading his flock back from the coast to the mountain an acacia tree on fire attracted his attention. The sight was a familiar one, but in this instance the tree was not consumed. Curiosity is the pioneer of knowledge, and Moses turned aside to see why the bush was not burned. A voice from within warned him against presumption. "Moses, Moses . . . Draw not hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The removal of the shoe was a mark of reverence and is still so regarded in the East. Reverence is essential to worship. Curiosity may wear its shoes with impunity, but worship must lay them aside.

The unusual is sometimes essential in order to suggest the presence of God. That accomplished, it ceases to be. The voice within the fire is heard only by the reverent and the true. Many, however, see the fire and nothing else. They wear their shoes in the very presence of the Eternal. This effort to popularize spiritual things is to be regretted.

God first declares himself. He is the God of the patriarchs—Abraham, Isaac and Jacob. Moses realized the awful presence and veiled his face. God's mission was soon told. He had seen the oppression of his people and had come to effect their deliverance. But man must share in the work. Moses was overwhelmed with a sense of his own insignificance and exclaimed: "Who am I, that I should go unto Pharaoh?" God promised no additional strength. Moses should go as he was, but he would go along. This is God's constant method. Our way may be hedged about on every side, but God goes with us.

No Terrors in Egypt for Him Who Walks with God

Moses again protested that when he should appear to the people with the message that the God of their fathers had sent him they would demand to know the name of that God. "And God said unto Moses . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Names signify epochs in the history of Israel. "I AM," or Jehovah, implied the self-existence of the deity. The Jews came to regard it with superstition. They refused to speak it. Tradition says that it was spoken but once a year, and then by the high priest when he entered the holy of holies. Why this name carried above all others a conviction to the people cannot be determined. Perhaps Moses himself did not know, but he had received it from God and that was sufficient. Obedience is the highest form of service. The acacia tree of duty is always on fire. It burns with a ceaseless flame, and as we approach it so will God speak from within. God is ever ready to receive his own. Learn to listen and learn to act. There are no terrors in Egypt for him who takes God along.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—The bush that burns but never disappears stands for the church of God, which is often subjected to the flame but never destroyed. While we investigate sacred mysteries we must approach them with reverence. God is interested in slaves as much as in kings. God moves toward purposes of redemption along his own chosen lines.

The burning bush which "was not consumed" is the accepted symbol of the Presbyterian Church of Scotland, and its motto, taken from verse 2, is "Nevertheless, it was not consumed." Of very recent times we have had an illustration of something very like this phenomenon in radium, which gives out light and yet suffers, so far as man can discover, no diminution of substance.

The bush fitly represents the reformed churches of Great Britain and the continent; for everywhere they were tried "so as by fire," yet were nowhere utterly destroyed. We are learning much of the possibilities of matter which our fathers never knew; and the natural and the supernatural draw close together, yet need not be confused.

God Reveals Himself to the Godly, Giving Grace for Grace

Verse 1—The flock of Jethro was possibly as large as some of the flocks of sheep which belong to our Montana and California sheepmen. When they had cropped all the pastures on the west or seaward side of the mountains Moses moved the living mass to the other side of the range, where he was much more alone. He may have had his subordinates and undershepherds, but in the distant and little known valleys which he now sought he knew the visions of "that inward eye which is the bliss of solitude."

Verse 2—Moses recognized the strange phenomenon of the bush as a sign from God which demanded his investigation. The acacia, not unlike our thorny locust, sometimes assumes the dimensions of a small tree. Nevertheless, our revisers have retained the word "bush," as the majority of such acacias growing in the wilderness are stunted in stature and insignificant in appearance. It was not the bush that was noteworthy but the fire; not the fire but the survival of the bush from the fire. Even while the wonder is unexplained it is in a line with most of the miracles recorded in the Bible. God makes himself known by redemption and preservation rather than by destruction. He does not shorten the day but prolongs it (Jos. 10:12-13). Moses easily recognized the grace in a sign which, instead of sweeping the peninsula with flame, caused an easily consumed bush to withstand the flame.

Verse 3—Moses was a student as well as a prophet. How many there are who never ask themselves the reason of anything! How many regard the stars with complete indifference and the processes and resources of nature with uninterested souls! Moses was not of such a makeup; he was quick to ask the reason of things and so came to be the great leader that he was.

Verses 4-5—It is evident that Moses approached the wonderful sight with awe, for while God commands a further mark of worship and submission to the divine will, no word is spoken which can be construed as a reproach.

It has been from time immemorial the custom of the East to take off the loose shoe as we take off the hat. This custom has a significance easily understood because the shoes collect offensive matter which the hat does not. To this day the mosque is entered only by shoeless feet. God would have Moses understand also that it is the divine presence which consecrates a spot, not man's act or ritual dedication. An open and bare spot on the mountainside may be made holy by God's presence, and the most gorgeous temple be fit only for stabling herds (Matt. 23:28).

Verse 6—But that Moses might not be overwhelmed by the situation God declared that he who spake was he who had brought Abraham from Ur (Gen. 12:1), protected Isaac from the warlike tribes surrounding him (Gen. 26:17-24) and brought Jacob back to the land of his fathers in peace (Gen. 33:18-20). The instinctive act of Moses in veiling his face shows how deep an impression this vision and these words made upon the man now called to a great act of self-sacrifice and courage.

God Reveals Interest in and Care for the Oppressed

Verse 7—Doubtless the question had often come up to the mind of Moses, "Doth God know?" (Ps. 73:11). Possibly he had often thought that the deplorable condition of the chosen people was more to him than it was to the God of their fathers. But what would our revolution have amounted to if instituted before the birth of George Washington? What would have resulted from any efforts to ameliorate the condition of American slaves before Abraham Lincoln had attracted the attention of the republic to himself? The hour has never come until the man has come.

Verse 8—The intention of the Almighty as to the future home of the Israelites is made known. They were to be returned to their own home. It was a land that produced in abundance the two luxuries of the age, "milk" for which natural pastures must be found, and "honey" for which wide expanses of flowery meadows were imperative. Egypt had neither of these. A country that did possess them was regarded as blessed above all others.

Verse 10—God creates the possibility and opens the door of opportunity, but man must develop the fact. We must be willing to lead the movement for which we have prayed.

Verse 11—The one question is not "Who am I?" but "Who is God?"

Verse 14—And finally, God makes himself known by that most august of all titles, "I AM THAT I AM"—the Life of all life, the Source of all power, the Fount of all truth.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning July 13, 1913

Topic—The fig tree and all the trees. Luke 21:29-33.

Luke writes for gentile readers, scattered through all parts of the world, some of whom may not be familiar with the habits of the fig tree. Therefore he adds to the text of the other gospels "and all the trees." This principle holds good everywhere. When the fig tree, or any tree, puts forth its leaves, you know that the summer is near. You do not need any one to tell you so; you know it of yourselves.

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In like manner when you see all these signs described by Jesus in the discourse contained in chapter 21, you know their inevitable significance, if only your moral sense has not been dulled by sin.

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The highest love does not blind us; it gives us rather a double sight. The intensity of the Master's affection for Jerusalem revealed unmistakably the necessary outcome of her rejection of himself. He came to bring light to them and they preferred darkness, because they did not want to be shamed by the acknowledgment of their evil deeds. He came to bring life to them, and they chose death, because the way of life demanded an initial sacrifice of their pride and self-righteousness. This wrongness of head and heart would continue to grow. It would inevitably bring them into conflict with the Roman power. It would cause rebellion and civil war; famine and pestilence; persecutions and family quarrels; the siege of Jerusalem and her ravishment; captivity and death. Only in the steadfastness of their faith would the disciples of the Master be saved. But Jerusalem would be trodden down until "the times of the gentiles be fulfilled."

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"The times of the gentiles" would not last forever. They, too, were impious, and would pay the penalty of their impiety. Another day would come, the great and terrible day of the Lord, when the Son of man would return on a cloud, with power and great glory.

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The signs that precede this coming are predominantly in the heavens, as distinguished from the previous signs, which were upon the earth. The whole discourse is couched in the language of Semitic symbolism, the language of the prophets and the psalmists, as well as the contemporary writers of apocalyptic literature. It is a graphic representation under the forms of an imagery with which the disciples were already familiar, of the terrific struggle that must occur between the forces of good and the forces of evil, before the coming in triumph of the Son of man.

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For the wicked these signs will be terrible, because they have been spiritually recreant. For the righteous they are the earnest of triumphant gladness, because their redemption, their perfection in the kingdom of God, is drawing nigh. The coming of the kingdom is the equivalent of Christ's coming as King.

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The kingdom of God in the teaching of Jesus has a twofold significance; or perhaps it would be truer to say that it has a twofold aspect of a single significance. It is something to appear in the lifetime of the present generation, and it is also something to become actual in the end of the age. It is already present, and it is still to come. It is present as a principle, a force in human society. It is still to be realized as an omnipresent, omnipotent, visible achievement. It is present as a redemptive power, working in the lives of men. It is still to be realized in the perfect emancipation of men from the dominion of sin; in their entrance upon the final exalted service, in mind and soul, of their King; in their vision of the face of God, and their crowning with his glory and immortality. The present redemption is but the pledge of the complete redemption in the new creation (compare Rom. 8:18-25).

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And all of this is to be realized in the day of the return of the Son of man. This return is both certain and uncertain. It is certain in the impossibility of any failure of the word of Christ or the purpose of God, until all shall be fulfilled. It is uncertain in respect of the precise day or hour at which it shall come to pass. The Father alone knows that coming time, but it will be in the days of the church of Jesus Christ, and will mark the close of the time of the gentiles.

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What then should be our attitude during this interval of waiting? If we truly grasp the principle of the certainty and the uncertainty of the coming of the Son of man, it will profoundly affect the life of our souls. We will not be "overburdened with surfeiting and drunkenness and the cares of this life." Why should the Master warn these poor fishermen against being overburdened with luxuries? We are accustomed to speak of the burden of poverty. The only burdens against which Jesus warned his followers were riches and their attendant self-indulgence. These things would bow down the hearts of his followers, so that in sheer exhaustion of spirit they would fall asleep to the higher considerations of life.

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For Christ wants our hearts. He is one who says to us: "My son, give me thine heart." The world, the flesh and the devil say to us: "Give us your bodies and your money, and do what you please with your hearts." The service of Christ alone can occupy that which is highest in us.

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There is a serious danger lest in the delay of the coming of the Saviour we may grow careless; that we may be so much occupied with the gains and pleasures of the world as almost to offer to these our hearts. Would we be glad if we were to know that the Son of man were at once to come? Or have we interests and feelings which make us averse to his coming? Do we instinctively prefer the world as it is to the world as it possibly might be, when reorganized on the appearance of our Lord? If so, we cannot prevail to escape the disasters that will befall, and to be established before the Son of man.

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Rather let us be prepared for his coming. While we are in the world, let us not be of the world. His coming is certain. Our eyes shall see him. Therefore let us be constantly prepared, that we may rejoice together at his coming. For in that day is the full perfection of our salvation (compare I. John 3:1-3).

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Among the most familiar of moral failures is the attempt to do good without the antecedent resolution to be good. Social morality is a corollary of personal morality.—Francis G. Peabody.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

July 20, 1913

THE MEN WITH TOUCHED TONGUES

Topic—Favorite verses. III. In the prophetical books. Hosea 14:1-9.

Some men have spoken for God. That is a truth which nobody who believes in a personal God will deny. The Hebrew figure is that of men whose lips have been touched by a coal from off the high altar of God. Their tongues have been made sacred. They have spoken the truth for the hour, and it abides for all time. These prophets were, as Dr. Babcock once said, "not foretellers, but forthtellers. Their function was to speak forth the mind of God for the guidance of man. They were men who were supremely alive to spiritual things. So enrapt of God were they, that they were heedless of earthly potentates. They told the truth, regardless of its effect upon men. And now these ancient Hebrew seers, who had a wonderful passion for social justice, are furnishing the message for the latest and fullest interpretation of God's mind toward men.

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The only truth worth stating is that which can be translated into life.

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The true prophet is at once a man of the hour and of the long view. His teaching is of permanent application. Thus the words spoken for the ancient Jews, amid conditions utterly different from our present life, still express the fundamental truth for today.

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Times may change, but the soul of man is essentially the same. That is why the message of the true prophet is of universal application.

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The best commentary on the supernatural quality of the prophetical books of the Old Testament is a visit to Assyria and Babylonia. If anything could more completely fulfill the predictions of Isaiah than the state of Babylon today, I cannot imagine it. I approached the ruins of the city of Nebuchadnezzar by the Euphrates river, and on the boat I had been reading Isaiah's prophecy of the city given over to wild beasts (Isa. 13:20-22), and as I entered the excavated palace of Nebuchadnezzar himself a jackal ran from before me! Later, on a wall, I saw perched an owl. No modern traveler has written so vivid a description of the present state of the kingdoms which oppressed the children of Israel as may be read in the Old Testament prophets.

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The message of a prophet should be taken in its entirety. Our habit of reading and memorizing isolated verses often does violence to the whole truth. But this topic calls for "favorite verses" from the prophets, so occasion is taken to quote some that are familiar.

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They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.—Is. 2:4.

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The spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah.—Is. 11:2.

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The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid.—Is. 11:6.

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Watchman, what of the night?—Is. 21:11.

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For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little.—Is. 28:10.

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A bruised reed will he not break, and a dimly burning wick will he not quench.—Is. 42:3.

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Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Is. 55:7.

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Give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.—Is. 61:3.

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I have trodden the winepress alone.—Is. 63:3.

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Thou art weighed in the balances, and art found wanting.—Dan. 5:27.

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They sow the wind, and they shall reap the whirlwind.—Hos. 8:7.

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Your old men shall dream dreams, your young men shall see visions.—Joel 2:28.

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Write the vision, and make it plain upon tablets, that he may run that readeth it.—Hab. 2:2.

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For who hath despised the day of small things?—Zech. 4:10.

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But unto you that fear my name shall the sun of righteousness arise with healing in its wings.—Mal. 4:2.

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Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Mal. 3:10.

NEW BOOKS

I can face without fear the limitations of age, and the transition we call death. I have love and friendship around me; I give help and sympathy whenever I can, and I do my day's work gladly. The rest is with God.—Amelia E. Barr.

New Studies in American History

Only in a few striking events has the naval side of the American revolution presented itself in a way to impress the average reader of history. To begin with, the colonies were of course dependent upon merchant vessels inadequately equipped for fighting, and upon the privateers, which soon became numerous. In the earlier period the naval operations, if they may be so dignified, were under state direction, and the naval committee of Congress proved not a very efficient substitute for divided authority. In A Naval History of the American Revolution (two volumes; Houghton Mifflin Company, Boston; $3 net) Gardner W. Allen describes with considerable amplitude of detail the significant part that was played in the determination of the war by the almost pitifully inadequate navy of the colonists, aided in some degree by the large threats and small execution of the French allies. It was, of course, the ability of numbers of small vessels, naval or privateer, to threaten and to damage British merchant shipping that counted for most; of stand-to battling between fighting craft there was little outside of the conspicuous exploits of John Paul Jones. Mr. Allen in a previous work rescued from historical obscurity the naval war with France, and here he has rendered a further service to American annals in a well studied presentation based upon what must have been laborious research. Helpful maps and illustrations are included in the two volumes.

When the distinguished historian John C. Ropes passed away he left uncompleted his history of the civil war, the two published volumes of which had already gained the respect due to an authoritative achievement. Colonel William L. Livermore, Mr. Ropes's intimate friend, and himself an authority on the military phases of the civil war, has now undertaken the completion of this valuable work. Mr. Ropes's two volumes covered most of the operations of 1861 and 1862. Colonel Livermore takes up the narrative with the earlier advances upon Vicksburg. The second volume concludes with Gettysburg. A strictly military history must necessarily sacrifice some of the interesting diversions that provide interest for the nontechnical reader. There must be no confusion between mere conjecture and assertion supported by the product of carefully sifted evidence. Colonel Livermore has not failed in this respect, nor does he fail to offer his own critical verdict in every instance of differing opinion. Move by move the several campaigns are described in text and by chart, maps and charts being bountifully supplied. The analysis is clear, the comments are succinct and the plan of the book is well calculated to keep before the student's mind the whole field of operations. (Two volumes. G. P. Putnam's Sons, New York. Each $2.50 net.)

Colonel Livermore expresses the belief that it was unnecessary to maintain General Doubleday in his desperate position west of the town during the first day at Gettysburg, and he finds no proper justification for Sickles's change of line on the federal left. Dr. Jesse Bowman Young, a well known Methodist minister and lecturer, who was a staff officer at Gettysburg, holds a different view in The Battle of Gettysburg (Harper and Brothers, New York; $2 net). Dr. Young served his church in Gettysburg and vicinity for a dozen years immediately following the war, and has made a special study of the great battle during his post-bellum career. Though he does not claim to be a military critic, study and personal observations make his conclusions worthy of most careful consideration.

There was much uncertainty at the opening of the Gettysburg battle. The new commander, General Meade, had not yet come; Reynolds was killed; on both sides the immediate issues were in the hands of subordinate generals. To hold the enemy in check till the whole army came up was the natural thing to do. If Doubleday had been withdrawn to Cemetery hill, and if the eleventh corps had been better placed in consequence of this concentration, the course would have been different, but the sacrifice might have been greater in the end. The fact stands that Doubleday and Buford fought off any possible grand sweep of the Confederate forces against Cemetery hill until the impregnable federal line could be established. As for Sickles, he took the chance of acting beyond his instructions in advancing his line at the left. It was a grave risk that might have brought final disaster to the federal side, and in that event he would have been forever discredited. But he was saved by the quick resourcefulnes of his commander, and it will always be an open question what might have happened if he had held to the line he was expected to occupy. No one can ever settle the question finally.

Dr. Young's book provides a most interesting and well balanced account of the great battle, accompanied with a large amount of excellent biographical data concerning the participants. It is written in a spirit quite in harmony with the events of this anniversary year at Gettysburg.

In these days of many political theories that come in conflict with the organic law of the nation, it is pertinent to consider the processes by which the federal constitution was evolved. Professor Max Farrand of Yale, in his The Framing of the Constitution (Yale University Press, New Haven; $2 net) presents a concise account of the proceedings of the convention, the personalities figuring therein, the interests that influenced action and the so-called "compromises" that enabled the framers to complete their work. "The document . . . was a surprise to everybody," comments Professor Farrand. ". . . The construction was unusual. Out of what was almost a hodgepodge of resolutions they had made a presentable document, but it was not a logical piece of work. That is why every attempted analysis of the constitution has been doomed to failure." It would be worth the while of every citizen and of every student to read this very illuminating volume.

Following a different line, Professor Charles A. Beard of Columbia approaches the formulation of the constitution in An Economic Interpretation of the Constitution (Macmillan Company, New York; $2.25 net). As Professor Beard in his preface admits, his treatment of the subject is suggestive and fragmentary, rather than comprehensive and conclusive. Like Professor Farrand, he properly describes the personnel of the convention, but in his case, with regard to their financial status, most of the members he finds to be men of more or less wealth. That the constitution was formulated and its adoption secured by men of the property-holding class and that the economic interests of the several sections had much influence upon the provisions of the document is doubtless true, as Professor Beard indicates. That members of the convention profited from the increased value of government obligations following the adoption of the constitution is certain. There were men of property in opposition, however, and though the convention itself may not have been properly representative of the masses, history credits it with having made a pretty fair job of its carpentry. Professor Beard has suggested a most interesting subject for discussion and furnishes a valuable basis for further consideration.

Every reader of American history knows the name of Silas Deane, but that is usually the extent of his knowledge. Deane was elected to the Continental Congress and in 1776 was sent to France, where he signed the treaty of alliance. With Franklin and Lee he remained abroad for several years, but fell out of the good graces of Congress and died broken and discouraged. It is in the effort to clear away what he believes to be an unfair historical judgment that George L. Clark has prepared his Silas Deane: A Connecticut Leader in the American Revolution (G. P. Putnam's Sons, New York; $1.50 net). In spite of this effort, the impression left by the book is that Deane, however honest he may have been, was not a big enough man to meet the difficulties of his situation.

Two Important Reference Books

The Statesman's Year Book for 1913, edited by J. Scott Keltie and M. Epstein. This is the jubilee volume of this noted statistical and historical annual of the states of the world. An attempt has been made in the introductory matter and in the maps to indicate certain aspects of contrast in the last half century. The section called "Additions and Corrections" is of particular interest, bringing all statistical and historical information up to the latest available date. Tripoli, Morocco, China and the Balkan peninsula have been carefully dealt with; about 200 pages—one-seventh of the book—is given to the United States. It is impossible to estimate the real value of such a work to the various circles of readers who find it indispensable. In the realms of commerce, finance, politics, industrial production, religion, education and in many other departments it supplies information with a completeness and authority that are acquired only by a research impossible to the average man on his own account. [Macmillan Company, New York. $3 net.

The New International Year Book gives a summary of the more important events of 1912 in a volume uniform with others of the International encyclopedia, which it supplements. It is a book of 822 pages, treating the important occurrences of the past year in a very full manner. The significance of the last presidential election with the rise of a new party, the Balkan war with its far-reaching complications and the labor developments of the twelvemonth are set forth fully. The various polar expeditions, the year's developments in legislation affecting the relation of employers and workers, the advance in foreign trade, and thousands of other subjects are treated by experts. [Dodd, Mead and Company, New York. $5 net.

New Hymnals and Choruses

Quartets and Choruses for Men's Voices, edited by George B. Hodge and Hubert P. Main. Hosts of auditors who enjoyed the singing of the association quartet as they traveled over the United States with the Men and Religion teams a year ago—the same consecrated singers who are now accompanying Fred B. Smith and Raymond Robins in a tour around the world—will be glad to have in printed form the songs and music composing their delightful and inspiring repertoire. Such is the character of this new publication, which is also copyrighted by the international committee of Y. M. C. A. Men singers in the churches who, like the association quartet, are called upon on varied occasions for both sacred and social selections will find in these 154 numbers a collection of choice and usable music not excelled —probably not even equaled—elsewhere. [Biglow and Main Company, New York. 45 cents.

The American Hymnal, edited by W. J. Dawson. In the series of Century hymnals, often commended in these columns for their high standards and wise arrangement, this latest number is the largest and on the whole the most ambitious. Dr. Dawson, pastor of First Presbyterian church of Newark, N. J., though yet not more than ten years a resident of America, has so fully and congenially adapted himself to American life that there is no irrelevance in requesting him to prepare a real American hymnal. His well known literary taste and catholic sympathies qualify him well to accomplish the high purpose suggested—the creation of a hymnal sufficiently complete to meet all normal needs of Christian worship and sufficiently characteristic of the common notes of Christianity to appeal to all bodies of Christians of whatever denominational name. All the old standard historic hymns are embraced in the 700 numbers of the book, and likewise much of the highest worthiness from recent hymnology. The service of George Whelpton as musical editor insures the continuance of that well considered association between hymns and tunes which has made previous numbers of the Century series so acceptable. The American Hymnal is enriched by certain liturgical forms supplied by Dr. Dawson himself, and an excellent arrangement of responsive readings prepared from the American revision of the Bible by Dr. Harry E. Fosdick. [Century Company, New York.

THE PILGRIM HYMNAL, with Responsive Readings and Other Aids to Worship; edited by Charles L. Noyes and Charles L. Ziegler. This is an enlarged, enriched and revised edition of the well known "Pilgrim Hymnal" and is the concluding volume in the Pilgrim series of hymn books. It is the sort of volume that adequately attains the ideal of its editors as given in the preface, namely, "a book of moderate size, admitting nothing which has not poetical or musical merit, no verse which is not a hymn lyrical and worshipful, no tune which is not singable, devout . . .; hospitable to the new from every source, yet giving the larger place to the old hymns and tunes of proved worth and enduring vitality." The editing has been done with especial carefulness. [Pilgrim Press, Boston. $1 net.

Miscellaneous

OLD HOMES OF NEW AMERICANS, by Francis E. Clark. Dr. Clark of Christian Endeavor fame has been a world traveler. His book on South America, "The Continent of Opportunity," attracted attention to that country as no other book did. This new book is on the country and the people of the Austro-Hungarian monarchy, and their contribution to the new world. Dr. Clark has noticed with what contempt many people look on immigrants, especially those from southern Europe. In this volume he tells the story of the lands from which they come, and on this bases an argument for the future of America as these people enter it. At times the volume rises to real eloquence, and never fails of interest. Dr. Clark has a sure sense of the important things, and no one can ever feel contempt for men who have back of them such history as he describes. Home mission speakers ought to commend the book as widely as their voices will carry. [Houghton Mifflin Company, Boston. $1.50 net.

THE WORLD'S LEADING CONQUERORS, by W. L. Bevan; LEADING AMERICAN INVENTORS, by George Iles. Two interesting new volumes, each the latest issue in its series. The first contains accounts of Alexander the Great, Cæsar, Charles the Great, the Ottoman sultans, the Spanish conquistadors and Napoleon. The second is devoted to John and Robert Stevens, Fulton, Whitney, Blanchard, Morse, Goodyear, Ericsson, McCormick, Sholes, Howe, Tilghman and Mergenthaler. [Henry Holt and Company, New York. Each $1.75 net.

SONG AND STORY SERVICE. This series of pamphlets offers an interesting means of bringing to bear instructive impressions of great Christian lives upon popular audiences. Each includes a succinct biography of the character under consideration, which can be read from the pulpit with appropriate music interspersed at intervals. Dr. Grenfell, Dwight L. Moody, Fannie J. Crosby, General Booth and David Livingstone are some of the titles thus far introduced into the series. [Tullar-Meredith Company, New York.

THE EFFICIENT AGE, by Herbert Kaufman. This modest volume takes little space, but if read on a vacation will bring a man back to his work with more zest than will a trunkful of novels. The chapters are short; the ideas pungent; the effect stimulating. Every young man eager to work will cherish this book. It will help adjust the ideas of the college graduate to the work of the world. [George H. Doran Company, New York. 75 cents net.

The Open Hearth

[Writers of letters to The Open Hearth are reminded that excessive length of their contributions operates to shut out other participants in current discussions. Three hundred words is an acceptable maximum. Communications of greater length will be cut down, or will be returned if marked "in full or not at all."]

Colored Commissioners at Atlanta

"The popular meeting of the Atlanta Assemblies in the interest of work among colored people was all right with one exception; there should have been a colored man put on the program to present the cause from the negro's viewpoint."

The above editorial paragraph in The Africo-American Presbyterian alludes in a very mild way to the lack of consideration shown the "colored brother" at the late lamented meeting of the General Assembly in Atlanta. It is interesting, if not significant, to note that the last trainload of commissioners had hardly got out of sight of the Union station before the white citizens of Atlanta became actively interested in laws that would segregate its colored citizens. It is to be regretted that, with the holding of the union communion and numerous mass meetings by the Assemblies, the spirit of brotherhood did not get in its "perfect work." But, of course, as practiced by some of our church courts brotherhood does not take the black man into account. It may have its application to the "heathen Chinee" and the "dago," but only in a remote fashion to the negro. Brotherhood is handed to him in a long-handled spoon.

The "Atlanta spirit" rather than the Christian spirit seems to have kept the "brother in black" from appearing on the program held in his interest. It is peculiarly unfortunate that the Northern Assembly feels compelled to fall down and worship the fetish of southern prejudice and caste that refuses to accord all men a square deal even in the church of God. How narrow and inconsistent all of this must appear as we shall view it fifty or a hundred years hence. CHARLES A. WARD.

Christians Outside the Church

I have read with edifying interest your answer to the question: "Can one be a Christian without joining the church?" I should like to add just two further statements for the benefit of the honest inquirer.

First, inasmuch as every such inquirer says without hesitancy, "Of course, I shouldn't want to live where there is no Christian church," then would he take a position that, if followed generally, would not only discredit the church but would exterminate it? For it is evident that if you can be a Christian without the organized church, I can, likewise, and so can my neighbors one and all.

My second proposition is this: It would be a selfish thing in me to ask others to carry on an institution in the community where I would not live were it not there just for my benefit. Christianity is not selfish. But my outside Christian says, "I support the church with my means"—as if a man is not worth more than his purse.

The Christian trying to live without the church has about as much chance for his life as the sheep has in a wolf-infested country outside of the fold. It is a dangerous and absurd position. A. M. WORK.

Socialism Emphasizes Brotherhood

In a recent issue a Continent editorial makes reference to Morris Hillquit's book, "Socialism Summed Up." While for straightforward thinking and honesty of opinion The Continent is unsurpassed by any religious paper in the country, yet the editorial referred to is about as misleading as the advertisement with regard to George D. Herron's book, "The Spiritual Side of Socialism." Mr. Herron's personal conduct is not to be condoned in the least, but it has been exaggerated and magnified by those who determined he should not continue his teaching at Grinnell. It is an accredited fact that under any circumstance he would have "lost his academic chair" because of the strong opposition to his views of applied Christianity. But be all that as it may, our fair-minded editor suggests that many people hold back from socialism "from a haunting fear that their propaganda somehow threatens the sanctity of family life." Political editors quite naturally have let loose such bugbears among the people, but religious periodicals should pronounce themselves more cautiously.

Any wideawake individual, who really believes in the kingdom of God on earth, can see in the great socialist movement in Europe and in America the greatest single definite advance, in the economic and material world, to the age of universal peace and good will. This movement is bound to go on, and we ought not to antagonize it, as the Roman Catholic Church has done and is doing. It belittles the cause of Christ to strike at a great propaganda, which may have among its leaders some who are not avowed Christians, yet in all its official platforms and documents, as set forth in conventions and assemblies, it upholds the sanctity of the home, and never in any way reflects upon the religion of Jesus Christ. It can be said of its leaders what cannot be said of most leaders of political parties—they emphasize in reality the true spirit of brotherhood.

T. W.

A Church Business Corporation

The agencies of the church have in the past few years made such progress in their administration along the lines of efficiency and economy that it seems the time may be ripe for the church to go further and develop a system by which the entire business end of the boards, permanent committees, etc., can be cared for separately from the essentially religious by a distinctly business organization.

The membership of our denomination contains men of experience in the largest business organizations of the country, who would no doubt be glad to give their services in perfecting a "church corporation," which would carry on all the business affairs of the denomination. The gain would certainly be for efficiency and economy, but best of all, it would leave our secretaries free to give their undivided time and thought to the religious purposes of these organizations, thus making for a large extension of their time in that direction. We have on hand some of the principal agencies around which such a "church corporation" could be built:

1. A board of directors; i. e., the trustees of the General Assembly.
2. A "plant"; i. e., the Board of Publication.
3. Two fine administration buildings, one in New York and one in Philadelphia. In either one of these all the business could be segregated.

Tentatively, there would be departments of (a) finance; (b) accounts; (c) printing and publication; (d) law, real estate, insurance, etc.; (e) purchases and publicity.

It can readily be seen that all the business of all the boards brought together under these heads, and yet kept distinct in the department, would tend to economy, uniformity and efficiency. No faithful servant of the church need be deprived of a position, but as official places are vacated for one reason or another, there is no doubt that under the proposed consolidation some of the posts could be done away with. The change would involve detail in its arrangement, but appears perfectly practicable and in consonance with present business methods, if conservation is to enter into the affairs of the church. What a gain, if we could release our secretaries and others from the care of the material portion of the boards' affairs!

If the Board of Publication were to take over all the printing and publication, no doubt its profits would go a great way toward meeting the expenses of the proposed "Church Corporation." P. R. P.

In Favor of Church Colonizing

The time has come for the church to adopt the policy which has prevailed among the United Presbyterians, the Catholics, the Mormons and some other bodies. Dr. Stevenson's article in The Continent on "Mormonism" proves clearly that our present method of working in Utah and adjoining states is a comparative failure.

The Mormons colonize. We, on the contrary, go into their neighborhood as individuals, and families refuse to stay because they do not wish to bring up their children among Mormon children. The only way to surmount this difficulty is for our church to adopt the policy of colonization.

But the same thing is true for a different set of reasons in the South. The fact that the southern states are already largely occupied and the presence everywhere of a colored population makes it difficult to induce isolated families to emigrate into these states. Yet there is room for them everywhere.

Northern real estate men are making captivating offers of all kinds of land and business opportunities in all the southern states. But the people are suspicious of the offers for two reasons: First, for fear of finding themselves isolated in an uncongenial neighborhood; and second, because they suspect that these real estate men are working not for the interest of the South but for their own pockets.

Now the church can overcome all the difficulties by colonizing the people where all their rights will be protected and where it will be to the interest of states and cities to have the country occupied and improved. If the Southern, the Northern and the United Presbyterian Home Boards will appoint a joint commission to cooperate with righteous business associations of the South and give colonization a full and fair trial, such cooperation will help along church unity, will build up our churches and schools on a solid foundation and will give us strongholds in the South and West where our forces are today weak and scattered.

J. M. LINN.

Is Christianity a Failure?

Price Collier in one of his articles on "Germany and the Germans" in Scribner's Magazine, speaking of the immense burden of the German army and navy, says: "Humanity has indeed made but a poor zigzag progress from the gorilla; Christianity, just now engaged in blessing the rival banners of warriors setting out for one another's throats, has failed ignominiously to bring the wolf in man to baptism when the central state of Christian Europe must arm to the teeth one in every eighteen of her adult male inhabitants and spend half a billion dollars a year to protect herself from assault and plunder."

One of several resolutions adopted by the representatives of the woman's party of Illinois and included in an open letter to the state legislature condemns the divorce commission in the state and declares: "Under the regime of 'sanctity' the race has become infected to the extent of 85 or 90 per cent with deadly diseases and white slavery has grown to gigantic proportions, while insanity, feeble-mindedness, defectiveness, delinquency and crime are increasing much faster than the population."

If the charge against Christianity contained in these two quotations is to be accepted as true, then may we well write the ancient "Mene, mene, tekel, upharsin," over against it. But is it true? That we are not absolutely overwhelmed by the tide of evil is due to the dikes and safeguards of Christianity, and these forces are backed by the silent but solid moral integrity of the mass of mankind. That moral integrity is created and maintained by the Christian religion. In Christian homes, churches, Sunday schools, prayer rooms—things our militant reformers too often ignore—are manufactured the imperishable convictions of truth, purity and benevolence, which, in spite of seeming inertia and symptoms of inefficiency, is, nevertheless, the one thing that makes victory over evil possible and lends a reasonable hope to every reform. To denounce Christianity as a failure in the warfare with sin is foolish; to attempt any reform that involves the passions of human nature without it is to court failure.

When we shall really awake to the fact that a power that makes for righteousness does exist and is available in abundant strength to heal all our moral and social ills, then will many of our reforms themselves be reformed and a less pessimistic view of Christianity entertained.

F. G. WESTPHAL.

Is the Minister an Exploiter?

A writer in "The Contributors' Club" of The Atlantic Monthly insists he is; not an exploiter, however, of other men but of his own spiritual life for the purpose of earning his daily bread.

This anonymous Atlantic writer says of ministers: "Their religious life, their deepest convictions, their profoundest visions, these are, to put it most crudely, their stock in trade, their business capital. . . . At certain hours of the week the minister must summon from its hiding place the spirit of prayer, he must literally exploit it for the edification of a hundred or five hundred or a thousand listeners. At certain other hours he must call forth his most solemn convictions about life and death and exploit them in the same way. . . . Can we wonder that the weakness of the ministry is along the line of hypocrisy, of the over-facile in expression, of the cheaply ready in sympathy—that ministers sometimes develop a professional manner?"

And here is the remedy proposed for restoring the ministry to sincerity and virility: "There is enough practical work waiting to be done to keep all the ministers busy, if they never again made a reluctant prayer or delivered an enforced sermon. There are many people who think that an institutional church and a liturgical service is the ideal for the future."

Every minister must feel that this finely written article does point out the supremest danger of his life, the danger of religious unreality and professionalism. But like many other clever critics this Atlantic critic has been unable to keep his rhetoric within the limits of fact. Ministers such as Alexander Maclaren, Henry Ward Beecher, Phillips Brooks and a host of others, who have put the emphasis upon the spiritual side of their ministry as distinct from its practical side, were certainly not men lacking in moral fiber, nor men "more to be pitied than the clowns" in the circus. They were not men who exploited their soul's life.

Ministers of the right sort do not preach and pray to make a living. So true is this that if there were no other way to secure the privilege of leading a company of people in the worship of God, and of declaring the message from God which burns in the heart, a true minister, if he had the independent means, would gladly pay to a church a salary for the opportunity of serving as its minister.

The escape from the danger of professionalism is not to be found by way of institutional work and a liturgical service, but through a deeper fellowship with God. He who lives in constant companionship with the living Christ is never compelled to pray, but is habitually in the spirit of prayer. For such a man preaching is not a dreaded task, it is an exalted privilege.

JAMES ELMER RUSSELL.

Theological Aberration

Only one man—the Son of man—since man's beginning has been fully consistent with himself theologically. It is a weakness of the human intellect not to see the totals of things in all of their relations. So a truly great and good man may accept, for example, the prophetic historicity of the Son of man for hundreds of years before he is born—entertain no shadow of doubt of it, base his faith in the divinity of the Son of man upon it—and yet, clear at the end, just as the prophecies are being fulfilled, stagger at the method of fulfillment in the virgin birth.

"Is it a small thing for you to weary men, but will ye weary my God also?" If Isaiah 7:14, quoted in Matthew 1:23, is accepted, on what ground is Matthew 1:20 questioned? Are we not in danger of wearying God with our theological quibblings?

L. H. MOREY.

Anti-Saloon Convention Prospects

Churches, Sunday schools and young people's societies are entitled to representation in the national convention of the Anti-Saloon League, which will be held in Columbus, Ohio, Nov. 10 to 13. This meeting will mark the twentieth anniversary of the founding of the league and it is expected that there will be a very large attendance. At previous conventions representation has been based on membership in state and national bodies. A number of governors and other officials have already promised to be present. At this meeting it is expected that great impetus will be given to the proposed campaign for federal constitutional prohibition.

A FABLE—For Wise Folk

I HAVE FINISHED MY COURSE · I HAVE KEPT THE FAITH · I HAVE FOUGHT A GOOD FIGHT · PRESBYTERIAN MINISTERIAL RELIEF AND SUSTENTATION · WITHERSPOON BUILDING · PHILADELPHIA · PA.

Three men were standing on the steps of a church in which they had just heard a man with a message. The names of these three men were—

Easy Going Optimist
Thorough Going Pessimist
and
Up and Going Possumist

The man with a message was a champion of the disabled servants of the church, their desolate widows and defenseless orphans. His message was "Millions for Ministerial Relief and Sustentation."

Said **Easy Going Optimist:** "That man has a snap. Why, I could raise that money in a year. He oughtn't to waste his time speaking in churches, though. He ought to get after millionaires like Rockefeller and Carnegie. It is a great cause and the money will come running in like the tide. No, I didn't sign a subscription card. They don't need my gift. The rich people will give it all right."

Quoth **Thorough Going Pessimist:** "It's utterly hopeless. Everything is going to smash. Only a fanatic would think of raising Ten Million Dollars for anything. Hard times are coming. The ministry has lost its grip. The church doesn't appeal to red-blooded men any more. I would never send a dollar of mine on such a fool's errand."

Answered **Up and Going Possumist:** "You are both utterly wrong. It won't be done in a day, but it will be done. The millionaire must do his part, but that does not excuse you from doing yours. I am glad that I am able to help. I signed a subscription card this morning and I am mighty glad to have a man's part in a job that's big enough for a big church."

MORAL—"Possumist" comes from a Latin word, meaning "I can." May **his** tribe increase!

Ministerial Relief and Sustentation
WILLIAM HIRAM FOULKES, General Secretary
507 Witherspoon Building - Philadelphia, Pa.

News of Summer Conferences

Study Missions at Mount Hermon

The Federate School of Missions will be held at Mount Hermon, in the Santa Cruz mountains, Cal., July 20-27. Mrs. D. B. Wells will conduct the classes in two new textbooks—"The New America" and "The King's Business." She will also give daily talks on Bible subjects. The young people's hour will be conducted by Mrs. G. L. Hagaman, state Christian Endeavor society missionary secretary. Rallies of different denominations will be held during the week. This school has now seven denominations united. Among the speakers who are expected to address the school are Miss M. Irelan, missionary from Mexico; Miss Isabel Crawford, formerly Baptist missionary among the Kiowa Indians of Oklahoma; Rev. or Mrs. W. H. Brewster (Methodist), with twenty-eight years' experience in missionary work in China.

Winona School Has Many Speakers

The interdenominational committee of the Central West held the annual session of its summer school for missions at Winona Lake, Ind., June 19-27. Though "The World in Chicago" and the floods in Ohio and Indiana interfered somewhat with the attendance, there were 310 enrolled, besides many young women carrying on special lines of work.

The home mission book, "The New America," dealing with immigration, was taught by Mrs. D. B. Wells of Chicago. Mrs. Henry M. Hunter of Oak Park, Ill., presented the foreign textbook, "The King's Business." Mrs. Mary Clark Barnes, author of a primer for teaching English to immigrants, showed very clearly that the knowledge of English is the immigrant's greatest need. Mrs. J. N. Reed and Mrs. D. E. Wiber presented very helpful methods for imparting to children a knowledge of and love for missionary work.

Mrs. George W. Coleman of Boston, president of the Council of Women for Home Missions, explained the work of the council and gave the latest inside information on Mormonism. Others who gave addresses were Rev. Allan O. Becker of India, Rev. George B. Safford of Chicago and Dr. E. A. Steiner of Grinnell, Iowa; Dr. E. H. Richards, who has spent many years working in the heart of Africa, and many missionaries, who gave familiar talks about their work.

Brotherhood Has Share at Winona

Arrangements are being completed for active participation by the brotherhood in the Bible conference at Winona Lake during the latter part of August. William Jennings Bryan will open the men's share in this meeting by an address on "Men's Opportunity in the Church" Sunday afternoon, Aug. 4. The 4 o'clock hour each day until the end of the conference will be taken by such men as John Willis Baer, Dr. S. S. Palmer and Dr. W. H. Foulkes. Dr. J. E. Henderson, associate national secretary of the brotherhood, is in charge of this addition to Winona activities.

Ways of Working

Suggests Rest for Laborers

Dr. Robert Watson, pastor of the Church of the Covenant, Cincinnati, Ohio, takes the part of the working people of that city in suggesting to employers in his congregation sufficient rest time during the hot weather. In the church bulletin he says:

"The heated season is once again upon us. Many of our people are able to leave the city for a longer or shorter time and thus get an opportunity to recoup their strength and nervous energy. To the great bulk of the people in our city, however, this season only means a greater strain on them in doing their regular weekly work. We would, therefore, urge upon all employers and overseers to plan for the comfort and welfare of their employees. Many of the offices, stores and factories close on Saturday afternoons, and we would urge all our people to aid in every way possible to secure for every worker in our city the Saturday afternoons off during June, July and August, and also early closing hours during other days of the week. We would suggest to all shoppers to do all their buying early in the day, and never on Saturday afternoons or any evening, whether in large or small stores. Plan to be thoughtful and kind to everyone who waits upon you or in any way serves you, and wherever you can lend a hand or relieve a burden or cheer with a smile, do so."

Play Ball with Boys

The boys of a church can be attracted very often through games in which their elders compete against them. Grand Junction (Colo.) church is one of the organizations which has made use of baseball in this way. Boys of one of the younger classes were lined up against the gray-haired men of the adult Bible class. The elders were beaten 16 to 1 in a game lasting two hours and twenty minutes composed of three innings of fifty-six errors each.

Outdoor Services in the Summer

First church, Williamsport, Pa., by uniting with six other churches in an open air service in a park near the church has solved the summer Sunday evening problem. Freak programs of all sorts are forbidden, but with good music a large attendance is obtained each evening.

How Mary Found Her Niche

(*Continued from page 963*)

had a most delightful time, and I'm going to send my daughter over here to learn your knack of arranging curtains so a man can look out."

As Mrs. Stone and her guests walked home from the housewarming Miss Alton dropped behind with Jay Ellis, out of hearing of the rest. "Never again will I say anything about village people and their inquisitive ways," she said with conviction. "We've known Mary for years and watched her drop from good places to poor ones without ever concerning ourselves in the least to help her, and that village boy—he is only a big overgrown boy—got at the root of the matter in a few weeks and found the right place for her. Now I think of it, we might have known all along that Mary wanted some domestic task, as all her tastes run in that direction; but we were too polite to help her."

"There's a great deal in that," said Jay thoughtfully. "John Stanley is bound to climb the ladder, and what's better, he will help others up as he goes himself."

CUBS' FOOD

They Thrive on Grape-Nuts

Healthy babies don't cry, and the well-nourished baby that is fed on Grape-Nuts is never a crying baby. Many babies who cannot take any other food relish the perfect food, Grape-Nuts, and get well.

"My baby was given up by three doctors, who said that the condensed milk on which I had fed her had ruined the child's stomach. One of the doctors told me that the only thing to to would be to try Grape-Nuts, so I got some and prepared it as follows: I soaked 1½ tablespoonfuls in one pint of cold water for half an hour, then I strained off the liquid and mixed 12 teaspoonfuls of this strained Grape-Nuts juice with 6 teaspoonfuls of rich milk, put in a pinch of salt and a little sugar, warmed it and gave it to baby every two hours.

"In this simple, easy way I saved baby's life and have built her up to a strong, healthy child, rosy and laughing. The food must certainly be perfect to have such a wonderful effect as this. I can truthfully say I think it is the best food in the world to raise delicate babies on and is also a delicious, healthful food for grown-ups, as we have discovered in our family."

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Minneapolis, Church Architect Minnesota.

The Winona Bible CONFERENCE PROGRAM

Includes William Jennings Bryan; Gipsy Smith and Campbell Morgan, who will both be present throughout the entire conference; Moderator John Timothy Stone, Dr. Mark Matthews, John Willis Baer, William E. Biederwolf, W. A. Sunday, Bishop Hughes, Dr. Hinson, Camden M. Cobern, Dr. Roberts, George R. Stuart, Dan Crawford, the noted African missionary, John Balcom Shaw, Marion Lawrance, and many other distinguished speakers. You will want to hear all of them.

Conference dates August 22 to 31
Assembly dates June 29 to August 21

Write for program and full information to

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THE DELAWARE & HUDSON LINES

Will Confer on New Churches

Three Denominations in Los Angeles Plan on Cooperation—Home Board Takes Charge of Mexican Work.

LOS ANGELES—Presbytery at its June meeting authorized the Church Extension Board to enter into an arrangement of comity with the United Presbyterian and Congregational churches of this city by which there shall be conference and mutual agreement among these ecclesiastical bodies before lots are purchased or new churches established in the city.

Under the new arrangement in this presbytery the Home Board at New York is to assume entire support and control of the Mexican work in Los Angeles Presbytery. This has formerly been under the direction of the home mission committee of presbytery. The Church Extension Board finds that its hands are full with the support of the mission and church extension work, and now gladly turns over the Mexican work to the Home Board. It is expected that the Home Board will also assume responsibility for half the salary of the superintendent of missions in Los Angeles Presbytery.

First church of Inglewood was dedicated June 22. The building was completed two years ago, but the congregation decided to wait till it was free from debt before it was dedicated. The pastor is Rev. T. E. Stevenson.

Rev. Walter E. Edmonds, pastor at Glendale, was recently elected president of the ministers' association.

Nine Weeks of Tent Meetings

Federated Churches of Milwaukee Holding a Series of Special Summer Services—Vacation Bible Schools in Session.

MILWAUKEE—Tent meetings, with Rev. J. B. McMinn as preacher and George Preston as singer, are being held in the city this summer under the auspices of the Federated Churches. The meetings will be continued for nine weeks, allowing three weeks to each of the principal sections.

On June 25 Rev. Archie I. Mann, pastor of North Milwaukee church, was united in marriage to Miss Madeline C. Harnley of Oshkosh.

July 7 the daily vacation Bible schools, of which there are seven, began a six weeks' term. Faith mission chapel will have one of the schools under the leadership of its pastor, Rev. Oliver C. Chapin.

Rev. H. A. Van Griethuysen of Oostburg church is spending the summer in his native land.

Rev. Samuel P. Todd, after the strain incident to the financing and building of a new church at Berean, is taking a much needed vacation. He will revisit his old home at Bay City, Mich., preach two Sundays at Northminster church, New York City, and attend the Gideon convention on his return through Toronto.

George C. Schmid, a student in Carroll College, who for three years has been supplying Northminster chapel, recently underwent an operation for appendicitis. He is now out of danger.

John Ver Straate, a graduate of Carroll College and a member of this year's graduating class in Princeton Seminary, was ordained in the chapel of Carroll College at a special meeting of presbytery June 18.

Wycliffe Club members were the guests of Dr. W. O. Carrier, president of Carroll College, June 18 at the commencement exercises.

His many friends in Wisconsin regret the probability of losing Dr. Barton B. Bigler, pastor of First church of Racine, from the state. He has been called to Memorial church of St. Augustine, Fla. E. A. C.

Watch Names of Excise Board

Washington Fears Partial Loss of Temperance Advance—Sunday Schools Have 600 Members in Town of 1,200 Persons.

WASHINGTON—The Christian people of the entire nation have shown deep interest in the heroic efforts being made for better temperance laws in the District of Columbia, and they have rejoiced with Washington people in the victories achieved in the closing hours of the last Congress. The new laws, which contemplate the closing of about half the saloons of the city, and should prevent any new saloons in purely residence districts, were effective July 1. An excise board of three members, appointed by the President, is responsible for enforcing these laws. The friends of temperance in Washington are greatly concerned just now by reason of the nominations which have been made for this board, which bid fair to nullify absolutely the better provisions of the new law just going into effect. Officers of the Anti-Saloon League and other temperance people are doing all in their power to induce the President to withdraw at least one of his nominations, which is that of a man known and recorded to have been aggressively opposed to every feature of the new law he will be expected to enforce.

One of the promising chapels of Fourth church, J. T. Kelly, D. D., pastor, is located at Berwyn, just outside the District of Columbia. Rev. William Eisenberger of the last class of Princeton Seminary has been installed here.

At a recent Sunday morning service in Sixth church the pastor, Dr. A. W. Spooner, who is endowed with unusual powers of effective delivery, instead of the sermon recited the entire sermon on the mount as recorded by Matthew.

Neelsville church of Germantown, Md., celebrated in fitting manner the completion of twenty-five years of service of the pastor, Dr.

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When schools arise to a full appreciation of what vocational training means to citizenship, American workmen and workwomen will have their first realization of the opportunities open to their individual capacities." Thus spoke Mrs. Ella Flagg Young before the Senate Committee on June 6th. Unconsciously she epitomized the belief and purpose back of all the work done for the past two decades at the

HIGHLAND PARK COLLEGE

This school is the greatest Technical School in America under church supervision. It is an accredited Presbyterian institution. Presbyterians should recommend this school. Notice the courses listed below. Do **you** not know of some ambitious young man or woman who needs just such work Self-supporting. Students can enter any time. Extremely low expenses. Student aid granted.

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Also Liberal Arts, Normal (State and County Certificates), Music, Commerce, Telegraphy.

GIFTS AND ENDOWMENTS ARE ASKED, not to carry on the school but to provide needed additional dormitories and equipment. The school pays its own way. No annual deficit. But **$25,000 is needed immediately** to complete a new $45,000 dormitory (180x45) for women, now in course of construction, and which must be ready for occupancy September 1st. We also need a new young men's dormitory, a new and enlarged gymnasium. An individual gift of $100,000 last month retired that amount of bonded indebtedness against the institution. Every dollar given will go into equipment. A small gift now will do more good than large gifts in years to come. For photographs and further information, address,

Rev. GEORGE P. MAGILL, D. D., President, :: DES MOINES, IOWA

. D. Richards, which occurred in June. Dr. ichards came to this church from the semiary, and has continued in his first parish. resbytery sent to participate in the exercises oderator H. R. Johnson and Doctors J. T. elly, J. R. Marshall and Henry Rumer.

An interesting feature of Presbyterian cirles in Washington is the annual "strawberry east" given by Dr. G. S. Duncan at his suburan home. Tables for about 100 are spread nder the trees. The program of speeches this ear was devoted to discussion of family and ex purity problems, and services that the hurch and clergy may render.

The men's class of the church at Falls hurch, Va., with R. A. Davison, D. D., as eacher, invited all the other men's classes of he village churches to meet with them June 30. he address of the evening was by Rev. Paul . Hickok of Metropolitan church, Washington. here are but 1,200 people in the village, yet he average Sunday school attendance is nearly oo.

urvey of Whole City Coming

uffalo Has Church Facts Up to Date—Will Help Newcomers—Clubhouse for Working Girls Living Alone in City.

BUFFALO—First church is having a study ade of its parish. Buffalo has now been retty well covered by the local church parish rveys. The study of these parishes makes ow the survey of the entire city a comparavely easy matter. The experiments which the cal churches are making in keeping these rveys up to date and in the follow up methods f reaching the nonchurch-goers are bringing light a system which can be employed for e whole city. The secretary of the Federaon of Churches has just completed a comrehensive map giving the location of all of e local religious agencies, with the hope of aving the federation take advantage of these cal surveys made by Presbyterian churches.

Presbyterian churches are also putting forth definite effort to learn of newcomers and to xpress the interest of the churches in them means of a strangers' bureau. A letter in e name of the presbytery has been sent to all astors of western New York requesting the ames of families or individuals coming to uffalo and assuring them of the desire of the urches to give them a welcome.

Westminster church has been the first to open clubhouse for girls who are compelled to live a boarding house. The clubhouse is located ot far from Westminster settlement and girls f the club are to be given the free use of the ouse library and gymnasium. The generous onation on the part of Westminster church as enabled the club to keep the price of board s low as $3.50 a week. An announcement of e club was sent with the first circular letter f the strangers' bureau.

The Presbyterian Union has just elected its ew officers. The retiring president, Clinton S. radley, declined reelection in order that he ight concentrate his efforts as chairman of a ommittee whose aim is the betterment of oarding house conditions.

Memorial chapel, connected with Lafayette urch, and Walden Avenue church are conucting daily Bible vacation schools under the eneral direction of the department of immiration of the Home Board.

Clergy and Laity

Rev. A. N. Hagerty, who has for twenty ears been pastor of the historic First church f Carlisle, Pa., has received the degree of . D. from Lafayette College.

Rev. John Allan Blair of Falling Spring urch, Chambersburg, Pa., was granted the deree of D. D. by his alma mater, Wabash Colge, on the twentieth anniversary of the gradation of his class.

Rev. H. Roswell Bates, pastor of Spring treet church, New York City, has gone on a a voyage of two or three months for the sake f recuperating his health. He will circumavigate South America while away.

Wooster University at its recent commenceent conferred the degree of D. D. upon Rev. illiam Hamil Shields, a graduate of the class f 1892 and pastor at Hillsboro, Ohio. He is son of Edward P. Shields, D. D., of Bridgen, N. J.

Hold Sixty Summer Bible Schools

Evangelistic Work in Philadelphia Is Extensive—Church Has Sane Fourth Celebration on Lawn—Worker Goes to China.

PHILADELPHIA—The Prebsyterian summer evangelistic committee opened its fifteenth season of tent and open air services and daily vacation Bible school work July 7. Funds are assured for a successful campaign. About eighty workers will be engaged. Of the sixty vacation Bible schools carried on in the city during July and August thirteen will be under Presbyterian auspices and those in charge of them will be college men. A training school for teachers was held for three days the last week in June and about 150 received instruction for the work.

North church, Dr. George S. Burnfield pastor, held a "safe and sane" Fourth of July celebration on the church lawn. An elaborate program was conducted by the Sunday school, embracing a flag raising, recitations and patriotic and other songs. There was a short address.

Rev. George A. Becker, a representative of The Continent in Philadelphia, was recently installed pastor of the new Woodbury Heights (N. J.) church. The sermon was preached by W. Courtland Robinson, D. D., of this city. The congregation gave Mr. and Mrs. Becker a reception, and at the Fourth of July celebration of the Woodbury Heights Improvement and Fire Association at Glen Terrace Lake Mr. Becker was the orator.

BIG SUNDAY SCHOOL REUNION

Twenty thousand men, women and children, principally children, the representatives of many Sunday schools in eastern Pennsylvania, held a reunion June 30 in Willow Grove park. Rev. W. E. Needham, the "artist preacher," was the chief speaker.

Miss Mary I. Craig, who two years ago graduated from the Presbyterian Training School for Christian Workers, and has been connected for a year or more with Third church as a worker, will go to China as a missionary in September. A farewell reception was given her recently by Third church and scores of women and children from the downtown section, where she labored, were present. She will be succeeded at Third church by Miss May Byerly of Lancaster, Pa.

The Lemon Hill Evangelistic Association, which holds meetings each Sunday in Fairmount park, is securing signers to a petition to the Fairmount park commissioners for the erection of a $25,000 pavilion in which to hold their meetings.

At a union meeting of the ministers it was voted unanimously to protest against the disbarment from the mails by the government of a western publication because of its attacks upon the Roman Catholic Church.

Tabor church, Rev. W. B. Skillman pastor, having over 1,500 members, has secured and dedicated a lot in a prominent cemetery as a burial place for members who have no lot at the time of death. If unable to pay for it, it will be donated.

Dudley T. Richman, president of the Presbyterian Superintendents' Association, has been chosen chairman of a committee to organize a campaign for 5,000 members of the Philadelphia Bible conference to be held the coming fall.

Y. M. C. A. SECRETARY IN PEKING

Lawrence D. Howell, son of Rev. J. B. Howell of this city and former missionary to Brazil, a recent graduate of Princeton University, is under appointment by the Princeton Alumni Association as secretary of the Y. M. C. A. of the legation guards at Peking, China. He expects to sail the middle of August.

Second church, Germantown, Rev. J. Harvey Lee pastor, will conduct a camp for boys of the Sunday school this summer at Wildwood on the New Jersey coast. It will be under the leadership of a committee of boys' work of the brotherhod. The boys will be asked to contribute toward their expenses.

Manayunk church, Rev. George N. Makely pastor, has decided to enlarge its church building providing the cost can be brought within $7,500 and at least $2,500 in cash be raised.

The Anti-Saloon League is planning a vigorous campaign in this city and in several counties adjacent.

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Visit All Churches in a Day

Novel Survey Made in San Francisco—Needs of Various Parishes Seen—St. Paul's Church May Be Moved.

SAN FRANCISCO—A novel scheme for a one-day complete metropolitan church survey was put in operation by the Presbyterian ministers of this city when they took a day off June 24 and visited every church of their denomination in a big sight-seeing automobile. They took the entire day, and twenty-six of the ministry and eldership composed the party. In the morning they visited the different parishes north of Market street and Sloat boulevard, comparing their work with that of the other denominations and philanthropic organizations engaged in the same districts. At noon they returned to the center of the city, taking luncheon together where those whose business engagements would not permit them to be of the party could hear the reports and take part in discussions. The afternoon trip carried them through the Mission, Holly Park, Glen Park, Sunnyside, the Croker Tract, Visitation Valley, Bay View, University Mound and the Potrero, all unique and separate sections of the city. The plan had never been tried before, but it was a complete success in furnishing the majority of presbytery with identical visualized data of San Francisco's home mission problems and possiblities. In each church visited prayer was offered. Rev. E. F. Hall, district secretary of the Foreign Board, was the originator of the survey. He was assisted by Rev. A. R. Willis of Bethany and Elder H. E. Bostwick of Trinity.

San Francisco Ministers and Elders Who Made Day's Tour of City's Churches and Missions

As an immediate result of the survey it was made evident that the Sunday school missionary recently requested for San Francisco was very urgently needed. It was also agreed that the present location of St. Paul's church, out near the beach, must be abandoned for a more sightly and central location. It has been attempting to minister to a growing population of many thousand in the merest shell on an inside depressed lot. A similar understanding exists concerning Glenside church. The visit to Memorial church left the party in considerable doubt as to the advisability of further effort in that varying parish. Slides have been prepared of the various churches and districts by Rev. A. R. Willis, and these will be sent around through the churches for the use of pastors.

Conduct Eleven Bible Schools

Children of Baltimore Given Opportunity to Study During Vacation—Union Services for Summer Are Being Held.

BALTIMORE—The Presbyterians of Baltimore are conducting eleven vacation Bible schools this summer as a part of the mission work of the city. About $2,000 has been provided for the expenses of the summer.

First and Brown Memorial churches have begun their usual union services for the summer. Dr. F. W. Bible of Hangchow, China, preaches to the united congregation in Brown Memorial church during July and Dr. W. F. Foultes of Philadelphia will preach in First church during August.

Harold S. Pellegrin, who has been chosen assistant at Brown Memorial church, is now in California and will be ordained by Los Angeles Presbytery and will return in time to take charge of the pastoral work during August. Dr. Branch has the pastoral work during July.

The membership of Walbrook church, Rev. Henry Alexander Grubb pastor, during the past two years has been practically doubled by steady growth. The financial and missionary growth equals the membership growth. This church is remarkable by reason of the fact that four ministers have chosen it for their church home. Dr. John S. Conning, superintendent of the Presbyterian Training School; Dr. E. H. Robbins, secretary of the church extension committee; Dr. Henry Branch, stated clerk of Presbytery, and Dr. C. K. Swartz, professor of geology, Johns Hopkins University.

Try Union Services for Summer

Pittsburg Churches Readjust Their Schedules—Dr. Isaac C. Ketler, President of Grove City College, Dies.

PITTSBURG—Many Pittsburg churches will change their schedule of meetings for the months of July and August. A few of the larger churches will continue the two services, while many are planning to drop the evening service until the first of September. In some sections arrangements are being made to hold a union evening service in a near-by park or open lot. Such arrangements have been made by the churches of the Huron Hill district and Crafton. The preachers will take turns in conducting the service. Already some of the pastors have left for their summer vacation.

East Liberty church has let the contract for the erection of a marquise or canopy over the Penn avenue entrance. The material will be glass and iron and it will cost about $3,000.

The $500,000 endowment fund for Washington and Jefferson College has been completed. The time ended July 1, when it was necessary to have $400,000 in order to secure the gift of $100,000 from the General Education Board of New York. The subscriptions amounted to $440,082.

Isaac C. Ketler, D. D., LL. D., president of Grove City College, died, after a short illness, at Grove City July 1. Dr. Ketler was the founder of Grove City College, and had been at the head of the institution for thirty-seven years. During that time it grew from a little academy, with one frame building and a small plot of ground, to a thrifty college, with one of the finest grounds in western Pennsylvania. Aside from the college Dr. Ketler was the leading spirit in the Grove City Bible School, which he organized ten years ago, and which holds its sessions each year about Aug. 1. He was also a member of the board of directors in Western Theological Seminary. Dr. Ketler was the author of several books, traveled frequently in Europe and was intimately acquainted with and associated with a number of the leading educators and preachers both in England and on the continent.

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Will Move Mission to the Italians

Center of Ohio Street Work Is to Be Shifted—Eleventh Church Progressing in Spite of the Coming of Jews.

CHICAGO—Ohio street Italian mission will soon be moved from its present location on Halsted and Ohio streets to Noble and Ohio streets, about a mile away. This change is made by the Church Extension Board on account of the shifting of the racial center of population away from the present site of the church. The new property was erected for church purposes and is suitable for use as a mission. The old property will be sold.

A lot has been paid for by the Bohemians of Lawndale church and it is the hope to put up a building in the near future. Meetings are still being held in the home of the minister.

Open air services are being held on the lawn of Eleventh church under the direction of Rev. W. J. Ohan, pastor. This church is growing, although many of its members are being driven ahead of the Jewish invasion to the west side of Humboldt park.

Revival meetings held nightly at Popular hall on South State street under auspices of the Christian Industrial League are attracting many men who are reached by no church.

Morgan Park church last Sunday celebrated the fourth anniversary of the coming of Rev. Clyde L. Lucas with a large number of accessions. The membership has doubled in four years and the Sunday school room is crowded. Song services this summer are attracting large audiences.

Dr. John Newton Freeman, who has been associated with Dr. W. C. Covert in the pastorate at the "new" First church, retired from that position July 1. Dr. Freeman was minister in charge of "old" First church from September, 1910, to Jan. 1, 1913, and after the merging of First with Forty-First Street he remained with the congregation at the request of Dr. Covert and the church officers.

The good citizenship committee of the Church Federation Council recently sent the executive secretary, Dr. W. B. Millard, to express to Mayor Harrison the confidence of united Protestantism that he would maintain the high standard of the city school board. The federation wanted the mayor to know that it proposed no candidates, but is interested in the welfare of the schools.

Y. M. C. A. Touches Many Peoples

A club composed of all the Filipinos of Chicago was recently organized at the West side branch of the Y. M. C. A. In this same building are the headquarters of the Hindustani Club and the Cosmopolitan Club. The latter has representatives of nineteen different nations. On a recent Sunday afternoon, when a full-blooded Sioux Indian addressed a meeting, it was found that in an audience of seventy-four persons eighteen different countries were represented. The employment of a secretary for association service for Japanese young men in and about the city, together with the new work for colored men and the interest the association takes in immigrants, shows that the local Y. M. C. A. is alive to its opportunities.

Moody Bible Institute offers some specially strong attractions this coming fall. It announces G. Campbell Morgan, D. D., the great Bible expositor, of London; Sir William Ramsay, the distinguished archæologist, who is at present at Antioch in Pisidia, and who will lecture on the value of his work to New Testament problems, and Dan Crawford, the most famous missionary to Africa of modern times, called the David Livingstone of the twentieth century. These lectures, like all the other work of the institute, are absolutely free to students, both men and women. Catalogues and other information are freely sent on application to any part of the world.

Men of Hinsdale church, now without a pastor, expect to put their shoulders to the wheel and maintain the work steadily until a pastor is obtained.

As a result of the partially completed house to house canvass which was started some weeks ago at Austin church by the brotherhood 114 families have been found who have their church letters and have not presented them to any church. This experience is expected to be duplicated by every church in the city that undertakes this plan.

Endeavor church is now experiencing the most substantial growth it has enjoyed for several years. Extensive improvements are being made upon the church building. Benevolences for the current year will be increased 300 per cent over those of two years ago. Rev. E. P. Day is pastor.

Boys in the manual training class at Olivet Institute have been making a canoe, which has been tested and will be used on Lake Geneva this summer at Olivet camp.

Bethany church will undertake a canvass of the community this summer preparatory to intensive work next fall.

Earn Their Way Across Atlantic

Union Seminary Students See England—Dr. Work Expects to Resume Labors in Fall—Many to Attend Bible School.

NEW YORK—Four Union Theological Seminary students have recently returned from a trip abroad taken under novel conditions. The quartet shipped as cattlemen from New York on May 31, working their way across the Atlantic in return for a round trip passage. They visited London, Edinburgh, Stratford-on-Avon, Oxford and Cambridge Universities, the lake district and many of the great cathedrals. Through friends of Rev. James Black, a brother of Dr. Hugh Black, the young men were introduced to Lord and Lady Guthrie, who entertained them at their home, which at one time was the residence of Robert Louis Stevenson. They met Dr. Francis Brown and Dr. John Fox, who showed them many pleasant attentions and introduced them to Dr. Alexander Whyte, principal of Free Church College.

Although Madison Square church has closed for the summer, the Spanish Evangelical church meeting in the chapel will continue its services during this month.

Fourth church is closed until September. Dr. Edgar W. Work, pastor, expects to be able to resume his duties in the autumn.

The office of Presbytery of New York and of the church extension committee, room 425, 156 5th avenue, will remain open all summer.

Another Church Started

Contracts have been signed for a new church building at 240th street and Martha avenue for the church of Woodlawn Heights. Ground was broken June 30, when the first spadeful was removed by the pastor, Rev. W. Fletcher Daum.

Gipsy Smith has engaged Professor Benjamin Franklin Butts, the singing evangelist, and Mrs. Butts to assist him in a series of meetings in Danville, Virginia, in September.

The closing service for the season in Bedford church, Brooklyn, was addressed by Henry Clews, president of the American Peace and Arbitration League, who spoke in behalf of international and industrial peace.

A company of Boy Scouts of West End church attended the patriotic services held on July 6. Under the direction of the boys' work of the pastor's cabinet a West End boys' camp will be conducted near New London, Conn., during the month of July under the personal care of Rev. George R. Andrews.

Dr. William Pierson Merrill began his vacation July 1 and will return in time to preach the first Sunday in October. Dr. Robert E. Speer will be the preacher at Brick church during July. Other supplies are: Aug. 3, Dr. Daniel Evans, Andover Theological Seminary; Aug. 10 and 17, Dr. William De Witt Hyde, president of Bowdoin College; Aug. 24 and 31, Rev. G. A. Johnston Ross, Union Theological Seminary; September, Dr. Albert Parker Fitch, president Andover Theological Seminary.

Summer Course Is Popular

The summer term of the Bible Teachers' Training School at 541 Lexington avenue promises to be a great success. Several times the number of inquiries and registrations have already been made over the number had last year at this time. Members of the regular faculty are returning for the summer session. Dr. Wilbert W. White, president of the school, who was absent in Asia during the summer term a year ago, expects to conduct classes. Five main courses in Bible study are offered, with lectures by Professor James C. Stout, Dr. William Hoge Marquess, Miss Caroline L. Palmer and Dr. White, two courses in biblical theology by Dr. Louis Matthews Sweet and two courses in religious pedagogy by Dr. Robert Wells Veach and Dr. John A. Wood.

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vestigating committee was held last week. Those attending were Dr. Wilton Merle-Smith, Professor William Adams Brown, Dr. Henry Sloane Coffin, Henry W. Jessup, Theodore W. Morris and William S. Bennet. The next meeting was appointed for September.

The corner stone of University Heights church at 181st street and University avenue will be laid at 3:30 o'clock July 12. Rev. Percy B. Wightman is pastor. The chapel, which was erected six years ago, has been used by the congregation for all purposes, but is now utterly inadequate to meet the needs of the rapidly increasing membership. The new edifice, which will adjoin the chapel, is planned after the most up-to-date model, and besides the main auditorium will contain individual classrooms, social rooms and clubrooms. The church is situated on one of the finest sites in the Bronx, directly opposite the campus of New York University.

New York Presbytery has 191 ministers in its membership, but only seventy-one preaching stations.

School and College

J. Spencer Dickerson, editor of The Standard, has been elected secretary of the trustees of the University of Chicago, succeeding Dr. T. W. Goodspeed, retired.

Dr. L. M. McAfee, retiring president of Park College, was recently surprised by a company of friends who, through Dr. J. C. Miller, presented him with a golden token of their appreciation.

Parsons College, Fairfield, Iowa, has conferred the degree of D. D. upon Rev. Charles H. Bandy, Fategarh, India; Rev. John B. Rendall, Jr., pastor of First church, Muscatine, Iowa, and Charles L. Mattox, Hangchow, China.

Forty-one boys finished the course at Bellefonte (Pa.) Academy at the recent closing exercises. All of them have been admitted to their chosen colleges. Princeton, Pennsylvania, the University of Pittsburg and State College will get the larger share.

Through the generosity of the men of Cedar Rapids, Iowa, who already had given largely to the endowment campaign, Coe College was able to complete its fund of $500,000 for endowment and new buildings which, with the contingent gift of the General Education Board, will put this college in possession of $650,000.

Whitman College June 18 graduated forty-five, the largest class in the history of the college. The honorary degree of D. D. was conferred upon Rev. Walter B. Hinson, pastor of First Baptist church, Portland, Ore.; Rev. Horace E. Mason, pastor of University Congregational church, Seattle Wash., and Rev. Raymond Cummings Brooks, pastor of First Congregational church, Walla Walla.

Completion of the $100,000 campaign for endowment for Hastings College July 1 was celebrated at a dinner in the church. The institution thus has $200,000 to be invested on which to run the college. The time limit was extended last January for six months, and $1,700 of the amount was raised in the last five hours of the extended time. Of the amount $40,000 was raised outside the state by President R. B. Crone and Rev. W. W. Smith, field secretary.

Macalester College has established four fellowships arranged so that the holders will devote half their time to the college and be free for the rest of the day to take courses at the University of Minnesota. The preparatory department of the college has been abolished and the St. Paul School of Music, of which Enrico Sansone was director, has been absorbed in the school of music connected with the college. When the present endowment plans are completed Macalester will have resources of nearly $1,000,000, compared to $225,000 six years ago.

Samuel A. Martin, D. D., '77, lately principal of Shippensburg State Normal School, has accepted the invitation of the trustees of Lafayette College to fill the chair of mental and moral philosophy. Dr. Martin has had a distinguished career as an educator and is well known as a scholar. After graduating at Lafayette he pursued theological studies at Western Theological Seminary, Allegheny, at Edinburgh, Scotland, and at Princeton. From 1895 to 1903 he was president of Wilson College, Chambersburg, Pa., and from 1903 to 1906 president of Pennsylvania College for Women, Pittsburg.

Good Things in This Issue

One of the pleasures in spending Sunday away from home during the summer is the opportunity of hearing different ministers preach. Visitors from smaller cities who go to the larger centers during the summer are anxious to attend that church whose pulpit is occupied by a man widely known as a preacher. The Continent this week takes to the home of every reader a talk by one well known preacher and an intimate sketch of a great theological thinker. On page 958 is a special message by Dr. W. P. Merrill of Brick church, New York, and on the next page is a description of Dr. James Denney by a pastor who has recently spent several months in Glasgow learning from this famed theologian.

The unfinished-story contest for young people on page 964 will attract parents and children. More than one little girl and boy has been happily surprised to find that what he wrote was good enough to publish in a national magazine, and the fact that the best contributions are paid for adds to the fun of working hard on the story.

Zurich Voyagers Hold Sunday School En Route

As soon as the Canopic steamship, with 400 passengers for the world Sunday school convention at Zurich, sailed from Boston June 12 arrangements were made for religious services on board. Each morning at 10:30 there was held a service known as the morning worship in the main dining room, attended by 150 to 200 persons. This service consisted of songs led by Dr. Bucher, who has charge of the large chorus at the Zurich convention, with his son at the piano, then the scriptural reading and prayers, usually by some minister, one morning by a lady and one morning the young people had charge.

On Sabbath at 10:30 a. m. there was a regular church service. Bishop Vincent preached the first Sabbath, Rev. Hamilton Wigle of Amherst, Nova Scotia, preached the second Sabbath. Young people's service was held on deck at 5 p. m.

At 3 o'clock on Sabbath afternoon there was a regularly organized Sabbath school with an enrollment of 397 and an average attendance of 200, with collections of $50 per Sunday. The regular departments of a well organized school were observed and the lesson taught by able teachers. This Sunday school was notable in that the first session was held in mid-Atlantic and the second in mid-Mediterranean, both sessions with very great interest and enthusiasm.

Also, when the Canopic reached places where there were mission stations stops of several hours were made, as at the Azores, Madeira, Gibraltar and Algiers. The passengers went ashore and, going at once to the mission or an appointed place, held a service, after which the rest of the time on shore was spent in sight seeing and visiting places of historic interest. The Canopic pilgrims reached Naples June 26 and Zurich some days later.

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Financial Situation

Tendency Discerned to Check Outgo of Capital—Parents Can Easily Teach Lessons on Saving—A Will Often Desirable.

There is observable in the developments of recent weeks the beginning of what may be a decided tendency toward a restriction of the amount of capital put into permanent investments. It is said that the savings banks of one of the rapidly growing cities of the Pacific coast have refused to loan money upon real estate. The bankers take this means of expressing their disapproval at the inflated values which are being placed upon residence property in the outlying districts. J. J. Hill has stopped much of the construction work which the Great Northern has been doing in the Northwest, and there are other evidences of a slight letting up of extensive improvements in different lines. Many observers of the present financial situation look upon this tendency with decided approval. It is believed that this influence has come just at the right time and that it will have a very wholesome effect without causing public sentiment to swing so far the other way as to precipitate fear that money would be extraordinarily tight for ordinary demands.

The parent who on the first of July entered in a little book the interest due his child for the small savings intrusted to him as banker did that child a greater favor than the parent perhaps realizes. Many fathers on the birthday of their children give them a small amount of money. During vacation many boys earn money. If this is placed in the savings bank for them, or if the father himself acts as banker and pays the interest regularly, the child will be given lessons in saving and business for which he will always be grateful. It has been said that men of business take too little trouble in teaching their children to save and educating them along the lines of sound business.

Wife Should Have Bank Account

It is probably thoughtlessness and carelessness combined that induces these same men of affairs very often to refrain from doing those acts which would make conditions much easier for their family in the event of sudden death. Collier's Weekly in a special article points out that the failure of men to have bank accounts in the names of their wives and their delay in making a will not only often cause serious embarrassment to the surviving members of the family who are deprived suddenly of a regular supply of cash but also often result in serious loss to a business.

It is this reticence on the part of business men concerning their affairs which virtually drives widows, in their ignorance, to risky investments. Bankers often point out that a farm mortgage is one of the most desirable ways in which women left to their own financial devices may invest their money with the maximum of safety and the minimum of trouble and worry. Women usually have not the facilities for investigating stocks and bonds. As the mortgage loan business is now conducted, however, it is an exceedingly simple matter for one to invest money in securities backed by land.

Brief Bits of Business News

—Although bank clearings do not afford an entirely reliable index of the trend of business, it is interesting to note that the clearings for June in Chicago show an increase of $91,000,000 over the clearings of the corresponding month of 1912. This is the largest gain over last year since January.

—The railway systems of the country, it has been shown, consume in a year enough water to fill a reservoir 1,000 feet wide and ten feet deep from St. Paul to the Gulf of Mexico. At the rate at which the Chicago water works is now pumping water, it would take the entire plant of this city four and two-tenths years to supply the transportation lines with water.

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COMPANY SUBJECT TO EXAMINATION
THE NEW FIRST NATIONAL BANK COLUMBUS, OHIO.
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News Notes from Various Fields

Iowa

Work has begun on the addition to the church at Paullina.

The corner stone of Rockwell City church was laid recently.

Indications are favorable for a large attendance of young people at the Storm Lake conference for young people Aug. 7-14.

Brooklyn church under the leadership of Rev. S. E. Koons is putting up a $20,000 edifice. It will not be completed until next spring.

The work of First church, Albia, has taken on new life since the coming of Rev. W. E. Fisher as pastor six weeks ago. An adult Bible class has been organized with a membership of twenty. Union services will be held Sabbath evenings during July and August in the courthouse square, and in the fall a large tabernacle meeting is arranged for under the leadership of Dr. French Oliver.

A committee of First church, Cedar Rapids, has been appointed to take under consideration the problem of remodeling the chapel in order to make room for the various departments of Sunday school which are now scattered in the different rooms of the church and chapel. The removal of the Christian and M. E. churches from the downtown district has thrown additional responsibility upon this old established church.

The new church at Vinton will soon be finished. The roof will be on in a few days. The church will have twenty-eight rooms, besides kitchen, boiler and fuel rooms and main auditorium, and will seat 1,000 persons. The building has a Y. M. C. A. department, consisting of clubrooms for boys and girls and space for gymnasium. It will cost almost $60,000 and it is expected to be dedicated in October free of debt. Rev. P. Marion Simms is pastor.

Rev. William H. Wilson, pastor of Clarinda church, preached the sermon at the dedication of the new church there June 29. Dr. W. E. Parsons, president of Parsons College, preached at a union service in the evening. A social gathering of the church took place Monday night and reminiscences of the history of the church were given at devotional service Wednesday. The church was organized in 1855 with five members. The total cost of the new building and equipment is about $35,000, which was raised before the dedication. The former building was erected about twenty-five years ago. The auditorium will seat 400 persons and there is a large number of classrooms for the use of the Bible school.

Pennsylvania

Rev. Joseph H. Odell, pastor of Second church, Scranton, has recently been made editor of The Tribune-Republican, a daily paper.

Rev. Frank B. Everett, secretary of synod committee on the brotherhood, recently conducted a conference at Altoona among the men of churches of that city and vicinity. Plans were made for an interbrotherhood union.

Rev. W. B. Cooke, a member of Carlisle Presbytery at Manila, P. I., recently sent to the moderator a gavel made in the Philippine islands. Another member of presbytery, Rev. Ray H. Carter, superintendent of village work in Moga, Punjab, India, is making arrangements to teach carpentering and blacksmithing to the natives.

At the recent dedication of the first of the series of buildings of the home for aged Masons and their wives at Elizabethtown the invocation was made by Grand Chaplain Rev. Richard Montgomery, pastor of Ashbourne church, and an oration was delivered by Dr. Maitland Alexander, a prominent Mason of Pittsburg.

Illinois

Rev. C. E. Schaible, moderator of the Synod of Kansas, has accepted a call to Bushnell. He is now pastor at Burlingame, Kan.

Woodhull church attendance has increased, especially at the evening service, at which it has doubled in a year. Recently an order was placed for a pipe organ. A new barn was immediately built to replace the one completely demolished by the cyclone of Easter night. Rev. Lewis C. Voss finished the sixth year of his pastorate in March.

The congregation of Bloomington church has decided to prosecute the project for a new building after changes have been made in the plans.

The congregation of First church, Watseka, has raised funds for the building of a church edifice to cost not less than $25,000. Plans are being prepared.

Evangelists Hart and Magann of Fairbury have just closed the last meeting of their season at Herrin, where they had about 900 conversions. Over 15,000 conversions have occurred in their campaigns during the past eighteen months.

North Dakota

Rev. Alden D. Collins was installed pastor of Rugby church June 19. Rev. Albert Torbet, Devils Lake; Rev. H. S. Morrison, pastor-evangelist, and Rev. B. A. Fahl of Calvin officiated.

Rev. T. T. Brown, for the past eight and a half years pastor of Grove church, Aberdeen, recently presented his resignation, much to the surprise of all who knew him and his field. Grove church has just completed and dedicated a beautiful new stone edifice and is in a prosperous condition.

The corner stone of the new church at Streeter was laid June 26. This is one of the visible results of the efforts of Rev. S. B. Doty, Sunday school missionary, and the few members of this church. They raised the cost, $2,100, before the building was started. The pastor, Rev. Joseph Gaston; Mr. Doty and Rev. C. W. Fye of Oakes and neighboring pastors officiated in the exercises. It is expected that the building will be dedicated by the middle of August.

Nebraska

Rev. Craig G. Whittsell was installed pastor of Holdrege church June 11. Rev. George McDougall, who was a student in the seminary with Mr. Whittsell, preached the sermon. Rev. G. E. Parisoe and Rev. J. W. Pressly also took part.

A marked feature of the Nebraska state Sunday school convention at Lincoln June 17-19 was a convocation of Presbyterians, of whom there were 150 at the denominational luncheon. Special decorations, plate souvenirs and programs combined to stress the "efficiency campaign" and "efficiency standard" proposed for the advancement of Nebraska Sunday schools. Six talks were given, all advocating a united effort upon the part of the schools of the state in adopting the synodically approved program of Sunday school advance under the leadership of the educational superintendent.

Washington

An adult Bible class and an aid society have been organized in connection with Larene church, united with Davenport under Rev. Frederick Tonge.

An interesting spirit of cooperation between the state normal school at Bellingham and First church there, Rev. J. R. Macartney pastor, is shown in arrangements made for the students and members of the faculty of the school to have entire charge of the evening service July 20. They will act as ushers, musicians and speakers. It is expected that this will be made an annual event of the summer school. The graduating class of the high school asked Mr. Macartney to preach their baccalaureate sermon in First church.

South Dakota

Golden Rod and Mayflower congregations are working well with their new pastor, Rev. William Mason. A parsonage at Golden Rod is in process of erection.

The statistical report of the new Presbytery of Reserve for the year just closed shows more church organizations, more money expended for congregational purposes and slight advance in contributions to home missions and temperance, despite drought and crop failure. Present prospects are for a much better record during the current year.

The church of Eureka has succumbed to the increasing prevalence of German-speaking churches, together with the German Lutheran College in the place, and after selling its house of worship to one of the German churches has disbanded.

New York

A new parsonage for Oneida church will be started soon.

Dr. James A. Williamson, pastor of the U. P. church, Johnstown, has announced that he will retire in a year at the end of a half century of service in this church. His congregation has increased over 400 per cent during his long period of service.

Dr. William A. Byrd, pastor of Trinity church, Rochester, has been appointed by Governor Sulzer state commissioner in charge of the religious aspect of the fiftieth anniversary of the signing of the emancipation proclamation to be held in New York City next fall.

The New York summer school of Sunday school methods will be held at Silver Bay July 22-29. The faculty includes leading Sunday school experts in various denominations in New York and other states. Dr. Joseph Clark, superintendent of the state Sunday school association, is dean. Each day will be divided into sections, in which general instruction will be given in the early morning, with an hour before noon devoted to the problems of various departments. There will be special lectures in the evening.

In connection with the summer school of theology at Auburn Seminary an institute will be held July 15 and 16 under the direction of the Home Board, with Rev. Warren H. Wilson and Rev. Arthur H. Allen of New York Synod in charge. It is open to all and the work of the churches in small communities will be thoroughly discussed. The speakers will be as follows: Country Life Day—Warren H. Wilson, New York; Rev. A. C. Stuart, Almond; Jared van Wagenen, Lawyersville; Rev. T. Maxwell Morrison, Bellona; Professor G. F. Warren, Ithaca; Rev. John D. McBride, Greensburg, Pa.; Professor Harold W. Foght, Washington, D. C.; Rev. A. G. Cameron, Sylvania, Pa. Immigration Day—Dr. Peter Roberts, New York; Rev. Aaron W. Maddox, Faust; Rev. Frederick H. Wright, Ridgewood, N. J.; Rev. Andrew J. Lydal, Preble; Charles L. White, D. D., New York; Rev. F. W. Fuess, Baldwinsville.

Minnesota

The boys of Red Wing church have formed a chapter of the Knights of the Holy Grail. They preferred this to a Boy Scout organization.

Dr. George E. Davies, who has been pastor of Merriam Park church, St. Paul, for three years, has been called to First church, Salt Lake City. He recently visited the field. Dr. W. M. Paden resigned this charge several months ago.

Dr. H. N. Wilson of Central church was one of the speakers at a recent mass meeting of St. Paul citizens called to demand the enforcement of law, especially the statutes relating to the sale of liquor. Recent orgies on excursion boats on the river are responsible for much of the present agitation against the saloons.

Missouri

Following the policy of emphasizing the district rather than the state conventions of Christian Endeavor, Frank Lowe, Jr., the state president, has recently completed a trip of 1,80 miles visiting eleven of twelve district conventions. There has been a large increase i the number of comrades of the quiet hour District officers have pledged to attend th state conference in Kirksville Oct. 30 to Nov. 2

The union of First and Liberty Stree churches of Independence was consummate June 29. These churches have been workin and worshiping together in a cooperative unio for six months. Liberty Street church was former Cumberland congregation. The churc came over to First church in a body, withou opposition, making the present resident membership about 500. This is the second unio to be formed with First church since D

Charles C. McGinley has been pastor. Five years ago Westminster church, South, was merged with First church. There is also the prospect of a fine addition to the present commodious building, including an up-to-date Sunday school equipment, men's clubrooms, ladies' parlors and gymnasium.

Arizona

Plans for the uniting of the Presbyterian and Congregational churches of Tucson, which have been under consideration for several weeks, have not met with the unanimous approval of the congregations and have been abandoned, although a majority favored the move.

Idaho

Rogerson church, which is grouped with Hollister under the care of Rev. D. J. Treiber, is taking steps toward the erection of a house of worship. The school house in which services are now held is no longer adequate.

Indiana

The corner stone of the new church at Bourbon was laid Wednesday, June 25, the pastor, Rev. William J. Gerlach, being in charge. Rev. William A. Sunday delivered the principal address.

Texas

Plans are being made for the erection of additional Sunday school rooms for First church, Fort Worth. The new building will probably include a gymnasium.

Utah

Rev. R. J. Patterson of Belfast, Ireland, on his way to the Pacific coast held a large meeting in Salt Lake City in the interest of temperance.

Ministerial Obituary

Rev. W. T. Bartle

The senior member of Corning Presbytery, Rev. W. T. Bartle, died in Claremont, Cal., June 19, at the age of 91 years. Funeral services were conducted at Creston, Iowa, by Rev. A. E. Kiser, assisted by Rev. A. B. DeLong and Rev. George Korteling.

Rev. James Godward

The pastor of Elbow Lake, Minn., Rev. James Godward, died May 14. His entire ministerial life was spent in Red River Presbytery, and he was for many years chairman of the home missions committee. He was born in England sixty-eight years ago and is survived by a widow and twelve children, including W. A. Godward, president of New Rockford (N. D.) College.

Refuse to Reelect Catholic Teachers

By a vote of 5 to 10 the school board of Charlotte, N. C., recently refused to reelect two school teachers for the coming year, the issue being that they were Roman Catholics. It is said that most of the children of Roman Catholic parents attend parochial schools and that only seven such children are in the public schools. The debate over the list of teachers was spirited and the board was forced to retire behind locked doors for a secret ballot. The ministerial association adopted resolutions expressing their disapproval of the employment of any teacher not in sympathy with the teachings of the Bible.

Calendar and Record

Presbytery Meetings

Springfield—Springfield Second, July 21, 2.

Ordinations

Binghamton—Joseph T. Curtin.
Los Angeles—Harold Filligrin and Earl E. Hillis.
Santa Fe—John R. Fitzgerald; Acorsinio V. Lucero, June 24.
Shenango—Howard J. Baumgartel, June 10.

Resignations

California—Los Angeles Second: J. R. Compton; Los Angeles Calvary: W. B. Langsdorf.
District of Columbia—Washington Riverside: David A. Reed.
Iowa—Churdan: J. W. Morgan.
Kansas—Wichita: Charles W. Blake.
Maryland—Aberdeen Grove: T. T. Brown; Baltimore Fulton Avenue: James E. Cook.
Minnesota—Duluth Lakeside: H. B. Sutherland.
New Jersey—Frenchtown: Joseph Howell.
New York—Groveland: Louis F. Mayle; Livonia Center: B. R. Larrabee.
Ohio—Wellsville Second: J. V. Niehoff.
Pennsylvania—Farrell Magyar: Gregor Garay; Harrisburg Covenant: J. N. Wagenhurst; McConnellsburg and Green Hill: J. M. Diehl; Harrisburg Market Square: C. N. Platt, assistant.

Calls

California — Los Angeles Boyle Heights: Thomas H. Walker, Portland, Ore.; Alhambra: Edward Campbell, Los Angeles, declines; San Fernando: J. A. Walton; Los Angeles St. Paul: W. G. Mills; Placentia: William E. Sloan; San Pedro: A. W. McConnel.
Michigan—Elk Rapids and Yuba: H. W. Chamberlain, Davisburg.
Minnesota—Grand Rapids: Henry B. Sutherland, Duluth; Mora: W. L. Vincent, Sigourney, Iowa.
Nebraska—Alexandria: G. C. Kersten, Blue Hill; Seward: C. M. Rohrbaugh; Alexandria: George C. Kersten; Diller: W. N. Gillis.
New Jersey—Washington: J. N. Wagenhurst.
New York—Fredonia: B. R. Larrabee, Livonia Center: Albany West End: Louis F. Mayle, Groveland.
Ohio—Toronto: J. V. Niehoff.
Oregon—La Grande: A. G. Lane.
Pennsylvania—Harrisburg Pine Street: C. F. Myers, Charleston, W. Va.; Easton South: Joseph Howell, Frenchtown.
West Virginia—Huntington Second: H. J. Allsup.

Installations

District of Columbia—Washington Sherwood: William I. Campbell.
Illinois—Pana: J. H. McArthur, June 25.
Maryland—Baltimore Waverly: W. S. Plumer; Baltimore Babcock Memorial: E. H. Kistler.
New York—Nineveh: Joseph T. Curtin, June 17.
Ohio—Uhrichsville: J. N. King, July 22.
Pennsylvania—Moravia: Howard J. Baumgartel, June 10.

Supplies Arranged

California—Danville: John A. Ainslie.
Nebraska—Omaha Third: Walter N. Halsey, temporary.
New Mexico—Navajo Mission: John R. Fitzgerald; Raton Second (Spanish): Acorsinio V. Lucero.
New York—Livonia Center: A. A. Kiehle.

Vacant Pulpits

Kansas—Several small churches, Dr. Walter M. Irwin, Wichita.
Pennsylvania—West Middlesex, S. G. Bell clerk.

Change of Address

Plumer, J. S.—West Middlesex, Pa., to Baltimore, Md.
Wallace, T. D.—Hinsdale, Ill., to 66 Worcester avenue, Pasadena, Cal.

Accessions

California—Los Angeles First, 15, Edward Campbell.
Illinois—Chicago Eleventh, 4, June 22, W. J. Ohan; Chicago Christ, 13, June 29, T. W. Stewart.
Nebraska—Lincoln Second, 30, June 22, B. M. Long.
New York—Rochester Dewey Avenue, 38, June 29, George H. Fickes.
Pennsylvania—Williamsport First, 84 since first of year, W. C. Hogg; Philadelphia Fourth, 18, June 8, John T. Reeve; Germantown First, 21, June 15, W. B. Jennings.
Washington—Tacoma Manitou Park, 5, June 29.
Wisconsin—Milwaukee Washington Park, 14, L. W. Ewing; Milwaukee Bethany, 5, W. O. Wallace; Milwaukee Berean, 4, S. P. Todd.

Necrology

Geddes—Williamsport, Pa., May 6, W. N Geddes, Ph. D., age 76.

Obituary

Death notices will be inserted at the rate of one cent a word. PAYMENT MUST BE SENT WITH THE NOTICE. Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

WILSON—Died June 29, Phillip Howard, aged 23, only son of Prof. R. D. Wilson of Princeton Theological Seminary.

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A POOR BOHEMIAN CONGREGATION BUILDING A church would be glad to correspond with any one disposed to assist them in securing a new or second-hand pipe organ or bell. Rev. Jerry Stulz, Thurston, Neb.

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Severance Hall, a dormitory for students at Dubuque German College and Seminary, will stand as a monument at this Presbyterian institution to the generosity of Louis H. Severance and to his faith in the work which we are trying to do. He took a personal interest in all phases of the institution's activities and saw the need of helping with his means to train young men speaking a foreign language to be religious leaders among their own people in the United States. You will be interested in the story of what our graduates are doing. Address Dubuque German College and Seminary, C. M. Steffens, D. D., President, Dubuque, Ia.

According to Dr. Franklin E. Hoskins

Moslems are buying Bibles

in large quantities. Dr. Hoskins is head of the Beirut Mission Press, which has disposed of more religious literature in the last five years than in the previous fifty years. Most of the Bibles recently sold have been to Moslems, who, he says, are reading widely since the constitutional era. He tells many interesting facts of recent developments in Syria in an interview with William T. Ellis which will appear next week. He shows how victories over the Turks in the recent war have aided in opening many opportunities to missionaries. Miss McDowell in "A Red Hat and a Question" in the same issue will stimulate thought on a pressing problem. The conclusion of the clever story by Miss Higgins which begins in this issue will also be published

In The Continent next week

America's National Presbyterian Weekly

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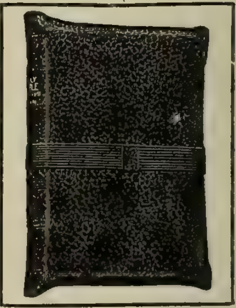

Egyptian seal, Divinity circuit, round corners, red under gold edges.

Names of the spies. NUMBERS, 14.

3 And Mō'ṣĕṣ by the commandment of the LORD sent them [a]from the wilderness of Pā'răn: all those men *were* heads of the children of

B.C. 1490.

[a] ch. 12. 16. & 32. 8. Deut. 1. 19. & 9. 23.

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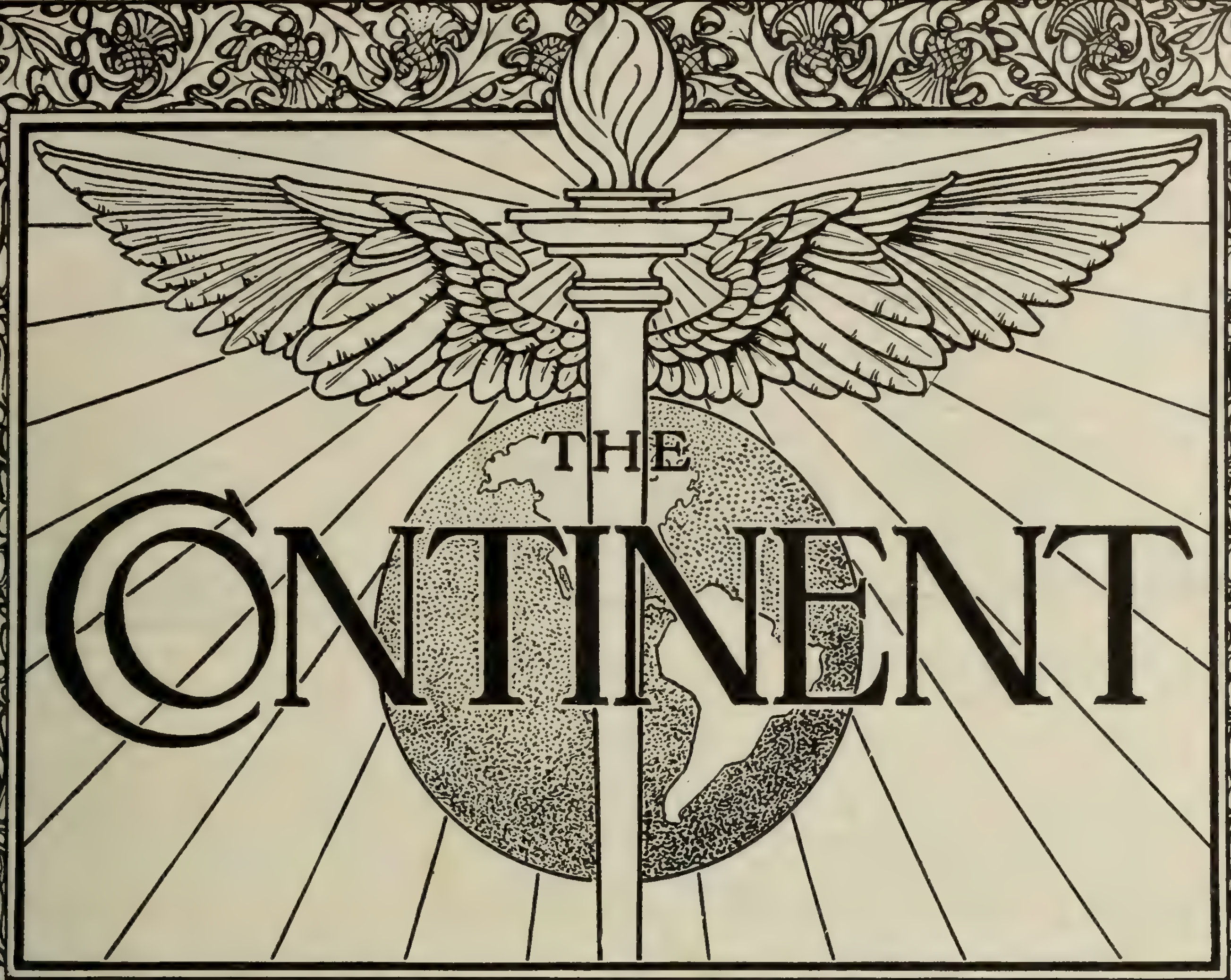

THE CONTINENT

JULY 17, 1913

Pan-Presbyterians at Aberdeen

W. I. WISHART

A Red Hat and a Question

MARY E. McDOWELL

Hoskins of Syria: An Interview

WILLIAM T. ELLIS

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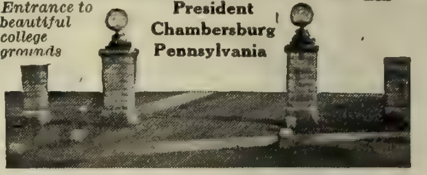

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Around the Shop

Occasionally the Around-the-Snop Man has to make confession, and this is one of the occasions. He has a soft spot in his heart for three classes of readers—very old folk, veterans of the civil war, and the boys and girls who read Young America. The number of Presbyterians who have taken The Continent and its predecessor for thirty years—many of them from the beginning forty years ago—is remarkable. Not infrequently one of the "old guard" calls at one of the offices, and he finds the staff appreciative of the honor. But the little folks, alas! cannot thus favor us.

Everyone on the staff would be pleased, for example, to meet Helen Baker, the young lady who wrote the following straightforward note:

"Here is my story about the little girl and the rabbits. I am not sure it is so good, but anyhow I did it all by myself. I am a little girl 10 years old and love to read The Continent each week."

The Around-the-Shop Man is going to be immensely flattered if he discovers that Helen reads his little cross section contribution to the paper!

—

We have violated etiquette in letting little folks speak before their elders. So to make up we'll let two who are older than Helen close the session. This from Illinois:

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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

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Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Publisher—509 South Wabash Avenue, Chicago. William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. The McCormick Publishing Company, Proprietors

The Failure of Success

NOTHING FAILS LIKE SUCCESS.

Here is something to match against the favorite old proverb that everybody likes to quote: "Nothing succeeds like success."

It is not simply the amusement of seeing things turned topsy-turvy which prompts the reflective mind sometimes to reverse common sayings afloat in the speech of the people. Rather it is the feeling that what everybody says over so glibly without thinking needs to be tried out occasionally to see whether after all it is as true as people take for granted.

Usually, when turned inside out, proverbs are not found by any means empty of truth. But they are hardly ever found big enough to contain all the truth.

And that is what one realizes when the accepted notion of the success of success is put to scrutiny. The success of success is true, but not so entirely true as most imagine. The failure of success is also a truth, and at least equally sizable and significant.

✠

"Nothing succeeds like success" is the proverbial way of predicting that the man who is succeeding will go on to succeed further.

But for the warning of the man who is succeeding and the encouragement of the man who has not succeeded yet, it is wholesome to point out that many a man's success is precisely what keeps him from going on to greater successes.

Thousands on thousands of people who seem very enviable in the station they have reached in life are stopped and even paralyzed there because they dare not risk a bigger deed for fear of losing the success they have already attained.

This is true in some degree of financial success. Many a man whose enterprise was bold and achieving in his younger days when he had nothing to lose, is accomplishing little in his years of greater experience and strength, simply because he is now afraid to risk the capital he has accumulated. He has succeeded so well that now he cannot afford to lose. So he will never do anything bigger than he has done.

But if the paralysis of financial enterprise were the only sort of failure resulting from big success, that would not be of enough consequence to revise a proverb for. It is in spiritual things that limitations resulting from success really grow serious.

In the church and in related lines of social service one can find everywhere excellent men who are indeed doing good in the world, but not nearly so much good as their native capacities make them capable of nor the good which their first enthusiastic service in active life promised. And the reason for their falling short, when you come to look into it, is very plain.

The trouble is not, as usually assumed, that these men have lost in maturity the fire and force of youth, but simply that they are now well thought of and comfortable in what they are doing, and they dread losing prestige or prosperity if they should try something new.

So the successful man keeps on doing the old thing in which he has won reputation and a livelihood—the thing he knows he can do because he has done it.

Yet all the while some other better thing is calling to him—knocking at the door of his heart and conscience—and it is a fine, brave, noble, inspiring thing which he right well knows that somebody ought to do. Yet he won't try it; he might "lose out."

Still in the depths of his soul he knows that if it was not for jeopardizing what he has already gained—if he was out on the ground and had to start new in life—he would be plunging into that greater service like a crusader.

It is nothing but his success which holds him back.

This is a condition by no means peculiar to the ministry of the church. It works everywhere. But just because the ministry is the one calling where the summons to service should be strongest, it is plainer to see in that vocation than anywhere else how success "doth make cowards of us all." Hence it is not invidious to turn there for illustration.

A young man graduates from his theological preparation all full of a chivalric purpose to consecrate himself absolutely. He resolves that he is going to go where men are needing Christ worst.

A call soon comes to a comfortable church. It is not the comfort, though, that allures him just then. He sees need there, and without question he accepts the call. He begins to preach the gospel with all the fervor of his soul. He has mighty joy in feeling the tides of its power flow through him.

Soon it is said among those who know him that the young minister is a very effective Christian leader. Some larger church hears of his good repute and calls him into a more prominent field. There his reputation for strength and efficiency enlarges, and ere long the gossip of ecclesiastical circles is that he is highly successful.

All the while his personal and domestic comfort increases. His family is growing up around him in a pleasant home. All the delights of life surround him.

And then of a sudden is thrust into his face the vast need of some field almost bereft of the gospel—some place where the healing power of the Christ he preaches is needed far more than in the well evangelized parish where he is established.

But this needier field, of course, is a poor and forsaken field. It can't pay anything like the salary which the minister is already receiving. It has no such advantages for his wife and children as the place where he is now living. And if he went there his name would not be on the lips of the public as it is now.

In fact, if he should go there, people would be astounded to see him "step down in the world." They would whisper that he had begun to fail.

If he were not a success already, he would be quick to go to that empty and hungry parish and give it all himself. He knows very well that he would accomplish far greater things spiritually there than where he is.

But being a success he doesn't dare to go down and try it.

Being a success has paralyzed him.

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No, to be sure, no man can ask the Lord to prevent his being a success in order to save him from being a coward. The Lord could not do very much in his ministry or elsewhere with a man who prayed not to be a success.

But though psychology is against it, it is possible for the Lord's grace to prevent a man's being a coward even though he is a success.

And in the day of accounts, let us remember, success will be otherwise estimated.

The World

Bulgaria Battles Against Other Balkan States

A chorus of condemnation has gone up from the American press anent the present war in the Balkan peninsula. Bulgaria after some initial successes is reported to have suffered severe reverses at the hands of the various armies representing Servia, Greece, Montenegro and Roumania. The last named cast in her lot with the other Balkan states against her belligerent neighbor, being moved to this course in part by Bulgaria's refusal to give up a slice of territory on the Black sea as compensation for Roumania's neutrality during the recent war with Turkey. The members of the new four-cornered alliance blame Bulgaria, and Bulgaria in turn blames its former friends and present foes for forcing the fight. However, correspondents of the London newspapers assert that the Bulgarian forward movement which precipitated hostilities was ordered by the Bulgarian General Savoff without the knowledge of King Ferdinand or Premier Daneff. The correspondents further charge the Bulgarians with committing atrocities such as the wholesale burning of villages and the murdering of their male and female inhabitants. The New York Tribune calls it "war at its worst."

Last Saturday the Turkish army marched to Adrianople, with orders to occupy territory now protected by Bulgarians, and it is asserted that the Turkish government has received assurances from Servia, Greece and Roumania that they will not conclude an armistice without consulting the porte. King Constantine of Greece has made a protest to the civilized world against the atrocities reported to have been committed by the Bulgarian troops accompanied with the expressed intention that his country expects to exact vengeance for all outrages committed in Greek territory. Meanwhile reports have come from Sofia that there has been serious rioting, suggesting the possibility of violent opposition to the Bulgarian government.

As previously pointed out, Austria-Hungary and, to a lesser extent, Russia were responsible for bringing on the war because of their unwillingness to let the victors reap the legitimate rewards of their struggles and sacrifices against the Turk. The Toronto Globe calls Austria the "agent provacateur" of the conflict. Austria's first object was to block the Slavic advance to the west and south, which it achieved by the cry of "Albania for the Albanians" and insisting that the boundaries of the new Albanian state be extensive, thus cutting away the gains of Servia and Greece. Italian jealousy of Greek glory was played upon, and dissension was also sown among the allies. As soon as Russia stepped in and demanded peace Austria is said to have insisted that the little nations be left free to fight each other, with the result of repeating a chapter from the warfare of the dark ages.

New Tariff Bill Will Probably Pass the Senate

Soon after the Fourth of July holidays the Democratic senators held a caucus at Washington on the pending tariff bill and forty-seven of them pledged themselves to vote for the measure. Two senators, Messrs. Thornton and Ransdell of Louisiana, were the only Democrats who refused to support the bill, their refusal being based on their objection to placing sugar on the free list. Two absentee senators will support the bill, which therefore appears assured of forty-nine votes, with the vote of the vice-president to fall back on in an emergency—a slender majority, but sufficient to pass the measure. In its essential features the senate caucus bill does not differ from the Underwood bill approved by the President, as the changes made by the finance committee under Senator Simmons were not radical.

If the bill becomes law wool is to go on the free list next January; meats and cattle will be free; on March 1 the duty on sugar will be reduced and later be removed entirely; wheat and flour will be free, with a provision for countervailing duties applying to countries which tax American imports. The Democratic desire for haste in putting the bill through is expected to meet Republican obstruction, and it is now said that the bill will probably not be finally acted upon until September.

Railways Involved in More Labor Trouble

The present week opened with the prospect that nearly 80,000 conductors and trainmen employed by forty-five railways operating in the eastern part of the United States would soon refuse to work, the Brotherhood of Railway Conductors and the Brotherhood of Railway Trainmen having voted to strike on word from their presidents. Monday afternoon at a conference with President Wilson threatened hostilities were suspended and all parties agreed to a new law to be passed by Congress this week supplanting the Erdman act by a measure which provides for a United States board of conciliation and mediation of three members, the chairman of which shall be appointed by the President for a term of seven years. The other two shall be officials of the government designated for this duty. A board of arbitration consisting of six is also provided. The railway employees are asking for an increase in wages which the railway managers say will amount to $17,000,000 a year. It is asserted that western conductors receive $4.18 a day and conductors in the South $4.10, as against $3.63 for conductors in the East. A similar difference exists in the wages of trainmen. Chairman Lee of the conference committee of railway managers says, however, that argument based on this comparison is fallacious because the higher rates were received through coercion.

The New York Tribune editorially calls attention to the fact that railway men lately have readily voted in favor of a strike, as past experience has taught them that the threat to leave their work brings about arbitration which results in a compromise so that the men have nothing to lose. This paper further suggests that there is ample room for abuse of this arbitration principle.

Charities Conference Considers Country Life

The National Conference of Charities and Correction went to Seattle for its annual meeting place this year, and took its president from Chicago in the person of Professor Graham Taylor, head of the Chicago Commons and connected with the Chicago Theological Seminary. Dr. A. J. McKelway of Atlanta and John M. Glenn of New York were elected first and second vice-presidents.

The conference gave more than usual attention to the question of the betterment of rural conditions, which it was admitted depends largely upon the improvement of schools and churches. Dr. W. H. Slingerland, a special agent of the Russell Sage Foundation, appears to have gone to the heart of the problem with a suggestion that these agencies, in order to increase their efficiency, should be nationalized. He argued for more and better country teachers, schoolhouses and playgrounds, and a well developed system of social centers. These are needs which are now recognized in the cities, but their urgency in rural communities is not always recognized. Dr. Slingerland also laid emphasis on the revitalizing and modernizing of the country church.

Irish Home Rule Again Passes the Commons

The house of commons last week passed the Irish home rule bill on its third reading on its second journey to the house of lords in the face of predictions of disaster by Bonar Law, leader of the opposition. Premier Asquith scouted these threats of war and rebellion, and the government's majority was 109 votes.

Sir Gilbert Parker, the well-known author and member of parliament, writing The London Times after a journey to Ireland and through Ulster, declared that it is "mere madness" to believe that nothing will happen if this home rule bill receives the signature of the king. Sir Gilbert says he found a dynamic force in Ulster unionism, and that the Nationalists believe Ulster will fight.

Another one of the Liberal government's measures—the Welsh Church disestablishment bill—passed its third reading last week by practically the same majority as that given the home rule bill.

Moral and Physical Health of Children Discussed

Teachers of the United States, organized into the National Educational Association, have just held an important convention at Salt Lake City. A large number of vital subjects were discussed and the papers and addresses will later be published in a volume which is sent to members of the association. President Edward T. Fairchild in his annual address recommended a radical reorganization of the association through the selection of an executive council which should serve for a term of years and thus give continuity of action.

President Baker of the University of Colorado presented a report on the economy of time in education in which he declared that school and college courses were too long and should be shortened so that a student might graduate from any nontechnical college by the time he was 20. The committee on health problems charged that more attention is given to the health of cattle than to children, which bold assertion naturally challenged attention. The indictment was presented by Dr. Thomas D. Wood of Columbia University and Dr. R. B. Corwin of the University of Colorado, and attacked not only the sanitation of schools but surrounding conditions. This investigation into the neglect of the moral and physical health of school children is to be pursued further.

The board of directors of the organization decided immediately to begin a campaign to raise a million dollar fund by popular subscription to be applied to increase the scope of the association's work and in the erection of a building at the national capital. Dr. Joseph Swain, president of Swarthmore College, Pennsylvania, was elected president of the association.

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Advance Broad Regulation Principle

Government regulation of the railway systems of the country was given a decided impetus by the recent report of the investigation which the interstate commerce commission has been making during the last year into the affairs of the New York, New Haven and Hartford, the Boston and Maine, and the Maine Central. No order was issued by the commission, but it expressed the opinion that no interstate railroad should expend money or acquire property for purposes other than the operation of its road or in its development. No road should be permitted to lease or purchase any other railroad nor acquire the stocks or securities of any other railroad without the approval of the federal government. In the same way the commission believes that no interstate road should be permitted to issue stocks or bonds without the approval of the government. These conclusions are arrived at after a careful analysis of the financial management of the New Haven road, in which it is shown that if the company had confined itself to actual railroad activities it could have paid a dividend of 8 per cent last year and could have shown a large surplus account instead of a deficit of $930,000. The commission also says that the New Haven's agreement with the Boston and Albany is violative of the spirit of the statute against restraint of competition. The recommendations made by this federal body have already been adopted in large part by a number of states.

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—The Australian commonwealth has recently witnessed a change of administration owing to the fact that the labor party, which had been in power since 1910, was defeated by the Liberals at the recent closely contested general election. Sir Andrew Fisher resigned as premier and is succeeded by Joseph Hume Cook, the leader of the Liberal party in the federal parliament.

—That grand old leader among Presbyterian educational institutions, Washington and Jefferson College, has just completed an endowment fund of $400,000. More than that, when the campaign closed President Moffat and his trustees found themselves in possession of pledges that brought the total $41,000 above the amount sought. Those who know Dr. Moffat and the institution he heads need no special evidence that Washington and Jefferson is not living on its past but is fully alive to the present and future; yet they cannot fail to be moved to delightful surprise by such an exceptional achievement as this.

Religious World

Encouraging News of Christian Endeavor

It was reported at the opening of the international convention of Christian Endeavor at Los Angeles July 9 that a total of 1,089 young people had reached the standard prescribed by the leaders of the United Society for Christian Endeavor experts. During the last two years the societies have been following the watchword of efficiency given at the Atlantic City convention two years ago by President Francis E. Clark, founder of the movement. An elaborate system of marking for the attainment of excellence in various lines of work for individuals, societies and unions was outlined and the young people have made earnest efforts to attain the standards set. Just as efficiency was the watchword for the last two years, increase of societies and members was zealously sought after during the preceding two years. "Father" Clark in his annual address at Los Angeles combined these two watchwords and asked that for the two years to come the Endeavor host work for "increase and efficiency." He also suggested that there be set apart by the Christian Endeavor societies the week in which the 2d of February occurs, to be known as "increase and efficiency week." This date is the anniversary of the founding of the first society thirty-three years ago and it was his suggestion that during this week special meetings be held, when the young people shall take stock of their activities to see whether or not they are living up to their ideals and progressing to new and larger endeavors.

The report of William Shaw, secretary of the United Society, gave examples of a large list of practical works in which the various societies of the churches are engaged. From the history of a typical society, Fourth Congregational church of Hartford, Connecticut, he showed that although during its twenty-five years it has at no time numbered 10 per cent of the church membership, yet it has furnished over 60 per cent of the volunteer leaders and workers of that church. He reported that there were over 29,000 young people enrolled in the Tenth Legion (tithers), and that nearly 73,000 Christian Endeavorers as Comrades of the Quiet Hour devote regularly a stated portion of each day to meditation.

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Koreans Awaiting Verdict in Last Trial

The trial before the Tai Ku court of appeals of the six Koreans still charged with attempted assassination of Governor General Terauchi was concluded Saturday. In their closing plea the counsel for the defense argued for acquittal, asserting that the accusations against the defendants were groundless. Perhaps, the counsel said, all the defendants were not tortured, but undoubtedly the police concocted false charges and in some way forced the prisoners to make statements supporting these false accusations. Judgment was deferred, and the board at New York is awaiting a cable.

Pan-Presbyterian Council Echoes

BY W. I. WISHART

THE Alliance of the Reformed Churches in its quadrennial council is not a legislative body, but its meetings are significant and important. In this Aberdeen council a score of the great Presbyterian bodies of the world are represented; among the delegates are some of the strongest and most brainy men of these churches, and they have been dealing with big, important, vital themes, and though the council wields no authority, it means something for these religious leaders to come together in a happy fellowship, to declare their convictions on matters closely related to the welfare of the kingdom of God, and to discuss the best methods of promoting that kingdom.

The opening session of the council was held in old St. Machar's church, a one time Catholic cathedral. The St. Machar who built the original church on this site seems to have been a disciple of that Christian pioneer in Britain, Columba. His church building is gone, but the present church, built on the same site, dates back, in part at least, to 1357. Of course it was a Roman Catholic structure, but it was sterilized by means of sundry Protestant raids of a highly iconoclastic character. The pictures and images were destroyed; the figures of Jesus and the Virgin were chiseled out; Cromwell's soldiers pulled the stones from under the tower with which to build their defenses, and the tower fell down, crushing a large part of the nave. In this historic structure the council met very comfortably, although the quaint wooden ceiling above them still bears the heraldic shields of sundry popes and bishops, as well as ancient kings and Jacobean earls.

The opening sermon, by George Adam Smith, D. D., LL. D., principal of Aberdeen University, began with a happy welcome to the council. Dr. Smith discussed at some length the genius of Presbyterianism and described it as "a system for free people that love a regulated and self-regulating freedom; for a people independent, yet patient, considerate, trusting much to the processes of discussion and consultation and more to the promise of a much forgiving and a watchful Lord. It is a system for strong churches, churches that are not afraid to let their members see the light of day, to let their weakest parts and worst defects be canvassed before all men, that they may be mended."

The opening address of the council by its president, Dr. David James Burrell, was a ringing, positive message, that pronounced

(*Continued on page 1004*)

Editorial

Getting the Second Wind

PROFESSOR WILLIAM JAMES first put into words the interesting fact which many of us have experienced. It is that in great physical effort there is a very early stage when one seems exhausted and unable to go on. If then by sheer force of will one does go on, there comes a new reenforcement of strength, the weariness and exhaustion pass away, and the following period of endurance is longer than the first one. That may even be repeated with some men two or three times. Professor James suggests that there may be reserves of strength, reservoirs of physical power, which we tap from time to time as we go on. It is an interesting fact. Most men who have undertaken any physical exercise understand it. A runner knows it very well. Anyone who watches by a sick bed realizes how the early part of the night is often more exhausting than the latter part. Carrying a heavy load reveals the same conditions.

This which Professor James works out on a physical basis is good for all parts of life and work. There is a first flush of strength and success, when everything is promising, and then there comes an exhaustion which is often the time of despair for the worker. If, however, by force of will, or by assurance of God's desire, the worker holds on, there comes a revival of strength, and often a much longer period of great blessing.

It is certainly so in most forms of Christian work. Ministers will agree that the second, or at most the third, year of a pastorate is the really critical year. This depends partly on the size of the church. It comes earlier in a small church, and later in a large one. Ordinarily, by the end of a second year of a pastorate the new is worn off of both pastor and people. The first enthusiasm is necessarily gone. Expectations which were high in certain lines, when the new minister came, are proved to be probably mistaken. He was going to be a great children's worker; it now looks as though he would not be. He was going to be a very popular preacher and call in large congregations; it now seems clear that this is not his special power.

The minister feels the same thing about the church. Everybody was trying to be especially kind and nice during the first year. He has become rather a matter of course with his people afterwards, and they do not think it necessary to show him constantly the little attentions which made the first year so very pleasant. Then comes the sag. The first wind is exhausted. The minister thinks it likely he has made a mistake. He believes that someone else could probably do better in that field, and wonders whether for the sake of the field itself he had not better withdraw. There comes a passing notion of the same sort to the church. There is nothing mysterious about it at all. It is as natural as anything can be. But it is just the time for pastor and people to hold steady, to go on in definite expectation that after a while the second wind will come.

Ask any pastor who has served a long time in a pastorate whether he does not know what that feeling is, and whether after it he has not done his best work. The second wind is the best after all. Often there comes a third, and a fourth, for these sags in ministerial life are recurrent. But if by sheer effort of will, and by a sense of God's desire, a man will hold himself to his work, ceasing to look elsewhere or think elsewhere, he may have full faith in a new reservoir of strength which he will tap, whose current will be stronger and whose water will be more refreshing than that which he first found.

It is not peculiar to ministers. Sunday school teachers know all about it. Some of them have given up at the end of the first wind. They have felt sure that they were failures. All who have succeeded, however, have in their history this sag time, when they were conscious of being failures. At that time they held on, determined by God's grace to find some way out, and God has given them their second wind and success. Business men know about it in their own lines. Young fellows who have taken positions, and have been so sure that they had found just their place, have also in a few months been ready to accept something else, when, if they had waited to catch breath again, they would have found themselves ready to go on for years to larger success.

For that matter, this is a common experience of the Christian life itself. The losses after revival meetings are outstanding illustrations of it. These converts were runners who struck a rapid pace at the first, and did not know enough to keep moving when their breath seemed gone, in the assurance that there was a second wind awaiting them for the long run. Most of us have had experiences that now rather amuse us, when we thought we would have to give up the Christian life. We were dismal failures in it and might as well end it first as last. Then appeared some friend, or some family training asserted itself, and we held on more as a matter of form than anything else. It did not seem quite decent to give up. So we pegged away at our Christian duty. Presently our second wind came. We tapped a new reservoir of strength, and we have gone on ever since. When a man is sure he is in the way that God wants him to go, he can afford to keep going in the assurance that at every point in the road God has new supplies awaiting him.

Not So Simple, but All Right Nevertheless

Of the suggestion which emerged at the last Southern General Assembly for a federal union of all Presbyterian and Reformed churches under a national congress of two houses the first remark of the casual listener doubtless will be: "But surely there are a hundred simpler ways than that for getting done the thing you are after—the combination of a group of closely related churches." And nobody will deny the truth of that. But this happens to be one place where simplicity is not exactly the first desideratum.

The situation is similar in substance to the situation of the colonies before the federal government of the United States was formed. Everybody then knew that a consolidation of the colonies was necessary, but nearly everybody was afraid, if consolidation should be absolutely complete, that the factor in the union for which he personally cared most—his own colony—was going to disappear. Therefore they planned finally a union which combined all but obliterated none. And history says today of the fathers who met a simple situation with a complicated scheme that they did wisely. And the scheme has turned out not to be so complicated as it looked.

The attitude of the different elements of the Presbyterian family of churches today is, of course, not an exact parallel to all this; but there is a side-by-side identity on the one point of wanting the union and dreading the peril of getting too much of it. And it is that which has put it into the fertile brain of Dr. Campbell of Asheville to apply the same sort of adjustment in this case which worked so well in politics when the pioneer patriots of the country devised it. For the church, too, he proposes a legislature of two houses. In one of these the people shall be represented according to numbers and populations; in the other the combining units shall be represented equally without regard to their numerical size. In this way the lesser bodies will be protected against the horrible-to-mention fate of being "swallowed up," and yet they will have the joys and blessing of a very real union—that is to say, they will have the said blessings in case they are genuinely willing to make the union as real as the fathers of the nation made the union of the states.

The Continent for its part would speak out for a simple plan if it consulted its own inclinations solely. From our viewpoint the way to unite is to say, "Let us all be one," and then go and be it with no more ado. But union Presbyterians simply must have, and if some of the friends are too timid to take it the simple way, then The Continent is for having it any way that those most concerned are prepared to have it—always provided, as remarked heretofore, it is union and not a perpetuation and sanction for division under a disguise. Being satisfied that this plan from Dr. Campbell is a real union plan, The Continent regards it with lively favor. The only thing needful to insist upon is that the federal congress in contemplation must have some actual power. Without power the new agency would be no gain over the existing Presbyterian Federal Council, which is everything needful as long as consultation only is in view. And if a constitution is written out for a federal congress with power, it should be written in a fashion so elastic as to permit the constant increase of the authority of the uniting body, as year by year the denominations associated in it come to know and trust one another better.

How University Work Prospers in Indiana

In Indiana also the ministry to Presbyterian students in state universities verifies and vindicates itself when done in a big spirit of virility and faith. Thomas R. White, who went to Bloomington as pastor of the local church and was dragged out of that task into the university pastorate by the compelling opportunities he saw among the students, has now brought his work along to the place where he and his committee are convinced that a student center is necessary.

Circumstances there do not call for a university church such as was required at the University of Illinois, for in Bloomington the local congregation has its church home within a stone's throw of the university campus and is most hospitable in welcoming students there. But a building for student meetings and social student fellowship is important, and by way of providing for it, Mr. White has optioned the only eligible lot in town at the corner of Kirkwood and Indiana avenues. This adjoins the campus, directly opposite the university library in one direction and opposite the student house of the Disciples in the other. Diagonally across the street intersection is the site chosen for the university's new administration building. The Presbyterian lot—or rather the lot which it is proposed to make Presbyterian—has now two old buildings of which helpful use can be made pending the erection of a structure specially designed for the purpose in view. That part of the plan can wait a while, but what Mr. White has loaded on his own shoulders as immediately necessary is the obtaining of $14,000 to take up the lot option before it expires on August 31. It may cost the doughty university pastor some pains and sweat to get it done, but, of course, he will do it, for it is not written that Indiana ever yet fell down on a proposition so clearly approved by that authoritative firm of joint experts—Opportunity and Duty.

Greeley Plan Would Work Elsewhere

The Continent is indebted to the friend from Colorado who in our columns has directed attention to the plan of the Colorado State Teachers' Training College in Greeley for linking up Sunday school Bible study with the course of instruction in the college. Further literature shows that in eight different churches of Greeley 133 students were at one time pursuing this Bible course Sunday after Sunday, stimulated not alone by the interest of the study but by the knowledge that the normal school would allow them credit toward graduation for their work. The same institution is this summer giving two elective courses in religious and moral education during the summer term, which are likewise taken account of for graduation credits. In this way a fund of Bible knowledge and an impression of the importance of moral training are being added to the equipment of the future public school teachers of the commonwealth. Colorado could not possibly accumulate a more valuable civic asset than that.

Besides this gratifying influence, the experiment at Greeley sets a highly important example which may be imitated in other localities where state educational institutions are located, with the certainty of establishing a new and valuable link between the churches and the students. The Continent judges that there are practically no normal schools in the country, and few state universities, that would not be willing to work out some such plan of cooperation with the local churches if they were sure of competent teaching in the churches' Bible schools.

—The "vocation day" that Secretary Cochran of the Board of Education at Philadelphia invented a year or so ago for Presbyterians has been officially appropriated by the Southern Methodist Church, which has put it into its denominational Sunday school calendar. On the last Sunday in September all the million Sunday school children of that connection will be told how they are bound to choose for their livelihood in the world only such occupations as are fit to serve God in, and that God will hold them each responsible for making the right kind of choice. And, of course, there will be a good deal said about the ministry and missionary service as preeminently appealing. Among Presbyterians, although it is understood that any pastor or any congregation or any school is free to observe "vocation day" whenever the impulse moves, the late Assembly suggested some time in the week of February 1 to 8 as appropriate, since that is to be called educational week.

—The usefulness of muscular Christianity as an adjunct to Christianity of the spirit is illustrated by the true story from Oklahoma which tells how a cowboy invaded a church where an athletic young Presbyterian home missionary was preaching and began to shoot up the place. The preacher grabbed a heavy poker from beside the church stove, leaped over two seats and with a well directed blow laid the cowboy out senseless. Then he applied cold water liberally to bring the intruder back to consciousness, talked "Dutch uncle" fashion to him, prayed with him and at length got the fellow converted. For several years now that rampageous cowboy has been an earnest and useful Christian worker.

—In his recent visit to Australia Fred B. Smith was going over ground which he had traversed in an evangelistic tour eight years before. Naturally he and his companions looked to see whether his work had "stuck," and they found it had. In the city of Sydney alone seven men are now in the ministry who were converted under Fred Smith's preaching in 1905.

—The allegations of "drunken orgies" attending Princeton commencement printed in The New Republic of June 27 are a distorted exaggeration of some incidents which the authorities and representative alumni of Princeton University have deeply deplored in past years, and which responsible Princetonians have worked hard and quite successfully to eliminate. "Drunken orgies" is a phrase never justified at the very worst, and The New Republic's correspondent bases most of his accusations on conditions observed before President Wilson's administration five years ago took hold of the question and determined that grounds of such complaint must be eliminated. The New Republic by no means gives the university credit of improvements effected since then. The Continent feels, indeed, that Princeton has not yet gone as far as it should go. In a community where university interests are as omnipotent as they are in Princeton, the faculty and trustees can secure the cancellation of all liquor licenses in the town whenever they choose to insist upon it; and we hope they will soon be convinced that they ought so to insist. But we are glad to observe that even by Mr. Kelley—the author of the New Republic article—it is acknowledged that no faculty member in these days signs liquor petitions.

—There are some people who think that The Continent is too vehement against the liquor business, but The Continent has at least one subscriber who thinks that it is not aggressive enough. The reason of this difference of judgment is plain—the people who would have the subject touched more lightly are those who never felt the liquor serpent's sting. This pastor who adjures us to be more intense speaks from bitter memories that have scarred his soul. When he was but a boy his mother died from his father's abuse and cruelty when drunk, and of the father's fate he knows nothing whatever. No wonder that this man writes: "Words are wholly inadequate to portray the desolation and ruin caused by drink, and the sufferers cry out, 'Oh, Lord, how long!'" It is easy to be calm over such a curse if the point of the barbed arrow has never come home to one's own heart.

—Americans are always interested in the thing that never happened before. There was one such feature unmistakably in the recent gathering of the World's Christian Student Federation at Lake Mohonk—the presence there of a Greek Catholic bishop commissioned by the patriarch of Constantinople to attend this conference and discover all that he could there concerning means and methods for heightening the religious and moral welfare of students. Never before has the Orthodox Greek Church condescended to seek religious advice from Protestants. There were a number of other private members of the Greek Church in attendance from Russia, Bulgaria and Greece, but this Constantinople guest was an ordained prelate officially commissioned by the head of his own "holy synod."

—Professor Fagnani of Union Seminary is a radical of radicals in religion and in politics both, and he is thought much too extreme for a theological professor even by some folks who are thought quite a little radical themselves. But World's Work has an interesting note of how Professor Fagnani's Bible class in the West Side Christian Association in New York City redeemed a saloonkeeper and made him over into an earnest Christian man. That is a trophy that not every orthodox preacher can be credited with. There is something good in any theology capable of such results.

—It is surely a risky business to be revising and amplifying Scripture, but Dr. J. F. Hinkhouse, who is doing a remarkable piece of country church resuscitation with the Cross Lanes congregation in Iowa, seems to have expanded Scripture unheretically and very forcibly when he gives out to his people the following watchword: "'Come thou with us and we will do thee good' is a fine proposition. A better one is: Come thou with us and we will do each other good. But better still is this: Come thou with us and together we will do good to others."

—The "white ribbon women" of the world are coming to the United States this autumn. The world's convention of the Women's Christian Temperance Union meets in Brooklyn the last week in October.

Jots and Tittles

—Many good people seem to think that the petition "forgive us our debts" was intended especially for pew rents.

—A religion that costs the owner less than a dollar a year would not be a bargain as a gift.

—When one envies a neighbor his good name he generally needs it.

—Prayer is a sense of want rather than a list of particulars.

—Remorse is conscience looking back.

Around Sinai with an American Missionary

BY WILLIAM T. ELLIS

"FROM THE NILE TO NEBO," BY FRANKLIN E. HOSKINS. Two classes of persons should read this book—first, the fortunate few who may travel from Egypt to Sinai and up through the Holy Land; and, second, those who stay at home. For this book is as near to an actual journey over a most absorbing region as most of us can come.

The flavor of the open road is in these pages. Dr. Hoskins writes with the certitude of the man who has seen with his own eyes, and knows whereof he speaks. He is quick to catch the meaning of the flutter of the dying quail in the hands of a cameleer who has seized the bird at the very place where the children of Israel grumbled at too much quail. Like a veteran of the desert, he translates the irrefutable testimony of the still flowing springs to the reliability of the Exodus story. The relation of the turquoise mines of Sinai, with their inscriptions (what a story for a class of boys!), to the chronology and the route of the Exodus is made luminous; while a lifetime of study of Arabia makes it easy for this author to prove that, instead of blazing a new road through the wilderness, the children of Israel followed one of the immemorial caravan routes which are interwoven through Palestine and Arabia like golden threads of romance.

Settling the Route of the Exodus]

The spirit of the book breathes through this quotation:

"Why men and students should go roaming through every conceivable hypothesis and theory, sitting thousands of miles away in space, and 2,000 or 3,000 years away in time, in order to upset and overturn this record of the route, when a single journey through that country, with intelligent observation, should settle the problem forever, is more than I can understand. . . .

"The absence or presence of water, and these eight facts—the land of Goshen, the identification of the starting point at Pithom and Raamses, the stretch of desert, the arm or arms of the sea where the winds still battle with the troubled waters, the waterless stretch of three days' journey, the well and palm trees at what must be Elim, another camp by the shore of the sea and then the journey upward into the granite mountains—are facts that cannot be argued or explained away or disposed of by theories, and which looked at fairly must fix forever the absolute identification of this first section of the route and the traditional location of Sinai within the peninsula. The route fits the documents as the key fits the lock, and the documents will not fit any other route that has ever been explored or suggested."

How Numerous Were the Children of Israel?

One of the greatest perplexities that will confront students of the Exodus Sunday school lessons concerns the numbers of the children of Israel who were led out of Egypt. Three million is the commonly accepted figure. But it has been shown that Pithom and Raamses, in fact, all Goshen itself, could not hold so many people; nor could the Sinai peninsula support them, owing to limitations of the water supply. If the Hebrew army was as large as the traditional figures represent, the account of the battle of Rephidim, when the natives could have mustered at most but a few hundred warriors, becomes almost a caricature. Nor could Egypt have suffered the loss of such a host—well nigh half the land's population, which was but 7,000,000 in the days of the Roman empire, and is only 11,000,000 now—without a record of the tremendous event appearing often on the monuments. Even the promised land, which contained but a million persons in the prosperous days of Israel (which meant a population as dense as that of Denmark or Scotland, 150 persons to the square mile), could not have supported the 3,000,000 exiles.

All these, and other perplexities, are brilliantly treated by Dr. Hoskins in his chapter on "The Numbers of the Children of Israel." He helps even the layman to see that the entire inverted pyramid of problems is poised on the point of a single word, which has two meanings in Hebrew and in the cognate Semitic languages, but which is given only one in the Hexateuch translations. This word is "alaf," commonly rendered "thousands," whereas it also means, and quite as frequently, "families" or "clans." Thus, "six hundred thousands" of fighting men become "six hundred families" of fighting men. By this line of reasoning, and a careful examination of the passages concerned, it is made clear that instead of 3,000,000 exiles, there were only about a hundred thousand—a figure which clarifies the whole problem of the Exodus, the wandering and the subsequent settlement of Canaan. The reviewer can imagine that many Sunday school teachers will find Dr. Hoskins's book a "lesson help" indeed.

Some Illuminating Lighter Touches

The lighter touch of the traveler is as natural to Dr. Hoskins's pen as the weightier matters of archæology. We enjoy the fracas with the foiled sheik and the scheming officials of Akaba as genuinely as we enjoy following the clear trail blazed through Exodus chronology. The illuminating glimpses into Arab life; the apt native proverbs; the usages of tent life; the occasional revealing glimpse of present world politics; the descriptions of scenery and the wealth of extraordinary photographs are treasures that one scarcely expects to find in a book which makes a scholarly contribution to the great story of Hebrew emancipation. The chapter on the mysterious rock city fastness of Petra, through whose narrow sik flowed the tides of Egyptian, Grecian, Roman, Arabian and possibly Hebrew civilization, is alone sufficient to make the volume a library treasure.

All Presbyterians know the author, Franklin E. Hoskins, D. D., as a leader of the Syria mission, head of the mission press, creator of the Arabic reference Bible; preacher, traveler, author and missionary statesman. Dr. Hoskins knows the Bible land as few living men. He has stood on every peak in Palestine, from Mount Hermon to Mount Hor. He speaks the language like a native, and knows the etiquette of life amid the Arabs. He has the happy faculty of ministering at once to the reader's interest in the present as well as the past—thus, he tells us of the Suez canal, as well as of the monastery on Sinai, and the "high places" at Petra. He lets us into the inwardness of the Turkish government's ways today, as well as of those of the Pharaohs of the time of Moses. A more comprehensive book upon a given theme has rarely come from the press.

It is gratifying that this well nigh indispensable book for the up-to-date Sunday school teacher, now that the international cycle of lessons has carried us to the Exodus, should be the work of one of our own household, whose scholarship, piety and unique equipment for this difficult task are known to all informed Presbyterians. [Sunday School Times Company, Philadelphia. $3 net.

Western Education in Tibet

BY FRANKLIN D. COGSWELL

"FOUR YOUNG MEN, sons of high Tibetan officials, and some Tibetan lads from Darjeeling have sailed from Bombay to England in charge of a British trade agent for education at the government's expense. Their ages are from 10 to 20, and they will stay in England for about ten years, studying the language, handicrafts and laws." Such is the information recently published in a newspaper in Allahabad, India.

Several months ago we read that another group had been sent from Tibet to Russia for the same purpose.

At different times in the last two decades the world has been thrilled by the reports of intrepid explorers who have penetrated Tibet, that mysterious land of Central Asia which has so long resisted any intercourse with the outside world. Not since Sven Hedin braved death from starvation and treachery to bring back his fascinating account of that wind-swept plateau, "The Roof of the World," and not since the gallant Colonel Younghusband led into the capital of the lamas the expedition that gave the first shock to its proud title, "the Forbidden City," has Tibet been the same ancient secret. But with the exception of the few ignorant Tibetan traders who come down into North India and Burma and an occasional flight of the grand lama to Darjeeling or China, Tibet has learned nothing of the West by her own contact with western peoples. A few western travelers have been the means of giving Tibet a very slight knowledge of the outer world. Now that Tibet herself has broken down the old isolation and has sent a group of her own sons to study in western lands and be the pioneers of a new culture on their return it would seem that the future can have no barriers against the complete mingling of races.

The political status of Tibet is growing acute. The governors of the western provinces of China, Yunnan and Szechuan, taking advantage of the paralzyed condition of the central government in this unsettled transition period, have entered on a deliberate policy of expansion in Tibet, and reports of the fighting between their armed bands and the Tibetan tribes have been drifting down into India for months past. The same ambitious governors, moreover, defying an Anglo-Chinese agreement, which loosely defines the divide between the Salwin and the Irawadi as the border between Upper Burma and Western China, have sent troops into territory claimed by Great Britain, and the latter has recently dispatched a column from Burma to deal with the trespassers. Recent events have seemed to indicate that Great Britain is looking forward to an extension of her control into Tibet, and her vigorous action against Tibet's Chinese enemies is not likely to have the effect of retarding her advances to that end. In the meantime there is always present the old suspicion that Russia has intentions regarding Tibet; thus, when the two groups of students return, one educated in England, the other in Russia, they may face a complex political situation.

As for the religious and social significance of this first student migration from a hitherto closed land no uncertainty exists. If the young Tibetans are brought under the noble influences the West is able to give, if they learn to know the spirituality of the West, and not its materialism alone, there may be sent back into those Himalayan tablelands men fired with a passion to cleanse the iniquities which ignorance and corruption have laid upon their people —men who will lead them not only to a solution of their political difficulties but also to that righteousness which exalteth a nation.

A Visitor from Troubled Turkey

An Interview with Franklin E. Hoskins, D. D., of Beirut

BY WILLIAM T. ELLIS, Editor Afield of The Continent

A GROUP of men had drifted together one September evening a few years ago in a Constantinople hotel. There was an American consul general, a veteran Turkish correspondent of a press association, a British teacher and an American missionary. The talk flowed in strange channels. It began with the lighter gossip about new second-hand warships and the personalities of the new regime. Thence it traveled to the nationalities and religions of conglomerate Turkey, and tarried over the mysteries of the Yezidis and Druses. It delved into some of the stories which are never printed concerning the Mecca pilgrimage, the relations of the powers thereto and other fascinating phases of "the great game" of international politics. The present writer was a listener, and he noted that the man of the four whose knowledge was completest on most of the subjects treated, and whose observations were most penetrating, was the missionary. And that man was Franklin E. Hoskins, D. D., head of the Presbyterian mission press of Beirut, who is now on a three months' visit to America.

Dr. Hoskins with Three of His Native Friends

Twenty-five years in the Levant makes one a cosmopolite. Conversation with Dr. Hoskins recalls some words of his in Beirut concerning the young American teachers who go out for three-year terms to the great Syrian Protestant College. "Whatever they may do for the college, the college makes men of them. They get more in those three years than they could possibly give." The diversity of interests of a missionary in Syria ranges all the way from archæology to the latest thing in railway promotion. Speaking the Arabic language fluently, Dr. Hoskins naturally comes into intimate touch with the life of the people, having friendships high and low, with access to those mysterious undercurrents of information which cause the westerner to marvel at the Orient.

Syria Sees Emancipation from Turkey

The reunion of the class of 1883 at Princeton University, and the present state of affairs in Syria, are topics uppermost in Dr. Hoskins's mind just now. Syria, it seems, is within sight of emancipation from the Turkish yoke. He said to me lately:

"The people are hoping that some foreign power will assume control. They say, 'Let us have anybody rather than Turkey.' They are prepared to take even Italy, their late enemy. Most of all they want Britain. Petitions have been flowing into the British government from Syria asking that the British assume a protectorate over the Holy Land. Local conjecture figures on the extension of the British sway up from Egypt, at least as far as Haifa, which is at the upper end of Mount Carmel. Then it is rumored that France will get the remainder of Syria up to Aleppo; and Russia is surely coming down from above. There are grave objections to such a partition as this. It would put the triple entente in complete control of a most important stretch of territory. Germany would never consent to this. She would fight first. It is the darling desire of Emperor William to have Germany dominant in the Holy Land.

"The issue will probably be the internationalization of Syria, with joint control by the powers, such as is proposed for Albania. It is significant that the British now have a committee at work studying this very subject of international authority for a given territory. Meanwhile, assured of the early breaking up of Asiatic Turkey, each of the nations is looking into its rights and interests, and stressing their importance.

"Once more there is a confluence of world tides upon this historic land of Palestine, and, as of old, the Promised Land is becoming the meeting place of the nations. The people themselves are sure that something will happen soon, and whatever it may be, it will be for the betterment of Syria."

Like most men who have lived long in the East, Dr. Hoskins is worth watching as he talks, as well as listening to. He has unconsciously absorbed the gestures of his native neighbors, although these mean nothing to the westerner unfamiliar with the East. Thus he occasionally touches his forehead as he speaks, or points to his breast with both hands, or with finger and thumb seems to draw a stream of words from his mouth. It is thus that the Arabs speak beneath their black tents in the desert. It was natural that the talk should proceed to the new movement for Arabic-speaking independence.

Reform Leaders Imprisoned; Strike Follows

"The old grievance of the people of Syria, who all speak Arabic, and of the Arabs proper, is now assuming new forms. The Turks for a generation have been imposing their own language upon the parts of the empire where Arabic is spoken. This has caused innumerable outbreaks and difficulties, and the Arabs have never ceased to protest. The injustice of this is most manifest when it comes to the courts, where the judge speaks only Turkish, while the prisoner, or parties to a suit, speak only Arabic. The same sort of corruption and evil results which has been found in many treaties written by Greek dragomans in the past—treaties which say one thing in one copy and another thing in another.

"Aroused by Arabic unrest recently, the governor of Syria promised various concessions. Then, suddenly changing his mind, or having it changed for him from Constantinople, he threw six of the reform leaders into prison. At once, in protest, a novel strike was instituted. Every shop in the city of Beirut closed its doors. This action created a tense situation, and during the agitation the Moslems were holding political meetings in the mosques.

"Their plan was to precipitate foreign intervention, which is the one constant nightmare of the Turkish government. They decided that the murder of a foreigner would insure this, so they drew lots as to which of the prominent foreigners in Beirut should be assassinated. To their own disgust the lot fell upon the British consul general. As soon as the latter heard of what was impending—and we always do hear of such things in the East—he went to and fro in the streets of Beirut, night and day, like a raging lion, defying them to do their worst. His courage, and some change of plans, squelched that plot."

As we talked, there was a sound of blasting in a distant quarry, which I did not notice. Dr. Hoskins called attention to it, remarking, "If we heard sounds like that in Beirut we should surmise that a massacre had started." Thus Turkey lives in constant apprehension of an outbreak. "Any spark may set the tinder afire. At present the point of danger seems to be with the Armenians. They themselves are sure that a wholesale massacre is being planned by the Kurds. They have sent a deputation to Constantinople to protest and to claim protection. They point out that the same signs which have preceded the massacres of other years are now to be found in Armenia. If there is an outbreak, it will probably be the occasion for Russia's coming down to Armenia's rescue—and at the same time possessing herself of the territory she covets.

"The troublesome elements that make up the Turkish empire, as the Kurds, the Arabs, the Circassians, the Albanians and the Armenians, can scarcely longer hold together, since the downfall of Turkish prestige and power."

Dr. Hoskins seems to think that the end is inevitable and not far distant, and that the final break-up of Turkey will come by the early intervention of the powers.

No views of the Near East can range afield without striking the Bagdad railway, that perplexing question of years. I asked Dr. Hoskins about it.

Early Completion of the Bagdad Railway

"It now seems so near settlement that we may look for the road's swift completion. Of course the whole work should have been done by this time, according to the original contract, if Turkey had paid up her kilometric guaranty. This, naturally, she has not done, and the concessionaires have a longer time in which to finish the road. An agreement has been reached between Great Britain and Germany concerning the Persian gulf end of the railway. German control ends at Bagdad. The lower section of the line, through Mesopotamia and terminating at Kaweit, will be internationalized, which means practical British control. This puts the development of Mesopotamia largely into British hands."

It takes many tellings to enable the reader to understand the historic character of this road, which traverses not only the route of the children of Israel to their exile, but the highway followed by Cyrus, and Alexander the Great, and Xenophon, and most of the conquerors of the East. Dr. Hoskins says that the line has now gone to Carchemish on the Euphrates river, the Hittite capital where Nebuchadnezzar conquered Pharaoh Necho. The British museum is conducting an archæological expedition in Carchemish, and it has unearthed wonderful Hittite inscriptions. The Bagdad railway has reached the Taurus mountains on the Asia Minor side, and it has also gone forty miles north from Aleppo. In the West there is no apparent relation between railways and religion. Quite otherwise in the East.

"Both the Mecca railway and the Siberian railway are increasing the hordes of Mecca pilgrims whom we see at Beirut. Every year a larger number come from central Asia, using the Siberian railway, and bearing little books of direction in several languages from the Russian government. These serve also as passports and enable these pilgrims from the center of Asia to be passed on from point to point, until they reach Mecca, their goal."

Prospects for Christianity's Spread Are Cheering

Dr. Hoskins is enthusiastic over the prospects for Christianity. Ever since the constitutional era there has been a new feeling of tolerance. The people have assumed that they were permitted to print or to possess any sort of literature.

"Our mission press has circulated more books and tracts and portions of Scripture in the past five years than in the preceding fifty years. An extraordinary fact, which I have proved by careful investigation, is that most of the Bibles which we have sold have been bought by Moslems. The people of the East are deeply religious, and with freedom to read they study all religious literature. The result is that the Moslem reformers, who see the new peril that confronts them from Christianity, are raking the Koran and their sacred books for anything analogous to the fundamental Christian teachings. They want to show, so far as possible, that Islam teaches the same things as Christianity. The new missionary who comes to Moslem lands must be equipped to meet this kind of opposition.

"The extension of our Syria mission is one result of the war. We have decided to move up to ancient Aleppo, the city of Abraham's white cow, and there reoccupy. Also we shall go east of the Jordan."

Dr. Hoskins was significantly vague as to the location of the new trans-Jordan station.

"By the way, do you know that the United Presbyterians have recently got a colporteur and boatload of Bibles into Jiddah, the Red sea port of Mecca, and that he has been unmolested in the months since?

War Gave Christianity Chance to Prove Itself

"One of the unexpected consequences of the recent Turkish disasters has been the effect of the attitude of the Christians upon the Moslems. The latter assumed that their Christian neighbors would gloat over them, and if possible persecute them because of their crushing defeats. To their amazement it was the Christians who cared for them in hospitals and by the wayside. The Red Cross, rather than the Red Crescent, proved the symbol of succor. The wounded and the poverty stricken have found the Christians their most helpful and friendly neighbors. This practical proof of the Christian religion has deeply touched the hearts of the Moslems."

It is good to think that at this critical hour, and at this newly strategic center, the land of the Bible, the Christian church is firmly planted, with a superb evangelizing equipment, and that she is represented by such men of vision as the veteran Arabic scholar, administrator, traveler and preacher, Dr. Franklin E. Hoskins.

When It's "the Other Fellow"

Have you ever noticed? When the Other Fellow acts that way he is "ugly"; when you do it's "nerves." When the Other Fellow is set in his ways he's "obstinate"; when you are, it is just "firmness," remarks Life.

When the Other Fellow doesn't like your friend he's "prejudiced"; when you don't like his you are simply showing that you are a good judge of human nature.

When the Other Fellow tries to treat someone especially well he is "toadying"; when you try the same game you are using "tact."

When the Other Fellow takes time to do things he is "dead slow"; when you do it you are "deliberate."

When the Other Fellow spends a lot he is a "spendthrift"; when you do you are "discriminating."

When the Other Fellow holds too tight to his money he is "close"; when you do you are "prudent."

When the Other Fellow dresses extra well he's a "dude"; when you do it is simply "a duty one owes to society."

When the Other Fellow runs great risks in business he's "foolhardy"; when you do you are a "great financier."

When the Other Fellow says what he thinks he's "spiteful"; when you do you are "frank."

When the Other Fellow won't get caught in a new scheme he's "backwoodsy"; when you won't you are "conservative."

When the Other Fellow goes in for music and pictures and literature he's "effeminate"; when you do you are "artistic."

She Was a Match for Him

Dr. Abernathy, the famous Scotch surgeon, was a man of few words, but he once met his match—in a woman. She called at his office in Edinburgh one day, says The New York Mail, and showed a hand badly inflamed and swollen, when the following dialogue, opened by the doctor, took place:

"Burn?"

"Bruise."

"Poultice."

The next day the woman called again, and the dialogue was as follows:

"Better?"

"Worse."

"More poultice."

Two days later the woman made another call, and this conversation occurred:

"Better?"

"Well. Fee?"

"Nothing!" growled the doctor. "Most sensible woman I ever met!"

Making Sure

The ferryboat was well on her way when a violent storm arose. The ferryman and his mate (both Highlanders) held a consultation, and after a short debate the ferryman turned to his passengers and remarked anxiously:

"We'll just tak your tuppences now, for we dinna ken what micht come ower us."

A Red Hat and a Question

BY MARY E. McDOWELL

A few days ago the mayor of Chicago and an official committee "investigated" the garbage plant where the refuse of the city is utilized. The committee reported that the plant was "as clean as an old maid's kitchen." Several days later at daybreak two women from the University Settlement made an unannounced visit to the same place. They found a different state of affairs, and said so before the council committee. One of these women was Miss Mary McDowell, head resident of the settlement; the friend and adviser of countless folk of every condition in the unsavory district near the stock yards, where she works for the uplift of the people among whom she lives. Continent readers have frequently been moved by her facility in telling things she sees and feels

An 18-Year-Old Wage Earner

I HAD BEEN speaking on "Woman in Industry" in the north end of the city, and was returning to the stock yards district at 11 o'clock at night. I had been speaking to a well-to-do church; my audience was composed of people in comfortable circumstances, far from the life which I was trying to make clear to them. They found it difficult to realize the tremendous fact that more than half of our American girls are in gainful occupations and that Germany alone has 9,000,000 women earning some kind of livelihood, and that the women in China, Japan and India are being used in large numbers as factory hands and are beginning to think with their sisters of the Occident.

It was a cold, wet night. My friends had protested against my taking a Halsted street car at so late an hour alone. As I sat, feeling somewhat discouraged over my efforts to arouse the good people who were comfortable, I found that the car was filling up with Italians and Poles, and that my seat had to be shared with someone else. The car had stopped at a street crossing in a part of the city shunned by those who are timid. Here another group of foreigners—mostly men—pushed their way into the crowded car, and in their midst I was attracted by a spot of bright color. It was the red hat on a young girl unaccompanied.

"Young Mothers" Leaving a Box Factory in Halsted Street

I soon discovered that this bright spring hat was shading the face of a girl about 18 years of age. She was alone in this questionable part of a city made up of many kinds of people, yet she seemed perfectly at ease as she viewed the possible chances for a seat. She ignored a seat next to a young Polish man, and turned smilingly toward my proffered hospitality. As she smiled at me I was able to get a clear impression of the possibilities of this young girl beside me—a type of the problem about which I had been talking at the church of comfortable souls. The pretty red hat was framing a baby face with a pretty, pouting mouth, large round eyes that seemed to be wondering, but not questioning much. Her clothes were ready-made, with the same fashionable lines for coat and narrow skirt that I had seen at the church. The white shirtwaist was from the same bargain counter from which many of the women in my audience had purchased, and perhaps never knew that it took fifty hands to make that waist. Her clothes, at least, related her to the other women in the great city of Chicago, for their dresses also were ready-made, and all of them wore garments made by machinery, fed by the hands of girls and children.

The Girl of 18 and Her Experiences

As she seated herself by my side, she gave me a smile such as any little child might have offered to a stranger with whom she felt at ease. "I'm only 18, but nearly everyone takes me for 24," were the confidential words which this child handed me without solicitation on my part. Sitting in front of us were a Polish man and wife and little girl. The child was chattering Polish to the mother, much to the delight of my young companion. "Ain't it wonderful," she said, "the way such a little child can talk that awful language!" Then she went on talking to me about her experience in the store where she worked—one of the largest department stores in State street. And again she revealed her childish, unsophisticated mind by telling me of the children that came into the store "all alone." "Why," she went on, "today two little boys came in alone, and I wanted some candy so bad, and didn't dare leave my counter, so I asked 'em if they would go downstairs to the candy counter and get me some candy. I gave 'em some pennies and told 'em to bring it up to me, and do you know, they never came back! Ain't it awful the way mothers bring up such children?"

Where was this unsophisticated, self-reliant young thing going? Where had she been? Who was mothering her baby mind? These were the questions that came naturally to me. "Where do you live?" I asked. "Near Halsted and 29th. I board," she answered. "I pay only $3 for my room and two meals a day." "And what wages do you receive?" I questioned. "Oh, I get $6 a week!" she responded in that tone that is so eternally feminine. I was reminded of another girl, who said in the same resigned tone when asked "How can you live on 75 cents a day?" "Oh, you know you have to." I thought I would test her. "Did you hear about the meeting of clerks to organize an association to see if they could get a half holiday in summer and better wages for themselves?" I inquired. The round eyes looked at me with their childish wonder. "Oh," she said, "maybe that was what was on those cards the woman gave me—bottom side up so none of the floor walkers would catch on. Maybe I'll go to the next meeting. Do you have anything to do with it?" I told her how much I believe in girls who work looking after themselves and not being satisfied with wages that could not give them a healthy living. "Yes, that's right. Good-by. Maybe I'll come to the meeting," and she left the car at a dark corner on Halsted street to sleep in a home that was not her mother's home, just as she worked in a public, crowded place, where no mother followed her or looked after her.

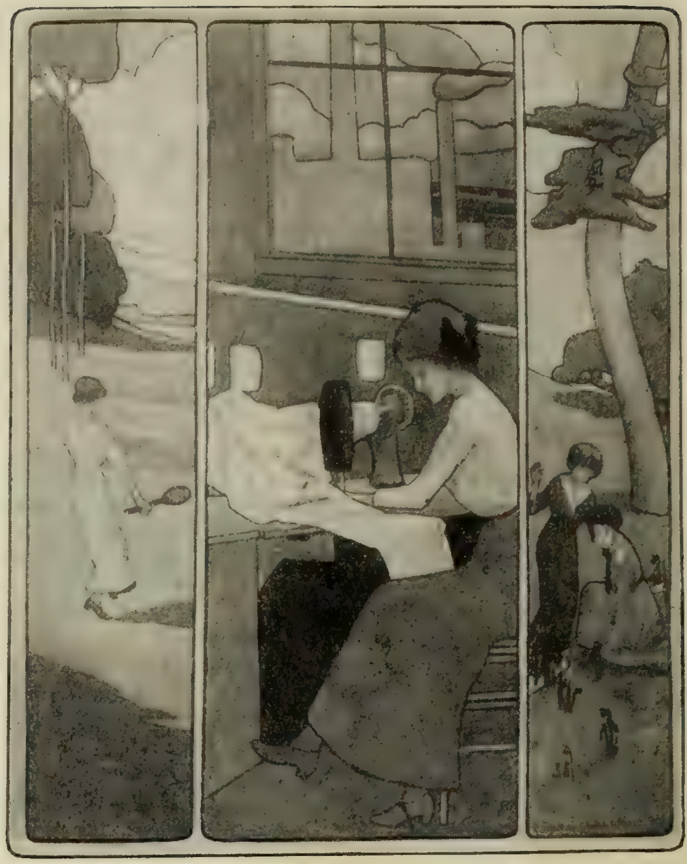
What does it all mean to the future homes? Where is it leading us? Six dollars a week, three of which go for shelter and two meals. And what about her lunches, 15 cents a day; her laundry, 30 cents a week; carfare, 60 cents; clothes, $1; leaving 45 cents for all emergencies that come to human beings, young as well as old. What about her recreation?—for youth must have pleasure. A girl of 18 cannot work and eat and sleep only. "A girl must have some fun, or commit suicide," one working girl said to me when she was protesting against the small wages that allowed only for the barest necessities.

One of Many Thousand Who Are Adrift

This very attractive young human being with the red hat and cheap, ready-made clothes is simply one of the many thousands of wage-earning girls who are adrift in Chicago, according to the federal labor bureau. Some are sharing the room of another girl; some, we are told, are living with men whom they love, but who cannot afford to marry them. Some go wrong in other ways, but most try to live on the meager "wages of righteousness," but are undernourished and are without the minimum of civilized life all the time. They lack all that is the right of a young human being of the mother sex. Sunshine, fresh air, wholesome recreation, skill in housekeeping crafts, sympathy, appreciation and love—these are the necessities of a young life. How can all of these be secured at $6 a week in a city like Chicago?

A waitress whom I know gave me her budget to show the problem of a girl who must live on her own earnings. She received $8 a week and two meals daily for seven days. She said that she had had about seven weeks of sickness that year. The next year this same girl was in the hospital for several weeks, and had to depend upon the union for support. This was her budget as she gave it to me:

	Per week.	Per year.
Shelter	$2.50	$130.00
Laundry	1.25	65.00
Carfare	.70	36.40
Clothes	....	133.65
Total		$365.05



"A girl must have some fun or commit suicide"
Part of poster shown at Child Welfare Exhibition, Chicago, in behalf of the half-holiday movement

Her wages must average more than $7 a week to meet this outlay if anything is to be left for emergencies, recreation or sickness This waitress had not had even $8 a week until a union was organized, and, as she put it, "It took a long struggle for us girls to get even 'decent conditions.'" The merchants that came before the senatorial investigating commission lately said that they knew that a girl could not live in Chicago on $6 a week, but that their girls all lived at home, and that on that fact they based their wage scale. Is this a fair basis? Who lives at home with them? Who supplies the rent, the laundry and the clothes for those who receive from $4 to $6? And there are thousands of these girls, according to the federal and state investigations, who are supporting others than themselves.

From Massachusetts and Australia

The Massachusetts minimum wage commission investigated 1,218 women over 18 years old who reported their age and wages. Forty-one per cent received less than $5, and 65 per cent received less than $6. The new Massachusetts minimum wage law says that a living wage is one that supplies the necessary cost of living and must maintain the worker in health. This is the only true basis for wages—to maintain the worker in health. The minimum wage has been in force in Australia for eighteen years and has now ninety-one industries that are under the wage boards. Even the employers would not rescind this law. Almost the last act of King Edward of England was the signing of a minimum wage act for the sweated trades, and the three years' experience has been so wholesome for the community that parliament is hoping to bring other trades under the wages board appointed by the board of trade.

At first the trade unions were not in favor of having wages raised by wage boards composed of employers and employees, with a disinterested person as chairman, but now they see that there are workers who are below the level of organization, and that society must secure for them what they cannot obtain for themselves. I believe that workingwomen must be encouraged to organize and to look after their own interests, but I know that in certain industries they are too young and too inexperienced to help themselves. The young girls who are adrift in our cities, and those who are carrying the burden of the home, must be helped by the rest of us. For their own self-protection they must begin to think about their wages and not look to others to supply the necessities of a human living. The self-reliant young girl with her ready-made clothes and bright red hat is a symbol of the problem that confronts all who think and feel. America dare not have a class of people who must depend upon charity for sufficient food and clothes to maintain a healthy and moral life. The minimum wage may ask the lovers of candy to pay a few cents on the 90,000,000 pounds of candy that are sold in Chicago during Christmas week; but it will also cut down the charity gifts.

A Large Question for Christian Women

Shall we Christian women do all in our power to produce conditions that shall encourage the spiritual possibilities which are dormant in these wage-earning girls, or shall we, through indifference and selfishness, leave them alone—adrift in the city that cares nothing for their souls? The girl with the red hat must typify to us the little sisters that need our sympathetic understanding and our practical efforts to protect them until they can protect themselves. It is a large question that presses for an answer.

Moody's Valuation of "Sand"

BY CHARLES STELZLE

Mr. Stelzle's announced change of work, commented upon by The Continent last week, makes this article by him, with its sidelight of autobiography, particularly timely. His speculation as to what would be D. L. Moody's attitude toward present economic problems and conditions is interesting.

"YOU WILL NEVER make a preacher. Possibly after you have spent three years in a theological seminary you may prove to be acceptable to a little country church in which the people aren't very particular." This was the only encouragement given me during my machine-shop days when the burden of becoming a Christian minister was heavy upon me. Then I honestly tried to break into three different theological seminaries, but they would not have me. They declared that I did not know enough. To be sure, I was fully conscious of my ignorance—this is why I desired to take the seminary course. But the presidents of the seminaries with whom I corresponded would not see it my way.

Somebody told me about the Moody Bible Institute in Chicago. I wrote to Mr. Moody, telling him my situation, referring him to a mutual friend for particulars. A few days later Mr. Moody met my friend, who presented my case, and the big human evangelist and leader asked him simply one question: "Has he 'sand'?" I was accepted. No doubt "sand" is a very poor substitute for scholarship in a theological seminary, but I have always been grateful to the man who made it possible for fellows like myself to enter the Christian ministry.

Humor Reenforcing Common Sense

Mr. Moody frequently addressed the students at the institute. The fine ideals he held up before us were decidedly inspirational. Perhaps this was the best service that he rendered for the students. I never heard him without coming away with a bigger conception of what it meant to be a Christian worker. But always was there a healthy, sane presentation of his message, and invariably a touch of humor. In the classroom he often asked the students for new ideas. One day a particularly clever plan was suggested by one of the men with reference to Sunday school work. "What do you think about this?" he asked the superintendent of the Moody church Sunday school, who was present. "We've been aiming to do it for two years," replied the superintendent. "Don't you think it's about time you fired?" quickly laughed Mr. Moody.

Mr. Moody never seemed to me just like an evangelist. There was an utter lack of professionalism about him. He appeared never to be afraid of the difficult places. To him it was a question of an opportunity for doing a big piece of work for God. But Mr. Moody did not always succeed. We think of him as the leader of tremendous campaigns in metropolitan centers. One day about fifteen years ago he was challenged to spend a month in the old church now being used as the Labor temple in lower New York. He came with his workers, but apparently he failed dismally. His methods would not work. He went immediately afterwards to a great auditorium uptown which seated thousands, and many were turned away. This failure has been to me a source of encouragement, for personal failures in other places have since been less difficult to bear, and had we failed at the Labor temple it would not have seemed so cruel.

Broad Understanding of Differing Types

The breadth of view of this remarkable man was stimulating, especially in a day when narrowness with reference to methods of work and theological belief controlled to so great a dgree. I once heard him in the Moody church make an earnest plea for $500 to be used for the work of the boys' brigade, and he spoke most cordially of its institutional features. He gave the Roman Catholic church in Northfield a fine organ, "for," said he, "if they are going to have music, they might better have good music," and the Catholics retaliated by furnishing enough stone to build the foundation of the Congregational church of which Mr. Moody was a chief supporter.

Big and strong as he was, Mr. Moody impressed me by his tenderness of feeling. He frequently preached with tears in his eyes, but he never became soft or sentimental. He loved men, and he loved little children, too. The first time that I ever saw him he was talking to a young sister of mine in an inquiry room in a mission chapel on the East side of New York. She was about 14, and Mr. Moody was telling her about his Saviour. He preached a gospel of hope. The first three times that I heard Mr. Moody preach, each time in a different city, he used as his text Isaiah 55:7—"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon." Mr. Moody believed in hell, but he preached the love of God to save men from hell.

Leadership Adapted and Adaptable

Even during Mr. Moody's day there came the manifestations of swift change in our social and economic conditions. He often spoke of the problems of the workingman. Whether or not he could have met the modern situation it is not possible to say. I know that the narrower followers of this great man will at once declare that were Mr. Moody here today he would preach the same gospel that he always preached in just the same old way. I do not believe it. He would apply the old gospel to the present situation. I am sure, at any rate, that instead of blindly applying old methods, which simply do not touch the problems of this generation, he would study the needs of the people, both rich and poor, and adapt his message accordingly. He would preach the gospel of Jesus Christ in sincerity and in truth, but it would be a gospel as deep as human need and as wide as human experience. If it seemed impossible for him to sound all the depths of the present-day situation, he would rejoice that other men had been given a vision which made them clear-eyed and strong-hearted.

Mr. Moody often told the story that the beginning of his power came with the realization that God was waiting to find a man through whom he might show the world what he could do with one who was thoroughly devoted to him. God is waiting for such a man today. In each period of the world's greatest need there was raised up a man who became God's messenger for the time in which he lived. If ever there was a period when a great leader was needed, this is the day.

The Mortgage on Martin Kenzie's Brains

And How His Mother Innocently Forced a Foreclosure

BY AILEEN CLEVELAND HIGGINS

PART II.

ONE MORNING five months later Mrs. Kenzie brought Martin his breakfast unusually early, and as she drew back the curtain he was astonished to see that she was attired in the black dress she had not worn since her husband's funeral. The expression upon her face was that of one chastened and prepared for the worst.

"Why, mother," Martin ejaculated, propping himself upon one elbow, "what in the world is the matter?"

"Martin, do you mean to say you don't know what day of the month this is?"

"It's the 2d of October."

"Yes, the 2d of October," his mother repeated gravely.

"Well?"

"Martin Kenzie, you are makin' me speak of the mortgage again to you, and I made up my mind I wouldn't after that day you got so worked up in the garden. Mr. Ripley's comin' today—it's the day of the foreclosin'. You've seemed in such good spirits I couldn't bear to mention it again, but I didn't s'pose you'd forgotten——"

"No, I hadn't forgotten it, but seeing you in your black dress made me think there was some funeral."

"Well, it's a good deal like that to me, and I wanted to put on appropr'ate clothes. Land knows what's goin' to become of us. If I jes' had part of the money to stave him off—a hundred would do it, or even fifty, I reckon. Mr. Ripley is that kind he would do anything to help us if there was any show for us—but I ain't got a cent more'n enough to pay for this week's groceries. I do dread his comin' terr'ble. I feel like runnin' away somewheres. I wish he'd come and get it over with. I've been up since 4 o'clock—all the work's done, so there ain't nothin' for me to do but wait, and waitin' is terr'ble hard to stand. Mebbe if I read a little out of some of your papers it'll help out."

She extricated a magazine near the top of the litter on Martin's table and sat down by the window to read. For a while she rocked back and forth as she read, then suddenly she stopped with a violent jerk. "Why, Martin," she exclaimed, "there's a back yard in this story just like ours."

"Is that so, mother?" replied Martin tentatively. "Do you think it is a good story?"

"I'll jes' read on a little so's to see—it's short."

Many minutes ticked by without another word from her. Martin finished his breakfast, and lay back on his pillows, with closed eyes, waiting.

"Martin," he heard his mother say presently in a voice that was tense, "it's *me* in this story—and your pa! What on earth does it mean? Here are things I never told a livin' soul but you. How could John Stearns—that's the name of the man that wrote the story—ever know about these things? Who is he, anyhow? No one I ever heard of around here. I feel as if I've been turned wrong side out for people to laugh at—and your pa, too—it's a shame—a burnin' shame——"

"I was afraid you'd feel like that about it," said Martin, flushing under her sharp gaze.

"What do you mean, Martin Kenzie?" demanded his mother, standing over him with the magazine in her hand. "What did you have to do with it?"

"I wrote it—that's all, mother. I'm John Stearns—I signed another name."

"You wrote it?" shrilled his mother. "My own son could do such a thing?" Amazement and anger twisted her face in a fashion so terrible to Martin that he cowered instinctively back among his pillows.

"It's true, mother—I did it," he faltered.

As she gazed at him her anger was suddenly swept away by a grief which forced her sobbing to her knees beside the bed.

"Mother, mother, let me explain!" cried Martin, tremblingly, timidly placing his hand upon her head. "It came to me that day in the garden that maybe I could write a story about you that would sell. I'd read so many stories that I could tell things in your life were what writers call 'good material.' I thought I'd try just to see, and I had beginner's luck. Here's the letter I got from the editor. He says I've got something new—that you're an original character that'll please the public. He published it almost at once."

(*Continued on page 1005*)

THE HOME COUNCIL

The Traveler Courteous

By Lee McCrae

"MEN WHO WORK for me must have plenty of likes and no dislikes," said a prominent man when complimented on the splendid banking institution he has built up, and asked for his "secrets."

"She never saw a fault if she could help it; and if she did see it, no one ever knew she saw it," says a writer in a current magazine concerning "the first lady of Alabama."

Would that every one of us seeking business and social success could take these two sententious utterances as texts and preach ourselves some private, heart-searching sermons thereon! The composite result would be an avalanche of cheer and new courage that is sorely needed in these days of pin-prick criticism.

Especially would I recommend these texts to travelers far from home. Almost every magazine we pick up contains advice to guests on how to make themselves agreeable, and the suggestions are, for the most part, exceedingly sensible and practical. But far better than punctuality at meals, helpfulness in the home and all that is generally accepted as essential to the make-up of a desirable guest would be this tactful ability to like everything or else ignore it.

This ability is peculiarly needed when one has taken a long jump, for I know by experience how easy it is to be hypercritical at such times and to make comparisons, forgetting that "comparisons are odious" and always in poor taste.

The attitude of the usual visitor coming from a distant part of this big country of ours is excessively "judgmatical." He has come, naturally and rightfully, with wide-open eyes and ears. He is looking for new things and differences—as he should. Travelers ought to be keenly observant and also discriminating. What I am objecting to is that he should voice his observations so loudly, make such sweeping assertions on brief experience and reach such radical conclusions that they can be neither just nor correct.

Many are also guilty of prejudging. They come with a settled opinion concerning conditions, and the first corroborating evidence is loudly proclaimed in an I-told-you-so tone. Whatever evidence of a contrary condition may come to their attention, they are simply not to be convinced.

A continuous flaw-finding shows the visitor to be on the hunt for the very things which the citizens deplore and would eliminate if they could. For every right-minded person loves his home and its surroundings, while fully aware that it has its deficiences, even its downright evils; consequently both personal and civic pride are hurt by the feeling that everything is under scrutiny—on exhibition, as it were—being "weighed in the balances" and inevitably "found wanting," because the self-appointed judge is putting all the flaws on the scales and leaving off the virtues.

Yet it is not in direct argument, in which statements can be contradicted by facts, but in little naggy observations that this attitude is manifested. "How the wind blows in this country!" (*You* know that windy days are the exception). "The sun must be awfully hard on paint down here." "Don't you hate to see dirty gloves?" (A passenger in the car is under fire.) "What a rude motorman! I supposed all southern men were gentlemen!" "Dear me! Do all your men smoke cigarettes?"

Small comments like these betoken a small mind and also a limited experience. For the real globe-trotter, while he sees little things, has learned to place them where they belong. He has the large vision that puts everything in its relative place, and consequently he does not judge a section wholly by its extremes or peculiarities. Indeed, what seem oddities to the limited traveler are but ordinary to him who has met them in many places.

The globe-trotter realizes, as the inexperienced do not, that sectional differences and peculiarities are rapidly being wiped out by the intermingling of all Americans, commercially and socially. Very soon we shall be a cosmopolitan people. Once upon a time there may have been a "typical western girl," "a typical southern gentleman," a "New England woman"; but that is hardly the case now. We have nearly all kinds of Americans in all our towns and nearly all kinds of conditions in every section save the most remote and isolated. So let visitors in any section refrain from publishing their own limitations by proclaiming the "oddities" they have discovered.

To be an agreeable guest demands the gracious tact that either "likes" things or else fails to mention them. An application of the golden rule brings the fullness of politeness, kindliness and Christian culture. Travelers must continually bear in mind the fact that the section from which they come is being judged by what they say and do and are.

He Located His Lamb

The Buffalo News tells of a traveling man who, on his marriage, was given a month's vacation. He and his bride passed their honeymoon in a quiet summer resort.

One evening as they entered the dining room and sat down, as usual, in a secluded corner, the young husband noticed a good customer at the table near by.

"Say, dearest," he whispered, "there's Mr. Jones over there. You won't mind if I go over and dine with him, will you? Think how fine it will be if I get back from my wedding trip with a smashing big order."

The little bride agreed rather ruefully. Her traveling man hurried over to Jones, shook hands with him and ordered his dinner, which included roast lamb. Then he began to talk business.

He talked so earnestly and at such length that he didn't notice when the waiter removed his meat dishes and placed a dessert before him. Then suddenly he looked down at his plate.

"Why," he exclaimed, "where's my lamb?"

A little voice in the corner piped out, "Here I am, dear!"

Verses Old and New

HEART VENTURES

I stood and watched my ships go out,
Each, one by one, unmooring free,
What time the quiet harbor filled
With flood tide from the sea.

The first that sailed, her name was Joy.
She spread a smooth, white ample sail,
And eastward drove with bending spars
Before the singing gale.

Another sailed, her name was Hope.
No cargo in her hold she bore,
Thinking to find in western lands
Of merchandise a store.

The next that sailed, her name was Love.
She showed a red flag at the mast—
A flag as red as blood she showed,
And she sped south right fast.

The last that sailed, her name was Faith.
Slowly she took her passage forth;
Tacked and lay to; at last she steered
A straight course for the north.

My gallant ships they sailed away
Over the shimmering summer sea;
I stood at watch for many a day.
But one came back to me.

For Joy was caught by Pirate Pain;
Hope ran upon a hidden reef,
And Love took fire and foundered fast
In whelming seas of Grief.

Faith came at last, storm-bent and torn,
She recompensed me all my loss,
For as a cargo safe she brought
A crown linked to a cross.

—Author unknown.

BITS BY THE WAY

TONGS CONQUER TONGUE

A good woman was sadly annoyed by a termagant neighbor, who often visited her and provoked a quarrel. She at last sought the counsel of her pastor.

"Well," he said, when he had heard the story, "suppose you try the snap cure. The next time she visits you take the tongs in your hand, and whenever she says anything unkind, snap the tongs together, but say nothing yourself."

A day or two afterwards the good woman came again to her pastor, laughing this time.

"It worked beautifully," she said. "My troubler came to see me yesterday, and, as usual, commenced her tirade. At the first hateful word, snap! went the tongs. Another volley. Snap! Another still. Snap!

"'Why don't you say something?' she exclaimed angrily. Snap!

"'Speak!' she cried. Snap!

"'Do speak! I you don't speak I shall split!' And away she went. I was just suffering to laugh, and I think when she calmed down she must have seen the funny side of it, too. Perhaps after this she'll let the tongs do all her snapping for her."

And if the story from which this anecdote is taken speaks truly, she did.

SIMPLIFYING THE SUNDAY TEA

It has been suggested that the Sunday supper may be in part responsible for "blue Monday," for the rest which the day provides doesn't always extend to the digestion. A late dinner, often heartier than usual, a quiet afternoon and a heavy supper mean a busy night for the overworked stomach.

Jellied meat or salad, preferably of fruit, with bread and butter, is quite sufficient for the third Sunday meal. Some people desire nothing more than chocolate and a sandwich; others find chocolate too heavy and prefer just their cup o' tea, with perhaps a bun, or a bit of coffee cake, and some fruit.

In most households the preparation of this informal meal falls upon the house mother. In a certain household, spoken of in The New York Tribune, the little daughters are permitted to take turns at its preparation, with the understanding that the meal must be limited to sandwiches or an equivalent, cake, fruit, chocolate or tea. They enjoy making the sandwiches, and explore the cookbooks for new recipes. The mother is taken into their confidence, but the rest of the family are not allowed to know what they are to have.

"I keep up their interest," said their mother, "by letting them have freedom of choice in the purchase and preparation of food materials. But I caution them that the filling of the sandwiches must not be a sweet one—that it must contain meat, fish, cheese or an egg mixture, as the sandwiches are supposed to take the place of a dish containing protein. The Sunday tea is supposed to be 'a light and airy nothing,' yet it must be properly balanced and not entirely composed of starches and sugars. In fact, I have given them each a little book containing a list of foods and their value as such, so they can plan a suitable menu."

Serving the Sunday tea in the library or sitting room in the winter, and on the porch in the summer, removes all formality, promotes a most delightful spirit of sociability and good fellowship, and relieves whoever prepares it of the burden of setting the table and "cleaning up" afterwards. The complete change of scene at this one mealtime of the week is also a distinct advantage. S. C. R.

YOUNG AMERICA

Pug o' the Laurel Bush

BY MARGARET HAYNE

PART I.

PUGGY lived in a beautiful old California garden near the Golden Gate, where the great ships come into San Francisco bay from the Far East. The garden was old-fashioned, with cool lawns and old trees, and plenty of roses and lavender bushes; it was inclosed by high green hedges, and the family who owned the garden and Puggy and the rambling, pleasant green house were very happy. There were mamma, papa, Big Sister, Big College Brother, Little Sister and Little Brother. They loved books and music and their rose trees, but most of all they loved "our dear animals," as Little Brother called them. Rosy and Tom Lamb and dear little Puggy were as much a part of the family as anyone else.

Tom Lamb was a great gray Angora, with a huge bushy tail and eyes that glowed so strangely that Big Sister said she believed he was really some unhappy prince of ancient Egypt, who had been turned into a cat for a punishment. Tom was always solemn and silent, but sometimes when he was unusually pleasant he would gravely offer his paw and shake hands.

Rosy was an Irish setter, and she and Tom Lamb were the inseparable companions of Puggy, the hero of this story.

At one never to be forgotten time Rosy had had eight black puppies. One night these puppies were heard in the back yard, barking shrilly. Big College Brother went out to investigate and found them excitedly surrounding a laurel bush. College Brother pushed the dogs away and called to someone to bring a candle. And there they spied a little pug dog with his tail curled as tight as a doughnut.

He was lonely and cold and had lost his way. He was taken up to the nursery, where he lay sick for a week, while every effort was made to find his owners. But no answer ever came to their advertisement, so he was adopted as the family's own.

No name ever seemed to suit him like Pug o' the Laurel Bush. Little Sister saved up her pennies and bought him a beautiful collar with blue stones. Big Sister took him walking every afternoon, and when it was cold she dressed him up in a little blue and white coat to match his collar. When the children went to the seashore to bathe they took Puggy, too, and he would stand on the shore and bark with fear as he saw them swimming away, for he was afraid of water. And when he saw them coming back onto the beach he would run to meet them, dancing with joy.

One day a notice came that there was to be a dog show in San Francisco, and papa suggested sending Puggy. So he was bathed and scrubbed and combed and packed up in a basket and carried over to a great hall, where nearly 200 dogs were penned up in cages, waiting for the show to begin. Some of the poor dogs were very unhappy, and howled and barked and begged to be taken home; some spent their time growling and snarling at the cages across the way. There was every kind of dog—from the giant Great Dane to the tiny snow-white French poodles.

It was all very exciting to Puggy, and when the people stopped before his cage and spoke to him he would curl his tail all the tighter and dance with glee, till everyone spoke of him as the "little pug that dances." Then papa came and took him up on a platform, where there were three other people holding little pugs by leashes; and he had to walk around in a circle, looking down on a sea of faces; and there was a strange man with a badge on who came and held Puggy's head up and examined his legs and his walk. Then the man hesitated and looked carefully at the other puggies. Then everyone clapped loudly and the man held out a blue ribbon and a huge silver cup to papa. Puggy didn't know what it meant. He heard the man say, "No. 306, registered 'Pug o' the Laurel Bush,' best pug on the Pacific coast." And papa laughed and seemed very happy, and everybody crowded around to pat the winner.

But how he hated that show before it was over! For he had to stay there another whole day while the other dogs were being judged. He grew very tired, and yet whenever anyone spoke to him he was so polite that he felt he had to answer. Finally, all tired out, he fell asleep, and when he awoke Big Sister was carrying him home in her arms, together with his silver cup and his blue ribbon.

Puggy Was a Prize Dog

After that he was a prize dog. He went to three other shows, and from each he brought home ribbons and cups, two of silver and one of bronze. He dreaded the shows now, for they meant baths all the time and continual polishings and combings, and the family were so careful what he ate. He couldn't play with Tommy Lamb any more and chase him all over the garden for fear of getting his face scratched. He couldn't have turkey when Tom and Rosy had the remains of that delicious bird one day. "No, no, Puggy!" they said. And Big Sister was always quoting from a dog book rules regarding the proper care of little pugs.

In the summer the family decided to enter Puggy at a great dog show to be held at Santa Cruz, as a beautiful trophy was offered for the best pug. But as none of the family could take him he was to go in charge of a friend of papa's. Poor Pug o' the Laurel Bush started off one hot morning in June and the children gathered at the gate to wave good-by to him.

"Don't get lost, Puggy, dear," called Little Sister, with Tom Lamb gravely watching in her arms.

"Bring back something good, Pug, old boy," shouted Little Brother.

But Pug o' the Laurel Bush was so cross at the prospect of another show that he forgot to curl his tail, and it hung down quite limp and straight.

After a long, dusty train trip with a strange man, who was very nice to him, Puggy was given to one of the dog show attendants at Santa Cruz, as the show did not open till the next day. This man took him, with several other toy dogs, up to the great building where they were to sleep.

The attendant was talking show to one of his friends. Pug o' the Laurel Bush felt the strap that held his collar slacken. Here was his chance! He bobbed, slid his head out of his gorgeous collar, which had always been too large for him, and was off as fast as a galloping broncho around the corner and down the street, into another street, and another, until his breath came so fast he had to stop, and his poor little legs were ready to drop off. At first he had heard the man shouting in the distance, but he had given him the slip completely.

Puggy thought about it contentedly. How hot that hall would be! And those barking dogs were always horrid. But how was he to find the family, and how on earth was he to get out of this city? Night was coming on and he was hungry, too. How he wished he were home again! Pug o' the Laurel Bush whined softly to himself. *(To be concluded)*

Rhymes to Remember

THE TIRED LITTLE FLOWER

"I'm very tired," sighed Little Flower,
"It's time for me to rest."
The sun in heav'n drew curtains red
Across the golden west!

"I'm thirsty, now," called Little Flower
From out her garden bed:
The dewdrops lay all crystal pure
Upon her nodding head.

"I'm so afraid!" cried Little Flower,
"I wish I had a light."
A million stars looked down from heav'n
To watch her through the night!

—Bessie Cahoone Newton.

His Nose Misled Him

Bobbie used to call on a certain old lady every Saturday afternoon, and she always gave him a piece of cocoanut layer cake. But one Saturday, as she expected company for tea, she decided not to cut the cake, and therefore none was offered Bobbie.

He waited and waited for his usual treat, till finally it came time for him to go.

"I believe I smell cocoanut cake," he remarked wistfully, rising from his chair and looking toward the kitchen.

The lady laughed, went to the pantry and cut him a very tiny slice. Bobbie thanked her and said, "It seems strange that I could smell such a little piece, doesn't it?"

The Mendacious Mole

Said the mole: "You would never suppose
How far back my family goes.
The first of my name
From Normandy came
On William the Conqueror's nose."

—The Century.

"Grandma" Writes to Young America

DEAR CHILDREN: Marion is my little grandson. Of course I think him a very nice boy, and as others think so too, I guess I am right.

He had a party on his second birthday, only three months ago, so you see he is quite young. There were five little girls and boys near his age, and they had a tea party (only they had milk instead of tea). They had a little table, little chairs and little dishes, and such nice things for little people to eat.

But the best of all was that not one of them cried that afternoon, nor quarreled over their playthings, so the mothers who came with them were very happy and proud.

Marion lives near us, so he comes to see us quite often. I wish you could have seen him last winter when he came, dressed in his little blue coat, cap, mittens and leggings, and his "doggies," as he calls his fur overshoes. But his bright blue eyes and round, rosy cheeks are good to look at.

When he comes in he shakes hands and says, "How do?" and bows his little head. If he can't reach grandma on one side of the cot he goes around to the other side. Then he says, "Kiss grandma," and she is so glad to get a kiss. You see, I can't walk, and I live on the couch mostly. We have lots of fun. He loves to throw things over the cot and say, "Over." And he loves to spin tins to make me laugh. He likes to have me watch him and play with him, and we have such jolly times.

He talks very plainly, trying very hard to say things just as he hears them. When someone is going away he says, "Good-by. Come again. Want to."

When he goes home his first duty is to kiss grandma and then say good-by. When told to come again he says, "Will, thak you." He is such a little gentleman I couldn't help telling you about him. GRANDMA.

Grandview, Wash.

THE SUNDAY SCHOOL

July 27, 1913—Moses' Request Refused

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Exodus 4:29—6:1. Golden Text, Matthew 5:4: Blessed are they that mourn: for they shall be comforted.

Moses hesitated; not that he distrusted God but because he did distrust himself. He was not eloquent, and he knew it. His voice was his pen. The wise man is the one who realizes his own limitations. Besides, there were complications at home. The consent of Jethro must first be obtained before he could return to Egypt, and his family seemed likely to prove an incumbrance. The revelation of Jehovah was something too spiritual for the people to comprehend, and the miracle of such revelation he felt to be essential. To each of these perplexities God responded. The messenger to be successful must first comprehend his message. An uncertain bow is sure to deliver an uncertain arrow. For eighty years Moses had lived unconscious of his mission. There was no one thing on which to concentrate himself. Now all is changed. His work lies before him and he must approach it as one positive of success. But one defect seemed fatal. He was slow of speech and Pharaoh would refuse to listen. On that foot he halted.

Aaron Chosen to Be the Tongue of Moses

It was in anger and yet in love that God assured his servant that Aaron was to be his tongue. The brain of Moses and the lips of Aaron—no such combination had ever existed on the earth before. The two brothers met in the mount and together talked over the monumental task marked out of God. There stood the Jachin and Boaz, the strength and beauty of Israel. The civil and the religious history of a nation were spread out like two books waiting to be written upon. The conversation of those men transcends the imagination. For forty years they had lived apart. Time had done its work. The Scriptures say that Moses told Aaron of the word of God and the signs which he had seen, but regarding Aaron they are silent. The past was certainly not forgotten. The two no doubt were in Egypt more than in Midian. Those old altars where they first kindled the fires of love rebuild themselves, and for the time they were young again.

That meeting began a new chapter in the history of Israel. It was the preface of all that follows. Hesitation had become a thing of yesterday. When we meet Moses and Aaron again they are in the midst of a council of elders down in Egypt. This council was called for a specific purpose. It was no mob of wild insurgents, but a deliberative assembly. Aaron was the orator, and when the people had heard the words that God had spoken to Moses and had seen the signs "they bowed their heads and worshiped." Revolutions are of slow growth and there no doubt began to be a national unrest long before the coming of Moses. An agitator would have seized upon the moment and kindled the passion of the people into riot and death; but Moses was a believer in law. Moses and Aaron went from the council to Pharaoh and laid their credentials before him. The Lord God of Israel had said: "Let my people go, that they may hold a feast unto me in the wilderness." The request would seem to have been simple, but the king had probably heard of the council and was in no mood to listen. "Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah and, moreover, I will not let Israel go." That Pharaoh should recognize the God of the Hebrews was not possible. He himself had been exalted to the high plane of an Egyptian divinity. His answer sprang from pride and passion. The request was repeated in another form, but the king's rage was only increased. Moses and Aaron were accused of hindering the people at their work. "Get unto your burdens" came like the growl of a beast.

Israel Groans Under Oppression Without Prospect of Relief

The burdens were to be made the heavier and the workmen tortured as never before. Thus saith Pharaoh: "I will not give you straw. Go yourselves, get ye straw where ye can find it; for naught of your work shall be diminished." And the required number of bricks remained the same, while the people were scattered over the land to gather stubble instead of straw. The task was made impossible and still the lash fell upon the bare backs of the Israelites because the output of bricks was not the same as before. The whole land groaned by reason of its oppression, and no prospect of relief was in sight. God had inspired hope, but that hope seemed long in fulfillment, and hope deferred maketh the heart sick.

A condition followed that must have tested the lawgiver's faith to its limit. That Pharaoh would not grant his request he knew from God in the mount, but that his countrymen were to endure the greater suffering because of it was something for which he was not prepared.

The Israelites complained against their leader. One may endure the accusation of an enemy, but to be misunderstood by a friend is hard to bear. Moses went to God, as he had a right to go. "Lord, wherefore hast thou dealt ill with this people? Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath dealt ill with this people; neither hast thou delivered thy people at all." He made no complaint for himself, but every lash that fell upon his countrymen bit him to the very bone.

Promises of God Always Ripen Ultimately Into Fulfillment

The mission of Moses seemed a failure at the very outset. But he must learn to wait. One should not mistake a bend in the road for the end of the world. The conditions of the past are seldom reversed in a day. The promises of God ripen into their fulfillment. We become impatient and try to hasten God. We forget that he not only ordains the end but also the successive steps that lead to it. Though we may believe this to be true, however, it is difficult, sometimes, to live up to our belief. And yet the trend of events is ever that way. The thing that should be is the one that ultimately comes to pass. Nothing more fully illustrates this fact than the story of Israel. In the deep waters through which the children of Israel passed they felt first the sustaining hand of Providence.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—The ruler who loses his temper loses his throne. Great crises call for great leaders. Meekness is a better weapon than pride. Cruelty to the worker means danger to the state.

"Whom the gods would destroy they first make mad," is an old saying of the Greeks. And it is often quoted by the historian in describing the insane fury through which tyrants lose their crowns and by reason of which an enslaved people gain their freedom. An English statesman of today would hardly defend the course of the British parliament that resulted in the independence of the American colonies. When we read the story of the French revolution and the conditions which led to it, we wonder at the criminal folly of the reigning house. A modicum of kindness might have averted all the strife which deluged Europe with blood and outlined anew the map of the continent. Pharaoh came to grief in his attempt to thwart the purposes of Jehovah. The first lesson any of us needs to lay to heart from this paragraph is that "nothing is ever settled until it's settled right." "Though the mills of God grind slowly, yet they grind exceeding small."

It Takes a Great Courage to Meet a Great Emergency

Verse 1—"Afterwards" indicates that the interview Moses and Aaron had with their own people put new heart into them (ch. 4:29-31). Happy the minister who goes home from a congregational meeting heartened and not discouraged. We must remember that the ruler of Egypt was more autocratic than the late sultan of Turkey, and to propose to him a change of policy toward a subject race was to put one's head in the lion's mouth. Nothing so intoxicates a fool as power, or will more quickly lead to his downfall.

The plea that Moses made for a three days' holiday has been often criticised as a mode of deception close upon lying. But the simple fact is that Moses was using the common language of diplomacy. When the war between America and Great Britain was concluded by the treaty of Ghent in 1814 not a word was said about the question that brought on the fight and which disappeared with its close. Moses and Pharaoh perfectly understood one another, but it is not the way of a diplomat to ask an absolute monarch to yield, or the way of an absolute monarch to admit he must. A diplomat who is fit for his position knows how to "side step" the issue and yet accomplish the end designed.

Verse 2—It it usually found that the ruler who regards not man fears not God (Luke 18:2). Cruelty and impiety go together. Only the humane man is the humble man.

Verse 3—The request made in verse 1 is repeated with some amplification. There was no deceit, no intention to deceive, no possibility for deceit. If the prisoners in a penitentiary should ask for a three days' outing—being only one day off from a sea and a wilderness and a foreign country—their purpose to get out of reach would not need to be shouted through a megaphone. It would be written on the face of their request.

The Meek Inherit the Earth, but the Cruel Lose What They Have

Verse 4—The answer of Pharaoh ignored the request as the request ignored the real, the understood purpose. Pharaoh blurts out that Moses and his brother are making things worse by interfering. "Go and attend to your own business" is what Pharaoh says, and immediately he turns to put the screws on tighter.

Verse 5—Indeed the people of Israel were so numerous that their cessation from labor was as threatening in that day as a general strike would be in ours. If not forced back to work soon they would be hatching some sort of revolution; and accordingly Pharaoh commands the taskmasters to give them more to do, and to do it at once.

Verse 7—The common brick of that country was made of clay mixed with chopped straw. So made it is less likely to crumble. Thus we mix plaster with hair to "bind" it. Of course bricks, sun-dried bricks, without such a holding material would be constantly breaking and the clay would need to be wet and pressed anew. There being no wood or coal in the valley of the Nile, brick kilns like those in which we bake clay are not known. It is an interesting fact that bricks made without straw, or with stubble and reeds substituted for straw, have recently been found in that part of Egypt where the Israelites are believed to have lived and labored.

Verses 8-9—It would seem that the ruler had heretofore provided the necessary straw from the royal wheat fields. But now, to add to the cruel tasks of the Israelites, they were told to go into the fields and make the stubble left in the fields answer the purpose as best they might. It reminds us how one of the nobles of the court of France precipitated the conflict which resulted in the death of Louis XVI. and his queen by telling the poor (who complained that they were starving for lack of bread), "Go and eat grass."

Cruelty to the Working Classes Is Ruin to the State

Verse 10-12—We have grave reason to fear that the growing disregard of the Sabbath rest is undermining instead of buttressing prosperity and increase. Just as the labors of the Israelites were increased we see today tens of thousands of laborers who used to have a Sabbath rest now deprived of it. A minister recently said that there was hardly a young male member of his church who was free to go to church or rest at home on Sunday. Labors seem to have increased rather than diminished. The hours of the day may be shortened, but the number of workdays in the week has been increased in many instances from six to seven. For a while the people will groan. Sometime they may rise and sweep before them the cities they have builded by enforced toil. It is only the blind who refuse to read the lessons history has written first in the days of Moses, but repeated in many an age since.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning July 20, 1913

Topic—The unjust steward. Luke 16:1-8.

The broad meaning of the parable of the unjust steward is simply this, that the children of the light should be at least as shrewd in the improvement of their opportunities as are the children of the world; but the ends they seek will be heavenly, not earthly. The teaching is unusual, and largely on this account it has been perplexing to the commentators.

We recognize at once the fact that this sort of teaching was not frequent with Jesus. He did not lay his emphasis on the quality of prudence. But none the less this teaching, in its due proportions and its proper place, was necessary. The disciples were only too disposed to overlook the importance of prudential considerations. And we must not lose sight of the fact that this parable is addressed not to the mixed mulitude of sinners and Pharisees, as were the parables of grace of the preceding chapter, but to the circle of the disciples, to whom a fuller account of the conduct of the kingdom could be given.

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There have been more interpretations offered for this parable than for any other. Some writers have found in it the story of a repentant steward, who, upon being discovered in his knavery, performed his first act of justice after his penitence by correcting the accounts of the debtors of his lord and remitting the amounts with which they had been extortionately charged. But this idea is contrary to the plain sense of the passage, and contains the insuperable objection that it makes the steward to steal not from his employer but from his employer's debtors. And there is another story of a just steward, unjustly charged, who became a rascal after he had already been condemned as one. But there is no hint in the text that the charge against the steward was not well founded, and the moral problem of the whole discourse is only complicated by this explanation.

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The question as to whether the steward is justly accused or unjustly accused is immaterial to the idea of the parable. He is evidently regarded by his master as guilty, and for his guilt is about to be dismissed. This is the whole situation.

Here we have a steward of another kind than that of chapter 12:42. The latter was a slave. This one is a free man. He has been employed by a rich man to administer his estate and his rents. He has been so long in his office that he has become incapacitated for doing any other work. While he is alert of brain, he is soft of arm. When suddenly dismissed from his stewardship he is unable to dig, and he is ashamed to beg.

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But the unjust steward is resourceful. His downfall was evidently unexpected, as was that of many another steward in a rich man's house in the Orient. In a society in which there was no bookkeeping he had been the trusted agent of his lord. With entire confidence he entered his master's presence, and in a moment he was humiliated. But he did not despair. Everything now depended on his keeping a cool head and acting quickly. He did not fail himself. His promptness was shown in his immediate gathering of his master's debtors together; his forcefulness in the authoritative way in which he bade each one of them sit down and falsify his acknowledgment of indebtedness, and imposed his bidding upon them; his astuteness in bringing them all into the same predicament, so that none of them would be in a position to turn informer against the others. And with all his bullying ways and flagrant rascality, he had a certain free-handed generosity in giving away the money he had stolen that made him a favorite among his master's clients. While in office he used his opportunities to make friends for himself among his master's people, so that when he should be out of office they would treat him kindly.

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"His lord commended the unrighteous steward because he had done wisely." This Oriental master's anger blazed up quickly and fiercely, and soon subsided. After the gust of passion was passed he even took a kind of enjoyment in hearing about the cleverness of the rascal who had cheated him. It had its humorous side. To "do wisely" was to act shrewdly (compare Ex. 1:10).

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What Jesus has to commend is not, of course, the rascality of the man, but his energy, his decision of character and his resourcefulness. The disciples of all ages have need to be resourceful, because Christ has sent us forth as sheep in the midst of wolves. And often the sheep and the wolf are both inside the same man.

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The Christian should, least of all men, be controlled by circumstances; it is for him to control circumstances. He should bend them to his ends; for his ends are the highest. He should be so wise that he will see his opportunity as it swiftly approaches, and seize it ere it flies past. He should be so wise that he will use his temporal possessions to achieve an eternal good. And this point brings us to the climax of the parable.

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It is true wisdom that we should so employ our temporal goods that, in the world beyond death, we may receive for them heavenly goods. For a human being, animated by an eternal soul, no temporal possession remains a thing of merely temporal significance. Our souls react upon our possessions. We must control our possessions, or else be controlled by them. And in so far as our souls control our possessions, our possessions help our souls and enrich them unto eternity.

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He is a truly wise man who, as steward of a property which he cannot take with him out of this present life, and knowing that he is soon to surrender his stewardship, uses that property to make less rugged the path of the widows and the orphans; to help men released from prison into the liberty of a self-supporting manhood; to redeem the ignorant from vice and superstition by teaching them the truth; to abolish sickness and break the dread of death; to increase human joy and diminish human suffering; to promote peace and good will between different classes of society in his own land, and between nations; to proclaim to every sin-burdened soul in his own community, and to every unenlightened soul in every darkest heathen land, the unchanging love of God, the Father, the saving sacrifice of the Son, and the living fellowship of the divine Spirit. So to use the money he controls, before he renders up his stewardship, is the part of every wise man.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

July 27, 1913

A MODERN EDUCATION

Topic — Missionary essentials, home and abroad. I. Information. Acts 15:12-18.

A far traveled American said recently, "If I could say a word to all students today, it would be to advise them to study chiefly history and literature. They must know the life of the race if they are to live wisely and effectively." He might have added, "And history should include our own times." For there are world movements afoot today which equal those of the age of the Cæsars and of Napoleon. The well educated person knows what is doing in his own day. And here enters a significant truth—the persons who are most alert to world tides of the present century are the students of missions. Take any normal group of men or women, and it will be found that those who best comprehend the meager dispatches from eastern Europe are familiar with missions. All that the press has had to say of late concerning China has been clearest to those persons who, from the missionary standpoint, have been studying China for years. The same is true with respect to present discussions of the Japanese. There has been a real education for multitudes of persons in the missionary meetings.

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Nobody can understand missions on a purely sentimental basis. A body of actual information is essential.

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Whoever possesses a fair and representative knowledge concerning Christian missions is sure to be an advocate of the enterprise.

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Of the many-sided services which foreign missions have rendered to the homeland, none has been greater than the enlarging and vitalizing of the conception of patriotism. Canada has seen no more nationally useful event for a decade than the recent missionary congress in Toronto. Thousands of men in the southern states have caught their first real glimpse of America's character and destiny at the great missionary conventions. The best patriot is the least provincial—he understands the relation of his own land to the whole earth. The foreign missionary thus has been a minister to the best national spirit at home, as well as to the national prestige abroad.

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Flour mills need grain, looms need thread and minds need themes for thought. Would it embarrass the average person if somebody with authority were suddenly to demand of him what material he has for profitable mental operations? Baseball is not an adequate grist for the mill of a man's mind; nor clothes for the brain of his sister. The trivialities of gossip, food and daily routine are, broadly speaking, wholly insufficient. If one's intellectual machinery is to do the work for which it is designed it must have something worth while to operate on; and something objective at that. Whither this thought leads is plain. The principles, the personalities and the performances of Christian missions are a vast and profitable subject for thought. They constitute, with their correlatives, an adequate life interest. They are broad and broadening; deep and deepening; high and heightening. They deliver from small-mindedness and expand one's intellectual horizon. Missions are a point of contact with all that makes earth and all that makes heaven.

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To have great friends is inspiring. Most of us, however, cannot know in person lives which the world has acknowledged as great. Through biography this is possible. An intimate acquaintance with some of the heroes of missionary history is possible even to those persons who complain most about the narrowness of their lot.

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Increasingly, missionary news gets on to the cables. Because it is not labeled "missions" some persons fail to recognize it. Thus, China's call for prayer was perhaps the most significant single piece of missionary intelligence that has come out of Asia within a century. The alert friends of missions will watch the daily press for "tidings from afar."

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Profound truths may lurk beneath commonplace facts. Thus, the bare report of conversions to Christianity upon the mission field carries with it the tremendous principle that the gospel has power to overcome pagan faiths and to transform heathen lives. There is no greater wonder on earth than this. It vindicates the proposition that Christ is still alive in the spirits of men, and that he can make sinful men holy. Thus there is fresh vitalization for our dearest beliefs in the facts of missions.

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All kinds of information—ethnic, political, social, economic, industrial—are wrapped up in the commonplace phrase, "missionary intelligence."

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Both abroad and at home missionary information is what the topic calls an essential. The people to whom the gospel is carried need the knowledge contained in the Bible and in church history. The converts who stand unshakable are those who are grounded deeply in the truths of Scripture. News of present-day Christian progress promotes the solidarity of the church in the foreign field with the church in Christian lands.

MISSIONARY WORK

Another Call for Help from Siam

The great opportunity for evangelistic work following upon the heels of the recent malarial epidemic in Chieng Mai the missionaries there feel simply must be taken advantage of. At Ban Tah, an outstation of First church of Chieng Mai, 319 persons were baptized at the communion service in May. In the Chieng Mai station alone more than 2,300 people have become Christians since the epidemic began—also one new Christian for every $2 of the epidemic fund expenses. It is the judgment of the missionaries that the present rate of accessions could be multiplied several times at about the same relative cost.

But the epidemic fund is entirely exhausted, and unless more money is received promptly by cable the mission will be under the necessity of discharging most of its efficient evangelistic workers. Many of these helpers are men whom the missionaries wish to train in the new theological school. Funds may be sent through Dwight H. Day, treasurer of the Board of Foreign Missions, 156 5th avenue, New York City.

Chinese Boy Students' Celebration

The boy students at Point Breeze Academy, Weihsien, in the province of Shantung, China, celebrated the formal recognition of the republic of China by America in the manner of schoolboys the world over. Professor Ralph C. Wells, the principal of the school, describes the celebration as follows:

"About half past 10 on the 2d of May we received a telegram from our American consul at Chefoo saying that the American government would recognize the Chinese republic that day. Our boys were just finishing their morning recess drill, so I stepped out and translated the message to them. A spontaneous shout went up from them, and a hearty clapping they gave. They proved themselves to be true schoolboys when they gave another cheer and more clapping when I announced that we would take a holiday the rest of the day. Almost immediately up went the five-colored flag of the republic, and they borrowed our large United States flag to put up over the school door. The news spread rapidly over the compound, and everywhere it was received enthusiastically. We sent a man post haste to the city for firecrackers, and just at 12 o'clock the boys gave some more rousing cheers for the republic of China and for its big friend, the United States of America. Then the sound of drums and bugles summoned us to the west side of the compound, where all the college students and professors were drawn up. Our boys, the girls' school and the Women's Bible Institute joined the assembly. The stars and stripes were floating from the college tower together with the Chinese flag. The Americans and English were in a little group in front of the students. Dr. Bergen, saluting the flags, called out, 'The republic of China!' At that we all responded, 'Ten thousand years! Ten thousand years! Ten thousand years!' The students replied with a similar cheer, followed by 'thirty thousand years more' for the American republic."

The next event of interest was the college field sports. Many visitors came to see these, among them seventy students from the government middle school at Ankui City, who marched from their institution in a body. These men remained at Weihsien over Sunday as the guests of the college boys, and this gave the college Y. M. C. A. a splendid opportunity to get on friendly terms with the government students. Many ladies of the high class families in the town also attended the sports, and as it was on a market day, and the athletic field lies between two main roads to the city, several thousand people witnessed the events. The Chinese seem to be able to get up a good deal of enthusiasm over athletics, although the sports are new to them.

The meet had a rather unusual effect on the Sunday services the next day. The Weihsien church, which seats about 700, is ordinarily packed to the doors, and in order to get the government students in a separate service had to be held for the girls and women in the girls' school building. But shortly before the service commenced the gateman came rushing to Dr. Wells in great consternation, saying that great crowds of women and girls were coming from the neighboring villages and there was no way to get them into the church. Most of these were spectators of the games the day before. By hard and hasty work the missionaries cleared out the desks in the academy assembly room and put in benches, and secured the pastor principal of the Ankui school to preach at this second overflow meeting. It took a great deal of persuasion on the part of the gateman, the Bible institute women and some of the foreigners to convince the unexpected visitors that "the side show" was just as good as the main performance, but they were all finally settled in the building. Dr. Wells adds, "I wonder if the field days of American colleges can show such results."

Chinese Women Gradually Changing

Miss Emma S. Boehne lately wrote from the capital of Shantung province: "Here in Tsinanfu there are several hundred girl students, where formerly not one could be found. On Sunday about 500 persons pack our chapel and at the same time in another building the children's service is also well attended. I have just returned from an itinerating trip, and found new inquirers and growth in the lives of the Christians. But there was only one little girl, of the hundreds of non-Christian women and girls whom I met, who had unbound feet. She lived near the home of a Christian who had influenced the parents not to bind her feet. Several years ago an old lady shut the door in our faces when her Christian son invited us to hold service in his home. Later the son's wife came to our woman's hospital here for treatment and was so pleased with what she saw and learned that on her return to her home the old lady's prejudice was broken, and last month she came five miles in one of their rough, clumsy carts to attend the services where I was holding a class. Later, when I visited her home, she welcomed us cordially."

Advice to Japanese from Greek Church

It has been the universal testimony of all missionaries in Japan that the Greek Orthodox Church in that empire, under the leadership of its first prelate, Archbishop Nicolai, took on an evangelical character very different from the formal ritualism that pervades the church in its centers of power in Russia. And that character seems to have survived the death of the venerable and much respected archbishop, if a recent number of The Greek Catholic Magazine of Japan is to be accepted as witness. A native Japanese priest of the Greek Church contributes to the magazine the following earnest and certainly evangelical insistence upon converted Christian character:

"In almost any church there are two or three 'old Adams' who hang back and hinder the work both directly and indirectly. Nowadays, everybody knows that Christians, severally and collectively, ought to be respected, but when outsiders find that the character of Christians has not changed for the better, and that their words and conduct are not different from their own, they can't help being disappointed. Moreover, when they attend church services only to find that the church's conversation and actions are of the ordinary type they finally come to doubt the transforming power of the gospel itself. Thus the minister's work is neutralized.

"Thus far Christians have shown themselves very apt in theological debate and resistance to persecution, but very deficient in real strength for ordinary living. The warrior who is able single-handed to meet a thousand foes in a religious war of words seems extremely inferior in daily conduct and ability to perform his social duties. From this fact results the error of identifying ceremonies with true worshp, people crossing themselves repeatedly without ever imagining that they ought to turn their hearts to God."

Expulsion Results in Conversions

At the Sangli Industrial School, in western India, one of the boys, a lad named Tatu, was recently expelled for a misdemeanor. He had received two warnings and punishments, but committed the offense a third time and had to be sent back to his village.

Tatu went back home, much as he disliked it, but he was too proud to return to the school and ask for readmission. But he kept on thinking, and later confessed that a voice kept speaking to him. Finally he realized it was God's voice calling him to service, and Tatu responded. He did not go back to school, but decided to stay where he was and use every influence to bring his friends in the village to Christ. He started a night school for his boy friends, got Bibles for them and taught them to read. Within a few months he appeared at the school with five of his young companions, all of them asking for baptism. That was six months ago. Now there are seven more people from that village asking for baptism, and among them are his father, mother, sister and wife.

In the village there are about 4,000 people. Tatu's influence is stirring the whole place. Perhaps the thing which has attracted most attention is the fact that neither he nor any of his Christian companions will work on the Sabbath. This sacrifice is a greater one than Americans can readily appreciate, but in India, where a day's wage is so small, every day counts. And with the earnings of a day every week to be counted at naught, the supplies from the bazar are lessened—and at best they are woefully scanty.

The boys of the Sangli Industrial School have done most of the carpentry on the new addition, while the masonry boys have done all of the cutting and laying of stone and plastering. The school is kept constantly busy turning out orders for brass and aluminum ware. The newest project of the institution is gardening and farming.

Missionary Brevities

—At Matsuyama, Japan, where Rev. J. C. Worley is missionary in charge, village work in the territory surrounding is conducted by deputations from the young men's society of the church. Six or seven of the members—men engaged in other occupations—are very faithful in this service, and supplement very strongly the work of the one native evangelist, who gives all of his time to assisting Mr. Worley. The Matsuyama church is prospering under the leadership of a strong native pastor, who cooperates heartily with the missionaries.

—Dr. C. T. Logan writes from Chengteh, China: "One of our cholera patients who recovered after two treatments, when he was considered dying by his Chinese family physician, came in a few days ago bringing a merchant from Kweichow province whom he had told of his treatment here. The merchant, a stranger to us, left a subscription of $50 gold for our hospital work."

Board Notes and Announcements

—The Board of the Northwest, Chicago, has had many reasons for rejoicing this year, and not the least has been the increase in subscriptions to the missionary magazines. Of the 200 gained on The Woman's Work list the honor belongs to just half of the twelve states in this territory, Iowa leading, followed by Nebraska, Michigan, Indiana, Minnesota and Wyoming. The 696 more copies of Over Sea and Land taken are divided among ten states, Iowa again carrying the banner. The increase in number of year books sold was much larger than in any previous year.

—The foreign missionary textbooks to be recommended to study classes during the coming season are "The King's Business," by Mrs. Paul W. Raymond, a study of increased efficiency for women's missionary societies; "The Emergency in China," by F. L. Hawkes Pott, D. D., and "Mexico Today," by Rev. E. B. Winton. Special leaders' helps for these books are being prepared and will be ready by Sept. 1. "Helps for Junior Leaders and Primary Class Teachers" (25 cents, postage 3 cents extra) is a book full of plans, programs, pictures and patterns adapted for younger children.

—The enrollment last year of organizations auxiliary to the Board of the Northwest showed a net increase, but the growth was wholly in those formed of young people, the Y. P. S. C. E., young women's societies, Westminster Guild chapters and circles and children's bands each numbering more than the year before.

NEW BOOKS

To real, throbbing life, God's disciplines, trials, privations, limitations, disappointments, are only preparations for a something of which it had not dreamed before.—Richard Sill Holmes.

A Novel That Is Worth While

V. V.'s Eyes, by Henry Sydnor Harrison. V. Vivian is a slum doctor; not the kind of man who preaches socialism and hesitates to practice it, but "a man in a patched coat whose power was only that he spoke simply of God, and believed in the goodness of his fellows." If you were destitute V. V. would take you into his office and give you—not a shabby old suit of clothes, but a brand new one, intimating that he had no use for such raiment, anyway, and was glad to fit you out with it. If you were sick you were made well again—without any charge. If you were a poor little factory girl striving with all your soul to be a "lady" you found that V. V. had already assumed you were one and treated you accordingly. This tall slum doctor with the trusting eyes gave his life away every day.

There was one thing that V. V. never hesitated to express his mind about—the cruelty of modern factory conditions. He wrote articles on the subject for the daily press, calling the factory owners by such mild epithets as "shameless homicides." And then when he finally formed a friendship with the charming daughter of one of the homicides—well, it was a big struggle for him. To tell any more would be to spoil the story; but one thing should be mentioned—the awakening of the charming daughter to V. V.'s point of view is one of the most beautiful things that we have read about lately.

Everyone likes a good story; and nearly everyone dislikes to wade through a turbid stream of problem novels and exaggerated detective "thrillers" and inane love escapades to find one that he pronounces really good. So that when a novel like "V. V.'s Eyes" is published the fact ought to be heralded far and wide, and all lovers of good fiction hasten to profit by the announcement. For this is a story in a thousand; it has all the elements that make a piece of fiction notable—charm, beauty, ideas, humor, skill, and a great humanity. It is written by the author of "Queed"; but wherein "Queed" was distinctive for a certain exaggerated cleverness, "V. V.'s Eyes" strikes a truer and more mature note, and marks its author as a man whose ideas are worth following.

One feels somehow like seeking out Mr. Harrison and telling him that his new book has in it an undying inspiration. [Houghton Mifflin Company, Boston. $1.35 net.

Margaret C. Anderson.

Biography and Reminiscences

The Inferno, by August Strindberg; translated by Claud Field. It is with something akin to shock and disgust that one greets Strindberg's autobiographical record, "The Inferno," when one's previous acquaintance with him has been confined to his better plays. There, cruel and disillusioned as he could be, one felt that it was the sane, calculating cruelty of the surgeon or the experimental physiologist. One shuddered, but one had to admire the coolness, the technique of the work. But surgeons, vivisectors or executioners are the last people on earth whom we can forgive for losing their nerve. If their work be tragic to begin with, their loss of nerve turns it into a degrading horror. And this is precisely what Strindberg has done, and what he has recorded in these pages. To describe his story in a review is impossible. It is a wild orgy of Swedenborgianism, mediæval demonism, omens, alchemy and a wild, despairing clutch at the protective obscurantism of the Catholic Church. If one-tenth of the book represents an actual record of experience it is an impressive warning against that oversubtlety of intellect and emotion and that estrangement from the common life which leads to lunacy. After reading these pages one sees the reason why such a mystic as Maeterlinck is so careful to keep close to mother earth, to farm, to eat large and unæsthetically substantial meals, and even to box occasionally. That is what Strindberg should have done. [G. P. Putnam's Sons, New York. $1.25 net.

Life and Letters of James MacGregor, by Lady Frances Balfour. This is a record of a mighty ministry covering fifty-five years, forty of which were spent in the great mother church — St. Cuthbert's, Edinburgh. Lady Frances Balfour is the daughter of one of the most intimate friends of "the doctor," and has given us an intimate book. It covers part of the period surveyed in Carnegie Simpson's life of Principal Rainy, but enters the scene from another angle, and needs to be read for a clear view of the whole situation. Dr. MacGregor was a Tory by tradition, by blood and by nature. He was a leader in the established section of the Scotch Presbyterian Church, and its moderator; a vigorous worker in opposition to disestablishment, a vital figure in the Church Defense League. In American ears it sounds strange to say that "the logical result of the principle that asserts there is no connection between the church and state is nothing but national irreligion—some would say national atheism," even though the speaker goes on to say that the next best thing to real connection is the attempt now being made in America "to see that God and the Christian religion should be recognized in the constitution of the United States." We can hardly understand the feeling that led to the saying, "Disestablishment means much more and much worse than the denationalizing of the church and state; it means the dechristianizing of the state. It means the destruction of national religion, and the dethronement of the Lord Jesus Christ as King and Lord of this land." Dr. MacGregor was always intense, as this would indicate, and always interesting. Many readers will be impressed by the frequent resemblances between him and Dr. Theodore L. Cuyler, though the quotations do not suggest any other likeness than great intensity of conviction. We commend the volume to wide American reading. [George H. Doran Company, New York. $4 net.

Life of G. L. Wharton, by Mrs. Emma Richardson Wharton. This is a simple record of a noble life. Mr. Wharton was a member of the first group of missionaries sent to India by the Disciples of Christ, and became the real leader of the group. He spent twenty-four years in India, dying there before he was sixty. Mrs. Wharton has rendered a service to believers and all churches by this story of a life dearer to her than her own. [Fleming H. Revell Company, New York. $1.25 net.

Inspirational Books

A Chain of Prayer Across the Ages, by Selina Fitzherbert Fox. This collection of short prayers from many sources makes a useful book, and will serve wide needs. There are morning prayers for twenty-two weeks, with a few evening prayers; then follow prayers for the seasons of the Christian year, missions, national needs, events in the home and a group for miscellaneous uses. The origin of all the prayers is given. Heads of homes will welcome it as a guide in family worship, and many ministers will find it helpful in preparation for public prayer. [E. P. Dutton and Company, New York. $2 net.

The Broader Vision, by Richard Sill Holmes, editor of The Westminster and later corresponding editor of The Continent, is a collection of his short essays, taking its title from the initial sketch, a brief biography of Dr. Holmes written by his daughter. Her rapid characterization shows us how the broad vision came to Dr. Holmes from an unusually wide experience as teacher, business man, chautauqua lecturer and pastor. The book is especially valuable as embodying Dr. Holmes's views of such men as Stanley, Grenfell, Samuel H. Hadley, Grover Cleveland, Richard Watson Gilder and General Booth; and it offers besides forceful chapters on preaching, personal ideals, faith, nature and a score of subjects upon which the author talked and wrote with rare scholarship and inspiration. The latter half of the volume is devoted to his poetry and opens up a vista of charming lyrics, sonnets and anniversary poems. One may safely prophesy that this handsome little book will be eagerly sought by the multitude who hold Dr. Holmes in loving remembrance. [Westminster Press, Philadelphia. $1.

With You Always, by Courtenay H. Fenn. Dr. Fenn's "Over Against the Treasury" was a little book with a big message that got right to the heart of Christian men and their responsibilities as a part of the church to which has been committed the task of world evangelization. "With You Always" is in part a sequel and in part an expansion of its predecessor, which has enjoyed a large and growing circulation. In the interesting form of the story of a single church it makes very clear the fact that it is the diversion of the individual's thought, effort and money, not any impossibilities in conditions, that hinders; and in a very practical way it leads the reader to a realization of his own responsibility. As a means of developing greater consecration to the worldwide work of the church the book cannot be too highly commended. The pastor who reads it will not only profit by it himself, but will discover a way to get his men interested in missions as never before. [Presbyterian Board of Publication, Philadelphia. 50 cents net.

A Rainbow in the Rain, by Jean Carter Cochran. This dainty little volume, dedicated by Miss Cochran to the memory of her beloved sister-in-law, Mrs. James B. Cochran, "who gave her life to China," seems a beautiful blending of lessons drawn from her own life of invalidism and from the work of her brothers at Hwaiyuen, China. The thread of fancy on which these lessons are hung connects an affianced bride bearing the heartbreak of her lover's death in far-away China, and the Chinese boy whose life that lover died to save. Both are made to reveal through their letters heartening touches of the strength in Christ that makes the weakest of humanity strong. [Fleming H. Revell Company, New York City.

The Gift of Suffering, by H. S. Hoffman. The meditations which constitute the substance of this little volume were occasioned by a period of illness during which Bishop Hoffman's thought was naturally fastened upon the problem of pain. His purpose in publishing his reflections is to communicate the sense of comfort and peace that came to him in his experience. He neither claims to give, nor does give, any startling discoveries or positive solutions of the mystery of evil, but his work abounds in fresh and helpful statements of the compensations accompanying suffering in the experience of the Christian believer. [Eaton and Mains, New York. 75 cents net.

How to Live the Christ Life, by Russell H. Conwell. Under this title are grouped fourteen sermons which, with simplicity and directness, give wholesome and helpful counsel for the building up of the spiritual life of the Christian. The sermon on amusements is a good illustration of Dr. Conwell's sane way of looking at things. [Fleming H. Revell Company, New York. $1 net.

Books Received

Immortality Established Through Science, by John A. Yeiser. National Magazine Association. $1 net.

Home University Library. New volumes: Napoleon, by Herbert Fisher; From Jefferson to Lincoln, by William MacDonald; Writing English Prose, by William T. Brewster; Painters and Painting, by Frederick Wedmore. Henry Holt and Company, New York. Each 50 cents net.

The Open Hearth

[*Writers of letters to The Open Hearth are reminded that excessive length of their contributions operates to shut out other participants in current discussions. Three hundred words is an acceptable maximum. Communications of greater length will be cut down, or will be returned if marked "in full or not at all."*]

"The Triumphant Ministry"

Several inquiries have been received regarding the pamphlet referred to in an editorial paragraph in the issue of The Continent of May 22—"The Triumphant Ministry," by Rev. Timothy Kilbourn. The Continent is informed that the pamphlet may be obtained by addressing Mr. Kilbourn at Ottumwa, Iowa, and inclosing 2 cents postage.

Mistakes at Funerals

1. It is a mistake and a reproach to the living to tell them that "the good die young." The word of God and observation teach that they commonly live longer than the bad.

2. It is a mistake to tell people that "one thing is certain, we must all die." Enoch and Elijah did not die and a whole generation of saints will go without dying when the Lord comes, which may be at any moment.

3. It is a mistake to teach that a consecrated Christian needs any special spiritual preparation for death.

4. It is a mistake to call death an angel, and weave garlands for the king of terrors.

5. It is a mistake to construe a desire or willingness to die as implying a sure preparation. Suicides when sane are not prepared to die.

6. It is a mistake, bordering on necromancy or spiritualism, to tell people that the spirits of their departed friends are looking down upon them and perhaps acting as ministering spirits. Little is revealed of the intermediate state.

7. It is a mistake to lay much stress upon deathbed repentance. It is possible, as it was in the thief on the cross, but fearfully uncertain in most cases.

8. It is a mistake to teach that our friends are crowned at death. The body is not yet glorified and all the saints will be crowned together when the Lord comes in glory.

9. It is a gigantic mistake to regard death and the Lord's coming as the same event. A little study of the Word will show that no two events in all the prophetic future stand out in stronger contrast.

10. And finally, it is a mistake to occupy most of the time in eulogizing the dead beyond measure. A few kindly words are proper, but the main part of the funeral sermon should be gospel truth to comfort mourners and lead souls to Christ. E. P. MARVIN.

The Justice of Equal Suffrage

I read Alice Warner Jerome's article, and her reason for opposing woman suffrage seems to be that the majority of women do not desire the ballot. It is that very excuse of the antisuffragists that is causing the American women to march in parades and do the spectacular things they do. As a descendant of a revolutionary officer, I believe in the liberty our ancestors fought for. If married women are willing to be represented by their husbands that is their privilege, but surely the tax paying single women and widows should have a right to vote. It is not a question of whether the world would be better but a matter of simple justice. A true mother never neglects her child, and a woman who would neglect her family to vote would neglect it for society, the lodge and many other things.

Women who go from their parents' homes to the care and protection of a husband's home know nothing of how hard life is for orphan girls. God said man and woman should be "one flesh," not "one man." If a woman has stock in a bank or a corporation she can vote the same as a man. She mingles freely with them at lodges, church meetings, etc. My mother was a devoted Presbyterian, and every year she voted at the annual church meeting, and her advice was much sought after, yet a truer mother or more domestic never lived. A man needs a woman's cooperation in all walks of life. A few years ago the men of Nebraska passed a law giving a second wife less than the first, but any woman would know it is harder to raise another's children than your own. In foreign countries women can rule as queens—and yet men come here from those countries and oppose giving the ballot to women whose ancestors lived here for centuries. When the war of the rebellion was fought an amendment was immediately added to the constitution giving the vote to the negro, regardless of whether the world would be better, and now when the daughters of the men who so freely sacrificed their lives or health want the same right granted to them they must beg and plead and march in parades.

It seems to me the only proper way is to give the ballot to the women by adding an amendment to the constitution just as it was given to the negro fifty years ago. I believe, as a rule, the antisuffragists are women of leisure or married women who know little of what it means to be alone. I must pay taxes the same as my brothers, and in all business dealings must deal on an equality with men. Then why should I not vote? I believe if only one woman in the country wanted the vote it should be granted to her regardless of what any other woman wanted. ELLEN B. TAWNEY.

300,000 Hungarian Calvinists in America

Everyone knows there are thousands of Hungarians in America. And most everyone takes it for granted that they are all Roman Catholics. This impression is not founded on fact. Of the 1,000,000 Hungarians living under the stars and stripes more than 300,000 are Presbyterians of the Calvinistic stripe.

The Hungarian Church of Calvinistic confession has five synods and many presbyteries. For four centuries these people have heroically maintained their position, and are now protected and supported by the government. The Hungarians, or Magyars, in America are descendants of the heroes who fought and bled for liberty in Hungary. The civil and religious liberty of our land attracts them, and the race that produces such a character as Louis Kossuth ought to be welcomed. In both civil and religious creed they are our brethren, and have every right to claim Presbyterians as of the same household of faith. We as Presbyterians have the duty peculiarly incumbent upon us to take care of our brethren coming as strangers within our gates. We should be peculiarly watchful over them because we, or our fathers, came here under like conditions.

According to the latest official reports our Protestant denominations have only about eighty mission stations among the million Hungarians settled chiefly in Pennsylvania, New York, New Jersey, Ohio, Indiana, Illinois and Michigan. Unfortunately, the initial efforts are divided among three denominations, thirty of them being Presbyterian, twenty-nine American Reformed and twenty-two National Reformed.

The foreign problem is chiefly a problem of getting workers to reap the harvest. The supreme need is a suitable ministry. One of General Assembly's special committee on immigrant work after the first year's effort declared: Pennsylvania has spent $60,000 in work among foreigners, but it is all lost because we have not a suitable ministry." The committee imported a number of foreign-trained ministers, but they were not found suitable for our need.

After this experience it was thought best to prepare young men of foreign blood for the ministry here and let them absorb American ideas with their studies in American institutions. But it was found that foreign students ignorant of English could not take the regular courses, and further, that our regular theological seminaries were not planned in a way to provide academic and theological courses adapted to the peculiar needs of our foreign candidates.

The peculiarities of the case make necessary a special course of training in a school especially organized for foreign work. The success attending the work at Bloomfield and Dubuque Seminaries has blazed the way for our dealing with men of other races. Both these schools, organized especially for German work, have extended their scope to include young men of other races and are thus engaged in a work of incalculable importance. A. W. FISMER.

Tested by a Keen Edge

There is no better test of the real standing of a family or a society than the way in which it treats its dependent members and classes. Does it expose the weak to undue hardship because they are weak and cannot defend themselves? Does it deprive the unfortunates of those advantages which they are not able to claim for themselves? Does it grind out the souls and bodies of little children in the deadly machine of its avarice?

The keen edge of this test, however, cuts into the very life blood of the family and society, when it asks—How do you treat the aged and disabled? **WHAT** do you care and **HOW** do you care for those who have borne and are suffering for you and who are now laid aside by infirmity and old age?

Tested by this keen edge that strips away pretense and injustice and selfishness, modern civilization is determined not to be found wanting. There is a new day for the aged and disabled. Secular concerns without number are measuring up to the test. **OLD AGE PENSIONS** is the answer.

Why should the church lag behind and treat its aged and disabled servants in an un-Christian, not to say inhuman, way? The church is being tested by a keen edge. Will it be found wanting?

If you are interested communicate with

Ministerial Relief and Sustentation
WILLIAM HIRAM FOULKES, General Secretary
507 Witherspoon Building - Philadelphia, Pa.

Louis H. Severance: An Appreciation

BY ARTHUR C. LUDLOW

THE LIFE and character of the late Elder Louis H. Severance taught inspiring lessons, especially to those who were fortunate enough to have enjoyed his ennobling friendship. Large capacity for work was his by nature, and notwithstanding formal retirement from official connection with corporate interests, indefatigable industry reached its climax of intensity only with the close of life. He was an illustration of the truth that successful administration of large enterprises depends greatly upon mastery of details. Napoleon wheeled legions into victorious warfare because he possessed minute knowledge of military equipment, even to the number of shoes and rations for his troops, and this Christian layman grounded success, in all his life's endeavors, upon persistent cultivation of microscopic accuracy.

This quality was strikingly exhibited at the time of the rebuilding of Wooster University. The campaign for $400,000 centered in Mr. Severance's Cleveland office, and after heroic effort victory was in sight. The day before the jubilee this enthusiastic friend of Wooster University commenced about 10 o'clock in the morning to total a duplicate account of pledges, but after an hour's patient figuring the large sum failed to balance by $10. Without a sign of impatience the auditing continued until noon. A relative, entering the office, suggested recess for lunch, but the invitation was declined by a kindly wave of the hand. Half an hour later the suggestion was renewed, but again refused. A third plea was made, but not until 3 o'clock, or after five hours of labor, did the seeker after accuracy drop his pencil and triumphantly exclaim, "I have it; come, let us go to lunch!"

When a young man Mr. Severance resided at Titusville, Pa., where he was in charge of a gas company. One day he stopped to pat approvingly the shoulder of a Swede digging in a trench. In after years this workman asked his superior what was spoken at the time of the incident, and the reply was, "Oh, I probably said, 'You are a good fellow and will make your way in this country.'" The trench digger did make his way, succeeding to the position of superintendency in course of time. Such was this Christian layman's helpful personal interest, that all who approved themselves unto him as faithful toilers discovered a natural bond of friendship. Most fitting was it that the active pallbearers at the funeral were men who had spent their early years in his business office.

Highly sensitive was Mr. Severance to the slightest spirit of injustice. When General Assembly met in New York City he left his hotel one afternoon in order to enjoy the Hudson river excursion planned for the ecclesiastical gathering. There was but little time to reach the boat, although not far distant, so a cabman was hailed. In reply to a query as to charges, the driver evidently noticing the urgent haste of the party asked twice the usual rate, and refused to alter, although rebuked. Whereupon Mr. Severance turned and said to his friend, "Let us run for the boat." He would have missed the afternoon's pleasure rather than suffer even minor extortion. Thus trained in a school of rigid toil, with remarkable mastery of detail, and keenly alive to the sense of injustice, this Christian character was also disciplined and doubtless enriched with a peculiar wealth of sympathy by repeated baptisms of affliction which during the more than three score and ten years came to test and purify.

With statesmanlike vision he was interested not only in comprehensive plans for foreign missionary campaigns but also in the needs of the most humble home missionary. Throughout the protracted tour of foreign lands he was welcomed by missionaries for the reason that he brought to bear upon their work an expert business mind, as well as kindly heart and generous hand. Much of the work inspected stood well the test of this investigator, and his visit proved a benediction. Many missionaries are aware that their letters were never in his estimation too long in detail, and that he delighted in such correspondence. On the other hand, when away from the city of his birth communications from this friend would frequently close with inquiry concerning the welfare of some country church connected with Cleveland Presbytery.

The death of a noted philanthropist is often interpreted as the loss of mere financial good to the church and humanitarian institutions, but the passing away of Elder Louis H. Severance means far more to those who were associated with him in religious endeavors. What they learned to value highest was his keen analytic commendation of their accomplishments for the Master, his wise counsel, so modestly imparted, and, last of all, his financial assistance. Others may take the place of this benefactor in the mere distribution of wealth, but it will require a layman of peculiarly large mental and spiritual mold to succeed him as a student of religious ways and means, and as a counselor in perplexities ever confronting earnest followers of Jesus Christ.

Ways of Working

Church Takes Lead in Fourth of July Celebration

A Fourth of July celebration under the auspices of the churches, lodges, the school board and town council was instigated by the church at Mount Pleasant, Ohio. The pastor, Rev. P. E. Burtt, was appointed general chairman and a campaign of advertising was started which extended over a radius of a dozen miles. Hundreds of folk from surrounding country and the town assembled around the Friends' meeting house, an historic building at the edge of town, and there was a varied athletic program, with music by a band and an address by William Dixon, Jr., of Martins Ferry, clerk of Mount Pleasant church.

This is one of the indirect results of the country life institute held in the church the last of February, when Dr. S. E. Persons visited the community. It is an example of the leadership churches are able to assume in rural communities when the pastor and people have a vision of the possibilities.

Sermons Published in Paper

Through the friendship of the editor of a local paper the sermons of Rev. C. A. Harris of Frederick, Okla., are printed in The Leader. Mr. Harris is thus reaching a large and mixed class of people and has already seen results in the added interest on the part of Presbyterians over the whole county.

Churches of Another City Advertise

Through the efforts of the Clergy and Laity League the Protestant churches of the Bronx, a suburban district of New York City, have united in a cooperative effort to increase church attendance. Following the idea recommended by the publicity commission of the Men and Religion movement and adopted in Philadelphia, Baltimore and other cities a page is used, the top of which is a general statement urging people to go to church. Underneath are the names, locations and time of service of various churches arranged according to districts for the convenience of readers.

The success of the advertising campaigns in various cities the past winter makes it probable that many additional cities will take up this form of church work this fall.

Temperance Topics

—The Kansas City Star recently published a wet and dry map of Missouri which shows that only twenty-eight of the 114 counties of the states have saloons. In an article accompanying the map The Star says that local option elections held in Missouri since the first of the year indicate that the state is experiencing a dry wave that is surely driving out the saloons.

—An effort will be made on Nov. 9, designated as World's Temperance Sunday, to obtain 1,000,000 signers to a total abstinence pledge. An offer is being made by the Lincoln-Lee Legion of Westerville, Ohio, to supply free pledge cards and literature for this day. This is done under the auspices of the Anti-Saloon League, which for some time has been conducting a campaign of pledge signing. The united effort on this day will immediately precede the national Anti-Saloon League convention in Columbus Nov. 10-13.

—The saloon is the only business that is ashamed of its best customers.—American Issue.

—In the great state of Iowa there are only 700 saloons, says The American Issue, or but a few more than in Toledo, Ohio, and only one-third the number in the city of Cleveland. Only 136 Iowa municipalities permit open saloons. The number of grog shops in the state will be reduced under a recent law which permits but one saloon to each 1,000 of population.

—For four years Warren, Ohio, has had no saloons. The last year in which there were saloons in that town fifty-two permits for new dwellings were issued. But in 1912 the number of permits was 152. One savings bank increased its deposits during the four years the county was wet from $170,000 to $373,000.

Pears'

"A shining countenance" is produced by ordinary soaps.

The use of Pears reflects beauty and refinement. Pears' leaves the skin soft, white and natural.

Matchless for the complexion.

GREAT REVIVAL HYMNS

"BILLY" SUNDAY says:

"Song has always played an important part in every effort to set the world Godward. I consider

Great Revival Hymns

the best Gospel song book that has been published for years."

Over 400,000 Sold

This book is used exclusively in the "Billy" Sunday evangelistic campaigns. GREAT REVIVAL HYMNS will arouse enthusiasm in your various church services. We will send you a copy, postpaid, on approval, together with quantity prices. "TRY IT." Our complete catalog, including Songs for Men, Temperance Songs, Chorus Collection, Octavo Solos, Duets, etc., sent on request. Also learn how to obtain our new publications at half price. Great Revival Hymns No. 2 will soon be ready.

THE RODEHEAVER COMPANY
12-14 W. Washington St., :: Chicago

During the four dry years the deposits increased from $373,000 to $968,000. Although the property values have increased since the county went dry, all but two of the twenty-five townships are paying less taxes than before. The county also paid $500 a year less on outside poor relief during dry time than when the saloons were in operation.

—"Never had a saloon" was among the list of reasons given on a wayside billboard why prospective citizens should come and take up their residence in a Wisconsin town. How's that for anti-saloon testimony? If saloons hurt business would the commercial club permit that sign to stand?—Northwestern Christian Advocate.

Pan-Presbyterian Council Echoes

(*Continued from page 987*)

in no uncertain tones against any tendency to weaken the evangelical note in Presbyterianism.

"Cakes and Tea" an Incidental Feature

After the formal opening in the old Cathedral church Principal Smith and the faculty of King's College gave a reception to the delegates; they were shown through the venerable buildings of this ancient college, and then were served with cakes and tea. That evening the lord provost of Aberdeen—who, by the way, is a Presbyterian elder and Sabbath school superintendent—with the city magistrates, gave a reception to the council in the art gallery. There was a speech of welcome from the lord provost and a response from the president of the council, and an especially fine musical program, and then the ladies served cakes and tea. Next day there was a reception and garden party at Banchory house, the home of Sir David Stewart and his lady. The grounds and gardens of the fine old estate are beautiful. There was speechmaking, a brass band, a band of kilted pipers; also cakes and tea. So it goes. These Aberdonians have been fairly surfeiting the delegates with attention and receptions—and with cakes and tea.

The most delightful affair of an entertainment kind, however, was a trip to Balmoral castle. The local committee provided a special train and took the delegates and their friends, to the number of 300 or more, forty miles up the beautiful valley of the Dee. There they were met by a dozen or more great tally-hos, and in these the drive of eight miles was made to the fine old castle in the Highlands, which was Queen Victoria's favorite residence. After wandering about the royal estate the company gathered in Crathie church, where the royal family worships when at Balmoral, and a short religious service was held. Then the crowd was conducted through the grounds about the manse, where there was more speechmaking, where the president of the council planted a tree as a memorial of the occasion and where the good mistress of the manse and the ladies of the parish served cakes and tea. It was a bright, sunny day, and the hills were gorgeous with the yellow broom against a dark background of heather. And old Lochnagar (pronunciation left to the reader's fancy) was capped with snow. In the exuberance of their gratitude the delegates were free to pronounce this Highland trip the most delightful excursion of their experience.

Question of "Authority" Stirs Discussion

Usually the sessions of the Pan-Presbyterian Council are very quiet. But at the first morning session of the Aberdeen council quite a refreshing breeze sprang up. The general topic at this session, or sederunt, as these Scotch folk call it, was "Authority in Matters of Faith." The authority of Christ, the authority of the Scriptures and the authority of Christian experience were the particular themes discussed by the three papers. The papers were of an exceedingly high order, but it seemed to some that the discussion of the authority of Christ and of the Scriptures made too much of the subjective element, made inner consciousness and personal experience figure rather too largely in the matter of authority. Thereupon that conservator of orthodoxy, John Fox, D. D., of New York, became stirred up. He rose and said some things—said them with vigor and force. He made a short but somewhat electric argument on the objective authority of Jesus Christ and of the Word. Things were interesting for a while, and, if one might judge by the weight of applause, it would appear that the council strongly favored the more conservative position.

Considerable interest was manifest also when the proposal of the American Episcopal Church for a world conference on faith and order came to be considered. The delegates from Scotland and Ireland were not familiar with the scope and aims of this proposed conference, and there was a disposition to count it hardly worth while to go into conference with Roman and Greek Catholics and all other Christian churches on the subjects of faith and order. It was agreed, however, that without expressing any judgment as to the wisdom of the proposed conference the council would submit the matter without prejudice to its constituent churches.

Sabbath School Work and Evangelism

This council has manifested an intense interest in Sabbath school and evangelistic work. An additional hour was set apart for a further discussion of the Sabbath school and its interests. The world's convention at Zurich, though it will be so much larger than this gathering, will not likely set any higher estimate upon the value of the Sabbath school and the importance of making it in the highest degree efficient.

The plan for a worldwide evangelistic movement also met with great favor. The council has agreed to send out to the churches a call for a year of intercession, beginning Oct. 1, 1914, for the outpouring of the Holy Spirit throughout the world in both home and foreign fields. Representatives from all the churches in the eastern section seem interested in the project no less than the men from the United States.

The invitation of the Presbyterian bodies in Pittsburg to hold the next council in that city has been accepted and a strong committee of Pittsburg men has been appointed to look after the local arrangements. It has been agreed that the next council be held in the latter part of September, and as the year 1917 will be the 400th anniversary of Martin Luther's revolt from the Catholic Church, it is probable that the work of the great German will receive a good deal of consideration in the program.

Missionary Meets Subtle Philosophy

One forenoon has been given to a study of the ministry and the methods of theological instruction. The charge that the seminaries

FOUND A WAY

To Be Clear of Coffee Troubles

"Husband and myself both had the coffee habit, and finally his stomach and kidneys got in such a bad condition that he was compelled to give up a good position that he had held for years. He was too sick to work. His skin was yellow and there didn't seem to be an organ in his body that was not affected.

"I told him I felt sure his sickness was due to coffee and after some discussion he decided to give it up.

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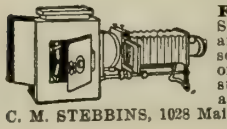

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give too much time to apologetics and not enough to dynamics and constructive work called forth a vigorous defense from the theological professors. They cited Paul as a teacher who gave a good deal of attention to apologetics. They declared that they did not instruct their students to preach always on the destructive criticism but sought to have them fully informed as to the trend of modern thought, so that they might counteract what is false and dangerous in it. The seminary men were strongly supported by Dr. Zwemer, the missionary among the Mohammedans, who showed how essential it is for the missionaries to be thoroughly familiar with the subtle philosophies not only of the East but of Germany also.

The address of J. Wallace Williamson, D. D., of Edinburgh on "The Church and the Brotherhood of Humanity" was a very remarkable one. The paper on "The Cross and Present-Day Religion," by Professor H. R. Mackintosh, D. D., of Edinburgh, was also of a very high order. The paper of Dr. Vollmer of Dayton, Ohio, on "The Heidelberg Catechism," and the paper on the "Westminster Catechism," by Dr. Henry Cowan of Aberdeen, are deserving of wide circulation. The address of Dr. James Stalker of Aberdeen on "The Problems of Social Life in the Eastern Section" was regarded by the delegates as one of the most remarkable addresses to which they had ever listened.

Aberdeen, like other Scotch cities, is a great churchgoing place. The streets at the hour for morning service were a sight good to see. The pulpits of the city were mostly occupied by the American and Irish delegates. All things considered, this council will rank as one of the best that have been held.

Aberdeen, June 24.

The Mortgage on Martin Kenzie's Brains

(*Continued from page 995*)

She lifted her head slowly and gazed at him sorrowfully.

"And you could write about your poor old mother like that, Martin? Why, you've put me in just like I am—it's like a photygraph without the lines taken out. You might 've tried to touch me up a little bit—you showed me off in my old clothes just a-scrimpin' and dodderin' around the garden and lookin' after your pa. And, oh, Martin, how could you speak of your pa's faults so plain? Couldn't you have made him out the way he'd been if things just hadn't been agin him so?"

"Don't you see, mother, I had to put you in like that?" explained Martin desperately. "It's because you are like you are that you could go into a story. If I had touched you up I would have spoiled the whole thing. The story wouldn't have sold at all. It's the naturalness of it that took the editor's fancy. Once you said, mother, that you were willing to stand anything in the world if it just meant saving our home. Aren't you willing to stand a picture of yourself for that? You see, I wrote the stories for the mortgage. Here are two checks for Mr. Ripley when he comes this morning, and there are more to follow as soon as I can do the work. The editor wants a series of these character stories. We won't worry about the foreclosure, for there's a year for redemption. I've found out something I can do now. We'll see what my mortgaged brains can accomplish in a year and how fast my stiffened-up fingers can write. Making allowance for a lot of work that may not count, in that time I guess I can knock the breath out of the mortgage all right if you'll just let me put you in some more stories."

Trembling, his mother read the amount of the checks which Martin put into her hands.

"Do you mean, Martin, that they gave you this money for writing about me—just poor old me?"

Martin nodded.

"And more for the next ones, if they're as good. I can write a rattling good story about how you made Parson Dolliver take back what he said about father's being a backslider and got him to preach the funeral the way you wanted it."

"Why, Martin—Martin!" she cried aghast, "I couldn't ever let you do that! You mustn't write any more stories at all—I can't give in to it—I just can't——"

"How can we manage any other way?" questioned Martin slowly. "Look out at the asters in the garden, mother, and see if you can't make up your mind to the thing."

Mrs. Kenzie gazed long at the asters, lavender and white, adazzle with dew, and sighed deeply. Her struggle was hard.

"It would be terr'ble to give up the garden—just terr'ble," she said finally, "and if you'll promise"—she came to the bed and paused solemnly—"if you'll give me your word, Martin, not to say anythin' about what a hard time I used to have gettin' your pa to take a bath, and promise not to tell that he swore on Sundays, I'll give in. I can stand it for myself—but your poor pa——"

The fledgling writer crinkled his forehead.

"That's good material, mother—all these little things count toward making a story sell. Do say I can write anything I choose——"

There was a knock at the door. Mrs. Kenzie peered out the window.

"It's Mr. Ripley," she announced, straightening her collar and smoothing her hair. "Well, I reckon I'll have to give in, Martin. It's jes' like an auction—everything's got to go, no matter what I'd like to keep back. But there's another side to it—I can get considerable satisfaction out o' tellin' Mr. Ripley I didn't make no mistake takin' a mortgage on your brains. You must be terr'ble smart, Martin—smarter even than I counted on—to make money out of your good-for-nothin' old ma."

"Don't ever call yourself that again, best mother in the world!" cried Martin passionately. "Can't you see that you're the one that is worth something? I don't count at all. I couldn't have accomplished anything at all if it hadn't been for you. And mother, people like to read about you not to make fun of you but because they love you——"

"How you do talk, Martin!" scoffed Mrs. Kenzie, trying to frown, but revealing by a laugh how near she was to complete capitulation.

With eyes alight Martin noted that there was a return of something of her old buoyancy in her step as she marched to the door with the checks in her hand.

She paused with one hand upon the doorknob and bent her head for a moment.

"Don't forget, mother," interrupted Martin softly, "don't forget to add thanks that you haven't lived all your life yet. For the rest of your days you are going to be coddled—do you hear, mother—coddled!"

Brotherhood Secretary Getty Resigns

Rev. Walter Getty, general secretary of the Presbyterian Brotherhood of America, has resigned. He left Chicago last week to fill a number of engagements at summer conferences. The associate secretaries, Doctors J. T. Henderson and Francis M. Fox, are dividing the work pending the selection of a chairman of Assembly's committee on the brotherhood.

Mr. Getty, who is a United Presbyterian, came to this work to give temporary aid some time after the death of Secretary Rosenear. His efficient services have been invaluable in forwarding the work of the organization, and he has made a host of personal friends among Presbyterian men.

Deplore Death of L. H. Severance

The board of trustees of the University of Wooster in special session July 8 adopted resolutions recounting the connection of Louis H. Severance with the institution. His beneficence to the university following the fire and his leadership as president of the trustees, as well as his never failing interest and enthusiasm concerning the work of the institution, were set forth.

The Presbyterian Ministers' Club of Cleveland also adopted resolutions telling the work of Mr. Severance as a layman, especially in the fields of education and foreign missions.

Raise Potatoes for Church

In the irrigated section of Wyoming there are four acres of potatoes growing for a new building for the congregation at Orin, which has recently been organized by Rev. L. Harold Forde, pastor-evangelist. The new church was formed with eleven members, one of whom expects to enter the ministry. One man gave the land for the potatoes, another furnished the water and the people brought the seed. Rev. G. W. Campbell, who has charge of several missions, oversees this young church.

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Reorganize Social Service Union

Pittsburg Plans Definite Work Through the Churches—New Secretary of Church Erection Board Resigns from Pastorate.

PITTSBURG—At the union ministerial meeting July 7 plans were adopted looking to the reorganization of the social service union of the city. The controlling body of the new organization is to be a committee of twenty-five, thirteen of whom are to be ministers, elected by the Union Ministerial Association. The social union proposes, if possible, to employ a paid secretary, make a survey of the city and bring existing conditions to the attention of all good citizens. The union recognized the Pittsburg evangelistic committee as its agency in evangelistic work, and the Lord's Day Alliance as its agency in securing better Sabbath observance. This body was instructed to protest against the city holding park concerts on Sunday evenings at the hour for church service.

The Pittsburg evangelistic committee has begun its summer work. Evangelist B. F. Schultz is holding noonday meetings every day in the downtown section. Park services are being carried on and vacation Bible schools are being held at five points.

The Welsh eisteddfod, held in Pittsburg the first week in July, attracted upwards of 50,000 people and was said to be the best in the history of the institution. The Welsh singers and ministers participated in a number of religious services. A union service was held in the Liberty theater Sunday afternoon, July 6, in which four congregations joined.

Pittsburg is to have the opportunity of hearing a number of noted preachers during the vacation of pastors. Third church, Dr. W. L. McEwan pastor, has announced the following supplies: Dr. W. W. Moore, president of Richmond Theological Seminary; Sir William Ramsay of Aberdeen, Scotland; Dr. John Thomas, Liverpool, England; Dr. George N. Luccock, Chicago; Dr. John B. Laird, Philadelphia; Dr. J. Ross Stevenson, Baltimore; Dr. S. S. Palmer, Columbus, Ohio, and Rev. H. D. Lindsay, Pittsburg. Second church, Dr. George B. Shelton pastor: Dr. J. R. Henry, West Bridgewater, Pa.; Dr. S. Edward Young, Brooklyn; Dr. Ira Landrith, Nashville, Tenn.; Dr. Hugh Black, New York; Dr. R. J. Patterson, Belfast, Ireland, and Dr. R. A. Torrey.

Dr. Jesse Bruce, the newly elected field secretary of the Board of Church Erection, presented his resignation to First church of Crafton July 6 and a meeting of presbytery has been called for July 21 to release him from the pastorate. Dr. Bruce is one of Pittsburg's well known ministers. He has served the first church of Crafton for more than ten years, and previous to that held the pastorate of Westminster church, North side, for a number of years. It has not been definitely decided whether Dr. Bruce will live in New York, Pittsburg or Chicago.

Word was received in Pittsburg last week of the death of Mrs. Minnie M. Wiley at Clifton Springs, N. Y. Mrs. Wiley had been with her husband on the mission field in India for the past thirteen years and was supported by Edgewood church. P. W. SNYDER.

Keep Children Off the Streets

Expect 2,500 Boys and Girls at St. Louis Summer Bible Schools—Free Boat Trip Planned by City for Youngsters.

ST. LOUIS—The vacation schools, twelve in number, which opened June 30 are in charge of Rev. W. Clyde Smith and Rev. George J. Searles. The leaders are sanguine in their anticipation of an attendance of 2,500. A parade was made by the Markham school the first week, and each school will make a similar parade some time during the summer sessions. In the parade the boys carry hammocks and the girls sew garments. Mr. Smith will edit a paper in the interest of the schools called The Vacation School Messenger. The Bible is taught daily, also manual arts, and much time is given to singing and marching. The motto of the schools is "Keep the children off the streets."

The public recreation commission has planned a series of fourteen municipal free boat excursions for children this summer. Each public playground will have an excursion day. The children will be taken from the playground of their district to the boat in automobiles and street cars. Business houses will donate goodies for the little folks.

H. H. Gregg, D. D., of Washington and Compton Avenue church will conduct special Bible studies at the Presbyterian Bible conference at Hollister, Mo., Aug. 7 to 16.

Dr. S. C. Palmer, pastor in charge at Second church, recently held a service at Niedringhaus mission, now supported by Second church, at which he baptized nine babies. A vacation school and Sunday school are being maintained during the summer.

Clayton church building was sold last month for $5,000. A new building is to be erected on a lot purchased by the church about a year ago. Plans have not yet been accepted for the new building, and for the present the congregation will worship in the old church, which has been leased from the purchaser.
E. W. M.

Gain Less than Five a Year

Congregations Advance Slowly in Last Seven Years—Sunday Schools Show Good Increase—C. E. Convention in 1915 at Chicago.

CHICAGO—Although there has been a falling off of a total of 569 members in the Chicago churches as reported to presbytery in 1913 over the number recorded in 1912, the average church membership is 307.5 for the 102 churches reporting. This compares with 274.4 as the average membership in 1906. Thus each church during the last seven years has had an average annual gain of less than five members. The total membership now is 31,376. There are 31,001 pupils in Sunday school compared with 30,406 a year ago. The change in rank of the local churches, so far as their membership goes, during the last seven years is interesting. The churches in 1906 ranked as follows:

	Church.	Sunday school.
Third	1,371	2,025
Forty-First Street	1,270	1,294
Second	1,200	1,224
Evanston First	952	594
Hyde Park	871	566
Englewood	836	495
Woodlawn Park	827	978

There have been a number of changes from 1906 to 1913. The following table shows the rank of churches according to the latest reports:

	Church.	Sunday school.
First *	1,265	1,100
Second	1,256	497
Fourth	1,112	378
Oak Park First	1,049	680
Third	988	848
Evanston First	938	884
Hyde Park	852	838

* Merged with Forty-First Street.

Fourth church seven years ago ranked thirteenth as to membership and Third church, which seven years ago was first, is now fifth. According to the rank as to membership in the Sunday school Olivet Memorial and First come first, with 1,100, then follow Woodlawn, Fullerton Avenue, Evanston First, Hyde Park and Oak Park First.

The recently completed survey of the neighborhood of Sixth church, Rev. G. K. Newell pastor, shows that 95 per cent of the people of the neighborhood have had Christian upbringing. The typical family consists of two parents from 22 to 40 years old, with one child under 15 years, and perhaps a roomer, living in a five-room flat. The average number of children per family is less than one, and very few of the young people live at home after they are 18 years old. Practically all of the families visited were sympathetic and often profuse in apologies for not having attended church. Many expressed willingness to ally themselves with the organization. It is probable that the church will make a strong effort the coming year to provide for the young people of the neighborhood certain classes and entertainments which are usually furnished by a branch of the Y. M. C. A. and Y. W. C. A. The shifting character of Chicago population has shown that the percentage of families moving into the neighborhood on May 1 was in some cases as high as thirty-five.

Through the gift of a friend of the church the young people of Austin church are to have shower baths added to the gymnasium equipment. The baths will be put in at once for the use of young men during the summer, arrangements being made so that the fixtures can be used in a new portion of the church which may be needed soon for the enlarging work among young people. Boy Scouts of this church are being sent by the men to the Boy Scout camp in Michigan for vacation.

ENDEAVORERS COME TO CHICAGO

Christian Endeavor delegates from Illinois achieved their wish by winning the next session of the international convention, that of 1915. The local leaders made an earnest effort to obtain the convention for Chicago and succeeded in getting it against the invitations of Toronto and Winnipeg. Chicago sent a large delegation of young people to Los Angeles to attend the gathering which recently adjourned.

Pupils in Evanston First church Bible school who left the city for their vacation before the end of the last quarter sent the required work of the school by mail to their teachers in order to maintain their good record in the class.

Ninth church Sunday occupied its recently redecorated auditorium and received a large number of members from the Christian Endeavor society, which is said to be the largest such organization in the city. A. D. Dewey is acting pastor.

Mrs. Margaret A. Belden, wife of Rev. Luther M. Belden, well known in Chicago Presbytery, died July 12. She was born in Newcastle, Ohio, in 1837.

Buying Real Food

Asking for Food in Terms of Calories or Proteids in the Modern Grocery Store Would Be Followed by Curious Results

Suppose a woman should enter a modern grocery store and say to one of the clerks, "I want thirty-five hundred calories in meat, fifteen hundred calories in vegetables and two thousand calories in cereals"?

Or suppose she asked the clerk to give her food containing 13.8 per cent proteid, 71.9 per cent carbohydrates, 1.9 per cent fat and 2.1 per cent mineral matter. Either request would throw the clerk into a condition of speechless amazement.

As a matter of fact, such an inquiry would represent a knowledge of food value and chemical content which is so far ahead of our times that the customer could not hope to get any intelligent response to her inquiry.

It has been estimated that a hard-working laboring man requires three thousand five hundred calories and 125 grains of proteid daily in his diet in order to replace the tissues that are destroyed by the wear and tear of his daily vocation. Having ascertained the requirements of the human body, the question naturally arises, "What is the most perfect fuel to keep this human engine in good running order and at the same time enable it to rebuild itself constantly from day to day?" The experience of four thousand years has confirmed the fact that the whole wheat grain perfectly fulfills all these requirements—in fact it is without doubt the most perfect food given to man.

Having come to this agreement, the question naturally arises, "How should this whole wheat grain be prepared for the human stomach in order to insure its complete digestion?" It is believed by many that the shredding process by which shredded wheat biscuits are made is the most perfect process for making the whole wheat grain digestible. In this process the whole wheat grains are steam cooked until the starch cells in the grain are completely broken down and rendered soluble. The cooked grains are then drawn out into thin, porou shreds, and these shreds are then formed into biscuits, or "little loaves," and baked crisp and brown in coal-fire ovens. This not only partially dextrinizes the starch but makes the shreds so crisp that one has to chew them very thoroughly before he can swallow them. Thi chewing process thoroughly insalivates the shreds, which is the first process in digestion.

Two of these biscuits, eaten with plain milk or cream, or with fresh fruits, will supply all the nutriment needed for a half day's work or play.

Had First Religious Structure

Anniversary of Indianapolis Church—Federation Plans Aggressive Activity—Unique Pulpit Attack on Lax Law Enforcement.

INDIANAPOLIS—July 6 First church celebrated the ninetieth anniversary of its organization. In the anniversary sermon by Dr. M. L. Haines, who is in his twenty-ninth year with this congregation, it was stated that this church erected the first building for religious purposes in the community. Including the present structure, there have been four church homes. The first preacher was David C. Proctor, sent out by the Connecticut Missionary Society, and the salary was $400 a year. Rev. Louis W. Sherwin has just completed his first year as assistant pastor.

The federation of Protestant churches now has an executive secretary, Rev. M. C. Pearson, late pastor of the Friends' church. He has been active as pastor in all civic union movements.

Law enforcement was given a vivid object lesson by contrast, in the pulpits of Shelbyville lately, where the same sermon was presented simultaneously by each minister on the theme, "Who Killed Barrett?" the subject of the tragedy being a product of the city saloons who was found dead in a neglected stairway.

The 100th anniversary of the birth of Henry Ward Beecher was recognized by The News with interesting photographs of the early Indiana churches served by that great preacher, who spent eight years in this city as pastor of Second church. The occasion was noted from a number of pulpits likewise.

At the late meeting of presbytery David Van Dyke, D. D., pastor of Sixth church, signified his intention to retire in September on account of declining health. He has spent three years here and has been in the active ministry over fifty-one years.

The preacher at the summer camp of Indianapolis Boy Scouts at St. Paul was F. O. Ballard, D. D., of Memorial church.

At a special missionary meeting at Tabernacle church the speakers were Samuel Martinez of Spain, a student of Moody Institute, and J. Luis Santiago of New York, who goes as a missionary to Porto Rico.

July 9 was dedicated the $100,000 colored Y. M. C. A. building, one of the Rosenwald benefactions, in which many of our leading citizens are also interested. The principal address was by Booker T. Washington, who was introduced by Charles W. Fairbanks. Among the numerous visiting participants in the exercises was International Secretary Moreland.

The Irvington congregation has united with other churches of that suburb in a union Sunday evening service for the summer. The decease of Elder J. G. Kingsbury of this session is regarded as a severe loss by many. One of the new elders, L. H. Dirks, formerly of Seventh church, participated in the "symposium on men's work" at the latter on Sunday evening. This was one number in the "chautauqua program" for summer evening services planned by the pastor, Rev. Claude R. Shaver.

C. R. S.

Awaken Bible Interest by Parade

Sunday School Hosts to Be Marshaled in Line—Dr. J. B. Reeve Retires—Offer to Be Evangelists Without Pay.

PHILADELPHIA—Plans are being consummated by the Philadelphia County Sunday School Association for a monster parade the coming fall. It is hoped to have the effect of awakening greater interest in the effort to reach the 70,000 boys and girls that are said not to be enrolled in any Sunday school.

Second Italian church is making commendable progress. It owes much of its success to A. A. Scott, superintendent of its Sunday school. The membership is 126. There are 204 in the Sunday school.

Philadelphia North Presbytery was entertained at its July bimonthly meeting by the youngest church of the body, that at Logan, Rev. M. S. Bush pastor. Its growth since organized a few years ago has been most encouraging.

By the will of the late Mrs. Jane McKee Norris the Presbyterian hospital is left $50,000 and the ladies' aid society of the hospital $5,000.

At the recent twelfth anniversary celebration of the Lemon Hill Evangelistic Association the evening sermon was preached by Dr. Horace C. Stanton, formerly pastor of First church of Kansas City.

Among those recently receiving the degree of D. D., are Rev. S. S. Aikman, evangelist of Philadelphia Presbytery, and Rev. I. Mench Chambers of Merchantville, N. J., moderator of the Synod of New Jersey.

At a mass meeting in Berean church (colored), Dr. Matthew Anderson pastor, a woman's suffrage society was organized. The principal speaker advocated the appointment of policewomen.

ELECT DR. JARVIS MODERATOR

Philadelphia Presbytery at the July meeting in Chambers-Wylie church elected Dr. R. E. L. Jarvis of Bethany church moderator for six months. The call of Green Hill church for the pastoral services of Rev. Royal A. Stout, a Reformed minister of Plainfield, N. J., was approved. The pastoral relation of Dr. C. A. R. Janvier with Hollond Memorial church was dissolved, as also that of Dr. J. B. Reeve with Lombard Street Central church. He was made pastor emeritus and placed on the honorably retired list. Dr. Reeve was the oldest settled pastor in Philadelphia, having been installed fifty-two years ago, Rev. Albert Barnes giving him a charge. He is doubtless the oldest colored minister on the roll of General Assembly, being in his eighty-second year. Presbytery by a rising vote adopted a minute appreciative of his character and work.

Fifteen Presbyterian ministers of the city agreed to preach the first week of the tent and open air evangelistic services without compensation. Among the vacation Bible schools carried on by the committee seventeen are for Italian children, eleven for Hebrew and seven for colored.

W. P. WHITE.

New Church in Growing Section

Dallas Building Cost $15,000—Central Church Remains Downtown—May Invite "Billy" Sunday—Methodists Are Successful.

DALLAS—Exposition Park church dedicated its new $15,000 building July 6. Located in a rapidly growing part of Dallas, it promises a rapid growth under Rev. George S. Fulcher.

The Presbyterian mission, supported by the ten churches of the two Assemblies, has sold its lot and is to remove to a needy section of the city. The last superintendent, Rev. James Compson, now in England, is being considered again for the head of the establishment.

Central church consummated its deal by which its property was sold. It will remain a downtown church, close to the very heart of the city. It has engaged an architect and has a committee that will study with him the latest plans of churches. It is the purpose of the organization to build a working plant soon.

Rev. G. W. Benn, who has been the efficient secretary of the committee of one hundred which represents the cooperating churches of the city, is now giving half his time to Colonial Hill church. At the last meeting of the committee the question of inviting Rev. William A. Sunday to hold a revival in Dallas was temporarily postponed. There is a growing sentiment in favor of bringing Mr. Sunday here, if possible, under the most favorable conditions, hence the desire for a most hearty union effort before the invitation is pressed.

The Methodist Church, South, has just finished a remarkable canvass for the Southern Methodist University, which it is establishing here. The city gave the institution $400,000. Then an individual added to the city's offer a tract of land worth nearly a million more. Then the Rockefeller board offered the school $200,000 endowment if the church would raise $500,000. When the campaign was closed June 30 the committee found itself on the safe side by nearly $50,000. Dallas hall, the first of the university buildings, costing $500,000, is now far advanced toward completion. A $125,000 dormitory for young men is going up rapidly. For a school to spring up in a few months and start with nearly, or quite, $2,000,000 of assets promises much for the great church behind it. The opening of the school will take place in 1914. The agents of the institution report that nearly a thousand students were ready to enter when it was thought that the opening could be had in 1913.

J. FRANK SMITH.

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Butlers Study Bible by Mail

Young Men at Summer Resorts Keep Interest in Church Class—Successful Work Among Southern Negroes.

NEW YORK—One of the most faithful Sunday school classes of Madison Avenue church is the men's afternoon Bible class, composed of about twenty young men, all of whom are employed as butlers. As the vacation season scatters them an arrangement has been made to conduct a correspondence Bible class, by which questions are sent to members, who return their answers to the teacher in charge. By this novel method men in Bar Harbor, in New London, Conn., in various seashore and mountain resorts, even those abroad, are enabled to continue their Bible studies under personal supervision and direction. Meanwhile, at home the church maintains several roof garden classes, meeting on the roof of the parish house, one on Sunday preceding the morning service and a young women's class on a weekday evening.

C. LeRoy Butler, D. D., the colored evangelist of New York City, has just returned from an extended tour of the southern states, where he has conducted meetings. He spent six months in the field, traveling over 4,100 miles and visiting fourteen churches, spending from seven to ten days in a place. This was a banner year for the churches under the care of the Board of Freedmen so far as concerns additions to membership, and Dr. Butler's assistance had doubtless much to do with this increase. About two-thirds of the persons who joined the churches were men.

Rev. John McNeill, the Scottish preacher who is supplying the pulpit of Central church during July, was formerly pastor of Regent Square church, London, when it was the cathedral of London Presbyterianism. Mr. McNeill conducted services in Chicago in 1893 for six months upon invitation of D. L. Moody. He is now pastor of Cooke's church, Toronto, where he preaches to congregations which average from 1,800 to 2,300, while on Tuesdays he holds a noon meeting attended by 1,500 persons, 90 per cent of whom are men.

It is understood now that Dr. Campbell Morgan has definitely declined the call extended by Madison Avenue Reformed church. A committee of three went to London recently to place before Dr. Morgan a unanimous call to become pastor of the church. Dr. Morgan held his decision in abeyance. On two previous occasions a call by the same church has been extended to the London pastor.

HOLD MEETINGS IN 164 CENTERS

The schedule of the evangelistic committee of the city now shows 164 centers of tent, open air or shop work. Noon meetings are held every weekday except Saturday on Wall street and in Bowling Green. Nearly every street corner in certain sections of the city at evening has its group of men and women singing, praying and exhorting. Among the young men active in this work are Kemper McComb of Hoddonfield, N. J., a graduate of Lafayette College, now a student at Bible Teachers' Training School, and E. P. Hains, Jr., of Newark, a Mount Hermon boy and a graduate of Bible Teachers' Training school. In the tent at 67th street and Avenue A there are now being held services for Bohemians by Rev. Vincent Pisek of the John Huss Memorial church. The committee is also cooperating with the neighborhood house of the American parish, of which Rev. Norman M. Thomas is pastor, in a series of meetings, with music and stereopticon views, for Hungarians and Italians.

Dr. S. D. Gordon, the well-known Bible teacher and author, has just returned with Mrs. Gordon from a several years' tour of the continent of Europe, China, Japan and other countries. Dr. and Mrs. Gordon are visiting friends near New York.

The New York Bible Society has come within $16,000 of its endowment fund of $200,000 which is now being raised. The society last year at Ellis island distributed among the immigrants 109,000 copies of Scripture in more than thirty languages.

News of Summer Assemblies

Dan Crawford at Northfield

Northfield is thrilled in anticipation of the coming of Dan Crawford, author of "Thinking Black," a book which has stirred England and America more than any other missionary book of this decade. He comes with twenty-two years of unbroken service to his credit in the wilds of the Garengauzi country of Africa.

Consider Missionary Education

Rev. J. M. Stifler of Evanston, Ill., will preside at the Geneva conference of the Missionary Education Movement Aug. 1-10. Registrations are coming in rapidly to the office at 19 South La Salle street, Chicago, attracted by the large number of prominent mission workers who will be present. Special attention will be given to the means of missionary education in the Sunday school. A special feature of the conference will be a model exposition with demonstrations of mission activities in several different countries.

Brotherhood Men at Hollister

A day's conference on men's work will be held in connection with the Hollister (Mo.) assembly during the week of Aug. 10. It will be in charge of Dr. J. T. Henderson, associate secretary of the national brotherhood. He will also hold a series of conferences in western Pennsylvania in the early fall.

Andrew and Philip Men Confer

The last day of the summer assembly at Collegeville, Pa., will be devoted to the interests of the Brotherhood of Andrew and Philip, Aug. 7. Among the speakers will be William M. Gordon, president of the international council; Thomas L. Lawton and Rev. R. Howard Taylor. The address in the evening will be by Dr. John Balcom Shaw.

Southern Students Meet

At the Blue Ridge Association grounds at Black Mountain, in the heart of the western North Carolina mountains, from June 17 to 26, there was held the annual southern student Y. M. C. A. conference. It was attended by 266 students, exclusive of leaders, college pastors and others. All institutes, conferences, lectures and mission study classes were remarkably well attended, and great interest was shown, as a result of which the leaders under the able captaincy of Dr. W. D. Weatherford of Nashville, the southern student secretary, feel that much good was done among the boys and young men who during the coming year are to be the leaders in all the religious activities of southern colleges.

Through the series of life work lectures many made decisions as to their vocation and a number volunteered for mission work in the foreign field. The spiritual life of all, it is believed, was quickened under the inspirational leadership of such men as Dr. O. E. Brown of Nashville, President E. M. Poteat of Furman University and Dr. Robert E. Speer of the Foreign Board.

Y. M. C. A. Officers at Silver Bay

Beginning July 30 for the month of August the eastern school for the training of officers of the Y. M. C. A. will be held at Silver Bay, N. Y. In addition to the regular hours there will be special week-end conferences for those who cannot be at the camp all of the time. Dr. W. W. White of New York, Dr. C. A. Barbour of Rochester and M. A. Honline will be among the instructors.

Study Bible at Montreat

The Bible study course at Montreat this summer, July 6 to Aug. 28, will be specially strong. The teachers are to be Doctors J. Gray McAllister, T. R. English, W. M. McPheeters and R. E. Vinson. The story hour for children is a popular new feature. Conferences on Sunday school, young people's work, missions, education and ministerial relief will be held during August.

$2,000 for Two New Books

The American Sunday School Union offers two prizes of $1,000 each for the manuscript of a book. One volume is to be upon "Christian Unity: Jesus Christ's idea of it; how and why it should be realized today," and the other, "Amusements: How can they be made to promote the highest well being of society?" The books must be sent to the Philadelphia office of the union by Oct. 1, 1914, and should be of 40,000 to 70,000 words. There is wide choice as to literary form. These awards are to be made from the income of a trust fund left by John C. Green.

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Financial Situation

Pittsburg Bank Failure a Local Trouble—Hot Sun Cuts Down Wheat and Oat Crop—High Rate for Mexican Loan.

Closing of the First-Second National bank of Pittsburg, with $30,000,000 deposits, attracted wide attention last week. However, the statements of bankers and government officials concerning the situation indicate that there need be no apprehension in any other part of the country concerning the stability of general banking conditions. The trouble which focused upon this institution was the result of individual methods of banking rather than any effect of the pending tariff or currency bills or any other outside influence. The bank had been under observation for several months. The activity of the government officials just before it was closed caused one of the largest depositors to withdraw $200,000 and the government refused to permit the bank to open the next morning, knowing that more large withdrawals were contemplated. Other institutions in which W. S. Kuhn, president of the bank, was connected were also closed, and receivers were asked for half a dozen smaller subsidiary concerns in which he was interested. The failure, although a large one, was not a surprise to Pittsburg bankers. The department of justice may take a hand in the situation to investigate possible criminal acts by the officials.

Shrinkage in Probable Grain Crop

The government grain crop report for July 1 was a disappointment to those who have not kept in touch with the effect of the recent weather on crops. There has been a sharp falling off in the prospects for the record yield promised earlier in the season. Hot and dry weather caused an estimated shrinkage of 34,000,000 bushels in the indicated spring wheat crop and 73,000,000 in the oat crop. The condition of both crops is said to be much better now, however, than during the height of the hot wave when the government investigation was made. The same sun that burned the smaller grains caused corn to grow so as to increase largely the indicated yield of that cereal. Corn is in much better condition than a year ago and the crop will be considerably greater from present indications.

Although business fundamentally is sound, there have been a number of untoward circumstances, unrelated in themselves, which have tended to add to the uncertainty with which capital faces the future, and short time notes are favored by many larger investors just now. It is predicted that by next January the financial skies will be cleared and notes maturing then are most eagerly sought.

Mexico Pays Well for Cash

The highest rate for many years offered for government obligations is the 6 per cent ten-year treasury notes of the Mexican government underwritten by an international syndicate recently. They are secured by 38 per cent of the customs income and were sold at 92⅞, thus yielding 6.75 per cent. They were taken in large blocks. It is expected that whatever party may be in power in that much disturbed country the leaders will see the necessity of maintaining their credit with lending nations. This illustrates the principle often explained in this column that an extra high rate of interest means that the investor assumes more than ordinary risk in the matter, and the increased income is payment for that risk rather than fundamentally payment for the use of the money.

There are signs that some of the promoters of stocks which will not stand too close investigation are preparing to take advantage of the present state of public sentiment by bringing out more worthless issues. When stocks and bonds of reputable enterprises are very low, as at the present, many people who might invest if they knew of the opportunity do not touch them. Soon a promoter comes along with promises of large returns and a plausible reason for offering securities at such a low figure and the hard earned or long cherished money is gone. Firms which have been before the public for a long time are the ones to rely upon, and if there is money to invest it is very well worth while to consult conservative bankers rather than plausible speaking strangers.

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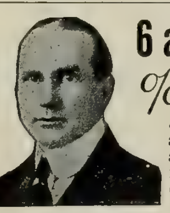

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News Notes from Various Fields

Iowa

A campaign to raise $7,000 to repair and redecorate First church, Davenport, Rev. L. M. Coffman pastor, was recently completed and the work is in progress. The pastor's salary was recently raised.

Rev. Samuel T. Foster, who was installed pastor of Westminster church, Cedar Rapids, July 8, was graduated from Princeton Seminary in 1905 and for three years was pastor at Haverhill, Mass. His last pastorate was at Hopkinton.

Improvements to the amount of about $7,000 are being made to Sidney church. The entire plant will be brought up to the modern requirements for Sunday school and social purposes. Rev. D. H. Cramm is concluding his third year as pastor.

The fiftieth anniversary of Deep River church was celebrated June 26-29. The celebration began June 26 with a sermon by Rev. F. A. Heizer, a former pastor. The following day addresses were given by Reverends J. L. Henning of Montezuma, T. E. Sherman of Williamsburg and M. E. Lumbar of Wilton Junction. The history of the church shows that it has given for all purposes in the fifty years $34,326, of which amount $636 was for home missions and $1,065 for foreign missions. The church has had some years of depression, but now has 114 members.

Minnesota

The new pastor-evangelist of Adams Presbytery is Rev. J. C. Strand, formerly of Morgan. He now resides in East Grand Forks.

Willmar adopted the budget plan April 1 and the finance committee reports the budget of $3,400 nearly raised. This does away with all solicitations and extra collections.

Litchfield church under Rev. U. G. Lacey has during the last two or three years taken the leading place in presbytery in the amount of benevolences. The salary of the pastor, who has been there five years, was recently increased.

The installation of Rev. William Anderson over Western, Lawrence and Wendell churches took place June 5 at a united service in the Lawrence church. S. F.- Sharpless, D. D., A. J. Herries, D. D., and Rev. John H. Mark took part.

Dr. and Mrs. Carl J. Shellman and family have started on their return trip to Siam, where the doctor is a medical missionary. Before starting Central church, Austin, of which Rev. Robert Brown is pastor, presented Dr. and Mrs. Shellman with an ice-making machine, engine and all necessary equipment.

New York

Rev. Edgar E. Davidson of Newtonville, Mass., conducted services in Dewey Avenue church, Rochester, and a large number joined the church as a result.

During July and August First church, Olean, will unite with the M. E. congregation in a 6 o'clock service in the park. The meetings are under the auspices of the men's organizations.

Geneseo church has entered the fifth year of the pastorate of Rev. Theodore Melville Carlisle. The church's missionary to Korea, Rev. Edward McFarland, recently paid a visit to the congregation and did great good.

Ohio

Rev. W. J. Dempster of Urbana was recently elected pastoral adviser to a newly formed county Christian Endeavor union.

The Presbyterian and U. P. churches of Bloomfield, near Concord, have united under the U. P. denomination. They formerly were one, but separated some years ago.

Dr. John Clark Hill, formerly pastor of First church, Springfield, has been employed during the past year in supplying some of the larger churches in Detroit, Cincinnati and elsewhere. During August he is to supply in Dayton and Glendale.

First church at Middletown is recovering from the effects of the flood, although the damage amounted to nearly $5,000.

The dedication of the new Central church, Akron, took place June 29. A number of ministers from various cities took part in the program. The building cost $22,000.

Edward L. Wehrenberg, pastor of Long's Run church, Calcutta, has resigned to accept the chair of Greek and Latin of Hastings College, Hastings, Neb.. Mr. Wehrenberg will spend two months at Wooster.

Illinois

The Christian Endeavor society of Twelfth Street church, Alton, recently contributed to the flood sufferers in Ohio.

Officers of Bushnell church have authorized the expenditure of $1,000 on improvements to the church and manse to be undertaken at once.

Lexington church recently lost a member of national repute through the death of Miss Permelia Mahon. Miss Mahon was a national organizer and lecturer of the W. C. T. U. and was regarded as its expert parliamentarian.

One of the Sunday school classes of Petersburg church has raised $500 as an initial fund to apply on larger and more modern Sunday school equipment. The pastor, Rev. H. M. Hildebrandt, has been conducting a teacher training class. The elders conduct the prayer meetings.

Dr. Scott F. Hershey has taken charge of the work of First church, Springfield, for the summer months in order to prepare the church for the coming of the new pastor, Dr. Donald C. MacLeod of Washington, D. C. Dr. Hershey has held meetings with various portions of the congregation and a series of cottage prayer meetings has been planned.

June 29 marked the close of Dr. W. H. Penhallegon's pastorate of twenty-four years over First church, Decatur. Among the earlier achievements of this pastorate was the building of the impressive stone church, which is one of the most imposing structures in Illinois Synod. The newly elected pastor, Rev. C. E. Jenney, is on the field. Dr. Penhallegon has assumed his new duties as syndic treasurer of Millikin University.

Wisconsin

The saloons of Madison and Dane county were closed on Sunday.

Miss Anna Campbell, kindergarten teacher in Madison, will leave soon for Persia, where she will be a missionary.

Rev. L. W. Ewing of Washington Park church, Milwaukee, has gathered a large congregation in the old building and there is to be erected a fine modern church with social and Sunday school rooms at 39th and Elm streets.

The little church in Crivitz is happy in its new edifice, which has been completed at a cost of $1,550 and dedicated June 9 free of debt. Rev. C. A. Adams, superintendent of home missions, assisted by Rev. Donald L. West of Wausaukee, conducted most helpful services, which were continued all day.

Rev. Joseph Brown of Marshfield, the veteran Sunday school missionary, on June 30 completed his twenty-fifth year of work in Wisconsin. During this time he has covered a large portion of the state, organized over 900 Sabbath schools and built over eighty mission chapels in needy and growing districts.

An echo of "The World in Chicago" was given in Beloit recently by the Christian Endeavor society of First church, which presented a program "The World in Beloit." Exhibits of curios from various foreign countries, together with an interesting patriotic and missionary program, entertained the audience.

The French churches at Robinsonville and St. Saveur are grouped with the English church at Wequiock under the charge of Rev. Ernest Tremblay. At St. Saveur the little band has begun a new edifice, which is much needed. They are making sacrifices to secure their church and have entered into an agreement that each one will do all he possibly can and the taxpayers will put into the building fund an amount equal to their taxes. If more is needed they will duplicate the amount until enough is secured to complete the building.

Pennsylvania

Evangelist John S. Hamilton of Cleveland, Ohio, just closed a meeting at Monessen, with more than 750 professed conversions and reclamations.

Through the generosity of an elder and his wife the congregation at Freeland, Lehigh Presbytery, has been presented with silver individual communion trays.

Rev. J. K. Argo, pastor of Glen Campbell and Arcadia churches, was recently elected president of the Cherry Tree Sunday school district. The church at Arcadia has doubled in membership since January.

Erie Presbytery has made arrangements for a second series of illustrated lectures to be given this fall by Rev. D. E. Finks, lecturer for the Home Board. Butler Presbytery has also arranged an extensive itinerary following the lectures in Erie Presbytery.

The newspaper report to the effect that Rev. A. F. Waldo of Chambersburg has arranged to "serve ice cream soda after prayer meeting" during the hot season is incorrect. The newspaper correspondent based his "story" on the simple fact that some of the attendants at a recent meeting visited a neighboring soda fountain on their way home.

New Jersey

Four special trains were needed to take the Sunday school of First church, Newark, on its recent picnic to Ocean Grove.

At the close of seventeen years of service as chorister of the Sunday school of First church, Elizabeth, Eugene O. Winans was given an electric table lamp. Presentation was made at a meeting addressed by Rev. Fred W. Lewis, pastor of Forest Hill church, Newark, on the proper building facilities for a Sunday school. First church is looking forward to the erection of a chapel to take the place of the present one.

Indiana

Rev. W. J. Darby delivered the address at the laying of the corner stone of the new Washington Avenue church, Evansville, June 29. Various other local pastors assisted in the ceremony.

The church at Lawrenceburg has been repaired at expense of several hundred dollars following the damage by the spring flood. Rev. A. F. Davis, pastor, and his wife were given a reception recently previous to his departure for new work at Mitchell.

Maryland

The Presbytery of Baltimore met with Sparrow's Point church June 15, and besides conducting routine business engaged in a very profitable conference on evangelism. The committee has inaugurated a movement among the laymen along this line which promises to be of great value during the coming year.

Missouri

W. R. Painter, lieutenant governor of the state, is superintendent of the Sunday school at Carrollton, and has recently been made chairman of the program committee of the brotherhood. A number of other prominent business men of the city take active part in this church, of which Rev. O. B. Lee is pastor.

California

Five thousand sermons have been preached by Dr. J. W. Dinsmore, who celebrated his fifty years in the ministry with a reception under the auspices of presbytery at San Jose June 27. Dr. Dinsmore held several pastorates in Wisconsin and was pastor at Bloomington, Ill., before going to California. Rev. H. H. McQuilkin, Rev. W. W. Kirkpatrick and Rev. George I. Long and others had part in the program.

Professor William Martin of the chair of apologetics and missions in San Francisco Seminary presented his resignation at a meeting of the board held late in June. It was accepted to take effect July 1 and a committee was appointed to express to Professor Martin its appreciation of the faithful work he has done during the past three years. He intends to return at once to the pastorate in which he has rendered important service in the past. President Landon was appointed chairman of the committee to nominate a successor.

Colorado

Presbyterians led by nearly 100 in the enrollment at the recent Christian Endeavor convention at Longmont over other denominational delegations. The junior society at Canon City received the banner for increase in membership.

Michigan

William Clark Burns, D. D., pastor of First church, Monroe, is spending the summer abroad. A new heating plant will be installed in this church during the summer which, with other improvements, will cost about $2,500.

Oregon

Rev. Arthur Heathcote, who is serving seven different points in Harney county, has obtained a lot from the town site company at Juntura and in a tent erected there has organized a Sunday school.

Kansas

The men's evangelistic team of Grace church, Wichita, last year held forty-four meetings. Rev. Charles W. Blake, pastor, recently resigned on account of ill health.

Nebraska

A committee of Fairbury congregation is at work devising ways and means for a new house of worship. Rev. S. J. Megaw is pastor.

Presbyterians at Portland Conference

The Presbyterian Church was well represented at the world's Christian citizenship conference at Portland. President Henry Collin Minton, D. D., has the right to be mentioned first because of his official position. He filled well the arduous position, just as he did well the work of moderator of General Assembly.

Probably the most noted speaker of the entire conference was Robert F. Coyle, D. D., of Central church, Denver. Fortunately Dr. Coyle was given a place at the first public meeting. His address, "I Am for Men," took strong hold of the large audience and gave him his position immediately. If he had spoken every day he would have filled the stadium. His second address, on "The Menace of Mormonism," was a fearless arraignment of that cult, and it made such an impression that the next day there appeared a two-column open letter to Dr. Coyle and the conference denying his statements, reflecting on the character of Mr. Cannon, who wrote up his old church so forcefully, and challenging Dr. Coyle to a debate. The writer never lived in Utah, but he has seen many who have lived there.

Judge Wolverton of the United States court and H. R. Albee, both of whom addressed the conference, are Presbyterian laymen. Dr. Wicher of San Anselmo Seminary, Dr. William Parsons of Eugene, Ore.; Dr. Walter Laidlaw of New York, Dr. Macdonald of Toronto, Dr. Mark A. Matthews of Seattle, Dr. Ng Poon Chew of San Francisco and Dr. Holderby of Philadelphia all had prominent places in the conference. Dr. Ng was one of the most interesting of all the men. Witty, clear, prompt, rapid, he was received with the most hearty applause.

School and College

Articles of incorporation for Harper University, a Presbyterian institution at Billings, Mont., have been filed. Dr. John M. Hervey is one of the incorporators. It is planned to obtain ten acres near the city as a site. It is said the funds for buildings have been tentatively promised.

This summer, as in every year, improvements and redecorations at Mary Baldwin Seminary, Staunton, Va., maintain the institution as one of the most modern and attractive schools of its class in the country. The chapel, now modernized, was formerly the church in which the father of President Wilson preached.

Three of the eight men of the graduating class of Huron College will enter theological seminaries.

Rev. N. W. Thornton **has recently been** elected principal and field secretary for Geneseo (Ill.) Collegiate Institute. Preparations are being made to complete the endowment of the school.

Staunton Military Academy will have its large and handsome new mess hall ready for use when the school reopens. Besides providing a thoroughly modern dining hall, commissary and cooking quarters, the upper story will be occupied by one of the finest laboratories possessed by any secondary **school in the country.**

Ministerial Obituary

Rev. Alexander Litherland

After failing to return home as expected, Rev. Alexander Litherland of Stites, Idaho, was found on the road dead by a searching party. He was 51 years old and had been pastor at Stites for three years.

Rev. David Street

The funeral of Rev. David Street was held at his late home in Utica, N. Y., July 1. All the members of the family were present with the exception of one son, Rev. Alfred Street, Hainan, China. Dr. Hobbs of Westminster church, assisted by Dr. Biglow, conducted the services.

Mr. Street was born in Salem, Ohio, Feb. 23, 1838. He attended Haverford College in Pennsylvania. Sept. 29, 1859, he was united in marriage to Eunice Fawcett, who, with six sons and three daughters, survives him. After several years spent in business he became connected with the Y. M. C. A. in Cleveland, Ohio, where he was influenced to study for the ministry. For thirty years he was engaged in home mission work in Wisconsin, Iowa, Nebraska, Ohio and Indiana. Five years ago he retired and for three years had made his home in Utica, where he often supplied pulpits. The last Sabbath of his life he delivered three sermons.

Clergy and Laity

Dr. A. R. Taylor, retiring president of James Millikin University, who has been elected president emeritus, will probably make Coffeyville, Kan., his home.

Arthur P. Vaughn, D. D., former editor and publisher of The Pacific Presbyterian, San Francisco, severed his connection early in June with the company which now publishes that paper and other denominational journals. Dr. Vaughn continues to reside in California, and has occasionally supplied pulpits in San Francisco and vicinity during the vacation season.

Calendar and Record

Presbytery Meetings

Chicago—509 South Wabash avenue, Aug. 4, 10 a. m.

Stated Clerks Elected

Crawfordsville—H. L. Crain, Frankfort, Ind.

Resignations

Illinois—Bethany: C. H. Little.
Kansas—Osage City: F. J. Cowling; Topeka Second: W. C. Meeker.
Minnesota—Morgan: J. C. Strand.
North Dakota—Pembina: J. H. Campbell.
Pennsylvania—Wattsburg: John F. Wilson.
Wyoming—Casper: R. MacFadyen; Guernsey: W. B. Dunn.

Calls

Nebraska—Randolph: W. W. Tait, Tecumseh.
Illinois—Eureka: C. G. Sterling, Elmira; Manchester and Murrayville: H. D. Trickey, Lucerne, Ind.
Indiana—Mitchell: A. F. Davis, Lawrenceburg.
Iowa—Bloomfield: F. W. Weatherwax, Bellevue.
Wisconsin—Marshfield: F. H. Ambrose.
Wyoming—Laramie: John R. Voris, New Albany, Ind.

Installations

Maryland—Baltimore Babcock Memorial: Edward Haines Kistler.
Iowa—Conrad: Edward J. Carson, July 1.
Pennsylvania—Sugar Grove: D. H. Rohrabaugh, June 22.
Washington—Rolling Bay: Fred M. McCreary, May 13.
West Virginia—West Liberty: I. C. Yeakel, July 19; West Union and Mount Union: W. W. Dinsmore, July 14.
Wisconsin—Portage: C. D. McKay, July 3; Beloit: E. A. Finn, July 2.

Supplies Arranged

Illinois—Cisco: F. L. Gould; Mansfield: A. S. Covert.
Kansas—Tribune: W. H. Course.
Wyoming—Burns: J. B. Gallaway, Paterson, N. J.

Vacant Pulpits

Illinois—Midland City and Beason, Waynesville, Chatham and Sugar Creek, Sangamon Bottom, Rock Creek.
Kansas—Spring Hill, D. H. Bingham clerk.
Minnesota—Morgan.
Ohio—Calcutta: Long's Run, T. M. Moore, R. F. D. 2, East Liverpool.
Wyoming—Two vacancies, L. Harold Forde, Cheyenne.

Change of Address

McCreary, Fred M.—Oroville to Rolling Bay, Wash.

Accessions

Colorado—Sterling, 13, July 6, B. G. Mitchell.
Florida—Jacksonville First, 63, July 6, J. B. French.
Kansas—Paola, 30, July 6, J. C. Everett.
Indiana—Indianapolis churches: Irvington, 10; East Washington Street, 6, E. H. Douglass; Seventh, 5, C. R. Shaver.
Illinois—Sterling First, 14, June 29, F. W. Barr; Alton Twelfth Street, 5, July 6, G. L. Clark; Decatur First, 40, recently, W. H. Penhallegon; Morgan Park, 25, July 6, C. L. Lucas.
Iowa—Davenport First, 27, July 6, L. M. Coffman.
Maryland—Baltimore, 14, June 29, H. A. Grubbs; Baltimore Babcock Memorial, 5, June 29, E. H. Kistler.
Michigan—Dickerville, 15, July 6, H. A. Simpson.
Minnesota—Hallock, 8, July 6, W. S. Shiels; Austin, 7, July 6, Robert Brown.
Missouri—Carrolton, 10, July 6, O. B. Lee.
Nebraska—Emerson, 1, July 6, H. A. Brown; Fairbury, 7, June 8, S. J. Megaw.
New York—Olean, 14, July 6, H. B. Boyd; Garfield, 25, July 6, W. A. Wager; Cohocton, 10, July 6, S. H. Beshgetour; Amsterdam Emmanuel, 18, July 6, G. M. Gordon.
Ohio—Toledo Rosewood Avenue, 12, June 29, D. H. Johnston.
Pennsylvania—Sugar Grove, 10, June 22, D. H. Rohrabaugh; Jeanette First, 23, June 29, W. L. McClure; Wilkinsburg Calvary, 26, June 29, F. Dean Miller.
Tennessee—Spring Place, 6, June 22, H. J. Wilson; Shannondale, 3, June 29, C. A. Duncan; Knoxville Second, 6, July 6, H. B. Smith; Knoxville Fourth, 6, July 6, J. P. Calhoun.
Texas—Wichita Falls First, 15, June 22, J. L. McKee.

Obituary

Death notices will be inserted at the rate of one cent a word. PAYMENT MUST BE SENT WITH THE NOTICE. Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

THORNE—Rev. Chester C. Thorne, after a long illness, died June 9 at his home in Windham, N. Y. He was born near Rensselaerville, Albany county, N. Y. With high honor he graduated from Union College, Schenectady, N.Y., during the last days of Dr. Eliphalet Mott's connection with that institution. He always greatly revered Dr. Mott. Intending to make civil engineering his profession, he studied for it, but in an interval of teaching, in which he was highly successful, he was converted and at once his thoughts turned to the ministry. Graduating from Auburn Theological Seminary about 1865, he became for forty-two years, without the loss of a single year, an efficient and useful minister of the Presbyterian church. Thirteen years with the church in Shortsville, N. Y., four years in the state of Florida, where he went for the health of his only child, and where he cared for one church and organized two others, and nearly seventeen years with the church in Windham, N. Y., were his last pastorates. He was a close thinker, elegant in speech and diction, with a loving, unswerving fidelity to the truths of the gospel. With deep spiritual insight of its truths, and, too, with a deep sense of the sacredness of his office, his ministrations were successful and his personality respected and beloved. A sorrowful throng gathered June 12 for funeral service in the church where only a few years before he had so long ministered. Afterward he was taken to Skaneateles, N. Y., the home and burial place of the Thorne family. Professor Hoyt of Auburn seminary was with the relatives and friends who gathered for the burial, speaking briefly of the loyalty of the deceased to Auburn seminary.

BARTLE—Rev. William Toy Bartle, in his 92nd year, June 19, Claremont, Cal. Buried June 24, Cromwell, Ia.

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Judgment of Moab JEREMIAH, 48.

therein: then the men shall cry, and all
the inhabitants of the land shall howl.
3 At the [b]noise of the stamping of
the hoofs of his strong *horses*, at the

B.C. c. 600.
[a]Judg. 5. 23.
1 Sam. 15.
3, 9.
1 Kin. 20. 42.

10 [a]Cursed *be* he
of the LORD [2]dec
be he that keepe
from blood.

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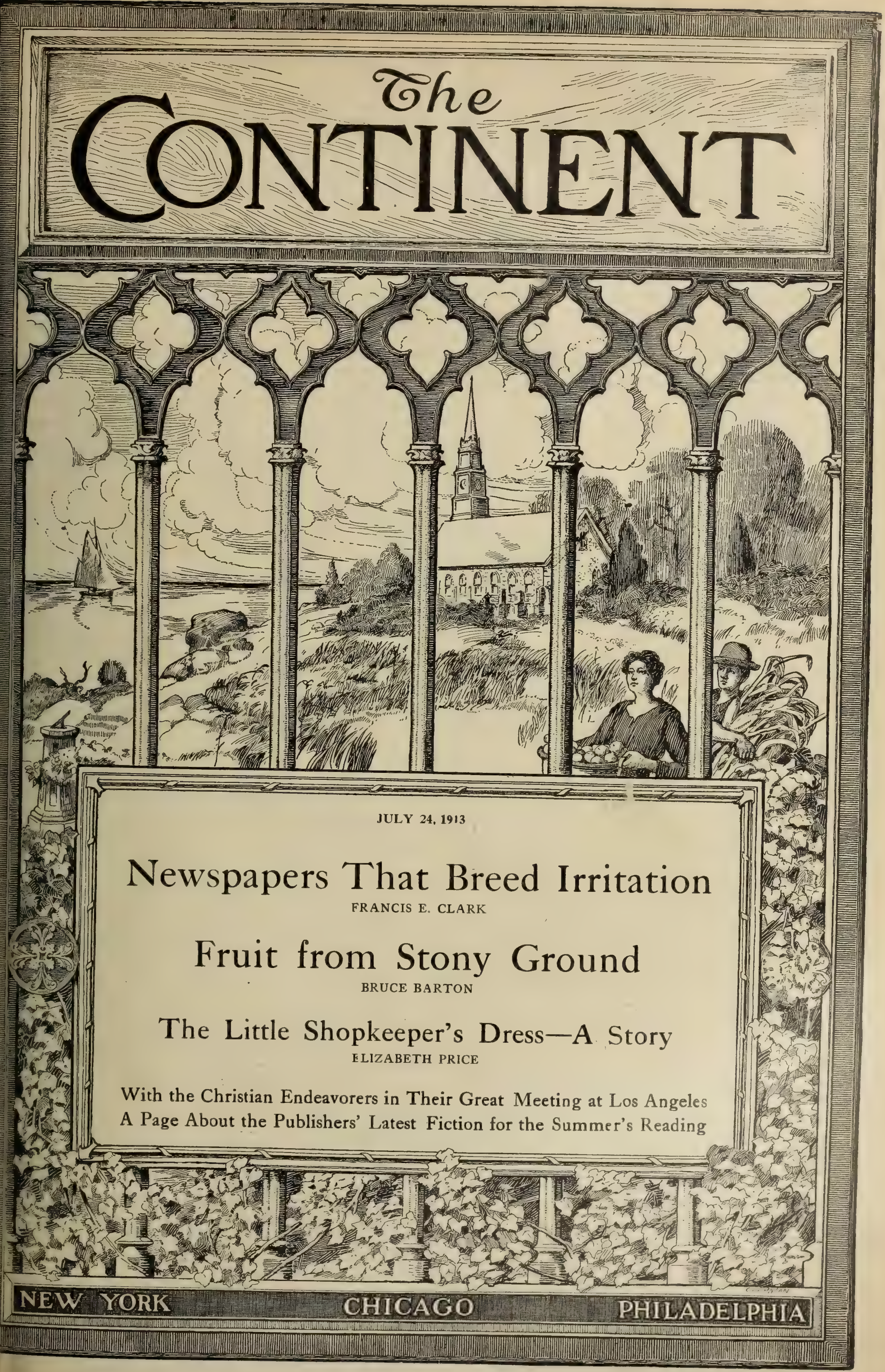

JULY 24, 1913

Newspapers That Breed Irritation

FRANCIS E. CLARK

Fruit from Stony Ground

BRUCE BARTON

The Little Shopkeeper's Dress—A Story

ELIZABETH PRICE

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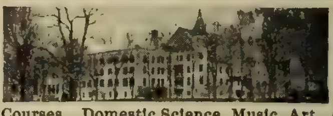

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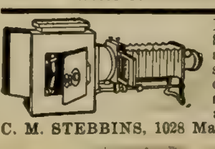

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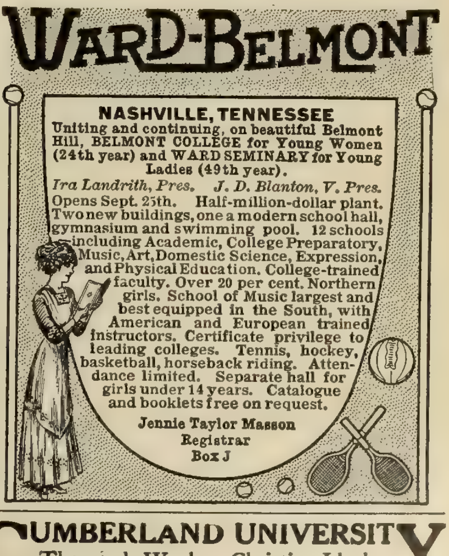

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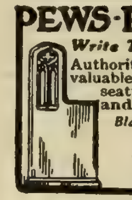

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VOLUME 44, NO. 30 JULY 24, 1913 WHOLE NO. 2252

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The Life of the Soft Step

"I shall go softly all my years because of the bitterness of my soul."

So spoke Hezekiah the king when the tide of health came flowing back into his veins after that fierce illness of his from which there had seemed to be no possible recovery.

A bold, strong man was Hezekiah—a strenuous man who had dealt with the tasks of his kingship as a smith smites iron, quick and hard—a man of action, bent on having done the thing he saw to do and with no patience at delays. If obstacles and hardships loomed up before him, he drove at them with main force and headlong determination.

Thus had be traversed the youthful years of his reign. Life was a joyous map of obvious duties to him. His days were a calendar of successes. All was plain and open and unmysterious.

But then came the earthquaking assault of Sennacherib upon his kingdom and capital. After that the terrible disease. And he was helpless before both. Only by the hand of God interposed had he escaped from either calamity.

Yet now he was getting well. And his foes had gone—the heartless Assyrian and the awful legions of Nineveh dead and very sure not to trouble him more. God had shown him most signal favor. Surely Hezekiah may take up living again with all his old boldness, his old-time swing, confidence and aggressiveness. Strong once more and back to the strenuous life!

* * *

No, Hezekiah is not returning to the strenuous life. No longer is he the fiery Hezekiah he was before—no longer the youth so certain of himself, so sure that life is all simple and understandable, to be disposed of with one impetuous stroke of action after another.

The king had been walking ways his earlier years had not known—ways of fear and humiliation and disappointment and suffering. These have been the "bitterness" of his soul. And the descent into such experiences—still more, the wonderful ascent out of them—have laid on his life a solemn awe that can never be shaken off.

He will be well again and able to work and ready to serve his Lord. But the world will never again seem to him simple and easy for a strong man's hands to handle. He will never again bear himself jauntily as a man fit for any task, armed to leap recklessly to any fight. A strange self-distrust mantles his heart.

Fifteen years of his reign remain to him, and Hezekiah will try to do his duty. But the weight and problem of duty—the measure of life's obligations—are vastly greater than he had dreamed; the puzzle of life is stranger than he had imagined. No man, he knows now, dares venture to meet life's tasks without God—God in prosperity as needful as God in adversity.

And this is what has driven out his old self-confidence before the increeping reverence that possesses his soul. To dash wildly and noisily through life, vaunting one's own strength and pursuing one's own will, is as impious as to stride with haughty clank of sword and spurs through the quiet temple courts. 'God is in his holy temple—and in life.

Wherefore Hezekiah knows that for all the years remaining to him he must walk softly—awesomely—head bent, voice hushed, ears hearkening to divine whispers. Life is too mysterious and too solemn to be roistered with or boasted over.

And this is what Hezekiah learned when for his peace, as he says, he had "great bitterness."

* * *

And it is for sake of bringing them this same experience of peace—this lesson in walking softly amid the awe and puzzle of the years—that the heavenly Father to this day permits his children to suffer great bitterness in their souls.

Youth, by the common consent of humanity, is not expected to take life seriously. Its boisterousness and self-assertion are forgiven; its daring and rash courage are admired. For a season at least it seems well that the young man shall not too keenly understand how enormous a task he has undertaken by beginning to live.

But all life cannot be frivolous if it is to be wholesome and fine, nor recklessly romantic and cavalier if it is to do service in the world's tasks.

There are indeed those who in age as in youth still refuse all serious meanings in living, but their hilarities and prides, though seeming comedy in the morning of their careers, turn to unmistakable tragedy long before the sunset.

Those alone vindicate their manhood and justify their lives who have learned ere the noon that there is something awful in the mere necessity of spending a lifetime in a world whose doubts and perplexities no human wisdom has ever yet explicated. Sobriety of life has no alternative but cheap and empty folly.

To sense sacredness in the commonplaces of human experience, to realize the dread burden of being a man and answering for the obligations of that estate, to know the thousand perilous chances of going wrong and the one sublime possibility of going right—these are the revealing motions of the soul that check the bold stride of self-confidence and warn the reverent foot to go softly.

* * *

But how shall the youth learn all this? While everything around him prosperously urges forward his gay and leaping step; while success attends him and the favor of men remains to feed his vanity; while health renews and reaffirms the power to do, there is little chance for the quieter message of God to steal into his heart.

But God knows how much the young man needs the other lesson, and so in some form or another, sooner or later, the Father brings him into "bitterness." It is pain or loss or opposition or the stress of labor heavier than even youth can bear with head erect, and at length it brings the man to the ground in heartache and dismay.

Then the mighty help of God envelops him. Then a nobler strength than his own revives him. Then the stiffening of a courage which is not his sets him erect again. But not for vaunting and strutting as before—but for humble wonder that the eternal Helper is so near, so dependable and so sufficient.

Hard work, determined fighting, steadfast endurance, after that, but no more swashbuckling. Who would swagger in a world where he had felt—even seen—God hasten to his help in the extremity of his weakness and failure?

No; in that world where God walks so near and ready at hand one must always carry with him the deference due to a kinglier Presence than any king of earth.

Thus are we taught to "go softly all our years."

The World

Relations with Mexico Seem Near Crisis

It is highly probable that this week will see the announcement of a more or less definite policy by the United States with regard to Mexico. The American ambassador, Henry Lane Wilson, has been called to Washington for conference and will arrive the middle of this week. Meantime the cabinet is standing back of the President in his determination not to recognize the government of Mexico as now constituted until peace has been established. Led by England, practically all the great nations of the world have recognized the Huerta administration, and statements have been made that the failure of this government to take some decided stand in regard to the neighboring republic on the south has contributed to the disorders which have characterized that country recently.

Intimations have been received from several powers that the United States should soon take some action in regard to Mexico or permit other nations to do so. It has been President Wilson's policy that this nation should insist upon governments in Latin America being set up by orderly processes and not through arbitrary and irregular force. Huerta, who took the reigns of power from the murdered Madero, has been able to maintain his grip upon the central states, but his forces have been beaten again and again in the north. The United States has on its southern border a large force of troops ready for any needed action, and the secretary of war himself is now in that vicinity on a tour of inspection. There are warships in the gulf, and if it becomes necessary to make a display of power to quell the disturbances, which recently seem to have increased, this nation will be in a condition to do so. The administration is recognized as having on its hands a delicate diplomatic problem, and it seems agreed that the American policy of laissez faire may have to be abandoned, although it is the opinion of conservative thinkers that intervention should come only when all other measures have been exhausted and the necessity for such radical action has been made clear. Reports of violence against American citizens and representatives and anti-American demonstrations have been current, although it has been reported that a number of these demonstrations have been especially manufactured as a basis for international pressure upon the United States.

Important Move in Latin America Policy

A proposed treaty with Nicaragua which practically amounts to an American protectorate over that republic has been laid by Secretary Bryan before the senate. The treaty, which was negotiated during the closing days of the Taft administration, provides that this country shall give the Central American republic $3,000,000 for the exclusive right to construct an interoceanic canal across that country. This will close the route to European powers and give the United States a naval base on the Pacific coast. An amendment to the former treaty, now proposed, binds Nicaragua never to enter into any compact with any foreign power which will tend to impair the independence of the republic or permit any foreign power to obtain a military or naval base there. Under another provision Nicaragua also permits the United States to intervene to preserve her independence.

Bulgaria Denies Atrocities; Seems to Be Yielding

There are no newspaper correspondents with the armies now fighting in the Balkans, and the news sent out from the various capitals is so censored that it is difficult for the average newspaper reader to get a clear idea of the various steps which are beng taken in changing the map of Europe. According to a statement issued from Salonica by the king of Greece the atrocities which have been perpetrated by the Bulgarian army have been such as human history has never before reported. He says that there is not a village which has been occupied by the Bulgarians which has not had its men, women and children slaughtered. At Dorian, it is alleged, 30,000 Mussulmans were slaughtered and their goods plundered. It was here also that the Greek bishop and thirty notables were slaughtered. At Seres the king says that the parliamentary committee which visited the place found the bodies of 100 women who had been burned alive. It is also claimed that there is evidence to show that slaughter in this city was deliberately planned.

As a reply to these charges of Greece, Ferdinand of Bulgaria, through his secretary, cabled the Associated Press at New York that all rumors of Bulgarian atrocities were infamous Greek calumnies. Neither Servia nor Greece has paid any attention to Russia's proposal that they cease hostilities.

At the beginning of the week there were fairly authenticated reports that Bulgaria, realizing her defeat, would cede to Roumania the territory demanded by that country, the inference being that Greece and Servia would be permitted to retain the districts they now hold. The prospect for early peace is not made more hopeful by Turkey's appearance with an assertion of her claim to the line of the Maritza river and her reoccupation of Adrianople.

Senate Makes Schedule Still Lower

A report of the majority of the finance committee of the senate on the pending tariff bill recognizes rates which are 4.22 per cent lower than those in the bill that passed the house and 27.64 per cent under the Payne-Aldrich schedules. It is said this is the first time on record that a tariff bill has presented a lower average of rates after emerging from the senate finance committee than when it passed the house. Republican senators have practically agreed to put no serious stumblingblock in the way of the passage of the bill, although they will have the opportunity of placing on record their views of the various schedules. Senator Root has suggested that in order to remedy a possible unconstitutional feature the bill should be amended so that the income tax shall be computed from the date on which the bill becomes a law rather than from the first day of March, 1913, as the bill now stands. There has been a large increase in the imports to be admitted free of duty, although it is estimated that the measure will return a revenue for the fiscal year of $996,810,000. The senate committee has approved the imposition of a tax of 1.1 per cent per pound for all cotton sold to cotton exchanges for future delivery.

England's New Poet Laureate, Robert Bridges

Robert Bridges has been appointed by Premier Asquith to the office of poet laureate to succeed the late Alfred Austin. The new laureate is little known to the American public and is obscure even among the literary men of Great Britain, but his standing is said to be high in the circle of friends who know and love him. He began his active career as a physician and from a busy professional career in London he passed nearly thirty years ago to the quiet seclusion of Oxford, where he has since lived, devoting himself to poetry and music. His collected works issued six years ago are contained in eight volumes, and more recently a one-volume edition has been brought out, together with five books of shorter poems. The latter show the undoubted lyrical talent of the poet in classical and nature themes. Critics describe his verse as delightful and full of charm, but without dramatic emphasis. Mr. Bridges was born in 1844.

Secretary of State and His Income

William Jennings Bryan has furnished a large amount of newspaper copy during the dull days of summer as a result of his voluntary statement that he is forced to appear upon the lecture platform for pay in order to supplement his income of $12,000 a year as an officer of the government. Mr. Bryan said that in accepting his present office he was forced to give up the opportunity he has enjoyed during the last few years of adding to his accumulations, and while he was perfectly willing to forego the acquisition of additional wealth, he did not feel himself called upon to use up his savings in order to serve the public as secretary of state. Senator Bristow of Kansas immediately introduced a resolution asking the President to inform the senate what would be a proper salary to enable the secretary of state to live with comfort and to permit him to give all his time to the discharge of public duties. This resolution was tabled later and its author made uncomfortable by Senator Ashurst of Arizona, who read a letter by Senator Bristow written several years ago asking a place at $7,500 a year as member of the canal commission, suggesting that he could thus spend half his time at home.

It is pointed out by some newspaper correspondents that it is probable that a portion of Mr. Bryan's financial difficulties arise from his reultance in asking the government to pay expenses which he believes to be personal. It is said that for his recent trip to California Mr. Bryan turned in a bill of $181 for expenditures outside of railway fares, though as a matter of fact the trip cost him more than twice that amount. It is also understood that Mr. Bryan has not asked the government to reimburse him for the expense of official dinners. His friends assert that Mr. Bryan has not been absent from his office as long as previous secretaries have been, and declare that his absence on lecture tours is of public benefit because he is able to keep in close touch with the people.

* * *

New Board to Handle Railroad Disputes

William L. Chambers of the District of Columbia and Judge Martin Knapp of the United States commerce court have been named as members of the national board of mediation and conciliation established in record time when the Newlands bill was rushed through Congress and signed by President Wilson in a day. This act was designed specifically to alleviate the deadlock between the conductors and trainmen and the managers of forty-two lines east of Chicago. The new board is, however, a permanent institution to aid in the adjustment of disputes between railroads and their employees, and Commissioner Chambers and his assistant, G. W. W. Hanger, will devote all of their time to their new duties. Mr. Chambers is experienced as a labor arbiter and Mr. Hanger has been acting head of the bureau of labor statistics.

Soon after the enactment of this law the roads announced that they had eight matters regarding the relation of the lines to the employees which they would ask to have arbitrated by the new board. This move was met by the officers of the conductors and trainmen with the assertion that they would not have the grievances of the men and the requests of the roads arbitrated at the same time. They intimated that the men would strike unless their grievances alone were considered. The roads later agreed to let the board decide what should first be the subject of discussion. Further complication has arisen over the refusal of the Erie road to be bound by any action which the managers of the various roads might take. The Erie has declared that it cannot afford to raise wages and that there is nothing to arbitrate.

* * *

Killing of Rand Rioters Arouses Comment

The recent killing by government troops of strikers on the Rand in South Africa has brought about criticism by members of both parties in the British house of commons. It is felt that troops should not be used to shoot down strikers. The mine workers have complained of the constant attempt to cut wages, the refusal to pay a minimum wage, in addition to the insecurity of employment and the high mortality in the mines. It is announced in Johannesburg that an effort will be made to demand the recall of Viscount Gladstone, governor general of the union of South Africa, and the recall of imperial troops from South Africa "because they are used only to coerce the working classes," according to a labor member of the provincial council at Pretoria.

* * *

Mulhall Inquiry Grows in Scope

Thus far the investigations by the two congressional committees into the charges made by Martin M. Mulhall, the self-confessed lobbyist for the National Association of Manufacturers, have brought before the public a mass of information, some of which has been immediately refuted by public men charged by the lobbyist with having received help from the manufacturers. Hundreds of letters have been identified by Colonel Mulhall in the hearings, and the names of men prominent in political life have been involved in the charges made, although the information brought to light has been more or less fragmentary. The documents indicate that Mulhall worked in harmony with the late Vice-President Sherman, Speaker Cannon and James E. Watson of Indiana. The association of manufacturers is alleged to have had an almost inexhaustible fund in carrying out a program of controlling the legislation of Congress and influencing labor leaders.

Colonel Mulhall declared that the manufacturers aided materially in securing the Republican presidential nomination for Taft and that Arthur I. Vorys, prenomination campaign manager for Mr. Taft, promised the manufacturers the right to name a member of Mr. Taft's cabinet and also a member of the Republican campaign committee. It was also testified that the association combined with reactionary influences in the Republican party during the closing days of Roosevelt's administration to defeat the President's legislative program.

Religious World

Opium Conference at The Hague Inconclusive

The international conference for the suppression of the opium evil which held an adjourned session the first week of this month at The Hague was far from conclusive in its results. The question of what shall be done with 20,000 chests of the "black poison" which have been accumulated by British speculators in China treaty ports is still open. The Chinese can neither buy it nor smoke it without violating their own laws, and it has been suggested by British papers that England use its money from the Boxer indemnity to purchase and destroy this accumulated supply. Twenty-five nations participated by delegates in this recent conference. All of these nations, in addition to nine others not represented, have signed the treaty prohibiting opium traffic. Great Britain and Germany insist on waiting until at least several of the twelve governments that have so far failed to sign the treaty have done so before they ratify it. It was agreed at The Hague that the diplomatic representatives of the signatory powers in the capitals of the nonsignatory powers should unitedly urged the latter to sign before the end of this year. Meanwhile the traffic will continue.

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Sunday School Hosts to Meet in Tokyo

The 1916 convention of the World's Sunday School Association will be held in Tokyo in response to invitations presented at the recent conference at Zurich. It is reported that $110,000 was raised during one forenoon at Zurich toward the $175,000 needed to enlarge the work during the next three years. H. J. Heinz of Pittsburg, head of a party of Sunday school experts who toured the East previous to the convention, reported on Sunday school progress in Hawaii, Japan, China, Korea and the Philippines. There were 2,500 registered delegates in attendance representing over fifty countries. Pennsylvania, with 175 delegates, led all the other states of the country in the number of delegates. One of the striking features of the convention was a mass meeting on Sunday afternoon to consider the general topic of temperance and good citizenship.

* * *

—Prominent ministers and religious workers from all over the world attended the triennial session of the International Congress of Free Christianity and Religious Progress which opened at Paris, France, July 16 for a week. Previous sessions of this organization have been held in London, Amsterdam, Geneva, Boston and Berlin. Speakers of distinction were present from many foreign countries, including Dr. David Starr Jordan, Sir Henry James, Pastor Charles Wagner, Rudolf Eucken, Henri Bergson and Rabbi Stephen S. Wise

The Ten Thousand and One at Los Angeles

BY ROBERT B. McCAIN

AMONG the things that bulk big in a day when only big things seem worthy of mention "Millionaire Endeavor" does not need to feel ashamed. The 10,001 delegates who attended the twenty-sixth international convention at Los Angeles represented a movement that has drawn into its membership in the last thirty-three years 15,000,000 young men and women, and, if we reckon the number of members in societies that have substantially the Christian Endeavor principles, has now an active membership of 5,000,000 souls.

The biggest thing exhibited in Christian Endeavor today is not, and cannot be, recorded in statistical tables; it is its world vision of service for Christ and the church. The great auditorium, seating over 10,000, was crowded to its utmost when Leonard Merrill, chairman of the committee of 1913, rose to make the address of welcome and present to Dr. Clark a gavel. The supporting poles of the great tent were decorated with spreading palm branches and festoons of flags of the nations. A great sounding board behind the chorus of a thousand voices sent the tones of both singers and speakers to the farthest corners of the auditorium. It was a palm garden with perfect acoustic properties. But brightest and best of all was the bubbling enthusiasm of the delegates. Their faces were brighter than the flags, their voices rang in song and yell and joyous laughter. There was a maximum of animation, with a minimum of confusion.

This convention was the culmination of almost ten years of effort on the part of Los Angeles Endeavorers to secure an international meeting for southern California. In presenting the gavel to Dr. Clark Mr. Merrill said that the gavel was made of wood from one of the original olive trees planted by the Franciscan fathers when they established their first mission in San Diego. The handle was of a branch of the original Washington navel orange tree, which since 1845 has given to southern California one of her principal industries. Dr. Clark, in accepting the gavel, declared that it, more than any he had ever received, symbolized the growth and development of Christian Endeavor. For as these fruit trees—the olive and the orange—had multiplied themselves a million times, so Christian Endeavor from small beginnings has grown in numbers and in strength till its beneficent influence now encircles the globe.

The watchword given by Dr. Clark in his address outlining a great forward movement in Christian Endeavor is "increase and efficiency." The increase campaign inaugurated four years ago resulted in great forward strides in membership and in the number of the societies. The efficiency campaign of the past two years, calling attention to the value of intensive effort in the work of the society, has produced such gratifying results that it is to be made a permanent feature of the Christian Endeavor movement. Twelve hundred members have been enrolled as experts. One hundred of these were present at the convention, and their recognition at the closing service was an inspiring sight. Ten societies have attained the maximum percentage of 100. The three societies which first attained this grade are all Presbyterian—First Cumberland, Knoxvill, Tennessee; First church, Canon City, Colorado, and Cross Creek, Ohio.

Spirit of the Crusaders Inspires Young People

The spirit of the crusaders stirred the breasts of the delegates as they set this standard of larger members and greater effectiveness in service; and as they lifted up their eyes on the great world-field in which their labors are to be expended they saw the cross triumphant in civic righteousness, world peace, Christian citizenship, temperance and the conquest of the heathen lands for Christ and the church.

No man speaks with greater conviction of the power of Christian love as a universal solvent of human difficulty than James A. Macdonald. Three great audiences listened to his impassioned pleas for a practical application of the principles of the gospel to the problems of human life, and all demonstrated a most hearty approval of the sentiment.

The influence of the Christian Endeavor movement in behalf of world peace was graphically stated by Rev. R. P. Anderson. In conventions and in all the publications of the United Society this idea is emphasized; but by far the most powerful influence has been exerted in behalf of the peace propaganda by the repetition of the words of the society pledge in the millions of meetings throughout the world. More than a thousand petitions were signed by as many societies and forwarded last year to members of congress urging them to take a definite stand for world peace. The republic of China was born in a Christian Endeavor home, when Dr. Little acted as an intermediary between Wu Ting Fang and Sun Yat Sen. The peaceful passage of that crisis in the affairs of the young republic can be counted nothing less than a triumph of Christian principles. Mr. Anderson asserted, with the evident hearty approval of all who heard his words, that Dr. Clark is a great peace society in himself, than whom no man living is more deserving the Nobel peace prize.

Will Work for Saloonless Nation

In harmony with the slogan of the allied temperance organizations of the country, the convention declared for a saloonless nation in 1920. The officers and field secretaries of the United Society, of which Rev. Daniel A. Poling is national superintendent of temperance and Christian citizenship, are a committee to cooperate with the Anti-Saloon League, the Woman's Christian Temperance Union, the Young Men's Christian Association and the national Prohibition party to secure an amendment to the federal constitution which will prohibit the manufacture and sale of intoxicating liquors in the United States.

The cosmopolitan character of the movement was shown most strikingly in the nationalities represented in the convention. Besides delegates from forty-seven states and territories in the United States, and from seven provinces in Canada, there were representatives from Mexico, Cuba, Porto Rico, Jamaica, Great Britain,

(*Continued on page 1040*)

Editorial

Keeping the Church Afloat

A CHURCH in one of the cities of the Central West found that its results were not satisfactory and appointed a committee to survey the whole situation and bring in a report. That committee went carefully into all the matters affecting the church. In its report there occurred a striking analysis of the relation of the numerous societies to the church of which they were a part. The committee reported that the societies of the church were "like water-tight compartments, which keep it afloat, but urge it on to no port." That is a striking way of putting a common fact.

The ship needs water-tight compartments; and if the church is to be compared to a ship, then it needs such compartments. There are doubtless societies which serve that purpose properly. But no ship which simply floats is carrying any of the heavy commerce of the world. Some of us have had occasion to go out on the sea for pleasure outing spending the day drifting about, going nowhere in particular and simply having a delicious day of loafing. That is perfectly proper, but it would never get anyone across the sea, nor accomplish the task of a ship. Yet this is all that many societies actually do in a church. They run a narrow round, they do a petty piece of work, but they have no conception of the heavy responsibility and task of the church of Christ, and they have no purpose nor method of doing the real work of the church. They keep it afloat, but they urge it on to no port.

It is no more true of men's clubs than of other societies, but it is often enough true of them. They are delightful social organizations. They meet and talk and eat and hear addresses. At the end of the year the question persistently arises, What has it all come to? Sometimes it is worth while for men to come together on a purely social basis, for the sake of acquaintance, and for the sake of realizing their fellowship. That may be the original purpose of a men's club, but such a purpose is fatal to the enduring life and efficiency of a club. Most men are too busy to come together for the sake of meeting good fellows, and there is something in the Christian religion which makes that kind of meeting seem hardly worthy of the genius of our faith. Instead, it would seem the obvious thing that men, when they come together, should face squarely the real task of their particular church, and see wherein they could help in performing that task. Let them find out what is the port of that church and do something to urge it on toward that port. This same suggestion would seem the natural one to apply to all societies.

It is this also that ought to be kept in mind when a pastor or a session feels that lust for organizing something which so often arises. Here are young people not doing their duty, or not properly cared for by the church. Here are children who are apparently neglected. Here is a body of young women not yet doing all they might do. What then? Of course, the first suggestion is that something be organized for them. It is a wise suggestion, unless there is already an organization which can be made vital and effective in their behalf. But the organization ought to have definite relation to the real task of the church. It ought not to be simply to hold those young people. It ought not to be simply to give them something to do for the sake of having them busy and getting them allied to the church. Organizations go to wreck easily on that principle.

Societies which are water-tight compartments and keep the church afloat already abound. The new ones ought to be made on the basis of aggression, to urge the church ahead, to bring it nearer to the completion of its task, to bring it into sight of its port. If young people are to be organized, it ought to be to do something which the church is responsible for doing. If men are to be called into organization, it ought to be to give the church an efficiency which it has not now. Organizations that look inward and are for the good of the people of the church are ordinarily feeble. Organizations that look outward toward the world and its need, whose purpose is to bring the power of the church to bear upon the world, are ordinarily strong.

Newspaper Help Against Gambling

At the risk of bodily injury from infuriated gamblers, whose pictures had just been taken, representatives of The Chicago Tribune recently took part in a daring exposure of a gambling place on the West side of Chicago. The action was taken after protests from parents and wives had come to The Tribune office. In commenting on the taking of this evidence that gambling exists in Chicago the paper editorially assails gambling as "an insidious evil, which, beginning with the insignificant matching of pennies, grows in many natures to a passion as devouring and destroying as an incurable disease. The gambling den is the school of the pickpocket, the hangout of the panderer. It is the starting point of the wife deserter. Its victims are its slaves, with their perjury, with their ballots and their vote frauds." The connection of gambling dens with politicians and organized vice is also exposed.

Such vigorous denunciation and action by the papers of every city of the land would soon drive out open gambling, although it never can be eradicated until boys are taught in their homes the evil of the most petty gambling and mothers and sisters refuse to participate in games of chance for prizes. It is to be hoped that the ministers of the land will use their influence in encouraging such efforts to expose gambling, specially by letting the newspapers with such courage know that they are being supported.

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The Famishing Cry of "Bhuki Atma"

In the biography of her husband Mrs. G. L. Wharton tells of an experience during the famine times in India which is most suggestive. Cutting themselves to the very quick in order to have food for others, she and her husband found it necessary to seclude themselves for their own meals in order to have strength to go back to their work. It happened one day, however, that as they sat at their meager meal on a porch shielded by vines, the leaves of the passion vine were pushed aside by bony fingers and a famished face appeared with the cry, "Bhuki atma!" It is an idiomatic phrase which means a hungry soul. The first thought of this hungry soul was for physical food.

And yet there is a deep cry that is underneath it. It is a cry that tends to be drowned out in the midst of other cries of this time. In the hurry to supply the wants of the body, in the rush to render the service needed for the life that now is, it is easy to miss the cry of hungry souls. Indeed, it takes a certain amount of will power to realize that they still exist. So much is said of hungry bodies, that hungry souls have almost passed out of our talk. We are accenting temporal things until eternal conditions are not much accented. It is important, however, that we keep plainly in mind that there are hungry souls in well-fed bodies, and that there are famished lives in houses of plenty.

There are many thoughtful men who believe that rich people are more neglected spiritually today than poor people. Certainly it is much more difficult for the average minister to be faithful to the spiritual needs of men of affluence than to the needs of men of poverty. He finds it exceedingly difficult to go to the office of an ungodly bank president and seek to supply the hunger of his soul. There seems to be no hunger. The banker seems to be fully supplied. Actually he may be in far worse condition than his own chauffeur. Many an office boy has supplies which the head of the house sorely lacks. We sound again the old plea—that we do not miss the cry of the hungry soul. We do not minimize in the slightest the splendid new emphasis, in which indeed we have tried to have our full part. We only remind ourselves and all our readers of the fact that there are still hungry souls, which will not be helped by clean streets and better legislation and higher wages. They will be helped instead only by the Bread of Life, which is given to us to give to the world.

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Early Church Connections of Livingstone

Rev. J. Brand Crombie, minister of the Congregational church in Blantyre, Scotland, writes to The Continent of his desire to erect in the old home town of David Livingstone a Livingstone memorial church within this centennial year of the immortal missionary's birth. The local congregation is not of sufficient strength to build the church alone, but Dr. Crombie believes that evangelical Christians throughout the world will be interested in seeing such a Livingstone shrine provided at his birthplace to be not only a repository of mementos of his life but more particularly a center for gospel ministry in the whole neighborhood which is hallowed by association with Livingstone's name.

In the missionary's boyhood there was no Congregational church in Blantyre, but his family attended the church at Hamilton, three miles eastward, where his father was a deacon. David himself frequently went to another church at Cambuslang, three miles west, and it was his friends there who afterwards provided the support for his native helper, Mabalwe, by whom he was rescued from the lion that was crunching his shoulder. At Hamilton David had another most useful friend, Arthur Anderson, who, though but a coachman, had influence enough in the community to raise the money by which the young man was enabled to travel to London and offer himself there as a candidate before the London Missionary Society for appointment to foreign service.

Dr. Crombie, who cites these interesting local details for the information of Continent readers, ministers to a church which has, as all this shows, been organized since Livingstone's time, but it has the right of immediate locality to designate it as the appropriate custodian of a Livingstone memorial. Already a few Americans have contributed to the project, which is under the patronage of the Congregational leaders of both Scotland and England, and Dr. Crombie anticipates that American admiration for Livingstone will bring him other aid from this side of the Atlantic.

—That amazingly vigorous patriarch of the Methodist Episcopal Church, Bishop Thomas Bowman, has just celebrated his ninety-sixth birthday. Though he retired from active work a decade ago, the bishop is still a familiar figure on the streets of Orange, New Jersey, the city of his abode, and continues his live interest in religious affairs. Even before he was made a bishop, forty-one years ago, Dr. Bowman had to his credit as an educator what with many men would be considered a life career, and had been chaplain of the United States senate for two years during the Lincoln administration. The good bishop was indeed worthy of the great number of congratulatory messages that came from everywhere on the occasion of his anniversary.

—There is a neat little sermon in an item in The Continent's financial department of last week. Treasury notes issued by the Mexican government sold at 92⅞—considerably below par—in spite of the fact that they bore liberal interest. But Mexico has been in a state of turmoil, with a lack of stable government, and investors are not sure of its future course. The young man in college or out of it who is known for his lack of stable character, who has not learned to control his temper and is generally unsystematic, is discounted by the world. He is at a disadvantage in the race of life as compared with those with opposite characteristics.

—Dr. Herbert B. Gwyn has resigned as editor of The Churchman, after a brief service in that position, and is temporarily succeeded by Rev. Charles K. Gilbert, secretary of the New York diocese social service commission. Dr. Gwyn, who resigned a Chicago pastorate to undertake editorial work, will return to the active ministry. Differences with respect to editorial management, arising in the controlling company, are reported to have made Dr. Gwyn's position untenable. Newspaper reports intimate that a more vigorous advocacy of "low church" policies is demanded by the clergymen and laymen who own the paper.

—It is to be hoped that it will not be necessary, following the Richmond (Virginia) example, to place under arrest many women who wear the latest extreme style of skirts. Social workers will probably agree with the arraignment of women's dress made recently before the Chicago ministers by Miss Mary Bartelme, assistant to Judge Pinckney of the juvenile court. She expressed the fear that little could be done toward improving the morals of young men so long as young women are permitted by their mothers to ape the styles of the women of the underworld.

—An inmate of one of the Illinois asylums for the insane is suing for his liberty. He is reported to have earned the money for lawyers' fees partly by solving newspaper puzzles. On investigation it would probably be found that other inmates are earning their way to a trial for liberty by originating "humorous" cartoons for Sunday supplements.

—During his summer in Great Britain Dr. Jowett has been preaching to congregations that overflowed the meeting places. At Manchester people began to assemble two hours before the hour for service. Dr. C. W. Gordon ("Ralph Connor") also is finding British audiences gratifyingly responsive.

—Sometimes a good man, if he is forced into thorough introspection, discovers that where he has taken pride in "sticking up" for a principle against the advice of others he has only been giving a demonstration of his own egotism and (by him) unsuspected selfishness.

—The difference between assailing a wrong and attacking the man who commits it is that the wrong can never be right, while the man may redeem his errors. The genuine Christian impulse is to condemn the thing and to help the man to do better.

—A good deal of bluster that is justified by its exhibitors as "righteous indignation" is really only the same nasty temper that impels a man to beat a horse.

The Gadflies of the Press

BY FRANCIS E. CLARK

Dr. Clark's travels as president of the World's Christian Endeavor Union bring him in contact with all phases of national and international thought. Apropos of the celebration of the century of peace between America and Great Britain, he writes some keen words concerning an existing obstacle to good will between English-speaking peoples. Dr. Clark frankly says, in a note to the editor of The Continent: "I presume no American traveler in Europe stays there for any length of time without being 'riled' by what the English dailies have to say about America. This has afforded me a chance to let off a little steam."

I AM ANXIOUS, as I believe most Americans are, for a good understanding between Old England and the New England which has spread over the North American continent. The animosities that made Americans hate the English a century ago are largely things of the past. I have heard a company of Englishmen join in singing "America" at the foot of Bunker Hill monument, and then heard the Americans join with their visitors in "God Save the King."

The celebration of the "century of peace" will largely wipe out the little rancor that remains from the memories of Yorktown, Saratoga and Lundy's Lane, and yet there is something left to be desired before there can be the completely genial and cordial relations between the two countries which is so much better than ententes and alliances.

To secure these altogether cordial relations I venture to say there must be a change on the part of certain writers, who are supposed to represent the public opinion of their respective countries. I may be prejudiced, but I honestly believe that certain English writers are the greatest sinners in this respect. To be sure, there are some swashbucklers of the press in America who, for the sake of the "Irish vote," or for some more inscrutable reason, are always ready to twist the lion's tail; but there are very few such newspapers or politicians, and I very seldom see an unfair or sneering remark about Great Britain in reputable American newspapers, or hear one from a reputable public speaker.

Sneers at Americans from Time of Dickens

On the other hand, sneers at America and Americans have been the stock in trade of many writers from the early days of Dickens and Mrs. Trollope to the present year of grace. The sarcastic pleasantries of Dickens and Trollope, which sometimes, in the latter writer, descended to downright vilification, have largely been forgotten. Americans are not so thin-skinned as they used to be, though for my part I never could understand why they should be accused of too great sensitiveness because they resented the wholesale criticisms of such authors. Another class of writers has succeeded to their mantles, however, who seem resolved to sting the American cuticle like gnats, even if they do not slash it in the old-fashioned way.

Being obliged to be much in continental Europe, I frequently read the papers that the hotels afford, which are almost invariably of the Conservative variety. A Liberal paper is rarely seen in a continental hotel or cafe. The Standard is perhaps the favorite, with The Daily Telegraph a close second, though the cheaper price of The Paris Daily Mail seems to be edging its older contemporaries out of many of their former haunts. In these excellent papers I seldom see an article thoroughly complimentary to America, and I do see many articles which have their fling at American manners, American business, American pronunciation, American heiresses, above all at America's supposed servility to the golden calf.

These criticisms frequently find their way into American newspapers, and though they are often dismissed with a joke, or a tu quoque, they cannot help having their influence in keeping alive any lingering resentments that may be reminiscent of 1776 or 1812. To be sure, the sting of a mosquito is no very serious affair, unless it be the pestilential variety that carries yellow fever or malaria in its little dagger, and we brush it away with the flip of the finger. Nevertheless, one does not like to be stung, and one is likely to avoid localities where mosquitoes abound.

Editors Seem to Have Distorted Idea of News

It may be said that the uncomplimentary things about America are mostly matters of news; and if America does not wish such things published to the world, she must reform her manners and her morals. I admit that there is truth in this, but at the same time the question arises, "What is news?" Is an unsavory divorce case, or a terrible railway catastrophe, or a horrible lynching the only news? In the doings and disasters of a hundred millions of people it is easy, undoubtedly, to find such "news," but is this the only kind worth recording? I have sometimes thought this was the opinion of certain editors, as I have searched the endless columns of some metropolitan journals for news from my own country.

It is the settled conviction of many Americans who read English newspapers that American crimes and disasters, murders and embezzlements, are chosen by some editors to fill their columns in order that the British public may be warned against the careless and criminal and foolish people who live on the other side of the Atlantic. Doubtless this is not the reason for the publication of this "news," but its disproportionate amount gives some color to the opinion. Sometimes the "news" of the day from America is a mere puerile bit of gossip, which gives the impression that the correspondent, being out of dreadful thrillers and horrible examples for the time being, had made up a silly joke and palmed it off on an unsuspecting public as a typical Americanism. For instance, one day some years ago as I searched the columns of The Thunderer for some news from America, the only reference that I found to affairs in all the forty-eight states and territories was a six-line paragraph, with a black-letter headline, to the effect that a man in Connecticut had been arrested the day before for kissing his wife upon the street. This was a belated joke from the days of the blue laws of Connecticut. It may possibly have been news 200 years ago, but certainly not within the last century.

However, it is not the "news," though its porportions often seem distorted and grotesque, that pricks American sensibilities, callous as they ought to be by this time, but the editorial comments on the news, or the contributed articles about the States, that they most seriously resent. When Canadian Pacific stock goes down, it is more than intimated that it is due to "the dishonest methods of the New York Stock Exchange." When strikers become especially belligerent I have seen it accounted for by the fact that they are taking a leaf out of the frightful book of American labor troubles. When a peculiarly atrocious murder is committed we are assured that "scarcely anything more fiendish could be expected in the southern states of North America."

From a recent article in The Daily Mail I quote the following choice extracts, which are samples of scores of such articles which I have seen within the last few years. The writer speaks first of "the protracted and ineffectual murder trials, the 'graft,' deftly eluding prosecution, the short weights and adulteration of food, the Gilbert and Sullivan farcicalities that go on in every city hall in America," and we are willing to admit, with humility and contrition of spirit, that there is a measure of truth in these sweeping generalities, while not willing to admit that we are sinners above all others. The writer then proceeds to generalize as follows about the children and young people of America:

Typical English Comment on American Life

"In the first place all your nephews and nieces here talk the English of 'Chimmie Fadden' and 'Huckleberry Finn.' Children are not brought up in nurseries; that would do injury to their 'rights.' They eat dinner when their fathers eat, and where they eat. The children, in their constant contact with the denizens of the servant hall and the casual 'Huckleberry Finns' of life, would deem it very wounding to the latter to allow to come to the surface any marks of superiority such as differentiate the speech of the classes from the masses in other countries. That the young lady in the parlor car ordering luncheon of stewed lamb should have referred to it as 'stoo' matters not so much. Fuller knowledge might eradicate that at any time of life, but I fear the indescribable dissyllable into which she transformed 'le-amb' will hang to her till her dying day.

"The only assertion of superiority permitted here is in the display of the dollar—displayed merely as a trophy, as won by skill at a game. The magnificent palaces, whose unfenced lawns line the expensive avenues, are permitted to proclaim stridently, 'Awarded for preeminent skill in the wheat pit!' or 'Won in the petroleum Marathon!" but not many further privileges are granted with them. The owner may not wound his servants by calling them aught but 'hired help,' nor may his children be permitted to learn ways much other than theirs, under risk of public offense."

This is but one of scores of such articles that I have read in certain London journals within the last few years. Scarcely one of these writers has been able to get through a column without alluding to the supposed American fetish, the almighty dollar.

One would think that in America alone, of all the countries in the world, and in the last century of all centuries since the commencement of recorded time, money and the power that money brings were desired and sought; least of all that in Great Britain there could be anyone who would soil his hands with filthy lucre! These writers conveniently forget that in the United States ninety-nine people out of a hundred are poor, or only moderately well-to-do. They forget that the "four hundred" are almost literally numbered in this designation, and that the other ninety-odd millions of people, the great majority, are not bitten by the gold bug but cherish lofty ideals for themselves and for their children; and try to realize them. These writers overlook the hundreds of thousands of ministers, professors and public school teachers who have chosen professions that give no hope of large wealth; the physicians, most of them poor men, whose ambitions would be sadly thwarted if they sought chiefly money; and the vast multitude of traders and mechanics who seek only a comfortable fireside and a happy, virtuous home.

I did not set out, however, to defend America but simply to call attention to a source of international irritation which it seems to me might easily be avoided.

Travelers Give Offense by Comments

Next to these newspapers perhaps the traveling Englishman is the source of greatest irritation to the American. He is often so serenely unconscious that any good thing can come out of the American Nazareth or indeed from any country save British Judea.

"Are there many Americans in Egypt now?" asked a friend of mine to her vis-a-vis at a steamer table on the Mediterranean.

"Yes," replied the Englishman, "and I am sorry to say we can always tell them by their manners and their nasal accent."

"Did you ever realize that we can always tell you by your manners and by your accent, which sounds equally outlandish to us?" replied the high-spirited little American woman.

"No, really now, can you?" replied the Englishman in amazement. It was an entirely novel idea to him, and seemed to afford him food for reflection for many an hour.

On another steamer of the French Messargeries line, as we were making the slow loops that took us to the different Mediterranean ports on the coast of Syria and Asia Minor, a bright little English boy, traveling with his mother, attracted the attention of an American lady, who said to him, "Do you speak French?"

"No, but I wish I could," was the reply.

"Perhaps you speak American?" continued the lady.

"Oh, no!" replied the little lad with emphasis; "mamma says it's very nahsty to speak American"—a feeling shared, it would seem, by many traveling Englishmen.

I am inclined to think that this lack of understanding of the fact that Englishmen may seem as queer to Americans as Americans do to Englishmen accounts for not a few of the gadfly stings, both in conversation and in print, and that very few are in malice.

There is still discernible the "certain condescension to foreigners" of which Lowell speaks, but it is largely an unconscious condescension. I have more often heard this condescension hotly resented by colonials in Canada and Australia than by Americans, though perhaps it is scarcely worthy of notice, since it is evidently so unconscious and free from malice prepense.

As one who was born on Canadian soil, though a full-blooded American, since all my remoter ancestors from Pilgrim times have lived in the United States, and as one who glories in English history and achievements, and who cherishes a profound and sincere regard for the British character, I may be allowed perhaps to write these reflections on the gadflies in the English press. I realize that there are papers, perhaps many of them, that always treat America fairly and generously. Let us hope, for the sake of the good relations we would all see firmly established after these hundred years of peace, that the press of both countries will recognize the good and cease to exaggerate the evil, and thus do its part to promote another century of unbroken concord.

Resolutions Resolved Into Nothing

BY PRESBUTEROS CYNICUS

AS A BOY I was passionately fond of the hymn "I'm a pilgrim, and I'm a stranger." The tune had a haunting melody. It stayed by one. But the throne of the hymn was usurped and its melodious crown made jingling tinsel when the irreverent college world adapted it to the idiotic words—

> "I'm a June bug, and I'm a Katydid.
> I can buzz and butt my head against the wall!"

Now one cannot hear the tune without recalling these "forlorn hope" words.

For several years a number of men in our presbytery have been trying to storm the sessions of the churches and secure a systematization of their missionary committee activities—using the latter word as a euphemistic expression of hope rather than as a correct characterization of conditions.

But these sessions aforesaid have been securely intrenched behind escarpments of hide-bound tradition—deep, stagnant moats of opinionated self-satisfaction—citadel walls of inertia. Thus, after storming the pastoral skirmish line and outposts, sometimes insidiously admitted within the lines by a secret friend, we have found the missionary committee still impregnable in its last defenses, and inertia has been our destruction.

Its vast power can be inferred from its having resisted the onslaughts of Laymen's Missionary Movement, Men's Movement for Missions, enthusiastic individual initiative, Men and Religion impetus, and even, here and there, pastoral appeal.

In a particular church, that shall be nameless, the attempt was made to repeat the Valley of Dry Bones mystery play.

At first the attack seemed crowned with victory. Unanimous reorganization of the missionary committee was *Resolved* and spread upon the minutes (that vast cemetery of the church). The committee of session was to take on men of the congregation as members, was to confer and cooperate with the women's and other missionary organizations, and was to adopt methods of informing the members of the congregation as to the needs, progress, opportunities and privileges of missionary endeavor!

The Men's Movement for Missions sang the "Te Deum," notified other churches that Lofty Heights church had capitulated and that an offensive and defensive alliance was formed with its great army.

This unhatched-chicken census had the usual fate. The military operations of months, the victorious assault, the capitulatory resolution, once the missionary enemy disbanded its troops, all went for naught. How, you ask? The missionary committee did not convene. It treated the resolution as New Year's chaff, and again intrenching itself in Fort Inertia, hung out a banner, "We're doing well enough now"—and there you are.

Men of the Presbyterian churches, this is a true case. Is it an exceptional one? Is the fact that this particular church gives tens of thousands a fact that excuses its sin of inertia?

If 20 per cent of its people give those tens of thousands, is it relieved of the responsibility of informing and inspiring the 80 per cent to share and perhaps to double its privilege as a "channel of benevolence"?

Is it unfair to characterize this inertia as a church sin of omission—or of foreign mission?

Is it unjust to try to drop a bomb of sarcasm from the aeroplane of wider vision?

Has not the presbytery episcopal power to require a sort of civil service test for membership in session committees on missions?

To change the figure, many of these committees constitute bunkers that can be played over only by a brassy faced back so as to look vertically upward.

A new "greens committee" ought to be created to change some of the hazards.

The Final Faith

BY EDWARD D. MORRIS

There lies no large religion, Man, in the chemistry of sod;
He who delves for God in Nature, will never unearth God.
Nor canst thou create religion—easier to make a star;
It must flow down upon thee, from some loftier Life afar.
From that far Life descending, through the shadows, through the mist,
To fulfill our human longing, comes the one transcendent Christ.
And in his gracious hands, O Man, behold a Book divine;
Truth, wisdom, goodness, life supreme in every lustrous line.
He kissed my forehead once; and that supernal breath
Forever proved for me each word that the Immanuel saith.
His saving faith at heart, no mental stress or doubting more,
In peace I wait to hear his footstep at the opening Door.

Columbus, Ohio.

Appearance's Sake

Of course everything must be neat and shipshape aboard a private yacht. A writer in The Mariner's Advocate tells the story of the captain of a sloop who crossed the deck in a hurry, seemingly very much perplexed. A lady guest stopped him and asked what the trouble was.

"The fact is, ma'am," he said, "our rudder's broken."

"Oh, is that all? I shouldn't worry about that," said the lady. "Being under water nearly all the time, no one will notice it."

Good Fruit from Stony Ground

BY BRUCE BARTON

This is the story of a man, a murder, an institution and an army of paroled convicts. It is the story, too, of a second man, unjustly sentenced to fifteen years in Sing Sing prison, who accepted his sentence as a call of God; prayed for them that persecuted him and preached the gospel to them that despitefully used him. The moral of the story is that stone walls do not a prison make—necessarily; they may make a church if there be a man with a message

"Craps" in the Alley—the Boys' First Lesson in Gambling

WHILE your foot is on the first step a shabby individual stops in front of the house, glances at the number and then rushes up the stairs in front of you.

"Is Mr. Rodgers in?" he asks the man at the door, and murmurs a tense "Thank God!" when the answer is yes. After a moment he is ushered into Mr. Rodgers's room.

"Mr. Rodgers, I'm just out of Sing Sing. I can't find no work. I'm up against it."

The man whom he has called Rodgers turns on him a glance of keen scrutiny. He has the appearance of a man not easily fooled, this Mr. Rodgers. He is medium tall, a little broad for his height, and it seems as though his body had been poured hot into his clothes and pounded down hard. There is no quiver of fat when he moves, only the swift, sure move of muscles well kept. His eyes are keen but kindly.

"Where did you sleep last night?" he asks.

"In the park."

"What was your bit?"

"Ten months."

"What for?"

"'Sault and battery."

"Who sent you here?"

"Well, I met a bloke as told me you was the fellow that helps fellows like us. And"—a sudden fear seizing him—"Mr. Rodgers, can't you do nothing for me? Can't you?"

"Yes——"

But there, you have had a glance at the institution, the New York Prison Association, and the man, Harry Rodgers. A little later we'll look at them both again.

* * * * *

School was out for the last time and the crowd of boys fell to quarreling on the way home in the way boys do. Suddenly the largest boy in the crowd struck a smaller one across the shoulder with a stick. The smaller boy held a penknife in his hand—at the blow the blood rushed hot into his face.

"If you hit me again," he flared, "I'll kill you!"

"Oh, you will, will you?" taunted the larger boy, and struck him a harder blow.

Instantly the hand that held the knife plunged forward. There was no purpose behind the blow, no realization that serious injury had been done when the other boy sank to the ground. But the knife had buried itself in his heart. The papers which reported the incident flamingly said that the boy who had done the stabbing was named Harry Rodgers and that he was 16 years old.

"If you will plead guilty," said his lawyers, "we will get you off free." But the boy would not plead guilty. He had not meant to kill; he would not acknowledge that he had meant to. For five months they let him lie in the city prison, and then suddenly without consulting him they set him before the judge.

"You are very young," said that official, "and there is an evident lack of intent. I will be lenient with you. Sing Sing; twenty years."

Twenty years—he kept repeating it over to himself as they led him away. Twenty and sixteen were thirty-six. He would be almost a middle-aged man; he might die before the sentence expired. Better that he should die at once, and quickly, than that the soiled air of the prison should suck away his life. He would have ended it all, but they gave him no opportunity. He was shut into a cell with another man. The other was older; he, too, had killed a man, and was not sorry.

Five years of the sentence dragged themselves out in a horrible routine. The months varied little. A few days of each were spent in the regular activity of the prison, eight hours in the shops, three silent hurried periods for meals, and the long dark night in an ill-smelling cell. Then one day there would come a blow from one of the keepers, or a demand so unjust that it chafed the outraged sensibilities of the lad. He would strike out in his anger; keepers would hurl themselves upon him and he would be hurried away to the solitude of the dark cell. So his life was added to—a week in the darkness, a month with his fellows and a month in the solitude that bit into his soul—until five years had worn themselves out. And it was in the fifth year that he saw a man resting

The Human Drift—the Benches of City Parks Are the Sleeping Places of Many of the Homeless upon a bundle of overalls in the corner of the prison tailor shop.

Something about the dignity and restraint of the man, some unusual look in his face, appealed to Rodgers.

"Who's the new one?" he asked one of the inmates.

"Don't know his name. He's got fifteen years."

It struck the chord of pity in Rodgers's heart, a chord that had not vibrated for many months. He could not forget this new man, who seemed so much a gentleman. And to think that he had fifteen years!

One day he went forward haltingly and held out his hand.

"I'm sorry for you," he said; "you're in for fifteen and I got twenty. I'm sorry for you."

"Oh, don't be sorry for me," said the other. "I don't mind it. I'm innocent. They'll find it out in a year or two. And I think I'd just as soon be here for a year or two."

Rodgers Comes in Contact with a New Influence

"You don't care!" Rodgers repeated the phrase in a dazed monotone. "You're innocent and you don't care, and you'd just as soon be in Sing Sing for a year or two——"

"I would," said the new man. "I think God has some work for me here."

With an amazed stare on his face Rodgers backed off, but the thought of the new man would not leave his mind. There came to be a sort of fascination for him in the man who could bear an unjust sentence in a spirit so unruffled. He, Rodgers, who was guilty, whose five years had been one long turmoil of insurrection, found himself drawn almost irresistibly to this other, whose character seemed to have in it all the elements of strength which his own had so notably lacked. Finally, using the underground wires of prison influence which five years had taught him to manipulate, he arranged it so that the new man was put into the same cell with him.

A long time they talked together that first night before they prepared themselves for bed. Then the other man said, "I'm going to pray; don't you want to kneel down and pray too?"

"Pray?" said Rodgers. "I don't pray. It don't do no good to pray."

"It does," said the new man.

"It don't," retorted Rodgers.

"I'll prove to you that it does," the new man replied. And he did.

After that they knelt down together and Rodgers, who had not prayed in years, sent up a halting, disjointed plea for help and forgiveness.

Prisoners of the State of New York Watching Field Sports on Decoration Day

Way the Man Lived Told on Companions

Day by day they worked together in the shops, ate their silent meals and returned at night to the barred squalor and filth of their cell. The new man made no effort to impose his ideas on the other prisoners. He sought no opportunity to talk to them except as they spoke with him. His effort was not at all to do something, merely to be something. And from day to day the influence of that life was visible on the lives around. Other men besides Rodgers felt it—there was a real movement for righteousness within the walls of Sing Sing. And when the movement was at its height the man whose simple fidelity had inspired it was pardoned and went out.

He left a different Rodgers behind. The chaplain who talked with Rodgers announced that he had "had a change of heart." Some of the inmates, preferring their own explanation, offered the opinion that his "bit had twisted his nut." Instead of his former pugnacity there appeared humility—a patient eagerness to be useful took the place of his old ruthless selfishness. The life of the other man lived again in Rodgers, whom he had trained, and its influence grew through seven more years. Then Rodgers himself went out.

The law had done all that it could to free him, but he was still not free. His heart was behind the bars with the men he had known there—every day, as they were released, men came to him confident that in some way Rodgers could be counted on to help. His days were carrying a double burden of work—his own job and the problems of his friends—when officers of the New York Prison Association came to him and said: "We have 600 boys a year paroled to us from Elmira. And men from Sing Sing come too. Those boys and men need you—we need you. Come with us."

How a Man Feels When Released from Prison

You may remember perhaps the time when you had typhoid fever and were away from your job for three months. The office seemed very strange when you got back to it—your hands moved bunglingly; people in the office said kind things to you, but you felt with an instinctive dread that the kind words were said to cover up pity.

Remember that feeling if you will. Imagine that your illness had cost you your position, so that instead of having a place to go back to you were compelled to go forth in search of work. Imagine a general feeling of suspicion concerning you instead of the spirit of friendliness which you met. Imagine that and you have some idea of the way the boy feels who is paroled from Elmira or Sing Sing. If you want to know how he looks go over some Thursday night to the prison association and listen while the boys bring in their reports to Mr. Rodgers.

Here is a narrow-chested little fellow. There is weakness rather than viciousness in his face. For almost a year he has been coming and the period of his parole is about over—in another month he will be eligible for his "absolute." The face still is weak and always will be, but there is a look of determination that was not there a year ago. For the first time in his life he has held a job for a year. He is beginning to realize within himself possibilities that he had not known were there. He has won the love of a girl, and he brings her picture to show Mr. Rodgers. There is a ring of pride in his voice, where a year ago was only indifference.

A big, strapping lad steps in as he leaves. Yes, he has found the job that Mr. Rodgers sent him to. Yes, he went to church last Sunday. Yes, he has written his mother and heard from her—she may come down to see him this week. She says that no one in the home town knows that he stole the money and has been serving time. Does Mr. Rodgers think he could go home for a couple of days this summer if the concern gives him a vacation? It would be fine. He's going to make good, sure. Sure.

All day new ones come in, the allotment of boys from Elmira, who report to Mr. Rodgers in fulfillment of their parole, and chance individuals from Sing Sing and other prisons who hear in one way or another that there is a fellow named Rodgers in New York who "cares for stiffs that's down and out." And Mr. Rodgers from early morning until late night meets them, speaks kindly to them, gets them clothes and jobs and helps to look after their families during the first days of their employment. With a hundred bands he binds them up to decency and good citizenship. For every influence that is reaching out to pull them down he balances a good influence. And when the balance still quivers, uncertain which way to turn, he throws into it prodigally his own heart and patience and an understanding of their needs that is measureless. And it turns.

To any casual observer the prison association is a tremendously interesting exhibit. But to the man who likes to run his hand down below the surface of an institution, until he feels the quiver of the divine hand underneath, there is in the prison association a fascination that transcends mere interest. For nowhere in the world is there a better example of the fine frugality of God—the parsimony that will let nothing be wasted, that turns even the wrath of man to praise him. A boy who killed another boy and was sent for twenty years to Sing Sing prison; a man accused unjustly of a crime and sent for fifteen years to Sing Sing—these seem no promising materials out of which to build a work of blessedness. Yet by these very instruments the work of the New York Prison Association has been made doubly effective. The bit of warped, misshapen seed which fell on the stony ground of Sing Sing is bearing fruit each year more than six hundred fold. The crumb that was picked up there has multiplied until already it has fed lives that number more than half 5,000.

The Little Shopkeeper's Dress

BY ELIZABETH PRICE

SHE WAS a very busy person at best. First of all, there was the shop—little enough, to be sure, and with a stock of cotton and calicoes, needles and pins, so small it seemed like a comical miniature of the big stores farther down the avenue. Over its door there hung a bell which tinkled whenever the knob turned, and every time the bell tinkled the little shopkeeper flew to answer its summons. She had to—there was no other way about it. For when bread and butter for two hungry "kinder" and an old "groszmutter" must be provided by the sale of "notions" it behooves one to be both prompt and polite—both of which the little shopkeeper undoubtedly was.

Back of the shop were two tiny rooms—as sweet and tidy as rooms could be—and back of these a wee kitchen, where gingerbread horses and doughnut men were mixed and baked, then carried out front to tempt customers with their lusciousness. They did it, too. In fact, Mrs. Hucke would have told you that but for this fragrant procession from kitchen to shop the family could hardly have been satisfied on the bread and butter question. But the one pair of hands had everything to do, whether in front room or kitchen, and they were not large hands, either.

That was why her sewing got behind. Her own, of course. The two boys were kept as spick and span as crisp gingham blouses could make them, while the groszmutter's caps were always ruffled and crimped. But somehow it seemed as though the print dress pattern waiting in the sewing basket would never, never get made up, though Mrs. Hucke needed it badly and was forced to wear her black alpaca of afternoons as well as Sundays.

"It's a pity," she said to herself, shaking her head and looking as sober as a round bright face and two twinkling black eyes could look. "There's no knowing when there'll be another black alpaca, once this is worn out. Yet a person must look tidy for the store." She paused to pin her old-fashioned gold brooch in place, then added—still soberly: "If only one of my boys was a girl, now, and a bit older, she might even make it up for her mother. But, there, whatever am I saying? As if I'd change one hair of their blessed heads! The way'll open for us to get what we need—it always has and it's sure to, still." She was singing as she went a moment later to the kitchen for a tray of ginger pound cakes—singing softly but as cheerily as ever, "In some way or other, the Lord will provide." And the two fair-haired lads over their blocks in the corner joined lustily in the chorus.

That was on Grand Avenue near its unfashionable end. Over on Chestnut street, somewhat nearer the stylish part of the city, the Pleasure Club was assembling in weekly session. "Can't anybody think of something new?" demanded Susanne Conkling after greetings were over. "I'm so sick of Irish crochet I could toss this collar to Jericho."

"Why not vary your occupation, my dear? Irish crochet, as an adjunct of the Pleasure Club, is not obligatory." Eva raised her eyebrows with a slightly superior air.

"That's where you are mistaken," Susanne assured her. "I haven't another piece of portable work and this collar has accompanied me to these meetings till I'm beginning to dread Tuesday afternoon on its account. Even pleasures pall if applied too freely."

"So they do," Irene agreed. "This has certainly palled on me—if, indeed, it could ever have been described as a pleasure," and the speaker shook out a square of linen whereon exaggerated daisies and impossible roses rioted in reckless profusion. "I'm no embroiderer, anyway," she scolded, surveying the design with disapproving eyes. "I'm aching for a straight seam or a sensible hem."

Josephine laughed. "Don't scowl so, child," she admonished. "It's most unbecoming to your peculiar style of beauty. What's come over us, anyway, today?"

"I'm sure I don't know." Elise's tone was discontented. "We used to have such good times together, but lately our meetings have seemed so—so——"

"Flat, stale and unprofitable," finished Josephine grandly, adding, "What shall we do about it—quit?"

"No, indeed," said Gladys promptly. "All we need is stirring up to set us going again."

"Easier said than done. It would take more than a pudding stick or an egg beater to accomplish that. Brains, madam, brains would be required to land this company safely out of the Slough of Despond." A chorus of laughter greeted this lucid speech and Jessie retired behind her braid work in some confusion.

Josephine looked up earnestly. "Truly, girls, we do need a change," she said. "I believe we need to be less selfish, somehow. I was thinking about it yesterday, how we are always clamoring for something new and entertaining. Nothing satisfies us long. Maybe we have too many good times—maybe we don't appreciate them!"

"What a foolish remark! How can a person have too many good times?" demanded Gladys, half indignantly.

"Very easily. Just as you can get indigestion from eating too many chocolate creams." Irene spoke with decision, born of experience, but Elise clapped her hands.

"Chocolate creams remind me of ginger pound cakes and this is the afternoon for Mrs. Hucke to make fresh ones. Pass over your nickels, girls, and we'll have refreshments here in less than no time that will banish the grumps for true."

"They melt in your mouth," assented Irene, sorting out a half-dozen pennies from her skeins of floss.

"Bright idea. Glad you remembered," and Gladys passed a dime with willing fingers.

"Well, Jessie, I appoint you custodian of my reputation while I am gone. Don't let 'em criticise my centerpiece, I beg," and Elise fled, laughing, from the shower of protests her final remark called forth.

She was gone a long time, and when she returned she carried under her arm a round bundle that apparently bore no relationship to the fragrant contents of her big paper bag.

"Waited for them to grow, didn't you?" demanded Eva severely.

"Yes, literally. They easily doubled in size while I waited. Here, Jess, pass them while I get my breath and a drink of water. See this package, girls?"

"Having two eyes apiece, all in working order, we cannot deny that it is distinctly visible."

"Well, it is a calico dress—or will be when the Pleasure Club has finished its work."

"Wha-a-at?"

"Yes, it's Mrs. Hucke's. We are to make it from first to last and return it to its owner, ready to wear."

"Elise Carter, you are jesting."

"Lucile Jennings, I am in dead, sober earnest. Here's a paper pattern with a picture on it that the dress must look like when it's finished," and Elise displayed the neat cut.

"Do tell us what you mean. Half told news spoils my appetite and Gladys will have those cakes devoured before our eyes if somebody doesn't interrupt her. Go on, Elise."

"I've already been, honey. Give me those scissors, Lucile."

"My patience, she's going to cut the woman's goods up. Somebody hold her hands while I telephone for the ambulance."

"How did you get hold of it, Elise? Surely that shopkeeper, ignorant as she is, never had the nerve to ask such a thing."

Elise eyed the speaker severely. "She's not ignorant, she's dear. She didn't ask me to do it—she doesn't know we're going to—but we are. Listen! You'd have done just what I did, girls, if you had been there and you'll have to help me out. She'd had this goods since Christmas—somebody gave it to her then. She needs her dress very, very much, and she's wearing out her poor best black alpaca because she hasn't this."

"Surely we are under no obligations to bring up other people's neglected duties. Why doesn't she make it herself?"

"Because over at her house there are only twenty-four hours in the day, and they are all full. Two dear little bits of kiddies to do everything for, an invalid grandmother to nurse and the living to make for the four of them."

"I knew you were staying a long time, but I didn't suppose you were climbing the Hucke family tree," giggled Josephine.

"I wasn't—only a branch or two," was the serene rejoinder. "The ginger cakes were just in the oven when I went in—she'd sold out the first lot—and she asked me back to wait till they baked. I went with alacrity, for I'd often longed to get a good view of those quaint little rooms. They were too cute for anything—candlesticks, Delft plates and copper teakettle—and everything was shining. The old Dutch grandmother in her wheel chair matched all the rest. Mrs. Hucke talks so well you'd hardly take her for a foreigner, but the old lady can't speak English at all, and she's so crippled up she can't do a thing. But she nodded and smiled as happily as if she had been a member of the Pleasure Club."

"Elise, you always do get mixed when you tell things, but we follow your meaning, though at a respectful distance. What has

(*Continued on page 1033*)

THE HOME COUNCIL

"But," the Cold-Water Word

By Helen A. Hawley

KATE UPSON stood, as many an intelligent unmarried woman stands, a little on the outer rim of affairs. She was an observer rather than a participator, and her position made her a bit of a moralizer. Her moralizings were so interesting and enlightening, however, that Katherine, her namesake and niece, never became tired of them.

"Yes," Miss Kate was saying, "I often call the little word 'but' the politely disparaging word. Polite, because it does not distinctly contradict. Usually a measure of agreement comes first, then 'but' turns the scale of opinion, and throws cold water over one's enthusiasm. It really hurts more than a flat contradiction would.

"For instance, it happened the other day when I was at Mrs. Ewing's that two of those foreign girls who sell laces about the country were showing their wares. Harriet was interested in getting something to trim a summer gown, and the prices were fair enough. Mrs. Ewing and I didn't pay much attention, as we were chatting on other topics. Harriet isn't a judge of laces and she bought a few yards. When Betty Harrison came in Harriet, eager as girls are, showed her purchase. "Aren't they pretty?" she cried. "And handmade!"

"I saw Betty pursing up her mouth as she fingered the lace.

"'Yes, indeed, it is very pretty, but this isn't handmade.'

"'Well, then, she lied.'

"Betty was right about the lace; it wasn't handmade. The trouble is, it was spoiled forever in Harriet's eyes. She will use it, for she can't afford to throw away money. But she will never wear the gown without thinking of it. Now, the lace was well worth what she paid, and good enough for her purpose. Her little illusion about it did herself no harm, nor anyone else, except the girl who sold it.

"Here's another case in point. Not long ago I was calling on Mrs. Henderson. Another caller was present also, and Mrs. Henderson was showing us over her beautiful new house, about as complete a house as I ever saw, by the way. After we had duly admired everything the other woman said, 'But I prefer a house to face the east.' I saw a wave of color sweep over Mrs. Henderson's face, and she answered with slightly more emphasis than was necessary, 'We chose a western exposure because I take great delight in sunsets.' The added emphasis showed that the other's remark had hurt—it had found a flaw in what had been deemed perfect."

CHARMS

I hold to a cup my mother gave me
Of tears, bright tears, glad tears to save me,
Shed at my birth and ofttimes after—
Tears of pain and tears of laughter.
I lift against the shadowing years
The brilliance of her cup of tears.

Around my neck I wear forever
A chain no mortal hand can sever.
The links are pride, with honor's clasping
That mocks each tempter's evil grasping,
Against all fear enheartening me,
My father's bright integrity.

Last is this scroll my true-love proffered
When all the love her deep heart offered
Was sealed therein, its seal commanding
All truth, all trust, all understanding.
Bound fast forever on my brows
Is this phylactery of our vows.

—William Rose Benét in The Century.

Katherine was somewhat troubled by the ethics of the question.

"Still, Aunt Kate," she protested, "to go back to the lace, Betty only told the truth."

"Certainly she did, my dear, which only proves it to be the part of wisdom *not* to speak the truth at all times. There was no call for her to speak it then. That's the trouble with these disparaging people. They are great truth tellers, and have an extraordinary sense of justice. They have an idea the balance will be thrown out of gear unless they set the weights right. If Harriet had asked a downright question—which she didn't—then a downright answer would have been required. Please don't suspect me of encouraging falsehood. I'm a stickler for truth myself."

"I don't need to be told that, Aunt Kate," the girl laughed. "Yet you seem rather stirred up about it."

Miss Kate laughed back. "Oh, it isn't the one incident—there are hosts of them. Often, too, the person who is hurt by the remark isn't self-deceived. Say I buy a coat and it fits finely except in some minor particular. I am conscious of the one fault, yet I should prefer that my friends didn't remark upon it, even though I may be sure they see it. Why not admire and agree as far as one conscientiously can, and let the rest go, when no sacrifice of principle is involved? People ought to have some respect for the individuality of others. Yes," Miss Kate added reflectively, "I think 'but' is classified correctly. It is the politely disparaging word."

Diplomacy of Tommy

Tommy had been invited to dinner at the house of some particular people, and his mother, who was not to accompany him, was anxious about his table behavior. She gave him elaborate instructions before leaving home, and on his return made special inquiries.

"Oh, I got on all right," Tommy assured her, "at least I—I only did one thing wrong, and I couldn't help it, and I got out of that fine."

"What did you do, Tommy?"

"Oh, I was cutting my meat and it slipped off the plate on to the floor."

"Oh, my dear boy!" cried his mother in distress. "What on earth did you do then?"

"Oh, I just said, sort o' careless, 'That's always the way with tough meat,' and went on with my dinner."

How the Montessori System Works

WHEN Mrs. Dorothy Canfield Fisher came back from her latest European trip she found herself besieged by eager people clamoring to hear of her visit to the Montessori schools at Rome, and of the close friendship she had formed there with Dr. Montessori herself. "Is it really so wonderful?" they demanded, "or is it just a fad? Is it true that the children are allowed to do exactly as they please? Do they really learn to read and write so young? And isn't it very bad for them to stimulate them so unnaturally?" Most important of all—"What is there in it for *our* children?"

Mrs. Fisher had so much to say about it all that she decided to put it into a book, which she appropriately calls "A Montessori Mother" (Henry Holt and Company, New York. $1.25 net). It has been written very simply and untechnically for the average American father and mother who want to learn, practically, how to take advantage of a system of child training that, though carried on by some experts in Rome, may be successfully adapted to the needs of a modern American household. For though this system as practiced by the Montessori schools may seem, at the first glimpse, to be new, in reality some of its basic principles have been utilized for a long time by mothers who have never even heard of Montessori, and can be put into use by any mother, just as Mrs. Fisher has put them into use with her own children.

Mrs. Fisher made her first visit to a Casa dei Bambini ("The Children's Home") after she had read Dr. Montessori's book, and decided that "this is all very well to write about, but of course it can't work anything like that in actual practice."

Seeing, however, very quickly became believing. She was taken into a large, airy room, where twenty-five children, so young that some of them seemed like real babies, were scattered all about—some at little tables, some sitting on light rugs, one lying on his back, kicking up his heels. A low, cheerful hum of talk filled the air. There seemed to be no one in charge, and it wasn't until some of the little tots had run up to smile at her and say, "Good morning!" (most of them didn't notice her at all, so absorbed were they in their "games") that she spied a "teacher" sitting on the floor beside a child—"a plainly dressed Italian woman with untroubled eyes and a look of calm certainty."

Mrs. Fisher began to watch the children and try to discover the secret of their absorption. One little boy of about 3 had been working at something ever since she entered the room, and even her sitting down beside him failed to divert him. He was holding a light wooden frame on which were stretched two pieces of cotton cloth, on one edge of which was a row of buttonholes, on the other a row of large bone buttons. He was buttoning and unbuttoning with the most intense interest. Then suddenly he stopped and looked at his little cotton waist, which also had a row of buttons—and a great idea seemed to dawn upon him. He began to button his waist! The holes were smaller and he had a hard time at first, but finally he succeeded and his face was an ecstasy of triumph. He walked across the room and lay down on a thick rug, with his hands behind his head, to rest after his great victory.

This one little episode illustrates the central idea of the Montessori system—namely, that no human being can be educated by anyone else; he must do it himself or it is never done. The prerequisite of all education is interest in the subject; add to this responsibility and absolute freedom for the exercise of individuality and you develop the self-dependence which is the most essential part of a life equipment.

When we talk about the "absolute freedom" which Montessori urges, most people begin to think of chaos and anarchy. But read Mrs. Fisher's talk on the subject and you will understand. It is all founded upon the ideal principle of democracy—"that human beings reach their highest development (and hence are of most use to society) only when for the growth of their individuality they have the utmost liberty which can be granted them without interfering with the rights of others."

As to the marvelous results Dr. Montessori attains, they seem simple and natural when one begins to understand how inevitably this system "works." Children of 5 do write with an ease and accuracy that most of our young people don't have at 8; and Mrs. Fisher tells in detail how the famous "Montessori explosion into writing" occurs. It is a perfectly spontaneous act, no one even suggesting to the child that writing is something he must learn. But the simple, solid, beautiful preparation that lies behind the act is a thing to rouse one to enthusiastic rejoicing.

"The Montessori system," declares Mrs. Fisher, "should make us think, and think hard, not only about how to teach our children the alphabet more easily, but about such fundamental matters as what we actually mean by moral life; whether we really honestly wish the spiritually best for our chidren, or only the materially best; why we are really in the world at all."

M. C. A.

YOUNG AMERICA

Pug o' the Laurel Bush

BY MARGARET HAYNE

PART II.

THE NEXT morning after the dog show Big Sister rushed down to get the morning paper. "Why, how funny!" she called disappointedly. "Puggy didn't get a prize. And the trophy wasn't awarded to anyone. It says, 'The two pugs entered were so inferior that the cup was withheld.' Why, what do you think!"

"Puggy didn't get the prize!" shouted everyone. "Why, something is wrong!" And they all gathered around, talking at once and blaming the judge and wondering how it could possibly have happened.

When papa went over to the city to his office he learned the whole truth. Since the day before the dog show no trace had been found of Puggy, though they were doing everything they could to find him. And when papa told the family the children were heartbroken.

Puggy was advertised for in every newspaper in the county, and papa sent to the sheriff of Santa Cruz and the county a complete description of Puggy, which the sheriff sent to every household that he knew. Rewards were offered, and the family did everything but scour the country themselves. As Big Sister suggested he might have been stolen and taken to another part of the state, notices were sent out to all the different counties of California about the small pug lost at Santa Cruz.

Time went by and no news came. One day, however, a letter came to papa's office. It was from Santa Cruz, evidently from a foreigner. It read this way: "I can find your dog. A woman has it, she lives around the corner from me in a white house. Everyone says she is crazy and they are afraid of her here. Your dog is only taken out walking after dark. Every night he cries for his home; I can hear him. Send someone down and I will help them find him." It was signed "Mrs. Fischer."

College Brother and Big Sister wrote they would come, and took the early morning train. A pleasant-faced German woman, greatly excited, met them at Santa Cruz.

"I just love dogs," she said, "and I have been so interested in the poor little prize pug that was lost. I know how it feels to lose a pet. This woman lives around the corner from me," she went on in response to Big Sister's and College Brother's eager questions, "all by herself in a great white house. She doesn't seem to know anyone here, and nobody knows where she came from, and the few people she has met she never speaks to. One evening I was going by and I heard a dog howling. Every evening after that when we strolled out after dinner we would hear this pitiful noise which came from the house. Two nights ago I went by and saw the woman in the garden patting a little pug. When it saw me it ran down to the gate, wagging its tail and dancing. I stopped to look at him, and there was the same dog you had advertised for.

"'Why, that's the dog!' I exclaimed.

"She glared at me. 'What do you mean?' she cried, and went on into the house, calling Puggy after her.

"'It's the dog all Santa Cruz has been looking for. Look in the newspapers.'

"'Mind you own business,' she said; and picking up the dog, she disappeared in the house. Just before she closed the door she put her head out and called, 'That's my dog, and you're not going to get him, or all Santa Cruz, either.'"

A ten-minute walk brought them to the white house. Then Mrs. Fischer took her stand at the gate while Big Sister and College Brother went up and knocked at the door. A little dark-faced woman with mournful black eyes opened the door and eyed them suspiciously. Big Sister assumed a businesslike air.

"We have come to see you on a matter of importance, madam," she said.

They were shown into a dark, close room with drawn shutters. Out of the gloom peered stiff family portraits. The woman looked at them expectantly. Just then a scuffling was heard in the hall and a scratching at the door, and a little dog rushed in, whining and breathless, and jumped on Big Sister's lap. He cried, he licked her cheek, he danced. Then he ran over to Big Brother. It was Pug o' the Laurel Bush.

"I think, madam, that this is sufficient to tell you what our business is. Good day," and they carried Puggy away, tucked under Big Sister's arm, and were out in the road before the woman could say a single word.

They were so happy and Puggy was so wild with joy at seeing them that they decided to go down to the beach for the afternoon and take the evening train for home. Just as they were going up from the beach they met the little dark-eyed woman. She came up to them with tears in her eyes.

"Please," she said, "please forgive me. I know you think I am a thief. I was out in my garden one evening, when I heard a dog's cry out on the road, and the chug-chug of a motorcycle speeding away. I went out and found Puggy lying in the road, just where the motorcycle had knocked him. I took him in and cared for him, and for days I didn't know whether he would live or die. Then I grew so fond of him I felt I just couldn't give him up. I've had a hard life," she went on. "I won't tell you about it, but that little animal made me think, for the first time in years, of someone besides myself. And I saw the advertisement and just said I wouldn't give him up, I grew so fond of him. Please forgive me! I just—just couldn't help it," and she held out her hand.

Big Brother and Big Sister looked at her. She was little and old and she was very unhappy. So they shook hands and left her waving good-by to them as they disappeared from her sight, carrying the much loved Puggy in their arms.

Then came the night ride out of Santa Cruz and the joyful homecoming. And when Pug o' the Laurel Bush found he was really home at last he flew round and round from room to room, upstairs and downstairs; and Tom Lamb flew after him, making wild snatches at his curly tail. And then when they had calmed down a little, and had hugged Puggy to their hearts' content, and he had had a wonderful dinner, with all sorts of goodies, they gathered around the fire, for the weather, with the changeableness that California weather has, had turned chilly again; and Tom Lamb sat down next to Puggy and patted him gravely now and then. So Puggy's troubles were finally over, and the family and its "dear animals" were happy once more.

Pug o' the Laurel Bush never was a show dog again, as the family decided the risk of losing him was too great. But two days after his return a beautiful silver trophy came to him from the dog show judge at Santa Cruz. "For Pug o' the Laurel Bush, who hated to be a prize dog and ran away! From Santa Cruz, 1912."

And there it stands on the mantelpiece in the dining room, the last and loveliest of Puggy's cups.

Riddles You May Not Know

Some day when your boy and girl friends come to see you, and it's too warm to run and romp, try a game of riddles. Here are a few "fish" riddles which they may not know:

What fish is found in every band? Drum.

What fish is served with meats? Jelly.

What fish is worn by officers in the army? Sword.

What fish is a household pet? Cat.

What fish forms a resting place for birds? Perch.

What fish represents the earth? Globe.

What fish is not on the earth? Moon.

What fish is found among royalty? King.

What fish guides the ships? Pilot.

What fish was once used as a military weapon? Pike.

What fish is a destroyer of ships? Torpedo.

What fish is a carpenter's tool? Saw.

What fish is prominent in winter sports? Skate.

Five Things to Hide

If you your ears would save from jeers
Five things keep meekly hid:
"Myself" and "I" and "mine" and "my,"
And what "I do and did."
—New York Tribune.

MOTHER'S CURE

By Pauline Frances Camp

I have a little sister. She
Is two; I'm five years old.
Sometimes she spoils my nicest things,
Though not to she is told.
And then I get real cross at her,
And slap her hands and scold!

But mother looks so sorry, and
She says, "Eliz'beth Ann,
Go put your arms around her, dear,
And love her all you can.
She's only two years old, you know,
And doesn't understan'."

At first I hate to do it, and
I hide my face and grieve.
I'd like to run away and sulk,
If mother'd give me leave!
And though I may *look* loving, it
Is only make-believe.

But when I feel against my arm
Her little curly head;
And see the little shiny tear
Upon her cheek so red;
And think she might be sister to
Some other girl instead—

The crossness goes right straight away,
And I just hug her tight.
And side by side we squeeze up close,
And love with all our might.
And mother smiles upon us both,
And everything looks bright!

THE SUNDAY SCHOOL

August 3, 1913—The Plagues of Egypt

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Psalms 105:23-36. Golden Text, Matthew 23:12: Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

This lesson is a record of the miraculous. Miracles and reason are close friends. One does not contradict the other. Concede God and the rest follows. The constancy of what we call law forms no insuperable barrier. Law as we see it is the will of God manifesting itself in nature. The one law with which we are most familiar is that of gravitation, but in its final analysis gravitation is no better understood than the ten plagues of Egypt. The more one knows of nature the more inclined he should be to accept the supernatural. God has had recourse to the miraculous at the rarest intervals, and then only in exigencies beyond the natural order.

Pharaoh Is Given His Chance, but Refuses to Listen

Pharaoh was first entreated to let the people go. But he insulted God and sent the people back to their tasks with redoubled vigor. His action was an attack not so much upon the Israelites as upon God himself. For centuries God's promise that their bondage should not be forever had lain upon the heart of Israel. The time of their deliverance had come, and the Almighty must be true to himself. Hence the need that demanded the interposition of the supernatural. God always approaches the sinner in his more merciful aspect. He warns the prodigal that his course will lead to ruin. Ten thousand have gone that way before and all with the same result. But the young man refuses to listen. Pharaoh is also given his chance, and with the same result. There is nothing to awaken the slightest fear. The road is pleasant and flowers bloom on either side. But the plagues await him. This is the experience of daily life.

The plagues were an attack upon the theology of the country quite as much as upon the king himself. The Egyptians worshiped the Nile. Where it came from no one knew. To them it was the giver and sustainer of life. There is an old Egyptian hymn which the natives sang to the river: "Hail thou, O Nile, that showest thyself in this land, coming in peace and giving life to Egypt. O concealed One, thou leadest the night onward to the day, a leading that rejoices the heart, giving life to every home." This was the god first to be smitten by the rod of Moses.

Gods of Pharaoh Smitten in the First Plague

It is a significant fact that the first plague was visited upon the river. "Get thee unto Pharaoh in the morning; lo! he goeth out into the water," was the command of God. It is more than possible that the king was on his way to worship, or possibly to attend some festivity of a god. Such occasions were not unusual on the banks of the Nile. But whatever the nature of his mission, Pharaoh would be surrounded by a vast retinue of attendants when Moses and Aaron came upon the scene. Their appearance must have been highly dramatic. Both were over 80 years of age, and yet in the fullness of their strength. Pharaoh knew them. He had met them before in an interview not likely to be forgotten. The two stood side by side, one with the magic rod in his hand. And Moses, fastening his eyes upon the king, thus addressed him: "Jehovah, the God of the Hebrews, hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness; and behold, hitherto thou hast not hearkened. Thus saith Jehovah, In this thou shalt know that I am Jehovah: behold, I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood. And the fish that are in the river shall die." Then Aaron, taking the rod from the hand of Moses, smote the water in the sight of Pharaoh and in the sight of his servants, and the waters were turned into blood and the fish died, according to the word of God.

The effect upon Pharaoh must have been startling. His gods were smitten by a single blow. Not only were the waters sacred but many of the fish were ranked among the divinities. This should have been sufficient to touch his heart, but he only turned and went into his house, even more determined not to let the people go.

Plague after plague followed in rapid succession. The magicians were appealed to and at first seem to have been successful. But imitations are self-destructive. The magicians could imitate, and that was all. They could make water look like blood, but they could not turn blood back to water. Such is a false gospel. It is easier to disturb than it is to quiet.

The third plague came without warning, thus giving the magicians no time for preparation. The result was that they withdrew from the rivalry and confessed that this was the "finger of God." The plague upon the cattle, like that upon the river, was an attack on the god system of the country. The god of Egypt was Apis, or the sacred bull, supposed to be the incarnation of Osiris, worshiped as the god of the underworld in Egyptian mythology. His temple was at Memphis. Once a year when the Nile began to rise a golden cup was thrown into the river and a grand festival was held in his honor. It is quite possible that a sacred bull was among the beasts touched by the plague.

Pharaoh Fears Darkness, but Is Not Drawn Toward Light

As Moses approached the end of the trial a horror of great darkness settled down upon the country, but the "children of Israel had light in their dwellings." This plague also came without warning. It differs from the others in that it seems to have been more supernatural. Objects from nature, such as the river, frogs and locusts, appear to have formed no part of it. Pharaoh was partially persuaded. He was willing that the people should go, but their flocks must be left behind. To this Moses objected. The cattle were essential for sacrifice. Like a true servant of God, wherever he went he took his religion with him. But the king was unchanged. Fear is never conversion. He feared the darkness, but was not drawn toward the light where the Israelites were. Again Pharaoh's heart was hardened, not of God but of himself. Affliction either makes or unmakes men. It leaves one better or worse. Pharaoh it left worse, as it has left many a man since.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—Afflictions which soften saints harden sinners. Fortune is never secure by natural sequence, but only by the blessing of God. The man who answers the divine call is fortified by divine providences. Jehovah is a God above all gods.

"Psalm 105 puts in song the story of God's mighty deliverance as told in Exodus, that it may be sung with voice and instrument, stir the heart with its depth of feeling and end as does the psalm with 'Praise ye the Lord.' Exodus is didactic, instructive; the psalm fills the story with enthusiasm and inspires heart and life.

"Exodus is the pure water of life; the psalm is that water changed into steam, a motive power."—Peloubet.

The study of a sinner's resistance to so-called corrective influence is a mournful one, but one which gives little support to the theory of redemption by purgatorial penalties. A stubborn child is unfortunately no product of the imagination. Despite correction a sinner remains a sinner until brought by grace, not by suffering, to confess his fault. If "a penalty is only to be justified when it accomplishes reform," it is seldom justified. Plagues have in themselves no converting power, neither have purgatorial fires any redeeming grace. Pharaoh was an object lesson on the impotence of pain for effecting a change of heart. It "hardened his heart," as it has that of millions of convicts since. The first offender may be warned by it, but the old offender is sure to return for yet further punishment.

The Refuge Becomes a Prison; the Slave a Menace

Verses 23-4—History is full of these reversals of fortune. The family of Jacob had found a harbor of refuge in the land of the Nile. It seemed a blessed home to them after the drought had starved them out of Palestine. They thought all their troubles over when the rich pastures of the district of Goshen were assigned them as a residence. Unfortunately such security and wealth began to tell upon their moral fiber, just as later the prosperity of certain families in Babylon rendered them unwilling to accompany the more patriotic and devout back to Jerusalem (Ezra 7:6-7).

But every subject race becomes a terror to the dominant race by its more rapid multiplication. The Helots in Greece, the Janizaries among the Turks and the negroes in our states and the West Indies are historic examples.

Verse 25—Where godliness has rendered slavery nominal, its evil possibilities are not recognized. The employer of free labor may make his service a hell to those dependent upon him for wages. But any relation between capital and labor which is not sanctified by conscience and kindness becomes a font of hate. Legislation may ameliorate either evil, but nothing except the grace of God can make it sweet. The more a master abuses a slave, the more an employer defrauds an employee, the more the man in power hates—and eventually fears—the laborer. And the hate of the overlord is returned by the slave with increased intensity. A servile war is the natural outcome of a servile state.

Man of God Attested by the Sign of God

Verse 26—The hour struck and the man appeared. Moses impresses himself upon every reader of history with almost equal force. Great scholars ponder his career with awe. Artists strive to put some of his dominant characteristics into ideal forms. He was equally great as a soldier, statesman or religious reformer. Surrounded by hostile tribes born to war, his army, composed of former slaves born to bitter toil, was never defeated. Brought up in the palace of an autocrat, he founded the first great commonwealth. And learned in all the idolatries of the Egyptian priesthood, he established a monotheism which in its essential elements is the dominant religion of the world today.

Verse 27—Pharaoh knew his own power and he would only submit to a greater. If anything could shake his bulldog tenacity it would have to be the exhibition of a power greater than his own, with "signs" of a supernatural origin behind it. And even the signs that were given only loosened his grip; they did not wholly relax it.

Contest Not Simply One of Men, But of Gods

Verse 29—The plague mentioned in verse 28 is there introduced out of its order as given in Exodus (ch. 10:22). The first of these "signs" was directed against the Nile (Ex. 7:17), the one great natural resource upon which the whole empire rested, and which, in deified image, Egypt worshiped.

Verse 30—The second plague had to do with their frog-headed god Ptah, who was now shown to be unable to protect them, but whose slimy representatives covered the land with a loathsome burden. Then followed the plague of insects (v. 31) whose exact nature is not certain because the old names have lost their original meanings. But the creatures referred to were doubtless animal parasites which in great number make life unendurable. Then came the electric storms (v. 32) not unlike our tornadoes (Ex. 9:23-24) and the wide destruction of crops (v. 33), quickly succeeded by pests which ate down to the roots every green thing. The next affliction was a "thick darkness" (v. 28; Ex. 10:21-23). The last plague was the decimation of the households by a black death which cut off the hope and joy and strength of each family in the loss of its first-born male. We speak of such a series of disasters as "unparalleled," forgetting that every war between great states, arising from personal ambitions and fomented by race hatreds, brings upon the earth sufferings beside which all these were insignificant and only worthy of record as signs. Man's deepest wounds are all self-inflicted.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning July 27, 1913

Topic—The Pharisee and the publican. Luke 18:10-14.

This parable was spoken not simply in reference to the Pharisees, or against them; it was spoken to them. Jesus would set one of their number directly in their view, under a strong light, that they might see themselves as God himself saw them, under the light of eternity. This discourse held equally true of all who had the disposition of the Pharisees.

The men addressed trusted in themselves. They set a high valuation on themselves. They regarded themselves as righteous; and they believed that their righteousness could sustain any trial, before any court of justice, not excluding the judgment seat of God. In their lives there was nothing blameworthy, nothing morally imperfect. Such was their estimate of themselves; but of the rest of mankind they held a very different opinion.

The "others" (literally, "the rest") were those who did not belong to their sect. It was a religious class-consciousness that was thus expressed. It was impossible that each individual man should have thought that he was the only righteous person. He did think that he belonged to the only righteous class, the only social group possessing moral worthiness.

Both men went up to the temple with the purpose of praying. But there was no spiritual fellowship between these two worshipers. The temple, which was intended to serve the purpose of unifying Israel in the worship of the one true God, becomes itself the source of disunion; and these two men stand far apart. The Pharisee is, according to the accepted view of his age, the personification not only of the religious sanctity of Israel, but also of her national integrity. On the other hand, the publican is the embodiment of carelessness concerning religious duties, of the oppression of the heathen tyrant, and of all moral corruption. He belongs to the scum of the national life.

The Pharisee stood and prayed to himself. Such prayers as his were never too distinctly articulated, for other men did not like them. And there is nothing said about his bowing his head before beginning to pray, as is subsequently stated in the case of the publican. The Pharisee, who was habitually clean and ready for prayer, had no need of showing signs of humility before God, but simply stood up in a conspicuous place and began his devotions. He gave thanks that he was lifted above other men, lifted above the ordinary levels of frail morality.

The matters he selected for his grounds of self-praise were nothing extraordinary. He was not an extortioner (eighth commandment), not an adulterer (seventh commandment), not unjust, especially in reference to his neighbor's property (an attenuated view of the tenth commandment). They were only the grossest forms of the transgressions of the commandments which he mentioned, and from which he knew himself to be free. His great error was that he believed all other men to be guilty of these crimes. This constituted the whole of the negative side of his ideal.

But was his ideal higher on the positive side? In his mind it was evidently splendid. He fasted twice in the week! According to the Mosaic law (Lev. 19:29-31) he was obligated to fast once in the year, on the great day of atonement. Other fasts were afterwards added. But this Pharisee fasted 100 times as often as the ancient law required. His fast days were Mondays and Thursdays. He thought that he showed the same zeal in the paying of tithes. Tithes were due for the larger kinds of produce, the seed of the land, the fruit of the tree and the offspring of herd and flock (Lev. 27:30-32), but the Pharisee tithed everything, even to the mint and anise and cummin (Matt. 23:23).

The Pharisee showed gratification for his advantages over others, self-complacency, confidence of obtaining a reward that would be withheld from others, glad assurance that the corruption that would overtake other men would be changed to blessedness for himself. Because he was already righteous beyond any need of additional righteousness, he was utterly inaccessible to moral idealism.

The publican's prayer was a humble cry for aid, the expression of a profound personal need. His life had been wicked, and he knew it. He was bowed beneath the load of guilt and shame. He had nothing to offer God except a broken and contrite heart.

He stood afar off from the company of regular worshipers. However much a publican might desire to draw near to God, it was contrary to human nature that he should try to come near to a Pharisee. The reason was partly his own sense of unworthiness, partly his anger at the unfairness of the Pharisee, and partly a general feeling of shame that prompted him to hide himself anywhere in the presence of too great respectability. That he did not lift up his eyes to heaven was, according to Jewish custom, a token of his sense of sin. The beating of his breast denoted his pain of penitence. Out of his inward anguish was pressed the cry, "God, be thou merciful to me a sinner."

The publican went down to his house justified; that is to say, his sins were forgiven him. The Pharisee's sins were not forgiven. And in this exquisite parable Jesus has declared to his disciples the meaning of those strange words spoken at the opening of his ministry: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. 5:20).

Jesus has antiquated the lifeless system of the Pharisees. Religion is deeper than rules, it is the devotion of the heart. Indeed, an excessive attention to rules will bind the soul and prevent its upward movement. The Pharisee would approach God almost as though he were prepared to do business with him upon equal terms. Therefore does his piety contain no saving grace. It is nothing but self-deception. But on the other hand, because the publican has been brought low by the knowledge of his own wickedness, and his hopelessness of ever being able to attain a righteousness through an external correctness of conduct, he has been drawn to the side of the God of forgiveness. He stands in a right relation to God. He can be made better.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

August 3, 1913

"IT'S DOGGED AS DOES IT"

Topic—The ideal Christian. VIII. His perseverance. Hebrews 6:10-20.

More things are wrought by sheer sticking to it than by brilliant flashes of genius. Need of the old English proverb, "It's dogged as does it," has never been outgrown. The men who have succeeded with any great task, whether it be Cyrus Field laying the Atlantic cable or the Wright brothers conquering the air, are those who have persevered, and persevered, and persevered. The same law operates in the realm of character. Everybody has impulses to holiness, and most persons know hours of high vision and resolution, when they determine to dwell on the heights. But noble lives do not come by occasional inspirations. A steady, resolute, unshakable persistence, through all changes of temperamental weather, in holy thought and Christlike deeds—that is what makes the saintly character. In the government of life emotion may be the legislative branch, but the will's quality of perseverance is the executive branch.

Almost anybody can run twenty-five yards; nobody but the trained can run twenty-five miles. It is easy to start; it shows greatness to continue.

When I am dead,
May this with truth be said,
On the rude stone that marks my lowly head,
That, spite of doubt and indecision,
In spite of weakness, lameness, blindness,
Heart's treachery and fate's unkindness,
Neglect of friends and scorn of foes,
Stark poverty and all its woes,
The body's ills that cloud the mind
And the bold spirit bind,
Still through my earthly course I went,
Not disobedient
Unto the heavenly Vision.
—Harry Koopman.

Sometimes there comes to men concerned for the welfare of the world and the glory of God a vision. It is not such a vision of an opened heaven as greeted John's enraptured eyes. Nor is it the glory that was revealed to Ezekiel. This is but a vision of a company of Christians who have vowed a vow to stand fast by the work of the kingdom. Their intellectual and social qualities are a matter of indifference. The one condition of membership in this company is that each shall make a pledge in his heart never to let go the Christian work he has chosen until it has been accomplished, or until he has been called to give account of his stewardship to the Master in person. Discouragement cannot loose such a servant's hold of his task, nor can criticism affright him. Others may grow weary in well doing, but for himself, he perseveres to the end. In such a company one sees hope for the accomplishment of the great tasks which confront the church today. Like David's soldiers who adventured to the well of Bethlehem, devoted followers of this sort can accomplish literally anything for the kingdom. All tasks are possible to them. They would become the church's arm of conquest, like Cæsar's tenth legion. And for this service each volunteer may enroll by an act of consecration in his heart.

A New York journalist once told me of a conversation he had with a leading brewer on the subject of reform in politics. Said the brewer: "We know the church people can beat us any time they choose, and when we see that they are really aroused, we have to bow to the storm. But they soon grow tired, and then we can come back. They have the power, but we have the perseverance, and that is why we are usually on top."

There is the flavor of real greatness about this virtue of perseverance. Its disdain of opposition, discouragement and the deadly drag of monotony rises to the proportions of genius. A small-minded person is scarcely capable of saying, with Paul, "This one thing I do"—and then of going right on doing it to the end.

"The virtue of the postage stamp, my son, is that it sticks to one thing until it gets there."

The long patience of God, the immense stretches of his plans, the persistence of his designs through centuries and millenniums, is a lofty argument for perseverance on the part of all who would be sharers in his work.

"God is working his purpose out,
As year succeeds to year;
God is working his purpose out,
And the time is drawing near—
Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled with the glory of God,
As the waters cover the sea."

It is a conquest when we can lift ourselves above the annoyances of circumstances over which we have no control; but it is a greater victory when we can make those circumstances our helpers—when we can appreciate the good that is in them.—Lucy Larcom.

There is no intellectual aristocracy for Christians. The impulse of the new life does its work upon peasant and noble alike. Christian education is the great promoter and maintainer of democracy.

MISSIONARY WORK

Christian Service in a War God's Temple

The station at Nanhsuchow, Anhwei, China, has been open but a little over a year, and there are but few foreigners in the town. But when the request for a day of prayer for China was issued, the missionaries set about following out the suggestion. Owing to some previously formed plans, the station decided to arrange special prayer in connection with the regular services without formally inviting officials or others than the regular attendants. But before this proposition could be carried out the city magistrate called and asked that a prayer service be conducted for all the people in the town. The school was too small for such a public service, and inasmuch as it was at the request of the city magistrates, the missionaries decided it would be all right to use the temple of the god of war. The building was crowded to its doors with a quiet and attentive audience, though counting the missionaries and helpers, there were less than a dozen confessed Christians in the whole body. There were about 200 people in the building, and nearly half as many standing in the large open door.

The Buddhist priests were invited by both the officials and missionaries to attend the services, and they were present. The Catholic priest in the village was also invited, and responded that he would gladly come, but that he was afraid his superiors would not countenance his worshiping with Protestants. It is worthy of note that the city magistrate did not call upon the Catholics, who have been established in Nanhsuchow for many years, to hold this service of prayer, but upon the newly arrived Protestants.

Students at Nanking University Celebrating the Recognition of the Chinese Republic by the United States

As a center of republicanism Nanking was, of course, the scene of great rejoicing when news came of America's recognition. Students from all the schools in the city gathered at the university and marched to the American consulate. Each student carried both an American and a Chinese flag and the songs and yells would have done credit to the vocal powers of any western group of college men. President A. J. Bowen of the university is coming to America to look after the institution's interests in this country. Vice-President John E. Williams, whose labors have been remarkably successful, will sail from Vancouver Aug. 13 on his return.

Age of Child Wives in India Rising

Although not in connection with the missionary enterprise in India, Miss Tennant, an American, goes about the country as traveling secretary of the Hindu Marriage Reform League. In a speech at Calcutta Miss Tennant is reported to have said that in Bengal the marriageable age of girls is rising gradually and is now generally between 13 and 14, but that in some provinces girls are betrothed at the age of 6, 7 and 8, and are mothers at 12 and 13. Miss Tennant said that she knew of one girl of 13 with a 6-month-old baby and had seen a girl of 18 who was the mother of six children. In 1901 there were 6,000,000 child wives between the ages of 10 and 15, but in 1911 the total had increased by a half million. There are, according to this last census, 2,500,000 child wives between the ages of 5 and 10. The awful condition of girl widowhood is well known and it is worth remembering that there are 94,000 of these widows between the ages of 5 and 10.

Busy at Silliman Institute, Dumaguette

Situated in the most central port of the southern islands, this college is the only one in the Philippines where the Bible is a textbook. In its twelfth year there have been 613 students enrolled and 200 turned away for lack of room. Seventy-two students confessed their faith in Christ last year. Fifty, on an average, go out each Sunday afternoon during the school year to hold services in the near-by towns, or street meetings. The students represent twenty-four provinces. Practically all of the work at the institute is performed by them. Industrial training began with the acquirement of a printing press, and each year there are turned out a million pages of printed matter from two presses. In the hospital all that apply are cared for, without regard for race or religion. From 1,200 to 1,800 treatments are given monthly.

Missionary Brevities

—A Y. M. C. A. has just been launched in Paotingfu. It has had a most auspicious beginning, with some twenty-four charter members. It has a fine opportunity before it, for there are many students in the town who need some such helping hand.

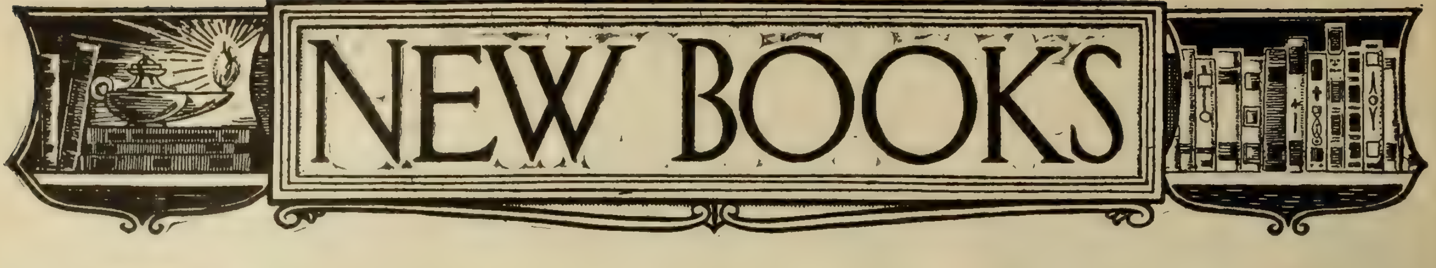
—The Kenneth McKenzie School for Boys in Lakawn, Laos, was awarded prizes for excellence in leather work at the exhibition of arts and crafts held in Bangkok Jan. 3 to 5. This award of prizes is noteworthy because they were the only prizes secured by any school outside the city of Bangkok. Rev. H. S. Vincent is the principal, and it was he who introduced leather tanning and shoemaking there.

—The home mission school which has been lately established by Rev. and Mrs. John Knox Coit in the Nacoochee valley in northern Georgia has recently enjoyed a powerful revival, in which a number of the most promising mountain boys and girls in the school, as well as several of their parents from the surrounding country, have been converted. Every student in the boarding department who had not previously done so confessed Christ before the meetings ended. The preaching was by Rev. J. A. Bryan of Birmingham, Ala.

Board Notes and Announcements

—Perhaps nothing is a pleasanter reminder of the promise, "The desert shall rejoice, and blossom as the rose," than such stories as Miss Morrow of Etah, Miss Pratt of Ambala, Miss Given and Miss Downs of Hoshyarpur, India; Miss Hunting of Syria and other long experienced teachers tell of the homes they find when going to visit their old scholars. Miss Julia Leavitt of Japan, missionary of Indiana Presbyterial Society, in company with Miss Morgan of the Wilmina Girls' School, Osaka, was recently in Korea. In the course of their visit they were guests in the homes of some of the alumnæ of the Osaka school in various cities and were entertained "with lavish hospitality." One lady had decorated a room with artificial flowers and strands of gayly colored paper. "Knowing that they would be feeling the bareness of Korea," she thought she "must have something to take the place of Japan's abundant flowers."

—The Friday morning meeting of the Board of the Northwest was led by Mrs. James M. Gray of Moody Bible Institute. Reading a letter from Mr. and Mrs. W. C. Booth of Chefoo, in which was mention of Dr. M. D. Hardin's lecture on the empress dowager, Mrs. Berry said, "That lecture was to me a revelation." The leader told how the words of Mrs. Howard Taylor of China, when she was her guest in Boston, turned the heart of a kingly giver who had cared nothing for foreign missions. Mrs. Clow read letters from Mrs. Stead and Miss Sutherland of Persia and gave good news from Mrs. E. T. Allen of Urumia. Other letters read were from Taikú and Chungju, Korea, that from Miss Martha Switzer of Taiku bringing a request for picture cards, for use in the large Sunday school lately opened there for non-Christians, and in her country Bible classes, where they are much prized as certificates of attendance. Recent callers in Room 48 were Dr. W. A. Briggs of the Laos mission, Siam, and his sons Albert and Wilson, eager to reach Vancouver to rejoin their mother, whom they had not seen since her last furlough.



A Summary of Summer Fiction

For Serious Readers

Ashes and Sparks, by Percy White, portrays suffragism in England through the life story of a very handsome and attractive young woman of good family who was exposed to the danger of advanced education at an English woman's college. From that experience she evolved her independence, going her own way regardless of family opinions. Into the suffrage cause she flung herself, making speeches in parks and public places and finally overwhelming her family by "marrying" another person of advanced ideas who already had a wife in the insane asylum. The novel moves along with a moderate amount of sparkle and insight. [G. P. Putnam's Sons, New York. $1.25 net.

The Wooing of Margaret Trevenna, by Roy Meldrum, contains a deal of dashing romance, with some fine underlying emotions. It is a story of seventeenth-century England, with the Puritan-Royalist conflict enlivening the love of Margaret Trevenna and Dick Broughton, and bringing excitement to their exceedingly happy life, until the end is reached for Margaret. Out of life's turmoil she goes, leaving to her husband and her little daughter a beautiful memory, with which the book closes. It is a nice bit of fiction, ending rather unexpectedly but wholesomely. [Duffield and Company, New York. $1.25 net.

The Southerner, by Thomas Dixon. Mr. Dixon has painted a vivid and moving picture of Abraham Lincoln. It is a portrayal of the real Lincoln, beset on every side by hostile forces, misunderstood and misjudged. The story is forceful and dramatic, its tragic intensity being lightened by dexterous touches of humor. The love interest is well sustained, the climax being reached in one of the many attempts to assassinate the President. [D. Appleton and Company, New York. $1.35 net.

Vanishing Points, by Alice Brown. A collection of stories of the highest order—just the kind of stories Miss Brown knows how to write. "The Man in the Cloister" is unusual, striking and provocative; "Mother" is a beautiful thing that every mother with a grown son should read; "The Interpreter," "The Wizard's Touch," "A Man of Feeling" and "The Hands of the Faithful" are also notable. [Macmillan Company, New York. $1.25 net.

Veiled Women, by Marmaduke Pickthall, is an unfortunate attempt to make clear the position of Oriental women. The accomplishment is reached through the experiences of an English governess, who adopts Islamism and marries an Egyptian bey, entering the harem life, which is described with rather nauseating detail. [Duffield and Company, New York. $1.25 net.

Crossriggs, by Mary and Jane Findlater. The Findlater sisters are justly celebrated for their famous Scotch characters, and their new book is as diverting as usual, fairly bristling with humor and insight. The dialect never becomes too "broad" for enjoyment. [E. P. Dutton and Company, New York. $1.35 net.

The Isle of Life, by Stephen French Whitman, is a colorful, dramatic tale of modern Rome and Sicily centering about a woman's struggle between the allurements of civilization and the vitality of a primitive life, with love as its big idea. [Charles Scribner's Sons, New York. $1.35 net.

The Quarry, by John A. Moroso. An innocent boy, coming to New York for the first time, is convicted of murder and sentenced to Sing Sing for life. How a romance grows out of this grim situation is worth reading about. [Little, Brown and Company, Boston. $1.25 net.

The House of Thane, by Elizabeth Dejeans, preaches against false pride in rather obnoxious fashion. It is an ugly story of a self-centered business man whose great ideal is to establish a family, to give his name stable recognition. To that end he marries a beautiful woman who does not love him, merely using his money to gratify her social ambitions. In time a son is born, and though the man and his wife are absolutely estranged, both care greatly for the child. John Thane's house of cards falls about his ears, however, when he discoveres that the child is not his son, and that the girl who has been his mistress for many years cannot live. There is some interesting character work, particularly in regard to the girl, but it is not a wholesome or a beneficial book. [J. B. Lippincott Company, Philadelphia. $1.25.

A Muslim Sir Galahad, by Henry Otis Dwight, is a story of the life of the Kurds and the struggle of a boy who, refusing to conform to the religious practices of his ancestors, seeks something better for himself. The account of his troubles with family and school authorities makes interesting reading. As a supplemental book for mission classes studying the faith of Islam it is splendid. There are sidelights on the life of these people which could come only from the rich experience of a missionary such as Dr. Dwight, who has been among the Mohammedans for thirty years. [Fleming H. Revell Company, New York. $1.

The Right of the Strongest, by Frances Nimmo Greene, takes the reader straight into the Alabama mountains, where is fought again the old fight between progress and conservatism. An American business man attempts to acquire the lands of the mountaineers, and they cling to their few acres with a blind hatred of the interloper. Both types of people are well introduced, and there is good atmosphere, stirring incident and a fine type of heroine. [Charles Scribner's Sons, New York. $1.35 net.

The Daughter of a Rebel, by G. Vere Tyler, is the story of a southern girl dissatisfied with herself and out of sympathy with her surroundings, who leaves her native town and comes to New York to make her fortune. Her experiences there, her return and acceptance of her former life constitute the plot. [Duffield and Company, New York. $1.25.

The Hippodrome, by Rachel Hayward. While writing this dramatic tale of Barcelona Miss Hayward actually lived in an anarchist colony in northern France, in order to get her material at first hand. The characters are a band of terrorists and a circus girl who sacrifices her life for her lover's. [George H. Doran Company, New York. $1.25 net.

Strange Stories from the Lodge of Leisures, translated from the Chinese by George Soulie. An interesting collection of eighteenth century stories representative of the lighter reading indulged in by the Chinese of the old empire. [Houghton Mifflin Company, Boston. $1 net.

The Long Engagement, by E. S. Stevens. "Are long engagements wise things?" This is the question Miss Stevens answers in a novel full of incident built around the love affairs of several couples. [George H. Doran Company, New York. $1.25 net.

Michael, by Mrs. Henry de la Pasture, gives a picture of aristocratic Roman Catholic society in England and is written with the assurance and artistry always characteristic of Lady Clifford. [E. P. Dutton and Company, New York. $1.35 net.

Unpathed Waters, by Frank Harris. Nine short stories, some of which exhibit Mr. Harris's particular talent at its best. [Mitchell Kennerley, New York. $1.25 net.

John Cave and Barbara Gwynne: Life, by W. B. Trites. Mr. Trites is the young Englishman who has been winning such extraordinary praise for his first two novels, "John Cave" and "Barbara Gwynne." The first traces the career of a one-time dissolute young newspaper man; the second that of a magnetic young woman who begins life as a shop girl. They are both written with great cleverness, with a quality that seems to reflect life quite fearlessly and frankly, recognizing gayly that "things are as they are." The stories are not suitable for impressionable and undiscriminating young people. [Duffield and Company, New York. Each $1.25 net.

The Fifth Trumpet, by Paul Bertram, glimpses very vividly Germany in the days before the reformation. It has to do chiefly with the shortcomings of Catholicism, particularly as manifested by the moral relations of the priests; and it pictures a grim state of affairs in which no home was safe, for against the church one dared not protest, no matter what outrage was offered to his women folks. It is a stirring romance containing a great many very unpleasant incidents, which probably were typical of a very unpleasant period in history. [John Lane Company, New York. $1.25 net.

The Hero of Herat, by Maud Diver, endeavors to dress history in the cloak of romance by taking for its hero Eldred Pottinger, one of India's many brave but forgotten soldiers, and recounting his life, keeping as close to facts as is possible. It is a good idea, and the author has chosen a good subject; yet she scarcely carries her point and we feel a trifle dissatisfied with the book as a romance, yet not quite convinced by it as a history. It is all very carefully and conscientiously done and to some it may carry the desired appreciation. [G. P. Putnam's Sons, New York. $1.50 net.

The Catfish, by Charles Marriott. Beginning with boyhood Mr. Marriott traces his hero's life through many interesting phases, the most absorbing of which center about the two women he loves. Written with subtlety and power. [Bobbs-Merrill Company, Indianapolis. $1.35 net.

Hagar Revelly, by Daniel Carson Goodman. Of all the recent books dealing distastefully with the sex question "Hagar Revelly" is outstanding in indelicacy. The frankness of its detail is too revolting to admit of a critical review. [Mitchell Kennerley, New York. $1.35 net.

The Ambition of Mark Truitt, by Henry Russell Miller. The author of "The Man Higher Up" has written another story of the same type, centering about a man and woman who raise their lives from the depths to the all-conquering heights. [Bobbs-Merrill Company, Indianapolis. $1.35 net.

The Impeachment of President Israels. by Frank B. Copley. A striking piece of work and an eloquent plea for universal peace. The plot hinges upon the activities of an imaginary future President of the United States. [Macmillan Company, New York. $1 net.

The Creeping Tides, by Kate Jordan. A strong, swift-moving tale of a woman who has been unjustly sent to jail and a man who has been unjustly court-martialed. It is dedicated to John Masefield. [Little, Brown and Company, Boston. $1.30 net.

Sunia, a Himalayan Idyll, by Maud Diver A collection of short stories of India, all excellently done, full of intense life, stirring emotion, and picturesque with the strangeness and beauty of the East. [G. P. Putnam's Sons New York. $1.25 net.

The Kingdom, by Harold Elsdale Goad. The setting is Italy and the action has to do with a man's renunciation of the girl he loves and his subsequent life in a monastery at Assisi. [Frederick A. Stokes Company, New York. $1.25 net.

For the Hammock Reader

Patchwork Comedy, by Humfrey Jordan, possesses a delightfully significant title, for it is the story of lives made up of tragedy and comedy, as lives mostly are, with real courage conquering the worst difficulties. It centers about a promising sculptor, a splendid girl and a young English explorer, and their solution of their problems is sanely and cheerfully arrived at, yet is full of the poignant sting of real experience that goes home keenly. It is a good story, not quite so clever or inspiriting as the author's preceding book, "The Joyous Wayfarer," but it is as well done and very satisfying with its nice character delineation and its shrewd philosophical observations. [G. P. Putnam's Sons, New York. $1.30 net.

Who Laughs Last, by Ashton Hilliers, describes in thoroughly interesting fashion the story of a fellow who comes out on top after all. Things go rather blackly for him at first when his jealous stepbrother influences his father to inflict a very severe punishment upon him for a thoughtless offense—signing his father's name to a check to help a friend out of a hole—but at every turn he shows the stuff of which he is made, and in the end real happiness is restored. There is a nice girl and a love story, too, so the novel is quite complete in addition to being well written. [G. P. Putnam's Sons, New York. $1.35 net.

The Declension of Henry D'Albiac, by V. Goldie. A French nobleman and a Scottish suffragist—here's an exciting combination. And their friendship is exciting, for the girl manages to interest the prejudiced nobleman profoundly. [Frederick A. Stokes Company, New York. $1.25 net.

The Candid Adventurer, by Anna Coleman Ladd. The vicissitudes of the artistic temperament are entertainingly portrayed in Mrs. Ladd's story of a young painter and his two loves—one a charming New England widow, the other a fascinating Polish girl, his model. [Houghton Mifflin Company, Boston. $1.20 net.

The Silver Dress, by Mrs. George Norman, is an English love story that runs with a proverbial lack of smoothness. There is nothing very vital in the book, but it will afford a pleasant afternoon's reading. [Duffield and Company, New York. $1.25 net.

An Unknown Lover, by Mrs. George de Horne Vaizey. The complications which arise from a brother's and sister's love affairs are cleverly developed amid some exciting adventures by land and sea. [G. P. Putnam's Sons, New York. $1.35 net.

The Amiable Crimes of Dirk Memling, by Rupert Hughes. There is nothing commonplace in this detective story. Its hero steals a whole art collection—and then sells it back to its owner. [D. Appleton and Company, New York. $1.25 net.

Windridge, by W. Riley, is an appropriate novel for summer reading, for it deals with a girl who tires of life in London and goes to live in a small village. It has sweetness and freshness. [D. Appleton and Company, New York. $1.30 net.

General Mallock's Shadow, by W. B. Maxwell, tells of a disgrace attached to a family name and how it was removed. There is also a good love story. [D. Appleton and Company, New York. $1.30 net.

Parrot & Co., by Harold MacGrath. A transcontinental romance of the typical MacGrath variety, abounding in love and adventure and all the other elements of the best seller. [Bobbs-Merrill Company, Indianapolis. $1.30.

The Bugles of Gettysburg, by La Salle Corbett Pickett. A tender romance of the battle by the widow of General George E. Pickett. [F. G. Browne and Company, Chicago. $1 net.

Witching Hill, by E. W. Hornung. The author of "Raffles" writes again of the gentleman criminal. [Charles Scribner's Sons, New York. $1.25 net.

Wilsam, by S. C. Nethersole. This is a thoroughly charming story, in a way reflecting the manner of George Eliot, of a child who was taken from a wreck at sea and of her life as she grew up "living out" among relations. She is a quaint little thing, and the characterizations of her aunts and cousins and neighbors, who provided the scant joy and the great hardships of her shadowed young life, are all splendidly done. The story moves quietly, but every page is full of heart interest and the reader follows the development of little Mercy Pardilow's starved childhood into a fine young womanhood with deeply sympathetic interest. [Macmillan Company, New York. $1.35 net.

"Lo, Michael," by Grace L. H. Lutz, is a pleasant little romance built about dreams and sociology. A brave little newsboy saves the life of a wealthy banker's baby daughter and is sent to college as his reward. When he grows up he hunts up his boyhood pals and runs a little reform institution of his own in the slums. All the time he is loving the girl whom he once saved from death, and after rescuing her from a wretched marriage wins her himself. It is a nice, clean story, unoriginal but pleasing. [J. B. Lippincott Company, Philadelphia. $1.25 net.

The Ware Case, by George Pleydell. A curiously interesting account of a mysterious drowning and the great investigation which followed it. The defendant is an influential criminologist; and his lawyer is in love with his wife. [George H. Doran Company, New York. $1.25 net.

A Dream of Blue Roses, by Mrs. Hubert Barclay. A delightfully quaint story infusing an old-world charm into a modern love affair. The heroine is a bewitching "sleeping princess" brought up in an old French town. [George H. Doran Company, New York. $1.25 net.

Calling the Tune, by Justin Huntley McCarthy. Mr. McCarthy deserts the historical romance and writes about a twentieth century girl and a debonair young man with "pockets full of money and a sense of humor." [George H. Doran Company, New York. $1.25 net.

The Secret of Lonesome Cove, by Samuel Hopkins Adams, is built around a mystery in the shape of a manacled body which Mr. Adams once discovered beneath the cliffs of Cornwall. [Bobbs-Merrill Company, Indianapolis. $1.20 net.

The Ambassadress, by William Wriothesley. The inner life of European diplomatic circles is here reflected with great intimacy by an author who is rumored to be an American. [George H. Doran Company, New York. $1.25.

Patsy, by S. R. Crockett. Patsy is a lively young person who lived in Galloway a hundred years ago during the thrilling time when smugglers flourished. A very well written story. [Macmillan Company, New York. $1.25.

The Scarlet Rider, by Bertha Runkle. Gay and dashing is this romance of George III.'s reign by the author of "The Helmet of Navarre." The hero is a vagabond—but a lovable one. [Century Company, New York. $1.35.

El Dorado: An Adventure of the Scarlet Pimpernel, by Baroness Orczy. The further dashing adventures of this author's favorite character during the reign of terror. [George H. Doran Company, New York. $1.35 net.

Guinevere's Lover, by Elinor Glyn, is a piece of sentimental rubbish whose chief claim to censure is that its sensationalism is by no means of the harmless type. [D. Appleton and Company, New York. $1.30 net.

Adnam's Orchard, by Sarah Grand. Laid in rural England, this long novel tackles in interesting fashion the modern "back-to-the-country" movement. [D. Appleton and Company, New York. $1.40 net.

The Woman of the Twilight, by Mārah Ellis Ryan. A love which defies the conventions and ends in tragedy is the theme of this California romance. [A. C. McClurg and Company, Chicago. $1.35 net.

Little Thank You, by Mrs. T. P. O'Connor, combines a delightful child story and a charming love story. The scene is the South. [G. P. Putnam's Sons, New York. $1.25 net.

American Nobility, by Pierre de Coulevain, is the story of the marriage of an American heiress to a French nobleman. Of course he proves untrue to her; and, of course, his mistress dies; and, of course, he is very sorry; and, of course, his American wife forgives him "because she loves him." We seem to have heard something like this before. The book is amusing in its easy generalizations, especially on "the American woman," but it is written with some of the charm of manner which distinguishes this author. [E. P. Dutton and Company, New York. $1.35 net.

The Mind Reader, by Max Rittenberg, relates the astonishing adventures of one Dr Wycherly, a hypnotist and mental healer. [D Appleton and Company, New York. $1.30 net

Mainly Humorous

The Adventures of Dr. Whitty, by G. A. Birmingham. Dr. Whitty is a quaint Irish physician, a citizen of the little town of Ballintra in Connaught. He is an intense local patriot. and decides that the time is ripe for waking up his native place. On the visit of the chief secretary for Ireland he applies for a public pier to be built at Ballintra. Such a pier would be needless, but, he demands, why not get all you can out of the government? The numerous experiences of this artful diplomat will make everyone laugh. The characters are well drawn and amusing; the adventures are absurd and fiery; yet all the time we are convinced of the possibility of their occurring—in Ireland. Mr. Birmingham, to use his pen name, is being dubbed the Irish Mark Twain. [George H. Doran Company, New York. $1.20 net.

Courtin' Christina, by J. J. Bell. It is like meeting old friends to open the pages of J. J. Bell's latest Macgreegor story. "Courtin' Christina" is written in the author's happiest vein; his delineation of the youth just reaching adolescence and waking to a consciousness of sex is a joy. Macgreegor with the roughness and independence of sixteen, and his charmers—Jessie, Mary and Christina—form the basis of a charming little tale. [George H. Doran Company, New York. $1 net.

The Thunderhead Lady, by Anna Fuller and Brian Read. A unique little comedy developing from a newspaper advertisement running as follows: "Wanted—By a Harvard graduate, a permanent position as husband." [G. P. Putnam's Sons, New York. $1 net.

Novels Received

Little Mamselle of the Wilderness, by Augusta Huiell Seaman. Sturgiss and Walton Company, New York. $1.25 net.

The Madonna of the Sacrifice, by William Dana Orcutt. F. G. Browne and Company, Chicago. 50 cents net.

The Finger of Mr. Blee: A Tropical Comedy, by Peter Blundell. John Lane Company, New York. $1.25 net.

The Midsummer Wooing, by Mary E. Stone Bassett. Lothrop, Lee and Shepard Company, Boston. $1.25 net.

The Turn of the Sword, by C. MacLean Savage. F. G. Browne and Company, Chicago. $1.25 net.

The Legend of Jerry Ladd, by Roy Rolfe Gilson. Doubleday, Page and Company, New York. $1. net.

The Turning of Griggsby, by Irving Bacheller. Harper and Brothers, New York $1 net.

The Governor, by Karin Michaelis Strangeland. John Lane Company, New York. $1.20.

A Blot on the Escutcheon, by May Wynne. R. F. Fenno and Company, New York. $1.25.

The Three Knaves, by Saul G. Greenleaf. R. F. Fenno and Company, New York. $1.25.

When Lincoln Kissed Me, by Henry E. Wing. Eaton and Mains, New York. 25 cents.

Caleb Matthews, by Robert W. McLaughlin. Eaton and Mains, New York. 35 cents net.

His Love Story, by Marie Van Vorst. Bobbs-Merrill Company, Indianapolis. $1.20 net.

Harlette, by Marion Polk Angellotte. Century Company, New York. 75 cents net.

A Heritage of Honor, by Alan Hudson. Richard G. Badger, Boston. $1.25 net.

Fire and Frost, by Maud Cruttwell. John Lane Company, New York. $1.25 net.

The Problem, by Hope Gladden. Richard G. Badger, Boston. $1.25 net.

The Open Hearth

Not Only Reads but Studies The Continent with Good Results

The Presbyterian pastor who is not a paid subscriber to The Continent is guilty of neglect in not taking advantage of one of the greatest sources of self-enrichment offered by any periodical of the Presbyterian or any other church. And I say "paid subscriber" advisedly—a "subscriber," that he might have the paper as his own, and "paid," that he might have part in enlarging its field of service. It is rich in its suggestion of "preacher themes," and great as a starter and quickener of thought currents. I not only read it, but I study it.

But what I started out to say was to particularize on one brief editorial in your issue of June 19. In that number you quote, and make brief comment upon, a sentence from the lips of Dr. Nehemiah Boynton in giving "the charge" to his two sons when they were ordained to the ministry of his church: "My brethren, I gather it all up in one sentence—I charge you to be intimate with the integrities of life. Integrity is the sandal of the sun-treader." Is there anything necessary to be added to make it "all in one sentence"? Can you subtract anything from it, or change one word in it, and yet have "all in one sentence"? Well put, indeed, was your comment: "A tremendous saying. It is good enough for any young man to carry with him all his life as a 'journeyman's card.'"

I declare that when I saw that sentence it brought me up with a jolt. I laid my paper down, but that sentence "would not down." Never have I read, except in the Book, a sentence so striking, commanding, massive, yet succinct and compact. Think of it! "Be intimate with the integrities of life. Integrity is the sandal of the sun-treader." Today I have in my mind, in solution, the germs of three Sunday evening sermons—inoculated by that sentence. God bless Dr. Boynton! God bless his sons! God bless The Continent!

C. A. H.

Strong Men as Student Pastors

The editorial "Validating a Once Unvalued Calling" in The Continent of July 3 is a true statement and a fine and deserved appreciation of Dr. Bess and of the great work he is to undertake.

The Continent was one of the first of the church papers to recognize the importance of this new profession of university pastor and to approve the wisdom of the policy adopted by the Board of Education. Your support has helped in establishing this most difficult work on a sound basis.

This editorial omits to state that we have in several of the state universities pastors who are men of first rank who have by their ability, character and achievement brought their new profession to a place of honor. You are correct in stating that the care of students in college and university has been left by the churches to young untried men in temporary employment, but during the last few years our plan of employing only men of experience and special training has lifted the task to a higher plane. I write this because I find that some have misread the editorial and thought you were referring to our other university pastors when you speak of the young men.

RICHARD C. HUGHES.

Where to Draw the Line

I have just had an interview with a young man, who has gone away with a heavy heart and left me with a hot one.

This young man had all the arrangements made for his ordination and installation, a meeting of presbytery had been called, speakers for the occasion had been chosen, the congregation waiting for the formal action of presbytery to give them a pastor to lead them in an important work.

Now, it transpires that the young man cannot produce papers to show that he has taken the course of training required by the Presbyterian standards.

He is a lifelong Presbyterian, he has attended one of our best church colleges and one of our leading seminaries. But he took elective courses in both institutions, omitting some of the important studies. Some of the presbyters refuse to take the responsibility of ordaining him. He has been led to believe that the examination before presbytery is only perfunctory—"a farce" one of his teachers told him—and banking on this he has made this slipshod preparation and is facing a bitter humiliation. Of course he is not without blame for this. But what is to be said of the teachers and guides of his education who have encouraged him in this irregular course?

If a large and influential presbytery will license and ordain men because they are "sweet-spirited" in spite of their lack of faith in fundamental doctrine, why not do the same thing in spite of their ignorance?

The two things that have characterized the Presbyterian ministry for generations, and have given it a reputation that appeals to certain ambitious ones, are its high standard of education, and its loyalty to the word of God. The problem of our colleges and seminaries is growing more and more complex. But here is a question that lies at the very foundation of our church. Where shall we draw the line in presbyterial examinations between a liberal interpretation of our laws, so as to admit the best, and letting down the bars to agnosticism or to laziness? Some of us still think that ordination to the ministry in the Presbyterian Church is too serious a business to be turned into a "farce."

Whatever exceptions are made, short cuts to the ministry that are merely to save time and honest work should be discouraged.

PRESBYTERIAN.

Two Boy Scout Organizations

My attention has been invited to a letter by F. W. Osborn in The Continent under the caption "Boy Scouts and Sunday Observance." It is evident that the writer of this article is in entire sympathy with the Boy Scout movement, but very much concerned with the kind of leadership that would tend to "take the boys from church and Sunday school and increase the difficulties of those who are interested in the religious education of the young." To illustrate this point he refers to a recent assembly of Boy Scouts in one of the Brooklyn armories on a Sunday afternoon and a parade in Prospect park on Memorial Sunday.

One can readily understand Mr. Osborn's perplexity and doubt as to the value of the Boy Scout scheme when he observes how great an asset it becomes under proper leadership and how detrimental it may become when misdirected. Possibly a word of explanation will clear the atmosphere.

There are two Boy Scout movements in this country—the Boy Scouts of America and the American Boy Scouts, the former working in cooperation with the Boy Scout scheme as originally organized and promoted in England by Sir Robert Baden-Powell. The Boy Scouts of America is a movement rather than an organization, its aim being to supplement the work of Sunday schools and other institutions that are concerned with the development of character in adolescent boys. Wherever organized in connection with a Sunday school, its leadership and supervision is chosen by the church or Sunday school in the same manner that the superintendent of the Sunday school selects a teacher for a boys' class. We require that such leader train the boys in the faith and ideals of the church or Sunday school with which they are connected. Its program is absolutely nonmilitary. Military drill and military parades, as such, are discouraged. The use of guns is forbidden. Peace scouting is promoted. This includes woodcraft, observation, tracking, signaling, camping and scoutcraft in general.

The latter organization, the American Boy Scouts, was more recently started by William Randolph Hearst of The New York American as a military organization. It is recognized neither in this country nor abroad as having any connection with the worldwide Boy Scout movement. The membership of this organization is small, the greater part of the boys connected with it living in and around Greater New York. The boys referred to in Mr. Osborn's article are of this latter organization.

Parading on Sunday, carrying guns, partici-

The fence at the edge of the precipice, and the ambulance at the bottom

Up the steep slopes of toil multitudes have climbed, reaching the summit of maturity and, at length, descending toward disability and old age.

The downward way is perilous and full of pitfalls. Its greatest danger is the Precipice of Poverty, with the yawning chasm of privation and want below.

Some few are able to walk along the edge of the precipice without losing their heads or their hearts; many stumble and not a few utterly fall.

Shall we build a strong fence at the edge of the precipice or have an ambulance at the bottom? Any sensible man will say, "Both." To refuse to send the ambulance with its white-robed messengers of relief would be inhuman. So long as a single soul is liable to step over the edge of the precipice the ambulance should be "in call" night and day. To refuse to build the fence with its protection against the fall would be unjustifiable. So long as men must walk the hazardous path of old age and disability, they should be amply protected against the ravages of poverty in their declining years.

The Presbyterian Church, with its departments of Sustentation and Relief, is both "building a fence" and "providing an ambulance" for those of its faithful servants who have come and who will come to their day of disability.

Will you help to "build the fence" and to "maintain the ambulance"? Then support the endowment campaign of

Ministerial Relief and Sustentation
WILLIAM HIRAM FOULKES, General Secretary
507 Witherspoon Building - Philadelphia, Pa.

pating in sham battles and numerous other acts on the part of an organization whose only similarity to the great worldwide Boy Scout movement is its name, has led to considerable confusion in the public mind and a certain amount of distrust on the part of Christian people who are concerned with the religious training of boys.

JAMES E. WEST,
Chief Scout Executive.

The Little Shopkeeper's Dress

(*Continued from page 1024*)

all this to do with the fabric now spread before us?"

"If you wait you'll find out." Elise was measuring breadths as she spoke. "So Mrs. Hucke can't get time to sew for herself and she's worried about wearing out her best dress, though she didn't think I knew it. She showed me this along with her photographs and worsted flowers. She felt obliged to entertain me, since I was there on her invitation. It was in her sewing basket, with the pattern on top and the scissors beside it, as if she had hopes for the future. But in the same basket were little blouses cut out and basted and a sack for the old lady and some curtains to hem for the shop. Of course she'd do every one of them before she sewed for herself, and by that time there'd be a hole through her alpaca elbow—it's shiny now."

"And then?"

"Then I remembered twelve indolent damsels doing trashy fancy work and hating it and each other. I recalled the fact that they were sighing for new fields to conquer and begging for straight seams and sensible hems, so I brought this."

"Of all the cool——"

"Elise, did she realize our inexperience?"

"My dear, must I tell you again, she doesn't know our deep designs? She loaned it to me at my urgent request to show Aunt Alice. She took it for granted that Aunt Alice was going to want one like it, and she was delighted to accommodate me. I smuggled the pattern."

"I didn't think this of you, Elise."

"Well, you can readjust your opinion, then, while I go call Aunt Alice. We've wasted time enough. I really think she'd better cut it out, because I'm not—er—a finished dressmaker. Then, my friends, we'll make it, fore and aft, as Sailor John says. Pack up your trumpery, but leave out needles and thimbles; you'll need them."

Of course they fell into line—there was nothing else left to do. Fifteen minutes later the Pleasure Club had adjourned to Aunt Alice's room and a second quarter hour saw its members' fingers flying, while the sewing machine hummed, the big shears snipped and every eye sparkled as if there had never been such a thing as discontent. The pattern proved to be simple, Aunt Alice was a wonderful planner and many hands make light work. If you were to be told that the gown was practically finished that very evening, and that it only remained for Aunt Alice and Elise to add the final touches next day, you might be incredulous. But incredulity doesn't alter facts, and the girls hadn't enjoyed anything so much for months. "We'll forgive you, Elise," they declared, as they took their leave at dark. "Bring on the blouses for next time."

"I think I will," was the response. And, sure enough, she did. She carried the bundle next day, all carefully folded and demurely wrapped. "Thank you so much," she said sweetly. "Aunt Alice liked it ever so. Two dozen doughnuts, please. Papa thinks nobody makes them like you. Good-by!" The front door shut hastily behind her as Mrs. Hucke picked up the package she had left.

"I'll unroll it and put it back into the basket," that little woman said to herself. "Maybe the time to cut it out will come unexpected, some day." She rubbed an investigating finger over the shiny elbow as she went toward the sewing basket and an anxious wrinkle tried to fix itself between her eyes, only to be banished by a determined smile as the little shopkeeper hummed one line of her favorite hymn, "The Lord will provide."

Then she unwrapped it and next she rubbed her eyes and stared. After that she looked at the pattern, at the empty space in the sewing basket, at the neat buttons down the new front and Aunt Alice's beautiful buttonholes. At last she understood, and the very first thing she exclaimed was, "I said he would provide, but I didn't know he had already done it." She waited to thank him first of all before she hung away the alpaca with a relieved sigh and put on her treasure to show to groszmutter and "die kinder."

They all enjoyed it. Not a girl of the twelve but had an errand in that shop inside the next three days on purpose to be waited on by the new print gown that fitted like a glove and fairly reflected its owner's thankfulness.

"Who'd ever want to spoil good linen with horrid splotches like mine when they might be accomplishing something like that?" demanded Susanne of Gladys as the little bell tinkled behind them.

"Not I. Say, Susanne, couldn't we girls manage a new alpaca for her some of these days? Miss Alice would help us to plan the thing somehow so it wouldn't look like charity."

"I'd like nothing better. My Irish crochet collar shall be sewed to it hard and fast, and that will ease my conscience for the time I've wasted on it."

They did it, of course. Twelve determined girls—because the other ten added their quota of determination as soon as the hint was dropped—with an Aunt Alice to aid and abet, can overcome bigger obstacles than that proved to be. For a convenient birthday and judicious acceptance of ginger pound cakes evened things up beautifully. "I have enjoyed this so much I wish we had another to go at right away," said Jessie at the next club meeting.

"Well, it may not be a black alpaca, but there is always something ready for nimble hands and willing hearts," declared Aunt Alice.

"Find it for us, Miss Alice. We'll do it, gladly," the Pleasure Club promised as one voice. And they kept their word.

Down in the little shop near the unfashionable end of Grand avenue Mrs. Hucke was talking to the old grandmother in the language both understood. "It wasn't my way or my time, groszmutter, but a much better way and an earlier time," she said. "When I sing that hymn I always try to feel patient enough to wait for my blessings, but here the Lord surprised me by supplying my want almost before I realized it. You see, we don't always need resignation. Sometimes what we need is just pure thankfulness, and this is one of the times, groszmutter."

The old woman agreed with a happy nod, while over in the corner among their blocks Hans and Karl were singing as they often did—they were great singers, those youngsters—a verse that ran like this:

"And this be the token
No word he hath spoken
Was ever yet broken,
The Lord will provide."

Has Gathered Many Into Schools

More than ten Sunday school pupils each day for the past twenty-one years have been enrolled through the efforts of Thomas Scotton, missionary for the board in Minnesota. During this time he has organized and revived 278 schools, one each month, and from these every six months has grown a church, a total of forty-three. He went from Massachusetts to the West and most of the time he has made Willmar headquarters, covering fourteen counties of 10,000 square miles, with nearly 300,000 persons. In the schools which he has fathered there are 6,847 teachers and officers and 79,898 pupils. He has given a large quantity of religious literature and has held 335 Sabbath school institutes and has organized many Christian Endeavor societies as well as conducting frequent evangelistic services.

Would Discuss Christian Education

Dr. J. E. Clarke, associate secretary of the College Board at Nashville, Tenn., has issued programs for conferences on Christian education which will be held by many presbyteries this fall. The College Board, Board of Education and Board of Sabbath School Work are working together on this widespread campaign.

Hay Fever Sufferers to Meet

The United States Hay Fever Association will hold its fortieth annual convention at Bethlehem, N. H., during August. Rev. Guy Roberts of Bethlehem is president. The annual report lists a large number of places where hay fever sufferers are said to have found relief.

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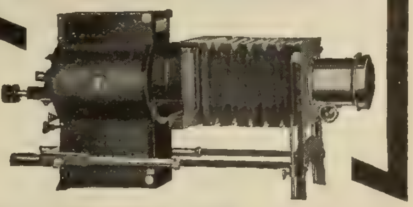

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Using Tent for Summer Meetings

Home Missionary Is Aiding Churches—Bible Class for Young People Has New Idea to Incite Interest.

SPOKANE—Rev. Ira L. Crooks, home missionary of two or three congregations in the Columbia River valley, is making a successful summer evangelistic campaign, using a tent. Meetings have been held at Rice and Daisy, and Gifford. Members have been added and the churches strengthened.

The new church at Opportunity is using its opportunity in up-to-date methods. A young people's Bible class has been formed modeled after the commission form of government. Five commissioners are elected for a term of six months. Each has charge of a department of the work. The first has charge of the Bibles and helps, cares for and promotes their use. Another looks after the membership, and others social affairs, social service, and the last leads and assists in developing prayer, devotion and worship. S. M. Ware, D. D., pastor, has outlined a series of interesting song and praise services. A theme is selected and subdivided and suitable songs are chosen to express and impress the ideas. Such subjects as "The Home Land," "Salvation," "The Journey of Life, Helps and Hindrances" and "Child Life" are used. This has been tried by other churches and the effect is good.

Rev. Conrad Bluhm of Centenary church preached a strong sermon recently urging the enforcement of the new "abatement law," which went into effect June 14. He characterized it as "womanhood's bill of rights" and the first step in the eradication of the commercial and public social evil. This law provides for the arrest of the owner of the building, and if found guilty the furniture is seized and sold and the money used to pay the expense of the trial. The building is closed for six months and the owner may be fined and imprisoned. This law is copied after the Iowa statute.

Says Sunday Games Are Illegal

Sabbath Observance Friends Rejoiced at Decision—Nurses to Instruct "Little Mothers"—Four Pulpits Vacant.

PHILADELPHIA—Much gratification is felt by the friends of Sabbath observance over the recent decision of Judge W. C. Ryan that Sunday baseball playing is illegal in Pennsylvania. Dr. T. T. Mutchler, secretary of the Philadelphia Sabbath Association, has mailed 10,000 copies of the decision to ministers, lawyers and district attorneys of eastern Pennsylvania.

Among those from a distance supplying Philadelphia pulpits in July were Rev. John Lomond of Edinburgh, Scotland, who had been attending the world's citizenship conference at Portland, Ore.; Willard H. Robinson, D. D., of Chicago; F. W. Loetscher of Princeton Theological Seminary and Clarence G. Reynolds of Elizabeth, N. J.

"Little mothers' leagues" are being formed by the Child Hygiene Association of the city. One such was organized in the Presbyterian Italian mission recently. It consisted of eight little girls ranging from 10 to 13 years of age, who elected their officers and will meet weekly to be instructed by one of the municipal nurses.

At the recent meeting of Philadelphia North Presbytery upon motion of Franklin L. Sheppard, a commissioner to the late General Assembly, a committee was appointed to consider the desirability of overturing General Assembly for a clearer definition and limitation of the powers and duties of its Executive Commission.

Presbyterian churches of Germantown hold a union service, as in preceding summers, the Sunday evenings of July and August and first Sunday of September. The service July 20 was held in Market Square and the preacher was Rev. William H. Johnson of Lincoln University.

A number of groups of churches of different denominations throughout the city are holding union services. Oxford Presbyterian, Rev. John H. Francis pastor, unites with Reformed Episcopal, Lutheran, Baptist and Methodist.

Rev. S. W. Steckel, late pastor of First church of Providence, R. I., is now a resident of this city and is supplying the pulpit of Greenwich Street church during the illness of its pastor, Dr. William Hutton. Mr. Steckel was formerly pastor of Hebron Memorial church.

The children of Rev. Robert M. Labaree, missionary and former pastor of Doylestown church, are left $300 by the will of the late Mrs. Eliza C. Walker.

FOUR CHURCHES WITHOUT PASTORS

Four important Presbyterian churches in Philadelphia are now without pastors. They are Tabernacle and Tennent Memorial in the residential section of West Philadelphia; Third or "Old Pine," a downtown church in a mission district, and Arch Street, fast being surrounded by business houses. All have fine properties, loyal constituencies and promising fields. Some have considerable endowments.

The men's organized Bible class of Richardson Memorial church, Dr. O. G. McDowell pastor, has arranged for a series of Sunday afternoon talks to men by prominent laymen during July and August.

Second church has lost a useful and beloved official member and the city an upright citizen and prominent banker in the sudden death at Prouts Neck, Me., of John Sailer. Charles Wood, D. D., of Washington, D. C., his former pastor and devoted friend, conducted the funeral service.

W. P. WHITE.

Catholics Barred from Service

Priest Forbids Members of Church to Attend High School Baccalaureate—Organized Opposition to Sabbath Breaking.

BALTIMORE—Catholics were forbidden by their priest from attending the baccalaureate exercises of the graduating class of the high school of Lonaconing. It has heretofore been the custom for the high school to hold religious services in the church of the minister who preaches the sermon. On account of the larger seating capacity of the high school, services this year were held in that building. Rev. H. L. Earnest of Lonaconing preached the sermon. The morning of the exercises the priest forbade his people to attend this service upon pain of excommunication. One of the graduates was a Catholic, and the wife of one of the teachers, a Catholic, was on the program to assist in singing a duet. There were no Catholics in the audience and the change in the program excited considerable discussion in the town. There has been talk of dismissing all Catholic teachers, although it is expected that the incident will be allowed to be forgotten without this action.

W. W. Davis, D. D., secretary of the Lord's Day Alliance of Maryland, is making a hard fight against Sabbath desecration, particularly in the resorts surrounding Baltimore, and is making it so wisely and strongly that he is having great success. The crusade against vice and the saloon in Baltimore has driven many into the outlying territory, and here the work is just now being pressed. Conferences of neighboring churches and their workers are held in various sections to learn of the conditions and then to plan to cooperate with Dr. Davis in the county court. July 13 such a conference of the churches near the Maryland Steel Company's works was held in Sparrows Point church.

United Church Again Separated

North-Covenant Congregations to Maintain Different Organizations—Plan a $20,000 Structure in Near Future.

ST. LOUIS—An effort was made a year and a half ago to unite two North side churches, both of which had good congregations and property. Since that time North and Covenant churches have been known as North-Covenant church, with Rev. W. D. Vater as pastor. At the July meeting of presbytery, however, a dissolution was granted, and the Church of the Covenant will now reorganize and continue as before the union in its own commodious building on North Grand avenue. Good feeling exists between the two bodies, but after a conference, at which a committee of presbytery was present, it was concluded that there was good reason for two churches, each in its separate field.

Dr. George Frederick Ayers, president of Lindenwood College, has been seriously ill for some months, and at the meeting of presbytery July 14 prayers of gratitude were offered for his recovery, which now seems to be certain.

McCausland Avenue church, of which W. S. Foreman, D. D., is pastor, is planning the erection of a new building to cost about $20,000.

Rev. C. M. Rauch, who has been pastor of Cote Brilliante church for twelve years, tendered his resignation July 13. The following day at a meeting of presbytery the relationship was dissolved and Mr. Rauch will spend the summer at Lafayette, Ind. The church will continue his salary until Sept. 1. Mr. Rauch went to Cote Brilliante after having been assistant to Dr. S. J. Niccolls of Second church. By a unanimous rising vote presbytery expressed its appreciation of Mr. Rauch's long service.

Some years ago a real estate firm which was promoting the sale of land in a suburb, Southampton, offered ground for a church to presbytery. The offer was not accepted. A Sunday school has now been organized in Southampton by the presbyterial Sunday school missionary, Rev. A. Hilkemann, and it will be officered and supported by Tyler Place church, John L. Roemer, D. D., minister. Dr. R. R. Vaughn, an elder in Tyler Place, will be superintendent.

E. W. McCLUSKY.

Prayers Replace Indian Orgies

The Nez Perce Indian mission is the glory of the Synod of Washington. There are six churches with their own native ministers, all trained by Miss Kate McBeth, who for thirty years has been their teacher and missionary. Every year they have their camp meeting, assisted by some invited white ministers. Their camp is on the reservation where they have held it for four years. Rev. John Lee of Seattle trained the chorus this year; Rev. Charles R. Scofe of Spokane conducted the Bible readings daily and W. O. Forbes, D. D., preached the communion sermon and conducted special meetings daily for children. The rendering of the cantata "Joseph" on the evening of July 8 marked the close of the gathering. This is the fifteenth annual camp meeting held by the Nez Perces to take the place of the Fourth of July war dances of the wild Indians.

In connection with Cooper College, Sterling, Kan., a conference on Christian work will be held Aug. 22-31. The daily Bible study hour will be under the direction of Dr. Joseph Kyle. Professor G. B. McCreary of Sterling is in general charge of arrangements.

CLOUDED BRAIN

Clears Up on Change to Proper Food

The brain cannot work with clearness and accuracy if the food taken is not fully digested, but is retained in the stomach to ferment and form poisonous gases, etc. A dull, clouded brain is likely to be the result.

A Michigan lady relates her experience in changing her food habits, and results are very interesting:

"A steady diet of rich, greasy foods, such as sausage, buckwheat cakes and so on, finally broke down a stomach and nerves that, by inheritance, were sound and strong, and medicine did no apparent good in the way of relief.

"My brain was clouded and dull and I was suffering from a case of constipation that defied all remedies used.

"The 'Road to Wellville,' in some providential way, fell into my hands, and may heaven's richest blessings fall on the man who was inspired to write it.

"I followed directions carefully, the physical culture and all, using Grape-Nuts with sugar and cream, leaving meat, pastry and hot biscuits entirely out of my bill of fare. The result—I am in perfect health once more.

"I never realize I have nerves, and my stomach and bowels are in fine condition. My brain is perfectly clear and I am enjoying that state of health which God intended his creatures should enjoy, and which all might have, by giving proper attention to their food." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interets

Dr. Cadman Rejects the Proffer

Prefers to Remain in Brooklyn—United Charities Send Away Many Mothers and Children for Vacation.

CHICAGO—Officers of Second church, who had hoped to obtain Dr. S. Parkes Cadman, the Congregational preacher of Brooklyn, as a successor to Dr. John Balcom Shaw, have been notified by Dr. Cadman that he prefers to stay in the East. In declining the call he says, "I cannot conceive a greater necessity, a greater opportunity or a more hearty and loyal response than this beloved Brooklyn and New York City presents today."

A school for colored boys to be known as the Louise Training School will be established at 6130 South Ada street. The trustees include a number of prominent Presbyterians of the city.

The United Charities have sent out of the city over 5,000 mothers and children for a summer outing already this year. Indications are that the organization will receive requests from at least 5,000 more than were originally expected, and there is need for larger contributions.

There has been in session this week at Olivet Camp the first conference for the discussion of church problems. The conference opened Monday morning with an address by Rev. B. F. Aldrich of the New First Congregational church, Chicago. The conference will close Saturday morning with a discussion on the need of keeping the spiritual side uppermost in an institutional church.

Mrs. Mary J. Nye, wife of Rev. R. H. Nye, a former pastor of Elwood church, died July 10. They had made Elwood their home for some years. At the funeral service Saturday afternoon Dr. John Welsh of Wilmington was in charge, assisted by Dr. C. M. Brown, Rev. C. D. Jacobs and Rev. F. W. Kirkpatrick of Joliet.

FIFTY-THREE CHURCHES GAIN

Of the ninety-seven churches of Chicago Presbytery reporting this year thirty-six show a decrease in the total membership compared with 1912. The total falling off in communicants of Chicago Presbytery was 569. There were four churches, however, which together show a decrease of 464 members. There were fifty-three churches which show gains in membership, of which the largest was by Buena Memorial, with a net increase of 131, although Fourth church had the largest number of accessions on confession. Olivet Memorial comes second with an increase of ninety members. Of the churches which show an increase in membership this year over a year ago there are seventeen which increased ten or less. The favorable location of many of the churches with respect to the trend of population has had much to do with the changes shown by some congregations, although it is probably fair to judge the average Presbyterian activity of the city by the total membership figure.

Sixth church has reversed its custom of the ast four years and the Sunday school is takng no vacation this summer. A simplified ervice is being conducted, in charge of a ommittee, and a short address from the platorm has been substituted for the regular lesons in the classes.

Work among the boys of Emerald Avenue hurch is progressing with the forming of a oy Scout organization a few days ago.

Dr. W. P. Merrill of New York and Dr. oseph W. Cochran of Philadelphia have been ecent preachers in Chicago pulpits.

A total of 465 students have attended the ummer session of the institute and training chool of the Y. M. C. A. which has been eld at the Geneva camp of the association. he graduating exercises of the summer classes ke place July 24.

Howard B. McAfee, president of the Presyterian Training School, reports a continued emand for young women for various places assistants to pastors in the Presbyterian d other denominations.

At a recent communion at Moody church ere were twelve nationalities represented in e forty new members.

A citywide campaign for the enforcement the Sunday closing law and city ordinances ncerning vice has been planned by the women Cook county. This is one of the evidences a larger interest by women in public affairs Chicago.

Seventh church is so badly crowded that classes in Sunday school are almost impossible. A new building, it is said, will be needed soon.

Help for Ruined Churches Is Small

Notwithstanding the great amount of work that the Dayton flood relief committee has put forth to inform the churches throughout the whole country of the situation in Dayton Presbytery as a result of the recent flood, there is said to be widespread misunderstanding. Undoubtedly the announcement made by the Red Cross to the effect that no further funds were needed has had its effect on this committee's work. Dr. J. C. Hill, chairman, says it should be clearly understood that the churches receive nothing whatever from the Red Cross fund. The work of this committee is to raise money for the rehabilitation of the churches that were injured through the flood and not for personal relief.

The total amount so far received is ridiculously small compared with the enormous need. Funds should be sent to John S. Crowell, Springfield, Ohio, treasurer.

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From a CONTINENT Reader
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Preparing for United Campaign

Teams to Hold Conferences in All Parts of the Country—Brooklyn Gets New Y. M. C. A. Building—Dr. Bates Dies in Peru.

NEW YORK—Fifteen teams are being formed to have charge of conferences in a large number of cities in preparation for the every-member canvass to be undertaken in this country next March. The united campaign begins in September and the various denominations are loaning their best leaders to undertake this work of interesting the churches to to their full task. David McConaughy, eastern district secretary for the Foreign Board, is in charge of the work in New Jersey and has plans under way to reach fifty-seven centers in that commonwealth, commencing at Atlantic City Sept. 21. Teams to cover other portions of the East are also at work. This campaign is felt to register the high water mark in Christian cooperation. The plans of the Laymen's Missionary Movement and the Men and Religion campaigns are being utilized.

The Brooklyn Y. M. C. A. has received a gift of $500,000 from Mrs. W. V. R. Smith toward the erection of a building on Hanson place. The location is in the heart of a thickly populated district and is accessible from practically every section of Brooklyn and Manhattan because of the many transit lines that converge at this point. The building will cover a plot 200 by 105 feet and will be ten to twelve stories in height, in addition to two basements. With the land and furnishings the plant will cost about $1,000,000. Because of the splendid gift of Mrs. Smith the building, by vote of the directors and trustees, will be called "The Clarence E. Smith Memorial Building." Mr. Smith was born in Pittsburg and when quite a young man he came with his father, William Van Rensselaer Smith, to Brooklyn, where he resided until 1904, when he removed to Manhattan, where he died in 1910.

Ask Study of Japanese Problem

Rev. Charles S. Macfarland, secretary of the Federal Council of Churches of Christ in America, has received a memorial from the Japan mission of the American Board of Missions relative to friendly relations between the people of Japan and the United States. The missionaries deplore unfriendly race legislation and request the Federal Council, which represents the Protestant churches of America, to appoint a commission to study this whole question, and that it seek to rally the Christian forces of the United States for the promoting of such measures as are in accord with the highest standards of Christian statesmanship. The missionaries state it as their belief that the solution of the question is to be secured not by the adjustment of treaties, nor the modification of laws, but only by the activity of the Christians of America.

Ross Street, South Third Street and First United Presbyterian churches of Williamsburg have joined with several Baptist, Congregational and Methodist churches for union summer services.

West-Park church is among those to remain open all summer. Supplies will be Dr. Elliott W. Brown, Dr. Nehemiah Boynton, Dr. Joseph D. Burrell and Dr. Arthur J. Brown.

Miss Ida Mabel Reeve of Newark, N. J., has recently been appointed superintendent of girls' work in John Hall Memorial chapel.

At the union services of West End church held in Hope Baptist church during the summer Elliott W. Brown, D. D., of Northfield, preaches next Sunday. The supplies for August will be Vernon l'Anson, D. D., Norfolk, Va.; Robert Baker, D. D., Bristol, England, and Rev. George H. Wales, Philadelphia.

Presbytery Owns Labor Temple

Labor temple has become the property of New York Presbytery. Heretofore it has been owned by Greenwich church and leased to the Church Extension Society for an annual rental of $10,000. The extension society has purchased the property for $200,000. The past quarter has been the most successful of any in the history of Labor temple. The pastor, Dr. Jonathan C. Day, reports an attendance during the months of April, May and June of 50,000, of which 21,000 was on Sundays.

Roswell H. Bates, D. D., who has been pastor of Spring Street church for the past twelve years, and who recently left for a long sea voyage in hopes of recovering his health, died in Peru on July 16. Dr. Bates has wielded great influence, especially among young men who were training for the ministry and were privileged to be associated with the institutional work of Spring Street Neighborhood house. Rev. W. D. Barnes, Jr., the associate minister, is filling the pulpit temporarily.

Well Known Sunday School Worker Is Accidentally Killed

William B. Jacobs

William B. Jacobs, for twenty-nine years general secretary of the Illinois State Sunday School Association and for many years superintendent of the Sunday school of Sixth church, Chicago, was accidentally killed in Chicago the morning of July 16. He was crushed between two street cars on Wabash avenue as he was starting to his office. He was born in Goshen, Ind., seventy-three years ago and is said to have received the impetus to devote himself to Christian work during the civil war. He took a leading part in the Christian association which was formed for the benefit of the soldiers during that struggle.

Some years after the Chicago fire Mr. Jacobs left the commission business in which he was engaged to become secretary of the State Sunday School Association at a salary of $400 a year. Largely through his executive power and ability Illinois is said to be the best organized state from a Sunday school standpoint in the union. Two years ago he voluntarily retired as secretary and was succeeded by Hugh Cork, who is now abroad, having attended the convention at Zurich.

Mr. Jacobs discovered in connection with his work that there were many Sunday school supplies not readily available, so a number of years ago he established a Sunday school publishing house, in which he had since been interested. He at one time was a contributor to the church departments of The Continent and was widely known in the Central West. His brother, the late B. F. Jacobs, was even better known in Sunday school work, having been active in the international association for many years. Mr. Jacobs is survived by a widow and four daughters, one of whom was the wife of Rev. Hubert Brown, a missionary in Mexico, who died recently. Mr. Jacobs was a tither and will be remembered by many worthy institutions for his modest but regular gifts. Dr. W. P. Merrill of New York, former pastor of Sixth church, officiated at the funeral.

Ministerial Obituary

Rev. Charles M. Ruland

Rev. Charles M. Ruland died at Crosby, Minn., July 7 of heart failure. He was born at Rockford, Ill., Feb. 14, 1882, and ordained in November, 1911, by St. Cloud Presbytery. He had charge of the churches at Greenleaf and Spring Grove. He began his work at Crosby in November, 1912, and was installed pastor of Deerwood and Crosby churches May 27, 1913, and on the next day was married to Miss Myrtle Matthews of Crosby. He was a graduate of Princeton Seminary. The funeral was held from Crosby church July 10. S. F. Sharpless, D. D.; Rev. W. J. Lowrie and Rev. Mr. Gasly conducted the service.

President French Leaves Huron College

Having been elected to a position in connection with the College Board, C. H. French, D. D., president of Huron College for the past fifteen years, has tendered his resignation from the college. The College Board will utilize his excellent talent as a promoter of colleges and persuader of contributions.

Try to Stop Lecture on Luther

Riot in Carnegie Hall, Pittsburg—Composer Nevin to Be Honored at Sewickley, Where He Was Organist.

PITTSBURG—A recent riot in Pittsburg over the giving of a lecture on Martin Luther in Carnegie hall, North side, by Rev. Wallace Tharp, pastor of First Christian church, has been brought to the attention of the city council. The police department of the city seemed disposed to ignore the complaints. The lecture was given under the auspices of the Guardians of Liberty and charges have been made that certain persons made an effort to storm the meeting and to prevent the giving of it. Last Thursday warrants were issued for the arrest of ten persons, and a public hearing was set for July 22.

The late Ethelbert W. Nevin, author of "My Rosary" and famous as a composer of music, is to be honored by his friends and admirers. Steps are being taken to raise money for the erection of a monument over his grave at Sewickley. A benefit will be held in First church of Sewickley, where the deceased was organist when a young man, and funds will be solicited from all who desire to help.

A strenuous effort is being made by the friends of Blairsville College for Women to save it from bankruptcy. The announcement was made at the close of the last term that unless funds were forthcoming the doors would be closed. An appeal is being made to the alumni, now scattered all over the country, and encouraging reports are coming in. If sufficient funds are received the college will continue with an enlarged curriculum.

Rev. J. R. Thomas, pastor of Oakland Welsh church, has been called by Ebensberg Congregational church.

Rev. Charles Snoke, pastor of East End church, Pittsburg, will be given an extended vacation by the congregation on account of illness.

P. W. SNYDER.

Clergy and Laity

A. N. Thompson, D. D., of Madrona church Seattle, has gone East with his family to spenc the summer vacation at Northfield.

Among those receiving the degree of D. D during the recent commencement season wa Rev. Andrew N. Hagerty, pastor of Firs church, Carlisle, Pa., by Lafayette College.

Dr. David R. Frazer, pastor emeritus o First church, Newark, N. J., celebrated hi seventy-seventh birthday recently. He is a di rector of Union Theological Seminary, a truste of Princeton and president of Bloomfield Th ological Seminary.

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News Notes from Various Fields

Washington

Seattle Churches Are Progressing

Five churches in Seattle Presbytery came to self-support this year, viz.: Seattle Georgetown, Rev. T. Henry Lewis pastor; Seattle Green Lake, Rev. A. A. J. Hogg pastor; Bremerton, Auburn and Vashon, Rev. W. H. Koper, F. L. Hayden, D. D., and Rev. A. N. Smith pastors respectively.

Rev. A. A. J. Hogg of Green Lake church celebrated his first anniversary in June with special services, reporting eighty-four accessions during the year and vigorous growth in many ways. Dr. Silsley welcomed sixty members the last Sunday of June, making 300 received in his eighteen months at Westminster church, and Rev. N. B. Harrison welcomed twenty-one July 13, making 215 accessions during his twenty months' pastorate in University church.

Church people showed great interest in the National Conference of Charities and Corrections July 5-12. Preliminary to this conference the National Children's Home Society held a three days' session, with much profit.

Dr. Motoda, head of St. Paul's School in Toyko, Japan, created much interest on his visit to Seattle. He addressed a mass meeting of 400 Japanese Christians of all denominations, spoke before the Central Council of Oriental Missions, the Central Council of Social Agencies and the united women's auxiliaries of the city. He was one of the speakers before the world's Christian citizenship conference in Portland and is addressing chautauqua assemblies on the coast with great acceptance.

. *Great Cross at Head of Auburn, N. Y., Sunday School Parade*

Four graduates of Princeton Seminary, 1913, appeared before Olympia Presbytery for licensure and ordination on July 22. They are all located in mission stations of the presbytery.

The pastoral relation between Rev. J. M. Robinson and Port Blakeley church was dissolved by Seattle Presbytery June 30 that Dr. Robinson might accept a call to the Sunday school missionary work of the Presbyteries of Bellingham and Wenatchee.

First Presbyterian, U. P., Methodist, Baptist, Christian and Congregational churches of Olympia have joined for the months of July and August in an evening service under the direction of the ministers' association. A vesper service at 4:30 o'clock is held in the park, a union young people's meeting precedes this at the Y. M. C. A. and a union prayer meeting is held at the same place on Thursday evening. The attendance has been gratifying.

A very enjoyable meeting was held at the manse of Olympia First church recently, when all members of the church over sixty years of age were entertained by the pastor and his wife. There were over fifty present. Daniel C. Beaty and his wife are charter members, having been received into the church in 1854, and are 84 and 80 years respectively. This church is the oldest in "the Oregon country," being founded by Dr. George F. Whitworth in 1854.

A movement is on foot among the young people's societies of Olympia to establish a loggers' rest in the city in order that the men who come to the city may have some place to go other than a saloon.

The home department of the Bible school of First church, Spokane, especially prepared a picnic given July 8 in commemoration of the opening day of the world's Sunday school convention at Zurich, Switzerland. Mrs. Shore, with her corps of members, served a sumptuous dinner at Manito park. The meeting was called to order with prayer by Mrs. S. Willis McFadden, followed with remarks by different members.

Ohio

The congregation at Westerville dedicated a new church house of modern convenience costing about $30,000 Sunday, July 13. Rev. George S. J. Browne of Cincinnati preached the sermon and Dr. J. W. Day of Columbus assisted in the services. The previous Sunday, at the first communion service in the new building, the church, although now without a pastor, received a large number to membership.

New York

Led by the joint effort of Methodist, Presbyterian, Baptist and Episcopal churches, the community of which Gilbertsville is the center had its second annual sane Fourth and holiday celebration, a fusileer parade, band concert, with five brass bands in attendance; free public dinner, and ball game, with over 500 people in attendance. No one was hurt, and all enjoyed themselves in a sane and rational manner.

Work has commenced on the new building at Spencer, which will cost about $11,500.

The Sunday school pageant parade in Auburn June 23 was participated in by eighteen schools, represented by 3,926 persons. The parade is reported to have made a profound impression on the public at large.

During an unusually severe hail storm July 13 most of the five stained glass windows on the west side of Cohocton church were materially damaged.

Rev. Thomas Houston, the blind evangelist, who recently held meetings in Garfield, assisted in welcoming a large number of members July 6. Rev. W. A. Wager is pastor.

Huron church, North Rose, celebrated its 100th aniversary July 18-20 with a picnic and special services. The pastor, Rev. J. Meulendyke, and Dr. George E. Davies of St. Paul, Minn., preached.

First church, Wolcott, celebrated its centennial July 16-20. The speakers were Dr. Rice, a former pastor, Rev. L. Mason Clarke, pastor First church, Brooklyn, and Rev. C. Clarence Baker, pastor.

Illinois

Rev. Paul C. Elliott was installed pastor of Winstanley Park church, East St. Louis, July 10. Rev. C. A. Highfield of Belleville, Rev. Alfred O. Elliott of Canton, a brother of the pastor, and Rev. Wilson Aull of East St. Louis took part.

Rev. C. E. Fisk, Ph. D., took charge of Viola church eight years ago, at which time it had a membership of ninety. During the eight years 128 have been received. A new Sunday school room costing $1,600 was built a year ago. Dr. Fisk leaves Viola to take up work at Grand Ridge Aug. 1.

Second church, Decatur, believes that Bible stories can be made more effective by dramatization. In this it is most fortunate in Miss Emma Baker, a dramatic artist, and Miss Fay Fisher, who has charge of rehearsals. Among

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Figs from Thistles?

Man reaps what he sows. A nation does likewise. What will be the effect on the America of tomorrow of the incoming Poles, Italians and Russians? Can we permit the children of immigrants, severed from the religious and moral ties of their home, to absorb the evil of city and country without fear of the consequences? To reach these newcomers through religious leaders speaking their own language is Christian strategy. Dubuque German College and Seminary is training young men to be such leaders. This is a Presbyterian outpost for the Germans and Bohemians in the Central West as well as for the foreigners in the large cities. We shall be glad to send you additional information about the work of this institution. Tell us that you are interested. Address Dubuque German College and Seminary, C. M. Steffens, D.D., Pres., Dubuque, Ia.

Bible incidents recently dramatized in evening services are "The Ten Virgins" and "The Finding of Moses."

For the first time in thirty years First church, Freeport, is free of debt, a mortgage of $4,500 having recently been canceled. One member of the congregation subscribed $3,500 on condition that the church would raise $3,000.

Massachusetts

Full Grown Church Added

Boston Presbytery at an adjourned meeting July 8 adopted a report of the home missions committee concerning a petition from Union Christian church, Everett, which requested to be received by presbytery. The church has forty-five members, a Sabbath school of over 100 scholars and eleven teachers. The property is valued at $4,000, besides two lots, with a debt of only $1,200, situated in a growing part of the city of Everett.

Roxbury church has so prospered during the pastorate of Dr. C. A. Young that it has decided to enlarge the building to meet demands and spend $20,000 on the improvements.

The church in Quincy has recently installed an organ which cost $1,800, half of which was provided by Andrew Carnegie. The work of this church moves forward under the leadership of the pastor, Rev. James A. Matheson.

Dr. H. A. Manchester, pastor of East Boston church for thirteen years, has been offered the appointment of pastor in Union church of the English-speaking community in Peking, China. He has the matter under consideration, and should he decide to accept it will be a great loss to Presbyterianism in Boston and New England.

Fourth church, Boston, continues to grow as much during the second pastorate there of Dr. James Todd as it did when he began his first pastorate in it nine years ago. The church has purchased a manse which cost $4,100, of which sum $3,200 has been subscribed. Dr. and Mrs. Todd recently received their congregation in their new home, when over 150 attended the reception.

Pennsylvania

The Pen-Mar reunion Thursday, July 31, will be addressed by Henry Breckinridge, assistant secretary of war. It is expected that a large gathering will be present at this annual picnic of Presbyterians of three states.

Upon invitation of the Chester county no-license committee, Charles L. Huston chairman, representatives from five of the prominent counties of eastern Pennsylvania recently met in Coatesville for consultation as to campaigns for closing hotel bars and saloons.

Mrs. Niles, widow of Dr. Henry E. Niles, for many years pastor of York church, and mother of Rev. Edward Niles of Second church, Baltimore, Md., and of Judge Alfred S. Niles of the same city, recently died at the home of her son, Henry C. Niles of York, aged 84.

Fairview church, Chester Presbytery, Rev. E. M. Van Note pastor, recently dedicated a handsome gateway to its grounds and a beautiful window as memorials to Dr. Joseph and Mrs. Henrietta McClure, the former an elder and both lifelong members of the church. The memorials were the gifts of their daughters, Mrs. William Pennock and Miss Margaret McClure of Lyndell. In the services of dedication the pastor was assisted by two former pastors—Rev. William Boyd of Landsdowne and Rev. William Allen, Jr., of Haddonfield, N. J.

The synodical brotherhood committee is pushing its work for men and has just sent its secretary, Rev. F. B. Everitt of Allentown, on a tour of the western presbyteries. Conferences were held in nine presbyteries, and in three others interviews were held with pastors and individual members of committees. The work of this committee has been given new significance by the action of the recent assembly, it being now virtually the synod's committee on men's work. As such, it is meeting with hearty cooperation on the part of pastors and presbyteries.

Iowa

The women's guild of Williamsburg church for the past two years has managed the lecture course for the community more successfully than any organization that ever attempted it. In addition they have a record in their missionary work second to none in the presbytery.

The parsonage at Ireton has been sold and a modern building will be erected on lots adjoining the church.

Indiana

An exceptionally large number of additions were made to Delphi church July 6 following a large amount of personal work by the congregation under the direction of the pastor, Rev. N. P. Patterson. A number of the additions are prominent in business and social circles of the city.

Newspapers report a practical example of church union at Franklin when on a recent Sunday the entire congregation of the Christian church went across the street and worshiped with the Presbyterians, Rev. W. B. Tyler pastor. The visiting minister assisted in the services. The innovation will probably be tried by other congregations.

Wyoming

The Arapahoe Indian mission has been strengthened by the coming of Licentiate E. E. Preston, a recent graduate of Louisville Seminary, and his wife. Mrs. Preston is a graduate nurse, a much needed helper in this field. A church, manse and barn will be erected at once on the ten acres allotted by the Indians.

Six miles from Lost Springs fifty dry farm homesteaders within a radius of five miles wanted an organization, as it was too far to go to town for services. The pastor-evangelist organized a church of fifteen members and July 1 baptized a mother and several children. The people of the community will do the work on the building—there being a number of carpenters in the neighborhood.

North Dakota

Additions are being made to the Sunday school quarters of Mandan church.

The district Christian Endeavor convention held recently at Minot was largely attended.

Plans are being suggested for the building of a new manse at Bismarck. The site of the present building will soon be needed for an addition to the church.

Michigan

Dr. J. A. Dunkel, Warren Avenue church, Saginaw, in a recent sermon condemned the giving of a program of fireworks by the city at the time of church service Sunday night. He suggested that Saginaw needs to build up a reputation for Sabbath observance.

Texas

The congregation of First church, Wichita Falls, is worshiping with the members of the M. E. church, South, during the construction of a new edifice. Rev. J. L. McKee, pastor, alternates with the Methodist minister in preaching.

California

The parish house of the new church at Oakland has been finished and occupied. All the regular church services will be held there until the main auditorium is completed about Sept. 1.

Oklahoma

Following revival meetings conducted by Rev. T. E. Thomas at Perry a large number united with the local church, of which Rev. S. H. Parvin is pastor.

Montana

Rev. Leslie A. Bechtel, a native of Butte, has become pastor of Immanuel church, Butte, which has long been without a minister.

Rhode Island

A Fourth of July firecracker is said to have caused the fire which badly damaged the church at Narragansett Pier at Providence.

New Mexico

Rev. Hugh M. Smith, recently of Winters, Texas, South, has taken up work in Portales, which had for so long a time been discontinued

(*Continued on page 1040*)

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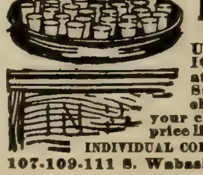

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Financial Situation

Bankers Check Expenses by High Rates—Wall Street Checkmated by Secretary of Treasury—Prices Slightly Lower.

A condition which is termed as "conservative optimism" by Bradstreet's prevails generally in the business world. Sales in some lines by jobbers and manufacturers exceed those of a year ago. Bankers, however, are keeping a close watch upon the uses to which capital is put and during the last few days the money market of the Central West has developed a firmer tendency so that for certain sorts of borrowers the interest rate has reached 7 per cent, the legal limit in Illinois. This is higher than is usual in midsummer, but borrowers have been accustomed to stiff rates for several months and are adjusting their business to the conditions. Banks are said to have sufficient money on hand for all ordinary enterprises. J. J. Mitchell, president of the Illinois Trust and Savings Bank, Chicago, is quoted as saying that the rate is now as high as it will be in November.

Was the Complaint Without Foundation?

The announcement by Secretary McAdoo about a month ago that he was prepared to turn over to banks of the country $500,000,000 of emergency currency should there be a demand for such action, has had a tendency greatly to relieve the money shortage which bankers claim to have existed in New York. This sudden easing up of the situation following the announcement of the secretary of the treasury has revealed what is said to have been a concerted effort on the part of Wall street to show the new administration that it might be involved in serious financial difficulties unless certain conditions were met. New York banks lately have not been complaining of a shortage of money.

Evidence of the tightness of the money market is found in the cost of new capital to those corporations whose credit is questioned. The Northern Pacific, for example, had to pay 6 per cent on one year notes, although it has a large amount of high grade bonds in its treasury. The present low market price of these securities, however, made it inadvisable for the road to attempt to obtain cash for them.

Index Number Is a Little Lower

For the seventh time in as many months the index number indicating the prices of commodities in all lines has shown a decrease, according to the computation by Bradstreet's. The figure for July 1 was 1.3 per cent under that for June 1, but prices now are higher than they have ever been in July, except in 1907 and 1912.

The Financial World recently pointed out that if only $1 a week were saved by the 50,000,000 wage earners or salaried persons of the United States there would in six months be produced an accumulation of $1,210,000,000 of new capital available to borrowers. The fact, however, that this capital is in the hands of widely scattered individuals means that securities must be offered in small denominations in order to coax it into the markets of trade. James J. Hill has recognized this in the offer by the trust company under his control in St. Paul, Minn., of certificates in $10 denominations bearing 4½ per cent interest secured by high grade bonds deposited with trustees.

Brief Bits of Business News

—The First National bank of Chicago, one of the largest institutions of the country, celebrated its fiftieth anniversary July 1.

—Henry Ford, who has made it possible for many thousands of people to own automobiles, says that in a few years the cost of manufacture will be so reduced that it will be possible to sell automobiles for $200 to $300. The history of bicycle manufacture may be reproduced in lowering prices of autos.

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New Mexico

(*Continued from page 1038*)

owing to circumstances over which the Presbytery had no control.

Rev. James A. Armstrong, pastor of Alamogordo church, has just completed a two months' evangelistic campaign in San Juan county. He took no vacation last year and it was agreed that he should have two in one, so he took it by preaching twice a day for eight weeks to other churches.

Jeremiah Moore, D. D., pastor of Clovis First church, who was invited to deliver the annual address before Tusculum College, Tenn., where he was president for twenty-two years, has returned home and is now hard at work in preparation for building a brick church which will be commensurate with the needs of the growing work in that town.

Rev. Hugh A. Cooper is doing double duty in taking care of the Albuquerque sanitarium and church in the absence of Rev. C. H. Foreman. The sanitarium is growing steadily and is becoming more and more a great factor of benevolence and blessing to an increasing number of people afflicted with the white plague. Mr. Cooper's recent visit to the East was fruitful of good results, and new buildings are being projected.

Colorado

A Sabbath school institute participated in by Messrs. Steidley, Schureman, Wilson and Powell was conducted at Burdett, twenty-three miles from Akron, July 8. A picnic dinner was served.

Fort Collins First church is getting started on its new building, which will be one of the most complete working plants in the entire West. It has grown out of the imperative demands of the extensive and growing work. The cost will be about $40,000.

Abbott church, thirty-five miles from Akron, was dedicated by the pastor-evangelist July 6. At the same time a Sabbath school institute was conducted with Professor Steidley, educational superintendent of synod, the pastor-evangelist and the student pastor, H. T. Wilson of McCormick, assisting. The people came from a radius of thirty-five miles, with the temperature reaching 108 in the shade. The building is frame and was dedicated free of debt, all but $175 being raised in the sparsely settled neighborhood.

Tennessee

St. Mark's church, Rogersville, celebrated the thirtieth anniversary of W. H. Franklin, D. D., as its minister and the dedication of its new church Sabbath, July 6. The anniversary included the preaching of the anniversary sermon by the pastor and the dedication sermon by Rev. J. M. Ewing of Rose Hill, Va. The church stands among the very best of the freedmen's churches. During the thirty years the pastor has organized and dedicated a majority of the churches constituting Rogersville Presbytery. To the very great regret of the church and people he has resigned from the church to give his entire time to Swift Memorial College. The church has been without a house of worship for several years and has been worshiping in the college chapel. Last year, through the kindness of the Freedmen's and the Church Erection Boards, the church began an edifice to cost about $3,000. The building was completed last November. It is located on the college grounds.

Wisconsin

The congregation of Christ church, Madison, under the auspices of the Laymen's Missionary Movement will support a missionary pastor in the foreign field.

The daily vacation Bible schools of Milwaukee began a six weeks' session July 7. The total attendance for the eight schools the first day was 550. Within three days the enrollment had risen to 750, Perseverance school leading with 225. The supplies on hand were exhausted and additional ones ordered.

The Sunday School Board has appointed a colporteur to work among the Poles of Milwaukee. It is estimated that there are over 50,000 Poles in Milwaukee, and the language and exclusiveness of these people have been a barrier to missionary work heretofore. The special work attempted for the people in Milwaukee will be watched with interest by Racine, Oshkosh and other large cities where these interesting people have assembled.

South Dakota

Rev. H. M. Frank, who served most acceptably at Vale for two years, went to Texas to take up work under the board as Sabbath school missionary.

Rapid City church under the leadership of Rev. H. McClenehan is growing in numbers as well as in strength in every department of the church.

A sanitarium and hospital at Hot Springs under the auspices of the Synod of South Dakota is an enterprise now incorporated and fairly inaugurated under the leadership of the pastor of the church of Hot Springs, Rev. Dwight D. Tallman, who is granted leave of absence to secure funds in addition to the $15,000 of local contributors. This enterprise is encouraged by the Synods of Nebraska and Colorado. The nation has a million dollar sanitarium and the state has its soldiers' home there.

Minnesota

At an adjourned meeting of Mankato Presbytery at Worthington Rolland A. McNall was made licentiate.

The Ten Thousand and One at Los Angeles

(*Continued from page 1018*)

Austria, Russia, Japan, China, Korea and India. The desire for a forward movement in mission lands crystallized itself in an offering of nearly $8,000 to the fund for the support of this work.

Institutes and conferences in connection with the convention, though numerous, were well attended and marked by an intense interest in the various subjects under discussion. The general subject of Bible study for personal growth and personal work was under the leadership of Dr. John Balcom Shaw, pastor-elect of Immanuel Presbyterian church of Los Angeles. Large crowds gathered daily in the auditorium of First Presbyterian church to take part in this institute, of which one of the most inspiring parts was the devotional exercises in which the delegates brought from the treasury of their memories the riches of gospel truth.

Dr. Charles M. Sheldon's institutes for pastors and Christian workers, of which the general topic was, "The Old Gospel at Work in a New World," was the most diversified. The range of discussion covered the whole field of social, civic, economic, educational and religious thought. Dr. Sheldon thinks that the church can no longer maintain a midweek prayer meeting, and should substitute for it some form of entertainment for recreation and diversion. Dramatic entertainments, whose moral and religious tone is positive and definite, were recommended; and the use of a modified form of the confessional was urged upon all pastors who would keep in close touch with their congregations. A dramatized form of the story "In His Steps" has been issued and presented in the church of which Dr. Sheldon was pastor by the members of the Christian Endeavor society. Many other churches have presented the play. The large demand of the delegates for copies of the play seemed to indicate a desire on the part of many to make a trial of this new departure in church entertainment. Great interest was also aroused in Dr. Sheldon's institute in the discussion of the subject of a great Christian daily newspaper.

Evangelistic fervor was not wanting in this great convention. Personal work for the saving of souls was a topic uppermost in discussion in conference, institute and upon the platforms of the great mass meetings. Many street meetings were held by visiting delegations and Christian workers in which the spiritual influence of the convention was brought directly to bear upon the pulsating life of the great city.

Billy Sunday Attracts Throngs

Evangelistic power obtained its most positive expression in the person and preaching of Rev. William A. Sunday. This simple preacher of the old time gospel has had titles tacked on to both ends of his name since his work began to attract general attention, but he is still Billy Sunday. The meetings addressed by Mr. Sunday were crowded to the doors and to the roof, and, wherever it was possible, overflow meetings were held. One of the newspapers had a daily sermon from his pen, and all of the papers gave full accounts of his utterances. No voice in all the convention sounded a clearer note of the old gospel call than his, and, judged by the impression made, no personality will have exerted a more lasting influence for good.

The most spectacular event of the convention was the parade of the delegates from Central park through the heart of the city to the auditorium. A squad of mounted policemen, heading the procession, was followed by the white-clad committee of 1913. Then came the delegation from northern California, and advance guard of the main body of delegates. The delegation from Illinois was next to California. Chicago had already captured the convention for 1915, and saw no reason to keep the matter secret. Kansas was there with a great sunflower and a song to match the decoration. Arizona and New Mexico were in line, and so were all the other forty-seven states and ~~territories represented~~, to say nothing of the Canadian provinces and the foreign countries, with their lanterns and brilliant banners. Bringing up the rear was the great delegation from southern California. Interspersed were bands of music. The line of march was through the principal streets of the city, which were lined on either side with thousands of interested spectators, to the auditorium, where the chorus of a thousand voices, aided by an orchestra and several soloists, gave a splendid concert. A more inspiring demonstration of youthful enthusiasm employed in a good cause could hardly be found anywhere.

In closing, the convention brought into intense focus the great ideas that had been in review through all the sessions. These ideas were crystallized in expressions of purpose to work them out wherever God might call his servants to serve. The dominant notes of the convention had brought conviction. The trend of service is in the direction of social and civic righteousness, the attainment of a condition of universal peace and good will among men, the abolition of the liquor traffic, the increase of strength and efficiency in their churches and in their own personal lives. Christian youth has set a high standard for itself. Tasks worthy the best efforts of the best of men await these soldiers of the cross. The vision is great because they have great faith in a great God.

School and College

The recent financial statement of Huron College shows that in order to pay other bills during the past year fifteen instructors were forced to loan the college from $50 to $300 each, which is due on their salaries. Completion of payments on the recently subscribed endowment has blocked channels of contribution usually available for current indebtedness.

Park College has recently issued a list of its graduates who are at work on the home and foreign mission fields. It gives the names of thirty-seven persons at work in home missions and seventy abroad, who are divided among eleven countries. In addition there is a large number who are at work in similar fields, but who did not complete the college course.

It has been decided by the directors of Montana College not to remove that institution from Deer Lodge to Great Falls. Last spring an offer was made by the latter city to donate $100,000 and a campus of forty acres. Citizens of Deer Lodge meanwhile have presented the board with subscriptions for $40,000 with a promise of $10,000 more by Aug. 1. Dr. J. N. Maclean of Missoula, who had been offered the presidency, has declined.

The summer school of Bellevue College, under the direction of Dean William E. Nicholl, is in progress with an increased attendance. The opening address was delivered by Dr. Alexander Corkey. The school closes Aug. 8. Rev. Charles E. Baskerville, vice-president of the college, is prosecuting the financial work during the summer. He is meeting with encouragement among the churches of the state and hopes to complete the $30,000 fund for current support by the opening of the college year. Rev. Frank Throw of Ottumwa, Iowa, will have charge of the department of physical training for the coming year. He is an alumnus of the college.

Rev. W. L. Darby, president of Cumberland College, Clarksville, Ark., represented that institution at the recent convention of the National Education Association at Salt Lake City.

The report of the Kennedy School of Missions maintained by the Hartford Seminary Foundation shows that students who have been trained in phonetics before going to mission fields have been able to make much more rapid progress than has been customary with newly appointed missionaries. It is expected that facilities for instruction in this department will be greatly enlarged.

Good Things in This Issue

The people of New York state are gradually becoming aware of a need of reform in their prison at Sing Sing. The recent investigation of this institution, undertaken in part by Inez Milholland, the suffragist leader of New York, has brought additional attention to long standing abuses there. The investigation is still in progress and gives added interest to the article in this week's Continent by Bruce Barton, "Good Fruit on Stony Ground." Those who have not followed the latest development in humanitarian methods of dealing with former inmates of penitentiaries and reformatories will find in this article some very interesting facts. Page 1022.

Dr. Francis E. Clark's article on page 1020 has an added timeliness on account of the recent Christian Endeavor convention at Los Angeles, which is reported in full on page 1017.

Fiction is always acceptable in the summer time, and Mrs. Elizabeth Price's story, "The Little Shopkeeper's Dress," page 1024, is one of the best short stories The Continent has printed for some time.

An excellent guide to the mass of new fiction which has appeared this summer will be found on pages 1030-1031. There are some books which you will not want to read. The Continent is as frank in warning you from these as it is in recommending those which it deems worthy of your perusal.

Modest Texas Pastor

First Baptist church, Dallas, Texas, is proud of its pastor, Dr. G. W. Truett. He has been in the city for sixteen years and is sought far and wide for evangelistic services. He has declined calls to other pastorates and at the same time has refused to let his church pay him more than a living salary. With every effort to advance his pay he has met his people with a refusal. But recently his congregation ran over their shepherd's protest and presented him with a new home costing $15,000. When almost forced to accept this expression of kindness and love he announced that he must do so with the fullest freedom. The church showed its fine spirit by telling him he should feel himself free to sell it the next day.

Dr. George D. Matthews Dies

The death of Rev. George D. Matthews, D. D., general secretary of the Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System, occurred July 5. Dr. Matthews was 85 years old and was seriously weakened physically by his fidelity in the performance of his duties as secretary at the tenth council of the alliance, held at Aberdeen, Scotland, June 18 to 26. After the close of the council he went from Aberdeen to Edinburgh, was taken seriously ill on July 2 and passed away July 5. He was buried on July 9 in the churchyard of South Leith Parish church in a family grave.

Gather at Collegeville Aug. 1

The summer assembly at Collegeville, Pa., Aug. 1 to 7 presents a program of exceptional strength. Among the Presbyterians to be heard at this interdenominational conference are Dr. D. S. Kennedy, Dr. John Balcom Shaw and Rev. R. Howard Taylor. The daily Bible hour will be in charge of Dr. George Stibitz of Central Seminary, Dayton, Ohio.

Calendar and Record

Ordinations

Washington—O. Scott McFarland, June 24.

Resignations

Illinois—Downs: Oswald Hilsing; Rockford Westminster: C. J. Wilson.

Iowa—Missouri Valley: S. X. Cross; Wall Lake: T. N. Buchanan.

Massachusetts—Worcester First: McLeod Harvey.

Missouri—St. Louis Kirkwood: J. B. Southall; St. Louis Cote Brilliante: C. M. Rauch.

New Jersey—Springfield First: William Hoppaugh.

New Mexico—Aztec and Flora Vista: W. B. Minton.

Ohio—Zanesville: Theodore Crowl.

Calls

California—Pasadena Alhambra: W. G. Reagle, Wellsville, Ohio.

Delaware—Wilmington Greenhill: William Crawford, Port Deposit, Md.; Wilmington Gilbert: J. B. Isaacs, Lincoln University; Frankford and Ocean City: W. C. W. Watson.

Illinois—Grand Ridge: C. E. Fisk, Viola.

Indiana—Evansville Immanuel: Carl E. Kircher.

Kansas—Galena: Frederick Maier.

Missouri—Jefferson City: J. F. Cowling.

New York—Pulteny: A. B. Scofield, Meridian.

South Dakota—Pierpont: Samuel L. McAmis, Thermopolis, Wyo.; Scotland: August F. Ploetz.

Wyoming—Laramie: John R. Voris, New Albany, Ind.

Wisconsin—Colby and Abbotsford: H. C. Ramsey, Packwaukee.

Installations

Iowa—Des Moines Central: Frank C. McKean, July 6.

Minnesota—Worthington: A. B. Keeler, June 4; Reading and Wilmont: M. C. Aleridge, June 8; Hastings: E. A. Oldenburg, July 10.

Pennsylvania—Glen Campbell: J. K. Argo, May 7; Cross Creek: O. Scott McFarland, June 24.

Utah—Salt Lake City Westminster: Charles B. Murphy, July 6.

Washington—Mabton First: A. H. Burkholder, May 14.

Supplies Arranged

South Dakota—Nemo: William Henry McCracken; Artesian: Albert Samuel Sheppard; Belvidere, Stamford and Okaton: Student Wilson, Union Seminary, Richmond, Va.; Vale: W. Russell; Elm Springs: J. M. Stewart.

Accessions

California—Monrovia First, 24, July 6, R. A. Van der Las.

Colorado—Denver South Broadway, 5, July 6; Bethel, Yuma county, 4, W. L. Breckenridge; Sterling, 36, 3 months, B. G. Mitchell.

Illinois—Rushville, 20, July 6, J. H. Smith; East St. Louis Winstanley Park, 16, July 6, P. C. Elliott.

Indiana—South Bend First, 25, July 6, C. A. Lippincott; Newcastle, 5, July 13, T. W. Maguire; Evansville Parke, 4, July 6, W. B. Lile; Delphi, 45, July 6, N. P. Patterson.

Iowa—Williamsburg, 5, July 6, T. E. Sherman; Mediapolis, 7, July 13, Philip Palmer; Mediapolis Kossuth, 3, July 13, Philip Palmer supply; Jefferson First, 12, July 13, Charles W. Caldwell.

Kansas—Dodge City, 15, July 13, J. C. Berger; Salina, 20, July 13, A. E. Vanorden.

New York—Geneseo, 46, July 6, T. M. Carlisle.

Ohio—Westerville, 19, July 6.

Oklahoma—Perry, 21, July 13, S. H. Parvin.

Pennsylvania—Cross Creek, 7, June 29, O. S. McFarland.

South Dakota—Rapid City, 7, June 29, H. McClenehan; Vale, 4, June 29, J. S. Surbeck.

Washington—Naches Heights, 1, July 6; Tieton, 6, July 6, A. C. McIver.

Wisconsin—Madison Christ, 33, July 6, George Hunt.

Obituary

Death notices will be inserted at the rate of one cent a word. **Payment must be sent with the notice.** Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

Severance, Louis Henry—Remarks of Paul F. Sutphen, D. D., at the funeral services of the late Elder Louis H. Severance, Cleveland, Ohio, June 28.

"There is a striking story in the Old Testament of the death of Abner. When David the king heard the news he said to his servants, Know ye not that a prince and a great mn has fallen this day in Israel? These are the words which have been going through my mind the last few days. It would be unnecessary, even if it were fitting, to attempt to recapitulate the services which our beloved friend who has gone from us has rendered to the cause of humanity and the church of Christ. I would rather speak in these few moments of the princeliness of his character and the greatness of his soul. It has been my privilege to know him intimately for nearly thirty years, for seven as his pastor, and ever since as a warm personal friend. It was the Christian note which was the most distinctive in his personality. It is entirely within the truth to say that the interests of religion were the greatest interests in his life. These were inspired, no doubt, by his splendid Christian ancestry, the greatest heritage which any man can receive from the past. Those of us who have lived here many years have not forgotten that saintly woman, whose son he was, the memory of whose beautiful Christlike character lingers with us like the perfume of vanished flowers. And back of her was the Christian physician, the first physician this town had ever known, who had got his inspiration from that greatest of all physicians, who himself bore our sicknesses and carried healing in his touch. This was the Christian heritage of our friend, and in these times when so many who have had a similar heritage appear to despise it and cast it to the winds, even as Esau despised his birthright, it is well to remember that this friend of ours was true to the sacred ideals which he had received from those who went before him, and that he has transmitted this grand inheritance of faith in God to his children. The fact is worthy of special emphasis, because there was no channel of purely worldly living which was not open to him had he chosen to pursue it. The world was open to him as it is to only a few. If he chose another path it was not because he was ascetic, not because he did not enjoy to the full all the good things of this life, but because his moral and religious convictions made him regard all privilege as weighted with responsibility to God and his fellow men.

"It was quite in keeping with these convictions that his human sympathies should have been large and comprehensive. His personal interest in individuals was one of the most striking characteristics of his nature. He walled himself around with no barrier of social exclusiveness. It used to amaze me how he remembered the given names of boys and girls in his old Sunday school, after they had grown to manhood and womanhood, and with what genuine interest he watched their careers in life no matter how humble their origin nor how lowly their lot. These were his friends quite as much, if not more, than his associates in the business and social world with whom he was constantly in contact. There was in him a sort of democracy which made him interested in all sorts and conditions of men, little suspected perhaps by those who knew him only as a man of large affairs or who gained their impression of him from a certain dignity of manner which to superficial observers did not appear to invite too close an intimacy. How sincere was this personal interest in others has been testified to me scores of times by men and women whom he knew as boys and girls in years gone by, who found in him a kind friend and sympathizer as well as a substantial helper in time of need. They are among those whose hearts are saddened by the occasion which brings us together today.

"It is not given to every man, no matter how great his sympathies or how wide his opportunity, to have a world vision. Most of us, even the broadest, are more or less provincial in our outlook upon life. If we are sympathetic our sympathies are apt to be local; if Providence has given us opportunity we are apt to confine that opportunity within boundaries with which we are familiar. It is no exaggeration to say that our friend's sympathies were as wide as the world, and that he saw his opportunity wherever humanity is found. That is why Japan and Korea, China and India all lose today by his departure from us. In the Christian communities of those far-off lands his name is a household word, for not content with providing in a substantial manner for their betterment in body, mind and soul, his interest in them induced him to see them face to face and to study the problem of their need in the lands in which they dwell. It was a great vision, looking far beyond the little local boundary which confines the attention of most of us, and a great and princely heart which beat for the interests of the whole wide world in the far off lands of heathendom as well as in regions nearer home. So I revert to what I said in the beginning, the most distinctive note of our friend's life was the Christian note. He did not have much faith in philanthropic effort which is divorced from faith in God; he did not believe much in education which leaves religion out of the curriculum, he did not imagine that moral teaching would save society unless it is backed by the power of the Spirit of God. On these lines his life was lived —a great and princely life—as we see it today, for it was inspired by the greatest motive which can inspire any life, the sincere desire to serve one's day and generation according to the will of God.

"Now the laborer's task is o'er;
  Now the battle day is passed;
Now upon the farther shore
  Rests the voyager at last.
Father, in thy sacred keeping
Leave we now thy servant, sleeping.

"There the tears of earth are dried,
  There its hidden things are clear,
There the work of life is tried
  By a juster Judge than here.
Father, in thy sacred keeping
Leave we now thy servant, sleeping.

"Earth to earth and dust to dust—
  Calmly now the words we say;
Left behind we wait in trust
  For the resurrection day.
Father, in thy gracious keeping
Leave we now thy servant, sleeping."

"Money, Money Everywhere"

But Not a Cent for Salaries!

Huron College, during the past year and a half, has collected $439,885.12 for endowment, but not one cent of this money can be used in paying salaries. Next year the income from this entire amount will be available, but we must pay this year's salaries now.

On July 5th, after borrowing almost to the limit of our credit, we still owed the following balances on salaries:

No. 1	$250	No. 8	$100	No. 15	$ 300
No. 2	200	No. 9	150	No. 16	333
No. 3	200	No. 10	300	No. 17	100
No. 4	200	No. 11	200	No. 18	335
No. 5	50	No. 12	200	No. 19	225
No. 6	300	No. 13	100	No. 20	175
No. 7	300	No. 14	100	TOTAL,	$4,118

These salaries are not arranged in the order of rank. You can not guess them by referring to the catalogue. They range from $600 to $1,800 total salary for the year. The average is $1,096.

We have loans from banks and other obligations amounting to $11,764.59. The salaries should be paid first. Who will help us? Will you write indicating by number the salary you wish to pay?

Address, President of Huron College, Huron, South Dakota

Your College Chemistry—

Does It Help in Present Tasks?

A married woman in telling what college did for her, in next week's Continent, says that she can do her kitchen work under pressure with less confusion on account of her work in chemistry. This is but one of a number of prize letters from our readers in the

Educational Number, July 31

In addition to suggestions concerning college work from members of The Continent family there will be an article, "'Coming Back' to the Christian College," by Joseph Rogers Wilson. Young people who are thinking of attending college this fall will do well to study this carefully. "The Motive that Makes Men Ministers" is another interesting special article for this number by Dr. J. Beveridge Lee of Philadelphia, a close student of college men. Send this issue to young people planning to go to college. It may help them.

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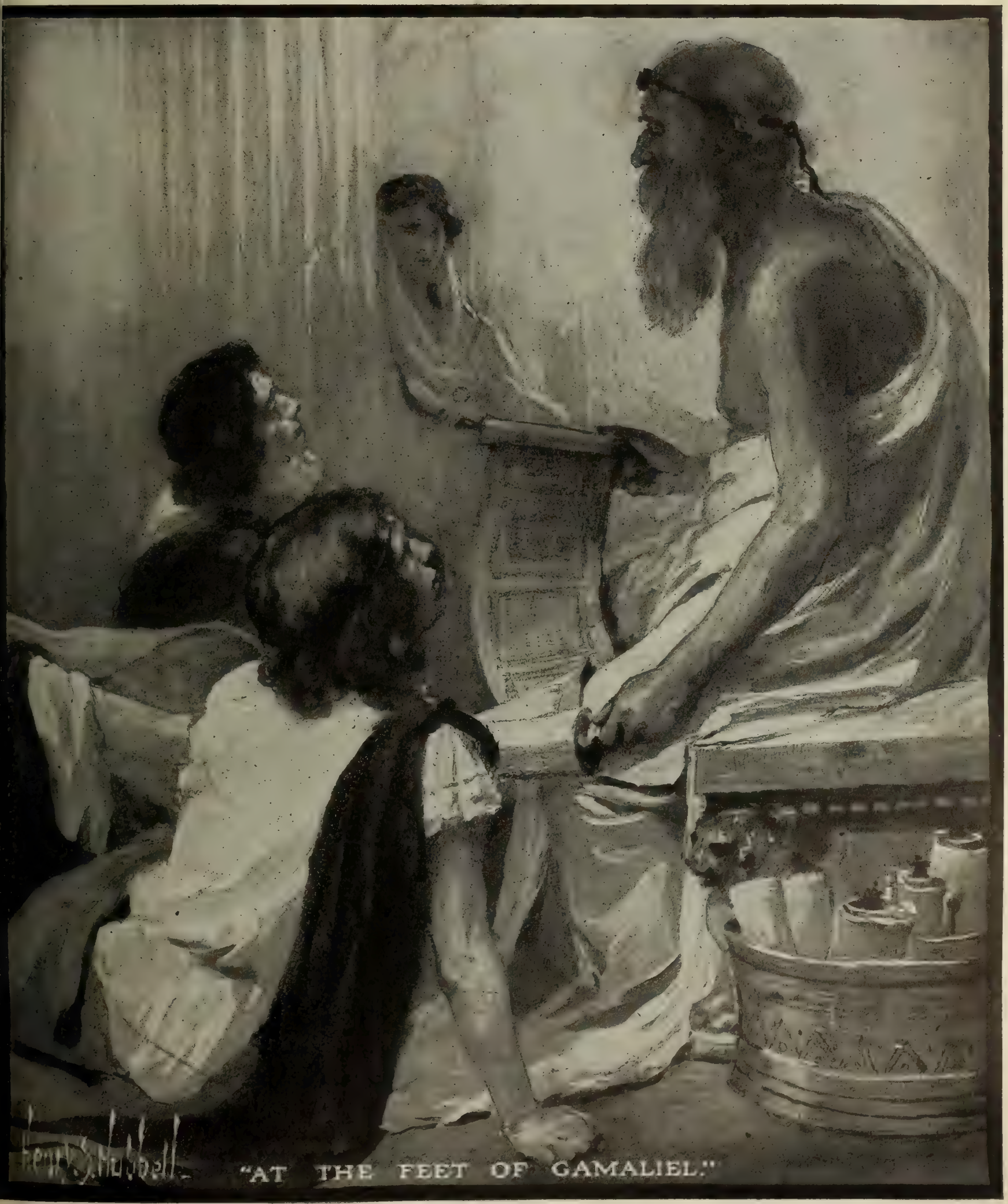
NNUAL EDUCATIONAL NUMBER JULY 31, 1913

The CONTINENT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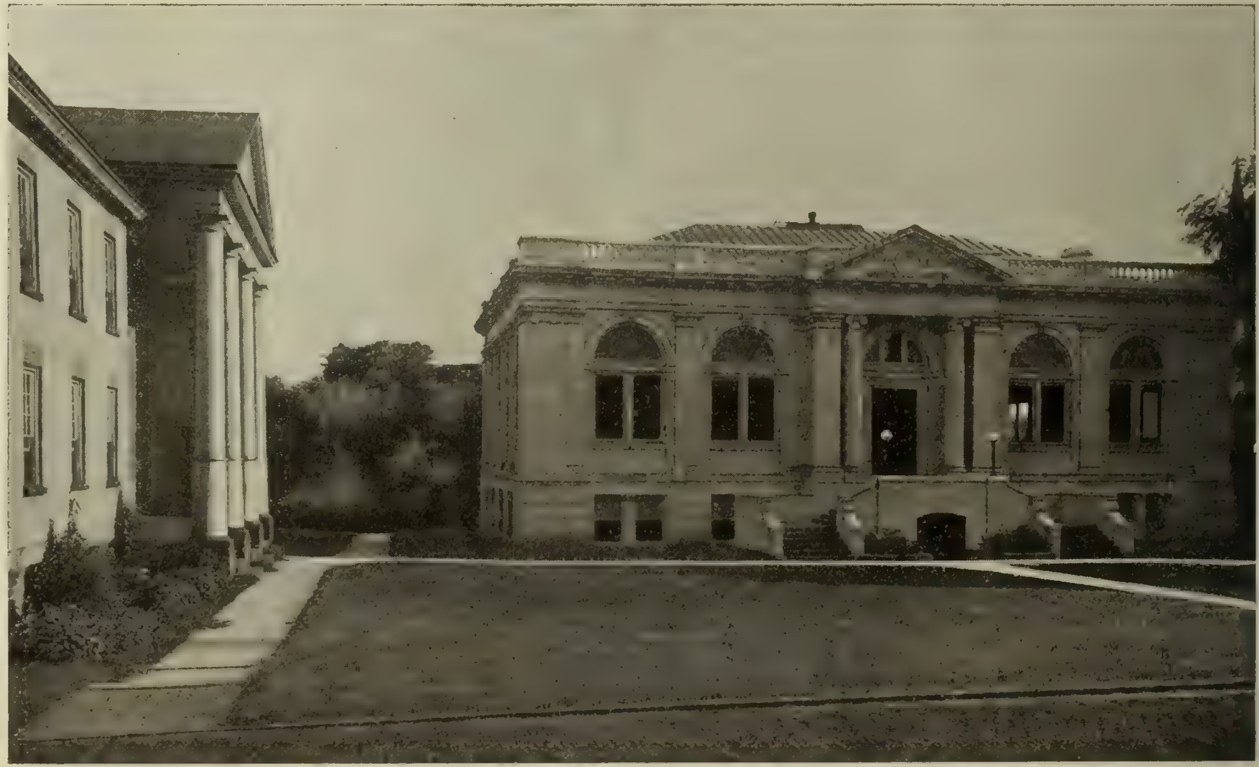

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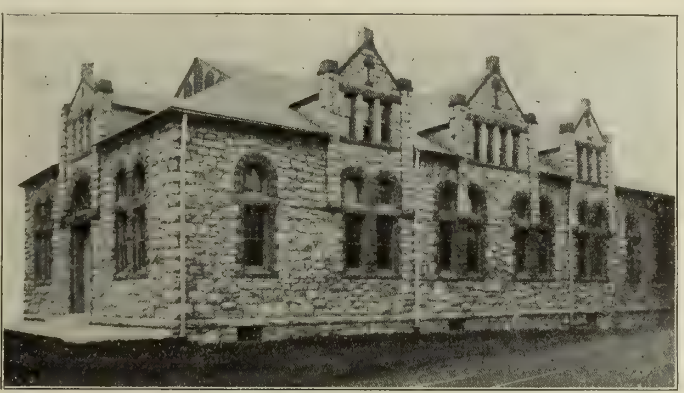

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Address, President of Huron College, Huron, South Dakota

A big subject for The Continent's family

The educational problem is a continuous one in The Continent's great family. For over forty years we have recognized that the choice of a preparatory school, college or other institution for the son or daughter is one of the most important issues that arise in the home. The Interior, and now The Continent, have sought consistently to keep the significance of this question before their readers, and to help them in their decisions. Men and women who were helped in this way are now planning for their own sons and daughters, and they turn to The Continent for an indication of which are the best schools, and which may most fully suit the individual needs of the student. Because of its consistent and conscientious emphasis upon the school question, and because of the high class of its constituency, the better schools have long recognized our paper as one of America's most efficient mediums in which to announce, with truthfulness and dignity, the provisions they make for education. Its constituency is almost 100 per cent interested. The Continent, therefore, has held and will maintain an unique position in its friendly relation to both schools and students.

This issue contains a great variety of helpful material for parents and students. Though your son or daughter may not yet be ready to enter, it will be infinitely worth while for you to study not only the articles but the school announcements. These announcements represent the best of our American institutions, which prepare for all walks of life, and in the range of costs can meet the varied possibilities of our great family. Start by studying the main facts of location and classification, then write to the school or schools in which you think you may be interested. They will be glad to give you full information. Begin early and do not decide hastily if you need not. Meanwhile, The Continent will continue to be helpful. If you are in doubt where to write, tell our Educational Bureau what your son or daughter needs and we will cooperate sympathetically with you.

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Around the Shop

The Around-the-Shop Man and Mrs. A.-t.-S. began to plan their new home when they deposited their first $50 in the bank toward it. A simple matter it seemed at first, but how many imaginary partitions went up and came down in the years that followed! A composite photograph of all the plans made and unmade would realize the weirdest ambition of the most ardent cubist.

But there is something infinitely more important than the creation of a house, with its problem of available materials, of location, of arrangement and of cost. That is the sort of structure that shall be reared out of the soul and mind and body of your son or daughter. Yet many parents find themselves faced with an immediate crisis without having worked out a clear plan. Pity the student or parent who must decide hastily so important an issue!

During forty years, as The Interior, and for three years under a broader title, The Continent has urged early study of the boy's or girl's requirements. One can scarcely begin too early; easily one may begin too late. The Continent seeks to advertise only the good schools, and those which can best serve its particular constituency. Boys and girls whose parents selected their schools through the old Interior are now selecting schools for their own sons and daughters through the help of The Continent.

Though your children may not yet be ready for secondary school or college, begin now to study for their future if you have not done so. Write the schools for their catalogues and booklets and study them carefully and comparatively. Pick on some one school and get acquainted with it between now and the time your children enter. It is time well spent in the interest of one of the most important things in the world to you—a right preparation for life for your children.

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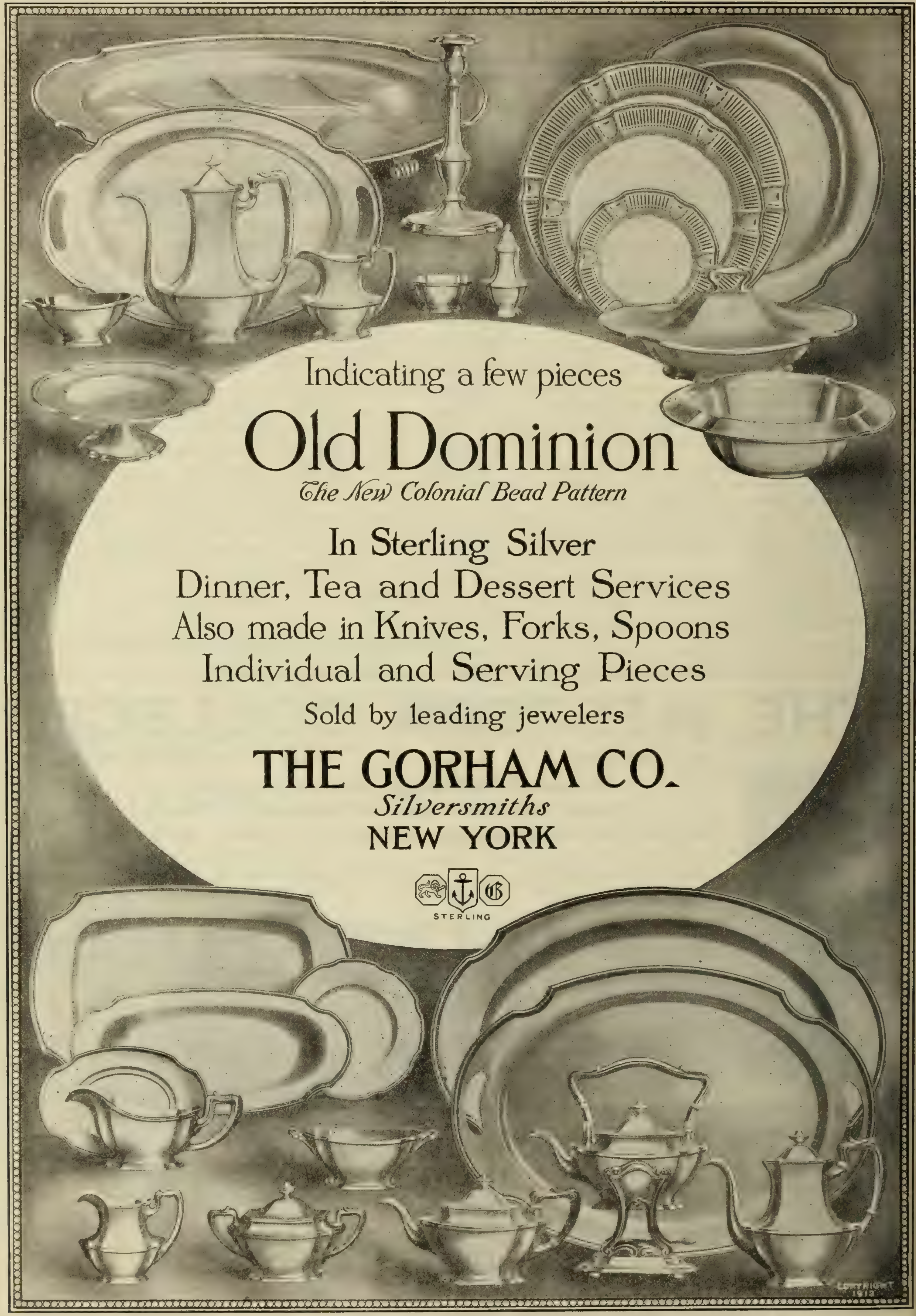

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CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

VOLUME 44, No. 31 JULY 31, 1913 WHOLE No. 2253

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Publisher—509 South Wabash Avenue, Chicago. William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. The McCormick Publishing Company, Proprietors

Aphorisms of Education

EDUCATION is compulsory. No human being living from infancy up to mature life can escape it. Even after maturity one must be amazingly hard and stubborn to resist it. For youth anywhere the only possible question about education is not whether one shall receive it but whence it shall come and of what sort it shall be. Happy is the young man or woman whom circumstances permit to make choice of the mode and manner thereof.

✣

Schools do not educate. At the very best they can only guide, counsel and inspire the student to avail himself profitably of the educating experience which life forces upon him.

✣

Life first brings its education to bear on the child in the home. The home therefore is the greatest of all educational institutions. The school cancels the influence of the home only in rare and exceptional instances; it never can supply what the home should give if the home comes short of its obligation.

✣

The Bible is precise psychologically and pedagogically when it says: "The fear of Jehovah is the beginning of wisdom." Education is the process of forming in the mind of youth a just understanding of life; its proper result is to create harmony between the life which a man lives and the great facts of things as they are. And that harmony is never perfect except it begins with the first fact of all facts—that God lives and requires right doing from all his creatures. Education which does not include this consciousness is inevitably and always defective. As science would say, it ignores essential data.

✣

Knowing is not the end of education. Nothing can be more dismal than teaching where either the teacher or the pupils imagine that what they are trying to do is to learn things out of a book. The aim to learn things by experiment is only a whit better. The end of all competent educational means is neither knowing nor doing, but being—the achievement of a character that marks up even with the best of one's possibilities.

✣

The value of knowledge in relation to education is the value of knowing one's self and one's surroundings. Apart from the happy constraint of external influences which compel us often to do better than we can comprehend, the right adjustment of our lives depends on how well we understand ourselves and how well we understand the universe in which we live. As between two men whose purpose and will are equal, that man lives best who knows the most of the world. Such is the fashion in which knowledge aids character.

✣

If a well schooled man is not a good man, it is a manifest sign that his education has not been good. This may be because his teachers were incompetent, not perceiving that education ought to be for character rather than knowledge; or it may be because the world's many baser agencies of education have worked in and overcome the influence of his teachers. But in either case, the evil man of education is self-evidently not well enough educated to appreciate the fact that the universe works to conserve righteousness and to eliminate unrighteousness; moreover, that it includes and affords power enough to enable any man to keep on the side of righteousness and thus have his life conserved.

✣

Materialism can result from a course in the schools only when the course has been but half adequate to the facts—as if a student had been taught physics and had learned nothing of chemistry, or had been instructed in mathematics and told nothing of history. Such a man might argue that atomic weights are a fiction or sneer at the progress of human liberty as a vain dream, but his ignorance would not impeach the value of schooling in the large; it would simply expose the insufficiency of his schooling. So with the man who comes from school unconscious of the pervasion of the material world by a creative and life-sustaining Spirit.

✣

The profound fault of modern educational thinking is the common assumption that the whole is no more than the sum of the parts. A student is afforded instruction in the various branches of an approved college curriculum and it is then supposed that he has obtained an education. But he has not. The vital element of education has nowhere been touched. That vital requirement is some principle of living which will draw all the student's knowledge and experience into concerted relation and make of the whole a base to stand on among men. And customarily the college pays no direct attention to that need. Every instructor is busy about his own special part of the course of study, and nobody expounds the bearing of the course entire.

✣

Inspiration, from the standpoint of college management, is usually considered an incidental function too ethereal to be definitely provided for by any act of the governing authorities. All that trustees and president distinctly undertake is to provide instruction, and if along with the teaching power of those employed for instruction there should go any element of enlivening contagion of great ideals, the circumstance is regarded as only a happy accident. When larger wisdom has penetrated the counsels of college and university authorities, the maintenance of a faculty of well observed inspirational quality, habitually radiating the loftiest conceptions of the meaning of life, will be deemed the first obligation of their trust.

✣

The noblest work of education is a man or woman who fears God and understands that God has made opportunity and advantage not an asset for self but a debt to others.

✣

"Graduation" means advancing to a new grade. Its use in regard to schooling is as happy as the term "commencement." Both ought to be reclaimed from nominal to essential meaning, for both suggest that no one leaves a school of grade so advanced that there is not another grade of learning beyond. Even death itself is but graduation into a greater training and discipline beyond.

✣

If God will but give us life, now and hereafter, as fully as we can receive it, the highest education will be ours. And real education is open only to those who above all else want to live in reality —live for the utmost in themselves and in their fellows.

The World

Civil Strife in China; Dr. Sun Against Yuan

China's internal war—like the American conflict of a half century ago pitting South against North—spread last week, until it had involved seven of the southern provinces, with hard fighting reported from many parts of the country. Kwantung province, of which Canton is the capital, proclaimed its secession, and other provinces of the south came to an agreement for joint action against President Yuan Shih Kai. A force of 10,000 irregular troops left Canton to give battle to the northern army, and the insurgents declared their determination to end Yuan's "despotism." Most important was the fact that Dr. Sun Yat Sen, the famous leader who overthrew the Manchu dynasty and later withdrew in favor of Yuan, seems to have cast his lot with the revolt. The first revolution originated in the south in the old capital of Nanking, and self-government was forced upon the northern people. Yuan, who was of the old school, was accepted as a compromise president, both probational and provisional, and he has evinced little sympathy with republican ideas, though he has displayed remarkable ability and strength. In Mongolia and Tibet he suffered reverses which impaired his influence, and his management of the five-power loan alienated a large part of the Chinese parliament. Then came the assassination of leaders who were unfriendly to him under circumstances not yet fully explained.

Manifestoes were issued by both President Yuan and Dr. Sun. Dr. Sun asserts that "just resistance to intolerable tyranny is no rebellion." To Yuan he says: I am determined to oppose you as firmly as I did the Manchus. Retirement is absolutely your only course in the face of the present crisis." The merchants and the conservative classes have not joined in the revolt, and the regular army and navy have been standing loyal to President Yuan. The president's proclamation denounced by name three of the revolutionary leaders, not including Dr. Sun, and offered rewards for their capture or death. Apparently there is little chance of the military success of the revolt. At Shanghai and other points the rebels were repulsed.

Marines from the American fleet in Asiatic waters commanded by Admiral Nicholson were landed to help protect Americans and other foreigners.

President Wilson and Anarchy in Mexico

"What shall the United States do about Mexico?" is the first question asked a few days ago in a prominent weekly magazine. An equally prominent daily newspaper editor replies, "Trust the President," adding that the President is better informed as to all factors of the situation than any editor or politician. With knowledge he conjoins power, responsibility and patriotism, and the nation reposes confidence in his coolness and good judgment.

The United States took high moral ground in refusing to recognize the Huerta government because it had been established on a foundation of treachery and assassination. Thus Huerta's hatred was earned. However, during the interim since President Madero's murder the rebels, or constitutionalists, have not had even a de facto government with which President Wilson could deal. At the same time an act of Congress prevented Americans from selling arms and ammunition to the so-called rebels, but the latter were well supplied from some mysterious source. Rebel prestige has risen as a result of America's nonrecognition of Huerta, and the federalists have lost several small, though not unimportant, battles. American property, trade and citizens in Mexico have suffered from both sides and from the condition of anarchy which widely prevails. The New York Sun prints a map showing four states in Northern Mexico in possession of the rebel general, Carranza, a dozen more supposedly under control of the Huerta administration and the remainder of the country in anarchy.

Recognition of Huerta by Great Britain and other foreign nations has apparently made opposition to him more fierce by those leaders who regard him as a usurper.

President Wilson has asked John E. Lamb of Indiana to mediate between the Mexican factions with a view of restoring peace and preventing European intervention, which has lately been strongly hinted at. Mr. Lamb, it is reported, may later succeed H. L. Wilson as ambassador at Mexico City. The plan announced last week was for Mr. Lamb to call upon President Huerta and General Carranza and some of the other factionists and urge them to agree to the cessation of hostilities and the holding of a fair election, followed by an immediate and peaceful installation of the victor into office. A fair election, by the way, would be a novelty in Mexico, and the idea has not been very cordially received south of the Rio Grande as yet. Just how far Uncle Sam will go in forcing this friendly settlement has not been disclosed, but the course proposed is regarded by many members of Congress as both practicable and sensible.

Ambassador Wilson, on his arrival in New York last Friday, resented any criticism of his course in consorting with Huerta and Felix Diaz, and, according to newspaper reports, briefly branded the suggestion of mediation as "all rot"—this in advance of his conference with President Wilson. The latter also received independent reports on the situation from two special investigators—Messrs. Del Valle and Hale.

Washington Protests Shooting of Official by Mexicans

A United States immigration inspector, Charles B. Dixon, was shot and seriously wounded by Mexican federal soldiers at Juarez on Saturday. Mr. Dixon had gone to Juarez to investigate a case of white slavery implicating one Arthur Walker, a negro, and through Walker's influence a squad of soldiers was sent to arrest the immigration inspector, whose character and mission may not have been known to the Mexican authorities. But instead of being taken to military or police headquarters Mr. Dixon says he was marched toward the suburbs and to what he feared would be a summary execution. Thereupon he attempted to escape and was shot in the back as he fled.

Prompt protests were made by American Consul Edwards and by Mr. O'Shaughnessy, in charge of the embassy at Mexico City, with demands reenforced from Washington for the immediate release of the inspector and the punishment of his assailants. After some delay the inspector was transferred to American soil and the persons directly concerned were placed under arrest. Diplomatic apologies were expected, but the effect of the incident at this critical time was generally regarded as most unfortunate.

The state department also demanded the release of two mine managers—Messrs. Bissell and McDonald—held by federal soldiers at Chihuahua and threatened with execution.

Fight for Balance of Power in Balkan Peninsula

If the theater of war were larger or the combatants of greater numerical strength the second Balkan war would have attracted and held the world's constant attention. It is a mistake, however, to regard the conflict as a petty squabble over territorial spoils, for the underlying issues and possibilities are momentous. The balance of power in the Balkan peninsula is at stake, a readjustment of the relations between the triple alliance and the triple entente is in progress, and the map of Southeastern Europe will show soon another kaleidescopic change. The despised Turk has suddenly and strongly revived and the now energetic Roumania has apparently forsaken Austria and the triple alliance in favor of Russia and the triple entente and has invaded Bulgaria. The latter country has found itself involuntarily transformed from a despoiler into the despoiled, as Turkey, Roumania, Greece and Servia have been helping themselves at Bulgaria's expense and without regard to King Ferdinand's protests.

Turkey's reoccupation of Adrianople and Austrian, Italian and Russian jealousies at one time threatened to bring on a general war, but the present meek mood of Bulgaria makes the peace outlook again hopeful. The Russian government appears to be in earnest in insisting upon peace, and what Russia really wants she usually obtains.

Austria came to Bulgaria's relief last Friday, when the Austrian representatives at Belgrade and Athens officially demanded that hostilities cease at once, with a warning that Austria would not allow Bulgaria to be "too greatly humiliated."

Women Suffragists Gather in Washington

Representative women suffrage workers from New York and elsewhere planned to present to Congress today, July 31, petitions for national action in behalf of ballots for women. "Pilgrims" are expected from all points of the compass, the journeys to be made by automobiles, with stops for meetings and propaganda work en route. At the capital a banquet will be given, which several members of Congress have promised to attend.

A conference will be held in Washington August 13-15 by women from the nine states where they already have the right to vote—Arizona, California, Colorado, Idaho, Kansas, Oregon, Utah, Washington and Wyoming. Illinois, where women now have the right to vote as far as the state constitution will allow, may also be granted admission to the conference, which is under the auspices of the National Council of Women Voters. Ways and means of extending equal suffrage into other states of the union will be considered in executive sessions.

* *

Chicago's Woman Superintendent Indorsed

More than local interest attaches to the resignation of Mrs. Ella Flagg Young as superintendent of Chicago schools, which was presented one week ago. Mrs. Young was at one time president of the National Education Association, and has been connected with the schools of Chicago for more than fifty years. She rose gradually and steadily until she was appointed head of the system four years ago at a salary of $10,000 per annum, said to be the largest salary paid any woman in public office in the world. She succeeded a long line of masculine predecessors, and she has gained recognition as a skilled and progressive educator. Under her administration plans have been worked out to bring the school system nearer the people; she has harmonized or adjusted political and religious factions among the thousands of teachers under her, and she has lifted the schools to a higher plane than she found them. Neither sex nor advancing years handicapped her.

Women of Chicago, who are proud of Mrs. Young's advancement, were roused to sharp protest by statements that her resignation had been forced by partisan or selfish considerations prevailing among members of the board of education. Mrs. Young's numerous women admirers arose in wrath and with one voice demanded that she recall her resignation and also that she be freed from any and all sinister interference from board members. A large mass meeting to this end was proposed. In the face of this extremely complimentary pressure Mrs. Young hinted that she would reconsider her withdrawal, and the hope was expressed that she would continue, so long as her health permits, to be the executive head of the public school system of the second city on the continent.

* *

Tammany Influence Blamed for Fire Horror

Fifty persons, most of them young girl employees, lost their lives in a fire in the Freeman overall factory at Binghamton, New York, last week. Several causes contributed to bring about the shocking catastrophe, one of them being that fire drills had been so frequent in the factory that the employees paid only perfunctory attention when the alarm was sounded and were slow in responding to it. The fire escapes proved inadequate, and the stairway could not be used, as the fire started at that point and spread with startling rapidity. The women who were not burned to death were killed or injured in jumping from the upper windows of the building, which is asserted to have been of unsubstantial construction.

Governor Sulzer of New York issued a statement attributing the fire to the demoralized condition of the state labor department, which for some time past has been without a head. "The department is so tied up that it cannot execute the laws on the statute books to prevent these tragedies," said the governor. For this condition he blamed Charles F. Murphy, the political leader of Tammany hall, who is reputed to have prevented the confirmation of two different appointees of the governor to the office of labor commissioner.

An investigation of the circumstances surrounding the fire, which was similar in many respects to the fatal Triangle Shirtwaist fire in New York City in 1911, has been begun by state and local authorities, with a view to fixing responsibility for the disaster and discovering ways for guarding against a recurrence.

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Michigan Copper Miners in Strike Riots

A bitter strike, attended by rioting and violence, broke out among the copper miners in the far northern part of the northern peninsula of Michigan last week, where the famous Calumet and Hecla and other mines are situated. The sheriff and his deputies at Calumet were overpowered, and all the available militia in the state were hurried to the scene as fast as geographical and transportation difficulties would permit. A state that is cut in two by a great lake is not well adapted for quick military maneuvers. There were, however, sufficient national guardsmen in the upper peninsula to quell the rioting before the situation became desperate.

Over 25,000 men were thrown out of work by the strike, which was originated by the Western Federation of Miners. The federation sent a request to all the mining companies for a conference, but the labor leaders say this request was ignored, and the strike followed. Demands of the men are for an eight hour day, abolition of the "one-man" drill and an increase in wages. In Montana and in Arizona it is claimed that the underground men receive $3.50 and $3.75 a day, as against $2 and $2.25 paid in the Calumet district for a longer working day. Governor Ferris was asked by the labor leaders to mediate, but he was not inclined to accept the invitation.

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Justice Once Again Fails in Korea

The high hopes for justice to Baron Yun Chi Ho and his five Korean compatriots raised when Supreme Judge Watanabe reversed their conviction by the court of appeals are unhappily not realized in the second decision of the latter court, following the retrial which Judge Watanabe ordered. The finding of the supreme justice observed that the defendants had been convicted of conspiracy to assassinate the governor general without proof of any overt act aiming to carry the conspiracy into effect, and the offense charged in the indictment, he held, was not legally established until proof of some such active effort was presented. On this ground the verdict of guilty in the courts below was vacated and a new trial required.

All this appeared to offer the persecuted baron and his fellow prisoners an excellent assurance of liberty, for the government had already exhausted the utmost effort to incriminate the defendants. Moreover in effect, if not explicitly, Judge Watanabe had repudiated the alleged confessions of the prisoners on which the prosecution had chiefly relied. Under these circumstances it looked as if the machinations of the Japanese police, who have sought so persistently to terrorize the Koreans, were doomed to entire frustration, as frustration had already met them in so large part. But the resources of official malice seem to have proved unfortunately equal to the occasion. Somehow, in a way which the brief news cables do not explain, the police have been able to make a show of new evidence, and the court of appeals, dominated by police and military authorities, hand down a second verdict alleging that the prisoners did take open measures to consummate the assassination by sending agents through Korea to enlist assassins. On this claim the six defendants are again sentenced to six years' imprisonment. But hope still remains that Judge Watanabe as final arbiter will once more tear up the web of falsehood.

A Panorama of the Sunday School World

BY LOYAL W. MADDEN

MORE THAN 2,500 delegates assembled in the world's seventh Sunday school convention at Zurich July 8-15, representing every country and people of the globe. Zurich proved to be an ideal place for such a gathering. Nature has given the country almost more than mortal mind could picture. The work of Zwingli made it a mountain peak in the pages of history.

Bishop John H. Vincent led the great opening praise service, and hearts were moved and eyes filled with tears of joy and gratitude as the choruses rang out. Dr. Floyd W. Tomkins, Philadelphia, became the convention pastor. He sounded the keynote of soul winning and the winning of the world in loving the young and teaching them the Book or books with hope, joy and purpose.

The first evening the large Tonhalle was jammed with delegates and citizens to take part in the welcome service. Mayor Robert Billefer, Pastor Arnold Ruegg and Bishop John L. Nuelsen, representing the city, the local committee and continental Europe, spoke with great cheer and from strong hearts. Men representing various different nations made happy responses. The consuls of the United States, Great Britain and Germany were introduced.

Survey of World's Mission Fields

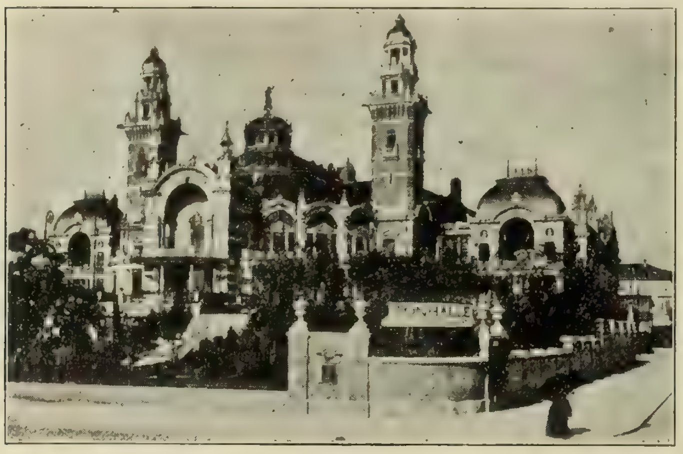
Soon after the Washington convention three years ago six commissions were appointed by the world executive committee to make a survey of the mission fields of the world as to the conditions and needs and report at this convention. Much time, money and travel were expended to visit and see personally the conditions and bring the exact facts. H. J. Heinz of Pittsburg, with a company of Sunday school experts and business men and their families, made a tour of the world and visited the leading fields and viewed the work from a business man's standpoint. Their findings were heard with much interest. The company was profoundly moved by the need for more workers and stronger finances.

The different commissions presented the opportunities and asked salaries to place secretaries in the fields. In some instances, before the speaker had finished, persons in the audience sent up checks to cover the amount asked, for the interest was so intense that men were moved to supply the need at once. This convention brought the opportunity which the ages have labored to prepare.

Crowded Conferences: Speakers from All Quarters

More than 250 different speakers from every country on the face of the globe spoke on the world's Sunday school problems. The afternoons were given over to conferences on the many different phases of work. Six conferences each afternoon were held in the largest church auditoriums, and many times standing room was at a premium.

The missionary influence became very strong as appeal after appeal was made for prayer, money and for young lives to be placed upon the altar. There were 250 missionaries present from the world's mission fields. The convention reached high tide on Saturday morning, when $175,000 was asked to carry on the activities of the next three years. In a remarkably short time nearly the whole sum was pledged. The American section assumed responsibility for $100,000 and the British section assumed the remainder.



Tonhalle, Zurich, Switzerland, Where Main Meetings of World's Sunday School Convention Were Held

Two high officials from Japan, coming on purpose, presented an invitation for the next convention to be held at Tokyo, which was duly accepted after much favorable consideration for other cities sending invitations. Thus the word now is "On to Tokyo in 1916."

Sir Robert Laidlaw of London was elected president, Frank L. Brown of New York was elected president of the executive committee, Marion Lawrance of Chicago was elected secretary of the American section and Rev. Carey Bonner of London was elected secretary of the British section.

Sunday afternoon in the Tonhalle a great temperance meeting was held, the echo of which will reach the utmost parts of the globe. Miss Marie Brehm of Pennsylvania delivered a remarkable address on "Temperance and Christian Citizenship." The audience was large and enthusiastic.

Dr. F. B. Meyer of London led the morning devotional hour each day. He made deep and lasting impressions with the spiritual way that he used each scriptural instance, making it stand out and then applying it to practical life, and then making the appeal to let the Holy Spirit take complete control of the life and use it for the glory of God.

Broadening Opportunities for Mission Work

The last days were crowded full of the very best. The convention was made to feel that the mission field is ripe unto the harvest and that through the Sunday school the work must be done. The impact upon the East is wonderful. Young men and women of the Mohammedan lands are crying to enter the mission schools, hungering for education. With the young republic of China come new needs, while Japan is thirsting and Korea is coming as in a great revival.

Men are seeing attractive openings for investing money and lives, and the Sunday school is to furnish the training, the workers and the baptism of the Holy Ghost.

Editorial

A Preacher to Boys

IT IS A CURIOUS fact that while all men have been boys, only a few men seem to understand a boy. It is even notable when a man is capable of successful preaching to boys. No one would ever suppose in theory that the knowledge of one's boyhood could be so completely lost as it actually is, but Sunday school superintendents the country over could testify out of painful experience how few men have kept, or have found, the knack of speaking to boys.

Perhaps that has come in part from lack of a sense of the importance of it. Many men in forgetting their boyhood have minimized the impressions which were made on them at that time. They are dealing so much more with men that they feel the larger importance of mature life. As a matter of fact, everybody knows, when he stops to think of it, that a boy is by all odds more important than a man, and that the ability to present religion to boys is more valuable than the ability to present religion to men.

About three years ago educational people were interested to observe the call of Rev. William Temple, then connected with the Student Christian Union of Australia, to the old Repton Boys' School in England. Mr. Temple is one of the men who is courageous in speaking of religion to boys. There has recently been published a volume of his sermons, which he has preached in the school chapel in the past two years, whose preface gives some hint of the principles which have guided him.

We think that Continent readers will be interested to learn his "personal convictions concerning school boys and their religious life." These convictions are three, as he sums them up. The first is that "boys, like other people, can understand a great deal more than they get credit for." They do not think out great things perhaps, but they find little difficulty and great pleasure in following out a train of ideas under someone else's guidance. They may not usually be able to reproduce what is said. Certainly if they did, it would be in unusual language. Meanwhile, however, they are never to be preached down to, because they are more sensitive than adults are to the effort to moderate one's speech in their behalf.

Mr. Temple's second conviction is that "most boys at the public school age have a strongly mystical tendency." That is because of the great emotional development which is characteristic of that period of life. Here also boys are much misunderstood, because they are so unwilling, even unable, to give any verbal expression of this mystical feeling. The words they are accustomed to use in common speech seem out of place in this connection. "No one would try to talk about communion with God, or home affection, or any other sacred and intimate thing, if he could use no other terms of approbation except 'top hole' and the like, without feeling a fool." Most of us who have been boys know what he means. We felt strongly, but we would not have allowed anyone to know it for the world. Mr. Temple's great appeal manifestly is to that tendency, for whose expression he pleads in the way that is suitable in a boy's life. The texts, the themes and the content of his sermons are such as indicate his daring appeal to the mystical in boys.

But his third conviction is even more pertinent to men who want to preach to boys: "The most conspicuous good quality in boys is generosity, and the ideal presented to them, therefore, should be the highest and the most exacting." "It is middle age, not youth, which is likely to be alienated by a religion which demands big sacrifices." The point of that for most of us would be, that we ought not to present to boys a petty religion. We notice Mr. Temple preaching on "Christ the Hero," and on "The Severity of Christ," and on "The Divine Judgment," and on "The Dedication of Strength." These are unusual themes for sermons to boys, but he is persistently fighting the bad psychology which suggests that you must not demand too much. He insists that the only period in life when there is no danger of demanding too much is in boyhood.

The sermons to which we have referred, which Mr. Temple simply calls "Repton School Sermons," are for the most part illustrative of these personal convictions. We are referring to them not so much to commend the sermons as to urge upon our ministerial readers the old duty of preaching to boys, of preaching without fear, without minimizing the claims of the gospel, and with a great assurance that in a boy there are unexpressed feelings which will be quickly aroused by the right appeal in behalf of Christ and the Christian life.

National Examples of Peril of Success

There have been two pathetic examples in international events these last few weeks of that strange weakness in the human constitution—personal, social or national—which makes success the most fatal of perils to which life exposes mankind. Bulgaria achieved a monumental victory over Turkey, but found in its triumph only an open doorway to a folly which now reduces it to pitiable humiliation. China was gloriously strong enough to replace an immemorial tyranny with a democratic regime dedicated to the popular welfare, but it is not strong enough to make that achievement redound to the purposes of it. Instead the success at which the world wondered becomes the occasion of a fratricidal war that promises to shatter China to fragments and utter wreck. How well it is written: "Let him that thinketh he standeth take heed lest he fall." The corollary is, "Let him who succeedeth beware of calamity."

Racetrack Gambling Is Sneaking Back

Two years ago there seemed to be a fair prospect that racetrack gambling might be entirely eliminated from the United States. Public opinion was so far aroused against the evil and in support of its official suppressors that in New York, Louisiana, California, New Jersey and Illinois, leading centers for the miscalled "sport," the tracks were forced into disuse. But there are now signs that the gambling gentry have renewed their courage. In New York the Belmont track is again in operation; in Indiana a cheap affair is being conducted mainly to furnish betting odds, and at Windsor and Montreal in Canada the tracks have never been suppressed.

No one informed regarding the character of racing operations can be made to believe for an instant that the tracks would be maintained without the adjunct of betting. Though the gambling on the ground may be so conducted as to satisfy the dull consciences of weak governors and county officials, the information that is sent forth before and after the events keeps alive hundreds of city poolrooms and gives working material for thousands of "handbook" makers who solicit wagers in saloons, billiard rooms, barber shops and other places frequented by men and boys. The extent to which this sort of gambling is carried on depends upon the complaisance of the authorities in various cities.

Racing of this sort thrives upon gambling, but the gambling to be made profitable under present conditions must be connected with the information privileges—"entries and odds"—that go forth to a thousand cities. This information is disseminated by the newspapers and the telegraph companies. Some newspapers have never offended in this particular; others have mended their ways; but most of the big city dailies continue to print information which can have no other value than that of promoting gambling. And the agency of transmission to the newspapers and to the poolrooms is almost exclusively the telegraph company. Until the publication and dissemination of information to be used in gambling is prohibited by law, there is no likelihood that racetrack gambling will be stopped so long as anyone within reach of telegraph can whip a few spavined horses around a ring. If Christian people have any influence with lawmakers and newspapers and telegraph companies, a responsibility lies on them that cannot be ignored.

Half-Million for Brooklyn Association Work

Will these Young Men's Christian Association leaders kindly pass around a little of the charm which they use to catch so many large gifts? Every number of Association Men gives us a page or more of building notes which tell of movements for doing great things for the association. And here comes the announcement of a gift of $500,000 for the central branch of the association in Brooklyn! With it is to be erected the largest, best equipped, most up-to-date building in the world, with accommodations for more than 500 young men, in a new and most desirable location. The gift involves the securing of a somewhat smaller sum for purchase of ground. It is said to be the largest gift ever made to a single branch. The donor is Mrs. William Van Rensselaer Smith, a member of First Presbyterian church, Brooklyn, of which Dr. L. Mason Clarke is pastor, and there is in it a new revelation of mother love, for it commemorates her son and carries out part of his own wish in helping young men. The splendid gift was made through the general secretary of the Brooklyn association, John W. Cook, an elder in Lafayette Avenue church.

—The record of atrocities in the new Bulgarian campaign seems almost incredible. Unfortunately it seems only too well confirmed. The statements which have appeared in reliable newspapers of recent dates can hardly be refuted. Murder, rapine, robbery, all beyond the supposed justifications of war, are definitely charged. Women were burned alive, a hundred in one place, according to the record. More than 2,000 Jewish houses were destroyed in one city, wantonly and needlessly. And it all began with such heroism, with such daring in behalf of liberty, that the Christian world looked with a sad hope to see some good come from it. Is it not time to realize that it is not so that the kingdom comes? One of our contemporaries remarks that the chief characteristic of war is that it breeds war. It is a wise observation. This terrible story ought to be one of the final chapters in the history of war. But the only hope of its proving so is the spread of the spirit of Christ among men who bear his name.

—We do not know how far to credit the double report which comes from Paris that a well known fugitive negro prize fighter claims to have a copy of every book written about Napoleon, who is his hero, and that he has read all the writings of Dumas. It is altogether possible that the report is correct. If so, what a revelation it is of the miscarriage of admiration! Minute students might perhaps work out the subtle connection between the ambitious self-assertion of Napoleon, the strange imaginings of Dumas and the perverted aspirations of the pugilist. Most of us will have to satisfy ourselves with observing how difficult it is to use our hero worship to the best advantage. We may be able to add a thought of the unsuspected feelings of men whose habits of life make them seem only brutish and coarse. It takes something more than most pugilists reveal to admire even Napoleon and Dumas.

—In this summer season a class of people to whom the Christian beauty of the golden rule may be specially commended for observation and practice are the treasurers of benevolent funds in the local congregations. To apply this law of gold, let them imagine themselves responsible officers of the denomination's great mission boards. Then let them think how they would feel in such positions if themselves obliged to borrow funds at high interest while knowing that money destined for their needs meantime lies idle in local treasuries just because men who ought to have attended to the duty have neglected to remit. Is it not plain that exasperation would seem mightily excusable in such a case? And will not these reflections prompt hasty remittance from any local treasurer who gives them consideration?

—W. R. Stirling of Chicago, a prominent Episcopalian layman, has been active in strengthening and expanding the organization in support of Dr. Grenfell's remarkable Labrador work. Following a recent visit to the Labrador on a vessel chartered by himself, Mr. Stirling expressed himself enthusiastically regarding the existing work and the business methods governing its conduct. Dr. Grenfell's extensive journeys to remote regions sometimes put him out of mail communication for long periods. A short time ago he found nine weeks' accumulation of letters awaiting him on his return, and in the collection was a missive nine years old that had been mislaid somewhere. The letter may have been out of date, but the $30 contribution it contained had lost none of its usefulness.

—The love of outdoors is a sanative element in the constitution of any life. It is next to impossible for the sourest disposition to be crabbed outdoors; at least, the dourest of men are a shade less dour in the open air than under cover. A storm never looks so severe to the wayfarer who is out in the weather as to the stay-at-home who watches it through the window. The out-of-doors man or woman is bound to take a larger, happier, more cheery view of life than one who mopes in the house. There are few attacks of melancholy which will not yield to the universal prescription: Get into the open air.

—And so Dr. Cadman has declined the overtures of Second church, Chicago. He says it was hard to decide. We do not wonder. Second church will give some man a great chance. Its pulpit is a high one and a voice there can be heard throughout the Middle West as well as throughout the denomination. But the place of Dr. Cadman in Brooklyn and in the Congregational Church is a very important and attractive one. It is known on the inside that many of the men who are so persistently working toward a university for Brooklyn, which will serve all Long island, have their hopes set on Dr. Cadman.

—An eternally calm ocean would be a frightfully stupid and uninteresting feature of geography. Nobody would travel far to see such a phenomenon for the beauty or thrill of it. But it's an ennobling education in the grandeur of the creation of God to watch the throbbing breakers of a stormy sea roll thundering on a beach. So a calm life, though it might be agreeable, could scarcely be grand. It is only the life that is stirred by the throb of some mighty question which evinces sublimity.

DR. JOWETT'S MESSAGE

Putting Off the Old Man

WHAT IS THIS "old man," this "old nature" to which St. Paul refers? Paul describes it in its three great characteristics as though he were describing the three stages of some malignant disease, which begins in languor, passes on to drowsiness and ends in delirium.

Paul says that the old nature, the old man, in its mildest form, reveals itself as "vanity of mind." Let us not regard that phrase as being merely an equivalent to pride. We too often limit the meaning of the phrase to denote pride about one's personal appearance or personal possessions. But it has a much deeper and wider application. Vanity of mind means nothingness of thinking—thinking which just skims the surface and arrives at no truth. A vain mind is one that mistakes shadows for substances, semblances for realities, phantoms for facts. A vain mind is one that dwells so much in appearances as to believe that appearances are everything, and so is self-deceived.

Not All Vanity Consists in the Prides of Life

If some proud, haughty, lavishly dressed woman were to come strutting down the aisle of the church, wearing conspicuous jewelry, giving but a supercilious, condescending regard to all others, we should all agree in describing her as a vain woman. But there are some of us, who are not haughty, and who are not lavishly dressed, who bowed our heads tonight to pray, but we never prayed! It was only an appearance! And the recording angel has said of us what he said of the strutting woman—vain believer in mere appearances! We can masquerade before God as well as before men, and I for one would prefer the woman who masquerades in dress to the woman who does it in prayer.

Men can appear unto men to pray, and come to believe that that is a genuine prayer. That was the very essence of Pharisaism. A Pharisee had come to believe that to appear to pray was to pray. He mistook the shadow for the substance, and that is vanity of mind. And that is the continual peril of our life. Our religious thinking is apt to skim the surface of things, and not make piercing, probing, eager inquisition.

How many thousands and tens of thousands of people confess themselves to be "miserable sinners," and how many of them say it as lightly and merrily as though they were singing a ballad! It is nothingness of thinking, vanity of mind, a mere pretense! We take up big, general words, pointless and indefinite, and we dwell in the thinness of their breadth, and they never disturb our peace! We cannot understand the grief and the despondency and wretchedness of the old saints, simply because we do not follow the searching honesty of their thought. Our thinking dwells on the surface; their thinking went down into their hearts like the shaft of a pit.

Real Knowledge of Self Makes Men Humble

And listen how they speak of themselves. Here is John Bunyan: "I was more loathsome in mine own eyes than a toad, and I thought I was so in God's eyes, too. I could have changed heart with anybody. I thought none but the devil himself could equal me for inwardness and pollution of mind." Here is Oliver Cromwell: "I am the poorest wretch that lives; no poor creature hath more cause to put himself forth before God." Here is Isaac Watts: "A guilty, poor and helpless worm, on thy kind arms I fall." Here is Charles Wesley: "Impotent, dumb and deaf and blind and sick and poor am I." And here is the Apostle Paul: "Jesus Christ came into the world to save sinners, of whom I am chief."

We call such speech exaggerated and unreal. Unreal! Nay, we are in the unreal; we are among the shadows. These men had looked in upon their own hearts, and in the presence of their God had done some honest thinking, and called things by the right names. They had brought the unclean things out into the light and named them! The prayers and diaries of these men are long catalogues of unclean things which they had seized upon and named. We want some of that honest thinking today. We shall never feel the deep need of God which ached in the hearts of these men so long as we live upon the surface and hide ourselves behind general confessions.

We never know how much evil there is in our hearts till, like these men, we kneel down to sort and name it. Call this thing lying, call that cheating, call that adultery, call that scandal, call that jealousy, call that malice, call that meanness, lay that out before you, each one honestly and fearlessly named; and see then if you will not take the words of Isaac Watts to express your terrible need of God: "Guilty, poor and helpless worm, on thy kind arms I fall." To cover up bad, unclean things by general names is dishonest thinking, vanity of mind. It means that a man is believing in mere appearances, that he is taking refuge in shadows, and according to Paul this is the first stage of utter uncleanness.

Frivolous Minds Cause Hard, Foul Hearts

See now the second stage. A man is accustomed to superficial thinking, to living in mere semblances, to vanity of mind. He appears to pray, and calls it prayer. He calls black gray, and he calls gray white. Now what happens? This happens—the distinctions which he has come to obscure he ceases at last to perceive. Dishonest thinking leads to untrue feeling. Vanity of mind begets hardness of heart.

That is true of the more public form of vanity which infests our social life. Where would you expect to find the hardest hearts in our land? Where would you look for them? Surely among the vain women who have come to believe that dressy appearance is the be-all and the end-all of life! Not among these will you find the soft and tender heart; not among these will you find the friend of the crippled and cruelly treated children. But the principle has a wider application. Men who only appear to pray, and have come to think that when they appear to pray they really pray, grow ever more and more insensitive to the touch of God. Every time we bow our heads to pray, and don't pray, it becomes more difficult for God to make us feel him.

Now they who have passed from vanity of mind to hardness of heart will enter upon the third stage of their degradation, which Paul says consists of all uncleanness and greed. That is quite to be expected. Men who are superficial in thought, and numb in feeling, must inevitably abound in uncleanness and greed. All the gates will be opened to the lower passions of life, and they will rage away in free, unfettered liberty—life will be overrun with swine.

These, then, are the primary characteristics of the old man, the old nature, the old personality—vain thinking, benumbed feeling, uncleanness and greed. In some measure these are the characteristics of all unredeemed lives. They are inherent in the old man, and any schme for their removal will have to be most searching and drastic. How is it to be done? How is man to be saved from vain thinking, from insensitive feeling, from unclean greed?

It is not the superficial problem many suppose. I have read schemes of reform from which it would appear that the only thing mankind needs is a little polish and gloss. But you will never polish men into purity; you will never gloss them into goodness. We all know men who have plenty of gloss, but they are like badly got up linen; they have been glossed before they were washed, and the dirt shows through! Not gloss first, but washing! Not culture first, but washing! Not polished manners, but the washing of the man.

Gospel Creates a New and Growing Personality

How does the gospel of Jesus meet the need? Listen to one of his redeemed who joyfully cries: "He saved us by the washing of regeneration." The washing of regeneration! That is the remedy proposed by the Christ, a washing that will remake a man, that will regenerate him, that will make him to be born again. The gospel of Jesus says that if we are going to rid the life of uncleanness and greed and hard feelings, and false thinking, we must not begin with the circumference but with the center; not with the outside but with the inside; not with the manners but with the man Christianity says that if you begin to polish the outside you may drive the dirt further into the heart, but if you begin with the inside and drive out the uncleanness before you, you will eventually come to have a pure and healthy skin. So by the "washing of regeneration" Christianity makes a clean center, a new man, and from the regenerated personality we are to work out our own salvation.

Now, all the belongings and connections of the old man are not driven out in a day. The new man at the center does not immediately cleanse the life to its circumference. The chains of habits do not usually fall from our hearts as the chains fell from Peter's feet, at one touch of the angel's hand. The drunkard who becomes a new man tonight may feel his chains tomorrow. The fruit of the Spirit is not ripened in an hour or a day! No, we don't immediately lose everything belonging to the old life!

I noticed this last spring that some of the old dead leaves belonging to last summer were still clinging to the trees, but the trees were getting new life to their roots, and they were sending new sap along their branches like an advancing army, and before the new growth the old dead growths were being driven away. I notice the same in the lives of Christian men. There are remnants of the old life clinging to them still; vestiges of old habits; bits of the old Adam; but the sap from the tree of life is circulating in their branches, and before the power of the new man the old growth is being driven away.

It is with Christian men and women as with the lad out of whom the devil was cast. The old nature is not driven out without long and heroic strife. That is a terribly true word which Paul uses when he says that our old man has to be crucified. Have you ever realized the force of the figure? The old man has to be crucified. What is that? "Crucifixion is a long, lingering, thirstful agony!" Our old man, says Paul, has to be crucified; you can't kill it with a stroke; it will die little by little! Remember that, my brother, you who have taken the Lord's side; that passion of yours will not be killed at a stroke; you will have to play the man, the hero, and nail your passion to a cross, and hold it there, until God himself shall say, "It is finished." The old man dies, as the new man gains strength. And the new life in you will grow, the Christ life in you will more and more extend its sway, ever more and more enlarging its dominion, until at length it will reign from center to circumference, and in the glory-world you will awake to find the old nature dead, the old man put off, and Christ Jesus all in all.

J. H. JOWETT.

THE WAYFARER

"Rich man, poor man, beggar man, thief;
Doctor, lawyer, merchant, chief."

Many Men of Many Minds

THEY WERE nearly all present, as well as several professions unknown when the nursery rhyme was written. This was the annual talkfest of the uplifters; or, more politely, the annual meeting of the Sagamore Sociological Conference. This is the occasion when every kind of reform and every kind of reformer get together to talk things out. There is also a steadying remnant of average, intelligent, hard-headed folk, with no particular hobby but a fundamental public spirit, who keep the zealots from getting too far away from earth. It is wholesome and stimulating for a conservative New England business or professional man to rub elbows with the socialist, the I. W. W. agitator, the philosophical anarchist, the single-taxer and the militant suffragist. Likewise is it good for the soul of the assorted reformers to discover that there be those not of their particular crowd who have a "concern" for the welfare of all mentioned. The fine common spirit, the new tolerance and mutual sympathy which emerge from one of these Sagamore sociological conferences are a definite contribution to the nation's well-being which justifies all the labor and sacrifice of Mr. and Mrs. George W. Coleman and the other big-hearted Sagamore hosts.

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Ever since he watched London's safety valve, Hyde park, in operation the Wayfarer has been an advocate of the practical usefulness of free speech. "The cure for the evils of democracy is more democracy." So without any qualms and with rather keen anticipations, he looked forward to hearing such exponents of diverse schools as George W. Perkins of Wall street, Arturo M. Giovannitti of the Industrial Workers of the World and A. J. Portenar of the American Federation of Labor speak on the same day from the same hospitable Sagamore platform. The conditions were ideal; for the nature of the audience precluded ranting and demagoguery and an ignoring of facts. Many of the listeners were experts, and when Mr. Perkins failed to mention certain unlovely aspects of industrial conditions in the United States Steel Corporation, which he was citing as an example of the advantages of regulated cooperation over competition, there were those present who were quick to remind him of his omission; and when Mr. Giovannitti neglected to treat the subject of sabotage, a young Jewish socialist brought him to the issue. When Mr. Portenar lifted righteous hands over I. W. W. outlawry he was promptly reminded that it was the officials of the American Federation of Labor at the one extreme and Massachusetts manufacturers at the other, who had been convicted of dynamiting. It was a lovely and lively discussion; but not a single ill-tempered or bitter word was spoken by anybody. This was an achievement of the American spirit. Everybody felt a new charity toward those whom he had opposed. The immeasurable accomplishment of this Sagamore conference was its demonstration that most of our human problems would be solved if men but knew one another better.

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Helen Keller was one of the members of the conference, and one of the speakers. Her appearance afforded an illustration of the fine spirit and quick tact of this strangely commingled company. Of course Miss Keller was roundly applauded; but it was instantly realized that she could not hear this tribute, and straightway there began a stamping upon the floor, so that the deaf-blind woman might feel the vibrations. The Wayfarer is sure that this exhibition of ready wit was first started by somebody more familiar with workingmen's demonstrations than with Back Bay receptions.

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While musing over the inspiring evidence that so many different sorts of persons are working, from a variety of angles, toward the common problem of human betterment, the Wayfarer found himself amazed that the church was either ignored or criticised in most of the conference discussions—although Professor Edward A. Steiner, whose address upon immigration was the finest utterance of the occasion, made up for much of this attitude toward the church and inspired other friendly expressions at the closing session. Then it developed that one young Boston woman, a labor leader, had never held a Bible in her hands; but the spirit of Sagamore made her resolve to secure one straightway. Of similar import was the word of a young Jewess that she had learned for the first time that Jesus was a social reformer. Of strictures upon the church there were many. The most biting came from Charles Rann Kennedy, who, however, is a "genius," a veritably "inspired" one, he himself declares. His dramatic readings from the Bible were good, but his treatment of "The Drama as a Social Force" was merely a picturesquely naive exhibition of egotism. His viewpoint is revealed by his own words, "The drama—c'est moi." Nobody could take very seriously his comments upon Christianity.

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Why should Giovannitti, once a student at Union Theological Seminary and superintendent of a Methodist mission, be lost to the church? That question was in other minds than the Wayfarer's. The man's basic beliefs are only Christian altruism—he learned his passion for humanity in the church at the feet of men's best Brother. Why were his excess of ardor and his immaturity of judgment allowed to force him outside the pale of organized Christianity? The man is a born dreamer and devotee, and a leader of men. He only needed ripening to be a great minister. Everybody at the Sagamore conference was drawn to the personality of this young zealot, though most viewed with abhorrence or indifference his doctrines, for shown in their nakedness they are seen to be quite impossible.

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"Giovannitti does not know how to play," remarked one man on the afternoon devoted to recreation. The sidelight was revealing. Once the I. W. W. leader was drawn into a foot race with his rival of the American Federation of Labor; but in the general festivities he took no part. Even the Sagamore spirit was inadequate to bring this tense soul to the wholesome level of play.

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When a highly original game of baseball was played (about fifteen persons to a side) between the I. W. W.'s and the A. F. of L.'s the former found themselves outplayed, and so declared a general strike, followed by a mass meeting and a riot! The sports were interrupted by the appearance of an automobile bearing a suffragist and her banner and newspaper. "Miss Milly Tant" tried to make a speech and precipitated a riot, in which her clothes suffered sorely. But she trounced a policeman and some volunteers; and, at length, after absurd antics, "Miss Milly Tant" was thrown bodily into the ocean. The young minister who impersonated the suffragist, himself a leader in social service who has come up through the ranks of labor, had that wholesome spirit of fun which his friends covet for Mr. Giovannitti; for a sense of humor is indispensable to a successful reformer.

THE WAYFARER.

"Coming Back" to the Christian College

BY JOSEPH ROGERS WILSON

Professor Wilson is recognized as an educational leader, whom the Pacific Coast is honored in claiming as its representative. He has a most heartening message for those who may be concerned for the development of the Christian college, whose distinctive place in the American educational system is here strongly emphasized as essential and permanent

THE state university is here as a permanent institution. It is indispensable to the well-being of the state and nation, and is destined to become a still more important influence in promoting the common weal. Overzealous advocates of the denominational college have sometimes called state universities godless institutions. This is unjust. Our state universities for the most part are in a broad and true sense Christian. This character, because of the constituency of their faculties and governing boards, they now have and are likely to retain. For it is impossible that our public institutions should not reflect in some measure the religious character and complexion of the communities where they are established and the state of society out of which they grow.

And yet while this is true and is cheerfully acknowledged, there remains, and is likely to remain, a place in our American system of education for the distinctively Christian college. What this place is will appear from the definition of the idea of a Christian college.

It is a college limited in its scope; primarily a place of instruction, not of original research. It is not a technical school nor a professional school nor a school that aims to take a young man from the high school or academy and fit him for his vocation in life. It is a school which shall take a young man who comes to it and by a well ordered curriculum and under competent instructors make him acquainted with the world into which he has been born and in which he must live and act. He is not thereby made a specialist in any department of knowledge, but is made an intelligent citizen, a competent observer of current events, a man interested in all that affects the social well-being of the age in which he lives. The man who passes through this school and avails himself of what it offers is liberally educated in the best sense of the word; he is a man to whom nothing of human interest is alien. He may, after study, become a specialist, but he will always be something more. He may later become distinguished in a profession, but he will always look upon life with a wider horizon than that of the most liberal of the professions. Such a man is the proper product of the American college. And the Christian college should be in this proper sense an American college.

> "Here, then, is our national peril — that the supremely important task of our generation will fall between church and state and be ignored by both. The church may say: 'Education is no longer in our hands'; the state may say: 'On all religious matters we are silent.' Thus millions may grow up—are actually growing up in America today—without any genuinely religious training. It is time, therefore, for church and school to cooperate, as army and navy cooperate, in defense of our common country."
>
> —W. H. P. FAUNCE.

There Is No Need of Colossal Endowment

Because of its limited scope the Christian college is a college of modest endowment. To do the work it carefully defines to itself, it needs no colossal financial backing. It may do it, and do it well, on hundreds of thousands, where the university bound to research into all knowledge requires millions. No university, whatever the endowment, can do the proper work of a university and at the same time do as well the proper work of a real American college, provided the college with a competent endowment, a wisely chosen faculty and a well reaonsed curriculum honestly and determinedly endeavors to realize the college idea.

The Christian college thus defined and limited in its scope, and consequently in its necessary endowment, is susceptible of indefinite multiplication and wide distribution. This means that it carries its benefits and opportunities to the doors of multitudes who else could never obtain a college education. The Christian college—the small denominational college if you will—thus becomes the agency of the best and truest university extension. For it is the means of sending into many centers of population university men, not to deliver an occasional lecture or series of lectures out of relation to any well grouped course of training but of planting such men there and gathering about them a body of young men and young women whom they shall instruct and train according to the best principles of the schools.

"The College Must Go to the Student"

But why this waste of means and forces in the multiplication and distribution of colleges? Why not combine, centralize, and so economize? We speak of the student as going to college. So he does, but there is a sense in which, if the college and student ever come together, the college must go to the student. All colleges are in a large measure local schools. This is true even of the great universities. Study their catalogues in the undergraduate departments and note how small the circle from which the major part of their students come. With all the gathering of students in the great schools from far and wide, it is still true for the great majority that if the student and college meet, the college must go to the student. And this the Christian college does.

The college here described is almost necessarily a small college. That is, it is limited in the number of its students and faculty as well as in the scope of its curriculum. This is quite consonant with its idea, and is to its advantage. Whatever advantage there may be in the gathering together of great numbers is more than counterbalanced by the advantage of the student in small numbers.

There is a marked returning on the part of thoughtful college presidents and officers to the old idea of close personal contact between instructor and student. We have had a generation of the dominance of the idea that the instructor is concerned only with his subject and has little or no concern for the individual who sits under his instruction. The results have not been satisfactory. College officers have found that boys from 18 to 20 are yet men in the making, and that it is not quite safe to leave them wholly to the making of each other. The day when freshmen and sophomores are left to the instruction of an inexperienced tutor in the classroom and wholly to their own counsels and devices outside has, or will soon have, passed. Great universities are either planning to leave these classes to the smaller colleges, as sooner or later they must do, or else give them the best instruction and best counsel they can furnish, at any cost. In days past we have heard a good deal of the doctrine of the survival of the fittest in reference to college boys, the easy doctrine that acknowledged the perils but quieted conscience with the maxim that if a boy had the right stuff in him he would come through the perils all right. There is a good deal in this, but the men who feel themselves responsible for results are waking to the fact that it is a costly doctrine, that the waste incurred is too great; especially when it is remembered that the waste is in human character.

There is advantage then, inestimable advantage, in a college that offers a liberal and thorough education under conditions that admit of personal contact of instructor and student, and that provide for the personal interest of the college officers in the students' well-being. This becomes a still greater advantage when the whole spirit of college instruction is one that regards the student as of more value than the subject; and the subject simply as an instrumentality for making a well trained and well furnished man out of the student. It is a great thing to make researches into new fields of learning, and so to enlarge the domain of human knowledge; it is a great thing to make books setting forth to the world the new things discovered, or the old things in a new and attractive form; but it is a greater thing to make men. To make men is the first business of a college, according to the Christian idea, which is to direct all the instruction and resources of the college intelligently, conscientiously and persistently to this end.

A Christian college, though not necessarily a school of religious instruction, should be a place of Christian worship where the great doctrines of God as the creator, moral governor and redeemer of the world are accepted as fundamental beliefs. Without requiring formal adherence to the peculiar doctrines of this or that church, the college should seek for its instructors men who can hold the fundamental doctrines of Christianity consistently with the soundest teachings of their several departments of knowledge. It is a great thing for our nation to have scattered throughout the land schools of sound learning which yet have these great faiths, and which are therefore free in their instruction to draw upon the wide and varied resources of the Christian Scriptures, and to hold up, as presenting at once a pattern for character and an incentive to noble living, the ineffable story of the life and teachings of the Man of Nazareth.

The Motive That Makes Men Ministers

BY J. BEVERIDGE LEE

Few men have had a closer or more sympathetic insightng appeal for consecration to Christian service printed here of St. Paul church, Philadelphia. For four years he was in constant contact with the young men of American colleges and universities, and he is well qualified to present the stimulati into the hearts and minds of young men than Dr. Lee

IN THE paternal prayers offered in the family circle during my boyhood appeared a tremendous word. Young as I was—and how young I was I cannot now determine—the word made a singular impression. As it was repeated again and again it gripped my mind, it shadowed my imagination, it challenged my conscience and it besieged my will.

At that time I did not question why the word insisted upon traveling everywhere with me, or why it recurred so frequently in my father's prayers. As I think back to it now, I am led to suspect that it became a word of import to me because it was a word of import to him. He was a Christian minister. Long before I was born he had turned away from lucrative business opportunities, denied to himself the attractive profession that his father had honored and, burdened by a sense of universal obligation, had devoted his life to his fellows in ministries that were either inadequately rewarded or entirely unpaid.

This word that he used so frequently told why he had done so. It was a word crammed with his religious passion, colored with his consecration and interwoven with his experience. Even though I did not then understand this, it is no wonder that the word impressed me more than all the rest of his prayers, and built a home in my mind when all other thoughts quickened by phrase or petition had folded their tents and stolen silently away. This tremendous word of my boyhood was RESPONSIBILITY.

At first it was only a word, then it became a haunting thought, afterwards a feeling and a conviction. At every crossroad in life I found it standing like a fingerpost pointing me away from trades and professions and directing me along the track of the paternal footsteps into the ministry of Christ. Today I realize that I am in the Christian ministry because my preacher father quickened within me, through the prayer use of this word responsibility, his own sense of universal obligation.

Many Lives Not Thus Magnetized

But not every young man has been so fortunate as to have had his life thus magnetized. Whatever texts the past generation may have enforced, it never preached its greatest sermons from the text, "What hast thou that thou didst not receive?" The younger generation has lacked a pulpit commanding enough to compel it to appreciate its inheritance, to live up to its birthright and to consecrate its best. The church of today repeats Jehovah's order, "Go to Nineveh!" but fails in securing adequate response because the church of yesterday did not cry with authority and passion, "Arise!" The older generation failed to transmit its sense of responsibility; as a result the younger generation fails to respond to the call of duty. Young men of conspicuous ability are missed from the Christian ministry not because of the love of ease or the lust for gold, nor because their lives have been secularized, but because they have never been made to feel the divine imperative.

During a ministry of four years to the men of American colleges and universities I was frequently interviewed by students who were concerned as to the choice of a vocation and eager to know what constituted a call to the ministry. Anyone who has attempted to answer these questions in specific terms well knows the difficulty of the task. When Jesus said to the fishermen of Galilee, "Follow me and I will make you to become fishers of men," the call was clear and unmistakable; when Paul had his unique experience on the Damascus road there was left in his mind no perhaps or peradventure; but when Matthias was elevated to the apostolate, his call was so commonplace and so lacking in supernatural accompaniments that commentators cannot agree as to whether it was real or assumed, and his election legitimate or unwarranted. The average young man does not ask to be called in the same manner as the men of Galilee, or as was Paul, but he has seen so many ministers like Matthias, whose call he himself suspects, that he is scrupulously careful in determining his own relation to the bishropic. He wants to avoid partial judgments and mistaken leadings. The question of the ministry is bewildering to him—and I confess that I have been conscious of giving help to him only as I have minimized both the advantages and the hardships involved and emphasized the responsibility, for to me a call to the ministry is not a lure but a divine compulsion.

Christ's Sense of Responsibility

A study of the life of Christ will show that a sense of responsibility entered in to determine his own life work. Indeed, the first recorded word of the Master has to do with his choice of a vocation. His parents, familiar with the aptitude with which he gave help to his carpenter father, would have hurried him back from Jerusalem to the uncompleted tasks of the workshop as soon as their own special errand was completed; but he, conscious of an endowment that was unemployed in his carpentry, and of a capacity for helping humanity that remained idle, even when he shaped his plows to the best models, tarried among the teachers of religion, and declared, "Wist ye not that I must be about my Father's business?"

Neither here nor afterwards, when he said that he "must work," "must preach," "must suffer," did any voice come to him from the opening sky, but the summons came from within. No external authority ordained him; his ordination was his coordination with God—his love, his desire to save and his power to save men. His call was his self-consciousness. His temptation was not to a transgression of moral precepts but to a nonconformity to the law of his unique personality. His struggle was to be true to himself, for only by being true to himself could he be true to man and God.

The same teaching appears frequently in Christ's oral ministry. It rings out with startling plainness in the passage so often quoted in connection with the more trivial things of life, "Freely ye have received, freely give." In the parables of the pounds and the talents it receives peculiar emphasis. In the pounds the master explicitly creates a trust fund when he says, "occupy," or as the revision gives it, "trade ye herewith." In the talents no mention is made of occupancy or trading, and the language would seem to indicate a gift. But, even though each has received a gift, he remains a servant, responsible to his master for all that he has. When the master returned and reckoned, and when the one-talented man brought back the talent and his apology for its nonuse, the master rebuked him with the words, "Thou oughtest." And yet no command to invest it had been given. It was not needed. The obligation to use it to the best advantage was self-evident and automatic. Both parables agree in illustrating the truth that God has endowed every man with a certain ability, that the endowment demands investment and the ability an undertaking, and that the faithful use of one's talents for God will bring satisfactory returns to one's self.

This obligation to use, this sense of responsibility, is fundamental. In determining a vocation it can neither be ignored nor violated without frustrating one's divine call and missing one's real vocation.

In the Battle Against Egoism

One value of responsibility is that it sensitizes life to the world's need. It makes the religious life social and philanthropic and sacrificial. It battles against egoism and fosters otherism; it denies individualism and affirms the solidarity of humanity; it trains from provincialism into the cosmopolitan thought and feeling and action worthy a citizen of the world of God's love. The Buddhist faith requires every priest of its millions in Asia to spend some time each day in contemplating the miseries of mankind, that sympathy may be kept alive. Responsibility does that for the follower of Christ. It keeps alive his sympathy and makes him—

> "feel
> The vastness of the agony of earth,
> The vainness of its joys, the mockery
> Of all its best, the anguish of its worst;
> Since pleasures end in pain, and youth in age,
> And love in loss, and life in hateful death."

These heart needs of humanity will find only blind eyes, and these heart cries only deaf ears, until men have been fused into fellow feeling by the obligations of grace. Millions of non-Christians offer to Christians "a chance to work hard at work worth doing," which Mr. Roosevelt says to be "the best chance that life gives," but the chance will remain untaken and the work undone until Christians grapple with the world's sin, under pressure of the same obligation of love that gave to them the Christ of Bethlehem and Calvary.

Besides, responsibility sensitizes life to divine leading. When a life is thus sensitized it never lacks waymarks in the most obscure path of duty; but it discovers in passing events providences, in littlest opportunities signals of eternity, and in minutest incidents whisperings of God. Responsibility quickens responsiveness, and responsiveness finds direction. Rarely is the whole itinerary discoverable from the start. All the guideposts to vocation do not stand at the beginning of the way, but whoever follows faithfully the guideposts today will surely find other guideposts awaiting tomorrow.

Today a man may know certainly no more than that he is to play in the divine orchestra; tomorrow he will receive his instrument and will be assigned to his place. Today he may know only that he is part of God's working force, but tomorrow will give to him his implement and reveal his field and his task. Knights of the grail found that the clew to the quest was to be found most frequently in the obscure byways of commonplace service, and many a one lost his place at the round table because he neglected inconspicuous duties while hoping for heroic deeds.

Beside my table lies a rug of intricate design. The Oriental who made it missed the pattern one day, for some reason, and never afterwards through all his weaving of the rug was he able to correct his mistake, which became more and more apparent as the rug became complete. In like fashion every failure to respond to present duty, however insignificant, leaves a flaw in life's pattern and texture that will disorder all that comes afterwards, and that will appear even when the causes have been forgotten. The only safe rule in following duty is to put all of life into every act, for these acts woven into the warp of the years make vocations. Life's supreme vocation will be found reflecting itself in every duty mastered with fidelity to the imperial ought.

Sense of Obligation a Divine Call

It is thus that both my experience and my judgment agree that the sense of obligation is God's oracle through which he utters his calls to men—the Urim and Thummim, brightening or darkening to reveal his will. Whoever reverences this ephod and keeps it untarnished will never lack the guidance of God, even in the most bewildering doubt. For him a path will appear over uncharted seas and across trackless deserts. The wise and prudent man, eager to find his vocation, will keep his sense of responsibility reverent and alert. To do this he will meditate much upon the marvelous goodness of God; and will think deeply upon the wonders of his love; and will diligently study himself and his relation to the profound meanings of the cross. Having found the vocation that he is certain God intends for him, he will try to help others who are groping purposefully toward the work in which they can most advantage God, by restating for them the noblesse oblige, in some such fashion as I am accustomed to state it to myself.

Capability involves responsibility. I am, therefore I ought. The direction of my life is defined, primarily, by my instincts, aspirations and endowments. What I am determines what I must do. What I am in Christ determines what I must do for Christ. I am bound to invest my life in the vocation that will yield to God the largest return for what he has invested in me.

A Safe Combination

Brown, who recently moved into new quarters in a downtown office building, prides himself upon his affability toward all classes with whom he comes in contact.

A day or two after he occupied his new offices he encountered an old colored woman industriously scrubbing the marble floor of the corridor, chanting the while a doleful, dirgelike air.

"Auntie," commented Brown, "that's a mournful tune you're singing."

"Yas, sir," she answered, "I knows it's mo'nful, but by singin' dat chune an' mindin' ma own business I ain't makin' no interference with my gittin' to heaben."

The editor was dying, but when the doctor bent over, placed his ear on his breast and said, "Poor man! Circulation almost gone," the dying editor sat up and shouted: "You're another! We have the largest circulation in the country!"

The Ideal College Man

By John Willis Baer

1. He must make a good appearance, but need not be handsome.
2. Careful in personal appearance, but not a "dandy."
3. Jolly, accommodating, considerate and a true sportsman.
4. If an athlete and meeting other requirements, so much the better, but if not athletic, it need not detract.
5. He must be a good conversationalist and realize that a girl is not flattered by always having nonsense talked to her.
6. Show respect and reverence to the aged.
7. Show the same gentlemanliness with men as with women.
8. Not serenely sit in the street cars while an old man or an old woman stands, and then arise suddenly and offer a seat to a pretty girl.
9. Not smoke or drink or be guilty of the attendant evils.
10. Not sneer at religion or joke lightly about it.
11. The young women recognize no difference in standards for men and for women.
12. The young women can only truly respect those men who live by principle and not by others' opinions.
13. The young women recognize the young women's influence over the young man's conduct, but do not hold the young woman responsible for the young man's conduct.
14. The young women expect respect for their opinions and respect for the things which others esteem, and they admire reverence for religion.
15. The young women want the same dignity and reserve in the young men at all times that the men expect and ask for in them.

These fifteen "ideals" represent "higher" living—and, after all, that is the highest education. Sound learning is good, but pure living is better; sound learning and pure living—that is best.

> "Four things a man must learn to do
> If he would make his record true;
> To think without confusion clearly;
> To love his fellow men sincerely;
> To act from honest motives purely;
> To trust in God and heaven securely."

Our Readers Tell of School Experiences

Some months ago The Continent offered prizes for letters from readers telling of their experiences in and out of school, and the benefits they have felt in after life. Expressions were also asked from young men and young women as to why they chose their school, and from parents who have children away from home at school. These letters furnish a very practical discussion of the highly important question of higher education and its bearing on life

What College Did for Me

BY A MARRIED WOMAN

[Prize Winner]

MY FIRST severe test in determination, and the first real blow to my pride, came to me during my first week in college. In high school my teachers had conscientiously believed that, whether I could do anything else or not, I could write compositions. My freshman English professor thought otherwise, and I had to go back to the elements of composition work. In other subjects my preparation proved almost as inadequate. Notes of warning regarding my deficiences were perilously frequent. My situation was difficult, but I made up my mind there was only one thing to do—conquer it. And conquer it I did, by good hard work, developing some healthy will power at the same time.

Not that I achieved anything brilliant; I am far from the glory of a Phi Beta Kappa key. Still, after the freshman year my work proved fairly easy. Along certain lines of scholarship I even won occasional small triumphs. Gradually the tactful approval of the professors helped to produce a new variety of self-confidence. I had entered college with a lofty estimate of the recognition due to my intellectual abilities. I left college with the consciousness that I had a little well grounded ability of worthy possibilities, in so far as it should be developed and applied toward the happiness of other people. This I consider the most vital result of my college training.

In bringing about both mental and moral improvement, nearly every course of study shows its more or less definite value. For instance, a rigid chemistry course forced me to the discovery of the necessity of accuracy, order and careful planning. That laboratory experience saves energy and time in my housekeeping. Especially in preparing for an unusual number of guests, I find that to work as I learned to work under high pressure in the chemistry laboratory prevents a surprising amount of confusion and weariness. The zoology and botany courses had a peculiarly religious significance. When the microscope showed the marvelous formation of the tiniest bits of animal and vegetable life, I felt a new depth of reverence for the infinite skill of the Maker. An enjoyable acquaintance with good pictures came with an art course in the old masters. A liking for good books was stimulated by several excellent courses in literature. In the German classes I learned to carry on a limited conversation in that language, to love it well enough to continue its study at my leisure. That fearsome ordeal, the student lecture, gave me confidence in speaking. In club work and in giving long oral reports of any nature, I am often heartily grateful for this training. It is fortunate that college supplied me with a good deal of English work, for I am one of those unlucky victims who are always getting elected secretary of things, particularly of things requiring numerous reports for year books and newspapers. Also, I am thankful for practice in history research; it helps me to find quickly the material needed for literary clubs and for my Bible class.

My college career readily manifested its commercial value. High school teaching, with a steadily growing salary, soon provided much more money than a normal course could have enabled me to command. Through the first year of married life an opportunity to tutor a young girl comfortably increased a slender income. Now occasional short stories bring forth modest checks—very simple stories that college English taught me to write. And writing them gives me as much pleasure as the money.

To college I owe nearly all of my present enjoyment of music. The only concord of sweet sounds that had pleased me previous to my entrance was chorus singing, especially if it happened to be a rousing gospel hymn. But the wonderful organ, the violins that spoke with the appeal of human voices and the magnificent inspiration of the great college choir gave me one of the richest gifts of my college experience.

Among her college benefits many a woman confesses warmest gratitude of all for social blessings. Those blessing have been mine. There is lasting pleasure in the memory of the royal good times at college. In addition, college helped me to enjoy meeting strangers, to "go half way" in making friends and to choose my intimate friends more wisely than before. But if college had granted me nothing except the friends who are growing constantly dearer, college would still be worth while. And—best gift of all—without the social as well as the mental influence of college life, I'm sure I should not be able to contribute my share to a blessedly satisfying comradeship with my big-hearted, broad-minded husband.

Olean, N. Y. A Graduate of 1905.

What College Did for Me

BY A BUSINESS WOMAN

[Prize Winner]

AS I HAVE thought of "what college did for me" I have found myself asking these questions: What were the immediate and practical values of my college training? What direct bearing has it had upon my professional and business life? And again, What intellectual and spiritual values did I derive from my four years in college? Am I better, wiser or happier than I would otherwise have been?

Clearly understanding that a college is not a professional school and that its function is to provide a liberal education and not vocational training in the ordinary sense of the word, let me try to indicate briefly, first, what I may term some utilitarian results of my college course, and secondly, the so-called "cultural" results. In so doing I shall mention certain things not found in college catalogues, but which I believe to be of first importance.

Among the valuable assets of a business woman I can think of none more profitable than a knowledge of human nature. College life in our day affords a pretty wide range of material for this important study. A college is no longer the abode of scholars only but the common meeting ground of all sorts and conditions of men and women. Every modern interest and every social rank is represented there. Rubbing up against students reared in a different environment, whose standards and ideals were totally unlike my own, taught me much. College life draws out one's powers and cultivates the "good mixer." In other words, it develops tact and affords insight of high value in business matters, where judicious management and a knowledge of character are essential to success.

A second quality of immediate practical service to a business woman is ingenuity, the ability to handle new and perplexing situations, to think a problem through. College life, both within and without the classroom, begets versatility and skill in this regard. In my college days we were constantly reminding ourselves that whereas money might work wonders, it was our privilege and prerogative to employ brains and to incur as little expense as possible. We never found our college shows dull or unpopular because of this, but rather the opposite. I have found the same principle applicable to business. A little earnest thought often saves waste of time, energy and money.

As to the curriculum, economics taught me the laws of trade, and principles of sound finance; history emphasized the power of public opinion and the advantages of organization; algebra and trigonometry inculcated accuracy; chemical analysis, precision; logic and languages, facility of expression; physical education, preservation of health, and so on through the list. All have been helpful.

I feel most decidedly, however, that college did vastly more than directly increase my business efficiency. It gave me inestimable advantages of another kind. Constant preoccupation with one's business affairs tends inevitably to narrowness and selfishness. My years at college broadened my outlook and fostered sympathy with and tolerance for views of life at variance with my own. They established the feeling, too, that when good men differ both sides must be heard before an opinion of value can be pronounced.

College life quickened and developed my powers of appreciation and taught me to find permanent satisfaction in good literature, art, music and drama. After a hard day at the office I have resources at my command that refresh my mind and afford genuine re-creation, a matter of no small consideration. My present interest in the social and industrial problems of the hour and in contemporary political history is very largely owing to the impetus it received from college influences.

And finally, I believe the spiritual values which came, and still come, from my college associations are paramount to all others. The loyal friendships formed on the campus, the high ideals of duty appropriated for my own, the optimistic outlook on life and the world there acquired, all inspire me to the highest possible service to my generation. It is for these priceless gifts of the mind and spirit that I am chiefly grateful to my college, the full value and ultimate influence of which I cannot better describe than by quoting from Matthew Arnold. Speaking of "culture," in my opinion the highest product of college training, he says:

"What we are concerned for is the thing, not the name; and the thing, call it by what name we will, is simply the enabling ourselves by getting to know, whether through reading, observing or thinking, the best that can at present be known in the world, to come as near as we can to the firm intelligible law of things, and thus to get a basis for a less confused action and a more complete perfection than we have at present."

New York City. Martha T. Boardman.

Why I Chose My School

BY A YOUNG WOMAN IN COLLEGE

[Prize Winner]

THE COLLEGE which I attend is a small denominational coeducational school, with about 500 students enrolled. It is located in a village amidst beautiful scenery. This little college has sent forth many noble men and women, who have gone to all corners of the earth as missionaries, who have become college presidents, ministers, teachers and, last but not least by any means, homemakers.

This college is not heavily endowed; in fact, it is making a courageous struggle for more money to erect new buildings and better its equipment. Its faculty is not made up of men of renown. Then why, you ask, did I choose this school for my own?

To begin with, I believe in small colleges rather than in large universities, unless some special line of work is to be taken up and studied exhaustively. In great universities so many students from all parts of the world are gathered that the instructors, leaders in thought though they may be, can give very little attention to each individual one. In a small school, on the other hand, any latent talent or ability of the student is quickly noted and is cultivated. It is possible for the instructors in a small school to have the interests of their individual pupils more at heart.

Besides the close relation between students and teachers there is an even closer one between the students themselves. Only about 1 per cent of our young people ever go away to college, but as a general rule the most intelligent, the most ambitious and the most promising young people from refined and cultured homes are the ones who have the opportunity. It is worth any young person's while to meet and become acquainted with these desirable students. The interchange of ideas and the character study possible are a part of the education itself.

One hears much about coeducational schools, both for and against. Why did I, a girl, choose a coeducational school? Before a girl accepts a life partner she must know something about those who would settle her destiny. There is no better place than a coeducational college to become acquainted with the opposite sex. Before going out to fight life's battles a girl must be strong, and she must know how to conduct herself. In my estimation a coeducational school is the best place to gain that self-confidence and poise which mark the efficient, capable woman. In a coeducational school a girl meets men and she learns the discrimination so necessary in selecting her friends.

I have given some of the general reasons for choosing my school. Now I shall be more specific and personal. The quiet little village where this college is located is the exact spot for a heathy outdoor life. There are no "movies," theaters, dance halls, gambling dens, or any other places of doubtful attraction; only the wooded hills, quiet streams and pleasant valleys. The very life of the place is the college life.

I believe one reason why such a small per cent of our population ever go to college is the great expense entailed by it. But here after tuition has been paid and books bought one can live as cheaply as at home.

Another reason why I chose this college is its deep religious influence. In a denominational institution this force is strongly felt and one cannot leave the school without seriously wondering if one is really fulfilling the mission God meant to be hers.

I might add as my last reason that this college is near my home. I know the caliber of its students and am in thorough sympathy with its aims. Therefore, instead of feeling as if I were out in the world among strangers and in new surroundings, I feel as if I were a member of a big family in a pleasant home.

Cambridge, Ohio. RUTH B. MITCHELL.

Why I Sent My Daughter to Boarding School

[PRIZE WINNER]

BECAUSE there was no high school in my village and it was therefore necessary to send her away from the inestimable advantages of a mother's loving care.

Because, though I could have sent her by train daily to the city high school twenty miles away, too early hours and travel unaccompanied were objectionable.

Because as a former public school teacher I object to the cramming system there pursued. What I want is the evolution of original thinking power.

Because I object to the lax care in morals and the often poorly guarded association of boys and girls in these same city schools.

Because I found a boarding school on the edge of a vast city park up to the standard of the best women's colleges, where the Bible is the most important textbook and where the school is not too large for the managers and instructors to have personal knowledge and motherly care of each student.

Because the musical advantages are unsurpassed in the Middle West, and other elective studies—physical culture, domestic science, etc. —are taught.

Because there is a self-help department, with no invidious distinction between students, and students are encouraged to become leaders of thought and activity instead of floating "in the swim."

While I do not oppose our excellent public school system, it was only intended by its founders to furnish a primary education necessary for citizenship in a republic. In its higher reaches a state education far too often fails in the most essential things. In boarding schools one can select his kind.

Though I do not oppose coeducation, yet in the adolescent stage boys and girls should receive no little instruction separately, so that I was not unwilling to have my child in a school for girls only, at least until she is well along in studies.

Of course one must discriminate between schools. I tried the boarding school experiment this year with hesitation at first, and prayerful attention. We saw our daughter now and again. She ever had the stimulus of our loving expectation to guide her activities, guard her morals and keep her free from homesickness. I am more than pleased with results as she returns after commencement.

These are some of the reasons why I sent my daughter to a boarding school and expect to do so the coming year. A FATHER.

Kimmswick, Mo.

What College Did for Me

BY A PROFESSIONAL WOMAN

[PURCHASED]

OUR FAMILY belongs to the class that is generally termed the respectable poor. We have always lived in a small town where a good public school is maintained. With an invalid mother we children had to take turn about keeping house and going to school.

When I was 19 it was decided that I, the youngest, should have a year at college. With a brother, and two sisters who were teaching, to back me financially, I went to a small college not many miles from home. I had never been away from home before, and as I was a very reserved girl, nothing appealed to me save the practical; therefore I worked with all the energy there was in me. My everyday desire was to be one of the best of my class and to keep my name on the honor roll, which meant an average grade of 90 per cent.

I had never felt the gnawing of ambition very much, as it never occurred to me that there would be a chance to rise above mediocrity. But there, in the classrooms, I found boys and girls who were poorer than I and much more ambitious; boys and girls who were working their way, slowly but surely, to the coveted goal. I found, too, that one of the professors was a self-made man. Through his own efforts he had received an A. B. degree from one of the best colleges of the state.

I had no plans for the future. I was not looking any farther ahead than examination day. Just to hold my own with the crowd was the extent of my ambition. Eventually I found myself becoming interested in the young girls who were taking up district school teaching as a means toward securing their college education. I began to see that determination and persistence would bring about things worth possessing. So in June of the same year I took the county examination, and after receiving my license, applied for a school and was accepted on the face of the application, as it was too far away to see the board personally.

This was my beginning, and I have now had six years' experience as teacher in my own and adjoining counties. My work has ranged anywhere from first to seventh grade. I have never felt exactly competent to teach, as my education is yet limited. I could have finished in one more year, and with a degree I might have believed myself more capable. Two deaths in the family prevented my further work in college, as I had myself and my mother to provide for. So it was imperative that I continue teaching, and I am doing so still.

Had it not been for this one year at college I cannot imagine what my fate would have been, for I have no other accomplishments whereby I might earn my living. College also opened my eyes to the larger things of life; to the vastness of the work that is waiting for competent hands. It was there I learned to stand or fall on my own merit. I had no idea I was so strong; that I had so much confidence in myself. In short, I came to know myself better, and I found out what my capabilities are and how to put them into practical use.

A short time ago I viewed our capital city from the highest pinnacle of our new state capitol. Then going down to the street again I could see nothing but immense buildings on either side. It leads me to conclude that elevation means vision, mental as well as physical.

My story is a simple one, but I wish it might reach hundreds of boys and girls who, perhaps, feel they are—as I once thought myself—incapable of doing anything worth while. My advice to them is, go to college—but go with a purpose in view and attain to it, despite the difficulties that may confront you.

Barren Fork, Ark. MABEL BASS.

Why I Chose My School

BY A YOUNG MAN IN COLLEGE

[PRIZE WINNER]

WHEN I graduated from high school I was determined to go to college at once. I intended to take at least six years, and possibly eight, of college work, and the first two or four of these years I intended to spend on a literary course, specializing later as a forester or civil engineer. Therefore the question presented itself of the college I should choose for my literary course.

Three reasons influenced my decision. First, and perhaps most important, I wanted a "small" college. I foresaw that my first four years in college would have a great influence on my life; that in these years I would be maturing my ideas, forming my ideals and developing my philosophy of life, and I thought I ought to place myself in a school where I would come into direct personal touch with men bigger than myself. I felt that I needed as intimate contact as possible with men who had a clean, clear-headed philosophy of life; men who knew more than I knew, who, because of their mature years, had a broader outlook than I had. I believed, from talking with college men, that such an intimate contact with the professors was possible only in a small school, and careful consideration convinced me that, from this standpoint, my chosen college offered the opportunity I desired.

My second reason for my choice was a financial one. It was necessary for me almost entirely to work my way through school, and therefore I wanted to go to a school which not only presented opportunities for self-support but which encouraged it. I wanted a school where the prevailing tone was one of democracy and where self-supporting men were respected rather than looked down upon. My ideas were somewhat decided on this point, and as I expected to spend several years in school it was but natural that I should consider the atmosphere in which I should be working. Investigation led me to believe that my college was exactly the one I was seeking from this standpoint.

My last reason for my choice was that I wanted a coeducational school. I believed in the daily association of men and women in their work and play. I believed that the presence of women in an institution not only exerted a refining influence on a man's daily life, not only gave him more of culture but that it added to the moral and religious tone of the college. My mother's knowledge of the coeducational policies and rules of the school of my choice led me to decide that it fulfilled this requirement.

These are the main reasons why I chose as I did. As there are many other schools nearer home than my own, I think I may truthfully say that I was not prejudiced by its availability or nearness. I studied the question carefully, giving thorough consideration to the advice of older men and women, and reached my decision only at the end of my senior year in high school. LAWRENCE T. WYLY.

Duluth, Minn.

The Young Women and the Christian Training School

THE NATURE of the church's responsibility to the world makes women's work an indispensable factor. The church then must see to it that she is trained so as to focalize the spirit of the church upon social and religious problems of society. Her heart moves forces that cannot otherwise be moved; the culture of child life, the stimulation of patriotism, inspiration to religious devotion —these all depend very heavily upon woman's heart and hand.

Only a woman can save a woman at the bottom of the spiritual and moral ladder. The sympathetic hand of a Christian woman is next in virtue to the hand of the Master. It is her voice that commands and holds fast when other voices waver and fail. Therefore the young women must secure the very best train-

(*Continued on page 1080*)

THE HOME COUNCIL

The Character and Habits of Old China Shown in Hand Agriculture

Objects That Some Would Travel Halfway Round the World to See

Gray Mounds Like Gigantic Ant Hills—Resting Places of the Dead

When You Miss Your Train in China

BY KATHARINE CRANE

I WAS returning to the college after a Sunday in the city. The four-mile ride would take about thirty-five minutes, but my ricksha was ordered early to provide against any delay. It was possible we might be stopped a quarter of an hour by the entrance into the capital of some high official and his train. No such event occurred, however; my puller did valiantly and we arrived at the Hsichimen station gate fifteen minutes before train time. But no crowd was waiting, the ticket office was closed. The thing had a doubtful look. I tapped on the window, which opened obligingly, and to my inquiry the English-speaking agent responded, "Train for Chinghuayuan just now go." Past tense was unquestionably intended.

When one has been in the Orient more than two months (I had been here three) one doesn't remonstrate under such circumstances with all the people, official or otherwise, who happen to be within speaking distance. Neither does one question a perfectly honest and faithful watch. You simply consider the best thing to do next. To return to friends to whom one has said good-by would be embarrassing; to go to the shopping district would take an hour and another hour for the return. The next train would leave at 12:40 (if not somewhat earlier). I decided to walk the four miles to the college. Several times I had considered taking that walk alone rather than wait for the infrequent train, but had been afraid of the vague and unknown things that might make it unpleasant. But one of the reasons why I am thankful I came to China is that so many of the unknown terrors of the world have tumbled off the map.

Fortunately for me this lovely May morning I had little to burden me, for a missionary's closet had made a suitcase unnecessary. I started off with cheerful reminiscences of the times in my own college life when the teacher hadn't appeared, and hoped that my class had the proper spirit.

A little path at either side of the track made good walking, which was occasionally varied by strolling along at the edge of the fields. On either side stretched double rows of young willows that will some day make a verdant avenue for the little train to pass through. Birds were chirping about and alighting in the willows—some wrens, many sparrows and a white-winged sort that did not seem familiar. A magpie flashed his black and white wings before me and at a little distance a low whistle betrayed the whereabout of a pigeon. The Chinese have an interesting custom of putting whistles on the pigeons' tails, so that often a flock of them sailing against the wind sounds like a siren horn. The edge of the cultivated ground abounded in blue asters and wild sweet peas in blue and white, and the dear little dandelions won my heart, they looked so like last year's crop as I saw it in a far-away land.

Before me lay green fields laid out in careful rows and the wheat was several inches high. Millet, corn and sweet potato plants filled other fields, and not a foot was wasted. The neatly planted rows spoke eloquently of industry and precision and the absence of fences made these look not unlike the broad farm lands of Illinois. There was about the same number of trees in the landscape too. But soon many differences began to show themselves. All through the fields, in contrast with greenness, were gray mounds like gigantic ant hills, resisting by a superior tenure the needs of the people for daily foods. These irregular groups of earthen hills were the resting places of the dead of each household, and they seemed to occupy a full third of the ground. Some were dome-shaped and lay in the shade of a group of willows or beautiful cedars, and were sometimes covered with concrete. These were the graves of Mohammedans, and they were more numerous than I should have expected.

Occasional farmers in blue cotton coat and baggy trousers were working with spade or hoe and mothers and their children were gathering the favorite greens to be cooked for the 10 o'clock breakfast, the first of the two meals of the day. These little children were very cunning and (when not too dirty) were as sweet as any little folks. Three small boys of one family wore little trousers with shoulder straps like overalls, and made me think of certain little chaps in America.

Some fellow travelers I met from time to time, carrying their goods tied up in a piece of blue cloth. One man pushed a wheelbarrow, another carried two baskets at either end of a pole, nicely balanced on his shoulder. Still another load in a big basket was suspended on a pole, either end of which rested on the shoulder of a bronzed laborer. Presently some teamsters crossed the road in front. The two-wheeled cart was heavily laden with stone and the two hard-working beasts, hitched tandem, had all they could do to pull it across the track, encouraged by the "huc huc" of the drivers, who walked alongside. The hindmost animal was a sad looking horse that humbly paced behind a donkey half his size, and I wondered if the humiliation did not hurt him more than the labor. He gave me no light on the subject, and I turned to look at a little cottage close at hand. It was better than many I had passed, for its walls were built of sun-dried brick, instead of mud, and its roof was covered with gray tiles. Around it was a neat fence of plaited reeds and the whole made a pleasant, homelike effect.

Another farmhouse, at a little distance, had its plaster walls painted a cheery red, that contrasted finely with the brown earth and fast growing crops about it. On many of the farmhouse roofs was a layer of sod, well dried by winter's frost and summer's sun, calling to mind the Scripture reference to "the grass upon the housetop which withereth before it groweth up." Near one of them was a well, with stone curb and rope and pails, from which a muscular farmer, with back bared to the burning sun, drew water to irrigate his fertile land. In another dooryard was a flour mill, consisting of a stone disk and a roller pulled round and round by a donkey, his eyes covered to prevent his growing dizzy.

As the sun rose higher more farmers shed their upper garments, baring the brown bodies to the waist. The women were always modestly covered from head to foot and many of the children also. But here and there some little child of nature had rid himself of the restraints which a thoughtless social convention had imposed and moved about the fields like a little brown beetle in the green grass. There were many other little farmhouses like those I have described, made of mud, or sun-dried brick or plaster, painted a beautiful Venetian red and usually fenced with the cleverly plaited reeds. For many, a group of willows added just the touch that completed a very charming homelike picture. The farms were a striking indication of what the people must be in character. Scarcely a foot of ground was barren, except that which remained sacred to members of the family who had finished earthly toil. As far as the eye could reach there were the green fields, with the varied crops all planted by hand with the utmost precision. Surely there will be no famine in this part of China next fall.

The people I passed gave me curious looks and often from the women and children I received a friendly smile, or a mother held up a baby to see the foreign lady. Some were Manchu women and wore the high square headdress even at their work, while the Chinese frequently wore in their low-combed hair one of the artificial flowers of which they are so fond. I often tried with no success to tell the smallest boys and girls apart. The little tonsured heads of the 2-year-olds or the 4-year-olds, with three to five tiny pigtails braided tight with bright red or green ribbons till they stuck out straight from the little heads, were alike undistinguishable to my dull vision.

Now my walk was drawing to a close, for the neat modern stone station of Chinghuayuan was before me. I paused to wonder what effect the railroad is silently working on the primitive life about it. The train approached on its return trip and I thought it was laughing because it had run away from me. But little did I care, for with all its rush and hideous rumbling it had missed the beauty and the contentment that a lovely quiet nature had poured into my morning.

The college buildings next appeared, the red-tiled two-story one, rising in imperial dignity above the one-story dormitories of the students, the simple low recitation halls, the bungalows of the American teachers and the picturesque old yamen that remains to speak of a former age—the day when the great estate was the home of the Boxer Prince Tuan.

Just across from our big gateway was a motley group of venders offering many kinds of food—fruit, peanuts and eggs being most numerous. Here the many servants and the workmen employed in our compound might purchase their daily supplies. Fortunate it is for them that the friendly hen prospers in China, supplying eggs at less than a fifth of a cent apiece.

A jingle of bells warned me I must halt and leave room for other travelers coming down the broad road that cut mine at right angles—wayfarers from far Mongolia, constrained to stay here a little while and serve us. For as I stepped aside a long line of camels passed within, bearing many tons of coal—patient, deliberate laborers, who never go on a strike. I followed the last and soon observed a group of human burden bearers pulling a heavy roller over the new macadam walks, more than twenty men hitched together and moving in step to a rhythmical folk song. Over a little stream I passed by a sturdy stone bridge and saw men and women washing clothing by pounding it on the stones with other stones.

But the college bell was ringing and students were pouring out from the second period, young men and boys in dignified long garments of linen or pongee. More than three-quarters were without the queue that used to bind them to the past, for the faces of these students are eagerly turned to the future, with its many pressing and ofttimes perplexing problems. And so I resumed my interrupted task of guiding these youths of an ancient empire in their earnest study of the history of other nations and of the relations of the great past to the marvelous present.

Typical Scene in a Chinese Village Shopping District

Animals Independent of Water

Speaking of the extraordinary adaptation of plant and animal life to the arid conditions of Mexico, Carl Lumholtz says in his "New Trails in Mexico" (Scribner's) that even the domesticated animals of Indians and Mexicans subsist without difficulty for months without water. Whatever grows is adapted to the fierce heat of the summer and the scarcity of rain. With some plants their structure prevents loss of water, others have a means of storing water, which is the case with the cacti, the juicy pulp of which may save the thirsty traveler's life.

It has been found by actual experiment that small rodents of arid regions have been able to live for two or three years on hard seeds without water. The animals of the desert certainly impress one as having made themselves considerably independent of the water question. Holes or burrows in the ground indicating the presence of rodents or of the badger are often found in great numbers miles away from water, the only water being a lonely tinaja in a distant mountain range, of which it would seem strange that they should have any knowledge.

With the roving mountain sheep it is different, although Mexicans and Indians insist that they drink only when rain falls. Similarly, I have it on authority that while the white-tailed deer in eastern Sonora do, those in its western parts do not drink unless it rains, which is apt to be rarely.

Certain it is that the domesticated animals of arid regions are much more enduring than those of moister regions. Cattle live for months without any other water than that of the juice of the cacti, which is, besides, their principal means of subsistence. Even horses do not come in to drink of their own free will every day during the winter. In my travels it was the usual thing during the winter time for our animals to go without water every second day. On one occasion, in March, our horses and mules, traveling during the day, had no water for seventy-six hours. It was only the horses that suffered, and this was more from the quality of the water than from the lack of it. There is one domestic animal, however, the dog, that declines to adapt itself to desert conditions. Besides suffering from thirst, the hot soil makes its feet sore and it does not know on which leg to stand. Even the dogs of the Indians when traveling, especially in the hot season, remain behind panting in what little shade there may be under the bushes, and only continue their journey in the coolness of the evening.

When Indian Courage Failed

The late Quanah Parker, chief of the Comanche Indians, enjoyed the reputation, says Lippincott's, of being the wittiest man of his race. He was likewise a man of affairs and something of a lobbyist. He had appeared before the committee of Indian affairs regularly for years, and the members of that committee had become intimately acquainted with him.

Some years ago Uncle Sam issued a mandate to the effect that the Indians in the future should take unto themselves but one wife. Quanah, appearing before the committee, told its members that many of the men of his tribe had more than one wife. He was admonished to go home and tell them that this condition of affairs could no longer exist, and that the surplus wives must be sent home to their parents.

When Parker again appeared before the committee the following conversation took place between him and a committeeman:

"Did you tell your bucks that they must have but one wife, Parker?"

"Yes, me tell 'um," responded the Indian.

"Did they get rid of the extra wives?"

"Yes, all gone," answered the chief.

"But," urged the committeeman, "I am told that you, yourself, have six wives."

"Yes, me got six," said Parker.

"Now, this will not do, Parker. You have got to get rid of those extra wives. You go home and tell them to leave. Send them back to their parents. Tell them to go home."

"You tell 'um," responded the Indian.

A Commercial View of Vocational Education

The thought of today is strongly directed not merely toward efficiency in securing raw resources from the soil but also efficiency in manufacturing and in marketing both at home and abroad. The maintenance of such efficiency is to be secured only by recruiting from the younger generation those who are prepared for their life work.

Growing recognition of this fact has caused a persistent and widespread agitation in favor of vocational training as the best method of preparing boys and girls to take up this work. Any system of education which fails of such preparation is declared by many to be only partially successful. Culture for every child to the extent of his ability is, they say, his God-given right; the ability to do some one thing so well as to be able to make a living is a primary necessity of his life, and is also rapidly becoming a national necessity as well. The aim of education must be, therefore, declares The Nation's Business, to prepare each child for self-support and thus make every school of the nation a place for life preparation.

The greatness of America cannot always be accounted for by the accidents of location and opportunity. Indeed, if America is to continue to hold the position it now maintains as a commercial power, a new element must enter into the situation, for the twentieth century has brought us face to face with the fact that exhaustion threatens many of our resources. This saving element will be the practically trained boys and girls. Training to this end is the underlying idea of the Page bill relative to federal attention to practical education of children, and, it is also maintained, it is the underlying idea of every vocational attempt that is being made throughout the country.

Reminiscent of Whittier

For those who are fond of literary games this Whittier contest is offered:

1. Guess the name of the poem shut in by the storm. Snow-Bound.
2. The poem where volumes abound. The Library.
3. The poem devoid both of shoes and stockings. The Barefoot Boy.
4. The poem that springs upward from the ground. The Fountain.
5. The poem whose mother in Salem was hanged. The Witch's Daughter.
6. The poem of sunshine and rain. April.
7. The poem which gathered the hay in the field. Maud Muller.
8. The poem that is hard to explain. A Mystery.
9. The poem which shared in the games of my youth. My Playmate.
10. The poem when lessons were learned. In School Days.
11. The poem which guarded the flag from disgrace. Barbara Frietchie.

As Old as Time

A little fellow who had just felt the hard side of a slipper turned to his mother for consolation. "Mother," he asked, "did grandpa thrash father when he was a little boy?"

"Yes," answered his mother, impressively.

"And did his father thrash him when he was little?"

"Yes."

"And did his father thrash him?"

"Yes."

A pause.

"Well, who started this thing, anyway?"

"Then your wife didn't enjoy her trip to Niagara?"

"No; the minute she saw that rushing water she began to wonder if she hadn't come away from home and left a faucet running."

Verses Old and New

HIS WAY

Love found me in the clear notes of a bird,
Soft, liquid, as they pierced the morning air—
And straight my lips repeated one dear word—
And lo! my trembling heart was bathed in prayer.

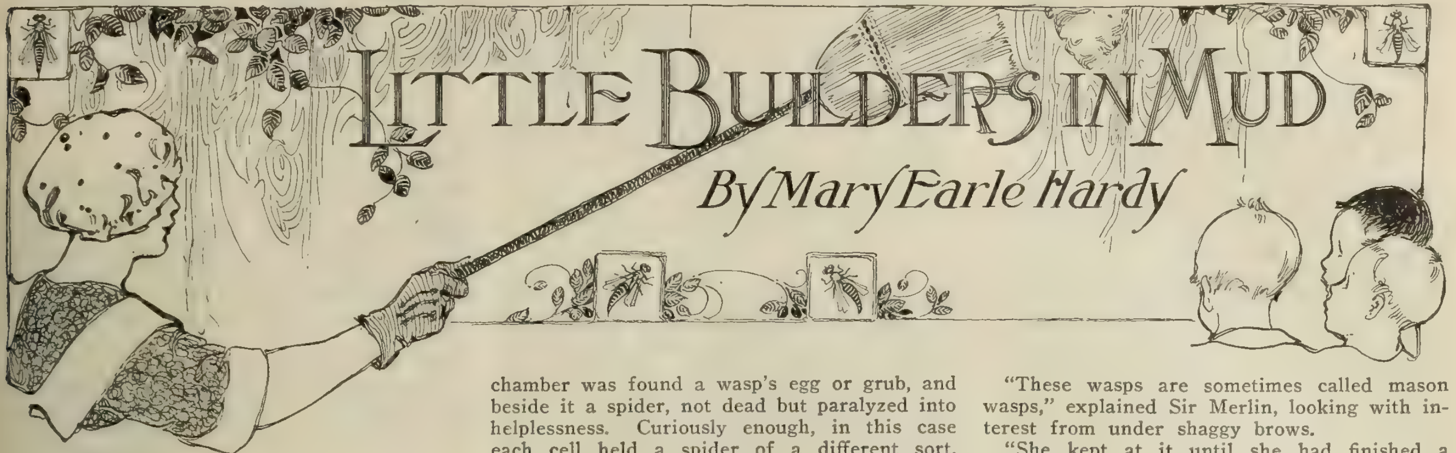
Love held me in the spell of sunset rays
All lingering gold upon the trees' young green,
In glinting glory of old woodland ways,
In murmuring music of clear brooks between.

Love charms me in the fragrance of a flower,
Its fragile form all wonder to my eyes;
Far fields of greenness whisper of Love's power,
From all outdoors fulfilling anthems rise.

Through all the shades of ways that are dividing,
Where I must choose God's way or take my own—
I look, and lo! his Love is beckoning, guiding,
And never, never can I go alone.

—Amy E. Campbell.

YOUNG AMERICA



LITTLE BUILDERS IN MUD

By Mary Earle Hardy

IN THE fragrance of a dewy morning a little king sat on the back steps of his castle making willow whistles. Three gallant knights he had for company. One was a merry minstrel. He could whistle like the wind when it blows into chimneys, he could sing like a troubadour and his laughter was like music. One was a dreamer of dreams, and in his dreams there were always arches and domes and towers. The third was likely to be a king himself some day.

Indeed, though true knighthood is enough for any man, all had noble kingdoms awaiting, which should be theirs as soon as they had conquered them.

Out onto the steps where the royal party sat making whistles burst a maid of honor from the castle hall. "Sure, it's the wasps that will be the death o' me!" she exclaimed; "and it's meself I shall see with both o' me eyes put out! Me tidy woodhouse is niver a place for wasps to be sticking their mud!" And in an instant the wasps' mud walls, the result of weeks of skillful and loving labor, were gone.

The young king picked up the broken wasp nest and carried it to the Merlin of his court, who was sitting on a balcony with other knights. With careful hands Sir Merlin took the pieces of clay and examined them closely. Little adobe dwellings he called them.

The little king and the three knights put their willow whistles in their pockets and, with the wise Sir Merlin to guide them, fell to studying the little dwellings and

"The black wasp's cunning way,
Mason of his walls of clay."

These dwellings, Sir Merlin showed, were little rooms whose doors were sealed, and in each room a baby wasp was lying. Beside the infant wasps lay food for time of need. Sir Merlin showed that these rooms were nurseries where baby wasps were kept from harm. As each cell was finished the mother wasp had laid her egg therein, and placed beside it provisions for the time when the baby wasp should arrive at an appetite.

Together Sir Merlin and the knights opened one door after another, and in every little chamber was found a wasp's egg or grub, and beside it a spider, not dead but paralyzed into helplessness. Curiously enough, in this case each cell held a spider of a different sort, and some were kinds that even the tutored eyes of the knights had never seen before. Had it only happened so, or was each of these wasp babies to be fed on different diet?

"I think I have heard it buzzed in a bee tree that all the bees were not to be fed alike," remarked a thoughtful knight.

Sir Merlin glanced quickly and with keen pleasure at the youth who had used his ears and eyes as he traveled through the king's forest. "Right true, Sir Knight," he answered. "You have come upon a goodly secret. It is true that food given to the grubs which are to develop into queen bees is different from that which is eaten by the ordinary grubs; and in the Fairyland of Bees common working grubs may be changed to princesses by giving them royal food."

But even the wise Sir Merlin could not tell whether the wasp mother had only chanced upon different kinds of spiders for each cell, or whether she felt a preference for some of her babies and, with far-seeing wisdom, planned that each should come out into the world fitted for a different station.

"Why aren't the spiders killed? And how were they made to lie so still?" inquired one interested knight.

"If the spiders were dead," replied Sir Merlin, "they would be unfit to eat before the baby wasps were hatched and ready for their breakfasts, so the little witch of a wasp with a single magic stroke"—he could not quite tell how—"made them powerless to move, and pushed them into the round towers."

"I've seen it done!" exclaimed the young knight who had dreams of domes and arches and towers. "One day I was watching a wasp build her house; I wanted to see how she shaped her cells and rounded her domes, and how she smoothed her walls. She flew to the river bank near by and there she worked in the clay she found, until she had moistened and kneaded enough to make a pretty big load for such a little builder. Then she carried it to the barn and fastened her bit of clay upon an old rafter, where she had begun a nest. After she had plastered it down and finished the cell, she smoothed and trimmed it, as I have seen a mason smooth and trim his mortar."

"These wasps are sometimes called mason wasps," explained Sir Merlin, looking with interest from under shaggy brows.

"She kept at it until she had finished a cell like one of these, joined to others, like the nest we have here," continued the knight. "Then she stood off and looked at her work on this side and on that, and acted well pleased with what she had done.

"I thought I had seen the thing through and went off. But in the afternoon, when I just gave her a call to see what she might be up to, I found her on the windowsill below where her nest was fastened. She was trying to carry a young miller up to the nest. The miller objected and fought as well as he was able. But Madam Wasp said he'd got to go; so she tugged one way and the miller pulled the other, flapping his wings till the wasp must have felt she was in a young whirlwind.

"After working for some time Madam Wasp apparently concluded it was too big a job, for she laid the miller down and I thought she was going to give up beaten; but that wasn't her plan. She just gave the miller a poke or a sting, I couldn't tell which, and it made her no more trouble.

"Again she started to fly up to her nest with her load, but the wind caught the wings of the miller and again I thought she was beaten. But she just laid the miller down and snipped off his wings; then, quite easily, she carried him away to her nest and crammed him into the cell she had made and sealed up the door. I have had some opinion of wasps since that time," concluded the young knight thoughtfully.

Just as he finished his story the maid of honor appeared again at the door. A look of dismay was upon her kind face.

"It's them wasps again!" she cried. "And sure, I niver dreamed that they had hearts in 'em, to grieve the like o' this!"

The royal party followed the maid of honor to the woodhouse, and there, upon the beam from which the little adobe dwelling had been torn, clung the mother wasp, evidently mourning for her home and family. Her wings were drooping, her head hung motionless. She was a picture of distress, and her sorrow could not be mistaken.

The young knights stood silent a moment. Then, "Whoever would have believed," said one thoughtfully, "that wasps have hearts!"

Some Queer Breakfast Guests in India

IF YOU think it's fun, boys and girls, to watch the antics of a few monkeys at the zoo, can you imagine anything funnier than a company of 300 monkeys? That's what you would have seen had you been in India with a writer for The Contra Costa Gazette.

This gentleman and his wife had just arrived at their new India home, and while his wife went in to change her traveling dress the servant laid the breakfast table on the veranda overlooking the river. At the clatter of the plates, writes he, there began to come down from the big tree that grew in the ravine behind it, from the house roof itself, from everywhere, a multitude of solemn monkeys. They took their places without noise or fuss on the veranda, and sat there, like an audience waiting for an entertainment to commence. When breakfast was ready I called my wife.

"Breakfast is ready, and they are all waiting," I cried.

"Who are waiting?" she asked in dismay. "I thought we were going to be alone, and I was just coming out in my dressing gown."

"Never mind," I said. "The people about here are not fashionably dressed themselves. They wear pretty much the same things all the year round."

And so my wife came out. Imagine her astonishment. In the midde of the veranda stood our breakfast table; and all the rest of the space, as well as the railings and the steps, was covered with an immense company, as motionless and silent as if they were stuffed. Only their eyes kept blinking and their little round ears kept twitching. Laughing heartily, at which the monkeys only looked all the graver, my wife sat down.

"Will they eat anything?" she asked.

"Try them," I said.

So she picked up a biscuit and threw it among the company. Three hundred monkeys jumped up in the air like one, and just for one instant there was a riot that defies description. The next instant every monkey was sitting in its place as solemn and serious as if it had never moved. Only their eyes winked and their ears twitched.

My wife threw them another biscuit, and again the riot, and then another and another and another. But at length we had given away all that we had to give, and got up to go. The monkeys at once rose, every monkey on the veranda, and, advancing gravely to the steps, walked down them in a solemn procession, old and young together, and dispersed for the day's occupation.

THE SUNDAY SCHOOL

August 10, 1913—The Passover

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Exodus 12:1-42. Golden Text, Matthew 20:28: The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

This lesson marks an end and a beginning. The plagues had almost reached their climax. Pharaoh's heart had been tossed into the furnace only to grow harder from the fires. His better resolutions had no permanency in them. They came with the plagues, and with the plagues they departed. In this respect he remains as a type for all the ages. Character should rise superior to circumstance, but often instead circumstance brings a revelation of character. The king may have been sincere in his promises when they were given, but he ultimately weakened. There was no change in his nature. His stony heart remained the same, save that it grew more and more rebellious against the will of God.

Will of God in Conflict with Pharaoh's Own Interests

Pharaoh's sin was selfishness. He refused to let Israel go because it seemed against his interest. Two million serfs more or less he regarded as essential to the prosperity of his kingdom. Cities were to be built and vast public schemes no doubt entered into his plans for the future. These he could not abandon. God might demand a greater service out in the wilderness, but between God and himself he had but one choice. Selfishness makes no concession. The sin is common. Many regard it as the ancestor of every other sin.

Pharaoh was selfish and the nine plagues failed to change his nature. There remained but one more test. The climax was not distant. So far the king had been a comparative observer of the troubles that afflicted his people. The skies might rain hail and the rivers run blood, but neither touched the center of his life. His home remained sacred. One can easily meet adversity when it comes no nearer than did the nine plagues to Pharaoh. Ruin and suffering were rife, but his home had been spared. Things are never so bad but they might be worse. No one over whose threshold the shadow has not fallen and whose doorknob death's skeleton hand has never turned has any right to complain. But the final warning came, and God said unto Moses, "I will go through the land of Egypt . . . and will smite all the firstborn in the land of Egypt." God never comes so near as when he steps upon the grave of the firstborn. Friends call and assure us that all is well. They point us upward toward God. But their lifeline does not reach beyond the surf. There are depths about which they know nothing.

Egypt Brought Low by the Smiting of Its Firstborn

Pharaoh was human and so were his subjects. That night of death all stood upon the same plane. And a cry went up such as never had been heard before. It was the cry of a nation sorrowing for its dead. From the king in his palace to the captive in the dungeon there went up a moan like the dirge of the sea. But no night is entirely bereft of its stars. There were a few homes in Egypt over which the angel had passed on his mission of death. These were the homes of the Israelites.

Great blessings are the response to great necessities, and that night was instituted a service which under varying forms remains still. It was in strict accordance with the instructions of God. The elders of Israel were to prepare a lamb for sacrifice and sprinkle its blood upon the doorposts of the houses, that the destroying angel might see and pass them by. This lamb was an emblem of the Christ. It was to be a male of the first year, without blemish, the best of the flock. From those rude huts in far off Egypt was flung forward a shadow that rested upon the cross. Every requisite of salvation was involved in that service. The lamb itself was spotless and in its blood the people found their only safety against death. It was the gospel in drama. There was faith, profession and life. Faith lies in unquestioned obedience; the blood on the doorposts was a public confession and the girded loins indicated a readiness to enter upon a new life. No one can respond to the spirit of these requirements and remain longer in the slavery of sin. No better counsel than this can be given to the communicant retiring from the Lord's table: "Rise up, get you forth . . . serve Jehovah as ye have said."

The Law of God Replaces Domination of Pharaoh

There was a "mixed multitude" then, as there ever must be. Some, it is possible, may have gone back, and others no doubt fell by the wayside, but the drift and trend was toward a better living. The domination of Pharaoh was at an end and in its place came the law of God. The service was to remain as a memorial throughout all the generations. Forms change, but the lessons of that first supper are as everlasting as truth. The people partook of the sacrifice before their departure, just as we partake of the bread that symbolizes the body of Christ. Nothing can be accepted in his stead. That one idea has led the church through all the ages. One may be ignorant of much, but the Lamb slain is the saving intelligence of the race. The miracles of Egypt live not so much in the ten plagues as in this one blessing; not the blood upon the waters of the Nile, but in the blood upon the doorposts of Israel. One at length disappeared, but the other still remains. The tides of time for over thirty centuries have beaten against it, but there it stands, clear and so plain that, like the destroying angel, the world can see it in the dark. It is the miracle of history, and in its meaning lies the hope of man.

The Lesson Verse by Verse

By Hermon D. Jenkins

Israel begins a national career from the date of the Exodus. The deliverance of Israel is a signal instance of divine interposition, for Israel was a slave and the Pharaoh the most powerful sovereign of the then known world. That it might never be forgotten, the day of deliverance was made a national holiday.

Happy is the nation which can date its dirth from some interposition of Providence. It was fit that the beginning of Israel's history as a people, "free and independent," should be accompanied by wonders of divine grace. In the last lesson we saw how God broke the strength of kings to emancipate his chosen people. The whole history of the Jew is a history of weakness triumphing over might that right might stand. It is the story of God "keeping watch above his own." If we were to consider Israel's history as beginning with the Exodus and as closed with the fall of Jerusalem, we might think the result hardly worth the toil, the suffering, the miracles. But if we see in it only the preparation for the kingdom of heaven on earth, we can understand the movement. Henry Cabot Lodge says that without a final moral purpose there is no history, nothing but "unconnected annals." Given a divine purpose, an end toward which events march, and history for the first time becomes possible.

It would be a sorry day for the Jew were he ever to forget the marvels by which he was freed. It would be a sorry day for America were we to ignore the moral, the religious, the Christian purpose which actuated the Pilgrims. They were by no means the first white settlers who made America their home. But they were the first white settlers who made a home for the Christian religion in the wilderness, and they prospered so that they are commonly spoken of as the "fathers" of the republic. Their aim, their ideals, their "divine intent" separated them from the commercial and political pioneers who preceded and followed them. The study of Israel means more to Americans than it can to any other nation now living because our own history repeats theirs in so many respects.

Israel a Holy Nation, Under Divine Protection from the First

Verse 21—The exodus was not a mere accident of war, a triumph of diplomacy or an experiment in democracy. It was a religious act. It must be marked by sacrificial observances. It should be written in blood, as all most sacred and solemn covenants in the East invariably were. The most innocent victim and the choicest food were found in the lamb of the flock. The passover lamb became thus the fit symbol of that Lamb slain for us, who was without sin and whose flesh is meat indeed (John 6:53).

Verse 22—Salvation is always a matter of man's cooperation with the divine intent. God saved, but man marked the doorposts with the sign of faith. The ritual was by no means new. It was indeed the better understood because old. It signified the consecration of the marked object to the deity worshiped. The homes marked with the blood of this sacrifice became God's in a special sense. The family were to remain within, possibly for two reasons —one to show they felt it an hour of divine interposition, and one to show that man had no direct part in the act of judgment.

Verse 23—In times when a city is occupied by a conqueror it is customary for the inhabitants to mark the homes of those friendly to the cause triumphant.

Israel Shows Gratitude by Remembrance of This Night

Verse 24—It is a sign of moral decadence when the sons forget or ignore the goodness of God to their fathers. Family life flows in a sluggish current where family anniversaries are not observed. The decadence of the annual Thanksgiving feast with us is a thing not to be passed by with indifference. The nation will lose something of its love for liberty when it neglects Memorial Day and the Fourth of July.

Verse 25—The passover, with its simple rites, would doubtless seem very "old-fashioned" to degenerate Judean courts. The Puritan has become a jest to many a prodigal son of deeply religious ancestors. But the law which made the memorial a perpetual feast was one founded upon a good knowledge of human nature and a clear understanding of human motives.

Verse 26—Religious rites are object lessons for inquiring minds. Before the child can understand a book he can understand a devotional act. He is sure to ask when he is permitted to see.

Verse 27—And in the explanation made by the Hebrew father to his inquiring child there was a fine opportunity to inculcate reverence for the God of his ancestors, gratitude for divine interposition and that humility which ascribes to God alone the course of events so unexpectedly wrought out. The passover hymn was to be not a pean of national success but a "Non nobis Domine" psalm (Ps. 115:1), an ascription of praise to Jehovah as the sole Deliverer of the nation in its hour of peril.

Israel a Saved Nation Because an Obedient Nation

Verse 28—The few who survived the sinking of the Titanic speak with admiration of the tacit obedience which the vast multitude of passengers rendered the commands of the ship's officers. There was no rebellion against authority. Even the commands which sealed the fate of hundreds were obeyed to the letter and without hesitation. The Israelites had begun to realize that their only deliverance lay in God. They did "as the Lord commanded Moses." He had no need to repeat his command, much less to contend for its enforcement.

Verse 29—The penalty inflicted was terrible, but not so cruel as the crimes which had evoked it. There are people who will move heaven and earth to save a man guilty of parricide or uxoricide, or even of the extermination of his whole family. There are critics of the Bible who would spare the Egyptian even though he had put to death every male child of the Hebrews (Ex. 1:16-22).

Verse 30-31—The remedy was severe but effectual. Israel did not need to fight its way to the sea. In our own day we shall doubtless see how such a sweeping disaster effects reforms otherwise never to be wrought, for, humbled by his defeats in the field, the Turk may now accord to his Christian serfs and subjects those natural rights for which they have begged in vain. Not until "He hath loosed the fateful lightning of his terrible swift sword" is Pharaoh brought to accord that justice which the slave is unable to win for himself. War may be "the last reason of kings," but is the only reason kings like Pharaoh can understand.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning August 3, 1913

FOREIGN MISSION TOPIC—Outlook for the coming year.

Our subject for this week calls for an outlook upon the whole field of Christian missions as it lies before our Foreign Board.

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Japan. During the past year considerable progress has been made in the public recognition of Christianity as one of the great uplifting forces of the empire. It is a religion which was at first persecuted, and then merely tolerated, but now is explicitly recognized as being no longer a foreign religion, whose principles are scarcely consistent with a whole-hearted loyalty to the national government, but a faith which is now an integral part of the higher life of modern Japan. It must be a profound satisfaction that the Japanese churches are themselves raising up theologians and apologetes able to face the problems of the new syncretism.

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There is pressed upon us the need of doing something more to reach the educated classes of Japan. The struggle in the new Japan is not between Christianity and the old religions but between Christianity and a scientific agnosticism. In consequence of this fact the question of the foundation of a great Christian university is now occupying the minds of Christian leaders.

The Japanese New Testament is now being revised by a committee consisting of four Japanese and four foreigners. It is hoped that the new version may appear within the coming year.

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In Korea, in spite of official opposition, the church has continued to make progress. But Japanese occupation has thrust new problems and new distractions upon the Christian community. The church has no longer the undivided interest of her members. Commerce, industry and politics are creating centrifugal attractions.

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The erection of the new republic in China is an event unparalleled in human history. There has not been another political movement that has so profoundly affected the life and destiny of so large a number of people. It is strange that this opportunity has evoked so little interest in the minds of the Christian people. One year ago the General Assembly of our church directed the board to send 100 new missionaries to China within three years. It is a pity that all the churches of Christendom could not have taken similar action.

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The rapacity of the great powers in their money deals with China has embittered the minds of multitudes of thoughtful Chinese against western nations. Let us thank God that America was not a party to this deal. The greatest missionary opportunity now belongs to the United States; for China trusts us. And China wants western learning. The desire for our knowledge and the power our knowledge confers should be met by Christian schools and the preparation of Christian literature.

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Philippines. Our missionaries are using the desire of the Filipinos for independence to impress upon them the necessity of the qualities of self-control and stability, in order that some day they may be able to govern themselves.

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Siam and Laos. These missions have had a quiet, prosperous year. The salient feature of the work of the Laos mission has been the discovery of large, unreached Laos-speaking populations in the French Laos country and in Southwestern China. A new station will be opened in French territory east of the Mekong river.

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India. An important feature of the closing year has been the rapid disappearance of the spirit of unrest and sedition which formerly caused so much concern to the British authorities. This has been brought about chiefly through the visit of King George and Queen Mary and their coronation at Dehli. Also, the Indian people have been given a larger part in the government of the land. Christianity is now making the greatest progress in the history of Indian missions.

Syria and Persia. It has been a year of disastrous war for Turkey, first with Italy over Tripoli, then with the Balkan allies. For a time there seemed to be danger threatening the Christian missionaries because of Turkey's manifest desire to provoke foreign intervention. The easiest way to induce the foreign powers to interfere seemed to be that of permitting the massacre of some resident foreigners, preferably missionaries. But this danger has passed. Amid all the political turmoil the missions have quietly continued their work of healing and teaching.

The probable effects of the war upon the future of Christianity may be briefly summarized. Several provinces have been freed from Turkish bondage; and in these territories the work of the Christian missionary will no longer be subject to the restraints of Moslem tyranny. Moreover, any great event which breaks up the ordinary conventionalities of life and forces people to face new conditions necessitates fresh thought and is favorable to liberalizing tendencies. If Moslems do not ask questions they will not become Christians. When they begin to question they are at least more accessible. And, finally, the Mohammedan world has had an unexpected demonstration of the superiority of Christian methods and Christian courage.

Persia has been quiet under the political transfer of the northern section of the country to Russia. The inevitable has been accepted. Russian influence has been tranquilizing, and there is more intellectual inquiry and religious tolerance than formerly.

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Africa. The West African mission is full of promise. From the very beginning it has emphasized the importance of self-support. Year by year it gains in evangelistic fervor, knowledge of the truth and practical usefulness. The one possible menace arises from the activity of the Mohammedan missionaries in Africa, who have thus far left this field undisturbed, but now threaten it on the north.

Latin America. The work in Latin-American countries is in a special class of foreign missions, because here the propaganda is directed not against non-Christian religions, but against a debased form of Christianity. With the more intimate intercourse between the two parts of this continent, the need of Protestant missions becomes the more insistent. While these countries are nominally Roman Catholic, a majority of the 71,000,000 inhabitants are agnostics and unbelievers. The moral condition of these peoples defies detailed description. The great need of the people is the gospel; and, subsidiary to this, schools, colleges and Christian literature. This year the board has sent to the field eighty-nine new missionaries. These fill the places left vacant by deaths and resignations and add sixty-three to the missionary force of the church.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

August 10, 1913

GREAT FIGHTERS IN THE NEW WAR

TOPIC—Heroes and heroines of the temperance cause. Daniel 1:8-17.

There is much talk of temperance waves, and temperance movements, but it is not to be forgotten that behind all moods and manifestations of this sort there are flesh-and-blood men and women. If our day is one of victory for temperance, the cause may be found in men and women who gave themselves through weary years to espousing an unpopular propaganda.

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The most effective servant of the temperance cause is the woman or man who teaches a boy or girl to abstain from strong drink, and to oppose the liquor traffic.

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A generation ago it scarcely hurt a public man to be known as one who used liquor to excess. Now it has become a disgrace for any man, in public or in private, to be known as a hard drinker. Once the abstemiousness of a "cold-water fanatic" was sneered at; now such a reputation is one which every candidate for popular suffrage covets.

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Wars are won by private soldiers. The strength of the commanding officer is the number and character of the men in the ranks. The most effective servants of the temperance cause are the plain people, of conviction and altruistic passion, who have not enjoyed the applause which comes to public speakers nor had the distinction of office holding, but who, in multiform ways, and most of all by example, have consistently fought this great curse of our civilization. The first quality of sincere devotion to any cause is willingness to merge one's self and labors in the general prosperity of the enterprise. Measured by this standard, the heroes and heroines of temperance have been legion. We see mothers and teachers, in countless host, leading the van.

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For a boy or a young man to come into touch with a great woman is to receive a priceless treasure of chivalry. Frances Willard had this effect upon legions. Her personality touched with inspiration countless lives, especially of young men. To know her was to believe in the idealism of womanhood. It would be a blessed thing if this inspirational quality could be shared by all women, for she made knights errant of men.

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Tongue, pen and ballot are the weapons that will win the new temperance war.

All who look beneath the surface of things see a new formidableness in the temperance movement because it has become one with the whole vast and irresistible struggle for social welfare. More dispassionate than the old crusaders, and wielding new forces of scientific knowledge, the present day sociologist is condemning intemperance because it is an antisocial force. It hurts the common good. It is of a piece with vile tenements, sweatshops, child labor and white slavery. The inexorable social surveys, with their relentless facts, are proving anew the case against the saloon—that it is linked up with crime and poverty, and that it is wholly uneconomic, wasting both the money and the physical vitality of its patron. If the day's program of social amelioration is to win, and no observing person doubts this, then the saloon is doomed. So we should add to the roll of the noble servants of temperance all social reformers, and their number is legion.

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Self-denial is the first characteristic of heroism. He who disregards his own taste and comfort for another's sake belongs in the ranks of temperance heroes.

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The church, too, has swung into line for the temperance cause. In the United States the most effective of all temperance agencies has come to be the Anti-Saloon League, which is a league of the churches, having no life apart from the churches. It has repeatedly demonstrated that when the churches of any community are united and aroused they are irresistible. Ultimately all moral battles are up to the church. When the temperance cause is made whole-heartedly her cause, then its victory will be complete and abiding.

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There is one man who is seldom called a hero, and whose struggles are too often counted fair game for the humorists. This is the victim of an appetite for strong drink, who yet withstands the temptation. In all the wide realm of temperance there is no braver, nobler figure than the person who resists this fiery craving for alcohol.

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Slowly, but with ever-increasing certainty and rapidity, we are building a better social order, free from all that hurts and hinders life. It is now entirely conceivable that there can be a human society like that prophesied by the ancient Hebrew seers. When it becomes a reality all the world, a world uncontaminated by alcohol, will inherit the labors and sacrifices of all who have served the cause of temperance and human welfare.

NEW BOOKS

Bergson's Philosophic Method

An Introduction to Metaphysics, by Henri Bergson, translated by T. E. Hulme. This authorized translation of what constitutes a foundation stone of M. Bergson's system is not only an aid to the full appreciation of his later works, but it might have been written after them expressly to answer the objection to his philosophy that it places a rather feminine thing called "intuition" above intellect as an instrument of philosophical research and the discovery of truth.

In this book Bergson tells just what he means by intuition and how it works, although he does not here make that intimate connection between intuition in us and instinct in the insects that he does in his "Creative Evolution." Here he briefly considers the action of the mind in knowing, and shows how it represents things in a geometrical manner; how it has evolved categories such as "one" and "many," into which all phenomena must be fitted just as one would class all birds in genera; how it then takes the genera, the universal concepts, for the reality, instead of taking the living birds—no one of which had ever quite completely fitted into the genus—and philosophizes by juggling those terms.

Now intuition, says M. Bergson, is simply an intellectual sympathy by which we come into contact with the real, the individual and the basic factors in things that concern life. It is not a substitute for intellect. For intellect was especially evolved to deal with matter and all that, by virtue of its inert character, is susceptible of division and recombination. It would be folly to solve a problem in arithmetic by intuition, because the same intellect that gives us the answer has made the categories of number that have in themselves the answer waiting to be drawn out, so that here the intellect is in its own sphere. And as all our living problems are immersed in and manifested through matter, we must not long neglect those manifestations before bringing intuition to bear.

To solve any philosophical problem we must first attain an intimate intellectual familiarity with it, a familiarity that takes in every fact and so neutralizes every prejudice. Only then, by this plunge of the mind which is too swift to be caught and explained as logical intellection, does our sympathy with life give us the answer to our question. It is not a philosophic method which despises science; it is not a philosophic method that the ignorant and the charlatan can use; but it is a philosophic method which life itself imposes. [G. P. Putnam's Sons, New York. 75 cents net.

General Theological Topics

The Theology of the Gospels, by James Moffatt, appears in the "Studies in Theology" series, its contents having been delivered in the form of lectures under the Alexander Robertson Trust in the University of Glasgow during 1912. Dr. Moffatt's basis for study is the narrow field of the four gospels. To the question, Is there a theology of the gospels distinct from the rest of the New Testament? he answers in the affirmative. After dealing with certain other preliminary matters, he takes up the question of the eschatological point of view and presents the content of the theology of the gospels under the captions of "The God of Jesus," "The Person of Jesus" and "The Spirit of Jesus." Those who are familiar with the customary treatment of New Testament theology will naturally be struck by the originality, if not the novelty, of this method. To some it will probably appear open to the charge of artificiality and extraneous dogmatic influence induced by the author's trinitarianism. But, whatever may be thought of the method of treatment, no one will complain of dullness in Dr. Moffatt's style. Of special value in view of current discussions on this subject is the acutely discriminating refutation of the new eschatological interpretation of the teaching of Jesus. [Charles Scribner's Sons, New York. 75 cents net.

Our Growing Creed, by William D. McLaren of Melbourne, will come as a surprise to those who have supposed that doctrinal teaching was out of date. This imposing volume is a history of Christian doctrine written from the evangelical standpoint, but with a distinct recognition of the fact that light has been breaking out of the word in each age, and that as the spiritual nature has been refined it has demanded not a new gospel but a larger understanding of the old one. The book will be welcomed by all devout students, though all may not agree with some of its conclusions. [Charles Scribner's Sons, New York.

Schleiermacher, by W. B. Selbie. This is the first of a series of volumes under the general title of "The Great Christian Theologies," edited by Henry W. Clark. The importance of Schleiermacher in the history of theology can scarcely be overestimated. Although even in Germany his own writings are perhaps less read today than a generation or so ago, his influence is more profoundly felt today than ever. His protest against the rationalism prevalent in his own day, his frank adoption of the critical method in theology and his effective appeal to the experience of the Christian have remained permanent features of theological thinking. Dr. Selbie approaches this father of modern theology with sympathy and discrimination. He thoroughly appreciates the value of Schleiermacher's method, and at the same time sees the defects and failures that necessarily accompany the first effort of theological construction upon the new basis. The pantheistic tendencies of Schleiermacher, his inconsistent use of the theory of human freedom and his inadequate interpretation of such biblical notions as justification and reconciliation are quite clearly criticised. But on the other hand, the fervor and enthusiasm he infused into theological discussion and the strength which, as a consequence, he imparted to the religious life as a whole are duly acknowledged. Among the unfortunately few monographs on Schleiermacher in the English language this volume will undoubtedly occupy the first place. [E. P. Dutton and Company, New York.

The Spiritual Body in Relation to the Divine Law of Life, by G. H. Peeke. This little volume is a vigorous protest against the materialistic interpretation of the New Testament expressions regarding the resurrection. The author argues from the scientific and philosophical, as well as from the exegetical-historical, side of the case that this is a gross misconception, and in doing so he brings into view facts of importance frequently left out of consideration. Nevertheless in his zeal to lay stress on the spiritual side of the resurrection he evidently loses sight of certain other facts that must be accounted for. His theory therefore must be considerably modified before it can be accepted. [Richard G. Badger, Boston. $1.50 net.

The Rule of Faith, by W. P. Paterson. This volume contains the lectures delivered by Professor Paterson in 1905 on the Baird Foundation under the title of "The Substance and Standards of Christian Doctrine." The author has during the past seven years enlarged, revised and amended what was prepared for the Baird Foundation and has abbreviated the title as above. As it stands, therefore, the volume has become in a certain sense a historical treatise introductory to dogmatic theology. It is divided into two main sections. In the first the author distinguishes between the various viewpoints occupied by present-day Christian theologies. Of these he recognizes six, namely, that of the Roman Catholic Church, that of generic protestantism, that of "the school of the Spirit," that of the rationalists, that of "the Christian experience" and that of biblical eclecticism. This enumeration is perhaps sufficient to show the breadth and comprehensiveness of the author's effort to introduce the student to the great Christian systems. The second part is entitled "The Substance of Doctrine," and aims to expound the systems developed from the points of view characterized in the first part. This section is particularly rich in historical sidelights. Professor Paterson is a careful thinker, well versed in the history of philosophy as well as of theology. And, although his own doctrinal views are strictly evangelical, he treats all differing systems with the utmost sympathy and discrimination, recognizing in each the essential Christian and evangelical elements and giving grounds for his dissent from them. Altogether the volume is one of the most permanently valuable in the domain of theology that has appeared in many years. [George H. Doran Company, New York.

Behind the Curtain, by L'Abbe de la Croix, is a book of criticisms and suggestions offered to the Roman Catholic Church by one of its ministers. He evidently bespeaks his ideas with great frankness. Among Protestants he would be readily recognized as a Roman Catholic modernist. He believes in a Zeitgeist; he believes that the Roman Catholic Church is failing to put itself in touch with the times; he is eager that this should be done, and with this end in view offers his suggestions. His boldness is certainly astonishing, and whether he expects practical results from his publication it is difficult to know. To the Protestant Christian leader, however, his book offers the interest of a broad-minded view of some of the weaknesses of Roman Catholicism. [Seemore Company, Chicago. $1.

Historical Christianity

Bible Reading in the Early Church, by Adolf Harnack; translated by J. R. Wilkinson. (New Testament Series, Vol. V.) In an essay characteristic of his style and method the premier of church historians investigates the use of the Bible in the ancient Christian world. His main contributions to the knowledge of the subject are: 1. That the Bible was read by the laity freely and universally, and not, as the Roman Catholic Church authorities maintain, only by monks and clergy. 2. If the Bible was not a secret book, but accessible to all, the Christian religion was not "a mystery religion," with the sacraments as its central feature. It was a free religion of thought and life, and the sacraments were adopted into it first as means toward the promotion of the spiritual life, and only later developed into mystery features. The little volume, which, like its predecessors in the New Testament series, appears in the Crown Theological Library, is a typical specimen of splendidly original work in an interesting field. [G. P. Putnam's Sons, New York. $1.50 net.

Primitive Christianity and Its Non-Jewish Sources, by Carl Clemen; translated by Robert G. Nisbet. The science of comparative religion has been busied for a generation more or less with the problem of the relationship of biblical religion to the religions of non-biblical races and countries. The science of comparative religion is as yet scarcely beyond its infancy. Its methods have thus far been variable, its processes experimental and its results for the most part doubtful. Nevertheless it has succeeded in placing some aspects of religious life and thought into clearer light, and in bringing into view the affiliations between similar practices and beliefs among different peoples. It was quite an ambitious task to gather up results achieved fragmentarily on different subordinate subjects by scholars widely scattered through Europe and America and to unify them into a single system. This is what Professor Clemen has undertaken to do. In his introductory chapter he enumerates and describes in brief single-sentence notices the works which he has laid under contribution. A careful examination of this chapter fills one with astonishment at the omnivorous erudition of the author. It is not, however, a mere enumeration of titles of books, but a discriminating use of sources that one has to deal with. As to the question of indebtedness on the part of Christianity and Judaism to the gentile faiths Professor Clemen is somewhat skeptical. He admits that some features of biblical religion were derived from extra-biblical sources, but the claim made by many in behalf of the substance and bulk of the Bible he proves to be unsubstantiated. [Charles Scribner's Sons, New York. $3.50 net.

PROTESTANTISM AND PROGRESS, by Ernst Troeltsch; translated by W. Montgomery. The subsidiary title of this volume, which is incorporated in the Crown Theological Library, gives its key and reads, "A Historical Study of the Relation of Protestantism to the Modern World." The author defines what he means by the modern world and by Protestantism, and then proceeds to show the points of contact and of contrast between the two. His object in doing so is to utilize the history of modern culture as a means for solving the practical problems of present-day Christian life. Dr. Troeltsch is well known as one of the leading philosophical thinkers of Germany and his words deserve, and will no doubt secure, careful consideration. [G. P. Putnam's Sons, New York. $1.50 net.

The Old Testament

THE CHRISTIAN VIEW OF THE OLD TESTAMENT, by Frederick Karl Eiselen. It is perhaps less necessary today than it was ten years ago to enter a plea in behalf of the careful critical study of the problems connected with the composition of the Old Testament. Discussions of the subject given to the public in recent years have made it very clear that, aside from that kind of criticism which has a tendency to undermine faith in the divine element in the Bible, there is also a higher criticism which strengthens and confirms that faith. Professor Eiselen sets himself to the task of showing how the work of criticism has resulted in placing the Old Testament in its true light, freeing it from unnecessary entanglements with erroneous tradition and giving its several parts their true values. While the work is not strictly a controversial one, its undisguised sympathy with the critical attitude may naturally arouse the suspicion of those who prefer to leave the traditional views undisturbed. But on the other hand its devout spirit, its sincere acceptance of the idea of a divine revelation through the Old Testament, and its temperate tone will commend it as a fair and honest effort to advance the truth. [Eaton and Mains, New York. $1 net.

PENTATEUCHAL STUDIES, by Harold M. Wiener. Mr. Wiener, who is a barrister at law in London and apparently an orthodox Jew, has undertaken to demolish the now prevalent higher critical view of the Old Testament. His special point of attack is the Wellhausen theory of the origin of the Pentateuch. Mr. Wiener believes that the critical theory can be destroyed by an appeal to the text of the Old Testament as it was before the formation of the Massora. In order to reach this text, however, he is forced to resort to conjecture. Conjecture used moderately is helpful, but in such a measure as used here it becomes a worse peril than the evil that Mr. Wiener would cure. The volume is a collection of loosely attached and in some cases irrelevant papers. [Bibliotheca Company, Oberlin, Ohio. $2.15 net.

THE ETHICS OF THE OLD TESTAMENT, by Hinckley G. Mitchell. Professor Mitchell undertakes a rather difficult task. It was simple enough in the days when the Old Testament was used as a uniform source of information on all sorts of subjects, secular as well as spiritual, to construct out of its separate statements theories of astronomy, geology, politics and ethics. But Professor Mitchell is not willing to use the Old Testament upon any such presuppositions. He is obliged, therefore, to separate and classify its books according to dates and settings fixed for them by a thoroughgoing criticism. He then endeavors to deduce from each book the moral and social practice reflected in it, as well as ideas of morality held valid and authoritative when it was produced. Since in many cases the sources at his command are meager and fragmentary, and since in most cases criticism cannot pronounce a decisive verdict on the dates of the documents and on their relations to one another, Professor Mitchell is necessarily forced to resort to conjecture and to set forth as settled facts opinions that can only have the validity of guesswork. Moreover, he is not quite faithful to the title of the book, which suggests that he was aiming to construct a system of ethics, whereas, for the most part, his volume is a record of the practical morals of the Jews during the successive ages of their national life as recorded in the Old Testament. [University of Chicago Press, Chicago. $2 net.

The New Testament

A CRITICAL AND EXEGETICAL COMMENTARY ON THE JOHANNINE EPISTLES, by A. E. Brook. This volume in the "International Critical Commentary" on the three minor books of the New Testament bearing the name of John follows in its general lines the plan of the series, though in one point the author departs from the models placed before him by his predecessors. He deliberately avoids the question of authorship on the ground that "it cannot be profitably discussed apart from the wider question of the date and authorship of the fourth gospel." While he is right as to the impossibility of disentangling the author of the epistles of John from that of the gospel, it is not so clear that the question of authorship could not have been presented in a general summary. At all events, a gap is left which the scholarly student will wish had been filled somehow or other. The notes are abundantly illuminative of these somewhat neglected writings, and yet one feels that too much attention has been given to the subordinate matter of the condition of the text and of textual readings. [Charles Scribner's Sons, New York. $3.

GALATIANS AND ROMANS, with Introduction and Notes, by W. Douglas Mackenzie. This tenth volume completes the series of commentaries by modern scholars issued under the title of "The Westminster New Testament." The series as a whole is characterized by brevity, clearness and trustworthy scholarship. Biblical commentaries had come to assume burdensome proportions and the Westminster New Testament is a reaction toward greater simplicity, conforming more closely to modern pedagogical requirements. Dr. Mackenzie's contribution to it in this volume rises to the best models set him by his predecessors in the series. [Fleming H. Revell Company, New York. 75 cents net.

ST. PAUL, by Adolf Deissmann; translated by Lionel R. N. Strachan. Dr. Deissmann, already well known among New Testament students as a philologist of the first rank, undertakes to rescue the life of Paul from hard and fast methods of approach and place it upon a freer and more natural ground. He believes that the conventional way of deducing a theology of Paul from his writings does not yield satisfactory results, and must be set aside in favor of a thorough comprehension of the world in which the apostle lived. Since this world is substantially the same today as in Paul's time, the author undertook a series of journeys into it and endeavored so to identify himself with it as to find Paul's bearings and breathe his social as well as his physical atmosphere. Out of the knowledge thus obtained he believes he has gained a better facility for reconstructing the apostle's social and religious life. He has, however, evidently underestimated the amount of work done in this direction by a line of eminent predecessors, and is inclined therefore to speak almost contemptuously of existing interpretations of Paul. On the other hand, Dr. Deissmann has made a considerable advance in the understanding of Paul and deserves the credit of revivifying the human personality of the great apostle and adding vastly to the interest of all future study of him. [George H. Doran Company, New York. $3.50.

THE GREAT TEXTS OF THE BIBLE, edited by James Hastings. St. James, XIII-XXI; James to Jude. In these two volumes Dr. Hastings gives us another installment of the unique work of which eight volumes have already been issued. In plan and matter this work is like no other. It does not aim to be a consecutive and exhaustive commentary on the biblical texts; but its plan involves the selection of the most fruitful expressions in the Holy Scriptures and the homiletical exposition of their contents, with illustrative selections from the writings of those who have treated them, as well as of others who have discussed kindred thoughts. Dr. Hastings's experience, both as pastor and as editor of The Expository Times and of Bible dictionaries, gives him a skill in this kind of work that ministers as a class will wish to utilize. [Charles Scribner's Sons, New York. Each $3 net.

The Education of the Young

A PLEA FOR THE YOUNGER GENERATION, by Cosmo Hamilton (George H. Doran Company, New York. 75 cents net), is a protest against the ignorance in which some parents allow their children to grow up, a forceful appeal for self-knowledge and a very definite program of instruction. Mr. Hamilton is the author of "The Blindness of Virtue." HELPING SCHOOL CHILDREN, by Elsa Denison (Harper and Brothers, New York. $1.40 net), presents striking ways in which the school can be effective in producing sturdy citizens. THE AMERICAN CHILD, by Elizabeth McCracken (Houghton Mifflin Company, Boston. $1.25 net), does a great deal to correct certain current impressions as to the unattractiveness of American children. THE POSTURE OF SCHOOL CHILDREN, by Jessie H. Bancroft (Macmillan Company, New York. $1.50 net), discusses the great number of functional disturbances caused by poor carriage and offers an infinite number of diagrams, photographs and instructions for the correction of such deformities. WHAT THE OTHER CHILDREN DO, by Elizabeth Grierson (Macmillan Company, New York. $1.25 net), suggests many ways in which happy, prosperous children may help their neglected, starving brothers and sisters.

"Bradford Horton" in Book Form

Long before serial publication in The Continent of "Bradford Horton, Man" had approached the closing stage the editors had been receiving letters inquiring when and by whom the story would be published in book form. Few serials appearing in The Continent have had so strong an appeal, and those readers who have followed the fortunes of the sturdy young hero from week to week need no further description to assure them that the story is well worth owning and rereading in its new and permanent form. To others the recommendation of so discriminating a body of people as the readers of The Continent is a guaranty. Unquestionably, Bradford Horton is Dr. Holmes's greatest creation in fiction. There is sufficient of the romantic in the hero's career to lift it far above the commonplace, and yet he is left so perfectly human that his reality is never put in conscious doubt. In the pathos that occasionally shows itself, and in the seriousness that lies beneath the youthful bravado of the hero, there is the appeal of sincerity demanded of the writer who seeks to hold before us the mirror of life, material and spiritual; and the relieving humor is always wholesome and kindly. No manlier man than Richard S. Holmes ever lived; and Bradford Horton, though not intended to be in all points perfect, stands in fiction as a creation worthy of such a man. The book is well printed and attractively bound, and will please all who have desired to possess the story. [Fleming H. Revell Company, New York. $1.25 net.

MISSIONARY WORK

Revolting Against Caste in India

In India there is a tendency for congresses and conferences to draw up resolution after resolution of reform and then depart without following these up with action. Yet the mental attitude of the modern Hindu leaders can be ascertained by the findings of such meetings. At the second Bombay provincial social conference held this year in Ahmednabad the president, Mr. Divati, is reported by The Indian Social Reformer as having uttered several startling ideas.

"It is caste, with its played-out restrictions, that is in the way of adult marriages, marriage by well guided choice, remarriage of widows, improvement of marriage laws, foreign travel, restriction of expenditure at weddings and death ceremonies, and the elevation of the depressed classes; for it either penalizes acts directed toward reform under these heads, or interposes its unaccommodating rules between its members and their freedom in the matter of reform under other heads." It is a helpful sign that there is an awakening concerning the wrongs of centuries.

Devils Instead of Chopsticks

Some of the difficulties which new missionaries have with the Chinese language are often amusing. Recently a new reading room was to be opened in Nanhsuchow, in the province of Anhwei, and an elaborate celebration was planned. Owing to the difficulty in securing a speaker for the occasion, however, the date was uncertain. Finally word came that one could be there on the following day to give the opening lecture. When this word was received it was after 4 o'clock in the afternoon, and all preparations had to be made and invitations sent out that evening. The heads of the different schools, teachers from the city, members of the chamber of commerce and some political clubs were called hastily together to plan for the event. Refreshments were served to these guests in the evening in the form of Chinese candies and cakes, but it was discovered at the last moment that someone had failed to provide chopsticks with which to eat the dainties. The attention of one of the hosts was called to the omission, and he immediately went to the gateman and told him to go out and buy some. The gateman was a rather stupid Chinaman, so after two or three attempts to make him understand—all of which were met with a blank stare—the missionary called another man. But this man was equally blank. The missionary thought it was queer that he had found two men who didn't know what their countrymen used to eat with, so finally he went to one of the inmates of the compound. Then the laugh was on the new missionary. He had been asking the men to buy devils instead of chopsticks. And he adds, in telling the story, "It was some minutes before the fellow could straighten himself out sufficiently to go on the errand."

Cholera Yields to Modern Treatment

Dr. O. T. Logan, in his well equipped new hospital at Changteh, in the province of Hunan, China, has been having in late months a terrific struggle with cholera. Both the men's and the women's wards were so tremendously overcrowded that patients had to sleep in the halls and aisles. All in all, 600 patients were treated during the cholera epidemic, while the total of all cases for the year ran up to 17,077. In the staff of the hospital Dr. Logan is assisted by two fully qualified Chinese physicians of modern education.

The method of fighting the cholera cases was almost wholly with injections of salt solution, driven hypodermically into the veins. The success of the method was most notable. Many patients whom the old style Chinese doctors had pronounced hopeless were saved in the hospital by this means. The people of the city were deeply impressed by the service done them in the midst of the epidemic, and in several instances Chinese merchants who called to express this appreciation left substantial subscriptions.

The spiritual effect is notable, for the populace is more ready than ever to hear the gospel preached, and Christians likewise are more liberal in contributions to the erection of chapels at outstations and other methods of advancing the work.

Siamese to Adopt Surnames

According to the government gazette of Siam a royal decree came into force on July 1, whereby Siamese are to be compelled to take family names. It provides that a wife is to take the surname of her husband, and that if a son has not the father's surname, he must take that of his mother. Persons are forbidden to change their last names, after they are once chosen, without official permission, and the order further commands that the oldest living member of every household, or the head, must register the chosen family name within six months. Families who are already using such names must register them, and after a name is once settled upon, it must be used by all the members of a family. Any name may be picked out except those belonging to royalty or nobility. Low or obscene names are not allowed, nor names of more than ten letters long.

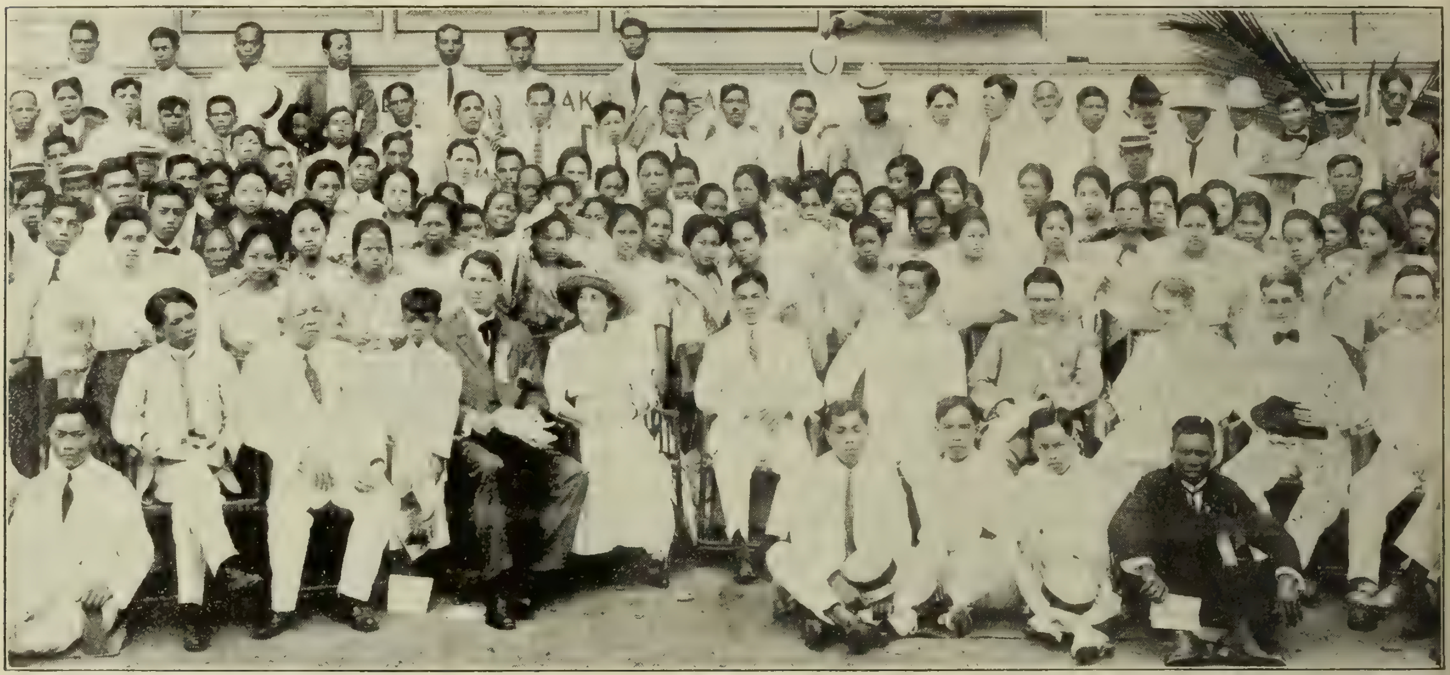
Missionary Brevities

—Dr. W. F. Seymour, who has charge of the medical work at Tengchou station in Shantung, China, recently found that seventeen of his native helpers had organized themselves into a sort of educational and evangelistic association for the purpose of holding meetings to discuss new methods of work and the general advancement of the things in which they are interested. They are planning for a reading and meeting place—practically a clubroom—where they can accumulate books and papers and hold their meetings.

—Miss Winifred I. Coxan, one of the teachers in the girls' school at Hangchow, China, was recently giving the smallest girls in the school a lesson on the Lord's prayer. She asked them the meaning of the word "ya-men," which is the Chinese transliteration of the English word "amen." "It's finished," promptly replied one small damsel. And the teacher then understood why the little ones always say "ya-men" with such fervor at the end of the long prayers of some of the Chinese brethren.

Board Notes and Announcements

—Mrs. Lincoln M. Coy, vice-president, who represented the Board of the Northwest at Boulder Summer School of Missions, was the leader Friday morning at Room 48, Chicago Miss Eva T. McCord of the Westminster Guild committee told of discussions of methods and plans in the Westminster Guild conference held in connection with the Interdenominational Summer School of Missions at Winona Lake. A delegate from one of the Chicago chapters of the guild, Miss Harris, said, " didn't know what Winona was; had not realized the greatness of Westminster Guild; was ever day regretting that the whole chapter couldn' be there." Among the letters read was th first one received from Miss Hilda Laible o Efulen, Africa. Mrs. Fred P. Hartsook, president of Des Moines society, spoke.



Filipino Sunday School Convention

A pretty bright looking lot of young "semi-Americans," aren't they? There were 277 registered delegates, from a dozen provinces, at this Manila convention. The above picture shows a large part of the native delegation, together with half a dozen missionaries who were present. Usually their churches paid the railway fare. Other conventions were held in sections remote from the capital. The photograph is furnished by Rev. Alfred M. Williams, Sunday school educational superintendent for Idaho, Oregon and Washington.

The Open Hearth

Too Easy to Join Church?

Years ago when a revival was in progress men rose for prayers, went to a mourners' bench night after night and prayed for forgiveness. When peace came they were different people from what they had been. They quit drinking, Sabbath breaking, gambling, horse racing and became defenders of the faith, heroes of righteousness, workers. When they joined the church they came before the session and were asked to give their "experience," supposing, of course, that all seeking church membership must have had a religious experience. Each member of the session asked the applicant questions to satisfy himself that the person was truly a man "born of the Spirit."

How is it today? A man signs a card or raises his hand, saying he wants to be a Christian, and he is hustled before the session and voted into membership without a question as to his experience, belief or intentions. He passes through no experience of remorse for sin, repentance or of new birth. He merely says he wants to be a church member. He has not prayed, and will not if you ask him, should you ever get him in the church. He never is seen at prayer meeting, nor is he ever found in any church work. He may attend church if it does not conflict with business. He spends the Sabbath as before.

Who wonders at the wishy-washy religion of today? It is man made, on a par with and no better than that of the lodge. The men who come into our churches today with penitence, repentance and assurance of forgiveness, I fear, are very few. Who is to blame for this condition? Elders are put on the session who regard not the Sabbath, who will not offer public prayer, who will not attend prayer meeting. Why? Because they are wealthy or related to someone who is. Pastors are handicapped by such sessions and cannot do as they would. To receive members without credentials of experience weakens the church and wrongs the applicant, for he imagines he has something that he has not and probably never will have, now that his name is on the church roll. A man can join a church easier than a lodge, for they appoint a committee to look up his record. We don't. D. J. WOOD.

It Can Be Done

In his report to the last General Assembly Dr. W. H. Foulkes, general secretary of the Board of Ministerial Relief and Sustentation, stated that of 9,566 Sabbath schools only 213 contributed last year to that board and the total received was $1,998.09, an average of less than $10 for the contributing schools. For the whole number of Sabbath schools the average would be less than 21 cents.

How is it that 9,353 schools are reported as making no offering to this important work? It cannot be that all these Sabbath schools were unable to give.

If the Presbyterian Sabbath schools of the land would take up the task in dead earnest they could raise a half million dollars for the $10,000,000 endowment fund. This would be an average of a little more than $10 annually for five years. This not only could be done but should be done. Every Sabbath school should give something, and many schools could easily give $50 a year for five years.

Will not Sabbath school superintendents and teachers take up this task of helping to raise a half million dollars for the $10,000,000 endowment fund of Ministerial Relief and Sustentation? ROBERT CLUETT.

The Missionary in the Pulpit

As a pastor, it has always been my policy to stimulate the interest of my people in missions by opening my pulpit to accredited missionaries who have a story to tell and who can tell it well. Information creates interest and interest opens the springs of benevolence and prayer. Exhortation has little result unless preceded by instruction.

Rev. Charles A. Killie of Paotingfu, China, rendered us such good service on a recent Sabbath that I would like to recommend him to other churches wishing to increase their interest in missions. In the morning Mr. Killie gave the people a thrilling account of his experiences during twenty-four years of missionary service under our board in China. In the evening he gave his stereopticon lecture on China at a union meeting in the opera

At Supper
One Evening

The folks at the table found bowls of Puffed Grains ready to float in milk.

Gigantic grains, puffed to eight times normal size. Four times as porous as bread.

Crisp, airy wafers, toasted and thin. Bubbles of grain, ready to melt at a touch of the teeth into almond-flavored granules.

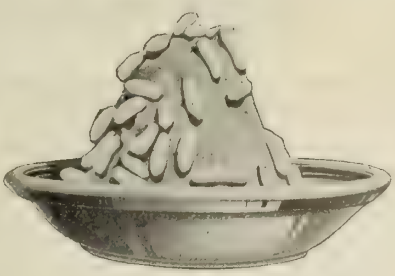
Here, for the first time, the folks at that table tasted whole grains made wholly digestible. And they found them enticing foods.

Perhaps a million homes have, again and again, served Puffed Grains in this way.

Countless people, this very day, had luncheons and suppers like this. Grains that taste like toasted nuts—brown, thin-walled, delightful.

There was never a supper more inviting, more nourishing, more easy to digest.

Puffed Wheat, 10c
Puffed Rice, 15c
Except in Extreme West



Here are other ways of serving. Terrific heat has given these grains a very nut-like taste. So people use them, in place of nutmeats, in a variety of ways.

They mix them with berries. They use them in candy making, in frosting cake and as garnish for ice cream.

In the morning they serve them with sugar and cream, like any breakfast cereal.

These are Prof. Anderson's scientific foods. They are puffed by steam explosions. Each separate food granule is blasted to pieces, so digestion can instantly act.

No other method ever invented fits grain for digestion like this. So these curious foods, which folks eat for the joy of them, are at the same time the best-cooked cereals that were ever made.

In these summer days enjoy them.

The Quaker Oats Company
Sole Makers

(439)

house. The pictures shown were mostly taken by Mr. Killie himself and therefore in no sense stereotyped.

Mr. Killie spent a Sunday with First church of Indianapolis and awakened so much interest that that church is about to assume the support of its own missionary. All the remuneration he asks is his entertainment and a silver offering. His address while on furlough is Marshall, Ill.

Ashland, Ohio. William E. Bryce.

E. F. Evans Is Suddenly Killed

Tragic End of President of the Union of the Brotherhood in Cincinnati Presbytery—An Active Church Worker.

CINCINNATI—Death came suddenly to Edward Frank Evans, president of the union of the Presbyterian brotherhood in Cincinnati and a member of Norwood chapter—the first of the organization in this country. Mr. Evans, who was president of the Cincinnati Cordage and Paper Company, was spending his vacation at Lakeside, Ohio. While fishing on Sandusky bay July 21 he stopped on the railroad track to examine his tackle and a passing train, the approach of which was unnoticed, struck him. His body was hurled into the bay and was recovered by a life saving crew four hours later.

President Evans had for years been an earnest, active Christian worker. He was an elder in Norwood church and virtually the father of Oakley mission, which Cincinnati Presbytery officially recognized on the day of his death. The funeral service was conducted by Rev. George W. Shields and brief addresses were made by Rev. W. Henry Williams of Welsh church and Dr. Edward Mack of Lane Seminary. Mr. Evans was 51 years old and leaves a widow and six children.

The executive committee of the brotherhood has indorsed a plan for a memorial service in September as the fall inaugural of taking up the work from which he was so tragically called. There is unanimous approval of the idea to name the new church at Oakley the Evans Memorial.

Hold Bible School for Pastors

State University of Oregon Adds to Its Summer Courses—Rose City Park Church Is to Have New Building.

PORTLAND—John Boyd, D. D., of First church is at the state university, Eugene, at the invitation of the president, leading a Bible school. More than 200 ministers of all denominations were expected as the guests of the university to attend the special Bible study and discussions of topics that go to make the ministry efficient.

Rev. Thomas H. Walker of Calvary church has received a call to Boyles Heights church, Los Angeles. Presbytery will meet Aug. 1 to consider Mr. Walker's resignation. It is understood that the congregation of Calvary church will agree to the dissolution of the relation.

Rev. Otto Hanson has come to Fourth church directly from postgraduate work at Auburn Seminary. He enters into a situation requiring all the hard work a man can do and with the hope of rich response to it.

Rose City Park church is ready to begin its new building. The prosperity of the work of that church has compelled the step and it is taken with much enthusiasm.

Washington and Jefferson College at its recent commencement conferred the degree of D. D. upon Rev. Charles W. Hays of this city. He graduated from Washington and Jefferson twenty-five years ago. W. S. Holt.

Bible Society Works in Summer

The Massachusetts Bible Society is doing a more varied work this summer than ever before. In the western part of the state a religious census is being taken and in a number of centers a gospel tent evangelistic campaign is producing large results. French and Italian workers are placing Bibles in the hands of foreigners at Fall River. An effort will be made to raise funds to purchase 14,000 Bibles to assist the Gideons in placing Bibles in hotels in the state. A mass meeting to this end will be held at Old Orchard Aug. 11-13.

Attendance at Schools Grows

Cleveland Presbyterians Lead Other Denominations with Seven Centers for Bible Instruction—Get Everyone to Church.

CLEVELAND—Four Protestant denominations have inaugurated vacation Bible schools, the Presbyterians leading with seven, or two more than last year, when local work of this type was begun. The Baptists come next, with four schools, the Methodists have three and Episcopalians one. In addition to Woodland Avenue, Mayflower, Immanuel, North and Bethany churches, where summer work was done last year, two stations have been created at Old Stone and South churches, the latter ranking second in attendance. The mission superintendents of the four denominations are working in hearty cooperation, and prior to starting this year's work there was a union teacher training institute, which brought together in a profitable way the young men and women laboring in this summer effort. Besides the men in charge there are women assistants, such as kindergarten, sewing and manual training teachers and visitors. The Presbyterian enrollment has been steadily increasing to 1,322 at the close of the third week. Fifteen nationalities have been gathered. At the end of six weeks there will be graduation exercises in Woodland Avenue church.

Rev. E. R. Wright has resigned as religious editor of one of the daily papers in order to give all his time to the Federated Churches, of which he is secretary. The federation is planning an "Everybody-at-Church Day" for Sunday, Sept. 21, and that rally is to be preceded by house to house canvass. In connection with this special effort the Cuyahoga Sunday School Association will inaugurate a general forward movement.

Rev. William P. Thomas, who has hitherto confined his time to Mayflower church, will now give part service to the work at Phillips Avenue church, Dr. William Gaston also cooperating in the work of these two fields.

Church unity has been emphasized by the fact that the Windermere Presbyterian and M. E. churches have joined Sabbath morning services for July and August, the united congregations worshiping one month in one church and in the sister church the second month, each pastor taking a month's vacation and giving a month's service. Miles Park Presbyterian and Miles Avenue Christian churches are likewise holding union Sunday evening services. Arthur C. Ludlow.

Churches to Discuss Labor Problems

Labor Sunday is to be observed Aug. 31 at the suggestion of the American Federation of Labor and the Federal Council of the Churches of Christ in America. Labor Sunday was inaugurated by the department of church and labor of the Home Board, now known as the bureau of social service, and for several years was observed exclusively by the Presbyterian churches. The topic for discussion suggested for this year is "Modern Tendencies in the Labor Movement."

The bureau of social service has got out a paper-covered reprint of the "Gospel of Labor," a booklet containing thirty-three typical articles syndicated to the labor press by the bureau. This may be purchased at 10 cents, the cost price. It is suggested that copies of this booklet be distributed to workingmen as a souvenir of Labor Sunday.

Bryan Will Speak at Winona

Among the speakers who it is expected will appear on the program at Winona Lake Aug. 24-30 during the week which is specially devoted to brotherhood problems will be W. J. Bryan, Dr. W. H. Foulkes, John Willis Baer, Dr. John M. Coulter and probably Dr. S. S. Palmer. It is expected that the program during this week will present brotherhood work in a very comprehensive manner.

The total registration for the first term of the summer quarter of the University of Chicago was 3,149, a gain of nearly 100 over a year ago.

How Much Did He Leave?

"How much did he leave?" asked one man of another. They were speaking about a wealthy, but selfish, neighbor, who had recently died. *"All that he had!"* was the significant answer.

The prosperous man cannot reasonably be expected to give away his capital while he lives. He needs it in his business, just as the carpenter needs his hammer and saw. Eventually, however, the man of means, like the carpenter, will have to leave all that he has. *How will he leave it?*

If he leaves a family dependent upon him, any man of means is under obligation to provide first for its members. If he leaves a church dependent, because of the loss of his support and service, he is under the same obligation to provide for it. *How much will he leave his church family?* The Christian man of means must answer this question for himself, sitting alone with his conscience and looking toward the Great White Throne.

There is no better and no safer place in which a Christian man or woman may leave a generous part of "the all" he or she has to leave, than in the Endowment Fund now being raised for the Relief and Sustentation of the aged and disabled servants of the Church, their widows and orphans, *Until Christ Comes!*

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Three Per Cent Gain in Members

Philadelphia Is Largest Presbyterian Center—Sunday Schools Show Decrease—Eight Congregations Have 12,550 Members.

PHILADELPHIA—There are 108 Presbyterian churches and three missions in the corporate limits of Philadelphia belonging to General Assembly. In addition there are over twenty United and Reformed Presbyterian churches, giving the city the lead in Presbyterianism, in respect to numbers, of the cities of the world. Of the 108 churches seventy-nine belong to Philadelphia Presbytery and twenty-nine to Philadelphia North, which has also connected with it thirty-six additional churches in adjacent territory. The communicant membership reported in these 108 churches is 54,330, a gain the past year of 1,752, or a little over 3 per cent. The whole number received upon confession was 3,102. Philadelphia Presbytery's Sunday school membership, 36,100, decreased during the year 174 and Philadelphia North's by 890. The churches reporting the largest number of accessions upon confession of faith were John Chambers Memorial 120, Tabor 103, Bethany 101, Northern Liberties ninety-seven, Bethany Temple eighty-four, West Hope eighty-three, Gaston eighty-one and Beacon seventy-eight. St. Paul's had the largest number of accessions by letter, 158. The churches reporting a net gain of 100 or over during the year are John Chambers Memorial 131, Bethany Temple 129, Beacon 103 and Northern Liberties 100. Nine churches report a net gain of fifty or over. A number of churches suffered a decrease in membership during the year. Only one of the 108 failed to have accessions upon confession. That one had two by letter. Eight churches having over 1,000 members are Bethany 3,514, Tabor 1,575, St. Paul 1,530, Germantown First 1,384, Bethlehem 1,350, West Hope 1,115, Gaston 1,080 and Walnut Street 1,026. Three others have over 900, four have over 800.

Gethsemane mission of Hollond Memorial church laid the corner stone of a new chapel July 21. The late pastor, Dr. Janvier; Dr. W. P. Fulton, the superintendent; George A. Steele and others made addresses. The chapel, which is paid for, cost, exclusive of the ground, $4,000. The Sunday school connected with it has over 100 scholars, mostly from families of laborers at the Point Breeze Oil Works. There is also a flourishing Christian Endeavor society. W. P. White.

The third yearly session of the summer school of Auburn Seminary closed July 19. Forty-two students were registered. Besides the regular faculty for the lectures, Rev. Warren H. Wilson, Ph. D., of New York conducted the department of the church and school in the country; Professor George Cross of Rochester Seminary lectured on "The Christian Doctrine of Salvation," Washington Gladden, D. D., of Columbus, Ohio, on "The Social Interpretation of Christianity"; William T. Elsing, D. D., of New York, "Geology as an Aid to Faith." A summer school for Christian workers opened July 21, continuing to Aug. 2.

Want Polygamy to Be Stopped

Pennsylvania Legislature Asks Congress to Start Action on Constitutional Amendment—Laird Institute Has Reunion.

PITTSBURG—The lawmakers of Pennsylvania passed a resolution, and it was signed by the governor July 21, asking Congress to authorize a convention to propose an amendment to the constitution of the United States prohibiting polygamy or polygamous cohabitation in the United States. The preamble declares that investigation has revealed the fact that polygamy is still practiced in the United States and that federal laws are needed to check it.

Old Home Day was celebrated by Laird Institute and Murraysville church at Murraysville, July 19-20. A large crowd of former students and residents of the town gathered from all sections of the country. Many who graduated from the institute have achieved success in their various professions, among the number being Judge John Haymaker and J. McF. Carpenter of Pittsburg, Professor Samuel Hamilton, superintendent of Allegheny county public schools; Joseph Duff, D. D., pastor of Carnegie church, and Rev. Joseph Clark of Dayton, N. J. On Sunday two of the former boys—S. E. Gill, superintendent of East Liberty Sunday school, Pittsburg, and Oliver Miller, superintendent of Central church Sunday school, North side, addressed the Sunday school. Dr. Joseph Duff preached in the morning and Rev. James Clark in the evening.

On their return from the world's Christian citizenship conference at Portland, Ore., Ng Poon Chew will occupy the pulpit of Shady Side U. P. church Aug. 3 and Dr. Charles Merle D'Aubigne of Paris the same pulpit Aug. 10.

Steubenville held a three days' celebration July 23-26 in honor of the men who participated in the revolutionary war, the civil war and the late war with Spain. Monuments were unveiled to three men of worldwide distinction who were associated with the revolutionary war—Baron Von Steuben, General Rodgers Clarke and Judge James Wilson, grandfather of President Wilson. A monument was erected on the spot, four miles from Steubenville, where Morgan's raiders engaged and defeated the militia of Steubenville. P. W. Snyder.

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Rev. GEO. P. MAGILL, D. D., President, :: DES MOINES, IOWA

Italians Lead in Bible Schools

Seventeen Nationalities Represented in Summer Classes–Immigration Department Interested–University Heights Church.

NEW YORK—Nineteen daily vacation Bible schools are being conducted in the metropolitan district this summer under the supervision of the department of immigration. Nine of these schools are in Manhattan and the Bronx, five are in Brooklyn, one in Staten island and four in Newark. These schools are a part of the countrywide movement inaugurated by the department of immigration and are under the immediate supervision of Rev. Arthur H. Limouze, pastor of Northminster church. The largest school in the circle is the John Huss Bohemian church school, where daily 253 children gather to study the Bible and catch the helpful spirit of the teachers. Labor temple and the Italian Church of the Ascension are close seconds. These schools are all located in densely populated immigrant communities, and have already registered seventeen different nationalities, the leading one of which is Italian. Associated with Mr. Limouze are three supervisors and 111 teachers, paid and volunteer.

In addition to the vacation schools conducted by the board there are similar schools in Madison Avenue church, Faith, Old First and Williamsbridge under the management of the Federation of Churches, while yet another group, of which the largest is John Hall Memorial, including Westminster, Mizpah, Adams Memorial, Gregg (Brooklyn), and Spring Street, is conducted by the Daily Vacation Bible School Association.

Fort Washington Presbyterian and Washington Heights U. P. have united with churches of three other denominations to conduct services in a tent erected by the evangelistic committee of New York City at 179th street and Fort Washington avenue. Dr. Arthur J. Smith spoke at the opening service in the tent last Monday evening.

The corner stone of University Heights church, at Aqueduct avenue and 181st street, facing the campus of New York University, was laid last Saturday. The cost of the new edifice is to be $65,000, of which the church extension committee contributes three-fourths. Dr. Henry M. McCracken, for many years chancellor of the university, who is known as the father of this church because he was active in its organization in 1900 and served as preacher for the first three years, prior to the coming of the present pastor, Rev. Percy B. Wightman, participated in the exercises. From an original membership of fifty the society has grown to require a building fitted to accommodate a large congregation. The auditorium in the new structure will seat 550, with galleries for half as many more. The church plans provide for various institutional activities.

Open air meetings are held on Riverside drive, near North church, on Sunday evenings preceding the regular church service.

Worship in Church on Wheels

San Francisco Edifice Changes Location but Services Are Not Interrupted–Elder as Chief of Police Clashes with Pastor.

SAN FRANCISCO—For a portion of July Grace church has been worshiping on stilts. Its new pastor, Rev. Paul R. Dickie, coming in June advanced money to buy a new site and take the old church from an inside to a corner lot in the new Crocker addition, holding services in it while en route and before it had been settled on its new first-story foundation.

A unique situation from a Presbyterian viewpoint has occurred in Oakland. Chief of Police W. J. Petersen, elder in Brooklyn church, and Rev. Franklin Rhoda, pastor of Fruitvale church, have been engaged in a conflict over the proper solution of the red light problem. The chief is a militant elder and often takes to the pulpit on civic affairs. He advocates segregation, while Pastor Rhoda criticises him and leads a marching crusade against the disreputable resorts. The elder's pastor, Rev. H. K. Sanbourne, disagrees with the chief, but, like a large majority of church people, respects the honesty of his personal character and opinion.

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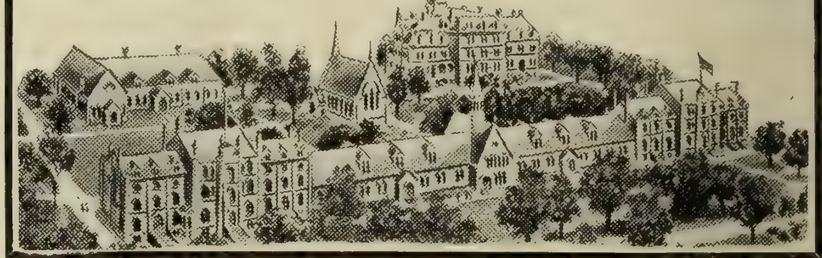

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Foreign Mission Gifts Show Gain

Per Capita Contributions in Chicago Increase — Fourth Church Gives Half of the Total Amount—Austin Scouts Study Bible.

CHICAGO—Thanks perhaps to the China propaganda campaign in this city last winter the per capita contributions of Chicago churches to the Foreign Board for the year recently ended were nearly 15 per cent larger than during the year preceding. The per capita foreign mission contribution was $2.92 last year and $2.56 for the year before. The total amount in 1913 was $91,682 out of a total of $457,628 to all boards from this presbytery. Fourth church, with a per capita record of $41.20, heads the list for foreign mission gifts. Offerings for home missions show an average gift for each member of this church for the year of $64.80. The total foreign mission contributions of Moderator Stone's church were $45,881. The next nearest church in per capita gifts is Lake Forest, with $8.16 and a total of $5,180, which is also the second largest contribution to the board from this presbytery this year. Next in order in per capita to foreign mission offerings are Highland Park $5, Hyde Park $4.13, Evanston Second $4.09 and Oak Park First $4. Many other churches devote themselves largely to other missionary enterprises, like Evanston First, which gives nearly $23,000 ($24 per capita) to home missions and supports Christopher House on the North side. The smallest per capita gift to the Foreign Board was 9 cents for the year.

Among visiting preachers in Chicago the coming month will be Rev. Frank E. Higgins, the sky pilot of the northern woods; Dr. E. A. Bess, the new student pastor at the Iowa State University; Dr. J. A. Marquis, president of Coe College; Dr. Frederick N. McMillin of First church of Walnut Hills, Cincinnati; Dr. Joseph D. Burrell of Brooklyn and Dr. G. Campbell Morgan of London.

Officers of the local Chicago Christian Endeavor union will make plans at once for the convention of the society in 1915 which will be held in this city. The Association of Commerce has promised $5,000 toward expenses and the union has promised an equal amount. A finance committee probably will be among the first appointed. The official party from Chicago returned from the coast last Friday.

In addition to their usual work the Boy Scouts of Austin church may receive credit for memorizing of certain passages of Scripture. The scout is allowed for Bible work certain points toward the 1,000 credits, which he must obtain to reach the next rank. This union of religious instruction with the regular scout activities is being watched with interest by many of those engaged in boys' work.

After a month's vacation the Chicago ministers meet in assembly hall Aug. 4 for business of presbytery.

Rev. Matthew F. Howie, a member of Chicago Presbytery, died last Friday evening. Mr. Howie had been in feeble health for some time. Doctors Beatty and Milner conducted a funeral service Sunday evening. The body was taken for burial to Argyle, Ill.

School and College

What is said to be the first school in America for the instruction of church organists will be opened this fall by Trinity school of church music, New York. Organists and choirmasters of Trinity parish will form the main staff of instructors. The school will give a course of thirty weeks for three years.

There were 273 graduates of Highland Park College, Des Moines, Iowa, at the exercises which terminated July 31. One of the principal events of the week was the inauguration of Dr. George P. Magill as president of the college July 28, Doctors W. H. W. Boyle of Lake Forest, Ill.; J. W. Countermine, C. H. Purmort and C. F. McKean of Des Moines taking part. The baccalaureate sermon was delivered by Dr. Boyle. The series of commencement events included class day programs by the graduates of the liberal arts, normal, oratory, engineering and music colleges, together with anniversary programs by the literary societies. The commencement address July 31 will be made by Dr. H. C. Swearingen of St. Paul, Minn. The program of the various exercises during the week made a booklet of twenty pages.

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From Various Fields

Ohio

The summer Bible conference and training school to be held the first ten days of August in connection with Muskingum College, New Concord, is attracting considerable attention. Among the speakers at this interdenominational conference will be W. R. Moody, Dan Crawford, Dr. Isaac Headland, Dr. John Balcom Shaw, Dr. George N. Luccock, Dr. Warren H. Wilson and others.

Charles E. Rykert of Vallejo, Cal., has been engaged as assistant for Central church, Columbus. Mr. Rykert was for some years associated with Dr. J. Wilbur Chapman as a gospel singer and also served two years as assistant in a Baptist church of Buffalo, N. Y. Central church has joined with two other churches of the downtown section and with the Y. M. C. A. in union evangelistic services on the state house steps each Sunday evening during July and August.

Iowa

The remodeled Mount Ida church of Davenport was dedicated July 13 with special exercises under the direction of Dr. W. H. Kearns of Minneapolis and Rev. LeRoy M. Coffman of Davenport. Rev. J. Gilmour Smith is pastor.

Independence church will be closed during August for extensive repairs. Last year new furnaces and a new roof were secured, and now the whole interior is to be renovated, a new choir rail built and the floor covered with a cork carpet. The pastor, Theodore Morning, D. D., is in the sixth year of his pastorate, during which time over 100 members have been received into the church. Both church and pastor will take vacation during the time of repairs, services being resumed about Sept. 1.

Michigan

William Clark Burns, D. D., pastor at Monroe, is spending two months in Europe.

The clearing of the debt on Ionia church was celebrated July 18 by a special program, at which Rev. W. K. Spencer, pastor, and a number of members of the church took part. A former building was burned five years ago in a fire which destroyed several structures in Ionia. Subscriptions amounting to $23,000 were made in the town and the building, worth $30,000, is entirely free from debt. It is the hope of the pastor that in the near future the church will be open seven days a week and that night classes and gymnasium advantages will be available for the young men of the city.

Oklahoma

Evangelist Grafton beginning Aug. 24 will conduct open air revival meetings in a vacant lot near Maywood church, Oklahoma City. The pastor, Rev. E. B. Surface, on a recent Sunday took his congregation to First church and preached to the combined audience, Dr. Baird of First church being absent.

California

For a new building to be erected by the church of Azusa, Charles F. Richardson pastor, $11,000 is assured, which is within about $500 of what the lowest bid calls for,

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in this week's Continent on page 1057

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and the contract has been let. The building is to be of stone, with cement basement for social purposes, nine Sunday school classrooms, young people's classroom, with one other for missionary and pastor's aid meetings. The audience room, with the classrooms available to be thrown together for congregational purposes, will seat 340 persons. An innovation was made on a recent Sunday evening by this church in an open air service, which was held on the lawn at the home of a member.

Indiana

A well attended Christian Endeavor society was recently organized at Graham, where Vernon P. Martin of Lane Seminary is supplying the pulpit.

A tablet to the memory of Rev. George Knox, for a number of years leader of the home mission work of this state, will be unveiled Aug. 11 at Gary Neighborhood House. This will be part of the exercises in connection with Home Mission Week at Winona Lake. Arrangements have been made for accommodations and it is expected that a large number of pastors and others will be present.

Increase in Payment to Annuitants

The sustentation department of the combined agencies of Relief and Sustentation of the Presbyterian Church U. S. A. is now paying its beneficiaries 40 per cent of the full amount of the contemplated annuities or benefits, according to a statement issued by Dr. John R. Sutherland, associate secretary. This is an increase of 10 per cent over the amount paid during the previous fiscal year. Dr. Sutherland says the progress the sustentation fund is making is most encouraging and gratifying to those intrusted with its management.

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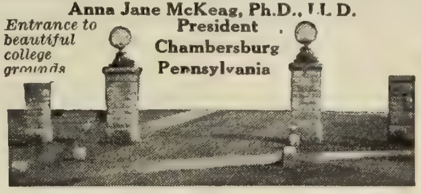

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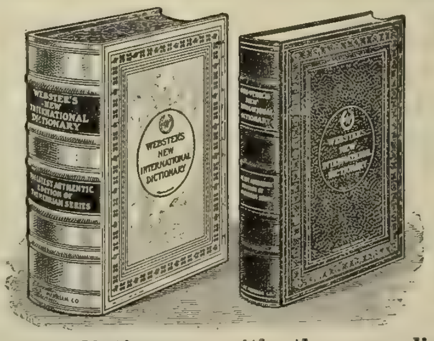
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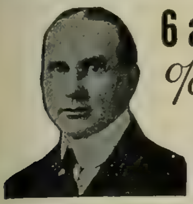

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Financial Situation

Reduction in Express Charges Soon Will Affect Many Lines of Business—Parcel Post Rates Also Lower—Cement Industry Large.

The reduction in express rates which it is expected that the interstate commerce commission will announce soon, together with the modification of the already advantageous conditions of the parcel post rates, will redound to the benefit of the farmer and hence have a vital effect on holders of farm mortgages. If the means of transportation can be made so effective that the producer can sell direct to the consumer it ought to be possible for the farmer to get more for his produce without imposing on the consumer. If the farmer can get better prices his land will increase in value and be better security for farm loans and insure still further the payment of interest when due.

It is announced that the interstate commerce commission has marked the country into 950 blocks of fifty miles square and rates are based on the transfer of packages from zone to zone, all cities in one zone being considered as common points. The rates as worked out, opposed by the companies but favored by the commission, will result in a reduction of 25 to 50 per cent on packages of five pounds and under, and from 10 to 30 per cent on heavier packages. The new rates will go into effect as soon as published.

Parcel Post Rules Modified

The reduction of parcel post rates in the first two zones and the increase of the weight limit to twenty pounds has been met with loud protests by the railways, which assert that the increase in weight will do an injustice to them owing to the basis upon which the rate for carrying mail is fixed.

Stocks and bonds are becoming a little stronger, and there are some indications that the bargain days are passing, although there has been no rapid upturn. There is an indication in New York of a return of buying interest by investors, the demands for portions of the note issue by the Northern Pacific recently indicating that people are more than willing to take advantage of liberal offerings.

Railway Earnings Show Increase

Railway earnings for May show a gain in net of 9.4 per cent, although there are several conditions to be reckoned in weighing this figure. It has been suggested that a considerable amount of traffic which was denied the roads during high water in the Central West came into the May accounts to show the big gain.

The cement industry in the United States has made tremendous gains during the last few years. Cement has replaced wood in a vast number of places in city and country and is used in pavements and building construction where it was never thought of fifteen years ago. During the first half of this year the production has increased 25 per cent over the same months of 1912, with a total of 39,000,000 barrels.

Brief Bits of Business News

—Building operations in the United States of late reflect the recent tendency to go a little slow. The totals for the country show for the first half of 1913 a decrease of 2.8 per cent over the operations of the year previous. The country outside New York City, however,

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shows an increase of 7.9 per cent for the same period.

—Following many years of large exports of beef to other countries the United States is preparing to become an importer of this commodity. The department of agriculture has sent a representative to South America to prepare for the shipment of beef from there here.

—The government has filed suit at Portland, Ore., to dissolve the telephone monopoly there. It is charged that the American Telegraph and Telephone Company and subsidiaries have absorbed all independent companies. Congress may be asked to say whether or not the telephone is a natural monopoly.

The Young Women and the Christian Training School

(Continued from page 1060)

ing the church can provide for their unique service.

The church is being compelled to abandon a drifting policy. We are nearly done with an untimely waiting for a misconceived providence to do for us what Jesus Christ has commanded the church to do. "Efficiency" has become a commercial watchword—it is a reecho to the church of Jesus Christ's insistence that the church shall be the light of the world. The specializing of occupations, the elaborate technical training now demanded in the arts, crafts, trades and professions are convincing proofs that only as the Christian worker shows skill in meeting conditions can he hope to succeed. Men who manage farm and factory with unqualified success will only sneer at a church that conducts its business at a poor dying rate. For all this the only solution of the problem is in careful, correct, consecrated training of lay workers in the church.

The pastor must face modern spiritual and social conditions and study approved methods of meeting current needs. He learns much in school, and more later, as to how best to labor for the evangelization of the world. But the pastor alone can do little. His sermons will scarcely arouse a dim interest if his congregation does not properly evaluate the remedial measures proposed. To frame appropriate local policies and to carry them out will be utterly impossible. He must find among his people at least a few who can sense the situation and lend a hand in planning intelligently, who can lead effectively groups of workers and in a word be the field officers of the great campaign. Consequently the young women of every local church should furnish one or more of their number who shall enter the training school and prepare for lifelong service in the church.

This is more than a call from an occasional enthusiastic theorist. Today, as never before, pastors and churches are searching for women who for a time at least will put all of their consecrated powers into service and work exclusively for the building of the kingdom.

Too often experiments with unqualified women occasion only waste of money and opportunity. First-hand contact with highly organized church machinery, heart to heart touch with throbbing humanity, safe and interpretative instruction from training teachers—these are sorely needed to qualify young women for the many positions open to them.

The training school will give these specific benefits to young women entering specialized Christian service—a knowledge of the English Bible and its best use in leading souls to God; a deeper, more vital, more efficient spiritual life; a clearer understanding of the place and work of the church in the world; a better understanding of current problems both at home and abroad; a practical understanding of modern church methods; a view of the world field sorely needed to enable one rightly to choose one's life work; practical experience in church work under qualified instructors. This equipment will so fit women for Christian service that could we place one in each local congregation in one generation the whole work of the church would be transformed.

H. L. LATHAM.

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Readers will confer a favor on the publishers of The Continent by mentioning this paper when answering advertisements.

the resolution introduced into Congress by Representative Hobson, "house joint resolution 163," proposing an amendment to the constitution providing for national prohibition. The passage of this bill and its ratification by thirty-six states would abolish legalized liquor traffic in the United States. The Christian Endeavorers of the country have recently announced their allegiance to the effort to make America saloonless and the Good Citizenship Movement, of which Harry S. Warner, 301 Security building, Chicago, is the chairman, has outlined a comprehensive method of lining up all forces in a community looking toward the passage of this resolution and the subsequent campaign in each state.

Posters and other advertising mediums, motion-picture lectures, temperance news in local papers and enforcement of existing temperance laws are suggested as among the means of arousing public sentiment.

Calendar and Record

Presbytery Meetings

Des Moines—Des Moines Y. M. C. A., July 31, 2.

Ordinations

Kansas City—Ralph McAfee.

Resignations

California—Long Beach First: O. H. L. Mason.
Illinois—Viola: C. E. Fisk.
Minnesota—Maine: S. Stone.
New Jersey—Harmony: A. C. Dodge.
New York—Milford: D. F. Giles; Genoa: T. J. Searls; Martinsburg: C. Otis Thatcher; Meridian: A. B. Scofield.
Oklahoma—Munhall: S. P. Bixler.
South Dakota—Java and Glenham: Clarence Lamb.

Calls

Idaho—Gooding: J. Craig Watt, Duncan, Ariz.
Illinois—Omaha and Oak Grove: George D. Humphrey; Danville Immanuel: A. F. Ziegel, former pastor, Kirksville, Mo.
Iowa—Alton: S. Stone, Maine, Minn.; Iowa City Unity: C. E. Edwards.
Kansas—Altoona: W. B. Minton, Aztec, N. M.
Missouri—Jefferson City First: J. F. Cowling, Osage City, Kan.
New York—Carlton: F. B. Fraser; Sacket Harbor: Theodore J. Searls; Batchellerville: C. Otis Thatcher; Ontario: T. C. Bell.

Installations

Nebraska—Seward, Staplehurst and Tamora: C. M. Rohrbaugh, July 17; Bridgeport: George F. McDougall.
New Jersey—Washington: Jacob N. Wagenhurst, July 15.
New York—Cape Vincent: D. F. Giles.

Supplies Arranged

Nebraska—Northport: George F. McDougall; Rushville: W. S. Morrow.
Missouri—Hamilton: Guy S. Davis; Albany: Archibald Wright.
South Dakota—Veblen: J. W. Christianson; Lake Andes: David L. Miller; Hot Springs: Lorenzo D. Newland.

Vacant Pulpits

Idaho—Malad City, Salmon City, Aberdeen, Rigby, Bellevue, Heyburn, Pleasant Valley.
Nebraska—Strassburger.
New Mexico—Seven or eight fields.
Oklahoma—County seat town, manse, J. P. Haskell, Fairview.
Oregon—Several, Grande Ronde Presbytery, D. K. Laurie, Baker.

Accessions

Colorado—Pueblo First, 21, July 6, C. W. Weyer.
Idaho—Milner, 2, July 13, W. L. Strange; Pocatello, 11, recently, C. E. Van der Maaten.
Indiana—Plymouth, 4, July 6, W. C. Logan; Graham, 3, July 13, V. P. Martin.
Iowa—Hartford, 1, June 29, A. G. Beecham; Winfield, 44, past month, J. I. Dool; Des Moines Westminster, 10, July 6, John Bamford.
Illinois—Chicago Irving Park, 15, July 20, F. P. Baker.
Massachusetts—Boston Fourth, 16, July 6, James Todd.
Minnesota—Minneapolis First, 4, July 6, J. T. Bergen.
New Jersey—Mount Holly First, 13, July 6, Frank Willcock.
Oklahoma—Oklahoma City Maywood, 20, July 5, E. B. Surface.
Pennsylvania—Doylestown, 19, July 13, W. E. Steckel; Pittsburg Brighton Roads, 12, July 13, R. H. Allen; Pittsburg Homewood, 13, July 13, P. W. Snyder; Braddock First, 11, July 13, P. H. Gordon.
South Dakota—Parkston, 14, three months, J. A. Thomas; Kadoka, 2, June 13, Glenn H. Shaw.
Tennessee—Knoxville Fifth, 33, July 20, R. L. Houston; Spring Place, 6. July 20, H. J. Wilson.
Washington—Anacortes, 12, July 13, E. M. Calvin.
Wisconsin—Eau Claire First, 16, July 16, W. T. Angus.

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Assembly dates June 29 to August 21

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Around the Shop

It is related of a fervent and rather excitable New Yorker, well known some decades ago, that he rushed out of his club one evening and hailed a passing cab.

"Drive like everything!" he commanded, as he clambered in and slammed the door. The driver hesitated and made a move that indicated a desire for conversation. "Shut up!" yelled his "fare" through the glass. "Aren't you ever going to start?"

The driver, subdued, whipped up his horse and soon the cab was traveling at a rate considered in those days close to the speed limit. After fifteen or twenty minutes the "fare" rapped for the driver's attention. "What's the matter? Are you lost? Aren't we nearly there?" came in irritated staccato.

"I don't know, sir," responded cabby, politely. "Ye ain't told me yet where ye were a-wantin' to go."

—

Sometimes the Around-the-Shop Man's pen starts out in about the same way, when one of these little dissertations is begun. That's the advantage of not being an editor; when the editor writes he must have an objective to which he shall lead by the proper avenues of logic. The Around-the-Shop Man just "grabs up" the first vehicle of thought that comes along and sets it to going, and if the thought fails to arrive anywhere it's the thought's fault and not his.

—

There are no new stories. Some are older than others.

"De good book tells us," said the negro preacher, "dat in de las' days de sheep is to be put ter one side an' de goats ter de udder. Dey ain't goin' to be no 'stinction 'tween white an' black on dat day," he continued with growing enthusiasm. "But we all knows who has de wool."

—

The Around-the-Shop Man, being kindly disposed, attempts no journalistic application.

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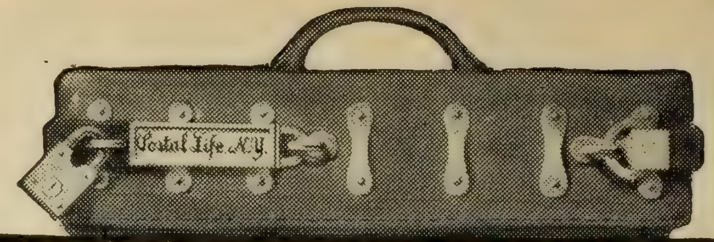
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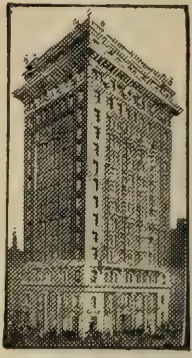

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Nevertheless, there is a practical bearing worth the risk in maintaining that the virtue which goes ahead of other virtues in laying the foundation of sound character is reality.

* * *

Reality is the first virtue because it is necessary to validate any other goodness in a man.

You may say that love is "the greatest thing in the world." Yet how much would love amount to if in time of test it should prove adulterated with selfishness that balked at sacrifice?

Or you may agree with Professor Royce that loyalty is the finest flower of life. But if loyalty should follow its cause only while fair weather prevails and desert when opposition and contempt appear, what would remain to be said in its praise?

Or if submission to God is counted the noblest element, even that goes for naught if submission turns bitter when God begins to exact suffering and hardship.

Nothing counts for character which is not genuine, thoroughgoing, real enough to stand use, trial and scrutiny.

* * *

Reality is more, however, than simply an attribute of other qualities in a life. It is much more than a first-premium ribbon to be tied on this or that merit of a man.

Reality is a virtue on its own account. It is in itself a note of personality. There are not merely real and unreal qualities in people; far more distinctly there are real and unreal people.

A real virtue has a mighty hard time maintaining itself in an unreal man. Insincerity "will eat as doth a gangrene." If the cancer has begun anywhere in a man's thinking or his actions or his words, it is almost certain to spread till it involves all of him.

The only sure defense from forfeiting all genuineness is to watch with fear and trembling against the intrusion of the least spot of ungenuineness into any phase of living. The only safe reality is the realness which is real all the way through.

The man of real reality pretends to nothing which he is not, affirms nothing that he does not believe, professes nothing that he does not feel, assumes nothing for sake of appearances, claims nothing as due his own merits, yields nothing demanded by his own conscience, undertakes nothing half-heartedly, does nothing triflingly, and withal in the whole of life day after day lives up to the watchword "Thorough!"—giving a hand of honest brotherhood meanwhile to all who live by the same rule.

* * *

That is a superb brotherhood—the affinity of men who are real. There is no other nobility half so noble. No order of knighthood in king's courts or rank of distinction in government or elevation of applause for genius equals it in honor.

And where people struggle for other distinctions which they are commonly thwarted from securing, this best of all nobilities is free to all and simple to be attained by any whose ambitions run toward it.

Yet it cannot be idly chosen. Eternal vigilance is not so absolutely the price of liberty as it is the price of reality. The possibilities of unreality are more numerous, more diverse and more treacherous than any other sort of temptation.

There is, of course, the gross crude form of hypocrisy wherein a man who knows himself wicked and means to be wicked pretends nevertheless to be good. That, though, is not the frequent form; it takes a man sunken far below the average level of human meanness to be capable of that.

But there are scores of types of insincerity which simulate the goodness of true religion so nearly that the well intending and respectable—yes, the righteous themselves—are the first and easiest to be beguiled thereby.

Of this sort are all the expedient conformities which dictate to a man that, for sake of his standing, he must keep up the show of those manners and sentiments which are expected of him on account of the associations in which he moves.

* * *

Two examples will point a sufficient application of this remark:

The pious talk supposed to belong to the atmosphere of religion, which men feel they must keep up lest somebody may suspect them of backsliding, is usually saturated with counterfeit sanctimony.

All this comes from living religion in the eyes of one's fellow men rather than in the eyes of God. The sole salvation from it is such an eager intensifying of one's own individual religious experience as makes it impossible for the lips to utter anything that has not been felt in one's own soul.

Only a constant and jealously maintained personal fellowship between a man and his God can create a spiritual life rich enough to reject the false coin of battered phrases which conventional Christianity scatters through the church.

Likewise, for a second instance, may be cited the insidious and seldom realized insincerity of the excuses with which pious men justify the selfish things to which pride and avarice prompt them.

The hardest conquest which grace has to fight for over human nature is the conquest of that citadel of sin—self-interest. And unreality there, as nowhere else, fights sin's battle for it.

A certain practice brings a man success in money or fame or power. And the man can't give it up; it is too precious a tribute to his pampered self-love. But he knows, of course, that he can't be a Christian while he holds to selfishness and its rewards. So he tries a lying alternative; he renames the selfishness and calls it "laudable ambition."

It is a poor and petty cheat. But it usually does the work; it cheats the man who invented it for the purpose of cheating himself. And however high he may climb after that in appearance of religion, he is nevermore a man of genuine likeness to Jesus Christ.

For Jesus was not only unselfish; he was really unselfish.

* * *

There must be armor enough in the armory of God to defend a man against all sin.

But if by any means we are unable to "take up the whole armor of God," let us at least seize the shield that is able to quench the fieriest of all the fiery darts of the evil one—the dart of unrealized hypocrisy.

The World

Mexico Rebuffs America's Pacificatory Plans

Armed intervention in Mexico may be forced upon the United States in spite of the most pacific intentions, somewhat as the Spanish-American war was forced upon us fifteen years ago by conditions in Cuba. To the indictment against himself President Huerta last week added insolence and studied insult. Ex-Governor John Lind, whose appointment as special commissioner to Mexico City was told in part of the edition of The Continent last week, was openly rebuffed by the Huerta administration. The Mexican secretary of the interior sent a message to the state department at Washington that Mr. Lind would not be received—would be "persona non grata"—unless his coming carried with it recognition of the Huerta government. This announcement was made in advance of the arrival of the special commissioner and before the Mexican government was officially apprised of his mission. Later President Huerta sent assurances of safety and courteous treatment for Mr. Lind, but the Mexican situation remained volcanic.

A street parade of students and other persons was held in Mexico City on Sunday as an ostensible expression of Mexican public opinion in behalf of the de facto government. But as has been pointed out by many observers of Mexican life, there is no public opinion in Mexico such as prevails in America for the reason that the common people are illiterate and almost utterly ignorant, have had no real voice in politics and are exploited by the few rich land owners, military leaders, bandit chiefs and their immediate followers.

The correspondents analyze Huerta's bold, shrewd game as a "bluff" by which be hopes to unite the various factions under his flag against the "foreign foe"—to wit, Uncle Sam. His adherents have spread the impression that the United States wants to invade Mexico, seize its latent wealth of mines and forest, cattle and agriculture, and oppress the peons.

Congress, the President and Mexico

An excited debate on the Mexican mess took place in the senate on Saturday. Senator Smith of Michigan asserted that a Washington lawyer, representing the constitutionalist or anti-Huerta forces, had the ear of the state department and had much to do with the removal (or resignation) of Ambassador Wilson. Senator Williams of Mississippi expressed the opinion that there was "organized and syndicated effort" to bring on war with Mexico, and that there was money behind the movement, "and not all of it Mexican money." Senators Kenyon and Crawford urged temperateness, and the last named senator voiced the highest confidence in the President and the state department.

Just prior to this debate the President had a satisfactory executive conference with the foreign relations committee, in which he outlined the chief features of his policy. He is reported to have told the committee that he withdrew Ambassador Wilson and sent Mr. Lind to Mexico in order to have there a man whose personality was in no way involved in Mexican controversies. He said Mr. Lind would offer no cut and dried solution of questions at stake, but would urge General Huerta to redeem his promise for a free and fair election. President Wilson's view is, in brief, that there is no government in Mexico having a constitutional title, and that the Huerta regime should not be recognized as anything more than the de facto government of a military chief ruling by the sword.

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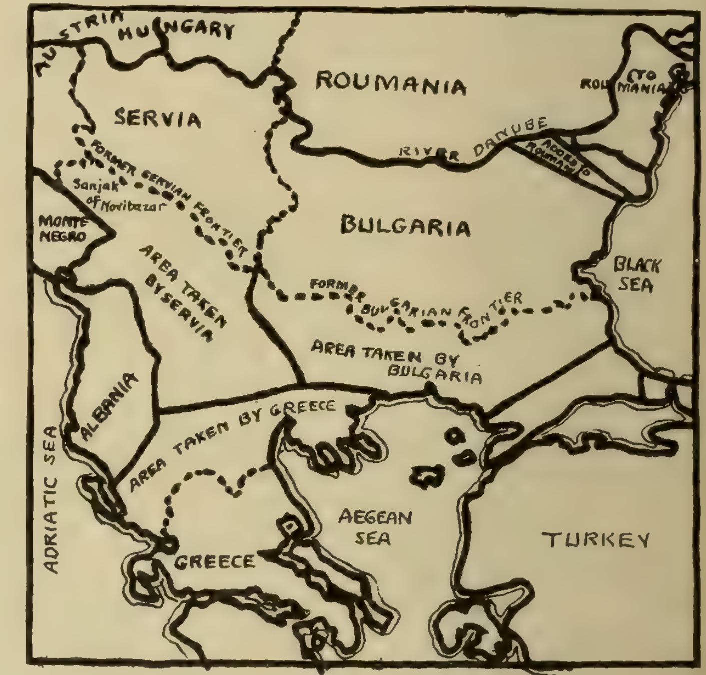
Peace Again Agreed Upon in Balkans

The peace conference in Bucharest last week agreed upon the essential terms of peace, which, it is believed, will be more lasting and satisfactory than was the case in the near past. Greece, Servia, Montenegro and Roumania all have cause for gratification, as each one has largely added to its territory. Desire for territorial expansion was fundamentally the cause of the war against Turkey, although misgovernment and oppression by the Turk furnished the immediate incentive. Bulgaria, too, will largely extend its boundaries, even though it was forced to surrender to its neighbors a considerable area which it had confidently hoped to hold. A strip at the northeast corner of the country from the Danube to the Black sea, south of Silistria, will go to Roumania.

While the Balkan states were engaged last month in the bloody conflict among themselves the Ottoman army under Enver Bey swept into Adrianople and repossessed the city and all the country round about, but it was positively stated in London that the so-called concert of Europe would compel Turkey to evacuate the reoccupied territory and respect the treaty with the former belligerents. Another question to be settled by the great powers is the exact boundaries of the new state of Albania.

Until all the new boundary lines have been precisely fixed, which will probably take many months, even though the proceedings are amicable, it will not be possible to say just what the five nations have jointly and severally gained at the Ottoman empire's expense, but approximate estimates have been made. The largest share will go to Greece, which will add 27,000 square miles of territory and a million more inhabitants to its former possessions, besides several of the Ægean islands. Servia gains 19,200 square miles of territory and 1,100,000 inhabitants, while Bulgaria gets 19,800 square miles of territory and 800,000 inhabitants. Montenegro wins 4,200 square miles of land and 230,000 inhabitants and Roumania adds 4,200 square miles of territory and 260,000 inhabitants. Bulgaria will have the largest territorial area in the Balkans, being slightly larger than Roumania, but it will have 1,500,000 fewer inhabitants. Montenegro's gain is relatively the largest, that little kingdom having doubled its area and population.

Turkey's grand vizier, Prince Said Halim Pasha, and Taliaat Bey, minister of the interior, made warlike statements last week which may presage further trouble. To the correspondent of The Chicago News at Constantinople they asserted that the Turks would stay in Adrianople as long as they possessed the military strength to hold the city. "We shall fight if necessary," said the grand vizier. Similar declarations were made by other members of the Young Turk party.



Sketch Map of Balkan States' Realignment

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Foreign Nations and San Francisco Fair

Forty-nine nations have been invited to participate in the Panama-Pacific exposition which opens in San Francisco in February, 1915, and up to a few days ago twenty-seven had officially accepted and eight had declined. The most noteworthy declination came from Great Britain, and numerous American newspapers jumped to the conclusion that this decision was due to British resentment over the action of Congress in regard to the Panama tolls question.

Sir Edward Grey, the minister of foreign affairs, explained to the house of commons that business, not political reasons, had governed, as the cost of making a creditable exhibition at a long distance is heavy, and due advantage to exhibitors incommensurate with the cost. The Westminster Gazette, in an apparently "inspired" editorial, says it is hoped and expected that any diplomatic differences with America will be settled long before 1915, and other London newspapers have been prompt to dissociate the fair from the toll dispute. The London Times last Friday said the refusal to participate was a "mistake," but one not past repair.

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Parcel Post Grows; Express Business Is Periled

Growth of the parcel post has been rapid and steady, and a sudden and marked increase in popularity is expected immediately with the going into effect August 15 of enlarged plans and reduced rates. The first and second zones will be united and the rates reduced and the maximum weight of parcels to be carried will be raised from eleven to twenty pounds. Postmaster General Burleson believes the rates announced are more than sufficient to pay expenses and will greatly increase the revenues of the department. It is expected that the transport of farm and factory products will be stimulated in the near-by zones, where about a third of the parcels are now handled. The use of distinctive stamps has also been abolished in favor of ordinary postage stamps.

Mr. Burleson is optimistic as to the future of Uncle Sam's parcel carrying business. He is quoted as saying that "eventually—it may be fifteen or twenty years—the postal service will handle practically all of the small package transportation business in the United States." He says further, "I expect to see the maximum weight limit increased to 100 pounds, and experience may demonstrate the practicability of handling the parcel business at even lower rates than we now propose."

Before the parcel post became effective it was estimated that 200,000,000 pieces would be handled the first year, but this estimate has now been more than doubled. In Chicago, which leads the country in the amount of shipments, the number of parcels handled monthly has risen from 3,000,000 till it has reached 6,000,000.

Competition between the parcel post and the big express companies is growing keen and will become keener now that the interstate commerce commission has ordered a reduction of express rates averaging about 30 per cent and cutting off some $26,000,000 from the express companies' yearly incomes. Express officials assert that the cut in charges means ruin, and they will appeal to the courts for protection. Their case has not been helped, however, by the action of the California state railroad commission, which a few days ago ordered the Wells Fargo Company to make sweeping reductions in rates. The California commission asserts that the company has been making a yearly profit of 136 per cent on its investment. Though its property is valued at $613,000, its profits were estimated at nearly $850,000. The state commission expresses the opinion that the railroads should themselves carry on this profitable express business instead of farming it out.

Religious World

Progressive Theologian Upheld by Wesleyans

Rev. George Jackson, who was loudly accused of heresy when he left a Methodist pastorate in Glasgow and became a theological professor in a Methodist seminary at Toronto, has had to undergo similar attacks in his new position with the faculty of Didsbury College, a theological institution of the Wesleyan church in England.

The agitation in England followed the publication of Professor Jackson's volume of Fernley lectures, "The Preacher and the Modern Mind." This appeared just after Mr. Jackson had been appointed to Didsbury, whither he was called direct from Toronto. The ultra-conservatives among the Wesleyans, as soon as they read the book, demanded that the appointment should be revoked. In this denomination the ministers choose its theological teachers, but certain lay leaders undertook to have the last annual conference at Plymouth request the "pastoral session" to oust the Fernley lecturer from his Didsbury chair.

A sharp debate ensued. The accused professor not only spoke for himself but was warmly defended by influential friends, who held him to have done great service among younger men in disarming skepticism. Finally an amendment was offered, saying simply that the conference saw no reason in the premises for making any recommendation at all. This was adopted with only seven opposing votes in a gathering of over 400 delegates.

Later the "pastoral session" met and heard a committee report on the subject. The committee said it had examined Professor Jackson's book and found certain statements in it unguarded and unhappily expressed, but the total effect of the lectures was "to restate and maintain in the light of modern knowledge the authority of Holy Scripture and faith in Jesus Christ as Saviour and Lord." It was therefore recommended that Dr. Jackson should be left undisturbed at his post, and this after debate was adopted, 336 to 27.

Primeval Story of Creation and Deluge

Dr. Arno Poebel, who works as a translator of cuneiform inscriptions in the University of Pennsylvania, announces the successful deciphering of a tablet dug up from the university's excavations at Nippur in Babylonia, which is found to contain a creation story older than any other known literature on the subject. The Babylonian account of creation which in many Bible commentaries is compared with the story from Genesis dates from the reign of Assurbanipal, seven centuries before Christ. But the Nippur tablet is reckoned to be certainly as old as Hammurabi, who reigned 2100 B. C., and is thought quite likely to date 400 years back of that era.

This tablet, which is a block of clay about seven inches square, is chiefly remarkable because it attributes the creation of humanity to a female god, named Nintu. She seems to have been regarded as a rival of seven coequal male gods. This heptarchy of divinities determined to destroy Nintu's creatures because they had not continued in "the sublime commandments and precepts she made perfect," and though Nintu is represented as wailing in distress over the fate of her children, she could not prevent this just judgment upon them. But the high priest Ziugidda obtained the favor of the heavenly powers through his daily prayers, and was permitted to escape the fate of the rest of humanity by sailing the deluge in a boat. After seven days the storm of destruction subsided, and Ziugidda was guided to an island in the Persian gulf, where he lived in paradise thereafter.

Another Noble Patron of Education Dead

Robert C. Ogden

A great Christian philanthropist, whose concern for the development of Christian education was as conspicuous as that of the late Louis H. Severance, was Robert Curtis Ogden, who died at his summer home in Kennebunkport, Maine, on August 6. Like Mr. Severance, Mr. Ogden was also a loyal and devoted Presbyterian elder, a member of the session of Central Presbyterian church in Manhattan, whose pastor is Dr. Wilton Merle-Smith. Mr. Ogden was 77 years old, having been born in Philadelphia in 1836.

Mr. Ogden's very successful business career began at the age of 14, when he went to work in Philadelphia as an errand boy. Advancing step by step, he became, while still a young man, partner in a prosperous clothing business in New York. Later he formed a copartnership with John Wanamaker, the famous Philadelphia merchant, and became manager of the Wanamaker store in New York. From this he retired in 1907 on account of weakened health, but the strength which he thus saved by renouncing business obligations he turned to devote more intently than ever to his interests in philanthropy, which were thus proved to be fundamentally his governing interests.

In all Mr. Ogden's concern for education, it was to the education of the colored people that he was most devoted. This made him a loyal friend of General Samuel Chapman Armstrong, of whose marvelous work in the Hampton Institute of Virginia he was the foremost supporter. Since General Armstrong's death he had been president of the board of trustees at Hampton. He was also one of the organizers and for years past the president of the Southern Education Board, and in that interest he was in the habit of taking annually to the South as his own guests a company of northern educators and business men in order that he might lay the more strongly on their hearts the educational needs of both white and black in that region. He was, of course, an enthusiastic supporter of Booker Washington's work at Tuskegee. At first southern sentiment resented Mr. Ogden's activities as intrusive, but gradually a better understanding prevailed, and long before his death Mr. Ogden had the satisfaction of knowing that he was regarded with the friendliest appreciation by all responsible leaders of southern public opinion.

Next to this controlling enthusiasm in Mr. Ogden's mind ranked his concern for more practical theological education, and this had its expression in his constant enlistment of labor and sympathy with Union Theological Seminary of New York. Here he succeeded the late D. Willis James as chairman of the directors, and in that office he died.

For none of these institutions that held his laborious friendship did Mr. Ogden in any wise relax his efforts until last spring, when for the first time he was unable to join the Southern Education Board excursion. His absence from that trip was a signal of gradual decline, which resulted in his death last week.

Editorial

The Common Sense of the Sabbath

IS IT NOT time for us to get over the notion that Sabbath laws are Puritan blue laws, or that the purpose of men who stand for the observance of the Sabbath is to thrust it down the throats of unwilling believers? Is it not time for Christian believers to end their hesitation in making the demand for a wise and firm control of Sabbath excesses? Sunday baseball and moving pictures, and other forms of sport, are not so necessary to any life, nor so helpful, that it is impertinent to demand their cessation.

There is not much difference of opinion among thoughtful people about the need of rest. Ours is not the first time when men have hurried too much, and there are more people than most of us suppose who are beginning to slow down, to take things more easily. Here is the head of a large business, who began in it as an office boy, at $3 a week, and became a partner while most of the men originally in the firm were still living. He tells that he noticed that the men who actually did the most were not the ones who were always nervously at it, who never could get away, who never had time for anything else, and who had no outside interests.

He noticed instead that the men who died prematurely and suddenly were those who felt they were so very important that they could not be spared; so they drove themselves long hours and as many days as possible. Then they died, and the business—went right on. This young man decided that as a Christian he would be steady and persistent, but never a nervous worker. The Sabbath is sacred to him, and he sees the common sense of a real observance of it. It gives him a chance to let off his strain. He points out that in his business the men who spend the Sabbath loosely come back on Monday in no condition for work, while the men who spend it in a Christian way are ready for their tasks.

Now, of course, the chief reason for urging Sabbath observance is that there is a great divine law that runs under the whole race, which requires not chiefly that there shall be a time for rest, but that there shall be a time for worship. The value of the Sabbath from our Christian point of view is that it gives people a chance to worship Almighty God, which they cannot do if they work, and which they will not do if they play on Sunday. The objection to seven-day work is that if a man wants to worship he cannot do it. But after that there is the large value of the Sabbath as a time for the building up of men. Our merchant friend says that in theory he had always held that pleasure resorts ought to be open on Sunday for the sake of the people who could not go to them on week days, but the more he saw of the result the less he believed in it. These are pleasures that use a man up, instead of building him up.

One of the large business houses of Chicago has a rule in its manual that employees are to seek the right kind of associations and the right kind of pleasures outside of business hours. That is for the sake of the business. It is a safe rule that no man ought to do on Sunday what wears him out for the following week. The Sabbath was made for man, Jesus said, and God intended it to be used for the highest part of our manhood. Excesses on the Sabbath, in any form, are a violation not of God's law written in the Scripture alone but of God's law written in human nature. As Christian men we are eager to upbuild the church. So we insist upon the Sabbath. But equally, as Christian men, we are eager to develop and aid our race and civilization. So we insist again on the Sabbath. We are not narrow-minded in it; we are not petty and bigoted; we are simply sensible. We are insisting upon the thing which history and common sense declare the race needs.

Church Freedom Vindicated by Federal Courts

If it were only a question of the property involved The Continent would feel little impulse to rejoice greatly over the two federal court decisions in Tennessee which attest the legality of the union of the Presbyterian and Cumberland Presbyterian denominations. The publishing house property in Nashville which, by one of these decisions, is awarded to the Presbyterian Board of Publication, will undoubtedly be far more useful in the hands of that experienced organization than it has been in the amazingly incompetent hands of the Cumberland antiunionists who have been lately running it. But even that consideration would not, in the opinion of The Continent, justify the resort to litigation if there were nothing else at stake.

The vital importance of this legal victory for union lies in its emphatic notice to sectarians that they cannot, by threat of court injunctions, make modern Christians cower down in bondage to the present intolerable state of division among Protestant denominations. The verdict of the state supreme court of Tennessee a few years ago, which amounted to saying that any church union, no matter how good, might be completely upset by the opposition of a blind and stubborn minority, operated to paralyze every Christian union movement then afoot anywhere in the country. To work with high-minded devotion for years to weld two denominations into one, and then have the labor all nullified by the interference of a prejudiced secular court, incited by unscrupulous bigotry, is an experience that not many people have the grit to invite. The easier way out is not to try for union—to let matters drift as they are.

But now, fortunately, there has come a deliverance from this paralyzing incubus. The federal courts have intervened in Tennessee, and just as all good legal authorities predicted, the independent judges on the federal bench have reasserted the liberty of the church in matters of this sort from any civil supervision. The intolerable assumption of the state courts that they had the right to pass judgment on Christian creeds and polities is superseded by a direct assertion of the principle which it would be supposed no American could ever have questioned—that all churches have a right for themselves, through their own constituted organizations, to express their own faith, determine their own methods and establish their own relations with other Christian bodies. It is thus made sure that the United States judiciary will stand firmly as a bulwark of church freedom in this country. Thus protected within their own proper territory, all American denominations may work, secure from external hindrance, toward any solution of the problem of church union which their own wisdom may inspire and validate.

So a portentous cloud disappears. Antiunion sentiment is still free to express itself within the church and make as much impression as it may. But it cannot any longer add to its arguments the wicked intimidation of threatening to frustrate union by legal injunction against it. That is what the latest tidings from Tennessee mean, and that is the reason why The Continent does take very great cheer from the news. There will, we presume, be appeals to the higher courts by the defeated antiunionists, but that is only formal legal practice. A clear road lies ahead now, and even the appellants must foresee the certain defeat to which they are coming out.

To Unite Everybody Requires Broad Terms

Reports of the way in which a pledge to "vote right" was administered to the young delegates of the Los Angeles Christian Endeavor convention by Rev. Daniel A. Poling, the new citizenship superintendent of the United Society, suggest a fear that Mr. Poling and his associates have not quite compassed yet the whole meaning of their promise that his work should help "get together" all sorts of people who want to see the liquor traffic abolished. As The Continent understands, Mr. Poling invited young men—and the young women from equal suffrage states—to promise before God that they would not vote for any candidate for public office who had not declared against the saloon business. There are, of course, many zealous Christians who argue that this is a rule of self-evident obligation of every Christian citizen. And such persons have naturally associated themselves politically in the Prohibition party, where they always have candidates thus committed. But there is a greater host of equally sincere and equally perspicacious church people who believe that the ends of righteous government sometimes oblige them to vote by other issues than the single issue of temperance. They feel also that they get on more rapidly to the temperance goal by selecting from among candidates who have an immediate chance of election the nominee likely to be least friendly to the saloon. There are thus two emphatically different viewpoints touching Christian duty in this matter, and if Mr. Poling really wants to enlist the cooperation of everybody who detests the liquor traffic he should certainly avoid forms of words that can be acceptable only to those who adopt the partisan solution of the question.

Riding Another Valiant Tilt with Civic Wrong

The "executive committee of the Men and Religion Movement" in Atlanta—which signifies chiefly those two modern knights errant, John J. Eagan and Marion M. Jackson—having advertised the houses of vicious resort out of their city, are now employing the same weapon of public appeal to public opinion to crush prison abuses in Georgia. They are fighting to pass through the state legislature bills that provide for building a state reformatory for girls, for granting judges the right to parole first offenders and especially for humanizing Georgia's incredibly brutal institution of the chain gang. As in their vice crusade, Messrs. Jackson and Eagan are publishing in the daily papers of their city two-column display advertisements that are amazing masterpieces of the sledge-hammer use of English. The reader fairly quivers under impact of the short, stern sentences in which these two determined Presbyterian elders embody their plea. "Bulletin No. 62," which recited, with naked literalness and not the slightest glozing of rhetoric, simply the average day-and-night history of an ordinary chain gang, was a piece of realism that veritably made the flesh creep. Two 12-year-old boys, two 13 years old, three of 14 and eleven of 15—these daring truth tellers declare—are wearing chains day and night in Georgia under long penal sentences. Undoubtedly these men, with such heroic determination, will win their new crusade—a crusade for Christian mercy to temper the justice of their state, for the motive of reform to supplant the purpose of vengeance. No state with a citizenship such as Georgia has can endure unmoved an appeal so tremendous as this.

A Letter That Roused the Devil

The letter to a Baltimore daily newspaper for which Superintendent W. H. Anderson of the Maryland Anti-Saloon League was horsewhipped afterwards by a degenerate boozer has been made famous by the incident and is being widely reprinted. Mr. Anderson or anybody else could afford to take a whipping for the privilege of hitting the liquor business such a smashing blow as this:

"Before long, when a brewer buys an automobile, people will figure out how many little children were robbed of carfare to the parks before the price of the auto filtered to him in profits. When some distiller contributes to charity, or builds a church, or finances some similar enterprise, folks will begin to wonder how many men were robbed of the hope of heaven by the stuff which he sold for profit, knowing it to be injurious, to enable him to pose as a generous patron of the church. When the wife of some distiller or wholesale liquor dealer or prominent grocer who makes a specialty of liquor blossoms out in a diamond necklace at the theater, the margins of programs may be covered with calculations of how many children and mothers have gone without decent clothes in order that she may shine resplendent. And the day is not far distant when the socially prominent wife of a man who has made his money out of the liquor traffic, upon giving some lavish entertainment in a palatial home, will find that even the guests will involuntarily trace the connections between that luxury and the hovels in the slums, and the pitiful sight of household goods on the sidewalk where a drunkard's family has been evicted for non-payment of rent, and regard her as a social parasite."

—Pastors who have been calling so loudly for literature to counteract the propaganda of "Pastor" Russell need ask no more than Charles C. Cook of New York has now supplied them in his own little pamphlet "All About One Russell" and in the companion booklet which he publishes at the same time, "Some Facts and More Facts," the author of which is Rev. J. J. Ross of Hamilton, Ontario, against whom Russell vainly tried to make out a libel case. Mr. Ross reproduces the original circular on which the futile libel complaint was based and adds a lively account of Pastor Russell's grotesque confusion under cross-examination in the Canadian court where the preliminary hearing was had. Russell made such a ridiculous showing there that the case never got farther. Mr. Cook embodies in his sketch a large part of William T. Ellis's famous Continent articles on the "pastor." Neither of these tiny pamphlets, it is true, looks more than a pygmy compared with Russell's own portly tomes, but they are quite sufficient for the purpose. There is not so much to be said about Russell after all, and what is said here is quite enough to convince the unprejudiced that he is not at all the sort of man to whom a God with no delight in liars would commit a special revelation of divine truth.

—"They also serve who only stand and wait." Assuredly. God is served by whosoever in any part or manner shapes human nature closer to the divine image. And he renders peculiar service who has the grace and steadfastness in his own person to conform his own position of human nature to the enduring patience of God. To work as God works is much for a man to achieve, but to wait as God waits—to wait in hope and with faith—is vastly more. It is only the few who are strong enough to make demonstration of this well nigh ultimate virtue of likeness to God in his patience. But those few are veritable beacons set on a hill, and as their fidelity shines forth steadily to an impatient world they may well be rated among the most eminent of the serving men of God.

—The sermon that reaches the people is the sermon that sets out definitely for some point of application to the people—and keeps marching till it gets there. Most discussion over the proper length for a sermon misses the main consideration. The right rule for sermon lengths is equivalent to Lincoln's rule for the length of a man's legs. The legs, he said, ought to be long enough to reach the ground, and the sermon similarly ought to be long enough to reach its object. It ought to get home to deposit on the hearts of hearers a definite impression clearly conceived and purposed beforehand by the preacher. When the discourse arrives there it is time for the preacher to stop, but it is really a spiritual recreancy for him to stop before getting there. A sermon mechanically limited to fit a certain segment of the clock dial is almost inevitably doomed to exhibit the disadvantages, one way or the other, of the homiletics of Procrustes. A congregation which realizes that its preacher is going somewhere and means to get there will be patient with his running overtime. Moreover, the effect of this rule consistently applied will be oftener to shorten than to lengthen the sermon.

—Death never seems so cruel as when he robs the world of a successful worker in a field for which few workers have shown capacity. It is this which makes double sorrow for the loss of Roswell Bates of New York City. Pastors are so rare who can deal efficiently with what the church has come everywhere to designate as the "downtown problem." But Mr, Bates met that problem with wonderful (yet beautifully unassuming) success. Under his ministry Spring Street Presbyterian church, far down on the lower West side of Manhattan, kept on its way, a self-supporting congregation in a region where practically all other Protestant work has declined to the home mission status, and made an intimate Christian home for various nationalities of the new immigrant population, while still serving also the small native American remnant that had not removed from the neighborhood. The history of Mr. Bates's pastorate should be written for the encouragement of other downtown pastors. And the church at large should pray for a man as strong and as devoted to be sent to take his place.

—Leisure from one's self—from concern even for one's own duties as well as from anxiety for one's own fortunes—is a condition to which the soul must at times come if it achieves the right outlooks on the obligations of life. As mathematicians strive to eliminate the "personal equation" from their calculations, so must the learner of the moral facts of God's universe know how to be at times an impersonal observer of what is and what should be, if he measures aright the permanent relations of character. "What would be right with myself out of it" is what one must make sure of before he can come surely at what will be right with himself in it. Get the general principles of the case straight in your mind first and add yourself to the problem afterwards is the only rule which fairly promises a solution not biased by selfish considerations and personal prejudices.

—Good old Dr. Hiram Haydn of Cleveland lived so long after he ceased from the active ministry that it was his misfortune almost to be forgotten before his death. But the report of his decease revives in reverent memory the picture of a sturdy figure who always followed his ideals with resistless loyalty, and who was one of the most useful of those that labored in the last decades of the nineteenth century to make a plain highroad for the church into the broadening opportunities of the early twentieth.

—In The Methodist Times of London a trenchant writer declares that the church of today never wins any great victories because it never gets quite to that extremity which is God's opportunity. Whatever its difficulties, it is always able to think of one more expedient to try before it throws itself helplessly on God. "If fire does not fall from heaven on our sacrifice, somebody always has a match."

Jots and Tittles

—The atheist is a man who has been so long away from his father's house that he does not believe he ever had one.

—Respectability is more than position. A buzzard perched on a church steeple is a buzzard still.

—Values are intrinsic. One may alter the inscription on a coin, but that does not change its worth.

—Many a long sermon would be short enough if measured downward.

—Religion is a plant that grows through the week as well as on Sundays.

—A church quarrel is the devil's way of getting up an interest.

The Minister Who Wants to "Move On"

BY E. HUBERT BROYLES

IN THE church a spirit of restlessness is prevalent which should appeal to everyone interested in the work of the kingdom. This restlessness is a restlessness of the ministry rather than of the church. It is true we find much of uneasiness in the pew, but I am inclined to believe that the pew's uneasiness is largely a reflection of what it gets from the pulpit.

My acquaintance with ministers is, I should say, fully as extensive as is the acquaintance of the average pastor. Within this circle of acquaintance I am on terms sufficiently intimate with many ministers that they occasionally unburden their hearts to me. Reading between the lines gives an insight into the attitude of many others who have not consciously expressed themselves in a clear-cut statement. In the light of these explicit and implied confidences I feel safe in saying that the minister who is content in his parish is the exception, and that the greater number, while perhaps not aggressively seeking a change of location, would welcome overtures from another church. Many, many men are actively seeking a change. A certain church, not particularly desirable, had thirty-five applicants within two weeks after becoming vacant.

It is probable that the minister who does not have at least one appeal a month from some friend desiring a change is an exception. And this is no criticism of the man making the appeal; for under our system of government, it is the exceptional case when a man secures a call to a church except through the mediation of some or many friends. In any other line of work the man who has not snap enough to vigorously prosecute his application for a position is not considered sufficiently aggressive to handle the job if he should get it. But in the ministry he must demurely wait as a coy maiden until his modest charms have made a silent appeal to some pulpit committee. If, by any chance, he should have the temerity to take the initiative the fact that he has made the approach himself in an open, manly manner is at once registered against him. It is so much more discreet to have a friend present his charms; yet it is a fact of common knowledge to churches and ministers alike that such recommendations ordinarily originate in the study of the man who is recommended. However this may be, the truth remains that a distressingly large number of ministers are "on the move."

Have Four Ministers within Five Years

In a presbytery with which I am acquainted there are forty-eight churches; of these forty-eight only five have the same pastor they had four years ago. In some of these churches there have been no fewer than four ministers within the same length of time. In this same presbytery there are forty-six ministers; yet only seven of them have continuously had a pastorate within the bounds of this presbytery for the past four and one half years. It is not uncommon to hear Presbyterians say, "I do not like the way the Methodists change preachers so often." But it seems as though the Presbyterians are just as adept as lightning change artists.

Can it be that there is a vital connection between the restlessness in the pulpit and the lack of vitality in the pew; between the desire of ministers for a change and the lack of adequate growth in the churches? Restlessness never makes for stability in the churches; and until, in some way or other, some adjustment making for permanency in pastorates is worked out the church at large must continue to suffer loss as it is now doing.

But of course there can be devised no relief for the present acute condition until there is an understanding and a brave facing of the causes which have been operative in the making of the present deplorable condition.

The ministry is rather inclined to lay all the blame at the door of the church; on the other hand, the church is equally sure the ministry is shirking its own burden and endeavoring to force the church to bear it. Perhaps we should seek the truth along the line of both these charges, for the ministry and the church have heartily cooperated in building up the present status. I think I am violating no trust in saying that, out of the confidences revealed by many ministers in their confessions and in their experiences with many churches, both pulpit and pew are blameworthy.

How Minister May Vitiate His Own Work

Let us take up first the minister and see how liberally he has contributed to vitiate the force of his own work.

1. He too often finds himself a shallow well pumped dry. Almost any man can so apply himself that it is possible for him to grind out a sufficient number of reasonably creditable sermons to run him a year or two. But if our man is lazy and finds no joy in mining truth, he, like the financially improvident, finds it "easier to move than pay the rent" of studious application. So he seeks another church and sometimes does not even go through the formality of turning his barrel upside down. A minister casually remarked to me one day, "I buy only one or two books a year"; implying that now that he had reached middle life it was unnecessary for him to study. He was manufacturing for himself out of his own laziness his own dead line. Radically different was the conception of a lawyer friend who was fond of saying, "If you continually draw from the think tank you must keep it filled up."

2. Lack of diplomacy is a charge which may be laid at the door of many ministers. They think that hammer and tongs are the proper tools; especially when there is a difference of opinion between the minister and the session or congregation. One of the most practical of our seminary presidents advises the minister to be very familiar with the hypodermic syringe; then in cases where a difference of opinion is anticipated to dexterously administer a hypodermic injection of his own ideas and let them work quietly; from time to time repeat the doses until there is the desired effect. That is just another way of advising diplomacy. And no one is in greater need of diplomacy than the minister. In every congregation are found many conflicting ideas upon the adjustment of which impinges the moral and spiritual appeal which that church will make not only to its membership but to the community. The satisfactory adjustment of these conflicting ideas demands a diplomacy for which the federal government would be the better were this diplomacy available for political use.

3. Some ministers consider just any other church better than the ones they are in. This comes from a spirit of restlessness which has never been trained out nor consecrated. To such a man the ideal church is the one that will call him next—and so on ad infinitum. A consecrated ambition for a more extended usefulness is not to be stifled; but the changing from one church to another just like it is a marking of time which wastes energy.

4. Supersensitiveness to criticism may drive a minister from a field. The very nature of the work of the ministry renders the minister sensitive to whatever may be said or done against him. But he must have the courage of a man in facing criticism; if the criticism is unjust let him cast it aside and forget it. The minister who, in endeavoring to dodge criticism, plays "Pussy wants a corner" with pulpits is just hunting a fresh brand of criticism.

5. Some ministers are fatally afflicted with an aggravated case of personal faults. Sloven in dress, uncouth in habits, prone to gossip, lacking in common honesty in business—of course such a man will be restless in any church. It would not require any great diligence to add other items to the indictment, but perhaps this is sufficient.

How Churches Cause Ministerial Restlessness

As intimated, the whole difficulty is not with the ministry but a large part of it may be carried to the pews. Let us, then, as a second thought consider the church as contributory to ministerial restlessness.

1. Inadequate support is perhaps doing more in the present crisis to drive the minister from church to church than any other one thing. This is not because the ministry is mercenary. But the minister must pay his bills, and he must meet them promptly; otherwise his influence is nil. Yet how can he meet his bills if his income is inadequate to his needs in that community? In too many cases there is hollow mockery in the language of the call which says, "That you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay you the sum of ——." In hundreds of cases it is fully realized by both the minister and the church that "the sum of" is wholly inadequate; yet the offer is brazenly made by the church, and weakly accepted by the minister with the realization that it is a cup of agony by day and horror by night. An adequate salary for any man, minister or ditch digger, is a sum sufficient for him to maintain himself and family in harmony with the standards of the community by which he is judged socially. Any church which is not so maintaining its minister has made a grave mistake either in the selection of a minister or in the amount of the salary. Any church which is unable in reality to so maintain its minister should either ask aid from the home mission funds, unite with some other church or close its doors. Just as long as pride, or stinginess, or sectarian narrowness, or the composite of all these, keeps so many churches

open there will be found men whose ignorance of conditions or whose necessities will lead them to accept their calls. And in turn, just that long will the church be handicapped by the restlessness of its ministers. It is pathetic to hear the stories of struggles for decency on inadequate salaries that some ministers tell. An unpardonable sin on the part of some churches is the tacit promise of an increase in salary in a few months used as a bait to lure a pastor to its pulpit; then when the man comes the promise is forgotten. Financial delinquency will ruin a minister; but when the delinquency is on the other side the church can save its face because the delinquent ones are "leading business men"!

Sometimes Smothered in Antiquities

2. The antiquated methods of some churches drive away some ministers. The church today, and rightly, demands results of its minister. Yet how can he produce results amidst the conditions in which he must sometimes work? Some churches expect the minister to reap the world harvest of the twentieth century with the great-grandfathers' old reaping hook of the eighteenth century. New occasions teach new methods as well as new duties. A spirit of progress is dominant in every age, but too often the last place its influence is felt is in the methods of church work. An up-to-date business man is not appealed to by antiquated practices even though they be marked by the most pious labels. The duty of the church is not to conserve those things which have endeared themselves, but the rather to proffer that which will make the strongest appeal for the kingdom of God. No minister who appreciates the value of his ministry to a community can be other than restless if he is half smothered in antiquities.

3. In some way or other there arose a demand on the part of the church for perpetual speaking by the minister. He must preach

(*Continued on page 1128*)

Dr. Gray's Protege Wins World Honor

BY HERBERT H. SMITH

Lawton Parker

I SUPPOSE if it had not been for Dr. William C. Gray of The Interior I would be plowing corn today in Nebraska," said the man who was awarded first prize in the 1913 exhibition of the Paris salon. This is an honor dreamed of by artists the world over, and for the first time it has been awarded to an American. In fact the second prize has been awarded to only nine Americans since Sargent first got it in 1881.

Lawton Parker is the man whose merits are thus recognized. This latest honor which has come to Mr. Parker is but one of a long list of prizes and medals which he has taken in various expositions and contests, but the first prize he ever won for his artistic work was that offered by the late Dr. William C. Gray, who as editor of The Interior conducted a competition for readers of that paper twenty or more years ago.

This competition by The Interior was open to anyone under 18 years of age and was similar to the prizes frequently offered by the Young America department of The Continent for stories and pictures. This contest of years ago was for the best drawing in which appeared a cow, a milkmaid, a fence and other barnyard scenes. Competitors were given permission to place the named objects in any relation they pleased. Mr. Parker, who was then 14 years old, had been making drawings for the amusement of his schoolmates for a number of years. His parents had encouraged him in his artistic leanings by presents of a box of water colors and similar evidences of their appreciation. The prize given by Dr. Gray was a book, and the fact that young Parker had been able to surpass all others in this contest spurred him to devote more time to his drawing. In a few years he came to Chicago and entered the Art Institute.

"I soon saw that the way to get ahead of the rest of them in the institute," said Mr. Parker, "was to put in more hours than the others." This idea of hard work has been kept uppermost in his mind in connection with all subsequent endeavors. He studied in Paris for two years and was successful in many of the exhibitions which he entered.

The friendship of Dr. Gray toward the young artist was very close and for a time Mr. Parker had his studio in Dr. Gray's residence. At other times he accompanied the editor of The Interior to Island Lake camp in the north woods, where Dr. Gray wrote his well remembered Campfire Musings. Mr. Parker often went with him on tramps through the forest and his first outdoor work as an artist was a sketch of Dr. Gray in the act of cautioning silence to his hunting companions in order not to frighten a bear seen in the distance. About half of the painting which Mr. Parker has done during his career has had to do with the outdoors. A large number of the illustrations in The Interior about the year 1900 were by Mr. Parker.

In addition to the first prize of the Paris salon awarded by vote of the jury of the sixty best artists of France, Mr. Parker received a silver medal at the St. Louis exposition, a gold medal at the International Exposition in Munich in 1905, first prize from the Chicago Society of Artists, 1908, and the Martin Cohn prize of the Art Institute, Chicago, 1908. Many of his paintings are portraits, and among the well known people he has painted are Cyrus H. McCormick, David R. Forgan, President Harry Pratt Judson, Mrs. Norman W. Harris, Martin A. Ryerson, J. Ogden Armour and ex-Judge Grosscup. The painting which has been judged of the first class recently in Paris is named "Paresse" and is the result of four and a half months of work by Mr. Parker.

"Art is like everything else," said Mr. Parker in discussing his success. "A person must have an aptitude for it and he must learn to work hard. An artist must learn his trade, just as a cabinetmaker must. He must learn how to use his tools; then if he has anything to express he can do it. It is highly important that the young artist get started right so that he will have nothing to unlearn. He must also determine to stick to it." Mr. Parker explained that the victories he has had in various competitions came because he studied the conditions under which the prizes were to be awarded and then definitely made an attempt to do better than anyone else in that contest. "So many artists fail to stick at their work if they don't win the first time. If one succeeds once in seven times he ought to be satisfied."

"Paresse" is a practical working out of the theories of Mr. Parker in regard to persistent work in art. He says if he had quit a week before he did the painting probably would not have brought him a prize. He frequently invited friends on whose judgment he relied to view the picture as it progressed, and he attempted to correct faults which they pointed out. He scraped off and repainted a number of times the head of the girl represented in the picture in an effort to get just the right position and adjustment of light. The hair was reddish and in an endeavor to prevent the color from becoming too prominent he repainted that part of the picture a number of times. In fact the whole canvass was scraped off and done again after Mr. Parker had completed the painting.

Religious Encouragements in France

BY HENRI MERLE D'AUBIGNE

THOSE interested in evangelistic work in France have lately had proof of the progress which this cause has made during the last quarter century. Rev. George Boissonnas, director of the Societe Centrale Evangelique (Home Missionary Society), took upon himself the arduous task of convening an evangelistic conference in Paris. This had not been done since a similar conference, presided over by M. Louis Sautter, honorary president of the MacAll mission, was held twenty-six years ago. Since then the situation has been considerably changed by the disestablishment and disendowment of both the Roman Catholic and Protestant churches. Evangelistic work in the cities is probably more difficult now than it used to be, but the country districts have been opened to the preaching of the gospel as they never were before.

Whereas a quarter of a century ago preaching in any other place but one of the established churches was not lawful, and might bring complications, state interference has now come to an end. It has been possible to introduce more modern methods of evangelistic work, such as the use of tents, chapel boats, etc. On the other hand, it is certain that during these twenty-five years there has been a marked increase of infidelity among the people, the principal reason being that a new generation has come to the front which has gone to school, but has had very little moral training. How can we best take advantage of the freedom that we enjoy to cure the ills which our people are suffering? Such was the question which was put before the conference, and to it many interesting answers were given.

Most of the morning and afternoon sessions of this year's convention were held in the Wesleyan chapel, Rue Roquepine, the evening sessions in the fine St. Esprit church just opposite. Among the speakers were Professor Henri Bois, Pastor Charles Wagner and M. Gaston Riou, author of "Aux Ecoutes de la France qui vient" ("Hearkening for the Coming France").

A few years ago a distinguished Roman Catholic priest said: "It is a mistake to consider the Paris parishes as ordinary parishes. They are really missionary districts." This word of Father Soulange Bodin can be applied not only to Paris but to the greater part of France. Out of 40,000,000 inhabitants there are less than 5,000,000 that can really be considered as Roman Catholics. The others are indifferent or hostile to religion, because they know it only under its Roman form. The Roman Church, however, is waking up and making a considerable effort to take hold of the young. It is all the more the duty of the evangelical churches to present to the people the message of saving grace and spiritual power through the Holy Spirit.

As could be gathered from the papers that were read at this conference, and the comments that were made, there is a growing feeling in France that a mission must either be in intimate contact with an organized church, or that it must itself become a church.

The first method is mostly employed by the MacAll mission, which generally works in places where there are one or more churches. The second is the favorite method of the Societe Centrale of the new Methodist Episcopal mission in southern France and of the Welsh missions in Brittany, all of which labor in places where Christianity is represented only by the Roman Catholic Church. At present it is more especially in the great working class districts that evangelistic work has made headway. Such has been the case in such cities as Paris, Lille, Rouen, etc., where missions similar to the modern British mission institutes have been established and do good work. Successful evangelistic work has been done among the miners in the north of France.

Till lately mission work in the country districts had in general a pretty polemical character, but now that infidelity has made enormous strides among the peasantry, the enemy is everywhere recognized to be free thinking materialism. Different methods are being used to bring the gospel to the farmers. The MacAll mission has its mission boats and motor. The Episcopal Methodists use tents and hold in them regular church services among a farming population in Savoy, that till quite lately seemed nearly shut against any evangelistic effort.

During this last quarter of a century temperance work has taken a very important part in every evangelistic effort. There are places in France where, just as in some parts of Africa "Christian" means a "total abstainer," so "Protestant" means the same. Such is the case especially in the black districts of the north, where the Societe Centrale and the McAll mission are at work, and on the southwest coast of Brittany, where the Welsh Presbyterians are laboring among their Breton cousins.

The conference has shown that it is more necessary for modern evangelists to meet intellectual men on an equal footing than used to be the case years ago. In this our situation is similar to that of the Christians of the third century, who had to make front both against infidelity and against philosophical heathenism. At present we have to answer the attacks of the infidel preachers who endeavor to convince the common people that Christianity is identical with blind superstition and oppression. We also have to refute the arguments of the modern Roman philosophy, that it is unpatriotic for a Frenchman to be anything else but a Catholic, unreasonable and unsocial not to think and to do as the church has taught from age to age.

No doubt the Bible will always remain the center of the teaching that will be given to the evangelist of the future, but to be able to teach the people he will have to know many things that have not been considered till now as being the business of a preacher.

The conference was fittingly closed by services in the mission tent that has been opened not far from the Porte Maillot.

Value of Specialization in Giving

BY WILLIAM H. SCOTT

Both givers and those who seek gifts in the interest of good causes will find subject for thought in these observations by a distinguished Presbyterian layman and successful business man.

NEVER were there so many appeals for money made to the Christian man and woman as at present. So great are these appeals, and so ably presented, that one with a big heart concludes that the last cause to which attention is called is the greatest of all. But even the person with consecrated wealth, unless enormously rich, is unable to respond to every appeal which is made. Some persons and objects should occupy first place, and doubtless there will be conscientious and careful giving to such. After these, what about the numerous appeals knocking at the heart for admission?

Here is an opportunity for the exercise of wisdom on the part of the suppliant as well as of the giver. What appeals to one has no attraction for another. Benevolence has its tastes as well as the body or the mind. Of course many, in order to escape giving, will say they are not interested, or the cause does not appeal to them, but this article does not take such into consideration. The miser, the selfish man, the one who loves money, usually falls back on lack of interest, simply to get out of giving at all. In the case, however, of real givers, home missions may appeal to some more than foreign missions, church extension more than education, negroes more than Italians, hospitals more than schools. One man has no money for the higher education of the negro, but will give for his industrial education, while on the other hand, some recognize the importance of training ministers and leaders for the colored race, and therefore the higher institutions of learning appeal to them. Some will give to the Society for the Prevention of Cruelty to Animals, but not to the Society for the Prevention of Cruelty to Children.

Acting on the principle that everybody cannot give to everything, and that certain causes appeal to some more than to others, there must be specialization in giving. An Irish minister comes to this country to get money for a church or manse in Ireland. A German, for instance, would be excused for not contributing, and could properly say to the clergyman, "Go to persons who were born in the north of Ireland, or to those who are descended from the men of Ulster." Colleges that are appealing for funds should interest first of all the alumni, and the fathers and mothers and sons and daughters of graduates. An alumnus of a certain college should certainly be exempted from contributing to another college, so long as his own alma mater is in need of money. A hospital in one's own town has claims that another hospital a few miles away does not possess. Many more illustrations could be given.

Benevolent agencies must have money, and appeals must be made. As regards printed matter, which is now being used so extensively, there is great waste, as judgment is not used in its dissemination. Many go on the principle that you cannot tell which will prosper, whether this or that, and therefore send circulars broadcast. This plan, however, is certainly not wise when it comes to personal appeal. The suppliant should seek to know who are most likely to respond to requests for money for a given cause, and by so doing more will be secured because of concentration and specialization.

As to the benevolently disposed, there must be a choice of objects on which to bestow their benefactions. The giver should not only seek to know if the cause is a worthy one, but should determine whether it has special claims upon him, and whether other persons might not be appealed to who would respond quickly to a call for this purpose. To state it plainly, and by way of illustration, application is made for the support of a rescue home to one who believes in the redemption and reformation of those who are literally in the gutter. Not only will he contribute himself, but knowing certain persons who are deeply concerned in the salvation of the fallen, the names of such will be given, and like as not there will be a generous response.

This article is simply suggestive, and the subject may be succinctly stated as follows: There are many good causes appealing for money; few persons can give to all of them; there must be discrimination; appeals should be made only to those who are likely to respond; let one choose the objects in which he has special interest and give to them. As to other causes, to which one does not feel called to contribute, he may give advice and encouragement freely to those who are interested.

When the Son of man shall sit on his throne and shall say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," it does not follow that feeding the hungry, clothing the naked, visiting the sick, going to the prison, were all done by the same person, for the Saviour promised a reward even to the one who should give a cup of cold water in the name of a disciple.

Christ believed in specialization in giving, for he told the rich young man to "go and sell that thou hast and give to the poor." On the other hand, he commended the woman who spent her money on an alabaster box of ointment which might have been sold for more than 300 pence and the money been given to the poor.

The purpose of this article is not to restrict giving or to curtail benevolence, but to so direct it that there shall be a wise and judicious distribution of money by those who are disposed to give.

Taking Our Religion on the Train with Us

WHEN CHRISTIANITY TRAVELS

BY PRISCILLA LEONARD

In The Continent of June 5 Miss Leonard raised the question, Should a Christian use the Sunday trains? She now asks whether the Christian while traveling comports himself as a citizen of God's kingdom—or does he leave Christian conduct behind him when he climbs into a railway coach? What do you yourself think—or do?

IN FRONT of us in the crowded passenger coach a seat was turned over, so as to make a double seat. A big, aggressive man sat on one, a determined-looking woman on the other. There was a baggage rack above, but it was not used. Two suitcases and a bag were piled on the vacant seats so as to render it impossible to take them. A weary-looking woman went by with a baby in her arms and a tiny 3-year-old dragging at her skirt, but there was no place for her.

"And he's one of the trustees of our church!" said the girl sitting next to me. "I traveled with them once, up to Niagara falls, and I was ashamed all the while, the way he and his wife grabbed seats and were rude to people. She belongs to the lookout committee of the church, and she certainly knows how to look out—for herself!"

The tide of travel ebbed and flowed. At least twenty persons looked longingly at those barricaded seats. The seats did not belong to the Christian pair. It was a plain case of selfish usurpation and entire disregard of the rights of others. One woman did pause, boldly, and ask if the seats were taken, but the trustee and his wife glared at her so disdainfully that her nerve failed and she hurried on farther. This spectacle of Christian living was presented to the world all the way to New York. When the train rolled into the station the trustee picked up the suitcases, his wife the bag, and they pushed through the aisles, driving all before them on pain of bodily injury. They were Christians—but they were traveling.

When Home Restraints and Habits Are Gone

It has been said, by acute observers of human nature, that to know people as they really are, one must travel with them. At home a thousand restraints and habits of behavior hedge men and women around. Travel changes all this. It gives freedom to the action and loose reins to the disposition. The essential self comes out as everything else is left in the distance. Tried by this test, how does the modern Christian appear? How much of Christianity is left behind and how much of it is carried along?

Some light may be thrown on the question by the remarks of a young train boy on a transcontinental train. I met him on the trip to San Francisco, and he told me the story of his life—he may have been 17 at the time, a gentle, delicate youth. "I came on the cars when I was a kid—just 14," he said. "Father and mother both died and I hadn't anywhere to go, and my cousin got me the job. It ain't very hard when you once get accustomed to the public—but say, at first I thought I couldn't stand the public! It's something fierce!"

He knew, for he had had three years of close contact. It was the Christian public, too—transcontinental travel is eminently respectable. But it was the traveling public, that had mostly left its Christianity in its home town, and had none to spare for the homeless, sensitive orphan boy. All the Christian influence that lad could get had to be brought to him on the train—that was the saddest part of it. The citizens of the kingdom of Christ did not bring its atmosphere and its laws with them, so how was he to know about its glory?

Yet the kingdom of Christ ought to have jurisdiction over every train that runs in a Christian land. No Christian has a right to be discourteous or selfish on a train. A Christian, while traveling as a tourist or commuter, is as much a Christian as regards duties and spirit as when he or she sits in a pew on Sundays. The more our trains multiply the more Christianity should leaven the incessant roar and rush of them.

Nor is such leaven unnoticed. "There's a Christian, I tell you!" said a habitual traveler on a local train as an elderly man rose and gave his seat to a tired-looking woman. "He'll never sit down while anyone else needs a seat, and he helps folks with their baskets often. If I'd seen her I'd have given her my seat first, so's to let him keep his. But he always sees them first—that's the kind he is." The church which that Christian commuter attended was daily the richer for his quiet membership—was it not?

Not only on trains but in tourist resorts the traveling Christian who is a real Christian is badly needed. A minister's wife, in a small town among the beautiful northern hills, once said to the writer with heartfelt earnestness:

"We dread the summer visitor in our church. My husband has this small church, and he does his best. He has few books, and has to cover long distances in his pastoral visits. He cannot prepare eloquent sermons up to the city mark, of course. But when the summer people come half of them stay away from church entirely and say openly that 'he isn't worth coming to hear.' That's bad enough. But some of those who come are worse still, for they laugh at his sermons and criticise them to our regular members. The summer colony is extravagant, careless in behavior and laughs at 'village ideas' of Sunday. My husband says that the few good, sincere Christians who come to our church each summer and really try to help us along are not enough to make up for the disorganizing effect of the rest on the church and the village. Yet I know most of them are church folks at home and behave themselves differently. Why should they be so different here?"

Why, indeed? Which is the real self—the supposedly Christian one at home or the well-nigh unchristian one at the summer resort? Does it seem unpleasant to say that the latter is the actual, unconcealed, real personality? If it seems unkind, isn't it true all the same? Is a man a Christian at all until his Christianity goes deeper than habits, and remains as living in July as in January? Can a woman be a Christian worker at home and an unchristian influence on the porch of a summer cottage? Is not the outsider right who judges Christianity by its summer fruits? Perhaps one reason why religion is pushed to the wall in many places is because Christian visitors help to push it there, consciously or unconsciously.

Christianity Began as a Traveling Religion

Yet Christianity was started as a traveling religion. Before railways were dreamed of it traveled on foot along every road. It went from Palestine to Rome on land and water. It trudged along African desert paths and through Gothic wilderness. Everybody who traveled with the early Christians found that a new kingdom had begun to extend its boundaries through these travelers. Some of them were soldiers, tramping in the Roman legions and talking to their fellows as they tramped. Some of them were pioneers, tilling and delving in new countries. Some of them were pilgrims for Christ's sake. Some of them were teachers of the new faith to savage tribes which were to become mighty nations. But always they carried every ounce of their Christianity with them. They were the most Christian Christians the church had; and so they annexed the world as they went.

To that ideal the Christian church must ever return in teaching her sons and daughters of today. The church member who feels Christian obligation slip from the shoulders as the train pulls out of the station is a danger to the kingdom of Christ. The Christian who in a railroad car or on an excursion boat puts Christ to open shame by selfish, careless behavior is an enemy to the cross.

A woman of wealth, a consistent member of Christ's church, was urged by her husband—not so consistent a member—who had bought a new automobile, to go on Sunday trips with him. "John," she said, "you may be able to worship God in an automobile, but I can't!" There are a good many Christians besides John who need to think this reply over. It covers a field of travel, new but constantly expanding, that needs Christianization. It needs it, too, not only with regard to Sunday observance but to consideration of the rights of others on the public highways. A Christian automobile owner ought not to be a danger to the life and the property of others; ought not to deliberately break the law of the speed limit; ought not to be a byword for discourtesy on the road.

When Christianity travels it should be an object lesson to the world, whether it goes on foot, in the trolley, on the train, or by motor car; and such object lessons never fail of result to the glory of God.

The Minister Who Wants to "Move On"

(Continued from page 1125)

at least twice each Sunday; "say a few words" in the young people's society; make a talk in the midweek meetings; "address" the Sunday school—unless the wisdom of the superintendent realizes the peril; occasionally make a few other talks between times just to keep his hand—or mouth?—in. Verily it would seem that the church considers garrulity the chief asset for a minister. In olden days when religious literature was scarce and the reading people few it was necessary for the chief instruction to come from the minister. Those times have happily passed. But still must the minister spend at least a half of his time preparing something to say to a handful of people who, deep down in their hearts, would just as soon he wouldn't. I would not belittle the preaching of the word; the rather I would magnify the value of Bible study. It is undoubtedly true that the preaching service does not make as strong appeal as it once did; but the Sunday school, given exclusively to Bible study, is strength. Wisdom would seem to suggest the throwing of the greatest effort into the channel of strongest appeal.

4. The minister is not divine that he should be above criticism. But he has consecrated himself to the service of the Master for the people. Censorious criticism will wound him in spite of all he can do. As previously intimated, he should throw off ordinary criticism; but when the fangs of venom strike in merely for the joy of criticising censoriously, to endure is beyond human forbearance. Many a church has lost a valuable minister because of its constant picayunish criticism.

5. Restricted liberty in leadership is a cross upon which many ministers are crucified to the community. Too many churches hire a servant instead of calling a leader. The minister is supposed to be a specialist in church leadership. The whole trend of his education has been in that direction; particularly true is this of the three years spent in the theological seminary. In addition to the time given to his technical education he has perhaps spent several years in developing and trying out ideas, methods, plans. Because of his years of preparation, his years of experience and his supposed ability as a specialist he is asked to become the minister of the church that it may be led to greater usefulness. Yet it is not the unusual thing for this trained specialist to be given, politely, of course, to understand that he is supposed to fall into the rut regardless of any better possibilities. The minister may have had experience in a number of churches and under various conditions; but the fruit of his experience is of no value when placed in the balance with the necessarily narrow ideas of men and women who have had no practical knowledge of church work outside their own congregation. The minister who finds that instead of being an accredited leader he is relegated to the position of phonographic flunky will naturally get restless in a very little while. The church boss, whether in pulpit or pew, is more reprehensible than the boss in politics. The minister who is fit to be a minister must have freedom in leadership else he will seek freedom in flight. Some churches have never in all their history had a minister whom they did not drive away through their restrictions.

It would not require any great diligence to add other items to the indictment of the church; but perhaps this is sufficient to make some of them realize something of their shortcomings.

Wherein are we to find the cure for this twofold malady resulting in ministerial restlessness? Let the ministry conscientiously study its faults, and with equal conscientiousness let the churches examine themselves. Ministerial restlessness has been caused by a destructive cooperation between ministers and churches; for this let us have the substitution of a constructive cooperation.

Trust

With sails all set and filled with gentlest air,
  I watch the ship glide peacefully along;
No engine's throb, no toil of arm is there,
  The might of God compels, unseen and strong.

With toiling and with trials sore distressed,
  O weary soul, learn nature's truth aright;
Thy God will give thee of his perfect rest,
  If thou commit thy weakness to his might.

McLeod Harvey.

Advice for Farmers Old and Rich

Professor P. G. Holden, the agricultural expert of the International Harvester Company, who has been lecturing in the West on crop topics, particularly alfalfa, in addition to his lecture on alfalfa gives some good advice to his farmer hearers. Among other things he says:

"When you have grown old and rich on the farm, don't move to town. A retired farmer is a nuisance in town, when he moves there simply to die cheap. He is against all improvements, because such things cost money and he wants to keep his taxes down. Stay on your farm. Don't buy more land, but improve what you have. Put in a system of water works, so you can take a bath once in a while. Put in a lighting plant, so you can read newspapers and books without straining your eyes, and keep well informed. Stay on your farms, and when you finally pay the debt of nature your friends and neighbors will regret your death and there will be a procession half a mile long follow you to your grave. But if you move to town you won't have much of a procession and the neighbors will say that it is a good thing the close-fisted old codger is out of the way."

Why the Big Ones Were on Top

The old farmer was making his usual weekly call on Mrs. Wiggins, says The Chicago Daily News.

"P'taters is good this mornin', madam," he said, casting an admiring look at the basketful he had brought.

"Oh, is they?" retorted Mrs. Wiggins. "That reminds me. I wants to have a word with you about them you sold me last week. How is it that them at the bottom o' the basket is so much smaller than them at the top?"

"Come about like this," replied old John, a knowing look on his face. "P'taters is growin' that fast now that by the time I get a basketful dug the last ones is about twice the size of the first!"

Germany to America by Wireless

Longer and longer grow the distances over which wireless telegraph messages can be sent. The original Marconi company now has several rivals, and one of these, the Goldschmidt company, is accomplishing some astonishing feats, according to The Nation, London:

"Within the last few days the Goldschmidt people have managed to establish a communication for 3,600 miles from Hanover in Germany to Atlantic City in America, and it is claimed that the current is strong enough to send a message 1,600 miles farther still."

A Man's Privilege

As little Freddie had reached the mature age of 3, and was about to discard petticoats for manly raiment in the form of knickerbockers, his mother determined to make the occasion a memorable one.

The fledgling was in ecstasies as he appeared at the dinner table. Displaying his garments to full advantage, he edged close to his mother, and whispered, "Mummie, can I call pa Bill now?"

Mike—"Do yez believe in the recall of judges, Pat?"

Pat—"That I do not. The last time I was up before his honor he sez: 'I recall that face. Sixty days.' I am agin the recall of judges."—Life.

THE HOME COUNCIL

Appreciating the Children's Efforts

BY ANNE GUILBERT MAHON

"HURRY, EDGAR, you will be late for kindergarten," called an anxious mother, running out to the doorstep with her little boy's kindergarten basket containing the luncheon she had just prepared.

"See, mother, how clean I have swept the steps!" exclaimed the little fellow with pride, holding up his broom and pointing to the neatly swept steps.

"You haven't soiled your clean suit, I hope?" For the moment the mother ignored the steps and the eager face of the boy as she closely scanned the suit which she had cautioned him to "keep clean for kindergarten."

"But see the steps, mother! Don't you think I am a good boy?" he persisted eagerly.

Then it dawned on the mother that in the midst of her hurry to clear away breakfast, tidy up and get the children off for school in time she was neglecting a duty perhaps as important as any of the others, and she bestowed on the little fellow the words of loving commendation for which he was looking, for which he had worked so hard with his little broom, and he went off to kindergarten with a radiant face and a happy heart.

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So often we busy mothers fail to appreciate our children's efforts. Like Martha of old, we are anxious and troubled about many things. We rush from one duty to another. To be sure, we cannot notice everything when our minds and hearts and hands are so full, but when we stop to realize what it means to a child to have his small efforts appreciated and encouraged we shall be careful never to let an opportunity pass to notice and to commend his hard work—for it *is* hard work for little hands—and his thoughtful service.

We know how it feels ourselves to do things for people and then have our efforts utterly ignored. Such an experience rather dampens one's ardor for service and makes one feel that it is really not worth while to be helpful when our endeavors apparently miss fire. If we grown folks feel so over our efforts, how much more must the little child, who takes everything in such sober earnest, and who, when he tries to do a thing or works over a thing, puts his whole energy and heart and mind into it? Many a childish impulse to help is crushed by the unintentional thoughtlessness of the mother who is too busy to see and to appreciate her little one's efforts. Such a course will, in time, stifle all impulse on the part of the child to "help mother," and to do little unsefish acts for others.

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Some time ago there was printed a story about a mother who failed to appreciate her daughter's efforts, and the miserable, starved life the little girl led, trying her best to please, yet always seeming to do the wrong thing and being reprimanded for it. The climax was reached when the child tried to make a bed to surprise her mother. The story protrayed vividly her hard, painstaking efforts, her delight when she pictured mother's surprise on seeing the bed so carefully made; but when the mother did come into the room, in the hurry of her morning's work, she had only the sharp exclamation to make, "There! You have gone and made the bed, and it is the day to change the bedclothing," while in a fit of irritation she tore off the clothes and undid all the hard, patient work of the little one. It was the last straw. The child rushed out into the hall, blinded by her tears, and fell headlong down the stairway. Her life was not sacrificed, but the accident awakened the mother to a consciousnes of her failure to give appreciation where appreciation was due. She never again depreciated or overlooked her little one's efforts to please her.

This is an extreme case, of course. Few mothers would go to such an extreme, but when we are very busy or burdened or anxious, it is so easy to overlook the little things which our children do to please us—crude efforts, hindering, perhaps, instead of helping us in our work, but nevertheless, efforts made with the desire to help, to please, to "surprise." It would be a pity if any one of us should thus blight the bud of helpfulness which, when grown-up years come, might otherwise blossom into that spirit of unselfish service which the world so greatly needs. To give appreciation and commendation where they are due is a very small return for the loving thought which goes into childish service; and it means a little heart warmed and encouraged to further effort for others.

So Why Fret?

Are the trains too slow for you? Cæsar, with all of his court, never exceeded the speed limit.

Are your wages too small? In Europe people are content with making a living.

Are the lights too dim? David wrote his psalms by the light of a smoky torch.

Are you ugly? Cleopatra, though homely, bewitched two emperors.

Are you cold? The soldiers of Valley Forge walked barefoot on the ice and snow.

Are you hungry? Children in India are starving for want of a crust of bread.

Are you tired? Why fret about it? Jacob was tired when he dreamed of the angels of heaven.

Are you sick? Suppose you had lived two thousand years ago, when sickness was almost always fatal.

Are you poor? The Saviour of men was not wealthy.

Cheer up! Praise God that you live in the midst of his blessings.

Why fret?—The American Magazine.

Scented Breeze for a Hot Day

A woman who has been visiting friends in torrid lands says they have learned many ways of making extreme heat endurable that might profitably be imitated by dwellers in more temperate climes.

A part of her time was spent in a bungalow which was surrounded by doors and in which the windows were all skylights. Both of these means of communication with the outer air were generally kept tightly closed during the hottest part of the day, but in cases of very great heat frames filled with a sweet-smelling fiber took the place of the doors on the side on which the wind was blowing. The fiber was constantly sprinkled with water, causing a cool and scented breeze to enter the bungalow.

The visitor was so charmed with the effect of this arrangement that in her own country house, when there is a spell of tropical weather, she now opens all the windows on the windward side and sprinkles the muslin curtains with scented water.

Verses Old and New

"PRAY ONE FOR ANOTHER"

I cannot tell why there should come to me
  A thought of some one miles and miles away,
In swift insistence on the memory,
  Unless a need there be that I should pray.

Too hurried oft are we to spare the thought,
  For days together, of some friends away;
Perhaps God does it for us, and we ought
  To read his signal as a call to pray.

Perhaps, just then, my friend has fiercer fight,
  And more appalling weakness, and decay
Of courage, darkness, some lost sense of right;
  And so, in case he needs my prayer, I pray.

Friend, do the same for me. If I intrude
  Unasked upon you, on some crowded day,
Give me a moment's prayer as interlude;
  Be very sure I need it; therefore pray.

—Marianne Farmingham.

An Old Tale Retold

The day was drawing to a close. Judge, jurors, witnesses and lawyers—all were growing weary. Counsel for the prosecution was cross-examining the defendant.

"Exactly how far is it between the two towns?" he asked at length.

For some time the man sat thinking; then:

"About four miles as the cry flows," came the answer.

"You mean as the flow cries!" retorted the man of law.

The judge leaned forward.

"No," he remarked, suavely, "he means as the fly crows."

And they all looked at one another, feeling that something was wrong somewhere.

No Left-Overs Where He Dined

Mr. Bilderson prided himself on his good appetite. He was dining with a friend recently and did his best to keep his host and hostess, with their 6-year-old daughter, amused, and at the same time managed to do ample justice to the good things provided.

"Oh, dear, Mr. Bilderson," remarked the little one, after the guest's wittiest sally, "I wish you'd come here to dinner every day!"

Bilderson beamed satisfaction. "Do you, dear?" he smiled. "Why?"

"'Cause," came the reply, as the observant maiden glanced round the table, "'cause there wouldn't be anything cold to eat the next day."

How Shall We Help Our Girls?

IF OUR young men are to be strong in their purity through our Lord Jesus Christ, what can the girls from our Christian homes do to help them?

How many bright, interesting girls are there for company for our boys who, by thought, word and deed, hold their own purity to be the finest, and thereby strengthen the character of their companions?

What can we Christian mothers do for our daughters that they "may be as corner stones polished after the similitude of a palace"?

J. B.

[To know is to be strong. The first duty of any mother, and especially of any Christian mother, of girls is to teach her daughters the meaning of their womanhood and the sacredness of their privileges as women. Social workers who have the grim problem of social purity in the large to deal with insist that when young people are properly instructed in the facts and phenomena of life and being, the "boy problem" and "girl problem" will be greatly lessened. Such instruction should, of course, come first from the parents. When our young women, as a result of this instruction, come to a realizing sense of what their influence really is over their young men friends, just why it is they err in allowing acts of familiarity, harmless perhaps in themselves, which may result in hardly resisted temptation, they can much better, "by thought, word and deed," exercise that influence, strongly and sanely and conscientiously, for good. The time sometimes comes in a girl's life when the mother's admonitions and warnings, followed by "Mother knows best," lose their weight. She feels it is time that she decided some things for herself, and in her ignorance and her desire for independence she may kindle a flame which will scar her for life. Simple, scientific knowledge, sweetly and honestly given by her mother, would have been her safeguard. Surely the Christian home, and not the playmate or chum, should be the source of such knowledge.]

YOUNG AMERICA

How Mrs. Burnett Plays Dolls

BY ROSALIE DE WOLFE

IF YOU were calling with your mother on Mrs. Burnett, the author of "Little Lord Fauntleroy," at her beautiful home on Long island, New York, Mrs. Burnett would probably say to your mother: "Do excuse me one moment. There is something I want your little daughter to see while we are enjoying our chat." Then she would take your hand and lead you past the beautiful paintings on the walls, past the curious old shields and odd carvings, straight to one corner of the big, bright room where there is a solid old cabinet made in England years and years ago.

A dark old wooden cabinet may seem rather uninteresting, but just wait until Mrs. Burnett flings open the cabinet door and there—it isn't a cabinet after all! It's a doll house. Peep inside. The cabinet shelf divides the house into two floors—an upstairs and a downstairs part. The upper right hand room is the nursery. There a fat, comfortable-looking old nurse doll is making two doll youngsters ready for a walk or a drive. Over in the other corner is a tiny white bathtub, just like a real baby's, only many times smaller. It has everything that a real baby's tub should have, even to a shower bath attachment. In the tub sits the baby doll of the family, with a red-cheeked young nurse maid bending over him.

The next upstairs room belongs to the young lady doll of the household. There she is, evidently all ready for a party, for she has on a very pretty party frock. She is taking a last look at herself in the mirror of her dressing table to see if every curl is in place. On her dressing table is a most wonderful doll's outfit of toilet articles. There is the weest manicure set in the world, a little hand mirror, perfume bottles, a pincushion, in fact, everything to help to make a young lady doll attractive. Everything in this room is as dainty as the young lady doll herself, even to her pretty white bed and the dotted muslin curtains at the window.

Downstairs the grown-ups of this doll family are having dinner. They are sitting about a well spread table and seem to be heartily enjoying the meal. The father of the family looks as if he were telling a funny story and the maid, waiting on the table, is having a hard time to keep a straight face. The minister is a guest at this merry meal.

If you have read Mrs. Burnett's delightful story called "Racketty-Packetty House," this house would set you thinking of the two doll houses in that amusing story. It is quite too tidy and well kept to be the shabby Racketty-Packetty house that little Cynthia would not keep neat and in order. It has "all the elegant chairs and tables and carpets and curtains and ornaments and pictures and bookcases" of Tidy castle, the beautiful new house that was given to Cynthia. But Tidy castle was the home of stiff, proud dolls that could never be played with comfortably. The dolls in Mrs. Burnett's house are not a bit like that. They look as if they were fairly aching to have some little girl play with them. Racketty-Packetty house must have looked like this before it became old and shabby.

Now, you will probably wonder why a grown-up person, even if she does know a great deal about doll houses, should keep one in her own drawing room. She would tell you that there are at least two good reasons for it.

When Mrs. Burnett was a little girl she was often taken by her elders to pay calls upon other grown-ups. She used to sit perched upon a high, straight-backed chair and wonder what the others found so interesting in these calls. She certainly found them very tiresome. Once in a while a kind lady would say. "Dear me, how I wish I had something to amuse little girls! You see, my little girls are such big girls now that their playthings are given away. Wouldn't you like to look at a book, my dear?"

But the book had no pictures of boys and girls in it and the reading was always uninteresting. So when Mrs. Burnett grew up she felt very sorry for children who have to go calling with their mothers and sit quietly listening to conversation that doesn't interest them in the least. She decided that this was never going to happen in *her* home. That is the first reason for the doll house. The second reason is this: It seems that Mrs. Burnett has been so busy writing stories for and about young folks that she has quite forgotten to grow too old to like dolls and toys. When she came across that solid old cabinet in a little town in Kent, England, she said to herself, "The very thing! I will get this cabinet, and whenever I see a toy that I cannot possibly resist, I will buy it to help fill my cabinet. Then, when children come to see me, we will open up the doors. The children will be happy, and so will I."

The Author of "Little Lord Fauntleroy"

Mrs. Burnett really enjoys the doll house quite as much as her small guests. In fact, she plays with it too, if making it over, adding a new chair here and a cushion there can be called playing. It was years ago that the cabinet was turned into a doll house, and just as in a real house the furniture has to be renewed or reupholstered and changed about.

Mrs. Burnett does not forget the boys, either. How could she, when she had two of her own? An upper shelf in the cabinet is devoted to their toys. There are engines and railroad tracks and all sorts of things that boys love.

Mrs. Burnett says that it is very hard for her to pass by the window of a toy shop. She likes to stop and gaze at the wagons, the baby carriages and the small chairs and tables just as if she were still a little girl in short skirts. She buys a great many toys to give away to the young people of her acquaintance.

But she loves dolls better than all the rest. She never can resist buying and naming them after boys and girls she knows. One of her dolls was named for the little daughter of the duchess of Sutherland. This doll had a serious accident—she broke her head and had to be taken to the Dolls' Nursing Home for an operation. But this misfortune turned out to be a blessing in disguise, for not only was the titled doll made quite as good as new but while Mrs. Burnett was at the hospital she found another doll, the loveliest she had ever met. She took her home and has kept her ever since.

Why do you suppose that Mrs. Burnett, a grown woman, loves dolls so much? Don't you believe that it is because she loves children so much—more even than the dolls?

How Frolic Came to the Zoo

FAR AWAY in Africa there was a valley where lived a little zebra only three months old. His name was Frolic. I think they named him this because he loved to play so well. He liked to run off through the tall grasses and come back to his mother; then he would go back again and would keep this up till he was so tired he had to lie down on the ground and rest. Frolic had beautiful black and yellow stripes all over him.

One day he ran too far and lost his way back to his mother, and before he had turned to try to find her a rope was thrown over his head and he was lassoed. He walked and walked, till the men brought him to a great ocean, and Frolic was taken on board a large ship.

Frolic had a long, long ride. One day the boat tossed very high and he thought he would never land again. After three weeks Frolic reached America. The man that had caught Frolic kept a zoo in Lincoln park, Chicago. This man's name was Brown. Mr. Brown had a little girl named Winifred. Winifred would call Frolic every morning before her breakfast and feed him his breakfast.

That first night he slept in Mr. Brown's barn in the hay and thought it was a fine bed. The next morning Mr. Brown took him to the zoo. Frolic thought he had never seen such a delightful place. There were monkeys and lions, tigers, and zebras that looked like himself, and all sorts of animals of all kinds. Frolic learned a few tricks and was the favorite of all the animals to Winifred. Her father loved the little zebra, too, and sometimes thought he should not have taken Frolic so soon from his mother in Africa. He sent some men to go and get her. When the men returned they did have Frolic's mother, and when they met, Frolic jumped and ran just like he did when he was three months old.

Frolic felt so proud when he walked through the zoo with his mother. He slept with her every night. It seemed to him like his home in Africa.

Mr. Brown gave Frolic and his mother a place in the zoo that was in between two hills to make it more like home.

MARGARET LANDSBOROUGH (age 8).
Oregon City, Ore.

Teacher—"What is velocity, Johnnie?"

Johnnie—"Velocity is what a fellow lets go of a wasp with."

THE OTHER HALF

BY ELIZABETH KNOBEL

The moon is very big and round,
And shiny through and through,
But, oh, dear me, tonight I found
'Twas broken right in two!

I took my little lantern light,
And with determined mind
I started out into the night
That other half to find.

I heard, as worried as could be,
The crickets' anxious tune;
The fireflies all joined with me
To find that half o' moon.

I woke the pansies in their beds,
But nothing could they tell;
The daisies sadly shook their heads—
They loved the dear moon well.

The marigolds with tears were wet—
Where did the half moon go?
I asked a night owl that I met;
He did not seem to know.

I searched the garden through with care,
I hunted far and wide,
Till, in the starry meadow there,
A little gleam I spied.

What could it be? I ran to look,
Then laughed a happy laugh,
For there, a-shining in the brook,
I found that other half!

THE SUNDAY SCHOOL

August 24, 1913—The Bread from Heaven

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Exodus 15:27—16:36. Golden Text, John 6:35: Jesus said unto them, I am the bread of life.

The last time we saw Moses he was leading a triumphant chorus down by the sea. His sister Miriam, with her maidens, was also present, and with timbrel and dance joined in the song of thanksgiving and praise.

But life is more than a song. The timbrel does well enough for the dance, but it is a poor instrument to march by. Moses heard in the far distance the voice of Canaan calling his people; so he re-formed his lines and gave the word to advance. The way lay toward the desert, and a leader with less courage and faith might have hesitated to attempt the journey. With the character of the country he must have been familiar, for he had lived on its southern border. For three days they marched into the wilderness and found no water. At last an oasis appeared, but its waters proved too bitter for use.

Patience, Forbearance and Faith Sweeten Waters of Life

There is a well some thirty miles down the coast whose waters answer to the above. Cattle refuse to drink from it and even the Arabs object to its unpleasant taste. Possibly this is the very well that proved such a great disappointment to the people. That they complained is not surprising. The Israelites appealed to Moses and he in turn appealed to God. The Almighty directed him to cast a certain tree into the waters and they at once became sweet. Just what tree that was we do not know. But there are a great many of the same kind growing in every dooryard. Patience is one, forbearance is another and faith is the best of all. The waters of life may become stagnant and bitter, but remedies lie all about us. Moses did as God directed and the offense was gone.

The people needed this very experience. Moses transformed it into a "statute and an ordinance," that it might be of service in the future. The lesson the Israelites were to forget, but even a forgotten blessing may not be without its uses. A drink from the well of Marah, especially at the beginning of the journey, prepares one for reverses yet to come. Bitterness, like everything else, is relative. The waters of the present are always sweet when compared with the Marah wells of other days.

After Rest at Elim, Israel Once More Faces Desert

But there are other springs in the desert than those of Marah. Elim, with its twelve wells and seventy palm trees, is not far away. There Israel encamped and in the luxury of its surroundings forgot the past. Rest is only temporary, however. Prolonged too far it becomes a weariness. Life is a march. Israel again faced the desert. Thirty days ago the people were in Egypt and the transition must have seemed like a dream. But a month may mean more than centuries. So it was with Israel. Everything had changed but human nature.

Once more the people murmured against Moses and Aaron, this time not because of thirst, but for hunger. The memories of Egypt come back like benedictions, and the fleshpots of their servitude seemed like a banquet when seen through the glare of the desert. Dissatisfaction always breeds gloomy forebodings and the people saw before them nothing but death.

There was in their attitude a strange blending of piety and resentfulness, which unfortunately continued. They regretted not having died by the "hand of Jehovah in the land of Egypt," instead of having been brought by Moses and Aaron into the desert to starve. The phrase "hand of Jehovah" seemed pious, and to lay the responsibility at the tent of Moses relieved them of all blame.

No one wishes to be misrepresented, and Moses determined to impress upon the people that it was God and not he who had delivered them from the Egyptians. That idea runs through the entire narrative. No one ever emphasized more strongly than Moses the personality of God. Jehovah was always the same distinctive being with whom he talked face to face. Bread was to fall from heaven and flesh to come out of the air. Each morning the Israelites were to gather bread, and on the sixth day sufficient for the seventh. The fourth commandment had not yet been given, but the Sabbath is older than recorded history.

As the people listened to Aaron, they looked toward the wilderness, "and, behold, the glory of Jehovah appearing in the cloud." God flashed his presence across the sky and set ablaze the treatening cloud—a fit symbol of what he is ever ready to do. And in the morning when the dew was gone there lay upon the ground a small, round thing like unto frost. The people said one to another, "What is it?" And Moses said, "It is the bread which Jehovah hath given you to eat." And for forty years, until the people reached Canaan, the manna continued to fall. God never does for a man what he may do for himself. The manna supply began and ended in the desert.

Manna of the Wilderness a Symbol of the Living Manna

This miracle has occasioned the widest discussion. Some have sought to lay it to the operations of nature, but with no satisfactory result. It belongs to the miraculous and there it must rest. Jesus made it symbolic of himself. The world was a moral desert and he the living manna that came down to supply the starving soul. The figure is far reaching. The service was daily, some gathering "more, some less," as the world does still. The quail supply has made no such impression as has the manna, which finds its counterpart in the Christ. This world would be dreary enough but for manna showers that have fallen from time to time.

The Bible itself is a greater miracle than any ever recorded. As a pillar of fire and smoke, it has led the way of civilization as truly as was Moses led through the desert. The end came at last for the fathers, but it has not come to the children; and not until the last pilgrim has reached the eternal border will special providence cease to be.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—Americans have learned how useless it is to try to form a self-governing state out of a race just escaped from servitude. Discipline, moral training and practice in self-government are all needed as a preparation. Israel went to school forty years in the wilderness before the nation was fitted to cross the Jordan and enter upon its great career.

These are the people who have just been singing. The song has hardly died away from their lips when they begin to murmur. They murmured at Marah because the waters are bitter, and now they murmur in the wilderness because the food runs short. It is easy to sing with fervor when things are going just to suit us. But such a song is emptiness. We know such people as soon as they accost us, and we can tell how their business is going by their manner. Just one month had elapsed since this people escaped from bondage. It is difficult to have a piety that is four-square, permanent in its dignity, independent of all circumstances; a piety founded upon a rock and lifting up its pinnacles to the sky, defying all wind and thunder and tumult of the elements—but until we realize such a piety as that our education is incomplete.—Joseph Parker.

Such is the frequent experience of renewed souls, when privilege and joy are followed by trouble from without or within; and the peace of God is broken by the strife of tongues, by mental anxieties, by temptations, by physical pain. It is quite as strange that our soul divine should be marred by paltry disturbances when once that life has become a realized experience, as that men who had moved under the shadow of that marvelous cloud could be so easily beset by fear for their supplies.—Prebendary Chadwick.

Complaining Spirit Complains Most of Its Best Friend

Verse 1—Think what royal favors Moses and Aaron had renounced that they might deliver Israel. These leaders felt at times that the more they sacrificed for Israel the more they were hated by the people (I. Cor. 12:15).

Verse 3—The children of Israel said that had they died in Egypt they would at least have died "full." It would have been better, so they now said, to have fallen in that dreadful night when the firstborn perished (Ex. 12:29) than to live only to die here by slow starvation. Mr. Beecher tells of passing the splendid mansion of a very rich New Yorker with a man in humble circumstances, who murmured at the partiality of the Lord in placing this neighbor in affluence but consigning himself to poverty. But when his pastor asked about the four boys which the poor man had and the rich man lacked, occasion for gratitude seemed suddenly reversed. Two young friends were passing up 5th avenue, New York, one hot July day, when they saw two painters hard at work in the blazing sun painting the eaves of a mansion from a suspended platform. One said, "John, why were not we born to live in such a palace as that?" To which the other replied, "You tell me first why we were not born to paint it." If it is easy always to find occasion for murmurings, it is quite as easy, if we should look, to find reasons for praise.

Latter Day Miracle Resembles Miracle of the Manna

Verse 4—During the Black Hawk war in northern Illinois (1832) the settlers near the fort at Apple river heard of the swift approach of the Indians, who were out raiding and murdering as they swept through the unprotected settlements. They immediately left their fields and found refuge in the fort. One family in particular was greatly disturbed because a large field sown with wheat in the early spring had not even sprouted and it was now growing late. It had been their intention to replow the ground and to sow some other grain the next day. But the attack of the Indians prevented. After the war was ended and the family returned to their desolated home they found this field in full ear, and its splendid abundance saved them from the pinch of famine all the succeeding winter. Had it sprung up earlier the Indians would have destroyed it. Was that wonderful deliverance a miracle?

Verse 5—But in the midst of this abundance of bread from heaven the Israelites were still to remember their duty of worship. To emphasize that, a double portion of the manna fell upon the sixth day of the week.

Verse 6—Moses felt it was right the people should confess that whatever their fate, it was a decree of Jehovah. He himself had only acted for God. It was not be who had brought them out. It was Jehovah and from him would the deliverance come.

Nature Reveals God as Truly as Any Miracle

Verse 8—Too few persons make any study of the wonderful ways in which our commonest wants are supplied. One modern writer has said that the daily provisioning of a city is one of the most interesting studies he ever attempted. But a still more moving study, according to an eminent botanist, is the study of a single grain of the wheat from which we make our innumerable loaves of bread. Each tiny grain is so constructed as best to protect it from water and frost and sun until the time for germination comes. Each grain is wrapped in a number of delicate integuments of varying degrees of elasticity, and the delicate live germ is doubly protected by stiff vegetable hairs. And yet it takes billions upon billions of such triumphs of wisdom to supply a single city with its morning rolls. To the student of plant morphology a mouthful of bread speaks of God as truly as does an omer of manna.

Verse 10—A manifestation of the divine presence was granted to the people that the authority of Moses and Aaron might be strengthened. They could do nothing except by the cooperation of their fellows. To secure that new miracles were needed. Even in the midst of the late Indian wars the telegraph wires across the plains were undisturbed after the Indians had been shown their mysterious powers of transmitting communication.

Verses 13-15—The prophecies of Moses and Aaron were abundantly verified, and for the greater part of the forty years which the Israelites spent in the Sinaitic peninsula the people were submissive and obedient as a result of these divine displays.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning August 17, 1913

TOPIC—The tares. Matthew 13:24-30.

The disciples were passing through a period of disillusionment regarding the coming kingdom; and their experience was painful. They had been disappointed in their expectation of a kingdom of immediate magnificence, and this was perplexing. They were now more deeply disappointed in their hopes of a kingdom of perfect purity. John the Baptist had taught them plainly that when the Christ should appear the kingdom would begin with a thorough purging away of all wickedness. John's whole message was one of purification in preparation for the advent of Christ. His baptism was a baptism unto repentance, because the kingdom of heaven was at hand.

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When Christ came, his kingdom came. It was already present when he spoke these words unto his disciples. He was now in the full tide of the most popular period of his earthly ministry. Multitudes were pressing after him, eager to proclaim his kingship. But the multitudes were not pure in heart, and the kingdom they would constitute would not be free from wickedness. No sooner was the kingdom announced, with all its high principle and pure endeavor, than unprincipled men took the words of Jesus and deflected them to give countenance to their own low aims. The imperfections of the kingdom in its appearance evidently caused much perplexity and confusion in the minds of the twelve. The parable of the tares amid the wheat was the explanation of Jesus.

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The field is the world, not the church, as has sometimes been erroneously assumed. The sphere of the kingdom is wider than that of the church, for it comprehends the whole range of the interests of human life. It is in the world that the kingdom must ultimately be realized.

The seed sown is good—naturally, for the sower was Christ himself. Good seed sown in a field can bring forth only a harvest of good grain. As is the sowing, so must be the harvest. Wheat will issue in wheat, oats in oats and darnel in darnel. If only the field had remained as Christ had sown it the harvest would have been altogether excellent.

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The most dastardly thing that could happen did happen. An enemy came in the night and sowed darnel among the wheat. It is hard for Christian men to understand the animus from which such conduct springs. But in the passionate East, with its implacable hatreds and its laws of retaliation, such a procedure is by no means unknown. The demoniacal wretch watched his opportunity for vengeance upon his unsuspecting neighbor. When the soil had been opened by the plowshare, and the good seed cast in the prepared ground, the lurking enemy issued forth in the night and cast darnel upon the tilled earth. The darnel would sprout more quickly and spread more widely than the wheat. Even the body of Roman law contained a paragraph treating of this form of wrongdoing, and prescribing its penalties.

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The devil still stands at the door of the church and, as the worshipers leave the sacred place, purified and strengthened with holy thoughts, he whispers lies and blasphemies in their ears. The bad seeds have not been scattered by the master who owns the field but by his envious adversary.

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Upon their first appearance on the ground the plants that spring from the good seeds and those that spring from the bad seeds are so much alike that the most experienced agriculturist of the land of the Bible cannot discern the difference. In like manner in the first upspringing of the tender plant, there are weeds of selfishness that look very much like forms of generosity; there are bad growths of pride that resemble humility; and shoots of self-importance that are nearly the same in appearance as those of public spirit.

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As the blades grow into the stalks the servants of the Master are in a childish state of agitation about the appearance of the field. They ask him: "Sir, didst not thou sow good seed in thy field?" Perhaps, after all, the Master had made a mistake about the seed! Impossible. The tares are the devil's own. Then the servants would impatiently root them up at once. But this cannot be done without damage to the good wheat; for the roots of the two kinds of seeds are intertwined.

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Why not remove at once from the communion roll the name of yonder hypocrite? Let us not act hastily, brother. He has a godly sister, who is trying to save him, who is praying for him and who would be sorely hurt by such an action.

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At the time of the harvest, when both wheat and tares are fully grown, and before they are ripened, is the opportunity for the separation between them; so that the tares shall not drop their seeds and the wheat shall not suffer, even though its roots are disturbed.

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There is coming a time, in the end of the age, when the good and the evil will be finally separated. They shall not dwell together forever, to perpetuate unto eternity the misery and cruelty and injustice of the present dispensation. But the evil shall be rooted out and destroyed, while the good shall be saved.

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Thus the kingdom of God has a future aspect as well as a present. If it is already here in the coming of its founder, it is also future in the return of Christ to judge and reign. If it is now operative as a principle, it is still unrealized as a perfect achievement.

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We live in the period of the imperfect realization of the kingdom in human society. There have been hypocrites and false teachers in the church in every age from the days of the apostles until now. Wrong and shame disfigure the workings of the most Christian of modern nations. But the kingdom of God is coming still, in power.

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It is certain that sometime the kingdom will appear in its perfection. In God's own time there shall descend from heaven the holy city, the new Jerusalem, pure and stainless. And into it there shall enter nothing that defileth or maketh a lie, but only they who are registered in the list of the citizens of the city of the Lamb.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

August 24, 1913

TOPIC—"How I have proved Christianity and seen it proved." John 3:25-36; 21:24.

This is the age of the question mark. Everything must stand the test of the new times. Nothing is taken for granted. Even the most fundamental institutions, like the family, are being challenged. Peter's admonition to Christians to be ready to give to every man that asks an answer concerning the hope that is in them was never more needed than today. And the explanation of Christianity which the world most readily comprehends is that which is written in terms of character.

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The one most unanswerable argument for Christianity is a Christian life.

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Every little while somebody raises a breeze of discussion by indicting present-day Christianity by its own standards. A tremendous case may thus be made out. The weakness of it lies in representing Christianity as a failure; whereas, the most that can be said is that it has not come up to its own high standards. Contrasted with the condition of non-Christian lands, the state of Christendom is like paradise. And this is probably a fairer test than the other. The gospel has proved itself in the wonders it has wrought in making over the cruelty, unbrotherliness and stagnation of paganism into what even the worst cynics will admit is the best order of human life this old globe has ever known.

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"Taste and see that Jehovah is good!" is the psalmist's challenge. That is fair. A merchant can make no greater inducement to a purchaser than a free trial of the goods. A common method of advertising is by the distribution of samples. The Scriptures boldly affirm that the surest way to know the goodness of God is to try him and see. Argument is only vanity; put God to the test. The answer of the centuries to this is that "They who greatly trust him find him greatly true."

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The final proof of Christianity is—Christians. It makes men of those qualities of character which have come to be designated by the word "Christian." As we may fairly judge Buddhism by Buddhists, Confucianism by Confucianists and Mohammedanism by Moslems, so we may test Christianity by its Christians. That proposition opens up to us a vista of the noble men and women we have known—the holy mothers and strong fathers; the persons who have won to greatness of character and service because of their religion. The unselfish and helpful folk whom we call to mind are legion. We recall, too, that the persons among our acquaintances who have stood for the highest ideals of refinement and culture and citizenship have been Christians. We see the benevolent institutions of our time kept going by Christians. The new passion for social justice and well-being had its first prophets in the church, and today draws its principal support therefrom. So, in spite of many of us who have come far short of our Christian vision, we may fairly rest the case of Christianity on its finished product—Christians.

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Society draws many horizontal lines; Jesus drew none, and only one vertical line. He knew no classes except the good and the bad, the sheep and the goats, the saved and the unsaved. This idea has been strikingly put in some verses by John Randolph Stidman:

"After all, and after all,
  Since ever the world began,
Just two have lived, and two have died
In lowly mien, in lordly pride,
  The rogue and the honest man.

"After all, and after all,
  Escape it we never can;
Only the choice of one have we,
And you must be and I must be
  A rogue or an honest man."

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The "eccentric" person is the one who is out of center, he has been maladjusted to life. When Christ is the center all of life swings true and normal.

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Profession and possession are not always the same; but we may know that one is possessed of Christianity when we read the peace of Christ on his face and see his hands and feet busy on Christlike errands. What says James: "What doth it profit, my brethren, if a man say he hath faith, but have not works? Can that faith save him? . . . Yea, a man will say, Thou hast faith and I have works: show me thy faith apart from thy works and I by my works will show thee my faith."

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The most real personality in the experience of countless persons is not wife or mother or husband or father or close friend, but Jesus Christ, with whom the heart holds mystic, mighty intercourse. He has been more real to the prisoner than his prison bars; more real to the invalid than his sickbed; more real to the toiler than his task.

"Closer is he than breathing,
Nearer than hands or feet."

No statistics tell of this most vital factor in Christianity, the personal relationship of the individual spirit with the risen, still-living Christ. He is the supreme vindication of his gospel.

"This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent."

MISSIONARY WORK

Missionaries' Love for Mr. Severance

News of the death of Louis H. Severance has come to mission workers all around the world as tidings almost unbelievable. But perhaps it is in Korea that the shock of the bereavement and loss seems most stunning. Though Mr. Severance had been so liberal to every mission country, it was to Korea that he had been most lavish. The largest single investment of his lifetime was no doubt in the Severance hospital and medical college at Seoul, and scarcely anywhere else were his ties of personal friendship as deep as with the members of the Seoul station. It was natural, therefore, that the missionaries there should meet promptly in memorial service to express their grief. Dr. H. G. Underwood and Dr. O. R. Avison were appointed a committee to draft an expression of sympathy with Mr. Severance's family and friends at home, and the resolutions which they adopted express the liveliest appreciation both of the fellowship and friendship of their benefactor and of his gifts. The resolutions say:

"We wish to express our deep feeling of gratitude and affection for the way in which Mr. Severance gave himself to us as well as to our Lord's work, both here and everywhere. He was a true friend of the cause of Christ, a true follower of Jesus, and though the monuments to his generosity here in Korea, not only in the hospital, medical college and school, but in many other forms, will continue to speak of him and carry on the good he began, he has left a more undying record in our hearts, a memory of love and faith and Christian devotion."

Supply Pastor Desired in Oriental City

In a large city of the far East a union congregation, gathered from the English-speaking colony, desires a strong minister to supply its pulpit for a period of some months. The hope of the leaders of the congregation is that some well known American pastor contemplating a trip around the world will be willing to extend his absence from America sufficiently to give this time in a parish where he will find the backing of a large and active body of Christian laymen. It goes without saying that only a man of strong preaching gifts would be acceptable in this situation.

The request of this congregation has been addressed to Secretary Robert E. Speer of the Presbyterian Board of Foreign Missions in New York because he is the chairman of the committee appointed by the interdenominational Foreign Missions Council to consider the religious needs of Anglo-American communities on mission fields. But Mr. Speer has no one in mind to recommend, and wishes The Continent to announce his desire to correspond with any minister of any evangelical denomination who is willing to be considered in connection with this proposal.

Through Tribulation Into the Ministry

Teng Yao Jung, a student for the ministry in Yihsien Bible School, has consecrated himself to this service out of gratitude for a recent narrow escape from execution as a robber. Teng, like so many thousands of other progressive Chinese students, cut off his queue at the time of the establishment of the Chinese republic. But later on, going to his home in Kiangsu province for his summer vacation, he found himself in the midst of a locality where a conservative sentiment had frowned upon the queue-cutting feature of reform, and in consequence he was immediately under suspicion as a stranger, and therefore presumably a vagrant and robber. Being arrested and put in jail, he was condemned to suffer 100 blows as a means of making him confess to his supposed crimes. Teng realized that he would probably not survive such a beating, and was in great fear for his life. But the imprisoned student gave himself to prayer, and at the same time sent anxious word to his family in his home town. Happily, the family there had influence enough with the local officers to get their official guaranty that Teng was not a robber, and this document arrived at the prison just at the latest moment to save Teng from the ordeal that would likely have proved fatal. The friends who came to his rescue took him on home, and not even the discovery that his release had cost the remaining family patrimony hindered his profound thanksgiving for his deliverance, which was later expressed in his determination to devote his life to the ministry.

Traveling Between Two Mules

Miss Alma D. Dodds, stationed at Tengchou, in the Shantung district, China, gives a bit of vivid illustration of an itinerating trip in the country roundabout in a recent letter. She says: "I had heard so much about country travel and country experiences that I was ready for almost everything. Realization was better than anticipation, although I was not quite prepared to sleep in a tiny room opening off the mule and donkey stable. We traveled by shenza, or litter swung on big poles between two mules, which do not keep step. You get every combination of every motion imaginable —and some not before conceived—and may while away the slow hours in figuring out the combinations. The constant changes and the mule driver's frequent requests to move to one side or the other to relieve the strain on the mules' sore backs very successfully prevents much sleep. The whole of Webster's dictionary is not sufficient to describe the inns where we stop at noons. One ancient cloth does duty as handkerchief, towel, dish wiper, dishcloth and duster. Strange one's appetite is not more in evidence! And mud floors everywhere, of course, even in many wealthy homes."

Miss Dodds speaks particularly of the splendid spirit of fellowship she noted between evangelists and native Christians. She says there was an air of joyful comradeship everywhere, and she, though a stranger, was greeted like a long-known, very dear friend.

Thanks from Persian Lepers

The latest word from the Tabriz lepers, of whom Mrs. Van Hook, Miss Holliday and Mrs. Annie-Rhea Wilson have often written, comes from Mrs. Vanneman of that station through the quarterly magazine of the Mission to Lepers in India and the East, telling of her visit to the leper village recently. "They charged me to send all their salaams to the kind friends who were so interested in them, and to say that they knew they were being helped for Christ's sake and appreciated both the gifts and the prayers that accompanied them." Mrs. Vanneman and her evangelist visited every hut and conversed with almost all the inhabitants of the village.

Some Practical Preaching in Persia

From Urumia, Persia, Rev. E. T. Allen writes of evangelistic work carried later than usual into the spring because of the long delayed departure of the snow: "While the snow and cold continue men are not able to go plowing and sowing, and during the enforced period of idleness many are inclined to attend anything that savors of amusement or offers a change from the dullness of village gossip. So the singing attracts some, and the preaching attracts others, and the brogue of the foreigner is that which draws the rest. In one village the meetings were of special interest because of the attendance of some twenty-three Moslem men and a few women who understood the Syriac language used. After a sermon on sin, in which the topics of stealing and lying were prominent, one young Moslem, as he went out, was overheard to say to his fellow, 'I'll never steal again from now till doomsday.'"

"Smiley Face" Sees Victory in Prayer

At Kachek, in the island of Hainan, one of the most steadfast converts of the mission is known to the missionaries. for reasons that can be easily divined, as "Smiley Face." On a recent occasion, however, he came into the mission compound with the smile that had suggested his name quite gone. He confided to the missionaries his great distress at the serious condition to which his father had come by persistent opium smoking. The Christian son had been sadly enough outraged by his father's personal use of the drug, but when he found that the old man had begun selling opium to others, the disgrace seemed to him more than he could stand. With a charming simplicity of faith, "Smiley Face" insisted that the missionaries must immediately betake themselves with him to the only refuge which he knew—the refuge of prayer.

This was on Saturday night. On Sunday the devoted son gave himself to fasting, and refused all importunities to come to the table and eat. At last on Monday afternoon his faith was rewarded, for the father came voluntarily to the compound and made application to be admitted to the opium cure which the hospital administers. This was quite sufficient to restore the smile to the faithful Christian's face, but he went on praying for his father's complete recovery, which at the last report from the mission seemed to be well assured by the favorable progress of the treatment.

New Chapels for Tengchowfu District

The Tengchowfu station on the Shantung coast in China is one of the mission stations where the street chapel policy has been developed consistently and persistently. Besides the main Bible and reading rooms near the water front of the Tengchowfu port, the mission now maintains twelve other preaching places in outlying suburbs and adjacent market towns. The Bible and reading room reaches not only the local populace but many sailors landing from boats at the wharf. The attendance at this point reaches 10,000 or 12,000 a year, and Mr. Sen, the evangelist there, is doing excellent work. Latterly the group of Christians connected with this center have pledged a considerable sum for the upkeep of a chapel just leased and opened in the North suburb. A new Sabbath school and other services have been started likewise near the seashore in the East suburb. Rev. J. P. Irwin writes that the Tengchowfu station believes so thoroughly in this work that it is eager to open a large number of new chapels. On the average, $300 gold is sufficient to put up a building and start off a new center of this sort of work.

Missionary Brevities

—Representing the newly organized Federation of Woman's Foreign Missionary Societies, Mrs. Helen Barnett Montgomery and Mrs. H. W. Peabody will sail in November for a world journey to mission stations. Mrs. Montgomery, who is to prepare the 1915 book for the central committee for united study of missions, will continue to write for The Continent. The junior study book for 1915 has been intrusted to Mrs. Peabody.

—The day before Rev. Thomas C. Winn left Dairen, Manchuria, for America the Japanese held a service at the grave of his wife, as the new monument had just been erected. There were about seventy people present, and several made brief remarks. One of the speakers was the vice-president of the Manchuria railroad. The foundation stone and railing of the monument are of Korean granite, while the cross is of white marble from Tsingtau, China. All the money for it was collected by the Japanese from those living in Japan, Chosen and Manchuria—a fitting climax to the affection the Japanese have shown for Mr. and Mrs. Winn.

Board Notes and Announcements

—The Friday meeting of the Board of the Northwest, Chicago, was led by Mrs. W. B. Jacobs, who spoke of "several ways of bringing our friends to Jesus." Mrs. Thomas E. D. Bradley, treasurer, reported July receipts $6,878. Rev. David S. Tappan, Jr., of China, brought news from Kachek station, Hainan, of the growth of the boys' school, and such an exchange of superstition for knowledge as seemed almost incredible. With proper accommodation for not more than forty, the number of boys enrolled last year was sixty. Dr. Lowrie gave money to put up temporary dormitories and now Mrs. Kelly writes of ten turned away for lack of room in one day. Mr. Tappan's story of the opium victims was saddening. "Poor fellows, smoking thirty or forty years, how can they quit? The saddest part is that opium so affects the will power; when the habit has been broken the man is easily tempted by any sickness or pain to form it again, and the women of his own household are the first to urge him to smoke."

NEW BOOKS

The Life Story of a Great Naturalist

THE STORY OF MY BOYHOOD AND YOUTH, by John Muir. Stevenson's characterization of a boy as being "part poet, part pirate and part pig," seems to have been proved at least partially by the boyhood of John Muir. There was an ancient inherited belligerence in his blood, which, fostered by the stormy North sea on whose shores he was born, expressed itself in a youthful pirate wildness. This wildness, however, was tempered more and more by a very tender love for all living, growing things. In that love the "poet" perhaps found expression. But of the "pig" this story of John Muir's boyhood discloses no trace.

Had there been any inherent meannesses in his makeup, beyond question his early training would have developed them, for his life in Dunbar seems to have been one savage record of beatings given and received. "To be a 'gude fechter,'" he says, "was our highest ambition, our dearest aim in life." These "fechtings" were vigorously supplemented by "warlike thrashings" both at school and at home, the latter administered with religious fervor by a father who devoutly believed in eternal punishment for bad boys, both here and hereafter. Learning was actually driven into the child by vigorous application of the rod, till at 11 he had committed to memory the whole of the French, Latin and English grammars, and knew three-fourths of the Old Testament and all of the New "by heart and by sore flesh." For his father had made "the grand, simple, all-sufficing Scotch discovery that irritating the skin excited the memory."

When John was 11 came the removal of the Muir family to the primeval Wisconsin woods. A "sudden plash into pure wilderness," he calls it, where, there being no other school, "every wild lesson was a love lesson, not whipped but charmed into us." But life continued harsh even in this paradise of birds and flowers. Little John was at the plow doing a man's work when he was 12. But in a measure to offset these hardship, there were the mysterious good things of the woods to learn and love, and the Muir children grew into a deep and understanding fellowship with the furred and feathered folk of field and forest.

When John was 15, however, he began to have a hunger for real knowledge, and in brief and stolen moments mastered higher mathematics and reviewed grammar, making time also to invent a clock and other ingenious mechanical contrivances. It was against the express wish of his father, and without any pecuniary aid, that he at length entered Wisconsin University. By teaching school in winter, working in the harvest fields in summer and doing various other things he managed to pay his way, spending four years of "hungry and happy and hopeful days," and then "leaving one university for another—the university of the wilderness."

At this point the written narrative ends. Its subsequent chapters may be read in some of the author's previous volumes. In these can be traced the influence of his youthful training and environment which, harsh though they were, left only gentle marks on the character of the man. His story of those boyhood years is absorbing, informing, fascinating, amusing. It is one of the few books which, because of its intense, overflowing humanness, must make universal appeal. [Houghton Mifflin Company, Boston. $2.

Religious Topics

THE SPIRITUAL INTERPRETATION OF NATURE, by James Y. Simpson, professor of natural science, New College, Edinburgh, is a valuable book by a well-known naturalist of Christian convictions. It is written from the standpoint of an evolutionist and is confessedly an attempt to free the hypothesis of evolution from a materialistic environment and bias. To many readers the first and last chapters will seem the most conclusive, the one dealing with the basis and limitations of knowledge and the other with a presentation of immortality as the logical conclusion of the universe. The immortality defended is, however, the immortality of the "fit," or, as it is commonly called, "conditional immortality." The discussion is learned, quotations abounding from a hundred modern authors, and while some difficult questions seem to be answered with many qualifying terms, the fact is frankly conceded that nature always needs a spiritual something behind it to account for its being what it is. [George H. Doran Company, New York. $1.50 net.

THOUGHTS ON THINGS ETERNAL, by John Kelman, is a book of studies in life, here and hereafter, arranged for the Sundays of the Christian year. The brief homilies are always helpful, sometimes eloquent. They are practical in the sense that they deal with our duties and hopes rather than with our doubts and our fears. Dr. Kelman is not so anxious to solve difficulties as to provide bread. No one can fail to be grateful for such a volume. [George H. Doran Company, New York. $1.50.

THE INTERPRETATION OF RELIGIOUS EXPERIENCE, by John Watson. Two volumes: Part I., Historical; Part II., Constructive. These two volumes contain the Gifford lectures delivered in the University of Glasgow in 1910 and 1912. Lord Gifford prescribed in his deed of gift that the lecturers under the foundation bearing his name should confine themselves to "natural theology." The phrase is somewhat ambiguous, but it has been construed broadly enough to include the philosophical point of view and method with religion, and no series of lectures given to the public upon this magnificent foundation thus far excels Dr. Watson's as a philosophical discussion of the subject of religion. As the titles of the two volumes indicate, the first takes up the subject from the point of view of the history of thought. Beginning with a brief sketch of the foundations laid by Greek philosophy, the lecturer proceeds to trace the philosophical exploration of the realm of religious experience mainly through the history of Christianity. In the second volume Dr. Watson tests the several philosophical views at present sharing the adherence of thought leaders, and discusses the merits and defects of each. His own philosophy is distinctly idealistic and very perceptibly colored by the acceptance of the Christian religion as a personal faith. Dr. Watson's style is clear and felicitous. He has the rare quality of bringing philosophy to the level of the common mind without letting it lose its proper dignity. [Macmillan Company, New York.

RELIGION AND THE GROWING MIND, by John Douglas Adam. Assuming the dynamic view of human nature as distinguished from the static—i. e., that man's spiritual being is expansive and not a thing fixed once for all—Dr. Adam endeavors to supply a help toward its normal development. In a series of short but cogent chapters he outlines the methods of the soul's growth and then suggests practical thoughts as to the healthy promotion of the enlargement of this inner life. There is nothing in the work of the controversial or purely critical kind, and it is very well adapted to meet the need that has stimulated the author to write it. [Fleming H. Revell Company, New York. 75 cents net.

SOCIOLOGY IN ITS PSYCHOLOGICAL ASPECTS, by Charles A. Ellwood. No other tendency in current thought and study is more truly modern than the habit among present-day scientists to carry their specialties into one another's territory. Intermediate or composite new sciences are thus being rapidly created. It is not long since the field of psychology was thus invaded by physiology, and the science of physiological psychology produced. Now psychology is subjected to invasion from the opposite direction, and this volume by Dr. Ellwood, who is professor of sociology in the University of Missouri, expounds sociological psychology on the basis of "the psychological theory of society." This psychological theory manifestly covers also a strong biological element, for "organism," "consciousness," "instinct," "habit" and like words are terms which the author uses freely. The book is distinctly technical and will doubtless have its largest use as a primary or supplemental text in advanced sociological courses. [D. Appleton and Company, New York. $1.50.

THE OLD-TIME RELIGION, or, The Foundations of Our Faith, by David James Burrell. The author discusses religion, its three great doctrines (God, man and God-man); its authority, the Bible; its organization, the church. Like all Dr. Burrell's writing the style is vivid with much Scripture reference and poetical quotation. The point of view is, of course, fundamentally conservative, and Dr. Burrell has little use for what may be called critical results. He does, however, set out in striking form the argument in behalf of the Christian faith, and the book is sure to be of help. It is a salutary thing to remember that in these days of wavering a man can stand unwavering in 5th avenue, New York, and preach the old-time religion. Young ministers may well take that fact to heart. [American Tract Society, New York. $1 net.

THE MASTER OF REPARTEE, by Cyrus Townsend Brady, is a series of sermons from the author of popular "Wild West" stories. When it is said that Dr. Brady takes the text, "Without shedding of blood there is no remission of sins," to find in it only the basis for an essay upon "Blood and Its Uses," we indicate one point of questioning among many that are likely to arise with the reader who believes himself acquainted with the more effective forms of Christian preaching. The volume takes its title from the first sermon. [George H. Doran Company, New York. $1.25.

THE GATES OF DAWN is a volume of thoughts for the morning by that prince of modern preachers, W. L. Watkinson. Prayers by Laughlan MacLean are added. Each text and its accompanying study are intended to afford the reader that for which the little boy sighed: "Five minutes with God." [Fleming H. Revell Company, New York. $1.25.

Church and Sunday School

THE WORLD WORK OF THE PRESBYTERIAN CHURCH, by David McConaughy. This is a course of mission study training for church officers and workers. It should prove suggestive for pastors in their work with missionary committees and young people's societies, as well as in all the other educational agencies of the church. Mr. McConaughy is the well-known secretary of the eastern division of the Foreign Board's home work, but his book covers home missions also. It abounds in missionary illustrations and quotations. There are questions for review and further discussion. We commend it to pastors who are looking for suitable missionary textbooks. [Presbyterian Board of Publication, Philadelphia. 50 cents net.

THE MOST BEAUTIFUL BOOK EVER WRITTEN. by D. A. Hayes, tells us of the author and exhibits the contents of the gospel according to St. Luke. The title is taken from Renan who so characterized Luke's story of our Lord' mission. A very careful chapter is devoted t the evidences of authorship and the volum would make an admirable textbook for a Bibl class engaged in the study of the third gospel [Eaton and Mains, New York. 75 cents.

EFFICIENCY IN THE SUNDAY SCHOOL, b Henry Frederick Cope. Dr. Cope has ha twenty years in the ministry, of which the pas five have been devoted to his secretaryship o the Religious Education Association. His boo is sure to be helpful to pastors and Sunda school workers, to whom we commend it. It teaching is not generally new, but is sane put; it is also prophetic. The Sunday scho is increasingly counted one of the educational features of the church, but only one, the church's general program of education being much broader. The chapter on "Educational Engineers in the Church" is heartening. In large churches such men are needed. Several of Dr. Cope's proposals are "counsels of perfection," as superintendents, teachers and pastors can see; but the principle involved is beyond dispute. [George H. Doran Company, New York. $1 net.

Preachers and Reformers

The Latin Works and the Correspondence of Huldreich Zwingli, edited, with introduction and notes, by Samuel Macaulay Jackson; translated by Henry Preble, Walter Lichtenstein and Lawrence A. McLouth. Volume I. This is the first of a series of volumes projected by the late Dr. Samuel M. Jackson of the University of New York, in which the works of the great reformer Zwingli are to be put before the English reader in a readable translation. Hitherto these works have been accessible only in Latin and German; and these translations will certainly be worth while, for Zwingli, like Luther, took a deep interest in all the living issues of his day and was careful to express himself in a vital and alluring style. This volume will not fail to interest the student of the reformation period. [G. P. Putnam's Sons, New York.

Nine Great Preachers, by Albert H. Currier. Dr. Currier has been for many years a student and teacher of homiletics, and it is from this standpoint that he considers these nine eminent preachers—Chrysostom, Bernard of Clairvaux, Richard Baxter, Bossuet, Bunyan, F. W. Robertson, Alexander McLaren, Henry Ward Beecher and Phillips Brooks. He gives only leading facts in the biographies, concerning himself chiefly with the men themselves, their methods and the secret of their power. It is a satisfying and fascinating study. [Pilgrim Press, Boston. $1.50 net.

Miscellaneous

Reminiscences, Sermons and Correspondence, 1884-1913, by Augusta E. Stetson, C. S. D. It would assuredly be a wearisome and uninteresting task for any other than an Eddyite to read all the 1,200 pages of this book—even skipping the "poetry." Mrs. Stetson was founder and for some years pastor of the first Christian Science church in New York City, and in spite of her excommunication is still loyal to Mrs. Eddy, though evidently persuaded that the direction of affairs at the headquarters in Boston has come under "carnal" influences. The book gives definiteness to the schism that has begun to show itself in Christian Science ranks. [G. P. Putnam's Sons, New York. $5.

How to Master the Spoken Word, by Edward Gordon Lawrence, is designed as a self-instructor for all who would excel in the art of public speaking. That the printed page can ever enable a student to become a master of speech may well be doubted, but there are many things in this book that will help him toward logical arrangement and lucid expression of thought. A large portion of the volume is given to models selected from the orators of all ages. [A. C. McClurg and Company, Chicago. $1.50 net.

The Play of Today: Studies in Play-Structure for the Student and the Theater Goer, by Elizabeth R. Hunt. Seeks to inspire a more intelligent appreciation of modern drama. [John Lane Company, New York. $1.50 net.

Books Received

The Golden Word Book, by E. Hershey Sneath, George Hodges, Edward L. Stevens. Macmillan Company, New York. 55 cents net.

Animals: Their Relation and Use to Man, by Carolyn D. Wood. Ginn and Company, Boston. 60 cents net.

Chel: A Story of the Swiss Mountains, by Johanna Spyri. Eaton and Mains, New York. 75 cents net.

Indoor Gardening in Room and Greenhouse, edited by H. H. Thomas. Cassell and Company, New York.

Four-Footed Friends, by Anna Harris Smith. Ginn and Company, Boston. 50 cents net.

For the Children, by Linda Germond Baker. Hermann Lechner, New York.

Work of the Bethany Girls

BY E. N. WARE

THE BETHANY GIRLS are known for their devotion to the "better part" which helps to lessen the perplexities of the "serving part." Ten years ago the Bethany Girls began in a Bible class at Winona Lake taught by Mrs. Carrie Stewart Besserer. The group of young women who gathered about this teacher, all eager to know and interpret the truth for their daily service and to translate it into growing character, began a movement which today is blessing thousands of young women. They never asked for a formal organization. In these days of multitudinous organizations it is refreshing to find help in spiritual development which does not demand an extra set of officers. "Bethany Girls" is an inspirational work among young women. Those who are helped by the movement are found in all sorts of Christian service. It knows no denominational name. It does not encourage local Bethany meetings. It does not interfere in any way with any young woman's local church duties. It rather tends to increase her efficiency along those local lines by deepening her spirituality. There are no admission fees, no annual dues. "Bethany Girls" is spirit in service rather than a method, although it does not despise method. It seeks to be felt rather than to be seen. Its enlargement in numbers has been due to a contagion of the Spirit.

Mrs. Carrie Stewart Besserer and Mrs. W. A. Peterson
[Leaders of the Bethany Girls]

There are three fundamentals upon which this movement rests and which constitute the bond of union. They are the aim, the badge, the covenant. To give each of these in substance outlines the underlying purpose and heart of the movement.

The Aim: "Every girl a spiritual center radiating the Master's purpose in her home, daily life and church."

The Badge: A witness and a testimony. It consists of an enameled white background, standing for purity of life, with a blood-red cross of Christ's atoning sacrifice inclosed within a circle, signifying eternity. The word BETHANY in gilt letters suggests the peaceful home where Jesus loved to go.

The Covenant: "Trusting in the Master for help:

"I will not have eyes for that error of another which I would long to have go unnoticed in myself.

"I will not have ears for that evil report about another which I would grieve to have another hearken to about myself.

"I will not have a tongue for that frailty of another which, if my own, I would crave to have sheltered in kindly silence. For Jesus said, 'Inasmuch as ye have done it unto one of the least of these ye have done it unto me.'

"I will make Jesus king of my life and try to do unto others as I would have others do unto me."

The signing of this covenant is the only required formality in becoming a Bethany Girl. The only distinctive Bethany work the girls do is to obtain signers to the covenant.

A copy of the covenant and enrollment card may be obtained by writing to the secretary, Miss Lois M. Lawrance, 510 Masonic temple, Chicago, or Winona Lake, Ind., in August. After signing the covenant and enrollment card and mailing them to the secretary the "pillow text" is returned, thus regularly enrolling the new member. The pillow text reads as follows:

> "Fear thou not [new member's name], for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—Isaiah 40:10."

With each year the doors of larger opportunities have been opened as though by an unseen hand, until now, in the decennial year, the work is being carried on the year round throughout America and in some foreign lands. The increasing demand of the girls themselves for greater spiritual help is constantly prompting enlargement of the work. Out of the Bible class period came a demand for a "twilight hour." Then came the "problem hour," the study classes, the athletics, the musical training, the personal workers and the "even song."

During the summer Bethany Girls assemble in Bethany lodge at Winona Lake, Ind. Mrs. Besserer and Mrs. W. A. Peterson, leaders, and Miss Lawrance, secretary, establish headquarters for the homecoming of the "Bethany Girls." A program full of instruction, inspiration and recreation is conducted daily.

Mrs. Besserer was formerly a helper to S. H. Hadley in the Water Street mission in New York City. This wise and far-sighted fisher of men sent her away to fish "up stream" where the waters are clearer and the catch surer. The Bethany Girls movement is the result. It commends itself to workers who have young women under their care. It appeals to young women who desire the deepening of their spiritual lives, who sincerely choose "the better part" which Jesus commended in Mary of Bethany.

Beside the Stillwater

(The Continent's Cover Page for This Week)

Just a humble little stream not recorded on the ordinary map; one of the thousands that bear the inland waters to the mighty rivers sweeping toward the sea. No imposing castles link it with a romantic past; no mountains reflect themselves in its waters; no poet has sung its beauties. Yet not the lordly St. Lawrence, nor the historic Hudson, nor the storied Rhine, has for The Boy who dwelt by the Stillwater such a thrill as came into his heart when he saw this picture.

Long ago, before the white man pressed his way into the western wilderness, the Indian had found sweet water and fertile soil for his fields of maize in this valley that led to the Great Miami and to the Beautiful River; here his villages peacefully sheltered his women and children while the Indian wandered in the chase or on the warpath. Then came The Boy's ancestors, to wrest their way into possession of this treasure land that for a century now has freshly revealed its riches with the coming of each harvest; then The Boy himself to wade in the riffles at the bend, to conquer the depths of the "blue" swimming hole, to lure the playful sunfish and to make the river truly his own during the brief joyous summer of early youth. Then the departure and the years that have intervened; left to The Boy only such memories as these—and of the grandmother, who sank softly to sleep with the psalmist's words on her lips—"beside the still waters"; of all his family, from these great grandsires to whom the days of 1776 were as of yesterday, down to the youths of his own day—all resting on the slope of the hill that overlooks the Stillwater.

Ever more gently flow its currents; scarcely a ripple disturbs its surface; like those who once played in its riffles and pools, it seems to have wearied with age; surely it cannot respond to the instinctive demands of the boy of today as it did to The Boy of long ago!

But The Boy's thoughts, he finds, come to be less and less of the joys of old; more and more his vision is of the sweet calm of the hillside, where sleep his ancestors beside the Stillwater.

The Open Hearth

Tinkering the Lord's Prayer

"Why do Presbyterians use the words 'debts' and 'debtors' in the Lord's prayer, while some others use 'trespass' and 'trespasses'?" was a question recently asked. The answer given was, "Because it is scriptural both in the original text and in all the versions made from it." Two gospels give us the Lord's prayer. Matthew has it, "Forgive us our debts as we forgive our debtors." Luke reads, "Forgive us our sins, for we also forgive everyone that is indebted to us." The words translated "debts" and "sins" may be synonyms, but the words translated debts and trespasses cannot be. The word translated "debts" has a larger meaning than the word translated "trespasses." It includes sins both of omission and commission, which the word "trespasses" does not. It meets the statement of the Westminster shorter catechism, which defines sin as "any want of conformity unto or transgression of the law of God." Literally translated the Lord's prayer reads, "Forgive us the things we ought"—ought to do, and ought to be—hence debts.

The word translated "trespasses" represents overt acts or transgressions, but does not cover that larger part of our sin—"a want of conformity unto the law of God"—that part which makes us sinners when we are not openly transgressing. But does not Christ say, "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses"? Yes, but Christ is speaking only of part of our "debt," the sins of man against man. The sins committed by finite sinful beings against each other can never be like the sins which they commit against an infinitely holy God, whose laws they have trespassed and whose glory they have failed to maintain. The fact that Christ did not use the word "trespasses" in the Lord's prayer and did use "debts" and also commanded us to pray "after this manner" ought to be sufficient reason for retaining that word.

How then did the word "trespass" come to be used? The answer given by one who uses this changed form was that "some of the fathers" of their denomination, fearing that the word "debts" might convey a false meaning, substituted "trespasses," yet the combined scholarship of two continents after nineteen centuries of Bible study could find no other words to convey the meaning of the original Greek better than "debts" and "debtors" and so translated the Lord's prayer with these words in all the revised versions of the New Testament.

Which should stand—the tinkering of the past or the scholarship of the present?

S. S. Cryor.

About Writing When One Is "Riled"

I have just read Dr. Clark's article on "The Gadflies of the Press." The reading of the article has given me a little pain and caused some irritation. The author starts out by declaring that he is "anxious for a good understanding between the old England and the New England." His ostensible purpose in writing the article was to do what he could to lessen "the animosities that make the Americans hate the English." But I fear he has woefully missed the mark he aimed at.

I fear Dr. Clark made a big mistake in writing his article while he was evidently "riled," as he asserts, in his note to the editor, any American cannot but be, "if he stays in Europe for any length of time, by what the English dailies have to say about Americans." He further says—in his note to the editor—"This has afforded me a chance to let off a little steam." When a man feels "riled," and is glad of an opportunity "to let off a little steam," he is evidently not in the proper spirit to write upon a question which above all things needs to be dealt with in fairness, and in the temper of gentleness, tolerance and with that "love which covereth a multitude of sins."

Dr. Clark's article is a bitter, uncompromising and biased tirade on Englishmen with their rude manners and intolerable assumption of superiority; while by implication the American is the very acme of good manners and faultless demeanor. With regard to the doctor's quotations from the English press, may I point out that he acknowledges it is very difficult to procure the best English papers on the continent, and then proceeds to give extracts, reflecting on the good taste of the English from such a paper as The Daily Mail. Dr. Clark should know that for any man to quote The Mail as the standard of the best English opinion and taste is to cause the best people in England to regard the writer with pity for his ignorance.

W. Gwilym Rees.

Wants Tributes to the Bible

Many years ago the writer attended service conducted by an evangelist which made a deep and abiding impression. The evangelist read selections from a little volume entitled "Homage of Eminent Persons to the Book" (the Bible), compiled by Samuel W. Bailey, New York, published in Boston in 1869.

We believe that great good would be accomplished if this book could be reproduced with additional testimonials by distinguished men of our day, not for profit but for the purpose of giving as wide publicity as possible to these testimonials for the promotion of Bible study.

If Mr. Bailey (whose address is unknown), or some person, or society, will furnish the means for republishing the little book we believe that good would result, and we will gladly supply without charge any material which comes to us.

We hope that the readers of The Continent will share in the good work by sending short testimonials written by famous Christian men, giving their estimate of the value of the Bible to themselves and to mankind. Kindly send to me at 5540 Walton avenue, Philadelphia, Pa.

S. A. Gowdey.

Sends His Continents to Alaska

Rev. S. Hall Young, our Presbyterian longtime faithful missionary to Alaska, persuaded me and others that it was a Christian privilege and duty to send religious and other good literature to the pioneer miners, fishermen and settlers in Alaska. So last spring I mailed about a bushel of my Continents, Banners, Presbyterians and other religious weeklies to a dozen different missionaries for their lonesome, hard-working American constituents. Recently I had the earliest acknowledgment from Rev. Robert Joseph Owen, Petersburg, Alaska, as follows: "I wash to thank you for the church paper you so kindly sent me. Before this reaches you the papers will have been read to pieces by the fishermen on the boat to which I sent the packages. I have equipped ten boats with their only reading matter for this season. Nearly all the inhabitants of this little town are Norwegians and of Lutheran extraction. Word came today from the Home Mission Board directing me to remove from this point to Sitka. Moving is one of the greatest hardships of a missionary's life. A Lutheran church will be put up here and there is no need for two ministers. My wife, daughter, son and self are the only Presbyterians in town. We have a fine Sunday school. Church attendance is very good, notwithstanding that all the men are away on the fishing grounds. . . . Many of my men will be in Sitka the coming winter if Sitka gets her cold storage plant in operation, which will almost take Petersburg off the map. Alaska towns are much like many good resolutions—ephemeral."

May we not improve this great opportunity to help Christianize our great Alaskan territory by mailing our missionaries there magazines and religious papers?

Henry M. Hall.

New Head for Highland Park College

Dr. George P. Magill has been installed as president of Highland Park College, and with his installation the institution came officially under the control of the Presbyterian Church. Dr. W. H. W. Boyle of Lake Forest represented the church at large, Dr. C. H. Purmort represented Iowa Synod and Dr. J. W. Countermine represented Des Moines Presbytery at the installation services. The installation took place in connection with the college commencement the last week of July.

The Song of an Aged Saint

A Mother in Israel, widowed for thirty-two years and for twenty years practically confined to her room, was recently invited to become a guest for the remainder of her earthly life at one of the Homes provided by the Presbyterian Church for its disabled ministers and for the widows and orphans of deceased ministers.

Though practically blind and otherwise infirm, she cheerfully endured the strain of a 700-mile railroad journey. During the last few hours of travel, in the midst of terrific heat, she penned some simple verses, one of which follows:

"Though into the future I cannot see,
I know, dear Lord, Thou art leading me.
In ministering friends Thou dost oft appear,
So, thus, led by Thee, I have naught to fear."

Will the Presbyterian Church become more truly a "ministering friend" to the desolate widow of the Gospel minister, that (in a paraphrase of the words of the prophet Hosea) "she may sing there as in the days of her youth"?

YOU CAN HELP! HOW? ADDRESS

Ministerial Relief and Sustentation
Of the Presbyterian Church in the U. S. A.

WILLIAM HIRAM FOULKES, General Secretary
W. W. HEBERTON, Treas. JOHN R. SUTHERLAND, Assistant Secretary
507 Witherspoon Building - Philadelphia, Pa.

Mr. Jessup Objects and Explains

There appeared in The New York Herald on Aug. 5 a paragraph with regard to my joining Brick church that is full of false and misleading statements from beginning to end. To those who know me the general idiocy of the article will appear on the surface. But there is just enough in it to lead to gross misunderstanding, which might naturally hurt the feelings of my friends in Fifth Avenue church, from whom I have experienced every courtesy and kindness over a long period of time. This is my only justification for troubling The Continent, as the authoritative paper in our denomination, to set the facts correctly before its readers.

When my dear personal friend, J. Ross Stevenson, removed to Baltimore, I felt so keen a sense of personal loss that I conferred at once with Dr. Richards of Brick church and arranged to remove there forthwith. Upon presenting my resignation as an elder to Fifth Avenue session, however, they appointed a committee to confer with me, and this committee persuaded me to defer my proposed action on the ground that there was a service at that juncture which I still could render to the church. Accordingly, I stayed on, and while I was engaged in an attempt to render this service Dr. Richards died.

But when Dr. Merrill came to Brick church my purpose was only strengthened, as I had a profound affection and admiration for him, but I was still engaged in part of the service I had agreed to render. When I considered that I had discharged the obligation I had assumed, I quietly requested my letter, and my wife and myself took our letters to Brick church at the summer communion service. It did not seem to be anybody's business but our own and that of the churches concerned. I received a most kindly and affectionate letter from Dr. Jowett and also from the stated clerk, Mr. Brownell, when he sent me the letters. In the few instances in which the matter was the subject of any comment at all that comment was kindly and affectionate.

On Aug. 4 I was approached by a reporter of The Herald, who pursued me even to the club, and who said that a story was going to appear in one of the religious papers in regard to my removal from Fifth Avenue church. He desired to interview me. I refused to have any words with him at all, insisting that a matter so personal in its nature could not be of the slightest interest to the readers of that paper. The next day appeared this outrageous paragraph which purported to be based upon statements made by friends of mine, piecing together absolutely unrelated facts and fancies and constituting really a libel upon me as a member of the church.

The usual fruit has ripened from this planting, and an interview appeared next morning from one of my fellow elders, who felt called upon to deny that Fifth Avenue church is not orthodox. One could almost hear the shade of Charles A. Briggs laughing across the swelling flood. The few remarks I made at Atlanta in behalf of Union Seminary are made to appear as justifying my leaving Fifth Avenue church on the ground of its ultra-orthodoxy.

I humbly submit that at all times since my first ordination as an elder in the Presbyterian Church nearly twenty-five years ago I have been orthodox, though doubtless not crowding close to Brother Fox as a defender of the faith. My only interjection of myself into any of these controversies has been in the interests of fair play and justice. You will recall I made the point of order in the Presbytery of New York when it was attempted to construe the injunction of the General Assembly so as to prevent the ordaining by presbytery of any candidate for the ministry who had studied in Union Seminary. My contention then as to the constitutional rights of the presbytery was sustained afterwards in synod and General Assembly. So at Atlanta I did what anyone with a knowledge of the opinions that had been rendered to the seminary trustees was bound to do—I protested against the treatment accorded to the directors of the seminary.

I wish to say that my family and myself have enjoyed with keen and exquisite appreciation the pulpit ministries of Dr. Jowett, and none of my ministerial friends will have the slightest feeling of objection when I say that I have esteemed him head and shoulders above his ministerial brethren in the Presbyterian pulpits of this country.

But I knew Dr. Merrill over twenty years ago, long before he went to Chicago, and had the pleasure of rooming with him at Atlanta at the General Assembly. He is a warm personal friend, and I count myself fortunate in being under his ministry. I did not leave my former church for any of the reasons assigned, nor would I for a moment make any statement in regard to my removal (which I consider of no public interest whatever) were it not for the fact that the published statement purporting to emanate from myself or friends of mine might very naturally appear to be in the nature of criticism of my associates in the church which has stood at the forefront of Presbyterianism for a century, the history of whose activities I had the honor of preparing and publishing for the church, and for the present incumbent of whose pulpit I have the very highest admiration and respect.

Henry W. Jessup.

Ways of Working

Ideal Plan for Church Federation in Country

A few days ago in the country church and country life department of the Summer School of the South in the University of Tennessee Dr. M. B. McNutt, instructor in the department, appointed a committee of three of the class to draft articles of agreement for the federation of churches in a country parish. The committee was W. S. Harold, Jupiter, N. C.; L. D. Cory, Burnsville, N. C., and John B. Creswell, Bearden, Tenn. A hypothetical case was stated and plans outlined for a practical working federation of all churches.

"In a certain village of 200 inhabitants, and including surrounding country a total of 350, there are the following conditions: Three churches—Presbyterian, Methodist and Baptist —hereafter referred to as (a), (b) and (c) respectively; (a) has a membership of thirty, Sunday school of twenty-five, services two Sundays a month; (b) has membership of sixty, Sunday school of fifty, services one Sunday in month; (c) has membership of seventy-five, Sunday school of 100 and services one Sunday a month. All have church buildings; (b) has manse and resident pastor; (a) founded nearly 100 years ago; (b) founded later; (c) founded still later. There is harmony between the churches, with unwritten agreement recognizing stated Sundays for services in each church. There is a recognized need for closer unity in service.

"With this need in mind representatives from each of the churches met and drafted the following articles of federation:

"1. We recognize the Scriptures as the rule of life, and we believe in and worship the same Father, Son and Holy Spirit.

"2. We agree to grant each and every organization in this federation the right to receive persons into their respective bodies, observe the ordinances, administer the sacraments and maintain the government according to the usage of each individual body.

"3. We agree to contribute to the current expenses of this federated body, including pastor's salary, incidentals and maintenance of property, according to the demand of the work and our individual ability.

"4. The benevolences shall be in charge of a treasurer, representing each unit of this federation, and shall direct the benevolent funds into their proper denominational channels, unless otherwise directed by the respective body which he serves.

"5. There shall be a governing board consisting of two or more persons elected annually for that purpose by each organized body and shall be equal in number from each unit.

"6. A selection of a pastor shall be by a majority of the federation membership assembled after due notice for that purpose and shall be in rotation and equal term of years among the denominations constituting this body, unless otherwise desired and unanimously agreed upon by the entire body.

"7. This federated body shall have the right to make and adopt such rules, regulations and bylaws for its own government as may seem desirable and necessary.

"8. Cases of government not covered by explicit articles of bylaws shall be decided by parliamentary law."

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Rev. Charles A. Lawrence, pastor at Knowlesville, N. Y., in place of the usual single piece of pasteboard uses as a visiting card a three-page folder bearing comments on church attendance by Oliver Wendell Holmes and Washington Gladden in addition to a personal invitation to the services of his church.

Professor Harry M. Gage has been unanimously elected president of Huron College to succeed Dr. C. H. French, who has accepted a position with the College Board. Professor Gage is a graduate of Wooster and began with Huron College thirteen years ago. Since that time he has pursued postgraduate studies in Columbia University, held a professorship in Parsons College, was head of the department of philosophy and last year became dean of Huron.

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Larger Sums for Benevolences

Philadelphia Churches Give Increasingly to Foreign and Home Missions — City's Charities Are Many and Varied.

PHILADELPHIA—Amounts given to the benevolent causes of the church by Philadelphia churches during the last year exceed considerably those given during the previous year. Comparing those to the Boards of Home and Foreign Missions the figures are, in round numbers, as follows:

	Home	Foreign
1911-12	$78,700	$72,900
1912-13	84,700	97,700

Five years ago the amounts given were to home missions $74,700 and to foreign missions $69,700. The following churches were the largest givers to benevolence the last year, contributing in round numbers to the seven boards according to the official figures: Princeton $15,800, Second $12,400, Bethany $12,400, Germantown First $12,300, Germantown Second $11,300, Walnut Street $10,200, Arch Street $10,200, Calvary $9,600 and Tenth $9,600.

In the case of two or three churches the amounts are increased through their having in them one or two members large givers to special causes. Then, too, some sessions or church treasurers make more diligent inquiry than others for the gifts which are given individually and not through regular channels, and these, too, are credited in the church report. The church reporting the largest amount in the congregational column, $75,000, is Ninth. Bethany is Second with $30,000.

Rev. R. M. Little, formerly pastor of South Side church, Pittsburg, now general secretary of the Philadelphia Society for Organizing Charity, in the recent annual report of the society claims that "Philadelphia is a charitable community and nowhere in America has the benevolent impulse had more generous expression or so many and varied applications." During the past year there were received appeals from 8,843 families and 14,796 homeless persons. Permanent employment was secured for 366 and 37,578 meals were given, worked for at Wayfarers' Lodge. The loans and relief to families amounted to nearly $25,000. The society uses a staff of workers and volunteers, visits extensively the poor and cooperates with many other charities.

The Evening Telegraph Company, through its president, has addressed a personal letter to every minister of the city in behalf of the continuation schools and vocational education for the 15,000 boys and girls between 14 and 16 years of age who are obliged to go to work to earn a living. By a recent act of the legislature public school authorities must provide special courses for them if it is insisted upon by their friends.

The women's missionary society of Hollond Memorial church, out of regard to Dr. and Mrs. Janvier, has unanimously decided to undertake the support of a scholarship in Ewing Christian College, Allahabad, of which Dr. Janvier is president-elect. Dr. Janvier is to sail for India early in September.

Dr. M. J. Eckels, late pastor of Arch Street church, is sojourning in the Grand View Sanitarium, Wernersville, Pa.

J. Q. A. Henry, D. D., and Rev. Thomas Houston, the blind evangelist, have joined the staff of workers in the summer tent campaign. Among the pastors of the city and vicinity who have given part of their vacations to the furtherance of the work are Rev. W. R. Laird of West Chester, Rev. William McNally of Bridgeport and Rev. H. Clary Ferguson and Rev. O. G. McDowell of Philadelphia.

Among those supplying the pulpit of Fourth church in August is Rev. L. W. Warren of Galena, Ill. The supply of Chambers-Wylie for August is Rev. Henry I. Nicholas of Summit Hill.

W. P. WHITE.

THE "BLUES"
A Lady Finds Help from Simple Food

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A lady of high nervous tension says:

"For fifteen years I was a sufferer from dyspepsia. I confess that an improperly regulated diet was the chief cause of my suffering. Finally, nothing that I ate seemed to agree with my stomach, and life at times did not seem worth living.

"I began to take a pessimistic view of everything and see life through dark blue glass, so to speak. My head became affected with a heavy creeping sensation and I feared paralysis.

"Palpitation of the heart caused me to fear that I might die suddenly. Two years ago, hearing Grape-Nuts so highly spoken of by some estimable friends of mine, I determined to try it.

"The change in my condition was little less than miraculous. In a short time the palpitation, bad feeling in head and body began to disappear and the improvement has continued, until at the present time I find myself in better health than I have ever enjoyed.

"My weight has increased 20 lbs. in the last year and life looks bright and sunny to me as it did when I was a child."

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Church and Population Growth

Serious Problem in Detroit for Church to Keep Pace with Influx of New Residents — New Steel City to Be Dry.

DETROIT—From figures given out by the city water board it is learned that Detroit is growing at the rate of 35,000 a year and has now a population of 568,000, a gain of 103,000 in three years. To keep pace with this rapid development by starting new missions in the outlying districts the church extension committee is facing some serious problems. No one doubts that there is plenty of money for all present needs, but the question is to get it diverted churchward. The demands for new business blocks, factories and fine homes are so insistent that the church has not been able to cope with the present situation.

Five miles from the Detroit city hall, on the Canadian side of the river, the United States Steel Corporation has secured a tract of 1,650 acres on which will be located the city of Ojibway and enormous steel mills that promise to be more extensive than those at Gary, Ind. The significant thing for Detroit people is that this sturdy new neighbor is to be immune from intoxicating liquors, according to a provision in the city charter. This will help Detroit in dealing with the local liquor problem.

A life of rare devotion to an ideal was brought to a peaceful close in the death on July 14 of Alexander Ross, aged 89. For nearly fifty years he was employed by the Board of Publication, first as a colporteur and later as Sunday school missionary. Northeastern Michigan was the scene of his labors. Through the unbroken wilderness he went with his pack of books and tracts to seek out the scattered settlers. He gathered old and young into Sunday schools, many of which have grown into flourishing churches. No history of Flint or Saginaw Presbytery will be complete without an account of his pioneer labors.

Work on the new Olivet church edifice is going rapidly forward. It has a conspicuous location in the midst of a growing section of the West end. Fort Wayne church and the Woodmere mission will be merged into this new enterprise under the pastoral charge of Rev. S. D. Waterbury.

The congregation of the Gratiot Avenue church, Rev. Arie Muyskens pastor, has quite outgrown the portable house of worship, in use for the past three years, and is rejoicing in the near prospect of a new church to cost $16,000 to $20,000. The corner stone will be laid in a few days.

In response to a rumor that he might resign as pastor of Woodward Avenue church, Rev. Sherman L. Divine is quoted as saying that the matter would be held in abeyance until the middle of September.

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San Francisco Man to Chicago

Rev. W. E. Parker, Jr., Accepts Assistant Superintendency of Chicago Church Extension —Active Career in Pacific City.

SAN FRANCISCO—Rev. William E. Parker, Jr., pastor of Olivet church, surprised his congregation and local Presbyterians in general by his sudden resignation, presented Aug. 3, to take effect Oct. 1. He has accepted the assistant superintendency of the church extension work of Chicago Presbytery under E. P. Hill, D. D. Mr. Parker went from a successful practice of the law in this city into the ministry and took Olivet church when it was worshiping in a barn, and has not only housed it commodiously but built for it the only manse in the presbytery. Foremost among the leaders of working-class Christians, he has also attached a large Russian-speaking contingent to his congregation. He recently closed his moderatorship of presbytery and chairmanship of the home mission committee.

A. A. Pratt, a recent graduate of San Francisco Seminary, was licensed and ordained by presbytery before a large gathering of the Occidental Board at the monthly meeting Aug. 4, preparatory to sailing to China to enter the missionary ministry. At the same meeting Joachin Glozco of New York was received for special charge of the Russian-speaking work of Olivet church and Rev. Shingoro Satow was dismissed to San Jose Presbytery to take up work in Watsonville.

The seminary at San Anselmo is preparing for the first annual gathering of the Order of Recruits for the Ministry and Missions, an organization sponsored by Sacramento Presbytery, which was instituted at Red Bluff last year by local Presbyterian Christian Endeavorers. Five days, Aug. 18-22, will be spent in conference and study, with addresses by many prominent leaders and teachers.

"Labor Sunday" in San Francisco will be observed as a memorial day in honor of those who have gone down to death unheralded in the ranks of toil for the common good of man. This emphasis is being given the day by the labor council through the suggestion of presbytery's fraternal delegate and committee.

The committee appointed by Calvary church to find a new pastor, after President Landon had declared the pulpit vacant on Aug. 3, includes elders A. S. Johnson, D. H. Horsburg, William Romaine and Charles S. Watson.

Boys and girls of Richmond church have organized a lecture course on their own account and have undertaken to raise a considerable sum of money for the congregational expenses.

The elders of Bethany church have found that the new scheme of their pastor, combining Sunday school and church service, holds the young people so well that they are planning a layman's Sunday school survey of their whole parish.

Los Angeles Opens Seaside Home

Catholic, Jew and Protestant Join in First Program — New Church Building at Van Nuys Is Dedicated.

LOS ANGELES—The unusual spectacle of a Roman Catholic bishop, a Jewish rabbi and a bishop of the Protestant Episcopal Church taking part in the same program was witnessed recently at the formal opening of the Pacific Seaside Home of the Associated Charities of Los Angeles. The object of this charity is to provide outings for wage-earning mothers and their children. The building was at one time used as a clubhouse by a local gun club.

The experiment of holding interdenominational union services during the summer months is being tried at Whittier. The services are held in the auditorium of the Friends' College and are participated in by all the Protestant denominations of the city.

The congregation of St. Paul church formally opened the new church building with services morning, afternoon and evening on Aug. 3. Rev. W. G. Mills, who recently took charge of this work, finds a commodious house of worship completed in almpst record-breaking time. More than $2,000 was subscribed on the day of the opening of the building.

Robert Johnston, D. D., of Montreal supplied the pulpit of Immanuel church two Sundays in August and preached in Wiltshire and also in St. Paul churches. Dr. Johnston gave his lecture, "Men of Mettle from the Land of Heather," in Immanuel church.

The new building of First church of Van Nuys was dedicated Sunday afternoon, Aug. 3. Rev. H. H. Fisher of Third church, moderator of Los Angeles Presbytery, presided; Rev. David S. Sharpe of Bethesda church preached the sermon and William S. Young, D. D., offered the prayer of consecration. The building cost, exclusive of the lot, $10,400, all of which has been fully provided for. The building is colonial in design, of white glazed pressed brick. In addition to an auditorium seating about 350, there are Sunday school rooms, ladies' parlor, kitchen and pastor's study. Rev. Robert B. McCain is minister in charge.

The Roman Catholic churches of Los Angeles celebrated the 145th anniversary of the founding of the city on Aug. 3. Spanish padres passed this way Aug. 2, 1768, and stopped at the site of the city to celebrate the feast of Our Lady of the Angels of Portiuncula. Los Angeles river was first called River Portiuncula.

Church to Show Moving Pictures

St. Louis Congregation Fences In Lot in Front of Its Chapel for Paid Exhibitions—German Reformed Society Dissolves.

ST. LOUIS—North church, with a large lot in front of its stone chapel and needing funds for the building of the main auditorium, has inclosed the lot with a high fence and will conduct a moving-picture show in the open air to raise part of the money needed. The pictures are to be educational, though "comics" will not be barred. On Sunday evenings the pictures will be free to all, the pastor, Rev. W. D. Vater, delivering a sermon with the use of religious films.

Rev. Wayne H. Bowers is supplying the pulpit of West church during the summer, which is incidental to the passing of Maple Avenue German Reformed church, of which Mr. Bowers has been pastor for some months. The congregation was English, like many of the Reformed churches, and was organized as a mission in 1897 by the Illinois Classis, Rev. John C. Hornung being the first pastor. The dissolution of the church is due to the westward migration of many of the leading churches of other denominations. A large proportion of the members of the church are now attending West Presbyterian church.

The service at First church Sunday evening, Aug. 3, was well attended and unique. The uniqueness was largely due to the preacher, John F. Hendy, D. D., of the state capital, who occupied the pulpit. Dr. Hendy, who lives in retirement at Jefferson City, is a pulpit orator of the old school. He is more than six feet tall, was born in Ireland and reared in Kentucky. For years he was president of Emporia College and has been an extensive traveler. He has been a great student of the subject of architecture and also a careful investigator of criminology.

S. J. Niccolls, D. D., has just returned to this country from the Reformed Church Alliance in Edinburgh. He did not come to St. Louis, but proceeded at once to his mountain home at Old Forge, in the Adirondacks, where Mrs. Niccolls and his daughter and friends welcomed him.

H. Magill, D. D., who has been stated clerk of presbytery more than twenty years, and Mrs. Magill are spending part of August in Pennsylvania. On Aug. 3 Dr. Magill preached in the church of which he was pastor thirty years ago.

When Rev. Paul Elliott of Chicago took charge of University Park church in East St. Louis less than three months ago he began a canvass of the community and found sixteen persons having letters from other churches, who were taken into University Park church July 27.

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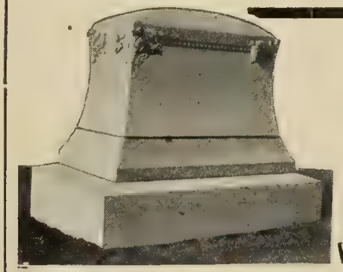

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Union and Open Air Meetings

Distinguishing Features of Church Life in New York City and Vicinity this Summer—1,700 at Vacation Bible Schools.

NEW YORK—The two distinguishing features of church life in this city and vicinity during the present season are union services and open air meetings—in many instances union services in the open air. New York City literally turns itself outdoors in midsummer, and religious workers are meeting the conditions in a practical and successful way. In addition to the almost innumerable open air evangelistic meetings conducted by several organizations, the churches and young people's societies are holding services of their own on church steps, in church yards or on the roofs of parish houses. The latest united effort began last Sunday evening with a meeting in front of Harlem church. Seven churches of the neighborhood—Methodist, Baptist, Reformed, Congregational, Pilgrim Presbyterian, Church of the Puritans and Harlem Presbyterian—are to hold open air union meetings for five Sundays. The chairman of the local committee is Edward D. Butler of the Church of the Puritans.

A remarkable series of open air meetings is being held on the lawn of "old" First church of Orange, N. J., under the direction of Rev. E. D. McDougall, who is preaching at that church during August in the absence of the pastor, Dr. Charles Townsend. Dr. McDougall is a native of Wisconsin and a graduate of Southwestern University, where he studied theology under the late Dr. Joseph R. Wilson, father of President Woodrow Wilson. He has held pastorates in Georgia and Alabama, and is now president of Alabama Presbyterian College at Anniston. "Old" First is one of the conservative churches, and this is its first experiment in outdoor evangelistic work.

In Huntington, L. I., Rev. Samuel H. Seem of Central Presbyterian and Rev. Myron D. Fuller of First Baptist church have united in tent meetings on Sunday nights during July and August. The tent is located on Main street, near the intersection of two principal avenues. The congregations have averaged from 200 to 250 inside the tent, with another hundred listeners outside. At least one-fourth of the attendants are persons rarely seen inside a church.

VACATION BIBLE SCHOOLS CLOSING

"Commencement day" for the daily vacation Bible schools conducted by the Board of Home Missions is to be observed Friday, Aug. 15, in Northminster church. There have been nineteen schools in the metropolitan district, including New York City, Brooklyn, Staten island and Newark. The average attendance has been over 1,700 daily out of a total enrollment of about 4,000. Thirty-six nationalities have been represented.

A decided change in location is to be made by the Welsh Presbyterian congregation whose church has for many years been at 225 East 13th street. A lot has been purchased far uptown, on West 155th street, in the same block with Old North church.

Mrs. Finley J. Shepard, formerly Miss Helen Gould, while staying in the Catskills is playing "absentee hostess" in her Tarrytown home, entertaining companies of children from New York. A few days ago nearly 500 mothers and children, gathered together by the Volunteers of America, spent a day on the Gould estate. The children romped on the lawns, paddled in the ponds, played games and enjoyed a pie-eating contest. Several of the mothers are wives of men now serving time in Sing Sing and are in special care of Mrs. Ballington Booth.

Dr. J. Wilbur Chapman in addition to preaching regularly twice each Sabbath this summer in Madison Avenue Baptist church holds an evangelistic after-service following the evening sermon. The attendance at this meeting is large and there are conversions practically every week. At communion in this congregation all who will are invited to partake without distinction as to denomination.

Paul D. Moody, a son of Dwight L. Moody, preached the first Sunday of the month in Madison Avenue church.

WORK AT WASHINGTON HEIGHTS

For the newly organized Presbyterian congregation on Washington Heights at Wadsworth avenue and 174th street a pastor has been chosen in the person of Dr. Daniel H. Martin, pastor for five years of the church at Glens Falls, N. Y. Going to this work in May of 1908, Dr. Martin found a strong and vigorous membership of 600, which under his ministry has increased to over a thousand, making it the largest church in Troy Presbytery. Previous to this Dr. Martin was a member of the Reformed Church in America and had charge of the large Clinton Avenue parish in Newark. In New York he will have the advantage of perhaps the most complete and best adapted church plant in the whole city. The building is being erected at a cost of $300,000 from a fund set aside by West-Park church out of the proceeds of the sale of the old West church property on 42d street. The most commodious possible provision for institutional work has been attended to in the making of the plans. Dr. Martin, who has been traveling abroad this summer, sent home to Glens Falls his letter of resignation from Paris, France.

1,300 in Vacation Bible Schools

Milwaukee Reports Growing Interest and Increased Attendance—Music, Hand Work and Scripture Are Taught.

MILWAUKEE—The daily vacation Bible schools have grown in interest until the total enrollment is 1,300, Perseverance church leading with 325. Children that otherwise would never obtain Bible teaching have been reached by the scores. Paul E. Hinkamp, the Milwaukee superintendent, has been giving a lecture on "The Life of Christ," beautifully illustrated, in the schools. He has also given it in a number of the churches. Sessions of the schools are held in the morning so the afternoons can be devoted to recreation. One picnic for all the schols has been held and the teachers from the various schools spent one afternoon in relaxation at Lake Park. Miss Florence Bullock, general director, spoke before the Y. W. C. A. Sunday afternoon, Aug. 3, on the work of the schools. Faith mission church school, Rev. Oliver C. Chapin pastor, held a commencement on the evening of Aug. 1, in which the children gave exhibition of their proficiency in music, the Bible and such hand work as is taught. Rev. Robert S. Donaldson, pastor of Perseverance church, is the man to whose initiative and energy the success of the schools is largely due.

Dr. James Oastler, pastor of Calvary church, is spending his vacation at Tomahawk, in the lake region of northern Wisconsin. Rev. Walter O. Wallace, pastor of Bethany church, is with his family in a cottage at East Troy, Wis.

Heretofore during August the only service at Westminster church has been the Sunday morning worship. But this year the attendance during July was so good that the officers decided to continue the Sabbath school, the evening service and the prayer meeting through the summer. This is a noteworthy reaction from the general tendency to diminish the service of the sanctuary during the vacation period. Dr. Everett A. Cutler, the pastor, is with his family in a cottage on the shore of Lake Michigan at Oostburg. The supplies for his pulpit are Rev. D. Evans Jones of Venedocia, Ohio; Rev. George B. Laird of Beaver Falls, Pa.; Jerome R. McGlade, D. D., of Princeton, Ill., and Rev. Edwin W. Childs of Milwaukee.

Dr. Paul B. Jenkins, pastor of Immanuel church, with Mrs. Jenkins and his son, the latter part of July motored to Sawyer county, in the northern part of Wisconsin, where he is spending his vacation. In his itinerary Dr. Jenkins will include visits to the beautiful spots to be found in the state. During his absence his pulpit has the following supplies: Rev. E. T. Swiggert, Cincinnati, moderator of Ohio Synod; Rev. George B. Laird, Beaver Falls, Pa.; Rev. O. M. Caward, Chicago; J. W. Cochran, D. D., secretary of the Board of Education; George L. Robinson, D. D., McCormick Seminary, and President Silas Evans, Ripon College.

E. A. C.

Dr. James M. Gray, dean of Moody Bible Institute, Chicago, is supplying the pulpit of Christ church, London, while its pastor, Dr. Len G. Broughton, is in America. He is also to be one of the preachers at the Llandrindod Wells convention, Wales.

When on June 1 Ward-Belmont, Nashville, Tenn., became an educational entity a notable nuptial had taken place in high life between two famous southern schools for girls and young women. Ward Seminary had been in existence since the civil war. A typical so-called "finishing school" in earlier years, it was steadily developed by its founder, Dr. William E. Ward, and his successors until under the administration of President J. D. Blanton it had come to first rank as a training and college preparatory school for girls. Thousands of southern women, many of them now the mothers and grandmothers of present-day students in the same institution, were educated at Ward Seminary. Belmont College was founded in 1890 by two Pennsylvania gentlewomen, Miss Ida E. Hood and Miss Susan L. Heron, who continued in the ownership till June of the present year, when both schools were acquired by a strong corporation and merged and perpetuated as Ward-Belmont. Dr. Ira Landrith, who was eight years president of Belmont and who held the same position in Ward Seminary 1912-13, is president of Ward-Belmont, Dr. Blanton being associated with him as vice-president and chairman of the faculty. The site of the united school is the former campus of Belmont, to whose buildings and equipment additions costing more than $150,000 are being made this summer and will be ready for the opening Sept. 25. These improvements include a great administration-academic building and a residence hall, the former providing ample recitation rooms, art gallery, gymnasium and swimming pool, besides the offices of the administration, and the latter including seventy bedrooms, each adjoining a bath.

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Parker in Place of Dr. Safford

Nearly One-Third of Chicago Churches Under the Church Extension Board—Picnic for Mothers—Services on the Corner.

CHICAGO—News that Dr. E. P. Hill had found a successor for Dr. George E. Safford as assistant superintendent of the Church Extension Board was received with pleasure in Chicago. Rev. W. E. Parker, Jr., of San Francisco will, it was announced there, take this work Oct. 1. Dr. Safford has been intimately associated with the widening activities of this organization of presbytery and his departure to Minnesota is keenly felt. The board last year had under its jurisdiction thirty-two missions and mission churches, nearly one-third of the Presbyterian churches in this city. At these centers seventy-one workers were employed last year and the total receipts were over $64,000. It is to assist in managing this work that Mr. Parker will come to Chicago. Dr. Hill, who has been taking his vacation on the Pacific coast, is expected home soon.

Mothers and children who live in congested quarters south of the loop district were taken to Jackson park for an outing last Wednesday by the workers at Popular hall, maintained by the Christian Industrial League. A large party spent the day at the park.

Many of the sixty-five men and women who will receive their diplomas from the Moody Institute this evening will go to foreign mission fields for service. This is one of the largest classes that have graduated recently from this institution.

Rev. Paul H. McClenahan, pastor of Englewood U. P. church, has been elected associate secretary of the U. P. Foreign Mission Board. He will reside in Philadelphia.

FIRE AT ROSELAND CHURCH

Roseland church suffered a $5,000 loss by fire last week. The organ and the furnishings were destroyed. Rev. Robert O. Thomas, the pastor, is in Europe on a six weeks' vacation.

An unusually large number of visiting ministers attended the August meeting of presbytery, among them being A. D. Light, Vincennes, Ind.; D. E. Long, Menominee, Mich.; George S. Sutton, Tahlequah, Okla.; M. H. Mahaffy, Adel, Iowa; G. B. Laird, Beaver Falls, Pa.; Dr. E. A. Bess, student pastor of the University of Iowa, and Alexander Alison, D. D., Cold Spring, N. Y. Dr. Alison is visiting his son, Dr. Alexander Alison, Jr., of Hyde Park church, whose pulpit he will occupy next Sunday. He will later supply Woodlawn and Evanston Second churches. Dr. Alison was received by Chicago Presbytery as a candidate for the ministry in 1877. At that time he was a member of Jefferson Park church, of which Dr. Francis L. Patton was minister.

Rev. C. P. Bridewell of Arkadelphia, Ark., has accepted the call of Fifty-Second Avenue church and expects to begin his work about Sept. 1.

Rev. William Rice has been officially received from Detroit Presbytery and will continue to act as stated supply of Homewood church. A new $10,000 building is in prospect for Homewood, work to begin in the early fall.

Willard H. Robinson, D. D., pastor of Englewood church, is at home for the month of August and is preaching in Pilgrim Congregational church for the union services of the two congregations. This is a continuation of the arrangement which was in effect during July, when Rev. A. J. Francis of Pilgrim church preached in Englewood church.

OUTDOOR SERVICES AT JEFFERSON PARK

Jefferson Park church is conducting successful outdoor Sunday evening services on its church lawn. The stereopticon is used. The preachers for July were Evangelist Elliott, Dr. J. J. Roe and Alexander King.

Eleventh church voted in June to dispense with the evening service during July and August, but the pastor, Rev. William J. Ohan, and his session demurred. With a few faithful ones they decided to hold a brief service on the corner lot of the church. Ever since the first Sunday, June 29, there has been an averager of 250 persons present. Jews have come and listened to the preaching who would never come into the church building. Scores driving in automobiles stop, listen and speed along. The stereopticon has been employed. Mr. Ohan uses his own slides.

School and College

Occidental College has added a course of special lectures to its curriculum. The subject is social ethics and the lecturer is Professor George F. Kengott, Ph. D. The course will be elective and will be open to all undergraduates who have had one year in economics.

Rev. George H. Atkinson, who has been doing a progressive work for mountain girls of the South through the Normal and Industrial Institute at Albemarle, N. C., is enlarging his curriculum on the side of lectures and instruction in agricultural and rural problems. The institute already teaches sewing and cooking, but Mr. Atkinson finds it needful to instruct the girl students in modern ideas of farming. He doesn't exactly expect his graduates to carry on farming themselves, but he calculates that four-fifths of them will become wives of farmers, and he believes that they can better help their husbands to prosperity if they have a clear grasp of modern scientific agricultural ideas. And the new work, which will be added to the Albemarle course this winter, will be thorough enough to accomplish this effect. Mr. Atkinson also purposes to organize his graduates and ex-students into township and county teams through their home communities.

Theater for Summer Services

Wilkinsburg Men Rent Playhouse for Sunday Evening Sermons During Vacation Season—Vacant Lots as Social Centers.

PITTSBURG—During the summer season and while many of the churches have no evening service a few Christian men of Wilkinsburg have furnished the money to rent Rowland theater for evening services. The different in-town pastors are invited to preach.

Sir William Ramsay, who is conducting a seminar in Grove City College and who was one of the lecturers at Grove City Bible School, preached in Third church Aug. 3. Two exceptionally large audiences greeted the noted scholar and scientist. By request he spoke on "Paul's Travels" in the evening.

Among the noted men who will preach in Pittsburg pulpits during the next few weeks are Dr. George L. Robinson of McCormick Theological Seminary, Dr. William Evans of Moody Bible Institute, Dr. J. R. Patterson of Belfast, Ireland; Dr. Henry W. Frost of the China Inland mission and Rev. Richard Flinn of Atlanta, Ga.

Much interest centers in the prosecutions entered by the district attorney of Washington county against certain liquor dealers of Allegheny county who have been disregarding the law and shipping consignments of liquor into Washington county. Already three arrests have been made. The district attorney maintains that the laws of the state are being violated by such proceedings. The cases will be bitterly fought and will furnish a precedent.

The Y. M. C. A. of this city has adopted a novel plan to locate boys who have ability and would make good if they had the opportunity and a little encouragement. The plan has been to secure a vacant lot in some needy or neglected section, put a man in charge of it and make it the social center of the community, to which boys of all ages are attracted, thus affording the men in charge an opportunity to study them at close range. Sixteen secretaries at thirteen stations are engaged in this work.

Friday, Aug. 8, was observed as Presbyterian Day by the Presbyterians of Cambria county. A large crowd gathered at Sunset park, near Barnsboro. Among the speakers were C. C. Hays, D. D., of Johnstown and Rev. H. S. Shaw of Butler Presbytery. P. W. SNYDER.

Ministerial Obituary

Rev. Matthew F. Howie

Rev. Matthew F. Howie died at Austin (Chicago) July 25 in the seventy-third year of his age. Mr. Howie began his ministry at Malden, Ill., where he supplied for two years the Congregational church. He was pastor of the Presbyterian church of Atchison, Kan., for five years. After supplying the church in Belvidere, Ill., and some churches in Colorado for five years he became pastor again of the Atchison church, where he remained ten years. He lived for a time in Minnesota, and for five years was a resident of Austin. During

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There are twenty instructors in the academic department alone—graduates and postgraduates of the largest colleges and universities in the country. The faculty of the school of music includes seventeen teachers of piano, voice, pipe organ, violin and other stringed instruments, all trained by well known artists in Europe and America.

The schools of expression, of art, of domestic science and of physical training not only provide ample instruction in all subjects usually included in such departments, but offer normal instruction as well, so that young women who will not pursue studies further may learn to teach the subject which most appeals to them.

The year opens Sept. 25; rooms reserved in order of application. Twenty-acre estate at edge of Nashville gives exceptionally healthful location; two new buildings; splendid equipment; unexcelled opportunities for outdoor exercises, rowing, swimming, horseback riding; new gymnasium; delightful company of students from thirty states. Our registrar will be pleased to send you catalogue and illustrated booklet. IRA LANDRITH, D. D., LL. D., President. J. D. BLANTON, LL. D., Vice-President.

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the greater part of his life he struggled with physical weakness and for fifteen years was able to do but little preaching. A devoted servant of Christ, gentle and patient in affliction, he rests from his labors. Interment was at Argyle. D. C. M.

Rev. M. S. Riddle

Rev. M. S. Riddle, pastor of the church at Redding, Shasta county, Cal., died July 18 at Oakland hospital, aged 70 years. Mr. Riddle, accompanied by his wife, left Redding the first of last month for a vacation, but was taken ill and died after he had been placed in the hospital. Interment was at Elko, Nev., beside the grave of a son. Mr. Riddle had been pastor of Redding church about a year.

From Various Fields

Ohio

Honor Cleveland Veteran's Memory

Although not wholly unexpected, the departure of Dr. Hiram Collins Haydn of Cleveland, noted in The Continent last week, brought from many hearts the exclamation of pained surprise, "My father, my father, the chariots of Israel and the horsemen thereof!" A born leader, he was always in the front ranks of those advancing the interests of the kingdom of God. To the Congregational church of Painesville were given five years of such intense leadership that its present pastor the Sabbath after Dr. Haydn's death conducted a memorial service, in which the five years of almost half a century ago were reviewed and pronounced one of the most marked periods in the history of that congregation.

While it would have been natural to have the funeral rites in Old Stone church where Dr. Haydn's life had been so potent, still it was almost as fitting that the services were conducted in the Florence Harkness Memorial chapel of the Western Reserve Woman's College, since the stately buildings are monuments to his faith and tireless energy. At these services Dr. Andrew B. Meldrum, pastor of Old Stone church, and President Thwing officiated. Mentally Dr. Haydn never reached the "dead line," his four score years finding him more eager than ever to search God's word and to weigh the results of human research for new light, and without going to theological extremes he rejoiced that modern Christian scholarship had made for him a new Bible, inspiring his heart to greater love for Christ and the kingdom. One of his last public appearances was the occasion of the silver jubilee at the June commencement of the college for women, when he beheld wonderful fruitage of the seed sown in the stormy days of his brief but important presidency. Few ministers have been to any presbytery such a force as this servant of God was to Cleveland Presbytery for a period of forty-one years.

Thus the ecclesiastical fellowship mourns at the same time the loss of a most consecrated layman, Elder Louis H. Severance, and a valiant ministerial leader, Dr. Haydn. Together they planned and executed much for the kingdom of God on earth, and together they rejoice in the kingdom of glory above. * * *

First church of Belle Center is undergoing extensive repairs. About $5,000 is being expended for heating, lighting, frescoing, a new pipe organ and thorough repairs to the parsonage. In addition to these repairs the congregation will distribute $5,000 among the various church boards this fall. These improvements are made possible through a generous bequest left to the church. Every department of the church is active, especially the Bible school and young people's society. The pastor is Rev. Charles F. Irwin.

Illinois

Rev. W. G. Oglevee, pastor of South Park church, Rock Island, who for several weeks has been incapacited by rheumatism, has recovered.

With an offer in the weekly calendar to supply manuscripts of any sermon preached for "shut-ins" or deaf persons, Dr. H. P. Dunlop at Aledo church found a hearty response and deep appreciation of the opportunity to thus keep in touch with the spirit of the church. He also finds local papers are glad to publish a sermon and thus extend the influence of the gospel.

Rev. Norbury W. Thornton has been elected and has accepted the principalship of Geneseo Collegiate Institute. Thus after several years' other service Mr. Thornton returns to the same post he occupied for some twenty years.

The congregation of Perryton church have decided to remodel and add to their church, and already have over $2,000 in hand for the work. Rev. J. Thompson Baker is the pastor. This church building was erected in 1871.

The last Sabbath in July C. E. Fisk, D. D., preached his farewell sermon at Viola, finishing a most fruitful pastorate of more than eight years. Dr. Fisk succeeded his father as pastor there. He has taken up the pastorate at Grand Ridge.

Iowa

Rev. Frank Throw of West End church, Ottumwa, will take charge of the athletic work at Bellevue College this fall.

Although a majority of both churches favored a union, the required three-fourths vote was not possible, hence the Presbyterian and Methodist churches of Emerson will not consolidate.

The new Chicago chapel in the factory suburb of Fairfield is the old C. B. and Q. depot, which has had partitions removed, pews put it and such a material regeneration that it looks like a church rather than a depot. It will seat 150. The baggage room now has little children to fill it. The enterprise has been accomplished by some of the local business men, assisted by Rev. L. F. Koenig. The session of First church holds an unlimited lease to the building and grounds.

Washington

The congregation at Everson under the leadership of Rev. John Reid, Jr., has outgrown the old quarters and a new structure which will cost $5,000 is being erected.

The old church at Montesano was destroyed by fire some months ago, but the congregation has a vision of a new $10,000 church and subscriptions are being received for that purpose.

Rev. E. E. Brumley, for five years pastor at Sitka, Alaska, has accepted an invitation to serve the Cosmopolis and Westport congregations. The coming of Mr. Brumley fills every pulpit in the Presbytery of Olympia. The same will be true in the Presbytery of Columbia River.

The Sunday school at Davenport has introduced a new officer to be known as apprentice superintendent to be trained for future leadership of the school. Dr. F. B. Teter, who has recently been superintendent, has been highly successful although blind. He is a physician with a large practice. Rev. Frederick Tonge is pastor.

Idaho

The church at Aberdeen is building an eight-room manse.

Rev. O. Jones Roberts, who recently took charge of the work at Buhl, has been honored with the degree of D. D. by his alma mater, the University of Wales.

Parma church, Rev. Bruce J. Giffen pastor, has just completed a very neat and convenient manse. It is equipped with steam heating plant and other modern conveniences.

The pastor of First church, Pocatello, is Rev. Clyde E. Van der Maaten. During the nine months there he has doubled the membership of the church. The debt has practically been met. Mr. Van der Maaten was appointed by the Board of Education student pastor for Idaho State Academy some few months ago. He is moderator of Kendall Presbytery and chairman of Sunday school work for synod. A twenty-page paper is published monthly by the pastor and church.

South Dakota

Presbyterian and Congregational churches are getting together in various parts of the state. A meeting was recently held in Mitchell attended by Rev. William Wallace, Sioux Falls, and Rev. Edward Van Ruschen of Plankinton, representing the Presbyterians, with two representative Congregationalists from Huron and Yankton. A tentative agreement is reported

(Continued on Page 1145)

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Financial Situation

Funds Readily Obtainable Where Borrower's Credit Is Unimpeached, as the Northwestern Railway Proves—Crop News.

The fact that there is plenty of money in this country ready to be turned into investment channels where there is no question as to the safety and soundness of the security was again shown last week when $4,000,000 equipment trust certificates of the Chicago and Northwestern railway were sold within a few hours. These notes bear only 4½ per cent interest, which is considered comparatively low at the present time, but the Northwestern railroad company for many years has enjoyed the highest credit because of the excellence of the management and the volume of its revenue.

As to "Moving the Crops"

In thousands of small towns over the whole agricultural district of this country farmers are beginning to drive to local elevators or mills to dispose of their grain. In many towns in the center of the wheat belt the amount of grain brought to market in a week or less would take all the cash the town has, and succeeding farmers would be unable to obtain money for their crop. It is from such a situation that there arises the need for money to "move the crop" each fall. The large elevator interests arrange with banks for credit to a certain amount and with this pay for the grain brought to the small towns. On the accumulated cereals more money is borrowed, or the grain is sold to mills and more grain bought. The farmer can then pay the grocer and interest on his mortgage, or invest in more and better stock or machinery for the farm.

In the aggregate an immense amount of capital is needed over the country, and if it is not available when the grain comes to market and the banks in financial centers have restricted the loans by raising the interest, business stagnates. The recent offer of Secretary of the Treasury McAdoo to deposit $50,000,000 to $150,000,000 in larger western and southern centers to relieve any possible stringency at this season, as told by The Continent last week, is thus seen to be a wise provision against a possible snag in business. With the new tariff bill in sight of adoption this fall and the new currency measure in the throes of making in Congress, there are enough disturbing elements abroad to render the crop moving operation of a nature which might easily become delicate.

Good Prospects for Wheat and Oats

That the crop will be a large one is indicated by the report compiled by one of the largest banks of the country, the Continental and Commercial National of Chicago, which says in part:

"Wheat, the world's greatest need, has not only been a good crop but an exceptional one. The aggregate yield of 739,000,000 bushels tops last year's record of 730,000,000 bushels, and with 30,000,000 more bushels in store in elevators, mills and on farms at the beginning of the crop season there is available a larger supply per capita than at any time in recent years. There is over and above the domestic need 170,000,000 bushels, and for the second consecutive year the United States becomes a heavy exporter of wheat.

"The second of the crops that figure in the domestic use is that of oats. Last year this crop reached the unprecedented figure of 1,415,000,000 bushels. This year conditions were unfavorable to the fullest possible yield, so that the total crop does not exceed 1,000,000,000 bushels. Only twice before did the crop pass the 1,000,000,000 bushel mark, so that the yield is above the average.

Heat Hurts Corn Crop

"This year's corn crop will not be a record one because of the burning temperatures which swept through the Southwest and Ohio valley." B. W. Snow of Chicago, a well-known crop expert, is also pessimistic in his prophecies of the year's corn harvest.

"The great rival of corn in weight and value is hay, and to a large extent it can take the place of corn when there is a shortage of that grain," says the bank's report. "The hay crop has been above the average. There have been some losses in the yield in the dry area, but in the main the crop is the second largest on record, with a total of 66,610,000 tons, as against last year's yield of 72,691,000 tons."

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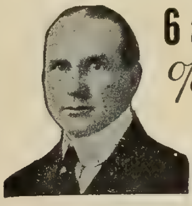

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With Summer Schools, East and West

Ministers and Workers at Auburn

The Auburn, N. Y., summer schools closed what is considered a most successful season on Aug. 2. The School of Theology had a registration of forty-three, all but three being ministers, and the School for Christian Workers had fifty-three registered students. In addition to the ten regular members of the seminary faculty there were Rev. Warren H. Wilson of the country life department of the Board of Home Missions; George Cross, D. D., of the Baptist Theological Seminary, Rochester; Rev. Washington Gladden of Columbus, Ohio; William T. Elsing, D. D., of New York City; Rev. A. H. McKinney, superintendent of New York City mission; Rev. Edward P. St. John, Hartford, Conn.; Rev. E. Morris Fergusson, educational secretary of the Board of Publication; David McConaughy, secretary of the Board of Foreign Missions, Rev. Joseph Clark, superintendent of New York state Sunday schools, and teaching specialists—Miss Marie Belle Coles of Normal College, New York; Mrs. George Geyer of Xenia, Ohio, and Mrs. Herbert L. Hill of New York.

Emphasis was placed upon the educational function of the schools, and therefore everybody was there for work and worked hard. In addition to many other social and recreational features the Business Men's Association of Auburn gave the school an automobile ride one afternoon. The seminary campus and buildings afforded the material basis for work and physical comfort. These four weeks were a time for mental, social and spiritual refreshment for the hundred students. The schools are designed to furnish under ideal conditions an opportunity to ministers and leaders in church work for getting the best and latest things in Christian thought and method of religious work.

Ex-Congressman Bennet at Silver Bay

The conference of the Missionary Education Movement at Silver Bay, Lake George, N. Y., from July 11 to 20 was a revelation to me. As I took the liberty of saying in a few words on the closing night, it was the first time that I had had the pleasure of actually living in a Christian community for ten consecutive days. I am convinced that the way to go to one of these conferences is to go as an ordinary registered delegate, taking the same courses which are being taken by others with similar interests to your own. The courses are so many and of such diversity of interest that there must be something which will appeal to each delegate.

It is a great thing that the principal Protestant bodies have united in uniform missionary campaigns, but the fact that they have will mean new faces among those in attendance hereafter at Silver Bay. If the coming campaigns prove a success, they will, of course, be followed by others, and for leadership in these campaigns there is practically no place to go but to the Missionary Education Movement and its conferences. Consequently in future years more pastors, board members and older laymen will be seen at Silver Bay. The younger people will continue to go, too, and in increasing numbers, because, imbued with the spirit of the age which demands efficiency, they will go more and more for the purpose of learning it. For these young people Silver Bay is especially valuable through its atmosphere of Christian fellowship. The young men and young women go back to their particular churches with a far wider vision.

The crowning feature to me was the presence of the returned missionaries, and I hope as the years go by that these will come in ever increasing numbers. Their addresses were good and effective, but their presence was even more.

Silver Bay not only teaches efficiency but inculcates it by example. The place is well run. The recreations are carefully planned and well ordered and the two pageants, one the "Arrival and Inspection of Immigrants," and the other typical Chinese scenes, were well arranged, interesting and instructive.

I would advise readers of The Continent who live within reaching distance of Silver Bay to plan now to attend the conference next July. There were about 530 in attendance this year, but if the spirit displayed is any criterion and the many enthusiastic statements of intention to come again are any guide the attendance in 1914 will be far larger. To one who desires to catch the best spirit of an onward moving church and to be placed in a position to do the best work in that church the Silver Bay conference is a necessity.

WILLIAM S. BENNET.

Objective Work at Lake Geneva

Presbyterian delegates led in the enrollment at the annual Lake Geneva conference of the Missionary Education Movement which opened Aug. 1 at the Y. M. C. A. camp, Williams Bay, Lake Geneva, Wis. Of these Cincinnati and vicinity are proud of sixteen Presbyterian delegates as a result of a determined effort on the part of "The World in Cincinnati" continuation committee. In the large Chicago delegation there are twenty Presbyterians. Most of the delegates attending the conference are from the large cities, including Detroit, St. Louis and Kansas City. The total enrollment of all denominations is 270.

The presiding officer of the conference is Rev. J. M. Stifler of First Baptist church, Evanston, Ill. B. Carter Millikin, secretary of the Presbyterian department of missionary education, is dean of mission study. Mrs. Thomas Knox of Lima, Ohio, is teaching a class studying "Mexico Today," and F. R. Leach of Cincinnati, Ohio, teaches a class studying "The Challenge of the City." Rev. George H. Trull of New York has the adult Bible class in the graded Sunday school course. Rev. Charles E. Bradt of the Presbyterian Foreign Board is a delegate. F. W. Harold of New York, exposition director of the Missionary Education Movement, is in charge of exhibits and demonstrations.

The features of mission study at this year's conference are the immigration problems and China from the standpoint of Christian missions. There are three classes studying "The Emergency in China." Novel features have been the immigration pageant and demonstrations and the Japan demonstration. Sixty of the delegates dressed as immigrants from all parts of the world landed from a large barge at the dock and, conducted by members of the faculty impersonating immigration officers, proceeded as a pageant to the auditorium, where the Ellis island examination of immigrants as to their fitness to enter the United States was demonstrated at length. A set of Japanese scenery owned by the Missionary Education Movement, and especially prepared for rental to local groups, was used as a background and scenic setting for the Japanese demonstrations.

Presbyterian Reunion at Pen Mar

The annual reunion of Presbyterians of Pennsylvania, Maryland, the Virginias and the District of Columbia was held at Pen Mar Park, Pa., the last day of July. It is estimated that over 6,000 persons were present at the various gatherings. Rev. Thomas J. Ferguson was chairman of the reunion committee and Rev. H. B. King of Harrisburg secretary and treasurer. Rev. A. F. Waldo of Chambersburg had a part in the program. Instead of several addresses as in former years, one principal address was delivered by Hon. Henry Breckenridge, assistant secretary of war, on "Gettysburg—Some Thoughts Suggested by the Recent National Reunion of Veterans."

An Indian Bible School

The fourth annual camp meeting of the six Nez Perce Indian churches was held last month at Talmaks, on the mountains of Idaho. amid groves of large and small pines, springs and streams and luxuriant wild flowers. There was quite a good deal of rain the first few days, but the hundreds in camp moved around just as though no rain were falling, for Indians don't get all "fussed up" like white folks and everything went off as usual.

Dr. Lee of Seattle had charge of the English singing and trained the Indian choir. Rev. Charles F. Scafe of Spokane led a class in Bible studies. There was a sunrise prayer meeting at 5 a. m. These meetings were usually attended by from seventy-five to 100 and the entire service was in the Indian language. The children's hour at 8:30 was in charge of Rev. James Hayes. A number of them decided to be Christians and were received into the churches.

The Nez Perce Indian band, a new feature this year, with their new instruments, and the Talmaks choir furnished music. One of the Nez Perce girls, who recently returned from Whitworth College, Tacoma, played the piano. There were speeches by the men, songs and recitations by the young people.

The returned students from Carlisle, Chilocco, Chemawa and others, gave a farewell social in honor of Dr. Lee and Mr. Scafe. The camp meeting association, composed of Indian men, bought a new worship tent this year, the old one having done service for twelve years. They used it for extra meetings, but with all the extra tent space the new one was sometimes inadequate for the crowds. The association also purchased a new tent for the accommodation of white ministers who assisted in the services. This year there were ten who availed themselves of the privilege of worshiping with the Nez Perces, although they had to speak through an interpreter.

MARJORIE CRAWFORD.

Mount Hermon Federate School

There were 126 Presbyterians registered at the Federate School of Missions held July 20-26 at Mount Hermon, in the Santa Cruz mountains of California. A total of 327 people registered at the school, besides the many others who attended lectures without registering. Mrs. D. B. Wells led the daily textbook class in "The New America" and "The King's Business." Among the prominent Presbyterian workers who attended the school of missions were Mrs. H. B. Pinney, president of the Woman's Occidental Board of Foreign Missions; Mrs. H. H. Gribben, secretary of bands; Miss Frances L. Beardsley, box secretary; Mrs. R. B. Goddard, president of the Woman's Synodical Society of Home Missions of California; Miss Margaret E. Boyce, young people's secretary; Mrs. D. U. Ross, editor of "The Far West"; Mrs. J. W. Aldrich, field secretary of the Woman's Board, New York. Rallies of different denominations were held on different afternoons, when various missionaries were heard.

Mount Hermon Federate School of Missions is destined to exert a widening influence upon our churches, and the beauty of the sequoia and madrona woods will continue to draw those who love nature.

MARY E. BAMFORD.

First Conference at Okoboji

The usual recreations of Okoboji Lake, Iowa, have been varied this year by the conference of the Interdenominational Summer School of Missions held in Arnold's park pavilion, overlooking the beautiful lake. A few faithful Christian women of different denominations conceived the idea of a mission summer school at this popular resort, and in much prayer and faith the effort was crowned with encouraging success. There was a registration of 300 representing all evangelical denominations. Though the invitations had been confined mostly to Iowa, there were ten states represented and six countries. From 400 to 600 attended many of the sessions. There were eight foreign missionaries present—Miss Lulu Golish, West China; Mrs. Laura Delany Garst, Japan; Rev. and Mrs. J. P. White, Egypt; Miss Bertha G. Johnson, India, laborer among the lepers; Miss Minnie B. Mills, Smyrna; Mrs. Anna M. T. Kelsey, Mexico, and Miss Jean Morrison, India.

A part of each day was devoted to study from "The King's Business," led by Mrs. J. P. White, formerly of Egypt. There were classes in lines of study for old and young. After paying all expenses of the convention a balance remained in the treasury and the ladies have organized the summer school as a permanent institution, with two from each denomination as a board of directors. Mrs. Flora Pearson Dudley of Indianola, Iowa, is president.

JOHN H. CARPENTER.

Christian Citizenship at Winona

Beginning Aug. 11 and continuing to the 21st inclusive, the ninth annual Christian Citizenship Institute is in session at Winona Lake, Ind., under the direction of the National Reform Association. Each day except the Sabbath addresses are given at 9, 9:30, 10 and 11 a. m., and 4 o'clock in the Assembly auditorium.

Rev. Grant W. Sower, Ohio field secretary, has as the subject of a series of lectures "Social Uplift." Dr. James S. Martin, superintendent of the association, speaks on "The Bible in the Schools," answering objections that have been made to the Scriptures in the public schools. Dr. Lyman E. Davis of the Methodist Protestant Church is giving a course of lectures upon "Literary Forces in Social Progress."

In addition to these speakers several prominent men from foreign countries, who were popular speakers at the recent world's Christian citizenship conference at Portland, were invited. Rev. G. H. L. Beeman, Indiana field secretary of the association, is actively interested in the institute.

Growing Success of Hollister Assembly

Last year there were more than 1,500 persons in attendance at the Presbyterian Assembly near Hollister, Mo., but it is expected that the conference now in progress will surpass the mark set in 1912. Preceding the reggular Bible conference a young people's camp was held. The visitors at the meetings were chiefly from Missouri, Kansas, Oklahoma, Arkansas and Tennessee.

South Dakota

(*Continued from page 1142*)

to have been reached to the effect that where one of the churches of a denomination is being successfully maintained and the other is invited to open a new church, no step will be taken without first having a full and frank conference with the district or state authorities of the church occupying the field to secure their consent and cooperation. At points where a church of one of the denominations is weak it may be invited to join the stronger organization. At Plankinton a union of churches is to be made, whereby the Presbyterians will take over the Congregational society with the expectation that one church will be much more effective than the two have been.

Indiana

Churches of South Bend at their first communions following the W. A. Sunday meetings received the following additions: First 210, Westminster 166, Trinity 136, Mishawaka 62. Since then more have been received.

Rochester church will soon come into the possession of a legacy of $9,000 let it over two years ago, as the legal questions involved have been settled. This church has been the recipient of several legacies during the past few years.

New York

LeRoy church is about to expend $5,000 on improvements to its edifice. The plans provide for additional classrooms, session room, dining room, kitchen and horse and automobile shed.

A mortgage of $4,000 has been paid off by Oakfield church. At the last communion two adults were received on confession and three infants baptized. The attendance at Sunday services and Sabbath school has increased 30 to 40 per cent. The church edifice and the manse are being renovated. Rev. S. D. Angel is pastor.

Pennsylvania

Joseph H. Odell, D. D., pastor of First church, Scranton, and also editor of The Tribune Republican of that city, has been asked to run for mayor on a nonpartisan ticket.

Rev. Joseph Howell was recently installed pastor of South church in Easton, the following clergymen participating: John F. Stonecipher, D. D.; Rev. Horace D. Sassaman, Rev. William Bulloch, Rev. Ethelbert D. Warfield, D. D., and Rev. Harvey Klaer.

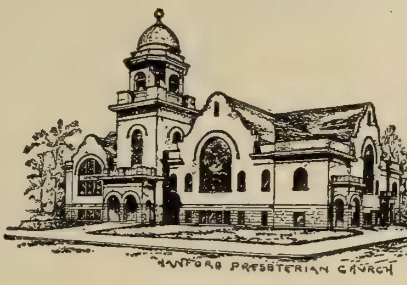
New Jersey

Plans have been completed for Third Presbyterian church, South, of Newark calling for a building which, it is announced, will cost $70,000, as part of a collegiate project. A passageway to the present building of Clinton Avenue church, which will affiliate with Third church, has been provided for. The project involves the alliance of Clinton Avenue and High Street churches with Third church and the formation of a new congregation in Forest Hill. The new church of the latter congregation is to be known as Third church, North. Its corner stone was laid several weeks ago.

Five boys 12 to 14 years of age were received into the membership of Clayton church July 13. These boys were members of a class which had met with the pastor, Rev. Samuel A. Harker, on several preceding Sabbaths for special instruction and counsel.

California

First church at Hanford, Rev. John Steele pastor, has lately completed its new edifice. It is 72 by 110 feet in size, with special provision for Sunday school and young people's work and numerous modern features. The building and its furnishings are estimated to have cost approximately $31,000, inclusive of a pipe organ. Hanford is the county seat of King's county and is the center of a rich fruit and agricultural region. The church organization dates back nearly thirty years, but the present pastorate is less than three years old.



Pacific Coast $31,000 Building

INFORMATION ASKED FOR EVERY-MEMBER CANVASS

Has your church endeavored to adopt the budget or weekly pledge plan for benevolences? If so, you are asked to see that the following data are furnished by Sept. 1, if at all possible, to Rev. A. F. McGarrah, 705 Odd Fellows' building, St. Louis, who has been appointed to direct Presbyterian activities in the nationwide interdenominational "simultaneous every-member canvass" next March:

1. When did your church adopt the plan? Peculiar problems and difficulties and how overcome?
2. Effects on (a) benevolences, (b) regular church income, (c) general work of the church? If plan used several years, results year by year.
3. Was an every-member canvass made? If so, how many were seen? How many pledges made? How many contributed to benevolences without making pledge?
4. What was former plan? Compare per capita (or total) gifts under old plan and under new plan?

Reply as fully as possible to the following questions at the same time or later:

5. Attitude of officers toward system before trial and after. Peculiar objections and how overcome?
6. When was canvass made? Number of canvassers? Length of canvass? Was it thorough? If not, why not? Did any subscribers reduce church support to add to benevolences? How much?
7. Compare number of givers to church support and benevolences. Compare per capita and total gifts also.
8. To what do you attribute the success or failure of the system?
9. Will system be continued? How can the boards or any agency help your church to a more effective working of the plan?
10. Send samples of all printed matter used, pledge cards (if in any way unusual), publicity material, etc.

Boards and denominations representing 20,000,000 American Protestants are officially and enthusiastically cooperating under the leadership of the Laymen's Movement. This year sees the climax of ten years of missionary agitation. A denominational conference will be held in Chicago Sept. 3-4, at which time the information furnished by presbyteries and churches will be considered.

Theology at a High Level

To The Continent: Greetings from the summit of Mount Whitney, the highest point in the United States, elevation 14,502; one foot of snow on trail and summit, temperature 37 degrees at 11:30 a. m. Came through storm on the way up. Written at the summit July 28.

Edward Arthur Wicher,
D. McG. Gandier.

For a Life of W. W. Borden

The life of the late W. W. Borden, who died at Cairo, Egypt, on April 9, is to be written by Dr. S. M. Zwemer. Former friends or acquaintances of Mr. Borden will render an important service by sending to Mrs. Mary W. Borden, Camden, Me., impressions or anecdotes concerning Mr. Borden, or incidents from his life. Mrs. Borden will also be pleased to receive copies of any newspaper notices or articles which may come under the observation of Mr. Borden's friends. The material is required for immediate use.

Calendar and Record

Stated Clerks Elected

Rhode Island—Providence: James D. Cameron, Lonsdale.

Resignations

Wisconsin—Janesville: J. W. Laughlin.
Nebraska—Tecumseh: W. W. Tait.
Iowa—Shelby: William B. Lampe.
Ohio—Zanesville Forest Avenue: Theodore Crowl.
Pennsylvania—Pittsburg Oakland Welsh: J. R. Thomas.

Calls

Kansas—Winfield: W. B. Lampe.
Illinois—Pullman: Thomas Hughes, Des Moines, Iowa; Mattoon Bethany: F. C. Gleason, Golconda; Herrin: W. C. Meeker.
Pennsylvania—Honesdale: Jesse Herrman, associate.
Iowa—Hopkinton: W. H. Ensign, Manchester.
Minnesota—Shakopee: T. S. Thompson.
North Dakota—Larimore: T. H. Chase, Quincy, Mich.
Ohio—Fostoria: F. C. Pires, Taylorville, Ill.; Wickliffe: John B. Axtell, Hamilton, N. Y.
Ontario—Dundalk: McLeod Harvey, Worcester, Mass.
Rhode Island—Providence First: Leroy L. Daniel, Wyoming, Pa.
Texas—Texarkana Pine Street: G. H. Silvius, Peoria, Ill.

Installations

California—Burbank: John M. Ferguson.
Illinois—Decatur First: Chester E. Jenney, Sept. 24.

Supplies Arranged

Minnesota—St. Paul East: W. L. Porter.

Vacant Pulpits

Pennsylvania—Clarksville.

Accessions

California—Los Angeles West Adams, 18, William Fishburn.
Illinois—Hamlet, 5, July 6, J. Thompson Baker; Vandalia, 9, July 13, George A. Pflug.
Iowa—Oxford, 6, July 27, James T. Wyllie.
Washingon—Chihalis Westminster, 4, July 20, A. H. Chittenden.

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MISCELLANEOUS

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WANTED—MARRIED MAN, EXPERIENCE IN FRUIT and vegetables, to take charge of small fruit farm near St. Joseph, Mich. Everything in first class order with modern conveniences. One handy with tools preferred. For the right couple here is a splendid opportunity. Address with references, "R. S. T.," The Continent.

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The CONTINENT

AUGUST 21, 1913

A Lady Mayor of an English City

MARY E. McDOWELL

The Power of Words Misused

JOHN HENRY JOWETT

Human Wrong of Denominational Divisions

EDITORIAL

A Church Service for Automobilists on a Mountain Top

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Around the Shop

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—

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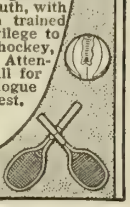

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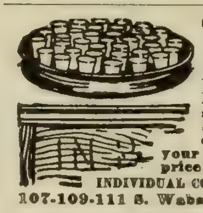

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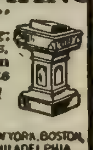

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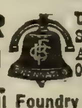

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VOLUME 44, No. 34 AUGUST 21, 1913 WHOLE No. 2256

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Publisher—509 South Wabash Avenue, Chicago. William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. The McCormick Publishing Company, Proprietors

Human Wrong in Church Disunion

THE DENOMINATIONAL DIVISIONS OF THE CHURCH HAVE ALL COME OUT OF HUMAN FAILINGS, ERRORS AND MISDEEDS.

It seems necessary to say this again very emphatically because some people these days are trying to head off church union by scattering the idea that God is responsible for splitting up the church into sects and denominations—that he would rather have it so than to have all his followers joined in one organization.

This comes shudderingly close to sacrilege. It is only by confused, crooked and prejudiced thinking that it is possible for a Christian to say such a thing.

It is important, therefore, to cultivate straight thinking on the subject. Let us try to begin it by setting down this proposition:

If all followers of Jesus Christ from the time of the apostles until now had understood his message in perfect simplicity and had followed his will with perfect devotion, there would still today be just one undivided Christian church in the world as there was on the day of Pentecost.

◆

Perhaps it will be responded that this observation, however undeniable, is quite useless to take space with because the condition it implies is unimaginable. The followers of Jesus never have understood him perfectly nor ever done his will with perfect hearts.

But that instead of being a reason for not setting forth the ideal, is the very reason for keeping it in mind. For it refutes at once the horrid claim that God is the author of division in the church.

There was, on the contrary, not the slightest seed or germ of division in the gospel Christ intrusted to his disciples. If it could have been practiced without flaw, it would have brought men everywhere into oneness.

The very different course of affairs in the actual experience of Christendom, resulting in schisms innumerable, is therefore no part of the plan and work of God, except as human liberty is always the plan of God.

In accordance with the invariable divine method of governing men, Jesus Christ bequeathed to his dispicles no infallible purity or infallible knowledge, but left them free both to blunder and to sin.

So every cleavage in the church and separation between brethren which has happened among Christians from their Lord's departure until this day has been the fruit of somebody's sin or somebody's blunder.

Let us be clear about this and let us not blame God—unless we disagree with him about the wisdom of human liberty.

◆

This is not saying that schism is a sin. In many an instance schism has been the only visible resort of protest and defense against the intrusion of unchristian teachings and practices into the church.

Such by the universal opinion of Protestants was the case when Luther, Calvin, Knox and the whole reformation church revolted against Rome. Obviously these leaders had God's blessing on their assertion of truth and liberty through division.

Nevertheless it stands true that if the will of God had been perfectly done in the world there would have been no division, for if the Roman Church had fully followed Christ there would have been no occasion for separating from it. So even the existence of Protestantism reflects not divine purpose but human shortcomings.

That is the best that can be said for the most justifiable and tolerable of sectarian distinctions in the Christian world. Of comparatively few other cleavages in Christendom is it possible for impartial judgment to speak so leniently. Most of the Protestant denominations have grown from disputes in which faults of stubbornness and uncharity have been outstanding on both sides.

Dogmatic insistence on points obviously unconnected with the living of Christ's life, has been met on the opposite part with selfish refusal to grant just liberties of preference and practice. And the Christian strife engendered has been quieted only when brethren who should have dwelt together have gone apart into separate households.

In other instances temporary differences of view and interest have, by lofty pride of opinion on both sides, been magnified and prolonged into irreconcilable bitterness where a little forbearance on either hand would soon have brought out all concerned into a broad place of agreement.

All in all, there are but few denomination-forming controversies which can now be fairly reviewed without exposing on each hand pettiness and pettishness, misconception and misrepresentation, and withal a vast degree of holier-than-thou Pharisaism.

◆

But the purpose of present allusion to these matters is not to set anyone to apportioning the blame for divisions in the past. The sole object is to overcome that fictitious obstacle to present church union which is created by disseminating the notion that denominational differences are something to be proud over.

This false pride will do Christianity immeasurable harm if it is allowed to bind the church down to its present state of cleavage. The divisions themselves may by various devices be rendered reasonably innocuous pending their disappearance. But pride in them and boastfulness over them can only be ruinous.

The true thought about them is this:

Denominational differences and distinctions are badges of human frailty, signifying always somebody's fault somewhere of either insufficient understanding or insufficient consecration, and therefore as the church goes on to perfection in knowledge and grace, these badges of frailty must gradually disappear.

If they are not disappearing, the church is not progressing. A church not wanting them to disappear is far from its Lord.

Getting these recognitions into the prevalent Christian mind puts the church in the right attitude toward church union.

It makes denominationalism, however needful in "times of this present distress," a thing to be outgrown. It prepares the whole church to lament it as a heritage of the flesh and to long for its ultimate disappearance.

And with that attitude established all church union movements may be watched without anxiety. They will then advance neither by compromise on the one hand nor by constraint on the other, but by prayerful effort on the part of all Christians to understand and appreciate one another's tenets, while all labor together to enlarge the bounds of Christian liberty and reduce the exactions of ecclesiastical law.

The World

New York Governor Impeached; Fight for the Office

People of New York state, as well as the rest of the country, were shocked by the impeachment of Governor William Sulzer last week and the accompanying spectacle of two men claiming the office of governor, with armed guards at the doors of the executive chambers at Albany, the great seal of the state chained to the governor's desk and active planning of legal battles in advance of the trial of the impeachment charges by the state senate set for September 18. The house of representatives, after bitter discussion, voted the impeachment charges, containing eight counts, the chief ones being that Mr. Sulzer used money given him for campaign purposes for stock speculation and used his position as governor to direct legislation to affect the stock market; that his sworn statement of campaign expenses and expenditures "was false and intended to be false," inasmuch as eleven specific contributions were omitted; that he had improperly influenced witnesses and that he had traded executive approval of bills for support of the direct primary measure. The latter is a charge which the public might regard as negligible, but which was peculiarly offensive in the eyes of the Tammany organization.

The outstanding feature of the proceedings so far as developed up to the first of the week is a victory for Tammany. It is not at all probable that the governor would have had to face impeachment if he had been more pliable—in a word, if he had not broken with Charles F. Murphy, the boss of Tammany Hall. William Sulzer is a Democrat who had been well known as an energetic member of Congress; he was elected over the Republican and Progressive candidates in 1912 and took office under favorable circumstances. But his official conduct thereafter was vastly displeasing to his Tammany backers and at the same time he failed to win the full confidence and approval of patriotic citizens who place public welfare above partisan politics. But his defiance of Tammany in matters of patronage and policy resulted in an attack on him at all the points where his armor might be vulnerable. A damage suit brought by a woman failed to excite the public, but an investigation started by a legislative committee headed by Senator Frawley uncovered evidence more difficult for the governor to answer. A plea by the wife of the governor that she had appropriated certain of her husband's campaign checks without his knowledge and her temporary physical collapse added an element of pathos to a highly regrettable situation.

Governor Sulzer and his army of lawyers made the technical points that the legislature assembled in special session had no right to consider impeachment charges and that the filing of these charges did not suspend the governor from office pending the trial; therefore the governor insisted on holding his seat in spite of the efforts of his opponents to install Lieutenant-Governor M. H. Glynn as acting governor. The legislature and a majority of the state officials, however, recognize the authority of Mr. Glynn.

* * *

Mexican President Takes the Offensive

President Huerta of Mexico suddenly broke off diplomatic relations with the United States on Monday after making a peremptory demand for recognition of his government. Nelson O'Shaughnessy, in charge of the American embassy, was given his passports and requested to leave the country within forty-eight hours. Ex-Governor John Lind, the American special commissioner, and William Bayard Hale, President Wilson's personal investigator, have no official status according to the Mexican president's ideas. Two notes were sent to Washington from Mexico City, the first note stating that President Huerta would "tolerate no interference," even though it might be characterized as friendly mediation, such as was proposed through Commissioner Lind. This note included the demand for recognition, and the second note asked for a reply to the first communication before midnight. Huerta's "ultimatum" was issued before the contents of President Wilson's message had been made public, evidently with the intention of forcing a crisis before the Mexican people had had an opportunity to consider the pacific plans of the American government. A foreign war would serve to quiet the constitutionalists, or rebels, in Mexico, and would postpone elections by which Huerta might be unseated.

Previous to this crisis the British foreign office issued a statement minimizing the importance of its action in recognizing the Huerta government, the explanation being that the recognition was only to a provisional president pending an election. To the British statement was appended the following explanation of why France and Germany had recognized the murdered Madero's successor: "The French and German governments also recognized President Huerta after a reception by him of the whole diplomatic party, at which a congratulatory speech was made in their behalf by the American ambassador."

Retiring Ambassador Wilson publicly took violent exception to this reference to himself and denied absolutely that the policy of the powers had been affected by his speech. The ambassador asserted that the address in question was actually prepared by the British and Spanish ministers. The statement of the foreign office he characterized as an "unworthy subterfuge." The whole tone of the ambassador's remarks was so undiplomatic and impolitic that it drew a stinging reprimand from the President, who had Secretary Bryan cable to Ambassador Page at London to call on the British minister of foreign affairs and apologize.

Japan made a move calculated to gain America's good will in declining to receive General Felix Diaz as a special envoy of President Huerta. The incident, which amounts to a rebuff for the Huerta regime, indicates that the Japanese government is not carrying on an intrigue with Mexico.

* * *

Drought and Extreme Heat in the Corn Belt

From the Central West and Southwest, covering a large part of the great corn belt section of the country, have come reports of almost unprecedented drought. Kansas, Missouri and Oklahoma had several weeks of sizzling heat—heat so terrific that it has paralyzed crops, caused water famines and general misery. Kansas has had the driest season in its history, beginning with the month of May, and since then heat waves have followed one another in rapid succession. Streams and wells have run dry; Olathe, Lawrence, Medicine Lodge and other Kansas towns have exhausted their water supply, and the water shortage extends into Oklahoma. In Kansas City thousands of persons have been sleeping in the parks or in any available outdoor spot.

Cattle have been rushed to market because of failure of forage, and the same thing has happened to poultry because the extreme heat has, it is asserted, made the hens stop laying. Threshing has been done at night to avoid the heat. The only pleasant feature connected with the unusual temperature—which almost constantly ranged above 100 degrees—is that the dryness annihilated the mosquitoes.

Corn suffered most from the weather conditions, and it is positively predicted that there will be a very material falling off from last year's bumper yield. Other crops will also show a decrease over 1912, but outside of the area specially afflicted by drought the harvest is expected to be moderately full.

* * *

Physicians of the World Attend Medical Congress

There were more than 7,000 physicians from various parts of the world in attendance at the quadrennial international medical congress, which closed last week in London after what is considered the most successful meeting in the modern history of medicine. Prince Arthur of Connaught and Earl Grey, the latter representing the British government, opened the congress, and John Burns, also a government representative, made the closing address, speaking on the relationship of medicine to the public health, praising the doctors for the vast improvements they and their brothers of the profession had effected in the cure and prevention of disease. Mr. Burns asserted that general medical reasearch is about to receive assistance from the state on a scale not heretofore contemplated. On this point he said: "The chief impediment which has stood in the way of the government in making this expenditure has been wastefulness, and one source of waste expenditure—military and naval armaments—stands head and shoulders above all others. If that waste can be prevented gigantic sums will be released for reforms which are waiting to be financed."

Delegates to the convention were especially honored by the king and queen of England, and the importance of the gathering and of the work and workers represented was fully recognized. This was the first time that the congress had been held in London for over thirty years. Delegates from the United States and Great Britain were more numerous than those from any other country. Sir Thomas Barlow, president of the Royal College of Physicians and president of the congress, paid a special tribute to the United States for the work done by the government surgeons in the Philippines, the Panama canal zone and elsewhere in combating yellow fever, malaria and the sleeping sickness.

Considerable attention was given to the subject of alcoholism and temperance. Dr. Laguer of Weisbaden took the view that parental alcoholism was responsible for much of the degeneracy of children. Another speaker testified to the spread of temperance in every rank of society in the British isles, including the army and navy, where the younger officers were setting a good example to their men. The use of alcohol in hospitals and by medical men generally was said to have greatly decreased. Sessions of the congress were interrupted and disturbed by the militant suffragists. The city of Munich will be the next meeting place in 1917.

New British "Second Chamber" Predicted

David Lloyd George, chancellor of the British exchequer, has emerged without permanent harm from the scandal of his Marconi wireless telegraph stock speculation and has girded his loins for renewed fighting in behalf of the reform program of the Liberal ministry, in which he is the most important figure saving only Premier Asquith. Lloyd George is at once both intensely admired and hated in Great Britain; his friends call him "courageous" and his opponents use the word "audacious."

Ten thousand men and women from all parts of North Wales greeted him at Carnarvon a few days ago, and to them he spoke in Welsh and English alternately. He began with a reference to the fact that the Tory party was under the correct impression that he was preparing a great attack upon its arbitrary powers, and added, "The vitriol throwers have failed either to kill, to maim, or to deface me." He affirmed that there was a "deliberate conspiracy afoot in influential quarters to thwart and overthrow democratic government," indicating thereby the house of lords and the lords' adherents outside. This led up to a reference to an important plan which the prime minister has announced for next year for reforming the house of lords and making it a new second chamber. As to this Lloyd George predicts that "it will be a chamber in which all parties, all sections and all creeds will have equal treatment."

Ten Women Members for Chicago Police Force

Chicago's police department has just been increased by ten new policewomen, or social workers, who recently began their official duties. The position was lately created by the Chicago city council, urged by the Juvenile Protective League, the Catholic Women's League, the Jewish charities and other civic associations. A committee of three women representing these organizations will lay out and supervise the work of the policewomen. The latter are to be paid $75 a month, and pending the holding of a civil service examination they will not wear uniforms. Aside from official badges or stars and police whistles they will not be armed. Bathing beaches, dance halls, amusement parks and excursion boats are among the public places which the policewomen inspect.

Religious World

Temperance Women from All the World

For the ninth time workers and adherents of the Women's Christian Temperance Union from all over the civilized world will meet this autumn at an international convention. This year the convention delegates are coming to the native nation of the movement, the United States, and the entertaining city is New York. A very eminent representation from foreign countries is expected. The Countess of Carlisle, the president of the world's union, will not be present, but her proxy will be brought by her daughter, Lady Aurea Howard. Among the British representatives will also be Miss Agnes E. Slack, the world's union secretary, and Miss Swankie Cameron, the young people's secretary. The head of the German delegation will be Fraulein von Blucher, great-grandniece of the famous field marshal whose appearance at Waterloo eclipsed the fortunes of Napoleon. Lady Holder, the president of the Australian union, and Mrs. Anderson Hughes Drew of New Zealand will be the leaders of the Australasian delegations, and Miss Ferguson, president of the Huguenot seminary at Wellington, will represent South Africa. With the larger American delegations added it is thought practically certain that this assemblage will be the largest convention of Christian women ever held.

The public sessions of the convention will all be held in the borough of Brooklyn, beginning Friday morning, October 24, at 10 o'clock. The previous evening, however, will be marked by a reception tendered to the foreign delegates at the Hotel Astor, Manhattan, by the New York state union, whose president, Mrs. Ella A. Boole, is the general chairman of the committee on convention arrangements. On the 23d likewise an all-day meeting of prayer for the convention will be held in Plymouth church, Brooklyn. The formal program includes a children's demonstration planned by Miss Gordon, the leader of the Loyal Temperance Legion, a young people's meeting an hour in the interest of political suffrage for women and an hour of discussion of social purity. But the overwhelming interest will, of course, be centered on measures for total abstinence and the movement for worldwide prohibition of the liquor traffic.

Tremendous Combination of Catholic Laity

The annual convention of the American Federation of Catholic Societies was held last week in Milwaukee. This organization combines all the various lodges and orders which the Roman prelates have indorsed as lawful for the laymen of the church—preeminent among them all the Knights of Columbus. The extent of the federation was manifest from the enormous crowds of delegates in attendance at Milwaukee—said by the daily press to have been an aggregate of no less than 30,000 persons.

A new extension of the scope of the combination was accomplished at this meeting by creation of a women's auxiliary. In this are to be comprehended the Daughters of Isabella, the Ladies' Catholic Benevolent Association and similar organizations. The federation's secretary, Anthony Matre of St. Louis, is urgently trying to obtain also the formation of a Catholic Young Men's Christian Association in order to draw away from the evangelical associations the large number of young Catholics connected with them in all American cities.

It was perhaps to be regarded as a favorable sign in the trend of the federation, however, that it sought some of the more liberal American prelates to address its popular meetings. Archbishop Keane of Dubuque took pains to declare before the assembled delegates that the federation cannot have a political program. Said he: "Catholics in this country are a cosmopolitan body professing and defending every form of political creed except socialism. There is no present or prospective crisis which could make the creation of a Catholic party possible."

Archbishop Ireland of St. Paul made an extraordinary plea for the "awakening common sense and patriotism of America to discover a remedy for the enforced secularism of the public schools." Hinting at least at a view of the question broader than the usual stubborn Romanist insistence on parochial schooling, the archbishop said:

"Not against state schools as such do I raise objections, but as to the methods in which they work—methods that, whatever the theory may be, do in fact consecrate secularism as the religion of America. Somehow, I claim, secular knowledge must be imparted to the child so as not to imperil its faith in God and Christ."

Women delegates to the convention voted with some demurring not to organize a suffrage movement. This decision was reached, it is said, largely at the instigation of Archbishop S. G. Messmer, although after the adjournment of the convention the archbishop made a statement to the effect that the Catholic Church had taken no official action on the question of votes for women. Charles I. Denechaud of New Orleans was reelected president. The 1914 convention will be held in Baltimore.

Pullman Men Organized in Christian League

A. P. T. Stephenson, cook on a Pullman buffet parlor car which runs on the Philadelphia and Reading railroad between Philadelphia and Eagles Mere, Pennsylvania, is organizing a "Pullman League of Christian Workers," whose membership is confined to the colored employees of the Pullman parlor and sleeping car service. Although the movement was begun only on last Easter, about 800 men have already signed the membership pledge:

"I pledge myself to love, honor and obey our heavenly Father; not to vainly use the name of the Lord our God; to offer a silent prayer each day for my coworkers, and to strive for higher things in this life and in the future state."

Local circles have been formed thus far in Philadelphia, Washington, Jersey City and Richmond. In the first two cities the local circles hold prayer meetings together every Sunday morning. Mr. Stephenson is an Episcopalian, belonging to St. Thomas parish in Philadelphia, but, of course, this organization is of the widest interchurch character and indeed extends beyond all churches. The porter on the same car is James Moore, a Roman Catholic, and he is a loyal member of the league.

Editorial

God's Will Is Not Second Best

WHAT do we Christians think about God's will? Judging by ordinary expressions, we think it the next best thing to our own will. When it crosses ours, we speak regretfully about it. We cannot have our own way; therefore the Lord's will be done. Of course we are disappointed; our will would have suited us better; but since that cannot be, we submit to God's will. We even feel virtuous that we do not rebel. We praise each other for accepting God's will so sweetly. We talk of a man who is undergoing what is plainly a dispensation of God's providence, and say that he has uttered no word of complaint; all through it he has said, "The Lord's will be done." We count it very beautiful in him.

When we stop to think of it though, are we sure it is worthy of us? Is that, after all, the feeling we ought to have about God's will—that since we could not have our way, we will accept his way? Shall a child submit to his father's will? He may be mystified by it. He may go blindly in it, except to the fact that it is his father's will. But would not we earthly fathers feel hurt to find our children taking our will only because they cannot have their own, which they would prefer?

Instead of all this, it is certain that we ought to have an exultant feeling when we have found God's will. What a marvel it is that he should have any will for us! Who are we that he should have any plan covering our lives? Why should we not be allowed to go on our own foolish way—that way which we so much prefer—without any concern of his? And when we find that he cares, how shall we escape a sense of exultation and exhilaration? The very fact that his will differs from ours is proof that our will was a long second best, and we have been mercifully kept from it. We cannot prefer it once we know what his will is. We do not submit to his will; we spring to it. We release our own because we are sure it was not a good will.

There is a tombstone on a child's grave in England which has this inscription: "A gardener was going round the garden with his master and came upon a young and tender flower plucked off. He asked, 'Who plucked this flower?' 'I did,' replied the master. And the gardener held his peace." Yes, but the gardener did not hold his peace because he felt that he was compelled to submit to the master's will. He was raising that flower for his master and his own will was fulfilled in the will of his master. If the flower had served the master's will, it had served the gardener's will. This is easier to talk about in cold blood than to feel in the hot blood of sorrow, but it is the spirit that belongs to believers. God's will is not second best. It is uniformly and always best, and it is evidence of his own goodness when it crosses ours.

There is a great hymn of Secretary John Hay which we wish were available for wider use in the church. In it he points out that Christian believers are not called on to accept God's will in dumb resignation, or like nerveless fatalists; but that their faith is meant to soar like the eagle and to cry exulting, "O Lord, thy will be done." The next verse urges that when we go out in the service of our fellows, we are asserting not our rights, but the rights of God, and that because we are under God's will, we may not bend and writhe under the iron heel of oppression—every movement for liberty is a movement whose exulting assurance is God's will.

In his closing stanza Mr. Hay speaks of the constant service of God's will in strengthening our weakness, in giving us a standard of achievement and service; that every man who starts out to do anything for his fellows may be assured of an overruling and controlling will in which lies the assurance of victory. It is this attitude toward God's will which we so easily lose. Our minds run so readily to submission. Instead, they need to run to joyous inspiration from the existence of a will so great that it can command us and cross us if need be, and that loves us enough to do so.

Remedying an Unfortunate Exaggeration

How many good movements for reform in this excitable country have to be checked and delayed while the exaggerated assertions of their rasher advocates are discounted. Why can't crusaders make their accusations square with the facts in the first place, and so avoid the reaction which comes so disastrously in most reform causes when it is necessary to confess to the public that original charges and complaints were overdrawn?

A case in recent point is the agitation to obtain better wages for young women in stores and factories. No doubt at all that this is a right and justifiable demand. Nothing too strong has been said against the injustice of letting a young woman try to provide for herself in a modern city on $6 a week. But the prospect of replacing this injustice with justice was itself hindered, and a lot of other harm done besides, when a group of excitables hysterically ran wild with the theory that the white slaves of our cities are mainly girls forced into that hellish life because they were starving as saleswomen and factory operatives.

That this may be the truth of some cases nobody doubts, but representing it as the general explanation for women's entanglement in vice worked mischief in several directions. It gave the cover of a semirespectable excuse for weak girls to follow their own inclinations into sin; it obscured the degenerating sensuality of mind which constitutes the real snare of youth; it tended to gloze over the moral horror of vice with sentimental apology even in the minds of the pure; it spread a general suspicion of girls in these classes which was a slander on the vast majority of them; worst of all, perhaps, it took away from many a poor girl struggling with the terrible battle to pay her own honest way through life the spiritual support of a popular expectation that she would be good.

But fortunately the reaction has come. The welfare department of the National Civic Federation has conducted an important investigation into New York department stores which demonstrates that wages ought indeed to be higher for salesgirls, but that they are not as a class impure persons and that they do not recruit the ranks of vice in any greater proportion than girls in better economic circumstances. A prominent Salvation Army officer who has dealt with 1,500 degraded and unfortunate women declares that she knows not one of these whose fall can be traced to poverty. Women virtuous in soul maintain their virtue against the bitterest trial of it; women of another sort fall from estates of luxury as well as from conditions of want.

This rational appraisal of the situation is further confirmed by a statement signed by Professors J. W. Jenks, Graham Taylor and C. R. Henderson, along with many other social experts of authority, who protest against "linking the wage scale with the so-called white slave problem." Reason thus seems once more in command of the agitation, and it is to be hoped that without depletion of zeal effort may now go forward equally to obtain living pay for girls behind counters and at machines, and likewise to redeem from the grip of men's lust and their own sin the unhappy sirens of the underworld. It is a most auspicious time to demonstrate that saving and helping enthusiasms need not be less warm and eager for being sensible.

Comity That Should Be Broadened

The Continent hears with exceeding pleasure the report of Dr. John Fox, returning from England, that an understanding has been reached between the American Bible Society and the British and Foreign Bible Society whereby some of the overlapping of their respective activities is to be eliminated. The British society gives up Central America and the American society gives up Persia. Each, of course, becomes responsible for the work which the other abandons. Now The Continent trusts that there will come speedy announcement of a similar happy end for the long rivalry of these two organizations in Korea, from which field we are fully persuaded that the American society ought wholly to withdraw, as it has done from Persia. There is no imaginable excuse for colporteurs of two missionary agencies to tramp the same ground with Bibles; there is too much land on the globe untrod by Bible distributers to justify that sort of double-ply competition in any part of it. The Continent is aware that this Korean dispute is a complicated one, with much argument possible on each side. But it is high time to drop the argument and apply the excellent solution which Abraham proposed to Lot. If the American Bible Society has to pitch its tent toward Sodom, all the better. Lot couldn't stand it, but the American Bible Society is better fortified.

"Daddy" George on Smashing Windows and Jaws

All the while that The Outlook has been carrying on a discussion of what the schoolboy Good should say when his teacher asked who broke the window through which he had seen Bad throw a stone, we have been feeling something decidedly wrong in the overwhelming majority opinion that Good should refuse to tell. But we have not been able to get at a satisfactory expression of our disapproval until William R. George, the famous founder of the George Junior Republic, helps us out by a discussion of the matter in The Survey. His opinion is, of course, unique, as is everything that "Daddy" George says or does. He cries down the whole idea that there can possibly be a separate boy world in which the honorable are excused from helping to protect property and persons from the mischief of the disorderly. Very forcibly Mr. George says that if that is made the rule for boys, it is folly to expect them to change later into men who will take risk to themselves in order to defend the social order. It is this sort of thing, Mr. George affirms, "which is playing the mischief with our social conditions."

Instead of this folly, the famous friend of growing lads holds that from the earliest age of accountability boys should be taught that they are bound to help keep order and uphold the right in the world. But to save them from the supposed unmanliness of being talebearers to those in authority, Mr. George says there ought in every school to be at least some of the authority for enforcing rules and order deposited with the boys themselves. His solution for the problem that The Outlook has discussed would be to make it Good's business, when he saw Bad about to throw a stone, to threaten the culprit with punishment then and there. "Bad, if you do that I will smash you one in the jaw," is Mr. George's idea of the proper attitude of a well minded youth who realizes his obligation to society around him.

—The Knights of Columbus in their central national organization have taken official measures to induce the postmaster general, if they can, to exclude from the mails the anti-Catholic weekly published in Aurora, Missouri—The Menace. The Continent has no confidence in The Menace at all—does not regard it as in any sense a credit or a strength to Protestantism. We both detest its spirit and doubt its sincerity. Nevertheless we see clearly that if Catholic influence should appear at all likely to accomplish its object in this direction, every American loyal to the original ideas of the republic must stand up in defense of The Menace, obnoxious though it is. If a precedent were established for suppressing The Menace by a blanket executive order simply because it criticises Catholicism, no paper would thereafter be safe which pointed out the tyrannies of Rome in even the mildest terms. The principle of free speech and free press in this country is no academic thesis; it is a vital necessity for a free democracy. The sincere democrat therefore must stand up for the liberty of saying and printing many things that he himself likes neither to see nor hear. But of course the Roman Church, being in fundamental nature the most anti-democratic organization on earth, can have no appreciation of any such liberty and fits itself to this American condition only under stress of necessity. In consequence, it must be watched with special keenness where the liberty of the press is involved. There are laws sufficient to keep The Menace from printing slander and obscenity, and if the Romanists can curb it any under those laws, well and good. But they must not be allowed to go a step farther than that.

—As soon as the drinking of liquor shall have been made unpopular the prohibition movement will have on its side a vast ocean of additional public sentiment. The American Issue says truly that the saloon is the only business ashamed of its best customer. Drinking among railway employees is rapidly diminishing and splendid advances are being made among other workmen by the spread of information regarding the lessened efficiency of men who indulge in alcoholic drinks of any sort. The poster campaign in Massachusetts, which is proclaiming from billboards and trees the physical degeneracy which accompanies the use of alcohol, may be but the beginning of a widespread use of modern means of publicity for this purpose. The W. C. T. U. of Cedar Rapids, Iowa, in an address to the convention of the State Saloonkeepers' Association, very cleverly took advantage of an opportunity to call attention to the disrepute in which their business is held. The mayor of the city had welcomed them, as mayors do all conventions. The women immediately sent the convention a communication suggesting that a large proportion of the population could welcome them only as despoilers of young men and destroyers of homes.

—The National Council of the Young Men's Christian Associations in Great Britain is laying out plans for a national movement in the winter of 1914-15 which will be styled the Christian Manhood Campaign. It will be based in general upon the plans of the American Men and Religion Movement of 1911-12. Fred B. Smith, on his way home from his Australian campaign, and Fred S. Goodman and Frank W. Ober, while in Britain for the world's conference of Young Men's Christian Associations, helped along the counsels of the British leaders with pertinent advice from American experience.

—The statistics of the internal revenue commissioner showing another big increase last year in the aggregate of liquor made and sold in this country constitutes a peculiar puzzle in face of the unquestionable advance of America's temperance sentiment. What becomes of all the whisky nowadays is as much of a conundrum as what becomes of all the pins. But the common-sensed Yankee is constitutionally more skeptical of tables of statistics than of the testimony of his own eyes, and in this case out of his own personal observation he will decline to doubt that the men who lead America and the men who do its work—business men and artisans—are actually drinking less and less year after year, no matter what the internal revenue office says about it. Assuredly the responsible part of American life is sobering up or down, as one may prefer to look at it. That suggests the fear that the irresponsible part—the idle and sensual at both extremes of the social scale—may be absorbing very much in excess of their proportionate share of the contents of the cup that inebriates, and such may be the real explanation of the government's reports. Besides, it cannot be questioned that the mail order trade with dry towns and states has been a mighty big boon to the liquormaker, and especially to the wholesaler. But if the new Webb law really has the virtue in it which has been attributed to it, the effect of that ought to be visible by the end of another year. Perhaps the figures of whisky consumption in the middle of 1914 will reveal the force of that statute and indicate the beginning of the slump in this particular which all unselfish citizens are waiting eagerly to see.

—From the appreciation which it evoked at the time of its publication, we cannot doubt that most readers of these pages recall with gratitude Miss Mabel McKee's delicate little story, "The Heart of the Rose"—a wise and understanding sister's interpretation to her younger brother of the sacred meaning imbedded in his chivalric instincts toward womanhood. Many at the first appearance of the unpretentious tale expressed the strong feeling that it bore an appeal which ought to be made universally to American youth and desired that it should be put in form for wider distribution. All such will now hear with satisfaction that "The Heart of the Rose" has been reprinted by Revell in an inviting little booklet, which embodies all the possibilities of a tract without the guise of one. In a shape so pleasing the story ought to interest thousands of lads on the verge of manhood. In any city it would be an act of eminently useful social spirit to donate to the high school authorities enough of these booklets to put one into the hands of every high school boy. And any man who has close contact with boy life in the latter "teens" would do well to carry two or three copies constantly in his pockets to loan at auspicious times to his boy friends. The Continent believes there is the ministration of many saved lives wrapped up in Miss McKee's story.

—It is heartening to see that The Christian Index, Baptist organ of Georgia, has mustered courage—though somewhat tardily—to denounce that atrocious scene in the Southern Baptist Convention at St. Louis last May, when Mr. Napier, a missionary from China, was hooted off the platform because he advised that Baptists should unite with other denominations in conducting Christian schools in that land. We fear no other voice among Southern Baptists has openly confessed the shame of the occurrence. It was the most disgraceful incident that has happened in any religious convention in this country for many a long year. The apologies of The Index are some slight atonement, but nothing less than a formal act of confession and penitence in the next convention can relieve Southern Baptists in general from the smirch. Indeed, the only thing which will thoroughly vindicate them is to take Mr. Napier's advice, and we are sorry to note that even The Index is against that.

—Tent meetings in connection with summer evangelistic campaigns in the big cities are a quite recent innovation in American religious methods, but they have already appealed to art. One of the paintings which hang today in the Metropolitan Museum of Art in New York City is styled "Tent Meeting in a City Slum." The artist is Jerome Myers. The handling of the subject is an excellent demonstration that Mr. Myers was not astray in sensing artistic possibility in the scene. The shadowy figures which stand outside the tent just at the edge of its circle of light are done with special impressiveness and are strikingly true to the life of crowded slum streets.

Jots and Tittles

—Conscience is the grand jury of the heart. It only indicts, while the trial is farther on.

—A great many start for heaven as if more depended upon speed than direction.

—The man who deserves success is the only one who can afford to lose it.

—God's appointments may be our disappointments.

—No one ever backslid toward a church.

DR. JOWETT'S MESSAGE

Power of Words

SUPPOSE every word we spoke were to become incarnate and move about in our midst, a visible presence reflecting its own nature! With what kind of beings should we be populating the world—angelic or fiendish, gracious or repellent? Should we care to see our words if they were suddenly to visualize themselves in their appropriate flesh? Words do not become incarnate in this way, nevertheless they are mighty unseen ministers, ever at work, weaving nets of wickedness or robes of righteousness. There is a very striking phrase in the book of Jeremiah—"the fruit of the lips." The figure suggests that everything in life finds its supreme expression at the lips; as a tree culminates in the fruit, so life and character culminate in our speech. The state of the tongue is an index to the condition of our health; and figuratively, the state of our tongue, the condition of our speech, is an index to the health or sickness of the soul.

An Index to Life in a Man's Habitual Speech

A man's character may be inferred from his favorite and most prevailing words. What sort of words do we use? Are our biggest words the words that carry most of our desire and ambition? Are they materialistic words, dealing only with things, with "the passing show," with "the garish day," with business, or pleasure? Are they words which we shall no longer require when this life is over? There are piles of words which will become obsolete when time is no more.

Take these words from a sentence used by a man who had "pulled down his barns to build greater." "Soul, thou hast much goods laid up for many years. Take thine ease, eat, drink, be merry." How many of these words will survive? Goods, ease, eat, drink, merry—all these will fly away with the flight of time. The only word which will survive from the sentence is the cardinal word "soul." Well, is this a suggestive example of the words which play the most prominent part in our daily speech, or are our big words not market words, not mere society words but spiritual terms, packed with eternal significance?

There are words which can live in either clime, and will be at home either on earth or in heaven. They will retain their content, independently of death, because they represent things that cannot fade, and that death itself is impotent to destroy. Recall some of the favorite words of the apostle Paul—grace, mercy, peace, love, joy, faith, salvation, glory. Not one of these will become obsolete when the earthly pilgrimage is finished. Or rehearse some of the favorite words of the Master: Life, love, faith, belief, eternal, know, bread. These are words which express eternal realities and they will have significance in the eternal world.

So do I say that if our biggest words, the words we use to express our sense of the biggest things, were all set out before us in ranks, we should be able to infer something very vital and significant concerning the quality and movements of the inner life. By the fruit of our lips we stand revealed.

Judgments of Others Reveal the Judge's Self

A man's character may be inferred from the words he uses in speaking of others. There is a striking saying of Eugene Marbau: "One judges a man more surely by what he says of others than by what others say of him." I think that sentence cuts very deep, and is a very clear and decisive expression of the truth. When we inspect a man's judgments, we are virtually examining his character. A man's criticisms are windows through which we can look into his own soul. We reveal ourselves in the words in which we judge our fellows. When a man steps on to the judge's bench and begins to criticise his brother, it is not so much the prisoner at the bar who is turned inside out as the judge himself.

Judged, then, by my words of judgment, what am I like? Is my spirit magnanimous or pusillanimous? Am I concerned with big things or little things? Have I big views or petty views? Am I peeping around the corner of the blind, or are my blinds all up and the windows open and am I facing life with noble candor? Do I stand revealed as a great soul in quest of a great God, or do I stand revealed like Bunyan's man with the muck rake? Am I peevish, or am I genial? Do my words reveal a querulous and petulant disposition, fitful and ill-tempered?

There are some words that are snappy and testy, like the shot from a gatling gun. Such words tell us little about the victims of the shot, but they tell a great deal about the gunner. Whenever these sharp ill-natured words are fired it is the gunner who stands revealed. We placard our qualities in our criticisms. When we deliver judgment the onlooker knows whether behind the words there is a vinegar manufactory or a vineyard.

Then again a man's character may be inferred by his unhallowed, illegitimate use of words. For words may be made of spurious metal, or they may be issued with light weight. A word may not represent the truth, but the untruth, and may thus reveal the untrue soul that minted it. Our Master warned us against this illicit use of speech. "Let thy yea be yea, and thy nay nay." There has to be a scrupulous correspondence between the word and the thing which it represents.

The positive "yea" is not to be impaired with a bit of "nay" mixed up with it, and the negative "nay" is not to be adulterated with a bit of the positive concealed in it. There are to be no reservations in our speech, our words are to tally exactly with the things. And therefore does our Master teach us the sanctity of the measured word. When the "yea" is "yea" and the "nay" is "nay" we are defended against all falsehoods, against all exaggerations, against all deceitful belittlements, against all ambiguities, against all Jesuitry where words are not intended to mean what they say. Scrupulous souls express themselves in scrupulous speech, and wherever words are used perversely they reflect the perversity of the soul within.

How are we to avoid this misuse of the sacred gift of speech? First of all, by the ministry of prayer. In the very second sentence of the prayer taught us by our Lord we are bidden to guard the sanctity of our speech. "Hallowed be thy name." We are not to use the Father's name lightly, cheaply, impairing its value by our indifference. We are to speak it with deep thoughtfulness, filling it with reverent significance. A man who begins by hallowing the name of God will hallow every word in his communion with God. And this sacred discipline will show its holy influence upon our common speech. Whenever prayer is profoundly real, every word being minted in sincerity, common speech will be speedily sanctified.

And secondly, we are to achieve the sanctified use of words by a deeper consecration. "Take my lips." The sanctified life has often exceedingly narrow limits; it does not throw its claims round about the entire circuit of our days. And among the things that are commonly left out of the holy circle is the ministry of speech. The conscious and deliberate purpose to make our speech the home of holy aspiration will itself defend us from all impiety and from all the many guises of vanity and falsehood. J. H. JOWETT.

It May Be Here and Now

I'm glad there is a place where joy will be complete—
No mingling there of bitter with the sweet!
But why await till after while? Our heav'n may be
With us just now! Each day and year for you and me
Comes bright with hope and rich in prophecy!
True happiness depends on what we are within—
Right here and now may heav'n for us begin!

I am glad that sometime all pain shall be no more,
No suff'ring there—no grief on yonder shore!
How oft indeed from lives of pain and sore distress
There come to us those ministries which soothe and bless,
While faith serene rebukes our faithlessness!
Beyond the here and now within that better land—
Perhaps we'll see sometime and understand!

I'm glad that just above the heavy clouds o'ercast
There's rainbow bright—the shadows will not last.
The unknown tomorrow may bring some sweet surprise,
We cannot see the way or where our journey lies—
A path all dark or one 'neath sunny skies.
The watchful eye, the eager and receptive mind
In ev'ry circumstance some good may find!

I'm glad a time will come when crime and war shall cease—
Love's banner then of universal peace!
Even now there are songs of triumph in the night,
Victory gives new courage for the stress, the fight!
The powers of evil tremble—right is right!
Nearer, still nearer that glad, that glorious day,
When light shall drive the darkness all away!

JOSEPH HENRY AYERS.

How England's "Ugliest" City Was Mothered

BY MARY E. McDOWELL

IN THAT ugliest city of Great Britain—Oldham, the center of the cotton textile industry—I found a lady mayor. The people with whom I gossiped told me that she was made mayor because she cared more for Oldham than did anyone else.

I was desirous of discovering how she had proved herself to be a citizen of such repute, so I begged the lady mayor to allow me to see her. This she did in her own gracious, simple manner: "Would I take tea with them at 4:30?" came to me over the telephone while I was held in Manchester by the great railroad strike of the summer of 1910. Because of the strikers soldiers were quartered in the railroad station as they were in many other English cities. The lady mayor had three strikes on her hands, I heard, and yet she had not called on the militia, a fact that made her more significant and interesting. On the morning of that Saturday before I drank tea with her she had settled the strike of the municipal trams, or street railways, after, as she told me, "we had talked thirteen hours, then laughed together, and then settled the trouble."

Lady Mayor Going to Open a Gymnasium on Site of an Old Slum

I was reminded, as I talked with her, of what a Scotch miner at Cherry had said to me a few days after that tragic day when the mine was sealed in order that the internal fires might be quenched. The mine owners were unable to make the Italian and Polish women understand that it was the only hope of saving their dear ones who were down below. And because they could not make these crazed wives and mothers understand they had to call the militia from a neighboring town. This Scotch miner, as we stood at the opening of the mine, said: "If only we could have had a dozen women with sympathy and understanding to put their friendly hands on these crazy, foreign women and tell them all about it, we need never have called in the soldiers." Because, as I found, this lady mayor had understanding and sympathy she was able to treat with the strikers and did not need soldiers.

Oldham is monotonously ugly, and more hopelessly ugly than is the Chicago stock yards district, for our houses are temporary, while theirs are of stone, well built and permanent. Wreathed about this town of 47,500 people, mostly textile mill hands, are the great mills with their tall chimneys that pour their smoke over the place, adding gloom to the monotony. When, twelve years before, Mrs. Lees's husband died, leaving her with a fortune made from cotton weaving, she told her daughters that they were free to leave Oldham if they wished, and that she would go with them. But with that fine sense of social obligation that seems to have developed best in the older communities, they said: "No, we must not go away. We owe it to Oldham to stay here and serve her."

This service has been deeply religious, philanthropic and civic. Over our cup of tea Mrs. Lees told me how she had concluded that she could best serve Oldham by offering herself for election to the city council. "And I was barely elected, for no woman had before done such a thing; it was a new thing."

After the election she gave her principal attention to the children of the big factory town—to their better education and to their play. She and her daughters, believing that even a small slum spot in a community was a center of physical and moral contagion, purchased the spot known in Oldham as "the slum," destroyed it and it its place built a playground with a field house "like those in Chicago," they told me. So practical and sympathetic had Mrs. Lees been with the working people of the town that very soon the citizens began to write letters, as is their habit in England, to the press, urging that the city council choose Mrs. Lees for mayor, "because she cares more for Oldham than does anyone else." This was done, and for two years she was the "lady mayor," receiving the honor of "the freedom of the city," as was shown by the presentation of a gold key in a gold casket. This honor had only once before been conferred, and then to an honored mayor—a man.

The ambition of the lady mayor was, when she went out of office, to leave more free public schools, free playgrounds and more beauty in this ugly place. She, with her daughters and that spirit of social service known all over England—Mary Higgs—had, some time before my visit, organized a "Beautiful Oldham" Society. The children were enlisted and taught to grow flowers, plant trees, keep the streets and yards clean and to believe that a working people's city need not be so ugly. Only that faith that is "the substance of things not seen" could ever have started such an idealistic society, but they were practical, civic æsthetes. They were builders, not just dreamers. They organized a building association—cooperative—for the working people to build homes all together—a new kind of homes in Oldham. The streets were not laid out like a checkerboard, but in graceful lines, with gardens in front and back. They purchased fifty-seven acres on the edge of the town and laid out what they called a "garden suburb." The contrast was so surprising that the old citizens exclaimed, "They are throwing these houses around just about any way." This suburb was so successful that other groups are being planned.

The lady mayor's home is a beautiful old mansion with a large ballroom, no longer used for the family, but given over to the service of the community as a social center. Organizations meet here and have their social gatherings. The school pageants are given in the Lees's grounds every spring.

As Mrs. Lees was elected by the municipal householders' vote of both men and women, and as she herself had the municipal franchise, I asked her if she wanted the whole vote—for parliamentary

The "Beautiful Oldham" Society Planting Trees in the Garden Suburb, with New Type of Homes the Lady Mayor Has Inspired

Typical View in One of the "Ugly" Streets of Oldham, Showing Unpromising Conditions the Lady Mayor Sought to Alleviate offices also. "Oh, yes, of course I do! And after a while I will get it, because the men see how ridiculous it is for me, as mayor, to hold the election funds and to announce the parliamentary vote, and yet, if there should be a tie, I cannot cast the deciding vote. Some man has to be chosen to do this very simple and practical act. You know Englishmen cannot stand being ridiculous, so I believe they will give us the whole vote some day." One could not help thinking that in the meantime Mrs. Lees, her daughters, Mary Higgs and their kind of women were, in a slower but more normal way, preparing for that act of justice and experience that will surely come some day.

This mothering of a municipality of wage earners by this gracious woman is most suggestive to us of this newer country, where a social and civic consciousness is slowly developing. We need the faith of the Beautiful Oldhamites that industrial communities need not be so ugly, that the homes of unskilled workers need not be slums in the germ, as they are so apt to be. The social conscience of the churches ought to organize to build homes that will pay a reasonable interest on the investment. Do it cooperatively if possible, or as a business investment, or as philanthropy at 5 per cent.

Bad housing means a devitalized people; it means ill-health, bad morals and pauperism—and ugliness is brutalizing. America cannot stand up under any such conditions. Our human product must now become our especial care, and demands the same genius that has organized our industrial and commercial business so successfully for financial gain.

Meaning of "Judge Not That Ye Be Not Judged"

That one should always fix his eyes persistently on the good in his fellow men while assiduously ignoring evil blemishes in their character is favorite advice with a certain class of professional optimists who assume to be the special apostles of Christ's injunction, "Judge not that ye be not judged." And undoubtedly their preaching is wholesome and needed as against the pharisaic backbiting to which the "unco guid" are sadly often addicted. But it is preaching which in many cases has lamentable reactions in the lives of the light-hearted preachers themselves. While they plead for men's foibles and frailties to be ignored and for the genial excuses of human charity to be magnified enough to cover all blurs and blots, they are frequently only soliciting easement for their own consciences. Their one-sided standard for judgment, while it might be an admirable generosity toward others, is turned into a mere indulgence for sin toward themselves—a provision for the lusts of the flesh. They would establish a tribunal lenient enough to impose no penalties of disapproval on their own transgressions. When it comes to this, gentle charity is degraded to the character of a blind keeper at the wide gate to the broad way. Surely Jesus never meant that.

Hospitality by Specification

Edward Everett Hale, it is told, was one of the guests at a millionaire's dinner. The millionaire was a free spender, but he wanted full credit for every dollar put out. As the dinner progressed he told his guests what the more expensive dishes had cost. He dwelt especially on the cost of the large and beautiful grapes, each bunch a foot long, each grape bigger than a plum. He told, down to a penny, what he had figured it out that the grapes had cost him apiece. The guests looked annoyed. They ate the expensive grapes charily. But Dr. Hale, unembarrassed, extended his plate and said:

"Would you mind cutting me off about $1.87 worth more, please?"

Superior Assurance

Some salesmen are sufficiently ready witted to meet the claims of their rivals without actually "running them down."

"But the Blank car is guaranteed for life," protested a prospective purchaser to a salesman who hoped to alter his first selection.

"Yes, I know it is," retorted the quick-witted salesman, "but our car is guaranteed for a whole year."

It required several moments for the prospective purchaser to see the point.

A Scotch class was examined in Scripture. "Can any boy or girl here tell me how Noah would be likely to use his time while on the ark?" asked the inspector. One boy timidly showed his hand and replied, "Please, sir, he wad fish." "Well, yes, he might," admitted the inspector. Another little fellow waved his hand excitedly, and said, "Please, he couldna fish vera lang." "What makes you think so, my little man?" "Because there were only twa worms in the ark."—Christian Commonwealth.

Sundry Hints for Church Growth

BY HENRY M. HALL

PRESBYTERIAN churches, of all divisions, are now said to possess about 2,000,000 members and property worth about $200,000,000, an average of a hundred dollars to each member; while the Baptist and Methodist denominations, in the present period, have each about double the number of the members in the Presbyterian fold, although a century or less ago the Presbyterians in the United States outnumbered the other two combined. Presbyterian statistics do not show very rapid advance in membership in recent years; in fact rather the reverse.

Henry M. Hall

Mr. Hall, who is well known to many readers as a contributor to The Continent, and formerly to The Westminster, celebrated his 85th birthday last year. He is a frequent traveler, in America and abroad, and always interests himself in the religious life of the communities he visits.

In my travels from city to city in our land, some minor causes of apathy and spiritual decline in our churches seem palpable to my eyes. Our older Sabbath school scholars seem not generally to attend preaching services and worship, but leave after Sunday school for home or elsewhere on the Sabbath. Furthermore, but few young people are to be seen at our prayer meetings. The Christian Endeavor societies may show many youth, but that should not allure the young people from association with older Christians in the prayer meetings, which are doubtless "the lungs of the church."

Another deterrent to children and youth attending Sabbath church services is the gloom of modern church buildings in the shutting out of the light of heaven by paintings on the windows, the modern craze for the "dim religious light" of mediæval cathedrals. This modern imitation of the centuries old Roman churches by aiming to portray Scripture scenes and stories in the windows of our houses of worship seems to discourage rather than attract the young, who naturally prefer sunlight to gaslight or electricity. Artificial light in our churches by day is not only an extravagant waste of wealth that should go to missions or to poor country churches but it also has a deleterious influence on the eyes of children of both smaller and larger growth. In fact, electricity and "dim religious light" are ruining eyesight in modern city Christian churches. Being at a large city church not long ago one Sunday morning, I found a dark, window-painted interior, with electrical illumination only, although the day was bright and sunny outside.

While at Park Street Congregational church in Boston a year ago I found in operation there a good scheme to draw the older Sunday school boys into church service; i. e., many members volunteer each to select one boy in the Sunday school as a protege or young friend to occupy his pew in church with him every Sunday. This plan works so well that a mutual friendship springs up between boy and man, projected more or less into the daily life of the boy for life. This plan should be adopted in every church thus to train our boys for future interest in church life in manhood. When a minister who by long years of study and mental discipline has fitted himself to preach and teach can talk fifty and a hundred times yearly to young ears, the result must be of great importance to future growth of the Christian church. Preaching spiritual truths early to young minds is like sowing good seed in springtime for future harvests.

Another good plan for a pastor to hold members is by due service besides preaching. Every pastor should devote an hour or two each day in his church study to receiving visits from those of his parishioners who might desire spiritual instruction, comfort or inspiration. The age-long Roman Catholic Church, by the confessional, adopted such a system of holding their members, so at almost any hour of week days their priests are to be found at their posts to administer advice and counsel to overburdened souls. Protestantism has something to learn from this system. Many churches are yearly losing many delinquent, discouraged or backsliding members because they cannot at certain times have personal, confidential and spiritual conversations with their pastors, who are supposed to be caring for the straying lambs and sheep of the Master's fold.

One other suggestion may be in place here: Each young preacher should not only be well grounded in the faith but should be able to speak most distinctly, so that all his utterances may be clearly heard in all parts of the church.

The Boy Who "Would Be Great"

BY PAUL PATTON FARIS

A FUTURE leader of the Christian church in China was before the session of Langyie congregation. Disease and the slovenliness of Chinese poverty had left their marks on him. One eye was obscured by cataract, the other turned sharply inward; he was able to see only from its inner corner.

The child's clothing was scanty and ragged, skin quite discolored by the dust of the streets. As he sat huddled in one corner of a pew, peering sideways at the elders, his was a most unpromising exterior. But within—the light of God was his!

"Your name?" asked the scribe.

"Djang Shu Hung," came from the boy's grinning lips, in an explosive jerk that made the staid men blink with surprise.

The scribe wrote down the name. "Shu Hung," he repeated with a smile. It was an unusual expression, but its meaning was evident. "Aspiring to greatness"—this was the boy who would be great.

"You have already been once examined by the session?"

"Hai! Was I not 15 years old when I was examined before?"

Wherefore, if Shu Hung passed a favorable examination this time he would be eligible to membership. Pastor Djia put the next question: "Shu Hung, do you know how to pray?"

"I know! I say, 'Our Father who art in heaven.' And I also know, 'Whence-came-heaven - and - earth - they - were - created - by God - who - is - God - God - is - the - Lord - of heaven-and-earth——"

"Yes, yes!" The smiling pastor interrupted the flood of quotations from the catechism. "How often do you pray?"

"Three times a day," eagerly the voice went on. "Dawn, breakfast, night."

"And do you know the ten commandments?"

The boy looked startled for an instant, then made a dash on sure ground. "I know, 'Whence - came - heaven - and - earth - they were——' "

Elder Djang broke in with a touch of impatience. "But the ten commandments, do you know them?"

"Never studied them; I can't read."

"Then you must study them, and——"

"Please, elder, won't you teach them to me —now?" The boy cocked his head toward the old man.

Seriously the other went at the task. "The first commandment (it is God who says it) tells me that apart from God there is no God."

"Hai! There is no other!"

"The second, We must neither make idols nor worship them."

"Hai! Those mud gods in the temple are not God. Of course!"

"Third, Don't vainly use the name of God."

"Don't-vainly-use-the-name-of-God. Well!"

"The fourth, Keep the Sabbath. Can you?"

"I can!"

"Will you keep the Sabbath?"

"I will!"

"The fifth, Honor your parents—obey them."

"Obey my parents—I'll do that."

"But think," cautioned the instructor. "If your father tells you to do something bad——"

"I'll not do it. It is wrong to gamble," came the quick assurance.

"Then the sixth, Don't kill. The seventh, Don't commit adultery. The eighth, Don't steal. If a man loses his girdle and you find it, you must not keep it, but——"

"That! It would be wrong."

"The ninth, Don't lie. If a man asks you whether you have seen a thing and you have not, you must not say you have."

"How could I say I had seen it if I had not seen it?"

"And then the tenth, Don't foster a covetous heart."

"Good! Other people's wealth I must not desire!" The boy's garments were in tatters and he ate but one meal a day.

The examination proceeded, disclosing evidence of the candidate's dependence on Jesus for salvation. Again the lad volunteered some information. "Dr. Dien is my uncle. He came home the other day, and he said: 'Why didn't you cut your queue? All New China is cutting queues.' So I went right away and cut mine off."

The pastor saw an opportunity for using the speaker's faith in Christ. "Dr. Dien," the minister began, "his wife is not a church member, and his daughter has not yet sought permission to partake of the evening meal [communion]." She had been baptized in infancy. "When you go home urge them to come before the session."

Out of his seat and down into the aisle dashed the boy. "Sure!" he hurled over his shoulder.

"Not now—come back!" cried the amused pastor. Again the candidate took his seat, but sat on its edge, ready to rush away on the errand.

"Well, brethren," asked the minister, "shall we receive him?"

"I favor it," voted Elder Djang. "I favor it," agreed the second elder. "Favor," said the third voice, adding, "The boy seems to know what he believes."

"Very good. Then tomorrow at 10:30 o'clock, Shu Hung, you will receive baptism."

The crooked face beamed.

"But listen, child," suggested the boy's pastor. "Receiving baptism is a very important affair. See if you cannot find some stockings to wear to the service."

The eager face was overcast. "I have none," he faltered.

"Never mind, then. But get some water—clean water—and wash your face and hands."

"All over—I'll wash me all over!" consented the lad.

"That is good. Now, brother, go home and tell your aunt and cousin to come this afternoon to——"

Back from the middle of the church rang the reply. "I'll tell them!" shouted the boy who "would be great."

THIS AND THAT

MR. CABLE AND HIS WAR HERO

AS WE SAT facing each other on the "gallery" at Biloxi, George W. Cable looked the younger of the two of us, though he had just told me that he lived thirty years in New Orleans before I was born. And he had rounded out the full span of forty before he took his flight from the scene of his earlier romances. The vigor of his step, the keenness of his eyes and the quick incisiveness of his utterances spoke of a man in his prime, who could justly resent in kindly fashion his guest's intimation that he was resting on his laurels.

The famous novelist saw service in the Confederate army; and the quiet enthusiasm with which he discussed that delightful story, "Kinkaid's Battery"—or, rather, the events with which it dealt, for Mr. Cable bores no one with the how and when of his creations—evidenced his keen interest in the tragic period of America's great civil conflict. He is an ardent student of the history of those times, and when some time ago he revisited New Orleans he was fairly bursting with a discovery he had made.

Shortly after his arrival he hurried to a neighborhood in which there resided one of his old-time friends who had worn the gray. As he turned the corner of the street he beheld the man himself just emerging from a garden gate on the opposite side of the thoroughfare.

"Hello, Jim!" he called out. "Say, Jim," he went on enthusiastically as he hastened across with outstretched hand, "do you know I've just learned that you were the man who fired the cannon that gave the signal for the cannonading before Pickett's charge at Gettysburg?"

"Maybe so—I don't recollect," responded "Jim," without excitement. "Where you been all the time, George?"

And "Jim," undisturbed by his having been assigned a definite place in history, proceeded to discuss the more important matter of a possible fishing expedition.

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NOT TO THE MANNER BORN

EXPERIENCED travelers find that to secure the greatest possible comforts, or to escape the worst of discomforts, it is frequently necessary to adapt one's self to local conditions, and particularly to cultivate the temporary friendship of such natives as may be specialists in the management of boats, mules and the diversified arrangements which have to do with the procurement of sustenance.

Within the vicinage of one southern resort of the work-weary wights who flee the North for surcease in the spring months there are many aquatic allurements, and there is visible manifold equipment for navigation. But should a day on the water be a matter of sudden decision the visitor is likely to find all the boat owners fully equipped with reasons which, to their more or less great regret, prevent the employment of their services. So it happened that on one particular day the skipper of a dilapidated launch with a wheezy and erratic engine was a personage to be courted.

The parson, who had traveled in "furrin parts" and had dealt with dragomans and couriers, not to speak of ordinary guides, conductors and gondoliers, bravely accepted the task of keeping the skipper in good humor until the excursion had been put beyond question of completion. Three days of life in Dixie had given him a perfect southern accent, and an ability to say "you-all" and "yes, sah" which would have deceived anyone not aware of his descent from Holland via Indiana.

Since the skipper's face was enshrouded in whiskers and his cap was kept close down over his eyes, one could not discover exactly what impression the parson's blandishments and his ready adaptation had made; but the parson in an occasional aside expressed the opinion that "you can get most anything from these southern folks if you just understand them." But there came a time when there were no more asides.

"I certainly do like the way you southern folks handle things so easily," remarked the parson flatteringly to the skipper.

"I ain't no southerner!" snapped the skipper. "I been a wantin' to tell you. I wuz born in Illinoy, brung up in Ioway and come down here from Kokomo, Indiany."

Won the Captaincy Easily

One year when the youngsters of a certain Illinois village met to elect a captain of their baseball team for the coming season, says Lippincott's, it appeared that there were a number of candidates for the post, with more than the usual wrangling.

Youngster after youngster presented his qualifications for the post; and the matter was still undecided when the son of the owner of the ball field stood up. He was a small, snub-nosed lad, with a plentiful supply of freckles.

"I'm going to be captain this year," he announced convincingly, "or else father's old bull is going to be turned into the field."

He was elected unanimously.

THE HOME COUNCIL

Reading Matter for the Isolated

By Lee McCrae

IF YOU LIVE in a town or city and are served each day by a milkman, you have one obligation and opportunity that may not have occurred to you. Has it entered your head, O housewife, that somewhere out in the suburbs there is a whole family—possibly several of them—leading rather hard lives for the sake of your comfort?

"My sister-in-law has moved up on the hill. Can't you supply her?" I asked my milkman one day, thinking to do a double favor.

"I—I—would like to, but it would take lots of time to go 'way up there," he said hesitatingly. "We get up at 3:30 now. I hardly see how we could get up any earlier."

And that man has failed me but once in seven years—the day his sister died. "We get up at 3:30 now" I think every time I hear the rattle of his wagon in the dawn.

It is not just one man who is doing this for us but his whole family. He must have breakfast before starting out on the long trip over the hills to town; the cows are to be milked, the bottles sterilized, filled, covered and packed in crates; the horses must be fed and watered and harnessed. It is a family business, this supplying town customers with fresh milk for their breakfasts.

Oh, yes, "we pay for it" (most of us), but aren't there some obligations that money poorly repays? They are "not expecting anything of us." Of course not, but would we limit ourselves to only the things demanded of us? Kindliness is not in meeting requirements but in going beyond them. The majority of women are kindly and tender-hearted; so it must be thoughtlessness that withholds help where help is due. I am just putting the thought into your busy brains.

Picture the milkman's family away out in the fields where the cattle may have cheap pasturage. Necessarily they are isolated from neighbors and still farther removed from church and school privileges. A narrow life, this, keeping excessively early hours, without any Sabbaths or holidays (not even a Christmas Day), with nothing but drudgery and ceaseless monotony to mark time. Can you find a better object for cheer than the milkman's family?

Give them money? Never! They are proudly independent, and if we are *all* paying up, they are possibly "making money" and coins would be scorned. Give them instead the very best thing you can put into an isolated home—fresh, interesting literature. In some tactful way find out what children there may be in the family and send through the mails, if you can afford it, the magazine or paper best suited to their years. If direct subscriptions are impossible, everybody can save up children's Sunday school papers until there is a little roll that may be mailed for a few cents.

The Lambs and the Shepherd

A pleasant meadow and a Shepherd's call
Beyond the confines of a crumbling wall.
I and a flock of lambs together stay
Upon this side and wait the coming day;
And when that kindly voice is heard afar
The lambs in gladness leap the wall's slight bar
And run to meet the Shepherd. I am old
And without help I cannot reach the fold,
But lo! he comes to where I, trembling, stand
And reaching o'er the wall he takes my hand,
And now, within the meadow, he and I
Watch for the brightening of the eastern sky.
—William D. Goold in "The Dream Road."

Probably the men of the household will have little time (perhaps little inclination) for reading, but a woman who rises at 3:30, if tempted by an attractive magazine, will perhaps throw herself down occasionally in comfortable abandon to read its pages.

One thing I know from my own childhood on a farm—whatever literature finds it way to the country home is devoured, not skimmed as we skim our good things in town. Would that every splendid sample copy sent out went into a rural mailbox!

Another thing I know. Aid of this sort best comes in a nameless way. Let there be no one to thank. For this reason we suggest Uncle Sam as our "mummest" messenger.

But if there are so many calls on your time and purse that this personal mailing is not feasible, surely it will be no tax to put a pile of recent magazines down on the porch beside the empty bottle awaiting the owner's coming, with a slip of paper telling him to "Take them if you wish."

Probably there are many other ways of sending a bit of cheer from our overfull homes to these lonely places that will suggest themselves to you as you read. You may rest assured any kindly deed will be all the more appreciated by the milkman and his family because it is unexpected.

Did He Guess Right?

The governor of Maine, according to a recent story, was visiting a certain school and was telling the pupils what the people of different states were called.

"Now," he said, "the people from Indiana are called 'Hoosiers,' the people from South Carolina 'Tar Heels,' the people from Michigan we know as 'Michiganders.' Now what little boy or girl can tell me what the people of Maine are called?"

"I know," piped up Johnnie from the corner.

"Well," smiled the governor, "what are we called, then?"

"Maniacs," the youngster replied.

Suspicious of Good Samaritan

A little girl, found weeping in the street, confided to a sympathetic passer-by that she had lost a penny. Search for the missing treasure proving useless, the passer-by produced another penny.

"Oh!" breathed the child, in shocked accents, "and did you have it all the time?"

BITS BY THE WAY

"BUDGET" SYSTEM AT HOME

A man who does not prepare his children for the time when he can no longer take care of them shirks a responsibility. Realizing this, a professor in a New York college has set his hand to the training of his three children, with a view to making them independently able to look out for their own interests.

His family consists of what he considers four and a half members, the "half member" being a little boy for whom he still pays half fare on the trains. The others are himself, his wife and two grown daughters. Every month he divides his income into four and a half parts and turns it over to the members of his family. The boy's half portion is put into the mother's hands to use for his benefit.

Throughout the month, says The Chicago News in an article about the professor's system of family finance, every member contributes an equal share toward the necessary expenses of the household—food, rent, lighting and heating. What remains is spent exactly as each member pleases.

If one of the daughters wants clothes or hats which she has not the money to pay for, she may borrow from another member of the family, but the loan must be repaid—the professor is strict about that. Once he made a loan to a daughter and took as security for its repayment a pink feather boa. This he stored on the top shelf of a closet, and though his daughter had need of it the boa did not come down until the loan had been repaid.

"I never advise any member of the family how to use the money I turn over," says the professor. "They must experiment for themselves, and if they make foolish purchases, why, they will learn all the quicker."

ONLY 868 EMINENT WOMEN

Less than 1,000 women—868, to be exact—in the course of 2,500 years accomplished anything history has recorded, according to Mrs. Cora Sutton Castle, who has recently contributed to the world's learning "A Statistical Study of Eminent Women." She chooses the term "eminent" rather than "great," because eminent may include the notorious as well as the meritorious.

Of these 868 women Mrs. Castle finds Mary Queen of Scots the most eminent, for the encyclopedias, the source of her information, in which all were mentioned bestow upon Mary 607 lines. Indeed, says Mrs. Castle, it is as sovereigns that women have attained their greatest eminence, and to prove her point she cites Mary Stuart, Victoria of England, Elizabeth of England, Catharine II. of Russia, Maria Theresa, Marie Antoinette, Josephine of France, and others. But "although the greatest queens of history achieved higher eminence, literature has given us greater numbers of eminent women than the throne"—337. The "eminent" are classified as follows: Literature 337, marriage 87, religion 64, sovereign 59, actress 56, music 49, birth 39, scholar 20, political influence or ability 19, artist 17, philanthropy 12, tragic fate 11, heroine 10, motherhood 10, reformer 9, dancer 6, immortalized in literature 6, patron of learning 6, beauty 6, education 3, revolutionist 2, misfortune 2, traveler 2, physician 2, fortune teller 1, conjugal devotion 1 and criminal 1.

Women have had more opportunity in literature than in any other line of work, which accounts for the large number of women writers, thinks Mrs. Castle; but judged by the quality of the output of women writers, they seem to be creatures of feeling rather than of reason. Therefore the conclusion is that women have won eminence not in spite of their femininity but because of it.

The group noted for motherhood, one of whom is the mother of Napoleon, attained to eminence through their relations to other great persons.

Only 142 of all these women were unmarried. "It is painful to note, however," grieves Mrs. Castle, "that not all our eminent women were happily married. Eleven and six-tenths per cent of the total number of 781 marriages ended in divorce or separation."

A number of problems regarding the eminence or mediocrity of women Mrs. Castle has still to answer to her satisfaction. "I mean to find out," she declared to a reporter of The New York Tribune, "whether innate inferiority has been the reason for the small number of eminent women, or whether they lag behind men only because civilization has never given them a chance."

Who Knows "Clark's Crow"?

In the Young America department of Th Continent for July 3 the writer speaks of a white bird called "Clark's crow." I have no only handbooks of our eastern birds but thos of the West also, and I can find no referenc to any such bird. Apparently the name is purely local one.

I shall appreciate any information you ca give me regarding this bird, including its scientific name. This may be of interest to othe bird students than myself among your readers

ROBERT BARBOUR.

[If any of our Home Councilors know thi bird will they be kind enough to pass the knowl edge on to those of us who are less fortunate.

YOUNG AMERICA

Robert's Cure of an Egg Thief

BY MAUD MORRISON HUEY

"SOMETHING must be done with Belle. I simply won't have an egg-sucking dog around." Mrs. Evans brought her foot down decisively.

"But I don't believe Belle sucks eggs," defended Robert rather weakly. He found it hard to make anyone agree with him in the face of such damaging evidence. There had been three eggs in a nest when Mrs. Evans had gone to the barn. In an hour there were none. Belle had been seen coming from the direction of the barn with her tail between her legs. More than that, Belle was getting unusually sleek and fat.

"I'll just have Bud take her off some place," threatened Mrs. Evans. "An egg-sucking dog may as well be killed first as last."

"But there's ways to break 'em of it, isn't there?" asked the boy miserably. "She hasn't ever had anything—anything done to her yet."

"Well, I haven't got any time to train dogs myself. 'Twouldn't be worth the trouble if she was a good dog, which she isn't. She's nothing but a mongrel pup."

Robert threw a protecting arm around Belle's white throat. It was true, she was nothing but a mongrel, but her big brown eyes were soft and tender, and every spot on her soft fawn body was precious to the boy.

"They shan't do it," he whispered into her ear. "Oh, Belle, you didn't suck 'em, did you? Or if you did eat just one or two, you won't do it again, will you? No one ever told you it was wrong to suck eggs and they shan't kill you—they *shan't!*" He got up and shook his little fist at the house vehemently. Then he set his head to work to think out a plan for her safety.

"I'll tell you, Belle, I'll fix you a nice place out in the sugar house. I'll take my old coat and make you a bed, and you can stay in there all the time, but just when we're gone some place 'way off where they can't get you. I'll bring out just bushels of bones and biscuits."

But though Robert fixed her up as snug as you please at night, Belle scratched her way out before morning, and three nest eggs were missing from the chicken house. He tried leading her around wherever he went, even slipping her up the back stairs to bed with him at night; but his mother soon caught him at that and put a stop to it. She took the case to higher court, Robert's father.

"The boy is just wasting his whole time fooling with that dog," she complained. "He even takes her up to bed, and I won't have that—a dirty dog messing up my carpets. I'm convinced she sucks eggs, and if she does you can just have Bud take her out and kill her."

"But give me one chance! Give me a chance to break 'er of it!" wailed Robert. "Nobody ever tried to break 'er!"

"Well, supposing we give him one week to break the dog of sucking eggs," suggested the father.

After the morning chores were done Robert took an egg out of the egg basket and a box of cayenne pepper and a tin cup and went out to the tool house. He punched a hole the size of a pea in one end of the egg, and a tiny hole in the other end, then putting his mouth to the tiny hole he blew the greater part of the contents into the cup. This he sprinkled generously with the pepper, then beat it up well with a rusty nail. Then he fished a package of court plaster out of his pocket and carefully cutting off a piece he pasted it over the smaller hole in the shell. Rolling a piece of paper quite small at one end, he made a funnel that fitted into the larger hole, and through this he poured the egg back, sealing this hole also with court plaster. After the shall had been carefully washed it looked quite the same as ever, and he started for the barn with it.

Belle came bounding after him as usual, barking and wagging her tail. Robert stopped and threw his arms about her guiltily. "I hate to do it, you know I do, Belle! But I just have to break you of sucking eggs!"

Robert selected the nest most frequently robbed, and taking out the good egg, slipped the doctored egg in its place.

The next morning the nest was empty. Belle was gone, too. Though Robert whistled and whistled, he heard no answering bark, and he was filled with remorse. Perhaps so much pepper had killed her.

Bud came along about noon, but he did not stay long. He seemed to be in a great hurry. Something in his manner aroused Robert's suspicions. He had felt unfriendly toward Bud, anyhow, since he had been selected to dispose of Belle when the time came. He stepped out of the shadow of the barn and began to follow the older boy's trail, far enough behind so he couldn't be seen.

Miss Amer-i-can

BY RUTH HALL JOHNSTON

Who is this? O-Suki-San?
Fairest maid in all Japan?
With her socks and sandals white
And her soft kimono bright
And her gorgeous parasol and fan?

You small fraud! O-Suki-San?
No, you never saw Japan!
For your curls of yellow hue
And your eyes of sparkling blue
Say, "We're every bit Amer-i-can!"

At the turn in the road two other boys joined Bud, and then all three struck off across the fields, following a faint path. This, Robert knew, led to the creek, and to a small cave under the hill, where the older boys had one time had a camp. Robert was not mistaken in his guess that this was their destination.

Giving them plenty of time to enter, he crept around to the ledge above, where he knew there was a small crevice in the rocks through which he might see what was going on below. Lying flat on his stomach, he watched and listened.

"Guess we must have a dozen apiece, all right!" Bud chuckled.

"Got a match, boys?" One of the others gathered some dry sticks and leaves. "Hard boiled eggs, eh?" The third boy took the old kettle that had served on many a camping expedition and went down to the creek for water. Robert lay as still as a mouse among the bushes above.

They weren't long building the fire and cooking the eggs, then right merrily they began to eat.

"Ever taste eggs as good as these?" asked Bud as he reached for a second one. "Done just to a turn! Whew! What ails this one? Jee-im-eny but it's hot! Wow! Wow! Wow!" He put his hands to his mouth and danced about wildly. "Water, boys!" he gasped "Water!"

Robert had all he could do to keep from laughing outright. Something soft and cool touched his hand, and there was Belle all doubled up with contrition because she had run away, her sides scratched with the brush that had torn at her in her mad chase for a rabbit.

"Sh-h, Belle! Come on, let's get out of here!" Robert whispered into her ear. "This is no place for us," and together they fled noiselessly away.

"Seems like that dose cured Belle of sucking eggs, all right," Mrs. Evans remarked a few days later. "I haven't missed an egg since. You must have fixed up a good one."

"I fixed up a dose that cured the egg thief, all right," said Robert, as he reached down slyly to pet Belle under the table.

Are You Remembering the Birds?

During the long, hot, dusty days that are still here I wonder how many boys and girls are remembering that the little birds need water? In our towns and cities they may suffer unless water is provided for them.

If you haven't thought about it before, it is not too late now. Any shallow pan or dish will do. Fill it full and keep it so all day, that the birds may come and drink. You will be surprised how quickly they will tell each other where the water is placed and how many will come for it, and how often.

I place two vessels for them, one for drinking and one for bathing. How I love to see them standing, their little toes touching the water, while they gracefully dip the water with their little bills! And then their bathing. You will be rewarded for all your trouble when you see them plunge into the water. How they whip and flutter and splash! Then they get into the warm sunshine to dry their clothes.

I can tell you that often, after Mrs. Robin takes her bath, I have to go and empty the bathtub and fill it with clean water. You see, she comes in from the garden or dusty roadside, and never uses the brush, but just jumps in as she is. Yet I cannot scold her, for she seems to get so much enjoyment out of it.

I trust this little note may cause many of you to place water for the birds. If you do, they will repay you well with many a graceful nod and motion. ALISON HUNTER.

Bicknell, Ind.

Grammar Too Much for Johnnie

Johnnie's teacher had tried in vain to impress upon his mind that it is incorrect to say "have went." As a last resort she told him to remain after school and write upon the blackboard 100 times the words "I have gone."

When after much effort the laborious task was completed Johnnie waited for the teacher, who had left the room, to return. Finally in desperation he wrote beneath his completed task:

"Miss Smith, I have wrote 'I have gone' 100 times and have went home."

Passing Along the Obligation

"Here is an apple, Sam," said his mother. "Divide it with your sister and be generous."

"How shall I be generous, mamma?" asked Sam, grasping the apple.

"Why, always give the larger part to the other person, my child."

Sam thought a few moments in silence. Then he handed little sister the apple.

"Here, Ethel, you heard what mamma said. You divide it, 'stead of me."

What About "Betty and Benjy"?

DEAR YOUNG AMERICA: Of course you are remembering that the "Betty and Benjy" stories must be at The Continent office by Sept 1, and are hastening to complete them for the editor. Also, that, now that your long holiday is nearing its close, she will be looking for those vacation stories of yours sometime between now and Oct. 14. Better write them before the busy school days begin again.

THE SUNDAY SCHOOL

August 31—Israel at Mount Sinai

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Exodus 19; Hebrews 12:18-24. Golden Text, Hebrews 12:28: Let us have grace, whereby we may offer service well-pleasing to God with reverence and awe.

Through all his varied experiences Moses had learned to trust God, and that trust was the real secret of his power. Faith with him was not a theory but an adaptation. Whether confronted by the desert or by the sea, he ever appealed to the one Source of strength. The scene at Horeb was but a repetition of the one in the desert. Once more the people cried for water and murmured against their leader. The fact that God was their helper and not Moses they could not for some reason learn. Chiding Moses is a poor substitute for an appeal to God. Moses was commanded to go before the people and in the presence of the elders to smite the rock. It was an object lesson of the Power upon whom they must depend. The origin of their contention was lack of faith. The question was not so much "What shall we drink?" as "Is the Lord with us or not?" But the smitten rock became a fountain and the people drank, only to forget as they had done before. It is unfortunate when "Meribah," or "strife," becomes associated with the memory of any blessing.

The Children of Israel Strive Against the Amalekites

But contention was not the only enemy that confronted Israel. The Amalekites, one of the fiercest tribes of the country, threw themselves across their way and offered battle. Moses was prepared for this emergency by a military training in Egypt. The Jewish historian writes of this battle with great fullness. The night previous the lawgiver is said to have taken counsel with the chief men of the tribes and assigned to them their places. The young men were enjoined to obey their leaders, and the women and children were given over to the protection of a special detail of picked men. Their weapons were of every conceivable kind. Some they had brought from Egypt and some had once belonged to the host at the bottom of the sea. Joshua was made the leader. He was a young man and his genius was perhaps known only to Moses. The historian also says that when Moses "had thus animated the army, both by his words and works, he returned to the mountain and committed all to God and to Joshua." With him were Aaron and Hur, the latter supposed to be Miriam's husband.

Rod of Moses Becomes the Flag of Israel

The battle on the morrow opened with great fierceness. Moses watched it from the hill, in sight of the army below. The rod held in his outstretched hand became the flag of Israel. That old man of over 80 years, standing on the crest of the hill, and with his own tired hands upholding the standard of his country, is one of the grandest pictures in all history. When the rod rose or fell, the spirit of the army rose or fell with it. His arms weakened, but Aaron and Hur came to his support. All day long these Israelites struggled and fought and killed. Their battle axes and bludgeons smote like flails of iron. Josephus says that it was a battle won by main strength. Every Israelite fought with the strength of ten. And there until the going down of the sun Moses upheld his rod, the sign of Jehovah's presence. The battlefield was marked by an altar, Jehovah-nissi—"Jehovah is my banner." Truth ever seeks some sign through which to express itself. Our banner is the Word, and as it rises or falls may we expect victory or defeat.

For two months Moses had lived at the center of the whirlwind, but rest is the morrow of work. He was near his old haunts in Midian, and Jethro, his father-in-law, with Moses' wife and two sons, came to see him. Their reception was most cordial and together they talked over the strange happenings since their separation. Moses made a banquet in their honor, and received wise counsel from Jethro. Then each went back to his own.

We are now approaching the most important event that ever came into the life of Moses or the history of Israel—the giving of the law. The distance from Rephidim to the wilderness of Sinai was not far, and there, we are told, he camped before the mount. Alone Moses descended the mountain and there God met him and commanded him what to say to the people below. They were to be reminded that he had lifted them out of their bondage and borne them as on eagles' wings unto himself. Moreover, if they would obey his voice and keep his covenants, he would make them a peculiar treasure unto him from among all the people of the earth. Moses returned and declared to the elders all that he had heard. The message was communicated to the people. Their response must have sounded through the cliffs and glens of the mountains like the voice of seven seas. "And all the people answered together, and said, All that Jehovah hath spoken we will do." And Moses went back and "told the words of the people unto Jehovah."

God Impresses Upon Israel the Sanctity of His Message

For two days they were to sanctify themselves against the coming of God. Hands were to be washed and hearts made pure through penitence for sin. God they had known as a power. The sea had fled at his approach and his judgments had turned the light into darkness, but within two days he was to come nearer than ever before. And so they waited. The third day broke with the crash of thunder. Again the Lord summoned Moses to the top of the mountain and bade him go back to the people, lest they break through to the mount and die. God was about to visit the earth and all nature arose to greet him. But the demonstration had a purpose in it. The Messenger would impress the people with the sanctity of the message. It was the beginning of a new civilization. The miracle at Sinai was the written revelation of God.

The Lesson Verse by Verse

By Hermon D. Jenkins

ANALYSIS—The nation is withdrawn from distracting contact and commonplace duties to listen reverently to the voice of Jehovah. In this impressive isolation God reminds the people of his powerful interference on their behalf, promises them special favors for the future and amid startling phenomena delivers the law.

We are likely to think of "the wilderness of Sinai" as having been always as remote from the great life of the world as it is now. But modern explorations made it clear that the mountains of Arabia were early known for their deposits of minerals and gems and that these mines were worked by the Egyptians long before the era of Moses. Many of the smoother rocks have been used to record historic events and national movements, and these inscriptions have an important bearing upon questions of chronology. Moses was following a route as well known to his contemporaries as the "Oregon trail," leading across the great prairies and over the lofty ranges, was known to our fathers if not us us.

The "mount of the law" appears to have been the traditional "Jebel Mousa," or mountain of Moses, which rises amid surrounding peaks to a height of 7,363 feet above the sea.

The scene about the mountain has been described by the eminent traveler and Semitic scholar, Mrs. Lewis, as "a vivid contrast of color in the green waving treetops and the dark, frowning cliffs standing out against a clear, sapphire sky."

Ears Closed to Other Voices Hear Voice of God

Verses 1-2—After their long halt, exulting in their first victory, they advanced deeper into the mountain ranges, they knew not whither. They knew only that it was for some great end, some solemn disclosure, such as they had never before witnessed. Onward they went, through winding valley, and under high cliff, and over rugged pass, and through gigantic forms on which the marks of creation even now seem fresh and powerful; and at last, through all the surrounding valleys, the whole body of people were assembled. On their right hand and on their left rose long successions of lofty rocks, forming a vast avenue like the approaches they had seen leading to the Egyptian temples between colossal figures of men and gods. At the end of this broad avenue, rising immediately out of the level of the plain on which they were encamped, towered the massive cliffs of Sinai like the huge altar of some natural temple, encircled by peaks of every shape and height, the natural pyramids of the desert. In this sanctuary, secluded from all earthy things, they waited for the revelation of God.—Dean Stanley.

"Use sometimes to be alone" is the wise spiritual counsel of George Herbert. What we are to proclaim from the housetops comes to us in the whispered, individual communion with God (Matt. 10:27). The minister who has no "little sanctuary" in which to meet God will have no message to deliver to his people in the great temple, and the Sunday school teacher who has no valley of encampment will have no mount of revelation.

Spirit of Obedience Created Before Law Is Given

Verses 3-4—Parents sometimes foolishly, sometimes wickedly, demand a child's obedience without reason or explanation. God does not. He prefaces the giving of the law, eternally right as it is, with the recalling of recent providences. He sends a greeting to the "house of Jacob, the children of Israel," reminding them of his direct interposition in their behalf. He would rest their obedience not simply upon eternal right but upon personal thankfulness. "The spirit of obedience is created," says Joseph Parker, "before the law is given."

As an eagle easily bears its young on its mighty pinions over rivers and mountains and deserts and dangers which it would be impossible for them to overcome of themselves, so God had delivered the Israelites. It would have been impossible for them to have done it themselves. Having learned how good it was to trust him, they may well trust him for days to come.—Peloubet.

Verse 5—Jehovah goes farther and adds promises for the future to remembrances of the past. Among all the people of the earth the children of Israel are to be a peculiar people under the direct protection and guidance of the Almighty. A good neighbor to his fellow citizens may well be more to his own family. Benevolence does not forbid love to our own.

Verse 6—In the Orient as in the Roman Church of mediæval times, the priest was exempt from many of the burdens and restrictions which weighed down upon or hampered the layman. Even in free and modern America the minister of religion is exempt from certain duties which must be discharged by the lay citizen, such as jury service and, in some states, military drill. The promise was that the priest's privileges should be extended to the whole nation. They should be in a special manner and high degree under the personal protection of Jehovah. And, looking over their centuries of history, Dean Milman says "the Jew is the miracle of history," so essentially does his history differ from that of any other nation.

Verse 16—The law of God does not issue from heated debates in tumultuous legislative chambers, itself marked by passion and stained by dirty hands. No finer conception of the origin of law was ever given than we have here—a perfect sky, a glorious height, a mysterious cloud and reverberations under which the earth trembled.

Verse 17—To create a still deeper impression, the nation is summoned to stand before God and await the revelation of that fundamental law which is to be its constitution.

Verses 18-21—An exhibition of power and splendor followed. But the environment even then could not equal the grandeur of the occasion. That law stands to this day in its majesty and strength, the foundation of all modern civilization. The fundamental principles of the decalogue are the foundation courses in all Anglo-Saxon constitutional law. Amid all the changes of human life not one of these laws has grown obsolete and no new one has been needed. They have not been subject to repeal; they have not been outgrown; they have needed no violent twisting to meet all our wants. It was fit that they should be delivered amid such scenes as here described.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning August 24, 1913

Topic—The laborers in the vineyard. Matthew 20:1-16.

This parable has remained a stumblingblock in the way of many devout Christians, who cannot see the justice of the transaction. Why should men who had worked only one hour receive the same pay as men who had worked twelve hours and borne the burden of the day and the scorching wind? We rebel against a God who acts according to no other rule than that it is lawful for him to do as he will with his own. We rebel against the law of a universe where favoritism governs the distribution of rewards, either in this world or in that which is to come.

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It is indeed true that God controls all men and all the rewards of men. And this teaching remains a permanent part of the meaning of this parable. But it is not its prominent teaching. Nor shall we have to search long before we find another principle more in harmony with our conceptions of the justice of God. This principle is that in estimating the amount of reward to be paid to any man at the close of the day, God takes account not only of the quantity of the service rendered by his servants but also of the quality.

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Preceding the utterance of this parable is the charge to the rich young man who asked Jesus what he should do to inherit eternal life: "If thou wouldst be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me."

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Peter has been listening eagerly. He thinks he perceives how this word of Jesus may be turned to his own advantage. While Jesus continues speaking to the company, he is engaged in working out his idea. Then he bluntly questions Jesus: "Lo, we have left all, and followed thee; what then shall we have?" And Christ meets him also upon his own ground. Peter, and the rest of the twelve, would sit upon twelve throne, judging the twelve tribes of Israel. They would receive an hundredfold for every self-surrender, and inherit life eternal. So far all goes entirely according to Peter's desire. Then comes the crack of the lash: "But many shall be last that are first; and first that are last."

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The parable of the laborers is a parable addressed to those who serve their Lord for hire, and not for love. Peter's question proved that he needed the teaching. The hireling everywhere needs it.

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The laborers who made their engagements early in the morning were in a position to drive a good bargain. They stood up boldly in the marketplace and sold their labor to the highest bidder. Their price was a shilling a day. They asked no favors. They sold their labor voluntarily for the highest possible price.

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But it was far otherwise, when the precious hours of the early morning were gone. The tardy laborers were standing in the marketplace, still unhired. They were in no position to drive a bargain for a shilling a day—or for any price. And when the owner of the vineyard said to them, "Go ye also into the vineyard, and whatsoever is right I will give you," they were very willing to go, without making any stipulation as to the precise amount. They were content to trust their master to fix the terms.

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If this was true of those who were engaged at the third hour, it was increasingly true of those who entered the vineyard at the sixth hour and the ninth hour. Most of all was it true of those who still stood in the marketplace at the eleventh hour. They had despised all earlier offers of work, and had failed to improve all earlier opportunities. Now there was only an hour to sundown. They could not hope to do much in this brief period of time, but they might do something. And in return perhaps their master would give them an evening meal and the privilege of lying with the other servants by the winevat for the night. Of wages they dared not speak.

But when the time of payment came the master began with those who had worked only one hour and gave them each a shilling. They were filled with gratitude for this reward, which exceeded their utmost expectation. But the early comers, as well as the tardy ones, received each of them a shilling.

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Then those who had worked twelve hours, although they had received just what they had been promised, objected to being placed on a footing of equality with those who had been late in beginning. There was a grave danger lest Peter, who was disposed to bargain with his master for his emolument, should at length find himself classified with those servants who had entered the service of Christ at the first, but in the distribution of rewards were honored last.

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The parable is a lesson against the hireling spirit, the spirit of bargaining with Christ for so much reward in return for so much service. Such a spirit can only regard the blessings of the kingdom in a gross, materialistic way. It is the spirit that wants to make righteousness pay that looks upon godliness as a way of gain. With the man who drives a bargain for his services the Master deals strictly according to agreement. No man can spend his whole life carefully calculating what is to his own advantage and expect to meet a reward of gratitude at the close.

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Over against the spirit of bargaining he commends the spirit of trustful acquiescence in his call, the spirit of patient submission to his disposal of his rewards. He commends the service that is not determined by small considerations of prudential wisdom, but is moved and kindled by the self-surrender of the soul.

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Christ does not want grudging service; he does want whole-hearted, enthusiastic service. He does not want the service of laborers who are simply trying to be fair with him, and give him his due. He does want the service of laborers whose hearts are buoyant with love and whose hands and feet move swiftly, because they are in the service of their Lord. The servants whom he most of all desires are not those who are actuated by a sense of justice but those who are inspired by pure devotion, and thus do justice.

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Of course the Master does not imply that only those servants who are late in coming are inspired by devotion, while those who come early are incited by the love of gain. No such meaning as this can properly be drawn from his words. He simply uses these two types to illustrate the superior worth of the service of the heart. He regards one hour of work done in the spirit of devotion as being worth twelve hours of work done for wages.

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The ideal service must be ever that of the man who begins early to do God's will, who employs the fresh morning hours in the freedom and gladness of the vintage, who spends the noonday of his vigorous manhood in bearing the burden of the day and the scorching wind, who returns in the evening with his shoulders bowed beneath the load of the harvest, tired out indeed, and yet with a song on his lips and gladness in his heart. To work all day, and to work devotedly, must ever be the source of gladness for the Master and the servant.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

August 31, 1913

THINGS THAT MAN CANNOT DO

Topic — Missionary essentials, home and abroad. II. Prayer. Ephesians 6:10-20.

The Standard Oil Company is selling its wares all over the earth. Its success is one of the wonders of modern commerce. It has supplanted the ancient water jar of Asia by the five-gallon tin can. The immemorial irrigation water lift along the Tigris and the Euphrates rivers, by animal power, is giving way to the oil pump. Beholding the achievements of a mighty corporation like this, in creating and directing a successful, worldwide enterprise, many missionary speakers have suggested that the propaganda of Christianity could be carried on in the same way. The idea is perhaps a natural one. But let no man think that any business concern could, by business methods, evangelize the world. No greater heresy could lodge in the minds of men. The Christianization of mankind is a spiritual process, to be effected by spiritual means. Humanly speaking, man cannot do it. The task is one for the forces of the divine Spirit. Only Spirit-filled men, employing spiritual agencies, can make over this old earth in its deepest religious convictions.

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"With prayer, or not at all," was the slogan of the recent simultaneous every-member canvass of the United Presbyterian and German Reformed Churches.

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Christian progress abroad is dependent upon Christian prayer at home.

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The more closely one studies his land and times the more intelligent becomes his conviction that the need of all needs in our day, with respect to religion, is for a new sense of spiritual verity and values on the part of church and people. There is no lack of machinery; we are fairly submerged beneath a bewildering array of methods. No new agencies are needed, we have too many already. We are ingenious and inventive and modernized to the minute. In all the externals of religious propaganda we are abundantly equipped. Still the report comes of arid, sterile fields and of listless laborers. The deep lack of our day is for a soul-burdened spirituality. We need more praying Christians. We must have men and women agonizing for the outpouring of spiritual plenishing. Not more conventions but more Christians going apart alone to entreat God in behalf of the world is our want. The topic has the right word—"essential"; prayer is absolutely essential to Christian progress. The church may win without money, without boards and without equipment; but she can only fail if there is not vital, ceaseless prayer in her heart of hearts.

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Phillips Brooks uttered one of the really great truths about prayer when he said, "Prayer is not the conquering of God's reluctance, but the taking hold of God's willingness."

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Kingdom pray-ers make kingdom Christians. Christ wrote into his prescription for prayer the formula "Thy kingdom come." To pray for the kingdom, with sincerity and intelligence, is to grow up to kingdom stature, being lifted out of the pettiness, meanness and sordidness of the small soul. Our prayers for the salvation of the world may be the salvation of ourselves.

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Ding Li Mai, a Chinese evangelist who has led hundreds of Chinese students to devote themselves to the work of the Christian ministry, has a prayer life so real that he spends whole nights on his knees. He has a list of more than a thousand persons for whom he prays by name. The reason he has power in gospel work is that he has power with God.

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When thou prayest, rather let thy heart be without words, than thy words without heart. —Bunyan.

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Prayer is not a performance but a pleading. Not the most beautiful prayers, but those which are most freighted with sincerity and faith, win the favor of the Highest. A prayer may have all the literary form of a masterpiece, and yet be as futile as the stamped prayer inside a Tibetan prayer wheel.

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Only the tuned violin can make music; and only the life in harmony with God can win victories for him. There is no other power for spiritual work except spiritual power.

NEW BOOKS

Two Books of Presbyterian Interest

Southern Presbyterian Leaders, by Henry Alexander White. Professor White has prepared a volume which may well take its place with the best of the not too abundant books dealing with American Presbyterian history. Properly, the development of Presbyterianism is traced in the careers of individuals—Makemie, Craig, Blair, Brown, Roan, Davies, McAden, Craighead, the southern Witherspoon, Campbell, Simpson, Richardson, Caldwell, Doak, Graham, Alexander, Waddell, Hoge, Rice, Baxter, Leland, Plumer, Thornwell, and many others of the older time, with Palmer, Dabney, Wilson, Stuart Robinson, and other later and equally vigorous leaders of the faith moving through the pages. In the South as elsewhere in America Presbyterianism was propagated mainly by the Scotch-Irish, some of them near kin in the early days to other Scotch-Irish who planted themselves in the North. It is notable, too, that Presbyterianism in those times did not hold itself in the comparative comfort and safety of the cities and villages, but had its lustiest beginnings in remote regions where the war cry of the savage was still to be heard. Through the storm of the revolution and the devastation and distress of civil war the product of such a planting was bound to persist. One may only find fault with Dr. White that he somehow implies a limiting to the people of one church and one section of the appreciation in which these men and their good deeds are to be held. Nothing would be lost in presenting such a theme to an audience representing all Presbyterianism. Certainly those of the faith everywhere will find in Dr. White's book much that is good for them to know. [Neale Publishing Company, New York.

Presbyterian Law and Usage, by Benjamin F. Bittinger. With an appendix by William Henry Roberts. This excellent manual of Presbyterianism appears now in its first revision since 1904, the appendix by Dr. Roberts including the deliverances and other actions of the Assembly of 1912 affecting procedure. To ministers and church officers the book is well-nigh indispensable. The analytical index leads to the section applying to every contingency covered by the laws and rulings of the church. [Presbyterian Board of Publication, Philadelphia. $1 postpaid.

Religion and Philosophy

The Heidelberg Catechism, by George W. Richards. This volume represents studies stimulated by the 350th anniversary of the publication of the catechism which has been repeatedly pronounced by parties both interested and disinterested to be the most genial and practical of all the Calvinistic symbols. It covers questions of historical interest, such as the antecedents out of which the Heidelberg document grew, the circumstances in the reformation period which called for its construction, the personnel of its eminent framers and the controversies preceding and following its issuance. Dr. Richards also discusses the doctrinal content of the catechism, comparing its system with those of other similar documents and with modern theological thinking. The spirit and attitude of the author in the discussion of these matters reveal the theologian of the sound as well as of the open mind, progressive and yet with a keen sense of historic continuity. [Publication Board of the Reformed Church U. S., Philadelphia.

Some Influences in Modern Philosophic Thought, by Arthur Twining Hadley. Philosophy, as the subject is understood nowadays, is a many-sided subject. It has a psychological, a metaphysical and a sociological approach. President Hadley has been a specialist, one might even say an expert, in social science and it is not to be wondered at that in these lectures he treats the subject not from the standpoint of the pure philosopher or psychologist but from that of the sociologist. Instead of tracing the philosophical systems of the last few generations in their natural unfolding he affiliates them with the political and social conditions within which they arose, and endeavors to help men toward the better understanding of their power over the mind. [University Press, New Haven.

Freedom and Authority in Religion, by E. Y. Mullins. In this well written volume the president of the Southern Baptist Theological Seminary (Louisville) attacks a problem of the most vital importance in the field of the philosophy of religion. Dr. Mullins's main concern seems to be to show that authority and freedom are not contradictories but rather interdependent and mutually supplementary realities. He recognizes the fact that authority has been so represented on one side (as, for instance, by the Roman Catholic Church) as to nullify freedom, and again by ultra-radical thinkers freedom has been so defined as to invalidate the idea of authority. In this analysis of the situation Dr. Mullins is unquestionably right; and the reader will find much to clear his mind so far as the diagnosis is concerned. When, however, he comes to expound his own view, Dr. Mullins scarcely satisfies the unbiased inquirer. To begin with, his notion of authority strikes one as peculiar. Authority, he seems to think, is not inconsistent with fallibility and error. Doubtless much assumed authority is of this kind. But this is scarcely the authority that the Roman Catholic Church and theologians of the type of Sabatier are disputing about. With this failure to grasp the real nature of authority Dr. Mullins misses the mark all along the line. His polemic against the "liberal" school, as he calls it, loses its point and his defense of the conservative positions on biblical inspiration becomes a mere display of dialectics. This is not saying, of course, that the book is not full of acute thinking and valuable suggestions. [American Baptist Publication Society, Philadelphia. $1.50.

Spiritual Law in Natural Fact, by J. C. Armstrong. Though the title of this little book seems to reverse the order of thought presented in the once famous treatise by Henry Drummond on "Natural Law in the Spiritual World," the constructive idea underlying it is identical with that of the earlier book. Dr. Armstrong pleads against the separation of the material and spiritual spheres in such a way as to make the one independent of the other, and in a series of illustrations shows how interlocked they are with one another and how impossible it is to understand either without the help of the other. The preacher in particular will find the volume suggestive and helpful. [Griffith and Rowland Press, Philadelphia. 50 cents net.

Sermons and Addresses

Sermons and Addresses and Things Learned by Living, by John Bascom. For more than sixty years Professor Bascom was an indefatigable producer of books on a wide variety of topics. These latest additions to the list are characterized by vigor of thought and clearness of expression. Of special interest is the volume "Things Learned by Living," in which the writer seeks to gather lessons brought by the experience of an unusually long, rich and full life, spent in intellectual and spiritual endeavor and inspiring in its virility. [G. P. Putnam's Sons, New York. Each $1.25 net.

The Sermon: Its Construction and Delivery, by David James Burrell. Dr. Burrell's conspicuous success as a preacher gives interest to a work on homiletics which comes from his pen, and yet it is only the truth to say that this book adds nothing to that which may be found in the standard works on preaching, from which he draws freely for quotations enforcing his own views. The lesson seems to be that if a man has in him the power to preach, the time-tested methods will effectively develop it. Dr. Burrell leans to conservatism in his theological views, and constantly counsels the preaching of the gospel along those lines. [Fleming H. Revell Company, New York. $1.50 net.

Chats with Children of the Church, by James M. Farrar, is a small volume into which the author has gathered the "children's sermons" first published by him in The Christian Herald. No one of these sermons will take more than ten or twelve minutes in the reading, but they will stay by the growing boy or girl, and produce fruit long years afterwards. The themes are arranged to march with the seasons and so find lessons in the objects before the eyes of the youthful auditors. [Funk and Wagnalls, New York. $1.20 net.

The Recovery of the Ancient Orient, by Robert William Rogers. This is the Phi Beta Kappa commencement address at Allegheny College, 1912, and is the product of the most brilliant archæological scholar in the Methodist Church. It is a rapid but comprehensive survey of the development of archæology in Egypt and Mesopotamia, giving the dates and the names of the greatest explorers woven into an interesting tale. [Eaton and Mains, New York. 25 cents.

Problems of Social Betterment

Socialism and Democracy in Europe, by Samuel P. Orth. Everyone who is afraid of socialism should read these pages of actual observation of the socialistic trend. The author has made a very thorough study of socialism as that gospel is actually practiced in France, Belgium, Germany and England. The results there are everything that the older tooth and nail opponents of socialism did not expect. Contact with the actual has robbed these socialists of their revolutionary fervor; they have cast aside such outworn doctrines as class war and free love, they have recognized that education and not artificial remodeling is the key to the regeneration of society, and they are hard at work on such gradual reforms as may be best accomplished here and now. And, on the other hand, their mingling with it has broadened the traditional democracy, made it social where it was before political and forced legislators to think in terms of child welfare where before they thought in terms of diplomatic strategy. So while the author sees no Utopia ahead; while he sees no easy solutions to age-long problems, he regards socialism as a factor of educative value and his book is a distinctively hopeful one as regards the great problem of the day—the future of democracy. [Henry Holt and Company, New York. $1.50 net.

Commercialized Prostitution in New York City, by George J. Kneeland, is the first of four books to be issued by the bureau of social service, dealing with the whole problem of social vice. It contains the results of months of investigation in the houses and streets of the city, and is an honest effort to let in curative light. As a mere narrative of facts it would be appalling, but the hands which have let in the light are busily setting the forces of correction at work. Miss Katherine Bement Davis, superintendent of the state reformatory for women, contributes an analysis of the records already secured there, with some surprising results. John D. Rockefeller, Jr., writes the introduction. The book is not written to satisfy prurient curiosity, and will be useful to all social workers. All its illustrations are referred to under key numbers, in order to insure its authoritative accuracy. [Century Company, New York. $1.30 net.

European Cities at Work, by Frederic C. Howe. It is only within the last few years that Americans have appreciated the possibilities of the city, for, as Dr. Howe remarks, the city has grown more rapidly than has our city sense. The result is that cities on the other side of the Atlantic are far ahead of us, says Dr. Howe, in consciously promoting comfort convenience, happiness, life. It is well worth the while of any citizen to make a study with Dr. Howe of the things that distinguish European cities from our own. Berlin, Frankfort, Hamburg, Dusseldorf, Dresden, Munich, Vienna and Brussels, Glasgow, Manchester, Liverpool and London all have something to teach us as to how a city should be governed and what it can do for the social and industrial life of its citizens. A particularly interesting and instructive chapter makes a comparison of the American and European city—the difference in point of view, notably the highly developed community sense possessed by European cities, where the rights of the public are held superior to the rights of the individual. In continental cities it is not permissible for one man to erect an utterly inharmonious flat building alongside a beautiful home, or for another to build a garage or a saloon in the heart of a residence district. Individual license does not run riot; cities are built as a unit. There are several pictures to show town planning, garden cities, ideal railway stations and other works of municipal art, toward which, let us hope, America is working. [Charles Scribner's Sons, New York. $1.75 net.

Principles of Prussian Administration, by Herman Gerlach James. The American idea of administration is changing. This is shown in the adoption of the commission form of government by cities, and in the employment of business managers with almost absolute power by small towns. In the state, commissions have been created in increasing number with an increasing degree of power over matters which directly affect the people. Into this flux of political ideas comes this book, a dispassionate statement of the methods of administering law in Prussia, presented in a thoroughly scholarly way. The legislator, student or voter who would be informed of the history of administrative law in a state which has been taken as a model in many things will welcome this volume. [Macmillan Company, New York. $1.50 net.

Social Welfare in New Zealand, by H. H. Lusk, reviews the great social and political experiment that has been in operation for many years in that country, giving special attention to the progressive social legislation during the last twenty years. New Zealand, though but a small island, has long stood in the front rank as the exponent of progressive civilization. This volume, with its carefully arranged facts and figures, is a veritable compendium of information; and its reliability is guaranteed by the fact that for half a century the author has been intimately connected with public affairs in the New Zealand government. [Sturgis and Walton Company, New York. $1.50 net.

The Value of Organized Speculation, by Harrison H. Brace, endeavors to present both the advantages and the disadvantages of speculation as a social and economical factor in business. To do this, Mr. Brace goes over the entire question of prices, values, markets, etc. On the whole he justifies speculation, acknowledging, however, that it has some very serious evil features. The book probably is as good a plea as can be formulated in favor of organized speculation. [Houghton Mifflin Company, Boston. $1.50 net.

Socialism: Its Strength, Weakness, Problems and Future, by Alfred Raymond Johns. Most of this small volume is devoted to carrying the dreams of socialists to absurd conclusions, and yet in discussing the future of the movement the author commends its advocacy of the socialization of control of railways, mines, telephone and telegraph. The book puts into logical form the various socialist doctrines and a reply thereto. [Methodist Book Concern, New York. 50 cents net.

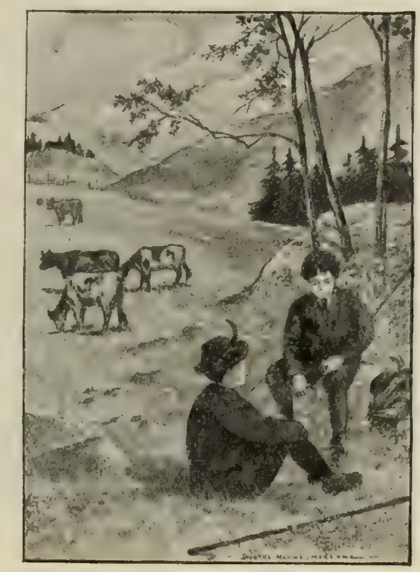
The Constructive Quarterly

The Constructive Quarterly, edited by Silas McBee, promises in some respects to surpass the best of other similar publications as a medium for the discussion of questions of religious and ecclesiastical interest. The second number of the quarterly contains articles by contributors from Scotland, Canada, England, Russia, France and the United States—surely a sufficiently wide representation of international Christendom for one number. The ecclesiastical organizations for which these contributors speak (of course unofficially) are no less diversified. We note among them the Greek Orthodox Church, the Roman Catholic Church, both the Anglican and American Episcopacy, Presbyterianism, Methodism and Congregationalism. Suffice it to add that naturally the range of topics treated and of views expressed is equally broad. [George H. Doran Company, New York. 75 cents.

For Older Boys and Girls

The Pioneer Boys of the Mississippi, by Harrison Adams, marks the third step in the progress of the "Young Pioneer" series, and takes the young heroes from their Ohio home west through the wilderness to the banks of the Mississippi, an exciting journey beset with hardships and adventures of fascinating character. The book gives a good picture in readable form of the nature of real pioneering in the early days when Indians, food and shelter were serious problems with which to be reckoned. Those great pioneer favorites, Daniel Boone and Simon Kenton, alone will delight youthful readers. [L. C. Page and Company, Boston. $1.25.

The Little Cousin Series has two new additions. "Our Bulgarian Cousin," by Clara Vostrovsky Winlow, shows the interesting lives lived by these little-known people, the flower farms where they make attar of roses, the homes and schools, the work and games, the kind of clothes they wear and the ideas they have, using one small boy as the hero, who is typical of his Bulgarian brothers. "Our Little Austrian Cousin," by Florence E. Mendel, describes Austrian life and dips into Austrian history and folklore as well. It includes the Austrian version of Cinderella, which little Americans will find quite different from the tale they know so well. Both books are pleasantly informative in a story-telling fashion that will make their young readers absorb knowledge without conscious effort. [L. C. Page and Company, Boston. 60 cents each.



From "Our Little Austrian Cousin"
Copyright, 1913, L. C. Page & Co., Boston

Peggy Raymond's Vacation, by Harriet Lummis Smith, an addition to the "Friendly Terrace" series, is a delightfully refreshing girls' story, in which the young people are wholesome and natural. A group of them, with a dear old Aunt Abigail, not a bit like the conventional aunts, go off to a cottage in the real country for a summer vacation. Peggy is always on the alert for interesting things to do, so she begins by getting a nice old yellow hen and a setting of eggs, then she becomes interested in helping the fish boy recover from being a misanthrope and she teaches an ambitious girl some algebra, and makes so many other friendly relations among the neighbors roundabout that everyone regrets her leaving. None of the time is she the least bit priggish—just the nice kind of girl, jolly and helpful and reliable, that one likes to know and that it is good for other girls to read about. [L. C. Page and Company, Boston. $1.50.

The Blossom Shop, by Isla Mullins, a cross between an old juvenile and a young novel, describing the struggles of a young southern widow left with a little blind daughter and the old home. Her father-in-law, who had been displeased by his son's marriage, disinherited him, giving his large fortune to his already well-to-do sister, who at the time of the grandparents' deaths kept to the spirit of the will conscientiously, sending them only a trunk full of the grandmother's clothes, which Mrs. Grey scorned to open. She and her little girl gathered the cape jessamines which made the old home beautiful and sent them off to the city florists and gradually saved money for an operation for little Eugenie's blindness. Then one day the old house burned down, the old trunk got its hinges broken and they found a new will which gave all the inheritance back to the little girl and her mother. The story is pretty with a flowerlike atmosphere. [L. C. Page and Company, Boston. $1 net.

Miscellaneous

Conservation of School Children. This is a compilation of addresses and papers at a recent meeting of the American Academy of Medicine, which specializes on social hygiene. A considerable portion of the material is of technical medical and sociological interest, dealing with the proper care of defective and delinquent children. But there is a great deal which will directly concern conscientious fathers and mothers of normal children, who will find an abundance of suggestion for cooperation with the public schools in the intellectual and physical interests of their own boys and girls. [Dr. Charles McIntire, Easton, Pa.

The Tonsils and the Voice in Science, Surgery, Speech and Song, by Richard B. Faulkner, M. D. Dr. Faulkner has prepared what is here declared to be the first comprehensive monograph on the tonsils and their functions. In view of their frequent removal by surgeons, the subject is of general interest, while the authorities quoted will give the book professional validity. Dr. Faulkner's conclusions are not favorable to excision where it may be possibly avoided. [Presbyterian Book Store, Pittsburg.

The Emergency in China, by F. L. Hawks Pott. The latest publication in the "Forward Mission Study Courses," a handbook decidedly up to date, and written by a man well qualified for his task. This volume is published by the Presbyterian Department of Missionary Education, 156 5th avenue, New York.

Desert Gold, by Zane Grey. An undistinctive but more or less thrilling tale of love, prospecting and fighting on the Arizona-Mexico frontier. [Harper and Brothers, New York. $1.30 net.

Books Received

The Macmillan Standard Library. New volumes: A Self-Supporting Home, by Kate V. Saint Maur; How to Help: A Manual of Practical Charity, by Mary Conyngton. Macmillan Company, New York. Each 50 cents net.

A Rainbow in the Rain: The Journal of Margaret Watson and the Letters of Chu Shien Yo, by Jean Carter Cochran. Fleming H. Revell Company, New York. 50 cents net.

Alphonsus, Emperor of Germany: A Tragedy, reprinted from the edition of 1654, with introduction by H. F. Schwartz. G. P. Putnam's Sons, New York.

The Dickens Year Book, compiled by Lois E. Prentiss and Gertrude C. Spaulding. A. C. McClurg and Company, Chicago. $1 net.

The Eurhythmics of Jacques-Dalcroze, with introduction by M. E. Sadler. Small, Maynard and Company, New York. 75 cents net.

The Steep Ascent: Missionary Talks with Young People, by Emily E. Entwistle. Fleming H. Revell Company, New York. $1 net.

The Shakespeare Classics. New Volume: The Troublesome Reign of King John, edited by F. J. Furnivall and John Munro.

When I Was a Boy in Greece, by George Demetrios. Lothrop, Lee and Shepard Company, Boston. 60 cents net.

The Man Who One Day a Year Would Go "Eelin'," by Charles Halsted Mapes. G. P. Putnam's Sons, New York.

The Idea of the Industrial School, by Georg Kerschensteiner. Macmillan Company, New York. 50 cents net.

The Tapestry Book, by Helen Churchill Candee. Frederick A. Stokes Company, New York. $3.50.

The Farmer of Tomorrow, by Frederick Irving Anderson. Macmillan Company, New York. $1.50.

Home Training in Religion, by A. H. McKinney. Westminster Press, Philadelphia, 10 cents net.

Making the Farm Pay, by C. C. Bowsfield. Forbes and Company, Chicago.

MISSIONARY WORK

Immigration Near High-Water Mark

Intelligent interest in home missions always implies keen attention to the figures showing annual immigration into the United States, which indicates the growing weight of the problem of assimilating the immigrant population. The government makes up its annual report at the end of June each year, and has just announced that the total number of immigrants admitted to this country in the year ending June 30, 1913, was 1,197,892. Only once before in the history of the United States has this number been exceeded. That was in 1907, when immigration went to its high-water mark, 1,285,349. Five times now the number of entering immigrants has exceeded a million in a year—in 1905, 1906, 1907, 1910 and 1913.

The nationality which bulks largest in this tremendous movement of peoples is the Italian, of whom 274,000 arrived within the twelve months indicated. Their average for the last five years has been 180,000. Of this total 232,000 are classed as South Italians, showing that the North Italian immigration is still comparatively small. Poles have numbered 174,000, compared with 85,000 last year. The Hebrews, with increase of 21,000 over the year previous, are enumerated at 101,000, the third largest number. No less than 48,000 Bulgarians, Servians, Montenegrins and Greeks have come to America since June, 1912, but the number of previous immigrants returning to take part in war in their native lands has been so large that the net gain of these nationalities in this country for the year has amounted only to 25,000. The smallest proportion of returning travelers is among the Jews, of whom only 7,000 last year ventured back to Europe. The total number of immigrant aliens departing within the period of the report was 308,000, indicating that the net gain of 1913 is 890,000.

A peculiarity of this last year was the tremendous flood of the immigrant stream in the last three months—April, May and June. In June of 1913 the admissions were 176,000, whereas the year before only 92,000 came in in June. Should this ratio keep up, the record for 1914 would go far ahead of any other previous aggregate in immigration accounts. It seems that the steamship companies and other agents have widely disseminated through Europe the belief that the United States will shortly impose heavy restrictions on immigrants, and under this incitement many who have been thinking of migrating are constrained to hurry their preparations and come as early as possible. There is thus an accumulating stress on immigration which may be painfully felt by the American public during the next year, and this gives peculiar timeliness to the home mission campaign which will be interdenominationally pressed by the home mission boards this autumn, when "New Americans for a New America" will be the slogan.

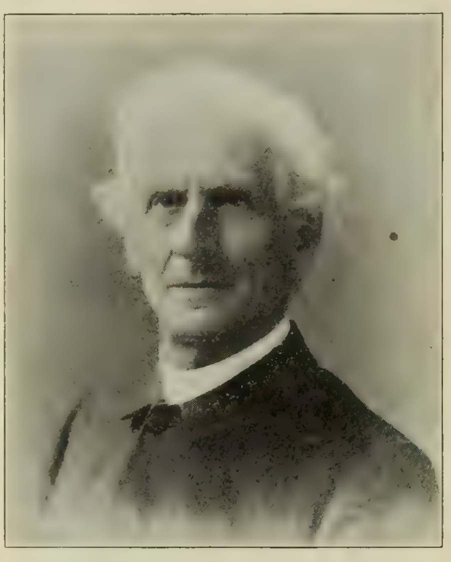
The Grand Old Man of Syria

In the not improbable event of another great anti-Christian uprising by the Moslems of Syria, the safest place in the city of Beirut would be the campus of the American college, whose ideals and achievements have won the love and confidence of all races and sects in that troublous land. There can be no doubt that, from the viewpoint of intellectual, moral and social uplift, the biggest thing in the Turkish empire is the Syrian Protestant College, and, during the more than half century of its history, the institution has been inseparably identified with the personality of Daniel Bliss—"Dan'el" he himself pronounces it.

In 1855 a leaky sailing vessel landed a cargo of rum and missionaries at Beirut. The rum was drunk up long ago; but one of the passengers, the tall, wiry Yankee who is the subject of this sketch, is still full of optimism and bubbling over with the joy of life. When I met him again in Beirut this summer, he told me, with quiet chuckles of enjoyment, how, shortly after he landed in Syria, one of the older missionaries remarked, "Dan'el Bliss isn't practical and his wife won't live a year in this climate." After nearly sixty years the beloved wife is still with him; and as for being practical—there stands the great university which he has built!

Others helped him from the beginning—wise and generous philanthropists like William E. Dodge, D. Stuart Dodge and Morris K. Jesup in America, the Duke of Argyle and the Earl of Shaftesbury in Great Britain—but 2,000 alumni scattered over the five continents will tell you that the Beirut college is first and foremost an enduring monument to the foresight and tact and self-sacrifice and patience and indomitable optimism of "the old doctor."

It was very small at first. A half century ago there were but few students gathered in a hired room. Today the faculty and administrative officers alone number almost a hundred, twenty imposing stone buildings rise above a magnificent campus of fifty acres which overlooks the Mediterranean, and nearly a thousand students in the seven schools of what is really a great university are studying in the English language. The institution is emphatically Christian, but it is as nonsectarian as Harvard or Columbia. More than a score of languages are spoken daily on its campus, and every religion and sect of western Asia, including Mohammedanism and Judaism, is represented in the student body, drawn chiefly from Persia, India, Greece and Egypt, as well as from all parts of the Turkish empire. And it is hardly an exaggeration to say that every student and graduate honors Daniel Bliss next only to God.



Daniel Bliss, D. D.

He is getting on in years now—he celebrated his ninetieth birthday Aug. 17—and a recent stoop has taken a fraction of an inch from his six feet of spare, hard bone and muscle. A decade ago he resigned the presidency of the college and, to his great delight, his son was elected in his place. "See what my boy is doing!" he exclaims, as he shows visitors the new buildings which are going up almost at the rate of one a year. So now the old doctor just walks about the campus which he loves, and from beneath his shock of thick white hair beams an irresistibly infectious enjoyment of this superlatively beautiful world.

Did I say that Dr. Bliss is old? Not he! He would indignantly deny the imputation. It is true that he has seen ninety years, but he recently expressed his intention to live to be a hundred. When he was a stalwart youth of four score I heard him remark: "Let the old fellows talk about the good old times if they want to. I believe that the world is getting better every day!" So it is—and it is very much the better for the life and works of Daniel Bliss.

LEWIS GASTON LEARY.

Mexican Revolutionists Tax Missionaries

After the city of Zitacuaro was assaulted by Mexican revolutionists in the latter part of July the town was cut off from all outside communication for several days and there was great anxiety lest the Presbyterian missionaries in the place might have suffered seriously. Both telegraph line and railroad to Mexico City were destroyed. But anxiety was finally allayed by the arrival of a messenger, who reported that although the fierce street battle in which thirty men were killed occurred very close to the mission house, no one connected with the mission was injured. The missionaries were, however, forced to contribute 100 pesos to the revolutionary fund, and the insurgents besides ran off with two horses belonging to the station.

Chilean Students Ridicule Archbishop

Rev. and Mrs. C. M. Spining have just arrived from their home in Valparaiso, Chile, for a year's furlough in the United States. Mr. Spining's health is seriously impaired, but it is hoped that a year's rest will thoroughly restore him. The word which these missionaries bring from Chile reports an astonishing and even alarming decline in popular respect for the Roman Catholic Church, which is accustomed to boast of Chile as an exemplary Catholic country. The revolt is alarming because for the most part it has plunged into scornful disrespect toward all religion.

An incident occurring in Santiago just before Mr. and Mrs. Spining left Chile illustrates startlingly the truculent attitude of educated Chilean young men toward Romanism. The papal legate to Chile had been on a visit to Rome, and when his return was announced in Santiago a great host of students from the local university crowded the platform of the railway station to meet him. The haughty archbishop should have been sophisticated enough to suspect the purpose of the assemblage, but in his vanity he assumed too readily that the citizens of Santiago had been lonely in his absence and were very glad to welcome him home with warm greetings on his return. Accordingly, the papal ambassador stood up in the car and, leaning from the window, doffed his purple biretta to the crowd in a most ingratiating fashion. But he had miscalculated the purpose of the assemblage. So far from being very happy to do him honor, the students meant to make him all the trouble possible, and with a wild shout they grabbed the hat from the priest's hand and began to toss it about over their heads. When the legate descended from the car he was stoned and got through the crowd with great difficulty. After he had disappeared the students paraded the streets carrying the unhappy legate's biretta at the head of their procession, and repeated the performance for one or two days after, all the while shouting shameful ridicule at the Roman Church and all its people. It is said that finally the demonstration grew so ribald that the irreverent students even elevated the Host in mockery and brought it through the streets scoffing.

The Protestant missionaries were by no means happy over the spectacle, but they were more absolutely confirmed than ever of the necessity of their own presence and for the enlargement of their work in a country where the sanctions of religion, as represented by the only church which the mass of the people know, seem to have almost utterly lost their hold.

—When Rev. and Mrs. William M. Dager returned to their station at Elat, West Africa, from a year's furlough in the United States, they were received with enthusiastic affection by the people they are working among. And their welcome back continued for six months, as they went from place to place. With one accord the natives everywhere said, "Our eyes are satisfied."

Board Notes and Announcements

—The Friday morning meeting of the Board of the Northwest, Chicago, was led by Mrs. Howard B. McAfee, whose theme was the "adoration, resignation, consecration of Mary of Bethany, of whose words only one sentence is found, but there is no other woman named in the Bible whose picture is more clear than hers. As she sat at Jesus' feet and heard his word, her likeness is seen as if painted in a memorial window." Mrs. Coulter asked remembrance in prayer for the outgoing missionaries, and for those in the midst of disturbances in Mexico and China. Mrs. Bradley read a reply from Assembly's board as to a newspaper rumor that the Chinese government had again made the worship of Confucius compulsory in its schools, namely, that Nanking University men had heard of no such action. Letters were read from Miss Bernice Hunting of Syria, Mrs. Stead, M. D., of Persia and Mrs. E. C. Cort of Siam.

The Open Hearth

"How Big Was Alexander, Pa?"

In response to a request from Rev. James C. Butler, Miss Mary Glenn Ferris of Carthage, Ill., sends a copy of the once well known poem bearing the above title. It appears in Wilson Third Reader, credited to Rev. E. Jones. The Continent cannot give space to the verses, but a copy is being sent to Mr. Butler.

Rev. John G. Cooke of Baldwin, N. D., also promptly forwarded a copy of the poem.

The "One by One" Band

This band was founded by Thomas Hogben in 1888. Over 50,000 persons have been enrolled as members. It now has members working in eighty-two different countries. Its aim is to aid Christians in the work of bringing unsaved souls to Christ by definite prayer and personal effort. Every member is supplied with a "Throne of Grace Book" and the quarterly magazine. The attention of members is called to books and tracts that have influenced multitudes of Christians to enter upon the work of bringing men to Christ and have helped to make them wise to win souls.

The advisory council of the band, which includes such men as J. Wilbur Chapman, A. C. Dixon, F. B. Meyer and R. A. Torrey, "appeals to all Christians to consider the privilege and the duty of following the one by one plan for seeking and saving the lost." At a recent meeting the council adopted this resolution: "We gratefully acknowledge that during nearly twenty-five years this band has successfully stood for personal soul winning, and the unity of all believers in our Lord Jesus Christ; and that its practical value has been abundantly proved through the large number of testimonies given by its members, who have been made wise to win souls."

Dr. Torrey says: "The world will never be evangelized by public preaching, only by individual effort. The most effective method of soul winning is, beyond question, personal hand-to-hand work, leading men one by one to Christ."

I have been asked by the founder of the band, whose office is in London, to receive and forward to him the names of persons who desire to be enrolled as members, with membership fees. Those desiring to be enrolled may send me name and address and 15 cents in stamps as membership fee for the remainder of this year. If further information regarding the band and its work is desired, or literature and copies of the request for enrollment to be used in asking others to join the band, address the undersigned. J. A. Gordon, Bible Institute, Auditorium building, Los Angeles, Cal.

Place of the Diaconate

It is frequently observed that the diaconate in Presbyterian churches is rather submerged, scarcely held in its rightful place of honor, nor performing the complete round of duties for which it is intended. I appeal for a thorough and emphasized ministry in temporal matters under the leading of local diaconates.

Service to men in broadest possible way has always been interpreted as the duty of Christians—service including spiritual and temporal ministry alike. Our Lord has emphasized the need of a temporal service. Individuals have felt the compelling of his commands. Why should not the church feel under obligation in temporal ministry, as well as individuals? Why is this not the church's business? Why should it be resigned to philanthropic and charity institutions? If the command rests upon Christians individually, why does it not rest upon them collectively?

Now how can this ministry be best performed? Individual effort is not to be unfavorably criticised; but, if there is additional or better result to be obtained through the activity of a committee in charge (such as the diaconate is), this body ought to be in action to greater extent. The disciples evidently favored this plan, since they counseled the choice of deacons, and our great and beloved Presbyterian Church has provided for the diaconate to care for the needs of men in these particulars.

But there still remains much decided underestimating both of the obligation to perform this ministry and of its value in gaining other victories for our Lord, as the following considerations will show.

1. Many churches have no diaconates at all. 2. Many diaconates are in delicate health and comparatively few are robust and active. 3. An inadequate idea as to this office and the duties of the officer is prevalent. 4. Very few diaconates include deaconesses despite the deacon's incapacity (by reason of his sex) to perform some ministries—which fact would have made the choice of deaconesses more frequent had a thorough ministry been performed. 5. Quite common testimony is to the effect that while elders are chosen with every regard to their fitness as guides and examples to men, deacons are chosen with first regard to their abilities in commercial life, their success in handling subscription papers and money raising —quite neglectful of consideration on this point that, as servants of the people in way of temporal ministry, they must be men of piety, grace and consecrated wisdom. 6. In many churches the diaconate is smothered, the eldership performing what temporal service is performed. 7. Diaconates frequently are reduced, debased to the position of subcommittees under the authority of the trusteeship with the task of providing for current expenses, and thus lowered from the sanctity and dignity of their ecclesiastical rank and separated from all relation to a temporal ministry. W. E. HUNTER.

Reveries of a Bible Class Teacher

A warm morning, yet this, the principal thoroughfare of a big northwestern city, is thronged with worshipers moving toward a Gothic structure, with desolate side yard, the building spacious and symmetrical, the setting an abomination—symbolical, I thought, of the religious conditions prevailing in the ancient body which occupies it.

From between the overarching elms the Puritan church of a crouching, inelegant style of building—for architecture as a fine art has no place in it—comes in view. A small signboard informs Satan and the passers-by that the church will be closed from the middle of July until the first Sabbath in September, a truth not unlooked for as I marked the decadence of Congregational life during the past few years. The Sabbath evening service thinned out, then many devices for spiritual amusement were devised and exploited; yet death would not be driven from the church door; then just concerts, then vesper cantatas, but gradually the bones became drier and the army's roll on paper was its only evidence week day or Sunday until bottom conditions of life left but the hour on Sunday mornings, and even that "brook had dried up," the notice indicated. One hour for one day in the week was all that this representative of the consecrated church of the seventeenth century would give to God—and the same thing was true of a Methodist church a little farther down the same street.

The stream toward the great, grim, mediæval structure is at its height for 10 o'clock mass, but the only intruding worshiper at the Presbyterian church stands before a closed door, until I tell her that a class for Bible study will be held in the basement of the church. At the appointed hour ten persons, by actual count, meet, one being a stranger, while eight little children from the neighborhood not attendants at Sunday school help out in numbers, and a beautiful young woman with whom the teacher is barely acquainted gathers them in a group beside her and worship begins. Presuming on the necessities of the situation and the one member of session present being agreeable, formal public worhip is attempted and a lecture previously and fully announced is given, lasting three-quarters on an hour—praise, prayer and scriptural responses occupying the rest of the hour.

The teacher has studied his lesson carefully and has consulted eminent authority—reading and pondering for hours with prayer for light, warmth and force—and is very much in earnest. True, the audience is small, but it is exceedingly attentive, and the teacher feels that he has something to say, whether to few or many. In the course of his explication of Psalm 23 he deflects from the subject far enough and long

A Profit-Sharing Plan

I HAVE FINISHED MY COURSE · MINISTERIAL RELIEF AND SUSTENTATION · I HAVE KEPT THE FAITH · WITHERSPOON BUILDING · PHILADELPHIA · PA · I HAVE FOUGHT A GOOD FIGHT · PRESBYTERIAN

A Presbyterian business man hailed his minister on the street the other day. "Dominie," he said, "I made a nice little sum of money yesterday and you're such a good fellow—in fact, I don't know what I would do without you—I want you to share in my profits." He placed in his minister's hand a little roll of bills—$100 in all. Naturally the "Dominie" was pleased, and the business man, too.

In a day when many successful employers are sharing their profits with their employees, thus giving double incentive to efficient labor, why should not Prosperous Presbyterians share their profits with the servants of God, who serve them night and day?

There is a better way than hailing the minister on the street and giving him a roll of bills. It is helping him to provide an adequate pension for the day of his old age or for the dependency of his loved ones. Such a profit-sharing plan will mean a more efficient ministry, closer cooperation between the pulpit and the pew, and a new dignity to the King's business in the eyes of secular enterprises.

If you want to study the details of the Presbyterian Profit-Sharing plan, so that you may install it in your church, consult your "Dominie" or write,

Ministerial Relief and Sustentation
Of the Presbyterian Church in the U. S. A.
WILLIAM HIRAM FOULKES, General Secretary
W. W. HEBERTON, Treas. JOHN R. SUTHERLAND, Assistant Secretary
507 Witherspoon Building - Philadelphia, Pa.

enough to say: "My feeling toward the Church of Rome has undergone a remarkable change this morning. In the space of half a mile two Protestant churches are closed for lack of interest in God's word. Halfway between them a throng is hearing the gospel, epistle and psalm. That the rest of the devotions may be corrupt I may be willing to grant, but that God's word has some place of utterance, continuous and well attended, comforts me."

WILLIAM DEARNESS.

Church Membership in Scotland

On page 1071 of The Continent, issue of July 31, is the following concerning the city of Philadelphia—"giving the city the lead in Presbyterianism, in respect to numbers, of the cities of the world." This is quite true of the cities of America, and probably that was the intention of the writer. It is stated, in the paragraph referred to, that there are 108 Presbyterian churches and over twenty United and Reformed Presbyterian chuches, making at least 128 Presbyterian churches in Philadelphia. The membership of the 108 churches is given, in the paragraph referred to, as 54,330. The membership of the other more than twenty churches is not given.

The following figures are taken from the Scottish Church and University Almanac, 1912. The figures for the Scottish cities are by presbyteries, but to one who is somewhat familiar with the conditions it seems scarcely probable that a single one of the churches included in the calculation is as much as five miles outside the city limits. In Glasgow there are 29 Established churches and 9 United Free churches with more than a thousand members each. The 38 churches have a total membership of 49,193. In Edinburgh there are 29 Established churches and 8 United Free churches with more than a thousand members each. The 37 churches have a total membership of 57,377, or 3,047 in excess of the total membership of the 108 churches of Philadelphia as given above.

In Glasgow the 113 Established churches have 90,194 members. The 195 United Free churches have 109,661 members. In Edinburgh the 72 Established churches have 69,149 members and the 92 United Free churches have 59,713 members. The total membership of the two larger Presbyterian bodies of Glasgow is 199,855 and of Edinburgh 128,862. C. M. CANTRALL.

AN OLD NURSE
Persuaded Doctor to Drink Postum

An old faithful nurse and an experienced doctor are a pretty strong combination in favor of Postum, instead of tea and coffee.

The doctor said:

"I began to drink Postum five years ago on the advice of an old nurse.

"During an unusually busy winter, between coffee, tea and overwork, I became a victim of insomnia. In a month after beginning Postum, in place of tea and coffee, I could eat anything and sleep as soundly as a baby.

"In three months I had gained twenty pounds in weight. I now use Postum altogether instead of tea and coffee; even at bedtime, with a soda cracker or some other tasty buiscuit.

"Having a little tendency to diabetes, I used a small quantity of saccharine instead of sugar to sweeten with. I may add that today tea or coffee are never present in our house and very many patients, on my advice, have adopted Postum as their regular beverage.

"In conclusion, I can assure anyone that, as a refreshing, nourishing and nerve-strengthening beverage, there is nothing equal to Postum."

Name given by Postum Co., Battle Creek, Mich. Write for booklet, "The Road to Wellville."

Postum comes in two forms.

Regular (must be boiled).

Instant Postum doesn't require boiling, but is prepared instantly by stirring a level teaspoonful in an ordinary cup of hot water, which makes it right for most persons.

A big cup requires more, and some people who like strong things put in a heaping spoonful and temper it with a large supply of cream.

Experiment until you know the amount that pleases your palate and have it served that way in the future.

"There's a Reason" for Postum.

Ways of Working

Advertisements Sting to Activity Against Saloons

It cost H. W. Doremus of Montclair, N. J., $16.60 to arouse the church people of that suburb of New York to oppose the granting of saloon licenses by the local city council. Mr. Doremus is a member of the Doremus and Morse Advertising Agency of New York and understands how to use printers' ink to arouse public opinion. Previous to the meeting at which the Montclair council was scheduled to consider the granting of licenses for the present year he caused to be inserted in The Montclair Herald a series of twelve advertisements two to three columns in width by two to six inches in length.

One of the first of the advertisements read as follows:

> ***Wanted—Raw Material***
>
> If liquor licenses are granted this year in Montclair—and there is every assurance they will be—a new supply of raw material must be furnished by our residents in the shape of boys, young men just from school and young business men. If 200 can be depended upon to start drinking beer and whisky it can be made a howling success. If you will assist,
>
> ***TELL THE MAYOR***

This sarcastic advertisement seemed to take both the liquor people and church people by surprise. Friends of the saloonkeepers thought they were becoming too bold in vigorously announcing their need of customers and the mayor began to hear from both sides, especially after the appearance of the next advertisement.

> ***Two Hundred Fathers Wanted***
>
> To teach their sons to drink beer and whisky during the coming year. You can depend on hearty cooperation of those engaged in the business. The liquor stores of Montclair are licensed by town authority and are as legitimate as the grocery, butcher shops, the Y. M. C. A. or the church. If you don't believe it
>
> ***ASK THE MAYOR***
>
> Convenient locations, generous supply, courteous treatment. Help make the business a howling success.

According to Mr. Doremus, who gives an account of his unique advertising campaign in The Editor and Publisher, the mystery of the origin of the advertisements added to the excitement in the town. A week before the hearing took place a final volley of seven advertisements was fired, one on each page of the paper. "This was too much for staid old Montclair," writes Mr. Doremus, "and a meeting was called Sunday afternoon previous to the hearing in First Presbyterian church, which was attended by the best people of Montclair —twenty women and fifty men."

Just before this meeting an advertisement had appeared headed, "Freeze out the church crowd at the hearing Monday. Every friend of the saloon in Montclair should make his presence felt as never before. Get there early in large numbers and crowd the council room so that the meddlesome church crowd cannot get in."

Other advertisements announced that "a divided church in Montclair is the hope of the united saloon business." Another in large type urged the Christian citizens to patronize home industry and provide customers for the local saloons, as they contribute to town institutions through the license fees.

Another announcement proclaimed that the liquor business cannot live unless it is patronized by "your sons and daughters. If you don't agree, keep silent. If you will assist in making it a howling success, tell the mayor."

The seven saloons in the town all received new licenses despite the objections by a committee of the church members. One of the leading saloonkeepers, however, a politician who had always received his license by a vote of 11 to 0, found himself face to face with a tie vote, the suspense being broken by the mayor. According to Rev. L. S. Fulmer, pastor at Montclair, it is expected that a larger campaign will be developed this fall and winter directed against the saloon.

PRESBYTERIAN
TRAINING
SCHOOL
of Chicago
for Christian Workers
Organized in 1908 by the Board of
Church Extension of the Presbytery
of Chicago

The demand for people who "know how to do it" is one of the conspicuous signs of the times.

Every trade and line of work is opening schools for training its workers.

It all means that we are awake to the need of people knowing how to do things and learning it in school instead of wasting time, and doing harm, experimenting on the public.

Shall we be less wise in our church affairs?

Don't you think it is time for us to undertake more seriously the training of church workers, other than ministers?

Directors of education, pastors' assistants, church secretaries, deaconesses, visitors—call them what you will or vary the duties as may be required—all should be trained in the School and come to the pastor ready for helpfulness.

That is part of the task of the Presbyterian Training School of Chicago. (Open this year to women only.)

If you are a prospective student, or if you want to help such a School, let us hear from you.

Address H. B. McAFEE, President
210 East 50th Street
Chicago, Ill.

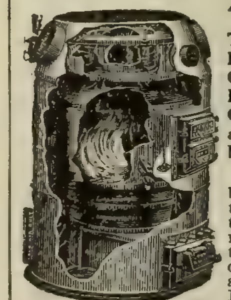
Clergy and Laity

Rev. G. M. McCampbell of Pittsburg has recently been supplying Malvern church, near Philadelphia.

Dr. Charles C. McGinley, pastor of First church, Independence, Mo., is now spending his vacation with his parents at Maryville, Tenn.

Aug. 8 R. B. Abbott, D. D., founder and first president of Albert Lea College, celebrated his ninetieth birthday at his home in Albert Lea, Minn. From early morning until evening friends old and young, even little children, called to wish him many more birthdays. In

BOVEE FURNACES



At Manufacturers' Price

THE BOVEE FURNACE HA DOUBLE THE HEATIN CAPACITY OF OTHE FURNACES FOR AMOUN OF FUEL CONSUMED. The are made very heavy, of th best of material.

Measure the fire pots and com bustion chamber and then not the long travel of heat throug the compound radiator befor reaching the chimney. Compa these measurements with thos of all other first-class furnace and you will see WHY the Bove Furnaces require so little fu and last longer.

Send plans for our special winter prices. We save yo about one-half on the price of a first-class heating plant.

BOVEE FURNACE WORKS
315 8th St. :: Waterloo, Iow

the evening he took his hexaglot Bible and read a chapter in Hebrew, Greek, Latin, French and German.

John B. Hill., D. D., and wife of Kansas City are spending six weeks' vacation in New Rochelle, N. Y. While there Dr. Hill will supply the pulpit of North Avenue church, Dr. George Reynolds pastor.

Dr. Robert M. Stevenson, who recently resigned from Westminster College, Salt Lake City, is now living in California on an orchard purchased two decades ago by the wedding fees saved by Mrs. Stevenson.

Among Presbyterian ministers of the East who have attended the general conference at Northfield this summer are J. Wilbur Chapman, D. D.; John McDowell; Arthur J. Brown, D. D.; W. S. C. Webster, D. D.; George P. Wilson, D. D.; J. R. Kerr, Thomas Kerr, J. M. Marshall; W. P. White, D. D.; J. C. Levingood; J. D. Steele, D. D.; J. W. Smith, D. D.; R. B. Jack; W. W. Hammond, D. D.; J. Logan Sample, W. P. VanTries, E. A. Loux, F. E. Allen; G. C. Yeisley, D. D.; F. G. Beebe.

To Increase Sunday School Efficiency

In an effort to raise the standard of efficiency of the Sunday schools of Willamette Presbytery Rev. A. M. Williams, district educational superintendent of the Sunday School Board of the Pacific Northwest, has completed a survey of all the schools of presbytery. From the figures obtained it is shown that the standing of presbytery, according to the Westminster Standard, is 52 per cent. The percentage of enrollment present every Sunday in the schools is 64 and only twelve out of thirty schools reporting had additions to church membership from the school during the year. Most of the schools have active cradle roll and home departments, but the work of the organized classes is more or less haphazard. In the several churches in which pastors conduct communicant classes the gain to church membership from the schools has been largest. Missions are taught in some way in all of the schools.

There is a great diversity in the hymn book used. Promotion, an essential feature of the graded system, is not well provided for in many of the schools. Half of them hold general exercises with all departments present. An effort has been made to center attention on systematic education in the schools by sermons on Christian education, a conference of the workers and observance of various special days.

Pastors Support Warren Wilson's Work

At the summer school of theology in Auburn Seminary the students—all of them active pastors and many of them at work in country churches—were so deeply impressed with the practical and inspirational value of the work which Dr. Warren H. Wilson is doing in the country life department of the Home Board that they were moved to register a formal protest against attempts which are being made to destroy that important department of church work. The resolution which the summer school unanimously adopted said:

"Believing that the highest welfare of the kingdom of Christ is promoted by a scientific determination of the facts concerning the condition of the rural church, and also that we should have an inspiring and directing agency in this important field, we hereby express our ardent hope that our Board of Home Missions will be able to continue the valuable work being done by its department of church and country life."

Big Growth in a Century

Comparative figures of the growth of the Presbyterian church from 1813 to 1913 have been issued by Dr. W. H. Roberts, stated clerk of General Assembly. In 1813 there were in both North and South branches of the church 545 ministers, 50,000 communicants and 957 congregations, which contributed $2,095 to missionary and benevolent causes. One hundred years later there were in both churches 11,191 ministers, with 1,415,872 communicants in the Northern Church and 300,711 in the Southern Church. The total contributions for both branches of the church in 1913 were $9,078,549. The per capita contribution in 1813 to benevolent objects was 4 cents. A hundred years later the per capita contribution was about $5.25. Whereas the membership of both branches of the church in the hundred years has increased thirty-six times, the liberality of the members with regard to benevolent contributions increased 131 times.

Temperance Topics

Maurice E. McLoughlin, who is recognized as this country's greatest lawn tennis player, does not drink nor smoke, and expert observers attribute his successful playing in part to this fact. He brings to this country the Davis cup, which has been abroad for ten years.

Following a conference between the city attorney and representatives of nine breweries in Chisholm, Minn., an agreement was reached whereby the breweries will not sell beer in kegs to a list of undesirables furnished by the city council. This experiment is being made in an effort to solve the "blind pig" problem.

The Oregon W. C. T. U. has voiced its protest against women of the Pacific coast being typified by the dancing figure which adorns the posters which are being sent broadcast to advertise a festival to be held in San Francisco in October. Mrs. Ada Wallace Umruh, state president, says that the pictures insult womanhood.

The first municipal poster in the United States directed against alcoholism is that placed by authority of the mayor and park commissioners of Cambridge, Mass., in all parks and public buildings. This shows in large type that alcohol lowers vitality and opens the door to disease. It calls upon citizens to think what the indifference of voters costs the community by the continuance of permission to sell liquor.

In connection with a speech by Senator John D. Works of California in the United States senate after introducing a joint resolution proposing an amendment to prohibit the sale and manufacture of alcoholic liquors, a table was submitted showing that there are now in the United States 25,126,689 persons living in local option dry territory. In addition to this number must be added the population of nine prohibition states of over 14,000,000, which brings the total population in the United States in dry territory to 39,812,641. In spite of this fact liquor consumption seems to be increasing, although temperance advocates say that recent figures on total consumption include a large amount of liquor stored in bonded warehouses.

Study Rural Pastoral Needs

The western conference of the Y. M. C. A., held at Estes Park, Colo., included in its program a two weeks' course of study under the leadership of Rev. Warren H. Wilson. A group of ministers from five synods and thirteen presbyteries were delegates to this conference.

It gave them wider visions of service in their work in country parishes and revealed the need of a better equipment for the peculiar problems and exigencies that confront the country pastor. The necessity of a permanent pastorate to achieve the best possible results was continually magnified and the solution of the country problem, with its manifold phases, was clearly shown to center in a more efficient type of church life. A resolution in support of the department of church and country life of the Home Mission Board was unanimously adopted by the delegates.

Post-Conference Season at Northfield

Following the close of the Bible conference at Northfield on Aug. 17, some of the conference speakers remained for several days of lectures in the auditorium. Dr. Len G. Broughton of London spoke daily until the 22d. Dr. John Thomas of Liverpool, who is to preach twice on Sunday, the 24th, will extend a series of lectures on Mary Magdalene until Aug. 27. During September Dan Crawford, the famous missionary to Central Africa, and Melvin Trotter, the loved rescue mission worker of Grand Rapids, will be at Northfield, speaking to the students of Northfield Seminary and Mount Hermon school.

Trinity church, Montgomery, Ala., will erect a waiting station near the church building for the accommodation of members who use the car lines. The building will be erected upon city property.

Harry W. Jones - Archt

HARRY W. JONES
Minneapolis, Church Architect Minnesota.

The Colonial
AND Mineral Baths
Mt Clemens Mich
OPEN ALL THE YEAR

PERMANENT RELIEF FROM
RHEUMATISM
AND A SPLENDID PLACE TO
REST AND RECUPERATE

Why a Pointed Top? Individual Communion Cup

Because it is the ONLY cup that can be emptied with head bowed, can be dipped in BOILING water (to cleanse and sterilize) without breaking, also dry themselves, no wiping necessary. We make the only POINTED TOP cup in the world, and UNBREAKABLE at that. Over one million now in use. *Write today for free catalogue.*

Le Page Individual Communion Cup Co.
100 Tyndall Av., Toronto, Canada

CHURCH MONEY

Is being raised in large amounts by churches which ship to us all their

OLD NEWSPAPERS, BOOKS MAGAZINES, OR WASTE PAPER

This is a splendid plan to raise church money or pay off the church debt; and it is the long-sought "something out of nothing" plan, as the material is usually thrown away.

Write us at once for information and prices.

THE WESTERN PAPER STOCK CO.
1452-60 Indiana Ave., .: CHICAGO

INDIVIDUAL COMMUNION SERVICE

"Noiseless" Cushioned Trays with a new Short Glass. Trays interlock. All glasses well spaced. Outfits sent on trial.

DIETZ COMMUNION SERVICE CO:
20 East Randolph St., Dept. J2, CHICAGO.

PIPE AND REED ORGANS AND PIANOS

Pure, sweet tone. Superior quality. Attractive styles. We sell direct at factory prices. Write, stating which catalog is desired.

HINNERS ORGAN CO., PEKIN, ILL.

The Trade Mark "1847 Rogers Bros."
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News Notes from Various Fields

Minnesota

Wells, long vacant, is now supplied by Rev. Hugh Armstrong. The entire church building has been remodeled.

Rev. J. M. Bain, presbyterial missionary, has worked up twenty Sunday schools and five home department schools with the help of the pastors this season. Several of these are regularly supplied with a preaching service.

Two hundred Jewish and Presbyterian children joined in a recent outing at Lake Minnetonka. The picnic was held at the Jewish Welfare camp, where eighty children were taking a vacation. They were the hosts to Presbyterian children in two camps across the bay. Both Jew and gentile leaders assisted in entertaining the little folks.

The playground of Second church, Duluth, is to be lighted by electricity so that it may be used in the evening. Current and fixtures were donated by the local electric company. Rev. J. A. McGaughey, who has been pastor at Second church for two years, in a recent sermon mentioned the fact that of the thirty-eight funerals he had conducted in Duluth only two were for families belonging to his church.

Rev. L. Colyn of Alpha gives a half hour street service when all are invited to accompany him to the church for the regular evening service, which results in a packed house. Plans are drafted for an addition to the church building and a basement costing at least $1,500. A men's Bible class of twenty-five members has recently been organized. Rev. W. B. Augur, assisted by the Sunday school missionary, has added a rural district to his field, which he regularly supplies.

Washington

Rev. L. L. Sanders, who has been the supply for Montgomery Avenue U. P. church, Spokane, will engage in interdenominational evangelistic work this fall.

Rev. Thomas M. Wilson finds a widening field of usefulness in the growing lumbering and commercial center at Raymond. Funds for a new church are being subscribed.

H. L. Wilhelm, secretary of the Commercial Club of Sedro-Woolley, is one of the principal boosters in that part of the state. He is also a preacher and occupied the pulpit of First church, Bellingham, recently.

During the recent visit of Mrs. Caroline Bartlett Crane to the Pacific coast she spoke Aug. 3 in First church, Seattle, being introduced by the pastor, Dr. Mark A. Matthews. She also aroused women of Tacoma, Olympia and Bellingham to take a greater interest in civic affairs.

Rev. W. H. Jones finds much to encourage him among the quarries and sawmills of which Tenino is the center. The new stone church which is the hope of the congregation rises slowly. Before the winter comes they hope to leave the old building, in which they have worshiped for more than twenty years.

Illinois

Rev. E. L. Moore, pastor at Augusta, was recently married to Bessie McReynolds of Normal.

The corner stone of the new church at Oswego was laid Aug. 6. The pastor, Rev. J. T. Hood, had charge of the services.

The Christian Endeavor society of Upper Alton church will buy an organ to be used in the new gymnasium, where they will hold their meetings.

Central church, Rock Island, is experiencing deep disappointment in not being able to secure as permanent pastor Rev. Otis G. Dale, who has been serving them for the past three months. Mr. Dale went to this church temporarily in order to remove Mrs. Dale from the higher altitude of Colorado. The reuniting and rallying of the people has been most encouraging under his leadership. After hearing a series of lectures on "Church Efficiency" by Mr. Dale, the people desired to adopt many of the modern and advanced ideas of church organization and work. An almost complete reorganization of the business and financial plans of the congregation was effected. Mr. Dale expects to locate farther West at a lower altitude than Colorado.

Albion has just closed a union meeting conducted by Evangelist E. R. Dow. The tent was filled to overflowing many times. There were about eighty converts. The whole town was stirred and the surrounding country participated. Special days for business men, farmers, fraternities, young men, men only, women only, were features of the meeting.

A conference of country ministers will precede the country life conference which will be held in DeKalb the first week of September. The first session of the conference will be devoted to the present condition of country churches in Illinois, at which Rev. C. S. Adams of the department of church and country life will be the chief speaker. Rev. M. B. McNutt, Rev. J. N. McDonald of Maroa and Rev. Moses Breeze will be other speakers.

At a meeting of Springfield Presbytery last month John R. Lyons was examined and licensed and adjournment taken to Second church of Decatur July 25, when Mr. Lyons was ordained and with his wife recommended to the Board of Foreign Missions for appointment to the foreign field. Mr. and Mrs. Lyons will sail for China about the middle of September, representing the church in which the ordination service was held in its parish abroad.

Rock River Presbytery has decided to take up the work in the fast growing railroad section of Silvis, and a man is already in mind to undertake the arduous task. Silvis is the railroad center and yards of Rock Island and Moline. A canvass has already been made and general plans outlined. The work will be institutional and missionary and require a considerable outlay of home mission funds. No fewer than seventeen different nationalities are to be found here, and the presbytery feels it is its home "Madeconia" of work among foreigners.

A new church building, in every way worthy of its consecrated promoters, was recently completed at Bridgeport and was dedicated Aug. 3. The building, including a fine new pipe organ, cost $25,000. Within a few minutes the people contributed more than $1,000 in excess of the $6,000 asked for to pay all bills. Great credit is due the devoted pastor, Rev. H. R. Taylor, and his efficient building committee. The pipe organ was procured and paid for through the efforts of a committee of women headed by Mrs. Angie Seed King. This church has furnished two strong representatives in the foreign field—Dr. Mary Smith, who for many years has labored in Persia, and Mrs. Anna King Briggs, who has recently returned from the Laos country. It has recently given one of its daughters, Miss Helen Piper, to home mission work in the far West, and it has given to the gospel ministry the late F. F. Stoltz of Ottumwa, Iowa; Thomas Smith of Brighton, Mich.; O. A. Smith of Kokomo, Ind.; Charles Highfield of Belleville, Ill.; A. M. Buchanan of Olathe, Kan.; George W. King of Newark, N. J., and John S. Martin of Indianapolis, who preached the dedicatory sermon.

Idaho

It is expected that churches will be organized at Victor and Lamont this fall.

The following young men from McCormick Seminary are serving fields within the bounds of the synod: E. P. Linnell and W. R. Kruse are developing work in the Teton Basin, Arthur C. Evans is spending the summer at Auger Falls, Arcadia field, and De Forest N. Shotwell is serving a country field in Boise Presbytery.

Tennessee

Evangelist N. S. McClurkan and his wife, and C. E. Green, choir leader, and his wife, were brought to Dickson last month for a fifteen days' meeting. The services were held in a tent, whose seating capacity had to be enlarged three times and then many had to stand at each evening service. All the churches worked together to reach the unsaved. Each afternoon at 4 o'clock more than 150 persons met to pray for the meeting. There were 175 conversions and reclamations. At the afternoon services as many as eighty children met daily with Mrs. McClurkan and Mrs. Green. Dickson never had so great a revival before. Rev. J. W. McDaniel, pastor of First church, had charge of the arrangements.

California

Menlo Park and Easton churches, two fields near San Francisco that have not been showing activity for a long time, have been responding heartily this month to the efforts of Rev. M. E. Coen, who also is pastor of University Mound church.

The congregation of First church, Oakland, is once more under its own roof after nearly a year's absence in a rented building. On July 6 the people moved into their new $250,000 Gothic edifice, occupying the social hall with appropriate services. Robert F. Coyle, D. D., of Denver, a former pastor, preached the sermon at the invitation of the pastor,

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Hot Weather Problems

They Are Easily Solved if One Knows What Kind of Food Is Best for the Family

There is always much discussion of the meat question in summer. In this age of progress and dietetic science, however, there would probably be no room for discussion as to what kind of meats should be eaten in hot weather. The average person who wants to keep in good health should confine his summer eating to fowl, fish, bacon and an occasional lamb chop for those who indulge in lively outdoor exercise, and these should be eaten but once a day—either for dinner or supper. For other meals a good, well cooked cereal, such as shredded wheat biscuit, combined with fresh fruits and some fresh green vegetables, is far more wholesome and nourishing. Shredded wheat biscuit supplies more digestible nutriment than meat, while the fresh fruit supplies a laxative property that is needed by most persons in summer. The combination is ideal for those who want to keep up to the top notch of energy at a time when the weather is most enervating.

Meat is classified by chemists as a "nitrogenous" food. Foods of this class impose the heaviest burden upon the digestive organs and are particularly burdensome to the liver and kidneys. They should be eaten sparingly even in winter and then only by persons whose daily employment calls for rather vigorous physical exercise. In summer red meat should be discarded entirely in order to keep the eliminating functions of the body in a healthful condition. This cannot be done when the digestive tract is burdened with heavy meats and other indigestible foods. One or two shredded wheat biscuits, eaten with milk or cream, will supply more strength-giving nutriment than meat; are much more easily digested and cost much less.

Many persons are so constituted that they are not able to eat starchy vegetables without much distress. By starchy vegetables we mean those that grow under the ground, such as potatoes, carrots and turnips. The starch is digested entirely in the intestines. Persons who suffer from intestinal indigestion should eat very sparingly of starchy foods, particularly in summer, when the vitality is low. In summer most persons, particularly those who are confined to offices and stores and who follow sedentary employments, will keep in better health by cutting red meats and starchy vegetables entirely out of their daily dietary and confining their meals to some well cooked whole wheat cereal like shredded wheat biscuit combined with the green vegetables that grow above the ground and with fresh fruits.

Probably the most wholesome and the most hygienic meal that could be prepared in summer is a combination of shredded wheat biscuits, fresh fruits and green vegetables, none of which requires any cooking or special preparation—indeed there is more real digestible nutriment in shredded wheat biscuits and fruit than there is in red meat or starchy vegetables—and one may live indefinitely on this kind of a combination served in many tempting varieties and forms without ever kindling a fire in the kitchen stove.

F. L. Goodspeed, D. D. This is the third building to be erected by this church for its worship. The main auditorium will not be completed for several months. The church has the largest membership in northern California.

The Congregationalists and Presbyterians of Redlands have united for the summer and gave each of their pastors six weeks' holiday.

Stanley A. Hunter delivered his stereopticon lecture on India Aug. 10 in Pomona church, Aug. 13 in Immanuel church, Los Angeles, and the following night in Boyle Heights church.

Sailing from San Francisco the middle of August for China were Rev. Arthur W. and Mrs. March of Hangchow College. Mrs. March is a daughter of Rev. Mr. Herriott of Oakland.

Rev. G. S. McCune of Syen Chun, Korea, whose name was mentioned in the Korean conspiracy case, has arrived home and has been staying for a few days with his brother-in-law, Rev. Lapsley McAfee, in Berkeley. With Mrs. McCune came a young Korean woman.

A recent reception was given in Stockton church in honor of Thomas Hanney, who for four years has been field secretary of the state Christian Endeavor society. He will leave soon with his bride for Central Africa to continue evangelistic services in which he has been markedly successful in California. He has visited a number of international Christian Endeavor conventions and is known widely. Before conversion he was a cowboy and gambler.

Paul Chovey, one of Dr. Arthur Ewing's students from Allahabad, India, addressed the prayer meeting of Calvary church, Riverside, July 24. He has been commissioned this summer to do evangelistic work among his countrymen on the Pacific coast. The Hindus there number 4,000. In the state university are seventeen students from India. Mr. Chovey is working his way through Syracuse University and is planning to return to India as a physician.

Ohio

Cincinnati Presbytery at its recent meeting discussed the rebuilding of Third church, burned several months ago. As funds appeared to be inadequate, the matter was referred to a committee.

Salem church is enjoying the use of a parish house. Last spring a house and lot adjoining the church was purchased and remodeled, furnishing rooms for the primary department of the Bible school, a ladies' parlor, rooms for the men's league and space for the Boy Scouts. At the same time arrangements are being made for improvements in the auditorium, probably costing, including the new property, $6,000 in all. Active and effective work is being done by the senior Christian Endeavor society. Rev. William L. Swan is in the eleventh year of his work in this field, whose membership has grown to 645.

Interesting replies to the question, "Why do not more men go to church?" were given recently by Rev. R. C. Stoll, First church, Alliance. One man referred to the unpleasant look given by the regular occupant of a pew he happened to be occupying. Another thought that ministers should help men more with today's problems rather than devoting their sermons to antediluvian times. A professional man said there was too much begging for money from the pulpit and too many generalities in sermons. Another man suggested that sermons should not be more than twenty or thirty minutes long. A summary of the replies showed hat industrial conditions were given as the xcuse for nonattendance by 90 per cent of the men; 60 per cent complained of uninteresting reaching and 50 per cent of lack of helpfulness in church.

Montana

Rev. G. W. Healy of Spokane, who is occupying Anaconda church for a month, was the astor there eighteen years ago.

Great Falls Grace church, which grew out of mission Sunday school, has been dedicated. Rev. George Edwards, long Sunday school missionary, is now the pastor of this church. W. I. Bailey has been secured to take up the unday school mission work in place of Mr. dwards.

Rev. G. W. Thomas, who has been located at Toston for some time, has been called to the new and growing town of Three Forks. Steps are being taken to erect a concrete church building. A small chapel has been in use for three or four years.

Rev. Mr. Ross, with the help of his church and other friends, has succeeded in building and dedicating free of debt a fine church edifice, well furnished and ready for service, at Hysham, a new town, where many discouragements had to be faced, met and overcome.

Wisconsin

As a welcome to the recently called pastor of Baraboo Congregational church the ministers of the Baptist, Presbyterian and M. E. churches led their people into the Congregational church on a recent Sunday evening and participated in the regular services.

Chippewa Presbytery at Lake Nebagamon church on July 30 received Carl E. Franze from Cayuga, N. Y., and ordained him. Mr. Franze is a graduate of Auburn Seminary and has entered work in northern Wisconsin, where his services are greatly needed. Rev. C. J. McConnell, the district superintendent at Superior, expresses an earnest wish for more workers of the same type.

Missouri

The chapel at Taylor Springs under the care of Hillsboro church is the only place for religious instruction in a town of upwards of 2,000 people. Until recently the mission had the services of no one except an occasional visit by the Sabbath school missionary, Professor Ernest A. Smith. On July 27 at a meeting in the chapel enough funds were raised, with the assistance of Hillsboro church, to secure the services of Rev. H. B. Douglass for a part of his time.

Michigan

Considerable interest was aroused in Battle Creek church recently by the announcement of "fur coat Sunday." The name applied to a garment to be presented to a missionary in Alaska rather than to the state of temperature of the church that day.

The chapel at Adrian, which has been undergoing extensive repairs, is nearly completed. Additional classrooms will take care of the growing Sunday school.

New York

Rev. Thomas W. Houston, known as the blind evangelist, has lately concluded a four weeks' evangelistic service under the auspices of the Interchurch Federation of Troy. A hundred meetings were conducted, some of them on the streets and at open air points, with noonday gatherings in factories. Following his Troy engagement Mr. Houston went to Philadelphia to hold tent meetings.

Pennsylvania

Aug. 10 Enon church opened for services after being remodeled. The improvements consist of a new low tower replacing the former spire, a new slate roof, six classrooms, new carpet, papering and painting. Services were held Friday night, Saturday afternoon and on the Sabbath. Rev. Charles Bell of Slippery Rock church preached. The largest communion service ever held in the church was on Sunday.

South Dakota

A lot was purchased at the recent townsite sale at Heaton for a Presbyterian church.

An effort is being made by Rev. Carroll D. Erskine of Sturgis to erect a $3,000 building, which shall serve as church and social center for the young people of the town, in which there are many saloons and poolrooms, but no reading room, library or gymnasium. The Christian forces of the town have exerted a strong influence in favor of Sabbath observance and obedience to law. Mr. Erskine was at one time a bootblack and newsboy in Binghamton, N. Y.

Kansas

A church to cost $40,000 has been started in Arkansas City. The M. E. church in the same town, and costing the same amount, was recently completed.

Dr. Ng Poon Chew, the well-known editor of a Chinese San Francisco paper, in a recent address at Kansas City predicted that in 100 years from now China will be supplying Christian missionaries to the United States.

At Liberal Rev. H. A. Holshouser, formerly of Dwight, has been pastor since Jan. 1. The membership has been increased 60 per cent and a manse costing more than $3,000 erected. Union evening services are being held on the public square this summer.

New Hampshire

Rev. Clarence A. Young of Roxbury, Rev. Lester M. Conrow of New Bedford, Rev. William W. Iliffe of Brookline and Professor J. Robb Harper of Chicago, together with their families, are spending the month of August on Gregg lake.

The week of Aug. 3 was filled with special services in honor of the 125th anniversary of the founding of the historic First church of Antrim and also the dedication of a beautiful new organ. Rev. Frank A. Arbuckle preached the sermon, which was of a historical nature. On Monday night C. E. Saunier of Boston gave an organ recital and Tuesday evening Mr. Arbuckle gave his stereopticon lecture on Japan. On Wednesday a reception was held at 5:30 and a banquet at 7 p. m. On Thursday the congregation and community gathered on Meeting House hill for a picnic and old-time "sing."

North Dakota

The corner stone of the new church at Raleigh was recently laid.

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Laymen Hold Church on Wheels

Cincinnati Knights Templars Conduct Services While Traveling to Denver — Brotherhood Men Plan Chapel for China.

CINCINNATI—En route to Denver to the triennial conclave Cincinnati's Knights Templars enjoyed a gospel service on wheels. One of the cars of their train was fitted as a chapel, equipped with hymn books and all needed literature. The services were conducted by the prelate of Trinity commandery, Sir H. A. Weeks, a Presbyterian layman and one of the active members of Pleasant Ridge chapter of the brotherhood.

Brotherhood laymen are taking charge of the Sabbath evening service at the new Oakley church during the absence of the supply, Horace Orr of Lane Seminary.

At the August meeting of Norwood chapter of the brotherhood it was resolved to put through the plan to build a $500 chapel in China—one of the projects dear to the heart of E. F. Evans, who was so tragically killed at Bay Bridge a few weeks ago. The meeting resolved itself into a memorial for the late president of the union of the brotherhood and an early president of the Norwood chapter.

Among visiting clericals of Presbyterian faith during the vacation period were Henry S. Brown of Lake View, Chicago; Rev. W. R. Spurlock of Corcoran, Cal.; Rev. W. H. Crothers of Logan, Utah, and Rev. W. M. Reese of Struthers, Ohio.

Vacation time finds no closed Presbyterian churches, but a large number of pulpits are supplied while pastors are circulating among the rest spots. In the suburban fields union outdoor Sabbath evening services have once more proved their popularity.

During the absence of Dr. Robert Watson, Rev. T. W. Rainey of First church, Newport, Ky., has been preaching the evening sermons on "Ideals of the Christian Life." Rev. David Wallace McMillan is conducting the other services.

Midsummer is the church time when usually there is little stir. Norwood church, however, has been the center of activity. A number of members were received at the last meeting of the session. At the preceding communion one Sunday school teacher came into church fellowship, bringing his entire class with him—a remarkably beautiful picture.

REN MULFORD, JR.

Two Women Leave for India

Seattle Ties Itself to Mission Work on Other Side of Globe—Men at Victoria Conference Discuss Practical Problems.

SEATTLE—A reception of unusual interest to Presbyterians in Seattle was held recently in First church, when farewells were said to two young women going out as missionaries under the Foreign Board. Miss Louisa Lee, daughter of Rev. George H. Lee, pastor of Ballard church, and Miss Sarah McRobbie, a member of First church, will go to Allahabad, India, under the auspices of the Women's Missionary Society of First church, sailing from San Francisco Aug. 26. A consecration service was held also in Ballard church on Sunday evening, Aug. 3, setting the young women apart for this service.

The third annual Pacific coast theological conference was held in Victoria, B. C., Aug. 12-15. Two men of great ability were obtained as the principal speakers—Principal Adeney of Lancashire College, Manchester, England, and Dr. James Moffatt of Edinburgh. Bishop Keator of Tacoma and Dr. Leonard of Seattle were the representatives from Washington and Bishop Roper from Canada. This conference is a sort of get together summer school in theology for the Northwest, where practical questions are freely discussed.

The brotherhood downtown mission will be opened the first of September by the Union League of this city and will be in charge of George M. Lowry. The every-night services will be taken by the Presbyterian, Baptist, Methodist, Congregational and Episcopal churches. Practical relief as well as religious services is in the program of the mission. Thousands of men were blessed in these meetings last year.

Rev. E. Hubert Broyles came to Mount Baker church eight months ago and has wrought a complete revolution in the work there. He has infused new life and strength into every department. Many members have been received and a new church building is a certain outcome of this brief ministry in this section of the city, other churches under the Home Missions Council rules leaving it wholly to the Presbyterians.

Rev. J. M. Robinson of Port Blakely church and Rev. W. A. Conden of Kent have accepted appointments as Sunday school missionaries. Their respective fields of labor will be the two Presbyteries of Bellingham and Wenatchee and the Presbytery of Spokane. This leaves these two Seattle suburban churches vacant.

Churches Desert Old Part of City

Twelve Congregations Leave District of 250,000 People—Use of Automobiles Found Very Effective in Open Air Meetings.

PHILADELPHIA—There is a district of the city, including the oldest portion of it and containing a population of 250,000, that has suffered a most wondrous loss of Presbyterian churches, mainly in the last quarter of a century. It lies between Green street on the north and Federal on the south, and between Broad street and the Delaware river. No fewer than twelve Presbyterian churches have disappeared from this section. North church at 6th and Green removed to Broad and Allegheny avenue. Spring Garden church at 11th and Spring Garden streets consolidated with Columbia Avenue church at 21st and Columbia avenue. Central church at 8th and Cherry removed to Broad and Fairmount avenue and later consolidated with North Broad Street church. Arch Street church at 10th and Arch consolidated with West Arch church at 18th street. Second church, once at 7th and Arch, removed to 21st and Walnut. Sixth and Seventh churches, formerly east of 6th street, consolidated into the Tabernacle on Penn square and removed to 37th and Chestnut, West Philadelphia. Tenth church, long at 12th and Walnut, united with its daughter, West Spruce church, at 17th and Spruce streets. Union church moved from 13th and Spruce streets to Darby road in West Philadelphia. Clinton Street church was dissolved. Fourth church moved from 12th and Lombard to 47th and Kingsessing avenue, West Philadelphia. South church at 3d and Federal and the Atonement at 12th and South consolidated with Scots church at Broad and Castle Avenue. Only four white Presbyterian churches remain in the entire district—Northern Liberties at 5th and Buttonwood, First and Third, near the center of it, and Greenwich Street in the south. There is also a colored Presbyterian church in the district.

A large portion of the population in the district referred to consists of Jews, Italians and negroes. Where formerly in the center of the city a church of some kind stood upon nearly every corner now there are none. As has been said, business first drove away the congregations and then superseded the churches themselves.

AUTOS HELP EVANGELISM

Such success has attended the use of the two automobiles in open air work of the Presbyterian evangelistic committee this season that the superintendent, Dr. W. P. Fulton, suggests that a much larger number will be recommended in the future. Dr. J. B. Ely of the Lemon Hill Association goes so far as to suggest that every church in the city be closed from June to October and that ministers spend their vacation in preaching from automobiles in all parts of the city.

The many warm friends in Philadelphia of the late Robert C. Ogden were much affected by the announcement of his death. He was born in this city and his education was received here, mainly in the public schools. During the years of his adult life passed here in business he was an elder in Hollond Memorial church and superindent of its Sunday school and closely identified with the boards and charitable institutions of the Presbyterian Church.

W. P. WHITE.

Preliminary work looking to the Bible conference to be held in this city Nov. 8-23 is now being done. The conference has engaged a number of prominent Bible teachers to conduct classes which will be held at the noon hour, in the afternoon and at several places simultaneously in the evening. Among the instructors expected are Dr. C. I. Scofield, Dr. James M. Gray, George L. Aldrich and P. W. Philpott. The association in charge has enlisted the cooperation of a large number of the denominations of the city.

IN olden days the alchemist placed a cross on his crucible so that no evil spirit might enter to impair the contents. America has been called God's Melting Pot. Shall we keep the cross on high? Comparatively few immigrants come with the Bible in their hands or their hearts. Foreign speaking church members find not a little difficulty here in obtaining pastors who are educated in their tongue. To train men to be ministers in this country to congregations that still retain the speech of their fatherland is the mission of Dubuque German College and Seminary. Young men of nearly a score of nations have learned to preach in English as well as in their native language. We are trying to do our share to keep the cross on God's Melting Pot. Dubuque German College and Seminary, C. M. Steffens, D. D., President, Dubuque, Iowa.

The Largest Three Churches

The largest church in General Assembly, according to the Minutes recently issued with all reports of the churches, is First church, Seattle, of which Dr. Mark A. Matthews is pastor, having 5,025 members. Bethany, Philadelphia, is second with 3,514 and Fifth Avenue, New York, with 2,436 members, comes third. In total number of worshipers the city of Philadelphia is first, New York second and Chicago a close third.

At Auburn Seminary the summer school of theology has already become a well established institution, but the summer school for lay workers which immediately succeeded the theological session this season was a new experiment. The attendance was so good and the interest so keen that President Stewart has determined to follow the same program next summer.

Gail Borden
EAGLE
BRAND
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THE ORIGINAL
Has no Equal
for Infant Feeding

Dr. Leon C. Hills Preaching on Sherman Mountain, Wyoming, to a Party of Automobilists at a Special Sunday Service

Autoists Worship on Mountain Top

On the crest of the Rocky mountains in a natural amphitheater of granite bowlders on the top of Sherman mountain, thirty miles west of Cheyenne, a special preaching service for automobilists was held on the afternoon of Aug. 10. The owners of automobiles in Cheyenne who are attracted to the splendid roads in that part of the country arranged the meeting and asked Dr. Leon C. Hills, pastor of First church, Cheyenne, to deliver the sermon. The meeting was postponed from Aug. 3 on account of rain and on the following Sunday was attended by about 170 persons, who traveled thirty miles or more to the service. Representatives of many denominations were present, including members of the Roman Catholic Church.

The site of the service was 8,500 feet above sea level, halfway between Cheyenne and Laramie, at the highest point of the transcontinental highway, not many miles from Long's Peak. Dr. Hills was assisted by Rev. George Van Winkle of the Baptist church. A city orchestra furnished the music.

Leon C. Hills, D. D.

According to local newspapers, this service was attended by many who are not regular or even frequent in church attendance. One man had not been to a church service for ten years. The service had nothing of the spectacular about it and the sermon showed the users of automobiles some of the advantages of Sabbath observance and need of following the principles of the sermon on the mount in application to the acts of every day.

This service is said to be the first of its kind ever held, and may be imitated by pastors in other parts of the country where automobiles attract many people away from regular church service. Such an outdoor service might be arranged in many parts of the country where automobilists could come together from several different points. Just as religious services are held in parks, where people gather to escape the heat, so a meeting can be held for automobilists at an appointed place. This will attract many who do not care to dress and go to church in a building.

Tangled Web at Long Beach

Dr. Mason Resigns Pastorate After Public Discussion of His Conduct—Presbytery and Officers Disagree.

LOS ANGELES—The tangled web of misunderstanding in the affairs of Long Beach church and of its pastor, O. H. L. Mason, D. D., seem no nearer to a satisfactory straightening out than at the beginning of the trouble.

About two months ago, when Dr. Mason returned from the meeting of General Assembly, certain members of Long Beach session informed him that information had come to them alleging that he had dined with a young woman, a member of his church choir, in the city of Los Angeles, and that wine had been served at this meal. Dr. Mason admitted the fact, but explained that the wine had been ordered and was drunk by the young woman; that he had not tasted the wine, but in paying the bill he had paid for the wine rather than make a protest in a public place. Dr. Mason put the matter entirely in the hands of the session, consenting to have them meet without him in order to give freedom in discussion.

The session decided that it would be for the best interest of all concerned that the pastoral relation be dissolved. Dr. Mason acquiesced and, with Mrs. Mason, went to Berkeley for rest, whence he sent his resignation.

The congregational meeting which was called to consider the pastor's resignation concurred unanimously in the request that the pastoral relation be dissolved. Dr. Mason asked that rumors in regard to his wrongdoing be investigated. The officers of the church investigated as far as they thought necessary and drafted a statement which seemed at the time to be a satisfactory solution of the whole difficulty. This was signed by all the elders and read at a public meeting on Sunday morning, when about 1,700 people were present, and was indorsed almost unanimously by them. The session declared they had never made any charges against Dr. Mason of a criminal or any other nature and they were convinced that Dr. Mason is not guilty of any intentional wrong.

A special meeting of presbytery was called to act upon the request of pastor and people for a dissolution of the pastoral relation. During the discussion a petition was presented, bearing the signatures of over 500 of the members of Long Beach church, asking that presbytery deny the request. Pastors of the Methodist and U. P. churches addressed presbytery and appealed for the retention of Dr. Mason on the ground of his usefulness in moral and civic reform. Presbytery voted unanimously to grant the request for dissolution, but set the date for the expiration of the pastorate at Oct. 1. This was intended as a compromise.

The session of Long Beach church construed the action of presbytery as a reflection on their integrity and immediately filed with the stated clerk the papers containing the information concerning Dr. Mason's alleged misconduct, together with a protest against the action of the presbytery, signed by the elders. The deacons and trustees also forwarded statements, in which they declared their confidence in the integrity of the elders and their indorsement of the action which they had taken in regard to Dr. Mason and the presbytery. These officers then resigned.

According to figures presented at the conference on Christian education of the Southern Church at Montreat, one in every seven of the students in all the state institutions of learning in the South belongs to the Presbyterian Church or has Presbyterian leanings.

Will Show Work of Negroes

Board of Freedmen Will Take Part in Anniversary Exposition in Philadelphia — Many Pittsburgers at Chautauqua.

PITTSBURG—The state of Pennsylvania has made an appropriation for celebrating the fiftieth anniversary of the freeing of the slaves. All the agencies that have been engaged in educational and religious work among the colored people have been invited to participate in an exhibit showing the progress made by the negroes during fifty years. This celebration is to be held in Philadelphia during September. The Board of Missions for Freedmen has arranged an exhibit of articles made by the pupils in church schools, with a large number of photographs of ministers, missionary teachers and buildings. This exhibit will be under the direction of Rev. John M. Gaston, associate secretary of the board.

Dr. J. Ross Stevenson of Baltimore, Md., preached to a large audience in Third church Aug. 10.

Oakmont church has united with the other churches of the borough in holding outdoor Sabbath evening services. These services are proving of great interest to the community and are attended by 500 to 600 people.

Many of the ministers of presbytery are spending their vacations at Chautauqua, N. Y., among whom are Dr. W. A. Jones of Knoxville church, Dr. O. N. Verner of McKees Rock church, W. F. Silvius of Duquesne church, W. E. Howard of Oakland church, Dr. W. T. Garroway, retired, Dr. Samuel Cullen, J. F. Patterson, formerly of Sixth church but now of Orange, N. J., and Henry A. Grubbs, now of Baltimore. Mr. Grubbs is a son-in-law of the late Dr. Richard S. Holmes.

Dr. Hugh Black of Union Seminary and Rev.

R. J. Patterson of Belfast, Ireland, have been prominent preachers in local pulpits lately.

J. C. Bruce, D. D., for some years pastor of First church, Crafton, who was elected field secretary for the Board of Church Erection, gives up his work at Crafton on Sept. 1 and will have his headquarters in New York City.

Allegheny Seminary of the U. P. Church is to change its name to the Pittsburg Theological Seminary of the U. P. Church.

Gains Made by Small Churches

Proportionate Increase in Membership on Confession Shows Work of Minor Congregations—Dr. Robinson Sails for Palestine.

CHICAGO—Twenty-three churches of Chicago Presbytery have a rating of 10 per cent or over in comparing the number of members received on confession with the present total membership of the church. This means of estimating the growth of the church is looked upon by many students of religion as the most fair. People may join a church by letter because they happen to move into a community. Those who have never been connected with a church join on account of special work by someone. The Chicago church which had the largest growth of members on confession of faith, 33 per cent, was Hope, with Homewood church next with 32 per cent. West Division 29, Windsor Park 24, Chicago Heights Italian 24 follow. Churches which had 15 per cent or more gain of members on confession were Belden Avenue, Chicago Lawn, Italian, Logan Square, Marlboro and Olivet Memorial.

The Daily News is collecting a large amount of money for a new "fresh air" sanitarium for babies at Lincoln park.

Dr. George L. Robinson, with his wife and Rev. W. H. Robinson, Jr., sailed from New York last Tuesday bound for Jerusalem, although Mrs. Robinson will stay at Cairo some time. Dr. Robinson will be director of the American School of Archæology for the coming year. Mr. Robinson, a recent graduate of McCormick Seminary and son of the Englewood pastor, will assist Dr. Robinson in his work for the winter.

Applications for admission to the Presbyterian Training School are reaching President McAfee in increasing numbers and the entering class this fall will be composed of many women of education and culture.

The new Fourth church will soon be under roof. All of the stone work is done, and the immensity of the plant as it will appear when finished can be easily seen.

The Women's Liberty League is the name of an organization of women formed to support the liquor policies in any contest at which women can vote. The league will be affiliated with the United Societies for Local Self-Government. The women were appealed to join the league on the ground that narrow-minded people who want to say what people should drink ought not be permitted to make the laws.

The Chicago Christian Endeavor Union has lately issued a year book containing a list of "Who's Who" in the city and Illinois unions, with detailed accounts of the various Endeavor activities—some sixteen in number. The booklet also contains special messages from Dr. Clark, the founder of Christian Endeavor, and General Secretary William Shaw. The latter greets the Chicago union as "Efficiency Union No. 1." There are also portraits and statements from Walter R. Mee, state president; Walter R. Ceperly, formerly Chicago president; E. P. Gates, field secretary, and Amos R. Wells, editorial secretary of the United Society. The Chicago union, with headquarters at 405 Association building, publishes the book, which is edited by A. G. Fegert, the newly elected president, and Field Secretary Gates. The organization reports 400 local societies, representing sixteen dnominations, and a membership of from 12,000 to 15,000.

Rev. Edgar Beckwith of Maywood church has received the degree of D. D. from Vermont University, his alma mater.

Rev. Isaac B. Moorhatch has commenced work among the Assyrian-speaking Persians of Gary, Ind. He is employed by the Chicago Tract Society at the suggestion of Rev. Haidow Ablahat of the Persian mission on Huron street, which is under the care of Fourth church.

Send Many to Country Homes

New York Churches Help Families to the Open Places in Summer Divergent Opinions on Value of Jingly Hymn Tunes.

NEW YORK—Madison Avenue church house having received a gift of a farm of sixteen acres in Newtown, Conn., with a fourteen-room farmhouse and a carriage house, whose upper story has been transformed into a dormitory, has been enabled to carry on extensive fresh air work there this summer, in addition to its camp in New Jersey.

Brick church and its affiliated churches conduct a girls' camp in Connecticut and a boys' camp in New Jersey, in addition to a mothers' home and various locations for fresh air visits of a fortnight.

Fifth Avenue church has its vacation house in New Jersey and gives many trips to Northfield and Altamont. The Sunbeam Day Nursery has a roof garden for babies.

ABANDON SOCIAL SERVICE BUREAU?

It is rumored that the Home Board is likely to abandon the social service bureau from which Rev. Charles Stelzle recently resigned as secretary. In this case each presbytery may organize social work for its district, working in close relation with the churches.

Widely divergent opinions are being expressed following the recent discussion of the church organists at their convention in Ocean Grove this month. There are many church members who would welcome a return to the solid old hymns and be heartily glad to banish forever the "ragtime" and "German band tunes" condemned by the organists. One of the leading newspapers of this city published a strong editorial on the value of the common knowledge and use of old hymns, especially those which have descended from generation to generation as a precious heritage. On the other hand, some of the mission leaders have expressed themselves in appreciation of "jingly" tunes, music with a "move" and a "glow" in it, as adapted to their peculiar needs in winning the attention of their audiences and reaching their hearts.

In the presence of many city officials and charitable workers, the corner stone of the new children's court, to cost $250,000, was laid Aug. 11. In the course of his remarks Justice White said: "The new courthouse will be the ideal court for juvenile delinquents. Within its walls no child shall be pronounced guilty of a misdemeanor or a felony or receive the bread of a criminal."

Word has been received of the death of Dr. Thomas Kennedy in London at the age of 85. Dr. Kennedy, who had been moderator of General Assembly of the United Free Church of Scotland, was a brother of the late John Stewart Kennedy, the New York banker whose name is famous for his monumental missionary benefactions. This ministerial brother was born in Scotland and spent all his active ministerial life there, but was educated in Princeton University, where he was graduated in the class of 1874.

HOME BOARD LECTURER DIES

Rev. Delos Edwin Finks, for many years connected with the Board of Home Missions, died after only half an hour's illness Aug. 15 at his summer home in Igunquit, Me. The cause of death was angina pectoris. Dr. Finks was 65 years old. He was graduated from Hamilton College in 1870 and from Union Theological Seminary three years later. His first pastorates were in Colorado, but his eyesight began to fail and it was feared he would be blind, so he and his bride came East for treatment. He connected himself with the Home Board as stereopticon lecturer, while Mrs. Finks became editor of The Home Mission Monthly, the organ of the Women's Board. Mrs. Finks died in November, 1911, and her place as editor was filled by her daughter. Dr. Finks kept up to the last his lecturing work for the board. His latest visits were to Erie and Northumberland, and other presbyteries in New York and Pennsylvania. He was under appointment to many other places, where the news of his sudden death will be received with regret. The funeral services were held Sunday afternoon from Munn Avenue church of East Orange, N. J.

Services for the late Dr. Roswell Bates were held Sunday afternoon from Spring Street church, where he served so long.

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Financial Situation

Uncle Sam Could Easily Deposit $150,000,000 to Help Move Crops — Lower Express Rates Cut Railway Income—Rural Credits Plan.

Just how the government will be able to deposit $150,000,000 in the banks of the country, or even $50,000,000, is not just clear to the average man whose income may be about $1,500 a year. As a matter of fact, however, the report of the cash holdings of the government on Aug. 1 shows that Uncle Sam has in his strong box $365,937,000. This does not include gold and silver which is held against outstanding certificates, but does include $150,000,000 of gold reserve. This vast amount of cash gives the government a tremendous power in the finances of the country.

The bureau of railway news and statistics, an institution subsidized by the railway systems of the country, points out that there will be a loss in gross earnings of railways of from $10,000,000 to $20,000,000 as one effect of the recent order of the interstate commerce commission reducing express rates. These rates, which have been ordered to go into effect Oct. 15, involve a reduction of about 25 to 30 per cent. The railways in most cases get a fixed percentage of the gross express receipts. Thus the roads lose, too, and as the rates for packages of less than four pounds are greater than under parcel post transportation, the roads will be obliged to carry a great lot of merchandise as mail which formerly they have transported at express rates and participated in the profits therefrom. The great saving to the shippers who pay the present express rates has been pointed out by no news bureau. But it will mean that the public will not be forced to pay exorbitant prices for transportation of small parcels and it is not beyond possibility that the new rates will do much toward bringing producer and consumer into closer relation and thus assist in lowering the cost of living.

Plan for Farmers' Help

A system whereby the farmers of the country may obtain money on more favorable terms than is now possible has occupied the attention of certain members of Congress during the last few days, and it has been proposed that to the pending currency bill there be added a provision for more ready accommodations for the farmers. The President, while favoring the plan, objects to thus amending the currency measures. Senator Fletcher has introduced a bill proposing a system of local national rural banks owned and operated by farmers, a state national rural bank, owned and operated by the local banks, and a national bank to be located in Washington and owned entirely by the state rural banks.

Brief Bits of Business News

—A bank run in which $250,000 was withdrawn, and $160,000 deposited by those who had faith in the institution, was recently witnessed in Chicago. It is said that the run started when someone saw a real estate trader withdraw $2,400 in currency. Men who knew the bank was sound made a neat profit on the excitement by buying passbook accounts at a discount.

—The shortage of cattle is due directly, in the opinion of many meat wholesalers, to the slaughter of calves. At six principal live stock markets of the country calves composed 16 per cent of the total cattle receipts for 1912. At South St. Paul alone there were marketed 130,700 calves, which made 13,592,800 pounds of veal. If these animals had been held a year they would have weighed twice as much, with a gain of $3,194,300 to the farmer so far as payment at this one point was concerned. If they had been held until three years old the gain would have been more than twice as much.

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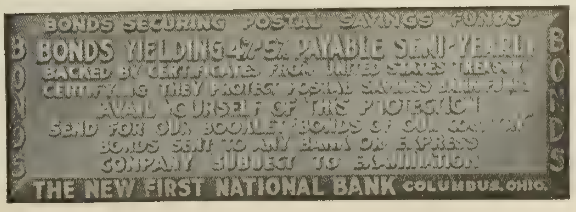
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Northfield at Concert Pitch

Northfield has been having the largest attendance in recent years. People are attending six and seven services daily. This is particularly true of those who find it possible to stay only a few days. Three thousand heard Dr. G. Campbell Morgan on the second Sabbath morning and he preached for an hour and twenty minutes. Almost as many heard Dr. Len G. Broughton in the evening, and Mr. Moody announced that the audience which greeted Dan Crawford at 4 o'clock was the largest ever assembled in the auditorium at an afternoon hour.

Dr. Morgan preached on "How to Satisfy Christ," the fourth of a series of sermons, the others being "How to Come to Christ," "How to Serve" and "How to Please Christ." This series is complementary to one by Dr. J. D. Jones. Dr. Holden gave the lectures for the ministers during the first week, closing with the theme "The Perils of the Minister." Dr. Holden is quiet and grave almost to an oppressive degree, but he often insists that he does not believe in long-faced religion. Dr. Hutton, speaking on the eighth of Romans, is impassioned and strenuous; he expresses everything in the superlative, yet he frequently tells us he wants a calm, sane religion in its essence and expression. Between these two contrasted speakers come many who tend more toward one or the other characteristic, illustrating what Dr. Holden most aptly said, "We are made after our pattern, not of one pattern."

It is a wonderful thing that W. R. Moody is able to continue to do what his honored father did, viz., command the very best talent of the church for this conference. One thing is apparent, and that is that these noted men enjoy meeting each other. Dr. Hutton said in friendly fun: "It is wonderful what great and good things these men say off the platform," quickly adding, "I do not mean to say that they do not say some great and good things on the platform."

Dan Crawford Receives Close Attention

Dan Crawford held the close attention of large audiences for three addresses on Africa. In 1889 this man who has found the secret of "thinking black" bored his way into the interior of the "land of the yellow grass" and until 1912 was shut in a thousand miles from any kind of supply station which could give him what he, as an English gentleman, had considered the ordinary necessaries and comforts of life. He speaks eloquently of "the glory of doing without." In 1912 he "bored out," a process which required twenty-three days. As a partial fruit of his labors he left behind sixty miles of good wide road, except for which "the sons of the yellow grass" know only the narrowest paths through a dense growth averaging thirteen feet in height. And he left six miles of cottages except for which these black folks know only closely built groups of huts most unsanitary and uncomfortable.

Mr. Crawford speaks with admiration of the politeness, modesty and fidelity of the Bantu character, with sympathy for their sufferings and with largest hope for their evangelization. It is speaking mildly to say that this great missionary won the admiration of all. Dr. Broughton spoke of him as the most real missionary of modern times.

When he emerged, with his black attendants, from his twenty-two years of seclusion Mr. Crawford was deeply affected by his first sight of the railroad train. He spoke to his companions of the railroads, automobiles, aeroplanes and other similar things, but these "fine men" of Africa were not moved to wonder or envy. They turned to Mr. Crawford and said, "Sir, to be better off is not to be better." This, said the man who thinks black, meant, "You go to your boasted civilization; we desire none of these things; we can be better morally more easily if we are not better off materially."

"The Smile Worn from Your Faces"

When this remarkable missionary reached England an English lord asked, "What is the greatest change which you see in our civilization." The reply was, "The greatest change is this: Your materialism has worn the smile from your faces." "I saw, on a subway train," he said, "thirteen fine young Englishmen just entering active life and a worried, anxious look upon their faces lest they be outdone and overreached in their quest after wealth."

We have spoken of the men who seem to be making the deepest impression at Northfield. As the conference draws to a close Dr. Hutton is getting the closest attention of every minister on Saul, the son of Kish, whom he styles as "the man who was called to a bigger thing than he was fit for."

Dr. Holden is showing us that the standards of and pathways toward goodness are identical in Old and New Testaments. Dr. Morgan is making us know more clearly that One only is God—that is God. And Dr. Broughton is showing us how, in the church and in the world, we may work out our salvation with fear and trembling, while Doctors Jones, Chapman, Robinson and others are giving most excellent warnings, exhortations and encouragements. Northfield merits the attention it is attracting and gives good promise of extending its renown and power. M. V. HIGBEE.

Ministerial Obituary

Rev. L. N. Williams

Ten great grandchildren are among the relatives left by Rev. L. N. Williams, who died July 25 at Neoga, Ill., after an extended illness. He was 74 years old and was born in Indiana. He was ordained thirty-eight years ago and preached last at Watson, Ill. Funeral services were conducted by the Neoga pastor, Rev. C. W. Estes.

Rev. Amos A. Randall

Rev. Amos A. Randall, pastor of Oak Ridge and Irondale, Ohio, churches, died near Wellsville, Ohio, Aug. 4, after a long and lingering illness. He was born in Rockford, Ill., June 18, 1863, and was taken at an early age by his parents to Cedar Rapids, Iowa, where he attended the public schools and Coe College. He was graduated from Macalester College, St. Paul, Minn., in 1890, and from McCormick Seminary in 1893. His first charge was at Armstrong, Iowa. Other work was at Marengo, Iowa; Ontario and Santa Monica, Cal.; Princeville, Ill.; LaCrosse, Wis., and Geetingsville, Ind. He was installed pastor of the Oak Ridge and Irondale churches Aug. 20, 1912. Mr. Randall is survived by his widow and five children, a mother, brother and two sisters. Funeral services were held Aug. 9. Rev. M. W. Woolf, pastor of Bethel church, preached.

Kentucky Church Dedicated

The congregation of Westminster church, Bowling Green, Ky., is rejoicing over the dedication Aug. 10 of the new church edifice which was begun nearly two years ago in the face of apparently insurmountable difficulties. J. Frank Smith, D. D., of Dallas, Texas, preached the dedicatory sermon. Ira Landrith, D. D., of Nashville, Tenn., in less than thirty minutes obtained pledges covering the $15,000 debt that remained on the building. With the exception of a gift from Andrew Carnegie for the organ, and about $200 subscribed by friends in the town, the entire cost of the church, over $40,000, has been met by the membership. The building, of Bowling Green limestone, is of colonial design and is complete in its appointments, up to date in its equipment and meets every requirement of a thoroughly modern church house. Dr. R. W. Binkley is pastor.

Missionary Killed in Turkey

At headquarters of the American Board in Boston word has been received of the assassination of Rev. Charles Holbrook, a young missionary sent out by the board two years ago. He was stationed in Sibas, on the borders of Armenia. His death is said to have occurred in the Armenian village of Souchier while he was on a vacation tour. The circumstances of the tragedy are not indicated in the cable reports, but the incident naturally arouses not only grief for the loss of Mr. Holbrook but much anxiety for other missionaries in the Turkish interior, where there has been dread of fanatical antimissionary outbreaks ever since Turkey began to suffer so seriously in the Balkan war struggle.

Discuss Bible in Public Schools

Three tracts relating to the public schools of the country in connection with the use of the Bible have recently been issued by the National Reform Association. They are offered to all pastors who will discuss in their pulpits on the second Sunday in September the subject of Christian morality. The association offices are in Pittsburg. It has also recently published in tract form the reports delivered at the citizenship conference at Portland June 29. They contain up-to-date material on many questions of interest to the church at large.

Missouri Church Case Settled

According to recent press reports the United States circuit court in Kansas City has decided in favor of the Presbyterian Church in the United States of America a case against the Cumberland Church involving property in Missouri worth $1,500,000. The suit grew out of the refusal of some churches to surrender property to the Presbyterian Church following the merger of the Cumberland Church with the larger branch. Ten state courts have quieted title to property of the merged churches in the Presbyterian Church in the same way.

Build Home for Mothers

Mrs. Sayre, mother of Francis Bowes Sayre, who is engaged to Miss Jessie Wilson, is expected to make formal application to the town board of Babylon, L. I., before Aug. 31 for permission to secure a tract of land between Great South Bay and the ocean, on which to erect a home for mothers in poor financial circumstances, where they may spend three or four months before the birth of their children.

Find Jobs for All Homeless Men

A system of pushcart collection of waste paper in the downtown district of Chicago is being worked out by Rev. George A. Kilbey, superintendent of the Christian Industrial League, a Presbyterian institution which during the last three or four years has given shelter and work to thousands of men. The plan which is now under contemplation will require several thousand dollars to furnish equipment for these itinerant collectors of paper and other waste material. It is proposed that the league, which is situated on East 12th street, not far from the loop, shall purchase a number of pushcarts and loan them to men who are unable to find other employment. The league will purchase from these collectors all waste paper at a price which it is estimated will enable the men to earn $3.60 a week. Lodging can be provided for 10 cents a night and, with further plans which are now being considered, meals will cost but 25 cents a day. This will leave the workman with $1.15 a week for clothes and other expenses.

It is part of the plan that the Christian Industrial League shall establish a savings department of some sort where these men and others may deposit their earnings and remove from them the temptation to spend their money foolishly.

Arrangements have just been made whereby all the homeless men cases which are referred to the Associated Charities of Chicago will hereafter be turned over to the league. Each year the league, which has facilities for employing a number of men at profitable occupation, has enabled an average of sixty men a day to get a new start in life by productive labor. The Associated Charities will turn over many other men of the same sort, who will be given work in the waste paper department, in the numerous stores which the league conducts and in the factory.

All men who apply for charity in Chicago will be given an opportunity by the league to earn the clothing or food they need. In fact, so far as the homeless men in Chicago are concerned, the league will be the agent of the Associated Charities. This arrangement has been made at the suggestion of the officers of the charities after investigation of the work which the league has been doing. Clothing collected by the Associated Charities will be kept and dispensed by the league.

The scheme of pushcart collection of waste paper, especially for those buildings where there is too much waste to burn and not enough to have a wagon call for it, has appealed to business men of the city and they have promised their assistance in the new plan. They recognize that this will do away with practically all of the begging on the streets, as the league will undertake to furnish work to every man.

There will also be established this fall in connection with Popular hall on South State street, the evangelistic arm of the league, a free employment bureau, which will be the means of connecting homeless men with employers of labor.

YOUNG PEOPLE AT WORK

Indiana Endeavorers Meet—R. A. Walker, state field secretary of Christian Endeavor, conducted the conference on methods at the recent district young people's convention at Brownstown (Ind.) church. It was addressed also by Rev. F. Davis of Freetown and Rev. Frank L. Freet.

U. P. Young People at Waterloo—Work for others was suggested by Rev. James E. Walker of Chicago as one of the best ways to interest young men and women in the young people's societies of the U. P. church, at the national convention of the young people of that denomination at Waterloo, Iowa, Aug. 15 and 16. Nearly a thousand delegates were at the convention. Mr. Walker summarized for the young people the responses he had to a large number of letters from societies over the country telling the most successful way of doing work which they had used. From the East came a report of the society where the attendance increased 80 per cent because the new officers felt that they must really do something to infuse new life into the society. Varied programs and announcement of the meetings in the Sunday school has helped the attendance of many organizations. In one society a special committee keeps a record of the attendance of all members, which is posted at the back of the room. Mr. Walker suggested that one of the secrets of successful work is giving everybody something to do.

GIVE BIBLES AT HOME AND ABROAD

Six colporteurs of the American Bible Society, two army men and four college students distributed copies of the Scripture to the veterans at the recent Gettysburg reunion., The government furnished a tent, and copies of the Bible bound in khaki were distributed on the grounds. Thousands of copies were sold.

Six thousand copies of the New Testament were recently distributed among the policemen of Tokyo.

Constant calls are being made for Bibles in English by natives of many of the Chinese cities. They learn English by reading these books. During the first six months of this year nearly 1,000,000 Bibles and Testaments were distributed by the China agency of the American Bible Society, with many orders left unfilled on account of the large demand.

Presbyterians Lead at Conference—Presbyterians had the largest number of delegates at the Laymen's Missionary conference lately at Lake Geneva. There were eighteen denominations represented, the delegates coming from fifteen states and provinces. The total enrollment was about 125. A number of the denominations were represented by mission board secretaries and officers of the Laymen's Missionary Movement of the several denominations. This was the only conference held by the Laymen's Missionary Movement preliminary to the series of 600 or more local conferences which will meet in various parts of the country this winter.

Definite Work for Men—The central office of the brotherhood of the Disciples of Christ has laid plans to send out monthly to each of the 1,000 organizations of that denomination a plan of work which will tend to train members of the churches represented for the united missionary campaign which is being undertaken by all denominations. This brotherhood will make the preliminary plans for the every-member canvass the definite work for the men of its church during the winter.

Calendar and Record

Presbytery Meetings

Chicago—Assembly Hall, Sept. 1, 10 a. m.
Salt River—Mount Air, Pike County, Sept. 2, 7:30.

Calls

Alabama—Montgomery: Robert H. McCaslin, Bowling Green.
Illinois—Elmira: F. A. Munneke, Decatur, Mich.
Iowa—Monticello Peniel: W. A. Montgomery.
Kansas—Topeka Third: E. I. Gilmore, Bucklin.
Michigan—Vassar: Roy G. Hershey, Trenton.
Minnesota—Mora: W. L. Vincent, Sigourney, Iowa; Atwater: Herbert J. Taylor.
Missouri—St. Louis Grace: F. G. Behner, Fargo, N. D.
Ohio—Caldwell: C. S. McGrath.
Oregon—Portland Arbor Lodge: George R. Crowley.
Pennsylvania—Delaware Water Gap German Valley: Frank Innes, Chester.
Utah—Salt Lake City First: G. E. Davies, St. Paul, Minn., declines.
Wisconsin—Crivitz: Peter Erickson.

Resignations

Michigan—Decatur: F. A. Munneke.
North Dakota—Fargo First: F. G. Behner.
Chio—Congress and West Salem: R. C. Townsend.

Installations

Illinois—Manteno: J. J. Ehrstein.
Iowa—Keota and Lafayette: Earl V. Fisher, Aug. 12.
Kansas—Wichita West Side: Thomas Burns, Florida, N. Y., Aug. 4.
Wisconsin—Beloit West Side: E. A. Finn, Aug. 6.

Vacant Pulpits

Illinois—Rock Island Central.
Michigan—Lake Superior Presbytery, mission field, Rev. J. M. Rogers, Ishpeming; Raisin, Rev. W. M. Pocock, Blissfield.

Change of Address

Stevenson, R. M.—Salt Lake City, Utah, to Folsom, Cal., Route 1.

Accessions

Iowa—Lenox, 6, N. R. Miles.
Missouri—Taylor Springs, 14, July 27, H. B. Douglass.
Pennsylvania—Enon Valley, 18, Aug. 10, Charles Bell.

Churches Organized

Nebraska—Wilsonville, July 27, 101 members.

Marriages

A charge of one cent per word is made for marriage notices. Payment must accompany copy.

Edwards-Dodd—In St. Louis, Mo., July 30, Charles E. Edwards, D. D., of Iowa City, Iowa, and Miss Florence Dodd of St. Louis, Mo., by C. T. Edwards, D. D., of Brooklyn, N. Y.

Wills-Richardson—In Berkeley, Cal., at the home of his daughter, Mrs. Helena Wills Smith, Aug. 5, by Rev. J. S. Thomas, John T. Wills, D. D., pastor of Westminster church, Sacramento, and Miss Edith Richardson, daughter of the late E. M. Richardson, D. D., of Memphis, Tenn.

Obituary

Death notices will be inserted at the rate of one cent a word. **Payment must be sent with the notice.** Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

McIlvaine—Mrs. Priscilla Jane McClure McIlvaine, widow of George H. McIlvaine, died on May 20, 1913, at her home in Peoria, Ill., having been a resident of that city for fifty-nine years. Mrs. McIlvaine had been associated with Grace Presbyterian church from the time of its founding, some forty-five years ago. Her modest, gracious personality is and will be sorely missed in this organization, with whose history the name of her godly husband is intimately linked. Mrs. McIlvaine was born in Franklin county, Pa., May 19, 1834. She is survived by two sons and three daughters, who with a large circle of relatives and friends revere her sainted memory.

Niles—Mrs. Jennie E. Niles, widow of the late Henry E. Niles, D. D., died at her home in York, Pa., on July 2. She was born in South Bridge, Mass., and was married on June 26, 1850. Her home as a bride was in the manse at Valatie, N. Y.; then at Angelica, N. Y.; St. Louis (North church); Albion, N. Y., and at York. Her three sons survive her—Henry C. Niles of the York, Pa., bar; Hon. Alfred S. Niles, ex-judge and present police commissioner of Baltimore, and Rev. Edward Niles, pastor Second church of Baltimore. The following is an extract from a tribute which appeared in the York newspapers:

"Forty-eight years of thorough identification with York and promoting its intellectual and spiritual life made Mrs. Henry E. Niles one of its beloved citizens. Although born in 1828, none who knew her quickness of body, mind and soul ever thought of her as old.

"A beautiful and brilliant girl, graduating from Mount Holyoke in its Mary Lyon day, her mind was stored with gems new and old, which she held at tongue's end for felicitous use. She chose to become a minister's wife, and for thirty-five years in the York manse she shared the burdens and blessings of that fruitful pastorate, her influence permeating every activity. Fifty years of continuous revelation of what human love can be was followed by thirteen years of widowhood. Instead of withdrawing from the world to selfishly mourn, she devoted herself to continue and perpetuate her husband's influence. Because her religion was so genuine, her conviction so absolute that "all things work together for good to those who love God," nothing daunted her joyful faith.

"Her sons and grandchildren shared with her every experience, whether great crises or daily happenings. Saturated with both the religion and culture of her Puritan ancestry, with untiring enthusiasm she pursued her pilgrim pathway. She leaves a sweet and uplifting memory. Before her lie illimitable opportunities of eternal youth."

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CAN YOU PICTURE A LONELIER OR MORE DANGEROUS situation than that of a young man, a stranger in the midst of a great city? The Strangers' Bureau of the Chicago Brotherhood brings the right kind of friends to such young men. Send names and addresses to Dr. Francis M. Fox, 509 S. Wabash ave., Chicago.

HYMNALS — WOULD LIKE TO HEAR FROM A church willing to donate its old hymnals to a Home Mission church. L III, care Continent.

WANTED—MARRIED MAN, EXPERIENCE IN FRUIT and vegetables, to take charge of small fruit farm near St. Joseph, Mich. Everything in first class order with modern conveniences. One handy with tools preferred. For the right couple here is a splendid opportunity. Address with references, "R. S. T.," The Continent.

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FOR SALE—A TUBULAR PNEUMATIC PIPE ORGAN with twenty-four speaking stops, fine oak case, in first class condition. Will sell at sacrifice to quick buyer as it must be removed on account of tearing down church. Address, Pneumatic, care of The Continent.

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In order to earn money with which to pay the expenses of the coming year several

Huron College

students are spending the summer in selling aluminum ware to farmers' wives in North and South Dakota. One of these young men reports a net profit of $150 during the first four weeks of his vacation. He is paying interest on a pledge of $100 toward the endowment fund for the College. He must earn most of his own expenses, and he is preparing himself to be a medical missionary.

There are several scores of other young people in Huron College like this young man. It is for them that the College is needed. To do its work as it should for them next year its hampering debt must be paid.

Total debt unprovided for on July 5 -	$15,882.59
From nine friends to July 19 - - - -	220.50
Balance needed by September 1 - -	$15,662.09

Who will help set the College free for a great work next year?

Address President of Huron College, Huron, S. D.

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In next week's CONTINENT Miss Ada Patterson will tell the heart-gripping story of "The Little Missionary," who has done much to help children of New York's East Side to have life and health. It is a sympathetic description of one of the bright spots in the nation.

Why Immigrant Children Sin

The children of foreigners rather than recent immigrants themselves help unduly to swell the American prison population. Professor Robert H. Gault of Northwestern University discusses the reason for this next week. What is it in America which so acts on newcomers that the sons of foreigners land in prison more often than they would if they had been born abroad?

What Are the Foes of the Home?

Dr. Robert Francis Coyle from his Denver pulpit has fought the enemies of home and state for many years. In an article to appear next week he analyzes the foes above, below and within the home which are seeking to destroy it. He says some pertinent things pungently.

All of these articles are especially worth reading. Send us the names of friends who ought to take THE CONTINENT.

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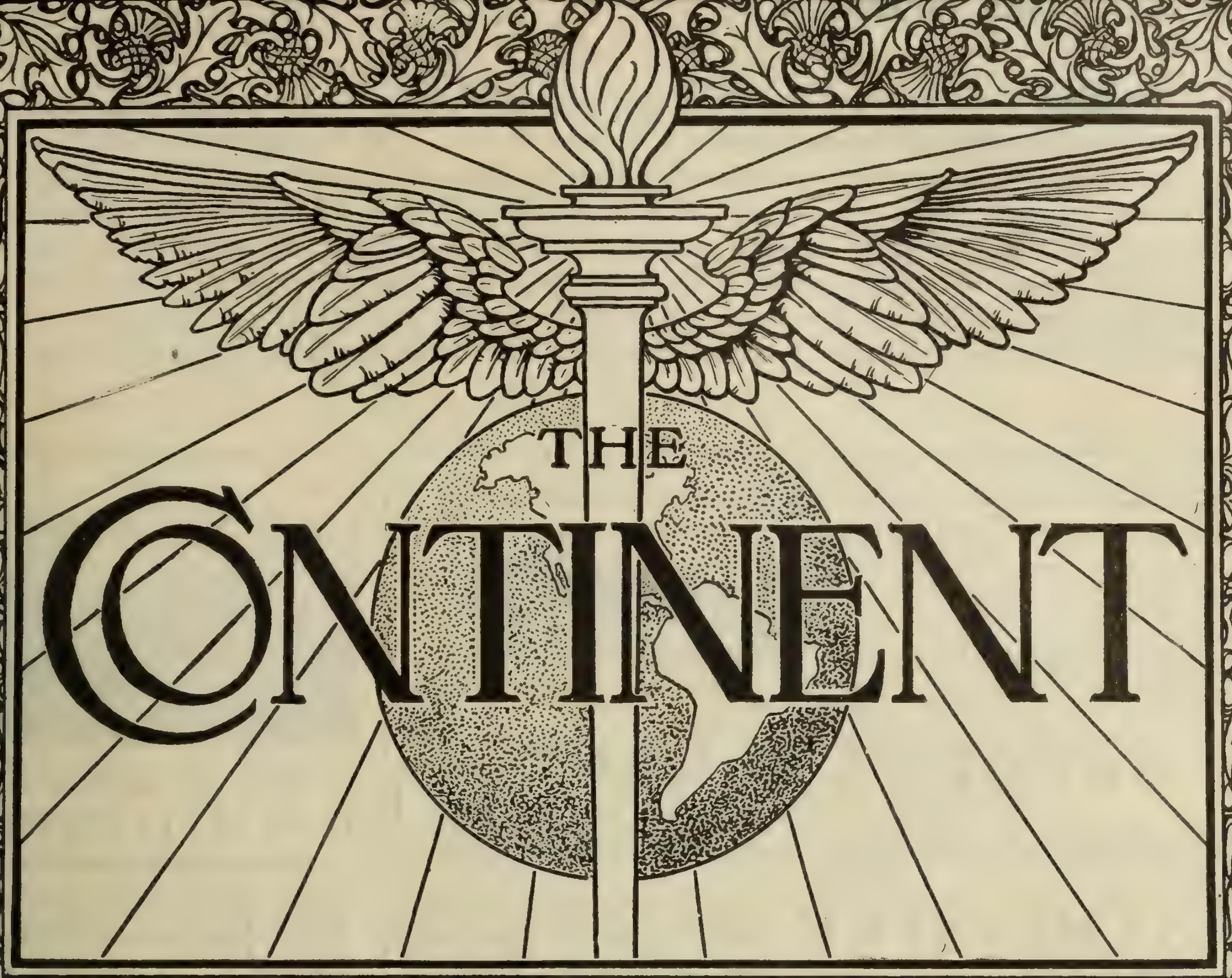

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AUGUST 28, 1913

What Are the Foes of the Home?

ROBERT FRANCIS COYLE

Boosting for a Competitor

EDITORIAL

Immigrants' Children and Crime

ROBERT H. GAULT

With Fourteen Dollars and Faith—Ada Patterson
How a Human Lily Came Up from the Mud—N. B. Barr

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Around the Shop

To that lively periodical, Life, the Around-the-Shop Man is indebted for an interesting and somewhat truthful quotation from the English Tit-Bits. The editor has one advantage—most of his criticisms come by mail, and though sometimes he may grit his teeth and yearn for a personal interview, as a rule he does not feel individually ill-treated. Editors and ministers who succeed remember that the butcher and baker and candlestick maker also are criticised and that subjection to fault-finding is no excuse for failing to do one's best. Here's the quotation:

"The preacher has a hard time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has ten children, he has too many.. If he has none, he should have, and isn't setting a good example. If his wife sings in the choir, she is presuming. If she doesn't, she isn't interested in her husband's work.

"If a preacher reads from notes, he is a bore. If he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he does not mix enough with the people. If he is seen around on the streets, he ought to be at home getting up a good sermon. If he calls on some very poor family, he is playing to the gallery. If he calls at the home of the rich, he is an aristocrat.

"Whatever he does, someone could have told him how to do better. He has a fine time living off donations which never come in, and promises that never mature. Next to being an editor, it is the most awful life."

—

The Around-the-Shop Man doesn't know how to sympathize, because the comments that come to him are so invariably kindly. The most flattering type of letter he receives reads like this:

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EDUCATIONAL

Illinois

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For information relative to Lake Forest Academy and Camp Flambeau address Hugh Hotchkin, Headmaster, Lake Forest, Illinois.

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Readers will confer a favor on the publishers of The Continent by mentioning this paper when answering advertisements.

Should Protestant Ministers Marry?

Marion Harland in an article in next week's Continent, "Does the Protestant Church Favor a Celibate Clergy?" in effect shows that the churches are "freezing out" the married minister. Actions speak louder than words in church or out of it. The average salary of pastors of one large denomination is $600 a year. Nor can the minister who gets this—$12 a week—engage in other employment after hours—he is always on duty! Can he support a family? Marion Harland writes for a syndicate of twenty-five daily papers and is "a criminally busy woman," as she remarks. "But," she says, "now and then the strong necessity of utterance along other lines comes upon me"—and she seeks The Continent audience. As in the past she will write for no other religious paper. The first of a number of articles appears in the issue of September 4. She feels earnestly that ministers of the gospel should be supported in a manner befitting their calling and speaks vigorously in her striking article in

Next Week's Continent

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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

OLUME 44, No. 35 AUGUST 28, 1913 WHOLE No. 2257

olan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Publisher—509 South Wabash Avenue, Chicago. William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. The McCormick Publishing Company, Proprietors

Boosting a Competitor

"Please, mister, buy a paper off'n him."

The shrill boy voices were pleading for a reversal of judgment. nother voice, timid and weak, faltering with inexperience, which d just begged the passer-by for patronage, had been already lenced by a perhaps too curt refusal. But two alert lads, prac-ced in the business, were running to the rescue:

"Please, mister, buy a paper off'n him. He ain't sold no paper t this mornin', and he's been here ever since half past six. We've th sold a lot. Now you buy one off'n him, won't you?"

The passer-by stopped. In this world, whose wisdom bids the gacious to "look out for number one," it is not altogether usual be solicited by a firm of merchants to buy goods from their val. The circumstances were worth inquiring into.

The two young intercessors were apparently no older than the ird boy whose cause they were pleading. But the difference in the nfidence of their bearing was vast. They knew what they anted and were bent on having it—a customer for the other llow. The prospective buyer demanded to know why they were interested in their shrinking neighbor. Was he some friend theirs?

"Naw, he jist come here this mornin' to sell papers. This's the rst time he ever tried it. And you know you can't sell papers hen you don't know nobody. We fellers sell to men we know. his kid'll be all right when he gits to know somebody. But this rst day, maybe he won't sell none if you don't buy one off'n him."

The argument was irresistible. The novice did sell one paper at ast his first day. Whether his energetic competitors got him any ore trade later the passer-by could not wait to see. But at least ey insured him enough encouragement at the outset to keep him ing. Undoubtedly the newcomer tried a second day at least.

✠

This twentieth century incident of an American city street com-rises in miniature all the elements of a sort of business spirit that itics of the present social order say existing conditions can never evelop.

Competition in industry and trade, these reformers allege, neces-arily compels men to an unmitigated selfishness. For a man in usiness to be interested in the prosperity of his neighbor who lls the same kind of goods, is, according to their account, not erely incredible but inconceivable.

Nothing but the complete reorganization of business on a radically ifferent principle, we hear, will ever permit business men to prac-ce the Christian ideal of extending the helping hand to those eaker than themselves. Pending such reform, even the best-isposed dealer must grab for all the business he can get and drive verybody else out of his field if he can. This is declared to be e inexorable law of competition.

And it is unpleasantly undeniable that such as this is the cold gic of the competitive theory. To this it comes out if its premises re pursued without mitigation to the end.

✠

But happily the response of the human spirit to the facts of life often better than the logic of the human brain.

Here in very real life was a valid example and proof that com-etition in trade is not inevitably bound to run to that bitter extreme of heartless destruction whither it seems headed. There can be competitive business eager and driving in its own behalf, and yet over and above it all can rule a watchful spirit looking out to see that other folks following the same road are not run down.

For just such was the style in which these two newsboys were conducting business. It was no big business, to be sure, but it was very real to them—a great deal more vitally, indeed, a matter of bread and butter to them than the transactions of the great millionaire "on 'change" are to him. And they were pushing business with all their might.

Yet they were not so taken up with their own affairs that they had no eye for another fellow. If the other fellow were doing decently well, they would, of course, let him take care of himself. But when he wasn't making headway, it seemed to them the most natural and necessary thing in the world, in a lull of their own business, to give this lagging neighbor a boost.

Not to take his place and carry his responsibilities for him—not that. Their boyish instinct taught them that it was better for the new boy to depend on himself in the long run. But just enough encouragement to keep him trying; just enough suggestion to set him on the sensible road for success—to their code it would have been scurvy meanness not to give him that much help.

And just that much addition to the code of modern business would be everything needed to humanize and indeed to Christianize competition throughout the business world.

But if competition is not so amended, nothing can stop economic and probably civic revolution.

✠

Perhaps some skeptic may yet deny the application of the lesson. He may insist that these newsboys could be as fair and generous as they were only because they were so unsophisticated—understood so little of what business really involves.

But the fact is the contrary. These newsboys were as fair and generous as they were because they saw deeper into the fact of things than their selfish, grasping and miserly elders.

The unspoken and doubtless unconscious faith which lay behind the kindliness of these two small merchants of the street, as they were trying to get a competitor established in business, was the profoundly true assurance that there is room enough in the world for everybody if everybody will be content with a fair sufficiency.

To them a new aspirant for business appearing in the field was a self-evident sign that there must be business for him to do. At all events, he was entitled to the privilege of trying out the situation to see if he couldn't make a living.

As for themselves, these lads were content with the fact that they were making a living. That was enough to trust the future on.

And their philosophy in this matter, so far from being the comfort of ignorance, is the native intuition of human hearts unspoiled by greed.

When the mighty merchants and manufacturers of the millionaire business world have become as little children in the contented wisdom of these unafraid and ungrasping newsboys, then the realm of business also will have become a province of the kingdom of God.

The pause where a man ceases from his own gain to add to the gain of his neighbor will be the hour of salvation to modern business.

The World

Bankers Want Amended Currency Bill

Bankers of the country, represented by the currency commission of the American Bankers' Association, are engaged in an earnest and widely discussed effort to influence Congress to make several changes in the pending currency bill in order to obtain its general acceptance "by existing banking institutions." These changes, they say, would avoid a credit disturbance and would provide a system that would "gradually develop into a great bulwark" for the protection of commerce as a whole. Their ideas will be presented at Washington through a committee consisting of J. B. Forgan and George M. Reynolds of Chicago, E. J. Hill of Norwalk, Connecticut; R. F. Maddox of Atlanta, Sol Wexler of New Orleans, Joseph Chapman of Minneapolis and F. J. Wade of St. Louis.

The bankers' views were formulated at a two days' conference in Chicago on Friday and Saturday. The committee will speak for forty-seven state bankers' associations and 191 clearing houses. A. Barton Hepburn of New York was chairman of the gathering. A spirit of cooperation with Congress supplanted early hostility, and the resolutions adopted concede that the administration's bill has many excellent features. The bankers urge, however, that many of the provisions applying to national banks shall be optional instead of compulsory; that there shall be not more than five federal reserve banks instead of twelve—many of the bankers favored one central reserve bank—that the federal reserve board shall consist of three members chosen by the President, three elected by directors of the federal reserve banks, and the secretary of the treasury, thus giving the bankers direct representation on the federal reserve board. Many of the alterations suggested are of a technical nature, but the bankers believe they are in the direction of securing for the nation a currency, based on gold, "which automatically adjusts its volume to trade requirements." The ends desired are flexibility for the currency and stability for commerce.

Meanwhile the Owen-Glass bill continues its progress through the house majority caucus. Secretary Bryan has given the measure his unqualified approval, and this helps to offset the active opposition of sixty Democratic representatives and half a dozen Democratic senators.

Peace Congress Holds Sessions at The Hague

The Universal Peace Congress held its twentieth session at The Hague last week, with nearly a thousand delegates in attendance. Professor de Louter of Utrecht, who was elected president of the Congress, hailed America as the foremost nation in the peace movement. The congress adopted a resolution favoring arbitration between the United States and Great Britain of the Panama canal tolls question. Another resolution adopted called for the stoppage of armaments building and appealed to the governments of the world to fulfill past promises of limitation. A proposal which the congress postponed for further study provided for an international police force in the shape of a fleet under an international admirality board to compel the observance of the law of nations. The Balkan war was discussed at length and the president declared that it had shown how much harder advocates of peace must work.

Mrs. May Wright Sewall of Indianapolis addressed the congress on Friday and was applauded when she said that the Panama canal ought to be free for the whole world and should not be fortified. She asserted that 2,000,000 women of America protested against its fortification. The congress went on record against war loans and against the construction of military airships.

The Interparliamentary Union will also meet at The Hague on September 1. Secretary Bryan's plan for a compulsory arbitration of international differences will be laid before the union by Senator Burton of Ohio, one of the American members. Senator Burton is one of seven committeemen representing America, Germany, France, Russia, Austria, Belgium and Greece charged with planning a permanent Hague court.

New Governor General for Philippines

Congressman Francis Burton Harrison of New York has been nominated for governor general of the Philippine islands after long consideration by the President, in the course of which a large number of candidates were eliminated. The new governor is a Democrat, has been in Congress five terms and is a lawyer by profession. He saw service as a volunteer in the Spanish-American war and visited the Philippines several years ago with the then secretary of war, Mr. Taft. A general statement was reported from the White House to the effect that Mr. Harrison would carry out the pledges of the Democratic platform which declared for ultimate independence of the Philippines. "Ultimate," according to the dictionary, signifies "most remote."

Mississippi River Dam Is Opened

What is said to be the largest dam in the world was opened with two days of celebration on Monday and Tuesday at Keokuk, Iowa. The dam stretches nine-tenths of a mile long from the bluff on the Illinois side to the power house in Iowa, and will create a new power zone from Burlington, Iowa, to St. Louis. Its cost was $27,000,000, and it is estimated that the concrete in the work is equal to all the masonry in the great pyramid of Cheops. The total length of concrete, including power house, lock, sea wall, ice fender and dam, is two and a half miles. Deep water navigation will be bettered for sixty-five miles up the river.

Mexican Relations Undergoing Severe Strain

Ex-Governor John Lind, President Wilson's special commissioner to Mexico, was called home the first of the week after having presented the President's communication to Provisional President Huerta, to which the latter made a long and uncompromising reply. The Mexican foreign minister gave an interview on Monday designed to quiet alarms, but great uneasiness was felt by foreign residents over the apparent deadlock with the United States.

On the invitation of the President members of the senate and house committees on foreign affairs conferred with him and he discussed with them the character of the message which he later proposed to present to Congress in person. These conferences, in the indorsement of the President's course voiced in the senate last Thursday by representative senators, gave notice to Huerta and his advisers of the solidarity of the American people when foreign affairs are involved, and showed the fallacy of the Mexican assumption that the President is not upheld by Congress and the American people in his firm stand against recognizing the Huerta government.

This rather impudent idea was put forth last week by President Huerta in reply to the American note transmitted by Commissioner Lind. The so-called ultimatum issued by the Mexican minister of the interior was disavowed by Huerta, but he turned down flatly the suggestion that he withdraw from the presidency. Huerta bolstered himself up by referring to the official recommendation for his recognition made by Ambassador H. L. Wilson, and he intimated that the power of the Democratic party was temporary. In a general way President Huerta placed the blame for Mexico's civil war upon the United States because the refusal of the latter to recognize him had cheered the rebels, or constitutionalists, and also —a fact which Huerta did not mention—prevented him from getting additional foreign loans, money being one of the things of which he stands in need.

Great Britain, France, Japan and most of the Central American nations gave their support to the efforts of the United States to restore peace in Mexico, and exerted diplomatic pressure to induce Huerta to yield.

An Investigation of the Balkan War

Now that the Balkan trouble seems safely over—all but the reejectment of the Turk from Adrianople—the managers of the Carnegie endowment fund for international peace propose to investigate the conduct, cost and causes of the war of Bulgaria and the other Balkan states and to inquire into the many charges and counter charges of atrocities which the Greeks made against the Bulgarians, and vice versa. If Bulgaria is guilty of the horrible cruelties which have been laid to her door the world should be informed in the interests of historic accuracy and justice. The Carnegie commission, which is to be of international membership, may also be able to turn some fresh light on the economic waste, the monumental expense and the heart-rending slaughter of human beings which is summed up in the one word, war. Nowadays there is less glamour surrounding wholesale slaughter than there once was, and men are coming to see more clearly the cold brutality and abject misery that accompany war. And almost equally dire, except in the one element of bloodshed, are the vast military and naval armaments with which European nations burden their citizens. Possibly the Carnegie commission may be able to present some of these facts in a way to command the world's attention.

It has recently been estimated that in the Balkan wars for every man who was killed in battle there was an expenditure of $3,437. Servia alone is said to have lost one of every forty of its male population—men whom it could least afford to part with. Exact figures are not yet available, but a correspondent of a Roman newspaper gives figures showing that in both conflicts 400,000 men perished, and the total money cost was $1,360,000,000. If the great powers of Europe had acted together, surely Turkey in Europe could have been eliminated or suppressed and boundary lines readjusted without any such terrible price as this.

* *

England and Russia, Persia and Partition

A recent debate in the house of lords has served to direct attention to the unsatisfactory and unsettled state of affairs in Persia as relating to England, Russia and the empire of Persia. The Persian empire, although theoretically an important buffer state between Russia on the north and British possessions on the south, is reported to be negligible or approaching negligibility.

Following the creation of the triple entente, by which British statesmen offset the triple alliance and thus preserved the balance of power in Europe, England had to make a working agreement with Russia with regard to a division of influence in Persia. It was the price paid Russia for the latter's partnership in the triple entente. Under this plan Persia was divided into a northern sphere of influence for Russia, a southern sphere of influence for England and a neutral zone in which it was hoped that an independent Persian government might be maintained. This latter desire was hoping against hope, says The London Spectator, and then preaches a long sermon on the Persian situation, with the house of lords debate as a text. The conclusion reached is that a friendly partition of Persia between Russia and England is not to be looked upon with either dread or horror. This idea is based upon the belief that the degeneracy of the Persian nation makes it impossible that an independent government can ever be regenerated. The Spectator is one of the few voices in England which are not raised in alarm at any suggestion of a close approach by Russia to the frontier of India, most Britishers holding that it would be dangerous for Russia and Britain to possess coterminous frontiers. But The Spectator insists that England must see to it that her naval force in the Persian gulf is always stronger than that of any other nation, and risk in India will be avoided if command of the sea is maintained.

Lord Curzon, who is the author of a book on Persia, in the house of lords painted a gloomy picture of things in Persia, reenforcing himself by the latest official blue book. In the north, he said, life and property were comparatively safe, but that was due to the presence of an overwhelming force of Russian troops, a force out of all proportion to the requirements for preserving law and order. As regards the Trans-Persian railway line, he declared that England was already committed to the construction of the Russian section. Lord Morley in behalf of the government maintained that the state of things in Persia was not materially worse than it was before the Anglo-Russian agreement.

It is noteworthy that in none of this discussion is any particular heed paid to the wishes of the boy shah's government at Teheran.

* *

Helping to Pull a Big State Out of the Mud

Missouri is one of several states in the union that have literally, not figuratively, been in the mud. Last week an earnest and practical effort was made in every county to improve conditions by means of two "good road days," August 20 and 21. Governor Major, who personally took a hand in the work and who is given credit for the success of the idea, says he will ask the governor of each state to set aside these dates in August next year as good road days. The governor of Kansas came into Missouri to help, and it is estimated that 50,000 men were actually engaged in building and repairing highways, bridges and culverts, cutting weeds and brush and digging ditches. Farming operations were suspended in many places and business and professional men joined the crusade, the idea being to have everybody, as far as possible, work in person, and not by proxy. Women volunteers furnished meals and helped feed the toilers. Arkansas is already preparing to follow suit, the governor having designated September 3 and 4 as days for statewide community road work.

It is to be believed that the display of old-fashioned community spirit which Missouri has just given will not be sporadic but, on the other hand, that the example will be contagious and the effect continuous. The good roads movement in America is still in its infancy, but it has been growing rapidly of late, thanks to the automobile and other causes, and every advance is welcomed.

Religious World

Holland's Great Theologian Retires

Dr. Abraham Kuyper at the age of 75 has resigned his seat in the states general of the kingdom of the Netherlands and has retired from public life, thus ending a unique career in modern politics. Both as statesman and as theologian Dr. Kuyper has attained international fame. He entered parliament forty years ago, but at that time served only a three-year term. Devoting himself then to the ministry, he became known for the strictness of his orthodoxy, defending the most extreme Calvinistic position. In 1880 he founded the Free Reformed University of Amsterdam, in which he has continued to lecture on theology ever since. In 1886 he led a secession from the Established Church of Holland, in some respects comparable to the Scottish "disruption."

In 1894 Dr. Kuyper went back into parliament, and there his great force of character soon put him in the lead of the extreme conservative party. Paradoxically, this conservatism threw Dr. Kuyper, though himself so intense a Protestant, into friendly relations with Catholic members of the states general, and on the strength of a combination with them he was elevated in 1901 to be premier of the kingdom. His seven years of administration gave him high credit of statesmanship.

In the political party which he led and the seceding denomination which he founded Dr. Kuyper's influence has been almost despotic. His slightest wish seems always to have been among his followers the end of discussion and controversy. With Americans Dr. Kuyper's most intimate contact was in 1898, when he came to Princeton Theological Seminary to deliver the Stone lectures.

* *

Italy Official Host of Temperance Convention

The fourteenth international congress against alcoholism, following at the regular biennial interval after the thirteenth congress which met at The Hague in the autumn of 1911, will assemble in Milan, Italy, September 22. Although Italy is a wine-growing and wine-drinking country, antialcohol sentiment has taken strong hold in many influential quarters, and the Italian minister of foreign affairs did not hesitate to issue the invitations to the congress in the name of the royal government. Moreover, the royal palace at Milan has been put at the disposal of the delegates. Responses from practically all the important governments of the world are favorable. The American delegation, just as two years ago, will sit with commissions from the President of the United States.

The program provides for the discussion of the moral decadence caused by alcoholism, its pathological results in the human body, the economic disturbances caused by drunkenness, the possibility of utilizing grapes for nonalcoholic products, the treatment of inebriates, the diminution of saloons, the creation of counter attractions to offset the saloon's social appeal and the instruction of children in the dangers of drinking. Simultaneously there will be held in Milan the sessions of the International Federation of Blue Cross Societies, which will take up the religious aspects of the battle against drink. An international understanding among Protestant churches aiming at more active church temperance measures will be sought through this unofficial organization.

* *

Various Tokens of Church Unrest in Europe

Dr. John Clifford, the venerable Baptist leader of Great Britain, is authority for the statement that a great exodus from the Roman Catholic Church is going on in Poland, especially in the cities of Warsaw and Lodz. In Warsaw two priests who have seceded from the papacy have congregations that number over 4,000 adherents. Fifteen thousand Polish Bibles have been sold in Poland within the past year, though prohibited by Roman interdict. In Lodz the Baptist church has accumulated a membership of over 1,600.

Despite Roman denials, "Los vom Rome" continues also in Austria, and seceders who have publicly registered themselves as refusing longer to be classified as Catholics now number 540,000. Since 1900 the Protestant population of Austria has risen from 500,000 to 675,000. These figures take no account of Hungary.

It is fair to note, however, over against these Roman losses, that there have been nearly 200,000 registered defections from Protestant state churches in Germany in the last two years. This fact indicates that much current change results not merely from revolt against papal tyranny, but from revolt against religion.

Editorial

The Unexpected Rewards

ONE OF JESUS' greatest parables might fairly be called the "Parable of the Surprises of the Judgment." It is the one in which he foretells the welcome of those who have rendered him service, visiting him when he was sick, and giving him drink when he was thirsty, and many other things. His friends cannot recall any such service. The things he describes have been very small in their lives. They have passed without notice at the time. Indeed, they are the kind of things that become matters of course to people with the Christlike character. Such servants of Christ are not conscious of doing these small deeds for his sake, and they do not recognize him in those whom they help. But even though they have forgotten, he has kept a record of them. These inconspicuous deeds are treasured in his thought, and when the time comes they are brought out of the record and become part of the reward.

This kind of thing is always surprising. Many a minister has come out of his pulpit after what he felt to be a dead failure, only to find, perhaps months after, that his honest effort which had so dismally failed had actually been used by God for striking results. Dr. James MacGregor, who was for forty years the minister of St. Cuthbert's, Edinburgh, remembered the first communion which he conducted. He was almost a beardless boy, small, unimposing and unimpressive. He got through the service somehow. It may have been rather flat, but he was frankly honest in heart and zealous to help. The service made no impression at all, so far as he could see. But thirty-five years after he was traveling in New Zealand, and at Auckland a man came to him to say, "I was brought to God at your first communion and have lived near him ever since." It was the beginning of the surprises of the judgment. God had used him more largely than he had supposed.

That is a condition which is not peculiar to ministers. A large financial man in New York City made a trip recently to the Pacific coast. Almost everywhere he went he found himself welcomed not so much by bankers with whom he had had dealings, and not so much as treasurer of an institution known the world around, but by men who were in places of trust and who remembered that he had encouraged them in his office, and who told him incidents which he had forgotten; by men and women who were making their homes worthily and nobly, and who traced their inspirations to his Sunday school service. Everywhere he went there were these men and women, and his greater deeds seemed forgotten while God had kept in store his lesser ones and was giving him unexpected rewards. It is true that it was partly the greatness of his life and deeds that made the lesser things so weighty in the minds of his Sunday school pupils. But the marvel of it all was that it was the things which he had forgotten which were coming back to him now.

Our papers frequently tell of the large bequests which are given to waiters and clerks who have been kind to unrecognized benefactors. We generally smile significantly when these stories appear, and remember how frequently such kindness goes not only unrecognized but abused. That is, however, our human way of estimating it. As a matter of fact, all these kindnesses take their places not only in the social order but in the divine plan. In the enrichment of one's own life, in the sweetening and strengthening of society, and in the enlarging purpose of God these all bring their reward.

So it comes to this, that it is worth while for one to keep at one's best all the time. When the real crisis of life comes, when the supreme opportunity of life comes, no one can guess. The event which will be recorded in God's books in our behalf is not apt to be the one which we would select. It will be the one in which the spirit of Christ is most fully shown. If that spirit appears most in some great financial transaction, then that will be the great event. But if it appears chiefly in the giving of a cup of cold water, then that will be the record. Only this—life is exceedingly worth while and its best rewards are unexpected.

Another Case Wherein One Exceeds Two

The Watchman of Boston and The Examiner of New York, two Baptist journals of long service to their denomination and of eminent repute in the field of religious journalism, have been consolidated under the title of The Watchman-Examiner, which will maintain offices in both New York and Boston. This interesting combination (not in restraint of trade, but in undoubted promotion of up-to-date religion) is an event for the Baptists and a sign of the times for church people of other names. It certainly means that the illogical fatuity of trying to run a denominational paper on a sectional appeal has become visible from every angle broad enough to take in comprehensively the interests of the whole church.

If a church paper is really to contribute to the advancement of an entire national body of Christians, it must reach the whole connection with news and information pertaining to the whole connection. Telling three or four states about what has happened in those three or four states is simply to intensify the short-sightedness of that parochial spirit which prays for blessing on "us four and no more." It is fostering sectionalism by assiduously teaching a part that it is more important than the whole. If a church paper is moved by the slightest desire to unify and solidify the denomination to which it gives allegiance, its aspiration must be to escape being identified with a mere portion of the body and achieve a national identification with the entire fellowship.

This ambition accounts for the union in the Baptist family of what have been called the "New England paper" and the "middle states paper" respectively. The combined paper will serve both sections more inspiringly. The same logic brought The Interior and The Westminster together to form The Continent. Operating still more widely, it will point the way to other consolidations in other denominations. "Tendency" is here unmistakable and irresistible. The church paper of the future will be a national paper, and its acceptability to its intelligent readers will depend upon its disseminating facts of national concern and impulses to national cooperation. Parochial pride and regional prejudice and preoccupation with short and near interests must be transcended.

The editor in chief of The Watchman-Examiner will be Dr. Curtis Lee Laws, who has given up his pastorate in Brooklyn in order to devote his whole energies to the building up of the combined paper. Dr. Edward F. Merriam, the veteran editor of The Watchman, will continue as editorial associate. Under such direction the combination must go to the front of vigorous journalism.

Good Word in Bad Use Because Neglected

The denomination of Friends in the United States is making a systematic effort to secure in different states the enactment of laws prohibiting the use of any religious appellation for designating a commercial product. Their object is self-evidently to rescue "Quaker" from its now extensive employment in business.

Our friends, the Friends, however, should realize that it is mainly their own fault that the word "Quaker" has been diverted from religion to traffic. They have not themselves been understood to value it; the impression they have given the public is that they preferred to get away from it as an undignified nickname. No wonder that others picked up so honorable a word when its real owners seemed to wish to be rid of it. And The Continent is very sure that the first commercial appropriation of the term was without intention of disrespect to the Quaker fellowship; rather it was a tribute to the unassuming integrity which two and a half centuries of history have associated with the name. As for that, we suppose the Friends themselves would not have objected much if the business application of "Quaker" could have continued to relate only to sound and beneficial articles of trade. But when some audacious rascal began to advertise "Quaker" whisky, it is by no means strange that their protest broke out.

Nevertheless, we fear they have spoken too late. Unless the Friends are prepared to adopt the word "Quaker" as an official denominational title it is hard to see how in either law or equity they can set up a claim of exclusive right to what is, after all, a common, uncopyrighted dictionary word. Indeed, their own bill, if passed, prohibiting the advertisement of wares "under the name of a religious body," would very likely in present circumstances be held, on test in the courts, not to apply to their own case, for "Quaker" is not the name they recognize.

New Flame from the Old Huguenot Fire

The Record of Christian Work recounts inspiringly the life of a saintly Swiss girl, Mademoiselle Adele Kamm, who died two years ago at the age of 25 after having spent the six years previous a helpless invalid imprisoned in bed with excruciating pain. A girl of singular beauty and vivacity with everything to live for, Mademoiselle Kamm, daughter of a prominent Huguenot family in Geneva, fought out in her soul a momentous struggle when first she realized the fate to which she was condemned. But she attained a mighty victory in realizing that it had been put within her power to make an irresistible, convincing demonstration of the reality of

Christian faith. If faith in Christ could support her in her circumstances, she believed that none could question its sufficiency in any human circumstances whatsoever.

With this inspiration she consecrated herself to joy in pain. She had her room hung and her bed dressed in rose-colored draperies—the hue of delight. And she wore unfailingly a smile-wreathed face, whose light brightened still as her pain increased. Her bedroom door was kept open to all comers, and soon scores sought her daily to tell her their woes and be cheered by her serene confidence in God. Able barely to move her hand, the beautiful, devoted Huguenot wrote a little book, "Joyous in Affliction," which proved a minister of consolation to thousands in her own case. Moreover, she organized an extensive circle of "shut-ins" like herself and corresponded tirelessly with the whole membership. The motto which she prescribed for her companions in suffering was "Joy is a duty." And right royally did she meet her own duty, dying as joyous as she lived.

Surely suffering in this world loses something of its mystery when it is seen to develop characters of such loftiness and such human use. The same grace that made Mademoiselle Kamm a light set on a candlestick to give light to multitudes is available in every other sickroom ruled by an equal consecration.

—In France it has become rather common for city authorities to post public handbills appealing to the people to desist from the use of alcohol. But the first instance of such municipal temperance preaching in the United States has just been furnished by the mayor and park commissioners of Cambridge, Massachusetts, who have put up in the city's parks and public buildings large and boldly printed posters that begin with these uncompromising statements: "The public thinks that it is only heavy drinking that harms. Experiments show that even moderate drinking hurts health, lessens efficiency. The public thinks that alcohol braces us for hard work and against fatigue. Experiments show that alcohol in no way increases muscular strength or endurance." And the poster concludes even more vigorously: "The public should know how small is the revenue from liquor compared with the cost of carrying the wreckage. Your money supports this wreckage. Your will allows it. Your indifference endangers your nation." Where is there another American city prepared to stand up officially and in so emphatic a fashion against liquor?

—When the Master's compassion was stirred by the hunger of the 4,000 who had continued with him three days the consideration which counted most in his unwillingness to send them away fasting was the fact that "some of them are come from far." With his church generally today the ratio of comparative concern balances the other way. It is those who come from near by about whom the church is most solicitous. Those who have grown up in church atmosphere and are familiar with the ideals of religion are the people whom the church feels responsible for feeding. Those who approach with some vagrant and casual show of interest from outside church circles, whose notions of Jesus are crude and unorthodox, whose attention to Christian conceptions seems wholly curious and temporal—the church doesn't really consider them capable of getting anything from the Master. Or is it that the church thinks the Master cannot feed them? In any case modern Christianity misses the preeminent eagerness of its Lord to supply specially the wants of those who come from farthest away.

—The Akron (Ohio) Beacon-Journal does a service to social morals at large as well as in its own city when it indignantly challenges "the leniency of judges in our courts to men guilty of despicable offenses toward womanhood as compared with judicial severity toward women who compromise themselves." This is "the double standard of morals" with a vengeance—its injustice sanctioned by the very ministers of justice itself. As this forcible daily newspaper editor goes on to say, "These shocking crimes will increase in frequency just as long as it is possible for men offenders to escape with reprimands or light sentences, while for the women there is no escape." The observation is true to vice in all phases. The sin of man is always far greater than the sin of woman in this province of the devil's realm, and fair play will never be satisfied till the man's disgrace is correspondingly the heavier.

—The vast work of the Young Men's Christian Association among the employees of railroads is so much a part of the fixed order of things today that it seems always to have been so. Railroad directors appropriate money nowadays to the associations along their lines with as little question as if they were buying coal and crossties. Yet men are not very old who remember when the mere suggestion of asking railroads to take an interest in the religious and moral welfare of their operating force was enough to create doubt of the sanity of the enthusiast who thought it possible. Indeed, it was only last week that there passed away at the age of 77 the indomitable enthusiast, Edwin D. Ingersoll, who first proved that trusting the railroads to encourage the idea and the men to respond to it was both rational and practicable. More than any other one man he was the creator of "the railroad association." Unfortunately he worked so terrifically at the task that in midlife he wrecked entirely his working strength, and for the rest of his days had to remain an onlooker. But he lived to know for how great things he had builded in the beginnings. Mr. Ingersoll was a second cousin of Robert Ingersoll, the famous infidel lecturer, and loved to think that he had been able to checkmate some of his kinsman's mischief.

—The first thing that a God-fearing and man-loving soul can do for others is himself to live purely and believe faithfully. There is no selfishness in a righteous life. Its benefits and blessings are more for neighbors than for self. The influence which it radiates through the community in which it exemplifies the beauty of goodness and faith is a richer benefaction than any largess of purposed generosity can bestow. It is all the better and all the farther-reaching because the good of a good life's good influence is unconscious and unintended. Browning's silk weaver—innocent, trustful Pippa—passing through the streets of her native village, singing the overflowing songs of her faithful heart, did vastly more to restore purity and truth among her neighbors than possibly she could have done if she had set out to preach to them. To live is the primitive preaching—the only preaching of inevitable effect.

—The Continent's recently expressed confidence in the United States courts as sure to defend the right of Christian churches to merge and combine when and as they will is further confirmed by the sweeping decision of the district court at Kansas City. The maliciously biased verdict of Missouri's state supreme judges, who held the Cumberland union illegal, is completely overridden. And thus the one intolerable brand of antiunionists—the fellow who defies a union majority with his threat of resorting to the courts for injunction—is robbed of his power to intimidate. Religious liberty would amount to mighty little in this nation if churches convinced that they do wrong in staying apart were not allowed under the law to come together. But that liberty is now fully safeguarded, and the champions of church union in all denominations may move forward without fear.

—Every interchange of friendly courtesies between Christian and Jewish congregations starts going some bitter comment on the supposed decadence of Christian faith to the point of compromise with Judaism. But why not look at it the other way round and see a sign of encouragement in Jewish approach to Christianity? There is certainly a good deal of the latter significance in the voluntary offer of the use of a great Jewish synagogue in San Francisco which came to First Congregational church of that city as the latter was ready to begin building its new edifice. The Jewish invitation said the altars of the synagogue would be more precious to the regular worshipers there after they had been solemnized anew by Christian prayers. Doesn't that mean a wonderful mellowing of the Jew toward Christ?

—The Federal Council of Churches has organized a commission on the church and country life, and the chairmanship has been accepted by Gifford Pinchot, the distinguished apostle of conservation. Rev. Charles O. Gill, author of a recent book on the country church, will be the commission's research agent. Just when other people are being taken with so serious a concern about the church problem of the rural districts is a poor time for the Presbyterian Church to drop the question. On second thought it will undoubtedly decide not to.

—Theosophists have fallen afoul of an embarrassing hindrance to their plans for presenting to the world a reincarnated Christ. The young Hindu lad, Krishnamurti, whom they have had in training in India for this role—"Alcyone" Mrs. Besant had named him—has been taken away from theosophist control by an order of British courts and restored to his father. The father alleged that the boy was being taught evil habits by his theosophical instructors. The judge considered the proof offered in support of the complaint good enough to justify the father's anxiety.

Jots and Tittles

—The best way to repent of a sin is not to repeat it.

—Reputation is often character turned inside out.

—Expectation is an unceasing prayer.

What Are the Foes of the Home?

BY ROBERT FRANCIS COYLE

OF THE THREE great divine and elemental institutions of society—the home, the church and the state—the home was first and it will be last, for both church and state will sink out of sight in the perfect home life of heaven. The home is the chief corner stone upon which the whole social fabric rests. We find society high or low, civilized or savage, pure or impure, just in proportion to the place which the home occupies in popular estimation.

The difference between the cannibal tribes of interior Africa and God-fearing American citizens comes more than anything else from the difference of their home life, or from their estimate of the family relation. Because France went down in her home life and one-fourth of the children born within her borders were illegitimate, she fell an easy prey to the home-loving German in the short but decisive war of forty years ago. We are in danger in America. This institution, without which the republic cannot live, is beleaguered and imperiled. Whatever may appear on the surface, crumbling homes mean a decaying nation; they declare that the tree of our national life is being worm-eaten at the core, and that unless the disintegrating process is arrested the tree's life will wither, its glory will fade and it will fall into ruin.

Enemies in All Classes of Society

Today in this country the home is being attacked both from the top and from the bottom of society, and assaults upon it are multiplying in the center. At one end we see wealth and luxury and extravagance striking at it, corrupting it, dissolving the discipline and severing the bonds by which the home is bound together. There are few children—the fewer the better. With plenty of money to spend and no family service to render, unknit by ties of parenthood and childhood, with lives largely given up to pleasure, amusement, travel, the satisfaction of the table, the excitement of the footlights and the diversions of new sights and scenes, there is no place for the home and no liking for the restraints and sanctities of the domestic fireside. So at the extreme society end of modern life this divine institution is seriously imperiled.

Swinging around to the other limit we find the same thing. Under the terrible pressure of earning a living, driven by the whip of stern necessity to become bread winners, vast numbers of women—and their numbers are constantly increasing—are disqualified for wifehood and motherhood. If they are married and have children they cannot care for them. They are swept into offices and factories and sweatshops with no leisure and no opportunity to minister to their little ones and cultivate domestic love. Still farther down in the ranks of the lowly, to get the benefits of cheap rents, millions are huddled like cattle in miserable tenements, compelled to live oftentimes in shameless promiscuity, in rooms which preclude the possibility of privacy and of those sacred family intimacies without which there can be no home.

Then between these extremes, in what we call the great middle class, which always constitutes the very bone and sinew of the state, easy divorce is making increasing inroads, separations are becoming more numerous, and so everywhere, up and down, the home is menaced. A certain sort of literature is lending its aid. The popular novel is making its contribution. The theater is assisting in the wrecking process. From every quarter this fortress of the world's best life, this institution without which the pillars of government rest upon the sand, is threatened, and it behooves all good people to rally to its defense.

Godless Marriage as a Home Menace

In addition to the forces attacking the home just indicated, let me specify two or three more. The first I mention is godless marriage. In the Roman Catholic Church marriage is one of the sacraments. We Protestants do not go as far as that, but in theory, at least, we teach that wedlock is of divine origin and in the books we call it "holy." How one man and one woman should live together, how they should cleave to each other and supplement each other in the family relation until severed by the inexorable hand of death is all made clear enough in the Bible. Speaking on this subject, Jesus said, "What therefore God hath joined together, let not man put asunder."

But this is precisely what man dares to do. Our blundering lesislators presume to take the matter into their own hands. They do not hesitate to usurp the prerogative of the Almighty. They reject the biblical doctrine of marriage; they strike out its holy sanctions; they eliminate God altogether; they formulate doctrines and lay down laws of their own. Thus they divest it of its divine authority and make it a civil status as distinguished from a divine institution. The inevitable logic of this legislative interference is that what Colorado hath joined together, or Kansas hath joined together, or any other state hath joined together, the state can put asunder. It is certainly obvious enough that what God joins together man has no authority to separate. It is equally obvious that a state marriage can be annulled by the state. How much of this is done is almost appalling.

The severance of God from marriage is one of the greatest perils that threaten the home today. It strikes at the very foundations of family life. Let us think clearly and boldly. The foundation of the state is the family; the foundation of the family is the marriage bond; the strength of the marriage bond is the bridal vow; and the sanctity of this vow is that it is made in the name of God. Now let the state intermeddle, let it strike out the God element, and it is in so far guilty of suicide. It is striking at its own life. What security can there be for the home if its existence hangs upon the votes of legislators or the ruling of courts? And what security can there be for the state if, by its own sanction and its own action, the homes of the people are afloat on the emotions and passions, on the misunderstandings and temporary alienations of men and women? What is needed everywhere in this country is to emphasize and enforce the divine nature of marriage, to reintroduce God into this relation, to make it holy wedlock indeed, and in this effort the state for its own security should reenforce the church.

Love of a Common God as a Bond

And not only at the marriage ceremony should God be recognized and the vows made sacred and binding and inviolable by being offered in his name but after the orange blossoms have faded, after honeymoons have given place to the practical realities of life, God, who planned the family, the God of the home, should still be its center and the bond of its union. I know there are occasional separations of husbands and wives who are church people; I know that those who have sat together at the communion table sometimes disagree at the fireside and settle their quarrel in the divorce court. But I know also that such cases are comparatively rare. Where the husband and wife are Christians, where they kneel together at the family altar, where Christ is enthroned in their affections, where they are united in Him, annulment of the marriage relation does not occur once in ten thousand times. With Christ in the house, the devils of deceit and hatred and lying and lust and jealousy are barred. There is a barricade around that house which they cannot climb, a wall of protection too strong for them to overcome. The most effective remedy for the divorce evil of our times is Christ.

The home is endangered, moreover, by lack of instruction in prenuptial days; instruction of boys and girls in the adolescent period of life on the part of the parents and instruction later on as to the mating of the diseased and the unfit and warning as to the consequences which must follow. Thousands of households are broken up and thousands of families split in sunder because marriage was entered into in ignorance of certain physical laws and in ignorance of what must be the effect of the mingling of tainted and diseased blood. The teaching of sex hygiene, if taught in the right place and by the right persons, and education in eugenics will do much to forestall this danger in the future and make for happier homes and healthier offspring.

But along with it all we must have a more wholesome public sentiment. Marriages entered into at a venture; entered into hastily and as a kind of joke; entered into without deliberation, without solemnity, without a sense of responsibility, and with a feeling that the marriage bond is not necessarily binding and indissoluble, should be frowned upon. Disapproval should be so emphatic and unmistakable as to cover with shame and confusion those who form such alliances. They should be refused social recognition. If we had such a sentiment as this it would crystallize into sane and wholesome legislation, and what are now practically trial marriages and progressive polygamy would cease to be the disgrace of our country and the menace of family life. A few days ago statistics were given the country showing that since 1870 nearly 2,000,000 divorces have been granted in the United States, of which 100,000 were obtained from the courts in 1912, and that by reason of these divorces 70,000 children had been deprived of one or both parents last year. It is appalling. If the home is the foundation of the republic, how can the republic stand with the foundation slipping out from under it at such a rate as this?

For Homes of the Right Sort Thank God

Thank God for homes of the right sort, homes where love reigns, where trust reposes, where peace broods, where happiness dwells and cheerfulness is ever present. A home of this kind is a refuge from the storm. The husband, tempest-tossed out in the world of business, sometimes almost shipwrecked on the rough sea, puts into this blessed harbor for repairs and sails away in the morning a new man. Weary, it rests him. Discouraged, it heartens him. Unnerved, it braces him. Its threshold is the wharf where his burdens are unladen. The welcome of the house mother and the laughter of the children and the genial atmosphere make him forget his annoyances and exasperations. The deceits and the humbugs and the hypocrisies of the market place are left behind, and here he knows everything is genuine. It is tonic. It is refreshment. It is invigoration. It is life. Homes like this are still numerous. They can be found in every community, and they are the hope, the mainstay of the nation. Confounded be every influence that would destroy them. Confounded be every influence that would attack them. The queenly wives and mothers enthroned in them are a mightier power for good than all the pulpits and all the senates and all the statesmen and all the reformers in the land. Take away such homes as these and nothing can save us from the Goths and Vandals. Take them away and the hordes of Alaric and Attila will play havoc with our civilization.

Not better ships, not standing armies, not stringent laws, not incorruptible courts, not cordons of police, not thick-walled penitentiaries—these are not our best defense. No fortress is like the home; no stronghold of the republic so impregnable. If ever it falls, down will go the pillars of the state.

Real Help for the Immigrant Child

BY ROBERT H. GAULT

Professor Gault is one of the chief members of the department of psychology of Northwestern University at Evanston, Illinois, and is managing editor of The Journal of Criminal Law and Criminology. His study of criminology has directed his attention to the fact that the prison population is disproportionately of foreign extraction, and to consider ways of preventing children of immigrant parentage from turning to crime. Vocational training and Christian homes are his suggestions, and it is interesting to consider Professor Gault's article in connection with Dr. Coyle's message on the foes of the home, which immediately precedes it.

STEAMSHIP companies, labor organizations and manufacturing interests are accustomed to bring heavy pressure to bear upon our national legislature, each from its own point of view, whenever the complex problem of restriction of immigration is brought forward for consideration. There is another aspect to the whole question, however, that has not been brought before the public in its proper light. I refer to the connection between immigration and crime. When once it shall have been sufficiently emphasized the popular attention will be turned toward really constructive measures relating to our immigrant neighbors.

It has easily been taken for granted that there is a direct relation between the volume of the tide of immigration and the population of our penal institutions, and that a similar relationship exists between the number of immigrants and the number of convictions for crime. Quite the contrary of this assumption is true. Taking the state of New York as an illustration, Dr. Horwicz, statistician in the census bureau in Washington, has shown that in the course of several decades preceding our own the volume of crime in that state, as measured by the prison population and by the number of convictions in courts of record, was actually less in those years in which the greatest influx of European immigration into the state occurred than in other years. But this does not dispose of the whole matter.

Immigrants' Children and Prison Population

Our socializing, citizen-making machinery as applied to our immigrants from other shores breaks down in dealing with the offspring of our immigrant population. There is, therefore, an indirect relation between immigration and crime in America. The children of the foreign-born apparently contribute more than their share to the criminal classes. The prison census of 1904 says that "of the native white prisoners, committed in 1904, 29.8 per cent were of foreign parentage, while of the entire native white population only 18.8 per cent were of foreign parentage." The children of foreign-born parents in that year, therefore, contributed to the number of those who were convicted and imprisoned about 60 per cent more than they should have done in proportion to their numbers. This is a startling record of criminality among the children of immigrants. It points to a condition that obtains in our American cities, where the immigrant population is concentrated. In approximately forty cities of over 100,000 population, the proportion of foreign-born is four times and that of the children of foreign parents three and one-third times as great as that of colonial and older native stock.

Our institutions—our schools and our homes—the function of which is to make each one who comes under their influence a part of our civilization, a part of our nation, fall short of attaining their high purpose. It is not because in the immigrant stock they have defective material upon which to work. In spite of the disadvantage under which this element in our population labors on account of unfamiliarity with our language the percentage of sons and daughters of foreign-born in our schools who are retarded in the grades because of inefficiency is not much greater than of the children of the native born. The figures are 36 and 34 respectively. Yet our institutions fail. The American home of the immigrant parent is not like that which he maintained in his native land. Here he must make a living and at the same time learn to interpret a new environment. The two together are a heavy responsibility. His children make more rapid progress than he in adjusting themselves to our American community life. They must therefore interpret many things to their parents. This only increases the difficulty of the parent as a ruler of his home. The children have a certain prestige there that the elders have not, and they take advantage of it. Here is the beginning of a breakdown of a home that in the foreign land in a small town or rural community was entirely successful in performing its normal function. The home of the foreigner in America calls for our support.

A strict enforcement of compulsory education laws would be in the line of what is required. But we do not enforce the laws. We say in Illinois that children between 14 and 16 years of age who are not employed must be in school. But there are probably more than 12,000 such young people in the city of Chicago alone who are idle in the streets in open defiance or disregard of the law. How many of them belong to immigrant families is probably not known. It is safe to assume, however, that a liberal percentage of them belong closely to the immigrant class. They as a group are ambitious to enter industrial or commercial life. They want to "get ahead" and they have lived in an atmosphere that emphasizes material gain. Add to this the fact already mentioned that the restraining influence of home is weakened directly or indirectly by the American environment, and we have, as a consequence, the spectacle of hundreds and thousands of immature young people leaving unwilling homes against the will of the state to seek elusive "jobs." Few succeed. Hence idleness, temptation, juvenile crime.

If the state would but bolster up these homes by keeping a hand upon the youth through, or almost through, the critical period of adjustment known as the "teens" there would be a great gain. Something would be accomplished by enforcing at least the "compulsory" education law already on the books.

Urgent Need of More Vocational Training

But parents and children throughout the union are saying, "Give us schools of vocational character that will help us more distinctly than other institutions to realize our ambitions and the enforcement of your law will be more practicable." Very well! But such schools are good for their pedagogical and moral value as well. We are not dealing today alone with the small town and rural school of twenty-five or forty years ago. The growth of cities and the concentration of a foreign population within them have brought new educational responsibilities. We must adjust ourselves to the load. If we do not create more special vocational schools to meet the classes of whom we are thinking our teachers must judiciously introduce at least a vocational flavor into the present activities of the schools. If such measures will make the schools more attractive to our industrially inclined young immigrant population nothing but good can be the consequence.

But the responsibility of the state must not be cut short as soon as the youth has found employment. He is not necessarily upon his feet when he begins at the foot of the ladder in industrial or commercial life. There are yet so many possible slips between him and the attainment of good citizenship that the state cannot afford to let him go and take the risk. At this stage of his career the youth's outlook is confused. He cannot see what the great establishment may have in store for one who is careful, industrious and honest. He sees only a cog and a pinion in the whole complex situation and before long he is discouraged and drifting away to try another and another "job." He becomes a "ne'er-do-well" and is at the next door to temptation and crime.

The state must shoulder the responsibility to support this employee at least until he is 18 years old by compelling him to attend for a minimum of six hours a week a vocation part-time school in which the course of instruction shall be designed to provide vocational enlightenment for youth breadwinners. Such institutions would do a world of good by steadying the young people who are under compulsion to attend the classes that they provide. They are not innovations. Cincinnati, Cleveland and Boston are among the large cities in America in which such schools have successfully passed the experimental stage. Employers of labor in those cities are friendly to the movement and cooperate fully with the authorities in executing the plan, even though the minimum hours a week required of the pupil must be taken out of the time that would otherwise be occupied by labor.

The present earnest discussion of projects for vocational education will bring results. But to be most effective from the viewpoint of the criminologist and from that of the employer who wants to hold interested and intelligent helpers, whatever legislation is effected must include a provision for compulsory attendance at part-time day vocational schools on the part of all youths who are employed in gainful occupations up to the age of 18 years. Such a provision should be made to apply at least in cities of the first class where our congested immigrant, labor-seeking population occurs. When some of these things are done we shall have turned toward really constructive efforts in behalf of our immigrant population.

In the last analysis the solution of every problem that concerns the criminologists must rest upon enlightened Christian homes. There is the crux of the whole matter. To take the responsibility away from the home is in the direction of danger. Reenforcements, however, are needed and should be welcomed. Heads of families who are leaders in our community life will understand where the responsibility lies and will select what reenforcements will best suit the occasion.

"Teen-Aged" Girls Form a City Council

BY LEE McCRAE

GIRLS from 15 to 20 years of age lately held a two days' conference in Birmingham, Alabama, discussing their own interests in church and Sunday school progress. The purpose of it all was to combine their energies, develop their talent for leadership and study ways and means of training themselves for duties already undertaken.

In this conference of three sessions 397 girls were registered, each of whom had been duly elected by her own school. They represented every denomination and nearly all of the separate churches of the city. Only these delegates were admitted to the floor or to take any part in the deliberations, although teachers and others specially interested were in the gallery.

The whole undertaking had been planned and was carried out by the girls themselves. They wrote personal letters to every one of the 116 superintendents urging the proper election of delegates, formed their committees, arranged their program and telephoned every pastor. Beautiful posters were prepared by the girls and the decorating committee made First Methodist church, which had been chosen for a central meeting place, most attractive.

The conference consisted of an opening session on a Saturday morning, an automobile ride in the afternoon, followed by a banquet and a social hour, with a 4 o'clock meeting on Sunday. In the program three addresses were given by experienced women, but aside from these all the talks were by the girls themselves. There was a deep interest shown from the moment of opening, there was a spirit and life that is not common in like gatherings and the final service was one of earnest consecration.

Half of the girls took voluntary pledges, writing upon cards what they wanted to do and be in church work, signing their names and addresses. The definiteness of these pledges is truly unusual; there were no qualifications, nearly all offering unconditional service and asking for specific work. Some designated the lower grades of the Sunday school, many begged for a chance to help girls of their own age, five volunteered for the missionary field and four decided for Christ for the first time. These pledges, held in sacred secrecy by the leader, will help to place each girl where she belongs.

This necessitated the formation of a permanent council. It was quickly decided upon, its four officers and a district leader for each of the eleven sections of the city were chosen, and lo! the first "teen-aged" girls' council in the world.

Its first efforts as a body will be the organizing of teen-aged classes in their own and neighboring churches, with "100 new ones" as a slogan, while classes that have been ineffective will be revived and inspired with new ideas.

Closely following this will be started a practical plan of social service, utilizing the splendid spirit of home missionary zeal already in evidence. While all these larger plans are in progress, individual girls will find places in their own Sunday schools, going in as assistants in most cases while they study preparation for leadership. For instance, the ones who desire primary work as a life position will be gathered together once a week for regular study under a trained teacher, junior workers taking a similar course under their experts, and material and books will be given those who cannot come to the central meeting places. Large conferences for all the girls of the city will be arranged by this council and in the smaller body every question referring to the welfare of Birmingham girls will be discussed.

There is such an eagerness to be up and doing and such definiteness of purpose that older leaders in church work consider this movement the greatest in influence of any that has ever been started in this southern city.

How a Human Lily Came Up from the Mud

BY NORMAN B. BARR

THERE SAT in the congregation one evening a girl of 14. She was of the race of John Huss, though not of his faith. From Bohemia her parents had brought her, a babe, into that thickest part of Chicago where life has the meagerest portion of air and light, shelter and sustenance. The family was one of many thousands that have come from Europe in recent years to better their condition, only to make it worse. The restraints of religion were left behind. Here there was more opportunity to indulge the appetite for liquor and here it was fostered by the treating custom. The father succumbed to the environment. His descent in the scale of manhood and workmanship carried his wife and children down with him into poverty and squalor.

In a rickety old building on the alley they lived, seven of them, in four little rooms. The house was cluttered and sloppy with the washings which the mother took to help support the family. The necessity of cleaning other people's clothes for pay exhausted time and energy for keeping her own home clean. It was a dismal, stingy place to call home. But it was the best home the family could know under the circumstances.

The 14-year-old girl was the eldest of the children. She was a wage earner. She had been in the tailor shops since she was 12 years of age. Her associations with other girls, in other homes, and what she saw in the store windows as she went to and from work furnished her mind with material out of which to construct a better home than she knew. She longed for a more human environment, for a fuller, richer life.

In the course of the sermon that evening the minister alluded to the lilies that lift themselves out of the mud of the lake bottom and put forth their beauty in pure white. He said there were human lilies that lifted their purity up through the mire of hovels and slums. It was a seed in good soil. That moment she resolved by God's help to be one of his lilies.

With the new vision and the fresh purpose the little girl returned to the unkept home and to the hard work of the shop, passing to and from, day by day, with the vision taking shape and the purpose growing firmer. She brought home the wages for her work, a tiny sum, to add to the small earnings of the overworked mother and the underworked father. Far into the night she sat up mending and remaking garments for the little ones, or helping her mother with the family washing and scrubbing. She set herself to encourage the mother's waning spirit, and to drive from the father's life and from the home the spirit of rum. She took it upon herself to see that the smaller children had clothes and got into them and off to Bible school on Sunday. She did not relax her own fidelity in worshiping God and hearing his word. In the church she found the dew and the sunshine that caused the lily in her life to flourish.

Increasing age and increasing skill with her kindly spirit and clean way gradually increased her earnings. The persistent purpose to improve the home bore fruit in the father's life. He drank less and earned more. The mother by and by needed to take in no more outside washing. She used her time and strength to keep her own house in order. Two of the younger children came to the income earning age and went into the shops to help earn their daily bread. The young girl's vision saw the possibility of a home of their own. It should have a piano. She was afraid to reveal this part of her dream to her father—who had no use for the beautiful, who cared only for shelter and for food and drink. She bought the piano on the installment plan—storing it at the home of a friend. She took sewing from others and worked upon it far into the night to keep up the payments.

The piano was finally paid for. But there was no home into which to bring it. An opportunity came to purchase a cottage in the neighborhood. She borrowed of her employer enough to make the first payment. The family agreed to the purchase. All began to save to help pay for it. The father, catching the idea of owning his own house, still further reduced his drink bills and increased his earnings. They moved into the home. Then began the battle for the beautiful. The piano was brought home. When the father came home that night the girl was beaten and pulled about the house by the hair of her head. The husband and father had been in the habit of beating his wife and his children. His anger revived the habit. But the piano stayed. It was paid for. One by one, against strong protests and threats, other tasty things were added to the home. Everything she bought was of the best. In time the home was the most comfortable and pleasant in the neighborhood and all of it their own—the house, lot and furnishings.

Meanwhile, what was happening in the shop where she worked? Her employer was an Italian who had lost faith in the church of his fathers and so in his God. The whole family was alienated from the church. Her companions in toil were Jew and gentile, Romanist and Protestant. At lunch time they sang the catchy songs of the street and the theater. Their conversation was the chaffy talk of the world they knew. By and by they were singing hymns. "Where He Leads Me I Will Follow" became a favorite with everybody. She taught them the ten commandments and the principal points of the life of Jesus. Her employer and fellow employees at her invitation accompanied her to her church. Her employer returned finally with his family to his own church. Some of the employees united with other churches. Though she is forewoman, her girls say to her, "You are no forelady; you are just one of us."

Through her home she has influenced many friends of her social world. She invites them to her home that they and her brothers and sisters may have clean and helpful associations. She is so religion-full that it overflows on occasion in kindly rebukes for wrongdoing and encouragement in right living. On one of these overflowing occasions the mother remarked, "You better get a pulpit and put it up in front and preach." The young people sometimes remark, "We will not need to go to hear the minister preach, now that you have preached to us." But she sees to it that they go.

It must not be supposed that all of this zeal was without periods of darkness and discouragement, that this young girl was never tempted, and never felt like giving over her ambition to become a lily. All heroic as well as unheroic souls have periods of doubt and despair. She was no exception. But in the Bible, in prayer and in the church she found encouragement and strength.

She now has the inclination to be a missionary among her own people who grope after a better life without the light of him who is "the Light of the world." Her earnings now at the shop are twice a missionary's salary. The home still has need of part of her income. But sometime she hopes to put her life among the Bohemians of her city. She is not idle in missionary work. She has a class in one of the schools of her church. She sings in the choir. On days when work is slack at the shop she takes a list of names and goes from house to house looking up straying lives and bringing gospel cheer to the homes. She helps overworked mothers with their sewing and assists younger girls to make their own dresses. She is now, indeed, has long been, a "home" missionary.

The lily has lifted itself up through the mud of its environment not only physically but spiritually also. It took years to rise and unfold its whiteness and give forth its fragrance. But all through the years of its unflowered beauty its green foliage has been an inspiration to others, an influence for righteousness and godliness. She is yet on the threshold of life. What the fruitage of this life shall be through the years that remain to her on earth, who can estimate? Who shall say what one such life is worth to this world? Who would not gladly spend and be spent in giving lily life in the mud the dew and the sunshine necessary to liberate it into the fullness of life eternal?

Building Upon Fourteen Dollars and Faith

How "The Little Missionary" of New York Began and Developed Her Work

BY ADA PATTERSON

Miss Sara Curry

She helps to give life and strength to East side babies

ESCAPE from the roar and clatter of a Second Avenue elevated train at 8th street, walk a block and turn into a side street in New York and you will, if you are sensitive to your surroundings, involuntarily stop before a house that does not seem to belong in that crowded East side quarter, a four-storied, capacious brownstone that looks as though it might have housed a leisurely living family that lived gently and was true always to the fine purposes of life.

"An old family mansion" will be your conjecture, and you will walk on in the full belief in this illusion unless there issues from the house as you stand there a short, slight briskly moving figure, its mistress. The house shelters 150 babies, and is one of the famous institutions of New York—"The Little Missionary's Day Nursery." The tiny woman in plain black frock, her brown hair brushed smoothly back because there is not time to spare to arrange it in the loose, becoming ripples that are the prevailing fashion, and with gray eyes set far apart that look kindly at you from established habit, even though you arrest her swift progress around the corner, is "the little missionary." Fate or circumstances have named her Sara Curry, but to the loyal East sider she is, and sufficiently, "the little missionary."

The four-storied place of peace is unique. No metropolitan skyscraper is of such origin, it being the only pretentious structure on Manhattan island built on a foundation of $14 and faith.

To explain the structure one must explain Miss Curry. Twenty years ago she came to New York City from Utica, where she had for many years worked in a factory to support herself and younger brothers, but where vision had come to her of the needs of other lives, and a burning purpose to minister to those needs. She allied herself with the Mariners' temple at Chatham square on the border of Chinatown. The work assigned her was to rescue the white girls who had drifted upon the maelstrom of the city's manifold temptations and their own weaknesses into that menacing bit of the Orient. It was one of these girls whom she rescued from the slow death of the soul in that infamous region who affectionately bestowed upon her the title that has endured for twenty years, and that doubtless will be the line that will be her epitaph. There had been ten years of this labor and it had borne good fruits in the renewed and redeemed lives of many of that class of women who some sociologists think should be eliminated as the least worthy of the unfit, but of whom Alice C. Smith and other workers in that harrowing portion of the vineyard assert one-half of their number is yearly being saved, and in defense of one of whom the Master employed a satire unusual to his gentle tongue. But one morning while she was returning from one of her ministering errands there befell a tragedy which turned the course of her work into different channels.

On a scorching mid-August day she made her way through a swarming human mass gasping for a saving current of fresh air, when there was a feeble, gasping sound and something small and helpless, wrapped in rags, fell into the mass and struck the sidewalk.

A choking, half stifled cry, then silence. The little missionary pressed through the crowd, waved it back and knelt beside the bundle and unwrapped it. The fright-distorted face of a dead babe stared at her from the mass of rags that enveloped it. She lifted the bundle upon her knee, and while the voices of the children were hushed and the hats of men came off and the faces of women were sad under the spell of the majesty of death, the little missionary closed the staring eyes and prayed for the soul that had escaped in those shuddering death gasps.

When she had straightened the little body and covered the pinched little face with a corner of her wrap she carried the dead baby upstairs. She laid it upon the bed in an empty room and turned to one of the women who, with arms red from a washtub, crowded close, and said:

"Is there no one to look after these children?"

"Its mother is cleaning offices. Its father is looking for work. The neighbors have enough to do to keep their own from tumbling under the car wheels. Who was to keep this one from falling off the fire escape? You?" sneered the woman. The little missionary looked at her with her contemplative gray eyes ever veiled by their mist of tenderness.

"Yes," she answered, "God helping me, I will."

On her way home Miss Curry took inventory of her worldly wealth. It consisted of a slight but sufficient wardrobe and the $14. The wardrobe was not of the nature of a cash asset, but the few dollars helped to pay in advance for three rooms in a tenement. In these she placed a table and chairs, a few cots and set out to tell mothers that there was an isle of safety in the big ocean of the city's dangers for their little ones.

"For 5 cents a day we will take care of your children as long as you are out at work," she said.

Soon the three rooms were crowded. A board of health inspector called to say the department could not countenance a nursery kept among the dubious sanitary conditions of a tenement house. Miss Curry showed him how spotless was the wee nursery, and their chat ended with her ultimatum: "Of course I shall be glad to move to better quarters if the board of health will find them—and pay the rent."

The board of health permitted her to remain as long as she liked, which was until she could move the babies into a vacant store room, she living on the tenement floor above.

The Last Coin—and Prayer

Summer came and she contrived to move her charges to a summer camp at Netherwood, New Jersey. Not having money to pay the rent of a house, she set up a tent, and beneath its canvas roof her wan little charges grew fat and red of cheek. The day came when she was balancing the last coin in her hand and wondering how she could conjure successors for it. She prayed. Miss Curry has the habit of prayer, profound, answer-bringing prayer. This prayer brought a tangible answer the next day.

A little girl had been seized with a fancy to give a bazar. Her rich neighbors at her summer home patronized the bazar. Asking the small hostess why they were paying exorbitant prices for unimportant pieces of fancywork, they received the reply: "The proceeds will go to the little missionary's day nursery." The little girl never told Miss Curry how she had learned of the nursery. The child sent a check for $175, and Miss Curry sent her thanks on high.

Through his little daughter's interest the child's father became interested in the work. He told the story of the nursery and its needs to other rich neighbors, winter residents of Manhattan. He and two other men who believed in giving babies a chance called on Miss Curry and suggested that she needed a house for her work. She suggested the four-storied house at 93 St. Mark's place, whence we just now saw Miss Curry issuing.

The house was purchased subject to a heavy mortgage. The basement and first floor were given to Miss Curry's work. The rooms on the upper floors were rented. Her babies had breathing space and were in no present danger of being dispossessed. Again Miss Curry fell upon her knees and gave thanks for answered prayer.

There grew out of this day nursery a kindergarten where the babies' older brothers and sisters are started toward the goal of self-help through education; a girls' club for reading and debate; a cooking school, where girls are taught to minister to the family's welfare through material means; the Helping Hand, where mothers learn to help each other; the mothers' meeting, where over a hundred women of the East side, anxious to bear the banner of motherhood nobly, but little knowing how, learn from counsel with those wiser than themselves; the men's meetings, where men who have reformed from drunkenness and other means of character undermining meet each week to help each other along the difficult upward road.

The records of the brownstone house with the stained glass window in the wide hospitable door show 16,249 visits made to East side homes for their betterment in one year. In 12,000 of these the sick were helped and cheered by efficient visitors. At Thanksgiving 600 families that would else have been hungry at the festival of the harvest fed from the autumn bounty garnered through the agency of the little missionary. The tent at Netherwood has given way to a thriving little settlement where every summer she gathers all the weak and ailing babies she can find, and their mothers, and maintains them through the hot months amid the healing of the country.

Some Illuminating Incidents of Her Career

Did one choose to toss statistics as jugglers their glittering balls the array of the little missionary's work would seem stupendous. I prefer to cite individual acts, showing with what spirit of helpfulness and gratitude she has imbued the nearly submerged East side.

A monster testimonial meeting was once tendered her. Residents of the East side desired to demonstrate their gratitude for the good works of the little missionary. While speeches and songs were at their height a small, shy boy pushed his way upon the platform and pressed a cheap little gift into her hand.

"Come, Willie! Master William Ponceford is next upon the program. He will tell what Miss Curry did for him while his mother was ill and poor and no organization had room nor time to care for him. Come, Willie!"

The booming tones of the presiding officer disconcerted him. The child cast one glance at the monster audience, turned an embarrassed back upon it, ran to Miss Curry, slipped into her arms and kissed her cheek. The audience became a tumultuous sea of applause. To it came vividly what dimly we all know—the truth that there are maiden mothers whose degree, earned in the College of Life, is Universal Motherhood, the loving, understanding motherhood of all humanity.

The pastor of a struggling, all but starving church told how, inspired by her words and works of faith, "we gained the courage to go ahead and buy a building and reach the hearts of friends to help us pay for it." Said a brother pastor: "She has helped me with many a difficult case in my parish, never saying 'no' to me, though I knew there was waiting for her in her own field more than anyone could do." Still another gladiator in the ecclesiastical arena said: "Miss Curry has helped me many a time when I have not known which way to turn." With tears in eyes and voice the young evangelist drew his worn Bible from his coat pocket and said: "Miss Curry, I have no other gift to bring than this comforting word of God. May it help you to bring light to more souls in darkness and comfort to more of the sorrowing!"

On the occasion of this great mass meeting of tribute to a tiny woman a workman chokingly said, "She sat for four hours one night beside my dying baby's cradle and 'twas she who closed its eyes at last."

How Her Prayer Was Again Answered

A rich, eccentric man of Rochester heard of her work. In the wide hall of the day nursery is a bas relief in granite telling of his deathbed bequest.

"I give and bequeath $225,000 to aid the beautiful work of the most unselfish woman I have ever known." So he devised the bulk of his fortune and so was the little missionary's prayer again answered.

Odd Bits of Humor

TWO "FF'S" IN "GRAPHIC"—Joel Chandler Harris, the author of Uncle Remus, was at his desk one night when an old-time reporter looked over and said: "Joe, how do you spell 'graphic'? With one 'f' or two?"

"Well," said the kindly Uncle Remus, who was too gentle to hurt even a common adjective, "if you are going to use any, Bill, I guess you might as well go the limit."

THE "ZOO" WITH A VARIATION—"What wild beasts are there now?" an eager little lad asked of his father. Before the parent could reply another child made answer:

"The only wild beasts there are now are in the theological gardens."

A BOARDER BY PROXY—"Are you acquainted with Mrs. Hifly, your fashionable neighbor?"

"Only in a roundabout way. Her cat boards at my house."—Louisville Courier-Journal.

THE HOME COUNCIL

"Perfected Through Suffering" By Elizabeth M. Stewart

This little story of one woman who was made "perfect through suffering" was born of a very real experience, and was sent to The Continent in the hope that God might use it to inspire some other grievously tried soul

TO SUFFER is the common lot of man. The Romans thought that the acme of perfection was to have "a sound mind in a sound body," but to become "perfect through suffering" is a more excellent thing.

How many of God's noble men and women there are doing their work in life faithfully, day by day, who never open their eyes in the morning or close them at night without consciousness of pain. Some chronic affliction has branded them for life, making of them almost constant sufferers.

They see acquaintances, afflicted, who have money and leisure, traveling hither and thither in search of comfort and health, but they must work on.

Sometimes, when laid aside because the suffering is too great to be endured, they find it hard to say, "Not as I will, but as thou wilt."

This experience had come to one such sufferer. For many weeks she had kept this quotation pasted upon the mirror of her dressing table, "Earth's sweetest flower—a woman perfected," and as her eyes rested upon it daily she had breathed a prayer to her dear heavenly Father that he, for his honor and glory, would help her to become such a perfected woman.

One day she lay upon her bed, weak and worn, with such intense suffering that she was tempted to pray that death might come to her relief. She was asking her Saviour, "Why must I endure so much pain?" when this answer came to her as plainly as if a voice softly whispered it, "Earth's sweetest flower—a woman perfected"—"made perfect through suffering."

The questioning was over, and such peace immediately filled her heart that she knew at once it was the Saviour speaking to her, as he had done so often before, telling her he had heard her prayer and was helping her to answer it.

Soon she fell into a peaceful sleep. When she awakened a few hours later the dreadful pain was gone and, though still weak, she felt contented and happy.

As she lay there in the quiet of the twilight meditating upon the experiences of the afternoon she realized that though she had suffered in the flesh and was weakened physically she had been quickened in spirit, and could say, with the psalmist of old, "It is good for me that I have been afflicted; that I may learn thy statutes." She knew, too, that when she was again strong enough she would be ready to take up her daily work, however wearisome it might be, more cheerfully than ever, and to say, whenever her spirit flagged—

> "Disappointment—his appointment"—
> Lord, I take it then as such,
> Like the clay in hands of potter,
> Yielding wholly to thy touch.
> All my life's plan is thy molding,
> Not one single choice be mine:
> Let me answer unrepining—
> Father, "Not my will, but thine."

The Domesticating of Tony Martin

THE EASE with which a baby martin may be tamed and made a member of the family is illustrated by a true story in The Spectator, London:

The Sunday school teacher drew a bow at a venture and called out to a group of small boys tremendously busy with something, "Put that poor beetle down, children, and come along; you'll be late." A chorus of voices answered her, "'Tain't a bettle, marm! 'Tis a little bird!" and three excited little boys rushed up with the unfortunate fledgling.

As the teacher took it in her hand she saw that the terrified mite was a baby house martin, and therefore entitled to every consideration. The poor nestling had fallen from the eaves of a four-storied house on to a hard road; it had been man-handled by small boys; and, worst of all, it was old enough to feel that dread of human beings which causes an animal to resist to death every effort to help it. Still the attempt must be made.

The teacher took the baby into the room where her class awaited her. It lay quietly enough in her hand while she endeavored to make Paul's missionary journeys interesting, or at least intelligible, to the bucolic mind, and at the end of the lesson she took "Martin" home and tried to make him comfortable. A small covered basket lined with wadding received him; he was put on the kitchen mantelpiece and left to recover his shattered nerves in quiet and warmth until service was over. Then a mealworm was procured and a valiant effort made to feed him. He could not be induced to open his beak, so it had to be done for him, and only those who have tried know how difficult it is to do this without hurting the bird, and how little beak there is to lay hold of. The struggle was renewed every hour or so—on the whole successfully—but when the teacher laid her head on the pillow that night she had small expectation of finding her charge alive.

About 3:30 in the morning a sound like a miniature watchman's rattle issued from the basket, and when the lid was raised a wide open mouth popped up and mealworms were gulped down as fast as they could be provided. From that time onward "Tony" was always ready for meals, and he speedily made himself the acknowledged master of the family among whom he found himself. He and his mealworm bottle went everywhere—into the garden to pick flowers and fruit, for drives (which he enjoyed), to garden parties (which bored him) and from room to room, wherever his friends happened to be.

Presently he grew adventurous and took to scrambling on to the edge of his basket, and resented having the lid shut; but what he liked best of all was to be nursed. He would lie for an hour or more in the palm of one's hand, snuggling down and occasionaly rubbing his head against one's fingers, twittering contentedly. When disturbed he clung with feet and outstretched wings, scolding and even pecking, for Tony had a temper, and manifested it plainly when matters were not to his liking.

He learned to preen his plumage, and took as much pride in his sprouting tail as a youth in the first growth of his mustache. His great achievement was an unusual one for a martin—his daily bath. A small dish was filled for him every morning, and he splashed with great gusto until he had not a dry feather on his plump little body. Next came the art of flying, in preparation for the great day when he would take flight and join his fellows.

He was inclined to be lazy, preferring "slippered ease" to the strenuous life, but set him on the ground and stand a few yards off and call, and Tony put his best leg and wing forward. At first he pattered along on stumpy legs, then growing excited he would make astonishingly long leaps, aided by his outspread wings, until he reached a friend's hand, where he would nestle with chuckles of self-gratulation and much "kissing."

One day he made a notable discovery. His friends could not always provide a hand for his use, but he found he could scramble up the front of a blouse, squeeze himself in between two buttons and cling as his forebears have done for generations to the front of a house. Once hidden there he was perfectly happy, and he expressed it by low singing. Strangers sometimes found it hard not to show surprise on hearing the "dress front" of the lady with whom they were talking burst into melody, but it soon came to be understood that she was merely wearing Tony.

He was a long time learning to feed himself, and to the end of his stay always gave himself "three cheers" whenever he managed to catch or pick up either fly or mealworm.

The day of parting, however, drew near. It had been agreed that as soon as Tony was capable he should lead the life that nature intended. One fine morning when he was taken into the garden as usual he sprang from his friend's hand into the air, and after a few ever-widening circles he rose higher and higher, until he joined the crowd of martins disporting themselves aloft, mingled with them, and was lost to sight. His going left a sad blank in the family circle, but it was better so, for martins seldom if ever survive the damp and gloom of an English winter, and we prefer to think of him enjoying his life in the sunshine.

It was a geography lesson, and the teacher, according to Harper's Magazine, had been asking what some of the different states were noted for. Looking at one of the little girls, she asked:

"Tell me, Florence, what Rhode Island is celebrated for."

For a moment the child was silent, then an inspiration came to her.

"Rhode Island," replied the little girl, "is celebrated for being the only one of the United States that is the smallest."

Conception of Oasis a Mistaken One

The reading public seems to believe that an oasis necessarily consists of a clump of palm trees beside a brackish well. But E. Alexander Powell says in "The Last Frontier" that many of them are great stretches of well watered and cultivated soil, sometimes many square miles in extent, and rich in fig, pomegranate, orange, apricot and olive trees. The oasis of Kaouer, for example, with its 100,000 date palms, furnishes subsistence for the inhabitants of a score of straggling villages with their camels, flocks and herds.

There are said to be 4,000,000 date palms in the oases of the Algerian Sahara alone, and to cut down one of them is considered as much of a crime as arson is in a great city, for its fruit is a sufficient food, from its leaves a shelter can be made which will keep out sun and wind and rain, and its shade protects life and cultivation.

Many date palms and even vineyards have flourished for several years past in southernmost Algeria by means of water from below the surface, while the chief of the French geodetic survey recently announced that a tract in the very heart of the Sahara, nine degrees in longitude by twelve degrees in latitude, is already sufficiently watered to raise grain.

YOUNG AMERICA

The Girl Who Was Like Jonah

BY ARTHUR CHAMBERLAIN

IT WAS WARM in Sunday school, and Cara Smethurst's gaze wandered inattentively out through the open window. She was very fond of her teacher, Miss Wallerford; but the fact that Miss Wallerford was coming to tea on Monday evening interested her much more than did the lesson.

How lovely it would be to sit beside Miss Wallerford at the table, and to go out into the garden with her after tea, when the flowers were sweetest—— A little stir all over the room and a sudden change of pitch in Miss Wallerford's voice recalled Cara from her day dream.

"So you see how much trouble came to Jonah because he ran away disobediently from his duty; yet he had to do his duty, after all. Even after he'd done his duty and had seen its splendid outcome — a whole city saved through his preaching—it was no joy to him, because he could think of nothing but his own troubles—troubles, too, that had nothing to do with his duty, but only with his disobedience."

The bell rang for the closing exercises, and Cara drew a long breath. Privately, she felt that Jonah was a very selfish and conceited man, and not to be compared with a certain nice little girl in her best Sunday frock standing up to sing the closing hymn.

Cara came through the two school sessions on Monday fairly well, although her attention was not all that could be desired. She rode home on the electric and rushed into the house, to find her mother standing near the telephone, looking somewhat disconcerted.

"You say it's been like this all day, Hannah?" Mrs. Smethurst inquired of the maid, who stood a little apart, her arms akimbo.

"It has, 'm. First you can, and then you can't; and there's no telling when or how long, 'm. I'm fair worn out with the bother of it."

Mrs. Smethurst's look of perplexity deepened. "We simply must have the milk and oysters in season for tea," she said, "and there's no place to get them but Penterby's. I ordered them this morning. Well, Cara! Home from school? It looks as if I'll have to ask you to run across lots to Miss Wallerford's. Give Miss Wallerford my apologies; tell her I'm very sorry, but my arrangements are upset, and ask her if she will kindly postpone her visit. Tell her that we shall be very happy to have her take tea with us tomorrow."

"Oh, mamma!"

"I'm sorry, dear; but it's only a day's wait, and——"

"Can't we get them at Penterby's anyway, mamma?" Cara pleaded.

"Cara," Mrs. Smethurst answered quietly, "I cannot very well ask Hannah to go all the way into town this warm afternoon. Besides, the electrics only run every half hour, and she could scarcely be back in time for tea. Neither do I wish to send you, Cara, and I am sure that Miss Wallerford would feel distressed were I to go myself."

"Couldn't you have her—just as it is, mamma?" fretted Cara.

"Postponement seems the lesser discourtesy, Cara." Cara sullenly put on the hat which she had flung off on entering. It was all so—so horrid! What a nuisance that the telephone should break down when it was most needed! How stupid of Mr. Penterby to have neglected the order! What would Miss Wallerford think? Tomorrow? Why, it might rain, and there would be no going into the garden after tea; Miss Wallerford might have another engagement—who could tell what might happen within twenty-four hours? Waves of disappointment flowed over Cara. Usually it was a joy to call on Miss Wallerford, even on an errand; today——

"I'm just not going!" Cara decided suddenly. "There's time, plenty of time, to go into town and hurry Mr. Penterby out with the milk and the oysters! I can take the electric at the crossroads, and Mr. Penterby 'll let met ride home on his wagon. Miss Wallerford will be at the house when I ride up. Oh, mamma doesn't know how—how capable I am. It's ever so much better than mamma's plan."

Greatly pleased at her superior wisdom, Cara turned around, walking briskly toward the crossroads. What did the heat matter, now? She hurried along, having no watch and being uncertain as to the time. As she neared the crossroads she could hear, far away, the buzz of the approaching car. Her hand dived into her pocket for a nickel. There was no nickel there. Cara gasped as the great electric rushed up, and by, and away.

"Oh, why didn't I stop it, anyhow!" she wailed. "I don't believe they'd have put me off if I'd told them who papa is and—and how important it is for me to do my errand. Well, I'm not going back. I'll just walk!"

The resolution proved a bad one. Ill-temper, self-pity and disgust are very fatiguing companions for a long, hot walk over dusty roads. Finding a bit of shade under a tree by the roadside, Cara flung herself down on it.

"I don't care!" she protested. "Nothing ever goes right, no matter how much I try! Here I've got all hot and tired and used up trying not to have Miss Wallerford disappointed and—and to get mamma out of her—fix—and—and—— I hope Miss Wallerford *won't* come tomorrow! Maybe she'll be so put out that I'll never see her again! And I never *want* to see her again!"

Cara, however, did very much want to see Miss Wallerford; and her own disappointment loomed much larger than did Miss Wallerford's.

"Oh, if I'd only gone straight over to Miss Wallerford's!" she sighed. "She'd have invited me in, I know she would; and maybe she'd have had me stay to tea with her! Then I'd have had her for two evenings, and now—oh, dear! What'll she say to me now? And what will mamma say? Maybe she won't let me come down to tea tomorrow at all!"

This added misery sent Cara's head suddenly down upon her arm. And it was all the worse that she felt that it would be no more than she deserved.

"Whoa! Steady there, steady! What in nation——"

Cara peered up through her tears. A wagon, certainly, and—could it be Mr. Penterby who was climbing down? He was bending over her now. It certainly was Mr. Penterby!

"Cara Smethurst, I do declare! And I'm on my way to your ma's! Got kind of het up and tired, I guess. Well, you come right along with me!"

Kind-hearted Mr. Penterby lifted her on to the wagon seat and climbed up beside her.

"Pesky things, telephones," he went on. "Your ma sent in this order this forenoon, when I'd just stepped out, and 'Bijah—well, sometimes I think 'Bijah forgets more things than's ever told him. Then your telephone cutting up, and your ma all put to it, expecting company. Well, she managed to phone me 'bout an hour ago, and I hitched right up and started along. I wouldn't disappoint your ma for a farm down East."

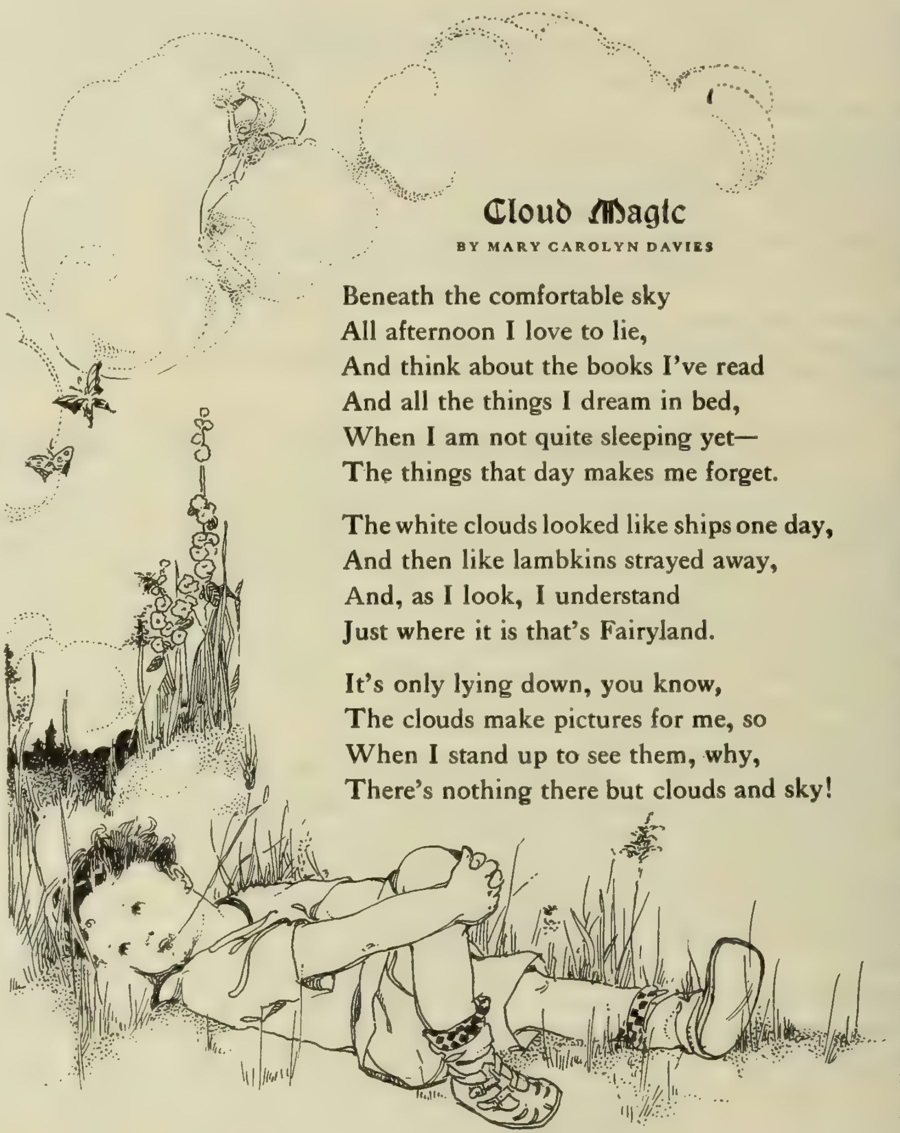
"Singular," went on Mr. Penterby, meditatively, "how most things turn out about right, if you don't get flustered, and give 'em a little time. Gid-ap, Thunderbolt!"

The horse quickened his jog trot and Mr. Penterby fell into a tactful and welcome silence.

"Run upstairs and make yourself presentable for tea, my dear," was Mrs. Smethurst's only comment when Cara, hot and dusty, climbed down shamefacedly from the wagon, stammering out some incoherent explanations.

There were escalloped oysters on the tea

(*Continued on page 1200*)



Cloud Magic

BY MARY CAROLYN DAVIES

Beneath the comfortable sky
All afternoon I love to lie,
And think about the books I've read
And all the things I dream in bed,
When I am not quite sleeping yet—
The things that day makes me forget.

The white clouds looked like ships one day,
And then like lambkins strayed away,
And, as I look, I understand
Just where it is that's Fairyland.

It's only lying down, you know,
The clouds make pictures for me, so
When I stand up to see them, why,
There's nothing there but clouds and sky!

THE SUNDAY SCHOOL

September 7, 1913—The Ten Commandments

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Exodus 20:1-11. Golden Text, Luke 10:27: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.

The ten commandments form the one universal creed of civilization. Jew and Christian alike accept them. Sometimes they are known as the decalogue, or ten words. Under this form, while retaining the original substance, the reasons annexed to the second, third, fourth and fifth commandments are omitted, while number ten stops at the word "house." There is another version given in Deuteronomy 5, in which the reason embraced in the fourth commandment differs from the one ascribed here. The difference is immaterial, however, as the substance lies in the commandment itself.

The ten commandments did not create truth, they only applied it. Moses brought nothing down from the mountain that had not always existed. Man's duty to God and to his fellow man found a new expression in the law, but were not changed by it. There was never a time when there were more Gods than one, and to love him with heart, mind and strength was a duty as old as man. Jesus reduced the ten commandments to two. He knew the Old Testament and stamped his valuation upon it. His summaries of the commandments were simply quotations, one from Deuteronomy 6:5, and the other from Leviticus 19:18.

Giving of Commandments Marks New Era in History of Israel

Inspiration after all is but a transcript of God's mind. God had been revealing himself through all the ages. The ten commandments were simply a compendium of those revelations. A new era had come in the history of his people. They were no longer to serve as colonists in a strange country, but were to be a nation distinct in a thousand things from the other nations of the earth. The ten commandments were to form the one permanent center about which all else should revolve not alone for Israel but for the nations yet to be blessed through it. Progress comes through law. The American revolution was successful not as a protest against law but as an effort to establish it. Moses led the children of Israel out of Egypt not to escape Pharaoh but to find God. They met him at Sinai and there received their national constitution at his hands.

Gathering at Sinai Celebrates Birth of Highest Civilization

The number assembled at Sinai is largely conjecture. Whether millions or thousands it would be idle to ask. But the unseen were far in excess of the others. The gathering marked the birth of our highest civilization. The American constitution became a far-off possibility on that eventful morning. No compendium of law has ever excelled it. Compressed within those ten words may be found the wisdom of the ages. That the supernatural had all to do with its composition has been generally accepted. The value of a book does not lie in the binding but in the book itself. The thunder, lightning and darkness of Sinai are testimonies to its origin, and only that. They are the jots and tittles that passed away, but the law itself remains unchanged.

The first table, or man's duty to his God, forms our present lesson. The conception that one's idea of God is a thing apart from actual life is as fatal to morals as it is to religion. Belief, and the kind of God believed in, are fundamental to manhood. The Almighty is here represented as introducing himself. He was the same God who had led Israel by his presence from Egypt to the desert. His personality was essential to their guidance. God would reveal himself unmistakably to the Israelites. He had brought them out of Egypt. His footsteps were as traceable as those of Moses. One's belief should always be positive. A speculative deity has no force. Israel's strength lay in its certainties. God was positive. The commandments were written by him. He and Moses met face to face, and together they talked as friend talks with friend. He who would come to God must first believe that he is. This we accept as a fact.

Whenever God comes to Sinai he comes alone. As to his identity there could be no mistake. The same God who had led the people into the desert stood ready to lead them on. A clear, spiritual belief concerning God is in itself a creed of no small importance. "I believe in God the Father Almighty." To that tree there are more roots than branches.

The second commandment is simply another blast of the same trumpet. God is not to be represented by likeness or material form. In those days idolatry was a common thing. It stood like a signpost by the highway of the nations, ever pointing the wrong direction. But there are mental images even more fatal than those of wood and stone. These we transmit as legacies to those who come after. The best interests of humanity require obedience to law. Not only the fathers but the unborn children are parts of its benediction.

Irreverence Toward God Becomes Sin Against Self

The sanctity of God in the third commandment extends to his very name. The same reverence that guarded the approaches to the burning bush or Sinai is its constant protection. Profanity is possible in many forms. Flippancy in prayer or sermon strikes this commandment at its very center. For this God cannot hold the offender guiltless. Profanity is a sin against the sinner. There is a reaction that smites the swearer's lips and soul. Petrifaction of feeling is sure to take place.

The fourth commandment touches the question of time. One day out of every seven man owes to God, and also, in the spiritual sense, to himself. The Sabbath as an institution was old and gray, while as yet the commandments were young. The command is not arbitrary but like every other law of God was first written on the parchment of human need. Legislation may abolish the Sabbath, but it cannot abolish man's need of it. Our most vital wants are met by the laws of God.

The Lesson Verse by Verse

By Hermon D. Jenkins

ANALYSIS—The decalogue is the constitution of the church. Its first principle is the sole sovereignty of God, guarded by the banishment of idols from the house of worship, and by reverence for the name of God and regard for his holy Sabbath.

When we enter for the first time a city strange to us, we make up our minds what is the ideal of its citizens by noting what occupies the place of honor. When St. John tells us of his vision of heaven he found in the midst of it a great white throne (Rev. 20:11). In the capital city of our republic the chief building is the more than royal hall in which our laws are made.

The great writer, Richard Hooker, has told us that the throne of law is the bosom of God; that no being is too great to be above her power, none too insignificant to be beyond her protection.

Such a conception of law is derived from a study of the holy Scriptures. Our being's aim and end is not happiness but conformity to the divine ideal. And the sum and substance of character is given in the ten commandments. It is said of a great jurist who had been inclined to skepticism that he was converted by making a study of the decalogue, finding it, as he confessed, perfect in its spirit and form.

If we compare this brief code of laws with any other, we must be struck by the tone of authority, the regular sequence of its requirements and the far-reaching boundaries of the whole. It covers practically all human life, in all ages and under all conditions. It makes no exceptions. In its universality we see the foundations of liberty and equality among men, for before God man is man. The law recognizes neither peer nor plebeian. The decalogue is therefore the foundation not only of our morality but of our government as well. It is its own proof of its divine origin.

Verse 3—The first word of the law places God, without rival or competitor, above all other beings. It is quite idle to claim that he who loves his fellow men "leads all the rest." Not even a parent or a child has the right to the first place in our affections. From the first word to the last the monotheistic principle runs through the whole Bible, and the one God must hold the first place in our reverence, our obedience and our affections. God has done more for us than any other. God will not take a place second to anybody.

> "The dearest idol I have known,
>   Whate'er that idol be,
> Help me to tear it from thy throne,
>   And worship only thee."

Verse 4—The Jews, with that literalism which with the unspiritual mind passes for religion, construed this verse to forbid the making of any picture or image for any purpose. When we cover a wall with graceful lines which never by any means form a picture, we call those lines "arabesques," because the Arabs, being debarred by the Mohammedan religion from using pictures for decorative purposes, used intertwined lines. But the Giver of the decalogue does not devote the first command to religion and then give the second to art.

Protestant Repugnance to Images Justified by History of Religion

Verse 5—The verse which follows makes it sufficiently plain that we are still hearing about our duty Godward. The student of religion knows that it is simply impossible to prevent an image which we pay reverence from taking the place of that God whom alone we ought to worship. Whether our representation of God or the saints be carved ivory or a printed rag, it will eventually stand for God if accepted by us to represent God. No church which bows before the crucifix will fail at last to substitute the crucifix for Christ. The writer once passed through a large hospital in Rome where hundreds of patients lay upon their cots, and, it being a hot summer day, their breasts were all exposed. Every patient wore upon a cord around his neck an image, a medal or a picture, to which apparently he trusted more than to the goodness of God or the skill of the physician. "Idolatries not only fail to develop, they degenerate, and systems, however orthodox they may appear at starting, which connect worship with palpable imagery, are doomed to sink into superstition."—Canon Chadwick. No part of the decalogue has been more strikingly justified in the history of religion than that which banishes images and "holy" pictures from the temple of God.

That Which Makes Light of Sacred Words Degrades Man

Verse 7—There is a strange but real bond between a personal being and his name. It may irritate us—more than we care to confess—to have our name misspelled or mispronounced, but to have it made the subject of a rude jest exasperates even those ordinarily patient. Even a court of law will fail to treat severely the man who resents with violence an insult offered to the names of wife or mother. There are those who hold that this commandment has especial reference to the use of the holy name to back up a false oath (Matt. 5:33). But we believe that the injunction here is rather against that levity which indicates irreverence and increases it. An oath in court is not forbidden, since that adds solemnity to the use of an appeal to God. Anything which makes light of sacred words or of sacred objects is certain to degrade man.

Verse 8—The Sabbath was evidently a day not at this time instituted but now "remembered." So long as we are beings of time we are subject to temporal influences. We cannot be indifferent to time and alive to life's higher interests. The husband and wife who forget the wedding anniversary, the parents who neglect the birthdays of the children, have a good deal to learn of the utmost value to home happiness. No religion has ever kept its force without a Bible and a Sabbath. The mere day in the week counts for little. The method of observance may reasonably change. But the observance will not die out except as the religion itself dies with it. The Sabbath law was especially for the protection of the dependent and the poor; and a wise man has well cautioned the workingmen of our own day not to girdle the tree which heretofore has protected them.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning August 31, 1913

HOME MISSION TOPIC—Church and country life.

Let us consider the following points: First, the problem of country life today; second, the possible solution of this problem by the church; third, the authority for this solution in the gospel of our Saviour.

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All the eastern states of our country showed a decrease in the acreage in farms between the years 1900 and 1910, and especially in the amount of improved land. The largest proportion of decrease is found along the Atlantic seaboard. But nevertheless as we move away from the coast we find a general decline in the acreage of farm lands among the states east of the Mississippi river and north of the Ohio. In the southern states there has been usually a marked increase in keeping with the general rise of prosperity. West of the Mississippi there has been a steady gain at an accelerating rate until we reach the Pacific slope.

Thus we conclude that the decrease of population in the rural communities of the older settled parts of the country is one of the characteristic social phenomena of the past decade.

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Along with this decline in acreage there has been a marked advance in the values of the lands under cultivation. The farms are worth vastly more money in the aggregate, even if there are fewer of them. Nor is this increase in values entirely offset by the increase in general values. To a great extent it represents a higher potentiality than that of a decade ago.

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The next point in the problem is the steady drift of the population from the country to the cities. The city is attractive to a young man or woman who has initiative. It is suggestive of achievement, power and rise of personality. Thus the tendency has been to draft the strongest young men from the farms for urban occupations.

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In its very nature country life is conservative, and the removal to the city of the more eager children of the family, who would have been a progressive influence at home, tends to accentuate the nonprogressive character of those that remain. Too often the latter take pride in the fact that they are still doing things in the same old way.

Where the whole family moves into town the farm passes into the hands of an overseer, or, more often, of a tenant. The tenant, having no permanent interest in the soil, works it for a few years for a maximum of immediate profit and then leaves it as an exhausted area.

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Many of the conditions that have made the country unattractive to the young people are matters of serious social menace. Country homes are often without any proper sanitation. Where there should be health and manly vigor in the open air there may be found tuberculosis, hookworm and dyspepsia, all due to the direct violation of nature's laws for healthful living.

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Our church has shown its statesmanship in the establishment by the Home Board of its department of church and country life, which has made valuable surveys, and just begun a work of the largest promise. Dr. Warren H. Wilson, at the head of this department, has recently published a book entitled "The Evolution of a Country Community," which should be in the hands of every rural minister. He has not been afraid to use even the Mormons as an example to Presbyterians of the way in which the rural church can become the center of all the active interests of the community; for he is a wise man who can learn even from his enemies. The stronghold of Mormonism is its control of all the social activities of the rural neighborhood. If we are to overcome this foe, we must understand its strength. While we do not desire to control any community by the forces of priestcraft and superstition, we should be able to exercise better leadership through the forces of larger knowledge and finer sympathy.

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In many country districts the minister is the only representative of the higher intellectual and spiritual life. But if he should approach his people with any affectation of superiority, he would soon find that his efforts to help were ineffectual. No one likes to be preached down to. But every man likes to be helped by another man who meets him as a brother.

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In some communities the minister must be a missionary who helps his people by teaching them better methods of agriculture. This principle is fully recognized in foreign missions; it needs clearer recognition in home missions. If the capable young men are to be retained on the farm, farming itself must be made interesting. It must be made an occupation that will afford scope to the brain as well as to the hands. No multiplication of outside amusements can ever be a compensation for the dreariness of a daily employment that is distasteful. The modern science of agriculture makes the work of the farm as full of fascination as the laboratory of a chemist. With the application of science the slipshod farming of the tenant will soon give place to the beautifully accurate methods of the new proprietor. And the church will prosper proportionately.

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The country church should be clean and beautiful, and set in the midst of trees and flowers. It should be a standing testimony to the gospel, a sacrament, an outward, visible sign of the spiritual beauty of our devotion. And as such it should be the center of all the activities of the higher life of the countryside, a place where lectures are given, and, better still, a place where the people themselves debate national issues under the rules of congressional procedure. The tea meeting, properly conducted, is an immense force for social uplift. It is good for men to meet one another cordially, to shake hands, to laugh over good stories and to eat together.

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A true minister is the leader of his people into a larger world of ideas and a finer culture. It ought to be a university education for a rural church to sit under the preaching of the right kind of minister.

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The preacher can also do much to improve the health of the community. He can hold classes in sanitation and hygiene. His wife may possibly teach the other housewives how to maintain a variety in the vegetable garden and how to cook the good food so as to preserve its nutritive qualities.

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Why should he do these things, and others like them? Because he is the minister of Jesus Christ, who looked upon the multitudes with compassion, who went about doing good, healing the sick and casting out devils. If he will do these things in the spirit of Christ, he will not minister less to souls, or preach Christ less. Rather he will find his way to the depths of many a starved and lonely heart, whom he would never otherwise have touched.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

Sept. 7, 1913

THE SECRET SPRINGS OF LIFE

TOPIC—The ideal Christian. IX. His faith. I. John 5:1-15.

The town of Bellefonte, in Pennsylvania, takes its name from a wonderful spring which supplies the community with water and pours off in waste enough to meet the needs of tens of thousands more. The great crystal pool is in the center of the town, but its hidden sources are out of sight, somewhere in the hills. No man can tell really whence comes the water which is the luxury and pride of the neighborhood. All refreshing streams, like Bellefonte's spring, rise from hidden sources. Nobody can follow back to its beginnings the power of a life of beauty and blessing. The great wells of being—love, sorrow, hope, faith, gratitude—are all in the recesses of the soul, veiled from human eyes. The life hid with Christ in God is itself sanctuaried from human gaze; but its outflowing streams are for the world's use. The essential thing about any person, be he religious or nonreligious, is the nature of the springs that feed his soul. For the Christian, the principal function is faith in God.

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"Oh, Christ, he is the fountain,
The pure, sweet well of love;
The streams on earth I've tasted,
More deep I'll drink above;
There to an ocean fullness
His mercy doth expand,
And glory, glory dwelleth
In Immanuel's land."

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Inscrutable, incomprehensible, ever mysterious —such is faith. Yet its victories are the most tangible facts in history. "The things that are seen are temporal; but the things that are not seen are eternal."

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Faith works two ways. Man's trust in Christ but proves Christ's trust in man. The mighty battle cry, "Have faith in God!" is reechoed, "God has faith in man." The relationship between God and man is one of mutual trust.

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Times without number, and never once too often, it has been said that Christianity is a life and not a mere credal subscription. Faith is not of words but of work. Christian character is God's proof that man's pledge has not been misplaced. The apostolic proof of faith is not profession but performance; not lip-loyalty but loving life.

Nobody who has open eyes can deny that there are within his knowledge men and women who live the heavenly life on the earthly plane. Their characters are lovely. Their objectives are other-worldly. Their life is hid with Christ in God, so that the beholder can attest the truth of their confession, when they say, with Paul, "I have been crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me, and that life which I now live in the flesh I live by faith, the faith of the Son of God, who loved me, and gave himself for me."

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God helps those who cannot help themselves but believe he can help them.

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Last night my friend said to me: "It is almost 10 o'clock. Put the receivers of this wireless receiving apparatus on your ears and you will hear Arlington signal the correct time." Then he told me how the sound would come. I did as he instructed, and promptly at five minutes of 10 the prearranged signal began to come from the wireless station and observatory, just outside of Washington, and I set my watch by the government's standard time. By faith I took that message. I could not see the Arlington observatory, hundreds of miles away. No wires connected us. I do not fully understand the scientific process of wireless telegraphy. But I believed my friend, and it all befell as he said, and my watch was correctly regulated. So it is with faith in Christ. When we accept his word, even though we are ignorant of the processes, experience befalls as he promises, and our lives are newly adjusted to his standard.

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"Faith comes by hearing, and hearing by the word of God." We get faith from the Bible There is more of the stuff of which faithfu hearts are made in the eleventh chapter o Hebrews than in the longest essay upon th subject. It is well to pray for faith; but it i better to read the Bible for it.

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The heart of faith is the secret of the lif of victory. Conquest follows confidence. The greatly triumph who greatly trust. "This i the victory that overcometh the world, eve our faith."

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As Browning says, every life has two aspects

"God be thanked!
The meanest of his creatures has two sou
sides;
One to front the world with,
The other to show a woman when he loves her.

MISSIONARY WORK

No Cues an Evidence of Christianity

The examination and reception of candidates for baptism is the principal part of the pastoral work of the itinerating missionaries in the country outstations—practically a "spiritual clinic," as one missionary puts it. Rev. W. O. Elterich, writing from Chefoo, China, says of a recent trip that of the first six men he examined he noticed four had their cues cut off, and they mentioned this as a testimony to their desire to become Christians. This seems a rather strange way of evincing Christianity, but throughout this country region all who are without cues are regarded as Christians, for the people have not yet taken to the new regime. In reality the absence of the cue is a political badge showing approval of the new republic, in which the Christians in China have taken such a lead. One of the men examined had his cue removed just after Mr. Elterich left the village, and when the shorn Christian returned to his home his widowed mother broke out upon him in wrath, exclaiming that it was bad enough he had become a Christian, but to cut off his cue and become a foreigner was worse. She would rather he were dead, and she repudiated him as her son. And the helpers and the son had a hard time pacifying her.

Another of the candidates for baptism said that what first impressed him in regard to Christianity being the true religion was the ten commandments. He immediately renounced idol worship and brought his gods to the Christian school teacher to be destroyed. One of the women had heard the truth first from her child, who was attending the mission village school. The little lad would repeat at home the prayers and hymns he had learned, until finally he persuaded his mother to ask the teacher for instruction.

Slight Tokens Betray Great Movement

Rev. James B. Cochran, back at work again in Hwaiyuen station in China, says that his first evangelistic tours following his return to his old field have impressed him as never before with what has actually been accomplished by the ten years of preaching since the Hwaiyuen station was opened. Especially is he encouraged by noting how often apparently ignorant strangers with whom he begins to talk prove to have received already a fairly intelligent impression of who Christ is and what the gospel message signifies.

Crossing the Goa river in a ferry, he showed to two men a picture representing Christ healing the blind man and began to tell the story. Before he had come to name the name of the Lord one of these men spoke up to say: "Oh, that is Jesus, is it? He was a good man and always treated the people well." Mr. Cochran asked, "How did you know about Jesus?" The answer was, "I am in the yamen, and a number of times I have been to the chapel where they tell about him."

Reaching the village, Mr. Cochran sat down at a table in front of the local inn, with a rough awning over his head. As he took out his pictures and began to talk the people crowded around him. A number of his bolder hearers sat down at the table with him, and in this number he soon discovered that there were three teachers of the village schools and a young man who had recently returned from studying in the normal school at Peking. The missionary directed his remarks to emphasize the robberies and thievings that had occurred since the idols had been destroyed and the temples left empty. He told the people that they could not possibly found a great country and a peaceable society without religion. At this one of the most intelligent men in the crowd replied: "Yes, foreign teacher, we know that you have come to help us. You have done us nothing but good with your schools, your hospitals and your famine relief. We change slowly, but we are sure to change. There are still some of the older men in our village who are the old-fashioned kind, and they are men of influence. But before long we will have a school in our temple."

Later, talking to a man on the road, Mr. Cechran received the prompt answer, "Oh, yes, I know about that. I have been several times to chapel." Another responded: "I am much interested in these things. I have talked a good deal with your evangelist Liu, and I have a Testament at home which I am reading."

All of these instances, though comparatively trivial of themselves, count with Mr. Cochran as unmistakable signs of the spread of a knowledge which he trusts to develop into Christian faith. The friendliness of everyone the missionary met was also a great encouragement, and perhaps the most radical change was indicated by these teachers who sat at a public table discussing the religion of Christ in the presence of so large a crowd. No longer than two years ago it would have been unthinkable that any Chinese teacher should have demeaned himself in this degree. As Mr. Cochran writes, "It is the time of all times for China."

Independent Churches in China

The increasing disposition of Chinese Christians to shake themselves loose from missionary domination, and often from missionary influence, has been significantly shown recently by the organization of "independent" Christian churches in Peking, Tientsin and Tsinanfu. In Tsinanfu, which is the capital of the province of Shantung, two rich Christians have just contributed $13,000 jointly to the establishment of an independent congregation in that city. They announced their plan and their own personal gifts at a dinner where they entertained the high officials of the province, and the guests immediately rose to the occasion by donating to the enterprise a tract of three acres in a prominent location near the railroad station and promising the remission of all taxes on the land.

Chapel of the Syrian Protestant College at Beirut

This is one of twenty sightly buildings which stand on the top of the bold promontory jutting out to the right as the traveler sails into the harbor of Beirut, Syria. It is the central assembly hall of the greatest educational center in Western Asia. Mount Lebanon, 9,000 feet high, is visible in the background of the picture.

Whatever may be thought of the wisdom of the Chinese in thus cutting loose from missionary supervision, there can be no doubt about the significance of this gift to Christianity by the Chinese political leaders of Shantung. Nothing but a totally new attitude in high places toward Christianity could account for such generosity. The Chinese argue that a large element of the Chinese nation are already persuaded that Christianity is the religion of the true God, but the sensitiveness of their national pride prevents them from submitting to the oversight and direction of foreigners as they feel that they do when they connect themselves with mission churches.

Personal Work in Africa

Dr. H. L. Weber writes from the school at Efulen: "When this term began there were 125 boarding pupils staying here on the hill. Of these there were forty-six who had not accepted Christ. So as I had to look after all these in their work, it seemed that the Lord had placed them in my way for a reason, and nearly every afternoon while out in the field I called them, one by one, with God as the only witness, and there more than forty accepted him. Then there was a still larger proposition on hand, for there were among those who were not staying on the hill ninety-six who had not accepted Christ. After two weeks of prayer over this matter it came to me that the amount of work was indeed more than I could possibly handle, so why not use the Sunday school teachers in accomplishing this great task of seeing each one of these individually? On the following Friday afternoon I presented the matter to the teachers, together with an outline of the best texts to be used in this sort of work. We prayed over it, and it seemed clear to go ahead, and so we did, and just today at another meeting of the teachers we counted up those that had not accepted Christ, and out of the ninety-six there were left but seventeen. All this was accomplished within a month. The last few days I have seen seven or eight of the hardest of these boys, and under the power of God all but one of these have come out on his side. None has been coerced, but all have been brought face to face with the facts about their relationship with God and his great desire for claim upon them."

School Work in Mexico Suffers

"Just now seems to be a critical time here in northern Mexico," wrote Miss Jennie Wheeler July 15. There is some hope that an end may soon come to active warfare—and yet conditions are just as favorable for prolonging a guerrilla warfare. "The railroad has been repaired and destroyed quickly the past week between here and Laredo. It is very disheartening, for there is little hope of reopening school soon, and while I have great hope that our work will revive and perhaps gain tenfold, just now it is greatly disorganized. I have had to suspend all but one teacher. It is hard on them, but most can find something to do. The teacher remaining is one of our own graduates and has been with us fifteen years. We have five boarders and five day pupils. It seems small compared to our last year's work and our prospects for work last February."

Missionary Brevities

—Dr. Charles E. Lyon, writing from the Shantung mission, says that a recent itinerating trip through the Fenghsien field shows a flourishing condition of the work there. Not only are there more candidates for baptism than ever but country schools for boys and girls are on the increase, and about ten of them, practically all newly opened schools, are entirely self-supporting. In some cases they are taught by non-Christians, but in all of them some Christian instruction is given.

—Urumia station in Persia reports that it has not baptized any Moslems in the past year. The ascendency of Russia, however, emboldened a Mohammedan teacher who had been serving for a number of years in the Russian mission in Urumia to announce his conversion to Christianity and receive baptism. Inasmuch as the man's faith in Christ seems very sincere, the Protestant missionaries rejoice in his action and believe that it will tend to establish religious freedom in that part of the world.

Board Notes and Announcements

—Leading the Friday morning meeting of the Board of the Northwest, Chicago, Mrs. Walter Russell said of Luke 18:1: "We can't do both—if we don't pray we will faint. To pray means to be so in touch with God that we are ever conscious of his presence. 'Prayer at its best is a conversation with God,' but how easy it is to do all the talking ourselves and not wait to listen to his voice." A member from Logansport was heard, also the field secretary, who has been asked to visit Montana and the Dakotas. The Japan secretary told of a note from Miss Lila Garvin of Japan, who hopes to be here the first week in September on her way to sail Sept. 11. Letters read were from Mrs. Alexander Cunningham of China, missionary of Illinois Synodical Society; Dr. Wiley of Ratnagiri, India, and Miss Velma Snook of Korea, missionary of Indiana Synodical Society. Reading that from Pyeng Yang, Mrs. Berry said: "We are glad to call Korea by its new name, Chosen, for it is so called in God's own book, and it is just coming into its own. Never, even during the Boxer outbreak in North China, have we seen greater faith than has been shown by the persecuted Christians in Korea."

NEW BOOKS

State of Christianity in Italy Today

THE STRUGGLE FOR CHRISTIAN TRUTH IN ITALY, by Giovanni Luzzi, professor in the Waldensian Theological Seminary, Florence. A book to be added to the substantial literature of Christian progress. Professor Luzzi's recent visit to America, when most of these lectures were delivered at Princeton Theological Seminary, and some of them in other cities, acquainted the Christian public with the speaker. They found him a man of more than usual intellectual grasp and breadth of vision, and this book sustains the impression which he himself made. The story is told from the dawn of Christianity in Rome to the present time and the growth of modernism. It includes an account of the Waldenses, whom he calls "the Israel of the Alps." Much of the book constitutes an indictment of the Church of Rome, though there are no condemning words said. Professor Luzzi expects the time of such renovation of the Roman Catholic Church as shall do away with the evils. He sees the hope for this in the development of the modernists, who are to become more and more Christocentric. Some of the incidents he tells seem almost incredible. One would suppose that such superstitions had passed away. It is still true, however, that the placard which offers indulgences at the foot of the Scala Sancta, in Rome, has been issued and signed by the present pope! It is also true that the voluntary society, organized to translate and propagate the Scriptures in Italy, records the names of its members in cipher, and the roll of the membership is kept only by the president, because members of the Roman and the Greek Churches would run the risk of censure if it were known that they were engaged in such a society. In spite of all that, the freedom of the gospel is being gained in Italy, and while the struggle is far from being over, it is on the way to success. Professor Luzzi has done a memorable service in the preparation of this volume. [Fleming H. Revell Company, New York. $1.50 net.

The Social Mission of the Church

THE CHURCH AND SOCIAL PROBLEMS, by James R. Howerton, with introduction by Rev. J. Preston Searle. Dr. Howerton believes in the duty of the church to engage in social service. He realizes that the times demand larger attention on the part of ministers and church officers to the outward conditions of humanity, and he presses the duty upon the leaders. At the same time he is not ignorant of the superficial counter plea that the church's primary task is with the individual. But he shows the insufficiency of this consideration against the social mission of the church. There is no necessary contradiction between the individual and the social task; in fact they are mutually helpful and easily blend in a vital unity. Dr. Howerton also, by reason of his identification with the Southern Presbyterian Church, realizes the force of the principle of the pure spirituality of the church. But in this, too, he finds no insuperable barrier to his main contention, which is that the present discontent in society demands immediate socializing work on the part of organized Christianity. [Fleming H. Revell Company, New York. 75 cents net.

THE CHURCH AND THE LABOR CONFLICT, by Parley Paul Womer. The author is full and clear in setting forth economic and industrial conditions as the basis of social distress, but in offering a program for the church in connection with these questions he is no more definite than most of the writers whom he criticises for their vagueness. It is not the business of the church to formulate economic and industrial policies but to inculcate those Christian principles which will lead to a just solution of these problems. No one can commit the church to more. It is for Christian men whom the church inspires to address themselves to the task of promoting justice by seeking wise legislation, by influencing public opinion and by other proper methods. [Macmillan Company, New York. $1.50 net.

THE PLACE OF THE CHURCH IN THE WORK OF SOCIAL BETTERMENT, by Edgar P. Hill. This is Dr. Hill's address at the opening of McCormick Seminary in September, 1912. It is an inspiring and insistent call to the church to do its real work of setting men on fire with social zeal and letting these men work out the details. Dr. Hill is here, as always, sane and strong, and we trust the address will have wide reading. [Presbyterian Board of Publication, Philadelphia. 10 cents.

THE MAKING OF TOMORROW, by Shailer Mathews. During his editorship of The World To-Day Dean Mathews had occasion to express certain convictions regarding current movements. He has gathered forty of these brief expressions under four heads in this little volume: "The Common Lot," "The Church and Society," "The Stirrings of a Nation's Conscience" and "The Extension of Democracy." Almost any one of these essays has in it a fertile sermon or prayer meeting thought. We cannot quite agree with the dean in occasional strictures on the church, but they are the criticisms of a lover. Those who doubt his position will be reassured by much in this book. [Eaton and Mains, New York. $1 net.

For the Missionary

MISSIONARY METHODS—ST. PAUL'S OR OURS, by Roland Allen. This is a study which will provoke much discussion; its subject has already done so on the mission field and among officials of missionary boards. It turns on the duty of the home church with reference to the work which it has established in non-Christian lands. Rev. Mr. Allen has been an English missionary in North China and he states that "where St. Paul conspicuously succeeded, we have conspicuously failed." The protest of the volume is against foreign control of native churches, and in favor of more independence, with assurance that mistakes so made will be better than safety without liberty. The protest is not at all new and it will be felt by many that Mr. Allen hardly does justice to the different conditions under which our missions are now being conducted. The book will be reckoned with by mission leaders. [Fleming H. Revell Company, New York. $1.50 net.

JAPAN: An Attempt at Interpretation, by Lafcadio Hearn. A new and lower priced edition. Mr. Hearn was a severe critic of Christian missions in Oriental countries. Without disparaging the value of this book as a whole, it may be said that the nine years that have elapsed since its first publication have upset many of his predictions and taken much of the force out of his antimissionary arguments. [Macmillan Company, New York. 50 cents.

MISSIONARY EXPLORERS AMONG THE AMERICAN INDIANS, edited by Mary Gay Humphreys. An exceedingly informing book dealing in readable fashion with such missionary heroes as Marcus Whitman, John Eliot, Samson Occum, David Brainerd, Stephen Riggs and John Lewis Dyer. These accounts of brave lives will fire any boy or girl reader. [Charles Scribner's Sons, New York. $1.50 net.

MISSIONS MADE FASCINATING FOR WIDE-AWAKE GIRLS, by Susan T. Durfee. A little book that should be worth its weight in gold to parents who wish to interest their girls in mission work, or to girls who already have the interest but no working plan. [Religious Publishing Company, Chicago. 60 cents net.

THE MODERN CALL OF MISSIONS, by Jame S. Dennis. The subtitle accurately describe this book as "studies in some of the larger aspects of a great enterprise." The fundamenta purpose of Christian missions is indisputably t enlarge the boundaries of the spiritual kingdo of Christ, but in the prosecution of this object the world has been benefited in man way which, if incidental, are nevertheless highl important. It is of these that Dr. Denni writes, and the papers which make up his boo have been brought together from various missionary and religious publications in whic they have appeared in the last few years an revised to make them representative of present missionary progress. In them the missionary is shown to have been the profitabl servant of colonial enterprise, national development, diplomacy and commerce. It is a valuable apologetic for missions as an importan agent of civilization. [Fleming H. Revell Company, New York. $1.50 net.

THE SORROW AND HOPE OF THE EGYPTIA SUDAN, by Charles R. Watson, is a survey o mission conditions and methods of work in th Egyptian Sudan for mission study classes an private reading. A land lost in wonder, sinc the beginning of history, that Herodotus trie to find and could not reach; Isaiah's "lan of the rustling of wings, which is beyon Ethiopia"; a land of fire and sword and horri slavery; now a land of new hope throug Christ! Such is the Sudan. Dr. Watson ha a big story to tell and he tells it well, usin the story of Gordon with great effect. Th book is a good one for a boy who is jus beginning to be a Christian, opening as i does for him new visions of "adventure fo God." And it is equally great for the sam reason for the boy older grown. [Board o Foreign Missions of the U. P. Church, Philadelphia. 50 cents.

PLANTING THE OUTPOSTS, by Robert Frederick Sulzer, district superintendent of Presbyterian Sunday school missions for Minnesot and North Dakota, contains beside a readabl story of personal adventure a capital introductioin by Dr. David James Burrell of Marbl Collegiate church, New York, and abundant illustrations. If anyone thinks the Sunda school missionary has a "snap" let him loo at the picture of the Sulzer prairie home o page 37. Very few realize how important thes "personal documents" will be in the days whe all the social—we hope not all the religious— conditions will have changed. [Presbyteria Board of Publication, Philadelphia. 50 cent

INSIDE VIEW OF MISSION LIFE, by Annie L A. Baird. This tiny book by Mrs. Baird o the Presbyterian mission at Pyeng Yang, Kore has been needed for a long time for youn and prospective missionaries. It gives th human side of the life from a woman's poin of view and draws its illustrations chiefly fro Korea. Mrs. Baird tells of the trials, th humors, the hardships and the blessings o missionary life, and closes with the sentenc "When all is said and done, there is no li more richly and radiantly blessed than th of the missionary." [Westminster Press, Phil delphia. 35 cents net.

HUMAN PROGRESS THROUGH MISSIONS, b James L. Barton, is an epitome of Dennis three great volumes on "Christian Missions ar Social Progress." Its chapters send home t oft-repeated apothegm that "no nation w ever yet saved by the rise and development forces wholly within itself." [Fleming Revell Company, New York. 50 cents net.

EPOCH MAKERS OF MODERN MISSIONS, Archibald McLean. Brief but compact bio raphies of such men as Henry Martyn, Ad niram Judson, William Carey, Christian Swar Robert Morrison, Robert Moffat, David Livi stone and many others. A valuable little bo [Fleming H. Revell Company, New York.

"The Short Course Series"

THE SHORT COURSE SERIES, edited by Jo Adams. This series has been projected wit special view to the needs of ministers desir of giving their congregations brief expo tory courses of sermons. The editor belie that many ministers would find their w facilitated by the adoption of occasional cours of six or eight connected studies on one bibli theme; he has accordingly enlisted a num of scholars in the preparation of small volu which may be used by the busy preacher both as models and as partial sources of material for his sermons. The first of these little books is by the editor himself, entitled "The Lenten Psalms." It contains expositions in very simple terms of Psalms 6, 32, 38, 51, 102, 130 and 143. Another is "The Beatitudes," by Rev. R. H. Fisher, containing eight expository discourses on this fruitful passage in Matthew. "A Cry for Justice," by John Edgar McFadyen, is a study in Amos. "The Higher Powers of the Soul," by Rev. George McHardy—a practical exposition—takes as its theme the group of faculties and functions through which the spiritual life is developed—the conscience, the reason, the memory, the imagination, faith, and hope and the will. "The Psalm of Psalms," by Rev. James Stalker, is an exposition of the twenty-third psalm in Dr. Stalker's familiar devotional and practical method. "The Song and the Soil," by W. G. Jordan, aims to trace the missionary idea in the Old Testament not from the historical and exegetical point of view but rather as a ground for the better appreciation of the rich meaning of Israelite religious thought on the subject. Professor Jordan comes nearer making his little volume a study in the development of religious thought than any other of his predecessors in the series. "The Man Among the Myrtles," by John Adams, is a study of the visions of the prophet Zechariah, which presents both the outward garb and the inner significance of the prophet's highly imaginative conception of Judah's duty and destiny. The exposition is limited to the first eight chapters of the prophecy. In "Jehovah-Jesus," by Thomas Whitelaw, the original feature is the bringing together of the Old Testament passages in which the name of Jehovah appears with some specific connotation such as in the forms "Jehovah-Jireh," "Jehovah-Nissi," etc. In each of these passages Dr. Whitelaw finds a revelation of some practically helpful idea regarding God's grace. And, since each of these revelations reappears more fully in the character of Jesus, not only the title of the volume is justified but the emphasis laid on the Old Testament revelations is increased. "The Sevenfold 'I Am,'" by Thomas Marjoribanks, takes as a theme Christ's several figurative self-designations in the gospel of John. Under the thoughtful treatment of Mr. Marjoribanks this remarkable series of expressions, as reported by the "beloved disciple," yields rich stores of suggestion to the preacher. [Charles Scribner's Sons, New York. Each 60 cents.

Of a Devotional Nature

The Real Imitation of Christ, by J. Sherman Wallace. Professor Wallace has been teaching the life of Christ to students in McMinnville College, Oregon, and in this book seeks to make real the possibility and the method of following Christ. He is right in saying that the matter is vague to many believers; they know the words; they see no definite meaning in them. After dealing with "Christ's Point of View," which we may take, and "His Method and His Purpose," which we may adopt, he outlines certain needed traits which are feasible for us. The whole makes a very helpful book. [Fleming H. Revell Company, New York. 75 cents net.

Devotional Hours with the Bible, by J. R. Miller, is the sixth volume of a series and deals with the psalms. The studies are thirty-four in number, and range from the first to the 145th. Each of them reveals the same gentle spirit and loyalty to the word, and the literary character is of an order higher than some of Dr. Miller's shorter sketches. The illustrations are happily chosen. [George H. Doran Company, New York. $1.25 net.

Books Received

Thirtieth Annual Report of the Executive Committee of the Indian Rights Association for the year ending Dec. 12, 1912. Office of the Indian Rights Association, Philadelphia.

The Tudor Shakespeare. New volumes: Titus Andronicus; Pericles; Cymbeline; Henry VI., Part III. Macmillan Company, New York. 35 cents each.

The Prospective Mother: A Handbook for Women During Pregnancy, by J. Morris Slemons. D. Appleton and Company, New York. $1.50 net.

The Elected Mother: A Story of Woman's Equal Rights, by Maria Thompson Daviess. Bobbs-Merrill Company, Indianapolis.

An Atlas of the Life of Christ, by John F. Stirling. Fleming H. Revell Company, New York. 40 cents net.

The Inside of the Cup, by Winston Churchill. Macmillan Company, New York. $1.35 net.

Not Nut Meats

Though the taste is like toasted nuts.

These are simply whole grains—Rice grains in this case—puffed to eight times normal size.

We sealed the grains up in guns. We kept the grains rolling, for one whole hour, in 550 degrees of heat.

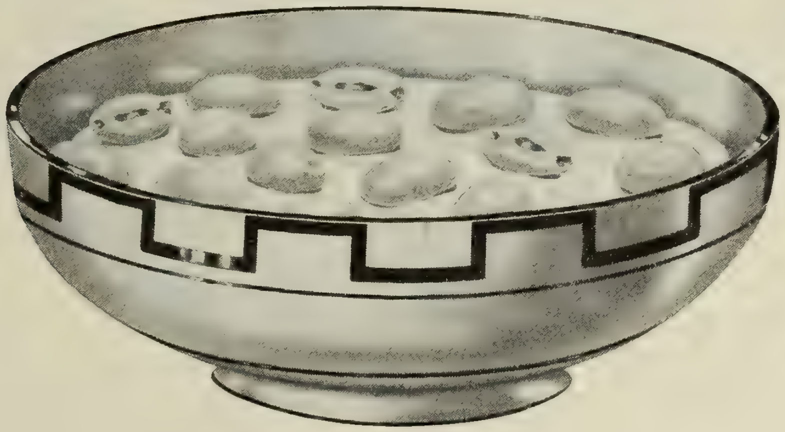
That heat turned the moisture in the grains to steam, and created tremendous pressure. Then we shot the guns.

And these grains came out—steam exploded—filled with a myriad cells. Airy and crisp and nut-like—walls as thin as tissue.

Like fairy wafers with a fascinating flavor.

And millions of dishes are now served mornings, with cream and sugar, or mixed with any fruit.

Puffed Wheat, 10c
Puffed Rice, 15c
Except in Extreme West



They Float

Countless homes now serve them also as a dairy dish for suppers. Serve them in bowls of milk.

They get whole grains with every granule exploded, so digestion can instantly act. Toasted, bubble-like wafers, four times as porous as bread. Fragile, crisp and dainty—the most inviting morsels ever made from grain.

And they use them like nut meats—use them in candy, use them to garnish ice cream. Children eat the grains like peanuts in the hungry hours between meals.

These are really food confections.

Tell your grocer to send you a package of each and see how your folks enjoy them.

The Quaker Oats Company
Sole Makers
Made by the process of Prof. A. P. Anderson.
(444)

The Open Hearth

Princeton's "Rebellious" Class

While in Atlanta as a visitor during the sessions of the historic Assemblies lately concluded I met in the lobby of the Piedmont hotel the distinguished pastor of a Philadelphia church whom I had formerly met at Princeton. When, in renewing our acquaintance, I told him that I was of the class of 1910 of Princeton Theological Seminary a change came over his features and with a mournful shake of the head he exclaimed: "Ah, a member of the rebellious class of 1910!"

Yes, it is sadly true that I and others enjoy the unenviable distinction of belonging to that class whose members in conjunction with representatives from the other classes had the temerity to suggest changes in the methods of teaching in vogue in the seminary, and also to ask that there be a different arrangement of subjects in the time-honored curriculum. We were foredoomed to failure. The time that has elapsed since graduation and my experience in the work has given me a new perspective and I am free to confess that I am glad we failed. With other Princeton men I glory in the safe and conservative methods of teaching, and in the unchanging orthodoxy of Princeton Seminary, that grand old fortress of our faith. That I participated at all in the ill-starred movement at Princeton is one of the regrets of my life. Feeling thus, it was with a feeling of sadness that I parted with my friend from Philadelphia. I could not but ask myself the question, "Shall a cloud rest upon the class of 1910 forever—shall the name of our class ever suggest insubordination and rebellion?"

A few hours later my friend, the Philadelphia minister, and I sat down together at the banquet of the Princeton alumni. The toastmaster could select only a few speakers from among so many. As I sat and listened to the happy remarks of those chosen it seemed that the dominant note was the note of loyalty to Princeton Seminary. Dr. Erdman especially struck the keynote when he referred to our alma mater as "the grandest and best of all the seminaries of the Presbyterian or any other church."

If ever rebellious, we of 1910 are so no longer. We have no desire in emulation of the "man without a country" to play the role of "men without a seminary." Heart and soul we are loyal to Princeton, to all her teachings and to all her professors. We are proving our loyalty by our works. Already in the proclamation of the blessed gospel our sound is going out into all the world. F. Z. BROWNE.

The "Unavoidable Question"

The Continent of July 3 gives a pertinent instance under the above heading. The case is of a district with four Protestant churches within a circuit of four miles, including one little village. One of these has twenty-five members, with a pastor, recent graduate of his denominational seminary, who has spent seven years in special preparation for his work. He receives, nominally, $300 salary, $100 granted by the Home Board, which he receives regularly. The other $200 is supposed to come from his parish, but it comes at haphazard, if at all.

The "unavoidable question" is twofold. 1. Has such a church the right to exist and demand his services in such close proximity to three others of the same substantial faith, each of which is in like struggle for existence, each having petty congregations and subsisting largely on mission grants? 2. Has any denomination the right to set a young man needed for the world's evangelization into such a field, or has any young man a right to give his life to such a work, when the wide, unevangelized world needs him?

If this were but an isolated instance! But it is not. The whole land is full of the like. There are too many of these overchurched districts on every hand. There are in the Mississippi river valley and to the east of it and on the Pacific coast duplicated, triplicated and quadruplicated churches where a single Protestant organization would be amply supported and be a powerful social, moral, industrial and spiritual source and center of vital interests, but where these struggling little embittered and embittering rivals are a laughingstock in the communities which will have nothing to do with them. If beneficent tornadoes or lightnings from heaven would destroy one-half of the church buildings in the United States, selecting them from among these supernumeraries, and in such sort that they could not be replaced, it would vastly help the kingdom of God. In the absence of such beneficent catastrophes it is the very first of the sacred duties of home mission boards of all denominations to enter on a thorough joint investigation of these overchurched districts, to find out how many of these organizations are needed in each district and summarily to cut off home mission grants except to that number. Fair notice should be given, time allowed for settlement of the merger on the ground, with the advice and cooperation of the mission boards. Then all aid for any church that refused to come into the "work and worship together" plan should peremptorily cease. Can't "force folks" to combine? Yes! There is enough of Christian grace in the hearts of these people who strain every nerve in support of these supernumerary churches to constrain them to work and worship with their Christian neighbors when they can no longer sustain their own separate services. If not grace enough for that the proof is clear as noonday that their grace is not rich enough to make it worth while to keep up the former means of it!

The writer of this has exercised pastoral and general ministerial functions in many towns and cities from New England to the Pacific coast. Everywhere this "unavoidable question" has been forced upon him. He is absolutely convinced that one-half of all the moneys raised by self-sacrifice for home missions is worse than wasted in support of church organizations which are an actual hindrance to the progress of the kingdom of God. Money enough is wasted and men enough worn out in useless service to man and God to maintain in needed fields great Christian enterprises which would bring to all mankind the glorious gospel in this generation! It is a sin and a shame—this awful waste! Oh, for the superlative Christian grace of common sense! A. S. F.

The Girl Who Was Like Jonah

(*Continued from page 1194*)

table, and Miss Wallerford sat by Cara's side. No one remonstrated, nor scolded. It seemed to Cara as if Miss Wallerford had never been more winning, more kind. After tea there was the garden; Miss Wallerford said she had never known that flowers could be so sweet.

Then, almost before she knew it, Cara was telling Miss Wallerford about her afternoon's experience, speaking soberly, but not fearfully, and with a certain comfort because she knew that Miss Wallerford would understand. "It seemed as if everything had gone wrong because I'd had my own way, and yet everything was all right, after all," she ended.

"That was Jonah's experience, you remember, my dear," replied Miss Wallerford, gently.

Jonah! Cara stood busily thinking. She felt a sudden aversion for a certain prim little girl in her Sunday best, standing up with condemnation for Jonah in her heart to sing the closing hymn; and a certain compassion for the prophet himself, disobedient and selfish and conceited as he had seemed.

"I guess Jonah was sorry, when he thought it all over," she burst out suddenly.

"Probably, dear."

"I wonder what he did—afterwards?" hazarded Cara.

"Let us hope that, having learned his lesson, he neither moped nor whined, but was quick to obey—afterwards," replied Miss Wallerford, smiling.

Cara breathed deeply; it did not seem in the least as if long centuries lay between her and the Hebrew prophet of olden times.

"I guess people were just about the same then as they are now," she said.

Evangelists Hart and Magann have recently removed from Fairbury, Ill., to Madison, Wis.

A Stock That Is at Par

The church expects 100 per cent profit on its investment in the Gospel Ministry. It demands all of its ministers' time and energies. Its demands are reasonable. They must be met. Ministerial stock is often at a premium; sometimes it is at a discount. If the church wants a par value ministry; willing to spend and be spent, a producer of spiritual value; the best moral and religious investment a community can make, it will put its own stock at par by placing a premium upon its ministry in providing a pension for the days of old age and disability.

The stock of the church will never get to par until it ceases to discount its ordained leadership.

Ministerial Relief and Sustentation
Of the Presbyterian Church in the U. S. A.

WILLIAM HIRAM FOULKES, General Secretary
W. W. HEBERTON, Treas. JOHN R. SUTHERLAND, Associate Secretary
507 Witherspoon Building - Philadelphia, Pa.

Working in "the Regions Beyond"

Sketches by a Sand Hills Sky Pilot

IT WAS an April morning and the first gray intimations of dawn were beginning to appear at 3:30, when there came to the hazy consciousness of the Sand Hills sky pilot a dialogue which took something of the following form:

Small Voice—"The people on the margins of society ought to be reached—the people who have no touch with church or her message."

Waking Sky Pilot—"That is true, but we have in all this western end of the state only two towns of any considerable size. It may be that there are some unreached people around the railroad shops and in the vicinity of the beet sugar factory."

Small Voice—"But there are others—those whose are far-scattered, living in out-of-the-way places—in the Sand Hills, along the edges of the states bordering your panhandle end of the state, and in the 'bad lands.'"

By this time the Sand Hills sky pilot was thoroughly awake, and in imagination he was traveling along the frontier line of states, seeking out the isolated families and communities and trying to make the half dream of a Sabbath morning's dawn a whole reality.

Possibly the surroundings and occupation of the previous days had something to do with the formation of the dream itself, for the bedchamber of the dreamer was in a building which is general store, home and hotel, situated in a little hamlet, the last station in the state and next to the western border—a place without church or religious privileges. Here the homesteaders were unloading their cars and driving stock and goods to their new claims in a neighboring state. Here the pile driver, bridge and railroad construction gangs were at work, and some of these people had been a part of the marginal people in the consciousness of the sky pilot.

Glimpses of Western Life in the Sand Hills Region

The upper picture shows a Sand Hills post office, with the postmistress guarded by her watchdog. At the left is a Sunday school group in front of a sod schoolhouse. At the right is a church congregation and Sunday school. There had been no religious service at or near this point for twelve years

The whole matter became so impressive that the superintendent of the Sabbath School Board was taken into confidence, and he in turn passed the communication on to others. The result was a message to this effect: "Go to it. We want to see what you can do along that line, and we'll back you up." With this hearty assurance the Sand Hills sky pilot determined that the tour of service and investigation should be as thorough as possible. To this end there have been observations concerning soils, topography, crops, moisture and other physical conditions. Dr. Condra of the state university sent a copy of his geography of the state and this has had a place in the preacher's grip along with his Bible and other literature. The inspiration of the Home Board's country church department has been a constant factor, especially in throwing various situations into proper perspective.

The findings of this summer of special service are most interesting. After hundreds of miles of zigzag driving through the Sand Hills and blistering plains here is the report of the important features:

The panhandle end of Nebraska, with a fringe of border land on South Dakota, Wyoming and Colorado, presents a variety of soils and other physical features perhaps not excelled by any other like body of 15,000 square miles in the United States. There are fertile areas under irrigation and other fertile strips of high tableland adapted to dry farming. There are certain well defined sandy, hilly regions, with valleys of hard land, which may be cultivated, and yet other sand hills with never a valley of hard land, where man sins in stirring the sand with a view to cropping it. Again, there are high rolling plains, which, with the Sand Hills, afford grazing lands for cattle. Beyond Pine Ridge there are billowy lower lands of "gumbo" and "bad lands," where the settlers have a saying, "If you stick to the gumbo in dry weather it will stick to you in wet." And then there is that indescribably picturesque Pine Ridge. Viewed from the north, it is like a mountain range sparsely covered with pines. Reach the top and you are on a prairie plateau.

Cactus, Sage Brush, Prairie Dogs, Snakes

In some isolated spots, as the edge of the "Colorado breaks," there are a few settlers who have located on land which produces cactus, sage brush, prairie dogs and rattlesnakes, while others in the same general region have land of which to be proud.

The meteorological conditions seem almost freakish. There are belts of plateau where the rains occur with frequency. In the Sand Hills it is said that some spots have the rains "head up" in them, and hence such localities are more valuable than those where the rains "go around." Be this as it may, the element of uncertainty is so great that, with the exception of the limited irrigable portions, the rural population must be sparse and widely scattered.

A necessity is laid upon us to minister to these marginal people. The church of Christ has not done her full duty as long as it is true that there are many families who have lived for years on their ranches or claims without a single call from a minister of any denomination, and whole communities without any spiritual ministry from either a Sabbath school or church. The fruit of neglect is stolid indifference. If a man lives twelve or twenty-four years without hearing a sermon—and this sky pilot has met such—he is very prone to think he can live twenty-four years longer without the gospel. The man may be granted his doubtful privilege, but what about the children?

Not only is there indifference where communities are neglected but various evils run riot. The Saturday night dance with attendant whisky jugs and beer bottles attract revelers from a distance of many miles, and these hold high carnival till the dawn of the Sabbath. The Lord's day is further broken by the baseball game, accompanied with horse racing and "broncho busting." These things become the common recreational life of the people where there is no continuous religious effort, and one community vies with another in putting up stunts in the way of attractions. Whole families will load up in a lumber wagon and drive ten or fifteen miles over dreary wastes of sand or "bad lands" to spend a few hours where from 100 to 300 persons have congregated. With most of these people the "attractions" are not so much the magnet as the opportunity for welcome, because infrequent, social intercourse—"seeing the folks."

If these limited and isolated families and communities are to be reached it must be in the spirit of the broadest catholicity and altruism. Agriculturally we hear much about the conservation of soils and moisture, and spiritually there must be a conservation of souls without reference to denomination, at the same time recognizing the soul as the whole man. The Sand Hills preacher has been much impressed with the fact that he may travel for weeks and make scores of calls without finding a single Presbyterian—"but we are not heathen."

In ministering to these marginal people we must remember it is not only a ministry of unrestricted giving but the giving of the very best. These people are not inferior to others, they are simply lacking in opportunity. The very intensity of the need, though that need be with the few, demands that when the need is supplied it must be with the best.

When it comes to the agency through which such a ministry can be rendered it lies between the Board of Home Missions and the Board of Publication and Sabbath School Work. The Home Board, with all its splendid effort and service, has its hands more than full without taking on work which does not give promise of coming to large fruitage in the course of a very few years. It is impossible to find either men or means for these far-scattered rural churches and populations. In this immediate region which is being described there are no fewer than eight Presbyterian churches and stations, which would make three large parishes—so far as need and effort are concerned—that are pastorless and probably will remain so. Yet these places are not wholly without religious service, for the Sabbath school is maintained and the Sand Hills preacher, supported by the Sabbath School Board, is able to pay an occasional visit and administer the ordinances.

It is the peculiar ministry, therefore, of the Sabbath School Board to carry on work here "in the regions beyond." To those who are famishing either from neglect or indifference the board comes with her messengers, who proclaim the old prophetic invitation, "Ho everyone that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Not only is the invitation given, but supply of the need is borne to the needy, for we have learned with Sir Launfal that—

"It's not what we give but what we share—
For the gift without the giver is bare."

In the spirit of giving one's self this board sends out her various sky pilots, giving them the largest liberty to serve the greatest needs.

Rev. A. W. Allen, who was pastor in First church, Monroe, Mich., from 1901 to 1905 and now located in Syracuse, N. Y., is spending his vacation in Monroe.

STOPPED SHORT

Taking Tonics, and Built Up on Right Food

The mistake is frequently made of trying to build up a worn out nervous system on so-called tonics—drugs.

New material from which to rebuild wasted nerve cells, is what should be supplied, and this can be obtained only from proper food.

"Two years ago I found myself on the verge of a complete nervous collapse, due to overwork and study, and to illness in the family," writes a Wisconsin young mother.

"My friends became alarmed because I grew pale and thin and could not sleep nights. I took various tonics prescribed by physicians, but their effects wore off shortly after I stopped taking them. My food did not seem to nourish me and I gained no flesh nor blood.

"Reading of Grape-Nuts, I determined to stop the tonics and see what a change of diet would do. I ate Grape-Nuts four times a day with cream and drank milk also, went to bed early after eating a dish of Grape-Nuts before retiring.

"In about two weeks I was sleeping soundly. In a short time I gained 20 lbs. in weight and felt like a different woman. My little daughter, whom I was obliged to keep out of school last spring on account of chronic catarrh, has changed from a thin, pale, nervous child to a rosy, healthy girl and has gone back to school this fall.

"Grape-Nuts and fresh air were the only agents used to accomplish the happy results."

Name given by Postum Co., Battle Creek, Mich. Read the little booklet, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

Ways of Working

Printer's Ink Helps Attract Indiana Men to the Bible

That men can be attracted to a church in large numbers to study the Bible has been proved again at First church, Rushville, Ind. Rev. J. D. Meacham, the pastor, has served as leader as well as advertising manager, and the result has been shown in a class with a membership of 150. A few of the men are shown in the accompanying picture, which was taken while a large number were absent last spring assisting in the fight against the high water.

A Portion of the Men's Bible Class, Rushville, Ind.

Many men were attracted by the passes for a free trip abroad issued at the opening of the series of lessons beginning with Genesis. The pass is worth reading:

> **A FREE TRIP ABROAD**
>
> The Men's Bible Class is touring through the Bible. We started near the garden of Eden and are due next Sabbath at the home of Abraham, in southern Babylonia. We have picked up seventy-five men along the way; all jolly good fellows. We stop at First Presbyterian church next Sunday at 9:30 a. m., for new passengers. We want you to go with us; hence this free pass, which entitles you to all the privileges of a first-class passenger. Sign your name and show it to the conductor or any member of the party when you get on.
>
> N. B.—This pass is good for fifty-two Sundays in the year, and in all kinds of weather.

Since this class was organized it has furnished two Sunday school superintendents, one secretary and two teachers of boys' classes, who never taught or held office in Sunday school before.

Mr. Meacham has used the typewriter and printing press to advantage in keeping up the interest of not only the class of men but other departments of the church. Frequent circular letters are issued to absent members or those who are prospective members, in which the idea used in the little card reproduced above is carried out.

The men's Bible class is but one of a number of live organizations which this church is maintaining.

One City's Solution of Summer Evening Services

The brotherhoods of the different churches of Elgin, Ill., are solving in a practical way the problem of summer Sunday evening service.

They got together in May and planned to conduct open air services in Central park each Sunday evening during July and August, and asked Evangelist Frank A. Miller of Elgin to take charge of the services for the two months, uniting the choirs, leading the singing and doing the speaking.

The plan has worked. Each Sunday the audiences increased, and many who never attend church, and others who would have been at the Sunday evening picture shows, which are wide open in Elgin, came to the park services.

The services begin exactly at 6:30 and continue a little over an hour, opening with a cornet solo and earnest singing by the choirs and congregation, interspersed with solos and duets, chains of Scripture read by the audience, and many take part in prayer. It is the people's service and they seem to enjoy taking part in the work. Only once has it been necessary to move to the nearest church on account of rain, and then the audience was very much larger than the usual combined Sunday evening congregations through the summer, even on pleasant nights.

Pears'

Pears' is essentially a toilet soap. A soap good for clothes won't benefit face and hands. Don't use laundry soap for toilet or bath. That is, if you value clear skin.

Pears' is pure soap and matchless for the complexion.

Sold in town and village

PRESBYTERIAN TRAINING SCHOOL
of Chicago
for Christian Workers
Organized in 1908 by the Board of Church Extension of the Presbytery of Chicago

The demand for people who "know how to do it" is one of the conspicuous signs of the times.

Every trade and line of work is opening schools for training its workers.

It all means that we are awake to the need of people knowing how to do things and learning it in school instead of wasting time, and doing harm, experimenting on the public.

Shall we be less wise in our church affairs?

Don't you think it is time for us to undertake more seriously the training of church workers, other than ministers?

Directors of education, pastors' assistants, church secretaries, deaconesses, visitors—call them what you will or vary the duties as may be required—all should be trained in the School and come to the pastor ready for helpfulness.

That is part of the task of the Presbyterian Training School of Chicago. (Open this year to women only.)

If you are a prospective student, or if you want to help such a School, let us hear from you.

Address H. B. McAFEE, President
210 East 50th Street
Chicago, Ill.

Will Tax the Y. W. C. A. Building

St. Louis Religious Institution Forced to Contribute to City Coffers—Hollister Assembly Self-Supporting Without Admission Charge.

ST. LOUIS—The property of the Y. W. C. A. has never been taxed, but last year it was assessed, and recently the court decided that the association must pay taxes to the amount of more than $2,000. The decision was given on the ground that part of the buildings are rented for business purposes. The defense was that the proceeds of such rentals were used for the work of the association.

Missouri Valley College is included with church property in the Synod of Missouri worth approximately $1,500,000 formerly belonging to the Cumberland church, which was allotted to the Presbyterian Church U. S. A. in the decision by Judge A. S. Van Valkenburg in the United States district court Aug. 16.

Evangelist I. R. Dean, late of Toronto, Canada, conducted services at Ferguson during part of August. The meetings were instituted by Rev. J. E. Talbot, pastor of the Presbyterian church, and were held in a large tent. All Protestant pastors united.

The Presbyterian assembly and chautauqua at Hollister closed Aug. 18. About fifty summer cottages are now owned by regular atendants. This session was attended by representatives of eleven states, and several foreign missionaries. The assembly is self-susaining, and yet makes no charge for admission. Rev. J. T. Bacon of Springfield is the head of the assembly.

Across the street, on Grand avenue, from the old Grand Avenue Presbyterian church (South) tands Third Baptist church. The building was remodeled in 1904 to accommodate the inreased attendance. Since that time new ground adjoining the building has been secured and he church now contemplates the erection of a high office building, with the church auditorium xtending back over the new ground.

Bible classes for street car men have been organized in St. Louis at Hodiamont and DeBaliviere avenues and at the South Broadway eadquarters of the motormen and conductors. The last named organization was formed by the Brotherhood Bible class of Tyler Place church fter a similar class had been organized by the ame brotherhood at South Grand and Vista avenues. All told, it is estimated that several undred street car men are now engaged in a systematic study of the Scriptures.

Will Retire from New Church

r. Goodspeed to Leave Oakland—Six California Presbyterians Leave for Foreign Mission Fields This Month.

SAN FRANCISCO—F. L. Goodspeed, D. D., astor of First church, Oakland, announced ug. 17 that his pastorate would terminate two months after the new $250,000 edifice, into the hapter house of which the congregation has ust moved, is completed and dedicated. Dr. oodspeed proposes travel and study abroad nd has been waiting only for the safe shifting f the large congregation from the old to the ew location to consider his duty done and o take up his long cherished plans.

A notable event took place in First church, erkeley, on Sunday afternoon, Aug. 17, when homas Hannay, Jr., field secretary for Caliornia of the Christian Endeavor society, was rdained to the ministry by Oakland Presbyry and bidden farewell by crowds of local nd state Endeavor leaders. He and his wife o to British East Africa this month under ommission of the Africa Inland mission. Mr. annay's forty years prevented his going under he Presbyterian Board. He was converted in 906 during a state Christian Endeavor conention at the church where his ordination took ace and has since been known up and down e state as the cowboy Endeavor preacher.

The Occidental Board inaugurated its fall ork at an important gathering Aug. 18, when ans for the forthcoming China campaign were ormulated. Miss Donaldina Cameron, superinndent of Sharrock hospital, reported thirty hinese women and girls rescued from slave ens and brothels during the last few months. The appeals for her services from many quarrs make the Chinese rescue work most hazrdous as well as satisfactory. The board is sending back to China this month Dr. Caroline Merwin and to India for the first time Misses Katherine Stewart of San Luis Obispo church, Esther Hessel of Santa Rosa church and Maud Steel of Selma church.

Robert Mackenzie, D. D., secretary of the College Board, so captivated St. John's congregation in Berkeley during his summer supply for the pastor, Rev. G. G. Eldredge, that pastor and people compelled him to remain over an extra Sunday in August and preach.

Oakland Presbytery is to hold its September meeting in the newly completed St. James church and will dedicate the building.

Three changes will be observed at the fall opening of San Francisco Seminary—the absence of Dr. Thomas F. Day, whose future work is still to be determined by his prolonged tour of the Orient; the coming of Dr. W. H. Oxtoby to occupy the chair of Hebrew literature and the departure of Professor William Martin to reenter the pastorate.

Indians Worship in Summer

Chief Crow Replies to Inquiry About Taking a Vacation from Religion—Says God Sends Hot Weather.

PITTSBURG—A rebuke to the palefaces who take a vacation from their religion in summer was administered by Chief Crow, one of the Iroquois braves encamped at Squaw Run, Aspinwall. The Indians hold council every Sunday morning. When asked why they didn't take a rest from their religious exercises in hot weather the chief replied:

"The Great Spirit made the sun. He made the clouds. He made the cool breeze. He made you. He made me. The sun is hot. The clouds come not and there is no shade. The cool breeze comes not and we pant for breath. But the bee is happy. He goes far off because there is sunshine and no rain. The flower in the field and in the wood blooms fair and sweet. It yields honey to the bee. The bee is happy.

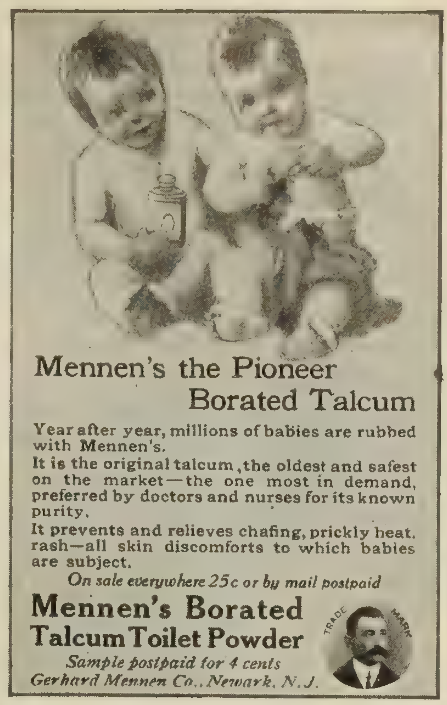
"Why should you—why should I—children of the Great Spirit, like the bee, rise and make wrath because the bee is made glad?

"When the flower blooms and fades, when the bee gets his fill of honey, then the Great Spirit calls the cloud and there is shade. He calls the breeze and we pant no more. The flower is gone, the bee sleeps and you are happy. I am happy. We must obey the Great Spirit. He knows best. We obey—he smiles upon us."

A strong sermon upon stewardship was preached by Dr. R. A. Torrey of Los Angeles on a recent Sunday in Second church. He declared that the man who fits up libraries with his name over the door because the money is his is deceiving himself and others. "The money is God's," said Dr. Torrey.

Dr. John Thomas, the Welsh nonconformist preacher of Liverpool; Dr. S. S. Palmer of Columbus, Ohio; Rev. T. Crawford Kirkwood of Kelso, Scotland; Rev. C. E. Alexander of Bartlesville, Okla.; Dr. A. R. VanFossen of Erie, Pa., and Rev. Herbert Hezlep were recent preachers in local pulpits.

James H. Condit, D. D., is succeeded in the Fairbanks, Alaska, district by Rev. George G. Bruce of East St. Louis, Ill., who began his work on Aug. 1. Dr. Condit, after five years spent in interior Alaska, now enters upon a larger work as general missionary for Alaska, with headquarters at Juneau.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Borated Talcum

Year after year, millions of babies are rubbed with Mennen's.
It is the original talcum, the oldest and safest on the market—the one most in demand, preferred by doctors and nurses for its known purity.
It prevents and relieves chafing, prickly heat, rash—all skin discomforts to which babies are subject.
On sale everywhere 25c or by mail postpaid

Mennen's Borated Talcum Toilet Powder
Sample postpaid for 4 cents
Gerhard Mennen Co., Newark, N. J.

Form Portland Chinese Church

Mission Work Among Foreigners Results in Organization—Home Mission Work to Be Pushed—Pastors on Vacations.

PORTLAND—A Presbyterian Chinese church connected with the mission of the Chinese carried on here so long was organized Aug. 10. About fifty people connected themselves with the church as members, while there were others who are adherents. The committee of presbytery was Doctors H. N. Mount, C. W. Hays and W. S. Holt. Dr. J. V. Milligan, who visited the mission the same evening, was invited to share in the organization, and did so. The mission has an assistant in Ng Man Po, a Chinese gentleman who does not speak English yet, but who is a good preacher, a good mixer with his own people and is something of a Chinese scholar.

The committee on church extension for the Presbytery of Portland recently elected Rev. Andrew J. Montgomery of Oak Park, Ill., superintendent of home missions. Mr. Montgomery is expected to come here early in the fall.

Dr. D. L. Kiehle has been obtained for the next six months to care for Calvary church, from which Rev. T. H. Walker recently resigned to go to Los Angeles.

It is vacation time in Portland and the churches are being supplied by visitors. Dr. Johnson of the American Presbyterian church in Montreal is preaching in First church for two Sabbaths. He will be followed by Dr. C. H. French, former president of Huron College. Rev. E. E. Emhoff of Owatonna, Minn., has supplied Third Presbyterian church during the vacation of Dr. A. L. Hutchison. Hardly a resident pastor is now in Portland.

Rev. Hugh R. Fraser, who recently retired from Cornwall (N. Y.) church after twenty-three years there, has been occupying the pulpit of Market Square church, Harrisburg, Pa., during the absence of Rev. J. Ritchie Smith.

The NORTHFIELD, *East Northfield, Massachusetts*
OPEN ALL THE YEAR

Among the Franklin hills, overlooking the Connecticut Valley. Ideal for your vacation. Gorgeous autumn foliage makes this Colonial town especially attractive during September and October. Electric Lights, Steam Heat, Private Baths, Sun Parlor. ***Livery and Fireproof Garage.*** Booklet Free.

A. G. MOODY, Manager.
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Show Work of Bible Schools

Closing Exercises of Vacation Classes Attended by 3,500 Children - Evangelistic Committee Runs Short of Money.

PHILADELPHIA—The sixth annual commencement of the daily vacation Bible schools was held in Bethany church Aug. 15, morning and afternoon, with 3,500 children in attendance. Doctors W. P. Fulton and Robert Hunter presided. William C. Kidd delivered the address of welcome. The room was decorated with displays of work done by the children.

Owing to insufficient funds the summer evangelistic committee closed its work earlier than usual this year.

Rev. J. R. Swain, pastor of Woodland church, preached the sermon at the 199th anniversary of Cold Spring church, Cape May, N. J., Aug. 17.

MRS. W. H. SCOTT DIES

The numerous friends of William H. Scott of Philadelphia, well known to many readers of The Continent, sympathize with him in the death of his wife, which occurred Aug. 20 at his summer cottage at Spring Lake, N. J., after an illness of some months. Mrs. Scott was active in religious and benevolent work. For thirty years she was a manager of the Presbyterian Orphanage and vice-president at the time of her death. Her loss will be deeply felt by her family and a wide circle of friends.

The roll of Philadelphia Presbytery has upon it the names of 146 ministers. Of these 66 are pastors, 3 stated supplies, 7 assistant pastors, 5 pastors emeritus, 6 foreign missionaries, 8 honorably retired, 13 secretaries and 5 teachers. There are also 6 local evangelists, 2 licentiates and 21 candidates for the ministry. On the roll of Philadelphia North are the names of 98 ministers—60 pastors, 2 assistant pastors, 3 stated supplies, 2 pastors emeritus, 3 honorably retired, 2 foreign missionaries, 5 secretaries, 3 teachers, 2 editors and 11 candidates for the ministry.

William Patterson, D. D., pastor of May Street church, Belfast, Ireland, preached in Bethany church, where he was formerly pastor, Aug. 17. He came to this country to attend the recent international Christian Endeavor convention at Los Angeles. On Monday evening, the 18th, he lectured at Bethany on "Home Rule in Ireland."

The Log College assembly at Neshaming is holding its sessions during August and a number of the pastors of the city are spending part of their vacations there.

Dr. A. W. Spooner of Washington, D. C., has joined the evangelistic workers of the city. He is a skillful chalk illustrator of Scripture truth and the forcible application of his picture stories gathers to him in the park and on the plaza an interested crowd.

L. W. Eckard, D. D., secretary of the Pennsylvania branch of the American Bible Society, with office in this city, supplied the pulpit of Woodland church, of which his family are members, on a recent Sunday.

Rev. John T. Faris, who continues to perform temporarily the duties of editorial secretary of the Board of Publication and Sabbath School Work, has been a summer supply of several of the churches of the city.

St. Paul's congregation is looking forward to the presence in the pulpit with its pastor, Dr. Lee, on Welcome Day, Sept. 14, of Dr. W. H. Wray Boyle, pastor of Lake Forest, Ill.

Robert Hunter, D. D., stated clerk of Philadelphia Presbytery and of the synod, and pastor of Union tabernacle, has returned from abroad as a delegate to the Aberdeen council. He finds his church in the hands of workmen. Changes are being made in the choir loft and pulpit platform to adapt them to an enlarged and remodeled organ. Services are being held in the lecture room.

W. P. WHITE.

Will Plan Mission Canvass

A conference of Presbyterian leaders of the every-member canvass next March will be held in Chicago Sept. 3-4. Rev. A. F. McGarrah of St. Louis has general charge of this work and will meet with members of the Home and Foreign Boards and others in Chicago to plan the details of the part which Presbyterians will have in this effort to interest everyone in giving something to missions. Mr. McGarrah Aug. 10 preached in First church, Topeka, Kan., and in the evening conducted a union service of all the downtown churches. He has also recently held conferences and made addresses on church finance and business methods in other Kansas towns. He has been receiving reports from Presbyterian churches which have adopted the budget and every-member system to be used as a basis of discussion at the Chicago meeting.

Statistics show that only half of the 20,000,000 Protestant church members in the United States give anything to missions. It has been estimated, however, that it would require only 4 cents a week from each member to provide the budget necessary to send out the missionaries needed to evangelize the world in this generation. Many Presbyterian churches which have analyzed their problem find that only one-third or less of their members give anything to missions.

Union Services Will Continue

Summer Plans of Presbyterians and Methodists Carry Into the Winter — New York Church Calls U. P. Pastor.

NEW YORK—The moderator of the session and the Methodist bishop have approved an arrangement by which the Presbyterian and Methodist churches of Bellport are to continue for the rest of the year the union services held during the summer. The congregation meets in the Presbyterian church in the morning and in the Methodist church in the evening, and the Methodist preacher conducts both services. The parish is a small one and the Presbyterian church is without a pastor. This is the church in which Dr. John Balcom Shaw first made a profession of faith.

Dr. F. E. Smiley of Denver, Colo., is speaking this week and next in one of the tents of the evangelistic committee of New York City. Dr. Smiley has participated nearly every summer in the tent campaigns, and from long association with the work for several summers at Canal and West streets became known in that neighborhood as the "bishop of the docks." Dr. Smiley delights many a western audience during the winter by his lectures on the work of the New York evangelistic committee.

At a special meeting Aug. 18 New York Presbytery acted on the call to be extended by New York church to Dr. Thomas W. Anderson, now pastor of First U. P. church. Dr. Anderson previous to his pastorate in this city was a well known preacher in Baltimore. In the absence of the moderator, Dr. Work, who is still abroad, Dr. George Alexander presided.

GIPSY SMITH TO HOLD MEETINGS

Gipsy Smith, the famous British evangelist, while in attendance at the Stony Brook (Long island) conference last week promised Dr. John F. Carson and Dr. William Hiram Foulkes to put himself in their hands for a five months' American evangelistic campaign in the fall and winter of 1914. Mr. Smith will be present through the whole of the Stony Brook conference next August, and applications for his time and services in the months succeeding that can be sent either to Dr. Carson or Dr. Foulkes.

With keen interest the decision of the state court of appeals in regard to the will of the late Smith Ely is awaited by a number of charitable institutions. Smith Ely, a former mayor of New York, who died July 1, 1911, in a codicil to his will bequeathed $827,000 to church and charitable institutions. Under an opinion handed down a few days ago by the supreme court more than half these bequests will be wiped out. The interests which would lose by final confirmation of this decision are the Board of Church Erection, Children's Aid Society of the City of New York, the New York Society for Improving the Condition of the Poor, the New York City Mission and Tract Society, the Fresh Air Home for Crippled Children and the Ely cemetery in Livingston.

Len G. Broughton, D. D., of Christ church, Westminster, London, following his lectures at Northfield, is speaking in several pulpits in this city. Last Sunday he addressed Fifth Avenue congregation, worshiping temporarily in Madison Avenue Reformed church, and he will be heard there again next Sunday.

Professor G. A. Johnston Ross of Union Theological Seminary was the preacher for Aug. 24 in Brick church. He will be in the same pulpits on Aug. 31. During September President Albert Parker Fitch of Andover Theological Seminary will occupy the pulpit.

Dr. Jesse C. Bruce, the new field secretary of the Board of Church Erection, has established headquarters in the board rooms in the Presbyterian building and has begun work.

After Oct. 1 Charles Stelzle, whose resignation from the Home Board's bureau of social service takes effect on that date, will have his offices in Fifth Avenue building at 23d street. Circulars are already appearing announcing "Charles Stelzle and staff, consulting sociologists." The circulars offer to the churches "expert service with reference to sociological and religious surveys, social service campaigns and conferences, social and religious work among immigrant, industrial and rural populations, publicity, educational and evangelistic campaigns, efficiency methods for local churches and national organizations, general industrial problems." Mr. Stelzle says that he is not yet ready to announce his staff, but it will include men of national reputation in all the lines of interest and service which this program indicates.

At the recent summer term of the Bible Teachers' Training School the attendance was greater than that of the first summer session a year ago, and the work is said to have been marked by great interest and enthusiasm. Eleven denominations have been represented, also eleven states and three foreign countries and some twenty schools and colleges.

Rev. S. Glover Dunseath is conducting all services in Faith church in the absence of Rev. Robert R. White, who will be absent until Sept. 14.

Dr. Agide Pirazzini, director of the Italian department of Bible Teachers' Training School, is supplying the pulpit of Woodlawn Heights church during August.

The congregation of Fifth Avenue church is worshiping during this month in Madison Avenue Reformed church, where services will continue until the completion of repairs on their home church.

Rev. Walter D. Buchanan of Broadway church is taking his first vacation in three years, since the beginning of the building of the new church. George F. Pentecost, D. D. is occupying the pulpit.

The principal of the vacation Bible schoo in "old" First church this summer has bee T. D. Martin, a student of Union Seminar He is a son of Dr. G. W. Martin, who ha been home missionary in Manti, Utah. Th son expects to go to Utah to engage in educational work upon completion of his theological studies.

Memorial services for the late Robert Ogden are to be held in Central church nex October. Mr. Ogden will probably be succeeded as president of the board of truste of Union Theological Seminary by Willia M. Kingsley, now vice-president of the boar There will be memorial services for Mr. Ogde and for Professor Charles A. Briggs short after the seminary opens in the autumn.

Northwest Churches Are Activ

Sunday Schools Organized by Pastor at Lar — New Pastors in St. Paul — New Buildi Partly Completed.

ST. PAUL-MINNEAPOLIS — Notwithstan ing the vacation season, church activity in t Northwest is much in evidence. Docto Kearns and Adams are constantly afield the interests of home missions. Dr. D. S. M Caslin, joint representative of the Presbyter of Minneapolis and St. Paul, has recently ganized a number of new Sabbath schoo among them being that of Bryn Mawr in W Minneapolis.

East church, St. Paul, is rejoicing in the m istrations of Dr. W. L. Porter, who con with ripened experience and tempered thusiam to this field of great demands.

Westminster church, St. Paul, is ministe to by N. K. Tulley, director of religious w in the Y. M. C. A.

Dr. Stanley Roberts and wife, sent to Ab deen by their appreciative parishioners Bethlehem church, have returned with new thusiasm for the large work before them.

House of Hope church recently enjoye Sabbath's visit from Rev. C. M. d'Aubigne France.

Merriam Park congregation having sold th old church to the Baptists will move into ground floor department of the new church first Sabbath of September.

Will Build Hotel to House Men

Chicago Banker Will Help Those Without Large Means—Ministers to Consider Church Problems at Olivet Camp.

CHICAGO—Beds at 5 cents a night and meals at 2 to 5 cents will be provided in a hotel to be built this fall on West Madison street by Charles G. Dawes, president of the Central Trust Company, as a memorial to his son Rufus, who was drowned a year ago. The building and ground will cost $100,000 and will be open to all men who find themselves unable to pay for high-priced accommodations. It will house 300, and 200 more in an emergency.

The program for the meeting of presbytery at Olivet camp, Lake Geneva, Sept. 8-10 has been issued by Dr. James Frothingham. This will take the place of the annual retreat in November. Addresses and conferences will be held each morning and evening on plans of efficiency for the presbytery and individual churches the coming year. Several of the conferences will be led by Rev. J. J. Rae.

Members of the recent graduating class of Moody Bible Institute came from seventeen states and six countries representing seventeen denominations. Of the sixty-five in the class over half earned their expenses by outside work.

In the issuance of an injunction by Judge Sullivan prohibiting the holder of the lease of a building from subleasing it for immoral purposes, the enemies of vice in Chicago see hope for legal relief which was denied them by the legislature. Stopping vice by injunction is the policy of Iowa and other states, but the Illinois legislature failed to pass a similar bill. In a recent case brought by the Chicago Title and Trust Company to protect some of its property the injunction was, however, issued.

Homewood church will build a new edifice this fall. Already $6,000 has been subscribed through the efforts of the pastor, Rev. William Rice. A large chorus of men is attracting splendid attendance to the Sunday evening service.

STRENGTHEN CHURCH EXTENSION BOARD

Rev. W. Clyde Smith of St. Louis will be connected with the Church Extension Board this fall as secretary of immigration and social work. This is a new office with the board, although oversight of the immigration situation in the city has been exercised by Dr. George B. Safford, the retiring assistant secretary, who goes to Minnesota as Anti-Saloon League superintendent. Mr. Smith is a graduate of McCormick Seminary and has spent two years with the local Y. M. C. A. in the immigration department. For three years he has been pastor ot Boyle institutional church of St. Louis. He will come to the board this fall in addition to Rev. W. E. Parker of San Francisco, whose appointment as associate superintendent was seasonably announced by The Continent several weeks ago. He is moderator of San Francisco Presbytery, but comes to Chicago Sept. 1. Both of these appointments have been officially announced by Dr. E. P. Hill, superintendent of the board

For use in correspondence going out from the headquarters of the national brotherhood in this city there has been printed a slip giving the latest figures on the number of communicants of the Presbyterian Church who are not accounted for. There were suspended 50,927 and restored to the rolls 7,206, leaving 43,721 members who disappeared some way during the year ending April 1. The brotherhood offers its assistance in Chicago to pastors and parents to keep track of Presbyterian young men who come here to live.

Rev. F. J. Milner of Evanston is credited with a report of a recent canvass made in twenty-two prominent Protestant churches in which it is claimed that out of a total of 12,840 in attendance only 216 young men were found. He is using this report to stir up activity in the churches to interest young men. But it is said that a canvass of some of the churches not popularly regarded as prominent might have changed the figures so that the young men might appear in a better light. A Presbyterian church on the South side, not scheduled as among the prominent churches, has a young men's class which enrolls over 100. A large percentage of these young men are found in the regular church services.

Dr. Thomas D. Wallace, for nearly twenty-five years identified with Chicago Presbytery, was dismissed to Los Angeles Presbytery at the August meeting. Dr. Wallace will not enter the active pastorate in Los Angeles, but will act in the capacity of supply for vacant churches and visiting pastors.

Rev. G. Campbell Morgan of London will speak at noon at the Central Y. M. C. A. Sept. 1-4, assisted by D. B. Towner and a chorus choir from Moody Institute. Evening meetings will also be held the four days at various churches.

First church, Bloomington, Ind., where Dr. Luccock was one time pastor, loaned its minister, Dr. John E. Ellis, to occupy Oak Park church Sunday.

Boy Scouts Enact Original Foreign Mission Drama

The pastor of Logan Square church, Chicago, Rev. J. Tooker Ford, has prepared a missionary drama, "Darkness and Light," which has been several times successfully enacted, principally by the Boy Scouts of Chicago Troop 84, of which he is scoutmaster. The direct object of this drama was to awaken interest in foreign missions. Some thought this would be a hard proposition with Boy Scouts, but with a little patience and push the drama proved to be a genuine success in every way, and the boys were invited to repeat it the last day of "The World in Chicago" at the Coliseum.

The drama has four sections—American Indians (two acts), Japanese (two acts), Hindu and pageant. The American Indian section is a dramatization of two stories told to the Presbyterian Ministers' Association of Chicago by J. Edgerton Young, D. D., for many years missionary among the Indians of British America. It contrasts the "savage" and "Christian" treatment of mothers. The Japanese section dramatizes the self-destruction of Count and Countess Nogi and also the "translation" of Neesima Shimeta, showing by contrast the difference between a Shintoist's and Christian's view of life and death. The Hindu section, by presenting an old-time native school of India, shows the mental darkness of one of the most intellectual castes of heathendom. The pageant, which takes in all the actors in costume, each one bearing a symbolical standard, shows the various agencies through which Christ has shed his light into the world. The time required for representation is about an hour.

Boy Scouts of Four Faiths in Foreign Mission Play

As originally presented at Logan Square church a Korean section was included which showed "Daybreak in Korea," and this was carried by the Campfire Girls. Doubtless anyone can get this act, as did Mr. Ford, by applying to the Woman's Board of Foreign Missions, 509 South Wabash avenue, Chicago.

It is interesting to see the ecclesiastical variety one meets in a Boy Scout troop. In the cut above the Indian squaw stirring the kettle is a Catholic, the first brave is a Methodist, the second is a Lutheran and the old Nokomis in the tent door is a Hebrew.

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Assemblies and Conferences

Encouraging Season at Stony Brook

Stony Brook assembly, located in a charming old Long island village, fifty miles from New York, has had an encouraging season, adding to the confidence of interested friends in the future usefulness of the institution. Development of the assembly has been hindered somewhat by the long illness of the prime mover in the enterprise—Dr. John F. Carson, former moderator of General Assembly and pastor of Central church, Brooklyn. He was able, however, to take an inspiriting part in the meetings, although he did not preach nor assume the direction of the platform. In the latter responsibility Dr. W. H. Foulkes was the president's efficient substitute.

The program for the summer included three conferences. Two conferences held in previous years—the country church conference under the direction of Dr. Warren H. Wilson and the sociological conference under the management of Professor J. W. Jenks—were not practicable this season. But it is hoped that both—the sociological conference quite certainly—will be resumed next year.

The 1913 features of the assembly began with the prophetic conference over which Dr. Ford C. Ottman of Stamford, Conn., presided. This event brought to Stony Brook a larger number of visitors from a remote distance than have been drawn to it in the four previous years of its history. The attendance included representatives from Canada, the Mississippi valley and the South. The second week was devoted to Sunday schools. This was directed by Dr. E. Van Dyke Wight, pastor at Middleton, N. Y., who had the assistance of a number of professional Sunday school experts. Dr. J. Wilbur Chapman made a particularly deep impression by an impassioned yet very practical address one evening. The Bible conference occupied the third week, including two Sundays, Aug. 17 and 24. The substantial day-by-day features of this program were the devotional addresses of Dr. Thomas Needham, the studies in the gospel of John by Dr. John H. Kerr, pastor of Arlington Avenue church, Brooklyn, and a discussion of Christian fundamentals in a human and nontechnical fashion by Dr. Foulkes, secretary of the Board of Ministerial Relief and Sustentation. The opening sermon on Sunday, the 17th, was delivered by Dr. David G. Wylie of Scotch church, New York. Evening addresses were by Doctors Charles G. Richards of Auburn, N. Y., and Elmer A. Bess and Dwight G. Wylie of Iowa City, Iowa. Dr. Chapman also returned for another evening sermon during this week.

To the whole company present at the conference it was a special privilege to have in attendance two distinguished foreigners—Gipsy Smith, the great English evangelist, and Dr. Charles Merle d'Aubigne, secretary of the Home Mission Society of the Evangelical churches of France. Each delivered two addresses, which were heard with the keenest interest. Dr. d'Aubigne gave an optimistic account of the prospects for spiritual religion in France, and Gipsy Smith, with an appeal characteristically winning, pleaded for the greater faithfulness of the church in evangelism.

Winona Citizenship Conference

Speakers at Winona Lake in the recent Christian citizenship conference were all mustered from the ranks of those who addressed the recent world conference at Portland, Ore. The program for this year, which closed Aug. 21, was pronounced the most successful ever offered by the National Reform Association at Winona.

Dr. Charles Merle d'Aubigne gave to increasing audiences a vivid and comprehensive description of the social and religious conditions in France. A son of the famous historian of the reformation, and himself a noted pastor, scholar and man of letters, Dr. d'Aubigne is a man whose coming to America is an event. Ng Poon Chew, who was the Chinese orator both at Portland and at Winona, is something more than a mere oracle of the new Chinese republic. He is so athrob with the spirit of the present age and with the hope and prophecy of the future of the Far East that he embodies to America the very spirit of the Chinese republic and the genius of the Chinese character.

Another event of national importance was the coming to America of Rev. Robert J. Patterson of Ireland, who is now better known by the sobriquet of "Catch-My-Pal" Patterson. That he also knows how to catch his audiences was proved both at Portland and at Winona.

Dr. James S. Martin of Pittsburg, general superintendent of the association, introduced this year a new series of lectures on the Bible in the public schools. Dr. Lyman Edwyn Davis of The Christian Statesman lectured under the general title of "Literary Forces in Social Progress," the specific subjects including the ethical mission of the drama, the daily newspaper, the great novels and the Bible.

The attendance at the meetings this year exceeded that of any of the eight previous successive institutes held at Winona.

Many at Storm Lake

The Storm Lake summer conference for Presbyterian young people closed its eight-day session Aug. 14. Delegates to the number of 140 were present from Minnesota, Nebraska and Iowa. This represents an increase over the registration of last year. Sixteen class periods were conducted each day. The instructors were Reverends William Ralph Hall, Philadelphia; Jay S. Stowell, New York City; H. W. Reherd, D. D., Waterloo, Iowa; Ralph H. Houseman, Omaha, and S. T. Foster, Cedar Rapids, Iowa; Leonard Paulson, Des Moines, and W. N. Ross, New York City; Mrs. Amanda S. White, Philadelphia; Mrs. R. H. Houseman, Omaha, and Miss Edna M. Brack, St. Paul, Minn. Sunday school interests shared with Christian Endeavor work and missions in the class work this year, one-half of the delegates enrolling in one or more of its classes. Joseph W. Cochran, D. D., of the Board of Education spoke twice each day, giving addresses that gripped strongly both mind and heart.

State Entertains Country Pastors

State and federal government officials cooperated with the home mission departments of several denominations in the rural life conference which was recently held at Ames, Iowa, at the State Agricultural College. About sixty country ministers attended and various problems of country life with relation to the churches were discussed by experts. At the same time classes in domestic economy were provided for the wives of visiting pastors and a model school was conducted for the children.

Many Ministers at Chautauqua

Church militant week at Chautauqua, N. Y., attracted many ministers from near-by cities of Pennsylvania and New York. Among the speakers of the week were Dr. G. Campbell Morgan, Dr. Shailer Mathews and Rev. Charles Stelzle. Dr. Mathews has been conducting a course in general Bible study at Chautauqua for some time. The music at this place of study and rest has been especially good this year. A choir of 500 voices has led the singing, especially of the Sabbath evening services.

Whole Town at Services

Walkerton, Ind., has a population of 1,003 and at the union open air services held Sunday evenings the attendance is considerably greater than the population of the town. Sunday before last there were nearly 1,300 persons gathered on Main street about the bandstand, from which Rev. William Jobusch, pastor of the Presbyterian church, preached. Simple music and preaching has been used to draw the crowd. The plan was initiated through the efforts of Mr. Jobusch, who learned how to handle large outdoor crowds while a student at Moody Bible Institute.

Aug. 17 over 550 persons were seated on chairs borrowed from two theaters, a load of 2 by 10 planks were hauled from the lumber yard and placed on chairs; forty autos and ninety buggies were used to seat people, while others sat on curbstones, doorsteps, windows and on the housetops. "Main street was crowded as no circus or street fair has ever done," says an eye witness. "People were seated in the street in rows like in an auditorium, with enough room in the street to allow vehicles to pass and enough space on the sidewalk to allow persons to pass. The town marshal assisted in placing autos and keeping order."

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Financial Situation

Approach of Fall Stirs Business to Enlarged Activity—Prices Are Slightly Higher—Invest in Land or Mortgage?

Although the passing of summer usually brings with it some increase in buying power of the country on account of requirements of fall trade, there are additional indications in many quarters that business is improving. A large textile mill of New England which was closed last May reopens this week. A number of manufacturers have been forced to take wool out of bond in order to fill the requirements. Although there has been a falling off in crops over the yield of last year, it must be remembered that the season of 1912 was marked by a very large harvest. According to government reports, corn, oats, potatoes, spring wheat and hay show a decrease in volume of 14, 27, 20, 30 and 12 per cent respectively from last year. The winter wheat crop, however, will be large. Commodity prices for August as compiled by Bradstreet's show a slight increase over the figure for July, although the August number is lower than was the June figure.

Buys Land Which May Increase

A friend of The Continent in discussing his modest investment of a few years ago described the burden he was under in paying the taxes on six acres of land in Long island. He obtained this tract, in which he holds an $8,000 equity, shortly before the Pennsylvania tunnel was completed between Long island and Manhattan. He as well as others expected the land promptly to increase in value after the tunnel was completed; but it didn't. He was unable to finance the platting of the tract and provide sewer, water and gas in order that the lots might be sold singly. He is, therefore, holding on to the real estate in spite of the increasing taxes and the burden of interest charges on a mortgage nearly twice as large as his equity, with the hope that in the near future his land will be much more valuable. He has held this for four years, paying interest and taxes. If when he bought this land he had put $8,000 into a farm mortgage at 6 per cent he would have had an income during the entire four years of $40 a month, with no charges against it, with no anxiety and no drain upon his regular earnings. If he each year had invested this interest of $480 he would have had an income on this of $27.20 a year additional.

A Reader's Question

"I am a widow with a house and lot, which I want to sell before removing to California. Real estate agents know I want to leave town and I don't think I am being offered what it is worth. How can I make most from it and where shall I invest the proceeds? I think the property is worth $3,400."

Many people who have no immediate use for a large sum of money sell their property to advantage on monthly payments. Often purchasers do not have $3,400 in ready cash to invest in a home; they can, however, pay a little more than rent each month without trouble. You might be offered $3,200 in cash for your property, but get $3,500 by giving a contract for a deed and taking monthly payments with interest on the balance. This would give you a monthly income and the payments you could invest in a farm mortgage or good bond through your banker or through farm mortgage firms.

Brief Bits of Business News

—The possibility that shoes now costing $2.50 may soon soar to $5 and $7 was suggested recently by J. H. Selz, a prominent shoe manufacturer. He says that unless the government acts quickly there will be a cattle famine and leather prices will soar until they are double and triple the present cost of leather. This warning has been sounded many times by men who are in touch with conditions.

—The government says that it costs a farmer 58 cents a bushel to raise wheat, including labor, interest, marketing and depreciation. It is also figured that there is a loss of soil fertility equivalent to 46½ cents a bushel, so that to the man who owns his farm there is a cost of $1.04½. The introduction of diversified farming whereby the 46 cent loss is offset is the only means by which the farmer can sell wheat for less than $1.05 without loss.

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News Notes from Various Fields

California

Riverside has a large colony of Koreans. Their church was recently burned, but the congregation pluckily rented a near-by hall and their worship has not been interrupted. Calvary church assists in the payment of the rent.

Miss Sherman, the daughter of Rev. Warren C. Sherman of Sacramento, is to be student secretary of the Y. W. C. A. at the state university during the coming year. She has completed a course in the Y. W. C. A. training school in New York.

Recent figures show that there are about 36,000 Chinese in the state. All told there are probably forty centers of Christian work, but they do not average over 100 members in their congregations, so that the great mass is left untouched. Dr. Hagar of Claremont travels around the southern part of the state visiting these groups.

Dr. Reed, who for the past two years has been one of the doctors in immigration work at Ellis island, told of the work in an address in First church, Pomona, on a recent Sunday evening, showing the need of the immigrant and the way in which the church may help. With the opening of the Panama canal California expects a great inrush of immigrants from Europe, with some of the problems that eastern states have been called upon to face. Dr. Reed sails from San Francisco Sept. 11 with Mrs. Reed to take up medical work in the Yale mission at Changsha, China. The hospital there, when completed, will be one of the finest in Asia. He is a graduate of Pomona College.

South Dakota

On account of drought the church at Wellsburg lost all its membership. This is the fourth year that the people have had no crops.

Plans have been made for the organization of a Christian institute at Hitchcock. It will be in the form of a club for young men of the town. Rooms for reading and gymnasium will be provided.

Under the leadership of Rev. R. E. L. Hayes Lead church has made good progress. Just before his coming arrangements had been made to unite the Congregational and Presbyterian churches. This arrangement was effected whereby the Congregational people united with the Presbyterians. Last month further union was effected, the Christian church voluntarily uniting with the Presbyterian. The membership is now more than 125 and Sunday school of 175, making Rapid City and Lead the largest churches in the state west of the Missouri river.

Colorado

Valverde church, Denver, Rev. Charles R. Hunt pastor, has experienced a signal refreshing as the result of a tent meeting conducted by F. E. Smiley, D. D. The listeners would not consent to closing when the first two weeks had passed, but gave closest attention throughout the month of July. A large number of people from various parts of the city attended the meetings. The churches will reap good results.

Ohio

The ladies' aid society of Collingwood church, Toledo, is redecorating the auditorium. Preaching services will be adjourned until this work is completed.

Dr. John Clark Hill, formerly pastor of First church, Springfield, has been engaged by First church, Marion, to supply until the arrival of their pastor-elect, Rev. L. L. Strock of Trenton, N. J., some time in October.

Iowa

Alfred Nickles has served Wyoming church very acceptably as student pastor for four years. He has recently graduated from Lenox College and will go to McCormick Seminary in September.

The work at Meriden under the pastorate of Rev. John W. Little is making progress. A number of additions to the membership and to the eldership were recently made.

Trustees of Osceola church have been authorized to sell the present building preparatory to building a new one near by.

During the three years which Rev. William B. Lampe has been at Shelby the manse and the church building have been repaired and redecorated. Contributions to church boards have grown to six times what they were before his coming. A farewell reception was held for him recently before his departure to Winfield, Kan.

New Jersey

First and Trinity churches of South Orange united their services for July and August.

It is expected that the new Forest Hill church, Newark, will be dedicated during the week of Sept. 21-28. A special musical program is being arranged in connection with those services. The church will include a gymnasium in the basement.

When Rev. Linius L. Strock goes in the fall to the pastorate of First church of Marion, Ohio, he will leave in Bethany church at Trenton a vigorous and united congregation of 600 members, of whom 400 have been received to the fellowship of the church in his ten years of ministry there. Last year for the first time in its history the congregation was entirely freed from debt, and expects to continue in the enjoyment of that liberty. Rev. Daniel Requa Foster is pastor emeritus, and among its elders are Judge John Rellstab of the United States district court and Dr. Ebenezer Mackey, state superintendent of public instruction. The type of Mr. Strock's ministry is indicated by the fact that he is at present chairman of the evangelistic committees of both his synod and presbytery.

Rev. L. L. Strock

Michigan

Members of the women's home and foreign mission societies of Grand Rapids church took advantage of the opportunity to thank the city council for their refusal to permit a Mormon missionary to speak on the streets of that city.

Large efforts were made by Battle Creek church to reach former members and invite them to the special home-coming service during the week of Aug. 19-25. The church was open each day and a special service was held for the visitors Aug. 25. Rev. George E. Barnes is pastor.

Illinois

The Presbyterian church at Normal is to be torn down immediately to make way for a new building on the same site, which will be started at once.

The contract for erecting a new church at Watseka has been awarded. It will cost $21,500 and is to be built from money willed for that purpose by the late John Donavan.

Wisconsin

Rev. Paul S. Johnson has been transferred to the Aniwa-Hogarty group of churches.

The new church in Gresham was organized for work and two ruling elders elected recently.

The summer Bible conference and school of methods in Sunday school work Aug. 18 to 24 at Green Lake, near Ripon, attracted attention among the Christian workers of the state. The superintendent of Sunday school work in the state had it in charge, with Dr. Gerrit Verkuyl of Appleton and local pastors.

Rev. Joseph R. Warnick, pastor at Richland Center, with Dr. Verkuyl and other workers, has lately held a series of Sunday school institutes of much interest in the various sections of Richland county.

Indiana

A mission is soon to be built and operated under the auspices of Vincennes church.

There was recently dedicated at Evansville a building for Washington Avenue church, which has been developed from a mission into which many of the Christian people of the town have in the past put a large amount of work.

A corner lot facing the campus has just been purchased for the headquarters of the student work of the Presbyterians at Bloom-

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Satisfied clients are strong evidence of a financial house's ability and reliability. A few letters from clients of E. J. Lander and Company of Grand Forks, N. D., are quoted here as examples. This firm has been in the farm mortgage business for many years and not only has a large number of clients throughout this country but also in many foreign lands. An investor in Honolulu, Hawaii, writes:

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gton. Rev. Thomas R. White has been in arge of this work for several years, and with dditional facilities will be able to make the oo Presbyterian students feel at home.

Arkansas

The church building at Harrison was de-royed by fire July 8. The congregation was le to save the piano, organ and carpeting, nd is now raising funds to build a larger difice. Following recent special evangelistic eetings a large number were received into the urch, most of them from the Sunday school.

Good Things in This Issue

People who are dissuaded from doing good ecause they can get no one to help them and eir own means are small will receive inspiraon from the article on page 1191, "Founded n $14 and Faith." The heroine of this story ot only was alone but was alone in New York ity. She is doing a work which is paying rge dividends.

Dr. Coyle's article on page 1188 anaylzing e elements which are seeking to tear down e home is worth reading when you have isure to ponder what he says and see how uch of the analysis applies to your own home.

An interesting evidence of the advance of eligious comity is noted in the editorial pararaphs on page 1187. Ten years ago it probbly would have been impossible to find a Jewh congregation loaning their synagogue to a entile congregation.

Temperance Topics

The determination of the German kaiser to bstain from all alcoholic drinks, even though is action tends to strike at a large German dustry, has been given large prominence by any American newspapers. On a recent voyge it is said that the kaiser drank only water. is action has had a large influence in German rmy circles.

It has been announced by the Catholic Total bstinence Union that P. A. B. Widener, milionaire traction magnate of Philadelphia, will evote a large portion of his wealth to fight he liquor interests.

Clergy and Laity

Sir William Ramsay, the archæologist, explorer of Bible lands and author, is suffering uch embarrassment in fulfilling engagements or lectures at seats of learning, chautauquas nd before religious organizations owing to he sudden death of President Ketler of Grove ity College, who had charge of his itinerary nd left no list of his dates. Dr. S. Edward oung, pastor of Bedford church, Brooklyn, vill undertake to forward inquiries to Sir Wiliam for the next few weeks. Sir William must ail the last week of November, in order to eliver his lectures at Oxford University.

Nebraska Indians Have Camp Meeting

The annual camp meeting of the Blackbird Hills Indian church ended Aug. 17. In spite of the two long and well attended powwows held by the Omahas and the intense heat the meeting was better attended than usual. Twenty Indian families camped about the church. Three services were held each day for the teaching and preaching of the Bible. The resident missionaries, Rev. George A. Beith and wife, were assisted by the northeast Nebraska district missionary, Rev. Samuel Light. Many Indians expressed the desire and intention of living the Christian life. The voices of many Christian Omahas were heard honoring Christ. Visiting Dakotas, Otoes, Pottawottamies and Ponchas also testified. All sermons and talks were interpreted. Mr. Beith says that in his six years among the Omahas he has never known the spirit of unity so strong both in secular and religious matters.

About 300 participated in the Sabbath's services, and the outlook for the church is considered most encouraging.

LINES TO A NONAGENARIAN

These verses are dedicated to Milton Waldo, D. D., who reaches his ninety-first birthday anniversary on Aug. 28. Dr. Waldo was graduated from Auburn Theological Seminary in his twenties and was a pastor in Illinois fifty years ago, later at St. Augustine, Fla. He knew the father of President Wilson, a Presbyterian minister; the father of Senator Elihu Root, the late Dr. Richard S. Holmes of The Continent when a student for the ministry, and many prominent men of one and two generations ago. He is a brother-in-law of Dr. Herrick Johnson, formerly of McCormick Seminary. His home is with his son, Professor Waldo of the University of Illinois, at Urbana.

The Lord do so to me and more also,
If I remember not my friend Waldo
This day, of all the days, thy natal day—
Remembering, besides, for thee to pray.
So hale, so hearty thou, I grasp thy hand,
Yet feel close drawn to heaven's borderland.
Thy seventy years of faithful ministries
Tell on my soul in deepening mysteries;
Of toil and woe, of struggle and defeat,
Then victories, anon to be complete.
I bless thee, friend, and wish for thee more years
Of life, of love, of grace, devoid of tears.
March on, amidst the glories of thy west,
Dear heart, and brave—thy last days be thy best!
Why! when, for you, the years are ninety-one
The best of life has only just begun.
You mourn you've not accomplished more for God
And for his world whereon you daily trod;
Be still, and know that David's meed is thine,
Approved of God in smiles of endless time,
By this fair word the dear old Book doth tell:
"Whereas 'twas in thine heart to build . . .
thou didst well!"

Davis Willson.

Calendar and Record

Presbytery Meetings

Amarillo—McLean, Sept. 9, 7:30 p. m.
Bellingham—Everett, Sept. 9, 7:30 p. m.
Brownwood—Goldthwaite, Sept. 9, 10 a. m.
Dayton—Troy, Sept. 8, 2 p. m.
Erie—Girard, Sept. 8, 7:30 p. m.
Fort Dodge—Armstrong, Sept. 9, 7:30 p. m.
Freeport—Polo, Sept. 9, 7:30 p. m.
Holston—Philadelphia, Sept. 10, 7:30 p. m.
Iowa—Cross Lanes, Sept. 8, 1:15 p. m.
Iowa City—Williamsburg, Sept. 8, 7:30 p. m.
Kirksville—New Providence, Marion county, Sept. 2, 7:30 p. m. Delegates met at Ewing at 8:15 a. m.
Lake Superior—Rudyard, Sept. 9, 7:30 p. m.
Lansing—Morrice, Sept. 8, 7:30 p. m. Conference 2:30 p. m.
Long Island—Manorville, Sept. 9, 9:30 a. m.
McGee—Huntsville Sweet Spring, Sept. 9, 7:30.
Marion—Spring Hills, Sept. 8, 7 p. m.
Maumee—Bowling Green, Sept. 8, 7:30 p. m.
Monroe—Reading, Sept. 8, 7:30 p. m.
Portsmouth—West Union, Sept. 8.
Saginaw—Alpena, Sept. 8, 7:30 p. m.
Sedalia—Gladstone, Sept. 9, 7:30 p. m. Delegates met at Eldoin.
Steubenville—Smithfield, Sept. 8, 7:30 p. m.
Union—Spring Place, Sept. 9, 7:30 p. m.
Westminster—Gap Bellevue, Sept. 8, 7:30 p. m.

Ordinations

Portsmouth—J. S. Dapp.

Resignations

California—Colton: E. L. B. McClellan.
Illinois—Oneida: Charles F. Wilson.
Iowa—Lytton: E. S. Chaffee.
Iowa—Sigourney: W. Lee Vincent.
Kansas—Wichita Grace: C. W. Blake.
Minnesota—Minneapolis Elm: James Steenson; St. Paul Ninth: T. J. M. Murray; St. Paul Lexington Avenue: Frank Zimmerman.
Nebraska—Utica: J. C. Ambrose.
New York—Brownville: A. T. Fuller.
Pennsylvania—Wyoming: L. L. Daniel; Altoona First: H. L. Bowlby.

Calls

California—Los Angeles Second: E. L. B. McClellan.
Iowa—Peniel: W. A. Montgomery.
Kansas—Wichita Grace: W. H. Harmel, Ottumwa, Iowa.
Michigan—Vassar: R. G. Hershey.
Minnesota—Shakopee: T. S. Thompson; Atwater: H. J. Taylor, St. Paul Park.
New York—New Berlin: A. T. Fuller, Brownville.
North Dakota—Pembina: S. M. Kelly.
Rhode Island—Providence First: L. L. Daniel, Wyoming, Pa.

Installations

Ohio—Manchester: J. S. Raff, July 14.

Vacant Pulpits

Iowa—Wyoming.
Minnesota—St. Cloud Presbytery, four fields, Rev. T. M. Findley, Glenwood.
South Dakota—Four fields, Rev. J. S. Surbeck, Rapid City.

Accessions

Colorado—Denver Valverde, 22, August, C. R. Hunt.
Indiana—Auburn, 16, recently, Robert I. Platter.
Iowa—Hazleton, 3, Aug. 10, J. C. B. Peck.
Ohio—Cincinnati Norwood, 17, recently.

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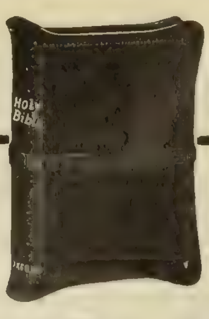

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Judgment of Moab JEREMIAH, 48.

therein: then the men shall cry, and all the inhabitants of the land shall howl.
3 At the [b] noise of the stamping of the hoofs of his strong *horses*, at the

B.C. c. 600.
[a] Judg. 5. 23.
1 Sam. 15. 3, 9.
1 Kin. 20. 42.

10 [a] Cursed *be* he of the LORD [2] dec *be* he that keepe from blood.

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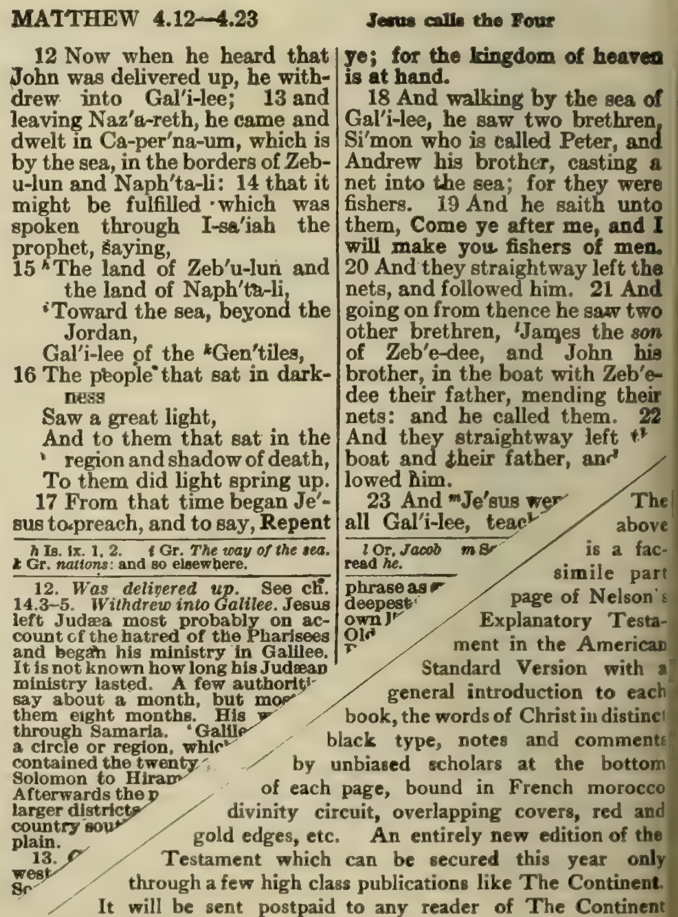

MATTHEW 4.12—4.23 **Jesus calls the Four**

12 Now when he heard that John was delivered up, he withdrew into Gal'i-lee; 13 and leaving Naz'a-reth, he came and dwelt in Ca-per'na-um, which is by the sea, in the borders of Zeb-u-lun and Naph'ta-li: 14 that it might be fulfilled which was spoken through I-sa'iah the prophet, saying,

15 [h] The land of Zeb'u-lun and the land of Naph'ta-li,
[i] Toward the sea, beyond the Jordan,
Gal'i-lee of the [k] Gen'tiles,
16 The people that sat in darkness
Saw a great light,
And to them that sat in the region and shadow of death,
To them did light spring up.

17 From that time began Je'sus to preach, and to say, **Repent ye; for the kingdom of heaven is at hand.**

18 And walking by the sea of Gal'i-lee, he saw two brethren, Si'mon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. 19 And he saith unto them, **Come ye after me, and I will make you fishers of men.** 20 And they straightway left the nets, and followed him. 21 And going on from thence he saw two other brethren, [l] James the *son* of Zeb'e-dee, and John his brother, in the boat with Zeb'e-dee their father, mending their nets: and he called them. 22 And they straightway left t' boat and their father, and lowed him.

23 And [m] Je'sus wer all Gal'i-lee, teac

---

[h] Is. ix. 1, 2. [i] Gr. *The way of the sea.* [k] Gr. *nations*: and so elsewhere.

[l] Or, *Jacob* [m] S read *he.*

12. *Was delivered up.* See ch. 14.3–5. *Withdrew into Galilee.* Jesus left Judæa most probably on account of the hatred of the Pharisees and began his ministry in Galilee. It is not known how long his Judæan ministry lasted. A few authorit say about a month, but mo them eight months. His through Samaria. 'Galile a circle or region, whic contained the twenty Solomon to Hiram Afterwards the p larger district country sou plain.

13. west S

phrase as deepest own J Old

The above is a facsimile part page of Nelson's Explanatory Testament in the American Standard Version with a general introduction to each book, the words of Christ in distinct black type, notes and comments by unbiased scholars at the bottom of each page, bound in French morocco divinity circuit, overlapping covers, red and gold edges, etc. An entirely new edition of the Testament which can be secured this year only through a few high class publications like The Continent. It will be sent postpaid to any reader of The Continent who will send us one **new** yearly cash subscriber, accompanied by $2.50, the regular yearly price. Address

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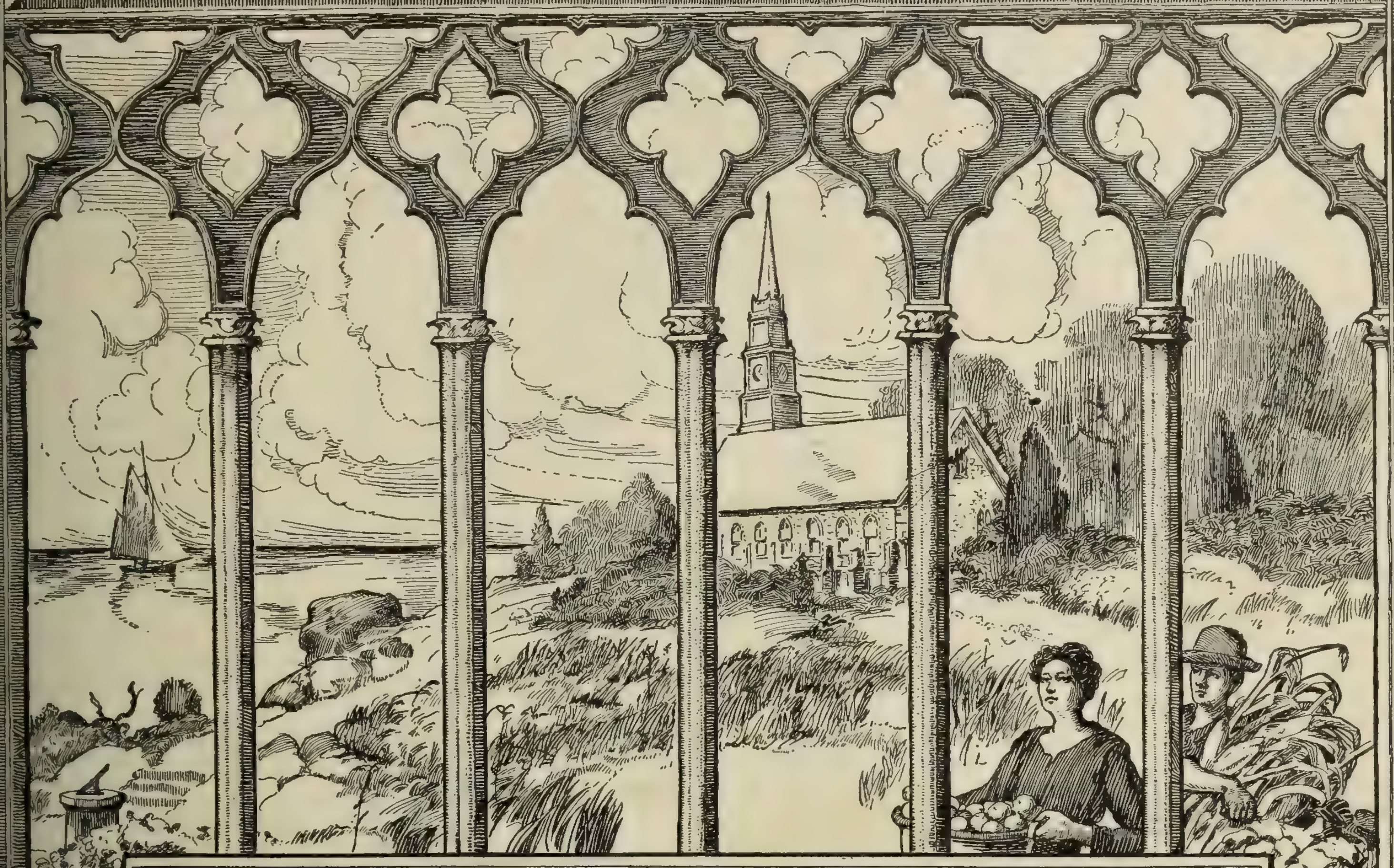

SEPTEMBER 4, 1913

The Church in Relation to Her Boys

STUART M. CAMPBELL

"The Inside of the Cup"

EDITORIAL

Does the Church Want Ministers to Marry?

MARION HARLAND

When Preacher Played Chauffeur for Priest — W. T. Ellis

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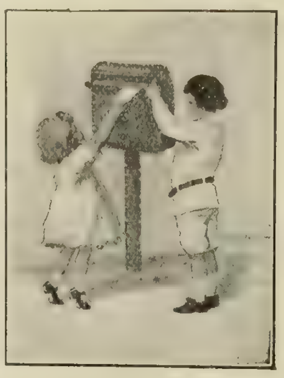

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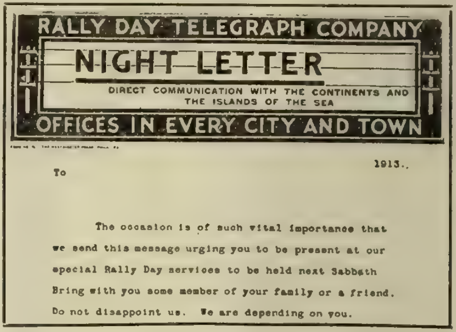

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OFFICES IN EVERY CITY AND TOWN

1913.

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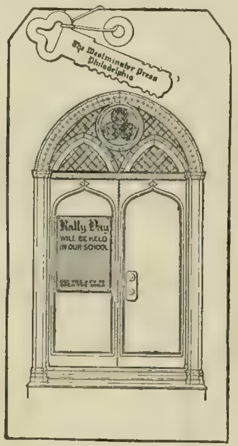

The Westminster Press Philadelphia
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No. 8

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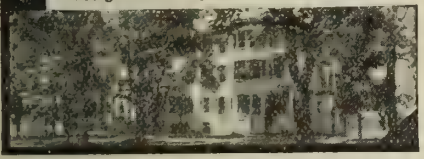

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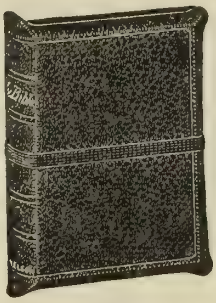

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SUPERINTENDENTS
AND LEADERS.

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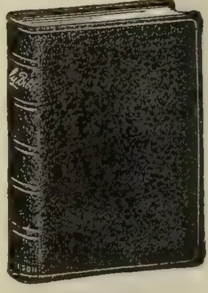

No. 167

21. 13 II. SAMUEL

The Bones of Saul and Jonathan brought to Zela. Wars with the Philistines. David

Jabesh-gilead, who had stolen them
from the [1]street of [a]Beth-shan,
[b]where the Philistines had hanged
them, in the day that [c]the Philis-
tines slew Saul in Gilboa; 13 and

[a] Josh. 17. 11
[b] 1 S. 31. 10
[c] 1 S. 31. 4
[d] Josh. 18. 28
[e] ch. 24. 25;

22 [q]And
Jehovah
song in the day
ered him out of
enemies, and

No. 167 (Limp) will be sent by The Continent to any present subscriber who will send one NEW yearly subscription at the regular rate of $2.50. (Or we will send it for $1.75 cash.)

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THE CONTINENT

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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

VOLUME 44, No. 36 SEPTEMBER 4, 1913 WHOLE No. 2258

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Publisher—509 South Wabash Avenue, Chicago. William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. The McCormick Publishing Company, Proprietors

"The Inside of the Cup"

WINSTON CHURCHILL'S latest novel, "The Inside of the Cup," is a book that the Christian church in America cannot ignore. It is a direct and all but defiant challenge of the church, from one of the most substantial of American literary men—a man who does not speak in a corner.

Yet it is not the production of an enemy of the church. It is written by one of the church's own sons, who protests that the enlargement of the church's power is his dearest hope.

* * *

Of criticisms and objections against the book it is easy to enumerate many particulars.

In the literary sense Mr. Churchill has not written a story. The volume is as strictly a piece of polemics as if offered in the form of seminary lectures. Anybody looking for a story might as well save disappointment by not opening its covers.

Nevertheless giving his work the guise of a novel has compelled Mr. Churchill to mass his materials for dramatic effect in a way to overstrain all his points of emphasis. His hero is loaded with all the perplexities encountered by all sorts of men in the ministry; his villain is guilty of all the crimes committed by all the hypocrites in the laity. Distortion is inevitable. The picture is shadowed blacker than any one spot in actual life could possibly be.

It is a feature of this same circumstance that accounts for the author's confusing two unrelated problems in the difficulties of his hero, the troubled young rector. Some ministers struggle with questionings of the creeds; others pass through tribulation on account of the social issues of the hour. But the novelist, just because he has only one hero, must make him—unlucky wight!—go through both battles at once.

This mix of problems works out to the ostensible conclusion that a minister must renounce the ancient historic doctrines of the church, particularly the virgin birth, before he can preach and exemplify the equality of Christ's love for every sort of humanity.

But surely Mr. Churchill himself has before now realized the absurdity of that. Every look around refutes it. Ministers are not rare but common who along with the most steadfast orthodoxy are as intimate with the woes of the poor and the outcast as the rector of Mr. Churchill's fancy could possibly be in his best estate.

Throughout "The Inside of the Cup" the one unaccountable phenomenon is the author's fierce obsession of antipathy to the virgin birth. It is unaccountable from his own standpoint. He insists that physical phenomena cannot affect spiritual realities; yet he is unwilling to accept the spiritual reality of the incarnation of God in Christ until the physical phenomenon of virgin birth disappears.

Perhaps the book is destined, though, to do good at this point. The superfluous vehemence of its assault is well calculated to initiate reaction to the orthodox view.

Mr. Churchill appears generally to lack, in abstract reasoning, the penetration to bore through to ultimate considerations. This is distressingly true as he handles the divorce question, where he reasons from individualistic premises and forgets both home and society. His conclusions in consequence are valueless.

* * *

Make every discount, however, and it still remains to be acknowledged that Mr. Churchill has given the church a mighty message. Out of the volume one monumental teaching rises:

The church can have power in the world only when it dares be utterly true to the commands, example and spirit of its Lord.

There is no denying that a thousand temptations to easy adjustment with a constantly more complicated civilization are at work today to entice the church from the strait and narrow path which Jesus bade his disciples walk. A thousand whispering voices tell the twentieth century Christian that literal following of Christ has become impossible.

In contrast, there is something magnificent in the fervent conviction with which this popular novelist retorts that it is possible.

Even though his blows fall painfully on tender sensibilities, the church owes gratitude to the man who smites it awake to realize its absolute and undiminished obligation to live according to every word that has proceeded from the mouth of its Master.

* * *

Passing by details subject to controversy, the church ought freely to acknowledge that these principles which Mr. Churchill hammers home are gospel truth:

The life of the church consists not in solidarity of organization nor in regularity of form nor in any aspect of external prosperity, but wholly in the personal spiritual association of its individual members with the living Jesus Christ.

The vital perpetuation of God's eternal truth in the world depends not upon the perfect expression of it in formulated creeds but on the immediate and continuing apprehension of it by souls who inwardly receive the Spirit of God.

Real faith in real truth will never fear rational inquiry nor resent the demand that the doctrines of the church shall be expounded without violence to the powers of reason wherewith God endows the human soul. And whoever supremely loves Jesus loves truth first and creed afterwards.

Giving a reason for the faith that is in it, the church today must give that reason not in the dialects of dead ages and cloistered schools, but in language "understanded of the common people" and vivid with the fire of immediate contemporary conviction.

Those only are truly Christian who care more for the things of the spirit than for any good of material comforts and possessions—who are unhesitatingly prepared to give up any material good whatsoever rather than sacrifice the least possession of the spirit.

No church is a church of Christ which desires to draw into its fellowship the prosperous in preference to the unfortunate.

Wherever the church is incapable of purging away from itself the sins of covetousness, avarice and oppression of the poor, it cannot hope to achieve either favor with God or influence over humanity. Alleged philanthropy apart from love insults earth as well as heaven.

It avails naught to "cleanse the outside of the cup and the platter," while "the inside of the cup" continues "full from extortion and excess."

The recompenses of God against Pharisaism or any other wrong are not completed with the end of the life here seen and known. There is life beyond, and it includes "judgment to come."

Verily, a book that teaches these things heralds the kingdom of God.

The World

President Announces America's Mexican Policy

The notable development in the complicated Mexican situation last week was President Wilson's message to Congress, delivered and received with an earnest seriousness which proved that the President and Congress were at one in appreciating the difficulties confronting both the big northern republic and its distracted southern neighbor. No other President since George Washington has appeared before Congress in person to speak his views on foreign affairs, and the scene is described as the most impressive in recent history. The senators went to the hall of the house of representatives and the entire membership of both bodies stood up and heartily applauded the President. In his two previous appearances at the capitol he had come as the leader of the Democratic party seeking to carry through the party's platform and promises, but this time he was the nonpartisan head of the government speaking for the American people as a whole. Statesmanship, dignity and courage characterized the proceedings and the utterances.

The gist of the President's suggestions to Congress and the country was that the Mexican situation must be given time to work itself out, but there is to be no armed intervention, for the present at least. He declared for strict neutrality, a denial of arms to all factions and urged that all Americans leave Mexico at once, with assistance from this government where needed. Everyone in Mexico who assumes to exercise authority is notified that the United States will "vigilantly watch the fortunes of those Americans who cannot get away, and hold those responsible for their sufferings and losses to a definite reckoning." But with this it was made plain that the door was not closed against resumption of mediation. Through the message, as well as in the communications to Provisional President Huerta presented by President Wilson's confidential agent, John Lind, runs a strong note of friendship to Mexico and to the Mexican people.

Huerta Rejects President Wilson's Overtures

President Wilson's proffer of mediation, extended at the hand of ex-Governor Lind, was on the basis of an immediate armistice throughout Mexico, a free election by which all parties should agree to abide, and Huerta's pledge not to be a candidate. To this was coupled a mild hint that if the "de facto government" accepted the terms, then the government of the United States would use its good offices to facilitate a loan by American bankers large enough to meet the temporary requirements of the Mexican government.

President Huerta has a clever mouthpiece in his foreign minister, Francisco Gamboa, and the latter showed shrewdness in the argumentative end of the correspondence. Senor Gamboa objected to the use of the words "de facto" as applied to the Huerta government, and strongly resented as an "enormity" the idea that the United States should take any sort of hand in the Mexican election. With sarcastic emphasis he pointed out that the constitution of Mexico bars the "ad interim" president from election as either president or vice-president, and therefore Huerta is constitutionally ineligible—and yet at least one Mexican newspaper openly speaks of Huerta's coming election. As to a loan, the minister stoutly asserts that there are not loans enough in existence to permit the dignity of his government to be lessened.

Mr. Lind left the City of Mexico last week when negotiations reached a standstill and proceeded to Vera Cruz to embark for home. President Wilson delayed for twenty-four hours in presenting his message to Congress, and Mr. Lind stopped at the coast to permit Huerta and his advisers to accept the American terms, but the week closed without further incident, except a large exodus of Americans from Mexico, who were driven to leave by the President's warning.

Peace Palace at The Hague Dedicated

The palace of peace, built at The Hague at a cost of $1,500,000, donated by Andrew Carnegie as a home for the permanent court of arbitration, was dedicated last Thursday in the presence of the royal family of Holland, diplomats, representatives of peace societies and visitors. Abraham Van Karnebeck, president of the Carnegie Foundation, placed the palace under the care of the diplomatic corps, of which for the purposes of the gift the Dutch foreign minister is made president. Retiring Minister Van Swinderen accepted the custody of the building and expressed the conviction that the opening of the great structure added an important page to the history of arbitration. He eulogized several deceased members of the court of arbitration, including the late chief justice Melville W. Fuller, and paid tribute to Mr. Carnegie for devoting fruits of his labors to the service of humanity.

Mr. Carnegie was decorated by Queen Wilhelmina with the grand cross of the Order of Nassau. The day after the dedication a bust was unveiled of Sir William Randal Cremer, a pioneer in the cause of international arbitration, and on this occasion Mr. Carnegie was the chief speaker. Mr. Carnegie said the only thing required for a world peace agreement is the cooperation of three or four leading powers against disturbers, and he made a plea to the emperor of Germany to invite the leading nations to move for world peace.

Lord Chancellor Visits American Lawyers

Viscount Haldane, who is said to be the first lord high chancellor of Great Britain to leave his country while in office for four centuries, reached New York Friday for a five days' visit as the guest of the American Bar Association. The lord chancellor came to deliver an address on "Higher Nationality" at the annual meeting of the association, which was held at Montreal on Monday.

Besides the usual business of the lawyers' organization, a conference of federal and state judges was held to formulate plans for reforming the rules of pleading and practice in the United States courts, also possible legislation to give the supreme court supervision of the rules of procedure in all state and federal courts so that uniformity might be secured in every court in the country.

Governors of Several States Meet in Conference

Governors and ex-governors from twenty-five states attended the annual conference of the "house of governors" at Colorado Springs last week. The first conference was called by President Roosevelt in 1908, and was so successful that it has been repeated every year since. Discussion was had of various important state problems, the object being to obtain the friendly cooperation of each state in matters of common concern. While the association is voluntary and its proceedings unauthoritative, the meetings have been both educational and profitable. The experience of one state or one chief executive is of value to every other state, and the conferences afford an opportunity for an exchange of information on subjects lying within state jurisdiction.

Movements for uniform legislation on marriage and divorce, child labor, conservation and social questions have been stimulated by these meetings, as well as a study of the administrative side of state government. Governors McGovern of Wisconsin, O'Neal of Alabama and Ammons of Colorado were the executive committee of the Colorado Springs conference, and were reelected. Franklin K. Lane, secretary of the interior, represented President Wilson. Secretary Lane outlined the policy of his department toward western land settlement. The federal government, he stated, had expended $80,000,000 in reclamation projects, and should expend an equal sum within the next decade.

A preliminary report of the federal rural credits commission from Senator Fletcher, its chairman, was read. The commission made an extensive investigation of the farming and credit systems of eighteen European countries, and has established permanent headquarters in Washington. It will make recommendations for a system of rural banking through which farmers may obtain loans, and finance cooperative buying, selling and producing organizations.

Reforms in School Hygiene Are Proposed

"Social hygiene," a subject unheard of not many years ago, is today recognized as a topic of vital importance. It is now believed that the physical and mental health of pupils in the schools is as worthy of consideration as is the amount of textbook knowledge which they may get inside their heads; consequently pupils' teeth, eyes, breathing, food, home life, all are points of inquiry by educators, physicians, scientists and public-spirited citizens generally. Men and women of these classes gathered last week from nearly every civilized nation on the globe to attend the fourth International Congress of School Hygiene at Buffalo. The United States government was represented by William B. Wilson, secretary of labor, and there were distinguished delegates and guests from at home and abroad, along with experts and lesser lights to the number of 2,000.

Dr. Charles W. Eliot, president emeritus of Harvard, was president of the congress. Some of the practical lines of discussion related to the toothbrush and its efficacy in preventing disease; fresh air schools to correct tuberculosis tendencies; the needs and benefits of medical inspection in the public schools; the school nurse's place in the health campaign; recreation, and effects of food on mind. President Eliot, in common with other speakers, argued for instruction in sex hygiene, using the term in its broadest sense. The silence which in the past was the rule on this theme was declared to be a menace to the future of the race.

A Philadelphia physician told of the success of a local experiment in "vitalizing" school children by making them do their studying and school work in the fresh air, with wide open windows, no matter what the temperature, provision being made for suitable clothing and frequent exercise periods. It was claimed that the fresh air pupils gained more in weight and were freer from disase than a corresponding group of pupils working under the usual conditions, and at the same time scholarship was kept up. Other addresses had to do with the hygiene of school buildings, grounds and equipment; school administration, curriculum, home work and play, and sanitary supervision. Dr. Allan J. McLaughlin of the United States public health service reported that school children of the Philippine islands were educating their parents in hygiene and disease prevention.

Various phases of school management were considered by teachers of the Chicago district last week, and one utterance made at the institute attracted special attention. Dr. G. Stanley Hall, president of Clark University, told the teachers that corporal punishment should not be banished from the schools. President Hall, who is out of step with the antiflogging regulations of the day, is quoted as saying that "the rod does a world of good, especially when used by a teacher in the flush of righteous indignation. A good point is not always to keep pupils too happy. Let them know there is the fear of wrath to come. Pleasure is a wonderful thing, but too much of it deteriorates life."

* * *

Three-Cornered Mayoralty Contest in New York

New York City now has two mayoralty candidates in the field in addition to John Purroy Mitchel, nominated by the fusion committee of 107. Edward Everett McCall, chairman of the public service commission and former justice of the supreme court, is the Democratic, or Tammany, nominee. After Tammany had refused to renominate Mayor Gaynor the latter announced his candidacy as an independent. The mayor expects to profit from the dissatisfaction caused by the failure of the fusionists to choose District Attorney Whitman to head the ticket instead of Mr. Mitchel.

On the ticket with Mr. McCall Congressman Metz was nominated for city controller, an office which he formerly held, and Congressman Goulden was named for president of the board of aldermen. Charles S. Whitman, the Republican district attorney, who was renominated by the fusionists, was indorsed by Tammany for reelection, and after some hesitation accepted the indorsement.

Religious World

No New Evidence Alleged Against Koreans

Transcripts have been received in this country of the proceedings in the retrial of Baron Yun Chi Ho and his five companions in the appellate court of Korea. It will be remembered that the first conviction of these defendants in this court was voided by the supreme court, and when the case was remanded they were tried and convicted again.

The study of this abstract makes it more than ever puzzling how the condemnation of the prisoners can be justified in equity, or even sustained by legal technicalities. The supreme court on review of the original proceedings held that the evidence did not support the verdict against the prisoners. They were charged with conspiracy to assassinate the governor general, but no actual movement to accomplish this purpose was indicated in the testimony. New evidence of overt plans must, according to the higher court, be brought into view in order to make out a punishable case.

But the reports from the new trial clearly show that no new evidence whatever was introduced. The prosecution rested wholly on the same alleged proofs that it presented before, and on these discredited grounds the court reaffirms its former verdict. It would appear therefore that the supreme court, to which appeal has been taken again, has only one escape from stultifying Japanese justice, and that is to set all the prisoners at liberty, since the prosecution has demonstrated that it has nothing against the defendants except what has already been declared inadequate testimony.

In connection with this case there comes to light from another source the significant fact that the Japanese government, through a prominent official in Korea, recently conveyed to Messrs. P. L. Gillett and J. L. Gerdine a specific demand that they must resign from the Seoul Young Men's Christian Association, wherein Mr. Gillett has been executive secretary and Mr. Gerdine a member of the committee of directors. They were told that the Japanese government could not overlook the fact that they had joined to address to the continuation committee of the Edinburgh conference a request for some action that would arouse the sentiment of the world against Japan's effort to convict Korean Christians of attempted assassination. Yet Japan did not wish to go as far as to revoke its annual appropriation of 10,000 yen to the Seoul association or to expel the writers of the letter from Korea. In lieu thereof the government would content itself with their resignation, which they were told would be interpreted to signify that they realized their mistake in writing the letter.

Both refused to comply, but the tension was relieved by Mr. Gerdine's return to America on furlough, and Mr. Gillett's taking leave of absence for a few months to travel in China and Japan. What the outcome may be is not yet apparent. The Japanese official alluded to assumed in this conversation that the release of ninety-nine of the accused prisoners was an administrative act of the Japanese colonial government, and seemed disappointed that the missionaries were not content to regard that as an acceptable compromise.

* * *

Publicity and Prayer Win Again in Atlanta

The "executive committee of the Men and Religion Movement" in Atlanta, in which, as The Continent has said, two Presbyterian elders, Messrs. Eagan and Jackson, are the prime movers, has achieved another big moral and philanthropic victory through the medium of appeal by advertising to the consciences of upright citizens—backed by prayerful appeal to God when earthly prospects looked hopeless. The aim of the crusade by these men included three things—the alleviation of cruelties practiced by keepers on convicts in Georgia chain gangs, the legalizing of parole for offenders under first conviction and the establishment of a reformatory home for betrayed girls.

When this program was announced the politicians of the state lined up practically solid against it. Not a single member of either house of the legislature would espouse the bills at the outset of the agitation. But day after day in the advertising columns of Atlanta's daily papers the straightforward and relentless telling of the plain truth about Georgia's damning treatment for young boys and girls who had transgressed its laws drove home the undeniable necessity of the legislation demanded. And day after day awakening manhood or aroused dread brought round the indifferent Georgia legislators.

Opposition intensified, however, as the cause gained recruits, and time and again the crusaders seemed to have arrived at a crisis of inevitable defeat. But the appeal to God, "It is time for thee, O Lord, to work," repeatedly turned to their favor what had appeared to be impossible contingencies. In the last hours of the legislative session all barriers went down and the bills for the girls' reformatory and for parole of first offenders passed with big majorities in both houses. The bill to reform chain-gang practices did not get through, but the exposure of these abuses has revived certain neglected statutes already on the books which will abate such horrors greatly. And under the operation of the parole law no more young prisoners will be sentenced to the gangs. So, all in all, the triumph is very complete and demonstrates with new certainty that the Atlanta method of advertising and prayer is an enormously potent means of war on intrenched wrongs.

* * *

Enlargement for Army and Navy Associations

The work which the international committee of Young Men's Christian Associations has been doing in the last fifteen years for the men of both the army and navy of the United States is promised a tremendous development through a bequest in this interest found in the will of Mrs. Julia Lorillard Butterfield, who died recently at her home in the town of Cold Spring-on-the-Hudson. The estate of Mrs. Butterfield is supposed to amount to about $3,000,000, and after specific bequests of three-quarters of a million to members of the family and to various philanthropies, the army and navy department of the Young Men's Christian Association is constituted legatee of all the remainder. With all conceivable shrinkage allowed for, it is regarded as certain that the international committee will have at its disposal $2,000,000 to spend on new buildings and equipment for this work. Mrs. Butterfield was the widow of General Daniel Butterfield, who was wounded at Gettysburg. Among the other legacies of her will was $100,000 to her husband's alma mater—Union College at Schenectady.

Editorial

The Important Things

HOW utterly impossible it is to know at the time what are the important things! The really weighty actions do not show their weight when we first touch them. Jesus' parable of the judgment, with its record of cups of cold water and visits to the sick, suggests how often the things which were purely incidental and quickly forgotten are the things by which God judges.

Set in contrast with that the other declaration that there will come many at the last declaring they have preached and done many wonderful things in his name, to whom Christ will say that he never knew them. That says nothing against those apparently greater things, for Jesus sent out the disciples to preach and to do great works of healing. But it does suggest how completely he keeps in his own hand the matter of judgment, and how little we know what are the important things.

We should always say that the raising of a dead man in the name of Christ, or the preaching of a great sermon in the name of Christ, is a greater thing than visiting a sick man or a prisoner, though it were in Christ's name. It is not proved that we are not right. It is proved that we do not know anything about it. We talk sometimes about "cardinal points" in life. The word cardinal comes from the Latin "cardo," which means a hinge, and cardinal points are those on which life hinges. We simply do not know when we come to one of those points.

Sometimes looking back, we say that our whole life course was determined by some small act. Someone sneered at a proposal which was made, and that very fact turned us from it, and life has been different since then. The sneer was a cardinal point, though the man who sneered may have had no thought of the importance of it. A well known evangelist has often told that his public decision for Christ came from a touch on the elbow by his Sunday school teacher. He does not pretend that he might not have decided without that touch. He only emphasizes the fact that it was that apparently unimportant thing on which the decision did actually turn.

The suggestion of the two sayings of Jesus which we have quoted would be that the small movement of the Sunday school teacher may have been a greater thing in life than the preaching of a great sermon on that same Sabbath.

In his introduction to the life of Alexander, Plutarch defends his biographies by saying, "I do not write histories, but I write lives; and a slight circumstance, a jest, a word, is often a truer index to a man's character than accounts of his bloody victories and tremendous conquests." Most of us have experiences which prove that Plutarch was right. A man does reveal himself really in small things rather than in large ones.

It is a familiar teaching that what a man does when he is off his guard is more revealing than his most prepared actions. In George Eliot's "Romola" the revealing word of Tito Melema is when Baldassarre seizes his tunic in the crowd, when he is escaping from the French soldier, and without an instant's thought Tito speaks the word which leads finally to his ruin. As he looked back on that scene he often felt that he could have done far more wisely if he had had a chance to think. The trouble was, however, that he revealed his real heart in his rash word. Many a man does that. The important word is not the oration in which the man declares his position but often some chance clause in which he forgets himself, and so most fully asserts himself.

Nowhere in literature is that more clearly stated than in Browning's poem, in which Karshish, the Arab physician, tells of meeting Lazarus after he had been raised from the dead. The trait which Browning points out most clearly is that Lazarus's experience in death seemed to have taught him a new point of view of life. Things which seemed important to men had lost their meaning to him, and what other men had counted unimportant he now saw to be vastly important. He acted like a beggar who had found a treasure in middle life and was getting himself readjusted to the new relationships which it brought.

Lazarus's treasure was knowledge of the future, and so of the meaning of the present. When men talked of what they called great things, like armaments besieging the city, he was indifferent, while in some little thing he seemed to see prodigious importance. He could see his child sicken unto death with far less concern than to see a word, a gesture, a glance from that same child on the playground. That little experience in the future had given him God's point of view, and therefore he knew what was important.

Well, we cannot get that point of view. But we can be assured of the delightful or disconcerting surprises of it. We can be kept from unworthy pride of our high duties, and certainly from complaint at the narrowness of our lot. Everybody has a chance at God's big things. Nobody is kept back by the narrowness of his lot from doing the things which at the end will count most. The only danger in any lot is of a narrow spirit, an un-Christlike mind. Nobody knows what is chiefly important in any life. The only thing that is sure is that we shall be surprised when we find out. All that seems left for us to do is to guard with equal care what we call small and great things, and to live by a spirit which will ennoble both.

No Stuff for Good Statesmen in Bad Men

The general sanity and wholesomeness of the influence which The Outlook exerts on its readers must be acknowledged as a national asset. But unhappily that eminent weekly persists in reiterating one political doctrine which is so demoralizing that consistently it could find a place only in a creed of moral anarchy. This is the theory that if a public officer's policies are wise and right his usefulness to the people is not compromised by delinquencies in his private character. What matter, we understand our contemporary to ask, if a political leader is individually immoral and corrupt, provided he does right for the people?

This argument can be specious only in the shortest perspective. It is possible to imagine some personally bad official doing here and there a good act, but it is impossible to imagine a personally bad official leading the people to a permanently higher plane of civic life. Once let the people suspect that a public character is playing a pretense in championing righteousness and they will speedily make it plain that they propose to have no more of him. And it's not only that they will drop him; they will conceive a cynical distrust of everybody else who professes high principles and are likely to end by plunging back into all their old grossness of frank scorn for honest politics.

That's the ruin of many a once promising reform movement—the leaders distrusted and their following disgusted. Of all conditions for political advancement there is only one that is absolutely indispensable, and that is the honesty of the men who stand for righteous ideals. An old Jewish proverb-maker long ago set forth the conception that no man can rule a city who is not able to rule his own spirit. And no man is fit to be trusted to rule in any state or nation who had not governed his own life with as deep a sense of responsibility as the people expect him to exercise toward the duties of office. To advocate or even intimate that sound statesmanship can proceed without sound personal character is a folly that can be accounted for only in the very short-sighted or the very thoughtless.

Only the Church Hasn't Reached Gettysburg

The outstanding American event of the past summer has been the Gettysburg reunion. It was an occasion quite incomparable with anything gone before. The world has no memory of so complete an extinguishment of old hatreds between former foes. Men have many a time made treaties of peace after conflict and kept amity thereafter. But never before have men who tried to kill one another come back in person to their former battlefield and consorted in comradeship with absolutely no sense of anything to forgive—no consciousness of anything separating them in loyalties, allegiances or affections. The national unity which has succeeded division is unity; there is not even the suggestion in it of fragment or fraction. There is but one grain for the whole piece; the juncture of parts is indiscernible.

But enough has been said already about the patriotic glory of all this. The need for reemphasizing here the miracle of Gettysburg fifty years after is for the lamentable sake of pointing a contrast. Alas, that there should anywhere be found a place of contrast! And thrice alas, that the place of that contrast is in the realm of our Lord and Saviour Jesus Christ, who lived and died to show men how to love one another! How grim and humiliating the fact! Just one field where the marks of old antipathies which brought on America's civil war are still traceable; just one area of human interest where it is not yet possible for men to forget that they are Northern and Southern. And that is the church!

Presbyterians, Methodists, Baptists—these are Northern and Southern yet. Peace and brotherhood everywhere else, but under the banner of the Christ of peace and brotherhood there is—not conflict, thank God, but distrust and separation and holding aloof. In religion alone Americans are afraid to give up the old sectionalsm. The battlements of the warrior are all fallen to the ground; ut among those whose Leader bids them be peacemakers the picket ines still warily pace their intrenchments.

Is there any way of speaking the shame of it all as hotly, burn- ngly, as it ought to be spoken?

he Best National Anthem Already Written

Some Catholics are trying to run down "America" as the national nthem, and while it is exasperating to hear them objecting to it n the ground of its allusion to the Pilgrim fathers, the hymn itself as unfortunately too few affirmative merits to rouse a discrim- nating Protestant to very enthusiastic defense of it. As Dr. van yke pointed out a few years ago, it is too New Englandish to be roadly national. And use and custom have proved too rigid to ac- ept his idea of enlarging its geography by supplementary stanzas.

But why should time be taken to apologize for "America" or ighs be wasted on wishing that somebody would produce a better ational hymn? That better hymn has already been written—a noble omposition in every wise suitable for the national anthem of a hristian country, and as such deserving popular recognition if not fficial adoption. If not vain, it is at least needless, to dream f anything superior. The verses which Katherine Lee Bates wrote 1904, beginning, "O beautiful for spacious skies," constitute the roadest and most adaptable patriotic lyric ever penned in this ountry and one of the most elevated. It is real and pure poetry. nd set to the original American tune prepared for it by William V. Sleeper, the hymn satisfies in every particular the demand for national anthem singable by the multitudes and fitted to thrill reat throngs with sacred impulses. The hymn is found in all ecent hymnals, and those will help most to solve the problem of lofty patriot song for Americans who employ every opportunity introduce it to the appreciation of the people.

ood Recipe for Being Desirable Neighbors

These columns have but recently referred admiringly to the cumen and straightforward candor of Count Okuma, who as he dvances in age looms all the while larger as without comparison e greatest figure of the age in Japan. At our last allusion we uoted from his sage comments on the Japanese issue in California bit of gentle and yet poignant irony for jingo Americans. A ter speech shows that the count is not afraid to speak to his own eople in a manner equally direct and some degrees less deferential. his is what he said to Japanese who were complaining of the rejudice against their race across the Pacific: "Our countrymen annot assimilate with foreign races, and in respect of knowledge r morality you could not regard them as the superiors of Euro- eans and Americans. If they don't wish to be ill-treated by oreigners they must arouse themselves to their shortcomings. It the height of absurdity to talk of war. The elevation of our oral and intellectual status will do more for us than armed orce." Should Japanese in general develop such powers of rational elf-appraisement and such ideals for self-recommendation, they ould not in the long run make bad neighbors to anybody decent.

—Some time ago The Continent expressed the opinion that Dr. . H. Lewis of the Methodist Protestant Church was the most ef- ective advocate of church union in America. But Dr. Lewis has bdicated his crown. He is now fighting the proposed union of his wn church with the United Brethren. He refuses, he says, "to sup- ort a movement that begins with eliminating my church name, y church creed and my church constitution," and protests that he as never "shown a willingness to sacrifice any Methodist Protes- ant principle for sake of union." So, scratched a little, Dr. Lewis roves to be beneath the skin a very ordinary sectarian after all, illing, like many others, to talk church union where the theme rings applause, but not ready to pay for it any price of his pride.

—A Columbus gentleman who describes himself as the minister f a Protestant congregation in the Ohio capital has communicated the public press a statement that following the revival which illy Sunday brought last winter to that city the theater meetings f the Young Men's Christian Association fell off from a thousand verage attendance to, it is estimated, less than 150. But s to this The Continent has direct information that the abbath afternoon theater meetings of the Columbus association ave been in no sense a fixed institution; not more than a half ozen such meetings were held last season prior to Sunday's ap- earance in the city, and only two or three undertaken after his de- arture; the maximum attendance at any of them was less than half the average alleged by this critic and the real average less than one-fifth; and attendance succeeding the campaign was quite equal to attendance beforehand. Moreover, the critic entirely neglects to refer to the upset of all sorts of life in Columbus by last spring's unprecedented flood, which was the direct occasion of the crisis in the association's financial affairs to which he alludes. Telling distorted stories of this kind—especially blaming Sunday for flood results—is a poor way to work out of one's system a dislike for the evangelist's manners and methods. He is not going to be hampered any by that sort of criticism.

—The experiment of maintaining suffragan bishops, which has been tried out in several conspicuous dioceses of the Episcopalian Church in the last three years, has not been working well, we hear. The appointment of such bishops was authorized by the Episcopalian General Convention of 1910 on the idea that overworked diocesans would assign to their suffragans certain groups of parishes or certain special populations for continuous oversight. Such is the system under which suffragans work in the Church of England, and that was the model to which American Episcopalians were then looking. An English suffragan within his prescribed territory is practically as independent as the presiding bishop of the diocese. But it is complained that American bishops do not know how to delegate responsibility. Instead of assigning to their subordinates definite obligations to be taken care of as regular duty, the way of the American prelates is to keep the suffragans on day-by-day orders, sending them hither and thither as passing convenience serves. Sympathetic observers say that their actual position is about equivalent to the status of errand boys. And there are strong intimations that the suffragans are not saintly enough to enjoy it greatly.

—When Kaiser Wilhelm some months ago lectured his naval cadets on the danger of alcohol, it was carefully explained by German bureaucrats that the emperor was denouncing only the excessive use of liquors—that he himself still remained loyal to the fatherland's supposedly harmless beer stein. But late word from Berlin is that Wilhelm has now turned absolute teetotaler. The story is that when his characteristic zeal for German efficiency got really alive to the inroads of alcohol he began to experiment on himself, and soon became convinced that he lost something of his energy and working capacity every time he took a drink of intoxicants. When he drank nothing he worked best. For the thoroughgoing kaiser that was quite sufficient argument. He has "cut out" alcohol utterly, we hear, and partakes of nothing more exhilarating than lemonade and orange juice. It is further stated that just now the emperor's favorite topic of conversation with his intimates is the value of abstinence.

—That aspiration for larger usefulness and a bigger, bolder service which lingers in the soul, pricking it continually with the spur of restless desire—is this from God or is it simply discontented human ambition? Is it vision of divine possibilities or mirage of self-conceit? Thousands of conscientious Christians find themselves tormented with doubts of this sort in their dissatisfaction with the little they seem to accomplish in obscure places of life. But it is part of the discipline of human experience in this present world that there is no sure answer to such questions. For the strengthening of the soul it is required to take its own responsibility in deciding whether the call is from heaven or from its own imagination. Providential indications of many sorts will aid its determination of the matter, but finally the decision to go forward or to stand still must be made in the innermost quiet place of each individual life.

—Dr. Charles Merle d'Aubigne of Paris, though himself so stout a Protestant, cannot resist as a patriotic Frenchman a bit of indignation at the way the Italians who throng the Vatican scorn, flout and misuse France. "France," says he, "gives the papacy most of its scholars and nearly all of its missionaries. But its cardinals are furnished by Italy."

Jots and Tittles

—Looking is seeing. It may be afar off, still it is seeing.

—The weight of a cross is known best to him who carries it.

—The more religion one has himself, the more he is apt to see in others.

—Those who face the west can never see the Christ. His star is always in the ascendant.

—Reforms always begin within. Those who ignore this are like the sick man who puts his medicine in a side pocket.

The Church to Her Boys: Greeting!

BY STUART M. CAMPBELL

AND NOW once more comes the end of vacation days. The stream of youth is passing in a torrent of health and happiness up the stairway of school and college, from whence another stream lately passed down to "commence" the serious sharing of the world's work. The church greets youth, and offers both congratulation and good wishes. The chief business of the church is life building. To a degree not always recognized she is succeeding. Occasionally we hear the cry about the youth we lose, and with sorrow we confess the truth. We lose too many, and our hearts are saddened thereby. But on the other hand, the church joyfully presents to the world her youth, consecrated to goodness and dedicated to the service of mankind.

The purpose of the church in relation to the boy is not always clearly defined. Our church workers themselves are somewhat in the dark as to this purpose, and our youth do not always appreciate our efforts to help in the problems of life. It will be good for us both if the intent and desire of the church may be clearly stated, in order that her purpose may be realized with greater success and with mutual joy. I will try to state briefly this purpose.

Helping the Boy to Make a Choice

In the first place the church wishes to help the boy in making the clear distinction between good and evil. She also desires that the boy may choose to serve the one, and avoid the other. The church cannot make a catalogue of the good and the evil. There is no such catalogue. All attempts to make one have failed. But the church meets the boy as he faces the good and evil in the world, and strives to secure his self-dedication to goodness, both for his own sake and for the sake of others. One of the happiest things in the life of our children is early acquaintance with that moral code known as the "ten commandments." It is a remarkable program of duty, arranged in a series of "Thou shalts" and "Thou shalt nots." This arrangement of the commandments may not be quite clear to the growing boy, but a very little help from a teacher will make the arrangement perfectly clear. Even unconsciously, however, the growing boy will come to see through the memorizing of the commandments that some things may be wisely and safely done, and that other things may not be done at all, except at the cost of pain and loss. To learn this beautiful lesson early is to sweeten all one's life. It is the privilege and pleasure of the church to make this general distinction quite clear to the boys under her care. In the way of aids to this, we have our worship, with its sense of God; our preaching, with its high call to life; our hymns, with their refining sentiment; and our Sabbath schools, with their study and fellowship.

It seems to me that every teacher who was privileged to teach the life of Joseph in the international course recently must have rejoiced in the rare chance to present this very point of the difference between good and evil. The fact that Joseph maintained his honor unsullied, and his wholesome view of life, is to be credited to the fact that he had learned at an early age that there were some things he might safely do, and some other things he must not do, except at a high cost to himself and his age. This is exactly the task of the church. In making this appeal the church must exercise wisdom. The appeal for goodness must be made with insistence and with virility. And we must have the accompaniment of noble hymns and great lessons in our Sabbath schools. Mushy hymns and mushy Endeavor topics must be eliminated. Our Sabbath school lessons must be carefully selected. No one surely can question the wisdom of the drift toward graded lessons. In the long run we are bound to come to that.

Making an Appeal for Self-Mastery

In the second place, the church aids the boy by her constant appeal for self-mastery. Sin is very poorly defined in all our catechisms. Sin is really self-defeat—at least this is the definition that should be used in training boys. For help in this important direction the Bible is the most wonderful textbook in the world. The life of Joseph, to which I have referred, is a conspicuous illustration of its value. The life of Daniel is another. These Hebrew youths had a way of making moral distinctions and of registering quick decisions that is most admirable. I think that this is also the phase of Jesus' life that should be used in teaching boys. While there may be some advantages in awakening a respect for Jesus as a miracle worker, or as a divine human personality, there is more to be said about Jesus as a man of choices, as a man who sweetened things for himself and the rest of us by his instant decisions and his conspicuous self-mastery.

It is this sense of mastery that is sorely needed in our world just now. Our mazagines and our newspapers are filled with appeals for the teaching of the mysteries of life to our youth. In view of this appeal, not always delicately made, it is just the time to protest that what is needed is not knowledge but that fine self-respect and self-mastery which is the only sure defense against evil. The church is not so constructed as to be a wise teacher in all the departments of life. Our use of young and untrained teachers makes this impossible. But the church is so constructed as to be the true teacher of youth on the great problem of life itself, and the church may make the appeal for self-respect and self-mastery, and may support this appeal by the use of the finest body of literature in the world. And here again the church must guard her worship and her courses of study. Hymns and lessons in our Sabbath schools must be chosen with a view to strength, and with a view to making the true appeal to life. In his address to Princeton students, just before his retirement, President Wilson said: "Nothing but your own weakness can taint the integrity of manly candor and simple uprightness."

The Obligation to Make Things Better

In the third place, the church aids the boy by her frank insistence upon the boy's duty and respect toward others. The boy is here to make things better. This fine obligation is upon youth, as upon age. Every once in a while in my town there is a spasm over the "boy problem." And after the spasm we all confess that the problem is yet unsolved. I can never quite get away from the conviction that the "boy problem" is to be solved by the boys themselves. While a certain amount of help is to be derived from curfew laws, the main appeal and the main help must be directly from the boys who are trained in our churches. The church must lay upon the boy his obligation to make things better. It is an obligation that meets him in his home. It is on the playground. It goes with him to high school and college. The motive and habit of youth become the achievement of age. What an advantage we have over every other institution in the world in that we may bring our boys into the immediate presence of Jesus in order to make this supreme purpose in life perfectly clear and attractive!

The church heartily greets the hosts of youth passing up the stair way of school and college and wishes them all joy in life. God giv them to see the line that divides the good and the evil, and giv them to make the free choice of the good. God give them self mastery and self-respect! God give them the happiness of sharin the world's problems and of making things better!

Developing the Country Preacher

BY JOHN R. TRETT

WHILE much has been said by pen and voice concerning th rural church, far less has been said about the rura preacher; but to the present writer it seems that we sha speak more to the purpose when we consider them together.

No doubt the problem of the country church is a grave one; an so long as the candidacy for residence and employment in the cit and town is so hotly contested by preachers, the gravity of th problem will increase. But a few plain statements may shed som light on the problem, and a few simple suggestions may point th way to at least a partial solution. We would improve the cond tion of the country church by working on the country preacher.

One great difficulty is in securing the service of ministers wh are willing to devote their time and energies to country work. Fe young men are willing to serve home mission fields either in tow or country; and most preachers of age and experience seek the c to self-supporting churches, much preferring those in the larg towns and cities. Few, indeed, of any age appear to act on t sentiment we used to sing—

> "In a little corner, Lord, in thy vineyard wide,
> Where thou bid'st me work for thee, there I would abide.
> Miracle of saving grace, that thou givest me a place
> Anywhere."

Yet there are those who, in the trenches of the hardly contest battlefields, have learned to lean on the great Captain and estima their success by his smile and approval rather than by the applau of the world or the church. To men of this spirit the country church must look in this time of her dire need.

But we think there is a plain and natural reason why men of energy and ambition shrink from the country church. It is largely because the church and the work are considered obscure; and an ambitious preacher does not want to be buried from the notice and appreciation of the church at large. We grant that the rural church does not bury its pastor in obscurity, but church courts and field agents usually recognize as fitted only for that kind of work the man who engages in it. He becomes graded by the obscurity of his field and the smallness of his salary. And being thus graded and classed, he finds it almost impossible to get a call to a church whose pastor is held in higher esteem—unless he proves to be a genius, which few can hope to be.

Nor are the facts overdrawn in these statements. Easy observation shows us that stated clerks, temporary clerks, chairmen of important committees, moderators and commissioners to the higher courts of the church are usually selected from those whose pastoral fields are more conspicuous and whose salaries are larger. To some of these preferences there are exceptions where rotation is observed and members become eligible by lapse of time; but even then, if two or more members are equally eligible, the one holding the more prominent field is generally preferred.

Living thus and working in his rural field, the country preacher is tempted to undertake the almost impossible and seek a change of field in hope of gaining his share of recognition among his fellows; and the country people, seeing that their pastor is kept in the background, suppose him less talented than the town preacher —unless they accidentally obtain a comparison—and so discount and discourage him. With this double discouragement and discount, half the strength is taken from the preacher. This is not "improving the condition of the rural church by working on its preacher."

Another relation in which the country preacher is overlooked is almost humorous. In considering the interests of the country church in the church courts, the city pastor comes forward to lead the discussion. Presbytery and synod are asked to listen to his proposed solution of the weighty problem, while the man who works in and for the country church and people is passed by as not being able to express an opinion concerning his own field. Recently we heard such an address where the only solution offered was that candidates intended for country work should not receive a seminary training. It was claimed that seminaries only fit men for city work. Whether this is complimentary to country people or to seminaries, I express no opinion; nor will I try to say whether any preacher's seminary training really excuses him from the duty of preaching Christ's gospel to the people of the farm, the ranch, the mine or the lumber camp; but we think we can suggest a plan that might help a little if put into practice.

We shall improve the condition of the rural church if we encourage its self-appreciation. This can be done by showing our own appreciation of such church and its pastor. Let the pastor be recognized on an equality with the pastors of more prominent churches. Is not the pastor of the city church, regardless of age or experience, usually chosen before him? Reverse this matter for a while. Let the country church and its pastor have the preference for as long a time as the city church and its pastor have been preferred. In addition to doing simple justice this will be a valuable experiment to watch for results.

Then, too, in discussing the rural church problem, let the rural church be represented by its own pastor or someone who knows by close acquaintance and actual experience what the needs and difficulties are, and who has the best opportunity for judging of its possibilities. Of course let us also have the wisest judgment of the city man, for "in the multitude of counselors there is wisdom."

When the country people see that their church and pastor are ranked as of equal importance with the city church and its pastor, they will take pride in their own, and this will quicken their energies and deepen their devotion. Thus, in large part, will the problem of the country church be solved.

When Preacher Played Chauffeur to Priest

A Little Study of a Pennsylvania Community Where Progressive Ideals Prevail—An Experience in Optimism

BY WILLIAM T. ELLIS, Editor Afield of The Continent

View of One of Wellsboro's Well Kept Streets

"TALKING of tolerance, you should see our little town of Wellsboro. There is such a spirit of tolerance in that place, even among the churches, that when the Roman Catholic priest wanted to go forty miles across the country to a wedding, and could not find a chauffeur for his new automobile, the Presbyterian pastor drove his machine for him. If you want to find the real American spirit, go to Wellsboro."

So spoke E. A. VanValkenberg, editor of The Philadelphia North American. A man is permitted to talk proudly of his old home, and more than once I had heard Mr. VanValkenberg forget matters of public concern while he grew enthusiastic over the remote Pennsylvania community wherein he was reared. Personally, I had never heard of Wellsboro before, even though it is the county seat of Tioga county, along the upper edge of Pennsylvania, where the principal products are lumber and men.

That story seemed to promise well, so I began to look up Wellsboro. When airships get to doing a regular passenger business the town will be easy of access, and even now it is worth the roundabout journey, for Jerusalem, which is "beautiful for situation," is not so highly favored by nature as is this old settlement amid the hills, where nature and man have conspired to produce a typical American community.

Prosperity, order, refinement and progress are written all over Wellsboro. The Wellsboro spirit was well expressed by one resident, who said, "No man has ever gone away from Wellsboro and made a name and a place for himself in the big world who has not wanted to come back to the old town to end his days." The spirit of the place is embodied in the incident related by Mr. VanValkenberg, which turned out to be even better worth the telling than had been intimated.

The pastor of the Presbyterian church is Rev. P. H. Hershey, a jolly, Friar Tuck sort of person, who is "hail fellow well met" with everybody; and who radiates the gospel of good nature seven days a week. He talks with a Pennsylvania German tang, and has the hard-headedness that goes with his birthright.

Hospitably he was driving me about the hills surrounding Wellsboro in the machine of an obliging parishioner when I approached the story of the time he played chauffeur to the Catholic priest. So entirely reasonable and normal and commonplace did the incident appear to him, he seemed puzzled that I should think it worth telling. The noteworthy aspect of the affair, in his mind, was the spirited race he had made with a high-power machine that had tried to block the road of the churchly automobile, which was running to the music of wedding bells.

Father Richard Jordan is priest of a wide parish, of which his Wellsboro church is but a part. One day he had a call to perform a wedding in Corning, New York, forty miles from Wellsboro, over the hills. He had recently secured an automobile, but he had not yet learned to drive it. Casually, he mentioned to his friend Hershey, the Presbyterian pastor, that he would be obliged to secure a chauffeur to take him across the mountains for this wedding. There is nothing doctrinal or ecclesiastical about an automobile, and Mr. Hershey, who knows all about automobiles, but never owned one, volunteered his services as a fraternal courtesy. So before 7 o'clock the next morning they set out across the border, with only two hours in which to make the run, and 460 pounds of preacher aboard, for each man weighs 230 pounds.

Here comes the part of the story that interests Mr. Hershey: "On a narrow highway, such as this, we caught up with a fellow with a six-cylinder machine, who would not give us the road. When once we tried to pass him as the road widened a bit, he put on his power and kept ahead of us until the road narrowed again. I watched my chance and slipped up alongside of that driver so silently that he did not know we were coming, until he saw our front wheels. Then he put on full speed, but it was too late. We had the impetus. Father Jordan says the speedometer registered forty-eight miles an hour for a while. I was too busy to watch the speedometer myself, but I know we got ahead of that fellow, and kept ahead of him, and reached Corning in plenty of time for the wedding.

"While Father Jordan was attending the wedding I ran over to Elmira, which is only eighteen miles away, with a good road. I came back and we had dinner together, and then Father Jordan proposed that we bowl a few games, for he is quite a bowler. He is a strong bowler, but"—and here Hershey shook like the "bowlful of jelly" in the rhyme of Old Saint Nick—"I beat him seven games, and he had to pay for them all!"

Rev. P. H. Hershey

If this were an article about Mr. Hershey, I should tell at some length of his vacation plans, which are to stay at home for a month and build an automobile with his own hands, on entirely new lines. He has some radical ideas about automobile construction, and he drew the plans for me, and explained how a revolutionary automobile, weighing but 500 pounds and costing but $500, could be made. He is what is termed in the shops "a practical man," having made the cabinets for the communion sets which the Presbyterian Board of Publication now sells, and also new designs for hymn boards which the same house now puts out. To him it seems perfectly simple for a man to construct with his own hands, and the help of certain standard parts, a new automobile.

However, this story is not particularly about Pastor Hershey, but rather about Wellsboro, and the American spirit which it embodies. Instead of an overchurched town, filled with sectarianism, I discovered an extraordinary mood of tolerance and cooperation, which is so well established as to be taken for granted. When I visited the beautiful St. Paul's Protestant Episcopal church it was with Mr. Hershey as my guide. Then the Episcopal rector accompanied us on an inspection of the Presbyterian church. By a chance remark let fall it appeared that the rector has at times worshiped with the Presbyterian congregation.

Presbyterian Church at Wellsboro, of Which Mr. Hershey Is Pastor

There are four Protestant churches in town, and these stand together in all civic matters. Last winter the pastors jointly ran a lyceum course. This summer they have stood behind the circuit chautauqua, which visited Wellsboro. In all civic matters the Catholic priest is one with the Protestant pastors. Father Jordan's predecessor, Rev. Joseph O'Toole, was the first priest ever to deliver a baccalaureate address to the graduating class of the Wellsboro high school. There is no parochial school in town. While Father O'Toole was rector of St. Peter's the veteran pastor of the Baptist church, Rev. N. L. Reynolds, and his wife celebrated their golden wedding. The local congregation and the ministers of the town shared in the festivities, and one of the addresses of felicitation was made inside the Baptist church by Father O'Toole.

This may seem incredible to those who know how deep and wide in most communities is the chasm between the Protestant pastors and the Roman Catholic priests, yet I was assured in Wellsboro that Father Jordan even officiated at the funeral of a well known Mason, and had given him burial in consecrated ground. "It's the Wellsboro spirit," was the succinct explanation given by my informant.

Somehow or other, this little town of 3,000 inhabitants has developed a conquering civic spirit which is more than mere provincial pride. They are proud of Wellsboro; of its lines of stately elms, and of its three-mile boulevard of vitrified brick; of its spacious, comfortable homes, and of its good community housekeeping. Their patriotism is real and wide and deeply rooted; during the civil war Tioga county sent a greater proportion of its men to the front than any other county in the union, and more than fifty veterans went from Wellsboro to the jubilee reunion at Gettysburg. Whether it is a heritage from the Morrises and the Baches, who founded the town, or from the New England settlers, or from some dominant personality of the early days, I cannot say; but the fact remains that patriotism and breadth, self-culture and democratic neighborliness, are to a remarkable degree earmarks of this prosperous community.

A dozen or more lawyers have gone out from the shadows of the old courthouse to serve in the state legislature, in the halls of Congress and on the supreme bench of Pennsylvania. One of the Morrises became a bishop. No writer of note has yet been produced, but when he does arise Wellsboro, like Concord, will admirably fill the conception of a literary shrine. I found a new public library under way; an opera house owned by the community—the bequest of a public-spirited citizen, as is also the spacious park, which is Wellsboro's pride. Forty per cent of all the graduates of high school go to college. Mr. Hershey mentioned that at the reception given to Mrs. Hershey and himself, on his first Christmas in Wellsboro, there were present thirty-three college students or recent graduates.

I should like to claim as a cause of the Wellsboro spirit what is only a consequence thereof, namely, the fact that this Presbyterian church of about 300 members has what it calls "The Continent fund," by which a hundred copies of The Continent are supplied every week to the members of the church. This fact, too, Mr. Hershey takes in the most casual fashion, giving the credit to one of his broad-visioned officials. It was desired to widen the horizon of the church members and to interest them in the world work of the kingdom. So the shortest, surest way to effect this, in the judgment of pastor and session, was to indoctrinate the membership with The Continent spirit.

That brains, bigness, breadth and the other great qualities that are regarded as synonymous with Americanism are by no means confined to the cities is attested by this little community amid the hills of Tioga county, which has them in such manifest measure; and whose sons, however far away they may roam, ever regard Wellsboro as their heart's haven and home.

If Pastor Hershey, or any other mechanical genius, ever invents a "seeing America airship," this remote town should find a place on the itinerary; for it represents America at its best. A visit to Wellsboro is an experience in optimism.

Odd Bits of Humor

Irate Intruder—"Look here, you've been in there half an hour and never said a word."

Man in the Telephone Booth—"I am communicating with my wife, sir."—Sketch.

Peevish Person (in crowded car)—"Madam, you have pricked my cheek with that barbarous hatpin!"

Stylish Woman—"Don't be alarmed, sir! I sterilize it every day."—Judge.

Should Protestant Ministers Marry?

BY MARION HARLAND

"Marion Harland" has been observing and writing more years than have most authors, and she has been roused to wrath by noting the comparatively small salaries paid to many ministers of the gospel. Inadequate compensation, she believes, amounts to an indirect prohibition of marriage by ministers. Other articles by Marion Harland will appear in The Continent from time to time

PAUL, the itinerant missionary, contends stoutly for his right to lead about a wife (inferentially, if it should please him so to do), quoting in support of the claim the example of Cephas, etc. That the right was admitted without cavil in the early church we gather from further remarks relative to the wives of bishops and deacons.

Martin Luther gave unequivocal testimony to his views upon the subject of a married clergy by wedding a nun who had, like himself, abjured the conventual life. From that day onward the theory of the protesting church has not wavered with respect to the right and practice. Suggestions from irresponsible sources to the effect that he wars most effectively who carries light impedimenta are frowned down when directed churchward. An unwritten law encourages, if it does not enjoin upon, the young minister to take unto himself a wife betimes as part of his equipment for the home or foreign field.

The consensus of parish or community is that the ministry of reconciliation—the noblest of what are classed as the "learned professions"—is involved with social and domestic obligations that pertain to no other calling. For the right discharge of these, we are informed by the church at large and by individual members, a married man is better fitted than a bachelor. The minister's wife is his helpmeet in an especially sacred sense. The Christian home ruled by the united twain is an object lesson no congregation should lack.

So far, so fair! From the Protestant viewpoint the theory is flawless, the world and human nature being not many degrees from the status of Paul's times. Will the reader who is supposed to be versed in the Scriptures bear with me when I ask him to read as for the first time the advice in detail given by the chiefest of apostles to his "own son in the faith" called through his instrumentality to the bishopric of Ephesus?

"A bishop, then, must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine; no striker; not greedy of filthy lucre, but patient; not a brawler; not covetous; one that ruleth well his own house, having his children in subjection with all gravity (for if a man know not how to rule his own house, how shall be take care of the house of God?). Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil."

The whole epistle is a masterpiece of sound common-sensible counsel, informed with paternal tenderness. Student and licentiate of the twentieth century can find nowhere a better manual of faith and practice. Yet we catch ourselves speculating as to the probabilities of Timothy's marriage. There is no fatherly word for the bride among the greetings to Aquila and Priscilla and other friends in the second letter.

However this may have been, the picture of the well ordered parsonage and the portrait of the master thereof have not been improved upon by modern writers upon clerical life and clerical manners. Happy is that parish that hath such!

As to the Cost of Living in Ephesus

We have no allusion to the high price of foodstuffs in Ephesus, yet practical Paul does not omit the truth that human life requires material sustenance.

Harking back, once and again, to the Mosaic injunction, "Thou shalt not muzzle the ox when he treadeth out the corn," he declares plainly: "The laborer is worthy of his hire," and "They which preach the gospel shall live by the gospel." Lest there may be some misapprehension as to the source from whence this same "living" is to come, we are admonished in another epistle:

"Let him that is taught in the word communicate to him that teacheth in all good things."

Why multiply texts to prove what is theoretically a foregone conclusion? The obligation of the church to provide for those who minister unto them in holy things has been recognized in all ages. The right of the minister to marry is as frankly acknowledged. In a majority of churches the expediency of his marriage is openly urged. Almost as binding in civilized communities is the demand that the pastor shall be an educated gentleman, and his wife a woman of culture and refinement. Paul sets the pace here, too. "He must have a good report of them which are without." The parish must never be ashamed of him or of his family. Have you ever thought of the deep meaning wrapped up in the phrase "given to hospitality"? We express it in part when we say that "the minister keeps an open house."

To condense the requisitions: He must live in a house large enough to accommodate wayfaring brethren and their families; to entertain church societies and "delegates." He must set a decent table; his children must be as well clad as their playfellows and attend good schools. The parsonage is a city set on a hill, and the walls might be of glass, so open to the eye of all men and women are the movements and manners of the inmates.

Yet let me quote from a paper issued by the church sustentation society of a leading denomination in America and abroad:

"Every minister who is duly installed over a church and congregation of our communion is promised a 'competent worldly maintenance that he may be free from worldly cares and avocations.'" It is significant, I interject here, that the word "avocations" is used in its legitimate meaning: "The act of calling aside, or diverting from one's proper calling or business."

All the Time and Energies of the Laborer Secured

"The competent worldly maintenance" is to secure all the energies and time of the laborer for the vineyard he is hired to tend. Your mill hand "knocks off" your work at 5 or 6 o'clock, and if he be a wide awake fellow, he turns many an honest penny during the evenings and half holidays. The bookkeeper may, without let or hindrance, write up other ledgers than your own at home. There are scores of ways by which the professed hireling may eke out his wages. Physicians, lawyers and merchants ask nobody's permission as to the employment of their spare hours.

"One man, in his time, plays many parts"—and perchance quadruples his income. Our ordained and installed Ixion is bound to the wheel of his "sacred office" until his "period of usefulness is at an end." (O, familiar and fateful phrase!)

We have, then, a finely tempered instrument of the most approved pattern, which is not to be diverted to any use other than that designated in the contract. The natural sequence would seem to be that a fair and equitable price should be paid for it.

In reply, I append the comment of another writer upon this topic:

"There is bitter humor in the Form of Government just quoted when the 'competent worldly maintenance' is a third less than a mechanic's wage."

The bitterness is made pungent and the humor of the situation lessened by the statement drawn from the circular letter put forth by the secretary of a ministerial relief association connected with an influential and, in the main, wealthy communion:

"The average salary paid to our ministers in the active pastorate is $600 per annum."

Of course he cannot support life upon that unless he be a bachelor and his residence be in a mining camp or a mountain region where the barest necessaries of life must suffice to supply his wants. If a family man must get along upon less than a mechanic's wage, he is helped out by donation parties and occasional boxes of cast-off clothing from richer churches. In plain English, he and his are paupers as essentially as if they were lodged in the almshouse.

Said a rich woman to me with the air of one who, by her deeds of mercy, makes her calling and election sure: "I always give liberally to the church and other worthy charities. You know, 'Whoso giveth to the poor lendeth to the Lord.' As I often say to my husband, 'We can't ask better security.'"

"Church and other charities!" That is oftener the tone of the rank and file of Protestant church members than we are willing to admit. All that they contribute to the pastor's support over and above the meager stipend we have indicated is set down to the Lord's account—and on the debit side of the sheet. Interest is compounded according to a system patented by themselves.

Philanthropists write and declaim from the rostrum against the penuriousness of a government that pays its armed defenders a "beggarly pittance." The soldier grumbles less loudly in the knowledge that half pay awaits him at the close of his term of service and a pension for his family at his death. Our minister may be turned out of office many years earlier than his blue-coated brother, and absolutely penniless so far as any provision made by the church goes.

By sailing closely to the wind, he may have kept his family in food and clothes. He has not been able to save a dollar even from the stray checks and greenbacks doled out to him patronizingly by friend and parishioner. In his most prosperous estate, he and his thrifty helpmeet have achieved only shabby gentility. For the remainder of their days they drop the tattered cloak of gentility and settle down to the unequivocal squalor of confessed poverty.

And this at an age when his college mates are touring the continent in their motor cars and eating the plum cake of carelessness!

Do not plead that the church, as a whole, is ignorant of the enormity of this injustice. The church does not concern itself with improvident families unless they belong to the "interesting poor"—the class for which we build settlement houses and association halls and welfare work homes.

If poor young ministers will marry poor girls they must take what is coming to the educated improvident. After all, the outspoken old minister was not so far wrong as we are inclined to think—or say—who advised the graduating class of theologues to pick out wives who are "pious and have a little property." It is fast becoming fashionable to deprecate the marriage of ministers who have nothing but their salaries to depend upon. Careful students of varied economies do not hesitate to point out the superior efficiency of Roman Catholic missionaries, and to attribute their success to their celibacy. There is no disguising the fact that wives and children are impedimenta that cannot be cast aside when duty calls to another field. These are spokesmen whose deliverances are not indorsed by the church. On the contrary, we still swear audibly by Paul and content our consciences with spasmodic relief of suffering consequent upon ill-advised wedlock.

Is it possible that underlying the apparent apathy lurks the belief that more and better work is accomplished by the celibate than by the married minister? That, instead of overt advocacy of a tenet that might scandalize old-time Christians and cause the enemy to blaspheme, we foresee that the end will be as surely gained by slow starvation?

How Can Ugly Facts Be Explained?

Before I, who write thus, am accused of treason to my faith and church, look the ugly facts square in the face and say upon what other hypothesis they may be explained away. Protestants are not niggardly in other directions. There is hardly a church in any city that does not expend more upon music in one year than it subscribes in three years for "ministerial relief and the ministers' widows' fund." A single memorial window that is criticised as a blotch upon the wall of the sanctuary costs treble the sum asked for by the incumbent who demurs in spirit at the task of soliciting funds for the "sustentation" of his needy brethren. Maybe because an echo of the old epitaph sounds through the chambers of his soul: "As we are now, so must you be!"

Denis Wortman, D. D., the able secretary of the Society for Ministerial Relief of the Reformed (Dutch) Church in America, has a pertinent and feeling word upon the unwillingness of the clergyman to press home upon the hearts of his hearers the plain truth of the attitude of the church upon this subject:

"Do you know that it does grind upon us to be asking help for men in our own profession? It seems to humiliate! It seems to lower the dignity of the ministry! Possibly with some it seems to bring our sacred calling into contempt. We are exposing poverties many of our clergy are painfully endeavoring to conceal for the Master's sake."

From a report compiled by the same writer I extract statistics that should open the eyes of all but the willfully blind:

"The disabled ministers' fund, started in 1854, is for relief of disabled ministers and their widows and orphans in honorable need. Assistance is unfortunately limited, by want of funds, to $200 a year; and may be given only as recommended by classis, and year by year. We seek larger annual offerings and worthier endowment, so we be not limited to such miserly amounts. The annual offering has now increased from $3,900 to $8,535; which we are bound to raise to $10,000, and keep it there, at the least. It has an endowment of $114,000, which we must raise to $250,000 at least, for which we ask and entreat large gifts and legacies from the rich. Twenty-nine ministers and thirty-six widows are now enjoying this relief. Meanwhile the number of annuitants increases from year to year, and will continue to do so with increase of prices of living and the earlier retirement of ministers from active service."

There is pregnant meaning in that last clause. It is set forth, without apology for the bald statement, in a government report issued by the Board of Education. It is headed boldly by the journal copying the report:

"NUMBER WHO SEEK PROTESTANT PULPITS
CONSTANTLY DECREASING"

"A remarkable decrease in the number of Protestant ministers graduated from the universities of the country is shown in a current report of the United States bureau of education.

"'It is plain,' says the report, 'that educated men no longer seek the cloth as they did when the nation was younger. It may mean much or little that the percentage of ministers among the graduates of typical colleges has declined from a proportion of 60 or 70 per cent to less than 10 per cent.'

"An examination of the figures collected at the close of the nineteenth century from thirty-seven representative colleges discloses the fact that the ministry takes between 5 and 6 per cent of the university graduates, which marks the lowest point for that profession during the two and one-half centuries of American college history."

Put side by side with the humiliating figures herein tabulated, the certainty that the decrease in the number of candidates for work in a fast widening field, white for the harvest, is as well known to the aforesaid Protestant church as the simplest fact in natural history, and that it does not incite it to amendment of the wrong which has brought it about—and what deduction can be drawn from knowledge and apathy? As a body, the church is determined not to maintain married men in the ministry. Actions, more eloquent than protestations, give the lie to the professed approval of home sketched by Paul and nominally indorsed by professors of the Protestant faith.

"Freezing Out" the Married Clergy

It is a favorite trick of business and political organizations to "freeze out" unpopular members rather than eject them openly. A church that affects to condemn papal principles and usages is quietly freezing out the married clergy of its own faith. Without abating one jot or one tittle of belief in the obligation to spread the gospel of salvation to earth's remotest bounds, we insist, practically, that such work must be done by a man who is willing to resign the joys of home, the companionship of wife and child, and to bring personal requirements down to hermit fare and squatter's hut, while he is adjudged capable of discharging "acceptably" the duties of the sacred office. It has passed into a proverb that the pastor crosses the dead line at 50. His hoary head is disgrace and displacement instead of glory.

"We kinder lost our relish for our preacher," said the deacon of a colored church, "so we done sent in his resignation."

The same is done in effect yearly in hundreds of Protestant churches made up of his superiors in race and education. Freezing him out is equivalent to sending in his resignation. If he be celibate, he may have taken out a "limited insurance policy" upon his life and scraped together the premium year by year. He has timed it to fall due at 50, or thereabouts, and (if he be single) he may have enough to keep the life in him for the rest of his weary, because idle, days.

The tale is trite, but none the less pitiful because it is so often told.

Sensational newspapers set "scareheads" above announcements of the rapidly thinning ranks of the church militant. The church is itself apparently content to let the logic of events demonstrate the necessity of a celibate clergy if the evangelization of the world is to go on.

The Retort Innocent but Cutting

A Scandinavian witness, says The Saturday Evening Post, was being examined in a case in a Minnesota town where the defendant was accused of breaking a plate glass window with a large stone. He was pressed to tell how big the stone was, but he could not explain.

"Was it as big as my fist?" asked the nervous judge, who had taken over the examination from the lawyers in the hope of getting some results.

"It ban bigger," the Swede replied.

"Was it as big as my two fists?"

"It ban bigger."

"Was it as big as my head?"

"It ban about as long, but not so thick," replied the witness, amid the laughter of the court.

Cap'n Quin's Wife Hunt

BY CLARA NEWHALL FOGG

"IF I HAD him here now I most know I'd say yes; 'tis terrible backaching work picking cranb'ries, and he offered so polite Anyway, I've got a good mess and I'll rest me a spell before I jog along." Cynthia Collins straightened her bent form and looked ruefully at her pricked and reddened fingers. Standing there in the cranberry bog, in her black and white calico and dark apron, her brown hair smoothly parted above her flushed face, Cynthia looked like some belated bloom of autumn in the sober glory of a mature blossoming time. Her dark eyes burned inwardly with a happy fervor. She loved the fall with all its wealth of little shy growing things and she liked to feel the cranberries as they slipped, a flame of color, through her fingers. Taking up her linen sunbonnet she tied the strings under her chin.

"'Twill hide my sunburn, but I never could abide anything on my head when I'm working. For the land sakes! Who's that coming full chisel right through the pasture lot?"

She watched the wavering figure that tacked uncertainly toward her. "Why, if 'tain't Cap'n Quin Greenlow! He never could walk on dry land. Always weaves round as if he's on board ship. He'll spoil his grass, but seeing 'tis his, he can take the blame."

Cynthia laughed a little as she walked slowly over to the ledge just beyond the bog where a bunch of sumac shrubs with their brown-red cones looked like ghosts of the summer time drearily rustling their dead leaves. She leaned back against the ledge as the captain came up.

"Set down and cool off," she advised. "You look warm and 'tis pretty hot for September."

"I've had news that sort o' stirred me," panted Cap'n Quin, wiping his face with a handkerchief bordered with red and blue anchors that attracted Cynthia's attention.

"Ain't that something new?" she asked, smiling at the glorified border.

Cap'n Quin looked at her beseechingly. He was a tall, freshcolored man, with honest blue eyes and a trick of blushing. He colored redly.

"Don't laugh. 'Tis a present. She give it to me for my birthday." He waved the handkerchief airily toward the village.

"Who?"

"Marie Lancaster."

"You mean Maria?"

"Marie," corrected Cap'n Quin. "She saw me set sail for the village this morning and hailed me. You forgot I had a birthday," he reproached.

"I ain't saying." Cynthia was noncommittal. "You don't need anything more after that. Hope it won't wash out streaked. 'Twill be a sight if the colors run. Seems to me she's changed dreadful sudden from plain Maria to Marie. Guess she's taking notice. I saw she had red roses on her hat Sunday."

Taking Her Mind Off Her Troubles

"She's got a white dress with red posies on it, a gold watch and di'mond pin and some long pearl earrings. She showed 'em to me and wanted me to call her Marie. Sort o' notional, ain't she? S'pose it takes her mind from her troubles," Cap'n Quin spoke tolerantly.

"Troubles!" sniffed Cynthia indignantly. "Looks all broken up with grief, don't she? The way she shifted from black to lavender and now to white it don't appear she's so terrible broken-hearted."

"She's got another rig, too, all rosy bloom. She's togged up in it today and asked me how I liked it. 'Tis real tasty. Say, Cynthy, what makes her hair so much yellower than 'twas—all afluff and curly? When I spoke of it she allowed 'twas a kind o' slow fever she'd had since Abel died and it made her hair change. It used to be sort o', sort o'——" stammered Cap'n Quin.

"Gray, you mean," stated Cynthia calmly. "Thanks be, I ain't had to think up any fever to excuse mine. It's the same as 'twas years ago."

"'Twas always terrible pretty, your hair was, Cynthy." Cap'n Quin pushed back her sunbonnet and touched the brown locks shyly. Cynthia stirred away from him, but she was not displeased.

"'Twas that and talking with Maria—Marie—that made me late gitting along. She wanted to know about it and I had to stop, when all the time I meant to be on hand to help you pick them cranb'ries. You ain't strong enough to do things like that. Ain't you ever going to marry me, Cynthy?"

"We'd git tired of each other fust ground hop, and seeing you think so well of me now," laughed Cynthia, "I guess I won't risk your changing your opinion."

"I've asked you every month this past year," continued Cap'n Quin, doggedly, "and I ain't one to give up easy. What is it you're so skittish of? I know I've got considerable many outs, but I'd try to be a good husband," he urged.

Not Natural to Have a Man Under Foot

"So you would, Quin, so you would," admitted Cynthia kindly. "Only I ain't ever got the marrying mood and I've lived so long alone 'twouldn't seem natural to have a man round under foot. Now tell me your news."

"You won't feel int'rested, seeing you don't take to the marrying idea," sighed Cap'n Quin. "But 'tis this. My old Uncle Solomon that's lived out in Frisco so long passed sudden with pneumonia and left his all to me. I'm next o' kin and there's a good house, with heaps of furniture and things he collected, knocking about as he did. They want me to come soon, as the lawyer writ that the one in charge ain't very trustworthy and 'twill be be better for me to go.

"I kind o' thought," confessed Cap'n Quin, "that mebbe I could persuade you to take me and we'd go together on our honeymoon v'yage."

"You don't think money and a house would make a mite of difference if so being I hankered to marry, do you, Quin? You ought to know me better. You just go hunt some good woman and tell her how ye feel inclined to marry and you won't have any trouble."

"But I want you," Cap'n Quin persisted. "I don't want to wife hunt any farther. There ain't anybody like you for me, Cynthy."

"You'll find other women enough sight better than me," protested Cynthia, secretly much flattered at this devotion.

"I dunno who to hunt," admitted the captain despondently. "I've had you in mind so long it comes hard to look anywhere else." He thought a moment as he helped Cynthia pick over the cranberries.

"How'd Sarah Anne Titcomb do? She always looks kind o' fixed up, and I've heard say she was a good cook. She don't look over strong, though. She writes pretty poetry stuff."

Cynthia put down the pail of cranberries with a thump.

"She's strong enough to gallivant all over town when there's a moving-picture show to take in or a ball game to tend. As for her cooking, mebbe she can git a meal's vittles, but I have my doubts. Ever been in her kitchen?"

"Can't say I have."

"I ain't one to gossip, but seeing 'tis you, I don't want you to throw yourself away. Last time I called, right after she married 'Bijah, and when he wuz coming down with that cough that proved his come-uppance, she set there with a rose in her hair and a white tucked muslin on, a writing poetry for The Morning Glow. 'Twas early in the forenoon, too, and I wish you could have seen that kitchen table! No oilcloth on, and all covered with dirty dishes, and the spider, all grease, had burned a hole right through. She laughed, not a bit put out, and said she had a pome thought jest as she took up the fried potatoes. No, you don't want her, Quin."

"Guess not, if that's the cut of her jib. What say to 'Nervy Gay? She seems real innocent and childlike. Told me t'other day that she loved cooking better than anything else and did all the housekeeping at home. I'd like to have one o' that kind watching for me when I come home of an afternoon, ready to wait on me and git my supper. Would she do, Cynthy?"

Worse than a Widow That's Taking Notice

"Have you gone plumb out of your senses? Don't you know that one thing wuss than a widow that's taking notice is an old maid that's losing her holt? 'Nervy Gay ain't an ounce of wit to the pound, and cooking, my land! She brought me in some cake once and allowed she made it, but when I asked her for the recipe she'd forgot. I drew it out of her that she got the cooking bowl, her ma beat the eggs and mixed the cake, 'Nervy greased the tin and put in the paper. Then her ma stuck it in the oven and baked it. That's how she cooks. You don't want any 'Nervy Gay waiting to git your supper, now you mark my words."

"There's Susie Patch. She can dressmake. She told me so when I went there for a book she wanted me to read."

"What might that book be?" demanded Cynthia.

"'Sweethearts and Wives.' Cap'n Quin flushed. "I ain't had time to read it yet."

(Continued on page 1233)

THE HOME COUNCIL

"To Be Perfectly Frank with You"

BY ETHEL COLSON

"SOMETIME when I know you well enough," said one girl to another, with a winning smile, "I'm going to tell you something about that frock you have on."

"You never will know me well enough, my dear," was the quiet answer, accompanied by a corresponding smile that removed from the words all possible sting. "When anyone begins a conversation in that manner I know something disagreeable is promised. And since I've got to wear this frock for some time longer, I don't want to like it less than I do."

Girl No. 1 meant kindly. The frock was not becoming, therefore she wished the wearer, a new but already dear friend, to know it, in order that the offending garment might be laid aside. Girl No. 2, however, was wise in refusing to hear the implied criticism, since the frock must still be worn.

This little incident naturally gives rise to the question, When, where and how should one be "perfectly frank" in regard to such matters? And why has the opening, "To be perfectly frank with you——" come to premise something unpleasant almost as certainly as "To tell you the truth——" or "My dear, I speak for your own good"?

There are times when entire frankness alone can meet the demands of a situation; when, even at the risk of seeming disagreeable, the honest friend must make a virtue of verbal detail. But such times do not come often, and the habit of being "perfectly frank" in the dealing out of unsolicited and irritating facts is one greatly to be deprecated.

All questions of popularity aside, it is not a kindly or courteous thing to go about the world making others sadder; for the trouble or trifle which, since it can't be cured, must be endured with all the courage and serenity possible seldom is lightened by the overfree use of exceedingly "plain" speech. The girl who remarks, "I don't like to tell you, dear, but your complexion is not at its best today," or "It may not seem kind to say it, but I do wonder why you *will* wear pink!" may be sure that in so remarking she lessens the day's sunshine for the object of her possibly well meant but surely ill-considered audible thought.

If an unpleasant or discouraging or rebuking word is absolutely necessary, say it, by all means, and get the difficulty over. But don't, as you fain would build up rather than destroy, as you fain would rank yourself with the helpful rather than the depressing forces of life, *don't* indulge in the "To be perfectly frank with you——" excuse for unnecessarily uttering unpleasant things.

Baby Eskimo Defies Mother

Dr. S. K. Hutton declares that there is no such thing as punishment in an Eskimo household, and tells, in illustration, a story of a small boy he saw slipping and climbing down among the rocks along the beach, in open defiance of his mother's commands.

He was a sturdy little fellow, and quite a baby, says Dr. Hutton in "Among the Eskimos of Labrador." I judged him to be about 2 years old, certainly not more than 3, but as he was clad in the dignity of ridiculous little trousers, I must speak of him as a boy. He seemed to have escaped from his mother, and to be making for the beach on an adventure of his own; and when I looked toward the line of houses I saw a young woman standing at one of the doors and calling to him.

"Kaigit! kaigit!" (Come back!) she shouted. The child took no notice at all.

"Kaigit, ernera!" (Come back, my son!) cried the mother.

This time the child looked round, but he went steadily on, barking his little knees against the sharp rock points and tumbling into holes in his hurry. "Nia! nia!" he screamed.

I half expected the mother to come and fetch him after that, for "Nia!" is anything but polite; it was the equal of a very defiant "Shan't" that the child shouted at his mother. She took no notice; she was beaten, and accepted the situation, and turned back into the house to go on with her work.

Meanwhile I was interested in the doings of the small Eskimo boy; there was some grim purpose in his little mind, and I stayed to see the finish of the play. He scrambled on until he came to a dog that lay sunning itself behind a stone. Very likely it was one of his father's sledge dogs against which he had a grievance, for he caught it fearlessly by the scruff of the neck and beat it with his tiny fists. The dog, great, powerful brute, could have eaten the boy whole; but it made no resistance, simply cowering and whining under the little patting blows. Having fulfilled his purpose, the boy administered a last parting smack and started on his journey homeward.

I followed the little fellow to his home and found his mother busily brushing the snow off him and smiling with pride in her hardy little son. He was disobedient, but what cared she? He was growing strong and fearless; some day he would be able to drive a team of dogs and paddle a kaiak, and hunt the deer and seals and walrus. He was a proper Eskimo boy.

BITS BY THE WAY

WON BY GAY RIBBON

If your little girl is unruly, or disobedient, or generally hard to manage, try giving her, instead of more rules of conduct, warning or even loving admonitions, something to live up to. Such a course has wrought one miracle.

The other day I went into a large day nursery just as the kindergarten children were assembling in the dining room for their lunch. In they poured in all degrees of tidiness and untidiness, but with the little nursery costume, slipped on every morning when the children came from home, concealing some of the most painful evidences of poverty. Suddenly a small, curly-headed Italian girl came to an abrupt halt in the middle of the room, drew up her skirt, plunged a brown hand down into a much-darned stocking and hauled out the tattered remains of a once splendid wide, red satin ribbon—a whole yard of it. Balancing on one foot, she lifted a small knee, smoothed out the ribbon lovingly on it, wound her tattered treasure around her neck and marched to her place at the head of one of the low tables, entirely unconscious of my amused observance.

"That?" said the kindergarten teacher in answer to my question. "Oh, that's Annie! Yes, this has been a daily performance ever since the ribbon became too disreputable to wear on her hair. I forbade her to use it that way, and so, as a compromise, she carries it in her stocking and is allowed to adorn herself with it while she has her lunch.

"Talk about the moral influence of dress!" she went on. "I wish you could have met Annie before she owned that ribbon. Naughty! Why, she was about the hardest proposition to manage I have encountered in all my kindergarten experience. She was impudent, defiant and disobedient. I tried every way I knew to win her, but it was no use. And she tormented the children just as much as she did me. More than once I've gone home and cried over my failure with her.

"It must have been a special providence, I think, that sent me into a dry goods store one day when Annie had been especially unruly. There was some bright red ribbon on sale, and something impelled me to buy a yard. 'I'll give it to Annie,' I thought wearily—more, I think, with a sop-to-Cerberus idea than with any notion of reforming her.

"The next day I called Annie to me. She came sullenly, scuffing noisily over the floor in her poor ragged bits of shoes. I wish I had a picture of her face when I produced that ribbon. The sun breaking through a cloud is nothing to the radiance that fairly burst from it. 'For you,' I said, holding it out. She reached eager hands for it, and held it up against her cheek, loving it just as hard as you ever saw any little girl love her doll. 'Now,' I said, 'let me tie it in a beautiful bow on your hair.' I anticipated a battle, but she handed it over to me without a word, and I tied it around her head, making a fine stand-up bow on top. She reached up and felt of it. 'I want to see,' she whispered in an awed little voice. So I took her into a room where there's a mirror and held her up so she could look at herself to her heart's content. Then we joined the others and went on with our games.

"From that moment she was a changed little girl. Sounds like a story book, doesn't it? It's the truth, though. Don't ask me to explain the psychology of it, for I can't, but from that day to this I have never once had to correct Annie for anything. You see, she never in her short life had had a thing that was pretty. She lives with her mother and two other children in a dirty, dark back room, and you can see how it might seem to her that there was nothing worth while being good *for*. But now she has her ribbon to live up to.

"The experience has made me realize as I never did before that it pays to keep trying. If one thing fails, another is bound to succeed, sometime. Look at Annie now!"

At the head of the table sat Annie, red ribbon and all, absorbed in teaching a new little girl how to help herself to bread. "Not that way," she was saying, gently taking the bread from the little reaching left hand and putting it back on the plate; "always the right hand—so!" guiding the proper hand toward the plate.

Surely it *had* paid to "keep on trying."

REMEMBERED HER STAMP

The president of a certain state federation of woman's clubs had fallen into conversation on the train with her seatmate, whose destination chanced to be also her own, and it finally developed that they had mutual acquaintances

"Know Mrs. X.!" the president exclaimed in response to an inquiry; "I should think I did—though not personally, I am sorry to say. But I hold her in grateful and undying remembrance because she inclosed a stamp for reply one time when she wrote to me for some information! It was soon after I was elected to office, and letters were pouring in at a rate you can hardly imagine, asking me about this, that and the other thing, and Mrs. X. was the first one who seemed to remember that neither the club nor its president was made of stamps.

"I can't conceive why so many women are guilty of this discourtesy of omitting the stamp to carry back the reply they ask. If they realized the inconvenience to which their forgetfulness—or their indifference, or whatever you have a mind to call it—puts me probabl they would be less careless. But in order to keep the bill for stamps at all within bounds I have found it necessary to append to al printed announcements—'Only those request for information which are accompanied b stamps will receive attention.' I suppose th trouble lies in the fact that lots of wome don't know anything about doing things on business principles," she concluded.

Her neighbor started at the indictment shifted uneasily in her seat, blushed a littl and looked out of the window. The memory o a certain letter containing a request, but n stamp, and posted not an hour before, pricke her conscience.

"I suppose it does," she agreed meekly.

S. C. R.

YOUNG AMERICA

How Mother Enjoyed the Morning

BY FRANCES MARGARET FOX

IT WASN'T that mother was tired. She was not wearily dreading the breakfast dishes, either, nor putting the house in order, nor doing the many Monday morning tasks that usually fell to her lot. Nor were the girls to blame because their mother was left with all the work to do. If mother would insist on gathering the children around the piano before school time to sing college songs, and if her voice was the most joyous in all the chorus of "Hail to the Victors," it was no wonder the happy circle felt that work sat lightly upon her shoulders. Yet mother, when left alone, felt like idling.

The two little children had gone to school, and John had started for high school, while the two big girls with their cousin Flora had gone downtown. To be sure, Flora, being company and on her best behavior, had made a feeble protest about going away without at least washing the dishes, but she didn't offer to stay and do it. The last one gone, mother opened the fall number of a favorite magazine. On the first page the title "Enjoy the September Morning" attracted her attention.

"Well," mother commented, "who wouldn't? I suppose even the mud turtles are enjoying this lovely morning."

"The way to get the benefit of the September morning," declared the article, "is to get out into it and walk and look and listen and sing, or hum, or whistle, or run, or talk, and give the thinking faculties a rest."

Mother wasn't suffering in the least from weariness of "the thinking faculties," but she suddenly longed to get out into that September morning. "I'd like to shake you, sir," she remarked in savage tones to the writer who had dared suggest that the mother of a family could get into the outdoor joy of the September morning. Again turning to the magazine, she continued reading, this time aloud, so that it seemed as if a stranger spoke the words: "And yet, well, of course you are too busy to get out this morning; there are the dishes and the beds, and the other things! Oh, for just this once let routine work go! Get out and enjoy the morning—just this once, at least!"

Mother looked around and smiled; then she laughed aloud. "I'll do it!" she announced, and promised the clock that she would be back at 10; which allowed two hours in the sunshine and two hours to "hustle through the work and get dinner." The family had dinner at noon.

The clock ticked on undisturbed, but the coffee pot on the dining table looked reproachful, and the entire living room preserved a shocked appearance. Mentally shutting her eyes to conditions in the house, mother put on her sun hat, closed the door behind her and stepped outdoors with a spirit care free as a girl's.

"I'll see that mud turtle for myself and congratulate him on knowing how to live!" observed mother aloud, as the gate clicked behind her and she sped down the village street and made straight toward the country.

* * *

Two hours passed. The clock ticked on, unnoticed. The living room curtains stirred uneasily in the breeze coming through open windows; perhaps they wondered why mother didn't see that they were trailing snowy lengths against the screens. A pile of books, carelessly placed on the reading table, tumbled over, making a discontented sound as they fell. The canary mentioned his bath in fretful chirps. Four flies that had escaped the little children's traps balanced on the edge of the cream pitcher, risked their liberty on the margin of the uncovered butter dish or dined unheeded in the sugar bowl.

Thirty minutes more passed before the front door opened and three laughing, happy girls trooped into the house, to stand a moment later as if paralyzed by the scene before them. Calls of "Mother, mother!" were unanswered.

"Where is mother?" exclaimed Elizabeth in sharp, excited tones.

"Where can she be?" inquired Barbara.

"Oh, where?" Flora wished to know.

"She can't be far away, because she left the house unlocked!"

"But everything is just as it was when we went away!"

"It isn't like her ever to leave the downstairs work undone!"

"And look at the table! Not even the butter put away, nor the cream!"

"Do you suppose anything has happened?"

"Of course not! She's just stepped out."

"Unless one of the neighbors was dying, mother would have put away the butter."

"And she would have run the carpet sweeper over the floor and straightened the chairs around, no matter what."

"She was well this morning, wasn't she?"

"Yes, and she was happy, too! She couldn't have committed——"

"Oh, hush!"

"Maybe a tramp came and——"

"Instead of standing here talking, girls, let's search the house from top to bottom. If she is in the house, dead or alive, let's find her—quick!"

The girls searched in vain. Almost in tears, they were discussing what to do next, when in walked John.

"Has something happened to mother?" demanded Elizabeth.

"Happened to mother? I should hope not! But how do you expect me to know?"

"Why—because—well, how did you happen to come home so early? You are not usually home until after 1."

"Except when the botany class is to go to the woods at 1. But what about mother?"

John was boyishly comforting when the girls explained. "I should think," he blustered, "that you girls would be ashamed of yourselves, anyway, to go gadding and leaving her with all the work to do!"

"You can't say anything," was Barbara's quick retort. "How about the woodbox? Not a stick in it nor a sign of kindling! Looks as if either she or papa had to get the wood to start the breakfast fire with."

"I'll tell you what!" Elizabeth suggested. "If anything has happened to mother—if she is sick or hurt, or anything, it would just finish her to be brought into such a looking house! Now here is my idea—Barbara and I will make the beds and straighten up the house so it will look decent, while John and Flora go out and see if the neighbors know anything."

* * *

Fortunately mother came in at that moment, laden with green boughs and trailing vines. Her cheeks were red and her eyes bright; but she seemed ready to offer an apology to the clock when three girls, laughing and crying for joy, almost smothered her with kisses.

"Well, I'll go fill the woodbox," announced John, "and then I think I'll rake the yard. It looks rotten for a funeral!"

"A funeral!" echoed mother, releasing herself from the embraces of three hysterical girls. "What do you mean?"

"Oh, the girls had you dead and buried because you weren't at home when they came!"

"Oh, I'm so sorry!" mother began. "You see, I expected to get back sooner, but——"

"Now, don't say another word," protested Barbara. "After today every girl and boy in this family is going to do a proper share of the morning work, if we, all but you and papa, have to get up an hour earlier, so our mother can take a walk if she wants to, without scaring us almost to death and——"

"Three cheers for the red, white and blue," interrupted John.

* * *

The house was in order and dinner ready at noon—omelet, fried potatoes, fried apples and cottage pudding.

Father didn't notice that there had been any change in the usual program; neither did the little children. But the next morning father smiled and the little children joyfully obeyed John and "stepped lively," doing trifling tasks that saved mother's time.

That day the ordinary housework was finished at 9 o'clock and mother might have gone for another walk in the September sunshine; but she didn't. Instead, she sat by the window beside the mending basket, and as she darned stockings, she smiled, and smiled, and smiled.

Where the Cashmere Shawls Come From

EVERYONE has heard of the Cashmere shawl, but very few Americans have had the good fortune to visit the land from which it comes. Kashmir, to use the revised spelling, is a native state of India, 200 miles from from the railroad, in the heart of the Himalayas. The beautiful eighty-mile vale offers wonderful mountain scenery and beautiful lakes and rivers.

The people are interesting, different in habits from their cousins of the plains. Because the mountain sides afford great pasturing places, the hill men are largely a pastoral people. Sheep and goats abound. At shearing time, when the precious wool is clipped, the bleat of the sheep is heard everywhere in the land. From under the chin of the goat is cut the soft hair from which is woven the wonderful Cashmere shawl. Some of these are so finely woven they may be drawn through a finger ring. In early days when the rulers of the state paid their tribute to the white queen beyond the seas shawls were the currency employed to satisfy the obligation. The demand for them has fallen off in modern times, but the world still wants the embroidery of the country.

Sheep Shearing in Kashmir

As we walked along the road on the heights we passed many shepherds taking their flocks to the summits for the summer pasture. The grass there is tender, for the snow melts late. In each flock there were always some goats. The reason for this is that the sheep is a poor pathfinder. Its intelligence is not keen. When a precipice is encountered the animal loses its head, and when that happens the shepherd loses his sheep. The goat, however, is surefooted, and as long as the sheep follow in his wake they are safe. They trust him and never fear to follow.

At night the shepherds separate the sheep from the goats. Was it not so in Bible times?

STANLEY A. HUNTER.

A Long Vacation, Perhaps

"Don't fish go about in schools, papa?"

"Yes, Earlie. Why?"

"Oh! I was just wondering what would become of the school if some fisherman happened to catch the teacher."

THE SUNDAY SCHOOL

September 14, 1913—The Ten Commandments

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Exodus 20:12-21. Golden Text, Luke 10:27: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

Last week we considered the first four commandments. The remaining six are like unto them. The handwriting is the same. One applies to the top of the mountain, the other to the bottom. Life begins at home. There character receives its first impressions, and the world is only home moved farther on. One's father is his first introduction to God. To childish fancy there is no one so great as he. In this we have an illustration of our relationship to God. Many see in this a reason for the special sanctity that attaches itself to the fifth commandment. It is as if God had said: "Honor thy father and thy mother, for they are types of me." This brings the parents within the circle of obligation. It touches alike father and child. No unworthiness can sever this relation.

Regard for Parental Control Leads to Correct Life

The promise attached to this command was in a measure due to the social fabric of Judaism. The nation rested upon the family. Disobedience to parents was destructive of law. If the nation, as such, was to stand there must be a reverence for the basis on which it was built. Apart from this, regard for parental control naturally leads to a correct life. The laws of health suffer no transgression. Young men sometimes plunge into excesses against their fathers' counsel. The result is early death or, what is worse, an old age embittered by remorse. "The sins and faults of youth" remain in their effects long after God may have forgiven them.

The sixth commandment follows the fifth in close succession. Whoever shortens life, whether his own or that of another, is in a sense guilty of crime. And yet the deadly fruit of murder hangs on almost every bush. The great, feverish public forces an industrial competition that is ever grinding out its grist of death. The sanctity in which life is held is the truest test of civilization. As the age advances men hesitate more and more to kill, even in the name of law. Less than two hundred years ago there were 160 offenses in England punishable by death; gradually, however, the terrible list has been reduced to two. Moses would teach the sanctity of life to a people whose civilization was of the most primitive kind. They had no courts of justice such as we know, and in case of murder the nearest male relative became the avenger of blood. His obligation was to slay the slayer. No modification of punishment was possible. "He shall surely be put to death." In those days such punishment was necessary, and such is the penalty usually attached to murder still. But in some states life imprisonment has come to be recognized as its legal substitute.

Conditions determine punishment. Jesus dealt with causes as well as with effects. He would destroy the gallows by destroying the steps that lead to it. Anger is incipient murder. From Cain down the red line of blood trails the course of hate. Murder is a crime of the heart because it is in the heart that the deed has its birth.

Seventh Commandment Preserves the Sanctity of the Home

The seventh commandment finds its origin in the same source. Moses would deal with the sin. Jesus would deal with the spirit of which the sin was but the expression. Other and deeper reasons than the good of society underlie the moral law. Man was made in the likeness of God. Whatever defaces the picture wrongs the artist. Adultery is an attack upon family life. God in the government of Israel would set forth certain ideas in the relation of man to man, and among these was the ideal of home. Whatever strikes the home strikes him. Jesus also gave this command its rightful interpretation. It might be broken in thought as well as in act. This sin has its origin in the swamp. It is the home of the vampire. The seventh commandment is a tape line by which one measures his distance from the beasts. And on no sin perhaps does the devil bestow greater care. He clothes it in the most fascinating literature and opens a thousand gates to its approach. A single step in that direction is likely to be fatal.

Then follows the law against stealing. The right of property is sacred, but property does not always consist in goods or money. Our most priceless possessions have no quotation in the markets of the world. Society is possible only through exchange, and the one who takes more than he gives is to that extent a thief. He has that for which no equivalent was ever paid. Theft wears a thousand masks; borrowing is one of the most common. The difference between borrowing and stealing is one of method. The thief operates at night, while the borrower prefers the day. Stealing is confined to no occupation. The office and the field afford like facilities. The man who agrees to work seven hours and loiters one is selling calico by a short yardstick. A broken commandment is a poor staff to lean upon. Dishonesty is as fatal to business as it is to morals. Few men have ever stolen themselves rich. A pair of wings sprout on every dishonest dollar. One must be honest in his particular business if he expects to gain success in it.

False Witness Bearer Guilty of Theft of Neighbor's Reputation

False witness bearing presents unbounded opportunity for theft. To bear false witness against one's neighbor does not necessarily imply a court of justice. The most dangerous perjury goes on in the open court of life. Reputation is about all that some people have. Destroy that and they are poor indeed. Character is largely within our own power, but reputation is the creation of others. The two form the man.

At the base of the decalogue lies the command against covetousness. It smites the entire law and breaks all by a single stroke. Theft and murder are but its expression. Trace sin to its source and there covetousness, like a serpent, lurks to destroy.

God had visited the earth. The roar of thunder and the mountain aflame proclaimed his presence. He came again, not amid smoke and fire but surrounded by angels and singing stars. In the one instance he bore the law, in the other the gospel; in the one he spoke to men through Moses, in the other he spoke to them through the Christ.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—Morality the distinctive feature of Bible religion. And Bible morality means filial piety, absence of murderous passion, personal purity, honest dealings, a truthful tongue and content with the station and environment God has given us.

The distinctive feature of Bible religion is that it is a religion with a morality as part of its fundamental law. The two tables were delivered together and form parts of the same revelation. They were not written on different kinds of stone or delivered on separate days, or read from different pulpits, nor did they differ in their origin.

The commandments from the fifth to the tenth inclusive relate to man's duty toward his fellows and constitute a part of God's law as truly as those which relate to his duty toward his Creator.

One should observe that in the second as in the first table man is simply man. The fundamental law does not know such a crime as "lése majesty" or make an offense to an earthly king something entirely different from an offense to a servant. So far as the morality of the Bible is concerned, all men constitute one class. The king has no more right to steal a province than the serf to steal a pig; and as to purity of life, the affirmation that there is only one standard of chastity for man or woman, prince or peasant, is no discovery of the twentieth century. Moses taught it more than three thousand years ago.

Christianity Alone of Religions Exalts and Protects Family Relation

Verse 12—The distinctions which men make are artificial, founded upon wealth or caste. A breath creates them and a breath extinguishes them. But the relation of parent and child has a reality and sacredness all its own. "This commandment," says Prebendary Chadwick, "forms a kind of bridge between the first table and the second. Obedience to parents is not merely a neighborly virtue; we do not honor them simply as our fellow men; they are the vicegerents of God to our childhood." How different this from Plato's philosophical dictum that all children should be turned over to the state. It should be noted that every modern anti-Christian system of ethics or sociology strikes first and hardest at the family relation. Christianity alone exalts and protects the family.

Verse 14—When our forefathers wrote in the declaration of independence that man's inalienable rights are "life, liberty and the pursuit of happiness," they placed life first because the Bible placed it first. It is a strange, a dreadful, a significant fact that man is the only creature with a passion to destroy his kind. The battle flags which are hung over Napoleon's sarcophagus tell the same story as the scalps hung in the tepee of a Pawnee chief. The most sacred of man's rights is that which is most persistently violated—his God-given right to live.

Chastity and Honesty Today Beset with Grave Perils

Verse 14—A sure sign of moral degeneracy is found wherever there is a disregard paid personal purity. All the old heathen religions with which Israel had to contend were rotten to the core, as are some of our modern philosophies and "popular" literature and art. To live cleanly, to stand for the purity of the home and the reform of the drama is frequently to be classed as "puritanical." The highest praise that the old puritan ever won was that he has come to be known as a symbol of moral integrity.

Verse 15—The world has a broader understanding of this commandment than it had before so many ways were discovered of seizing the property of others and appropriating it to one's own use under forms of law. The "good old plan" that "he should take who had the power and he should hold who can" has been replaced by the newer and more effective methods by which estates are looted without a blow, banks wrecked and municipalities "bled pale." It is not a simple thing for a man to live honestly and be content with modest returns on his capital in an age which has such dubious standards of honesty and is so honeycombed with peculation.

Wish to Possess Another's Holdings Secret of Most Moral Delinquency

Verse 15—We have lately had in the Roosevelt trial a shameful exhibit of the lengths to which mendacity will go when it attacks official characters. In Tarbell's "Teachers' Guide" we are reminded how when President Washington retired from the presidency a partisan journal of that day said that "the man who is the source of all the misfortunes of our country is this day reduced to the level of a fellow citizen. Washington ceases from this day to give currency to political iniquity and to legalize corruption."

Verse 17—The final commandment, differing from all the rest in this, leads our thought from the overt act to the inner impulse. The root of most moral delinquency lies in the secret wish to possess what somebody else has. Even stories to the prejudice of another often spring from an envious desire to possess his honors. The sins against which the saint most frequently prays for protection are the "hidden" ones: because they can be cherished without disgrace, but never without danger.

We have thus passed in rapid and unsatisfactory review the great principles which underlie all righteous conduct; but even so cursory a study as we have been able to give may serve to put some imperiled soul upon its guard and effect in some measure the purposes for which the whole law was given.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning September 7, 1913

Topic—The unjust judge. Luke 18:2-5.

This parable has many point of likeness to that of the friend at midnight. They are companion pictures. Both teach the same broad lesson, namely, that men ought always to pray and not to faint. But while they are alike in their main purpose, there are secondary differences which distinguish them. The parable of the unjust judge is characterized by a greater urgency than the earlier one. That parable taught that great advantages may be won by importunity in prayer. This teaches that prayer is not merely profitable for the life of the soul but is itself the very life breath of the soul. The former parable showed a man asking for a favor; this depicts a suppliant crying for justice. There is an insistence here that goes beyond the importunity of the earlier situation.

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This insistence is found in the very circumstances under which the parable is spoken. In the background is the day of vengeance, when the closest intimacies of this world will be cloven by the appearance of the Judge. Old associates will be suddenly separated, as one is found fit to enter the kingdom of God and another is not. In that decisive day the inner characters of men will determine their outer conditions. Faith is the supreme necessity, and faith can be maintained and attested only by an increasing perseverance in prayer. Verse 8 of chapter 18 proves the connection of the parable with the latter part of chapter 17. The terrible danger is that when the Son of man shall come there shall not be found faith upon the earth. Therefore he urges men always to pray and not to faint.

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The judge was a typical Oriental magistrate. He was appointed under the supposition that he would award justice, but he was indifferent to justice. He was steadied by no fears of a God to whom he should give an account of his tenure of office. He was held in check by no desire to stand well in the public esteem; for he despised the people and their opinions. He could doubtless be bought with a bribe, or he could be cudgeled into the performance of his duties by the superior officer from whom he held his appointment. These were the usual ways of setting him in motion. For justice he cared nothing.

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But the poor widow is utterly unable either to bribe him, or to bring the pressure of a superior authority to bear upon him. A lonely widow, without money, is the very personification of human helplessness and need. What can she do? She can come often to the judge and by repeated entreaties wear him out, until he grants her petition in order to be rid of her. This is the weapon of weakness, and it is characteristically effective. To be saved from the plague of her importunities, the judge does what he had no intention at first of doing—he grants her desire.

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"Pray without ceasing." Is our God like the unjust judge, who must be worn out with entreaties in order to be persuaded to do justice? The world has waited long for justice; but still it tarries. From the first age of the Christian church until now the suffering saints have sent up their cry, "O Lord, how long?"

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"Pray without ceasing." God is longsuffering over his own; he will avenge them speedily. The mystery of his justice does not concern its possible failure, but only its protraction. His times we cannot know; at least not yet. But his care of his own we may know; and it never fails.

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The only danger is that we may fail; that our faith may not be adequate to the long test of the waiting. There is a profound danger that we may gradually come to think that God has established this world in a certain way and will not change it at all in order to meet our petitions. There is a latent materialism in the best of human nature, which finds it easier to walk by sight than by faith, and to trust the evidence of the senses concerning things seen rather than God whom we have not seen. The very movement of the soul toward God is sometimes atrophied by the monotony and continuousness of the earthly conditions amid which the soul must live. The power of prayer will often fluctuate with the variations of the external life we live, with the changes of health, abode and social intercourse. Therefore Jesus urges upon his followers that they are to pray always, and not to faint.

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This is a new doctrine. Other religious teachers have fixed the times for prayer; Christ only has taught his followers to pray always. The Jewish doctrine was that God must not be wearied with incessant prayer. According to the Talmud a man should not pray more than three times a day. Hourly prayers were forbidden. "If any man should approach thee every hour for the purpose of saluting thee, thou wouldst say that he held thee in contempt. The same therefore holds good concerning God, whom no man should weary every hour."

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The truth is that we cannot pray well at any time unless we pray all the time. Prayer is as wide and deep as the fullness of the life of man. The follower of Jesus whom he himself would fain have lives in prayer. The instinctive movement of his soul is toward God. He cannot make out a bill, or mend a shoe, or turn a spadeful of earth in the garden without the lifting up of his soul to God. He may not be consciously aware of what he is doing. He is simply breathing the air of God.

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Though every external sign should fail, this man knows that God has answered his prayers. God has answered all of them, before he has answered any one. Injustice may still sit in the judge's seat, but God is on the throne. Paul may still bear his stake in the flesh, but God's promise of aid stands fast.

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With hushed footsteps and lowered voices, let us enter Gethsemane, where the Saviour kneels and prays, and suffers in his agony. "If it be possible, let this cup pass from me." But the cup did not pass; the Saviour had to drink it to the dregs. "Nevertheless, not my will, but thine, be done." These are the greatest words ever uttered by human lips. When the cry of injustice grows fiercer, and threatens to grow more bitter, when God seems to have forgotten his helpless, suffering people, when no audible answer descends through the widening gloom of a disjointed universe, still let us say, "Thy will be done." Far beyond the confusion there is light; and over the suffering son the Father bends in anguish. His care enfolds the universe in an infinite tenderness.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

September 14, 1913

WORDS THAT HELP LIVING

Topic—Favorite verses. IV. In the gospels. John 1:1-14.

A small casket may hold great gems. Profound thoughts may be crystallized in a few words. The mighty truths of Scripture are summarized in single flashing sentences, such as the Sunday schools wisely call "golden texts." The mind that is stored with those Bible epigrams is furnished with weapons for the spirit's wars, and with small loaves of the finest bread.

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Countless criticisms have been made of the way in which the King James version of the Bible has been chopped up into verses, each of which is sometimes considered as a whole. No other literary work has been subjected to such treatment. Nevertheless, all the harm that has been done by thus slicing into bits a document which was designed to be received as a whole is almost atoned for by the force and beauty of some of the passages so isolated. Thus we have the precious shortest verse in the Bible—"Jesus wept." The verse system also gives us "For God so loved the world." Even little children can memorize the Bible in the form of texts.

The portability of truth is increased by compacting it into sentences. Many persons can quote passages from the gospels who yet cannot tell the main characteristic of the books from which the verses are taken.

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The gospels are the richest mine of nuggets of truth, because in them we have the words of Jesus himself. They are all about him. His utterances shine from their pages. To know the gospel is to understand the mind of the Master.

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Proverbs have been described as the small coin of truth. They circulate among the plain people. So, in similar fashion, favorite verses from the Scriptures are the peculiar delight and comfort of the average Christian. Many an unlettered saint can quote more favorite verses than the learned theologian.

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A mind stored with bits of the choicest literature—passages from the gospels, for instance—is permanently refined and enriched. Parents who watch, without concern, their children memorizing the latest "popular" songs, which are incredibly banal and trivial, are often equally indifferent to the fact that their boys and girls are not memorizing the great words of Scripture, which, in hours of trial, become the spirit's stay and light.

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A few favorite verses from the gospels are quoted herewith, as of more worth than any comment upon them:

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Repent ye; for the kingdom of heaven is at hand.—Matthew 3:2.

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But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matthew 4:4.

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Blessed are they that hunger and thirst after righteousness: for they shall be filled.—Matthew 5:6.

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Blessed are the pure in heart, for they shall see God.—Matthew 5:8.

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But I say unto you, Love your enemies, and pray for them that persecute you.—Matthew 5:44.

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This is my beloved Son, in whom I am well pleased; hear ye him.—Matthew 17:5.

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My Father, it if be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.—Matthew 26:39.

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He is not here; for he is risen, even as he said.—Matthew 28:6.

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And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.—Mark 9:36-37.

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But many that are first shall be last; and the last first.—Mark 10:31.

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And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord.—Luke 2:10-11.

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For the Son of man came to seek and to save that which was lost.—Luke 19:10.

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For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3:16.

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God is a spirit: and they that worship him must worship in spirit and truth.—John 4:24.

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Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger and he that believeth on me shall never thirst.—John 6:35.

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Let not your heart be troubled: believe in God, believe also in me.—John 14:1.

NEW BOOKS

The Autumn's Literary Prospects

The early announcements of the publishers for 1913-1914 show an unusual number of important and worthy books, and The Continent, beginning with this issue and continuing through the autumn months, will give even more than its usual marked attention to the reviewing of them. The Continent's literary staff includes fifteen or more regular reviewers, covering, according to special ability, the various publications.

A very brief resume will give some hint of a few of the good things in store: In the field of biography and reminiscences are Roosevelt's "Fifty Years of My Life" (Macmillan), Mrs. John A. Logan's "Reminiscences of a Soldier's Wife" (Scribner), "Memoirs of Li Hung Chang" (Houghton), H. C. Shelley's "Tragedy of Mary Stuart" (Little, Brown), Martha Foote's "Life of Harriet Beecher Stowe" (Appleton), H. C. Chatfield-Taylor's "Goldini" (Duffield), "Letters, Speeches and Correspondence of Carl Schurz" (Putnam), G. M. Trevelyan's "Life of John Bright" (Houghton), Haultain's "Correspondence of Goldwin Smith" (Duffield), Newell Dwight Hillis's "Henry Ward Beecher" (Revell), H. W. Dickinson's "Robert Fulton" (Lane), "Autobiography of George Dewey" (Scribner), "Reminiscences of Augustus Saint-Gaudens," edited by his son (Century).

Among the travel and descriptive books are Stefansson's "My Life Among the Eskimos" (Macmillan), Price Collier's "Germany and the Germans" (Scribner), A. Henry Savage-Landor's "Across Unknown South Africa" (Little, Brown), H. C. Shelley's "Royal Castles of England" (Page), Arley Munson's "Jungle Days" (Appleton), J. B. Bishop's "Panama Gateway" (Scribner), Earle Harrison's "Panama Canal" (Moffat), Pierre Loti's "India" (Duffield), Lilian Whiting's "Athens the Violet-Crowned" (Little, Brown), Belmore Browne's "Conquest of Mount McKinley" (Putnam), Nathan Haskell Dole's "Spell of Switzerland" (Page), Oliver Huckell's "Through England with Tennyson" (Crowell), Robert Hichens's "The Near East" (Century).

Among the historical works that are worthy of notice are Henry Cabot Lodge's "One Hundred Years of Peace" (Macmillan), James A. Le Roy's "Americans in the Philippines" (Houghton), Frederick S. Dellenbaugh's "Fremont and '49" (Putnam), R. M. Johnston's "Bull Run" (Houghton), H. B. Cotterill's "Ancient Greece" (Stokes).

Fiction is well represented: Kate Douglas Wiggins's "Story of Waitstill River" (Houghton), Mary Johnston's "Hagar" (Houghton), Edith Wharton's "Custom of the Country" (Scribner), Mary Watts's "Van Cleve" (Macmillan), Henry van Dyke's "Unknown Quantity" (Scribner), Galsworthy's "Dark Flower" (Scribner), Eden Phillpotts's "Joy of Youth" (Little, Brown), De Morgan's "When Ghost Meets Ghost" (Holt), Florence Barclay's "Broken Halo" (Putnam), Gene Stratton-Porter's "Laddie" (Doubleday), Robert Herrick's "His Great Adventure" (Macmillan), Jeffery Farnol's "Honorable Mr. Tawnish" (Little, Brown), Robert Hichens's "Way of Ambition" (Stokes), Harold Begbie's "Rising Dawn" (Doran), Hall Caine's "The Woman Thou Gavest Me" (Lippincott), Myrtle Reed's "Threads of Gray and Gold" (Putnam), G. K. Chesterton's "Flying Inn" (Lane), L. M. Montgomery's "Golden Road" (Page).

Besides the important religious, holiday and juvenile books (too numerous to mention individually at this time) there are miscellaneous works of great interest: "Collected Works of Francis Thompson" (Scribner), John La Farge's "Gospel Story in Art" (Macmillan), William Winter's "Wallet of Time" (Moffat), Gallatin's "Portraits and Caricatures of James McNeill Whistler" (Lane), Montessori's "Pedagogical Anthropology" (Stokes), E. C. H. de Ragnau's "Vatican" (Appleton), "Collected Poems of Alice Meynell" (Scribner) and "Collected Poems of Alfred Noyes" (Stokes), John Masefield's "Tragedy of Pompey" (Macmillan), Gifford Pinchot's "Making of a Forester" (Lippincott), William De Witt Hyde's "Quest of the Best" (Crowell), "Lyrics and Dramas of Stephen Phillips" (Lane), Richard Burton's "New American Drama" (Crowell).

MARGARET C. ANDERSON.

The Great French Naturalist, Fabre

FABRE, POET OF SCIENCE, by C. V. Legros. One of the predominant characteristics of the remarkable French naturalist, poet and philosopher to whose classic work this volume is an admirable introduction is his large religious sense. His attitude toward the universe—and this is the core of religion—was not the motive but the result of his long and patient burrowings into the heart of insect life. He followed his lowly little friends to the threshold of the infinite. During the last thirty years, giving himself up to study, Jean-Henri Fabre lived "in the most absolute retirement and the completest silence." This was a period of self-discovery and self-expression, leading inevitably to an emerged personality. The real man has now come into flower, and the world is beginning appreciatively to botanize him. Fabre is perhaps the most beloved man in France, and he is destined to be one of the most significant spiritual forces of the present century.

He was born Dec. 22, 1823, at Saint-Leons, of parents whom he describes as small farmers, cultivating a little unprofitable land; poor "husbandmen, sowers of rye, cowherds." As a child he was ecstatically lost in the brambles that flanked the roads and the bracken that draped the glades of Malaval. "All nature filled him with curiosity and wonder." At 7 years of age he was sent to school at Saint-Leons; and after five years of study in various places he attacked the business of gaining his bread as best he could. He "set out along the wide white roads . . . seeking his living by the sweat of his brow; one day selling lemons at a fair." Once we find him exchanging his last halfpence for a little volume of poems.

Fabre was 19 when he began his career as a primary teacher, receiving a salary of $140 a year, which compelled him to subsist upon "chickpeas and a little wine." He taught laboriously in the College of Carpentras; and he began to study physics, quite alone, "with an impossible laboratory." In one of his letters of this period we find the following passage: "Today is Thursday; nothing calls you out of doors; you choose a thoroughly quiet retreat, where the light is not too strong. There you are, elbows on table, your thumbs to your ears and a book in front of you. The intelligence awakes; the will holds the reins of it; the outer world disappears, the ear no longer hears, the eye no longer sees, the body no longer exists; the mind schools itself, recollects itself; it is finding knowledge, and its insight increases. Then the hours pass quickly, quickly; time has no measure. Now it is evening. What a day, great God!" There is your poet, dreamer, philosopher.

At 32 Fabre was married, and "there were seven at table every day"—his income being $320 a year! He avoided "good society" as much as possible, saying that he preferred his own company. He took his doctor's degree in Paris, and later began a task which took him nearly twenty years to complete; a treatise on a family of fungi which cover fallen leaves and dead twigs. Also he studied the yellow-winged sphex, a wasp that artistically stabs and paralyzes the cricket, and collected data for a memoir of a family of wild bees and of beetles. These two studies "would have sufficed to fill a naturalist's whole lifetime and to make his name illustrious." Darwin's "Origin of Species" appeared at this time, and in it he refers to Fabre as "the inimitable observer."

As a teacher Fabre achieved commanding greatness. As an interpreter of nature he is unmatched. Dr. Legros, acknowledged by Fabre as his "devoted disciple," regards his work as "the richest contribution which has ever been made to the study of these fascinating problems." The naturalist prefaces the volume, and a photo-engraving representing him at 80 years of age forms a frontispiece of remarkable spirituality. The work is translated by Bernard Miall. [Century Company, New York. $3 net.

DEWITT C. WING.

General Literature

DANTE AND THE MYSTICS, by Edmund G. Gardner. The subtitle of this work, "A Study of the Mystical Aspects of the Divina Commedia and Its Relations with Some of Its Mediæval Sources," explains the scope but does not indicate the charm of the work. From St. Augustine to such men as St. Bernard, John of the Cross, and the other exponents of mysticism in its best forms, Dr. Gardner traces the strands that have been taken up by Dante and woven into his works. Dr. Gardner is entirely sympathetic in his treatment, and he lays stress upon Dante's endeavor to translate his mysticism not only into simple language but into moral canons of action for those still in the world and in the flesh. The book, of course, presupposes knowledge of and sympathy with Dante and his works, but the reader who has these in some measure will find this study clear and definite, illuminative of mysticism as well as of the beauties and profundities of Dante's work. [E. P. Dutton and Company, New York. $3.50 net.

BOHN'S POPULAR LIBRARY: Young's "Travels in France," with introduction by M. Betham Edwards. It is with nothing less than astonishment that one greets the present reissue of the venerable "Bohn's Popular Library," that pioneer series—established in 1847—of the best British and foreign literature. That such a series should be reprinted on thin paper, in limp covers, pocket size, and in a most readable type, and that fresh introductions by noted scholars should be included in each volume, and be offered to the public for the price of a light lunch, is an achievement worth taking advantage of. The present volume is a most sprightly account of the agricultural and general life of France during the years 1787, 1788, 1789. The introduction by Miss M. Betham Edwards and a long biographical sketch reveal to the more modern reader the importance and charm of the work and reveal also in the author a charming and wise personality. [Macmillan Company, New York. 35 cents net.

THE DRIFT OF ROMANTICISM, by Paul Elmer More. This eighth volume of "Shelburne Essays" contains papers on William Beckford, Newman, Pater, Fiona Macleod, Nietzsche, Huxley, and a final chapter on "Definitions of Dualism." Mr. More must always be ranked as a critic in the highest sense; he has taste, discrimination, background, facility and a wide cultivation. The essay on Pater is the most open to discussion; the one on Nietzsche will force any disciple of the German philosopher to look sharply to his laurels. [Houghton Mifflin Company, Boston. $1.25 net.

THE CAMBRIDGE HISTORY OF ENGLISH LITERATURE (Volume IX.), edited by A. W. Ward and A. R. Waller. The gathered treasures of this latest volume of a really great work are representative of an attractive period of English literature—the closing years of the seventeenth and the first half of the eighteenth century—

in which the outstanding names are those of Steele, Addison, Pope and Swift. The period furnished men eminent in almost every department of letters, and none of them has been neglected here. It was the day of The Tatler and of The Spectator; it was a day not undistinguished in philosophy and theology, with the influence of deism felt; it was a day made notable in classical scholarship and criticism by Bentley; it was a day of jealousies, rivalries and contentions; and of the whole this volume gives adequate and satisfying treatment. There is an ample bibliography and a full index. [G. P. Putnam's Sons, New York. $2.50 net.

SALVE, by George Moore. In this second volume of his trilogy, "Hail and Farewell," George Moore leaves England with his pictures, a cat and other chattels to live in Dublin, whither he had been mysteriously called to undertake the regeneration of the Irish language and the restoration of the Ireland that he had loved in his boyhood. "Salve" is the discursive record of what happened—a book of vital impressions, set in beautiful English. The Irish poet Yeats and many other artists wander charmingly through the pages; but perhaps the most striking thing in the book is what Moore has to say about dogma and literature. Here he rises to a height of criticism at which masterpieces in English letters are produced. [D. Appleton and Company, New York. $1.75 net.

New Fiction

THE WEAKER VESSEL, by E. F. Benson. This "weaker vessel" is a very weak one indeed, in the shape of a drunkard husband—a genius—whose patient wife tries with superhuman endurance to make a man of him. It is a rather exaggerated tale; the wife appears a little too good to be human, and the husband is so thoroughly weak as to become irritating. [Dodd, Mead and Company, New York. $1.25 net.

THE ABYSMAL BRUTE, by Jack London, is the story of a prize fighter that reads with a thrill. It is virile and artistic—two qualities that are rarely absent from Mr. London's work. [Century Company, New York. $1 net.

A NECESSITY OF LIFE, and Other Stories, by Betty van der Goes. Twelve variations upon the general theme of love, done with a sort of brilliant sketchiness. [Macmillan Company, New York. $1.35 net.

THE FEAR OF LIVING, by Henri Bordeaux. The idea of renunciation, neglected by our latter-day novelists, is revived by M. Bordeaux as a quality that brings the fullness of life. The novel is one of big interest and power. It has been "crowned" by the French Academy and is now in its eighty-third edition. [E. P. Dutton and Company, New York. $1.35 net.

CONCERT PITCH, by Frank Danby, is a novel of big scope written by a woman whose gifts in the field of dramatic fiction are well known. It tells of a young Englishwoman who, despite the protests of her family, marries a musician and then proceeds to be unhappy. "Frank Danby" has never written better. [Macmillan Company, New York. $1.35 net.

THE FRINGE OF THE DESERT, by Rachel Swete Macnamara, describes the effects of an ill-advised marriage with convincing detail. The man and woman lead their own lives, giving their daughter to relatives until she approaches her majority. Then she visits her parents, and these visits make the story. It is well done in detail work, but the plot interests are rather scattered. [G. P. Putnam's Sons, New York. $1.35 net.

GETTYSBURG: Stories of the Red Harvest and the Aftermath, by Elsie Singmaster, contains nine stories dealing with the great victory celebrated this year. All of them have been told in various periodicals, but it is splendid to have them, with their choice illustrations, in book form. Wherever there is a grandson of a soldier of Gettysburg, give him this little book. It is tragic, but it will endear the flag to a new generation which may have its own bloody fields to traverse under shot and shell. [Houghton Mifflin Company, Boston. $1.

THE STRANGE CASES OF DR. STANCHON, by Josephine Daskam Bacon, contains ten short stories built around the theme of mental delusions which react on physical well-being. The subjects are chiefly women who have drifted into unnatural states of mind, and who, as a rule, are restored by some species of sane living adapted to their temperaments. The book is not at all depressing, for there is an atmosphere of wholesomeness about it that accords with the treatment advocated for the patients; and it is well written. [D. Appleton and Company, New York. $1.30 net.

THE LONG WAY, by Mary Imlay Taylor, is a story of marriage ties held sacred. Two sisters—one of them fine and strong, the guardian of a frivolous younger one—are involved in a love affair that spells great sacrifices and final happiness. It is a strong and inspiring piece of work very much worth reading. [Little, Brown and Company, Boston. $1.25 net.

Books for Young People

HARPER'S BOOK FOR YOUNG NATURALISTS, by Alpheus H. Verrill. The obligation of American youth to the Harpers for many helpful books is greatly increased by this rather novel "nature" volume. It aims primarily to encourage study of animal life without improper destructiveness. Beginning with plans for the boy's museum, it suggests the best methods of collection and preservation of birds, insects, fish, reptiles, mammals, mauve invertebrates, rocks, minerals, Indian relics, botanical specimens, etc., with a glossary and a classification to guide in the work. [Harper and Brothers, New York. $1.50 net.

LIKE ENGLISH GENTLEMEN. The author of "Where's Master?"—that pathetic story of King Edward's dog—has written a new story to little Peter Scott, whose father died at the south pole. The beautiful, simple little narrative tells Peter how his splendid father met death—"like a very gallant English gentleman"—and is dedicated "to Peter's mother as a little wreath for the snow grave of her hero." [George H. Doran Company, New York. 50 cents net.

DEERING OF DEAL; or, The Spirit of the School, by Latta Griswold. A very excellent school story for boys—one of the best we have read in a long time. The illustrations, too, are of such unusual merit as to deserve special mention. [Macmillan Company, New York. $1.25 net.

A CHILD'S BOOK OF WARRIORS, by William Canton. Charmingly written stories of Charlemagne, Balt the Attacot, Jacobus of Edessa, Herve and Christina, Justinian, Kynewulf, Olaf the Viking, and others. The volume is handsomely illustrated in color and black and white. [E. P. Dutton and Company, New York. $2.

A REGULAR MADAM, by Alice Wilson Fox, is a delightful girls' story about a little girl of the long ago, when Canada was called New France, who first went to boarding school in England and then came across the ocean and had many exciting adventures in this new land, climaxing in her share in the capture of Quebec. [Macmillan Company, New York. $1.35.

THE STARS AND THEIR STORIES, by Alice Mary Matlock Griffith; with pen sketches by Margaret Boroughs. One of the best books we know of in this field. Its appeal to children is irresistible and its facts are supplemented by poetical and mythological excerpts. [Henry Holt and Company, New York. $1.25 net.

A STORY GARDEN FOR LITTLE CHILDREN, by Maud Lindsay, ought to be a great favorite with very small children who love stories dealing in an imaginative way with things real and familiar. Miss Lindsay is an expert at just this sort of story, and her book has been attractively published, with lovely pictures and decorations. [Lothrop, Lee and Shepard Company, Boston. $1 net.

BLUE BONNET'S RANCH PARTY, by Caroline Elliott Jacobs and Edyth Ellerbeck Read. This volume continues the story told in "A Texas Blue Bonnet," and takes the heroine and the "We Are Seven Club" to a Texas ranch, where they spend a joyous summer. [L. C. Page and Company, Boston. $1.50.

Theology from Modern Viewpoints

PRESENT-DAY THEOLOGY, by Washington Gladden. In the days when Horace Bushnell was in theological disfavor and it was not considered just the thing to invite him to church functions, the young Washington Gladden bade him to his own installation, and took his place frankly and fully by his side. It was an act which proved typical of his later ministry. He has always been on what is loosely described as the "liberal" side in all church matters. When the Billy Sunday meetings were held in Columbus Dr. Gladden, though one of the oldest pastors of the city, declined to take part in them or give them any countenance. His main objections were to the methods involved and the teaching of the evangelist, which he felt to be antiquated.

In this volume of lectures Dr. Gladden has gathered into succinct form his theological views. The lectures present in popular form, as does no other book with which we are familiar, the views of the more advanced liberal theology. Agreeing with the writer, as in many points the reviewer does, it is yet not ungracious to say that Dr. Gladden finds it as difficult as most of us to word a belief with which he disagrees so that its holders would accept it. There is a weakness somewhere in the statement of what some Christians are supposed to hold, when the comment speaks of "the immorality" of the theory. Similar to these is the remark that to Dr. Gladden "this idea of the virgin birth [of Christ] tends to throw some discredit upon the sacredness of marriage, which is a tendency to be deprecated." He protests against calling a man a heretic because "he believes that Mary told the truth" in the familiar quotation—as though her truth had ever been questioned. Then it seems belated to repeat the old saying that infant damnation was "most plainly taught in the Westminster Confession" until 1902, when it would have been only fair to let a general audience know that the holders of that confession always repudiated that interpretation of the famous "elect infant" clause. There are several inaccuracies. The gathering of "Pastor" Russell's devotees in Washington which declared against a literal fiery hell caught Dr. Gladden, as it was meant to catch everybody, and he gravely describes it as a company of Sunday school teachers!

We hasten to go on with a word of real appreciation of the purpose and execution of the book. There is need for more such work. Pastors owe it to their people to let them know how the thought of the day is running as it passes through their own studies. There is an element of the controversial in this particular instance, but it is in most cases well subordinated to the fine purpose of the preacher to instruct his people in the subject in which he is expected to be an expert. These lectures give the views of the modern theologians who have taken the "liberal" positions. Ministers often ask where the most advanced views may be found; we venture to say that they are popularly expressed in this book by the veteran Columbus pastor. [McClelland and Company, Columbus, Ohio. $1 net.

CLELAND B. MCAFEE.

SOCIAL IDEALISM AND THE CHANGING THEOLOGY, by Gerald Birney Smith. This volume contains the substance of the lectures delivered on the Nathaniel William Taylor foundation before Yale Divinity School in 1912. The theme is the vital question: How shall theology be reconstructed after the clearing of the ground by modern biblical criticism, modern scientific investigation and modern philosophical thought? Professor Smith traces rather extensively the course of religious thought as it has led to the present situation, and makes it clear that finality in theology has been rendered impossible. Accordingly, whatever theological reconstruction is made must be made upon the understanding that it can serve only as a temporary structure presently to be superseded by something quite different and more in harmony with the science and philosophy that may arise in the future. The vital thing in Christian thought is not, according to Professor Smith, an authoritative and unalterable structure, but an attitude of soul. While as a protest against the hard dogmatism of the seventeenth and succeeding centuries the work is of great value, as a proposal for reconstruction it is weak and vague. And its main weakness arises from the author's failure to appreciate the place which the Bible should occupy in any effort to reformulate the Christian doctrines. [Macmillan Company, New York. $1.25 net.

A. C. ZENOS.

MISSIONARY WORK

Officially Registers Mission Schools

The educational bureau of the new Chinese republic at Peking has abolished from its records all recognition of mission schools. This fact might be supposed to be unfriendly and disadvantageous to missionary education within the Oriental republic, but missionary educators, on the contrary, regard it as a matter of great advance and benefit from their viewpoint. The significance of the change lies in the fact that all schools are reduced to two classifications—public schools, established by the government and supported by public funds, and private schools, established by private individuals or groups and supported by benevolent donations. The latter group, of course, includes the missionary schools, which are thus put, even when conducted by foreigners, exactly on the same basis as any secular enterprise maintained and financed by Chinamen.

The last vestige of prejudice against religious education is therefore wiped out by this new adjustment, and so long as the government continues friendly to education at all the missionary school will have the prestige of direct governmental registration. For that record of their character all schools that instruct youth are to be recorded in the official educational lists of China. In the province of Kwangtung this arrangement has been developed with especial wisdom, for there W. K. Chung, the dean of Canton Christian College, is the commissioner of education. A circular issued in midsummer announced that in order to secure registration primary schools must have a course of four years in length, grammar schools three years and middle schools four years. The curriculum and hours for primary and grammar schools are prescribed by government edict, but any of these schools may teach additional subjects outside of the hours of their scheduled sessions. Each school is required to prepare a copy of its curriculum in Chinese and file it with the bureau of education in Canton, and it is announced that inspectors will hold each school responsible for giving all the instruction outlined in the curriculum. An odd regulation is that no school shall give instruction in the classics of Confucius within prescribed school hours. Thus the study which, under the ancient regime, was the staple of all education for China, is, by the modern reformers, eliminated entirely from the studies of Chinese youth.

It is another matter of interest to observe that the curriculum prescribed by the new government of Peking compels every school, public or private, to insert "morals" in its list of subjects of instruction. And Commissioner Chung has requested the mission schools in his province, in filling in the blank opposite the word "morals," to employ a form of notation meaning, "We use the Bible as our text." In this way the missionary schools will be held to fulfill the Chinese law for moral instruction.

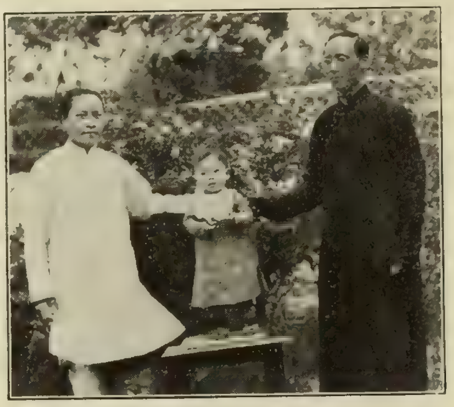
Physician Likened to His Master

In an obituary notice in The Chinese Recorder commemorating the life of Dr. Francis J. Hall, dean of the Lockhart Union Medical College at Peking, it is told that a Chinese pastor, on hearing of Dr. Hall's death, recounted how the big-hearted missionary physician had attended him in serious illness, and with tears falling from his eyes added this spontaneous tribute: "He took my sickness into his own heart." The likeness of this naive word of memorial to the prophet's foretelling of the Messiah will instantly appeal to every Bible reader, and in itself suggests the Christlikeness of Dr. Hall's nature. He was noted even among missionaries for the fashion in which he combined the most intense scientific enthusiasms with a dominating evangelistic purpose. Always with Dr. Hall the conception of his place in China as an ambassador of Jesus Christ was uppermost, and however proficient his medical students became, he could not be satisfied unless they were imbued likewise with a fervent zeal for the conversion of their patients.

Dr. Hall's career in China was only seven years in all, but his human sympathies, combined with his tremendous capacity for work, had made him already an exceptional master of the Chinese language, and such spare moments as he had just prior to his fatal illness were spent on revising the translation which he had made of Dr. Osler's standard textbook on medicine. Dr. Hall died of typhus fever, which in the last year has taken a terrible toll from the missions of China. Dr. Hall was the fifth missionary physician to die of typhus fever within six months.

Chinese Pastor Serves Without Salary

Pastor Gia Yu Ming, minister of Ichowfu Presbyterian church, Shantung, China, is an intensely spiritual preacher and a faithful pastor of his 450 parishioners. In 1912, finding that some of his people were threatening to refuse to pay his salary because he preached in such a way as to rouse their consciences from formalism, Pastor Gia after much prayer threw himself and all his worldly cares on the Lord. With the consent of the Presbytery of Shankiang he was released from his pastorate, but permitted, on invitation of the session, to continue as pulpit supply of the church. He is receiving no salary, but is trusting God to give him from time to time such free will offerings as are necessary for his support. These have come in slowly; sometimes the consecrated man has suffered privation, yet he still is faithful and cheerful, believing that the Lord will care for him. Already the results on the people are marked. With the continuance of Spirit-filled preaching the session is consecrated and wide awake, many of the church members are living a life of daily dependence on God that was before an unknown thing to them, and the Lord is adding to the church month by month.



Pastor Gia Yu Ming, with Mrs. Gia and Little Gia Wei-Liang

The name Wei-Liang is in honor of William Carey, the famous missionary

Y. W. C. A. Meeting in Persia

From Resht station, near the Caspian sea, opened only nine years ago, Miss Grace J. Murray writes of the Y. W. C. A. in her school: "The girls enjoy their meetings. I never attended a more enjoyable missionary meeting than that of our Y. W. C. A. The last one was led by the chairman of the missionary committee, an Armenian of 14. She gave a map talk on Siam, then called upon one of the other girls to read an article about work in a certain station. After that the leader again turned to the map, explaining details, then called upon a third girl for an article. It was pleasant and restful to see the lack of consciousness with which they took part. Neither Mrs. Schuler nor I had anything to do except offer prayer at the beginning. Our star pupil, a girl of 10, who has studied English nearly two years, translated a difficult article into Armenian. These girls do things which in America we would not consider fitting, such as having Sunday picnics, but they live up to the light they have, and are real Christians."

The Heartache in Polygamous Homes

Those who believe that polygamy is not a domestic evil—and often almost a tragedy—in other countries, should know some of the inside workings of polygamous life in homes where it is practiced. One of the missionaries in Siam was called to attend the first wife of a nobleman. There were two other wives in the house as well, but this first one had no children and was therefore looked down upon by the later comers. The first wife, naturally desirous to still keep her place with her husband, had purchased at great expense from fortune tellers and soothsayers all sorts of magic charms and love prescriptions, some to obtain the husband's affection and some to work evil to the other wives. The oldest daughter of the house, who is highly educated and takes social precedence, discovered these papers during the wife's illness and took them to the missionaries, indignantly declaring that her father's first wife had tried to use one of them on her by blowing in her ear one day, and as a result her father had been greatly changed toward her and had caused her much sorrow. But the poor wife says that "there are not words in any language to express the heartache existing in every home where there is more than one wife, and that this is the one evil that cannot be endured with at least some peace of mind."

African Women Want Food Choppers

The old comic paper portrayal of the missionary to heathen lands armed only with an umbrella, a tall silk hat and a Bible has, of course, always been a purely fictional idea, originating in the mind of some artist who knew little of the real facts. But the practical application of the gospel of helping one's neighbor is daily being exemplified anew on the mission field. Mrs. H. A. Hoisington of the Batanga station in the Kamerun district of West Africa says that since the girls' school closed for its vacation she has been visiting the women in their towns and at their work. One afternoon she spent with the women at their semiweekly work of making mevanda, and as she watched the laborious grinding she asked if they would like a machine that would grind it quickly. To her surprise they thought it might be much better than the old way. So when she went home she carried with her some of the cassava, and after soaking it well, tried it in her food chopper. It came out so satisfactorily that the next week she took the machine with her and worked for three hours, demonstrating to fifty women and innumerable children that the little machine could grind the cassava better and quicker than the old way. So many of the women were anxious to try the machine that she had to order three at once for a trial, and if these are satisfactory more will be sent for.

Missionary Brevities

—In spite of its stormy career en route to the station the saw mill for Elat, in West Africa, is in place and doing excellent work, and seems none the worse for its enforced rest in the bed of the river during the rainy season. Fred Hope, who has charge of the machinery plant, says that in time the whole station will be rebuilt, from the boys' houses to the missionary homes.

—When the college was moved from Tengchou to Weihsien, in the Shantgung province of China, the missionaries remaining at the Tengchou station bewailed the fact that the church building, with the students gone, was far too large. But with only a few years elapsed they are now mourning because they haven't room enough to accommodate the people. One Sabbath recently there were 850 present, and this was no unusual number.

Board Notes and Announcements

—Mrs. E. L. Jayne of Hyde Park church was the leader Friday morning at the Board of the Northwest, Chicago. Most of the hour was given to the map talk, in which the Africa secretary, Mrs. C. W. Egan, told of that which she called "the strangest thing in all the world—making civilization to order from the ground up." Through the eyes of Mrs. Hoisington and Mrs. Senska she showed Batanga, and through the ears of Miss Eick the common request, "Won't you tell us how to walk?" Mrs. L. C. Denton, formerly Korea secretary of this board, now living in Cincinnati, both spoke and looked the joy she felt in being here once more.

—Dr. and Mrs. Ralph G. Mills of Seoul have sailed for Korea from Seattle.

Cap'n Quin's Wife Hunt

(*Continued from page 1225*)

"Ain't that just like Susie Patch? Bound to have a man if there's one left on the face of the earth. 'Sweethearts and Wives,' indeed," sniffed Cynthia. "There's no headpiece to Susie Patch. All for clubs and gadding. Just a flibberty gibbet, that's what she is. You don't want to think of her, Quin."

"Who in time can I think of?" demanded Cap'n Quin resentfully. "I ain't much on a wife hunt, anyway. I've tacked all over the village trying to find someone to suit ye and they've all got their outs. Who'll I take?"

"You take me," cried a laughing voice, and all in her dress of rosy bloom, the pearl earrings dangling, the yellow hair shining redly, the widow Lancaster, Marie of the changeable name, stood before them.

"I don't know what you're talking about, but I hope 'tis something nice. Don't get up, Cap'n Quin. I'll set on that rock, side of you. My, you look warm, Cynthy, and you've got a mosquito bite under your eye. How you pricked your fingers with those cranb'ries, didn't you? Better use some cold cream. How do you like my new dress, Cynthy?"

"Sort o' goes with your hair." Cynthia glanced at the bright curls. "D'ye use cold cream on that?"

"Vaseline," confessed Marie. "It brightens it up. You try it." She leaned forward and pulled a hair from Cynthia's head.

"For all the world, it's a white one! I s'pose it's natural at your age, but don't you hate to see 'em come? All my folks are English, and they got white headed terrible young, but I've escaped so far. I read in my book of ancestors today how one of your great uncles or something killed one of mine who was English. I dote on my English ancestors, they're so noble. Cap'n Quin's way back ones are same as mine. He's English, too."

Thankful to Be a Yankee

"I'm thankful I'm a Yankee. They had spunk enough to lick the English. It's most supper time; I ought to be going." Cynthia looked at the west, a glow of sunset radiance.

"You 'fraid o' getting rheumatism from the marshes?" inquired the widow sweetly. "I s'pose when I get old I'll be more careful, but I do so love this part of the day, don't you, Cap'n? Most likely you'll soon be going out to that house you've inherited. Will you stay long?"

"Live there. Got lots of old friends who cast anchor in Frisco," said the captain. "I most forgot to tell ye, Cynthy, the rooms will have to be fixed over. I'll want your advice."

"Let me help," cried the widow. She glanced at Cynthia, who, taking her pail of cranberries, half rose.

"Must you go? You ought to wear red flannel and rub with sweet oil. That's good for rheumatism."

"Is that what you use on your face?" Cynthia eyed disapprovingly the widow's blooming cheeks. "No, I ain't going just yet. What you planning to do, Quin?"

"Paint the kitchen fust. What's a good color?" Cap'n Quin pulled out an old-fashioned diary with red covers, took his stubby lead pencil and waited, expectant.

"Spruce color is what my English magazine says they use most this fall," smiled Marie. "'Twon't show the dirt, either."

"Better have yellow, 'tis more sightly," declared Cynthia. What Cap'n Quin scrawled in his diary the women could not see.

"Then the dining room I sort o' fancied in greens, with oak furniture like that you and me saw one day, Cynthy. Wouldn't that be about right?"

"Don't you decide in a hurry. You come take supper with me, Cap'n Quin, and we'll look over those English books together. I'll hurry back and make you some cream biscuit while you help Cynthy home. Her rheumatism bothers her."

Springing lightly to her feet the lady of the rosy grown gathered her skirts about her.

"You'll stop in?" she urged, bobbing her yellow curls at the captain.

"Mebbe, guess so," he hesitated.

"We'll hunt up our English kin in that ancestor book. I'll look for you. Now, mind you, come!" With a playful shake of the curls the widow sped fleetly from the cranberry bog.

"What makes you look so mad, Cynthy? She's a real pleasant little creetur to take such interest. You let me take that pail and you rest a minit longer before we start. You ain't sick?"

"Sick!" Cynthia recovered her voice. "No, but she did rile me. Being a man, you can't be expected to understand. You come up to the house while I git your birthday present."

"You did think," exulted the captain. "My, but I'm real pleased."

Through the cranberry bog they loitered into the narrow lane that led to Cynthia's home where, since the old folks had gone, she dauntlessly kept house by herself. It was a dry fall; the lane was parched, even the tansy was dust-covered and the ferns that drooped along the path were ragged and gray. As they emerged from the marsh-bordered road they tasted the saltness of the breeze that blew damp from the water. Cap'n Quin drew a long breath.

"Never git enough of it," he confessed. "I'd be cruising round today if 'twan't for that rheumatic leg o' mine. It's a fiddling kind o' life ashore after sailing the sea so long."

"Must git kind o' tiresome," admitted Cynthia. "Gits lonesome when there's no one but yourself."

At the steps of Cynthia's house they stopped.

"You wait a minit." Cynthia hurried in, soon reappearing with a small package neatly folded in tissue paper.

"'Taint much, but I hope you'll like it."

Delightedly the captain unrolled it. "I'll be whipped if it ain't jest what I wanted, crochet work and light blue, my fav'rite color. How'd you manage and me not see you working?"

He held up the tie in admiration. "Silk, too! My, my! You didn't stint. You're a terrible smart woman, Cynthy, and they don't grow on every bush. Wish I knew another as good. One 'twas a leetle mite more fond o' me. I ain't a master hand on a wife hunt. Can't see anybody but you." He sighed as he folded his birthday gift and carefully tucked it in his pocket.

"Ain't it a pretty night?" Cynthia, flushing at his words, pointed to the western sky, where the splendor of the sunset had faded to soft clouds of gray and purple that brooded winglike over the sea. They heard the insects of the night time as they stirred the air with their crooning chirp. Cap'n Quin rose reluctantly. He was loath to leave this twilight contentment.

"S'pose I ought to be jogging along if I git there to supper. She sez the English are mighty prompt about meals."

"Quin Greenlow, you set right down again," commanded Cynthia. "You ain't a mite o' call to go mooning off to any English widow woman's for your meals. I guess I've got as good and better things than she can cook. You set still and I'll make some biscuit and cranb'ry sauce and have supper ready in a jiffy."

"What'll she think? Then—I didn't know but what she'd do. She kind o' hinted she didn't object to marrying agin. S'pose she'll do?" repeated Cap'n Quin, doubtfully.

"No, she won't, and if she would, she won't have a chance. If you're so bound and determined to git married, Quin, why—you needn't stir a step beyond this house."

Cap'n Quin strode up to Cynthia so quickly that he upset the pail of cranberries that rioted in brilliant globes of crimson against the gray of the piazza floor.

"You mean?" he questioned joyfully, his eyes on the comely face that flushed rosily under his gaze.

She nodded smiling.

"Glory be! We'll have an early wedding. Will next week be too early?"

"We won't waste any time," declared Cynthia practically. "You ain't fit to be trusted alone with all those designing women round and you so soft-hearted. You'll want to fix that house, and most likely I'll have to clean it. They're a shiftless set out there. We'll start tomorrow noon."

Cap'n Quin, beaming happily, held fast to her hands. "What about trains? Can we make one all right?"

"My cousin went on an excursion that way a spell back. I remember about the trains." Cynthia turned a deeper rose under his adoring glance. "There's one starts tomorrow at 12. We'll take that. Go right from the minister's."

"Don't you beat the Dutch for planning!" Cap'n Quin stroked her hair with rough tenderness.

"I don't know about the Dutch," Cynthia laughed contentedly, turning smiling eyes to his. "I ain't familiar with 'em, but I can beat the English."

Crossing the Dead Line

No dead line in war is more disastrous than the dead line in the ministry. It is not so much a matter of age as of efficiency. The interest of the church and of the ministry are one in making the dead line as remote as possible.

Men need not cross the dead line as soon as they do, and when they do they ought not to be slain by poverty. Do you want to help rob the dead line in the ministry of its shame and terror and transform it into the gateway of a well earned rest on the borderland of heaven? Then help the minister to provide a pension for the day when he crosses the dead line, and he will sing, "The *dead line* has fallen unto me in a pleasant place and I have a goodly heritage."

Ministerial Relief and Sustentation
Of the Presbyterian Church in the U. S. A.
WILLIAM HIRAM FOULKES, General Secretary
W. W. HEBERTON, Treas. JOHN R. SUTHERLAND, Associate Secretary
507 Witherspoon Building - Philadelphia, Pa.

Ask Women to Help Dependents

Cooperation of Well-to-Do with Poor for Mutual Good—Long Beach Assembly Trains Sunday School Teachers.

LOS ANGELES—Under the provisions of a law recently enacted by the legislature the club women of Los Angeles are making preparation to care for orphan and dependent children. Mrs. Clara Baker, the newly appointed child agent, is asking for volunteers from among the wealthy women of the city who will investigate conditions and help in the care of needy widows and dependent children. Women who apply for pensions under this new law will not only have their cases investigated but will receive the counsel and aid of a friendly visitor.

A pageant entitled "The Ministry of the Gift" introduced the exercises of dedication of the conference grounds of the Y. W. C. A. at Moss Beach recently. The various activities of the association were demonstrated by different divisions from the membership of the college association. The liberation of the child slaves was symbolized in the freeing of some children by a good fairy, who invited them to play upon the green.

The Long Beach assembly and Bible conference was in session from Aug. 10-31. The scope of this conference has been broadened in recent years so as to include all denominations. A prominent feature of the conference is the training school of methods for Sunday school teachers of all grades.

The George Junior Republic at Pomona is making progress. About seventy young citizens are there at present. There is a staff of twenty executives and helpers. The boys are employed in the various shops doing the work of the republic and learning a trade at the same time. A poultry farm, a truck garden and a model dairy furnish supplies for the tables in the various cottages.

Few Churches Open in Pittsburg

Only Six Presbyterian Services on Recent Sunday—All but One of the Six Sermons Are by Strangers on Account of Vacations.

PITTSBURG—The influence of the vacation in religious circles is shown in the fact that there were only six announcements of church services in the secular press last week. These were Second church, Wilkinsburg; Third, East Liberty, Forty-Third Street, First, Shady Side and North Side. Five of these services were conducted by out of town pastors.

Rev. Robert J. Patterson of Belfast, Ireland, founder of the "Catch-My-Pal" Union, besides occupying the pulpit of Shady Side church Aug. 24 spoke to the men's brotherhood Bible class of Emery M. E. church and in the afternoon at 3:30 addressed an open air meeting of the U. P. churches on the North side in West park.

Herron Avenue church, Dr. J. E. Garvin pastor, has been beautifully decorated and renovated. On the first Sabbath of September the pastor and people hope to enter upon a successful year of work.

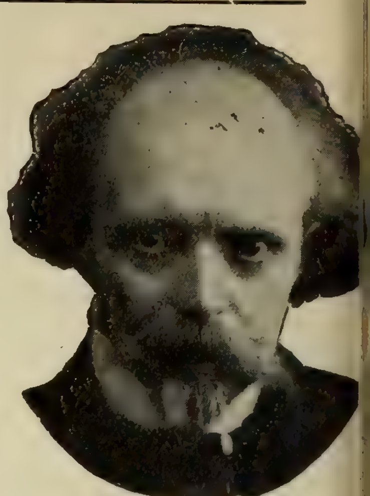
The third of the evangelistic services in Rowland theater, Wilkinsburg, has been held. Rev. W. H. Claggett, pastor of Grace church, preached.

An innovation in church music was the program for a recent morning service in Shady Avenue church. H. A. Schultz, a member of the choir, gave an explanatory address on the music to be sung. A chorus of thirty voices, directed by Mrs. C. H. Bernard, sang a number of anthems.

Evangelist Joseph Owen of Boas, Ala., has charge of a two weeks' revival service which was recently opened in Wilkinsburg. The combined churches have erected a tent which will accommodate 1,500 persons.

Gideons Meet in Maine

A conference of Gideons at Old Orchard, Me., Aug. 11-13 attracted a large number of members of this order to New England. Thousands of Bibles were exhibited which will be placed in the hotels of that part of the country. The Gideons already have put 200,000 Bibles into American hotels and there is no diminution of their efforts to see that each hotel has copies of the Scripture.



Hall Caine's

Masterpiece of Fiction

The Woman Thou Gavest Me

Being the Story of Mary O'Neill

DO you know this powerful story is Hall Caine's first novel in years? It is on the presses in eleven European languages an Japanese. A leading magazine paid $25,000 for the serial rights, have offered the author $100,000 for his next four years' work. offices of the magazine have already received 5,000 applications for the b These facts should convince you of the world-wide interest and discus which the story is arousing.

You have not read recently anything so startling as the revelation Mary O'Neill. Hall Caine's imaginative genius has arranged them into a r of most absorbing interest—the story of a great love, which every one will with deep emotion.

We believe Mary O'Neill is a real woman, but regardless of that there Mary O'Neills in every community, hers is the very heart of every woman is a book that will strike to the core of every heart.

It contains the greatest analysis of the modern marriage ever writ Hall Caine's conclusions, drawn from a close observation of real condit are grippingly convincing.

It is unquestionably Hall Caine's finest achievement, and deals with great everlasting human problem, the greatest of human problems, the pl of woman in the scheme of the world,—the story of a woman's life in its m human, most intimate, most poignant phases.

It is a book you should not miss reading, as it will take its place with great classics in literature.

Price, $1.35 net. Postpaid, $1.50

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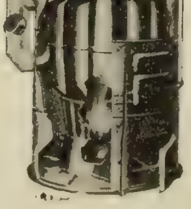

COOL DAYS A-COMING

Time to Think of Furnaces

Prepare yourself now for cold, snappy weather. Don't go through another season trying to coax heat from a poor furnace—don't burn up money in a fuel wasting stove or grate. Get a furnace that will heat your home healthfully, comfortably and economically and without trouble or repairs. Full furnace value and a whole life time of satisfactory service goes with every

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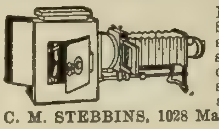

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TORONTO CANADA

Big Gift for the Pension Fund

Unnamed Donor Adds $10,000 to Sustentation Endowment—Most Pastors Wear Gowns in Pulpits of Philadelphia.

PHILADELPHIA—A check for $10,000 last week is one of the recent large contributions to the $10,000,000 fund which the Board of Ministerial Relief and Sustentation is raising. Philadelphia is acquiring a fund of $1,000,000 for the pensioning of school teachers of the city. It has already proved its usefulness and its effect has been most beneficial upon the school system. Presbyterians are prophesying that the advantages in the case of the teachers will be shown with the ministers of the church.

Nine churches of the city, including Harper Memorial, were addressed on a recent Sunday by as many representatives of the Anti-Saloon League.

The Drexel Biddle Bible classes continue to grow and attract wide attention. At an open air service, largely attended, on the lawn of the Drexel summer home Sunday afternoon, Aug. 24, those present listened to the story of the conversion of J. Arthur Schlichter from a life of drunkenness and drugs through the instrumentality of Dr. C. A. R. Janvier. He was the son of a clergyman, a graduate of two universities and a member of the state legislature, but had brought disgrace upon his family, squandered a fortune and had become a tramp. He is now devoted to religious work in connection with the Young Men's Christian Association.

A large proportion, if not a majority, of the Presbyterian ministers of the city have adopted the use of the gown in their Sunday services. Organist and choir members of some churches are also robed in vestments. The latest to adopt them is St. Paul church, Dr. J. Beveridge Lee pastor.

By the will of the late Robert C. Ogden Holland Memorial church, of which he was for years an elder, is bequeathed $8,000.

The baptism of an infant presented by a woman of the audience on a recent Sunday afternoon by Evangelist Dr. J. B. Ely at the Lemon Hill nonsectarian evangelistic services was an unusual event, causing a sensation and considerable discussion in religious circles of the city.

FOUR PROMINENT WOMEN DIE

Four eminently useful and well known women have recently died in this city and will be greatly missed on account of their religious and charitable work. They were Mrs. Susan H. Love, widow of Alfred H. Love, president of the Universal Peace Union; Mrs. Fanny Hazard Dickson, wife of former chancellor of the Philadelphia bar, who recently gave $25,000 to the Y. M. C. A. of the University of Pennsylvania; Mrs. Mary Channing Wister, wife of Owen Wister, the author, a descendant of Dr. William Ellery Channing and prominent in civic movements, and Mrs. Albert M. Kruger, known to the Sunday school public as Alice Miller Weeks, a writer of stories and articles for the periodicals of the Presbyterian Board and other denominational agencies. She was the daughter of a Baptist minister.

The project of a new church edifice for the Presbyterian church of Landsdowne gives sure promise of success through the energetic efforts of the pastor, Rev. William Boyd. The most of the money for its erection has already been assured.

W. P. WHITE.

Clergy and Laity

President Baer of Occidental College has issued a statement denying rumors that he is considering a call to an eastern institution of learning or an appointment to a diplomatic position.

Dr. J. Wilbur Chapman and party will sail Sept. 24 for Scotland, where they are to conduct a seven months' evangelistic campaign. Charles M. Alexander is to be the singer.

Rev. Nathaniel Miller Pratt of the Men and Religion Movement, who has been supplying the pulpit of the American church in Paris, France, is now in North Craftsbury, Vt.

The announcement that Rev. O. Jones Roberts of Buhl, Idaho, had received the degree of D. D. from the University of Wales was erroneous.

25000 UNDERFEED

Furnaces and Boilers Cutting Coal Bills 1/2 to 2/3

MR. L. GARRICK, Binghamton, N. Y., paid his landlord $5.00 more rent per month to install an Underfeed. Now he says he saves more than the $60 extra each year in coal bills and secures greater comfort. The landlord gets $60 a year — *every year* — more rent for his house *because he has an Underfeed.*

MRS. C. G. YAPLES, Susquehanna, Penna. heated her 14 room house with an Underfeed at a cost for fuel of $30 for the year. She says it cost her $60 a year before that to heat six rooms—that now she has a uniform temperature all the time, no gas or smoke, and complete comfort and satisfaction—*because she has an Underfeed.*

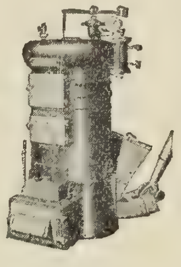
MR. HENRY SCHONEBURG, Ft. Wayne, Ind. has had an Underfeed for five years. He says his coal bills average about $27.50 per year for heating ten rooms, has had no repairs in the five years time and pronounces the Underfeed the best furnace ever made — *and he knows the Underfeed.*

SUCH experiences with users of Underfeeds *are the rule*, not the exception. We have thousands of letters from enthusiastic owners to prove it.

FURNACE

THE PECK Williamson Underfeed FURNACES BOILERS

There are over 25,000 Underfeeds now in use, each one returning dividends to its owner of 50 to 65% of former heating cost **every year. Is not this worth investigating?**


BOILER

Underfeed Savings The Underfeed will *save* you $2 to $3 on every ton of coal, because the same number of tons of *cheaper* grades of hard or soft coal will yield as much clean, even heat as *expensive* grades. All smoke and gases, 50% of heat values, *wasted* in top-feed heaters, *must* pass through fire, which burns on top, and are entirely consumed, making *more* heat. No soot-covered heating surfaces; no clinkers; few ashes. Least attention.

Write today for our FREE book, which tells *how* this saving is accomplished, *who* in your neighborhood has an Underfeed, and instructions for securing free heating plans and estimate of cost.

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Young People Active in Summer

Awaken Interest During Vacation Days by Reports of Lake Geneva Conference—Many Visitors in Cincinnati Pulpits.

CINCINNATI—Echoes of the Lake Geneva missionary conference of young people are still reverberating throughout this city and suburbs. The largest delegation of southern Ohioans ever attending that Wisconsin camp came back with a thrill of inspiration and in numerous meetings word pictures of the work have been given. In midsummer activities everywhere the young are in splendid evidence. At Norwood church last Sabbath night reminiscences of Lake Geneva were given by delegates.

Vacation days are still marked by much interchange of pulpits. Rev. Jesse M. Tidball of Minonk, Ill., a son of Cincinnati's patriarchal elder, V. C. Tidball, occupied the Norwood pulpit last Sabbath. Many knew him as a lad in Sunday school. Rev. Frank Given, formerly of Cincinnati, came from Springfield, Ill., to mingle with old friends. The pulpit of First church on Walnut Hills was filled by Rev. W. H. Crothers of Logan, Utah. At Avondale Dr. Bynan Clark of Salisbury, N. C., has been heard.

Rev. E. M. Bryant of Trinity is at Shelbyville, Tenn., taking part in splendid revival services. Silverton is preparing for autumn evangelistic meetings.

Rev. George Francis Browne, who has just left for China, was heard in a number of churches which held fond memories for him. He preached at Poplar Street and at Pleasant Ridge, the home of his father, Rev. G. S. J. Browne of the American Bible Society.

Dr. David Watson McMillan at a recent open air service of the Church of the Covenant upheld the hands of Governor James M. Cox in a sermon to which he gave the startling label, "Cox, Booze and Cincinnati."

REN MULFORD, JR.

Professor Charles R. Henderson delivered the baccalaureate sermon at the convocation of the University of Chicago Aug. 24. Professor John H. Latane of Washington and Lee University was the speaker at convocation exercises the afternoon of Aug. 29.

GREAT REVIVAL HYMNS NO. 2

JUST OFF THE PRESS. Every department of Church and Sunday School provided for, also a number of special solos, duets, male quartets, choruses, etc. Will be used this coming season in the BILLY SUNDAY MEETINGS and by other leading evangelists.

Returnable copy for examination on request, together with catalogue of all our publications.

Also ask how to obtain our new music at half price.

THE RODEHEAVER COMPANY, 12-14 W. Washington St., CHICAGO. ILL.

Offer Gospel to Parade Spectators

Evangelistic Meetings in Wake of Marchers in Heart of Manhattan on Labor Day—Simultaneous Preaching in Madison Square.

NEW YORK— Following the observance of Labor Sunday by many churches of the city there was a unique religious tone given to Labor Day itself by the evangelistic committee in conducting a chain of simultaneous open air meetings extending from 14th street to 26th street. Speakers and singers were stationed at strategic points along the route of the industrial parade; and as soon as the marchers had passed the throngs on the sidewalk were attracted by the sound of music and fairly scrambled for first places in the crowd that at once surrounded each preacher at the street corner. In Madison square there were four or five meetings going on at once.

An unusual number of churches in this city will begin the season without pastors. Madison Avenue Reformed church is disappointed at the final refusal of Dr. Campbell Morgan to become its pastor. It will reopen, however, Sept. 21, and the acting pastor, Rev. A. B. Churchman, has arranged to have the pulpit supplied. Rev. Robert R. Wicks of Arlington Avenue church, East Orange, has been urged repeatedly to fill the vacancy in Rutgers church, but has not consented.

There have been various reports in the secular papers as to the nomination for the presidency of Princeton Theological Seminary. The committee of directors, however, state emphatically that as yet no one has been chosen to succeed Dr. Patton.

Because of the widening of 5th avenue Old First church will lose seven and a half feet of its front lawn. There is still, however, a garden on both sides of the church extending back more than 200 feet. In this green space open air services are held during the summer.

The final day of Stony Brook Bible conference was marked by a sermon from Dr. Charles L. Thompson, secretary of the Home Board, and an address by H. H. Seldomridge, congressman from Colorado and an elder of First church, Colorado Springs.

The National Bible Institute this summer has been holding fifty-five evangelistic meetings every day on Manhattan island. Many of these are outdoor meetings, some at noon and some at night. There are nightly meetings in the four gospel halls that the institute is now managing—McAuley Cremorne mission on West 29th street, Living Waters mission on lower 3d avenue, Beacon Light mission on upper 3d avenue and Manhattan gospel hall on Manhattan street. The middle of August the institute began a new outdoor meeting held three evenings a week at 29th and Broadway.

LIGHT BREAKS IN
Thoughtful Farmer Learns About Coffee

Many people exist in a more or less hazy condition and it often takes years before they realize that tea and coffee are often the cause of the cloudiness, and that there is a simple way to let the light break in.

A worthy farmer had such an experience and tells about it in a letter. He says:

"For about forty years I have had indigestion and stomach trouble in various forms. During the last twenty-five years I would not more than get over one spell of bilious colic until another would be upon me.

"The best doctors I could get and all the medicines I could buy only gave me temporary relief.

"Change of climate was tried without results. I could not sleep nights, had rheumatism and my heart would palpitate at times so that it seemed it would jump out of my body.

"I came to the conclusion that there was no relief for me and that I was about wound up, when I saw a Postum advertisement. I had always been a coffee drinker, and got an idea from the ad that maybe coffee was the cause of my trouble.

"I began to use Postum instead of coffee, and in less than three weeks I felt like a new man. The rheumatism left me, and I have never had a spell of bilious colic since.

"My appetite is good, my digestion never was better and I can do more work than before for forty years.

"I haven't tasted coffee since I began with Postum. My wife makes it according to directions and I relish it as well as I ever did coffee, and I was certainly a slave to coffee."

Name given by Postum Co., Battle Creek, Mich. Write for copy of the little book, "The Road to Wellville."

Postum comes in two forms:

Regular Postum—must be well boiled.

Instant Postum is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with the addition of cream and sugar, makes a delicious beverage **Instantly**

"There's a reason" for Postum.

Will Offer Nonpartisan Ticket

Indianapolis to Have Chance to Break Away from "Interests"—Temperance Victories in Two County Seats.

INDIANAPOLIS—While many have been away on vacations there has been a band of high-minded business and professional men meeting from week to week for the purpose of planning a nonpartisan citizens' ticket for the coming municipal election. Three parties have tickets in the field, but the feeling of these men is that the time is ripe to separate municipal and national politics, especially as there is evidence that all the other candidates are aligned with "the interests."

Among the speakers at the local chautauqua were F. W. Gunsaulus, D. D., and Rev. George L. McNutt. This was an experiment in high-class entertainment and was fairly successful.

Notwithstanding the loopholes in the temperance bulwarks opened by the Proctor law of the last legislature, there have been some signal victories in near-by county seats, notably Labanon, which has clinched her right to a more intensely dry city, and Greencastle, where the wets took advantage of the absence of many university people to call a local option election for midsummer, but this has been postponed until November by prompt and efficient use of legal privileges. With a full vote a dry victory is assured.

This city was the terminus of a relay race in which about 250 boys participated as Knights of the Holy Grail. There were teams from Anderson, Franklin, Terre Haute, Martinsville and Brownsburg. They were met by Governor Ralston with a greeting, after which they were escorted to one of the ball parks to witness games of the Sunday school league.

Capital Avenue Methodist congregation have been the guests of Grace church while their own building was undergoing repairs this summer. This was in part a return of the visit made by the Grace people after their fire a year ago.

Rev. A. R. Miles was the vacation supply at Second church and Rev. James Billington at Seventh. Among the visiting pastors have been W. J. Frazier, D. D., of Oxford, Ohio, at Memorial and Rev. T. R. White of Bloomington at Tabernacle. C. R. S.

To Use Their Own Discretion as to Leaving Mexico

The committee of reference and counsel of the foreign missions conference, after consultation on the situation in Mexico City, wired Saturday that missionaries of all denominations in Mexico should exercise their own discretion about withdrawing, but advised that women and children should be concentrated in safe places or sent to the United States.

Dr. John W. Butler, Methodist, representing a conference of four denominations in Mexico, wired that the missionaries object to Washington's instructions for an American exodus. The Presbyterian college at Coyoacan has been burned, but apparently not from disturbances.

Nashville Property Is Restored

Lawyers for the "anti-unionists" at Nashville having decided not to proceed further with the Cumberland Presbyterian case, recently determined against them, as told by The Continent Aug. 7, the Presbyterian Board of Publication was accordingly notified that the publishing house property would be surrendered. On Aug. 23 William E. Ward, the Presbyterian general manager who was ousted in 1910, returned to take charge.

Gail Borden
EAGLE
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CONDENSED
MILK
THE ORIGINAL
Has Nourished Three Generations of Babies and Started Them on the Road to a Healthy Maturity.
Send for Baby Book
BORDEN'S CONDENSED MILK CO., New York

HARRY W. JONES
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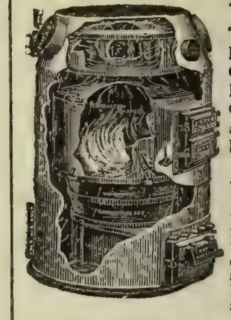
BOVEE FURNACES
At Manufacturers' Prices



THE BOVEE FURNACE HAS DOUBLE THE HEATING CAPACITY OF OTHER FURNACES FOR AMOUNT OF FUEL CONSUMED. They are made very heavy, of the best of material.

Measure the fire pots and combustion chamber and then note the long travel of heat through the compound radiator before reaching the chimney. Compare these measurements with those of all other first-class furnaces, and you will see WHY the Bovee Furnaces require so little fuel and last longer.

Send plans for our special winter prices. We save you about one-half on the price of a first-class heating plant.

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Is being raised in large amounts by churches which ship to us all their
OLD NEWSPAPERS, BOOKS
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This is a splendid plan to raise church money or pay off the church debt; and it is the long-sought "something out of nothing" plan, as the material is usually thrown away.
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Readers will confer a favor on the publishers of T Continent by mentioning this paper when answering vertisements.

See Relief from Street Beggars

Plan of the Christian Industrial League Would Give Mendicants Chance to Earn Living—Fourth Church Nearing Completion.

CHICAGO—Business men of the city are seeing the value of the suggestion of Rev. George A. Kilbey of the Christian Industrial League to employ homeless men in collecting waste paper about the city. Recent agitation against begging on the streets has called attention to the necessity of providing apparently helpless men with employment. This will be done through the plan of the league of giving men work of some sort. About sixty men a day are now employed in repairing household goods, gathering old furniture sorting waste paper and similar jobs, according to the skill of the unemployed man. During the past year at a cost of $2,534 in subscriptions 43,989 men were lodged one night, 6,532 given meals and 732 of the attendance of 27,000 men at the rescue mission professed desire to lead a better life.

It is expected that Rev. William E. Parker, Jr., associate superintendent of the Church Extension Board, will arrive from San Francisco this week to take up his work in this city.

Rev. W. E. Parker, Jr.

The conference of officials and others of the executive commission with regard to the every-member canvass of Presbyterian churches was held in assembly hall beginning Sept. 3 and continuing all day Thursday, Sept. 4.

A deaconess to represent Protestant work will be connected with the juvenile court this fall through the efforts of the Federation of Churches. This is a result of a talk two months ago by Miss Mary M. Bartelme before the union meeting of pastors in Association hall. The federation is also at work in an effort to have the city council adopt an ordinance forbidding the sale of liquor at public dances.

It is expected that the men's clubrooms and the Sunday school quarters of the new Fourth church will be occupied Oct. 1. No promises are made as to the time of completion of the church auditorium, although work is now progressing in a satisfactory manner. Dr. John Timothy Stone, pastor, will return to preach next Sunday. He has been in Europe since the adjournment of the Aberdeen conference. There has been some discussion of changing the name of the church to Northminster to commemorate the churches which combined to form the present one. No action has yet been taken. During the summer all the activities of the church have been carried on.

WILL APPROVE ALL MISSION PLEAS

At the request of the Association of Commerce the Church Federation beginning Oct. 1 will assume responsibility for the investigation of independent missions and churches of Protestant denominations which appeal generally for contributions. Cards will be issued by the federation to all such solicitors. The Association of Commerce, which hitherto has done this work, will confine itself to the investigation of charities which are undenominational.

Tending to show the adaptability of foreigners to American standards is the recent election of Miss Elfriede V. Nerica to the Phi Beta Kappa of the University of Chicago. Seven years ago she landed in New York from Russia and entered the third grade in Chicago schools. In eleven months she knew enough English to enter high school. She has finished the university with highest honors.

An organization of charity workers has been formed under the lead of Professor C. R. Henderson to give publicity to the humanitarian work being done by the many agencies in this city. The commission, yet unnamed, will outline a comprehensive educational plan to inform the public how the relief of the city is administered.

Sunday school superintendents and teachers are preparing to begin vigorous work in the educational department of the local churches at once, following the lessened activity in most schools on account of the hot weather.

The Presbyterian Training School is offering sixty-eight courses to students this fall. The school opens Sept. 9.

Hyde Park church pulpit was occupied by the pastor, Rev. Alexander Alison, Jr., last Sunday, who has returned from his vacation. His father, pastor at Cold Spring, N. Y., has been preaching in Hyde Park on recent Sundays.

Good Record for Bible Schools

Cleveland Vacation Work Shows Advance Over Other Years—Two Mass Meetings in Parks on Labor Sunday.

CLEVELAND—Woodland Avenue church was filled to overflowing at the commencement of the daily Bible vacation schools. Special cars brought the little ones from their respective churches and the exercises, in which the children participated, were of great interest. There was an industrial exhibit of craft work, and prizes were distributed. South church school, of which Mr. Cornelius was principal, received a flag for the best attendance record. If every year brings the advance shown this summer over the first year's work this effort in behalf of the young, especially of the foreign districts, will become exceedingly important.

The recent death of Elder C. H. Randall of Second church removes another faithful office bearer and one long in the service of church, presbytery and Presbyterian union. Funeral services were conducted by Rev. E. C. Young, assistant pastor of Second church.

Arrangements are being perfected for a service in memory of Dr. H. C. Haydn, to be held the latter part of September, in Old Stone church.

Through the federated churches of the city arrangements were made for mass meetings in Gordon and Edgewater parks the afternoon of Labor Sunday, while the theme, "Modern Tendencies in the Labor Movement," was taken by many pastors at the Sunday morning service.

For five Sunday evenings in August Miles Park Presbyterian and Miles Avenue Christian churches held union services. The last Sunday evening of this series of fellowship meetings was an inspiring climax, the two congregations joining in a communion service.

ARTHUR C. LUDLOW.

Omaha Churches Lose Members

Decrease of Both Communicants and Sunday School Pupils—Large Per Capita Benevolent Gifts—Tennis Courts for Meetings.

OMAHA—An examination of the statistical reports of General Assembly reveal the denomination in Omaha proper to have 2,457 communicants and 2,582 in Sunday school members. Both figures represent a decrease over last year—ninety and fifty-four. During a ten-year period two churches report a net loss of over 100 members each. During the year the largest number received by profession of faith was by First church, 40. Lowe Avenue is next with 18 and Dundee and Covenant 14 each. Dundee, Covenant, Fairview and Parkvale show a net increase in the year's membership of 5 per cent or over, while First, Castellar Street, First German and North report decreases. This is accounted for partly by these churches making up large suspended rolls. First, First German, Dundee, Covenant, Lowe Avenue and Parkvale churches report enlarged Sunday schools. As respects benevolences there has been no increase over last year, whereas for a ten-year period a many-fold enlargement of gifts is evident. The year's benevolent gifts of North church have approximated $3 per member, Lowe Avenue and Westminster $4, First $6 and Dundee $9. The churches show decreased offerings. During a ten-year period Dundee church shows the most consistent advance, having increased its membership fourfold, its Sunday school threefold and its benevolent gifts eighteenfold. Of the stronger churches in the same period Lowe Avenue shows the second greatest advance in offerings to the boards.

Henry Kieser, who for years has been one of the heartiest laborers for the advance of

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every enterprise of the church in this city, has established a store in the basement of the Y. M. C. A. which will be the depository for several denominational publishing houses.

Robert L. Wheeler, D. D., of First church, South Omaha, has taken during August the first vacation in years. After twenty-five years in one parish his duties of ministry are many.

The incoming junior class at the Omaha Seminary, it is felt, will be the largest in some years.

Westminster young people have been utilizing their tennis court grounds for open air meetings Sunday evenings, pressing into service the pulpit supplies of the day. The church edifice has been greatly beautified by interior renovation and decoration. R. H. H.

From Various Fields

Pennsylvania

Forest Grove Semicentennial

Forest Grove church, Pittsburg Presbytery, celebrated its fiftieth anniversary Thursday, Aug. 28. Rev. D. L. Dickson is the present pastor. Robert H. Gibson, a former elder, gave an address on the community before the organization of the church. He was followed by another former elder, James N. Moore, who spoke on the history of the church from its organization. The only living ex-pastor is Rev. John M. Gaston, who spoke on the work of this church during his pastorate. J. J. Beacom, D. D., his predecessor, served this church twenty-five years. Two sons of the church were present and gave addresses—A. W. Verner, D. D., president of Scotia Seminary at Concord, N. C., and Rev. O. N. Verner, pastor of McKees Rock church. George W. Montgomery, D. D., superintendent of missions of presbytery, expressed the greetings of presbytery. A bounteous repast was served by the ladies in the grove.

Union evangelistic services are being conducted at Carnegie and Wilkinsburg.

New York

Endeavor is being made to build a manse at Inter which will facilitate permanent work from that center.

First and Westminster churches, Utica, united for the summer, three services being held in each building. One of the preachers was Rev. Robert W. Wicks, a son of Westminster, now of Orange, N. J.

A chapel for Sunday school and similar purposes is in process of construction in connection with First church, Hornell, and will cost $18,000. Under the leadership of Dr. P. R. Ross this church is being built up. All meetings of the church are well sustained.

Two pastors will be installed by Utica Presbytery at its coming meeting—Rev. W. H. Leach over Cochran Memorial church, Oneida Castle, and Rev. Edward I. Campbell over New Hartford. Mr. Leach comes from the Congregational church, Port Leyden, and Mr. Campbell succeeds Rev. O. A. Kingsbury, who, after a pastorate of twenty-two years, has become pastor emeritus.

Iowa

Rev. S. X. Cross, formerly of Missouri Valley, has been secured by First church of Woodbine to supply their pulpit until Jan. 1. He has also been engaged to teach in Bellevue College and will reside at Bellevue, Neb.

Lenox church celebrated last week the fortieth anniversary of its organization. Aug. 31, 1873, the church was organized in the depot by Rev. A. F. Randolph of Bedford. Eight persons were received as charter members. During the forty years the church has gathered into its membership 553 with 204 now on the roll. The following ministers have served the church: N. V. Morrow, Edward B. Cousins, Alfred B. DeLong, Calvin E. Laughlin, William H. Ilsley, Edward S. McClure, Frederick Harris, J. F. Hinkhouse, Samuel Alexander, C. W. Weyer, L. R. Smith, Samuel Wiley, P. A. Tinkham, John C. Orth and N. R. Miles. The observance of the anniversary was held Aug. 30-31. On Saturday a basket picnic was held, followed by addresses by Dr. Marshall of Omaha and William F. Mueller. In the evening Rev. M. B. McNutt, field representative of the Home Board, spoke to the farmers and Dr. Magill of Des Moines also spoke. On Sunday former pastors of the church participated and letters of greeting were read from absent ones.

Ohio

The tabernacle under erection at Steubenville preparatory to the meetings by Billy Sunday is nearly completed.

A contribution of $3,000 has recently been made to Zanesfield church by Dr. Earl Sloan of Boston, a former resident, who returned for a homecoming celebration.

Governor Cox in an address at Columbus has indicated that he intends to see that the state liquor license board conforms to the law in regard to the selling of liquor. Every saloon in Ohio is expected to be closed on Sunday.

The centennial celebration of Canal Fulton church held in April has been commemorated by the issuance of a pamphlet giving a history not only of this church but of Presbyterianism in general, together with a list of present members.

Rev. Cyrus A. Price, pastor of First church, Delta, gave an interesting lecture in West Unity church July 27. He showed by means of a large chart, diagramming the history of the world, that Christianity has been a mighty factor in the history of mankind.

South Dakota

Rev. Joseph Andrews has been elected pastor of Volga church for another year.

The church of Wautauga is much helped by its ladies' aid society, which is gathering hundreds of dollars for furnishing the new house of worship soon to be built upon a site already purchased.

The rural church of Goldenrod, near Armour and grouped with another rural church ten miles distant, is building a manse to encourage their minister, Rev. William Mason, just recovered from a disabling siege of inflammatory rheumatism.

The rural church of Pleasant Prairie, twelve miles from Midland, entertains the meeting of Reserve Presbytery Sept. 10, the minister, Rev. William Smiley, and his helpers transporting the guests from the railroad and return.

The annual conference of the Sioux Dakota Indian missions of the Congregational and Presbyterian churches in South Dakota meets Sept. 3-7 with the Presbyterian church of Red Hills, fifteen miles from the nearest railroad town, Kennebec. The transportation arrangements for the hundreds who will make up this encampment are in charge of J. P. Williamson, D. D., of Greenwood.

Kansas

Bucklin church during the past year has raised over $2,000. Rev. E. I. Gilmore, pastor, has removed to Topeka Third church.

Rev. D. H. M. Boyle, pastor of Oak Street church, Wichita, is preaching for Bethel church, five miles north of the city, on Sunday afternoons. The new church building, with commodious basement, costing $3,000, was recently dedicated by Walter M. Irwin, D. D., synodical superintendent.

Wellington people are very happy over their newly renovated church and parsonage. During the vacation period the interior of the church was frescoed, a new system of lighting installed, new carpets laid, new upholstered chairs for the choir loft obtained. The parsonage was painted, papered and repaired within and without. Preparations are being made for the most active fall campaign in the history of the organization.

Wisconsin

President Carrier of Carroll College spoke recently at La Crosse in First church and also in North church at a union meeting.

Rev. D. C. Jones of First church, La Crosse, spent several Sundays of his vacation among the home mission churches of presbytery.

Rev. H. C. Ramsey, who has been laboring in Packwaukee and Abbotsford during the past year, has received an appointment as missionary to China from the Foreign Board and expects to go this fall. Mr. Ramsey went out as mis-

(*Continued on page 1240*)

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Financial Situation

High Water of Last Spring Brings Loss to the Holders of Railway Stock—Government Funds May Be Used in Speculation.

Effect of the damage wrought by the high waters in Ohio and Indiana last spring is still being felt by others than those who were forced to look from their attic windows and see their furniture float away. The Big Four railway company recently "passed" its dividend on preferred stock. The loss to the road in bridges and in freight business was large and had to be paid out of earnings and charged to operation. This expense depleted the surplus which the holders of stock expected as dividend. Nor will the holders of this stock ever receive the dividend just passed. Their income is so much less and the only redress they have is to refuse to hold stock in the road longer, a recourse which may result in further loss in the effort to sell. The owner of $5,000 worth of stock in this case would lose $62.50. If the same amount had been invested in a farm mortgage the land could be taken if payment of the interest was not made, and if the loan was made by careful men the property would be worth double the amount loaned upon it.

Financial papers are pointing out that the promise of abundant cash from the government treasury to help move the crop has had a tendency to encourage speculation. Grain dealers, they say, are ready to hold cereals, and especially corn, on the farms, in the hope of higher prices, rather than try to market the grain now. If they can obtain sufficiently extended credit this will be possible. All of which may show that the best intentions may go astray when the natural laws of business and finance are interfered with in any way.

Express Companies Will Meet Competition

It is rumored that express companies are beginning to see the error of treating the public as a source from which as much money as possible is to be squeezed. Tentative plans have been formed by some companies to have their agents act as middlemen between farmers and consumers, the agents taking orders for produce to be delivered to the city man. Special carriers to hold various sorts of farm produce are being designed to handle this traffic if it is found popular.

With the multitude of opportunities to spend money during the summer, especially in a city, many persons approach the fall months with a flat pocketbook, but a determination to check the outgo and try to save a definite portion of their income during the coming half year. Many men find that membership in a good building and loan association, the holding of life insurance, making payments on a home or putting money regularly into some other form of investment starts them on the road to saving. Others can buy a $100 certificate based on a real estate mortgage every month or two. The saving of something regularly gives one a large amount of satisfaction.

"Nuggets Plentiful as Apples"

Participants in a stock selling scheme, whereby an 82-year-old woman of Syracuse, N. Y., said to be a cousin of the late P. T. Barnum, parted with her fortune of $82,000, have recently been arrested. According to the charges made, a niece of the woman wrote her that she knew of a splendid investment in mining stock in Washington where gold nuggets were said to be as plentiful as apples. The woman sold her house to promoters of the mine. She asked $15,000 for it and the promoter offered to purchase it for $18,000, giving notes secured by stock in the mine and bearing 10 per cent interest. The lesson that people should not invest their savings in unknown mines or other doubtful propositions which are located at a distance, or which promise enormous returns, will probably be learned some day.

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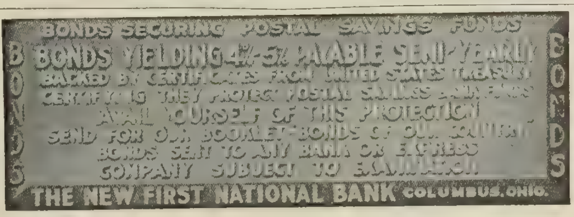

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5 Per Cent

Wisconsin

(*Continued from page 1238*)

sionary to China about sixteen years ago and labored with good results in the Inland mission and for the American Bible Society. He came back to this country a year ago, and while supplying home mission churches he has been visiting the churches and presenting the missionary obligation with his pictures and costumes in a very forcible and interesting way.

California

Dr. John Balcom Shaw is expected to begin his ministry in Immanuel church, Los Angeles, Sept. 14.

Rev. John Van der Las and his bride of two weeks lost their lives in the wrecking of the ship State of California in Gambier Bay. They were on their honeymoon trip and were to have returned to Monrovia to the home of a cousin of the groom, Rev. R. A. Van der Las, pastor of Monrovia church, where they were married.

Miss Matilda L. Allison, a retired missionary, died suddenly while addressing a meeting in Inglewood church Aug. 15. Miss Allison labored in New Mexico for about twenty-four years, helping to build up the school for Mexican girls at Santa Fe which bears her name. For several years past she has resided at Inglewood.

Nebraska

The corner stone of First church, Broadwater, was laid Aug. 24 by the pastor, Rev. W. J. Eby, assisted by Rev. George McDougall of Bridgeport. When completed it will be one of the best churches in Box Butte Presbytery.

Union evangelistic services have been conducted by Frank E. Lindgren of Chicago at Wakefield during three weeks preceding Aug. 24. The services were all profitable and the closing one was really a pentecostal season. More than a hundred professed conversion.

Missouri

Rev. Robert L. Layfield of Kansas City, Kan., has just closed successful union meetings in Morton church, Ray county. The Presbyterian, Methodist and Baptist congregations united. He begins meetings soon at De Soto, Kan.

The golden wedding of Rev. and Mrs. George H. Williamson was celebrated in First church of Joplin Aug. 20. The ceremony was performed by W. M. Cleaveland, D. D. Rev. J. D. McCaughtry of Carthage expressed congratulations and Rev. Elbert Hefner presented the bride a purse containing $50 in gold as a token of the occasion. He then presented a bank book to the groom, announcing that the friends had raised a handsome fund for their needs.

Oklahoma

Dr. R. J. Phipps; who has resigned from Watonga to go to El Paso, leaves a well organized church. A brotherhood of forty members was formed last fall, which has taken a large interest in the civic affairs of the town.

North Dakota

Rev. Ralph T. Fulton of Fargo, who has been superintendent of institutes of the North Dakota Sunday School Association during the past year, has resigned to take up pastoral work at Towner. He previously held pastorates at Oakes and Erie.

Tennessee

During the vacation of pastors of First church (South) and Second church (North), Knoxville, the congregations have joined in a union service. Rev. John T. Thomas of Grand Rapids, Mich., has supplied the pulpit.

Maryland

Illustrated talks on the church lawn Wednesday and Sunday nights are being given by Rev. Edward Niles, pastor of Second church, Baltimore. Club work of the church is attracting many nationalities.

Colorado

The City Christian Endeavor Union of Colorado Springs recently held a missionary pageant, giving the young people of that city a miniature "World in Colorado Springs."

Winona Assembly Pays Expenses for the First Time

The most successful of all Winona conferences closed Aug. 31. From the standpoint of attendance, speakers, interest and financial returns it was notable.

Winona is most widely known on account of its annual Bible conference, the largest and best known summer assembly west of the Allegheny mountains. Since 1895 these conferences have been growing in patronage and power. Bishop Hughes, Billy Sunday, Evangelists Biederwolf, Munhall and Gipsy Smith addressed the throngs gathered at the various services in the closing day. Besides these the program included Dr. G. Campbell Morgan, Dan Crawford, the famous African missionary; Dr. Chapman, Mrs. Catherine Booth-Clibborn, Dr. George R. Stuart and fifteen other prominent workers. It was therefore scarcely extravagant for one, during the conference, to say, "I never expected to see on this continent such an aggregation of religious leaders as appear on this program."

No wonder several tens of thousands passed through the turnstiles during the ten days. At least 8,000 people were on the grounds the first Sunday. The attractions of this Northfield of the Central West are not confined to the array of talent that characterizes its programs. The scenic beauty of Winona is famous. Almost every form of recreation is also provided.

The moral and religious influence of this conference surpasses measurement. Who that have heard them would venture an estimate of the good imparted to the multitudes by Dr. Morgan, perhaps the greatest living expository preacher; Gipsy Smith, perhaps the world's most winsome evangelist, and Dan Crawford, whose twenty-three years of sacrifice in learning to "think black" transformed a portion of the dark continent. A large proportion of the people attending are leaders in hundreds of communities, Bishop Hughes is authority for the statement that 525 Methodist ministers were in attendance. Perhaps 1,000 Presbyterian ministers were on the grounds during the ten days. Winona is not narrowly denominational, but broadly interdenominational. The announcement for denominational meetings was like a roll call of Protestant churches.

At the denominational meetings special attention was given to the study of the problems of men's work, four days being devoted to this work and one day to the study of denominational training schools. Among the speakers on men's work were Dr. John M. Coulter of Chicago, Dr. B. B. Bigger of Cleveland and Secretaries Fox and Henderson. H. B. McAfee of Chicago spoke on training schools. For the first time in its history the conference paid all expenses and probably furnished a balance to reduce the deficit of former years. Presbyterians should not be long in relieving Winona of all financial embarrassment, for Winona has rendered a high service to them in particular, and in welcoming and recognizing sister denominations has rendered a wide service to every Protestant denomination.

J. T. HENDERSON.

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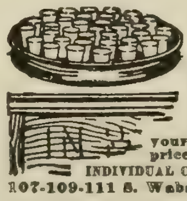

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School and College

The first two weeks of the college year at /heaton College are given over to special religious services during which all social and thletic events are postponed. Churches and oung people's societies cooperate in these eetings, which have been increasingly sucessful.

Dr. William A. Webb, president of Central ollege, Missouri, has been elected head of andolph-Macon Women's College, Lynchburg, 'a., in place of the late Dr. W. W. Smith, ounder of the college. Since the death of Dr. mith in November, 1912, the acting president as been Dr. N. A. Pattillo. Dr. Webb has een president of Central College for six years nd was professor of English fourteen years the same institution.

The inauguration of Dr. William M. Hudson s president of Blackburn College will take lace Sept. 24 in connection with the meeting f presbytery at Carlinville, Ill. It is expected hat the principal address will be made by Dr. ohn Timothy Stone, moderator. Details of he self-help plan of this college have been laborated and the college farm and other eans whereby students may earn their way ill be put into operation at once.

Reports of Labor Sunday—Every pastor who has ad a successful service in connection with Labor unday will be glad to tell others how it was anaged. It will inspire to better work. The ontinent will be glad to use reasonable space o print the important details of the way in which orkingmen were reached for the special service.

How Many at Rally Day Exercises?—Readers f The Continent would like to know which Sunlay schools in the country have the best attendance n Rally Day. If officers of the schools will send o this paper the attendance on Rally Day the ames of the schools having the highest record vith relation to their enrollment will be printed s soon as practicable after the reports are reeived. Send the name of the school, attendance n Rally Day, divided as to visitors and members, pupils, officers and teachers. A postal card will be convenient. The enrollment as shown in the report to presbytery last spring can be used as a basis or computing the per cent of membership present.

Calendar and Record

Presbytery Meetings

Abilene—Rochester, Haskell county, Sept. 26, 8.
Alton—Carlinville, Sept. 23, 2 p. m.
Amarillo—McLean, Sept. 9, 7:30 p. m.
Austin—St. Marcos, Sept. 23, 8 p. m.
Bellingham—Everett, Sept. 9, 7:30 p. m.
Bloomington—Heyworth, Sept. 16, 7:30 p. m.
Brownwood—Goldthwaite, Sept. 9, 10 a. m.
Cairo—Carterville, Sept. 16, 7:30 p. m.
Carthage—Golden City, Sept. 16, 7:30 p. m. Conference 2:30 p. m.
Cimarron—Jefferson, Sept. 17, 8 p. m.
Columbia—Greenville, Sept. 16, 4 p. m.
Columbus—Columbus Central, Sept. 15, 7:30 p. m.
Council Bluffs—Avoca, Sept. 17, 7:30 p. m.
Crawfordsville—Dayton First, Sept. 15, 2:30 p. m.
Dayton—Troy, Sept. 8, 2 p. m.
Detroit—Northville, Sept. 15, 7:30 p. m.
Des Moines—Panora, Sept. 9, 7:30 p. m.
Emporia—McPherson, Sept. 23, 7:30 p. m.
Erie—Girard, Sept. 8, 7:30 p. m.
Ewing—New Bethel, near Salem, Sept. 16, 7:30.
Flint—Port Huron, Sept. 15, 7:30 p. m.
Fort Dodge—Armstrong, Sept. 9, 7:30 p. m.
Fort Wayne—Garrett, Sept. 15, 7:30 p. m.
Freeport—Polo, Sept. 9, 7:30 p. m.
Grafton—Jacksonburg, Sept. 18, 7:30 p. m.
Holston—Philadelphia, Sept. 10, 7:30 p. m.
Iowa—Cross Lanes, Sept. 8, 1:15 p. m.
Iowa City—Williamsburg, Sept. 8, 7:30 p. m.
Kearney—St. Paul, Sept. 9, 7:30 p. m.
Lackawanna—Shickshinny, Sept. 15, 7:30 p. m.
LaCrosse—Bangor, Sept. 9, 7:30 p. m.
Logansport—Rensselaer, Sept. 15, 7:30 p. m.
Lake Superior—Rudyard, Sept. 9, 7:30 p. m.
Lansing—Morrice, Sept. 8, 7:30 p. m. Conference 2:30 p. m.
Long Island—Manorville, Sept. 9, 9:30 a. m.
Madison—Kilbourn, Sept. 16, 3 p. m.
Mahoning—Ellsworth, Sept. 15, 7 p. m.
Marion—Spring Hills, Sept. 8, 7 p. m.
Maumee—Bowling Green, Sept. 8, 7:30 p. m.
McAlester—Calvin, Sept. 16, 8 p. m.
McGee—Huntsville Sweet Spring, Sept. 9, 7:30.
Milwaukee—Somers, Sept. 16, 7:30 p. m.
Monroe—Reading, Sept. 8, 7:30 p. m.
Nebraska City—Table Rock, Sept. 8, 7:30 p. m.
Newton—Hackettstown, Sept. 16, 10:30 a. m.
Oakland—Concord, Sept. 8, 7:30 p. m.
Omaha—Marietta, Sept. 8. Notify Rev. N. P. Olney, Colon, Neb.
Osborne—Hoxie, Sept. 16, 7:30 p. m.
Ottawa—Troy Grove, Sept. 9, 7:30 p. m.
Ozark—Everton, Sept. 9, 11 a. m.
Peoria—Dunlap Prospect, Sept. 16, 9 a. m.
Portsmouth—West Union, Sept. 8, 7 p. m.
Red River—Fergus Falls, Sept. 16, 7:30 p. m.
Reserve—Pleasant Valley, Sept. 10, 2 p. m.
Rushville—Warsaw First, Sept. 9, 2:30 p. m.
Saginaw—Alpena, Sept. 8, 7:30 p. m.
Sedalia—Gladstone, Sept. 9, 7:30 p. m. Delegates met at Eldoin.
St. Joseph—Akron, Sept. 16, 7:30 p. m. Conference Sept. 15, 7:30 p. m.
Sioux Falls—Hurley, Sept. 9, 7:30 p. m.
Springfield—Virginia, Sept. 15, 7:30 p. m.
Steuben—Cuba, Sept. 15, 7:30 p. m.
Steubenville—Smithville, Sept. 8, 7:30 p. m.
Union—Spring Place, Sept. 9, 7:30 p. m.
Wellsborough—Wellsboro, Sept. 16, 7:30 p. m.
Westminster—Gap Bellevue, Sept. 8, 7:30 p. m.
Winnebago—Oconto, Sept. 9, 4:30 p. m.
Winona—Rochester, Sept. 16, 7:30 p. m.
Wooster—Congress, Sept. 16, 7 p. m.
Zanesville—Keene, Sept. 15, 2 p. m. Vehicles meet delegates at Coshocton.

Ordinations

Bismarck—James A. Ayers, J. M. Humphrey.
Oakland—Thomas Hannay, Jr.

Resignations

California—Colton: E. L. B. McClellan.
Illinois—Chicago Morgan Park: C. L. Lucas.
Minnesota—Austin: Robert Brown.
Missouri—St. Louis North: W. D. Vater.
Pennsylvania—Birmingham: J. R. Woodcock.

Calls

California—Avondale: G. G. Eldredge, Cincinnati.
Indiana—Petersburg Main Street: Henry M. Rogers.
Kansas—Topeka Third: E. I. Gilmore, Bucklin.
Michigan—Muskegon: A. C. Ramsay, Mitchell, Neb.
Minnesota—Winona First: Robert Brown.
Missouri—Carterville: G. F. Harbour, Sarcoxie.
New York—Syracuse East Genesee: John R. Woodcock, Birmingham, Pa.
Oregon—Grant's Pass: W. D. Vater, St. Louis, Mo.
Pennsylvania—Lower Marsh Creek: D. W. Woods.
South Dakota—White Lake: Henry Ketchum, Wabasha, Minn.; Wentworth, Colman and Bethel: Gray Jones Cardy, Mechanicsville, Iowa.

Vacant Pulpits

South Dakota—Java and Glenham: Rev. C. C. Todd, Aberdeen, pastor at large.
Wisconsin—North Bend, Bangor.

Change of Address

Casselberry, W. W.—Collingswood, N. J., to Redlands, Cal.

Accessions

California—Van Nuys First, 7, Aug. 17, R. B. McCain.
Iowa—Meriden, 6, July 20, John W. Little.
Minnesota—Austin, 7, Aug. 17, Robert Brown.
Pennsylvania—Marietta, 2, July 20, E. F. Reimer.
South Dakota—Dunnekecke, 10, Aug. 17, C. C. Todd.
Tennessee—Jewett, 24, Aug. 24, Park W. Taylor.

Obituary

Death notices will be inserted at the rate of one cent a word. **Payment must be sent with the notice.** Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

Cunningham, Jesse A.—1831-1913.—These dates mark the period of a noble career. Mr. Cunningham was the highest type of Christian manhood. He began life in Blairsville, Pa. He was for some years engaged in business in Pennsylvania, California and Indiana. In 1870 he married Miss Nannie McFarren, daughter of Samuel McFarren, D. D., then prominent in the Presbyterian ministry of western Pennsylvania. The last quarter of a century of his life was spent in New Jersey. In all his relations, business, social and religious, Mr. Cunningham held to high ideals. His life was free from the stain of vice of any kind—even such as Christian people sometimes indulge in, and his conduct marked by the strictest integrity.

His was a life singularly useful to the church. He served as superintendent of the Sunday school and filled the office of elder in three different churches—Blairsville, Hammonton and Chelsea, Atlantic City. In the last named he was an elder at the time of his death. Mr. Cunningham was a man intelligent in the great doctrines of the church, loyal to the highest ideals of service, rich in experience and efficient in Christian work. His last two years of life were years of bodily weakness and suffering. Here his Christian faith and fortitude were strikingly manifested, and bore testimony to his fellowship with one "through whom we are more than conquerors."

Such a life, with its varied lines of service, its intelligent grasp of the great truths of our faith and its high standard of Christian manhood, is a priceless heritage to the church and society. "A good name is rather to be chosen than great riches." His record is noble, his memory is sweet, his reward is great. The church needs the service of more like him. He passed to his reward May 22, 1913.

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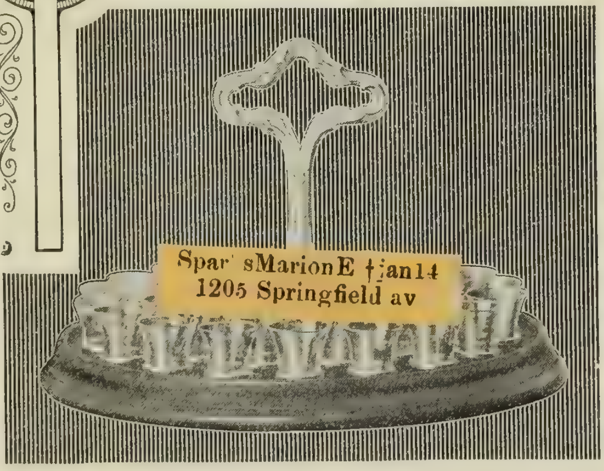

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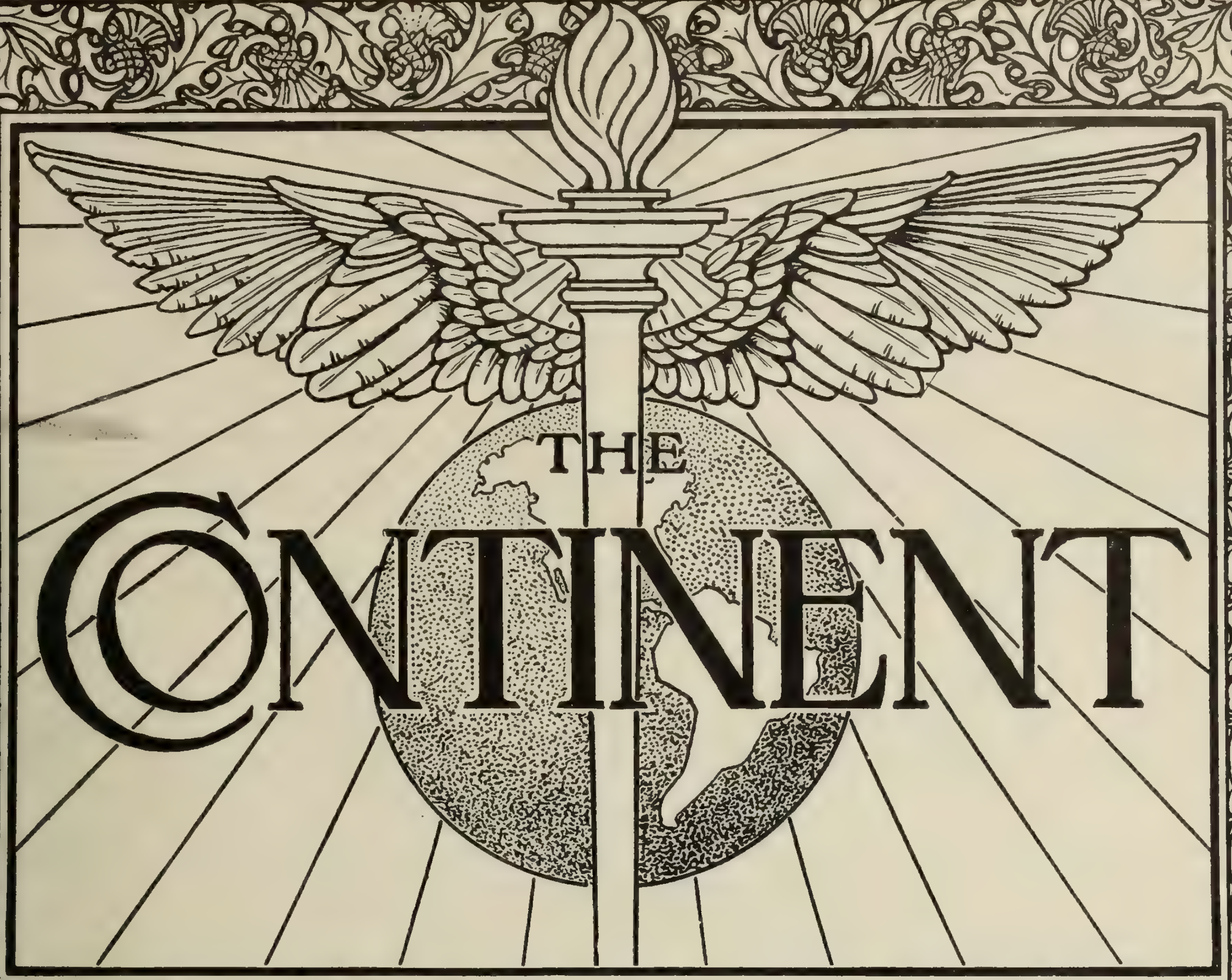

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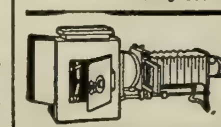

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Around the Shop

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Christ's Sliding Scale

"WHAT DO YE MORE THAN OTHERS?"

That question from Christ contains a whole volume of Christian ethics. In our Lord's time, just as today, multitudes regulated their conduct by the standard measurement, "All that's to be expected of an ordinary man." Then as now there prevailed a kind of set tradition as to what consistency demands of a religious person; anybody who kept abreast of that mark felt himself doing well enough.

But Jesus carried always a prod to disturb the content of "well enough." He was for everlastingly keying up character to a higher plane—the good to the better.

The Master could not permit religious people to measure themselves by one another. He knew that meant self-righteousness. Instead, he insisted on having his followers read the measure of their obligations by the deeds of those who don't profess religion.

"What do ye more than others?" To please his Master the Christian disciple dare not stop with doing as well as is to be expected of the average man. He must do a great deal better than the average man dreams of.

And as the man of the world improves, it is the business of the Christian to keep improving faster.

* * *

There are pessimists a plenty in the church and elsewhere who will be hasty to deny that the Lord meant anything of the kind. They can't conceive that it would ever be safe to test a Christian's duty by any such standard.

The world all the time grows worse, according to their philosophy. To put Christians on notice to be better than the world would establish a sliding scale indeed, but as they see it, a scale sliding down.

The forevision of Jesus Christ, however, had no such fear in it, and it is safer to side with his optimism than with anybody else's pessimism.

He saw the world getting better even in his day—saw faith and revolt from sin in many whom the church of his hour deemed hopeless. And he knew that when his gospel of good will began to be preached, the process of betterment would go on accelerating from century to century.

So it has come to pass—even though a few dark souls are unable to see it. Outside and beyond the effect which the gospel works in the lives of those who consciously accept Christ as Saviour, there spreads an almost immeasurable zone of social effect where Christ's ideals steadily elevate thinking for the whole civilized world.

Two thousand years ago not even the best of men were ashamed of being selfish. Now everybody is ashamed of selfishness. Even the vilest men today lighten their consciences with kind acts to the unfortunate.

So in times past dishonesty and debauchery did not disgrace men, but today even the dishonest and debauched are conscious of disgrace, and make the best front they can to conceal their demerit.

The world's conception of life—and in great part its practice of it—has thus gone up incalculably since Christ was on earth.

* * *

What does this mean for the church?

Everybody says there is not as much difference now between the church and the unchurched world as there used to be. Sometimes that is taken to be a sign that the church is dropping backward into more worldly conformity than previous generations yielded to. But only in superficial senses is that true.

The deeper fact, touching the things that really matter, is simply that as the world absorbs more and more of the teachings of Christ, it moves up closer to the church in moral standards; it continually increases the bulk of its generosity and integrity in lines once considered exclusively Christian.

The distance between the church and the world lessens because an improving world treads on the church's heels.

Many who perceive the fact take singular comfort from it. They argue that the world itself is rapidly becoming Christian, and so the old obligation, insisted on by the apostles, to keep the church separate from the world, is being obliterated.

But the apostles are not so out of date. There is just as much reason as ever for keeping the church separate from the world. And the only way to maintain that separation is for the church to realize this:

When the world absorbs so much of Christ that it begins to act and live as the church has been living, the church must get nearer the Master and live and act still better.

Always Christians must be doing "more than others." Does the world grow generous? Christians must be doubly generous. Does the world improve in honor? Christians must be superhonorable. Does the world learn sacrifice? Christians must become supremely sacrificial.

* * *

Let the idea be illustrated by a very "modern instance."

Eugene V. Debs, leader of American Socialists, and his wife recently adopted into their home as a daughter a poor deceived and unfortunate girl who had fallen into the deepest pit of woman's sin.

Admirers of Mr. Debs have made much ado over the act. Mr. Debs, they have said, does not pretend to be a Christian, and yet he has here done a deed of superbly Christlike sympathy from which the vast majority of Christ's professed followers would have shrunk with dismay. It is to be feared, indeed, that even Mr. Debs himself has not wholly refrained from applause of his own goodness.

At all events, the manner in which the kindness has been advertised has irritated many. But irritation is not the Christian response. The Christ spirit will not return scorn for scorn any more than evil for evil.

Mr. Debs would never have done this deed if he had not learned the manner of it directly or indirectly from Jesus Christ. Jesus set the example. Therefore the friends of Jesus Christ must give thanks for Mr. Debs's following the example.

But meanwhile they must themselves stir up zeal to outdo Mr. Debs and all his like.

If "others" receive one fallen girl to a new chance for womanly honor, the Lord's disciples must receive a multitude. At any cost, they must do "more than others."

It will not suffice for the church man of today to be only as good as his father was. He can't live on his father's standard now.

To be his father's equal as a Christian; the present-day church man must be as much superior to the average morality of this age as the father was to the average morality of his age.

It is a sliding scale and it always slides up.

The World

President Yuan Holds His Power in China

Affairs in China have of late been progressing favorably for one man, that man being Yuan Shih Kai, the provisional president of the republic. Regardless of President Yuan's nominal title, he is "the" strong man of China today, and British and American observers agree that he is fast coming to occupy in his country the position long successfully held in Mexico by Porfirio Diaz—that of absolute dictator. And some of the observers believe that for a time at least China will prosper under such a dictatorship, if it becomes an actuality, as Mexico prospered in the best days of Diaz.

Yuan's prestige has been greatly increased by the failure of the southern rebellion, which finally collapsed with the capture of Nanking by government troops on Tuesday of last week. The capture is said to have been attended by looting and barbarity. The American consulate and two missions were threatened and fired upon, but no one was injured. Previously Dr. Sun Yat Sen and General Huang Hsing had fled to Japanese territory. The suppression of the rebellion brought Yuan's troops into conflict with Japanese civilians, a few of whom were fired upon and killed while carrying a Japanese flag. The Tokyo newspapers referred to the incident as a massacre and demanded that full reparation be required from the Chinese government. In Peking, on the other hand, there is reported to be strong feeling at the active part which Japanese are accused of playing in fostering the rebellion.

By way of Mukden and St. Petersburg a dispatch last week announced that President Yuan would resign office as soon as peace is restored, but verification was not forthcoming. On Friday Yuan gave out the names of members of a new cabinet. All are described, with one exception, as henchmen of the president, and with no exception as "old style officials with modern tendencies," and men of monarchical sympathies. The cabinet selections are to be submitted to the parliament or assembly for ratification, but the president has lately evinced scant respect for the assembly. The Manchu dynasty abdicated more than a year and a half ago, and the present assembly first met more than four months ago, but only slight progress has been made toward the adoption of a constitution and there is no immediate prospect of a presidential election. In the meantime Yuan keeps a steady hand on the helm.

Several members of the assembly were arrested two weeks ago, and arrests and executions became so frequent in the capital that many of the deputies were terrorized. The senate appointed its speaker and deputy speaker to visit Yuan and ask him for an explanation of the arrests and also to inquire whether he desired to govern China without the help of the assembly. Yuan replied that he was in ignorance of the arrest of the deputies, and promised to investigate.

* * *

Japanese Mob Assails Foreign Ministry Offices

Japan's foreign policy appears to be as unsatisfactory to the Japanese mob spirit in Tokyo as it is to the partisans of President Yuan Shih Kai in China. On Sunday a crowd of several thousand persons gathered in a public park in Tokyo and listened to inflammatory speeches urging military action against China in revenge for the Nanking incident. From the park the throng marched to the government foreign offices and demanded that troops be sent to China or else that Foreign Minister Makino resign. After four or five hours of wrangling and parley, delegates from the crowd were pacified by a promise of being received later.

The disturbance was precipitated by the assassination of a foreign office bureau chief, Mortiaro Abe, who died Saturday after having been waylaid and stabbed by two unknown men. One explanation is that the act was a manifestation of displeasure against the government's course in the California and Chinese matters. A more sinister suggestion was that the bureau chief, a comparatively unimportant individual, was a victim of mistaken identity, as he resembled Dr. Sun Yat Sen. At the time Dr. Sun left China there was a rumor that a band of Chinese assassins had been sent to Japan to take his life.

* * *

Incidents of the Mexican Imbroglio

The week passed with no more startling development in the Mexican situation than the shooting of a drunken Mexican army officer on the international bridge between the Mexican city of Juarez and El Paso, Texas, by two American immigration officials. The incident angered the Mexican soldiers and civilians, but proved to be nothing more than one of the many dangerous flashes that have kept the United States troops on the border alert. Feeling in Texas, as voiced by the governor, has been strong against the amicable policy which rules at Washington, but the President knows that the great majority of the American people want peace, and that the people as a whole do not believe that Mexico and all its resources are worth a war.

To offset ex-Governor Lind's special mission to Mexico the Mexican government announced that a personal representative of President Huerta would be dispatched to Washington. Manuel de Zamacona, who has had diplomatic and financial experience, was designated by the Mexican foreign minister, Gamboa, to carry on a parley with the American authorities, and it was hinted that Zamacona would endeavor to secure for the de facto government the financial assistance to which Mr. Lind referred in one of his communications.

General Felix Diaz in London, where he was sidetracked after the Japanese government expressed its unwillingness to receive him, definitely declared his candidacy for the Mexican presidency. Minister Gamboa took occasion to deny that any further official statement had been made that President Huerta would not be a candidate, but the Associated Press states that the American government in all its negotiations is taking Huerta's withdrawal for granted.

American consuls throughout Mexico have been instructed to assist American citizens who may wish to leave Mexico, as strongly urged by the President. The Presbyterian and Methodist mission boards have sent word to their missionaries to exercise their own judgment as to leaving Mexico, but advising that women and children should be removed to places of safety.

* * *

Another Fatal Wreck on New Haven Railroad

Public indignation has been aroused by a series of fatal railroad wrecks on the New York, New Haven and Hartford railway, the last one occurring at Wallingford, near New Haven, early in the morning of September 2. Twenty-one persons were killed and fifty injured in a rear-end collision between two sections of express trains from the White mountains and Bar Harbor. Many of the victims were prominent in business and society, and were, for the most part, homeward bound vacationists. The locomotive of the rear train plowed through two sleeping cars, the latter of wood construction. The fact that the coaches were built of wood instead of steel increased the seriousness of the wreck. Two trainmen were arrested—the engineer of the White mountain express, who speeded past a danger signal in the fog, and the flagman of the Bar Harbor flyer, who failed to set warning torpedoes far enough in the rear of his train, which had come to a standstill. The New Haven officials also blamed the block signal system of the so-called "banjo" type, which is being replaced by the semaphore system.

Besides state and local investigation of the accident the federal machinery is at work to determine responsibility and find out methods of prevention. The interstate commerce commission took the initiative under Commissioner McChord, and the railroad management was ordered to produce all minutes of the board of directors since July 12, 1911, the date of the Bridgeport wreck, which first put the New Haven lines into bad repute. Within the last two years there have been fourteen wrecks and over 400 persons were killed or injured. The record reads like a list of battlefields. New York critics of the road affirm that its equipment is not consistent with safe operation and that the discipline of its employees has been weak. Representative Britten of Chicago introduced a resolution in Congress ordering the federal inquiry already under way. Evidence given by the employees of the road at the public hearings conducted by the commission tended to show general laxity and carelessness.

Sympathy is expressed for the new president of the road, Howard Elliott, who has just come from the West to succeed Charles S. Mellen. Slason Thompson, who is regarded as an apologist as well as a statistician for the railroads, in a letter published a week ago says railway wrecks are "absolutely adventitious"—i. e., accidental—and points to the wreck of the Scotch express in northern England, which fell on the same day as the New Haven casualty. But the factor of safety is distinctly larger in Great Britain than in America.

Financial Echo of the Railroad Wreck

At the first meeting of the executive committee of the New Haven railroad directorate to be attended by the new president, Mr. Elliott, last Friday the famous banking house of J. P. Morgan and Company served notice that it would terminate its contract as fiscal agent of the road and its subsidiaries. Mr. Morgan stated that it was desired to give the new management a free hand in financial as well as in other matters. The newspapers, however, were quick to suggest that the recurring disastrous wrecks may have influenced the Morgan firm, which for many years has looked after the financing of the New Haven lines, and only recently undertook to float $67,000,000 of 6 per cent debentures. Another theory was that a financial war is impending between the Morgan interests and the Kidder-Peabody banking concern of Boston. Boston capitalists desire to have New England finance its own railway system without going to Manhattan.

The executive committee at the same meeting discussed the Wallingford wreck and reaffirmed a blanket resolution adopted last October in which the president of the company was directed to "leave nothing undone which in the judgment of himself and his associates will conduce to greater safety in the operation of the railroad" as to passenger travel. Future passenger equipment was to be of all steel type. The reaffirmed resolution is a demonstration that something more than strong words and good intentions are needed to prevent accidents on a big railway system.

* * *

Appointment as Balkan Envoy Opposed

Charles J. Vopicka of Chicago was last week nominated by President Wilson as American minister to the Balkan states. In submitting the nomination the President and Secretary of State Bryan disregarded protests of the Anti-Saloon League, and the protests were renewed before the senate in an effort to prevent Mr. Vopicka's confirmation. Mr. Vopicka is president of a brewery concern and naturally allied with the liquor interest, and for that reason his appointment was objected to. In his favor it was urged that he represents the type of immigrant that has worked up to prominence by dint of earnest and diligent effort.

The United Societies for Self-Government, an association of several liquor and "personal liberty" organizations, strongly indorsed the Vopicka appointment. In a resolution sent to Washington it was urged that "so long as the brewing industry is recognized as legitimate and lawful, and so long as the United States government does not refuse to derive a considerable part of its revenue from this very industry, the men engaged in that industry should not be branded by the government as citizens of an inferior degree."

* * *

Thaw Dodging Deportation After Asylum Escape

An unedifying game of hide-and-seek which one man has been playing with the law and the authorities of two nations will probably be ended, so far as one country is concerned, soon after Harry K. Thaw appears before the full king's bench at Montreal September 15. Ever since 1906, when the rich young man killed Stanford White, the architect, under sensational circumstances, and was committed to the asylum for the criminal insane, he has vainly sought escape through the courts. Despairing of success, he or his friends plotted for him to slip through the gate at Matteawan, New York, from whence he fled by way of Vermont to Canada and was there arrested. Then ensued a legal battle against his deportation to the United States, with writs of habeas corpus and several hearings in different places in Canada. Just as the Canadian immigration officials were on the point of sending him back to the Vermont line a writ from the Montreal court was brought to the Quebec village of Coaticook by special train.

A feature of the proceedings last Friday was the arrest of William T. Jerome, former district attorney of New York City, who prosecuted Thaw in the original murder trial, on the charge of gambling—the gambling being for pennies with some of the numerous newspaper reporters who help to shed publicity on the movements of the notorious criminal lunatic, or former and momentary lunatic, as Thaw describes himself.

* * *

—Lord Strathcona, Canadian high commissioner, is said to have indicated what he considers a proper "dead line." It was recently reported that he would retire early in 1914, after reaching his 94th year. His probable successor will be Hon. Clifford Tifton, aged 52. Lord Strathcona's physician says there seems to be no reason why the veteran should not continue working till be reaches the century mark.

—Both legal and popular opinion have recognized Lieutenant Governor Glynn of New York as acting chief executive of the state pending the hearing of the impeachment charges against Governor Sulzer. In behalf of the latter a pamphlet was issued recently asserting that Tammany and Murphy sought to depose him because the governor had uncovered "graft" in various state departments.

Religious World

Government Sends Temperance Leaders to Milan

The American delegates to the fourteenth international congress on alcoholism, which meets in Milan on the 22d instant, have just been appointed according to law by Secretary of State Bryan and approved by President Wilson. In considerable part the personnel of the delegation is the same as that which went to The Hague on a similar errand two years ago. The members of the commission are as follows:

Dr. E. C. Dinwiddie of Washington, legislative superintendent of the Anti-Saloon League and other temperance organizations; Ernest H. Cherington of Westerville, editor of The American Issue; Father P. J. O'Callaghan, Chicago, president of the Catholic Total Abstinence Union of America; Mrs. Suessa B. Blaine of Ovid, New York, Woman's Christian Temperance Union lecturer; Dr. Arthur J. Barton, Waco, Texas, chairman of the temperance committee of the Southern Baptist Convention; Dr. James Cannon, Jr., Richmond, former superintendent of the Virginia Anti-Saloon League; Professor Charles Scanlon, Pittsburg, superintendent Presbyterian Board of Temperance; Edwin Mulready, Boston, ex-secretary of the Catholic Total Abstinence Union; Judge William Jeff Pollard, St. Louis, who as police judge released drunkards on total abstinence pledge; Dr. Rufus W. Miller of Philadelphia, chairman of the temperance commission of the Federal Council of Churches; Hon. George F. Cotterill, mayor of Seattle and chief templar of the Good Templars of America; Henry T. Laughbaum, Oklahoma City, superintendent Oklahoma Anti-Saloon League; Mrs. Mary H. Armour, Macon, Georgia, Woman's Christian Temperance Union lecturer, and Miss Marie C. Brehm of Pittsburg, lecturer for the Presbyterian Board of Temperance.

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Foremost United Presbyterian of His Time

There is no invidious or dubious comparison in saying without qualification that the United Presbyterian Church lost its most eminent figure in the death of Dr. Alexander Gilfillan Wallace, who has recently passed away at the age of 84. Dr. Wallace was already a minister in active service in the Associate Reformed Church when that denomination, fifty-five years ago, combined with the Associate Church to form the United Presbyterian body. In quick succession Dr. Wallace became stated clerk of the General Assembly of the new church, editor of its principal journal, The United Presbyterian, and secretary of the board of church extension. Of these offices he retained the former two until his decease; the latter until two years ago.

In this triple capacity he exercised an influence far transcending that of any other man in the communion, and his encyclopedic knowledge of every detail connected with United Presbyterian history, personnel, organization and statistics could only be compared with that of his compeer in the Presbyterian Church, Stated Clerk William Henry Roberts.

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Young People to Endow Bible Chairs

No fewer than 750 young men and women of the United Presbyterian Church gathered in Waterloo, Iowa, for the annual convention of the Young People's Christian Union of their denomination. The reports of Rev. H. A. Kelsey, the general secretary of the organization, show a membership growth in the past year from 26,000 to 31,500. A loving cup given for the best record of advancement during the year was awarded to Chicago Presbytery. Of the 751 societies comprised in the union, 128 are connected also with the Christian Endeavor movement. Besides laying plans to promote mission study and tithing, the convention determined to initiate a movement to endow Bible chairs in each of the five United Presbyterian colleges in the United States. The convention chose as its president George E. Hartsock, a young layman belonging to a country congregation at Sugar Creek, Ohio.

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—The absence of work for boys and the evident disinclination in many places for the ministers to work together were some of the outstanding impressions received by the team of the Men and Religion leaders who held meetings in South Africa recently. Boy Scouts have been established in Johannesburg, however, under the care of the Y. M. C. A. there.

Editorial

"I Ought to, but I Can't"

DR. HENRY BULLARD, of sainted memory, used to tell with great glee of a man recounting the hard experiences of a woodchuck. Chased by a dog and in great straits, the animal finally escaped by climbing a tree. But a farmer boy standing by and hearing the story was skeptical. "A woodchuck can't climb a tree!" he objected. The narrator answered, "I know a woodchuck can't climb a tree, but this one had to!"

That story often comes to mind when people are talking about what they ought to do but cannot. If they really felt they ought to do it, if they "had to," they would probably do it. It is not exactly a problem in ethics, for when we say "ought" we do not mean it in the ethical sense. We mean no more, generally, than that we admit it would be a good thing to do, if we only could do it. But even so, the real question is whether we have come to see the debated thing as thoroughly desirable compared with something else which might be given up in its behalf.

There come times when we find we can do all we were sure we could not do. We could not possibly take a day off from business, conditions absolutely forbade it, but when the wife was ill or we slipped on the street and were hurt, we found we could take several days off. When we "had to" we could climb a tree. We could not arrange things so that we could attend prayer meeting, but when we heard that Booker Washington was to speak, there we were on the front seat. We could not possibly go to the Sunday evening service when we work so hard during the week, but if the Hampton singers were to be there we could climb our tree like all the rest. It is altogether a question of whether we thought it was important enough. We can meet emergency opportunities by sufficient effort, and it is fair to wonder if we could not meet common ones if the dog were near enough, and if we felt we simply "had to."

Have not our ministerial brethren often heard each other remark, "Oh, I know I ought to read more, but I simply cannot do it; I have not read a new book for ever so long"? When a brother says he has just been reading this or that new book, which he says is really worth while, it is common for others to say, "I don't see how you can do it; I can't find time to read any more in these day of committees and parish work!" And it is all true. No minister can find time to read in these days unless he feels he "has to." But we are bound to think that any minister can find time for it if he counts it important enough, if he sees that he simply cannot keep abreast of the movements of the gospel in these moving days of thought and action without reading.

Sometimes we have wondered if it is not possible to show a bit of affectation in the familiar word about being too busy to read. Of course a minister is busy about something all the time. Most men are, who are worth their salt, as ministers supremely are. But that proves nothing about the comparative value of the things they may do and the things they may leave undone. We commend to our brethren the parable of the woodchuck and suggest that they look behind to see if the dog is not near enough, so that they had better climb the tree, even if they cannot.

That same word is often used about Bible study. We know we ought to read or study our Bibles more, but we cannot; we never can seem to find the time or the chance for it. And that is true. The man who in these days can "find" time for anything is in an unusual position. Most men have to make time for the things they count most important to do, and they can do it as soon as they really think they must. The trouble lies far deeper than our busy days—it is in our busy hearts. As soon as we think Bible study important enough we will make the time for it—not all the time we may wish, but enough time so that our hearts will feel free about our duty. At any rate, we can be on our guard against talking piously about what we ought to do but cannot, when we mean only that we see our duty, but are not earnest enough about it to make a way to do it.

There Will Have to Be a Decisive Decision

Compromise may be a happy spring of harmony among comrades or it may be a source of dissension—according to the kind of compromise it is. Unluckily for its work, the Board of Home Missions at New York is in position to explain the difference between kinds. And it knows now that at the last Assembly it chose wrongly.

Wholesome compromise is effected when both sides to a controversy consciously yield something in order to compose an agreement which all concerned may be content with. Mischievous compromise results from cultivating ambiguities in hope that each party will quiet down in the satisfied idea that it has obtained everything it insisted on. Temporary truces with an abundance of love feasting may be thus achieved, but when the contenders later try to enforce their supposed victories over one another, the old troubles break out again aggravated by the new misunderstanding. Vastly better than this, if there is no other alternative, is an honest "finish fight," which has the not-to-be-ignored virtue of leaving somebody well aware that he is licked.

Congratulations that the critics of the Home Board and its officers "got together" at Atlanta and avoided a battle on the floor of Assembly might have been seen even then to be ill based. Now it is doubly evident. The parties had agreed in committee that "as soon as practicable" the departments of country life and Indian missions, as well as the district superintendencies, should be discontinued. And thus the Assembly passed the order. Such as ventured to ask when that "practicable" date was due to arrive were promptly frowned upon; the board's assailants believed it was immediately at hand; the board's defenders that it could be postponed till the thirty-second day of the calendar's thirteenth month; for anybody to have tried in definite terms to judge between them would have started a fight after all. So in the hollow peace of a great uncertainty the Assembly went home. But the peace has already collapsed.

The air is even now torn with wild complainings against the board because it has not yet found "practicable" what its secretaries do not think practicable at all. The old argument therefore returns intensified. Manifestly there is just one way to settle it, and that is to debate the question out to the end, bitter or otherwise, and decide in the plainest of unmistakable legislative action by Assembly whether the church does or does not wish these criticised features of the board's work to be carried forward. Such a decision must on no account be delayed later than the Chicago Assembly of next spring. The church cannot longer than that endure the strain of ambiguous peacemaking.

For one reason only is the delay until then a benefit. By the time the Assembly of 1914 meets, the church will have the advantage of a report from the board's own committee on revised policies. It is to be trusted that that report will satisfy all the incidental criticisms which inevitably attach to any administrative enterprise as vast as the home mission work of the Presbyterian Church U. S. A. But that the tenor of it will be progressive in the general lines of the board's existing methods can hardly be doubted. Nor does The Continent doubt that the church is prepared so to sustain the board.

That would, we are confident, have been the result had the question been pushed to a clear-cut determination at Atlanta. The Southern Assembly there was better advised. It drove its questions through to decision in every case, and in every case, although the personnel of the body was reputed to be unusually conservative, the progressive side won. This is no time for progressives to dread trying out the issue of their own causes.

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Playing Private Secretary to a Dusky Monarch

Dan Crawford, the twenty-two-years-without-a-furlough missionary to Africa, who is now in the United States, is a member of the Plymouth Brethren, a sect which strenuously holds it wrong to pay anybody money for preaching the gospel. And Crawford has lived up to the letter of that scruple. He went out to Africa without the backing of any mission board and has never been in receipt of salary checks from home. He simply presented himself to the African natives as their guest, and when they cared for him enough to entertain him, he stayed and lived with them, helping them with their town building and agriculture in a way which, he has good reason to feel, paid for his keep.

Fortunately for Crawford, he early received the favor of a powerful African chieftain, Mushidi—an emperor, indeed, judged by the size and population of his despotic realm. This potentate was so lofty and proud that he would not condescend to eat with even the greatest of his own retainers. But the coming of the white stranger offered the negro tyrant a welcome opportunity to relieve the loneliness of his table without compromising his royal exclusiveness toward his own people. So Crawford stayed with Mushidi many years, becoming the king's "private secretary," as passing travelers phrased it. The missionary sorrowfully confesses that he was not able to convert his dusky patron to religion, but he had the satisfaction of mitigating many of the horrid cruelties which Mushidi was practicing on his people when his self-bidden Scotch guest arrived.

In an interview with Dr. William E. Barton, editor of The

Advance, Mr. Crawford admitted that even in that conversation he was talking English, his native tongue, as a foreigner. That is, he was thinking out his sentences in Bantu, the language of his field in Africa, and translating them into words which his interviewer understood. So he delivers, it appears, his public addresses. This complete transfer of all his intellectual processes to an African base is what the missionary means by the title of his wonderfully racy and scintillating autobiography, "Thinking Black."

And he will not admit that he has lost anything by learning to "think black." The language of the Bantus is, in Crawford's opinion, incomparably richer than English. Its grammar has thirty-three tenses, ten voices, nineteen genders. All names of long things are in one gender, all names of short things in another, and so on. The achievement of which the Scotchman is proudest is the rendering of the entire Bible into the complicated idiom of this tongue.

Twenty-four years ago young Crawford had tuberculosis and was under necessity of getting away from damp Scotland to a warm climate. And he passionately admired Livingstone. Those two circumstances took him to Africa. Today he is sound in body through and through. And the world calls him Livingstone's successor.

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"They Still Bring Forth Fruit in Old Age"

The Continent a few weeks ago spoke of the long reach of the life of Dr. Elisha W. Stoddard of New Jersey, back into the early decades of the nineteenth century. But Dr. Stoddard is not the senior active Presbyterian preacher of this date. That honor seems to belong to Dr. David Tully of Media, Pennsylvania, who has just celebrated his ninety-fifth birthday, and who still defies the tradition that an aged minister is entitled to rest. It is plain that there is going to be no rest for Dr. Tully this side of the heavenly land, and his strong-paced foot is not yet on the threshold of his departure from this world.

Since he passed his ninetieth birthday Dr. Tully has organized and built up a new church near his home, and the congregation has loyally and appropriately taken his name; so that even now it is known as the Tully Memorial church. Wiseacres cautiously warn against the danger of giving any institution the name of a living man, lest he may ere his death discredit the title. But all will agree that from Dr. Tully's case such a fear is as far away as the East is from the West, and the church which already bears his name is but an earnest of the honor in which his long life and abundant works are sure to be commemorated for many a generation to come.

If Dr. Tully is indeed the oldest active minister of the church, he is not the oldest Presbyterian church official, for Dr. William H. Wishard, ruling elder in one of the Indianapolis congregations, is 98, and his vitality bids fair to carry him over the century mark alive and active. Dr. Wishard has not only served the Lord conspicuously well in his own person, but even more in a family of devoted children who in world and church have followed faithfully the footsteps of his stalwart Christian example.

—Dr. A. J. McKelway of the national child labor committee was, we believe, the first Presbyterian clergyman invited to preach the annual sermon before the National Conference of Charities and Correction. And all reports from Seattle, where the conference met this year, indicate that the historic preaching reputation of the Presbyterian ministry was fully upheld by this strong and spirited southerner. Professor Graham Taylor, commenting on the sermon in The Survey, says: "His eloquence, warm-heartedness and exalted loyalty to religious ideals and standards so suffused and tempered and balanced his criticism of the church as to take out of it all the sting. Not within the memory of any of us has the justice, kindness and religion of all the churches been borne closer home to the heart and conscience of social workers than in this sermon."

—The opinion of The Continent that the antiunionists of Tennessee would learn from their lawyers that they were simply marching to certain defeat if they went up to higher courts on the publishing house case was unexpectedly confirmed by the quick surrender of the property to its rightful owners, although the Cumberland Presbyterian remnant might have delayed the capitulation by two more appeals. This is an obvious acknowledgment that the legal aspects of church union are settled. There is no longer any doubt that the federal courts will maintain any church union which is carried out according to the prescribed law of the denominations uniting.

—The last Indian appropriation bill passed by Congress provides for a commission of three senators and three house members sitting jointly to investigate the whole management of the Indian bureau and its agencies. The commission ought to find out among other things whether the Roman Catholic schools which the federal government has taken over into its Indian system are or are not being conducted yet as sectarian institutions. People who know definitely of instances where public money seems to be still used to teach superstitious Roman ceremonial should offer their testimony to the commission. And even more important, all who know of cases where the Indians are being grafted on by avaricious whites should send clews of evidence. The injustice which has so long kept the Pima Indians of Arizona out of irrigation privileges for their farms is being investigated separately, but it is to be hoped that the special commission will look into that subject also.

—Though it is common to say that America's reading habits are depreciating, an observant eye cannot help noting that philanthropic business men of the sort that would never be suspected of any fetish worship for literature show more and more confidence in the good they can do by distributing books. It is remarkable how frequent are recent instances of men giving away in great quantities volumes large and small which have impressed them with messages that they want to see scattered. Gerald Stanley Lee's "Crowds" is being thus circulated by an admirer of it. So, too, George S Dayton, a Presbyterian layman of Minneapolis, sent out to Minnesota ministers an invitation to come to his office and get free copies of Miss Laughlin's "Penny Philanthropist," Mr. Knowles's "Undertow" and Dr. Hillis's "Fortune of the Republic." The giver asked no recompense save that each recipient should read all of them "slowly, thoughtfully, meditatively, and give the world the benefit of any thoughts suggested." Very apparently there are some live people still alive who do not think the printed page has lost its force or its opportunity.

—Dr. J. B. Gambrell, editor of The Baptist Standard at Dallas, Texas, writes to The Continent denying our remark that Mr Napier was "hooted off the platform" of the Southern Baptist Convention at St. Louis when he argued that Baptists ought to participate in the union missionary college at Nanking. Dr. Gambrell says that the St. Louis daily papers exaggerated the incident, and that in point of fact Mr. Napier stayed on the platform and finished his address. But our courteous corrector acknowledges that the speaker was clamorously interrupted by a vehement chorus of "noes," though, we are told, not without some approval intermingling. Dr Gambrell frankly says that he regrets the disorder. And The Continent continues to feel no less than before that such a reception for a suggestion so enlightened and rational constitutes a grievous reproach against the denomination which the St. Louis convention represents.

—The Episcopalian commission which has made public the plans for a pension for retired clergymen which it will submit to the next Episcopal General Convention aims at a graded pension, calculated by a percentage relation to the salary a man has received during his active service. This, of course, signifies that a rector who has served rich churches will get a great deal more pension than the rector who has served poor churches. It would seem to be a safe prediction that no plan of that kind will ever get through a church legislature where the spirit of Christian brotherhood prevails. Here at least is a place where even Episcopalians will have to practice the parity of the ministry, or if they are going to make any distinction, will be compelled to give the bigger pensions to ministers who have served the poorer churches and so have had less opportunity to lay up in store for old age.

—There is no state in the union where the liquor traffic is more deeply intrenched than in Pennsylvania. But there is no daily paper in Pennsylvania more prosperous than The Philadelphia North American, which is out and out against the saloons. Lately it said in comment on the prohibition law in Kansas: "Yes, something is the matter with Kansas. And in view of the effect in the Sunflower state, there is little wonder that an increasing number of persons believe that this nation will be past the most dangerous rocks in its course when the thing that is the matter with Kansas is the matter with every square mile of territory from Eastport to San Diego and from Walla Walla to Key West." It is certainly a sign of the force of straightforwardness that a newspaper which talks this way is too strong to be broken down even in Pennsylvania.

—West Point is to have a new chaplain in the person of Rev H. P. Silver, an Episcopalian clergyman from Topeka. Mr. Silver served some years ago as army chaplain in the Philippines and has since done vigorous missionary work for his church in the West There has been room for improvement in the chaplaincy at West Point, both as to spirituality and as to earnestness, and it is to be hoped that Mr. Silver will bring the improvement.

DR. JOWETT'S MESSAGE

As to Modern Snares

SNARES are always about our feet. They vary in their guise, but their purpose remains unchanged. We are enticed through apparent innocence into bondage. Through some inviting fragrance we are seduced into a trap. By the bewitching strains of the sirens we are led on to the destructive rocks. I want to look at a few of the perils which thus beset the youth of our modern life. There is the snare of materialism. I speak of it not as a theory but as a life. A young fellow comes from some secluded village to the congested life of a large town. He is impressed by the breathless, impetuous pace, the feverish competition, the unconditioned concentration of material gaze. He is caught in the passion, and is whirled along in its grasp. What happens? Let me give a concrete example. Many years ago I was intimate with a fine, sensitive, altruistic young fellow, whose thought and energy were unselfishly devoted to large and noble ends. He went into business, began to make money, acquired a taste for it, but at last became possessed by a voracious greed. It absorbed his thought, it transformed his conversation, it claimed every power in his life. He asked me to go and preach at a certain place, and mentioned as his motive that the service might be the means of enlarging his business!

Now I call that a materialized life. He had become the victim of the "god of this world." And this materialism has certain inevitable consequences. It leads to the atrophy of the æsthetic powers of the life—"he hath blinded their eyes." It leads also to the petrifaction of the moral powers; the emotions are "shaken into frost"; the conscience loses its fine grip, and eventually becomes insensitive in all fine discernment. In Watt's "Mammon" there is a great pompous figure in heavy scarlet and gold. His face is fat and sightless. Brutal hands and feet are resting carelessly on the godlike figures of the young. The bloated materialistic presence has the ears of an ass, indicating that he is powerful but imbecile. That is the materialistic life, the worship of naked gain, the pursuit of carnal power and the unconsidered crushing of all the ethereal elements in our richly dowered being. It is one of the most insidious snares of the devil in our time.

Embittered Doubts Beset the Sophisticated

And there is the snare of cynicism. In our childhood we live and move in an atmosphere of happy confidence and trust. All things are just what they seem. We see everybody's front door; indeed, nobody has a back door! Everything is simple; nothing is double. There are no subtle convolutions hiding secret things. That is the very sweetness of childhood. And in that sunny land there are no cynics.

But this is how the cynic is made. First of all, we discover our own duplicity. There comes a momentous day when I discover that I am putting in the shop window of my life goods of a different quality from what I keep in my warehouse. It dawns upon me that I am leading a double life—that appearances say one thing when the reality is quite another. And then I begin to wonder if others are the same. I read myself into them, and at last I discover a man in some duplicity. A little veneer peels away, and I discover common deal. I get a glimpse behind the man of prayer, and I find the hypocrite. At the back of his churchly face I discover a fox.

Now a double discovery of this kind is apt to embitter a man, and he becomes a cynic. He regards all men as untrustworthy, and he regards every virtuous appearance as proceeding from a foul root. He does not go about on holy quest, looking for jewels; he moves about with the expectation of everywhere finding things ugly and repulsive. He sees that somebody has given a handsome subscription, and he immediately makes the comment, "Title!" He sees that Dr. So-and-So has become a regular attendant at such a church and he adds the interpretation, "Practice!" He finds that this or that man is seeking parliamentary honors, and he finds the explanation is "Directorships!" So-and-So has taken to preaching; "What is he after now?"

I call this a horrible pit. The man who fosters the cynical spirit converts his world into a charnel house. It is the very opposite of the Christian spirit. "Whatsoever things are lovely, think on these things." "Don't bark against the bad, but chant the beauty of the good." But here is the peril, here is the awful Nemesis that awaits the cynic—he so habituates himself to the exploration of the ugly that he utterly loses his power to discern and appreciate the beautiful and the good. When a man becomes a cynic you may write upon his life "Ichabod," for "the glory hath departed."

And there is the snare of superficialism. There is the peril of moving and abiding upon the superficies, of being contented with the surface waters, the shallow but by no means crystal pools which lie here and there in the common ways. The modern newspaper is too frequently a minister of superficialism. The peril is suggested in the names of many of the weeklies which burden the stalls at the railway station. Everything is dished up in scraps and bits and fragments. Our papers rarely give us a joint to cut at, something solid and satisfying. "The readers would not stand it now!" No, and there is where I think is the peril. It is most unhealthy, and the primary trouble is that we are fostering habits of superficial judgment which will impair and impoverish the entire life.

The peril is not less obtrusive when we turn from popular papers to popular books. Am I too severe in my estimate when I say that if you take the first half dozen readers of your acquaintance you will not find more than one out of six who has regularly in hand some solid work, which requires slow mastication and quiet digestion, and which will provide nutriment amid the sterner struggles of life's march?

The same peril prevails when we turn to the realm of modern pleasures. I know that "one man's meat is another man's poison"; I know, too, that pleasure should be a relaxation—that it need not demand the mental concentration of a game of chess; and yet, the best pleasure is found in the best things. We are not going to find the purest delight in the first shallow puddles on the road. If we do find our delights in the puddles, it is either because we have degenerated or have never yet attained. The most sparkling delights are found in purity; the lasting satisfactions, as well as the most inspiring relaxations, are found in things "that are excellent," in the highest and the best. It is in this, as in all other matters, it is the best that pays.

Fellowship with God and Good a Sure Defense

How can we be lifted above these modern perils? I have nothing new to say. I can only burnish commonplaces, but they are commonplaces which, if accepted, will redeem and glorify the life. Here, then, are my counsels:

Seek height of fellowship, and begin with the highest of the heights, even with the Lord himself. Snares have no power over the intimate friends of the Lord. If I could but lead you to him I should have no fear when you are walking on the perplexing or bewitching road.

> "'Twill save you from a thousand snares
> To mind religious things."

Seek the fellowship of the saints. Make friends of noble and chivalrous people. If you cannot find them in actual life, then seek their companionship in noble books.

Seek depths of noble service. The indolent are never safe.

Seek breadth of outlook Read the best books. Take notes of the best books, and incarnate their best teachings. Give your mind good, nutritious bread. Do not live on sops and scraps. Sit down to a great book, and have a square meal.

"Satan finds some mischief still for idle hands to do." Accept no rest which leaves you without service. Find some congenial sphere, begin work, and hold fast to the thing; and by friendship with the Lord, and by serving your fellow men, and by feeding yourselves on good books, by reverence for body and mind, you will be delivered from all encompassing snares. J. H. JOWETT.

Sunday Observance in Paris

BY HENRY M. HALL

FRANCE, although nominally in religion Roman Catholic, is alleged to be at least two-thirds agnostic, or "free thinking." In the revolution of 1789 the Sabbath was abolished by the free thinkers of that period and a holiday in honor of the "goddess of reason" established instead to occur every ten days. As a "rest day," every seven days was finally decided to be the true need of man's nature, as well as of the Hebrew law. Napoleon in 1806 reestablished the former calendar and seventh day Sabbath. Recently the French chamber of deputies has passed a remarkable law respecting the workman's right to one day's rest from weekly toil by a majority of 500 to 2. The law also provided that the rest day should be, whenever possible, on Sunday, thus establishing by law the present Christian Sabbath. Such a law was much needed for the benefit of France as a whole, as well as for the working classes, for the good reason that seven days' continuous labor had made the French workman prematurely old; and also so reduced the general vitality of the common people as to prevent any increase in the population for many generations.

In Paris most of the smaller retail stores, I notice, are open Sunday mornings, but nearly all close during the afternoons. The wholesale stores and offices and the large department stores are all generally closed upon the Sabbath. All the museums, art galleries and theaters are open on Sundays, although the former close an hour earlier upon that day. "The Louvre," that has over two miles of galleries, is generally more crowded with visitors on Sabbath afternoons than upon any other day. It is not only a delightful resort in which to spend a few hours daily but the Louvre is a school of instruction and inspiration as well as of continued interest to every attentive mind.

If the leisure population and pleasure loving classes of this gay city could be persuaded to visit the Louvre, and the many other museums that abound, instead of sitting by thousands and hundreds of thousands at eating and drinking tables all Sunday afternoon long, guzzling colored liquors and ruining their health by such other abominations, it would work a transformation in mind and customs that might regenerate Paris society.

What "Country Life" Means

BY WARREN H. WILSON

Dr. Wilson, who is superintendent of the department of church and country life of the Presbyterian Board of Home Missions, here discusses some of the questions which have been raised in connection with that work

WITH the growing interest in rural institutions the voices which speak for the country are many, and misunderstandings arise. The position of the Presbyterian department of church and country life in regard to the duty and office of the country church requires a clear statement.

Many misstatements have come to us—that the department holds that "the minister ought to teach the farmer how to farm"; "the minister ought to go to an agricultural college rather than to the seminary," and "it does not matter whether the farmer has any religion, if he only has some good land," are among the misstatements of the department's position which it is important to correct.

The three ministers who speak for the department have been country pastors. We hold, each of us, that the minister has no time to till the land or to teach others how to till the land. Each of the speakers for the department advocates the care of folks, and not the care of animals or vegetables, as the work of the minister. Furthermore, in the discussion as to the place of the agricultural college, the department has always taken the ground that while students from the agricultural college ought to go into the ministry as well as students from the classical college, they should go through the theological seminary. We have held from the beginning that the seminary occupies a central place in the training of men for the ministry and that the church has no substitute for the seminary.

Church Concerned with Welfare of Community

In the country life institutes held by the department of one and two days' length the speakers are selected by the local pastor. Generally speaking, they represent every interest concerned, as the church is, with the welfare and uplifting of the country community. Thus superintendents of country schools are included, agricultural college lecturers, expert farmers and advocates of farm cooperation. Grangers and country merchants are regularly on these programs. Each man is selected for Christian character as well as for the content of his message. Generally these speakers seize the occasion to advocate federation of churches and other purely religious adaptations. Very seldom do they talk on a topic proper to the farmers' institute, and only in two instances do I recall an address from these men on the methods of farming or on the problems of tillage of the soil. The addresses and the discussion in the conferences and institutes are all in the field of community organization and have to do with the human beings, not with the crops. We do not discuss in these institutes property questions, but human questions.

The reason for the topics having to do with economic life is this: The country church finds it almost impossible to sustain a minister. The problem of his support is its greatest difficulty. Farmers explain this by their own difficulty in getting a living, and all leaders of country life recognize that the economic crisis now transforming country life is the cause of the difficulty in maintaining rural institutions. There is no special religious decline in the country in contrast to the city. There is no lack of intelligence in the country as contrasted to the city. The trouble in the country is a bad organization of the life of the people, which has its effects upon educational, and very markedly upon religious, institutions.

The trouble with the country church is the same as that which makes the farmer's sons and daughters, indeed the farmer's whole family, leave the country community. If we may have the people, we can promise the churches. If the community will remain whole, the church will remain intact, but the exodus from the country explains the decadence of the country church.

This exodus is due in the largest way to economic changes. It is for this reason that in all the work of the department of church and country life we are concerning ourselves with the vital desire of country people for a better living.

The Ancient and the Modern Rural Exodus

The Old Testament was written in just such a critical period as the present. The Hebrews came out of Egypt for the same reason as causes the rural exodus today. Their troubles were economic. They sought a living. They were promised a land. This necessitated a profoundly thorough religious leadership. The leadership of Moses, greatest of prophets; the priesthood of Aaron, the military administration of Joshua and his followers, had very largely to do with questions of land as they affect a people. These problems were so thoroughly dealt with that to the Hebrews their land became "holy." It is even to us today a "holy" land. Almost every one of the prophets was forced to cry out against iniquities that had to do with economic affairs. Country preachers today are dealing with these same questions. Their prayer and their preaching are engaged in the profound struggle to make the life of country people spiritual, which tends by the burden upon them to be purely material. It is the same spiritual struggle through which the Hebrews went and out of which came the Old Testament Scriptures.

Country pastors are very few. In Ohio "where three farmers out of ten are absentees, nine ministers out of ten are absentees." Wherever the pastor is in the country the evangelistic power of the church is twice that which the church has without a pastor. The pastors of country churches are bearing these great burdens of economic struggle upon their hearts. The men who live out in the country with the farmer in a remarkable degree are undertaking the study of the vital concerns of the farmer. Some few of these men have become students of agriculture and are actually advising the farmer as to the problems of tilling the soil. Such men are very rare. But a greater number are undertaking the culture of the young, the furnishing of recreation, and in some places of education itself, to the young people of the community. A larger number are engaged in the social life of the community, as leaders and promoters of a purer and better social life. But in almost every successful country church the pastor is a leader in lifting the burden of the common problem of living.

Country Life Undergoing a Great Revival

Country life is undergoing a great providential revival. Without such revival the world cannot be fed, for the means of subsistence are falling short of the growth of population in all the European and American world. The United States is the granary of America and of Europe. The American people are turning from the farm. Those who remain are not increasing the product of their acres. Profound discontent, moreover, affects the country church and tends to depress the life of the rural home. This shows itself in a smaller number of men going into the ministry, in the weakening of the piety and devotion of the whole church and in the fear of the future among those who look out upon the Protestant churches. For the city is filled with Catholics, but the American country community is Protestant and American born. The hope of the nation is in the rural community.

It remains for the churches to say whether this revival shall be purely material, or whether it shall be translated into spiritual power. Just at this time the agricultural colleges, the state and national governments are, through their representatives, turning to the churches and calling upon them to lead in this country life movement, because the most essential thing in the revival of country life in America is the providing of motive. There is intelligence enough and there is reason enough for country betterment that shall accomplish the uplift of the whole country population, but the motive is not there. This is the task of the minister of religion. The appeal to the spirit and the awakening of moral and spiritual purpose are the special function of those who lead in the name of Christ. When this spiritual awakening shall come the country church will first of all be revived. Until country life has enjoyed such general revival, the institution which most of all reflects the feeling of country people will languish. In that great revival it, too, will be awakened and will take again its place of power and of leadership among the churches.

What It Meant to Fight at Chickamauga

BY DUNCAN C. MILNER

THE FIFTIETH anniversary of the battle of Chickamauga falls September 19 and 20. It is considered the greatest battle in the West of the civil war. Of it John Fiske said: "In its dimensions and murderousness the battle of Chickamauga was the greatest battle fought by our western armies and one of the greatest of modern times." The results of the battle are still a subject of controversy. It is claimed as a Confederate victory, because that army held the battlefield at its close. It is also asserted that it was at least a drawn battle, because the union troops kept possession of Chattanooga, a great gateway to the South and the objective point of the campaign.

Duncan C. Milner, D. D.

I was adjutant of the 98th regiment of Ohio volunteer infantry, belonging to Mitchell's brigade, Steedmån's division of the reserve corps of the army of the Cumberland. Our command was sent on a reconnoitering expedition the first day of the battle to find out if Longstreet and his corps from Lee's army had arrived. They proved their presence by shelling our camp. Sunday the battle was renewed. The right wing of the union army was crushed and driven back to Chattanooga. General George H. Thomas commanded the left, and in face of one of the greatest onslaughts of the war held his position, and by his stubborn courage held the field and won the title "the rock of Chickamauga."

General Granger, in command of the reserve corps, moved by the fierce sounds of battle, decided to go without orders, and we made a rapid march of about four miles. General Steedman led our division at General Thomas's direction and there was a fierce conflict resulting in the repulse of the Confederates.

"Like Two Railroad Trains Coming Together"

General Garfield in describing the attack led by General Steedman said "the shock was like that of two railroad trains coming together." In that first charge, lasting about twenty minutes, our command lost 20 per cent in killed and wounded, and in the four hours of fighting during the afternoon the loss was nearly 50 per cent.

Seven companies of my regiment were in the battle. Captain M. J. Urquhart was in command and a few minutes after we entered the fight he was disabled by a musket shot that cost him a leg. As adjutant it was my duty to notify the next senior captain to take command. I found Captain Armstrong J. Thomas, a noble young man, who had been a teacher in an academy. While I was giving him the orders a bullet entered his eye and passed through his brain and he dropped dead at my feet. I then carried the orders to Captain Lochary, who was killed at a later time.

We were ordered to move farther to the right on Missionary ridge. I was at the rear of the regiment directing the men and urging stragglers to get into line. I heard a voice saying, "Adjutant, for God's sake, help me!" I found a young man from Scotch Ridge, near my home. He had been wounded slightly and stepped behind a tree to bind up his wound and was again struck by a fragment of a shell. He was perfectly helpless. I could only say, "My poor fellow, God only can help you," and left him. In a few moments I saw a mounted officer galloping toward us and when a few yards away he fell from his horse. I hastened to him, and as I turned him over found it was Captain Russell, Granger's chief of staff. He was breathing his last from a mortal wound.

We now entered upon further fierce fighting, charging the enemy back and forth on the ridge. During a lull of the battle I found a young Confederate soldier lying within our lines. I asked him if I could serve him. He answered that he was mortally wounded and courteously thanked me. I found a blanket and put under his head and gave him a drink of water and left him to die. I record this to show that there was no bitterness between the soldiers, and this fact should increase our hatred of war.

Thrown from Horse by Concussion

I had the experience of being knocked from my horse by the concussion of a shell. I went heels over head down the hill. When I was helped to my feet no wound was found and the stunned and dazed feeling soon passed away. A bullet grazed my temple and cut the band of my hat and pierced the crown. In the last charge of the battle I was shot. A minie ball passed through the large bone of my left forearm. Just after this orders came to fall back to Rossville. The boys made a tourniquet with a bayonet and handkerchief and stopped the flowing of blood. A comrade had me put my right arm around his shoulders and another comrade took my left side. We took step together and marched in the darkness through the woods until we came to the Ross cabin, where I spent the night. The next day I was taken to Chattanooga. The surgeons advised amputation. A crushed arm, with very limited supplies, suggested the operation, but I was told if I could get some place where I could have favorable surroundings and care the arm might be saved. The railroad bridge north had been burned and all supplies had to come by wagon. I was so anxious to get home that I rode my horse in company with a guarded wagon train over the Walden ridge and through the Sequatchie valley nearly seventy miles. It was a fearful experience, but my intense anxiety to get to my home sustained me.

I came near death twice from my wound as a result of gangrene and erysipelas, suggesting the lack of antiseptic treatment in those days. Fragments of bone worked out of my arm for a long time, the last one eleven years after the battle, when I was a pastor in Kansas City, Missouri.

The first person professing conversion under my ministry was Gabriel Lilly of Osceola, Missouri, who had been a Confederate soldier in Longstreet's corps, who were our immediate opponents at Chickamauga.

My war experience seems now like a fearful dream. I hate war as a horrible thing and rejoice at the prospects that the nations of the world are getting ready to settle their differences on the basis of Christian principle and not by human slaughter.

She Caught Them That Time

They were talking of the vanity of women and one of the few ladies present undertook a defense.

"Of course," she said, "I admit that women are vain, and men are not. Why," she added, with a glance around, "the necktie of the handsomest man in the room is even now up the back of his collar."

And then she smiled—for every man present had put his hand up behind his neck!

Odd Bits of Humor

Lawyer—"The cross-examination did not seem to worry you. Have you had any previous experience?"

Client—"Six children."

Mrs. Towne—"Have you had this set of china long?"

Mrs. Suburbs—"Let me see; I've had it just four girls and a half."

The White Glove

BY MABEL A. McKEE

THE PRESIDENT looked expectantly at the one lady member of the school board. Since she had forced her way into their number the male members had given her certain privileges, one of the least being that she make all motions to adjourn. It was for this motion they were now waiting, after four heavy hours of disputing, bickering and wrangling over just how much of the city's money they could spend on a building for the higher education of the city's youth. When Dr. Brown touched Mrs. Wildy on the arm, she arose and began: "When the first white man was created he was given the earth; when the first negro was cursed and colored he was given any part of the earth that the white man did not want. Whatever we have that is of no value to ourselves we give to the negroes; tonight we decided to give them the old school building. I move that we select a suitable site in the hollow and there erect a new school building for the colored children."

The other members groaned as they looked at the clock. It was after midnight; they had already exhausted their stock of words in argument. But the little woman was adamant; she had been duly elected by the people and she would have her rights. Then her vote was the deciding vote when the two factions battled. So they recalled the flow of adjectives that they had employed earlier in the evening and the struggle was renewed.

Mrs. Wildy's most bitter opponent was Dr. Brown, who argued that he had never known any good to come out of the education of negroes. "Do you believe that they will appreciate a new building—that they will be grateful for it?" he asked.

"Grateful to whom?" asked Mrs. Wildy. "They are paying or are helping pay for it."

"Well, I've never seen any gratitude from one of that race," grumbled the doctor.

At exactly 1 o'clock the White faction voted for a new building; at ten minutes past 1 Mrs. Wildy, smiling over her victory, left the building. The Brown faction remained to express its opinion of the whole procedure; to tell the White faction that it would be opposed in all future measures, and to discourse on the ingratitude of that race which the white man persisted in making servants.

For a week the white children talked of nothing but the new high school; then came the flower parade. But down in the hollow the children of Ham looked with veneration on the little lot the school board had purchased for the colored children's school. The boys stopped playing in the commons, brought their soapbox express wagons and hauled away the rubbish from the lot. They carried water to the workmen; they picked up all the stray nails and carried them to the contractor; they held the already secure ladders on which painters worked; they guarded the building from early morning until late at night; and they severely dealt with those who tried to carry away blocks of wood or broken bricks. On circus day there were few colored boys who viewed the parade, and on Fourth of July there were no fireworks within four squares of the new building. One morning it rained and work on the building was stopped for the day. When the contractor happened to come back in the afternoon he found an old ragged comfort stretched like a tent above the box of lime; the tent poles were six sturdy little negro boys, one of whom proudly explained to the amazed contractor, "We ain't gwine to have it burn down foh it's done built."

They thought the contractor was the most wonderful person in the world and deemed serving him the highest honor that could befall them. They almost worshiped the workmen; the workmen liked them. "Why," exclaimed one young carpenter, "I love these little black faces! When I see the way they regard us I feel honored in being allowed to work on this temple."

To Eva Bell Brown it was a temple; yes, even more—it was the ark of the covenant. She had said the morning after the purchase of the lot: "Mammy, I'm goin' to that high school; I'm goin' to graderate; I'm goin' to teach down heah in fo' mo' years."

So Mrs. Brown went proudly to her washtub and Eva Bell went to high school. Mrs. Brown said nothing to her daughter when the flour was low or all the coal they owned was in the bucket. Whenever her back stiffened with rheumatism and her arms ached she went to the window and gazed at the little green building and prayed, "O God, let my little gal git dere!"

Eva, too, had her periods of anguish. Then she went down to the little schoolhouse. Her God was established in the cupola; her altar was the stone steps. Here she poured out her heart when some girl had been particularly cruel; here she asked help to endure the teacher's sarcasm—it seemed as if she received the majority of it—and here she implored aid for her hardest lessons. She always arose from those steps with a feeling of peace. Then she would walk around the building and peer through the windows. She endured great anguish the day that she discovered that some of the desks were being marked; that the glossy black finish was being washed from the blackboard and that there were three dents in the stovepipe. She cried bitter tears when she saw that one white teacher—there was a new white teacher in the little building every month—had left a flower pot in the window until, when it was removed, there was a great blistered spot on the sill. She kept count of the number of teachers; she estimated their probable salary; and she knew exactly how many years, months and days it would be before she could stand in that holy place. She never doubted her receiving the position, for long ago the board had decided to give the school to the first colored girl who could fill it. She was the only colored girl who was preparing herself for it, and the white teachers spoke of their sojourn there as their "probation in Hades."

There were tears in her mother's eyes as she stood beside Eva Bell four years after they had made their decision about Eva Bell's career. They were looking at a sheer white dress on the bed.

"You got the nices' dress as any," said her mother.

"It's lovely," said the girl, simply.

"Don' you like it?" anxiously asked the mother.

"It's beautiful," she replied.

"Look at dese here gloves. Ain' dey gran'? I got dem fo' a quatah at a sale."

Here she held up a pair of thin white silk gloves and waited for her daughter's approval, but none came. Then she heard a low, suppressed sob and she knew that Eva Bell was crying. Taking her in her arms she cried, "Oh, Eva Bell, why ain' you happy? Yo' eddication is over and you is goin' to teach. Tell mammy what is de mattah."

"Mother," the girl burst out, "it seems awful. I've been through four years of suffering and now I've got to spend two more hours in torment. It sounds ungrateful to tell you, but they're so mean up there. The girls don't want to sit by me at commencement tonight. They say I'll look just like a blackberry in a pan of milk. Mr. Curry saw that something was the matter and then he arranged our seats in alphabetical order. That puts me between Don Brown and Dave Carter."

"Dave Carter will treat you nice." And her mother smiled, for she had been his nurse.

"Yes, mother, but Don Brown. Mr. Dole used to call the roll in alphabetical order in botany, and after he would call Don Brown's name, and before he could call mine, the boys around would whisper, 'and wife.' Then he got to calling me his wife to the boys. He will make me miserable tonight. I wish I could get my diploma without going."

She saw the disappointed look on her mother's face and remembered the past; she knew that though she would spend the two hours in misery, her mother would spend them in paradise—a paradise that she had built by the labor of her own hands. Shame over her seeming ingratitude smote her. "Mammy dear, forgive me!" she cried. "It's been nothing for me like it has been for you. Come on, honey, and help me get dressed."

"Don' put on yo' gloves until you git dere," said mammy, after the dressing was completed and a new Eva Bell stood before the mirror. "You sure would git dem dirty an' dey is col' and thin. Jus' slip on yo' ol' mitts."

"I don't care if it is cold," cried the girl. "I'm glad it's January instead of June, for I can begin teaching Monday. You know what the board said, and I am the first girl to graduate. I'm going tomorrow to tell them I am ready. Why, I have to go to see Don Brown's father; he's president of the school board. Oh, mother——"

Then her mother had to reassure her again. She dwelt on the promise of the board, on Eva Bell's high record, and on God's goodness to them in influencing the board to build the school. At last she started the girl to the commencement in a relieved condition of mind.

Don Brown stared at the empty seat beside him and remarked to Dave Carter, "Wifie doesn't seem to be on time."

Then he regretted the words, for standing behind him was a quivering colored girl, who was trying in vain to stifle her sobs.

"What is it, Eva Bell?" asked Dave sympathetically. The rest of the class were too much engrossed in their own finery to notice the girl's sorrow.

"My gloves," she sobbed. "Mother didn't want me to put them on until I got here and I lost one on the way, and I can't go out there after my diploma barehanded."

Dave looked around. "I'll see if I can get one from one of the girls," he said.

Then Don Brown spoke in a shame-faced way. "You won't have time, Dave. The curtain will go up in two minutes. What hand is it, Eva Bell?"

The girl stared at him stupidly, and Dave answered for her, "The left, Don."

"Good!" he exclaimed. "I'll have you fixed in a jiffy."

As he went out to the boys' dressing room an angry murmur arose. Already the crowd was beginning to applaud. And while they were grumbling he was slowly pulling a white glove from the inside pocket of his overcoat. There came before him a vision of a laughing girl, and he heard her say, "If you bring back my glove next summer we will be comrades again."

There were tears in his eyes when he handed it to the colored girl. He had said good-by to his little comrade out there in the wings. He heard a giggle from Maud Darnell. He said: "Let her giggle, Eva Bell. She wouldn't be giggling here if you hadn't worked her geometry last year and her trigonometry this year. These girls are all silly, anyway. Does it fit?"

The girl could not speak; she nodded her head.

Don Brown had long ago decided that this lecture would be a torture for him; he had brought a difficult puzzle and now he took it from his pocket. Instead of the figure on the puzzle he saw a river. It flowed on and on, until it came to a camp. A girl came singing out to the bank; she launched her canoe with her own hands—brave, strong hands they were. They had worn the white glove which he had given away. And she had said that if he cared enough to keep it until they met she would be his comrade again; now that would never be. He gazed at one or two boys who were giggling over the incident, struggled in vain to suppress his emotion and uttered a sound—half a sob, half an exclamation of shame.

Eva heard that sob and wondered what the lecturer had said that was affecting Don Brown. She did not know why he had given her the glove; but the gift wiped away the memory of four years of martyrdom. Life seemed to grow warmer, more rosy colored. She kept repeating: "Don Brown is good after all. I will pay him back some day. God is good, too. I'm going to teach the best school in town and I am going to teach it for Him and mother. I'm glad I'm graduating. I'm glad, glad, glad!"

She saw her mother sitting in the audience. Her figure in its ill-fitting black dress seemed to droop wearily; her face worked pitifully as she heard the speaker tell of the deprivations many parents had endured to secure this high school education for their children. When he told of how they would be honored for these deprivations in later years tears stood on her black face. But her crowning joy came when the diplomas were presented. The boys behind her had been touched by her tears. Somehow even high school boys are capable of a great deal of sympathy. When Eva Bell Brown's name was called their applause was deafening.

The next morning Maud Darnell sat in Dr. Brown's reception room; she sat as if the office and all its furnishings were honored by her presence. She was busy estimating how many new clothes she could get for $8—her weekly salary—and congratulating herself on having secured this position. On the whole, she was well satisfied with Maud Darnell. She had just decided to hold to the dignity of her position when Eva Bell Brown walked in.

"The doctor doesn't see colored patients," said Maud haughtily. She already had her diploma, which said that Maud Darnell had satisfactorily completed a high school course in mathematics.

Eva Bell slowly looked at her. "I came to see about the school," she said evenly.

"You mean the colored school?" interrogated Maud.

"Yes," she assented.

"You want to teach down there?" asked the inquisitive Maud.

"I would like to speak to the doctor if he isn't busy," said Eva in a controlled voice.

"I'll ask him," condescended Maud. "Sit down."

Eva chose the most uncomfortable chair and sat down. Four white men entered the reception room and were admitted to the consultation room before her time came. Then the doctor motioned her in. He did not ask her to sit.

"I've come to see if I can teach—if you will let me teach in the Lincoln school," she began. "I am Eva Bell Brown and I graduated last night. I have all the records of my school course with me."

"Oh, yes," said the doctor, "I remember! Let's see your records."

He studied them carefully. "Pretty good," he said, "but to tell you the truth, Miss Brown, we will not need a teacher there before next autumn."

"I thought no one liked to teach there?" Eva began.

He frowned and became confused. "Well, to be frank, usually they do not. But my daughter is interested in your race. She wants to teach there this spring to collect material for a book. You see, it will be a great help for your people. You're interested in them, aren't you?"

The girl nodded miserably. Why, she hadn't thought of failure; it was incredible. The doctor, seeing her distress, spoke quickly: "You may have it next fall. Isn't it worth the waiting?"

"But I have to live," she said. "We even borrowed the money for my graduation dress. Mother has washed four years so that I could get an education. Will you please give it to me?"

"I have told you that you could have it next fall," he answered impatiently. "It is impossible to let you have it now. Why not be sensible and get a position elsewhere until then? The stamping mills advertised for girls in the morning paper."

The eyes she raised to the doctor were full of tears; the voice he heard was tremulous. "I went there last summer to work during my vacation. At the end of the first day the superintendent came and told me that he was sorry, but I would have to go; that the white girls had refused to work where I did. Then I went to the canning factory; the same thing happened there. They're all sorry, but not half as much as I am. You don't know how I feel about it, Dr. Brown. I'm proud; I'd starve. It's for mother that I am begging. Don't you suppose you could do something?"

The same look in her face that had moved Don the night before almost moved his father. He cleared his throat and started to speak, when the telephone bell rang.

Eva Bell heard him give a quick exclamation, then say, "I will be right home."

As he picked up his hat he saw again the colored girl. "Come back this afternoon," he said gently. "I may be able to find you something to do."

When she walked back into the reception room Maud was making figures on a piece of paper; she was still spending that $8, and Maud—well, even now she was not exactly strong in mathematics. She coolly looked at Eva Bell; seeing the tears in her eyes, she grew magnanimous. "Say, Eva Bell," she said, "do you know where I can get my laundry work done?"

"I'm glad I didn't answer her, mother," Eva said half an hour later. "I know we need the money, but I'd starve before I'd let you wash for her. Of course I'm going back this afternoon, and I suppose he'll offer me a janitorship. Well, I will take it, but look out! If ever that man gets under my foot once I'll surely get even with him."

The tears trickled down her mother's worn face and splashed in the soapsuds. Gently pushing her away, Eva took her place at the washtub. The mother walked over to the window and stood there. Eva Bell knew that she was praying. She felt that all their sorrow had come from this Brown family. "What does this girl want the school for?" she said. "She is rich enough. The doctor didn't even ask me to sit down, and Don has been meaner——"

Looking up, she saw a white glove on the table. Memory silenced her. She washed on for a time and saw her mother put the last of the coal in the stove. She made a survey of the room to see what she could pawn. The bed, table, chairs and stove were all too dilapidated; her mother's great chair seemed to be the only article of value in the room. It had been her father's last gift. Then her eyes fell on the bookshelf. She lovingly read the titles—"Marmion," "Snowbound," "Jane Eyre," "Hiawatha," "Vergil," "Goethe" and "Maria Stuart."

"Why," she cried aloud, "I can sell my books. I almost know them from memory and, mammy dear, I can repeat to you instead of reading them. It will be more educational, anyway."

The mother went over to the girl and put her arms around her. "You'll have to, honey," she sobbed.

Eva Bell had prepared herself to be very humble when she went to the doctor, carrying one of the precious books which she was to pawn and a white silk glove. She would even ask Maud for the laundry work. But all thoughts of laundry work vanished the minute she entered the office. The telephone bell was ringing violently and no one was in sight. She walked to the consultation room; there Maud was sobbing with all her might.

"Maud, what is the matter?" she asked. All memory of the morning had left her. She started to the telephone.

(Continued on page 1265)

THE HOME COUNCIL

Their Sky-Blue Lady

By Elizabeth Price

"HOME AGAIN, are you? Well, dinner is all ready," and Mrs. Philips waved a hospitable dish towel at her group of young boarders.

"Oh, joyful news! I need something to strengthen me after the nervous strain of the past two hours." Mischievous Adelaide pretended to faint in a near-by hammock.

"You're no worse off than the rest, my love, so don't expect us to revive you. Oh, wasn't it funny!"

The landlady placed a huge platter of fried chicken on the table and surrounded it with steaming vegetables before she said: "Be seated, young ladies. What was so funny?"

"Everything!" Madge spread her hands in a comprehensive gesture. "The sermon, the music, the congregation. We wouldn't speak of it before you, Mrs. Philips, but you aren't a bit like these——"

"Hayseeds," Myra suppied the word promptly. "The preacher talked through his nose and murdered the king's English in cold blood. Text? Dear me, I don't know. Did he have one, Ad?"

"Don't appeal to me. I was lost in admiration of his auburn locks and russet brow."

"Do tell me who was the ancient party in the giddy gown?" Madge demanded of Mrs. Philips. "Oh, I forgot you weren't there! Blue, it was, almost sky-blue—the gown, not the ancient party—one piece, narrow skirt, short sleeves and, of all things, low neck and Dutch collar!"

"She's 60 if she's a day," Adelaide picked up the recital. "Wrinkled and scrawny and gray-headed—in sky-blue, mind you, and a Dutch collar!"

Mrs. Philips's cheery face sobered. "It's Mrs. Pinning, I guess. She usually looks queer, but she has to wear what she can get. Some distant relative in Ohio sends her cast-offs to the old lady."

"And she wears them as they are? Isn't that the depth of ignorance! Why, 10 cents' worth of dye and a few hours' work might make that dreadful dress presentable. Surely she could see that."

"She'd rather have a different sort of 'dic' if she had her choice, I judge." Mr. Philips was heaping the plates before him as he spoke. "It's rather dreary for her, the way she gets along."

"She can't sew—rheumatism or something has stiffened her hands," explained Mrs. Philips.

"Couldn't her children fix her?"

"She has none—all dead, and her husband, too."

"A widow—in that ghastly blue!" Adelaide tried to giggle again, but the attempt was not a success, especially as Mr. Philips kept his eyes on his carving fork and failed in his usual response to the merry chatter. Madge was not so easily quieted and elaborated on the morning's service, mimicking the bald and crimson choir leader and describing the solemn-visaged officers who received the collection, until her two friends shrieked with laughter.

THE long, shady porch held hammocks and rockers galore, and after dinner the girls reveled in luxurious ease, surrounded by papers and magazines, a box of candy within easy reach, while indoors Mr. Philips was clumsily wiping the dishes that his wife might have an hour of leisure to enjoy the out of doors. "It was God's house, Belle, and it's his day as much here as in a city," he remarked after a long revery.

"I know, Timothy. I hoped you'd remind them. They mean well, only they're thoughtless. Maybe they haven't been trained to reverence—though Adelaide's mother used to be a fine Christian girl when we were in school together. We'd better not urge them to go to church next Sunday—it hasn't seemed to do them any good."

The noisy old clock in the front hall struck 4 as Adelaide lifted her eyes from her book and looked across at Myra. "Whatever is the matter?" she demanded curiously. "You haven't read a word since the last time I looked at you. That's the same picture you were staring at ages ago."

Myra flushed and laughed. "I've been thinking," she confessed, as Madge came over and took the chair beside her. "It's Mrs Pinning."

"Our sky-blue lady? Do tell!" Madge raised roguish hands of exclamation.

"Yes," Myra proceeded steadily, "the same. Think of wearing somebody's impossible cast-offs, girls! Imagine being obliged to wear them whether you want to or not, because you're rheumatic and forlorn and can't help yourself!"

"I can't imagine it, for I should not do it." Madge was very emphatic.

Myra sat up suddenly to turn upon her. "I said what if you *had* to? People who have to do things can't choose—they just go ahead and do them."

"Don't be so fierce, Myra. Mrs. Pinning doesn't mind," declared Adelaide carelessly.

"She does, too; that's one of the things I've been thinking about—how shrinking and embarrassed she looked."

"Well, child, what of it? We can't help the sky-blue lady, so what's the use of fretting and making ourselves uncomfortable?" Madge made the remark as if it needed no answer, but Adelaide nodded.

"We could keep from making fun of her," she said. "That would at least be kinder, even though she doesn't know we are doing it."

"Of course that would be much better manners," acknowledged Madge. "But, girls, when I think of the picture she made I can't help laughing—'deed I can't."

Myra left her hammock as if it were no longer comfortable. She cleared her throat huskily before she said: "I can hardly help crying—which is where you and I are different, Madge. Girls, it came over me all of a sudden a while ago—what if it were my mother? Mrs. Pinning is about her size and——"

"Oh, Myra Carson, for shame! Your beautiful lady mother, who never wore an inappropriate garment in her life," two voices mingled in indignant protest, but Myra only nodded calmly.

"I know—she never had to. What if she had? It struck me like a blow when I thought of it. Girls, I've got to do something for that poor lady that reminds me of mother. I hope you'll help, but if you don't it won't make any difference."

"Oh, we'll undoubtedly get in on the scheme, whatever it is." Adelaide's voice was half amused, half provoked. "You're so dictatorial there's no loophole of escape for your unwary friends."

"Thanks. I call it firmness; but I haven't quite decided what to do. I'll have to consult Mrs. Philips first and I may as well do it now, for I just saw Mr. Timothy stroll barnward, so she's alone."

THE consultation didn't last long, and when it was over Myra returned with suspiciously moist lashes. "Nobody cares whether she wears ball gowns or gingham aprons to church," she declared, "because there's nobody left to care. The distant relative sends what she can't use any longer herself. Sometimes they're pink or rose color, and one was yellow—she's gay in her tastes, the distant relative is. And that little, mortified woman wears 'em rather than stay at home from church; and she never complains, only shrinks all up in her corner and blushes with shame. No wonder her face was red this morning, but it shan't be next Sunday—not from the same cause."

"Myra Carson, how can you help it? Loan her your pink organdy or your white crepe de chine?"

"No, Madge, my dear. We are going to make her a sweet black lawn, with a pretty tucked yoke and a boned collar of black val. The sleeves will come to her wrists and the waist line will be marked by a soft silk belt."

"Did you ever in your life, Adelaide Mann! Such trifles as fitting don't enter into her consideration, evidently."

"Not at all, Madge. Nor the fact that it is a rather delicate matter to present a gown to a perfect stranger—or, at least, some people would so consider it."

Myra ate a caramel contentedly. "Mrs. Philips will lend me her pattern—she's nearly the same size. I defy it to fit any worse than the sky-blue atrocity. As for the gift—Mrs. Pinning is never, never to guess where, how or who. It may be credited to the D. R., to Santa Claus or the fairies, but not to us. Nobody'll know but ourselves and Mrs. Philips, and she won't tell."

"Black lawn grows on bushes here, I suppose, same as blackberries?" Madge inquired of Adelaide, who nodded affirmatively.

"Yes, and val lace climbs the trellis, along with the clematis," she added.

"That's all right," smiled Myra. "They have both in the village and I can spare enough out of my summer frolic to buy what's needed. Why, girls, one carriage ride over the mountain would pay for lawn and lace! I'll stay at home some afternoon and you two can go without me."

But they didn't. Instead, they stayed, too, and added neat low shoes and a pair of lisle thread gloves to the package that was ready for delivery when the rural express went up the road. Not that the rural express took it from the Philipses' door. Far be it from three such strategists to spoil their secret like that. Instead, Mr. Philips had carried it on a business trip to the county seat on Friday afternoon and there prepaid all charges and delivered the precious parcel into the hands of strangers who knew neither sender nor recipient.

MRS. PINNING was pressing the blue gown when the parcel arrived on Saturday. Her cheeks were scarlet once more and her lips were set in a firm line, as if only firmness kept them from trembling. "If it was black,"

(*Continued on page 1265*)

Verses Old and New

THE BURDEN OF THE HOUR

God broke our years to hours and days
That hour by hour
And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future, rife
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop; and so
God lays a little on us every day,
And never, I believe, on all the way,
Will burdens bear so deep
Or pathwaps lie so steep
But we can go, if, by God's power,
We only bear the burden by the hour.
— George Klingle.

Her Invisible Partner

Mrs. Humphry Ward, the novelist, has a husband. The two were at a dinner. The lady who sat next to Mr. Humphry Ward, according to The Saturday Evening Post, in making conversation said to him, "In olden times it was claimed men could make themselves invisible."

"That's still possible, madam," put in Mr. Ward.

"You are joking," retorted the lady. "How can a man make himself invisible?"

"By marrying a celebrated wife."

YOUNG AMERICA

Two Birthdays and Three Boys

BY SALLY CAMPBELL

PART I.

IT CHANCED, one time, that two boys who lived in the same town had birthdays on the same day. Billy Sheldon was one of the boys. Billy had lots of relatives to give him presents, and so birthdays were a rich time for him, and especially rich was the birthday on which his Uncle Palmer sent him a bicycle from New York.

Billy was so happy that he could think of nothing but his bicycle, and the day it came he rode it up and down the sidewalk under the maple trees in front of the house.

The other boy that had a birthday was Charley Burke. Charley had a mother who loved him every bit as hard as Billy's mother loved Billy. But she was a poor widow who had to work to pay the rent and keep herself and Charley fed and clothed. As for relatives, Charley had very nice ones, too, but they lived far away and, besides, they could not afford presents on one another's birthdays. Christmas presents were all they could manage. So all Charley received was one gift from his mother, with her love and best wishes and eight kisses, and another "to grow on."

It was a lovely present—a book full of stories and gay pictures. Charley was delighted with it. After his mother had kissed him good-by, and given him a few more kisses (just everyday kisses, for no particular reason), and gone to work, he opened it at the first page and read the story through without taking a breath, so to speak. Then he shut the book tight and hunted his cap.

"If I stay I'll peep," he told himself. "One story is enough for once. It's got to last! I guess I will take a walk."

His walk led him to a street where there were maple trees, with the sun shining through their branches, where a boy was riding a bicycle up and down. The boy was not Billy Sheldon, however. Billy had seen this boy at a window and had beckoned to him. The boy opened the window.

"Isn't she a beauty?" Billy had cried proudly. "Come on out and try her!"

Down had gone the window in a hurry; the boy did not need to be invited twice.

He was the first boy, after Billy, to try the new wheel. There had been others. One was Patsy Flynn from the corner bakery. One was an Italian. Every boy that came along was one. Soon there was quite a crowd.

"Let's take turns," Billy had said. "Turns are fine! Lots finer than lonesomeness."

"You're right!" commented Patsy Flynn. "Lots finer for the bunch. I'm thinking good turns would spoil most any kind of lonesomeness there is. They are dandy and sociable."

The first boy was riding again when Charley heard all the voices and laughing and looked around the corner to see the fun. Then, after that, he was part of it.

The fun stopped when the maid at Billy's house came down to the gate and called, "Bil-ly! Billy! Lunch!"

Billy rode off, waving his hand and inviting everybody to come again. "It's been fun," he called.

"Sure it has!" said Patsy. "The kid's got a fine, open way with him. If more had it there'd be less fights and the like."

Patsy spoke generally, but he had in mind a particular fight which he had meant to wage that morning. He was stale on it now, he told himself; and when you get stale on a fight you can't do it justice.

"I guess," meditated Patsy, rather shamefacedly, "Billy wouldn't think much of fighting. He's peaceable."

Charley was thoughtful, too, as he faced toward his own lunch, which his mother had left for him in the cupboard. When he had finished it he got out his birthday book again. "I wonder," he said to himself, "how I could do like Billy with it. I think Billy's idea for birthday presents is splendid. I like it. Mother would, too."

On the floor above Charley and his mother lived Mrs. McBride. She went out to work every day about the same time as Mrs. Burke. Sometimes they went down the street together. Mrs. McBride, when she started, always looked up and nodded and smiled to somebody upstairs, just as Charley's mother did to him. Charley knew who it was upstairs because he had heard the neighbors talk. But he had not paid much attention; there are so many neighbors in the city. Now, however, he remembered.

"Poor little Jack McBride! Poor laddy!" one of the women had said only yesterday. "And such a fine, bright head as he's got! Well, we'll hope it can do something for him, for he can't do much ever with his heels after this, I'm afraid."

Mr. Swan, Robber

If this swan looks particularly comfortable, it is because he has just swallowed a large piece of cake. One day in July when one of our very small Young Americans was at the park, on a picnic, with his mamma, they walked down to the lake, after lunch, to watch the ducks and geese and swans and other water fowl. Small Young America carried in his hand the last delicious bit out of the picnic basket—a piece of chocolate cake—while with his other hand he clung fast to his mamma as he slid down the low bank to get close to the water.

The swans at the park are very friendly, and when this beautiful snowy fellow spied small Young America at the water's edge, he put on his most stately air and sailed up to have a look at him. "Perhaps," he thought to himself, "he'll give me a bite to eat."

Small Young America was delighted with his white visitor, and squatted down to get a good look at him. Out shot a long neck. Snap! went a yellow bill, and with a single gulp Mr. Swan had swallowed small Young America's piece of cake! Then he sailed off as haughtily as if he hadn't just rudely snatched and made away with a little boy's dessert.

Small Young America's mamma took Mr. Swan's picture as he turned away to look for some other little boy with cake to steal, and here he is.

Charley took his new book tenderly under his arm and trudged up the steep stairs to the McBrides' door. There he waited for a while to gather up his courage. Charley was very healthy; he did not know just how he would get on with a sick boy. He felt shaky. Should he turn back? Suddenly he saw a boy, in a navy suit, riding a shining bicycle over freckles of sunlight and calling across his shoulders: "Come again tomorrow! It's been fun!"

Charley knocked and a tired voice answered. In another minute he had opened the door and was looking into the white face of a boy propped in a chair and staring back at him with very big, bright eyes.

"Hello!" said Jack McBride politely.

"Hello! I'm Charley Burke. I've come up for a visit," faltered Charley, bashfully; "for—for company."

"Oh, good!" The tired voice had a happy ring. "That's good! Bring a chair over. Is it a book?" he asked, his eyes brighter than ever.

"My birthday book," explained Charley. "I read the first story this morning; it was fine! And I am going to read another this afternoon. And I thought most likely you'd like to hear it."

Jack gave a delighted little chuckle. "Then you thought what was just exactly true. You couldn't please me more than by a story, a real story in a book. I tell mother that I'll try to make some up while she's gone and I am sitting here. And I do. But they are stupid. I'd like to shake every one of them! But don't tell mother."

Jack laughed out gayly. But Charley did not laugh. He was glad that Billy had had his idea.

He read the second story to Jack. Then he read him the first one, and they compared the two. The afternoon went by as quickly as the morning had gone.

Meantime Patsy Flynn, in his search for further adventure, had forgotten Billy's hospitality. Patsy's taste in adventure was of a sort that too often did not endear him to his neighbors. It did not this afternoon, for example, endear him to a certain Jake Lester.

"The boy is always underfoot!" growled Jake. "And he's just about as nice to have there as a crooked pin. He needs to be trounced. I'd attend to that, free, for the street, if I could once get him."

But Patsy saw to it that he could not get him, recounting at a safe distance, in sniggering triumph, his successful trick upon big, exasperated Jake.

"Jake's been fired from his job," said the boy whom he told. "He's on the grouch, anyway. It would be a pleasure to him to crack your bones one by one."

"Fired!" said Patsy. "For what?"

"The boss was laying off men. He laid off Jake. Jake can't hardly believe it. He's pretty near crazy."

Jake had five small children, and his wife had been ailing off and on all winter.

Patsy sniggered no more. For, though he tried desperately hard to make a secret of it and to ignore it himself, somewhere in his happy-go-lucky anatomy there was a heart. He thought of big Jake and his chubby children and his pale wife and got mad.

"Such things ought not to be! Jake is steady and worthy, his wife's a nice woman and brings her children up nice. Ain't there anybody to see that folks like them get a job?" Patsy flung a challenging glance at the strip of spring sky above the tall roofs. "Well, all I can do myself," he muttered, "is forget it."

Seeking a kindred spirit, he was brought to a standstill on the landing by Jack McBride's door. Patsy's curiosity was one of his strong points. He lifted the latch unceremoniously and thrust in his mop head.

"What's all this visiting about?" he demanded.

"It's Charley's birthday," explained Jack. Jack was radiant. "He's making me a birthday call and reading me the stories out of his birthday book."

"Oh, is he? I know just where he got the notion of that," said Patsy.

"From Billy," Charley agreed. "It's a good one, isn't it?"

But Patsy shut the door in the middle of the question and cut himself off from answering it—from answering it to Charley, that is.

(To be concluded)

Agnes, aged 3, had just heard a graphophone for the first time. She described it thus to her mother: "It was the funniest thing; there was an old man sitting behind a table where we couldn't see him, singing for us, and the woman was feeding him with tin plates."

NEW BOOKS

The Rural Church Problem

THE COUNTRY CHURCH, by Charles Otis Gill and Gifford Pinchot, is a most illuminating and valuable contribution to country church literature. Mr. Gill writes from the ripe experience of a fifteen years' successful pastorate in a rural church in Vermont; while Mr. Pinchot, the great conservationist, needs no introduction. These men are well qualified to handle their subject not alone by their long experience and study of country life problems but also by thorough and careful investigation of church and country life conditions.

The purpose of the book is to bring before the public definite and reliable information on the condition of the rural church, past and present, with a view of throwing light upon the question over which authorities on rural life widely differ, namely, Is the rural church gaining or losing ground? The authors contend that "this disagreement as to the facts and needs has made it impossible for the church generally to realize that the condition of the country church constitutes an emergency, and thus has altogether prevented concerted action to meet the actual situation." And they hold further that "no effective united action in favor of the rural church can be expected until the essential facts as to its condition and its necessities have been established beyond dispute."

The authors base their conclusions on an intensive survey of Windsor county, Vermont, typical of agricultural New England, and Tompkins county, New York, representative of large areas in northern and southern New York. The investigation was confined to the lines of activities on which the church itself in these two counties places most emphasis, namely, membership, expenditures and attendance. Non-Protestant churches and city churches were not included in the survey. The general conclusion reached by the authors is that "the country church in the two counties surveyed has suffered a decline in vitality and power which proves beyond question that it is losing its hold on the community."

The remedies proposed may be briefly summarized under the following heads: Improvement of country life, improvement of schools, a new program of social service, an effective country ministry and church cooperation. The book abounds in instructive facts and tables compiled from the survey. It should be noted that the findings of this investigation, which is probably the most thorough yet made, verify other similar surveys that have been made of the country church. [Macmillan Company, New York. $1.25 net.

MATTHEW B. MCNUTT.

The Case of the Immigrant

IMMIGRATION, by Henry Pratt Fairchild of Yale University. In this book an effort has been made with marked success to regard immigration not simply as an American problem but as a sociological phenomenon of worldwide significance. Setting out with a helpful discussion of the four main forms of migration, viz., invasion, conquest, colonization and immigration, Professor Fairchild traces the course of the last movement in American history. The chapters dealing with the conditions of immigration as they affect the country are not meant as a brief for larger care in admitting aliens, but they constitute such a brief without doubt, and the further pages which deny the fact of real assimilation add to the argument. It is poor charity which makes the land of promise a barren land by neglecting to safeguard its resources. We do not know a better book on the whole subject. [Macmillan Company, New York. $1.75 net.

THE IMMIGRANT: An Asset and a Liability, by Frederic J. Haskin (Fleming H. Revell Company, New York. $1.25 net), reproduces a series of articles which were published in a large number of newspapers throughout the United States, and embodies material taken from exhaustive reports on immigration made by the federal government, as well as personal observations of the writer both at home and abroad. The Revells are also bringing out three other books on immigration: COMRADES FROM OTHER LANDS, by Leila Allen Dimock, issued under the direction of the Council of Women for Home Missions (25 cents net); AMERICA, GOD'S MELTING POT, by Laura Gerould Craig, which is a textbook in the interdenominational home mission study course (25 cents net); and THE NEW AMERICA, by Mary Clark Barnes and Lemuel Call Barnes, also a home mission textbook (30 cents net).

Before the Cave Dwellers' Day

LONGHEAD: The Story of the First Fire, by C. H. Robinson, is a book of striking unusualness. It depicts the evolution of the social life of man from a purely savage existence, when treetops were used for shelter and flesh was eaten raw, down to the budding of community ideas and leadership and fellowship. All this the author attributes to the virtue of fire, starting out his story with his primitive apelike man chancing upon a tree set on fire by lightning, discovering slowly that this brightness was warming, that it frightened wild beasts, that it was painful to touch and that it could be preserved by the punklike substance in trees. He took the woman of his choice and showed it to her and they decided to keep the fire, carrying it to their cave and setting up a real menage, a thing not customary at the time, he spending his days hunting for food, she remaining at home and caring for the fire. They found that its warmth and cheer in the evening quelled savage instincts and induced a sociability never before known; accidentally they dropped flesh in the embers and were fascinated with the wonderful new taste; wild roots were experimented with and so they came into a healthier physical condition with the use of cooked food. Due to the fire's agency, they discovered that chips of flint could be used to cut things, and that they made dangerous weapons, thereafter man being able to go about more upright and fearlessly. When the other people learned of this wonderful thing called fire they collected around Longhead, whose intellect had lost its sluggishness and worked more effectively than that of any of his fellows. He gave them of the fire on condition that they supply him with food and he made flint javelins for them at the same rate, establishing himself as a leader where never before had there been any leaders. This was before the very earliest days of cave dwelling of which we have any record, but it is a tellingly effective description of the steps of logical sequence by which earliest man lifted himself out of absolute brutism into even the initial stages of civilization, due to the significantly social agency of fire. It is worth reading. There are several typically expressive illustrations by Charles Livingston Bull. [L. C. Page and Company, Boston. $1 net.

Recent Fiction

THE OLD ADAM, by Arnold Bennett. A new story of the audacious Denry of the Five Towns, already made famous by Mr. Bennett. After making his way upward by sheer nerve and readiness to financial and matrimonial success, he has settled down to prosaic provincial life. But the "Old Adam" is revived in him by domestic dullness, and he makes a dash for excitement. He goes to London, stops at a tremendously aristocratic hotel and becomes involved with literary and theatrical folk, with the result that he starts a theater—a theater of the intellectual drama. After ill success at first, he hires a popular suffragist, and his theater booms. The whole makes a very entertaining story. [George H. Doran Company, New York. $1.35 net.

THE LAND OF THE SPIRIT, by Thomas Nelson Page. These stories are gentle excursions into the feelings and emotions which underlie the expression of our finer selves. "The Stranger's Pew" describes a condition unhappily too frequent in our churches and suggests in a half mythical manner the Christ's attitude toward it; "The Old Planters" reveals the effect of the kindly courteous manners of a fine old southern family who take to running a hotel; and the other stories follow the same lines, giving the reader very pleasant glimpses into what Mr. Page calls "the treasures of the soul." [Charles Scribner's Sons, New York. $1.20 net.

THE HILL OF VENUS, by Nathan Gallazier, is a novel laid in thirteenth century Italy, in which the chasm between church and state is fearlessly and impartially drawn. A youth reared in the atmosphere of a gay and happy court life is forced to become a monk by the deathbed superstition of his father. His tragic fight against love constitutes the rest of the story. [L. C. Page and Company, Boston. $1.35 net.

PENNY MONYPENNY, by Mary and Jane Findlater. The heroine, Penelope Monypenny, is a child of 12 at the opening of the story, and she develops into a charming young lady. Her love affairs and the romance of her mother,

(Continued on page 1272)

The Glory of Present-Day Youth

YOUTH AND LIFE, by Randolph S. Bourne. "It is the glory of the present age that in it one can be young," says Mr. Bourne in the first admirable essay in this volume. And he is right—one dares to be young in this day and age because the potentiality of youth has been discovered, and on every side tribute is being paid to it. To have youth is to have about the best thing God invents—if we may paraphrase Browning a little.

Since the age is supposed to be a practical one, it is easy to find a practical explanation of youth's recent recognition. In industry the older generation is being forced to look to its laurels, for youth has entered the game to prove its greater efficiency. How common a thing it is now to hear an older man complain that "all the good jobs are being given to mere youngsters." But deeper than this lies another explanation—one which satisfies those deeper cravings in us. We are coming to feel that the hope and promise of the world lie in this younger generation with its rebellions, its radicalism, its ideals, its enthusiasms, its daring, its "activism"—its ideas and the courage of them.

The older generation used to have what it considered an adequate gag for the effusions of the younger. "You can't know anything about that yet," it said; "you've not had any experience." Now the younger generation has discovered a subtle revenge for such suppression. When it hears its elders lamenting the evils of the times, and wondering how, since "we're all born free and equal," such things can be—then it answers: "But we're not all born free and equal; we acquire freedom—if we have the strength—and we don't care anything about equality anyhow"; and then it sets to work upon the evils. The revenge is clever because it substitutes action for talk—and action is difficult to suppress. That is the new method—youth's method—of looking at life; clearing away the cobwebs of tradition and facing the facts squarely.

Mr. Bourne—who confesses to just 25 years—has written a most brilliant series of papers upon these great struggles of youth. He has no sympathy with the young conservatives who take the struggle easily; but for those who find themselves "exposed to the full fury of the spiritual elements" he has the most penetrating comprehension—and he justifies them, oh! so magnificently. His book is one of the significant and interesting publications of the current literary season. [Houghton Mifflin Company, Boston. $1.25 net.

MARGARET C. ANDERSON.

THE SUNDAY SCHOOL

September 21, 1913—The Golden Calf

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Exodus 32. Golden Text, I. John 5:21: Little children, guard yourselves from idols.

Man is a contradiction. His past does not always determine his future. This finds abundant illustration in the history of Israel at Sinai. Never did the currents of public sentiment more completely reverse themselves, or in a shorter time. The explanation is difficult. Here is a people to whom the teaching of the one God had been familiar for centuries. Their lives in trend and drift had been along that one line. And moreover, the incidents of the recent past must have driven the conviction of the existence of this God deeper and deeper into every soul. As a nation they had seen the gods of Egypt wither and die at Jehovah's hand. And by his own hand he had led the people, as a shepherd leads his flock. The sea had retreated before them and a highway had opened through the desert. And at that very moment Mount Sinai, kindled by the flaming torch of the divine presence, was on fire. Clouds and smoke hung about its summit, where God and Moses met and talked as man talks with man. The people lingered about the base in full sight of the awful mystery.

Moses an Expression of God to the Israelites

In the absence of the lawgiver Aaron and Hur were in charge. Neither was fit for the position. Hur was scarcely a factor, and Aaron was a voice and little else. A tree protected by the surrounding forest is strong against the tempest, but that same tree alone on the mountain bows to the forces directed against it. Such was the position of Aaron —a willow compelled to confront the whirlwind. Waiting tests one more than action. For forty days Moses had been away. Where was he? To the people he had been the expression of God. In this attitude toward him they were right. Christ himself was anticipated in Moses. God must localize himself in person and revelation. The incarnation was more than the fulfillment of prophecy. It was a response to the outcry of the human heart. A Deity on the mountain, dwelling amid clouds and darkness, could not meet the people's sense of need. God, apart from Jesus, appeals to our sense of mystery, but the essential Person is found only in Christ.

In the absence of Moses the people appealed to Aaron: "Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him." They did not ask for a god in the place of Jehovah, but for some visible representation to be what Moses had been. That Aaron should have for a moment entertained their request is the most astonishing part of the whole transaction. They had lived in sight of idolatry all their lives, but he had been favored far above his race. Aaron asks that the people contribute the jewelry which they had brought with them from Egypt. This he threw into the furnace and a golden calf was the result. It was no accident. He had shaped it with his own hands after the form of the god Apis, the sacred bull of the Egyptians.

Aaron Attempts to Erect Idol and Altar Side by Side

But there were contradictions stranger still to follow. Men will cling to some semblance of religion long after it has ceased actually to exist for them. Aaron would effect an impossible combination. He would erect an altar and an idol beneath the same roof. In this he anticipated every generation from that age to this. Altars and idols are often found in the same company, and the size of one depends largely upon the size of the other.

It is not entirely certain that the administration of Moses was not without its discords. The readiness to complain would suggest an undercurrent of discontent that does not appear upon the surface. This was probably especially strong among the younger element. Moses was a lawgiver, and youth is naturally impatient of restraint. Aaron was more cosmopolitan. His vision included altar and idol alike. He had observed the festal services in Egypt and noted how they enlisted the interest of the young. The young people as a factor in Israel must not be overlooked.

Whatever the character of Aaron's services they must at least appear to be sacred. Accordingly he proclaimed throughout Israel, "Tomorrow shall be a feast unto Jehovah." Tomorrow came, and none too soon for the worshipers. Early in the morning the altar and the idol became the center of an eager multitude. The altar was first to receive their devotion. Burnt offerings and peace offerings were presented without stint. Then came the secular part of the observation. The Egyptian custom of dancing about the idol was revived and Sinai echoed with pleasure and song.

Moses, Pleading for His People, Reaches Height of Grandeur

Israel was happy, or seemed to be, but at that very moment an old man was stumbling down the mountain with his war secretary by his side. The venerable lawgiver mistook the shouting for the noise of battle, but Joshua, accustomed to the voice of war, failed to recognize the accents of defeat or victory and heard only outbursts of song. The two drew nearer. Suddenly the truth fell upon Moses like a bowlder from the mountain. Israel had corrupted herself and gone back to the worship of idols! His great soul swelled with speechless rage, while he flung the tables of the law from his hand and dashed them to the earth. He ground the idol to powder and scattered its dust upon water.

Aaron, when confronted with the responsibility, like the weak man that he was, protested and laid the sin at the door of the people: "Thou knowest the people, that they are set on evil." But the sin had been committed and Omnipotence alone could undo it. Moses interceded with God. To forgive is nobler than to punish. Never before or after did the lawgiver rise to a grander manhood. Like our Advocate, the Christ, he bore the guilt of the people up to the very throne of God—"This people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." That was intercession. It was the plea of the innocent for the guilty, the lasting work of the Christ begun upon earth.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—A great popular movement may leave the individual unsaved. We should ask, What does religion give us to do? rather than, What hours of feasting does it afford? There are only two kinds of worship in the world—the worship of the spirit and the worship of the senses.

The first thing to note today is the evanescence of great popular movements. We are warned by history that every great popular religious flood has been followed by a great popular religious ebb. That is not the fault of religion but the fault of human nature. The majority of mankind will follow hypnotic leadership anywhere. The tremendous personality of Moses carried everything before it. The people rose against their oppressors; they started for the land of their fathers; they crossed the Red sea and they were ready for further advances—when, all at once, Moses disappeared.

The most promising religious reform, which has not gripped the individual but only moved the leaders who are followed by the multitude, is bound to be ephemeral. The moment the leadership is lost the impetus is lost. It was so in the days of Savonarola and it was so in the days of Oliver Cromwell. It is easy to reform a church, if you have such a man as Moses to lead it, but it is impossible to keep it reformed unless you have created new individual consciences. It is easy to reform a state, if you have a great man at the front of the movement. But the moment he falls it all goes to pieces unless you have reformed the individual citizen. What we need is a church whose members are capable of self-leadership when other leadership is lost.

Verses 17-19—The religion of Egypt had a great many "popular" features. Herodotus tells us that the feasts held by the Egyptians in professed honor of their gods were of great number. They were liberally scattered throughout the year and were observed in every temple. On these occasions festival plays were enacted and religious processions delighted the common people and relieved the dull monotony of their lives. The idols were carried from temple to temple, the gods "treating" one another to meat and cakes, and even the poorest had a share in the abundance of the times. In India and other Oriental lands today the strength of heathenism lies not in its philosophies but in its shows and festivals. The Greek Church in Russia has tightened its grip on the ignorant peasants by multiplying beyond all reason the holy days, when labor is tabooed and play made a duty.

What the Israelites wanted was a good time. They wanted the freedom, the license, the feasting which marked the holidays of the land out of which they had come. They were not anxious to see carried any further this religion of restraint, of honesty, of purity. Religion was with them an excuse for a revel and for the gratification of all the senses. We must not imagine that the issue which moved Moses so profoundly was a merely theoretical one as to whether God could be worshiped under this form or that form; the issue was a very real one—whether religion was, as his tables of stone implied, a spiritual faith and a curb on passion, or such freedom of indulgence as they had seen associated with the religion of Egypt.

Israelites Wanted God That Would Not Rebuke Sin

Verses 4, 8, 19, 20—Great stress is laid on the fact that the idol was in the form most commonly seen by them in the land of their servitude. In great museums one may see in glass cases various mummied bulls which were once gods of Egypt, embalmed and reverenced even after they were dead. The diminutive "calf" is used probably because the material in such images was precious and the idol itself, even when made of wood and overlaid with gold, as was the common practice, required the sacrifice of their personal ornaments and decorations to produce it.

The character of their religion is indicated by the character of their god. They did not wish to find a god of intelligence, tenderness or helpfulness, but a god of force, will and passion. Such a god would never rebuke sin. Such a god would encourage indulgence, deify force and enthrone might instead of right. The bull god was not only another god from the God Moses was revealing, he was the antithesis of Jehovah in every attribute and characteristic. It is to be noted that, however lofty at the outset the pretensions of any anti-Christian propaganda, it usually ends in the same horrible pit and miry clay of its predecessors. Israel's sin was not intellectual but sensual. And when we understand the impulses which were betrayed by their choice of a divinity we know why the worship both now and in Jeroboam's time (I. Kings 12:28-30) was so hateful to the true Israelite and so popular with the multitude.

Prayer of Moses Shows Spirit Exhibited by Paul

Verse 32—One of the most memorable sayings of Henry Ward Beecher was, "Every great love has in it something of the awe and shadow of eternity." Perhaps this is something of what John meant when he spoke of "the Lamb slain from the foundation of the world." In every great love there is always something of the atoning spirit which dominated Christ. "General," said the writer to a friend, a veteran of the civil war, "I see your sword there on the wall, but where is the scabbard?" "Oh, I threw that away at Gettysburg. I thought I should never want it again," was the reply. He knew that the charge which he was ordered to lead meant certain death to his men, and he was ready to share their fate. If the nation was to be wiped out, Moses said, "Let me die with them." We admire such fidelity, but we are not called upon to justify it. We have no right to say, "My country, right or wrong," or "My church, right or wrong." Our first duty is toward God; and this, too, Moses felt in his sober moments when in command of his reason and his feelings and his conscience.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning September 14, 1913

Topic—The candle under a bushel. Matthew 5:15.

The standard version gives this verse: Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house." The lamp, the lamp stand and the modius, or peck measure, were all necessary parts of the simple furnishings of a Palestinian house. But should a man ever light a lamp and put it under a peck measure? This would be an utterly absurd action. He naturally sets it upon a lamp stand, so that it may do what it was intended to do—give light unto all the people who are in the house.

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The Master has lighted lamps. Those first disciples were his lamps; we are his lamps. It is intended that they shall be set in full view of all the people of the neighborhood, so that they may share in the blessedness of the illumination.

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A little farther on in the same discourse Jesus says: "When thou doest alms, sound not a trumpet before thee." "When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret." "When thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father who is in secret." "Let not thy left hand know what thy right hand doeth." Is it possible for us to obey both apparently contradictory precepts, to let our light shine that men may see our good works, and, at the same time, to prevent our left hand from knowing what our right hand is doing? Evidently it is, or Jesus would not have commanded both.

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The purpose of the Pharisees in being conspicuously religious was to get praise of men; the purpose of the disciples in letting their light shine was that men might glorify their Father who is in heaven. The result of the Pharisees' conduct was that they were seen of men; the result of the disciples' illumination was that they were a blessing to their brethren. The Pharisees' religion, to which such publicity was given, was wholly concerned with particular acts of religious custom; the light-giving grace of the disciples proceeded not so much from specific works of righteousness as from the divinely controlled character of the disciples. And the lamps of the Pharisees were lighted by themselves, while the lamps of the disciples were lighted by God.

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Christ's exhortation to the disciples to let their light shine is simply a declaration of the supreme value of a pure character and a holy conversation. It has been said that if the whole Christian church would be true to her Lord for one day, the world would be converted before nightfall. But the hindrance to the salvation of the sinner is oftentimes that the light of the Christian is so fitful; it flares up for a brilliant moment, and then is almost extinct throughout the long, dark watches of the night. Or perhaps our light is one-sided. We may not have completely covered our lamp, but we have so concealed it in a corner of the room and so shaded it, that it can give light only in one narrow direction. A man might pass by very close to us without even suspecting the existence of the lamp. What Christ requires from us is a clear, bright light that burns without diminution or flickering, and is placed so unequivocally as to be visible from every side.

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There is an inestimable value to the community in the presence of one strong, pure man, who has never been known to speak an untrue word or do a dishonest deed, but whose entire life has been moved by the highest principles of probity, justice and compassion. Young men who are just entering upon their active career look up to him as an example. Aged men who have laid down the activities of business and public service are glad to feel that their affairs are in his hands. Other vigorous men, who are carrying the burdens of the day, like to consult him before making new plans and engaging in new enterprises. Widows come to him to confide their cares. Little children look up into his face, as he passes along the street, and are proud if he speaks to them. Such a man gives character and impulse to a whole community. He may be the most humble of men, but he lets his light shine.

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And each of us in his own place, large or small, may be the center of some such illumination. If our character is true and steadfast, it cannot be otherwise with us. The lamp of purity, the lamp of truth and the lamp of comfort are among the lamps we bear. The world sorely needs them all.

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There is the lamp of purity. The disciple of Jesus should be so completely, so intrinsically, pure that no evil word or suggestion can lay hold upon him. The gloom will not overcome the light, but will be pierced and dissolved by the light. A Christian man, standing in the midst of the sin and shame of the foulest slum, sends forth a light that will save many a poor, degraded soul from the darkness of despair and death. It was wonderful how, wherever Jesus moved, sinful, suffering outcasts appeared to greet him. It seemed to make little difference whether he went into the city or the desert; the needy people were still there. This was because Jesus was a light that could not be hid. And just in so far as we are possessed by the spirit of Christ will we everywhere find the sin-burdened, sorrowing ones, who will bring their griefs to us because we hold forth a light.

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There is the lamp of truth. There are perplexed men who want to know the truth, and who are conscious that they cannot gain the freedom of their personal powers until they possess the truth. If our light shines clearly, they will turn to us for the knowledge they crave. It may be our rare joy to lead them to the light of life.

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There is the lamp of comfort. It may be that God has made us sorrowful and comforted us in order that he may make of us precious vessels to carry the oil of his comfort to other troubled souls. "God comforted me by the coming of Titus." The aged apostle, in his last imprisonment, sees in the arrival of the young man Titus the ministry of God to the loneliness and sorrow of his heart. The light of Titus was shining that Paul might see it and glorify God.

There are close around us all burdened souls that need to be comforted, troubled souls that need to be set at peace, darkened souls that need to be enlightened, sinful souls that need to be cleansed and redeemed. And the means that Christ has chosen to these ends are the disciples who have taken his name upon them. He depends upon us to let our light shine.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

September 21, 1913

A GROWING WINTER

Topic—How to get the most from this school year. II. Timothy 2:15-26.

This topic was doubtless framed bearing in mind that large proportion of the members of young people's societies who are still in school. It does not exclude the rest of us, who are still undergraduates in the school of experience. Life's lessons are all for life, whether they be learned in the schoolroom or in the large field of activity. The principles which help youth to get most from its books also help maturity to catch the meaning of that oldest and wisest of schoolmasters, whom we call life.

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George Ade says, "You can lead a boy to college, but you cannot make him think." And it is the thinking that is done in college that makes real education, rather than the instruction that is imparted by the teachers. To fail to learn to think—to think clearly, consecutively and fearlessly—is to fail in the first requirement of culture.

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Four things a man must learn to do
If he would make his record true—
To think without confusion, clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.
—Henry van Dyke.

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If some power could constrain all the people of the nation between the ages of 15 and 50 to devote one entire winter to serious thought upon vital subjects what an intellectual leap forward the world would take! Imagine millions of persons simultaneously addressing themselves with conscientiousness to the business of considering carefully the great themes of history, character, patriotism, brotherhood and religion! No earthly power can compel this on the part of a nation; but what is to hinder the reader of these lines from quietly resolving to take this pledge for himself? Instead of giving undue time to the daily newspaper and the magazine of entertainment, he would master a few great books. For the inconsequential conversation that fills most of our days, he will seek to talk seriously at least once a day with somebody better informed than himself. With systematic perseverance he will cultivate an interest in the grave concerns of the nation and the world. That would indeed be a year of education.

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The habit of acquisitiveness is one of the secrets of eternal youth. To cease to learn is to begin to cease to live. Count over the young old people one knows, whose zest in life is the joy of their friends, and they will be seen all to be persons who are still interested in learning. President John R. Finley's rule is a good one: "Every day to take a long walk, read a good book and make a new friend."

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A few days ago I was standing by the newsstand in a railway station, when a beautiful young woman, with a refined face, correctly gowned in quiet taste, came up and bought a certain magazine, known for the vulgarity and even immorality of its fiction. The manner in which she went directly to that one publication and took it up without glancing at the table of contents showed that she was accustomed to reading it, and knew exactly what she wanted. The action betrayed her as truly as if she had sworn or chewed tobacco. Any sophisticated person, seeing the incident, would have written down that young woman as essentially unrefined in her mind. No woman of genuine culture would be seen reading such a publication. The obvious conclusion is that education reveals itself in all the affairs of life; and the world does not have to look at a person's diploma to judge of his cultivation.

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Most alert persons are aware of the new trend of education to relate itself to present life. It teaches children history with respect to the welfare and progress of the people rather than as a string of useless dates. Patriotism is shown to be less a matter of battles in the past than of loyalty to the common welfare in the present. The sacredness of every life, right here and now, is written large. Living issues of our own day are given rank ahead of the wars of Greece and Rome. All of which but recalls that Jesus pointed the way to wisdom when he asked, "Can ye not discern the signs of the times?"

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Brains that are fed but not exercised, like horses in a similar condition, are unable to bear their share of life's load.

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Religion educates. That is a tremendous truth. Culture in refinement, in idealism, in unselfishness, in service, in relative values and in the eternal relationships comes through the knowledge and worship of God, and through study of his word. Over and over it has been remarked that saints whom the world calls peasants have been examples of perfect gentility.

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They whose own abilities are led out—and that is what "education" means—themselves become leaders of their fellows.

MISSIONARY WORK

Filipino Agitators Hinder Missions

A Protestant missionary in Manila in a recent letter reveals a new difficulty which is rising to face the labors of all the evangelical churches in the Philippines. Theoretically the question of political independence for the Philippine islands would seem to be a strictly civil matter which would not affect the preaching and spread of religion. But, as a matter of fact, the influence and activity of the native agitators who are stirring up the people to demand release from their dependence upon the United States affect also the feeling of the Filipinos toward American missionaries.

Shrewd and underhanded insinuations are used by these professed patriots to make the name and presence of all Americans more and more odious to the native population. No missionary succeeeds in being on intimate enough terms with his Filipino friends to escape altogether some sense of this growing dislike and distrust. And the men who represent the independent Filipino Catholic church, popularly known as the "Aglipay movement," are particularly industrious in fomenting these suspicions. Aglipay's followers have apparently come to a place where they cannot hope to gain very much more by defections from Roman Catholicism. Under American priests the Romanist lines are being drawn tighter every day. The independents therefore seem to be turning to proselytize among Protestants, and altogether apart from any question of doctrine or church method, the influence of these proselytizers is demoralizing.

Some at least of the Agilpay workers do not hesitate to tell the Protestants that if they will join the independent church they need not be so careful about their conduct as they are obliged to be under the supervision of missionaries. Indeed, the lives of some of these independent priests themselves fully attest their claim that there are no moral standards for membership in their church. Until the independence question is settled one way or the other, it is seriously to be feared that missionary enterprise in the Philippines will have to make headway against greater opposition than it has suffered hitherto.

Itinerating in Colombia

Rev. F. E. Barber, writing from Medellin, Colombia, gives an interesting account of a journey which he took recently, with one companion, though the mountainous country just south of Medellin and through parts of the adjoining states of Antioquia and Caldas. The itinerary covered in all was some 280 miles. Mr. Barber says:

"We made the entire trip on foot, having only one pack horse to carry our Bibles and Testaments, and a folding cot and bedding, for in such a journey one must take his bed with him if he desires much comfort at night. It is difficult and most disagreeable to try to describe some of those mountain homes that one is often compelled to lodge in during the night while journeying. And as for the food, it is, as you might expect, only that which a man with a ravenous appetite from walking can relish. But when one is climbing over mountains all day in a good, cold climate in the tropics, often in pouring rain, with roads indescribable and mud halfway to the knees, you may be sure that he is ready to eat almost anything that is in the form of food."

Mr. Barber speaks of the many advantages of itinerating on foot in a country like this. He remarks: "The missionary meets many people on the road who are either carrying their produce to market on their backs, or loaded on the backs of mules and oxen. Walking along the road with them one finds them always ready to talk, and then, of course, comes the opportunity to tell them of the true Christ. Naturally, many wonder and know not what to think; but others who have already thought something about the subject ask questions most freely and are eager to learn. One day we had a big, strong peon come up and defend us against a crowd of men and women who were trying to prevent our sales in a market place, and it certainly would have done anyone good to hear him talk. This same man had listened to us in our journey two or three days before, and he soon scattered the crowd. Even though some of them belonged to the higher class, he wasn't afraid of them."

This trip was much more encouraging to the missionaries than they had dared to hope. As in other parts of Colombia, towns from which the colporteurs had been in the past ordered to leave, or else had been driven away, received the messengers of the gospel with warm welcome. Antioquia is considered a stronghold of fanaticism, and Mr. Barber and his companion were warned that if they went there they would probably be stoned, as had happened when two colporteurs tried to stop there three years before. But this time they were received kindly, and heard not a single threat against them. In Aguadas, where three years before the missionaries had had to leave the city within a few minutes of their arrival, they were not only received kindly but sold there more Bibles and Testaments than in any other place during the trip.

Mr. Barber speaks particularly of the drunkenness he encountered in all places. In Manizales he says he saw more drunken men than ever in his life before. In another town some of the citizens presented a charge to the mayor that the missionaries were selling bad books to corrupt the lives of the people. A policeman took Mr. Barber to the mayor's office with his load of books. Mr. Barber at once requested the mayor to examine them and began to explain about Christ. While he was talking a young man entered and asked permission to speak. He was from Bogota, from a well to do family, and so was asked to proceed. He told of the Presbyterian church and its work, stating that he attended regularly, that the missionaries' books were such as the people needed, and that no one could say a word against either the teachings or the teachers. After this testimony the mayor declared the accusation was unfounded and the missionaries proceeded with their work unmolested.

Women's Conference in Weihsien

Although here and there a woman has stood out strongly from her sisters, the great mass of womanhood in China has until recent years borne very little public part in religious life, but it is being increasingly noted that the women are coming to the fore. A women's conference held recently at Weihsien, in the Shantung province, was attended by fully 300 delegates. The participants came from distances ranging from ten to eighty miles, and in various manners of conveyances. One old lady, 83 years old, walked twenty-five miles to be present at the meeting. She had been a Christian for more than thirty-five years, and could not bear to be absent. Others came by wheelbarrow and some by the modern trains.

The spirit of the conference was deeply impressive, and after the women returned to their homes rumors began to come back of the work they were doing among their friends and neighbors. In one family—one of the most exclusive of the gentry of Weihsien—one of the young women members, who is interested in Christianity, was allowed to attend the conference in a private room, and was greatly impressed. The attendance of this young woman was a breaking of precedent, for this family was one of those who do not allow their women to go out to church or mingle in any of the new movements. She was deeply impressed by the experience.

During the meeting a conference for the women of Wiehsien city, practically all non-Christians, was held and the result exceeded the hopes of the planners. Three times a day for three days the city church, seating nearly 300, was filled, sometimes many having to stand. It was the feeling of the missionaries that great good would come of this meeting.

Board Notes and Announcements

—Leading the Friday morning meeting of the Board of the Northwest in Chicago Mrs. Lockwood Brown showed the secret of having what the devoted Pastor Chia of Shantung says his people have, "big hearts and their eyes open"—in other words, the spirit of missions. Letters were read from Africa and Mexico. Mrs. Frothingham, who presided, praised the new book about Africa, "Thinking Black," by Dan Crawford, of which Mrs. Coy said, "I have got information there that I've found nowhere else." The mention of Dr. Senska, in Mr. Hickman's letter from Batanga, was welcome news to Mrs. Fox, who had known him during his student life in Iowa City and praised him highly. Mrs. Coulter asked prayer for the appointed candidates who cannot go to the field, five of those whom she had hoped to number among her correspondents in China having already had their hopes of fulfilling that appointment either broken or deferred. The field secretary is about to visit Mankato presbyterial and several synodical societies.

Mexican Children in Mission School

Here are some bright children in a mission school at Puebla in Mexico, where Rev. and Mrs. Troyer of the Baptist mission have had 200 sons and daughters of citizens of the troubled republic studying in their institution. They are far different in appearance from the typical Mexican as we imagine him to be with his palm or wool sombrero, decorated by silver ornaments, and with his long and narrow bright blanket which he passes behind his back and around the body in front, throwing the free end carelessly over the left shoulder. Children the whole world over are the same, and little Mexicans are no exception. They do not worry very much over the possibilities of intervention or such questions as disturb their fathers.

The Presbyterian mission has nearly a thousand students in nearly thirty boarding and day schools. Over 2,500 pupils attend its Sunday schools. Twenty Americans make up the missionary staff. From one of the stations this item was reported: "We have had just enough of the revolution to break the monotony of our prosaic school life, though not enough to interfere greatly with our peace of mind." That was from the mission station at Aguascalientes.

Sam Daly and Some of the Dependent Colored Lads He Helped to Make Into Decent Citizens

What One Poor Negro Did for Boys of His Race

BY LEE McCRAE

IF "OUR sole value is what we are worth to others," then an obscure, illiterate negro farmer down on a wornout plantation has been one of Alabama's chief assets.

Yet when the people of the state read in a two-line paragraph that Sam Daly of Tuscaloosa was dead they hurriedly turned the paper, hunting "real news." Who was Sam Daly, anyway?"

Twenty years ago he was janitor, flunky, general factotum to the boys at the state university. But with eyes and ears open, he was drinking in the inspiration that became the governing power of his life. Seeing how education and religion uplift a race and an individual, the janitor began to covet it, first for himself, then for his people. He was already a devout, whole-souled Presbyterian, and because of his anxiety to "read de good book" for himself some of the students taught him in a desultory fashion.

While he was laboring at his janitorship, and laboring even more strenuously over his reading and writing and figuring, Sam was also saving money, enough to purchase the hack plying between town and the university. This proved so lucrative that some town lots were soon his; then, when a great longing for the country came over him, he sold these to advantage and bought 500 acres of second-rate farming land fourteen miles from town.

Right here, according to Dun or Bradstreet, Sam Daly's public history ought to have ended. He was 40 years old and "well fixed" for the rest of his days. But Sam's vision included others besides himself—his people, particularly little negroes, who, like himself, had been denied much.

Black Urchins from Buzzard's Roost

In December, 1903, he came across an advertisement in a Birmingham paper in which Judge Feagin of the juvenile court asked for country homes for colored boys convicted before his court. There was no law for probation then, no "big brother" officers, not even a reform school for negro youths; but the heart and will of this wise judge were strong enough to be a "law unto himself," and he boldly advertised, "Who will take my little criminals out of jail and out of the swirl of evil in Buzzard's Roost and Scratch Ankle Row to the purity of God's outdoors?"

"I, boss!" cried Sam Daly, holding out his big, black hands.

So behold a farm wagon rattling through the woods bearing a smiling black man and five wide-eyed little negroes, seeing the "real woods" for the first time in their lives. They were frightened and homesick for the noise and clamor of town, but this was better than being in jail.

Chapters and chapters of this story must forever remain unwritten. None of the boys could write. Sam "never could spell nothin'," and besides, there was too much to do, raising cotton and food enough for this suddenly increased family.

Trip after trip the shackly wagon made through the woods to meet the train bringing more derelicts from the crime waves of the city. In less than ten years over 300 colored boys, of varying ages and varying crimes, have been sent to this farm to be "tried out." And out of this 300 only 10 per cent have "gone bad." In other words, this patient, God-loving, boy-loving negro and his wife saved 270 vice-steeped boys and turned them into useful, self-dependent citizens, men in the making.

Where has this ten years' work a duplicate? What would you say Sam Daly was worth to the state of Alabama—to the nation?

How Transformation Was Effected

How was it done? By love and patience, by nature's own teaching and the word of God. Kindliness from Sam and his wife first startled the boy. Then there were three square meals a day served on a table (both unknown before), and there was a bed made for him! It was almost invariably the first glimpse of love and home that had come into the little sinner's life. Better still, around that table every morning he heard a verse of Scripture from each boy and he was taught to say one himself. After breakfast there was work to do in the open fields, and there nature came to him with her own healing and uplift. In the silence of the old woodlot many a boy "came to himself."

Two hours a day, summer and winter, must be spent in the old log schoolroom, where a well trained young negro man, sent out by the Presbyterian Board of the Southern Church at a meager salary, does his best to teach these habitual truants. But for these boys and this race an education of heart and hands beats education of brain many fold. It was industry, purity of environment and Sam Daly's own beautiful life and spirit that worked the salvation of the 270. Never once has he put shackles upon a boy's limbs or stripes upon his back.

"But how has he fed and clothed and housed this big family?" asks the business man.

By simple daily toil. Forty dollars and the salary of the teacher constitute the donations from the church. Not a cent of public funds has gone from Jefferson county or the state, although he has supported their charges. A few individuals, touched by Sam's struggles, have given small sums, and once a bill was put before the legislature for an appropriation, in return for which the negro offered to turn over 175 acres of his land. But an inflammatory speech by one man, angered by a negro crime in his community, caused the bill to be lost by five votes. The short-sighted legislator could not see that Sam was working to prevent countless more just such heinous crimes.

A Mortgage for Charity's Sake

So there came a dark day in which Daly had to mortgage his farm to borrow $1,800. (Do you know of any white people who have mortgaged all they possessed for charity's sake?) That $1,800 went into food and clothes—not into buildings, or equipment. The $40 from the church was the total cost of the boys' "sleeping room"—a clapboard log cabin, where the boys lined up to have their pictures "tooken," with Sam at the head of the procession.

There is a large, unfinished building, but it has not cost any money yet. I wish it would! Under their leader, Andrew May, the boys went to the woods, cut down trees, sawed them into mill lengths and rolled them to a mill, where they were sawed on shares. The construction was every bit their own labor. Now, as no money and no more logs are to be had, the unroofed shed stands there useless, in mute appeal.

"Sam," Judge Feagin said to him last winter, "you will lose all you've got taking care of those little negroes."

"De good Lawd is gwine to take care ob me 's long as I's doin' his work," answered Sam, with his radiant smile.

"But you've got a mortgage on your place now," persisted the prudent lawyer.

"Yas, but it ain' foreclosed yit," cried the negro triumphantly, true to his faith that the Master was guarding his ways.

Dies Before He Can Make His Appea

Last May, driven by his necessities and confident that help would be given him, he went to the convocation of the Presbyterian Assemblies at Atlanta. But before he could so much as enter his plea he was taken violently ill with ptomaine poisoning, and died among strangers. His last conscious words were, "Take care—take good care—ob mah little niggahs!"

His brave widow and the young teacher are doing their best; the judge of the Birmingham juvenile court declares the work must be continued or his hands are hopelessly tied; and the boys are wondering if they will ever have such another friend. Verily, nine and one-half years of Sam Daly's life will outweigh the three score and ten of countless thousands when placed on the unerring scales of high heaven!

School and College

Two new instructors have been added to the teaching force of Dubuque German College and Seminary. One, Stephen Popoff, is a Bulgarian, who will have charge of the science department. He is a graduate of Cornell University.

The third annual summer school of the Korean students of America, which is held each year at Hastings College, is ended. Before the close the boys presented to the college a drinking fountain which they constructed on the campus as an appreciation of the college's effort in their behalf. All of the class of 1913 who sought schools as teachers were located some time ago.

The quarter centennial of Occidental College is to be celebrated the middle of December with a three days' program of great variety. The new buildings on the Eagle Rock campus will be dedicated at that time. The fact that the college will move to a new ninety-acre campus and enter new, modern, fireproof buildings upon which there is not a dollar's debt is unprecedented. The alumni will have a large part in the celebration, and each class is expected to transplant its class ivy and class tree. All the class stones now in the old buildings will be reset in the new buildings, and there will be class reunions. The Christmas vacation is the time set for moving the college to the new location.

A Conservative Bible Organization

The Bible League of North America has elected Dr. J. Benson Hamilton, a Methodist pastor of New York City, to be its secretary in succession to Dr. Daniel S. Gregory, the founder of the organization, whom advancing age has compelled to retire. The Bible Student and Teacher, which has appeared at irregular intervals as the organ of the league, has been reduced in size and renamed The Bible Champion. As is commonly known, the Bible League opposes the application of critical scholarship of the word of God. Ministers who sympathize with its purpose and desire its literature are invited to communicate with the headquarters office, 86 Bible House, New York.

The Open Hearth

The Commander-in-Chief's Orders

It is of rare occurrence that the President of the United States has felt called upon to issue a direct order to loyal citizens temporarily domiciled in a foreign land. It would seem that the exceptional character of such an order would have a tendency to accentuate the alacrity with which such an order should be complied with. Recently President Wilson, with a thorough knowledge of existing conditions in Mexico, directed all Americans to leave the country at once, providing at the same time all necessary transportation. Thousands of Americans have obeyed the summons; many have not. It is with infinite chagrin and sorrow that we note by the daily press that foremost among those who have disregarded the President's order is our own Foreign Board.

Permit me to enter my humble protest and to say to the missionaries in Mexico and to the board in New York under whose orders they serve, that it is no matter of personal safety with which we are concerned; it is a matter of obedience to orders in a critical hour when our commander-in-chief is bending every energy to cope with a condition of affairs that is fraught with stupendous difficulties and dangers. That the President should be the foremost representative of our own denomination but adds to our mortification and may properly be made a handle of by other missionary bodies in the neglect of duty.

J. H. SUTHERLAND,
Chaplain U. S. A. (retired).

"Human Wrong in Church Disunion"

There is so much that is true and admirably well stated in your leading article of Aug. 21 that any criticism of it may seem to be captious and unreasonable. Nevertheless, I crave the privilege of addressing a few words to your readers.

Evidently you mean that God is the author of church disunion only in the same sense that he is the author of sin. He created man free to sin. He left his church free to divide because of differences of opinion as to doctrine and polity. In neither case can we "blame God—unless we disagree with him about the wisdom of human liberty."

True, of course. Then comes this question: Have God's people the right to surrender this God-given liberty at the bidding of those who would bring them into subjection to the doctrines and commandments of men? Is church union to be purchased at the expense of a surrender of a love for Christian truth and of the right to contend for Christian liberty?

You admit that schism is not always sin. You justify, on the Protestant side, the disunion of the church in western Europe in the sixteenth century. But you deprecate Protestant disunion and ascribe most of it to "faults of stubbornness and uncharity . . . outstanding on both sides." You then condemn "that fictitious obstacle to present church union which is created by disseminating the notion that denominational differences are something to be proud over."

This indiscriminate lumping together of both sides seems to me to be very unreasonable. It serves to make obstacles to union fictitious which are not fictitious, but, on the contrary, are very real, important and hard to remove. Every case of disunion must stand or fall, be approved or condemned, on its own merits. And after disunion there can be no proper or real union until the party or parties in the wrong renounce the wrong and take up sincerely the right. Meanwhile those who are in the right, or who sincerely believe that they are in the right, must stand fast or betray their consciences or surrender their Christian liberty. Would you have Protestants unite with the Roman Church before that church renounced its errors of doctrine and polity?

Then as to church progress. Would Christianity in England today be as strong as it is if all Christians since the time of Henry VIII. had remained in the communion of the Established Church? Was not the progress of the church in Scotland advanced by the exodus of the Free Church? Did not the exodus of Wesley and his followers from the Church of England promote the progress of true Christianity? Are not these and other heroic contentions for the truth and purity of Christianity something for all true Christians to be proud over?

Today in the United States there are some Presbyterians who do not feel at liberty to be connected with a church, whatever may be its numbers, wealth and power, which ordains candidates for the ministry who frankly tell their examiners that they do not and cannot accept, and will not maintain, certain doctrines which hitherto all have agreed are fundamental and formative of our Presbyterian system of doctrine, and yet permits those same candidates at their ordination to declare that they do accept and will maintain this system of doctrine.

Is church union to be secured and maintained at the cost of a surrender of the gospel, of honesty, of liberty? If all our fathers had believed that church union was worth this price, where and what would we be today?

E. C. GORDON.

Fewer Factory Girls; More Housemaids

Mary E. McDowell's "Red Hat and a Question," in The Continent recently, has raised some discussion among those who know anything about working girls' conditions in Chicago and the localities of which she speaks. The article assumes that every girl who works is necessarily worth as much as her living expenses—which every person who employs labor knows is not always the case. It is a fine thing for a girl living at home to be able to be worth to an employer even $6 per week, because with a home as an asset her wages become profit to her. But without a home she must pay a profit to others to supply her with the scant necessities of a home.

Miss McDowell seeks to arouse pity for the girl with the red hat and thus attract more money to the wage scale or charity in the form of helping clubs and social settlements for the benefit of such homeless girls; all of which is no doubt laudable from the broad ground of humanity and social sympathy. But why should any girl work for $6 per week and board herself? Why must she work in a factory? Analyze the reasons and we will find that the prime cause of such girl's working in a factory at all is false pride and a fatal desire for independence, which generally means the gratification of a spirit which will submit to any yoke provided she and her fellow workers are left to their own devices after working hours and on Sundays and holidays. In the estimation of this type of working girl, it is "freedom" to be ruled by a shop foreman or forewoman for eight hours each day, provided she can go to amusement places with young men and can wear red hats and ready made clothes during leisure hours.

The place for that type of girl is the kitchen or second work of a well ordered home, where now the mistress of the home is overburdened nearly to distraction for the lack of her. Thousands of fine American families are being blotted out by the failure of their youth to marry; and why do they not marry? Because they see in their own childhood the terrific struggle of the mother and the father to make both ends meet and the constant strain to maintain even a semblance of well ordered family life owing to the entire lack of moderate-priced help. The cost of living is constantly increased by the demands of pleasure-loving city girls for higher wages in factories—girls who ought to be working as ordinary servant girls in the kitchens and bedrooms of the ordinary American family.

The average wage of housemaids is $6 per week, which, being in addition to board and washing, means to the working girl, including various extras which all help receive from their employers from time to time, the equivalent of $10 per week. Let us have fewer factory girls and more housemaids.

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507 Witherspoon Building - Philadelphia, Pa.

Ways of Working

Getting the Names of Strangers

The problem of obtaining the names of strangers who may be worshiping temporarily in a church is one which has interested many pastors and other church workers. In some places men who know the regular attendants are stationed at the rear of the church and tactfully ask strangers for their name and address. This is difficult work and in a large church it does not always prove satisfactory. First U. P. church, Chicago, has evolved a plan which has been in operation with satisfactory results for a number of years.

This scheme transfers the scene of greeting a stranger from the rear of church to the pew which the stranger occupies. As soon as a visitor is seated the usher having in charge this plan quietly hands to a member of the church sitting nearest the stranger a card telling him the location of the newcomer and asking him to obtain his name and address at close of service. This regular attendant then speaks to the visitor and puts his name and address upon the reverse side of the card given him by the usher. This stimulates the new members to pay attention to the newcomers and also furnishes a reliable list of prospects.

The session of Cottage Grove Avenue church, Des Moines, Iowa, takes the next step in gathering newcomers into regular membership by sending to every stranger whose name may be obtained a neat card signed by the pastor and elders offering the privileges of the church during residence in the city.

Study Church Efficiency

Through all the hot weather of summer a class with an average attendance of nearly twenty-five has attended a series of conferences conducted in Central church, Rock Island, Ill., by the temporary supply, Rev. Otis G. Dale, formerly of La Junta, Colo. Mr. Dale's class investigated church efficiency under the general topics of worship, instruction, evangelism and service. With the assistance of diagrams and charts the class studied how to conduct the business of a congregation and efficient plans of each of the auxiliary organizations.

It is the testimony of many pastors who have made a close study of the organizations of the church that the need is for more intensive and effective work rather than multiplication of societies.

Sunday School Teachers Have Reference Library

Thanks to the generosity of a friend of the school the teachers and members of the training classes of the Sunday school of Vincennes (Ind.) church have available a reference library, including more than fifty books of Sunday school methods and general church work by a large number of authors. Each department has been remembered in the selection of this library by the pasaor, Rev. A. H. Brand. A librarian will be appointed in the school and the books loaned as they are in a public library.

Outdoor Singing Attracts Crowds

A plan which has increased the evening congregations of a number of New York City churches is that tried by First Union and West Twenty-Third Street churches. At the close of the young people's meeting about 7:45 o'clock the members of the society and others take places on the front steps of the church. From the doorway a stereopticon throws the words and music of familiar hymns on a screen above the steps. Singing is led by a cornetist and precentor, and a crowd quickly collects. A brief address is made by the minister and everyone is invited inside for the regular evening service. This plan has been particularly successful with churches located on streets along which large numbers of people pass.

Their Sky-Blue Lady

(Continued from page 1257)

she murmured, "if it only was, I could stand the low neck and the short sleeves."

And then *It* came. It held no clew to relieve her bewilderment, only a slip of paper folded inside with her name very clearly written so she could not doubt for whom it was meant—"Cornelia Lavinia Pinning." "And there ain't any other Cornelia Lavinia that I ever heard of," she told herself happily. "It *must* be me."

The sky-blue dress lay in a forgotten heap on the floor while she tried on her surprise. "It fits like it was made for me," she sighed blissfully. Then as a sudden afterthought came upon her: "Heart alive, I believe it was. Who in all this world?" But try as she would she couldn't solve the mystery. "So I'll just be shut up to thanking the dear Lord," she declared, examining with trembling fingers the dainty stitching, the tucks and ruffles. "After all, it's him, whatever human friend he gave the thought to. Long sleeves and high neck—nobody but the dear Lord knew how I wanted them!"

MR. PHILIPS hesitated about inviting his guests to the humble country church next Sabbath morning. But they had not waited for an invitation—instead, they were ready on the horseblock when the phaeton came around and hurried in as if eager to be off. Mrs. Philips watched them ride away in their pretty summer things and her heart sent up a silent petition, "Help them to remember that it is thy house, Lord, and thy day, in the country even as in the city."

She was waiting at the front door when they came back. She knew by the way they sent a cheery "Good-by!" after the "horseback parson" that their attitude toward him had changed. And then they were upon her, eager, happy, beaming, all talking at once of the transformation of Mrs. Pinning and the new dignity that clothed her so becomingly.

"She didn't blush one minute, Mrs. Philips. Her cheeks were just a cool, soft pink and her lips—oh, I wish you could have seen her smile!"

"It fit her lovely, too, and her sleeves fell over her gloves at exactly the right line!"

"And she sat right out in the middle of her pew!"

Then Myra came and took their landlady by the shoulders and smiled into her face with lips that trembled a little. "I saw last Sunday that we hurt you by our levity," she confessed. "So it's only fair to own up that we're sorry. She opened our eyes, Mrs. Pinning did. We decided that if we had misjudged her so cruelly we were probably misjudging all the rest of the people we had made fun of."

"We talked it over last night," Madge added. "We found this morning what a difference it makes when one is fair and just."

"It is much more satisfactory to help make the music than to laugh at it—we tried the experiment." This from Adelaide. "And we all listened to the text this time. It was, 'As ye would that men should do to you, do ye also to them likewise.'"

"That's a good text to learn—and to live by," declared Mrs. Philips approvingly.

"We mean to try," answered the girls.

The White Glove

(Continued from page 1256)

"Don't touch that telephone!" screamed Maud. "It's him!"

"Who?" asked Eva Bell.

"The doctor. They have scarlet fever up to the house. He wants me to come up to the house; he says they will die if they don't get someone to help. I can't go, I won't go; it might kill me!"

"Who has scarlet fever?" asked Eva Bell.

"Oh, Grace and the children," Maud sobbed, "and I can't go. Oh, Eva Bell, what shall I do?"

"Be still," said Eva Bell roughly, as a little voice whispered, "You'll get the school now."

But just then something dropped from her book. It was a white glove. She stood irresolute a minute and then turned to Maud. "Maud," she said, "you go right straight to my house. Tell mother I have gone to help Mrs. Brown take care of Grace and the children. You tell her to take some of my books to the bookstore tonight and you take her your laundry. She needs the money."

"Oh, Eva Bell, you are an angel!" the girl exclaimed reverently, but Eva Bell was gone.

Three hours later a tired Eva Bell stood by the table in Dr. Brown's kitchen. A boy came in—a boy whose face bore tear stains. He walked to the window and leaned his head against the glass. The girl felt a quiver in her heart as she looked at his shaking shoulders. She heard that awful sound—a young man sobbing.

The boy's father heard it, too, and came into the room. He was worn and impatient from the afternoon's work. The boy's sobbing irritated him still more.

"It's enough to have a useless son without having a coward," he began. "You are not crying over your brothers and sister. You don't care enough for them to cry. You're crying for yourself because you have to stay here. No one ever accused you of unselfishness. I've spent money on you all your life and what have you done? You have even insulted some of my best patients and you have been rude to your mother's guests. Who invites you any place?"

The boy cringed under the words.

His father went on mercilessly: "When you should be helping here now, you are blubbering like a baby because you are afraid for yourself. Can anyone ever tell me when you did anything except for yourself?"

"I can," said the colored girl.

The doctor's eyes softened as he looked at her. He had not time to question her motives when she came. His wife welcomed her as a blessing from heaven.

"I wouldn't have come if I hadn't owed Don a debt of gratitude," she said. "Last night I lost one of my gloves and he gave me one so that I could graduate. I only came to show my gratitude."

She walked past the astonished doctor to the table. Taking a white glove from the book there, she handed it to him. He took it in his hand and looked at it with a curious expression.

"Where did you get it?" he asked his son.

The boy gulped and answered, "Up to the lake."

The doctor remembered that the family had told him of the boyish affair. The boy himself would not give him his confidence; but he had spent hours in his room writing letters.

"He's just a boy," reflected the doctor. "But he thinks he cares. He let that negro girl wear this glove, and just out of pity. Well, he's my son and I'm proud of him."

He laid the glove back in the girl's hand and walking over to his son put his arm around him. "Forgive me, old scout," he said in an embarrassed way. "We've quarreled a lot in these few years, but it's all over now. You're all right."

Then he turned to the girl. "You're going to have that school just as soon as you get out of here, and get more money than we have paid anyone else for teaching down there. After all, teaching arithmetic isn't to be compared to molding character. You will be that kind of teacher. You have done more in this house this afternoon than a dozen Maud Darnells could have done. And you did it out of gratitude."

The word aroused memories of a board meeting four years before—a meeting where he had been the most bitter opponent to the building of the Lincoln school. It was to this school that he owed his understanding of his son. It was yet time to make a man out of him. And one little word came into his mind and lodged there, cutting like a sword. "Gratitude," he breathed as he abruptly left the room.

Half an hour later the boy who had been generous for the first time in his life was writing a letter. "I am going to bring back your glove soon," he wrote, "and I am coming a different fellow. Your little glove made me do the first kind deed I ever did. I loaned it to a poor colored girl, who had lost hers, to wear at commencement. I had been mean to her, but she forgot that and out of gratitude came here to work when she heard we had scarlet fever. It pulled father and me together and we are not going to quarrel any more. I know you will be glad when you hear that I am going to bring it back, so you can have it after it has done so much good, and I want to be your comrade again."

Down on the back porch a girl was gazing through the falling snow toward a little cupola above her altar. She had tried to utter a prayer of thanksgiving in the house; but some way she could pray better when she saw what she was giving thanks for. And near the end of her petition she paused for a minute; then she said, "And thank you, dear God, for letting me lose my glove."

To Increase Systematic Benevolence

Church Leaders from Coast to Coast, Meeting at Chicago, Discuss Plans to Carry Out Every-Member Canvass.

In furtherance of the plans of the united missionary campaign, which is to culminate in the simultaneous every-member canvass of all churches next March, a conference of Presbyterian leaders was held in Chicago Sept. 3 and 4. At this meeting plans were adopted to reach every one of the 1,400,000 church members by the appointment of committees by synods and presbyteries to urge the adoption of the every-member canvass on the churches. A number of months ago the missionary leaders of all Protestant denominations arranged for this biggest cooperative movement ever undertaken among American churches. Every Protestant church member is to be visited, preferably during March, and given an opportunity to pledge something each week to missions.

The Chicago conference was called by General Assembly's joint executive committee, consisting of Moderator Stone, Dr. William P. Fulton, Dr. J. F. Carson, representing the Executive Commission, and Dr. A. W. Halsey, J. E. McAfee and Dr. J. W. Cochran, representing the boards. Synodical and presbyterial chairmen, pastor-evangelists and board representatives from Oregon to New York were present. Administrative plans were made to reach the entire denomination. These plans contemplate the appointment by synods and presbyteries of a united committee representing its missionary and benevolent committees and its executive committee to cooperate with the joint executive committee named above. These committees will send speakers to the local churches and by conference and other means obtain from each congregation a pledge to make arrangements to canvass the entire membership for missions. The plan as explained by the leaders permits the use of a single pledge to cover both congregational expense and benevolences, or separate pledges for both. The latter is recommended. The plan also is sufficiently elastic to permit special offerings during the year, some churches limiting the number of these appeals, the session determining which shall be presented from the pulpit.

Each attendant at the Chicago conference will visit one or more presbyteries to explain details of the carrying out of the general plans.

According to partial figures presented by Rev. A. F. McGarrah, special agent of the joint executive committee, from a fifth to a half of the churches in presbyteries which replied to a recent questionaire have the every-member canvass in use. The budget plan is used in practically all that have the canvass. Reports on the floor indicated that in Tennessee and other parts of the South and Southwest every church has the plan in use, and in some cases with as many contributors to the benevolent objects of the church as the church has members. In Illinois the every-member canvass has been vigorously pushed for several years.

It is probable that the brotherhoods of the various churches will grasp the opportunity of doing definite work for the local churches by taking hold of the every-member canvass vigorously. R. F. Sulzer of Minneapolis suggested that the men here had an opportunity, and Doctors Henderson and Fox of the brotherhood immediately backed up the suggestion. Later a resolution was adopted urging the special responsibility of the men of the church.

No definite policy has been outlined as to the part the women's organizations and the Christian Endeavor societies are to have in the budget plan, although it is the hope that with modifications for local churches all organizations can unite in the same plan. The use of the deacons in local church canvass was suggested by Moderator Stone, who presided at the sessions.

It was decided that at least a 10 per cent advance in contributions would be aimed at, although it is hoped that the gifts will far exceed that increase. The object is to get everyone interested and to pledge something, no matter how small. Other denominations have found that the total amount of money received has coincided with the amount of interest aroused.

Mr. McGarrah suggested a series of four sermons on stewardship and the budget plan, at various times, leading up to the canvass in March. The literature in print and to be published was also explained. Moderator Stone said that he intended to take two or three minutes each Sunday, in place of pulpit notices, to give a terse outline of the work of some one agency of the church, so that his congregation would know what the church at large is doing. The use of local church papers for the same object was urged by another member.

Those present were: John Timothy Stone, Chicago; William M. Evans, Cedar Rapids, Iowa; W. A. Provine, Nashville, Tenn.; Glen L. Sneed, Dallas, Texas; Jesse C. Bruce, New York City; S. E. P. White, Bemidji, Minn.; F. J. Barackman, Duluth, Minn.; Nathaniel McGiffin, Omaha, Neb.; H. W. Reherd, Waterloo, Iowa; F. J. Cheek, Louisville, Ky.; C. L. Zorbaugh, Cleveland, Ohio; J. M. Patterson, St. Louis; S. A. Coile, Lebanon, Tenn.; W. E. Parker, Jr., Chicago; J. T. Henderson, Chicago; W. V. Jeffries, Springfield, Ill.; Thomas R. White, Bloomington, Ind.; W. H. Kearns, Minneapolis, Minn.; Francis M. Fox, Chicago; William Houston, Columbus, Ohio; Davis W. Lusk, Newark, N. J.; R. M. Donaldson, Denver, Colo.; S. R. Ferguson, Cedar Rapids, Iowa; Samuel Light, Randolph, Neb.; David S. McCaslin, St. Paul, Minn.; J. L. Weaver, Rocky Ford, Colo.; Moses Breeze, Cambridge, Wis.; B. Scott Bates, St. Paul, Minn.; R. A. Carnahan, Mauston, Wis.; Charles G. Watson, Columbus, Ohio; U. L. Mackey, Schenectady, N. Y.; Scott W. Smith, Cedar Rapids, Iowa; William Hiram Foulkes, Philadelphia; D. E. Jenkins, Omaha, Neb.; Richard C. Hughes, Madison, Wis.; W. O. Forbes, Seattle, Wash.; J. Ambrose Dunkel, Saginaw, Mich.; W. S. Holt, Portland, Ore.; John P. Hale, Lafayette, Ind.; W. H. Penhallegon, Decatur, Ill.; Samuel Huecker, Pemberville, Ohio; R. S. Donaldson, Milwaukee, Wis.; C. J. McConnell, Superior, Wis.; George E. Davies, St. Paul, Minn.; F. M. Findley, Spicer, Minn.; Walter M. Irwin, Wichita, Kan.; William I. Alexander, Atchison, Kan.; William S. Marquis, Rock Island, Ill.; A. F. McGarrah, St. Louis, Mo.; C. H. Purmort, Des Moines, Iowa; R. F. Sulzer, Minneapolis, Minn.; Edgar P. Hill, Chicago; W. J. Johnson, New York City; Elmer Allen Bess, Clinton, Iowa; W. T. Jaquess, Detroit, Mich.; W. R. King, Monmouth, Ill.; H. S. Morrison, Rugby, N. D., and Robert E. Speer, New York City.

Dinner for Church Builders

Workmen on Los Angeles Building Guests of Congregation—Church Paper for Each Family—Extension Work by C. E. Union.

LOS ANGELES—The ladies' aid society of St. Paul church gave a supper recently to the men who worked on the new building just completed. The workmen thoroughly enjoyed both the feast and the fellowship that was manifest. All the work on the building was done by day labor under the direction of a building committee and foreman. Through hearty cooperation the building was completed in seven weeks from the time ground was broken and at a cost of about $6,000.

Boyle Heights church carries on a continuous campaign of education in missions and benevolence by putting a church paper into every home represented in the congregation and also into the hands of members of the congregation who haven't homes of their own.

Los Angeles County Christian Endeavor Union is devoting the month of September to extension work. An effort will be made by the entire executive committee to organize societies in all open fields. The campaign is not intended primarily to multiply societies, but to reach the young people and to bring them into active Christian service. A. Huddleson is superintendent.

Los Angeles Presbytery in special session Aug. 25 appointed an executive commission, with power to act, to hear the whole case involving the relations of Rev. O. H. L. Mason with Long Beach church.

An effort is being made by the state officers of the Society for the Prevention of Cruelty to Animals to arouse interest in the local Humane Society. Women of Los Angeles are urged to write letters to the members of the city council asking an appropriation of $400 for the support of the work. Formerly the fines collected from the prosecution of cases reported by the society were turned into its treasury, but a state law now prevents this, and if the council will not appropriate money for the support of the work the society will go out of existence.

Pears'

Most soaps clog the skin pores by the fats and free alkali in their composition.

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Treasurer Refunds Subscriptions

Members of First church of Frankfort, Ky., are enjoying the unique experience of having money paid back to them by the church treasurer. Several years ago it was determined by this congregation that a new building should be erected and $30,000 was collected as the nucleus of a building fund.

Several months ago 100 members of the congregation offered to the congregation as a whole a new church site valued at about $15,000 on condition that the new building should be erected thereon. The contemplated change would have given the church a commanding location of great publicity, four squares from the present site. Opposition on the part of the older members of the congregation toward any change whatever was so strong that it was considered best to postpone the building project altogether and repair the old building. Therefore the treasurer has been authorized to return to the original donors the money paid in for the new building, together with accrued interest. This church has the distinction of having passed through the civil war and subsequent political troubles without division. Although it has always been loyal to the Assembly, it has for many years divided its benevolent offerings between the Assemblies U. S. A. and U. S. Jesse R. Zeigler, D. D., is pastor.

Egbert Hayes, son of Dr. J. N. Hayes of the Presbyterian mission in Soochow, China, was married Sept. 3 to Miss Eva F. Morris at the residence of the bride's parents, Dr. and Mrs. I. S. Morris, Detroit, Mich. Mr. Hayes has finished the second year of his work in Union Seminary and has accepted mission work under the Y. M. C. A. at Nanking, China, where his brother, L. Newton Hayes, is Y. M C. A. secretary.

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Denver Bible Conference Soon

Prominent Ministers Will Instruct -Tenth Anniversary of Rev. O. S. Baum Occurs This Month—Benevolences Increase.

DENVER—The Rocky mountain Bible conference will be held in Twenty-Third Avenue church Sept. 21-28, with Rev. Leon W. Tucker, Los Angeles, and Rev. A. C. Gaebelein, New York City, as the leading teachers. They will be assisted by Rev. P. V. Jenness and Rev. M. A. Stone, McPherson, Kan.; Rev. A. C. Peck, Rev. S. T. McKinney and Rev. Joshua Gravitt, Denver. This association devotes itself especially to prophetic study of the Scriptures and the consideration of devotional topics relative to the Christian life and is maintained throughout the year in Denver. It also does extension work in the neighboring cities.

Valverde church, Rev. Charles A. Hunt minister, has received into membership, as the result of a summer evangelistic campaign conducted by Dr. F. E. Smiley, a large number of members. The church has also been redecorated, new electric fixtures placed and the financial outlook strengthened.

Highland Park church, Rev. O. S. Baum minister, will celebrate the tenth anniversary of his pastorate this month. The church has had a steady and proportioned growth. It supports a foreign pastor, all the money being raised by free will offerings. The church is fifth in membership in the presbytery, but second in its giving to foreign missions, and well up in offerings to the other causes of the denomination. There is an organized system of community and church visitation, with weekly ingatherings of members and persistent personal work. Missionary study classes for young people and adults are conducted through the fall and winter. The pastor has a communicants' class that provides a steady flow of well instructed youth into the church.

Hyde Park church, Rev. Jesse Penney Martin minister, has increased its benevolent offerings 100 per cent, all floating indebtedness from some improvements made in the past has been met and added facilities provided for an extending work. Dr. Martin is chaplain in the National Guard and prominent in civic enterprises.

First Avenue church, J. F. Elder, D. D., minister, is planning as the outstanding feature of its fall campaign a triple educational course, including teacher training, mission study and definite instruction in the Christian life.

Twenty-Third Avenue church, Rev. Perry V. Jenness minister, has during the summer months conducted vesper open air services, with an average attendance of 200. The evangelistic motif has been leading, and among other results has been the conversion of two men who have been for many years confirmed drunkards.

Revive Ocean Shore Churches

San Francisco Presbytery Extends Home Mission Work—Centennial Church Has Twenty-Fifth Anniversary.

SAN FRANCISCO—The picturesque Ocean Shore group of churches, southward along the California coast, is again in the limelight of presbytery. The little rustic edifices of worship built at Salada, Moss Beach and Granada a few years ago in anticipation of the immediate growth of those subdivision beach resorts are likely, through the addition of the evangelical church at Montara, a town farther to the south, to become adequately manned and financed. An adjourned meeting of presbytery has given the home mission committee large powers in the making of negotiations. Montara has a fine building and equipment, and a membership ready to accept Presbyterian leadership and government; and Rev. J. S. Thomas, pastor-evangelist of Sacramento Presbytery, is available for the pioneer work.

Three notable recent social events include the farewell reception of Olivet church, which bade adieu to its pastor, Rev. William E. Parker, Jr., who went to Chicago to be associate superintendent of church extension after a nine years' pastorate in this city; the farewell reception of First church, Oakland, to its retiring pastor, Frank L. Goodspeed, D. D., given with the attendance of large companies of friends and prominent Oakland citizens and officials in the handsome new edifice that Dr. Goodspeed has just brought to practical completion; and the twenty-fifth anniversary celebration of the organization of Centennial church, East Oakland, continuing through an entire week and addressed by a number of old-time pastors and former Sunday school superintendents and elders, and which splendidly exhibited its large immediate growth under the efficient pastorate of Rev. Herbert E. Hays.

The annual young people's day at the Occidental Board Sept. 1 was addressed by three student volunteers—Messrs. Day, Cochran and Wilkie—who told of the increased interest of the Christian Endeavor societies which were contributing to foreign mission enterprise through the Occidental Board. Preparation for the forthcoming semiannual meetings of synodical societies at Santa Rosa in October during the sessions of synod occupied the business hours of the day.

Novel meetings of outgoing missionaries and students were held on Wednesday evening, Sept. 10, in the Berkeley churches for the purpose of interesting the university men and women in work. College Pastor Arthur Hicks was assisted by E. F. Hall, district superintendent of foreign missions, L. A. McAfee, D. D., and Rev. G. G. Eldredge in encouraging a large attendance. There were about twenty-five in the missionary party.

W. H. Oxtoby, D. D., the new professor of Hebrew literature in San Francisco Seminary, arrived in the city in time to occupy the pulpit of St. John's church for the last Sunday in August.

City Boys May Learn to Farm

Visitor to World in Chicago Gets Inspiration for Important Gift—McCormick Seminary to Open Sept. 16.

CHICAGO—Through the interest of the owner of a Michigan farm, twenty-five boys of Chicago's congested districts are to have a chance to grow strong and clean and become farmers. R. E. Jennings, near Paw Paw, Mich., heard of the work of the Chicago boys' clubs at "The World in Chicago." He saw where the boys live and thought that they would have a better chance in the country. For three or five years or longer boys are to be kept on his farm until they are sufficiently experienced to obtain employment. The officers of the club having the matter in charge look on the experiment as one having large possibilities.

Presbytery devoted considerable time Sept. 1 to passing the necessary motions releasing four pastors from their work and listening to the numerous speeches of appreciation by fellow ministers. Rev. C. L. Lucas was released from Morgan Park, Dr. H. D. Jenkins from Riverside, Rev. A. J. Montgomery from Oak Park Second and Dr. George B. Safford was dismissed to Minneapolis Presbytery. Dr. Jenkins has been in the pastorate forty-five years and has been at Riverside thirteen years. He will remain in Riverside and devote himself to editorial work. Mr. Montgomery goes to Portland, Ore., and Dr. Safford to Minnesota as Anti-Saloon superintendent, as has been previously announced by The Continent.

A son of Dr. H. S. Jenkinson of Arlington Heights church has been accepted by presbytery as a candidate for the ministry.

All friends of the institution are invited to the opening exercises of McCormick Seminary Tuesday, Sept. 16, at 10:30 a. m. Dr. Cleland B. McAfee will deliver an address, "The Old and the New in Theology."

STUDY CHURCH PROBLEMS AT CAMP

Members of presbytery to the number of eighty-five went to Lake Geneva Monday afternoon to spend two days at Olivet camp, the guests of friends. This outing took the place of the retreat usually held for a day later in the fall. A number of papers on church efficiency were discussed.

Rev. Pierre Beauchamp, who has been doing a notable work among the French at St. Anne, will be released from his pastorate by presbytery at an adjourned meeting at 10 o'clock sharp Sept. 15 at assembly hall. He has accepted a call to St. Hyacinthe church, Montreal. The first meeting of the ministers' association this fall will follow the adjourned meeting of presbytery next Monday.

Dr. G. Campbell Morgan of London, who spoke at four noonday services at the Y. M.

Germany
Bohemia
Mexico
Hungary
Bulgaria
Armenia

Men of these and many other countries have gathered at Dubuque for another year of work to acquire the English language and lay the foundation for Christian leadership among their own people in this country. Last year there were

106 candidates for the ministry

at Dubuque German College and Seminary, an increase of 253 per cent in eight years. The total enrollment has also increased in about same proportion. Twenty years ago all of the students were of German and Holland stock. The demand for pastors of foreign speaking congregations of other races led to an enlargement of the facilities of the institution until nearly twenty nations have sons at Dubuque being trained for Christian leadership. During the summer our students have been scattered over many states earning money for their expenses in school, and learning of the conditions that they must face on graduation. One young man went to Gary, Ind., and gathered a considerable congregation of fellow Hungarians. A Spanish student visited the 2,000 Mexicans in a Texas city, preparing the way for a mission. Many Presbyterians have had the pleasure of working with us in this institution.

If you are interested, tell us so. Address Dubuque German College and Seminary, C. M. Steffens, D.D., President, Dubuque, Iowa.

C. A. last week, attracted large crowds, as he did at the evening services held in various churches. In one of his addresses he urged the necessity of the downtown church.

The Presbyterian Training School opened its sessions Tuesday with an encouraging enrollment.

MERCHANTS HELP OLIVET DISPENSARY

Merchants and manufacturers in the vicinity of Olivet Institute have offered to assist in the work of the dispensary which the institute has been conducting for some time. It is hoped that this work may be enlarged.

Miss Laura B. Walker, sister to Rev. James E. Walker of First U. P. church, has gone to Alexandria, Egypt, to take charge of a girls' school.

Raymond Robins, who accompanied Fred B. Smith on the Men and Religion tour around the world, has returned to his home in this city. The party held nearly 500 meetings and addressed 145,000 persons. Meetings have been held for a short season in England.

Will Go to Milan for Congress

Professor Charles Scanlon Named by President as One of Representatives of This Country—Consider Liquor Problems.

PITTSBURG — Professor Charles Scanlon, general secretary for the temperance committee, with headquarters in this city, has been appointed by President Woodrow Wilson to represent the government at the international congress against alcoholism in Milan, Italy, Sept. 22-28. The Milan meeting will be the fourteenth held by the congress. Professor Scanlon represented the United States at The Hague in 1911. About thirty governments will send representatives to the congress, where the liquor question in all its phases will be discussed. Miss Marie C. Brehm of Pittsburg, a temperance lecturer who has been touring Europe, will address the congress in its final session upon temperance teaching.

Mrs. Catherine Booth-Clibborn on a recent Sunday told at Perrysville church the story of her persecution when she crossed the channel to unfurl the flag of the Salvation Army in Paris and Switzerland. She comes from the Winona conference. Mrs. Booth-Clibborn has recently withdrawn from the Salvation Army and will take up church evangelistic work exclusively.

General Assembly Minutes give five churches in Pittsburg Presbytery as having over 1,000 members: East Liberty 1,617, Pittsburg First 1,601, Pittsburg Third 1,225, Pittsburg Hammond Avenue 1,125 and Pittsburg Second 1,011.

Open New Mission in St. Louis

Presbyterians Given Right of Way in Growing Portion of City—Markham Memorial School Takes Banner.

ST. LOUIS—Arrangements have been made for the establishment of a mission in Southampton, a recently opened subdivision. The city federation of churches has indorsed the location and a lot has been purchased on which a temporary building will be erected.

Markham Memorial school won the city banner for general excellence among the summer vacation Bible schools, of which there were twelve the past season.

It has been decided that the Presbyterian Ministers' Association will meet but once a month during the coming year.

Local pastors have practically all returned to their pulpits for the fall work.

State Troops End Gambling

The action of Governor Ralston of Indiana in ordering the state militia to the Mineral Springs race track to stop gambling there has attracted the attention of all persons interested in the suppression of vice against the desire of local authorities. According to reliable reports the local authorities of the county in which the gambling occurred made no attempt to stop it. The governor sent representatives to the track and soon found that betting, which had been stopped earlier in the year, was again in progress. What action, if any, is to be taken against local authorities for failure to enforce the law has not been announced.

Converts Rally at Carnegie Hall

Close Summer Evangelistic Campaign with a Large Service - Open Air Service for Workingmen on Labor Sunday.

NEW YORK—To mark the close of its ninth tent, open air and shop campaign, the evangelistic committee of New York City is holding a series of rallies in shops during the week, in all the tents next Sunday evening, a mass meeting in Union square on Saturday evening and the converts' rally in Carnegie hall next Monday evening. Yesterday a polyglot service was held at noon in Union square, with addresses in Italian, Roumanian, Bohemian, Hungarian, Polish, Yiddish, Chinese and English. The closing rally for the Spanish work is to be held in Madison Square church next Sunday afternoon in charge of Rev. Samuel F. Gordiano, who has resumed the meetings of the Spanish Evangelical church and is preaching a series of sermons on the general subject, "Christ and His Doctrines."

At St. Nicholas Avenue church a unique open air service was held in the evening of Labor Sunday, when an illustrated lecture showing how workingmen live was given in the church yard under the direction of Dr. John W. Stephens, the new secretary of the brotherhood of New York. This church has an active organization of the brotherhood, with a membership of ninety, which accomplishes much practical good through its strangers' bureau and employment committee.

Rev. James Mursell of Brisbane, Australia, preached last Sunday for Fifth Avenue church, holding its last service in Madison Avenue Reformed church. There will be no further services until the church opens after its renovation the first of October, when Dr. Jowett will be in his pulpit again.

Rev. Frank S. Niles, a nephew of Dr. Mary Niles, who is at the head of the Presbyterian hospital for women in Canton, China, has gone as a missionary to Hwaiyuen, where Central church maintains a mission compound with schools, hospitals and church. The congregation has twelve missionaries there, several of whom are supported by individuals. Dr. and Mrs. Merle-Smith support two. Mr. Niles, who is 25 years old, a graduate last spring from Princeton Theological Seminary and pastor-in-charge for the past year at Park church, Newark, is sent out by Miss Anna T. Van Santvoordt, a sister of Mrs. Merle-Smith.

DR. VAN DYKE SAILS FOR HOLLAND

Dr. Henry van Dyke, former pastor of Brick church, with his family will sail from New York Sept. 16 to take up the duties of the post to which he has been appointed by President Wilson as minister to The Hague.

On the morning of the recent wreck of the second section of the Bar Harbor express on the New Haven railroad Secretary Stanley White was coming down from Bar Harbor, where he had preached on the preceding Sunday; but happily he took the first section and escaped the wreck. Secretary Robert E. Speer, however, was an immediate spectator of the terrible disaster, for on his return from his vacation in the White mountains he was a passenger on the White mountain express whose engine dealt the terribly fatal blow to the second Bar Harbor train. No one was injured among the White mountain passengers, and Mr. Speer worked with all his fellow travelers to aid the relief of the injured.

Robert E. Hume, D. D., of the theological training school at Ahmednagar, India, has been nominated to succeed the late Dr. George William Knox as professor of the history and philosophy of religion and of missions at Union Seminary. Dr. Charles R. Gillett, registrar and secretary of the faculty, has been elected dean of the student body. Dr. Gillett is the oldest member but one of the staff in point of service, and served for twenty-five years as librarian.

Dr. Orr, Noted Scotch Theologian, Dead

Professor James Orr of the theological college of the United Free Church of Scotland in Glasgow died at his home in that city on Saturday, aged 69. Both in this country and abroad Professor Orr was well known and admired for his intellectual ability, scholarly attainments and Christian character. He made several trips to the United States and did a vast amount of public speaking and lecturing in addition to his continuous literary activity and his work as a teacher.

Dr. Orr was born in Glasgow and was graduated from its university. He was trained in theology by the U. P. church and ministered to a church of that denomination at Hawick from 1874 to 1891. He gained fame in this country for his lectures on German theology in Chicago in 1895 and for his lectures on the Elliott and Morgan foundations at Allegheny and Auburn in 1897 and in Princeton in 1903. He took a leading part in the negotiations for union between the Free and the U. P. Churches. He was coeditor of The Union Magazine and United Free Church Magazine and professor of church history at the theological college of the U. P. Church of Scotland for ten years following 1891. He published as author, editor or collaborator a large number of religious works. Among his books are "The Problem of the Old Testament," regarded as a standard among the conservative works on the Old Testament, which won the Bross prize offered by Lake Forest University; "The Bible Under Trial," "The Virgin Birth," "The Resurrection of Jesus," "Sidelights on Christian Doctrines," "Faith of a Modern Christian" and "Sin as a Problem of Today."

Rural Churches Show Growth

Per Capita Contributions to All Causes Increase Largely in Twenty Years - Dr. Tully's Ninety-Fifth Anniversary.

PHILADELPHIA—Some interesting facts have recently been observed concerning the eighteen rural churches of Philadelphia North Presbytery. A number of these are weak numerically, but during the last two decades they have received approximately 2,040 upon confession and 980 by letter, or an average for each church on confession of 113 and by letter of 54. The net increase in membership of these eighteen churches during these twenty years has been 588, or 36 per cent, and for their Sunday schools 258. The largest growth was made between 1892 and 1897, which was a period of financial depression, and the smallest between 1897 and 1907, a period of financial prosperity, when the rural churches lost most heavily to the business centers. The benevolences of these eighteen rural churches, in the two decades considered, averaged $3.09 a member. There has been a steady increase from year to year, the amount given in 1892 being $4,800 and in 1912 $8,554. The increase in congregational support has also been large, the average per member for twenty years being $11.48. The average per member for benevolence increased from $2.92 in 1892 to $3.83

THE DOCTOR'S GIFT

Food Worth Its Weight in Gold

We usually expect the doctor to put us on some kind of penance and give us bitter medicine.

A Pennsylvania doctor brought a patient something entirely different and the results are truly interesting.

"Two years ago," writes this patient, "I was a frequent victim of acute indigestion and biliousness, being allowed to eat very few things. One day our family doctor brought me a small package, saying he had found something for me to eat.

"He said it was a food called Grape-Nuts and, even as its golden color might suggest, it was worth its weight in gold. I was sick and tired, trying one thing after another to no avail, but consented to try this new food.

"Well! It surpassed my doctor's fondest anticipation and every day since then I have blessed the good doctor and the inventor of Grape-Nuts.

"I noticed improvement at once and in a month's time my former spells of indigestion had disappeared. In two months I felt like a new man. My mind was much clearer and keener, my body took on the vitality of youth and this condition has continued."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

in 1912, and for congregational support from $7.86 to $11.63. The averages in these churches both for benevolence and for congregational support are the highest in the synod, although in average additions to membership they fall lower than in some other presbyteries.

Doctors Alexander Henry, secretary of the Board of Publication, and James A. Worden, superintendent of Sunday school training, have returned from Europe.

The nonagenarian minister, Dr. David Tully, pastor emeritus of Media church, celebrated his ninety-fifth birthday recently. He was given a reception by the ladies' aid society of the church, which was largely attended by his brethren in the ministry and others.

Miss Mary I. Craig and Miss Emily E. Patterson, deaconesses of the Philadelphia Training School and Deaconess House, left last week for the China mission field.

OLD CHURCH TURNS INTO MISSION

The fine old Episcopal Church of the Evangelists, Catherine street above 7th, founded in 1846 and famous the world over for its costly art treasures, has been turned into a mission for Italians. It had become so surrounded with foreigners that but a scant score of worshipers attended. The first week of the change 200 were enrolled. An Italian minister conducts the services and a Polish minister will soon be also engaged. The former rector, Dr. Henry A. Percival, spent many years collecting the church furnishings and fitting and preparing a guide book describing them.

Matthew Anderson, D. D., pastor of Berean church (colored), maintains and is president of a manual training and industrial school which has accomplished great good among the colored people of the city. For its encouragement and support he has received an annual appropriation from the state. This year, however, the governor withheld approval of the appropriation, and to save the school from closing Dr. Anderson is making appeal to individuals for necessary funds. W. J. McCohan and George Burnham, Jr., have contributed $1,000 each.

Rev. W. C. West of Wellsville, Ohio, has been called to West U. P. church of this city as successor to Rev. Frank Getty.

Martin G. Brumbaugh, LL. D., city superintendent of public schools, has been asked by the Sunday school union to write a book on the training of the emotions and the will. It is said to be the first time that the organization has asked an American to write a book. At the recent world's Sunday school convention at Zurich Dr. Brumbaugh's paper on "The Making of a Teacher" is said to have attracted much attention.

Rev. Charles H. Bond, secretary of the Christian League and long active in the home missionary society, died suddenly Sept. 2. He belonged to the Disciples Church, was 71 years of age and left a widow, four sons and a daughter.

Harvest home week is being celebrated at Lemon Hill. About 400 men and women, all over 65 years old, were present on Old Folks' Day, being taken in loaned automobiles. The oldest was 114. Among the speakers of the week was Senator Moses E. Clapp of Minnesota.

W. Barnes Lower, D. D., of Wyncote upon his return from his vacation was summoned by telegraph to the bedside of his father, who is very ill at Omaha, Neb. W. P. WHITE.

News Notes from Various Fields

Wisconsin

Have 1,600 in Bible Schools

The commencement of the daily vacation Bible schools of Milwaukee was held at Calvary church Aug. 15. The program included songs by the different schools, address by Rev. Mark Wayne Williams of Prospect Avenue Disciples' church and the award of honors. During the six weeks in which the schools were in operation there was a total enrollment of 1,600. The enrollment by schools was: Berean 168, Calvary 124, Faith Mission 306, Grace 144, North Milwaukee 92, Northminster 261, Perseverance 413, West Allis 86. In connection with the Perry centennial celebration the vacation schools made a notable showing. Several hundred of the pupils in simple uniform marched in the procession, singing songs, giving yells and carrying banners with appropriate inscriptions. This successful summer enterprise was managed by Rev. Robert S. Donaldson, chairman of the committee in charge; Miss Florence M. Bullock, superintendent, and Paul E. Hinkamp, director. Mr. Hinkamp returns this month to pursue his studies in McCormick Seminary.

Downer Home—the rest home for ministers—beautifully located in a splendid residence district on the shore of Lake Michigan, has had its usual quota of guests this summer.

Ground was broken for the new building for Washington Park church, Milwaukee, Aug. 19. The congregation expect to occupy it before winter. Rev. L. W. Ewing is pastor.

E. A. C.

Illinois

Work on the new church at Fulton was recently completed.

Rev. Wilson Aull, pastor of First church, East St. Louis, before his departure on his vacation distributed a card bearing the names of the supplies for the pulpit during his absence.

Dr. and Mrs. A. R. Taylor left Decatur Sept. 1. The days immediately preceding their going were filled with marks of appreciation of their work. Aug. 29 a reception was held at Second church, when a memory book was presented to them. It was filled with reminders of people and associations of the church. Sunday morning the pastor, Rev. J. W. McDonald, had Dr. Taylor speak a farewell message at the morning service. Monday evening the men of Decatur gave a dinner in honor of Dr. Taylor, who is retiring as president of James Millikin University. The addresses showed how thoroughly the leading citizens of Decatur appreciate the work he has done there. This note of appreciation was voiced by no one more clearly than by Dr. George Emory Fellows, the incoming president.

Missouri

Special meetings for six days at Coal, Henry county, by Rev. J. W. Mitchell resulted in several conversions.

It is expected that Dr. Warren H. Wilson and Rev. Matthew B. McNutt will attend the prepresbyterial meeting in connection with the Presbytery of St. Joseph at Akron Sept. 15.

Oregon

The new Chinese church in Portland will be named after Dr. and Mrs. W. S. Holt, who in 1885 were called from China to take up work in Portland. In connection with the mission there is an English night school for men in addition to various religious services.

Pennsylvania

Dr. William Henry Swift, pastor at Honesdale, has resumed charge of the congregation after several months of severe illness, which incapacitated him for service. Dr. Swift has been pastor at Honesdale since 1885.

Kansas

By order of the pastor the bell of Chanute church will ring no more, according to press reports. It is thought that every worshiper can get to church on time without the use of the bell.

Indiana

Plans have been made for the enlargement of Warsaw church. The improvement will cost $12,000 and the basement will be equipped with a gymnasium.

New Jersey

Lawrence M. Mead of Plainfield, the only son of Mrs. Frederick R. Mead, who is a member of the national council of the Y. W. C. A., will sail from Seattle Sept. 29 for China under the auspices of the Y. M. C. A. for a short term of service of two or three years. He has finished one year in Union Seminary, whither he went after being graduated at Princeton University.

Minnesota

Redwood Falls church is expending over $4,000 on improvements on its building.

Watonwan church has enjoyed the services of H. R. Shear of Princeton Seminary, who closed his work Aug. 17. Two rural districts were added to his field and the three congregations gave him a reception before his return.

The Christian Endeavor society of St. Paul Central church has maintained its record of other years with a big attendance throughout the summer. There were over 100 at the

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WANTS AND HELPS

Rates for classified advertising, **Three Cents a Word,** including the address. If desired a "box" address may be used, responses being sent to THE CONTINENT and forwarded to advertiser.

CASH MUST ACCOMPANY ORDER

MISCELLANEOUS

PEOPLE WHO COME TO CHICAGO TO LIVE NEED a house for residence and also a church home. The Presbyterian Brotherhood of Chicago will furnish convenient church homes for the "stranger within our gates." Get in at the fall opening. Send names to Dr. Francis M. Fox, 509 South Wabash ave., Chicago.

CHURCH SOCIETIES DOUBLE THEIR MONEY SELLing Valentine's Absorbent Dusters, Dust Mops and the new Dust Brushes. Easy to sell and worth the money. Not sold in stores. Write direct to makers. Valentine Manufacturing Company, Urbana, Ohio.

WANTED—LIMITED NUMBER OF YOUNG LADIES for a three years' course in a hospital of thirty beds. This hospital is new and ideally situated. Remuneration will be given. For information apply to Superintendent, Samaritan Hospital, Ashland, Ohio.

ORGANIST-DIRECTOR IS OPEN FOR ENGAGEMENT where the services of a strictly competent leader are worth at least $10 00 weekly. Five years in present position. excellent volunteer quartet and chorus. Address "O. D." care Continent, Chicago.

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LADIES' AID AND OTHER CHURCH SOCIETIES—You can make big money by our plan with our goods. We consign our goods to you. Write today. Japanese Art Picture Co., 3104 Michigan ave., Chicago.

GOOD OPENING IN OREGON, WIS., FOR PHYSICIAN. Presbyterian preferred. Address Rev. A. R. Allison.

WANTED—AGENTS TO SELL THE CROSS REFERence Bible, American Standard Version, 400,000 Cross References, 100,000 various Renderings and Readings. Ministers can make extra money selling this Bible in connection with their work. Address, with references, Thomas Nelson & Sons, 901X Fourth Ave. Bldg., N. Y.

SECRETARY—NORTHFIELD GIRL DESIRES POSItion. Experience in general office work; stenography. Address A. S., The Continent.

TOURS

EGYPT AND THE NEAR EAST
The Nile to the Second Cataract—Write us for information about travel in these fascinating lands. We have all the data. DUNNING CO., 104 Cong'l Bldg., Boston, Mass.

prayer meeting of this church Aug. 24 during the absence of the pastor, Dr. H. N. Wilson.

Y. M. C. A. work has called Rev. Frederick Schmitt, pastor of Arlington Hills church, St. Paul, to Minneapolis, where he becomes religious work secretary. He formerly was assistant pastor at Westminster church, Minneapolis.

Iowa

The church at Lebanon has recently been papered and painted. Rev. John W. Dickson, pastor at Milton, preaches there.

The Christian Endeavor society of Mason City church successfully conducted the midweek prayer services during the absence of the pastor, Rev. L. C. Cooley, Jr. Three delegates from the Storm Lake conference gave a program at a morning service on their return.

Professor G. C. Fracker, formerly of Coe College and recently with the Michigan State Normal School, will become educational superintendent of the Sunday school work of Iowa Oct. 1. He will have headquarters in Cedar Rapids and cooperate with Presbyterian colleges and churches of the state.

W. L. Richardson, who has been the superintendent of the Oak Grove Sunday school for the past six years, leaves Mason City for Oklahoma City, Okla. The Mason City church, which became free from debt and assumed self-support this year, owes a large debt to this elder.

The churches of Mason City during the summer had a successful series of Sabbath evening services, which were held in the theater. Among the out of town speakers was Attorney General Cosson of Des Moines. The closing meeting was a labor service, to which the unions of the city were invited and which was well attended.

Idaho

Rev. W. S. Bosard has taken charge of the work at Aberdeen. This field has been vacant since Jan. 1.

Arthur C. Evans served a group of three country churches in Twin Falls Presbytery during the summer and De Forest N. Shotwell preached four months at Big Bend and Arena Valley. Both are students of McCormick Seminary

E. P. Linnell and W. R. Kruse, McCormick students, who spent the summer in Kendall Presbytery, have closed their work and returned East. Mr. Linnell served three preaching points—Teton Basin, Victor and Driggs. He leaves a new church in course of construction at Victor. Mr. Kruse preached at Felt, Lamont and Drummond until Aug. 1, when he was transferred to Rigby, and Mr. Linnell put in charge of all six points. A chapel was built at Drummond during the summer.

North Dakota

Rev. W. A. Horn began work at Rolla Aug. 31 and Rev. Ralph T. Fulton will commence at Towner Sept. 15.

Land has been given by the Soo Line railway for a church at Baker, on the Fordville and Drake extension of the road, and it is hoped in a few days that ground will be broken for a cement block church. The pastor-evangelist, Rev. Howard S. Morrison, has been raising money for the building, which is planned as a social center for the town.

Montana

Rev. Newman Hall Burdick, pastor of Helena church, has met with the sad loss of an only daughter, 16 years of age.

Rev. H. G. Klemme, pastor at Harlowton church, since he took charge one year ago has raised $900 of old debt. The exterior of the church has been painted, new pews installed, piano bought and paid for and the pulpit carpeted.

California

A most profitable Bible conference was held in First church, La Jolla, beginning Aug. 11 and continuing a week. Rev. J. H. Hunter, formerly of Moody Bible Institute, but now of Los Angeles, was the speaker and gave two addresses daily. Many tourists, who were visiting here from all over the country, attended. It is the purpose of the pastor, Rev. H. G. Birchby, to hold such conferences at least twice a year, probably in February or March, and in July or August, when visitors are most numerous.

A reception in honor of the forty-seventh anniversary of the pastorate of Rev. Richard Wylie at Napa was recently held by the ladies' aid society. There were present ten persons who were at the church when Mr. Wylie first became pastor.

The daughter of E. A. K. Hackett, superintendent of the Sunday school of Immanuel church, Los Angeles, and proprietor of The Fort Wayne Sentinel, sails soon for China. She will be stationed under the board in Canton, where the Hackett Medical College is located.

Young people of Calvary church, Riverside, to the number of sixty gathered Aug. 18 in the home of the pastor for a social. Professor Henri Ferger, who had arrived in San Francisco three days before, told of his work in the Gordon Mission College of Rawal Pindi, India, where he went as a short term teacher under the U. P. mission in 1910. He is a Presbyterian, and after a month in his home in Chattanooga goes to New York for further preparation before returning to India. He will probably study in the Teachers' Training College.

At East Newport, one of the beaches in the southern part of the state, Sunday morning services have been held in the pavilion, and at the instigation of two young girls interested in foreign missions collections were taken for the support of a boy in the Allahabad Boarding School in India, where Mrs. Arthur Ewing has decided to remain since her husband's death last September. The worshipers were not numerous and they came from many different denominations, but it was not long before the necessary $35 for the year was raised. The two girls started many thinking by their enthusiasm.

New York

The fifty-ninth wedding anniversary of Rev. and Mrs. Washington D. McKinley of Warsaw was recently celebrated quietly. Mr. McKinley is a graduate of Princeton Seminary and has held pastorates in several central New York towns.

Miss Mary A. Beecher died recently at her home in Onondaga Valley at the age of 70 years. She was assistant to her brother, Rev. John E. Beecher, in several pastorates in central New York and compiled a complete directory of all Presbyterian ministers from 1706 to 1881.

For about eighteen years some of the good people of Utica and vicinity have been giving companies of New York poor children a chance to enjoy a fortnight of country life. The "Tribune Fresh Air Fund" pays the transportation charges between New York and Utica. The Utica people contribute the amount necessary to pay trolley fares and a small weekly compensation to those who open their homes to the children. Six or eight children each are taken on farms in the country around Utica, some of these farmers opening their homes year after year. A voluntary committee attends to the arrangements. Dr. Dana W. Bigelow, pastor of Sayre Memorial church, Utica, is chairman. In the season just closed 313 children had the benefit of the outing in this way.

South Dakota

The contract for a new edifice to cost $16,500 has been awarded by the trustees of Madison church.

The ladies' aid of Kadoka church, Rev. Glenn H. Shaw stated supply, voluntarily worked to increase the Sabbath evening attendance and the credit for the offerings is given to them. They recently gave a musical recital which netted $38.

The rural church of Norway, near Hurley, is being served this summer by W. O. Benthin. The quickened interest in the congregation has called for special evangelistic meetings conducted by William Wallace, D. D., of Sioux Falls, pastor at large.

President-Elect Harry Morehouse Gage of Huron College is to be inaugurated Sept. 30, when Dr. C. H. French, the retiring president, will deliver the charge and the president will deliver his inaugural. Dr. John P. Williamson will express the congratulations of the synod and President John A. Marquis of Coe College the welcome in behalf of Christian colleges generally.

A strong program is being arranged for the Synod of South Dakota, meeting with the church of Groton Oct. 2 in the commodious new house of worship, one of the best in the synod. Rev. Jacob Scott Butt is near the twenty-fifth anniversary of his pastorate with this people. The statistics of this synod, as appearing in the Minutes of Assembly, indicate encouraging growth—one more minister, five more church organizations, seven more candidates for the ministry, forty-seven more members added on confession than during the previous year. A total church membership of 156 more and 968 more members in Sunday schools is shown, as well as an increase of contributions as follows: To home missions $64, foreign missions $82, church erection $26, ministerial relief and sustentation $85, freedmen $94, temperance $19. The items showing decreases—fewer licentiates, elders, deacons, members added by certificate and baptisms. Contributions decreased—Sunday school missions $274, college $4,712 and congregational expenses $3.802.

Washington

Recent News of Tacoma

Sprague Memorial church has taken on new life under the leadership of Rev. William E. Bates. Extensive repairs are being made on the church building.

Bethany church and Whitworth College suffer great loss in the removal of Professor Rae and his family. They have gone to Jamestown, N. D., where Dr. Rae will divide his time between the synodical college and the Sunday school work in the state.

Dr. James Hayes Condit, who has succeeded the veteran Dr. S. Hall Young as superintendent of missions in Alaska, has brought his family to Tacoma.

Miss Grace A. Hill has been office secretary at Whitworth College for several years. She is now Y. W. C. A. secretary for the city association. O. T. M.

Rev. F. Tonge of Davenport has as members of his congregation the county attorney, county clerk, sheriff, auditor, treasurer and county superintendent of schools, as well as the families of these officials, all of whom are active in church work.

Clergy and Laity

Rev. H. A. McLean, pastor of Brandywine church, near Coatesville, Pa., was taken ill on a trip west, but is much improved.

Miss Margaret Weyer, who was dean of women of Hastings College the past year, is now in New York City for a short time preparatory to her return to missionary work in Porto Rico.

Dr. Joseph H. Odell, pastor of Second church, Scranton, Pa., who, in connection with his parish work, serves as editor of a daily paper of his city, has become candidate for mayor. A number of the most prominent citizens of Scranton urged this upon Dr. Odell as a civic duty.

After a summer in Europe studying the religious conditions of immigrants, Dr. C. M. Steffens, president of Dubuque German College and Seminary, has returned to this country to be present at the opening of college Sept. 10. He preached in his father's pulpit in Germany and visited Bohemia, Hungary, Holland and other countries, following the Aberdeen conference, at which he delivered a paper.

W. M. Danner, the American secretary of the Mission to Lepers, well known as a zealous Presbyterian elder in Louisville, Denver and his present home, Cambridge, Mass., has the joy this autumn of seeing both his sons begin life in definite religious occupations. The young men were graduated together from Harvard University in the class of 1913. Paul Rutledge Danner, the elder, sails for India this month to become personal secretary of E. C. Carter, head of the Y. M. C. A. in that country. William Mason Danner, Jr., enters the main office of the Boston Y. M. C. A. as office and membership secretary.

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Illustrated Lecture on Presbyterian Colleges

The College Board has prepared an illustrated lecture with about fifty-five steropticon slides telling something of our Presbyterian colleges and the work under the care of the Board. About half of the slides are colored and the lecture is of a character to interest a popular audience.

This lecture is suitable for use in presbyteries or synods as well as in churches. It gives no details of any particular college, but attempts to give a general impression of the whole college work of the denomination. The slides will be supplied to pastors and others who desire to use them without charge except that the user is expected to pay transportation both ways. Address the associate secretary, Dr. James E. Clarke, 415 Church street, Nashville, Tenn.

Financial Situation

Bond Market Shows More Strength—Graphic Example of Loss on Purchase of Vacant City Lots.

Trade during the last two or three weeks has been slightly irregular, due to local conditions. According to Bradstreet's, however, the bond market has shown a further moderate improvement. Several desirable issues have lately been absorbed, although some of the many choice offerings have been ignored. The demands upon the banks of the Middle West for currency to harvest the crop have depleted the amount of reserve cash on hand, although it is not expected that there will be any difficulty in getting the crop to market. The money deposited by the federal treasury has taken from this season any possibility of stringency, and call loan rates in Chicago are about 5 per cent.

Loses Money on Vacant Lots

In connection with the recently published account in this column of the buying, by a friend of The Continent, of vacant real estate on Long island, another reader recounts his experience in buying vacant lots in a Middle West city.

"I bought two lots on the edge of a town for $300 apiece twenty-nine years ago," he said. "I had a little money that I wanted to invest and judged that the town was growing in that direction. I expected to realize on them with an advance in a few years. As a matter of fact, the town did not grow that way as rapidly as was expected, and a fence was put on the lots back of my property in order to inclose a ball park, which did not improve the value of my lots. I sold the property the other day for $1,300, having paid $600 twenty-nine years ago."

A little computation shows that the profit on these two lots is only superficial. If interest on the money invested is considered, together with taxes and depreciation of the value of the dollar during the twenty-nine years, there was a loss of nearly $1,000. This is the way it figures out:

Two lots at $300	$ 600
Simple interest at 6 per cent, 29 years	1,044
Taxes at $10 a year	290
Depreciation of the money standard at 35 per cent	210
Total	$2,144
Selling price of the two lots	1,300
Loss	$ 844

Some economists figure that the dollar of twenty-five years ago will now purchase only 58 cents' worth of food. In order to be generous, a depreciation of only 35 per cent on the dollar is estimated on the above computation.

This does not take into consideration the interest on the taxes which was lost during the same twenty-nine years, nor interest on the $1,044 interest—no small sum.

If the same reader of The Continent had invested his money in a farm mortgage twenty-nine years ago he still would have the farm mortgage, or its equivalent, and would in the meantime have accumulated considerably over $1,100 interest, which could also have been invested in $500 amounts and would be returning him an additional annual income of $30 for each $500.

Very often new investors are attracted by large profits claimed for attractive propositions by solicitors. Investigation by a disinterested, conservative man often shows, however, that it is frequently much more satisfactory to invest a single amount of money in farm mortgages than in any other investment.

Joint Use of South Dakota Indian Training School

The Bible training school department of the Santee Normal Training School for the Sioux Dakota Indians of the Congregational Church, located near Springfield, S. D., is hereafter to be under the joint management of the Congregational and Presbyterian churches and Rev. Jesse P. Williamson, son of John P. Williamson, D. D., has been called to take charge of it. It is to be the training school for church workers among the Dakota Indians of the two denominations from the clergy down to the Sabbath school teacher.

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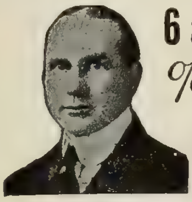

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Recent Fiction

(*Continued from page 1259*)

an interesting and beautiful woman, are discussed at some length; and Penny, disillusioned by her first love, is made to see that love is not all of life. The book ends with her happy marriage. [E. P. Dutton and Company, New York. $1.35 net.

Jocasta, and the Famished Cat, by Anatole France; translated by Agnes Farley. Readers of M. France's later work in English translation may be rather disappointed with these stories, especially if they fail to remember that they were published in 1879, constituting the author's first works of fiction. Both the grimness, the disillusion and the wit of the later Anatole France are here, although in cruder form than they have since developed. The first is the story of a girl who loved her surgeon but married a banker at her father's behest; the second a satirical study of a number of Parisian artists and Haitian expatriates. [John Lane Company, New York. $2 net.

King John of Jingalo, by Laurence Housman. Under the guise of "The Story of a Monarch in Difficulties"—the monarch of an imaginary but easily recognizable country—Mr. Housman has written a humorous but occasionally bitter satire on contemporary English public life. In spite of its being primarily satire, the story is interesting, has a consistent plot element and the characters are immensely well drawn. No reader of this tale will retain that blind reverence for royalty as such which so often characterizes even the dwellers in a republic. [Henry Holt and Company, New York. $1.50 net.

A Makeshift Marriage, by Mrs. Baillie Reynolds, is concerned with the tragic love affairs of a churlish young man who has been regarded as the hero in an aristocratic suburban community. An atmosphere of splendid English home life is carried throughout the book. [George H. Doran Company, New York. $1.25 net.

The Inside of the Cup, by Winston Churchill. This book received editorial review in the issue of Sept. 4. [Macmillan Company, New York. $1.35 net.

Miscellaneous

Light on the Last Days, by Charles A. Blanchard. President Blanchard has given twenty-eight years to the study of the book of Revelation, and in this little volume gives a sketch of the results. His conclusions are premillennial and he treats the book entirely without reference to the considerable body of apocalyptic literature of its period. He finds it largely predictive, closing the historical section with the letter to the Laodicean church. All that follows is an outline of events yet to occur. The seven letters of chapters 2 and 3 he thinks addressed not simply to the particular churches named but to the church in its various periods, the Laodicean period now prevailing, and therefore closing the "church age." This is not, we think, the view of any critical students of the book. [Bible Institute Colportage Association, Chicago. 75 cents net.

Travers' Golf Book, by Jerome D. Travers. Any amateur who will read and reread Mr. Travers's very interesting and undogmatic book and study its pictures will find the time well spent. Mr. Travers simply tells how he has gone about becoming a good player, and it is for the reader to decide how fully he can apply this knowledge to his own game. The champion himself believes it is worth while to have a professional instructor at the beginning, and to do a great deal of careful practicing before and along with regular play. [Macmillan Company, New York. $2 net.

Our Own Weather, by Edwin C. Martin. That the weather may still be made an interesting topic is shown by Mr. Martin's scientific yet simple treatment of it. He characterizes weather as "the air's business" and his purpose is to show how the air conducts it. In the accomplishment of this he makes clear the causes of many things familiar to experience but not always understood. [Harper and Brothers, New York. $1.25 net.

Fifty-Five Years. This interesting little volume is a souvenir of one of the most striking pieces of continuous Christian work that have ever been accomplished in this country—the development and extension of the Y. M. C. A. in Chicago. Cyrus Bentley and W. P. Montgomery, two Chicago citizens, succeeded in organizing the Chicago association in 1858, and its first impulse of growth proceeded from the nationwide religious revival of that year. D. L. Moody soon became a leading factor in the life of the organization, and under his leadership it became an instrumentality of extraordinary evangelistic power. Later, under Secretary L. Wilbur Messer, who has now served the association for twenty-five years, there has come a marvelous institutional development in which today evangelistic and social purposes achieve practical expression through a network of branches covering the whole vast metropolis of Chicago. The profuse illustrations greatly heighten the interest of the volume. [Board of Managers, Y. M. C. A., Chicago.

Great Revival Hymns, No. 2; for the Church, Sunday School and Evangelistic Services, edited by Homer A. Rodeheaver, B. D. Ackley and Charles H. Gabriel. This gospel song book makes good its claim of providing for every department of the church and Sunday school. It supplements Volume I. of the series by presenting a large number of new, though thoroughly tested, hymns. The musical editor deserves especial praise; but the printing is so small in places as to be annoying. [Rodeheaver Company, Chicago. 35 cents net.

My Adventures with Your Money, by George Graham Rice, is a series of confessions by a man who is well known among promoters of various stock selling schemes. As a result of his experiences, during which $500,000,000 of the public's money passed through his hands, he says that the man who buys shares of railway, industrial or mining stock to be sold at a profit may come out even if he is fortunate. He speaks with authority. [Richard G. Badger, Boston. $1.50 net.

Books Received

Boy Scouts of America: The Official Handbook for Boys. Fourth edition. Doubleday, Page and Company, New York.

Sunday Reflections for the Church Year, by Anna Austen McCulloh. Fleming H. Revell Company, New York. $1 net.

The Rivals: A Tragedy of the New York Ghetto, by Amos I. Dushaw. Arthur H. Stockwell, London.

A Guide for Teachers of Training Classes, by Margaret Slattery. Pilgrim Press, Boston. 50 cents net.

Immortality Established Through Science, by John O. Yeiser. National Magazine Association, Omaha.

The Story of a Good Woman: Jane Lathrop Stanford. American Unitarian Association, Boston. 75 cents net.

Protection's Brood, by William W. Crehore. Published by the author. $1 net.

Camp Helps the Hosts

A summer camp is made to increase the interest of church members in their community and at the same time provide newsboys with an outing by First church, Mount Vernon, N. Y., Rev. Joseph H. Hollister pastor. A summer camp is maintained at a small lake and after the Boy Scouts and Campfire Girls of the church had outings there a party of newsboys was taken for vacation. Members of the church paid the small expenses for the boys at camp. The boys are all members of a club maintained by the congregation. They include Italians, Jews and others not ordinarily found in the church itself. The enterprise has stimulated interest of the church in the community and it is hoped that by another year all the churches of Mount Vernon will cooperate and make it a truly community outing for the less fortunate boys.

Order of Recruits Has First Meeting

The first annual meeting of the Order of Recruits for the Ministry and Missions met at San Anselmo, Cal., Aug. 18 to 22. It was resolved to memorialize the Synod of California to recognize the order and recommend Presbyterian young people contemplating a life of Christian service to unite with it. Classes were conducted by Dr. Pratt of the San Francisco Bible College, Rev. E. F. Hall, western secretary of the Foreign Board, and Paul C. Brown of the state Christian Endeavor union. Addresses were delivered by President W. H. Landon of the seminary, Rev. G. S. McCune, Dr. L. A. McAfee, Dr. Caroline Merwin and Mrs. F. H. Robinson. This is a recently organized order with the pledge of the student volunteers modified to admit members of any denomination who contemplate a life work of service either at home or abroad. It was started by Rev. George E. Ross of Charlottetown, Prince Edward island, and has made considerable progress in Canada. It is not exclusively Presbyterian, but it is recommended that denominational affiliations of each chapter be maintained. Dr. T. F. Fotheringhame, Orland, Cal., is pastoral counselor of the Sacramento chapter.

Hotel for Kansas City Girls

A hotel for working girls has been opened by First church, Kansas City, Dr. Frank S. Arnold pastor. A four-apartment building has been leased and room and two meals a day may be obtained for $2.75 to $4 a week. There will be a piano, telephone and stationery for the use of the girls, and accommodations are provided for forty-five young ladies each with a single bed. It will be open to girls of any faith.

Ministerial Obituary

Louis Meyer, D. D.

The death of Dr. Louis Meyer of Monrovia, Cal., ends in midlife the career of a man of remarkable parts. Dr. Meyer was converted to Christianity under the influence of the Covenanter Church and became a minister of that denomination. But one of his main interests continued to be the conversion of men of his own race. He was identified for years with the Chicago Hebrew mission, served for a long period as associate editor of The Missionary Review of the World and was for a while connected with the Presbyterian Board of Home Missions. Latterly he had been the editor of the series of books called "The Fundamentals," which have been distributed by the generosity of the Stewart brothers of California.

William Hutton, D. D.

William Hutton, D. D., founder and for forty-five years pastor of Greenwich Street church, Philadelphia, died Sept. 4 of cancer of the face after a lingering illness of many months. He was born in Ireland over seventy years ago and came to this country when a boy. He was graduated from Hamilton College in 1864 and three years later from Union Seminary. He organized and was installed pastor of Greenwich Street church in 1867 and was its pastor through all the years of his life. For more than twenty-five years he was superintendent of its Sunday school and exerted a most beneficent influence over the young people. He was very active and influential as a presbyter and for thirty years was secretary of the Presbyterian Ministerial Association. He served on the summer evangelistic committee from its organization and in all union ecclesiastical movements in the city was a prominent factor. Great confidence was felt by his brethren in his wisdom and his counsel was much sought. He will be greatly missed in the city and many will long cherish his memory. Dr. Hutton never married. He leaves a sister who resides in Providence, R. I., and a brother, whose home is in Chicago.

W. P. W.

John A. Rodger

Rev. John A. Rodger, who several months ago resigned the pastorate of the church of Skaneateles, N. Y., died Aug. 26 in his fifty-eighth year at Summer Hill, near Moravia, N. Y. Mr. Rodger is survived by his widow and two little children—Margaret and John—by a sister, Mrs. Linus Russell of Ogdensburg, and by a brother, Henry Rodger of Oswego.

As a boy in Second church of Oswegatchie Mr. Rodger desired to study for the ministry, but after the death of his father it seemed best that he should remain on the farm. When about 35 years of age, however, the old desire to be a minister reasserted itself, and after preliminary study he entered Auburn Seminary. Mr. Rodger's first church was the Dutch Reformed church at Owasco. Ten years later he was called to the Congregational church of Moravia and after five years was called to Skaneateles, where he remained nearly five years, until paralysis made further service impossible.

Funeral services were held in the Congregational church, Moravia, conducted by the pastor, Rev. Plato T. Jones, assisted by Rev. Earl H. Thayer, a former member of Mr. Rodger's Bible class. A second service was held, previous to his burial in the churchyard of Oswegatchie Second church, at the home of Mrs. Linus Russell. This was conducted by the pastor, Rev. John F. Humphreys; by a cousin, Daniel A. Ferguson, D. D., of Hammond, and by a nephew, Rev. James Elmer Russell of Watkins.

Rev. James M. Kelley

Rev. James Manton Kelley died at his home in Youngstown, Ohio, Aug. 9. While conducting the last of a series of revival meetings in the spring of 1911 he suffered a severe attack of bleeding from the throat, and during the course of a long illness which followed he was subject to similar attacks. As if in direct answer to the prayers of God's people throughout the district, his strength was restored almost as suddenly as it had been impaired and he was permitted to preach the word with wonted earnestness. But some months later he became the victim of a complication of diseases. Though none realized better than he the seriousness of his condition, he insisted on going far and near to do the work that was given him to do. More than once he was brought home desperately ill, but only a little later he would be found holding forth at some church or mission or house of sorrow. On his last Sunday on earth he preached twice at Evergreen church in Youngstown.

Mr. Kelley was born near Findlay, Ohio, in 1855, the eldest son of Ethan and Jane (Kennedy) Kelley, descendants of earliest settlers of Butler county, Pennsylvania. He was one of three brothers who forsook the carpenter trade to enter the Presbyterian ministry. He was a graduate of Mount Union College and Western Theological Seminary. He was well known throughout the tristate region as a preacher and pastor, having been stationed at Clintonville, Manor, Cadiz, Dayton and Youngstown. He married in 1882 Miss Arabella Russelle of Salineville, Ohio, who survives him, together with two daughters, two sons and two brothers—Alfred of Alliance, Ohio, and Newton of Osborne, Kan. He was a preacher the remembrance of whose thirty years of faithful ministry is an abiding benediction to those who knew him best and loved him most.

H. E. K.

Isaac C. Ketler, D. D., LL. D.

Dr. Ketler was the founder of Grove City College and for a quarter of a century was the center of its life. Nearly a score of years ago J. N. Pew, a lifelong friend, was chosen president of the board of trustees and was reelected each year until death claimed him. During this score of years these two men were recognized everywhere as the leaders in the development of the institution. Each had a strong and definite personality, but they supplemented each other as perfectly as did the different members of the noted Roman triumvirates. Dr. Ketler was a remarkable example of enthusiastic devotion to a great life work. He was not preeminent in intellect or in scholarship, but his intellect and scholarship were vitalized and energized in the white heat of a great purpose. His intense self-sacrificing devotion made it possible for him to enlist the sympathy and cordial cooperation of strong men and men of large means. The result was the rapid, healthful development of a great educational institution that will ever stand as the fitting monument erected by a great life.

Dr. Ketler's death came most unexpectedly. When told the end was very near he received the message with the perfect calmness that is possible only to the man who has the anchor of Christian faith. He realized that his life work for the Master and for his fellow men was finished, and he was satisfied. He spoke calmly and cheerfully of his plans for the college to the members of the faculty. To the members of the board of trustees he sent the following message that greatly touched every heart: "Dear Yoke Fellows: I love you. Stand true to the word of God; to Jesus Christ, the Divine Son of God; to God, the Three in One, I commit the interest of the college to the board of trustees and the faculty. It is a labor of love. Let it always stand for the best things." Then he asked to be alone with the members of his own family, ever nearest and dearest to him. In a little time the kind friend and great educator passed through the vale, and the mortal had put on immortality.

We sorrow most of all that we shall see his face no more, but he has left most fragrant memories and has left the world the better and the happier for his having lived in it.

J. T. G.

Coe College contributed its second graduate to the Y. M. C. A. work of Honolulu with the departure of Glenn E. Jackson recently. Arthur E. Larimer, another graduate, has been the educational secretary of that association for a number of years.

Take Your Choice

No. 1.

To the Editor: In your issue of Aug. 23 you make reference to The Menace in no complimentary terms; in fact your smug "contempt" for this brave little paper makes true Presbyterians ashamed of The Continent. Perhaps you don't know that there are hundreds of good Presbyterians in and around Chicago that read this paper every week and defend it as well.

You either are guilty of gross ignorance of the demoralizing effect of the Roman Catholic hierarchy in every phase of life, or you are no better than they, as you condone and acquiesce in their nefarious work.

The Menace sometimes uses unpleasant language because it is engaged in trying to clean up a foul and dirty mess, and to have such as you stand on the sidelines criticising and detracting is enough to make good men disheartened.

GEORGE S. FORBES.

No. 2.

From The New World, official organ of the archdiocese of Chicago and of the province of Illinois, Aug. 30, 1913.

CHAMPIONING SLANDER

Our Presbyterian contemporary, The Continent, has been at it again. Attacking the Catholic Church, through innuendo, misrepresentation and even downright mendacity, is no new avocation for The Continent. It is, in fact, a favorite recreation for the scurrilous pens that do the editorializing for that paper. In the latest issue to hand, however, we find it assuming a somewhat novel role in partially championing an official organ of slander, the vileness of whose pages has constituted grounds for proceedings to bar it from the mails. The Continent professes to see a danger to what it is pleased to call "the liberty of the press" in the measures taken by the Knights of Columbus to induce the postmaster general to exclude this filthy sheet from the mails, and says: "If a precedent were established for suppressing this paper by a blanket executive order, simply because it criticises Catholicism, no paper would thereafter be safe which pointed out the tyrannies of Rome in even the mildest terms." This is an attempt to evade the question by first dodging the truth, and backing that move up by the utterance of an expression of venomous bigotry.

The Continent knows that it is prevaricating when it intimates that the publication in question "simply criticises Catholicism," and it convicts itself of its own insincerity when, in the same breath, it says: "We have no confidence in this [anti-Catholic] paper at all—do not regard it as in any sense a credit or a strength to Protestantism. We both detest its spirit and doubt its sincerity."

The Continent shows its "consistency" by following up this statement as follows: "If Catholic influence should appear at all likely to accomplish its object in this direction every American loyal to the original ideas of the republic must stand up in defense of this publication, obnoxious though it is."

That is to say, if a vile, slanderous and obscene publication is to be denied the use of the mails, "loyal" Americans should rush to its defense. A fine occupation for "loyal" Americans truly.

Our Presbyterian contemporary says "there are laws sufficient to keep this or any other paper from printing slander and obscenity." True, and the law excluding such publications from the mails is one of them, but The Continent does not want this law invoked by Catholics, lest it might operate to prevent lying sheets from slandering their church and its ministers. In its pusillanimous and inconsistent effort to defend a publication so vile as to be unmentionable, the organ of Presbyterianism puts itself on a par with that which it champions.

Calendar and Record

Presbytery Meetings

Aberdeen—Mina, Sept. 30, 10 a. m.
Abilene—Rochester, Haskell county, Sept. 26, 8.
Alton—Carlinville, Sept. 25, 8:30 a. m.
Austin—St. Marcos, Sept. 23, 8 p. m.
Binghamton—Marathon, Sept. 15, 7:30 p. m.
Bloomington—Heyworth, Sept. 16, 7:30 p. m.
Cairo—Carterville, Sept. 16, 7:30 p. m.
Carthage—Golden City, Sept. 16, 7:30 p. m. Conference 2:30 p. m.
Cedar Rapids—Cedar Rapids First chapel, Sept. 23, 10:30 a. m.
Central Washington—Roslyn, Sept. 23, 7:30 p. m.
Chester—Llanerch, Sept. 30, 10 a. m.
Cimarron—Jefferson, Sept. 17, 8 p. m.
Columbia—Greenville, Sept. 16, 4 p. m.
Columbus—Columbus Central, Sept. 15, 7:30 p. m.
Council Bluffs—Avoca, Sept. 17, 7:30 p. m.
Crawfordsville—Dayton First, Sept. 15, 2:30 p. m.
Dallas—Grand Prairie, Sept. 23, 7:30 p. m.
Detroit—Northville, Sept. 15, 7:30 p. m.
Dubuque—Jesup, Sept. 16, 7:30 p. m.
Duluth—Hibbing, Sept. 23, 7:30 p. m.
Emporia—Cottonwood Falls, Sept. 23, 7:30 p. m.
Ewing—New Bethel, near Salem, Sept. 16, 7:30.
Flint—Port Huron, Sept. 15, 7:30 p. m.
Fort Smith—Paris, Sept. 12, 8 p. m.
Fort Wayne—Garrett, Sept. 15, 7:30 p. m.
Genesee—Bergen, Sept. 21, 2:30 p. m.
Geneva—Shortsville, Sept. 16, 10 a. m.
Grafton—Jacksonburg, Sept. 18, 7:30 p. m.
Grand Rapids—Ludington, Sept. 16, 2 p. m.
Huron—Huron, Sept. 22, 7 p. m.
Indiana—Vincennes First, Sept. 15, 7:30 p. m. Delegates entertain themselves.
Indianapolis—Indianapolis Irvington, Sept. 16, 7:30 p. m.
Iron Mountain—Piedmont, Sept. 16, 7:30 p. m.
Kansas City—Butler, Sept. 15, 7:30 p. m. Conference on evangelism 2:30 p. m.
Lackawanna—Shickshinny, Sept. 15, 7:30 p. m.
Larned—Bucklin, Sept. 16, 7:30 p. m.
Logansport—Rensselaer, Sept. 15, 7:30 p. m.
Madison—Kilbourn, Sept. 16, 3 p. m.
Mahoning—Ellsworth, Sept. 15, 7 p. m.
Mankato—Kasota, Oct. 6.
Mattoon—Lerna, Sept. 16, 7:30 p. m.
McAlester—Calvin, Sept. 16, 8 p. m.
Milwaukee—Somers, Sept. 16, 7:30 p. m.
Muncie—Alexandria, Sept. 15, 3 p. m.
New Brunswick—New Brunswick, Sept. 23, 9:30.
Newton—Hackettstown, Sept. 16, 10:30 a. m.
Oklahoma—Perry, Sept. 23, 7:30 p. m.
Olympia—Aberdeen, Sept. 30, 2 p. m.
Osborne—Hoxie, Sept. 16, 7:30 p. m.
Peoria—Dunlap Prospect, Sept. 16, 9 a. m.
Red River—Fergus Falls, Sept. 16, 7:30 p. m.
Redstone—Belle Vernon, Sept. 22, 10 a. m.
Seattle—Brighton, Sept. 16, 8 p. m.
Solomon—Ellsworth, Sept. 16, 7:30 p. m.
St. Joseph—Akron, Sept. 16, 7:30 p. m. Conference Sept. 15, 7:30 p. m.
St. Louis—St. Louis Tyler Place, Sept. 22, 8 p. m.
Springfield—Virginia, Sept. 15, 7:30 p. m.
Steuben—Cuba, Sept. 15, 7:30 p. m.
Topeka—Edgerton, Sept. 16, 8 p. m.
Tulsa—Tulsa First, Sept. 23, 2 p. m.
Wellsborough—Wellsboro, Sept. 16, 7:30 p. m.
West Jersey—Pleasantville, Sept. 15, 3 p. m.
Wheeling—Sherrard, Sept. 15, 7:30 p. m.
Wichita—Wichita First, Sept. 15, 7:30 p. m. Delegates entertain themselves.
Winona—Rochester, Sept. 16, 7:30 p. m.
Wooster—Congress, Sept. 16, 7 p. m.
Zanesville—Keene, Sept. 15, 2 p. m. Vehicles meet delegates at Coshocton.

Resignations

Minnesota—St. Paul Ninth: Thomas J. Macmurray.
Missouri—St. Louis North-Covenant: W. D. Vater.
North Dakota—Braddock: J. H. McMillan.
Iowa—Washington: H. V. Cornin.

Calls

California—Clearwater: Allen Kennedy, Los Angeles; Hollister: E. S. Farrand, Kingfisher, Okla.
Illinois—Greenfield: C. F. Wilson, Oneida.
Missouri—Appleton City: J. G. West.
Minnesota—Canby and Oshkosh: H. W. Fisher; Seaforth and Wabasso: George Bollinger, Aplington, Iowa.
New York—Jasper and Woodhull: William Sangree, Sparta; New Berlin: A. T. Fuller, Brownville; Donnyville: James S. Moore, Buffalo.
North Dakota—Willow City: Archibald Condey, Perry, Ill.
Wisconsin—Milwaukee Walnut Street: S. F. Rederus, Farley, Iowa.

Vacant Pulpits

North Dakota—Four good fields, Rev. H. S. Morrison, Rugby.
Oregon—Portland and Willamette Presbyteries, Rev. O. C. Weller, Woodburn.

Change of Address

Dale, Otis G.—Rock Island, Ill., to 1231 Mulvane street, Topeka, Kan.
Work, C. L.—Columbus, Ohio, to Lauderdale, Fla.

Accessions

Colorado—Denver Valverde, 22, Charles A. Hunt.
Idaho—Twin Falls, 33, 3 months, J. F. Shepherd.
Missouri—Coal, 2, J. W. Mitchell.
Nebraska—Wakefield, 14, Aug. 31, J. M. Caldwell.
Texas—Abilene Central, 45, 6 weeks, W. E. Harrison.
Wisconsin—Milwaukee Washington Park, 14, July, L. W. Ewing.

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Total debt not provided for in any way . .	$14,533.35
Amount needed from August 1st to September 1st, for equipment, supplies, repairs, printing, labor, etc., (estimated)	2,000.00
Total needed by September 1, 1913	$16,533.35

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In Next Week's Continent

The CONTINENT

SEPTEMBER 18, 1913

What Are the Children Reading?

EDITORIAL

Getting Together at Owego

WILLIAM T. ELLIS

Making Day Dreams That Are Worth While

MRS. NEWELL DWIGHT HILLIS

Fathering the Outlying Sunday Schools—Gerrit Verkuyl

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Manuscripts—The Continent does not accept responsibility for damage or loss of manuscripts sent to it for consideration.

Advertising rates on application.

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Around the Shop

If a law could be passed—and enforced — abolishing excuses for *not* doing things and putting a bounty on excuses *for* doing things, the Around-the-Shop man believes the world would be better off. Christian people do a lot of things they shouldn't do—everybody will readily admit that; it's because of what they don't do that the church so often lags.

Here is a press dispatch in the paper that has just come to the desk:

Goshen, N. Y., Sept. 7—The steeple of the Presbyterian Church was struck by lightning shortly before 5 o'clock this afternoon. No one was injured except the barkeeper at a local hotel, who was walking near.

Of course you know the moral the barkeeper will draw from his experience: "Keep away from churches." And plenty of excuses offered for not going to churches are about as absurd as this would be.

—

There are a variety of excuses in service for not subscribing to and reading a religious paper. "Haven't time to read it" is an old standby. "The price is too high" is another that has come down through the generations. The Around-the-Shop man could fill his little snuggery with the common or garden variety alone. Few of them have any real validity, except the one least frequently advanced—that the paper lacks quality.

—

Here is where the pastor's part comes in—to show his people reasons why they should take a good paper. They will supply their own for not doing it—and the ones most fertile in devising their objections are the ones who always have reasons for not doing other things he'd like to have them do.

—

Join the Anti-Excuse for Not Doing It Society. There are nearly 40,000 members of The Continent family who have qualified.

THERE are in the world 160,132,000 Slavs according to recent figures published in The Review of Reviews. Of these about 3,550,000 are in America. From their forefathers came some of the most zealous defenders of the faith known to Christianity. These Bohemians, Russians, Bulgarians, Poles, Slovaks and Slovenians are scattered thoughout the United States in city and country. They came here to seek homes and to become stable citizens. They have, however, few religious leaders and can be reached only by men of their own tongue. Dubuque German College and Seminary is training such leaders. A group of young men from Bohemia is planning now to come to this country to enter our institution. They desire to be pastors for their own people in America. Many Presbyterians are sharing in the work of training these and similar men from many nations.

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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

VOLUME 44, No. 38 SEPTEMBER 18, 1913 WHOLE No. 2260

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Publisher—509 South Wabash Avenue, Chicago. William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. The McCormick Publishing Company, Proprietors

Guard the Print-Gate!

WHAT ARE THE CHILDREN READING?

Quite probably you don't know.

Food on the dining table must be wholesome for the young folks—parents watch that narrowly. But of food on the library table they very commonly have no knowledge beyond the labels.

What the school teacher recommends, what the librarian recommends, what the bookseller recommends, what the publishers advertise most insistently, what the neighbors are talking about, what has the smartest popular reputation—these are the books and magazines that come into the house. On such second-hand authority father and mother accept them sight unseen.

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To be sure, there is no other ready way. The young folks have much more time to read than their busy elders. It would be next to impossible to read ahead of them all the time and determine precisely what they shall see and what they shall not see in print.

But none of this excuses the parent for being too busy to take any care at all for the children's reading. Running a successful business or keeping an immaculate house doesn't for a moment begin to compare with the importance of raising a family of children And there is no right raising of children which does not take serious and studious account of their reading.

Let father neglect his ledgers and mother her cookbooks if they must, but let them not dare neglect the pages out of which their children are learning life's fixed ideas of what's worth striving for.

✠

Grant that it is not practicable, even if it seemed wise, for father or mother to scan beforehand every book or magazine read by their growing boys and girls; yet this much is possible:

In every home with children the father or the mother should have definitely appraised in advance the temper and tendency of every author whom the children are allowed to follow and every periodical laid before them on the family reading table.

As for any adviser whom either children or parents consult about reading, the parents should make themselves fully aware that the teacher or librarian so trusted holds by the same ideals of character as they themselves cherish for their children.

In this way parents may not indeed foresee the exact words and clauses the children are to read, but they will assure themselves of the right effect of their reading on their lives. It is like sending a boy or girl away in company with a high-minded friend. One does not know what the friend will say to the child, but he does know that the child will come back nobler for the association.

This signifies, of course, that it is not specific terms and incidents which matter so much in young folks' reading. The thing of consequence is the view of life to which they are introduced—whether they are shown the spirit mastering the flesh or the flesh stamping out the spirit.

✠

Some people have a notion that any book is immoral that exhibits the presence of gross sin in the world. These persons would not permit in the hands of a young reader a page alluding to any kind of evil more serious than passing childish misdemeanors. But that theory of shielding the young is as futile as the attempt of the Indian king to protect his princely son from hearing of death.

Before any youth is out of his teens he should have read what will make him know the location at least of the direst pitfalls that await his feet in manhood. Young women, too, should be similarly afforded the defense of a sufficient knowledge.

But both should have read the shuddering truth from authors who abhor the sin they tell of—who are bent on making visible its hideousness, deceit and ruinous consequences—who write to warn.

The most damning and damnable note in literature is that accent of curiosity which pricks on the reader to look a little closer at what ought instanter to repel him.

The slender, almost imperceptible thread of curious interest to know a little more, is a tiny snare, but there is strength enough in it to strangle a conscience to death and haul stout young feet into unescapable quagmires.

Just once to find an author toying with that subtle scarlet tangle of temptation is reason enough for forbidding any of his volumes entrance into the home thereafter.

And just once or twice to find a magazine printing stories stained with that mark is reason enough for ceasing patronage of it.

Very artistic and all that! But art can't atone for making evil alluring—or even interesting. Honest writing makes vice repulsive. Moreover, it does not omit to make purity attractive.

✠

At the present hour this problem is peculiarly serious. Recent realization of the importance of telling boys and girls the truth about the wicked world they are going out into, is being appropriated for polite apology by sin-gloating vultures in a startling proportion of late books and magazines.

"We are showing your sons and daughters the temptations they must avoid," these precious hypocrites cry. But it's foully false. They are not caring for right and wrong at all.

In a glamourous and superheated air they play with the mock jewels of carousal and vice until the boys and girls of good homes get the glare of the deceitful baubles in their eyes and begin to crave them. Such writers have a terrific account waiting to meet them somewhere in a righteous universe.

It is especially distressing how authors of seemingly excellent quality are led off into risky imitations of this vile coquetry with wickedness. Even Winston Churchill, writing a novel whose moral earnestness in the large compels the praise recently given it in these columns, narrowly misses, in some episodes of his story, classifying himself with those who delightedly dally over scenes of immorality.

And Mrs. Inez Haynes Gillmore, who has so beautifully in times past glorified the sweetness of simple American home life, now in "Angel Island" debases her exquisite talents to the creation of pictures which, if not actually vicious, are at least so baldly sensual that they might all too appropriately adorn the vestibule to vice.

To keep out of his home the literature of sensuality and to bring in a literature that speaks for sanity, cleanliness and religion, no Christian household head can be on too rigid guard.

He who is not on guard is traitor to his children—traitor, too, in the longer reaches to church and state.

For children reading foul literature will soon be men and women making for a vicious society, an unstable state, a paralyzed church.

The World

Tariff Bill Passes; a Wilson Triumph

The first half year of President Wilson's term has seen the first big item on the Democratic program practically carried into effect in the passage by the house and senate of a tariff bill which materially reduces the tariff on nearly all imports and places many articles on the free list. By a vote of 44 to 37 the senate last week adopted the amended bill, which is now in the hands of the conference committees of the two houses, where the differences between the house and senate measures are being adjusted.

Broadly speaking, the senate cut the rates about 4 per cent lower than had been fixed by the house, and the house had made a reduction of 28 per cent from the existing Payne-Aldrich law. On the free list are wool, live stock, wheat and some other agricultural products, sugar in 1916, and other less important articles. It is estimated that the senate's additions to the free list will cut down the government's revenues many millions, but to counterbalance this a tax on cotton sold for future delivery has been added, likewise a duty on bananas, which latter impost has aroused objections at home and from Central America. A tax on incomes above $3,000, instead of $4,000, is provided and the surtax on larger incomes is made heavier. An objectionable feature injected into the bill would permit an evasion of the civil service law in the operation of the new income tax collecting machinery. A praiseworthy feature is the exclusion of goods manufactured chiefly by child labor. A commission to revise the tariff laws—which might eventually result in taking the tariff out of politics—is again provided for.

President Wilson has succeeded in putting through, in all but its last stages, a tariff revision measure in ample time to allow the country to experience its effects before the next presidential election. There will be three years before the voters have to give another decisive verdict, in November, 1916, and the workings of the Underwood-Simmons bill will doubtless be apparent long before that time. Republican predictions of disaster were freely made in the protracted debate in the senate, but the President and his friends think these forecasts will remain unfulfilled.

"A Fight for Free Business"—Wilson

"A fight for the people and for free business, which has lasted a long generation through, has at last been won handsomely and completely. I am happy to have been connected with the government of the nation at a time when such things could happen, and to have worked in association with men who could do them," said President Wilson in public comment after the senate had taken its action. Referring to the next great step which he wants Congress to take, the President added, "There is every reason to believe that currency reform will be carried through with equal energy, directness and loyalty to the general interest. When that is done this first session of the sixty-third Congress will have passed into history with an unrivaled distinction."

In the roll call on the bill Senator LaFollette (Republican) of Wisconsin furnished a surprise by voting "aye" with the Democrats, all of whom with the exception of the two Louisiana senators lined up in the affirmative. Senator Poindexter of Washington, the only "Roosevelt" Progressive, also voted for the bill, and the Republicans, aside from LaFollette, were recorded against it.

Lights and Shadows in the Philippines

The new governor general of the Philippines, Francis Burton Harrison, will find several problems awaiting him on arrival, one of the ugliest being that of peonage or slavery. It is startling to hear that slavery exists under the American flag, but Commissioner Dean C. Worcester, secretary of the interior in the Philippine government, not long ago reported that it is comparatively common "for Filipinos living in territory adjacent to that inhabited by Negritos, Tagbanuas, Ilongots or Ifugaos to obtain children or adults of these tribes by capture or by purchase and to hold them as slaves, selling them to others when it proves financially advantageous to do so. Such unfortunates are clearly chattels, and are often sold repeatedly."

Dr. Worcester cites a typical case of a Tagbanua who was sold three different times, and declares he could give the names of thousands of slaves from the non-Christian tribes. He places the blame for this condition upon the Filipino assembly, which body he says has refused to pass necessary remedial legislation. Assemblymen are said to have objected to giving the matter publicity, and it was also contended that the old Spanish code was sufficient to prohibit any form of chattel slavery. Commissioner Worcester, however, has asserted that there is no law in the islands prohibiting the sale of human beings.

In contrast to his dark stories, Commissioner Worcester paints a bright picture of the "sanitary miracles" wrought in the Philippine islands by the Americans, who have eradicated, in whole or in part, smallpox, Asiatic cholera, bubonic plague, beriberi, leprosy and other scourges. Hospitals have been established and insanitary customs wiped out—this in addition to the great work of public education and private missionary efforts.

Mexican Congress Meets; Rebels Harass Americans

The Mexican Congress reconvened on Tuesday and received a message from President Huerta—which is understood to have been prepared by the indefatigable foreign minister, Gamboa—presenting the American difficulties from a south of the Rio Grande standpoint. In Washington last week $100,000 was appropriated by the house and senate to be used for the relief and transportation of Americans in Mexico.

A large number of American refugees, including women and children, on an overland journey from Torreon to Saltillo, were reported to have been beset by rebels and bandits. The party was headed by a deputy consul general, J. C. Allen of Monterey, who went to Torreon to tell the Americans there of President Wilson's warning to leave the country.

Panama Canal Ready Within a Few Weeks

Rapid progress is reported in the final stages of the Panama canal. The dry excavation work was completed September 6 and all the equipment has been removed from the Culebra cut. The flooding of the trench is to begin October 9 and future excavation will be by dredging. The last barrier on the Pacific side, the Miraflores dike, was dynamited six days previously. Another dike on the Atlantic side remains to be dynamited in addition to the dike over which the railroad crosses at the Gatun locks, but these last obstructions are expected to be cleared away so that small vessels can pass through the canal by October 10 and general shipping in December. This is considerably in advance of the time originally scheduled.

That this tremendous engineering undertaking which the United States is bringing to a successful close is not on a large enough scale is the opinion expressed last week by Captain Philip Bunau-Varilla of Paris, who negotiated the sale of the rights of the French De Lesseps company to the American government. Captain Varilla is visiting in America, and in an interview in Chicago he prophesied that trade through the new waterway would be so enormous that twenty years from now the United States would be compelled to enlarge the capacity of the canal by deepening it and removing all locks and making a sea level channel. By that time, he said, the locks would be useless. Captain Varilla also predicted that the completion of the canal would change the equilibrium of power in the Pacific and bring a crisis in the relations of this country with Japan.

Memorials to Peace and War on Lake Erie

A notable celebration took place at Put-in-Bay, Ohio, last week in commemoration of the 100th anniversary of the victory of Commodore Perry on Lake Erie in the War of 1812. September 10 at 10 o'clock marked the hour when the fleets of Perry and the British Captain Barclay met each other in a battle which was momentous, even though the number of men engaged and the size of their ships were comparatively small. One of the speakers recalled that between the United States and Canada there is the longest international boundary line in the world, from end to end without fortifications and with no feeling on either side of the line that fortifications are needed.

Ex-President Taft was spokesman for the United States and Dr. J. A. Macdonald of Toronto for Canada at the ceremonies. Rev. A. J. Carey, colored, of Chicago, also spoke a word for the soldiers and sailors of his race. Governors of many states were among those who responded to toasts. The president of the Society of the Daughters of the War of 1812 also made an address. The central motive of the permanent Perry memorial just dedicated is to be when completed a column 335 feet high surmounted by a massive bronze tripod illuminated by a cluster of a hundred incandescent lights. Near the column will be a museum and colonnade, the colonnade inclosing on three sides a heroic bronze statue typifying "Peace by Arbitration." The three structures will stand in a plaza 750 feet in length extending from the waters of Lake Erie to Put-in-Bay.

* *

China Allays Japan's Ire; Notes on California Law

Japanese anger toward China, which had been stirred to a fever heat at Tokyo, was allayed last week by the pacificatory attitude of President Yuan Shih Kai, who hastened efforts to comply with the demands of the Japanese government for full reparation and an apology for the killing of three Japanese at Nanking and the maltreatment of two army lieutenants. Chinese and Japanese soldiers later clashed on a section of the railway from Peking to the sea. President Yuan apparently has no intention of courting trouble with Japan, even though the recent uprising against him in southern China received Japanese aid.

Washington observers of the situation in the Orient regard it as rather fortunate that just at a time when negotiations between the United States and Japan were becoming delicate Japanese attention should be diverted by actual rather than theoretical outrages against Japanese subjects nearer at hand to Japan than is California. Four official notes have been addressed to this government by Japan, and though they have not been made public their language is said to have been strongly insistent on the point that the California legislation against aliens was an unfriendly act. In reply this government has upheld California's sovereignty and asserted that the treaty provisions between the two nations have not been contravened.

* *

Mayor of New York City Dies in Mid-Atlantic

William J. Gaynor, mayor of New York city and an independent candidate for reelection, died suddenly on shipboard last Thursday. He had left New York on the Baltic a few days before for an ocean voyage which he hoped would improve his health, as since he was shot three years ago by a discharged city employe he had suffered from the effects of the wound in his neck. Mayor Gaynor's death had the effect of completely disarranging the exciting New York political situation, as he was looked to by his very numerous admirers to rout both the Tammany candidate, Judge McCall, and the fusion candidate, Mr. Mitchel. Although a Democrat and nominated by Tammany influences in 1909, he was distinctly not a Tammany mayor and for that reason the Tammany organization headed by C. F. Murphy refused him a renomination.

Mr. Gaynor was noted for his vigorous independence and political courage, as well as for keen wit, scholarship and originality. His aggressive honesty was universally recognized, along with certain temperamental faults, such as obstinacy, impetuosity and bitter intolerance of criticism. Born in 1851, Mr. Gaynor was one of a family of thirteen children. He made an excellent record at the bar and had a career of sixteen years on the bench previous to receiving his last office.

Colonel A. L. Kline, president of the board of aldermen, who is a Republican, will be mayor until the first of January. He announced that he would carry out the policies of the late executive.

* *

Zionism Progresses Despite Dissensions

The Zionist congress at Vienna, an international gathering of those Jews who foresee their great racial hope in the reoccupation of their ancient homeland in Palestine, was very enthusiastic and optimistic. The progress which the movement is making in gaining American support was considered especially cheering. Nathan D. Straus of Brooklyn and Louis D. Brandeis of Boston were regarded as particularly influential recruits. Mr. Brandeis sent a letter urging an immediate worldwide organization to encourage Jewish emigration en masse back to the ancient fatherland.

A project was set afoot to raise half a million dollars to establish a Jewish university in Jerusalem. It is said that a quarter of this sum is already subscribed. There are some serious dissensions in the Zionist ranks between the Wolffsohn party from Germany and the Ussisschkin party from Russia. The latter faction is now in the majority. Nevertheless, to show the solidarity of the movement, the congress elected Wolffsohn president.

* *

—Charles J. Vopicka, the Chicago brewery president, was confirmed by the senate last week as minister to the Balkan states in spite of earnest protests by temperance and antisaloon workers and organizations.

Religious World

Lodge for Spirituality Against Materialism

The annual presidential address before the British Association for the Advancement of Science is always anticipated with keen interest by cultured Britons. But this year lively concern in it extended far more widely than usual to the general population, and especially to the rank and file of church people, because it was understood that Sir Oliver Lodge, the president, expected to speak of the immortality of the soul, a theme never before introduced in that scientific atmosphere. It had been rumored that Sir Oliver would present from his psychical studies what he regarded as a scientific demonstration of personality prolonged after death. When the association met, however, in Birmingham, Sir Oliver's home city, he contented himself with asserting his own opinion that psychical experiments have shown that "memory and affection are not limited to that association with matter by which alone they manifest themselves here and now, but personality persists beyond bodily death." He cited no specific proofs.

The main stress of Professor Lodge's discourse proved to be laid not upon this particular point of spiritual existence, but on the parity of spiritual fact with material fact. He insisted that materialistic scientists had no right to assume that they were handling the only real phenomena of the universe. Morover, he strongly emphasized the folly of considering the modern scientific age as the only age which has enjoyed valid and dependable knowledge. His impressive statement of faith in the immaterial realities of the universe, including religion, was summed up in the following cogent paragraph:

"Many scientific men still feel in pugnacious mood toward theology, because of all the exaggerated dogmatism which our predecessors encountered and overcame in the past. They had to struggle for freedom to find truth in their own way; but the struggle was a miserable necessity, and has left some evil effects. And one of them is this lack of sympathy, this occasional hostility, to other more spiritual forms of truth. We cannot really and seriously suppose that truth began to arrive on this planet a few centuries ago. The prescientific insight of genius—of poets and prophets and saints—was of supreme value, and the access of those inspired seers to the heart of the universe was profound."

* *

Social Gospel Not Identified with Socialism

The Brotherhood of the Kingdom, a small group of ministers and church workers devoted to emphasizing the social gospel of Christianity, held in late August an annual meeting of unusual importance at its regular assembly place at Marlborough, New York. The most vital discussion was over the question whether the brotherhood should identify itself with socialism. On this theme the speakers were Professor Rauschenbusch of Rochester and Dr. W. H. Gardner of Newark. The conclusion was that there should be no active alliance between a political party working for an economic program and a spiritual organization like the Brotherhood of the Kingdom, devoted to promoting Christianity. But it was acknowledged that a large proportion of young ministers imbued with the ideas of social Christianity are individually entering the Socialist party.

One significant point developed in considering the place of the idea of sin in the social teaching of the church was the frank confession that so far the preaching of the social gospel has not tended to produce an individual conviction of sin. But it was insisted that this will appear in full strength as the social movement gradually develops a theology, which, according to the admission of this brotherhood, it has not yet done.

So far the Brotherhood of the Kingdom has established only four local chapters—in New York City, Boston, Rochester and Los Angeles. Plans were laid to multiply this number very considerably in the coming year. The formation of corresponding organizations in England, France and Germany is also hoped for.

* *

—Abbot Gasquet, the president of the English Benedictines, is now in the United States lecturing before lodges of the Knights of Columbus on the work of the commission of which Pope Pius X. has made him head—the commission to revise the Latin Vulgate Bible. The abbot estimates that the work will take ten years, and he is soliciting money to pay the expense of it.

Editorial

The Cross as a Throne

THERE is a constant marvel in the variety of appeal which the cross of Christ makes to men. There are many books about it. Men who talk of it, either from theory or from personal experience, use widely varying language. No one phrase describes it. We do not note, however, a familiar use of the conception of the cross which makes it a throne from which Christ is ruling. One of the early church fathers in speaking of it said, "God is reigning from the tree." It is a profound observation which will bear much thought.

The cross is a throne of God's revelation. It is a custom of monarchs to present themselves before their subjects and other rulers in the full glory of their thrones. When the king of England opens the sessions of parliament his state chariot and his robes are still the wonder of the populace. He is showing himself there as king. Nowhere does God more reveal his true heart and character than in the cross.

The heavens do not declare his glory more than the cross; the firmament does not show his handiwork more fully than the cross; while neither the heavens nor the firmament nor the earth reveal his love as does the cross. More men have been drawn to God by what they have seen of him as he is revealed in the cross than by all other manifestations together. Men have known him as God more fully there than anywhere else. It is there that he has flashed out his glory until men who have seen it have bowed in worship and have said, God is here.

The cross is also a throne of grace. Its arms have been stretched out to inclose the world, and from it Christ has ruled the hearts of men as in no other way. It is suggestive that the surest note which our Lord ever sounded of his conquest is connected with his cross: "And I, if I be lifted up from the earth, will draw all men unto me." He said this about his death. As a matter of fact, it has not been chiefly the teaching of our Lord, and not even his resurrection glory, which has made him winsome and proved to men the abounding grace of God. It has been his cross.

However it is considered, the cross has been the throne of grace from which Christ has ruled the hearts of men. It is in the light of it that men have understood sin and God's hatred of it. In its light men have known God's love and have felt that in spite of the heinousness of sin there is hope in him. Years ago Dr. James at Rugby pictured to the boys the great day of judgment in the terms of the Revelation and of Daniel. He made them feel themselves before the judgment seat where they would fall prostrate, expecting a sentence that would pronounce doom. When there came only silence instead, and they looked up, the pomp and the majesty of the judgment would seem gone, but "set between earth and sky there is a cross and on it hangs a Sufferer." This is all our hope. The cross is our only plea. It is there that we bow before the sovereign grace of God.

In the nature of the case the cross becomes also a throne of judgment. It is sin which ruins men, but sin never looks so sinful as in the light of the cross. The final judgment is based on the sin of men, but the word of condemnation is to be for the rejection of this grace which is revealed in the cross. It is the cross which makes selfishness seem condemnable as it is. Measured by any other standard it does not seem so hideous. It is the cross that makes all sin look to be what it really is. It is like a great flare of light that comes into the midst of darkness; it makes no evil, but shows what evil is already lurking there.

Christ in the cross condemned sin and of necessity condemned the man who so loves sin that he will not turn from it. From the cross Christ pronounces the judgment of the world. It must be so if it is also a throne of revelation and of grace.

Satisfying Outcome from Late Controversy

The Board of Publication at Philadelphia has put forth the first fruits of that revision of the international graded lessons which the General Assembly directed. The installment of the work thus published covers part one of the second year and part one of the fourth year in the intermediate series, as also part one of the second year in the senior series. The themes of study for these several parts are "Jesus the Leader of Men and His Companions," "What It Means to be a Christian," and "The Rise of the Hebrew Nation;" and the writers who have prepared the comment and teaching hints are respectively Dr. Edgar W. Work, pastor of Fourth church of New York; Rev. Louis B. Crane, pastor of Westminster church, Elizabeth, and Dr. James H. Snowden, editor of The Presbyterian Banner. For each course the pupil's textbook and the teacher's manual are provided separately, as has become the custom in all graded lesson literature.

Examination of the results obtained through the labors of these three wise and competent Bible teachers will assuredly gratify all progressive Sunday school workers. The agitation and criticism out of which arose this undertaking for revision of the graded lessons were obviously of a reactionary spirit—a spirit in some phases hostile even to scholarship and advancing educational ideals. There was implicit also in the objections raised much antagonism to the idea of grading Sunday school lessons in any form. Under such circumstances it was natural to fear that the revision ensuing upon and presumably aiming to satisfy such complaints might detract much from what had already been accomplished toward improving instruction in the Bible schools of the churches. But most gratefully must it now be recognized that the Board of Publication's judicious choice of revising editors has dissipated all such fear. By the token of these examples it is assured that the new Presbyterian edition of the graded lessons will not step downward to any lower level in scholarship, rationality or practical educational value. Indeed, there are elements of advance visible in all these particulars. Presbyterians may well be proud of the understanding, the sympathy and the true religious fervor which these little booklets evince.

By all friends of the graded lessons it has been conceded—nay, even by the authors themselves—that the first helps put forth when the system came into vogue would later require amendment in the light of use. It would have been pleasanter, of course, to see such amendment come about with other antecedent circumstances than the noisy attack which began nearly two years ago. But that may all be forgotten now in gratification at the present outcome. The Continent has no doubt that the productions of Professor Snowden, Dr. Work and Mr. Crane will be acceptable to the original advocates of the graded lesson idea, as on the other hand they have certainly removed points of reasonable objection from conservative teachers.

Beyond this personal acceptation, it seems not at all too much to expect that the syndicate of Methodists and Congregationalists who joined with the Presbyterian Board to publish the course first prepared will readily accept these substitutes, and so that economical partnership can be continued. Meantime, Southern Presbyterians and United Presbyterians will surely find no cause to reject work so simply true to fundamental Christianity, and thus will open up feasibly the proposed pan-Presbyterian syndicate. The solution therefore promises a wider fellowship in this work than had seemed at all to be dreamed of, and providential guidance through a tangled perplexity is manifest.

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One Hundred Years in Newspaper Business

The Christian Observer, our live contemporary published at Louisville in support of the Southern branch of Presbyterianism, celebrates with a sumptuous issue under date of September 3 a hundred years of continuous publication. The issue includes a photographic reproduction of the "Volume I, Number 1," from which this centenarian lineage is drawn. The date of that is September 4, 1813. The title, however, is not "Observer" but "Religious Remembrancer." Later the name became "The Christian Gazette" and again "The Philadelphian." But through all these changes the present management of The Observer traces a consecutive identity as the property was sold from one owner to another, and from the time when the name "Observer" was adopted in 1836, a plain, though not altogether smooth, highway of newspaper history runs forward to the present hour.

As one of the names above quoted implies, the paper's original home was in Philadelphia. It was projected by Dr. Archibald Alexander, the pioneer luminary of Princeton Seminary, and begun by a young Christian printer, John W. Scott. In January, 1839, Rev. Amasa Converse of Richmond, Virginia, came to Philadelphia and took charge of the enterprise. It grew to great power under his control, but as the passions of conflict between abolition and slavery grew bitter, the editor's adherence to Virginian views angered many Northern Presbyterians.

In 1861, after war had broken out, Secretary Stanton suppressed the publication in Philadelphia, but Dr. Converse three weeks later resumed it in Richmond. In 1869 he removed the paper to Louisville, where he died in 1872 at the age of 77. He was succeeded as editor by his son, Dr. Bartlett Converse, whose service ended only with his life in 1907. The owner of the paper today is third in the succession of Converse generations—Harry P. Converse. Since the grandson's talent is rather for financial than editorial direction, he serves as business manager of The Observer while the editorship is in the competent hands of Dr. David M. Sweets.

In this centennial number Dr. Sweets discusses the delicate question whether The Christian Observer is rightfully entitled to the claim of being the oldest religious newspaper in this country. Its only serious rival for that distinction is The Herald of Gospel Liberty, published now at Dayton, Ohio. On the face of things the latter has the more plausible plea, since it is well established that the first "Herald of Gospel Liberty" was printed in Portsmouth, New Hampshire, in 1808. But the historian's question is whether that publication was identical with the periodical now surviving. Dr. Sweets thinks not.

In 1817 The Herald of Gospel Liberty of those early New Hampshire days solemnly announced its imminent giving up of the ghost. And die it did then and there. It had had a precarious existence for years before, appearing much of the time as a bimonthly and being twice suspended for periods of several months. What is now alleged to have been the continuator of The Herald of Gospel Liberty, called The Christian Herald, did not appear till seven months after the former was defunct. The existing paper came back years later to the original name. The Christian Observer considers that its own genealogical tree has thriven through the century much more substantially than this.

The Observer acknowledges The Presbyterian Banner of Pittsburg as its next junior, entitled to celebrate a centennial in 1914. Following that in order, The Congregationalist of Boston is due to arrive at centenarian dignity two years later. But the paper which is oldest under a current name is the Baptist organ, The Watchman, which continued from 1819 under an unchanged headline until just two weeks ago, when it was married to The Examiner of New York City. The merged journal now appears as The Watchman-Examiner.

A Warrior Not Afraid of Foes' Weapons

Professor Orr, who at a ripe age has just died in his lifelong home town of Glasgow, will be long remembered with gratitude for a steadying service which he did the American churches when their need for it was great. A superstitious dread of higher criticism had come to pervade widely all ranks of Christians in this country, not excepting the ministers. The very use of the term produced a shudder, as if it were the name of some horrid monster with uncanny power to eat up God's word before the eyes of its defenders. But deliverance from this panic came conspicuously through Dr. Orr. He appeared in America boldly wearing the dreadful lion's skin in defense of the Bible. He demonstrated that the sword which the destructive critics were using had an edge to cut themselves. He met criticism with criticism and brought off trophies of vindication for the word of God won thereby.

The refreshment for the American churches was notable. They lost their panic. Instead of secret dread that the battle for an authoritative Scripture might through higher criticism go against the Bible, they came to believe in the possibility of a criticism making surer than ever the supremacy of the inspired revelation from heaven. The disastrous suspicion of scholarship was arrested. Men's minds were liberalized with a new assurance that it can never be un-Christian to ask, listen and learn. The temper of average church thinking in America is far more steady and rational since Dr. Orr spoke, showing so clearly that a man with a critic's mind-habits can be in the best sense a "defender of the faith." He has been of course not the only example of the fact either in his own country or ours, but it chanced that he somehow impressed the public more than any compeer of the same stamp, and it is therefore to his memory that gratitude for this influence will particularly attach.

—Rev. W. E. McCullough in his recent booklet, "The Claim of the Gospel Ministry," discusses the question of pulpit power. He cites the testimony of an aged friend who used to hear Lincoln speak. On ordinary themes Lincoln did not impress this hearer, but when the statesman spoke of the wrong of slavery, it seemed to the listener that "his eloquence was overpowering." So only, Dr. McCullough says, can the minister attain true eloquence. He must at the heart feel something so burningly that his whole being takes fire from it. "Tremendous strength of moral conviction" is the sole secret of it.

—The reader of the current issue of The Century Magazine is heartened by the frank and wholesome way in which Robert Sterling Yard, the new editor, vows his fealty to the standards which his notable predecessors—Josiah Gilbert Holland, Richard Watson Gilder and Robert Underwood Johnson—have upheld for that clean and wholesome factor in American literature. He talks as a preacher's boy would be expected to—in real life, not in tradition. At a moment when several magazines of former good standing seem to be teetering on the brink of sensationalism's toboggan slide, it is a happy thing to learn from one editor that he is not going down. To be sure, this very issue of The Century Magazine has for its main fiction feature the craziest piece of whirling-dervish hysterics—decorated besides with a riot of vulgar "cuss words"—that has appeared in print since the last blue moon. If that kind of thing were to be kept up, Mr. Yard's good resolutions on preserving the standard of literature and taste would suffer severe discount. But we are happier to believe that he was not responsible for this item in his inauguration number, and that future numbers will silently attest that he has no liking for such eccentricities.

—In the winsome ability to "put himself in the other fellow's place" no official of the Presbyterian Church ever went to a piece of work better equipped than the new associate secretary of the Board of Colleges, Dr. French, who set up his headquarters in Chicago at the middle of the month. It is his commission to be a brother in arms to any college president anywhere in the West and Northwest who struggles in the throes of endeavor to keep going a crucial educational work on a little money—and to get more money. It is very sure that nobody can be caught in any pinch of that problem which Dr. French has not himself been in and got out of during the sixteen years that he was president of Huron. So when he arrives in a college town and says to the president, "I know just how this is myself," there is no danger that he will be disbelieved. And his sympathy, his counsel and his aid will be trebly inspiring on this very account. Experience is a dear teacher, but a highly efficient one, and Dr. French has covered his whole curriculum.

—Reports from Charlotte, North Carolina, that the school board of that town had refused to re-elect two young women teachers in the city's public schools for the sheer and sole reason that they were members of the Roman Catholic Church, have displeased fair-minded Protestants everywhere. Since Charlotte is probably the most Presbyterian town in the United States, Presbyterians have felt the matter especially keenly. But The Presbyterian Standard, published at Charlotte, denies that the young women were without fault. It says that the school board dropped them because they had discouraged their pupils from reading the Bible, and religious parents had complained of the effect on the children. This would put a different face on the matter, for such a complaint, if authenticated, would be reasonable cause for dismissal. Nevertheless, it is fair to say that in public mass meeting leading Protestant citizens of the town criticised the board severely.

—Out of the recent "citizenship congress" at Portland the man who undoubtedly reaped the biggest increment of personal reputation was Ng Poon Chew of San Francisco. People of the Pacific Coast have known for a long time that Mr. Ng is a big man. They know him as an efficient Presbyterian preacher and as editor of a daily paper published in the Chinese language in San Francisco. But on easterners he dawned forcefully in this Portland convention, where his pungent interpretation of recent events in his native land, his sparkling and cleverly turned wit, and perhaps most of all, his eloquent mastery of pure English, astonished the big audience which he addressed and made him one of the principal lions of the occasion. Now there are many demands for him to travel in the East and lecture.

—Both Protestant and Romanist journals have made themselves absurd by treating so ponderously Dr. Charles M. Sheldon's suggestion at Los Angeles of what has been called "the Protestant confessional." He was not "Romanizing" in the slightest. He was simply urging the importance of such close understanding between a minister and his parishioners as makes them feel perfectly free to "tell him their troubles." The privilege and duty of this confidential touch with his people have always been felt by every pastor worth his salt, and Dr. Sheldon was only enumerating it as an inevitable feature of pastoral duty.

Jots and Tittles

—Salvation by conduct is a color-bearer who carries his flag no higher than himself.

—Religion is direction rather than distance. There is more hope for a prodigal on his way home than there is for the self-righteous moralist going the other way.

The 500th Anniversary of John Hus

BY VACLAV LOSA

The author of this article, who is superintendent of work among the immigrants for the Presbytery of Pittsburg, speaks here out of a heart of loyal affection for his native land. As now a faithful American, Mr. Losa is anxious that his fellow churchmen shall appreciate the sentiments with which he, as well as all other Bohemians, looks forward to the year 1915, when they are to celebrate the quincentenary of their greatest national hero

THE LAST two or three General Assemblies of the Presbyterian Church in the United States of America took notice of the approaching celebration in 1915 of the 500th anniversary of the martyrdom of John Hus and warmly recommended the Reformed Church of Bohemia to the good will of the churches in America. It was the first time such an action had been taken. Ever since this "little sister" of the Reformed churches came to its existence, she lay forgotten by the big and powerful Protestant churches and had to fight her fights alone, almost unobserved. And yet, if one but looks into her history, he is thrilled with a warm interest.

There are 6,000,000 Czechs now living in Bohemia and Moravia, and they are struggling for national rights in the Austrian empire. The Reformed Church in this, once a Protestant, nation numbers a total of 120,000 souls, members and adherents. To a Protestant visitor who stops for a day or two in Prague this church seems to be weak indeed and without influence upon the life of the nation. And it is a fact that this handful of believers is not as influential as the Protestant church of Bohemia was 300 years ago, when nearly the entire nation was confessing faith in Christ. The Protestants now represent only 2 per cent of the nation, are dispersed and poor, and are not undertaking mission work on a large scale in their nation.

Bohemian Protestants Proud of Their Wounds

And yet as one Bohemian minister said, "We are proud of our wounds. We have been wounded when struggling for the cause of the gospel. Only a man who has studied our past understands our present conditions. Remember that it is not our fault that we are so few and so poor and have to struggle with many difficulties." After the battle on the White mountain, the antireformation has exterminated Protestantism in Bohemia by executions, dragonnades, by driving Protestants into exile, by confiscating Protestant fortunes and properties and by burning Protestant books.

The Bohemian martyrdom has no parallel in history. Waldensians and Huguenots, taken as churches, have suffered equally with the Bohemians, but in the case of the Bohemians the Protestant church comprised the whole nation, and that a whole nation should become the prey of antireformation has no parallel in history. Such is the case of Bohemia. Nowhere has the antireformation lasted as long, having exterminated Protestantism entirely and bringing a nation of several millions to 800,000. This happened in Bohemia, in the country of the cup and the book.

After 160 years of persecution Joseph II. issued an edict of toleration in 1781. The Lazarus of Czech Protestantism had been called forth by the grace of God to rise from his grave and the Protestants established a new church amidst a totally changed national environment. The Catholic education lasted 160 years. The morals of the Jesuits had impaired the national character. The nation had lost its interest in religion and become a blind slave and follower of Rome, and hated the Protestant faith.

It is apparent that under such conditions it was impossible for the Protestants to make any successful propaganda of the gospel in their nation in the early part of the nineteenth century. They did not enjoy liberty but merely toleration. And yet new congregations were organized, houses of worship and manses built and ministers called. But since 1861, when religious liberty and equality were granted, a new period in the history of Protestantism in Bohemia commenced. And this history of the last fifty years is remarkable in many ways.

Recent Advance of Bohemian Reformed Church

Is the Bohemian Reformed Church weak and uninfluential today? Far from it. Let us take a glance at the past of the last thirty years. Bohemia and Moravia are as large as Scotland. Thirty years ago there were but seventy congregations there; now there are eighty-eight. There had been almost no preaching stations; now there are 64 such stations and 13 affiliated congregations The number of houses of worship has been doubled and is three times larger than fifty years ago. A protestant minister in Bohemia or Moravia of today is overburdened with work. He has to preach and also give religious instruction in the schools, some of these being very far from the residence of the minister. Some of them have to give as many as sixteen hours a week in perhaps a dozen schools in the neighborhood. He has to superintend the Sunday school, to be active in young people's societies, to give lectures on different matters, and to go about on his individual pastoral mission. This overexertion makes ministers short-lived. More ministers are needed in these times of wonderful opportunities when the doors for work are being opened everywhere, especially in the larger and smaller cities, but lack of funds retards the work and one minister has to serve several congregations, though his principal one needs all his energy, as it has from 1,500 to 2,000 souls.

Religious Interest of Nation Increasing

With all this lack the progress of the congregations is wonderful and illustrates what might be done with more means. When the writer was a student in the capital of Moravia—Brunn—over twenty years ago, Rev. Mr. Pokorny held his first worship in a private house. Even the pews that the worshipers sat in were borrowed. Today a congregation of more than 1,100 souls is located there and owns its own church, manse, a great meeting hall, and is striving to get a copastor for Mr. Pokorny. And all are working people and servants with but few exceptions.

Many illustrations such as this could be enumerated from Bohemia and Moravia. The opportunities today are great. An immense work will be done in these lands as soon as the Protestant world will take special notice of this small but historical country. The religious interest of the nation is on the increase. The year 1915, when the 500th anniversary of the death of Hus, the Bohemian reformer and martyr, will be celebrated, will be a critical year. It will be a decisive year, for many of us of the Reformed Church of Bohemia will be able to honor the memory of Hus according to his spirit and to show to the masses what we are and what we wish. There may come from this celebration a movement which may become a great blessing for the whole nation.

The Reformed Church of Bohemia is going to build a house which is to be a spiritual center of the Protestants. It will cost about $100,000, and $25,000 has been collected thus far.

When the monument of the reformation was planned in Geneva, the whole Protestant world was participating in it. Even the little Bohemian church sent to Geneva her mite of 2,000 crowns. The little church of Bohemia has never asked for any help from foreign friends until now. This is to be a monument of the reformation, too, and will be built in Prague. The church is only a small one, and yet, after reviewing the work of the last thirty years, it must be acknowledged that she has done not a little for the cause of the Gospel.

Efforts to Decry Life of John Hus

Another reason for asserting that the year 1915 will be a critical one is the almost abnormal activity of the Roman Catholic Church in its preparations for that John Hus year. That church is publishing many religious papers, and all of them contain articles regarding John Hus. Some papers were started purposely to prepare their readers for this event. Books are being printed now and many will be issued during the two coming years picturing John Hus in the worst colors or making of him simply a patriot who left the church and served his country.

Why is it that this great heretic, as they call him, should receive such attention from the Romish press? There is no better answer to this question than to state that that church realizes the great unrest in the Bohemian nation, which gradually takes away the people from Rome. There are large communities in Bohemia, nominally Roman Catholic, that are making great preparations for the John Hus celebration, and this in spite of the agitation against it of the local priests and bishops. Though the percentage of Protestants in Bohemia is a very insignificant one, the number of educated and influential men among them is disproportionately large. If a Bohemian minister or an educated layman announces a lecture in any city, the audience is always large and enthusiastic.

It is to be hoped that a large number of American friends will attend the John Hus anniversary celebration, and if Americans will be in attendance they will undoubtedly see how wonderful is the opportunity in this beautiful land in a missionary way. May God grant that Bohemia may become again the land of light.

Paying and Giving—a Difference

BY EVANS WOOLLEN

MY THOUGHT was expressed on the mount in these words: "Whosoever shall compel thee to go one mile, go with him twain." The reference was to the law of that time. The law was that whoever traveled on the king's business could require any citizen to accompany him and point out the way for one mile. In going that mile, on request of the king's messenger, the citizen was paying—paying the debt of a citizen.

But it was said, "go with him twain." In going the second mile he was not paying. He was giving. He was not paying the debt of a citizen. He was giving the service of a Christian. He was not paying under the obligation of law. He was giving under the impulse of love.

The thought as to the difference between the first mile and the second mile, the difference between paying and giving, I wish to apply to our financial relations with the church.

As members of the church we have assumed obligations. Certain of those obligations do not differ essentially, as I see it, from the obligations we assume in becoming members of a club.

We become members of a club knowing there are certain expenses of maintenance and operation. The club home must be heated and lighted. The salary of the superintendent and the wages of the janitor must be paid. None of us would tolerate the thought of retaining membership without paying each his share toward the expenses of maintenance and operation. To do otherwise would not accord with the ethics that prevail among self-respecting men and women. Now there is only one difference, in this regard, between the club and the church. The difference is this: In the one instance the amount of the payment by each is predetermined. In the other instance the amount of the payment by each is left to his own conscience. In the club we can discharge our obligations only by equal payments. He who cannot afford the payment stays out. However, no one need stay out of the church. The payment of a cent may discharge my obligation as fully as the payment of a dollar will discharge your obligation. But in neither the club nor the church will the ethics of self-respecting men and women tolerate no payment.

And again, in the church as in the club, no one, as I see it, may properly complain that the fact of his payment or nonpayment is known to his fellow members.

Thus far the first mile. Thus far the law of Cæsar. But Christ said "go with him twain." And as we pass out of the first mile into the second mile we pass out of the realm of law into the realm of love. We pass from paying to giving. We pass to the free-will offering of the Hebrews. We pass from obligation to privilege, from considerations of self-respect to considerations of grace. From the church, built of men, that must be heated and lighted we pass to the church built of God. Now we are out of the realm in which men pay bills. We are in the realm in which Christians cherish the spirit that gives. We are out of the realm of subscription lists and quarterly accounting. We are in the realm in which the words fittingly recur: "Let not thy left hand know what thy right hand doeth."

If, when we have paid in the sight of man for the heating and lighting of the church, we can then rest, we may be self-respecting men and women, but we are not Christians. The Christian cannot rest until the love that is in him has expressed itself in giving.

Perhaps the distinction I have sought will be illuminated in this way: Think of one who comes into his church conscious of having theretofore paid his share for its maintenance and operation. He then yields himself to the influence of a worshipful service. Under that influence, under the impulse of a love that must express itself, he puts his undistinguished gifts on the plate. He has paid and has therefore not lost in self-respect. He has given and has therefore grown in grace.

This, then, is the thought I present—the difference between the first mile and the second mile; the difference between paying, which is a man's duty, and giving, which is a Christian's privilege. The one out of self-respect, the other out of love for that forgetteth self.

Fathering Young Sunday Schools

BY GERRIT VERKUYL

IF IT IS unnatural for little children to be separated from their parents, it is unnatural for young Sunday schools to be left to their own devices. To put a newborn baby on the doorstep on a winter's night means murder. To leave a newborn school to its own care or in the hands of a single worker spells neglect and promises death. Both the young school and the consecrated worker need constant backing from the home base.

Up in our northern country we have a cloud of witnesses to this rule, from which we may select our work at Wausau, Wisconsin. Almost as soon as organized the Wausau church began extension work. Much of it was done under the direction of Dr. W. O. Carrier, now president of Carroll College. The fact that 90 per cent of the points then organized are still alive, some of them now as churches, is proof sufficient for the principles that were observed. Similar opportunities are beckoning still in many places. Let us note, therefore, how it was done.

Work at the various points was started by our regular Sabbath school missionary. His is the time to make a thorough canvass and the tact to interest the people. His share in getting things afoot will also insure his constant sympathy when enthusiasm calms down. But no missionary can place his entire service at the disposal of one school. Somehow there must be workers secured from the home church. The pastor had his man picked out for superintendent and in many cases a second man for companion and teacher. Jesus, you know, suggested the two by two idea, for it is not good for a man to work alone. The lonely worker is subject to discouragement and a sense of inadequacy. But in case no helper could be found, the pastor took care to make the worker feel that church and school were with him.

Every Sunday afternoon Dr. Carrier went to one point. He would address the school after the lesson. However badly out of style that may be in your city schools, it is exceedingly in place in districts where sermons are rarely heard. After his address the pastor would innocently turn to the lay worker and suggest, with the blandest smile, that he give some account of what is being done and what he expects to do. The layman might scarcely have spoken in his pastor's presence had he prepared his speech with ever so much care, but in the joy of the moment he would arise and speak with untrammeled ease. It was Dr. Carrier's unsuspected way of training his men for public service. As a result today a dozen of them can give strong religious addresses, while one is devoting his entire life to the oversight of a group of little schools.

Every Sunday evening, when the pastor gave out his announcements, he spent a few minutes in picturing to his people the work he had observed during the afternoon. That made it more easy for him to nail the second man he wanted for that place.

One Sunday a year the little schools were made the guests of their parent. The preceding Saturday was a busy day for the good Wausau people, but they worked with cheer. About 10 o'clock on Sunday morning the families began to arrive. The livery stables stood ready for their teams. The main body of the church was reserved for the visitors, who came in almost countless numbers. For the day the entire church with all her dependencies united in one great Sunday school. There was not much class study, but a general program in which each school had its part. At their latest gathering—for the custom is still observed—there was a contest in singing, at which a smaller school carried the prize.

During the winter months, when many schools are tempted to discontinue, the Endeavorers came to the rescue. They arranged for bobsled parties to make visits to one neighborhood after another and thus kept up a hearty spirit. Recitations and songs, both by the guests and the hosts, formed the little program. The rural friends had their refreshments ready, and country and city Christianity happily mixed and mingled. It kept the schools alive through the winter. It inspired some boys and girls to attend the Wausau high school, and it saved the Endeavorers from religious deadness.

During the twelve years in which Dr. Carrier was pastor of the Wausau work the membership grew from ninety to over 400. The growth was largely due to the extension work, because it provided health to the members and drew others in. As for the men who rendered that splendid service, some are still living in Wausau, doing that same work from Sabbath to Sabbath. They are the kind that have given a name to their church and honor to their Saviour. Others have moved away. But as one meets these men, no matter where, the mention of that service touches their deepest feelings. Their testimony is unanimous that the days with the little schools were the most blessed of their lives.

HOW TWO YOUNG MINISTERS

OWEGO'S MERGER AND WHAT FOLLOWED

Rev. L. R. Howard

THIS is a story of the kingdom of heaven in Owego, New York. Like Christianity itself, the news seems almost "too good to be true." Because of its many-sidedness, and of what it signifies, the narrative must be set down leisurely and in detail.

The central fact of the story is the union, less than a year ago, of the Congregational and Presbyterian churches of Owego. This amalgamation of the two thriving congregations was not accomplished under the lash of necessity, nor for the sordid purpose of economy, nor because of the grim specter of fear and impending defeat, but simply because the spirit of the kingdom in the hearts of the ministers and people gave them the vision and the judgment needed to effect this church union, which is probably without parallel.

The union was accomplished quickly, and without dissension. It has resulted, incidentally, in a social service work, with the discarded church building as its basis, which fulfills all the conditions of, say, the great Men and Religion program.

As the facts unfolded themselves to an investigator in Owego, one source throwing light on this phase and another source throwing light upon that phase, it all seemed like a tale out of a book—a chapter from Charles M. Sheldon's fiction.

David and Jonathan in the Ministry

Like every good story, this one begins in human life. It tells of two young preachers turning to each other, as David and Jonathan, and dreaming the high dreams of the Christian ministry together. One of these men was Rev. Arnold W. Bloomfield, now pastor of the Presbyterian Union church of Owego, "the youngest oldest pastor you ever saw," as his situation is laughingly put, for he is senior Owego minister in point of service, though he is but 32 years of age, and has been only three years in the city and five years in the country. British-born, trained in London University, but most of all in an architect's office, Mr. Bloomfield learned to preach chiefly by preaching; he has had no theological course, although he took the examinations in the Wesleyan Methodist Church across the sea, where he labored in the gospel for seven years. After coming to this country, he served for two years in his first settled pastorate, that of the Congregational church at LeRoysville, before he was called, less than three years ago, to the Congregational church of Owego.

The other young minister, of old New England stock, was Rev. L. R. Howard, son of General Charles Howard, who once was the editor of The Advance, and nephew of General O. O. Howard. He is five years the senior of his friend Bloomfield, and he entered the ministry by way of Williams College and Union Seminary. Before the Presbyterian church at Owego called him, he had been for nine years pastor of the Congregational church of Plainfield, New Jersey. Last fall he gave up the Presbyterian pastorate at Owego to become Congregational student pastor at the University of Nebraska. For, as his best friend in Owego says, if any man was ever gifted for the work of a student pastor, it is Howard.

A Typical Street in Owego

These two young ministers, both in love with their work, both thinking long kingdom thoughts, talked as young men will of the golden day of possibility. To them it seemed ideal for Owego so to reorganize its churches that one man could preach, one could do the pastoral work, and one take care of the executive and organizing end, instead of having five men muddling at all three tasks, irrespective of their special qualifications.

Not that Owego was overchurched or cursed with factionalism. Quite the contrary. This beautiful town—and a traveler would be glad to submit Owego to the world as a sample of American community life at its best—is especially rich in the spirit of American neighborliness and saving common sense. This narrative halts to record how the four Owego pastors have a working arrangement, whereby the city shall never be left without a resident minister in charge. Vacations are so arranged that the neighborhood's needs, be it a funeral or wedding, a sick bed or an unpredictable calamity, finds a minister of the gospel ready for service.

Indeed, this church union harks back to the joint week of prayer services in 1912, and the subsequent cooperative vacation plans. It was last summer that Mr. Howard was called to the University of Nebraska. He told his friend Bloomfield, who was about departing on his vacation, that he would go to the student pastorate if the churches could unite. They agreed to talk the matter over privately with a few of the most discriminating laymen. When Mr. Bloomfield returned he found union "in the air." The scheme was being discussed by the community. There was at first a general incredulity. It was desirable, but surely impossible. Such a project was too utopian for Christian denominations. The more the subject was discussed, the more possible it seemed. Whenever any practical objections were made, the laymen took them up, and as the county judge and many lawyers were in the membership of the two churches, it was easy to face in advance all legal complications. According to Mr. Bloomfield, the union "just naturally evolved," and "the laymen really did the work."

Right here the chronicler must record another story-book condition. Instead of disparaging remarks and criticisms, and shrugging of the shoulders concerning one another, he found layman and preacher each glorying in the other's excellence. Mr. Bloomfield brags shamelessly of the Owego laymen. He points out that it was their finesse, and their knowledge of one another as neighbors, that enabled them, with subtle worldly wisdom, to anticipate all obstacles, and thus to prepare for them in advance. Their broad-gauge, sanctified common sense, according to this testimony, was the fundamental factor in the transaction. According to the pastor's version of the union story, there is nothing to it except that the people had the requisite grace and wisdom, and the merger naturally grew of itself.

On the other hand, the laymen—a hard-headed, sophisticated, legally trained body—talk of this diffident, boyish pastor, with the smiling face and deep, quiet eyes, as if he were the one supreme factor in effecting the union. To a man in whose sagacity I had confidence I put plainly the question, "Can Bloomfield preach?" His eyes glowed, and he bent earnestly toward me as he said, "I have heard Jowett in his pulpit, and I am just back from England, where I heard Campbell Morgan in Westminster chapel, and I tell you that our pastor preaches better sermons than either of them. He is just a born preacher, with a native gift for spiritual discernment."

Of course, when that spirit is in the pulpit and in the pews of a church anything is possible.

To merge two churches of venerable lineage takes planning. A mere impulse of good will will not do it. Conferences that lasted far into the night were held in the law offices of Hon. H. A. Clarke. This building, by the way, is the oldest in town, having

SOLVED THE UNION PROBLEM

Rev. A. W. Bloomfield

BY WILLIAM T. ELLIS

Editor Afield of The Continent

been built for an academy. Here John D. Rockefeller and his brother William went to school, as well as Washington Gladden, who followed a divergent stream, and became an arch-critic of the Standard Oil Company. All three of these men in boyhood attended the Presbyterian church, which long, long before had begun life as a Congregational body.

One comes upon curious interweavings of human life and events in connection with this church union story. Sixty years ago Washington Gladden left the Owego Presbyterian Church when a faction to which his family belonged split off and formed the Congregational church, which is now a party to the union. Dr. Gladden would doubtless have been a Presbyterian minister had it not been for this congregational division. He was in at the separation of the church and again he was in at the reunion. It is Dr. Gladden's usage to return to Owego for his vacations (and there are few towns in America better worth returning to) and he was taken into conference by the laymen concerning this proposed union. Of course he advocated it and wrote a strong letter which appeared in the local newspapers. Quite naturally, when the union had been consummated, Dr. Gladden was called to preach the first sermon before the united congregation.

After the general feeling of the community had been learned with respect to union, the first step was to call informal and then later formal and official meetings of the two congregations concerned. The Presbyterians were unanimous for it from the start. The Congregationalists had a few members who were not convinced. One woman protested that they would lose their identity in the merger, whereupon the gentleman who was presiding reminded her that she had already once lost her identity and that it had been good for her. "Yes, and she has mastered the situation ever since," spoke up her husband whimsically; so that opposition was not serious.

Where the United Churches Now Hold Service

The proposal for union went hardest with the old folk, who had been sitting in the same family pews for decades and generations. One old couple, both over 80 years of age, who had been occupying the same pew in the Congregational church for more than half a century, could not bring themselves to consent to the surrender of these dear associations. They are absolutely the only members of either church who failed to enter heartily into the union, and concerning them all the church people speak most kindly and sympathetically.

These intimate, sacred, personal ties with a church building and a church body are really the most important factor in a union; but the members of both congregations in this case proved that they had not been occupying church pews under the teaching of the gospel for all these years in vain. They had learned the lesson, "in honor preferring one another." When it was decided that the amalgamated church should move into the larger edifice, the Congregationalists without murmuring gave up their lifetime church home, with all the tender memories that cling about it.

Not to be outdone in generosity, the Presbyterians surrendered their family pews. Some persons who had been sitting in the same pews for more than fifty years, in the center of the church, surrendered them and moved to the unoccupied pews at the side of the church, in order to make room for the incoming Congregationalists. There was an embarrassment of graciousness on both sides, and the best pews were the easiest to get; for everybody seemed bent on taking the lowest seat. The united church does not have the rented pew system, but sittings are apportioned, as is really necessary on an occasion of this sort.

Many cynical remarks have been made about the human nature that creeps out in church affairs; but a preacher could find a long sermon upon the manifestations of grace that were revealed in the progress of this union transaction in Owego. All officers of both churches resigned. Each insisted, with finest courtesy, that the others hold the offices. It did seem as if nobody sought the places of honor. The board of trustees and the diaconate were enlarged in the new church, and every former Congregational officer was put into office in the new organization, as well as most of the Presbyterian officeholders. Now the elders, deacons and trustees hold joint monthly meetings to consider together all the affairs of the church.

A Union Church, but Not Undenominational

The sensible decision had been made in the conference that the new church should belong to one of the big denominations. They wanted some vital relation with the general Christian work of America. They preferred to be a part of a worldwide work. So the decision was made that the new church should be called the Presbyterian Union church, there being already a Union Presbyterian church in the presbytery. All occasions for stumbling were removed, so far as possible. The form of service that had been employed in the Presbyterian church was given up, and an entirely new order adopted. A new hymn book issued by neither denomination was installed. The benevolences are distributed between the boards of the two denominations. In all tactful ways the leaders avoid any suggestion that this union is a case of absorption by one church of another.

The full Presbyterian form of government was adopted. The congregation went to presbytery with its project and I was told that, in historic Presbyterian fashion, pretty much every man present expressed his own view as to how the union should be perfected. There was long discussion of this subject, until an ex-pastor of the Owego church persuaded the presbytery to let the local congregation work out the details of the union in its own fashion, which sensible course was adopted.

When the Congregationalists went before the Congregational association, unanimous and hearty consent was given to the project, and there was no discussion, except the speeches by the mover and seconder of the resolution.

The details of calling a pastor worked out interestingly. There was only one mind in the community as to who should succeed to the pulpit of the united church. Mr. Bloomfield formally resigned his charge, but he was straightway called, first by the Congregational church, then by the Presbyterian church, and then by the new Union church. His home remains in the Congregational parsonage, and the large Presbyterian manse is rented.

As a result of the union, the new church has a membership of more than 350 persons. And this is a vital membership. The lists were pruned relentlessly before the merger. An efficient church was the first desideratum. The trustees found that eighteen hundred dollars a year was saved in operating expenses. A budget system has been adopted. The benevolences are increasing, and missionary suppers have been abandoned for straight-out giving.

To have a transaction of this sort going on in a town of

5,000 inhabitants insures a local discussion. Church union became the chief topic of talk, a real community interest. Religion took its proper place in the thought of the people. Those weeks of discussion did more to create Christian comity than years of sermons. The solidarity of all Christians in Owego was promoted. While the first and only loss was the two elderly members of the Congregational church, yet before the union was really complete, seven families came forward, with the statement that while they had not been prepared to join either of the old churches, they would be glad to unite with the new Union church. It was a great day in the history of Owego when, on the first Sunday of November, Dr. Gladden preached the first sermon before the legally united bodies.

If this story ended right here, it would have been abundantly worth telling. But the best is yet to come. This church union was the occasion for the banding together of the Christians of the town and county for social service. There is now an "Owego Social Service Association," with a large and adequate membership in town and auxiliary members throughout the town and county, three and four in every village.

What Was Done with the Empty Church

Of course, the union left empty a church on the Congregationalists' hands. Did they sell it for factory or warehouse purposes, and invest the money as an endowment? Not in Owego! The old structure was deeded to all the churches in town, through a board of trustees, especially constituted, to be used for Christian social service. That is probably a unique action in all the diversified history of social service. One does not realize, until he sees what has been done in Owego, how good a gymnasium a church auditorium makes. The Congregational house of worship has been refloored for that purpose. The pipe organ will be removed and probably sold to some other church. A swimming pool will be installed in the basement. Upstairs in the church parlors a day nursery is being established with an outside porch. Here, too, a girls' club will meet in the evenings.

The problem of the country woman who has come to town for a day's shopping, and who has no place to rest, has been met by establishing a rest room in the church. Owego is the county seat, and every day there are women coming in who do not feel enough at home in hotels to utilize them, even if they cared to meet the expense. The advertising committee of the Owego Social Service Association is making known to every home in its field that a warm welcome, and all facilities for comfort, for rest and for recreation, are at the disposal of the visitors to town.

One can imagine what a stimulus this simple service is to the rural churches, in helping them to understand their unity with the larger bodies in town.

A trained social worker, Miss Jane Barclay, has been employed by the Tioga County Social Service Association, with which the Owego Social Service Association is affiliated, who was secured through the charities organization in New York. When I heard the story of Miss Barclay I again ran into that Owego fashion, then becoming monotonous, of praising fellow workers. According to the Owego estimate there is no other social service worker on earth who is such a wonder as Miss Barclay. At present she is making a tour of the homes of the entire county, drawing up a tuberculosis survey. The intention is to define accurately and to meet adequately the presence of tuberculosis in the community. The assistance of one of the state tuberculosis experts was secured, and his exhibit and lectures stirred the people throughout the county.

Miss Barclay has talked to the schools of the county on the care of the children's eyes, teeth and general hygiene. The milk supply has been investigated and improved; medical attention has been given to children in need, and homes provided for orphans.

Within the city of Owego ground for gardens has been furnished for families who live in flats. These are supplied at the cost of the taxes, about 50 cents a person per season, and agricultural experts have been brought down from Cornell to show the families how to farm their little plots most successfully.

In a word, as a direct effect of this one church union, the social welfare idea is abroad in Owego. Trained brains and loving hearts have been put at the service of every form of need. Applied Christianity has gone hand in hand with the adoption of a principle of church union.

Day Dreamers Versus Dreamers of the Day

BY MRS. NEWELL DWIGHT HILLIS

ALL OF US, practicalist or sentimentalist alike, are more or less dreamers. It seems to be in the nature of the human mind to dream dreams, the difference being chiefly in the power to dream dreams true and to make dreams which shall have lifting power, instead of dreams which leave confusion and disturbance in their wake. There are dreams of the day as well as dreams of the night, when the mind is awake and alert, able to see things as they are in their true relations, and these are the dreams which may come true.

We are told that a scientist who is well versed in natural history can imagine—that is, dream—the size and shape of an entire animal the like of which he has never seen, from the size and shape of one bone which may be brought to light in his excavations. That is the power which is needed if life is to be lived in a way which shall realize its fullest possibilities. Most of us go through life with our eyes only half open, our heads turned to look at something over our shoulders, and without having studied our map or chart enough to have learned the situation of our goal, or the way to reach it. Sometimes it almost seems as if there were some germ, some contagion, which creeps into our system, which causes us to see little things big and big things little, and which makes us care most for the things least worth while; deliberately to choose the things which are of the least use and which are soon done for and overlook the things which have real value and which last.

If this seems doubtful, consider our slavery to fashion which, not content with choosing things which are easily destroyed and unsuited to their purpose—which is, of course, the fashion maker's and the fashion seller's aim and design—has reached, it is to be hoped, the utmost limit of bizarreness and startling effects. The contrivers of these designs had their dreams (nightmares, some of them might be called) and they dreamed them true, because they had a definite purpose. They wished to create styles and materials which could not long endure, or be endured, because they had a future for themselves in mind. They looked about them and studied human nature, and observed that most of us were very silly and like sheep would follow a leader, and then they chose leaders who were willing to appear as guys for the sake of the remuneration, and the results followed. We, who had not been observing, or dreaming true deams, came like sheep, not to be slaughtered, but to be sheared and fleeced.

Matthew Vassar and the Closets

There are other dreamers, however, who also see things as they are, for these are dreamers of the daytime, with open eyes, who see the laws of nature, how they work and how they can be made to serve man in his work, and they dream out the how and why, and when their dreams have come true we have the inventions which have turned the world upside down and have given us an environment entirely different from that which surrounded our mothers and grandmothers. The inventions of the past forty years have absolutely revolutionized the life of both men and women, but more especially that of women. A generation ago most women's work was done in the home. Few factories were there to supply ready-made garments, from hosiery to the latest thing in jabots. Women knit the hose and spun the yarn with which they were knit; if material for the garments of cotton or silk were supplied the garments must be made at home. Women did not have gowns for every occasion of the day, to say nothing of days in the week. The story of Matthew Vassar has become very familiar—how, when he had his plans all made for Vassar college and showed them to his friends, there was not a closet in the building, and when this was called to his attention he exclaimed with surprise, "Why do they need closets? There can be two hooks on every door—one for the everyday and one for the Sunday gown. What more do they need?"

The housekeeper of today is little disturbed by unexpected guests, since she can go to the telephone, call up a bakery or a caterer or a department store and on short notice supply a dinner the elaborateness of which is modified only by her pocketbook. She need not lay in supplies of pickles, preserves and jellies for her winter table like those delectable pantries of our grandmothers, because somebody saw an opportunity and dreamed of fruits growing in quiet country places and falling to the ground in heaps and piles of wasted lusciousness, and dreamed of the coming days of winter with its leafless and fruitless trees in town and village alike, where hungry boys and girls and weary, home-coming fathers must be fed with something which should more than meet the bare necessities of hunger, and so again the housekeeper telephones and at her command is a variety from the four corners of the earth such as our grandmothers—famed though they were for their tables and their cooking—never even heard named.

Even outlying places in districts remote from neighbors and travel have lost the terrors of loneliness and fear, since a ring and a "hello" summon the voices of friends, the help of physician or nurses or protection from fire and those who would break in and steal. Elevators carry us up and down, locomotives draw us to and fro, and electric trolleys even leave the motive power at a stationary center while we traverse the great city from end to end.

But not content with giving us food and raiment, invention has made the home itself not only a thing of beauty with reproductions of great masters on every wall, and ornaments and draperies correct in harmony and color which are to be had for little more than the asking, but it has supplied us with every contrivance to make the keeping of the home easy and light. Running water, gas ranges and ice chests, such as are a part of even inexpensive flats, were not to be had even at great price by our grandmothers. Flats themselves, with rooms on one floor and no stairs to be climbed or swept and dusted, are the result of invention, and so one woman —the mother—can attend to the flat and the daughters are free to go into the world for pleasure, or education, or work, as the case may be, so greatly has invention revolutionized the woman's world.

And this has set the woman's mind to dreaming to such purpose and effect that where a generation ago but two vocations—teaching and sewing—seemed open to her, today there is hardly a field which is entirely closed. Art, manufactures and the learned professions alike are hers in which to wander, and it would seem that it is only herself who shall say how far afield she may go.

Spirit of Knighthood in Modern Guise

There have been other dreamers. In the days of the middle ages there were knights in armor who sallied forth to meet and conquer any and all enemies, known or unknown. Hundreds of tales, legendary and true, have come down to us of their wondrous deeds and victories; of how they rescued fair maidens and women in distress and other knights who had been set upon and wounded. The old chivalry has passed away, but the spirit of knighthood still exists, and men still dream of helping and healing. Our knights do not wear the armor of steel, nor carry sword and shield, and perhaps their portraits would be less attractive to the artist's eye, but they go forth to succor the sick and the distressed, only they do not slay—they sterilize instead.

They are dreamers, too, and their dreams come true—have lengthened the life of man, have exterminated disease and are even now making the white enemy retreat before the tactics which their dreams have shaped.

Then there were the men and women who, seeing that ignorance meant limitation and slavery which kept men down in narrow spheres of hard, uninspiring labor, dreamed dreams of educating little children in kindergartens and public schools, our boys and girls in higher schools, so that they could go forth with broader views of life, increasing their power both of enjoyment of living, of self-support and the maintenance of others. General education is not the natural state of society. Only in the last century have public schools been common, and in our own country, not much more than a hundred years ago, the town of Northampton voted not to be at any expense for schooling girls, and another town permitted its girls to gather for instruction in the public school only from 6 to 8 in the morning, during the summer months.

But there were dreamers, and in that very town of Northampton one of our largest and most famous colleges for women—Smith College—provides for hundreds of our American girls that higher education which our ancestors looked upon with such dismay and scorn.

Those, too, whom we deem most practical—the homemakers and the mothers—have their dreams. Sometimes their dreams come true, and sometimes their dreams are shattered. They deal in the value of others' lives, in the wills of other people, and nothing is so uncertain and nothing so potent to mar or make happiness. Yet it is the power of those very dreams, the mother-dreams, which have had most to do with making possible the fulfillment of those other dreams of which we have been speaking. Faith in a human being and a steady belief in his future is the most powerful stimulus in the world, and this is the fruit of mother-love. A beautiful tree is this, bringing forth fruit every month and whose leaves are for the healing of the nations.

Of course, we readily understand that they are dreamers who give us our books—our novels and our stories and our poems. But the first requisite quality in even these dreamers is to be able to see life as it is, and then life as it should be. The power of the story lies in the picture with all that it lacks and all the possibilities which hover about it—we are not satisfied with the picture which shows only sordidness. That is to misrepresent life. But the writers must first be seers—seers of the events already enacted, and seers of the possibilities which surround and develop from them. It is in this that the magic lies. Harriet Beecher Stowe, in her great novel, "Uncle Tom's Cabin," opened the eyes for multitudes and they fought and bled and died, and the chains fell away from the feet of slaves. Dickens worked many reforms not by direct attempt but by his pictures of existing abuses.

The Choice of Dreams and Roads

And what have we to do with dreams, dreams of the day, not idle, so-called day dreams? It is like this: One may travel in different ways. If you take a railroad train and go through a section of country you will pass through many towns in a narrow, straight line. You may learn their locality, their distance from other towns, on what road they lie, but you go through the dreariest part. But look beyond those hills; there are homes and gardens, there are streams winding their way like shining ribbons through the flowery meadows, dotted with all sorts of pleasure craft. Will you close your windows or shut your eyes or keep them fixed upon the day's report of accidents and crime, or will you look out and drink in inspiration and learn what is in God's beautiful world and seek to find what is beyond those hills which shut the farther valleys from sight? Sometimes we must walk. Shall we then find out all the ways of going, and choose the pretty places and the restful spots, or shall we continue to go up hill in the burning sun when we might as well have walked along the shady river path? It is by the choice of the road we take that we prove ourselves day-dreamers—dreamers of useless, futile dreams, or dreamers of the day, the dreamers who have open eyes and see their opportunities and how to use them.

And the difference in the two things is the difference between success and failure. It is the difference of being prepared for some event to happen and then to recognize the opportunity when it comes. The chief value in the study is not so much in that one learns how to do one more thing, but that by the knowledge of how to do one more thing the world is enlarged by so much, and there is a larger field of vision, a wider platform on which to stand, on which one can reach and be reached. There is nothing which makes so great a difference in life as the habit of acquiring knowledge and skill. The man or woman who knows many things, or how to work in several lines, has multiplied his or her chances over and over. Every time he enlarges his circles it takes in much more than the simple branch which he has been studying. It is not simply a particular art which he has acquired; he has enlarged his own capability so that he is in contact with a larger part of the world itself and makes possible the coming of more opportunities. It is not simply that he knows how to do more things—which is of great value in itself—but he has put himself in harmony, in touch with a great number of the world's people, and it is through people that opportunities must come.

And the opportunities are sure to come. We de not always recognize them because they frequently come disguised. But if your eyes are open, if you have prepared yourself, your fitness and the opportunity will meet—and no one knows the issue.

"No man can choose what coming hours may bring
To him of need, of joy, of suffering;
But what his soul shall bring unto each hour
To meet its challenge—this is in his power."

Tokyo's Population Growing Fast

The population of Tokyo is increasing by leaps and bounds, and the city now boasts of 1,900,000 persons, at a modest estimate, says the Honolulu Star-Bulletin. The number of married men and women has also increased. The percentage of divorces in 1901 was 17 in every 100 marriages, and 20 in every 100 marriages in 1904. Yet the cases of divorce in Tokyo are fast decreasing; the latest figures show there are 16 divorces in every 100 marriages There were 50,000 births in 1909, 53,400 in 1910 and 54,900 in 1911. The figures represent three births to every 100 persons. Statisticians make complaint in regard to an increase in the births of illegitimate children.

THE HOME COUNCIL

Earning Church Money Systematically

BY LEE McCRAE

THE AID SOCIETY of a church small in numbers but great in energy and consecration is quietly and systematically earning $5 a week by serving the noon lunches in the ward school. The School Improvement Society, which furnishes all the supplies and takes in the nickels paid by the pupils for their meals, pays this stipulated sum for the work.

The ladies take turns in the serving, with hours from 10 to 11:30 each school day, two of them assigned for a week. They make the sandwiches and chocolate or prepare whatever they have planned for the simple lunch. A basement room has been fitted up for this special purpose in the school building, and all needful utensils are at hand.

The improvement society buys the best in the market at wholesale prices, aiming simply to furnish nutritious lunches for the children at a nominal price to the little ones, and just "come out even" after paying the church ladies for their labor.

Of course it requires some sacrifice for two busy women to give two hours of the morning for a whole week, but they feel it is better thus to earn their funds systematically than to worry over semibegging bazars or entertainments, with uncertain profits. They have $20 a month, and no extra duties or calls upon their time and strength.

How Would You Train This Child?

I am greatly interested in the child of one of my neighbors. She is over 9 years, of a happy, carefree nature, and while she is not unusually attractive, she has good traits. But she seems unable to tell the truth. Her mother says she has scolded, punished and coaxed. I have wrestled with her, all to no purpose.

For instance, a neighbor comes in and begins telling me of some packages she has sent off for Christmas. I say, "Yes, I have heard of the pretty clothes, especially the beautiful kimono you made for your niece's children." The other regards me with a blank look. "Who told you that?" she asks. I name the child, adding that she said she was sent for nearly every day to try them on. My friend said she never sent any clothing, and that the child hadn't been in her house for weeks. I speak seriously later to the child. She doesn't show the slightest shame or confusion, but laughs. "Well, I guess she tried them on sometime," she says easily.

She tells me that when her mother, father and the baby are in bed, she stays up, washes dishes and puts the whole downstairs in order, and never goes to bed till 1. I doubt the late hour, but she insists, and adds, "Just ask my mother. She was so surprised when she came down next morning!" I was tempted to believe her and asked her mother before the child. There wasn't a word of truth in it except that once, early, she had washed the dishes. She smiled and didn't seem in the least abashed.

She also told me the most plausible tale of getting such pretty Christmas wreaths at a 10 cent store. Upon asking there for them, I was told they never had kept them. The child insisted that she meant another store. She had been in the basement with her father and there were holly and mistletoe wreaths for 10 cents. At the store they declared they never had had wreaths and had no basement.

I came in once from calling and found my little girl trying to keep from crying from a bad cut on her finger. The neighbor's child spoke quickly: "Yes, your boy cut her with his knife." Before I could speak, my little girl turned about and said indignantly: "How can you say such a thing! He never came near me. I cut myself." This was more serious, for she wanted another to be punished.

One pleasant afternoon my husband was out and I was shopping, my boy at school. Evidently the child thought no one was at home. But my cook was there. She was startled by sounds as she swept the back piazza, and there was the child, her dress skirt full of my choicest grapes, and many on the ground. The old aunty scolded. "How could you do such a thing when Mrs. C. is so kind to you?" she ended. "Oh, I'll pick up the ones on the ground," she said easily; "then she won't know."

What is to be done with such a child? She is not what I should call a degenerate. She is quite polite, is a usually pleasant play companion, is generous and affectionate. She doesn't seem to plan her untruths maliciously, but to say whatever comes to her mind. It seems a grave problem. How deal with it?

MRS. F. L. C.

[Our Home Councilors stand always ready to lend a hand. Will they once again give their help to this friend whose difficulty is so serious a one?

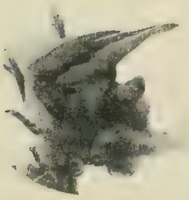
Verses Old and New

IN THE GARDEN.

Drowsy, dreamy poppies bend and bow
Under a soft, gray, quiet sky; each bud
Droops low, its closely fitting cloak of frieze
Weighted with crystal drops; while every leaf
Drinks in the blessed moisture, proffered by
The multitude of tiny hairs which clothe
And finish every curve and point of all
The wondrous fashion of the sea-green plant.
It is a day of tranquil peace and growth.
Faint hint is there of coming splendor, yet
Upon the morrow, rough cloak thrown aside,
The flower will fling its silken petals wide
To sun and breeze, fulfilling Nature's will.
So let me rest content, in shade or shine,
In storm or peaceful haven. God is love.

CHRISTINE F. BRONSON.

"Clark's Crow" Identified by Home Councilors



It gives me great pleasure to reply to the inquiry concerning "Clark's crow," mentioned in my little story. This description is taken from "A First Book Upon the Birds of Washington and Oregon," by William Rogers Lord, and published by himself. Office of the J. K. Gill Company, Portland, Oregon.

"Clark's crow, sometimes called the Oregon crow, is one of the striking and famous birds of the northwest. He is one of the three birds discovered by the historic explorers, Lewis and Clark, and named for the latter. He is called a crow, and yet in his noisy habit he seems more like a jay. He is a permanent resident, and found in large flocks in the mountains.

"Particular Description—Bill, long and slender; head, white on forepart, gray on the rest, and on the back, breast, sides and abdomen; wings, glossy black, with large white patch; tail, white except two middle feathers, which are black." ELIZABETH E. SCANTLEBURY.

Spokane, Wash.

Mr. Barbour's inquiry about "Clark's crow" in your issue of August 21 sent me to my shelf of bird books. The bird referred to is in all probability the Clark nutcracker, Nucifraga columbiana. If Mr. Barbour will consult Ridgeway's "Birds of North and Middle America," bulletin of the U. S. National Museum, number 50, Part III., pages 281-283, he will find that the scientific name was for years Corvus columbianus, or Picicorvus columbianus.

I am pretty sure, too, if the family who spent the charming "Red, White and Blue Day," saw mountain bluebirds, and might have seen a Clark's crow, saw also a tanager, it could not have been the scarlet tanager. The common tanager from the eastern base of the Rockies to the Pacific coast is the Louisiana or western tanager, whose head only is scarlet, body yellow, wings and tail black, like his scarlet cousin's. It is possible that if the story was laid in Colorado or Wyoming they might have seen the eastern bird, but it would have been a rare sight, and one which it would have been their bounden duty to report to the nearest ornithologist who knew where to send a record of it. FLORENCE BAKER HAYS.

Tacoma, Wash.

Clark's crow, the name given to the American nutcracker, is a bird of the coniferous forests carpeting the various mountain ranges of western North America, and from Alaska to Lower California and New Mexico.

He delights in the sky-line ridges and peaks of our most rugged mountains, and at timber line he makes his home and rears his young. He is a brave, rugged fellow, seemingly delighting in the warfare waged so ferociously by the elements, especially in the winter time.

Clark's crow is a far handsomer bird than his sable hued cousin of the lower altitudes, his form being more graceful, and the coloring of his plumage more attractive. "The feathers of the body are smoky, or ash-gray, whiter on the forehead and chin; wings black with white patch on secondaries, tail with middle feathers black, outer ones white."

The bird has a long, sharp beak, well calculated to serve the purpose demanded of it in the tearing apart of pine cones, digging in the earth, and searching in the crevices of the bark of the pine for concealed insect life.

His long, pointed and powerful wings enable him to perform some remarkable aerial feats with ease and safety. He will fold his wings close to his body, and pitch from the top of some tall tree, or a beetling cliff hundreds of feet high, dashing earthward with a velocity calculated to convert his body into unrecognizable pulp, when suddenly like a flash of light the wings unfold, producing a sharp, explosive report from the impact with the air, and the feathered meteor gracefully alights upon the earth.

The difficulty of discovering the nutcracker's nest, which is constructed of a proper arrangement "of white sage bound together with strips of the inner bark of the juniper tree, with a lining of fine strips of bark, grasses and pine needles," and located on the outer end of an evergreen bough, is great. The reason is that the bird nests very early in the spring in regions almost inaccessible on account of the deep snows, and far from the haunts of man. Its nesting home is in skyland, and unless a sky-scraping bird lover seeks it out, it is undiscovered.

The fact that the nutcracker visits a camp in its mountain home almost as soon as it is established has given rise to the error of calling it the "camp robber," whereas the white-headed Rocky mountain jay is the genuine pest of camp life. However, the nutcracker assumes cordial relations with the camp, and helps itself to any article of food convenient to its reach.

The nutcracker is quite sociably disposed, and after the young are able to take care of themselves is found in small flocks, moving from place to place in search of its favorite food—pine nuts, various kinds of insects, grasshoppers and butterflies, which it deftly catches while on the wing. Mice offer an attractive dinner, which it captures and disposes of by commencing with the eyes and

(Continued on page 1304)

YOUNG AMERICA

Two Birthdays and Three Boys

BY SALLY CAMPBELL

PART II.

PATSY WAS VERY little larger than Billy or Charley, but he had had three more birthdays. "I don't know as I ever celebrate one any way at all," thought he, seeking to avoid a certain inner reproach. "No person ever gave me a birthday present to go shares with or take turns on."

But he went downstairs instead of up, renouncing with a pang the plan that had been taking shape, to "swipe" Tom Nolan's newly painted pushcart, with all its stock, while Tom was taking a free lunch at the saloon, and to store it in a shed by the river.

"Start Tom to spluttering and stuttering and to weeping with rage, and he's wonderful!" mused Patsy regretfully. "It might learn him a lesson. But let it go."

Patsy was to reap a speedy reward, for presently his tame and aimless wandering brought him to a tall office building with undeniable curls of smoke issuing from its roof. Joyfully Patsy realized a long cherished ambition and turned in the fire alarm. Several hours of splendid excitement followed. The crowds, the streams of water, the fire engines, the shouted orders—Patsy dashed in and out of the thick of it all with heartfelt enjoyment. And he managed to make himself of use.

Waiting for a moment on the outskirts, in the vicinity of an ambulance, happily not needed, he overheard some of the talk of the young doctor in charge.

"We are short of hospital attendants," the doctor was saying. "It is hard to get just what suits us. They must be reliable and strong and good-tempered. If you hear of just that combination, let me know, will you?"

Patsy did not listen for the answer. Some one was shouting, "All over!" and promptly he wormed his way to the front again.

"Pretty work, I call it!" croaked a voice from under a dripping helmet. "A good lot of money's been saved from going up in smoke. Now we can beat it, I guess."

The speaker had many smudges on his face. Also, he had a star on the sleeve of his uniform. Patsy gazed upon him with solemn respect. The broad chief caught the look on the boy's smoke-grimed face and stretched out a hand.

"Shake, partner," said he. "You are worth your salt. I like a spry boy with brains in him. You may be on the fire department some day. I say," with a sudden thought, "how would you like to ride the machine to the barns?" He laughed at Patsy's shout of rapture. "All right. Climb up. You will have to foot it back, but I suppose you won't mind that."

Oh, no, Patsy did not mind that! He would gladly have walked twice as far for so glorious an experience.

"This makes two free rides today—this and the kid's," mused Patsy. "Looks like it was a day for passing out good times. I don't hardly suppose, though, that Jake Lester thinks it is."

There! The memory had popped into view that had been buried under the rush and excitement of the fire and the distinction of whizzing aloft through space to the clank and clatter of the engine.

"But it might just as well go back and stay buried," Patsy's thought ran on. "I can't get anything to hand out to Jake. When I had the swelled face Mrs. Lester brought me an orange. The Lester family's all right. It's too bad they're up against it."

Patsy was getting tired, and he was impatient to "head up the fellows" and tell them his story. While he prodded on an ambulance rolled past him. It was not the ambulance that had been at the fire.

Patsy stopped short. Twice he said, "Cracky!" And then he said, "Cracky doodle!" After which he turned around and walked back.

"The hospital is half a mile there and half a mile back," he muttered. "But Mrs. Lester brought me an orange when I had the swelled face. I can taste the taste of it now. They're a nice family, all through, and they are up against it. And——" His sentence ended in a vision of two boys talking shrilly over a story book.

"But," young Dr. Lapsley was objecting some fifteen minutes later, "we are not looking for men that have lost their jobs."

"Maybe you ain't and maybe you are," retorted Patsy. "If you don't count on bad luck ever, you'll make a whole lot of mistakes. You want a big man, and Jake's bigger than you—wider. And he's as honest as you are—that is, providing you're *real* honest," qualified Patsy, with a wink across the office table at his companion.

"You are a saucy youngster," returned the doctor.

"That's what they tell me," Patsy acknowledged. "Folks get whopping angry at me for it. You want a man that's good-natured. Once I was playing a little trick on Jake Lester with the other fellows, and I slipped on some ice or something and he got me. Well, sir, I guessed he'd lick me good, and all he did was to shake me enough to get the mud off me and let me loose. Don't you call that good-natured?"

"I do," answered Dr. Lapsley. "Why didn't the excellent Jake come to see me himself?"

"He hasn't even heard of you yet. I thought I'd tell you about him before I sent him, so as you'd know what you were getting. Jake's no talker, don't you know," said Patsy confidentially; "he'd tell you he had been fired from his job and there he'd quit. And quit it would be. See? Jake dresses up and goes to church Sundays, regular. His minister would speak for him. Do you care for ministers?"

"Very much."

"Do you know any?" pursued Patsy, with suspicion.

Dr. Lapsley reached for a framed photograph on the mantelpiece and set it before his interviewer.

"There's a minister that I have known all my life. I keep his picture here in the office with me for inspiration, if you know what that means."

Patsy did not know, but he wasn't going to say so.

"I keep it here to remind me," continued the doctor, "when I come across a chap like you, to tell him that he's at good work trying to help a neighbor out of his hard place."

Patsy rose hastily.

"It's just a streak I've got on me," he explained, "on account of the kids' birthday. I'll be all over it soon."

"Don't you," said Dr. Lapsley. "It's the joy of living. "My minister"—touching the photograph—"is the happiest man I know, because he is the best neighbor."

Patsy scrutinized the strong, wise, pictured face. "He don't look as if he'd get fooled," he said; a remark which stirred Dr. Lapsley's misgivings anew. But, while he doubted, the office bell rang, the telephone sounded, and Patsy disappeared, promising that he would send Jake around.

"But it ain't so easy to do," he reflected. "Jake will think I'm guying him. He isn't feeling good, anyhow, and he'll growl over any such a proposition like the wild beast show."

But Jake did not growl. His voice was ominously gentle as he said to Patsy, "When I want to go hunting moonbeams I'll let you know. Up till then, if I was you, I'd keep still, if I wanted to keep healthy."

"All right," said Patsy. "I've told you; I've told you where it is. If you'd rather stand around and call names than take a short walk and find out, seeing you ain't very busy right now, it is just as you say. It's no lookout of mine. It's your own and Mrs. Lester's and the children's. You can suit yourself."

Having thus spoken, Patsy marched away without once turning to look back.

When he was quite gone Jake straightened up. He could but acknowledge the justice of Patsy's observation.

An hour later Jake came back from seeing Dr. Lapsley, another Jake.

"Patsy! Patsy!" cried he. "I don't know what to say to you! You are a jewel of a kind boy! I won't ever forget it for you. None of the Lesters ever will."

"Oh, say, cut it out, will you?" protested Patsy, beaming with pleasure, nevertheless, as he tried to pull his hand away from Jake's grip. "I didn't spend more than a hundred dollars on you. That's nothing," said he.

"Dollars!" shouted Jake. "Dollars ain't the best you can spend on a person. Nor they don't always get the most for him."

Patsy grinned and squinted a humorous eye. "It's not for you or me to say just what all dollars can get, I guess. We don't know. So they'll take you on, will they?"

(Continued on page 1304)

THE BIRDS' BIG BROTHER

If you should be in Chicago some day, and should call on the editor of the Young America department, and standing with her at her office window, look out into the street below, you would perhaps see just what you are seeing now in the picture. But you would also see on the seat of the cab to which this gentle horse is harnessed the driver waiting for a customer. And if you were fortunate enough to reach the window at just the right time, you would see this man climb down from his cab, plunge his hand into his pocket, and bring it up full of grain. At once the air would seem full of birds and a flock of pigeons would circle down and settle about the driver, an occasional one bolder than the rest lighting on his arm or shoulder. Down they would fly, from eaves and window ledges, dotting the dusty street, eager for their lunch, picking up the grain with hungry little bills, and then, when the last bit had disappeared, soaring back once more to their dizzy hiding places. The pigeon in the picture lingered, one day, after all the others had gone, hoping, perhaps, to find a grain overlooked, for dessert. Every day the cabman drives up and waits at the same place for trade; and every day the little feast takes place.

THE SUNDAY SCHOOL

September 28, 1913—Review

Everyday View of the Lesson

By J. L. Scott

Golden Text, Neh. 9:17: Thou art a God ready to pardon, gracious and merciful, slow to anger, and abundant in lovingkindness.

Three months ago we began the "exodus" period of Old Testament history. This is really the beginning of history, so far as it touches the Jewish Church. Before the exodus everything centered in the family or tribe. Israel entered Egypt as a family, but went out as a nation. The patriarch had disappeared, and a lawgiver in direct communication with God had taken his place.

But what is history? A record of events, and more. Many regard history as resembling a string of beads. The beads are so many events, moved along one by one as they transpire. But no account is taken of the string. The thing that holds those beads in order and establishes a relation one to the other is forgotten. Events are more than mere happenings. They occur because something has occurred before, or as in the case of sacred history, is to occur hereafter. There are two ends to every bead string, and much depends upon the end on which we begin to string the beads. Jacob marks an epoch, and so does Moses. Did Moses go out of Egypt because Jacob came in, or did Jacob come in because Moses was to go out?

God Sets Apart Nation to Be Exponent of His Will

The invasion and the exodus were far apart, but they belonged to the same purpose. The last three months have been practically lost if we have seen events and nothing else. They record a history not of incident so much as of an idea. That idea was God's interest in life. He would set apart a nation, as he had an individual, and make it the exponent of his will. That nation was Israel. But Israel was subject to another power. Pharaoh was its master and had been for centuries. Israel might have remained in Egypt, even as Abraham might have remained in the Chaldees, but God elected to develop his purpose under a different sky. God's approaches are built far in advance. Moses was born eighty years before he was needed, just as Lincoln preceded the civil war by a half-century. Pharaoh sought to frustrate God, but our first lesson, you recall, told us how the child Moses was saved from death. God would protect his purpose by protecting his human instrument.

The child Moses was like other children. There was nothing unnatural about him. He must grow into a fitness for his mission. Every great man once went to school. That school may have been simply life, but it was a school to him. Hence the second lesson gives in vague detail how Moses prepared for his work. The years pass on and this child of destiny has become a resident of Midian. He is not only an exile from his people, but an exile, also, from all possibility of fulfilling God's purpose. But the arm of God is never shortened. It reaches far across the earth and draws every man back to his work. When Rome needed a leader it is said to have found Cincinnatus at the plow, and God called Moses to deliver Israel as he watched his flock on the slopes of Horeb.

Pharaoh's Heart Hardens as Result of His Punishment

In the following lesson he and his brother Aaron are in Egypt, pleading for the liberty of their countrymen. But the king's heart only grew the harder under their pleadings. Their request was refused, and as a result came the plagues of Egypt. Punishment may break the heart, but it seldom melts it. Pharaoh's penitence was of the enforced kind that fails to change the man. At last death stalked through the streets and lanes of the city, and from every home went up the cry of despair while a nation in sackcloth mourned for its dead.

But the Israelites were strangely preserved. The blood spots upon their doorposts served to turn aside the destroyer. It was the Passover of death, the first flush of real life. For the upper chamber in far off Jerusalem was being made ready for that other service which, in the form of the Lord's supper, remains still.

Again the king relented, and this time seemingly to a purpose. The pale, upturned faces of the firstborn made a plea to which there was no answer. "Go," said Pharaoh unto Moses, "serve Jehovah . . . and bless me also." There was a great commotion throughout Goshen, as the hosts of Israel took up their line of march back to the land from whence their fathers had come centuries before. They reached the borders of the desert and there were once more confronted by the cross purposes of God. Before them lay the Red sea, and hard behind rode the pursuing hosts of Egypt. But Moses was there and the invisible Jehovah stood near by. The lawgiver reached out his rod and the waters parted at his word. Israel passed over in safety, and the Egyptians, following, were drowned. The first triumph had been won and the crossing of the sea lingered long in the songs and memory of the people.

Man's Ways Are Not Always the Ways of God

Three ways led to Canaan, and the one at the north Moses had determined to follow. But my ways, said Jehovah, are not your ways. The pillar of fire moved on toward the south. Hunger followed close behind, until the bread from heaven fell. The Israelites passed the wells of Elim, and on until the cliffs of Horeb came in sight, and encamped at Mount Sinai in the very presence of God. Then followed the giving of the commandments on their two tables, one dedicated to the service of God and the other to man. Sinai proved to be the birthplace of Israel as a nation. There God met the people face to face. Their fall and the golden calf for a time held the center of attention; but the mills of vengeance soon ground the idol to nothing. Israel had the mind of God embedded in stone, which they guarded as an oracle from heaven. It was carried in the ark, together with the rod and the pot of manna, down to the temple; but when the ark was opened, nothing remained but the two tables, as Moses had placed them at Horeb. Egypt became a name, but the law of Moses has survived the ages.

Review Lesson by Lesson

By Hermon D. Jenkins

The history of Israel, its origin, development, ideals and great men, is in a very true sense the history of mankind, for the reason that its conceptions and sense of duty are the controlling forces in the civilization of today, millenniums later.

The greatest living Egyptologist said recently, "I have not the same passion for the Bible as revelation which my friends seem to possess, but the more I find out of the past the more I see that all history worth recording turns round the lands of the Bible."

Maturity of New Generation Necessary for Experiment in Palestine

When Israel came out of Egypt, where as a race it had been subjected to cruel oppression (Ex. 12:51), a new nation was born. It had a troubled morn, as of a dawn black with driving rain and with clouds hung low upon sea and shore (Ex. 14). The way was short in miles but long in discipline (Ex. 16:35). Had the people been led directly across the short intervening space it would have brought into the land of promise more of Egyptian vices and customs than of reformed life and religion. Israel was to learn that God could supply its streams of living water (Num. 20:11); could feed his people with bread (Ex. 16:15); give them fiesh to eat (Ex. 16:13); scatter their giant foes before them (Ex. 17:9-13), and cause the opposing river to stand as on a heap (Josh. 3:14-17). Just as in American history it took eight years of hard fighting to cause our jealous and suspicious colonies to form one republic, so it required the practical extinction of the slave-born generation and the maturity of a new generation to furnish seed for the new experiment in Palestine (Num. 14:11-24).

Exodus 1—The question of whose was the greatest mind in all biography has often been debated. Alexander was irresistible in the field of war; Cæsar marvelously combined the soldier, statesman and author, and Napoleon swept Europe like a hurricane. Yet how little of the work of either survives the slow attrition of time! But the ideas of Moses are more potent today than in any age of the past. His conception of a state composed of united provinces; his ideal of a free commonwealth in which there should be neither king nor peer; his basing the state upon a conception of God and of man which has not been set aside by any later philosophy, is the miracle of history. He came out of a land where bulls and cats and crocodiles were worshiped, but he taught a pure spiritual monotheism which all the civilized world seeks to claim as its own today. He was the first great writer in the history of the world. When the time had arrived for a clearer revelation of God the most wonderful of human children of human sires was born on the banks of the Nile in a slave's hut.

Israelites Had to Decide Great Issue for Themselves

Exodus 13—But no man, however eminent his gifts, can make a nation. Moses might lead Israel, but he could not be Israel. The best mother that lived cannot save her boys. They must decide the issue, the one great issue of life, for themselves. Dwight L. Moody could, with power and pathos unsurpassed, present the Saviour to a tabernacle crowded with thousands of hearers, but every one of the thousand had to decide for himself, "Shall I accept Christ tonight?"

So when Moses brought the children of Israel to the shores of the Red sea, he could, by the favor of the Almighty, cleave the wave, but he could not lift a foot except his own.

In all such cases there are probably "great searchings of heart" (Judges 5:16). When a corps marches for the front of the battle there are always some looking for an opportunity to slip out of the line, to hide behind some chance obstruction or to "play possum" on the field. Probably there were some Israelites who hid behind the sand dunes or skulked into the sea growths that covered spaces of the water here and there. But if there were, Moses did not want them hunted out. The work before them required volunteers, just as religion does in every age. We are told that when Clovis, the pagan king of France, was converted, he ordered all his army to be baptized. Moses uttered his warnings and proclaimed his promises, but he left the people to decide the great issue, "Forward to Palestine, or backward to Egypt?" for themselves. Not even the greatest of men can give his soul a ransom for his brother (Ps. 49:7).

Nation to Rest Its Life Upon Newly Revealed Law

Exodus 20—The ten commandments were in a sense the fundamental constitution of the new state. They were taken back to the land of their fathers not to found a new commercial or agricultural or military colony, but to erect a state devoted to the worship of the only living and true God, exhibiting that life of God in a morality and benevolence not known to the heathen world from which they came out.

Our archæologists have of late years made the most remarkable discoveries in the land of the Nile in the history of its excavation. The thousands of tablets and manuscripts dug up which exhibit so much of the life of Egypt for a period of at least three thousand years make plain that whatever the religion of Egypt was, it was not monotheistic and it was not spiritual. The religion Israel was to set up in Palestine was emphatically both. Israel's moral code, expressed in the last six commandments, covered, not in detail but in general principles, the whole round of human conduct between man and man.

We may well feel as we read the lessons of the past quarter in review that these few chapters carry with them the conviction that the book of which they form so important a part is of God, and that to possess these oracles of God is to possess an incalculable advantage in life's battle (Rom. 3:1-2).

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning September 21, 1913

TOPIC—The pounds. Luke 19:12-27.

The similarity of this parable with that of the talents has already been noticed. Both of them contain the story of the disposition of property made by a man who was about to leave home for a long journey. In both he distributes his possessions to his servants that they may invest and employ them for his benefit. In both the conduct of the servants has a varying degree of excellence, from that of the good and faithful servant down to that of the faithless craven. In both parables, upon the return of the master, rewards are given for worthy service. This is the extent of the likeness of these two parables. From this likeness some scholars have concluded that we have here only two versions of the one original parable.

But the differences are important. A large part of the material of the parable of the pounds has nothing at all to correspond to it in the parable of the talents. The introduction (v. 11) giving the reason for its utterance is peculiar to the present parable. The representation of the chief personage as being of noble birth and as going away in order to be invested with a kingdom is a new feature, as are also the hatred of him by his fellow countrymen, their sending of an embassy to try to thwart his preferment, and the terrible doom that overtakes them because of their rebellion. The historical conclusion (v. 8) is also the peculiar property of this discourse.

Even in the material which the two parables have in common there are differences in detail, which are carried consistently throughout the two narratives. These are as follows: In the talents we have a householder going from home for a time; in the pounds a nobleman going to receive a crown. The talents are distributed unequally according to the several abilities of the servants; the pounds are distributed equally. The value of the talents is enormously larger than that of the pounds. In the talents we are shown equal reward for equally faithful service in unequal opportunities; in the pounds we are shown unequal rewards for unequal improvement of an equal opportunity. In the talents the slothful servant is punished; in the pounds he is merely deprived of the sum with which he had been intrusted.

We are told that Jesus spoke this parable because he was nigh unto Jerusalem, and because they supposed that the kingdom of God was immediately to appear. The parable has a twofold lesson. To the disciples it teaches the necessity of patiently waiting and at the same time energetically working for the coming of the kingdom of Christ. To the Jews and all who adopt their militant, rebellious attitude toward Christ it points to the coming punishment which they must surely suffer for their sin of rejection.

Jesus was about to go away to obtain a kingdom. The whole of the parabolic story is entirely in keeping with the customs of the age. It was part of the policy of Rome that every minor prince, and every provincial king, should receive his investiture directly from Rome. A crown could not even be transmitted, as a matter of right, from father to son. It must in every case be conferred by the authority of Rome. Inasmuch as Jesus speaks in the vicinity of Jericho, there was an obvious instance in point in this very city, where Archelaus had built his radiant palace. His father, Herod the Great, passing over his son Antipas, had willed his kingdom to Archelaus, a younger son by the same mother. The Jews revolted from Archelaus and sent an embassy to Rome to protest against the confirmation of his title. Augustus listened to the Jews, and decided against them. But he also refused Archelaus the title of king until he should first have proved his worthiness.

Such is the framework of the illustration.

Before this nobleman went away he intrusted his property to certain of his servants. Ten are mentioned, but evidently there were others besides. Every one of the ten received the like amount, one pound. But of the ten the cases of only three are followed up to the end of the story. These are typical and may be allowed to stand for the rest. Let us look at each of these in order.

The first man came and said: "Lord, thy pound hath made ten pounds more." This servant stands as the type of the highest productivity of the follower of Christ. He has been energetic, eager, resourceful; and his gains have been great. He is the servant of Christ who labors late and early, who uses his full intelligence, who marks every opportunity as it approaches and seizes it before it has gone by. He is honored with a reward that is truly kingly. "Have thou authority over ten cities." His faithful work in an obscure and difficult field is crowned with a rule over the splendid cities of the dominions of the king.

The second servant has also served deservingly, but not with the devotion of the first servant. He has been interested in his lord's work, but not engrossed by it. He represents the average Christian. He stands midway between the extremes of the excellence of that servant who has consecrated to his lord's service all his powers of mind and soul and strength, and the idleness of that other servant who has done nothing at all. He might have done more, and he might have done less. He is the average servant.

The third servant is a timorous, fearful man. He is afraid of his master. Because his master judges according to a righteous law, and not according to a weak sentimentality, he regards him as an austere man. He cannot meet this master with the honest confidence of a brave endeavor. He is shifty and evasive. Because he is afraid of making a mistake, he never does anything at all. His lord's pound, given him for use, is laid up in a napkin. And his lord is justly indignant with the man. He denounces him as a wicked servant. To be merely negative in Christ's service is to be wicked.

And this servant's punishment is that his pound is taken away from him and given to the man who has ten pounds. Even the angels, who are spectators of the scene, marvel at such a justice; but their lord disregards all comment. His justice stands by its own right.

As for his enemies, who had rejected his authority, and tried to prevent his assumption of kingly power, he will destroy them utterly. No man can resist Jesus Christ. The Jewish nation was rooted out of the land of Judah because its people refused Jesus as their king.

And when men today oppose his authority and say, "We will not have this man to rule over us," they are preparing the way for their own ruin. He that cometh shall come, and his kingdom is invincible. In that day the open opposition of his enemies shall not be tolerated any more than the secret failure of his professed servants. The punishment of rebellious subjects is far more severe than that of neglectful servants. There is no severity so terrible as that of the God of love. There is no wrath so overwhelming as that of the Lamb.

It is not, after all, a question of the quantity of what we do, but the quality of it. God knows of how poor stuff our dreams and deeds are woven; but if it is the best we can give, if we desire with all our hearts what is noble and pure and beautiful and true—or even desire to desire it—he will accept the will and purify the deed.—A. C. Benson.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

September 28, 1913

THE SERVICE THAT COSTS

TOPIC—Missionary esentials, home and abroad. III. Giving. II. Corinthians 9:6-15.

The Blanks are cultivated folk, careful to observe all the usages of polite society. Their summer and winter homes are attractive, and their automobile is a beauty. Since they have no children, and plenty of time for social life, one would expect them to be popular with a wide circle. The fact is that they receive few guests and have few friends. Their life is singularly restricted and devoid of larger interests. Why? The answer is old-fashioned, but true to the facts of the case—they have left the element of giving out of their lives. This does not mean that they are not nominal subscribers to a church; they are too conventional to neglect this. But they have missed entirely the secret of being lavish with their interest, their sympathy, their possessions, themselves. Life to them is a reservoir, not a spring. Their first and mastering thought is always of themselves. Because they have never risen to the heights of self-forgetting vicariousness, their life has been lived on such a commonplace plane that it has failed to draw unto it any of the influences which enrich and ennoble existence. A little of the missionary spirit would have saved them from losing their lives in the mire of self-centeredness.

Only the giving are the living.

Half a dozen words hold the secret of lavish living: "God so loved that he gave." Love that partakes of the divine quality always gives. It cannot help doing so; that is its very nature. Why does a mother rejoice to deny herself that her child may have? Simply because she loves. All unconsciously, she is obeying the higher law. If we do not love enough to give, we do not really love at all.

Every well-informed person knows somewhat of the accomplishments of Christian missions. The facts of the mission story are staples of religious discussion. The other phase of the same question, namely, what missions have done for the church at the home base, is equally worthy of consideration, for the church's missionary activity has saved her from self-centeredness, small views and general selfishness. She has been taught the glory of giving, the sanctification which comes by sacrifice. Thus has she become prepared for this new day, with its vast views and profound problems. Liberal gifts have begotten a liberal soul.

"The gift without the giver is bare." Money in the collection box is inadequate unless there be also interest in the cause. Every bounty that really enriches is baptized with sacrifice and devotion. The heart love which has accompanied gifts to missions is the richest part of the offering.

Money, it is often said, is the smallest thing a person can give to missions. Time, thought, actual service and one's real self—these are the gifts beyond and above all gold.

It was the gift of a Son that began missions; and only by the gift of sons and daughters may they be continued.

Conventional missionary literature often fails to impress readers because it is conventional. A clearer understanding of what the work is may sometimes be gained by a person of imagination through reading routine "dry" documents, such as minutes of mission meetings, which are never offered to the public. The multiplicity of the problems, man-size, with which a mission grapples; what the real obstacles and burdens of the work are; the definiteness of the needs and appeal of the field; the detailed nature of the difficulties due to short-handedness—all these shine out with a new light when read in a mission report.

Giving to missions is giving for many men and to God.

Judge not;
What looks to thy dim eye a stain,
In God's pure light may be
A scar, brought from some well won field,
Where thou wouldst only faint and yield.
—Adelaide A. Proctor.

MISSIONARY WORK

Christianity and Japanese Spirit

Dr. Kozaki, a pastor in Tokyo, has just published a book on "Religion and the State" which is the first treatise appearing in the Japanese language which undertakes to give the Christian position in regard to Japanese national loyalty. Inasmuch as there runs through Japanese public life at the present time an undercurrent of objection to Christianity on the ground that it is an imported religion and not consonant with the native Japanese spirit, Dr. Kozaki's argument is considered in Japan peculiarly opportune.

His book comes first of all to this preposition. The author meets the objection by laying down bluntly the proposition that true religion can never be in any proper sense national. The nature of religion is to be universal, just as universality is a necessary note of all true science. Dr. Kozaki turns the tables on his critics by referring them back to the time when the very argument that they use against Christianity was used in opposition to the introduction of western science into Japanese schools. Fifty years ago there was, for example, a noted Japanese physician who seriously argued that the practice of medicine in Japan ought not to be conformed to medical practice in America and Europe because the physical constitution of the Japanese was essentially different from that of other men. This absurdity, of course, is long since exploded for all Japanese minds, and western science is welcomed by the most stubborn nationalist. And Dr. Kozaki insists that Japanese souls are likewise of the same stuff as the souls of Americans and Europeans, and that therefore any religion which helps Americans and Europeans is bound to help Japanese also.

To those who fear that Christianity will destroy patriotism Dr. Kozaki points out how adjacent nations in Europe and America profess in common the Christian religion without losing the self-respect of their own nationality. He further argues that the effect of Christianity is not to level all men to one type but to develop individual characteristics and mold many types into harmony.

The most crucial point in any discussion of religion in Japan comes on the question of accepting the long-time Japanese tradition that the ruling house of the empire is descended direct from heaven. This the author meets by saying frankly that he has no difficulty in believing in the heavenly descent of the imperial house. So far from being obliged by his religion to deny this proposition, his religion instead enables him to make the same affirmation for all humanity. Yet he would not be understood thus simply to classify the Japanese emperor and his family on a par with the rest of mankind. All men in the Christian view are appointed to particular service and station in the world, and the service which the Japanese Christian believes to be laid upon the emperor impels him to regard the person of his imperial majesty with supreme respect, and to offer up reverent prayers daily in the emperor's behalf.

In his final chapters Dr. Kozaki compares the Christian ideal with "bushido." As to this, he holds that the ideals of "bushido," except those that are peculiarly feudal, are readily taken up into Christian character; but very positively Dr. Kozaki insists that "bushido" is not an adequate moral standard, and it requires the baptism of the Christian spirit before it represents the true ideal of a gentleman as known to Christian thought. Amplified and transformed in this way, however, the ancient standards of the Japanese samurai will meet the demands of life upon not military men alone but also on politicians, scholars, business men and all other classes.

Metet Boys' School Crowded

Rev. George Schwab, who, with Mrs. Schwab, was transferred a short while ago from the Elat station in the Kamerun district of West Africa to Metet, writes from the latter place that the work of the boys' school there has been marvelously increased. He says: "We had a special two weeks' service of prayer, and God more than answered our pleadings. In no other way can I explain the inrush of boys to school, the new confessors, the heart cleansings we have heard of and witnessed. We long believed that the Bulu would be in the majority in the school, and of the 600 enrolled this semester the proportion of Bene to Bulu is as one to four. I have always been sure that with the advent of a German-speaking teacher Metet would rival Elat in numbers in time, but I must confess that my faith was unequal to this 'landslide' so soon. It took about all last semester for the news to spread that the German teacher had come, and then God took a hand in it also. At the close of the first semester last year we enrolled 250, the second 400. Now the unlucky '13 brings 600."

A new feature has been initiated in Metet which is proving to have good results. The schoolboys are sent out to various points every Friday and Saturday to bring in the people for Sunday, and in some cases hold meetings themselves. From the girls' school the older girls and women, with their teacher or some Christian woman, go from house to house and hold meetings for the women. One of the questions the missionary hears often is, "How should a woman of our tribe walk?" meaning, What should a Christian do every day?

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Fruit of One Conversion Among Laos

Rev. J. S. Freeman, itinerating among the Laos in Siam, has been vastly ecouraged by the wonderful recent growth of the gospel in Ban Pa Bong. This town had long appeared absolutely impervious to religious ideas. The pioneer Dr. McGilvary in his constant travels through this region was frequently in Ban Pa Bong, and though its leading men always greeted him cordially and showed him the most liberal courtesy, they seemed absolutely unaffected by the talks in which he explained Christianity to them. For a considerable lapse of years no missionary went near the place, but three years ago when Mr. Freeman passed by the town he was delighted to discover that one of its most substantial residents had decided for Christianity and stood before the community openly as a follower of Jesus. Three long years elapsed before the village could be visited again. Then, to his surprise, Mr. Freeman found that this one citizen's faithful testimony had given the gospel free course in the village and this original Christian of the community had, without ordination or any contact with the missionaries, become the pastor of a very considerable Christian church. It is this man's custom to speak of Christ almost constantly to his neighbors, "in season and out of season."

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Missionary Brevities

—A Christian Korean who has been recently traveling through Guatemala on business told Mr. Allison, who is in charge of the Guatemala City station, that in his opinion the pure gospel and Christian schools are more seriously needed in Guatemala than in his own country or in any of the other so-called heathen countries which he has visited—and this Korean has seen a very great portion of the earth. The Korean said he could not understand why the Presbyterian Church should be sending so many missionaries to his land and so few to Guatemala.

—The Japanese government has transferred the bureau of religions from the home department of the cabinet to the educational department. The Tokyo Osahi interprets this change to signify that the government means to emphasize definitely the religious factor in all education that it supervises.

—One of the few occasions on record where a person has been admitted to the Lord's table of the Presbyterian church without first having been baptized is that told by Rev. A. L. Wiley of Ratnagiri, India, who is in this country now assisting in the campaign preliminary to the every-member canvass. A child came under the notice of the mission station, the daughter of a daughter of Rahab, and by order of the local judge the girl was separated from her mother and given into the care of the mission. In entering the decree, however, the judge ordered that the child should not be baptized until she became of age. She developed a beautiful Christian character and pleaded a number of times that she be permitted to join in the communion. Although against the practice and rules of the mission, she at last was permitted to do so and the case reported to presbytery, which sustained the action of the mission. She was baptized as soon as she became of age.

—Rev. Paul R. Abbott, writing from Chefoo, says: "The time has come for us to work for the men of education and means as well as for the farmer and coolie. The scholar and the gentry are willing to have something to do with us now. It is our opportunity. But they are not willing to sit in our street chapels with the lower strata of society; they must be caught with different means. They like to come to our homes, and we are at present having pleasant social relationships with the most influential families of the city."

—One of the difficulties in the work of mission schools of Siam is the indifference of many parents to the necessity of regular attendance on the part of their boys and girls. As a rule, the children come to school when they please and stay away when they choose. Long vacations are always demoralizing, and after the opening of the term it is usually some little time before the enrollment reaches its proper mark. But in spite of all, the work progresses continually.

—One of the closing sessions of the annual meeting of the Japan mission at Karuizawa this summer was a social evening in which greetings were given to all the thirty or more missionaries who have been in the work over twenty-five years, and to Dr. and Mrs. Thompson, who have been in Tokyo fifty and forty years respectively, beautiful presents were given—a gold-headed cane of ebony and a silver bowl.

—Further news from Mexico indicates that the fire on the grounds of the Presbyterian mission at Coyoacan did not harm the main college building nor any of the professors' houses. The damage was confined to the destruction of two lesser buildings, one containing the dining room and kitchen and the other the dormitory of the theological students.

—The kaiser of Germany has recently presented the German mission in Nagpore, India, with a beautiful Bible in which he has written: "The blood of Jesus Christ, the Son of God, cleanseth us from all sin." His signature follows.

—Dr. Hunter Corbett, the veteran missionary at Chefoo, has been ill with rheumatism for some time and it is feared that he will have to give up his fall itinerating trip into the country about the station.

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Board Notes and Announcements

—In the Friday morning meeting of the Board of the Northwest, Chicago, led by Mrs. Bryan Y. Craig, mission band secretary, Mrs. Berry, chairman of the candidate committee, spoke of the need of a woman physician in Tsinanfu, capital of Shantung province, to be with Dr. Caroline S. Merwin in care of the Louise Y. Boyd hospital for women. Dr. Merwin herself, two years ago, and later our own Miss Boehne of that station, told of this need, which each year makes more urgent. Though the money is fully provided, the doctor is not yet found. Reading a letter from Dr. Weber of Efulen, Mrs. Berry quoted Milligan's words: "There is no such thing as a female cannibal!" Mrs. King, mission study secretary, told of the four new foreign missions textbooks, one of which, "The New Era in Missions," by Sherwood Eddy, will not be ready until October. Speaking of the need of efficiency she said: "Let us push 'The King's Business' as hard as we can. If possible, get the officers of every society into a little group to study this book."

NEW BOOKS

An Explanation of Syndicalism

American Syndicalism: The I. W. W., by John Graham Brooks (Macmillan Company, New York. $1.50 net). Mr. Brooks's book together with a much smaller and more general one written from the philosophical socialist standpoint, Syndicalism: A Critical Examination, by J. Ramsay Macdonald (Open Court Publishing Company, Chicago; 50 cents net), should make between them the situation and methods involved in syndicalism as clear as they can be made in a book.

Just what, precisely, is syndicalism? It is a movement which, although outlawed by socialist and conservative alike as an impudent, lawless, revolutionary upstart, can claim rather distinguished philosophical justification just at present. Of course it is not true, as has been stated, that Bergson's philosophy is the father or even the godfather of syndicalism, although Georges Sorel (one of the French defenders of syndicalism, whose philosophy is briefly summed up by Mr. McDonald) does use much of Bergson's general line of thought in his own polemic. Syndicalism is, as a matter of fact, simply the application in practice of an idea now becoming a possession of more than one modern philosophic school, and happily phrased by the celebrated Danish philosopher, Harald Hoeffding, in the aphorism that whereas we live forwardly we can only think backwardly. He means by this, of course, that we can think only in terms of past experience and cannot predict by means of thought. Now the distinguishing point about the socialist is that he has attempted to think forwardly—in terms of a coming cooperative commonwealth—and has based his present political and social action on the certainty of what was to come. Tired of this method, and disillusioned in regard to its ultimate success, the syndicalist throws away the whole baggage of forward thinking and substitutes forward acting.

The factories, he says, belong to us and not to the owner. Therefore we will seize them. We are not yet ready to do that at one jump, but we will provisionally regard them as ours anyway, and if the owner will not give us the hours and pay we ask for a beginning we will not give him so much work. We will temporarily disable the machines; and this "sabotage," as we call our method, will not destroy them permanently—that would be shortsighted. Ultimately we will get such concessions as to eliminate the employer, and then we will run the works cooperatively. But we will not postulate how that shall be done or when it shall be effected, in advance. Let the employer do the thinking. We only act, nor do we bother with such ethical justifications as our socialist friends.

How far this school of direct action has gone in America is ably recorded, and with a fair mind, by Mr. Brooks, and he also makes some very pertinent remarks on our own duties in the situation—a situation that may develop into a most tragic one unless the leaven of a very real love and a burning sense of justice be injected into it by those who are without the environs of the actual fighting which is rapidly inducing fanatical madness on both sides of the battle which the Industrial Workers of the World are waging on wealth.

Llewellyn Jones.

Travel and Description

Home Life in Russia, by A. S. Rappoport, tells in a most intimate and interesting way of the people and customs of the much-written-about but little-known empire of the czar. Knowledge of the peasant life is especially hard to gain, because of the suspicion entertained of all visitors to the country districts and villages; but it is to these country people that the author, while not neglecting the life of the cities, devotes most of his attention. He describes their houses, their work, their family life, marriage ceremonies, religion, education, superstitions and recreations, and his book is both entertaining and instructive. [Macmillan Company, New York. $1.75 net.

Highways and Byways of the Mississippi Valley, by Clifton Johnson, is a new edition of a popular work. Mr. Johnson has given us many sketches of the "common people" in many lands, but no one of his books is more distinctive than this. It makes one who sees "the world" from a Pullman window realize how much escapes his observation. The chapters on the mosquitoes and alligators of the southern bayous and on "Mark Twain's Country" are worth the price of the book. [Macmillan Company, New York. $1.50.

Black's Guide to Ireland appears in its twenty-fifth edition, having been revised and brought up to date. We venture to say that the visitor to Ireland who possesses so complete a guidebook to that country as this recognized authority will be surprised to discover its value. By all means have it at hand when planning your European tour. It is altogether adequate in information and maps. [Macmillan Company, New York. $1.75 net.

The Russian Empire of Today and Yesterday, by Nevin O. Winter. Mr. Winter is an indefatigable traveler and observer, and he has performed the service for Russia which he had hitherto performed for Mexico, Brazil, and other American countries—that of going over them thoroughly with open eyes and attentive ears, and reporting only what he sees in picturesque detail, with a solid buttressing of history and geography. In the case of Russia, the author has given especial attention to those problems which are of interest to the American reader, and has explained dispassionately the Russian side of the dispute with America regarding Jewish passports. In his general treatment of the Jewish question, however, he occasionally shows prejudice; and in his incidental remark as to their "physiognomy for which nature is responsible" he appears to be repeating a popular error. As a matter of fact the hook nosed type which does duty with caricaturists is only present in from 12 to 14 per cent of the chosen people. But it would be ungracious to single out any one defect in a book of such a wide compass as the present one. The chapter on the present status of government and governed in Russia are especially interesting and fully justify the revolutionary activity of which we hear so much. [L. C. Page and Company, Boston. $3 net.

The Different West: As Seen by a Transplanted Easterner, by Arthur E. Bostwick. The "superficial" impressions of an observant traveler, containing a great deal of interest on the fundamental differences between east and west. [A. C. McClurg and Company, Chicago. $1 net.

New Drama and Poetry

Daffodil Fields, by John Masefield. Not so big a thing as his "Story of a Round-House," this long narrative poem is still an achievement of great interest and beauty. Its theme is the love of two English youths for a girl—the old, old theme of love's affinity for that which is charming but worthless instead of that which is unattractive and strong. The story rises passionately to a climax that sweeps one away with its force, and there is line after line that must be classified as the highest type of poetry. [Macmillan Company, New York. $1.50 net.

Tradition, by George Middleton. The first of these six one-act plays by the author of "Embers" is a poignant and unexaggerated rendering of a well-known situation. A farmer welcomes home his daughter who has been struggling, against his will, for success as an actress. He thinks her homecoming is an acknowledgment of defeat. Her correction of his impression makes it perfectly clear that such ideas as self-expression, the creative passion, and art as an activity rather than as a pastime have never entered his mind. The other plays in the volume deal with situations having more directly to do with the demands of society at large upon the individual, especially as these affect the functions of the wife and mother. They are all dramatic without being sensational, and all leave the reader with a heightened sense of the irrationality of contemporary life. [Henry Holt and Company, New York. $1.35 net.

The Mortal Gods, and Other Plays, by Olive Tilford Dargan. The first of these three poetic dramas by the author of "Lords and Lovers" and "Semiramis" deals with the attempt of the king of an imaginary country, the climate of whose capital city, however, is like that of New York, to help in the subjugation of a province of another and more southern climate which we may well liken to that of Mexico, especially as the revolutionists of the play are Spanish in type. It is told in rapid and dramatic blank verse of fine quality. The second play is a delightful comedy of Athenian and Spartan politics and manners, and "Kidmir" is a tragic study laid on the southern coast of Asia Minor during the later crusades. All three are alike characterized by clever dramatic structure and verse that, whether dignified or humorous, is always of the highest finish. [Charles Scribner's Sons, New York. $1.50 net.

Recent Fiction

O Pioneers! by Willa S. Cather. After the subtleties of "Alexander's Bridge" this new novel is a little disappointing. It is a story of some Swedish settlers in western America, told with a simplicity and perfection that mark it as very good work. But it is not the kind of thing we like most from Miss Cather. We hope she will revert to the type of her first novel. [Houghton Mifflin Company, Boston. $1.25 net.

Brass Faces, by Charles McEvoy, contains more idiotic complications than one cares to follow out. A hysterical girl, eloping, is trapped in a house from which a freakish young man, an utter stranger, rescues her. There is very little of truth, cleverness or imagination about the book. [Houghton Mifflin Company, Boston. $1.25 net.

De Garmo's Wife, by David Graham Phillips. Three short stories, each of which has a heroine who reflects the new economic order—one of them even to the extent of accepting regular wages as her husband's housekeeper. [D. Appleton and Company, New York. $1.30.

Religion

The Apostles' Creed and the New Testament, by Johannes Kunze, professor of practical theology, University of Greifsvald, Germany. Dr. Kunze's work was undertaken because of "insistent attempts" by some theologians of Germany to force the omission of the creed from the church order. It is his task to show that the creed has so early an origin in its substance, if not in its form, that it deserves continued place. The familiar method for proving the scriptural authority of the creed is to begin with the Scripture and find the elements of the creed there. Dr. Kunze begins with the creed and pushes back by periods until he finds the formula out of which the present creed grew not only in Pauline but in pre-Pauline history. His argument that the creed is not of Roman origin is interesting. He makes it a development of the baptismal formula. [Funk and Wagnalls Company, New York. 75 cents net.

The Road of Life, by John Kelman. We owe much to John Kelman for his classic work on the faith of Robert Louis Stevenson. In this new volume he makes the same careful and complete study of Bunyan's "Pilgrim's Progress" as far as Vanity Fair. We trust the two other volumes, completing the work, will soon follow. Dr. Kelman has been a long and loving student of the Puritan period, and of its greatest literary product, which he properly describes as "one of the everlasting books." Not chiefly as a book of history but as a book for present guidance Dr. Kelman's volume is to be prized. We do not recall any substantial book on Bunyan to which adequate reference is not made in this volume. Its footnotes will serve as a bibliography, while its pages are full of suggestions. In these days of strong social emphasis on religion it is well to give some accent to its personal phases, as "Pilgrim's Progress" does. [George H. Doran Company, New York. $1.25 net.

Elements of Spirituality, by George Hooper Ferris. Dr. Ferris has done a commendable piece of work in contributing to the clarification of the idea of spirituality by an analytic investigation which discloses the fact that in order to be complete the spiritual mind must contain an affectional, a devotional, an intellectual and a moral element. It must not be understood, however, that the investigation is carried on along psychological or philosophical lines. The volume is a collection of sermons and Dr. Ferris is a practical pastor who approaches his subject from the practical point of view. [Griffith and Rowland Press, Philadelphia. 50 cents net.

My Creed, by Howard Arnold Walter. This slender and modest little book of verse mirrors the moods of a life which, though scarcely past youth, has already seen the world widely and divined its meaning deeply. Mr. Walter's devotion to the mission of his Lord is expressed on nearly every page, and now that that devotion has taken him as a missionary to India, his poetic gift will doubtless have even richer flowerings out of the mystic soil in the land of Buddha. [Gorham Press, Boston.

Happiness Haven, by Amos R. Wells. The editor of The Christian Endeavor World here speaks of "Christ's command which is oftenest broken." He finds that command in the words of the Master, "Let not your heart be troubled." Seven gentle and beautiful little sermons against worry follow, and these are supplemented by ten exhortations to happiness, based on the beatitudes. Altogether, it is a most comforting little volume. [United Society of Christian Endeavor, Boston.

Miscellaneous

The Masked War, by William J. Burns. This is Detective Burns's own story of what he calls the organized warfare against society waged by leaders of the iron workers' national organization, which ended in the life sentence of one man, fifteen years' imprisonment for his brother and long-term penalties for thirty-eight others. As related here, Burns's persistence and dogged determination in the face of obstacles from friends and foes alike were remarkable, and in uncovering the masked war he rendered society a notable service. The main features of the dynamite conspiracies culminating in the Los Angeles Times explosion are familiar to readers of current news; but the extent of the cold-blooded plots, the devilish cunning and daring with which they were carried out, as told by Mr. Burns, are indeed surprising, even astounding. He gives a tabulated list of eighty-three explosions from the date of the declaration of the strike in 1905 to the Los Angeles outrage in 1910. The material of Mr. Burns's narrative is sensational in highest degree, but the story is in the plainest matter of fact style—distinctly unliterary and unvarnished. [George H. Doran Company, New York. $1.50 net.

Oliver Hazard Perry and the Battle of Lake Erie, by James Cooke Mills. The wide interest recently exhibited in the Perry centennial makes timely this life of the Lake Erie hero. The volume is not intended as a eulogy, nor is it confined within the limits of biography, but includes a full history of the Lake Erie operations in 1813. The illustrations are highly interesting as well. [John Phelps, Detroit. $1.50 net.

The Victorian Age in Literature, by Gilbert K. Chesterton. Every page of Mr. Chesterton's brilliant summary of the Victorian novelists and poets is quotable. Despite the untrustworthiness of some of its judgments it is eminently stimulating. Volume 61 of "The Home University Library." [Henry Holt and Company, New York. 50 cents net.

The Open Hearth

[The Continent accepts no responsibility for opinions expressed in this department. Letters exceeding 300 words in length will be cut down or omitted. Frequently several letters of the same tenor are received, in which case space limitations must govern selection of those to be printed.]

Peace! When There Is No Peace

The battle-scarred field of Gettysburg recently bore upon its breast many of the men who fifty years ago tramped over its sod in bloody combat for a nation's honor and good—this time in peace and not in war. Blue and gray met as friend to friend and slept under the common tent of a preserved nation.

This nation knows peace today as no other nation does. Especially is this true in the aggregate. We realize, however, in the concrete, this is not true. Organizations are at war with each other; communities are at war, families are at war. True, not in open combat, but underneath the surface there is war and hatred, bickering and backbiting.

What shall we say of the church? It preaches the gospel of peace, but the church of all organizations is far from peace. When I use the term church I speak collectively. The church is divided by denominations that are seriously at war with each other; sometimes with themselves. On the surface there seems to be in many localities harmony and unity of effort, yet underneath the surface is the same strong and bitter feeling and jealous guarding of "the faith once delivered to the saints," all trying to cover up the unpleasant disposition by "preaching peace."

Why not establish a "Hague" for the denominations, where all matters would be settled by prayerful arbitration, and then pray for grace to live up to the agreement? Why not meet on old battlefields as friends? Why not live and work under the common tent of a united church, facing and crushing the great enemies to mankind? The church is one organization praying "that they may all be one," then living and practicing open opposition to the prayer. If the church wants peace it can have it. What is retarding peace and unity? We feel that it is not coming from the pew. The call today from the pew is for united effort. Our church courts are largely presided over and governed by the ministry. It is in their power to bring peace and unity. Why not? Who can answer? Some say too much to give up. If that is true, then it is time to stop preaching unity.

In the Old Testament there is a man called the "apostle of peace at any price." His name is Isaac. When some came and disputed about the well he just picked up and moved on rather than have a fuss. How much happier, stronger, would the church be today if really we could follow the Prince of Peace! We are working and praying for the day to come when we shall stand as one united front against the great evils of our time. C. F. Ensign.

Applause for The Menace

The Continent thinks The Menace is not helping Protestantism any. That may be from your standpoint, but it is hurting Romanism a great deal. It is well understood that if the Roman church could safely institute libel proceedings against The Menace it would lose no time in doing so. But the very fact that the church does not is sufficient proof that The Menace is telling the truth and laying bare the facts. Any procedure in the courts on the part of the church against The Menace would necessitate so much exposure of the church's secret life that it would never think of making out a case gainst The Menace.

The trouble with the Protestant church and press has been too much leniency and compromise. "Don't stir up feeling in the Roman church; nothing gained by it" has been too much the motto. Yet every one knows that the Roman Church is gaining all the time and the Protestant church is trying to carry on a kind of surface sociability and recognition which is purely hypocritical and to no purpose whatever. The Menace is doing a work which the Protestant press generally has failed to take up. There are a few papers and magazines like The Christian Herald of New York that have stood with The Menace in calling attention to and in interpreting the infamous teaching and enunciations from Rome concerning the government and public institutions of this country. There can be no compromise with Rome, nor toleration of her attitude towards the Protestant church.

R. E. L. Hayes.

The Patrons of The Menace

As a patron of The Continent under its various names for more than thirty years, I was greatly shocked on reading your opinion of The Menace of Aurora, Mo. I am a reader of The Menace also and believe in what it advocates—free speech, free press, free schools, and entire separation of church and state. Any paper that advocates these principles and warns the people against the enemies of them is loyal and patriotic and is imbued with noble purposes.

The 700,000 subscribers and two million readers of The Menace are typical indorsements of all its advocates. This aggregate is augmented weekly by from 15,000 to 20,000; and this spirit which you "detest," and whose "sincerity" you doubt, will rise to the million mark in another year.

And why this vast host of subscribers—the greatest number of any paper in the United States, if not in the world? Simply because the blood of all patriots is stirred at the exposure of so many tricks, plots and plans to destroy our government. The Menace has the courage to publish the tricks and the tricksters, while the great dailies and little dailies and smaller fry have not.

An Old Soldier.

Dislikes Both "Protestant" and "Roman"

It is a great wonderment in my mind that the Christian ministry and the church still persistently retain the names of "Protestant" and "Roman."

In my humble opinion, these nominal appellatives should no longer appear in our ecclesiastical vocabulary except in reference to the past. More than a thousand years before the Christian era the psalmist exclaimed, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

The apostle Paul, soon as he discovered the beginning of divisions among the disciples, expressed his strongest dissent against it, when, reminding them, he said, "We are laborers together with God."

The new republic of China openly expresses its desire for a united Christianity with all the differing religious denominations eliminated.

A similar message comes to us from India, Korea and Japan.

Just across the border the final consummation in a denominational merger seems to be assured for one Christian church in the Dominion of Canada.

Meanwhile, the world conference on faith and order which the Episcopalians are promoting grows more strongly important and a favorable outcome is hoped for in the near future.

If it is true that Roman Catholics are going astray from the teachings of Holy Scripture and departing from the "Holy Catholic Church," it should be clearly seen that we cannot, by merely "protesting," win them back to our faith and practice. R. C. Crittenden.

"Princeton 1910" Not Rebellious

No wonder that the motive of the distinguished 1910 class of Princeton Seminary has been misapprehended by many good men outside the seminary, seeing that one of its members even is so helplessly compassed about with so great a cloud of misunderstanding.

In his article (Continent, August 28), under the title of "Princeton's Rebellious Class," Rev. F. Z. Browne appears to be rather out of countenance with his class respecting the movement it vigorously stirred and headed toward "progressiveness in methods." Brother Browne is good-hearted and sincere in his remarks; however, I cannot but join issue upon his penitential handling of this labyrinthian situation.

The class of 1910 was not rebellious. Neither was the seminary injured by its progressive movement. The whole religious world was informed by that class that the grand old seminary was still throbbing with ardent life. There may have been a small number of mollycoddles in the student body who aimed at securing a "snap" course by lowering the standard of the curriculum; but the large majority were impelled by a decidedly high motive.

The movement did not end in failure, either. The members of the faculty very courteously promised to comply with those of the demands they deemed reasonable, as far as circumstances would allow; and they have honorably kept their promise.

The class of 1910 has always been loyal to Princeton Seminary and to her sacred traditions; nevertheless, our desire and hope were and now are:

1. That a good, practical course of sociology be introduced into the curriculum.
2. That the curriculum itself be so arranged as to allow the students more time for practical work, instead of expanding itself, as it did then, from 7 in the morning to 9 or 10 at night.
3. That all the lectures be audibly and articulately delivered, so that every man in the class can take notes.
4. And that dunces and dullards—if there be such—be permitted to take only as much Hebrew as their feeble wits can digest.

K. A. BISHARA.

Cut It Out!

Far enough removed from the General Assembly of 1913 for a dispassionate survey there are two features haunting the memory of a commissioner which this writer wishes could be cut out from all future Assemblies.

1. Nominating speeches in behalf of candidates for moderator.

This deponent went to the Assembly prepared to vote for one of the excellent men who were one and all fully qualified for the office, and were, to all appearances, free from any undue attempt to influence the votes of their brethren. But the nominating speeches overdid the business. The fulsome praise bestowed upon each of the four candidates might have been duplicated for a hundred others, so that after listening to four such speeches, with four more from their seconders, we felt like throwing them all overboard, and so we welcomed the nomination of Dr. Stone as a relief.

In the future let each commissioner write to the stated clerk in advance of the Assembly giving his vote for first, second and third choice. Then let the stated clerk announce the result, and the ballot be taken without nominating speeches. We may depend upon the church press for the information as to the prominent men who are to be named by their friends, even as we do now to some extent.

2. The useless presentation of numerous gavels.

If someone has an extraordinary piece of timber, the handle of which is a splinter from the north pole, the head from a tree in Timbuctoo, with gold bands from the mines of Ophir, let him express it to the moderator, but please do not take up the time of the Assembly with a lot of eloquent moonshine! Let there be an official gavel, and let that only be orated on after the address of the retiring moderator. Then get down to business. JOHN E. DAY.

Reading Matter for Remote Places

I noticed in The Continent of Aug. 14 mention of the great need among fishermen and others of good papers and magazines as given by S. Hall Young of Alaska, but no post office addresses are given. We are interested in him and could help him in that way. We have many periodicals going to waste for want of some stimulus. I never let a Continent be torn or destroyed and want others to have no excuse for such a sinful waste. Can you not put in a few addresses as a help?

MRS. S. I. ELDER.

[Properly authenticated names and addresses of persons who would appreciate receiving copies of The Continent of other than current dates will be published if sent by Oct. 5.—THE EDITOR.]

A memorial service for the late Henry T. Clarke, founder of Bellevue College, will be held by the college in connection with the annual Founder's Day exercises Oct. 16.

Ways of Working

To Check Results of Every-Member Canvass

The plan adopted by Assembly's joint executive committee to get to the churches news of the plan of the every-member canvass may well be adopted by individual churches or by presbyteries in handling the same subject. The joint committee named men to visit presbytery meetings and tell of the plan. They also appointed agents to act as correspondents in each synod to report what is done by the churches about adopting the plan and how many of them have put it into execution by next spring.

In a similar manner churches can appoint a committee to visit the different societies of the whole organization and explain the method of uniting all the finances which may have been adopted by the congregation. Another committee can be appointed to check up the canvassers by districts and report to the missionary committee of the session, which is recommended as the committee in charge, how many members have pledged something through the new system and how many have not been seen by the canvassers.

Publicity for Rally Day

In small towns and cities or in large cities where there is a local paper the interest in Rally Day can be augmented by judicious use of the news columns. Editors are usually glad to know and get church news which does not consist of mere announcement; and the church which can inject most life into its preliminary notices of Rally Day services will get the largest attention from those who don't usually go to Sunday school.

If there is to be a graduation in connection with the exercises, or if any of the pupils are to take a special part which will justify the use of their names, let the editor know who they are. He will be glad to have the names, because the parents and friends of each one mentioned will want to see the paper. The same parents and friends will also want to come to the exercises to see Mary and Jimmie do their little parts.

The editor also will probably be glad for an item about the exercises after they have taken place. At any rate it is hardly fair to ask him to print something to stimulate interest in a forthcoming program and then not give him the opportunity to have something about it after the exercises are over. It seems a little ungrateful for what he has done. Such a "follow up" notice will also serve to urge those who didn't come to Rally Day to visit the school other Sundays.

Special notice in the church calendar and by posters in the back of the church should be included in the publicity plans.

Help Students Starting to College

Rev. J. W. McDonald of Second church, Decatur, Ill., through the cooperation of pastors and parents who have sent him names of students coming for the first time to James Millikin University, has been able to assist the newcomers in forming church ties. He suggests that similar cooperation between pastors in the home towns of students and in the cities to which the young people go to school would be a practical way of doing pastoral work.

Hold Services for Shut-Ins

Social worship meetings are being held by First U. P. church, Chicago, Rev. James E. Walker pastor, during the vacation months in the homes of the sick, aged and shut-ins, the meeting taking the place of the Wednesday evening church service. To those unable through sickness, age or affliction to attend any church service these meetings have given much comfort and pleasure.

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Deacon Sanders on Ministers' Vacations

In The Continent of August 7 "Elder Jones" raised some questions about ministers' vacations, notably the advisability of the minister's engaging in a busy round of preaching and lecturing during the period when he is supposed to be resting and recuperating. The writer of this article, who speaks from inside experience and observation, takes exception to some of "Elder Jones's" conclusions.

"Say, elder——" Deacon Thomas Sanders was going into the post office just as Elder Silas Morton was coming out.

"Mornin', Thomas," said Silas.

"Are you ridin' out my way?"

"No, I was goin' to walk out home."

"Well, ride 'long o' me," responded the deacon. "I want to talk to you some."

Soon the two were seated in Deacon Sanders's wagon, and were jogging out through the town toward the country. The deacon drove slowly; he did not wish the drive to end too soon.

"Yes, I want to talk to you. Did you read that piece in the paper 'bout what Elder Jones had to say 'bout preachers' vacations? Didn't? Well, you ought to read it. It just about puts that side of the argument right."

Elder Silas Morton was interested.

"What's the upshot of it, anyway?"

"Well," the deacon replied, "Elder Jones don't see no sense in a minister's 'takin' a vacation,' as the sayin' is, and then, when he gets clear of his own congregation, just a-preachin' every Sunday same as usual, only in somebody's pulpit 'sides his own. Elder Jones says 'tain't fair to his congregation that gave him the leave to go, and pays for it, fer the minister to go right ahead workin' and not restin' and then makin' extra money besides. Don't look right, Elder Jones says."

Elder Morton looked at the horse's ears thoughtfully. "Same's I often thought," he said, and added, "But I ain't never said so. Where'd you read that piece?"

"In The Continent," replied Deacon Sanders.

"Well, I'll bet they wouldn't 'a' printed that 'less there were considerable folks thought the same way." The elder was meditating deeply. "Was that our Elder Jones? Always knew he felt that way."

"Guess so," said the deacon. "But I'm surprised, elder, to know you think so too."

"Yes," said the elder, "how'd it look if I'd pay my farm hands for a week's rest, and then they'd go streakin' off to the next county and work their life out that week, and come back to my work all played out, so's I'd lose my money and their strength, too?"

"Elder Morton," said the deacon, with apparently an entire change of subject. "Was you a friend, or was you not, of Rev. Mr. Sitchfield, that left our church last year 'fore Dr. Talcum come here?"

Elder Morton's face grew a deep red. "It was time he quit," he muttered.

"Didn't answer my question, but I'll ask another. How much time did the session give Mr. Sitchfield to find another pulpit? Hey? I didn't hear."

Elder Morton's face was still flushed. "Thomas Sanders," he burst out, "what you drivin' at, anyway? Did you ask me to come out here just so you could get me all wrought up over that old business? I don't want to talk about that. That's done with."

"Where is Mr. Sitchfield now?" queried the deacon mildly.

"I dunno, and what's more, I don't care. Don't care to talk about him, anyway. I'm a friend of Dr. Talcum's. He's a good man, and a fine preacher, and I'm workin' for him, and everything he wants, except this vacation business, goes with me, and that's all I care to say on the subject of preachers in our church—and that's all I'm going to say, too." Elder Morton spoke sharply, and there was irritation in his whole demeanor.

"Well," said Deacon Sanders, still mildly, "I expect you'd be considerable upset if anybody'd tell Dr. Talcum that they'd give him just six weeks to git! Now, wouldn't you? Oh, o' course you said it some polite—you only recommended to the board of trustees that the salary quit the first of October, and it was middle of August then. Oh, yes, o' course you didn't say it in so many words, but that's what it means, and it stuck a knife in his heart, I tell you. He was game, and he left prompt all right. But——" There was a long pause, broken only by a grunt or two from Elder Morton.

"Now," the deacon resumed, "how much thought did you and the rest of the session give to the question of where Mr. Sitchfield would go when he got kicked out of his job here with six weeks' notice? Oh, I know you all talked polite. Said he needn't hurry himself and so on; but that man's heart was breaking—every bit of feeling that a man could have when a congregation that he'd served as faithfully as he knew how turned on him, was seethin' in him. Was he goin' to take his time, when you'd told him how long he could stay and welcome? Not he! He didn't have a rhinoceros hide, he didn't. He was a man, so he lit out. Did you ask where? Not much—it was none o' your business where he got to, so he quit your pay roll." The deacon's eyes were blazing.

"Thought you brought me out here to talk about the minister's vacation," said Elder Morton, sharply.

"So I did—I ain't forgot. I'm coming to that. Now, s'pose Mr. Sitchfield in the five years that he was here had never preached anywhere but right here in our church. He's got a family to support, has to pay his grocery bill and dress himself same as other folks. If he didn't pay his bills I guess he'd hear from it. Now, when we gave him his vacations, what'd he do? Why, he used his Sundays to get acquainted with other churches. Seems most as if he knew you were going to kick him out, don't it? Yes, sir; he went to other fields, and when the ax dropped on him, it just happened—happened, mind you—that he had somewhere else open to him, a place he'd preached in during vacation time, that liked him, and wanted him as their pastor; otherwise—well, I s'pose he could 'a' taken to farmin', or gone to live with *her* folks while he hunted a place."

There was satire on the deacon's face.

"Huh! So you want the preachers to use their vacations to hunt new jobs, do you? Well, I'd been less in favor of it than ever if I'd thought o' that." Elder Morton was belligerent.

"Well, I believe in the square deal for both sides," the deacon said. "If Mr. Sitchfield could 'a' felt sure that our session was lookin' out for his interest some, maybe he could have felt more secure about it. But the way it's fixed, a preacher that settles down and never moves out of his tracks, so that he isn't known except in his own place—well, he may find himself like Mr. Sitchfield, up against the cold fact that he hasn't a fighting chance at home, and no acquaintances away from home—so there he is."

"Well, Dr. Talcum's safe, anyhow," said Elder Morton dryly.

"Yes, durin' good behavior, and until he stirs up somethin', and if he does his duty he's bound to make enemies. Then let's see what the session will do. Anyhow, let's think what the session can do, because we know what it has done."

Deacon Sanders paused in his speech, "Whoa!" he said, They had stopped in front of Elder Morton's gate. The elder got out somewhat stiffly. "Well, there's room fer differences of opinion," he said. "I'm goin' to get that article and read it, though——"

"Yes, and there's one other point" (the deacon, like Daniel Webster, said 'p'int'), "and that's the question of salary. A minister must think about providin' for the increasin' needs of his family. Now, if he could be sure that his own church would be thinkin' of that too, and raise his salary sometimes, and not wait to do it till they get a new man, why, he'd be easy in his mind. He wouldn't need to be thinkin' 'bout the future, because his people would be doin' it. When they call him, they tell him his salary is paid so's he'll be freed from worldly care. If it could be that, honest Injun', and if the congregation and session could be depended on to deal as square with him as they expect him to deal with them, why, then the minister could use his vacations like old Elder Jones says, lazying in the country."

The deacon gathered up the reins. "Good-by, elder; glad to have had this chance to talk to you. When does Dr. Talcum get back from his vacation? Oh, in two weeks? Well, let's talk this question over with him sometime. Get up, Bill!"

NAF.

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Would Have a Children's Court

Ministers Hear of Modern Judicial Methods—Dr. Hutton Buried from Greenwich Street Church—Sunday School Building Started.

PHILADELPHIA—At the opening session of the Presbyterian ministers' Monday meeting tribute was paid Judge Ben Lindsey of Denver for work in behalf of the boys by Isaac C. Sutton, who asked the ministers' support towards establishing a children's court for Montgomery county. The principal speaker of the morning was Dr. E. J. Moore, new state superintendent of the Anti-Saloon League. Sept. 15 a sermon was preached to the ministers by Dr. R. T. Jones. On Sept. 26 Rev. R. C. White of Delanco, N. J., will speak on "The Heroism of Saint Paul," and on Sept. 29 Dr. George H. Hemingway of Camden will tell of "Vacation Thoughts and Experiences in Old England."

The funeral of Dr. William H. Hutton, late pastor of Greenwich Street church, was held in the church Sept. 8. The services were in charge of Rev. S. W. Steckel, who has been supply of the pulpit during the illness of Dr. Hutton. The principal addresses were by Dr. William H. Roberts, John Wanamaker and Rev. M. J. Hyndman. Prayer was offered by Doctors Greenwood and L. Y. Graham.

START SUNDAY SCHOOL BUILDING

The Second church of Germantown, Rev. J. Harvey Lee pastor, has started work on a Sunday school building adjoining the church edifice. It will be of stone, two stories, and will cost $26,000 together with the alterations necessitated in the church.

The city's newest Lutheran church was organized in a vacant store in West Philadelphia recently under the name of "The People's Church." Two hundred families are said to be prospective members of the congregation.

The one hundredth annual session of the supreme council of the Scottish Rite Masons of the northern jurisdiction was opened with services on Sunday morning in Tenth church. The sermon was preached by Bishop Berry of the M. E. church.

The Young Men's Christian Association of the city is arranging for the introduction of the "P. S. A.," or "Pleasant Sunday Afternoon," as it has been observed in England for some years. There will be twenty minutes of speaking of an attractive character, supplemented by varieties of music. The speakers will be men of distinction from different denominations. Among them is named Dr. John Grant Newman of Chambers-Wylie church.

The Presbyterian Home for Aged Couples and Aged Men at Bala will dedicate a new building Sept. 25. It will also be donation day and gifts for the $100,000 endowment and the $100,000 mortgage liquidation are earnestly hoped for.

SUNDAY SCHOOL MISSIONARY ABROAD

Philadelphia Methodism is much interested in the first Sunday school missionary sent out by the church to China. He is Rev. Wallace H. Miner. He will sail from San Francisco Oct. 1 to be superintendent of Sunday school work for the Foochow conference.

W. P. WHITE.

Wilson May Be at Grove City

Tentatively Agrees to Attend Inauguration of College President -Prominent U. P. Minister Retires After Long Service.

PITTSBURG—President Woodrow Wilson has tentatively agreed to the first public official engagement since his inauguration. It is to attend the inauguration of Professor A. T. Ormont as president of Grove City College. The date is to be fixed within three or four weeks when President Wilson shall determine that he can get away. He will also be urged to address the Pittsburg Chamber of Commerce after his visit to Grove City.

Dr. J. T. McCrory, who has been pastor of the Third U. P. church for thirty-three years and who has almost reached 70 years of age, has resigned the pastorate. His church has made him pastor emeritus at a salary of $2,000 a year for life. Dr. McCrory has been a power for good in this community in his crusade against vice and intemperance.

The Ministerial association has resumed the Monday morning meetings. At the first meeting Attorney W. F. Treadway read a paper on the "Nonpartisan Ballot Law."

Presbytery at its opening meeting elected delegates to synod to be held at Waynesburg, Pa., next month. Dr. C. S. McClelland, stated clerk, leads the delegation.

In the majority of Sunday schools in this vicinity Rally Day will be observed on the last Sunday of September.

Miss Jeannette McClelland, daughter of Charles S. McClelland, D. D., pastor of Mount Washington church, who was graduated from Wooster University last June, sailed from San Francisco Sept. 11 for Kwang Ju, Korea. She goes out with Mrs. C. C. Owen, a missionary of the Southern church, as teacher for her four children.

Second Offshoot from Norwood

Mission Formed Into Church in Suburb of Cincinnati The Congregation of Third Church Moves Again to Temporary Quarters.

CINCINNATI—Oakley church—the second child nurtured by the mother church at Norwood—was organized Sunday, Sept. 14. This church is now in charge of Rev. Horace E. Orr of Lane Seminary and request for the organization was made by over forty Presbyterians of this Cincinnati suburb—Norwood's nearest neighbor on the east. Dr. F. N. McMillan presided at the meeting and the sermon was preached by Dr. D. R. Moore of Bond Hill. Oakley was the mission in which the late E. F. Evans, whose recent death at Bay Bridge was a vacation-time tragedy, was so intensely interested. Evanston church is the other Norwood outgrowth.

The Italian church is in real distress—regretting the departure of its loved pastor, Rev. F. Borglione, for his old home at Rome. Mrs. Borglione left for Italy some months ago in poor health, which did not improve when she reached there, and it was a summons to her side that caused him to leave his charge and start back to his native land. The Italians of Cincinnati bade him Godspeed at a dinner at Caproni's. The Italian church occupies old Central church—once a Gibraltar of Presbyterianism in the West End.

The old Third congregation, which was burned out on West Seventh street and then went to the old Fifth church, has secured temporary quarters at the Deaconesses' Home, formerly Wesleyan College, on Wesley avenue.

Dr. Edward T. Swiggett, who has been stated clerk of the Presbytery of Cincinnati for over a quarter of a century, took part in the centennial celebration of Troy church, of which Dr. R. H. Dunaway is pastor.

The every Friday noon class of Sunday school teachers has been resumed at old First church. This old landmark no longer claims the tallest spire in the city, for the hand and steeple have been taken down. These weekly gatherings are largely attended. They are held under the auspices of the Sunday School Association of Hamilton county and are taught by Dr. John F. Herget.

REN MULFORD, JR.

Dr. Mason Cleared of Charges

The judicial commission of Los Angeles Presbytery appointed to take final action in the matters at issue between O. H. L. Mason, D. D., and Long Beach church has unanimously declared Dr. Mason guilty of nothing calling for censure. The commission also reaffirmed presbytery's findings that the resignation of the pastor should take effect Oct. 1. This is the third time Dr. Mason has been vindicated. He was cleared by the elders of the church, by presbytery and by the judicial commission. The latter body commended him to any church which might call him.

Rev. Robert Strong, chairman of the committee, said: "The findings are positive and unanimous. Our commission was vested with full authority from presbytery and our verdict is final. Our action, per se, is the action of presbytery itself. We believe absolutely and unanimously, as stated in the paper we have signed, that Dr. Mason has been guilty of no offense of any nature deserving even censure. While we have found Dr. Mason guiltless of any act or intent calling for censure, we have also refrained from any expression which by utmost distortion might be misconstrued into censure of the resigning elders of his church."

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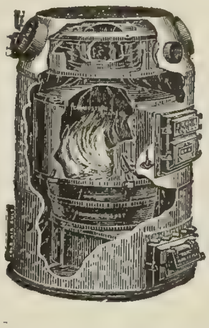

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Members of Chicago Presbytery Who Spent Several Days on the Shore of Lake Geneva, Wisconsin, Conferring on Church Work

UPWARDS of 100 members of Chicago Presbytery spent parts of three days last week in Olivet camp, Lake Geneva, the guests of friends who provided a special train both ways from Chicago. The mornings and evenings were spent in devotional meetings and conferences. One of the most significant results of the meeting was a gathering of the dozen elders who were in the party, and their determination to interest more men in the work of presbytery. E. S. Ransom of Sixth church was appointed by the men to have charge of preliminary efforts to obtain a larger attendance of elders at future retreats of the same sort, and to obtain representation of elders on the program of future meetings of the same sort.

Moderator Selden characterized the retreat as the best conference presbytery ever held. Coming as it did at the opening of fall work the men went to their churches with consecrated energy. Among the inspirational speakers during the conference were Dr. John Timothy Stone, Dr. George N. Luccock, Rev. Frederick I. Selden, Rev. H. S. Brown and Rev. D. H. Cornell. Dr. J. J. Rae, as chairman of the evangelistic committee of presbytery, had general charge of the conferences. Dr. F. M. Fox, associate secretary of the brotherhood, gave the men practical pointers on work with men.

A quartet of McCormick Seminary students led the singing. Three members of Olivet church who have been working at the camp this summer were received by presbytery as candidates for the ministry.

Olivet Camp Popularity Growing

Nearly 1,000 Persons Entertained at Lake Geneva During Past Season—Mrs. Berry Heads Woman's Board.

CHICAGO—Olivet camp at Lake Geneva is proving its popularity by increasing attendance. This season there were 989 people entertained, of whom 320 were from Olivet church. Last year the attendance was 727 and the year previous 438. Plans are under consideration for the purchase of additional land for tents.

Mrs. A. L. Berry has been elected president of the Board of the Northwest to take the place of Mrs. John Balcom Shaw, who has removed to Los Angeles. Last winter Mrs. Berry was in charge of the Presbyterian Training School for a time, and several years ago was president of the Board of the Northwest for two years.

Dr. John Balcom Shaw was in the city several days last week en route to Los Angeles and conferred with members of the committee of Second church in charge of obtaining a new pastor.

Dr. G. N. Luccock will address the ministers' meeting next week. Last Monday Rev. W. H. Head gave a dramatic interpretation of "Pilgrim's Progress."

Dr. Hugh T. Kerr was strongly praised as a presbyter and as a pastor by presbytery Monday in connection with his request for the dissolution of his relations with Fullerton Avenue church. He goes to Shady Side church, Pittsburg, this month.

RAISE MORE THAN ENOUGH MONEY

At the dedication of the new $29,000 church at Chicago Heights last Sunday Dr. E. P. Hill preached twice. There was a debt of $11,000 and pledges were received at the service amounting to $12,800. The structure was started through the energy of the pastor, Dr. J. B. Fleming. The building will seat 650 and is furnished with a pipe organ.

"Using Newspapers as Allies in Promoting Christianity" will be one of the subjects considered in a conference in connection with the convention of the Christian Endeavor societies of Cook and Lake counties in the University building Sept. 19 and 20. Mrs. Catherine Booth-Clibborn will be one of the speakers at the general meeting.

Several hundred converts of Pacific Garden mission celebrated the thirty-seventh anniversary of the founding of the institution last Sunday. "Mother Clarke" greeted the converts who came from many cities.

The baseball club of Harvey church last Saturday won the game which made them winners of the pennant in the contest among teams of six churches. Every member of the Harvey team attends Sunday school and abstains from Sunday baseball. Rev. F. A. Johnson is pastor.

Members of presbytery and other friends of Dr. George B. Safford gathered in large numbers Tuesday evening in his honor at a dinner at the Kimball cafe. There were addresses of appreciation of his diversified services in the city and expressions of regret at his departure to Minneapolis.

Prospects for the Presbyterian Training School, which recently reopened, were, it is asserted, never brighter nor its future more fully assured. The federation with Chicago Training School is proving entirely satisfactory. Students of the two schools are finding their relation to each other and to the federated leadership an illuminating experience in real Christian fellowship and cooperation, without loss of denominational loyalty.

The Church Extension Board held its first meeting Monday afternoon to plan the work among the weaker churches of the presbytery for the coming season. Several days previously Dr. Hill, the superintendent, took Rev. W. E. Parker, Jr., and Rev. W. C. Smith, new members of the executive staff of the board, on an automobile trip about the city. They visited practically every Presbyterian church, taking special note of the missions and the sociological conditions surrounding each.

The September issue of The Illinois Trumpet Call, the organ of the state Sunday school association, is a memorial number for W. B. Jacobs, for many years identified with Sunday school work, who was killed some time ago in an accident on Wabash avenue.

Clergy and Laity

Rev. William S. Jerome of Detroit has accepted a position with the library of the University of Michigan.

Charles H. Marsh of New York has been appointed organist of First church, Pueblo, Colo. Mr. Marsh for three years was with Dr. Wilbur Chapman and has also accompanied Dr. Henry Ostrom on evangelistic tours.

Dr. Edward B. Wright, pastor emeritus of First church, Austin, Texas, is living at the Bible Teachers' Training Institute, New York, for the current month, renewing old New York associations. Dr. Wright fifty years ago was a classmate in Union Seminary of the late Dr. Charles Augustus Briggs and of Dr. David R. Frazer, pastor emeritus of First church of Newark.

Work for Early Closing of Stores

Pastors Champion Cause of Shop Girls — Ministers Relate Vacation Experiences — Two Fortieth Anniversaries.

ROCHESTER—This city is emphasizing practical religion by a wave of enthusiasm for early Saturday night closing of stores for the benefit of thousands of overworked shop girls and other employees. A small number of business firms are opposing the movement, but pastors and churches of the city generally have thrown their influence into the fight; civic organizations, women's clubs and labor organizations have indorsed the movement; the city papers have printed two-page broadsides showing the "honor roll" of firms agreeing to close at 6 o'clock, and citizens are urged to adopt the slogan, "No more Saturday night shopping." As a result the first Saturday night of September found closed nearly half a thousand business places of all classes; while a monster parade and a mass meeting in Convention hall inaugurated and celebrated the first Saturday night early closing. The movement is hailed as fundamentally religious, obeying the command, "Thou shalt love thy neighbor as thyself."

In curious contrast, the Rochester Florists' association the following Monday night debated hotly whether florists ought not to be free to keep their stores open on Sundays.

The ministers' association resumed weekly meetings Sept. 8, with "Vacation Experiences" as topic. Practically all the pastors had returned, except Dr. William R. Taylor of Brick church, who after serving in the Aberdeen council traveled widely in Europe with his family. He is expected to be in his pulpit Sept. 21.

Two fortieth anniversaries of interest have just been celebrated: The one, forty years of faithful work by the Women's Missionary Society of Caledonia, Rev. James L. Jewell, pastor; the other, the anniversary of Salem German Evangelical church, whose Sunday school was founded forty years ago by Thomas Dransfield, now city clerk of Rochester, and a prominent Presbyterian layman. Though a Presbyterian, Mr. Dransfield was superintendent of this school for its first five years; and appropriately he was chief speaker at the fortieth anniversary.

Central church, which Dr. Charles C. Albertson left to take the pastorate of "Dr. Cuyler's church" in Brooklyn, has not yet announced his successor, but work "goes on forever." Dr. John Balcom Shaw stopped on his way to his new California field to fill Central's pulpit Sept. 7. ROBERT C. HALLOCK.

Summer Meetings Attract 570,000

Evangelistic Services in New York Grow in Interest—Reception for Outgoing Missionaries—Dan Crawford to Speak.

NEW YORK—The annual converts' rally held at the close of each summer's tent, open-air and shop campaign by the evangelistic committee of New York city took place last Monday evening in Carnegie Hall. The floor of the auditorium was reserved for converts and their friends. Picturesque delegations from Little Italy, with other companies of Roumanians, Bohemians, Slovaks, Finns, Swedes, Poles, Germans, Spaniards and French, each responding with some form of testimony or salutation, made incontrovertible witness to the comprehensive character of the work and to its fruits. Dr. Arthur J. Smith, superintendent, reported that the expense of the campaign this year has been about the same as last, while the attendance at the meetings and the results of the services this season had far exceeded that of any previous summer. He said that 570,000 persons attended the various meetings. That is an increase of 200,000 over 1912, while the expense has been $2,000 less.

A farewell meeting was held in the assembly room of the Foreign Missions Board Sept. 9 in honor of ten missionaries who sailed the next morning en route to India. Those returning from furlough were: E. E. Fife, D. D., Mrs. R. H. H. Goheen with her two children, Mrs. J. H. Goheen, Miss A. A. Brown, Miss Mary C. Helm and Miss Matilda C. Rebentisch. Going for their first service in the field were Misses Ada D. Ayers, Mary E. Paisley, Emily L. Peterson and Lucy F. Bittinger.

Dr. Parkhurst will preach in Madison Square church Sept. 28. The church reopens next Sunday in charge of Dr. George R. Montgomery, assistant pastor.

Rev. W. N. Lawton, who has been supplying St. James' church (colored), has been invited to become its pastor. This church is working to wipe out a mortgage of $3,200.

Union Seminary announces the appointment of Dr. Henry Preserved Smith as the librarian. Some comment has been created by the fact that Dr. Smith comes to Union from the Unitarian seminary at Meadville, Pa., but Dr. Smith, though he has been teaching in a liberal school, is not a Unitarian in church connection, but a Congregationalist, and moreover, he is not to be a member of the faculty nor a teacher in Union.

Dan Crawford is coming to New York and will speak Sept. 21 in Bedford church, Brooklyn, in the pulpit of Dr. S. Edward Young.

The National Bible Institute's School for Christian Workers will open for its sixth season of work early in October. The teaching staff will include Don O. Shelton, Dr. C. I. Scofield, Hugh R. Monro, Joseph A. Richards, Rev. Henry W. Frost and many others. The institute office is at 156 Fifth avenue.

BUILD MEMORIAL TO PASTOR

The trustees of Spring Street church, with the aid of other friends and admirers of their late pastor, Rev. H. Roswell Bates, have purchased a corner lot adjacent to the church and will erect a neighborhood house which will be dedicated to Mr. Bates's memory.

Officers of Madison Avenue Reformed church found it possible to resume their services last Sunday, when Hugh Black, D. D., preached. Next Sunday the preacher at both services is to be Charles F. Aked, D. D., of San Francisco. Arrangements have already been made for the supply of the pulpit for every Sunday until the end of June, 1914.

Charles H. Wicks has recently returned from four years' residence in China, where he was professor in the Canton Christian College. He is a member of the Church of the Covenant and during the absence of the pastor, Dr. G. S. Webster, on Sept. 14 and 21 supplied the pulpit. He enters the senior class in Union Seminary to complete his theological studies in preparation for permanent work in Canton College.

Last Sunday was a happy day for Central church, Brooklyn. Its pastor, Dr. John F. Carson, who has endeared himself to his parish by nearly thirty years of service, came back to occupy his pulpit after a year in which he has preached there only once. He suffered a complete nervous collapse after his year's service as moderator of Assembly. Dr. Carson now returns with the assurance that with reasonable care he will be able to go forward with his work.

The Ministers' Association at its first meeting after the summer holiday last Monday discussed vacation experiences. Next week Dr. Simeon B. Dunn will talk on "The Bible Chromatics—a Study in the Religion of Colors." Sept. 29 Dr. J. C. Rauscher of the Astoria Reformed church will speak on "The Kingdom of God."

Farewell Service in Old Church

Merriam Park Society Moves to New Structure—Minneapolis Congregations Unite—Many Freshmen at Macalester.

ST. PAUL-MINNEAPOLIS—Most interesting valedictory services were held in the old church building by the congregation of Merriam Park the last Sabbath of August. Elders Magnuson and Doty spoke of the past and the future, while Professor Caroline Austin spoke of the present. Norman B. Block, publisher of the Times-Herald of Grand Forks, returned to St. Paul to participate in the service of song. Two members of the original quartet in the earliest days of the church when occupying the present building were also present. The first Sunday in September the inaugural services in the splendid new church were held in the first floor social rooms. The pastor, Dr. George E. Davies, preached an appropriate sermon. The old church building has been sold to a newly organized Baptist congregation.

Rosedale church of Minneapolis, under the pastoral direction of Dr. T. H. McCleland, has sold its present lots and will soon remove to a much better location at 48th and Lyndale streets.

Another movement in the interests of efficiency is that of the union of Elim and Vanderburg Memorial churches. The united church will occupy the site of Elim and be called Vanderburg.

Elder Cooper of Westminster church is the leader of the committee that is completing the raising of $25,000 for debt-paying in needy churches. The work so sanguinely pushed by Rev. Moses Breeze of the Home Board will thus be sooned crowned with success.

Macalester college opened with suitable ceremonies Sept. 10. More than 100 freshmen were welcomed. Baldwin preparatory school in connection with the college received no freshman class, as the trustees determined that the time had come when Macalester should cease to do preparatory work. The College of Music has been greatly enlarged and its faculty strengthened.

Zion church of the colored brethren, St. Paul, hopes to dedicate the new building during October. A most creditable house of worship has been built under the wise leadership of the pastor, Rev. George W. Camp.

Enlarge Work for Portland Men

More Accommodations at an Adjunct of First Church—New Buildings Progressing—Dr. Marcotte Will Wed Elder's Daughter.

PORTLAND—One part of the First church which not only has kept up its work during the "quiet" months but has enlarged its activity is the men's resort. This undertaking, which looks after men out of work and discouraged, has added to its dormitory facilities during August and has helped a large number of homeless men and men out of work.

Piedmont and Westminster churches have been pushing their new building projects during the summer and the former is now under cover. Westminster, being a larger and more substantial building, sees its work go more slowly. It was the hope of the pastor to have the building in shape for the meeting of synod in the fall, but if that is not possible, synod will meet with the church in the old building. Not only a new building, but a new wife for the minister is also one of the "blessings" promised Westminster congregation, for Dr. Marcotte is soon to wed a daughter of Robert Wiggins, one of his elders.

Millard Avenue church has been for more than a year under the care of Rev. Levi Johnson, superintendent of the men's resort of First church. He has been able to give them only a morning service, but the work has so prospered that the congregation has recently extended a call to Rev. W. H. Amos of Ida Grove, Iowa, who will give it all of his time as stated supply for six months. This church has just completed an expenditure of $1,200 to enlarge its building.

School and College

F. R. Babcock of Pittsburg is the successor of the late J. N. Pew as president of the board of trustees of Grove City College and Dr. Ormond of Princeton has been chosen president of the college and professor of philosophy.

Western College for Women opened its fifty-ninth year Sept. 10. The unusually large enrollment necessitates the occupation of an additional cottage dormitory. Nineteen states, besides the District of Columbia, Canada, Japan and Syria, are represented. The new gymnasium, a handsome brick building, is opened this fall with full equipment.

The 102d session of Princeton Theological Seminary will be opened by exercises in Miller chapel at 11 o'clock, Friday, Sept. 19. The opening address will be delivered by Dr. Oswald Thompson Allis, instructor in Semitic philology. The annual alumni religious conference will be held during the evening of Monday, Oct. 14 and all day Tuesday. It will be addressed by a helpful company of speakers

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Blackburn college's opening was postponed until Sept. 18 on account of the extensive improvements being made to the college buildings. The large increase in new students consequent on the adoption of the self-help plan has crowded the accommodations in the young men's dormitory and only a few rooms remain for young women.

From Various Fields

Indiana

Growth of Indianapolis Churches

Churches of this city received more members on profession last year than the year previous, but they were more generally distributed. A comparison of the four highest is as follows: In 1912—Seventh 38, Second 35, Memorial 29, East Washington Street 22; 1913—First 33, Seventh 31, Grace 21, Memorial 20.

Rev. A. L. Duncan of Brazil church spent a portion of his vacation with relatives in the city, a sad incident of which was the funeral of his brother, who was run down by an automobile.

At the last meeting of the local Christian Endeavor union the new state field secretary, R. A. Walker, made his inaugural address. He comes from Illinois and succeeds Miss Florence Lanham of this city, who has lately been appointed religious work director of the local Y. W. C. A. She spoke at Sixth church Sept. 7, in the absence of the pastor, Dr. David Van Dyke. Dr. Van Dyke has announced that he would retire from regular labors with next Sabbath, after fifty-one years of active ministry.

Dr. P. E. Powell, national representative of the Knights of the Holy Grail, was in the pulpit of the East Washington Street church on a recent Sunday, preliminary to the organization of a castle of that boys' society.

Synod's foreign missionary committee was in conference here recently with Dr. J. C. Garritt of the Nanking station, relative to a statewide China campaign among the churches.

C. R. S.

Pennsylvania

The old Upper Octorara church, Presbytery of Chester, Rev. W. H. Taylor pastor, is enjoying a period of prosperity and of a greater activity on the part of the workers.

Rev. A. M. Guttery of Washington, Pa., who will soon leave for China as a Y. M. C. A. secretary, was entertained by the people of Third church, Washington, a few days ago.

The celebration of the fiftieth anniversary of the admission of Rev. J. B. Reed to the ministry and the twenty-fifth anniversary of his pastorate of Laurel Hill church were recently observed by a large gathering of his congregation on the church lawn.

It is expected that by the end of this year the remainder of the cost of the $14,000 new church building at South Altoona will have been paid. Rev. E. L. Hallett, pastor, came to the field from Odessa, Del., three years ago and has largely increased the membership. There are 260 in the Sunday school, and the school and church are up to date in every particular.

Five towns in Delaware county have organized against the saloon and will inaugurate a campaign to drive it from the county. In Swarthmore the committee is headed by Rev. W. M. Woodfin, pastor of the Presbyterian church, in Chester by Dr. H. L. Latham and in Darley by Rev. J. R. Kerr. A recent meeting at the latter place was addressed by Dr. W. R. Laird of First church of West Chester and Elder Cole of Mendenhall.

Michigan

All of the Detroit pastors returned in time for the meeting of presbytery Sept. 15 at Northville.

An evangelistic campaign under the auspices of the Protestant churches opened at Caro Sunday, Sept. 7, in a tabernacle seating 1,500, recently erected on a vacant lot. The meetings will continue four weeks and will be addressed by able evangelists.

Irving Bradfield of the last class of McCormick Seminary, son of E. H. Bradfield, general missionary, is supplying the church at Harbor Beach.

A new site has been obtained and plans adopted for a new church at Howell to cost about $45,000. Four McPherson brothers have shown their loyalty to the church of their youth by subscribing each $5,000. This church has made a steady advance during the more than ten years' pastorate of Rev. L. S. Brooke.

The Pray law, enacted by the last Michigan legislature, became effective Aug. 15 and forbids the importation of liquors into "dry" counties, of which there are now thirty-five in the state. Attorney General Fellows has ruled that the law applies to exclude liquors from other states as well as from Michigan. This is a hit at Milwaukee beer, which has been enjoying a large trade in the "dry" counties of Michigan.

The Central Methodist church, Detroit, has been gradually encroached upon by business houses and its property has become very valuable. It is now facing the question of endowment in order to insure its permanency. To meet this necessity it is proposed to erect a modern office building on the site now occupied by the Book Concern and the Christian Advocate, the rental of which would yield a handsome income. Neighbors of the Methodists have sold out and moved into newer sections of the city.

Illinois

The new building at Green Valley, near Pekin, Ill., was dedicated Sept. 7. The previous structure has been in service thirty-seven years. The sermon was by Rev. W. E. Spoonts of Northminster church, Jacksonville.

The thirty-eighth annual camp meeting at Tindel's Grove, near Rock Island, closed Aug. 31 with the greatest crowds and best results in years. Several thousand were on the grounds on Sabbaths. Dr. H. P. Dunlop was the evangelist, assisted by Alfred Dixon and Miss Nora O. Corette. Dr. Dunlop is beginning fall and winter evangelistic work.

Dr. Donald C. MacLeod of Washington, D. C., began his work in First church, Springfield, Sept. 7. Following the resignation of Dr. Thomas D. Logan on account of illness Rev. C. P. Goodson supplied the church for a time until called to Ohio. Since then Rev. Scott F. Hershey has been in charge of the pulpit and pastoral work. During the summer he maintained large interest in the church and through cottage prayer meetings has stimulated interest in the midweek service and Sunday school to a large extent.

Plans have been made by the Chicago office of the Laymen's Missionary Movement for fifty conferences to be held in as many places in Illinois beginning Nov. 1, looking toward the spreading of the idea of the every-member canvass. Representatives of all denominations will cooperate in this work, which is under the direction of F. J. Michel of Chicago, western secretary of the movement. These meetings will usually occupy two days and will seek to instruct church leaders in the details of arranging for an every-member canvass in the local congregations.

Iowa

On account of the interstate fair at Sioux City at the time set for presbytery meeting, the meeting was adjourned for a week and will convene in Knox church Sept. 22. This church has a custom of publishing in the calendar the statement of the treasurer for the quarter. Members thus know just how the church stands financially, without waiting until the annual meeting. Rev. R. D. Echlin is pastor.

Kansas

On account of the crowded condition of public schools of Scandia, the Presbyterian church has been fitted as a schoolhouse annex.

Notwithstanding heat, drought and the removal of faithful workers, the church at Lincoln is prospering under Rev. J. C. Hanna. The old stone church, the first erected in Lincoln, has become inadequate to the growing needs, especially of the Sunday school. Sept. 7 the last service was held in the old building. Rev. H. C. Bradbury, who organized the church and was instrumental in securing the first building, was the preacher. The next day workmen began to tear down the old landmark to make way for a larger and better church.

The new church at Ellsworth was dedicated Sept. 14. Neighboring pastors assisted in the services. The building contains thirty different rooms planned for the most modern and practical Sunday school work. Dr. C. E. Kircher is pastor.

South Dakota

Effort is being made promptly to fill the vacancy at Brookings caused by the resignation of Rev. Albert F. Von Tobel, who goes to Mifflintown, Pa. There are large possibilities at the work at Brookings with the students of the State College of Agriculture.

The church of Aberdeen, J. Rosser Jones, D. D., pastor, contributed to beneficence during the past church year a larger sum than any other church in the synod and more than five times as much as the church reporting the largest membership. It ranks third in membership in the synod. The church of Britton, however, Rev. D. M. Butt pastor, far outranks that of Aberdeen in amount per church member contributed to beneficences $8.50; Aberdeen $5.05.

California

The resignation of Dr. Frank L. Goodspeed from First church, Oakland, was not accepted by the congregation. Presbytery on Sept. 10 refused to release him. A committee of conciliation was appointed by presbytery to meet with the church officers and pastor.

Bible Conferences in Winter

Dr. S. C. Dickey of Winona to Pilot a Party of Distinguished British Preachers Through Several American Cities.

The great vogue of Bible conferences which are held in many places in this country during the summer season has suggested to several observers the idea of an itinerant Bible conference to go about the country from city to city during the winter. But it has remained for Dr. Solomon C. Dickey, the creator of the Winona Bible conference, to bring the idea to fruition. Dr. Dickey is now organizing a staff of eminent preachers and teachers in whose behalf he is making arrangements for six-day and four-day series of meetings in perhaps a dozen American cities during January, February and March. The arrangements are by no means all completed, but they have proceeded far enough to assure the enterprise.

Dr. Dickey has signed contracts with Dr. G. Campbell Morgan, pastor of Westminster chapel in London, and Dr. J. Stuart Holden, rector of Portman Square Anglican church in the same city. Two more Englishmen of equal strength and reputation will be added to this list. Dr. Dickey has just sailed for Great Britain to clinch the engagement of these two other men, and it is next to certain that Dr. John A. Hutton of Glasgow will be one of them. The fifth member of the company will be Dr. F. N. Palmer, whose great reputation as a Bible teacher has long since been fixed in the minds of all who are in the habit of frequenting Winona. W. H. Collison, also well known in Winona, will accompany the party as a leader of singing.

The cities with which arrangements for the appearance of these speakers during the winter have already been made are: Los Angeles, Portland, San Francisco, Seattle, Dallas and El Paso. Strong local interest already expressed indicates that Denver, Kansas City, Nashville, Atlanta and Pittsburg will be added to this list, and possibly Washington and Philadelphia. Applications from other cities will be considered when Dr. Dickey returns from abroad in the course of a month.

Dr. Robert E. L. Jarvis, pastor of Bethany church, Philadelphia, and moderator of Philadelphia Presbytery, while visiting recently in Colorado Springs, Colo., was stricken with heart failure on account of the high altitude. He has been taken to Winfield, Kas., and is said to be much improved.

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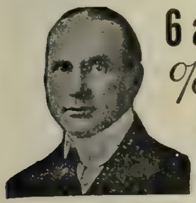

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Financial Situation

Railroads Will Suffer from the Short Crops—Church Officials Talk Over Investments A Home as an Expensive Luxury.

It is probable that the railroads will suffer large loss on account of the shrinkage in the corn crop this year. It is estimated by the department of agriculture that the crop will be 874,000,000 bushels less than last year's production. This leaves the total yield at 2,251,000,000, which is said to be close to the actual requirements in this country for feeding purposes. There consequently will be little or no corn left for shipment and the movement of live stock may also be curtailed. The spring wheat crop by latest report will be lower than last year by 87,000,000 bushels, but greater than it was in 1911 by 62,000,000 bushels. The large crop of winter wheat will, however, neutralize much of this loss. There has also been a shrinkage in the oat crop which may have a considerable effect upon the price of this cereal. These losses, although indicated previously, show a marked change from earlier reports by the government.

Light on Various Investments

An interesting discussion concerning the relative merits of various sorts of investments was recently overheard by a Continent representative. A pastor, an elder, a deacon and a Sunday school secretary were lunching together, and the pastor was surprised when the elder, the owner of a large factory, said that he could not afford to own a home and explained himself in this way: "I have found that I can use money, which otherwise might be tied up in a home, in my business and make more out of it than otherwise. I have found, too, that I can get more value for my money by renting a house than I can by owning one."

The deacon, who is about to be married, said that he expected to buy a house by partial payments. "I can't save money readily and unless there is some definite payment for me to make every little while, I find that the money disappears. I have found a house which I can buy on monthly payments which total no more than interest and taxes would if I already owned the property."

The Elder Carries Much Life Insurance

"I consider life insurance one of the best means of saving money," said the elder, "and I carry nearly $75,000 insurance, most of it on the twenty payment plan. I started this when I was less than 20 years old and although it pushed me to the limit sometimes to make the payments I have never been sorry."

"I took out my first insurance last year," said the parson, who is close to 42 years of age, "and my rate is considerably higher than if I had started twenty years ago. I believe it is a good way, however, for us poor men to save money."

"Another way that a man of very moderate means can start the accumulation of a modest fortune," said the Sunday school official, "is through the purchase of farm mortgages or bonds by partial payments. Some of the most conservative and reliable houses in the country are now offering some first class bonds on an initial payment of one-fifth of the market price, with succeeding payments any time within a year or so in $100 amounts. Interest begins on each payment as soon as made at the same rate which the bond bears. Mortgage houses are also recognizing the demand of salaried men for a means of investing small amounts and are looking for such investments, even though the profit on this small business is very slight."

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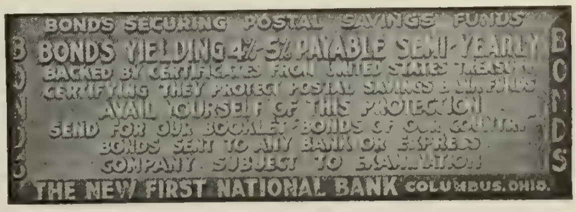

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5 Per Cent

Presbyters Study Church Problems

Dayton Presbytery met at Troy. The congregation was in the midst of exercises celebrating the 100th anniversary of the organization. Much attention was paid to the need of churches which suffered from the flood; the committee was enlarged, and instructed to continue efforts with all earnestness. A prominent feature of the meeting was an evangelistic conference closing with an evening address by Dr. Samuel S. Palmer. Governor Cox was commended for his stand as to the closing of the saloons of the state on the Sabbath. Warmest congratulations were extended to Troy church, which continued its services throughout the week.

Will Push Every-Member Canvass

Iowa City Presbytery met in First church, Williamsburg, Iowa, Sept. 8. Rev. M. E. Lumbar preached the sermon. Howard Vernon Comin, D. D., was elected moderator. The overture was affirmed. A committee was appointed to push the every-member canvass. Dr. E. A. Bess, new university pastor, gave the popular address Tuesday evening on education. A. B. T. Moore, national president of the Gideons, gave a splendid address on men's work. Presbytery voted ½ cent per member for vacancy and supply for the year ending March 31, 1914. The withdrawal of the Iowa City Presbytery from the Iowa Board of Home Missions was deferred until after meeting of Synod. The home mission committee and executive commission were empowered to employ an evangelist. A committee was appointed to investigate the Bettendorf field and if the way be clear organize a church.

Steubenville Presbytery met in Smithfield, Ohio, church Sept. 8 and 9, and was opened with a sermon by Rev. O. J. Gregg. A. M. Reid, D. D., who is 85 years young, was elected moderator. Foreign missions were emphasized in a strong address by Rev. A. L. Wilie, a missionary from India. General Assembly's question as to the union with the Reformed Church was answered in the affirmative.

Hold Meetings in Vacant Churches

Union Presbytery met in Spring Place church Sept. 9. Rev. Angus McDonald was moderator. Presbytery instructed the evangelistic committee to arrange for a series of meetings in every vacant church of presbytery and asked the churches to release their pastors for at least two weeks for this special work. A number of pastors volunteered their service. Union Presbytery shows a net gain in members of 8 per cent for the past year. This makes a net gain of 16 per cent for the past two years.

Saginaw Presbytery met at Alpena Sept. 8. Rev. C. M. Boyce preached the sermon. Rev. E. A. Junkin, pastor of Alpena church, was elected moderator. Action on the overture relative to the Reformed Church was deferred until spring. An educational conference was held in the afternoon, at which President Thomas C. Blaisdell of Alma College, Rev. H. R. Stark and Rev. T. S. Anderson spoke. Presbytery closed with a popular meeting in the evening, addressed by Rev. J. A. Dunkel on "What Paul Saw at Athens, and What I See at Alpena," and by Rev. W. H. Mason on "The Secret of Spiritual Power."

Kirksville Presbytery, meeting with New Providence church, was not largely attended on account of the drought and heat. Jonathan Hollyman, who finishes the course in Union Seminary this year, was ordained as an evangelist. Arrangements are being made to hold a number of protracted meetings in country churches this fall.

Hold Efficiency Conference

Des Moines Presbytery met in Panora church Sept. 9, and was opened with a sermon by Rev. Alexander MacFerran, retiring moderator. Rev. Horace O. Bethel of Dexter was elected moderator. He was also elected pastor at large. Dr. R. C. Hughes of Madison, Wis., addressed presbytery in the interest of the university pastor and Bible study. An "efficiency conference" was held in the interest of home missions. President George P. Magill, D. D., of Highland Park College addressed presbytery in popular meeting in the interest of "Practical Education." Presbytery adjourned to meet in the Des Moines Y. M. C. A. Sept. 30 at 2:30.

Maumee Presbytery met in Bowling Green, Sept. 8, and was opened with a sermon by Rev. J. R. Bardelmeier, retiring moderator. Presbytery expressed itself as favoring a union with the Reformed Church. At the Tuesday night session Rev. S. C. Black gave an illustrated lecture on the work of the College Board. This was followed with an address by Rev. George G. Doolittle, a member of presbytery home on furlough from Sidon, Syria.

Urge Religious Education

In the new stone church at Ellwood City, Pa., Shenango Presbytery met Sept. 9. Rev. James E. Clark, representing the Boards of Education, Colleges and Sunday School Work, discussed the pressing problem of religious education. "Since secular schools do not or dare not emphasize or even touch God's truth, the home, the Sunday school and the church must act, and the evangelical Christian college must be supported," he said. As an encouragement along that line, three students of Westminster College applied for presbyterial care as candidates for the ministry, and were received. They were Arthur R. Porter, Pulaski; John R. Thompson, New Bedford, and G. Francis Mechlin, son of Rev. E. K. Mechlin of Rich Hill. The moderator, Rev. B. M. Paul, has summoned committee chairmen to a conference to take up the matter of arranging an efficient every-member canvass among churches.

Pledge Support to Hastings College

Hastings Presbytery met at Oxford, Neb., Sept. 2. Rev. J. W. Pressly, retiring moderator, preached the sermon. Rev. George E. Parisoe of Minden was chosen moderator. Arrangements were made for the installation of Rev. James W. Bean over Hastings church. Presbytery expressed its appreciation of the splendid services of President Crone and his able assistants at Hastings College and the members pledged themselves to use every effort to secure students for the college and urge churches to meet in full their apportionment for the college. Student W. E. Dysart, now in Omaha Seminary, was licensed.

Monroe Presbytery met at Reading, Mich., Sept. 8, Rev. C. E. Thomas moderator. Rev. A. R. Atwood, the new educational secretary of synod, addressed the presbytery. A helpful conference on men's work was conducted by Rev. B. R. Weld. C. E. Bradt, D. D., made an inspiring address on missions at the closing session.

Work of the church and country life department of the Home Board was commended by Iowa Presbytery at Cross Lanes church, Iowa. Rev. D. W. Cassat of Birmingham was elected moderator. Overture on union with Reformed Church was affirmed.

Would Help Pastors' Salaries

Freeport Presbytery met in Polo, Ill., Sept. 9. The sermon was preached by Rev. C. J. Wilson. Rev. Charles Giesselbrecht was elected moderator. The overture on union with the Reformed Church was answered in the affirmative. A plan for the consolidation of synod's committees of home missions, church erection and Sabbath school missions was approved. A committee was appointed to bring in at the spring meeting an overture to Assembly asking that some plan be devised to increase the salaries of ministers wherever needed owing to the increased cost of living.

Presbytery Is 175 Years Old

New Brunswick Presbytery will celebrate the passing of the 175th milestone at the coming meeting to be held in New Brunswick, Sept. 23. The presbytery was constituted August 8, 1738, in New Brunswick, where the centennial was celebrated on the exact day and hour. The "Log College" by Dr. Archibald Alexander is a publication growing out of that celebration.

At the coming meeting there are to be two historical addresses delivered in the afternoon on the beginnings of this presbytery, by Rev. George H. Ingram, stated clerk, and on the presbytery's place in the history of the church, by Professor Frederick W. Loetscher of Princeton Seminary. In the afternoon there will also be greetings from presbyteries. There are at least ten other presbyteries at work at present on ground once occupied by New Brunswick presbytery. A number of these will be represented. In the evening there are to be greetings from the Reformed Church, by W. H. S. Demarest, D. D., president of Rutgers College, and Rev. Joseph H. Hogan, pastor of First Reformed church of New Brunswick.

"Clark's Crow" Identified by Home Councilors

(Continued from page 1290)

ending with the tail, which is always discarded.

No one has ever accused Clark's crow of being endowed with musical talents, for its twice repeated note with thrilling r's—kar-r-r! kar-r-r!—is the discordant echo of the storm king's refrain, and once heard is never forgotten.

The cut reproduced from a photograph taken by the author on top of Pike's peak a few years ago shows a nutcracker in its most characteristic pose W. W. ARNOLD.

Colorado Springs, Colo.

Clark's crow is also known as Clark's nutcracker. Its scientific name is Nucifraga columbiana (Wilson). It is sometimes called white crow. Its color is principally white and gray, with black wings, bill and legs. It is smaller than our common crow, being from twelve to fourteen inches long. It frequents the coniferous forests of Western North America from the high mountains of Arizona and New Mexico to upper Alaska. It has been found rarely in South Dakota and Nebraska, and in Western Missouri and Arkansas. It is an omnivorous feeder upon vegetable food, preferring the pine seeds, cedar berries and acorns. It also eats insects. Save during the breeding season, these birds are found in flocks. The bird is related to both the woodpeckers and crows, and is said to have some of the habits and characteristics of both.

Indianapolis, Ind. A. W. BUTLER.

Two Birthdays and Three Boys

(Continued from page 1291)

"Tomorrow," said Jake. "The pay is good. And there'll be a raise if I suit. And—and"—the big fellow almost broke down—"the young chap said he'd call around and give my wife a look-over and see if he couldn't pull her up faster. There's grand neighbors in God's world, Patsy. You are one."

At that Patsy escaped. He went to what served as his private den when he sought solitude. It was an extremely narrow slit between the rear of the East End hotel and the side wall of Goldsteiner's department store. The night was drawing on, the day was over.

"There's a lot happened in it," thought Patsy. "It's been all connected up, as if there was something running through it, to keep it together. I wonder if there was."

A bright star hung out of the dusk above the strip between Goldsteiner's and the hotel.

"Maybe this *is* God's world," whispered Patsy. "The doctor's minister didn't look as if he could get fooled even on God. Maybe Somebody did look out for Jake, to get him another job."

That heart of Patsy's, that he could not keep under, gave a sudden joyous leap. "If He did, why, just a bunch of us boys helped Him out on it! The doctor might be right, and to make folks happy God lets them be neighbors."

Assert That Living Is Costly

Eight ministers of as many churches in Waukegan, Ill., have resigned in the last four months and the reason given by all but two of these is that the high cost of living has made it impossible for them to continue their church work in Waukegan on the salaries paid. Pastors of the Episcopal, Baptist, Congregational, Jewish, Methodist, German Reformed, and two Christian churches are those who have recently left their work. Two of the pastors have taken up secular employment.

Ministers Win Tennis Championship

Two brothers, Rev. H. W. Rendall of Devon, Pa., and Rev. J. H. Rendall of Clarks Summit, Pa., two of the four ministerial sons of Dr. J. D. Rendall, president of Lincoln University, recently won the championship cup in the annual tennis tournament at West Chester, Pa. They have been champions of the county for several years.

GOSPEL PAPERS REACH FOREIGNERS

Board of Publication Does Important Work Among Newcomers—Workers Form Bible Study Groups—Help for Rally Day.

The literature which the Board of Publication and Sabbath School Work is sending out in connection with Rally Day contains some very helpful material with reference to missionary work in behalf of foreign immigrants. Churches, Sunday schools and missionary societies may obtain copies of the board's leaflets on this subject for wide distribution. In view of the emphasis which will be placed upon immigrant missions during this fall in preparation for Home Mission Week, in November, they will be helpful. "New Americans for a New America" is the topic agreed upon by the evangelical denominations for Home Mission Week.

The Board of Publication and Sunday School Work is contributing to the cause of immigrant evangelization through the work of its missionary colporteurs who canvass foreign settlements in different parts of the country, ascertain the religious conditions, distribute Bibles, Testaments, and other religious books and tracts in the various languages spoken. Frequently these workers organize Bible study groups, or mission Sunday schools which in a number of cases have led to the organization of permanent churches with their own pastors.

During the course of a year's labors these missionaries visited more than 32,000 families, besides conversing with thousands of individuals whom they gathered about them at the noon hour and in the evening in construction and mining camps.

It is impossible, however, to support a sufficient number of such workers with the limited funds at the board's command, so the plan of publishing weekly religious periodicals in foreign languages has been adopted and found helpful. The paper can go where the colporteur cannot. Its weekly visit keeps the immigrant informed regarding the growth of evangelical missions among the people of his own nationality. It also contains a sermon upon some evangelical theme in which the fundamental truths of the gospel are explained in a simple, effective manner. The circulation of the six periodicals published under the board's supervision is nearly 20,000. Copies are passed around from one to another and many finally find their way to friends or relatives in the homeland.

Rally Day gives the Sunday school an opportunity to contribute toward this cause.

Officers of the Board of Publication suggest that supplies for Rally Day in the Sunday schools should be ordered promptly. The special leaflet of exercises prepared for this year will be furnished without charge on application to the Philadelphia office. Rally Day will be observed by most schools the last of this month.

MINISTERIAL OBITUARY

Robert H. Craig, D. D.

Dr. Craig died Sept. 11, aged 65, at Plainfield, N. J. He was born in Ireland and for ten years was pastor of the Presbyterian church at Otisville, N. Y. He retired from active service a few years ago.

James Welch, D. D.

Dr. Welch died at Argonia, Kan., Sept. 3, near the close of his 78th year. He was the son of Rev. Johnson Welch, who died in 1837, while president of Franklin College, New Athens, Ohio. His mother in her widowhood maintained a school for young ladies in Oxford, Ohio, where she married Rev. John Steele MacCracken. Their eldest son is chancellor emeritus of New York University. James Welch graduated from Miami University in 1857, studied theology in the U. P. Seminary in Xenia, Ohio, was pastor in College Corners, Ohio, where he transferred his membership from the U. P. to the Presbyterian body and chose the West for his field of work. He labored as pastor first in Iowa, then Kansas, for nearly fifty years. He recorded the names of over 300 heads of families who entered the church by profession during his pastorates. Three sons and a daughter survive.

Calendar and Record

Presbytery Meetings

(The Continent has been deprived of the opportunity of serving some presbyteries by publishing the place and time of meeting because the announcement was received too late for insertion before the meeting occurred.)

Aberdeen—Mina, Sept. 30, 10 a. m.
Abilene—Rochester, Haskell county, Sept. 26, 8.
Alton—Carlinville, Sept. 25, 8:30 a. m.
Austin—St. Marcos, Sept. 23, 8 p. m.
ference 2:30 p. m.
Birmingham—Rocky Ridge, Sept. 30, 7:30 p. m.
Carlisle—Silver Spring, near Mechanicsburg, Sept. 30, 3 p. m.
Central Washington—Roslyn, Sept. 23, 7:30 p. m.
Cedar Rapids—Cedar Rapids First chapel, Sept. 23, 10:30 a. m.
Chester—Llanerch, Sept. 30, 10 a. m.
Chicago—Austin, Oct. 6, 10 a. m.
Corning—Diagonal, Sept. 23, 3 p. m.
Dallas—Grand Prairie, Sept. 23, 7:30 p. m.
Duluth—Hibbing, Sept. 23, 7:30 p. m.
Emporia—Cottonwood Falls, Sept. 23, 7:30 p. m.
Genesee—Bergen, Sept. 21, 2:30 p. m.
Grafton—Jacksonburg, Sept. 18, 7:30 p. m.
Hobart—Grandfield, Oct. 3, 8 p. m.
Huron—Huron, Sept. 22, 7 p. m.
Lehigh—Easton College Hill, Sept. 23, 2 p. m.
Lima—Van Wert, Sept. 22, 7:30 p. m.
Mankato—Kasota, Oct. 6.
Mouse River—Bottineau, Oct. 6, 8 p. m.
New Brunswick—New Brunswick, Sept. 23, 9:30.
Oakes—McLeod, Sept. 30, 7:30 p. m.
Oklahoma—Perry, Sept. 23, 7:30 p. m.
Olympia—Aberdeen, Sept. 30, 2 p. m.
Paris—Stone's Chapel, Sept. 23, 7:30 p. m.
Redstone—Belle Vernon, Sept. 22, 10 a. m.
St. Louis—St. Louis Tyler Place, Sept. 22, 8 p. m.
Tulsa—Tulsa First, Sept. 23, 2 p. m.

Moderators Elected

Maumee—J. C. Mergler.
Pittsburg—Greer M. Kerr.
Saginaw—E. A. Junkin.

Resignations

Indiana—Aurora: W. E. Gray.
Michigan—Detroit Woodward Avenue: Sherman L. Divine.
Nebraska—Ong: J. G. Russell.
New Jersey—Chatham: John Macnaughton.
Ohio—Long's Run: E. L. Wehrenberg; Unionport: J. A. Oldland; Minerva: M. P. Steele; Bethesda: J. G. Black; Smithfield and Bloomfield: W. Blake Love; New Jersey: James S. Cotton.
Oklahoma—McAlester: Robert Liddell.
Pennsylvania—Aspinwall: D. T. Scott.
South Dakota—Brookings: A. F. Von Tobel.

Calls

Illinois—Toulon Elmira: F. A. Munneke, Decatur, Mich.; Freeport Second: Marion Humphreys, Rock Island.
Indiana—Bedford: D. T. Scott, Aspinwall, Pa.; Sullivan: W. E. Gray.
Iowa—Fairfield: Charles E. Foreman, Macon, Mo.
Kansas—Roxbury: N. T. Lott, Baileyville; Effingham: S. A. Whysong; Bern: F. C. Humphrey; Burlingame: W. O. Davis, Vinita, Okla.
Minnesota—Redwood Falls: W. N. Fisher, Cincinnati, O.
Nebraska—Blue Hill and Bloomington: J. G. Russell.
New Jersey—Oxford: G. F. Allen, Johnsonville, N. Y.
New York—Skaneateles: Alfred T. Vail, Big Flats.
Ohio—Sidney: W. Blake Love, Smithfield; Richmond: J. G. Black; Carrollton and Harlem: K. J. Stewart; Apple Creek: James S. Cotton.
Pennsylvania—Allison Park: Isaac Boyce; Mount Pleasant: J. Edwin Hartman, Dayton, O.; Mifflintown Westminster: A. F. Von Tobel.

Installations

Iowa—Unity: Charles E. Edwards, Sept. 26.

Supplies Arranged

Missouri—Revere: Paul Heiligman.
Ohio—New Paris and Ebenezer: J. T. Hurst; Holgate: William Yauch.

Vacant Pulpits

New York—Fair Haven, F. B. Phillips; Big Flats, W. E. Farr clerk.

Changes of Address

Jerome, W. S.—Detroit to 1207 Prospect street, Ann Arbor, Mich.
Livingston, W. L.—Birmingham, Ala., to Harrison, Idaho.
MacAllister, J.—Grant's Pass, Ore., to 180 W. 41st street, Los Angeles, Cal.
Tallent, I. C.—Centreville, Ala., to Dixon, Tenn.
Travis, J. M.—Westminster to 651 High street, Denver, Colo.

Accessions

Idaho—Twin Falls, 35, Sept. 7, J. F. Shepherd.
Illinois—Chicago Avondale, 4, Sept. 7, F. W. Backemeyer.
Michigan—Alpena, 17, six months, E. A. Junkin.

Obituary

Gormly—James B. Gormly, dean of the session of First Presbyterian church at Bucyrus, Ohio, died at his home in that city, Monday, Sept. 8, aged 76 years. He had been identified with this church all his life. His father, the late John A. Gormly, was one of the founders of First Presbyterian church and in 1838 was elected a ruling elder, a position which he filled for forty years, and upon his death in 1878 his son, James B. Gormly, was chosen a ruling elder in his place, a position he held to his death, thus making seventy-five years of eldership of this congregation for these two generations. James B. Gormly was a leader in religious and commercial life, esteemed and loved by all, and his death, which his pastor called his "coronation in the kingdom," removes from the church and community a most valuable figure. Mr. Gormly had been an officer in the First National Bank since its organization fifty years ago and for thirty-five years was its president.

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Around the Shop

All the boys bravely went swimming in those long-ago days, though they didn't all swim. The swimming hole was nearly two miles away, going, and something like eight coming back; so it often chanced that a group returning would meet a group faring forth from town, and the "dare" that resulted was usually effective. By the time the earliest arrivals had made two or three ineffective starts homeward, practically all the boys in the village had been accounted for.

Strange to say, there were boys who went through this experience day after day (occasions of parental tyranny excepted) who never learned to swim. They lacked the courage to "strike out." The Around-the-Shop man is ashamed to say that he was a mere "paddler and splasher" until one day, for a single instant, he felt that he was about to depart this earth and be numbered with his ancestors.

Just what sort of yell the A.-T.-S. boy let out when the big fellow picked him up and tossed him into eight feet of water he does not know. The sensation he remembers is that of exultation in discovering himself actually swimming. Long before that, he had acquired all the necessary motions; now all in an instant he had discovered the final secret of courage—the courage that we often first learn from desperation. He has always been deeply grateful to the lad who forced him to it.

Almost every one believes that a Christian family periodical is a good thing; but there are thousands of families who miss the helpfulness of such a publication because it is not brought to their notice, or because they are slow to take conclusive action. Probably you have a neighbor or acquaintance who needs a word from you, or perhaps a trial subscription by your courtesy. Once he's started, he will ever afterward swim for himself. Why not help him to take the plunge?

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A HURON COLLEGE STUDENT

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VOLUME 44, No. 39 SEPTEMBER 25, 1913 WHOLE No. 2261

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Publisher—509 South Wabash Avenue, Chicago. William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. The McCormick Publishing Company, Proprietors

How to Be a Leader

"LEADERSHIP! GIVE US LEADERSHIP!"

That's the cry from the church and social reform circles everywhere.

Progressive ideas abound on all hands these days. There is lavish talk of betterment and advance.

Yet matters jog on much as ever. The proposed advances don't happen. Betterment that all admit need of is still postponed.

What's the reason? Why is not more accomplished? You get one uniform answer. The explanation hardly varies:

"We haven't the leadership. Nobody has grip enough on the people to get them to follow him."

And yet there is no lack of men and women who want to lead. Every path of life is crowded with people trying to lead somewhere or other—and terribly disgruntled because nobody falls in line.

Where is the secret they are missing?

* * *

The power to lead is like any other power that men exercise—a price has to be paid for it.

And the principal part of the price is just what Jesus said:

"Whosoever would be first among you shall be servant of all."

One need not look far to see somebody trying to be a leader the futile way—strutting to and fro on teetering stilts of his own conceit, and declaiming that he knows precisely how to handle a certain needed piece of work. And he calls loudly for everybody to come across to him and get busy under his orders.

But does everybody answer? Indeed not. Some may listen and say it's a pretty smart lecture. But nobody moves to do anything.

The man who really does get somebody to take hold and help comes at it very differently. He is the man who has already been digging at the job himself and has begun to show results—at least in the sweat on his own forehead. When he straightens up and looks around to remark that anyhow he has found mighty good digging, someone is pretty sure to reach for a spade and jump down into the job beside him.

But nobody is going far to answer the labor call of a man who has not yet soiled his own hands with the toil he recommends.

* * *

Suppose the idea suggests itself to a layman that there ought to be a mission started in some overlooked neighborhood, or that the local Sunday school ought to be enlarged and developed so as to reach more boys and girls, or that a vigorous fight ought to be made against some social abuse or civic evil

The ordinary fashion is to propose it to one or two fellow church members and see what they say. Likely they say it would be a mighty good thing to do. But there it rests.

Then the further ordinary fashion is for the proposer to retire disgustedly to the idle company of those who complain over lack of leadership in the church or else over the church's failure to appreciate the leadership offered it. By just one or two such experiences the average church man considers himself qualified to sign a last will and testament comprised in two words: "No use."

But suppose, instead of consulting so much and getting discouraged so easily, the man with the idea of something that ought to be done should just go about doing it. Suppose, in place of looking for helpers, he should start off shouldering it all.

To be sure, he couldn't himself carry the load far; he would likely get little done so long as he worked alone. But his going at it in the spirit of a servant willing to work rather than as a boss aiming to make other people work, would make an instant difference in the attraction of the task to others. He wouldn't then be long without comrades in it.

And shortly, if the work proved worth while, he would find the tables turned. He would not be begging people to let him lead them, but people would be begging him to be their leader.

All men who have ever marched at the head of any great movement for bettering the world have come to their power through this very gateway; before they led others, they worked as servants themselves in the tasks that their hearts were on fire for.

"First . . . the servant of all."

* * *

This, however, though the prime, is not the only requisite for leadership. Two more essentials there are which can hardly be stated except in outright contradiction. The paradox, though, does not stultify the point of either. It only signifies how delicately balanced must be the poise of the man able at one and the same time to govern himself and sway others. Here is the anomaly:

A leader must always with unfailing patience adapt himself to the temper of his followers.

A leader must never for any conceivable advantage yield a whit of the ideal from which his animating purpose is drawn.

This calls for both pliability and inflexibility, and that's a vastly difficult combination. Yet only by combining them can leadership attain the joint support of patience that saves progress from wreck en route, and determination that brings it through at length to a definite and permanent effect.

The delicate sense which knows when to wait a little for favoring popular conditions and when to press on against all obstacles regardless, is the one factor in leadership that comes nearest to genius—the genius that the few only may possess.

Yet even commonplace mortals can practice this difficult adjustment with increasing success if only their faith in their cause is conviction so clear that it can wait without wavering.

* * *

Besides all this, leadership demands absolute consecration.

If there is some limit to the sacrifice one is willing to make in behalf of a certain purpose, one cannot be a leader of others toward the achievement of that purpose.

While the leader hesitates to look and measure whether the next step toward the goal in view may not carry him farther than it would be for his advantage to go, that one moment of calculation for himself will scatter his following to the four winds.

Only that leader holds his followers who never stops to ask whether he can afford to win

* * *

Finally, leadership comes in fullest measure to him who craves it least.

The man whose heart is most absorbed in anxiety to see the work done finds himself leading through sheer push of his own zeal long before he ever thinks of leadership.

In this also "he that loseth his life shall find it."

The World

Ulster Makes Preparations for Civil War

A large part of the population of Ulster is steadily and seriously making preparations for armed conflict when the Irish home rule bill again passes, and every step preliminary to actual rebellion is being taken. A provisional government has been arranged to administer the four counties of Ulster and oppose what Sir Edward Carson calls "political and religious spoliation." A hundred thousand volunteers, it is estimated, are drilling regularly, under direction of General George L. Richardson, a veteran officer who has served with distinction in the British army. The north of Ireland, say these leaders, does not propose to be governed by a parliament located at Dublin.

These belligerent activities have thus far been ignored by the Liberal government at London, supposedly on the theory that it takes two to make a quarrel. Until the home rule bill actually becomes a law and its administration is begun, the government is seemingly willing to wait, in the hope that either the threatening storm will not materialize, or if it does break that it will be of brief duration. The Irish Unionists have heretofore refused any and all suggestions of compromise, but the Liberal and Irish Nationalist statesmen have not given up the idea of an adjustment, even though they insist that the pending bill must be repassed without alteration.

* * *

Dublin Strikes May Make New Political Lines

Strikes in Dublin during the last few days have developed so much fierceness and bitterness that they may result in forcing a new political alignment. The street car men and transport workers have battled to the death in the streets with the royal Irish constabulary and the police. British newspapers characterize the situation as "labor anarchism." The aggressive labor faction is led by a workman of experience in the steel mills of the United States, one James Larkin, and he has built up a powerful following in the ranks of the workers without any regard to the dominant political issue of home rule. Larkin's tactics are believed to be an outbreak of the same syndicalist movement—wholesale opposition to the employing class and the ultimate destruction of that class—which took strong hold in France and has made endless trouble in parts of the United States under the banner of the Industrial Workers of the World. Larkinism in Dublin is being fought by a former Nationalist member of parliament, who induced the employers to use the lockout as a weapon against the Transport Workers' union. Incidentally the labor war brought leaders of opposing political and religious camps together against the syndicalism of Larkin and his followers.

At one time concurrent strikes of busmen in London and of railroad and dock workers in Liverpool, Birmingham and other centers gave prmise of combining with the Dublin strike to make a national "walkout" of organized labor throughout the united kingdom, but by the first of the week the tension had somewhat relaxed in England, though not in Ireland, and the peril of a national strike passed away.

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British Appeal for a National Fund for Sports

Great Britain failed to do as well as national pride demanded at last year's Olympic games at Stockholm, and many serious-minded Britishers want their young compatriots to make a better showing when the next world's athletic carnival is held in Berlin in 1916. To that end an earnest appeal for $500,000 has lately been made by Lord Grey, Lord Roberts, Lord Strathcona, Lord Rothschild, the Duke of Westminster and others. The fund is to be used for building running tracks throughout the united kingdom and otherwise developing and stimulating the athletic spirit. Even the king has expressed his interest. The signers of the appeal, men who have won distinction in the councils of the empire, in public affairs and some of them on the field of battle, argue that there must be full British representation at the Olympic games and it must be more creditable than it was in 1912. The young men of the country must be roused from their "pathetic lethargy." Necessarily there must be more and better organization if 500 picked competitors are to be got ready and taken to Germany. Moreover, the international contests are regarded as a means of promoting international good fellowship and an invaluable aid to the peace movement.

However, Frederic Harrison, a well known author and lecturer, protests vigorously against the proposed big fund, as does the head master of the Sherborne boys' school. They object to the gate money and spectacular advertising connected with the modern "pseudo"-Olympic games, and oppose any buying back of athletic supremacy. Warm discussion has been waged in the columns of The London Times and other dignified journals. The president of the American Olympic committee, Robert M. Thompson, writes to The Times that the American committee has not spent and will not expend a penny in preparing competitors. Test games, he says, will again be held in various centers, ending with a final competition, at which time the nation's representatives will be chosen. It is not necessary, says Mr. Thompson, for the committee to "create" an interest in athletics in America, for it already exists—it begins in the primary schools. He voices a conviction that the athletic spirit is of great good in helping to produce good citizens.

The Germans are already exerting themselves to make the international meet a signal success. Their athletic commission recently visited the United States in search of information and ideas. While here they chose a German-American champion jumper and hurdler to train the team that will represent Germany three years hence.

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Turkey Will Keep Adrianople

To those who would welcome the disappearance of Ottoman power from Europe, one of the disappointing outcomes of the Balkan wars is the success of Turkey in regaining and retaining Adrianople, Kirk Kilisseh and Demotika. The frontier between Turkey and Bulgaria is to start at the mouth of the Maritza river and end north of Midia on the Black sea. The treaty was arranged last week at Constantinople, practically on terms dictated by the Ottoman government, thereby striking a severe blow at Bulgarian pride and prestige. Bulgaria found she must abandon hope of help from the great European powers, for their talk about ousting the Turk from the ancient capital of Adrianople proved to be nothing but idle bluster. So the Bulgarian peace delegates had to do the best they could, knowing that their military resources were at least temporarily exhausted and that their former allies—because of Bulgaria's conduct—were now hostile. Russia and Austria were willing to support Bulgaria to a limited extent, but on the whole it was apparent that the concert of Europe did not deem it desirable to crowd the Turk any further.

A Franco-Turkish agreement was concluded a few days ago, according to a report from Paris, for the negotiation of a Turkish loan of $140,000,000, and providing for railway concessions to French companies in Asia Minor and Syria.

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Progress of the Opium Treaty

Dr. Wilbur F. Crafts of Washington, who has been spending a month at The Hague chiefly to promote the opium treaty, reports that since the close of the international opium conference in July three of the ten governments which had up to that time refused or failed to sign have added their signatures, namely Peru, Norway and Sweden, leaving only seven yet to sign—Austria-Hungary, Switzerland, Turkey, Greece, Servia, Roumania, Montenegro. Five of these are Balkan states that have been too busy of late to give attention to such matters. The only Balkan states having large commercial interests in either opium or cocaine are Turkey and Greece.

After these signatures are all in there must be ratification by forty-five governments and then a period of diplomatic correspondence as to when the treaty shall be put in force. Because of the great public revenues and greater private profits involved, says Dr. Crafts, there is sure to be need of a strong driving power of international moral sentiment to get the treaty through these stages, but meantime there should be favorable results in national laws and colonial regulations. The great powers need not wait for this treaty before they do away with the unspeakable scandal in Shanghai and other Chinese cities. The parts of the city that China controls are free from opium dens while the sale is unlimited in the foreign sections. To inform and arouse and express public sentiment all over the world in support of the antiopium movement an international opium committee was organized at The Hague, with Dr. J. G. Scheurer, M. P., as chairman. Its active members will be mostly Dutch.

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Mexican Congress Opposes Huerta's Wishes

Provisional President Huerta is not finding the new Mexican Congress in pliant mood. He has been defied by the Liberal party, which, according to Mexico City reports, is opposing the influence of the Catholic party in public affairs. Huerta nominated Eduardo

Tamariz, one of the younger leaders of the Catholic party, as minister of public instruction, but by a four to one vote the deputies refused to sanction the nomination, ignoring two appeals made by Minister Gamboa.

One of the many rumors from Mexico last week, followed by a denial from Huerta, was to the effect that the provisional executive would recall General Felix Diaz from Paris and would support him for the presidency at the election set for next month. It was further rumored that Huerta himself would take the leading cabinet post under Diaz and continue to dominate the administration in everything except name. Felix Diaz, who is a nephew of the famous ex-president, was part of the cabal charged with the assassination of President Madero. Several of the constitutionalist or rebel leaders have declared that they will not participate in the coming election. The Catholic party is understood to be favorably disposed to Huerta, but its attitude toward Diaz has not been disclosed.

In his message at the opening of Congress President Huerta blamed the United States government—though not the people of the United States—for making it more difficult for him to put down the "fratricidal strife." American commentators on the message agree that Huerta is in error in thus trying to differentiate between the American government and its people. The Mexican executive also claimed that American warships must not be allowed to remain in Mexican waters longer than October 25. To this statement the New York Tribune aptly retorts that the surest way for Mexico to get our warships away from her coasts is to make it no longer necessary for them to be there to protect American interests. Out of $27,000,000 in the Mexican treasury last year nearly $25,000,000 is reported to have been spent for "pacification."

American Refugees Would Return to Mexico

More than a hundred American refugees, hurried out of the Yaqui valley of Southern Sonora by the influence of an America consul and a naval lieutenant, last week lodged a protest with the state department against being forced or led away from Mexico. They assert that there was no real reason why they should abandon their Mexican homes and property, as the danger from war has been slight, and they requested that the government either return them to Mexico or at once send to the valley a force sufficient to protect their property—valued at $1,500,000—from theft or destruction. Left to themselves the Americans would have remained. Secretary Bryan responded that the fund just appropriated by Congress could be used only to bring refugees from Mexico, not to send them back.

Roosevelt and South American Affairs

Renewed interest is directed to South American affairs in connection with the first announcement of ex-President Roosevelt's itinerary. Colonel Roosevelt will reach South America about the same time that the Panama canal is completed. He will lecture at Rio Janeiro October 22, at Sao Paulo, another important Brazilian city, October 27, and at Buenos Aires November 5. The subjects of his addresses will be "American Internationalism," "Character and Civilization," and "Democratic Ideals."

Argentina, which does not entertain the suspicion and unfriendliness toward the United States which seems to prevail in most of the Latin-American republics, has recently appropriated $300,000 for a building for its legation in Washington, thus setting an example for Uncle Sam in the matter of proper housing for diplomats.

The president of Peru has lately issued a decree announcing reductions on imports where these imports are designed to be reexported, with a view to taking commercial advantage of the opening of the Panama canal. Callao is the first large or safe port south of the canal, and it is hoped to have a growing business in imports for distribution to other South American countries after the canal is in operation. Peru is doing considerable railway building and in other ways demonstrating its progressiveness.

Trial of Governor Sulzer in Progress

Not since the impeachment trial of President Andrew Johnson in 1868 has a proceeding of this character attracted so much attention as the trial of Governor William Sulzer of New York, now in progress at Albany. Many diverse elements and conflicting interests enter into the case, so that it is not, as it was at one time hoped it would be, a clean-cut issue between Tammany and anti-Tammany forces. To be sure, Tammany influences were behind the investigation and indictment, but the governor himself had by devious conduct laid himself open to the attack precipitated by his new hostility to the New York City political organization. The charges are apparently well founded in fact, and the governor's general denial has failed to convince a public naturally inclined to sympathize with him and to distrust the Murphy "machine." The charges were brought by the house of representatives, which, through managers, is acting as prosecutor, and the jury consists of the senators and the judges of the court of appeals, with Chief Judge Cullen of that court presiding.

The legal regularity of the impeachment charge had previously been affirmed in a court ruling by Judge Hosbrouck denying the validity of a pardon granted by the governor. The state constitution provides that when impeachment is brought the governor shall cease to act until after he is tried and acquitted; in this respect differing from the federal constitution, where the mere bringing of charges does not operate to disturb a President. Rarely has a governor been impeached and this is the first time it has ever been attempted in the Empire state.

President's Currency Bill Passes House

Following after the passage of the administration tariff bill by Congress, the house of representatives last Thursday passed the currency reform bill by vote of 286 to 84. All the Democrats present except three, twenty-four Republicans, and eleven Progressives voted for the bill, which was at once sent to the senate. In the senate it is encountering the strongest kind of opposition, beginning with the committee on banking and currency to which the measure was referred. Senator Owen, the chairman of the committee, announced that he expected his committee would report the bill to the senate by October 6, but this expectation was not shared by other senators. The Republicans, and many Democrats as well, on both sides of the capitol, say they want to go home and let final action on the currency question wait until the regular session of Congress which begins in December. But the President is resolutely opposed to delay, which may mean defeat, and he is using his resources to push this legislation through the senate. The nominal Democratic majority in the senate is, however, only five, and the issue is still conjectural.

A declaration for the maintenance of the gold standard was inserted in the Owen-Glass bill as it passed the house, and this without objection on the part of Mr. Bryan, who formerly championed the cause of silver. The bill would eliminate national bank currency issued against government bonds and would substitute currency to be issued by twelve federal reserve banks, based on commercial paper. These reserve banks are to be capitalized at $5,000,000 each, which capital must be subscribed by the banks in the reserve districts. The system is to be controlled by a federal reserve board of seven members to be appointed by the president, with an advisory council of bankers. Bankers of the country have contended that the federal reserve banks should number not more than five, preferably only one, and that bankers should dominate the reserve board. The day the bill passed Secretary Bryan at Richmond told the American Institute of Banking that the proposed law was intended to make the banks exist "for the convenience and benefit of the public" rather than to serve private interest.

Federal Judge Denounces Influence of Drink

One of the few features of the disgusting Diggs-Caminetti cases in San Francisco worthy of attention and approbation was the statement made by Federal Judge Van Fleet in sentencing the two defendants last week to heavy fine and imprisonment. The offense was a violation of the Mann "white slave" law, so called, and the trials disclosed the unexpectedly sweeping scope of this drastic new statute against debauchery where interstate boundary lines are crossed. The prominence of the offenders and of their families, and the much-criticised intervention of the United States attorney general, gave the trials an importance they would not otherwise have acquired.

Judge Van Fleet commented on the laxity of social conditions and the lack of parental control which made such vicious occurrences possible, and then struck at the influences underlying the crime in these words:

"I wish to say that all through this case there is the evidence that drink had its paralyzing influence upon the morals and the minds of these men and these two young girls with whom they went on that trip to Reno. The terrible, debasing influence of the saloon and the roadhouse is too disgustingly apparent in this pitiable situation, and I make the observation here that society must pay the price for permitting the existence of these highly objectionable places."

Religious World

Congregational Trend to Presbyterianism

The National Council of Congregational Churches which meets October 22 in Kansas City promises to be in several respects the most significant assemblage that the denomination has ever known. It will in particular mark a critical point of progress in that trend of affairs which prompts many Congregationalists to say that their fellowship is rapidly turning Presbyterian in church government. This drift has been evident in different sections of the country as district associations have assumed powers of ordination and other functions that are exercised by presbyteries in the Presbyterian communion.

In the denomination at large the same disposition expresses itself in a general movement to establish denominational control over the benevolent agencies to which Congregational churches contribute—including especially the American Board of Foreign Missions, the American Missionary Association and the Congregational Home Mission Society. Under Congregational tradition these organizations have been entirely independent, governed by mass meetings of members whose voting depends upon their contributions to the several benevolent causes promoted through these agencies. But the feeling continually grows that if these societies serve the denomination, the denomination should direct their policy; and the close-knit and efficient organization of Presbyterianism is continually pointed to as a model by those who argue in this direction.

It was this feeling which occasioned, when the last National Council was meeting in Boston in 1910, the appointment of a commission of nineteen members to consider a revision of church polity. This commission will report at Kansas City, and the main feature of the deliberative sessions there will be debate on this report. Though supported by nineteen of the most eminent clerical and lay names in Congregationalism—President Frank K. Sanders being chairman and Dr. William E. Barton being secretary—the report will undoubtedly encounter strenuous opposition. The solution which it proposes for the government of the benevolent societies is regarded as rather dubious from their standpoint. The societies will be permitted to retain a membership based upon gifts of supporters and upon thir own selection, but it will be provided that this membership shall in no case exceed the total membership of the National Council. And all of these National Council delegates, making a clear majority, are to be entitled to vote in all the annual meetings of these societies. Thus the controlling power in each benevolent organization will lie in the hands of National Council delegates.

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Adding New Weight to National Council

The Congregational polity report recognizes that the authority committed to the National Council by the adoption of it would require a more substantial body than the National Council has been heretofore. This necessity is covered by proposing that the Council shall meet every two years instead of every three, and that all of the delegates shall be chosen for two successive councils, with such an arrangement of terms that in any one council half the members shall hold over from the previous session and half shall be newly elected.

Even so, however, the council cannot be continuous in the exercise of its authority, and therefore provision is made for the creation of a commission on missions which shall have what is called an "advisory relation" to the executive committee of each of the societies. Of the members of this commission the council is to name a majority and the societies a minority. Under all the circumstances, however, the societies doubtless have reason to anticipate that the advice offered in this "advisory relation" is apt upon occasion to become strenuous and insistent. The final radical item in this report is the recommendation that the present office of secretary to the National Council shall be expanded to make a secretaryship for the entire denomination. It seems that the idea in view is to constitute this worker a general supervisor of Congregational interests throughout the country, and it is not surprising that some critics see in the proposal a felicitous disguise for a function practically corresponding to a bishopric. And perhaps the members of the commission themselves would not deny that the practical advantages of a bishopric in coordinating corporate action are in their mind to obtain.

There are sixteen other reports on important denominational interests formulated and ready for submission to the Kansas City council. Among these very large interest attaches to the apportionment plan which has been framed with the purpose of stimulating the benevolent gifts of Congregationalists, and likewise to the proposal which has been worked out for a more liberal measure of aid and relief to veteran ministers retired from active pastoral service—an interest which now appears to agitate all the Protestant churches alike. All in all, it is plain to see why loyal Congregationalists look to this 1913 assemblage of their clans with an interest not aroused by any prior Council.

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Sam Jones's Tabernacle Meetings Revived

While the late Sam Jones, the famous southern evangelist, was in the height of his preaching career he made much of the tabernacle meetings which he held every year in his beloved home town, Cartersville, Georgia. When the end of his life drew near in 1906, Jones asked a committee of his neighbors to become responsible for the meetings, which he was anxious to have perpetuated. But dissensions occurred in the committee, and the tabernacle meetings were not carried on.

Last year, however, "Bob" Jones of Montgomery, Alabama, a young preacher who, though no relative of his distinguished namesake, adopts much the same method of evangelistic work, interested himself in reviving the Cartersville meetings and held a successful series of tabernacle services there. This year he planned for still larger things, and was successful in persuading Gipsy Smith to come from England to be the principal preacher of the August gathering. John Callahan, superintendent of the Hadley mission in New York, was also present and aided in conducting services There was a large attendance from outside Cartersville, and the perpetuation of such an annual meeting as Sam Jones had in mind seems now assured. The evangelist's widow and family were lavish in entertainment of guests who came to the assemblage.

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Proposed Fraternal Order for Protestant Men

In Parkersburg, West Virginia, there has been formed, largely upon the initiative of John T. Cooper, a prominent lawyer and Presbyterian elder of that city, the first local lodge of a fraternal order conceived with the idea of creating a social and religious brotherhood which will be for Protestants of all denominations what the Knights of Columbus organization is for Roman Catholics The name chosen for the fraternity is the "Order of Christian Builders," and the presiding officer of each local lodge is to be designated as its "master builder." In deference to those Christians who are on principle opposed to secret societies, the Order of Christian Builders will impose upon its members no obligations of secrecy except with reference to certain countersigns and watchwords, which will serve to identify initiated members. The ritual is to be put into printed form and distributed to persons interested Meetings are held with only members present, but there is no hindrance to subsequent public reports of the proceedings.

Mr. Cooper states that he has no desire to cultivate among Protestants any bigoted antipathy to Catholicism, nor to awaken ill feeling between Protestant and Catholic neighbors. But he does believe that Protestantism should have among the laymen of all churches the benefit of that feeling of solidarity which Roman priests continually labor to cultivate among their people by the extension of church fraternities. Moreover, it is the conception of the founder that in an age when secret orders are making more and more appeal to young men, the church should afford to its own sons a lodge in which all the fraternal attractions of the ordinary secret order are associated with distinct Christian teaching and avowed religious influence.

No lodge of the Order of Christian Builders shall be considered to be in formal session until the Bible is opened on its altar. An applicant for initiation must state either that he is a communicant in an evangelical church, or that he "has read one of the four gospels and purposes to endeavor to act upon the principles therein contained." The latter provision opens the door to men of religious motives who are allied with the church but not members of it Upon appearing for initiation the applicant must affirm: "I am animated by a desire for greater personal power and a life of more unselfish service." The initiation ceremony comprises successive lessons in faith, obedience and prayer. These are interspersed with the singing of favorite hymns of the church and the exhibition of scenes from the life of Christ.

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—He who pleads good intentions as an excuse for evil is trying to make his score on strike-outs.

Editorial

Back at Work

SO THE VACATION is over and most of us are back at the familiar post—lawyers in their offices, doctors with their patients, merchants in their stores, teachers with their classes, ministers in their parishes. We do not minimize the value of the vacation in itself when we say that this return with new vigor is the best part of it. Most of us go away that we may come back. We get out of the whirl that we may get back into it with a steady head. Something has gone wrong with the plan of our vacation when we come home to the old desk with a sigh, and wish the vacation need never end.

Very young clerks may be excused for saying that they work fifty weeks in the year in order to be able to have a good time for two weeks of summer, but merchants who measure their lives by the time they get away from work are not right-hearted about business. That is true for all of us. Vacation is delightful; most of us do not get enough of it; but the real value of the year is in the task to which we are called.

Just at this time our mind runs to the ministers who are back again in their parishes. We purposely do not say "their pulpits." In all the complaints of ministers for "working" during their vacations, the writers blandly assume that the hard work of a minister is his preaching, and that if he preaches during his vacation, he is not resting. The fact is that for most ministers the saving feature of their work is the pulpit end of it.

A minister leaves his heaviest burden, which he bears lovingly and willingly, when he leaves his parish and its personal and administrative demands. They make up his real work; his preaching is the inspiring phase which makes the rest of it possible. Sunday makes it possible to get through the other six days. It is a rest to get away from the familiar streets; the houses where he ought to go and has no chance to go; the societies to which he needs to give special care when time and strength seem all gone; the old vexing questions of duty which he cannot escape in the old surroundings. Let him get away from all these and carry with him some great truths on which his own soul has fed and which he loves to preach, and he will rest even if he preaches. Hence we think of the minister as back in his parish even more than in his pulpit.

We hope there has been a chance during the vacation time for a long, clear, forward look. If it has not already been taken and its results carefully noted, we venture to urge that it be made the first duty of the new season. The year needs to be seen as a whole, with pulpit and parish plans made to fit what can be foreseen—all held in readiness for abandonment if changes come unforeseen. Most men have found that while it is difficult to prepare two sermons in one week, it is fairly easy to prepare ten sermons in five weeks. Looking ahead, far planned ahead, the way grows smoother.

We are not thinking of series of sermons, but of the regular run of pulpit and parish work. There are some great themes on which every church has a right to be instructed every year. Somewhere in the year the pastor ought to find a place for them and it ought to be an appropriate and not a haphazard place. Then there are the fixed days of Christian celebration for which it is only fair to prepare the minds of the people by suitable themes. Trusting to the inspiration of the season for such themes is like trusting the inspiration of the moment for the closing paragraph of the sermon; it works havoc with the dinners of the hearers!

That long forward look will help also in making provision, frankly and unashamed, for the personal culture of the minister's own life. There are moods when a minister is almost ashamed to do anything for himself or his own soul. His reading gets narrowed to pulpit material; his prayer gets broken by parish demands; his family might as well not be, so far as his attention goes; in a word, his work gets to be everything and himself nothing—the result being that presently his work becomes irksome and straining and loses all the spring and zest it ought to have. He is an empty cistern in which the pump simply sucks air.

Along with that will come the determining of what we may call the accent of the year. It is dreary business just following the accustomed round, keeping up the old work, with no point of pressure where one means to make a definite impression with the year's work. Every year ought to be made a year of some special achievement as God gives the minister grace. The reason some churches get nothing done during the year is that nobody has anything special in mind that the church is called to accomplish.

We notice that some of our most efficient pastors have a way of calling a full and extended conference of their leaders in all branches to review their work, to plan mutual aid and to secure clear understanding of purposes, which in turn insures having some purposes on the part of leaders. We know one church whose session and sometimes all of whose officers take a whole day which they devote to prayer and planning for the year. They go out of the town in which the church is located, leaving business and professions, and get a whole day of quiet, in which they take a new grip on their work. Just this may be impracticable for many churches, but something of the sort is open to all and needed by all.

The People's Will—Who Shall Do It?

Those who demand a reversal of policies in the Board of Home Missions say they want work in the field superintended by presbyterial committees instead of by special agents. How short their memories are! They seem altogether to have forgotten how such agents came to have so much to do with the field work. Presbyterial committees were once managing it all, and then the outcry was that committees couldn't do the work right. That is what forced the management into the hands of individual officials who could give to it their whole time. Turning back now to superintendence by committee is turning back to the inefficiency about which everybody was bitterly complaining a dozen years or so ago.

It is interesting to realize that this issue in the democratic Presbyterian Church is the very issue which always tries civic democracy. It is the one problem in both places: How shall a democracy get its work done? "The people rule," we say; but how are the people going to get their will carried into effect? Everybody who looks around the world at all knows that when one strong-willed man decides that a thing must be, it is; he goes and compels it. But when a hundred men come together and decide on a thing, there is much doubt about its being accomplished.

"What's everybody's business is nobody's business" is the fashion in which the proverb sums up that doubt. The saying attributed to Spurgeon runs in homely tenor to the same meaning: "The best committee is a committee of three when one is sick and another gone away." Whenever action is highly urgent—when there's a battle to be won or a conflagration to be subdued—even the strictest democracy has to give up its town-meeting ideas and make one man's word law. Individual management—one commanding and the many obeying—is the ideal condition for getting done, quick and sure, the thing that needs to be done.

Progressive democracy, therefore, has everywhere on its hands one continuous puzzle—how to keep the people's will foremost and ruling and yet obtain the advantage of one-man executive force. The solution varies in detail with each new situation, but speaking in the large, the way to get at it is to let the people name as their agent some man sympathetic with their purposes and then give him enough power to do the work. It is simply defeating all their own desires for the people to be afraid of intrusting command to individuals. If an appointed commander doesn't command right, make him quit. But while he is commanding, let him command. And don't fray him out into several members of a committee. The committee is all right for counsel, but for bringing to pass the result, trust that to somebody who knows how and follow him through.

In opinion, thought, zeal, self-respect and mutual love Presbyterians as true Christian democrats must march abreast—none before the rest. But in work, corporate work, aggregate work, some must go before and others must follow. But those who follow are not demeaned; those who lead are not exalted. Each is simply serving in his own place, and the sole subordination is only the oft-pledged "subjection to the brethren in the Lord."

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Upholding His Church by Warping History

It sounds bigoted in a Protestant to say it, but it is a thing which any impartial observer can verify by his own observation—the mind of a loyal Catholic priest does not react to the facts of life straight and level like the minds of other intelligent men. And therein lies one of the most significant lessons of practical psychology—demonstrating the ruinous result of subjecting one's thinking to the behest of somebody else, as a Catholic priest must put all his mental conclusions under advance mortgage to the pope.

From his ordination day a Roman clergyman is bound to presume that everything reflecting on the wisdom of the pope or the sanctity of the church is untrue. Pursuing that presumption, he will be found denying facts which the veriest school boy knows to be unmistakable. Nor is that conscious falsification; the spring of falsehood in it is the original consent to have one's mind bound, irrespective of reason, to a fixed proposition that tolerates no doubt. When one has submitted to that, he has forfeited the power to distinguish between truth and lies. Surely a Protestant minister, watching this utter intellectual demoralization of even the brightest and best of his Roman compeers in the ministry, must be driven to new vows of determination that nobody shall rob him of the freedom of mind wherewith the reformation set him free.

A pathetic example of all this is the venerable Archbishop Ireland of St. Paul. He is no doubt a good man, and the native mold of his mind is large. But neither the archbishop's moral character nor his mental gifts have saved him from this fatal Roman facility for believing a lie. The speech which the venerable ecclesiastic made before the Federation of Catholic Societies a few weeks ago in Milwaukee brought forth a sorry illustration. It was a magnificent speech—a patriotic speech in which Archbishop Ireland expressed the most unqualified loyalty to the American government. He asserted that the line between the spiritual authority of the church and the civic authority of the state is drawn ineffaçeably and the church cannot cross it. His words were: "If priest, bishop or pope should attempt to rule in matters civil and political, the answer is quickly made: 'Back to your own sphere of rights and duties; back to the things of God!'" And we do not doubt that the archbishop meant all he said.

But in order to make this assertion square with the fundamental Roman dogma that the church is always and everywhere the same, it was necessary for him to claim that this has always been the papal position. And what an astounding feat of vacating history the old man accomplished under that stress! He summed up the middle ages thus:

"In the states of the church the pontiff was king as well as pontiff. To his own kingdom his temporal rule was strictly limited. Beyond the frontier of his own states he claimed no civil or political power; none was allowed him by the most Catholic of nations, by the most loyal of Catholic believers."

Doesn't that make you gasp? This is seriously said by a good man concerning a line of popes including Innocent III., who assumed to depose King John of England when he rebelled against papal dictation, and after his submission released him from the sworn pledges of Magna Charta; including also Gregory VII., who forbade the subjects of Emperor Henry of Germany to pay him allegiance until the emperor had groveled in the dust at the foot of the papal throne. The good Lord deliver us from a religion to which loyalty is possible only at a cost of publicly belying historical A, B, C's.

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The Most "Hopeless" Are Most Accessible

The fiction prevails with a great many Christian workers that extremely wicked men are "hardened in sin" and it is not therefore rational to hope for their conversion to religion. But those who have the courage to pierce through hard human exteriors to palpitating human hearts know that rather the opposite is true. It is those who have had long and bitter experience of sin who are most ready to respond to the good news that Jesus saves. Such as are not yet far advanced in unrighteousness are really the most impervious to gospel light and gospel grace. They are still deluded with sin's promise of advantage or pleasure and suppose that they stand to gain something by resisting Christ. But those who have gone the whole distance know the deceit of all such hopes, and carry in their own souls the keenest possible consciousness of the need of salvation.

Of course, if the church rates them unsavable, they are apt dismally to agree, and that makes a great gulf fixed between them and every Christian influence. But if the church shows any faith in the power of grace to reach their necessities, they listen anxiously and often respond joyfully. It seems to have been so with Cole Younger, one of the most desperate bandits known in all the wild history of the early West, who has just professed conversion and joined the church in Missouri. He came to the altar of the church saying pathetically: "All my life it has been one of my ambitions to be a Christian." And salvation has come to him at three score and ten because somebody had the faith to tell him that spite of all his sins Christ was still able to make him realize that "ambition."

—The question whether under a free ecclesiastical polity any "mere man" can be wise enough to assist efficiently and satisfyingly in mating congregations and pastors—the problem that Presbyterians call "vacancy and supply"—has been answered among Congregationalists by twenty years of the life of the late Dr. Charles B. Rice of Massachusetts. For that long he was secretary of the Massachusetts board of pastoral supply—which to all practical purposes meant he was the board. And he did the thing successfully—brought the right pastors to the right churches. However, it was not a system of procedure that made him his success; it was himself. And his chief fitness for the delicate task, his friends say, lay not in any remarkable diplomacy but simply in a rare sympathy which could divine beforehand the drift of human nature and make allowance for it. Besides, he knew the churches at first hand from much travel among them. It is the happiness of Presbyterians to believe that their own new agent for this work. Dr. Houston, is a man of precisely the same temper, and by that token they expect of him an equal success. Dr. Houston has a magnificent committee with him, but with work so necessarily personal. success or failure must reside in him individually.

—In the report of Cleveland's moving-picture commission there are some startling comments quoted from young children who attend the picture theaters. In answering what kind of films are most interesting, one lad of 8 wrote: "I like war and murder and burglary pictures best." Another of the same age said: "When you go to the show you see men robbing houses and you learn how to rob houses and people." But of course, grewsome as these impressions are, there is a good chance for boys so young to forget them later. It was noticeable in the answers that the older children—whether from knowledge of the condemnation it would bring on them or from the cultivation of better tastes—confess little or no drawing toward the more violent subjects of the world of "movies." Among 1,500 essays, in fact, only twenty-six expressed outright the liking for crime, and only 224 preferred war. Scenes of western life were the most popular, chosen by 421 of the young voters. But it was an encouraging sign that nearly 300 said they liked best to go to the theaters when pictures that have some connection with their geography, history or science lessons are on the screens.

—It is nothing which could be depended on as a conclusive reformatory force, but it is a fact to support a great deal of optimism, that sin as it gets worse and worse soon strikes a point so bad that even unregenerate human sense reacts. This works as a sort of automatic stop for society to keep it from running clear off the end of the track and toppling into the bottomless pit. All over the country this summer there has been such a reaction from Sabbath desecration. The frightful multiplication of fatal accidents as crowds go rushing hither and thither wildly for Sunday pleasure has furnished a host of daily papers the text for earnest editorials on the better Sunday that everybody had when it was the fashion to be quiet and go to church. These undoubtedly have had effect. In similar manner the stage of New York City has gone on degenerating in the filthiness of its themes and scenes until this fall two theaters set out acts reproduced from the city's vilest lairs of vice. That was too much; the metropolitan daily press broke out in vehement protest and now the abashed producers, threatened by the grand jury, have withdrawn both plays.

—Even supposing the Christian churches of the great cities stood at the top notch of spiritual efficiency, it is difficult to imagine how they could possibly resist the wash of those tremendous tides of population change which year after year run across the most crowded metropolitan sections. It would take an ever recurring Pentecost to repair the sudden ebbs of supporting constituency which befall them. In 115th street, Manhattan—the heart of Harlem—a religious agency of New York took a census in 1911. At that time 40 per cent of the families residing along the street were Protestant. This year another census has covered the same ground. and it is found that today only 15 per cent of the families on 115th street are Protestant. When the current runs out so swiftly in that part of New York is it any wonder that practically every evangelical church in Harlem seems in imminent peril of being stranded?

—Of course, when the boy and girl started away to college this fall, the thoughtful Christian father dropped a word of caution about holding steadfastly by the ancient faith of the church. But it is to be hoped there was no accent in his tone suggesting to the young people anxiety over new arguments and new ideas they are bound to hear at college. Many a father's exhortations in behalf of the old faith have missed their effect because they sounded timid to the boys and girls. What the young student from the Christian home should carry into college is not a feeling that father and mother fear their brand of Christianity won't stand the test of competition with modern notions, but a clear sense that father and mother are perfectly sure the children will find nowhere a better religion that what has stood them in good stead their whole lives through.

The Pastor as an Educational Engineer

BY E. MORRIS FERGUSSON

Critics of the modern movement to develop the Sunday school into a strictly organized educational system are prone to allude to champions of the idea as theorists or even faddists. But in behalf of this new Sunday school conception and endeavor there is no one more qualified to speak with authority than Dr. Fergusson, the educational superintendent of the Presbyterian Board of Sabbath School Work. And certainly not the most prejudiced of critics will be able to contend after reading this vigorous article from his pen that his ideas lack either in definiteness or practicality. On the contrary, the educational movement in the Sunday school world, though it began in idealism has, without forfeiting ideals, progressed to a very precise definition of what it wants to do and a clear consciousness of the way to do it.

THE CHURCH has an urgent present need for local educational leadership. In every congregation somebody is wanted who can bring order out of a confused situation. Mission study leaders have started classes and guilds. Young people's societies, junior societies, boys' clubs and various other separate educational and social enterprises have been launched and are trying to find their proper connection and correlation. Sunday school leaders are introducing new ideas and lesson materials faster than session and church members can receive them with intelligent comprehension. The local church needs an educational engineer—one technically and ecclesiastically competent to take charge, control movements and secure results.

The pastor has the authority and the jurisdiction needed for this service. But an engineer is not a boss, he is a constructive expert. He knows how to draw plans and order processes. To warrant the use of our metaphor, the pastor must have such technical fitness. And he must be the intelligent friend of every worker in his force. He must be able to make them all glad to have him as overseer. Then his pastoral authority will enable him to bring his technical fitness to bear. Then the church will have a real educational leader.

A real religious education is a perfectly definite and distinguishable ideal. It presupposes that the church has a Lord, a faith, a book and a commission. It presupposes also that religion can be given its proper direction by an educational process. If we desire to see the fruits of God's regenerating grace in the life of our children, it is our part to see that this educational process is adequate, and adapted to the needs of the child's soul. The need of the child is the law of the school. The church today requires a system of religious education, beginning with a reorganized and reequipped Sunday school, that shall not merely help the child religiously, but shall secure to him a good religious education in the same sense as first-class secular schools secure to him a good general education.

This need is clear. Every fresh narrative of the state of religion; every tabular conspectus of rates of progress in Sunday school membership, church membership, percentage of suspended memberships and other significant items; every sober inquiry into the prevailing standards of home religion, church attendance, and the attitude of the rising generation toward Christianity emphasizes, along with features of encouragement, other and equally distinct features of menace and retrogression. We cannot indefinitely build on the assumption that convictions and enthusiasms learned in the old home and the old church will reappear in new homes and new lives.

What practical steps, then, must a pastor take who, seeing this need, and believing in the power of an educational gospel to meet it, shall accept the task as the highest and worthiest of his ministry?

Seeing Ideals and Realizing Aims

First of all, surely, he must have a vision. If ever Moses needed the sure promises of Jehovah and the bright prospect ahead of a land flowing with milk and honey, this pastor needs to see in his mind's eye the reconstructed church school of his parish—with its various departments and classes, its curriculum and requirements, its matriculations, promotions, recognitions and activities, its outreachings and fellowships, its steady increase in equipment, its experience and efficiency, and its times of spiritual refreshing and personal dedication—a vision of feasible educational means adapted to definite spiritual ends. The murmurers and the rebellious will continue with him, to whom every fresh halt, every dry stretch of journey and every hearsay report of giants and walled cities will be proof positive that it was a great mistake to forsake the known for the unknown. But the pastor must still see in his soul's eye where he is going—and keep on.

A second element in the fitness of the educational pastor for his task is the power and disposition to recognize, appreciate and support whatever parts of the work are now being educationally done. To revert to the figure of the railroad engineer, every such part may be considered as a stretch of track already laid, available as a part of the unbroken steel thoroughfare that is soon to be. We need not a revolution, but a quiet, purposeful beginning with what is and a steady adding to it of what needs to be. But a certain amount of destructive criticism is inevitable. Besides that which is confessedly weak and of low grade, survivals will be found of former ideals—teachers who once learned what was then the accepted way, and who hold possession and resist reform. The situation is difficult; and such difficulties constitute one of the reasons why we need an educational engineer whose pastoral authority is not open to question or rivalry. To this authority, however, the wise pastor will seldom appeal; his resource will rather be to the blue prints which show exactly what construction is called for, and why this or that existing structure will not avail.

Next, it will be for this pastor to take the lead in finding, reconstructing and installing the needed materials. It is not necessary today, as it was a few years ago, to create a consecutive study course out of various disconnected and ill-adapted publications. A standard graded course has been provided, and there are other courses which are also worthy of acquaintance and consideration. These materials, however, like the standard forms of rod and girder for bridge construction, require to be chosen, readjusted and built into place according to the particular needs of the situation. No Sunday school can be graded, still less can any comprehensive plan of church education be set to work, apart from the active personal supervision of a competent educational leader who is also spiritually responsible and sympathetic.

The choice and arrangement of materials is, however, but preliminary to the work of supervising the reconstruction of the teaching and managing force. Just how this work shall be gone about, and how long it will take, none can predict or foresee. It is, however, essentially an engineering problem. The railroad engineer in like manner has on his hands the contractors, the subbosses and the laborers on one side, and the directors and officers of his road on the other. There is no difficulty in any local Sunday school which is not strictly analogous to what a trained railroad engineer would consider simply a problem for which it is his business to find the solution.

Inspiring Service and Watching Results

More congenial, perhaps, and certainly more in the line of ordinary pastoral duties, is the fifth step—the inspiration and education of the forces. For this service the pastor has undisputed right of way, in the home no less than in the pulpit. It is in his power to set a public value upon that which is educationally fine; to exhibit the early fruits of new departments and courses; to encourage the perplexed and heavy-hearted teachers; to supply what seems to be lacking in the form and spirit of this or that textbook or observance; and to stand between the young and not very judicious worker who is trying to lead and win the boys or the young folks, and a session which conscientiously feels that doings of this sort are unbecoming. He sees the end, they the means; let him impart his vision, and invent ways for working the critics in as helpers.

The end of the railroad engineer's task is attained when he turns over to the company a completed, efficient and permanent way. The test of his labors is the adequacy of this way to carry the traffic. The educational way, in like manner, consists of a straight path, through the school of the church, from infancy to maturity, for all the church's children and for others whom it may secure, leading steadily and with reasonable assurance to early acceptance and confession of Christ as Lord and Saviour, with broad and thorough Bible knowledge, a wide horizon of Christian interest and trained powers of expression and service. The pastor's last and continuing obligation is to watch this way. Whenever it fails to carry its traffic of souls for the kingdom, there is his duty and his call.

We have no right to demand that a man now in the harness, whose Christian efficiencies have been formed on other lines, shall forthwith be held responsible for the successful prosecution of this highly technical task. But our congregations now in search of pastoral service do have a right to inquire which of the men available for their call will be most likely to serve them as engineer and guide of their Sunday school forces, and to choose in accordance with their own sense of the relative importance of the educational needs.

Going to School Again

BY JOHN ALLAN BLAIR

A GROUP of us tried going to school again this past summer at Auburn Seminary, and we found the summer school of theology the real thing.

After many pilgrimages to "conferences," with their "programs," it is decidedly interesting to find a place where those in attendance are expected to work, just as they once worked in school. There is a stimulus and a joy in that which a series of addresses cannot give.

Upon reading the summer school prospectus, the first impression was one of doubt—doubt whether a return to school, after years of absence, would be wholly enjoyable. The memories revived were memories of routine and exaction, rather than of inspiration. Once at school, the experience was like escaping from a dusty highway to some cool woods road, so distinct was the impression of refreshing.

We found that our years in the pastorate had given us new points of view. We discovered that the teachers, whom our undergraduate judgment had thought apart from life, had in reality always been in touch with the things that counted. The complacent academic attitude, once thought by us to characterize those who taught us, we now perceived had been really characteristic of us who were taught.

Futhermore, we discovered new values in truth itself. Familiar studies, once thought unprofitable, were found to be vital. Experience had taken the ancient formulæ and filled them with meaning. One of the men remarked that he believed a new study of his old notebooks—filled mechanically, hastily studied for quizzes, then laid aside as useless—would find them pulsing with life. These men who taught us in our seminary courses were evidently handling living stuff, while we students, impatient to "get through," thought our studies were delaying our entrance into "practical" affairs.

With the new point of view of teachers and of truth came a fresh discovery of ourselves. We found that something had been happening to us. What these men were saying did not pass over us, as once it might have done. When they spoke of exegesis or theology or sociology, something in us responded. The years of work had not been so many steps away from these things; on the contrary, we had actually been living out theology and apologetics.

We sat at the feet of thinkers this past summer, had fellowship with them, and found to our joy that we had grown up to them—had learned to speak their language. We walked hand in hand where once we had followed afar off.

It is worth while saying that such a school offers more than instruction—it offers inspiration. It revitalizes. Every man whose work has grown too matter of fact needs a new enthusiasm. How shall this be given him in fuller measure than through a return to the atmosphere and environment of pure scholarship? Truth is often lost or obscured, when we are harassed and driven. We "cannot see the city for the houses." We need detachment and comparison, in order to see truly what it is that we are doing.

How lately have you stopped to listen to others, to learn what the world is thinking, and so "true up" your judgment? Things have been happening. Men have been working. Truth has been unfolding. Life and growth have gone on at an amazing pace since most of us left the schools. One who has just finished a period of special duty after twenty years in the pastorate exclaimed to a friend, "Man, it's a new world in these twenty years!"

Why not such a summer school in every seminary? Why may not the church urge upon her ministers frequent study periods? There are sabbatical years for teachers, why not for preachers? If a year is out of the question, why not at least two or three weeks of special work?

What Happened at New Lexington

Newspaper reports of the recent episode at New Lexington, Ohio, where it was alleged that Father Crowley had been forced to leave the village without delivering an announced address, were meager and in some respects conflicting. The Continent promptly sent a staff correspondent to discover and report the facts

JEREMIAH J. CROWLEY, formerly a priest in the Roman Catholic Church, now a lecturer against alleged evils in the church, made two addresses in the opera house at New Lexington, the county seat of Perry county, Ohio, Wednesday and Thursday evenings, September 10 and 11. Immediately following his Thursday evening lecture, and while being escorted to his boarding house by a few friends, he was made the target of eggs, thrown by young men of the village.

New Lexington is a village of 2,800 population. Practically all of it is on the top of one hill, with a few suburban dwellings and the railroad yards at the foot of the hill. Naturally, almost the entire population was on its main thoroughfare that evening, and, following the assault, there was much excitement.

Presbyterian Mayor Moves for Protection

Mayor Rudd B. Gue, who is a member of the Presbyterian church, became alarmed, fearing that the assault on Mr. Crowley would precipitate a riot of great proportions, for, following the assault, though Mr. Crowley and his friends walked quietly home, a crowd of men and boys followed and jeered them.

Mr. Crowley had been advertised to speak Friday night, and not only the mayor but a few citizens feared that Thursday night's insult might be succeeded by a much graver one, which would cause riot and possibly bloodshed. The police force of the village consists of a day and night marshal. So the mayor telegraphed the situation to Governor Cox, who ignored the request for aid, saying that the message was so unusual and informal that it had been disregarded, and that Mayor Gue had the authority to call out the members of the National Guard living in New Lexington, if needed.

Captain Paul Tague, a Catholic, is in command of the New Lexington soldiers, numbering thirty. Friday morning he assembled all his men and placed the town under martial law, though many residents of New Lexington declare this to have been unnecessary. Captain Tague closed up all the business houses and public assembly halls, including, of course, the opera house, in which the ex-priest had been advertised to speak, that evening, to men only—a lecture in which he was to have described relations of priests with women in convents.

Mr. Crowley was not in the least perturbed over Thursday night's assault, merely remarking to his friends that he had gotten off much more easily than he had thought. He obeyed the dictum of the martial law and refrained from attempting to speak. Saturday he went to Athens, expecting to speak there, but was met at the depot by the mayor and told that he could not speak, as a repetition of the scenes in New Lexington was feared in Athens.

Newspaper Reports Exaggerated

Greatly exaggerated reports of the trouble were given by some of the newspapers. One newspaper, whose New Lexington reporter is a member of St. Rose's Catholic church, announced that after the eggs had been thrown a member of Mr. Crowley's party fired a revolver at the assailants. Such a story is far from the truth, and had everybody gone home as peaceably and quietly as did Mr. Crowley and his friends few persons would have known of the trouble.

On Friday, the day after the assault, Rev. Father A. A. Cush, pastor of St. Rose's church, published the following statement:

"The aroused condition of affairs in our city is most deplorable and I regret that it became necessary to call for military assistance. I feel that the mayor took the proper stand in the matter, as the people were infuriated after the slanderous utterances of the ex-priest, Crowley, and had he been permitted to give his lecture tonight I have no doubt that there would have been bloodshed."

Captain Tague not only closed up the opera house, but placed a guard around the house in which Mr. Crowley stayed, and stationed guards at the entrance of the opera house, to see that the ex-priest did not attempt to gain admittance.

It was given out in Catholic circles that Mr. Crowley demanded a large guard for personal safety. I was told that such a statement was untrue, as Crowley, though not unduly inviting danger, had not attempted to shun it, and did not fear trying to speak

Friday night. Nor did his friends fear for him. Those with whom I talked were rather more indignant at his being prevented from filling his third engagement than at his being egged. They believe that Captain Tague should have supplied a few men from his command to aid the mayor in preserving order, and that with such precaution there would have arisen no disorder from Friday night's meeting. Crowley, it is true, was protected by the soldiers, but also he was prevented by the same soldiers from exercising free speech.

It was pointed out to me that no Protestant had any desire to get revenge for the attack on Crowley, especially in mob action, and that if anything at all were attempted, it would be only in the way of trying to find out, later on, who were the assailants, and punishing them in police court. What Crowley's backers wanted was the third speech. They would not have stirred up any trouble, they declare, and if any was stirred up it would have been on the other side.

During the daytime, while Mr. Crowley was in New Lexington, he remained quietly in his boarding house, reading or writing. At night he went as quietly and unostentatiously to the opera house, neither inviting nor fleeing possible danger. He did not conduct himself improperly on the stage, providing, of course, that what he said was the truth. His utterances were calm and dignified, and he heaped no calumny or stigma on the church itself and its membership, but talked solely of the aims of the priests, and of the menace of American civilization arising from parochial schools.

New Lexington has a parochial school, organized a little less than a year ago.

On Sunday, preceding Mr. Crowley's coming to New Lexington, Father Cush announced to his congregation that Crowley was coming, and warned his communicants that they should not go to hear the "scandalous" man, neither should they attend moving picture shows, members of his congregation declare.

Large Catholic Population in Community

Perry county is largely Catholic territory. St. Rose's church has a congregation of more than 800, and last Sunday morning, when I attended its services as a visitor, all of its seats were filled. Just west of New Lexington, and almost inside the village limits, is St. Aloysius Academy for Girls, presided over by two or three priests and several teaching sisters. At Somerset, in the same county, is a strong Catholic school at which the magazine, The Rosary, is published. There are a number of other Catholic churches in the county. New Lexington is in the center of a big gas belt and is also in a coal mining district. Many of the people of Perry county are of foreign birth, and others, notably the gas drillers, are transients.

In New Lexington there are seven Protestant churches, all of them, except the Methodist and Lutheran, being weak. I was told that the priests in the county have a control over their parishioners which is not exercised in many other places. Heretofore, at least until the establishment of the parochial school, the Protestants and Catholics have lived in as much accord as could be expected, bought and sold together, and have, to a very limited extent, intermarried, though at times the gulf between Catholicism and Protestanism has been manifested at the polls. There are three divisions in New Lexington, whenever divisions are noticeable. One is that of the Catholics. The second is of the ultra Protestants. The third is composed of Protestants who are extremely liberal in attitude toward the Catholic church.

Protestant ministers say that, although they have always been friendly to the resident priest, he has held himself aloof from them more than the differences of religion would seem to warrant. Some of them told me that he did not speak to them on the streets, though he was friendly with Protestant laymen. There does not exist in New Lexington the friendly spirit among Catholic and Protestant clergy which is often manifest in the smaller communities where all the church services are conducted in English.

Mr. Crowley was not brought to New Lexington by an organized effort of the Protestant churches. True, Protestants—three, to be exact, one of them the manager of the opera house—were responsible for his appearance and lectures there. The charge made by some Catholics that Crowley was brought in as an entering wedge in an effort to stir up strife is untrue. Many Protestants were unaware of his coming until they read the posted bills.

Few Catholics heard him. When he went to the hall to speak, however, they lined the sidewalk on both sides, and on the night of the assault a priest was seen standing just outside the door. Except for an unkindly remark now and then, there was no demonstration against the speaker until after his Thursday night lecture.

Protestants in New Lexington are not charging any particular person with the responsibility of the assault on Crowley, nor with blame for an exaggerated martial law, but they do assert that the Catholic Church, as such, must bear the burden for the assault, and that the shutting up of the opera house after the Friday night engagement had been announced was a premeditated attempt to curb free speech. Nor do they blame every Catholic, but they are sure that what occurred was sanctioned or at least winked at by influences high in the church.

It was declared to me by responsible men that the course of the militia in closing the opera house will be officially inquired into in the courts.

Also, it was pointed out to me that after Crowley's coming had been announced the Knights of Columbus held a meeting to protest against the meetings. As is necessary in all Catholic orders, a priest is spiritual adviser of the Knights, and whatever transpires in their meetings is known to him.

And now there is a bitter feeling between Catholics and Protestants in New Lexington, which has already interrupted some relations, and which will enter into all of the town's business, political and social activities. Unless different counsel prevails, Crowley's friends will take the matter into court, and in other ways there will be rancor and bitterness. A few of the Catholics and the very conservative element of the Protestants probably will get together in an effort to make peace. Of course there will be no further outbreak unless it grows out of developments not now foreseen. But there will be a smoldering fire which may break out at any time occasion offers.

Some of the Protestants say they will insist that after a time Crowley must be brought back, and that he must be permitted to give the lecture which, because of guard restrictions, he was prevented from delivering Friday night.

Armament Trust's Idea of "Patriotism"

BY WILBUR F. CRAFTS

AS MIGHT have been anticipated, the world's peace conference at The Hague found the exposure of the plots of armament manufacturers to embroil nations its most interesting theme and greatest recent encouragement. It was recognized that a worldwide publication of the scandalous impartiality with which gunmakers furnish both guns and war scares to their own country and their country's foe, to civilized and savage buyers, would make it more difficult to foment race hatreds and to continue the cruel and absurd competition in dreadnaughts.

G. H. Perris of the London Peace Society recalled the exposures in the German reichstag of the French and German armament makers, who were shown to have fomented race hatreds and jingoism between these nations to sell their goods—some Germans even holding stock in French companies and influencing French newspapers with a view of selling more guns to both countries by stirring up France against their own country. Mr. Perris contributed even more startling exposures of the British armament makers, whose chief wears decorations given by many governments, including those most likely to fight his own land.

In London no one can buy a revolver without a license showing he needs it for some proper purpose; no such limitation interferes with the "international patriotism on a cash basis" of the international armament trust. One armament company was named in which American, British, French and German citizens have combined their cash and craft to sell weapons of death all over the world. The profits are enormous—$7,500,000 dividends last year in two British companies—for competition has been almost eliminated within Britain, France and Germany among the dealers of each. Is it not so also in the United States? And international competition is disappearing slowly but surely.

Governments are in need of the help of good citizens, for they are almost coerced into increased armaments by the armament trusts and the great number of the ruling class who are stockholders. The extent of their propaganda for profits at the cost of taxes and life to the working classes is seen in that New Zealand has been frightened into conscription, and a factory of the British armament trust has been opened in Canada. We must expose this conspiracy and aid our governments to resist it.

No Need of Being So Fussy

A traveling salesman stopping at a hotel in a country town on circuit refused to use the wet and soiled crash towel in the lobby.

In response to the drummer's protest the colored porter said:

"Boss, seventy-five men have wiped deir han's on dis towel dis mornin', an' you is de first to complain!"

Some of the Boys at the Carter Junior Republic

A "GOOD CITIZEN FARM" IN THE LEHIGH VALLEY

BY W. E. BROOKS

MOST OF US who are at all interested in philanthropy have pretty well learned what a "Junior Republic" is, and what splendid service it can perform in saving life among the species known to the undiscriminating as "the bad boy."

But there are republics and republics, because there are men and men. There is, for instance, at least one such "republic" which is pronouncedly Christian. The reason is that the woman who founded it and the man who directs it are both pronouncedly Christian. So this one republic does not have divine service; it is divine service, for the glory of God and his Christ, and the uplifting of the boys for whom he died.

The Carter Junior Republic is situated at Redington in the beautiful Lehigh valley in Pennsylvania. The farm where the "citizens" earn their living rises from the river bottom up over the hills, with 180 acres of field and orchard. The buildings are complete, not numerous, but neither are the boys. About thirty at a time is all Superintendent Heberling cares to handle. But his successes are large, if his classes are small. The republic has sent out nearly 300 citizens and 90 per cent of these are classed as excellent.

It was here among these hills that William T. Carter in his young manhood used to manufacture charcoal iron, and when Mrs. Carter, a member of Second Church of Philadelphia, was planning a memorial for her husband it was to these hills she turned, and in 1898 established the second Junior Republic in the United States.

Every such institution is built up about a personality. Through all the working of the Carter Junior Republic is to be seen the personality of the superintendent, James S. Heberling. He is fat and jolly. He smiles easily, and one joys when one thinks how he spreads the contagion of laughter. He is big and full-blooded. Also—I was about to say therefore—he is patient. When a boy goes wrong or runs away, that boy's chance is not gone, if the superintendent can get hold of him, but has only begun again. Perhaps it is because he is big and knows how to laugh and therefore is patient, that one of his boys who ran away six times, and had six chances, is now head of a large agency in New York, a rising, successful business man. Perhaps the reason lies deeper; the superintendent believes in God.

The superintendent is an interesting study in heredity—Christian heredity. He comes of old Presbyterian stock, his life was planned for the Presbyterian ministry. A graduate of Lafayette, he had already marticulated at Princeton Seminary when the call to the Carter Republic came to him. And his religion is the biggest factor in his work. He recognizes constantly the fact so often forgotten by the present day social worker that there is no permanent reformation of boys or nations that is not based on regeneration. He has an idea—an old-fashioned idea—that Jesus Christ on Calvary had a personal interest in every bad boy in the world, and that those bad boys who came to the republic have to become acquainted with this idea themselves before they are fit to go out into the world as good citizens.

And he carries his idea a little further in his work—he prays and he believes. He is fond of saying "Where man's limitations end God's omnipotence begins," and you know it is not a platitude from the way he says it. And you are not surprised when he says further, "God is no respecter of persons, and certainly not of boys. He has never classed them as men do. He has never reviled them as men do, but in each one of them has so breathed his own Spirit that there is the divine in each one of them, and this better nature can prevail, concealed as it may be by the forces of heredity and environment that have dwarfed, stunted and prevented the proper development of the God-planned life."

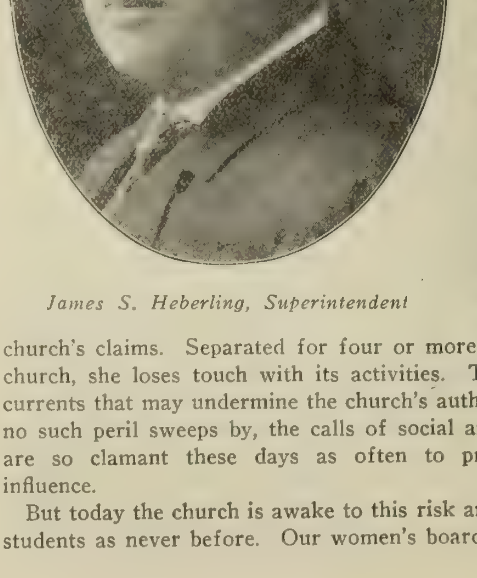
And because Mr. Heberling believes in God, and because he works with God, and because he believes no boy is safe until he has been brought to God, therefore nine-tenths of his graduates are classed excellent.

The atmosphere is Presbyterian at the school. Presbyterian forms are used in worship, Presbyterian helps in the Sunday school, and the folks who clamor for sacred ragtime in Sunday schools would have one of their favorite arguments demolished if they could see the glad enthusiasm of the "citizens" in the use of the Presbyterian Hymnal. All in all, the character of this Junior Republic in the beautiful Pennsylvania hills is unusual

Linking the College Girl to the Church

BY MRS. JOHN RUSSELL SAMPSON

THE AMERICAN college girl of the best type is the richest "heir of all the ages." No princess born in the purple is so fortunate; no princess can ever enjoy the atmosphere of freedom our girl breathes and "her steps of virgin liberty." Her splendid young body, fit vehicle for her regnant will, has been nourished and molded by every law, hygienic, athletic, gymnastic! Her mind is alert, questioning yet receptive; open to influence yet trying the spirits that whisper or command.



James S. Heberling, Superintendent

And the glorious soul of her—reverent, compassionate to human suffering, accepting responsibility, eager to help, conscientious, gracious, kind. She is the world's most potential force, the church's best asset.

Yet her college life, with all its great offerings and possibilities for good, has its dangers to the church's claims. Separated for four or more years from her home church, she loses touch with its activities. There may come cross currents that may undermine the church's authority; and even where no such peril sweeps by, the calls of social and philanthropic work are so clamant these days as often to preempt her time and influence.

But today the church is awake to this risk and reaches out for her students as never before. Our women's boards have united to send a messenger to remind our girls of the interest the church feels in them, and of the claims of the King and his work in the world. During the past year Mrs. Dwight Potter, singularly fitted for this onerous and loving task, has visited the colleges and made to the young women of our church an appeal instructive, stimulative and inspiring.

In addition in each place a "college hostess" is appointed. A hostess's work is tentative and experimental as yet, but the intention is that some lady outside the college, a member of the local church, shall have a manifest reason to take an interest in the Presbyterian students and do what she can to have them feel it.

Home Invitations Supplement Church Welcome

The Continent has asked for some account of the work begun at Bryn Mawr, as an illustration. The hostess was appointed only a little while before Christmas. A list of about ninety Presbyterians in the Bryn Mawr student body was obtained and shared with the church's pastor, whose interest, sympathy and counsels were invaluable. The matter was inaugurated with a "tea" given by two charming New York girls to introduce Mrs. McArthur Harris, representing the Philadelphia Board, and the hostess she had appointed. Both these spoke for a few minutes about loyalty and opportunity, with some pardonable sounding of the silver trumpets. About forty of the ninety were present, packed all over the floor, on that principle of the greatest contents in the smallest space, of which the college girl is pastmistress.

In the months following the ninety were invited to the home of the hostess, about a dozen at a time, for a "cup of tea at the fireside" with a cheerful blaze to emphasize the welcome. Each week two or three were invited to luncheon or dinner, very informally, that it might be as homelike as possible. And on Sundays two would be brought home from church to share the midday meal and the family Bible reading and singing round the fire. Not all invited came; for the effort was new and not fully understood, and students are busy people. But acquaintance was made with about fifty, more or less intimately. Toward spring a Bible class was begun in the Sunday school, and the lessons studied a week ahead, so that each Sunday teachers were available for vacant classes.

The Bryn Mawr pastor, Rev. Andrew Mutch, lately come to us from Scotland, and Mrs. Mutch are deeply interested in the students, and much beloved. Their weekly "day" extends to the girls a warm welcome, and two special receptions were given them at the manse. Mrs. Alba Johnson also entertains them delightfully in her beautiful home, sending vehicles to Pembroke Arch to convey them

Mr. Mutch has moreover established the associate membership, not only for the college students, but for the Presbyterians in the four local preparatory schools. This membership does not invalidate or interrupt that in the home church, but simply gives the girls the fellowship and at-home feeling while with us at Bryn Mawr. It was a very beautiful service when they were received. About a hundred were thus welcomed. This reconsecration has deepened and helped the spirituality of many a young life.

THE WAYFARER

Gettysburg Billets and Bullets

AT FIRST glance they seem like two ordinary billets of oak wood, of firewood length. Each is from a limb five or six inches thick. The ax has cut into them and revealed in the heart of each a bullet. Nothing on the outside of these branches reveals that at the heart of the oak is a lump of lead. Time has done her healing work. These limbs must have been small in 63, when the woods were beaten by a hail of deadly missiles. Millions of bullets were in the air. Tens of thousands must have lodged in the trees. Every oak on the battlefield that falls nowadays yields its crop of bullets. Most of the outward traces have vanished; even the scars have disappeared. Silently, slowly, steadily, the half century has been covering up the wounds of the battle of Gettysburg, in the hearts of the nation as in the hearts of the trees. These two billets of wood, the gift of a Gettysburg friend, now rest in the museum of the junior Wayfarers, as eloquent sermons of war and peace.

* * * * *

America is newly realizing Gettysburg. The semicentennial limned the great battlefield in vivid, heroic colors upon the nation's imagination. As a place of patriotic pilgrimage its popularity grows. If the Wayfarer were to name in order of their thrill and interest the most sacred American shrines he would write down the bridge at Concord, Independence hall in Philadelphia, Mount Vernon (with the city of Washington implied), and the "bloody angle" at Gettysburg.

To enable a young American to see these the Wayfarer would, if necessary, save the traveling money out of the clothing and ice cream account. A pilgrimage to these places is equal to a year of conventional schoolroom work. A wise father would gladly dispense with an automobile in order to put these ineffaceable memories into the minds of his family.

* * * * *

"The best of me is over at Round Top. By that few hours of my life I want to be judged. I was at Gettysburg; that is enough." So spoke a general, still living, whose statue in bronze is on the great Pennsylvania monument. He epitomized a tremendous truth. After that great experience, all else in life seems stale or small. Thoughtless persons have criticised veterans for talking overmuch about the great war. Little the critics know the power of "one crowned hour of glorious life."

Could the apostle Paul refrain from talking of his Damascus road experience? Could John forget the Apocalypse? May a participant cease to look back upon and up toward Gettysburg? Whatever the years may have brought to the old soldier, he can say with Kipling, "Thank God, I have lived!"

Complimentary thoughts about the efficiency of the government at Washington must often be in the mind of the visitor to Gettysburg. It is the best marked battlefield on earth. Every position of both sides is clearly indicated by fine bronze tablets. Often the identical cannon stand where they stood belching fire and death during those awful days. State or regimental monuments are thickly scattered over the field. Some of these are of great artistic beauty. Others have touches of peculiar human interest. The statue of John Burns, the old Gettysburg citizen who could not be kept out of the fight, is oftener inquired for by visitors than that of any general.

Of course, the high lights of Gettysburg are all centered at the "bloody angle," where still stands the stone fence over which two armies met in the clash of the most dramatic charge ever made in war. Why has no American poem been born of this event? Tennyson's "Charge of the Light Brigade" had lesser occasion. Here there was "glory enough for all," since the thrilled heart of the visitor reminds him that both the men who made and the men who met this unparalleled charge were free-born Americans.

Inside the wall which the federal forces held are two modest monuments which have provoked a great deal of discussion. Let a Virginian and a North Carolinian meet anywhere and they can hold a spirited debate upon which of their respective states went farthest into the federal lines (state pride being stronger, doubtless, in these two commonwealths than anywhere else in the union, with the possible exception of Texas). North Carolina went highest geographically; Virginia penetrated a greater number of feet beyond the stone fence. The point is a pretty one, but the Wayfarer would not subtract a line from that matchless inscription upon the North Carolina soldiers' monument at Raleigh:

> "First at Bethel,
> Farthest at Gettysburg,
> Last at Appomattox."

Rivalries now are merely academic. During the reunion the veterans called each other "Yank" and "Johnny Reb" with the greatest of good humor. In the mouth of one of the cannon at the "bloody angle" the Wayfarer found a pair of bluebirds nesting The well-marked battlefield has become a museum of peace, the common glory and admonition of a united nation. Here America had its "new birth of freedom," which today a president from the south is interpreting in larger and more contemporaneous terms. We now see Gettysburg as a fact and factor in world history; and we read the name on world maps. The almost prophetic significance of the closing words of Lincoln's Gettysburg address, which heretofore we have read only in terms of America, become plain: "A government of the people, for the people and by the people shall not perish from the earth." THE WAYFARER.

Was Marion Harland Right or Wrong?

Readers of The Continent Offer Views on Various Phases of the Minister's Situation

[*When Marion Harland proposed to write for The Continent an article entitled "Do Protestants Favor a Celibate Clergy?" she said: "When I married I had twenty-six relatives who were Presbyterian clergymen. In nearly every branch of a large family connection there is still found 'a man to stand before the Lord.' Lacys, Hoges, Brookeses, Waddells, Haweses and Curries in the Southern and Western churches, William Marquess, dean of the School of Bible Study in New York—all are of my blood." The inspiration for her article came from a heart beating in fullest sympathy with the ministry of the Protestant church, and she will be surprised that some of her sarcastic comparisons have been construed as an attack upon them. But here is a criticism, too long for complete publication, that is addressed to The Continent by an interested reader.*]

Protestant and Roman Glergy

Why did you do it—print that awful thing over the name of Marion Marland?

1. "Careful students of varied economies do not hesitate to point out the superior efficiency of Roman Catholic missionaries and to attribute their success to their celibacy." Certainly not. "Careful students of varied economies," among them the official head of Judaism, "pointed out" the superior efficiency of crucifying one man in order to save the whole nation from perishing, and selected Jesus Christ as the one in whom the greatest amount of culpability was to be found. Since the days when the celibate Xavier baptized hundreds of thousands of Asiatics, Rome's celibates have missioned with net results in progress towards self-controlled freedom almost nil. Only in eleemosynary work have Roman missionaries produced appreciable moral results, but these in a way that does not materially affect social self-control. . . . Roman celibates go down to the moral level of the sin enslaved and stay with them there, lording it over them in the names of Peter and Mary. This is true no matter how great a percentage of these celibates may in person be true to their celibacy. The Protestant missionary stays up on the level of the cultured, holy family life and of intelligent, patient political independence, and they are the leaven that is saving Japan, Korea, China, India, Africa, from wholly rotting down in the changing times forced by the movement of history upon them.

2. "A government report—'A remarkable decrease in the number of Protestant ministers graduated from the universities of the country is shown in a current report of the United States bureau of education.'" This reminds one of a proverb current in France during the wars of Napoleon—"to lie like a bulletin." The New York World Almanac for 1912 gives the number of students in special schools in the country for each year from 1902. There was a uniform increase in theological students amounting in the nine years to between 49 and 50 per cent, or about three times the per cent increase of population. According to the same almanac, not counting those churches whose ministers are about as numerous as elders in the Presbyterian Church, and among whose ministers many are in fact practically elders, in the Presbyterian Church North there was in 1910 an ordained minister to every 149 members; in the M. E. Church one minister to every 170 members; in the largest three Baptist bodies one minister to 160 members; Disciples, one to 211; M. E. South, one to 255; in total Lutheran bodies one to 259. In the Roman Church with its celibate clergy, there was one priest to every 718 members. . . . Leaving out Roman Catholic, Buddhist, Mormon and Jew statistics in that table, all other bodies average one minister to 152 members. My recollection of completer studies of similar figures for twenty years shows a slight increase of ministers in proportion to members in Protestant churches.

3. "As a body the church is determined not to maintain married men in the ministry." So far as my personal experience goes I cannot recall in all my experience a single charge which was looking for an unmarried minister, nor one where it did not seem a point in my favor that I have a wife.

4. "It has passed into a proverb that the pastor crosses the deadline at 50." The youngest man I have known put on the shelf for other reasons than sickness was 69, and he preached nearly every day for months afterwards. His failing eyes and ears deprived him of a settled charge. Judging from their looks the average of the pastors in the presbyteries I have belonged to would be little if any under 50. This point, of course, is quite apart from the subject of the article, but the writer made it in her general attack upon the Protestant ministry.

E. C. M.

The Views of a Minister's Daughter

"Should Protestant Ministers Marry?" by Marion Harland interests me very much, as doubtless it does hundreds of Continent friends and readers. It interests me particularly because I am a minister's daughter, and as head of my father's household for the past fifteen years I feel qualified to speak on the subject of small salaries from the viewpoint of the minister's family. If I state a bit of personal experience as an example it is only because it is similar to the experiences of many others and the excuse for using it is that it is first hand information.

The ugly fact that "the average salary paid our ministers is $600 per annum," and the government report that the number seeking Protestant pulpits is decreasing, as quoted by Marion Harland, need a widespread advertisement, for these facts are too soon forgotten, however trite they may be. The ministers themselves should not be forced to ask for funds—Sustentation and Relief—and why should it not grind them? How would you like it, Mr. Grocer, Mr. Lawyer, Mr. Business Man, to be constantly begging for old age pensions, because you were not paid enough in your legitimate business to care for your old age?

My father has been pastor in the same church in a village of about 1,500 for a period covering forty years. There has never been an increase of salary. Today two of us barely live on the same means with which a family of eight formerly lived in comparative comfort. It is true there is a parsonage and no rent to pay, also a garden that supplies most of the year's vegetables. The church is not a large one, neither is there a single family in it that has to be helped, for this is not a poor community—it is a comfortable one, with a well dressed, prosperous looking congregation who enjoy many of the good things of this life and are proud of "our church." Twenty different families drive to church in automobiles, and nearly every member has a telephone. Long ago the minister had to sell his horse in order to reduce the cost of living. The parsonage barn has not had a coat of paint since it was built nearly twenty years ago. The kitchen floor has been condemned by a carpenter. I sincerely hope it will hold out through the next social! "Why don't you have a telephone?" "It's such a saving of time." "No, I couldn't get along without one." These with similar comments on the utility of the phone are frequent remarks of the parishioners who forget that $20 at the most would save the aging pastor and his daughter many a tiresome and often a useless walk. The salary cannot possibly be stretched a penny further.

The Trustees All Own Automobiles

I am afraid that I'm a very wicked person, for I'm awfully tired of listening to the treasurer at prayer meeting instruct the Lord how to run the universe, when the pastor's salary has been due for two months—it's always due, by the way, and if anyone borrows money, it's the pastor, not the church. I'm awfully tired of hearing the trustees complain of how hard it is to raise money when every one of them owns an automobile. I've begged our people to have a house committee who would personally look after the needs of the church property and not take my word for the absolutely necessary repairs. It's much easier to drift along in the old ruts. I'm tired of practicing every known economy and some that aren't known. I'm tired of being president of the missionary society because "no one else will do it." I'm tired of teaching any class in the Sunday school from the primary straight up to the old people's Bible class because the rightful teachers fail to appear and also fail to provide substitutes. In fact, I'm tired of doing the work of a pastor's assistant with never a penny for stamps.

I wonder how it would feel to have a real vacation and know you had money enough to pay the bills. I wonder how it would seem to have some of the wornout furniture replaced with new pieces, to buy some of the books you really need for studies, to entertain your own friends instead of visiting strangers and church socials because no one else in the congregation will do it. I wonder how the layman who worships without giving personal service must feel.

(Continued on page 1344)

THE HOME COUNCIL

Getting the Better of the Blues

BY SUSIE BOUCHELLE WIGHT

"OH, I WAS AS BLUE as indigo all the week—I just stayed in and wished I could die!" I overheard a lovely looking young matron say. Her lot in life I knew had fallen in pleasant places. I wondered if she could afford the costly luxury she had indulged in—I just wondered. In her home are an adoring husband, four fine children and a pretty young sister—six individuals sure to be affected by her moods, to say nothing of friends, servants and others who must inevitably catch some of the far vibrations she set in motion when she dropped into the depths.

I know of nothing which so blights the peace and happiness of a home as a member of the family who is addicted to the blues habit. An outburst of anger frequently brings an answering clap that clears the atmosphere; sorrow comes with a sort of dignity and draws closer every tie; money loss means quick stirring about to make it up. But the blues, those awful seasons when my lady likes to sit in solitude, refusing to smile, or else weeps dejectedly into her pillow—how on earth is her family to meet the situation? It seems disrespectful to be happy and jolly when she is so plainly suffering, but from a beginning rooted in a sort of sympathy for her, that unholy gloom is likely to work itself out in the feelings of others, and by the time the original offender has found respite in reaction, a sort of endless chain is started which is fearsome to contemplate.

Blues May Mean Simply Outraged Selfishness

In this thing of having the blues, we are too likely to forget that it is as purely a matter of yielding to a base temptation as is Tim Donovan's action when he shies a dish at his wife because his breakfast does not suit him. I am quite aware that temper and moods are often ascribed to physical reasons; for that matter, however, physical effects on gastric juices and circulatory system are quite as frequently traced to the influence of disturbed emotions, so it all simmers back to the individual habit of thinking, or of not thinking.

Very likely Mr. Donovan could say that he went to bed "half seas over," and arose with "such a head on him" and nerves in such a jangle that the dish flew out of his hand before he had time to consider. But the time for him to consider was before he took the drinks. By the same token, my lady may have got into the shade of the willows before she realized where she was drifting, but the strong probability is that she set out upon her lonely pilgrimage because something went against her ideas in her home or social relations, and her retirement is quite as frank an expression of outraged selfishness as was Mr. Donovan's dish. In the beginning she had an opportunity for barring out sulky thoughts—because if they can't find standing room they can't crowd out cheerfulness. Bridget Donovan may deserve the dish, and my lord may have righteously incurred what he has to endure during his partner's disaffection; but as such grievances are private and personal in their nature, they surely should have the secluded attention that is expected in such cases, and not ruin the family peace.

"Sulky Beauty" Exists in Books Alone

Just as a matter of common sense, it may be remarked that the gain resulting from a spell of the blues is entirely out of proportion to the cost involved. After all, what does one get by it? It makes one most awfully unattractive for the time being. I have read the phrase, "the sulky beauty," but I never have seen a sulky beauty, and I don't believe we would glance twice at Venus herself if she had the dumps. Then that sheepish feeling one has when emerging from the shadows and coming shyly and timidly back into the light and sunshine of family life—what is that, and what is it that always makes one so reluctant to meet another's look at such times? I think it must be that purer and higher self which looks out through the eyes, and is frankly ashamed of that lower manifestation which has so misrepresented true being.

This brings me to the remedy I have discovered. When the point at issue involves a principle of real right and wrong, one can afford quite to ignore opposition that cannot be reasoned away, and not feel bad about doing so; but where the question is one of taste or predilection, the unfailing rule is, *be yielding*, and be yielding with the grace of a very sovereign of self. It is in acknowledging the claim and realizing the duty of the greatest good to the greatest number that we become as princes royal of the very household of God, and enter into our birthright of the command of our own selves.

Blues Overcome by Alignment with Good

It is not by abnegation for the sake of expediency nor even for self-development—that must ever defeat its own end, because it keeps one's thought continually on what is involved in the act of renunciation—that we arise and go to our Father. It is through the larger view gained by conspicuously aligning one's self with good—through dedicating one's whole soul, mind, strength and body to the great work of universal happiness, that we truly draw near to him. Once within the secret place of the Most High, we place ourselves above the thraldom of the small and petty—we get the better of the blues habit forever.

Verses Old and New

AUTUMN IN THE GARDEN

Now in my garden, where I sat of late
And sang fond praise of Summer's splendid state,
Comes Autumn; touches with a soft caress
The leaves; and sends them fluttering to their fate.

Alas, that death should reach those once so gay!
They fall, they whirl, they dance themselves away,
And little voices chanting in the rain
"This is the end of all things" seem to say.

But I know well that in my garden place,
When Time hath moved him on a little space,
Fresh, dear delights shall meet my waking eyes,
And my heart leap at Spring's delicious face.

—Author Unknown.

Physical Ills and Poor Scholarship

Bobby was an average boy in most ways. He had average intelligence, average activity. In one way only did Bobby seem to be exceptional—he simply could not make his grades in school. "Would not," his teachers said. They all agreed that he was "smart enough," but "he's so inattentive," they hastened to add, "and careless, and he's always in some kind of mischief! If he would put the time on his books that he devotes to keeping things stirred up in the room, he'd get through all right."

Bobby's mother was greatly distressed over his failures. She talked to Bobby, she talked to the principal, she even talked to the superintendent. But Bobby kept right on failing to make his grades. Then she undertook to coach Bobby at home after school. She bought a blackboard, wrote an example on it, and they fell to work, she and Bobby. When Bobby brought the completed problem to her for approval, she saw that it was copied wrong.

"Look here, Bobby," she said, "you've put down a 5 instead of a 7, and a 6 instead of an 8. Can't you even copy correctly?"

Bobby looked despairingly first at the figures, then at his mother.

"It's always that way," he confessed. "I never do copy 'em right!"

"Why don't you copy them right, Bobby?" asked his mother severely.

"Because," explained Bobby, "when I look at the blackboard there are always two figures where there ought to be just one. And neither of 'em is very plain."

That was enough for Bobby's mother. She took Bobby to an oculist the next day. The oculist found that he was suffering from congenital near-sightedness, complicated with a serious nerve affection. He gave Bobby treatment, and fitted him with a pair of glasses. Bobby ceased to "fail."

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Physical handicaps sometimes cause what seems to be mental deficiency. Glasses have restored more than one child to his place in his classes. Your boy may be inattentive simply because he is unable to see, and what he can't see naturally doesn't interest him. He may seem to be careless for the same reason; his mischievousness is perhaps the result of an energy which would be more usefully and properly employed if his eyes were normal. His restlessness may be the result of a nervous irritation caused by defective vision.

Many children unfortunately go from grade to grade branded as stupid, stubborn or impertinent when some physical is defect in handicapping them. The Chicago Tribune declares that out of 100,000 school children examined in New York City nearly 30 per cent were found to have such defective eyesight as to require spectacles. In Boston 20 per cent of all the pupils tested suffered from defective vision. In Philadelphia 354 children were discovered who could not read ordinary writing on the blackboard at a distance of twenty feet.

And it is not the eyes alone which reduce children to the ranks of the subnormal. Bobby might have had bad teeth or adenoids, either one of which would affect his general health and make him a poor student, and perhaps irritable and untractable.

The first month of the new school year is passing. If after another month has gone you find you have reason to doubt the ability of your own Bobby or Bessie to learn or to behave, don't be unduly distressed. Have your family doctor look for some underlying physical disturbance. This found and rectified, you will have reason to look for better reports from the teacher.

"Clark's Crow" Again

Irene Grosvenor Wheelock in her "Birds of California" spells the name Clarke's—with an "e"—but I was told only this year in the Sierras by no less an ornithological authority than W. Leon Dawson (author of "The Birds of Washington," "The Birds of California" [in preparation], etc.), that Mrs. Wheelock's spelling is not correct.

The bird is a white and black crow, in coloring much like our common shrike. These crows are found only in the higher elevations of the western mountains and are most abundant on the crests of the Sierra Nevadas. Their harsh cry echoes from the face of the rocky crags, where they dart to and fro. I found them particularly numerous in 1909 at Claud's Rest, in Yosemite valley (elevation 9,900 feet).

The name "nutcracker" is quite descriptive of the bird's characteristic habit of probing the cones of the nut pines for seeds or pinon nuts, which are also hulled and fed to the young.

E. L. BICKFORD.

Napa, Cal.

Didn't Deserve Any Credit

Mabel—Yes, my grandpa has reached the age of 96. Isn't it wonderful?"

Willie—Wonderful nothin'! Look at the time it's taken him to do it!

YOUNG AMERICA

Betty and Benjy's Christmas Work

On July 10 an unfinished story, "Betty and Benjy's Christmas Work," was printed on this page, with offers of prizes to the boys and girls who would write the best endings. Two first prizes were promised, one to the boys and the other to the girls, with a second prize and three third prizes which were open to both. The stories printed are those of the successful contestants

[SYNOPSIS OF FIRST PART: At Mrs. Bradford's suggestion Betty and Benjy and Baby Margery decided that they would try to earn money to buy Christmas presents, instead of asking father and mother to give it to them. They called themselves the Busyfeet Club, and Mrs. Bradford promised them each an apple bank to keep their earnings in, and a little account book. The next thing was to find ways to earn the money.]

FIRST PRIZE

ONLY A FEW DAYS had passed and the members of the Busyfeet Club had had no chance to earn any more money, when their father was ordered by the doctor to go to the country.

Mr. Bradford thought it necessary for Mrs. Bradford and the children to go along; so they all went to board with Mr. Bradford's brother, who lived on a large farm. Betty and Benjy were afraid this would spoil their plans for earning their Christmas money.

After arriving at the farm the Busyfeet Club spent the first few days looking at the things.

When their aunt and uncle found that they were wanting to earn some money, they found work for them to do, for there is always plenty of work on a farm. Betty's aunt had a lot of hens with little chickens, which she kept in coops out on the grass. She showed Betty how to feed and water them, and this had to be done morning, noon and night. Betty got pretty tired, but she did not mind it very much, as she was earning her Christmas money. For this she got paid well. And there were many other little things she could do, such as pick up apples, carry water to the big chickens and pull weeds.

Benjy could do many things, too. When the men were done milking in the morning, he would take Rover and drive the cows to the field. Sometimes he herded them in a field where there was another crop growing, and no fence between. He also rode the horse to haul up the hay. One end of the rope was fastened to a large hay fork. The rope ran over pulleys. To the other end of the rope the horse was hitched. After the men got a big forkful on, Benjy rode the horse far enough to pull the forkful of hay up into the mow, then one of the men jerked it off with a smaller rope. For this he got paid well, because when Benjy was not there to do it one of the men had to do it.

Baby Margery made her money by carrying her father drinks of water, and sometimes getting some wood to save her aunt steps.

Mr. Bradford soon got well and was able to go back to his work.

Each member of the Busyfeet Club took home a nice little sum of money in their banks, but the twins added to theirs by writing a vacation story, which they sent to The Continent and which won the first prize.

DOROTHY M. DEEN (age 10).
Academia, Pa.

FIRST PRIZE

DAYS PASSED INTO WEEKS, and the Busyfeet Club was without work. Benjy made some money with his camera, and Betty sewed and ran errands, but altogether the nickels, dimes and pennies came rather slowly. After a time they began to lose their interest in the Busyfeet Club, but one day they began again with renewed vigor; it was Benjy that started it.

"Betty," he said, "has Margery earned anything for our club?"

"Have you, baby?"

"Yes," answered Margery indignantly.

"How much?"

"Two cents."

The twins laughed.

"Betty," said Benjy, "tomorrow is the Fourth of July, and there is going to be a baby show. Let's dress Margery up and take her down and see if she won't win a prize. Here is a circular. It says, 'First prize, $10; second prize, $6; third prize, $4.'"

"Fine!" agreed Betty. "Won't mamma be surprised if she should win!"

It never occurred to the twins that mamma might object.

The next day the twins asked permission to go down to the grounds a little early and take baby with them. Their folks consented, and off they went. Soon after arriving there they took Margery up on the stand. The hall was full.

The judges looked the babies over, and after what seemed a long time to the children, a judge said, "The prettiest baby is Nannie Williams, $10; second, Margery Bradford, $6; third, Virginia Willis, $4."

Benjy picked Margery up and started out, but the hall was full and everybody wanted to see "that sweet little Bradford baby," as Betty heard one woman say. The baby was ready to cry and Benjy was at his wits' end, when he saw Mr. Bradford.

"Oh, papa," cried Benjy, "she won second——"

But Mr. Bradford had picked up Margery and was hurrying out. When they got outside he asked Benjy to explain. Benjy told the whole story, and when he had finished there was a faint twinkle in his father's eyes as he said, "It's all right this time, children, but don't do anything of the kind again without asking mamma and papa first."

Benjy hung his head, but baby, who had no scruples, said happily, "I earned the most money, didn't I?"

HILAND B. NOYES (age 13).
Washington, Neb.

SECOND PRIZE

BETTY, BENJY AND MARGERY were kept busy hunting little taks to do. Betty got a penny for every hole she darned. Benjy kept up his photography. Baby Margery put the napkins away and set back the chairs after each meal.

Even with all these things to do the banks did not grow very fast. Sometimes Benjy's pictures didn't turn out well, and then Betty did get so tired of staying in the house when she was darning the stockings. Little Margery, too, often forgot to set back the chairs when her friend Helen asked her to come outdoors and play. So Mrs. Bradford said that if any of them thought of something that they could all do outdoors she would gladly let them do it.

She was surprised one day when Benjy suddenly exclaimed: "I've got it!"

"Got what, Benjy?" asked Betty.

"A plan," he answered.

"Well, what is it?" their mother asked.

"The plan is how to make the rest of our Christmas money. When I was coming home from school today there were so many leaves falling, and I thought it would be nice for Betty and me to keep them raked off our yard and then save them in the woodshed, and take them to the woods when we have our nut-hunting picnic and make a bonfire of them."

"That's just grand, Benjy! How can you think of such nice things?" cried Betty.

"Yes, Benjy, it is a very good plan, but you know I said that all of you should be in it," Mrs. Bradford said.

"So you did, mother," Benjy answered sadly.

"Why, Margery can take the leaves to the woodshed for us," said thoughtful Betty.

"So she can, dear!" mother exclaimed.

When winter came Benjy shoveled the snow from the walks while Betty followed after him, sweeping away what he did not get. It was too cold for Baby Margery to stay out long, so she got her father's slippers and put them on the hearth to warm; then she found his paper and put it on the table for him.

The most fun of all came a week before Christmas when the banks were opened. Mother had quietly slipped a doller extra in each bank because the children had worked so hard. Betty had $6.50, Benjy had $6.90; but he gave Betty 20 cents so they would have the same amount. Baby Margery had $3.69. They had a grand time selecting the gifts, and it was awfully nice to feel that they had earned the money all themselves.

MARIAN HANNA (age 11).
Zanesville, Ohio.

THIRD PRIZE

NEXT WEDNESDAY Benjy came running in with a handful of pennies. "See what I've earned!" he shouted.

"Let's see!"

"Let I see, too!"

"There's forty-nine pennies, and I worked hard to earn them. A lady wanted to get a train in an awful hurry, and said, 'Youngster, carry this suitcase and I'll give you a dime.' And then I went to old Mr. Squire's and pulled weeds. He gave me 35 cents and I got four by trading marbles."

Mother looked pleased, but Betty cried, because even baby had earned more money than she, by picking up her blocks. But her turn came.

When generous Uncle Richard came he asked the children what they wanted.

"I want a good big bushel of chocolates," said Benjy.

"Div me fome hairpins, uncle."

Betty whispered, "Please give me a dollar, because I'm saving money, and I've only got a little."

Uncle looked thoughtful, then laughed. Taking Benjy down town, he went to the park, the theater, and several stores. But when he was home again he said, "Betty, here's $2, the dollar you asked for, and the one that Benjy spent in shows, candy, popcorn, trolley rides and 'movies.' Yours was the better earned. because self-denial is hardest."

Later Mrs. Wood offered the children a dime for every toad they caught for her garden. Imagine the time they had! The toads came out only at night. Baby was afraid, Benjy hated warts, but Betty persevered. Every time they caught one Mrs. Wood must see it, and the frightened reptile went over the piano, into the flour, up the furniture and into mouse holes before they caught him again.

Betty earned rewards in school, and Benjy ran errands and cut wood. Baby picked up pins and kept father's papers neat.

At Christmas altogether they had nearly $16

"We did well," said Benjy.

"'Ery 'ell," declared Baby Margery.

ELIZABETH RODGERS (age 13).
Rutherford, N. J.

THIRD PRIZE

THE NEXT MORNING Benjy and Betty helped their mother with the work in order that she might go with them to make their purchases. Betty, with part of her allowance, bought a bank and an account book with a blue cover. Benjy, with part of his dollar, bought some printing paper and a notebook with a red cover; while Mrs. Bradford bought what was necessary for Margery.

That afternoon the children began to work out their plan.

Betty went to their friends who had small children and asked if she might entertain the little ones on her lawn one afternoon a week, promising to take good care of them and not to have more than three at a time.

The mothers gladly consented and agreed to pay 10 cents apiece.

The next forenoon was an important one for the Busyfeet Club. Little chairs were placed on the lawn and everything was arranged for the visitors. By 2 o'clock three children dressed in gingham and ready for a romp came through the gate of the Bradfords' home. Benjy, Betty and Margery were waiting for them. What a fine time they had, rolling on the grass, hiding behind bushes with Margery or sitting on the little chairs while Benjy told them a story! Sally came out with a plate of fresh cookies and this was a treat they had not expected. Afterwards Benjy and Betty took them to the flower garden and while Betty placed them among the flowers, Benjy adjusted the camera. *(Continued on page 1344)*

THE SUNDAY SCHOOL

October 5, 1913—Moses's Cry for Help

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Num. 11:4-33. Golden Text, James 5:16: The supplication of a righteous man availeth much in its working.

The first always remains first. Nothing subsequent ever equals it in influence or in position. That is why youth is the most important period of life. It shapes and colors all that succeeds it.

Israel today begins its march toward Canaan. Previous to this it has been making ready for the journey. Nearly a whole year was spent at Sinai. The time was well invested. Moses had been engaged in perfecting his organization. The people were no longer an indiscriminate multitude—they had become a nation. They had a code of laws, trials and penalties adapted to the times and place. A wise preparation is usually indispensable to success.

Moses Comes Into Prominent Position Through Years of Preparation

Men are not born full grown and no one ever gains anything by trying to push beyond his possibilities. That which is true of one is equally true of all. Moses was a cedar of slow growth. He would have anticipated the exodus by forty years, but the grain was still unripe. And yet there must be a beginning. Israel was going to Canaan, and for every journey there must be some one to take the lead. Moses acted under instructions, but he was no automaton. More than once he was thrown back upon himself and compelled to depend on his own judgment. Sometimes he acted wisely. Then again he had reason to regret his course. Every man is compelled at times to do the same thing. We live up to the highest dictates of our own conscience, and still we fail.

But no one can afford to sit down and count his failures in advance. The longest journey is made up of successive steps. No one is required to succeed always. We are all entitled to a certain number of failures, but our first duty is to begin. The man who makes no mistakes has never really begun and will achieve no triumphs.

Mixed Multitude Accompanying Israel Stirs Nation to Discontent

The journey was to be taken in response to signals. The trumpet sounded and the ark moved forward. It was a call to war. For the first time was heard the battle cry, so oft repeated since: "Rise up, O Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thee." But Israel was accompanied by a "mixed multitude," just as the church of God is today. They came with the children of Israel from Egypt, and hung upon their borders like the camp followers of a great army. This element is never absent. If a church attempts anything worthy of its name, they are the first to cry out against it. As firebrands, they scatter themselves among the congregation until others who should know better are affected by them.

The children of Israel became discontented and began to recall the good old days when as serfs they served a foreign king. Their appetites were appealed to and as usual began to complain. Manna they had in abundance, but appetite is a god that demands the most varied service, and all Israel cried as one man: "Who shall give us flesh to eat?" Almost anything is good enough to form the basis of complaint. They remembered the fish of which they ate in Egypt, and the cucumbers, and the melons, and the leeks, and the onions, and the garlic; all of which tasted and smelled even better in reminiscence than they had in reality. Manna cost nothing, but unworked for bread always lacks savor.

Moses heard their complaints and, broken in spirit, he went to God like a true man. There come times in the lives of most men when Providence seems to be unfair. Moses felt that to be the case when he went to God and laid his troubles at his feet. In the first place it seemed ingenuous at least. Those people were not his children that he should be responsible for every want or wish. The burden was too great, and if God insisted upon his bearing it then let him take his life. Complaining has its uses. It is an outlet to a heart breaking under its own weight. Our friends stand by and urge us to be cheerful. They tell us that the Lord loveth whom he chasteneth and it becomes us to be thankful for the very strokes of his hand. It is easy to look on, but not so easy to bear the burden. Let those jest at scars that never felt a wound.

Elders Ordained to Further the Work of Moses

Moses felt all he said, and God as a Father sought to relieve him. Israel was to remain as it was, but there were seventy good men capable of sharing his cares. By their cooperation the lawgiver multiplied himself seventy times. Nothing was neglected and the people became part of their own government. Organization saved the day. Moses was benefited and seventy men received a baptism of which before they had not known. A living eldership is a living church. A minister may preach with the spirit and power of Paul, he may distribute his fire and fervor among his people, but he cannot distribute himself.

The elders were ordained for that very purpose. No society or brotherhood can fill their places. These elders had served before, but not under the supervision of God. The spirit of Moses had become theirs. The prayer for flesh was granted and many indulged to their destruction. But the people were learning. They had begun a journey toward better things and every day added its own lesson. The experience was a transcript of life.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—It takes more than freedom to create a state. The best of men are sometimes unduly burdened by the murmuring of the least worthy. It is unwise to seek to know all the suffering or complaining we cannot relieve. The anwers to our unreasonable prayers oft produce our misfortunes.

The year which had intervened since their leaving Egypt had been a year of activity, of education, of confederation. The people had, under the guidance of Moses, formed an organized if nomadic state. They were no longer a horde, but were now an army, a nation prepared for aggressive movements (Ex. 18:19-26). Their civil welfare was under the care of a large council, a senate we might call it, composed of seventy venerable men (Ex. 24:1). They had ordained priests and set up the ordinances of religion (Num. 3-4). The tabernacle had been erected, the center of their life as of their camp (Num. 7:1). But while their great leader was thus preparing for their future, malcontents were busy exciting the people against him. Moses's father-in-law, a man of great sagacity who had been of marked service to them in the past (Ex. 18:17-26), had withdrawn to his mountain home (Ex. 18:27), and now Moses's brother-in-law expressed his intention to leave also, but was persuaded by Moses (ch. 10:29) to remain, as appears from the mention of his descendants in the later annals of the people (Judges 4:11).

Mutinous Spirit Hinders Onward March of Children of Israel

But when everything seemed most favorable for the resumption of their march, a mutinous spirit broke out among the people. A fire ravaged the mountains and destroyed the remoter parts of the camp (ch. 11:1). This fire was interpreted by the people as a judgment from heaven, doubtless from its affecting most seriously the leaders of the revolt. The people appealed to Moses; Moses appealed to God—and the conflagration was quickly stayed.

But the spirit of rebellion was never wholly quenched. The discontent soon manifested itself in a protest against the monotony of their fare (ch. 11:4-6). Taking the world by and large, men complain more over the quality of their food than over its quantity.

Verse 10—The word which is here translated "weep" has also the signification to "lament," and probably here may mean to "sulk," though, it is true, primitive races give way to real tears more easily that do those long taught self-restraint. The meaning of the verse is that the people showed they were vexed, and Moses gave way to personal vexation. In the pioneer days of our Middle West more than one minister saw his people impoverished by the clouds of grasshoppers which ate every green thing down to the ground, and when he listened to the half-sorrowful, half-angry lamentations of his people, he almost felt that they had been hardly dealt with. He felt their distress so keenly he was in no mood to preach—or practice—patience.

Verse 1—Moses now goes before God, not so much to pray as to protest. His passion prompts him to say, "I am not responsible for this suffering. Did I call these multitudes into life? No. If not, why am I made responsible for their wants?" He had only obeyed the divine call, but at every step some new calamity smote them. He did not say, but he evidently was ready to say, "If Jehovah insisted on my leading this people here, why does he not take better care of them? He is their father, not I. What have I done [would be his demand] that I must bear the burden of a distress for which I am not responsible and which I cannot relieve?" Like the psalmist (Ps. 73:2), his own steps had well nigh slipped. Any minister who has passed through a great drought, a grasshopper plague or statewide flood knows something of how Moses felt.

Verses 12-15—Thus the great leader shows to us his weaker side. He runs on, needlessly piling up question after question and adding only one prayer, that he might die and be oblivious to it all. Today we would say he was on the verge of nervous prostration. And perhaps he was. At any rate, God dealt kindly with him, as one does with a hurt child who is for the time too hysterical to be reasoned with.

Jehovah Relieves Moses by Making Others Share His Leadership

Verses 16-17—We may not understand all that this very brief record implies, but it may remind the reader of a recent book, called "Modern Philanthropy," in which we have an account of the 6,000 begging letters Mrs. Harriman received in two years. The demands made upon her charity aggregated in that time a great deal over $200,000,000. Her only relief was in turning the correspondence over to an organized society of specialists to invesgate, give advice and, where possible and wise, offer relief. Although it was evident that a large part of the appeals were made in the wrong spirit and that many of them came from persons it would be impossible to satisfy or permanently to benefit, the hearing of their innumerable and interminable complaints made her life a burden. It was only after she had distributed the burden by asking cooperation that she could recover her normal tone.

Answered Prayer Not Always Productive of Good to Petitioner

Verse 18—All travelers in the Sinai peninsula tell us that migratory birds still pass over it or through it in incredible numbers. In times long past such flights must have been more common than now, as the wanton destruction of woodlands has swept away their natural cover and dried up the haunts of water fowl, while a merciless pursuit with modern weapons of the chase has practically exterminated birds that were once common. In his early life the writer has seen overhead clouds of passenger pigeons which would have fed an army. Only 100 years ago shad which now retail at a dollar apiece were caught by the wagon load and scattered over the fields of eastern farmers as their cheapest manure.

A flight of quails, or some other migratory bird, for the names used in Hebrew are difficult to run down, supplied the camp of the murmuring Israelites to repletion. Indeed, the abundance possibly bred a pestilence, a natural punishment for their ingratitude. They recognized their folly and their sin in demanding from God, with angry and mutinous spirit, what they had no right to claim. So more than one man has in later life lamented the affluence he had so eagerly sought of God, but which proved the ruin of his children.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning September 28, 1913

FOREIGN MISSION TOPIC—Philippine islands.

The Philippine archipelago has a total extent from north to south of something more than 1,150 miles. Its breadth from east to west is nearly 700 miles. The islands have a total area of 115,000 square miles and a population of 9,000,000.

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The Presbyterian Church in the United States of America has assumed responsibility for the evangelization of fourteen provinces, with a population of 3,000,000 souls. In the prosecution of this work there are now engaged forty-seven missionaries, including the wives of missionaries. These workers are located at ten different stations, situated in important centers of population. The number of church members is now more than 13,000.

Our first missionary to the islands was J. B. Rodgers, D. D., who was sent out in 1899 to inaugurate the work in Manila. Dr. Rodgers says: 'The first years of the life of the Philippines mission of our church were characterized by remarkable progress as far as outward signs go. For several years the numbers reported to the board doubled yearly. The last seven years, however, have seen no such increase in numbers. The old restless desire for something better, at times scarcely distinguishable from the desire for something different, has diminished almost to the point of vanishing. There is, none the less, progress—in fact, the advance is just as real, for the churches have become 'consolidated'; that is, to use the Portuguese expression, become solid. Depth rather than breadth has characterized the work of these last years. It has been a most genuine advance, for the organization of the congregations has become a reality and they are managing their own affairs with courage and skill in many places."

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When our mission began its work its first and most imperative need was the translation of the Scriptures into the dialects of the people, and their publication in inexpensive forms. The greatest single work of the past decade has been the meeting of this need. In the old Spanish day Bibles were too expensive for ordinary people to purchase, and there were very few copies in private possession. Even when a man did own a copy he had to procure a special license before he was permitted to read it. It was the hope of American residents in the island that with the displacement of the Spanish rule by the American, the American Christians of the Roman Church would take pains to substitute their own authorized versions of the Scriptures for the old ones; but no such reform has been effected. The followers of the Roman Church still use the "Mahal na Pasion," a blank verse paraphrase of the chief events of the gospel story, to which is added an account of the creation of the world. This book is recited and sung in thousands of homes all over the islands, but while it is better than nothing, its history is distorted and its teaching is generally erroneous.

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The work of supplying the Bible in different dialects has been done by Protestant Christians, chiefly through the instrumentality of the two great Bible societies, the British and Foreign, and the American. The Bible societies and the mission boards have supplemented and assisted one another at every point. The missionaries have performed the chief part of the work of translation; and the colporteurs have disseminated broadcast the Word.

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The work of ministering to the afflicted bodies of the people has been an important part of our mission from its inception. There are now five hospitals sustained by our board, and it has often been through the ministrations to the body that the soul has been touched and quickened into new life.

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Dr. J. Andrew Hall, the pioneer medical missionary in the Philippines, has served the station of Iloilo since 1899. In 1901 he opened a small hospital in a bamboo building, with eight beds and a dispensary. He treated about 5,000 patients annually, until 1905, when a new hospital, built of wood, with accommodations for thirty patients, was erected on the mission premises. In 1911 there were added thirty-five more beds, in an annex constructed of reenforced concrete. Now the institution every year treats upwards of 15,000 patients and performs over 500 major operations. The patients come from all parts of the country round about and even from islands hundreds of miles away. Of the sixty-five beds which the hospital contains, fifty-two are for the poor. Dr. Hall's hospital is representative of the medical work of the islands.

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The need for trained nurses is today second only to the need for more physicians. It is with a view to the supply of this need that the nurses' training school has been established. Six young Filipino women have thus far been graduated, three of whom are now in the service of the hospital. Sixteen pupil nurses are employed.

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But perhaps the most distinctive feature of our ministry to the Philippines today is the Silliman Institute, located at Dumaguete, the most central part of the southern islands. From this point it reaches and moves the life of the whole of the southern provinces. It is most favorably situated in a healthful, beautiful town. The people here value education for their children and respond enthusiastically to the appeal of the college. Last year 613 students were enrolled and 200 more were turned away for lack of room. Last year seventy-two young men confessed their faith in Christ; there were forty young men on an average, who every Sunday went out to hold street meetings in this and the neighboring towns. This is the one college in the islands where the Bible is a textbook. All the instruction is given in English, which is the one language understood by all the pupils without distinction of native dialect, race or tribe. The academic department gives full courses terminating in the B. A. degree, according to the standard of the American government. Besides this there are departments of industrial training, agriculture and religious instruction. The college has received the heartiest indorsement of the government. Those students of Silliman who expect to enter the ministry will complete their courses of study at Ellinwood Seminary in Manila. All other graduates who are looking forward to the learned professions will continue their studies in the University of the Philippines at Manila.

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To these people who have been dominated by superstition masquerading in the guise of Christianity, by priestcraft and vice making pretensions to an exclusive authority exercised in the name of the Saviour, our modern missions offer a religion of sacrifice, redemption and compassion. They bring the sinful soul face to face with the pure and loving Saviour.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

October 5, 1913

TEAM WORK WINS

TOPIC—The ideal Christian. X. His cooperation with others. Col. 4:1-18.

The business of being a hermit, a pioneer or a prophet in the wilderness used to be easier than it is now. Individualism grows more difficult every year. Every personality is linked up with a multitude of interests. Living is becoming more and more complicated and everybody's dependence upon a complex social system is steadily increasing. The tendency of all this is to conventionalize life. It is not easy to be one's self. Like the standard parts of automobiles, human beings show a tendency to become standardized fragments of a great social machine. The trend of the times is forcing us to live and work more closely with our fellow men. This timely topic calls upon us to consider how we may cooperate with our fellows.

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Life's loads are lightened by sharing the labor.

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Somewhere a woman was given fame by being described on her tombstone thus: "She was so pleasant to live with." That test probes the depths of character. Are we easy to live with? The ability to get along serenely with other people is more desirable than some of the ornate social graces. It bespeaks a wise philosophy or else a fine natural disposition. There is real point to the fact that Jesus was surrounded by fellow workers. He was the sort of man who knew how to work with men as well as for them.

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All who labor together with Christ find themselves fellow laborers with a goodly company of his other friends. To walk Christ's way is to fellowship with many kinds of folks.

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One of the intimations of the wise Scriptural epigram, "It is good for a man to bear the yoke in his youth," is that he thereby learns the art of yoke-fellowship. He becomes trained to the service with others. And since nobody can go through the world alone, this art of taking and giving assistance is fundamental.

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National elections, which often determine grave political policies of historic importance, are the work of the many, the cooperation of millions of men for a common end. In like fashion, it needs the concerted activity of the whole church to deal with the grave social and moral problems of the hour. As we look about us at tremendous tasks which await both leaders and workers, we see that our day calls for efficiency in Christian cooperation. If the work is not to fall apart, the workers must stand together.

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City life conceals a person's fundamental qualities. A man may seem wholly fine when met only in social relationships amid our complex civilization. But when we go camping with a man we quickly discover his real nature. Does he do his share of the camp chores? When out fishing, does he bear a fair half of the rowing? Does somebody else have to waken him in the morning, or is he one who assumes his part of the responsibility of life in the woods? No experienced camper would ever go twice with a man who does not know how to work in cooperation with others.

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To set ten men to work, and to help them keep at it, is more useful than to do ten men's work.

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Marriage is going to shipwreck in many modern instances because the man and the woman have not the fundamental idea of cooperation. When a woman marries merely to find a home and a provider, thus saving herself the necessity for work, she is likely to find the marriage altar but the first station on the rocky road to divorce. So also with the man whose object in marriage is equally selfish. But when two sincere and unselfish persons, dominated by a spirit of true love, undertake married life together, each eager to bear a share of the burdens and responsibilities entailed, then a happy home is certain. Cooperation is the master key to success in marriage as in most of the other of life's relationships.

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You cannot work with others if you are thinking about your own honor, or whether you are doing more than your fair share of the work; think about the task.—Amos R. Wells.

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Team work wins. "All star" combinations, in athletics and in dramatics, seldom last long or go far. Where the worker is thinking of himself rather than of the work, both he and it are sure to suffer. It takes qualities of greatness to mold one's self into the great objective, working with all who will work for the common end.

MISSIONARY WORK

Confucianism Reviving in China

A disturbing report comes from China to the effect that Yuan Shih Kai, the provisional president of the new republic, has promulgated an edict announcing that "all colleges, schools and public are hereby ordered to revive the daily sacrificial ceremony of Confucius." This alludes to the obeisance which, until a few years ago, all teachers and students in the Chinese governmental schools were required to make each day before the tablet of China's primitive philosopher and ethical teacher. Chinese Christians of their own accord long since came to the conclusion that this ceremony, although it is more an act of reverence than of worship—including apparently no thought of petition for supernatural aid—amounted nevertheless to idolatry and was entirely inconsistent with the Christian life and profession. The missionaries have always respected this Chinese opinion and have not sought to change it, although some of them think that the scruple is overdrawn.

At all events, as long as the rule was enforced, it operated to exclude Christian teachers from any educational service under the Chinese government. It was therefore one of the first and most serious obstacles with which the late Chinese monarchy collided when, under the reforming influence of the last decade, it began to turn to Western learning. A very great percentage of young Chinamen prepared to teach Western science were Christians, and the authorities could not obtain enough competent professors of the new learning to man their colleges without employing Christians.

The difficulty was met in characteristic Chinese fashion, by according to the memory of Confucius a great honor—the advancement of his name to the first celestial rank. This operated, under Chinese law, to transfer all ceremonials in his honor to the consecrated temples, and so suspended the formal obeisance made before the tablets in the schools. With the situation thus relieved the government's teaching staffs quickly filled up with competent young Christian graduates of American universities or of the mission schools in China. And without question a very considerable part of the strength of the revolution which soon succeeded was due to the influence of these men from the body of Chinese students.

If now, however, Yuan Shih Kai's reactionary decree is as drastic as it appears, a very severe crisis will at once be precipitated in China's educational field. It would be incredible that such a man as Educational Commissioner Chung in Kwantung province would submit to the revival of such superstition in the schools under his care. And certainly Yuan's decree contrasts strongly in any case with the recent action of his government in appealing for the prayer of Chinese Christians in behalf of the new republic.

It is surmised by some that Yuan is preparing the way to proclaim Kung-Ling of Shantung—who in the present generation represents the direct line of descent from Confucius—the emperor of China, believing that the name of the Confucian family will prove the most cogent watchword by which to unite the Chinese nation in these troublous times.

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A Pamphlet You Can't Help Reading

The Home Board has made an exceedingly alluring bid for public interest in Home Mission Week, which is to be celebrated November 16 to 23, by putting forth an attractive three color pamphlet entitled "New Americans for a New America." If anybody can see the pamphlet without wanting to get better acquainted with the beautiful typography of its pages, or if anybody can read it without acquiring lively interest in the forthcoming Home Mission Week, a prior condition of total indifference to home mission problems is to be necessarily inferred. Such persons as have even the least initial concern for the Christianization of America will certainly take serious note of what the pamphlet aims at.

As the title of the booklet indicates, Home Mission Week of 1913 is to concentrate attention upon the immigrant population of the country and upon methods of securing for these newcomers from foreign lands a just chance for a wholesome life in their new homes and a strong religious faith to impart to them broader ideals and a steadying moral protection. The board appeals to both humane and spiritual motives in arguing for interest in these strangers from Europe and other remote parts of the earth. An analysis of the aims of the campaign and the agencies which the church may call upon for aid in realizing its beneficent purposes toward the immigrants is followed by the enumeration of systematic things to be done in preparation for Home Mission Week, during the course of the week, and afterward.

Such proposals are a systematic study of local conditions, a definite program of service based on those conditions, two sermons on the immigration problem from each pastor on the Sundays beginning and ending the appointed week, a midweek conference of the men of the church between those two Sundays, women's and young people's missionary society meetings, also a community banquet for men and an interdenominational meeting for women, an illustrated lecture with slides which the board will furnish, attention to the immigration problem on Thanksgiving Day, short programs in the Sunday schools, graded instruction in mission bands and church societies, and mission study classes beginning in October and running through to the end of November. All these are means of education, and meanwhile methods for reaching the immigrants are insisted upon as of equal importance. These are counted up under seven heads: Evangelism, friendship and protection, English classes and civic instruction, industrial opportunity, housing and sanitary betterment, literature, and child life.

Following this comes a remarkably complete bibliography of literature for Americans to read who want to know about the immigrants and literature to be given to immigrants who want to know, or ought to know, about America, its customs, and especially the Christian religion.

The board of course is ready to distribute these pamphlets in great numbers, and any pastor or any session desiring to awaken a local interest in Home Mission Week ought to secure enough copies to make sure that everybody in the congregation sees one.

Appeal for Prayer for United Missionary Campaign

The home and foreign missionary leaders of the United States and Canada have decided to engage this winter in the most extensive and important piece of cooperative work which they have ever undertaken. The object in view is to enlist a far larger number of church members as intelligent missionary workers, supporters and intercessors. Of the more than 20,000,000 of Protestant church members in North America, less than half are doing anything or giving anything to meet the missionary needs either at home or abroad.

In addition to aggressive educational plans to be carried forward within the various denominations, there will be several hundred two-day missionary conferences throughout the United States and Canada. More than twenty teams of experienced speakers are already organized for the efficient conduct of these conferences.

This extensive campaign is planned to lead up to a simultaneous personal canvass in March, 1914, for all missionary purposes, on the part of all the churches, so far as they will undertake it. Probably hundreds of thousands of men will assist in this simultaneous canvass for missionary subscriptions. The entire effort should mean a marked quickening of the spiritual life of many thousands of churches, resulting in greatly increased Christian activity and liberality.

In view of the vast issues involved, the executive committee of the united missionary campaign appeals to Christian people everywhere to join in frequent prayer for God's clear guidance and manifested presence and power in connection with this entire undertaking. In private prayer, at the family altars, in the stated church services, and in many other meetings called especially for the purpose, it is most earnestly urged that unceasing prayer be offered for a mighty spiritual quickening that will enable the church to strengthen and enlarge its work so as to meet worthily the present critical and stupendous opportunities both at home and abroad.

"Ye have not because ye ask not."

EXECUTIVE COMMITTEE OF THE UNITED MISSIONARY CAMPAIGN.
S. EARL TAYLOR, Chairman.

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Student Volunteers at Northfield

Over 100 secretaries of the Student Volunteer Movement met at Northfield for conference in the early part of September. Among this number was one man who enrolled as a student volunteer at Mount Hermon when the movement had its origin there in 1886. One has only to glance over the names of the delegates to this gathering to get some idea of the inspiration and wide outlook which characterized the conference. A few of the hundred in attendance were: Galen M. Fisher, Tokyo, Japan; Fletcher S. Brockman, Shanghai, China; Ph. de Varigas, Lausanne, Switzerland; R. A. Hadley, Calcutta, India; V. P. Bowe, Rio de Janeiro, Brazil; F. E. Wilbur, Canton, China; P. A. Conrad, Montevideo, Uruguay; J. E. Hubbard, Havana, Cuba; R. P. Wilder, London; George M. Day, St. Petersburg, Russia; E. P. Turner, Richard C. Morse, and Dr. John R. Mott, New York City.

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Missionary Brevities

—King George of England bestowed six Kaiser-i-Hind medals upon six Indian missionaries on his recent birthday, one of them going to Rev. J. E. Cummings of the American Baptist mission of Burma.

—Canton Christian College has opened for the autumn with an attendance of 379. The missionaries in charge cabled to the home office in New York that matters have quieted down in Canton, and school is proceeding without any interruption.

—Dr. A. J. Coles, a prominent citizen of Newark, N. J., a member of one of the oldest families of that city, has provided for the building of a memorial to Dr. Adoniram Judson in Rangoon, Burma, to commemorate the arrival of that famous missionary in Rangoon 100 years ago. The tower will be an exact reproduction of the tower of the church in Salem, Mass., where Dr. Judson was ordained to the ministry before he sailed for the Orient.

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Board Notes and Announcements

—The Friday morning meeting of the Board of the Northwest, Chicago, was led by the president, Mrs. Albert L. Berry, whose theme was "The Name of Jesus." The story was told of a lady who upon greeting a missionary was asked, "Where have I met you?" and replied, "Oh, I've met you in the Year Book of Prayer!" The first missionary speaker was Miss Midgley, formerly of the Chicago Presbyterian Training School, lately of Alaska, but now on her way to the Good Will mission, South Dakota, where she will engage in community work for the Sioux Indians. Dr. and Mrs. E. M. Wherry of Ludhiana, about ending their well-spent furlough, showed the need of more women to teach the women of India. Although from the first zenana she visited, thirty-six years ago, which has been visited regularly ever since, no woman has yet dared to confess Christ in baptism, yet Mrs. Wherry has seen rich results of woman's work, one of the latest being the Central School for Girls. She told again the bitter truth so hard to realize, that for a woman of caste to be baptized is literally to forsake all that she has. The need of three highly educated missionaries for schools in Woodstock, Dehra and Ludhiana was shown with great force.

NEW BOOKS

Professor Royce's Inspiring Book

THE PROBLEM OF CHRISTIANITY, by Josiah Royce. Harvard University offered much to students of philosophy when one could pass from the classroom of William James to that of Josiah Royce or George Palmer or Hugo Munsterberg, to say nothing of men less known but equally inspiring. They did not agree among themselves, but they made up a noted body of teachers. James and Royce were the best of friends, and that fact gave edge to their philosophical differences. James loved to call his faith pragmatism; Royce calls his faith loyalty. The phrase belongs to him by a kind of right. This volume contains lectures delivered by Professor Royce before the Lowell Institute in late 1912 and before Manchester College, Oxford, in early 1913, in fulfillment of an old promise that he would apply his principle of loyalty to the matter of the Christian faith.

Loyalty, for Professor Royce, is "the willing and thoroughgoing devotion of a self to a cause when the cause is something that unites many selves in one and which is therefore the interest of a community." The problem of Christianity can be variously worded: "In what sense can the modern man be, in creed, a Christian?" "Has the Christian faith a literal foundation in the deepest nature of things?" "Can Christianity keep in touch with men's conscious religious needs so that it can win and keep a place in men's hearts?" That depends on what Christianity essentially is Dr. Royce points out three ideas which he believes essential to the faith. These are (1) the community, historically represented by the church, (2) the lost state of the natural man, and (3) the atonement, included in the doctrine of grace. The real origin of the Christian faith was the early Christian community. Professor Royce refuses to take sides on the question of the place of the historic Christ in the teaching, though he is emphatic in his declaration of his reality and says we are sure of the visions of the risen Christ, though he does not know how to account for them. But "the early Christian community, not Paul nor any individual, is the source of all the later forms of Christian life and faith." The great purpose of the Christian faith is to create the true kingdom of heaven.

But sin, "the moral burden of the individual," "disloyalty to the community," is playing havoc in the coming of the kingdom. The chapters dealing with this part of the subject are among the most suggestive in religious literature. There is no escape by anything the individual can do. The trouble is with the will of the sinner and he cannot undo it. Hence follow the need for and possibility of atonement. It is always vicarious and objective. It is "the creation by somebody of a definite individual good on the basis of a definite previous evil." The illustration from the story of Joseph is most interesting.

The printers have done their work so well that it deserves comment. The volumes fit the hand, the type is large and open, the margins are good and there is an index that guides to what you want to know. The book itself is written sympathetically, in the fine phrase of Sienkiewicz, "for the strengthening of hearts." [Macmillan Company, New York. 2 volumes, $3.50 net. CLELAND B. MCAFEE.

Amelia E. Barr's Autobiography

ALL THE DAYS OF MY LIFE: An Autobiography, by Amelia E. Barr. In the course of her eighty-two years Mrs. Barr has written over sixty books, besides accomplishing a stupendous amount of other writing, and has had the advantage of fine friendships won through her work; but the pure, unaffected simplicity of a God-filled life has remained her dominant characteristic. Her life has been built upon an abiding faith.

She was born in Lancashire, Scotland, of a long line of ministers, which may perhaps account for her early sense of the indwelling Spirit. "My earliest consciousness had been," she says, "a strong and sure persuasion of God's goodness to men. I loved God with all my child's heart." Her childhood—"God-haunted," she calls it—was fresh, happy and normal, save for a strange sympathy with the occult world. Dreams and shadowy visions and intimations of future events came to her with startling clearness, and have continued as much a part of herself as her physical being.

Her husband's failure in business in Glasgow soon after their marriage brought them to the States to retrieve their fortune, and the story of their early years here is one of wanderings from place to place and of continuing misfortunes. Finally they reached Austin, Texas, and the tide seemed to turn. The land was lovely, the people friendly, and Mr. Barr had employment with the government. But in 1859 mutterings which presaged the war began to be heard, and with the coming of the war itself the Barrs and their children suffered a poverty that was universal.

Their next move was to Galveston. Here yellow fever took Mr. Barr and the three sons, a visitation she accepted as coming from the hand of God. "To what school," she now inquires, "was I to go next?" Putting, mentally, a blank in God's hand, she asked him to fill it, and "difficulties vanished as soon as I met them," she records, for "I was confident that God and Amelia Barr were a multitude."

The remainder of the volume has to do with her successful plunge into literary work in New York to support her three young daughters. She had been an indefatigable student and worker, and from the first was fortunate, partly through the advice and influence of Henry Ward Beecher, in allying herself with magazines and publishers of superior standing.

Now, at 82, Mrs. Barr writes: "I have lived, I have loved, I have worked, and I only ask that the love and the work continue while I live." It is to be deplored that the price —$3.50—of a book whose influence and interest should be so widespread makes it prohibitive to the average library table. [D. Appleton and Company, New York.

SARAH CORY RIPPEY.

General Literature

ANCIENT EGYPTIAN LEGENDS, by M. A. Murray. To the average western reader both the subject and the style of this booklet will prove of more than ordinary attractiveness. The author aims to reproduce rather freely, and yet faithfully, some of the outstanding stories current in ancient Egypt regarding Osiris, Isis, Horus and Ra. Of course these are not mere stories, and the reproduction aims without pedantry to give glimpses of their religious and moral meaning. "The Wisdom of the East Series." [E. P. Dutton and Company, New York. 20 cents.

THE ENGLISH LYRIC, by Felix E. Schelling, is the most recent addition to the "Types of English Literature Series," which aims to cover the whole field of English literature scientifically. Professor Schelling's treatment is historical and critical, his range from the mediæval lyric to the successors of Swinburne and Meredith. By contrast and comparison the ideals of the lyricists of the different periods are presented, and a free use of citations only enhances the value of the volume. After dealing with the alleged decay of English poetry in our day the author concludes optimistically: "Thus it is that that past becomes a warranty of the future of our art; and the art of the lyrist remains, like the gods, ever young and never dying." Professor Schelling's fine appreciation will find its way into the library of every thoughtful student of English literature. [Houghton Mifflin Company, Boston. $1.50 net.

CROSS VIEWS, by Wilfrid S. Jackson. These essays by a keen English writer with a sense of humor and a style that is delightful may be commended to all who, enervated by summer weather, feel the need of fresh viewpoints. Even in talking of such an apparently trite subject as "Town and Country," the author avoids all suspicion of triteness. He has a coolness which is welcome in this sentimental age and he is frank in his discriminations. [John Lane Company, New York. $1.25 net.

FOLK TALES OF BENGAL, by Lal Behari Day; illustrated by Warwick Goble. These tales are representative of the "unwritten stories which old women in India recite to little children" — have recited through a hundred generations. The handsome colored illustrations make the volume a distinctive one. [Macmillan Company, New York. $5.25 net.

A HANDBOOK OF NORSE MYTHOLOGY, by Karl Mortensen; translated by A. Clinton Crowell. A scholarly handbook by a professor in the University of Copenhagen, written in a style sufficiently simple to make it attractive to the layman. [Thomas Y. Crowell Company, New York. 75 cents net.

Miscellaneous Biography

MY PAST, by Countess Marie Larisch. In this autobiography the author endeavors to vindicate her connection with the love affair of Crown Prince Rudolph of Austria and the Baroness Mary Vetsera—the amour which resulted in the tragic death of the two lovers at Meyerling. It is not a dispassionate account, and therefore it can have but slight historical value. Judged merely as a piece of writing, it is lucid, though disconnected, and reflects the thinking of a brilliant mind. But the regret remains that one who claims to have been the victim of slandering tongues should have allowed herself to speak while yet the taste of the dregs lingers on her tongue. [G. P. Putnam's Sons, New York. $3.50 net.

WILLIAM LLOYD GARRISON. "I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—and I will be heard." So said Garrison in the first number of his antislavery paper, The Liberator, eighty-two years ago. A man who could say that and stick to it deserves to be remembered by his countrymen. In this little volume John Jay Chapman gives an appreciative and scholarly study of Garrison and his labors in behalf of the slaves. It is not so much a biography as an analysis of Garrison's methods and work, and of the results that followed. No one can read it without an increase of respect and admiration for the great advocate of the antislavery cause. [Moffat, Yard and Company, New York. $1.25 net.

JAMES FENIMORE COOPER, by Mary E. Phillips. The intention of this simply told personal life of Cooper—to place the man, not the author, against an authentic background of men, women, places and events as they were in his time—has been splendidly accomplished. The author has delved for her material in every available source, and has succeeded in presenting it so happily that the result should do much to stimulate a revival of interest in the "prose poet of the silent woods and stormy sea." The illustrations are numerous and of unusual interest. [John Lane Company, New York. $2.50 net.

FRANCES WILLARD: HER LIFE AND WORK, by Ray Strachey. This is a sane and inspiring account of one of the early leaders for the struggle of American women to participate in the affairs of government. The author approached her task with no personal knowledge of Miss Willard and confesses that her study of the writings of the great temperance leader has led her "almost to believe that Frances Willard was perfect in her soul." It is shown how the fiery spirit of the young girl developed into an individualism which Miss Willard herself recognized when she told D. L. Moody that she had the spirit of Queen Elizabeth. The sidelights from letters and diaries help reveal the woman who stirred thousands of persons to labor intelligently in the winning fight against the saloon as head of the W. C. T. U. That she was 35 years old before she came in touch with the movement in which she was to find her real work will cheer those who begrudge time of preparation for tasks. It is a volume well worth reading and owning. [Fleming H. Revell Company, New York. $1.50 net.

ZONES OF THE SPIRIT, by August Strindberg. Few humans have had so stormy a soul life as the erratic Strindberg, passing as he did from Christian faith through the despair of atheism, a strange superstitious mysticism, then back to his Christian faith. In this recovered faith he gathered together this "book of thoughts," his last work. It is a strange jumble of paragraphs, comment on multitudinous things, quaint conceits, parabolic illustrations. Many of his thoughts are striking and original. It is interesting to note that in an allusion to Frankenstein he makes the usual error of confounding the student with the monster he created. [G. P. Putnam's Sons, New York. $1.25 net.

ELLEN KEY: Her Life and Work, by Louise Nystrom-Hamilton, with introduction by Havelock Ellis. This biography is welcome as the first really adequate one we have had of the much discussed Swedish woman. Its author has known Ellen Key since childhood, and she has made a worthy effort to refute the personal slander which has to a certain extent limited Ellen Key's influence. The photographs are interesting private ones. [G. P. Putnam's Sons, New York. $1.25 net.

CARMEN SYLVA, and Sketches from the Orient, by Pierre Loti. The distinguished French author here records his impressions of a visit to the queen of Roumania. It is a portrait that all who have an interest in Carmen Sylva will want to possess and it is done in the flawless style peculiar to Loti. [Macmillan Company, New York. $1 net.

ROYAL WOMEN: Their History and Romance, by Mary Ridpath-Mann. Sketches briefly but very adequately the lives of Elizabeth, Mary Queen of Scots, Marie Antoinette and the Empress Josephine. A splendid little book to have about when one's memory needs swift refreshing. [A. C. McClurg and Company, Chicago. $1.25 net.

A Group of Books on Feminism

THE WOMAN MOVEMENT, by Ellen Key, with introduction by Havelock Ellis (G. P. Putnam's Sons, New York; $1.50 net), is not a history but a psychological resume of the transformations that the movement has effected. It is intensely personal, reflecting the celebrated Swedish woman's own attitude on the whole question. WOMAN AND TOMORROW, by W. L. George (D. Appleton and Company, New York; $1.25 net), is a volume highly to be recommended to the enthusiastic "feminist," for it understands her and her motives and will certainly interpret her favorably to her opposers. THE WOMAN WITH EMPTY HANDS, by a well known woman suffragist (Dodd, Mead and Company, New York; 50 cents net), attempts no argument, but tells simply of one woman's conversion to the cause in such a persuasive way as to be very convincing. THE UNREST OF WOMEN, by Edward Sanford Martin (D. Appleton and Company, New York; $1 net), presents very cleverly the opposing attitude in a series of papers on Mrs. Belmont, Jane Addams, President Thomas, Miss Milholland and others. THE ADVANCE OF WOMAN, by Jane Johnstone Christie (J. B. Lippincott Company, Philadelphia; $1.50 net), goes back to "mankind's dumb progenitors" and carries the sex war from then on, but discloses little connection between the author's wildly militant view of the wickedness of man and the real condition of affairs. In Miss Ida M. Tarbell's THE BUSINESS OF BEING A WOMAN (Macmillan Company, New York; $1.25 net) are a number of essays on the question which are informed by the qualities of common sense and proportion so lacking in the previous work. Miss Tarbell is sanely conservative in her attitude and emphasizes the importance of the hearth and home as the innermost sphere of womanly activity. The point Miss Tarbell makes of the noble services rendered by women during war days is taken up in detail by the indefatigable H. Addington Bruce in WOMAN IN THE MAKING OF AMERICA (Little, Brown and Company, Boston. $1.50 net). Here we feel that the separation between the works of the two sexes is more artificial than any that we see in our daily lives, but the pages are stirring reading and do give us new and specific instances of womanly heroism such as we know marked the course of all our national crises from the revolution to the abolition of slavery through the earlier agitation and the tragic civil war.

New Fiction

A MERE WOMAN, by Vera Nikto, is the life story of a Russian woman, who is early left motherless and who sees in marriage merely freedom from the dullness of her father's home. Her marriage to a handsome but dissolute Russian army officer ends in disaster. She secures a divorce and falls in love with a fascinating but unprincipled man who soon forsakes her. She finally satisfies her ambition by a marriage with an elderly and wealthy prince and finds happiness in his devotion and the love of their child. [D. Appleton and Company, New York. $1.25 net.

HENRY KEMPTON, by Evelyn Brentwood. The son of a tradesman, Henry Kempton's one aim in life is to "get on." He secures a commission in the army and, though this life is far from attractive, climbs successfully, helped by a chance acquaintance, who falls in love with and eventually marries him, after his discovery that he possesses a soul. [John Lane Company, New York. $1.25 net.

THE SILENCE OF MEN, by H. F. Prevost Battersby, is a sort of modern Lorelei. Strong men allured by the charm of Lynne Ashburton are practically wrecked as she sweeps out of their lives seeking new conquests. One dies seeking wealth for her in Alaska, while she deliberately lures on another. It is all rather sordid. [John Lane Company, New York. $1.25 net.

THE LOST DESPATCH, by Natalie Sumner Lincoln. With the civil war as a background the author has painted a spirited romance involving a southern belle in numerous daring escapades with United States secret service men. The spirit of Lincoln is beautifully shown in several situations. [D. Appleton and Company, New York. $1.30 net.

GREATER LOVE HATH NO MAN, by Frank L. Packard. An innocent man takes upon himself the accusation of the murder of his benefactor in order to shield the real criminal, his benefactor's son. In time his innocence is proved and he is free to enjoy the life he has so bravely earned. [George H. Doran Company, New York. $1.25 net.

MIXED GRILL, by W. Pett Ridge. A collection of fifteen short stories about English characters of more or less unusualness. The place is London, the time today and the people just plain folks. There is a taste or two of the sogginess of life's under crust and plenty of humor. [George H. Doran Company, New York. $1.20 net.

PILGRIMS OF THE PLAINS, by Kate A. Aplington, is a clean, pretty romance of the old Sante Fe trail, taking the reader down the Mississippi and across the plains with an interesting company of characters in which Fremont and Kit Carson figure. [F. G. Browne and Company, Chicago. $1.25 net.

WILD GRAPES, by Marie Louise Van Saanen. Another recital of the grim tragedy which thrusts a strong man into the grip of a trivial, characterless woman. Written with strength and skill. [Moffat, Yard and Company, New York. $1.35 net.

OUT OF THE ASHES, by Ethel Watts Mumford. A modern version of love versus finance laid in New York and centering about a brilliant widow and her daughter. [Moffat, Yard and Company, New York. $1.25 net.

GOOSE CREEK FOLKS, by Isabel G. and Florence Lilian Bush. Unlike most stories dealing with the primitive folk of the Kentucky mountains this one lays especial stress upon the new efforts toward education that are meeting with such a response throughout the whole region. [Fleming H. Revell Company, New York. $1 net.

SIMON BRANDIN, by B. Paul Neuman. The story of an ambitious nihilist, showing the humanizing influence of adequate reading and healthy associates. A novel with a worthwhile lesson in it. [George H. Horan Company, New York. $1.20 net.

ISABEL, by James Oliver Curwood, opens with an unusual situation in the land of the Eskimos and develops a story of a man's great love that reads thrillingly. [Harper and Brothers, New York. $1.25 net.

In the Educational Field

THE RHODES SCHOLARSHIPS, by George R. Parkin. This account of the Rhodes scholarships and their founder, written by the secretary of the board of trustees of the fund, is meant primarily for the would-be scholars themselves and for the local committees of selection whose personnel will vary with the years and to whom a premanent record of the needs and ideas embedded in the bequest will be necessary. But the book is more than this; as a portrait of the great British empire builder, as an introduction to the life and educational aspects of Oxford, and as a stirring story of constructive idealism it will be of the utmost value and interest. [Houghton Mifflin Company, Boston. $2 net.

A GUIDE TO THE MONTESSORI METHOD, by Ellen Yale Stevens, explains the philosophical basis of this new "system" that has so electrified the world of thought, and gives practical directions to mothers and teachers for its application. A very useful and comprehensive volume, written by a woman who has studied under Dr. Montessori herself and has introduced the method in American schools. [Frederick A. Stokes Company, New York. $1 net.

HOW TO TRAIN THE SPEAKING VOICE, by Thomas Tait. This little book deals only with fundamentals, and does it in a thoroughgoing way. Principles are given preference over rules, and the author has done well the none too easy task of presenting a practical system of voice culture by means of the printed page. [George H. Doran Company, New York. $1 net.

In Behalf of the Boy

THAT BOY OF YOURS, by James S. Kirtley (George H. Doran Company, New York; $1 net), is a sympathetic study of boyhood, offering to parents and teachers the most valuable suggestions for understanding and dealing with growing boys. Mr. Kirtley is the kind of man who has remained young, and he knows what he's talking about. BRINGING UP THE BOY, by Carl Werner (Dodd, Mead and Company, New York; $1 net), also insists that success with boys depends upon keeping their point of view. It contains pointed chapters on the sin of sex secrecy, and ought to help mothers and fathers to a profound realization of their duties to their sons. TRAINING THE BOY, by William A. McKeever (Macmillan Company, New York; $1.50 net), treats the same problem at greater length, dwelling particularly on its industrial, educational, social and spiritual aspects. The trenchant portions devoted to combating the drink and tobacco habits and the sex evil are highly to be commended; and its effective contrasting of the desirable and the base ought to swing the balance for any boy reader.

Books Received

What Children Study and Why: A Discussion of Educational Values in the Elementary Course of Study, by Charles B. Gilbert. Silver, Burdett and Company, Boston.

Primary Teachers' Manual, edited by C. R. Blackall; prepared by Kate H. Rowland and Carrie H. Smith. American Baptist Publication Society, Philadelphia.

Lesson Building: A Plan for Sunday School Teachers, by Leon C. Palmer. Fleming H. Revell Company, New York.

The Problem of Jesus, by George Dana Boardman. Revised edition. Griffith and Rowland Press, Philadelphia.

Cosmopolitan Mission, Indianapolis, Ind.—Rev. Joseph Horky, Pastor. Miss Elizabeth Potocnak, '09, Miss Susan Kreynus, '10, Missionaries

This picture shows twenty-one nationalities as follows: Albanian, American, Armenian, Bohemian, Bulgarian, Croatian, German, Greek, Hungarian, Irish, Italian, Macedonian, Polish, Roumanian, Ruthenian, Scotch, Servian, Slovak, Slovenian, Syrian, Turkish

Where the Little Leaven Comes From

BY BRUCE BARTON

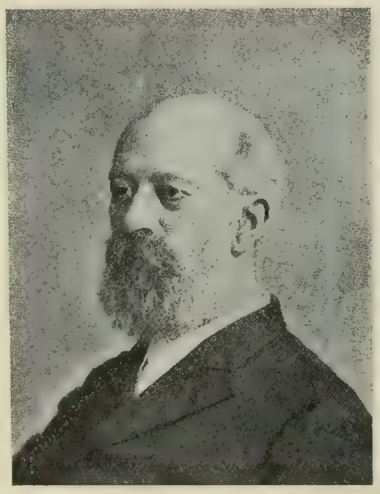
It was very cold that morning in the ditch. The shivering gang of "Bohunks" stood knee-deep in the icy water and shoveled doggedly, their curses rising in a bitter chant. "Bohunk," let it be understood, is a name conferred by us of the master race on all those hosts that come to us from Austria and Hungary and Montenegro and Roumania to build our bridges, stretch out our railroads and do the essential tasks which we are too proud or too soft to do ourselves. The ancestors of the "Bohunk" overrode Rome like a flood, and Rome was destroyed. More Bohunks, thousands more than it took to level Rome, rain down upon us every year, and we—oh, we go blithely about our work in the easy assurance that somehow we shall "assimilate" them. Perhaps Rome, too, had that easy and comforting notion.

But it was cold in the ditch. As the great derrick reached out its long arm and dropped the iron bucket among them, the "Bohunks" scattered into little groups, chattering noisily. Two young men found themselves jostled close together. They had known each other since the days when they played up and down the rough streets of their little village in the old country. There they had called each other by their proper names, but here in the ditch they had fallen into the habit of using the numbers which the boss had fixed upon them; they were no longer men but numbers; though they accepted the system, they hated it; and one of them hated it with a terrible hate.

That night, around the airtight stove which heated the long bunkhouse, the two fell again into the discussion which had occupied every evening since the work began. They brought forth their books, he of the terrible hate his anarchistic tracts, and the other his New Testament. Long after the others were asleep in unclean bunks the two argued whether there be a God, whether government is right or wrong, whether men should trust to the prevailing power of right, or scorning that should stake everything on a single thrust of force.

Years afterwards, when he told me the story, the man of the New Testament had become the most influential foreign speaking pastor in a great city. And one morning on the front page of his daily newspaper he read the name of his friend with the terrible hate who had shot a mayor and was to be hanged.

As he read the glaring headlines his mind turned back to the day when they landed together from the steerage. Their ideals had not been so different then; they had been raised in similar homes close together; they had attended the same school. The change had begun after they reached the new country; he remembered just *how* it had begun. The full freedom of the new land had gone to their heads. They had not been allowed to read in the old country; reading was for the priests. Here they could read anything, everything; meetings were every night. They went; and almost before they knew it they were mouthing the bitter words which the anarchist speakers taught. His friend had gone on from bad to worse; becoming one of the little inside circle of extremists who pledged themselves to violence. And he—he looked again at the glaring headlines and shuddered a little—he, too, might have gone the same way but for the little missionary who had found him out. With the headlines still before him he knelt down and thanked God for that little missionary.



Henry Albert Schauffler, D. D.

And it is really about the little missionary that this story is written; how she and some ninety like her are changing the lives of the thousands who land upon our shore to be assimilated, or to assimilate us.

The whole ninety of them were made possible because thirty years ago Dr. Henry Albert Schauffler had a vision. He had graduated from Williams College filled full of the missionary zeal which had its birth among that student body. For a time he had taught in Robert College, where he helped to train the men who have since shaped the destinies of Southeastern Europe. Later, against tremendous obstacles, he began the first missionary effort for the American Board in Austria, and returning to this country he founded the Slavic department in Oberlin Theological Seminary.

But all through the years he had his vision. He saw great ships emptying the peoples of the earth upon our shores, particularly the peoples of southeastern Europe whom he had come to know so well. He saw them issuing out of the steerage, blinking in the new sunlight of freedom, stumbling in their unaccustomed liberty, thousands of them—and he feared for America and for them. How to reach these thousands—Austrians, Poles, Slavs, Roumanians, Bulgarians, Bohemians and the others—that was the problem that Dr. Schauffler saw and pondered over.

His life among them had taught him that preachers could not do it. They come from lands priest-cursed and priest-ridden. The visit of the priest to their homes in the evening, when the husband is with his family, means a demand for money; a visit in the husband's absence may have an even more sinister meaning. No—the problem was too great to be met merely by training foreign speaking pastors. These new Americans must be touched in their home life, through their children, through the necessities of every day existence.

In other words, by women. Only women could gain unquestioned access to the homes; only women could reach the parents through the children; only women could penetrate clear to the woman's heart, which is the heart of the home. This was Dr. Schauffler's vision. In the basement of his house in Cleveland, with one pupil and no equipment or faculty or endowment, he started the Schauffler Missionary Training School to train foreign-speaking young women for home missionary work among their own people.

There was a sort of fine folly, a magnificent foolhardiness about the enterprise that makes one marvel. It seems almost like the old lady attempting with her broom to sweep back the sea. Here is the horde of foreigners, eight hundred thousands of them a year—being poured out on us, ignorant of our language, trained to regard all church activity with suspicion, inclined toward atheism—and here, to meet the horde and conquer it—what? A single consecreated man training one student in the basement of his home. Sounds foolish, doesn't it? Almost as foolish as the attempt of that Carpenter-Preacher who started with a handful of pupils two thousand years ago; only He had no home and no basement.

Yet the vision has been realized, or is being realized. I visited the Schauffler School not long ago, carried along by a reporter's curiosity. I found the strangest school you ever saw. It is housed in a frame building in Cleveland that looks comfortable enough from the outside, but the longer you stay inside the more the school reminds you of a big, healthy girl who has outgrown all her clothes. Listen a minute:

I barked my shins against an old fashioned piano that stands in the middle of one of the dark upstairs halls. "That," explained the principal, "is our music room. You see we have no music room; the girls have to do their practicing out here in the hall." I thought of the "Bohunks" I had known in the construction camps in Montana, of their passionate fondness for music that had made them whittle a violin out of wood and string it with hair from a horse's tail; I pictured the wonderful hold which these Schauffler girls might gain by bringing music into music famished homes; I looked at the battered piano standing in the open hallway and I thought, "The pity of it."

There were no rugs on the parlor floor and hardly any furniture. "Our parlor is our gymnasium," the principal explained to me. I thought of the girls who would go out of that school literally to remake the lives of the immigrant hosts, of their need for strong bodies as well as strong hearts; I looked again at the pathetic little parlor gymnasium and I thought, "The pity of it."

They showed me the class in domestic science—a dozen girls crowded into a kitchen built for three—the dozen learning there the secrets that will transform the households of thousands of immigrants. They showed me the library, a little two by four room with perhaps a couple of hundred books. They showed me the class in nursing in session and the class in the life of Christ—and the classes were meeting in the bedrooms of two of the students, the teacher at a table and some of the class on the bed. And the more they showed me the more impatient I became. I turned on the principal:

"You can't do it," I said. "Think of what is expected of this school! There are 800,000 immigrants landing every year. One man, woman and child in every hundred is a new landed immigrant. They will either destroy our country or save it, according as they are taught. They will either pour the fresh blood and enthusiasm of their lives into our churches and transfigure them, or they will swarm on the churches and bury them. You are supposed to train here young women who are going to re-create these multitudes; you are training the saviors of our churches and our civilization. And you're trying to do it with what? Nothing. It's foolish; you can't."

The Schauffler Missionary Training School, Cleveland, Ohio

And then I was sorry I had said it. I looked into the faces of the faculty—men and women who are trained scholars, who could earn three or four or ten times as much money elsewhere if they would, wonderful men and women who are living, heaven knows how, on the little salaries they are paid, and sometimes giving back half of those to the school. I saw their consecration, and I said: "Perhaps your faith is great enough to conquer everything else. Perhaps you can do it, if you have to, even with all these hardships, but you shouldn't have to."

Group of Slavic Students in School Spring Term 1912

They showed me some of their graduates at work. Here is a section where men were killed almost every Saturday night. It was a community of bloodshed and anarchy and hatred of the church and its Christ. Today it is quiet, law abiding, a place of clean homes and faith in God. And in the center of it, like the queen of a hive of bees, I found a Schauffler graduate, teaching the women to cook and sew, tending the children through the day, nursing the sick and preaching to the whole neighborhood in the front yard of the little mission on Sundays.

I found a beautiful young Italian girl transforming a neighborhood of hundreds of Italians, many of them drifted away from the Catholic Church and ready for any fate.

I found an Austrian girl ministering to Austrians; a Roumanian girl tending to Roumanians—ninety different girls altogether (though I saw only a few), each one of them transforming ideas and ideals of a little city. And I thought to myself, if our church is going to be saved in the midst of this onrush of immigrants, these will save it; if our children are not to be destroyed by the immigrant children who fill our public schools, it will be partly, at least, because of what these Schauffler girls are doing; if our civilization is to continue and improve, it will be due in large measure to these who are civilizing the homes of the thousands poured in upon us.

This, I thought, is the moral of the two men in the ditch. If there had been no Schauffler school and no little missionary, both men would have drifted on into anarchy and both probably would have been hanged.

Because there is a Schauffler school one man's life was touched by the gospel and he became a Christian power.

If there had been an adequate Schauffler school instead of an inadequate one, both men might have been saved for usefulness.

I asked Mrs. Mills, the principal, if she had any booklets that would tell more about the Schauffler school and how it is making the little leaveners that are to leaven the host of immigrants. She gave me some that were really wonderfully interesting. I asked her if she would lay aside some extra leaflets to send to friends of mine who might read my article. Because, I said, there must be a lot of people care whether the children who play with their children are Christian or pagan; who care whether the hosts that land upon us become anarchists or useful citizens; who care whether we do our duty toward the millions that God is sending us or only shirk it. These people would like to know more about the Schauffler school.

She promised to send some of her interesting leaflets to any one of my friends who should inquire.

And I'm going to make a test. I'm going to see how many there are who really care.

Perhaps you who read this are one who cares. If you are, I should like to count you among my friends; I should like to send you some of the leaflets that Mrs. Mills has set aside for my friends. You can have them by merely sending your name to Mrs. Mills. And you are put under no obligation whatever by doing it; you will be merely helping her by showing her how many Christian people there are in this country who think and care.

You have no idea what an encouragement that is. If you were doing a big, hard life and death job as Mrs. Mills is, you'd like to know that there are thousands of people who are interested enough to read about it and to think and to care: It doesn't cost you anything just to say you're interested—just to help that much; surely you will.

COUPON

MRS. MARY W. MILLS
The Schauffler Missionary School
Cleveland, O.

Without putting any obligation on me whatever, I wish you would send me some interesting leaflets about the Schauffler school. I am interested in the big thing you are trying to do.

....

....

....

The Open Hearth

Are the Schools Effeminized?

A well-known lawyer once said to me he thought more men should be employed in the public school grades, as the majority of women teachers did not understand the boys and hence could not properly lead them into their best development.

Some girls grow up with a very decided aversion to the small boy with his boisterous elemental ways, and they cannot see anything admirable about his strivings for brawn and muscle and his boyish delights. They see only a rude little savage and they turn for relief to the dear little girls who are so proper and clean.

When these prejudiced girls become teachers they enter their work with a feeling of dread of the boys and hope they can "get along," but there is no love for them unless the boy happens to be a sissy sort that the real boys cannot tolerate.

The small boy is very sensitive, he watches the signs closely, and when he senses that prejudice and knows he is not loved, merely tolerated, he accepts it in various ways according to his nature. One little lad I knew said sadly but with meekness, "She looks the way she didn't like me," and as long as he attended that school his heart was not in it and he was glad to escape. The next teacher loved him, and how he responded! When he is an aged man he will enjoy thinking of the days spent with that loved teacher.

What is true in the public schools applies with greater force to the Sabbath school, that training place for the ones who are to man our churches in the next decades. In the Sabbath school it is the teacher's privilege to reach the higher spiritual nature of the child and to get into contact with his life and aspirations. Who can do that so well for the boy as one who has been a real boy himself and who knows by sympathetic touch the needs of growing boys, and can give of his own experiènce in overcoming temptations and living manfully? There are splendid, manly young men, some yet in their teens, whom the younger boys would fairly idolize and copy, just as the little girls do the young women, and if they would take these boys' classes as a trust from God and do their best I feel that the Sunday school would be greatly improved. Then during the trying time of boyhood fewer truants among the boys would be the rule because they would feel as if they were understood and "really belonged."

I would advocate men teachers (not old men, remember), for boys from 7 years upward. A Woman Observer.

Place for Temperance Investment

When I left Syria in 1878, I was able to say, and did say frequently, that I had never seen a native intoxicated. The only intoxicated persons I had ever seen in Beirut were English sailors. But since that time Beirut has become a place where intemperance is by no means rare. French and other groggeries have been established and the reaction against the conditions prevailing in the days of absolute Mohammedan intolerance has had the unfortunate, and not illogical, result of modifying the attitude of the Mohammedans themselves in regard to intoxicating liquor. At length conditions became such that the establishment, largely through the instrumentality of Mrs. Henry Harris Jessup, of the Beirut temperance reading room became absolutely necessary. This reading room is established right at the heart of things and provides a place where the men are able to get coffee and other simple refreshments at a nominal price and such publications to read in different languages as the funds in hand enable the management to procure.

The cost of land in Beirut, especially near the business center, has risen very much, and the maintenance of this work has been on the shoulders practically of the people engaged there in missionary and philanthropic and educational work. And owing to the death of several persons who were in a position to aid it materially this important adjunct of the efforts of the missionaries has been crippled. Ten thousand dollars would go a long way toward putting this work on a permanent foundation and meantime it ought to have a couple of thousand dollars a year of regular support for its equipment, secretary, reading room supply and the increase of its accommodations. I should be very glad to act as the forwarder of any contributions that might be made and I trust that no one will be unmindful of the fact that what would be a very small contribution to an American charity will bulk more largely at the eastern end of the Mediterranean in its purchasing power.

Henry W. Jessup.

55 Liberty street, New York City.

Is Virgin Birth a Vital Doctrine?

In the Open Hearth of Aug. 7 a correspondent asserts that, among other subjects, the virgin birth does not take a place of importance in the faith of the church. Our gifted Dr. van Dyke also recently resented the action of presbytery in questioning the young van Dyke on such a trivial subject and challenged the church to take a man of his position if she wanted to discuss such subtle doctrines.

Is a person really a narrow-minded bigot who believes that the virgin birth is a fundamental truth of the Christian religion and that a man who rejects that vital truth ought not to be in the Presbyterian ministry? The church has always stood for the confession "He was born of the Virgin Mary." Does she so no longer? Is it moral to repeat those words, with the mental reservation that they mean something entirely different from their plain import? Is it moral for a minister to remain in the Presbyterian Church when he knows in his heart that he does not believe in her doctrines, even though he really believes he is serving God and the truth by trying to win the church to his way of thinking?

A few months since I heard a distinguished Presbyterian minister, speaking in the pulpit in Pasadena, say that, in his judgment, there was no further need of Unitarian and Universalist Churches. They had accomplished their work, had brought the so-called orthodox churches to their way of thinking and might as well be dissolved. Is any large portion of our beloved church Unitarian? Does she not stand now as in the past for that vital truth that our blessed Lord is indeed and in truth the Son of God? M. C. H.

Appreciating Real Heroes

We honor the men of the army and navy for the hardships they endured and the victories they won. We honor the men of the police force and of the fire department for their devotion to duty. We show our appreciation of these heroes who safeguard the nation and defend our lives and possessions, not alone by words of praise but by pensioning them when they retire from active service.

How about our ministers? Are they not heroes? It certainly requires heroism to enter upon a calling that requires so much self-denial and service as that of the ministry. In active service the salary of the average minister is pitifully small, and he must forego luxuries and innocent pleasures enjoyed by men in other professions, for he has not the money to indulge in them. He finds it difficult enough to provide things actually necessary for himself and family, and his mind is too often perplexed with the question of providing for the present needs of those dependent upon him, to say nothing of his anxiety as to the time of old age or prolonged illness. Under such circumstances it requires heroism to stand in his place and do his work with a cheerful countenance.

What a burden it would lift from his shoulders if he could have the assurance that in the time of disability or old age he would be provided for. The Presbyterian Church owes its ministers just that comfort, and the $10,000,000 endowment plan is a recognition of the obligation. To William Hiram Foulkes, D. D., has been assigned the task of securing that vast sum, and no better man could have been found for the undertaking. Will he succeed? That depends upon the support given him by ministers and laymen. Patting him on the back may encourage him, especially if the hand has first been down deep into the pocket.

The heroes of the ministry deserve better things at the hands of the church than they have hitherto received, and the endowment project affords a joyful opportunity to Presbyterian laymen of showing their appreciation of the services and needs of God's heroes of the ministry. Robert Cluett.

"Tinkering the Lord's Prayer"

In "Open Hearth" there appeared a letter with the title as above. With the contention that "debts" and "debtors" is the correct rendering of the words in the prayer we all agree, but it is unfortunate to assert that "trespass" and "trespassers" are due to "the tinkering of some of the fathers." A little knowledge of the history of the various translations of the Scriptures into English would save one from making such a blunder. Wiclif used "dettis," but Tyndale, the greatest of all translators of the Bible save Luther, and one of the greatest of Englishmen, to whom every subsequent English version of the Bible owes more than to any one else, used "trespases." The versions which followed used "debts," till in the Bishops' Bible (1568) "trespasses" was again used. The prayer book version of the Psalms and other Scripture is taken from the Bishops' Bible, and the Methodist Episcopal book of forms simply copied from the prayer book.

It might be well to remind the readers of The Continent once more of a fact of which so many Christians are still apparently ignorant, that our so-called Authorized English version (and the American Standard as well) did not drop down from heaven in its present form, is not even an independent translation from the original manuscripts, but according to its title page is "translated out of the original tongues, and with the former translations diligently compared and revised," and so is still subject to revision and improvement. It may well be questioned whether it is any more divinely inspired than any one of the "former translations." The American Standard revision has often returned to some of the earlier renderings. John Q. Adams.

Remarks for "A Mere Man"

"Mere Man's" article about the need of housemaids "riled" my fighting blood, as several other things have done lately. A local newspaper one Monday morning devoted forty-five inches to "September Morn" and six inches to the dedication of a new church. However, a plea that more space be devoted to naked truth in regard to social evil in the city and less to pictures of naked women brought forth good fruit.

Here are a few naked statistics for "Mere Man"—he's fearfully "mere": Blackwell island prison statistics of the former occupations of 2,000 fallen women show that comparatively few were shop or factory workers, whereas the number of servants was 933, and those who had been living with parents or friends numbered 499. What "Mere Man" can explain these "naked truths"? Is it because of the social ostracism of a domestic servant, loneliness, or is she more at the mercy of her employer?

Just at present, in Akron, a minister and Sabbath school teacher are at loggerheads over —well, higher criticism, I guess. A lot of Bible stories the teacher doubts, one of which is the "demons entering the swine." But that must be true, or why do demon-loving lawmakers (and those who elect 'em) do so much to safeguard hogs and so little to safeguard children? "Mere Men" are queer animals.

Minnie J. Ellet.

Another Priest Who Fraternizes

In looking over The Continent last evening I was surprised that Mr. Ellis, the editor afield, made so much of the fact that the Wellsboro minister and the priest were such good friends.

My experience has been that all the priests are as friendly as the ministers of other denominations. This will explain my meaning: When leaving Salmon, Idaho, last April I was entertained at a banquet by the ministers of the town at the Episcopal rectory the evening before I left. There were present Rev. and Mrs. T. Z. Vincent, Jr. (Episcopal), Rev. and Mrs. H. Ellis Bush (Methodist) and Father Gresl of the Catholic church. It did not occur to me that it was strange at all for the priest and the Episcopal minister to be present, as we had worked harmoniously.

O. Jones Roberts.

Ways of Working

What the Church Really Means

Rev. F. Hyatt Smith, preaching in Kenmore church in the suburbs of Buffalo, was asked by his elders to prepare something which would impress upon the people of the community more deeply the rightful place and power of the church as a community institution, as well as quicken the enthusiasm and loyalty of the church members themselves. Mr. Smith worked out a statement of the individual member's relation to the church which so pleased the eldership that they had it printed on heavy motto paper and distributed it through the congregation. Many of the members have framed it. Interest has moreover been created in other congregations and communities, and the Kenmore church has been obliged to supply a considerable demand from outside. A number of churches, Presbyterian and others, have purchased copies to post in their porches and vestibules. One Presbyterian elder gave three of them to Catholic priests, all of whom accepted the sentiments as entirely suitable to be displayed in a Catholic church building. The statement thus prepared and copyrighted by Mr. Smith is as follows:

My Church and I

MY Church is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the Love of God is revealed, and the Unity of God is perceived.

THERE I am to meet my Saviour, to meditate on His redemption, to listen to His commands, to bow in reverence before Him, to pray for His guidance, to sing His praise, to ask for His help, and to sit quietly in His house.

IT is the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affections, and the foretaste of heaven

I HAVE united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support, to obey its laws, to protect its name, to reverence its building, to honor its officers, and to maintain its permanence

IT claims the first place in my heart, the highest place in my mind, the principal place in my activities, and its unity, peace, and progress concern my life in this world and that which is to come

I OWE it my zeal, my endeavor, my sympathy, my devotion, my benevolence, my sacrifice, and my prayers When I neglect its services I injure its good name, I lessen its power, I discourage its members, and I chill my own soul.

I HAVE solemnly promised, in the sight of God and men, to advance its interests by my faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow-members, by watching over their welfare, and by joining with them in prayer and praise and service, and that promise I this day renew, before God my Father, Christ my Redeemer, and the Holy Spirit my Sanctifier

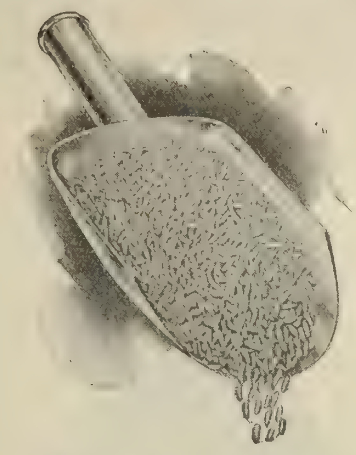
Have Parents Meet Teachers

Some schools have spent a little energy to good result in holding a reception for the parents of pupils a few days before Rally Day. The teachers and officers are present and Jane's mother has an opportunity to get better acquainted with Miss Jones, her teacher, and Miss Jones can inquire about some of the peculiarities which Jane has shown in her behavior. The mere announcement that such a gathering is to be held, perhaps at the home of the superintendent, will serve to attract the attention of the parents to the school. At the meeting the superintendent can outline some of the work which the school will attempt, perhaps explain the system of grading in use in the school and urge the responsibility of the parent for home instruction.

Tickets for Bible School Train

The Bible school of North Yakima, Wash., church in issuing an announcement of the special meetings in connection with the beginning of the fall work evolved an imitation railway ticket, the five coupons of which corresponded to different special programs in the school. The ticket was marked "Not transferable and not good for you unless you help a little. No sleeping car attached." The exercises of the month will close Sept. 29 with a Bible school banquet at the Y. W. C. A. A picture of the Bible school on Rally Day a year ago was shown on the reverse side of the imitation ticket.

As the result of an exhibit of Coe College at Iowa fair at least five students were obtained.



At 9 a. m.

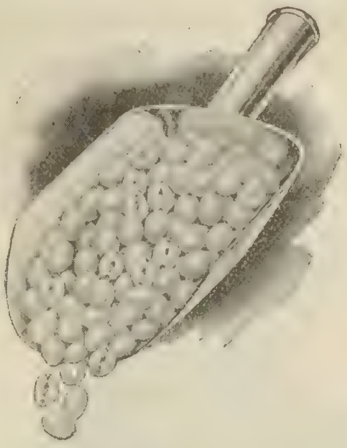
The wheat or rice kernels are sealed up in mammoth guns.

Then for one whole hour those guns are revolved in a heat of 550 degrees.

Each grain is made up of a hundred million granules. Inside of each granule is a trifle of moisture which this heat turns into steam.

In sixty minutes this superheated steam has attained a tremendous pressure.

Then we are ready to blast those granules to pieces, by a hundred million steam explosions.



At 10 a. m.

The guns are shot. The steam in each granule explodes.

The grains that shoot out are eight times normal size. All the food granules are literally blasted to pieces, so digestion can instantly act.

Each grain is filled with a myriad cells, surrounded by toasted walls Yet the grains remain unbroken, shaped exactly as they grew.

That is Prof. Anderson's process for making whole grains wholly digestible. And it never was done before.

Puffed Wheat 10c
Puffed Rice 15c
Except in Extreme West

At 7 a. m.

Countless people every morning serve these Puffed Grains with cream and sugar. Or mix them with any fruit.

They have grains that are crisp and porous bubble-like and thin. Grains that melt at a touch of the teeth. Grains that taste like toasted nuts.

They have the most enticing cereals ever brought to the morning table.

At dinners, sometimes, people use these same grains as a garnish to ice cream. They use them in candy making.

People crisp the grains with butter, and eat them like popcorn or peanuts—between meals. They use them as wafers in soup.

Wherever you want a crisp, nutlike taste these exploded grains are ideal.

At 7 p. m.

In many a home these grains are served like crackers in bowls of milk.

These Puffed Grains float. They are crisp and inviting. They are four times as porous as bread.

They are whole-grain foods which don't tax the stomach. Digestion acts instantly on them. They are ideal bedtime dishes.

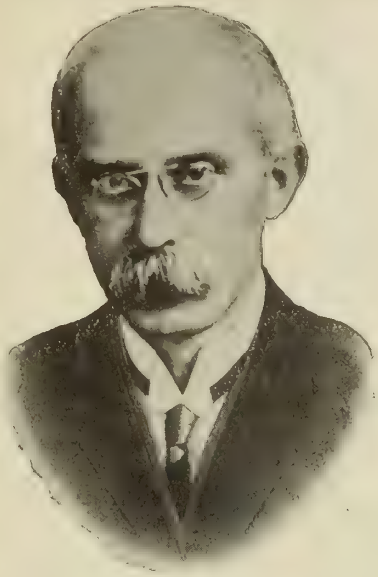
Thus forty million dishes every month are served by people who like good things.

You should have them in your home. There is nothing else like them.

The first package of either reveals a new delight. Tell your grocer that you want to try them.

The Quaker Oats Company
Sole Makers
(451)

A Successful Paper Plus Successful Writers makes The Continent the most necessary publication for your church and for your home



J. H. JOWETT

"Dr. Jowett's devotional articles alone are worth the subscription price of THE CONTINENT." "The greatest preacher in this country." These and many other phrases are the comments we receive concerning his messages in THE CONTINENT

NOLAN R. BEST

The first page editorials by Mr. Best, editor of THE CONTINENT, are widely read by pastors and laymen alike; often reproduced by the secular press. They are considered the most helpful utterances of present day religious journalism.

WILLIAM T. ELLIS

Of THE CONTINENT is a lecturer and writer who commands a wide and appreciative audience. His regular and special contributions to THE CONTINENT are always highly interesting to pastors and to thoughtful laymen and women.

Some of

The Writers

who are making

The Continent

The National

PRESBYTERIAN

WEEKLY

The Continent's Increasing Popularity

The publishing year ending with September, 1913, has in every way been the most satisfactory in the history of The Continent. Our paid circulation is larger than that ever secured by a periodical of The Continent's special class. No better guaranty could be given of our increasing popularity.

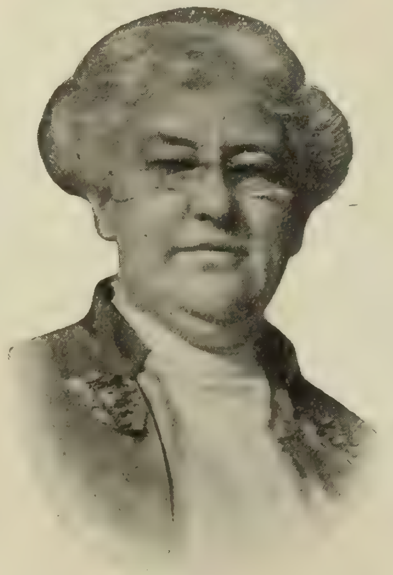
The Continent's family of readers extends to every state in the union, besides all provinces in Canada. The completeness with which it covers every section where there are Presbyterians, and the high character of its subscribers, put its recognized standing as the National Presbyterian Weekly beyond just dispute.

Published for Christian Service

The Continent is not given away in order to swell its circulation. Every dollar paid in by its subscribers goes into the paper to make it more attractive and more helpful. The Continent is conducted for service—not for dividends.

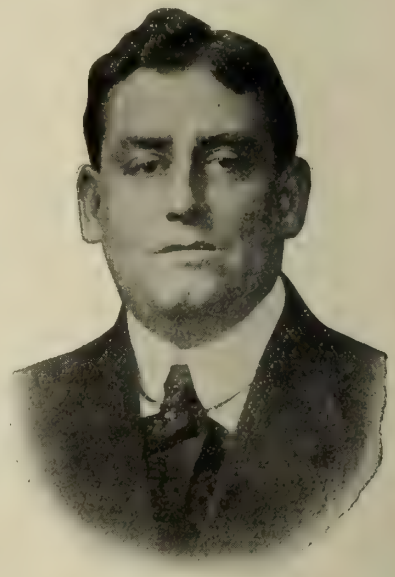
EDWARD A. WICHER

From his experience as pastor and theological professor offers his best thought on the weekly devotional topic.



MARY E. MCDOWELL

Tells CONTINENT readers what she has seen and learned in social work near the Chicago stockyards—chapters of real life.



JOHN TIMOTHY STONE

Moderator, busy pastor in a busy city; but he takes time to write inspiring devotional articles for THE CONTINENT.

The Continent Has a Larger Paid Circulation than ever before secured by any periodical of its class. This attests genuine appreciation

J. L. SCOTT

Every Sunday school superintendent and teacher in THE CONTINENT family knows what a valuable help his comments are.

MARION HARLAND

"Chief counselor to the women of America." Respected and loved by all. Writes for no other religious paper.

WILLIAM PIERSON MERRILL

His devotional articles in THE CONTINENT are notable. Dr. Merrill is pastor of the famous Brick church, New York.

Our list of contributors could scarcely be excelled. The men and women actively associated with the management are successful workers of large publishing experience. The fifty-two issues of each year, embodying the best family religious journalism, give to our readers, for only $2.50, a paper that, if measured by commercial standards of value, should cost the subscriber a much larger amount.

Our ambition for the coming year is a constantly better paper. We have faith that continued support and cooperation of our readers will extend The Continent's field of influence.

Many New and Important Features

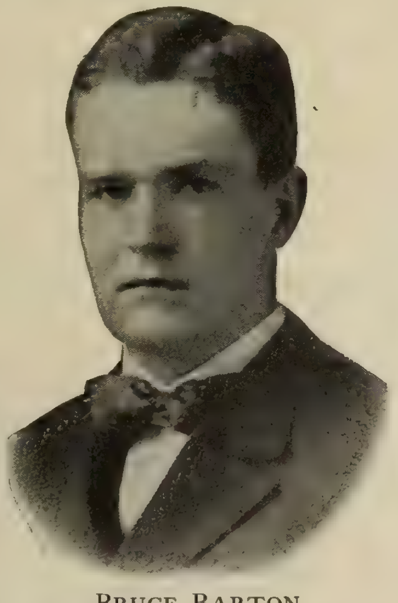
It is impossible in the limited space of this issue to tell, even in a small way, what we are planning for the year to come. The portraits shown on these pages are only a few of those on our list of contributors. We will endeavor to tell from week to week about some of the special features, and the several departments. Watch for these announcements. It will be worth your while, for it is our purpose to make such a paper that you cannot afford to miss a single issue.

WILFRED T. GRENFELL

The missionary physician among the people of isolated Labrador. His stories give a reality to Christian life.

HELEN B. MONTGOMERY

Women interested in missions read her messages with eagerness. She writes from a heart full of love for this work.



BRUCE BARTON

In his own fresh and vigorous style tells of men whose influence has changed the lives of others. His work is unique.

ADA PATTERSON

Writes the actual experience of those who are living for others. Hers are "human interest" stories of the best sort.

Find Name of Forgotten Church

Philadelphia Has Live Subject of Research for Historical Society—Work for Uniform Sunday School Lessons.

PHILADELPHIA—There was recently dug up near Seventh and Lombard streets a white marble slab on which was inscribed "The Fourteenth Presbyterian Church, Founded A. D. 1823. Enlarged A. D. 1837." Strange to say, no one seems to have any knowledge of the church and no records of it exist. It opens opportunity for research on the part of the Presbyterian Historical society.

Dr. Robert Hunter will celebrate the thirtieth anniversary of his pastorate of Union Tabernacle church Sept. 28. This church was formed in 1892 by the consolidation of Kensington church, of which Dr. Hunter had been pastor for nine years, and York Street church, formerly Reformed Presbyterian. It is one of the strongest churches, having a membership of 971 and 1,201 in the Sunday school.

May Syndicate Lesson Studies

The following representatives of the Presbyterian and Reformed Boards of Publication met recently in the Witherspoon building: Dr. Alexander Henry, Presbyterian church; Rev. R. J. Miller, U. P. church; Dr. A. L. Phillips, Southern Presbyterian; Dr. Houser, Reformed Church, and Dr. R. Douglass Fraser of Toronto, Canada. Lesson syndication was the subject of the conference. An effort will be made to bring the publication agencies of the Presbyterian and Reformed Churches into closer union and cooperation.

The Woman's Foreign Missionary society of the Presbyterian church held its opening fall prayer meeting in Westminster hall Sept. 16. Miss M. E. Allis and Mrs. Woodruff Jones were the leaders.

Following the arrangement of the business department of the Board of Publication to introduce moving pictures into churches and Sunday schools as a means of education for the children there have been afternoon and evening exhibitions in the Witherspoon auditorium by a private company of scenes and characters from Victor Hugo's "Les Miserables."

Dr. W. B. Dixon, for many years an elder in Frankford First church, recently celebrated with Mrs. Dixon the sixty-third anniversary of their marriage. They are 86 and 84 years of age, respectively, and have long been active in charitable work.

The most prominent Congregational church of the city, Central, has called as pastor Rev. W. V. D. Berg of St. Louis. Mr. Berg is the grandson of a somewhat famous former Philadelphia Dutch Reformed pastor, Dr. Joseph Berg. He is a graduate of Lafayette College and Hartford Theological Seminary.

Refuse New Per Capita Assessment

Philadelphia North Presbytery was entertained by the ladies of Ambler church, Rev. George J. Crist pastor. It dissolved the pastoral relation of Rev. A. D. Baillie with Edington church and upon his declaration that he renounced the authority of and all connection with the Presbyterian Church and intended to be an independent minister, it was ordered that his name be dropped from the roll of presbytery and publication made of the fact. Presbytery declined to add one-half cent per communicant to the regular assessment for the use of the General Assembly committee on vacancy and supply. It approved the steps already taken for union with the Reformed Church. Mission aid from the synod was asked to the extent of $2,800. It was directed that out of the funds contributed by the churches for home missions the presbyterial treasurer be directed to apply $5,000 to church extension work of presbytery, $3,500 to missionary work of synod and the balance of the $16,000 aimed to be raised to the work of the Home Board. The report of the committee on foreign missions showed $51,696 contributed the past year as against $39,465 the previous year, a rate of $2.58 per member.

At the meeting of Philadelphia Presbytery Rev. R. A. Stout was received from the Reformed Church and will be installed pastor of Green Hill church Oct. 25. Four young men were taken under the care of presbytery as candidates for the ministry, one being the son of Dr. C. A. R. Janvier, recently departed to India. A resolution protesting against the renomination of Judge Norris S. Barratt to the common pleas bench, owing to his action favoring the licensing of saloons, was passed.

The Africa Inland Mission, with office in this city, recently held a reception for a party of five missionaries who with nine others soon after departed for interior Africa.

W. P. WHITE.

Two Sons Will Enter Ministry

St. Louis Pastor Gives Children for Church Service—Merged Congregations Rescind Action—Study Presbyterial Needs.

ST. LOUIS—William D. Johnson and O. M. Johnson, both sons of Rev. Jerrie Johnson, pastor of Winnebago church, presented themselves simultaneously at the September meeting of presbytery as candidates for the ministry. The two young men, together with Irving Heinritz, who was also taken under the care of presbytery, will enter Dubuque College and Seminary this fall. A fourth young man, James Ferguson of Washington and Compton Avenue church, was received and will pursue his studies at Louisville Seminary.

Covenant church, previously granted permission to dissolve its merger with North church, has effected a separate organization.

The regular fall meeting of presbytery was held in Tyler Place church Sept. 22 and 23. Moderator Francis W. Russell of West church spoke on "Present Presbyterial Needs and Conditions," instead of delivering a sermon. On the second day besides the usual business there was a series of conferences on "Prayer Meeting and Personal Work," "Work Among the Young People," "Men's Work," and "The Sabbath School Situation." The closing session was devoted to a consideration of the "Sunday Evening Service," the discussion being led by Dr. W. J. McKittrick.

Rev. Frank B. Cleland, for three years assistant to Dr. S. J. Niccolls of Second church, has been supplying Carondelet church since the middle of June. The church has extended a call to him to become its pastor.

Rev. Wayne H. Bowers, former pastor of Maple Avenue Reformed church and more recently summer supply pastor at West church, will sail November 1 for Spain, where he has been assigned to duty by the American Board of the Congregational church. He will succeed Dr. William H. Gulick, pioneer in the Spanish field, who went there more than forty years ago. Mr. Bowers will have supervision of several churches having native pastors, and also a school for girls at Barcelona.

Rev. A. F. McGarrah, church extension superintendent of Presbytery, has been granted a leave of absence for a few months to serve as special representative of Assembly's joint executive committee. He will make his headquarters in New York until after the simultaneous every-member campaign. Church extension work in this presbytery will in the meantime be in the hands of the federated committee.

The Bible Training School opened in Washington and Compton Avenue church. Dr. J. H. Gauss, superintendent, is encouraged with the enrollment.

Expect Many at Purity Congress

It is expected that there will be at least 2,000 delegates at the congress of the World's Purity Federation in Minneapolis Nov. 7-12. Two-thirds of the governors of states have named official representatives to the meeting, which will be addressed by a large number of prominent speakers, including Senator W. S. Kenyon, Virginia Brooks Washburne, Catherine Booth Clibborn, Dr. Charles M. Sheldon, Dr. C. W. Gordon ("Ralph Connor"), Mary M. Bartelme, Mrs. Florence Kelly, R. P. Hobson, Dr. Wilbur F. Crafts and Arthur Capper.

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Such an ideal food is found in Grape-Nuts, made of whole wheat and barley by long baking and action of diastase in the barley which changes the starch into a most digestible sugar.

The phosphates also, placed up under the outer coat of the wheat, are included in Grape-Nuts, but are lacking in white flour because the outer coat of the wheat darkens the flour and is left out by the miller. These natural phosphates are necessary to the well balanced building of muscle, brain and nerve cells.

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"Whenever I make extra effort I depend on Grape-Nuts food and it just fills the bill. I can think and write a great deal easier."

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McCormick Enrollment Larger

eminary Students Swell List of Coming Pastors—Dr. Robinson Injured—Teach Young Women Citizenship.

CHICAGO—The number of students at McCormick Seminary this fall exceeds by 20 per cent the enrollment of last year. More men were enrolled by the end of four days han are usually registered in the first three months of the school year. The opening exercises Sept. 16 were marked by a notable address by Dr. Cleland B. McAfee, "The Old and New in Theology," before a large assemblage of students and friends. Others who ook part in the service were President McClure, Doctors John Timothy Stone, E. H. Curtis, Martin D. Hardin and Alexander Alion. Five new scholarships were announced as having been completed or founded during he summer. Changes in the library, new ights and carpets added to the chapel equipment and other improvements were made durng the vacation.

Dr. George L. Robinson of McCormick Seminary, who is spending this year in Jerusalem, had a fall on shipboard before his vessel eached Naples and suffered what appeared to be a serious injury. He was unconscious for ifteen minutes and for six days felt the effects f the accident. He was attended by a trained nurse who happened to be in a party of misionaries on their way to India. Mrs. Robinon, writing from Naples, referred to the accident as having been explained in another leter which has not yet arrived. A cablegram was received from Dr. Robinson from Cairo ndicating that they arrived there safely, where t was planned that Mrs. Robinson should spend he winter.

Endeavorers Go to School

Young women were given instruction in citzenship as part of the work of the conferences held Friday and Saturday in connection with the convention of Christian Endeavorers f Cook and Lake counties. Thirty-six conerences were held with experts in various ines as the leaders. The first of this week istrict meetings were held in various churches o bring to the societies the best things of the onvention, which was held in the Northwestern University building.

A substitute for the orgies of New Year's ve is being devised by the Young People's Civic League. A strong effort was made last ear to prevent the wild night at the end of the ear, and a more determined stand will be made his year.

The city and various clubs may participate in a Christmas tree exercise for the poor chilren of the city in Grant park on Christmas ve.

Edward Lazear, a son of G. C. Lazear, an lder of First church, Evanston, was recently married and left for China to be treasurer nd registrar of Weihsien Christian College, an institution under the care of the British Bapsts and American Presbyterians, with 600 upils.

The Fellowship, an organization of active North side pastors, dined last Friday in honor f Dr. and Mrs. Kerr, who go to Pittsburg. The wives of the pastors were present and he moderators of Assembly, synod and presytery, Dr. Stone, Dr. Bryan and Mr. Selden, as well as Dr. Barr, spoke.

Progress is being made toward the endowent of a building of the Y. M. C. A. for work mong the boys of the North side. Recently 10,000 was added to the fund by an unannounced donor.

Ninth church tonight has a home-coming nner at which former pastors are expected.

Religious education will be the general theme the union meeting of ministers at the Cenal Y. M. C. A. next Monday at 10:30 clock. Walter S. Athearn and Miss Maret Slattery will speak.

Mrs. T. G. McCulloh, wife of the secretary the Presbyterian Social union and treasurer the church extension board of presbytery, ed Sept. 21 and was buried last Tuesday.

The work of the Persian mission in connecon with Fourth church has grown to such extent since the opening of the new chapel to require the use of the basement for asses in English. Persian women are also eeting for instruction in sewing.

Moody Bible Institute has established an office in London to attend to the large number of British students of the institution. Arrangements for the new branch were recently made by Dr. James M. Gray, dean.

The brief address by Dr. James Frothingham at the farewell reception to Dr. George B. Safford, noticed in last week's Continent, will long be remembered by those who heard it. The veteran stated clerk of presbytery spoke with a tenderness of feeling and a kindly wit that is seldom so finely exhibited on such occasions.

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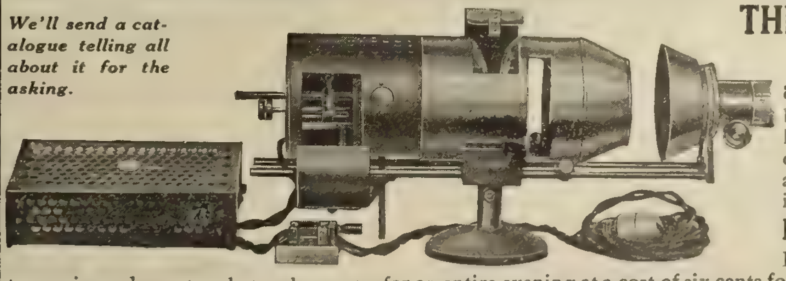

Eight Sail for African Fields

California Contributes Four Presbyterians—Bright Prospects for New York Bible Training School Home Board Enriched.

NEW YORK—A party of eight missionary recruits sailed Saturday to join the Africa Inland Mission, whose stations in British and German East Africa were made famous by the commendation they received from ex-President Roosevelt. Six more, including two Americans who sailed earlier, will join the party in London. Among these recruits are six Presbyterians, four from California: Rev. Thomas Hannay and wife of Berkeley and Harry P. Herdman and Hugh H. Wallace, Los Angeles. Mr. Hannay, formerly a cowboy in Nevada, has exercised an exceptional influence among young people of the Christian Endeavor fellowship in California. Mr. and Mrs. Isaac Caldwell of Wisconsin are graduates of Moody Bible Institute and were recently engaged in home mission work in North Dakota.

Dr. J. C. Rauscher of Astoria Reformed church will speak before the Ministers' association next Monday.

Rev. Bayard Dodge, nephew of Dr. David Stuart Dodge, president of the Home Board, is now en route to Beirut, Syria, to become Y. M. C. A. college secretary. Mr. Dodge is traveling with Dr. Howard S. Bliss, president of Syrian Protestant College at Beirut, and his daughter, Miss Mary S. Bliss, who is to wed Mr. Dodge and join him in his missionary work.

The new year of the Bible Teachers' Training School opens Oct. 1. Dr. O. P. Gifford of Brookline, Mass., will deliver an address at 4 o'clock. During the summer alterations have been made which will greatly improve the school facilities. The adjoining property to the rear of the main building has been altered. This will enable the consolidation of the office force. It will also increase the space of the library and will give another dining room. The prospects are that the attendance will exceed that of any previous year.

MR. STELZLE SPEAKS ON EFFICIENCY

On Sunday Rev. Charles Stelzle spoke on church efficiency before the convention of the National Efficiency Society at Lake Placid. Except for Mr. Stelzle, the membership of the association is almost wholly composed of manufacturers and mechanical engineers.

By the will of the late Arthur Alexander Anderson the Home Board will receive $35,000 and possibly more "to be separately invested and the income used for mission work in New York City." An equal amount is left to the New York Bible society.

David G. Wylie, Jr., son of Dr. David G. Wylie, pastor of Scotch church, has decided to study for the ministry and has just entered Princeton Seminary. Mr. Wylie was graduated two years ago from New York University and since that time has been connected with the engineering department of the Consolidated Gas company of New York.

Rev. William Wallace Tenney is now serving as assistant to Dr. Hillis in Plymouth church, Brooklyn. This church is to dedicate the Beecher memorial next month, to which persons all over the United States have contributed. The memorial consists of a park as well as buildings, and it is possible that the body of the great preacher may be removed from Greenwood cemetery and find a resting place there.

Edward E. Peterson of Brooklyn, who has been associated with the evangelistic committee of New York City during the summer, went immediately at the close of the campaign to Madison Avenue church to work in the interests of the men's club for a short period.

Dr. Walter Laidlaw of the Federation of Churches addressed the civic forum of Labor Temple last evening on "Some Social Problems of the City." Dr. Jonathan C. Day, the pastor, will occupy his pulpit Oct. 5, when all activities in Labor Temple will be resumed.

School and College

The corner stone of Knox Memorial hall of Bloomfield Theological Seminary was laid Sept. 16. The address was made by Arnold W. Fismer, D. D.

Plans are actively under way for a campagn for $1,000,000 endowment for Hanover College. The work will be under the direction of Rev. Henry T. Graham.

Rev. Lyman P. Powell, who for the past year has been professor in New York University, has taken office as president of Hobart College. His formal inauguration will be held later.

Because a carload of furniture was lost on the way from Chicago to Emporia some of the girls in the new dormitory at Emporia college were forced to sleep for a few days upon mattresses laid on the floor.

Coe College opened with an enrollment of nearly 30 per cent more than last year. The total figure for the year will exceed 600. Already the freshman class numbers 124, of whom 61 are boys and 63 are girls. Many first honor students from the leading Iowa high schools are among the newcomers. In some classes standing room is at a premium, while in others windowsills are being used for seats.

Clergy and Laity

Rev. George S. McCune, home from Syen Chun, Korea, the town of 5,000 which has half its inhabitants Christian, left California with Mrs. McCune and the three children for the East Sept. 11.

Stanley A. Hunter, who has been visiting in California before leaving for Union Seminary in New York, delivered his stereopticon lecture, "China After the Change: A Summer in the New Republic," in churches in San Bernardino, Redlands, Riverside and South Pasadena.

Dr. Raymond on Seminary Committee

Dr. George Alexander of New York City having found it impossible to serve on General Assembly's committee on relations with Union Seminary, A. V. V. Raymond, D. D., of Buffalo has been appointed by Moderator Stone to fill the vacancy.

Perry Week Blocked Churches

Rally Sunday Observed by Many Congregations Despite Distraction—Presbytery Meeting Postponed—Candidates Examined.

CLEVELAND—Gala week, devoted to the contennial commemoration of the battle of Lake Erie, was not the best time for special work in churches leading to the "Everybody in Church" Sunday, but many congregation made Sept. 21 a rally occasion, while others deferred that event until the first Sunday in October. Notwithstanding inclement weather the Perry parade was of extraordinary proportions.

On account of the Perry celebration the fall meeting of presbytery was postponed a week, meeting with Central church of Akron Sept. 23.

Presbyterial committee on examination of candidates met Sept. 15 in Old Stone church to examine Clarence S. Gee for licensure, prior to his returning as a senior to Auburn Seminary. Mr. Gee is a member of First church of Ashtabula and passed a very creditable test.

Phillips Avenue church has extended a call to Rev. William P. Thomas, at present in charge of Mayflower church. Mr. Thomas was the first pastor of Boulevard church and in the decade of that relationship laid a splendid foundation for that prosperous congregation. The Mayflower section of the city offers one of the best possible oportunities for work among foreigners. During the past summer the vacation school enrollment at Mayflower was the largest, reaching 300.

Rev. Howard D. Chandler, son of Elder F. M. Chandler of Woodland Avenue church, has accepted a call to home mission work in Washington. He spent a number of years teaching in Turkey.

The Haydn memorial service will be held Sunday evening, Sept. 28. Dr. A. B. Meldrum pastor of Old Stone church, will speak of Dr Haydn's work there. President Charles F Thwing will represent Western Reserve University. Dr. Paul F. Sutphen will speak fo

A Mother's Monument

A loving daughter and son of a sainted mother sent the following letter to Ministerial Relief and Sustentation, under date of August 25th, 1913.

"Enclosed we hand you check for ten thousand dollars ($10,000).

"This sum we donate for the use and maintenance of your society in loving memory of our mother, ____________, who, during her lifetime, took keen interest in your work, and we feel that the stamp of approval would be set upon this donation by her, were she living."

These faithful children have erected a monument more enduring than marble to the memory of their mother. Are there other sons and daughters who will follow their example?

Ministerial Relief and Sustentation
Of the Presbyterian Church in the U. S. A.

WILLIAM HIRAM FOULKES, General Secretary
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507 Witherspoon Building - Philadelphia, Pa.

the pastors, and Dr. J. D. Williamson for the Presbyterian Union. Dr. A. C. Ludlow, stated clerk and now longest settled pastor, will close the program. ARTHUR C. LUDLOW.

Prepare for the Sunday Meetings

Pittsburg Evangelistic Committee Is Active—Presbytery Plans the Elimination of Overchurched Conditions.

PITTSBURG—The city evangelistic committee has just closed one of its most successful summer campaigns. At the meeting Sept. 15 encouraging reports were heard from the community extension committee, which has carried on work in the shops, parks and downtown centers. One of the leading features of the summer work was the vacation Bible schools in the neglected districts. The committee will proceed at once to prepare for the Billy Sunday meetings, which will begin Dec. 28 and continue for eight weeks.

The September meeting of presbytery was held in First church with an unusually large attendance. A feature of the meeting was the adoption of rules to govern the election of delegates to synod and Assembly. Nominations are to be made to a special committee, which will print them with the date of last representation of the church. The name of the church that has been longest without representation will be placed first. A committee on church polity was instructed to seek the appointment of similar committees in other church bodies with a view to an adjustment of churches in overcrowded sections.

Pittsburg is observing the 125th anniversary of the organization of Allegheny county. The exercises began Sunday, Sept. 21, in the churches. Every pastor was asked to observe the day by preaching a patriotic sermon. At 3 o'clock a general meeting was held in Soldiers' Memorial hall.

Evangelist Lyons and R. E. Mitchell are holding a union evangelistic campaign in Crafton. P. W. SNYDER.

At a recent meeting of the Presbyterian association Dr. McJunkin of Oakdale read a paper on "The Country Churches in Pennsylvania." Among the ministers who discussed the paper were Chancellor S. B. McCormick, Dr. J. T. Gibson, Dr. J. M. Duff and Dr. P. W. Snyder. Dr. R. J. ("Catch-My-Pal") Patterson of Ireland made a plea for the movement of which he is the originator.

An evangelistic movement of all the churches of Carnegie has been inaugurated.

The Continent's Cover Page This Week

The indoor days have come once more; days when the porch is exchanged for the fireside, and the pungent odor of burning logs fills the air. Chopping bowl and pickling jar hold honor places beside the kitchen range; shelves are filling with the fruits of farm and orchard, turned by housewifely alchemy into golden promises of joys to come. Family life, interrupted by vacation flittings, with renewed tenderness reknits itself together around the study lamp. Father with his paper, mother, busy-fingered, with her needle, the young folks with their books—what fairer picture has the summer held? What ardent beauty that can match the hearthside cheer when the wind sings in the chimney and the nights are chill? The Dutch maiden in the cover picture feels, too, a tranquil joy in her indoor task, as she winds her yarn and dreams of grown-up days when spindle and reel shall be perchance her own. Little maid over the seas, you in your neat-tiled kitchen, we by our study lamp—one flame warms us both. It is the hearthfire of home. (The picture is from a painting by Herman Knopf.)

Dr. Holt for Relief Board

W. S. Holt, D. D., of Portland, Ore., who has been with the Home Mission Board on the Pacific coast for many years, has been elected associate secretary with Dr. William Hiram Foulkes of the Board of Ministerial Relief and Sustentation. He will begin his work in November.

From Various Fields

California

The spire of First church, San Diego, was recently pulled to the ground in sight of a large crowd who gathered to witness the last of the destruction of the old building. A new edifice will be built upon the site at once.

As a result of the death of one of the contestants in a prize fight at the notorious Vernon arena recently, steps have been taken by the Los Angeles Church Federation to draft a bill to prohibit such contests in the state.

Members of the Christian Endeavor Union of the state, through its executive committee, have asked the Christian Endeavorers of the world to be their guests during the Panama-Pacific Exposition in 1915. Messrs. Clarence Goodwin, Dunbar Keith and Harry G. Allen have been appointed to carry the plan through.

North Dakota

Methodists and Presbyterians of Tower City, who have been worshiping as a federated church for the past year, recently voted to continue the arrangement for another year.

A motorcycle enables Rev. J. C. Engel, pastor of Edgeley church, to visit all homes within a radius of seven miles. He conducts preaching services in a number of schoolhouses in the vicinity and his church has been cooperating with the superintendent of schools in conducting a lyceum course. A boys' brass band has gone far toward solving the local boy problem.

Kansas

A Sunday school institute will be held in Emporia in connection with the meeting of synod in October.

LeRoy church has reorganized its Sunday school and is being served alternate Sundays by students and others from Emporia. The supply failed to come the first Sunday of September, so after Sunday school the people began to talk about practical church work and pledged $200 to meet a manse indebtedness and to repair and paint the church.

Texas

According to tentative plans which have been proposed to the officers of Central church, Dallas, the new building for that congregation to be known as the City Temple will contain an auditorium for Sunday school services which will seat 1,000 or more persons. It will be at the front of the building and will be available as a popular assembly room for religious,

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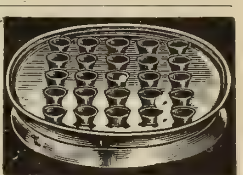

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educational or reform movements. It is expected that this room, which will be surrounded by Sunday school department rooms, will be larger than the church auditorium itself.

Oklahoma

Under the auspices of the Indian department of the Home Board, Thomas M. Hartman, D. D., has undertaken the work at Dwight, Lee and McKey. Dr. Hartman will instruct Indian students at Dwight in theology, preparatory to the ministry.

Local committees have been appointed in Oklahoma City to supervise the preliminary arrangements for the missionary campaign in which a number of denominations will join, to be held in Oklahoma for three weeks beginning Dec. 7. Dr. C. E. Bradt and J. M. Patterson of the Foreign Board will join forces with their workers and hold a series of meetings similar to the conferences last winter at Fargo, N. D. The program will embrace missionary talks and conferences concerning all foreign fields, leading to special emphasis on the every-member canvass. The best known men of a number of denominations, including Robert E. Speer, and Bishop Hendrix of the M. E. Church South, are expected to participate. Efforts will be made to carry the message of the conference to other cities of the state.

Tennessee

A new church was dedicated Sept. 7 by Kirkwood congregation in Burlington, a suburb of Knoxville.

W. R. Dawson, D. D., and Rev. J. M. Alexander, both busy pastors, took a part of their vacation in conducting evangelistic services in two of the vacant churches, Morganton and Caledonia. As a result a number of members were added to each church.

As a result of the recent decision involving the ownership of Presbyterian property in Tennessee, Grace church, Nashville, which for eighteen months has been in possession of the Cumberland Church, has passed to the possession of the Presbyterian Church U. S. A. This congregation has recently been worshiping in the chapel of Peabody College. Grace church cost about $27,000 and belonged to the Cumberland Church at the time of the union. It is expected that a pastor will be called soon. The Cumberland congregation will probably worship in Westminster church.

South Dakota

According to the agreement under which Presbyterians and Congregationalists of South Dakota are operating, the temporary suspension of church work by any denomination occupying a field is not of itself sufficient warrant for the entrance of another denomination there. It has also been decided that a feeble church should be strengthened if possible rather than a new one established. The preferences of the community in regard to the denomination of a church are respected not only by the two denominations joining in this agreement but also by other communions participating in the state federation of churches.

Idaho

An organization of Boy Scouts has recently been added to the activities of Hollister church, where the interest has been growing under the pastorate of Rev. B. J. Treiber.

On account of the large number of accessions since the coming of Dr. John F. Shepherd of Twin Falls church, the construction of a larger church has become imperative.

Georgia

The corner stone of First church, Brooklyn, was laid Sept. 6 by the pastor, Rev. S. E. Koons, assisted by Rev. J. H. Burnworth, pastor of the Brethren church, Brooklyn. When completed about Feb. 1 it will be one of the most complete church buildings for all kinds of church activity in the vicinity.

Ohio

The Sunday evangelistic association of Columbus has issued a pamphlet containing signed statements of the results of the evangelistic campaign of Rev. William A. Sunday in that city. There is also a spirited defense of Mr. Sunday and his methods by Judge David F. Pugh in answer to a recently published criticism of Mr. Sunday by Dr. Washington Gladden.

The 100th anniversary of Troy First church was celebrated Sept. 7-14 by a reunion of former pastors and members of the church. The church entertained presbytery during the week of its celebration and the event brought to Troy a large number of Ohio church men. Special programs were held each evening. Among the speakers during the week were Dr. William Hiram Foulkes, Dr. Edward T. Swiggett, Dr. Lester F. Boyce, Dr. J. King Gibson, Dr. Samuel S. Palmer and Rev. Theophilus J. Gaehr. Rev. Robert H. Dunaway is pastor.

New York

The wife of Dr. C. Grant Hazard, the pastor of Christ church, Catskill, died recently.

After being closed for a number of months for improvements, North church, Binghamton, resumed services with a concert. The interior of the building has been entirely redecorated.

Repairs costing $2,300 are being made in Cohocton church. There has been a marked increase in all the services during the year. Rev. S. Horace Beshgatour has been on the field.

West church, Binghamton, mourns the recent accident which prevents its long-time sexton from doing his accustomed work. Mr. Tanner was struck by a street car while riding a bicycle and narrowly escaped with his life.

Women who desire entertainment at the meeting of the synodical society of home missions in Auburn Oct. 22 are requested to send their names to Miss Minnie E. Lauren, 107½ Franklin street, Auburn.

On the return of Rev. Charles G. Richards from his vacation the congregation of First church, Auburn, met him at the train and after taking him to an informal gathering on the church lawn gave him an automobile to assist him in covering his large parish.

The centennial of First church, Franklinville, was celebrated Aug. 31 and Sept. 1. Although the society was organized in 1813 by a representative of the Connecticut Missionary Society, it was not until 1828 that it was reorganized as a Presbyterian church. Since 1865 the church has been growing in strength to a marked degree. At the services there were present all of the former pastors who are now living—J. E. Tinker, J. L. Landis, R. R. Watkins, George Storner—and the present pastor, Robert G. Higginbotham. A number of neighboring pastors of other denominations assisted in the services.

Missouri

A stone and stucco building to cost $3,000 has been planned at Hollister, to be located on a site overlooking the lake.

According to Associated Press reports, Rev. E. H. Gelvin, pastor of First church, Warrensburg, in announcing his acceptance of the call to Hammond Avenue church, Superior, Wis., said that he first had received the call in a dream.

Evangelists Burk and Hobbs are in the midst of a union meeting at Callao. The whole community is being moved, and the different churches are working together. There have been a large number of professions and the interest is increasing. The meeting is being held in a large tabernacle and over a thousand people were present on a recent Sunday night.

Utah

Twenty-two missionaries en route from the East to China and Japan under the Foreign Board on a recent Sunday evening took the principal part in a special missionary service at First church, Salt Lake City. A number of the vistors told of their reason for going to the foreign field.

Michigan

Half of the basement of the Warren Avenue church, Saginaw, which was left unfinished when the building was completed, is now to be fitted up at a cost of $2,500 and used for social gatherings. In order to accommodate the 900 pupils in Sunday school a twelve-room residence adjoining the church was obtained some time ago and transformed into a church house. The Sunday school organized in the Bohemian settlement by the pastor, Rev. J. A. Dunkel, promises to grow into a mission church.

Illinois

A class for the study of Presbyterian church history has been organized among the C. E members of Equality church by the pastor, Rev T. V. Hunt.

Arrangements have been made by Rev. E. Craven, pastor at Cobden, to exchange services with Rev. O. S. Edwards of Grand Tower for a series of revival meetings this fall. The Cobden church has recently been redecorated.

Evangelist Frank A. Miller of Elgin, who gave chalk talks at Winona Bible conference, has been engaged by the management to take charge of the work for boys and girls next year and enlarge the work to include care of little children on the grounds during audito-

Advancing in Food Sense

The Servant Problem and the Meat Problem Are Easily Solved by the Housewife Who Knows How to Use Well-Cooked Cereals and Fruits in Season

The servant problem in summer in most homes is even more troublous than the meat problem. A discussion of the meat question is idle and futile, anyway, if there is no one in the house to cook the meat. It is rather amazing in these times of widespread dietetic intelligence to find in most homes the housewife baking and stewing over the kitchen stove in an effort to cook meat for a dinner or supper when the family would be in much better health and their appetites much better satisfied with a meal of ready-cooked, ready-to-serve shredded wheat biscuit with fresh fruit and some green vegetables, such as lettuce, peas, or string beans. A diet of this kind not only relieves the housekeeper of much worry and care, but also relieves the body that has been laboring under a burden of indigestible meats and starchy vegetables.

Shredded wheat biscuit is a boon to housekeepers in summer not only because it supplies all the strength-giving nutriment needed during the hot months and in a most digestible form, but because it is ready-cooked and ready-to-serve. With shredded wheat biscuit in the house it is easy to prepare a delicious wholesome, nourishing meal in a few moments by serving the biscuit with milk or cream or with sliced peaches, berries or other fresh fruits. If the appetite is not fully satisfied with a meal of this kind it is easy to add some of the green vegetables, such as lettuce peas and string beans, forming a combination that will keep a person at top-notch efficiency whether employed in mental or physical pursuits. It is one of the remarkable things about shredded wheat biscuit that it is eaten by athletes as well as invalids. It is the favorite food of rowing crews training for college regattas and also the favorite food of convalescents in hospitals and sanitariums. For children it supplies all the elements needed to perfectly build every part of the growing body, while in adults it supplies the material necessary to repair the daily waste of tissue and energy and it does it in such a way as to impose no tax or burden upon the digestive organs.

While it is true that we are advancing every year in food sense, it is a remarkable fact that there are still many women in this country who do not know how easily they could close up their kitchens in the hot summer months and have wholesome, nourishing and delicious meals, without ever building a fire in the cook stove. The fact is most families in summer would be much better off if the kitchen door were padlocked and the cook discharged. This happy consummation is possible in any home where the housewife knows the nutritive value and culinary uses of shredded wheat biscuit, a food that contains all the body-building elements in the whole wheat grain in their most digestible form.

rium meetings. Mr. Miller opened his fall evangelistic work at Peoria Sept. 14 and Oct. 1 goes to Huntley.

An evangelistic campaign commenced in Fancy Prairie church Sept. 7 under the leadership of Evangelist J. C. Ludgate. Splendid crowds have attended the services. Rev. Benjamin Berryhill is pastor.

Dr. W. S. Plumer Bryan, moderator of synod and chairman of synod's committee on education, addressed the educational conference which was held in connection with the meeting of Alton Presbytery at Carlinville.

New Jersey

Dr. John Macnaughtan, who has just resigned as pastor of Ogden Memorial church at Chatham, on account of advancing years, will not accept another regular pastorate.

Dr. William W. Knox, pastor of First church, New Brunswick, Sept. 14 celebrated the twentieth anniversary of his pastorate there. In addition to other congregations, presbytery sent a committee to express its good wishes.

The New Jersey team representing the united missionary campaign got together for the first time in Atlantic City last Sunday and Monday. It is composed of David McConaughy, Presbyterian; Colonel Halford, Methodist; Dr. Breed, Congregationalist; Dr. Farnum, Baptist.

Dr. George T. Liggett has begun work as pastor of the historic church of Springfield, which is famous for its association with the revolutionary battle in which Parson Caldwell tore up the hymnbooks and served out the fragments to the patriot troops for wadding for their guns.

The recently published posters by the city of Cambridge, Mass., and by the city government of Paris, France, concerning the danger of alcoholism were reproduced in connection with a large announcement of meetings recently held at Ridgewood, N. J., to oppose the licensing of local hotels to sell liquor.

Hackettstown church, Rev. James W. Martyn pastor, celebrated last week its 150th anniversary. To give distinction to the celebration, Newton Presbytery held its autumn meeting with the church and the congratulations of all the presbyters were extended in the closing session of the body, when greetings were presented by the moderator, Rev. James Ferguson of Stewartsville, and by the stated clerk, Rev. E. Clarke Cline.

Washington

Rev. A. M. Williams, district educational superintendent, recently held a conference at First church, North Yakima.

Work on the new building of First church, Walla Walla, is being pushed rapidly and it is expected that the edifice will be completed soon.

The plan of the men of First church, Seattle, to present their pastor, Dr. Mark A. Matthews, with an automobile for his pastoral use was frustrated by the refusal of Dr. Matthews to accept the prospective gift. He said that he thought the money could be spent better for the extension of the kingdom of God, although he was grateful to the men for their interest.

Indiana

The corner stone of Remington church was laid Sept. 14. Mrs. V. M. Beal had the place of honor as the only charter member present. Local fellow pastors of M. E. and Christian churches spoke briefly and Rev. J. C. Parrett of Renssalaer church and Rev. Gibson Wilson of Oxford church participated. The old church built in 1865 was valued at $2,000, the present one at $12,000. Rev. Edward H. Bull is pastor.

Wisconsin

President W. O. Carrier of Carroll College says that the enrollment of students at Waukesha is more than last year and that the new college year is specially hopeful.

Student Alexander C. McMullen when Gordon was destroyed by fire and the place of meeting wiped out rallied the Christian people and friends and is erecting a neat and comfortable chapel which will soon be ready for meetings and Sunday school. At Wascott and Gordon communicant classes have been formed and nearly twenty young people enrolled.

In addition to his labors as pastor at Shawano Rev. A. J. McGreaham holds regular services in the new church at Gresham with good attendance and promise of growth.

Student E. C. Morgan during the past summer has been doing effective service at New Amsterdam and when Rev. R. A. Carnahan came to conduct the communion service several adults were baptized and a number of new members received.

The missionary work of seminary students has been remarkably successful in Wisconsin. Ward F. Boyd, a senior in McCormick Seminary, has been serving the church in Belleville for the third year and the church has been strengthened in numbers and power for service.

Rev. D. C. Jones, pastor of First church, La Crosse, and his workers have been greatly blessed during his five years' ministry there. During the past year all the departments of the work were greatly strengthened. A mothers' circle of nearly a hundred has been organized.

Pennsylvania

Dr. C. G. Jordan, who has been pastor at Second church, Wilkinsburg, has resigned to reenter evangelistic work.

Pastors of Carlisle have started a movement among the clergy of the entire state in opposition to the remarriage of divorced persons.

The fifth anniversary of Rev. George C. Fisher, pastor at Latrobe church, was recently observed. During the five years the congregation gave over $15,000 toward benevolences.

Rev. D. L. Coleman, who has gone as a missionary to China under the Foreign Board, was recently the guest of honor at a reception at Rochester church.

Special exercises were held recently to commemorate the double event of the occupation of the new chapel of Memorial church at Lancaster and the tenth anniversary of Dr. H. W. Haring.

For fifteen years Rev. Charles Bell, pastor of the rural congregation of Slippery Rock, Pa., has carried on the Hazel Dell mission at the outskirts of Ellwood City without calling upon any home missionary agency for a penny. Hundreds have come from the mission into the membership of the mother church, and thousands of dollars have been contributed.

Minnesota

Rev. W. S. Beattie, who moved to Roseau from Effingham, Kan., is the first resident Presbyterian minister the town has ever had.

In Adams presbytery twenty-nine Sunday schools have been formed since last spring with the assistance of R. S. Pryor, Sunday school missionary.

Iowa

Dr. John A. Marquis, president of Coe College, and Dr. E. P. Hill of McCormick Seminary, Chicago, will be among the speakers at the dedication exercises of the new Vinton church Oct. 12. Special exercises will be held each evening the week following.

Nebraska

The tower of Lyons church was recently damaged by lightning.

Organize for Evangelism

The commission on evangelism of the Federal Council of the Churches of Christ at a recent meeting at Atlantic City organized for active work and decided to open headquarters in Witherspoon building, Philadelphia, by Jan. 1. Dr. W. H. Roberts is chairman of the commission and Dr. W. E. Biederwolf was elected secretary. Among the members of the executive committee of the commission are Rev. George G. Mahy, Dr. R. O. Flinn and Dr. R. A. Hutchison.

The new dean of University College at the University of Chicago, Otis William Caldwell, has announced ninety courses in twenty-one departments for the coming quarters. Most of these will be at the downtown headquarters, opposite the Chicago public library.

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Presbyteries Admit Many Candidates

Reports from the presbytery meetings which are now taking place show that the overture concerning the union with the Reformed Church is receiving favorable action practically everywhere it is presented. The cause of Christian education was well represented in most of the presbyteries, special meetings being held for the consideration of this subject. A large number of candidates for the ministry were examined and received in different parts of the country. The every-member canvass campaign has been entered upon with enthusiasm.

Approves Union — Marion Presbytery met in Spring Hills church. The proposed union with the Reformed Church was answered affirmatively.

Families Come with Dinner—Pleasant Valley church, the youngest in the youngest presbytery of South Dakota Synod, entertained the fall meeting of Reserve Presbytery. Whole families attended and feasted the presbytery with a picnic dinner in the shade of the schoolhouse on the prairie.

Favor Church Union—Fort Dodge Presbytery at Armstrong made Rev. J. H. Tice moderator. Ortie C. Carden of Lohrville and Omaha Seminary was licensed, as was H. T. Sockett. The union with the Reformed Church was favored. The committee on vacancy and supply was rejected as being an additional expense of doubtful value.

Business Man to Be Minister—Logansport Presbytery at Rensselaer received Thompson Turner, a business man of Walkerton, as a candidate for the ministry. He will enter McCormick Seminary. Sixty-four Hungarians from Gary presented a petition asking for the organization of a church. Presbytery favors union with Reformed Church. Presbytery decided to push every-member campaign in March.

Receive Two Ministerial Candidates—Zanesville Presbytery in Kane church elected Rev. John W. Myers moderator. Hobart C. Chapin and Howard T. Bay of New Concord were received as candidates for the ministry. Overture on union with Reformed Church was approved. Rev. Clair S. Adams of Decatur, Ill., gave an inspiring address on country life and work.

Plan to Use Bible in School—Des Moines Presbytery in session at Panora, Iowa, adopted resolutions presented by Rev. J. McGaughy directing the attention of ministers and the members of churches to the fact that the law says the Bible shall not be excluded from the public schools and that they be urged to use their utmost influence with school boards and parents, and the teachers to the end that the opportunity for the moral training of our youth be improved.

Every Church Has Minister—Sioux Falls Presbytery met at Hurley, S. D., Sept. 9. Rev. William E. Roberts was elected moderator. There were a number of things which made this meeting one of the best ever held by Presbytery. Every church was represented except one. For the first time in many years every church has either a stated supply or pastor. The conference on Christian education held the interest of all members of presbytery. Harry P. Gage, president elect of Huron College, gave an address.

Education Occupies Attention—Brownwood Presbytery met at Goldthwaite, Tex. The chief interest in the meeting was in the cause of education. President Hornbeak of Trinity University addressed the presbytery and the congregation present. Interest was shown in the contemplated campaign in the interest of Trinity University. Elder Arthur Low of Brownwood church was elected moderator. Permission was given Rev. R. E. Joiner to organize a Mexican church at San Angelo.

Organize C. E. Union—Rev. S. X. Cross was chosen moderator of Council Bluffs Presbytery at Avoca, Iowa, Sept. 16. Alister Short of Missouri Valley church was received as a candidate for the ministry. A committee was appointed to confer with and advise the students of Omaha Seminary now laboring in presbytery. The overture on union with the Reformed Church was affirmed. A presbyterial C. E. union was organized with W. C. Joseph as president. It will hold annual conferences in connection with the fall meetings of presbytery.

May Reduce Number of Committees—Rushville Presbytery at Warsaw, Ill., elected Rev. D. W. Morgan moderator. The plan to combine the Sunday school committee with those on home missions and church erection was defeated because of probable neglect of the religious education department in the discussions of presbytery and synod. Dr. W. R. King's resolution to reduce presbytery's permanent committees to two is being seriously considered. The plan contemplates making each committee member responsible for the work now assigned to a committee. These two committees will meet and deliberate before presbytery convenes. One stated meeting of presbytery annually is also being considered. Roy H. Boyd was received as a candidate for the ministry, recommended by Rushville church. Overture concerning union with the Reformed Church answered affirmatively. Special addresses were delivered by Rev. W. R. King and Rev. W. A. Hutchison.

Speaks on Men's Work—An address on brotherhood work was given by Dr. J. T. Henderson, associate secretary of the brotherhood, at the meeting of Rock River Presbytery, Rock Island, Ill. Other special speakers during the sessions were Dr. John S. Nollen, Lake Forest College, and Rev. N. W. Thornton, president of Geneseo Collegiate Institute.

Mission Churches Progress—At the fall meeting of West Jersey Presbytery at Pleasantville Rev. Samuel A. Harker was elected moderator. The Barrington church, lately a mission, was commended for its progress during the year. The presbytery heard with pleasure that the churches of Audubon, Camden Fourth and Haddon Heights have voluntarily assumed self-support.

Cooperate in Evangelism—Ozark Presbytery met at Everton. Rev. Hartford Pinkston was elected moderator. A special program of Christian education was carried out by Henry Little, D. D., Elder T. B. Davis and Dr. Harrison Hale. Rev. E. S. Brownlee presented the claims of Relief and Sustentation. A special committee reported a cooperative plan of evangelism for the entire presbytery.

Discuss Christian Education—Wheeling Presbytery met in Allen Grove church, Sherrard, W. Va., being preceded by a conference on Christian education with addresses by members of presbytery and by Rev. H. O. Gilson of Pittsburg. Rev. T. C. Pears, Jr., was elected moderator. Leroy Meyer of Second church, Wheeling, was received as a candidate for the ministry. Presbytery heartily voted to cooperate in the every-member canvass.

Hear of Philippine Missions—Columbia Presbytery at Greenvile, N. Y., Sept. 16, elected Rev. S. R. Warrender moderator and agreed to the proposed union with the Reformed Church. Rev. J. L. Harrington was elected director of Auburn Seminary. Resolutions of respect and esteem were adopted in view of the death of Rev. C. C. Thorne. J. B. Rodgers, D. D., of Manila addressed presbytery upon missions in the Philippines and Rev. F. E. Stockwell of Newburg presented the cause of Christian education as fostered by the College Board and Board of Education.

Enroll a New Church—Kearney Presbytery met at St. Paul, Neb. Rev. P. A. Davies of St. Paul was elected moderator. Favorable action was taken on the question of union with the Reformed Church. The proposed every-member canvass was heartily indorsed and the necessary committee appointed. A new church was reported by Rev. W. J. Primrose of Spaulding and enrolled as the Cedar Valley church. Christian education received a large consideration. President Crone of Hastings College gave an address at a popular meeting and Rev. Ralph H. Houseman spoke on efficiency in the Sunday school.

Christian Education Dominant Note—Indianapolis Presbytery met in Irvington church, Indianapolis, being opened with an address by F. W. Hinitt, D. D., president of Central University, Danville, Ky., upon the theme "Christian Education." This was the dominant note of the session and was followed by a conference in which Christian education was discussed by Rev. A. C. V. Skinner, Ph. D., Dr. F. O. Ballard and R. C. Hughes, D. D., who also spoke of the newly purchased house for the university pastor at Bloomington. David Van Dyke, D. D., was placed upon the honorably retired roll, having served over fifty-one years. Owing to the removal of many of the members of Beech Grove church it was dissolved. The church building will be purchased by the Methodists. The dissolution of two other churches was encouraged—Putnamville and Bainbridge. This action was not due to any late changes in the community so much as to the modern principle of denominational comity. The every-member canvass was approved. Harry W. Campbell of Second church was examined and taken under care of presbytery. The standing rules were amended to provide for a permanent committee on brotherhood.

MINISTERIAL OBITUARY

Benjamin F. Bittinger, D. D.—Dr. Bittinger, who had been stated clerk of Washington City Presbytery for forty years, died last week at the age of 90. He was born in Waynesboro, Pa., and was graduated from Princeton Seminary in 1847. After holding pastorates in Pennsylvania he was called to Washington in 1868. He was the author of a manual on Presbyterian law and usage.

Sell President Wilson's Church

The building of Central church, Washington, D. C., where President Wilson has been attending, has been sold to the Mount Carmel Baptists, a negro organization. Central church is looking for a place to build a new edifice.

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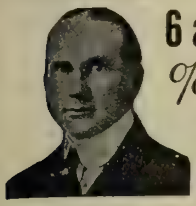

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Financial Situation

Farmer Profits Largely by Smaller Production This Year—Consumer Is Paying Constantly Increasing Prices.

In spite of the reduction in the size of the harvest due to drought, which in some sections is the worst experienced for thirty years, there has been no effect of corresponding importance upon trade or investments. Bonds seem to grow stronger in appeal, although some issues now are the lowest they have been in fifteen years. Holders of farm mortgages who have studied the situation in which the average farmer finds himself this fall are not at all concerned about the safety of their security. Farm loans are usually made for five years and in a country like this a serious setback in one harvest in parts of the country is overcome before the end of that period.

According to figures compiled by agricultural publications, the farmer will be the one to profit most by the short crop of corn and oats this fall. It is estimated that while the total agricultural product is 22 per cent less than last year the revenue will be 6 per cent greater on account of the higher price per unit. This means, it is estimated, that the farmer will receive about $5,000,000,000, or $269,000,000 more than last year. Various individuals with small reserves undoubtedly have been hit hard in some sections of the country, but business in general will not suffer. The decrease in the cotton crop has been followed by a rise in price so that the farmers of the South share in this increase in wealth.

One Year Shows Big Price Advance

Meanwhile the consumer is paying as much for food as he was last May, according to the index figure of Bradstreet's, which for September showed an upward slant of 1 per cent. The federal government has just published the result of a long study of retail prices in forty large cities of the country. The result only confirms the other reports and shows that on June 15 the cost of living was 60 per cent higher than the average between 1890 and 1900 and nearly 15 per cent higher than two years ago. Of the fourteen articles of food investigated bacon showed the largest advance, soaring 128 per cent. All meats advanced more than 72 per cent from the average of 1890 to 1900. Sugar alone declined. During the past year in the forty cities bacon went up 16 per cent, smoked ham 14 per cent, eggs 11, butter 5.8, and milk 4 per cent.

E. H. Gary, chairman of the United States Steel Corporation, on his return from Europe recently pointed to the large money value of the crops and suggested that it would be difficult seriously to affect a country which can produce as much wealth each year as this. The Balkan war caused a large depression of business in foreign countries.

A reader of this column in commenting on the report of the discussion between church officials on various investments urges that the moral and civic advantages of owning a home often outweigh purely financial considerations. It is true that many men gain a larger interest in affairs of their town, pay more attention to candidates for office and examine more closely how the taxes are spent after buying a home than before. For men of comparatively small means, a home is one of the best investments that can be made. It provides a shelter for the family, no matter what may befall, whereas in a rented house a regular income must be assured to retain a place to sleep. More than one man has been led first to save by his desire to have a home of his own.

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OKLAHOMA MORTGAGES
Attractive Interest Rate
Geo. R. Fish, Ardmore, Okla. Investment Banker

Views of a Minister's Daughter

(Continued from page 1322)

He looks complacently content in his pew.

The patient reader, if he has read so far, is going to ask what all this has to do with the question of our ministers' marrying. It has a great deal to do with it. Only one side of the problem has been touched. Shall the minister sacrifice his wife and children, or deny himself, provided the average salary remains what it now is? I feel perfectly safe in making the statement that from the professional classes a larger per cent of ministers' children enter into their life work with broader, richer visions of usefulness than many of their richer neighbors ever possess. It would be interesting to know how many of our able men not in the ministry have been raised in a parsonage. It would be worth the trouble, if one knew where to look, to discover the ministers' children among our literary people. There are certainly opportunities for a liberal education in a minister's home, provided, of course, the minister has a breadth of vision.

If the young minister feels he has a moral right to ask a woman to face privation and sacrifice with him, we can, I fear, never prevent it, but we can certainly lessen the sting of poverty and the load of care for them by seeing that the minister receives his proper amount of salary. At present his average salary reduces him to the laboring class. The carpenter and the bricklayer earn more a day. The high cost of living, or spending, has given cook, chambermaid, gardener, chauffeur and mill hand a corresponding increase of wages, but never a penny goes to the increase of the minister's salary. The high cost of living affects the minister fully as much as it does the butcher. True, the minister can often take advantage of reduced fares and discounts offered as a "sop to Cerberus," but "Paddy" has a pass, and the lawyer, the doctor, the writer and the actor have the same discount, with the certainty that their wages will be paid when due, while the poor minister waits and hopes and struggles along because he as a minister must "possess his soul in patience." The lawyer will not consider your case without his fee; if your doctor cannot collect his bills you are probably put on a "blacklist," and yet you are willing to place your minister in the list of the uncertain or slow pay because it is not convenient to meet his salary on time or his salary is but a mere pittance when paid.

It is well occasionally to ask ourselves a few plain questions. Am I paying as much, not as little as I can? Do we pay our minister by the month or by the quarter? If in quarterly installments, why? Does not the minister have to meet his obligations as well as other honest folk? Is he not liable to misfortune and special needs as well as the rest of us? If our church owns a parsonage what kind of a landlord are we? Do we really look after repairs? Do I personally ever inquire about the finances of my own church, or do I grumble and postpone my dues? Would I neglect my club dues in the same way?

The "dead line at 50"—what an ugly phrase it is. Can we not change it to "the firing line at 50"?—for at 50 a man is just in his prime. Who wants to hear a youth fresh from the seminary discourse a pretty little essay on the trials of this life? His faith has not been tempered by trial; his hopes have not been seasoned by experience; his life has not been strengthened by temptation, he is just entering the lists with a soul untried by suffering. What are you going to do for him? Handicap him by the "shabby gentility" of an insufficient income, and when he reaches the age of 50, put him on the "invalid corps" with a pittance of $200 or $300 per year while his faithful wife either starves to death or lives on her relations?

A Great Mistake for Ministers Not to Wed

The minister makes many mistakes—he is very human—but it would be a great mistake for him to remain single. In order to enter fully and understand the experiences of others he must know these experiences first hand. The home training is quite as essential for the minister as the pulpit practice. He must know to know others. Somebody asks about the priest. This is not a discussion of priesthood. The priest has the confessional, wherein he hears the experiences of his parishioners, while the minister hears only what you choose to tell him. There are incompetent ministers in the church and many incompetent wives, but they are in the minority. There are incompetent persons in other callings. We must not forget the splendid services, the faithful devotion of the great majority while we are looking at the failures and the weaknesses of the minority who have mistaken their calling or are too sadly handicapped to carry on their work in the proper way.

As a minister's daughter I am glad to be of some service, however slight it may be, to the church and the community. I am glad to entertain the "strangers," for we have discovered many real friends among them. I am glad to teach in the Sunday school; it is giving me courage and power for better work. A class in the Sunday school is an inspiration and those who do not teach miss a great deal. I am glad to help in every way I can the missionary society; it is opening my heart to a larger view of the world's needs. I am glad to do what I can. At the most it will never be all that I want it to be. But I do object to doing somebody else's work. I object to being both Martha and Mary. I only ask for justice. I ask enough merely to do my work well without having the constant dread of poverty, without the constant burden and fear of how shall I end my days. I do not want to be better off than the parishioners, but I do want enough to feel that I can relax occasionally without making redoubled efforts when the work is resumed. I do not want to have to work all through the vacation. I do not want to deny myself the "tools" needed in my work because the church is too stingy to provide a living wage.

I ask this in the name of the ministers' wives and families and for the ministers who have grown weary of holding out empty hands to you.

Taking Fees for Funerals

Anent Marion Harland's article "Should Protestant Ministers Marry?" particularly the statement that the salary paid the ministers secures all his energies and time, I wish to express a somewhat divergent view and call attention to an abuse on the part of many ministers of their high calling.

I refer to the practice of ministers' accepting fees for their services at funerals. Now if there is ever a time when a pastor should show forth the spirit of his Master it is in visiting the widow and fatherless in their affliction. Instead, some ministers look upon such an occasion as an opportunity to add to their salary, be it sufficient or insufficient, and thereby they earn the merited contempt of worldling and Christian alike, for such conduct savors of "graft." It at least puts the recipient on the plane of the flunky who accepts tips for services that his employer is supposed to pay him for.

As a concrete instance I know of a prominent minister of our denomination who, when one of his members died, told the widow that he would make no charge for his services, as the deceased was a member of his church. When a nonmember, the husband of one of his members, died he did not hesitate to accept a fee from the widow.

Another minister in teaching his Bible class spoke of a special fund in which he kept marriage and funeral fees. Now these are instances that came to my knowledge in a very limited acquaintance with such matters and the fact that two prominent ministers should accept such fees as a matter of course leads me to conclude that it is a common practice. I should be most happy to learn that I am mistaken.

There are other points in the article that I might discuss, but will simply quote one of the brainiest and most successful Y. M. C. A. secretaries in that work, who in speaking of an assistant secretary in another city who applied to him for a position, stating he wished a change in order to secure an increase of salary, said that such a man had not the proper conception of his calling; in entering such service he must expect to make a sacrifice in the matter of salary, and anyone unwilling to do it was not the man for the place. I grant that the ministerial calling is underpaid, and until we laymen are educated up to a higher conception of our duty in the matter of giving it will call for some sacrifice on the part of anyone entering the ministry, but the desire to have the clergy remain single I consider most remote in the minds of all Christians. ELDER.

Betty and Benjy's Christmas Work

(Continued from page 1324)

"Now, stand still," said Benjy, "and I will take your pictures."

They were all so pleased and raised such glad, bright faces, that click! went the shutter, and Benjy knew he had one good picture. He took several more of them on the lawn and then it was time to go home. Mrs. Bradford showed Benjy and Betty how to develop and print the pictures they took of all the little children they entertained.

Benjy showed the pictures to their mothers, and every one was so pleased that he sold many dozen of them. Mrs. Bradford bought Margery's pictures and put the money in her bank, and Margery also received some pennies for playing with the little visitors.

By the time school opened there were many entries in the notebooks and the red apple banks were nearly full.

The Busyfeet Club had a delightful summer and now are looking forward to the time when they can open their banks and go shopping with mother.

MARGARET REES CHRISTIAN (age 12).
Ishpeming, Mich.

THIRD PRIZE

BETTY'S NEEDLE ran slowly in and out of the stocking, but despite the slowness of her needle, it easily outstripped her thoughts.

"I wish I wasn't a girl. I wish I wasn't a twin!" she scolded.

"My, what a lot of wishes!" It was jolly Uncle Ned who stuck his head into the room. "Well, little lady, what's the matter?"

Betty began to explain her inability to earn Christmas money.

"A bad case indeed, but I think I've a remedy," exclaimed Uncle Ned in his deepest tone.

"What—oh, what?" begged the eager twins, for Benjy had returned.

"My plan is this: Make a garden and sell the vegetables." He could not proceed for the vigorous hug from Betty.

They joined the Garden Club and planted the seed. Then the time of waiting began. What excitement there was when the first little green spout showed itself! Betty went out every morning gathering orders, when the vegetables were large enough to sell. Even cross Mrs. Black, when she saw Betty's smiling face, on second thought decided to become a regular customer.

In the afternoons Benjy, with his little cart, delivered. He carried his camera with him, for he had become well known as the "little photographer." The children were not always successful, for it was but a game of chance, this depending on nature.

One day a man approached the two. Benjy was weeding and Betty was looking with satisfaction at her own little flower bed. The man looked at their garden, smiling mystically as he departed. The following week a letter came to the twins. Briefly it stated that they had won the garden prize. Benjy drew the precious check out. "Five dollars! Hurrah!"

Betty now opened a letter addressed to her. It was from the rich lady on the hill, who wanted to buy Betty's flowers. That was but the beginning.

At the end of the season Uncle Ned brought over the neat accounts. The total reached $8 without counting Betty's flowers and Benjy's pictures. As for Margery, she earned her money by being a good little miss and by acquiring a fondness for washing her face. Thus their summer ended with well-filled banks.

MURIEL HUGHES (age 14).
Minneapolis, Minn.

DEAR YOUNG AMERICA: The editor is afraid that you are not very much interested in earning Christmas money, for only a third of the usual number of Betty and Benjy stories came in. Or was it just that you were having too good a time to want to write? If that was the case, the editor will look for some specially interesting vacation stories from you. Don't forget to send pictures, too, if you have them. And—be careful about writing too long! Some of the very best stories in this contest had to be discarded because of length.

MEN PLAN WORK FOR CHURCH

Will Confer on Benevolences—Plans have been made for a brotherhood conference at Lafayette, Ind., some time this fall. Brotherhood officers will join with Rev. A. F. McGarrah in five district conferences in Indiana and adjoining states in the interest of the every-member canvass campaign.

Men Plan Reception—Plans for the annual reception of First church, Seattle, Wash., were recently made at a meeting of the council of the brotherhood of men's clubs of the church, of which the pastor, Dr. M. A. Matthews, is ex-officio president.

Brotherhood Organized—A brotherhood was recently organized at Trinity church, South Bend, Ind.—Plans have been made for a midwinter conference in Dayton Presbytery to consider the possibilities of men's work—The Pioneer Bible class of First church, Johnstown, Pa., at its meeting to organize for the fall work adopted plans for a banquet to be held soon.

Start Mission Sunday School—The organized Bible class of New Prospect church, Tenn., has established a mission in a near-by schoolhouse.

Dubuque Directors Remember Mr. Severance

At a recent meeting of the directors of Dubuque German College and Seminary an expression of the appreciation of the counsel and gifts of Louis H. Severance was adopted. The resolutions recognized that "Mr. Severance was one who was the gift of God to his people to lead and to encourage and strengthen them and to make life sweeter and nobler." Mr. Severance was especially interested in the Dubuque institution and no small part of its success is due to his sympathy and generosity.

Calendar and Record

Synod Meetings

Indiana—Peru, Oct. 6, 7:30 p. m.
Kansas—Emporia, Oct. 14.
Minnesota—Stillwater First, Oct. 9, 7:30 p. m.
North Dakota—Langdon, Oct. 9, 2:30 p. m.
Oregon—Portland Westminster, Oct. 14.
South Dakota—Groton, Oct. 2, 7:30 p. m.
Washington—Vancouver, Oct. 14, 7:30 p. m.
Utah—Mount Pleasant, Oct. 8, 7:30 p. m.

Presbytery Meetings

Aberdeen—Mina, Sept. 30, 10 a. m.
Abilene—Rochester, Haskell county, Sept. 26.
Alton—Carlinville, Sept. 25, 8:30 a. m.
Baltimore—Baltimore Arlington, Oct. 6, 8 p. m.
Birmingham—Rocky Ridge, Sept. 30, 7:30 p. m.
Carlisle—Silver Spring, near Mechanicsburg, Sept. 30, 3 p. m.
Chester—Llanerch, Sept. 30, 10 a. m.
Chicago—Austin, Oct. 6, 10 a. m.
Erie—Erie Park, Oct. 6.
Grande Ronde—Portland First, Oct. 14, 1:30 p. m.
Hobart—Grandfield, Oct. 3, 8 p. m.
Kalispell—Columbia Falls, M. E. church, Oct. 6, 7:30 p. m.
Mankato—Kasota, Oct. 6, 5:30 p. m.
Minneapolis—Crystal Bay, Oct. 6, 6:30 p. m.
Mouse River—Bottineau, Oct. 6, 8 p. m.
Nassau—Far Rockaway Sage Memorial, Oct. 7, 10 a. m.
New Castle—Salisbury Wicomico, Oct. 7, 2:30 p. m.
Oakes—McLeod, Sept. 30, 7:30 p. m.
Olympia—Aberdeen, Sept. 30, 2 p. m.
Ogden—Ogden First, Oct. 7, 11 a. m.
St. Paul—Vermillion (Dan Patch line), Oct. 7, 9:30 a. m.
Salt Lake—Springville, Oct. 7, 10 a. m.
Santa Barbara—San Francisco, 920 Sacramento street, Oct. 14.
Spokane—Davenport, Oct. 7, 7:30 p. m.
Walla Walla—Stites, Oct. 9, 7:30 p. m.
Westchester—Scarborough, Oct. 6, 3 p. m.
Willamette—Albany First, Oct. 13, 2 p. m.
Yellowstone—Billings First, Oct. 7, 2:30 p. m.

Moderators Elected

Milwaukee—George B. Pence.
Shenango—B. McLeod Paul.

Ordinations

Logansport—George W. Allison.
Saginaw—Joseph H. Green.

Resignations

Illinois: Rockford Westminster: Charles J. Wilson.
Indiana—Indianapolis Sixth: David Van Dyke; Monticello: C. J. Armentrout.
Iowa—Dexter: H. O. Bethel.
Maryland—Havre de Grace: A. L. Taxis.
Michigan—Petersburg and Deerfield: C. M. Bear.
New Jersey—Collingswood: W. W. Casselberry.
New York—Union First: C. L. Luther.
North Dakota—Bowbells: David Samson.
Ohio—Outville: M. E. Wright.
Oregon—Union: H. C. Cockrum; Pine Valley and Carson: R. K. Moseley.
Pennsylvania—Cochranton: J. H. Moore; Mifflintown: C. E. Hills; Wilkinsburg Second: C. G. Jordan; Washington: W. J. Wilson; Pittsburg Oakland Welsh: John R. Thomas.
West Virginia—Newell: H. E. Giles.
Washington—Tacoma Westminster: J. Wesley McCallum.
Wisconsin—Milwaukee Grace: Arthur M. Baker.

Calls

California—Fresno Calvary: F. L. Benedict, Beloit, Kan.
Illinois—Hinsdale: E. J. Houghton.
Indiana—New Albany Third: C. J. Armentrout; Logansport West Side: W. T. Hughes, Duluth, Minn.; Gary Westminster: M. H. Krause; Sullivan: William E. Gray, Aurora; Kirklin: H. E. Shier.
Iowa—La Grange: James B. Chase; Griswold: R. F. Chambers.
Kansas—Topeka Second: J. P. Hicks, Fort Worth, Tex.
Michigan—Lansing Franklin Avenue: Richard Stepnagle.
Minnesota — Warren: David Samson, Bowbells, N. D.
Oklahoma—Wagoner: C. S. Baughman, Henryetta.
Ohio—Ashtabula Prospect Avenue: H. E. Giles; Roseville: A. M. Chapin; Trenton: Ansley B. Blades; Manchester: H. D. Trickey.
Oregon—Albany: J. Edward Blair.
Pennsylvania—Bethany: R. C. Douds.
Texas—Amarillo: R. K. Moseley.

Installations

Delaware—Wilmington Gilbert: John B. St. F. Isaacs, Sept. 7.
Illinois—Manteno: J. J. Ehrstein, Sept. 17; Mount Sterling: George M. Payne, Sept. 25; Winnebago: J. A. Circle, Oct. 2.
Michigan—Mount Pleasant: J. H. Green, Sept. 15.
Ohio—Marion First: L. L. Strock, Oct. 9.

Supplies Arranged

Iowa—Carson: B. C. Bailey; Plover: H. T. Sackett.
Pennsylvania—Transfer: Rev. A. F. Alexander; Harlansburg: Rev. F. B. Shoemaker.

Vacant Pulpits

Oklahoma—Several fields; J. K. Thompson, D. D., Muskogee, home mission chairman.
Pennsylvania—Magyar Farrell, John Soos clerk; Sharpsville, O. B. Law clerk.
West Virginia—Newell, W. H. Wilhelm clerk.

Changes of Address

Butler, H. S.—Washington, D. C., to Huntsville, Tenn.
Humphreys, Marion—LaJunta, Colo., to Freeport, Ill.

Accessions

Idaho—Hollister, 6, Sept. 14, D. J. Treiber.
Montana—Anaconda, 7, Sept. 7, J. M. Ross.
Ohio—Cincinnati Covenant, 8, Sept. 7, Robert Watson.

Churches Organized

Wisconsin—Chilton, 60 members, L. T. Hardin, supply.

Dedications

South Dakota—Lake, near Wilmot; costing $2,000; M. W. Williams supply.

Obituary

Morris—Rev. John H. C. Morris was born near Hanover, Ind., on Sept. 27, 1872. He graduated from Hanover College and McCormick Seminary, and was licensed and ordained by the Presbytery of New Albany. On July 3, 1900, he married Miss Nellie Covert of Greenview, Ill. To this union were born two children, a son, Paul T., who died in early infancy, and a daughter, Edith Margaret. The thirteen years of Mr. Morris's ministry were spent in the Synod of Kansas, where he served the following churches: Conway Springs, 1900-03; White City, 1903-06; Richmond, 1906-12; Culver, 1912-13. Although in failing health for a year, he kept up his work in Culver till three weeks before his death. He filled his pulpit for the last time on Sunday, July 6, preaching from Revelation 22:5. He passed away at the St. Barnabas hospital in Salina, Kans., on Sunday, July 27. Short funeral services were conducted in Salina by the U. B. and M. E. ministers of Culver in the presence of a large number of his parishioners who had come to Culver. His remains were taken to his old home in Indiana and the services there were conducted by the Rev. W. A. Cravens, who paid a noble tribute to a loving husband and father, son and brother, as well as a consecrated preacher and pastor. The Lord has taken from his militant church one whose holy influence has blessed the lives of many.

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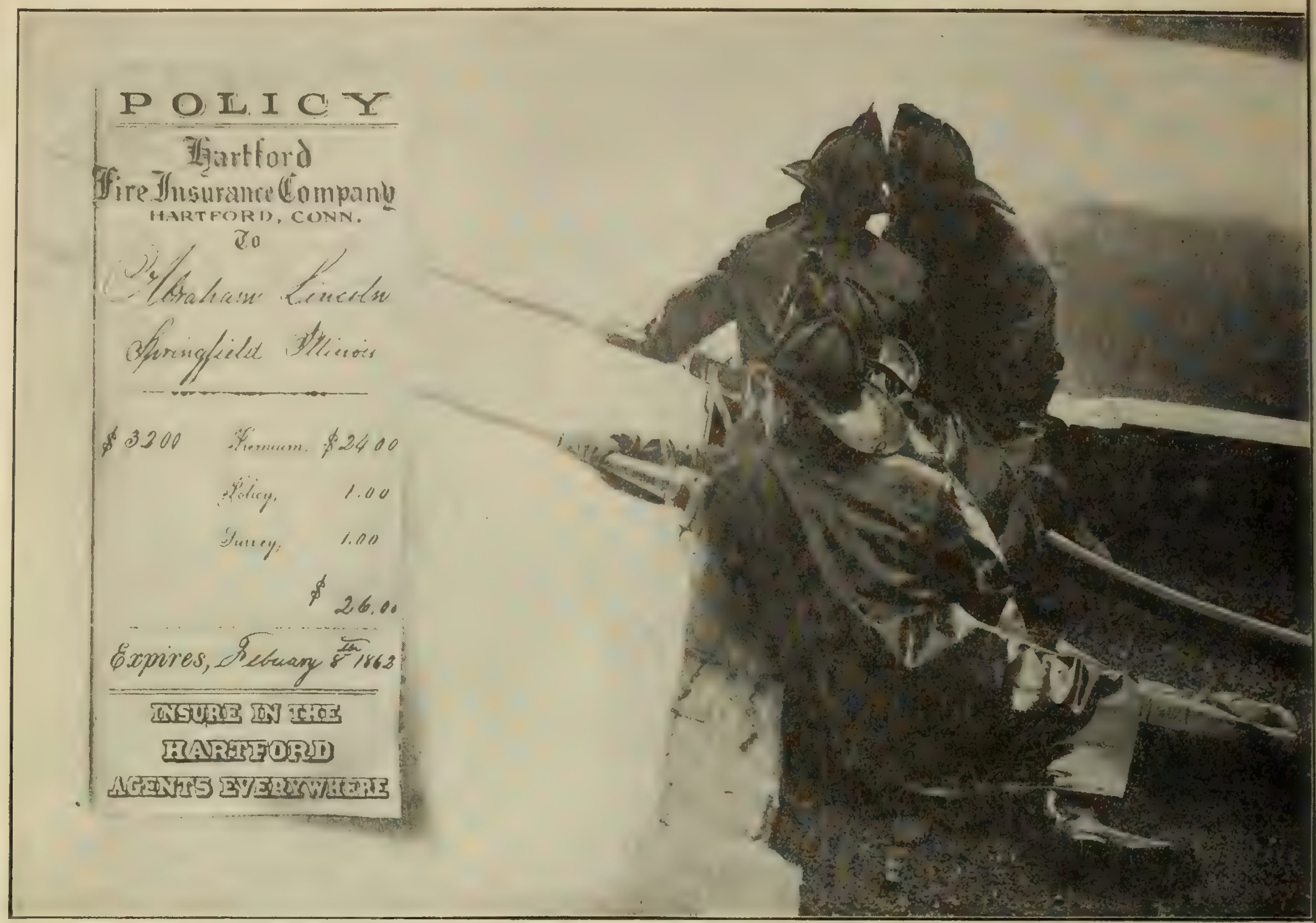

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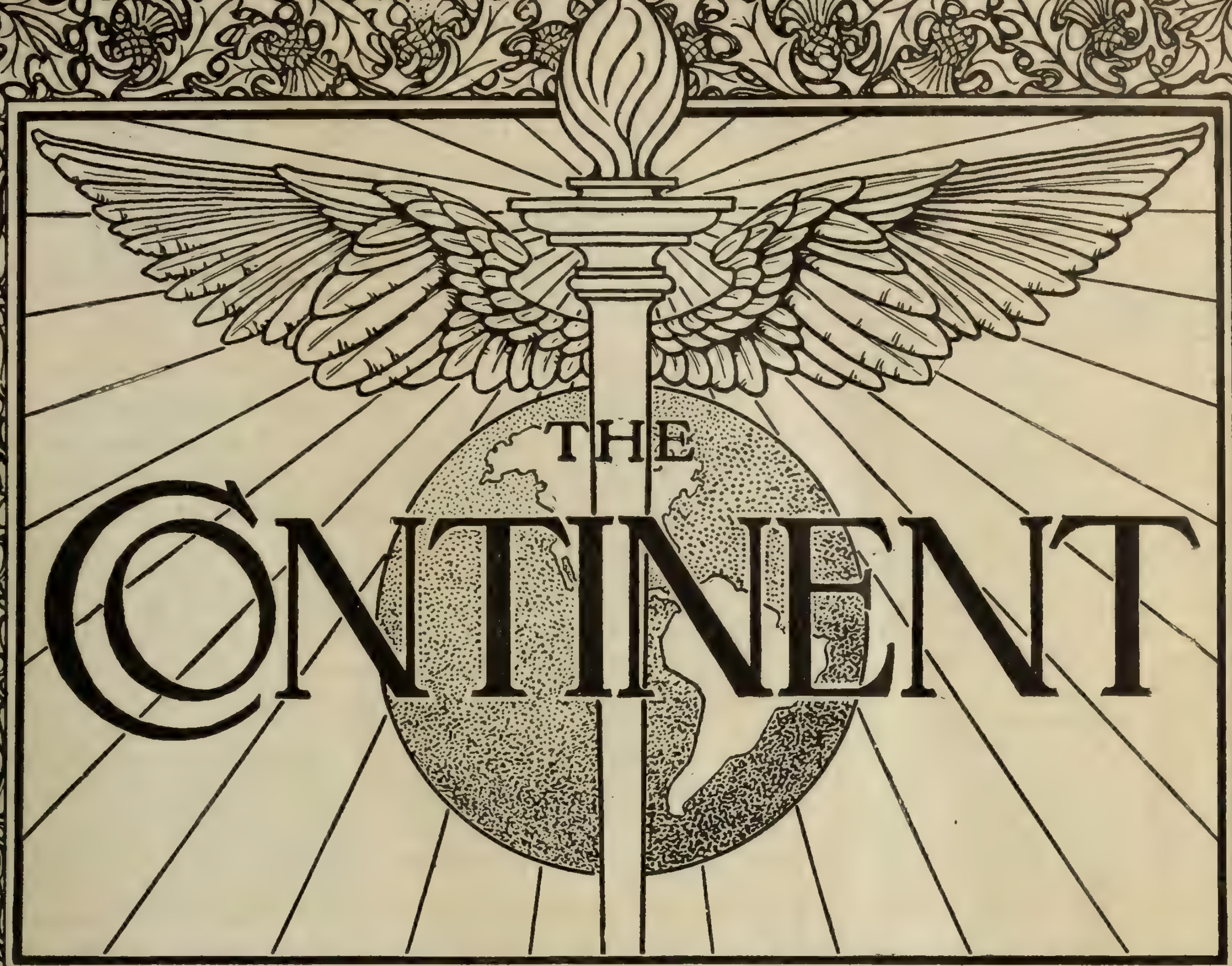

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Around the Shop

Perhaps you, as well as the Around-the-Shop Man, remember Rollo. Not Rollo of the story books, but the real Rollo of our own little town. He was the boy that was finicky about his neckties, who seemed always to know just what to do when the girls were around, and whose Chesterfieldian manners (we just called them "slick") were the envy or the disgust of the barbarians.

Rollo was so polite that when his mother came in on a blustery winter day with an armful of firewood, he would always lay down his book, open the door for her with a lovely bow, and perhaps even move a chair that interfered with her reaching the woodbox.

Rollo meant well, but he hadn't thought out his politeness. His book of etiquette spoke of rising to open the door for a lady but said nothing about carrying in wood. Nowadays, if you come the side way into Smith's dry goods store, across from the P. O., you are pretty sure to see a bald head projected above the thread cabinet. That belongs to Rollo—the head, not the thread cabinet. Somehow, nothing worth much has ever come to belong to Rollo. His superficially polite ways make him a passable salesman, but he never has thought of his work from the purchaser's viewpoint.

The periodical representatives who do most to extend subscription lists are those who honestly believe they are rendering a service to the people they visit in presenting something helpful and more than full value for the money paid. If they are only perfunctorily following the rules of salesmanship they fail. The ministers —and there are a host of them—who are not merely willing but anxious to have their people read a good religious paper are the ones who think for themselves, and who have thought down to principles. They know that such a paper is either of unique service and therefore a thing to encourage actively, or it should have no standing whatever.

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CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

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Organizing the Church Better

"TOO MUCH ORGANIZATION ALREADY!"

So one is answered nearly always if he speaks for a better organized church. Belief that the present-day church is over-organized seems deeper seated among church people than almost any other creed.

Proof of it invariably cited is the enormous array of societies, clubs and committees that adorn the average congregation.

And from that point of view it is not difficult to concede that churches often have too many organizations. But too much organization—that doesn't follow.

The mass of church workers enjoy a pretty thorough misunderstanding of what organization really signifies. It should help to attempt a rock-bottom definition of the idea. Here's a try at it: *Organization is the process of analyzing in logical order the whole task of the church and then assigning the several parts of that task to individuals according to their respective adaptations.*

Or to come nearer to the vernacular, organizing a church is sizing up its job and then pointing out to each member his place to get busy.

And as long as it is done understandingly and tactfully by a real leader, there can't be too much of that in any church. Just now there is a vast lack of it in most churches.

◆

Who is the leader whose business it is thus to organize the church—survey, comprehend, divide and distribute the church's task?

You can come at the answer very quickly by process of elimination if not in any other way. It is the pastor.

Now, from one angle it does seem a shame to suggest anything more for the already overcrowded budget of a pastor's duty. But this matter of being responsible for the effectiveness of his church organization is not an appendix put in at the back of a minister's book. It comes right up among the first chapters.

Two things clinch the obligation on a pastor inevitably.

In the first place, the church summoned him to be its leader. That is the main meaning of his call. Somebody merely to conduct public worship could have been secured cheaper. Somebody to head up the congregation and marshal it for success was wanted.

In the second place, the pastor is the only man in the church so situated that he can make church work his biggest topic of thought. He is the only man who is on the church job all the time.

Let there be no misunderstanding here. Every layman is just as much obliged as the pastor to put his whole life into Christian service. But the big end of a layman's service has to be manifested through his daily work at his livelihood. The church can come in for only fragments of time and intervals of attention.

The minister on the contrary has church work for his livelihood. He can put himself into it completely. He can always be watching it. Of course, he thus comes to know the minutiæ of parish conditions in a way that no layman can.

Necessarily then he is the man to plan the church's work. He only grasps the situation broadly enough to see all that ought to be done. He only can lay out a policy covering everything.

Better, too, than any layman himself can know, the pastor can tell where that layman ought to work in the church. He knows better what needs doing and he knows better what the layman can do. Another man's judgment on one's capacity is always better than one's own.

The rational thing for a church member to do, then, is to go to his pastor and ask to be assigned to that nook and corner in church operations where he will amount to most.

And the pastor ought to be ready to accept the responsibility of telling that particular man where is the place for him in the working scheme of the church.

That is organization. And the pastor is organizer.

The attainment of any such ideal depends, however, on a thorough understanding between the pastor and his laymen. It must be based on a clear conception of their proper shares of a common load.

If the minister strides pertly into the midst of things and proclaims his clerical right to put everybody to work, nothing will happen in that church but an enormous ruction.

But if everybody begins right, with mutual appreciation that the pastor is not taking to himself any lordship but only trying to fill in the church's life the place he is paid for filling, no boldness of initiative on his part can cause offense.

On that understanding businesslike and system-loving laymen will respond as they never do respond when matters run along haphazard with free leave for everybody to work or not work as the mood may take him.

Laymen who hear their pastors appealing from the pulpit with vague generalities for their help in the church's tasks, find it easy to put off responding.

But when the pastor comes to a member saying, "Here's a thing which you can do—one specific service that needs doing right now; won't you take hold and handle it?"—that man is going to find it awfully hard to refuse. In fact, if he respects the pastor and has some reasonable modicum of religion himself, he can't refuse.

Such certainly is the secret, by and large, of a harder working laity in the average American church—definite jobs set off to definite men on a definite program of church activity.

◆

There's a supplement to add, however, of prime importance.

Whenever the directors of any business corporation hire a general manager, they look out to lift off his shoulders all trifling detail. They know that no man can plan big and aggressive policies if his mind is dulled with routine drudge work.

So they hire help to take the drudgery, and set the manager's brain free to study conditions and plan betterments.

Laymen who really care for an efficient church will surely be no less wise and just in regard to their pastor.

If they expect him to serve as general manager of the church, they must secure to him the liberty for it; they must not wear him out by requiring attention to fussy items of church mechanics.

Particularly they owe it to him to relieve his mind of financial bothers. Finances are peculiarly a lay responsibility.

No church partnership can work to much advantage unless the lay partners show liberal good sense in giving their pastoral manager fit room and chance to manage.

The World

Ulster Unionist Volunteers in Military Parade

Twelve thousand trained volunteers marched and countermarched in the presence of 25,000 spectators at Belfast last Saturday afternoon, the parade being reviewed by leaders of the "provisional government" of Ulster and the ceremonies concluding with a speech by Sir Edward Carson, the potential premier. The whole affair was carried out with military precision and so large a body of trained men has not been marshaled in Belfast since the historic battle of the Boyne. It was, of course, a demonstration against the home rule bill—which is yet to receive final action—and each volunteer, besides the Belfast division members, is sworn to prove his loyalty to his country by opposing this feature of the program of his country's government. For the Orangemen and the anti-home rulers of the North of Ireland sharply differentiate between king and country and between the Liberal party and the coalition majority in parliament. The motto of the Orangemen is announced to be "One king, one flag, one parliament," which certainly will be a decided novelty in the way of a war cry for "rebels," if the protesting Ulstermen can possibly be called such. The anti-home rulers declare that all the steps have been taken for repudiating and resisting the decrees of a Nationalist parliament—which contemplates the rule of the Irish Catholic majority—and for the taking over of the government of Ulster "in trust for the British nation."

In spite of this and other demonstrations, the mass of the English people have remained apathetic and the government is ostensibly indifferent, but the Ulster "tragedy" or the Ulster "farce" will probably not be overlooked indefinitely. Premier Asquith, Chancellor Lloyd George and Winston Churchill, first lord of the admiralty, have just met at the home of the chief Liberal parliamentary whip for a conference, and James Bryce, former ambassador to the United States and a former chief secretary for Ireland, has been visiting Belfast and Dublin. But it is denied that this is preliminary to a general conference of the leaders of all the factions, such as has been earnestly urged by Lord Loreburn, a prominent member of the Liberal party.

John E. Redmond, the Irish Nationalist chieftain, made a public offer to Sir Edward to discuss the provisions of the home rule bill and to meet every desire of the Ulster champions if the principle of a local parliament for Ulster were conceded. To this Sir Edward telegraphed The London Express announcing his willingness to discuss any measures for the improvement of conditions in Ireland if Ireland's position under the imperial parliament is retained. Thus an irreconcilable conflict is apparent.

British Business in Northern South America

Great Britain is about to make a gigantic strike in Ecuador and in Colombia through concessions obtained from the governments of those two countries by Lord Murray of Elibank for the famous firm of Pearson and Son. Lord Murray was formerly chief whip of the Liberal party, the party in power in England, and resigned from parliament to become a partner in the Pearson firm, which is headed by Lord Cowdray. Lord Cowdray and his wealthy associates have extensive interests in Mexico, and it was asserted a few weeks ago that their influence was used to induce the British government to extend prompt recognition to the Huerta regime.

The concession obtained in Ecuador, says The London Standard, practically amounts to exploiting all the virgin territory of the country for a term of forty years. It means the expenditure of huge sums of money, and also means, says the same London authority, that American and European concession hunters have been defeated. Colombians have not been favorably disposed toward the United States since the loss of Panama. Special significance is attached to the possibility of canal construction under this program, for therein lies dormant competition for the Panama canal. The English concessionaires are to acquire lands and harbor facilities in the Gulf of Darien, hard by the Caribbean entrance to the Panama channel, also interests along the Atrato river, which is navigable far back into Colombia. Its headwaters almost meet those of the San Juan river, which flows into the Pacific and is also navigable. The state department at Washington is making inquiry into the scope of the grant.

Besides the Colombian commercial coup Lord Murray also engineered a grant from Ecuador of valuable oil and mineral rights. Half a million dollars is to be spent within ten years in exploring for oil, which is being increasingly used as fuel for ships in place of coal, and all necessary privileges are given for the development of the enterprise. However, the congress of Ecuador has been reluctant to ratify the contract, and its terms have been severely criticised by a newspaper in Guayaquil as a huge joke or worse. But The London Times insists that the contract would be a good thing for Ecuador and that the congress at Quito would be ill-advised to reject it. The Times also hints that it ought to be pleasing for Ecuadorian patriots to have their undeveloped wealth exploited by subjects of a disinterested power rather than by some one else—Americans, for instance.

If Englishmen succeed in these broad and ambitious plans British prestige in South America will be vastly enhanced. Indirectly the cause of peace may be advanced, as commercial activities may check or divert Latin-American energies away from war and revolution.

Crossing the Mediterranean by Aeroplane

A fresh impetus has been given to aviation and to France as its chief exponent by the feat of a young Frenchman, Roland G. Garros, last week in flying from Europe to Africa across the Mediterranean, a distance of 560 miles, from St. Raphael, near Nice, to Bizerta in Tunis. The trip was made in eight hours, at a high altitude, with a speed of seventy miles an hour, and is regarded as a remarkable example of sustained flight. The French were pleased to see that if the cables between France and her African possessions were cut quick communication would still be possible. It is not long ago that the crossing of the English channel by aeroplanes was an astonishing accomplishment, but now the aerial passage of the Atlantic begins to seem both possible and practical. Garros, the hero of the Mediterranean achievement, says it will be done "some day," in a light, swift monoplane, flying from England to Ireland, thence to Newfoundland.

Two other French aviators, Vedrines and Prevost, last Saturday at Rheims made the terrific speed of 118.6 miles an hour over a measured course, thus setting another world's record.

Directors Blamed for Wreck; Hadley on the Board

The interstate commerce commission's report of its investigation of the recent fatal wreck on the New York, New Haven and Hartford railroad at Wallingford was made public last week. Minor employees are blamed, but for the first time in railroad history the directors and the chief managers of a great transportation system were held definitely and officially responsible for "inefficiency." A list of these men, many of them high in the financial world, is given, to which is appended this scathing comment:

"On this directorate were and are men whom the confiding public recognize as magicians in the art of finance and wizards in the construction, operation and consolidation of great systems of railroads. The public therefore rested secure that with the knowledge of the railroad art possessed by such men investments and travel should both be made safe. Experience has shown that this reliance of the public was not justified as to either finance or safety."

The commission proposes to ask Congress for specific authority to regulate the speed and operation of trains with a view to securing greater safety.

President Arthur T. Hadley of Yale University has just been elected a director of the New Haven system as part of the new regime marked by the retirement of the former president, Mr. Mellen. Dr. Hadley is a new type of railroad director whose advent has been welcome both because of his personal standing and his special knowledge of railroad problems in their economic and scientific aspects.

Farmers' Congress Considers Live Problems

The Farmers' National Congress, an influential organization, held its annual session last week at Plano, Illinois, and its discussions attracted more than perfunctory attention, for the human as well as the technical side of agricultural problems was considered. For example, the president, Charles F. Sanford, foresaw the day when this country might have as serious a land question as England is confronted with. Because of the extraordinary rise in the valuation of farm lands, he said, it is no longer an easy or a simple matter for the average man to become the owner of an improved farm, and the number of tenant farmers is increasing—"in some states with alarming rapidity." And he simply but forcefully added: "It cannot be said with any show of reason that the growth of a tenant class indicates a stable or desirable economic condition."

Farm finance was another live topic and a resolution was adopted asking for an amendment to the federal banking laws to provide for rural banks to make long loans at low rates. The resolution was framed by delegates from Georgia, Nebraska and California. The general subject of rural credits is one with which the wiseheads at Washington are expected to grapple at the next session of Congress.

The most enlivening address was on how to keep girls—not boys this time—on the farm. A. P. Sandell, state secretary of agriculture of Ohio, declared the cultivating of woman is a bigger job today than the making of poor ground to yield. "Modern education must not take away the corner stone of motherhood," said Mr. Sandell. "Poor cooking is sending men to hades. Good baking, sewing and the other arts of our mothers are necessary to make the home a decent place in which to live. Of course, the farmer must see his wife is properly clothed and is not made a drudge, and has those little recreations dear to the feminine heart.

"Three girls who were marooned in the recent Ohio floods were helpless when raw meat was brought to them to be cooked. Newspapers would do more good if they ran the pictures of girls who won prizes at cooking schools on the front page instead of constantly parading Evelyn Thaw. Our statistics show three-fourths of the convicts in the Ohio penitentiary are men who went from the country to the city. In the girls' reformatory there are ten girls who came from the country to one who was reared in the city."

* *

Three Bureaus to Fight Alcohol Planned

At the fourteenth international congress on alcoholism, which met at Milan, Italy, last week, three bureaus of worldwide scope were projected—one to combat alcoholism, one a federation of physicians opposed to the prescribing of liquors for medicinal purposes, and the other a federation for the protection of native races. The economic importance of the liquor traffic was discussed by Italian, German and Finnish delegates, and all agreed that legislation could be framed for the suppression of alcoholism without endangering the economic conditions.

The Gothenburg license system, originated nearly fifty years ago and frequently praised as solving the liquor problem without ending the traffic, was criticised by several speakers. Among the critics was a London woman, Agnes Dack, an officer of the Universal Temperance Federation, who expressed the hope that the American delegates would join in disapproving the system. Under the Gothenburg plan the exclusive control of the sale of liquor in a city or town is given to a company licensed by the municipality, and the business is conducted by salaried managers, all profits above 5 per cent going into the public treasury. In Sweden, according to an experienced observer, it had proved a source of corruption and abuse. A modification of the plan has had a lengthy trial in South Carolina.

One of the principal addresses was made by William Johnson of Westerville, Ohio, who summarized the story of the battle against alcoholism in the United States for the last century, culminating in the Webb law, which bridges the gap between state and federal legislation. Miss Marie C. Brehm, lecturer for the Presbyterian Temperance Board, spoke for temperance instruction based on scientific and hygienic grounds.

* *

Mr. Bryan Will Not Desert Lecture Platform

Newspapers and individuals at home and abroad who have been criticising Mr. Bryan because he refuses completely to desert the lecture platform during his term of office as secretary of state can still persist in their objections, because the secretary of state announced that his lecture at Warrenton, Pennsylvania, September 20, was his latest, not his last, appearance as a paid speaker. The chautauqua season is ended, said Mr. Bryan, but he will continue to lecture whenever he feels inclined to do so. Incidentally he informed the inquisitive critics that his net profits for this season were about $6,500, and the total number of whole week days consumed was seven, not including engagements at points near the capital. Lecturing he regards as an entirely legitimate field, and he declares he does not believe that any person whose good opinion is "worth having" will blame him for persisting in his work.

* *

—Federico Gamboa, minister of foreign affairs, was last week nominated by the Catholic party for president of Mexico, and, it was announced, will have the support of President Huerta. Washington authorities regard this as a complete vindication of President Wilson's policy and a fulfillment of ex-Governor Lind's mission to Mexico.

Religious World

Welsh Presbyterians Advancing in Missions

The General Assembly of the Welsh Calvinistic Methodist Church was in session in Utica, New York, September 17 to 21. The Assembly meets triennially. The body is composed of six synods: New York and Vermont, Pennsylvania, Ohio, Wisconsin, Minnesota, and the West. It comprises 152 churches in charge of ninety-four pastors, with a membership of 14,326, an increase of 567 members since the last report. Sunday school membership has decreased and a committee was appointed to suggest a remedy.

The combined offerings for the past year amounted to $147,151, which is $10.27 per member. The missionary zeal and activity of the body have been growing in the past few years, until now it is proposed to raise $100,000 for home and foreign missionary work.

Interesting special features of the meeting began with the address of T. Solomon Griffiths of Utica, the retiring moderator. He is the only layman who has held that office. His successor is Dr. John C. Jones of Chicago. A paper of great interest by Rev. John W. Morris of Vermont dealt with "The Welsh Theology of the Past Fifty Years in America." Greetings from the brethren present from Wales evinced a gratifying harmony of spirit. The address of Rev. R. T. Roberts of Rome, New York, representing the Alliance of the Reformed Churches in the World, was enthusiastically received, as was also the address of Dr. Ralph W. Brokaw of Utica, commissioned with its greetings by the General Assembly of the Presbyterian Church U. S. A.

Utica is a center of Welsh people in this country. The first church of the Calvinistic Methodist order (sometimes called Welsh Presbyterian) was organized in the town of Steuben some time after 1800. The church was burned and those who worshiped there in 1824 organized a church at Penycaeran, near Remsen. This church flourished for seventy-five years, but of late has dwindled owing to the decrease in the number of Welsh people in the vicinity. A fund has been secured for the rehabilitation of the property and its preservation as a memorial.

* *

Baptist Preacher Free from Russian Police

Rev. William Fetler, the Baptist evangelist and pastor in St. Petersburg who has been under bond to a Russian court in Moscow to answer for public Protestant preaching, was met on his return from the Baptist world congress in Stockholm by the gratifying news that he had been included, with three other Baptist preachers, in an amnesty proclamation which extended the mercy of the czar to "many criminals." At the same time the Moscow court issued an order that Mr. Fetler should no longer be subject to police surveillance. The bail bond of 5,000 rubles which had been given by Rev. J. H. Shakespeare of London on behalf of British Baptists has been returned to Mr. Shakespeare with 4 per cent interest added. After the bond came back to London, however, news was received that Russian priests had filed a protest in Moscow against the release of Fetler and were trying to get his case reopened. It seems certain that this effort of the hierarchy will be futile, but it is another sign of the fashion in which liberality and bigotry seesaw with each other in Russia.

* *

Epworth Leaguers Called to Win Chums

Dr. W. F. Sheridan, the secretary of the Epworth League, is calling young Methodists to prepare for a very significant evangelistic movement devised on interestingly original lines. Dr. Sheridan's summons to this activity designates November 9 to 16 as "win-my-chum" week. Within that week all Epworth members are expected to bend every energy to persuade young people of their acquaintance, and especially young people of Christian homes, to declare out and out for Christ.

In preparation for such service, every league is exhorted to conduct through October a training class for personal work. Mahood's "Art of Soul Winning" and Ober's "Personal Work" are recommended as textbooks. The first ten days of November are to be occupied with a systematic scheme of friendly calls on every young person whom any local league has recorded in its "constituency" list. Pledged prayer is to accompany the undertaking at every step of the way. Finally, on Sunday night, November 16, each pastor is expected to conduct a "round-up" at the meeting of his league, and on that evening it is hoped a great host of young people will identify themselves with the church.

Editorial

Perennial Themes

A PRESBYTERIAN ELDER of our acquaintance recently said that in his judgment there were certain themes on which every pastor owes it to his people to preach instructively every year. No matter how many other things might demand attention, these could not be left out or pushed off without injury to the church. He said he always missed them, because they were the "bones" of his faith around which he built up his daily living.

We asked him for a list of such themes and now we share them with our readers, laymen and ministers, for consideration and such comment as may seem wise. Our elder friend thinks every year's preaching ought to include at least one sermon definitely meant for instruction on each of these themes:

"The Fatherhood and Love of God," "Inspiration of the Bible," "The Person and Work of Christ," "Prayer," "The Person and Work of the Holy Spirit," "Sin and Its Meaning," "Worldwide Missions," "Atonement," "Christian Citizenship."

As we understand him, he would admit that many more sermons than one should be preached regarding such themes, and that they are implied in many sermons which are not specifically on them. He feels, however, that every church needs and deserves explicit instruction regarding these nine subjects, with all the variety in wording that the trained intelligence of the minister can give them.

We confess to some interest in the way this will strike our readers. They are very old themes, but they seem fundamental. We suppose they could be made narrowly doctrinal and very dreary, but that was not implied in our good elder's idea. They are certainly themes on which it may be expected that educated men—say nothing of ministers—should have some ideas by this time. It is difficult to see how a well trained church could fail to have ideas regarding them all.

Yet some of them are among the most discussed and mooted subjects of the times. We notice that when Dr. Gladden preached a series of doctrinal sermons on such themes, the papers reported surprisingly large attendance of his own and other people. How much of that may have been due to the spirit of controversy which was somewhat in the atmosphere around his pulpit, we do not know, and certainly we should not like to think of a church being instructed controversially in such great themes. But there is a strong current of inquiry regarding these truths of which we believe, with our friend, any minister might take advantage.

Another point of interest comes to mind. These are times of much peculiar religious teaching. Some if it looks so plausible that even the very elect are being deceived by it. People who have long been in churches are going astray after it. It is often declared that a minister ought to preach about such things and attack them at their vulnerable points which he can see and others may miss. The trouble with that, as many know to their sorrow, is that such attacks often serve to advertise the notions and give them the attractive position of martyrdom.

Sometimes it is doubtless wise to make the attack in any case. Generally, however, it would seem far better to meet the peculiar ideas by definite teaching of the thing that is true, with no mention of the error by name or description. No man who is trained in the truth regarding the nature of sin or the work of Christ or the true doctrine of his atonement will follow Mrs. Eddy's teaching. No one who is wisely taught regarding the inspiration of the Bible will tremble for it under the assaults of the times. Doubts about prayer will most easily be answered in a full affirmative treatment of the subject of prayer. A sermon on the worldwide value of the gospel, not followed by a missionary collection, will be a delightful and inspiring novelty in some churches.

We see another advantage. There is much peril of a minister and a congregation becoming addicted to petty, even if showy, themes. We are far from saying that such themes have no place. A perpetual diet of strong meat is more than some spiritual digestions are equal to. The preparation of such a diet is more than some ministers are equal to. But a diet without strong meat is much worse. Themes like these will keep the minister at the kind of work which will be best for him. Keeping them ahead, having some definite place for them in his yearly plan, as our friend suggests, will safeguard him and the people against that worse peril, of savory but unsubstantial food. Preparation of worthy sermons on great themes like these, year by year, without tiresome reiteration, will put any man up to solid reading and severe thinking. Thinking about them until they are clear enough to be preached will affect all the rest of his preaching.

Still, we are interested in the way it strikes our readers, laymen and ministers. Is the position well taken? Is the list a good one? Do laymen want sermons on such themes? How are sermons on such themes received? It would be helpful to many to know.

Little Discussion Where There's No Negative

This year it is expected of the presbyteries under the "U. S. A." Assembly that they will informally express their opinion on union between the Presbyterian and "German" Reformed Churches. In writing for Presbyterians it is still necessary to use—with an apology to the good people who have long since left it behind—this quoted historical adjective "German" in order to make sure of distinguishing the Reformed Church in the United States from the Reformed Church in America, whose historical antecedents are Dutch. But with explanation thus made, the more exact statement may be set down that the proposed union concerns the Reformed Church in the United States and the Presbyterian Church in the United States of America.

It must be frankly acknowledged that this union suggestion has not as yet awakened more than a passing ripple of discussion among Presbyterians. There can't, indeed, be much discussion aroused where the proposition in hand is so self-evidently excellent that not even a man of straw can be constructed on the opposite side for advocates of the idea to demolish. There is not even a dreamable reason why Presbyterians should not want to enter into fellowship with 300,000 of the finest people in the country—nearly all of German extraction but now as thoroughly American as any scion of Jamestown or Plymouth dares be. These Reformed brothers and sisters are all so orthodox that not the most rigid conservatives can fear them, and all so genial that not the most touchy liberal can doubt getting on amiably with them. Moreover, the plan of union as drawn provides for such gradual amalgamation that everybody will have time to get used to new relations before they are compacted into rigid organizational bonds. It is a very wise union scheme in this regard which the committees of conference have submitted—worthy of all the heartier indorsement because it is stamped in so many places with the wisdom of making haste slowly.

Besides acquiring so many new comrades in church life, Presbyterians will profit from the union by getting a new coordinate standard for prospective ministers to subscribe to when they join presbytery. It is provided that the conjoined church may use the Reformed creed, expressed in the Heidelberg Catechism, as equivalent in value to the Westminster Confession. In practice it will doubtless prove the more acceptable. Nobody thinks the Heidelberg document a whit less "sound" in theology, while for ministers to affirm in their ordination it is much better suited, since it expresses doctrine in terms of Christian experience rather than as propositions of religious philosophy. So the Reformed friends will be extra welcome because they bring with them that catechism of theirs.

Only one possible occasion for delaying this auspicious union is visible. If the "German" Reformed and the "Dutch" Reformed Churches—begging their pardon again for those convenient words of distinction—could only manage, by taking a little time for it, to work out a union between themselves, Presbyterians would gladly wait for the greater joy of uniting after that with all of them together.

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Lincoln Was a Christian—Plenty of Proof

It sounds trite to say that a man has done a public service by publishing a certain book; in these days of superabundant publication, indeed, there may be reason for the suggestion that service to the public would most often be found in not putting forth a book. But it is not a formal commonplace to acknowledge a tangible patriotic and religious benefit for the whole nation in one modest volume to be found in this fall's catalogue of new books. That is "Abraham Lincoln the Christian," of which the author is Rev. William J. Johnson, well known in the Presbyterian fellowship as a successful agent of the campaign for the endowment of Ministerial Relief and Sustentation.

The book is the product of studies and inquiries prosecuted through several years, all prompted in the first instance by the horror of hearing an infidel boast of Lincoln as an exemplar of his own atheism. Such a use of the most revered name of American history shocked Mr. Johnson inexpressibly, and he determined to find out for himself whether such an estimate of Lincoln was justified. What he discovered this little volume records, and it suffices here to say that the book makes it forever impossible for an intelligent citizen to repeat, either boastfully or sorrowfully, that Lincoln was an infidel. Instead, Mr. Johnson demonstrates that the martyr President was throughout his life a man of reverent religious feeling, which under the responsibilities of his incomparable task became a clear-burning personal Christian faith, and led him to express, shortly before his assassination, the purpose to make a public confession of Christ. Most of the material of the book, of course, is drawn from well known biographical sources, but it has been the author's fortune to discover considerable important new material, all corroborative of the conclusions just stated. With the cumulative effect of all these facts put together in one place, popular appreciation for Lincoln's Christian character is now permanently safeguarded.

Third Sort of Job for a Human Dynamo

After all these many and fruitful years in which Dr. W. S. Holt has been searching through the mountains and forests of Oregon and the other Pacific states for new settlements in need of gospel preaching, is it possible now to think of him as other than a foreordained home mission man? In the capacity of home mission superintendent his temperament has fitted his task so perfectly that the work and the man have seemed an indivisible unit. Yet we must remember that a good long while ago—longer than a face which refuses to age would seem to admit—there was found in this man the making of an extra good foreign missionary. So it is not lawful to conclude that there is but one kind of capability stored up in this compact human framework, which anticipated the ambition of scientists to invent a small-sized, high-power dynamo. There is therefore no reason to doubt that when this dynamo is presently hitched up to a third sort of church job, he will go whirling along with just as many revolutions a second and just as high production of energy per revolution as ever.

At any rate, it is soon to be incumbent on all Presbyterians to salute Dr. Holt as another associate secretary for ministerial relief and sustentation—a coworker with Doctors Foulkes and Sutherland in accumulating that $10,000,000 which is forever to stand between Presbyterian ministers and dread of want in their old age. And the salute will be unanimously hearty. Moreover, come to think of it, Dr. Holt will not even then be outside home missions; every bit of success he registers in this new relation will make it easier for pastors to give themselves self-forgetfully to hard service in pioneer fields of ministry. The only trouble in fact that remains to worry over, in the choice which the Board of Ministerial Relief and Sustentation has made for its second associate, is the transfer to the East of so great a portion of the supply of joy and jollity on which the Far West has depended. It will be necessary forthwith for Pacific Coast folks to arrange for importing two or three tremendously funny men from the East in order to restore equilibrium in the gayety of states.

The Unpictured Madonna of the Gray Hair

There is a picture yet unpainted. It is the picture of the aged Madonna. A host of artists have put on canvas their dreams of the virgin mother brooding over her Babe. Many have painted her in her eager hope for her growing Boy. More have sought to delineate the awful sorrow of "mater dolorosa" at the cross. But who has had imagination to show the face of gray-haired Mary in her latest days? Perhaps it is beyond the reach of human genius. Reverent art already seems to ascend its highest pinnacle as it strives to express the heart that pondered mysteries in Bethlehem and the soul that was pierced with a sword on Golgotha. But to read into the lines of a painter's brush Mary's understanding and peace after she had seen of the travail of her Son's life and was satisfied—after she had beheld his living power in missionary courage and martyr endurance, while she waited for him to fulfill his promise to come again and receive her unto himself—could there ever be an artist with the daring to venture that? Surely nothing less than a divine inspiration could qualify a painter to accomplish such a picture. And surely when done it would be the world's greatest picture.

—The passage of a resolution in the New Jersey State Federation of Labor providing that daily sessions of the annual convention shall be opened with prayer cannot be regarded as a pharisaic formality. At least, it was bitterly opposed in debate by speakers who contended that a labor convention was no place for religion, and the majority voting to adopt must have thought the opposite—that labor does need religion. And where the need of religion is felt is the place where it is surest to appear.

—The National Bible Institute of New York City is having a difficult year. Yet so steadfast and dauntless are President Don O. Shelton and his associates that no relaxation of their work is permitted to come within the range of even theoretical discussion. The occasion of the institute's present hardship is the loss of its strong and constant backer, William W. Borden, the young millionaire missionary who died last winter in Cairo on his way to China. Mr. Borden left in his will a considerable bequest to the institute, but his executors are not yet able to pay over the money, and meantime the young benefactor's liberal annual gift is missing. Yet all the while the institute must carry forward unimpaired the service of the Yale Hope Mission which Mr. Borden established at New Haven, and left to the institute's care. No more is it possible to neglect the Jerry McAuley work which the institute inherited in New York City, or any other of its rescue missions on Manhattan. It also feels constrained to go forward with Jewish work. But by just as much as Mr. Shelton is sure that all this is bounden duty, by just so much is he sure that the Lord will bring in the money for it. So he goes on.

—Governor Cox of Ohio was elected to his high office with the cordial consent of the saloon men of his state, for he was understood to be their kind of man. But he has shown good signs of not being altogether their man. In appointing new state license commissioners Governor Cox told them in terms decidedly unminced that they must keep all saloons closed on Sunday or they would lose their jobs. And the attorney general of the state chimed in to remark that this meant to keep them closed in the big cities as well as other places. Both officials have told the saloon men that the new state license system of Ohio hangs on this one question of Sunday law enforcement; if the saloons don't obey that one-day-in-seven law, they will soon have to obey something a lot harsher.

—Collier's has this pungent comment worth thinking about in towns that pride themselves on their civic celebrations of various sorts, and its application doesn't need to be limited to the small towns; it can be extended very well to big cities that celebrate "carnival week": "Suppose for one year the country town should devote to the liquor question the same amount of earnest thought and action which it expends every year on Old Home Week and the county fair. Results would be astonishing. Such progress would be worth the sacrifice of the pumped-up good fellowship for one year. The social gatherings are commendable in supplying an actual need, but why not concentrate effort on the hardest problem for once? The energy now spent in back-slapping would hit booze hard."

—Dr. Jenkin Lloyd Jones, editor of Unity in Chicago, tells his readers that he had been pretty successfully persuading himself that if left alone Mormonism would die out—that is, he was able to believe it until he read Dr. Josiah Strong's new pamphlet, "The Menace of Mormonism." Since then Dr. Jones confesses he has an uneasy doubt whether something stronger than letting alone is not necessary to affect Mormonism fatally. And he advises other people to read the pamphlet, for he is clearly of the opinion that were Mormonism to grow and extend, "the long climb toward purity in all departments of life and in all ages of history" would be disastrously reversed.

—The Inter-Church, a journal which was started last winter at Clinton, South Carolina, with the ambitious purpose of supplying the need its promoters thought they saw for "a national interdenominational weekly," in its forty-first number announces its own suspension "on account of lack of funds." Two weeks earlier The Inter-Church had offered hints of a coming big development which would locate it in some larger city and enable it to branch out in many ways. But the hope did not materialize.

—For those who speak in round numbers it has been convenient to refer to the Southern Presbyterian Church as a body of a quarter of a million members. But it is high time now to revise that statement. Southern Presbyterians have achieved another round number, and whoever does them justice today must name them as a company of 300,000. Their last annual statistical report carried them just across that line, the total coming out at 300,771.

—It is understood that Secretary of the Navy Daniels, despairing of an appropriation from Congress sufficient to put a chaplain on every battleship afloat, is now urging the Young Men's Christian Association to put one of its secretaries aboard every vessel under the flag. The great $2,000,000 bequest of Mrs. Butterfield for army and navy work will likely be used in considerable part for this purpose.

—Prayer is a wireless message sent by man to God.

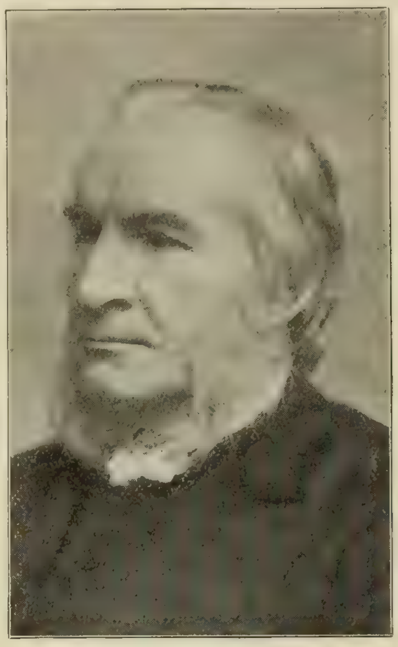
The Dean of the Scotch Preachers

An Appreciation by an American Visitor

BY HOWARD ARNOLD WALTER

Mr. Walter has lately gone out to India to engage in missionary work, and is now located at Calcutta under Young Men's Christian Association auspices. His sketch of "the grand old man" of the Scotch pulpit will prove of interest.

THE PRESENT dean of Scotland's preachers is by universal consent the beloved senior pastor of Free St. George's church and principal of New College, Edinburgh, Alexander Whyte, D. D. Although his memories of events and personalities and his own active service to the church reach far back into the years, he is one whom the years have signally crowned with perennial youth. Possessing all the ardor, if not quite all the strength, of a stripling on life's threshold, he still performs his manifold tasks as preacher, pastor, author, lecturer and teacher, and inevitably infuses into all he touches the spirit of his rich and virile personality.



Alexander Whyte, D. D.
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He belongs not to Free St. George's and New College only, but to all Edinburgh, which recently extended to him the freedom of the city, and indeed, to all the British isles. No occasion of importance in Edinburgh, whether civic, religious, or social, is complete without the benediction of his noble face, reminiscent of a tenderer Gladstone, and the encouragement of his hearty, earnest words. Like Mr. Twichell of Hartford, of whom he reminds one in certain ways, his long life has compassed many notable friendships among all classes of men and women.

The power he has thus achieved to weave into his discourses personal recollections of good men and great who have passed away has given birth to the hope that he will add to his many works an autobiographical volume which would permanently preserve his reminiscences.

The Sunday Evening Men's Class

This wide personal acquaintance, combined with his numerous and pronounced enthusiasms for sterling characters in life or fiction (Christian in "Pilgrim's Progress" par excellence), has served to make his historic Sunday evening men's class uniquely profitable and justly renowned. At the close of the regular evening service at Free St. George's, the men of the congregation gather in the body of the church, and the numbers are rapidly augmented by men from other churches, until the auditorium is quite comfortably filled. After prayer, Dr. Whyte speaks for a half or three quarters of an hour in his emphatic, inimitable way, upon the appointed theme in the course which he happens to be following for the winter. Many of the series have later been published, notably those relating to celebrated Bible characters. During the winter of my stay in Edinburgh he spoke on some favorite nineteenth century authors and divines. One left each lecture with notebook scored with the names of books, articles and sermons by hitherto unknown or unregarded authors whom Dr. Whyte's enthusiastic championship had shamed one into a determination to know better. Closing my eyes today, I can see his massive figure swaying intensely backward and forward, and can hear the staccato, impressive sentences emphasized by many repetitions, and interspersed with delightful witticisms.

In his sermons on Sunday mornings the greater formality and rigidity enforced by the occasion detracts a little, perhaps, from his charming originality, but it is all recovered in another realm through his wonderful prayers. Then the fine old saint seems to lose his earthly vision and memory entirely, and to stand rapt in adoring supplication before the throne of Almightly God, there to present his own and his people's gratitude and praise and needs. No other man's prayers ever lifted me so clear of this world, so near heaven's gates.

I heard him preach a characteristic series of sermons upon the theme, "The Great Experiential Passages in St. Paul," one of his favorite characters, and I remember especially a sermon from the text of Romans 7:7 where he pictured Saul of Tarsus, strong and sternly self-complacent, in his conscious fulfillment of all the prescribed commandments, meditating one day on the Torah, when there leaped forth and pierced his self-righteousness like a sword the livid words, "Thou shalt not covet," leaving him ever thereafter a changed man. Before the sermon was ended, the preacher had brought us all to share his own emphasis upon the dread importance of the tenth commandment and his own penitence for its continual transgression. While his point of view in interpreting the Bible would not always be called strictly modern, yet as his distinguished colleague, Dr. John Kelman, intimated one day as were were discussing the series of sermons referred to, it is marvelous to see how his unerring homiletic instinct and his genuinely sympathetic insight carry him so far in the heart of essential truth that he appears always as a leader rather than a follower in the way of progress.

Dr. Whyte's recently accepted position as principal of New College interferes little with his pastoral duties, as in his case it is rather honorary than onerous. He comes frequently to the common noonday meal in the large dining rom with some one of the professors, and presides at various missionary meetings and social gatherings, but he gives no actual discourses, a fact certainly to be regretted.

At Worship in the Heart of His Home

We have glimpsed him in many places, always a welcome and inspiring figure, but the post he graces most happily and memorably is that of husband, father, and host in his hospitable home. No one who has there ended an entertaining evening in the parlors by resorting with all the family, guests and servants to the magnificent study on the second floor for the family worship with which the day closes, can ever forget the scene. Interesting to a stranger as are the laden walls and bookcases, the interest centers for all in the honored master of the house sitting pensively with the Bible across his knees. Half-forgetful of his auditors, he then alternately reads and ruminates aloud upon the verses so dearly loved and so clearly discerned. Finally, the diverse company kneels with him as for many moments he utters his heart's longings and praise to his heavenly Father, into the intimate presence of whom he ushers us all.

We believe and pray that many years of active service may still stretch before "the grand old man" of the Scotch pulpit, although he has already outlived so many of his princely contemporaries and friends, like Dods and Rainy, Davidson and Drummond and Robertson Smith. He is the last and not the least of that noble company of deathless personalities—deathless here as well as hereafter, for George Eliot has told us that we live essentially and eternally in the lives made richer by our influence.

The Cry of the Children

BY JOSEPH ERNEST McAFEE

A READING of current newspapers, coupled with statistics from recent child labor reports, impresses the fact that there is much yet to be accomplished to make the life of the immigrant child the happy, free existence every childhood should be. The story of tiny tots of 3 years old bearing the burdens of life with brothers and sisters from 8 to 10, and measuring up to laboring hours that stretch from early dawn toward midnight, is one of the darkest passages in American industrial annals.

From Italy we get our most beautiful conceptions of the Christ Child—yet in the dark, dingy noisome tenements of our Christian cities, in the dank marshes of our blueberry and cranberry fields, in the grimy, cheerless darkness of our coal mines, on the rough banks of oyster shells, the little aliens are expending their vitality and losing their childhood for a mere pittance.

As long as her eyes will stay open, a tiny tot of 3 or 5 works busily away at artificial flowers. In another corner of the room an 8-year-old ties knots in willow plumes, while little Assunta, only 12, nods wearily over the lace she has been making all day. Across the hall two young neighbors pick nut meats far into the night, and the visiting nurse, whose indignation and heartache keep pace with each other, will tell you pitiful tales of lives ruined and bodies blighted by this tyrant of industry that saps the children of our tenements.

Within the last two years much has been said and written of the employment of children in the canneries. Shucking peas, stringing beans, flaking fish, shelling oysters, picking fruit—these are tasks that fall to the deft fingers of the little workers. Long hours, heavy loads, crowded and unsanitary environments, no schooling, no religious instruction, all help to make the child's condition pitiable and give poor promise of the citizenship of coming generations.

In New York state alone 543 children, under 14 years of age, were found at work under terrible conditions. In one factory the majority ranged in age from 7 to 9. In the Italian section children from 2 years old were working beside their mothers. Hours were long, extending from 7 in the morning to midnight. The children work till late in the fall, and when opportunity is finally given for school, they are far behind in classes and have little or no mental or physical reserves for further effort.

So far this is a field neglected by the church. Much might and should be done during the canning season for the women and children, and more as they come back into the towns and cities for the winter. Last year the National Child Welfare Bureau was established at Washington, and this will form a good medium of cooperation through which we may hope to obtain their rights for the children. Meantime, the call comes to every Christian community throughout the land for special effort for the children from across the waters who will some day be either American citizens or missionaries to their homelands.

Getting Down to Bed Rock in Men's Work

BY HERBERT H. SMITH

Robert E. Ross

Francis M. Fox, D. D.

"IF OUR men will handle the job under their hands in their own churches, we need not worry about the 'big' things to be done by our organization." It was this idea expressed in various forms which led the Chicago Presbyterian Brotherhood to give its cordial cooperation to the National Council of the Brotherhood in an experiment which seems to have proved worth while. The plan contemplated a demonstration of intensive work in local Chicago churches and its application brought to Chicago Francis M. Fox, D. D., for several years university pastor at Iowa City. "Make the local units efficient" has been the policy toward which the Chicago Brotherhood, under the presidency of Robert E. Ross, has been turning. Local and national leaders were in sympathy. A conference of the pastors of Chicago Presbytery was held and Dr. Fox was invited to visit several churches in succession and to work with the pastor, session and men in studying the field, devising plans to meet special conditions, and developing local leadership. In nearly all of fifteen churches he has settled down to two full weeks of direct association with the pastor and laymen in their activities.

The results of this six months' campaign cannot be represented in figures. The aim has been to create a spirit of true brotherliness among the men, and the cultivation of this spirit, together with a deepening of the devotional life, has led to additional recruits to Bible study classes, and larger use of the facilities at hand. At least two churches have gymnasium projects well under way. Men in many churches have been persuaded to invite other men to join the church and its various organizations, and much good working material has been brought into active use. One man living only two blocks from a church but not previously interested told the men that he never had an idea that any church in the vicinity was doing the sort of work that he found there. Over 100 Presbyterian families in one suburb were discovered by the house-to-house canvass which the men decided was necessary in order that they might know definitely just what they had to work upon. Men in another church have been surprised at the ability of their own sons who were put upon the program at a dinner given by "the fathers" to "the sons" of the church. Many men have been led to take a deeper interest in the welfare of the boys.

Dr. Fox goes before the men with no preconceived program for local work. He tries to discover the things in which the men are most interested, and urges that they can do better work if they really know their community and its peculiar needs. Usually they don't know. This has in most cases resulted in a survey undertaken by the men, and this survey has always revealed previously unsuspected facts. If the congregation has not already an active missionary committee, the opportunities of service through it are suggested. Bringing the local church to the notice of possible churchgoers through newspapers, church papers and other means of publicity is also a part of the brotherhood program. Not all of these details are urged upon any one church, but suggestions are made in accordance with the need as revealed by observation and discussion with the men on the field.

Dr. Fox enters heartily with the pastor and men into the details of "trying out" the work which he suggests, and from his experience in other congregations is able to present ways of overcoming difficulties. The brotherhood program of intensified work as demonstrated in Chicago churches will fit any church with proper modifications. Chicago pastors who have joined heartily in these plans assert that their churches have been greatly benefited.

Newcomers to Chicago are being brought into relationship with the men of the church through the "Strangers' Bureau," an idea that had long persisted in the mind of Calvin H. Mills, for years the indefatigable secretary of the Chicago Brotherhood, and now given practical demonstration under Dr. Fox. Through advertisements in The Continent and other papers and by letters to pastors there has been developed a continuous inflow of names of young men who have come to Chicago. These newcomers had in most cases not connected themselves with a church and through a visit by the nearest minister or a member of the brotherhood a large number have been brought into active service.

Why Progress Lags in Turkey

At the gate of many a large Turkish mansion or palace or konak is an official known as a yassakji, or forbidder. His duty is to block the way of as many people as he can, to save his master from annoyance. The yassakji is typical of much that is Turkish. Blocking the wheels of progress has not been the work of foreigners so much as of the very character and customs of the average people of the land. Every effort at reform finds either stolid indifference or active opposition on the part of either higher or lower officials or the Moslem clergy or the ignorant country folk. This truth may not be palatable, but it is only just in the face of this attack to tell the honest truth.—The Orient.

—Growth in grace does not consist in a man's becoming better than others, but in becoming better than himself.

AN AMERICAN SIR
HIGGINBOTTOM OF ALLAHABAD

Fifty-Two Lepers Were Baptized in This Leper Church, 1910 to 1912

JAMES RUSSELL LOWELL has told well the story of the young knight who learned, after his lesson in life, to share his best with an outcast leper. The poem teaches that tossing a gold coin to a leper is not charity. With it sympathy must go.

An American Sir Launfal is Higginbottom of Allahabad, whose appeals for the relief of lepers who in India now number nearly a fifth of a million have been heard by many. There is no title connected with his name; the signature is plain "Sam." Higginbottom is a name the untutored Indian tongue has some trouble in pronouncing, just as was that of the father of William Makepeace Thackeray of the Indian civil service. The Indians a century ago called him "Tickery Sahib." Their attempts today to pronounce the name of Higginbottom are often not much more successful.

When I went to Allahabad to teach in the Ewing College, I had heard much about the lepers; but somehow when it was suggested that I visit the asylum, my heart failed me. Every day I could look across the blue river and see the home of the untainted leper children shining in the sun, and I thought that was close enough to go. Saturday mornings were free, but week after week passed with good excuses for postponing my visit to Mr. Higginbottom's institution. The old dread of the disease acquired from reading "Ben Hur" years ago was the real reason for my procrastination. Even the authoritative statement in the Encyclopedia Britannica was not enough to overcome my prejudice.

But one fine morning we mounted our bicycles and were off for a ride across the bridge of the Jumna river, here half a mile wide. Down the avenue of trees we rode on one of those splendid roads that the British have built all over the empire. When the sun begins to warm up, one is grateful for the foresight of the early officials in remitting the taxes of those who planted these trees along the thoroughfares. The jackals that flit about the road in evening time were not in evidence.

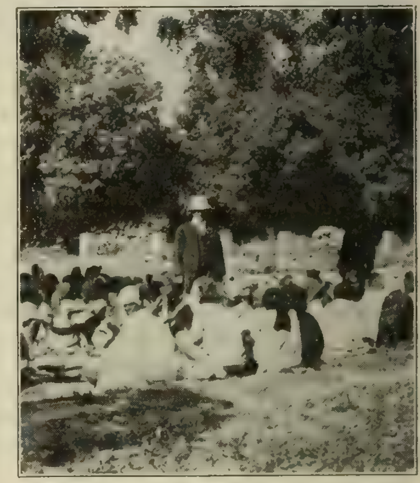
A Joyous Salute from the Poor Inmates

Somehow a feeling of horror comes over one as, leaving his bicycle outside, he walks through the great opened gate of the wall inside which live 250 men, women and children. The feeling is enhanced by what greets his eye. Poor mortals with fingers and hands gone were there with raucous voice and lusterless eyes. The artist has depicted Napoleon in the lazaretto at Jerusalem gazing on such wrecks of humanity; and even he was moved to pity. And yet somehow when one hears the joyful greeting and the "Salaam Sahib-ji" that comes from a score of men and then passes on down the line the feeling changes. Any critic of missions who can follow the superintendent through the asylum on his rounds, watching the faces light up with joy and hearing the affectionate salutation of the inmates, without modifying his opinions, is built on different lines from most men. We enjoyed the preliminary feu-de-joie the soldiers fired in quick succession as King George V. entered Delhi for the durbar; and the welcome that is accorded the superintendent and his visitors by the long line of lepers gathered before the barracks on inspection is something on the same order. Their cheerfulness dissipates one's horror and dread. Even those poor fellows that have only a stump of an arm left raise it in loving salaam.

Even the pet monkey seems to bound about to the full length of his chain with more agility than usual. One is tempted to ask if there is not a danger of his contracting leprosy. If there were, and if animals were not immune to the disease, perhaps before this scientists would have found by experimentation the bacillus of leprosy and its cure. I was grateful to the monkey, for he seemed with his antics to bring a little cheer into the neighborhood. Over in the other end was a pet deer, almost as large as an elk, which was a rival attraction.

One is impressed with the kind of buildings the men had for their rooms. The old mud houses with their thatched roofs that existed five years ago have been replaced by buildings of brick and tile with iron girders and concrete floors. Only the snakes, rats and other representatives of the animal kingdom suffer by the change, for there is no longer adequate hiding place for them. Large trees contribute welcome shade and the asylum is like a big garden. Gardening is Mr. Higginbottom's hobby. He saw no reason why it should not be the lepers' also. So each man was given a little plot of ground of his own to cultivate, an engine was put in to pump water for irrigation, and seeds were supplied free. Fighting and quarreling had been the recreation of the men before this. It is still a favorite diversion among the lower classes of India. One sometimes goes through the bazar in the morning and sees two women hurling the most contemptuous epithets across the wall at each other—and whatever else be their failings the vernaculars of India are rich in epithets—while the quarrel probably proceeds until one's return in the afternoon. The rule of the nation, however, is words, not blows.

In the asylum agriculture has solved this problem of amusement. One has to admire judiciously and tactfully the prize banana tree of one plot, the mangoes of another, and the luscious papyas of a third. Pepsin comes from this last fruit, but the products of this asylum are for home consumption and not manufacture. I asked several of the men to stand before their plots while I took a picture. One poor old man called out something and the pathos of it all came home when the interpreter said, "He says he would like to stand to oblige the young sahib, but his feet are gone!"



Mr. Higginbottom and Some of the Lepers at the Christmas Feast

Cheerfulness in the Women's Ward

The women's ward is just as cheerful, bright and happy. The superintendent tells how each is given six yards of cloth, which solves the dressmaker's problem for them. The men are given four yards of the same material when they enter. The blankets distributed are very coarse. They cost about 50 cents apiece. A non-Christian merchant of the city has donated many to the asylum.

Each inmate gets about twenty ounces of ground wheat a day and 4 annas a week. Translated into American currency that is only 8 cents, but that is the wages of two days' work for the laborer in India. With the 4 annas is purchased all that goes to make the meal of grain appetizing.

Salt and red pepper are the garnishings. Rice is too great a luxury for most of them. Preparing the food takes up a good many hours in the day, for "every man his own cook" is the rule for Hindustan. I think a little firewood is also given with the week's allowance. The cooperative store has put a new interest in life. Formerly everything was given outright, but now the 250 inmates experience a certain pleasure in spending their 8 cents a week. It reminds them they are not wholly unlike their fellow men.

We see the leper hospital next, but decline the invitation to enter. One likes to keep at a respectful distance at first. On its wall is the inscription 'Cleanse the Lepers." It means much to those men and women to know that these buildings were built in the name of Him who had a place in his heart for sufferers like themselves.

The hospital was the first of the new buildings. In charge of it is an Agra College graduate, Hospital Assistant West, to use the medical degree he has obtained after passing the government examination. He is also an ordained minister and is in charge of the church, although he is not a leper.

The church was built last of all. Though last, it is not least. Over half of the lepers are Christian; fifty-two were baptized in the two years preceding May, 1912. The bell is rung for an impromptu service. The tall young man from the Punjab who teaches the asylum school presides at the drums. He is assisted by other members of the orchestra, and how the lepers sing! There are some interesting stories connected with the church which show the unselfishness of the members. Every week a collection is taken up, but it is not used for themselves. The pulpit Bible in Hindi which they gave to the church represented a real sacrifice. One feels that their faith means much to them; certainly it teaches them to bear their cross with smiles.

"Cleanse the Lepers" Is the Inscription on This Hospital

LAUNFAL IN INDIA

AND HIS WORK ❯ BY STANLEY A. HUNTER

Many outsiders pass by the asylum every day. It must impress them as an object lesson in Christianity. The church has only wire screens for doors, to let the purifying sunlight in during the day. At evening time, at the vesper services, the Christian hymns may be heard for a great distance, for the doors do not shut in the sound. When I was saying good-by to one of my fourth year students, a boy of some wealth and of the highest caste, whom I had taken through William James's psychology and met every day for half an hour in the college Bible class, there was testimony given of how the Christianity of these outcaste lepers had affected him. He said, "I have just come in from a walk across the river and heard those lepers sing, for whom we Hindus have done nothing. I am not ready to become a Christian, but I do love Christ. I have seen what faith in him means to his followers."

MISSION
TO
LEPERS
UNTAINTED
CHILDREN'S
HOME
1908

Children of Lepers, Saved from the Disease, Now Studying in School

Christmas Feast for the Lepers Is Notable

After a first visit one goes frequently. To be present on an occasion like the Christmas feast and see the 250 inmates sit down to a Christmas dinner under the mango trees, while music plays, is an inspiration. Mr. Higginbottom when he was at home told friends "every leper regards his Christmas as about complete if he can get a new warm muffler—the more color the better." I had the pleasure of helping to unpack a box of these mufflers, which were to be used as turbans by day and coverings by night, and can testify that the color was all that could be desired. It was a happy day. The sixteen "brownies" from the untainted children's home were there to be admired by their parents—at a distance. Mrs. Higginbottom takes good care that they shall run no danger.

This, then, is a glimpse of the Naini asylum. It does not take all of Mr. Higginbottom's time. It is only his hobby. Most of his time has always been spent in the Presbyterian College teaching young men. It shows his wide range of sympathy. When he came home on a furlough he had a plan for an agricultural college, and he spent two years in Ohio State University fitting himself to teach agriculture instead of economics. Part of his economics and jurisprudence he learned in Woodrow Wilson's classroom at Princeton, for he graduated there, an enthusiastic admirer of the President, in the class of 1903.

The Mission to Lepers in India and the East owns the asylum. The Presbyterian mission gladly lends Mr. Higginbottom's services, for that mission has supplied superintendents for the asylum for over fifty years. The British government grant and local charity help greatly in the finances. It is a mission institution that convinces the skeptical—and it is only one of fifty-nine such in India.

"Freedom, Good Will and Peace"

BY JAMES A. MACDONALD

ONE HUNDRED YEARS AGO was fought the battle of Lake Erie. In the light of modern naval warfare, judged by the standard of the superdreadnaught and the submarine, of the airship and the fourteen-inch gun, that battle was a small affair. As a struggle between man and man, and as an incident in the war of which it formed a part, the battle of Lake Erie has its own interest and its own importance.

In the light of the hundred years through which we of today read the story of that one battle, and of that whole war, the lesson, the supreme and abiding lesson, for the United States and for Canada is this: The utter futility and inconsequence of war as a means for the just settlement of disputes between these two nations. That lesson we both have learned. That war was our last war. It will remain our last. And having learned that great lesson, having proved its worth through a hundred years, the United States and Canada, these two English-speaking peoples of America, have earned the right to stand up and teach the nations. International peace and good-will is America's message to all the world.

Not only is war ineffectual as a means for the just settlement of disputes between civilized nations, but, by the very irony of fate, most wars have reactions quite the opposite of their original intention. The undesigned reactions of war are the surprises of history.

In 1812 the dominant war party in this newborn republic, blind to the real genius of the nation, deaf to the warnings of the highest instincts, and in defiance of the recorded protests of some of the greatest of its states, cherished the hope of shifting its northern boundary from the Great Lakes to the Arctic and making the republic coterminous with the continent. They failed. The fates were against them. The Canadian pioneers, they also, were men of British blood. The undesigned reaction of the war of 1812 is the Canada of today.

Our deepest concern is not with the wars of the past, but with the peace of the future; not with the glory that either nation achieved a hundred years ago, but with the message which both nations, speaking in the name of our common North American civilization, shall give to the world through the hundred years to come.

That message is one message. It is America's message that on this continent, between two proud peoples, the barbarism of brute force has long yielded to civilized internationalism. It is the assurance that Canada's national standing on this continent binds the British empire and the American republic in one world-spanning English speaking fraternity.

Once men dreamed of peace through the world sovereignty of some master mind like Alexander or some ruling race like the Romans. But that dream of peace, the peace not of free men but of weaklings and slaves, was doomed forever when Napoleon and his army staggered under the curse of God.

But a new day dawned, dawned for the statesmen, dawned for the nations. It is the day of national rights and national responsibilities. The two nations of America have seen the coming of that day, have seen it through these generations of peace, have seen it and are glad. We of today are pledged, we and our nations with us, pledged to preach this gospel of freedom, good will and peace. This is America's vision; this America's message; this America's obligation to the world.

Some Problems of the Everyday

A SUNDAY SCHOOL TEACHER TRAVELS ON SUNDAY

"One of our teachers deserted her class and used all day Sunday traveling to visit a friend," announced the superintendent to a meeting of Sunday school officers recently. The question of the strictness with which a superintendent should hold teachers for their personal conduct was then discussed thoroughly. It was suggested that if all of the teachers were required to abstain from the things the superintendent believed harmful there would not be enough teachers to conduct the classes, yet there was a congregation of 800 to draw from.

"I have traveled on Sunday only once," said the head of the school. "I was then working for others and got orders to leave Saturday night for a ride of 750 miles and to report Monday morning. I was fearful all Sunday that the train would run off the track. I had an unaccountable fear of that ride."

Other officers of the school, business men in a large city, freely confessed that they did not travel on Sunday, but agreed that the question of what action to be taken, if any, toward the teacher who set a bad example was not easily solved without injured feelings.

* * * * *

HIGH IDEALS ON ONE FINANCIAL PROBLEM

"I have been appointed administrator for an estate lately," said the pastor of a medium-sized church composed of members whose means are not ample and who depend upon their pastor for much of the leadership.

In response to a suggestion from a lawyer friend that the minister should not be so self-sacrificing as to refuse a fee for the performance of this legal duty, the pastor explained his position. "While this member of my congregation was sick I visited him very often and frequently was able to serve him in a business way before his death. I did this gladly as part of my regular work of the church. My position as administrator after his death I look upon merely as an extension of my pastoral duties. I certainly don't think it would be the proper thing for me to take a fee for my personal use, although the attorney has urged that I do this. There is also some hard feeling among the relatives of the man on account of the fact that all of his property, amounting to $1,500, was left to a niece who was very kind to him during his illness. Other relatives who avoided the sick man are now saying that they should have some of this money. They are members of my church and I don't want them to be able to say that I received any of the disputed funds. Whenever I am forced to take money for funerals I invariably turn the money into the benevolent treasury of the church, and I will do the same thing if I decide to take a fee as administrator."

RALPH HEEBNER.

The Place of Peace

At the heart of the cyclone tearing the sky
And flinging the clouds and the towers by,
  Is a place of central calm:
So here in the roar of mortal things
I have a place where my spirit sings,
  In the hollow of God's palm.

—Edwin Markham in The Nautilus.

The clever young Englishman spent a vacation in the country at a house where the landlady professed to give bed and board for 25 shillings a week. "I assure you," he reported, gravely, "I was there a week before I discovered which was the bed and which was the board."

THE WAYFARER

One Woman, Just Kate

If THE FAT drummer who rode with The Wayfarer from the Lackawanna station in the public hack should chance to see these lines he will please accept them as thanks for his insistence upon the merits of the older hotel in town, those merits being typified by the virtues of a certain head waitress called Kate.

Now what traveling salesmen commonly say about hotel waitresses is not designed to make an article in The Continent. But this Kate, it seemed, is a wonder—the mother friend and guardian angel of an army of traveling men. Her tables are as near to a home as some of these knights of trade ever get. The excellence of the covering and service under Kate's eye; the cleanliness of everything; the abundance and personal interest—all blended in the fat drummer's song.

And so it proved. Whether that particular York state hostelry partakes of the spirit of Kate, or Kate is the result of her environment, it boots little to discuss. In the dining room The Wayfarer fell into the hands of this genius among head waiters. Followed good food, immaculate service, and then such a solicitude as is associated only with the perfect English butler on his native shores. "Let me bring you some hotter biscuit. Won't you have a little more salad? I may fill your cup, may I not?"—thus ran the suggestions like those of a solicitous hostess. And that in a commercial American-plan hotel!

* * * * *

One table in the big dining room is reserved exclusively for traveling salesmen. This is Kate's peculiar domain. To her these hungry, lonely men are a sacred charge, her life work. And the devotion which the favorites of the stage receive from their public is not comparable with the loyalty of these men to their friend Kate. Most of them do not know any other name for her. She seeks no praise or reward. In simple, faithful, thoughtfulness she ministers to the many of the little human kindnesses that are commonly reserved for one man on the part of one woman. Her lot would be esteemed humble; she has made it great. Because of her example the worth of all womanhood has been sweetened and exalted in the eyes of thousands of men. She has honorably represented her sex.

* * * * *

Because of Kate the other waitresses in her hotel have the same unaffectedly friendly, helpful attitude toward the guests in the dining room. They have exalted their calling into an art. Would that all the slack and slovenly and silly and sentimental waitresses of the land, toward whom the traveling men turn their worst nature, might learn the lesson of Kate, that

"A servant with this clause
  Makes drudgery divine;
Who sweeps a room as by Thy laws
  Makes that and the action fine."

It is not the work we do, but the way we do it, that determines success.

* * * * *

Already the traveling men are planning for a memorial to Kate. What a funeral she will have—in a day which thousands hope is far distant. This gray-haired woman, whose sphere has been apparently limited to the four walls of a hotel, has expressed herself in terms of life. She has made deposit of her personality in uncounted characters. Her friends have carried the fragrance of her ministering life into the far corners of the country. Measured by the oldest standards, her career has been successful. In woman's way she has done a woman's work in the world.

THE WAYFARER.

"Perils of the Press"

Something of the trials of an editor may be found in the tragic meaning which the change of a single letter in a word may give to a sentence. A paragraph in a recent number of Our Church Bell, published by the Oak Park church, Chicago, relating to a good friend who has been in Scotland for a visit, almost passed the scrutiny of the editor pro tem., who had referred to his friend's home as the "land of the heather," but the printer called it "the land of the heathen"! The words are in no sense synonymous, and a Scottish proofreader would have detected the unintentional insult to his native flower.

THE HOME COUNCIL

Tinkering Our Faults

By Cora S. Day

Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.—Matthew 7:3-5.

"WHEN I FEEL as if the world is all out of kilter," said Aunt Hannah in her shrewd way, "I begin tinkerin' it right at home. By the time I get myself in good runnin' order, I generally find that the rest of the folks are going along at about the usual jog."

Maude had just been complaining that her best friend had treated her coolly at their last meeting. Anne had expressed her unfavorable opinion of the way last night's concert had been planned and carried out. Ralph had only a few minutes before confided to the others that to his mind the manners of certain new young folks in the place were open to much revision.

Three young faces flushed when Aunt Hannah looked up from her darning and placidly gave her recipe for setting the world right. The homely statement struck home. One of her hearers was prompt to acknowledge it.

"You're right, Aunt Hannah," he declared. "I guess we'd better try that, too—hadn't we, girls? Do you remember that lecture we heard the other night? The speaker spoke about some one, Mattheman I think it was, who wrote, 'When looking for faults that need correcting use a mirror, not a telescope.' Let's try the mirror method—and do our tinkering at home, like Aunt Hannah."

Seeing the glaring faults of others and steadfastly ignoring our own little peculiarities is a human trait of quite ancient origin. Observance of the mote in our brother's eye and neglect of the beam in our own is a practice indulged in for countless years. And it is pretty poor business.

Why not form a League for Ignoring Other Folk's Faults? Or a Society for Beginning Reform at Home? It might be called the Mirror Club, or the Anti-Telescope Union. Or at least, each one of us can, like Aunt Hannah, be a reform element of one, laying honest claim to his share of the world's faults, and leaving others to handle theirs. He will at once "begin tinkerin' right at home" on his own mistakes and failings. If each one did that conscientiously the world would get into good "kilter" in short order.

"Tinkerin'" won't be easy. We shall have to bear constantly in mind that we can never work too earnestly and sincerely and prayerfully to correct our faults. We can never set our hopes and ideals too high. Our standards should never be short of perfection. There is a Gaelic proverb that says: "If the best man's faults were written on his forehead, it would make him pull his hat over his eyes." Nevertheless because of faults not yet overcome the best men never cease to strive after holiness. Like them, we can win only by untiring faith and effort; by climbing a little higher after each fall, by trying harder after each failure. Only so can we hold what gain we make and advance, step by step, toward the perfection taught in the Book; toward that time when the faults shall be erased and on our foreheads shall be written that new name which we shall be proud to let the very angels read.

We have but to look honestly into our hearts to see there the flaws that need tinkering. That straightforward look will bring us face to face with the fact that we have enough to do at home without trying to tinker the faults of others, or condemning or meddling with our nighbor, save to lend a loving, helping hand when we can. Such a soul-searching will enable us to say sincerely with Coleridge—

"Frail creatures are we all; to be the best,
Is but the fewest faults to have,"

and to take to our hearts his advice—

"Look thou then to thyself, and leave the rest
To God, thy conscience, and the grave."

Doing this, we shall soon find that we have taken up a lifework. For "tinkerin' right at home" is a never-ending task. Yet there is none more worth while, for it is full of glad possibilities of wonderful victories, of moments of supreme joy, of precious glimpses of the glorious things some day to be attained in His good time.

Our Homely Friend, the Prune

With the fresh fruit fast going from tree and vine, and the rows of canned fruit on the shelves still a bit too sacred for invasion, the housewife's mental eyes take a hurried look round for something to bridge the gap. It stops at the good, homely, steady-going prune and rests there.

The prune, as a really valuable fruit-citizen, is rather more interesting than its unmerited reputation as a mere boarding house standby would lead one to suppose. In its fresh state it is a beautiful bluish plum, says Leslie's, either lusciously sweet or tartly sweet, according to the variety. The very sweet are the French, and the tart the Italian and German. While any variety of plum having the requisite amount of sugar and solids will make a prune, the great mass of production is confined to the varieties above named.

California is the home of the prune in America, although large quantities are now produced in Oregon and Washington. But it is the climate of California, with its dry, rainless summers, warm days and cool nights, that makes it ideal both for producing and drying.

The first large prune orchard in California was planted in 1870 and today the state's crop is gathered from thousands of orchards representing nearly 5,000,000 trees in the aggregate, and the production in California alone has reached the enormous figure of 200,000,000 pounds, to produce which 500,000,000 pounds of fresh fruit must be gathered and dried, for it takes about two and one-half pounds of fresh fruit to produce one pound of the dried product.

Think of all these individual pieces dropping from the trees and gathered by the orchardists of California, then spread on wooden trays and placed in the sun to dry in a climate where it rarely rains during July, August and September, the fruit drying season. Thousands of orchardists and their helpers empty this vast product into bags and boxes and lines of wagons deliver it at the packing houses of the commercial packers and shippers, where each variety (sweet or tart) is kept separate and every prune is passed through mechanical "graders" to separate the commercial sizes. Prunes the world over are bought and sold on what is known as the "point" system (or size), that is, 30 to 40, 40 to 50 and so on up to 100 to 120 to the pound, the 30-40's being the largest and the 100-120 and over the smallest.

Verily, our friend the prune is not so lowly and insignificant as the humorist would have us believe.

Prayers for the Little Ones

The first of these prayers we have found valuable to teach to our children at the breakfast table. We do not know its author. I have written its companion for the evening prayer. They may be used as short prayers for the children in the morning and evening, at the bedside. I trust that they will be found valuable in inculcating the prayer life among children.

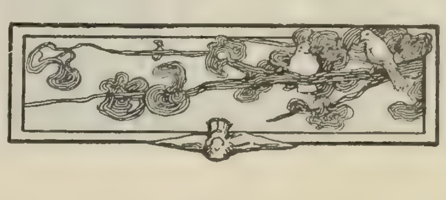
MORNING PRAYER

Now before we work today,
We must not forget to pray
To God who kept us through the night,
And brought us safe to morning light.
This is the prayer we bring to thee:
Open our eyes thy works to see;
Raise up our heads to praise thee still;
Open our hands to do thy will.

EVENING PRAYER

Now before we rest in sleep,
We must pray to God to keep
Us safe until the morning light.
He will protect us by his might,
Whatever comes of good or ill.
We trust our all to his great will;
We trust ourselves and all we love
To God, who rules and reigns above.

FRANK M. WOOD.



For a "Sane" Thanksgiving

What does Thanksgiving mean in your home? Do you make of it really a day of Thanksgiving? Do your children look upon it simply as a day for feasting and fun? Or do you teach them that it is a time for special gratitude to their heavenly Father? Do you tell them the story of its origin and what has made it an integral part of our national health and life? Do you help them to see that to be truly thankful, we must also make it possible for someone else to be thankful?

Or is Thanksgiving simply a feast day with you—a day of food and fun?

Our national holidays are growing farther and farther away from their original significance. Decoration Day, with the passing of the brave men who have kept its spirit alive, grows yearly less that soldiers' day. The Fourth, shorn of its crackers and guns, is in danger, even while we applaud the reform, of losing its hold on the patriotic ardor of Young America. Thanksgiving is exchanging Plymouth Rock for feast and football.

What are you doing in your family to preserve the spirit of Thanksgiving in its true essence? Will you not tell the Home Council how you are cherishing and nurturing that spirit, while sacrificing nothing of the cheer and jollity which is also the day's rightful due?

The Continent will pay $1 each for letters which it considers worthy of publication, giving practical suggestions, based on actual experience, for making a "sane" Thanksgiving Day. Letters must contain not more than 300 words, must be written in ink on one side of the paper only, and signed with full name and address. They must be at The Continent office by Oct. 25.

One Man in a Thousand

"Yes, indeed, my husband is a remarkable man," insisted Mrs. Rogers.

"I suppose nearly every woman has that opinion of her husband," replied her friend.

"But I'm sure my husband is an extraordinary man," persisted Mrs. Rogers. "I told him, this morning, where something was in one of the closets, and he found it."

YOUNG AMERICA

How You Can Make a Store

BY HELEN WILCOX

THERE IS A NEW STORE in Harold Bridge's yard. It was built Saturday morning and was open for business a few hours later. In fact, Harold built it himself. Wouldn't you like to know how to make a store like Harold's and how to stock it afterwards?

Get a strong wooden box—a soap box will do nicely—about two feet long, a foot deep and a foot high, for the store itself. Take off the cover and paint the box white inside and out. When the paint has dried, set the box up with the opening toward you, so that the inside top and bottom make the floor and ceiling of the store.

Make the shelves first of all. You will need many shelves in an old-fashioned country store such as yours is going to be. For the shelves use pasteboard partitions such as come in egg boxes; use as many as you need to cover the wall space behind the counters. Or if you can, make the shelves of stiff cardboard. Each shelf should be as long as the wall to which you intend to fasten it, and three inches wide when it is finished. If you want two rows of shelves on the three walls of the store, cut six strips, four inches wide. Four of these should be twelve inches long and two twenty-four inches long. Make each strip three inches wide by turning down the fourth inch of width to form a support for the shelf. Glue the supports firmly to the walls of the store.

The egg box partitions are especially convenient for a country store because they have upright divisions which divide the shelves into little compartments. On the edges of the shelves paste a neat trimming of lace paper, such as is found in candy boxes.

Build counters in front of the shelves, using two large spools as supports for each counter. For the top and sides of the counters, fold pieces of cardboard so as to cover the spools and glue them in place. Boxes in which preserved fruits are sold have glass tops. They make splendid showcases. If you have one, place it on two spools and you will have a showcase just right for the display of make-believe candies.

Make the storekeeper's old-fashioned swinging scales next. Use the covers of two small-sized baking powder tins for the balances. One is to hold the bag of flour or whatever else you intend to weigh, and the other the weights, small stones of different sizes. Punch four holes, equal distances apart, in the rim of each cover and in each hole fasten a string, three and a half inches long. Bring the four strings together in a knot. Screw a brass hook into the ceiling of the store and over it slip a strong elastic band. The balances are to hang at either end of a wire made of a straightened hairpin. Fasten on one of them by bending up the wire at one end over the knot of the four strings. Then run the other end of the wire through the elastic band and fasten on the remaining balance. If the elastic band is over the exact center of the wire, your scales will balance nicely.

Stools on which your paper doll customers may sit will complete the inside furnishings. Make these by pasting circles of cardboard on spools. Collect all the bright pictures advertising such articles as you have for sale and paste them on the walls. Most real stores have signs, you know. Print your sign neatly on a strip of paper a little shorter than your store is long. Print the letters red or black, then tack or paste the sign to the upper front edge of the box.

Now you must lay in your stock. All the sample packages of foods, little boxes and bottles that mother can find for you help to fill the shelves, counters and floor space. The small round wooden boxes with tight covers which some manufacturers use for putting up their goods are just the thing for firkins or tubs. Print "Butter" in black letters on one and set it under the counter. You can mark others "Oats," "Barley," "Corn," and so on and fill them with sawdust. The bottom of a round pill box is the measure for your storekeeper to use in dipping out his grain.

A country store always has barrels—apple barrels, cracker barrels and so on. The barrels in your store are baking powder tins covered with white paper. Draw or paint black lines on the paper to imitate the hoops and staves. Label one "Snow Apples" and fill it with cranberries, and another "Hardtack" and fill it with tiny oyster crackers. The sugar barrel may hold sand and the bean barrel small white beads. What would a store be without a barrel of potatoes! Fill one of your barrels with big red kidney beans. Label them "Potatoes" and your little doll customers will be satisfied.

If the shelves look empty after your sample packages are in place, make a number of little bags of white cotton an inch and a half long by three-quarters of an inch wide. Stuff them with sawdust or sand and tie up the tops with string. Print "Salt" on some and "Pepper" on others. Tie up some tiny paper packages and add them to the collection on the grocery side of the store. On one end of one counter rest a porcelain cold cream jar bottom side up. This is a cover for the big orange cheese that country storekeepers sell. A round, flat cork painted orange is the cheese. On the other end pile four or five English walnuts that you have painted bright orange to look like pumpkins.

There must be something in your store to tempt the paper doll children. Cut up a straw into inch pieces and paint around it red strips to imitate peppermint stick candy. Fill some tiny glass jars with these and set them on the shelves behind the showcase. Put round and yellow glass beads in the glass topped case. A red bead stuck on the end of a straw is a perfect lollipop for a paper doll child.

Keep one side of the store for the dry goods. Roll a strip of red or green cotton around a piece of cardboard two inches long by an inch wide and you will have a doll-size bale of cloth. Look in the rag bag for scraps of wool, silk and satin to make more bales. Wind some of the narrowest of paper lace on bits of cardboard for sale to customers who want lace. Twist a few strands of worsted into little skeins of yarn, red, gray, black, not forgetting pink and blue, for little paper doll girls' caps and mittens. Wee bolts of bright colored ribbon can be made by winding very narrow strips of tissue paper on little rolls of cardboard. Cut some little squares of white tissue paper, too, for handkerchiefs, and a few larger red and blue ones for bandannas.

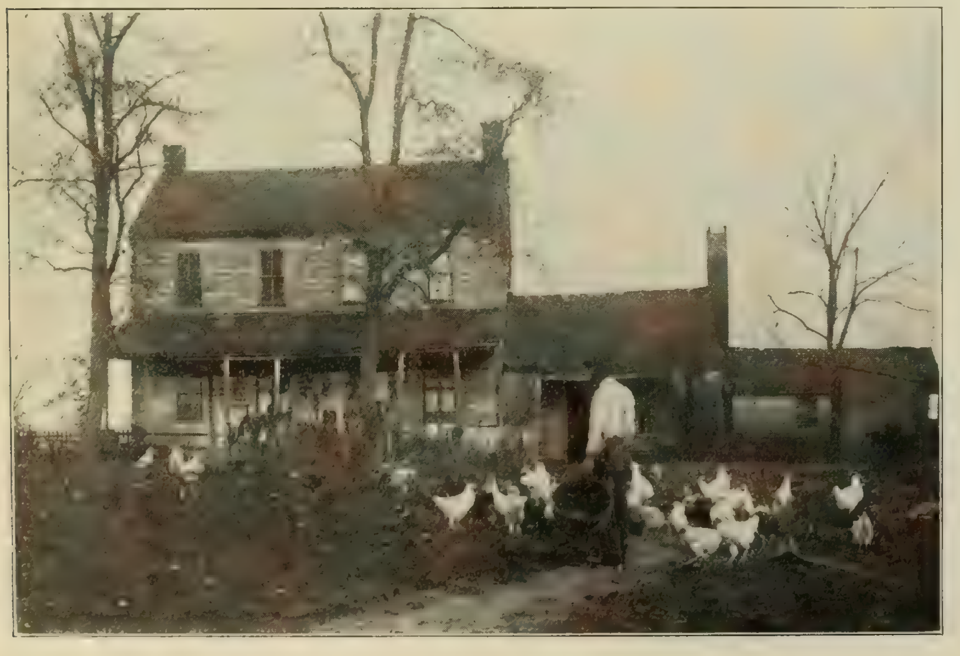
Your store is now ready for a storekeeper, his clerks and the customers. Any paper dolls will make good customers. Hunt through the advertising supplement of the magazines, and you will find pictures from which you can cut the storekeeper and his clerks. Stiffen their backs with cardboard and paste them on blocks of wood so they can stand behind the counter.

The front of the shop, of course, stands open so that you may look in, but if you wish to have a store front to close at night it is easily

(Continued on page 1368)

What Story Does This Picture Tell You?

DEAR YOUNG AMERICA: Of course you know what holiday falls next month. Every patriotic girl and boy knows about Thanksgiving Day. And if you are like the editor and the editor's brothers and sisters when they were your age, you are counting the days until it comes. They loved Thanksgiving because they always went—— But that's telling, and we never mean to drop any hints that will help anybody when there's going to be a contest. For that's what this is—a Thanksgiving story contest.



This Thanksgiving story must be about the accompanying picture, and not over 500 words long; and you're going to write it for this page. The best stories will be printed in the Thanksgiving number of The Continent. Of course you need not limit your story to just what you see in the picture, but the picture must be brought in in some way. And it's to be a real once-upon-a-time story, too, *not* a description of the picture.

Boys and girls 15 years and under may compete for the prizes. There will be two first prizes of $3 each, one for the best story written by a boy, the other for the best girl's story. The other prizes, three of them, will be books—recently published books for young people that you will be sure to like.

You remember the conditions: Stories must be written in ink, or typewritten, on one side of the paper only, and signed with your full name, address and age. And here's a new condition: The number of words in your story must be written in the upper right hand corner of page 1 of your manuscript. This will keep you from exceeding the word limit.

Your stories must be at the Young America headquarters by November 1. If they are as good as the editor expects them to be you will help her to have just what she wishes for you—a very happy Thanksgiving.

P. S.—Only two weeks more for those "vacation" stories of yours.

NEW BOOKS

Churchmen and Nonconformists

THE CHURCH AND RELIGIOUS UNITY, by Herbert Kelly, with preface by the Lord Bishop of Winchester. Mr. Kelly's first effort appears to be to realize the essential differences between churchmen and nonconformists. He does not dismiss the beliefs of the latter as unworthy of serious and careful thought. Nor does he assume that the doctrines of the church are easy to understand, or that, as presented by churchmen in general, the church position is above criticism. He aims through a careful analysis to determine what is permanently true and what is only of vanishing significance in each of the contending standpoints, and to show that, without surrendering anything of vital importance, churchmen and nonconformists can come together upon a common platform. To show what place, according to Mr. Kelly, sacrament and priesthood on the one side and freedom and evangelical piety on the other must be conceded on this platform would lead to a too lengthy discussion. Suffice it to say that the book is pervaded by the best spirit possible, and is entirely worthy of consideration at the hands of churchmen and evangelical leaders alike. [Longmans, Green and Company, New York. $1.50 net.] A. C. ZENOS.

For the Art Lover

THE ART OF THE WALLACE COLLECTION, by Henry C. Shelley. Mr. Shelley tells us that the Wallace collection of London is not only the most popular gallery from the viewpoint of the man in the street, but that for once connoisseurs agree with the popular judgment. As far as the amateur estimation of the gallery is concerned its romantic history has something to do with the matter, for before the last thirteen years in which it has been open to the public, the fame of its pictures and the romantic stories of its founding had spread far and wide. These stories Mr. Shelley tells us before entering upon his critical and expository chapters in which he notices all the pictures of outstanding interest. The author is a sane and appreciative critic, and never superficial in his judgments. The illustrations are reproductions in soft brown tints. [L. C. Page and Company, Boston. $2 net.

BRITISH PICTURES AND THEIR PAINTERS: An Anecdotal Guide to the British Section of the National Gallery, by E. V. Lucas. A little book for artists and all who are interested in art, giving a historical sketch of how the National Gallery began and something of its pictures and the men who painted them. Starting with Lemuel Francis Abbott, the book gives brief biographies and something about the work of each artist in the permanent exhibit. There are sixteen illustrations of famous pictures by Hogarth, Reynolds, Lawrence, Romney, Constable and others. [Macmillan Company, New York, $1.25 net.

Religious Topics

LETTERS TO UNKNOWN FRIENDS, by Lyman Abbott. The editor of The Outlook has always been a pastor at large for many troubled souls. Much of his ministry in their behalf has been by mail. Some time ago he began printing replies to what seemed typical inquiries, and he has gathered a score of them into this neat little volume. The solutions will satisfy scme, perhaps not all, but their spirit is so fine and trustful, so assured of God and his love, that they will be received widely with gratitude. [Doubleday, Page and Company, New York.

A CRITICAL INTRODUCTION TO THE OLD TESTAMENT, by George Buchanan Gray. Dr. Gray's book belongs to the class of shorter and more condensed works in Old Testament introductory study, and has been prepared primarily for the Studies in Theology Series. Though limited in compass it covers all the essentials and many matters which the ordinary student will consider unessential. Parts of the little volume make good readable material; other parts can be used only for reference. It is scarcely necessary to add that the standpoint, methods and views of Dr. Gray on all points in dispute between conservatives and "higher critics" agree with those of the latter, and also that he is an evangelical believer as distinguished from a rationalist. [Charles Scribner's Sons, New York. 75 cents net.

RELIGION AS LIFE, by Henry Churchill King. Here is President King at his best. The six talks which he prints have been given to student and other audiences, and are milled from high grade ore. There is steady pressure on the great realities of life, and it is urged that every vital decision is at heart a religious decision. The abiding significance of the Bible and of Christ is made plain. The essence of life is found in sharing the life of God by doing his will. [Macmillan Company, New York. $1 net.

THINGS THAT MATTER MOST, by John Henry Jowett. Here are thirty-eight tenderly helpful brief chapters for what Dr. Jowett describes as interludes of the soul in the incessant movement of the times. Though they are not sermons, each is really an exposition of some deep truth of God's revelation for life. [Fleming H. Revell Company, New York. $1.25 net.

HOW TO PREPARE SERMONS AND GOSPEL ADDRESSES, by William Evans. This is not intended as an exhaustive scheme of homiletics, but will be helpful to many preachers and men or women who are called to make formal religious addresses. The emphasis laid on thorough preparation is of special importance. [Bible Institute Colportage Association, Chicago. $1 net.

Three New Song Books

THE HYMNAL OF PRAISE makes one heartily sure that its publication was wise. The bulk of its material is the same as that to be found in all good modern hymn books, but its arrangement and character adapt it admirably to use in schools and colleges, and in churches of educational aim and spirit—uses for which it was especially designed. Some of the uncommon material is rich in devotional value—notably hymns by Richard Watson Gilder, an evening hymn by William H. Furness, Gill's adoration of the Master, two hymns for students by Ebenezer Oakley, Milton's strong verses, "The Lord Will Come," Kingsley's calm and wholesome prayer. A few faults are plain. It is hard to excuse the omission of the great second stanza from "When I Survey the Wondrous Cross," and lovers of James Russell Lowell cannot easily forgive the mutilation of "The Present Crisis." The proofreading has been painstaking, the only serious error noted being in No. 412, where a tune in three-four time is marked four-four. Perhaps it is too much to say that this is the best of all hymnals; but it is certainly one of the best, and we may confidently call it the best for the special uses for which it was designed. [A. S. Barnes and Company, New York.] WILLIAM PIERSON MERRILL.

BEST TEMPERANCE SONGS, compiled by W. E. Biederwolf and J. Gilchrist Lawson; musical editors, B. D. Ackley and Thoro Harris. This little collection contains a well-varied selection of songs serviceable in rousing enthusiasm in temperance meetings. Some of the tunes are old favorites, others are new. [Paper, 10 cents. Glad Tidings Publishing Company, Chicago.

THE VOICE OF THANKSGIVING, prepared by D. B. Towner. Probably nowhere in the world is there heartier congregational singing than at Moody Institute, where Dr. Towner is musical director. Presumably all of the hymns and tunes embraced in this collection have had ample demonstration and the fact that Dr. Towner himself is author of much of the music is in itself a guaranty of excellence. The 350 numbers include many that have stood the test of time, with an ample selection of newer ones, and the book is excellently adapted to the varied services of evangelistic churches. Scripture readings are included. [Fleming H. Revell Company, New York. 50 cents.

Of Varied Interest

THE KALLIKAK FAMILY: A Study in the Heredity of Feeble-Mindedness, by Henry Goddard. For years the Jukes family have been the classic and horrible example of hereditary undesirability. Now comes a much more instructive and closely studied family, the Kallikaks—a fictitious name of course—to take their place. The investigation into the Kallikaks came about through the study of the feeble-minded children in the Training School of Backward and Feeble-Minded Children at Vineland, New Jersey. In order to understand the causes of the feeble-minded cases there inquiries were made at the children's homes, and 65 per cent of the cases were found to be hereditary. The Kallikak family was the most notorious and had one of the most instructive histories unearthed. This record of it has been given out in advance of a larger and more systematic treatise which the author will publish, and in which he will make some important applications of the Mendelian law in the cases of inherited feeble-mindedness. As a clear piece of undogmatic scientific writing with the solidest kind of work behind it the book cannot be too strongly praised. [Macmillan Company, New York. $1.50 net.

A CHILD'S VISIONS, by Daphne Allen. This beautiful book is made up of drawing by a little girl only 12 years old. Her grandfather was the George Allen who was the publisher and intimate friend of Ruskin. The "visions" are of religious themes, showing Christ at the nativity, during youth and manhood, at the last supper, the crucifixion, Calvary and the ascension. "As a bird sings so were these drawings made," says C. Lewis Hind, who writes an introduction. W. D. Ellis in a preface explains that both in design and execution the pictures are entirely the unaided work of the child artist. The drawings are in color and pen and ink, and are remarkably expressive. Famous verses and songs, most of them by well known authors, such as "That Sweet Story of Old," are used to illustrate each of the forty-two pictures. [E. P. Dutton and Company, New York. $2 net.

THE TRUTH ABOUT THE TITANIC, by Archibald Gracie. The late Colonel Archibald Gracie was one of the heroes who so gallantly distinguished themselves on the night that the Titanic sank. Like others, he went down with the boat, but through a fortunate leap to an upper deck at a critical moment was saved the fate of the other men who had been with him on the starboard side of the Titanic, helping the women and children. This account of the tragedy is a most poignant as well as a most realistic document. But the most pathetic thing about the book is an afterword by another hand, telling of Colonel Gracie's succumbing eight months after the disaster to the strain of the long ordeal through which he passed. All the historical part of the work was done before his death, and, it may be said, done with a fairness, fullness and accuracy that cannot be too highly praised. [Mitchell Kennerley, New York. $1.25 net.

Books Received

Waking Up Bolton, by William Ganson Rose. Duffield and Company, New York. 50 cents net.

The Homing Instinct, by Fred Clare Baldwin. Eaton and Mains, New York. 50 cents net.

The Pilot Flame, by Kelley Jenness. Sherman, French and Company, Boston. $1.50 net.

Anthony and Hero, and Short Stories, by Simmie. F. Simon, New Haven, Conn.

The Quest, by Lettice Bell. Fleming H. Revell Company, New York. 25 cents net.

Shakespearean Studies, by William Rader. Richard G. Badger, Boston. $1 net.

Spiderland, by R. A. Ellis. Cassell and Company, New York. $1.25 net.

THE SUNDAY SCHOOL

October 12, 1913—Jealousy and Envy Punished

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Numbers 12. Golden Text, I. Corinthians 13:4-5: Love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly.

The saying that blood is thicker than water applies quite as truly in the matter of hating as it does in loving. The author of Proverbs out of the depths of his knowledge of human nature voiced this conclusion: "A brother offended is harder to be won than a strong city; and such contentions are like the bars of a castle."

Last week there was war in the camp of Israel. Complaint had spread from tent to tent until the people were arrayed against their leader. This week the winds have shifted. The tents are at peace, while the tabernacle burns like a furnace. Sin is never purely local. It attacks the high and the low alike.

Miriam and Aaron Enter Into Conspiracy Against Moses

Miriam and Aaron, sister and brother, enter into a conspiracy against Moses. The professed cause of their attack was not primarily a grievance against him, but one against his wife. The record says that Moses had married an Ethiopian woman, a Cushite. There was nothing especially startling about this fact. Moses had done a similar thing while he was a resident in Midian many years before, or perhaps the wife of those days is meant. Zipporah, his wife, for some reason did not accompany him to Egypt. Quite possibly she had now rejoined him in the desert. If so, Miriam and her sister-in-law had but recently met for the first time. Or it may be that Zipporah had died and the lawgiver had taken another wife from the same country. The matter is immaterial, else it would not have been left in doubt.

When one wishes to be disagreeable an occasion is never hard to find. Whatever Miriam may have claimed, the real cause of the plot against Moses was the personal jealousy that flashed up when she saw herself officially supplanted by another. As the sister of Moses she had ranked as first among the women of the nation, and she wished to retain her position. Her grievance was not that Moses had married a foreigner, but that he had married at all.

Jealousy is ever lonely. It seeks companionship and sympathy, and both of these Miriam found in Aaron. The vine is only strong as it clings to the oak, but in this instance it outgrew itself. Most men are weak in some respects, and Miriam knew Aaron better than she did Moses. He, too, appears to have been envious of his brother, but for a different reason. The two agreed, however, to attack the Ethiopian woman and thus indirectly annoy their brother.

Moses Remains Silent in the Face of Accusation

A more contemptible form of attack could not have been devised. But Moses appears to have made no reply. He was no coward, but personalities were beneath him. That his wife was a foreigner he did not deny. There was no crime in that, and he refused to accord the accusation the dignity of war. The real sword had not as yet been drawn. It seldom is at the beginning of trouble. The greatest victories are often won by quietly looking on. Moses looked on while the two conspirators revealed themselves. "Hath Jehovah indeed spoken only with Moses? hath he not spoken also with us?" That was the cord behind the arrow.

It is well to remember this incident. In the play of life few parts are more generally taken than those assumed by Miriam and Aaron. But still Moses remained silent. His spirituality was called into question and that is something that cannot be defended in words. There was no doubt a silent communion going on between God and himself. Contrary to his nature, he retained his self-control. One of the most fiery men ever known in this way became the most patient. Many a time we have seen the flames of wrath blaze out on his face, while his lips moved in conversation with One far away.

The Lord took up his defense. The trial was in open court. There was a face to face meeting before the tabernacle, but the accusers stood dumb. Slanderous lips are always silent in the presence of the accused. They speak to the back, but never to the face. God vindicated his servant, while Miriam stood by, leprous as snow. Falsity always reacts. Slander is a dangerous sword, all blade and no handle. This same miracle is being repeated every day. The effects of sin are a universal leprosy. Body and soul are alike touched by it; both alike are destroyed by it.

The sight awoke Aaron to his better self and aroused the man within him. There was no longer any question as to the prophetic relation of Moses. "My Lord, lay not, I pray thee, sin upon us." Like a man he confessed his part of the conspiracy and prayed God to forgive.

Moses Becomes, Even as Christ, an Advocate with the Father

Moses stood forth that day the forerunner of Christ. He was the one advocate with the Almighty. "Heal her, O God, I beseech thee." Miriam was healed, but for seven days she was shut out from Israel. God forgives, but the results of sin are not soon forgotten by one's fellows. Confidence demands time, and Miriam lingering about the camp is a type of millions. The people did not journey until she was restored. The type is suggestive. No church or individual should ever abandon the penitent. Miriam had retarded the progress of Israel, but she had not fatally destroyed it. The individual backslider can never do more than retard. The people refused to go on without her. Let that be recorded to their praise. But do not keep the penitent waiting too long. There are more temptations outside than in, and the salvation of a soul is of more consequence than discipline.

Sin, punishment, penitence and restoration. These are the footprints that mark the way from man to God.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—Even deeply religious families need to be on their guard against sin. Jealousy will creep in where watchfulness is relaxed. The most deadly attack is that which is made upon the authority and sincerity of a religious leader, whether in church or school.

Jealousy is bad enough anywhere, but it is as hideous as leprosy when in the family. There are very few families in which intellectual gifts or physical graces are evenly distributed. Doubtless God meant this should be so that we might mutually aid one another in love. But the natural man is not always unselfish enough to realize this. The sons of David were bitter rivals for his throne (I. Kings 1:5-21). Modern history is full of the wars which have arisen from the jealousy with which the various branches of the Bourbon, Napoleonic and Stuart dynasties have regarded one another. It is told of one of the greatest of violinists that he refused to give even his son lessons for fear he would rival his own fame.

But every day we are compelled to witness these inequalities of gifts in members of one family. One brother becomes president of a railway system, while the other maybe is switchman in the yards. Metropolitan pulpits bid against each other for the services of one brother, while the other is barely tolerated in a country parish. It takes a good deal of grace to endure these contrasts without being soured by them. It was a happier spirit that led a certain orator to say that he would "rather be the father of a great man than be that man."

Entrance of Foreign Element Into Family Stirs Up Discord

We find other Israelites rebelling against Moses, but not one making just such complaints as the members of his own family did. Doubtless Moses owed much to them, especially to Miriam, who had saved his life in a critical hour (Ex. 2:7), and good man that he was, Moses may easily have neglected some courtesies to her in his delight in the return of his wife.

Verse 1—Up to this time the three members of this great family of leaders appear to have worked in harmony. But the entrance of a new and wholly foreign element stirred passions hitherto dormant. Moses's wife had (Ex. 18:1-6) only recently rejoined him after a considerable time of separation, and doubtless the prophet bestowed some attentions upon her which he had previously paid to his sister. It is happier far if such conflicting claims are not brought together unnecessarily under the same roof.

Verse 2—Of all rivalries, rivalry in divine service is the most odious. "He has many good points," said an acquaintance to the writer, "but he has one weakness. He can never praise the pulpit gifts of any other minister." But probably the brother of whom this was said had never suspected himself of harboring so low a passion as jealousy. It is not a source of astonishment when a singer is restless as we laud the voice of a rival, or a famous belle when we speak of the beauty of a new acquaintance, but in the service of God such exhibitions shock us, pain us and raise some doubts as to the indwelling of grace.

The wrong done Moses was not simply a personal injury. His own family was destroying his influence with the people he was commissioned to deliver. They were belittling the man it was important they should exalt. A visiting minister may do the resident pastor an irreparable injury, and a Sunday school teacher may easily destroy the spiritual authority of a superintendent. There is no one living who does not need to be on his guard against this insidious and ignoble tendency.

To Destroy Regard for Moses Meant to Destroy His Influence

Verse 3—Jealousy is the offspring of pride; meekness indicates its absence. They are contrasted emotions. One is a vice and one a virtue. Meekness is the spirit of the New Testament (Matt. 5:5). There are two things which will rouse a man's temper if anything will. One is an unjustifiable attack on his wife, and the other is the questioning of his religious sincerity. Not even his own mother, to say nothing of his sister, has any right to make his wife the subject of invidious remarks. Many a man has lost his life through such conduct. Undoubtedly Moses's wife Zipporah (Ex. 2:21) lacked the culture of the courts. She had grown up in the mountain regions of the great desert peninsula, while Miriam had had, in earlier years at least, the entree of the Egyptian palace. Probably Zipporah was conscious of this lack, and such consciousness would increase her diffidence and give Miriam new cause for sneers.

As to his prophetic office, we must remember this was the one subject upon which the great apostle was sensitive to the day of his death. To destroy the regard in which he was held was to destroy souls. He who alienates a church from its pastor or a Sunday school class from its teacher commits a very grievous sin.

Jehovah Gives Public Expression to Confidence in Moses

Verses 5-8—It was necessary that some public expression of God's confidence in Moses be given after such an attack had been made upon him from such a source. A long, toilsome, hazardous journey lay before Israel, and the authority of Moses would be tested to its utmost before his task was completed. Jehovah stamped his commission this day anew by public rebuke of his detractors and by a stroke which left Miriam an outcast from the camp (v. 14) as one whom God had publicly put to shame. We remember that during the war of the revolution it became imperative to disgrace a "cabal" of officers who had attacked Washington, otherwise his authority and our cause had been lost.

Verse 15—But in answer to the prayer of Moses the penalty was made as light as was consistent with dignity. Miriam, technically a leper for seven days, came back a chastened soul. Her sin was forgiven because her brother, whom she had injured, prayed for her restoration. Critical as was the hour, by grace it was turned to a victory instead of a defeat.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning October 5, 1913

TOPIC—The wedding guest. Luke 14:7-10.

Jesus was invited to take his Sabbath meal in the house of a Pharisee. Whenever he entered a Pharisee's house something happened. All the elements of some startling chemical action were present. For the ways of Jesus were not the Pharisees' ways; neither were his thoughts their thoughts. He being what he was, and they being what they were, a conflict was inevitable. On this occasion, before the guests were seated at the table, Jesus scandalized them by healing a dropsical man on their holy day, and silenced them by proving from their own customs, which allowed the rescue of a son, or even an ox, on the Sabbath, that his principle of doing good on the Sabbath day was sanctioned by their law.

As the guests were taking their places at the table he added to his discourse and spake a parable in reference to their maneuvering to obtain the best places. It is a parable not in the sense of having the narrative form, nor in the significance of delivering a proverbial saying, but rather with the deeper idea that the advice contained in the discourse is to be understood figuratively.

The social climber is one of those pitiful types of humanity thrown up by every active period of society. His whole life is expended in an endeavor to get to a place higher up in the social scale; his supreme gratification is in looking down upon the people who have not yet attained his elevation; and his great god is recognition. To climb successfully in worldliness requires a calloused heart and a deadened soul. It would never do to prefer a brother in honor, because the world, too, might get into the way of preferring him. The climber is also occasionally under the necessity of committing small injuries against innocent people, because they unconsciously block his progress to an upper seat. Pride is always cruel and always dangerous.

It is especially dangerous when its claims to preeminence rest upon the basis of religious desert. For while the pride of the avowedly secular life is accustomed to vaunt itself openly, and assert itself brazenly, the pride of religion is forced to conceal itself under an assumption of generosity. Religious pride must at one moment both disclaim and assert its superiority. It must win recognition without appearing to aim at such a thing. It is driven to the exercise of small diplomacies and secret counterworkings.

Rabbinical literature contains several references to the Jews' custom of providing elaborate dinners on the Sabbath day. Every Sabbath dinner was a feast. It was a feast at which Jesus spoke his parable. But the greatest of all their feasts were those connected with their weddings. Here all due ceremonial was observed and proper precedence was given to rank. The pushing man, who is always trying to get as high up as possible, is certain to overreach himself sometime, and assume something that he cannot sustain. Doubtless there were occasions when the guests from among the Pharisees made pretensions which were disallowed, to their great chagrin (compare Prov. 25:6-7). Christ says to his disciples: "Ye shall not do so."

Humility was one of the most characteristic virtues of the ethics of Jesus. It was a virtue new with him. It was a virtue that was always incomprehensible to the heathen world, to whom it seemed to be mean-spiritedness. It was puzzling even to the philosophers, whose claims were not always modest. But it was the one, sole virtue that could restore the balance of the world and bring order into the moral universe. For pride is disorganizing in the last degree. It shifts the center of life from God to man—and to the individual man. Pride destroys brotherhood and breaks down society. Only humility permits men to kneel before the throne of God and learn what is his will. Humility restores harmony to the universe by restoring the true proportions of life.

There can be no love without humility; for if love be love, it is self-forgetfulness and self-surrender. Love can never contend for the chief seat in any situation of life. Love only asks to fulfill to the uttermost the duty that is laid upon it.

The world is filled with hands that want to be eyes, and feet that want to be hands. And the result is mortified eyes and hands and feet. The man who spends his days in the vain desire to do the work that has been given to another man to do, and in the consequent failure to do the work he is able to do, is causing unhappiness to himself and to all his associates. When the eyes and feet and hands rejoice in one another, and each performs his part in the total organism, then is the whole body free from pain. After all is said, the greatness of a man's influence in the world does not so much depend upon the conspicuousness of the place he occupies as it does upon the greatness of spirit wherewith he fulfills his duty in his place.

The way into the highest, according to Christ, is the way that first leads down into the lowest. The way to become a great comforter is first to have known a great sorrow. The way to become a great teacher is first to have passed through the painful discipline of personal temptation and questioning. The way to become a great rescuer of men is first to have felt the burden of the world's grief and sin. The way whereby Jesus became a great King was by suffering the humiliation of servitude and death.

Who are the great ones of the past who grip our consciences with power, who touch our hearts with the grace of an infinite tenderness, who inspire us with high and pure ideals of unselfish endurance for the benefit of others? Certainly not the men who tried to thrust themselves into the seats of the dominant. Nay, they are those who loved their brethren even as Christ also loved them; they are the men who, with large endowments of personal power, buried themselves unto every worldly emolument and now live enshrined in the holy place of the heart of a grateful humanity. The shortest way up is the way down. He that loseth his life shall find it.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

October 12, 1913

ON THE TABLETS OF MEMORY

TOPIC—Favorite verses. V. In the Epistles. I. Cor. 13:1-13.

There are some writers whose names are known to all well-read persons, but who are themselves seldom read. The literary masters are honored—and neglected. But a certain small collection of letters, intended by their writers for private circulation, have come to a place of greater power over the thinking of mankind than all the classics. These are the New Testament epistles, which have largely shaped the theology and the character of the Christian church. Thirteen, or possibly fourteen, of these are by that great scholar and philosopher and traveler and saint, the apostle Paul. Three are by the apostle John, who wrote also the fourth gospel and the book of the Revelation. Two are by Peter and one by James and one by Jude. There is uncertainty as to the authorship of the letter to the Hebrews. These twenty-one letters sweep the whole gamut of Christian living.

Three characteristics mark most of the epistles. They are tinged with the personality of the writers, as all good letters should be. Back of every one is a man whose individuality was known to all readers of the letters. Then they deal with present duties and conditions. Primarily, they were meant for particular groups of Christians, and so they abound in names, just as a letter writer today sends greetings to the folks. Most striking of all, however, is the manner in which these letters center about the person and purpose of Jesus Christ.

Abounding in familiar quotations, the New Testament epistles are known, in part, to every educated person. To choose favorite passages is easy; to limit the number is difficult. Here are a few which are better worth reading than comments upon them, even as the meal is better than a bill of fare.

For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.—Rom. 6:23.

For the mind of the flesh is death; but the mind of the Spirit is life and peace. . . . So then, brethren, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live.—Rom. 8:6-13.

And we know that to them that love God all things work together for good, even to them that are called according to his purpose.—Rom. 8:28.

But if thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head.—Rom. 12:20.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. 8:38.

Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Rom. 15:1.

Let us not therefore judge one another any more; but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling.—Rom. 14:13.

And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me.—II. Cor. 12:9.

Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.—Eph. 4:31-32.

For to me to live is Christ, and to die is gain.—Phil. 1:21.

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Phil. 4:8.

If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth.—Col. 3:1-2.

All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness.—Heb. 12:11.

Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.—James 1:27.

Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him.—James 1:12.

There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.—I. John 4:18.

MISSIONARY WORK

Experiment Triumphantly Worked Out

There is the revelation of a very interesting secret in a little booklet just put forth by the Board of Foreign Missions at New York, entitled "The Testing of a Mission." The facts stated have, of course, been spread upon the records of the Foreign Board, where anybody interested could read them, but have been recognized through the church only by a very few of the best informed missionary experts. The secret thus made known is the fact that in 1903 the board deliberately decided upon a ten years' experiment in West Africa to find out by the demonstration of experience whether West Africa furnished for mission effort a field worth working on aggressive high pressure plans. The board frankly avowed its intention to stake everything there from 1903 to 1913, and even bound itself to withdraw and seek another field if the results were not commensurate with the effort.

The principles laid down by the board for this experiment were four. First, missionaries must as far as possible avoid becoming localized in the charge of specific native churches. They must instead organize the Christians and inquirers into groups and put them under charge of native helpers, so that each individual missionary might extend his supervision over a considerable number of groups. Second, all missionaries must itinerate, and must make it their aim every year to press out into new territory and encourage their native aids to join in this extension work also. Third, especial attention must be given to developing efficient boarding and day schools, including schools for industrial work. Fourth, the people must be encouraged from the first to pay the largest possible proportion of the expense of the work done among them.

At the end of the ten year period assigned, the board finds itself in no danger of being required to confess failure. The success is triumphant, and the expiration of the experimental period calls only for further progress upon the same lines. The native force assisting in the spread of the mission has in this decade increased from fifty-five to 257, the communicants from 1,852 to 4,044. This latter number would have been much larger if, in the intervening time, a more rigid standard for admitting converts to the communion had not been established. Thus there are now beyond the communicants 15,257 enrolled catechumens, whereas in 1904 the number was so small that no record was kept of them. Meantime, the pupils under missionary instruction have gained at an even more remarkable ratio, increasing from 963 to 9,564.

But most triumphant of all, perhaps, has been the vindication of the policy of placing the burden of expense on the natives themselves. The board pays the salaries of the missionaries, but all other expenses of the native churches are paid by the African membership, so that by this standard there may be said to be not a single dependent church in the whole Presbytery of Corisco, which includes the West African mission.

The book has many details of this great success, and though so unpretentious is really a document of conspicuous importance in the history of missionary administration.

New Buildings Atop Mount Lebanon

Dr. Mary Eddy of Syria, writing from Shabaneeyah, on the heights of Lebanon, reports that building is going on slowly but steadily for the necessary structures of her tuberculosis sanitarium among the Lebanon cedars. The open air dining room, inclosed in wire screens, is finished, as also two new bathhouses for men and women and a recreation pavilion for men. The foundations are in for the reception hospital and the separate shelter pavilions for the men and women patients. The new water system is also in operation and the fresh supply of running water in every building is considered the greatest boon of all.

Meanwhile, the very limited temporary building which Miss Eddy placed on the mountain when she first began sanitarium work is crowded with a total of forty-five patients and attendants. The expense of maintaining the hospital has been this year larger than calculated, because the war in European Turkey has put up the price of all foods and especially of flour. But Dr. Eddy is raising ten kinds of vegetables in the sanitarium garden and is fighting in every possible way to keep down the cost of living and make her funds serve as many sufferers as she can possibly reach.

The colony at Shabaneeyah has this summer had many keen reminders of the circumstances under which the first American missionaries reached this spot just fifty years ago. It was in 1863 that the Druses of Mount Lebanon broke out in a fearful massacre of the Christians of that region, and it was not until winter was well advanced that the slaughter was stopped by the arrival of French soldiers who had landed at the coast and toilsomely climbed the mountain sides to restore order. Immediately after the soldiers came the missionaries from Beirut, who went among the suffering Christians dispensing relief and help on every hand. The leader of this work was the late Dr. Henry Jessup, then at the beginning of his long and wonderful service as a friend and redeemer for the many races of Syrian people.

Veteran Missionary Passes Away

The death of Dr. Daniel C. Greene costs the American Board of Foreign Missions the leadership of the senior member of its mission force in Japan. Dr. Greene, who was a native of Boston, graduated from Dartmouth in 1864, and saw a year of service as federal trooper in the Civil war before he departed to Japan as a missionary. He had done work in Kobe, Yokohama and Tokyo. His mastery of the Japanese language made him exceedingly useful to all Christian workers in Japan as a translator of the Scriptures and other Christian literature.

Dr. Greene also became known as a frank writer in Japanese journals on questions of progress, and through this channel exercised a large influence on the thinking Japanese statesmen. Long before international criticism developed over the procedure of Japanese courts in Korea, Dr. Greene had fearlessly told Japan in its own journals that civilization would never respect its judicial processes until court rules were amended so as to be fairer to defendants at bar. When the Seoul conspiracy trial in its first stages awakened worldwide complaint Dr. Greene did not hesitate to point out to the Japanese public the justification of his warning. In spite of this exceptional candor, however, he was made only a few months ago the recipient of Japan's highest official compliment for civilians—the decoration of the third class in the Order of the Rising Sun. In no case has Japan ever before evinced such appreciation for the straightforwardness of a friendly critic.

President's Namesake at Point Barrow

Point Barrow, Alaska, is widely known as the northernmost point of the North American continent, and is probably the northernmost mission station in all the world. But it is not far enough away to be beyond the circle of American patriotism, as is evidenced by a recent report from the missionary, Rev. D. W. Cram, who says that the first Eskimo baby baptized in the Point Barrow church after the 4th of last March was promptly named Woodrow in honor of President Wilson. The child was born March 9 and was baptized on Easter morning, March 23, when his parents brought him a mile to church through a temperature of thirty degrees below zero. Mr. Cram thinks that his small parishioner may perhaps be the senior namesake of President Wilson, if only babies born within the term of the administration are taken into account.

More Native Filipino Workers

We have just returned from the ordination service of Rev. Juan Abakan at Lukban, Tayabas, our former station, writes Rev. Charles N. Magill, moderator of Manila Presbytery. Mr. Abakan is a bright, competent, consecreated young Christian. He has a diploma from the Ellinwood Bible School and has been a licentiate for two years. Rev. G. W. Wright, his former instructor in the seminary, and four other pastors took part in the exercises, which were inspiring, impressive and well attended. Mr. Abakan is the youngest pastor in the Philippines. He is the fourth Filipino pastor we have ordained in Manila Presbytery within the last six months. The first one, Rev. Simon Igloria, was called to Hawaii to work among the many Filipino immigrants there. The second, Rev. Alejandro Gubi, has a large circuit in Batangas province which was under the direction of Rev. Mr. Campbell until the latter was obliged to return to America, much to the regret of the mission. The third one ordained is Rev. Guillermo Abella, pastor of the San Pablo-Tison group of churches. San Pablo, which was so hard to open to the gospel some years ago, now has a large, enthusiastic and especially busy church and has recently built a chapel, beautifully decorated and lighted with electric lights. The ordination and the dedication of the chapel in July were the most truly impressive services that we have attended in the Philippines.

When we came to the Philippines eight years ago our church here had only two ordained Filipino pastors and now it has fifteen who are preaching the word with great power in different parts of the islands. The Filipinos are naturally good talkers, and they are able after training in the seminary and the school of experience to preach the gospel with wonderful power.

Biggest Meeting of Koreans in America

Rev. J. H. Laughlin, head of the Foreign Board's mission work for Orientals in California, went out from San Francisco with the Korean evangelist, Mr. Min, and held a series of encouraging moonlight meetings among the Koreans who were picking fruit in the San Joaquin valley near Fresno. The average attendance at these meetings was seventy, but one night there were fully 150 present, which greatly delighted the Koreans, even apart from any religious consideration, for they appreciated the fellowship with men of their own nationality, and told Mr. Laughlin that this was undoubtedly the largest gathering of Koreans that had ever come together in any part of the United States for any purpose.

Missionary Brevities

—A church has been organized at Taptiang, Siam, and a temporary building of bamboo and nipa erected. A structure of brick is planned for the future, but the cost is too great just at present for the congregation to support. The hospital chapel which has been in use for the church services is now too small to accommodate the worshipers.

—A number of missionaries have unusual evangelistic chances in teaching English to educated Chinese of standing, whose ambition to learn a foreign language is of course a product of the modern progressive movement in China. For example, Rev. Otto Braskamp at Tengchow has been teacher for three prominent Chinese professors of the city, and their text book has been the Bible. Though none of the men has yet professed conversion, all have begun attending church service regularly since Mr. Braskamp interested them in this way.

Board Notes and Announcements

—The Friday morning meeting of the Board of the Northwest, Chicago, was led by Mrs. Powell, recording secretary, whose theme, from "The Christian's Secret of a Happy Life" led the new president, Mrs. A. L. Berry, to speak of the biography of the author of that book, Hannah Whitehall Smith, whose words "had more to do with the molding of my own life," she said, "than those of any other writer." Letters from Miss Eick of Elat and Miss Christie of Metet were read by the Africa secretary, Mrs. Egan. Mrs. Cole, secretary for Siam and Laos, spoke of the great ingathering of believers there, 500 having been added to the church in Chieng Mai station alone. Mrs. Shumway read a letter from Mrs. D. A. Murray of Japan, missionary of Iowa young people's societies, and told of the sailing of Miss Lila Garvin, missionary of Whitewater Presbyterial Society.

The Open Hearth

The Sam Daly Reformatory

As secretary of home missions of the Presbyterian Church in the United States, allow me to corroborate the account which recently appeared in The Continent as to Sam Daly's great work in undertaking single handed a reformatory for colored youth. In my public addresses I have not hesitated to state that in my opinion Sam Daly ranked with Booker Washington as a benefactor of his race, albeit unknown to fame. In some respects he deserves even more credit, for he carried on his noble work practically without human aid. During his last illness I visited him in the hospital regularly and had every assistance given him which could be obtained for love or money, but all in vain. He died broken hearted over his failure to get his work before the General Assembly.

The question has been asked in many quarters: Shall this magnificent work, undertaken and operated by a negro unaided, be allowed to end with his death? "God buries his workers but carries on his work." Twenty years ago Samuel Lapsley, a white man and missionary to Kongo, Africa, died just after starting our mission for negroes in the dark continent. It was freely predicted that this would eventuate in its collapse. On the contrary, God in his wise providence used Lapsley's death to arouse the church, and the outcome is our most successful foreign mission work.

May not God use the death of Daly to arouse Christians everywhere in behalf of the negroes of our own country?

The widow of Sam Daly has announced her willingness to continue his work if she can get any encouragement and help. The home mission committee has agreed to furnish a preacher and teacher for these young colored men in the effort to rescue them from the ranks of the criminal class. There remains, however, a mortgage of $1,800 on the property, which constitutes the chief obstacle to its success. If philanthropists and friends of the colored people, North and South, would but unite in freeing this institution from its indebtedness, this splendid work would go on as a memorial to the noble colored man who inaugurated it. If God touches the heart of any generous friends and moves them to contribute to this purpose, I will gladly receive such aid and assist in freeing the institution from the burden of debt. S. L. MORRIS.

Atlanta, Ga.

Negro Youth in the South

We are constantly brought face to face with the fact that colored people in certain sections are more criminal than the whites. To this we agree to a certain extent.

We hear a great deal of "new methods" in the country school—and many are being put into practice, but when sifted to the core this applies to the white and not to the black boy. In this section we see on almost every side new schoolhouses being erected for white youth and longer terms provided, but the term for the negro remains almost the same. We see no new schoolhouses being erected for the negro youth. The house that once stood on the hillside for the white boy has long since given place to a more commodious structure, while the same "shack" which was built for the negro ten years ago shows no signs of being displaced for a better one. Then should we wonder that the negro youth is more criminal than the white youth in the same section? The average school term for the negro youth is five months, while that of the white youth is not less than seven and most of the white schools go longer. The colored people for the most part no longer look to the public school system for primary training of their children, but to the schools run by the church.

Another factor is the meager pay of the negro teacher. He can make more doing anything else. It has commonly become known that the county must depend upon the poorest teaching material on account of the salary, for men and women who have prepared themselves will not hunt for the country schools. This year we are at a loss what to do for men and women to teach, because of the facts above named. In this section we have a great multitude of negro boys and girls who are growing up with but three and four months' schooling out of a year, and this without definite system.

When a white teacher is to take charge of a school his record is searched from boyhood in order to secure a man whose intellectual qualifications are high and whose morals are pure and good, but this is not insisted on when a teacher is to be secured to teach the negro boy and girl. Is it a puzzling problem to the unbiased mind that the negro boy and girl will be weighed in the balances and be found wanting?

It has been said recently that every schoolhouse erected for the negro in this section and carried on in a systematic way, where the Bible is one of the chief books, has decreased the police force, helped to empty the jails and given the judges less trouble.

New Market, Tenn. H. W. MCNAIR.

Paper of The Menace's Type Needed

The Continent thinks The Menace is not helping Protestants any, but as the circulation of the latter is very large it keeps the public tolerably well informed concerning matters of which people in general would remain entirely ignorant, and which Catholics themselves do not wish to have made public.

Generally, it is only by devious and roundabout ways that the reading public learns the actual sentiments Romanists cherish toward our government and flag; as when the patriotic Father Phelan in a burst of religious fervor expressed the inmost feelings of his constituency in his well known "To —— with the government! To —— with the flag!"

Occasionally, in some religious publication, we learn of the continuous violation of federal law by Catholic teachers, and of the forcing of papist chaplains into every possible position in our army and navy, and even secular prints in their eagerness to glorify American-Romanist princes(?) showed up the disgusting sycophancy of a former head of this government.

On the whole, it seems to me that while the methods and manner of The Menace lack something of polish, some paper of that kind is necessary in a nation which, with the exception of distinctly denominational journals, the whole press shivers at the thought of offending either rum or Romanism. W. J. ADAMS.

The Inspirational in Men's Work

The church must not be misled by the cry for the practical. "What can men do?" is not half as important as "What men will do." Before any action is wrought, a sufficient impulse must move. It is therefore unwise to prepare any program that ignores the inspirational. Men are wrestling daily with the practical and the technical. Their fund of inspiration, even in their business, is often at low ebb.

A church program that is all intellectual or practical will be a dead weight. Likewise a presbyterial docket that is all business. If our school children are halted in their studies for rest exercises, for relaxation, why not stop our eccelesiastical schooling long enough to breathe deeply of the atmosphere of devotion? After all, the world moves more through the emotions than through anything else. Give the men every inspirational uplift you can; and that does not mean merely the uplift of prayer, but that of personality and vision and possibility as well.

Who has not felt the thrill of great gatherings of young people, of church workers, of men? A thousand men recently paraded the streets of Wilmington, each with a white umbrella with these words on it: "Do it for Wilmington." Who could but be impressed with a scene like that? Vision is necessary, and vision comes through the truth being known and apprehended. The esprit de corps of organization must ever be a factor in stirring men to action. Objective is also necessary—not only the thing worth while, but the thing worth doing now. The reachable is the thing for the practical man. Spirituality? Yes, the touch upon the Infinite is the moving force in the world. Who can resist it? Can all these be combined in one? Why not? Will not a body of men, Spirit-led, in earnest discussion of the strenuous problems before the church today, produce these very elements of inspirational uplift?

A conference for men only and for all men in each presbytery seems to be the need of the situation as it presents itself today. Many presbyteries are planning their work accordingly. What if no direct practical results do follow? The inspirational factor has been there.

To have the "go" for which the world cries today men must first have the life. And to have the life men must have every inspirational help they can get. Let pastors and presbyteries be alert to this fact in all their programs for the winter's work. F. B. E.

"The Servant in the House"

One who signs himself "Just a Mere American Man" takes up the housemaid question in a recent issue. Why housemaids are hard to secure is to be read, in part, between the lines of his letter.

It has been my good fortune to see life from several angles, including the position of those who work for their living. When I see a man very positive in the opinion that some girls are not worth $6 a week, and hear him deploring the "lack of moderate-priced help," I know that in most cases he is an employer who will haggle for the lowest possible terms.

I am aware that many who account themselves worthy people are accustomed to speak with contempt when anything is put upon the "broad ground of humanity and social service." But there are some of us who have a little respect for Sunday. Why should the working girl's desire for a Sabbath rest be written down as "false pride and a fatal desire for independence"? Is it a crime to wish for freedom from labor on Sundays? Is it arrogance, after a day of hard work, to desire a few moments of time for one's self? I have seen housemaids forced to slave night and day, with never a Sunday their own.

Meantime, those who have learned to live together in Christian fellowship, taking thought for the comfort and happiness of their servants, will not be very hard put for friendly assistance in times of real need. An employer who has any part or lot with Jesus in the kingdom of God will himself be one of the humblest of servants. In such a home the housemaid will have her Sabbath and her hours of rest. She will be honored and respected as one who helps to maintain the family comfort and welfare. In such homes it is not difficult to retain servants. DANIEL S. MCCORKLE.

American Air Destroys Servility

"Just a Mere American Man" believes, apparently sincerely, that he can solve the great problems of the millions of women workers in our country by the simple device of turning them all into household servants. He thinks it is deplorable that with plenty of girls working at other pursuits for $6 or less per week, it is hard to secure adequate domestic help. The writer assures us that it is a positive reflection on a woman that she should prefer the "independence" of a position where she may work with others of her kind in a position with regular hours, with Sundays and holidays at her own disposal, and where her status is not that of servant, rather than to be a lonely pariah in somebody's kitchen where she is subject to the arbitrary whims of her mistress and all the thousand humiliations that the household servant has to put up with.

Under the best circumstances household service is drudgery with the stigma of being somebody's servant attached. That is something that perhaps cannot be helped, but why should a woman be blamed if she prefers some other kind of work, even though the pay is not so good? The present writer believes that he is fair as anybody can be in his circumstances—he confesses to being a Presbyterian minister in good standing—but when he employs a girl he feels that he must make it plain to her that she shall not eat with the family, but alone in the kitchen. He also confesses that he admires the spunk of any self-respecting girl who refuses to enter his employment on those humiliating terms. "American Man" should migrate to England or to some other foreign land where they manage to keep servants as servants. The free air of these benighted United States, with its implications of democracy at every turn, does knock the servility out of our girls, even in a few months, and it looks as though "American Man" would have to make the most of it. JAMES J. COOK.

Ways of Working

Page Advertisements in Pennsylvania

The Continent recently had occasion to refer to the enterprise of the Protestant churches of Williamsport, Pa., which joined together to buy a page of space in the Saturday evening edition of the Williamsport Sun to advertise their services. Impressions of the value of publicity for churches have advanced so in Williamsport that First church is now buying a page of the Sun on Saturday all by itself. The reader surmises that this is probably the first time in this country when a single congregation has used a whole page of daily newspaper space to appeal to the public. "Copy" for the advertisement has been prepared by some one who believes in what advertising men call "general publicity." The advertisements make no specific offer of any one service or advantage, but appeal to the general interest of the public in the whole institution. The page contains pictures of the interior of the church, a portrait of the pastor, Rev. William Charles Hogg, a town map showing the location of the "dear old First," a complete roster of the officers of the congregation and all its clubs, and a general invitation to citizens and visitors to walk into the church building at any time. It is promised that a secretary will be in continual attendance at the church office, and telephone privileges are offered free to all callers.

Elders Educate Church Members

Division of the eldership into four committees of three each to have oversight of the education of the congregation in regard to finances resulted in a 200 per cent increase in benevolences in one Middle Western town in one year. The money to be raised by the church was grouped under four heads: Local church, national work, foreign work, ministerial relief. All of the boards of the church except the Foreign Board and the Board of Ministerial Relief and Sustentation were covered by the second committee.

Each group of elders did what it could by announcements, talks, use of blackboards, charts and papers to tell the congregation about the use of money in connection with the special part of the work to which it had been assigned. This special attention incited the people to give more liberally.

Advertises for Lost Soul

Rev. J. W. Hart, pastor of First church, Junction City, Kan., recently used a want ad in the local paper under the lost and found column as follows:

"LOST—Somewhere and at some time, a soul. At the Presbyterian open air service in front of the church tomorrow evening at 8 you can learn where and how to find it."

The want ad brought results, for the meeting was well attended by people of all denominations.

Suggestive Sermon Subjects

The pastor of Paoli (Pa.) church, John Graham, D. D., recently delivered brief Sabbath evening addresses upon the general title "Great Threes"—short sermons on doctrine.

1. The Three Greatest Beings. (a) God, creator. (b) Man, God's great masterpiece. (c) Satan, the great foe of God and man.

2. The Three Greatest Facts About God. (a) Almightiness. (b) Unchangeableness. (c) Eternity.

3. The Three Greatest Facts About Satan. (a) He is a murderer in mission. (b) He is a liar in method. (c) He is implacable in character.

4. The Three Greatest Facts About Man. (a) Immortal. (b) Salvable. (c) Usable.

5. Man's Three Great Parts. (a) Mind to grasp God. (b) Soul to worship God. (c) Body to serve God.

6. Man's Three Great Experiences. (a) Life. (b) Death. (c) Judgment.

7. Man's Threefold Condition of Character. (a) Sinful. (b) Forgiven. (c) Saved.

8. Man's Three Great Privileges. (a) Praise of God. (b) Prayer to God. (c) Proclamation of God.

9. Man's Three Great Lights. (a) The Holy Spirit. (b) The word of God. (c) Conscience.

10. Man's Three Great Powers. (a) Personality. (b) Ability. (c) Character.

11. Man's Three Great Attainments. (a) "Well done." (b) "Rest." (c) "Be satisfied."

How You Can Make a Store

(Continued from page 1362)

made from the cover of the box. Cut a door and two show windows in the box cover. Imitate panes of glass by pasting thin strips of tissue paper across the windows. Arrange a little display of some of your prettiest goods on a piece of cardboard pasted like a shelf to the inside of the window so that the passers-by may see them when the store is closed. The cover of a pound candy box is a good shelf. Fasten the cover to the box at one side by hinges or strips of leather.

Your storekeeper is now ready for business and his clerks stand waiting to serve the customers. It will keep you busy helping him, for the small girl doll will want candy, and the mother dolls the pretty laces and ribbons and tempting vegetables. Weighing out sugar and measuring cloth will keep you busy for many a day. Now and then restock the shelves and once in a while put an extra clerk behind the counter and make some new customers.

Holds Church in Dance Hall

Dr. Warren H. Wilson of the country church department of the Home Board recently concluded a most helpful series of lectures and institutes in Box Butte Presbytery, almost a rural field. At one place, Pleasant Valley, the service in connection with Dr. Wilson's visit was peculiarly interesting. The church organization is only a few months old and from the beginning has faced the double problem of how to obtain a house of worship and what should be done about a newly built dance hall which had been erected just prior to the series of meetings which eventuated in the organization of the church. A few days before Dr. Wilson's arrival those who were interested in the dance hall gave or sold their stock to the church, and the first religious service held in the new dance hall-church was the lecture given by Dr. Wilson. D. W. M.

China Campaign for Indiana

The attention which is being devoted to the finances of churches this fall through the united missionary campaign and the effort to obtain an every-member canvass of all churches in the country has not entirely obscured the special campaign for China. Dr. C. E. Bradt of the Foreign Board, in charge of the central district, will cooperate with the churches of Indiana in an effort to raise the apportionment of that state during November. During December Dr. Bradt will join forces with J. M. Patterson of the southern district in a campaign in Oklahoma which is to center in Oklahoma City.

Expect Many at Anti-Saloon League Meeting

Officers of the Anti-Saloon League expect 20,000 delegates at the jubilee convention of the organization at Columbus, Ohio, Nov. 10-13. Among those who have agreed to address the convention are: Joshua Levering, former prohibition presidential candidate; Senators Gronna of North Dakota, Kenyon of Iowa and Sheppard of Texas; ex-Governor J. Frank Hanly of Indiana, Governor George H. Hodges and ex-Governor E. W. Hoch of Kansas, Governor Ben W. Hooper of Tennessee, Rev. Daniel A. Poling of Ohio and John B. Lennon of Illinois.

Synods to Hear of Brotherhood Work

The special opportunities for work by the men of the churches will be presented by representatives of the National Council of the Brotherhood at various synodical meetings this fall. Associate Secretaries J. T. Henderson and Francis M. Fox and Professor John M. Coulter and Dr. William C. Covert, members of the Assembly's committee on brotherhood, will be among the speakers at different meetings.

Where the Shoe Pinches

It is not hardship encountered in active service that causes distress. Men and women in all walks of life are willing to endure hardships when they themselves are strong and resourceful. It is when the days of efficient service are over and when disability and old age come with their inevitable burdens, and when the resources of life have been largely depleted, that privation and suffering become hard to bear.

The gospel minister ought to be willing to endure hardness as a good soldier of Jesus Christ. He usually is willing and eager to spend and be spent. The shoe pinches when he faces with fear an old age, unprovided for, with its weight of care. "The Sandals of the Gospel of Peace" ought not to pinch the feet of the gospel minister.

You can help to relieve the distress by removing its cause.

Ministerial Relief and Sustentation
Of the Presbyterian Church in the U. S. A.
WILLIAM HIRAM FOULKES, General Secretary
W. W. HEBERTON, Treas. JOHN R. SUTHERLAND, Associate Secretary
507 Witherspoon Building - Philadelphia, Pa.

IN THE FIELD OF CHRISTIAN EFFORT

SEMINARY STUDENTS BUSY IN MONTANA

Vacations Result in Several New Church Organizations in Pioneer Fields—Work Many Miles from Railway Line.

The wisdom of employing seminary students to work during the vacation period in western mission stations and vacant churches was amply proved the past summer in Great Falls Presbytery, where six theological students were engaged from May 1 until Sept. 1. They worked under the advice of the presbyterial home mission committee, the pastor-evangelist and the field secretary.

E. L. Brown of McCormick Seminary was located at Joplin, both this summer and last, and in connection with Joplin served a wide territory. The people in the outlying districts assembled in school buildings and in their homes for worship and religious instruction. Following Mr. Brown's first summer on this field, and largely as a result of his efforts, a church organization was consummated. During the vacation recently closed a church edifice was erected which will be ready for dedication soon.

J. E. Jones of McCormick Seminary has also worked in Montana two summers. He was located at Glengary and a church was organized soon after his arrival last year. A church building which has been under way is rapidly nearing completion.

Thomas H. Gilmore of Auburn Seminary has been in charge of the field composed of Carter and Pleasant Valley. He accomplished the preliminary work leading to a church organization in Pleasant Valley Sept. 7.

M. M. Van Patten of McCormick Seminary served Whitlash and vicinity. This field is forty-five miles from the nearest railway station. The citizens of Whitlash have petitioned for a church organization.

C. E. Greenway of McCormick Seminary was sent to Pine Grove, fifty miles from the nearest railway station.

Charles W. McClelland of McCormick Seminary devoted his vacation time to Highwood and vicinity. He began his work with few to pledge either moral or financial support, but he gained the people's confidence. A petition for organization was circulated and freely signed.

Where Is Mr. Ebeling?—The present address of Rev. Alfred W. Ebeling, a member of Boise Presbytery, is desired by the stated clerk, Rev. Bruce J. Giffen, Parma, Idaho.

CHURCHES IMPROVE FACILITIES

Repair Burned Structure—Repairs and improvements to cost $5,000 have been made on Park River, N. D., church, which was damaged by fire last February.

Church Will Cost $16,000—The new church at Central City, Neb., will cost $16,000. The building will be of pressed brick and it is expected that it will be completed within six months.

Use New Knoxville Church—The Sunday school rooms of the new Fourth church, Knoxville, Tenn., were occupied for the first time Sept. 14. Special exercises were held with an address by the pastor, Dr. J. P. Calhoun.

Prepare for New Pastor—Improvements costing $600 have been made to the parsonage at Lodi, Wis., in preparation of the coming of the new pastor, Rev. Frank Zimmerman. The women of the church were responsible for the addition to the conveniences of the manse.

Various Improvements—A new pipe organ was installed in the church at Woodhull, Ill., during the summer—Improvements costing about $1,000 were made during the summer at North church, Binghamton, N. Y. Services were held in the chapel during the time of redecoration.

To Unite Spokane Welshmen—A church to seat 300 will soon be built at Spokane, Wash., by a congregation which is now served by Rev. Joshua Daniels of the Welsh church, Seattle. Articles of incorporation have been filed, so as to include Welshmen of all denominations in this church.

Add Dining Room and Pipe Organ—Improvements to cost nearly $3,000 have been commenced by DePere, Wis., church. The basement is to be enlarged and furnished as a dining room and kitchen. An addition will be built back of the pulpit to accommodate a new pipe organ.

May Build Manse—Members of First church, Bloomington, Ill., are considering the question of erecting a manse. A committee has been appointed to examine into the situation. It is suggested by some members that a stone building be erected to follow the general lines of the church structure.

Will Improve Milwaukee Church—Plans for improvements to cost $15,000 have been adopted by Westminster church, Milwaukee, Wis. Work will be started as soon as half the amount is subscribed. It was planned at one time to erect a new church, but this was found impracticable. The improvements will add 2,400 square feet of space to the present church in addition to a library, gymnasium and fifteen Sunday school rooms.

Put Useless Space to Work—About $20,000 has been spent in the last two months on Jefferson Park church, Chicago. An auditorium several times too large for the congregation has been divided into rooms for the Sunday school and various other organizations. A gymnasium was also installed.

WHAT THE Y. M. C. A. IS DOING

Helps Stricken Associations—John D. Rockefeller, Jr., has offered $42,000 to the associations of Dayton, Hamilton and Marietta, Ohio, to repair the buildings damaged in those cities by the spring flood, on condition that $43,000 be raised to meet the current expense emergency. The committee already has raised a large proportion of its funds.

New Iowa Building—The property of the Baptist church has been purchased by the Marshalltown, Iowa, association, where it is hoped to erect a $90,000 building. It was in this church that Fred B. Smith made his decision to enter religious work if opportunity presented itself.—The association at Alton, Ill., during the past summer enlisted 150 boys in a "swat the fly" campaign.—Pillow fights, which have long been popular with association members of this country, are said to have taken the fancy of Filipinos to a large extent.

Germany Has Most Associations—According to statistics presented at Edinburgh at the conference the past summer of 600 Y. M. C. A. workers of thirty-two nations it was shown that there are in Germany 2,419 associations, and in the United States and Canada 2,192. Germany thus leads all the nations of the word in the number of its associations. It has, however, a total membership of only 201,000, as against 586,000 in this country. The buildings of Germany number 172, with a value of $3,000,000; while in the United States and Canada there are 756 buildings, with a value of $60,500,000. Great Britain and Ireland have 1,027 associations and 212 buildings, which are valued at $6,730,000. The report shows a total of 8,584 associations in America, Africa, Asia, Australia and Europe, against 8,522 the year before. The total membership has increased nearly 200,000.

WHAT MEN ARE DOING

Laymen Preach the Gospel—A Sunday meeting was recently held at Milo, Iowa, church by a gospel team of laymen from Indianola.

Men Meet in the Park—The president of Waterloo, Iowa, brotherhood, W. W. McFarlane, who is also president of the local park board, made arrangements for a recent meeting of the men at Cedar River Park.

Men to Manage Lecture Course—The Ralph Connor brotherhood of Grace church, Minneapolis, will direct a series of lyceum entertainments this winter to afford amusement for young people of the neighborhood.

Will Entertain Their Fathers—As a result of the men's work started in First church, Joliet, Ill., the boys of the congregation have become interested largely in church activities and are planning to give a dinner to their "Dads" early this fall.

Tell Where Church Is—The men's league of Wilmette church, near Chicago, obtained permission of the interurban railway company and tacked upon poles at the stations near that suburb invitations to attend the Presbyterian church, giving the location carefully.

SOME THINGS YOUNG WOMEN ARE DOING

Furnish Nurses by the Day—The Williamsport, Pa., Y. W. C. A., has arranged to supply trained nurses for emergency and short term work. It is thus possible to procure a nurse for a single visit rather than on the customary weekly basis.

Novel Posters Attract—Posters illustrating the courses of the Y. W. C. A. in its various departments were made for a poster contest under the auspices of the Riverside, Cal., association. The posters were exhibited in a store window and attracted considerable attention.

Will Conduct a Business Course—Such topics as business assets of a self-supporting woman, simple business transactions, lure and danger of the installment plan and how to invest $100 to $500, are subjects which will be discussed in a course for the young women of Topeka, Kan., Y. W. C. A.

HUNDRED-YEAR RECORDS LOST

One of the most beautiful and elaborate of souvenir booklets which it has been The Continent's privilege to see has been put forth to commemorate the centennial of First church, Troy, Ohio. It was the misfortune of this congregation to lose most of its records of its hundred years of history at the very eve of its centennial date, for when Troy, in common with all other towns of the Miami valley, went under the waters of the flooded river last March, these church documents were soaked by waters which entered the vaults of the First National bank. When house-cleaning followed the flood, they were thrown out and destroyed, along with a mass of other soggy paper, by persons who didn't suspect their value. Nevertheless, Miss Mary J. Orbison, granddaughter of one of the founders of the church, was able to gather together enough facts to make a most readable story of one hundred years of Christian service and progress. The souvenir contains likewise a centennial poem of exceptional merit from Frances Moore Geiger.

NO OFFENSE IN LODGE MEMBERSHIP

The question whether a United Presbyterian minister can be permitted to belong to a Masonic lodge was an issue recently before the New York Synod of the U. P. church meeting at Ocean Grove, New Jersey. Dr. John H. Hervey, formerly pastor of the Washington Heights U. P. church, now pastor for the same denomination in East Brooklyn, was arraigned in the synod on charges preferred by his former parishioners that he belongs to the Masonic order. The judicial committee of synod reported on the case, blankly refusing to accept this as an accusation derogatory to a minister's standing.

Moderator George H. McClelland of New York Presbytery insisted that the rule of the denomination adopted eighty years ago, forbidding a minister to join a secret order, had become a dead letter. He was publicly accused of being a Mason himself, and without admitting it, replied by challenging any objector to put him on trial for that charge.

PUSHING THE CAMPBELL FEDERAL PLAN

The Presbytery of Asheville, connected with General Assembly U. S., has taken up with very hearty concurrence the idea presented at Atlanta last spring by Dr. R. F. Campbell, pastor of Asheville First church—the proposition for a union of Presbyterian denominations in this country under a federal assembly of two houses, in one of which representation shall be equal among existing denominations, and in the other of which representation shall vary according to the respective totals of members. Asheville Presbytery overtures its General Assembly next year to appoint a committee to consider this plan and to invite all the other Presbyterian bodies of the United States to name corresponding committees for general consultation. If the invitation is accepted by the other bodies, the idea will be to formulate this federal plan in a statute which could be adopted simultaneously by all the denominations interested.

FEDERAL SECRETARY ON PACIFIC COAST

With the first week in October Dr. Charles S. Macfarland, the secretary of the Federal Council of Churches, begins in Spokane a series of public meetings in behalf of the Federal Council, which will be extended through all the important cities of the Pacific coast. The tour, after taking every coast city in succession, will end in Los Angeles. At San Francisco Dr. Macfarland will confer with the Federation of Churches in that city relative to the organization of a committee of 100 which will conduct religious work there during the Panama exposition in 1915. Bishop Edwin H. Hughes of the Methodist Episcopal Church is chairman of the special committee promoting this important evangelistic plan.

Princeton Graduates Long Lived

The necrological report of Princeton Seminary for the year ending March 31, 1913, contains obituary notices of fifty-two former students. Five of these should have been included in earlier reports, but the fact of their death did not reach the secretary in time. Of the fifty-two, the oldest as alumnus was Dr. James Park, '46; the oldest in years was Dr. David Agnew Wilson, '51, who came within five days of completing his ninety-first year. One other passed his ninetieth year, sixteen others their eightieth, fourteen others their seventieth, and ten their sixtieth. The youngest died at the age of twenty-eight. The average age of the fifty-two was seventy years one month and seven days. This is the highest, with one exception, ever recorded in these reports, that is, since 1875. The average at which they made a public confession of their faith was sixteen years and four months.

Declares Second Mormon Book a Hoax

Evidence which has just been placed before the Illinois State Historical Society by W. D. Fugate, 1926 Obear avenue, St. Louis, and his brother, Dr. John T. Fugate of Urbana, Ill., to prove that the original copper plates from which the Second Book of Mormon was written were "planted" in an Indian mound near Kinderhook, Pike county, Ill., in a plot to expose the Mormon leader, Joseph Smith. The "planting," says a newspaper report, was done by the father of the brothers in the forties. W. D. Fugate, who is 70 years old, says his father, with the aid of two friends, prepared the plates and arranged to have them discovered by a follower of Smith's. When the plates were taken to the Mormon leader he at once hailed them as divinely inspired, and published his book from what he claimed he deciphered from the hieroglyphics.

The Way One Church Helps Sustentation

A year ago the pastor, Rev. P. A. Macdonald, and elders of the First church, Saratoga Springs, N. Y., invited Dr. William J. Johnson, eastern field representative of the Board of Relief and Sustentation, to present the cause of sustentation on Sunday morning, Sept. 14. The pastor had prepared for his coming by distribution of literature, personal work and public announcements. As a result the people were sympathetic and eager to know more of the great movement in behalf of the ministry. When the offering was taken, the people placed over $2,800 on the plates, three-fourths being paid in cash within three days. The Sunday school had already taken action by voting an annual pledge for five years. Theirs is the honor of being the first Sunday school to make a five-year pledge to the endowment fund.

Mr. Logan Leaves Sedalia Presbytery

The Continent has been requested by Rev. J. W. Mitchell, stated clerk of Sedalia Presbytery, to announce that the name of Rev. W. T. Logan has been erased from the roll of presbytery because of the fact that he left the bounds of presbytery and joined a presbytery of the Cumberland Church without a letter of dismissal.

Should Rich Churches Pay a Bonus for Ministers?

Speaking in a half-humorous, half-serious vein, Dr. A. C. Zenos of McCormick Seminary suggested at a recent meeting of the Presbytery of Chicago that large congregations which persuade pastors to leave smaller churches should recompense the smaller congregations for the loss sustained. Dr. Zenos is an attendant at Fullerton Avenue church, Chicago, and as such was speaking in reference to the departure of the pastor, Dr. Hugh T. Kerr, who has accepted a call to Shadyside church, Pittsburg. He suggested that in some cases $20,000 or $30,000 might not be too much for churches to pay congregations from whom they had taken a pastor.

DIDN'T KNOW

That Coffee Was Causing Her Trouble

So common is the use of coffee as a beverage, many do not know that it is the cause of many obscure ails which are often attributed to other things.

The easiest way to find out for oneself is to quit the coffee for a while, at least, and note results. A Virginia lady found out in this way, and also learned of a new beverage that is wholesome as well as pleasant to drink. She writes:

"I am 40 years old and all my life, up to a year and a half ago, I had been a coffee drinker.

"Dyspepsia, severe headaches and heart weakness made me feel sometimes as though I was about to die. After drinking a cup or two of hot coffee my heart would go like a clock without a pendulum. At other times it would almost stop and I was so nervous I did not like to be alone.

"If I took a walk for exercise, as soon as I was out of sight of the house I'd feel as if I was sinking and this would frighten me terribly. My limbs would utterly refuse to support me, and the pity of it all was, I did not know that coffee was causing the trouble.

"Reading in the papers that many persons were relieved of such ailments by leaving off coffee and drinking Postum, I got my husband to bring home a package. We made it according to directions and I liked the first cup. Its rich, snappy flavor was delicious.

"I have been using Postum about eighteen months and to my great joy, digestion is good, my nerves and heart are all right, in fact, I am a well woman once more, thanks to Postum."

Name given by Postum Co., Battle Creek, Mich. Write for copy of the little book, "The Road to Wellville."

Postum comes in two forms:

Regular Postum—must be well boiled.

Instant Postum is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with the addition of cream and sugar, makes a delicious beverage **instantly**. Grocers sell both kinds.

"There's a reason" for Postum.

SCHOOL AND COLLEGE

The inauguration of Dr. William H. Hudson as president of Blackburn College took place Sept. 24 at Carlinville, Ill.

Blair Academy, under the direction of Newton Presbytery, opened the new year with 200 students, the largest enrollment in its history.

The laboratory of Wheaton College during the summer was enlarged. The library has been indexed and preparations made for additional volumes.

Enrollment on the opening morning at Hastings College was greater than was the entire number of students in all departments last year. The piano department has doubled in numbers and in the college courses there has been an increase of 25 per cent.

Dr. Stanley White of the Foreign Board delivered the principal address at the recent laying of the corner stone of Knox hall at Bloomfield Seminary. The building is a memorial to Dr. Charles E. Knox, first president of the institution. The stone was laid by Dr. David R. Fraser, president of the board of directors.

Thornwell Home and School for orphans opened with every teacher and 300 pupils in place. Florida cottage was opened and a family of twenty boys with matron installed. As yet only eight of the sixteen rooms have been provided for. The Thomas M. Jones science hall has been completed. September has begun without indebtedness, but with nothing in the treasury.

Western Theological Seminary, Pittsburg, opened Sept. 16. Thirty-six new students presented themselves for matriculation, the largest number in many years. These additions will make the total enrollment of the seminary larger than it has been during the past two years. The opening address was delivered in the chapel by Rev. James H. Snowden, D. D., professor of systematic theology.

Park College, Parksville, Mo., opened with an enrollment of 409, one of the largest in the history of the school. Additional dormitory facilities had to be improvised. Enrollment in the college department is the largest ever known. There are about forty student volunteers for foreign missions in school, seven of these in the class of 1914. Three students who had not been previously volunteers for the foreign field offered to go to Koreä after hearing the report of Rev. G. S. McCune of Syen Chun, a Park graduate.

The inauguration of Harry Morehouse Gage as president of Huron College, Huron, S. D., took place Sept. 30. The charge was given by Dr. C. H. French, the retiring president, and addresses of welcome were delivered by members of alumni, faculty, trustees, and others. Among those taking part in the program were Dr. Charles K. Hoyt, Dr. John T. Williamson, President John A. Marquis of Coe College, President William G. Seaman of Dakota Wesleyan University and President R. L. Slagle of South Dakota State College.

Drove 1,400 Miles in Sand Hills

Rev. D. W. Montgomery of Alliance, Neb., has recently returned from a horse and buggy trip of 1,400 miles among the "marginal" people on the fringes of the states of Nebraska, South Dakota, Wyoming and Colorado. He has been absent since June 6 on work in behalf of the Sunday School Board, organizing and reviving Sunday schools. Mr. Montgomery, who is a frequent writer for The Continent, carried a tepee, bedding and cooking utensils with him and has had many interesting experiences in mingling with the people who live in isolated communities and who have been more or less neglected and practically outside church influence.

Helps to Close Postoffices on Sunday

Rev. J. P. Hutchinson of Colorado Springs, Colo., secretary of the Lord's Day Alliance of the Middle West, on a recent tour of three weeks in Kansas obtained petitions for the Sunday closing of postoffices in nine towns.

Scouts Will Contribute to National Work

On suggestion of some of the Scouts themselves arrangements have been made for the support of the national headquarters in New York of the Boy Scouts by an annual payment of 25 cents each by the Scouts over the country.

Will Print Federation Directory—The national office of the Federal Council of the Churches of Christ in America desires to publish a descriptive directory of all the local federations of churches in the country. In order to insure completeness, readers of this notice, and especially the secretaries of local ministerial associations, are requested to send immediately information regarding such federations to Rev. Charles S. Macfarland, secretary of the Federal Council, 215 4th avenue, New York City.

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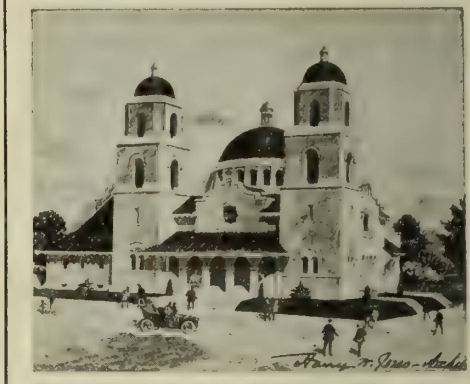

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EASIER TO PREACH THAN EVER BEFORE

Evangelistic Workers in Open-Air and Tent Meetings in New York City Declare They Are Heard Gladly.

Reports of the summer's work of the New York evangelistic committee recently given at the big mass meeting in Carnegie Hall showed that not only was the attendance larger than before but the preaching had been easier on account of a changing attitude of hearers. During the season the committee has had to do with meetings in 149 different locations within the limits of Manhattan and the Bronx. At twelve of these points it has maintained tents. In more it has held services in the streets and squares and parks, and in a still larger number of locations it has cooperated with pastors and congregations in meetings held on church steps or church lawns.

A careful account has been kept of attendance at all of these points and the total number of those who have listened to the gospel thus proclaimed outside churches is 646,214. This is one-third more than the total in 1912 and practically twice as many as the combined audiences of 1911. The work is of such a nature that the committee doesn't try to keep a record of converts, but it does keep a record of inquirers. Of these people during the past summer the workers have gathered 9,000 names and the coming winter's effort will be to get as many as possible of these into weekly Bible classes and into regular church attendance.

Those who have openly avowed themselves converts are not few. Dr. Arthur Smith, the chairman, offered his hearers at Carnegie Hall dramatic evidence of one real conversion when he exhibited a murderous dirk nearly half a foot long, which had been surrendered to him by an Italian who said simply, "Since I belong now to Jesus Christ, I won't need this any more." And perhaps more impressive than all else as to the actual immediate effect of the gospel on New York was the testimony of one worker after another—some of them with experience through all the nine seasons that this enterprise has been prosecuted in Manhattan—that this year it was easier to preach Christ in the streets than ever before, and that the people responded better.

Dr. G. A. Carstensen told how in Wall street his meetings had resulted in gathering together thirty men who have promised to attend a weekly Bible class during the winter—bank presidents and messenger boys. Rev. F. E. Smiley said that the midnight call of his cornetist in Printing House Square never failed to draw a big crowd of men from adjacent newspaper offices. Professor Benjamin F. Butts, who has for several years conducted the meetings in Union and Madison Squares, says the crowds have been bigger and the attention better than ever. In the former location 25,000 and in the latter 26,000 heard the preaching during the summer. Mrs. Butts reported that in three months she had held 2,300 meetings for children in 129 centers—a record of industry that no one else came anywhere near rivaling.

Dr. Vincent Pisek of Bohemian Presbyterian church owned his undoubted debt to the Bohemian meetings in his neighborhood for twenty new members, and Dr. F. Y. Pierce said that when he preached in front of his church on Second avenue crowds gathered in the broad street of such proportions that three policemen were necessary to keep the street car tracks open. Dr. Pierce also had the privilege of preaching on the United States battleships when they were in New York harbor, and brought the surprising news that on each of these vessels seventy-five to 200 men had stood up to pledge themselves to live the Christian way.

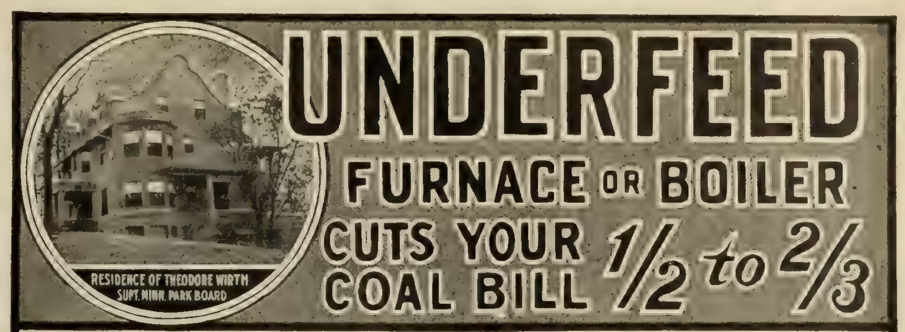
Among other pungent incidents of the evening was the testimony of ex-Congressman William S. Bennet, who had been the preacher on two occasions in one of the evangelistic committee's tents. He said that when attending a service in the Mormon tabernacle in Salt Lake City he learned that it was the custom there for the presiding officer to call upon some layman or laywoman in the congregation without previous notice to preach the sermon, and he then and there determined that a Presbyterian elder ought not to let any Mormon beat him in readiness to preach.

If there were no other evidence that this evangelistic movement is taking hold of New York City, the magnificent evangelistic choir which sang at the rally under the direction of Professor Butts would of itself be an impressive demonstration.

LONG FOUGHT BATTLE IS RENEWED

San Francisco's Barbary Coast Attacked by Newspaper—Oakland Also Catches Impetus of Anti-Vice Fight and Police Are Ordered to Act.

SAN FRANCISCO—The long drawn battle on the part of the ministers, churches and women's organizations to destroy the Barbary Coast and obliterate the segregated vice district took new impetus last week when W. R. Hearst's Examiner was brought into the conflict and aligned on the side of a clean city. It is said that the recent addition of Charles F. Aked, D. D., to the editorial staff of that paper has had considerable to do with this change. For two Sundays the pulpits have been unitedly clamoring for the overthrow of both red-light district and municipal clinic. The agitation has led the mayor to recognize it as a condition of common public opinion. Oakland has likewise caught the spirit of the change of opinion and her commissioner of public safety has authorized the chief of police to close the red-light district in nine days.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HOMES like this of Mr. Theodore Wirth, Superintendent of Park Commissioners, Minneapolis, Minn., are kept warm as toast in zero weather by the Underfeed. "My Underfeed Boiler," he writes, "is the most economical I could have installed. During the last very cold winter I burned only 18 tons of soft coal screenings at $4 per ton for my 15 rooms. Hard coal would have cost double the amount." To add emphasis to his recommendation he said: "The three Minneapolis park buildings heated by the Underfeed have given *very good* satisfaction."

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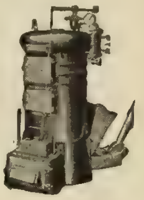
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Resigns from Old Church—Rev. William Nat. Friend, for four years pastor of Howard church, has resigned and will remove to Oakland as soon as a new pastor is chosen. This is one of the oldest churches of the city, having celebrated its sixty-third anniversary Sept. 15. Under its retiring pastor it has furnished leadership in the city for the social service program, Mr. Friend having been fraternal delegate to the labor councils for both the denomination and the church federation and representative of the bureau for the synod.

ILLINOIS CHURCHES ARE ACTIVE

ILLINOIS—Niota church is remodeling its building at an expense of $5,000. It will be a modern country church plant.—As a token of appreciation First church, Macomb, has added to the salary of the pastor, Dr. W. T. Rodgers. One of the daughters of this church, Miss Edna Hill, has entered Hartford School of Pedagogy.—A small cyclone recently developed in the region of the church at Hamlet, Ill., and but for the protecting trees would have probably entirely demolished the building. The roof and walls suffered damage.—Sunday school work in Peoria, Ill., was recently stimulated by a meeting of the Sunday School Workers' Association in First church. Hugh Cork, state Sunday school secretary, delivered an address.

HOLD TENT SERVICES IN CITY SQUARE

WASHINGTON—Services at the Church of the Covenant have been maintained through the summer by Dr. Wood's assistant, Rev. B. Braskamp. Some of the services have been in the tent erected in one of the squares. This tent was demolished by a storm which did much damage to the city, but a new one was obtained and the work continued.—Rev. T. E. Davis of Westminster Memorial church has returned and resumed his work, though he had been suffering considerably from an obscure ailment which at one time he feared would make it necessary to take an extended rest.

GREAT REVIVAL HYMNS NO. 2

JUST OFF THE PRESS. Every department of Church and Sunday School provided for, also a number of special solos, duets, male quartets, choruses, etc. Will be used this coming season in the BILLY SUNDAY MEETINGS and by other leading evangelists.

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DR. CHAPMAN DEPARTS FOR SCOTLAND

Evening Before Sailing Is Spent at John Wyburn's "Birthday Party"—Union Seminary Announces Presbyterian Lectures for the Year.

NEW YORK—Dr. and Mrs. J. Wilbur Chapman sailed for Liverpool Sept. 23. Dr. Chapman goes abroad for the winter of evangelistic work in Scotland. His singing colleague, Charles M. Alexander, who has spent the summer in England, will join him immediately on his landing. Dr. and Mrs. Chapman drove to their steamer direct from the beautiful new mission building on Water street beneath Brooklyn bridge, where John H. Wyburn is carrying on the work that Jerry McAuley began and Samuel Hadley long continued in the tumbledown structure formerly standing on the same site. The meeting of the evening, which Dr. Chapman addressed, was a jubilee for the mission—the twenty-fifth spiritual birthday of Superintendent Wyburn. The room was crowded with the superintendent's friends. At each recurring anniversary of his own conversion, Mr. Wyburn has put forth a very special effort to persuade others to join him in the Christian life, and so it happens that his birthday is also the birthday of an unusual number of the mission's converts.

Seminary Lecturers Named—When the General Assembly's committee on Union Seminary reported last spring at Atlanta, it was stated that the seminary proposed, regardless of any recognition from Assembly, to introduce special lecturers on Presbyterian doctrine and polity for students preparing for the Presbyterian ministry. At the opening of the seminary on Thursday of last week, it was announced that Dr. J. Ritchie Smith of Market Square church, Harrisburg, Pa., will lecture two hours a week throughout the first half of the year on Presbyterian doctrine and principles. During the second semester another Presbyterian pastor, not yet chosen, will lecture one hour a week on Presbyterian polity. Union's mission lecturer for the coming autumn is also a well known Presbyterian, Dr. James B. Rodgers.

Union Has Largest Class—The class of sixty applying for admission to Union Seminary this fall is the largest entering class ever received by the institution. It was not excelled even in the period twenty years ago when seminaries all over the country had an extraordinary influx of ministerial candidates. The total registration will exceed 275. The opening address at Union was delivered by Professor W. A. Brown. The rumor had got abroad that he expected to discuss the relations of the seminary to the Presbyterian General Assembly, but there was not the remotest allusion to that subject.

Dan Crawford Will Speak—Dan Crawford, the famous African missionary, has been engaged as one of the speakers at the National Bible Institute's conference, Oct. 6 and 7, in Marble Collegiate church, 29th street and 5th avenue. Meetings are open to the public.

Teams Plan Mission Talks—Thirty or forty speakers representing both home and foreign mission interests met in the Methodist building Sept. 15 to consider what they should talk about when they go out to speak on this fall's united missionary campaign. Speakers talking for home missions and foreign missions will in this campaign, for the first time, travel from city to city in the same "teams."

Confer on Union Seminary—General Assembly's committee appointed last May in Atlanta to investigate the relations of Union Seminary to the Presbyterian Church met Friday in the Waldorf Hotel, but no information was given out as to its deliberations. Dr. Mark A. Matthews of Seattle, the chairman, presided. All the members of the committee were present with the exception of Dr. Work of New York and Dr. Raymond of Buffalo.

General Metropolitan News—Rev. Charles N. Van Houten, formerly pastor of the South Dutch Reformed church, Bergensfield, N. J., which was taken over last year into the Presbyterian fold, has begun work as assistant to Dr. John R. Mackay at North church.—Mrs. Russell Sage has just given $30,000 to the Rensselaer Polytechnic Institute at Troy to establish a fellowship in memory of Russell Sage second, who graduated in the class of 1859.—First church, Brooklyn, Rev. L. Mason Clarke pastor, has organized a Bible class for young women under the leadership of Dr. Edmund K. Alden of Packer Collegiate Institute.—The corner stone of the new church at Woodlawn was laid last Sunday afternoon. Addresses were made by Doctors Wilton Merle-Smith, John R. Mackay and Jesse F. Forbes.

Farewell to New China Workers—In the assembly room of the Foreign Board on Sept. 23 the farewell to two young women—Miss Harriett M. Allyn, Ph. D., and Miss Martha Hackett, M. D., —who are about to start for South China, was of more than usual interest. Dr. Hackett is the daughter of E. A. K. Hackett of Fort Wayne, Ind., and will serve in Canton, China, in the medical college which bears her father's name and whose buildings were mostly given by him. Mr. Hackett, who was himself present at this meeting, has been editor of The Fort Wayne Sentinel for twenty-two years.

HAS FOUR PASTORS IN A CENTURY

Philadelphia Church Has Peculiar Distinction—Plans on Foot to Bring Laymen Into More Active Service.

PHILADELPHIA—This is centennial year of the founding of the First Church of Kensington. It was organized with nine members in a suburb of the city known as Fishtown. Rev. Thomas Skinner, later very distinguished in the church, was called as the first pastor, but declined. Rev. George Chandler was then secured and remained until his death, forty-five years later. The church grew under his ministry from nine members to 900 and was known as "Chandler's Church." A stately edifice with a lofty spire and capable of seating 1,000 was erected on Girard avenue and is still used. Rev. William T. Eva after seven years led out from the largely increased membership 182 members to form Bethesda church half a mile distant. The next pastor, Rev. J. Hervey Beale, also remained until his death, forty-one years. Rev. Albert Barnes Henry has been pastor since 1910—only the fourth in a century.

Chautauqua Season Over—The Pennsylvania chautauqua organized in nearly 100 towns in territory adjacent to Philadelphia and holding its lectures and entertainments in a huge tent for seven successive days, recently closed a most successful season. Rev. George H. Turner, pastor of Oxford church, was platform superintendent and among the popular lecturers were W. J. Bryan and Dr. W. T. Ellis of The Continent.

Former Missionary to Speak—Miss Dora M. Fish, treasurer of the Woman's Board of Home Missions, and formerly a missionary among the Mexicans of the United States, will speak at the woman's missionary meeting of the presbyteries of Philadelphia, Philadelphia North and Chester in the Witherspoon building, Oct. 8 at 11 a. m.

Would Interest Laymen—Philadelphia North Presbytery has in view a series of important meetings in the churches more thoroughly to interest laymen in religious work. It will be affiliated with the elders' association and be directed by laymen. Among those who have volunteered as speakers are Dr. Cheesmen A. Herrick, P. R. Perkins, William Sidebottom, W. M. Gordon, John C. McKinney and E. A. Zeller, Jr.

Persian Work Growing—Eleven Persians, seven men and four women, were recently received into Gaston church, making the number about fifty who have renounced Mohammedanism. They have a congregation of their own which worships in the lecture room of Gaston church and are ministered to by a native pastor, Rev. David Benjamin.

Permit Catholics to Parade—The parade of the Holy Name society of the Roman Catholic church on Sunday, which was strongly opposed by Protestant ministers and churches and other agencies, partly on account of the music of the many bands interfering with church services, was permitted by the mayor under the condition that no music be played within a square of any church.

Exercises Attract Many—The laying of the corner stone of the new Sunday school and parish building of Disston Memorial church at Tacony drew a larger audience through the announcement that Mayor Blankenburg was expected to speak. Among the other speakers were Dr. R. H. Morris of Central-North Broad Street church and Rev. W. L. Schmalhorst of Bridesburg.

Mystery of Marble Slab Solved—It has been discovered that the "Fourteenth Presbyterian church," referred to in last week's notes as an unknown organization, was a name assumed by Second African Presbyterian church and placed upon the slab recently discovered. The church was disbanded about fifty years ago. W. P. WHITE.

DETROIT TO IMPROVE MORALS

DETROIT—All good citizens are encouraged to know that a clear note of interest in the moral uplift of the city has gone out from official sources. In dealing with organized vice the police commissioner has decided to make a clean sweep of the whole business, adopting the policy of elimination to take the place of segregation. Keepers of vile resorts have been notified to close up in ten days. In dealing with this delicate and difficult situation the commissioner has displayed a fine sense of fairness and consideration for the nearly 500 inmates of these places and has given them time to adjust themselves to a condition of virtuous living. The Board of Commerce and other civic societies will cooperate by assisting them to find places for honest employment.

Picture Films Carefully Censored—The Detroit theaters also are marked for a thorough housecleaning. The censorship of all show houses has been made so strict that some managers have become heavy losers, one declaring that the recent order against the Thaw films is costing him $500 a day. All productions are now to be brought to police headquarters and given in the presence of approved censors and cannot be given on the stage until they have the official approval. In this work of reform the police department has the cooperation of the local press.

Looking Ahead

With The Continent Family

Marion Harland
who writes for no other religious periodical

has just begun

a series of articles which will appear in The Continent exclusively during 1913-14. The first of these, a discussion of the significance of Protestant Churches' ministerial salary standards, was published recently and has aroused a great deal of interest. This article will be reprinted by the ministerial relief boards of two denominations.

My Glimpse of Edgar A. Poe

describes her experience when, a school girl of 14 years, Marion Harland saw the poet in her own home. The memory of this one look at Poe has persisted through a long life.

"And Simon Peter Stood and Warmed Himself"

Here Marion Harland gives her own interesting views of the actions of Peter and other church fathers.

People Who Are Not Worth While?

Marion Harland believes that no human being is absolutely uninteresting and drives this truth home from a number of angles.

The Continent means to maintain its reputation for regularly printing truly vital articles by well known and unknown writers. In the next issue will be further announcements. All of these articles can be read only in

The Continent
5 cents a week

WILL WORK FOR MORE BIBLE PUPILS

Sunday School Association Plans to Increase Attendance—Pastors Ready to Help Make City More Clean.

PITTSBURG—The twenty-fourth convention of the Allegheny County Sabbath School Association was held in First church Sept. 22-24 with the largest attendance in its history, 3,800 people being at the last three sessions. Officers were elected and work for the coming year mapped out. W. G. Landes, secretary of the state association, announced that an effort would be made to add 45,000 new members the coming year and bring the enrollment to 2,000,000. There are now 200,000 enrolled in the 795 schools of Allegheny county. A training school for Sabbath school workers, meeting every Thursday evening and lasting twenty weeks, has been aranged to be held in the Smithfield Street M. E. church.

Work for Clean Government—A Christian citizenship convention was held in Carnegie Music Hall by North Side pastors Tuesday, Sept. 23. The purpose was to arouse the ministers and bring them together, in their efforts to fight vice and unite Christian people in their efforts to secure clean government. Addresses were made by a number of the local pastors.

Y. M. C. A. Wants More Members—The Y. M. C. A. of Pittsburg began a movement Sept. 30 to add 3,800 members to the present enrollment of 8,000 during the week ending Oct. 6. Captains of teams have been appointed in ten sections of the city and their slogan is "Six Hundred New Members a Day."

Dr. Wycoff Resigns—Cornelius W. Wycoff, D. D., has announced his resignation as pastor of Bethel church and retirement after a ministry of forty-eight years. The resignation is to take effect the last Sunday of October, when he will have completed forty years as pastor of Bethel. His first pastorate of eight years was at Bacon Ridge and East Springfield, Steubenville Presbytery. He offered his resignation over two years ago, but the congregation refused to accept it and provided him an assistant.

P. W. SNYDER.

FELLOWSHIP SHOWN IN NEW WAY

Episcopal Pastor to Take Part at Installation Service in Seventh Church—Dr. Vance of Lane Seminary Preaches at Church Dedication.

CINCINNATI—A Protestant Episcopal rector—Rev. Samuel Tyler of Walnut Hills Church of the Advent—will take part in the installation Oct. 25 of Rev. Jesse Halsey, pastor-elect of Seventh church. The Seventh has been pastorless for over a year—ever since Thomas Knox went to Lima. The charge to congregation will be delivered by Dr. Selby F. Vance of Lane Seminary. Others to participate in the services are Dr. Robert Watson of the Church of the Covenant and Rev. Paul Dwight Moody.

Blue Ash Church Dedicated—The new Blue Ash church was dedicated Aug. 21, when Dr. Selby Frame Vance of Lane presided. Rev. Harry McMinn is in charge of Blue Ash-Madeira churches.

Other Church News—Old Lane opened Sept. 25 and at the Lane Club reunion Rev. Dr. John N. Ervin, '79, talked on "The Man Behind the Minister."—Mason and Bethany churches have united in a call to Rev. Charles E. Lowrie of Delmar, Iowa.—Venice has called Rev. J. H. Rodgers of Kent, Ohio.—The Church of the Covenant may add a third member to its clerical staff, Rev. Harry A. Whaley of Lawrence, Kan., who was assistant of Rev. Francis Martin in Chicago.—After an all summer's absence, Dr. Robert Watson has returned to his charge, the Church of the Covenant, greatly improved in health.

REN MULFORD, JR.

TWO PASTORS SUFFER LOSS OF HELPERS

Baltimore Ministers Are Bereaved—Hard Work in New Field Overcomes Health of Mr. Downs—Churches to Study Newcomers.

BALTIMORE—Sadness has come to some while others have been spared. James E. Moffat, D. D., for more than thirty years pastor of Cumberland First church, has been called on to give up the wife who has been his companion and helper for many years.—Rev. Henry Miller of Light Street church, Baltimore, one of the younger men, full of confidence and hope and in the midst of a fine work in the old church he serves, has also been called on to pass through deep waters. His wife died unexpectedly this summer, leaving a family.

Leaves Work for Health—Rev. F. S. Downs of Calvary church, a new church of which he is the first pastor, has been working so hard that he suffered a nervous breakdown this summer and has had to give up all work for some weeks in hopes of restoration.

Study Immigration—An appeal is being made to the Protestant churches of Baltimore to set aside the week of Nov. 16-23 for a study of immigrant conditions, especially from the religious standpoint.

DR. McAFEE TO ADDRESS LUNCHEON

Men of Chicago Start Noon Meeting—Bohemian Work Attracting Interest—Immigrants of City Have Special Supervision.

CHICAGO—A series of luncheons for all Presbyterian men of downtown Chicago will be started Oct. 14 to continue during the winter, each Tuesday noon. Dr. Cleland B. McAfee of McCormick Seminary will occupy the last twenty minutes with a brief study of some theme of Christian service for men. The meetings are under the direction of the Chicago Brotherhood. The meetings will be held in a private room on the eighth floor of the Carson Pirie Scott and Company building and an invitation has been extended informally to all Presbyterian men in the vicinity who care to embrace this opportunity for fellowship. Lunch will be served for 35 cents at 12:10 o'clock and the class will close promptly at 12:55.

Will Teach Shoe Cobbling—Shoe cobbling is to be taught this fall to the young men at Bohemian Settlement house on the North side. This new building was occupied last summer and the work is increasing rapidly. In addition to cobbling classes, work in manual training is soon to be introduced. At the request of attendants at the services now conducted in Bohemian a service in English on Sunday mornings is to be started soon.

Will Study Immigrant Conditions—To supervise the placing of new missions and to conduct investigations into the shifting character of the immigrant population of Chicago, the Church Extension Board has obtained Rev. W. Clyde Smith, who came from St. Louis Oct. 1. He is a graduate of McCormick Seminary and has had charge of Boyle Center, a social settlement maintained by St. Louis Presbytery. He also had charge of the summer vacation Bible schools in St. Louis the past year.

Will Occupy Improved Church—First church next Sunday will return to regular services in the church auditorium. During repairs the Sunday school rooms alone have been in use. The organ of the old First church and several memorial windows have been transferred to the building now known as First church.

Endeavor Society Revitalized—During the summer the C. E. society of Third church trebled its membership and is one of the livest organizations in the church. Third church has recently added to the music of its services.

Various Meetings—Sir William M. Ramsay, the noted archeologist, is giving a series of talks in Central Y. M. C. A. this week.—The annual school of methods in Sunday school work was held in New First Congregational church this week under the direction of well known Sunday school leaders.—Rev. E. R. Worrell was one of the speakers at the services commemorating the birthday of Frances E. Willard last Monday at Willard Hall.

Methodists Add to Endowment — Gifts totaling $800,000 were announced at the opening of Northwestern University. Of this sum, $250,000 given by Norman W. Harris will be used to construct and maintain a building for political science. The remainder of the gifts will go to endowment.

Brief Bits of Chicago News—Rev. George S. McCune of Korea spoke at the Training School last Saturday. Mrs. McCune is a sister of the president of the school, Howard B. McAfee.—Rev. W. E. Parker, Jr., associate secretary of the Church Extension Board, will be one of the speakers Oct. 12 at the anniversary celebration of Endeavor church.—Rev. E. M. Haymaker, who spent the best part of his life in Guatemala mission work, spoke in Buena Memorial church last week. He returns soon for several months' service.—A class of 375, representing 140 churches, forms the evening department of Moody Institute.—A new pipe organ was installed in Kenwood Evangelical church during the summer and the auditorium redecorated. Plans are under way for an addition to the church and parish house. — J. Wilbur Messer and Mrs. Messer start on their trip around the world from New York Oct. 21.—Endeavor Sunday school on Rally Day attracted nearly three times its regular attendance and enlisted the interest of so many parents that an adult Bible class was formed.

Gail Borden
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Presbyteries Urge Canvass of Churches

Discuss Wages of Ministers—Suggestion was made at the meeting of Morris and Orange Presbytery that the salary of rural pastors should not be smaller than $1,000. The synodical committee on home missions was requested to fix a minimum salary. Rev. D. A. Craig speaking on Sunday observance deplored the attractive power of amusement parks and baseball games.

"Stewardship" Is Keynote—The keynote of a most interesting meeting of Cedar Rapids Presbytery was struck by the retiring moderator, Rev. W. Z. Allen, when he announced "Stewardship" as the subject of his sermon. Presbytery adopted the plan for an every-member canvass in March and organized a live committee to prosecute it with Rev. Harry Kremers as chairman. Conferences on the brotherhood and on religious education were held. Overture on union with the Reformed Church was affirmed.

Churches Gain Members—Maumee Presbytery in First church, Bowling Green, Ohio, chose Rev. Jacob C. Mergler of Weston moderator. Arrangements were made for the installation of Rev. D. George Davidson at Maumee. Rev. D. H. Johnston, chairman of presbyterial evangelical committee, reported the past year as having had the greatest increase in membership (except the year of the Sunday campaign) in the history of presbytery, there being an increase of 492 to the church membership.

Discuss Marriage and Divorce—Boise Presbytery met in Payette church. The plan of union with the Reformed Church was approved. Rev. M. A. Camp, who has not been in the active ministry for three years, made request to demit the ministry. His request was granted. Presbytery indorsed the every-member canvass program and ordered churches make active preparations for such a canvass. One morning was devoted to an "inspirational program" with a discussion of the duties of the pastor. "The Duty of the Minister to Marriage and Divorce" was also discussed. Rev. William Moll Case of Caldwell was elected moderator.

Many Elders Attend Meeting—New Albany Presbytery met with Elizabeth congregation. There was an unusually good showing by the elders. Many churches responded to the roll call by an elder, and the quality of the report was far above par—terse, succinct and comprehensive. The opening sermon was by Rev. William A. Millis. The presbytery voted unanimously for union with the Reformed Church, adopted the every-member canvass suggestions of Assembly, and appointed the foreign missions committee as sponsor for the working of the system. Rev. Thomas R. White, student pastor of Indiana University at Bloomington, spoke on the double budget plan and every-member canvass for benevolences.

Emphasize Evangelistic Note—Highland Presbytery met in First church, Effingham, occupying the new edifice which was dedicated in June. The evangelistic note was strongly sounded and recommendations concerning systematic and aggressive work in presbytery were adopted. Rev. Walter M. Irwin, synodical superintendent, explained and emphasized the united missionary campaign. The executive commission is at work carrying out the plans of the every-member campaign. Rev. Howell P. Lair, recently ordained and under commission of the Foreign Board as missionary to Hunan to be supported by Horton church, gave an address on Syria. Dr. W. I. Alexander of Atchison was elected moderator.

Learn New Bible Study Method—Lackawanna Presbytery at Shickshinny, Pa., heard the illustrated address of Rev. George R. Brauer, assistant secretary and treasurer of the College Board, on "Presbyterian Colleges and Their Work." At the popular meeting on Tuesday evening Dr. P. H. Brooks, stated clerk, taught the Sunday school lesson for the following Sunday according to the new method used by Miss Grace Saxe, the Bible teacher with the Rev. William A. Sunday party. A new church was organized and called Scranton Magyar associate church. It is associated with Scranton Green Ridge church. A petition from a number of citizens in the village of Ariel asking for the organization of a church was considered and a special committee was appointed to visit the field. Presbytery voted in favor of the proposed union with the Reformed Church.

Preach on Street Corner—Fort Wayne Presbytery at Garrett, Ind., held a conference in which the duties and opportunities of the diaconate were discussed. Rev. W. E. Hunter of Columbia City presided. Rev. E. L. Buchanan, pastor of Garrett church, had prepared for a street meeting, so at 7 p. m. members of presbytery met at a principal street corner and sang and T. B. Terhune, D. D., preached. At 8 p. m. Rev. D. C. Truesdale of La Grange was chosen moderator. Presbytery received under its care John Kabisch of Third church, Fort Wayne, who intends to study for the ministry. The new church recently organized at Winona Lake was enrolled. Presbytery never was in better shape and excepting for this new church the pulpits are filled. Tuesday noon presbytery went to the railway shops, where the gospel was sung, many of the shop men taking part, and an earnest gospel message was given by Rev. E. A. Van Nuys of Goshen. Richard C. Hughes, D. D., of the Board of Education gave a strong appeal for the students in our state universities and showed what is being done for them. In the evening Rev. Charles Killie of Peking, China, delivered a stereopticon lecture. Special preparations were made to arouse interest in the special appeal for China and also for the every-member campaign.

May Unite Two Churches—Butler Presbytery met in Middlesex church and was opened with strong addresses by Moderator Rev. C. L. Bradshaw and Rev. C. N. Moore. Walter L. Moser, a young elder of East Butler church, was received as a candidate. An effort is in progress seeking to federate or consolidate the U. P. and the Presbyterian churches of Evans City. A strong program on Christian education is promised for the December meeting at Grove City, Pa.

Hear Many Addresses—Waterloo Presbytery met in Westminster church, Waterloo. W. B. Sandford, D. D., of Waterloo was elected moderator. A feature of the program was a conversation on the state of religion in the churches. S. R. Ferguson, D. D., of Cedar Rapids, Rev. O. B. Pershing of Ackley, D. W. Fahs, D. D., of Cedar Falls and H. W. Reherd, D. D., made addresses. A committee of five with Rev. L. P. Krome of Grundy Center as chairman was appointed to press the every-member campaign. In the evening addresses were made by John A. Marquis, D. D., president of Coe College, and E. E. Reed, D. D., president of Lenox College.

Favor Country Life Department—One of the most spiritually helpful and inspiring meetings in the history of St. Joseph Presbytery was held at Akron church. An institute was held preceding the meeting at which Dr. Warren H. Wilson and Rev. Matthew B. McNutt of the department of church and country life gave addresses. Presbytery put itself on record as strongly in favor of the continuation of this department of home mission work. Presbytery favored union with the Reformed Church and overtured synod to take the necessary steps to make synod a delegated body. Statistics show a general advance for the year both in additions to churches and in benevolences. A strong evangelistic spirit pervades presbytery.

Adopt Budget Plan for Presbytery—Flint Presbytery in First church, Port Huron, Mich., elected Rev. O. N. Belden of Marlette moderator. Addresses were give by President Thomas C. Blaisdell of Alma College, "A Cooperant Church and College"; by Rev. Alfred Ray Atwood, "What the Sabbath School Stands For"; by Rev. H. D. Borley, "The Function and Power of the Sabbath School"; L. G. Seeley, "Financing the Church"; Rev. W. H. Fulton, "The Church and Social Life"; Rev. E. E. Lashley, "The Pew in Action"; and "The Budget Plan of Finance," by Rev. E. H. Bradfield in connection with his report as chairman of the committee of home missions and vacancy and supply. The budget plan for contributions to benevolences was adopted, the minimum amount for home missions being stated. Herbert Hall of Point Hope was received as a candidate from Croswell church.

Asks Report on Home Board—Erie Presbytery met at Girard, Pa. At the opening services Dr. George Bailey of Central church, Erie, made an address on "What Is Presbyterianism?" The matter of church federation will be given special prominence at the spring meeting. Trustees were instructed to convey the property of the defunct Greenfield church to the General Baptist Association for some time worshiping in the church, no Presbyterian families residing in the community. An overture to Assembly was presented by Rev. F. M. Hall and adopted asking that a representative committee of seven members be appointed to consider the reform work of the Home Board and report to the following Assembly with recommendations, completing the report and publishing it in the church papers a month before Assembly meets. At the popular meeting Tuesday evening Dr. James E. Clarke made an address.

Meet Wolf on Way to Church—Chippewa Presbytery met in a strictly country church. The main object was to encourage the Anah Emmanuel church, which is located six miles from a railway station. In the afternoon a member of the home mission committee and the presbyterial superintendent walked two miles across the country and held a committee meeting on the front porch of a farm house, and knew for sure that they were on home mission ground. The church stands on a two acre clearing and is well equipped with social room and kitchen and horse sheds. The evening meeting was well attended. An address was delivered by the moderator, Rev. H. R. Knowles of Superior. On the drive home one of the rigs ran over a skunk. The next morning when about two miles from the church a wolf was seen in the road only a short distance ahead. The church people turned out well and in over ten years there have never been so many laymen at the business sessions of presbytery. The meeting closed with several helpful ten minute addresses.

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Financial Situation

General Business Shows Healthy Growth—Bond Market Not Sensational but Steadily Rising—Fire Loss Over Country Is Large.

Reports of general business indicate that trade has responded to the short cold snap which recently visited the Central West. Merchants in no part of the country are complaining of lack of buyers. The passage of the tariff bill has permitted executives of many corporations to plan on future work and they are relieved of uncertainty concerning import taxes. The net income of the railways of the country for July showed a decrease over a year ago, but the report for the first eight months of the calendar year exhibits an increase of 5.3 per cent over last year. The bond market indicates strength. A list of twenty standard industrial and railway stocks shows an average rise of four points since June.

By the establishment of fire prevention days in various states effort is being made to bring to the attention of the public the need of preventing fires. Reports show that during August there was destroyed $21,180,700 worth of property by fire, a very large increase over losses in the corresponding month during the last two years. The total loss for eight months is over $160,000,000. This does not include the lives lost nor the potential producing power thus destroyed.

Brief Bits of Business News

—It has been shown to insurance companies by Professor W. L. Wilcox of Cornell University that unmarried men and women die much more rapidly than do their companions of the same age who are married. The table he has compiled follows. The figures show the per cent of increase in the death rate of the unmarried over married men and women:

Ages	Men	Women
Twenty to twenty-nine	57	18*
Thirty to thirty-nine	119	27
Forty to forty-nine	105	22
Fifty to fifty-nine	69	37
Sixty to sixty-nine	60	32
Seventy to seventy-nine	39	34

* Decrease of death rate of unmarried.

—The American Locomotive Company has announced that it will discontinue the manufacture of automobiles. It has been manufacturing a passenger car, selling for $6,000, and a large line of auto trucks, which have been distributed through fifty or sixty agencies all over the country. The business has been done at a loss, however, due, the management says, to the location of the factory, and according to merchandising experts, in large part to the fact that the company's field is the making of locomotives and not automobiles. In fact, part of the time a locomotive man was managing sales for the automobile department of the concern.

A Reader's Pointed Question

"Shall I sell my 6 per cent farm mortgage in North Dakota and invest in high grade railway stocks? A neighbor says stocks are low now and thinks I can make more money by changing."

If you are thoroughly convinced that your mortgage is all right, which you probably are if you placed it through the right sort of mortgage man, it would be highly inexpedient for you to turn your mortgage into railway stock. Possessors of ready cash may be able to avail themselves of the present low prices for stocks to advantage, but there is a speculative aspect to such an investment that puts it in a different class from the farm mortgage.

Thieves Rob Milwaukee Church—Between $40 and $50 was stolen from Immanuel church, Milwaukee, Wis., recently. A window sash had been forced and the contribution box pried open.

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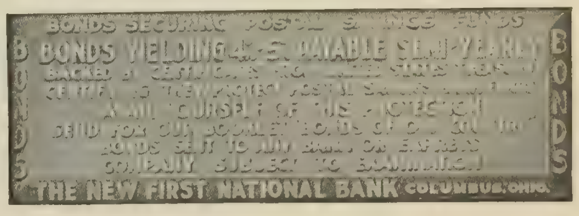
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NEW NEWARK CHURCH IS COMPLETE

Dedication Carries Out Fourfold Idea of Christian Worship—Gymnasium and Social Rooms Are Included.

NEW JERSEY—For the dedication services of the beautiful new auditorium of Forest Hill church of Newark, the pastor, Rev. Frederick W. Lewis, developed the interesting idea of a fourfold dedication. This required that two Sabbaths should be set aside as "dedication days"—Sept. 21 and 28. On the first day Dr. John T. Faris of the Board of Publication offered the dedicatory prayer, and Dr. W. F. Whitaker of Elizabeth preached a sermon. In the evening it was dedicated to Christian education by Dr. Robert Thompson, head of the Philadelphia high school. On the next Sabbath the morning service set apart the house to the advancement of Christian missions, Secretary J. Campbell White of the Laymen's Missionary Movement speaking. In the evening Dr. John McDowell, pastor of Park church, preached a sermon of dedication to Christian service.

The intervening week was taken up with a variety of meetings reflecting the joy of the Forest Hill people in their new church home. The completion of this building is the fruition of a hope cherished in the hearts of this people ever since the completion of their chapel building, which was erected nearly twenty years ago on the rear of the commanding corner lot now occupied by this churchly new structure. The expenditure of $67,000 in these building operations includes extensive rearrangements fitting the chapel building more perfectly to the Sunday school uses to which it will hereafter be exclusively devoted.

Newark Church Just Completed

The complete church plant stands at the center of one of Newark's most desirable modern residence districts. The admirable adaptations of the new building throughout evidence the skill, care and understanding of the architect, J. Cleveland Cady, a well known elder in Brick church, New York city, whose lifetime study has been the development of a type of church architecture expressive of the reverent orderliness of Presbyterian worship and also harmonizing with the practical necessities of the social mission which a modern Christian congregation must fulfill in a large city.

The auditorium impresses the visitor as admirably blending the solemnizing invitation to worship and the cheerful bidding to be at home. Dr. Davis W. Lusk, who knows the Newark churches well, says it is the most beautiful sanctuary in the city. The woodwork is of oak, and the walls of soft shades of olive. The Gothic exterior is of granite. The basement includes a gymnasium, with locker rooms; a social room and a boys' club room, all with separate entrance from the street.

Refuse to Accept Resignation—The resignation of Dr. John Macnaughtan, pastor at Chatham, was not accepted by the church. Final action was postponed until January.

Celebrate Anniversary — The fortieth anniversary of Westminster church Sunday school, Paterson, N. J., was celebrated Sept. 21. The service was in charge of the pastor, Rev. David W. Hutchison, and the superintendent, Andrew Pruden. —The twenty-second annual celebration of old folks' day in the Presbyterian church at Vineland was very largely attended and the services were conducted by the pastor emeritus, Dr. D. H. King, founder of the day. Bouquets were presented to all over 80 years of age. Mrs. A. G. Cass, aged 89, has been present at every celebration.

BRIEF BITS OF STATE NEWS

Minnesota—Sunday school institutes are being held by Dr. Gerritt Verkuyl and local pastors and presbyterial officers at Osakis, Panyesville, Sedan, Round Prairie and Randall.

California—A Japanese church was recently organized at Salinas with twenty-five members. H. Baba, who was recently licensed to preach by San Jose Presbytery, will be the supply.

Pennsylvania — At a recent service in Bryn Mawr church for Mr. and Mrs. Howard F. Martin, victims of the accident on the New Haven railroad, there were present a group of weeping children from the Presbyterian Orphanage, of which Mrs. Martin had been such a loving benefactor. The sermon was preached by Rev. Andrew Mutch, the Bryn Mawr pastor. —The historic church of North East, Pa., where Rev. T. D. Whittles is pastor, had the honor a few weeks ago of having one of its daughters, Miss Anna J. Reed, leave home as a foreign missionary to be stationed near Peking, China. Miss Reed is a daughter of one of the elders.

New York—The installation of Rev. L. F. Mayle as pastor of West End church, Albany, N. Y., was held Sept. 22. Among those taking part were Rev. C. G. Sewall, Rev. E. W. Miller, Rev. J. Wallace Young and Rev. W. H. Stubblebine.

Oregon—Lakeview is making splendid progress under the leadership of Rev. George A. Crawford, a graduate of McCormick Seminary. There is strong activity among the young people. Plans for a new church to cost $3,000 have been accepted by the trustees.

Iowa — The fiftieth anniversary of Jesup church was celebrated recently by special services which were largely attended. Reminiscences of early days supplied by four of the older members of the church, who were admitted as members in 1863 when the church was organized, occupied one of the services. Rev. H. C. Irvine, pastor, appealed to the present members to follow the example of the pioneers in the steadfastness of their religion. The first church building, erected in 1865, was burned in 1895. Another church was burned in 1909 and the present edifice was erected the following year.

NEWS OF EVANGELISTIC EFFORT

Baptists and Presbyterians Unite—A union revival of Enon, Ill., Baptist and Perryton, Ill., Presbyterian churches has just closed with a number of conversions, more than half of whom will come to the Presbyterian church. Both are country churches. Rev. N. O. Patterson was the evangelist.

Presbyters Pledge Definite Work—Great enthusiasm and consecration for evangelistic work was manifest at the meeting of the Rock River Presbytery, and a large number of ministers and elders voluntarily enrolled themselves in a personal workers' league with this pledge: "God helping me, I will join with my brethren in Rock River Presbytery in personal witnessing and work for souls until the next stated meeting of presbytery."

Denominations Desire Active Work—According to reports from more than twenty denominations received at the recent meeting of the commission on evangelism of the Federal Council, there is large interest expressed in evangelism over the country. Denominations also feel the need of active, systematic and cooperative work which the commission on evangelism has undertaken. A finance committee is being formed under the chairmanship of C. W. Dorsey of Baltimore, Md.

COMMISSION APPROVES CAMPAIGN

Committees to further the campaign for the every-member canvass were appointed by the Executive Commission at its meeting last week at Atlantic City. Details of the work were discussed with board secretaries. The campaign for $10,000,000 endowment for the Board of Ministerial Relief and Sustentation was indorsed and a national committee appointed to assist Dr. W. H. Foulkes in the movement.

The resignation of John L. Severance of Cleveland from the commission was received but not accepted. The next meeting of the commission will be held in February in New York.

China Emergency Team Reorganized

The Foreign Board secretaries were in conference last Friday with missionaries now on furlough from China with a view to reorganizing for the coming winter season the team engaged in accumulating an emergency fund in China. Dr. J. C. Garritt, president of the theological seminary at Nanking, China, will be the team leader this year, and others will be Luce and Yerkes of Shantung, Lingle and Locke of Hunan, Killie of North China, Fulton of Canton and Tappan of Hainan. The program of the winter begins in the East and extends westward, including four weeks in Indiana, a week in St. Louis, and later engagements in Oklahoma and on the Pacific coast.

Folk
on the
Farms

A large proportion of the immigrants to this country were farmers at home.

If they go away from cities here they are separated from their fellows.

They must learn our language before they may enter into the social life of rural communities.

On Sunday there is ordinarily in the country no devotional service which they may attend with profit.

Many foreigners in the country districts have retained their racial and linguistic exclusiveness largely for this reason.

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YOU WILL WANT TO READ

That thrilling story of Higginbottom of Allahabad and his mission for lepers, page 1358.

An intimate view of the best known of Scotland's many good preachers, Dr. Alexander Whyte of Edinburgh, page 1356.

A discussion on page 1360 of some questions that bother many pastors—"High Ideals on Financial Problems."

For the children, the interesting suggestion of the Young America editor in connection with the picture on page 1362. Suggestions for a sane Thanksgiving are also asked from the mothers of the Home Council.

The thirty-five items of religious news on page 1369, with hundreds more on following pages of interest to every one concerned with the advance of the kingdom.

Calendar and Record

Synodical Meetings

Michigan—Adrian, Oct. 14, at 7:30 p. m.
Missouri—St. Joseph Westminster, Oct. 16, 7:30.
Ohio—Youngstown, Oct. 14, 7:30 p. m.
Oklahoma—Muskogee First, Oct. 7, 7:30 p. m.
Oregon—Portland Westminster, Oct. 14, 7:30 p. m.
Wisconsin—Waukesha First, Oct. 14.

Women's Synodical Societies

Ohio—Youngstown U. P., Home, Oct. 15; Foreign, Oct. 16.
South Dakota—Groton, Oct. 3, 9 a. m.

Presbytery Meetings

Baltimore—Baltimore Arlington, Oct. 6, 8 p. m.
Chicago—Austin, Oct. 6, 10 a. m.
Columbia River—Ridgefield, Oct. 13, 3:30 p. m.
Elizabeth—Westfield, Oct. 7, 10 a. m.
Erie—Erie Park, Oct. 6.
Grande Ronde—Portland First, Oct. 14, 1:30 p. m.
Hobart—Grandfield, Oct. 3, 8 p. m.
Idaho—Caldwell First, Oct. 14, 7:30 p. m.
Jersey City—Bergenfield South, Oct. 7, 10 a. m.
Kalispell—Columbia Falls, M. E. church, Oct. 6, 7:30 p. m.
Kendall—Pocatello, Oct. 13, 2 p. m.
Mankato—Kasota, Oct. 6, 5:30 p. m.
Minot—Portal, Oct. 7, 8 p. m.
Minneapolis—Crystal Bay, Oct. 6, 6:30 p. m.
Mouse River—Bottineau, Oct. 6, 8 p. m.
Nassau—Far Rockaway Sage Memorial, Oct. 7, 10 a. m.
New Castle—Salisbury Wicomico, Oct. 7, 2:30.
Ogden—Ogden First, Oct. 7, 11 a. m.
Ohio—Youngstown, Oct. 14.
St. Cloud—St. Cloud, Oct. 6, 8 p. m.
Sacramento—Sacramento, Oct. 13, 7:30 p. m.
St. Paul—Vermillion (Dan Patch line), Oct. 7, 9:30 a. m.
Salt Lake—Springville, Oct. 7, 10 a. m.
Santa Barbara—San Francisco, 920 Sacramento street, Oct. 14.
Southern Oregon—Portland First, Oct. 14, 9:30.
Southern Utah—Mount Pleasant, Oct. 6, 3 p. m.
Spokane—Davenport, Oct. 7, 7:30 p. m.
Walla Walla—Stites, Oct. 9, 7:30 p. m.
Westchester—Scarborough, Oct. 6, 3 p. m.
Willamette—Albany First, Oct. 13, 2 p. m.
Yellowstone—Billings First, Oct. 7, 2:30 p. m.

Moderators Elected

Nebraska City—Rev. Samuel J. Megaw.
Reserve—R. E. Davis.
Rochester—Brandon Greenaway.

Resignations

Colorado—La Junta: Otis G. Dale; Cripple Creek: D. M. Lyle.
Illinois—Danville Immanuel: J. A. Ward.
Indiana—Corydon: John A. McKamy.
Michigan—Ecorse: Roy G. Hershey.
Minnesota—Balaton: R. L. Vance.
Missouri—Ferguson: James Talbot; Tarkio: S. B. Alderson.
Nebraska—Fairmount: B. J. Brethouwer; Utica: J. C. Ambrose.
New Jersey—Amwell United First: J. Q. A. Fullerton.
New York—Gibbons: Oliphant Gibbons; Hancock: Edgar P. Carson.
Ohio—Cincinnati Knox: G. C. Lamb; Circleville: David S. Tappan; Bremen and Bethel: W. D. Hanell.
Pennsylvania—Nicholson: William S. Hess; Middle Spring, Oriston and Newburg: S. S. Wylie; Parker City: Paul J. Slonaker; Watsontown First: H. C. Sperbeck.
Washington—Kent: William A. Couden; Port Blakely: J. M. Robinson.
Wisconsin—Cambria: Warren F. Goff.

Calls

California—Watsonville Japanese: S. Satow.
Illinois—Savanna: C. C. Brown, Muscatine, Iowa, declines; Milan: W. H. Shaw; Greenfield: Charles S. Wilson, Oneida, Ill.; Irving and Sorento: W. F. Gibson; Saganmon Bottom: E. J. Bougher, Table Grove; McLeansboro: R. L. Vance, Balaton, Minn.
Indiana—Kendallville: V. P. Yeaman.
Iowa—Dexter: Warren F. Goff, Cambria, Wis.; Leon: F. A. Lewis; Aplington: T. N. Buchanan.
Kansas—Bern: F. C. Humphrey; Oskaloosa: John F. Lackey, Knoxville, Iowa.
Michigan—Buchanan: Cecil M. Bear.
Minnesota—Minneapolis Homewood: W. S. Ward, Chester, Ill.; Forest Lake: J. A. Paddock, Stanley, Wis.
Missouri—St. Louis Carondelet: F. B. Clelland; Salem and Steelville: T. N. Hunt; Pilot Grove: C. D. Bates; Holden: A. F. Mackay.
New Jersey—Hamilton Square: T. P. McKee, Westminster, Pa.
New York—Rochester Westminster: Henry Hayden Barstow.
Ohio—Venice: J. H. Rodgers; Mason and Bethany: C. E. Lownie; Lebanon Main Street: J. W. McKamy; Plain City: T. L. Rynder, Sharpsville, Pa.
Pennsylvania—Wrightsville: Nathaniel Chestnut, Lyons, Kan.; Oliphant: W. E. Hess, Nicholson; Crestwein and Plains: J. H. Moore, Erie; Colver: D. M. Lyle, Cripple Creek, Colo.
South Dakota—Midland: William A. McDowell declines.
Wisconsin—Barneveld: George W. Horn.
Washington—Kent: C. R. McMillan; Port Blakely: E. S. Morton.

Installations

Illinois—Olney: A. R. Brown; Springfield First: D. C. McLeod, Sept. 23; Sidney: George A. Hartman, Jr., Oct. 7.
Indiana—Bedford: D. T. Scott, Sept. 30.
Jew Jersey—Hamburg: R. H. Hughes, Oct. 9
New York—Olean: H. B. Boyd, Sept. 21.
Ohio—Condit Trenton: A. B. Blades, Oct. 2.
Pennsylvania—Olyphant: William S. Hess, Oct. 14.

Supplies Arranged

Illinois—Bethany: Frank C. Gleason; Rardin: William H. Rhoads; Ashmore: George W. Snodgrass.

Vacant Pulpits

Montana—Several fields, Rev. J. H. McJunkin, Missoula.
Ohio—Cincinnati Sixth, Cincinnati Madisonville.

Changes of Address

Brown, Duncan—Hollister to St. Joseph, Mo.
Sangree, William—Groveland Station to Jasper, New York.
Vail, A. T.—Big Flats to Skaneateles, N. Y.

Accessions

California—Los Angeles St. Paul, 27, W. G. Mills.
Illinois—Chicago Third, 8, Sept. 14, M. D. Hardin; Chicago Endeavor, 9, Sept. 21, Emmet P. Day.
Ohio—Columbus St. Clair Avenue, 50, R. M. Gordon.
Pennsylvania—Philadelphia St. Paul's, 23, Sept. 21, J. B. Lee.

Churches Organized

Idaho—Fargo and Lake View.
Nebraska—Arbor, 28 members, A. I. Keener supply.
Ohio—Oakley, 32 members, Sept. 14.

Necrology

Lanman—Rochester, Minn., Sept. 11, Joseph Lanman, founder Bethlehem church, Minneapolis, Minn.

OBITUARY

Resolutions Adopted by the Board of Managers of the Presbyterian Orphanage at Their Meeting Held Sept. 16, 1913.

Whereas, it has pleased Almighty God our Heavenly Father to take to himself our beloved vice-president, Mrs. Howard F. Martin, and

Whereas, the intimate relations held during many years by her with the members of this board make it fitting that we record our appreciation of her; therefore

Resolved, That the wisdom and ability which she exercised in aid of the board by counsel and loving care of the children committed to our protection will be held in lasting remembrance.

Resolved, That her sudden removal from our board and its executive and admission committees, in each of which she held leading positions, leaves a vacancy that will be deeply felt by all the members of the board and its friends.

Resolved, That with deep sympathy with the afflicted relatives and friends of the deceased we express our earnest hope that even so great a bereavement may be overruled for our highest good.

Whereas, the Great Ruler of the Universe has in his infinite wisdom removed from our midst our faithful and esteemed vice-president, Mrs. William H. Scott, and

Whereas, the long period of her usefulness in our work will make her memory ever an example to us of helpful service gladly done;

Resolved, That our deep sympathy be extended to her mourning family and her many friends, as we bow to the divine will that has removed another pillar from our executive board.

MOSELEY—James E. Moseley of Madison, Wis., an elder of Christ church, Madison, died Sept. 22, aged 84 years. Some account of Mr. Moseley's life will appear in The Continent next week.

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IT IS A TIME OF MORAL AND RELIGIOUS TESTING when the boy comes to Chicago to live. He needs the right kind of friends. The Strangers' Bureau of the Chicago Brotherhood will introduce him to proper friends. Send names and addresses to Dr. Francis M. Fox, 509 South Wabash Avenue, Chicago.

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ADIRONDACK POST CARDS, ASSORTED, 25 CENTS a dozen. Balsam pillows, $1. D. C. Davies, Lake Placid, Adirondacks, New York.

WOMAN GRADUATE OF HARTFORD SCHOOL OF religious pedagogy desires position as religious work director or pastor's assistant. Address I, care The Continent.

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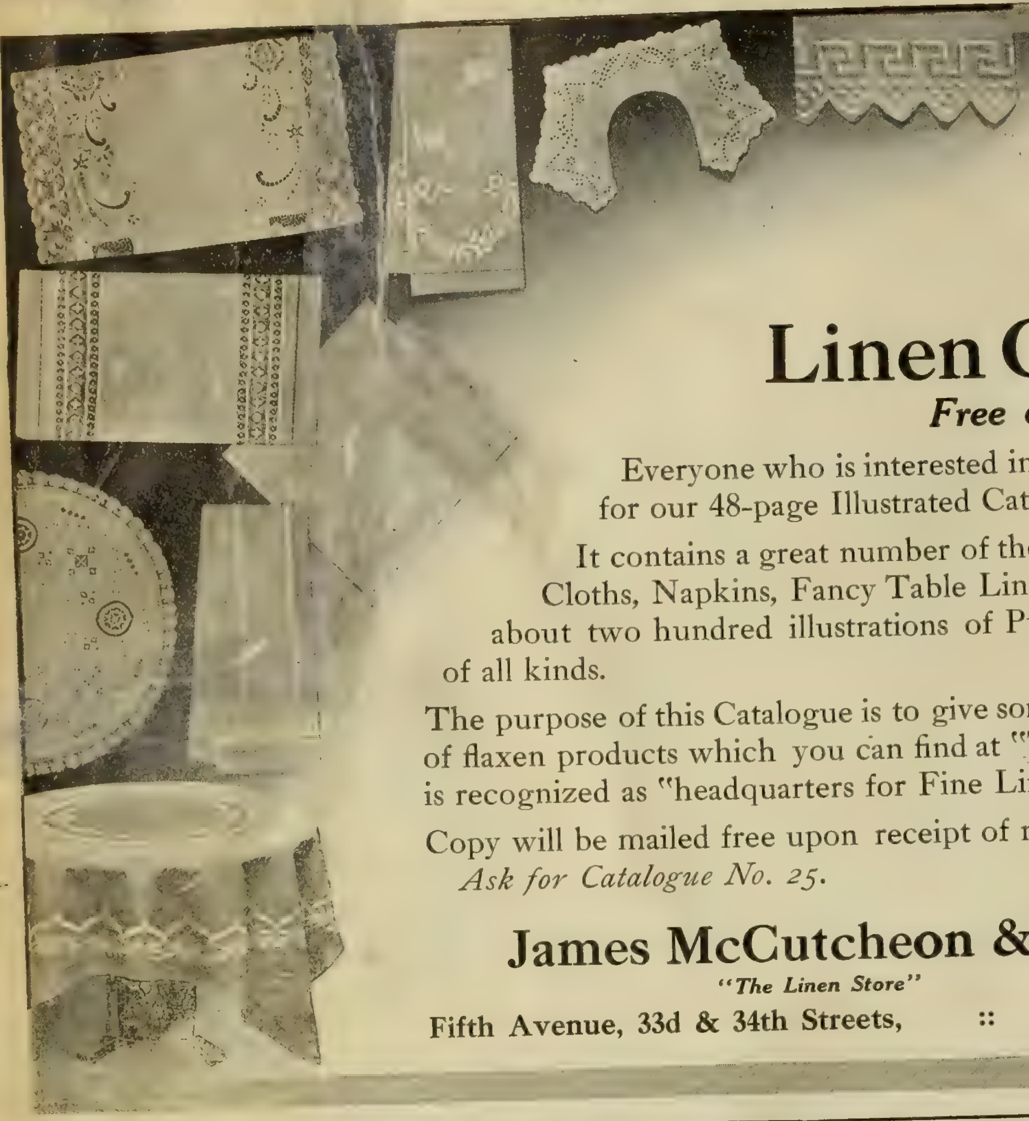

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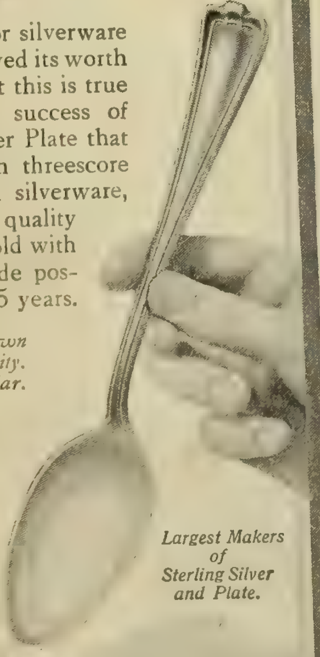

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OCTOBER 9, 1913

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EDITORIAL

Some Pictures from Alaska and a Mission Story from Korea

NEW YORK CHICAGO PHILADELPHIA

A Charge Against The Continent

Publisher The Continent—DEAR SIR: I have a grave charge to make against The Continent: It forces me to read its every issue through—almost every word. In these days of superabundant reading matter for any one periodical to establish such a tyranny over an individual amounts almost to a penitentiary offense. To illustrate more precisely what I mean, I have lately fallen in love with the Young America page. Just think of it—this cross-grained old codger reveling in "The Other Half"—that recent bit of charming, childlike fancy. Guess I've come to my second childhood!

In sober speech: Accept my hearty and unreserved appreciation for the splendid work The Continent is doing. It is to me a weekly bracer, affording instruction, inspiration, and enlarging my view of the world and the Kingdom. Only to mention a few articles from late issues: The sane and convincing editorial on the Sabbath; the clear exposition of "Judge not . . ."; those heart-searching letters of Priscilla Leonard; the messages of Dr. Jowett, especially that one on the power and proper use of words; and so on, and so on. The "sweet reasonableness" of The Continent's point of view fits into this man's "psychic state" exactly.

Please accept this awkward and round about way of saying "Thanks!" to all the Continent people from editor-in-chief to printer's devil.

And now another word: One of our missionaries in an isolated frontier field finds himself unable, because of the heavy demands on a meager income, to subscribe for any of our religious papers. Is there not someone who would be glad of an opportunity to do this bit of practical Christian work by sending The Continent weekly to this hard-working home missionary? It would prove weekly food for his mind and soul and make him a better workman.

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THE CONTINENT

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PUBLISHED WEEKLY

THE McCORMICK PUBLISHING COMPANY, Proprietors
Oliver R. Williamson, Publisher

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Witherspoon Building

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Advertising rates on application.

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—

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We took the hint, and now we take
The paper for its own dear sake.'
"Thinks I, How easy to win one!
Just speak a word—the thing is done,
The paper does it. Ere I stop,
I'll tell 'The Man Around the Shop.'

J——

"If you are the one that I think you are, my dear A.-t.-S. Man—so clever that you think of everything, and make me turn first to see what you have thought of, in each issue, you will be able to finish out one letter with those that spell——"

(Of course we knew.)

—

"The Continent, Chicago, Ill.—Gentlemen: Herewith please find check in payment for The Continent for one year. When I sent in my trial subscription I put The Continent on instead of ——— [a well known secular weekly] and you know I am pleased to make that decision since I am inclosing the check.

"I hand you herewith a list of persons who ought to take The Continent, because I am sure they would enjoy and appreciate it, though some of them may at present be regular readers.

J. R. H."

—

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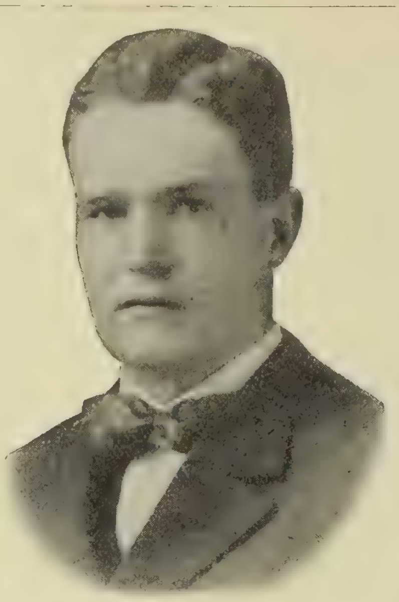
A LOOK AHEAD WITH THE CONTINENT FAMILY

Bruce Barton

is the brilliant young writer who
prepared that interesting article
in this week's Continent—

"The Easiest Thing to Talk About"



℄ Bruce Barton is widely known for his splendidly vital work on The Continent. He has a remarkable gift for discovering and illuminating some of the significant phases of life that most people pass without recognition.

℄ During the year 1913-1914 Mr. Barton will continue his brilliant work as a staff writer for The Continent. One of his articles, "Even the Poor Have the Gospel Preached Unto Them," concerns a little known practical work among men of a large city —men whom the churches do not ordinarily reach. Another group of articles of most timely interest will be announced later.

From among the many good things in the next issue many will pick as the best feature the article by Mrs. Helen Barrett Montgomery. More articles are to come from her during the year, regarding which we shall have something to say later.

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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

VOLUME 44, No. 41 OCTOBER 9, 1913 WHOLE No. 2263

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Publisher—509 South Wabash Avenue, Chicago. William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. The McCormick Publishing Company, Proprietors

Trusted and Trusty

"I TRUST YOU."

If there is magic in any human words, surely these three have it.

In Illinois lately as in Oregon for some time past, the state prison authorities have adopted the theoretically dangerous experiment of trusting the personal honor of criminals.

Prisoners are removed from the penitentiary and set to work on the public roads without guards to watch them. They sleep at night in camps which are not picketed.

Yet they do not escape. Their pledge of honor has been previously given that they will not go away, and they do not. They are trusted. And they keep the trust.

To be sure, an occasional one fails. But such instances are so few that they do not really weaken the large rule thus vindicated with the most unlikely of subjects:

To make a man worthy of trust, trust him.

* * *

A principle that can make convicts dependable certainly deserves to be applied to more valuable and promising material.

Is it not a queer paradox to be turning to the seamy side of life for demonstration of an effectual incentive to nobility? Ought it not first to show its force in life's nobler relations?

Where, for instance, does trust more inherently belong than in the home? Yet how few comparatively are the homes where the children are really trusted—trusted as much as these honor men from the penitentiary?

Even in families of the highest Christian grade, parents nervous with anxiety for their children to do right frequently succeed in establishing only an atmosphere of suspicious expectation that they will do wrong.

The superabundance of precautions and injunctions with which the children are loaded down unite to imply that in all probability they will do everything they ought not to after all.

Yet children cannot, on the other hand, be brought up trusty by simply letting them go, hoping for the good blood in them to keep them straight. Lazy complacence is not trust; still less can indifference and inattention counterfeit it.

In order to enable trust to work its magic, there has to be created a solemn sense of pledge on both sides. There must be some one engaging to be trustful with some who engages to be trustworthy. Then the party of the first part has to live up to his agreement not simply in his outward actions but in his innermost feeling toward the party of the second part.

Dealing with convicts under the honor system, prison directors find that there are no halfway measures possible. So long as they maintain precautions to frustrate attempts at escape, the men are likely to attempt escape at any opportunity. They see that their word is not yet taken as absolutely good. Hence they lack something of sufficient cause to make it good.

But when there are no longer any tokens of suspicion that they will try to get away, the prisoners stay uncompelled. The compact is then complete; real faith is placed in them and reciprocally they keep real faith.

And what works with criminals, already broken in purpose and ideals, is a thousand times more sure to work with high-minded young people in the home.

The trusted child must know that he is trusted, and then he must be trusted—with all sympathetic and intimate companionship from his elders, indeed, but never subjected to spying pursuit.

Believe in the children wholly and they'll justify it wholly.

* * *

There is an application of the same thought to business:

The evil spirit that works most of the harm in commercial competition is the idea obsessing many business men that their rivals in the market are leagued against them with a foul purpose to "do them up." This by reaction produces that brutal distortion of the golden rule—the determination to do to others what one supposes that others mean to do to him.

And whatever may have been the original intention of his neighbors, the man who proceeds by this plan can soon provoke the worst of the treatment which he has expected. Distrust thus sets up a vicious circle of stroke and counterstroke which grows more hopelessly disastrous at every exchange.

Had only trust instead of distrust, however, been the starting point of action, an equally powerful circle of good will would have been set in motion.

Fair dealing challenges fair dealing—yes, even compels it.

In these circumstances an explicit compact is not commonly possible. It lies usually with some one dealer to adopt aboveboard methods in his own line, and take the risk of rival concerns following his example. No doubt that requires courage, especially while people so generally believe that an initiative in fairness is simply a suicidal invitation for others to take mean advantage.

But such skeptics do not know human nature as well as they think. For a little while the generous man in business may, indeed, supply an "easy mark" for tricky rivals. But in the long run he will shame even the tricksters.

* * *

Out of many other questions which could be raised under this head of reflection, but one more can be alluded to:

Why is it, in matters of comity and unity among Christian denominations, there is seldom the exhibit of absolute trust?

In almost every case where an adjustment of home mission interests has been attempted, either in frontier states or in the developing suburbs of cities, the heaviest strain on comity is the fear of each group of church men that some other group will outwit them and succeed in planting churches in the more favorable situations.

Likewise in church union negotiations there usually runs somewhere beneath the surface on each side an undermining current of dread lest undue privilege will accrue to the other party.

If it could only be sincerely assumed, as a base to all interdenominational arrangements, that Christian gentlemen may be depended on to keep their pledges at least as faithfully as penitentiary trusties, the harmony of Christendom would be vastly promoted.

* * *

The moral compulsion of trusting another man to be and do right is attested not by human wisdom only; Jesus taught it.

He said: "Whosoever smiteth thee on the right cheek, turn to him the other also."

Jesus knew that mean as humanity is, it is not often mean enough to smite a second time a trustful cheek.

The World

New Tariff Bill Passes—"A Fiscal Revolution"

Within six months after the special session of Congress had convened on April 7 and ten months after hearings were begun by the ways and means committee of the house, the new tariff bill had been passed and signed. President Wilson used two pens in affixing his signature last Friday night, obligingly dividing his name in the middle so that Representative Underwood might carry away as a souvenir the instrument that wrote "Woodrow," while Senator Simmons took the one with which "Wilson" was subscribed. If there had been a third claimant for a pen the President might have regretted dropping the introductory "Thomas" from his name.

"A fiscal revolution" is the phrase used by a Canadian editor to describe the new act. For it completely overturns the Payne-Aldrich law, and makes a general reduction in the import duties on practically all important articles in common use. Notably is this true of foodstuffs and farm products, which have been reduced nearly a half; woolen clothing is reduced two-thirds and raw wool is to go on the free list, as is sugar in 1916. Gone is the tariff on meats, fish, dairy products, flour, potatoes, coal, iron ore, lumber, farm implements, boots and shoes.

While the bill makes a multitude of sweeping cuts in schedules, it is not regarded as a free trade measure—"freer trade" being used as a more nearly accurate characterization. But it is such a decided step away from the high protective system that a London editor declares it marks "an economic epoch."

Tax on Individual Incomes Now in Force

The new tariff law is expected to bring in about $250,000,000 annually—very much less than the present imposts—and the income tax is looked to to help make up this deficiency. It is estimated that it will produce about $83,000,000, though it is of course as yet untried. Wisconsin and a few other states have experimented with this form of taxation and the plan has long ago been definitely worked out in the countries of the Old World, but the idea of making a direct contribution to the support of the national government is almost new to this generation of Americans. Only a small fraction of the population will be affected, however, the latest estimate by the treasury experts placing the number of persons who will pay at 435,000. For the year 1913 incomes will be calculated only from March 1 to the end of December and collections will be made in June, 1914. Unmarried men and women must pay on any net excess above $3,000 a year, and married persons above $4,000. The present President, judges of the federal court now in office, officers and employees of a state or any political subdivision thereof, not including Congressmen and senators, are the only ones specifically exempted from payment by the terms of the law. These exemptions are to avoid any questions of constitutionality.

Persons liable to taxation must report on official blanks between January 1 and March 1 and failure to report is punishable by fine. The rate varies from 1 per cent up to 6 per cent, the latter rate being for annual incomes of over half a million dollars. Reductions allowed include necessary expenses actually incurred in carrying on business, interest payable on indebtedness, losses from fire, storm or shipwreck not covered by insurance, dividends upon the stock of corporations which is taxed upon its net income, and interest upon municipal, state or government bonds. Life insurance proceeds are not included, and no return of income not exceeding $3,000 is required. Firms, individuals or trustees who disburse salaries or "determinable periodical gains" are required to deduct and withhold the tax and pay it to the proper United States official.

"Now Ready for the Second Step"—Wilson

To the group assembled around him when he signed the Underwood-Simmons bill President Wilson, after expressing his extreme gratification at having a part in the accomplishment of something which he has had at heart ever since boyhood, referred to the pending currency bill in these words:

"There is no use taking away the conditions of monopoly if we do not take away also the power to create monopoly, and that is a financial rather than a merely circumstantial and economic power.

"The power to control and guide and direct the credits of the country is the power to say who shall and who shall not build up the industries of the country. We are now about to take the second step, which will be the final step in setting the business of this country free. That is what we shall do in the currency bill, which the house has already passed and which I have the utmost confidence the senate will pass much sooner than some pessimistic individuals believe.

"So I feel tonight like a man who is lodging happily in the inn which lies halfway along the journey and that in the morning with a fresh impulse we shall go the rest of the journey and sleep at the journey's end like men with a quiet conscience, knowing that we have served our fellow men and have thereby tried to serve God."

Roosevelt Raps President Wilson's Foreign Policy

Theodore Roosevelt sailed away for South America last Saturday in a blaze of glory. The night before a farewell dinner, attended by a crowd of tremendous proportions, had been tendered him in a New York roof garden. Colonel Roosevelt made one of his typically energetic and forceful Progressive speeches, asserting that every principle of the new party will eventually be adopted by the nation—"the fight has only just begun." He attacked the administration's foreign policy and declared that what was needed was a policy founded not only on good intentions, but also on strength, and he cited his own course in curing the chronic revolutions in San Domingo and protecting American interests with a strong hand. No Americans, he remarked, were then asked to leave the country and abandon property to contending factions.

Addresses were also made by Gifford Pinchot and ex-Senator Beveridge. The latter said he saw that the Democratic party would become conservative and that the Republican party would die of internal strife, leaving the Progressives the party of the future.

Accompanying Colonel Roosevelt on his departure were his wife and daughter Margaret; Anthony Fiala, the Arctic explorer, who has charge of the expedition's equipment; G. K. Cherry and Leo L. Miller, naturalists of the American Museum of Natural History; Frank Harper, Colonel Roosevelt's secretary, and Father John Augustine Zahn, provincial of the Order of the Holy Cross, a former field companion of the colonel.

Good Roads Brought to the Nation's Attention

With the coming of the automobile and motor truck and the gradual passing of the era of new railroad construction, more and more attention is being given to the subject of highway building and improvement. Last week an American road congress was held in Detroit, attended by several thousand delegates representing twenty-eight different associations. In point of attendance it was the largest road convention thus far held, and was the first to receive official recognition from the government. The call to the convention recited that the rapid concentration of population in the large cities and the high cost of living are due in large measure to bad roads which render farms inaccessible, social conditions unattractive and educational advantages limited.

The Lincoln Highway Association, with headquarters in Detroit, presented its project for a national trunk line from New York to San Francisco—a transcontinental roadway to be constructed by popular subscription in honor of Abraham Lincoln. Several variants of this idea are being discussed in different parts of the country—Boston, for example, objecting because not made the starting point of the highway.

Better Methods of Treating Prisoners

Illinois is the latest state to undertake to turn convicts into useful citizens by giving them sane and useful employment. Two score of prisoners from Joliet penitentiary have been placed on their honor and practically turned loose in an outdoor camp, there to labor on road construction. If the prisoners want to run away they can do so, for they are not wearing striped suits and they are guarded only by two men without weapons, who are foremen rather than guards, but recent reports show the "probationers" have no disposition to escape. The special inducement to stay at work is a commutation of sentence, whereby each convict may thus honorably earn a considerable reduction in his penalty. This experiment in conditional freedom is being watched with interest by students of criminology and penology.

Various topics in connection with the treatment of convicts will be considered at the annual meeting of the American Prison Association to be held in Indianapolis October 11-16. The Prison Wardens' and the Prison Chaplains' Associations will also meet at the same time. Addresses are announced to be made by Vice-President Marshall, Governors Cox of Ohio, Eberhart of Minnesota, Ralston of Indiana and Foss of Massachusetts, Provincial Secretary Hanna of Ontario, Julia C. Lathrop, head of the federal children's bureau, and Maud Ballington Booth, who is president of the woman's auxiliary. James A. Leonard, superintendent of the state reformatory at Mansfield, Ohio, is president of the association. Among the subjects to be debated are prison construction, prison recreation, the wage system and the honor system for prisoners, mail privileges and the use of correspondence schools by prisoners, child labor and crime, educational work for prisoners and other means to secure the rehabilitation of manhood and womanhood. The annual sermon is to be preached at Second Presbyterian church by the pastor, Owen D. Odell, D. D. Rev. A. J. McKelway, secretary for the southern states of the national child labor committee, also has a place in the program.

British Employers Form Defense Union

Even more serious than the Ulster militarist movement against Irish home rule—which, peradventure, may look a good deal less threatening a year hence than it does now—is the industrial unrest which prevails in Great Britain. The regular labor leaders have in many instances lost control of the rank and file, and some observers think a breakdown in the system of organized trade unionism is impending. In one cotton mill in Lancashire the spinners went on strike in defiance of agreements and of their leaders. The association of master spinners has announced that it will soon close all the spinning mills and lock out the workers unless the dispute is settled.

A national organization of British employers has lately been launched, known as the United Kingdom Employers' Defense Union. It is to have a guaranty fund of $250,000,000 for the purpose of coping with strikes, which have become distressingly frequent in England and Ireland, as well as on the continent. Theoretically an organization with such vast financial resources should be all-powerful on the side of capital against labor, but it has more than once developed that wealth is not the only deciding factor in industrial warfare.

Lutheran Missionaries Captured by Brigands

Chinese brigands, said to number 1,000, ten days ago captured five American and four Norwegian missionaries of the Lutheran Church at Tsao Yang in the northern part of the province of Hupeh. Four thousand troops were ordered into the district, but it was suggested that ransoms might prove a quicker means of saving the lives of the captives. The American vice consul at Shanghai reported last week that a son of one of the missionaries had been killed and other foreigners maltreated by the brigands. This province has not been considered unsafe for the missionaries.

Names of the captives are Rev. George Holm, wife and son and Miss Sather, Americans; Miss C. L. Rasmussen, Mr. Berdahl and Rev. H. Fauske and wife, Norwegians. The little son of Mr. and Mrs. Fauske was killed.

The region is remote from any place where the Presbyterians are at work. Advices received by the Presbyterian Board last week were to the effect that their missionaries had not been seriously disturbed.

* * *

—H. M. Pindell of Peoria, Illinois, editor The Peoria Journal, was last week appointed by President Wilson as ambassador to Russia. The new ambassador, while not a man of national reputation, is well known and respected in his home state and city as a man of ability and character. In religious affiliations he is a Presbyterian and was formerly superintendent of Peoria Second church Sunday school.

Religious World

Fifty Thousand Children Taught in Vacation

The National Association of Daily Vacation Bible Schools, of which Dr. Robert E. Speer is now president, has had in the past summer season the most efficient work of all its progress so far. In 1907, when Robert G. Boville, the national director, was laying the foundation of the association, his efforts touched four cities and resulted in nineteen schools with 5,000 pupils enrolled. Six years later in thirty-four cities and towns 215 schools have engaged the attendance of 50,000 children. And this represents but a small fraction comparatively of what has developed from the introduction of this fruitful idea. A large number of other organizations have appropriated the plan, especially the home mission agencies of the churches. There are no comprehensive statistics showing the full extent of this admirable activity.

The observation that in the crowded and heated city slums children very little enjoy vacation from school, but even in summer are happier in school than when roaming the streets, was the seed of the vacation school idea. Then Mr. Boville fitted into his plan several other factors. One was the great and cool lecture rooms and parlors of the city churches standing empty and idle through the weekdays of the summer season. Another was the great number of Christian college students who find it hard to occupy their vacation periods profitably. So he brought about a conspiracy of these forces, opportunities and needs and made plans for teaching the street children in the churches through the ministry of college young men and women.

No thought of Christian service has ever "taken" with Americans quicker than this. The appeal of it to college people in particular has been wonderful. From fourteen institutions students, faculty or trustees have provided sixty scholarships to sustain workers representing them in these schools. All together 1,000 students on vacation from their studies have taught in the association's daily Bible schools this summer; of these 300 served at their own charges entirely.

Even the children gathered off the streets for this instruction showed in a substantial manner their appreciation of the privileges of these schools. Though belonging exclusively to families of the poor, the 50,000 pupils of the past season contributed in pennies $3,500 to help extend the work to other children in the summer of next year.

Episcopalian Men Assemble in New York

The national convention of the Brotherhood of St. Andrew (the laymen's organization of the Protestant Episcopal Church), held in New York city, beginning October 1, as a prelude to the triennial sessions of the official General Convention of the same denomination, was marked with a fine spirit of loyalty to definite Christian service. An attempt to commit the organization to a position on the vexed question of changing the name of the denomination was determinedly suppressed in order that no purely ecclesiastical issue might divide the unity of the brotherhood in the pursuit of its spiritual tasks.

The registered attendance was above 1,000. The convention chose as its president Walter Kidde of Montclair, New Jersey, and as its secretary W. T. Hadley of Los Angeles, a son of the late Colonel H. H. Hadley, a nationally known temperance lecturer. The two addresses in connection with the convention which seemed most to impress the public were the appeal of Dean Sumner of Chicago for a purity crusade in the church, and the plea of Dr. James E. Freeman of Minneapolis for the ostracism of wealthy churchmen believed to be guilty of commercial or industrial oppression. Dean Sumner proposed that the Sunday schools of the denomination should propose a purity oath to their adolescent boys under Sunday school instruction.

The sessions of the General Convention began in Synod Hall, on the grounds of the Episcopalian cathedral of St. John the Divine, on Wednesday, the 8th.

Disciples of Christ Adopt New Constitution

The international convention of the Disciples of Christ in Toronto last week attracted upwards of 3,000 persons. At the opening of the six days' session the denomination, which claims 1,300,000 souls, began a new era in its international organization by the adoption of a constitution for a delegate convention. The expected opposition to this measure did not appear until the second day, when there were many spirited speeches in opposition, but an explanatory resolution was adopted which placated opponents of the plan. The original plan was to create an overhead body to which all missionary and other societies might report and be subordinate, somewhat similar to the Presbyterian General Assembly. The explanatory resolution definitely states, however, that the action of the delegate body will be advisory and in no sense mandatory.

One session was devoted to a discussion of Christian unity, and strong addresses were made by Dr. Peter Ainslie of Baltimore, Dr. Charles L. Mead of New York and Rev. F. W. Burnham of Springfield, Illinois. The latter reported that progress had been made toward calling a world conference of all Christian bodies. Dr. George B. Stewart brought greetings from the Presbyterians and expressed very positive unionist sentiments.

Editorial

If the Church Struck!

TWO RECENT VOLUMES have suggested in different connections what might be the result of the sudden or gradual cessation of the life and work of the church. It is an interesting speculation. What would happen if the church struck work and went out of business?

In his Lowell lectures, Professor Royce draws a contrast between the old times and these, saying that the destruction of the temples and priests of any ancient city would have disturbed the whole life of the city tragically, if it did not paralyze it. Now, on the contrary, "if all churches and priesthoods and congregations were temporarily to suspend their public functions and their visible doings, our market places and factories and merchants and armies would continue to go on, for the time, much as usual." This would come about, he feels, because of the divorce of common life from mere institutions of religion. He does not go on to say how soon the effect of the withdrawal would be felt.

President Blanchard, in his recent little commentary on the Revelation, says that that Bible book teaches the withdrawal of the church from the world for a period, and the continuance of the affairs of state and society without it. To his surprise there is reference to the persecution of saints in the period following the withdrawal of the church. Whence do they come, when all the church has been withdrawn? The writer thinks the victims of this persecution will be those who have been brought up under the influence of the church and have felt its power all their lives without yielding to it, who are brought by its absence to a sense of what it means, and so accept the faith which once they simply neglected. Here again is the question, What would happen if the church went out of business?

Now, that is more than a speculative question. It is worth asking seriously because frank facing it it will compel one to decide what it is which the church is actually doing that could or could not be spared from society and the lives of men of our own time. Several phases of answer will occur to thoughtful people. For one thing, it would make no conscious difference in the lives of a good many people. Waive just now the question about its actual difference, and there is no doubt that so far as they would know, the disappearance of the church would mean nothing, because the church as it now exists means nothing to them.

In the life of the average reader of The Continent, the abolition of the saloon would make no conscious difference, because it is not a factor in life to him now. There are many people in whose lives the church cuts no more conscious figure than the saloon in the lives of these others. They know it is there, and they see something of it, but they never think of it as related to themselves; it is for people who want it, and they do not want it.

To another group, the cessation of the church would be a positive relief. It would take away one more irksome duty or one more annoying challenge, or one more nagging reminder of obligations not heartily recognized nor fairly met. They go to church, at least sometimes, but they quickly and willingly accept excuses to stay away. Going in the summer is quite out of the question; it is bad enough to have to go in the winter. They contribute to its demands, but chafingly, and with a persistent complaint of the number of them. The church is accepted with little grace as a necessary element in social good breeding or as a safeguard against possibly imaginary evils in a future life. But if by any accident there were no church, they would heave a sigh of relief and plan their lives without it.

Or else they do not go to church at all, nor take any part in its work, but they were brought up to feel differently and they never get over the feeling that they are not doing right. The church is a constant challenge to them, to something in them which has not suffered death even under trying conditions of life. These would be relieved if there were no church.

Of course, there would be a large group of its lovers who, if the church were removed, would lose out of their lives all they have counted best and finest. We take them for granted, in order to pass them and point out what the neglectful and indifferent would soon miss when the church struck. Beyond doubt, the atmosphere of life would change. The chief support of the Sabbath is the church; if it went, the Sabbath would go, and the effect on the lives of all men in all parts of society would be incalculable. No one can possibly live in Christendom as though there were no Sabbath. It changes the whole order of life. The very power to violate the Sabbath, to make it a day of pleasure, is due to the sustaining power of the church. Something would have to take its place, of course, but the finding and keeping that thing would be a task which some one would find most serious. The very language we use is shot through with the phrases of religion, and with the going of the church, religion as we know it here would go. There would be a perceptible change in the atmosphere of life.

The removal of the church would take from society some of its strongest restraints. It is the strongest bulwark of decency—not the only one. The motives it offers are the safe ones for society. It is a far more pervasive influence of restraint than we generally realize. It is not its teaching of future punishment, though that is not to be despised; it is rather its persistent reminder of God and the moral obligations which his presence imposes. That sense is kept alive today by nothing so much as the church.

So there would be removed the greatest of the inspirations of life. Service is no new thing, but unselfish service, self-denying service, is the constant and unfailing motive offered and urged by the very existence of the church. Its very failures, the failures of its ministers and people to live out its teaching, serve to accent its teaching—these shortcomings are so palpable when they occur.

With the church's going would go the motives which rise from the example and teaching of Christ. That is true because the greatest loss in the loss of the church would be that the Christian faith would soon cease to be taught or spread in the world. The theory of that faith does not demand that it die with the church, but the facts go all that way. The spread of the faith of Christ rests on the church—not the church in this or that particular form, but in some form. At no time has it spread without the church; at no time has it flourished with a languishing church. Whatever the Christian faith means in the world, that the church means to the world, and that would be lost if the church should cease to be.

Mere Indoctrination Fails to Make Character

It is by no means a sufficient ideal to speak for religious instruction in the public schools. And the thing wanted in the public schools and from them is moral training. And while religious instruction—if Americans could ever agree on what is purely religious and not sectarian—would certainly be a valuable factor for the public schools to use in moral training, it could never constitute the complete substance of it, nor standing alone, become a guaranty of moral results.

The parochial schools of the Roman Catholics are a melancholy demonstration of this. The whole reason for separating Catholic children in a parochial school system is in order to bring them under the daily impact of religious teaching. According to the theories of the bishops and priests, this constant impression and reimpression with religious ideas is bound to fix the boys and girls in Christian character. As a matter of experience, the system does not even make the children it handles steadfast Catholics. Roman losses from the product of parish schools are at least as serious as anything which Protestantism suffers by the falling away of its Sunday school scholars.

But the far worse detraction from the work of the parochial teachers is their failure in moral effect on their pupils. Theories aside, the sad fact of things is that the parochial schools in the behavior of their children make poor comparison with the public schools, though the latter are void of any formal character making method whatever. Evidence of this may be gathered in any city through inquiries to which a sample answer is the statement from Chicago that 75 per cent of the children brought before the juvenile court are Catholic children—most of them, of course, parochial pupils. This is enormously disproportionate as compared with the child population of the city.

No doubt, there are other circumstances partially accounting for this condition, but the main circumstance is the failure of the Roman teachers to teach conduct. They teach for belief—to indoctrinate the children. But the indoctrination goes for nothing where there is not forthwith poured into the doctrinal mold the white hot love of goodness and beautiful living. And it takes something more alive than the routine of formal catechizing to warm any child into that cordial heat.

Lots of Good Men Not Doctors of Divinity

Of innocent and unsophisticated pastoral committees there are undoubtedly a variegated assortment at large in different parts of the land, looking for the "right man" to introduce to their respective congregations. But the most innocent of all is the committee that looks into the official roster of ministers to see if the man it has in mind carries "D. D." after his name. There is no sign less revealing of ministerial qualifications than that. The degree of "doctor" pertains of course to a host of strong and consecrated men in the ministry, but it is not infrequently attached to men whom those who know them well could call by neither adjective—for "doctor of divinity" is a distinction obtainable in America well-nigh as readily by coveting it as by deserving it. And such as must be "looked up in the minutes" to determine whether they are doctors or not, are rather more likely to have arrived at the honor by the former than by the latter method.

However, the caution is not of so much consequence by way of guarding against preference to unworthy men as it is by way of warding off injustice to worthy men who have all their lives been too usefully busy to bother their heads about these "fardels." It is surely as unhappy as it is unfair to disparage such men because their modesty and their reality conspire to make them sensibly indifferent to artificial dignities and incapable of directly or indirectly soliciting this recognition. The wise pastoral committee, if it thinks its pulpit worthy of a doctor of divinity, will do far better to pick out some capable man from obscurity and set him where degree-giving institutions will take voluntary notice of his merits, rather than if it should choose, on the mere strength of special alphabetic distinctions, a "doctor" already made.

Unity Does Not Ask Sacrifice of Conviction

The most stubborn of all misconceived prejudices is the seemingly unconquerable notion that church union can be attained only at the sacrifice of conviction by those who thoroughly believe in the existing principles of their own separate churches. But there is neither fact nor logic to make that true. Church union might perhaps be secured through sacrifice of conviction, but it need not be; indeed, it ought not to be. The only thing that has to be sacrificed is the straitened idea that every difference of Bible interpretation among Christians requires them to divide into different organizations. The right church union attitude is the simple consent of Christian love that men may continue to hold their own independent views of details in religion and yet serve together in the kingdom without disparagement of anybody's beliefs. Why should a man's Christian conviction make him any other Christian's enemy, or render him unacceptable as a brother beloved in the bonds of a unified Christian church? There is no inherent reason why the different ways of administering baptism and communion, for instance, may not coexist side by side in the same organized fellowship. It is irreligious intolerance which makes out of these differences reasons for denominational cleavage—not religious conviction at all.

New Opportunity for Hypocrites in Vice War

Hypocrisy is more protean than Proteus. It always develops a new form to take advantage of every new moral interest of the times. The recent splendid uprising of public indignation against the vice traffic is already affording cover for a species of hypocrites peculiarly odious—men who pretend to aim at fighting evil while really they are only bent on making money by spreading vulgarity. As authors and publishers, playwrights and theatrical producers, they are circulating so-called "studies" of the vice question which are simply and solely obscene literature, calculated to gain a market by catering to the worst instinct of the human animal. From books that are honestly written to warn people against sin and its consequences, these productions of canting pretense are a hemisphere apart.

When a little while ago the valiant Anthony Comstock, still fighting impurity in his old age as tremendously as in youth, suppressed one such book, an awful howl was made by its promoters about their pure and noble intentions being misunderstood. But the powerful New York Times upheld Mr. Comstock manfully and declared him absolutely right. It reminded the book's sponsors that Mr. Comstock had never tried to suppress "The Scarlet Letter" nor "Adam Bede" and pointed out that the strenuous soldier for purity had simply sensed the inherent difference between lustful and salutary approaches to the grim problems of the social evil Assuredly such discrimination between these two motives for treating sex questions was never more requisite than just now. Pure-minded men must steadfastly deny to vulgar sensualists the credit of being honest allies in their war against vice.

—Men at Work, organ of the Presbyterian Brotherhood, appropriately pays a warm-hearted tribute to both Charles S. Holt and Walter Getty, who have recently resigned from the brotherhood's national presidency and secretaryship respectively. Both men have earned the warmest gratitude of the Presbyterian laity—Mr. Holt exceptionally by his longer service. When the brotherhood was first brought into being it was largely Mr. Holt's sane understanding of the church, in its general denominational phases and in particular parish phases as well, which held the new movement close to practical lines. And in later years of its progress he resisted with a pertinacity which at times became heroic all shoddy schemes for an easy, quick—and transient—success. For making the work harder by his determined policy of "safe and sure" Mr. Holt has paid an immense price in the burdens he has borne. But in the outworkings of the future the church will do him full honor for the wisdom which tolerated no foundations save those laid carefully and deep. Surely the brotherhood itself is keenly alive to what it loses in his conclusion that he can carry the great burden no longer. But there is no discouragement at the heart of the work; the secretaries, Doctors Henderson and Fox, are pushing with unresting vigor, and good responses cheer them from all sides.

—The Home Missions Council has worked out a comity plan under which the different denominations are invited to agree on a distribution of unoccupied territory, so that the various bodies shall respectively become responsible for churching unchurched communities within specified bounds. Obviously this implies a pledge from each party to the bargain that it will not invade territory set aside for another denomination. The scheme is exactly what now prevails on most foreign mission fields. The Methodist Episcopal Board of Home Missions has replied that it favors the arrangement in principle, but has no power to make or keep the compact until the General Conference of the church orders bishops and district superintendents to observe it. American Christian sentiment, therefore, will look to the next Methodist General Conference for such an order. The Protestant Episcopal board has answered in about the same terms as the Methodist board, but, of course, no one expects practical comity agreements from the Episcopalians. From the Methodists, on the contrary, there does exist a general expectation of fraternity which they cannot afford to disappoint. All other evangelical denominations seem ready for the plan; Methodist adherence will put it into effect.

—In the London press Bernard Shaw announces that "Christianity has not gained an inch since Christ." The inflated and ever inflating Bernard has made all his famous reputation by saying things that sound as if they might be so but aren't—and of course he must keep continually repeating the process. Else, in any sizable interval where Shaw kept silence or spoke homely, ordinary truth like common folks, the Shavian reputation would shrivel up and blow away—and without the attention of the public Shaw would be worse off than the boy who erstwhile stood on the burning deck—"Where, oh, where was he?" But this latest outgiving shows the Shaw reverse-sense machine still in good working order, and the attention of the public is no doubt saved until the lively gentleman can get round to think of something else equally sensational and equally shallow. Meanwhile interpreting after the true Shavian manner, we are without question to accept this remark about Christianity is a subtle tribute to the success of religion—a tribute which is indeed nothing to be proud of but less than nothing to worry over.

—Coming back with Fred B. Smith from their Men and Religion trip round the world, Raymond Robins with characteristic frankness admits learning several lessons while he has been instructing other people in many lands. In the Philippines he learned to believe, contrary to his untraveled impression, that the United States ought not to try setting up the Filipinos to govern themselves any time in the near future. An "anti-imperialist" before, Mr. Robins now tells friends that he thinks the presence of an American government in the Philippines well justified by what it has accomplished for the betterment of life there since the Spanish regime ended. By a similar reversal of former opinion, Mr. Robins learned in South Africa to be glad that the British won there rather than the Boers.

—Daily chaped service, held at noon of every school day at Columbia University, is not noted for the attendance of crowded throngs of either professors or students. In fact, out of a population of four or five thousand in the university community it is considered to be a good audience at chapel when twenty-five or thirty attend. Among the professors there is only one who appears at his place regularly every day, and that is Dr. Talcott Williams, the head of the Pulitzer school of journalism. The director's unfailing example has its effect on his students, and chapel attendance appears to be larger proportionately from the school of journalism than from any other department of the university.

The Easiest Thing to Talk About

BY BRUCE BARTON

NOT one of these men has an income of less than $12,000 a year; only one of their incomes is under $25,000. They are big, masterful, successful men. Three of them lead armies of workmen that number thousands; all, with the exception of my friend the editor, direct enterprises capitalized at millions, and the editor, by reason of his influence, has caused laws to be passed which probably have swayed as many millions as any of the others.

And this is the interesting thing about them all, the thing that makes this article worth writing: In every case I came to know these men through talking with them about religion. I had met them casually, to be sure, and with some of them I had developed a degree of intimacy. But I never really knew any one of them, never counted him a friend until I had shot a half diffident, half impertinent question to him on the forbidden subject. Sometimes I went at it with just a reporter's curiosity, asking, "What are you really trying to do? You've got all the money you want—why do you keep on working so hard?" I was just curious to know whether he had ever stopped to ask himself why he was doing it, whether he had ever heard the old verse about gaining the whole world. And sometimes I just broke in bluntly and asked, "Do you really think there is any God?"

> Contrary to usual opinions, many men of large achievement cherish ideals above money getting. In this article Mr. Barton tells what he discovered when he sounded the inner thoughts of several extraordinarily successful leaders. Difficult to "get to" on business matters, they talked freely on these subjects

There's some peculiar magic in that question. Somehow it seems to click way down deep inside a man, like the turning of a lock. I have had men stop short, push the letters and telegrams back on their desks, send their stenographers out of the room, and turn around and talk, sometimes until long after it was time for the office to close, sometimes until late at night.

The first of them is an official of one of the great railroads, in charge of all its lands and immigration. The territory under his immediate control is greater than the New England states. I have driven for days with him over one piece of 3,000,000 acres which he is putting under water—the largest single irrigation project in history. We were riding along in his private car one hot June afternoon when our conversation turned to religion. I wondered what he would say, for he is a man whom men regard as hard, in whom there are few of the gentler virtues. But he told me his vision:

"You know," he said, "I went to Europe last spring with my wife and daughter. We were to be gone a year, and when I left I thought it would be very pleasant to be away from the stress and demand of business, just to loaf and see and rest. We were over there six weeks when I left them and came back. My wife was disappointed and my friends couldn't understand it, wouldn't have understood it even if I had tried to explain to them. But the truth is the grip of this job has got me.

An Inspiration That Is Peopling a "Desert"

"Do you know what we are doing here? I'm not what you'd call a religious man, and I'm not always sure that I know there is a God. But if there is, then he left this part of his job unfinished, and we're finishing it for him. We're taking this desert and making it fit to live in. We're taking folks that have scraped and saved and starved through their young married life and bringing them up here into this new country where they can find health and leisure and comfort and education for their children and the fulfillment of dreams—where they can crystallize their existence into lives here on the rich fertile land. That may not be theology, but it's my religion. Before I die I expect to bring a million people up here into this new country and have them worshiping their God in happy, successful lives. That's why I couldn't stay in Europe; that's why I'm working eighteen hours a day; that's my faith."

One night on the broad veranda of his suburban home I talked with the chief executive of a worldwide corporation. We were talking of the abuses by great corporations and the attacks made upon them by the government, when I sprang my laboratory test question.

"My vision is a long way from realization," he said after a pause. "There are lots of abuses that have grown up inside great corporations; and when you are working with 23,000 men it's a long time after you shoot before the bell rings. But the first meeting I ever held with our directors I said, 'Gentlemen, the very first thing I propose to do is to put our own house in order. I mean to make this corporation so free from criticism in its business methods, so fair in its dealings with its employees, so open in its competition that it will be a model to all others of its kind.'"

Fighting to Do the Right Thing

He paused again. "It's a long, hard fight," he continued, "but we've made a little progress. We've adopted the most advanced profit sharing scheme that has yet been evolved; we have formed a mutual benefit association among our employees; we have offered to open our books wide to the government; we have reduced prices instead of raising them; and we have taken our company out of politics just so far as the politicians will let us. But progress is mighty slow. We're a long way off from our vision.

"For I believe our company can be made the greatest missionary society in the world. We go into a land stricken and barren and unprogressive, a land where women are hitched to the plows and men strive all day in the sun for a bare living, and we hand them the magic power of machinery. We make it possible for one man in an hour to do the day's work of three. We remove forever the haunting dread of famine; the joy of living takes the place of bitter struggle. The people are left emancipated to new happiness and education and real worship. That's my religion; there are lots of crosses in it, but it's a working creed."

"Did you ever stop to think what there is in the world that's worth trading your life for?" I asked a wonderful young man, who at 31 is making $25,000 a year as sales manager for a great corporation. "You've made enough money already to keep you the rest of your life. Why do you work so intensely—what are you after?"

A Vision Beyond Mere Money-Getting

He looked at me with a sort of mixture of scorn and pity. "Do you suppose it's money I'm after?" he spluttered. "Look at my clothes; look at the way I live; do you suppose money has any lure for me? I'll tell you what I'm after, though I don't know that I ever confessed it to anyone before. You know our sales are made by a large number of men, about 7,500 in all, who work on commission. I've got a picture of those 7,500 in my mind every minute of the day. They're an unhappy lot, most of them. Their incomes are precarious, their mode of work tends to make them rovers, most of them live beyond their earnings and they are constantly struggling with debt. They don't advance because they are only salesmen by necessity, because no one has ever really taught them to sell. If you want to know what I'm working for I'll tell you. I'm looking for the day when we will get our business with 2,500 men instead of 7,500. I'm going to pick out of this great, untrained army 2,500 men and train them. I'm going to teach them real salesmanship; I'm going to teach them to earn an average of four times what they are earning now. Instead of having them wandering over the country I'm going to make it possible for them to settle in districts and have homes, to be citizens and neighbors and friends, instead of guerrillas. I'm going to create 2,500 happy, progressing, God-fearing, home-loving families—turn 2,500 failures into successes. That's my dream, that's the thing that keeps me down here nights, the vision that pulls me up when this job seems sometimes too discouraging."

He looked at me a little reproachfully. "I don't think about ideals much because I've formed a sort of distrust for these fellows that do; but I'm sorry you ever got the impression that I was merely after money."

There is a man in New York who buys and sells big businesses. He is the confidential agent for men who invest thousands and sometimes millions on his mere word. Recently I went to talk with him about a business problem, meaning to stay for only a few minutes; instead we talked two hours. When I told a friend about it he was incredulous.

Two Hours to Talk Golden Rule; Business Minutes Precious

"Do you mean to say that he talked with you two hours?" he asked. "Why, I've tried for years to get close to that man, and I've never seemed to make any progress whatever," he grumbled. Yet the man and I had made a lifetime of progress. For he had told me in two hours what he believed and what he was trying to do. And the epitome of his story was this:

"I am trying so far as I know how to run this business on the principle of the golden rule. I'm trying never to have a deal go through this office on which both sides do not make a profit. I will not, if I know it, be a partner to any transaction in which I would not be willing myself to exchange places with either the seller or the buyer. That's the way I'm trying to make my religion work out here downtown."

Before I began to write this story I made out a list of the men I might mention in it, and I am not yet a quarter through the list. There is the big advertising man who makes $30,000 a year and has saved none of it, who told me he hoped that as a result of his living the advertising business as a whole might be drawn a little nearer to the ideals of the sermon on the mount. Or the big executive who said, "I hope before I die to have trained a hundred young men in this business who will carry the principles of honesty and square dealing and real service—the kind of service that Jesus stood for—into a hundred different businesses." Or the editor who said, "If I can hasten by just a little the coming of the kingdom of God in politics—not any mystical, impractical theory, but a working golden rule of service—I shall be satisfied." I might mention all of these and others.

The Easiest Thing to Talk: REAL Religion

But this is enough, I think, to prove that with most of the men who are doing real things in the world the easiest thing in the world to talk about is real religion. My friend Thomas Dreier, who likes to take the back cover off every man he meets and watch the soul go round, has tested the theory hundreds of times in some of the most diverse places—in the offices of department store heads and in the back rooms of saloons, in private cars of railroad presidents and in the offices of penitentiary wardens—and the percentage of his disappointments is astoundingly small. For the preachers who are discouraged because men are no longer interested in religion, he has stories to tell that could give them a new conception of the possibilities of their jobs.

There is a sort of conspiracy of hypocrisy among successful men, it seems, a shabby sort of pretense that they are worse than they really are. The good they do they explain away shamefacedly. "It is good business," they say. "We do it because it pays."

Of course it *is* good business and it *does* pay, but that is not why they do it. They do it because away under the surface, hidden from their partners and sometimes even unsuspected by their wives, they are nursing a dream. I like to scratch them with a sharp question and watch them bleed. And almost every sample of real red business blood that I've had examined has shown some trace of idealism—something which in the broader language of today can be called real religion.

The Real Battle for the Philippines

BY GUSTAVUS M. BLECH, M. D.

FROM THE EARLIEST dawn of history we have been taught that the world's great heroes were the martial spirits who went forth in battle array to fight some real or imaginary personal or national wrong. The shelves of our libraries are filled with musty volumes recording "man's inhumanity to man" on a thousand battlefields and the names of the illustrious soldiers and sailors whose effigies in marble and bronze attest the affection in which they are held in the hearts of their countrymen. The American school child is taught to venerate the names of Washington, Grant, Sherman, Johnston, Jackson and the Lees, not forgetting that among the real heroes of campaigns such as have made these men famous have been the modest soldiers who wore the brassard of the Red Cross and fought that invisible foe, camp disease, which was a thousand times more fatal than the heaviest shower of lead that ever fell on a battlefield.

Colonel L. Mervin Maus

From sad experiences during the war of 1861-1865 and our recent conflict with Spain we have been taught the folly of going to war without a well equipped medical department. Can anyone foretell what would have become of the hundreds of thousands of raw levies sent to the deadly camps of Florida, Cuba and the Philippines had it not been for the patriotic medical officers who left families and homes to protect their comrades of the line from that fearful but invisible enemy which gathers in for its toll a hundred brave men for every one killed by the enemy's bullets? To the medical corps falls the important duty of cleaning up the towns and cities of the vanquished foe, many of which as a result of war, pestilence and famine have become veritable charnel houses.

Only Half Conquered When Fighting Ceased

When the United States army entered Havana in December, 1898, only half the battle was won. The condition of the city was beyond description. Epidemic and pest diseases were encountered on every side and the streets and alleys were reeking with dirt and filth. To combat these fearful insanitary conditions the government called upon Colonel L. Mervin Maus of the army, who was the chief surgeon of the 7th army corps which had entered and taken possession of the city.

It is said of the great Moltke that in preparing his battle plans he simply placed his finger on the map, denoting a town or city to be captured, and remarked: "We will take this." The great leader had not burdened his mind with the thought of defeat. Such a word did not exist in his vocabulary. In the same spirit, Colonel Maus did not hesitate, doubt or stand dismayed before the great problem he was facing. He was a trained veteran in sanitation and held the key to the situation. Streets, forts, castles, prisons and hospitals were thoroughly cleaned and disinfected under his charge, and it can be said to his great credit that the large army of non-immune troops which occupied the forts and garrisons of the city maintained excellent health and were free from the yellow fever, which had decimated the Spanish garrison. Indeed the work was so well done and the city so thoroughly cleaned that Major Munson, the noted army hygienist, who was in Havana at the time, remarked that those who followed Colonel Maus would find little to do along sanitary lines.

Public Health Commissioner in Philippines

Leaving Havana early in the spring of 1899, Colonel Maus was called to the Philippines, which had become the center of great activity on account of the insurrection. After the campaign against Aguinaldo, in which he served as chief surgeon to General MacArthur, we next find him in Manila as commissioner of public health for the Philippines, to which position he was appointed by ex-President Taft, governor of the islands at the time.

Like all successful commanders, Colonel Maus was aware that the countless enemies he had to conquer could not be vanquished by directing orders from a comfortable office chair, so he took the field with his coworkers and constantly visited every section of the city, which was a veritable pest hole from bubonic plague, Asiatic cholera, smallpox, leprosy, beriberi and many other loathsome diseases with which the famine stricken natives were afflicted.

Leadership That Did Not Shirk Trenches

Many of the brave physicians and employees connected with the board of health succumbed to disease during the early days of American occupancy, and it is a wonder indeed that Colonel Maus escaped, for he not only marshaled his forces, organized and posted them for the performance of this most dangerous frontier fighting, but did not hesitate himself to enter the trenches and personally participate in as great a humanitarian battle as has ever been undertaken by a soldier of modern sanitary science. Men have penetrated the jungle to face the lion and tiger, but this is child's play when compared to the invasion of localities whose very breath exhales the poison of Asiatic cholera, smallpox, leprosy, plague and other death dealing pestilences.

Military science teaches that even the bravest and strongest enemy cannot successfully cope with a first class antagonist unless the army is disciplined and well organized. In order to cope with the situation in the Philippines Colonel Maus secured the enactment of a series of sanitary laws and saw that they were obeyed.

Our sanitary successes in the Philippines mark a new era. Owing to their great distance and the national lack of interest in the Philippines, the American people have not kept in touch with the progress of those islands, nor were they acquainted with the terrible condition of the people and country when the United States took possession of them fifteen years ago. From the date of Legaspi's arrival in 1565 until Dewey struck the blow in Manila bay which set them free, the Filipino people had made little or no advances in education or civilization. Ignorance, poverty, squalor and superstition encompassed them on every side, and they saw no ray of hope until America stretched forth her kind and loving hand.

The work accomplished along sanitary lines in Manila and the Philippines has practically revolutionized the social and economic conditions of the islands and reduced the death rate over 50 per cent since 1898. Laws pertaining to medicines and health have been enacted which stand as models of their kind throughout the world. Bubonic plague, with which the city was afflicted in 1901, has been eliminated; smallpox, the former scourge of the people, has been practically eradicated from the islands through the beneficence of compulsory vaccination; Asiatic cholera, which made its regular appearance from time to time, has ceased to be a visitor through health measures, cleanliness and sanitary instruction among the people.

Colonel Maus Moves Against Leprosy

Oriental leprosy, which had permeated every village and hamlet throughout the islands, is rapidly disappearing through the establishment of a colony on the island of Culion, to which all the unfortunates have been sent. The work of selecting a suitable island for the purpose was intrusted to Colonel Maus in 1900 by General MacArthur, who was greatly interested in the scheme. Splendid buildings, hospitals, schools, churches and places of amusement have been constructed on this fertile island by the civil government and under the care of superintendents and physicians over 4,000 of these unfortunates are being cared for. The mortality rate of leprosy averages about 100 to the thousand each year, and it is believed with no focal center left on the islands for infection this dreadful disease will disappear from the Philippines during the present generation.

Manila, the capital city of the archipelago, has become the most modern and healthiest city of the Orient. At the modern university founded in Manila a bureau of chemistry and biology has also been constructed and equipped with a staff of advanced and progressive investigators who are devoting their time to the study of diseases peculiar to man and animals in the tropics.

Manila is now blessed with a modern sewer system, excellent water supply, commodious harbor and wharves, splendid electric street car and lighting plant, new parks, wide streets, large hotels, hospitals, churches, clubs and places of amusement. Everything evidences the magnificent work performed by American brains and brawn.

America is justly entitled to the reputation of being the most progressive and altruistic nation on the face of the globe and should be proud of the courageous men who have founded the new colony in the Far East, which is destined to shed its civilizing influences into the remotest sections of the Orient.

Helpers or Hinderers?

BY ANNA C. WHITE

A WEALTHY, OVERBEARING woman, having occasion to call at the cottage of her washerwoman, was much disturbed by the attention of a little lad who had been gazing at her in solemn silence for some time. "What are you looking at?" she finally demanded irritably. "I was just wondering what you was a-thinking of I," came the unexpected answer, gravely given.

A wonder somewhat akin to this must occasionally arise in the minds of the newly arrived immigrants. Their early impressions, their reception in the new land, the treatment accorded them by the Americans, their first experiences of neglect and graft, all combine to confuse and bewilder the new citizen-to-be and to destroy any ideas and ideals they may have regarding the country to which they had turned such hopeful and ambitious hearts.

In the majority of cases the peasant of other lands comes to us with all sincerity of purpose and independence of spirit. The Pilgrim fathers landed to face dangers and hardships that in the end were to uplift and ennoble. The present-day immigrant enters upon a battle that often leaves him degraded and corrupt. In the old home he has lived in at least familiar surroundings. In the new land he is without friends and homeless. In the home town everyone was interested in his welfare and progress. In America no one is at hand to explain, encourage, or to help. He is dumped into the slums of a great city where the saloon, the disreputable lodging, and every manner of seductive evil await him; he is passed on to the interior and cheated, deceived and robbed in the passing. He is a stranger and we "take him in" in more ways than one. He cannot understand English and he becomes the prey of extortioners and the butt of American contempt.

Every once in a while the reading public is shocked by accounts of shooting outbreaks and violent quarrels among the alien crowd. We forget how these people are massed together under the most trying conditions. Of all tribes and nations, of varying dispositions and religions, with excitable natures inflamed still more by the unrestrained sale of liquor among them, with little or no effort put forth by the church to ameliorate their circumstances or educate them to higher ideals, is it any wonder that old-time rivalries should break out and matters be settled in familiar ways?

In a little Pennsylvania town of a little over 7,000 inhabitants only about 1,400 were Americans. The foreign element comprised twenty-nine nationalities, all differentiated by their various characteristics of language, religion, customs, politics and education. Is it unnatural to suppose that differences of opinion should be plainly expressed at times in such a Babel? A study of the housing of the alien in our cities and towns throws the searchlight of reason upon the cause of crime and the seemingly large percentage of evil among these peoples.

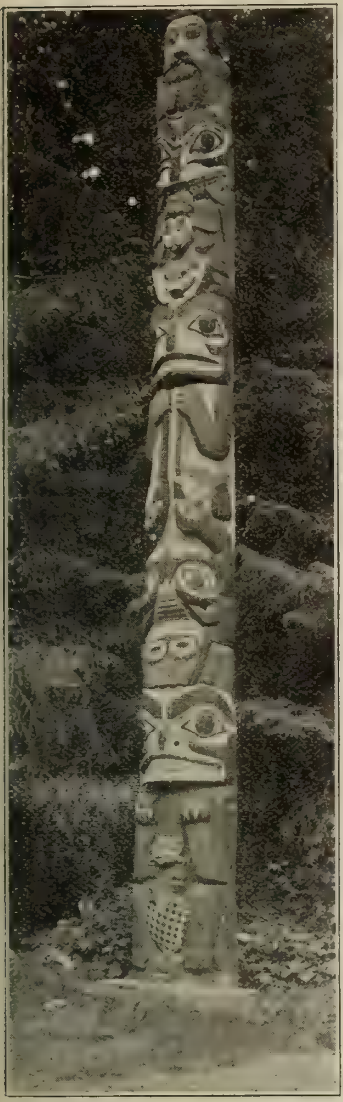
Who is to blame? Given a fair chance, met in half-way friendliness, trained with patience, treated with honesty and humanity, immigrants respond quickly. The church's neglect of them has been and is yet simply appalling. The very fact that they are aliens seems to be sufficient excuse for some church members to treat them with scorn and leave even the children untaught and unnoticed. Yet these are sheep who need nurture and careful shepherding. They are often naturally religious, they are ready to be convinced by any fair-minded argument, they come with open minds and hearts and the simplicity of the gospel message appeals with vital power to all that is best in them. Yet the church, a divinely appointed messenger, the visible expression of that Christianity that spells salvation, righteousness, progress and justice, withholds in pride and indifference the very secret of spiritual strength and power that is most essential in making these despised foreigners sturdy citizens and evangelistic Christians.

Thousands of neglected souls among these immigrants are today drifting into irreligion, infidelity, immorality and atheistic contempt, while those who claim to be followers of Christ are quibbling over creeds or unconcernedly passing by on the other side. When the great Christian body shall be aroused to the need of these new Americans, when it shall unitedly make war upon the organizations and institutions that are pulling them down, when it shall awaken to its responsibilities as a helper and its accountability as a hinderer, we shall hear much less of the criminal tendencies and malicious ignorance of the foreigner and more of his capabilities and progress.

"The old fashioned dime novel has disappeared from circulation." "Yes, the same kind of story now costs a dollar and a half."—Washington Star.

IN THE LAND OF THE TOTEM POLE

Pictures by F. M. Metzgar **Text by Louise B. Kaehler**



SOUTHEASTERN Alaska is a treasure house of the picturesque. Besides gold mines, glaciers, snow-clad mountains and timber-clad islands, there are the quaintly carved totem poles and the quainter people who carved them, whose strange customs and arts and fondness for the water have earned for them the appellation of the Venetians of America.

Civilization and Christianity are doing away with the reverence for the totem poles among the tribes of most of the Alaskan Indians, but the old legends and traditions and history of the totem pole are always interesting to those who visit Alaska and there note with surprise what the marvelous teaching of the gospel has done for these tribes of Indians who once sat in darkness.

Family and ancestor worship is as old as the world, but nowhere is it more picturesquely followed than in the adoration of these carved and painted figures.

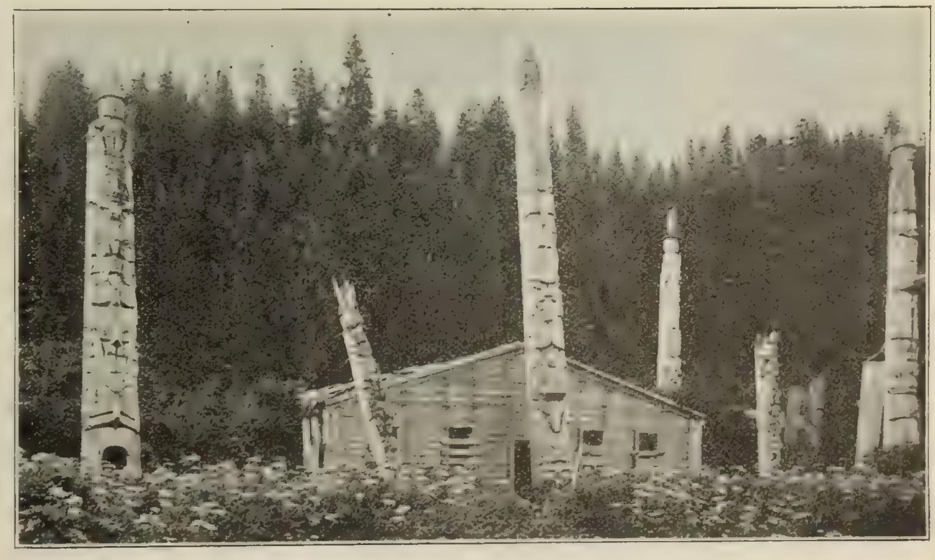
The totem pole is the visualized family tree of the Alaskan Indian; not only is it an object of veneration, but it is as significant as a genealogy in Burke's Peerage is to an Englishman. The Indians point back to a remote age when their ancestors lived in a beautiful land where, in a mysterious manner, the mythical creatures whose symbols they retain revealed themselves to heads of families of that day. They relate the traditional story of an overwhelming flood which submerged the land and spread death and destruction all around. Those who escaped in canoes were drifted about and scattered in every direction. After the flood had subsided, they located and staked out their preemption claims and formed new tribal relations. Thus it was that persons related by blood became widely sundered. Nevertheless they retained and clung to the symbols which had distinguished them before the flood. Hence the crests have continued to mark the descendants of the original founders of each family.

It is the ambition of all leading members of each clan in the several tribes to represent their rank by carving or painting their heraldic symbols on their belongings, and on the death of the head of a family a totem pole is erected in front of his house by his successor, on which is carved or painted more or less elaborately the symbolic creature of his clan. There were four large and important tribes in Alaska, the names of which in the Tsimshean language are Kish-Poot-Wadda, by far the most numerous hereabouts, having for symbols the finback whale (in the sea), the grizzly bear (on land), the grouse (in the air) and the sun and stars. The next clan known is the Cadda, who have for symbols the frog, raven, starfish and the bullhead. The Lacheboo, another clan, has the heron and the grizzly bear for totems, while the Lachsh Keak clan has the eagle, beaver and halibut carved on the totem poles.

Persons having the same crests are forbidden to marry—that is, a frog cannot marry a frog, or a whale a whale, but a frog can marry an eagle and a whale marry a wolf. All the children take the mother's crest and are incorporated as members of the mother's family, nor do they designate or regard their father's family as their relations. Therefore an Indian's heir is not his own son, but his sister's son. In case a woman is married into a distant tribe, away from her relatives, the offspring of such union when grown will leave their parents and go to their mother's tribe.

The oldest standing totem poles of today are found in the deserted Indian village of Old Kasaan, which are different from anything else in the world, just as the scenery surpasses all other scenery. Here are the finest carved totems of all Alaska. The oldest standing totems are a hundred years old; many of the fallen ones were carved more than 200 years ago. Some of them are shown at the right hand side of this page.

The Indian River park at Sitka contains the government's collection of totem poles. One of them is pictured at the upper left hand corner of the page. Here also is located the Sheldon Jackson school for native Alaskans, supported by the Woman's Board of Home Missions of the Presbyterian Church U. S. A.



A Little True Story of Korea

BY LOUISE H. STRANG

IT WAS SPRING in Korea and the great pear tree in front of Ma Moksa's house was in full bloom, an immense white bouquet. In spite of her heavy heart, Ni Si admired it as she came into the compound. By and by it would be full of pears—small, gnarly pears, for which the missionary owner of the tree never seemed to care, but which the Koreans gathered eagerly.

Ni Si was glad that the days were warmer; there was less need of fuel and perhaps there would be work in the fields that would bring food for her little children. Her heart was sad, yet she did not despair. The Father above had kept her through the hard winter, and there was promise in the very breath of spring. Ah, had he not sent these very missionaries who were her good friends? Had they not left home and loved ones so far away that she could not comprehend the distance, and come to tell her people of the Saviour who had died for them? What a different life it made! With these thoughts she entered the house and found the missionary's wife, Ma Moksa Pouin, as Ni Si called her; literally the name meant "Pastor Ma's wife." It was helpful just to sit on the floor near this good friend; quietness and strength came from the Pouin's presence, and material help, too, for often there was work for the little woman.

Just then in came the American lady, the Meguk Pouin, as the Koreans called her. She was a visitor and could not speak the language, but Ni Si knew her by sight. The missionary began to talk in English, a mere babel of sounds to Ni Si.

"This is the little woman of whom I told you," she said. "I am trying to think of something I need in the city that she may go and buy it and then sell it to me. On the few sen gained she and the children live." "Poor little thing!" replied the other; "and I never lacked food in my life! Yet what a contented face she has."

"She never complains," said the missionary. "She is always patient. Her father has become a drunkard and her husband, a promising young man, has taken up one kind of business after another, till now, a failure, he is killing himself with opium. He lies at home and she must feed the children. She buys fruit and chestnuts in the city and sells them at a tiny profit; she sews, works in the field, in fact, does anything she can."

The American Pouin looked up. "She sews? Could she make me one of the pretty sleeveless jackets with the fur lining?" "Indeed yes. I'll see to it at once."

Ni Si's face brightened perceptibly as the request was put into Korean and also an order given for fruit. God always helped her in some way; she knew he would not fail her, and with a happier heart she left the missionary's house. A few days later, when the pear tree was shedding its blossoms in a shower of white petals, she returned bringing the pretty sleeveless jacket such as the Korean women wear, fashioned of white silk and lined with curly lamb's wool, a dainty garment.

And on that day another conversation was carried on in English which she did not understand. "Ni Si has been telling me," said the missionary, "how her little girl longs to go to school." "How many children has she?" asked the American lady. "Two little girls," was the reply. "The oldest is about 8 and wishes she could learn to read. 'Why,' said the mother, 'it's all I can do to get food for her, to say nothing of school.'" "Tell me about the school," said the visitor.

"Well, you know the Korean Christians support not only their own churches and pastors but also the primary schools connected with the church. The idea of those who began the mission work here was that we are sent primarily to preach the gospel. After the Christian church was established, there arose the necessity for educating the children of Christians under Christian influences—they must not be sent to the heathen schools. So the Korean churches established their primary schools, each child paying a small tuition fee, which provides for building, heat, and teacher's salary. Besides that, he pays for his own books and writing materials."

The American lady looked up quickly. "How much would it cost for the little girl to go to school for the rest of this year?" "Let me see—this is April; her entrance fee and the two months' tuition would amount to about 3 yen, or a dollar and a half."

"Is that all?" exclaimed the other. "Oh, I want to send the child to school—a child who longs to go to school!"

The missionary smiled happily. "Shall I tell her?" she asked. "Yes, right now; I'll give you $2."

And then in what to the American visitor seemed a babel of sounds, Ma Moksa Pouin evidently communicated her friend's desire, for the brown face of the little Korean woman grew strangely happy and she turned to the other with, "Komapsamnaita, Pouin, manhi komapsamnaita," which the American knew meant "Thank you very much," in what is called "high talk."

It brought happiness to the American, too, in the days following. One day the little girl herself came with the mother to say "Komapsamnaita."

Have you ever seen a little Korean girl? She is a reproduction in miniature of her mother, with her bright chogari, stiff starched white skirt, immaculate white socks, her glossy black hair in a long braid and her black eyes shining as she stops directly in front of you and bows her "Pyengan hasimnaika." The American lady was highly entertained. "Isn't she a dear little mite? I want her to read to me."

So little Yung Sooni took the red hymn book and sang from it in order to show her skill in reading. It is easier to learn to read in Korean than in English, for each queer-looking letter of the alphabet has its own sound. Indeed, the American lady herself had learned to read in a week—though she did not know what she read!

"The little thing calls you her mother," said the missionary. "That is her way of showing her appreciation."

"So I have a daughter," laughed the other. "Why, this is my second one. Did I tell you of the other? Well, that windy day last week, I was passing at recess the school for the little Americans—the missionary children. Just then the little sister of the Korean who cares for the building went through the gate, her water jar on her head. Suddenly, the wind blew the gate shut, the jar was broken and the child drenched. The American children took her into the schoolhouse to dry her clothes and I gave them 10 sen to buy a new jar. Since then, they tell me that she too calls me her mother. Daughters come cheap—$2 for one and 5 cents for the other!

"Dear people," she continued, "it's the personal part. Even if we cannot understand each other's speech, we know when the other cares, and takes an interest in us. I think when I give away Korean tracts and say, as you have taught me, 'Jesu miterago' [Believe in Jesus], that it is not my bit of broken Korean that may help, but the fact that the foreign Pouin cares about their believing."

On another day the missionary took the American lady to visit the girls' school which happy little Yung Sooni attended. To the visitor the sight was strange enough. There were several low-ceiled rooms, filled to overflowing with girls of various ages, some knitting, some studying, some reciting, others working problems in arithmetic on the blackboard. There were no desks such as are used in America, but the girls sat upon straw mats on the floor and for desks used low tables the height of benches. The teachers were Korean women and everybody seemed busy and happy. "What do they study?" asked the visitor.

"Arithmetic, geography, physiology, Chinese and the Bible," replied the missionary. "Their knowledge of the Bible is excellent and they could put to shame many an American girl. Chinese is to Korean much what Latin is to English, for the race came originally from China—it is even more to them than the Latin to us, for Chinese is a living language. You know the Chinese, Japanese and Koreans all use the Chinese characters, but as they pronounce the characters differently, they cannot communicate in speech, though they can do so in writing."

"Like the Arabic figures," said the other. "When I go to the Japanese stores I motion for the price to be written. We both understood the figures, though we have different names for them. Of course in larger places the Japanese speak English."

This, however, was not the end of the school episode. The American lady wrote to some friends telling of her "daughters," and later came a letter from an American girl:

"Dear Miss Benton: Do you know of a little girl who would like to go to school? You said that $5 would be enough to send her for a whole year. My sister and I have a $5 gold piece that father gave us and we should like to send a little girl to school. From RUTH."

A postoffice order was inclosed.

When the Meguk Pouin read this letter she gave a little scream of delight and ran to tell her friend. And that very day who should

(Continued on page 1400)

THE HOME COUNCIL

The Golden Rule for the Home Library

BY ALICE URBAN

IN ORDER to preserve the integrity of the home library it has sometimes become necessary to establish a standard of privilege regulating the borrowing and lending of books. With books, as with all other things, a part of the pleasure of possession lies in the sharing with others; but so irresponsible has become the exchange of books that there are many who confess to shrinking from subjecting the precious home library to the kind of usage which returns the volumes to their places on the shelves soiled, defaced and coverless.

How can we keep our home libraries intact and in cleanly array, and still follow our natural generous impulse to pass along our store of literary treasure? It surely would be selfish to impose upon others the uncompromising remedy some one has prescribed: Read only such books as you can own. Besides, the public library with its wide range of literature and its free circulation has changed the old conditions and formed new habits of reading. But it would hurt no one to conform to the general restriction of borrowing only under stress of need or rare opportunity.

Prodigal Lending in Part Responsible for Depleted Bookshelves

This restriction applies not so much to the freer circulation of the current volume as to the books composing the formal library of the student or of the home. Here it often happens that there is sad depletion among valuable sets, simply as a result of prodigal borrowings, and, yes, prodigal lendings; for the responsibility does not rest with the borrower alone.

> *As good almost kill a man as kill a good book; who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself, kills the image of God, as it were, in the eye.*—Milton.

Many a gap on bookshelves is due to the carelessness of the lender. He has taken no account of his lendings, as he ought to have done, by some method of record. Such a record should be a part of the "system" of the individual home. In every vacant place in my own library I place a card with the penciled name of the borrower of the missing book, and the date of the borrowing. An unsightly multiplying of the vacant places, if not the actual need of the missing volumes, reminds me that it is time to recall my treasures, and guided by the cards, I begin to gather them home.

Whatever the adopted method of regulation or record concerning book-lending and book-borrowing, there should be no compromise when it comes to the care given the borrowed volume. If you have ever shrunk from replacing a carelessly soiled volume among its clean companions, you will agree with me in this.

I recall a time of actual suffering during an enforced observance of what might be called a begriming process. For several weeks a busy young woman carried with her everywhere—on train, veranda, lawn, and in hotel dining room—what I knew to be a borrowed book. It was, moreover, the first of a set of volumes.

Apparently unconscious of her crime, the eager reader sacrificed to the wear and tear of her spare moments the freshness of the soft green and gold, thoughtlessly left uncovered, exposed to the soil of handling and accident. My book loving heart quivered in sympathy for the owner. How would she bear the sad contrast of this dingy volume with its bright companions? But it happened that in this particular instance the owner was not entitled to sympathy, as she actually allowed the young woman to borrow the other volumes of the handsome set!

Courtesy in Lending Met by Courtesy in Handling

In the bygone days of few books, when the library was a sentient part of the home, what tender care was given the much-read volume whose dimmed covers and worn pages bespoke the eager, loving touch of many hands! In those days the courtesy of lending was met by the courtesy of careful handling. There were protective coverings to encase the borrowed book—wrappings of soft paper or cambric, fortified by the "thumbpiece" and the bookmark to lessen the possibility of soil and dog-eared leaves.

Our trouble today is that our new privilege of books has lessened our reverence for them until they are more often mere acquaintances than valued friends.

Parents who would enlist the aid of their children in building up and preserving the home library, should early instill into youthful minds that thoughtful estimate of books which will insure not only a reverent care of the home volumes, but a willing practice of the golden rule that asks: Do unto the borrowed book as you would have others do to the book that is borrowed from you.

Meeting the Need of the Business Mother

THAT THIS is increasingly the day of women's work has been somewhat recently demonstrated by the Cooperative League of Chicago in the establishment of two clubs, or homes, for business mothers and their children. There have been homes for working girls, homes for women without children, homes and institutions for the children themselves, but up to the time when the Cooperative League established its first home nearly three years ago, no way had been found to care at a modest sum for both mothers and children where the burden of support fell upon the mother.

The idea of homes where low-waged mothers could live independently with their children, secure also in the comforting knowledge that the little ones would be properly and tenderly cared for during business hours, first germinated in one mother's grievous need. This mother, thrown suddenly on her own resources by the death of her husband, was unable in all this big city of Chicago to find a single private home which would receive her year-old baby and give it the love and attention she felt it ought to have while she was at work. She finally had to send her bonny son to a distant state, to a friend to whose keeping she knew she could trust him safely.

One who went through the experience with her, herself a mother, made a vow then and there that she would find a way sometime, somehow, to establish a home, a real home, for mothers whom misfortune had forced out into the industrial world.

That vow has been fulfilled, and thus the first Business Mothers' Club of Chicago came into being, through the efforts of the Cooperative League, a society purely nonsectarian, founded for the purpose of establishing and maintaining, without pecuniary gain to its members, residential clubs for business women with children.

This home-making, home-conserving society is built upon the belief that it is the privilege of every woman to be a homemaker, and her royal prerogative to be a mother; that if necessity forces her into becoming a wage-earner, thus depriving her of her natural rights as a woman, society owes it to her to supply these womanly privileges, so far as it is able. Also, the league, realizing that the child of today is to be the citizen of tomorrow, believes in surrounding the child deprived of his natural home and otherwise of necessity intrusted to the chill mercies of institution or boarding house, with all those tender home influences necessary for his proper mental, spiritual and physical development. And finally, it insists that, for the best good of both, the vital relationship between mother and child should be kept inviolate. All this the league is accomplishing through the two clubs already established.

Conditions of entrance to the clubs are simple: The mother must be a business woman with children, dependent on her own resources for a living. She must show a clean bill of character. The length of her stay depends entirely upon herself. Her conduct must be entirely in harmony with the spirit of the home. There must be no airs of conscious superiority, no influence which shall stir up strife or produce discontent or unhappiness. Her duties are simple—to keep her room in order, dress her children in the morning and put them to bed at night, and keep their clothing neat. The laundry is at her disposal, but she is not supposed to use it on Sunday if she can possibly manage it any other time.

Food of the very best is generously provided, and is chosen with regard to individual needs. Medical service is provided without extra charge.

A housemother is in charge of each home—a real mother, not simply a matron, who understands children and their needs, and mothers the mothers themselves, too, when they need it.

Each home has also a conscientious and dependable kindergartner, who is the younger children's chum and companion during the day, and the friend and helper of the older children, whom she starts off to school at the proper time, and lifts over lesson difficulties during study hours at home. The children have their own playhouse, fully equipped with gymnastic apparatus and games and toys.

For these privileges the stipulated amount charged is $4 a week for the mother and $3 for each child. A special arrangement is made for the mother whose circumstances are particularly straitened; and the mother who loses her position, or who must forfeit her salary for a time because of illness, is cared for at the club until she is again on her feet. For this reason the clubs probably never will be entirely self-supporting.

Membership in the Cooperative League, $2 a year, is open to all who are in sympathy with its aims, regardless of nationality or creed. The payment of $25 secures a life membership, and it is the earnest hope that an endowment fund may be established.

Dues and special gifts have made possible the two homes now in operation, and the need of others is pressing; for numerous homes with a small membership are planned, rather than increase in the housing capacity of the homes themselves. Thus the league hopes to keep away from the institutional suggestion, and to preserve the true spirit of the genuine home. For this reason probably no club will ever receive more than twenty mothers with their children. This work should not be confined to Chicago alone. Similar conditions and their resultant needs exist in other cities to the same degree. Mothers elsewhere are facing a problematical future, in which business life threatens to annihilate the home and to throw children, if not onto the street, at least into the somewhat questionable associations of institutional life. The Cooperative League of Chicago looks forward to a time when its ideas and ideals will be put into practical and nationwide use. S. C. R

YOUNG AMERICA

Nibbles Nutcracker of Bird-Tree Hollow

BY REBECCA DEMING MOORE

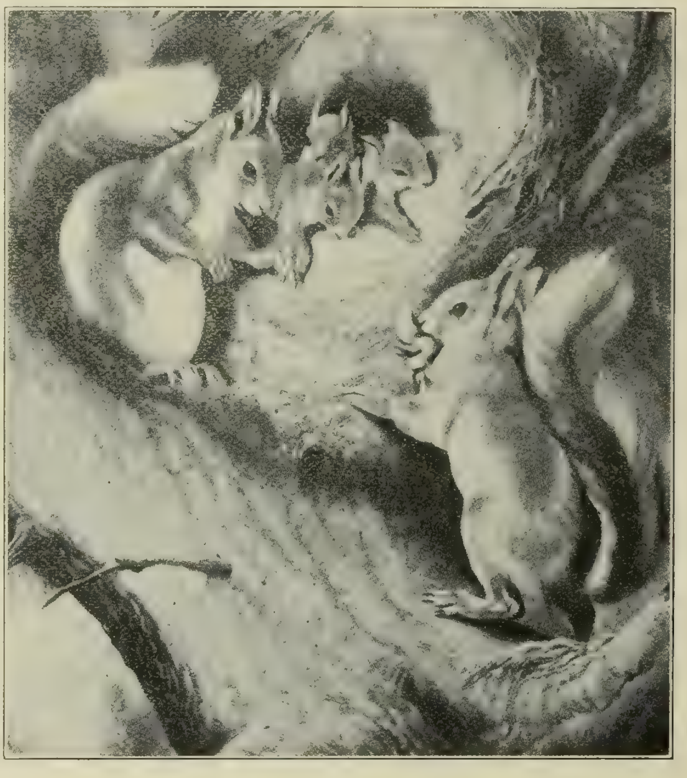
NIBBLES NUTCRACKER was a tiny baby, only two and a half inches long; but Mrs. Nutcracker was not in the least disturbed by his size, for she had two other babies who were not one whit larger. Besides, if the babies had been bigger they would never have fitted into Mrs. Nutcracker's cozy little home in Bird-Tree Hollow.

Nibbles and his brother and sister were born in March. They were very red little babies, their heads a little darker than their bodies, and their tiny toenails were black, with white tips. They couldn't see one another nor the kind mother who lapped them so fondly, because their eyes were tightly closed.

Perhaps you have guessed by this time that Nibbles Nutcracker was a wee squirrel. He looked very much like your old Kitty Gray's kittens, and he acted like them, too; and this mother purred like Kitty Gray but in rather more harsh a tone. Nibbles and Silky Coat mewed at first, and when they grew a little older they squealed, when they thought Mother Nutcracker was washing their faces a little too hard.

When they were three weeks old the babies had some warm new gray dresses. Their tails were growing finely, too. When they were five weeks old, their dresses were trimmed with pretty fine white hairs. Just one week later there was great rejoicing in the Nutcracker family, for all three little gray Nutcrackers had opened their eyes on the squirrel world. Mrs. Nutcracker was very proud that her babies were making such progress, but they still needed her careful attention. Their legs were very weak and wabbly, and they were cutting those sharp teeth that they would need later on for cracking nuts. They had a very droll kind of teething ring—they bit at their mother's teeth!

Now that their teeth were coming on so well, Mother Nutcracker thought they needed something more than a plain milk diet, so she used partially to chew a nut meat and then let the three children take it from her. There was a great chattering and, I'm sorry to say, some quarreling when this was going on.


At Home in Bird-Tree Hollow

Perhaps you will wonder where Father Nutcracker was all this time. To tell the truth, the house was not large enough for him, and besides, Mrs. Nutcracker's temper was just a little uncertain while the babies needed so much care. He much preferred visiting among his friends to staying at home with the family. Besides, the babies were getting harder and harder to manage and Mrs. Nutcracker began to look forward to the time when she could take them out of doors. Their little one room house was becoming decidedly close quarters for her growing family.

It was a joyful day when the baby Nutcrackers had their first outing. They frisked and frolicked; Nibbles even put his two little arms around Silky Coat's neck, he was so delighted, and Bobby combed out his brother's now really beautiful tail with his sharp little claws. Mother Nutcracker was glad her children were behaving so well, because the neighbors in their snug homes in a near-by hollow tree were craning their necks and cocking their little beady eyes to see what was going on. She marched proudly ahead, beckoning to her young ones to follow.

From that time on there were daily excursions, and every day they learned a little more about looking out for themselves in the big new world of outdoors. They were really going to school—a squirrel school, where the lessons were climbing and balancing, nut hunting and nut gathering. And how they loved those lessons! At first Nibbles Nutcracker was very timid about running over high branches. They were so far, far up in the air. Once he lost his balance and fell down, down until he caught at another branch with his sharp little toenails. Next time he was not quite so much frightened, for he knew those sharp toenails would save him a fall. Once when the claws failed to catch at anything, he found he landed on the ground squarely on his feet and quite unharmed.

Nibbles Nutcracker didn't know how much that pretty tail of his, acting as a balancing pole, helped him in climbing. He was proud of it, though, and liked to curl it over his pretty gray coat, which was now thicker and glossier than ever. Nibbles thought this beautiful tail had been given him solely for ornament, but he was to learn that it was his winter overcoat, as well as a convenient towel when he washed himself. Mrs. Nutcracker had brought up her children to be very neat, so face washing was one of his earliest accomplishments. Using his paw for a wash cloth, he would scrub away, just as you have seen Kitty Gray do.

The lessons went on daily. Mrs. Nutcracker, although she scolded and chattered a good deal, was an excellent teacher, making her children try and try again until they were letter perfect in climbing and jumping. Nibbles liked his climbing lessons best of all, for once in a while he could take a good swing, just as you may have done on a grape vine.

There were other things to be learned, too, serious things. Nibbles and the other children had to be taught how to tell where a beechnut lay buried in the ground. This was a very difficult thing to learn, and how he did it I really don't know, nor does anyone else outside of the Nutcracker family, I imagine. Then, the nut once secured, Nibbles found out just where to put those two long sharp teeth of his to reach the broad side of the nut meat first. Tree buds, maple and elm, he discovered were also good to eat.

There came a time when Nibbles had to learn that nuts were not always to be eaten immediately. He was taught that sooner or later there would be no more lying about on the ground or fastened tight in their burs on the branches. Nibbles learned to curb his appetite and run with the toothsome nut to a convenient hollow, where there was already quite a collection.

Now about the neighbors of the Nutcracker family. There were many of them, and I am sorry to say they did not always get on in a very friendly fashion. Bobby Blue Jay was a great tease. Nibbles disliked him heartily, and really he was not at all polite. When Nibbles wasn't looking he would run toward him and peck him with his beak or beat him with his pretty wings. Poor Nibbles would whirl around, surprised and angry at such treatment; but however fast he might run, he could never catch saucy Bobby Blue Jay.

There were other neighbors, too; in fact, they were relatives with whom the Nutcrackers were on very bad terms. These were the Red Squirrel family. They were always quarreling. Sometimes the Reds stole the Nutcrackers's nuts, and what was worse, they would take tiny eggs out of the birds' nests and think nothing of making a meal of them. Sometimes they would even run away from their forest homes to the nearest farms, where they would steal corn or anything they could find. They were lazy, too, and didn't always make a store of nuts. In fact, Mrs. Nutcracker could hardly be blamed for urging her family to have just as little to do with them as possible.

Other little cousins of our Nutcrackers were the Chipmunks. They were not naughty like the Reds; but they had never learned to climb and preferred to run swiftly over the ground or piles of loose stones, so the Nutcrackers seldom played with them. They wore very pretty red coats, which were marked tastily down the back with three stripes of black and two of white.

But of all their friends and relatives, the Nutcrackers admired most the Flyers, or the flying squirrels as they are called by some on account of their wonderful accomplishment. Nibble Nutcracker thought himself a fine acrobat until one day he saw one of his cousins, a Flyer, jump from a tree. Nibbles held his breath as he saw young Flyer leap down, down from the very top of a tall maple. Nibbles knew he would never have dared to make such a leap, skillful as he thought himself. He really felt very much disgusted with his own performance until he saw that to help him Flyer's coat had an extra frill fastened to his legs. If Nibbles had ever heard of balloons he would have known that this was very much like what a balloonist calls a parachute.

Nibbles and his brother and sister have long since grown to be fine large squirrels. They attended to their lessons so well that now they are quite able to look after themselves. In fact, their mother has given up taking care of them. They now do just as they please, but they have been so carefully trained that I am sure they are no naughtier in any way than other squirrels.

Sole Use for His Head

"Oh, Willie, Willie!" cried a teacher to a hopelessly dull pupil. "Whatever do you think your head is for?"

Willie, who evidently thought this another of the troublesome questions that teachers were always asking, pondered it deeply. "Please, miss," he replied at length, "to keep my collar on!"

THE SUNDAY SCHOOL

October 19, 1913—The Report of the Spies

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Numbers 13:1-3, 17—14:25. Golden Text, Romans 8:31: If God is for us, who is against us?

Journeys mean more than the mere distance they cover. About fifteen months ago the children of Israel left the land of the Pharaohs for the one promised of God. The distance was not great, but because of the circuitous routes followed they had probably gone some 400 miles. Measured by incident and lesson, they had gone much farther. One's essential lifetime may be compressed within the compass of a few days. The Israelites lived longer the night they crossed the Red sea than they had lived for centuries. Everything is relative, and judged by that standard one may become old in the shortest time.

No journey could have been more eventful. Great waters had been crossed on foot; bread had fallen from the clouds, and a people without law had been transformed into a nation. We live long in proportion as we live fully.

Moses Could Reward with Sight the Faith of the Israelites

But the journey seemed to be approaching the end. The borders of Canaan were in sight and the dream of centuries was about to be realized. From the first it had been a journey of faith. God had manifested himself at every turn. Like that other journey of which it is a type, his presence was essential day and night. The time had come for Israel to pass from the desert to the land of promise. Moses was faithful. He stood upon the border and said: "Jehovah thy God hath set the land before thee; go up, take possession, as Jehovah, the God of thy fathers, hath spoken unto thee."

But evidences of distrust were all too apparent. A spirit of doubt had seized the people. Again the lawgiver urged, more emphatically than before: "Dread not, neither be afraid." And still they hesitated.

We have all witnessed the same thing. There comes a crisis in human life. One stands upon the border and hesitates as to what to do. He is not far from the kingdom of God, but fear has taken control of his will. There are enemies before whom he dreads to meet. God urges him on with promises that would draw him, but fear holds him to his place. His faith fails at the crucial test. Such was the condition of Israel. The gates were open, but the people hesitated to pass through. Instead of action there was delay. They doubted God. He had promised much, but sight must confirm faith.

Spies Impressed by the Land but Depressed by Its Inhabitants

Twelve men were to be sent ahead to test out the truthfulness of God. Moses consented and patiently waited forty days for their return. That there should be two reports was only natural. The fertile resources of the country had impressed each alike. It was indeed a land flowing with milk and honey; from that there was no dissent. But the one feature of the land which seemed most to impress the people was the character of its inhabitants. Humanity is the most important product of any country. Daniel Webster used to say that the glory of New Hampshire lay not in her harvests, but in her men.

The grapes of Eschol were desirable, but by what walls were they guarded? Here the spies differed. Ten recalled the people as a race of giants. Fear magnifies everything upon which it looks. That the Canaanites were a strong race is a historic fact, but those men saw things through a distorted vision. Their sympathies were not with Moses.

Some men are born with their faces toward the sunset. These belonged to that class. Any movement beyond the border naturally enlisted their opposition. And unfortunately their kind are not extinct. Such men delight to serve on committees, but the sons of Anak are sure to figure in their reports.

Caleb and Joshua, on the contrary, were hopeful. They conceded the existence of difficulties, but felt themselves in touch with God. In the one case there was faith, in the other fear. The success of most churches is due not to the many but to the few. Thank God for our Calebs and our Joshuas! They redeem much that otherwise would fail.

The two felt a strength that the ten did not know. There was a God who was ready to help and overcome. He had been their salvation before, and only waited to be such again. But the people believed the ten, as they are ever likely to do. Caleb and Joshua they would stone, and Moses they would set aside.

The Chronic Objector Clogs the Wheels of Progress

Right and wrong are never questions of majorities; two may be on the side of God, while ten are against him. Men are strong only in proportion to their faith. Neither the world nor the church owes anything to the chronic objector. He dulls the sickles of those who would reap and closes the barn against the harvest. Israel listened to the ten and thus demonstrated an unfitness to enter upon the promise.

Opportunities seldom come twice to the same person. The people were turned back into the desert, while another generation marched over their graves to an inheritance that might have been theirs. One stands upon the borders of a better life. He hesitates to cross over because of his fears. He listens while Satan tells him of towns walled to the heavens and of giants ready to destroy. He forgets that God has promised to be a part of his future. Such an omission is fatal, and thus Kadesh-barnea becomes but another type of life.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—Although God had assured Israel of victory, the people hung back and insisted upon seeing the land for themselves. They chose men of social standing, "princes," rather than men of faith. The natural result followed—divided counsels, weak endeavor and threatened ruin.

Faith and fear do not see with the same eyes. Men who must see everything before risking anything seldom make a success of life. It is better to study our duties than to measure our obstacles. If it is our duty to bring the world to Christ it matters nothing to us whether the world contain fifteen persons or fifteen hundred millions. In any active campaign no one knows less about what is going on before him than the soldier in the ranks. It is enough for the commander to know the aim and end.

It is better to know and trust our Leader than to inquire whither we are being led. There is no doubt Palestine, or the land of Canaan, as it was then commonly called, was at the time of the exodus the gem of the East. Its lofty mountains rose between the sands of Egypt and the wide desert which separated its inhabitants from the "Far East." In this historic seat it alone had noble forests, now almost entirely swept away, and its different elevations gave to it a variety of grains and fruits possessed by no other land. Its abundant rains in most years afforded a profitable agriculture, and its profusion of wild flowers produced the honey for which it was everywhere as famous as it was famous for its herds and their milk (Ex. 13:5). Even now when it has been swept by interminable wars and after the destruction of its forests by drenching floods, evidence abounds on every side that it was formerly the seat of a large population enjoying an abundance coveted eagerly by the people of other lands. Palestine, like Lombardy, possessed that "fatal gift of beauty" which made her plains the scene of almost perpetual warfare.

Spies Men of Ability, but Lacking in Vision

Verse 2—In order that the people might not think the decision already cut and dried, the men chosen for this delicate task were their natural representatives, the shieks of their various tribes. They were men of some ability without doubt or they would not have achieved their present position. But it was soon evident that they had not achieved their place by courage or by faith. An officer who had become famous in our civil war published later a volume on the "Barren Lands in the Interior of the United States," in which he designated as absolutely worthless vast sections of land now selling at $50 an acre. He was a good soldier, but a poor farmer and a poor judge of farm land.

Verse 3—Moses sent these men from their long sojourn at Kadesh-barnea, but he could not give them his eyes or his faith. Lacking these, they only added to the difficulties of an already difficult situation.

Charles Darwin spent his life in studying animals. He wrote a book on pigeons and another on the angleworm. But people insisted on asking his judgment in vexed questions of philosophy. Thomas Edison has been marvelously successful in developing the commercial uses of electricity, and so, when doubters wished to know whether the soul was immortal, they went to him with the question. The higher truths are revealed not to the bigger brain but to the childlike heart (Mat. 21:16). A man may read Hebrew readily, but misread the needs of his child.

The Majority Report Is Not Necessarily the True Report

Verse 25—The explorers spent a good deal of time in their investigation but learned little. They learned that the soil was fruitful, the orchards prolific and the bees industrious, but they did not learn that God was able to bestow the land upon them through marvels wrought among the heathen (Ps. 2:8).

When they found the land abounding in those peculiar products which had been prophetically described to them (Ex. 13:5), it would seem as though they ought to have accepted the rest of what was told them as incontrovertible. So the Christian's experience in this world, conforming to what the Bible says of it, gives him assurance that heaven will be as described in the same divine oracles.

Verses 28-29—Readers of Cæsar's "Gallic War" will remember the famous passage in which his undersized soldiers from Italy regarded the German warriors as "giants." Cæsar had hard work to bring his veteran legions out of their "funk," so demoralized were they by the sight of whole tribes exceeding any stature they had ever seen among Oriental enemies. Undoubtedly these mountaineers (v. 29) were men of great bulk and sinews, as most mountaineers are. But in the make-up of a soldier, while we desire bulk, obedience and courage, we can spare the first more readily than either of the others.

It Was Two Against Ten, but the Two Won Out

Verse 30—Caleb was joined by Joshua (Num. 14:6, 24). Both men were born leaders, and both were old men (Num. 14:22-23). But students familiar with history will recall that the Venetains failed in their attempt to take Constantinople until led by Dandolo, then ever 90 years of age. Neither Caleb nor Joshua denied the fact that there were men of huge stature to oppose their march or that the people of the land dwelt in cities fortified by the best military art of the day. They denied nothing and affirmed a great deal. They affirmed their ability to seize and hold the land God had intended for them. It was Joshua who led the army across the swollen Jordan (Josh. 3:9-17); and it was Caleb who chose for his position in the new land its most difficult fields and its mountain fastnesses, asking no help but promising to take it with his own hand (Josh. 14:6-15).

Before dismissing this lesson, we should perhaps say that God made known his will in Abraham's day that the Canaanites should be dispossessed eventually as the most wicked of the nations, holding by their swords this most beautiful land (Gen. 15:16). It may not be by the same methods but it is quite as true that any nation, Turk, Mexican or Apache, that habitually lives by violence will, in the providence of God, be driven from its strongholds and destroyed.

"Justice, though moving with tardy pace, has seldom failed to overtake the wicked in their flight." "Nor is there any law more just, than that he who has plotted death shall perish by his own plot."

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning October 12, 1913

Topic—The piece of money. Luke 15:8-10.

The likeness of this parable to that of the lost sheep is inescapable; so much so that some writers have treated them together, as if they taught but the one lesson. The likeness consists in this—that something has been lost, that after a diligent search it has been found again, that its recovery has been the cause of great joy not only to the owner but also to the friends of the owner, who join in the celebration over the finding.

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But no two of Jesus' parables mean quite the same thing. There are differences here also. It was a man who was the owner of the sheep, and a woman who was the owner of the coin. The sheep was one of a herd of one hundred, while the coin was one piece out of ten. In the case of the lost sheep it was the quality of compassion in the heart of the shepherd that sent him forth into the storm and desolation of the wilderness to find the missing one; but in the case of the lost coin it was the preciousness of the coin itself that became the motive of the search. The two parables supplement and fulfill one another. In their totality they point to the reasons of the divine search for lost souls. These reasons lie in the infinite compassion of the heart of God, on the one hand, and on the other, in the exceeding great worth of the human soul.

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The Palestinian story vividly reproduces the life of the common people. The woman has ten coins, which doubtless constitute her modest dowry and are worn as a headdress. One of these comes loose and is lost, leaving the other nine incomplete.

This oriental house is dark inside. It probably derives all its light from the doorway. Even in the daytime, if search is to be made a candle must be lighted. And the house is so full of rubbish that the coin has been lost in it. A great deal of dust must be turned over before the precious drachma can be regained. The story might as well be spoken today in any village of the Holy Land.

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Whom does this woman represent? The answer doubtless is, the church. The church, as the company of believers, is here the seeker after the lost.

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The mere choice of a woman to carry such a part is in itself significant. There are three seekers after lost things in this chapter—the shepherd, the woman and the yearning father. The woman, too, may save souls. The very symbolism is indicative of Christ's complete break with the traditions of rabbinical theology.

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But the woman is also responsible for the loss of the coin. It is "the piece which I lost," as distinguished from "my sheep which was lost" in the former parable (v. 6). She has kept an untidy, dusty house, where a candle is needed even in the daytime. The whole trouble begins with the dust in the house.

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It is "in the house" that the coin is lost, not on the street, or in the wilderness. And within the outward organization of our church there may be a lost soul. There may be a child that has been born into a Christian house, baptized in infancy, taught in the Sabbath school, received into full membership in the church of our Lord, and then lost. It is a beautiful child, bright and shining, bearing the image and superscription of the King, created in the likeness of God, and yet it is lost and blackened beneath the dirt and rubbish.

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Perhaps the woman was one of those who can never bear to throw away anything. Or she may be simply one of those lazy people, who, knowing that rubbish is rubbish, do not take the trouble to clear it away. There are times when the living church needs nothing so much as a house cleaning, to get rid of dead customs, outworn expressions, lifeless genealogies and old wives' fables.

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The first thing to do is to light a candle. By means of darkness is nothing found. Let us have the truth; the clear, brave truth; the reality of life and the knowledge of the condition of our house. Then may we diligently seek.

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The next step in our search will be to raise much dust. We possibly would not have thought about the dust being there unless we had had to seek a soul. But now we must brush aside all that is dead and formal in our church's religion, all that is jejune and barren, and leave only that which is truly framed for use and beauty. When we are in the business of seeking for a soul we cannot allow anything to remain that may hide or dim that soul.

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To this poor woman the lost drachma is exceedingly precious. If instead of a woman there had been given us a multimillionaire, the loss would mean nothing. But now her drachma is one out of ten—and that, too, in a condition of life where there is no margin to cover a possible loss. She needs this coin, and she must find it. The coin is unspeakably valuable. And so is a single soul; begrimed and dimmed though it may be in the dust and ashes, it is of inestimable worth in the eye of God.

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The coin cannot find itself. The prodigal can come to himself and turn his steps homeward. Even the sheep can bleat and try to pull itself free from the tearing thorns; but the coin can only lie inert beneath its rubbish heap.

There are some souls that seem to have lost all power of aiding themselves. It may be that their whole course of wandering and their condition of lostness has been beyond their own control. Christ recognizes such outcasts. If they are found at all, they must be found by a power that is higher and wiser than they. When they cannot help themselves, or lift themselves, the church of God, inspired by the Spirit of God, can find them. There are some of us who are God's coins.

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The woman did not ask her friends and neighbors to help her find the coin; she did that herself. But she asked them to come in and rejoice with her when the coin was found. The painful care and seeking of that poor woman typify the anxiety of the church of God as she seeks the souls of her own child that has been lost in her midst. And the joy of the woman when she has found her coin dimly shadows forth the exultation of the church and the angelic hosts, her friends, over the recovery of a wandering soul into the family of God.

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The lost souls are not all in the heathen lands. Some of them are very close to us at home—in our own city, our own streets or, it may be, our own house. It is better to save one soul to God than to gain all the money of all the rich men of the earth. For no accumulation of wealth by Christian men could ever cause the joy in the presence of the angels of God that is known when one sinner repents of his sin.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

October 19, 1913

THE ACTIVITY OF ASPIRERS

Topic—How to make this the best year in our society's history. Phil. 3:7-15.

What the supreme courts of the church say is less important than what the young people of the church are thinking and doing.

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Ecclesiastical enactments will never transform society. But new purpose in the heart of youth may. Wise statesmanship in religion would concentrate more and more upon the church's children and young people. We need not worry about many of our present problems if only we may be assured of their solution by the next generation. It appears eminently reasonable that Christian leaders should focus more attention on the work of the young people's societies and the Sunday schools.

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Both politics and religion have a big stake in the training of the young. Let any single generation be early imbued with a dominant idea concerning citizenship or church membership, and it will in time make over the whole order according to their thinking. At the present moment efforts are afoot to quicken the activity of Christian Endeavor along lines of good citizenship. If a flaming, knightly passion of patriotism fires the heart of these young people throughout the land during this present winter we may expect immediate results in the realms of good citizenship.

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What the young people today are thinking, the men and women of tomorrow will be doing.

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Apparently we are to have a revival of young people's work. That is well. More may be wrought thus for kingdom welfare than by a national "campaign." This means more societies—at least one in every church—and the vitalizing of those now in existence. It involves a seriously thought out scheme of definite work; for no young people's organization can succeed while it is a mere talk society. Also it implies a definite campaign, with church officers participating, for new members, the brightest and best young people of the community. And it needs, first and last, a clear, compelling statement of objectives. The church must be able to give a reason for the faith that is in her concerning young people's work.

The school is not the only educational agency. Many young persons never really become aware of this world and its problems until they begin to study missions in the Christian Endeavor society.

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A master motive is needed to make a mighty work.

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No young people today escape the pressure of present problems. The burning questions of women's dress and of the proportion of men's interests which shall be devoted to sport are near at hand instances. How shall these perplexities be solved in a sane, normal fashion, by young people who are neither prigs nor fanatics? Well, just as every hotel has a "master key" which will open all doors, so the Christian Endeavor society has a master idea which settles all questions: "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do." That "whatever" is the touchstone of the Christian Endeavorer. It fits every possible condition. By it he may determine his course in the presence of every problem of these new days.

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Aspiration is steam without an engine, unless it be directed into channels of practical activity.

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A great year for an organization, as for an individual, is made by giving Bible study a first place in its program. "The entrance of thy word giveth light." "Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word." A wisely run young people's society will put plans for systematic Bible study into its winter's work.

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Every going forward is also a growing outward and an advancing upward.

Let us be thankful that our sorrow lives in us as an indestructible force, only changing its form, as forces do, and passing from pain into sympathy—the one poor word which includes all our best insight and our best love.—George Eliot.

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Do not think of your faults; still less of others' faults; in every person that comes near you look for what is good and strong; honor that, rejoice in it; and, as you can, try to imitate it, and your faults will drop off like dead leaves when their time comes.—Ruskin.

MISSIONARY WORK

Warning Girls Against Chinese Romances

Frank E. Bible, father of Rev. Frank W. Bible, the well known Presbyterian missionary working at Hangchow, China, lives in the same city with his son and is engaged there as a government teacher, lending his personal influence to the support of Christian work in that city. Mr. Bible, senior, has just addressed to The Continent a very earnest letter seeking to give emphasis to a warning that has recently been printed in many American secular papers against marriage between American girls and the Chinese students attending universities in this country.

American residents in the Far East have frequent and painful occasions to note the practically infallible tragedy resulting from such alliances when young Chinamen return home with American wives. Doubtless in many cases the Chinese students have all honorable intentions. They imbibe during their American stay American conceptions of the right of a man to make his own choice of a life partner, and imagine themselves entitled to repudiate the betrothals, or even the ceremonies of marriage, contracted for them by their parents before they left China. But Chinese custom is invariably too strong for them when they do get back to their native heath, and the enforcement of old betrothal rites puts the American wife in a most equivocal position. If the husband rebels against custom, the ostracism which immediately befalls both himself and his foreign bride makes her situation ever more intolerable.

The case of Dorothy Dorr, married to a Chinese Yale student in Hartford in 1910, which has been widely exploited in the secular press, is, according to Mr. Bible, no isolated experience. He urges therefore that American girls should be plainly told that proposals of marage from Chinese students intending to return to China ought to be taken as proof that the young men lack either the honor or the practical good sense to make proper husbands, even if all prejudice against interracial alliances were dismissed. According to Mr. Bible's view, public sentiment on this subject should be sharpened to a degree of keenness that will absolutely forbid the solemnization of such a marriage by any gospel minister or civil magistrate anywhere in the United States.

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Another Volunteer for Immigration Work

The Board of Home Missions has added another most promising young man to its list of "immigration fellows" who are sent abroad to live eighteen months among European peasants, and who are under contract thereafter to return and serve at least three years preaching to immigrant communities drawn from the population with which they have thus familiarized themselves. This newest "fellow" is Rev. H. B. Yergin, the son of Dr. V. N. Yergin, pastor of Calvary Presbyterian church in Auburn, N. Y. Mr. Yergin graduated from Yale in 1908 and from Auburn Seminary in 1913, and four days after the latter commencement he married, in Allentown, Pa., Miss Ida Flohr. For the summer they went to Trinidad, Colo., where through fourteen weeks continuously they held evangelistic services.

The success of Mr. Yergin's preaching abundantly justified the Home Board's confidence in his future usefulness, and at the beginning of October Mr. and Mrs. Yergin sailed away happily for their year and a half of stay in Italy. They will go to Florence until they have begun to master the language fairly, and will then go out into the country districts and live among the people.

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Five Thousand Attend Church at Elat

The last letter from Miss Verna E. Eick of Elat, Africa, missionary of South Dakota Synodical Society, tells of "another high water mark" in church atendance, when over 5,000 were in and around the church building, besides an overflow meeting in the schoolhouse. Telling of four days spent in a heathen town with Mrs. Hope and her little daughter, she wrote: "The people are always anxious to hear the gospel, but they have many difficulties in the way of confessing. Often a woman gives as her excuse for not being a Christian that she is still unmarried and hunting a husband. It is a great compensation to see the transformation in heathen lives after they have confessed. One old woman apparently near death dreaded to die, but now all that fear seems to have passed away, and she is patiently waiting for her release. As I was passing through a town a woman called from her door for me to come and see her. Upon reaching her house I found her sick, as usual covered with redwood powder, and very thin. She said she could not attend the meetings, but had confessed and was hungry for the words of God, and wouldn't I tell her 'just two words.' It was near night and I had to hurry, so it was necessarily 'two words,' but she looked grateful even for that little."

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More About Sam Higginbottom

Superintendent Sam Higginbottom of the leper asylum at Allahabad, India, whose work was described in The Continent of Oct. 2, is vastly rejoiced at receiving from the British government in India a grant of $1,500 which will supplement a recent appropriation from the leper committee sufficiently to provide a suitable and sanitary new barracks building for the 250 lepers now crowding the asylum. Mr. Higginbottom has long recognized that the inmates under his charge have been huddled together in the old buildings in a way far from suitable, but the pressure for admittance has been so great that he could not keep the number of his charges down to the capacity of the home. With the new buildings it is hoped that overcrowding can be prevented. The donation from the government was the immediate result of a visit from Sir James Meston, the provincial governor, last spring. The governor at the same time has provided a site for a new home for the untainted children of leper parents.

Although Mr. Higginbottom is so largely occupied with the leper asylum, he finds time to promote with practically equal zeal the agricultural department of Ewing Christian College. Among his twenty students there are three Brahmans who, by immemorial caste rules, are forbidden to undertake any manual labor. The government officials who are watching the development of the agricultural department, and even some of the missionaries, have told Mr. Higginbottom that he would never get Brahmans to go further in agricultural study than the book knowledge of it. He was assured on the knowledge of many "old hands" in India that whenever it came to getting out with shovel and plow to actually dig in the ground all his Brahmans would balk on him. And so some of them did. But the three named above disproved the generalization at least, for they are hard at practical work.

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Some Remnants of Heathenism

Miss Margaret Duncan of China wrote during a visit to Mr. and Mrs. Shoemaker of Yuyao: "We took a walk to a hill outside of the city to a Buddhist temple in which there are about 500 idols and the representation of a Buddhist hell. The temple itself is in bad repair, and the idols that stand outside in the courts are badly dilapidated. There were gods fierce and gods gay, the god of thunder, the god of lightning, gods of happiness, prosperity, long life and jollity; goddesses for the mother to worship; gods supposed to heal all manner of diseases, etc. In the place of honor was an immense Buddha, with places for kneeling and burning of incense all around him. In front of each idol was a great bowl with partly burned incense sticks left by the last worshipers. One of the most interesting sights was a huge bronze bell, from the top of which were hanging many bunches of women's hair. This was hung there by the families of women whom they supposed to be in hades. The ringing of the bell and the vibrations thus caused in the hair are supposed in some way to pull them out of purgatory."

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Porto Rican Workers—Personalia

Missionaries under the Home Board in Porto Rico are naturally under furlough regulations considerably different from those that are kept by workers for the Foreign Board. The Porto Rico rule is that missionaries are brought home for a three months' visit every three years. During the summer such furloughs have been enjoyed by Rev. and Mrs. Edward A. Odell of San Juan, who have been staying with relatives in Baltimore and Philadelphia, and Rev. James A. MacAllister of Mayaguez. Both of these missionary families have now returned to their posts and resumed their work refreshed by the summer's rest. Meanwhile, for the fall and early winter Rev. and Mrs. A. Roy Thompson of Lares and Rev. J. W. Harris of San German are coming home for their appointed time of respite.

New reenforcements for the Porto Rican work are Mr. and Mrs. George Harold Ellis, who have just gone out to Mayaguez. Mr. Ellis will preach in the English speaking church of Mayaguez and will also teach in the mission schools there—work for which a considerable teaching experience has well fitted him. Mr. Ellis graduated last spring from the Omaha Theological Seminary and has been rated by his teachers there as a man of very conspicuous promise. Mrs. Ellis is particularly interested in and adapted for the Porto Rican work, because of Spanish ancestry.

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Missionary Brevities

—M. C. Allaben, superintendent of schools for the Women's Board of Home Missions, has just returned from a tour of the institutions maintained by the board in Arizona, New Mexico and Oklahoma.

—In the October number of The International Review of Missions, Secretary Arthur J. Brown of the Presbyterian Board contributes a leading article on the relations of the native church and the missionaries in Japan. President Howard Bliss's article on the Balkan war and Christian work among the Moslems is one of the up to date contributions.

—Work among untouched African heathen is felt by the missionaries to justify rather unusual homiletic methods. Rev. John Wright of Benito, Africa, has found his gold tooth an excellent text to start with in trying to attract the attention of an African crowd. Missionaries doing this work are never quite certain that they have had a favorable reception until the chief announces a dance in their honor. That demonstrates that the people are pleased.

—

Board Notes and Announcements

—The October meeting of Chicago Presbyterial Society Friday morning, Mrs. Edgar P. Hill presiding, was addressed by Rev. George S. and Mrs. McCune of Syen Chun, Korea. The latter, who is the only daughter of the founder of Park College, showed the need of educating the young married women and widows in Korea. "One most interesting class in the woman's school," she said, "is formed of the wives of our academy boys." She made grateful mention of letters received from Maine and California and various places between, all saying "We read of your school in The Continent." Mr. McCune, whose sister is the Korea representative of Westminster Guild, and who was one of the Coe College faculty before his missionary appointment eight years ago, told much in a few minutes about the answers to prayer during the conspiracy trial, when all of the teachers and a large proportion of the students in his academy spent a year and a half in prison. The injustice they suffered, no, even seventy kinds of torture, was not enough to embitter them. They say, "We are Father's youngest child; the youngest is always in danger of being spoiled; we need whipping."

—One-half of the fiscal year of the Board of the Northwest closed Sept. 15. Eight of the eleven synodical societies report an increase as compared with the first six months of last year. Although Illinois has made the greatest increase in amount—$2,705—it is interesting to note that it has not made the highest percentage of increase. Michigan leads with a gain of 61 per cent, then follow North Dakota with a gain of 41 per cent, Minnesota, 40 per cent, Illinois 26 per cent, South Dakota 23 per cent, Indiana 16 per cent, Colorado 11 per cent and Iowa 4 per cent.

NEW BOOKS

Humor Under the Microscope

The Psychology of Laughter, by Boris Sidis. Any such work as this immediately challenges comparison with Bergson's recent but perhaps already classic work "Laughter." Professor Sidis deliberately challenges comparison by referring to Bergson's views as erroneous and based on a false generalization. According to the earlier writer laughter was a social corrective, turned against all those individuals who permitted the merely mechanical and external to hinder or stop their personal, spiritual activities. This view substantially agrees with that preached—and very notably practiced—by George Meredith. Holding it, one must draw a distinction between comedy and satire, which deal with types of behavior, and tragic or at least descriptive art which deals with individual characters in reaction with circumstances. Professor Sidis thinks the distinction an artificial one, and refers laughter to a number of sources, such as a feeling of superiority to the person laughed at, a release of motor energy due to any sight that stimulates our sense of energy, and a number of other causes. But the reader cannot help feeling that these could be further analyzed and found ultimately to depend on Bergson's criterion. The author also discusses, not very illuminatively, some of the attitudes akin to laughter, such as the rather kindly but sarcastic utterances of the Hebrew prophets against what was base in the life of their times. The actual jokes he reproduces as examples are the most foolishly peurile attempts at funniness that the reviewer has ever come across anywhere and they suggest that the author tackled his subject in a most academic and remote manner. [D. Appleton and Company, New York. $2 net.]

Llewellyn Jones.

Of an Educational Nature

Both Sides of 100 Public Questions Briefly Debated, by Edwin DuBois Shurter and Carl Cleveland Taylor. These questions all deal with present-day problems of political, economic, industrial, social, educational and international significance. The leading arguments on both sides of each question are given, supplemented by references enabling further research. The wide utility of such a book is obvious. [Hinds, Noble and Eldredge, New York.

The Ways of the Planets, by Martha Evans Martin. This is a most useful little book which describes in a simple way the many interesting facts relating to the solar system. The meanings of the few technical terms which are necessarily used are carefully explained, and directions are given for locating and identifying the planets. The book would serve well as an introduction to a larger work. [Harper and Brothers, New York. $1.25 net.

Method in Teaching, by A. R. Osborn. In these days of scientific pedagogy no Bible teacher can afford to lag behind, for the Bible deserves at least to be as well taught as any other subject. This valuable little book is well adapted to aid the Sunday school teacher in making his teaching practical and effective. [Oxford University Press, New York. 50 cents.

Drama and Verse

Irish Plays and Players, by Cornelius Weygandt (Houghton Mifflin Company, Boston; $2 net), presents an admirable survey of the newer Irish dramatists—Yeats, Edward Martyn, George Moore, George Russell, Lady Gregory, Synge and many others—and a critical estimate of their work. New Comedies, by Lady Gregory (G. P. Putnam's Sons, New York; $1.50 net), contains "The Bogie Man," "The Full Moon," "Coats," "Damer's Gold," and "McDonough's Wife." Perhaps even more interesting than the plays themselves is the section of notes at the end, in which the history of each little comedy is revealed. Both these notes and the plays themselves emphasize Lady Gregory's interest in the folklore of the simplest of simple lives—the interest to which can be traced the essence of her success and popularity. Sardou and the Sardou Plays, by Jerome A. Hart (J. B. Lippincott Company, Philadelphia; $2.50 net), purports to be an exhaustive study of the Frenchman and all his dramas. August Strindberg's Plays, translated by Edith and Warner Oland (John W. Luce & Company, Boston; $1.50 net), contains "Comrades," "Facing Death," "Pariah" and "Easter," besides an appreciation of the great Swedish playwright. The latest volume added to the "Plays of Today and Tomorrow" series is Turandot, Princess of China, described as "a Chinoiserie in three acts," and translated from the Chinese of Karl Vollmoeller by Jethro Bithell. The plot resembles the casket story of "The Merchant of Venice," and is carefully developed, the atmosphere of intrigue and mystery being highly effective. (Duffield and Company, New York. $1 net.) The Necessary Evil, by Charles Rann Kennedy (Harper and Brothers, New York; $1.25 net), is a sensational effort to solve the social evil. Its point of view is sound, but its treatment rather silly. Patriots, by Lennox Robinson, and The Drone, by Rutherford Mayne (John W. Luce and Company, Boston; each 75 cents net), are two of the one-act plays recently put on by the Irish players. The first is a beautifully written thing dealing with the tragedy of rebellion; the second is rich in comedy.

Tales of the Mermaid Tavern, by Alfred Noyes. This sheaf of rollicking tales in verse is an attempt to reproduce the spirit of that celebrated tavern where Shakespeare, Ben Jonson, Marlowe, Beaumont and their cronies assembled to hold those conversational bouts which are the breath of life for literary men, and indeed, which one of our foremost critics claims have their best results in spiritual stimulus when they are given the whole night's swing—which Mr. Noyes's protagonists doubtless often gave them. The tales here told are supposed to have passed between these great story tellers and critics of life of the Elizabethan age. They are all good tales, told with that lyrical swing which never deserts Mr. Noyes, but we can imagine a subjective intensity in these men which is a little beyond Mr. Noyes as yet. The emotional range of the stories is wide. As a romantic treatment of the Elizabethan age, if not as a full psychological interpretation of its heroes, these tales may well be commended to the lover of rather full blooded romance. [Frederick A. Stokes and Company, New York. $1.35 net.

Uncle Sam in the Philippines

The Philippine Problem, by Frederick Chamberlin. The change of administration at Washington and at Manila has again made the Philippines a live issue, and an intelligent understanding of the situation confronting us in Asiatic waters must be based upon knowledge of the facts. Mr. Chamberlin has investigated conditions in the Far East, apparently knows exactly what he is talking about and claims to have given readers all that is necessary for a mastery of "the problem" on broad lines. He tells what America has tried to accomplish and has actually attained in the islands since 1898, paying tribute to the American executive personnel. "Miraculously, as if out of the skies," the author finds, "the Filipinos have been given the attributes of modern civilization without one struggle or any insistent desire to obtain them. . . . Until they develop a national spirit that calls for, yes, demands even, a modern civilization, it is idle to compare their future with that of a nation which has done that very thing" (Japan). The conclusion is that the logic of events "may" compel us to continue as we have begun. Mr. Chamberlin's volume is comprehensive and excellent, except for a failure to recognize the work of the missionaries whom Christian people have sent to the Philippines. There are numerous illustrations. [Little, Brown and Company, Boston. $1.50 net.

The Hibbert Journal

The Hibbert Journal for July gives space to four American contributors. The first is Professor A. C. McGiffert of Union Theological Seminary, who writes on Christianity in the light of its history. His main contention is that the rediscovery of Jesus means the rebirth of Christianity and its redemption from the outwardness and artificiality of mere public and official expression. The second is Professor Preserved Smith, who contributes "A New Light on the Relations of Peter and Paul." The gist of the article is that the stories of St. Mark's gospel concerning the conduct of Peter towards Jesus are due to his hostility to the Pauline doctrine of Christ. Professor Thomas C. Hall is interested in the social problem of the treatment of offenders and writes on the significance of coercion. J. H. Larned of Buffalo writes on "Evil: A Discussion for the Times." The review also contains an article by the Hindu philosopher, Rabindranath Tagore, on the problem of evil. There are a number of other papers, and a report on some fragments of an ancient gospel used by the mediæval Cathari. [Sherman, French and Company, Boston. 75 cents net.

Popular Presbyterian History

The Burning Bush, by J. R. Fleming. Every Christian church has its inspiring chapters of history. Few of them can be more inspiring than the Presbyterian, but there are only a few books which tell the story as a continuous one. This is admirably done by Dr. Fleming in a new story of the Presbyterian Church in all lands, told mainly for young people. We hope there are many pastors waiting for this book, for use in their young people's meetings and for illumination of sermons. Reading of it will give an excellent background against which one may see the local church. The test question will arise, Is our church here in this place worthy of such ancestry as it has? [Charles Scribner's Sons, New York. 75 cents net.

Stories for Young People

The Junior Trophy, by Ralph Henry Barbour, is a real boy's story of athletics and baseball, with plenty of wit and humor. As a climax "Kid" Fairchild helps to win a cup for his team by a wonderful catch and a hard hit. The book seems to be one of Mr. Barbour's best. [D. Appleton and Company, New York. $1.25 net.

St. Dunstan's Boy Scouts, by Warren L. Eldred, is the fourth volume in this series, and tells of some private school boys who organize a trip, unravel a mystery and assist in the conversion of a gang of "toughs," who become "true scouts." It is a story of manliness and honor. [Lothrop, Lee and Shepard Company, Boston. $1.50 net.

The Torch Bearers: A Camp Fire Girls' Story, by J. T. Thurston, tells of a girls' Indian camp and presents a remarkable plan for such organizations. The idea is one of great value to girls who long for a larger outdoor life. [Fleming H. Revell Company, New York. $1 net.

Jackie and Peetie Bow Wow, by Howard R. Garis, contains thirty-one dog stories in which a white and a black puppy have splendid adventures. [R. H. Fenno and Company, New York. $1 net.

Sinopah, the Indian Boy, by James Willard Schultz. Mr. Schultz married an Indian woman and lived for a long time with the Blackfoot tribe. His story of this little Indian boy is thus made doubly interesting. There are charming illustrations by E. Boyd Smith. [Houghton Mifflin Company, Boston. $1.10 net.

THE TWIN SCOUTS, by Joseph A. Altsheler. Ned Fulton and his friends, who appeared in "The Texan Star," here play a big part in the defense of the Alamo. [D. Appleton and Company, New York. $1.25 net.

LANTERN STORIES, by Lena Leonard Fisher. Designed to implant an interest in foreign missions, these little stories are so well told as to be sure of success. [Eaton and Mains, New York. 50 cents net.

MOTOR BOATING FOR BOYS, by Charles G. Davis. Instructions in all phases of motor boating by an expert. The illustrations and diagrams are very helpful. [Harper and Brothers, New York. 50 cents net.

Miscellaneous

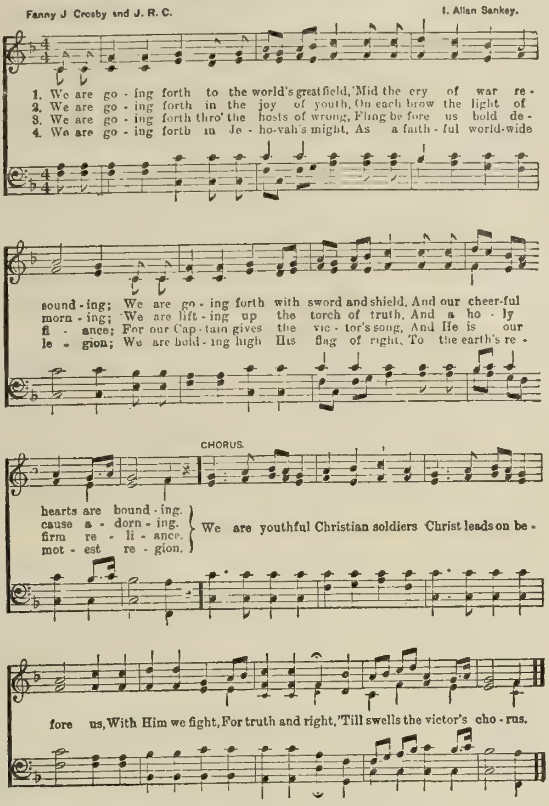
THE AMERICAN SPIRIT, by Oscar S. Straus. Mr. Straus has been lawyer, merchant, diplomat and cabinet member. His diplomatic experience began twenty-five years ago when Cleveland appointed him minister to Turkey, a mission which was again bestowed upon him by McKinley. In 1906 Roosevelt made him secretary of commerce and labor and in 1909 President Taft sent him to Turkey once more. Last year he was the candidate of the Progressive party for governor of New York. He has also been a member of the permanent court of arbitration of The Hague. His scholarship and wide public service have well equipped him for the discussions of various manifestations of the American spirit and of the problems treated in this collection of essays and addresses. He urges that the forces of evolution now at work be so regulated that they shall not narrow but widen the highways of opportunity for the average man and woman of this and the coming generations, and keep wide open the gateway to economic betterment. "The trials of adversity fell upon the fathers; the trials of prosperity are ours," says Mr. Straus. Naturally he gives considerable attention to commerce. He believes the much decried commercial spirit has contributed tremendously to the community of nations and is the surest guaranty for world peace. One address discusses religious liberty in the United States from the standpoint of an enlightened American Jew thoroughly familiar with the American history of the subject. [Century Company, New York. $2 net.

ROMAN FARM MANAGEMENT is described as "the treatises of Cato and Varro done into English, with notes of modern instances, by a Virginia farmer." It may be doubted whether these two Latin writers on agriculture have ever before had so sympathetic an editor as this Virginia farmer, who hides his identity and unduly depreciates his own scholarship. To make more familiar to English readers the less known ancient classics is a real service, and the "De Agricultura" of Cato and the "De Re Rustica" of Varro are in this class. The modern footnotes are illuminating and occasionally amusing, and, thanks to his wide reading on ancient farming, his expert knowledge of modern farming and his love for the noble language of ancient Rome and the treasures which it has preserved, the editor has succeeded in producing a most charming book. The binding in imitation vallum and the typography are tasteful and in keeping with the character of the volume. [Macmillan Company, New York. $2 net.

BIBLE STUDY UNION GRADED LESSONS. To this series, formerly known as the Blakeslee system, is unquestionably due much of the credit for the present rapidly increasing use of graded Sunday school lessons. The first publications, issued more than twenty years ago, covering the Old Testament, the life of Christ and the apostolic church, were a long step in the direction of scientific grading and they gained popularity and success in many schools. The later series, fully graded, seem to meet every requirement of modern Bible instruction. There are new courses on the life of Christ. Of special interest are the supplemental course on "Young People's Problems as Interpreted by Jesus," and the full course for the senior grade, "The Modern Church." All courses are provided with literature both for pupils and teachers. [Charles Scribner's Sons, New York.

HALLOWED HYMNS
NEW AND OLD
Edited by Ira Allan Sankey **Including Responsive Readings**
The *One* Practical *Hymn Book* FOR ALL DEPARTMENTS OF THE CHURCH

13 We are Going Forth.


Fanny J Crosby and J. R. C.
I. Allan Sankey.
1. We are go - ing forth to the world's great field, 'Mid the cry of war re - sound - ing; We are go - ing forth with sword and shield, And our cheer-ful hearts are bound - ing.
2. We are go - ing forth in the joy of youth, On each brow the light of morn - ing; We are lift - ing up the torch of truth, And a ho - ly cause a - dorn - ing.
3. We are go - ing forth thro' the hosts of wrong, Fling be fore us bold de - fi - ance; For our Cap - tain gives the vic - tor's song, And He is our firm re - li - ance.
4. We are go - ing forth in Je - ho-vah's might, As a faith - ful world-wide le - gion; We are hold - ing high His flag of right, To the earth's re - mot - est re - gion.
CHORUS.
We are youthful Christian soldiers Christ leads on be - fore us, With Him we fight, For truth and right, 'Till swells the victor's cho - rus.

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Dr. M. Woolsey Stryker, President of Hamilton College, Clinton, N. Y.:

I think your HALLOWED HYMNS, NEW AND OLD, **an unusually good book** for the purpose it follows; that is, to **combine with bright melodies the more available of the excellent modern church hymns, and thus to lead along, not abruptly, toward a better and deeper accent of praise.**

Rev. E. J. Meacham, Pastor, First Presbyterian Church, Portsmouth, Ohio:

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The Open Hearth

[*Writers of letters to The Open Hearth are reminded that excessive length of their contributions operates to shut out other participants in current discussions. Three hundred words is an acceptable maximum. Communications of greater length will be cut down, or will be returned if marked "in full or not at all."*]

Vacation Sabbath-Breaking

It is surprising that so many persons who at home are punctual in their attendance at worship and industrious in church activities throw off restraint while on vacation and take temporary leave of everything that interferes with personal indulgence.

The Sabbath is a day that does not seem to count in our summer gathering places, and few and far between are the ones who make any attempt to keep the day as they would under the restraints of home environment. The frequent arriving and departing, the pleasure jaunts, the jolly intercourse, the entire neglect of any religious duty marks the conduct of many who fall in with others doing these same things.

One has no right, of course, to prescribe rules for the individual observance of the day, yet we are told "by their fruits ye shall know them," and surely the atmosphere created by these transgressors is not helpful to the preservation of the day's sanctity. The fourth commandment has never been expunged from the decalogue, but stands yet with as much authority as does the sixth or eighth.

The selfishness of such neglect is not apparent to these pleasure seekers. That the breaking down of this day entails upon others less fortunate an additional amount of labor does not enter their calculations. Six days for labor is nature's law; they thoughtlessly increase it to seven. That the little country church near them needs their moral help is a great surprise. The annual visitation of the city guest is hailed as a help by these more remote people of the mountains, and how often, alas! are they disappointed by the indifference or entire neglect and more often by the bad example set by some who know better.

S. G. H.

Says Marion Harland Was Right

Anent "Was Marion Harland Right or Wrong?" manifestly E. C. M. completely misapprehended Marion Harland's meaning, intent or motive. Clearly general attack upon the Protestant ministry was as far from her mind while writing that article as the east is from the west.

Her scourge was aimed very accurately, too, at us members of Protestant churches for willfully, continually, persistently violating the law of God as laid down by Paul, as well as our own pledges and sense of common honesty, by so "muzzling the ox that treadeth out the corn" as to starve him and his family, and consequently ourselves to spiritual emaciation.

Doubtless she supposed a celibate ministry suggestion would more effectually get under our cuticle and sting worse than anything else that occurred to her mind at that instant, so she fastened it to the tip of her whip.

Our only legitimate plea is "guilty as charged," and our only manly course to bow, grit our teeth and take it; then profit by it, support our church and pay our preachers as we do all other honest debts.

A. E. ALLBEE.

"America" Fits Pennsylvania

The son of a Scotch Presbyterian clergyman and the descendant of two great-grandfathers who fought in "the days of 1776," and bearing the surname of the secretary of noble John Knox, I protest against the tenor of your remarks in regard to our national hymn "America" in your issue of Sept. 4.

It is almost unbearable to have Rome trying to suppress the singing of it, but to have a Presbyterian journal virtually on their side is amazing. Dr. Henry van Dyke may call it "too New Englandish," but that does not make it so, because the word "Pilgrims" occurs in one line.

Well for our country at this time, if the spirit of the Pilgrims was abroad in our land, and some of their laws in force.

Am sure that in this beautiful mountain region we can sing,

> "I love thy rocks and rills,
> Thy woods and templed hills,"

as well as among the "White Hills" of New Hampshire or the "rock bound" coast of Maine.

General Lafayette is credited with saying that "if ever the liberty of America is destroyed, it would be by the church of Rome." Step by step it is trying to destroy our civil and religious freedom, and our prayer should be:

> "Our fathers' God, to thee,
> Author of liberty,
> To thee we sing:
> Long may our land be bright
> With freedom's holy light;
> Protect us by thy might,
> Great God, our King."

STANHOPE BANNATYNE.

Pioneering in Pennsylvania

I am always interested in anything pertaining to Pennsylvania, especially to that part of the great state where I was born and brought up. I was pleased to see in a recent number of The Continent the article by William T. Ellis regarding Wellsboro. There may still be some in Wellsboro who remember the Tracys, the Bullocks, the Martins of Smithfield and the Martins and Birds of Potter county. My parents moved with their young family of twelve from Bradford county to Potter county sixty-three years ago, passing through Wellsboro and toiling up the muddy roads of Pine creek over Sweden hill and down to Sweden valley and settled on a farm covered with heavy timber, hemlock and hardwood. Well do I remember the herculean task of felling those great trees, and rolling them up into piles and burning them—lumber and tanbark enough to make one rich if it were there now.

I passed through Wellsboro several times between our new home and the old one. One time when I was there a circus was in town. The elephant became enraged and threw a negro boy nearly over a barn. It was said that when he came to earth he alighted on a stone pile squarely on the top of his head, which alone saved him from great harm. In those days Pastor Hershey and Father Jordan would have spent at least seven hours climbing over the hills to Corning, with a team, instead of going in two hours in a modern automobile. I am glad to know that that part of the country has kept fully abreast of the times, and to note the democratic and friendly spirit manifested by the people of the town, all denominations and creeds working together for the coming of His kingdom. C. M. BIRD.

Reading Matter for Alaska

Readers of The Continent who desire to forward periodicals and other literature to Alaska are informed that it may be addressed to any of the following:

Free Reading Room, Iditarod; Rev. J. P. Howard, Knik; Free Reading Room, Susitna; Rev. J. R. Diven, Petersburg; Rev. Edward Marsden, Saxman; Sheldon Jackson Institute, Sitka; Rev. E. N. Bradshaw, Ruby; Rev. G. G. Bruce, Fairbanks; Rev. J. H. Condit, Juneau; Rev. George G. Good, Hoonah.

Common Soldiers Never Did Hate

I want to thank you for the article in The Continent entitled "Only the Church Hasn't Reached Gettysburg." I am a veteran of the "great unpleasantness—served three years as an officer of the union army, coming home with the rank of colonel. I think too much is being made of the "fraternizing at Gettysburg" as evidence of the "buried hatchet."

My own experience taught me that there never was a time when the private soldiers of both armies would not fraternize. I never saw evidence of personal bitterness between the men when they came together under circumstances which enabled them to fraternize. Indeed, as an officer, many times on picket it became my duty to stop friendly interchange of civilities between the men of the two lines—this by orders from headquarters.

Bitterness did not manifest itself until we came in contact with officers and persons of higher rank. Do you realize that only about 6 per cent of the southern people ever had any desire for war or any real interest in its promotion? The awful fact is, that 6 per cent was the slaveholding oligarchy, and it dominated and domineered the South into the war. F. L. HITCHCOCK.

Another Case of Church Union

William T. Ellis, in his article on the union of the Congregational and Presbyterian churches of Owego, N. Y., says, "This church union is probably without a parallel." To the contrary, and as a matter of church history, there was an extremely close parallel to this not far from Owego, at Franklin, N. Y., thirty-four years ago.

The village contained about 1,000 inhabitants and was surrounded by farms and farmers, all fine, intelligent people. There were five denominations in the town, each with neat church and manse buildings. The Presbyterian and Congregational were two of the largest and did not need to unite for financial reasons or from small attendance. Both had excellent pastors. But the spirit of unity came into the hearts of the people, and after due negotiations they came together. The Presbyterian building was enlarged and the other edifice was sold. Both pastors resigned and a new pastor was called to the enlarged pastorate. The new organization, I believe, was Congregational. All was in good spirit and there was not a flaw in the weld. The large Sunday school and congregation were a delight to see. ALBERT ALLEN BIRD.

Where Books Would Do Good

I read in The Continent that some layman is sending copies of the book entitled "Crowds" to individuals. I wish that some good man or men would see that some of us rural ministers that have to exist on small stipends and are heart-hungry for some stimulating sermons and really good up to date literature, were supplied with an occasional book to enlighten him and enable him in turn to endeavor to enlighten his little flock. I am sure that a great deal of good could be accomplished in this way.

C. E. STREUBEL.

Romanism Versus Enlightenment

That was a good one you got off on Rome recently through the case of Archbishop Ireland. And Rome proposes to put that kind of gag on the American people and nation. She has got it on our daily papers, and on our politicians.

Keep your guns in order and your bullet molds busy. There is a life and death struggle between Romanism and enlightened civil and religious liberty, and the battlefield is now shifted to our own country. J. McGAUGHEY.

A Little True Story of Korea

(Continued from page 1392)

come to the house but Ni Si, and how happy her heart was made, for her child could go to school all the next year!

And this was not all yet. During the year the Meguk Pouin returned to America and when Ruth's mother heard all the tale, she said, "Write back to your friend that we will see that little girl through school—we'll send the money each year. And tell her the people who say it mean what they say."

So the Meguk Pouin was happy, and the little heavily burdened Korean mother was made happy, and as for little Yung Sooni—why, it means that her future is assured. With the education she is now to receive she can support herself some day by teaching other girls, she can be a help to her mother, she will be enabled to care for her own children understandingly in the years to come—her whole life will be a power in the service of the Master.

"Men, Brethren, Fathers, Hear Ye!"

With this salutation, the Apostle Paul began the defense of his ministry before the multitude at Jerusalem. With it, also, Ministerial Relief and Sustentation renews its plea for the Gospel Ministry to-day.

MEN! The ministry depends upon you as well as upon God. It seeks your sons for its holy service. It needs your prayerful support and sympathy during its active days. It requires a tithe of your property for its temporal needs. It pleads with you in the name of Christ for its aged and disabled members, and for its dependent widows and its defenseless orphans.

BRETHREN! The ministry demands your unremitting service. It offers you for His guerdon here "many a sorrow, many a labor, many a tear," but a glorious crown. It reminds you of the inevitable day of disability. It pleads with you to plead before the church the cause of your disabled brethren, who but yesterday walked the way you are now traveling, and who to-day are waiting where you will stand to-morrow.

FATHERS! The ministry honors you because you have honored it. You shall no longer be forgotten or forsaken. Your cry has reached the ear of the Lord God of Hosts. He has heard your patient plea and his church will rise to your succor and support. Your hoary head shall become a crown of glory. Your dependent loved ones, if, and when, God calls you home, shall find refuge and rest in the arms of a just and compassionate church.

MEN, BRETHREN, FATHERS! God has heard the cry of His faithful servants,

Hear Ye!

Ministerial Relief and Sustentation
Of the Presbyterian Church in the U. S. A.

WILLIAM HIRAM FOULKES, General Secretary
W. W. HEBERTON, Treas.
JOHN R. SUTHERLAND, Associate Secretary
WILLIAM SYLVESTER HOLT, Associate Secretary
507 Witherspoon Building - Philadelphia, Pa.

IN THE FIELD OF CHRISTIAN EFFORT

DR. ORTS LECTURES IN NEW ORLEANS

Converted Catholic Priest Arouses Interest in Roman Stronghold—Newspapers Ignore His Talks, Which Draw Many.

During the week of Sept. 7-15 Dr. Juan Orts y Gonzalez, who was formerly a Franciscan friar and a Roman Catholic priest, gave six lectures in Lafayette church, New Orleans. It was in this church that Dr. Orts made his public profession of Protestantism. He had previously been a Roman Catholic priest for twenty years, having served as such in Spain, Mexico and Mississippi.

After voluntarily leaving the priesthood in May, 1908, and before formally entering the Protestant church, Dr. Orts had written his book, "Roman Catholicism Capitulating Before Protestantism." In the fall of 1909 he entered Union Seminary, Richmond, Va., where he has recently been graduated and where he was last February ordained. Dr. Orts last December conducted a twelve days' meeting in Detroit, Mich.

His recent visit to New Orleans was marked by the hearty indorsement given him by the Protestant Ministers' Association. Another feature was Dr. Orts's large audiences. Whenever he spoke, the auditorium was filled, and on the final occasion there was more enthusiasm than a public Protestant meeting has perhaps ever before stirred there.

Only one of the local newspapers—The Times-Democrat—undertook to report Dr. Orts's lectures. In its issue of Sept. 8 there was a column of very fair outline of the lecture "Romanism and Protestantism Compared." Immediately the Romanists "got busy." They attempted an answer a few days later in the same paper. Then, although there was wide and deep public interest in the matter, no further reports of the lectures appeared in any New Orleans daily papers.

Rev. J. C. Barr, pastor of Lafayette church, says: "The method of Dr. Orts is most commendable. He evinces always a beautiful Christian spirit. His arguments are on a high plane. While merciless in his denunciations of the evils of the Roman Catholic system, he never abuses the Roman Catholic people. Moreover, he is constructive. Throughout his work he is loyal to the Bible and to Christ."

NEWS OF THE TEMPERANCE FIGHT

Kansas Raises Few Prisoners—Forty-six of the 105 counties of Kansas last year sent no prisoners to the penitentiary. Thirty-four counties have produced no prisoners in two consecutive years.

No Billboard Advertisements in Oklahoma—According to The American Issue there is not a newspaper in Oklahoma which will carry a liquor advertisement; neither will any such liquor announcement be permitted upon the billboards of the state.

Children Find Whisky; One Dies—A bottle of whisky projecting from a pocket of a drunken man near Hibbing, Minn., attracted the attention of passing children, one of whom, a 5-year-old girl, died after drinking some of the contents. Three others were saved with difficulty.

Opinion Divided on Law—Senator Kenyon of Iowa in commenting upon a recent decision holding that the Webb law is unconstitutional lists a number of opinions on both sides of this question. President Taft vetoed the bill because he thought it unconstitutional. Shortly afterwards his son in Harvard published an article holding that it was constitutional. Few recent laws have aroused such a diversity of opinion.

Y. M. C. A. STIMULATES WORK OF MEN

Through the efforts of the state Y. M. C. A. commitee, conferences on united training for men are to be held in six cities of Illinois beginning Oct. 14 at Kankakee. Fred S. Goodman and James A. Whitmore of the international Y. M. C. A. committee will be the principal speakers in this campaign. Both were with the Men and Religion Movement. The schedule of dates is:

Kankakee, Oct. 14-16; Decatur, Oct. 17-18; Peoria, Oct. 19-21; Freeport, 24-26; Elgin, 27-29; Rock Island, Oct. 31-Nov. 2.

Each series of conferences will open with a supper attended by local Y. M. C. A. workers, pastors and laymen, followed by short addresses under the general conference theme of "Effective Religious Work for Men and Boys." Afternoon and evening meetings with fathers and mothers, dinners for the older boys and other special gatherings will be included in the comprehensive program.

Benefits of Sunday Meetings Persist

In answer to questions by many outside of Wyoming Valley, "Are the results of the campaign of Rev. William A. Sunday and his helpers proving to be satisfactory and permanent?" an hour was spent by Lackawanna Presbytery in hearing from pastors and elders from Wilkes-Barre and vicinity. Half a day would only have been too short to tell all of the good things that are happening in connection with the work in the churches and Sabbath schools and teams sent out of personal workers. According to local pastors many Bible classes continued all through the hot weather. A class taught by Miss Saxe in Central M. E. church during the pastor's vacation had a thousand in attendance, all bringing Bibles and notebooks. One pastor said that he had had no vacation because there had been no Sabbath since "Billy" Sunday left in which he had not received new members, most of them men and several reformed inebriates. There was not a single pessimistic note in all the details of these recitals in presbytery.

MINIATURE WORLD IN MINNEAPOLIS

Young People of Twin Cities Have Missionary Exhibition in Connection with Synod—St. Paul Churches Are Growing.

ST. PAUL-MINNEAPOLIS—The meeting of the synodical society in Minneapolis Oct. 1 and 2 had a number of unique features, among them being an abbreviated form of "The World in Minneapolis." The various boards were represented in pageant form. Booth displays were supplemented by music and art. The young people of the Twin Cities provided the personnel of the enterprise.

Free Smaller Churches of Debt—The board of church extension of Minneapolis Presbytery has the full amount of its fund pledged so that a number of the smaller churches will soon be freed from debt. Business men have put business methods into this enterprise.

Add to Church Property—Lexington Parkway church, St. Paul, is progressing under Rev. S. V. Sydenstricker of Crawfordsville Presbytery, who began work Sept. 21. A new lot adjoining the present church building has recently been purchased.

Congregation Increases 25 Per Cent Annually—The third anniversary of the pastorate of Dr. George E. Davies in Merriam Park church was marked Sept. 14. Aside from the building of the new church, now almost complete, the congregation has made substantial gains. The membership has grown at the rate of about 25 per cent per year, and the congregational offerings even faster. The rapid growth of the Park makes growth not only natural but necessary.

Colored People Have New Church—October 19 will be remembered in the brief annals of Zion (colored) church. Rev. George Washington Camp has successfully led his people in the erection of a new $4,000 church which will then be dedicated free of debt. The church plans to build a home for the pastor on adjoining lots in the no distant future.

Freedmen's Board Has Exhibit

The Freedmen's Board, headquarters in Pittsburg, is taking an active part in the celebration of the fiftieth anniversary of the emancipation proclamation, in Philadelphia. Rev. John M. Gaston, field secretary, has charge of the board's exhibit, showing the progress of the work in the schools and missions of the South.

Result of One Student's Work

The Bohemian congregation at Thurston, Neb., during the past summer has completed a brick edifice on which the remaining debt is only $1,800. The organization has been built up through the instrumentality of Jerry I. Stluc, a student in Dubuque German College and Seminary. He has worked there during the last two vacations.

MEMORIAL BUILDING TO DR. SCHAFF

Proposed Structure in Philadelphia to Be Used for Interchurch Agencies—Dr. McMillan as Correponding Secretary to Raise $700,000.

Dr. Duncan J. McMillan, late secretary of the Board of Church Erection, has become corresponding secretary of the Philip Schaff memorial committee and as such has established his office at 50 Church street, New York City. This memorial proposal is enlisting the interest of both Reformed and Presbyterian ministers, because Dr. Schaff was at first a professor of theology in the seminary of the Reformed Church and afterward a Presbyterian professor in Union Seminary. The building commemorating his name is planned as distinctly interdenominational in character with accommodations for the offices of religious, civic and philanthropic organizations of varying denominational names.

The site chosen is at Race and 15th streets, Philadelphia, a few blocks northwest of the city hall. Members of the Reformed denomination have already given a fund which, with accumulations, now amounts to about $400,000. The total cost will be $1,100,000, and Dr. McMillan aims to collect the balance. The building will include on the ground floor an auditorium seating a thousand people. The committee as now organized is under the chairmanship of Dr. Henry Sloane Coffin, pastor of Madison Avenue church, New York City. Dr. Rufus W. Miller, editor of Sunday school publications for the Reformed Church, is secretary. William H. Roberts, Jr., Philadelphia, is treasurer.

WORLDWIDE ACTIVITIES OF Y. M. C. A.

Camp for Iowa Association—The Iowa state committee has purchased twenty-six acres on Lake Okoboji as a site for a permanent camp for the associations of Iowa.

Stop Work for Exercises—Work is suspended twice a day in the offices of the Southern Express Company, Chattanooga, Tenn., and the 700 men rise at their desks and under the direction of the Y. M. C. A. physical director have a short drill. The time consumed is worth $60, but the company says it pays.

Sends Policemen to Gymnasium—The town officers of Montclair, N. J., have for the second time paid the Y. M. C. A. membership of all the policemen of the city. The men have improved their ability to run and are in better physical condition. Citizens have helped to pay the fees of some postmen, all of whom look on the association building as headquarters.

Foreign Associations Growing—The Y. M. C. A. at Foochow added 845 members in two weeks' membership campaign.—In spite of the war the association board in Constantinople has secured pledges of $1,400 a year for support of a new association building there.—The Calcutta Association for 1912 raised more than twice as much money locally as it did two years ago.

PROTEST WEAKENING OF MANN ACT

Ministers of Chicago at the meeting of the Church Federation at Association hall recently adopted a resolution protesting against the weakening of the Mann white slave act. The federation represents 600 churches. The resolutions adopted call attention to the low moral tone existing in certain influential quarters and appeal to men and women to support the law in its prohibition of debauchery. The ministers also asked the President and department of justice to see that the act is enforced impartially.

The Chicago ministers at the same meeting adopted resolutions urging the city of San Francisco and the management of the coming exposition there to prevent the exploitation of the exposition by commercialized vice.

Seven Sermons from One Editorial

Dr. Allen D. Carlile, pastor of Throop Avenue church, Brooklyn, has announced a series of seven Sunday morning sermons based upon the first page editorial of The Continent of Sept. 4, "The Inside of the Cup." The themes of the sermons, which began Oct. 5, are: "What Is the Church?" "The Living Message," "Human Reason and Divine Revelation," "The Marks of a True Christian," "Compassion on the Multitude," "Social Service" and "God's Hatred of Sham."

Gives $100 to Help Every-Member Campaign

An elder of one of the Kansas churches has offered to give $100 to be used by the united missions and benevolence committee in promoting the every-member campaign in synod.

By the terms of the new tariff bill Bibles, which now pay a tariff of 25 per cent, are admitted free.

CENTER INTEREST ON FOREIGN PEOPLE

Los Angeles Churches Prepare for Multitude of Newcomers Expected with Opening of Canal—Will Oppose Prize Fights.

LOS ANGELES—A movement is on foot among the churches of all denominations to increase interest in foreign populations now in the city and to make preparation to receive the multitudes that are expected to arrive when the Panama canal is opened. Nov. 15 and 23 have been chosen as dates upon which every pastor in the city will be asked to preach sermons on the subject "The Foreigners Among Us." Men, women and children will be urged to take up the study of the subject in Sunday schools and clubs. The whole campaign is expected to culminate in union Thanksgiving services.

May Appeal Mason Case—Los Angeles Presbytery spent all of one day and part of a night on the Dr. Mason case, and at the end of that time the matter stood just where it did four months ago. The report of the judicial commission—a complete vindication of Dr. Mason—was filed. An appeal was taken to synod. Formal charges, the first that have appeared so far in the case, were preferred by eight officers of Long Beach church and three ministers. The plaintiffs agreed later to drop the charges, provided presbytery was willing to condemn certain misrepresentations of the public press. The vindication thus stands as the action of presbytery, unless reversed by synod. It is believed that the appeal will not be pressed. Dr. Mason has suffered a complete collapse and has since been taken to a sanitarium.

Plan Effort Against Prize Fights—The church federation of Los Angeles has inaugurated an anti-prize fight campaign to obtain 500,000 signatures to a petition initiating a measure calling for the amendment of existing laws and the enactment of new statutes which will prohibit prize fighting in California. Rev. E. Guy Talbott is in charge of the campaign.

Reorganize Charities—The associated charities of Los Angeles have been subjected to a thorough investigation and reorganization by the municipal commission. Prominent club women of the city have been asked to serve on a commission which will administer the funds in the future. Mrs. Eugene Overton is chairman.

Bethlehem Institute Becomes Congregational—Bethlehem Institute, which was founded by Rev. Dana W. Bartlett twenty-two years ago and conducted under his management during the whole period of its existence, has been turned over to the Congregational Church Extension Society. The property is valued at $20,000 and will continue to be operated for charitable, philanthropic and social purposes.

M. E. Church to Move—The congregation of the First M. E. church has authorized the purchase of a site for a new building. The new location is at the corner of Eighth and Olive streets and cost $340,000. The present structure was erected twelve years ago. At that time is was supposed to be beyond the reach of business development. The church is now surrounded by skyscrapers.

To Inspire Country Boys and Girls

Mr. and Mrs. Gilbert Colgate of Rutgers church, New York City, have been the principal contributors to the erection of a building for young men's and young women's Christian associations, which was dedicated Sept. 21, in East Jewett, a country hamlet of half a hundred people in the heart of the Catskill mountains, five miles from Tannersville, N. Y. Mr. and Mrs. Colgate have their summer home in the neighborhood of East Jewett, and have long been depressed with the very evident monotony of life for the country boys and girls of this mountain region. To bring them new inspirations is the object of the Green County Christian Association, supported by them and some of their summer neighbors. Besides the East Jewett building, the association has bought and fitted up for similar purposes an old schoolhouse in Tannersville. Mr. Colgate is a widely known manufacturer of soaps and perfumes.

REVIVED

Old-Time Health, Eating Grape-Nuts

"I had been sick for ten years with dyspepsia and a lot of complications," wrote an Arkansas woman.

"An operation was advised, change of climate was suggested, but no one seemed to know just what was the matter. I was in bed three days in the week and got so thin I weighed only 89 pounds. No food seemed to agree with me.

"I told my husband I was going to try some kind of predigested food to see if I could keep from this feeling of continued hunger.

"Grape-Nuts and cream was the food I got and nothing has seemed to satisfy me like it. I never feel hungry, but have a natural appetite. Have had no nervous spells since I began this food, and have taken no medicine.

"I have gained so much strength that I now do all my housework and feel well and strong. My weight has increased eight pounds in eight weeks and I shall always eat Grape-Nuts, as it is far pleasanter than taking medicines." Name given by Postum Company, Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

RALLY WEEK SPECIALLY OBSERVED

Men Hold Dinners at Commencement of Renewed Activities—Report of Vacation Schools Given Presbytery.

MILWAUKEE—Rally Day and Rally Week were observed by a majority of the churches. In Perseverance church the week beginning Sept. 14 was chosen and an elaborate program was carried out. A most successful feature was the Men's League banquet Sept. 18. The general subject was "A Man's Equipment," and talks were as follows: "His Spectacles," by Rev. C. E. Bovard, Waukesha; "His Overalls," Rev. R. S. Donaldson, the pastor; "His Boiled Shirt," Dr. C. H. Beale of Grand Avenue Congregational church. One hundred men were present.—Berean church, Rev. Samuel P. Todd pastor, selected the week beginning Sept. 28, and each day or night was given over to some department. The second annual men's banquet on Friday night was a decided success, over 100 being in attendance. Rev. W. W. Perry was toastmaster, and one of the speakers was Winfred C. Zabel, who when he was district attorney made successful warfare against commercialized vice.

Presbytery Meets at Somers—Milwaukee Presbytery convened in the newly decorated church at Somers. Frank Nathan of McCormick Seminary supplies this congregation and has been active in securing funds for the improvements. Paul E. Hinkamp, a senior in McCormick, passed a splendid examination and was licensed. Mr. Hinkamp, who was superintendent of the daily vacation Bible schools in Milwaukee last summer, gave an interesting account of that work.

Mr. Idsinga Dies Suddenly—Rev. Bernardus H. Idsinga, who had been in attendance on presbytery, died very suddenly at his home in Cedar Grove. He was a faithful minister, having been retired some years ago. He had held pastorates at Alto, Holland, Milwaukee and Sheboygan in this presbytery.

Other Ministerial Items—The Wycliffe Club, composed of ministers holding the Reformed faith, in Milwaukee and vicinity, was entertained the evening of Sept. 22 at the home of Dr. I. D. Mishoff. The new officers are Rev. W. J. Buchanan, pastor of United Presbyterian church, West Allis, president; Rev. H. C. Nott, vice president; Rev. C. C. Hamilton, secretary and treasurer.—Sept. 20 Rev. Sipko F. Rederus, formerly of Farley, Iowa, was installed pastor of Holland church. Dr. J. W. F. Roth, Rev. L. H. Benes and Rev. R. S. Donaldson took part.

E. A. C.

DAMAGED CHURCH TO BE READY SOON

Loss by Waters in Spring Flood Has Been Repaired—Plan to Change River Channel at Columbus.

COLUMBUS — The congregation of West Broad Street church, Rev. W. A. Perrins pastor, has worshiped throughout the summer in the West Side high school building. The church building, which was severely damaged by the flood, has been remodeled and enlarged, and will probably be ready for occupancy about Nov. 1. The experts employed by the city to outline and recommend plans for protection against future floods have presented a series of plans. The plan recommended by the United States army engineers provides for the cutting of an entire new channel 800 feet wide, and the abandonment and filling in of the present channel, which may then be used for a public park. The proposed improvement, it is estimated, would cost at least $11,000,000. The matter is now before council and may be submitted to a vote of the people in November.

University Attendance Breaks Records — The opening of Ohio State University brings an attendance that breaks all records. It is estimated that the total will approach 4,500. Previous to the opening Rev. William Houston, university pastor, had received the names of more than 250 Presbyterians who would enter the freshman class.

New Church Progressing—The new church building being erected by Northminster congregation not far from the present location is making good progress and it is hoped to have the building inclosed before winter weather arrives.

Revival in Summer—A successful tent meeting was conducted through the month of August by Rev. R. M. Gordon of St. Clair Avenue church the tent being located on the lawn adjoining th church. Since the close of the services a larg number of members have been received.

Pears'

Don't simply "get a cake of soap." Get *good* soap. Ask for Pears' and you have pure soap. Then bathing will mean more than mere cleanliness; it will be luxury at trifling cost.

Sales increasing since 1789.

Ministerial Items—Rev. W. S. Bingham, for merly pastor at Rayland, Ohio, has taken charge o the West Mound Street mission, which is locate in the downtown section under the auspices o Broad Street church.—The venerable Dr. E. D Morris, who in recent times has suffered a goo deal from the infirmities of age, attended the meet ing of presbytery in Central church, where in hi early ministry he served as pastor of what wa then Second church.—Presbytery has taken actio to cooperate in the united campaign leading u to the every-member canvass in March and ap pointed a committee to bring the matter befor the churches.—Rev. W. B. Hindman, pastor o Worthington church, was on Sept. 15 united i marriage with Miss Margaret Jane Ballard of Chil licothe, Rev. W. M. Hindman, father of the groom officiating.

W. H.

New Head of Lord's Day Alliance

Rev. H. L. Bowlby, formerly pastor of Firs church, Altoona, Pa., is now directing the nationa work of the Lord's Day Alliance from its genera headquarters, 203 Broadway, New York. Dr. G W. Grannis, who has been serving as general sec retary of the alliance for some years past, ha purchased a home in Long Branch, Cal., and ex pects to devote particular attention to the battl for a better kept Sabbath on the Pacific coast.

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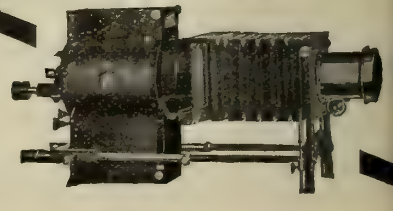

SUNDAY SCHOOL ARMY PARADES

Convention Attracts 100,000 Scholars to Philadelphia Streets—Church Eighty Years Old Has Its Third Pastor.

PHILADELPHIA—The county Sunday school association held its convention, which was attended with unusual interest, on Oct. 2 and 3. It was presided over by its president, William H. Scott, and an account of the world's convention at Zurich was given by Dr. Alexander Henry, secretary of the Board of Publication. Rev. W. B. Wallace of Brooklyn spoke on "The Sunday School and the Downtown Population." Much attention was given to the teaching of social purity and sex hygiene in the Sunday school class room. Nearly 100,000 Sunday school members paraded the city on Saturday with bands and were addressed by prominent officials.

New Pastor of Historic Church—First Church of the Covenanters had but two pastors in its eighty years of existence. The last pastor, Dr. T. P. Stevenson, who died during the past year, ministered to it for almost fifty years. Its third pastor, Rev. McLeod Pearce, formerly of St. Louis, was installed Oct. 3 in the presence of a large congregation. Dr. J. C. McFeeters and Rev. Findley M. Wilson were in charge. The church was especially distinguished in its earlier years for its labors in the temperance and antislavery movements. Its edifice on Cherry street was the only one in the city that could be obtained for the lectures of George Thompson, who came from England to plead for the abolition of American slavery.

Germantown Items—Members of the adult Bible class of Market Square church, Germantown, together with many members of the congregation, were hosts at a reception recently given the pastor, Rev. H. McAfee Robinson, who has been with the church since April last.—The elders' association of Philadelphia North Presbytery met in Germantown First church, Dr. W. B. Jennings pastor, the evening of Oct. 6 and after being entertained at luncheon by the ladies of the church was addressed by Thomas R. Marshall, vice president of the United States.

New $55,000 Church at State College, Pa.

Elder Dies; Bequests of Dr. Hutton—J. Layton Register, an elder in Second church, former president of the Presbyterial Social Union and prominent for many years in the life insurance business of the city, died suddenly of heart disease Sept. 29, aged 71. Funeral services were held in Second church.—Dr. William Hutton left bequests to Greenwich Street church, Presbyterian Orphanage, Boards of Home and Foreign Missions, Education and Ministerial Relief and the Presbyterian and Oncologic hospitals.

Coming Events—A normal class for the study of "The New America" is held on Wednesday at 3 p. m. under the leadership of Miss Mary C. Babcock at 221 Witherspoon building, to which all women are invited.—Sir William M. Ramsay, the biblical scholar and scientist, is announced to speak in Bryn Mawr church Sunday morning, Oct. 12. Lady Ramsay will give an illustrated address in the same church on the evening of Thursday, Oct. 15.

Dr. Howard Dies—Much sympathy has been felt for Mr. Philip E. Howard of the Sunday School Times and an elder in the Swarthmore church, in the death of his useful and honored father, Dr. Howard.

Boy Scouts as Citizen Police—Director Porter of the bureau of public safety has under advisement the appointment of boy scouts as citizen police whose duties will be to guard and warn other boys and thus save them from violating the law.

W. P. WHITE.

TWO NEW JERSEY CHURCHES MERGE

One of the strongest congregations in the denomination will be created in Montclair by the merging of First and Trinity churches. At simultaneous parish meetings Sept. 29 the congregations both voted with what was, at the end, practically unanimity, to accept the report of a joint committee which had been negotiating for the union—really the reunion—of the two organizations. The combined congregation will be known as Central church.

First church was founded in the thirties as an offshoot of First church, Bloomfield. About twenty-six years ago an internal difference over congregational policy led to the secession of a group who organized Trinity. Soon after its organization it called to the pastorate Dr. Orville Reed, under whose ministry for a quarter of a century the church grew handsomely.

The resignation of Dr. Reed at midsummer to enter the service of the Foreign Board awakened discussion of the wisdom of bringing together again the two congregations. In order to facilitate this movement. Dr. Llewellyn S. Fulmer, who has been twelve years pastor of First church, put his resignation at the disposal of his people.

First church property, which has become highly valuable for business purposes, will be sold and the proceeds invested in a commodious new building on the Trinity site.

DEDICATE CHURCH FOR STUDENTS

Presbyterians from all parts of the state gathered Oct. 5 at State College, Pa., to participate in the dedication of the new church which has been erected after three years of joint effort on the part of the Board of Education and the Pennsylvania Synod. The building is especially adapted to the needs of the students and was erected at a cost of $55,000. There are 500 Presbyterian students at the college, a larger proportion to the total registration of 2,000 than at any other state institution. President Edwin E. Sparks and Professor John A. Hamilton have been earnest advocates of this special work, as has been the pastor of the church, Rev. Samuel Martin. Among a number of special gifts an endowment fund has been started by James L. Wilson of Philadelphia, who made the first contribution of $1,000. It is hoped the fund will reach $100,000. Dr. Joseph W. Cochran of the Board of Education preached the dedicatory sermon. Dr. R. E. Daubenspeck, moderator of synod, preached in the evening. Special exercises were held during the following week.

Cradle Roll Has Parade

A very large and interesting convention of the Sunday schools of Chester county, Pa., was held recently in Downingtown. The cradle roll parade numbered 200 children. All sections of the county, which enrolls 32,650 in Sunday schools, were represented. Among the influential ones present were Charles L. Huston and William H. Ridgway of Coatesville, John H. Cole of Mendenhall, Dr. W. R. Loud and John H. Thorp of West Chester and Dr. Mahy of Philadelphia. An evening address on "Our Incomparable Text Book" was by Dr. Kerr Boyce Tupper of Philadelphia. West Chester will have an organized adult Bible class parade during November.

PUPILS BRING GIFTS ON RALLY DAY

ST. LOUIS—Rally Day was observed at Tyler Place Sunday school by members bringing money, fruits and vegetables as gifts to be later conveyed to Bethesda Home. A special program was given. Bethesda Home is a faith institution, undenominational, with nursery, hospital and a home for elderly ladies.

Dedicate Home Heights Church—Home Heights church was organized three years ago, and the last Sunday in September dedicated its new church building. Doctors W. J. McKittrick, S. J. Niccolls, J. L. Roemer and B. P. Fullerton were present and took part in the dedication. Rev. H. M. Gilbert has been pastor two years.—Rev. Edward Wright, who has been supply at Kirkwood church for some months, delivered the Rally Day address at Markham church Sept. 28. Dr. McKittrick of First church spoke to the Sunday school in the afternoon.

REFORMED CHURCH HAS ANNIVERSARY

The celebration of the seventy-fifth anniversary of the Board of Foreign Missions of the Reformed Church in Lancaster, Pa., Sept. 23-30 was a great jubilee event and was largely attended by the denomination and prominent representatives from other churches. Among the latter were Dr. Robert E. Speer, J. Campbell White, Doctors John Fox, Edward Lincoln Smith, William I. Chamberlain, Bishop Moench and J. M. Moore. Vital problems in missions were discussed. The president of the board, Dr. James I. Good, presided at the exercises.

What sort of voters are we making?

Hundreds of thousands of young men become able this fall to participate for the first time in various local elections. Thousands of men born in other lands will also be declared eligible to vote. These electors who have not lived long in this country—

Where do they get their ideas of government?

Plenty of people are ready to exploit for their own advantage the 167,000 immigrants who reached this country during the month of July alone. The agencies ready to lend them a helping hand can be counted easily. Little or no organized effort is made to influence these newcomers with Christian ideals of living after they leave the port cities. They disperse to small quarters in the city's congested regions or to the frontiers of the rural districts. They learn from their fellow countrymen what is expected of American citizenship.

Dubuque German College and Seminary is training men of a score of nations to work among their fellows for their moral well being. This work has enlisted the interest and approval of Presbyterians throughout America

We covet the opportunity to tell you more of it. Will you write us that you are interested? A postal will do.

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President, :: Dubuque, Iowa.

OLIVET IS QUARTER CENTURY OLD

Institutional Church Will Observe Anniversary—Italian Men Form Brotherhood with Practical Committees—Men's Luncheon Oct. 14.

CHICAGO—The twenty-fifth anniversary of the founding of Olivet Institute will be celebrated Oct. 30 to Nov. 2. According to preliminary plans there will be special meetings for former members of the parish, for the community, and for presbytery. Nov. 2 a historical address will be given by Rev. N. B. Barr. Olivet is now taking a social survey of its parish, which includes about 25,000. It is hoped in the near future to establish an adequate plant for the work of the institution and information now being gathered will be used in determining the new location.

Writes Church History—A history of First church, including the amalgamation with Forty-First Street church, has been written by Philo A. Otis, for many years choirmaster of the old First church. The book includes a history of church music in Chicago.

Various Meetings — Sir William Ramsay gave two addresses at McCormick Seminary the first part of this week—Dr. Robert J. Patterson of Ireland opened the season of the Sunday Evening Club last Sunday and spoke to an audience which packed Orchestra hall.—Rev. W. E. Parker, Jr., at the executive meeting of the C. E. union Tuesday told the officers how prayer broke up high school fraternities in San Francisco.

Miscellaneous News—The enrollment of McCormick Seminary is 171. It was 159 last year at the end of three months.—The various departments of the Y. M. C. A. of this city have given $800 towards rehabilitation of the flooded associations in Ohio.—Boy Scouts of Chicago have been enlisted in the campaign for safety on streets.—Dr. F. C. Wishart of Pittsburg Seminary will speak at McCormick Seminary Friday evening and at Orchestra hall Sunday evening.

New Chicago Heights Church Which Was Dedicated Free of Debt Despite Many Obstacles

Invite U. P. Men Too—Adherents of the U. P. denomination in Chicago have been invited by the Chicago brotherhood to join the Presbyterian men in the luncheon to be held Oct. 14 and each Tuesday noon this fall in a private dining room at Carson Pirie Scott and Company's building. Notices of the coming luncheons, at which Dr. C. B. McAfee will be the speaker, have been sent to all the men whose names were available.

Italian Men Organize—The men of the Church of Our Savior at Chicago Heights have formed a brotherhood under the leadership of Rev. Eugene De Luca. Committees on ushering, invitation and finance, to assist the trustees, were formed, following an address through an interpreter by Dr. F. M. Fox.

See Views of Former Days—At a home coming dinner of First church, Austin, Dr. R. H. Beattie pastor, on Sept. 26, views were shown by Hubert Oram of the early days in Austin. The dinner was given by the men's department of the church and served by the Westminster Guild.

Still After Dr. Cadman—Second church has renewed its call of last spring for Dr. S. Parkes Cadman of Brooklyn. He has said he would not leave his work in the East. It is intimated that a salary of $14,000 has been offered him.

Report on Brotherhood—Dr. W. C. Covert reported to presbytery last Monday at Austin some of the work of the Chicago brotherhood. This is the first report on the local work since it has become part of presbytery's activities.

Celebrate Twentieth Anniversary — Endeavor church will celebrate its twentieth anniversary Oct. 12. Rev. William E. Parker, Jr., and Dr. Cleland B. McAfee will preach morning and evening. Others who will participate in the services of the day are Doctors A. C. Zenos, E. N. Ware and Moderator F. L. Selden.

Finds Chicagoans in Many Places—Dr. O. M. Caward of Normal Park had an unusual vacation experience this year, going first to the Atlantic coast and afterwards reaching Los Angeles, San Francisco, Yellowstone Park, the northwestern cities and the Canadian Rockies in his tour. Almost everywhere in the West he found other Chicago Presbyterians enjoying a holiday on the lines of The Continent's "All Around America" series.

Plan to Get Volunteers—The 115 employed officers of the Y. M. C. A. in this city who meet each month to confer on best methods of work this winter will consider plans to enlist volunteer workers in association activities.

Ninth Church Draws Many—The home-coming dinner of Ninth church recently attracted a large attendance. One of the speakers was Herbert Whitlock, a missionary to India who grew up in the Sunday school of Ninth church. Doctors Frothingham and Hill and Rev. F. T. Barry, former pastors, also spoke.

Celebrate Twenty-Fifth Birthday—Grace church observed its quarter century last Sunday. The pastor, Dr. M. H. Jackson, has been with the congregation from the start. Doctors Covert and Hill took part in the services. Gifts of $6,400 were announced for a fund for a new building.

Churches Plan Additions—Work will begin soon on the $80,000 addition to First church. This extension will provide space for the prayer meeting chapel, gymnasium, recreation room for young boys, parlors and Sunday school rooms.—Evanston First church has purchased two lots next to the church with the expectation that within a year plans will be made for a Sunday school building or parish house.—South Park church has decided that it needs a gymnasium and rooms will be rented for such purposes until an addition is built to the church.

SPEND WEEK ON SCHOOL METHODS

Campaign for Efficiency in Portland Opened with Dinner with Large Representation—Difficulties of Each School Considered.

PORTLAND—The week of campaign in the interest of Sunday school efficiency was started in a very successful way. Sept. 21 nearly every one of the twenty Presbyterian Sunday schools was visited by a field worker, and in a brief address, publicity was given to the meetings in the various churches during the week. In addition, each school was made to feel that it belonged to a larger body that was aiming to do the things it was asked to do.

On Monday night a superintendents' and pastors' supper and conference was held in Calvary church which was remarkably well attended and extremely interesting and helpful. Every church but the newly organized Chinese church was represented by either pastor or superintendent, or, as in most cases, by both. "Building Up the Sunday School" was discussed by James F. Ewing, superintendent of First church school. He dwelt especially on the pastor's enthusiasm and its effect in creating enthusiasm in the officers and teachers, and also on catching those who through family or friendship ties are likely to be interested in a particular school.

Dr. H. N. Mount of Vernon church spoke on "Evangelism in the Sunday School." The importance of the pastor's personal responsibility and the value of his personal influence in bringing the pupils into the church were strongly emphasized. J. V. Milligan, D. D., synodical superintendent of Sunday school work, followed this with some remarks upon the "General Services of the School." C. W. Hays, presbyterial Sunday school missionary, spoke briefly on "Denominational and Interdenominational Responsibilities." Rev. A. M. Williams, educational superintendent for the district, to whom the idea and the success of the whole week are largely due, closed with a talk on "Planning Your Work and Working Your Plan." Each night for a week field workers visited one school and held a conference to plan for the best things for that particular school.

SPOKANE WANTS WHITWORTH COLLEGE

A definite understanding has been reached between Whitworth College, the synodical institution of Washington, and Spokane by the terms of which Whitworth is almost certain to be removed next year from Tacoma to a new location in Spokane's suburbs. The consummation of this plan depends only upon the subscription of $100,000 by citizens of Spokane. To raise this a local committee of nearly thirty strong business men has been formed, and Associate Secretary French of the Board of Colleges is on his way to Spokane to assist.

A local land company which is developing a new suburban addition offers forty acres for the college campus and an additional eighty acres, which are to be sold by the college for building lots. The company also binds itself to devote to the college 45 per cent of receipts from the sale of the remaining 560 acres in the tract.

Dr. Aquilla Webb of Warren Memorial church, Louisville, Ky., has returned to his pulpit after an absence of six months. A stone thrown at a moving train resulted in a paralyzation of the right side of his head. It was feared the accident would result in a permanent loss of sight, but the doctor expects that his sight will soon be normal.

WILL TEACH SUNDAY SCHOOL METHODS

Columbia University Joins with Association in Offering Thirty Lectures—Workers with Boys Confer in Brooklyn.

NEW YORK—The New York Sunday School Association has begun a special course of instruction for Sunday school workers, held in Columbia University every Monday evening at 8 o'clock. The course will consist of thirty lectures, six by each of the following well known Bible teachers: Dr. George Drayton Strayer of Columbia, Dr. Raymond C. Knox, chaplain of Columbia, Dr. George Albert Coe, Union Theological Seminary. Dr. A. F. Schauffler, chairman of the international lesson committee, and Dr. Lewis B. Paton of Hartford Theological Seminary. The lectures deal with the principles of teaching, introduction to Bible study, child study for Sunday school workers, Sunday school organization, and the history of civilization in ancient Palestine. A modest registration fee is required. Applications must be made to Herbert L. Hill, Room 218 Metropolitan Tower, Manhattan.—As has been his custom for a number of years, Dr. A. F. Schauffler has begun teaching the international lessons at Madison Avenue Reformed church every Saturday at 3 o'clock.

Celebrates Fifth Anniversary—The Home Street church, in the Bronx, celebrated its fifth anniversary Oct. 6. The pastor, Rev. H. S. Randall, preached an anniversary sermon in the morning, and Dr. Jesse F. Forbes, stated clerk of presbytery, spoke in the evening.

Coming Meetings—The Morning Watch Movement will hold on Nov. 17 an all-day conference on prayer in Brick church. The president of the organization is William Phillips Hall.—An interdenominational conference for inspiration and Bible study will be held Oct. 10, morning, afternoon and evening, in Gravesend Reformed church. The Presbyterians to address the conference are Dr. Joseph Dunn Burrell, Dr. Albertson and Rev. Andrew Magill.

Confer on Work for Boys—Representatives from the Y. M. C. A., Brooklyn Sunday School Union, Kings County Sunday School Association, Boys' Brigades, Boy Scouts and the Brotherhood of St. Andrew, have arranged for an all-Brooklyn "Conference of Older Boys" Oct. 17 to 19. The theme of this gathering is "The Call to Service." Among those on the program are Dr. A. W. Beavan of Rochester, Raymond D. Hitchcock of Manhattan, Dr. George J. Fisher of Brooklyn and T. A. D. Jones, one-time Yale quarterback.

Dr. Halsey Back; Dr. Crafts to Speak—Dr. A. Woodruff Halsey of the Foreign Board, who was compelled by an accident to his knee to give up work early in the summer, is back at his desk.—Next Monday, Oct. 13, Dr. Wilbur Crafts of Washington will speak before the ministers' association on "Uplifting and Degenerative Forces in Europe as Related to Immigration Problems." On Oct. 20 J. Campbell White will discuss "The Present World's Mission Situation."

Two Presbyteries Meet—At the first fall meeting of Brooklyn Presbytery there was much discussion over the work of General Assembly's new committee on vacancy and supply. No action was taken. The report of the evangelistic committee of the presbytery received applause, and the suggestion was made that every church in the presbytery should cooperate in the committee's work. A minute in tribute to the late treasurer of the presbytery, Henry E. Ide, was adopted.—New York Presbytery met Oct. 6 in the chapel of First church. Reports were received from the home mission committee and the committee on systemmatic beneficence. A committee upon the joint conference with the Classis of New York was named.

Mr. Mott Hesitates to Accept.—Many Christian leaders from New York were in attendance recently for the annual meeting of the Internationa Committee of Y. M. C. A.'s at Atlantic City. The sessions lasted for four days, crowded to the utmost limit. It had been expected that John R Mott would indicate whether or not he would accept the position of general secretary of the committee. Mr. Mott asked for further time.

News of the Metropolis—A series of six Sunday afternoon addresses has been begun by Dr. Samuel C. Schmucker of the Pennsylvania State Normal at Westchester, Pa., at Labor Temple.—The Women's National Sabbath Alliance held its first public meeting of the season in Brick church Sept 29. The alliance has long supported a work among immigrants, printing a message to the incoming stranger in seven languages.—From Oct 12 to Nov. 2 the pulpit of Rutgers church will b occupied by Dr. Patrick Playfair of Scotland. Dr. Playfair is pastor of St. Andrew's Parish church where John Knox preached his first sermon.

Plymouth Church Damaged by Fire—Plymouth church, Brooklyn, famous because of its long association with the name of Henry Ward Beecher came near being burned Oct. 3. Fortunately onl the Sunday school room was damaged. Repair will cost $15,000.

GIVES CHURCH FOR THE RUTHENIANS

Pittsburg Woman Offers Complete Plant Costing $14,000 for Work Among Foreigners—Will Be Dedicated Next Sunday.

PITTSBURG—A Ruthenian Presbyterian church, he first of its kind in Western Pennsylvania, will e dedicated on South side Oct. 12. The church nd parsonage, costing $14,000, are a gift to presbyery from Mrs. William M. McKelvey, a member f East Liberty church and a daughter of the ate J. E. Kumler, D. D. Dr. Frank Sneed, Mrs. McKelvey's pastor, will preach the dedicatory sermon and the twenty-five members of the board of rustees of presbytery will attend in a body. Presbytery has $140,000 invested in property deoted to work among the foreigners and is making very effort to arouse the churches to help carry he gospel to them. A special program on work mong the foreigners was used by the Sunday chools on Rally Day.

Two Organizations Dine — The Presbyterian Union held its fall meeting and a banquet at McCreery's Monday evening, Oct. 6. Samuel Callen, D. D., president, presided and the principal adress was made by Dr. J. K. McClurkin, pastor of Shady Side U. P. church.—Members of the Board f Home Missions of the U. P. church, headquarers Pittsburg, gave their first annual dinner to he officers and members of the various committees Sept. 29. The meeting was presided over by Dr. . K. McClurkin, president.

Women Arrange Lectures — The Allegheny ounty women's missionary society has arranged for a series of Saturday afternoon lectures in Secnd church by Mrs. Leonard Fisher.

Heads Personal Workers—At the national conention of the Personal Workers' League at Salem, Ohio, Rev. James C. Mace, religious work secreary of the central branch Y. M. C. A., Pittsburg, was elected national president. The league, which is the outgrowth of the Billy Sunday meetings, has a membership of more than 60,000. The ext convention will be held at Sandy Lake, Pa., October, 1914.

P. W. SNYDER.

HOLD MEMORIAL SERVICES FOR THREE

Cleveland Presbyterians Honor the Memory of L. H. Severance, Dr. H. C. Haydn and Mrs. Flora Stone Mather.

CLEVELAND—Three memorial services of great nterest to local Presbyterians were recently held. Sunday morning, Sept. 28, in Woodland Avenue hurch there was a service in memory of the late Elder Louis H. Severance. The pastor, Dr. Edward A. Krapp, presided. Rev. W. P. Thomas and Presdent C. M. Steffens of Dubuque German College nd Seminary participated in the devotional serice. Short addresses were delivered by Elder J. T. Sensabaugh, Dr. J. D. Williamson, President Charles F. Twing of Western Reserve University, President Henry C. King of Oberlin College, Presdent Louis E. Holden of Wooster University, and Dr. Stanley White of the Foreign Board. That vening the service in memory of the late Dr. Hiram C. Haydn was held in Old Stone church. Several local pastors spoke. The men thus honored were for many years fellow workers and inpirers of each other to religious and philanthropic nterprises. Sept. 30 there was a formal dedicaion of the Mather memorial in the quadrangle of he College for Women. This elegant college strucure was the gift of Samuel Mather in memory of his wife, the late Mrs. Flora Stone Mather, many years a member of Old Stone church. The nfluence of Dr. Haydn, Elder L. H. Severance and Mrs. Samuel Mather formed a threefold cord of exraordinary binding power in the presbytery.

Presbytery Meets in Akron—The meeting of presbytery in the new edifice of Central church, Akron, Rev. D. R. Reese pastor, was the first for a long ime held outside of Cleveland.

ARTHUR C. LUDLOW.

EVANGELISTIC ACTIVITIES

Stereopticon Shows Songs—In lieu of singing books the large crowd which gathered this summer at the evangelistic union service in Wilkinsburg, Pa., was furnished the words of hymns by the stereopticon. A solo illustrated by moving picures was also given each evening.

Meetings at Beaver Dam, Wis.—Rev. Elmer P. Loose begins a series of evangelistic meetings at Beaver Dam, Wis., Oct. 19 to continue three weeks. These meetings are to be held in the armory.

FOUR LEADERS TO PROMOTE CANVASS

At a recent meeting of the joint executive committee four campaign organizers were appointed o take charge of the development of the united missionary campaign in Presbyterian churches hroughout the country. These are David McConaughy of New York, John B. Hill of Kansas City, A. F. McGarrah of St. Louis and Moses Breeze of Cambridge, Wis. Mr. McConaughy and Dr. Hill are to have their headquarters in New York and will be responsible for the direction of the campaign in the eastern synods. Mr. McGarrah will work in the middle west and southwest, and Mr. Breeze will go to the northwest and the Pacific coast. The men chosen are all already under salary for mission service. The principal aim of their work will be to set afoot an every-member campaign for missionary and benevolent subscriptions in each Presbyterian congregation.

HAS LARGE FUND FOR ORPHANS' HOME

Seattle Presbyterians Have Large Opportunity—Central Church Formed by Two Small Organizations—Eight Branches from First Church.

SEATTLE—Upon the death of the late David R. McKinley, an estate of $500,000 was left to be placed in the care of the deacons of Westminster church for the building of an orphan asylum and for its maintenance. At the same time $5,000 was left for a manse for Westminster and made available at once. The Kenny Presbyterian Home of Seattle gives Presbyterianism an opportunity to make itself felt in a social service way in this city which will be augmented by the McKinley Orphans' Home when established. The Kenny home has a building costing $90,000 and an endowment large enough to maintain at present forty inmates with a capacity when completed of twenty more. The home is for the aged only and there is no charge for admittance. A location has just been chosen on the grounds for a chapel under the auspices of First church and in addition to services for the old people, mission work will be done in the neighborhood.

Two Missions Form Church—Lake Union church and Wallingford mission of First church were united in the organization of Central church Sept. 14 with a membership of 120. A full force of elders, deacons and trustees was elected and Rev. Robert Asa Smith chosen pastor. Half of the members came from Lake Union church and half from Wallingford. This is the eighth church growing out of First church and now doing vigorous work in the city. Another Greenwood Park mission is soon to be organized into an independent church.

HOLD MEMORIAL FOR FORMER LEADER

CINCINNATI—"The Value of a Life" will be the general theme of the memorial service for E. F. Evans, which the union of the Presbyterian Brotherhood has arranged to take place as a tribute to their late president. The service occurs in the home church of the dead leader at Norwood. Robert P. Hargitt will preside and the speakers include Dr. B. F. Lyle, L. H. Blakemore, Dr. Edward Mack, Duke P. Davis, Dr. Donald G. Grant, Rev. Horace E. Orr, Rev. George W. Shields and C. Edgar Wilson. This will be the inaugural of brotherhood activities—a consecration service in memory of a man who loved and followed "the Man of Galilee."

Resume Round Table Talks—Cincinnati's Presbyterian Sunday School Association resumes the monthly "Round Table Talks" at the old First church, where Lewis Earle Lee of Evanston church is to speak on "Sunday School Ideals." Thomas J. Nichol, one of Cincinnati's leading men of business, is now president of the association. He is an elder at Hyde Park.—Frank Higgins, the sky pilot to the lumberjacks, has been making the talking rounds of a number of city and suburban churches.

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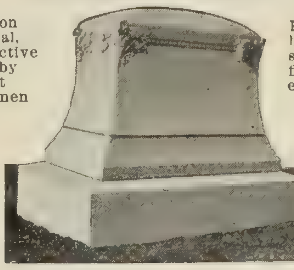

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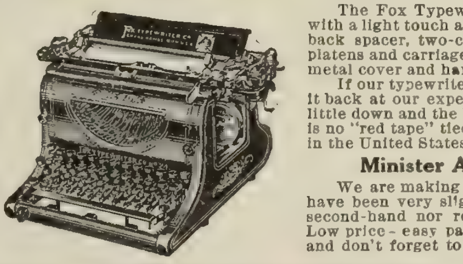

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THE BEST NEWS FROM EACH STATE

Pool Rooms Close on Sunday—Partly through the effort of the pastor of Sturgis, S. D., church, Rev. Carrol D. Erskine, the poolrooms and moving picture theaters have been ordered closed on Sunday by the mayor. Pressure was brought to bear through the attorney general. This is one of the results of the fight for decency which the church people have been making.

Educates Church Members—The congregation of First church, Dexter, Mo., previous to meeting instructed its representatives to vote in favor of union with the Reformed Church. Rev. Oswold Helsing, pastor, believes that members can be educated in the larger affairs of the church by bringing such matters before them. This church recently adopted the budget system.

Aid Weak Churches—The Presbyterian churches of Sioux City, Iowa, some time ago formed a Presbyterian alliance to promote the interests of Presbyterianism in the city. The first year the alliance aided in supporting a choir leader for a mission church and in establishing a flourishing Sabbath school. This year the alliance is aiding the most recently established church and the Sabbath school in building up these fields.

Religious Leaders to Speak—An effort on the part of Rev. George E. Barnes, pastor of First church, Battle Creek, Mich., to permit his people to hear the foremost religious leaders of the day has resulted in promises to speak in Battle Creek this fall from Dr. John Timothy Stone, Dr. Charles M. Sheldon, Professor Graham Taylor and Professor Shailer Mathews. Effort is also being made to have Robert E. Speer, Dr. Charles W. Gordon and Miss Jane Addams during the winter.

Will Instruct Young People—The Sabbath school and the young people's committee of Ewing Presbytery are planning to hold four institutes in convenient places in presbytery. The work will be in charge of the chairman of each committee, assisted by Sunday School Missionary Ernest A. Smith of Alton, Ill. At one of the evening sessions they propose giving a stereopticon lecture on Sabbath school missions and having an address on "The Presbyterian Church in History."

Big Bible Class Starts—At Everett, Wash., Oct. 6 the largest organized Bible class on the Pacific coast reopened. It has an enrollment above 600 and meets in the First church. The class is throughly organized, having twenty-seven officers. The leader, Franklin T. Conner, has a pastorate in Seattle and comes via interurban car every Monday night to meet the class. In addition he will have a second class at Madrona church, Seattle, on Wednesday nights. A. N. Thompson, D. D., is pastor.

Hold Services During Winter Too—The summer work of the Adirondack mission, of which Rev. Benjamin B. Knapp is minister and superintendent, has come to a conclusion. Throughout the winter services will continue in the church at Old Forge and in the chapels at Inlet and Fulton Chain. During the past summer Fletcher A. Clark's Sunday morning church boat, running from the foot of Fourth lake to Old Forge, has been a constant reminder of the opportunities for religious worship which summer dwellers in the region may enjoy if they will. Mr. Knapp is the only Protestant minister and his work the only Protestant work in all the region.

SYNOD TO MEET WITH COLLEGE

KANSAS—Emporia College, Henry Coe Culbertson, D. D., president, has opened with the largest enrollment in its history. The girls' dormitory is used for the first time. A new heating plant will be built at once. At the meeting of synod to be held in Emporia in October a vigorous effort will be made to bring a large number of laymen together as guests of the college. First church, under the leadership of W. C. Templeton, D. D., is cooperating heartily with the college in caring for the spiritual interests of the students. A personal workers' campaign will be the main feature of the work of the church during the fall.

Tent Meetings Successful—During August Arundel Avenue church, Emporia, conducted tent meetings at which there were a large number of conversions. The pastor, Rev. S. H. Maxwell, was assisted by Rev. J. C. Beitel. It is in this church that half the membership is composed of children. They contribute as regularly to the church as their elders.—The young people of Independence, Kan., church entertained the county high school recently. There were over 350 boys and girls present under 21 years and over 15 years of age.

RECENT WISCONSIN HAPPENINGS

WISCONSIN—Rev. W. A. Cutler, for many years stated clerk of Milwaukee Presbytery, has been appointed as chaplain of the Soldiers' Home in Milwaukee.

Will Miss Dr. Bigler—First church, Racine, sustains a great loss in the removal of its pastor, B. B. Bigler, D. D., to St. Augustine, Fla. Dr. Bigler has done a large work in Racine and Madison and his many friends regret his going from Wisconsin, but hope that his health will be strengthened in a milder climate.

Plan for Sunday School Convention—The annual meeting of the Wisconsin Sunday school association will be held in Sheboygan Nov. 11-14. An interesting program of addresses, discussions and studies is planned and a large attendance is assured.—The new parsonage at Menomonie will be completed about the first of the year. It probably will cost $4,500.

FLOODED CHURCH TO BE REOPENED

During the tremendous floods of last spring, among the churches which suffered heavily was Westminster, Hamilton, Ohio. The building was completely gutted. Organ, pews, pulpit furniture, and floor were so badly damaged that the condition may be described at a total wreck, save for the walls, which were left standing. The pastor, Rev. Harry G. Finney, lost almost all his possessions. After strenuous endeavor on the part of the pastor and helpers the church is to be opened and rededicated Oct. 2. Moderator of synod, Edward T. Swiggett, D. D., has been invited to preach the sermon. Other exercises appropriate to the day will be on the program. Notwithstanding the calamity which befell this church it received 126 members on confession during last year and forty-nine members on certificate. To crown all it now opens its doors without passing the hat around among all the other churches of synod.

MEMORIAL TABLETS AND WINDOWS

New York—A tablet to the memory of the late Dr. James H. Taylor, pastor of First church, Rome, was dedicated in that church Sept. 21. The sermon was by the pastor, Dr. Philip H. Cole.

New Jersey-Maryland—Two tablets to the memory of Rev. Samuel McLanahan have recently been placed by his wife. One is in Lafayette Square church, Baltimore, the other in the church of Lawrenceville, N. J., in both of which churches he was pastor.

Pennsylvania—A tablet of Carrara marble made in Florence, Italy, and placed on the wall of First church, Pittston, as a memorial to Nathan Grier Parke, D. D., the founder and for fifty-nine years pastor, was unveiled Sunday morning, Sept. 28, by Nathan Grier Parke, Jr., of Scranton, Pa., a grandson of Dr. Parke. The presentation address was by a son, S. M. Parke, Jr. The sermon was preached by Rev. W. J. Day of Luzerne, Pa. The present pastor is Rev. R. A. Rinker.—Three handsome memorial windows, the gift of T. Edward Ross in memory of his father and mother, were recently dedicated in Ardmore church, Rev. E. G. Rawson pastor.

IN HOME MISSION FIELDS

School Grows Into Church—A two-year-old Sunday school at Pleasant Valley, Mont., established by a missionary in front of a little cabin to which the settlers had been invited, was organized as a church recently. Rev. A. B. Minameyer, pastor at large, perfected the organization. The church has twelve charter members.

Students Are Missed — Reserve Presbytery has authorized the organization of two more churches in communities otherwise destitute of preaching. Now that the students who supplied small and widely extended fields have returned to the seminaries the destitution is increased.

Students Work in Wyoming—Reliance, Gunn and Lion: Student G. Walter Lawrence of McCormick Seminary spent his vacation on this field, doing good work, leaving many strong friends. L. E. Saidla followed in the work immediately. Mr. Saidla is a specialist in sociological work, which is much needed among the coal miners.—Centennial and Harmony: Rev. H. E. Brundage spent two months in this field and was immediately followed in the work by T. C. Hackenberg, a graduate of Moody Bible Institute. There are a number of different denominations represented; the hope is to unify all into one strong church.

Dedicate New Church—The rural church near Wilmot, S. D., called Lake and organized only last spring, recently dedicated a $2,000 house of worship free from debt and in the midst of a prosperous farming community. It is grouped with Wilmot and also another rural church all under the care of Rev. M. W. Williams. There is no other public worship near in the English tongue. Rev. C. C. Todd of Aberdeen, the pastor at large, preached the dedicatory sermon.

Dr. A. R. Taylor, formerly president of James Millikin University, and Mrs. Taylor have recently enjoyed a tour to Alaska.

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Financial Situation

Consumers Hope New Tariff Bill Will Reduce Cost of Living—Wool to Be on Free List—Bits of Business News.

With the signing of the tariff bill opportunity is afforded for a large amount of speculation as to the actual influence of this new piece of national legislation upon the producers and consumers of the country. The average tax upon imports under the new bill is very much less than it has been for a number of years and the free list has been greatly extended. For example, bacon, ham, fresh meats, prepared and preserved meats and bologna sausages are on the free list now. Under the tariff law which has just been superseded fresh beef, mutton, veal, lamb, pork and all preserved meats were taxed 25 per cent. Coincident with the passing of this bill has been the arrival in the New York market of a large shipment of beef from Argentina, together with a promise of more from that country as well as from Peru via the Panama canal. It is the expectation that this change in the meat prices will lower the cost of living.

Wool will be placed on the free list by Jan. 1. This means, according to many economists, that wool clothing will be lower in price. This is a reasonable argument, but if the difference between future and present prices is to come from the profits of the mill owners the dividend upon stock in the eastern woolen mills will probably suffer a decline. This is another example of the oft recurring illustration of the inherent lack of stability of return possessed by many industrial stocks. An argument for investment in municipal bonds may be found, on the other hand, in another provision of the tariff bill relating to the income tax. Under this new law the interest upon the obligations of the state or any political subdivision thereof is exempted. If the measure has been correctly interpreted this will mean that the tax will not have to be paid by individuals on that portion of their income which comes from municipal securities.

Questions Mean Protection—Bank officials and others who are brought into contact with investors of small sums are constantly impressed with the fact that the hesitancy on the part of possessors of small means to ask questions which will reveal their ignorance has resulted more than once in loss of all the savings. The man or woman who has accumulated $500 or $1,000 from his salary is usually not in touch with places of safe investment. If to such a possible investor comes a friend or the friend of a friend who knows of a new company just being formed which expects very large profits, the temptation is strong to risk the money in the savings bank without troubling bank officials as to their opinion of the stability of the projected company. Very often such an investment results in loss. The Continent is always glad to make careful inquiry and answer either by mail or through this column questions of any sort concerning investments.

Country Has Large Purchasing Power—According to a published statement, the earnings of Sears, Roebuck and Company, Chicago, during September increased 38 per cent. This compares with an increase of less than 1 per cent for the preceding month over last year and probably indicates that the people of moderate resources throughout the country not only have money to spend but have not been deterred by fear of short returns from their harvest from using their current income.

Somebody Will Get an Elephant—An elephant, together with several lions, two tigers and an assortment of monkeys, snakes and other wild animals, was recently left in the hands of the Central Trust Company of Chicago. The animals were called assets by a circus which was forced into bankruptcy after severe competition on the part of the moving picture shows in various cities.

Take Little Federal Money—It is reported that the banks of the Central West have made arrangements to use only $20,000,000 of the $50,000,000 offered by the secretary of the treasury to assist in moving the crop this fall. This is taken to indicate that the banks have been able to finance the matter themselves.

WELL KNOWN WISCONSIN ELDER DIES

Presbyterians of Wisconsin are lamenting with Madison Christ church the death of James E. Moseley, senior elder, who died Sept. 22 at the age of 84. He had been an elder in the Madison church since 1865. He was one of the best known business men in the city and was a leader among the laymen of the state. For many years he was superintendent of the Sunday school and president of the state Sunday school association. He was one of the founders of Monona Lake Assembly. He held important committee places with synod and General Assembly and in 1867 by a single speech swung General Assembly to decide to go next to Madison. For more than twenty years Christ church has had the budget system with weekly offerings due to the foresight of Mr. Moseley.

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What the Presbyteries Are Doing

Half of Churches Vacant—Holston Presbytery met with the Philadelphia congregation. Rev. W. A. Crozier was elected moderator. Presbytery voted unanimously in favor of union with the Reformed Church. Candidate George Edward White was licensed to preach. Nearly one-half of the churches on the roll are vacant. Presbytery has lost three ministers by death within six months: Elmer B. Waller, William D. Copp and C. W. Duncan.

Elect New Stated Clerk—Niobrara Presbytery met at Elgin, Neb., and elected Rev. H. A. Brown moderator. J. M. Caldwell, D. D., was replaced on the home mission committee, from which he had been removed last April at the request of Dr. W. H. Kearns. Rev. J. B. Burke was elected stated clerk to fill the vacancy caused by the death of Rev. Francis E. Thompson, concerning whom resolution were adopted.

Receives Two Candidates—Westminster Presbytery at Bellevue church, Gap, Pa., elected Rev. T. G. Baxter moderator; heard J. E. Tuttle, D. D., of York in a plea for the increase of devoted men for the ministry; received Robert L. Clark and J. Barclay Simmons under care as candidates for the ministry; arranged for the organization of a church at Kreutz Creek and also at Brickerville; heard an address by Dr. William H. Foulkes.

Favor Church Union—Mahoning Presbytery met in Ellsworth, Ohio. Addresses were delivered by Dr. James H. Snowden of Pittsburg and by Dr. William H. Hudnut of Youngstown. Presbytery voted in favor of the proposed union with the Reformed Church. The every-member canvass was referred to the executive commission. Resolutions were adopted on the death of Rev. James M. Kelley.

Name Committee on Brotherhood—Binghamton Presbytery met at Marathon and chose John Junkin Francis, D. D., moderator. A permanent committee on brotherhood was created and Rev. Carl W. Scovel, chairman of this committee in synod, was appointed chairman. Union with the Reformed Church was approved, provided the present name of the Presbyterian Church in the U. S. A. is not changed.

Plan Evangelistic Services—Edgerton entertained Topeka Presbytery. Newton A. Peck of Kansas City Bethel church was received as a candidate for the ministry. Union with the Reformed Church was indorsed. Three "retreats" were arranged for the third Tuesday of November at Kansas City, Topeka and Clay Center. Arrangements were made to insure evangelistic services during the coming months.

May Organize Church for Foreigners—Chemung Presbytery met with South church in Elmira. A committee was appointed to confer with Steuben Presbytery in the matter of the proposed consolidation of the two presbyteries. Rev. Theodore Halenda of Pittsburg addressed presbytery on the work among foreign-tongued people at Elmira Heights, which he had been investigating during his vacation. The proposed organization of a church for these people was placed in the hands of the mission committee.

Meet in New Church—Solomon Presbytery met in the new church at Ellsworth, Kan., which was dedicated on the Sabbath before. Rev. Martin T. Rainier of Manchester was elected moderator. Plans for union with the Reformed Church and also the support of Assembly's committee on vacancy and supply received favorable action. Henry C. Culbertson, D. D., president of Emporia College, addressed presbytery in behalf of the college. Walter M. Irwin, D. D., superintendent of synodical home missions, addressed presbytery on Kansas home missions.

Install New Pastor—Madison Presbytery met at Kilbourn, Wis. An educational conference was the feature of the first session. Rev. O. E. DeWitt was installed as pastor at an evening service. Rev. H. L. Moore, Rev. G. E. Hunt and Rev. E. C. Henke took part. Presbytery realized $300 from the sale of the property at Verona and the money was turned over to the L. C. Smith home mission fund of synod. Presbytery will ask the board for a Sunday school missionary in connection with the presbytery at LaCrosse. Special addresses were given by Rev. R, A. Carnahan, financial secretary for synod, Rev. Gerritt Verkuyl, superintendent of Sunday schools, and Rev. J. R. Muir, missionary to Tibet.

Will Conduct Evangelistic Campaign—Kansas City Presbytery met in Butler, Mo. Plans were perfected under the leadership of the evangelistic committee to conduct an evangelistic campaign practically throughout the presbytery. The conferences on Christian education, Rev. J. N. McGinley presiding, were unusually helpful. Presidents W. H. Black, D. D., of Missouri Valley College and C. B. Boving, D. D., of Westminster College delivered popular addresses. Presbytery passed resolutions commending Dr. Black for his fidelity as president of the college under trying circumstances and felicitating him on the issue of matters affecting property interests. Resolutions commending the Kansas City Star for its temperance agitation were passed. The overture on union with the Reformed Church was affirmed.

Strong Missionary Spirit Present—Sedalia Presbytery met at Gladstone, Mo., and elected Rev. J. D. Prigmore moderator. A splendid missionary spirit prevailed. Presbytery closed with an inspirational address by Rev. J. R. Burchfield.

Release Pastor After Dedication—Alton Presbytery met in Carlinville, Ill. Rev. R. B. Wilson was chosen moderator. The pastoral relation between Rev. James Hickling and Raymond church was dissolved to take effect Nov. 23, after the dedication of a new church now nearing completion. Rev. Charles A. Killie, representing the Foreign Board, and Dr. W. S. P. Bryan of Chicago, moderator of the synod, made addresses. Assembly's question in reference to union with the Reformed Church was answered in the affirmative.

Receive Three Candidates—Columbus Presbytery at Central church, Columbus, elected J. L. Tait, D. D., moderator. There was an earnest discussion on the best method of reaching and enlisting the whole church in the support of missionary and evangelistic work. F. A. Kirker, Floyd H. McCombs and John Berry were received as candidates for the ministry. Presbytery approved union with the Reformed Church. The movement to secure one full day during the Week of Prayer for temperance was indorsed.

Will Stimulate Evangelism—Lima Presbytery met at Van Wert, Ohio, Rev. W. L. Alexander moderator. A conference on "Quickening the Spiritual Life of Our Churches" proved helpful. Otto Hankammer of Van Wert church was received as a candidate for the ministry. A permanent committee on evangelism, with Rev. D. Evans Jones as chairman, was appointed. Presbytery was divided into four sections with a committee of two, a pastor and an elder in each section, to stimulate evangelism in the churches of the group. A brotherhood meeting and banquet was held with 168 men present.

Discuss Every-Member Canvass—Seattle Presbytery met with Brighton church, Seattle, and discussed the every-member canvass. A strong committee was appointed to push the matter. Every field in the presbytery is manned. Miss Ethel Rhoda has for three months acted as assistant Sunday school missionary in Seattle and Central Washington Presbyteries. She is the only woman the Sunday School Board has ever commissioned. Dr. W. O. Forbes, superintendent of home missions in presbytery, has also superintended the synodical Sunday school work for the past year. He reports the synod thoroughly organized during the year and four new missionaries appointed.

Object to Consolidating Work—Bloomington Presbytery met in Heyworth, Ill., and chose Rev. J. D. Murphy moderator. President William M. Hudson, D. D., addressed presbytery in the interests of Blackburn College. Louis A. Boettiger was received under the care of presbytery. Presbytery did not concur in the plan for the consolidation of home missions, church erection and Sabbath school work in the synod. Union with the Reformed Church was approved. The simultaneous every-member canvass was approved and the executive committee authorized to direct the campaign. Stirring addresses were made at the popular meeting by Rev. F. Scott McBride and Rev. S. W. Findley.

Celebrate 175th Anniversary—New Brunswick Presbytery met in First church, New Brunswick, N. J., where the Presbytery had been constituted on Aug. 8, 1738, and where the centennial of the presbytery had been celebrated in August, 1838. Historical addresses were delivered by Rev. George H. Ingram, stated clerk, and by Professor Frederick W. Loetscher of Princeton Seminary. There were greetings from the moderator of synod, Rev. I. Mench Chambers; from the New Jersey Historical Society, Austin Scott, D. D.; from the Presbyterian Historical Society, Joseph Brown Turner, D. D. The following presbyteries were also represented and offered their well wishes: Philadelphia, Robert Hunter, D. D.; New York, Edward Johnston Russell, D. D.; Westchester, Rev. Thomas C. Straus; Lehigh, Rev. William Robinson; Philadelphia North, Rev. Richard Montgomery; Monmouth, James W. Rogan, D. D.,; Newark, William Y. Chapman, D. D.; Elizabeth, Rev. William Parry; West Jersey, Rev. William V. Louderbough; Morris and Orange, Rev. Joseph G. Symmes; Newton, John C. Clyde, D. D. The committee on men's societies was directed to hold an elders' conference in November. An affirmative answer was given the proposition for an assessment for vacancy and supply.

Sermon by a Judge—Oklahoma Presbytery met at Perry. The retiring moderator, George C. Abernathy of Shawnee, judge of the superior court, gave a scientific and exhaustive discussion of "True Christian Development." Rev. Martin J. Millard was elected moderator. Overture on union with the Reformed Church was affirmed. Addresses were made by Rev. J. Herron Miller, Rev. Frank T. Heatly, Rev. L. W. Cunningham. Captain R. T. Jacob of Oklahoma City conducted a brotherhood conference. Phil C. Baird, D. D., of Oklahoma City gave an account of his recent extensive travels in South America.

Favor Vacancy and Supply Committee—Mattoon Presbytery at Lerna, Ill., elected Rev. Campbell L. MacKay moderator and adopted a constitution for Kemmerer Orphans' Home at Assumption, Ill., under the joint management of Mattoon and Springfield Presbyteries. The every-member campaign was indorsed. The appointment for the General Assembly fund was fixed at 13 cents a member, including the request for a half cent for vacancy and supply. Addresses were delivered by Rev. H. W. White, Rev. W. E. Youtsler, Rev. F. Scott McBride, Rev. C. L. MacKay, Rev. R. F. Cressey. Presbytery voted "Yes" on the union with Reformed Church.

Reports Show There Is Yet Work to Do—Newton Presbytery held its fall meeting at Hackettstown, N. J., in connection with exercises celebrating the 150th anniversary of the organization of the church. Rev. James Ferguson was chosen moderator. A popular meeting in the interests of Christian education was addressed by Mr. Ferguson and Rev. J. N. Wagenhurst of presbytery and by Dr. J. W. Cochran of the Board of Education. Presbytery voted for union with the Reformed Church. The reports on evangelistic work and the boards and other agencies of the church showed cause for thanksgiving and encouragement as to results; yet there was evidently in them all a clear call for more earnest prayer and for larger consecration.

Discuss Many Subjects—Emporia Presbytery met in Cottonwood Falls, Kan. Rev. J. K. Miller was elected moderator. Foreign missions, home missions, Christian education, evangelism and the every-member canvass all were prominent at this meeting. A united committee was appointed to prepare for the every-member canvass next year, and a committee was appointed to arrange for a missionary conference at Emporia in connection with this movement. The committee on foreign missions was authorized to arrange a presbyterial itinerary for a returned missionary in the interest of foreign missions. Emporia College reported an enrollment of 175 in the college department, the largest in its history. The question as to union with Reformed Church was affirmed.

WHERE THE NEWS COMES FROM

In this issue of The Continent—in no sense extraordinary—there is news of religious activities from six countries other than our own, originating in twelve different cities. Excluding the Calendar and Record and the reports from presbyteries there are news items in this issue from twenty-six states of the union concerning seventy-eight different towns and cities. In Calendar and Record sixty-six ministers are mentioned.

NEW CHURCHES IN NEW YORK STATE

Spencer—The corner stone of the new church, Rev. Oliphant Gibbons' pastor, was laid Sept. 19. It is expected that the church will be occupied by Christmas. It will cost $12,000 and takes the place of the frame building which was burned in 1911. The former church lacked four years of having been used a century. All except $2,000 will have been raised by the church officers before the edifice is completed.

Olean—The dedication of First church and the installation of a new pastor, Rev. Harry Burton Boyd, occurred Sept. 21. Services of various kinds were held during the following week. Among those who took part in the unusual combination of exercises were President Stewart of Auburn Seminary, Dr. J. Q. Adams, Rev. W. C. McGarvey, Rev. H. D. Bacon, Rev. H. G. Orvis and Dr. A. V. V. Raymond.

ITEMS FROM VARIOUS STATES

South Dakota—A party of Sunday school workers, including Mrs. Mary Foster Bryner of Chicago, Dr. T. H. Hagen of Huron and I. N. Halliday of the South Dakota Sunday School Association, recently held a series of Sunday school conventions in Hot Spring, Rapid City, Sturgis and Deadwood.

Illinois—Six delegates from each church in place of two as in the past will be expected at the synodical society meeting of the women of Illinois at Oak Park next week. It is hoped in this way to get more of the inspiration of the meetings to local churches. The work among foreigners in Chicago will be specially emphasized in the program.

Fall Conference at Princeton

The fall conference of pastors and others will be held at Princeton Seminary Oct. 13 and 14 Monday evening Dr. J. R. Davies of Philadelphia will speak on the life of Robert M. McCheyne Tuesday will be addresses on the minister as prophet, teacher, preacher, pastor and missionary by Doctors J. O. Boyd, John H. Raven, David J. Burrell, W. Courtland Robinson and Rev. George Sherwood Eddy.

SCHOOL AND COLLEGE

By a vote of 28 to 20 the professors of the University of Kansas have declared in favor of the use of simplified spelling.

Oct. 22 the new graduate college of Princeton and the Cleveland memorial tower will be dedicated. The tower has been erected by national subscription.

To fill the chair of pastoral theology, evidences of Christianity and Biblical antiquities in Lincoln University, left vacant by the resignation of Dr. Robert Laird Stewart, the board of trustees have elected Dr. W. T. L. Kieffer of Milton, Pa.

Albert Lea College, Albert Lea, Minn., has opened for one of the most prosperous years in its history. The work in every department is well in hand under the management of Mrs. Gertrude Kingsland, who is entering upon her new duties as dean.

Illinois College at Jacksonville opened with the largest registration in its history. There is an increase of thirty-six students in the college department as compared with the previous year. During the summer several important improvements were made on the campus and in the buildings.

A qualifying examination for Rhodes scholars from Illinois will be held in the Northwestern University building, Chicago, Oct 14, according to an annuncement by President James of the University of Illinois, chairman of the scholarship committee.

Parsons College, Fairfield, Iowa, opened with an enrollment the largest in the history of the institution with a single exception. The pipe organ for Barhydt Memorial chapel is now being installed. The organ is the gift of Theodore W. Barhydt of Burlington. The endowment campaign for $325,000 is well under way, about $90,000 being already pledged.

Occidental College has started with an enrollment very much larger than ever before; almost 300. The old building was crowded to overflowing, every foot of space being taken when the special guest of the opening morning, John Balcom Shaw, D. D., made the first address to the students. Los Angeles Presbytery was in session in Pasadena and journeyed to the opening exercises.

Blackburn College at Carlinville, Ill., opened this fall with an increase of 150 per cent of new students over last year. The self-help plan that offers young people an opportunity to earn a large part of their college expense has proved attractive to many young people and the problem in another year is going to be how to care for the students who wish to come. The new president, Dr. W. M. Hudson, gave a good part of last year to working out the details of the new plan.

MINISTERIAL OBITUARY

Rev. John F. Sundell died at his home at Lake Mary, Fla., on the night of Sept. 26. He was for years a missionary among the German settlers of the peninsula.

Rev. T. Cunning Beattie, pastor of Garvilia, Cal., church, died at his residence Sept. 23. Mr. Beattie was for many years pastor of the church in Albuquerque, N. M.

Rev. Edward Phillips Payson died of paralysis after a brief illness in Tacoma, Wash., Sept. 22. For forty-six years he had been in the active ministry as chaplain in the civil war and pastor of churches in New England and the middle states. Born in Lyme, Conn., seventy-three years ago, of a family of ministers, he was named after his distinguished uncle, Edward Payson, D. D., who had a fruitful ministry in Portland, Me. His father, Rev. Phillips Payson, educated him until he entered Williston Seminary in preparation for Yale College, where he was graduated in 1861. He completed the course at Union Seminary in 1864. He served as chaplain of 146th New York volunteers till the end of the war. For two years he preached in New York City and then accepted the pastorate of the Congregational church in Kent, Conn. In 1870 he accepted a call to the First Union Presbyterian church in 86th street, New York City, where he remained until 1875. In December of that year he was installed as pastor of First Congregational church, Ansonia, Conn., where he labored until the summer of 1886. He then became pastor of Canal Street church in New York City, and in May, 1894, was made pastor of Grace church, Montclair, N. J., where he finished his labors May, 1910. He was moderator of Newark Presbytery in 1903-4, and was noted for his ability as a sermonizer and his fidelity to the truth. * *

Calendar and Record

Synodical Meetings

Colorado—Colorado Springs First, Oct. 21, 7:30.
Illinois—Decatur, James Millikin University, Oct. 22, 1:30 p. m.
Iowa—Storm Lake, Oct. 21, 7:30 p. m.
New Jersey—Atlantic City Olivet, Oct. 20.
West Virginia—Wheeling Vance Memorial, Oct. 21, 7:30 p. m.
Wisconsin—Waukesha, Oct. 14.

Women's Synodical Societies

Colorado—Colorado Springs First, Oct. 22, 7:30.
Illinois—Oak Park First, Home, Oct. 16; Foreign, Oct. 17.
Indiana—Goshen, Oct. 21.
Iowa—Storm Lake Baptist, Oct. 21, 9 a. m.
Kansas—Atchison, Oct. 28, 8 p. m.
Kentucky—Louisville Fourth Avenue, Oct. 29.
Missouri—Joplin First, Oct. 21, 10 a. m.
New York—Home Mission Society, Auburn Calvary, Oct. 22.
Tennessee—Greenfield, Oct. 22.

Presbytery Meetings

Ardmore—Wynnewood, Oct. 21, 8 p. m.
Cincinnati—St. Bernard, Oct. 20.
Columbia River—Ridgefield, Oct. 13, 3:30 p. m.
Grande Ronde—Portland First, Oct. 14, 1:30 p. m.
Florida—Fort Pierce, Oct. 10, 7:30 p. m.
Idaho—Caldwell First, Oct. 14, 7:30 p. m.
Kendall—Pocatello, Oct. 13, 2 p. m.
Ohio—Youngstown, Oct. 14.
Pueblo—Clorado Springs First, Oct. 20, 2 p. m.
Sacramento—Sacramento, Oct. 13, 7:30 p. m.
Santa Barbara—San Francisco, 920 Sacramento street, Oct. 14.
Southern Oregon—Portland First, Oct. 14, 9:30.
Walla Walla—Stites, Oct. 9, 7:30 p. m.
Wenatchee—Vancouver, Oct. 14, 1 p. m.
Willamette—Albany First, Oct. 13, 2 p. m.

Women's Presbyterial Societies

Morris and Orange—Summit, Oct. 22, 10 a. m.

Ordinations

Larned—W. C. K. Thomson.
Redstone—M. B. Honck.

Resignations

Illinois—Chester: Willard S. Ward; Table Grove: E. J. Bouher.
Iowa—Audubon: A. B. Miller.
Kansas—Ness City: C. W. Kellogg.
Nebraska—Kearney: L. C. McEwen.
New York—Dresden: George Nichols; Spencer: Oliphant Gibbons.
Oregon—Malheur: Samuel Mayne.
Pennsylvania—Milford: C. A. White; Pittsburg Bethel: C. W. Wycoff; Hollidaysburg First: W. S. Miller.
Vermont—Graniteville: George MacArthur.
Wisconsin—Milwaukee Grace: Arthur M. Baker.
Wyoming—Cokeville: Richard Roberts; Orin: G. W. Campbell.

Calls

California—Pasadena Lincoln Avenue: J. R. Pratt, Eagle Rock.
Illinois—McLeansboro: R. L. Vance.
Indiana—Kirklin: H. F. Shier, Edinburg.
Kansas—North Topeka: J. P. Hicks, Fort Worth, Tex.
Michigan—Buchanan: H. F. Shier, Edinburg, Ind., declines; Grand Rapids Trinity: George Korteling, Creston, Iowa.
Minnesota — Roseau: W. E. Beattie; Warren: David Sampson.
Missouri—Bunceton: J. W. Mitchell, Marshall; Tarkio: A. B. Miller, Audubon, Iowa.
New Jersey—Camden: Ray Simons.
New Mexico—Silver City: A. M. Baker, Milwaukee.
New York—Seneca Falls: Dean Edwards; Cato: George Nichols; Lockport Second: S. C. Ferris, Gasport; Ashport and Woodhull: William Sangree; Pulteney: Albert B. Scofield.
Ohio—Bluffton and Rockport: R. C. Townsend.
Oklahoma—Collinsville: O. H. Deever.
Oregon—Union: E. W. Akers, Jacksonville, Ill.
Pennsylvania—Mount Pleasant: J. Edwin Hartman; Pleasant View: M. P. Steele.
Wisconsin—North Bend: W. H. Parry-Jones, Whitehall; Bangor: J. A. Paddock, Stanley.

Installations

Illinois—Rochelle: F. H. Ambrose, Sept. 30; Olney: A. R. Brown, Sept. 30.
Indiana—Kendallville First: M. V. P. Yeaman, Oct. 2.
Iowa—Lenox: N. R. Miles, Oct. 2; Unity: Charles E. Edwards, Sept. 26.
Kansas—Hutchinson Irwin: W. K. C. Thomson, Sept. 24.
Michigan—Mount Pleasant: Joseph H. Green, Sept. 15.
Minnesota—Hibbing: Sears Thompson, Sept. 27.
Missouri—Jefferson City: J. F. Cowling, Sept. 28.
New York—Rochester Westminster: H. H. Barstow, Sept. 30.
Ohio—Plain City: T. L. Rynder, Oct. 21.
South Dakota—Fostoria: E. C. Pires, Oct. 2.
Washington—Tacoma Calvary: C. R. Standt, Sept. 23.

Supplies Arranged

Iowa—California: Harvey Hostetler.
South Dakota—White: Henry Cullen.
Pennsylvania—Philadelphia Forest Grove: Hugh Miller.

Accessions

Pastors are encouraged by knowledge of church growth in various parts of the country. The Continent will be glad to extend the space given to this heading if ministers will report accessions after each communion—a postal will do.

California—San Francisco, 5, Sept. 21, C. S. Tanner.
Idaho—Boise First, 21, Sept. 28, C. L. Chalfant.
Illinois—Rockford group, 45, C. E. Thompson; Chicago Heights, 20, Sept. 28, J. B. Fleming.
Indiana—Kendallville First, 10, Sept. 28, M. V. P. Yeaman.
Missouri—Independence First, 6, Oct. 5, C. C. McGinley; Kansas City Covenant, 4, Sept. 28.
Pennsylvania—Mortonville Doe Run, 14, Sept. 28, Arthur Richards.
Washington—North Yakima First, 15, Sept. 21, O. M. Jones.
Wisconsin—Milwaukee churches: Bethany, 8, W. O. Wallace; Perseverance, 9, R. S. Donaldson; Westminster, 4, E. A. Cutler.

Vacant Pulpits

Iowa—Sioux City and country fields, J. L. Howie, 208 Rustin ave.
Pennsylvania—Milford, William Mitchel clerk.
Wyoming—Four fields. Rev. L. Harold Forde, 2022 Pebrican, Cheyenne; Cokeville; Encampment-Downingtown-Bennett; Orin-Shawnee-Prairie View.

Churches Organized

Oklahoma—Newalla; Tulsa Bullette Memorial; Coalton First.
Pennsylvania—Kreutz Creek, 29 members, Sept. 25.

Necrology

Kapteyn—Grand Rapids, Mich., Sept. 21, William Kapteyn, formerly pastor Tamales, Cal., age 57.

OBITUARY

Death notices will be inserted at the rate of one cent a word. **Payment must be sent with the notice.** Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

Lanman—Rev. Joseph, son of Peter and Catherine (Cook) Lanman, was born April 9, 1840, died at Rochester, Minn., Sept. 11. He was graduated at Yale, class of 1864, had two years of study in Union Theological Seminary, New York, after which he took a third year in Andover, being graduated in 1867. Afterwards he was with intermissions in the ministry of the Presbyterian church: Windham, N. H. (1867-72), ordained there June 2, 1868; Westhampton, Mass., (1873-76); Minneapolis, Minn., (1882-88), where he organized Bethlehem Presbyterian church. He was also pastor of First Presbyterian church, Princeton, Ky., for several years. His last pastorate was St. James, Minn. (1899-1908). At intervals between the settlements mentioned he had preaching engagements at Lynn, Mass., Oakland, Cal., and Newark, Ohio. After resigning in 1908 and in spite of failing health he continued to fill vacant pulpits and do such pastoral services as his strength allowed. He received the degree of Ph. D. from Wooster University in 1893. Dr. Lanman was a diligent student all his life, having an ardent thirst for truth and keen delight in acquisition. He was a faithful preacher, a beloved pastor, a genial friend, a fearless witness, a reverent disciple and he died in trustful expectation of being with the Master whom he so long loved and served, literally entering heaven with prayer.

Randall — The Second Presbyterian church of Cleveland has met with a great loss in the death of Charles Hanford Randall, for twenty-eight years one of its most faithful and esteemed ruling elders. Born in New Milford, Conn., May 2, 1832, he was the oldest son in a family of eight children. When he was 23 years of age he made Cleveland his home, where he resided until called to the better life on Aug. 7 last, aged 81 years. In the early days of the civil war he responded to the call of his country, enlisting in the army in October, 1861, and serving three years in the Army of the Cumberland. Always a patriot, his interest in the affairs of the Grand Army of the Republic was keen to the end. For twenty-seven years as secretary and treasurer of one of Cleveland's prominent industries, his business career was marked by the highest integrity and honor.

But it was in his Christian life and church associations that he will be longest remembered, for these reflected the deepest interests of his mind and soul. In 1868 he was elected to the diaconate in Second church, and in 1885 to the eldership. His high Christian character, his gentle spirit, his knowledge of Christian truth, his fidelity to duty, made him an example to his colleagues in office and to his fellow members in the church which he loved. He had become a Christian and made his profession of faith in 1859 and from that day to the day of his death, like Enoch of old, he "walked with God." No one who knew him ever questioned his consistency as a Christian or his sincerity as a man. For some years before the end came he had been a sufferer, though not prevented from attending church services, but his sufferings were borne with a patience and fortitude which were the outcome of his unfaltering faith in the goodness and love of God. As the end approached the consciousness of the divine presence made his chamber as another Bethel—a house of God.

In November, 1870, Mr. Randall married Cornelia Haskell, who, with one daughter, survives him, blessed with the memory of a beautiful life, a legacy of inestimable value both to them and the church which he served so many years.

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[illegible] $1.00 net. Postpaid $1.25.

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[illegible]ter-Church Federation at Carnegie Hall, New York, in [illegible] and Preparatory Session of the Federal Council. Edite[illegible]ord. 700 pp.
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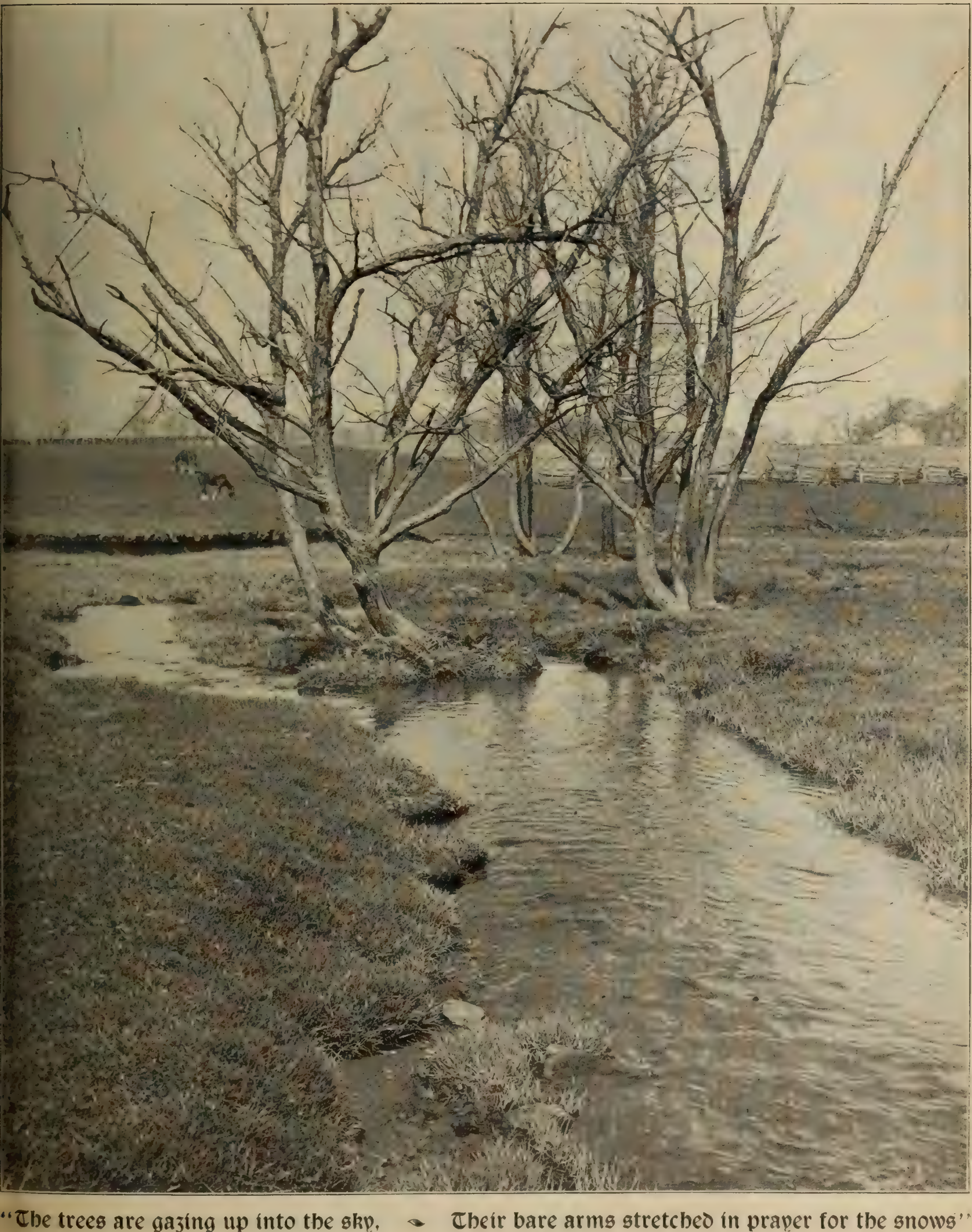

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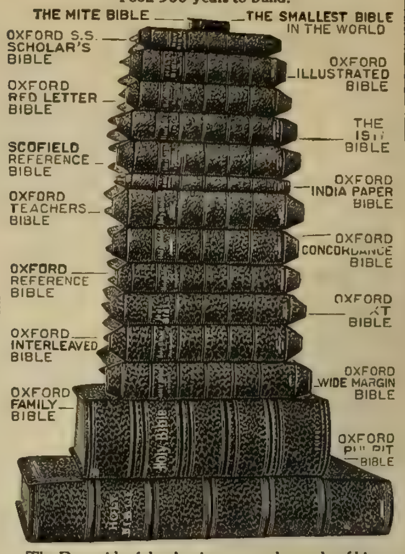

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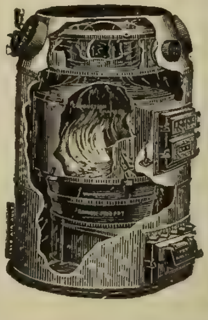

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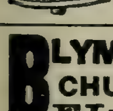

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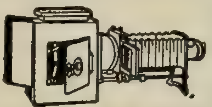

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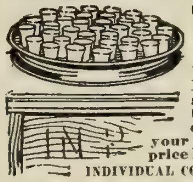

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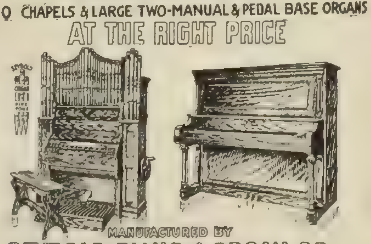

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Judgment of Moab JEREMIAH, 48.

therein: then the men shall cry, and all the inhabitants of the land shall howl.
3 At the ᵇnoise of the stamping of the hoofs of his strong *horses,* at the

B.C. c. 600.
ᵃJudg. 5. 23.
1 Sam. 15. 3, 9.
1 Kin. 20. 42.

10 ᵃCursed *be* he of the LORD ²dec *be* he that keepe from blood.

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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

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The Sin of the Suburbanites

AMERICAN SUBURBAN CHURCHES OUGHT TO BE ASHAMED OF THEMSELVES.

That will do very well for a general statement. There are not many exceptions.

But the suburban churches themselves will wonder why they are not all exceptions to anything and everything shameful.

There is no other sort of locality or circumstances where self-satisfaction flourishes so luxuriantly among church members as in the suburbs of an up-to-date American city.

So it will be extra hard to convey to the minds of suburban church people the stupefying idea that their organizations are probably the most blameworthy of all churches that exist anywhere in the broad land. For they think themselves the Christian elite.

Do they not build splendid churches? Do they not fill their beautiful auditoriums almost to overflowing one Sunday after another—disproving the sneer that suburbanites all spend their Sundays at golf or automobiling? Do they not pay their ministers liberally and treat them royally? And do they not give munificently to the boards of the church and a host of other good causes?

Surely they do. Well, then, what can be the matter with them?

✢

Let us take a square look at the colossal fault that the suburbanites themselves are overlooking—and nearly everybody else as well. Here's their big unrealized failure:

The typical suburban church never does anything really serious to help the Christian life of the city to which it is related. That is the characteristic sin of the American suburbanite—he has forgotten the hole of the pit from which he was digged.

Everybody agrees that ingratitude to parents is an enormous disgrace. And that is close akin to the disgrace of the present-day suburban church.

Such a church has invariably drawn its principal blood of vitality from the downtown churches which flourished so strongly a generation ago, and in most cities those old churches are today fighting for their very existence, wondering how long it is going to be until they shall have to close their doors forever.

And about all this struggle and doubt and sickening fear of oncoming wreck, the suburban church cares only about one-tenth of one per cent more than nothing.

Yet practically every strong man in those suburban pews either owes to the ministration of one of these old-time downtown churches his spiritual birth, or else owes to it welcome, friendship and defense in the days when he first came to the city—days when there was no comfortable suburban home for him, but only a cheap boarding house on a crowded back street.

Still the whole comfortable lot of them pat themselves on the back for the splendid way they keep up their own rich church and never take a thought for the dying old mothers downtown.

Isn't it a fact that they ought to be ashamed of themselves?

✢

If a public speaker has any Jeremiah-turn in him at all, it is always meat and nuts for him to get on the topic of the "retreat of the Protestant churches from the downtown districts of the big cities." A man who can't make a doleful speech on that subject is surely an amateur.

But mighty few of all these abundant lamentations come at the real difficulty. It is usually assumed that the churches which move away from downtown are cravenly running off.

Sometimes, of course, that is true. But ordinary circumstances locate the trouble in quite a different place.

The downtown church can still get people. But it can't carry on work for them because it can't any longer raise the budget which its expensive plant demands.

Its well-to-do members are gone away; its new members are poor. These poor members are none the less worthy in themselves, but they soon find themselves up against a financial problem for the support of an enormous edifice, and when they see they can't manage it, they naturally stand from under.

And that is the trouble that ere long pushes an old church off the edge of the precipice. Or else the church makes haste to slip out of the impossible pinch by "retreating" uptown, as the critical say.

As for any other outcome there is but a single visible hope:

If the suburban churches will do their simple, honest duty by repaying what they owe for their best working strength to the old churches downtown, those churches will be able to stay where they are and continue to declare the gospel in the congested city centers.

Some shifts of course may have to be made to get clear of localities entirely absorbed into business, but in general the tenement and apartment house regions need not be abandoned by Protestant forces if only the suburban congregations will cash up on their obvious spiritual debts.

✢

It may perhaps be responded that suburban congregations always contribute something to "city missions."

But that won't do. The old downtown churches are not city missions. "Old folks at home" can't be decently taken care of out of the poor fund.

Filial love has to be validated by filial interest personally shown. The old mother church down in the center of the city needs not merely such and such a sum of money in an "offering," but it needs the personal help of its suburban sons.

And that living aid can be furnished where there is a will for it. The Continent knows of one example meeting the ideal very closely —the relation of First Oak Park congregation with old Jefferson Park church in Chicago. Jefferson Park has skirted the brink of disaster, but now its day of fear is past. It will not retreat.

Oak Park church has made itself responsible completely for Jefferson Park's life. It will put in not only the necessary money, but as well all necessary work by its own workers.

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It is a short road from the suburbs to the money-making opportunities of the great city. And the city yields to the suburbs a royal tribute—abounding means of ease, comfort and beauty.

It should be just as short a road from the suburbs to the city's opportunities for giving and serving.

Considering what the city does for the average suburbanite, there surely ought to be in his conscience a strong urgency somewhere to make a respectably grateful return.

Or does the suburbanite really think nothing better of his city than of an orange that he can squeeze? Sometimes it looks so.

The World

Fire, Tempest and Death on Midocean

A year and a half after the never-to-be-forgotten wreck of the Titanic comes another notable ocean disaster with far smaller loss of life, but yet attended by an abundance of dramatic and pathetic features in which fire and tempest and the wireless telegraph played the principal parts. The ocean liner Volturno of the Uranium line, with 656 passengers and crew bound from Rotterdam to Halifax and New York, took fire from an explosion in the forward hold and the fire soon proved unconquerable. This was early Thursday morning and while the fire quickly spread the wireless telegraph operator sent out call after call for help. Eleven great ships hastened with all possible speed to the aid of the doomed vessel, but at the time a tremendous gale was raging and when they reached the scene of the disaster—latitude 48 north, longitude 34 west, in mid-Atlantic—they could do nothing for hours because of the fierceness of the storm. The same cause was responsible for the wrecking of half a dozen lifeboats, which were either dashed against the sides of the Volturno or swamped after being launched Repeatedly the sister ships tried to send their small boats to the rescue, but in vain. Finally the wind and wave abated somewhat of their violence and toward daylight Friday morning 521 persons who remained on the Volturno, which was now a floating furnace, were rescued. The number of the dead, either burned or drowned, is estimated at 135. Most of the victims were immigrants of the humbler class seeking new homes in America.

The honor roll of ocean steamers whose captains were good Samaritans for the lost liner, as reported last Monday, was made up of the Carmania, the Kroonland, the Grosser Kuerfest, the Minneapolis, the Rappahannock, La Touraine, the Seydlitz, the New York, the Devonian, the Czar and the Narragansett. The latter was an oil tank steamer and after arrival sprayed oil on the water from lines of hose. This considerably calmed the waves around the stern of the Volturno so that the small boats from the succoring fleet could approach closely enough to work effectively.

Chapters can be written of deeds of heroism and daring and unselfishness and self-sacrifices performed on board the doomed ship and all around her on the waste of waters where scores of victims struggled for life against the angry Atlantic. Human nature was seen at its heroic best, though sad to say it was also displayed at its cowardly worst by many of the Volturno's crew, who, if first reports are to be credited, rushed with wolfish eagerness to the lifeboats, crowding aside women and children.

* *

President Huerta as Dictator; 110 Deputies Arrested

The week opened with Provisional President Huerta the dictator of Mexico. On Friday he forcibly ended the congress by arresting 110 deputies. These deputies had united in signing a protest over the disappearance of one of their number, Senator Dominguez, who had suddenly and mysteriously vanished after delivering a speech in the senate strongly arraigning the Huerta regime. Whether Dominguez was arrested, assassinated or had fled the country was not known. A committee of the chamber of deputies was told that the senator's little son had seen a policeman take his father away from his hotel.

General Huerta issued several proclamations and statements, one of them calling for elections of senators and deputies on October 26, the same date set for the election of a president. In an address to the Mexican people he declared that the imprisoned deputies had shown systematic and implacable hostility to each and all of his acts—in other words, that their attitude was "rebellious." The last act of rebellion consisted in the passage of a resolution to the effect that the deputies would hold the provisional president responsible for their safety and if sufficient protection were not extended them they would transfer their sessions to some place of safety, which Huerta interpreted as a threat to move into the territory of the rebels. Minister Aldape went to the chamber, accompanied by companies of soldiery and police, and demanded in Huerta's behalf that the resolution be withdrawn and this demand not being complied with the arrests followed.

The city of Mexico was stunned by Huerta's coup, but was apparently willing to accept it philosophically, just as all of his many arbitrary acts have been accepted since the fall of Madero. But in the northern part of the country it had a stimulating effect on the rebels, or constitutionalists, as they call themselves. Northern Mexico has begun to resemble the plains of Thrace when the Balkan belligerents were fighting back and forth. The city of Torreon was captured by the revolutionists early last week. Shortly before General Alvirez, the federal commander, was killed and his force of 400 men and battery of artillery annihilated by the notorious General Villa, a former bandit. The revolutionists, of whom General Carranza is chief, claim to control the northern half of Mexico.

Previous to the arrest of the deputies the political situation had become complicated by the religious issue. Foreign Minister Gamboa, the Catholic and administration candidate for president, has been discredited with his principal supporters by the discovery that he is a member of the Masonic order, though he attempted to meet this by saying that he had not been active for many years. There is an intense aversion to Free Masonry wherever Catholicism is dominant in Mexico. The clericals are the only political party having an organization extending throughout the republic, but there is opposition to a political religious party, and before the destruction of the congress there was talk of passing a law against forming a political party with a religious designation.

A warning was delivered to the Mexican capital from Washington, presumably at the suggestion of Special Commissioner John Lind at Vera Cruz, that the imprisoned deputies should be fairly treated. The same sort of warning was sent to Mexico at the time of the arrest of President Madero and his vice president, but failed to save them from assassination.

* *

Yuan Inaugurated President of China

China now has a president, duly elected and installed. Provisional President Yuan Shih Kai dropped the word "provisional" from his title last Friday when he was inaugurated, with elaborate military pomp and ceremony, at the palace of the Ming dynasty in the once "Forbidden City" portion of Peking. The inauguration took place only a few days after his election by the two houses of parliament. His term of office is five years and he is eligible for re-election to one more term only. The new constitution of the republic has not yet been completed, however, the election being hastened by threatening conditions prevailing in Mongolia and throughout the country.

An untoward incident showing the treachery still prevailing was the arrest of one Chen, chief of the Peking mounted police, as an assassin. According to the Associated Press Chen confessed he had been bribed by Southern rebels to kill Yuan as the latter was taking the oath of office.

October 10, inauguration day, was the second anniversary of the outbreak of the rebellion which resulted in the overthrow of the Manchus. A representative of the deposed emperor, Prince Pu Lun, read a message of congratulation from the former sovereign and members of the diplomatic corps extended felicitations. The new president made an inaugural address which is described as masterly. Modernization and progress, without too rapid transition from the old to the new, was the keynote. He spoke cordially of education and science and of the need of foreign talent and capital, pertinently remarking that China was like a man possessed of buried treasure who yet complains of poverty.

"The source of the law," said the Chinese executive, "is the virtue and morality of the people. A representative government is one which gathers the opinions of citizens into a complete legal system observed by all. In a republic abiding by the law becomes a habit like eating and sleeping."

General Li Yuen Heng, who has been provisional vice president, was elected vice president. He has been both a sailor and a soldier and took an active part in the military operations of the revolution. He has been governor of an important province and he received one-third as many votes for the presidency as did Yuan—to whom he is said to be unswervingly loyal.

China's Great Man Facing Great Problems

Yuan Shih Kai's career, particularly since 1911, has demonstrated apparently beyond cavil that he is the greatest man of the East and one of the greatest of contemporary soldiers and statesmen. Since he became provisional president, March 10, 1912, the Chinese republic has been confronted by one crisis after another, and its existence and comparative stability today speak volumes for the firm hand of the man at the helm. Certain observers are not yet fully satisfied as to Yuan's absolute integrity and single minded patriotism, but all doubt has disappeared as to his strength of arm, his breadth of vision and his keen understanding of China's foreign and domestic problems. Yuan has accomplished his ends; he has kept the unwieldy ship of state afloat during a troublous period, and for this he is praised. But let him heed the mistakes of Porfirio Diaz of Mexico, say China's well wishers.

A close quarters opinion of Yuan is furnished by The North China Herald, a British publication without partisan bias. Just after the recent insurrection the Shanghai editor wrote: "It can scarcely be disputed that the president has given proof of a far higher intelligence than any of his colleagues or adversaries; and for that reason, bearing in mind with what strategy the rebellion has been anticipated and overcome, the great mass of the people are well disposed to trust him further still. With equal reason, we believe, it has been urged that the foreign powers should support him, not only by tacit acquiescence but by active help. May it not equally well be argued that the government, which has shown that it can overcome, may yet prove, if freed from financial cares, that it can also rule?"

Whether President Yuan's financial success will equal his military and disciplinary achievements remains to be seen. The "six-power group" of powers formed to loan money to China was reduced to five after the United States withdrew, and a few days ago it was announced that the British government would no longer support the quintuple group. The Chinese government was supposed to deal with no one outside this circle—England, France, Germany, Russia and Japan—and the five powers were to act as a unit, but a Belgian syndicate was recently granted two railroad concessions, seemingly with secret French and Russian approval. The breaking up of the international agreement will lead to a general scramble for concessions and an attempted revival of the "spheres of influence" which would pave the way for an eventual partition of China. A German firm has already made a hard bargain for eighteen torpedo boats and a $7,000,000 loan in addition. Meanwhile the Chinese government will be tempted to borrow money from all corners in exchange for valuable concessions, and bankruptcy and foreign intervention might easily follow.

Americans will be interested, first, in seeing what headway their countrymen can make in China against the commercial competition of other foreigners with official backing, and second, in noting whether Yuan's grip on the situation remains cool and steady in the face of uneasiness within and pressure from without.

* *

Bankers' Convention and the Currency Bill

Seldom have the bankers of the country been more concerned with problems of national moment than during the pendency of the currency legislation which has taken form in the Owen-Glass bill now before the United States senate committee. At the annual convention of the American Bankers' Association at Boston last week hours of discussion were devoted to the bill and to questions related to it. The assembled bankers agreed that Congress and the administration were to be commended for the efforts being made to reform the present banking and currency system, but the principal portions of the proposed law were condemned in positive fashion. The bill was objected to because investment in the stock of the federal reserve banks is made compulsory instead of optional, each national bank being compelled to subscribe one-fifth of its capital stock; this is to be taken over and placed under the control of the federal reserve board, in which the banks are to have only a slight representation. The bankers say they fear "political domination and incompetent management," though they will be glad to see commercial paper made a basis for bank notes.

Three bankers among the 2,000 at the Boston convention defended the administration bill, and one of the trio, ex-Congressman McRae of Arkansas, told his fellow delegates that the question at stake is: "Shall the bankers of the United States control the currency of the country or shall the government of the United States control it?" "We should" was the answer from hundreds of voices.

That even the bankers are not always accurate forecasters was proved by the decision of the savings bank section of the association to abandon their opposition to the postal savings bank system. A report delivered at Boston showed that the savings banks have not suffered appreciably by the introduction of the postal savings bank idea. A few years ago the bankers cried "socialism" when the system was urged.

Meanwhile the senate committee has been continuing its public hearings and has brought out testimony favorable and unfavorable to the bill. All the pressure that can be diplomatically exerted by the White House is said to be on the side of speedily ending the hearings and passing the bill. President Wilson, however, took particular pains last week definitely to deny that he had called certain senators "rebels" because they were opposing his plans for currency reform.

The weight of newspaper opinion appears to be in favor of taking a step forward immediately, even though it be of an experimental nature.

Religious World

Episcopalians Begin Legislative Sessions

The triennial General Convention of the Protestant Episcopal Church, which will continue its sessions three weeks in October, was inaugurated by an impressive communion service celebrated in the great cathedral of St. John the Divine with all the ritualistic pomp that the book of common prayer permits. More than 100 bishops of the church marched in solemn procession from the synod hall adjacent to the cathedral to the steps of the cathedral's high altar. The sacrament was celebrated by Bishop Daniel S. Tuttle of Missouri, the venerable senior of the Episcopal body. The preacher was Bishop William Lawrence of Massachusetts, whose text was "This is the victory that overcometh the world, even our faith."

In the afternoon the two houses of General Convention met in the old and new synod halls on the cathedral grounds—the bishops in the former and the deputies in the latter. The house of deputies comprises equal numbers of clergymen and laymen, four from each of the eighty-eight dioceses in the country. The first business in order with the deputies was the election of a president, and this brought on a distinct issue between high churchmen and low churchmen. The former nominated Dr. William T. Manning of Trinity church in New York, and the latter Dr. Alexander Mann, successor of Phillips Brooks in Trinity church, Boston. On division the low churchmen won by a margin of sixteen votes. Dr. Mann was elected by 258 ballots as against 242 cast for Dr. Manning, Twenty votes were cast by deputies who favored a lay president for Joseph Packard of Baltimore.

On the first item of business, however, which the deputies took up, what has been commonly regarded as the high church view prevailed. This was a proposition which had come over from the Cincinnati convention of 1910, providing for the choice of the presiding bishop of the church by election. At present the presiding bishop succeeds to that position by seniority, and the result is that he is always a man of great age and usually of serious infirmity. The advantage of choosing a younger and more active leader for these responsibilities seems obvious, but some of the low churchmen have felt that the innovation might be a first step toward an archbishopric, which high churchmen want and low churchmen fear. However, the practical advantages of the change appeared after vigorous debate to prevail over the theoretical objections, and the amendment of the canons was finally carried by an overwhelming majority.

While the General Convention bodies were in session in the synod halls, the Woman's Auxiliary of the Board of Missions held a thank-offering service in the cathedral, and, according to their custom, presented at the altar the collections of their local societies for the past three years. The amount received in the plates passed through the congregation amounted to something over $300,000.

* *

Japan Fails at Last to Do Honest Justice

On October 9 the long awaited decision of the supreme court of Korea on the conspiracy charges against Baron Yun Chi Ho and his five convicted fellow prisoners was announced and greatly to the disappointment of the missionary friends of the accused it proved to be, instead of hoped-for acquittal, a confirmation of the sentences of six years' imprisonment on all of the defendants. The information thus far at hand is confined to cable messages entirely and does not disclose the argument with which the court sustained its findings beyond the declaration that the torture complaints were not permitted to invalidate the testimony of Im Chi Chong's butler, on whose testimony the conviction of the prisoners is ostensibly based.

But neither this nor any other similar plea can remove the stigma of insincerity left resting on the Japanese judges who have rendered this final decision in such grossly irrational contrast to their former findings when the case of Baron Yun and his compatriots came to them on first appeal last spring. At that time the supreme court remanded all six defendants with the statement that the evidence certified by the court of appeals was insufficient to maintain the charges laid against them. It was supposed that this would put the Japanese police to the task of developing new testimony, but when the second trial came on in the appellate court not a syllable of new evidence was presented. The case was retried on identically the old showing, and on that record was once more appealed.

But the supreme judges, instead of standing, as incorruptible jurists must have stood, on the ground of the former findings, have executed a most humiliating reversal of their own verdict and now condemn men on testimony which they had before declared of insufficient force. The confession that Japanese justice is totally undependable for the protection of the nation's colonial subjects is therefore written down in characters that the whole world can read on the official records of its judiciary. The case is, in fact, so transparent that no observer can possibly be unsophisticated enough to suppose that this action of the supreme court is sincere judicial opinion. It is instead self-evidently the arbitrary determination of the Japanese colonial government in Korea, imposed upon a court which is not in position to defend its own integrity or independence.

Authorities very near to Count Terauchi himself have claimed for him the credit of releasing the ninety-nine prisoners whom the court of appeals set free, and have rebuked the missionaries for not acknowledging gratitude to him for his clemency. It is only the fair corollary of this claim in Terauchi's behalf for Christendom now to hold him responsible for the gross injustice of sending to prison six men against whom, by the affirmation of his own highest court, there is no convincing evidence. Japan stands indeed at the end of these conspiracy trials in somewhat better position than if it had sentenced the whole 105 found guilty in the lower court, but it has none the less distinctly failed to convince civilized humanity of any fundamental adherence to the principles of discriminating and exact justice. There is but one chance for Japan to eradicate this dishonorable stain, and that is the early exercise of imperial clemency toward the unhappy victims of Terauchi's ruthless police policy.

Judge Watanabe, the famous Christian chief justice of Korea, sits in civil cases only, and has had no part in rendering either decision on this charge of conspiracy.

Russian Instigation of Religious Hate

The infatuated intolerance of the Russian government in religious matters is luridly revealed again by the monstrous prosecution which is being crowded with all the force of the imperial bureaucracy against Mendel Beiliss, a Jewish citizen of Kiev, known among his neighbors as a quiet and peaceable laborer in a brickyard. The charge against Beiliss is that he murdered a boy named Yushinsky, son of an orthodox Christian family, whose body was found in a case near that city. The chief of the city detective force in Kiev investigated the murder and reported to the government that it was probably the work of a gang of criminals whose secrets the boy was supposed to be about to reveal. But the government had already seen the opportunity of fomenting anti-Jewish feeling among ignorant peasants and bigoted church people, by making out the case to be a "ritual sacrifice" of a sort which, according to gross Russian superstition, the Jews are accustomed to commit in order to mingle Christian blood with some of their feasts. The detective, therefore, who reported the Jews innocent, was sentenced to prison for a year, and with this honest officer thus out of the way the prosecution of Beiliss on the murder charge is being forced with every sign of a determination to convict him, whatever the evidence and despite the fact that all intelligent authorities, Christian as well as Jewish, declare "ritual sacrifice" an utterly imaginary crime.

The opening of the trial showed a close parallel between the attitude of Russian judicial officers and the methods of the Japanese court of first instance trying Korean suspects in Seoul. For one thing, counsel appearing for Beiliss complained at the outset that he had not been able to consult with his client, and the judges, after retiring to consider a protest which in any civilized tribunal would have met instant satisfaction, grudgingly granted that the lawyer might see the defendant "in cases of extreme urgency." All in all, every aspect of the case indicates the deliberate purpose of Russian executive and police authorities to exasperate the so-called Christian population of Kiev to the point of rising to massacre their Jewish neighbors in another such "pogrom" as turned the world heartsick ten years ago at Kishinev.

Religious Liberty Advances in South America

Peru finally joins the enlightened nations of the world in establishing by constitutional law the prerogative of free religious worship for all citizens. The influence of the papacy on the South American republics has required of liberal-minded citizens in all of them a tremendous struggle to achieve the right of religious liberty which is regarded as fundamental to civilization everywhere else in the world save in Russia. Brazil first led the way in shaking off exclusive Romanist pretensions and in disestablishing the Roman church, and gradually one by one the other republics are following at least to the extent of repealing the clauses of their constitutions which forbid Protestant worship. Early in October such a constitutional amendment was adopted in Peru by a vote of sixty-six to four in the national chamber of deputies. The measure had previously passed the senate.

This action, however, rather confirms than changes the public practice, for as in other South American countries, Protestant churches and schools have been tolerated in the principal centers of Peru in spite of constitutional prohibition. In fact, a decision of Peru's supreme court virtually invalidated this intolerant section of the national constitution fifteen years ago by liberating a Methodist minister who had been arrested for preaching in Peru.

A Call to the Church to Prayer

Moderator Stone and Stated Clerk Roberts have just issued a call for a year of prayer, addressed to the ministers and members of the Presbyterian Church in the United States of America, as follows:

> By the authority of the General Assembly of 1913, and in the name of its committee on Christian life and work, we address you, largely in terms already approved by the Assembly, with reference to the subject of united prayer for the blessing of God upon the work of the church.
>
> The first call for united prayer came from the Lord Jesus himself, in the words, "Depart not from Jerusalem, but wait for the promise of the Father."
>
> We know what that waiting meant, and we know its results. Out of that waiting came Pentecost and all its products—a newborn church with all its conflicts and all its victories during nineteen centuries. As from Christ, so from Paul, from the fathers, from the reformers, from Luther, from Calvin, from Knox, from Wesley, Whitefield and the Tennents, from Jonathan Edwards, from the evangelists and the missionaries of all lands and all ages, have come through the years appeals for the united prayers of Christians for "prayer—more prayer." As these calls were heeded, came revivals and reformations, past and present.
>
> Today God's church needs more and greater revivals, more complete and permanent reformations. To that end, in this twentieth century, God's church needs for its work that supreme and paramount blessing which can come only from the Triune God himself—a worldwide outpouring of the Holy Ghost. We believe the Heavenly Father waits to send his own promised Spirit in his own world-embracing way, and that the Lord Christ has the residue of the Spirit, and is waiting, willing, eager, to shed this forth as at Pentecost.
>
> We know that prayer from the human side is the dynamic of Christian life and work, the potent force of evangelism and missions. Without prayer, organizations, offerings, enthusiasms, labors, sacrifices, training, learning, skill, are powerless. Victory—real, permanent—comes not by might, nor by power, but by the Spirit, given in answer to prayer. The Lord Jesus Christ has promised that all the resources of the Godhead shall respond to his people's prayers. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do." Christ stands with all the forces of omnipotence to aid his people, pleading in his name and for his sake, that they may promote his glory in the salvation of man.
>
> There is additional assurance given to united prayer, in Matthew 18:19: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." What may we not hope, therefore, when all earth's believing millions shall agree in prayer? To God's church now comes the challenge, "Ye have not because ye ask not."
>
> The General Assembly therefore, with humble dependence upon God in Christ, calls upon you in each of your congregations to engage in a year of intercession, beginning with October, 1913, for the outpouring of the Holy Spirit upon all Christians throughout the world, in both home and foreign fields, in all their present and varied needs. Especially is the call addressed to all synods, presbyteries and church sessions, to fill the year beginning October, 1913, so far as possible with prayer, especially for the speedy evangelization of the world as divinely promised, "It shall come to pass in the last days, saith God, that I will pour out my spirit upon all flesh."
>
> Let us therefore with one accord give ourselves to united prayer, making "supplications, prayers, intercessions, and giving of thanks, for all men."

Editorial

The Value of the "Tough" Book

WE HAVE reason to know that it is the custom of some of our strongest preachers to keep on hand in their studies some piece of hard reading or some phase of difficult study to which they hold themselves as part of their discipline. They speak of it as their "tough" book or their heavy task in the midst of the much else which they have to do.

Volumes of sermons by the best preachers living and dead, and devotional essays, are well enough in their way, and they doubtless enrich the preaching of any man. But they do not furnish fiber or sinew for a preacher. He has to look elsewhere for that if he gets it at all. It is always interesting to visit the libraries of the men who are making the church history of the day. They have their share of devotional and similar works, but they have other shelves which some libraries greatly lack—shelves where are the hard books, the heavy tasks, the "tough" volumes.

This habit of the heavy work explains what amazes some busy pastors when they see the output of other men as busy as themselves. "How can they do it?" they exclaim. "We are so busy, and we never have time for any of these things; we have all we can do to get our two sermons ready; and here is a man who publishes a volume of real learning." Well, there may be many reasons, but this is one of them—he has been at it for years. It is fairly incredible that Dr. Storrs could have been a city pastor when he wrote his Bernard of Clairvaux, or that Dr. Forrest could have been a pastor when he wrote his "Christ of History and Experience," or that David Smith was a country pastor when he wrote "The Days of His Flesh." And it is certain that other men could not have done any of those things. But it is a perfectly familiar fact that these were men who kept their task on hand, even while they were doing the other and more common tasks which occupy all ministers.

There is no better safeguard against the bad habit of intellectual browsing and the worse habit of cramming for particular sermons than the keeping on hand of something tough enough to drive one. It is delightful to browse in a library, and it is often helpful, but the habit is ruinous. A minister goes to his study to work, and he needs to keep some real work on hand. It is this kind that puts edge on one's mind. All the better if the tough book is one that makes rebellion and debate within one's self. It is always easy to read a book with which one agrees; the others are the ones that serve one best. We know a minister whose habit is to mark the margins of his books in this fashion: A mere check means that the passage is worth looking over again; a straight line down the edge means that he agrees with the passage and likes the way it is put; a waving line down the edge means that he does not agree with it. He says that sermons come more frequently out of the wave lines than out of the straight ones.

Then this harder work keeps one alive to the greatness of the gospel. It hints at depths which have not yet been explored; at heights which the people have not reached, but to which they may be led; at new fields of thought which will make preaching fresh.

Such work may take many forms. It might be a big bit of exegesis, which makes a man brush up his Greek or Hebrew, or at least worm the meaning out of hard passages by dint of real work. He will not be preparing an expository series; he will simply be getting new light on the whole section which he is studying. Or he may take a great subject and spend his best hours on it—a subject like the atonement or the person of Christ or comparative religion—not because he means to preach about it but because he wants to master it. He will read all around it, and dig through it, and live with it, and be sorry to leave it and glad to get back to it. Or it will be a good hard book in the philosophy of his faith, like either of the Fairbairn books or this new series of lectures by Professor Josiah Royce which he calls "The Problem of Christianity," worth the while of anybody.

This is not a counsel of perfection. Real men are doing this and gaining pulpit strength out of it. Unless one does something of the kind he readily comes to the place where he does not know how to do really hard work with his mind, and then it is easy to find good reasons for not doing it. The place of such work cannot be taken by some attractive fad, which will absorb time and strength and yield nothing. It must be something worth a grown man's while, and if it is worth his while, he will find himself drawn to it and held to it. From it he will come away day by day stronger for the current task of the pulpit and of the parish.

Failing to See the Soul in Prison Convicts

The week which Thomas Mott Osborne, a distinguished citizen of Auburn, New York, spent in the cells of the state penitentiary in his home town bid fair to make of him a forcible leader in penal reform. The whole period of his self-assumed imprisonment Mr. Osborne spent under the strictest regime enforced on the most hardened of criminals, for the warden accepted the stipulation that no favors should be granted the masquerade convict. Mr. Osborne, toward the end of his week, even refused to work, so that he might be thrust into the dark dungeon where rebellious inmates are disciplined. Thus he had in brief the complete experience of a lawbreaker under punishment, and may now discuss American penal practice from that standpoint which the trained scientist considers so enviable—firsthand knowledge. Probably no citizen of equal public standing ever came at the question through all this experience before.

And Mr. Osborne proves himself a man of both head-discernment and heart-discernment in the criticism which he formulates first out of his extraordinary inlook into the prison system. He is no sensationalist. He does not offer the cheap objections to physical conditions which are so easy to say and easy to be scattered broadcast in the public prints. Mr. Osborne is not surprised that prison is no pleasant place; he is thankful enough on the physical side to find it clean and its food eatable. But his thoughtful observation goes deeper. It is the moral temper of the law's methods of punishment that concerns him. He says that the law seems to have forgotten that is is imprisoning persons; it proceeds as if it were imprisoning brute beasts merely, from whom society can be protected after their release only if during incarceration their spirits can by harshness be cowed down in a trembling fear too craven to repeat the old offense.

The opposite means of building up a man's will and individuality, so that he shall feel himself able to serve society instead of preying on it, has secured some foothold in certain reformatories for first criminals. But it is hardly countenanced anywhere as yet in the regular type of state's prisons. In these prisons there are no doubt many gross offenders confined in whom the creation of a personality favorable to right living may indeed seem hopeless. But even they are entitled to the test of some appeal that will enlist their manhood if perchance there remain fragments of it to be enlisted. Undoubtedly Mr. Osborne has struck the fundamental line of objection to American conceptions of legal punishment, and the reiteration and continuing emphasis of his persuasion will be a civic message of its highest worth not only to his own state but to all American commonwealths.

* * *

Campaigns That Go Very Well Together

It is rather likely that some ministers and elders have imagined a double-barreled shotgun pointed at them when they found themselves requested to entertain in their churches both the "united missionary campaign" and the "China emergency campaign." Doubtless this has seemed to be "doing it a little strong." And unquestionably it would have been easier to have the two undertakings a little more widely distributed. But China's exigency—the mighty crisis of national life on which the character of centuries is turning in the Orient—won't be postponed for convenience' sake. And since the church did not provide in last year's canvass sufficient funds to meet necessities for the urgent missionary advance in China, it has only itself to complain of if the prolongation of the effort seems tedious.

The supply of this need is too absolute a duty to abandon until it is done. Pending the completion of it, the united missionary campaign must make allowance for such measures as will fill full the cup of the China demand. The objects of the "U. M. C." are such as can be pressed any time; an every-member canvass is as feasible in 1915 as in 1913. But more missionaries must be sent to China forthwith or pressing opportunities there will pass unimproved. The present plastic hour of transition will quickly harden in one or another fixed form again. That is the logic for pushing collections in behalf of the emergency fund throughout the coming winter, no matter what else may be elbowed off.

Nevertheless, many virtues spring from necessity, and the necessity of operating the united missionary campaign and the China emergency campaign side by side is producing virtues of adjustment which show that promoting a permanent method and gathering a special fund are efforts not incompatible. The two work together beautifully where there is a disposition to try both rather than a disposition to growl at the supposed conflict between them. Thus in one city the united missionary campaign having engendered a hearty desire to do something definite, the China emergency campaign was immediately brought on by the local committee because it afforded opportunely the chance of something definite to do. The support of a new worker in the live Orient was quickly assured. In another city the speakers of the China team were put in as the foreign mission speakers for Presbyterians in the united missionary campaign. In these and other ways the two enterprises may be dovetailed into each other if only it is not assumed at first hearing of them that they must be antagonistic.

In fact, to revert to the figure of speech introducing "these few feeble remarks," the united missionary campaign and the China emergency campaign will prove, if intelligently dealt with, not two barrels of a shotgun to hold the churches up, but twin sets of wheels to help the churches on.

Samples of Originality Learned in Africa

That Dan Crawford, the African missionary, never thinks in the ruts that other people use for their thinking is illustrated in the answer he made to a cabinet minister in England, who asked what most impressed him when he came back to civilization after nearly twenty-five years in the long grass of Africa. Of course the politician expected mention of some of the marvelous new inventions of the last quarter century. But Crawford was looking a different way entirely. He told the cabinet minister that the biggest change he saw was the loss of the English smile. Then he referred his questioner to Herbert Spencer's chapter on the psychology of a smile, and summed it up for him in the epigram, "Nothing on four legs ever smiled." "What shall it profit a man if he gain the whole world and lose his smile?" asked Crawford, declaring in the same breath, "The smile is the flag of the soul." Therefore, he argued, when the smile is gone, the soul must be absent or asleep—which was the missionary's way of condemning England for its strenuous materialism. Surely America needs the lesson just as seriously.

Mr. Crawford, however, takes no credit to himself for his startlingly unusual way of looking at everyday affairs. He says he learned it from the Africans. As he was coming out of Africa he brought a party of his native friends with him to the "rail head," and while they watched the locomotives and steam cars he was himself beguiled into the European habit of boasting of the achievements of modern science. He told his black comrades all about automobiles, submarines, aeroplanes and wireless telegraphy. But they listened very decidedly unimpressed. When he had finished the tale of scientific miracles the spokesman of the group of Africans "punctured the missionary's tire with a bang," as Crawford himself expresses it. The solemn word which the negro sage spoke was simply, "To be better off is not to be better."

This, says Mr. Crawford, was the last word he heard in Africa and it is ringing in his ears yet as a message which he feels commissioned to repeat to white civilization in his present lecturing tour.

Wanted—A Reputation for Church Democracy

An outsider perhaps can hardly express the sympathy without offense, but right-minded men must feel sympathy with the influential Episcopalian clergymen who gathered just in advance of their General Convention to lament the repute of their denomination as a church of the aristocracy. They have indeed sensed the public's usual estimate of Episcopalianism, and they are keenly right in deeming it a severe reproach. It is all the worse because this opinion is not wholly an external opinion but the judgment also of many poor people within the bounds of the church itself.

A poverty-stricken woman distracted with the problem of a dissipated son was advised to appeal to her rector for counsel and aid. Though herself passionately devoted to the Episcopalian communion, with which she had been identified from girlhood, she shook her head at this impracticable idea, saying, "Our clergymen are not interested in such matters." A more stupendous indictment against Christian ministers could not be imagined. And the words were extra significant because they were spoken as a mere reflection of experience without purpose to criticise and in a simplicity which apparently did not appreciate the discredit of the fact alleged. Whatever an aroused Episcopalian clergy can do to turn away this reproach from themselves and their ecclesiastical associations, will be a blessing to all American churches, none of which are wholly guiltless of paying more heed to the rich and strong than to the poor and misguided. Surely the Presbyterian Church is not the least of all sinners in this respect, and it will be blessed by the grace of any real movement toward a real Christian democracy—a democracy wherein the highest boast of the church may become one with the crowning joy of its Lord: "The poor have good tidings preached to them."

—It's a wonder that Roman Catholic leaders don't manage to get their representative weekly newspapers into the control of men of brains. Take this priest Phelan, for example, who edits The Western Watchman in St. Louis. In a late issue he prints one of his own sermons wherein he rashly includes the following arrant assertions: "Luther announced the principle that religion was a thing of the mind; practice, moral activity, works, all that had nothing to do with religion. In other words, the greatest saint in the world might be a moral leper, and the lower morally he was, the higher spiritually he could be. . . . The aphorism of Luther's teaching was: Believe strongly and do not be afraid to commit sin." Now of such nonsense as this, mere meanness is not sufficient explanation. A man might be the meanest sort that ever happened, and yet with any moiety of sense, he would know better than to indulge in this absurd lying. The simplest of Phelan's parishioners can look round them and see that the thing he says is not true of Protestantism. If he were less than hopelessly silly, therefore, he would have more sense than to talk in this incredible style to even the most bigoted of his church people.

—In years past The Continent has been often advised by gracious friends that its popularity would be increased if instead of the present proportions of its pages it adopted the "magazine form." But the advice will scarcely be longer repeated, even though these kind counselors are still inclined to favor a page of less amplitude. For the term "magazine form" has lost its usefulness; today nobody can tell what it means. And some of the very periodicals which have been long cited as proof of the advantage of a smaller shape are now appearing in a size which approaches, if it cannot be said to approximate, the size the church papers of the United States have maintained for many years past—The Continent among them. The latest to desert the older "magazine form" is the stanch old Independent. And the astonishing typographical improvement wrought in the change will hardly be denied by the most confirmed advocate of book-sized pages for periodical publications. The Independent has never failed to print reading worth reading, but in its new dress perusal will be a double pleasure—the delight to the mind enhanced by the eye's delight in letter-press and illustrations alluringly bright and airy.

—The Catholic Citizen of Milwaukee is the most candid of the newspapers representing Romanism in this country. At present it is running a series of exceedingly frank editorials on "Our Biggest Catholic Question." It explains its meaning thus: "During the past fifteen years an army of 3,000,000 Italian immigrants have been arriving on our shores. This reenforcement should naturally go to the Catholic element. As a matter of fact, most of it has gone to the non-church-going element, and many thousands to the Protestant element. This situation constitutes our biggest Catholic question." Those Protestants who believe that Catholicism is victoriously sweeping everything before it in this country cherish a delusion which well informed Catholics themselves do not share. But discomfiture of Romanism is small joy to Protestants so long as it continues true, as The Catholic Citizen reveals, that the most of Rome's losses among the Italians and among other immigrants are losses not to a better religion but to complete irreligion. This is a point at which honest Catholic and honest Protestant can meet in a common anxiety.

—At their last national congress some shrewd individual slipped past the Daughters of the American Revolution a paper advocating the restoration of beer selling to the canteens at the army posts. In the minutes of their proceedings this resolution is recorded as an action of the convention, but hardly anybody seems to remember just when it was adopted. It was rushed through somewhere in the confusion of the convention. Concerning these strange circumstances, William H. Anderson of Baltimore has been in correspondence with chapter regents throughout the country. He has been asking if they really are content to have their great patriotic organization parade as favorable to the beer business. Many have replied saying they propose to protest at the next national gathering. There seems to be a good prospect that the brewers will lose this sneaked-through indorsement—and perhaps get some publicity on the other side which they will not enjoy.

Jots and Tittles

—The sincerity of the Christian who loses his religion may be determined by the sort of reward he offers for its recovery.

—The more commandments one has the more he is inclined to pass them about among his neighbors.

—The Lord elects no man to salvation who declines in advance to be a candidate.

DR. JOWETT'S MESSAGE

Through the One Door

"I AM THE DOOR." The door into what? Into everything where we ought to go. Into every place where we ought to live. The door into the central rooms of everything. The way into the holy place is not through the synagogue, but through the Christ; not through an organization, but through the Christ; not through an ecclesiastical fellowship or through any mode of ecclesiastical procedure, or through any man-directed discipline, but through the Christ.

Christ Jesus is the door into the holy and blessed life of God. Through him we enter into that sacred life of which holiness is the light and love is the atmosphere and peace is the bond of communion. He is therefore the door from the wilderness of guilt into the rich pastures of grace. Men are impelled by the urgency of their own experiences when they compare the realm of guilt to a wilderness. The wilderness is the roaming ground of fears. It is peopled by haunting presences. It is filled with weird specters and affrighting sounds. It is the abode of a strange dread.

Sin's Deluding and Wearisome Desert

The wilderness is also the home of the mirage, deluding the eyes with the likeness of fresh water lakes, with seeming waters where weary pilgrims can quench their thirst. And the wilderness is the home of monotony; "sand, sand, sand, and still sand, and sand again." All these features of the wilderness have their analogies in lives that are imprisoned in the realm of guilt. There is the mirage of constant disappointment; some refreshment gleams before the guilt-stricken, but turns out to be sand. Some oasis shines in the prospect, where the burden may be left behind, but the vision of restful palm trees unfolds itself as burning sand. And is there anything more monotonous than the life that is laden with guilt? Guilt turns the feast into barrenness and poisons all the springs of joy. And most certainly the guilt-ridden are the victims of nameless fears.

What way is there out of this wilderness? It is no good telling a man to ignore it and forget it; it is no use advising a man to bury himself in work or to go away for a change. "If I take the wings of the morning and dwell in the uttermost parts of the sea, thou art there." The guilt-stricken takes the wilderness with him. Is there, then, a way out? Yes, in Christ Jesus we pass out of the wilderness of guilt into the pastures of grace, and this not through a long, wearying road, but through a door that is close at hand. The transition is immediate. It is not a process, it is a crisis. We pass out of the night into the light.

A Blessed Gateway Into Home's Blessing

Jesus Christ is the door into the blessedness of everything. Without Christ we never pass into the real heart of anything. The Lord is the door into the holy blessedness of marriage. We may enter into that gracious realm through many doors; we may pass through the door of animality or the door of legality or the door of conventionality and find ourselves in the realm of social expediences and mechanical arrangements. Or there is the rickety odor of frivolity which opens into a realm where seriousness cannot breathe. Or there is the golden door of money, which opens into a wretched prison rather than a home. And then there is the altogether different door of amiable affinities, the marriage of young affections, of kindred intimacies and common desires and aspirations.

But not yet are we in the center of the blessedness of wedded life, not yet in the place where fountains are springing which are never quenched, whether in the day of life or in the night of death. It is only when everything in wedded life passes through Christ, the affections, the hopes, the visions of home and after days, that everything becomes widened and brightened and enriched and purified. "Husbands, love your wives as Christ loved the church and gave himself for it." A man has to seek to be to his wife what the Lord is to his church. What a vision of the strength of wedded life—its purity, its daring, its deathlessness! And this is the way the pilgrim is to pass to his marriage—through the door of the Lord.

Is this too solemn a view to take of marriage? We should always suspect ourselves when we think we are overdoing the solemnity. We never get anywhere through the door of frivolity. Angel hosts always stand with flaming swords against flippant souls. But a revering love, love that is passed through Christ Jesus, will take us into the most exquisite joys that life can give and which death itself is impotent to destroy. Pass through Christ to a wedding and you will have angel presences among your guests and mystic springs of grace and love will be the wedding gifts of your love.

Christ Jesus is the door into the holy blessedness of common work. How should I go to my work? Through what door? Picture a man going to his daily labor in Christ, through Christ, prepared by Christ. Imagine a business man putting everything through Christ. He consecrates his mind to obtain the ideals of Christ. He consecrates his conscience to obtain the holy guidance of Christ. He consecrates his heart that it may be enriched with the sympathies of Christ. He consecrates his will that it may be empowered with the energies of Christ.

Let that man go through Christ to his office, to his letters, his books, his projects, his dealings. Let him go through that door, dropping everything he cannot take through. Will he make a living? Yes, he will make a living. How do I know? Because the Lord has promised it. Will he make wealth? I cannot say. Perhaps he will not make so much money as some men who go into business through the door of duplicity and sharp practice, and blind self-seeking and petty tyranny and manifold and ingenious unfairness. His purse may be very slender as compared with these, but the man who goes to his work through Christ gets at God's end even if he misses the world's. He clothes himself with the true blessedness and the ineffaceable glory of honest work.

I should infinitely rather be a man who, at 70 years of age, shall have acquired but small possessions, but who has recovered something of the light and beauty and fragrance of paradise, than to have heaped up much treasure and have nothing wherewith to cover the shame of my nakedness in the presence of the Lord. The Lord Jesus Christ is the door into those glorious possessions in which honest and sanctified work will bring the soul of man.

From Sinuous Byways to the Straight Road

And the Lord Jesus is also the door from the crooked way of evil living into the noble highway of righteousness and truth. We cannot effectually deal with crooked conduct except by dealing with crooked souls. The police can deal with conduct, but they cannot cope with character. Human enactments may straighten a crooked relationship between man and his brother, but they cannot rectify a crooked man. To effectually correct the life of man we must deal with the crooked molds—the mind molds, the soul molds in which all these issues are born. It is because of these crooked powers within that life is filled with crookedness and wriggling.

How are we to pass out of the crookedness into the truth? How is a man to pass from the way that winds like a corkscrew into a way as straight as the old Roman roads which ran the length of ancient Britain? Frankly I know only one way: "I am the door." It is in Christ Jesus that the crooked life is made straight, that the soul which has been deranged and embittered by iniquity is brought into the way of holiness again. The woman who was bowed with her infirmity went to the Door, and she became erect and nimble in a new found youth.

And, lastly, when all is over, the long day and the dark night, the Lord Jesus is the door into the land that is fairer than day, the land where spirits serve and are never tired, and the sanctified powers exult in noblest freedom and in unutterable joy and peace.

J. H. JOWETT.

The Man Who Was a Ladder to Paradise

BY GEORGE A. LITTLE

MY FRIEND DR. MACK and I in one of our walks were urged by a venerable farmer to step into his orchard and sample his fruit. Two small lads passing by looked hungrily at the well laden trees.

"Boys," said our friend, "do you like apples?"

"Yes, sir," one timidly answered; the other, more boldly, "You bet I do!"

Then followed "Help yourselves," the learning of their names, where they lived and, as our host put it, the beginning of an acquaintance which might prove mutually helpful.

As we passed on Dr. Mack remarked, "That acquaintance will prove helpful to the little chaps, for if the stuff is in them that man will make upright and useful men of them. He has both the heart and tact for such work. His first exhibit of good will to those children was in the red apples.

> "'Precepts and rules are repulsive to a child,
> But happy illustration winneth him.'

"Christ first fed the multitude with the five loaves and two fishes; afterward discoursed to them on the Bread of life. Peter healed the lame beggar; afterward he preached to the wondering multitude concerning Christ. The order is through the flesh to the spirit. Our friend understands this, but not everyone of good heart does.

"Parson, did you ever study Isaiah 58? The prophet is commanded to be plain and emphatic in showing Israel their transgressions. The nation believes itself to be upright. The people are punctilious in the externals of worship. What more can be asked? This—God wants the life of the commandment but not its corpse; the law vitalized into conduct. What is the life? It is to 'loose the bonds of wickedness, to break every yoke, to deal thy bread to the hungry.'

"This friend of ours is a ladder like to that of Jacob's vision, reaching from earth to heaven. The little chaps are now on the first rung eating earthly fruit, but if they climb as he will teach and encourage them they will eat the fruits of paradise. In early life he learned that man is largely to serve God by serving men. We cannot enrich him who owns the cattle on a thousand hills. That we may become like him he has given us by the Holy Spirit a nature like to his own; and that we may develop it, a ministry to human wants.

"Our friend was a captain in the union army during the civil war. In one of its battles a minie bullet passed through his body, badly tearing a lung. At first he was passed by as dead, but a later inspection showed feeble signs of life and he was taken to a field hospital to die, for none had hope of his recovery. A sound constitution, temperate habits and the quieting hope that in life or death one is the Lord's wrought in him the miracle of recovery.

"There is a picture in his house of young men all of whom save one, and he an elder, are ministers of the gospel. It is the Sunday school class he had for years.

"Note this: Our friend has the kind heart and the observing eye. Both are essential to the betterment of the world. The priest and the Levite on the Jericho road had eyes but no heart for the wounded Jew. Your best charity sermon will not get money from your priests and Levites—from people without hearts—whereas a simple statement of the wants of the needy will bring response from such as have hearts.

Good-Hearted Folk Who Are Blind

"There are good-hearted people in the world who are blind. To such you must be eyes. A word from heart and lips brings to eyes the suffering of the needy and to ears the piteous prayers of the helpless. It also causes the heartless to stand up that they may be counted. Parson, believe me. In your sincere appeal to befriend the poor in purse and the poverty stricken in spiritual things is the health of your church; 'for he that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse.'

"There is a preaching of negation. It is this: The minister prays and preaches that the people may become Christlike, and then gives them no opportunity to become Christlike. He does not urge them in practical ways to become like him. Christ fed the hungry, healed the sick, preached salvation through the infinite love of the Father. They ask of their people nothing for bettering the physical and spiritual condition of mankind. Permitting and favoring an unconscious refusal to do Christlike work is the preaching of negation. It is no wonder that churches are narrow, selfish and indifferent to the world for which Christ died. What is such a church good for?

"It seems to me," the doctor continued, "that God has given the ten talents to many rich men and it rejoices my heart that they are distributing so much of their vast wealth for the public weal. There may be a special providence in the raising up of such men."

Here I interrupted with, "Doctor, do you speak of the rich only?"

"No, no!" was his indignant answer. "Money is only a power for the uplifting or the casting down of men. The heart of its possessor makes it a supporting staff for the feeble or the rod of oppression. Livingstone, Carey and others gave themselves body and soul unto the world as Christ's ministers. Self is more than the tithe of the millionaire. In the multitude of human needs every one may be as the Master to some other. The invalid needs the hospital and the rich can endow it. The small boy needs the red apple and the well laden tree may grow in the garden of the day laborer. Our friend does not think of himself as he serves the Master. His kindness affords him pleasure, but the Lord looketh into the heart to see if it is growing in image like to his own."

"Wets" Try to "Get" Carolina Minister

BY J. H. LARIMORE

WHEN NORTH CAROLINA citizens several years ago made the state prohibition by their votes Rev. R. L. Davis, a member of the North Carolina Conference of the Methodist Episcopal Church South, was put in charge of the affairs of the Anti-Saloon League, his principal duty being to see that the prohibitory law was enforced.

Now Mr. Davis has been prosecuted in the criminal courts for assault with a deadly weapon, has been found guilty, fined and finally pardoned by Governor Craig!

Here is the story briefly:

On Saturday, May 10, Mr. Davis appeared in the city court at Raleigh as a witness against an employee of a drug store charged with selling liquor. With him he carried two bottles of liquor given him by a man who declared he had purchased the liquor of the accused clerk.

Ten minutes after giving his testimony and while he was going from the courtroom with another state's witness, Mr. Davis was violently assaulted by Wiley Straughan, a man who is said to have been convicted on several occasions in the city court of misdemeanors. Straughan also attacked Detective Green, another witness for the state, who was with Mr. Davis, but Green was too much for the assailant and in the fight between Straughan and Green the former received a blow on the head which broke the skin and necessitated some stitching.

Rev. R. L. Davis

Three days after this occurrence members of the lawless element circulated a story to the effect that the blow on Straughan's head had been made by Mr. Davis with a bottle of liquor—the liquor used as an exhibit in the trial of the drug clerk. A warrant against Mr. Davis was sworn out, charging assault with a deadly weapon. Three or four men swore that they had seen the saloon opponent strike Straughan with the bottle. On the other hand, the two policemen who separated Straughan and the detective were not credited when they gave testimony exonerating Mr. Davis. Rev. R. F. Taylor, who had evidence to favor Mr. Davis, was not allowed to testify. The newspapers at the time said there was no case against the defendant, but the city court found him guilty and fined him $10 and costs.

Of course the case was appealed and it was tried in the superior court of Wake county, where the verdict was sustained, much to the surprise of everybody, even his prosecutors. The state put on the stand Straughan, the complaining witness, and several others of the community. Straughan swore that while he was engaged with Detective Green he was struck from behind by Davis. On cross-examination he admitted that he was drinking on the day of the difficulty and drinking on the day when he testified in superior court. Other witnesses testified to having seen Davis strike Straughan, though they acknowledged that they did not know Davis by sight.

Another Man Owns to Blow; Conviction Nevertheless

B. M. Green, the detective, testified that Davis did not strike Straughan, but that he (Green) struck Straughan himself with a pair of brass "knuckles," and the "knucks" were produced in court as evidence. Also, in Green's own trial, he was found guilty and punished for the very offense which was charged against Davis! However, the state would not permit Green's own admission of guilt in the Davis trial and in his own to acquit Davis.

Corroborating the detective's testimony, Captain Jack Beasley of the police force, Rev. J. H. McCracken of the Central Methodist church, Patrolman Barrow, who separated Green and Straughan and Davis himself, all testified that the latter had absolutely nothing to do with the assault and that while the fracas was going on Davis was not near the men.

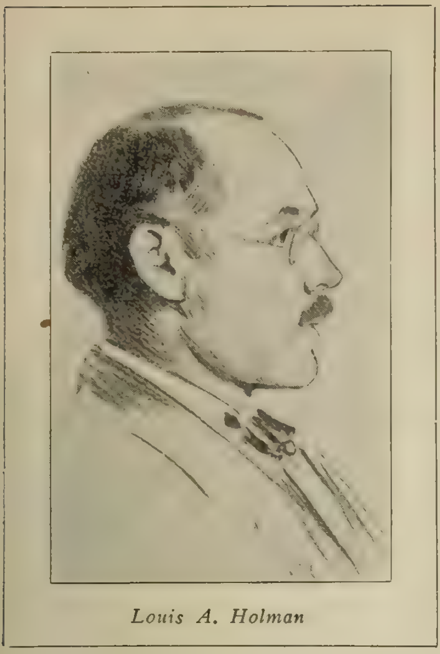
Character witnesses testified, showing what Davis and what his prosecutors were. But the jury, though warned by Judge C. M. Cooke not to allow the question of prohibition to enter into its deliberations, and in the face of preponderating testimony as to the defendant's innocence, returned a verdict of guilty.

(Continued on page 1444)

HOLMAN: HIGH PRIVATE

The Story of a Modest Soldier in the Ranks of Righteousness

BY WILLIAM T. ELLIS Editor Afield of The Continent


Louis A. Holman

THE TIME was twenty years ago. The place a kindergarten for blind children. A visitor, a young man, had called upon a new-made friend, little Tommy Stringer, whose personality is shut within triple prison walls of blindness, deafness and muteness. From the doorway I watched the scene. A touch upon the blind boy's shoulder. His quick sense recognized the hand, and with a leap he was in the arms of the visitor, his little red head buried on a strong shoulder, while his sturdy form wiggled with the surprise and delight that finger talk was too slow to express.

Now, after two decades, I sit in a small circle of friends to consider the future of the young man, Thomas Stringer, blind, deaf, mute; and more of a problem than ever to himself and the world. Again the central figure is that same man, and with the old perennial youthfulness of enthusiasm and exuberance shining from his face. With the impartiality of a jurist he is stating the possible courses open for the future of Tom Stringer. As he talks, incidental phrases reveal that, through all these years, he and less than half a dozen others have stood the steadfast friends and helpers of this afflicted youth. Service he has lavished; responsibility he has dared; love he has bestowed unwearyingly upon the boy, now become a man in years and stature. His devotion and his wisdom have opened a wide door for Tom's future.

One of Mr. Holman's Photographs Showing Two of His "Enthusiasms"

That sort of fidelity in loving ministry is the acme of social service. I submit it as characteristic of the steadfastness and unselfishness of Louis A. Holman, an unprofessional, everyday Christian layman, a private in the ranks of righteousness. Among his gifts this one of unweariedness is to be placed high. Thousands of persons have been "interested" in Tom Stringer; hundreds have contributed to his support. Few indeed are they who have maintained or increased their interest after the novelty of the boy's affliction has worn off and been succeeded by perplexities and cares. Of the less than half a dozen who have stood fast, his interest growing with the need, has been this busy man with the elastic heart. The boys who were his concern two decades ago are still within the compass of his tireless solicitude, although the roll of his proteges has since grown to hundreds.

The claim that Mr. Holman is an "average" Christian layman, specializing in work for boys, would be resented by him, for his diffidence would not brook his being set up as a type. Many workers in good causes are quite willing that the world should recognize their ministry; the possibility of such an article as this one simply never has entered the thinking of this self-forgetting man.

An Unprofessional Servant of the Cross

Nor would he parade his motives. He has never acquired the art of pious talk. He is one of those who "have no religion to speak of." The English in him draws a veil in front of the chamber of the heart where motives have their rise; he would seem worse than he is rather than better. Nevertheless, one long look into the character of the work done through the years by this liberal spender of himself discerns the luminous life purpose—"The love of Christ constraineth me." These heaped-up activities are more than mere humanitarianism and love of one's kind; they are a Christian ministry. This man represents the goodly company of unprofessional servants of the cross.

Such men as Louis A. Holman are the mainstay of the church, the hope of the nation; their unadvertised, unassuming, unpaid, untiring and often unappreciated service for the world's welfare, from deepest Christian motives, counts more for the kingdom of heaven on earth than all the trained labors of a legion of specialists, to whom good works are a matter of professional activity.

One Thing a Boy Most Needs

What the latest wisdom of child welfare and boys' work is now writing into books and magazine articles Holman was practicing a generation ago; namely, that boys most need a man friend. Beneath and behind his wide diversity of forms of work for boys has been his gift of himself. He really cares for boys. A rare genius for drawing them into intimate friendship with himself is his peculiar equipment. It seems difficult to understand how one man can really be the personal, interested friend of so many boys. Their joys and sorrows, their wanderings and successes, he carries on his heart like a nursing father. Sentimental Tommy had "a way" with women; my friend has "a way" with boys. When first I went to the East I carried a letter from him to an Egyptian boy in a little town up the Nile; the last time we lunched together he had with him a bright-faced lad who had entered the navy and was looking forward to seeing lands afar. There is probably not a section of North America which does not hold some of his boys.

Always his work has been centered about a Sunday school class. This is a basic social service; a fundamental Christian endeavor; an essential layman's missionary work. It is easier for many men to give a thousand dollars to missions than to teach all the year through a class of boys in the Sunday school of their own church. But the latter is probably the bigger kingdom service. That it is "a man's job" let nobody doubt. Also it enables one to drink deeply of the fountain of human interest. One of Holman's boys reported that the reason for his absence the previous Sunday was because his shirt was being washed. "Why didn't you wear another shirt?" inquired the teacher.

"Gee! D'ye think a feller's got a million shirts?" was the disgusted retort.

Compensations for Work with Humanity

That class was in Clarendon Street Baptist church, Boston, of which the sainted Dr. A. J. Gordon was then the pastor. With the class went a boys' brigade, of which Holman was the captain. The problems that work entailed!—counsel for the ambitious, positions for the unemployed, guidance for the straying, diversion for the mischievous. The harder the boys leaned on this comrade, the richer grew his life.

There are compensations for work with human life. Holman's latest "find" is a boy with a talent for portrait painting; already he is a success. He it was who discovered a descendant of John Harvard's line over in old England and made it possible by interesting Cambridge folk for him to come to America, the first kinsman of the founder to enter Harvard College. Genealogy, by the way, is one of his incidental interests.

When he married, a modest home was established in Needham, Massachusetts, and there it naturally came about that the boys of the town gravitated toward him. His Sunday school class enlarged into a boys' club and that in time grew into the Needham Young People's Association, with a building of its own. Possibly they might have had a Young Men's Christian Association; but now they have what is better. And possessing Louis A. Holman there is no need of a salaried secretary. If this were an article of work for the boys of a town I would here tell in detail the how of it, but really the whole explanation is this one man who gave time and thought and pains and love to the work.

Harvard Gateway—Drawn by Louis A. Holman

If the portrait already drawn is that of a self-complacent professional worker for boys, glib with platform specifics for other communities' needs, it has failed utterly to reveal the man. This one never speaks in public except in his own church and neighborhood where his life makes weighty his words. He would take issue with anybody who labeled him an expert in boys' work; he counts himself rather a failure at it. For he has the humility of a great saint. Anybody can make him blush like a girl by talking about what he has done.

Withal, a most disconcerting sincerity and independence marks my friend. He is frank to the point of tactlessness. Truth is so inwrought into the fiber of his being that it is simply impossible for him to tell the little white lies that are conventional in society. Thus, at a reception in a house whose walls were "adorned" with original paintings by a member of the family I have seen him fairly in a cold perspiration lest his opinion of the pictures should be asked. He could not lie; he is inept at the art of evasion; and his gentle spirit shrank from wounding a friend.

This passion for sincerity is part of his artistic sense, and of his daily work as an art editor. Art and truth are one in his eyes. Whatever is untrue hurts him. If it is sufficiently unreal to be grotesque it amuses him. Passing the Congregational House on Beacon street one day, I made some conventional remark about the sculptured panels on the front. In less than six succinct sentences he revealed the incongruities of those squat figures, and showed me that the panels are really amusing.

Seeing Pictures in Nature and Life

The fine art of seeing pictures in nature is richly possessed by this lover of life and of all simple things. An artist's sense of composition leads him to say, for example, when on a stroll, "See what a pretty picture those two girls in brown make against the green background." The big dredge, the little boats and the sunset light on the entrance to the Cape Cod canal naturally group themselves into a painting in his mind's eye. His real relaxation, his family would say, is outdoor sketching in oil. We are photographing in the country and to complete a landscape he bids me drive some neighboring cows into the camera's field of vision, that the picture may have life. This is the sort of skill that has made his photographs known in sophisticated art circles.

Living is an art; and I suspect that Louis A. Holman has mastered it above many of those whose affluence might tempt another man to covetousness. He has learned the secret of being rich in profitable interests, not the "fads" of the idle, mark you, but a serious devotion to subjects worth while. He has specialized on Rembrandt, and is doubtless the best informed man on this continent upon all that concerns the master. If he were a rich man, I would warrant that his would be the best collection of Rembrandts in existence. Even better, possibly, than the actual possession of the canvases is his rich store of knowledge concerning the masterpieces and their painter. Without a college education, Mr. Holman is a highly cultivated man, a specialist in art and literature and an informed man of the world. Were I to point to him as a shining example of the self-trained American, he would retort that he was born and raised in Canada. None the less, he is true to the American type; all the worthier representative in that he has pursued the finer things that go into character rather than the money that goes into bank. His wise love of the beautiful is a wealth for which many a man would gladly give a million dollars.

Always to have some profitable enthusiasm aside from one's regular life interests is a mark of culture. Holman's interest in fine things to which the world pays no attention has been as profitable to society, in its way, as his work for boys. There is no need that I should speak in detail of his authoritative writings upon etchings nor of his original contributions to the world's knowledge upon the subject of Rembrandt and of Keats. For of late he has immersed himself in the pathetic life of that young master singer who is belatedly coming to his own. With Holman an interest means more than the reading of the usual books. He is not content unless he does original research work, since he is a born scholar. So he has quite reconstructed the daily life of Keats, his haunts and habits and friendships. The keepers of the research rooms of all the Boston libraries know him well. He has run out cleverly the faintest clew concerning Keats and has put flesh and blood upon the shadowy outlines of the poet's character. He has discovered an authentic and particularly interesting portrait of Keats.

All this involves an amount of time and correspondence and labor that would daunt a less doughty spirit. It must be done out of office hours and apart from time which home and friends and boys require. So tirelessly and effectively have these avocations been pursued that there are men, specialists in the realm of art and literature, who assume that Holman is one of these Boston savants who give their time to the concerns of scholarship. That he works from 8 to 5 at his desk and that between whiles he has wrought wondrously for Young America is wholly unimagined.

Home Is One of His "Enthusiasms"

Like uncounted other Americans, Mr. Holman's home is one of his persisting enthusiasms. Folks whose fad is golf or the opera or Indian swamis often get into print, but the myriads of equally cultivated persons whose major enthusiasm is for their homes and families go quite unrecorded. The planning of a little home and its improvement through the years and delight in and service of the members of one's own family are normal interests which enrich more lives than can be numbered. When the home builder is a personality and an artist the result, as in Mr. Holman's case, is likely to be quite different from the "model home" shown in the department stores. One is led to conjecture the educational influence of this home upon the hundreds of boys who have been welcomed into it. A man's house and family are among the best tools that God puts into his hand for doing the world's work.

American Doctors in Turkey Win

The recent success of an American in obtaining in very short order a permit from the Ottoman authorities for the practice of medicine in Turkey brought out a remark from one of the Ottoman officials concerned, which is worthy of note. "Janum," said he, "what is the use of putting any obstacles in their way? If we find a reason for refusing to allow these Americans to pass with merely a colloquium, they take all our examinations and do a lot better than our own trained doctors, and so we might as well let them go!"

The average American physician who comes out here is a picked man and his subsequent career proves it, says The Orient of Constantinople. He will hold his own with his competitors anywhere. The old theory that those who couldn't succeed in America came out as foreign missionary physicians is exploded. In character as well as in attainments they rank with the best. And those who have been in their hospitals under their treatment are loud in their voluntary testimonials to their self-denying devotion and wonderful skill. Turkey would do herself and her people the greatest possible favor if she made practice in her borders easy instead of difficult for these consecrated knights of the lancet.

Religion on the Trade and Tourist Routes

"When Christianity Travels"—III

BY PRISCILLA LEONARD

"Should a Christian use the Sunday trains?" was answered by Miss Leonard in the issue of The Continent of June 5, and on August 14 she discussed "Taking Our Religion on the Train with Us." In this article she takes up the responsibility of Christians journeying in non-Christian countries as well as the influence, often for evil, of Christian nations along the broad lines of trade and travel. Herein lies more than a hint as to why missionaries are not always wholly successful in their efforts to spread Christianity in the dark places

IN THE "ROSE RED CITY" of Chiating on the Min river in western China a New England traveler happened to be staying a year or two ago for a few days, and this is the record of what was going on.

"Chiating boasts of two strong Protestant missions well equipped with schools and a hospital, and they are hard at work making Chiating over body and soul. At the time of my visit they were engaged in a strenuous contest with the representatives of the British American Tobacco Company and both sides were placarding the town with posters setting forth the evils or the benefits of cigarette smoking."

Chiating, so this same record of "A Wayfarer in China" explains, is close to Mount Omei, the holy of holies of Buddhist China. In this province of Szechuan and the neighboring one of Yunnan the Chinese, heathen though they are, are making the most heroic efforts to stamp out the opium habit. Every farmer who plants the poppy plants it at his peril. No buyer or seller of opium is safe. Where poppy fields once constituted a third of the cultivated land, there are none now to be seen. Into this district where heathenism has tried hard to fight one bad habit civilized comers from Christian lands are doing their best to introduce another. The cigarette habit is deplored by all who know its effects upon boys and young men. Yet it is traveling into China from Christian nations."

How China Knows There Are Good Men Elsewhere

If the missionary was the only Christian to travel in foreign lands there would be no talk as to Christian missions being "a failure." Dr. Soothill tells of a Chinese captain on a river boat who spoke lightly about the missionaries. An Englishman on board applauded the criticism, upon which the captain said, turning unexpectedly upon him: "That's all well enough—but if it were not for the missionaries we should not know that there were any good men in your country!"

It is the citizens of Christian lands who travel and trade in Africa and Oceanica and the East who thwart and destroy the patient labor of the missionary. In West Africa the traders complain that the natives who become converts are worthless and unreliable. But traveling at the same time as the gospel to that barbaric coast have come trade, gin and cruel, rapacious officials and the vices of white civilization. The gospel is not left to do its transforming work. It is mixed up in the native mind with its English and French and Belgian supposed exponents in the traders' warehouses and the government compounds. The very men who criticise the missionary are the ones who are daily making his work almost impossible of success. That missions succeed at all under these confusing conditions is a proof of their power.

When the British were first pressing into Afghanistan from India some sixty years or so ago two men went up toward Herat. One was a man whom even the Moslem holy men respected for his personal purity and goodness. The other took advantage of Moslem surroundings to establish a harem in the city where he stayed as a representative of the Indian government. The Afghans were bewildered. Here were two traveling Christians—which was the true one? It was said by the chiefs in Herat afterwards that the disastrous first Afghan war would never have happened if the Afghan nation had believed that the righteous man really represented England. It was their fear that the unrighteous man did that made them distrust the Christian power.

It is an established practice among many travelers who are Christians at home to visit from sheer curiosity the worst sections of Oriental towns. They desire to see the most heathen dances and view for themselves the nautch girls of idol temples and the geishas of Tokyo. Or, along another line of curiosity, they desire to enter the sanctuaries of the Eastern faiths and look carelessly at hideous and evil ceremonies. A devil-dance or a witch-hunt, it is all one to them, and no sense of responsibility or decency stands in the way. Guides are furnished as a regular and paying business for such Christian travelers in every port along the globe trotting routes. What must the effect be upon the minds of the guides and native inhabitants?—not to speak of the effect upon the travelers themselves of what they tolerantly see.

The responsibility of each Christian journeying in a non-Christian land is a daily responsibility and a great one. Harold Begbie tells of how the Sadr Amin, one of the leading Hindus in Almorah, welcomed a pioneer Salvation Army preacher. The Salvationist had given up a lucrative place in the Indian civil service, put on native dress and traveled, barefoot, from village to village, preaching in field and street. The Sadr Amin had heard of him and begged him to be his guest. The Christian replied that, his host being of such high caste, the low caste people of Almorah would not be able to approach. But the Sadr Amin replied, "Let no one ask his caste; who worships God belongs to God." People thronged to the house and listened eagerly to the gospel. When, some time later, an English official heard of it he questioned the Sadr Amin, astonished.

"You have always been regarded as a stanch Hindu, having no sympathy with Christianity; how is it, then, that you received this man into your house and even presided for him at his meeting?"

"Sahib," was the Hindu's reply, "had I seen Christianity such as this before I should myself have been a Christian."

The pity of it is that Christianity is presented so often by the Christian traveler in a way to repel or to confuse the heathen. How is the Chinese coolie who carries the voyager's baggage going to know that the profanity and ill temper of his employer is not the usual thing among the followers of "the Jesus-God"? How is the Hindu clerk working for an English firm which is fighting hard to maintain its opium trade in China going to be converted by a dozen missionaries belonging to the unscrupulous merchant's race? Nothing has so fatally given the lie to the Christian religion in foreign lands as the export trade of Christian nations. Even where Christian governments, as in the Kongo, are restricting the liquor trade, the individual trade keeps on and the liquor is exported from a Christian land to these outlaw dealers.

Christianity with Its Old-Time Power

The Christianity that travels along the missionary route has all of its old-time power. It transforms and enriches the lands to which it comes. But the Christianity that travels along the trade route and the Christianity that travels along the tourist route are often the worst foes to all sincere religion. The Christian sailor as he touches at this or that port—does it not seem like a mockery to call him a Christian? Yet he belongs either to the navy of a great Christian power or to its mercantile marine. It may be that only through his profanity will the native ever hear the name of the God whom the Christians worship. And there are more sailors than missionaries, as everybody knows.

In the South seas the "blackbirding" ships which kidnap the islanders for laborers in Australia and South Africa sail under the flags of civilized Christian nations. They take the kidnaped victims to lands where the government is supposed to be Christian. How shall such a traveling extension of Christianity impress the peoples which it kidnaps? Is it any wonder that missionaries, sailing into these seas and landing on these islands, have been massacred before they could explain their errand?

Suppose Christianity traveled always Christianly. Suppose that the English cut off opium raising in India where they have control and would not let it be exported to China to ruin the heathen in body and soul. Suppose England, Germany, America, France, Italy and Portugal forbade all traffic in intoxicants in Africa and by common consent enforced prohibition. Suppose Christian nations unitedly and separately entered the territory of heathen nations only as friends and tried to preserve the rights of native peoples instead of annexing the most desirable territory and assuming authority with the strong hand. Suppose the ships of war of Christian pow-

(Continued on page 1434)

THE HOME COUNCIL

Margaret Gordon's Glory Night

BY ANNE PORTER JOHNSON

"I'M GOING to have a full week, Edward," said Margaret Gordon to her husband one Monday morning as they sat at breakfast. "How I'm ever going to manage the whole list is a question. The ladies of Central church have asked for a couple of solos for Tuesday evening, I'm on the program for two numbers for the concert Wednesday evening, and Mrs. Adams has begged for at least one song for her reception Thursday afternoon. On Thursday evening I'm down for three numbers at Mrs. Montgomery's musicale, if you please. Oh, I'm climbing, Edward; I'm reaching a little higher all the time."

"You'll certainly be quite busy, Margaret, to be sure! What do you expect to get out of it all, eh?" teased her husband.

Mrs. Gordon sighed. "A little glory, perhaps, but——"

"But not enough." Mr. Gordon laughed as he finished the sentence for her.

"No, never enough!" returned his wife.

* * *

WHEN Mr. Gordon left for his office, his wife at once began on the full week. She was looking through the pile of new music for songs suitable to the various entertainments, when Mrs. Courtright, the capsheaf in society circles, called up. She was giving a reception on Friday afternoon in honor of a friend from Paris, "just the most exclusive folks, you know," and would Mrs. Gordon "accept an invitation to be present and sing a number or two?"

Of course Mrs. Gordon was delighted to accept the invitation and would sing gladly. Indeed, this was the goal toward which her eyes had been turned for some time. Mrs. Courtright and the exclusive set meant glory, and Mrs. Gordon wanted glory.

"I'm very glad, my dear," said her husband that evening, smiling into her flushed face. "It certainly means something to get in there."

"Isn't it fine, Edward? The good graces of Mrs. Courtright and the society set are everything."

"Perhaps, Margaret, perhaps——" Mr. Gordon paused a moment. "I hope you will enjoy the week, all of it, Margaret, and especially the full-blown glory at the end," he added with a whimsical smile.

* * *

THE CENTRAL church affair, the concert, Mrs. Adams's reception, Mrs. Montgomery's musicale all went off in fine style. As she worked her way through them, Mrs. Gordon saw Mrs. Courtright's luxurious home just ahead. All the week she was really singing to exclusive folks on the boulevard and thinking of the full-blown glory there.

The church people were very complimentary, the concert audience showered her with bouquets, Mrs. Montgomery's guests applauded in a decorous and subdued manner. But now all was done and the real glory of the week was at hand. Mrs. Gordon was about to put her foot on the top round of the social ladder—she had almost forgotten there was a bottom round.

Just as she sat down to her light luncheon on the day when the glory was to be full-blown the doorbell rang. Knowing the maid was busy she answered the call herself. On the step stood a tousle-headed, barefooted boy. Mrs. Gordon looked him over from his tousled head to his grimy feet while she absently took the paper which he held out to her. She noticed in his face the old look of a child to whom life's hard experiences had come too soon and too fast.

"It's a concert for Bob," he explained, touching the paper. "He's the boss of the shiners and he's sick, bad sick. He's got to get away somewheres or he'll—he'll—die." The awful last word was only a whisper, as he looked up appealingly into Mrs. Gordon's face.

"You must have the wrong number. I'm not acquainted with any such boy."

"Of course you don't know Bob, but we thought you'd come down and sing at the concert tonight. It's one of them—them benefit businesses, don't you know? And all the folks down there'll pay the dime to get in if you'll sing. We need a good deal of money—fresh air costs scads of money, and Bob has to have lots to make him well."

"Why, child, you must be mistaken! It's some other singer. I'm very busy and, anyway, I never sing for such affairs."

"We've got you down on the program, though, argued the boy, pointing at the paper which she still held in her hand, the appeal in his eyes deepening. "The boys say they'll make things buzz after every tune you sing," he went on encouragingly. "Skinny can whistle till your head splits and Jerry can clap his hands together like them steel hammers, and Pete—oh, say, Pete says if you'll come he'll give you the Mugg alley yell—it's great! We'll treat you square."

"You'll have to find someone else," Mrs. Gordon heard herself saying, wondering why she did not close the door.

The boy shook his head. "They won't have nobody else," he said. "Me and the gang was outside the window over at the concert the night you sung them up an' down, round an' round, whirligig tunes about robins and trees and leaves and water and—and green things," he went on. "Nobody else'll do. If you only knew Bob! Why, us boys can't get along without Bob, and if he—he—dies"—his voice fell to a whisper—"we can't stand it. Us boys thought and thought what we could do to get Bob out to the fresh air, and Jerry says, 'Let's have a concert and have that lady sing.' That's you. We voted unanimous and—and nobody else'll do because we told all the folks in Mugg alley we had you on the program. We made 'em with a pencil and put you down as the 'shiny lady,' because your dress was covered with sparkles. We wasn't sure of your name."

"It's impossible!" Mrs. Gordon frowned. "I can't do it. You'll have no trouble in finding something else that will do just as well."

The door was closing. She saw the boy walk slowly out of the gate. Once he started back as though he had thought of a fresh argument to strengthen his plea, but as his glance fell on the closed door he turned again and went down the street, a tousle-headed, barefooted, disappointed little lad.

Mrs. Gordon shook herself. "Why am I watching the boy? It's an absurd request! The idea of singing to the miserable class of people living in Mugg alley! Why, I don't even know where it is, but it sounds like poverty, filth, disease and degradation all in one!"

* * *

MRS. COURTRIGHT'S beautiful parlors were decorated with the most costly plants and blossoms. Her guests were ablaze with jewels. The luxury, the grandeur, the lavish display of lace and diamonds brought a glow of excitement into Mrs. Gordon's cheeks. She had attained. Her place in the exclusive circle was fixed. What an infinite satisfaction to have reached the top of the ladder, if—if only—— The wistful eyes of a tousle-headed, barefooted boy looked out at her from behind the mahogany table, they gazed at her from the bowl of magnificent orchids, they stared at her from the music sheet from which she sang. For all that, she remembered the heights upon which she stood and she sang well. Hostess and guests took her into their arms. They admired and complimented her in glowing terms. It was honest praise—Mrs. Gordon knew it. But somehow the ragged lad on the doorstep was mixed up with all of it. These people lived far from the ragged side of life; they were not acquainted with tousle-headed boys; they never went pleasure riding in Mugg alley. They lived on the boulevards and avenues and were not often disturbed by the direct appeals of little, homeless waifs, to whom even fresh air is too expensive.

* * *

"HOW WAS IT, Margaret?" questioned Mr. Gordon that evening across the dinner table.

Mrs. Gordon looked up quizzically. "Oh, Mrs. Courtright's reception? Lovely, Edward! Magnificent!"

"And the glory, Margaret? Did you get as much as you expected out of the week?"

"Oh, yes, more—perhaps. But—somehow it wasn't just what I—— But come, I have an engagement still for this evening, and I need an escort. Where is Mugg alley, Edward?"

"Mugg alley!"

"Yes, the boy said Mugg alley. We'll have to find it. I'm to sing for the benefit of Bob, the boss of the shiners."

"Mugg alley! Why, Margaret, that's down

(Continued on page 1444)

Verses Old and New

WHAT THE CHIMNEY SANG

Over the chimney the night wind sang,
And chanted a melody no one knew;
And the Woman stopped, as her babe she tossed,
And thought of the one she had long since lost,
And said, as her teardrops back she forced:
"I hate the wind in the chimney."

Over the chimney the night-wind sang
And chanted a melody no one knew;
And the Children said, as they closer drew:
"'Tis some witch that is cleaving the black night through,
'Tis a fairy trumpet that just then blew,
And we fear the wind in the chimney."

Over the chimney the night wind sang
And chanted a melody no one knew;
And the Man, as he sat on his hearth below,
Said to himself: "It will surely snow,
And fuel is dear and wages low,
And I'll stop the leak in the chimney."

Over the chimney the night wind sang
And chanted a melody no one knew;
But the Poet listened and smiled, for he
Was Man and Woman and Child, all three,
And said: "It is God's own harmony,
This wind we hear in the chimney."

—Bret Harte

Those Thanksgiving Hints

Are you remembering those "sane Thanksgiving" suggestions of 300 words each, that you are going to write for the Home Council? They must be on the editor's desk by Oct. 25, remember. Perhaps you overlooked the original announcement. If so you will be glad to know that The Continent wishes to help its friends to have a "truly" Thanksgiving, with fun a plenty, and still with the original significance of the day kept in mind. To accomplish this it has asked suggestions based on actual experience, for ways of celebrating a sane Thanksgiving. For each of these suggestions published $1 will be paid. Here is an opportunity to pass your own good times along.

When Is a Draft Not a Draft?

Willie was a smart boy, and ambitious. His first position was a post in a local bank.

"Well, Willie," asked his uncle one day, "how are you getting on in business? I suppose you will soon be manager?"

"Yes, uncle," replied Willie, "I'm already a draft clerk!"

"A draft clerk! Good boy; and what are your duties?"

"I open and shut the windows accordin' to orders," said Willie, "and close the doors after people that leave 'em open."

YOUNG AMERICA

Martha's Burglar Scare

A True Story

BY ELEANOR E. HAWORTH

THEY WERE three little girls—Martha, Chloe and Katherine. They were playmates. Martha was 7, Katherine was 7 too, and Chloe was 9. They went to the same school.

One day when they came home from school Martha asked Chloe and Katherine to wait while she went into her house to ask her mother to let her go home with them to play. She ran up the steps and opened the front door, all in a great hurry.

In just a minute she came back—but such a different Martha! She was white and trembly, and so frightened she could just say, as she tumbled down the steps, "A burglar—there's a burglar!"

All three began to run before they had a thought of what to do. Then Chloe, glancing down a side street, saw their friend, a giant policeman, making his afternoon beat, and the three ran to him with their story.

"Oh, there's a burglar in my house," cried Martha with big eyes. Then she burst out crying: "I want my mamma! I want my mamma!" Chloe, being older, was more composed, and she told of Martha's going into the house. But Martha broke in: "Yes, and I went all through to the kitchen to find my mamma, and I heard a man talking in the kitchen, and I heard another man tell him to 'take the box,' and I knew it was a burglar and—and—oh, I want my mamma!"

The big, kindly policeman took out his billy to encourage them and waved it about and assured the three excited children he could manage any burglars, no matter how many, and they needn't be afraid. So saying, he marched up the front steps and the girls followed in a timid, half-scared, half-bold little bunch. Through they went from hall to parlor, from parlor to sitting room—when, sure enough, they heard two men talking in the kitchen. It did sound burglarlike, and the girls shivered when they saw their protector silently push the swinging door till he could see through the crack.

Then how he laughed as he swung the door wide open, for there sat the groceryman on the corner of the table, swinging his feet as he talked to the milkman, who sat tilted back in a kitchen chair.

Just then Martha's mother came hurrying from a neighbor's and her astonished face sent the policeman off in roars of laughter before he could enlighten the groceryman, the milkman and Martha's mamma as to the cause of his mirth.

And much ashamed was Martha
To think that she had run
Because she thought the grocer
A burglar with a gun.

Used Legs for Hoop

An old admiral, whose long sea service had given his legs a decided outward curvature, once had a singular adventure on this account with a ship's pet. The crew of the ship owned a large black spaniel, and took great pains teaching him to jump. A man, standing up, would put one foot against his other knee, thus making a hole for Nep, the dog, to jump through. The dog always jumped through readily, though if his trainer's legs happened to be short it was a tight squeeze.

One day the admiral came aboard from the flagship on a visit of inspection. Happening to walk to the forward part of the ship, he was spied by the dog. Nep stood a moment looking at the admiral's bow legs. Suddenly the dog made a rush at the legs and a mad leap through the tempting gap. In astonishment at the black tornado that had passed beneath him, the admiral whirled quickly about to see what was the cause. The dog took this action as the signal for an "encore" and jumped again. Once more the admiral turned, and again the dog jumped.

The bewildered face of the admiral and the serious attention of Nep to what he imagined was his business were too much for the gravity of the bystanders, and, forgetting the respect due to rank, they all roared with laughter. A sailor, however, had enough presence of mind to break from the crowd and catch the dog by the collar. He led him off, and Nep seemed to wonder why he did not receive the praise due to such spirited efforts. The excited admiral got but an imperfect explanation of the affair from the spectators, for they could hardly tell him that his legs had been used as a kind of circus hoop for a dog.

Rhymes to Remember

Good-by, good-by to summer!
For the summer's nearly done;
The garden smiling faintly,
Cool breezes in the sun;
Our thrushes now are silent,
Our swallows flown away—
But Robin's here with coat of brown,
And ruddy breast-knot gay.
Robin, Robin Redbreast,
O Robin dear!
Robin sings so sweetly
In the falling of the year.

Bright yellow, red and orange,
The leaves come down in hosts;
The trees are Indian princes,
But soon they'll turn to ghosts;
The scanty pears and apples
Hang russet on the bough;
It's autumn, autumn, autumn late.
'Twill soon be winter now.
Robin, Robin Redbreast,
O Robin dear!
And what will this poor Robin do?
For pinching days are near.

The fireside for the cricket,
The wheat stack for the mouse,
When trembling night winds whistle,
And moan all round the house;
The frosty ways like iron,
The branches plumed with snow—
Alas! in winter dead and dark,
Where can poor Robin go?
Robin, Robin Redbreast,
O Robin dear!
And a crumb of bread for Robin
His little heart to cheer.

—William Allingham.

"Spell 'dough,' Dick," directed a teacher of a little black pupil.

"D-o," said Dick, promptly.

"No, that is not right," smiled the teacher. "Who can tell Dick how and why he is wrong?"

"He's wrong 'cause there's two kinds ob do," shrilled another youngster, "de do' what yo' shets, an' de do what you eats—an' de do what yo' eats is writ widout de 'postrophe at de end."

Water Barrels of the Desert

BY STANLEY A. HUNTER

DID YOU KNOW, boys and girls, that though you may think the cactus has only one use, and that a poor one—to prick fingers—it really in some of its varieties is a very generous and useful plant? One of its uses is to furnish drink for the thirsty, in the hot country in which it grows, along the southwestern borders of our country and in Mexico. Indians, to be sure, have learned to make an intoxicating beverage of this liquid—pulque, it is called; but in its natural state, before it ferments, it is quite harmless, and grateful to the dry throat of the desert traveler. There is a variety called the saguaro whose trunk contains a good deal of sap. It is rather bitter to the taste, yet it could save life in time of great thirst. Another variety is known as the barrel cactus, which holds within its skinny and sharp edged cylinders a very fair drink. In order to get this liquor, the dry spikes must be burned off with a match, and its top crushed or broken in with a heavy stone or mallet. The cactus plant, it has also recently been discovered, also makes good fodder after the sharp spines are burned off, leaving the juicy leaves harmless and wholesome for the hungry cattle. A blast of flame from a gasoline torch makes the leaves ready for eating. Luther Burbank, who has done such wonderful things with plants, has also developed a spineless cactus that serves the purpose.

There are nearly a thousand different kinds of cactus. What some of them are the two children in the picture are trying to discover. The size and shape vary greatly. In the public park at Riverside, Cal., there is one which measured nearly thirty-three feet last summer, and still was not full grown. One of peculiar shape is called the organo by the Mexicans, because it is straight and upright and resembles an organ pipe.

THE SUNDAY SCHOOL

October 26, 1913—The Sin of Moses and Aaron

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Numbers 20:1-13. Golden Text, Psalm 19:14: Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock and my redeemer.

A literal desert separates this lesson from the last—a desert not of rocks and sand, but of incident and history. One week ago Israel encamped upon the border of Canaan. There the people refused to go forward. Fear laid its tremulous hand upon the nation's heart, and Moses at the command of God ordered a retreat. Again the people faced the south and for nearly forty years the desert hemmed them in. The march from Egypt had been one of faith, and with faith as a factor the conquest of Canaan was assured from the first. But the Israelites feared the giants of Anak more than they trusted in the promises of God.

Our Mistakes Essential to the Development of God's Purpose

Has it ever occurred to you, in the light of the past, that our mistakes are essential to the divine purpose? Had Israel invaded Canaan, in the lesson of a week ago, would the result have been better? The forty years' additional sojourn in the desert was necessary. How they were passed has escaped record. Forty years is a long period to drop out of one's life. But all the record of what Jesus said or did could easily be compressed into a few days. The rest is silence.

So with Moses. Forty years ago he was in the vicinity of the setting of today's lesson. How he was occupied during those years remains a mystery. Of two things, however, we are certain: Some were coming into the world and some were going out. The old trees were falling and new forest was fast taking their place. At last but two survived, Caleb and Joshua, of the old generation.

Moses has returned to the borders of Canaan, and with him a new nation bent on the purpose of forty years ago. The generation is a different one, but the people are essentially the same. Human nature does not die. The father lives in his son, sometimes stronger than before. Kadesh is repeated in every age.

Sorrow Comes to Moses in the Death of Miriam

While he was waiting at the gate of Canaan an event occurred that must have rested heavily upon Moses's heart. "And Miriam died there, and was buried there." Miriam was the sister of Moses and older than he by several years. To her he owed his life and much else of which history says nothing. For forty years she had been his shadow. The glory that came to him had come also to her. With pride she had watched his upward career from the little cabin in the marshes to the virtual throne of a nation. To his song she had been the chorus. Once there had been a rift in the lute, when the Ethiopian sister-in-law came between her brother and herself and jealousy ruled her soul. God smote her in the face and for seven days she was driven from the camp. But love is born of suffering. Israel refused to proceed without its prophetess, and Moses cried unto the Lord, "Heal her, O God, I beseech thee." God heard and healed, as he always does. But there comes a time when the lips of prayer are dumb. Moses and Aaron looked upon the dead, and could only look.

The second approach to the borders of Canaan was largely a reproduction of the first. The entire journey had been marked by complaining. Fault finding was a national characteristic. The tendencies of the fathers survived in the children, and the long servitude in Egypt was not calculated to produce a nation of song writers. Physical wants were ever present and the question of water met the people at every turn. Marah, Elim and Horeb marked their progress. With each new want came the same old disposition to complain. Whenever the fathers became thirsty they wished themselves back in Egypt and the children regretted that they had not shared in the disasters of the earthquake. As a matter of fact they wished nothing of the kind, but we like to strap our burdens upon the shoulders of others.

Moses had all his life been bearing the burdens of others. Some people have a genius for dismissing care. Like the priest in the parable they pass by on the other side and forget the man by the wayside. Such a spirit is not the spirit of Christ. "In all their afflictions he was afflicted." To share the burdens of others is the secret of all real worth. Such a burden sharer was Moses and such, in a higher degree, is the Christ.

Again the people besieged their leaders with the old complaint, "Why have ye brought the assembly of Jehovah into this wilderness, that we should die there?" Moses and Aaron, as they had so often done before, fell upon their faces and implored God for help. The glory of the Lord appeared to them and with the rod in his hand Moses was to speak to the rock and await an answer. He was now an old man. His passion remained but not the will to guide it. The memory of Horeb came back and once more he felt himself strong. For the moment he forgot himself. "Hear now, ye rebels, shall we bring you forth water out of this rock?" And with his rod he smote the rock.

Disobedience of Moses Loses to Him the Promised Land

Commanded to speak, he struck. It may look like a small matter, but it involved the principle of obedience, which is ever vital. Necessity is more than form. The people needed water and need is a wordless prayer. God would not punish the many because of one. By this act Moses forfeited his right to enter the land of promise.

This incident has been accorded far too much space by the commentators. God's punishments are not arbitrary, but the natural consequences of the offense. And even here we see the element of mercy. Moses was an old man. Broken by the cares of state and church he was no longer his former self. His patience that had withstood a thousand storms began to yield. When one loses the power of self-control he is no longer fit to be a leader. The lawgiver had earned his rest and on Nebo's lonely summit a grave was being made ready to receive him.

The Lesson Verse by Verse

By Hermon D. Jenkins

ANALYSIS—Age had left its mark upon Moses and his last days must be judged accordingly. The physical distress of the people was great, and Jehovah does not rebuke them so sharply as did Moses. Moses went to God in prayer, as men still go in their serious perplexities. In one single result God at once penalizes and rewards his servants.

It has happened more than once that a great leader has in the last days of his illustrious career been provoked to anger by the ingratitude of those for whom he has unselfishly labored. Age becomes irritable except as restrained by grace. The aged man cannot laugh off fault findings and insults as he could when life was young and his own courage self-sufficient. Every one approaching the sunset years ought to be on his guard that he lose not in age the respect, the veneration men have paid him in the years of his vigor and self-control.

Complaining People Lay Troubles at Door of Best Friends

The Israelites were still at Kadesh-barnea, which our American Sunday school leader, Dr. Henry Clay Trumbull, has identified with the modern Ain Kadesh, the "holy well" or spring, fifty miles south of Beersheba and so not far from the boundary of Palestine proper. It seemed doubly hard that just at the gate of the promised land the water supply failed and the fretful and complaining people laid their troubles at the door of their best friends. This was the last straw which broke the back of Moses's patient forbearance.

Verse 1—The children of Israel had reached Kadesh thirty-eight years before (Num. 13:26), but, afraid to attack the strong races which possessed the northern land, they had occupied the wide plain of Kadesh and the valleys which led out from it, as pasture for their flocks. The one notable event during these years was the death of Miriam, who, despite her one-time jealousy of her great brother, retained a foremost place in the thoughts and affections of the people.

Verse 2—When, apparently in preparation for an onward movement, all the tribes were summoned to the central site, the waters proved insufficient for the multitude. It is probable, too, that the people were disposed to criticise the policy which drew them in from their distant feeding grounds, a policy which hinted at new travels and increased dangers.

Verse 3—The people did not hesitate to tell Moses they wished they were dead like their brothers who had perished in the forest fires at Taberah (Num. 11:1-3).

Verses 4-5—Thousands of would-be settlers from our western territories streamed back East in the '70s after summers of drought and grasshoppers bringing reports of Nebraska, Kansas and the Dakotas similar to what the Israelites thought of Kadesh and the Palestine that lay beyond it. It was in their opinion no place to live in, and the parties who had encouraged their immigration were fools or knaves.

Moses and Aaron Immediately Helped Through Prayer to God

Verse 6—It will be remembered that when the first congress of the thirteen colonies had been long in session without other result than to disclose their mutual jealousy and to augment their suspicions of one another, Benjamin Franklin, who had been in youth prone to skepticism, rose in his place and solemnly proposed that they should ask God, the Ruler of nations, to lead them out of their perplexities. From that day to this the nation has turned to God in every great distress. So Moses and Aaron, driven almost to despair, prostrated themselves before Jehovah in the tabernacle and seemed ready to die in sheer surrender of all their hopes.

Verse 7—Their prayer was answered even before it was spoken (Is. 65:24). The best proof that prayer is answered is that men continue to pray.

Verse 8—Aaron had preserved the rod which had been the instrument of signal wonders in the court of Pharaoh thirty-eight to forty years before and at various times had been used as a "sign" during the years ensuing. It was now to be used in a new manner to show the power and will of Jehovah to keep his people from extermination. This signal miracle was to be celebrated in the annals and songs of the nation (Ps. 78:16), and it has remained a symbol of divine goodness and love ever since.

The Prophet Loses Power When He Loses His Humility

Verse 10—When Moses began to scold his power began to wane. When a minister loses his temper in his pulpit he would better retire. When a commissioner to an ecclesiastical body begins to let fly the arrows of his wrath at his opponents he has already lost his battle. It demands a higher type of manhood to retain an even mind under unjust provocation than to take a city (Prov. 16:32), and perhaps because of the infirmities of age, Moses lost out just as he was nearest victory.

Verse 11—Dr. Trumbull is authority for the statement that "there exists at Kadesh a large single mass or small hill of solid rock. It is the only visible naked rock in the whole district, and from it still flows an abundant stream."

Verse 12—Good men as were Moses and Aaron, God does not permit so flagrant a sin to pass without marks of his displeasure. Many an old soldier has tried to prove that except for his personal courage or personal interposition the day had been lost and with it the cause. So Moses claimed the glory that was God's. But if Moses and Aaron were not to enter the promised land, neither were they to bear the cares of the exodus longer or be distressed by the problems which confronted Caleb and Joshua. A warrior's hardest fight oft occurs after his battles are all won. Moses and Aaron each had served and each now entered into rest. With them their generation came practically to a close and it was left for younger men to take up the march.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning October 19, 1913

TOPIC—The marriage of the king's son. Matthew *22*:2-14.

This is a startling picture of the banquet of the Messianic kingdom, which is by turns entrancing and terrible to behold.

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Though the frame of the picture is similar to that of the great supper, it is no duplicate of the other. The motive here is quite distinct. The figure of a banquet was a frequent one for the representation of the kingdom of the Messiah and its blessedness. In Matthew the Messiah is always the bridegroom and the bride is naturally the community of Christian believers. But this latter feature of the situation, while it is implied, is not here expressed. Our Lord often spoke of the kingdom as a feast; but in the present instance the details are distinctive. This whole discourse bears the marks of the latest period of the ministry of Jesus. His rejection is practically accomplished. The city of Jerusalem is doomed by her own hardness of heart. And this Jerusalem and this doom are enlarged in his vision and dissolved into the universal doom of those who persist in following in the way of the Jews' rejection.

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In St. Luke's narrative the story is simply that of a landed proprietor who gives a great supper to which he invites his neighbors. Here the host is a king. The occasion of the banquet is the highest; it is the marriage of his son. In true Oriental fashion the father of the bridegroom provides the supper. His invitation to the marriage feast is not merely an invitation; coming from a royal personage, it is also a command. The royal authority of the host is the fundamental note of the parable.

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God calls us to mercy; but behind the call there is the absolute sovereignty of the universe. His call makes its appeal not only to our affections but also to our conscience. Deep in the human soul his message sounds; not only "Wilt thou come?" but also "Thou shalt come." We behold the blending of the mercy and the longsuffering of God. It is no ordinary feast to which he bids us.

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To refuse his invitation is to declare that we are no longer his friends, that we no more desire to be acceptable to him. It is to declare that we prefer the provision of the world to the banquet of the palace of the King.

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Before the invitation is given there is evidently a spirit of rebellion abroad among the king's subjects. Their thoughts and feelings are averse to him. The offer of this generous hospitality, instead of reconciling them to their ruler, only exasperates them to the breaking point. Are they beggars that they should be fed with the bounty of the king? Have they not food enough of their own? And clothing enough? And company sufficient? They will be under obligations to no king, and they cast his proffered kindness back in his face.

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Some of them professed themselves unable to treat this invitation seriously and they went lightly on their ways, one to his farm and another to his merchandise. They had serious work of their own to perform. But in the case of others the irritation reacted upon themselves and their opposition broke out into a wild rage. They laid hold upon the servants who had brought them the invitation, insulted them and slaughtered them.

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There are men who cannot take seriously the sovereignty of God. They have sovereignties of their own which they take seriously—gold and the lust of power and the might of knowledge and mere self-will. They cannot take seriously the claims to authority of Jesus Christ. They ask the question why this man, dead nineteen centuries, should still control the intellect and conscience of mankind. They cannot take seriously the law of God, and wonder if morality does not change with changes of age and climate. They cannot take seriously the religion of Jesus, for it seems to them to be a thing fitted to be a refuge for weak natures, rather than an inspiration to strong, full-blooded men. So they go, one to his counting house, and another to his ball and another to his laboratory, and treat God lightly.

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Others would be glad to destroy God. They would turn him out of his world. And if they cannot do that, they would put his servants out of the world. It was in this spirit of blind fanaticism that they slew Jesus Christ and all the company of martyrs since the days of righteous Abel. It is inherent in the spirit of worldliness to hate the servant of God and to try to destroy him.

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But he who would destroy God and the servants of God destroys himself. God would save every sinner, he would welcome him to his banquet; but the hostile he must destroy because he is God. The dying martyr may cry, "Lord, lay not this sin to their charge," but unless the murderers repent they shall all likewise perish. God is of purer eyes than to behold iniquity. Thus the leading Pharisees and prominent Israelites of Jesus's day were set aside from the Messianic feast and punished according to their rebelliousness.

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But the feast of the king will have its guests, and again the regal entertainer sends forth his servants, who are to gather up the beggars from the highway, the honorable and the dishonorable, the men who were regarded by their associates as being good and those who were looked upon as bad. God's sovereign grace calls sinners. He calls them as they are and makes them what they ought to be. It is theirs only to respond to his call. Thus from all sorts and conditions of men the wedding was furnished forth with guests.

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Although without the hall there is the darkness of judgment, within there is the gladness of the feast. The kingdom is not all work, neither is it all rejoicing; it is a combination of these. No one parable sets forth the whole scope of the kingdom, but the teaching of one supplements that of another. Here we see the joy of the chosen guests gathered around the royal board.

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The story of the guest who had not on a wedding garment is really a separate parable. As it stands it may be regarded as an appendix to the parable we have been considering. The king with true Oriental magnificence provided robes for all who came, so that the feast might have the splendor becoming the high occasion. One man contemptuously refused the king's robe. He was good enough in his own clothes. The spiritual significance of the whole situation is given us in the words of Isaiah 61:10. God gives every man a robe of righteousness and no man durst despise the righteousness of God.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

October 26, 1913

THE OUTREACHING LIFE

TOPIC—Missionary essentials, home and abroad. IV. Going. Matthew *22*:1-10.

The hundred Korean Christians who were recently delivered from false imprisonment and probable death were rescued, primarily, by the activity of Christians in America; which illustrates the remarkable truth that in these wonderful times it is possible for anybody, anywhere, to "go into all the world."

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A distinguished New York educator recently remarked: "Do you know what ails the Christian ministry in America today? The best men are all being sent abroad into foreign mission service." Whether the main contention is warranted or not, the compliment to the character of the mission force is merited. It was not so very long ago that the sneer was common that missionaries were second rate men who could not make a living in their home land. Now even the critics admit that the caliber of the church's foreign ambassadors is beyond cavil. The objection shifts to the ground that they are too good!

The twentieth century has a long arm which reaches everywhere. By using it even the least of the stay-at-homes may go, in person or representatively, to the ends of the earth.

Not all Christians are wanted on the mission field, but all are asked to have the spirit which says, "Here am I; send me."

One curious effect of the rise of second and third generation missionaries has been the dissipation of the old notion that the chief characteristic of foreign missions is its physical hardships. Now that the sons and grandsons of pioneer missionaries by the scores and even hundreds are returning to the field to share the work of their forbears we are coming to understand that missions as a career must have something worth while to offer. True, the argument proves the sturdy stuff of which missionaries' children are made; but it also induces saner thought concerning the church's work abroad. The primitive conditions which the pioneers met have been steadily improved, and the average foreign missionary lives in a comfortable home, has all the necessities of life, some conveniences and a few luxuries. His hardships on the whole do not equal those of the home missionary in this land.

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In one Japanese community they call Christianity the "Fulton religion," because Dr. Samuel Fulton of the Southern Presbyterian Church was long the sole representative of the gospel there. The incident reveals one of the rich rewards of the missionary. His privilege is to embody Christianity in himself, so that in all his manner of life men and women who are totally unacquainted with the teachings of Jesus may read the gospel. To a peculiar extent he becomes a "living epistle." His life is read before his words are understood.

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The famine victims in mid-China used to mutter "Yoaming! Yaoming!"—"It wants our lives! It wants our lives!" That is true of all afflictions and blessings, and all institutions; they demand life. We often read that the saloon needs new life to carry on its business; but so also does the church, in a gloriously different way. Unless parents give their sons and daughters to the ministry and missions of the church the work of the kingdom will languish within a generation. Everything that counts costs life.

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Some young people are willing to burn out on India's coral strand, but unwilling to work out in a crossroad school or a city mission. Yet one is as truly a mission field as the other.

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The millionaire who gives gold to charity is less of a missionary than the young man who gives himself to work for the needy.

There are various ways besides the steamship routes of reaching the foreign mission field. One is via the prayer closet. Another is the road of intelligent interest and sympathy. Still another is through the church offertory. The personal substitute plan is yet one more. If there is the will to minister to man for God on the mission field, the way will not be far to seek.

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The going are the growing.

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All the world is God's mission field; and whoever is doing his work anywhere is a true missionary.

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Nowadays all sorts of talents are needed in mission work. Carpenters, plumbers, blacksmiths, engineers, machinists, ship carpenters, business managers, nurses, doctors and teachers are called for, as well as evangelists and preachers.

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Somewhat as Douglas threw the heart of the Bruce into the midst of the foe, in order to rally the wavering Scots, so many persons may send their hearts where their feet will never travel.

NEW BOOKS

A Plea for Jewish Nationalism

THE JEWS OF TODAY, by Arthur Ruppin. This book will come with amazing surprise to many readers. It is an authoritative statement of the Jewish situation which sounds a note of warning regarding the continuance of the race. If it had increased as other races have done, and had not lost so rapidly by assimilation with other races, it would now number 60,000,000 at least instead of under 12,000,000 the world around. Dr. Ruppin insists that the causes which have prevented its more rapid absorption in the past are no longer operating and that unless strong measures are taken to prevent it the race will disappear in little more than a century. His figures are quite convincing. Economic progress has always meant the loss of numbers; birth rate falls with prosperity; emigration leads the people to adopt the language, culture and religion of the nations to which they go; intermarriage and baptism for social and commercial reasons increase. Heretofore, persecution has tended to bind the nation together and challenge the loyalty of the stronger for the weaker, but the lessening of persecution weakens the national life. So there must be some form of Jewish nationalism. Dr. Ruppin believes this is to be found in the return of Jews to Palestine and establishing there a national existence. The country will contain only 2,000,000, but they would constitute a national center which would give the dispersed Jews a sense of solidarity. They would reestablish the Hebrew language and the better elements of the old Jewish culture. This movement (Zionism) he counts "the last desperate stand of the Jews against annihilation." A thoughtful Jew, reading the book, said it would bring no surprises to many leading Jews of today, since they had been concerned with its facts and conclusions for some time. Dr. Ruppin has shown his faith by living in Jerusalem for two years in furtherance of his proposals. [Henry Holt and Company, New York. $1.75 net.] CLELAND B. MCAFEE.

Current Political and Intellectual Life

A PREFACE TO POLITICS, by Walter Lippmann. Mr. Lippmann is a brilliant writer and a rather class-conscious socialist and his book disappoints none of the expectations based upon those two facts. But his criticism of current political and intellectual life in America—for that is the chief burden of his book—is to a large extent free from the especial bias of socialistic creed. He ridicules the fashion of blaming such public ills as child labor and journalistic truckling on the capitalists. In the case of journalism he tells us that "no financial power is one-tenth so corrupting, so insidious, so hostile to originality and frank statement as the fear of the public which reads the magazine. For one item suppressed out of fear of a railroad or a bank, nine are rejected because of the prejudices of the public." Mr. Lippmann avows himself a follower of the French social philosopher Sorel, the author of the famous "social myth" theory by which he justifies the preaching to the proletariat of the general strike, for instance, although he admits that as a fact it will never come about. But Mr. Lippmann does not explain how myths are to retain their power over us when once we have found them out. The workman who makes sacrifices for something he knows in advance—having presumably read his leader's books—is only a stimulative fiction, is rather hard to conceive. This book may be described as a survey of politics in the light of the present-day anti-intellectual philosophy. [Mitchell Kennerley, New York. $1.50 net.]

LLEWELLYN JONES.

Woman's New Status

THE OLD-FASHIONED WOMAN, by Elsie Clews Parsons. Whether or not this volume will be regarded as a valuable acquisition to the feminist literature depends upon one's point of view. The writer deals with the primitive fancies of civilized nations and the present views of less enlightened peoples regarding the sex; her inferences, cleverly drawn, show how the modified survival of these quaint notions affects woman's present status. It is an able treatise, revealing profound study and thoughtful observation of the present movement and its underlying causes. [G. P. Putnam's Sons, New York, $1.50 net.

THE AUTOBIOGRAPHY OF A WORKING WOMAN, by Acell Leid Popp. The pages of this book chronicle the life history of one who has suffered every indignity, humiliation and pain which falls to the lot of the working woman. The author began life in the midst of squalor, misery and want, and she never experienced the affectionate care and consideration regarded as the rightful heritage of childhood. At the age of 10 she was forced into the industrial world, working twelve hours a day for a mere pittance, contributed to the family fund. However, cold and hunger, pain and suffering could not crush the indomitable spirit of this woman, who, despite apparently insurmountable obstacles, has attained a position which commands the respect of the civilized world, and has won her the adoration of thousands of working people, to the betterment of whose condition she is tirelessly devoting her life. Frau Popp tells of the misery, injustice and inhuman treatment accorded the working woman in a simple manner that carries conviction, and her book ought to move even the indifferent. [F. G. Browne and Company, Chicago.

Health and Hygiene

MALARIA: Cause and Control, by William B. Herms. Malaria is an easily controllable disease if public spirit is brought to bear on the task, and in these pages Professor Herms of the University of California (an expert investigator of malaria) tells of the actual means adopted in his state to rid it of the scourge. He begins his book with very full descriptions of the particular species of mosquito which is to blame in the matter and its difference from its more harmless relatives. Then follow methods of control and elimination, considerations relative to education of citizens and of the necessary legislation if the good results gained by antimosquito campaigns are to prove permanently valuable. The work is a most thorough and practical one and is written for the enlightenment of the layman. [Macmillan Company, New York. $1.50 net.

WHEN TO SEND FOR THE DOCTOR, by Frieda E. Lippert and Arthur Holmes. Dr. Lippert and Professor Holmes are connected with the psychological clinic of the University of Pennsylvania and their compact volume is the result of years of medical and psychological experience. It is so arranged and worded that any person without technical training can quickly gain requisite knowledge concerning the common ills and habits of children. There are a score of illustrations. [J. B. Lippincott Company, Philadelphia. $1.25 net.

MIND AND HEALTH, with an Examination of Some Systems of Divine Healing, by Edward E. Weaver, with introduction by G. Stanley Hall. Now that the idea of mental therapeutics has become familiar to the public, and the first enthusiasm over the Emmanuel movement has somewhat died down, the time is ripe for a nonpartisan and scientific treatment of the virtues and defects of this modern revival of the oldest healing agency. Such an examination has been made by Dr. Weaver—who is a psychologist, not a medical man—and made in a spirit at once thoroughly scientific and entirely hospitable to the claims of religion as a healing power. He analyzes Dowieites, mind curers, metaphysical healers and others, and describes in contradistinction to those activities the scienitfic progress in the matter—the work of such men as Dubois, Coriat, Freud and Munsterberg. After showing the relation of the sober theories of these men to the much less sober practices often ignorantly based on them, the author discusses the need of a "valid religious system of healing," and tells how the Christian church may cooperate with the medical profession in giving sufferers such a system. A most comprehensive bibliography, which includes the Freudian literature on the subject, concludes the book. [Macmillan Company, New York. $2 net.

COMMON DISEASES, by Woods Hutchinson. For the vast majority of laymen who fear some common diseases with exaggerated fear and do not fear others half as much as they ought, this book can be cordially recommended. It may also be recommended to the lover of humor, for not even the most pathological horrors human flesh is heir to can cause Dr. Hutchinson to be other than optimistic and easygoing in his outlook upon life in general and witty in his comments on the human tragi-comedy. The book is written in an extremely colloquial and irreverent style, and shatters many delusions. [Houghton Mifflin Company, Boston. $1.50.

THE CHILD, ITS CARE, DIET AND COMMON CARE, by Dr. E. Mather Sill, is designed to meet the needs of the inexperienced mother, its pages being largely devoted to the feeding, clothing and exercise of infants. It also tells her what to do before the physician arrives in case of accident and clearly defines the symptoms of the various common diseases. The book is well illustrated, the language simple and the point of view that of the physician of wide experience. [Henry Holt and Company, New York. $1 net.

Work of the Y. M. C. A.

HISTORY OF THE NORTH AMERICAN YOUNG MEN'S CHRISTIAN ASSOCIATIONS, by Richard C. Morse. This is a small book on a great subject, for its theme is really broader than its title. Practically it is a history of Young Men's Christian Associations, or at least of their federal relations all over the world; and it is written from the viewpoint of a man entirely competent to expand the treatment to many volumes—the one living worker who, from being part of it all, knows most of the marvelous extension of the work in this country. Veteran indeed, yet happily diminishing nothin as yet of his old-time vigor in labor or leadership, Mr. Morse, after forty years as general secretary of the international committee, i himself a personal witness to every significan development of the association's influence sinc the establishment of the earliest American organizations. The present volume is limited i size by its special purpose, being designed fo use as a handy textbook in training school where secretaries are educated for associatio service, and for that reason taking a certai technical flavor. But as a ready compendium o facts about one of the greatest branches of cu rent religious work it is an important book fo any broad-minded Christian to have at han covering a line of Christian enterprise apa from which America's moral history can by n means be wholly comprehended. [Associatio Press, New York. $1 net.

Religious and Inspirational

PRAYERS, ANCIENT AND MODERN, chose edited and written by William Angus Knigh There is a growing feeling that the approa to the throne of grace should be deeply rev rent, even while trustful and childlike. Su books as this will aid thoughtful believers prayer. The earlier half contains prayers e tracted from Christian writings; the latter ha is made up of prayers written by Profess Knight. [E. P. Dutton and Company, Ne York. $1.25 net.

LEARNING TO TEACH FROM THE MAST TEACHER, by John A. Marquis. This is a stu of Jesus Christ as a teacher designed to le teachers, especially those who are engaged in instructing the young in the Sunday schools. The author wrote the papers now published in this little book for the readers of the Westminster Teacher. In spirit and in style they are most admirable and it is to be hoped that they will reach a much larger circle of readers in their present form. [The Westminster Press, Philadelphia. 35 cents.

At Close Quarters, by John A. Hutton. A volume of twenty-four sermons in the style which so many Northfield attendants have learned to know. They deal in things of life with some very familiar texts and others suggestive by their unusual character. We are glad to see the "Demas" sermon included. It is a good instance of sermonic imagination at its best. All the themes are striking without being cheap. [Fleming H. Revell Company, New York. $1.25 net.

The Devotional Life of the Sunday School Teacher, by J. R. Miller. "He being dead yet speaketh," and in the same beautiful accents of kindly counsel. The brief chapters are an appeal to the hearts of teachers and magnify the work which Mr. Miller loved above all work—winning hearts to the way of life. [Westminster Press, Philadelphia. 50 cents.

The Bible and Temperance; or, Christ on Trial, by Earle William Gage, is an effort to show that wherever in the Bible wine is mentioned without condemnation unfermented wine is invariably meant. Opinions will differ as to the success of the effort. [Glad Tidings Publishing Company, Chicago. 10 cents.

Books of Home Interest

Food and Flavor, by Henry T. Finck. "Inasmuch as an American is quite as capable of enjoying a good meal as any one else, why is it that we are so conspicuously ungastronomic as a nation?" Mr. Finck makes the reader realize the importance of this question, which his book ably answers. The general reader will probably be most interested in Mr. Finck's discussion of flavor in foods. A few cents a day will purchase food enough to sustain life; our additional daily expenditure is made largely for flavor. Without flavor food is unappetizing and when food is not appetizing it "lies in the stomach like a stone." We have here no cook book, but the author suggests from wide travel and observation the best ways of raising and preparing food material. It is a book for housewives, for growers of fruit and garden products, for men and women generally who appreciate a healthy digestion and rational enjoyment of the pleasures of the table. There are numerous illustrations. [Century Company, New York. $2 net.

Around-the-World Cook Book, by Mary Louise Barroll. These "culinary gleanings of a naval officer's wife" will prove wonderfully interesting to good housekeepers, for the book contains many of the best cooking recipes of the world, all of them tested by use. Mrs. Barroll has traveled widely and had in mind for years the preparation of this book. Her aim is to introduce into American households some of the toothsome dishes of other lands. There is Bahia salad from Brazil and tomato frappe from Hawaii. There are cakes from Germany and peppery dishes from Mexico. Grandmother Holt's crullers make one's mouth water. Even the bride in her shiny new kitchen, fresh from cooking school, should be able to make the delicious Dundee Scotch marmalade, for the directions are so explicit. There are 355 pages of recipes and some useful information on the care of persons and things in the home. [Century Company, New York. $1.50 net.

New Fiction

Mr. Hobby, by Harold Kellock. The hero—a sort of characterless, vapid young man, with a predilection for entomology—is forced into the study of law, in which profession he proves a distinct failure. He develops fads and meets a most unconventional young lady who sportively dubs him "Mr. Hobby." After a number of adventures, in which the girl takes the leading part, he attains a certain degree of fame as a "bug man" and is happily married to the heroine, and one feels justified in calling it a cheerful romance. [Century Company, New York. $1.30 net.

The Opening Door, by Justice Miles Foreman, is one of the most skillful treatments of the suffrage problem we have seen in fiction. Its heroine belongs to the new order and is a vivid representative of the modern girl who emerges from a well-sheltered home into a world that offers an alarming assortment of "ideas." She falls in love with a man whose attitude to the new status of women is quite Victorian and their efforts to adjust their differences are full of interest. The charm of the story is that they are successful and that neither of them makes the silly mistake of overinsistence. A really delightful book, full of thought and purpose and good work. [Harper and Brothers, New York. $1.25 net.

Pippin, by Evelyn Van Buren, is a girl philanthropist of the London streets around whom Mrs. Van Buren has written a wonderfully interesting story. The small heroine has a desperate time trying to provide for her small brother, herself and her good-for-nothing father and the pickpocketing by which she manages it is deeply distasteful to her. Eventually she falls in with a charming but discouraged American actress, and better days come for all of them. The story is full of humor and cheer. [Century Company, New York. $1.30 net.

Keren of Lowbole, by Una L. Silberrad. The charm of this story lies in its romance and mystery. Keren, the beautiful daughter of a gypsy and alchemist, is the central figure. She lives in the heart of an ancient forest with her father, whom she assists at the forge, seeking with him to solve the mysteries of nature. Although the book is well written and Keren is a charming character, it lacks the vital element necessary to make a work of fiction durable. [George H. Doran Company, New York. $1.25.

The Making of Thomas Barton, by Anna Nicholas, is a book of charmingly human short stories that describe with considerable insight and sympathy life in a typical small town of Indiana. They deal with very simple incidents in which real people are deeply concerned—love affairs, household concerns, business deals and the like—and one feels a little happier for having gone with some of these kindly folk on part of their way. [Bobbs-Merrill Company, Indianapolis. $1.25 net.

The Knave of Diamonds, by Ethel M. Dell, is rather a dimmed replica of "The Way of an Eagle," with exactly the same type of hero, though not so likable a one. The story is of a man who was really very bad and quite despaired of by his family, and his love for a woman married to a brute of a husband. There are numerous complications all ending happily. [G. P. Putnam's Sons, New York. $1.35 net.

The Unforgiving Offender, by John Reed Scott, has to do with the complex heart affairs of several married couples who belong in what is known as high society. Mr. Scott has marked facility in characterization; in fact, altogether too much to waste on making the sordid things in life the subject of an interesting story. [J. B. Lippincott Company, Philadelphia. $1.25.

The Debit Account, by Oliver Onions, is the story, told by himself, of a man who commits a heinous crime, escapes detection and later marries the girl to whom his victim had been engaged. He prospers socially and financially and no one knows of his crime, yet he is finally obliged to pay the account. [George H. Doran Company, New York. $1.25.

In Another Moment, by Charles Belmont Davis. A story of stage life that is conspicuous on account of its thorough understanding of the subject. The difficulties encountered by the young girl who, unaided, seeks a career on the stage have never been more effectually visualized. [Bobbs-Merrill Company, Indianapolis. $1.25 net.

Growing Pains, by Ivy Low, chronicles with great cleverness the love experiences of a girl from her childhood to her marriage. The author is a niece of Maurice Low and this "comic tragedy" marks her as a novelist of exceptional ability and individuality. [George H. Doran Company, New York. $1.20 net.

Dying Fires, by Alan Monkhouse, leads a young man and woman of the better class through a courtship into marriage for the purpose of indicating the matrimonial uncongeniality in the modern home which we are hearing so much about recently. [George H. Doran Company, New York. $1 net.

Outside the Ark, by Adelaide Holt. A well written novel that for some reason reminds one of stories enjoyed by boarding school girls. The romantic courtship and marriage of a young London writer to the daughter of a country curate bring about temperamental differences that end in tragedy. Miss Holt has many subtleties of method and a great charm of narration, but the charm of her book seems somehow to be of more value than its matter. [John Lane Company, New York. $1.25 net.

Miscellaneous

The Boy and His Club, by William McCormick. The Men and Religion Movement developed a new interest in boys and disclosed the fact that many of our churches have no places to put boys to work nor to put them to play. "And what shall we do?" is the question the author both asks and answers. He believes there is an intimate relation between men and religion on one hand and boys and basketball on the other; that a boys' club is a practical evangelistic agency and useful auxiliary of the church. Mr. McCormick, who is a newspaper man and leader of the Olivet Boys Club of Reading, Pa., has produced a practical manual of methods for dealing with ordinary boys and developing them into good men on an unequivocally religious basis. It should be worth many times its price to pastors and laymen who are struggling with men in the making. [Fleming H. Revell Company, New York. 50 cents net.

The Efficiency Books, by Orison Swett Marden. Intelligent, conservative optimism and common sense applied to life and business is contained in these books by a man who has done much to put inspiration into the work of thousands of American young people. In The Joys of Living ($1.25 net) he points out in his usual tactful way that we are not living for the future, but for today. The Progressive Business Man ($1 net) is packed with suggestions to the man who would get the most from his employees and himself. The Exceptional Employee ($1 net) puts into popular form efficiency suggestions whereby the 75 per cent of human energy now wasted by subordinates may be conserved. Training for Efficiency ($1.25) applies the much discussed principles of efficiency to the everyday endeavor of ordinary people. [Thomas Y. Crowell Company, New York.

Reflections of a Beginning Husband, by Edward Sanford Martin. This interesting book, written in Mr. Martin's characteristic style, relates the matrimonial experiences of a rising young attorney and the girl of his choice, who begin their wedded life on an income of $60 a week. Their efforts to live within their means and maintain relations with their "set" provide ample food for reflection, particularly after their economic system is further complicated by the arrival of an heir. The situations are cleverly conceived, consistently developed and wittily told. It abounds in good-natured satire concealing many a homely truth. [Harper and Brothers, New York. $1.20 net.

Our Country for All is a short Thanksgiving cantata by Bruno Huhn, prepared specially for churches and Sunday schools. Social Christianity is the prevailing theme. Included are "America Befriend," written originally for The Continent by Henry van Dyke, and "Our Country for All," by Katherine Lee Bates. The cantata is published by the Missionary Education Movement, New York, for 25 cents net, and can be secured through the various publication houses.

Labrador, by Wilfred T. Grenfell and others. The addition of a chapter on conservation and exploration has brought to date this comprehensive volume, first published three years ago. [Macmillan Company, New York. $2.50 net.

Books Received

The Edward Bok Books of Self-Knowledge. New volume: The Spark of Life, by Margaret W. Morley. Fleming H. Revell Company, New York. 25 cents net.

The Silver-Burdett Arithmetics, by George Morris Philips and Robert F. Anderson. Silver, Burdett and Company, New York.

The Tudor Shakespeare. New volume: Henry VI., part II. Macmillan Company, New York. 35 cents net.

Patty Leroy. Richard G. Badger, Boston. $1.

MISSIONARY WORK

An Emergency for Christian Literature

The reading public of the world is about to be increased by one-third of the human race. This will be the undoubted result of the new system of characters to be introduced in China. Reading has been limited there to the few who were willing and able to spend a virtual lifetime in mastering the interminable number of characters in which the Chinese language is written. But now the Chinese are to learn to read as readily as European children.

The question is, What will they read? The opportunity is for Christian literature.

The new system is being devised by an educational conference, under the direction of the Chinese board of education, which has been meeting for the past two months in Peking. The object of this conference is the unification of the Chinese language, and a new alphabet to express its sounds has been decided upon.

The alphabet consists of parts of the old characters which are to represent fixed sounds. There are 24 initials and 15 finals, making about 40 in all. It may be called a Chinese Roman alphabet, as the method of combination will be similar to the Roman, with which we are familiar. New terms will also be coined to meet the enlargement of knowledge.

This will place Chinese in the foremost of simplified languages for their own people, as it will be practically grammarless as well as phonetic. With these advantages we may quite expect that in four or five years' time, equivalent to the school life of a child, a third of the human race will learn to read. But what will their reading be? Will the country be flooded with agnostic periodicals and immoral fiction, more destructive religiously than the river floods of China are physically; or will the church wake up to this unparalleled opportunity of being first with Christian literature?

It is already recognized by far-sighted observers that next to the Bible Christian literature is one of the most effective agencies at the present juncture. What we ask, therefore, is an emergency fund of a million dollars a year for the next five years for this purpose.

Such a sum is quite a moderate one in the circumstances. In trade, a similar amount is being expended by one trust on the chance of creating business during the present transition. As opium smoking will soon cease, the American tobacco trust is spending $5,000,000 in the distribution of free cigarette samples throughout China to replace opium by the cigarette habit. Must the children of this world always be wiser in their generation than the children of light?

There are three leading societies for Christian literature in China, occupying strategic positions, well equipped, and ready for the forward movement if only the means were forthcoming. Even the men required for a large extension of this work are available, for the missionary societies have already shown a willingness to allocate their workers, already trained, for translation and editorial work in the literature societies. These are the Christian Literature Society in Shanghai, the Central China Tract Society in Hankow, and a society in Western China which has a wide field in that region.

WILLIAM BELL DAWSON.

Gospel Working Still in Time of War

Miss Jennis Wheeler writes from Saltillo, Mexico, that the mission there is entirely at peace in spite of hard fighting in many places in the country round about. Miss Wheeler's school is progressing quietly with no other anxiety than the fact that two of the student girls from Torreon were greatly disturbed at their inability to get any news from their families shut up in that besieged city. The young people's society in the church is well attended and the services of worship continue to draw creditable audiences, although there is no minister available for preaching and the sermons are all preached by a layman whose weekdays are fully occupied with office work.

Though there is some hope for the pacification of the country after the presidential election of the present month, the mission workers have practically given up hope of holding their usual national mission conference this year, and they are even doubtful whether they can have presbytery.

From Zitacuaro Rev. R. R. Gregory writes that although general evangelistic work seems practically at a standstill on account of the disturbed condition of the country, there are yet from time to time little items of individual encouragement which keep the missionaries' hearts and hopes alive. The native pastor at Zitacuaro was recently approached by a poor peasant who had been for many years a seemingly hopeless victim to drink. Something, however, had touched this man's heart and his wish for a better life led him to come to the Protestant minister and ask for the kind of medicine that had cured Urbano of the thirst for liquor. Urbano is a poverty-stricken Indian peon of the neighborhood, whose rescue from drunkenness years ago and his sober and simple life since have at last begun to make an impression upon his neighbors. The pastor of course told the new inquirer that this wonder was not wrought by medicine but only by the application of Christ's gospel. It is hoped that the newcomer will lay hold on Jesus as earnestly and efficiently as did Urbano when he was saved.

Chinese Statesman Honors Benefactor

Rev. Henry Loomis, the veteran agent of the American Bible Society in Japan, and his wife have just returned to Yokohama from a visit of remarkable interest to Peking. They were there the guests of Admiral Tsai, who is recognized as the immediate aid and adviser of President Yuan Shih Kai, occupying indeed a position analogous to that of secretary to the President in Washington. The admiral's invitation to Mr. Loomis was a direct testimony of his gratitude to the American Bible agent for friendship shown him when Tsai, as a young captain of the Chinese fleet, was captured by the Japanese in the war of 1895 between Japan and China and carried as a prisoner of war to a camp in Hiroshima, Japan. Here Mr. Loomis found him while distributing Bibles among the prisoners, and was surprised at the excellent English in which the young Chinaman spoke. This was soon explained, however, when the captain related his nine years' experience in the schools and universities of the United States.

Soon after Tsai was paroled in Mr. Loomis's care and, being taught the Scriptures in the household of the missionary, he accepted Christianity. Returning to his own country, the young Chinaman demonstrated his sympathy with progress by enlisting in every reform movement presented to him. This resulted disastrously to him when he espoused the reforms of the young emperor in 1898 and he had to flee for his life from the anger of the dowager empress. A period of great darkness and trouble followed, in which Tsai lost his hold upon religion. But in recent years he has been trending back to the old faith. Of course the revolution of 1911 was a new opportunity for him and he rose rapidly to the confidential position which he now occupies in Peking, and there he demonstrated his gratitude to his old instructor by introducing Mr. and Mrs. Loomis to the highest circles of Chinese officialdom.

Mr. Loomis is greatly impressed with the moral and religious influence which Tsai is exerting in the republican government, although he regrets that his former protege is not yet ready to renew his old outspoken stand for Christ.

The Dreadful "Suttee" Revived in India

Every time a widow in India burns herself to death at her husband's funeral, people say hopefully that this is certainly the last act of "suttee." But every year or two some fanatical woman revives the old custom and goes to her death in the flames consuming her husband's body, with the result that the masses immediately in great enthusiasm acclaim her memory as the sacred memory of a saint and martyr. The last case was the 15-year-old wife of a well-to-do Brahman in Simrai, near Mainpuri. She deserted a month and a half old baby to join her husband in death.

Immediately when the news of the act got abroad, crowds began to rush in from all directions. They planted brilliant flags in the little mound of ashes from the funeral pyre, and began contributing money to build a temple in which the widow will doubtless be worshiped as a local deity. The British government is not willing to risk trying to prevent this, it seems, but the police did begin making arrests among the members of the family, and it is promised that if anybody can be convicted of assenting to this act of "suttee," heavy punishment will be awarded.

Housetop Prayers in a Flood

An interesting experience befell two Indian workers of the Irish Presbyterian mission in June. To Beratpur, near Palitana in India, there came a great flood. They awoke in time to get clear of the house in which they were sleeping. As they stepped out into the water, which was breast high, the house, like that built on the sands, fell. They struggled through the flood to a building on top of which was a group of Moslems and Kolis who numbered two dozen. They helped the Christians up and in their terror looked to them for help, saying, "Stay with us. If you stay with us we shall be saved. If not, we are lost." The Christians prayed all night on that roof, anxiously awaiting the dawn. Their frail structure was almost the only house that escaped destruction in the village, for an Indian flood plays havoc with the adobe or mud built homes.

Missionary Brevities

—The Episcopalian Board of Missions was able to report to the General Convention of its church a square balance sheet on all its obligations. It would not, however, have been able to do so except for the receipt of certain free legacies near the close of its fiscal year.

—The Methodist Church of Australia regards the Fiji and Samoan islands as no longer missionary territory, and is organizing both of these archipelagoes into self-supporting districts. The mission effort formerly expended in these islands will be transferred to New Britain, New Guinea and the Solomon group.

—In Guatemala City in August a great fair brought a host of people from the country to the capital city of the republic, and Dr. W. B. Allison worked the mission press overtime to print an enormous quantity of tracts which he scattered broadcast in the streets. The number of inquiries for Bibles which came to the mission afterward told how well these tracts had taken effect.

Board Notes and Announcements

—The Friday morning meeting of the Board of the Northwest, Chicago, was led by Mrs. Noble C. King, mission study secretary of the board. Her subject, naturally, was "The Study Class." Rev. James F. Garvin of Santiago Chile, spoke of the work there as slow, yet encouraging. "Since the recent refusal of congress to show any favor to the Liberal party,' he said, "the slogan of the young men throughout the republic is 'Separation of church and state.' It is sure to come. Those who claim to be atheists are behind a great educationa movement." Mrs. Carriel, whose son went to Brazil two years ago, his wife being the representative of the women of Evanston, Ill., First church, indorsed Mr. Garvin. Mrs. D. J Fleming told of getting close to India by a recent visit to Wooster University, five of whose young people are now in Lahore. The field secretary, Mrs. Engstrom, told of the encouraging cooperation of pastors in Minnesota The president and the China secretary, who represented the board at Michigan synodica meeting, told some of the good news from Grand Rapids.

—Latest publications: "One Year of Stewardship" (report of the six Woman's Boards price 25 cents; "Is Old Persia Ready for New Birth?" 5 cents; "An Endless Chain," by Florence E. Smith of Chile, 3 cents; "Latin America," "75th Anniversary Series," "Afric —The Testing of a Mission," each 2 cents "The Up to Date Missionary Leader;" catalogue.

The Open Hearth

The Folly of Exaggeration

A newspaper that teaches that our Roman Catholic fellow citizens have oath bound secret societies and are drilling men to forcibly take possession of this government in the name of a foreign power is guilty of insane and wicked folly. One can hold with all sincerity convictions as to serious errors in faith and practice of the Catholic church, be ready to criticise the selfish, sectarian plans of members of that church, especially in our cities, but that is a different thing from the claim that the church of Generals Sheridan and Meade and the church of John Ireland and Charles Joseph Bonaparte is in a conspiracy to destroy the republic.

Instead of trying to create bitter feelings between churches, how would it do for a time to emphasize points of agreement? As to the great essentials of Christianity, Protestant and Catholic are agreed. We have as common faith the apostles' creed, in our worship we have the Lord's prayer and as to morals we both teach the ten commandments and the sermon on the mount. On the great questions of moral reform there ought to be cooperation and alliance between Catholic and Protestant. There can be no victory over commercialized vice represented by the saloon and places of evil resort unless all churches and moral reform societies are united. D. C. MILNER.

Where Reading Matter Will Help

I notice in your issue of Sept. 18 a letter regarding magazines for remote places. This is a need which we feel very much in our work among the Arapahoe Indians. If we had some good illustrated magazines to form the nucleus of a reading room it would go a long way toward keeping them out of gambling and drinking dens. I shall be glad if you will bring the name of this mission before readers who desire to forward periodicals.

EDWIN E. PRESTON.
Presbyterian Indian Mission, Arapahoe, Wyo.

Argues Sectional Separation Justifiable

The editorial in The Continent, "Only the Church Hasn't Reached Gettysburg," presents a striking contrast between national unity and ecclesiastical separation seen in our country fifty years after the civil war. The impression evidently intended to be made is that this separation in the case of Presbyterians, Methodists and Baptists results wholly from the animosities associated with the war. I have nothing to say as to the continued separation of Methodist and Baptist churches, but it appears to me that in the case of the two Presbyterian bodies this implication is both untrue and unfair. I believe that there is willingness to forgive all the deliverances of the '60s on both sides and to let them be as if they had not been. This is not what keeps the church from Gettysburg.

The fact is that the two churches, U. S. A. and U. S., have in these fifty years developed along different lines. The Southern Church has, as a body, adhered to the natural and historical interpretation of the common standards of the two churches, while the Northern Church has preferred to adopt what is called a liberal view of these same symbols. This is manifest in the ease with which the U. S. A. Church recently absorbed a large part of the Cumberland Church, which was avowedly not a Calvinistic body; it is seen in the repeated licensure and ordination of men who are not in sympathy with the doctrinal teachings of the confession of faith, who confess their doubt of some of the truths known as fundamental to the common faith of Protestantism and whose main commendation lies in their sincerity. Let it be freely admitted that the U. S. A. Church has a perfect right to develop along these lines, but the U. S. Church has equally the right to resist this tendency and adhere to the faith held by our fathers in the undivided church.

Of course, if the separation of the body of Christ into the several denominations is essentially sinful, then we should hasten to reunite at any cost all the various branches into one. But if there is any reason for the existence of the dozen or more denominations of Protestantism (each of which has resulted from a difference of opinion on doctrine or polity), then the two Presbyterian churches have a right to exist separately, for their separation came about owing to a difference of polity and has been continued because of difference of doctrine. Then their separate existence is no more a "burning shame" than the separate existence of the Lutherans and the Presbyterians.

A PRESBYTERIAN "U. S."

Teaching Brings In Most Recruits

It was reported at the last Assembly that 83,000 souls had been added to the church last year on confession of their faith in Jesus. On the face of it it would seem that the preaching of the word had been efficient. But was it the preaching of the word that made possible this great and pleasing accession? What part did teaching play in the accomplishment of these results?

It is no longer a guess when we say that between 75 and 80 per cent of the accessions to the church on confession come from the Sunday school. Thus nearly 65,000 of those who confessed Christ last year were the youth of the Sunday school. I have often wondered if we really appreciated the significance of these facts—that the future of the church is involved in the success of the Sunday school; that practically every man who bears office in the church was a Sunday school scholar and was converted while such.

I am becoming more and more convinced that the church is being preached to death. People don't go to church as they used to do. One sermon is all they can stand. To expect them to listen to two a day is asking too much of their spiritual digestion. Why not then make one of the services on Sunday a teaching service? If this were done, then when the sermon was preached and the people incited to action, their action would be more apt to be intelligent and effective because based on knowledge—a knowledge acquired in the teaching service of the church.

W. H. STUBBLEBINE.

Prayer-Meeting Methods in Orient

In The Continent's report of the Christian Endeavor convention I hope Dr. Sheldon was misquoted when he was made to say: "The church can no longer maintain a midweek prayer meeting and should substitute for it some form of entertainment," etc.

Tell it not in Gath, nor in the Far East, where you can find midweek prayer meetings attended by 500 to 1,000 people. If the church in America can no longer support a midweek prayer meeting, the thing it needs is a midweek prayer meeting—not a preaching meeting, nor an entertainment.

The best prayer meetings I have attended were conducted on the plan of having requests for prayer handed the pastor and after a short reading a few remarks on prayer, each topic was taken up separately and a short prayer volunteered. Or—as among some Asiatic Christians—each one who had a request arose and gave it out and then, when all were announced, each prayed for the specific object the Lord had laid on his mind, and for that alone—not wandering all over the earth in his prayer. This led to short, concentrated prayers that were prayers, and a blessed hour it was!

Should requests be slow in coming in, the people are reminded of the Pharisee who went to a prayer meeting without a request and

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came away without a blessing. He got what he went for, as people generally do. Petitions come from appetite; appetite comes from work. No work, no appetite; no appetite, no desire for food, no request, no midweek prayer meeting. Set the people to work and requests will pour in. F. S. MILLER.

Soul Winning the Vital Thing

As was the custom during the summer months in a certain town, a union meeting of three evangelical denominations was held on Sabbath evening in the "airdome." But instead of the usual Scripture reading and sermon a woman delivered an address on the subject of woman's suffrage and at its close all were requested to remain for the purpose of organization. A few of those present had come to worship and the audience gradually dwindled as one by one they slipped quietly away. For it is an ancient belief that the Sabbath was truly set apart for worship. A soul saved by grace is of greater importance than the casting of a woman's vote. When souls are sunk in degradation and sin our money, time and strength should be used to lift them toward God. In eternity our Saviour's "Well done, thou good and faithful servant," will mean infinitely more than earth's furore over unconsecrated activities.

In order to gain his object, Satan frequently appears as an angel of light and in thousands of subtle ways seeks to draw away God's children from the business of winning souls to Christ. Thus he is well pleased with all movements for social reform which do not have the salvation of souls as their basic principle. Viewed in the light of eternity our energy will have been better expended if, while we were on earth, it was used to the glory of God. The noble womanhood of our bright land can wield a greater and more lasting influence in the home, church, Sabbath school and mission field than in the world of politics. This is her God-given mission and privilege, so it behooves her to woo humanity to Christ if she would not be held responsible for humanity irrevocably lost. MARGARET L. MCINTYRE.

Religion on the Trade and Tourist Routes

(Continued from page 1425)

ers never meant aggression or unjust interence when they came sailing in squadrons into a heathen country's waters. Suppose that Christian nations never exported cheap and worthless goods to savages in exchange for gold and ivory and rubber. Suppose that Christianity was so stamped upon every man or woman coming from civilized lands that it was felt as an influence for justice and kindness and brotherhood in the remotest part of the earth. Suppose——

But that supposition answers itself. How can even the dullest observer suppose such fantasies? Christianity does not feel the necessity of these things to any great extent—certainly not enough to do them. Christianity lets the missionary open the way, brave the cannibal, tame the head hunter, open the closed door of ages and preach the true, unadulterated gospel. Then it goes in after him to trade with the people, giving the cheapest and poorest stuff it can and bringing in liquor or opium or tobacco recklessly, careless of the destroying effect they have on races new to their dangers. Government comes in after trade and carves slices out of the best and most coveted territory. Last of all, when everything is safe, comes the tourist, feeling no obligation whatever to bring his or her religion along.

It is not a pleasant picture. When the missionaries are criticised they do not want to answer back by accusing the home religion. But really, why does Christianity expect the missionary to do it all? If Christianity traveled on every ship, in every merchant's exports, in all government orders, in every tourist party, would there be need of sending missionaries much longer? Some tincture of the gospel does travel in this way; some merchants are righteous, some governments just for the most part. But the Christian world, as Christian, must face these problems if the great black areas of the Moslem and Buddhist and heathen lands are to be won to that banner of the cross which stands for brotherhood and righteousness.

Ways of Working

Regular Audit of Church Books

How many churches have an audit of the books of all officers who handle money? Many congregations take the statement of the treasurer without other investigation. It was confessed in a recent conference of pastors, however, that the modern idea of trust funds and their integrity has not penetrated many churches. It was related that one treasurer in leaving town used the cash in the benevolent treasury to pay his expenses and repeated requests failed to have it returned. The church took another collection, and then it was found that the fire insurance premium was due and the money for missions was taken to pay the insurance premium.

Colleges which use endowment funds to pay current expenses, or other trustees who consent to the transfer of funds even for a short time, are said by some to be in the same class with the bank teller who "borrows" a few bills in an emergency, intending to pay back the following day.

It has been suggested that the necessity of careful bookkeeping may be brought before the next Assembly for recommendations which will gain more or less uniformity in practice.

Puts Invitation Cards in Saloons

There are many ways of reaching out to attract men to divine service that they may be placed under the influence of the gospel. It is something of a problem as to the best way of doing this. The First church of Monroe, Mich., through the session adopted a proposition of one of their members to try this way:

A score or more of large white cards were printed with this invitation thereon: "The guests of this house are cordially invited by Dr. W. C. Burns, pastor, to attend divine service at the First Presbyterian church." A picture of the church was included. These cards were hung up in the office of every hotel in the city, restaurants and saloons. It was feared by some that this invasion of the saloons would be very coolly if not rudely received, but the very opposite was the case and the cards were given the utmost publicity, and most of them still remain.

"Catch My Pal" for C. E. Society

Dr. W. A. Jones, pastor of Knoxville, Pa., church and president of the Pennsylvania State Christian Endeavor Union, is planning a novel campaign in his C. E. society. The new scheme is to be known as the "Catch My Pal" movement. Each member of the society will be asked to catch, bring and lead into active C. E. work one friend or companion during the next three months.

Elat's Amazing Growth Goes On

The wonderful church of Elat, in the center of the West Africa mission of the New York Board, continues to grow at a marvelous rate. At the midsummer communion the congregation present in the main Elat church numbered 5,800. On that day 247 were baptized and received into full church membership. The first confession of Christ was made by 140. After service was dismissed the elders met and advanced 450 from the first to the second class of catechumens. At Fulasi, where a preaching outpost has been established in order to prevent overcrowding of the main Elat church, there were 3,600 present. Here twenty-seven were baptized and 200 advanced to the second class in the catechism. It thus appears that on commiunion Sunday the total attendance for Elat congregation in its two houses of worship considerably exceeded 9,000, and the communicant additions were almost 300.

The average man never reads treatises on religion, except those written in what Pau called "living epistles."

Living Up to Its Light

The heathen who buries his aged father alive, because the latter has outlived his usefulness and has become a care, will have to be judged by the light he has had.

The secular concern of modern life that treats its aged and disabled servants justly and generously by providing them a reasonable pension for old age is living up to more light than the savage who kills his aged father.

The Church of Jesus Christ, which has received the full-orbed light of the Gospel of the love of God, will be judged by that light.

God forbid, that His Church should be as heartless as a heathen and neither as just nor as generous as a secular enterprise.

Will the Church live up to its light?

Are you living up to yours?

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Of the Presbyterian Church in the U. S. A.

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IN THE FIELD OF CHRISTIAN EFFORT

TEMPERANCE SENTIMENT IS INCREASING

Rulers of Nations Use Influence Against Alcohol—Ammunition for Sermons for Temperance Sunday—How Women Are Helping.

According to recently published figures in The New York Times, temperance forces are becoming increasingly powerful in the United States, Scandinavian countries, France and Germany. Abstainers among the rulers of the world are the king of Italy, king of Bulgaria, king of Sweden, crown prince of Sweden, King of Spain and kaiser of Germany. The premier of Sweden and a large proportion of the members of Norway's parliament are temperance advocates. Half of the Norwegian cities are under prohibition. The sale of intoxicants is forbidden in both Norway and Sweden in all army drill grounds. Iceland was the first country of modern times to prohibit the manufacture, import and sale of liquor by constitutional prohibition. It is said that this whole country has but one policeman and no jail. Finland has twice voted for a national prohibition law, but the czar of Russia has declined the necessary imperial sanction. France has 800 federated temperance socieities.

Women Help to Enlarge "Dry" Area—The women of California have been enfranchised two years. During this time the number of "dry" towns in the state has increased from 200 to 682 and more than one-half the territory of the state is free from saloons. Commenting upon this fact Collier's Weekly says, "No wonder the liquor interests of the country bitterly fought every extension of the suffrage in the direction of sex democracy."

Members of Los Angeles Presbytery on Their Recent Visit to the New Buildings of Occidental College

Women to Work in City Elections—Delegates at the recent W. C. T. U. convention of Illinois gave consideration to plans of work in connection with municipal elections the coming year. Officers say the W. C. T. U. will do its best to get the details of the new franchise law before the eyes of the eligible women in the state in order to help enlist them against the saloons.

No Drinks on Dining Cars—No alcoholic liquors will be served on the dining cars of railroads operating in Ohio after Nov. 4 following an order of the attorney general.

Graduates Are in Penitentiary—The No-License League of Lancaster, Pa., recently addressed an open communication to the Pennsylvania liquor dealers who had convened there. The league called attention to the fact that liquor dealers of Lancaster county had not made an exhibit at the recent county fair. They told the liquor men that their finished products were in the penitentiary, where 85 per cent of the inmates are graduates from saloons. In the insane asylum 75 per cent and in the poorhouse 90 per cent of the inmates are also examples of what the liquor dealers can accomplish with a man.

Commends Anti-Saloon League — A comprehensive article concerning the work of the Anti-Saloon League appears in October World's Work, "The Church Militant Against the Saloon." The author gives the Anti-Saloon League credit for having made prohibition a live issue in almost every state by working through existing political parties.

REPORTS OF RECENT REVIVALS

Moves People of Peoria—Evangelist Frank A. Miller of Elgin, Ill., has just closed successful meetings in Peoria, Ill. His work was divided between South Park mission, Bacon Memorial mission and Calvary church, where he gave chalk talks the second week. He spoke also at First church and Proctor Memorial. Following the meetings in Peoria, Mr. Miller opened meetings at Huntley, Ill., where he is now engaged.

Various Evangelistic Items — District prayer meetings have been arranged to precede a union revival of the churches of Muncie, Ind.—Revival meetings have commenced at Milo, Iowa, under the direction of R. H. Willis.

Awakening in Country Churches—The Rockwood, Ill., group, consisting of the Rockwood, Ebenezer, Unity and Cora City churches, under the pastorate of Rev. Chester E. Thompson, has recently concluded a series of evangelistic meetings. The four churches, being from two to four miles apart, decided to have one big meeting for all. Evangelists Green and Clark erected a tent at Rockwood. Although this is a country group and many came from four to eight miles, yet there were 600 present at an evening service. There were upwards of sixty conversions.

ACTIVITIES OF THE DENOMINATIONS

Methodist South — The action of the annual conference of the M. E. Church South in regard to a change in name of the denomination to the M. E. Church in America is being watched with interest. Some congregations in the Far West are said to favor the change, although the complication which may arise in the title of real estate is being urged as one of the reasons why the present name should be retained.

Methodist—What is confidently expected to be the largest gathering of laymen the Methodist church ever held has been called for Oct. 28 at Indianapolis. Most of the bishops of the church are on the program and in addition to a discussion of plans for the every-member canvass, other definite work for men is expected to be emphasized.

Canadian Presbyterian—The presbytery of Westminster recently adopted a resolution asking that the Canadian government take steps to exclude from British Columbia all Oriental laborers until the Orientals shall form but one-thirtieth of the population. At the present time one in every nine of the population of the province is an Oriental. They constitute also one-fifth of the entire male population.

Congregational—The meeting of the National Council of the Congregational Church as well as missionary societies of that denomination will be held in Kansas City, Oct. 23-30. The program lists 120 addresses, an average of twelve a day, in addition to reports of committees and commissions. The missionary character of the meeting will predominate, and an important report on the polity of the denomination will be submitted by a commission which has been studying a possible change of government of the Congregationalists for some time.

Offers Material for Prison Sunday

The Central Howard Association, Chicago, offers information and material for sermons on Prison Sunday, Oct. 26. This day has been observed by many churches for a number of years and special efforts are made to interest people in the welfare of former convicts. During the past year the Central Howard Association has assisted over 1,600 ex-prisoners to gain a new start in life.

There are 7,777 Indians who are Presbyterians.

ARE MINISTERS MORE PLENTIFUL?

Interesting Comparisons of the Number of Vacant Fields in Presbyteries—Decisive Figures Not Possible Until Next January.

According to a report of General Assembly's vacancy and supply committee by Rev. Walter H. Houston, corresponding secretary, the number of vacant fields in the church in July was very much smaller than the number last January. In July 24 per cent of presbyteries from which reports were received had no vacant fields able to support a man. In January the number of presbyteries having no vacant fields was only 8 per cent of the total. In July the total need of presbyteries was for a little more than two additional pastors each compared with an average need of three additional pastors each in January.

It is pointed out, however, that it is too early to draw any decisive conclusions from these figures as to the possible permanent change in the vacancy situation. In July it is presumed that the 193 graduates of the various theological seminaries were at work, many of them in fields which previously had been reported vacant. In the West and Northwest there were also during the summer a number of undergraduates spending their vacation on vacant fields. The work of the vacancy and supply committee in enlisting in regular pastoral work competent ministers who have not had regular charges may also be credited with a portion of this evident improvement.

The undergraduates have now returned to seminaries and the figures which the committee expects to have from all the presbyteries again in January will give a better basis for estimating the work of the committee.

The records show that of the 431 vacant churches reported in July the average support offered was $1,076. Of these churches fifty-five offered a salary of $1,500 and over. The records also show that 140 to 175 Presbyterian ministers die each year. Last year the number was 167.

AMONG THE BOY SCOUTS

Gains Inspiration from Gettysburg—As a result of the activities of the Boy Scouts at the anniversary celebration at Gettysburg last July a scout troop has been formed in Mystic, Conn. It was not until a veteran soldier returned from Gettysburg that any enthusiasm could be aroused toward a scout organization.

New Plan for Dues Works Well—Reports from local troops to national headquarters of the Boy Scouts of America indicate that the new plan of requiring an annual payment of dues of 25 cents is meeting with ready acceptance. No boy can be a first-class scout until he has earned and deposited in a savings bank at least $2, so that the payment of 25 cents a year is not expected to work a hardship upon any one.

Go to Church Thrice on Sunday

Some people who think that it is a task to go to church twice a Sunday may be surprised to know that in Emporia, Kan., is a Welsh church where every member goes to church three times a day. In the morning they study the Bible, hear a Welsh sermon in the afternoon, and one in English from the same pastor, Rev. R. Henry Jones, in the evening. Last year this church gave $8 per capita to all boards.

WILL PLAN PLACING OF NEW CHURCHES

Denominations Form Working Agreement—Addition to Forces Among Foreigners of Detroit, with Another Building Started.

DETROIT—In order to avoid the repetition of a fault, seriously felt in Detroit, the crowding of groups of churches into certain locations, and the neglect of the needy parts of the city, an interdenominational association has been formed with Joseph A. Vance, D. D., as president. The Presbyterian, Baptist, Congregational and Episcopal churches are represented on the board of management, and it is hoped that the Methodists will be in the near future.

Finest Organ in City—Fort Street church is to have the finest pipe organ in the city through the generosity of Mrs. Fred Alger as a memorial to her father and mother, Mr. and Mrs. Swift. This church also stands first in its gifts to the general fund for church extension, which cause this year reaches the sum of $22,000, $9,000 of it in individual gifts of $500 and $1,000.

Ministers Elect; Dr. Stone to Speak—Rev. James D. MacDonald is the new president of the Presbyterian ministers. The program for the year is a happy combination of the scholarly, the practical and the recreative.—Moderator Stone will address young people of presbytery in First church Oct. 24.

Work for Foreigners Grows—The problem of caring for the foreigner in Detroit has thus far been left wholly to Presbyterians and Congregationalists, the former looking after Italians and Hungarians and the latter after the Poles, these three nationalities being most largely represented in Detroit. The Methodists are now caring for the Armenians and the Baptists for the Slavs and Roumanians, and a Greek Evangelical Orthodox church has also been organized, the corner stone of a new building having been laid Sept. 28 in the presence of 2,000 people. WILLIAM BRYANT.

MEN AT WORK IN CHURCHES

Begin Work with Address—The Men's Sunday Evening Club of First church, Lafayette, Ind., inaugurated its work this fall by having Dr. J. T. Henderson, associate secretary of the Presbyterian Brotherhood, speak Sunday evening, Sept. 28. The congregation of Second church was invited to join in the service. A supper for the men of the congregation will be given soon.

Brotherhood Items—A brotherhood is being organized at Newtown, Ind., and steps have been taken for a similar organization at Attica. Men of both churches were recently addressed by Dr. J. T. Henderson, associate secretary of the brotherhood.—Andrew M. Robles is president of the executive committee of the St. Louis brotherhood for the coming year. The secretary is Josiah A. Parker. Plans have been made to enlist business men in the practical problems of the church.

Open Reading Room—The men of Lawrenceville, Ill., church have organized a league which has made arrangements for some of its members to take charge of a reading room each day of the week. The Sunday school room has been fitted up by them for this purpose. The boys and young men of the town are taking a deep interest in this.

Will Enlarge Their Building—Men of Mount Baker church, Seattle, at a recent meeting decided that the church edifice should be remodeled and half the sum was raised at once. At the same meeting the Fellowship of Friendly Fellows was organized. This church under Rev. E. H. Broyles has doubled in membership and the Sunday school must meet in two buildings.

PLAN MANY EVANGELISTIC MEETINGS

Kansas City Pastors to Cooperate — Working Girls Patronizing Hotel Run by Church—Sick Mothers Find Shelter.

KANSAS CITY—Through the leadership of Dr. Harry C. Rogers, chairman of evangelistic work in presbytery, a plan has been formulated by which an evangelistic meeting is to be held in every church in presbytery this fall and winter. This is to be accomplished very largely through the exchange of pastors. Each church has been asked to give up its pastor for at least two weeks, and during his absence the church is to supply its own pulpit.

Plan for the Young People—First church, Independence, has many aggressive plans for the fall and winter work. The annual autumn outing of the young people of the church was held Oct. 4. This church has a strong, picked committee of men and women whose business it is to work and plan for the young people of the church.

Form New Church Soon—A new church is soon to be organized at St. Claire Park, a growing suburb of the city. There is a commodious chapel on the ground and an active, growing Sunday school under the direction of Rev. Frank Bascom of Independence.

Poor and Sick Helped—Linwood Convalescent Home, which Linwood church has been operating during the summer, has provided physical recreation and recuperation for thirty-six women and children. These women and children came from the poorer quarters of the city and for the most part from the city hospital. They were poor and sick. They remained at the rest home from one to three weeks and then returned to the city restored to health and ready for the struggle of life. With all expenses paid for the summer, there remained a balance of nearly $1,000. No charge was made upon the patients.

Girls' Hotel Is Popular—First church is succeeding well with the new working girls' hotel, called "The Westminster." It is not yet fully furnished, but all available rooms are taken at an average price of $3 a week for bed and board. When necessary, girls are taken care of when out of work or sick, without charge. An employment committee from the church secures work and several young women have been placed. The institution is not intended to be strictly religious, but broadly helpful. Five denominations, including Roman Catholic, are represented. Religious services are held one evening a week. Helpful house rules, such as college girls are used to, serve as a mild restraint, and are approved by the young women. CHARLES C. McGINLEY.

TO MAKE SOCIAL SURVEY OF TOPEKA

Churches Take Lead in Important Undertaking—Well Known Pastor Has Place of Influence on Police Board.

TOPEKA—The Federation of Churches brought Shelby M. Harrison of the Russell Sage Foundation to this city last June to make a preliminary social survey. This fall a complete survey is to be undertaken and Mr. Harrison and three experts from New York will arrive Oct. 15 to begin work. To strengthen interest in the movement the women's clubs and the Commercial Club have been asked to cooperate with the churches, and they are doing so heartily. The survey will be made along the following lines: Industries and industrial conditions, juvenile and adult delinquency and crime, sanitation and health, city budget making and churches and religious conditions.

Dr. Sheldon on Police Board—Following a hotly contested mayoralty election last spring when the temperance element succeeded in electing the mayor, several innovations in city affairs have occurred here, one being the appointment of a clergyman, Dr. Charles M. Sheldon, as a member of the police board. Through his efforts two policewomen are doing good work in looking after wayward boys and girls.

Enlarge Mission Work—An enlargement of the work at Redden chapel has been undertaken by First church. Rev. J. H. Fazel has been engaged to conduct the work, which heretofore has been car-

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ried on by volunteer workers. This mission is located near the Rock Island tracks in one of the worst districts of the city.

Trained Nurses for Babies—The Mizpah Bible class of First church has opened a nursery in one of the church parlors for the care of babies and little children during the Sunday morning service. A graduate nurse is in charge.—Sunday evening, Sept. 21, a special service for college students was held at First church.—During the vacation of Dr. S. S. Estey, pastor, the manse of First church underwent extensive remodeling.

DR. HERRICK HEADS NEW COMMITTEE

President of Girard College Chairman of Group to Plan Literature for Sunday Schools of the Whole Church.

PHILADELPHIA—The Board of Publication and Sabbath School Work has recently acted in accordance with the instructions of the last General Assembly that it "regard itself as preeminently an educational board whose main function is the promotion of the nurture of the children and youth in Christian knowledge and life and to this end should give the most earnest attention to the whole field of education and erect a department of religious education in which should be assembled all the educational work now being cared for under other departments." Influenced by this action, the board has amended its bylaws and instead of a committee on young people's work has established a committee on religious education and appointed as its chairman Dr. Cheesman A. Herrick, president of Girard College. Associated with him are ten members of the board especially interested in educational matters. This committee will meet regularly each month with the secretaries, editors and superintendents of the board and to it will be referred all questions and problems of an educational character bearing upon the Sabbath school and young people's work, and to it will be committed the production of a literature for the church organizations and for the home as well. Such subjects as graded lessons will be referred to this committee.

Will Appoint Chaplains—Philedalphia Presbytery has appointed Doctors M. A. Brownson, Alexander McColl and J. Grant Newman a committee to arrange for the placing of chaplains in all educational institutions of the city.

Install President of Ursinus—Ursinus College on Oct. 6 inaugurated Dr. George L. Omwake president as successor to Dr. A. Edwin Keigwin of New York in the presence of representatives of many colleges. The degree of LL. D. was conferred among others upon Judge Aaron S. Swartz, an elder of First church, Norristown, and that of D. D. upon Rev. George H. Wailes, a member of the Philadelphia Presbytery.

Brief News of Recent Events—Oxford church on North Broad street, Rev. John W. Francis pastor, evidenced recently its prosperous condition by a largely attended communion service and an enthusiastic Rally Day of the Sunday school in which a specially prepared program of exercises was observed.—On the occasion of the meeting of the elders' association of Philadelphia North Presbytery in Germantown appreciative testimony was borne by Dr. Cheesman A. Herrick to the worth of Elder J. Milton Colton, ex-president of the association, who died since the last meeting.—Funeral services of Miss Adelaide M. Smuller, daughter of the late Rev. H. W. Smuller and sister-in-law of Professor James Carter of Lincoln University, were held Oct. 6 at the residence of Dr. James H. Worden, secretary of the Sabbath school work. Interment was at Kingston, N. Y.

Big Growth in Sunday Schools—The Sunday school enrollment of Philadelphia made the largest gain the past year of any in the state, viz., 11,560, according to the report of the state convention. An increase of 5,613 in the membership of the Sunday schools of Philadelphia Presbytery is reported by the committee on Sunday school work. The committee of 100 men having in charge the three year advance movement for Philadelphia Sunday schools met recently and outlined a definite campaign for the next and third year.

Missions Around the World—"Missions as Seen on the Cruise of the Atlantic Fleet Around the World" was the topic of Chaplain George E. T. Stevenson before the ministers last Monday. October 20 Dr. George H. Hemingway will speak on "The English Lakes and Their Literary Associations." On Oct. 27 Dr. D. Scott Clark will discuss "Pentateuchal Partitions."

Add to Bala Home—Two extensions, a powerhouse and a laundry, costing $125,000, were dedicated recently at the Bala Home for aged men and aged couples. Dr. L. T. Graham presided and Rev. Alexander McClelland and Rev. William Muir Auld were the speakers.

Give Boys Industrial Education — More than 2,000 boys now working in factories will soon be receiving the advantages of an industrial education as the result of the combined efforts of the Y. M. C. A. and their employers. The Y. M. C. A. will bear the brunt of the expense.

W. P. WHITE.

ASKED THAT ALL CHURCHES CLOSE

Demands of Evangelist Sunday Not Well Received—Compromise Reached—Three Day Campaign for All Mission Boards.

PITTSBURG—Rev. W. A. Sunday with eight of his helpers visited Pittsburg Oct. 6 and addressed the union ministerial meeting with regard to the proposed evangelistic campaign to begin Dec. 28. Mr. Sunday's demand that all of the churches close their morning service and midweek prayer meeting, or he would not come, was not well received. A compromise was reached in the afternoon in which the pastors agreed to divide the city into eight sections and have each section close the churches for one morning service during the eight weeks of the campaign. It was also proposed that tickets be given the church people in the section closing to insure them seats. The question of site has not yet been settled. Efforts are being made to obtain the old Cathedral site downtown, and many are advocating the construction of a permanent hall in connection with the exposition building.

Plan Program for Missions—A committee was appointed by the Ministerial Union to arrange an interdenominational change of pulpits Sunday, Nov. 9, in connection with the united missionary campaign. A program lasting for three days will be arranged for Nov. 9-11. Among the speakers will be J. Campbell White and Robert E. Speer. The campaign will extend to seventy cities and towns in western Pennsylvania, eastern Ohio and West Virginia.

Obtain 2,000 New Members—More than 2,000 new members were secured in the recent campaign by the Y. M. C. A., making the total membership more than 10,000 and putting Pittsburg in third place in the United States in point of numbers.

Burn Mortgage; Gift to Pastor — Highland church celebrated its twenty-second anniversary and the burning of the mortgage on the church property with a jubilee Friday evening, Oct. 10. More than $19,000 was raised in a recent campaign to clear the church of debt. Aside from the pastor, Doctors C. P. Cheeseman, Frank Sneed, W. L. McEwan, A. R. Robinson and George Chalfant took part in the program.—Dr. Samuel Callen, pastor of Fourth church, is to have a three months' vacation and a trip to Palestine, Egypt and Southern Europe as a gift from the congregation.

P. W. SNYDER.

WORK FOR GREATER EFFICIENCY

BUFFALO—The ministers of Buffalo Presbytery have just returned from their annual "retreat." It was held at Pine Lodge, twenty miles out from the city by the lakeside. "The Ministry of Jesus" was the general topic. The leaders had carefully prepared their parts, but all was informal and filled with a delightful spirit.

Commission Handles Routine—The recent fall meeting of presbytery made clear certain changes which the existence of a strong executive commission is causing. At no stated meeting has there been so little of routine and so much time for the discussion of great subjects. The evening popular meeting was devoted to a conference in religious education led by Rev. W. H. Boocock. The Sunday school workers of presbytery were present. The conference was preceded by a supper at which the superintendents sat down together. Dr. J. W. Cochran was present at a later session. Presbytery adopted a comprehensive scheme whereby the work shall be grouped into five separate departments: Missions, religious education, church extension and Christian life, men's clubs, women's societies.

Want Country Life Department—General Assembly has been overtured to direct its Home Board to retain the present department of church and country life, and a committee was appointed to prepare and present at a subsequent meeting of presbytery an overture petitioning General Assembly to continue its work along the distinctive lines of social service and community betterment.

WOULD GET DENOMINATION TOGETHER

ILLINOIS—An annual Presbyterian night has been instituted by churches of Springfield, when all the officers of the Presbyterian churches in the city will meet to plan cooperative work. The stimulus for this new scheme grew out of the recent reception given Dr. Donald MacLeod, new pastor of First church.—Among those taking part in the recent installation services of Rev. C. E. Jenney, pastor of First church, Decatur, were Dr. B. P. Fullerton, Dr. W. H. Penhallegon, Rev. Arthur L. Odell, Dr. J. W. McDonald and Rev. Elisha Safford.—A payment of $300 on the bonded debt of the gymnasium of Central church, Joliet, has been recently made. The large attendance of men at services is an interesting feature of the work this fall. Rev. C. D. Jacobs is pastor.—Under the auspices of the evangelistic committee a meeting of ministers and elders of the various churches of Alton Presbytery was held in Madison. The day was spent in prayer and fasting.

The
Christian Herald
for 1914

will publish approximately 2,562,560 words of reading matter alone—more than fourteen times the number of words in the twenty-seven books of the New Testament—with contributions by the men and women best qualified to write on subjects of religion and theology, history, art, poetry and literature; travel and exploration; archeological discoveries and research; science and invention; problems of church and government, and all other topics of current and vital interest to those who would be well informed on the progress of the world and of the Kingdom.

World-important news will be faithfully chronicled by a staff of 200 correspondents living in all habitable parts of the globe, and the usual bright, relevant departmental features for both adults and young people will appear weekly, devoted to every church and home interest; in all, fifty-two splendidly illustrated numbers, *generally with a magnificent art cover in colors*, 10½ by 14 inches, suitable for framing. A wellspring of literary fullness, pictorial beauty, and pure spiritual enrichment.

Dr. Francis E. Clark,

founder of the Christian Endeavor, will begin a new and intensely interesting series dealing with the cities of Scripture. The dusky veil of the years will be lifted and the dim past linked with the present in graphic visual imagery.

Dr. J. H. Jowett,

whose "Daily Meditations" have proved one of the most popular and helpful features ever introduced into our pages, will contribute a series of spiritually inspiring articles on various vital topics.

Margaret E. Sangster, Jr.,

brings new charm to a name beloved in American literature. The gentle spirit and literary mantle of our late associate has fallen, as by ordainment, upon the shoulders of her granddaughter and namesake, who continues to spread the Gospel of sunshine through our "Friendship Columns."

Pastor Charles M. Sheldon, D.D.,

author of *In His Steps*, has contributed a new and remarkable story bearing the striking title "Jesus Is Here!" Out of a conviction that has long been growing in his heart, he has written it—and as a Gospel of our modern day it seems truly an inspired work. The first chapter appears elsewhere in this issue. It is a story no one should miss.

Many Splendid Features.

Space does not permit even the names of the writers who will supply the lesser features for 1914 and the remainder of 1913. Such a list might fill two pages and be incomplete. The following personalities in the realm of religion and letters are, however, fairly indicative of the depth and scope of THE CHRISTIAN HERALD as projected for the coming months:

Eleanor H. Porter, author of *Pollyanna;* Irving Bacheller, author of *Eben Holden* and other novels; Kathleen Norris, author of *Mother;* Florence M. Kingsley, author of *Stephen* and other famous books; Dr. Anna M. Shaw, leader of the Woman Suffrage Movement in America; Professor Edgar J. Banks, Distinguished Orientalist; Bishop Frank W. Warne, of Central Asia; Dr. Orison Swett Marden, the philosopher of optimism; Marietta Holley, creator of the characters "Aunt Samantha" and Josiah Allen"; Ferdinand C. Iglehart, D.D., who conducts the department, "The Bible and the Newspaper"; Dr. W. E. Biederwolf, the distinguished evangelist; Rev. Charles H. Parkhurst, noted metropolitan pastor; Professor W. H. T. Dau; Rev. David J. Burrell; J. Wilbur Chapman, "the spiritual successor of Moody"; Professor R. A. Torrey; Rev. A. C. Dixon.

CUT OUT HERE, SIGN AND MAIL

SPECIAL ANNIVERSARY OFFER

IN CELEBRATION OF THE CHRISTIAN HERALD'S 35th Anniversary, we make this Special Introduction offer to NEW subscribers: Sign this coupon, inclose $1.50, check or money order, and mail immediately. You will receive (1) *The Christian Herald* each week from the issue of October 22d, 1913, till January, 1915, sixty-two splendid big numbers; (2) ABSOLUTELY FREE: to those who order *at once*, a copy of the *1914 Christian Herald Almanac* and year book of facts and figures, worth alone the price of a yearly subscription. *Act quickly.* Address: THE CHRISTIAN HERALD, 164 Bible House, New York.

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CONFER ON TURKISH MISSION WORK

Secretaries Talk with New Ambassador—A Celebration of Beecher Anniversary Participated In by Well-Known Preachers.

NEW YORK—Dr. Charles Watson, secretary of the U. P. Board of Foreign Missions, and Dr. J. L. Barton of Boston, secretary of the American Board, were in New York Oct. 8 to join the secretaries of the Presbyterian Board in a conference with Henry Morgenthau, the distinguished Hebrew citizen who has just been appointed ambassador to Turkey. Mr. Morgenthau, though not minimizing his own religious convictions, expressed an enthusiastic interest and approval of the foreign mission work which these three denominations represented in the conference are doing within the bounds of the Turkish empire. Apart from their religious influence, he said the social meaning of missionary activity would command his heartiest support.

Will Celebrate Anniversary—The Church of the Covenant, which is affiliated with Brick church, is planning to celebrate its twentieth anniversary Nov. 30. The pastor, Dr. George Sidney Webster, is trying to get in touch with as many former members as possible for this occasion. Two Union Seminary students are assisting in the Bible school and other activities of the church, Charles H. Wickets and William G. Simpson.

Bible School Opens Session—The National Bible Institute's School for Christian Workers begins its winter session today with a public meeting at the Marble Collegiate church. The object of the school is to prepare volunteer and other workers to teach the Bible intelligently. Don O. Shelton, president of the institute, is conducting a series of monthly lectures on Bible study at Manhattan Gospel hall Monday evenings.

Elect Successor to F. A. Booth—At the fall meeting of New York Presbytery Henry Cole Smith was elected treasurer in place of the late Frederick A. Booth. Six Union Seminary students were received under the care of presbytery: James H. Howard, Ernest J. Weeks, Albert J. Murphy, William Neeley Ross, B. Y. Spare and Lyman R. Heartley.

Recent Brooklyn News—The Italian Presbyterian church on Franklin avenue celebrated "Citizens' Sunday" last week. The pastor, Rev. Stephen L. Testa, spoke to his people on their duty to the commonwealth.—The W. C. T. U. held a day of prayer at the opening of the new headquarters on Schermerhorn street. Special attention was called to the coming convention of the World's Christian Temperance Union.—Tuesday evening, Oct. 21, in Bedford church the Brooklyn Social Union will hold its first meeting of the season. Sir William Ramsay will be the guest of the union.—Port Jefferson church celebrated all last week as "Rally Week." Every evening except Monday was given over to special exercises. Thursday night Dr. Orville Reed, assistant secretary of the Foreign Board, was the principal speaker. Rev. Arthur M. Elliott is pastor.

Dr. Cadman Has Not Decided—Dr. S. Parkes Cadman of Central Congregational church announces that he has not yet made a decision with reference to the renewed call which he has received from Second church in Chicago to become its pastor.

Social Workers' Home Opened—The new Home for Social Workers has just been opened in Gramercy Park. The building is the gift of Mrs. John S. Kennedy and cost over $200,000. It will be occupied by fifty young women, many of them college graduates, all preparing for work among the poorer classes. The building contains besides bedrooms and classrooms ample reception halls to be used for social gatherings for the girls of the east side. The home is connected with the New York City Mission Society, which, although undenominational, is largely supported by Presbyterian gifts.

Observe Memory of Beecher—A Beecher centennial was held last Sunday afternoon in the Academy of Music. Dr. Newell Dwight Hills, present pastor of Plymouth church, delivered the address. Special music was furnished for the occasion under the direction of R. Huntington Woodman, organist of First church. Dr. Lyman Abbott, editor of The Outlook and a former pastor of Plymouth church, took part in the program. The colored citizens of Brooklyn will hold a Beecher centennial Oct. 21 in Plymouth church with special speakers and a chorus of 100 voices, chosen from the choirs of the various colored churches of Brooklyn.

Mainly About People — Rev. Douglas Putnam Birnie, for fifteen years pastor at Rye, N. Y., almost the senior pastor of Westchester Presbytery in point of service, has resigned and proposes to remove to Washington, D. C. With the very regretful consent of the congregation, Westchester Presbytery dissolved the relation last week.—Philip Allen Swartz, son of Dr. William P. Swartz, secretary of the New York Sabbath committee, has gone abroad to become a student secretary among the university men of Russia with headquarters at St. Petersburg.

Brief Bits of News—Dr. Edward M. Deems, who for several years has been connected with the American Seaman's Friend Society, on Nov. 1 will sever his relationship with that organization to become chaplain at Sailors' Snug Harbor.—Dan Crawford is delivering at Union Seminary a series of six addresses on "The Insolent Paradox of Africa." He will give the third talk on Oct. 22 at 5 o'clock. The others will come Oct. 24, 29 and 31 at the same hour.—Broadway church will dedicate its new building Sunday, Oct 25. The pastor, Dr. Walter D. Buchanan, will begin this month his fifteenth year in the Broadway pulpit.—The ministers of Brooklyn Presbytery, who have the habit of lunching together once a year, will meet at University Club of Brooklyn at noon Oct. 28.—Home mission boards in New York City will unite to hire Grand Central Palace for an all-day exhibition on Nov. 20 of various phases of their work. In the evening groups of children from Protestant churches for foreign-speaking people will be brought to the Palace to sing folk songs.

The Best Item of the Week

Sheriff Holds Evangelistic Services While on His Vacation

Louis T. Kniffen, ex-mayor of Wilkes-Barre and now sheriff of Luzerne county, recently took a trip down the Susquehanna river in a houseboat for an outing and stopped at several towns where he held evangelistic services. Wyalusing was especially favored, for the houseboat was laid up there for repairs for almost a week. During this time Sheriff Kniffen held special services in the town, at which a number of conversions took place. Being one of the converts of the "Billy" Sunday campaign in Wilkes-Barre last April and having since led more than a thousand souls to seek salvation, he has a wonderful story to tell of the power of the gospel to save men.

LAYMEN'S GOSPEL WORKERS TO MEET

A convention of laymen's gospel teams will be held at Woodward, Okla., Oct. 21-23. It is expected that twenty-eight gospel teams in Northwestern Oklahoma and in the panhandle of Texas will send representatives with at least 300 men in attendance. A description of the work of one of these teams, that of Tom Blodgett of Wichita, Kan., was given by The Continent several months ago. The team at Woodward was organized last February and has made eleven visits to other towns since then. As a result of their meetings nearly 300 conversions have been recorded.

Sunday School Teacher for 78 Years

Although Mrs. Anna M. Bruen, Belvidere, N. J., is 91 years old she still attends Sunday school regularly. She has been a teacher for seventy-eight years and has seldom missed a Sunday. Her son, Rev. J. de Hart Bruen, is Presbyterian pastor at Belvidere.

Dr. Floyd Poe, pastor of First church, Independence, Kan., spent his vacation on the chautauqua platform and delivered ninety lectures and four sermons.

RESCUE TEN CHINESE "SLAVE" GIRLS

Women Hear of Work of Home—San Francisco Presbytery Hunting Combination Man—Tells Slavs Dangers of Tuberculosis.

SAN FRANCISCO—At the monthly meeting of the Occidental Board Miss Donaldina Cameron, superintendent of the Chinese Home, told of the rescue of ten new Chinese girls from the thrall of the white slave traffic.—Presbytery is now seeking a combination man, as in Seattle Presbytery, who shall be home missionary, Sunday school missionary and immigration secretary for the city.

Reaches Slavic People—Rev. Joachin Glazko, recently appointed for work among the Russians, is succeeding in interesting all the Slav peoples of the Potrero district. He speaks five languages and is putting the social service program before them in unique fashion, lecturing and teaching them the dangers of tuberculosis and the rules for proper housing, as well as giving the distinct gospel message.

Evangelistic Meetings; Expect Dr. Matthews—St. Paul and Bethany churches are holding evangelistic meetings preparatory to the next cummunion service. Neighboring pastors contribute to the pulpit supply on week nights.—Calvary church is waiting longingly for a promised preaching visit from Dr. Mark Matthews of Seattle, who will come to San Francisco the first week in November.

Plan for Exposition Services—On Monday, Oct. 21, Dr. Charles S. Macfarland, secretary of the Federal Council, will address the united associations of ministers of the bay region. He comes primarily to arrange for a committee of 100 to take over the fostering of an evangelistic campaign for the 1915 exposition and look over the ground for the general representation that the Federal Council shall make at that time.

Forty Years in Bay Cities—James Curry, D. D., of Newark, who has been on a prolonged tour of the east, has returned to his charge and last week celebrated forty years of membership in the bay city presbyteries.

WELSH OBSERVE QUARTER CENTURY

Dr. Mark A. Matthews Speaks at Seattle Celebration—Want Pastor for Foreign-Speaking Peoples in Mining Towns.

SEATTLE—Welsh church celebrated its twenty-fifth anniversary Oct. 5 with a great gathering. Doctors M. A. Matthews and W. A. Major spoke in behalf of the city and presbytery. The pastor, Rev. Josiah Daniel, is doing a fine work and, together with his work in Seattle, has recently begun a large work among the Welsh in Spokane, projecting a church organization and building.

Pastor for Mining Camps—A pastor to the foreign populations of the coal mining towns of Roslyn, Cle Elum and Jonesville has been asked for and the Home Board will be asked for his support. In the three towns there are 6,500 persons and over 4,000 of them are foreign-speaking people representing twenty-three nationalities.

Special Church Meetings—Madrona church has begun a series of Wednesday night Bible readings under the leadership of Rev. Franklin T. Conner of Brighton church. There will be thirty lessons in the course. Mr. Conner gave his course last year with great success.—Woodward Park church, Rev. J. W. Haman, Ph. D., pastor, has just closed a week of rally. Every night was taken: Fathers' day, brotherhood day, young people's and Sunday school day and all church day, ending with a communion on Sunday morning, Oct. 5, and a sacred concert at night.

Dissolve Church; Hear Council Secretary—A commission of presbytery, W. O. Forbes, D. D., chairman, dissolved Kent church Oct. 3, and will reorganize it again after the meeting of synod. Rev. C. R. McMillin, former assistant pastor of First church, will take charge of the new enterprise with the expectation of making it self-supporting—Dr. C. S. Macfarland, secretary of the Federal Council, occupied pulpits in Seattle Oct. 5 and lectured before the Ministers' Federation on Monday on "Federal Unity."

Western Synods Join in Philanthropic Enterprise

Synods of South Dakota and Nebraska have recently had under consideration further details connected with the organization of a Presbyterian sanitarium and hospital to be located at Hot Springs, S. D. This enterprise was authorized by South Dakota Synod a year ago and at the meeting this fall articles of incorporation were approved. The Synod of Nebraska is cooperating in the enterprise. Rev. D. D. Tallman of Hot Springs is manager of the hospital project and has obtained the cordial approval and cooperation of a number of eminent surgeons and Presbyterian leaders.

Effort is being made to raise $150,000 to start operations and a portion of this has already been pledged. Business men of Hot Springs are heartily cooperating and urging the promotion of this philanthropic enterprise. According to the articles of incorporation the majority of the trustees of the institution will always be Presbyterian. Three members each year are elected by each synod and this nucleus appoints twelve other members of the board. The present trustees include representatives from twelve cities in the two states. Among them are Colonel James A. Mattison, governor of the national sanitarium, a federal institution established at Hot Spring at a cost of $1,000,000, C. C. O'Hara, president of South Dakota School of Mines, Congressman E. W. Martin of Deadwood, F. M. Byrne, governor of South Dakota, C. H. French, D. D., and H. P. Carson, D. D.

Hot Springs was chosen as the location for this new hospital on account of its climate and the further fact that it was selected a number of years ago for the home for disabled United States government soldiers and sailors, a hospital of the state of South Dakota, a cancer hospital and a Catholic hospital. The waters of the springs have large medicinal qualities and the location of the town is such that there is an average of 332 days of sunshine a year. The pine covered Black Hills, which shelter the town, contribute to the healthful qualities. There has been a large demand for a general hospital under Protestant auspices. A site of fourteen acres near the city has been deeded to the hospital.

"JESUS IS HERE!"

BY PASTOR CHARLES M. SHELDON, Author of "In His Steps"

CHAPTER I.

It was fifteen years after the First church in Raymond had adopted the motto, "What Would Jesus Do?" The pledge as carried out by the members who had taken it had revolutionized the church. Henry Maxwell still continued as the pastor. Many of the members had been much disturbed by the rule which Mr. Maxwell had introduced into the lives of the members, but a majority had sustained him and he had continued to grow in the respect and affection of his people.

Mr. and Mrs. Maxwell were talking early one Friday evening about a gathering of old friends who were coming to the parsonage that night. It was the anniversary of the day when the First church had taken the pledge to try to do as Jesus would do, and following a custom of several years, a dozen or more of the original company that had taken the pledge then were coming to talk over the old and new phases of their discipleship.

This evening Mr. Maxwell seemed strangely restless. He paced back and forth, pausing to look with deepening and what seemed awed curiosity out of the window into the waning twilight.

"Will Rollin be able to come tonight?" Mrs. Maxwell had asked.

"I'm afraid not. He has been asked to go to Chicago and advise with the Commercial Club on the social evil, but Rachel will come with Virginia."

"Doesn't it seem like a miracle to think of Rollin Page becoming an authority on those great social service questions?" Mrs. Maxwell said.

"It *is* a miracle. Mary, why should we take for granted that miracles are unnatural or uncommon, or that they belong to any special age of the world? Why may we not expect miracles in our time?

"Do you know, Mary," he continued, "I find myself of late longing, with a feeling I cannot express or explain, for a superhuman vision, for a real manifestation of the Divine Presence that somehow I cannot avoid feeling will be given to Christian disciples of this age. Oh, I long so for a real actual flesh and blood glimpse of Jesus. I feel at times as if I must see Him face to face. I *must* see Him. My heart cries out for Him. I need Him. And of late I keep wondering what Jesus would do and say in the world where we live. It is so different from the world in which He lived."

Mrs. Maxwell was startled by the deep and passionate outburst of her husband. She rose and came over to him. Before she could speak, he had started forward and pointed eagerly out toward the farthest distance.

"There! It is out there again! That strange light! See, Mary, how it fills the sky! It cannot be twilight; it is too late, and we have seen it now for more than a month! What is it?"

Mrs. Maxwell could feel her husband tremble.

"We have spoken of it before," she answered quickly. "You remember the peculiar light that flooded the sky several years ago?"

"But there is something about this wholly unlike all that. See, Mary! It is not an earthly light!"

The softest, mellowest suffusion of pale blue swept up from the horizon and was met by what seemed an answering wave of deep crimson, and as the two waves mingled the colors were softly blended into an unspeakably dissolving shade of pure white that could not be compared for one moment with sun or moon or star light. It pulsated like a wave backward and forward, and filled not only the entire expanse of sky but seemed as well to fill up all interspaces of the firmament, and then slowly subsided.

Henry Maxwell turned to his wife.

"Mary! It was the very glory of heaven! It was—what if it really was?—the harbinger of His coming to earth again! What if——"

"Henry," she pleaded, "you have allowed your imagination or your longing to get the better of your usual judgment." And she gently drew down the shade of the window.

"I expect you are right," he said with a sigh. "But—I cannot account for it."

"Mr. Norman mentioned it in the *News* yesterday."

"True. He did. But the *Gazette* has not had a line. Mary——" Mr. Maxwell started up with a recurrence of his eager excitement as a new thought suddenly possessed him. "Do you suppose—but no, it is all improbable. But we will ask Virginia and Rachel when they come. And Felicia. She and Stephen will be here. They are visiting Rachel this week. It will seem good to see them. And Alexander Powers and Dr. West. *They* must have seen the light! And the bishop—— There is some one now."

Answering a ring at the door, Mr. Maxwell went himself and ushered in Virginia, Rachel and Felicia. The moment they came in Mr. Maxwell noted the look of deep excitement on their faces.

"Have you seen the light, Mr. Maxwell?" asked Rachel. "We all noticed it on our way here."

"All of you?"

"Yes. We *all* saw it."

"We have never seen anything like it in all our lives," Virginia said. "It seemed as if we were being enveloped in fire."

"Yes!" Rachel said quickly. "But the people we passed did not seem to notice what seemed so strange to us."

"Only," Virginia broke in eagerly, "don't you remember, Rachel, once in a while some person would stop and exclaim, and point up into the sky?"

"Do you know who they were?" Mr. Maxwell asked, still leaning forward.

"I thought I heard Martha's voice," replied Rachel.

"Our Martha?" Mrs. Maxwell asked. "She just started a little while ago to the church service."

"It *was* Martha, I am sure," said Virginia eagerly. "We passed her at the corner of Main and Third, and I was going to stop and speak to her."

"You never saw a girl like Martha," Mrs. Maxwell said with deep feeling. "The fearful things that girl suffered in Chicago are past belief, and now, today, she is the most devoted, faithful, enthusiastic disciple of Jesus you ever saw. I think I never saw a more complete love for Christ."

The bell rang and Mr. Maxwell, starting up as from a reverie, went to the door and admitted Dr. West and Alexander Powers and Stephen Clyde. The moment they entered the room they revealed in their faces the same serious look which had been borne by Rachel, Virginia and Felicia.

"Have you seen it?" they asked.

"The Light!" exclaimed Mr. Maxwell, and his voice was instantly echoed by the others. "You all saw it?" he asked, his old excitement rising again.

"Yes, *all* of us."

The bell rang again, and Mr. Maxwell welcomed into the room President Marsh and Mr. Norman. The moment they entered their faces revealed the same excitement the others had shown. Edward Norman could hardly speak for emotion.

"Maxwell!" he panted, "this is a most astounding thing—this light. It is not explainable!"

"Unless——" Maxwell's face was deathly pale. "Unless, Norman—do you regard it as entirely out of the range of human events that Jesus might live among men again——"

"Henry!" pleaded Mrs. Maxwell, who had come up to him where he stood. The entire company was hushed. "Henry! What an impossibility!"

"But why? Why?" Mr. Maxwell persisted. "If one age was permitted an actual sight of Jesus——"

Mrs. Maxwell gently placed her hand on his arm. "Mr. Norman," she said, "I think Henry is rather nervous, and not just his usual self. He has been working beyond his strength for several months."

"I know he has, Mrs. Maxwell. It's going to be a fine thing for him to have an assistant. By the way, Maxwell, when does Stanton arrive?"

"Stanton? Oh, I told him to come right here, and he may come in any time. He is one out of ten thousand, a splendid fellow."

The bell had rung as he spoke, and he went hastily to open the door. The next moment Maxwell ushered in Richard Stanton, his new assistant, who exchanged greetings as he shook hands; and when he had completed the circle he found himself by Virginia. The others had begun to talk about various matters.

"Miss Page," said Stanton, in low, earnest tones, "I had the most remarkable experience as I came along up here from the station. On the way a most astonishing gleam of light shot up across the sky and seemed to open and shut like a great white blossom. I wonder if you or any of the others have seen it."

Virginia quickly turned to Mr. Maxwell, who was near enough to hear a part of what Stanton said.

"Mr. Maxwell," she cried, "Mr. Stanton, too, saw the light. Can you describe it, Mr. Stanton?"

"I have never seen anything with which to compare it. I never had such a feeling in all my life."

Mr. Maxwell leaned forward and laid a trembling hand on his new assistant's arm.

"Did you notice other people?"

"That was one of the most bewildering things about it. I could not help exclaiming to a man I met, 'Isn't that great?' 'What?' he said, looking at me curiously. 'That light,' I said to him, pointing up at it. He looked up and replied, 'I don't see anything.' Have you people seen anything——"

"We have *all* seen it," replied Mr. Maxwell. A silence fell over the company, which no one seemed to wish to break.

A door opened in the dining room. Some one walked, almost ran, through the room, and Martha stood at the library opening. As long as life continues, no one in the group assembled there will ever forget the look on Martha's face. She stepped into the room. Everybody had risen. Mr. Maxwell had faced her, as he was nearest, and Martha said, not brokenly, but clearly:

"Jesus is here!"

"Here?" Mr. Maxwell spoke from lips that whispered.

"He is come to earth again! *I* have seen Him!"

No one stirred or spoke. Martha stood, her face glowing, her eyes fixed on Mr. Maxwell. No one knew how much time had passed when Mr. Maxwell, his face white and a new look in his eyes, said: "Wait! Let Martha speak. Tell us—what—you—have—seen and heard."

. . .

This is the opening chapter of the greatest story Pastor Sheldon has ever written. In it he has striven to give expression to the fulfillment of the "World's Desire," and with spiritual vision or foreshadowing has pictured phases of this great event, which he believes might come to pass any day. The story, which is reverent and spiritual throughout, is full of dramatic power. We meet Him in the homes of wealth and fashion and in the abodes of poverty, in Congress, in Wall street, in church and theater, at one time the idol of the multitude, and again the object of their hatred as of old. It is a story that will be read everywhere. It has been written exclusively for THE CHRISTIAN HERALD and will begin in that periodical in the October 22 issue. As a special introduction offer to the readers of The Continent who will want to receive all the installments of this great serial, THE CHRISTIAN HERALD will, upon receipt of the yearly subscription price ($1.50) and a clipping of the last eight lines of this offer, enter subscriptions to begin October 22 and continue until January, 1915, making in all sixty-two large and beautifully illustrated numbers, one each week. Also, to those who order *immediately* will be sent a copy of the new 100-page 1914 *Christian Herald Almanac* free of charge. Address THE CHRISTIAN HERALD, 164 Bible House, New York City.—*Advertisement.*

TO OPEN CHURCHES FOR LABOR UNIONS

Workingmen to Have Offer of Free Meeting Places—Churches Give Little to Temperance Board—Moody Institute Pupils Are Busy.

CHICAGO—Presbyterian churches of the city under the control of the Church Extension Board will be available for meetings of labor unions, according to Dr. E. P. Hill, superintendent. The Illinois Vigilance Association has discovered that there are more than 1,100 labor unions in the city, many of which meet in rooms connected with saloons. It has been proposed that churches be offered for their meetings. It is expected that individual churches will be glad to cooperate with this effort to provide wholesome meeting places for workingmen.

Plan for Assembly Meeting—According to precedent, the session of the church which entertains General Assembly forms the committee in charge of local arrangements. The session of Fourth church, together with others appointed on an advisory committee, will meet soon to organize.

Give Little to Temperance Board—According to a report by Rev. E. R. Worrell, chairman of the temperance committee, at the recent meeting of presbytery at Austin, twenty-seven churches last year gave nothing to temperance. Fifty churches gave a total of $431 to the Temperance Board. Seventy-seven churches gave a total of $3,396 to other temperance agencies. This total included the amounts of Highland Park and Lake Forest churches, which help support a special officer on the north shore. The churches which gave to the Temperance Board contributed an average of 2 1-3 cents per capita, those giving to outside agencies 16 cents per capita. It was resolved by presbytery that the churches should be urged to give at least 5 cents a member to the Board.

Students Hold Many Meetings — Students of Moody Institute last year held or assisted in 16,033 religious meetings in Chicago and taught 13,161 Bible and mission study classes. As a result of personal talks a total of 4,721 conversions was reported at the annual meeting recently held. H. P. Crowell and H. S. Osborne were reelected president and vice president respectively. A Sunday school department to train workers is being introduced at the institute. There has been 66 per cent increase in the correspondence course and the institute has been the clearing house for hundreds of calls for speakers and pastors. Two new buildings are needed.

Improve Missions; Plan Monthly Meetings—The Church Extension Board is putting a furnace into the building occupied by the Ohio Street mission and is improving and redecorating Taylor Street mission.—Plans are under way for the holding of a conference of all Presbyterian workers among the foreign-speaking people of Chicago once a month in rotation at the various missions.

Tells of Flooded Churches—Rev. Daniel Breeze of Shawneetown, Ill., is conferring with local church leaders regarding the rehabilitation of churches in the southern part of the state damaged by the spring floods. The Shawneetown church basement has been repaired, but the manse still has evidences of the action of the nine feet of water that swept the building. Churches in some of the smaller towns are almost helpless; in Equality, for example, half of the church members left the community at the time of the flood. Mr. Breeze represents synod's committee for this relief.

First Luncheon Success—The first of eight fellowship luncheons of the Presbyterian men of Chicago last Tuesday was highly successful. Over 200 men were present to hear Dr. C. B. McAfee. The gatherings will continue for seven Tuesdays.

Gets Pushcarts for Men—The first installment of pushcarts which the Chicago Industrial League has offered to lend men of the city who are out of work appeared on the downtown streets the first of the week. Arrangements have been made through the Associated Charities to care for men who need employment. They gather waste paper and sell it to the league at a price which will enable them to pay for their room and board. The number of pushcarts will be increased in accordance with the demand.

Offer Help for Churches—The Church Extension Board through the new immigration secretary, Rev. W. Clyde Smith, is offering to churches a program telling of work among foreign peoples of the city.—Teams of students from McCormick Seminary will be available this year, as last, for special meetings with young people. The students have been a big help in centering attention on the ministry as a life work.

Catholic Priest Turns Presbyterian—R. A. Fant, pastor of First Italian church, will soon be examined by presbytery to be taken under its care. He was formerly a Roman Catholic priest and has taught in Roman theological schools. He was reached through the Church of Our Savior at Chicago Heights, Rev. E. De Luca pastor.

Five Brief Items—A temperance rally of the Chicago C. E. Union will be held Oct. 23 at Association Hall, when Daniel A. Poling of Ohio will speak.—A dramatization of the story of Ruth and Boaz was acted by children of Kenwood Evangelical church last week. The lines were written and the production supervised by members of the church.—Churches of the city are to be asked to send the pastor and one other representative to the Anti-Saloon League convention at Columbus Nov. 10.—Officers were elected at the annual meeting of the Federation of Churches Tuesday noon.—A conference of men of this presbytery on men's work is being arranged for the near future.

HAVE $1,000 THEY DON'T WANT TO KEEP

Y. M. C. A. Accepts Contribution from Brewers and Arouses Storm of Protest—Beer Men Refuse to Have It Returned.

ROCHESTER—A puzzling problem of Rochester church life has claimed attention for several months, caused by the solicitation and acceptance by the Y. M. C. A. of a $1,000 contribution from the Brewers' Association. In the stress of a "whirlwind campaign" to raise money for a new Y. M. C. A. building the brewers were approached by one of the teams and contributed as an association. At once prominent temperance workers challenged the righteousness of accepting a gift from such source and demanded its return. The various ministerial associations, the W. C. T. U., the Presbytery of Rochester and other bodies have urged the Y. M. C. A. directors to send back the money.

But the Brewers' Association, seeing their advantage, positively refuse to take back the money, or even to change the form of the contribution to that of a personal gift from the brewers as individuals. They say the donation was made officially by the Brewers' Association, was accepted officially by the Y. M. C. A. directors and cannot be returned or modified.

Meanwhile the whole city has the highest regard for the Christian character, eminent qualities and purposive righteousness of the Y. M. C. A. directors and deeply regrets the snare into which they have heedlessly fallen and from which they find no escape.

Some leading ministers deprecate further discussion, others maintain that, as nothing is settled until it is settled right, this thing unsettled will never down. Presbytery, on its part, suggests as a compromise that the $1,000 be handed over to "some local institution devoted to the reclamation of the victims of the traffic, as an act of reparation to the Christian conscience of the city."

After long counsel, the Y. M. C. A. directors issued a statement holding that it would be an unwarranted affront and transgression of the bounds of justice and Christian courtesy to return the money. They, however, suggested that all Christian associations be warned not to solicit money from liquor dealers and not to accept money from liquor associations.

Will Have $60,000 Church—Westminster church will break ground in a few weeks for a beautiful $60,000 church. Rev. H. H. Barstow, late of Anti-Saloon League work, is their new pastor.

ROBERT C. HALLOCK.

Auburn Has New Professor

Rev. Robert Hastings Nichols, Ph. D., is to be inaugurated professor of church history in Auburn Theological Seminary Oct. 23, at 4 o'clock. Dr. Nichols is a graduate of Yale University, from which university he received his doctor's degree. After graduation from Auburn Seminary in 1900 he served as pastor in the church of Unadilla, and Trinity church, South Orange, N. J. For the

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JOHN TALLMADGE BERGEN,
First Presbyterian Church, Minneapoli

Dr. Jowett's messages will continue to appea in The Continent, resuming regular publicatio twice monthly not later than November.

Read the "WANT" Column every wee The thing in which you are interested ma be advertised in this issue.

st three years he has been assistant professor at burn in the department in which he is now pro- ted to a full professorship.

STOR HELPS IN LAW ENFORCEMENT

ends Part of Vacation Guarding Morals of Capital City—Conference on Christian Education Attracts Notable Speakers.

WASHINGTON, D. C.—Rev. Harry B. Angus, stor of Peck Memorial chapel, has been ren- ring effective service in the cause of good citi- nship. During the summer a good part of his cation period was spent in the city in the effort secure a better enforcement by the police offi- s of the laws regulating the sale of intoxicants.

Oriental Curios Exhibited—The pastor of East- church, Rev. Alfred E. Barrows, was for three ars a teacher in the Syrian Protestant College Beirut. While in the Orient he made an ex- sive collection of articles of interest connected th Syria and Palestine, which recently have been exhibition for a week to Presbyterians of the y.

Dr. Wood at Auburn—Dr. Charles Wood, pas- of Church of the Covenant, was a recent speak- at one of the "Auburn Monday evenings" which held in such affectionate remembrance by for- r students of the seminary at Auburn, N. Y. . Wood remained through the week as minister residence for conferences with individual stu- nts.

Bryan Scheduled to Speak—The historic New rk Avenue church was the scene of an inter- ing gathering of Presbyterians Oct. 14 for the rpose of discussing the cause of Christian edu- tion. Addresses were scheduled by Secretary chran for the Board of Education, Dr. J. A. orden, representing Sunday school work, and at distinguished Presbyterian elder, Secretary of ate William J. Bryan. P. R. H.

MANY CELEBRATE ANNIVERSARIES

Celebrates Sixtieth Birthday—Dr. W. S. Marquis, stor of Broadway church, Rock Island, Ill., re- ntly preached a sermon celebrating his sixtieth rthday. For nearly half of his life he has been stor in this present charge.

Building Twice Enlarged—The fortieth anniver- ry of the dedication of Second church, Duluth, inn., was celebrated Oct. 3 by a banquet in hon- of Rev. Thomas M. Findley, a former pastor, d special services Oct. 5. Rev. J. A. McCaughey pastor.

Celebrate Centennial—The 100th anniversary of rst church, Butler, Pa., was observed recently by e Presbyterians of Western Pennsylvania. Many rmer ministers and members of the church re- rned for the exercises. A three-day celebration as held, including three services on Sunday. mong those who took part were Dr. J. D. Mof- t of Washington and Jefferson College and Dr. T. Ormond of Grove City College.

Albany Church Will Celebrate—Dr. W. H. Hop- ns, pastor of First church, Albany, N. Y., which ll celebrate its 150th anniversary Oct. 19-26, is thority for the statement that his present church ring its history has given three moderators to eneral Assembly. The program for the exer- ses includes addresses by Dr. Charles L. Thomp- n, Dr. Robert E. Speer, Dr. John Jimothy Stone, r. W. F. Whitaker and Dr. James M. Ludlow.

Gives Plans for the Future—The fourth anni- rsary of the pastorate of Dr. R. R. Bigger at estminster church, Cleveland, Ohio, was noted the church bulletin by a summary of the work hich has been done during the four years and ans for the future. Dr. Bigger hopes that the urch may have a missionary of its own in both e foreign and home field and a city mission as ell. An increase in Sunday school facilities, a issionary library for young people and large ad- tions to the membership of both Sunday school d church are hoped for. All of the church so- eties have increased greatly in attendance during e last few years.

ASK MORE FUNDS FOR CHURCHES

OHIO—The committee of Dayton Presbytery ap- inted last spring to raise funds for the rehabilita- on of the church buildings affected by the flood making their report to the last meeting of esbytery were ordered to renew their efforts d endeavor to secure the large deficit still stand- g.

Grow Into Church Building—Blue Ash church, e of the newer churches of Cincinnati Presby- ry, has worshiped in the village school since its ganization six years ago. Sept. 21 was dedicated new house of worship costing with furnishings ,200. Rev. W. D. Malcolm raised $960 at the rvice. The pastor is Rev. Harry McMinn.

Lightning Destroys Building—West Rushville, hio, church was struck by lightning and destroyed pt. 30. The congregation under the lead of Rev. enry Webb will rebuild at once.—Rev. L. A. Worley, pastor at New Waterford, has been nominated for mayor on the Republican ticket.—Oct. 5 was observed as Rally Day at the Athens First church. All the services were the most largely attended in the history of the church.

BEST NEWS FROM SIX STATES

Dallas Takes Church Census—Nearly 4,000 visitors were enlisted in the recent religious census taken in Dallas, Tex., which has a population of about 100,000. The last mass meeting in preparation for the gathering of information was held in First church Oct. 3, when instructions were given.

Country Church Helps City Men—The people of Fairbury, Ill., church last week sent to the Chicago Christian Industrial League a carload of furniture, fruit, vegetables, oats and straw for the use of that organization in its efforts to give men of the city an opportunity to earn their living. The furniture will be repaired by the men out of work and sold through the stores of the league at reduced prices to the poor people of Chicago. The other contributions will find useful places. Other country churches have contributed to the city work in similar manner, although not to so large a degree.

Get Children to Go to Church — First church, Pueblo, Colo., has started a new plan of holding but one service on Sunday morning beginning at 10:30 and closing at noon, combining both Sunday school and preaching services. Every one above 6 years of age will meet in the auditorium of the church. The first half hour will be devoted to an opening service. Then will come the sermon, to be followed in the third half hour by study of the regular Sunday school lesson classes. It is hoped that this plan will persuade families to come as such to the church and Bible study exercises.

Woman's Bequest Brings Church—Twenty years ago $175 was left by a poor woman of New York City to be sent to a western mission by Dr. W. M. Paxton, then pastor of First church, New York. The money went to Rev. Theodore J. Weeks, who at General Assembly had told Dr. Paxton of a small mission at Gig Harbor, Wash. Mr. Weeks frequently preached there, but the small congregation finally became broken up. A year ago the people began talking about a church and the old bequest, doubled with interest, was the nucleus for a new building, which was dedicated Sept. 21. Among those taking part were Rev. D. O. Ghormley, Rev. R. P. Shaws and Rev. T. D. Acheson.

Man of 85 Joins Church — Shelbyville, Ind., Church, Rev. Earl R. North pastor, held its general rally Oct. 2 with a large attendance. This is a feature which has proved particularly helpful in exhibiting the strength of the church at the beginning of autumn. At the communion on the following Sunday there was among the number received on confession a resident 85 years of age whose wife had been for fifty-nine years a member of the church.

Drive Liquor Men Out of Trenches—Ventura, Cal., has voted out the saloons by a majority of 168. This victory has been won after many efforts which have failed. The women deserve some of the credit, but the success was largely due to the splendid leadership of Guy W. Wadsworth, D. D., associate secretary of the Temperance Board. He was released from other duties that he might give his whole time to the Ventura campaign. His splendid work in organizing both men and women, addressing meetings, arranging a most interesting temperance exhibit and in every way creating sentiment and winning votes has demonstrated his ability as a campaigner.

MANY CHURCHES ARE ACTIVE

NEW JERSEY—The Southern church has been strengthened at the great expense of Jersey City Presbytery and New Jersey Synod in the call of Dr. James H. Owens from Paterson to be pastor of Pineville Avenue church, Macon, Ga. Dr. Owens, after a brief pastorate at Perth Amboy, came to the East Side church of Paterson twenty years ago.—Passaic First church, where Rev. James D. Steele is pastor, has for ten years supported as its representatives abroad Rev. and Mrs. Walter J. Clark of India. Just before their return to India from their first furlough they spent with their Passaic friends a Sabbath which the church will long remember. A special purse of $100 was presented to them.

Three Churches Link Interest—Plans have been approved for an institutional center to be conducted by three Newark churches, to be known as Third Presbyterian Church Collegiate. The plan contemplates the erection of a new church to be called

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Third Church South. The church now under construction at Abington avenue and Ridge street will be known as Third Church North. When these two churches are completed the congregation of Third church will join with High Street church and the old church organization will be discontinued. The building of High Street church will be the center of the new church group. The present pastor of Third church is Rev. Robert S. Inglis.

Newark News—The Presbyterian Union, Newark, at its first meeting in First church Oct. 13 heard the African missionary, Dan Crawford.—The Essex county Sunday school association met in all-day session Oct. 8 in Central church, Newark.—Dr. Dawson of First church, Newark, will begin on Nov. 3 the lecture course which he has conducted for several years.

OPEN IOWA INSTITUTIONAL CHURCH

An institutional church, one of the best in Iowa, was dedicated at Vinton last Sunday. It cost $60,000 and was built in part through the sale of souvenirs of the old bell which was ruined in the fire which destroyed the previous structure in May, 1912. The church seats 700 persons with an additional 300 in classrooms opening into the auditorium. The assembly room of the Sunday school and a number of classrooms provide for that portion of the church in the basement. In the rear of the building, with a separate entrance, is a Y. M. and Y. W. C. A. department with a gymnasium and various rooms. This portion of the church activity is supported by an independent organization composed of citizens of the town. The charity work which the church for five years has been conducting in rented quarters downtown will be transferred to the church, and the building will be open every day. Domestic science classes for poor mothers and others will be one of the features of the institutional work.

New Church at Vinton, Iowa

The church works in harmony with the public schools and has been able to do a large amount of personal work with people ill or in need of assistance of various sorts. Dr. P. Marion Simms, the pastor, was assisted in the dedication exercises Sunday by a number of out of town speakers.

TEMPERANCE NEWS IN THIS ISSUE

Next Sunday is one of the days set apart specially for the consideration of temperance in the churches. For those who desire material for temperance talks or for those who want to keep in touch with the advances made against the liquor forces there is ample information in this issue of The Continent. In addition to the brief items of temperance advance from around the world, on page 1435, there is a specific example of the way in which the foes of liquor are privileged to suffer in the account of the plot against the North Carolina minister, page 1422. For those who wish general suggestions of the way in which various forms of evil may be overcome or counteracted there is Mr. Ellis's sketch of "Holman: High Private," page 1423. Entrance into the saloonkeepers' camp is noted in the item on page 1434, "Puts Invitation Cards in Saloons." The difficulty into which the Rochester Y. M. C. A. was put over a contribution from the liquor association is told on page 1440.

Attention to this special subject this week does not mean that The Continent is neglecting other important topics. The effort is always made to provide a well-balanced paper.

SCHOOL AND COLLEGE

Carroll College opened with the largest freshman class in its history.

The next meeting of the department of superintendence of the National Educational Association will be held at Richmond, Va., Feb. 23-28.

The latest improvement at Todd Seminary for Boys is the installation of a print shop where all of the school printing will be done.

Two important changes took place this fall in the faculty of Western Theological Seminary of the Reformed Church at Holland, Mich. Dr. E. J. Blekkink succeeded the late Dr. N. M. Steffens (father of Dr. C. M. Steffens of Dubuque German College and Seminary) as professor of systematic theology; while Dr. John W. Beardslee, who resigned last spring as professor of Bibical languages and literature, is succeeded by his son, Dr. John W. Beardslee, Jr.

Kentucky Military Institute opened with the largest enrollment in eighteen years. Twelve new rooms are being added to the barracks to relieve the congestion.

Park College students during August in the self-help department canned 2,203 quarts of corn and 1,298 gallons of peaches in addition to doing a large amount of other work.

Beloit College opened with a somewhat larger proportion of young women than last year. The young men have voted to admit young women to membership on the student council.

The Y. M. C. A. and Y. W. C. A. of Hastings College are the most active in their history. Nearly every man and woman in the college and academy is now an active member of one or the other of these organizations.

Enrollment in Coe College this fall is 353 as against 271 a year ago. This does not include those attending the music department. The students are registered from fourteen states and six foreign countries.

Lafayette College opened with the largest enrollment in its history, about 600. The faculty for the first time now exceeds sixty in number. Samuel A. Martin, D. D., formerly president of Wilson College, entered upon his duties as professor of philosophy. The annual Founders' Day will be observed Oct. 22.

Unless the small denominational colleges receive a larger percentage of young people, the churches of the country will be compelled to close their doors in a quarter of a century according to predictions made by Dr. M. T. Hodgman, president of Macalester College, in addressing Winona Presbytery. He said that 84 per cent of all the ministers of the country come from denominational colleges and also 93 per cent of all home and foreign missionaries.

Alumnæ of Oxford College are determined that the college shall have an adequate endowment. During the recent Oxford fair, a College Inn was operated by Oxford College girls. The waitresses were college girls. So were the cooks and dishwashers. The bare fact that over $180 was cleared in four days is refutation of the false claims concerning the ability of college women. One of the most successful devices for adding to the fund has been through the Friday evening benefits at the Oxford moving picture show. The proprietor divides the receipts in return for patronage and advertising.

MATERIAL ADVANCE OF CHURCHES

Will Build in the Spring — Emmanuel church, Rochester, N. Y., has sold its property and bought land in another portion of the city on which a building will be constructed in the spring.

New Manses—Lawrenceville, Ill., church has just completed a new modern manse at a cost, with the lot, of approximately $6,000 for the pastor, R. R. Marquis, D. D.—The officers of Middletown, Ohio, church have decided to buy a site for a parsonage.

Replace Burned Church—Park church, Dayton, Ohio, has decided to rebuild on the site of the old structure the edifice which was destroyed by fire during the March flood. Plans are being prepared for a building which will cost about $31,000.

CLERGY AND LAITY

Mrs. T. S. McWilliams, wife of the pastor of Calvary church, Cleveland, Ohio, was recently injured in an automobile accident in Edinburgh, Scotland, while touring with her husband.

Dr. Robert F. Coyle, pastor of Central church, Denver, Colo., has declined the invitation of Dr. G. Campbell Morgan to occupy Westminster church, London, during October and November.

Rev. H. A. Manchester of East Boston, Mass., is sought as pastor of the Union church in Peking, China. His name is also under consideration for the important office of synodical superintendent in New England.

Promises to Leave Masons

The Brooklyn Eagle states what had not been made public before, that Rev. Joseph L. Hervey, pastor of East Brooklyn U. P. church, was permitted by his synod to go uncondemned for his membership in the Masonic order only after he had signed a written promise to withdraw from the Masons.

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Financial Situation

Tariff Bill Seems to Have Optimistic Effect—Bankers Consider Better Farming—How One Pastor Saved.

The effect of the passage of the tariff bill on business seems to have been stimulating, although considerable agitation has been aroused over the relation of the steel trust to the new economic situation. The independent steel producers have been slashing prices, and there were reports, immediately contradicted, that some of the western steel plants would curtail output. Reports from abroad indicate that European manufacturers hope for considerable business with America next year. Meanwhile conditions with the wholesale trade are excellent. Collections are better by far than they were during the summer and sales in practically all lines are large. Money has been slightly firmer in New York market and there has been little inclination to enlarge the extent of speculation in stocks.

Circulars Attract Money—Hundreds of investors, mostly people of limited means, are said to be threatened with complete loss of $300,000 through the failure of an implement company in Iowa last week. The concern had luxuriously furnished offices and issued circulars in profusion intimating splendid profits for investors.

North Dakota Resources Increase—According to a compilation of the resources of the state banks of North Dakota it is shown that the assets during the past year have increased $490,000, making a total of $62,460,000. The next call of the comptroller will probably show a still larger increase through the deposits made at the sale of the recent crops.

Following Insurance Companies—Under the regulations which are now in force governing the sort of investments which may be made by life insurance companies, these organizations are rather safe guides to one who is at a loss to know where to invest his money. It will be found upon investigation that insurance companies generally, as well as many other trustees of large funds, invest largely in farm mortgages. It is essential to an insurance company that the security be absolutely safe and that the return be as large as reasonably possible. Investment is made for a long period and the convertibility of the security is not, therefore, a factor. Recently published figures concerning Georgia show that ten insurance companies have invested in that state more than $15,000,000, 60 per cent of which is on Georgia farms. During the last quarter of a century the total losses by these concerns in Georgia through poor investments have been less than $5,000. The increasing value of Georgia land makes such investments increasingly attractive.

Bankers Consider Farm Improvements — The National Bankers' Association at a recent convention gave considerable attention to reports from its agricultural committee in regard to efforts made in recent years by bankers in many parts of the country to stimulate diversified farming and to direct attention to the highest form of efficiency in handling soil. The bankers realize that their deposits and their profits will grow in proportion to the increase in wealth in the community. It has been proved time and again in many parts of the country that the wealth of an agricultural community can be very largely increased through intelligent application of the principles of soil culture developed in the agricultural colleges. Business men generally can well follow the lead of the bankers in encouraging intelligent farming.

Saved His Money $2 at a Time—"I saved my first $500," remarked a preacher the other day, "by depositing $2 or $5 at a time in a building and loan association. When I had $500 I bought a lot in the town where I was then pastor and was about to build on it when called to another charge. I sold the lot at an advance and in the town to which I went I bought an old house and lot for $2,500. The house had been offered to me by another real estate agent at a rental of $30 a month. By being able to buy the property I saved several hundred dollars a year. I was gradually able to pay for my house and have recently sold it and invested the money in a mortgage secured by a good farm which I happened to know about."

"Let us not forget that it is not what we eat but what we digest that makes us strong; not what we read but what we remember that makes us learned; not what we earn but what we save that makes us rich."

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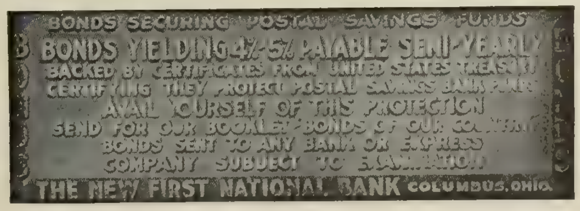

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Margaret Gordon's Glory Night

(Continued from page 1426)

among the tenements! You can't sing there!"

"I must. Bob has to have fresh air or die, and if he dies the tousle-headed boy and Jerry and Skinny and Pete and all the rest down there are going to hold me responsible. I've simply got to go. Come, we've barely time. I'll explain on the way—if I can."

"What would the exclusive set think of this venture, Margaret?" asked Mr. Gordon smilingly, after his wife had explained.

"I don't know, I'm sure. I'm not able to classify my own opinion of it. I only know that Bob must have fresh air and that in some way I'm responsible for his getting it. I've always supposed that fresh air was free, but it seems that it's not. And Bob hasn't the price."

* * *

"JERRY! Jerry! Skinny! Pete! Here she is!" The tousle-headed boy spoke in a hoarse, guarded whisper. "Gee, boys, see the sparkles on that dress! Ain't it a hummer! Here you kid, go round quick and tell Mugg alley that she's here, after all—the shiny lady. That'll stir 'em up. Quick, boys, work up a crowd! Pack the hall. We want a full house for Bob. Gee, ain't it luck! I say, ain't it luck!"

"We're mighty glad you come," he said politely, turning to Mrs. Gordon. "These chaps was terrible disappointed when I told 'em that you wouldn't. They most mobbed me. My, won't Bob be glad! I just kept a-thinkin' maybe you'd come, but the rest didn't. We fixed him up in a nice chair, and put him in the front row. See?" He pointed toward the platform in the front of the dingy hall. "Us boys was goin' to do some stunts, so's he wouldn't feel too bad. Of course we wouldn't 'a' got enough money to get much fresh air, but we was in for it, you see. Just go on up there and talk to him while the crowd comes. It won't take long when the folks know you're here. Just go straight on up—you'll like Bob."

The dimes began to clink into the little tin box which the tousle-headed boy held safely in his hands. Mugg alley dressed but once a day, in the morning, and thus there was little delay in filling the hall.

Mrs. Gordon sang her songs of robins and trees and leaves and water and green things, and the applause was given in good measure, as promised. Skinny whistled, Jerry imitated the steel hammers, and Pete broke the record with his rendition of the Mugg alley yell. Encore after encore was shamelessly demanded, but the singer never faltered.

Afterwards Mr. Gordon asked to see the tin box. The tousle-headed boy never knew just what he did with it—he only knew that the proceeds of the concert were beyond belief. "Ain't it luck, Jerry?" he exclaimed as they counted the money. "This'll get dead loads of fresh air for Bob. Say, won't it, pard? And he won't have to—to—die!"

"It was the climax of the week, Edward," said Mrs. Gordon as they sat in their home a little later. "How pleased they were! I never knew Mugg alley was like that. So appreciative, so eager, so hungry for the very same things as folks on the boulevards. I enjoyed it very much, more than all the others, I think. Isn't it strange? And how near I came to missing it! We must look after Bob, the boss, and perhaps we can help the tousle-headed boy and Jerry and Skinny and Pete and the rest," she went on musingly. "No, I didn't know Mugg alley would be so—so interesting and human. I think I feel a little proud, Edward, to know that the gang picked me out to draw the crowd. I'm sure Bob will thrive on fresh air."

"And the glory, Margaret?"

Mrs. Gordon smiled. "I had forgotten about that, Edward, but I'm sure there's plenty of it in Mugg alley—glory full blown, too!"

"Wets" Try to "Get" Carolina Minister

(Continued from page 1422)

Immediately the newspapers of the state, without regard to political complexion or attitude on the liquor question, took up, editorially and in their news columns, the whole story and declared that it was a "frame-up" by those who did not want prohibition to succeed, and sought to embarrass Davis and the Anti-Saloon League. The Raleigh Times carried this significant sentence in its editorial:

"It might be said in passing that the good Samaritan could be sentenced to the electric chair in Wake county, that the twelve apostles could be hanged and that Moses and Aaron could be confined in a dungeon horrible. All of this is said without reflection on the court or its officers."

Mr. Davis appealed the case to the supreme court, but before that body had an opportunity to pass on the matter, Governor Craig acted. He did not wait or waver, but when the proper affidavits had come to his notice and he had inquired into the case he issued a pardon. Under the law he could not, of course, acquit Mr. Davis or nullify the verdicts of the lower courts, so Mr. Davis must stand on record as found guilty of a crime but given executive clemency.

Nobody knows, of course, just how far-reaching the conspirators hoped their scheme would be. It is certain that they expected to bring prohibition into ill repute in North Carolina and elsewhere through accusing Mr. Davis of descending to their own level—that of committing with a weapon a brutal assault. Without a doubt the fact that he was tried and found guilty will be used by the wets all over the country—indeed, certain wet journals already have used it—as a slap at prohibition, the Anti-Saloon League and the ministry. Of course the wets won't mention the fact that Mr. Davis was exonerated by the governor, or, if they do, they will declare that the reformers compelled the governor to bow the knee.

There were given the governor affidavits going to prove a conspiracy; since the trial was held new evidence was discovered. The application for pardon was indorsed by Judge Cooke, who heard the case, and by Solicitor Herbert E. Norris, state prosecutor. Among the petitioners for the pardon were Senators Simmons and Overman and Secretary of the Navy Josephus Daniels.

The feeling of the right-thinking citizens is perhaps best summed up in these words from an editorial in The Raleigh News-Observer:

"The action of Governor Craig will be fully indorsed throughout the state, the exceptions so few as to be unnoticed. That the charges against Rev. R. L. Davis were born of retaliation for his vigorous course as superintendent of the Anti-Saloon League has been and is the belief of vast numbers of people of North Carolina."

The conspiracy has proved a boomerang. It has stirred up the temperance people of North Carolina as they were never stirred before.

MINISTERIAL OBITUARY

Rev. Charles E. Thomas, pastor of First church, Hillsdale, Mich., who died Oct. 8, will be greatly missed from the councils of the Synod of Michigan, as well as by his family and his congregation. He took hold of the evangelistic work of the synod when it was at its lowest ebb and made it a force in the synod. He was just planning a systematic campaign throughout the state. He was born near Baltimore, Md., where he grew up, and for six years before entering the ministry practiced law in Baltimore. He was ordained by Lansing Presbytery in 1893. He had had a remarkably practical experience, having been Y. M. C. A. general secretary at Richmond, Va., Nashville, Tenn., and Lansing, Mich. His first charge was at Brooklyn, Mich., where he remained three years, going to Sturgis, Mich., in 1896, where he remained until 1900, when he was dismissed to Lafayette Presbytery (Southern Church). In 1903 he returned to Michigan as pastor of Franklin Avenue church, Lansing. In the spring of 1907 he accepted a call to Hillsdale. He will be a great loss to the ministry in Michigan, where he did such good work for more than twenty years.

W. B.

SYNODS ARE MEETING

Against Abolishing Country Work — Indiana Synod, meeting at Peru Oct. 6-8, adopted without dissent an overture asking General Assembly to rescind its action instructing the Home Board to discontinue the department of church and country life when practicable. Dr. John P. Hale of Lafayette is to be home mission superintendent with five assistants caring for a like number of districts into which the state will be divided. Religious work at the state university and at the important secular colleges received much attention. Dr. O. D. Odell of Indianapolis was elected moderator.

Favor Synod Hospital—South Dakota Synod met Oct. 2-5 in the new house of worship at Groton, where Rev. Jacob Scott Butt has been pastor twenty-five years. Rev. J. W. Christianson of Sisseton was chosen moderator. The Sabbath school and Christian education institute that preceded synod was stimulating and included besides the remarks of members of synod addresses by Doctors S. R. Ferguson and J. A. Marquis, president of Coe College, Cedar Rapids, Iowa, and Richard C. Hughes of the Board of Education. The popular conferences and discussions on church finance and evangelistic work quickened the interest of all. They were led by Rev. Moses Breeze and Dr. W. H. Kearns and Rev. George G. Mahy. Sabbath evening Dr. C. E. Bradt of Chicago spoke on "The Chinese Puzzle and Its Solution." The survey of the work showed some advance, but not quite so much per capita contributed to beneficence or expended for congregational expense, nor quite so few churches failing to report accessions by profession and a few more were reported vacant. Synod expressed earnest appreciation of Dr. C. H. French and the work he has done as president of Huron College and also approved the incorporation of a hospital and sanitarium to be erected and operated in Hot Springs, S. D., under the auspices of synod. The meeting of the Women's Synodical Missionary Society, whose annual report, read at the popular meeting Sabbath evening, showed more advance than synod's reports, was pronounced, as was the meeting of the synod, "the best yet."

WORK OF THE PRESBYTERIES

Start Endowment Movement—Dallas Presbytery at Grand Prairie, Tex., elected Rev. E. T. Neel moderator. Earl Rodgers was received as a candidate for the ministry. Union with Reformed Church was approved. A movement for the further endowment of Trinity University was inaugurated.

Approve Vacancy Apportionment—Huron Presbytery met at Huron, S. D. Rev. C. K. Smoyer, who began his ministry forty years ago in the Huron church, was elected moderator. The every-member canvass was heartily indorsed. The overture on the Reformed Church was affirmed. It was ordered that one-half cent per member be added to the apportionment for vacancy and supply. Loren Hester of Peru church and Eugene Terry of Norwalk church were recommended for scholarships. A special feature was a conference on Christian education.

Increase Salaries of Pastors—Utica Presbytery met in Olivet church, Utica. A step forward was taken when the presbytery voted to increase by $50 each the salaries of ministers serving home mission churches. An overture was ordered sent to Assembly asking it not to discontinue Home Board's department of church and country life. The feature of the closing session was an address by Dr. Joseph W. Cochran.

Visit All Home Mission Churches—Corning Presbytery met at Diagonal, La., and chose Rev. George Korteling moderator. Addresses were made by C. E. Bradt, D. D., Rev. D. R. Leland and Rev. L. E. Koenig. Rev. A. B. DeLong of Creston was placed upon the honorably retired roll. Rev. J. K. Driver, chairman of the home mission committee, and Rev. C. H. Purmort, D. D., synodical superintendent of home missions, assisted by neighboring pastors, are engaged upon a visitation of the home mission churches, holding conferences and delivering addresses and evangelistic sermons.

Big Gains in Five Years—Tulsa Presbytery met in First church, Tulsa, Okla. The report of the evangelistic committee showed a substantial gain in the membership of twenty-two churches. There has been a gain in the membership in the last five years of over 63 per cent, a gain of gifts for local expenses of over 30 per cent, and a gain in the benevolences of over 150 per cent. The home mission committee recommended that every church observe Home Mission Week with suitable services. Reformed Church overture was answered in the affirmative. Overture asking an assessment of one-half cent per member for vacancy and supply was laid on the table.

Refuse Money for Committee—Lehigh Presbytery met in College Hill church, Easton, Pa. One session and parts of the others were devoted to conferences and addresses upon Christian education and the increase of students for the ministry, the speakers being J. W. Cochran, D. D., and John E. Tuttle, D. D., of York. These conferences are to be followed by others to be arranged locally throughout the winter. Presbytery affirmed union with the Reformed Church, but negatived the request for an appropriation for the committee on vacancy and supply. J. A. McCurdy, son of I. P. McCurdy, D. D., of Lansford, was received as a candidate for the ministry. A petition from ninety-two residents of North Allentown, asking for a church, was favored.

Consider Rural Churches — Cayuga Presbytery meeting was held in Dryden. A helpful address on Christian leadership was given by Rev. J. A. MacIntosh of Ithaca. After the devotional service Wednesday morning a tribute to the memory of her husband from Mrs. W. H. Hubbard was read. The recommendation of the General Assembly of a tax for the committee on vacancy and supply was rejected. The proposed union with the Reformed Church was approved. Candidates Huntsman, Beecher, McClennan and DeSimone were taken under care of presbytery. The conference on rural churches was opened with a paper by Dr. Palmer covering thoroughly the conditions in the rural churches of presbytery. An overture was adopted requesting General Assembly to reverse its action of last year touching the department of church and country life. A committee was appointed to confer with officers of other denominations to seek friendly discussion looking to unification of work of sister churches where feasible and to the uniting or merging of weak churches in communities where it is desirable.

Favor Church Union—Larned Presbytery met in Bucklin, Kan. Rev. J. T. M. Knox was elected moderator. Presbytery voted in favor of the union with Reformed Church.

Approve Union Plan—Osborne Presbytery at Hoxie, Kan., elected Rev. W. B. Brown moderator. Union with Reformed Church was approved. Conferences on evangelistic work and on Christian education were held.

Ready to Consolidate Committees—Springfield Presbytery in session at Virginia, Ill., elected S. M. Morton, D. D., moderator; received H. C. Stoll and J. R. Hastings under care as candidates; approved plan for union with Reformed Church and plan for consolidation of home mission, church erection and Sabbath school work in synod; heard addresses by Rev. C. E. Jenney and Rev. D. C. MacLeod on Christian education, and approved the proposed transfer of the Union church from the Presbytery of Peoria to that of Springfield.

Vary Business Session—The monotonous grind of business was broken up in the meeting of Redstone Presbytery at Belle Vernon, Pa., by conferences and devotional services. A two-hour conference on evangelism conducted by Rev. E. D. Bevier was enjoyed. Dr. George W. Shelton of Pittsburg made the principal address. James E. Hutchison, D. D., of Scottsdale was elected moderator. A new standing committee on men's work was created. The proposed union with Reformed Church was approved. The request for one-half cent per member for vacancy and supply was refused.

May Unite Two Presbyteries—Steuben Presbytery at Cuba, N. Y., heard an address on "Religious Education" by Rev. Harry Hopkins Hubbell of Lafayette Avenue church, Buffalo. Rev. Walter S. Davison of Bath was elected moderator. Presbytery answered in the affirmative the question relative to union with the Reformed Church. A committee was appointed to confer with a like committee from Chemung Presbytery regarding a possible union of the two presbyteries. The stated clerk was directed to write the Home Board strongly commending the work of the country life department and urging the board to continue it.

Evangelism Is Keynote—Genesee Presbytery at Bergen, N. Y., had in all the sessions the keynote "Evangelism." A conference on evangelistic work was led by Rev. Samuel Riddagh. At the popular meeting addresses were given by Rev. John U. Steele, Rev. Samuel Riddagh and Rev. Evan M. Jones. Overture on union with the Reformed Church affirmed. It was voted to recommend that the churches place Auburn Seminary in their budgets. The policy of the Home Board in placing emphasis on the needs and plans for improvement in country church life was approved. The membership of the executive commission was increased for the purpose of assisting in the every member canvass campaign.

Form Southwest Bible Conference

Rev. Howard A. Clark is president of the newly organized Southwest Bible and Missionary conference which will meet annually at Flagstaff, Ariz. The conference has been held in Flagstaff for the past seven years but has considered only the work among Indians of the Southwest. It was thought wise to broaden the scope of the gathering in order to include consideration of Christian work in various fields.

Calendar and Record

Synodical Meetings

Colorado—Colorado Springs First, Oct. 21, 7:30.
Illinois—Decatur, James Millikin University, Oct. 21, 7:30 p. m.
Iowa—Storm Lake, Oct. 21, 7:30 p. m.
New England—Hartford First, Oct. 28, 2 p. m.
New Jersey—Atlantic City Olivet, Oct. 20.
New York—Auburn Second, Oct. 21, 7:30 p. m.
West Virginia—Wheeling Vance Memorial, Oct. 21, 7:30 p. m.
Wisconsin—Waukesha, Oct. 14.

Women's Synodical Societies

Colorado—Colorado Springs First, Oct. 22, 7:30.
Illinois—Oak Park First, Home, Oct. 16; Foreign, Oct. 17.
Indiana—Goshen, Oct. 21.
Iowa—Storm Lake Baptist, Oct. 21, 9 a. m.
Kansas—Atchison, Oct. 28, 8 p. m.
Kentucky—Louisville Fourth Avenue, Oct. 29.
Missouri—Joplin First, Oct. 21, 10 a. m.
New England—Hartford First, Oct. 28, 2 p. m.
New York—Home Mission Society, Auburn Calvary, Oct. 22.
Pennsylvania—Erie First, Oct. 29.
Tennessee—Greenfield, Oct. 22.

Presbytery Meetings

Ardmore—Wynnewood, Oct. 21, 8 p. m.
Cincinnati—St. Bernard, Oct. 20.
Muskogee—Wagoner, Oct. 28, 7:30 p. m.
Pueblo—Clorado Springs First, Oct. 20, 2 p. m.
Transylvania—Harlan, Oct. 25, 2 p. m.

Resignations

California—San Francisco Westminster. R. M. Davis.
Illinois—St. Anne: Pierre Beauchamp, withdraws; Raymond: James Hickling; Vandalia: S. A. Pflug.
Iowa—Ida Grove: W. H. Amos; Sioux City Morningside: R. C. Cully.
Minnesota—St. Paul: T. J. McMurray; St. Peter: W. N. Courtice.
New York—Dresden: George Nichols.
North Dakota—Edgeley: J. C. Engel.
Oklahoma—Enid: L. C. Walter.
Pennsylvania—Cresson: A. J. Whipkey.
South Dakota—Interior: David S. Brown; Wellsburg Union: Robert E. Davis.

Moderator Elected

St. Paul—J. A. Johnston.

Stated Clerks Elected

Northumberland—R. E. Crist.
Reserve—H. P. Carson.

Ordinations

Central Dakota—H. M. Gage.

Calls

Alabama—Montgomery First: R. H. McCaslin, Bowling Green, Ky.
Arizona—Tucson: O. G. Dale, La Junta, Colo.
California—Fair Oaks and Orangeville: R. M. Stevenson; Colton: R. M. Davis, San Francisco.
Colorado—Durango: J. A. Daly.
Illinois—Rockford Westminster: R. C. Cully, Sioux City.
Indiana—Union City: W. J. Zuck, Columbus, Ohio.
Iowa—Ida Grove: R. J. Blue; Des Moines Highland Park: R. D. Echlin, Sioux City, declines; Knoxville: P. W. Jacobson, Panora.
Kansas—Concordia: T. A. Stamp, Superior, Neb.
Michigan — Marshall: C. E. Blanchard; Detroit Trumbull Avenue: R. M. Huston, Bozeman, Mont.
Missouri—Dexter: O. Helsing.
New York—New York City, New York church: W. T. Anderson, declines.
Pennsylvania—South Bethlehem: C. B. Chapin, Medina, N. Y.
South Dakota—Wentworth, Colman and Bethel: G. J. Cardy, Mechanicsville, Iowa, declines.

Installations

Illinois—Hinsdale: E. J. Houghton, Oct. 22.
Iowa—La Grange: J. B. Chase.
Kansas—Winfield: W. B. Lampe, Oct. 2.
Nebraska—Alexandria Meridian German: J. W. Rosenau, Sept. 14.
New York—Rochester Westminster: H. H. Barstow; Syracuse South: J. M. MacInnes, Oct. 3; New Hartford: E. I. Campbell, Oct. 7; Dolgeville: B. V. U. Putnam, Oct. 6; Oneida Castle Memorial: W. H. Leach, Oct. 13.
Wisconsin—Chippewa Falls: Hugh Owens, Sept. 25; Milwaukee Walnut Street: S. F. Rederus, Oct. 6.

Supplies Arranged

Nebraska—Alliance: J. F. Horton.

Changes of Address

Bartholomew, J. E.—Glasco to Solomon, Kan.
Engel, J. C.—Edgeley, N. D., to Colorado Springs, Colo.
Shields, W. S.—Hallock to Morgan, Minn.

Accessions

Florida—Jacksonville First, 43, Oct. 5, J. B. French.
Illinois—Peotone, 6, Oct. 5, W. I. Stewart; Evanston First, 7, Oct. 5, D. H. Jones; Chicago Windsor Park, 9, Oct. 5, W. E. Shirey; Oak Park First, 10, Sept. 28, G. N Luccock.
Kansas—Kansas City Brotherhood, 5, Oct. 5.
Michigan—Kalamazoo North, 8, Oct. 5, U. L. Montgomery.
Minnesota—Minneapolis First, 13, Oct. 5, J. T. Bergen.
Missouri—Dexter, 5, Oct. 5, O. Helsing.
Montana—Hobson, 16, E. E. Smith.
Nebraska—Atkinson, 11, Oct. 5, Lloyd Cunningham.
Ohio—Athens, 12, Oct. 5, H. M. Thurlow.
Oklahoma—Tahlequah, 11, Oct. 5, G. S. Sutton.
South Dakota—Norway, 12, Wm. Wallace.
Wisconsin—Radisson, 3, Sept. 28, B. F. Frye.

OBITUARY

Death notices will be inserted at the rate of one cent a word. **Payment must be sent with the notice.** Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

Treadwell—John Noble Treadwell, born Nov. 20, 1828, passed from this life at his home in St. Peter, Minn., June 22 last. Mr. Treadwell was a true man of God and his life is above all criticism. He took a deep interest in the welfare of the community and he exerted a strong influence for good in its commercial, educational and social life. As a worker in the church he bore a unique record. Since 1866 he served continuously as elder in the Union Presbyterian church of St. Peter, having been clerk of the session since 1869. During much of this time he also served as superintendent of the Sunday school. In his passing the home, the community and the church have lost a wise counselor and a true man of God. But his influence and memory will still live and continue to bring forth fruit in the Master's service.

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Around the Shop

As our train sped through the outer section of the city an ancient gateman shook his fist at the man in uniform who stood on the rear platform—a motion clearly not one of malice. Presently we were in the country. . . . A little child, striving manfully to force a fat puppy to occupy a seat in the swing, lost his grip on the struggling dog as he waved his chubby hands at the passing choo-choo. . . . A housewife at her kitchen door, pausing by habit to wipe her hands in her apron; a farmer, with his wagon a safe distance from the rails; a negro with his plow, vastly enjoying the respite—all hands waving to the speeding train.

Whatever instinct it is that leads folk impulsively to wave to the hurrying train, the Around-the-Shop Man trusts no sense of dignity or snobbishness will ever be allowed to check it. He is reminded now of a certain dear old Quaker whose abode was by the track. Crippled and enfeebled though he was, scarcely a train, either passenger or freight, went by that he did not greet. The railroad men came to know him and to watch for him. (The Around-the-Shop Man could tell a pretty story of this truly "passing" acquaintance if he had space.) By and by there came a day when the old man was not seen, but his little grandson occupied his place by his command—for he said with a touch of pride, "They'll expect us not to forget just because I'm not there." And perhaps from the door someone still perpetuates the instinct of a kindly soul.

—

Are we training those who will follow us to lay upon the best that we have sought to do, and to make it better? The Around-the-Shop Man has noticed that in every instance when someone writes, "I began to read your paper when I was a child at home," that someone has done honor to his parents. Have you thought what the lack of such an influence in the families of your friends may lose to them?

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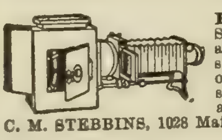

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How Much Is Christ Able For?

"No scheme for reorganizing society by legislation induces in me any serious faith. It see no hope for the ultimate cure of the world's social ills elsewhere than in the increasing development of such individual character as shall be able and willing by free personal choice to limit personal action within social bounds. Only Christianity, I believe, is capable of producing that character. Therefore, I maintain that Christianity alone can solve the social problems of the age."

"My dear sir, Christianity has had two thousand years to produce that type of character and bring about that social revolution. It has not done it yet. I do not believe it ever will. We must also have human law to compel the individual to act, as you say, within social bounds."

The respondent in this wholly unimaginary conversation was not an infidel. He was not a non-church-goer. Instead, **he** was an outspoken Christian of the evangelical sort. In fact, to tell all the truth, he was a minister of the gospel whose record of successful service testified to his consecration in the preaching of Christ.

But he didn't believe that that gospel—indispensable though it is in many spiritual ways for which he had perfect faith—is going to prove sufficient for all the needs of humanity. He thought it would require a human supplement—a mechanical extension—to make it compass the whole insistent problem of replacing unrighteousness with righteousness in the world.

That, soberly measured, is an enormous skepticism.

Is it common in the church?

* * *

This particular sort of doubt is not to be confounded with that reversed and negative faith resulting from extreme predestinarian and premillenarian ideas—the dark doctrine that God never did intend to save more than a small fraction of mankind and now purposes speedily to end the world as an outworn failure.

Such was not the point of view of the minister here quoted. Neither is there enough of that sort of thinking to give color to the present-day church anywhere. What we are here confronting is something much more pervasive—and very much more startling.

This far bigger pessimism is not doubting that God wishes to purify the world but doubting whether he is able.

It is not merely taking account of men's freedom to reject God, which renders it problematic how many will eventually accept the gospel. It is questioning whether the message if accepted will do the work it is calculated for.

Suppose the majority of men do come to confess Christ as Lord and Saviour—will his grace in their hearts then make them self-denying, gentle, loving, helpful, seeking the welfare of their neighbors in preference to comforts and gains for their own lives?

This melancholy disbelief says, No.

To master men's selfishness society will still need to appoint its own policemen and kindle their lanterns with the fires of its own humane ideals.

All of which, put in a blunt and uncomfortable word, signifies: *"God is a failure; his way won't work."*

* * *

Does the church really feel so?

Assuredly the church would use no such ghastly phrase as that. But its attitudes again and again betray some such unvoiced unfaith.

What else can be the reason why Christian citizens put so little confidence in making over communities through the regeneration of individual men?

And what else prompts the constant repetition of that hopeless phrase, "You know you can't change human nature"—when as a matter of fact the whole scheme of Christianity turns on a colossal proposal to change human nature utterly, give it new birth.

What else, as a chief and final consideration, can account for the reluctance and timidity of the modern church about attacking its evangelistic duty—for its constant disposition to resort in preference to plans for reforming laws and stimulating social spirit?

This is not impugning the religious sincerity of the church. The church believes the gospel is good and true and worth preaching.

But the vital matter here at issue is how extensively the church believes the gospel.

Does the church believe the gospel is good for something—or sufficient for everything?

There is a world of difference between these two measures.

The first means that the church will push the gospel—and a lot of other things along with it.

The second means that the church will push the gospel.

* * *

The stumbling block that lies big in the path of this argument is the sickening, staggering truth of what this minister said: Christianity has indeed had two thousand years to prove itself able to cleanse human society and it hasn't done it yet.

The very church itself, accepting Christianity, is a society still honeycombed with the gangrene of the selfishness Jesus came to cure. The world sees the ugliness of unbrotherhood sticking out of the "body of Christ" at every pore. No wonder some say the life in the body is impotent.

But honest Christendom knows in its soul that its putrefying sores are the sores of its unfaithfulness—not of its Lord's life. These hated spots fester where it had rejected its Lord's blood.

Christendom knows Christ never had a real chance yet in his own church—say nothing of the rest of the world.

The power of the living Master does work with thousands—does make them new creatures—heroic missionaries, self-forgetful comrades of the poor, unresting mothers, steadfast fathers, dependable sons, tender daughters, sacrificial ministers of salvation and consecrated almoners of many another godly grace for men.

Even the veriest cynic knows some real Christians.

Fill the world with such real Christians, and injustice and oppression would flee forever—laws and devices of men being needless to hasten their exit.

A craven church might doubt God and say so many real Christians could never be.

But a church worthy of Jesus will vow that at least the power of his Spirit to make men right-living brothers of men in this world shall not be discounted until for one generation at least he has been given free way to prove it.

And now is the time not to doubt him—

But to go in for living Christianity to the limit—

And see if it doesn't demonstrate itself equal to all necessities, social as well as spiritual.

The World

Mrs. Pankhurst Halted; President Intervenes

Mrs. Emmeline Pankhurst of London is the latest foreigner of prominence to run up against the United States immigration laws. When she arrived at New York on a steamer from Paris last Saturday she was denied permission to land by a special board of inquiry sitting at Ellis Island. Immediately an appeal was taken to the department of labor at Washington, with the promise that if she were ordered deported a writ of habeas corpus would be sought in the federal court—the same proceedings by which the notorious ex-President Castro of Venezuela circumvented the immigration authorities. As a further alternative Mrs. O. H. P. Belmont offered to give a $100,000 bond to guarantee that Mrs. Pankhurst would leave the country within a definite time and would not violate the laws in the meanwhile. The commissioner of immigration, Anthony Caminetti, at once granted a hearing on the appeal, devoting a considerable part of Sunday to the matter. President Wilson held a special conference on Monday morning with the commissioner and the secretary of labor, W. B. Wilson, to review the case.

Section 2 of the immigration statute provides that "persons who have been convicted of or who admit having committed a felony or other crime involving moral turpitude" shall be excluded. The board held that conspiracy to commit arson involved moral turpitude, as did Mrs. Pankhurst's admission that she had advised the destruction of property "if necessary." As a result of the President's conference, however, the ruling of the lower board was reversed and Mrs. Pankhurst was admitted, just in time to be the heroine at a big mass meeting in Madison Square Garden. Her case was hurried along in order to enable her to fill this and other public speaking engagements.

✠ ✠

Protests Against "Ritual Murder" Trial Are General

The United States Congress has been asked to take cognizance of the trial of Mendel Beiliss, the poor Jewish laborer charged with "ritual murder" at Kiev, Russia. In The Continent last week a brief summary was given of the proceeding in which a Jew is formally accused of shedding the blood of a Christian boy for a sacrificial ceremony. Congressman Sabath of Chicago presented the resolution, which was referred to the house committee on foreign affairs. The preamble recites that the civilized world is aroused by this false and senseless accusation; that the object is to create anti-Jewish prejudice in Russia, and that such accusations have in the past been followed by massacres of Jews and the destruction of their property. The resolution then declares that the principles of eternal justice and the interests of civilization demand that the charges of ritual murder against this defendant or against any other Jew be withdrawn.

Meetings of protest and indignation were held by Jews and non-Jews during the past few days in Washington, Chicago, New York and in other parts of the country. In Chicago last Sunday afternoon two theater auditoriums were filled to overflowing by the protestants. The speakers as well as the attendants at most of the meetings were in many instances Christians and they did not hesitate to arraign the Russian government itself for encouraging the astonishing outcropping of mediæval superstition and persecution at Kiev.

✠ ✠

President Wilson Not to Recognize Mexican Election

Hopes of improvement in the Mexican situation were dashed last week by President Wilson's announcement that the American government would refuse to recognize or approve the elections in Mexico long ago set for the 26th of this month. The high-handed action of Provisional President Huerta in wiping out the chamber of deputies and virtually assuming a military dictatorship was disappointing and displeasing to President Wilson and his advisers, and the more Huerta's recent "decrees" were studied in Washington the deeper this feeling became. And thereafter Huerta reiterated that he would not resign pending the election, nor would he leave the capital except to fight the rebels. A plausible rumor was circulated last Monday to the effect that Huerta himself would be an eleventh hour candidate for the presidency in spite of previous promises to the contrary.

Seventy-four of the 110 deputies arrested by Huerta's orders October 10 were arraigned in Mexico City last Saturday, and charges entered against them of rebellion, sedition and "insults" to public functionaries—political offenses reminiscent of the days of Charles I. or Louis XIV. The same day ten of the deputies were released, the remainder having previously been freed.

✠ ✠

Step Toward Independence for Philippines

Home rule and possible independence for the Filipinos has been brought a step nearer. President Wilson and Secretary Garrison last week selected four members of the Philippine commission, the real governing body of the islands, and these four, added to one Filipino already a member of the body, will make five of the nine members of the commission natives. Heretofore Americans have held a majority of the membership in this body, which in reality is the upper house of the Philippine legislature. The new governor general, Francis Burton Harrison, recommended the native appointees as among the most prominent and best educated men in the islands. One of them had been a justice of the supreme court and another had been an assemblyman. The plan is to put the government of the entire archipelago under native control.

Governor General Harrison in his recent inaugural address promised the Filipinos that the whole conduct of the government would be with a view to ultimate independence. He said: "We hope to move toward that end as rapidly as the safety and the permanent interests of the island will permit. We regard ourselves as trustees, acting not for the advantage of the United States but for the benefit of the Philippine people." As a word of warning the governor said that after each step taken experience would guide the administration to the next, and that the present advance is made with the expectation that the political capacity of citizens of the islands will be successfully tested. The islanders were reminded that for the present the United States is responsible before the world for their welfare and progress and until independence is complete "we shall demand unremitting recognition of our sovereignty." And again: "You are on trial before an international tribunal and we eagerly await convincing proof that you are capable of establishing a stable government. We place within your reach the instruments of redemption. The door of opportunity stands open, and the event, under providence, is in your hands."

Under the new plan the only veto over Philippine legislation will be in Washington. Critics of the administration policy are pointing out the disadvantage of having the legislative body on one side of the world and the veto power on the other. But in Manila and in the islands the governor general's official announcement was received by the natives with enthusiastic approval. According to newspaper dispatches last week, however, business conditions have been disturbed by the change in policy, and it is asserted that the natives are growing "bumptious."

✠ ✠

Lloyd George Opens Campaign Against "Landlordism"

The land issue in Great Britain was placed before the public by Chancellor David Lloyd George in an address at Bedford on the 11th instant. He called it a campaign "to free British land from landlordism, and get the people back to it." Although lacking in definite details, the chancellor's speech made it plain that he believes—and presumably he speaks with the sanction and support of the Liberal government—that the most desirable thing just now is to improve the condition of the agricultural class and increase its numbers. If this class held its proper position in the state it would offset the vagaries of the radical labor element with no stake in the country.

Lloyd George told his auditors that the percentage of cultivated land in Great Britain is lower than in any country of Europe and that British farm laborers work longer hours and receive lower pay than any others—no wonder scores of thousands are emigrating. "The country must choose," said he, "between the power of the land owners and the prosperity of the laborers." For one thing, he asserted, the game preserves of the British Isles must be reduced by two-thirds—trees and underbrush must yield to tillage and vacant acres must be peopled and the excess of urban population reduced. This all means the nationalization of rents and eventually the nationalization of land. Lloyd George and his friends consider this a fundamental reform which underlies and dominates all the other reforms on the Asquith program, such as old-age pensions, accident, unemployment and health insurance, maternity benefits, minimum wage laws, or compulsory arbitration.

Both the Unionists and the Liberals would take political advantage of the existing land problem, the Unionists proposing peasant proprietorship under state aid and the Liberals, in this respect led by Lloyd George, asking first for peasant occupancy under state proprietorship. These plans sound somewhat similar to outside observers, but all parties, including the organized laborites, apparently realize that reform in the system of land tenure is the paramount issue. On this issue, rather than on Irish home rule, the next British election will probably turn.

Over twenty-five years ago Joseph Chamberlain had an analogous plan, never carried into effect, for the expropriation and redistribution of the land of the country, which one of his followers crytallized into the phrase "three acres and a cow" for every man.

President of France Visits King of Spain

Spain and France have been exchanging official courtesies of late, the most recent being a visit a few days ago of President Poincare to Madrid. One object of the French executive's trip was reputed to be an agreement that may cause the re-entry of Spain into European politics, where of late years she has been a negligible factor. Spain and France have important colonial interests in North Africa, where each is involved in war with native tribes. These wars are very unpopular with the powerful Spanish Socialistic party, and a mass meeting was held in Madrid last week to protest against them.

An elaborate series of fetes was arranged by King Alfonso for the entertainment of his guest, including a gala bull fight, but the latter festivity President Poincare declined to attend. It is stated that the president is a noted lover of animals and this form of sport does not appeal to him.

New Polar Land Is Discovered

What is believed to be the last discovery of new land which can ever be made was announced last week at St. Petersburg. A Russian government exploring party reported the discovery of a continent 500 miles north of Siberia in the Arctic circle, midway between Franz Jozef Land and the New Siberia islands, in latitude 77 north, longitude 148 east. Commander Wilkitzky of the Russian navy, who was in charge of the expedition, gave it the name of Nicholas II. Land and took possession in behalf of the czar.

The land is uninhabited and mountainous, with a number of volcanic peaks. Walrus, reindeer and polar bears were reported and also the presence of scant vegetation. Economically and politically the value of the newly discovered territory is nothing, but geographically it is, of course, most interesting and will make a striking addition to the polar map. The explorer Stefansson, who is aided by the Canadian government, is expected to pass to the east of the point covered by the Russian expedition, and may bring back further information concerning the new and perhaps additional lands, though, like the lamented Captain Scott at the south pole, he will not have the first glory of the discovery.

Governor Sulzer Convicted and Ousted

For William Sulzer, latest elected governor of New York state, the end has come politically. Last week he was deposed from office after being found guilty on three counts of the impeachment articles following a protracted trial before the state senate and the judges of the court of appeals. The lower house of the legislature acted as prosecutors. Practically no substantial defense was made to the charges. The governor was removed from office as a result of the verdict, which was based on the following charges: Making a false statement of campaign receipts and payments; perjury in stating that this statement was true; practicing deceit and fraud and using threats to suppress testimony desired by the legislative investigating committee prior to the impeachment.

Presiding Judge Cullen voted not guilty, although he stated he found that Mr. Sulzer did take advantage of his nomination and candidacy for the governorship to seek personally to enrich himself by diverting contributions received for campaign purposes; also that he knowingly signed and swore to a false campaign statement.

The Sulzer trial has attracted an immense amount of attention because of the prominent position of the respondent and his peculiar personality and because it is generally believed that the prosecution would not have been begun nor persisted in had not the governor openly and violently defied the Tammany political machine. During his several terms in Congress Mr. Sulzer, although regarded as somewhat erratic, made a creditable record. Some of his former colleagues in Washington are of the opinion that the germ of evil reached Sulzer late in his public life.

* * *

—That industrial warfare can approximate actual war in point of costliness is shown by the Dublin strike. More than 100,000 persons are in want and the losses to the trade of the one city alone were estimated at $60,000 a day for the past five weeks of the strike.

Religious World

Unity Preferred to Change of Church Name

Although it has been accepted by all concerned that no attempt will be made in the present session of the General Convention of the Protestant Episcopal Church to force the issue of changing the name of the denomination to "American Catholic," yet the underlying difference of opinion on this subject frequently breaks forth in discussions on other matters. The question came to the surface in a form of peculiar interest when Dr. Manning, rector of the famous old Trinity parish in New York City, and himself a strong advocate to the change, surprised all his colleagues by introducing an amendment to the canons providing that alterations of church law shall hereafter be accomplished only by a vote of two-thirds majority in the house of deputies.

Dr. Manning said frankly that he was convinced a new church name should be adopted. But to make so radical a departure on a bare majority would be almost certain to introduce schism, and Dr. Manning declared his zeal for Christian unity very much greater than his zeal for the name change. Only the day before he had presented the report of the committee working to arrange for a conference on faith and order in which the views of all the varying divisions of Christendom shall be fully presented for friendly comparison. This effort for unity, said Dr. Manning, would self-evidently be stultified if Episcopalians should divide at the very moment when they were urging others to unite. Therefore he besought the General Convention to give guaranties of its own unity by adopting the amendment he proposed, although it must obviously delay changes which he favored.

Strangely enough, antagonism to this proposal sprang forth instantly from the Protestant party that has been fighting adoption of a new name. Although its effect would certainly be to defend the historic name to which these leaders are attached, they suspected Dr. Manning of an ulterior endeaver to checkmate other progressive movements. But arguments from this standpoint did not prevent the adoption of Dr. Manning's motion, which was carried by a majority considerably more than the prescribed two-thirds.

Other important actions were the adoption of a new canon dividing America into eight church provinces, which are empowered to hold provincial synods and legislate for their particular sections, and the appointment of a commission to revise the Book of Common Prayer in the direction of a simpler and more modern ritual.

Anti-Vice Movement Splendidly Successful

The ministers in the churches of Austin, Texas, have achieved a great moral victory over commercialized vice in their city, which is having the effect of a moral revival throughout the great state of which Austin is the capital. When a peculiarly flagrant crime was committed in Austin, the ministers called a mass meeting of protest. There Mayor Wooldridge appeared and boldly challenged the meeting to assist in producing such a state of public sentiment as would sustain an executive order closing the houses of vice in the city. The united Protestant pastors accepted the challenge, and planned a publicity campaign of newspaper advertising quite on the lines made familiar by the example at Atlanta.

The circulation of these appeals to public sentiment was sufficient, when backed by much preaching on the subject and two more union mass meetings of the churches, to afford the mayor the support he needed for action. Sustained by a bare majority of the council, an order went forth closing the vice resorts of the town at the first of October. The ministers had already offered to give proper sustenance and care to any of the women involved who desired to leave the life they had been leading, but only one accepted the offer. All the others left Austin.

It was promptly realized, however, that this victory could be preserved only by constant vigilance against reaction. To fortify Austin in this particular the ministers have secured the cooperation of influential laymen in the organization of the Austin Anti-Vice League. The league already has a membership of hundreds, rapidly increasing. The president is Dr. W. T. Mather, professor in the state university and an elder in the First Presbyterian church, whose pastor, Dr. Arthur F. Bishop, has been an outstanding leader in the whole campaign.

All this development of sentiment in Austin has attracted attention in other cities of Texas, and in Dallas the county attorney has publicly expressed his determination to clean up that city.

Editorial

Public Goodness

THERE IS NOTHING in the Bible that forbids public goodness. It is only goodness that is public for the sake of publicity that gets condemned. It is not said that we are not to do our alms before men. The fact is, it is often a good thing to let goodness be seen. It is our way of letting our light shine before men. It acquaints some people with the appearance of righteousness who might never see it otherwise. They have to see it in other people or not see it at all.

Some forms of good are not half so good when they are done under cover as when they are out in the light. Charity wants to keep quiet, but it doesn't want to do any sneaking. The world is better for knowing what goodness is going on. You are better for reading of the unostentatious work that strong men and women are doing in the city slums. For years there was a beautiful work done in London for crippled children. The poor, helpless little ones were tenderly cared for and made to see joy. And no one knew it. Men said hard things of the heartlessness of their fellows.

Then a woman learned of the beautiful charity and told its story in the magazines, and many hearts were softened and some who had said hard things learned to say tender ones. Similar work was undertaken in other cities and other cripples were made glad. Such alms double their value by getting out into view. Bugle tones are softer and sweeter when they are muffled, but they carry farther and stir more men to bravery and victory when the bugle-throat is clear and the notes ring out undisguised.

All this is true of churches. There is a hiding which is hindering. There is a humility which is hurtful. Pastors refuse to say what good things the Lord has done for their churches lest some thoughtless reader may think more of them than of their Lord. Yet many a church is made more enthusiastic and earnest by hearing of the good work that is being done elsewhere and of the blessing that is coming there.

There is often more new life and inspiration in the columns of "church news" than in the carefully prepared articles or striking editorials. A congregation can often be stirred into a cash consideration of foreign missions more quickly by a symposium of news of the work actually being done than by reading the last chapter of Matthew or the first chapter of Romans. One is goodness that is quiet and lowers its voice. The other is goodness that is making a stir and talking in italics in order to start more goodness going.

We lay stress on the quietness of Jesus' life and work. He put the crowd out when he was about to work a miracle. He told a man not to tell what he had done. He wanted no man to know that he was in a certain place. All that is true. Yet we are specially told of the time when he went into the temple and cried with a loud voice in the midst of the crowd, drawing the eyes of all men to himself and their ears to his message. He told one man to go back and tell all his friends what great things the Lord had done for him. He told his disciples to go everywhere telling about him and his work.

Jesus did not love publicity, but he did not fear it. He would not let them make him a king, but he told Pilate the reason why—he was already a king, did not need human crowning or laurel. He bids us proclaim everywhere his salvation, yet his salvation is simply himself. God has printed his name and his power everywhere. You cannot look at a mountain or a mite without having a chance to see or hear God.

No, public goodness is not forbidden. It is proclaimed as helpful. The thing that is scored and rebuked is goodness that is good only for the sake of publicity. It is righteousness that wants to be looked at before it cares to be right. It is kindness that would be cruel if it were behind the scenes. There is enough of such goodness to explain why we are all shy about praising it when it does become public. But it is not proved that men who are not willing to let God's goodness to them and through them be known are therefore so very humble. They may in fact be thinking of themselves, afraid of what men may say about them, but not thinking enough about what men may be led to say about their Lord.

Has any follower of Christ a right to let men suppose he is selfish and stingy, when actually he is helping broadly and generously, because he keeps his goodness hid? How then are men to know what the grace of God has done in his life? What are men to think of the Master of a man whom they believe to be stingy and mean? Has any pastor a right to slip along through times of great blessing, all of whose glory belongs to Christ, hiding the facts of that blessing, lest men may misunderstand him? Is it not possible that men's ignorance of the work of Christ is a sadder thing than their misunderstanding of a particular servant of His? No man is to let his light shine that men may see him; but every man is to let his light shine that other men may glorify the Father in heaven.

Pivot Point for Temperance at Columbus

Many men of thought and vision are confident that the skies of November 10 to 15, in the latitude and longitude of Columbus, Ohio, will display prophetic omens of the most potential advance yet made toward the settlement of America's liquor problem. Indeed, there are observers not given to reckless anticipations who seriously believe that the date and place aforesaid will mark the beginning of the end for the liquor traffic in the United States.

At the least, there is in view a congress of the foes of the business comprising a far larger number of representative citizens and a far wider range of experience and opinion than have anywhere before been drawn together to consult over this colossal problem. Not only men and women distinguished as specialists in various forms of the temperance crusade, but eminent senators, congressmen, governors, judges and other national and state officials, who from their general public outlook have come to realize the peculiar urgency of this issue, will be seen in the assemblage and heard in the deliberations at Columbus in mid-November.

The week's procedure will be as varied as it will be momentous. There is first to come a double-decennial anniversary of the Anti-Saloon League, commemorating Dr. Howard H. Russell's organization twenty years ago of an agency at first intended only to humble the then unbridled insolence of the saloons in the one state of Ohio. But even about this celebration there will be much less of pride over the league's growth into a mighty national power than there will be of eager and resolute counsel for a vastly more aggressive campaign in the decade next ahead. This phase of the program at Columbus will last from Monday evening to Thursday evening.

Then on Friday, November 14, it will be succeeded by an event even more significant and promising. This is to be nothing less than a comprehensive conference for amity and cooperation among all the numerous American organizations working in favor of a sober nation. In this union convocation no lines of difference are to be drawn to define how one or another may propose to destroy the drink curse. The welcome of any comer depends altogether on his own word that he would destroy it if he could. And if he brings credentials from any church, Sunday school or society which stands for total abstinence, he may vote on the decision how these different opinions and organizations may work together for their common object. Certainly if the hour and day come anywhere in sight of the purposes professed—solidification of all temperance advocates in a simultaneous forward movement for national prohibition—the occasion will be memorable enough to justify any citizen in extraordinary efforts to be present.

The Negro as a Bond for Sectional Unity

Don't say that Christians of the South are prejudiced against the uplift of the negroes—they are not. Did you note how eagerly quick was Dr. Morris, secretary of Southern Presbyterian home missions, to take advantage of The Continent's story about Sam Daly in order to enlist aid that will perpetuate Sam Daly's work? The Continent did not print the story with a view to evoking benevolence; it was to us just another striking tale of the sort we best like to publish—an exhibition of the power of faith and love in humble Christian lives. But whoever else might hear or read the history of Sam Daly as merely a passing instance of life, without being moved to action thereby, a genuine Southern Christian could not; he must be something less than a Southerner and something less than a Christian to listen inactively to the echo of Sam Daly's dying words: "Take good care ob mah little niggahs." There is an accent in such an appeal from the helplessness of a race long dependent to which the best chords of the Southern temperament vibrate, and real religion makes the sentiment vital.

The response in this instance is an earnest of the constantly increasing seriousness with which Southern white Christians in general, and Southern Presbyterians especially, view their duty to the colored people—their responsibility for promoting right life and right living conditions among the negro race. And herein Northern Christians in general, and Northern Presbyterians especially, should strike hands with them. If there were nothing else in which church people North and South ought to be in partnership, they should be partners in serving the welfare of the black man. To say that the negro is the problem of the South alone is as narrow-minded as to deny that the South has sincere and intelligent concern for his well-being. The only right attitude is a broad recognition that the South has an intimacy of understanding, and the North a certain detachment of view, which are both necessary to a just discharge of the white man's obligations to the brother in black.

So far then from timidly avoiding the negro question as a probable danger point for friction between the Presbyterian denominations, sagacity will insist that through this question is the most direct high road to learning to work trustfully together in all other lines of endeavor. It is by the mutual forwarding of such work as John Little, a cultivated white man, is doing at Louisville and Sam Daly, an almost illiterate colored man, has been doing in Alabama, that a fellowship of service can most quickly be established between sectionally sundered churches. And fellowship of service is the only bond which can restore that sundering to unity. So to bless the negro under the conspiring hands of North and South is to win for both North and South a blessing through him.

The Law Against Going to Law

Of findings and opinions developed by Assembly's committee investigating Union Seminary in New York City, it may be assumed that the public will learn nothing whatever until the committee reports to the Assembly of 1914. Discussion of details of the case is therefore scarcely in order meantime. But that perhaps makes it all the more important for the church to clarify its mind on the principles involved while it waits for information as to the facts.

One such principle is very clearly defined in the word of God, and pending the committee's return of its commission, public sentiment ought to be so thoroughly strengthened around that scriptural injunction that no sudden flare of feeling anywhere can possibly loosen the church from the hold of it. This is the injunction that Paul laid on the Corinthian converts not to go to law against other Christians in the courts of the civil power. The passage covering this imperative apostolic rule is to be found in the sixth chapter of I. Corinthians, and as any one who reads it may see, it has no loopholes in it. And one need not add that Paul simply amplifies the teaching of the Master himself in the eighteenth chapter of Matthew —the fifteenth and following verses.

From what it knows of the history of the case The Continent does not imagine that the committee will discover any breach of trust on the part of Union Seminary whereof a court of civil jurisprudence would take account. The break between Assembly and seminary twenty years ago would seem to have been of quite another character. But that is a question not to be prejudged now. The point now to be upheld in the equable Presbyterian mind is that even in case the committee should reveal the most undeniable fraud upon the church, legal measures to recover the church's rights would still remain totally unthinkable in a loyal Christian body, sincerely receiving the Bible as an infallible rule of faith and practice.

Conciliatory negotiations seeking an adjustment of the church's claims; public testimony to wrong done; at length a solemn repudiation of persons responsible for an act of faithlessness—all these are within the church's proper spiritual reach. But to use Paul's own word, it "dare" not go farther. What the church may do to defend the right—not mere rights—when dragged to law, is another matter. But it "dare" not "go to law," unless willing in the face of a jeering world to discredit the meekness of the Master's spirit and the spirit of its Master's words. Rather, to apply Paul again, it must prefer to be defrauded.

—The Federal Council's new evangelistic commission doubtless knows that it is venturing on an enterprise of many risks when it proposes to lay on Dr. Biederwolf, its secretary, the responsibility of distinguishing between worthy and unworthy evangelists. Dr. Biederwolf is certainly as well qualified for the task as any other man who could be chosen, but the task is itself one so essentially difficult as to be almost forbidding. If the committee is content with the negative side of it—that is, with discrediting men whose evangelistic pretensions have been demonstrated insincere by un-Christlike behavior—its activity will undoubtedly be vindicated by its usefulness. But an affirmative attempt to sanction evangelists as effective workers would soon result in intolerable embarrassments. That sanction is something which no human organization has the right to bestow. The only indorsement for an evangelist which means anything actual is the indorsement of the Holy Spirit in giving spiritual results to follow his labors. A man whom the Holy Spirit so honors will not lack calls from the churches; a man who does not enjoy that divine favor cannot be made an acceptable evangelist by any certificate of good opinion from his brethren.

—Bishop Logan H. Roots of Hankow, who represents the American Episcopal Board of Missions in the interior of China, is "persona non grata" to the high church section of his denomination at home. The sin for which the high churchmen have tabooed him is his unblushing habit of attending union missionary conferences in which missionaries of non-Episcopal bodies are recognized as ministers of Christ. But Bishop Roots, who is now at home to attend the General Convention of his church, does not sing small on this fraternal feeling of his when he gets backs into the immediate presence of his critics. Preaching the triennial missionary sermon during General Convention time in New York City, he stoutly declared: "For a long time the missionaries have found that they had to pass denominational barriers to do good. The old jealousies have been rooted out among those who have stood shoulder to shoulder nursing the wounded in battle and feeding the starving." May the good Lord soon bring us past the time when it is possible for any Christian leader to incur unpopularity among church people by the freedom with which he fraternizes with other Christian workers.

—The prince of Monaco, who owns at Monte Carlo, on the Mediterrancan coast, the greatest gambling establishment in the world, told reporters in Chicago that he doesn't believe in gambling; "it brings unhappiness." Such talk from such a man is certainly absurd, but perhaps not as contemptible as it sounds. Doubtless the prince, who is a very modern sort of personage, it seems, has been caught in that great wave of contemporary moral questioning which has made many a rich man wonder whether he is getting his wealth in a way to be proud of. And if the prince has not yet come far enough along in his questioning to quit the practices that he is uneasy over, it must be granted that "he is not by himself in that" either. Let us hope that he will "keep coming" till he does get to the point of chucking all his infamous gambling tables into the sea—the only place where they can be guaranteed not to cause the unhappiness which their princely proprietor now deplores.

—Evangelist Billy Sunday has been called an enormously rigid man, but he can be pliable when there is necessity of it. One of the rules in which hitherto Sunday has been unyielding has been the demand that all the churches in any town he visits must close and stay closed all the while his tabernacle meetings are in progress. He stipulated this at first for Pittsburg, where he is going this winter and where preparations for his coming are in active state already. But Pittsburg is far the biggest town that Sunday ever entered for a campaign, and the local committee put it up to him strongly that methods workable in a smaller place won't work in such a vast and scattered metropolis as Pittsburg is. And Sunday saw the point and let his rule go to smash. The compromise arrangement is that the churches of the city shall be classified into eight groups, and each group will close on one of the eight Sabbaths that the evangelist is to be in town.

—The "alcohol motive" is what Professor Patrick of the University of Iowa in a magazine article tells readers that he is in search of. He means that he wants to know why men drink intoxicating liquor. The professor's inquiry is an agreeable sign of one thing at least—that science today has decided that drinking is not a normal and rational habit for men. It is something for which a reason has to be sought in the unreasonable. But it seems to us that Professor Patrick, after the manner of many scientific men, makes with all his profound air of investigation very much of a mystery out of what an ordinary onlooker would think quite simple. Young men drink because other men do. In the start of it, this is the most imitative of all vices—least promoted by inner impulses. Afterward men drink because alcohol has produced a diseased and unnatural appetite. Isn't that the whole of the "alcohol motive"?

—Ex-Governor Patterson of Tennessee, when in office and since, has been a notorious friend of the liquor interests. He did everything in his power to prevent the passage of Tennesee's liquor-prohibition law, and then after it was passed, everything in his power to keep it from being enforced. But a few months ago he suddenly turned square round, and today he is a strenuous advocate of new measures designed to make prohibition really effective. The change has been almost miraculous. It is not surprising therefore to learn that the cause of the change is miraculous too—Patterson has been converted to religion. At least, he says he has, and the turn-around of the man seems good evidence. The former governor has joined the Presbyterian church in Memphis.

—In 1903 the Universalist denomination in this country included 980 parishes; today it counts but 861. Its ordained ministry has meanwhile dropped in total. The lay membership has not declined in proportion, yet it numbers today only 54,226, where it stood ten years ago at 54,325.

"To Them That Love"

BY H. H. McQUILKIN

"TO THEM THAT LOVE GOD, all things work together for good, even to them that are called according to his purpose" (Romans 8:28). "To them that love . . . all things work." It is the mechanics of the spiritual life. Laws, forces, reactions, resultants crowd the context to bursting. Midway stands this tabulation of the ultimate conclusion, "To them that love God, all things work together for good." The location is significant. On one side is an intercession; on the other a conformation. "The Spirit itself maketh intercession for us" . . . "foreordained to be conformed to the image of his Son." The "infirmity" of verse 26 gives place to the "glorified" of verse 30. The process of intercession issues in the product, a Christ-conformed character. It is a blessed nexus.

Come back to the tabulation. It sounds strange in the ears of the careless multitude. It is for advanced students in the school of experience. It forms part of an elective course leading to the master's degree—"more than conquerors." Notice the range of the experimentation—"All things." This is to be literally construed. Gather up every minutest circumstance and every experience—the physical and the spiritual; the joys and the sorrows; the victories and the defeats; the temptations and the falls—"gather up the fragments." What a comfort to know that there is no waste in the economy of Christian experience! Every fact has a function. There are no driftwood circumstances. The varied experiences of life are like the machinist's kit of tools. Each is different from the rest, yet each has its peculiar purpose in the hand of the workman and the tools must be varied as the parts of the machine. The complexity and variety inhere in the character of man and demand the complexity and variety in the experiences and environment.

Propelling Force of a Life-Attitude

Down under all the working there lies the silent, determining law. It is a law of propulsion. A life-attitude has propelling force. The affection becomes an alchemy; the tie tugs; the love is found to be a loadstone. "To them that love . . . all things work." Tools plus the workman make the completion of the task. The same tools that build up tear down. The same set of circumstances enrich or impoverish according to the workman in charge. Get right with God, then let life do its work. We need not fret about his choice of tools. He knows which ones he needs for the perfecting of our character.

The propulsive character of attitude depends on several things. First, it is generated by the consequent interpretation of the circumstances and experiences of our lives. The attitude of love enables us to discover the purpose of love that runs through them all. Only love can discern love. My love for him opens my eyes to behold his love choosing for me my path and directing my feet into it. "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." The fellowship illumines the way. Love dispels the gloom and turns even the valley into a fruitful garden.

Paul, too, had entered into intimate appreciation of love's leverage. "We rejoice in our tribulations." And then follows the revealing assurance, "knowing that tribulation worketh." Upward he traces the constructive process through patience to probation and through probation to hope and then he rests the whole process down on the deathless love of God. Then in another letter he says, "Our light affliction . . worketh." Adversity working in the atmosphere of a mutual love becomes the minister of a "far more exceeding and eternal weight of glory." It is our privilege and bounden duty to share with Paul in this transforming attitude of love, which sees love, the love of God, directing, controlling, participating in all the discipline through which he seeks to make us perfect. "In all their affliction he was afflicted."

Burning Out the Deposit of Worldliness

I saw a copper tube that had become so filled with a certain deposit that it had become useless. The mechanician took it and held it in the fierce flame of a blow-torch until the deposit was melted out. It was a desperate discipline, but it brought the tube back again into usefulness. It was a kindness to the tube. It fitly represents our Father's way with his own when the deposit of worldliness or what not needs to be put out of our lives. Love will understand this and turn repining into rejoicing.

And then straightway the interpretation becomes a point of application for our life experiences. Given the proper direction, all movement is progress. Face toward God and every step is heavenward. There is something stimulating in Paul's muscular word where he analyzes the outcome of "tribulation" and "the light affliction" in his own soul. It is the word "worketh." It is his attitude of loving confidence in God that energizes or, rather, that determines the application of the energy on his life. "To them that love . . . all things work." Any other attitude would have changed the whole result. So we may harness every factor in our environment and press it into service as a minister of enrichment.

"E'en though it be a cross that raiseth me."

Back of All, God's Irresistible Purpose

But the ultimate secret of the propulsive power of a life-attitude lies in the calm, unremitting, irresistible purpose of the eternal God. Hear Paul's formulation of this purpose or law. "Foreknew . . . foreordained . . .called . . . justified . . . glorified." Milestones on the pathway to the celestial city! Blessed is he whose feet walk in it! But the Way is also the Life. Energy emerges from the heavenly catena of divine ministries and lifts the soul up into the conqueror's seat.

But the formulation is followed by the demonstration of the law. "He that spared not his own Son, how shall he not also with him freely give us all things?" Calvary is the final and all-convincing proof of the Father's love for a lost world. Every perplexity of the baffled heart is put at rest there. Philosophy is hushed into silence and interrogations resolve themselves under the uplifted cross of the Son of God.

Finally there is the estimation of the law of divine love. Formulation; demonstration; estimation. Two loves are found interlaced in these last verses of the eighth of Romans, mine and His. Verse 28 contains them both, the first explicitly, the second implicitly. But mine is soon swallowed up in His. And Paul swings on with giant tread into the final estimation of His eternal love. "I am persuaded." It is the word of the calculator. The evidence is all in, every side has been considered; then the power of God's love in Christ Jesus is declared.

Stronger than death, stronger than life, stronger than angels, stronger than principalities, stronger than powers, stronger than things present, stronger than things to come, stronger than height, stronger than depth, stronger than any other creature. That is the deliberate estimate of the power of God's love for his believing children. It is a sublime reckoning. And it may be yours and mine—literally. At Calvary let us find the entering place into this upward-moving purpose of love and keep our lives right in the very center of it every moment henceforward. "Keep yourselves in the love of God."

With this attitude maintained by us, all things will "work together for good" for us. And we will no more grumble at his choice of tools for the perfecting of us into the image of his Son.

"A Little While"

"A little while and ye shall not see me, and again
a little while and ye shall see me."—John 16:16.

"A little while"—yet it seems so long!
I walk in the dark and hear no song;
The one that I loved is gone from me now,
I try to be brave yet know not how.

"A little while!" Did my Master know
I would weary thus and miss him so?
How long is a little while to him!
How far must I walk in the darkness dim?

I want to see him! It seems so long
Since I heard his voice! Don't say it's wrong
To mourn for him thus and count the days
Till yonder we meet where morning stays!

"A little while"—it will soon be o'er!
My friend is not dead, just gone before;
I'll bear the dark till we meet again,
And sunshine follows after the rain!

ERNEST BOURNER ALLEN.

Palms on Site of Memphis and Statue of Rameses II.

A Few of the Grand Old Cedars of Lebanon Mountains

A PANORAMA OF FAMOUS TREES

BY MASON P. YOUNG

MAN HAS always loved trees and they have always been closely associated with him in literature and in history. They were with our first parents in the garden of Eden, and our heavenly home is described as having "a tree of life" by the side of a river of water. We have no richer heritage today than the old trees that have stood the storms and tempests of the ages and still stand, solemn reminders of bygone days. While in all cases these trees are not the exact ones that legend would have them be, they are in every case, if not originals, probably offsprings of parent trunks which have persisted.

The Sycamore Tree (Moslem Grave in Foreground)

Palms on the Site of Ancient Memphis—These palms stand over the ancient city of Memphis, the once fair city of the world. Today it is deeply buried by a thick deposit of Nile mud and over it the peasant Egyptians carry on their agricultural pursuits. Here are found many monuments of ancient royalty, notably a statue of Rameses II. The stately palms yield a luscious fruit. This makes up the entire food of the peasants during a large part of the year.

Cedars of Lebanon—Never did the strength and beauty of a tree appeal to a people more strongly than did the cedars of Lebanon to the children of Israel. In the building of their temple it was chosen as one of the materials worthy to adorn the house of God. The picture shows two ancient patriarchs that are hundreds of years old. Each measures about fifty feet in circumference. Of the large forests that once clothed the Lebanons only about 400 of the famous trees now survive.

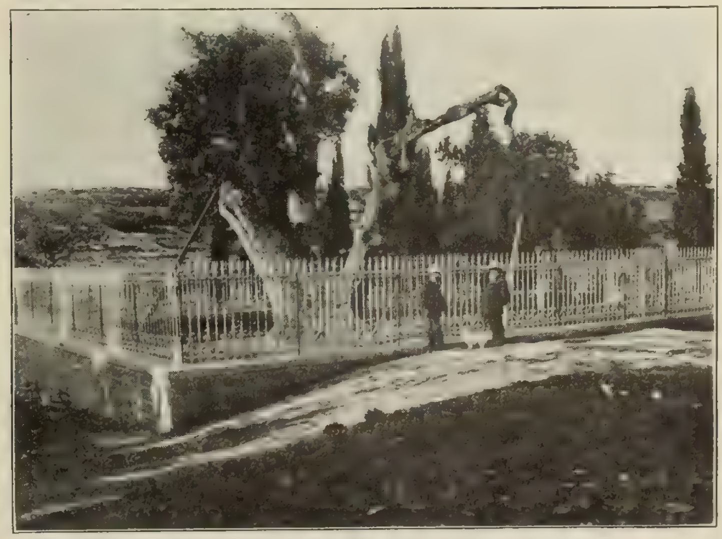
The Sycamore Tree—The sycamore is mentioned in both the Old and New Testaments. It yields an insipid, figlike fruit which is used as food by the poorest and most despised class. From such a humble stratum Amos was called to be a prophet of God. "I was no prophet, neither was I a prophet's son, but I was an herdsman and a gatherer of sycamore fruit." It is a low spreading tree and can be easily climbed, as told in the incident of Zacchæus mentioned in the New Testament.

Isaiah's Tree—In the lower part of the Kedron valley stands an old mulberry tree that is the object of tender care. Under this tree Isaiah is said to have been sawn asunder in the presence of King Manasseh. It is called by all "Isaiah's tree."

Abraham's Oak—We find this old patriarch near the little village of Hebron on the Plains of Mamre. Under this tree the friend of God entertained his three angelic visitors and in its shade was given the assurance of the fulfillment of God's early promise. It is about thirty-two feet in circumference and presents marks of extreme old age. In spite of utmost care on the part of the Turkish government it is slowly dying.

Judas's Tree—This tree stands near the potter's field on the outskirts of Jerusalem and is looked upon with superstition. It is believed to be the tree under which Judas hanged himself.

The Prophet Isaiah's Tree in the Kedron Valley



Abraham's Oak, Near Hebron, on the Plains of Mamre

"Let's Talk About Our Work"

Democracy in the Missionary Society

BY
HELEN
BARRETT
MONTGOMERY

Can the active propaganda which characterizes the equal suffrage movement be applied to a stimulation of missionary interest in the missionary societies of the local churches? Yes, says Mrs. Montgomery, who is an enthusiastic and experienced champion of missions. Previous articles by her appeared in February and April

A MISSIONARY SOCIETY ought to be the most democratic organization in the world, for it is a militant expression of belief in the source of all democracy, the gospel of Jesus Christ. But it is only slowly and by degrees that the irresistible conclusion to Christ's teachings and practice is translated into life. We have reached a point where for the most part we yield a theoretical assent to the great democratic fundamentals of the gospel—the fatherhood of God, the brotherhood of man, the dignity of service, the organic unity and mutual dependence of mankind. We cheer democracy in the abstract, admit most of its premises, and deny many of its conclusions. Yet only so far as Christ's followers catch the spirit of the divine Comrade can his kingdom prosper; only so far as we translate his teachings into action can his triumph be hastened.

Society's Membership Should Be All-Inclusive

What are some of the implications of democracy in the missionary society? One of the biggest is in our very conception of the makeup of our membership. A truly democratic conception of the woman's missionary society will see that it should include nothing less than all the women who are members of the church; this not as a languid theory, but as a working program of intense and sustained propaganda. Have not we taken it too much for granted that the missionary society should be composed of a small and select group of the most spiritual among the church members? Have we realized that Jesus makes but one call, and that missionary; recognizes but one type of follower, one sent even as he was sent? Have we passionately believed that it was the business of the whole church to give the whole gospel to the whole world?

For fifty years now the women's missionary societies of the Protestant churches of the United States have been carrying on a beneficent and far reaching work for the women and children of non-Christian lands. They have built schools, hospitals, colleges, have collected millions of dollars; have won great trophies for Christ in many lands; but at the end of fifty years they have succeeded in securing the cooperation of only one-sixth of the women of the churches. To be sure, some denominations have a better proportion, but many have a worse, and on the whole it is safe to estimate 16 per cent as the average number enlisted. The Episcopal Church was the first, apparently, to recognize in theory that every woman by virtue of her baptismal vows was a member of the missionary society; but this recognition has not been operative to secure a larger porportion in actual contribution and cooperation than are found in other communions.

Is not the trouble one of viewpoint, of conviction? We have been too content to rest down on a "large auxiliary," a "flourishing branch," with no urgency for the nine-tenths, the three-fifths or the one-third yet unreached. Just supposing for a moment that the 2,000,000 women in Canada and the United States already enlisted in the campaign were thoroughly convinced that their task was the common task of all Christian women, how long would it take to double the whole number! There is many a woman grieving because she cannot give more for the Christianizing of women and children in heathen lands who would add immensely to her effectiveness if she could see that her part of the task was to recruit on the home field, with all the persistence, prayer, ingenuity and devotion with which the missionary seeks to plant the empire of Jesus Christ in the foreign field.

How One Girl Led 300 Into Service

A heartening instance lately came to light of the work of one girl in a single church. When she began there were about fifty women in the missionary society and 350 in the church. After a year of calling, prayer, explanation and invitation, during which she made over a thousand calls, the proportions were reversed. All but fifty of these women were enrolled in the society as contributing members and the contributions had increased from $200 to $1,200.

When asked the secret of her amazing achievement she said, "I prayed that God would give me tact to say the right word; I studied that I might know the facts; I distributed literature; I did not scold. I always spoke of the love of Jesus."

One of the pressing needs of the hour is that thousands of women shall be inspired by like convictions of the reasonableness, the righteousness and the practicability of enlisting all the women of the church in the Christian woman's noblest work. There are churches, many in the aggregate though small in proportion to the whole number, in which this great democratic ideal—every church member enrolled in the society—is already realized. What has been done in one church is not impossible in any other. Here is the opportunity by personal calls, by annual every-member canvass, by intercessory prayer, by dissemination of literature, by lovingkindness and unfailing, cheerful persistence in well doing to increase membership and offerings with surprising rapidity.

The second implication of democracy is in our fellowship. No society that allows the caste of wealth or social position or culture to dominate can be warmly missionary. All unconsciously many a missionary circle has become little not only in numbers but in spirit. The newcomer feels like an outsider; the best places on programs and official lists seem to belong by right to a certain inner group. The meetings are always held at a time and place which suits the convenience of this group but is prohibitive to the attendance of other groups. The program is always such as ministers to the tastes of this group, though it may be Greek to others. Half-sadly, half-resentfully the woman who has gone once or twice to meetings where she was plainly a spectator and not a participator has said: "They don't want me, they don't need me; they don't consider me, but only my contribution. I cannot help and I cannot share; I guess I'll drop out." We all like to be in things, not at things. We all love a sisterhood, a sharing, a cooperating. The missionary society can be all three. Where it is no one can stop its growth.

"Taxation Without Representation" Not Liked

There is need for democracy, too, in the gathering of missionary funds. Taxation without representation is only less odious in religion than in politics. Apportionments, imposed wholly from above and without, never win that loyalty and sense of responsibility that accompany burdens freely assumed. The Methodist women, who give nearly a million dollars each year to foreign missions (and almost as much to home missions), have emphasized this principle. Each branch solemnly pledges what it will assume and then voluntarily sets a higher sum as its "aim" in addition to the amount pledged. In the Presbytery of Colorado the two directors for home and foreign missions, Mrs. Silverthorn and Mrs. Raymond, devised a form of blank which was sent to each auxiliary. In this were tabulated the offerings for the past year, the needs of the present, the sum which it was hoped might be reached. The auxiliary was then asked to vote definitely on just what it was willing to assume as its share in the different enterprises for the ensuing year. This policy worked an immediate and permanent increase in gifts and interest.

To replace annual dues by free will offerings, as God has preferred, has proved a boon in many societies. "We seek not yours but you," may well be a motto in securing support for missionary enterprises. The big cause appeals to some gifted with imagination, the concrete work to others more practical. The great systems of education win the support of one class; the tender ministry of the nurse and physician interests others. Some will give for Bible women and others for orphans. The compassionate care of the lepers awakes the sympathy of some, while others are stirred by the industrial mission that seeks to lift a whole people into economic independence and decency. Many are enlisted by a story, a few rare spirits by the presentation of statistics. Then, why in the name of efficiency should we reduce all to one common denominator of a budget and the curt announcement "Our apportionment is $175"?

Our work is democratic, varied, personal, terribly concrete, many-sided, with appeal in it for every type of mind and heart. Why not make the appeal for money equally democratic, vital and homely? A concrete budget, explained, illustrated, talked over, prayed over, with emphasis on the work and not on the machinery, the product and not the process, will transform any society. The "budget" is good, system is necessary, apportionments doubtless beneficial, but why thrust them forward continually? We clothe our bony framework with flesh and cover it with clothes. We do not urge proteids and carbohydrates, but meat and vegetables upon our family. A devitalized, dehumanized, monetary demand imposed from above is not the way to popularize missions.

Appealing Only to the Cultured Minority

Again there is room for more democracy in the nature of our presentation of missions. The appeal in the past has been too largely directed to the staid, well-educated, mature Christian who dotes on lectures, enjoys reading biography, is familiar with jaw-breaking geographical terms, knows how to use a library, writes papers, belongs to clubs, reads Browning, has an appetite for study. No doubt this woman is to be found in most churches, but she is not in the majority. A propaganda adapted to the needs of a cultured minority will never bring in the whole constituency. In our churches are women with brains too rusty to crave hard study; women whom neither lectures nor clubs nor study classes attract, simple women engaged in a hard, hand-to-hand contact with the primitive realities of life.

How do other causes attract and hold this biggest and potentially most valuable constituency of all? When the people will not read legislative reports on child labor, a child welfare exhibit, thrillingly, compellingly concrete, is brought to them. When they cannot be affected by scientific exposition in regard to the prevention of typhoid fever clever cartoons are drawn, the slogan "swat the fly" is evolved, rhymes are made to be sung by school children and a big popular crusade is launched.

Why, oh, why, are we missionary women afraid of the dramatic, the spectacular, the melodramatic, the primitive in our presentation of missions? Why are we so correct, so academic, so tepid, when we have a cause with color, tragedy, heroism, daring, heart-interest, and romance to make it above all others a people's cause, a crusade?

We may tear a leaf from the experience of the political equality clubs. For years they pursued a career of uninterrupted peacefulness and innocuous activity. They held meetings (sparsely attended) collected annual dues, had occasional pink teas, converted few, offended fewer. No one took them seriously; they were seldom the topic of conversation at dinner tables. People regarded them much as they do foreign missionary women today, as mild but harmless enthusiasts in a good but impracticable cause.

But today the suffrage movement is in process of getting itself democratized. Its leaders have awakened to the realization that they must convert not only students but teamsters; not only the colleges but the crowds; and furthermore that the conversion of the man in the street is quite as necessary to their success as that of the professor—for one reason, because there are more of him! So we have the old academic discussion supplanted by talks in factories and on street corners, by automobile pilgrimages, processions, pictures, food sales, pageants and booths at fairs. They are all things to all men if by any means they may win some.

Room for Moving Pictures, Plays, Pageants, Publicity

Self-consciousness, timidity, shrinking self-indulgence in the lives of these suffrage workers are burned up in the fires of consecration to a cause that demands of them their utmost of time and strength in a big democratic appeal to the people—wise and ignorant, progressive, reactionary, thoughtful and careless, subtle and primitive —the people, all the people, all the time. Five years of this sort of devotion has taken the woman's suffrage cause out of the realms of academic interest into that of practical politics, where it must be reckoned with.

When we are willing to become fools for the sake of Christ, to bear reproach and ridicule because we are dead in earnest on this missionary matter, something will happen. Why should not the missionary propaganda join to itself every normal human interest and appeal to every wholesome instinct? There is room for missionary story telling and missionary moving pictures, for missionary plays and pageants, songs and poems, for cartoons and advertising and publicity, for meetings with a tang of originality to them that makes them the talk of every dinner party. There is need for a social fellowship so precious and comradeship in work so rewarding that it makes up to women for cards and teas and association on the purely social basis and leaves them wondering how the other ever satisfied.

Missions, like art and music and literature, must have a broad democratic basis in life or become increasingly formal, sterile and lifeless. The women who think must be reenforced by the women who feel, the women with money by those whose only gift is a passion of prayer and good will, the leaders by the loyalty of the obscure multitude bound to them in the glory of a common vision.

To democratize missions among the women and children of the nation is to impart a fresh vitality to the impress of Christianity, a new vigor to Christian experience, a deeper note to individual consecration. It is the task committed to the women of the present organized missionary societies. It is worthy of all their power. . It is of equal dignity and urgency with the work of the missionaries on the field. It can never be accomplished by women who are satisfied to be the exponents of a cult, however precious, but only by those who are convinced of the imperative of Christ resting upon his whole church.

Japanese View of Japanese in California

BY K. MIYAZAKI

Mr. Miyazaki, who is pastor of the Japanese Presbyterian church in San Francisco, believes that his race has a twofold mission in Western America—material and spiritual

WHEN THE SECRETARY OF STATE, Mr. Bryan, was in Sacramento last April, a committee from the farming districts of Yolo and San Joaquin counties stated that the men who could bend the knees or perform "squat" labor to do the necessary work in the asparagus, strawberry, sugar beet and other vast fields of agricultural industry were greatly needed. I wonder where you can find laborers who will do the work demanded if the Japanese be excluded? Japanese laborers, it seems to me, have been preparing California to meet her necessity. Japanese have come to this country not only for their living, but to improve the agricultural condition of America. In any town and country where they have settled it is clearly seen that this is true. Here is one mission of the Japanese. They are to cultivate farms, enrich the country and also help to solve the problems of the day.

The mission of the Japanese on the Pacific coast, however, must not be on the material side alone, but on the spiritual side also. The Japanese in America are the interpreters of and for our two nations. They should interpret the American spirit and religion to the Japanese in the Orient, and the spirit and civilization of Japan to the Occident. By doing this our two great nations will understand each other better, and the traditional friendship will be perfectly cemented.

Interpretation, however, is a very hard task. It somewhat resembles the work of Jesus Christ, who came to this world to interpret the will of God, our heavenly Father. He was born in the flesh, spoke the language which the people understood and lived among us. Yet he was misunderstood and finally crucified by the representatives of the people.

Nineteen hundred years have gone since he came, but there are still more than half of the whole population of the world who understand neither Christ the Son nor God the Father. This is the saddest and largest misunderstanding that ever happened in this world. So the most fundamental enterprise may be the undertaking governed by the principle of Christ the mediator. Therefore the Japanese as interpreters should interpret the national spirit of either country from a Christian point of view and not an antialien movement from the agitators' point of view. At present the public opinion of Japan in regard to the action taken by the last legislature of California is not for war but for peace. The people are often stirred by agitators, but they know that now is a critical time in which to overcome by their patience.

Robert C. Ogden's "Stepping Stones"

The late Robert C. Ogden, the well known New York and Philadelphia business man and Presbyterian layman, had the ability to express himself in forceful, epigrammatic language. Since his recent death attention has been called to a series of maxims entitled "Stepping Stones," which were practically the rules of his life. They are as follows:

Keep faith in humanity.

A man becomes what he most desires to be.

Do not mistake a prejudice for a principle.

Keep your intellectual and spiritual life bright.

Be energetic, wide awake, pushing, but be patient.

The world wants men who are well equipped and worthy.

False witness may be given by a gesture or a grimace.

Honor womanhood if you would keep faith in humanity.

What a marvel of a business man's guide is the book of Proverbs!

The longer you live, if you live right, the less you will think of yourself.

Be true. Stand up and believe in yourself, then other people will believe in you.

A vigorous, healthy man has really only one right in the world, only one thing to demand, and that is a chance to work.

In every life comes some crisis when conscious integrity gives a power and heroic strength that can come from no other source.

The charity that we are bidden to display is broad as God's sunshine, but his laws are fine as a razor's edge, and quite as keen.

Seek high friendship, and when good fortune brings you into acquaintance with men and women who are above you in true station in life, wisely make the most of your opportunity.

The true man will always look at his business through his character, not his character through his business. In short, the true man, the truest in the highest and best sense, must be a Christian and must pattern his life accordingly, even though the world may call him fanciful, romantic and queer.

THE WAYFARER

TO RIDE IN THE surf-boats of Hawaii is thrilling. To adventure one's feet upon the edge of an active volcano is a great experience. To look upon the heavenly heights of the glistening Himalayas is a transporting delight. To ride alone over the mysterious desert is to win a peculiar pleasure. But to fight a good fight with a warrior fish, and to win the victory in the end, is a keener joy than any of these other experiences. The Wayfarer claims to follow, afar off, in apostolic succession to Peter, whose "I go a-fishing" was a deal wiser than many other words he said.

"I Go
A-Fishing"
—Peter

* * * * *

Fishing means water, and water usually means beauty. There are two lakes up on Cape Cod known to the Wayfarer which to his spirit are the portals to peace. The larger is but three miles long by a mile wide, and the smaller is only as long as its big neighbor is wide. A little river, flowing between flourishing cranberry bogs, unites them. Along its bottom the long grasses wave gracefully, like pennants of pleasure as if they were exhilarated by the swift flow of the stream. Save for a few pools in which the big pickerel and bass lurk the bottom is visible for the full half mile of the little river's length, and it is a rare picture of grace and beauty and motion. Out of their element these grasses and mosses and other water growth would seem but a pulpy, slimy mass, as uninteresting as people transported from their natural environment. Here, however, they are a picture to delight an artist's soul. The darting pickerel, like swift-shot arrows, the sluggish turtle and the ubiquitous frog with his panicky plunge into the water, give the needed touch of animal life to the scene. Often, amid harried days, that little river flows like a stream of refreshing through the Wayfarer's tired spirit.

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"Fishing parties" are not misrepresented by the cartoonists. Men may go carousing in crowds; the real fisherman has but one or two companions. The friend who has none of the magpie's gifts is the only one to choose for a fishing trip; a sign of discipleship is silence. The communion that lies too deep for words is practiced on the banks of the water or in the fishing boat. Fishing is for men who think more than they talk. Even the small boys must learn the art of quietness when they go fishing with father; and what other form of outing brings parent and children closer together than those quiet, confidential times in pursuit of the wary fish?

Professional guides and hired assistants may have their place in the pleasure of fishing; but lucky is the fisherman whose own sons are big enough to share in rowing the boat and preparing the tackle and in gathering the harvest of the deep. The youngsters feel never so grown up as then. They accept as serious the statement that at least they can "earn their keep." The pride with which they master the art of rowing, and acquire the poise and skill which even the most elementary fishing imparts, is wholesome, man-making sport.

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Of the fish themselves the fisherman scarcely dares to speak to a skeptical world. On the day now in mind a sufficient store of the gamy and succulent perch had been easily garnered. Pickerel, and, perchance, bass, were the next objective. Now, Mr. Pickerel, who is a doughty and well-armed warrior, is a great glutton, of cosmopolitan appetite, and as likely to grab a strip of bacon as a spinning, feathered spoon or a barbed minnow. There is no accounting for tastes on the part of fish. So the Wayfarer was making trial of a ridiculous German bait, a green and gold wooden bobbin with red revolving blades. One Junior Wayfarer was at the oars and another trolled, ready to handle the landing net.

* * * * *

A strike! The new pole of split bamboo, the family pride, bent as no archer's bow ever was drawn. Fifty feet behind the boat the water broke into spray, and three feet into the air leaped, tail to head, not a lithesome pickerel, but a great bass, seeming in the distance like the father of all bass, and twin brother of the one lost weeks before by the breaking of the tackle at the end of a fight. (That was the day that editor chap who was along fell sprawling into the lake; which gave the Wayfarer less concern by far than the loss of the great fish. For an editor is only a man when he gets away from his office, but a big bass is a prize.) It was this previous tragedy which had justified the expense of new tackle throughout. Now the test had come. Would pole and line and leaders and hooks all prove true? If there should develop a fault in that German bait in this crisis, the Wayfarer would join the British army straightway in hope of a march upon Berlin!

Softly now; row steady, Buster; and you, Teddy, look that your landing net is clear; we are in for a fight. See how he leaps again! There he runs; give him his head a bit. Coming in; welcome, old master warrior! You have an engagement over at the other side of the lake, have you? Well, we'll change your mind before you get there. Wow! What a pull! But we're reeling him in. You're homeward bound, old fellow. Now to the bottom he goes; see that he does not tangle the line amid the weeds. See; he thinks wisdom is at the bottom of a well! No; here he comes up again. "Going up!" Ah, thank you, beautiful balloonist! Nearer, steadily nearer we're getting him. Look at that bamboo! The real line of beauty, if the artist only knew it, is the curve of a fine fishing rod when a worthy foe is fighting. Now, overboard with the landing net; we may get him upon this next circle. See him swim! Now mind your eye! Get the net well under him. A-a-h! There you are! Isn't he a beauty! And hooked fairly in the mouth. Out with the scales; three pounds and a half! He fought like forty. Who envies President Wilson or King George his job, or Carnegie or Rockefeller his money? Neither wealth nor power can buy a thrill such as this. Here's indeed "one crowned hour of glorious life," Mr. Browning.

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There are passive pleasures in fishing, also. Floating on the water as the shadows gather—out upon the housekeeper who invented early supper when the fishing is good. Even the boys yield to the spell of the empurpled hills and the glow of eventide. There are some beauties of nature that may not be seen from the seats of an automobile. Sunset on the water is one of these. Only from out in the middle of his favorite lake has the Wayfarer seen these unspeakable glories of dying day. Local atmospheric conditions, authorities say, may entirely alter the appearance of a sunset within a radius of a mile. While the fisherman is sitting quietly in a boat, or rowing softly at trolling speed, the wonder of nature is wrought. The shadows along the western shore deepen. Like a dying man whose feelings are mellowed as he sees the world retreating, the sun abates the fierceness and glare of its direct rays. The clouds take on the glory of the gates beyond. All around the horizon the outline of the forest-clad hills is softened. The coves of the lake become shadowy mysteries. The wind has died down, that all nature may behold in stillness the miracle of the passing of day. A distant owl proclaims that he has awakened to sentinel duty. In the bushes there is a twittering of birds as they snuggle down to sleep, while overhead a swift flying hawk hastens homeward. On every side the fish are leaping and splashing as they rise to their evening repast. There are no other boats on the lake; practical folk have departed for the scheduled evening meals. The lake at sunset is a sanctuary of peace.

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Can it be that somewhere, beyond that soft and purple rim, lies the world of care and hurry and distraction? Ah, men, weary and worrying, turn your backs upon it all, and for a day come fishing, that you may return in new victoriousness with the smoke and dust of the city cleansed from your eyes, and with a new clearness of spiritual vision.

THE WAYFARER.

THE HOME COUNCIL

Winning Happiness Through Work

BY CORA S. DAY

I HAD JUST commenced to wash the breakfast dishes one morning when a friend dropped in to see me, and she came out into the kitchen so that our chat might not interrupt my work. She had lately returned from a visit with relatives.

"I never was more miserable in my life than I've been the whole week past at Cousin Catherine's," she declared as she sat down.

She was such a bright-eyed, rosy-cheeked, cheery little woman that misery and she seemed strange companions.

"Oh, yes, she treated me just lovely," she went on, in response to my incredulous exclamation. "It wasn't that. But I'm used to being busy, unless I'm downright sick abed. And there at Catherine's I wasn't allowed to raise my hand to do a single thing. Catherine and the girls flew around and did things up mornings, and if I peeped about helping it was, 'Indeed, you're not going to do anything! The idea of working when you're visiting! You just sit still and have a good rest.' Rest! And there my fingers were fairly itching for the broom and the dust cloth. Here," she cried, jumping up, "give me that tea towel and let me help and be happy while we visit," and she set to work beamingly.

How true it is that, save where there's actual overwork, the busiest people are the happiest. While they're keeping mind and hand working in skillful cooperation they have no time or thought for misery—that sort of misery that springs not from actual ill or trouble but from lack of occupation and from vagrant thoughts. This doesn't mean that rest and relaxation are not good and needful in their proper places; but we really are entitled to them only after periods of happy, useful employment. Then we can lay aside the burden with the pleasant consciousness that good work well done has earned us our rest.

If, as Tom Masson says, "happiness is the feeling that we experience when we are too busy to be miserable," then it behooves us all to busy ourselves in some good, useful way, and earn our share of the happiness that God would have us all possess. My friend of the dish towel and duster had solved in her own way the problem of happiness, and a good way it was, too.

Verses Old and New

MY PRAYER

To grow a little wiser day by day,
To school my mind and body to obey,
To keep my inner life both clean and strong,
To free my life from guile, my hand from wrong,
To shut the door on hate and scorn and pride;
To open then to love the windows wide.
To meet with cheerful heart what comes to me,
To turn life's discords into harmony,
To share some weary worker's heavy load,
To point some straying comrade to the road,
To know that what I have is not my own,
To feel that I am never quite alone.
This would I pray from day to day,
For then I know my life will flow
In peace until it be God's will I go.

—Author unknown.

A Case of Misguided Fancy

THE STORY in the Home Council Sept. 18 of the little girl who could not tell the truth presented a not unusual case. If her home life is such as to encourage truthful speaking, it must be that her imagination has been allowed to run riot until her own mind fails to distinguish between fact and fancy.

I know of a child who seemingly could not speak the truth. She would tell the most grotesque tales of what she had seen on her way to and from school; lions and great snakes, beautiful children in marvelous attire, or wonderful characters of some sort, and fairy stories of the neighbors' doings. Punishment and entreaty were of no avail.

A wise teacher, however, to whom she was sent diagnosed the trouble as the wrong use of the imagination. When she came to her with such tales she would gravely take her on her lap and say, "Now, tell me, Stella, is this really true or are you telling me just a make-believe fairy story?" At first the idea startled the child and confused her somewhat, but after patient, tactful questioning she saw the point and began to enjoy making the distinction herself when telling anything. The result was a truthful, well-ordered little mind.

As the little girl of the Home Council is older it may require more patient and careful explanations and even some disappointing experiences, as illustrations of what unguided fancy may lead to. If her vagrant imagination is frankly recognized, however, she will see the folly and inconvenience of using it too frequently in everyday life. JANET DONJEAN.

Victoria, B. C.

Lightning Robbed of Terrors

A great many people actually believe that lightning can be blown into a house with a strong draught and so always close windows and doors during a thunderstorm. Donald Cameron Shafer denies this possibility in an article in Country Life in America. With the terrific speed of lightning—186,000 miles a second—there is no danger, he says, of its being blown aside from its course, only that the wind might, and probably does, change the direction of the air currents, but not to such a degree as greatly to affect the direction of the discharge and carry it into a building.

There is absolutely no record where a discharge of lightning from the sky struck the side of the house and came into an open window or an open door. Houses are struck, but they are always struck on the roof first, and nearly always on the very highest point of the roof at that, unless the current leaps off a telephone or electric light wire. This is because with the enormous voltage or pressure of lightning, dry wood is almost as good a conductor as copper wire is to a weaker current, and lightning, traveling always in the easiest paths, quickly leaves the air, which is a nonconductor, to run down the wooden timbers of a building.

The College Course and Home-Making

A COLLEGE education as an aid to a woman's preparation for the business of life Laura Clarke Rockford discusses in an article in The American Journal of Sociology—"A Woman's Handicap in Efficiency." Her conclusion after the experience of being for four years a student in a coeducational college, and becoming later a wife and mother, is that in general our colleges for women have not yet successfully planned their courses in preparation for the real business of home-making and of raising men and women to be sound physically, mentally and morally. A day of the average homemaker in the middle walks of life calls, she declares, for a wit and wisdom and efficiency on her part which can be developed not by domestic science studies alone, nor by cultural studies alone, but by a suitable combination of them all.

To be sure, her college training brought her some help in her homemaking profession. It brought her, she says, "an appreciation of literature and history, some ability to sift out the kernel of a subject, some discrimination in recognizing a character for what it is worth, and some social instincts." But she feels now, after several years' experience, that her real need was, first, to cultivate an attitude of mind to make her conscious that "no work is drudgery which leads to a worthy end, except that we make ourselves think that it is drudgery." Next, to increase her efficiency. "I must be cook and nurse and business manager in the home," she says. "In addition I must give all I could to the outside world in the way of sympathetic cooperation. I must learn to do well all I could with the least possible expenditure of energy. A course in my senior year by some practical as well as theoretical person on the application of college studies and science to home life would have saved much friction and many mistakes.

"I had had," she goes on, "no careful training in chemistry and physics, bacteriology and physiology as applied to disinfection and disease, sanitary construction, disposal of waste, etc. To be sure, these principles were taught somewhere in our university, but nowhere were they correlated to make a course adapted to girls who were to have in charge the physical, moral and mental welfare of the race.

> "We have our standards and ideals, not by which we live, but by which we judge one another."

"When in the early days of my married life I spoiled an expensive aluminum roasting pan by trying to clean it with lye I wished for some scientific information of more practical bearing than the knowledge of the circulation of an earthworm. I felt the same need when little John was brought in senseless from a fall from the barn. Some way nothing from Homer or Virgil seemed quite suitable in the extremity. Again and again in treating the cuts of childhood and adult life I have wished for an intelligent course in emergency nursing.

"I have felt in diverse difficulties the need of more of a study of science with special application to homemaking. For example, one morning when the cream in the neighborhood turned ropy, the neighbors came running to me because they thought that I, being a college girl, ought to be able to explain the difficulty and tell them if the milk would injure their children. I was obliged to own to myself in confusion that the ability to quote Dante freely had in no way fortified me for such predicaments of practical life.

"The need seems clear," the author concludes, "and the path of remedy plain. The difficulty for the next few years will be to find teachers of college and university grade with high ideals and broad culture, with wide training and successful experience in home life, who because of these qualifications are thus capable of removing from woman this handicap in her efficiency."

Most Small Boys Can Qualify

The teacher in a country school always tried to make the lessons as interesting as possible, says Lippincott's.

"Now, children," she said, "let us see what you remember about the animal kingdom and the domestic animals that belong to it. You have named all the domestic animals but one. Who can tell what that one is?"

There was no reply.

"What!" exclaimed the teacher. "Does no one know? It has bristly hair, likes the dirt, and is fond of getting into the mud."

A small boy at the end of the class raised a timid hand.

"Well, Allan," said teacher.

"Please, ma'am," said the little boy reflectively, "it's me."

YOUNG AMERICA

Some Guests of the Bat Hotel

BY FRANCES MARGARET FOX

IT SEEMS almost too good to be true, but one of the two men who wrote the book called "American Animals" says that little brown bats wash their faces, like cats. He ought to know because he has watched them do it.

This man seems to have kept a sort of hotel for bats. That is, he kept the blinds belonging to one of the windows in his home closed most of the time to attract bats. Then he experimented with his guests. He took their pictures and otherwise amused himself for our benefit, when the bats had expected a good, quiet sleep. Doubtless they had paid for it, too, by eating flies and mosquitoes before they sought their lodging place.

Here is an example given in his own words of the ungentlemanly way in which that man helped himself to bats:

"This year the blinds were left open for the first part of the summer and the bats were obliged to look up new sleeping quarters. In July I closed the blinds, hoping to entice the bats back to their former apartments; and, sure enough, about the first of the month I was delighted to see a solitary individual hanging by his toes in one corner of the window, fast asleep. Wishing to have him pose as a model for an illustration, I unceremoniously routed him out and deposited him on my desk, where he spent a most unhappy morning, losing all patience with me before the portrait was half completed—which was hardly to be wondered at, considering the circumstances. As often as I tried to get him to change his position he would break forth into shrill, stuttering protests and snap viciously at everything within reach; but he soon quieted down on being left alone and slept complacently close to my hand while I sketched him.

"Several times he escaped and flew deliberately downstairs, which I think few birds would have the intelligence or coolness to do. All those that I have seen in similar circumstances fluttered helplessly against the glass or ceiling and absolutely refused to fly downward under any provocation; but my bat flew up or down with equal willingness and from room to room, earnestly searching for a passage to the open air.

"Whenever he felt tired he would hang himself up in the fold of a curtain to rest, apparently being fast asleep as soon as he was fairly settled. Glass he soon learned to avoid as slippery and treacherous; but the mosquito screens furnished better foothold and the way he would scuttle about over these was something marvelous. Finally I carried him outdoors and gave him his freedom and in spite of the sun he seemed to find no difficulty in seeing, but started directly for the barn window, which was partly open, and entered it as the swallows did."

And then follows the face-washing wonder, worth walking miles to see. But first, speaking of the little brown bat whose portrait he made, this entertaining man goes on thus:

"He evidently decided that he had chosen an unsafe sleeping place and for a little while the window was deserted, but in a few days I noticed a smaller specimen of his race in the opposite corner and the day following there were nine of varying size ranged along the upper sash in their usual characteristic attitudes. One near the middle of the row was wide awake, washing himself after the manner of a cat. He would lick his foot or a portion of his wing and rub his head with it the wrong way of the fur and scratch himself rapidly behind the ear with one of his little thumb nails at the bend of his wing, the long bone of the forearm beating a tattoo on the glass beside him as he did so. The elasticity of the wing membrane is truly astonishing; he would seize an edge of it in his mouth and stretch it into all kinds of grotesque shapes in his endeavor to get it clean enough to suit his fancy, and sometimes, when at work on the inside, he would wrap his head up in it entirely, the thin, rubbery stuff conforming to the general outline of his skull in the most startling manner."

What a pity that more houses in these days are not provided with blinds; they would be so convenient for bats and give the rest of us a possible chance to see a bat wash his face.

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Most writers on the subject have little to say about the bat families, so that it was truly getting news to be told by the man of the bat hotel that each bat mother carries her two baby bats with her. This is what he says:

"These helpless things"—referring to the baby bats—"are not left at home at the mercy of foraging rats and mice. When the old bat flits off into the twilight the youngsters often go with her, clinging about her neck, swinging away over the treetops and along the foggy waterside, while she chases the numberless little flying things of the dark."

Of course we all know that bats have wide mouths because they catch their food on the wing, and that they eat beetles, gnats, mosquitoes and other insects; also that Mr. Bat's neck is short, so that he can turn his head and body at the same time. We know that bats have a flying membrane instead of wings, and that they sleep and hang suspended by their feet. We know that they work at night, and sleep all winter. We know that their sight is poor and their hearing keen; but it must certainly be a surprise to the majority of persons to learn that the bat washes his face like a cat.

If you doubt it, consult "American Animals," written by William Everitt Cram and Witmer Stone. Also, if your windows are provided with blinds, consult the bat.

A House That Turns Green

Did you ever see a sod house? If you had been traveling through Dakota with the editor last summer you would have seen a number of them, on farms owned by Russian Jews. They are not pretty to look at, but are very comfortable to live in.

It is said that one of the finest houses ever designed is the sod house of the Wichitas, the only tribe that ever accomplished successfully the erection of such a structure. A few years ago the Wichitas abandoned these huts to take up their life in the two-room frame shacks provided for them by a beneficent government; and there are only a few old men of the tribe alive today who understand the art of building a sod house.

A sod house, says Harper's Weekly, looks easy to build, but it is not. The turf was gathered early in the spring, while it was yet fresh. The sod cutting usually took place immediately after a rain, and the sod was removed to a thickness of about eight inches. Buffalo grass sod was the only kind that answered the purpose of the builder. He began to lay the foundation as does the stone mason, digging away the earth to the depth of about one foot. The grass portion of the chunks of sod was laid to the outside, and the house was built to a height of twelve or fifteen feet, in the form of a pointed dome. There was no hole in the top for smoke to pass out; it was carried away through a pipe on the outside of the hut. The door was usually in the south, and there were no windows.

Through each tuft of sod was run a willow wand, and these wands were bound round the structure. The grass remained green and would grow if there was plenty of rain. It was not at all uncommon to see the sides of a sod house turn green as spring approached, just as did the pastures near it. The houses were warm in winter and cool in summer. They never leaked. Often the Indians had barns made of the same material.

One Way to Get Bait

One day a boy was going fishing. The first thing he had to do, of course, was to get some bait.

"I'm going for worms," he told his mother, "but I don't need a spade. This can of water will take its place. Come on and I'll show you."

They went to the garden, and there the boy sprinkled his water over a spot of ground about a yard in diameter.

"They'll be up in a minute or so," he said, "see if they aren't!"

Sure enough. Presently by twos and threes small worms began to poke their heads up out of the soil. Earthworms have no ears, but they have a very sensitive skin. The worms had felt the patter of the water on the ground, and had crept up to enjoy what they thought was cool rain. It didn't take the boy long to fill his can.

The Loss Wasn't His

Freddie was at his first party, and was enjoying it immensely. The only disappointment was, says The Pictorial Review, that he hadn't been able to take Sister Sue with him, as she had a bad cold.

"Now, Freddie," said the hostess as he was leaving, "I want you to take a box of chocolates home to your sister, and here's another for yourself for your trouble."

Freddie thanked her nicely and trotted off home with his nurse, the two boxes of chocolates clutched tightly in his two little fat hands. Suddenly he stumbled, and down went one of the boxes, spilling the chocolates over the muddy pavement.

Freddie picked himself up and looked at the box intact in his hand. Then he looked at the one in the mud. "Poor Sue!" he said.

The Cup That Cheers

BY A. P. V.

When, 'neath the sweet wistaria,
We sip our cups of tea,
We always feel so very glad
We're Japanese. You see,
The English children only have
The "cambric" kind, we hear;
And tea that isn't tea at all
Must taste so very queer!

NEW BOOKS

Prevention of Accidents and Disease

Safety: Methods for Preventing Occupational and Other Accidents and Diseases, by W. H. Tolman and Leonard Kendall. Captains of industry in America have too often forgotten that the industrial regime is not primarily military—as their generic title of captain might suggest—but brotherly. That the Christian ethic of responsibility for one's brother is the only ethic under which industry can progress is, however, the fact; and it is not without significance in support of that fact that industry and the brother arose in the same soil, the soil of the family in which all primitive industry was originally carried on.

Europe, perhaps because the brothers there have been more aware of their mutual relationships and less tempted by the prospect of getting rich quickly, is much ahead of America in the application of the principle that even the large employer is after all his brother's keeper as well as his brother's boss. Hence a work like "Safety"—which should rank as the most important book for industry that has been published in some years—can be written only with abundant help from European sources, from which one of its authors, Dr. Tolman, has gathered much material for the American Museum of Safety, of which institution he is the director. It is encouraging to note, however, that he is enabled to cite many examples of systematic safeguarding from some of the largest American corporations.

It is generally assumed that it is very necessary to advocate such reforms as this book suggests in terms of economy in production rather than in terms of mere benevolence. If that indeed be true, then safety is not without its arguments. Dr. Tolman claims that 50 per cent of industrial accidents are preventable by taking proper precautions; and when that is figured in terms of time saved, litigation saved, and machinery saved, even the selfish manufacturer should take heed. Nor are the safety devices themselves necessarily expensive; some are almost absurdly simple, as the authors prove by examples.

The book should not only be read by every employer of labor, every union man who wishes to use his union power legitimately, but by every consumer who wishes to know just the cost in life and health of the things that go to the enrichment of his own life. [Harper and Brothers, New York. $3 net.]

. Llewellyn Jones.

Art and Architecture

The Mediæval Church Architecture of England, by Charles Herbert Moore, is a book which must at once take its place as a standard authority in the study of Gothic architecture, the history of which becomes of increasing value to architectural students in America as the Gothic type is revived in this country. While the author enlarges to an extent on the technical phases of the transitional growth of the Gothic from the early to the middle ages, his general style will be found attractive to the lay student interested in architectural history. The work is invaluable to the architect who seeks reasonable motives for his structural design in the ecclesiastical work in this country. [Macmillan Company, New York. $3.50.

Successful Houses and How to Build Them, by Charles E. White, Jr. To attempt to indicate all the helpful points in this fine book would have the effect of reproducing the index. It deals with every consideration, from selection of site and plan of house to the completion and use of the building. For the man or woman "at sea" in regard to specifications, construction contracts and costs it is particularly valuable. The illustrations are bountifully numerous. [Macmillan Company, New York. $2 net.

The Saints in Art, by Margaret E. Tabor. A second and corrected edition, in which the original purpose of the author—an effort to interpret the traditions of Christian hagiology as they presented themselves to the artists whose masterpieces are in the most important art galleries and churches of Europe—remains unchanged. The book is convenient in size and in its conclusions cannot fail to serve a useful purpose. [E. P. Dutton and Company, New York. $1.25 net.

Theology and Philosophy

Rudolf Eucken's Message to Our Age, by Henry C. Sheldon. With the increasing interest in Professor Eucken's views, and the growth of confidence in him as a leader in philosophy and religion, it is fitting that a competent appreciation and criticism of his theories should be given to the lay public. Dr. Sheldon aims to do this. He points out some of the elements of strength and also some of the defects of the new philosopher's system. [Eaton and Mains, New York. 35 cents net.

Religious Liberty, by Francesco Ruffini; translated by J. Parker Heyes, with a preface by J. D. Bury. Professor Ruffini begins with the distinction between liberty of thought and ecclesiastical liberty, and then proceeds to the difference between both of these and religious liberty. The whole department of history which is concerned with religious persecutions falls out of the field as defined by the author for his investigation in this work. His aim is to trace the rise, the development and the definite triumph of the idea that nobody ought to be deprived of juridical rights in his community. This is a task that, in spite of the multitude of ways in which the subject of religious liberty has been investigated, has thus far remained unperformed. Professor Ruffini has filled the gap with diligence and learning. [G. P. Putnam's Sons, New York.

The Book of Job Interpreted, by James Strahan. In a brief introduction Mr. Strahan treats in an unexpectedly fresh and interesting manner the critical problems arising in the study of Job. Among these naturally come the question of the theme of the work, namely, why should the righteous man suffer? The authorship, the historical background, the date, the text, the analysis of the argument also naturally have a place in the discussion of introductory critical matters. But Mr. Strahan excels in the expository treatment of the successive discourses. His exposition is lucid and happy in its frequent transference of the eternal thought from its ancient literary garb to a modern one. [Charles Scribner's Sons, New York. $3 net.

The Book of Wisdom, edited by Rev. A. T. S. Goodrick, appears in the Oxford Church Bible Commentary. The author treats this "deuterocanonical" book from the point of view of the Anglican Church. The Book of Wisdom is full of good things, but it lacks unity of point of view and consistency of thought, and Mr. Goodrick aims to explain such obscurities as growing out of the lack of self-consistency on the part of the author. The work is constructed upon the model of the present day commentaries, and the text is given with full and ample notes. [Macmillan Company, New York. $2.

The Deciding Voice of the Monuments in Biblical Criticism, by M. G. Kyle. Although in his introduction Dr. James Orr asserts that it "clearly and ably exhibits its own purpose," it is not quite evident from the work itself just what the author considers the decision of archæology to be. It is plain enough that he claims a decision against some specific type of Biblical criticism, but what sort of Biblical criticism is testified against by the light of the monuments he never makes clear. There is the unbending traditionalism of the ultra-conservative who would take every word of the Pentateuch to have been written by Moses, and the free conservatism of many who claim historical trustworthiness for the biblical documents only in the general and important outline. Presumably it is this latter type of thought that Dr. Kyle finds favored by the monuments. But he does not say so, and leaves the impression that in the effort to controvert certain views regarded dangerous and abhorrent he has forgotten the need of the simple seeker for light. [Bibliotheca Sacra Company, Oberlin, Ohio.

The Fundamental Christian Faith, by Charles A. Briggs. Taking up the two earliest summaries of the Christian faith (the apostles' and the Nicene creeds), the late Dr. Briggs gives a somewhat detailed account of their origin and history with an effort at their correct interpretation. The book is based upon much careful study and embodies the labor of many years, but it presents very little that is original or striking. Dr. Briggs's well-known radicalism in Old Testament criticism changes into stanch, even polemic, conservatism when he enters the doctrinal field. His zeal as a conservative does not permit him to spare even such a man as his colleague, Professor A. C. McGiffert, whose work on the apostles' creed comes in for some severe condemnation in the pages of this volume. [Charles Scribner's Sons, New York. $1.50 net.

For Young People

Comrades from Other Lands, by Leila Allen Dimock. The former editor of Over Sea and Land has in no degree lost the art of making Christian facts engaging to children. In this little volume, which is prepared as one of the junior books of the international home mission study course, she devotes her powers of fascination to children somewhat older than those who read Over Sea and Land, but with the same vivacity and attractiveness which held the attention of her magazine readers a few years ago. This time the theme is what older students call the immigration question. [Fleming H. Revell Company, New York. Paper, 25 cents net.

The Red House Children at Grafton, by Amanda M. Douglas. There is so much wholesome fun and such a lot of lessons beautifully taught in this story that it makes one think of the immortal "Little Pepper" books. [Lothrop, Lee and Shepard Company, Boston. $1 net.

Dave Porter and the Runaways, by Edward Stratemeyer, tells of Dave's last year at the academy and the exciting chase caused by some students who flee from school to avoid detection in a crime. [Lothrop, Lee and Shepard Company, Boston. $1.25 net.

W. A. G.'s Tale, by Margaret Turnbull. A little sick boy, tired of books about nature and animals and fairies, writes a story "his own self" about a little boy. It is ingeniously done and most amusingly illustrated. [Houghton Mifflin Company, Boston. $1 net.

The Sunbridge Girls at Six Star Ranch, by Eleanor Stuart. Some New Hampshire girls spend happy, exciting days on a ranch in Texas. Written in a way to absorb any girl reader of 12 years or thereabouts. [L. C. Page and Company, Boston. $1.50.

The Silver Island of the Chippewa, by D. Lange. Two boys have glowing adventures in the Lake Superior island from which it is reported that $3,000,000 worth of ore was once taken. [Lothrop, Lee and Shepard Company, Boston. $1 net.

The Splendid Quest, by Basil Matthews, tells of King Arthur's search for the holy grail, and is followed by ten stories of real life in which the qualities of the king are illustrated. [Fleming H. Revell Company, New York. $1.

Prue's Jolly Winter, by Amy Brooks. The sixth volume in the series, showing Prue in a little village school, taking her first dancing lessons, getting lost in a snow storm, etc. [Lothrop, Lee and Shepard Company, Boston. $1.

THE SUNDAY SCHOOL

November 2, 1913—Balak and Balaam

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Numbers 22:1—23:10. Golden Text, James 1:8: A double-minded man, unstable in all his ways.

"The third time conquers" is a saying that finds verification in the life of Moses. Twice he had encamped upon the borders of Canaan and twice he had turned about to resume his journeyings in the desert. Kadesh was a sorry experience and proved that the land of promise must be entered by a different gate. Things began to assume the aspect of finality. Miriam was dead and Aaron had gone up the slope of Mount Hor, where, stripped of his pontifical garments, he lay down and awaited the falling of the stars. The lawgiver must have felt the loneliness that comes over everyone as he approaches the sunset. The old friends with whom we have tramped the desert one by one disappear. Life loses its inspiration and the future comes down the way to meet us. Moses knew perfectly well that for him there was no land of promise. The ambition of his life had proved a vain dream, but he kept on in the interest of others. The nation was greater than himself. Real worth is never limited to a single life.

No Man Lives, or Sows, Unto Himself Alone

Moses might have argued, "Let those fight for Canaan who expect to occupy it," but such was not the spirit of his life, nor of the life of any man worthy to bear the image of God. Few ever reap fully the harvest of their own sowing. The tree under which we sit was planted by other hands than ours, but we may gather its fruits.

There are no bridges to the River Jordan. It must be forded by those who would possess it. The lawgiver found the passes guarded by an army of warriors who prepared to dispute his coming. His policy was one of peace. The king was addressed as a brother and permission asked to march by the beaten road to the country beyond. The request was courteous, but politeness is lost on some men. Suspicious of everything, they see a painted raven in the whitest dove.

The lawgiver dreaded war and marched on. His next experience was less pacific. Another of the fierce tribes thrust its spear in the face of Israel, only to discover that he who takes the sword is liable to perish by it. He may not in the first instance, but there is a Waterloo for every Napoleon. No one was ever great enough to fight successfully his way across the earth. Some unknown champion awaits him farther on.

Where Israel learned the secrets of war is a mystery. Those who had fought at Rephidim were now either old men or else they had passed into the shadowy realms of peace. But an army sprang out of that desert like the harvest from the dragons' teeth. Israel had become a nation and the foot of the victor rested upon the neck of the Amorite.

King of Moab Proposes to Buy Omnipotence with Gifts

Success always inspires respect. Among the kings most interested in Israel's triumph was Balak, king of Moab. Of this man we know but little. He seems, however, to have been a king of more than ordinary discretion and knew the value of counsel. Not only in human counsel but in divine did he seek strength. The elders of Midian were brought into consultation and the friendly offices of Balaam, a prophet of reputation, were also sought. With the one he would form an alliance, and from the other purchase the curse of God against Israel. The spirituality of those days was necessarily low. Every tribe was supposed to have its deity. Jehovah was the God of Israel. With him Balaam's influence was assumed to be great, so great that the curse of one became the curse of the other. The proposition of the king's was purely commercial. He would buy Omnipotence with gifts.

A similar idea lies at the basis of all primitive religions. The patriarchs were not entirely free from it. We worship the God of our fathers, but to us he is a very different Being from what he was to them. The history of civilization is marked by man's growing conception of the Almighty. What is God? The story of Israel in but a journey toward the answer. Its history fails to reveal it. Eliminate the Christ and the journey is not over.

Balaam was a product of his time. How far he may have possessed the spirit of true prophecy can never be known. There are those who live at the horizon. They touch the earth and sky with equal facility. Such men are common. They make up a countless host both in the church and out. One's estimate of their character depends on the particular phase which he happens to know best. For this reason there is difference of opinion as to worth. Your hypocrite may be my saint.

Balaam to All Appearances Possessed of Dual Personality

The scientists recognize what they term a double nature. In this way they account for many self-contradictions both in thought and in life. Saul belonged to this class and so did Balaam. He could bless and curse with the same breath. The early theologians taught that Balaam was a magician inspired of the devil, while others saw in him a special agent chosen of God. All depends on which of the two accounts of his life one is disposed to accept, the one recorded here or the one to be found in chapter 31. Both are no doubt true, but are simply different photographs taken at different times.

One of the most faithful men the writer ever knew at times seemed marked of Satan. Against will and purpose he fell as if smitten by a demon. His efforts at restoration were enough to awaken the sympathies of the most indifferent. No prodigal ever returned more broken in life and heart. That he was a good man no one who really knew him ever doubted. He had seen the Christ—afar off, it may be, but none the less he had seen him.

Balaam's character cannot be read with entire satisfaction, but this much is evident: No one can resist God. The plottings of evil are never successful; to his will all must ultimately submit.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—In the Orient there have always been men who possessed the fragments of a prepatriarchal faith. The enemies of religion often fear the progress of the faith more than its defenders know. Balaam, the money-loving priest, lets "I dare not" wait upon "I would."

The lesson seems to make it plain that the main tenets of the Old Testament theology were not unknown to the better informed spirits of the times. We have never found any good reason for believing that the religion of Jehovah was taught Moses by Jethro, although that seems to be the popular belief now. It is true that Abraham recognized in Melchizedek the priest of a monotheistic religion worthy of respect (Gen. 14:16-20), and the author of the epistle to the Hebrews sees him to be in some respects greater than Abraham (Heb. 7:1-15). That Jethro was a priest of Midian (Ex. 3:1) is mentioned in a very different spirit from that in which the writers of the Old Testament mention the "priests of Baal." When a missionary in India encounters a Parsee today he recognizes immediately that he is face to face with a very different faith from that of the Hindu multitude. He discovers a monotheism as pure as his own, though not so intelligent or comforting.

The Creed of Moses Similar to Balaam's Own

This will help us to understand that when the ruler of Moab invoked the magical interference of a Midianite priest to "curse Israel" he found that priest possessed of a purer theism and a sterner sense of duty than his own. Balaam recognized that the creed of Moses was similar to his own, only purer, and he dared not throw himself across the path of a people led by the one true God. It was just because Balak recognized Balaam's creed to be something like that of Moses that he thought Balaam could, by going through a similar ritual and by offering sacrifices not unlike those of Israel, "stand off" the Israelites and their God.

Verse 3—When the Israelites and the Moabites clashed, both the attackers and the defenders had fear one of the other. Moab occupied the country about the south end of the Dead sea and a comparatively weak force could keep out an invader, however strong.

Verse 4—Nevertheless the Moabites implored the Midianites—who were their distant relatives, both tribes being descended from Keturah, the second wife of Abraham—to come and help them repel the advancing host. Balak sent especially for Balaam, who had won reputation as a "holy man" and as one having a better understanding of magic than others.

Verse 5—Balak exaggerated the number of his enemy, who had themselves offered to pass through the country, if permitted to do so, peaceably. So we have here two nations, each of which was in mortal terror of the other, and both brought to fight although neither desired to do so.

Verse 6—Balak's prayer was that Balaam, better posted than he in the rites of the God worshiped by Israel, should come and throw a spell over the Israelites—bewitch them, our fathers would have said. The old superstition dies hard, if indeed it ever dies. Balak believed that Balaam, knowing so much about all religions, could "conjure" the Israelites and then he, Balak, would sweep down upon them and exterminate them.

He Who Dallies with Temptation Is Already Lost

Chapter 24:10 — Balaam, type of many a money-loving priest, had yielded to the importunities of Balak; but as often as Balaam attempted to repeat some "curse" to the hurt of the Israelites his conscience would overwhelm him and he would, in spite of his own interest, pronounce them under the protection of the great Jehovah and so safe from all his machinations (ch. 23:8-10).

In all ages since, Balaam has been an illustration of the man who neither dares to carry out his wicked purpose nor is willing to abandon it. A story is told of a poor scholar, greatly pressed for money, who is left to administer a powerful remedy to a man sinking in stupor, a man upon whose death he will largely benefit. When the patient falls asleep the watcher tries to persuade himself that it will be better to omit the remedy than to disturb the sleeper. He finally resolves to waken the sleeper and hastens to administer the remedy, only to find him breathing his last.

So Balaam lets "I dare not" wait upon "I would." He cannot break loose and go home, neither will he venture to peril his soul by committing the wickedness for which he is to be paid. He finally accomplishes more than the king sought by suggesting to him a temptation to which he knows the soldiers will yield, through which the Israelites will, as it were, commit suicide. He will set the trap, but let the victim spring it himself (Num. 25).

Knowledge of the Truth by No Means Assures Fidelity to It

Verses 12-13—It is a curious but pathetic psychological fact that some of the brightest intellects are possessed by men of an abnormal spiritual twist. Perhaps the finest tribute ever paid to the person of our Lord was that written by Jean Jacques Rousseau in his "Nouvelle Heloise," but the man himself was rotten to the core. A man may speak with the tongue of men and of angels, said St. Paul, and yet lack the root of all true religion (I. Cor. 13:1).

Verses 14-19—This man, so strangely perverted in his conscience, so corrupt that he would, if he dared, curse the people of God, sees with absolute certainty the triumph of Jehovah's cause. By habits and by passion he is bound hand and foot. But he recognizes that the man who fights against God fights a losing battle all the time. The men who today fill the saloons, waste their patrimony and gamble away the substance of their families, know just as well as their Christian friends that they are fools and doomed. They know more about sin and its sure penalty than any minister can tell them, but they go on and, like Balaam, reap the wages of their own unrighteousness (II. Pet. 2:12-16).

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning October 26, 1913

TOPIC — The unmerciful servant. Matthew 18:23-34.

Christ had no greater joy than in bestowing forgiveness. And herein he revealed the heart of God. For forgiveness involves the establishment of a right relationship between God and man. It is a full forgiveness without limitation or reversal.

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Peter was quick to catch the drift of this discourse of Jesus. If God so forgave his children they ought also to forgive one another. But he also saw clearly the danger of forgiveness, namely, that his brother would take advantage of the fact that he had to do with a forgiving man, and repeat his offense. So he asked his Master: "How oft shall my brother sin against me, and I forgive him? Until seven times?" Peter knew well the old Jewish law of forgiveness: "Upon a first offense thou shalt forgive; upon a second offense thou shalt forgive; upon a third offense thou shalt forgive; upon a fourth offense thou shalt retaliate." In being thus willing to extend this law of forgiveness to more than double its original application he doubtless felt that he was exceedingly generous. So liberal had his intercourse with Jesus made him.

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But he still had an unforgiving spirit. He set a limit to his willingness to pardon. There was none to that of Jesus. The "seventy times seven" is simply a vivid answer to the question of Peter.

It is to enforce the obligation of forgiveness and to show the contemptibleness of the unforgiving spirit that this parable is spoken. Let us consider these three points: The forgiveness of the great debtor, the refusal of the great debtor to forgive the little debtor, and the final punishment of the great debtor.

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The great debtor was forgiven an enormous debt. The 10,000 talents was approximately $10,000,000. From the Jewish viewpoint 10,000 was regarded as the largest numerical unit. We have therefore to think of one of those high officers of state by which the absolute monarchs of Oriental empires were accustomed to surround themselves. This man was the grand vizier of the court and held in complete control the vast estates and revenues of his sovereign. Perhaps he thought that he would never be called upon to face a reckoning. He must have stood in the most intimate place of his lord's confidence in order to have had opportunity to accumulate so large a debt.

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Peter and the others of the twelve were close to Christ. There was committed to them an infinite treasure, that they might employ it for the advantage of their Lord in the work of his kingdom. In their ever-recurring disputes as to which of them should be greatest in the kingdom of God there was grave danger lest they should appropriate this treasure to their own uses and squander it, making it profitless for both the world and themselves. The greatness of the privileges of those who are near to Jesus is indicated by the vastness of the sum.

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But this sum must be accounted for some time. When this debtor had nothing wherewith to pay his debts, his lord gave command that he should be sold with his wife and children and all that he had, that thus payment might be made. That the insolvent debtor should be sold for the liquidation of his debt was an ancient law in Israel (Ex. 22:3; Lev. 25:39), and that his wife and children should go under the hammer, too, was also a well worn custom (II. Kings 4:1; Neh. 5:5), resting upon the doctrine of the solidarity of the family; yet in Israel this law had been mitigated by the year of jubilee (Isa. 58:6; Lev. 25:39), and had been brought into something of disrepute by the prophets (Amos 2:6). In Rome and Athens, as well as in Jerusalem, such a discharge of debt was a matter of daily occurrence. The parable does not raise the question whether this mode of payment would completely satisfy the debt. It simply discloses a situation in which the lord is absolute master of the person of his subject, and the payment of a debt is sought in a legal manner.

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The unhappy man in his appeal for forbearance promised to pay all. There is a profound psychology underlying the representation, for men are commonly disposed to think that they can pay their whole debt to God, if only they be given sufficient time in which to work it off. It is a childish promise the debtor offers, but it is abjectly made. He first falls upon his knees and then he bows his face to the ground. Then his lord freely forgives him all. No injury is too great for this king to forgive, because of his infinite strength and tenderness. His was a truly kingly forgiveness.

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The generous mercy of his lord and the hateful refusal of the great debtor to show mercy to his fellow servant are set in sharpest contrast. The great debtor discovers an utter absence of fellow feeling for the little debtor, doubtless for the very reason that he was a great debtor. The amount due to him was small, only about $17, and typifies the relatively small debts that can exist between man and man as compared with the great debt that a man owes to God. But the first servant, acting in accordance with a provision of the Roman law made only for extreme cases, caught this fellow servant by the collar of his cloak and under compulsion of a goad drove him away to prison. He insisted upon the utmost of his legal rights in dealing with his fellow man and thus made himself hateful to God. It is not infrequently the man who demands most mercy for himself that is most merciless with his fellows. The prayer that cries for mercy should teach us also to render the deeds of mercy.

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It has been said with insight that there is enough sorrow in the secret life of every enemy to disarm all our hostility if we could but know it. But some men are apparently never moved by compassion. They can pursue their own gain and profit to the end. And in our reconciliation to God we need far more than the mere cancellation of our past transgressions—we need also the mind that is in Christ.

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But the guilt of the old sins is revived, as it were, by the refusal to forgive our brother. An unforgiving spirit on our part is certain to provoke the indignation of God's wrath. There is no law in the universe more sure of operation than that it shall be measured to us again with whatsoever measure we use. Whoever is unmerciful in his treatment of his brother is certain to have to face at no distant date the stern exactions of an impartial justice in his own shortcomings.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

November 2, 1913

THE GREAT PARTNERSHIP

TOPIC—The ideal Christian. XI. His heavenly Helper. Heb. 13:5-15.

Fluttering-mindedness marks our days. Folk are uncertain of everything, themselves included. The generality of mankind seem to be without any deep faith. Even from politics the intense conviction of an older day appears to have departed. The familiar lines on which this topic is based: "The Lord is my helper; I will not fear: What shall man do unto me?" represent an older ideal of thought. Yet we make bold to say that they set forth the need of our own time. The sense of God seems to have faded out of many lives. More than we need the fulfillment of any article of the day's social program we need this underlying, all-sustaining sense of being in alliance with the great God.

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Henry Drummond says, "Every character has an inner spring; let Christ be that spring."

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Wherever a traveler goes in foreign lands he is sure to see the advertisements of a certain sewing machine company. The local agent can say to his neighbors, be they Arabs or Chinese or Hindus or Russians, "I am a small part of a great whole. This business is worldwide. My firm is so great that it may be counted on to do everything it promises." So the worker in the local church may say, "This church does not by any means display all the wares of our house. We do a worldwide business. Our praise is on the lips of men all over the earth. You cannot understand the church local until you understand the church universal, and all the members of the corporation, in this world and beyond the skies." It is heartening to the average Christian to remember the greatness of the work of which he is a part and the omnipotence of the Head of the house.

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A Christian started out in a driving storm to a rescue mission. "The weather and I are on the business of the same Master," he said. "We shall not interfere with each other."

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Wherever in all this wide world a man drives a nail or writes a book or preaches a sermon or teaches a child or drives a horse for the welfare of man and the glory of God, that man may count on the support and cooperation of all the limitless forces of God.

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Some responsibilities belong solely to the Supreme Authority; and his subordinates are accountable only for fidelity. The captain of a ship, not the stokers nor the stewards, is running that ship. The United States navy recently disciplined an officer because his ship ran aground when he was not on the bridge at all, but asleep in his cabin. There is peace in the assurance that many things about our life and our work are not our affair at all, but God's. We have only to carry out orders. If we are faithful in following the orders clearly given, the rest is with him.

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Many firms fail, say the great commercial agencies, because of insufficient capital. A partner with resources would have saved the business from wreck. So with life. Many of us are going to smash simply because we need a Partner with greater resources than ourselves to be our helper. That Partner stands ready to go into business with all who are willing to be "laborers together with him."

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A great confidence is born of great experience. It is the man who has made many horseshoes who offers, with no note of uncertainty in his voice, to shoe the traveler's horse satisfactorily. The youth entering active life is uncertain of himself because he has never been actually tried. They count most confidently on the help of God who have depended on him in the past. "They who trust him greatly, find him greatly true."

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The really great things of life, the things that last and that reach out into other lives, are all spiritual. They partake of some quality that is beyond mere human capability. So it is he who knows how the power of Christ flows through his own abilities and then goes far beyond them, who says with Paul, "I can do all things in him that strengtheneth me."

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Once when I was sojourning in a native Japanese inn in Nikko, a boy came to my room with curios. Because he could speak a little English, it was worth while to have him. In the course of the visit I asked him where he had learned his English. "From my master," was the reply. That keynote resounded through the evening conversation. It was "my master" this and "my master" that. The excellencies of the master were ever on the servant's lips, so that in spirit the boy said, "For to me, to live is my master." That lad was to me a preacher. His joyful pride in his master, his constant pointing to his master as an example and a source, his desire that his master should have all praise, carried home the question, "Does my life so speak for the Christ? In all I do or say are men made to think, not of me, but of my divine Helper? Is my life ever saying, like the Baptist, "He must increase, but I must decrease"?

MISSIONARY WORK

Hopes and Fears in China

The day before President Yuan Shih Kai was inaugurated as the regular constitutional president of the republic of China (in contrast with his previous status as provisional president), he gave recognition to the Young Men's Christian Association by opening the new Peking building through the medium of an electric wire leading from the palace, over which the president gave the signal for the admission of the public to the new structure.

The Peking Christian association building is a five-story edifice which introduces the aspect of the American skyscraper into the ancient Oriental capital, where practically all the Chinese buildings are still of one story only. The association's new home cost about $65,000, which was the gift of John Wanamaker, Philadelphia's famous merchant. This is outside of the cost of the lot, which was provided by subscriptions from Chinese citizens of the capital. The Peking association is manned exclusively in its salaried positions by Princeton graduates who are supported by annual contributions of the university's alumni and students. The working force is under the direction of General Secretary Robert R. Gailey, who in his student days made for Princeton such a football record as has scarcely been equaled by any of the college heroes since.

The United States "charge" at Peking, Edward T. Williams, who is carrying on the business of the legation pending the arrival of Professor Reinsch, the newly appointed minister, has sent to the state department in Washington a specially interesting report on the attempt to revive Confucianism as the national religion of China. Mr. Williams says nothing to confirm the information recently reported in this country that President Yuan himself had taken measures to restore the worship of Confucius to the schools of China. But he does tell very definitely of the activities of Dr. Chen Huang Chang, a young doctor of philosophy from Columbia University, who has at an exceptionally early age attained the dignity of membership in the Chinese Academy of Letters.

Dr. Chen has just presided at a convention held at Chufu, the birthplace of Confucius, to celebrate the natal day of the great Chinese philosopher. And at this gathering ambitious plans were laid to disseminate over the whole republic a Confucian propaganda, which naturally will be urged in the name of patriotism even more than in the name of religion. It can easily be foreseen that in this movement every effort will be made to encourage the feeling which already influences a host of Chinamen—that Christianity is after all a product of Western civilization, and therefore essentially unsuited to Oriental life.

The missionaries of all churches in China ever since the revolution came to success have been urgently appealing to their supporters at home to recognize an opportunity which could not long continue. Following the transformation of the Chinese empire into a republic, the prevailing enthusiasm for Occidental progress made the ablest Chinamen willing to give Christianity unprejudiced attention. But those who know the Chinese well have regarded a reaction from this disposition inevitable, and the present Confucian movement may fairly be regarded as the beginning of the fulfillment of their fears. If so, the strategic opening for Christianity's advance in China threatens to be narrower and shorter than the missionaries had anticipated.

Missionary Conferees to The Hague

The annual session of the Continuation Committee of the Edinburgh Conference—which now through thirty-five international representatives brings into close touch all the evangelical mission forces of the world—will be held this fall in The Hague, Holland, beginning Nov. 14. The chairman, John R. Mott, has already sailed for The Hague in company with his friend the Episcopalian member, Dr. Silas McBee, editor of The Constructive Quarterly. Dr. Goucher of Baltimore, the Methodist representative, has been traveling in Europe and remains abroad for this occasion. The remaining American members expect to sail in company at the first of November, including Dr. Arthur J. Brown of the Presbyterian Board, Dr. Charles R. Watson of the United Presbyterian Board, Dr. J. L. Barton of the American Board, Bishop Lloyd of the Episcopalian Board, and Dr. R. P. Mackay of the Presbyterian Board of Canada.

The principal interest of this fall's meeting will be the report of Dr. Mott concerning the conferences which he held with the missionaries of all denominations on the principal Asiatic mission fields. Dr. Mott has made no public statement of the results of these conferences in any place as yet, having felt it obligatory on him to reserve an account of his stewardship until he could present it to the body which commissioned him. It was at the meeting of the Continuation Committee a year ago at Lake Mohonk, N. Y., that Dr. Mott was requested to undertake this great missionary tour and his conclusions and recommendations he esteems, therefore, the peculiar property of the committee. But it is known that Dr. Mott feels that a great gain has been made in the united and cooperative purpose of the various denominational forces in non-Christian lands, and it is expected that he will have strong recommendations for a further development of such cooperation.

American Indian Mission Progress

A notable event in the work for the red men is the recent selection of Rev. Jesse P. Williamson of South Dakota as superintendent for the new Bible training department at Santee, Neb. The Presbyterian Board of Home Missions and the American Missionary Association of the Congregational Church have happily effected a joint arrangement for the conduct of this new enterprise, and H. C. Olin, treasurer, and D. E. Waid, architect of the board in New York, have in hand plans for a modern building on the grounds of the Santee College, long conducted under the auspices of the Congregational Church.

In the selection of Mr. Williamson by the committee of the two denominations, a representative of the third generation of this consecrated missionary family enters the work for the Indians of the plains. A grandson of Rev. Stephen S. Riggs, M. D., and son of John P. Williamson, D. D., the new superintendent is admirably fitted by his mastery of the Dakota language and by his thorough education for this difficult task.

The annual convention of the Christian Indians of these two denominations held last month expressed pleasure in the choice of this young educational leader. Mr. Williamson has asked the church which he has been serving as pastor to release him and has indicated to the board his acceptance of the position. The training of ministers, Indian helpers and leaders in Christian activity among this largest tribe of Indians of the United States seems happily assured.

Foreign Fields Call for Preachers

In the matter of recruiting the mission forces which represent the church on the foreign field, there is a pendulum swing from one extreme to another very like that which is observable in most other human affairs. There are times when there are more candidates volunteering for the work than there is money in the treasury to provide for sending them abroad. Again the money on hand is abundant, but the number of men and women willing to go falls off below the demand. The latter is the present condition with the Presbyterian Board in New York.

Moreover, there is a similar alternation between the superabundant and insufficient supply in the different lines of activity which the board prosecutes in foreign fields. Some years ago there were plenty of men desiring to go out to mission service as ordained ministers, and the board at that time had to emphasize the call for teachers, physicians and industrial workers. Now the case is reversed. The board has applications from a fair proportion of candidates for these lay positions, but is suffering a very serious dearth of volunteers among young ministers. Ministerial candidates are now wanted, and the board is quite exercised over its inability to fill the urgent requests for preachers which are reaching it from a large number of its fields, but particularly from China and India. In these cases there is money on hand to send out ministerial candidates and any young minister who finds himself moved by the statement of this need to make application to the board in New York will receive an enthusiastic welcome.

Men who have been four or five years in the American pastorate already will be particularly acceptable, since their American experience will attest their adaptations and they are not yet old enough to make it difficult for them to learn foreign languages. Dr. Stanley White is the candidate secretary of the board, and to him correspondence may be addressed by those who are looking for an opportunity which Dr. White himself declares it is impossible to exaggerate.

Missionary in Chile Assassinated

Word has been received from Santiago, Chile, of the death by an assassin's bullet of Karl Hansen, a faithful worker of the Methodist Episcopal mission and general agent of the American Bible Society in Chile. Mr. Hansen has for the past year and a half had charge of the printing establishment of the mission, besides attending to other duties of an evangelistic character. The following account of his death is from a personal letter by Rev. J. H. McLean of the Presbyterian mission:

"We were all saddened beyond expression over the tragic death of Karl Hansen on Aug. 23. You remember that old Peruvian Rivas, who occupied one of the composing cases near the window. He was a worthless compositor, and Mr. Hansen had to dispense with his services some months ago, but he returned and begged for something to do, because he would not be tolerated by any other shop. Hansen took him on on Thursday, paid him on Saturday night, and because Rivas thought his pay trifling he went out and bought a revolver, stepped into the office where Mr. Hansen was checking over his accounts and fired twice with a deadly effect. Satisfied with his fiendish work, the perpetrator turned his weapon against his own temple and blew his brains out on the spot. I know of nothing that has affected me quite so strongly as this tragedy. The funeral was conducted this morning. There was a full representation from all the evangelical agencies and I have never attended services in Chile that were more impressive."

JAMES F. GARVIN.

Board Notes and Announcements

—The first Friday morning in October was made memorable by the presence of three guests, Mrs. J. S. Oliver of Los Angeles, for many years an active member of the Board of the Northwest; Mrs. G. W. Rhoades, since 1898 president of Mattoon presbyterial society; and Mrs. H. R. Turner, mission study secretary of North Dakota synodical society, who said that when, thirty-three years ago, she helped to organize the first auxiliary in North Dakota, at Lisbon, she "turned to The Interior [now The Continent] to see what they were doing at Room 48," In response to her plea for counsel about mission study, Mrs. Rhoades told some practical stories and gave the advice to "be content with a small class." Having heard with interest their account of difficulties met, Mrs. Oliver gave the cheering word, after her many years of meeting like difficulties, "It's like turning a grindstone—the meeting of obstacles sharpens the edge. Just keep on turning and you'll sharpen up somebody to take the work when you are gone." The meeting was led by Mrs. D. W. Graham. Her belief that present methods of Bible teaching and mission study have given the church of today a truer understanding of missionary life was well illustrated by letters read from Mrs. Worley of Japan, Mrs. Underwood of Korea and Mrs. Hope of Africa.

The Open Hearth

Parents Also Responsible

The college senior was right—of whom mention was made in The Continent of August 7—who wished that "ministers would put more doctrine into their sermons." A young woman of my church who was employed in a large millinery house spoke to me of the fact that "the Roman girls of the house argue with the Protestant girls on the doctrines of Romanism and we Protestants cannot answer them, for we do not know about such matters."

Some years ago Dr. MacCracken, chancellor of New York University, lamented that the young men who came as students to the university "did not know the creed and had not learned a catechism." Yes, the ministers should preach the doctrine of the Presbyterian church as set forth in our confession of faith and catechism.

But our "college senior" should have gone a step back to that wise teacher Moses, who, inspired of God, said to each parent of Israel, "Thou shalt teach them diligently unto thy children." Parental teaching is far superior to Sabbath schools, Boys' Brigades, Junior Endeavors, Men and Religion movements and all other devices which this "falling away" age has adopted in the place of God's plan.

The Scotch Covenanters of our land do not commit to a Miss Flora McFlimsey the religious training of their children, but parents at the baptism of their children covenant to do this themselves as Moses commanded.

JAMES T. POLLOCK.

Why Go to Church? Reasons

1. It makes a man stronger and better in every way.
2. It breaks up the monotony of life like an oasis in the desert.
3. It gives a man a chance to be generous by helping on a good cause.
4. It brings sunshine into the home.
5. It cheers the heart of the pastor.
6. It encourages somebody else to go.
7. It elevates the morals of the community.
8. It is a patriotic duty and makes a man a better citizen.
9. It is the best cure for blue Monday.
10. It fits a man for the week's work.
11. It is good preparation for the hereafter.
12. It leaves a pleasant memory behind.

Give it a trial next Sunday and see how it acts.

HOWELL DAVIES.

More Emphasis on the Pulpit

Concerning the article appearing in The Continent of Sept. 25, entitled "The Pastor as an Educational Engineer," you say, "Certainly not the most prejudiced of critics will be able to contend after reading this vigorous article from his pen that his ideas lack either in definiteness or practicality." This article is written from the standpoint of one whose sole work is that of the Sunday school. He places the Sunday school above everything else. It is a locomotive that is going to pull the whole Christian church to the desired destination, and without designating who the fireman is to be on that locomotive or who is to conduct the train, he places the pastor at the throttle, and when he isn't at the throttle he is to be an engine wiper, porter, conductor and, in fact, everything.

The very heart out of which come "the issues of life" in the Christian church is the pulpit. It is the fountain-head from whence flow all the streams that make glad the kingdom of God in this world, and whenever the pulpit is neglected or something else is substituted for it the church of Jesus Christ declines. It is all right to be "all things to all men," but it is impossible for a pastor to be everything to everybody. The modern minister is expected to be little more than a machine, and that not a machine to do one kind of work but forty. The writer has seen an Italian on the street corner giving a complete band selection himself—horn, clarinet, bass drum, snare drum, cymbals, triangle and what not. Here you have the figure of the modern minister if he is to be what is expected of him by these different agencies of the church.

We hear much about the decline in church attendance and the question is asked, "Why is the church losing its power?" The answer is close at hand: The engineer has just taken his hand off the throttle and hurried into the pulpit where he is expected to break the words of eternal life to a waiting congregation and he is unfitted for the occasion and unprepared to grasp the opportunity before him. Throughout the week as well as on Sunday he has multiplied himself by about twenty and when he goes into the pulpit on Sunday morning he carries only about one-twentieth part of himself into its sacred presence; hence the decline of the modern pulpit and the consequent loss of power in the church.

Ian Maclaren in his Yale lectures thus refers to this sublime calling: "It lies upon the minister to care for the souls of his people from house to house; to spare no pains that divine service be beautiful and reverent; to afford to the young every means of religious culture; to move his congregation unto such good works as lie to their hand; but it is well for him to remember that the most critical and influential event in the religious week is his sermon. . . . It is the prophet who has aroused the race from ignoble sleep, has fired the imagination with lofty ideals, has nerved it for costly sacrifices, has led it to victory."

To be a great prophet one must be free from distraction at least a part of the time, and who can be but distracted with a score or more of interests pressing him all the time and forty problems calling for solution every week? We complain about the falling off in church attendance. Dr. Jowett doesn't complain of this; Dr. Matthews of Seattle doesn't complain about this; neither does Dr. Gunsaulus. Why? Because these men maintain great pulpits, and therefore standing room is at a premium in their churches. "Back to the pulpit," not the locomotive, if the church of Jesus Christ is to assert her power in the world.

JOHN T. SULLIVAN.

Making Bible Classes Go

The writer is firmly convinced that the average Sunday school is not sufficient to completely furnish the religious education of boys and girls in the church. As a matter of fact he believes there is no more fruitful work the minister can engage in than to undertake a great part of that education himself. Consequently

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COOKED READY TO SERVE

as a student doing summer work he has always organized Bible classes for boys and girls. When called to the church of Harbor Springs it was one of his first efforts to start them there. The result was most gratifying. In four classes he gathered 110 children with an average attendance of eighty. These classes took in the ages from seniors in high school down to 4-year-olds. At a public examination in the early spring the scholars recited various parts of Scripture and gave a review of the things learned during the winter.

The method used is to have the students use a text book which is catechetical in form, the scholars learning the answer, the minster asking the question. Then the lesson covered by the questions is studied in the class. Three different text books were used.

Do the children like it? The answer may be found in the fact that the high school class kept up a 90 per cent attendance during the winter months, that many have asked when the classes are going to begin again, and that it will be necessary to form another class.

All this in obedience to Proverbs 22:6.

A. VAN DER MEER.

"Perennial Themes" in a Will

The editorial on "Perennial Themes" is of especial interest to me. For ten years, on the first Sunday of June, according to a custom which was started in 1807, I have preached a sermon on one of four "perennial themes." It seems that one Thomas White of the town of Deerpark (now Port Jervis, N. Y.) in his last will and testament, proved before the surrogate on the 12th day of October, 1807, left this legacy: "Forty dollars of interest money shall be appropriated to and for the following purposes, yearly and every year forever: First—For a sermon to be preached in the Presbyterian house in Goshen, county aforesaid, on the first Sunday of June in every year forever, $10."

Similar bequests follow on behalf of the Episcopal church in Goshen, the "Congregational meeting house at Middletown in the town of Wallkill," and "the Dutch church at Magaahamak, where the people of Peenpack and vicinity assemble."

Then follows this statement: "And that the true intent may be made of those sermons forever in this day of declention, the ministers who preach those lectures shall wholly lecture on one of the four following subjects of divinity, to-wit:

"First—To establish the Christian faith and to confute heresies from the reasonableness of the Christian religion above all others, proven by the writings, faith and practice of the suffering primitive Christians.

"Second—Upon the Divinity of our Lord and Saviour Jesus Christ.

"Third—Upon the Divinity of the Holy Ghost.

"Fourth—Upon the Divinity of the Holy Scriptures."

These instructions have been obeyed by the pastors of the Goshen Presbyterian church for 106 years; the special financial inducement may be in some degree the reason for this. I believe that the three other churches long since left off the custom. The Magaahamak church in the town of Peenpack has been succeeded by the Reformed Dutch church of Port Jervis, once known as the town of Deerpark.

My own experience in preaching once a year upon one of the above subjects has convinced me of the value of treating such themes. I have always devoted nearly twice as much time to these "White sermons" (as they are here called), and I am glad to say that the more intelligent people of our congregation seem to appreciate them very much. I heartily agree with your most excellent editorial.

FRANCIS STODDARD HAINES.

"Firing Line" at 50

Page 1344 of The Continent Sept. 25: "The Dead Line at 50." What an ugly phrase it is! Can we not change it to "The Firing Line at 50"?

X.

You never miss an opportunity of giving innocent pleasure, or helping another soul, but you are taking away from yourselves forever what might have been a happy memory, and leaving in its place pain or remorse.—Frances Power Cobbe.

Ways of Working

Following Up Rally Day

Very few churches or Sunday schools in these days of efficiency are satisfied to allow the good impulses of Rally Day to die without an effort to crystallize them into a habit which will bring people to church and Sunday school for the rest of the year. First church, Evanston, Ill., began this "follow up" in the program for Rally Day services, which was printed in the form of an attractive booklet. Some facts about the Sunday school, where its contributions went, the names of the various departments and other information, were given to interest visitors in the regular work of the school. In the same way other schools are capitalizing enthusiasm of the special day by a house-to-house canvass of their vicinity. Others are sending postcards or similar invitations to pupils of other years who have not appeared for enrollment this fall. In some churches committees of the Sunday school are canvassing the church roll very carefully to see if all of the children of the church are connected with the school.

Publicity Hints for Churches

In the weekly calendar of First church, Minneapolis, Minn., some of the striking phrases from the pastor's sermon the week before are printed. Some churches which have a monthly publication in the same manner print the most epigrammatic sayings of the sermons of the previous month.

A men's Bible class in a suburban church recently started with an attendance of thirty-five. The initial meeting was announced by the pastor on two successive Sundays, postcards were sent to each man in the congregation, the weekly bulletin had an announcement of the prospective class and the local daily paper carried news of the class and its leader.

An excursion through Yellowstone National Park by the young people of the Church of the Covenant, Cincinnati, Ohio, was advertised by the announcement that a single ticket cost one smile and a round-trip ticket one smille and a hand shake.

Suggest Definite Things to Do

A little booklet recently issued by the committee on brotherhood of Philadelphia North Presbytery contains some of the most suggestive ways of work for men which have recently appeared in the literature of the brotherhood. "Cultivated Oats for Men to Sow" is its title, and it is designed along the lines of showing men very definitely how their business ability can be made to serve the church. Information is given under the various occupations and professions. It is set forth, for example, that a painter may use his ability in freshening the signboard of the church. A butcher can make it his business to carve meat at the church social. A salesman can use his art of persuading men in getting new members for various organizations. A physician may teach boys the harm of cigarettes and explain the necessity for care of the body.

One Way of Interesting Children

The Arundel Avenue church, Emporia, Kan., conducts a combination Sunday school and morning preaching service which has been very attractive to the young people of the congregation. The morning worship is spoken of as the children's service. It begins at 10:15 o'clock with a song and prayer, and the graded lessons are used in classes for thirty-five minutes. The pastor takes charge of the service at 11 o'clock, when the classes have returned to their places. The secretary of the school makes his report in connection with any announcements the pastor may have and after the use of the hymnal for responsive Scripture the sermon is begun at 11:15. The service closes in half an hour. The church has eighty-three members and this combination service has enabled the pastor to obtain the hearty support for all phases of church work by both adults and children.

The Society for the Prevention of Cruelty

It is eminently proper for society to protect dumb animals and helpless children against abuse. Is it not equally just for the church to protect its disabled veterans and the dependent widows and orphans of the veterans who have been released from all earthly care, against the cruelty of an old age unprovided for?

You are invited to join the Presbyterian Society for the Prevention of Cruelty to Disabled Ministers, their Desolate Widows and Dependent Orphans.

Give your name and your contribution to your pastor, or write,

Ministerial Relief and Sustentation
Of the Presbyterian Church in the U. S. A.

WILLIAM HIRAM FOULKES, General Secretary
W. W. HEBERTON, Treas.
JOHN R. SUTHERLAND, Associate Secretary
WILLIAM SYLVESTER HOLT, Associate Secretary
507 Witherspoon Building - Philadelphia, Pa.

News from the Field of Christian Effort

BEST BENEVOLENCE RECORD IN 10 YEARS

Indiana Shows Encouraging Relation Between Evangelistic Effort and Contributions to Boards—Yandes Fund Will Aid Work.

The church formerly served by Henry Ward Beecher leads all churches of Indiana Synod in benevolent gifts. Its present pastor, Owen D. Odell, D. D., was chosen moderator at the Peru meeting.

It sounds good to hear the statement based on the statistical narrative, "Indiana has in net gains and benevolence the best record in ten years." Why? We cannot give an adequate answer. The report a year ago was discouraging. Dr. Leon P. Marshall, stated clerk, wrote the chairman, "Since the General Assembly has magnified the work of the committee on spiritual life and work, the synod has found it profitable to conjoin its report with that on evangelistic work, and so the synod has been aroused." This may account in part for our gains. All the presbyteries share in this gain.

The Presbytery of Logansport leads the synod with 611 additions on examination and 402 by certificate, making 1,000 additions in this presbytery alone. When the chairman said to the synod, "We will let the Presbytery of Logansport tell why this is the case," some one shouted "Billy Sunday," and immediately several pastors answered, "The additions from the Sunday meetings will not be counted until next spring's reports come in." So we may look again for Logansport Presbytery to lead the entire synod in additions, unless evangelistic fire is greatly in evidence in other presbyteries. However, two great evangelistic campaigns by Evangelist Milford Lyon in Muncie and in Marion (Presbytery of Muncie) may take the lead from Logansport next year. The test should be not only in additions, but also in benevolences and all departments of church work.

The following table compares two years' additions in synod.

	1911-12	1912-13
Conversions	2,261	2,972
Certificates	1,761	1,943
Restored roll	366	396
Total	4,388	5,311
Increase		923

This 21 per cent gain in members does not show the net gain in synod until we have differences in dismissal, deaths, etc., but it is very nearly the same.

Indianapolis Presbytery leads in largest gifts to home missions with a total of $13,003. The Presbytery of Fort Wayne leads with foreign mission gifts amounting to $15,258. Indianapolis Presbytery exceeded this in 1910. Last year Fort Wayne Presbytery was a close second to Indianapolis Prestery, when comparing its home mission offerings of $9,651 to Indianapolis's foreign gifts of $9,865, but Indianapolis Presbytery exceeded this in 1910, 1911 and 1912.

It is probably the first time in the history of synod that any presbytery has had the distinction of exceeding the Presbytery of Indianapolis in the sum total of gifts to home and foreign missions. Fort Wayne gave nearly $25,000 and Indianapolis Presbytery gave $23,000 to all boards. Fort Wayne Presbytery gave $2,000 in excess of any presbytery in the synod; but in 1912 Indianapolis Presbytery gave over $13,000 in excess of Fort Wayne, and Crawfordsville Presbytery was a very close second to Fort Wayne Presbytery.

Total gifts in the synod for the year were $51,575 to home missions; $43,670 to foreign missions; and the total to all the boards was $126,452—19 per cent increase over the year before and not equaled in ten years. The total in 1903 was $127,016, but Second church, Indianapolis, gave $70,303—over half the amount of the supposed banner year.

This figuring shows decided advance in the synod as a whole. It probably exceeds any year in its entire history, as the increase is largely distributed over the state.

With Rev. W. A. Sunday marshaling the forces in Indianapolis for eight weeks and Evangelists Lyon and Biederwolf in other centers, and with cooperation in every place, the income of Yandes half million fund building evangelistic fires in every home mission field, Indiana ought to lead the entire church in reports of gain to next General Assembly.

Edgar L. Williams.

EVANGELISTS AND THEIR MEETINGS

Crowds Meet Gipsy Preacher — Gipsy Smith, who is now holding meetings in Birmingham, Ala., was met at the railway station on his arrival by a large delegation. He shook hands with the crowd, beginning with the two policemen stationed at the door of the depot.

Three Iowa Meetings—Evangelist C. E. Hillis, of Kahoka, Mo., is in the midst of a tabernacle revival campaign in Yarmouth, Iowa. A specially constructed building has been put up for the meetings.—Special services were recently conducted by Rev. W. G. Oglevee, a former pastor, at Mediapolis, Iowa.—Tabernacle meetings will be held in Albia, Iowa, Nov. 9 to Dec. 14. Union prayer meetings preparatory to these meetings are being held.

Minnesota and Missouri—Evangelistic services at Atkinson, Minn., were recently held under the leadership of Rev. S. A. Blair and the pastor, Rev. W. K. Sherwin.—The Presbyterian and Disciples churches of Rosendale, Mo., will begin a union evangelistic meeting about Nov. 20.

UNIVERSITY HAS TEMPERANCE COURSE

"Social Aspect of Liquor Problem" Title of First Series of Lectures—Installed After Much Opposition by Students.

A recent official bulletin of the University of California announces that a new one-unit credit lecture course on the "Social Aspect of the Liquor Problem" is to be given by the department of education this semester. At this university formerly "beer busts" openly ran their course, and few student functions were complete without an accompaniment of wines and liquors.

A great tribute is paid to the nerve and courage of a small group of college men by this announcement. For years the Temperance Research Club, the local branch of the Intercollegiate Prohibition Association, has worked and struggled to free the university from the impediment of custom. Persistent agitation and education through constant publicity, fight for expression of public sentiment, volunteer study classes and public programs have been the methods of action that have wrought the results.

Social ostracism, faculty disapproval, open ridicule, all these have been fought and overcome until the changed sentiment of the student body has at last been officially recognized by the university in the installation of a "dry" course.

The first lecture was attended by 152 and the second by 255 persons, most of whom were students, the average for the first five being close to the 200 mark. The future influence of the course can hardly be estimated, for, aside from its probable continuance in the University of California, the initiation of such study there means much in the efforts of the Intercollegiate Prohibition Association to secure similar study in all the colleges and universities of the United States.

LAYMEN'S SECRETARY FOR IOWA

The Laymen's Missionary Movement for Iowa has been organized. Wilbur L. Clapp has been chosen executive secretary and headquarters have been established at Waterloo. Mr. Clapp has had experience in this work, having successfully organized several of the larger laymen's missionary conventions of the Middle West. During this year Mr. Clapp will be virtually acting as a servant of the various denominational boards represented in Iowa. The plan of the united missionary campaign culminating in an every-member canvass for benevolences in March, 1914, has been indorsed by most of the leading denominations and the Laymen's Missionary Movement has been asked to assist in carrying out the plan. Mr. Clapp is giving himself to this work and will be glad to respond to calls from committees or churches where he can be of assistance.

Pears'

Soap, like books, should be chosen with discretion. Both are capable of infinite harm.

The selection of Pears' is a perfect choice and a safeguard against soap evils.

Matchless for the complexion.

Women Assail Mormon Church

The Illinois W. C. T. U. in session recently at Galesburg adopted a resolution approving the investigation by the national government into the commercial monopoly of the Mormon hierarchy and pledging themselves as individuals to rid their communities of the literature of the Mormon Church. It is reported that a speech by Miss Helen E. Hood, state president, denouncing the polygamous practices of the Mormon Church aroused considerable discussion and opposition among the business men of Salt Lake City.

Barbers Ask for Day of Rest

The annual convention of the Illinois journeymen barbers recently in session at Decatur adopted a resolution asking the assistance of the Illinois Federation of Labor to bring about the enactment of a law compelling barber shops to close on Sundays. It is said that in Chicago most barbers work every Sunday until 6:30 p. m. A Sunday closing law was declared unconstitutional by the state supreme court in 1895.

Mediterranean

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NEXT SAILINGS

By the

S. S. CINCINNATI, Oct. 28, 12 noon
*S. S. CLEVELAND, Nov. 20, 12 noon
S. S. CINCINNATI, Dec. 9, 12 noon

*Will not call at Madeira.

These steamers have many features which appeal to the tourist: Large staterooms, public rooms, gymnasium, etc.

☞ *Steamers in this service leave from NEW PIER, 33d St., So. Brooklyn. Take 39th Street Ferry, foot of Whitehall Street, South Ferry.*

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UNITED CHURCHES ROUT VICE DISTRICT

Mass Meetings Hear Evils of Legalized System in Dallas and Public Officials Are Stirred to Action—Census Fruitful.

DALLAS—For thirty days the Council of Churches has had a busy time with the fight on the "reservation." Three months ago it invited before it the police commissioner and discussed with him the abolition of the district set aside by the city commission for vice. He refused to abolish it. The council gave him and the city notice that the first work of the churches this autumn would be a battle royal on legalized vice. That battle has stirred the city. It began with the announcement of three great mass meetings. At the first, strong speakers assailed the "reservation" as immoral. At the second others struck hard at the failure of protected vice to solve the difficulties. At the third the illegality of segregation was pounded into the minds of the multitude. Each afternoon's meeting grew in interest. They were not attacks on men but measures. They were mighty classes in a study of an ancient evil and the best way of dealing with it. Policemen, sheriffs, city commissioners, judges of the courts, and foremost citizens were present. The papers opened their columns. Individual churches and clubs debated the question. In the past thirty days the "reservation" idea has been beaten. The county attorney has begun to act. A new grand jury has been sworn in to to take the place of one that defended the vice district. The two criminal judges united in a charge to the jury to put the "reservation" away. And now comes the news that on Nov. 3 the institution that has existed by city enactment must go. The police commissioner has not yet fully surrendered. He takes the defeat of his ideas with poor grace, but will support the improved order. The Dallas News came out with a ringing editorial in favor of the enforcement of the law.

Plan Home to Aid Women—The same discovery has been made here as elsewhere, that there is a close connection between all vices. Rent usury, the liquor business, white slavery, and sodden indifference to property, virtue, life, are aligned for their self-protection. The other discovery is the power of truth to hunt out and shame men into doing their duty when every selfish interest pulls in the direction of the let-well-enough-alone policy. The united Christian forces of the city are planning a "Friendly Hand House for Women" as a monument to this fight, and as as a solvent of many difficulties in the future. Should the matter be an accomplished fact it will be offered the city as a home for its police matron, under possibly another name, as a sort of a way station to better things for women who are friendless.

Has Live Brotherhood—Exposition Park church under the leadership of its new pastor, Rev. George Fulcher, has one of the livest brotherhoods in the synod.

New Mission Building—Presbyterians of both assemblies are united still in the City Mission. The new superintendent, Rev. George W. Sheffer, is on the field. The contract has been let for a $5,000 building that will house the kindergarten and night classes. It will be ready before the first of the year.

Get Many Names in Census—A religious census of Dallas participated in by Jews, Catholics and Protestants has put over 114,000 names in the possession of the committee having the matter in charge. These, with their religious preference, were obtained by 4,000 workers, representing all churches, who gave two hours to the movement Oct. 8. There will be no idlers among the pastors if they husband the results. J. Frank Smith.

CHURCHES BUILT AND BURNED

Fire from Lightning — Lightning struck the church at Highland, Kan., recently and caused fire which destroyed the building, causing a loss of $7,000. There was insurance amounting to $5,500.

New Pipe Organs—A new pipe organ was recently dedicated in Fulton, Ill., church. Among other recent improvements to the field has been a new parsonage. Rev. Kenneth J. McAulay is pastor.—Green Ridge church, Scranton, Pa., has just completed the installation of a new pipe organ.

Growth Requires Chapel—A chaped will soon be built to accommodate the growing work at Modena, near Mortonville, Pa. As a result of recent special services many were received into Doe Run church. An Endeavor society of forty members has been organized. Cottage prayer meetings are largely attended.

Celebrate Completion of New Rooms—First church, Iowa City, Iowa, celebrated the completion of an addition with a house warming Sept. 25 under the auspices of the brotherhood. The pastor, Dr. D. W. Wylie, conducted the simple dedicatory service. The total improvements cost $8,000 and include an office for the pastor, the university pastor, and various classrooms.

Recent Dedications — The pastor, Dr. C. E. Kircher, preached the dedicatory sermon at the opening of the new church at Ellsworth, Kan. At the meeting in the afternoon addresses were made by pastors: J. R. Tercy, A. T. Aller and A. N. Smith.—The Tunkhannock, Pa., church, Rev. Fred B. Newman, pastor, was reopened Oct. 12 after having been closed some time for repairs and improvements. Neighboring congregations joined in the evening service.

SUNDAY CLOSING MEANS GAIN

As an example of the gain there has been to churches and individuals through the closing of postoffices on Sunday Rev. James P. Hutchinson, general secretary of the Middle West district of the Lord's Day Alliance, reports that a man stopped him in Pueblo, Colo., and told him that following the closing of postoffice he was enabled to go to church and that he was made teacher of a Sunday school class of thirteen. Personal effort among business men in cities of the West where the Sabbath has not before been observed has resulted in many cases in an agreement to close stores on Sunday. In one small town where the farmers had been in the habit of driving in with produce on the Sabbath all of the stores agreed to receive nothing on that day. In the same manner the campaign against Sunday sports has been prosecuted by quiet personal work.

EXTEND AID TO FOUR MISSIONS

TACOMA—The Presbyterian Union reports a good year's work. Elder Fred Beebe of First church was elected president and L. J. Muschek of Sprague Memorial church was elected trustee and treasurer. The work of the union is to aid in financing missions in the city. At present there are four.—A movement is on foot for enlarging Calvary church.—Whitworth College opened with a large attendance. Many of the old students returned. The convocation address was given by W. A. Major, D. D., of Seattle. O. T. M.

Boys of a Crowded Chicago District Entertaining Themselves in Jefferson Park Church Clubrooms

WILL HELP BUILD TWO NEW CHURCHES

Presbytery to Assist St. Louis Congregations—Observe Birthday Anniversary of Founder of Markham Memorial Church.

ST. LOUIS—Two new Presbyterian churches are to be completed as soon as possible. North church, which has worshiped in a handsome chapel for some years, will be assisted by presbytery to complete its auditorium. McCausland Avenue church, R. S. Foreman, D. D., pastor, will also be assisted in the construction of an entire building. Presbytery appointed as a building committee Dr. J. L. Roemer, Dr. F. W. Russell, Rev. Frank H. Magill.

Presbyterial Action—At the October meeting of presbytery Rev. Frank H. Magill was appointed official representative of presbytery on the committee on location of religious enterprises, to act with the Church Federation.—D. V. Blayney, who has been assistant to Dr. F. W. Russell of West church, has been taken under the care of presbytery.

Observe Founder's Birthday—Oct. 12 marked the eighty-seventh anniversary of the birth of William H. Markham, who died in 1901. Mr. Markham founded and for a number of years conducted the Soulard Market mission. This mission became Markham Memorial church soon after the cyclone of 1896. For the past seven years anniversary services have been held in Markham church in memory of the founder. At the evening service there were thirty-three persons present who remembered Mr. Markham and a number gave testimonies. The principal address was given by A. H. Frederick, the only surviving member of the committee which erected the present building. Letters were also read from former members of the old mission.

New Head for Boyle Center—Rev. Edward W. McClusky, Anna, Ill., has been appointed head of Boyle Memorial Center to succeed Rev. W. Clyde Smith. Boyle Center is a presbyterial institution in the heart of the downtown district. Mr. McClusky was pastor of Curby Memorial church in this city for about seven years before going to Anna. For the past three years he has been instructor in Union Academy and pastor at Anna.

Dr. Reherd May Go to Salt Lake City

The presidency of Westminster College, Salt Lake City, has been offered to Dr. H. W. Reherd, pastor of First church, Waterloo, Iowa, well known on account of his missionary addresses. Dr. Reherd recently visited Salt Lake City but has not announced his decision as to the offer.

John R. Mott and Silas McBee sailed Oct. 15 to attend the annual session of the Edinburgh Continuation Committee, which meets this fall in Holland. Dr. Arthur J. Brown and others will sail for the same meeting later.

BUILT RIGHT

Stomach, Nerves and Thinker Restored by Grape-Nuts Food

The number of persons whose ailments were such that no other food could be retained at all, is large and reports are on the increase.

"For twelve years I suffered from dyspepsia, finding no food that did not distress me," writes a Wisconsin lady. "I was reduced from 145 to ninety pounds, gradually growing weaker until I could leave my bed only a short while at a time, and became unable to speak aloud.

"Three years ago I was attracted by an article on Grape-Nuts and decided to try it.

"My stomach was so weak I could not take cream, but I used Grape-Nuts with milk and lime water. It helped me from the first, building up my system in a manner most astonishing to the friends who had thought my recovery impossible.

"Soon I was able to take Grape-Nuts and cream for breakfast and lunch at night, with an egg and Grape-Nuts for dinner.

"I am now able to eat fruit, meat and nearly all vegetables for dinner, but fondly continue Grape-Nuts for breakfast and supper.

"At the time of beginning Grape-Nuts I could scarcely speak a sentence without changing words around or 'talking crooked' in some way, but I have become so strengthened that I no longer have that trouble." Name given by Postum Company, Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

SAYS TEACHER IS MORE IMPORTANT

Preacher Not Above the Instructor, Declares Dr. Thompson—W. H. Ridgway Heads Laymen's Evangelistic Association.

PHILADELPHIA—The Presbyterian Ministers' Social Union held its first fall meeting and luncheon in the Belvue-Stratford. Professor Loetscher of Princeton Seminary presided and presented Dr. Robert Ellis Thompson, president of the boys' central high school. Dr. Thompson, although a well known and popular Presbyterian preacher, has for forty-five years been a teacher in the university and high school. In his address he magnified the function of the teacher and claimed for him preeminence in apostolic days and in ages since over the preacher. More abundant fruit he felt followed teaching than preaching and he pleaded for more of it today, believing that the church must depend for its growth and stability upon the instruction given its young men and women. He strongly recommended the formation of classes for the study of the doctrines of the church instead of Scripture passages, insisting that the youth of the church should be able to defend the truth for which their church stands. The shorter catechism he took exception to as being too wholly impersonal. Finally he scored Philadelphia churches for sponging on the rest of the country for their ministers. They supply but few of them themselves, he declared.

Laymen Plan Evangelism—The Laymen's Evangelistic Association of Chester Presbytery held its annual luncheon recently at the Union League and talked of the work of the past and the future and how much was owed to their late leaders, John H. Converse and John H. Dinger. Among those who spoke were W. H. Ridgway and Charles L. Huston of Coatesville, Alba B. Johnson of Rosemont, Philip E. Howard of Swarthmore, John P. McClellan of Parkesburg, Presbyterial Evangelist Henry N. Faulconer and Rev. W. R. Laird of West Chester and Dr. Francis S. Downs of Baltimore. William H. Ridgway was elected president, George F. Craig vice president, J. L. Twaddell secretary, and J. H. Jefferis treasurer.

How Churches Are Growing—The rally to all services, including prayer meeting and Bible school, of Woodland church was never quite so quick and enthusiastic as this fall. The letter of the pastor, Rev. James R. Swain, to the members brought out the largest attendance to the communion services ever had. The Bible school has had a substantial increase.—The membership of Wissahickon church is now the largest in its history. The attendance at the last communion was the largest in five years of Rev. Elliot Field's pastorate.—The Narbeth church is prospering under the pastorate of Rev. John Van Ness. The Rally Day exercises of the Sunday school brought the largest attendance in its history.

Personal Notes—Dr. J. Beveridge Lee of St. Paul has been chosen by Philadelphia Presbytery as its representative on the synodical committee of home missions.—Dr. Mervin W. Eckels, pastor emeritus of Arch Street church, who has for some months been recuperating at a sanitarium, officiated at the recent communion, it being the twentieth anniversary of his first communion.—To a late elder of the church, Charles P. Turner, M. D., a splendid organ was recently dedicated in the state College church of Pennsylvania.—Dr. J. B. Reeve has recently been honored with a reception by members of the Lombard Street Central church, of which he was the pastor for nearly fifty years.—Dr. and Mrs. E. M. Wherry stopped a few days in the city on their way to New York, whence they sailed on their return voyage to India. Forty-six years ago they first went out as missionaries of the Presbyterian Foreign Board. Three others went out with them and all are still living.

Coming Meetings—Dan Crawford, the African missionary, is filling a number of engagements hereabouts. He will address the Presbyterian Social Union Oct. 27, will give an illustrated lecture in Woodland church Oct. 30 and will speak in Calvary church at 11 a. m. Tuesday, Oct. 28, also on the morning of Nov. 2 in Bryn Mawr church and in the evening at Bryn Mawr College.—Dr. G. A. Johnston Ross will address the Philadelphia Alumni Club of Union Theological Seminary at Hotel Walton Oct. 27 on "The Religious Situation of the Present Day."

Honor Dr. Hunter—At the thirtieth anniversary celebration of the pastorate of Dr. Robert Hunter over Union Tabernacle the Philadelphia Presbytery, of which he is stated clerk, presented him with a fitting testimonial of appreciation. Addresses were made by Doctors Davies, Scott, Bolton, Allen and Hyndman.

Mr. Wanamaker Speaks—John Wanamaker, who was a member of Chambers church when he started Bethany Sunday school, spoke at the recent rally of the Chambers-Wylie Sunday school.

An Addition to History — Thirteenth church, whose identity along with the Fourteenth seemed to have become entirely unknown to the church, has been discovered to have been in existence only from 1836 to 1843 and to have been disbanded over sixty years ago. It had but one pastor, Rev. Charles Williamson, and was located in the southwestern section of the city on Lombard street. The Fourteenth was identical with the Second African and disbanded about 1861 or 1862.

W. P. White.

BEST NEWS OF THE WEEK

Holds Sunday School Record?—Miss Elizabeth Farrand, who recently resigned from the superintendency of the Sunday school in Fourth church, Trenton, holds the record for length of service, as far as known, as it is said she has served continuously since 1870.

Father Has His Turn—The fathers of Freeport, Ill., Second church had a day all to themselves Oct. 12, when appropriate services were conducted under the auspices of the Men's Bible class of the church. The pastor, Rev. Marion Humphreys, made an address and the church was decorated for the occasion. Each person attending was presented with a red rose as a symbol of fathers' day.

Studies Conditions on Iron Range — Charts showing the religious affiliations and nationality of the foreign population in the great mining district of Northern Minnesota were recently shown at a meeting of Duluth Presbytery at Hibbing. Rev. W. J. Bell, working under the Home Board, has been making an investigation of the opportunity there may be among the iron miners for religious meetings.

Discovered After Fifteen Years—A church with a good building and a membership of thirty-four was recently discovered in Menominee county, Michigan, six miles from a railway station, which for the past fifteen years had been awaiting to be organized into a Presbyterian church. It is composed of Belgians who speak French and the lay leaders who have been providing services have not come in contact with other churches until recently.

Connecticut Building Remodeled—Services incident to the reopening of First church, Hartford, Conn., Dr. J. F. Johnstone pastor, were held recently. Mrs. J. S. Kennedy contributed $6,000 to the work of remodeling the church property and cancellation of debt. The offer was made conditional upon the raising by the congregation of an equal amount. As plans progressed it became evident that the money available would not cover improvements planned and Mr. and Mrs. J. T. Manson of New Haven assisted in the work of redecoration. New carpets and electric fixtures were installed and the interior of the building rearranged at a total cost of $22,000. A year ago the brotherhood of the church remodeled the basement and furnished it as a reading room for the community.

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Build Up Attendance
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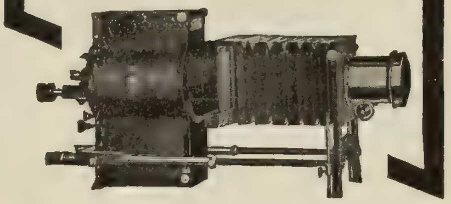

But One Negative Vote

According to a recent report of Dr. W. H. Roberts, stated clerk of General Assembly, there have been on the proposal of union with the Reformed Church 132 affirmative votes and one negative.

What's the Matter?

SOMEBODY HURT. An automobile turning a corner struck a man crossing the street who had become confused and did not get out of the way. The crowd is gathering to see the ambulance carry the man away.

Every hour of the day such accidents are happening on the streets. The carelessness of others and your own hurry puts you in constant danger of accidental injury.

There are a thousand causes of accident. Not the least numerous are those at home, office, travel and recreation.

A $3,000 accumulative accident policy, the best on the market, costs at the rate of about 4 cents a day.

You need accident insurance. You need it now.

MORAL: Insure in The TRAVELERS

The TRAVELERS INSURANCE CO., Hartford, Conn. Continent N TEAR OFF
Please send me particulars regarding Accident Insurance. My name, address and date of birth are written below:

MAKE QUARTERS FOUR TIMES AS LARGE

Christian Industrial League Enlarges South Side Branch—Olivet Plans Interesting Program—Men to Confer on Work.

CHICAGO—The rapid growth of the Chicago Industrial League has demanded larger quarters at nearly all of its centers of operations. The first of what is hoped to be a number of moves toward better accommodations has been the recent engagement to purchase a house and lot at 6737 Wentworth avenue for the work of the South side. Barns and sheds will be erected for the wagons and sorting of material. This will increase by four the space available in that part of the city for work for men who are homeless. The employment feature of the league's activities is growing, a number of large employers offering to cooperate by giving work to men recommended by Rev. G. A. Kilbey, the manager.

Study Plans to Reach Men—A conference of the men of Chicago Presbytery will be held next Monday under presbyterial auspices. The morning session at Assembly hall will consist of a pastors' conference with symposium on difficulties of reaching city men. In the afternoon at the Church of the Covenant men will recount definite work done in various local churches and how it was accomplished. Supper will be served to those who notify Dr. Bryan by Friday. There will be several talks at the table by workers of other denominations on their work with men. The evening session will include short talks by Rev. William Evans, Charles S. Holt, Rev. Henry Hepburn, Dr. E. P. Hill and Moderator Stone. This is said to be the most comprehensive program ever outlined for work among men of this city.

Only Clinic of Its Sort—There has been established at Jefferson Park church a free osteopathic clinic on Monday and Friday afternoons which gives promise to be one of the most interesting and helpful features of the important work being done there by the pastor, Rev. F. J. Martin. This is said to be the only clinic of the kind in connection with a church in the United States.

Fathers Dine with Sons—There were over eighty men and boys at a recent dinner at River Forest church when the fathers entertained the sons of the congregation. A brotherhood was organized. This is a part of the work being done in local churches by Dr. F. M. Fox.

Teach Women to Make Own Hats—One of the interesting developments of the institutional work being done under Rev. F. T. Barry at Emerson Street church, Evanston, is the recent organization of a class in millinery. Thirty women of the neighborhood are given regular instruction by a trained teacher in the art of hatmaking.

Y. W. C. A. Workers Meet—Women interested in the Y. W. C. A. from Illinois, Indiana, Michigan and Wisconsin met in Chicago last week to discuss phases of work in local communities. The conference was under the direction of the central field committee of the national board and was attended by Miss Grace Dodge of New York and other national leaders.

Buena Memorial to Build—Committees have been appointed looking to the erection of a $125,000 plant for Buena Memorial church, Rev. Henry Hepburn pastor. It is hoped that work can begin in the spring. The Bible school and church are both overcrowded. The new building will be on the site of the present one, which may be used as part of the new plant.

Use Many Talking Machines—Extensive use of talking machines is being made by the Y. M. C. A. this fall in connection with shop meetings. Songs by prominent evangelists are being used as a special attraction and music is provided for singing by the men.

Plan for Home Mission Week—Requests for eighteen programs for home mission week have been received from as many churches by Rev. W. Clyde Smith of the Church Extension Board. The prospects are that the work among foreigners in this city will be widely presented to the churches Nov. 16-23.

From One to Eleven Buildings—The twenty-fifth anniversary of the founding of the mission which has grown into Olivet Institute will be celebrated Oct. 30 to Nov. 2. During the quarter century the institution has spread over eleven buildings and enlists in nine departments 7,500 persons. Among the features of the program will be the return of Dr. W. H. Hormal of Wichita, Kan., one of the first ministers of Olivet and one of the originators of the institutional work. Women connected with Olivet will have a special service Thursday, Oct. 30. In the evening representatives of presbytery are expected. Friday representatives of other settlements of the city will participate in services, Saturday will be community night and on Sunday all former members of Olivet's many departments will be expected at the anniversary services of the various organizations.

Will Advertise Churches—Action was taken at the annual meeting of the Church Federation recently looking to advertising in daily papers of the service which churches of this city offer citizens. The plan doubtless will be that suggested by the publicity commission of the Men and Religion Movement, which has been in effect several years in Philadelphia, Baltimore and other cities. Officers elected are: President, T. E. D. Bradley; first vice president, Myron R. McKinnon; second vice president, Marquis Eaton; recording secretary, Rev. M. P. Boynton; treasurer, Henry S. Henschen; executive secretary, Dr. W. B. Millard.

Will Organize Boy Scouts—Men of Normal Park church are enlarging their interest in the boys of the congregation and will organize a Boy Scout troop.

"The Pastor of Today;" Dr. Wood—Dr. Charles Wood, pastor of the Church of the Covenant, Washington, D. C., is to deliver a course of lectures on "The Pastor of Today" in the chapel of McCormick Theological Seminary at 7 p. m. Monday, Oct. 27, Wednesday, Oct. 29, and Thursday, Oct. 30. Dr. Wood has had a remarkably serviceable ministry in Buffalo, Albany, Philadelphia and Washington. These lectures are open to all who desire to attend them.

Will Make Survey of Parish—South Park church, in cooperation with the students at the Presbyterian Training School, has made arrangements to make a complete canvass of its parish in order to plan more intelligently for future work.

STUDENTS ORGANIZE SUNDAY SCHOOLS

Collegians Run Race Gathering Pupils in Summer—Prizes for Hardest Workers—Get 1,231 People to Study Bible.

Jamestown is the youngest college of the Presbyterian Church, but is giving evidence of being a live wire in effective Christian service. Every student at the close of the college year last June had professed Christianity, and under the inspiration of a resident lawyer, John Knauf, many of them determined to put their faith into practical service in their local communities. The chief service was along the line of Sunday school work. They formed themselves into a Sunday school mission band, and when college opened in September they reported results of the summer campaign.

Through their efforts 1,231 pupils were gathered into various Sunday schools in North Dakota. Scores of new schools were organized. One was formed in a little town where there was only a Lutheran church. The student was a Presbyterian, but he asked the Lutheran minister, living in an adjoining town, if he might use the church for a Sunday school. He argued that scores of children and older people were entirely bereft of such privileges. The minister consented upon condition that study helps were used of his denomination. This was readily agreed upon. In three weeks he had a school organized with nearly 100 pupils. Another was organized in a Norwegian Lutheran church, a number in country districts and some interdenominational schools.

To have gathered such a splendid number into Sunday schools does not begin to represent the service rendered. It caused people everywhere to wonder and ask what it meant that students should come home and use their vacations in inspiring youths and others to get together for the study of God's word.

The following students secured the largest number of Sunday school pupils and received prizes: William Landis, Wolford, N. D., secured 176, cash prize of $100; Phebe Warne, Jamestown, 167, prize $75; Eleanor Riggin, Minnewaukon, 134, prize $50; Neva Duncan, Sharon, 102, prize $25. Miss Clara Wiermuller received honorable mention. She organized two schools, but felt that others needed the prizes more than she did, so refused to obtain full certification for all the scholars she obtained. One student touched the heart of a young man who was studying law at the state university and caused him to decide to study for the gospel ministry. It is proposed to make this Sunday school mission band a permanent feature for vacation work among the students of the college. It is hoped that someone will endow the movement, so that annually hereafter students may spend the vacation in this work and be rewarded for their services by annual prizes.

The college has opened a chair of Bible and Sunday school methods under the direction of William E. Roe, D. D.

LOOK OUT FOR THIS MAN

I have been informed that a man calling himself Rev. Irvine Belle has been traveling in portions of the North representing himself to be a member of Knoxville Presbytery of the Southern Presbyterian Church, engaged in mountain mission work, and is receiving money for this cause. I desire to state that there is no such minister connected with the Presbytery of Knoxville nor with the Southern Presbyterian Church.

JOHN H. HERNDON, Stated Clerk.
Knoxville Presbytery, Cleveland, Tenn.

Dr. John Balcom Shaw has just been elected a trustee of Occidental College.

Dr. Thomas F. Day, formerly professor in San Francisco Seminary, has accepted the chair of Bible study in Olivet College, Mich.

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There are in the Middle West a large number of Protestant Bohemian churches. From many of the families of these congregations have come young men to study for the ministry at our institution. They receive a college education and are taught to preach in their own tongue, in English and in German, and are thus able to reach a large class of people anxious for spiritual leadership.

The enrollment at Dubuque this fall brings increased demands upon the institution and proves again the enlarged place which the college and seminary is taking in its endeavor to help solve on a Christian basis the American immigration problem.

The officers of the school will be glad to furnish you with additional information. Address Dubuque German College and Seminary, C. M. Steffens, D.D., President, Dubuque, Iowa.

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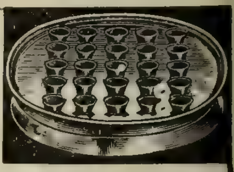

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W. C. T. U. WORKERS OF WORLD MEET

Temperance Hosts Invade Brooklyn—Emphasis on Religion Brings Greatest Response at Labor Temple, Where Crowd Grows.

NEW YORK—Beginning Oct. 23 delegates from all over the world will assemble in Brooklyn for the triennial convention of the World's Women's Christian Temperance Union. The conference will last until Oct. 28. The general sessions are to be held at the Academy of Music, and the executive meetings at Hotel Bossert. This evening a reception to the officers and delegates will take place at Hotel Astor, Manhattan. On Friday reports from the different secretaries will be received. Sunday morning and evening many of the delegates will speak from Brooklyn pulpits. In the afternoon a mass meeting will be held at the Academy of Music, where Congressman Hobson will be the principal speaker. Monday afternoon a symposium on woman suffrage will be the feature. In the evening 100 one-minute speeches will be made by members of the convention representing thirty nations. After the adjournment of the world's convention, the National Women's Christian Temperance Union convention will open at Asbury Park, N. J., Oct. 29 to Nov. 6.

Audiences Double at Labor Temple—A year ago the average attendance at Sunday night service at Labor Temple was 300. This fall the Sunday night audiences average 600. A similar proportion of increase is observed in practically all of the weekly program of the church. The so-called religious forum which was addressed on Friday nights last year by different speakers on a wide variety of topics has this year been turned into a devotional meeting where Dr. Day, the pastor, is conducting a series of Bible studies. The attendance is running about 250, a hundred per cent increase over a year ago. On Saturday evenings Dr. Day is delivering a course of "citizenship studies," instructing the immigrants of the Labor Temple neighborhood in American ideals. After eighteen months' experience Dr. Day's verdict concerning the work of the Labor Temple is: "The more religious emphasis we put on our effort the better it takes hold of the people."

Board Spends $47,000 in City—The annual report of the home mission committee of New York Presbytery will show that the Home Board disburses within the bounds of presbytery $47,000. This is spent on fourteen congregations; $17,000 goes to Labor Temple, $14,000 to the six congregations incorporated in the American parish. Except at Labor Temple, practically all of this money is spent for immigrant work, and even Labor Temple's activities touch a much larger proportion of immigrants than of native born. Of course New York churches give to the board many thousand dollars in excess of what the board spends in New York. The whole cost of Labor Temple is now carried by private gifts contributed for that particular purpose. This is aside from the work of the church extension committee in aiding English-speaking congregations.

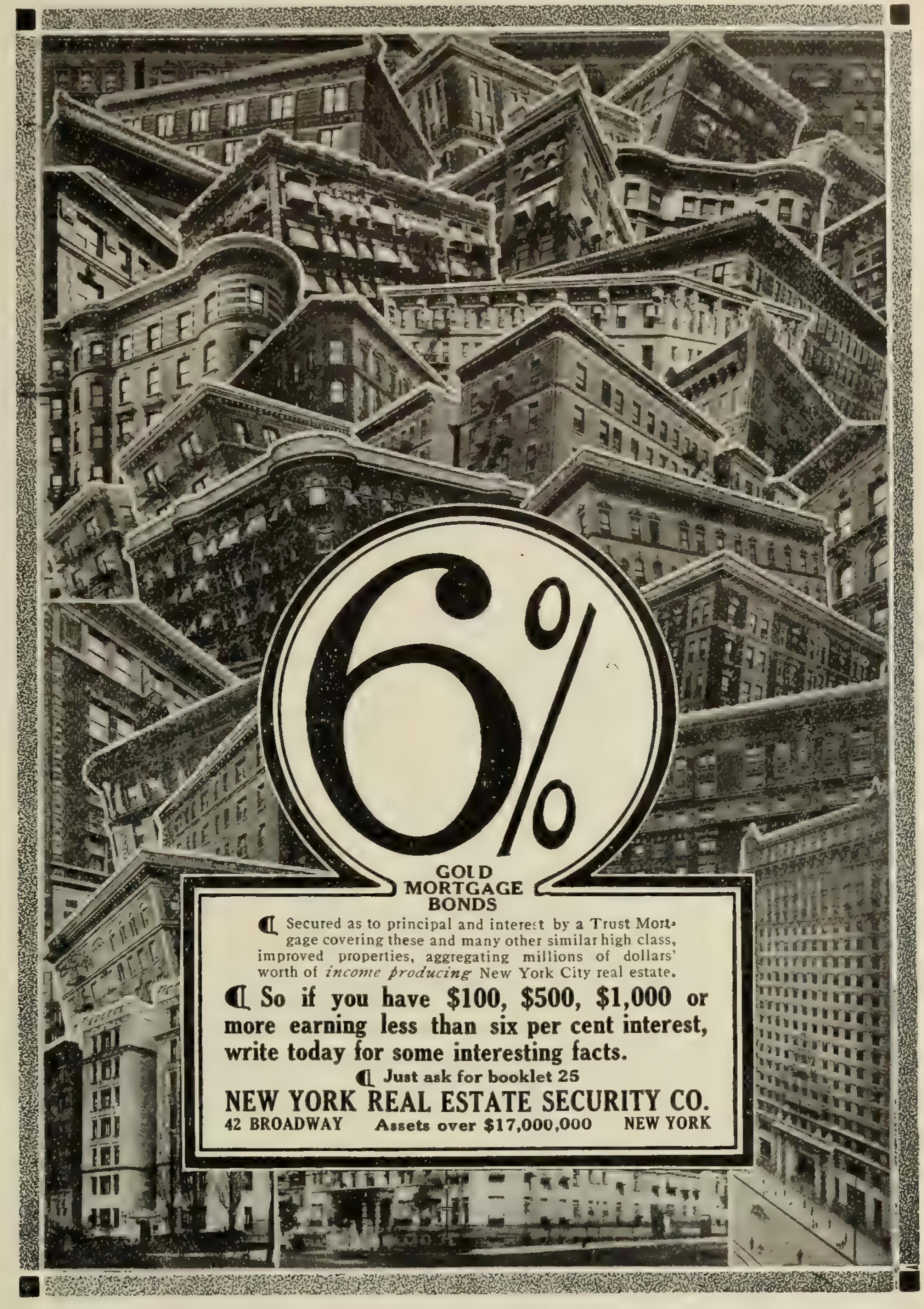
Personal Mention—The Presbyterian hospital loses this month the services of Frederick B. Marlock, who for nine years has been chief clerk and assistant treasurer. He becomes superintendent of the Fowler hospital.—Oct. 27 Dr. David G. Wylie of Scotch church will address the Ministers' Association.—Caleb H. Hodges, assistant secretary of the city's evangelistic committee, is to devote three months this winter to extension work for the Brotherhood of Andrew and Philip in the city.—Dr. Wilbur F. Crafts, secretary of the International Reform Bureau, speaking before the Presbyterian ministers Oct. 12, emphasized the gains which temperance is making in Germany and Great Britain.

Worship in New Auditorium—Last Sunday West End congregation worshiped in its new auditorium for the first time. The building is not yet finished, but the auditorium is completed. The new structure has been built around the old auditorium and is far larger and more commodious in every way than the original building. The cost will be about $100,000. During the past months Dr. Keigwin and his people have been holding services in Hope Baptist church near by.

New Rochelle Church Celebrates—North Avenue church, New Rochelle, suburban to New York, is celebrating its twenty-third anniversary this week. Special anniversary announcements have been sent out to members and friends of the congregation. The pastor is Rev. Robert Gordon McGregor.

Brooklyn News Notes—The first of four rallies during the winter for the Protestant Sunday schools of Long Island city was held last Sunday at the Astoria church, Dr. David Wills, Jr., pastor. The workers in charge of the rallies are endeavoring to arouse enthusiasm for a local Sunday school parade to be held next June.—The Brooklyn committee on Christian fundamentals held its first conference Oct. 12 in the Spenser Memorial church. The speaker was William Phillips Hall, president of the American Tract Society.—Central church, Huntington, last week had the pleasure of hearing its one-time pastor, Rev. Theodore L. Wynkoop, speak on missions in India.

Y. M. C. A. Will Hold Dinner—Nov. 6 the international committee of the Y. M. C. A. will hold its annual dinner at the Waldorf-Astoria. Reports will be received from the secretaries, and several addresses will be made. It is expected that nearly a thousand men will be present.



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Priest Gets Excited Over a Speech—At the patriotic celebration with which Franklin Avenue Italian church celebrated "Citizens' Day" last week, one of the speakers was a former police inspector, Miles O'Reilly. Mr. O'Reilly is a civil war veteran and for many years has been giving talks to schools and churches on reverence for the flag. But Mr. O'Reilly is a Catholic and when Mgr. Thomas Taaffe of St. Patrick's church, Brooklyn, heard of the ex-policeman's speech in a Protestant church he accused Mr. O'Reilly of lending his aid to a church for proselytizing. The Roman priest said in his accusatory sermon that Mr. O'Reilly was invited by Franklin church because the members "wanted their work sanctioned by having a Catholic speak from their platform. His presence was desired only to sanction the soul-stealing that goes on in that place." This charge is indignantly denied by Mr. O'Reilly, who says that as a matter of fact he was put upon the program by Mrs. Margaret Keiller, who is a member of the Woman's Relief Corps and who was principally instrumental in arranging for the celebration.

Germans Celebrate Jubilee—First German Presbyterian church of East Williamsburg celebrated its jubilee last week with special services every night. Sunday afternoon addresses were made by Dr. John H. Kerr, pastor of Arlington Avenue church and moderator of Brooklyn Presbytery, and by Dr. J. D. Burrell, pastor of Classon Avenue church. Dr. Arnold W. Fismer of Bloomfield Seminary preached a German sermon also. At the Sunday afternoon service the pastor, Rev. John Dietz, announced that with the accessions that day the membership of the church had reached the 500 mark.

There are 211 Presbyterian churches and missions among European and Asiatic immigrants in which their national tongues are used.

SEMINARY WANTS TO RAISE $300,000

Six-Day Campaign by Laymen to Start—Pittsburg Presbytery Conducts Much Important Business at Its Meeting.

PITTSBURG—Friends of Western Theological Seminary will launch a campaign to raise $300,000 to provide a new administration building and needed endowment Friday, Oct. 24. Already a committee of the strongest laymen in the city has been organized and an office opened in the People's National Bank building. The campaign will last only six days and will consist of a personal canvass by this committee of laymen. At a dinner Oct. 13 Dr. James A. Kelso, president of the seminary, made an appeal to the alumni to support the movement by furnishing names of men and women to be interviewed. The seminary reports the largest number of students enrolled in fifteen years.

Many New Pastors—The October meeting of presbytery was held in South Side church Oct. 14. Five pastoral relations were dissolved: Rev. C. W. Wykoff, Bethel church; Rev. C. G. Jordan, Second Wilkinsburg; Rev. John E. Fulton, Donora church; Rev. M. H. Sewell, Arlington Heights church; Rev. D. C. Schnebley, Central church. Four calls were ratified and arrangements made for the installation of Dr. Hugh T. Kerr, Shady Side church, Oct. 16, Rev. P. J. Slonaker, McKinley Park church, Oct. 27, Rev. R. L. Biddle, Mount Pisgah church, Nov. 11, and Rev. H. C. Curry, West Elizabeth, Elrama and Olivet churches. The united mission committee, composed of the chairmen of all the standing committees of presbytery, which was disbanded last spring, was reorganized to act in conjunction with the executive commission in carrying out the every-member canvass in March, 1914.

Rearrange Work for Men — Presbytery has adopted the recommendation of the Assembly with regard to work among men, disbanded the brotherhood council and turned the work over to presbytery's committee on work for men. The committee on education reported thirty-four students preparing for the ministry under care of presbytery. Fifteen of these were added during the past year. Presbytery continued in session until evening and installed Rev. Matthew B. Holderby pastor of South Side church.

Plan Conferences—Blairsville Presbytery under the leadership of Rev. J. H. Jolly, presbyterial missionary, has planned a series of conferences for devotion and prayer in different sections of the presbytery, beginning Oct. 14, and effort will be made to reach all of the churches. Rev. R. R. Hall and R. H. Lewis have begun an evangelistic campaign in McKees Rocks. All of the Protestant churches in the community have united in the movement. P. W. Snyder.

SAYS IT'S TOO SOON FOR PROHIBITION

California Anti-Saloon Leaders Oppose Constitutional Amendment Now—Los Angeles Endeavorers Name Dr. Shaw President.

LOS ANGELES—In an open letter to all ministers and church people, Rev. Ervin S. Chapman, superintendent of the Anti-Saloon League of Southern California, urges active opposition to an initiative campaign for the adoption of constitutional prohibition in 1914. The league is contemplating local campaigns at Redondo Beach and at Anaheim. Ventura has recently voted "dry" and many other campaigns under the initiative provisions of city charters and state laws are being passed. Temperance sentiment is growing very rapidly, but leaders of the Anti-Saloon League believe that a campaign for constitutional amendment at this time would not only fail, but would result in injury to the cause.

Elect Dr. Shaw President—The annual convention of the Los Angeles City Christian Endeavor Union in First Christian church closed its session with the installation of officers for the year: President, Dr. John Balcom Shaw, pastor of Immanuel church; first vice president, H. Francis Mexfield; second vice president, Charles Culver; secretary, Miss Mary St. Clair; treasurer, Arthur Watts; pastoral counselor, Rev. Edward Campbell, pastor of First church. The senior society of Calvary church was awarded a silk banner for having the largest percentage of its membership at the convention.

County Endeavorers Meet—The twenty-fourth annual convention of the Orange County Christian Endeavor Union met in a three-day session in Anaheim church recently. An interesting feature of the convention was the presentation of the floating work, in which thrilling tales of work among sailors were told. Hospital work also had a prominent place on the program. The Endeavorers of Southern California are supporting a chaplain at Los Angeles county hospital and have a chapel on the grounds of this institution dedicated to this work.

Give Mission Pageant—An elaborate missionary pageant, entitled "The Torch Bearers," was presented by 100 young people in connection with the annual meeting of the Pacific branch of the Women's Foreign Missionary Society at First M. E. church recently. Seven different churches were represented in the cast and the native costumes of the various mission fields were seen. A special feature of the pageant was the singing of the song, "He Healeth All," in five languages by a chorus choir.

KANSAS SYNOD AT EMPORIA COLLEGE

Four Hundred Men Gather at Banquet Addressed by Assembly's Moderator and Other Visitors—Degree of LL. D. for Dr. Stone.

Sodden skies and a cool breeze following a period of charming days put no damper upon the enthusiasm of fully 400 men, members of synod, visitors and residents of Emporia, Kan., who gathered for a midday meal at the College of Emporia Oct. 16. The bountiful dinner was prepared by the ladies of First church and served by students of the college. President Henry Coe Culbertson presided and addresses were made by William Allen White, Moderator John Timothy Stone and Dr. William Hiram Foulkes. Dr. William Foulkes of Kansas City, as chairman of the board of trustees, conferred the degree of LL. D. upon Dr. Stone in behalf of the college.

In connection with the proceedings, subscriptions of $13,000 and two farms of 320 acres were received by the college, which needs $150,000 for its forward work. Synod in its current meeting decided to concentrate its support upon Emporia. Highland College was made independent of church relationship, with a self-perpetuating board of trustees. Oswego College is to be under care of Neosho Presbytery, whose congregational offerings will, however, go to the synodical college.

R. A. Kirk, vice president of the board of trustees of the Macalester College, St. Paul, Minn., died Oct. 5 in the seventy-sixth year of his age. He was a prominent member of House of Hope church.

CHINA CAMPAIGN BRINGS INFORMATION

Series of National Conventions Attracts Interest—Many Special Speakers Recently at Indianapolis—Church Federation at Work.

INDIANAPOLIS—The city is passing through a series of national conventions which have a certain relation to the problems of the church. Among them is the Prison Reform Association, which was attended by eight governors and whose delegates occupied many of the city pulpits on Sabbath. The emphasis placed upon more humane methods of management showed the penetration of the spirit of the Christ into a formerly neglected stratum of society. The China emergency campaign this week is bringing new light to many friends of that work. Next week the gathering of 3,000 Methodist men will be the important feature.

Recent Special Speakers — Endeavorers of the city recently heard Daniel A. Poling, national superintendent of good citizenship, of Columbus, Ohio. The prominent speaker at the Marion county Sunday school convention, which always has statewide significance, was John I. Alexander of New York, a specialist on several phases of pedagogics. Hector Fuller, for several years a newspaper correspondent in China, addressed Boy Scouts of the city at Hotel Severin upon his "impressions."

Sunday Schools Organize Orchestras—Several of the Sabbath schools have started their work with orchestras, talent for which is found within the parish; among them Tabernacle and Seventh. At the former on Rally Day, Mrs. Mary Woods made a report on the late world's Sunday school convention. Rev. E. W. Clippinger of this church has been confined to his home because of illness.—Elder A. J. Diddle of Memorial church and H. S. McMichael of Central Avenue M. E. church, both teachers of large men's Bible classes, "exchanged pulpits" on a recent Sabbath morning.—At the Irvington church on a late Sabbath the former pastor, J. C. Day, D. D., of Labor Temple, New York, occupied the pulpit.—S. S. Aikman, D. D., of Philadelphia, formerly of Sixth church, addressed that congregation several times in September.—Elder George W. Brown spoke at the West Washington church on "Tithing" on a late Sunday evening, and Rev. W. S. Hartsook, African missionary, was at Grace church.

Plan Location of Churches—At the call of Rev. Morton Pearson, secretary of the lately organized Church Federation, representatives of the different denominations met in conference to discuss matters relating to the location of new churches in the growing portions of the city, the idea being to apply the new spirit of comity in such a way that both rivalry and overlapping of territory will be avoided and to plan for giving every locality some Protestant religious privileges. C. R. S.

ANNIVERSARIES RECENTLY OBSERVED

At Work for Seventy Years—Oct. 19 and 21, the seventieth anniversary of VanBuren, Ohio, church was observed. Dr. William McKibben, president of Lane Theological Seminary, preached morning and evening. Services were held all day Tuesday with a basket dinner at the church. Greetings were received from Lima Presbytery and neighboring churches and addresses were made by Dr. E. E. Rodgers, Bowling Green; Rev. F. L. Webb, Wapakoneta; Dr. W. F. Dickens-Lewis, Findlay, and Rev. D. H. Johnson, Toledo.

Old Church Celebrates—The 128th anniversary of Mahoning church, Danville, Pa., was observed Oct. 12-14 in connection with services celebrating the completion of repairs to the structure. The rededicatory address was made by Rev. R. B. Jack, Hazleton. Rev. C. S. Dickson, Bloomsburg, preached on Monday evening and a reception by the women and young people's societies was held Tuesday. This church has sent thirteen of its sons into the ministry and has five representatives on the home and foreign mission fields. During its 128 years of history it has had but eleven pastors, including the present minister, Dr. James W. Kirk.

Various Celebrations—Rev. A. E. Vanorden of Salina, Kan., church in speaking at the anniversary of his entrance into the ministry, called attention to the fact that Salina has sent four men, including Dr. William H. Foulkes, into the ministry.—The fortieth anniversary of Calvary church, St. Joseph, Mo., was recently observed by a banquet, followed by a number of addresses. The present pastor, Rev. E. J. Nickerson, presided.—Olivet church, Reading, Pa., celebrated its twenty-fifth anniversary during the week beginning Oct. 18. Among those who took part in the various exercises were: Dr. W. Y. Chapman, Newark, N. J.; Rev. Robert H. Kirk, McKeesport; Rev. H. N. McCrone, Germantown, and Rev. James Robinson, Bethlehem.

CLERGY AND LAITY

Rev. W. H. Gleysteen, principal of the boys' school at Peking, China, is improving his furlough by taking courses in Columbia University.

Dr. Edgar W. Work of Fourth church, New York, who is expected to return to his pulpit early in November, is at Clifton Spring Sanitarium.

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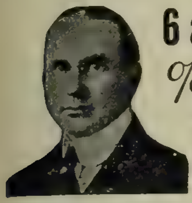

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Secured on productive and well located North Dakota farm lands. A Safe investment free from all political and financial influences. Write us your requirements.

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5½% and 6% Interest

The most careful investor always selects a choice farm mortgage when placing funds. Ask for detailed information, references and list of offerings.

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BRYANT SOUTH DAKOTA

The Security for Our Alberta Farm Mortgages has Quadrupled in Fourteen Years

The Dominion Government reports that the sale price of lands by corporations having land grants increased from $3.18 per acre in 1899 to $13.70 per acre in 1913.

Offerings of 6% Alberta Mortgages on request, in amounts from $500.00 upwards.

ASSOCIATED MORTGAGE INVESTORS
KINGMAN N. ROBINS, Treasurer, Granite Bldg., Rochester, N.Y.

FARM MORTGAGES
YIELDING 6% TO 7% NET

Secured by improved farms in the Willamette, Wallowa and Grande Ronde Valleys in Oregon. Our loans represent the highest type of farm mortgage security and return a very attractive income yield. Mortgage Lists, Pamphlet and References upon request.

THE DEVEREAUX MORTGAGE COMPANY
1014 Spalding Building Portland, Oregon

Financial Situation

People Pinched by High Cost of Living May Well Look with Suspicion on Offers of Stock Bearing High Dividends.

The experts in Washington who announce that the cost of living will probably increase rather than decrease this winter have done little to cheer the consumer. The individual whose income depends upon interest rates which are fixed will have to look around for an additional source of income or seek in some manner to decrease his expenses. There are evidences abroad that officers of minor industrial companies are seeking to add to the cash available for operations by the sale of stock to individuals whose eyes are fixed upon promises of long profits rather than upon the safety of investment and possibility of obtaining the capital again when desired. Any such temptations should be very carefully investigated. Investors in farm mortgages have no desire to change their holdings, for the high prices for farm products have given reassurance of safety.

What Mortgage Men Say—In order to inform investors concerning farm mortgage conditions in the various parts of the country, The Continent has canvassed the entire field and reports so far received indicate that conditions are as good as they have ever been. Says George R. Fish, Oklahoma: "Farmers will receive more money for their crops this year than last and are getting 80 to 85 cents a bushel for corn now. During thirteen years' experience in the loan business in Oklahoma, only twice have I had to extend the time of payments on interest notes. Collections this year are better than for many years past." C. F. Pettyjohn, Kansas: "Eastern Kansas farm mortgages are just as safe this year as last, and we have up to date experienced no unusual amount of delinquent customers. Interest is being met as promptly as heretofore." R. C. Kittel, North Dakota: "Conditions are very satisfactory. Farmers are prosperous and there have been no defaults in farm loans. During the fifteen years I have been here farmers have been prompt in the payment of interest coupons. It has never been necessary to foreclose a mortgage." G. F. Carson, Illinois: "Retired farmers and salaried men seem to be making plans for laying away savings just as usual." Moultrie M. Sessions, Georgia: "It is probable that the cotton crop in Georgia will reach the enormous sum of $200,000,000."

Interest Sons in Business—The American Lumberman has recently made a suggestion to the lumber dealers of the country that could well be adopted by the men engaged in every line of business. It is proposed that at the frequent conventions of dealers, a day be set apart as "junior day," when the fathers shall see that their sons are in attendance and are told some details of lumber and its handling and are provided with other instructions along the line of the business in which perhaps they themselves will some day be engaged. The suggestion has met with enthusiastic indorsement on the part of the lumber dealers generally.

Asks How to Invest $500—"I have saved $500 from my earnings and have been urged by a friend to invest this amount in preferred stock of the ——— Company of Chicago. I would be grateful for any information as to the advisability of investing in this company's stock.—Mrs. C."

Can the Stock Be Sold Again?—No investment should be made without carefully considering how the money could be obtained again if one wanted to sell. We do not know what rate of interest the preferred stock of this company bears, but whatever are the earnings the amount depends in great measure upon the present management of the company. If the officers should change, or if the business should be affected by crops or other unmanageable factors, the earnings might decrease. This would affect the return upon your investment irrespective of whether or not it would be possible for you to withdraw the money at any time. Women usually have not the time to devote to a careful watch of the affairs of companies in which they invest their money. It is therefore usually advisable to put their earnings into some form which will bring a fair return with absolute security of principal with assurance of being able to recover the money invested at any time. There are a large number of issues of bonds of municipalities and public service corporations which can be bought for $500 and bear from 4½ to 6 per cent interest. The same amount might be invested in a farm mortgage which will bring 6 per cent and the highest possible degree of safety.

Promoter Fails to Get Life Insurance—An illustration of the value of upright living is provided by the recent action of a life insurance company in refusing the application of a man who wished to take out a policy for $25,000. Investigation by the company showed that the man has in the past been connected with the promotion of a number of more or less questionable stock transactions. The moral hazard was deemed too great for the company to insure the applicant and in spite of the fact that he had already paid over $2,000 as the first premium for his insurance the money was returned to him and he was denied the protection that he sought.

7% Atlanta 7%

Here are some of the features that make our First Mortgage Loans attractive.

1. 25 years experience without the loss of a penny.
2. Real Estate worth over two for one.
3. Abstract by Attorney representing YOU, showing a clear title.
4. Note with Coupons attached.
5. A Georgia Loan Deed.
6. Fire Insurance for at least the amount of the Loan, assigned as additional security.
7. A rental value that would more than carry the Loan under adverse circumstances.

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ATLANTA, GEORGIA
Capital $600,000.00 - Surplus $400,000.00

Farm Mortgage Investments
6%
Safe as Government Bonds—Pay Better

Special attention given to furnishing small loans of the highest grade, to meet the demand of modest investors.

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INCORPORATED
MINNEAPOLIS - MINNESOTA.
Write for Booklet D

SAFETY—PROFIT

Advise us the amount of funds in hand and rate desired. We will submit for your approval or rejection, complete papers covering First Farm Mortgages to yield 6% to 6½%. Your savings protected and guaranteed. No money required until loan is accepted.

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Title guaranteed. On choice farms in Panhandle and fertile valleys of Eastern New Mexico. No loan made for more than thirty per cent of value, nor closed until examined and approved by our experienced examiner who is an officer of Company. We collect and remit interest free. Larger loans drawn to net investors 7 per cent; small ones, 8 per cent. Write for sample application, references, etc.

The Union Mortgage Company, Clovis, New Mexico

NORTH DAKOTA
FARM MORTGAGES
THE IDEAL INVESTMENT

¶ 30 years Residence and Business activities in Banking and making Farm Mortgages. ¶ Write for my Booklet, Investment Facts, and List .075

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6% FIRST FARM MORTGAGES
Purchased by Eight Life Insurance Companies
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The safest investments from the viewpoints of
INCOME and SECURITY
are carefully selected
REAL ESTATE MORTGAGES

When made and guaranteed by experienced and financially responsible persons and corporations there is nothing better. For years we have made such loans in one of the best agricultural districts in America. Full information on request.

THE JEFFERSON TRUST COMPANY
McAlester, Oklahoma

"FARM MORTGAGE LOANS"

6% Safest, Most Promising and Profitable Investment on the Market Today 6%

During the Past 30 Years no Client has Lost a Dollar.

BONFOEY LOAN & INVESTMENT CO.
Send for Booklet C Oklahoma City, Okla.

School and College Notes

Been Long in Service—Professor A. B. Milford, who has had the chair of English language and literature in Wabash College for twenty-nine years, has resigned on account of ill health.

Gifts Total $42,000,000—It was announced by President H. P. Judson that the University of Chicago has received more than $42,000,000 in donations since its founding. The institution now has forty buildings and a faculty of 400.

Fire Routs Science Work—One of the buildings of William Jewell College, Liberty, Mo., burned in August. The science department is now housed in a provisional building, although it is hoped to get into the new science hall by the first of the year.

Memorial for Beloit Professor—A memorial service was held at the usual vesper hour Oct. 5 at Beloit College chapel for Professor Robert Coit Chapin, late head of the department of economics and sociology. He was a member of the faculty of Beloit College from 1892; his father was Beloit's first president.

Would Raise $400,000—Lake Forest College has the largest registration of men in its history. The women's dormitory is full to overflowing. The institution is in the midst of a campaign for $400,000 endowment, toward which the General Education Board has contributed $50,000.

More Students than Room—The dormitories of Tusculum College are overflowing with the largest attendance ever recorded. President Gray is perplexed to know how to accommodate other pupils who expect to come in a few weeks. Four additions have been made recently to the faculty.

Gives Two Years' Normal Work—The domestic science department of Frances Shimer school of the University of Chicago, Mount Carroll, Ill., which now has its home in the new science hall, gives two years of normal college training. The enrollment of the school is larger than last year.

Puts In Swimming Pool — Beechwood, Jenkintown, Pa., opened with every possible space occupied. The faculty has been greatly strengthened and a number of marked improvements have been made, including the provision of a large new dining room, a pipe organ in the chapel, a swimming pool and a large gymnasium.

Winona College; Mary Baldwin Seminary—An elementary course in journalism is an innovation in Winona College. Work in domestic science will continue throughout the year.—A large number of prospective students have been turned away this fall from Mary Baldwin Seminary on account of lack of room.

Interest in Rowing Grows—The enrollment at Milwaukee-Downer College is over 300, while that at Milwaukee-Downer Seminary is more than 200. The recent gift to the college of a boathouse site and boathouse and the possession of two new, six-oared boats equipped with sliding seats have caused renewed interest in rowing. A coach has been engaged and the students are being developed for class crews.

Modeled After West Point—New Mexico Military Institute, Roswell, N. M., was recently designated by the war department as one of the ten "distinguished" military schools of the United States. This is the fourth year this institute has been so designated. It is modeled after the United States Military Academy at West Point. A third large brick barracks was completed before the opening of this session.

Has New Armory—Shattuck has opened with a full enrollment after having declined quite a number because of age and lack of room. Rev. T. E. Mathison, late rector of Grace church, Oak Park, Ill., has been added to the faculty as associate rector to secure to the rector needed relief after a service of nearly forty-seven years. The school has recently added some noteworthy buildings for the gymnasium and indoor athletic work, with a magnificent armory and reading room and library.

Hanover to Increase Endowment—Hanover College, which is credited with the distinction of preparing more men for the ministry than any other Presbyterian college west of the Alleghenies, plans to secure an additional endowment of $250,000. Added facilities are needed for the growing number of students, besides a more adequate provision for faculty maintenance. Rev. H. T. Graham of Knightstown, Ind., has been prevailed upon to give up his pastoral work and direct the endowment movement, which has been indorsed by the College Board, the Board of Education and by Indiana Synod at its Peru meeting Oct. 7-8.

Set Standard for Honors—An interesting innovation in the marking system of Whitman College has been made whereby both quality as well as quantity of work count for graduation. A student who is graded between 90 and 100 in a three hour subject will receive three quality credits for each hour represented by the course, or nine quality credits for the semester. A student whose average is between 80 and 90 will receive two such credits for every hour of work. In order to graduate a student must have at least 124 quality credits in addition to 124 hours of college work and in order to graduate summa cum laude he must have 372 quality credits. Absences except those caused by protracted illness or by representation of the college out of town are penalized by subtraction from the quality credits.

Presbyterians Most Numerous — Presbyterian girls predominate at Lenox Hall, St. Louis. The accommodations both in boarding and day departments are fully taken.

Many Seminary Students—The enrollment of the Seminary of Kentucky exceeds that of last year, which was the largest the seminary had ever had. The opening address was delivered by Dr. J. Gray McAllister, professor of English Bible.

Been Running a Century—James R. Hughes, headmaster of Bellefonte, Pa., Academy, is now the sole owner of that institution, which since its erection in 1806 had belonged to the borough of Bellefonte. Improvements have been made to the equipment and the academy opened with the largest faculty and student body in its history.

Two More Nationalities Represented—Dubuque German College and Seminary opened its academic and collegiate departments on Sept. 10; the seminary work began on Oct. 8. There is a gratifying increase in enrollment in all departments and two more nationalities have been added to the large number already represented.

Status of College Settled—Missouri Valley College, Marshall, Mo., was given into the control of the Presbyterian Church, U. S. A., by the recent decision in the case involving the rights of the Cumberland church in Missouri. The college belongs not to any synod, but to the church at large, according to the court. It is expected that a girls' dormitory will be built this year.

Dr. Warfield Acting President—Princeton Seminary has several changes in faculty. The senior professor, Dr. B. B. Warfield, has been made acting president until a successor for Dr. Patton shall be found. Dr. F. W. Loetscher, who was for a number of years instructor in church history and then pastor of Oxford church, Philadelphia, from which pastorate he was called several years ago to the professorship of homiletics in the seminary, has been transferred to the professorship of church history. His place in the homiletic chair has been taken temporarily by Samuel A. Martin, D. D., formerly president of Wilson College, Pennsylvania. The entering class numbers fifty-one.

SYNODS PLAN AGGRESSIVE ACTION

Big Increase in Gifts—An increase of 14 per cent in gifts over last year was reported at the meeting of the Nebraska synodical society at Kearney Oct. 8 and 9. The presbyteries are asked to show an increase of 5 per cent for 1914.

Many There—With the largest attendance for years, Kansas Synod met at Emporia Oct. 14. The earlier sessions were held in First church, but on Thursday synod assembled at the College of Emporia, where it was entertained at a midday banquet. Business was well expedited under the moderatorship of Dr. D. H. Stewart of Wellington and a spirit of optimism was evident. As elsewhere noted, action was taken on college relationship within the state and home mission interests were given much attention.

Continue Missionary Superintendence—Michigan Synod met at Adrian Oct. 14-16. J. Ambrose Dunkel, D. D., of Saginaw, was unanimously elected moderator. The home mission committee recommended the continuation of the present status of working under three general missionaries, superintending all of the work except in Detroit Presbytery. Rev. A. R. Atwood, the new superintendent of educational Sunday school work, made an excellent impression at the synod, as did Rev. Walter Russell, the new synodical evangelist. The popular meetings were of more than usual interest, being addressed by Dr. Arthur J. Brown on "The Opportunity in China," by Dr. Francis M. Fox on brotherhood work, by Dr. J. A. Marquis, president of Coe College, Iowa, on "A Christian College"; by Miss Marie C. Brehm and Superintendent J. F. Burke on temperance; by Dr. Robert Mackenzie on colleges; by Dr. J. W. Cochran on Christian education, and by Dr. Jesse C. Bruce on church erection. There was an interesting symposium on "The Eldership." Preceding the meeting of synod there was a Sunday school conference, but the attendance was very small. Dr. John A. Seibert, pastor of the church, had made every arrangement for synod's comfort, including a most tasteful decoration of the auditorium. The next meeting is to be at Battle Creek.

William Bryant.

Best Rally Day Reports

Some of the best reports on Rally Day attendance sent to The Continent are the following:

	Enrollment	Attendance
Springville, N. Y.	169	131
Mount Vernon, Ill.	177	322
Vallejo, Cal.	244	289
Battle Creek, Mich.	966	650

OBSERVE CENTENNIAL AT PATERSON

Church Has Oldest Sunday School in State—Still at Work in Downtown Section—New Head for Missions.

NEW JERSEY—Beginning Oct. 26 and continuing through Nov. 2, First church, Paterson, will celebrate the 100th anniversary of its birth. The Sabbath school, which was founded in 1794, was one of the first four established in the United States, and is the oldest in New Jersey. Its founder was Miss Sarah Colt, a member of the family which invented the Colt revolver. The church itself is the mother of all Presbyterian churches in Paterson and still maintains a strong work on its original site in the heart of the business section. Oct. 26 the pastor, Rev. Clarence E. Macartney, will deliver an historical address in the morning and in the afternoon a tablet will be unveiled to the memory of Miss Colt. William B. Hornblower of New York, a son of the fifth pastor of the church, will make the address.

Celebrates Seventy-Fifth Anniversary—Greystone church, Rev. Joseph B. Ferguson pastor, has just completed the seventy-fifth anniversary exercises of the beginning of the church. Among the most important speakers who have addressed the congregation were Rev. Stanley White of the Foreign Board, Rev. J. Ernest McAfee of the Home Board, Rev. Charles Stelzle, formerly of the Home Board, and John T. Sproull, president of the New Jersey State Endeavor Society. William Force Whitaker, D. D., pastor of First church, Elizabeth, which celebrates its 250th anniversary next year, came with greetings. Greystone church, though in a changing community, was able the present year to report its largest membership and its largest contributions to benevolences, with excellent attendance.

New Missionary Superintendent—New Jersey Synod's committee on church extension has elected to the vacant position of missionary superintendent Rev. Samuel J. McClenaghan of Jamesburg. When Dr. Samuel McLanahan died unexpectedly it seemed almost impossible to fill the place with a man of his many adaptations. The committee soon, however, fixed upon Dr. Davis W. Lusk of Newark. When Dr. Lusk finally refused all efforts to beguile him away from Newark, a second survey of men available brought the committee to Mr. McClenaghan, whose acceptance is understood to be assured.

Church Growing—First church, Mount Holly, Frank Willcock minister, is in the midst of a strong and helpful rally period which began with splendid Rally Day exercises.

PRESBYTERIES AND THEIR WORK

Stated Clerk Resigns—Oakes Presbytery met at McLeod, N. D. One afternoon was given over to an evangelistic meeting. Rev. R. C. Crouch of Sheldon was chosen moderator. J. C. Engel because of ill health resigned as stated clerk and Axel Rasmussen was elected.

Approve Union — Birmingham Presbytery met with Acton Memorial church. Rev. John A. Foster was chosen moderator. Presbytery voted affirmatively on the question of church union. Rev. John A. Foster was installed as pastor of Acton Memorial church and was to be installed at Edgewood.

Work in Minnesota — Red River Presbytery elected Rev. W. J. Lowrie of Brainerd moderator. Rev. E. L. Latchaw of the Baker field was released. He will go to Ohio, his old home, for a year. He has been pastor for over three years and in that time has worked it up to self-support and also doubled its membership. Presbytery has adopted the every-member plan.

Adopt Minimum Salary Schedule—Carlisle Presbytery met in Silver Spring, Pa., church and affirmed union with the Reformed Church. A conference was held on religious education and an address made by Dr. J. M. Hubbert. The plan was adopted of bringing all churches of presbytery up to the miniimum standard for ministers' salaries; for country churches and small towns, $1,000 and manse; for city churches, $1,200 and manse.

Open Remodeled Church—Detroit Presbytery in session at Northville began with a service which marked the reopening of the Presbyterian church, which has just completed extensive improvements at a cost of $6,500. It is a neat and commodious structure and with the manse adjoining forms a complete church equipment rarely found in smaller cities. Rev. J. E. Webber is pastor. Rev. A. R. Atwood, new educational superintendent of Sunday school work for the synod, made a brief address and outlined his plan of work.

Establish Many Sunday Schools—According to the reports made to Adams Presbytery by the Sunday school missionary, Rev. R. C. Pryor, thirty-three new Sunday schools have been established recently, many of which were in fields which previously had no religious services. Union with Reformed Church was approved. The every-member canvass plan was enthusiastically adopted and put in charge of the executive commission. The Home Board was asked to commission men known as iissionary pastors to aid in the development of ie work. Presbytery now is seeking to enter nd hold a vast stretch of new country that is unhurched.

Lumber Company to Endow School—Iron Mounin Presbytery elected Rev. E. W. Behner modertor; answered in the affirmative the overture conerning union with the Reformed Church; held an lucational conference and heard an address on hristian education by W. J. McKittrick, D. D., f St. Louis. An overture was received from the 'resbytery of Potosi, U. S., proposing joint conol of Elmwood Seminary at Farmington. A comiittee was appointed to investigate and report. A imber company owning great portions of Carer, Oregon and Shannon counties has offered to ooperate with the church in the proper endowment f an academic school at Grandin. Presbytery was eartily in favor of such a practical application of ie theories of the educational conference.

ITEMS FROM VARIOUS STATES

Pennsylvania—Deep Run and Doylestown dediated Sept. 28 a new organ costing $6,000. During ie summer the auditorium was also refurbished nd opened for worship on dedication Sunday. Villiam E. Steckel is pastor.

North Dakota—Men who have not been to hurch for a number of years have been attracted religious services through the organization of band by Rev. William Baldwin, pastor at Emerio. Mr. Baldwin is himself the leader of the and and has had considerable success in reachig the people of the town.

Wisconsin—The church building at Radisson has een completed.—A Sunday school was recently rganized at Pleasant Hill by Rev. E. Iverson.—t is expected that the new church at Cornell will e ready for dedication this fall.—The best disict C. E. Union convention ever held in that art of the state met at Spring Valley Sept. 26-28.

Kansas—Forty-three members of Arundel Aveue church, a congregation of eighty-three, recently gned a personal covenant card promising to atnd services of the church and do all they could induce another to attend church. A total of iirty-two promised to endeavor to win one peron for Christ during the year.

Delaware—On Rally Day of West church, Wil- ington, 900 of the 1,200 enrolled members were resent. The visitors made the total attendance 36. The offering was $119. The speaker was one the boys of West Sunday school. Rev. W. Crosby oss, who has since his graduation from McCorick Seminary in 1912 been engaged in home mison work at Hysham, Mont.

West Virginia—The congregation at Point Pleasit, whose church was practically ruined in the reat flood of last March, is working hard to secure inds with which to rebuild. A lot has been puriased and it is hoped that with the aid of outside resbyterians whose churches have not been so afected a building may be erected very shortly. obert Hutchinson is treasurer of the church.

Nebraska—The installation of Rev. James Bean pastor of First church, Hastings, occurred Sept. Among the participants were President R. B. rone of Hastings College, Rev. F. G. Knauer, ev. W. W. Smith, Rev. T. A. Stamp, Rev. W. Harper and Rev. E. L. Wehrenberg.—Followig special personal work by members of the iurch a large number were received into the embership by Rev. Lloyd Cunningham, pastor Atkinson.

Michigan—Exercises incident to Rally Day were mbined with services dedicating the recently reiilt chapel of First church, Adrian, with a seron by the pastor, Dr. J. A. Seibert.—Deckerlle church has recently installed electric lights id the rural church at Bridgehampton is proding itself with new lighting arrangements.—he sixth anniversary of the pastorate of Rev. U. Montgomery at North church, Kalamazoo, will celebrated the first Sunday in November.

Illinois—Mount Vernon church has organized a 'estminster Guild under the direction of the pasr's wife. The women who made possible the w organ have organized the Presbyterian Wom-i's club. The pastor, Rev. Walter N. McAdoo, emphasizing the evangelistic note.—Classes in oodwork, sewing, fancy work, printing, music id gymnastics have been organized by Rev. John 'elsh at Wilmington church. Special evangelisc meetings will be held in this church beginning ov. 23.

Massachusetts—Dr. Tufts of First church, Bosn, recently spoke at the state Sunday school conention in Springfield.—Roxbury church under ev. Clarence A. Young is constantly increasing ie fund of the building project.—Rev. William Archibald, first pastor of Brookline church, has een visiting in the congregation and community r a few days. Rev. W. W. Iliffe is pastor.—omerville church is contemplating a removal to iother part of the city. The present location is the midst of an overcrowded district while the irt of the city to which they think of moving is ready occupied by many of their people and is st building up. Rev. Norman MacQueen is istor.

YOU WILL WANT TO READ

—If you are concerned with the "at-home" side of missions, page 1458. Mrs. Montgomery says that only 16 per cent of church women are in the missionary societies, and adds some comment which may help you pull your society out of a rut.

—If you ever fished—and who hasn't?—page 1460. The Wayfarer tells of piscatorial adventures on Cape Cod.

—About China, in view of the recent strife between the two factions. How does the trouble affect missions? Page 1466.

—For the benefit of your Sunday school, the suggestion on page 1468 about following up the enthusiasm of Rally Day.

—About the course in temperance in the University of California, page 1469.

—The results of summer work by students of Jamestown College who worked for Sunday schools, page 1472.

MINISTERIAL OBITUARY

Dr. Robert G. McNiece, aged 74, dean of Westminster College and former pastor of First church, Salt Lake City, died Oct. 3 after an illness of several months. Dr. McNiece had a large part in founding and building the college. He was a graduate of Princeton Seminary. His first charge was Salt Lake First church, where he remained until 1897. He was born in Vermont and was a graduate of Dartmouth College.

Calendar and Record

Synodical Meetings

Alabama—Huntsville, Nov. 11, 7:30 p. m.
New England—Hartford First, Oct. 28, 2 p. m.

Women's Synodical Societies

Kansas—Atchison, Oct. 28, 8 p. m.
Kentucky—Louisville Fourth Avenue, Oct. 29.
New England—Hartford First, Oct. 28, 2 p. m.
Pennsylvania—Erie First, Oct. 29.

Presbytery Meetings

Muskogee—Wagoner, Oct. 28, 7:30 p. m.
Transylvania—Harlan, Oct. 25, 2 p. m.

Moderator Elected

Mouse River—Samuel McIvor.

Ordinations

Rio Grande—W. P. Wright.

Resignations

California—Lemoore: J. B. Rose; Chico: W. A. Hunter.
Illinois—Rockford First: D. E. Williamson; Oregon: S. S. Cryor.
Indiana—Bloomfield: L. P. Marshall.
Iowa—Waterloo East Park: Frank Schroeder; Panora: P. W. Jacobson.
Michigan—Dimondale: David Howell; Iron River: L. W. Westphal; Tecumseh: B. R. Weld.
Minnesota—Pine City: Frank L. McKean.
Missouri—Kansas City East Side: D. S. Martin.
New Jersey—Camden Westminster: G. A. Harris.
New York—Medina First: C. B. Chapin; Rye: D. P. Birnie; Redford: J. W. Rae; Portchester: I. W. Barnett; Patterson: A. R. Atwood.
North Dakota—Bottineau: G. W. Barnum.
Oregon—Burris: C. C. Babbidge; Malheur: Samuel Mayno.
Texas—Clarksmith: S. M. Templeton.

Calls

California—Merced: H. T. Babcock, Salem, Ore.
Colorado—Fort Morgan: M. L. Laybourn.
Illinois—El Paso: R. A. Crissman; Riverside: Alfred F. Waldo, Chambersburg, Pa.; Peoria First: D. E. Williamson, Rockford.
Iowa—Knoxville: P. W. Jacobson, Panora; Atkins and Newhall: D. D. Wagner; Wyoming: D. S. de Best, Wadena; Colfax: W. H. Sinclair, Clarksville.
Kansas—Olathe: S. F. Riepma, Grand Rapids, Mich.
Massachusetts—South Framingham: J. A. MacClelland, Grafton, W. Va.
Michigan—Detroit Trumbull Avenue: R. M. Huston, Bozeman, Mont.
Minnesota—Foley: T. H. Smithers; Duluth Lakeside: W. O. Garrett, Coleraine.
Missouri—St. Louis Lee Avenue: T. C. McNary, Richmond, Ind.
North Dakota—New Zealand: N. O. White.
Ohio—Madisonville: C. W. Blake, Wichita, Kan.; Westerville: H. A. Smith, Mannington, W. Va.; Toledo Third: B. R. Weld, Tecumseh, Mich.
Oregon—Alderbrook: C. G. Blackburn; Portland Fourth: H. G. Hanson; Arbor Lodge: G. R. Crowley.
Pennsylvania—Wilkes-Barre Westminster: R. B. Webster, assistant; Heilwood: D. C. Schuchly, Pittsburg.

Installations

Indiana—Sullivan: W. E. Gray, Oct. 8.
Iowa—Peniel: W. A. Montgomery, Oct. 8; Hopkinton: W. H. Ensign, Sept. 28.
Kansas—Oswego: John R. Wilkie, Oct. 9.
Michigan—Menominee: F. A. Kuder, Oct. 8; Lansing Franklin Avenue: Richard Spetnagle, Oct. 8.
Minnesota—Grand Rapids: H. B. Sutherland, Duluth.
Nebraska—Gordon: J. B. Brown, Sept. 24.
New Jersey—Springfield: G. A. Liggett, Oct. 17; Audubon Logan: George Kane, Oct. 14; Camden Second: E. R. Simons, Oct. 28.
New York—Fredonia First: B. R. Larrabee, Oct. 22; Dolgeville: B. V. V. Putnam, Oct. 6.
Pennsylvania—Mount Pleasant: J. E. Hartman, Oct. 3.
Washington—Davenport First: Frederick Tonge, Oct. 8.

Supplies Arranged

New Mexico—Silver City: A. M. Baker.

Vacant Pulpits

Minnesota—Duluth Presbytery, Rev. F. J. Barackman, 4617 Cooke street, Duluth.
Montana—Glasston and Melville, Rev. W. N. Sloan, Helena.
Pennsylvania—Harrisburg Covenant.

Changes of Address

Blake, C. W.—Wichita, Kan., to Madisonville, Ohio.
Northam, W. M.—Boswell, Ind., to Hutto, Tex.

Accessions

[The entire church is enheartened by knowledge of additions to membership. Reports should be in form as printed—a postal card is very acceptable. —Editor.]

Alabama—Birmingham Fifth Avenue, 38, Oct. 5, J. M. Broady.
Idaho—Buhl, 11, Oct. 5, O. Jones-Roberts.
Indiana—Indianapolis churches: East Washington street, 15, E. H. Douglass; Irvington, 14, John S. Martin; Memorial, 15, F. O. Ballard; Seventh, 11, Claude R. Shaver; Grace, 4, A. C. V. Skinner; Home, 2, A. S. Buchanan; Meridian Heights, 3, Oct. 12, Alfred Martin; Plymouth, 3, Oct. 5, W. G. Logan.
Illinois—Chicago churches: Belden Avenue, 2, Oct. 5, W. H. Phelps; Jefferson Park, 17, Oct. 5, F. J. Martin; Irving Park, 11, Oct. 12, F. P. Baker.
Iowa—Mediapolis, 2, Oct. 12, Philip Palmer; Albia, 5, Oct. 12, W. E. Fisher.
Kansas—Topeka churches: First, 30, S. S. Estey; Westminster, 6, Ralph Ward; Potwin, 11, H. L. Nelson. Oswego, 8, Oct. 5, J. R. Wilkie; Medicine Lodge, 12, Oct. 5, T. R. Mordy.
Massachusetts—Everett, 15, Oct. 12, Thomas Douglas.
Michigan—Edwardsburg, 7, Oct. 12, Benjamin Jones.
Nebraska—Fairbury, 7, Oct. 12, S. J. Megaw; Emerson, 2, Oct. 12, H. A. Brown.
New Jersey—Camden First, 13, Oct. 5, George H. Hemingway.
New York—Oakfield, 1, Oct. 12, S. D. Angel.
Ohio—Cumberland Buffalo, 7, Oct. 12, W. T. Paterson.
Oregon—Portland Fourth, 16, Oct. 5, H. S. Hanson.
Pennsylvania—Harrisburg Market Square, 13, Oct. 5, J. R. Smith; Parkersburg Upper Octorara, 12, Oct. 5, H. W. Taylor; Philadelphia churches: Woodland, 19, Oct. 12, 15, Oct. 5, J. R. Swain; Wissahickon, 4, Oct. 12, Elliot Field; Oxford, 13, Oct. 5, J. W. Francis; Christiana Lotta Memorial, 16, Sept. 21, A. T. Stewart; Narbeth, 9, Oct. 12, John Van Ness; Pittsburg churches: First, 40, Oct. 12; Homestead, 23, George Hickman; Brighton Road, 12, R. H. Allen; Park Avenue, 11, Charles Wingerd; South Side, 13, M. B. Holderby; Knoxville, 11, W. A. Jones; Homewood Avenue, 23.
Texas—Dallas Exposition Park, 25, G. Fulcher.
Washington—Seattle churches: Westminster, 19; Woodland Park, 10; University, 25; Mount Baker Park, 5; First, 30.

Churches Organized

South Dakota—Grand Valley, 14 members, Oct. 12, F. A. Hassold.

OBITUARY

Death notices will be inserted at the rate of one cent a word. **Payment must be sent with the notice.** Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

Moseley—The following obituary taken from a Madison, Wis., paper, of James E. Moseley, an elder in the Presbyterian church of that city, is perfectly deserved and will interest many readers, especially those who attended the meeting of the General Assembly held in Madison in 1880:

"James E. Moseley, whose death is recorded with genuine sadness, was a fine type of the excellent citizen. He was the soul of integrity, of industry, of consideration for his fellows. No mind was more fair or just. He was a model in every relation — at home, in business, in church. Distinctly he was a safe, patriotic Christian gentleman. He filled honorably and conscientiously every niche in which duty placed him. Of him no ill can be spoken. What more may be said of any man? He goes to eternal rest blessed with the sweetest memory of all who knew him."

S. B. S.

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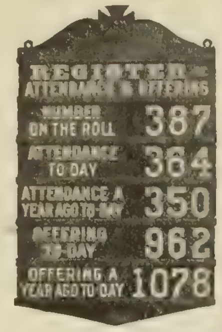

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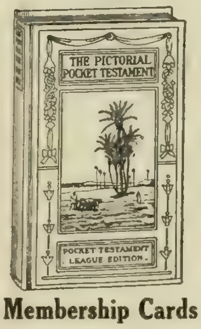
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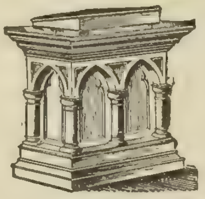

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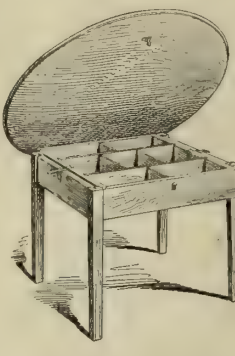

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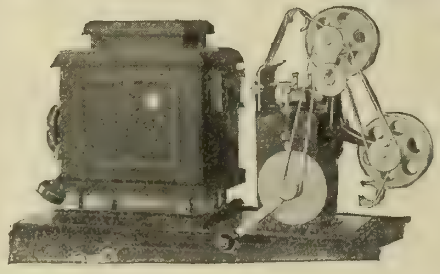

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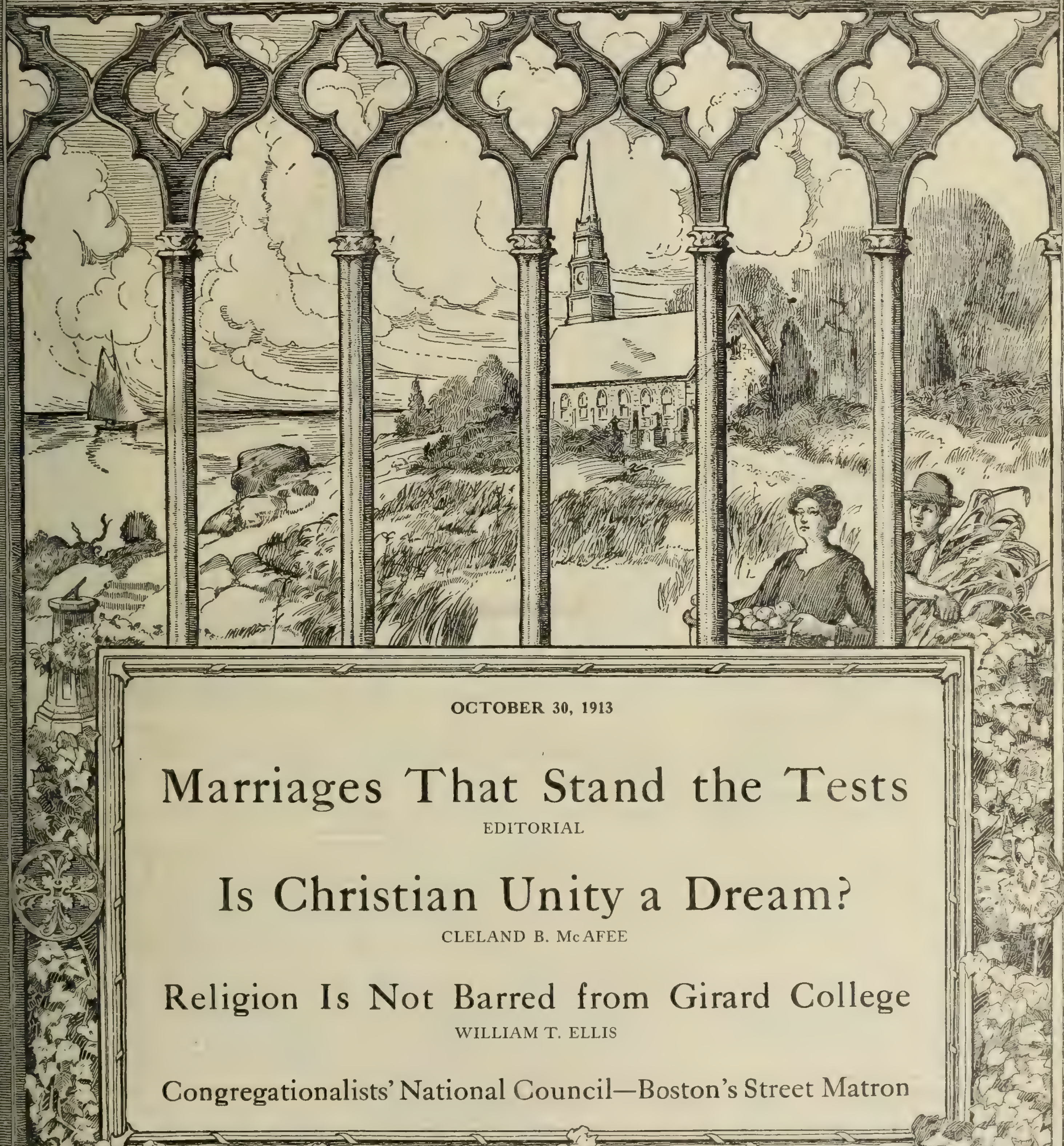

OCTOBER 30, 1913

Marriages That Stand the Tests
EDITORIAL

Is Christian Unity a Dream?
CLELAND B. McAFEE

Religion Is Not Barred from Girard College
WILLIAM T. ELLIS

Congregationalists' National Council—Boston's Street Matron

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"Now, having done what I was told to do, I remain yours sincerely, J. R. H."

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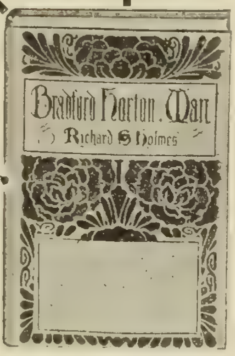

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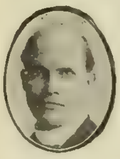

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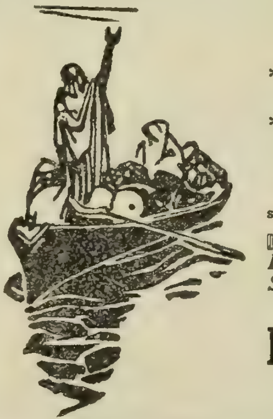

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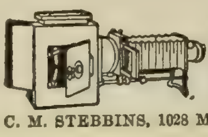

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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

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Marriage That Stands the Test

IS MARRIAGE ONLY A ONE-PERSON AFFAIR?

You would think so to hear people talk about it these days.

It is the common remark that this is a social age. Social and socialistic theorizing is in the air everywhere.

But by a paradox simply unfathomable, the mention of marriage converts on a sudden the most socialistic of radicals into the crudest individualists that ever broke through the crust of civilization. On the whole subject of wedlock, indeed, the age, so far from being social in its thinking, has run away headlong into a kind of individualism so sheerly absurd that it would be poor credit to a madhouse.

Men and women, otherwise rational, are found putting forth, with all axiomatic gravity, the preposterous proposition that a husband or wife who has become unhappy in the marriage relation is, by mere fact of such dissatisfaction, released from all marital obligation and justified in seeking happiness in any other comradeship that appears to promise it.

In truth, to such an astounding pass has this inversion of the moral reason extended that there are today discovered respectable persons who argue that for the unhappy partner of matrimony it is not merely privilege but duty to fling off the irksome bonds.

For—save the mark!—we are told it is "duty" to be happy.

All that these purported thinkers can see in marriage, then, is a chance for somebody to find somebody else who will make him or her individually enjoy life. One would think that social science was unheard of.

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In whatever romantic aspect wedlock may offer itself to callow lovers, only one account of it is to be tolerated from men and women who would be thought to speak dispassionately of permanent principles: Marriage is first and preeminently a social institution.

Fundamentally there is only one reason for marriage—to provide a basis for homes wherein the children of the race may be reared.

A profound and nearly universal prejudice prevails, however, against emphasizing this elemental racial purpose of marriage among young men and young women of what is commonly called the marriageable age. So practical a view of the married state is deemed an affront to the bliss of romantic love.

Yet that prejudice is precisely what accounts for the startling proportion of unhappy marriages.

Young people whose best considered reason for marrying is that they are extravagantly fond of one another, are indeed "entering lightly and unadvisedly" into responsibilities the most solemn that humanity is summoned to undertake. No wonder, when they feel on their shoulders later the stress of unthought-of tasks, that their dreams of joy fade before the bitter realization of how ill they are fitted for the prosaic duty of making a home together.

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None of the mushy reasons that sentimentalists write down in novels and essays for the failure of marriage have anything to do with the case. Talk about discovering lack of affinity or developing incompatibility of temperament is figment, fiction or folly.

The trouble always is that at no time in advance of marriage did either bridegroom or bride ever take the slightest thought whether the other was a person to make a home with, capable of carrying domestic obligations and fit for the upbringing of children.

Instead of such serious reflections as these, lovers commonly spend their courtship days in a fantasy of reciprocal flattery, too mutually delicious to be analyzed, but dissolving cruelly when living together wakes them both from imaginations to realities.

The cure of such domestic calamities resides in rational training by sensible parents for intelligent sons and daughters.

The base of that training must be the constant emphasis with both sons and daughters, from adolescence up to maturity, of this one great rule of physical, social and spiritual sense:

Reasonable people assume wedlock not with a selfish view to individual happiness but in a solemn sense of duty to increase the number of responsible homes willing to train for God and humanity worthy members of the human generation to follow.

◆

There will be no hasty and reckless marriages—no marriages of impulse, passion or self-coddling conceit—where this conception of marriage has been ingrained into conscientious young people.

Nor will there be any surrender to the fictitious supremacy of an emotional love. Sane judgment will insist on governing even love, and will recall it from wherever common sense forbids.

Love is not excluded by any such practical contemplations. On the contrary, love—real love—is the greatest of those solid reasons for domestic hope. It is indeed only by such sober study of the prospects of home-making that love of the lasting sort can disengage itself from passing fancy.

The man or woman who stops to think is seldom or never betrayed into a marriage destined to be dissolved by some later affinity.

◆

But about the marriages that do come to the shattering of love—how shall husband or wife meet that wrench and shame?

Well, for the sake of all that's strong and brave, let neither of them whine. There's been a sad mistake made—the mistake of both. Let them behave with the courage of those who, whatever their other faults, are not cowards in the face of consequences.

Then let them appreciate that, having sworn to both God and the state that they will make and keep a home, they are not quit of that oath, no matter how personally unhappy and uncomfortable they are.

Can the home be continued? If by any means it can, it must be.

The first parties in interest are neither the husband nor the wife, but the children. The children have a natural and inalienable right to a home. Shall they be robbed of it?

Willingness to face such questions is itself an antidote to pettish individualism, craving the selfish repair of its own comforts. The home claim and the duty claim make a moral stimulus which shakes off so childish a weakness.

And maintaining duty often restores love. No doubt there are cases of family wreck beyond the hope of any such remedying. But any remnant of honor sufficient to respect a wedlock vow is capable of working marvels of restoration. If that much of the square and fair remains in both husband and wife, home maintenance is nearly always possible.

At all events, if divorce must come, let it be attended with the shame of a disgraceful social failure—not with a brazen boast of exercising a fatuous personal "right to happiness."

The World

No President Elected in Mexico; Huerta to Rule

Victoriano Huerta, provisional president and dictator of Mexico, permitted the Mexican people to go through the form of holding an election last Sunday, and it was reported that Federico Gamboa, the Catholic party's candidate, received a majority of the ballots cast. Just how many ballots were cast and by whom is not known, but it was asserted that the number was insufficient to make the election legal under the Mexican constitution. Therefore Huerta can ignore the election on constitutional grounds and continue as acting president, pending a new election in the indefinite future. Furthermore, he can do so with the assent of his political opponents, with the exception of Felix Diaz. Huerta called a conference of all the candidates in Mexico City Saturday, and they agreed in advance to abide by the result of the election, with the proviso that if the election were void then all concerned were to aid Huerta in pacifying the country. Diaz was not present. Thus the president "ad interim" remains in the saddle.

General Diaz landed at Vera Cruz last week in spite of official hints to return to Europe. He was at once put under espionage, and later received a polite and urgent invitation to proceed to the capital, but he discreetly declined, even though his former friend and accomplice, Huerta, had sent a special train for him. He had learned that Huerta had just arrested an army officer and three more members of the Madero family for "sedition."

It is practically impossible to forecast next steps in Mexico, but there were evidences that Huerta was busily working for a foreign alliance or understanding unfriendly to the United States. In this he was aided by circumstances—the American embassy is without an official head, and the new British ambassador, Sir Lionel Carden, has long taken an anti-American attitude, as shown by his previous record in Latin America. Ambassador Carden was quoted in interviews as criticising the United States, though these interviews were followed by denials from London. It is asserted that he is an intimate friend and protege of Lord Cowdray, the head of the influential Pearson syndicate, which is America's chief business rival in Mexico.

Plans for the Indians and Filipinos

Friends of the Indians and Other Dependent Peoples held the organization's thirty-first annual conference at Lake Mohonk, New York, last week. Indian, Philippine and Porto Rican affairs were discussed. While the conference was in session Warren K. Moorehead of the board of Indian commissioners received a telegram from the federal department of the interior stating that the department had refused to publish his criticism of conditions in Oklahoma, and with it a telegram of censure from the acting secretary of the interior. The refusal of the department to give publicity to the report had little effect, as Commissioner Moorehead printed and circulated the report at private expense. The department's objection to the report was that it criticised Congress and would cause congressional resentment. Mr. Moorehead investigated conditions in Oklahoma by the direction of the Indian board and he asserted that the Indian, unless he belongs to the favored class, "can no more keep his property than can a lamb escape from the jaws of the wolf." As a remedy he recommended that the President be empowered to name a commission of nine men, with adequate salaries and absolute authority, to hold office for ten years, to replace the present unsalaried advisory board.

A. S. Lanier of Richmond, Virginia, who is a federal attorney and was for several years in the Philippine official service, proposed as an ideal plan that the Philippines be controlled by an international council composed of members from America, England, France, Germany, Russia and Japan. Dr. John R. McDill, late a professor of surgery in the University of Manila, advocated immediate independence, but the dominant opinion of the delegates appeared to be in favor of making the Filipinos independent after a generation or so had been devoted to their education.

All Found Guilty of Atrocities in the Balkan Wars

The Carnegie International Commission, which has been investigating the Balkan wars and charges and counter charges of atrocities made by the various combatants, presented a summary of its report last Friday. It was found that the soldiers of all warring states were guilty of gross crimes against civilization, although it is stated that the Bulgarians committed the greatest misdeeds. The investigating commissioners are of the opinion that the other belligerents would have acted much the same had they been aroused to such a pitch of fury as were the Bulgarians by the desertion of their former allies. However, the Bulgarians gave the inquirers the fullest opportunity to bring the facts to light, whereas Servia did its utmost to hamper the investigation and would permit no inquiries except in the presence of a Servian military attache.

The commission examined a packet of letters from Greek soldiers captured by Bulgarians, containing hideous descriptions of how Greek troopers avenged themselves on Bulgarians who fell into their hands, and the commissioners believe that these letters are authentic.

Baron d'Estournelles de Constant of the commission is quoted to the effect that the report when finally completed and issued will be not so much an indictment of the Balkan belligerents as of war itself.

The Austro-Hungarian government a few days ago served notice on Servia to evacuate Albania and Servia promised to do so. The Servian minister at Paris later presented to the French foreign ministry a note from his government proposing to leave it to an international commission to decide whether the points occupied by Servians in Albania are properly Albanian or Servian territory.

Anglo-German Naval Holiday Proposal Renewed

Winston Churchill, speaking at Manchester, recently made a more explicit renewal of his former proposal that Great Britain and Germany should take a year's "holiday" from warship building. The idea has met with a cool reception in European circles, though future generations may marvel at the inconsistency of this age which strongly declaims against war while at the same time it expends more and more millions upon armaments and all the mechanism of warfare. To Admiral von Koster, president of the German Navy League, the idea is "incomprehensible," which seems to coincide with prevailing German sentiment, although one well known naval expert in Berlin, Captain Persius, conceded that the Churchill proposal was not only debatable but capable of being carried out.

It was Great Britain which set the pace in warship construction, resolving to build two ships for every one constructed by any other nation and to keep her navy stronger than the combined navies of any other two European powers; therefore it is to the credit of the first lord of the admiralty that he is willing to recognize the criminal folly of the expenditure of the nation's wealth upon naval programs that only incite other nations to further efforts for heavier and yet heavier armaments. The Toronto Globe points out that it is only eight years since the British admiralty launched the first dreadnaught, at a cost slightly below $9,000,000, whereas today there are 150 dreadnaughts built or building by the various powers, at an estimated cost of $1,850,000,000. Eight years ago England was the only builder of dreadnaughts, while now even the smaller nations think they must be equipped with warships. Great Britain is now haunted by the monster to which she gave birth. By a return to a saner policy, Mr. Churchill declared, a vast treasure would be rescued for the progress of mankind, not to mention the productive and helpful use of brains and capital and effort now diverted to this unproductive channel. Says the same newspaper: "What the admiralty lord whispers today in diplomatic language may be voiced tomorrow in louder and more menacing tones by the overtaxed peoples from whom the war lords have derived their power."

Meat Supplies from Outside the United States

With the shortage of the beef supply in the United States attention is being directed to Argentina and other parts of South America from whence shipments are now being made with the expectation that the consignments will become much greater with the opening of the Panama canal to greater traffic a few months hence. Three of the big Chicago packing houses long ago took time by the forelock and made contracts for all the available refrigeration space on ships plying between New York and Argentina. The point has been raised at Washington that, there being only one steamship line regularly plying on this route, an exclusive control of its facilities amounts to a violation of the Sherman antitrust law and is a monopoly in restraint of trade. Additional refrigerator ships are said to be in prospect, but not until next year.

The more northerly part of South Africa is also attracting considerable attention because of its availability for cattle ranching. Canadian newspapers are urging their constituents to utilize the vast areas in parts of Ontario which are unfitted for ordinary farming but apparently well adapted for cattle raising. A million pounds of fresh dressed meat from Canada arrived in Chicago last Friday, the first large importation of fresh meat since the new tariff law placed the commodity on the free list. Thirty-six carloads of fish, also on the free list, were received.

* *

Great Britain and Her Moslem Subjects

The attitude of Great Britain toward Moslems in general was recently defined by the viceroy of India, Lord Hardinge, in an official address before the legislative council at Simla. The question is an important one in view of the fact that the British empire contains more Mohammedan subjects than are ruled by any other power, and these subjects have been deeply concerned with the Turko-Balkan wars because the sultan of Turkey is the recognized head of the Mohammedan sect. Lord Hardinge expressed British sympathy for both Turkey and Persia, but he denied a prevalent idea that England could not afford to affront Moslem sentiment. Regardless of Islamic solidarity, he warned Indian Moslems not to forget that they were "members of a great empire." Nationality rather than religion must determine common interest.

It will be remembered that a few months ago an attempt was made to assassinate Lord Hardinge. That a political volcano still smolders in India was indicated only a few days ago when the head constable of Calcutta was shot dead by three Bengali youths, who made their escape through a dense crowd.

* *

To Inventory National Assets and Liabilities

An industrial and social survey of the nation is to be made by the National Civic Federation, through its industrial economics department, according to announcement just made, with a view to ascertaining whether recent decades have brought progress or retrogression. Among the features to be included will be examination of principles involved in the movement for the abolition of private ownership in the means of production and distribution of wealth, and the study of the differences in the fundamental aims and methods of the labor movement as conducted by the trade unions, the Socialists and the Industrial Workers of the World. President Seth Low of the federation believes that there could be no better time than the present to make this national inventory of social assets and liabilities. How far, he asks, has the general movement of our republic been toward progress, and what steps can be taken to establish it firmly on the way to further progress? With regard to good or imperfect performance doubtless much will be found on both sides of the ledger, and with a satisfactory knowledge of its assets, America may be encouraged to meet its remaining liabilities to the cause of human advancement.

An advisory council of nearly 400 men and women of all parts of the country is to aid in carrying out this ambitious undertaking. The committee on plan and scope is headed by Professor Talcott Williams of the Columbia School of Journalism. Rev. Charles Stelzle is one of the members. The report of this committee argues that the twentieth century is to be devoted to the settlement of economic issues, just as the close of the eighteenth and the beginning of the nineteenth century were devoted to the solution of political issues. The committee says further:

"A new period in the industrial development of our nation began with the formation of the trusts. Early landmarks of this period were the organization of the sugar trust in 1885. The creation of great corporations in this period, the changes in the development and management of industries, the large immigration drawn from Southern and Southeastern Europe instead of from Northern and Northwestern Europe, the massing of the population at centers of industry, the arrest in the increase of our agricultural population, and the fact that in the last decade for the first time in our history the population has grown twice as fast as the food supply—all this has brought profound shiftings in the distribution of wealth, the relations between employer and employed and the circumstances in which people with large and small incomes live. The expenditure of the rich is more visible, and the standards of desires among people of moderate income and in the wage-earning class have risen, emphasizing a disparity in the enjoyment of life and its opportunities. The addition of large populations who have suffered from oppression and wrong in their old homes has multiplied the ranks of those prompt to put the worst construction on the motives of the more fortunate."

Therefore, concludes the committee, "let us find out just where we stand. Have we gone forward, gone backward, or are we merely marking time?"

Congregationalists in Council

BY J. A. ADAMS

Dr. Charles R. Brown

FOR YEARS Congregationalists have felt that a hard and fast view in independence was somewhat of a hindrance to efficiency. The conviction prevailed that religious freedom ought to mean the liberty to adopt such methods of doing religious work as times and circumstances demand. This feeling resulted in the appointment of a Commission of Nineteen to plan a reorganization of the denomination through the adoption of a new constitution. After three years of constant communication and consultation with the churches, this commission presented a constitution to the National Council of the churches at Kansas City last week which was adopted with one dissenting vote. A more impressive scene than that witnessed when the great body took its final vote on the instrument has never been known in the denomination.

Important Features of the Reorganization—The most important feature of the reorganization and of the new constitution is connected with the relation of the National Council to the various missionary societies, of which there are seven. All the members of the council, except honorary members, are to be members of each of these societies. In addition to these members, the American Board of Commissioners for Foreign Missions is to elect 150 members and the various home missionary societies from ninety to nine members each. This combined membership is to constitute each of the societies; that is, the members of each society will consist of its own elected members and the members of the National Council.

But in order to readjust the affairs and work of the society the new constitution provides for a commission of missions. This commission, the majority of whose twenty-one members are chosen by the National Council, is "to consider the work of the home and foreign societies, to prevent duplication, to effect all possible economies in administration, and to secure the maximum of efficiency with a minimum of expense. The commission also is to endeavor to bring about a unification of the societies and, if possible, some combinations which will reduce the number of home missionary societies." It is hoped by many that ultimately there will be only three home missionary societies where now there are six.

A "Big" Secretary—Another important article of the new constitution provides for a secretary of the National Council with greatly enlarged duties. In fact, this secretary is given so much in the way of function that many think he will be almost a bishop, but the constitution is careful to say that his authority shall be only advisory. The moderator also is made a representative of the denomination with other bodies, but "it is understood that all his acts and utterances shall be devoid of authority, and shall have only so much weight and force as there is reason in them."

The nominating committee of the council is given much power; the members are to serve four years and they practically will control the selection of the committees and commissions of the council. The council hereafter will meet every two years instead of triennially, and the members are to be elected for two terms instead of one term, the terms of one-half the members expiring with each regular session of the council.

To sum up the whole purpose of the changes, it is organization for efficiency. But whether this setting up of new ecclesiastical machinery will make Congregationalism work better and grow faster than it has in the past remains to be seen.

Dr. Charles R. Brown, dean of the Yale Divinity School, was elected moderator of the council, which will adjourn October 31.

Religious World

Mighty Issue of Religious Liberty in China

Christian missionaries of all names in China are deeply exercised over the sudden and surprising development of a deep laid plan to force into the constitution of the new Chinese republic a clause reading: "Confucianism shall be the state religion of China, but religious liberty shall be accorded to all the people." The missionaries have been quite taken off their feet by this outbreak of Confucian sentiment, because from the moment that the republican movement became an assured success, every one had taken it for granted that the national government, constructed on American models, would be wholly impartial among the varying religions professed in China.

But Dr. Chen, who is widely known in China as the author of a book entitled "The Economic Principles of Confucius and His School," had all the while been organizing under ground a conspiracy in behalf of Confucianism almost as wily and as complete as Dr. Sun in former years organized for the republican revolution. When the parliament in Peking decided to draft now only those sections of the national constitution necessary to provide for the inauguration of President Yuan, leaving all other matters to be discussed later, Dr. Chen saw his opportunity, and all unexpectedly sprang upon the parliament a concerted appeal from many influential quarters for the adoption of the clause above quoted.

Dr. Chen disclaims any intention of excluding Christians from public service, yet insists nevertheless that Confucianism is the only cult on which Chinese sentiment at large can be unified. But he has by no means unhorsed the advocates of a state religiously impartial. Though dazed at first, the friends of the American ideal of religious freedom have rallied and appointed a strong committee of seven, with headquarters in Peking, who are already setting afoot a great national agitation to protest against Chen's shrewd propaganda.

* * *

Temperance Women from All the Earth

The great audience which attended the opening of the ninth triennial world convention of the Women's Christian Temperance Union in the Brooklyn Academy of Music was estimated to comprise no less than 3,000 women. The president, the Countess of Carlisle, was absent and the vice president, Mrs. Lillian M. N. Stevens of Maine, who is president of the American organization, occupied the chair. The countess was represented, however, by her daughter, Lady Aurea Howard, who bore a gift of $5,000 from her mother and also a silver loving cup, which was presented to Mrs. Stevens.

Mayor Kline, the chief executive of the city of New York, very cordially welcomed the visitors, but offended them no little by pointedly declaring his opposition to prohibition. But he wished the ladies success in efforts to promulgate the ideal of total abstinence. The foreign delegation was not large, but represented practically every country in the world.

* * *

American Students Invited to Kansas City

No religious conventions in the United States have been maintained on a higher level of distinction and enthusiasm than the national conventions of the Student Volunteer Movement. For more than a quarter of a century these great gatherings of college students and their professors have assembled every four years. The four year interval was determined upon because that is the span of a college generation and every American student is afforded the opportunity to attend, if he will, one such occasion within the term of his college life.

The latest two gatherings of this great series, at Nashville in 1906 and Rochester in 1910, were unmistakably more powerful than any of their predecessors, and now the formal call is being sent forth to the colleges at the beginning of the academic year for what is expected to be a convocation of Christian youth greater than even Nashville and Rochester saw. The place of conference this year is fixed in Kansas City. The time of meeting is to be transferred, however, from February to the 1st of January and thus brought within the midwinter vacation of the schools.

The convention will meet in the late afternoon of the last day of 1913 and will continue without interruption to the fourth day of the new year, closing with consecration meetings on Sunday night. The executive committee's chairman is John R. Mott. The general secretary is F. P. Turner, at 600 Lexington avenue, New York City.

Editorial

The Consecration of a Sorrow

THE MOST PUZZLING question which comes to Christian people at a time of great sorrow is, Why? There is little use in telling us that we ought not to ask it. It is true we may not be able to find a full answer, yet there is more answer than we find, for most of us look for it in the wrong place. We look back to find what precedes our experience to learn the reason which God had in letting us have it. The best reasons for God's greatest deeds, so far as we know them, lie after the deeds themselves. Most of us will find the best answer to our question by looking forward.

It is not so much what has preceded the sorrow as what shall follow it; not what the sorrow follows, but what follows the sorrow. In the case of the greatest sorrow the world has ever known the reason for it followed it. There is no adequate explanation for the death of Christ in any of the events which preceded it. The redemption of the world which is so steadily following it is the only adequate explanation.

In Trevelyan's "Life of John Bright" he tells an illuminating incident. When Bright was young and greatly dependent on his wife, she was unexpectedly taken from him. Richard Cobden consoled him as well as he could and then said to him: "There are thousands of houses in England at this moment where wives, mothers and children are dying of hunger. Now when the first paroxysm of your grief is past, I would advise you to come with me and we will never rest until the corn laws are repealed."

It was a challenge to John Bright to consecrate his sorrow, to use the added knowledge and power it gave him in behalf of the needy folk of England. The history of the campaign which Cobden and Bright carried on is familiar. Together they went to villages and cities. The broken heart of Bright poured out its warm blood in behalf of the hungry multitudes. There was no explanation of his sorrow in what preceded it, but there was abundant explanation of it in what followed.

The greatest experiences must have the greatest reasons. When we find ourselves maimed and broken, we get no comfort in looking back and seeing that it was our fault and that it might have been different if we had done this or that. Constant brooding on the irrevocable is useless. Here is the experience, whatever was the cause of it. No matter if we see a thousand things that might have changed this, it cannot now be changed. Very well, then, what shall we do with it in the days that are coming? Since we cannot see God's reasons behind us, let us work his reasons out in the days that are before us. Let us learn the secret of the consecration of our sorrow. Whatever it was that made the sorrow, nothing can be half so important as what the sorrow can make of us.

You have lost your little child, and you are completely staggered by it. Friends suggest to you banal or even wicked reasons why God allowed this sorrow to come on you. The reason may not lie behind you at all but altogether before you. It may lie in the future of your child. It may lie in the future of your own heart. It is absolutely sure that God means the sorrow to do a great thing for you. You are to be more efficient in life than you would have been without that sorrow. You will be more efficient if you will consecrate it. If you let it shut you in from the world so that you grow indifferent to the world's great sorrow, you have done the loving Father an injustice. That sorrow opened a path straight from your feet out to the needy world. You cannot turn from that path without losing the best reason for its being opened.

You can consecrate this sorrow. You know better now what loads are, and what disappointments are, and what failure is. For one reason and another the world is full of all these things. You are one of God's marked men hereafter, for you have passed through an experience that has in it the making of might. Keep your eyes forward; never mind what preceded the trouble. Be very sure that God's richest reason lies in what he and we together can make of the experience he gives us.

The Principle in the New Budget System

"Very mechanical," says the public concerning the committees and bureaus and agencies and other devices set up to accomplish the church's purposes. But to a close view from the inside of them, how human and necessary these very mechanisms appear. No wonder workers on the inside are anxious to make the public outside understand just what makes their labor so compelling.

Such is the endeavor for mutual understanding that can be read in a new statement just issued to Presbyterians by the "joint executive committee." How many Presbyterians can tell what the joint executive committee is? Comparatively few, we fear. Yet this joint executive committee is wrestling with a problem so important as to deserve the intelligent attention and aid of every member of the denomination.

Consequently the committee is trying to get into touch with the intelligence of every member with an explanatory account of itself. The committee consists of the moderator of the Assembly, two colleagues that the Assembly has appointed with him on the Assembly's Executive Commission (which is an entirely different thing from the joint executive committee), one Foreign Board secretary, one Home Board secretary, and one secretary chosen from the remaining church boards. At present its roll call stands thus: Stone, Carson, Fulton, Halsey, McAfee and Cochran.

Now what are these eminent and trusted leaders trying to do? They are trying to persuade every church under the "U. S. A." Assembly to adopt this year the budget system of church finance. But is just that alone worth all this trouble and stress? Can a mere system of gathering money be of consequence enough for all these busy men to spend their time endeavoring to standardize it throughout the denomination? Yes, it surely is. For the system involves the principle of giving every week to the Lord's work regularly on definite pledge.

There is strong reason in Scripture for calling that the Bible way of supporting Christian enterprises—as one discovers before he has read very far in the sixteenth chapter of I. Corinthians—and beyond this, the practical results of the plan, when tried out, vindicate it beyond doubting. Not only are there more abundant funds for missionary undertakings as well as local church work when the giving is thus frequent and steady, but the regularity and certainty of the income provide a vastly more substantial base for projecting great endeavors in the kingdom's behalf. To establish this new method throughout the denomination would, therefore, constitute a tremendous practical multiplication of Presbyterianism's effective power.

Do not think it strange, then, that big men consider this thing worth working for with all their might. And men with the modern zeal for progress and efficiency ought in every part of the denomination to turn in and help. Especially should the field agents of the undertaking—Messrs. McConaughy, McGarrah, Breeze and Hill—be welcomed and listened to and aided wherever they come to the local churches.

Moreover, there is another special reason for falling in line just now. This is all included in the Presbyterian share of a compact which has been made among all the churches for pushing this same idea last winter. The name given to this compact is the "united missionary campaign" of which every denomination will hear a lot before spring. In these interdenominational movements Presbyterians have always "kept up their end" and they must not lag this winter. Anybody ready to pledge two strong hands of help will be a welcome correspondent if he addresses the joint executive committee in the Presbyterian building, New York City. It's a great effort; don't miss getting in on it.

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Endowments Often Enemies to Generosity

Any endowed philanthropic agency is sure to feel a disadvantage from its endowment in the spread of a popular idea that it is rich in its own right and therefore doesn't need current gifts. Especially in the period immediately succeeding a successful endowment campaign, does this too hasty deduction cause hardship. It seems never to occur to the man in the street that the directors of a philanthropy may justly take their increased resources as a warrant for branching out into greater work, and may therefore stand as much in need as ever of year-by-year donations.

The American Bible Society, which a year or two ago completed a large endowment fund, is just now a special victim of this difficulty. The society is very generally supposed to have been put beyond reach of any want, and so last year all the churches of the country gave it only $66,000. The churches certainly would have done better if they had had any adequate idea of the extent and expense of work which the Bible Society is doing in this country and especially in foreign lands. On its foreign agencies alone—agencies in missionary countries where there is no commercial production of Bibles at all—the society spends $317,000. The cost of printing and binding its Bibles in its New York publication house is $250,000. Then the cost of translation and revision has to be carried along with many other incidentals. The total budget is in fact $825,000 annually.

To supply this the fixed items of income are $125,000 from that supposedly omnipotent endowment and something like $275,000 from sale of Bibles. The margin of unfilled need which live generosity must cover with fresh gifts continually is therefore apparent. And the society, besides all this, is anxious to extend work in several directions where just now there is new opportunity—as in all the country beyond the Panama canal, in the Balkans and in China. For the society's experience justifies it in believing that wherever there is special unrest or other stir in the world, there is the place to send Bibles in increased quantities.

—Here is a new and a most excellent way for a Presbyterian child to earn a Bible. And a Bible earned is unquestionably more precious than a Bible received by gift. The offer is officially made by the Board of Publication at Philadelphia, and is open to any Presbyterian child under 16 years of age. The price for the Bible is the complete memorizing of the new intermediate catechism approved by the last General Assembly. Within a year after beginning the effort the boy or girl seeking the prize must be able to recite, without error, without prompting and at one sitting, all the answers in which this admirable little booklet sums up Christian duty and doctrine. Then the pastor or Sunday school superintendent who has heard the recitation must certify officially to the board the success of the feat, and the Bible—a handsome edition, five by eight inches in size and elegantly bound in limp seal leather—will be forthcoming at once with the board's compliments to the young learner. It is an eminently wise educational scheme. The board could not spend money better.

—The Board of Education is getting out literature for "Vocation Day" this season. As The Continent has said before, Vocation Day is a "movable feast"—so exceptionally movable that the pastor and Sunday school superintendent in any congregation can move it wherever they happen to please. Or if they have no special preference, they can follow the preference of the board and use the first Sunday in February. But with all this freedom of choice, certainly every congregation ought to find a place somewhere in the year's calendar for Vocation Day—not because it is a "day" specially appointed, but because no church and no Sunday school can possibly do full duty by their young folks if at least once a year those young folks are not asked seriously to consider the principles on which in the fear of God they ought to choose their lifework.

—An autumn letter sent out to his people by Dr. Clokey of Dubuque strikes a note which might echo stimulatingly through all the churches: "Let us make this year a year of proving. Let us respond to the challenge of God, 'Prove me now herewith.' Let us make the proving along these lines: Is there power in prayer? Let us try it and see. Is there still a power in the gospel to change men's lives? Let us put it to the proof and see. Will God bless personal work and use us to win others for Christ? Let us make the experiment and find out. Is there still a comfort and power in the gathering of God's people together? We can find out only by putting it to the test."

—In the voting by conferences on the question of consolidating the United Brethren and the Methodist Protestant Churches, all the fourteen conferences in the latter body which have thus far considered the question have supported the proposal by votes virtually unanimous—seven of them absolutely without a voice in dissent. The United Brethren, however, have not been so markedly of one mind, and three of their conferences, including the strongest of them all—East Pennsylvania—have rejected the union idea outright.

—Marion M. Jackson of Atlanta, who has written such marvelously effective advertising for the Atlanta daily papers during the antivice crusade in that city and the penal reform crusade in the state, is now writing home mission advertising for the Home Board of the Southern Presbyterian Church. His work is being published by the board in the denominational papers. Mr. Jackson has made a splendid consecration of an altogether unusual talent.

—The United Temperance Societies of Sweden, which have for their national president Prince Oscar, brother of the reigning king, and which definitely propose the enactment of laws forbidding the liquor traffic throughout the realm, are said to be today the strongest single political group in the nation. The prophecy of competent observers is that national prohibition will be attained in Sweden within a comparatively brief period.

—Now it is Boston which holds the doubtless temporary honor of the finest Young Men's Christian Association building. The great new structure in that city, which hospitably received 20,000 guests the first day it was opened, is accepted for the present as the last word in Christian Association architecture.

Is Christian Unity a Dream?

BY CLELAND B. McAFEE

IT WAS UNDERSTOOD by the leaders of the Presbyterian hosts that the matter of organic union should not be openly debated when three General Assemblies were in session at Atlanta. But it was not their wish nor within their power to prevent, either in those separate gatherings or in the joint sessions of the three, discussion of church unity. That Atlanta occasion was a notable event, and there is danger that it may be taken as a matter of course before it has done its work with us.

Nearly thirty years ago Dr. A. B. Bruce observed with some distrust "the phenomenon of Pan-Presbyterianism" which had just then made its appearance, declaring frankly that he feared the movement would work in a purely antiquarian direction and would not serve the cause of catholicity. He hoped for a true "amphictyonic council" like that in which "men were not known as Athenians or Spartans, but as Greeks"—a council of churches where men would not be known as Episcopalians, Presbyterians, Methodists, but as Christians. Yet he was not sure that the era of such reconstruction had arrived. "Or is it ever to arrive? Is the day for catholic Christianity past?"

What has been the actual movement of the several decades since Dr. Bruce asked that question? Are we nearer the time when we can say, "I believe in the holy catholic church, the communion of saints"? Is it anything more than a dream, unsubstantial and impossible, that the churches of Christ shall become the Church of Christ here in the earth? Is there any sense in which we may hope for a truly catholic Christianity? In other words, what is such a meeting as that at Atlanta intended to accomplish, so far as we can read God's plan? Is it a step toward anything, and, if so, toward what?

There is danger that it may be used as evidence that church unity already exists and so it may check instead of advancing the main cause. I wish it were worth while to discuss whether the union of all the Presbyterian churches shall result next year, but it is far too early for that. The question is, What faith have we regarding it as an ultimate fact? Is that union to occur in its time? Is a wider union ever to be possible? Is the day for catholic Christianity past?

No Rigid Legalism Can Comprehend Christianity

Some things seem fairly certain. First, the day for catholic unity by mere organization is past. It was a dreary day in history when it existed and no enemy of the church could wish a worse calamity than that it might come again. There are two conceptions of the church: One, that it is an outward manifestation of an inward life; the other, that it is an organization into which life must be fitted. Protestantism insists upon the former—which is certainly the earlier conception of the church. Christianity is a live thing and makes its own organization in the nature of the case. It expresses itself in that form which it needs, to which it is led by the ever-present and living Spirit of God. There is no reason why we should hope for such a unity of organization as shall refuse the Christian faith its opportunity to express itself in various ways.

It is, however, this very principle which condemns such divisions as appeared at Atlanta. Here are churches expressing the one common Christian life, expressing that life in perfectly familiar ways, in ways so nearly identical that it is difficult to think of them apart, and yet remaining apart! Loyalty to history is beautiful, until it becomes forgetful of the present, pulsing life of the faith to which we all owe our chief loyalty.

Many of us, loyal sons of loyal fathers, look to the time—and it surely cannot be far distant—when the differences which now operate in the Presbyterian family will seem as unsubstantial for purposes of division as the difference between Old School and New School looks to us now. It seemed vastly important to our fathers, but there are not five men in a hundred in the Presbyterian ministry today, who have entered it since 1880, who could possibly tell what that difference was without looking it up. We should be glad to feel that thirty years from now our ministers would be as hard put to tell what were the differences that are today keeping Presbyterians of various names apart.

Creed Lines Must Not Be Counted Barrier Lines

Further, the time for catholic unity by mere creedal declaration is past. That also was a bad day for the church when there was one declaration of the Christian faith, and every man must stand to that or be set outside. The day is past not because creeds are unimportant, but exactly because they are so important. A layman has recently published a tract on church unity in which he says this strong word: "If I dare to maintain that I fully understand the infinite revelation by God of himself to man, I am driven to declare that you who differ from me are hopelessly wrong. But if I could only so far forget myself as to see that my conception of infinite truth can only be inadequate, I shall be able to see that your different conception may be the supplement to mine."

One of the most interesting results of the comparative study of the prevailing church creeds is the light which each throws on the others. There is far less difference than most people suppose. Moreover, we do not get on rapidly when our plan is to whittle down our creed till there is nothing in it, and therefore no ground for difference about it. From some points of view it is wise to say that we do not need simplifying creeds nearly so much as we need extending them. That is, we are not working toward church unity when we bring our creeds down to the last shreds of Christian faith, impoverishing all our thought and robbing our faith of its vitality. We work toward unity far better when we broaden and enrich our faith so that we take in the faith of other men and give their accent place within our creed.

Here, also, the churches represented at Atlanta find no excuse for continued division. Talk about vital differences in their creeds is forced. It would take no serious rewriting to make the creed of any one of them such that it would include all the others. The union would be in their affirmations; it is already there. In the truly united church, the creed will take in all of these branches with perfect ease. No revision downward is needed, but only revision outward, where already we gladly recognize each other as fellow believers.

Ceremonials Cannot Be Forced on Free Worshipers

Again, the day for catholic unity by ritual or ceremony is past. It is impossible that acceptance of this or that detail of ceremony or of sacrament can be the final way to unity in a living church. We are not quite so cheap as that, let us hope. Our differences are not of that sort. It has been necessary all through history to protest against magnifying a ritual or a ceremony into undue importance, but there has never been any necessity to refuse a ceremony or a ritual where it could serve the purposes of the Spirit.

There have been natural reactions. The early believers broke the heads off of figures built in temples in protest against making any image an object of worship. That was natural enough. But we have long ago found that our protest does not need to be against the ceremony or ritual, but against the compulsion of it, against any confusion between it and the spirit of the believer. Most of us can see the folly of pretending that God has hinged any of his blessings on the doing of this or that minute thing, no matter how big our talk is about it. We shall never come together on the basis of ritual or ceremony.

Fortunately Presbyterians are not much given to pettiness in this regard. We may prefer psalms or hymns or even spiritual songs, but it is incredible that we can long make such a matter cause for division.

Neither mere organization, nor mere creedal declaration, nor mere ritual and ceremony opens the way to catholic Christianity. Yet the day for that good result seems nearer than ever. The day for true unity by service of a common purpose is here already. It is the presence of the common task that shames our divisions. Imagine trying to make Chicago a Christian city by having all the Presbyterians fight for the things that they want and the Methodists for the things they want, as though they differed in what they want for Chicago! Imagine making New York city a Christian city by making it wholly Baptist or wholly Episcopalian! The man who can face the cities of America and pretend that his church alone is adequate to the task is not facing them at all, but only pretending to do it.

Then there is the world task. The Presbyterian Church *contra mundum?* Not if we see the world—proud and sure as we are of the Presbyterian Church! Rather, we must use our differences, when we attack the common problem, as instruments of efficiency. We are so many mobilized forces available for use in a common warfare.

So is the day for catholic unity by one common spirit upon us now. It is our own fault and our shame that we hold back from entering into that day. No church's spirit is bound to its organization or to its distinctively creedal expression or to its ceremony and ritual. It would be folly to pretend that there are not men of equal spiritual power in churches which differ widely in all these matters. The thing that makes them powerful is that they have yielded in their own spirits to the one mighty Spirit of God. With the empowering of that Spirit they can live under any organization and work under any creed that voices God's truth and worship through any ritual or ceremony that gives their hearts full swing.

The Spirit of Love Alone Can Produce a Real Unity

At this point, of devotion to one common cause and dependence on one Holy Spirit, we are not divided. We need only to be true to that unity, refusing to clutter it with factitious differences, scorning to challenge the faith of men who worship at the same cross and bow before the same Redeemer. The first step before us is surely to bring together in an actual, visible, organic union all those churches which belong together by reason of their trifling differences. The years ought not to be many until we shall think it strange that the beautiful fellowship at Atlanta was the most beautiful thing of which we were then capable—when we shall not need to point out how united we are, because we shall be actually, openly, decisively united. The next steps we can take along with that one, developing the wider fellowships and being so conspicuously brotherly with all who bear the name of our Master that if they fail of brotherliness the shame will be on their own heads. It is love that wins.

Against Foreign Dress for Chinese

Very good reasons can be adduced for the return to the use of national costume by those Chinese who had discarded it in favor of foreign dress, says a writer in The North China Herald.

The Chinese are an ordinary common-sense race of people (notwithstanding what clever writers have to say about the country being "a complex problem" and its inhabitants "an enigma") and they are not slow to see the reason of things and learn the lesson of experience.

When, about three years ago, the movement first started to promote the adoption of the European style of dress and foreign ways and manners, there was very great enthusiasm among a certain section of reformers, and it must be admitted there was also very little sense and much absurdity.

For a time the vogue found many followers, especially among the young "bloods" of the coast towns. But when it came to be reckoned up that the cost of foreign apparel for a single season could purchase Chinese clothes to suffice for twelve months' wear, there was a very decided falling off in the fashion. And as this copying was most conspicuously practiced by those persons who were least acquainted with foreign customs and manners the results were generally ludicrous in the extreme and, far from being objects of admiration and respect to their fellow countrymen, these ardent "reformers" were more often the victims of their ridicule. More recent cases of a return to the national costume indicate a stronger confidence in the prestige of the nation.

The cutting of the cue synchronized with the adoption of the foreign dress, but its widespread permanence as a reform, if it could be so named in contrast to its vis-a-vis, is traceable to the revolution of 1911, when the bulk of the people were given no choice in the matter. If there was any choice, it was a choice between losing their cues and losing their heads, and of course they preferred the former. The discarding of the cue was in its first days a decided affront to the æsthetic sense; but consideration of hygiene and cleanliness soon reconciled lovers of the picturesque to its practical extinction.

A Prayer of Those Who Wait

For vision of the truth we praise thee, Lord,
And, in the battle thus enjoined, we cry for strength.
Give us, whose victory is to wait serenely
Thy appointed time,
The power to fill the common task brimful of love and cheery faith.
Or, if our hands lie folded to thy bidding, when all within us cries to serve,
Keep thou the vision clear, our heart unshaken.
'Stablish our will and, for thy name's sake and the comfort of our conscience,
Grant us through patient hope, the gift of peace.

MABEL ADDIS BEACH.

—Criticism of others is a negative compliment that we all delight to pay ourselves.

Wider Vision Through the Religious Paper

BY CORNELIUS M. STEFFENS

A FEW WEEKS AGO I heard a prominent minister of Iowa preach an excellent sermon on the enlarged vision for the Christian church. He said that we were too apt to become local in our conception of the kingdom of God; that the kingdom is not only a tremendous local fact, but it takes in the state, the United States of America and the whole world. It is true that Christ commanded us to begin at Jerusalem, but our work is also "in Judea, Samaria and the uttermost parts of the world." The sermon was comprehensive and forceful. The three lessons emphasized were these: First, that the church is a part of God's kingdom; second, that we must keep informed as to what the kingdom is accomplishing in the state, nation and the world, through discriminating reading of current events and learning what the church is doing through the religious press; third, that our prayers should not be exclusively local, but that they should contain an earnest petition that God's kingdom may come throughout the world.

It was encouraging to hear a minister plead for the religious press. This pastor was not an agent who was sent out to obtain subscribers, but a man who, with all the conviction of his heart, felt the need of keeping in close touch with what the church is accomplishing. If every minister in the Presbyterian Church would devote one Sunday to an address on Christian literature, the religious weekly would have a more important place in the life of the church.

During the months not long passed I have attended meetings of presbyteries, synod and General Assembly, but I have not heard a paper or a discussion on the value of the religious press. As far as I have learned, there was only one gathering during the year where this topic was discussed. I have the pleasure of stating that it took place during the German convention held in Dubuque. It seems to me that this is a subject worthy to be discussed by ministers and laymen at their ecclesiastical meetings.

A Molding Power in the Life of the Church

The religious weekly has a molding power in the life of the church. Able and thoroughly educated religious thinkers are devoting their lives to editorial writing. Many men and women are employed in writing stories and educational papers, and are giving their best thought to the proper presentation of Christian truth. This army, which is rarely heralded throughout the church, has much to do with molding the thought of the church and accomplishing transcendent good to mankind. The circulation of these publications aggregates thousands and constitutes an important item in the spiritual life of the nation. No one can measure their educational value.

A church that is deeply interested in these religious forces should demand a high standard of its religious press. I think it worth while for the church to consider more carefully what kind of religious paper should be circulated among its people.

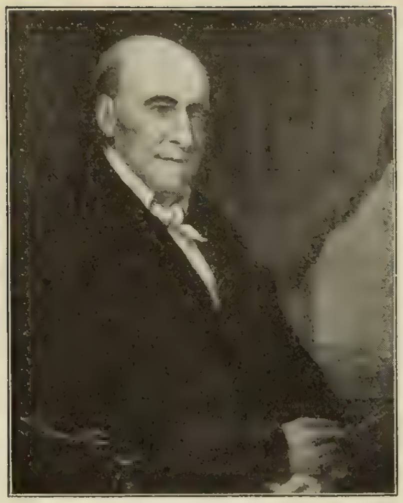
These papers have for their object the dissemination of religious news and the giving of instruction in important questions that are before the church. It is instructive to follow the editorials as they appear. This page is probably read with more eagerness by ministers and elders. The contributed articles have their interest for those who want general information on Biblical, historical, devotional and missionary subjects. Articles with illustrations of China, India, the progress of the Orient, are also extremely interesting and profitable. Active business men have told me of the value of descriptive articles of world-wide interest which have appeared in one paper of the best type. The carefully prepared perspective of current events is exceedingly helpful to the busy man who does not find much time for reading or who is bewildered by the unorganized facts presented in the daily papers. Mothers, too, must appreciate the fascinating stories of child life and nature study which appear regularly in these publications; so every department has its educational value. The news department of the kingdom of God is surely necessary if we are to keep in touch with the life of the church. The stories of real life and experiences of the courageous Christian men and women are inspiring. They awaken a deeper human interest in the development of the kingdom.

A greater interest in the religious paper that really fulfills its functions is an obligation which ministers and laymen owe to the men and women who are devoting their lives to this branch of church work. Every minister owes it to his own responsibilities to seek to interest his community to have at least one religious weekly in every home. In this way the gospel may be preached to multitudes who are not now under a definite religious influence in that most important phase of their interests—the literature they read from day to day.

Religion Not Barred at Girard

Daily Life at Famous Philadelphia Orphanage, Home of 1,500 Boys, Disproves Commonly Accepted Accusation of Atheism

BY WILLIAM T. ELLIS, Editor Afield of The Continent



Stephen Girard
After portrait by Otis

THE LARGEST orphanage in the world never lacks for money. It makes no public appeal for anything, and to be one of its graduates carries none of the stigma which sometimes attaches to an asylum. The average American family cannot give its sons the comforts and luxuries and the training which the boys in Girard College receive. This is not only the largest orphanage in the world, but it is also certainly the most distinctive in many particulars. Devised in the famous will of the eccentric philanthropist, Stephen Girard, who for a long period was America's richest man and foremost banker, the institution has for various reasons won a unique place in public interest, and there are many curious misapprehensions concerning it. The college was actively opened in 1848 with 10 students. Since that time something more than 8,500 students have gone out into life from within that celebrated ten-foot wall, and today there are over 1,500 boys in residence. All must enter between the ages of 6 and 10, and must leave at the age of 18. There is a waiting list of from 600 to 800 boys.

Conditions of entrance are prescribed by the will, which states that the institution is for the care of "poor, white, orphan boys." It took the ablest legal minds of the country to determine the meaning of the word "orphan," which was settled to be a boy without a father. Thus most of the boys in the college have mothers living. First claim upon the college is given to boys born within the old city of Philadelphia, the territory lying between Vine street and South street and between the Delaware and Schuylkill rivers. Next in order of precedence come boys born elsewhere in Pennsylvania, and after these boys born in New York and New Orleans. But the latter are practically never reached because of the Pennsylvania claimants.

Girard College partakes of the character of a boarding school rather than of an orphanage. It has a staff of 428 persons to care for the boys; and that they are not without personal woman-touch is indicated by the fact that there are twenty-two governesses.

The wealth of Girard College has been the envy of charitable workers the world round. Mr. Girard bequeathed it $6,000,000, but the endowment is about $29,000,000, owing to the increase of values, for Stephen Girard left not only valuable Pennsylvania lands containing coal, but also a large section of property in the center of Philadelphia; more than one skyscraper now ministers to the orphans. This $29,000,000 is exclusive of the plant itself, which is valued at somewhat above $5,000,000. It is estimated that it costs something more than $2,500 to care for the average boy during his term in the college. The annual expenditure is nearly $700,000. This gigantic trust is in the care of the Board of Directors of City Trusts, who manage it without remuneration, and there never has been a scandal in connection with its vast responsibility. It is the pride of some of Philadelphia's foremost men that they are members of the board of which the distinguished Presbyterian layman, General Louis Wagner, is president. Tourists always want to visit Girard. It is a wonderful world in itself. A codicil in the will placed it on the Peel Hill farm of forty acres, then far outside of the city, but now surrounded entirely by solidly built up Philadelphia. The great gray wall has only one entrance, and the boys are thoroughly isolated. The passer-by, peering through the gate, sees first the famous main building, the best model of a Greek temple to be seen in America. Within this building is now the Girard Museum, replete with relics of the founder. Twenty buildings are inside of the wall. Heat, light and power all come from the college plant.

This miniature world has many of the problems of every community, such as consideration of health. In 1911 there was not a single death among the 1,500 boys, which is truly amazing when it is recalled that a considerable percentage of them must have inherited the father's frailty which orphaned them so early in life. At present the death rate, which has been steadily decreasing throughout the history of the institution, is 1.3 per thousand. The freedom of the institution from the epidemics which usually afflict childhood is really remarkable. Of course there is a resident physician, in addition to the supervising physician from outside of the house, and a beautiful infirmary, which would almost tempt a lazy boy to malingering. Three dentists are continuously employed.

Playgrounds are as extensive as one would expect from such a wealthy institution. The play is organized and supervised, with yet liberty for the expression of personality. The boys in Girard College differ as greatly as boys in any town. In athletics they have all the games that the seasons call for, and the Girard College Cadets, in their striking gray uniforms, have often been compared favorably with the boys of West Point. The college band is one of the prides of the city.

Balloon View of Girard College
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As in every home, the problem of shelter and food is succeeded by that of education. The first aim of Stephen Girard was to fit these boys to bear worthily their part in life. The educational system within the walls approximates as closely as possible to the best educational usages outside. There are three schools—a primary, grammar and high. Instruction is given in bookkeeping, office practice, commercial law, shorthand and typewriting. The mechanical boys have opportunity for courses in mechanical drawing, carpentry and woodworking, machine shop practice, electrical construction, foundry work and smithing. Here again the equipment is so lavish and elaborate that the millionaire could buy nothing better for his own son.

To the average educator it must seem like a tale from fairyland to hear of an institution where the teachers have all the equipment they want. Thus, the professor of physics has not only the usual apparatus, but also a stereopticon, an X-ray apparatus, a moving picture machine and equipment for displaying the wonders of liquid air. The president has lately suggested to the board the advisability of an agricultural annex to the college, with perchance a school ship also, to carry out the ideals of the great mariner merchant whose foresight made Girard College possible.

It is easier to talk about a remarkable enterprise like this as an institution rather than in the terms of life. How human it all is appears as one looks upon the boys on the playground and in the dining room. These boys are not the cowed, conventionalized product of an orphanage, such as Dickens portrayed. Health and wholesomeness are written on their faces. Their attention at chapel is really almost perfect, and it is an experience in public speaking for a man to address this unparalleled company.

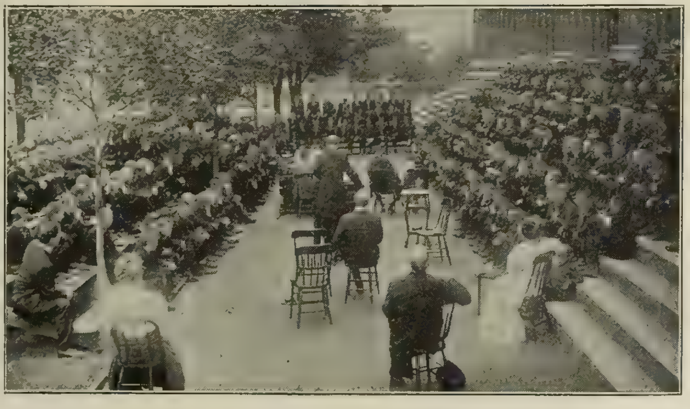
The Main Building

To the man visitor the great dining room, with its long table of snowy linen and its napkin by each plate, is the most interesting sight in the college, but a woman is more interested in the wonders of that huge, scientific kitchen, rivaling the most spotless domain of a New England housewife in its immaculateness. Imagine the problem of satisfying those vigorous appetites three times a day! When it comes to mealtime nine-tenths of the people of Philadelphia could profitably change seats with the Girard College boys. Looking over the steward's report for this year, one gets an idea of what the provisioning of such an institution means. The fact that there are 110 separate kinds of food on the list is revealing. There are few households that boast any such varied menus as this. As to quantities, it is worth remarking that last year the boys in Girard College ate 244,294 pounds of beef, including everything from sirloin steak to corned beef and chucks. Space forbids any analysis of the menu except for a mention of 1,400 pounds of scrapple, a Philadelphia delicacy whose very name is unknown to all-wise Boston and the rest of the country.

Christian Gentlemen on the Teaching Staff

But we have the best authority for it that life is more than meat. It takes more than food and clothes and school and creature comforts to make a boy a man. Unless he have personal oversight and solicitude and vigor, all the rest will count for naught. Here I want to make the most remarkable statement of all concerning this immense home for boys. Many or most of the adults in charge, if not all, really do care for the boys. I have gone through the infirmary with the president and his interest in the little fellows was never perfunctory or assumed; and their frank, confiding friendship spoke more eloquently the story of Girard College than books or speeches could do. It chances that among the professors in Girard are several personal friends, and I can vouch for them as Christian gentlemen, with a deep and personal interest in their boys. One of them has long been an active official in the organization called the Knights of King Arthur's Round Table.

"Why is a preacher like a trolley car?" was an original conundrum asked by Dr. William Patterson, then pastor of Bethany Presbyterian church. His answer was "Because he cannot go through Girard College." The allusion was, first, to the fact that the city has never given right of way through these forty acres to the means of public transportation; and, secondly, to the most famous fact about Girard College, namely, the prohibition against any minister of the gospel entering its walls. It is the commonest remark that one hears about the famous institution. Whatever else an American knows or does not know about it, if he has heard of it at all he is aware of that particular provision in the will which bars the gates to all ministers. This fact has developed into an amazing and widespread belief that Girard College is thoroughly atheistic, and that a copy of the Bible is never allowed within its walls.



Outdoor Sunday Service at Girard College

When I suggested to the president that Continent readers might be interested in the Girard College story he at once jumped to this point, asking that I make it clear, for it is the one subject upon which the management is most sensitive. He turned over to me a bunch of letters from graduates, including a sample inquiry from a minister up state, who is concerned lest one of his boys should lose the faith of his parents by taking advantage of the benevolence of Stephen Girard. Only a few months ago one of the most widely circulated American magazines repeated this old slander that the college is a thoroughly atheistic institution. In the days when the heirs of Stephen Girard were trying to break the will, this issue was naturally discussed. Girard, living in a day of religious controversy, stipulated that he wanted to keep the minds of the orphans free from sectarian bitterness and strife. He uttered no word against religion nor against any sect.

Now let me pile up some facts which should answer completely and forever in the minds of every reader of this article this question of the religion of Girard College. The first book taken into its walls was the Bible. There is never a meal eaten in the college without the invocation of the divine blessing. There is a daily chapel service, attended by all the boys, at which the Bible is read and Christian hymns are sung. There are two services on Sunday, as distinctly Christian as any held anywhere, the only difference from other church or college service being that the speaker is a layman. Judges, educators, bankers, publicists and business men who stand high in the councils and confidence of the Christian church are the speakers at these beautiful services.

College President a Presbyterian Elder

Moreover, the president of the Board of City Trusts, who has held this post for many years, General Wagner, is an elder in the Market Square Presbyterian church of Germantown. The president of the college, Dr. Cheeseman A. Herrick, is also a Presbyterian elder, a man of fine spirit and deep religious devotion. Furthermore, every president of the college has been an active churchman. The first, Hon. Joel Jones, was a Presbyterian elder. The second, William H. Allen, was a lay preacher of the Methodist Episcopal church. The predecessor of Dr. Herrick, President Fetterolf, was a vestryman of the Protestant Episcopal church.

Dr. Herrick has himself written upon this point interestingly in one of his reports: "The surprise of a newly elected president of Girard College may well be imagined when he was greeted by a saintly woman of his acquaintance with expressions of pleasure that he was to come to the institution. 'For,' said she, 'if the boys of Girard College are not to have the Bible, I am at least glad that they are to have one who believes in the Bible.' When a group of students from the college recently made a visit to the national capital, one widely circulated newspaper in chronicling their presence commented on the fact that the name of the Deity was never permitted to be spoken within the gates of the college. In 1912, when the president of Girard College was at Pittsburg in attendance on the council of churches holding the Presbyterian system, comment was made by the editor of a religious weekly that the regulations at Girard College must have been modified to have one who was recognized as a Christian installed there as a president. A pronounced atheist a few years ago came to the college and having secured entrance within its inclosure, he gave an expression of exultation in the statement: 'At last I have reached a place where the Bible is not permitted to come.'"

While we are making a case, we may as well go further and report that when the names of 568 of the graduates were recently scrutinized it was found that there were seventeen Christian ministers in the roll. From a theological seminary one wrote recently: "It gives me the greatest pleasure to tell you of the influence the religious training at Girard College had upon me, for it was there I received my first practical knowledge of the Bible; there I learned my first lessons in religious truths, and there I laid the foundation for whatever religious character I possess." This graduate supplements his experience, preacher-fashion, with a little homily: "As I look back upon those early days and rehearse once more those Bible lessons taught me by my governess and go through the chapel exercises and hear the instructions so lovingly given to us on Sunday mornings and Sunday afternoons, I can but wish that all children everywhere could go through the same excellent system of training, for I am sure the result would be better men and better women."

From another theological seminary the professor of systematic theology, an alumnus of Girard, writes: "It has been my joy to affirm that in no institution for boys or young men, within my knowledge and observation, is there a more uniform or persistent, a more reverent and studious effort to impart to the students a high moral ideal and genuine religious life than in Girard College. This remains clearly in my mind—that officially and personally, in public service and private counsel, there was evidenced a steady purpose to do the highest and best in morals and religion for the boys."

One of the recent issues of the college paper reports a farewell to a recent graduate who is going to India as a foreign missionary.

This unique philanthropy, so distinctively American in many of its elements, has kept alive the memory of the French boy who served with such vigor the country of his adoption and whose affection for the community with which his lot had been cast was so tenacious. Over the life of Stephen Girard grim shadows were cast: The insanity of his wife, the death in infancy of his only child, the disfigurement of his features by the loss of an eye—these are more likely to be gossiped about than the big facts to be recognized. When yellow fever afflicted Philadelphia in 1793 he was the most reckless of his own welfare in the ministry to the stricken and the dying. His fleet of merchant ships helped give America its ancient prestige on the seas. It was his immense bank account that came to the government's aid in 1814; and city, state and union have cause to remember with gratitude this old "merchant and mariner."

That the historian John Bach McMaster has in preparation an authoritative life of Stephen Girard is news of importance to all America, for the fame of this successful philanthropist has been often spotted by gossip. Fairness demands that in orderly proportion and perspective his character and career should be set forth in American literature.

A Friend for Boston's Girlhood

BY WILLIAM HORTON FOSTER

CURFEW BELLS—and, no doubt, stronger repressive measures—will be found unnecessary in communities which have "street matrons," women who need no police power to make their work effective. They need no uniforms—not even a badge of authority. For the past few months a quiet lady has frequented those streets and cafes of Boston where girls commonly gather to their danger and, aided by no authority except that of friendliness, has turned many a girl back into the safer ways.

Mrs. Tyler of Boston—a Woman Who Loves Girls

Photo by Louis Fabian Bachrach

The women of the Florence Crittenden League of Compassion have become familiar with the needs of the unfortunate girl. They hoped, however, to supplement their service for the Magdalens by a more effective service for innocent girls. So these wise women rented an apartment overlooking the Fenway and furnished it like a home. Then they found Mrs. Florence E. Tyler, a woman who knew girls and loved them. They made it her business to go every night where girls go, to help any girl who seems to need a friend. Mrs. Tyler named her apartment "The Shelter," and it has proved a veritable haven to many a girl bewildered by the strange winds and currents of what had seemed to be a pleasant summer sea.

Mrs. Tyler works by no rules except those of friendship. If she thinks a girl needs her, she speaks to her; but if you should ask her what she says or how she says it, she could not tell you. In speaking of her various girl friends—she has no "cases"—and how she met them she would say, "Well, I don't remember what I said, but the girl knew I was her friend."

The girls know she is their friend. If there is a formula for the work it lies in those words. Because she is their friend she is ready to render any service a friend could render. One girl might need a job, another a boarding place; one might need a friendly escort along an unfriendly street. More trying duties concern those girls whose need lies deeper. Here she finds a girl just venturing with uncertain step into the path which is so easy to enter and so hard to leave. She must be warned, and warned in such a way that she will heed. Here is a reckless girl impatient of control who will listen to no home pleading and has no use for the old-fashioned counsels of mother. Mrs. Tyler is sent for, and can tell her how so many other girls have felt the same impatience, have felt the same call of glittering pleasure, and have eventually paid the price all must pay unless checked in time. Sometimes she is listened to, sometimes she is not. But she is ready to serve, and many a mother thanks God for Mrs. Tyler.

Sometimes a girl who has loved unwisely but deeply and who needs the strong arm of a friend is a guest at the Shelter while she catches her breath and gets back her grip on life. Mrs. Tyler stands ready at that critical time when her friend must make the readjustments and settle new relationships. Then despair is always at the elbow and a friend close at hand is a friend indeed. There are so many things to be done for girls that Mrs. Tyler has no moments of leisure and the Shelter has no closed door.

Possibly she could not do so much if she had rules and systems to live up to. She has no committee to whom she has to report "cases" and ask for instructions. She has just her individual problems—what to do to help Mary and Gertrude and Annie or how to back up Jennie's mother, or how to save Maud from herself. She does the immediate thing there is to do. Annie may need clothes; if so Annie finds the things she needs ready for her when she comes out of her bath in the Shelter. The thing Gertrude ought to have more than anything may be a visit to the Art Museum or even to the opera with a real, well-dressed lady—she needs to have her self-respect restored. They go to the opera together; when Mrs. Tyler introduces Gertrude to her friends it is always as a friend—a peer of other friends. Poor little Mary needs a friend to take the place of the father or mother, to the betrayed loving, but stern to the betrayer.

This is Mrs. Tyler's work. Her society rents the apartment, furnished it, pays her salary and supplies her a liberal expense account. She could not work without the backing of the organization, but certainly the organization could not work without Mrs. Tyler or some one of her kind. While Boston's street matron is saving Boston's girlhood in her own unofficial way, she is careful to enlist the aid of the police. They welcome and support her work. Before she goes into a precinct she visits its captain and explains her purpose. The rest is easy; it is simply the question, "What can I do to help?"

What has been done in Boston by Mrs. Tyler can be done in any community. Without waiting for the creation of a sentiment demanding the employment by the municipality of woman police officers any woman's club can support such an efficient friendliness active for the guarding of girlhood. Indeed in many respects Boston's street matron performs a function that no policewoman could do. In no way does she call attention to herself or to her mission. She carefully refrains from going often into one section. She has no desire to be known as "the woman who is looking after the girls." No two nights in succession see her in the same vicinity. She wanders from one end of the city to another—the whole city is her parish and she would be a friend to every girl in the city if she could.

Some Points for Modern Organists

It is commonly supposed by the general public that the church organist's work consists in the playing of two routine services and a rehearsal during the week, says Dr. William C. Carl, organist of First church of New York City and director of the Guilmant Organ School. How different are the conditions today! An organist should be a man of broad culture, one that can play a good service, conduct either a quartet, a mixed chorus or boy choir. Then he must be competent to conduct and accompany the standard oratorios and cantatas from the organ bench, play an acceptable organ recital, be a good disciplinarian, competent to select voices, and be constantly on the alert to arrange music that will be appropriate, not only for the festivals, but for the regular weekly work. He must be familiar with the liturgical forms of church music and should know more than one service. The machinery necessary to keep a choir in working order requires a level head and much time and care expended, making it more necessary for an all round education than ever.

THE HOME COUNCIL

A Sunday School Thanksgiving

BY ELIZABETH L. GEBHARD

THE SPIRIT of Thanksgiving, awakening us all, grown-ups, boys and girls, alike, to a realization of how infinitely much we had to be thankful for, had crept into our Sunday school, and for several weeks the school had been practicing patriotic songs at the beginning of each session. For we were preparing to celebrate in an entirely new way this year.

By the Saturday before Thanksgiving week, the practical end of the celebration was under full headway. All that afternoon the children poured in, loaded down with vegetables and fruit and clothing for the poor. The minister's little girl brought jelly for the sick, with her vegetables, and a bunch a parsley to flavor soup. A wagon drove up with three great bags of potatoes holding a barrel apiece, from the young men's Bible class. The primary children brought cereals and canned fruit, oranges and bananas, and they also added vegetables to their gifts.

An unusual sound in the vestibule brought all the children in a rush to the door. A live rooster and a handsome chicken, in separate crates, were being brought in, and the rooster was pompously announcing his own arrival. There was a steady stream of arrivals and contributions all the afternoon. As fast as the gifts of each class appeared, they were utilized for decorations. Alternate deep windows held the crates containing the chicken and rooster, flanked by cabbages and squashes, while the window frames were fringed with long sprays of bittersweet and cobs of yellow corn.

Other alternate windows held each a huge yellow pumpkin surrounded with smaller vegetables, while the end window, over the heads of a class of juniors, was banked high with bags of flour, dishes, and great piles of vegetables and canned fruit. From this window straight across the long platform to the primary exhibit a long line of brilliant colored apples, oranges, bananas, squashes, pumpkins and a variety of vegetables lay in heaps on the floor, or elevated high in baskets on stands.

Directly in front of the superintendent's desk one organized class had thrown its banner lightly on top of a generous contribution. The desk itself presented a picturesque sight, with two large pumpkins and the bunch of parsley for ornamentation. In the farthest corner of the room was a great shock of corn. Thus when the school arrived on Sunday it found the assembly room trimmed for Thanksgiving.

There is nothing to compare with the joy of a school gathered together in a mutual spirit of generous giving and loving helpfulness. The face of teacher and scholar wore a smile. Guests were made royally welcome, and the primary room had a row of toddlers, mere babies, come to rejoice with the rest. The city missionary nurse was there also, enjoying with the school the Sabbath Thanksgiving, and ready to distribute the offered largess to her poor people the next day.

Verses Old and New

OCTOBER

Bending above the spicy woods which blaze,
Arch skies so blue they flash, and hold the sun
Immeasurably far; the waters run
Too slow, so freighted are the river-ways
With gold of elms and birches from the maze
Of forests. Chestnuts, clicking one by one,
Escape from satin burs; her fringes done,
The gentian spreads them out in sunny days,
And, like late revelers at dawn, the chance
Of one sweet, mad, last hour, all things assail,
And conquering, flush and spin; while, to enhance
The spell, by sunset door, wrapped in a veil
Of red and purple mists, the summer, pale,
Steals back alone for one more song and dance.
—Helen Hunt Jackson.

A pause came in the happy babel, and the session was opened by singing van Dyke's—

"O Lord our God, thy mighty hand
Hath made our country free."

Then the school read responsively: "The earth is Jehovah's, and the fullness thereof; the world, and they that dwell therein."

The prayer was offered by a missionary from China, and was full of thanksgiving for the blessings of the homeland, and that the worship of God was spreading across the seas.

It might have seemed inopportune, on any other occasion, for a pause to be occupied by the rooster's ringing crow, but the spirit of the celebration possessed the school, and no one was troubled or even amused by Chanticleer's jubilation. Indeed, one of the teachers was heard to quote afterwards: "Let everything that hath breath praise the Lord."

The recitation which followed told of the first Thanksgiving in America, called by Governor Bradford, and attended by both white and red men.

"Thy love divine hath led us in the past,
In this free land by thee our lot is cast;
Be thou our ruler, guardian, guide and stay—
Thy word our law, thy paths our chosen way,"

came next most appropriately. Then came an exercise: "The four foundations of our national life—the home, the school, the church, and the state."

With the young girl who told of the home stood a tiny baby brother, while three taller juniors spoke of the school and church and state.

"Faith of our fathers, living still,
In spite of dungeon, fire, and sword"

stirred the hearts of all who sang it.

"Our brothers" came next—the Indian, the highlander, the negro, the alien.

With brotherly love in their hearts the school sang:

"America! America!
God shed his grace on thee,
And crown thy good with brotherhood,
From sea to shining sea."

A generous offering of money was made at this point by many in the school, and with a few earnest words from the pastor, the joyous occasion, with one more jubilant crow from the rooster, a national tribute this time, was brought to a close by the school singing "America."

In the heart of every child there had been born before the service closed a sense of all our country has to be thankful for; of what we owe in praise to God, and in love and helpfulness to our brothers on every side. For all who participated in it, this Sunday school Thanksgiving was a day to be long remembered.

She Worked the Problem

"Suppose," said the teacher to Tim, "your mamma sent you to the store to buy three pounds of lamb, two pounds of potatoes, half a pound each of carrots and turnips and one pound of tomatoes—what would you have then?"

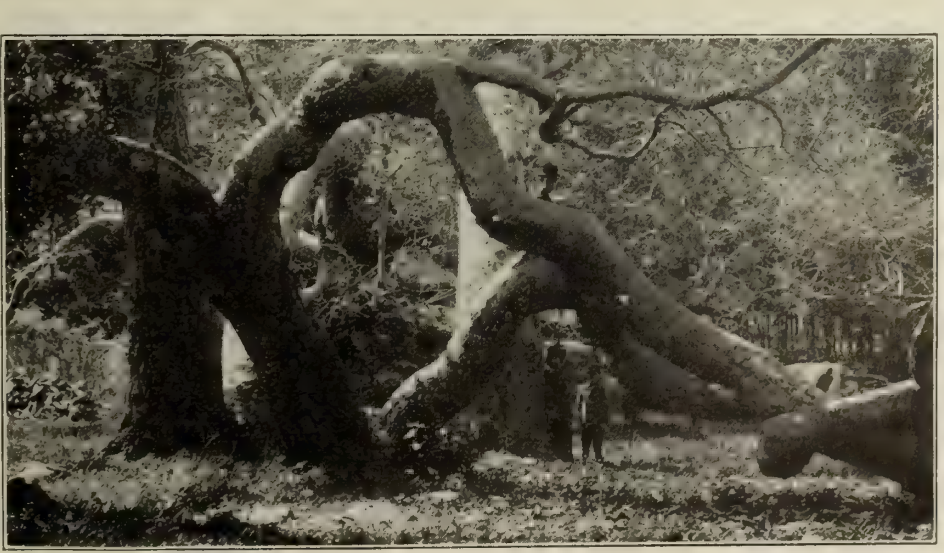
Tim shook his head, but Marybell, only a year older, raised her eager hand.

"Well, Marybell," said the teacher, with a sorrowful glance at little Tim.

"Stew!" said Marybell, sweetly.

The Discontented Sycamore

By Stanley A. Hunter



MANY TREES seem to take almost personal pride in standing erect. Created to point upward, they fulfill their mission loyally, lifting skyward, in storm and sunshine, undaunted heads. The pine tree, striking sturdy roots into the scant soil of the mountain side, still stretching bravely toward the sky above, has come to be a symbol of the storm-tossed soul which lifts the eye of faith to God.

Not so the sycamore. It is at times his pleasure to defeat the divine aim; to pursue a different method of development from his kin. Then does he become a veritable contortionist, twisting himself, in his effort to find a new way of life, out of all semblance to his kind. The sycamore pictured was one of these. He had a fair start and an equal chance with the mates beside him. In his early youth he was straight, erect, fine. But presently he grew discontented. To be just an ordinary, sky-reaching sycamore did not please him. To have a single aim was not enough. To develop along conventional lines was weariness. So this sycamore took a turn in a different direction. He ceased to grow upward and outward; instead, he began gradually to turn downward. The distortion that resulted you see.

To lack the single aim means failure. Burns lacked it, with sad results. But the life that looks steadily upward, according to divine intent, cannot fail.

YOUNG AMERICA

Uncle Abel's Sheep Thief

BY MABEL S. MERRILL

"IF I HAD anybody to depend on but a spindling city chap, I woudn't have a bear stealing my sheep. That's the fourth one missing!" Uncle Abel Stillsan spoke fretfully from his sick bed in the room off the kitchen, and his nephew Mac, the "spindling city chap," heard every word. He knew that his uncle thought he ought to go up to the sheep pasture by the old quarry and shoot the bear that several persons declared they had seen, but whose close acquaintance nobody seemed anxious to make. Mac could shoot well at a target, but hunting in the woods was new to him and he had never even been in the quarry pasture from which the missing sheep had disappeared.

"What sort of a place is it up there, uncle?" he called, after an uncomfortable pause.

"Why, it's a bushy kind of a hole at the foot of Tuckerman's mountain. It's years since I was up there"—the invalid thumped his pillows impatiently—"but it's no place to be scared of, as I remember it. There's an old granite quarry up in the side of the hill, and Dip Fowler says that at the back of the quarry there's a hole like the mouth of a cave. He expects it's where the bear lugs the sheep after he's killed 'em."

Mac sat down on the woodbox and looked at his boots.

"Anybody live up that way?" he inquired after another pause.

"Only a shiftless family of some kind of foreigners, but it's not them that's been stealing the sheep. Dip says they're harmless as rabbits and scared to death of breaking the laws. Any folks with the spunk of a mouse would 'a' had that bear 'fore this time."

The subject was dropped till after breakfast, and then Dip Fowler came in with Billy, Uncle Abel's 10-year-old son, at his heels. Billy was crying bitterly in the sleeve of his jumper, and Dip reported that another sheep was missing, a yearling lamb this time—Billy's very own Snowdrop.

"I took a stroll up through that way pretty early," Dip explained, "and I hunted up your sheep and counted 'em. Yes, sir, Snowdrop's gone, and what's more, I clapped my eyes on the chap that got her."

"The bear?" demanded Mac in some excitement.

"Certainly I did—big, dark-colored beast, hipperin' along through the bushes. I tell you he looked wicked! I'm thinkin' we'd better drum up some of the neighbors an' have a bear hunt."

Mac thought about that bear while he did the chores at the barn. By the time the last cow was fed he had made up his mind. A sheep owner couldn't be expected to wait until the neighbors organized a bear hunt. He'd go out at once, of course, to save the flock. To be sure, he wasn't the owner himself, but he was the next thing to it, and what a joke it would be if the "spindling city chap" should bag the game all by himself! That a bear hunt was a foolhardy undertaking for a boy of 15 who knew nothing about bears didn't occur to him.

He found the old quarry without much trouble. It was simply an upstanding ledge in the side of the mountain, but it had been hollowed out to a sort of shell by blasting. Vines and chokecherry bushes were growing in dense tangles against the face of the broken rock and one such tangle shaded the ragged hole at the back of the quarry.

"That's the hole Dip told about," thought Mac; "the one that goes into a cave, he thinks. No wonder he'd rather talk about it than go and find out. Wish I knew whether the bear was in there now or not."

He crept up toward the hole and tried to peer in, but the thicket hid what was beyond. He noticed as he examined the tangle that the bushes were stripped of both leaves and fruit as high up as the nibbling sheep could reach.

"That's what they were doing down here when the bear grabbed them," Mac decided. He stood looking at the hole in the rock, fascinated, but knowing it would be foolish to creep into that narrow place if there were really a bear inside. And yet it was such a good chance. Besides, he hadn't come up there to be frightened away from his game before he had even seen it.

"A 'spindling city chap' ought to be able to slip in there all right," he muttered, and with cautious foot he finally stole past the chokecherry thicket to the opening in the rock.

The bushes made it so dark that even when he came near it was hard to see what was ahead.

Suddenly he heard a noise among the pasture thickets close at hand. It seemed a fearful noise in the stillness of that solitary place. Mac had no idea what kind of noise bears make, but the sight of a large dark body lumbering vigorously through the bushes was too much for his self-control. The beast was behind him, cutting off his escape by way of the pasture. Acting on an impulse, he hid in the crevice of the rock, not pausing to reflect that this was the most absurd thing he could do in case the hole turned out to be the bear's den.

However, he soon saw that it was not. Turning an angle of the rock, he caught a gleam of light and knew that the place was not a cave, but merely an opening made through the back of the ledge by the workers in the old quarry. The noise behind him came again, much louder than before. The boy gave a sudden start forward, lost his footing, fell through the opening and slid down a short, smooth slant of rock.

By good luck he reached the bottom without discharging his gun or doing any serious damage to his clothes. He rubbed his eyes and stared around. He had dropped into a cuplike hollow behind the ledge—a curious freak in hill formation. There was short grass at the bottom of the cup, but the rocky rim was steep and bare, without a break. Around him were all the lost sheep, huddling together with wistful looks at their chance visitor. Snowdrop came and nudged him softly with her nose.

Then he discovered that he was sitting in a mass of overripe chokecherries that had come rattling down the face of the rock. Looking up, he saw the bushes, still heavy with the fruit, right over his head.

"That's how they got down," reflected the bear hunter, patting their friendly noses. "They were reaching for the best bushes and lost their balance."

At that moment another cherry picker, reaching for the bushes above, lost his balance and came sliding down into the already overfilled cup. The newcomer was big and dark and capable of making an awful noise.

Mac owned afterwards that he would have been scared out of his wits if he had not seen at the first glance that the intruder was a stalwart pig. "The foreigners" had seen no objection to letting their porker get his own living in the sheep pasture. The marauding "bear" was a harmless black pig.

"I can climb out by hanging onto the cherry roots," decided Mac, "and I guess I can haul Snowdrop up somehow. But," measuring the pig with a critical eye, "it's going to take a tackle and block to hoist Dip's 'bear.'"

Madam Puss, Fisherman

Did you ever hear of a pussy fisherman? The Berkshire Courier tells of one in Massachusetts who is so clever and skillful that she catches fish every day with her deft paws. This pussy, a tiger mother cat, goes down to the brook which flows near her home, and is not very deep at her favorite place of fishing. Here she nestles down to the stream's edge with her forepaws just in the water, and when a trout comes along, by a swift, artful and deft sweep of her clawed paw she lands her victim high and dry.

Then she takes the wiggling fish in her mouth and proceeds with it to the house, where she delivers it upon the porch or gravel walk, still alive and struggling. She seems to be very careful not to injure her prey. If she has kittens she gives them a fish or two, but they have so many that neither she nor her kittens seem to be as fond of fish as cats usually are.

After leaving the fish at the house she returns to the brook and fishes again, invariably taking her victims to the house one by one.

One season she caught 150 speckled beauties by actual count, and hardly a day passed when the family did not have choice, fresh fish caught by her, while the good weather lasted.

Although she catches large numbers at all seasons, it is during the spawning time, late in the summer, that the largest catches are made. At that season eight or ten fish a day is not an unusually large haul.

The absolute truth of the stories told concerning this wonderful cat is vouched for by many fishermen and hunters who are familiar with Madam Puss's fishing ability. The family, of course, are very proud of her.

Ever Hear These?

Why are sailors poor horsemen? They ride on the main (mane).

Why is the pith of a tree like the tip of a dog's tail? Because it's farthest from the bark.

MY CONSCIENCE SHOES—BY ELIZABETH KNOBEL

My shoes, you know, are honest—oh,
They cannot hide a thing.
On errands kind I always find
My shoes they gayly sing;
But if I go just on tiptoe
Toward the shelf of jam,
My shoes they creak, my shoes they squeak,
My shoes they loudly slam.

Now, I have read, and heard it said,
That Conscience keeps me good—
With warning quakes, it always makes
Me do the things I should,
And act, as taught, just like I ought,
Not only like I choose;
But who would guess that I possess
A Conscience in my shoes!

MISSIONARY WORK

Reproducing Waldensian Life in America

There are three places in the United States where the life, thought and deep religious feeling characteristic of the consecrated Waldensian valleys of northern Italy are reproduced with wonderful fidelity in a distant land and amid far different scenes.

One of these colonies is near Gainesville, Tex., where ten families, direct from Waldensian fastnesses, settled on the broad Western prairies twenty-two years ago. The accompanying photograph of the congregation assembled beside the little church which this community, entirely without mission aid, has built for itself, is an interesting study, bespeaking an "immigrant population" in which the most anxious of exclusive Americans would be bound to rejoice. The picture was taken the past summer, when Professor Alberto Clot, the American representative of the Waldensian Church, visited the congregation and held for it a communion service according to the Waldensian liturgy. It was the first touch which the senior members of the church had had with their home land in all the years since their arrival in America.

All the services in this Waldensian church are conducted in English. The pastor of the Southern Presbyterian congregation in Gainesville, Rev. John V. McCall, preaches for the Italian colony every two weeks. The elders meanwhile keep up a weekly Sunday school without intermission. All of the expenses of the church are met from the purses of the people, for the congregation has never been in any sense a missionary enterprise. The community is remarkably prosperous. The ten original families have multiplied largely in their descendants, and it is said that none of these several clans is worth less than $10,000 in real estate, while the average wealth is much greater than this.

On Stone's Prairie, near Monett, Mo., twenty-five families of Waldensians settled twenty-five years ago. Like their Texas friends, they have prospered wonderfully in agriculture, and like them, also, these Missouri settlers have maintained from the first their own worship and built their own church. This congregation is identified with the Presbyterian Church U. S. A., and is served by an English speaking pastor. One of the sons of the old manse which stands alongside the church is now professor of the Romance languages in the University of California, Dr. Arthur Salomon.

The largest of these three colonies is settled where agricultural conditions have proved most burdensome and difficult, yet its wealth is perhaps but little less per capita than that of the other two Waldensian settlements. This is at Valdese, N. C.—a station on the Southern railroad where the Asheville line ascending from Salisbury enters the foothills of the Blue Ridge. Here forty-six families, emigrating together from Alpine valleys, established themselves twenty-three years ago. They had purchased the land before leaving Italy, and came over to America trustfully believing that they were to settle in a paradise of fertility. They found instead a next-to-hopeless expanse of bare clay hills. But they wasted no time repining over the cheat they had suffered. They promptly went to work to find out what the land would raise, and to develop its fertility to the highest possible point. Today Valdese is famous for its grapes, and as well for excellent crops in other lines. A little beginning has also been made in an industrial way, and a saw mill and hosiery factory are prosperous. The stone farmhouses of the colony are a wonderful contrast to the tumbledown cabins of the native American mountaineers, and the stone church which stands in the center of the settlement is a most picturesque part of the landscape.

A new migration, smaller than any of these, has just taken five more families to Mandeville, Ark., near Texarkana. Other neighbors are expected to join these soon. Meanwhile, Dr. Clot, who has his headquarters at 213 West 76th street, New York City, is interesting himself in New York to persuade Waldensian immigrants whom he finds stopping in the metropolis to go out and join one of these agricultural colonies. He reasons that the Waldensians have always been farmers, and that it is far more rational for them to continue on the land in America than it is for them to crowd the cities. Dr. Clot finds 200 young men from the original home parishes of the Waldensians who are now doing service in the hotels of New York. Many of the waiters in the Astoria, the Martinique and other famous New York hostelries are Waldensian men. But if Dr. Clot can influence the situation the hotels will soon lose the service of these dependable employees, for he confesses that he is constantly pressing upon them the superior advantages of outdoor life.

Valdese Church, Built by Waldensian Colonists at Valdese, N. C.

Wolf Ridge Presbyterian Congregation, Near Gainesville, Tex. All Immigrants or Their Descendants from the Waldensian Valleys in the Italian Alps

A Chance for a Chapel on Wheels

G. V. Albertson, a Sunday school missionary in Florida, who is indorsed by Dr. Alexander Henry, Sunday school secretary, as an effective worker, writes that in the lowlands where he is preaching and laboring a motor chapel would multiply his usefulness enormously. He believes that a simply constructed car that would be entirely suitable for this work could be obtained for $800 or a little more, and his hope is that some one appreciative of the needs of a pioneer country just being rescued from swamp and forest will be willing to furnish this highly important equipment.

In the southern sections of the state where drainage and clearing are yet going on, the settlements are yet far apart and the roads between them are so deep in sand and muck that it is almost impossible to drive horses through them. Entertainment is hard to procure, and often impossible to reach at night when traveling is heavy and slow. Camping in the forest brings the traveler in most uncomfortable proximity to many varieties of insect pests and to huge rattlesnakes whose bite is scarcely less to be feared than the venom of the cobra in India. The heavy rains of the summer season make another difficulty incidental to this.

But these are elements of the case from the worker's side only. The larger fact counting on the side of the people is that in a community so raw and new meeting places are rarer than houses of accommodation for travelers. All of these necessities the proposed motor chapel would meet, for it would give a rallying place sufficient to accommodate the audience drawn from these pioneer settlements and at the same time would supply the missionary with a home which, as the snail does, he could virtually carry on his back. Any person interested in this opportunity for missionary investment will be furnished complete details on communicating with Dr. Henry in the Witherspoon building, Philadelphia.

Missionary Brevities

—Dr. J. I. Blackburn, former pastor at Covington, Ky., who has been preaching with great acceptance for a year past in the Union Evangelical Church of Yokohama, has concluded his term of ministry there and is proceeding to complete his tour of the world by journeying through the Philippines, China and India.

—The mission schools at Makawn, Siam, have been especially requested by the government to encourage their older pupils and graduates to apply for admission to the national normal school in Bangkok. These young Christians, in order to induce them to become teachers, are offered three to five years of training free, and then guaranteed government positions in public schools for life.

Board Notes and Announcements

—Leading the Friday morning meeting at Chicago, Mrs. Covert, secretary of the Board of the Northwest for correspondence concerning missionary speakers, illustrated by stories from real life the value of human sympathy and the power of example. A sister of Mrs. J. Monro Gibson of London brought beyond-the-seas nearer by kind words. Two officers of the board brought gleanings from Home Mission Day of the Illinois synodical society. The president spoke of the book "Early Life of Hudson Taylor," saying she wanted no one to read it unless ready to meet the question "In what degree am I by self-denial extending the kingdom of Christ?" Mrs. Coulter read letters from Miss Schaeffer and Mrs. Melrose of Hainan. Mrs. Clow emphasized this request from Miss Bessie Allen, whose address is Teheran, Persia, via Berlin and Baku: "We like to have pictures that might be framed as rewards for the larger girls of the Iran Bethel school, also small picture cards for the little ones. If you know of any society that would like to send dolls for the primary girl we should be more than delighted. Books, too, for the older scholars would be most acceptable, especially those of an uplifting nature." Postage on printed matter to Persia is the same as domestic—1 cent for each two ounces or fraction thereof.

THE SUNDAY SCHOOL

November 9, 1913—Abstinence for the Sake of Others

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Romans 14:7-21. Golden Text, Romans 14:21: It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.

Temperance may apply to a loaf of bread as well as to a bottle of wine. In Paul's time one ate as well as drank to his own condemnation. The church at Rome had a mixed membership, being made of both Jews and gentiles. The Jew had been trained to regard certain foods as unclean. With him it was not a question of appetite, but of law. A menu, subject to no revision, had been in use for a thousand years. Not so with the gentile. He ate things because he liked them, and called for more. These two contradictions entered the same church and by the same door. Moreover, this was a matter over which the Jews themselves were in contention. Conservative and liberal were names by no means strange to the ancients. The conservatives would insist upon the retention of forms and customs to which the less formal paid no heed. As a consequence the church at Rome was by no means the most irenic institution on earth.

Conscience is a most worthy possession, except when it happens to be in the wrong. That was the trouble at Rome. The disputants were conscientious, which only added emphasis to their contention. Men seldom fight over a principle. The faith once delivered to the saints depends for its defense upon other means than words and blows.

Gift of Wise Discrimination One Greatly to Be Desired

There is no gift greater than that of discrimination. Two objects are presented and we are asked to discriminate as to which is the better. Whether wise or foolish, the answer determines. There are those who are quick to respond and usually correct. How they arrive at their conclusion they do not know. That is genius. Others are slow, deliberative, and finally decide wrong. That is folly. Wisdom has been defined as the art of knowing the difference. Nowhere is this more fully illustrated than in church life. We all have our own tastes, inclinations and convictions. To please each is the task that confronts the minister of the gospel.

It is a law in reading that the sense depends upon the location of the emphasis. Unfortunately there are those who accent only the less important words! That was the condition of the affairs with which our lesson has concern. Some gave to meat and drink a significance never intended of God. Others ate what appealed to them. The Levitical bill of fare had been materially modified since they had embraced the Christian faith. Paul's suggestion involved what we term personal liberty. He saw in the controversy nothing of vital importance to either faith or life.

Servants of God Admitted on Equal Footing to His Grace

Jew and gentile had been received into Christian fellowship by virtue of their faith in the Christ, and with no reference to times, seasons, meat or drink. In this respect the Presbyterian Church is in line of apostolic practice. Its doors are wide enough to admit Jew or gentile on this one essential basis. And this because we are servants, not of each other, but of God.

Paul was great enough to comprehend the distinction. He saw things as few are able to see them even today. Many of our differences are purely individual. They belong to the first birth rather than to the second. One taught in his youth that certain things are essential, finds it very difficult to regard them as anything else. He may realize the folly of the teaching, but conscience has taken up the argument. Conscience is sometimes synonymous with custom. Education does not create conscience, but it does give it direction. "To him who accounteth anything unclean, to him it is unclean." But no one person constitutes the entire race. Others may think differently and with better reason. Life is not a footpath but a highway. We are all parts of the same procession, and whatever hinders or helps another is of interest of each.

There is a wide difference between the sanctity of conscience and the sanctity of food. For the one the apostle had great regard, for the other none whatever. This principle he would apply not only to forbidden food, but also to wine. The second application is stronger than the first. Proscribed meat could not injure the user, while wine might lead to death. It is also quite possible that the question of wine had reference to the gentiles, as meat did to the Jews. Wine, once offered to an idol, became offensive to many Christians, as it did to the Jews in Babylon. At all events, it was one of the things from which Paul abstained, if not for his own sake at least for the sake of others.

Personal abstinence is the only position in this matter that requires no defense. The element of temptation is never absent even to the strongest, while to many it is a challenge from the pit. The best cure for drunkenness is not to begin to drink, and the most direct way out of the saloon is to stay out. Temperance as a sentiment is growing stronger all the time. There are positions of trust that are open to the abstainer and to no one else. Certain great corporations require a pledge of total abstinence before a man's application for a position will be considered.

Wine Becoming an Outlaw on the Face of the Earth

Drinking, even in the most moderate form, has lost its respectability. The trend of sentiment is toward the position of Paul. Never did the world have less use for wine than it has today. The engineer who loses his reputation for sobriety will soon lose his engine. Life and property are possessions too sacred to be trusted to the unsteady hand of intemperance. Wine is fast becoming an outlaw on the face of the earth. It is being driven from factory and field until the drinker is destined to find himself alone. Abstinence has ceased to be a theory and has become a necessity. The reasons are urgent, if not for our own salvation, then from that higher motive, the salvation of our fellows.

The Lesson Verse by Verse

By Hermon D. Jenkins

ANALYSIS—The frightful prevalence of drunkenness justifies our frequent return to the study of its nature and its fruits. There are three reasons for abstinence which we as Christians cannot gainsay: We are the servants of Christ, the brothers of all men, and the approval of conscience is the richest of all rewards.

When one considers that drunkenness lies at the base of much of the criminal life of America today, it is easy to understand why those who arrange these lessons frequently revert to it as a grave peril. Just as today the physician makes a special study of cancer or tuberculosis, so the student of religion and life sees in drink the most powerful foe of both.

And after long and searching investigation, most men who wish well to their fellows have come to the conclusion that the only safe stand to take in regard to intoxicants is that of total abstinence. This is not the result of narrowness or ignorance, but of observation. One of the foremost settlement workers in London today, son of a brewer and heir to millions, declined to touch one dollar of the wealth made in his father's trade, so thoroughly was he persuaded that it was a curse to men. When the famous London brewer, Mr. Guinness, determined to use a part of his vast riches in building better homes for working people, he made it one of the conditions of rental that no intoxicants, not even his own beer, should be sold on the premises. When in the Chicago fire the largest brewery went up in flames, the man who had made his fortune from it was asked if he would rebuild. He replied, "I do not intend to. Chicago would have been better off if I had never built." A brewer was in line for diplomatic appointment. The senator who strongly indorsed him wrote to the secretary of state that he could recommend this candidate because, while he manufactured beer, he never drank it himself nor permitted it to be brought into his home. The secretary of a barkeeper's union recently advised his fellow members to sign the pledge.

To Do What State Life Requires Is Our First Duty

Verse 7—This verse is seldom quoted in its original and true meaning. It is used as if it meant that no one can live or die without influencing others. That is true enough and is brought out in the latter part of this lesson. But the first reason for exercising moral restraint over ourselves is that we have not the right to determine any question as if we were self-created and self-centered. We are Christ's bondmen. Personal slavery has disappeared from civilized countries, but we can understand what it meant by remembering that we are bound, as citizens, to consult first what are the needs and interests of the republic. We are not our own. We are citizens, a part of the state. Our first duty is to do what the state life requires. That is the attitude which Paul takes here as related to Jesus.

Verse 8—Even to the limit of life, in the matter of death itself, we are not free to choose. The man pursued by a robber may save his life by running away. But the soldier must stand where he is placed because he is "not his own," but his country's. He must do—live or die—according to what his country needs. Whether for life or death, we are Christ's, not our own.

Sovereignty of Jesus Rests on Complete Experience of Human Life

Verse 9—The meaning of this verse is somewhat enigmatical, but it appears to rest the sovereignty of Jesus Christ upon his complete experience of human life. The soldier feels a peculiar power to belong to the commander who has risen from the ranks, fought, been wounded and revived to reassume authority. It is something the same in the industrial arts. The employee in a telegraph company who knows that the president of the company began life digging holes for telegraph poles, instead of inheriting his stock, has a feeling of cheerful subordination that would not exist under any other conditions. So the apostle tells us Jesus rests his authority not simply on his divine nature but on his human experience.

Verse 10—When we have a true brotherly feeling for other men we will neither judge them harshly nor coldly ignore them. If our brother falls we will not point the finger of scorn at him. We will seek to distract attention from his misfortune or his weakness. If he lack the physical vigor with which we may be blessed, we will undertake only such tasks before him as he may be able to share. We will never attempt any difficult and dangerous feats in the presence of a brother who would be sure to hurt himself were he to attempt the same.

Abstinence Can Hurt Nobody, and Is Sure to Help Some

Verse 21—It is a good thing when our conduct is inspired by a sense of duty toward God and love toward man.

The particular self-restraint which was in Paul's mind was that with reference to "meats offered to idols" (I. Cor. 8). The Oriental religions are sharply differentiated to this day by the things which their disciples may eat or may not eat. Dr. Barrows tells us that in his travels through India he was so moved with pity at sight of a starving Hindu child looking hungrily at his abundant lunch that he handed it out the car window to her. But the child refused to touch it. She would rather starve than identify herself with his religion. When we see over a Jewish market the sign "Kosher" we know that it advertises meat which the strict Jew can eat without identifying himself with Christianity. Every time we ask a blessing at the table we are reminded that eating was always a sacred function in the East. "It is a good thing," says Paul, so to live that people will not think of you as a harsh critic or a loose liver. It is a good thing for you in approval of conscience, and a good thing for others that they be not tempted by your freedom to fall into license. It is a good thing to avoid anything which, however safe for us, may be a peril to those weaker than ourselves, or a peril to those who will misinterpret our intent and purpose.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning November 2, 1913

HOME MISSION TOPIC—Social service.

The department of social service is a very important part of the missionary activity of our church. In the present conditions of social and industrial life the world over it represents an indispensable work of the living church. Social service is the complement of evangelism. Both lines of work aim at saving men.

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The bureau of social service originated as follows: In 1903 the Board of Home Missions established a workingmen's department, the name of which was later changed to "the department of church and labor." In 1911 it was called "the bureau of social service" and its functions were "to study social conditions as they are related to the progress of the kingdom of God, and to suggest to the church practical ways of realizing the social ideals of the gospel." Under the strong, sane leadership of Rev. Charles Stelzle this department has done more to reconcile the laboring men of the nation to the church than any other single organization. It has poured forth a steady stream of religious literature into the labor journals of the country; and on the other hand has served as a spokesman to the church of the ambitions and rights of labor. So important has this work been that the other great Protestant churches have followed our example in the institution of similar bureaus. Mr. Stelzle has now withdrawn from his office in our church to serve a wider constituency as adviser upon social matters to all the churches.

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The work of the department deals with the problems of labor and capital, child welfare, charities and correction, public health, the housing of the poor, recreation and the attitude of labor to the liquor trade. The end of all its labors is the glory of God and the increase of his service among men.

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The social aspect of our religion has been recognized by all the prophets of the Christian faith from the beginning until now. St. James, the great prototype of the modern preacher of the social gospel, said: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."

The history of Christianity is the history of all human charities; it is the history of almshouses, asylums and orphanages; schools and colleges; progress of thought and freedom of speech; the rise of democracy and the growth of the rights of man; the ministry to the poor and the protection of the innocent; the invention of medicine and the alleviation of pain. It is only ignorance of history that can permit men to underestimate the place of the church in the work of human betterment, for there has been no achievement of any lasting value to the life of man that has not been brought to pass by forces which the gospel of Christ has set in motion.

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After having said this, I desire to make two observations upon this point.

First: The church has indeed been habitually conservative about engaging in many of the new enterprises which eager spirits have tried to thrust upon her. She has been right to be conservative, for she holds in trust an inheritance of immense value. She dare not, she cannot, imperil the old, which has been tried, for the new, which is still uncertain. But just as fast as the old and the new can be brought into harmonious relations the church as a whole will move forward.

Second: While this is true of the church in the aggregate, it is not necessarily true of the individual members of the church. There have always been church people who would throw stones at the penitent prostitute. St. James himself found that he had to do with those pious Christians who, under the cover of the very creed that bade them love not the world but the Father, would hide their heartlessness and avarice; who would say to their destitute brothers, "Go in peace, be ye warmed and filled," and would themselves do nothing for them. They were so wrapped up in the prospect of the world to come that they forgot to do any good in this world. These are the men whom the warm-hearted and practical St. James holds up to shame in the light of the compassion of our Lord. The problem of the first century and that of the twentieth century is the same. It is not simply to aid to a higher life those men and women who are still outside the church; it is also to convince large numbers of those who are within that they have a duty for the salvation of their brother's soul, and another duty for the feeding of his body, i. e., for the maintenance of such social conditions as are favorable to his spiritual welfare.

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In parts of California the orange groves may be seen lying side by side with stretches of desert sand. The difference between the fertility of the one and the barrenness of the other is due to the fact that the one has been irrigated and the other has not. And this is a parable of the religious life of our nation, whether we consider the church as a whole or the individual human soul. There are vast tracts today that are beautiful with all the fruits of the Spirit of grace; there are other wide areas lying close to them that are dead and barren. We are sensitive to some forms of righteousness, and indifferent to others. We need to pray the prayer of the psalmist: "Unite my heart to fear thy name" (Ps. 86:11).

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The church that is true to the mind of her Founder dare not withhold her witness for righteousness, justice, equality and brotherhood in all the relations of society. She needs today to hold together in harmonious proportions the work of personal evangelism, the work of social service and the work of civic righteousness. She needs to lay new emphasis upon the divine origin and control of the institutions of the family and the state. She needs to insist upon the enforcement of some old laws and the enactment of some new ones.

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With a new faith and reverence, with a new consciousness of prophetic power, with a new sense of personal responsibility, we pray: "Thy kingdom come. Thy will be done, as in heaven, so on earth."

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

November 9, 1913

THE CITADEL OF CITIZENSHIP

TOPIC—Christian home life. II. Timothy 1:1-5.

Movements and societies and campaigns, all aiming at social welfare, fill the air with their clamor. Earnest men and women are being worn out in the endeavor to keep abreast of all the new measures for human betterment. Fads and forces, both fine and foolish, are offered as remedies for the day's ills. Reforms of assorted kinds are so popular that one scarcely dares lift his voice to cry that we need to abolish a few hundred of our strenuous organizations and committees, and just quietly go home to our families. Most persons with a social passion are spreading out too thin, and their intensity defeats itself. They need to return to the old-fashioned ways of shaping public life and opinion. Private character and public influence are both promoted by a vigorous home life. If everybody who feels a concern for the state of society would earnestly turn his attention to making one home happier, holier and more helpful, results would be attained which are possible in no other way. The oldest of human institutions, the home, still remains the most powerful. To establish the home in its most perfect form is to rear the mightiest citadel of patriotism and piety.

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The billboards of New York last winter bore flaming placards of a play, "The Never-Homes." Many persons commented upon it as an apt description of the life of many modern city dwellers. One successful New York physician declared recently that, despite his large practice, he could not call at the homes of more than six of the families he knew in the city, on a given evening, with any reasonable expectation of finding them at home. The New Yorker of today goes out to dine, goes out to play, and goes out for social intercourse. All of which means, when bluntly put, that some sections of society are abandoning the home—forsaking the deepest and sweetest spring of life, of happiness, of culture and of social service.

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Christian homes are more useful than Christian rescue missions. It is better to build fences than to repair wrecks.

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The flavor of home life is surely sweetest when it is permeated with religion. At the family altar spirit blends with spirit. A common faith is the strongest of all home ties. The family that are one in Christ come nearest to realizing the highest happiness ever vouchsafed to mortals. There can be no adequate substitute—not even the Sunday school or the church—for religion in the home. That is the influence which strikes deepest into the characters of children and fits them for the responsibilities of citizenship. When mother and father share with the boys and girls the great verities of the spirit, and when the spaciousness and refinement and love of Christ dominate the table talk, the family pleasures and reading and the daily chores, then the most that is possible for parents to do for children has been done for their training and happiness.

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Many young women are enamored of vague ideas of "a career" who ought to settle down to that largest and most useful work in the world, the making of a Christian home.

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Both state and church are better served by the making of homes than by the making of speeches.

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Some homes do not know how to play. There are never any games around the evening lamp. The science of fun-making is as unknown as the black arts of ancient Mesopotamia. Every normal home needs play as well as study and work and intelligent social conversation. The typewriter recently made me say "funatics" for "fanatics." The word thus accidentally coined is a good one. Would that every home might have its "funatic" or tireless promoter of good times.

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Everybody rejoices that the moving picture theaters and the dance halls are being regulated. Far more important than this, however, is the task of creating attractive, wholesome homes, given to hospitality, skilled in devising pleasures for the young and filled with the atmosphere of modest refinement and sincere religion.

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The arch-enemy of all the enemies of society is the happy, hospitable home.

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Any alert public school teacher will admit that the school is either in competition or cooperation with the pupil's home. When the latter is not the abode of correct speech, good taste and large outlook, it can undo all the efforts of the school teacher. For the essential and abiding part of every person's education is received in the home.

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The only theological seminary ever attended by the world's greatest Teacher of religion was a Nazareth carpenter's home.

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A worthy and adequate ambition for any young person is the purpose to make a home. The courageous and independent young man or woman does not care to have a home just like a neighbor's; he knows that great lives and complete happiness can abide in the smallest of cottages, with the simplest equipment. Indeed, a real social service will be done by the lovers who dare get married while young on a small income, and who establish homes of the utmost simplicity, which is always consistent with genuine refinement and hospitality. The nation has few greater needs than for patriotism and religion thus expressed in homes that dare to be very plain, while still holding fast to good taste and gentility.

NEW BOOKS

The Unity of Protestantism

WHAT MUST THE CHURCH DO TO BE SAVED? by P. Marion Simms. Dr. Simms is evidently impressed, as thousands of other earnest Christian workers are, with the demoralization and waste caused by the existing divisions of Christendom. He discerns in its present condition certain tendencies inherited from the past, whose continuance can only mean increasing loss of power for the church. In fact, the title of his book suggests even a more serious alarm on his part. The dissensions of Protestantism and the more or less belligerent attitude of each of its many segments towards all the others are surely driving the church to the very brink of disaster. He therefore repeats more emphatically the word of warning often sounded before against the persistence of Protestantism in its divided condition. He calls for a definite movement towards a more effective cooperation and reunion. Only with the achievement of such reunion can the church attain an ideal efficiency. He realizes all the difficulties in the way of reunion, but he is not appalled either by their multitude or by their seriousness. The reader may not always agree with the author's theological views, but he must certainly be impressed by the array of facts placed before him. Dr. Simms's message is not a new one, but none the less is it urgent. [Fleming H. Revell Company, New York. $1.50 net.] A. C. ZENOS.

The Barrows Lectures

SOCIAL PROGRAMMES IN THE WEST, by Charles R. Henderson of the University of Chicago. The Barrows lectures are delivered first in the Far East as a message from the Christian West; then they are delivered here. Such a course as that of Dr. Henderson is needed here, not for the new facts it may present so much as for the marshaling of facts to which we have become so accustomed separately that we do not realize them in the aggregate. We are so much impressed in all our reading and writing with the evils which are to be combated that we do not see what strides have been and are now being taken toward the cure. Professor Henderson made no pretense before his Indian audiences that we have solved our problems, but he must have impressed them with the many genuine and helpful movements which are under way. He describes all of these as "modern revelations of Christ's spirit in works of love, kindness and justice; what he is doing through men for the infant, the sick, the insane, the poor, the criminal, the toiling and ill-paid wage earner." He speaks as a Christian, and his book strengthens the thesis that Christendom is the final evidence for Christ as a social redeemer. The mechanical work is so poorly done that we wish Dr. Henderson's excellent lectures might have a better dress. [University of Chicago Press. $1.25 net.]

CLELAND B. MCAFEE.

Some Psychological Studies

PERSONALITY, by F. B. Jevons. What can seem more certain to anyone than his existence as a person? For most of us the "Cogito ergo sum" of Descartes is convincing. But Professor Jevons shows in his book that personality is a most elusive thing. Science does not presuppose it, nor need psychology do so. The latter may confine itself to states of consciousness, ignoring a personality to which they may be supposed to belong. As a matter of fact, some psychologists do deny it, maintaining that states of consciousness themselves constitute what is called personality, and that it is a mistake to suppose that a thought necessitates a thinker or a state of consciousness a person. The falsity of this position Professor Jevons seeks to show, and considers especially the theories of Hume, James and Bergson, which have much in common. The reasoning throughout the book is close but clear, and offers something worth while to the seeker for intellectual stimulus. [G. P. Putnam's Sons, New York. $1 net.

AMERICAN PATRIOTISM, by Hugo Muensterberg. The first of these nine essays from the pen of the greatest living American psychologist deals with a trait which the author considers more highly developed in America than in any other modern country, and more associated with blind prejudice than in any other—at least any other European nation. He urges the American reader, then, while retaining the fine fire of his patriotism, to temper it with that spirit of admiration for other countries which they are fully able to evoke in the mind of the fair observer. The other essays deal with various aspects of American life and with current thought in Germany as well. Like other men of fame, Professor Muensterberg has suffered greatly at the hands of the German press, and in "The Case of the Reporter" he criticises the situation—not blaming any one class of those involved, however—very trenchantly. [Moffat, Yard and Company, New York. $1.50 net.

THE PSYCHOLOGY OF REVOLUTION, by Gustave Le Bon. The present work—translated by Bernard Miall—is an application of the principles gradually worked out by the author in his "Psychology of the Crowd," and an elucidation of principles actuating the conduct of revolution—with a special study of the French revolution. In regard to human nature in the mass M. Le Bon is a pessimistic fatalist, and it is precisely in his deductions from that point that many psychologists will cease to agree with him. For amid all his parade of up-to-date psychology he still speaks of human nature as if it were a fixity which could not be changed by the machinations of man. However, it is but fair to pay tribute to the exceptional analytical ability which the author has brought to bear upon the actual situations which he surveys with scientific thoroughness. [G. P. Putnam's Sons, New York. $2.50 net.

Marriage and Race Culture

PROBLEMS OF THE SEXES, by Jean Finot. There is a difference between the discussion of sex and the discussion of the sexes. This translation by Mary Safford of the work of a modern French writer of scientific culture and an idealistic bent deals with the question of sex only incidentally and simply to make clear his remarks on the relations of the sexes. For his book is in reality a justification in the light of history and of physiology of an ever greater participation by women in the affairs of life. He regards the institution of marriage as the result of an age-long evolution, and one which cannot be set aside; he looks forward to its gradual improvement and assumption of changing external forms, but correlates these with an ever increasing spiritualization of the function. On the moot question of divorce he takes up a more radical position, and predicts that some day it will be obtainable whenever it is the clearly expressed wish of both parties to a marriage. [G. P. Putnam's Sons, New York. $2 net.

MARRIAGE AND THE SEX PROBLEM, by Dr. F. W. Foerster; translated by Meyrick Booth. In Europe this work has received careful attention on the part of ethical leaders as well as Christian thinkers. Its message is a vigorous protest against the looser teachings recently put forth by certain would-be reformers, notably the famous Swedish author, Ellen Key. Dr. Foester began his studies on this subject with a bias somewhat anti-Christian, but the deeper he went into it the more thoroughly he became convinced that the Christian teaching about it lies at the foundation of both social and individual welfare. He believes in the exclusive validity of monogamous marriage, in the prohibition of all divorce, in the wrongfulness of the artificial restriction of the family and in the cultivation of love as the sole basis of true happiness in marriage. The view as a whole is undoubtedly sound. [Frederick A. Stokes Company, New York.

OUTLINES OF EVOLUTIONARY BIOLOGY, by Arthur Dendy. As a sound and inviting approach to the larger problems of biology this is the most satisfactory work that has come to our notice. In discussing the factors of organic evolution the author presents the opinions of classical investigators, and upon the foundation thus laid explains some challenging ideas of his own, which although inadequately appreciated at present in Great Britain (the author is the professor of zoology in the University of London), he thinks will be popularly accepted in the future. In the main these ideas are in opposition to the theory of natural selection. Professor Dendy's attitude toward the modern doctrine of the noninheritance of acquired characters is that of a conservative, open-minded eugenist. He thinks it "highly probable" that this doctrine is erroneous. [D. Appleton and Company, New York. $3.50 net.

MARRIAGE AND GENETICS, by Charles A. L. Reed. This book is from the pen of a surgeon—a former president of the American Medical Association—and will appeal to the student of eugenics. One chapter is given to the social diseases and the social purity movement; another deals with eugenic medical examination. [Galton Press, Cincinnati. Sold by subscription; $1.

THE THREE GIFTS OF LIFE: A Girl's Responsibility for Race Progress, by Nellie M. Smith. A biological argument for sex hygiene, written in simple language, which ought to be very helpful to the modern young woman. [Dodd, Mead and Company, New York. 50 cents net.

Matters of Public Interest

THE JUDICIARY AND THE PEOPLE, by Frederick N. Judson, comprises addresses lately delivered in the Storrs lecture series at the Yale Law School. The author, a St. Louis lawyer of national reputation, investigates the causes which have led people to lose confidence in the courts, and suggests conservative remedies. The relation of the judiciary to the people in a self-governing country is a matter of grave importance to all patriotic citizens, and Mr. Judson notes that the popular distrust of our legal machinery has been voiced by our two ex-presidents, though from radically different points of view. There is a chapter on the recall of judges and decisions, and in this connection the appointment or selection of judges to hold office during good behavior is urged with the power of removal reserved to the legislative body after due hearing. This latter remedy, says the author, should be freely enforced wherever there is mental unfitness or physical incapacity; and where there is no moral dereliction retirement pensions should be provided. [Yale University Press, New Haven. $1.35 net.

BUSINESS ORGANIZATION AND COMBINATION, by Lewis H. Haney. Professor Haney, who has the chair of economics in the University of Texas, undertakes an analysis of the evolution and nature of business organization in the United States, and a tentative solution of corporation and trust problems. He has borne in mind the business man and the general reader as well as the college and university student for whom primarily he writes. Legal and economic aspects of commercial enterprise are considered and illustrated with a mass of up-to-date data. Professor Haney says he wants to make the corporation "a more desirable citizen than it now is." He also suggests that a new form of organization is needed in America—a limited-liability association which will occupy the gap between the partnership and the corporation. [Macmillan Company, New York. $2 net.

CERTAINTY AND JUSTICE, by Frederic R. Coudert, is a volume of thoughtful legal essays by a well-known authority on constitutional and international law. Mr. Coudert discusses the problem which confronts conscientious judges who would find a middle way between precedent on the one hand and progress on the other—"precedent" corresponding to certainty and "progress" standing for justice. Very many important legal decisions disclose a conflict between the rigidity of past interpretations and the flexibility needed to meet the changing social and political standards of a progressive age. The author does not believe that law should become stereotyped, but should be made to meet social changes and economic transformations. In presenting his thesis he is always clear and logical. [D. Appleton and Company, New York. $1.50 net.

The Publisher, by Robert Sterling Yard. It is always a pleasure to read a book written by a man who knows just what he is talking about and who knows how to talk—or write. Mr. Yard has been a publisher, a member of a prominent book-producing firm, and he is now an editor, having recently taken editorial charge of The Century Magazine. He deals with publishing both as a business and as a profession, and while he does not reveal as many trade secrets as the non-elect might expect, yet he does tell a good deal about the process of book selection, making and marketing. People who say the book publishing business is on the decline are prevaricators, says Mr. Yard. But though it is not declining he finds it changing and always interesting. [Houghton Mifflin Company, Boston. $1 net.

The Influence of Monarchs, by Frederick A. Woods. The science of historiometry has not only been named by Dr. Woods, but has been developed largely by him. The latest volume of investigations into the lives of sovereigns and the countries they ruled brings to light a number of interesting comparisons between the intellectual strength of a ruler and the progress of a nation. The author's measure of the relation of each ruler to his kingdom presents history from a new angle. [Macmillan Company, New York. $2 net.

Two Books for Baptists

Evangelistic Sermons, by B. H. Carroll. President Carroll of the Southwestern Baptist Theological Seminary at Fort Worth, Texas, has an enthusiastic friend in Dr. J. B. Cranfill, who compiles these sermons. Dr. Cranfill gives his hero a considerable task to live up to his introduction. He says, "It is my deep conviction that Dr. Carroll has no peer in the Baptist world." After this introduction there appear ten vivid sermons of evangelistic purpose, and one extended study of the nature and person of our Lord. Dr. Carroll is very much a Baptist, and a number of his references to Baptist principles show that he does not tend to read his message in quite such wide terms as many have become accustomed to use. Baptists and Their Doctrines, by the same author and compiler, is a volume of sermons and conference addresses primarily designed for use among Baptists. The author is well versed in the history of his denomination. He represents, however, that wing of the denomination which stands for the most exclusive sectarian view of Baptist doctrine and polity. He has not learned, as Baptists of all lands have learned in large numbers, that it is not enough to know the words of the New Testament, but that one must understand those words in the light of the history with which they are associated. Nevertheless the volume is a clear expression of the beliefs of a large section of the Baptist fraternity. [Fleming H. Revell Company, New York. Each $1 net.

New Testament Studies

The Text and Canon of the New Testament, by Alexander Souter. This small volume published in the "Studies of Theology" series, cannot and does not aim to supersede Dr. Caspar Rene Gregory's thorough work under the same title issued a short while ago in the "International Theological Library." Professor Souter pleads a place for his book among the more compendious theological works, and for such a volume there certainly is a place. The progress constantly being made in the study of the canon and text necessitates the restatement of results from time to time. The author's experience in the teaching of these subjects in Mansfield College, Oxford, has enabled him to keep abreast of the progress of discussion and research. [Charles Scribner's Sons, New York. 75 cents net.

The Life and Teaching of Jesus, by Charles Foster Kent. In the "Historical Bible" series Professor Kent places his experience as a teacher of Biblical literature at the service of the public at large. The series is to consist of six volumes, four devoted to the Old Testament and two to the New. The latest of these has for its subject the life and teaching of Christ. Professor Kent's method requires the rearrangement of the accounts of the gospel, together with such minor passages in other writings of the New Testament as bear on the life of Jesus both before and after the resurrection. This arrangement aims to place the Biblical text in chronological order. In addition Professor Kent appends explanatory dissertations containing historical sidelights made available by modern study and research. The volume is meant to supersede the ordinary harmonies of the gospel and to serve as an adequate basis for the study of the life of Christ. [Charles Scribner's Sons, New York. $1 net.

Theology

The Reasonableness of the Religion of Jesus, by William Stephen Rainsford. Dr. Rainsford seeks to go back of all later interpretation and to rest upon the earliest teachings of Jesus. It is difficult to see how he saves himself from sheer Unitarianism, of which he is evidently not particularly afraid. The thesis of the lectures is that all religion must grow. Dr Rainsford indicates that that growth is not simply from half light to fuller light, but from error to truth, while at the same time much that we count error is not so, but is partial truth. We cannot help feeling that, fine as Dr. Rainsford's spirit always is, he hardly does justice to the historical faith, and certainly in the chapter on the supernatural he does not justify his position. Even with this criticism, however, we commend the book to thoughtful men. It does not say much that is new, and it is regrettable that university students should not have more positive teaching, but it does carry a message that needs to be heeded. [George H. Doran Company, New York. $1.25 net.

Jesus the Christ: Historical or Mythical? by Thomas James Thorburn. Dr. Thorburn takes up the denial of the historicity of Jesus recently put forth by Professor A. Drews, J. M. Robertson and Professor W. B. Smith. In Germany the controversy regarding the historicity of Jesus has been in progress for several years and the literature produced in its course is threatening to assume the proportions of a considerable library. In England and on this side of the Atlantic the question is still a comparatively new one. It may be expected to challenge larger and larger attention in the years to come, and Dr. Thorburn's volume is of a nature to give direction to the discussion and measurably to determine its results. The author takes up the reasonings of the mythical theory and examines them with great patience, moderation and seriousness. At the same time his conclusions are clearly and firmly given in diametrical opposition to the mythical theory. [Charles Scribner's Sons, New York.

The Message of the Disciples of Christ for the Union of the Church, by Peter Ainslie is a series of lectures delivered before the Yale Divinity School, the object being to explain the original intention of the founder of the communion known as the Disciples of Christ. Much misunderstanding has arisen as to Alexander Campbell's doctrinal teachings because his implacable opposition to all creeds left his followers to define the tenets of the new communion in their own way. Mr. Ainslie seeks to bring into view the original type of thought as put forth by Campbell and his associates. Although, instead of working out the union of Christendom, the Campbell gospel has only resulted in the addition of another denomination, there is no doubt that the Disciples have inspired the Christian church and helped it in many ways, and this volume will bring many to the true knowledge of their services. [Fleming H. Revell Company, New York. $1.

The Open Secret, by James Thompson Bixby. The one supreme lesson which the author aims to enforce in this well-written volume is that the dominant realities are beneath the surface of things in the world. Behind the material organism is the life that organizes, behind the body politic the moral and spiritual aspirations of citizens, behind the whole universe an indwelling eternal reason. It is certainly a world-view which needs to be brought periodically to the attention of thinkers. Dr. Bixby reiterates it with an amplitude of illustration quite adequate to produce conviction. [American Unitarian Association, Boston. $1.25.

What Is the Truth About Jesus Christ? by Frederich Loofs. The author of this little volume is one of the best known professors of church history in Germany. He has treated his topic in a comprehensive way, grouping together the questions just now being discussed in the field of Christology. The first of these questions is whether Jesus was a real man or only a mythical deity, and in his answer Professor Loofs refutes the views of such men as W. B. Smith, A. Drews and P. Jensen. The ancient Christology he likewise declares untenable. Unfortunately he offers no substitute for this. Perhaps the time for a clear-cut solution of the problem has not arrived. Nevertheless since a working theory is absolutely necessary upon such an important point, the author will fail to satisfy the Christian mind. [Charles Scribner's Sons, New York. $1.25.

Getting Together, edited by James Morris Whiton. This volume of "essays by friends in council," prepared under the supervision of a distinguished member of the staff of The Outlook, has been frankly written to show how much the new thology of the present age differs from the old; but in the opinion of The Continent it demonstrates rather that the new theology finds itself unable to dispense with the regulative ideals which have dominated Christian thinking from the time of the reformation at least. There is vast variety of expression within the cover of the book, but even the most extreme of its contributors rest back on fundamental spiritual ideals that no man who has felt the mastery of God can repudiate. [Sturgis and Walton, New York. $1.50 net.

Redemption and the New Birth, by T. T. Martin. This volume is in some sense complementary to the same writer's "God's Way with Men," noted in these columns last winter. It contains the same intense loyalty to the very letter of Scripture and the same assurance of the cross of Christ as the only way of salvation. This book is more polemic, dealing with several familiar recent volumes with unsparing hand. [Fleming H. Revell Company, New York. $1 net.

Popular Science

Science from an Easy Chair, by Sir Ray Lankester. A delightful series of short papers by a scientist of established reputation, who discusses in a popular and charming style many interesting scientific subjects, such as glaciers, elephants, pigmy races of men, the strange history of the tadpoles of the sea, carriers of disease, etc. These papers read as though they had been written by a man in an easy chair and they can certainly be read by a man in that comfortable position. [Henry Holt and Company, New York. $2 net.

The Age of the Earth, by Arthur Holmes, is one of the latest issues in Harper's Library of Living Thought. It is an exceedingly well-written discussion of the length of time that has elapsed since the coming together of the elements to form our earth. The book reads like a fairy tale in its interesting attempts to decipher this fascinating riddle. [Harper and Brothers, New York. 75 cents net.

Books Received

New Minted Gold: An Arrangement of the Book of Proverbs, by Edgar L. Moon. Jennings and Graham, Cincinnati.

The Sail Which Hath Passed and Other Poems, by George Klingle. Sherman, French and Company, Boston. $1 net.

The Book of the Camp Fire Girls. Third revised edition. George H. Doran Company, New York. 25 cents net.

Overtones: A Book of Verse, by Jessie Wiseman Gibbs. Sherman, French and Company, Boston. $1.25 net.

The Way Out: A Second Book of Verse, by Edna Parthenia Halloran. Richard G. Badger, Boston.

The Garden of Unrest, by George W. Harrington. Sherman, French and Company, Boston. $1.

Leaves from Virginia's Journal, by Virginia Corry. Richard G. Badger, Boston.

Festival Shrines, by Will Scranton Woodhull. Jennings and Graham, Cincinnati.

The Upper Trail, by James Robert Gettys. Jennings and Graham, Cincinnati.

Who Is My Neighbor? by J. L. Blanchard. Richard G. Badger, Boston. $1 net.

My Church, by Rev. Louis G. Hoeck. Nunc Licet Press, Minneapolis.

The Open Hearth

Young Man, Do Not Fear!

I am a minister's wife and read with interest the article by a minister's daughter. My sympathy is with her, especially in the matter of delayed salaries. A minister should be paid according to the ability of the people he serves. He should be paid promptly—quarterly, or monthly, which is better. But whatever salary is agreed upon it should be paid promptly and the pastor should not have to ask for it. With this serious fault eliminated, I think the pastor's family is as comfortable as the majority of people. So long as we live in houses made with hands, there will be some discomforts in all callings.

After long service in the pastorate our most pleasant memories are of the kindness of our people. Were strangers entertained in the manse, delicacies were slipped into the kitchen. If a church supper was given, however willing the pastor's wife was to serve, she was unanimously put on the receiving committee and only required to shake hands and be agreeable. If sickness or trials came to the pastor's family every one was sympathetic and kind. Many other things might be mentioned. "The dead line at 50" has been moved on to 70, and the young man and his wife need not fear to enter upon the highest and best of callings.

MRS. M.

[The writer of the foregoing letter is the wife of a minister who retired from regular work in his 70th year, and now at 80 is still in demand as a pulpit supply.—EDITOR.]

Opportunities for Presbyterians

[The writer of the following letter, a well-known layman, offers a practical suggestion that has had some demonstration from time to time in the classified "want" advertising department of The Continent. He would have The Continent a medium for bringing Presbyterians into touch with improved living conditions.]

In all our large cities are those (not of the slums but in our good families) who for reasons of health or unsatisfactory business or for their children's sake, would like to go back to the country or to a small country town. There seems to them no opportunity on account of their limitations, but there may be many opportunities if they but knew of them. In many villages there are opportunities of unusual promise to Christian tradesmen, workers in various callings or in orchard, garden or farm.

It is said that the statesmanship of this generation will be shown in getting able and talented people back to the country, so that their strength of mind and muscle can be made productive instead of "consumptive." It is certainly true that there is need of getting into our country churches and homes some of the strength and uplift our city churches have been blessed with. If not the church, what agency is to develop in our country people the sterling qualities of our forefathers whose religious character has to this time bulwarked the moral and spiritual life of this nation?

There may be many country communities looking for people of fidelity whose help will enable them to make a success of some orchard or dairy or garden or farming proposition. And they can give to families a far better living than the city affords. Some town may need a particular tradesman and want a Christian. Some friend of either may know of such opportunities without himself having them. The bond between city and country churches could thus be strengthened and brotherly kindness such as our Lord admires extended.

J. A. P.

Train Matrons Proposed

I urge that a consecrated woman be placed on every through train and on all trains entering our great cities to protect girls when traveling and also make it easier for mothers and sisters.

The Travelers' Aid reports assisting a young girl in New York just off an incoming train and on her way to the street all alone to look for a family named Smith! But for the Travelers' Aid another girl might have been added to the sum of the awful tragedies which overtake so many girls and young women traveling alone, some fifteen hundred of whom are said to have disappeared from through trains between New York and Chicago in 1912.

I wish to arouse public opinion to demand that all through trains and all trains entering our great centers from any distance be supplied with train matrons—Protestant, Catholic or Jewish—women of the highest type who will have a double duty: First, to look after women generally, and second, to become acquainted with and to help in every way all young women and girls traveling alone.

Why is it that our railways have neglected giving special care in this way to the hundreds of millions of women travelers, the very class who most need the help of one of their own sex? How many thousands of car sick women there are who would be thankful for the timely assistance of women such as I have described? How is it that railways have failed to realize that trains with such women would attract travel and in large measure offset the additional expense? Thousands of women and girls would travel more often than they now do if their parents knew that they would be under the protection of women of high character.

These women, train matrons for lack of a better title, should have some first aid training, they should be of cheerful demeanor, alert and ever on the watch for the wolves of both sexes who prey on ignorant girls and women. The railways would of course furnish transportation and salaries, but the latter would not be the principal consideration which would attract this type of women, who would not in any sense be servants nor of the type who would look for tips. They would be supplied with leaflets on the dangers of our cities to young women. General Booth of London has expressed personal interest in the plan and his organization here is one of those which could furnish women of the right type.

One railroad now employs negresses, on its Pullman cars only.

J. W. HAMILTON.

Ways of Working

Plans for Home Mission Week

Immigration problems can be brought forcibly to the attention of church societies by appointing committees to make personal investigation of housing conditions and manner of living of those who have only recently called themselves Americans. A report of the number of languages spoken by the public school children may bring startling facts. Talks with teachers about the relative scholastic standing of foreign born and native born children may provide food for comment. A plan similar to this was used by a young people's missionary society of Central church, St. Paul, Minn., a year or two ago. Workers among the people studied were also invited to talk to the society. That they were not gifted speakers, but told only of their efforts, appealed to the members.

Women Help Prayer Meeting

The ladies' Sunday school class of Canton, Ill., took charge of one of the midweek prayer meetings recently. Four members of the class were appointed as a reception committee to stand at the door and welcome all who came. All members of the class had invited their friends to make a special effort to be present. One of the women presided and several members of the class took part in the program. Two special musical numbers were also furnished. There was a brief word by the pastor and by the superintendent of Sunday school. After the program light refreshments were served. The social hour developed and strengthened acquaintances in the church. The meeting helped all who attended and did most good to those who took part in the preparations.

There are eighty-four ordained ministers and seventy-eight assistants working among Presbyterian Indian churches.

The Borderland of Heaven

Almighty God has given the world the season of autumn as the borderland between summer and winter. This season has a glory all its own, the beauty of the yellow and crimson leaf and the brilliance of the autumnal sky.

The same good God has made old age to be the borderland between earth and heaven. He has designed it for rest and meditation and for the mellowing of the soul. He has made "the hoary head a crown of glory."

Why should the greed of men and women in the harvest season of life be permitted to rob the aged of their right to a peaceful sojourn in the borderland of heaven? How can they enjoy the borderland of heaven upon a pittance that barely keeps them alive? Do you want to give the veterans of the church a well earned rest in the borderland of heaven?

Send your contribution through your pastor or write direct to

Ministerial Relief and Sustentation
Of the Presbyterian Church in the U. S. A.
WILLIAM HIRAM FOULKES, General Secretary
W. W. HEBERTON, Treas.
JOHN R. SUTHERLAND, Associate Secretary
WILLIAM SYLVESTER HOLT, Associate Secretary
507 Witherspoon Building - Philadelphia, Pa.

IN THE FIELD OF CHRISTIAN EFFORT

HAS $50,000 FOR HOME FOR GIRLS

Los Angeles Presbyterian Makes Large Gift—Commission Protects Donors to Charities — Dr. Shaw's Work Grows.

LOS ANGELES—The Florence Crittenden Home of Los Angeles has received a gift of $50,000, the largest in the history of the institution, from O. T. Johnson, a member of Immanuel church. The money will be used to erect a new building with modern equipment for rescue, maternity, industrial and child welfare work. A committee consisting of Mrs. Frank Stoddard, president of the board of managers, with M. H. Hellman, John S. Mitchell and H. M. Hurd, will choose a site. The annual report for the current year shows that ninety-five girls and eighty-eight children were cared for. It is planned to add a day nursery when the new building is complete.

Spanish King to Found Museum—Public announcement has been made that King Alfonso of Spain is interesting himself in the restoration and preservation of the missions of California. The plan contemplates the establishment of museums in connection with the missions for the exhibition of Spanish art in charge of Spanish priests.

Investigate Charity Accounts—A meeting of the Municipal Charities Commission was held recently in the office of the head of the commission, Dr. Milbank Johnson, to form constructive plans for social betterment. According to the rules of the commission every charitable organization in the city must present its books before receiving indorsement. Many organizations have come forward voluntarily with the record of receipts and expenditures, and others are being looked into by the commission.

A portion of the banqueters when Kansas Synod recently met at Emporia College. At the speaker's table: President Culbertson directly under the "O" of "Emporia"; from left to right, Alonzo Wilson, Winfield; A. A. Hyde, Wichita; Dr. William Foulkes, Kansas City; Dr. W. S. Marquis, Rock Island, Ill.; Dr. W. H. Foulkes, Philadelphia; President Culbertson, Emporia; Oliver R. Williamson, Chicago; William Allen White, Emporia; Dr. J. E. Clarke, Nashville; and Mrs. D. H. Stewart, wife of the moderator of Kansas Synod. At this meeting two men each gave a 320-acre farm toward the building and endowment fund of the college. Other pledges brought the total to $23,000.

Work Grows Under Dr. Shaw—The first month of Dr. John Balcom Shaw's pastorate in Immanuel church closed with a communion service at which 150 members were received. Other evidences of activity are seen in the increased attendance upon the midweek prayer meeting, which has passed the 500 mark, and the organization of an adult Bible class under the leadership of the pastor.

THE MOUNTAINS AND BEYOND

Idaho—The brotherhood of Boise First church resumed its meeting with a strong address by ex-Governor John T. Morrison on "Service." The pastor is encouraged by the fact that the prayer meeting attendance the past few months has broken all previous records.

Montana—A manse has recently been built at Terry.—A church has grown out of the Sunday school work at Savoy.—A church has recently been organized by Rev. T. M. Patterson, Jr., at Bear Creek, Mont. This is the outgrowth of a Sunday school organized in 1906.—Although there are only seventeen Presbyterians in Pineville, Mont., they joined with other Protestants in asking for a church organization. The pastor at large, Rev. Alexander Pringle, obtained contributions and a church will soon be built.

Colorado—The congregation at Arapahoe church is building a home for the minister, Rev. H. H. Gane. It will be occupied in October.—The new church at Holly was recently dedicated, the pastor, Rev. W. K. Wright, being assisted by neighboring ministers. It was completed with practically no debt.—Rev. Otis G. Dale, pastor at La Junta, who spent a leave of absence in Rock Island, Ill., has resigned and will seek in Arizona a climate more favorable for his wife's health.

Wyoming—Rev. James A. Slack has just completed his third year at Powell. During that time he has seen his membership increase from twenty-six to 142 and other portions of the work in like manner. A church that seats 350 persons and a comfortable manse have been built.—By enlisting the aid of President Wilson the grant of land to the Presbyterian Indian mission at Arapahoe has been ratified and work has commenced on the buildings. Rev. Edwin E. Preston has charge of the mission and in spite of much determined opposition from some quarters progress is being made. Being located back in the mountains and off the beaten track this mission needs some eastern friends to "discover" it, says Mr. Preston.

NEWS OF VARIOUS DENOMINATIONS

Lutheran—Rev. Heinrich Wunder, pastor of St. Paul's Lutheran church, Chicago, recently celebrated the completion of sixty-two years in that church. From the pastorate of a small congregation of poor people, the sole representatives of Lutheranism in a Western town, Pastor Wunder has seen the denomination grow until he is the Lutheran patriarch in a city which is said by members of that denomination to be the Lutheran metropolis of the world.

United Presbyterian—A plan for intensive denominational cultivation has been proposed by the missionary and efficiency committee of the United Presbyterian Church which met recently at Pittsburg. This plan contemplates a selection of a team of two speakers for every ten congregations in the church and the holding of conferences on Saturday evening and with addresses on Sunday. An exchange of pulpits for all pastors on Feb. 15 is one of the features of this report, which was submitted by the subcommittee on education. George Innes is chairman.

Baptist—Many Presbyterians would approve of such action by Presbytery as that taken by the Philadelphia Baptist Association creating a commission to promote efficiency among the churches of the city and vicinity by "coordination and centralized direction." It was felt that the large churches lived too much for themselves, zealous for their own growth, and gave too little help to the weak churches.

Will Enlist Temperance Army

It is hoped that at least 1,000,000 children throughout the United States will on Nov. 9 sign the total abstinence pledge which Abraham Lincoln kept during his lifetime. The Anti-Saloon League from its headquarters at Westerville, Ohio, is sending out large quantities of pledges to be used in Sunday schools and young people's societies.

Rev. George G. Mahy, secretary of General Assembly's committee on evangelism, has taken great interest in Carroll College and when he was attending the synod at Waukesha, Wis., he was presented by Dr. W. O. Carrier, president, with the degree of doctor of divinity.

PLAN CAMPAIGN FOR ALL CHURCHES

Mass Meeting and Reception for All Officers Will Begin Movement—Dr. Stone to Speak at Banquet—Synod Honors Dr. Ludlow.

CLEVELAND—Beginning Sunday, Nov. 9, the Presbyterian churches of this city will inaugurate a forward movement, holding the evening of that day a union service in Calvary church. The following Tuesday evening in the Chamber of Commerce the church extension committee will give a reception to all the church officials, in number fully 700. The speaker will be Wilton Merle-Smith, D. D., pastor of Central church of New York City and formerly assistant pastor in Old Stone church. Thursday evening the annual banquet of the Presbyterian Union will be held in Hotel Statler, Moderator John Timothy Stone of Chicago being the principal speaker.

Dr. Ludlow Fifth Cleveland Moderator—At the recent meeting of synod Arthur C. Ludlow, D. D., pastor of Miles Park church, was elected moderator, this being the fifth time that the honor has come to Cleveland Presbytery since the foundation of the present synod.

Wooster Memorial to Mr. Severance — Many local Presbyterians would have been glad to attend the Severance memorial in Westminster church of Wooster had the time not been Sunday. President Holden, Dr. O. A. Hills, Dr. Chalmers Martin, David Roderick and Professor H. C. Grumbine took part.—At the recent meeting of synod Sheldon Parks, a member of East Cleveland church, was elected a trustee of Wooster.

Various Recent Events—Rev. Peter E. Monnet, pastor of Beckwith Memorial Italian church, has resumed his Sunday afternoon French service, which has been conducted for a number of years in Second church at 4 o'clock. —The Chinese Sunday school, which is held in Old Stone church during the winter months, has also resumed its work. —At the close of Dr. R. R. Bigger's fourth year in Westminster church that congregation finds itself greatly strengthened, provision having been made for the debt of $12,500, while the Sunday school has increased to a 900 enrollment.—Rev. Adam C. Thompson and his people of Lorain church recently rejoiced over the burning of a mortgage.

Cleveland's Gifts to Charity Increase

After five months' work on the part of the federation of charity and philanthropy of Cleveland, Ohio, the number of individual givers to the half hundred social organizations in the federation have increased from 6,000 to 8,000. Money for all organizations of a charitable nature is collected through one agency. An effort is also being made to establish a central purchasing bureau for the various philanthropies.

Young Women from Many Colleges

The National Board Training School of the Young Women's Christian Association in New York City opened with forty-five students, representing three universities and seventeen colleges. Three of these students came from the extreme South and four from the Pacific coast. Dr. Henry Sloane Coffin of Madison Avenue church delivered the opening address.

LEARN WAYS OF SUNDAY SCHOOL WORK

Conferences Attract Large Majority of Teachers and Officers—Dr. McGaw After Long Service Is Honorably Retired.

PORTLAND, ORE.—There was a total of 656 people registered at various meetings in connection with the special campaign in the interest of Sunday schools the last week in September. The whole month was filled with special exercises leading up to the special conferences. At the luncheon for pastors and superintendents there were present sixty-five persons, including all but four pastors and all but seven Sunday school superintendents. Conferences with workers were held in nineteen churches and attracted 74 per cent of the teachers and officers in the schools concerned. The entire program was under the general direction of Rev. A. M. Williams, district educational superintendent for Idaho, Oregon and Washington. A similar Sunday school week of interdenominational character held in the city a year ago attracted only 109 Presbyterians, which was then thought a good representation. Of twenty-two Presbyterian churches in the city seventeen have definitely adopted the Sunday school standard as the basis for their organization. The blanks for the educational survey of each church covered details of all sorts in connection with enrollment and management of the school and the participation of parents in the religious education of the young.

A Minister Fifty-Five Years—Dr. J. A. P. McGaw, who was honorably retired by presbytery, is 79 years of age and has served fifty-five years in the ministry. He moved to Portland in 1904 after resigning a six-year pastorate at Fort Wayne, Ind. He volunteered his services wherever they might be required by the synodical missionary and during the past nine years has spoken to many of the congregations in Oregon. For more than a year he had charge of the Protestant Indians in a large government school and about 100 of them were received into the churches at Salem. During his ministry he has received 452 people into the church. He served the U. P. Church ten years after leaving seminary and was pastor of Presbyterian churches in Rock Island, Ill., Central, Toledo, Ohio, First, Kansas City Linwood, and Springfield, Ohio, First.

Will Study Civic Righteousness—An open forum for the discussion of applied Christianity and the cultivation of civic righteousness has been started in connection with First church by the pastor, Dr. John H. Boyd.

MINISTER STUDIES LABOR CONDITIONS

DETROIT—At the ministers' meeting Oct. 20 Rev. James D. MacDonald gave an account of his investigation of the big strike at the copper mines in Houghton and Keweenaw counties. It was a very thorough examination into the conflicting claims of the mine owners, the miners and the Western Association of Miners. Such experiences are the best possible refutation of the assertion that ministers are not interested in practical social and industrial questions. The Ministers' Association has appointed a committee to report on the advisability of inviting Rev. Charles Stelzle to hold conferences in Detroit in the near future.—A. M. Bruner of Chicago, national secretary of the Industrial Evangelistic Foundation, has been in Detroit for a few weeks, addressing Y. M. C. A. shop meetings and community extension institutes.

Hope to Find Lost Members—Central church has been conducting a thorough canvàss of the neighborhood of the church. One hundred visitors, under the direction of the session, have visited 11,000 people and have thousands of names of those who claim some church affiliation, and have given the names to churches interested. It is hoped in this way to reclaim lapsed members. Dr. Hugh Jack is pastor.

Chuch Investments Lag—Detroit's manufacturing capital increased from $15,000,000 in 1880 to $210,000,000 in 1913, or fourteen times. Detroit Presbyterianism has increased its church property plus its various endowments to at least six times its valuation in 1880. But the contributions of the Detroit Presbyterian churches since 1880 for congregational expenses have increased from $37,000 to $241,000 or nearly seven times, and the benevolent contributions from less than $14,000 to $72,000, or over five times as much. The seven churches have become nineteen.

W. B.

Synods Hear Encouraging Reports

Per Capita Gifts Are Large—A notable feature of the meeting of California Synod was the placing of San Francisco Theological Seminary under supervision of General Assembly. The change of presbyterial boundaries is agitated both in the north and the south of this immense synod. New populations are accumulating so rapidly in the Sacramento and Imperial valleys that extraordinary home mission effort is required to serve them. The matter is in the hands of a committee. Addresses were made by Dr. John Balcom Shaw on foreign missions, Dr. Oxtoby in behalf of education, Dr. McLean for the Spanish work and President Baer for Occidental College. Dr. Graham Lee told his miracle stories of Korean missions. A wholly new experience for synod occurred when a professor of the state university invited all its members to attend in December the proposed "Clergymen's Week" of agricultural instruction. Entertainment and probably transportation will be provided clergymen, Y. M. C. A. secretaries and theological students. Many statistics encouragingly favorable and stimulatingly unfavorable were produced in committee reports. Synod gives $1.31 a member for foreign missions, which is above the average for the synods, and the self-supporting home mission presbyteries give 73 cents a member, or about twice that required in eastern synods for self-support. The ladies' foreign mission societies reported gifts of $22,935. Los Angeles Presbytery, besides being self-supporting in home missions, leads the synod in foreign mission gifts with $1.68 a member. William S. Young, D. D., of Los Angeles, for twenty-one years stated clerk of synod, was this year unanimously made its moderator.

A. P. Vaughn.

Synod Will Support Missionary—North Dakota Synod met at Langdon and was opened with a sermon by the retiring moderator, Rev. G. W. Barnum, who has just accepted a call to Boise, Idaho. Charles W. Harris, D. D., of Bismarck was elected moderator. Thursday afternoon was spent in a conference on personal and pastoral evengelism. S. B. Roberts, D. D., of Minneapolis led the conference. A new and helpful feature of this meeting of synod was the devotional services led by Dr. Roberts. Rev. Moses Breeze and Doctors William Hiram Foulkes, Jesse C. Bruce, Richard C. Hughes, Calvin H. French, William R. King and Rev. G. G. Mahy addressed synod upon phases of the work with which they are connected.

Miss Abbie Upham, representing the Woman's Board of New York City, and Mrs. J. P. Engstrom of the Board of the Northwest were in attendance at the woman's synodical society and addressed synod.

As a result of a stirring address by Dr. King on Sunday evening Landon church raised nearly $1,000 toward the support of a foreign missionary in China. The next forenoon synod resolved to support a missionary of its own in China. The money to support this missionary is to be raised over and above the usual budget for foreign missions.

Synod overtured General Assembly on the matter of synodical oversight of home mission work. It also took strong ground in the matter of urging stricter enforcement of law against intemperance in the state and nation.

Texas Ready for Union—Synod of Texas met in Waxahachie and elected Rev. R. H. Rogers of San Antonio moderator. The stated clerk, Rev. S. M. Templeton, in office twenty years, and permanent clerk, Rev. R. W. Benge, were each reelected. The interests of Trinity University engaged the attention of synod to a greater extent than usual and much impetus was given to the campaign for $150,000 within the next fifteen months.

At an evening educational popular meeting addresses were made by W. A. Provine, D. D., of Nashville and Rev. J. H. Burma of Dallas. Dr. John R. Sutherland addressed synod in the interest of the relief-sustentation fund, and synod urged that open doors in the churches be extended to the representatives of this fund. The home missions committee reported that three new Bohemian churches have been organized. An interesting Mexican work at San Angelo was also reported. A program for vigorous work on home missions was laid out and a request made to the board for the services of Dr. Warren H. Wilson and Rev. Moses Breeze. Addresses were made by Rev. Robert McLean, Rev. R. Thomsen and by Elder H. C. Glenn of Temple. Mrs. W. B. Preston, president of the synodical woman's missionary society, conducted an interesting popular meeting. Rev. J. T. Molly, for eleven years a missionary at Aguas Calientes, Mexico, made stirring addresses Saturday and Sunday.

A strong resolution offered by Dr. Bishop touching the vigorous war on houses of prostitution in Austin, Dallas and other Texas cities led to an illuminating discussion by Dr. Bishop, Dr. J. Frank Smith and Rev. Glenn L. Sneed.

A resolution offered by J. Frank Smith, D. D., and adopted, expressed gratification at the unanimity of the vote by Presbyterians favoring the union negotiations with the Reformed Church and a strong desire and prayer "for the union of the whole Presbyterian family, east, north, south or west, as speedily as it can be accomplished without hurt to all the interests involved," and a willingness "to sacrifice in order to the attainment of the larger end—a united Presbyterianism, and ultimately a united Protestantism and a united Christendom."

Is Twenty-One Years Old—Synod of Montana celebrated its majority by holding its twenty-first annual meeting at Billings. The opening sermon was preached by J. M. Ross, D. D., of Anaconda. Rev. Newman Hall Burdick, pastor of First church, Helena, was elected moderator.

(Continued on page 1508)

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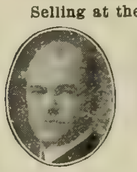

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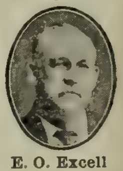

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This resolution was presented by the committee on narrative at General Assembly, Atlanta: "That all pastors and sessions be requested to see to it that our excellent little paper Over Sea and Land be found in every home where there are children, so that early in life they will become interested in mission work."

Over Sea and Land is the only missionary magazine for children of the Presbyterian Church—a monthly devoted to telling the news from the home and foreign fields.

BELIEVES THERE IS LESS PROFANITY

r. Speer Talks at University of Pennsylvania—No Member in Hundred Years Connected with Liquor Traffic.

PHILADELPHIA—Dr. Robert E. Speer, secre-ry of the Foreign Board, in an address before e faculty and students of the University of Penn-·lvania Oct. 19 dwelt upon the prevailing and creasing influence of Jesus Christ in the world's e. He believes that there is less profane use of s name than formerly and asserted that never had e world been so receptive of Christianity as at esent. In the evening he preached in the Taber-ıcle. In the plan to esablish church centers for e students of the university the above church be-mes the center for Presbyterian students.

Bring Offering to Altar—At Harvest Home Day Bethany Temple, Rev. Asa J. Ferry pastor, the ferings were made by the congregation marching the front of the church and depositing the gifts front of the pulpit. The total contributions nounted to more than $5,000, which will be ap-ied to liquidating a mortgage.

Personal Items—Dr. W. Y. Brown, commissioner synod, whose name had been spoken of in con-ction with the moderatorship, was obliged to fore- attendance owing to an accident which resulted a broken collar bone.—Rev. T. Clayton Welles, esbyterial missionary of Philadelphia North, was cently married to Miss Anna Priscilla Lowrie of 'atsontown, Pa.—Miss Gertrude Schultz has been ected field secretary of the Woman's Board of oreign Missions. This board reports its treasury ,000 ahead of this time last year.

Has an Honored Record — Among the speakers the 100th anniversary of the Church of the rethren were Dr. John R. Davies, John Wana-aker, former Governor Pennypacker and Superin-ndent Brumbaugh. During the century of this urch's existence no member, it is said, ever vned, operated or petitioned for a saloon; nor s the church permitted any of its poor to become charge on the community. Its present pastor Rev. D. Webster Kurtz.

Dedicate Church Soon; Big Bible Class—Rich-dson Memorial church, O. G. McDowell, D. D., stor, erected at a cost of $125,000, will dedicated with special services Nov. 2. Bridesburg church, Rev. W. L. Schmalhorst stor, has a men's Bible class which numbers 200. series of six lecture-entertainments has been ranged for their monthly socials.

May Merge Churches — Many Presbyterian urches in the southern part of the city have en consolidated from time to time and it has en proposed recently to unite Mizpah with James vans Memorial church. The latter was formed few years since by the union of Wharton Street d South Broad Street churches.

Laboring Men Help in Social Service—A cam-ign in which men who work in the mills will co-erate with the Christian church in social service orts will be inaugurated Nov. 9. On that day rty pulpits, it is said, will be occupied by leading cial workers of the nation. At one of the meet-gs the foremen, superintendents and heads of partments of the city's largest industries will eet in conference. Dr. Edwin Heyl Delk is ominent in the movement. W. P. White.

ILLY SUNDAY WILL TACKLE PITTSBURG

clined to Forego Battle When Choice Site Was Denied—Four Campaigns for Money Started or in Prospect.

PITTSBURG—The question of Billy Sunday's ming to Pittsburg has finally been settled. When was reported to Mr. Sunday that the Old Cathe-al site could not be obtained he declined to come. ct. 21 a party of business men and preachers ent to Steubenville and prevailed on him to ange his mind. Mr. Sunday finally yielded and e tabernacle, with a capacity of 12,000, will be ilt on the Oakland site, near the Carnegie li-ary. Committees have been selected and plans carry out the campaign inaugurated.

Will Endow Professorship—The Pittsburg Synod the U. P. Church met in the Third U. P. church ct. 19-21. Announcement was made that the 00,000 endowment for Westminster College had en completed and plans were taken to raise a nd of $200,000 to establish professorships on the nglish Bible in four seminaries.

Wants More Endowment—At a meeting of the rectors of Grove City College Oct. 16 steps were ken to increase the present endowment of $100,-0 to $1,000,000. The new president, Dr. Or-ond, says that more professors are needed, also lditional classrooms, a larger library, a new sci-ce hall and a new chapel. The finance com-ittee is composed of some of the leading busi-ss men of Pittsburg.

Campaign Enlists Busy Men—The campaign to ise $300,000 for Western Theological Seminary as started at a luncheon Oct. 24 in Fort Pitt otel. Five teams of ten men each are making quiet canvass of names furnished by pastors of the different churches. The movement is headed by some of the leading business and church men of the city. S. S. Marvin of Philadelphia and manager of the National Biscuit Company, a lifelong friend and benefactor of the seminary, came to Pittsburg to remain during the campaign.

Asks Aid for Ministers—Thirty-eight Presbyterian churches in Pittsburg will be addressed by secretaries and representatives of the Board of Ministerial Relief Nov. 9 and 16, and asked to contribute to the $10,000,000 endowment fund. The Pittsburg campaign is in charge of Dr. Maitland Alexander and Dr. W. L. McEwan.

Conducts Evangelistic Campaign—Rev. C. G. Jordan, who recently resigned the pastorate of the Second church, Wilkinsburg, has begun an evangelistic campaign in New Castle.

P. W. Snyder.

VETERAN PASTOR AND WIFE CELEBRATE

Dr. Walker Married Half Century—Brotherhood Men Are at Work—Recent Occurrences at Cincinnati.

CINCINNATI—Golden wedding echoes reverberated through presbytery when one of the ministerial patriarchs—Dr. J. H. Walker—and wife celebrated the fiftieth anniversary of their marriage at their Clifton home. The veteran is now serving the people at Pleasant Run, where the church people at the last service presented the couple with a purse of gold coin. Most of Dr. Walker's local ministry has been at College Hill. He came here from Chicago.

No Successor to Dr. Goss—Avondale, former pastorate of Charles Frederic Goss, the cleric-author, is still supplied by Dr. Edward Mack of Lane Seminary.

Men of Bible Class Active—Men of Kennedy Heights are aroused to action and new life was infused into the Bible class at a supper addressed by Charles Edgar Wilson, leader of the big brotherhood class at Norwood.—The Norwood class had a recent "get together" dinner which was marked by a splendid turnout and enthusiastic helpful talks.

Layman Conducts Services—Linwood Presbyterians have joined with all the other congregations in union gospel services directed by a Norwood layman, C. E. Bennett.—Dr. Edward Mack has resumed his Bible study classes at the Y. W. C. A.; his last lecture was on "Judges: A Nation's Adolescence." Ren Mulford, Jr.

NEW TEMPERANCE SECRETARIES

The Board of Temperance has secured the services of three additional workers. Rev. Clarence G. Miller, Ph. D., until recently pastor of First church of Fremont, Ohio, takes charge of the Ohio and Indiana district. Robert C. Westenberg, D. D., has been invited to take charge of the Iowa-Nebraska district, and Rev. John E. Fulton is jointly employed by the board and by the Women's Presbyterial Society of Pittsburg to work among foreign-speaking people.

Dr. Westenberg is pastor of First church, Marshalltown, Iowa, and will enter upon his duties as soon as arrangements can be made. Dr. Westenberg has traveled widely in Europe and the Orient and is an expert in the use of a stereopticon. Dr. Miller enters upon his work Nov. 1. He is warmly commended by President Holden of Wooster University and other prominent ministers throughout Ohio and Indiana, where he is widely and favorably known. Mr. Fulton has been pastor of the church at Donora, Pa., for seven years and is no stranger to the people for whom and with whom he is to work. His sympathy with them and deep interest in the temperance cause promise to make him a useful addition to the board's corps of workers.

The board is in receipt of numerous calls to which it is unable to respond. The high grade of the work and the careful business methods commend themselves to a rapidly increasing number of our churches. The demand for literature, programs, pledge cards and other supplies is also increasing rapidly. One of the slogans is "You can get anything in the line of temperance from the Presbyterian Board of Temperance which you can get anywhere else." Charles Scanlon.

FRIENDS HONOR EVERETT SISSON

A large company of his business friends gathered at a farewell luncheon in honor of Everett Sisson at the Union League Club, Chicago, Oct. 24. Mr. Sisson, who was for years the publisher of The Interior and The Continent, has now completely recovered his health after over two years' rest. He will, however, reside in a milder climate than that of Chicago, having accepted the Pacific coast management of the Curtis Publishing Company, Philadelphia, with offices at San Francisco.

The gathering at the Union League Club brought together about seventy of Mr. Sisson's associates in the social and business life of Chicago, and letters were read from numbers of others who could not be present.

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WILL RAISE BIG SUM FOR BUILDINGS

New York Christian Associations Launch Project —Brick Church Adds to Mission Gifts—Seaside Preaching Successful.

NEW YORK—One hundred men and women interested in the Young Men's and Young Women's Christian Associations of New York City Oct. 21 planned a whirlwind campaign for $4,000,000 with which to erect new buildings for the two associations. The campaign will be opened Nov. 10 and will last two weeks. The young men's association is to have only $1,000,000 and the young women's $3,000,000. Charles S. Ward, secretary of the international committee of the Y. M. C. A., who has raised $20,000,000 for the association in the last eight years, is in charge. Some of the prime movers in the undertaking are George W. Perkins, William Fellowes Morgan, Henry P. Davison, Miss Grace H. Dodge and Mrs. James S. Cushman.

Dr. Grenfell Talks to Boys — The all-Brooklyn older boys' conference Oct. 17 to 19, the first ever undertaken by Brooklyn churches, was pronounced a great success. Nearly 350 delegates registered. Dr. Wilfred T. Grenfell addressed the boys at the first service.

State W. C. T. U. Prospers—Preceding the opening of the world's convention of the Women's Christian Temperance Union, New York state W. C. T. U. held its annual convention Oct. 22 in the Hanson Place M. E. church, Brooklyn. The treasurer's report showed a balance of over $20,000. The total membership in New York state is 34,000.

Will Lecture on Missions—Rev. James B. Rodgers, pastor of the Presbyterian church in Manila, who for the past few months has been serving as secretary for the Foreign Board during the absence of Dr. White, will deliver a course of eight lectures on missions in Union Seminary Wednesdays and Fridays of November and to Dec. 12.

Immigration Students Return—The students of Union Seminary gathered in the social room last week to welcome home Rev. Kenneth D. Miller and Rev. Joel B. Hayden from their year's stay in Austria-Hungary. They are two of the immigration "fellows" sent by the Home Board to study immigration problems abroad. Mr. Miller is now associated by Dr. Vincent Pisek at the John Huss Bohemian church and Mr. Hayden goes to St. Paul's Polish church, Baltimore.

More Aid to City Missions—Brick church, Dr. W. P. Merrill pastor, inaugurated on Sunday, Oct. 26, a new offering for Presbyterian home missions in New York City. Brick church is already maintaining on its own account two affiliated churches, Covenant and Christ, at an expense of over $25,000 a year. The church also gives $4,000 to the Home Board. This new offering is to go directly to the home mission work of New York Presbytery. The girls' lunch club of Brick church is beginning in a small way an employment bureau as a feature of its own work. The club is now entirely self-supporting with an average daily attendance of 350.

Negroes Remember Beecher—Nearly 2,000 negroes gathered in old Plymouth church, Brooklyn, Oct. 22 to celebrate the centennial of the birth of Henry Ward Beecher. Many white people were present, and General Horatio King, who is a member of Plymouth church, welcomed the gathering in behalf of the congregation. The meeting was presided over by G. E. Wibecan, one of the foremost negroes of the city.

Preach at Coney Island—During the summer Brooklyn City Mission Society conducted evangelistic work at Coney Island. A carefully kept record shows that 164,500 people attended the services at sixty-eight open air meetings. Thirty-one different nationalities were represented. Over 1,360 asked for prayers and 300 professed conversion. Cards and pamphlets were presented to all who would accept them and nearly 2,000 Bibles and portions of Scripture in various languages were given away.

Welcome Pastor's Wife — Adams Memorial church held a reception to welcome the bride of their pastor, Rev. F. D. Niedermeyer, Oct. 21. He was married recently to Miss Maud Willcox of Milford, Conn. The congregation presented the couple with a set of table silver.

Meetings of Various Sorts—Nov. 2 a memorial service will be held in Spring Street church for the late pastor, Dr. Roswell Bates.—Columbia University is holding twice a month on Wednesday evenings an open forum and discussion on the general topic of "The Modern Situation in Religion." On Nov. 5 the subject for the evening will be "How a Modern Minister Looks Upon Religion." —Bedford branch Y. M. C. A. has begun a series of conferences on "Practical Methods of Work for Boys in the Churches and Sunday Schools" on seven consecutive Sundays except Nov. 20 and 27. —Suffolk county will hold its ninth missionary institute at Bridgehampton, L. I., Nov. 18-19 under the auspices of the Missionary Education Movement.

Evangelistic Committees to Meet—Assembly's committee on evangelistic work will hold a meeting in Hotel Savoy, Manhattan, Nov. 11. The chairmen of evangelistic committees in all the presbyteries surrounding the New York center will be invited to attend in the afternoon of that day for conference.

Brief Metropolitan Items—Dr. W. D. Buchanan of Broadway church last Sunday celebrated his fourteenth anniversary as pastor and dedicated the new building which has been in use a year.—Charles Compton, son-in-law of Elder C. B. Pearson, was stricken with apoplexy and died at the close of the remarks he made at the prayer meeting of Lafayette church, Brooklyn, last Wednesday. —Delegates to the Episcopalian convention were speakers at the first meeting of the Social Union last Monday at the Hotel Savoy.

PRACTICAL STUDY OF IMMIGRATION

NEW JERSEY—Englewood church, Rev. Robert Davis pastor, is devoting its midweek meetings to a study of immigration. More than 100 are actively enlisted under the leadership of Dr. Sailer of the missionary education movement and Rev. William P. Shriver, superintendent of the Home Board's immigration department; Rev. Kenneth Miller, one of the Home Board's immigration "fellows," and Rev. Norman M. Thomas, pastor of the American parish in Manhattan. In connection with the studies a tour of investigation was made to several typical immigrant communities in New York a short time ago and the work being done in these centers carefully noted.—Arlington Avenue church, East Orange, Rev. R. R. Wicks pastor, is enlisting its young people's society in the study of immigration Sunday evenings. The membership is divided up in six or eight groups, each under competent leadership, and on alternate Sunday evenings these groups join for a discussion of the subject.

Has Twenty-Four Instructors — Newark Institute for Religious Education held its first meeting Oct. 15. This institute is to meet every Wednesday evening in the Sunday school rooms of Third church of Newark, with courses in evangelism, Bible history, Bible institutions, boy training and social service. These classes are open to all who are interested in religious education with an enrollment fee of $1. The faculty consists of twenty-four instructors, each specially selected for the various subjects. Further information can be obtained from Dr. Carl H. Wintsch, 188 Fairmount avenue, Newark.

Brief Items—The first step toward the cancellation of a large debt of Forest Hill church, Newark, was taken at a recent dinner when the men of the church raised $3,200.—The church of Gloucester, Rev. John M. Davis pastor, has reentered and rededicated its renovated and greatly improved sanctuary. The occasion was celebrated by special and interesting services.—Dr. Hugh B. MacCauley, formerly secretary of the Interchurch Federation of Philadelphia, was recently installed pastor of Second church, Paterson. Among those taking part were Dr. W. H. Roberts, Dr. H. C. Minton, Rev. James C. Bailey, Dr. James D. Steele and Rev. D. W. Hutchinson.

CLERGY AND LAITY

Rev. R. J. Campbell, formerly pastor at Blaisdell, N. Y., was recently installed over the church at Kamsack, Saskatchewan.

Dr. H. W. Reherd of Waterloo, Iowa, has announced his acceptance of the presidency of Westminster College, Salt Lake City.

Rev. T. Worsley Maguire, pastor at Newcastle, Ind., has accepted the appointment as mission superintendent of the middle district of Indiana.

Rev. J. R. Muir of China Inland mission has been resting at Downer Home, Milwaukee, and goes forth to speak on foreign missions as he has opportunity until he returns to his field.

Dr. James Stalker, professor of church history in Aberdeen Seminary and author of popular lives of Christ and St. Paul, will visit America next April. Among a number of other engagements he has promised to serve a term as minister in residence at Auburn Seminary.

Rev. J. Leslie French, student pastor in the University of Michigan, has been appointed assistant professor of Semitics in the University of Michigan. The trustees of Tappan Presbyterian Association have agreed upon his successor, Rev. Roy W. Hamilton, for a year and a half pastor of Ypsilanti church. He is a native of Detroit.

Will Spend $8,000 in Advertising

The executive committee of the Men and Religion Forward Movement last year spent $9,000 for moral appeals against commercialized vice and chain gang cruelty in the advertising columns of the Atlanta daily papers. The home for repentant women and the rescue work in connection with it cost about $9,000 more, and other expenses footed up in all a little less than $25,000. For next year the committee plans to spend $30,000 and one giver has already promised $10,000 of that sum on condition that the other $20,000 will be raised. Out of this sum $8,000 is appropriated for newspaper advertising.

SPEND DAY DISCUSSING MEN'S WORK

Presbytery Gathers Pastors and Laymen for Help ful Talks—Business Men of Other Cities Urg Temperance Effort.

CHICAGO—One of the most important confe ences concerning the relation of men to the churc ever held in Chicago started in Assembly Ha Monday morning with the largest meeting of ministers gathered there for several months. Rev Samuel M. Gibson of Christ Reformed Episcopa church presented some of the general reasons fo the apparent indifference of men toward churc services. Special difficulties in the way of reaching men in Chicago were suggested by a numbe of pastors. The meeting was continued at th Church of the Covenant Monday afternoon, whe Dr. J. G. K. McClure and President J. S. Nolle spoke. Specific examples of what has been don for men in ten churches were given by laymen an ministers, followed by answers to questions by D Francis M. Fox, brotherhood secretary. News what other congregations are doing was brough by representatives of other denominations. A number of addresses were given at the evening sessio The meeting was held under the auspices of pre bytery's committee of men's work.

Want Strangers' Bureau—Requests have been r ceived by the Chicago Brotherhood lately from th federated churches of Baltimore and of Clevelan asking details as to how they may best start strangers' bureau similar to that maintained in th city.

Invite Medical Students—The 5,000 medical an dental students and nurses of the west side we invited to a social last Friday by Third churc Dr. Hardin, pastor, preached a special serm also Sunday evening to a large congregation them. The church is looked upon as a sort headquarters by these students.

Dr. Cadman May Come—Dr. S. Parkes Cadma of Brooklyn, who since the departure of Dr. Sha from Second church has been the only candida under consideration by the officers of that churc has for the second time taken under consider tion the call to Chicago. He has recently visit this city and met members of the congregatio Officers of the church say that there has been offer of increased salary over that mentioned wh the negotiations were first opened.

Four Times as Much Room—Deeds have be signed for additional quarters for the West S perior Street Italian mission. This work, whi has crowded the single flat formerly provided for will now have a large building which will give chapel with rooms for kindergarten and soci work. The Church Extension Board is spendi $5,000 on it.

Pastors Urge Safety—The public safety commi sion of Cook county asked Chicago pastors to gi some instruction on Oct. 26 looking toward the o servance of common-sense rules by children a by the general public to the end that a great lo of life on the public streets and railways m be avoided.

Was a Friend of the Seminary — Charles Howe, a member of First church, Evanston, w died recently, was for twenty-one years a direct of McCormick Seminary and for twelve years w secretary of the board. He was an active memb of Oak Park First church and widely interested Presbyterian activities.

Would Promote Sobriety—An informal lunche was held at LaSalle Hotel last Monday under t auspices of a number of business men and min ters of the city to hear prominent visitors discu methods of promoting sobriety and increased ficiency. Among the speakers were W. U. F lansbee, a Pittsburg iron manufacturer; Henry Leland, president of the Cadillac Motor Car Co pany, Detroit, and W. W. Bennett, mayor Rockford, Ill. Dr. John Timothy Stone presid and presented Superintendent P. A. Baker a other Anti-Saloon workers to the crowd of 5 present.

Luncheons Proving Popular—Presbyterian m of the city continue to fill the Carson Pirie Sc dining room each Tuesday noon at the series luncheons addressed by Dr. C. B. McAfee un the auspices of the Chicago Brotherhood. I McAfee is pointing out ways of personal serv by laymen. At a recent meeting he elicited the formation that of the 200 men present only tw ty-five were born in Chicago.

Present Bust of Mr. Barr—As part of the ex cises in the celebration of the twenty-fifth an versary of the founding of the mission out which has grown Olivet Institute a bust of t present minister of Olivet church and superinte ent of the mission, Rev. Norman B. Barr, will presented this evening by the scupltor, S. T. v Conditz. Friday night will be "settlement" ni and interesting special exercises are provided Saturday evening and Sunday morning, aftern and evening. Dr. W. H. Hormel of Wichi Kan., a former pastor of Olivet church, w preach Sunday.

First Dinner Nov. 7 — Officers of the Soc Union announce that Dr. Charles F. Wishart Pittsburg Theological Seminary will be the spe er at the first dinner of the union at Hotel

Salle Nov. 7. Moderators of the three Assemblies represented at Atlanta will be guests of honor at the dinner Dec. 5. Other meetings will be held in February and April. C. D. B. Howell is president of the union and Louis Boisot is treasurer.

VINTON CHURCH FREE OF DEBT

IOWA—October 19 was the culmination of the week's dedicatory program at Vinton, Iowa, when the new $60,000 institutional church was dedicated free of debt. The sermon was preached by Dr. E. A. Bess, Iowa City, and the building was formally dedicated by the pastor, Rev. P. Marion Simms, Ph. D. In the evening Dr. R. A. Montgomery of Ottumwa delivered an address. Oct. 12 was Rally Day for all departments. At the Sunday school hour Dr. J. A. Marquis, president of Coe College, delivered an address. Dr. Edgar P. Hill of Chicago preached the sermon, following which he raised nearly $17,000, thereby enabling the church to dedicate debt free. A preliminary canvass by the official board had made this possible. In the evening Dr. Marquis preached. Special exercises were held during the week, marked by many pleasant reunions. Among the speakers during the week were Rev. H. R. Best, Sioux City; Dr. H. W. Reherd, Waterloo; Rev. W. H. Jordan, Cedar Rapids; Rev. S. S. Hilscher, Iola, Kan.. and Dr. J. P. Newton, Cedar Rapids. Ralph Kinder of Philadelphia gave an organ recital Wednesday evening, which attracted much attention.

Brief Iowa Items—Grimes, Iowa, church, Rev. Claude G. Denton pastor, is being remodeled.—Special meetings are being held in Memorial church, served by J. G. Glick of West Point church.—Argyle, a new church, begins meetings Nov. 1 with James Clark of Donaldson in charge. —Fred Nichols of Denver has been appointed Sunday school missionary for the presbyteries of Sioux City, Council Bluffs and Fort Dodge.—At Highland Park College "Dad" Eliot of the state Y. M. C. A. spoke to the Y. M. C. A. and sixty-two young men accepted Christ.—Five Mason City, Iowa, Protestant churches have had a church attendance contest. Mr. and Mrs. Keiser and four children proved to be the best attendants in the Presbyterian church.—Newton church, Rev. George Furniss pastor, is being remodeled at a cost of $300. It gave last year $20 per member.—The Harvest Home offering of Grundy Center church, Rev. L. P. Krome pastor, was $250.—Plans have been made for a rural life conference Dec. 8 and 9 at Peniel.

CHURCHES AND PASTORS CELEBRATE

Illinois—The forty-seventh anniversary of Anna church was celebrated Oct. 12 by a special sermon and letters from former pastors and officers.

Pennsylvania—Rev. T. J. Ferguson recently celebrated the thirty-fifth anniversary of his pastorate of the Silver Spring church, the first church organized west of the Susquehanna river.—The woman's home missionary society of First church, West Chester, Pa., celebrated recently its fortieth anniversary. Former members came from near and far to join in it. Mrs. W. W. MacElree was assisted in carrying out an interesting program by Mrs. Justin E. Harlan and Mrs. Charles R. Hoopes. Mrs. Phineas Garrett of Philadelphia read a paper on home missions and Mrs. J. Everton Ramsey of Swarthmore spoke of the fund being raised by the women of synod as a memorial to Mrs. Bailey, for many years president of the synodical home missionary society.

New York—Celebration of the 150th anniversary of the founding of First church, Albany, attracted the attention of a large number of Presbyterians Oct. 19-26. The morning sermon Oct. 19 was by Dr. J. M. Ludlow, East Orange, N. Y. In the evening Professor A. W. Risley of New York State Normal College gave an historical address. Oct. 26 the evening sermon was by Dr. W. P. Merrill of New York. Services during the week were held by various organizations. Among the speakers were Dr. T. C. Hall of Union Seminary, Dr. C. L. Thompson and Dr. Robert E. Speer, Dr. J. S. Kittell, Rev. J. V. Moldenhauer, Rev. C. H. Hager and Dr. John Timothy Stone. On civic night C. S. Whitman, district attorney of New York, spoke and Dr. W. F. Whitaker of Elizabeth, N. J., was the speaker Friday night. The women gathered on Saturday evening.

Clearing House for Names of Newcomers

Birmingham (A) Presbytery has designated Rev. J. M. Broady, 413 North 18th street, Birmingham, Ala., as the one to whom pastors generally can write relative to their members who move to Birmingham. He will turn over the name and address to the pastor living nearest the newcomer.

Conducts Civic Revivals

Revivals of interest in law enforcement against intemperance, white slavery, cigarettes and Sabbath desecration are being conducted in various parts of the country by Rev. A. S. Gregg of the American Civic Reform Union.

NEWS FROM VARIOUS STATES

Oregon—A lot has been obtained and a church will soon be built at Juntura.

Idaho—High school pupils have been enlisted as members of a choir organized by Rev. O. Jones Roberts at Buhl.

Tennessee—At an adjourned session of Union Presbytery at Knoxville three young men, students of Maryville College, were accepted as candidates for the ministry.

Georgia—Rev. Jere A. Moore, pastor of Harris Street church, the only U. S. A. church in Atlanta, has been named as the clearing agent for names of newcomers to that city.

Maryland—Among the pupils enrolled in the Presbyterian Training School of Baltimore are two Ruthenian girls who expect to engage in work among their fellow countrymen.

Indiana—Upper Indiana church, the oldest Presbyterian congregation in the state, recently dedicated a new $7,000 building three miles north of Vincennes. Rev. A. H. Brand and Rev. H. M. Rogers took part in the services.

District of Columbia—By the will of Dr. Benjamin F. Bittinger, for many years stated clerk of Washington City Presbytery, $12,000 will be distributed to various Presbyterian bodies. Of this sum $4,000 goes to the Board of Ministerial Relief and Sustentation.

Minnesota—The Baraca and Philathea classes of Minneapolis have started to publish a magazine. About fifty churches of several denominations have such classes there.—Rev. Joseph H. Slaney of Mankato Presbytery has commenced his second year with Madison Congregational church.

Wisconsin — The trustees of LaCrosse North church have purchased a parsonage for the pastor, Rev. F. A. Clarke, who has been with the church three years.—A conclave of the Knights of King Arthur and an organization for girls, The Queens of Avalon, have contributed to the growth of Oregon church, Rev. A. R. Allison pastor.

Illinois—An organ costing $5,000, the gift of William B. McKinley, was dedicated Oct. 12 at McKinley Memorial University church, Champaign. This church was opened a year ago and serves the students at the state university, of which there are now 4,000. The church was crowded on the occasion of the dedication of the organ.—Presbyterian boys at Danville have been organized into a Boy Scout troop.

New York—The corner stone of the new First church, Williamson, was laid Oct. 19 by the pastor, Rev. W. A. Hallock. In connection with the exercises greetings were brought from presbytery and neighboring churches and an address was made by Dr. G. B. F. Hallock of Rochester.—A memorial window by the Tiffany studios has recently been placed in Portville church in memory of William E. Wheeler.

Michigan—The first of five home mission fields in which Lake Superior Presbytery expects to conduct an experiment was supplied Sept. 10 when Rev. A. B. Morrow was installed at Rudyard. This is a town of 500 population with a large contingent territory without other Protesant church. Presbytery is joining with the field in providing ample salary for a pastor.—Rev. Charles E. Blanchard of New York, after two years of successful special service in connection with The Continent, has accepted the pastorate at Marshall. Mr. Blanchard was formerly at Pontiac and is well known in synod.

Pennsylvania—Home day services at Belle Valley church were participated in by Dr. H. C. Foster, Clifton, Ohio, Rev. J. P. Irwin, Rev. J. E. Giffin and the pastor, Rev. J. M. Spargrove.—Rev. James Robinson and his people at Bethlehem expect to worship in their new church on Thanksgiving day. During the process of building services have been held in the auditorium of the high school.—The twenty-second anniversary of Highland church, Pittsburg, was made memorable by the burning of the mortgage on the property. Dr. C. P. Cheeseman is pastor. At the anniversary service the address was made by the minister and fraternal greetings were brought by neighboring pastors.

South Dakota—The trustees of the Methodist and Presbyterian churches of Leola have agreed that they will unite in the employment of one pastor.—The new church building at Morristown has been completed and with aid received from the board is out of debt. Three years ago this field consisted of two appointments. Now there are two fields. A church organized at Watauga was yoked with McIntosh and has recently been supplied by H. P. Carson, D. D. The part of the field continuing in charge of Rev. F. A. Hassold has now five preaching places and will again be divided, probably in the spring. At one place, Grand Valley, a new church organization was formed on Sunday, Oct. 12.

CHURCH BUILDING OPERATIONS

Will Build New Church—The officials of Crookston, Minn., church have decided that they will erect a new building. The pastor, Rev. R. C. Bailey, has been authorized to obtain preliminary plans and sketches and information relative to the size and style of building best suited to the needs of this growing congregation.

To Replace Burned Structure—The church at Highland, Kan., which was recently struck by lightning and burned, will be replaced by a modern structure costing approximately $10,000. Action was taken soon after the fire.

New Buildings and Additions—First church, Duluth, Minn., has expended $40,000 in remodeling its building to care for the growing Sunday school. The pastor is Dr. Robert Yost.—Improvements have been made in the church building at Tucson, Ariz., to increase the accommodations for the Sunday school. Rev. Otis G. Dale has recently been called as pastor.—Tioga, N. D., church is endeavoring to build a church building through the energetic stimulus of the pastor, Rev. W. J. Richardson.—Tentative plans for the rebuilding of Seward, Neb., church have been made.

EVANGELISTS AND THEIR MEETINGS

Wisconsin—Rev. Elmer P. Loose, evangelist, held a successful series of meetings at Phillips, doubling the membership and the efficiency of the churches. Mr. Loose and his singer, Professor Wilgus, are holding a three weeks' campaign in Beaver Dam Oct. 19 to Nov. 10.

Pennsylvania—Evangelist Sheldon of Auburn, N. Y., and his associates, Will Houghton and George Graff, are conducting union evangelistic meetings at Montrose. The meetings are held in a tabernacle and are largely attended.

Michigan—Rev. Walter Russell of Chicago Presbytery has been appointed synodical evangelist. He has been commissioned to lead in a statewide mission on evangelism for a year. He with Professor Lindberg will begin a union meeting of all the churches of Hillsdale Nov. 2.

Iowa—Rev. French Oliver will begin union tabernacle services in Albia for a six weeks' campaign in November.—Evangelist Rayburn is holding union meetings in Fort Dodge.

Buena Vista President Resigns

President J. P. Linn, D. D., of Buena Vista College, resigned last week and Rev. B. B. Echlin of Second church, Sioux City, Iowa, was elected his successor, to take effect Nov. 1.

"Earn your passage and $25"

At Leyden, Holland, last July a young man spent most of his time during the day at the railway station seeking customers—his nights and idle moments in study. As a guide he piloted visitors to places famous in Dutch history. In this capacity, having been trustworthy, he served a representative of Dubuque German College and Seminary on several sight seeing trips about the town. He was intelligent and made an effort to enliven dry facts of the past. He became interested in the opportunity offered by the college in America which would help him to be a minister, and wanted to know how he could come to Dubuque.

"Earn your passage and bring $25, and we will find work for you in America," was the reply.

Before October was a week old, the young man was at Dubuque ready to continue the studies he had been following by himself in Leyden.

He is one of many men from a score of countries studying in our institution to be Presbyterian pastors. The story of how others were found and brought to Dubuque will interest you. Address C. M. Steffens, D.D., President, Dubuque German College and Seminary, Dubuque, Iowa.

PRESBYTERY MEETINGS

Will Confer on Evangelism—Elizabeth Presbytery favored union with the Reformed Church, commended the united mission campaign, ordered two evangelistic conferences at an early date, and held a conference on Christian education, conducted by Dr. J. W. Cochran.

Consider Christian Education—At the meeting of Olympia Presbytery there was held a two hours' conference in the interest of Christian education. Rev. R. E. Cooper of Aberdeen was elected moderator. At his own request Rev. Andrew G. Boyd was retired. Presbytery appointed a committee on evangelism with Dr. McLeod as chairman.

Enroll Holt Chinese Church—Portland Presbytery elected Rev. J. E. Synder moderator. J. F. P. McGaw, D. D., resigned as stated clerk and C. W. Hays, D. D., was elected to fill the place. Ng Mon Poo was received under the care of presbytery as a candidate for the ministry. A Chinese church which takes the name of the Holt Chinese Presbyterian church of Portland was enrolled.

Emphasizes Home Mission Week—At the meeting of Kendall Presbytery Synodical Superintendent J. H. Barton, D. D., delivered an address on home mission work, placing emphasis upon the every-member canvass and home mission week. The fine prospects for work in the Teton basin country were set forth and the newly licensed pastor, Robert McElwee, will enter upon the work there at once. The request for the half cent per member for vacancy and supply was granted.

Hungarians Would Preach—Westchester Presbytery met in Scarborough, N. Y., church. Rev. William T. Duncan was licensed to preach and two candidates for the ministry, members of the Hungarian church of Yonkers, were received under the care of presbytery. The live questions under discussion were Christian education and the every-member campaign for benevolence. Joseph W. Cochran, D. D., spoke on the former and David McConaughy on the latter. The every-member campaign was placed in charge of a committee.

Plan One-Day Conferences—Princeton Presbytery met at Dixon, Ky. One-half of the churches were represented. Elder W. P. Black was elected moderator. An earnest effort will be made to increase the number and efficiency of young people's societies next year. Presbytery heartily indorsed the united missionary campaign and every-member canvass. Two teams are designated for work in Kentucky under the united campaign. Presbytery has authorized a campaign of one-day conferences among home mission churches and weaker churches that cannot be reached by these larger agencies.

Hold Services in Vacant Churches — Winona Presbytery at Rochester, Minn., elected Rev. W. Edward Williams moderator. Resolutions were adopted urging that evangelistic services be held in all vacant churches and all home mission churches in cooperation with the pastor or minister in charge, to be conducted or provided for by the pastor-evangelist; that every home mission church make a thorough every-member canvass for benevolence as well as self-support; and that the pastor-evangelist be requested to continue his work of conducting Sunday school institutes. Finlay D. McMartin and O. L. Morgan were received as candidates for the ministry.

Form New Committee—St. Paul Presbytery at White Bear Lake, Minn., elected Rev. J. A. Johnston moderator. Dr. George E. Davies of St. Paul was appointed to receive names of members changing residences. A committee was formed out of the committees on home missions, Sunday school work, church erection and church extension with the name of the latter. Union with Reformed Church was affirmed. Presbytery does not approve of the expenses of the committee on vacancy and supply being paid by an assessment on the churches. Dayton Avenue church, St. Paul, was congratulated on the volunteering for foreign service of two of her members, the Misses Brack.

Plan Gifts to Ministers' Fund—"Our Part in the Endowment" was the most thrilling feature of the Fort Pierce meeting of Florida Presbytery. Dr. E. G. McLean, the chairman, submitted the report of the committee and announced that $596 had been subscribed during the first day of effort. Each bread-winner member of churches is asked by this presbytery to pay $6 a year for five years as a minimum subscription to be distributed between relief and sustentation. At the education rally Dr. Faris of Miami delivered an address and Rev. H. C. Denison of Lake Alfred and Dr. Frost of Crystal River spoke at the foreign missionary meeting Sunday night.

Large Missionary Responsibility—Benicia Presbytery convened in Santa Rosa, Cal., before and during the session of synod. The body is delighted with the fact that Dr. Oxtoby, formerly of Philadelphia, now professor of Hebrew in San Anselmo, brings his membership to this presbytery. Presbytery's territory is an empire in extent and almost wholly a mission work, but existing organizations are more fully manned and the oversight of the home mission committee and evangelist is felt to be more intimate and helpful than for a long time past. Presbytery faces the responsibility of providing permanent appropriate religious ministry for thousands of Italians in its lumber camps now unreached.

Would Have Department Retained—St. Joseph Presbytery has overtured General Assembly to continue the department of church and country life and the home mission secretary for the South and Southwest; also to change rules of the Board of Church Erection touching the matter of loans to churches so as to eliminate the requirement that such loans shall be secured by "a satisfactory collateral personal bond."

Ordain Licentiate—Rio Grande Presbytery met in adjourned session of Tucumcari, N. M. Overture on union with Reformed Church was answered in the affirmative. J. W. Harrison of Silver City church was taken under the care of presbytery as a candidate for the misistry. Liceniate William Price Wright was examined for ordination and presbytery adjourned until Oct. 10 to meet in Rincon church, which Mr. Wright has been supplying since Jan. 1, that he might be ordained in the presence of his own congregation.

SALT RIVER EXPERIMENT SUCCEEDING

Two pastors brought into Salt River Presbytery through the efforts of the department of church and country life of the Home Board have declined tempting offers to other fields. According to Dr. Warren H. Wilson of the Home Board the experiment which the board has been undertaking in this presbytery for the last thirteen months is succeeding. The elders and most of the ministers have consistently adhered to the plan first adopted of grouping churches to form pastorates and requiring ministers to make their residence near the churches in which they preach.

There were two years ago five ministers preaching in a scattered fashion in different pulpits on different Sundays and living sometimes as far as fifty miles away from their charges. There are now only three ministers thus intinerating. The way is open for three more men to undertake the building of churches along the lines of Presbyterian tradition who will live in the country. They will have the backing of presbytery and the Home Board.

TO EVANGELIZE THE COLLEGES

Rev. William H. Crothers of Logan, Utah, has been engaged by the Board of Education to become its secretary for "candidate enlistment." His task will be to travel among the Presbyterian colleges and inculcate as far as possible among the students a serious consideration of their vocational duty toward the kingdom of God, with especial appeal for the ministry or other religious callings. Prior to taking up this work, however, Mr. Crothers is to be for four months under the joint employ of the Board of Education and the Assembly's evangelistic committee, for whom he is to set up a more extensive plan of college visitation in connection with the day of prayer than has yet been carried out.

Secretaries Cochran and Mahy, representing the board and committee respectively, are to join again, as they did a year ago, in visiting a number of colleges for evangelistic campaigns. They propose to spend practically a week in each of seven important Presbyterian institutions, beginning with the second week of November in Wooster. Their service in this particular was greatly blessed last year in Coe, Macalester and Carroll. It is hoped also to organize a second team.

SCHOOL AND COLLEGE

The School Is Crowded—Hillcrest School, Beaver Dam, Wis., a Presbyterian school for girls under 15 years of age, has this year all the pupils it can care for.

Enrollment One-Third Greater—Kentucky College for Women was forced at the opening of school to enlarge its faculty on account of an increase of one-third in its enrollment.

Ohio Furnishes Most Students—The freshman class this year at Western College is the largest in the history of the institution and numbers an increase of 18 per cent over the freshman class last year. Ohio furnishes 35 per cent of the students and Indiana 30 per cent.

Princeton Gets Big Addition

Princeton University's Graduate College and Grover Cleveland memorial tower were dedicated at Princeton Oct. 23 in the presence of a large number of distinguished American and European scholars. All of Princeton's graduate students will be housed in the new structure. William H. Taft and Dr. Hibben, president of Princeton, took prominent parts in the exercises.

Expect Much of Purity Congress

The World's Purity Federation Congress to be held in Minneapolis Nov. 7-12 promises to be one of the most important gatherings of this organization that have ever been held. Eminent reformers and philanthropists throughout America and foreign lands will be present. It is expected that this congress will be the most important meeting ever held for the repression of public vice.

A LOOK AHEAD
WITH THE CONTINENT FAMILY

¶ "I look at the news first," said a caller at The Continent office the other day. He is but one of many who have made similar comment on the paper. Of the many news features each week the Calendar and Record is likely to draw attention first. This department as well as all the news of the field of Christian effort will be covered this fall and winter more thoroughly than ever before.

¶ A mass of digested information is presented each week—dates of synod and presbytery meetings (women's meetings as well), calls, resignations, accessions, vacant pulpits and similar news. Often the activities of sixty to eighty pastors in various parts of the country are mentioned thus in a single issue. Graduates of the various seminaries keep track of their classmates, congregations learn where former pastors are now at work.

¶ As a stimulus to renewed evangelistic zeal by pastors and people, the weekly record of accessions is serving a useful purpose. Except for this tabulation, church members have no means of knowing what other churches than their own are doing in the way of adding members.

¶ The Calendar and Record is in itself an active vacancy and supply bureau. Few pastors can leave their work in any part of the country without information being transmitted very soon to the news editor's desk. Perusal of the "resignations" column gives ministers suggestions of possible larger opportunities than afforded in their present pastorates.

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Financial Situation

Chasing Rainbows for Large Returns on Stock in Prospective Companies Often Serious to People of Small Means.

"Chasing rainbows" is an occupation which many people did not leave behind when they outgrew other childish things. The results of rainbow chasing by those whose financial means are small present to bankers and those who advise investors some of the most difficult problems with which they have to deal. Women who must depend upon their own resources or who have $1,000 or so to support them for the rest of their life seem to be attracted by the brazen promises of promoters to a much larger extent than are men of moderate wealth who perchance can afford to lose $3,000 or $4,000 on foolish investments and suffer no bad consequences. Dreams of farms in Utopia which will produce many round dollars after the soil bears grape fruit; lots out West, the value of which will increase thirty or sixty times as soon as some city grows; suburban tracts "within easy distance of New York"; stock in oil wells not yet driven; shares in textbook companies which need only a large patronage to bring big returns—these and many other "opportunities" are offered to those who would chase financial rainbows, but only seldom does this sort of investment return profits.

What Is the Acid Test?—The person who buys stock in a little known concern very often gets nothing that is of value. All of the assets of the concern may be mortgaged so heavily that, if there is trouble, after the bondholders are satisfied there is nothing left. People who buy bonds must be sure that the assets behind the bonds are of sufficient value so that if a sale were suddenly forced for some reason there would be enough realized to return to them the money paid for the bond. If the concern which has issued both bonds and stocks is forced into liquidation and a court sells the assets, the bondholders are paid first. If there is anything left after they are satisfied the stockholders get their share. Before you buy stock inquire what would be left if the company went into receiver's hands. If a corporation earns large sums of money, the bondholders will get no more than a specified rate of interest. The stockholders, on the other hand, divide most of the profits after the fixed charges are taken care of. This dividend in many concerns runs as high as 20 or 30 per cent. Buying of stock is more a gamble on the future prosperity of a concern than it is an investment. Bonds and farm mortgages are two different classes of ordinarily safe investments, although they have not the attraction of the extra dividends sometimes earned by stock as a reward for the hazard. There can be found, however, few more safe investments than a farm mortgage bought through a reliable house.

The Continent Will Advise You—Readers of this column who are puzzled over the advisability of making contemplated investments are at liberty to seek advice from The Continent. A postage stamp is all that is needed for a prompt reply.

The Present Financial Outlook—The absence of serious labor trouble, the gathering of a fair harvest and general employment of labor give promise that the financial future of the country will be free from serious trouble. The tariff readjustment, the tightness of the money market and the dullness of the stock exchange are set forth as indications by pessimists that the financial skies are not as clear as they seem. Meanwhile, however, trade generally is good and the amount of money in circulation is fully up to normal.

Big Losses by Mexican Anarchy—People who invested their savings in Mexican rubber stock a few years ago are in many cases regretting their purchase on account of the troublous times in Mexico. Not only industrial concerns in that country, but railways as well, have been forced to cut their dividends and in some places the property which in other years has earned dividends is now in the hands of the enemies of established order.

Foreign Mission Church in Michigan

There was recently discovered at Calumet, Mich., a Hungarian Protestant church of 145 members. It has Presbyterian leanings and was brought to the notice of presbyterial authorities by Rev. Moses Breeze. This church is supported in part by the Reformed Church of Austria-Hungary, so that it is in effect a foreign mission of that European denomination.

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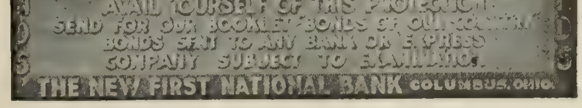

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Synods Hear Encouraging Reports

(Continued from page 1502)

Wednesday was largely devoted to hearing the messages brought by the representatives of the boards and committees of General Assembly, and reports of committees of synod representing the same boards.

That synod seeks to keep step with the church in the adoption of improved methods of work is shown by the adoption of a plan by which home mission work of synod is centralized in one committee. Synod also overtured the Presbyteries within her bounds on the subject of consolidation of Sunday school and home mission committees. Committees were appointed to cooperate with President Henry R. Fancher in increasing the endowment of the College of Montana from $100,000 to $300,000.

A committee was appointed to cooperate with similar committees of synods of the Northwest in erecting a monument to the memory of Rev. and Mrs. H. H. Spalding. Rev. Edwin M. Ellis was reelected synodical superintendent of Sunday school work, a position he has held ever since the erection of synod in 1893

Has No Outside Speakers—This year Missouri Synod at St. Joseph broke away from precedent, closed the door to all outside speakers, and gave serious consideration to its work. Conferences were held at the morning and afternoon sessions with inspirational addresses in the evenings. Each conference passed at last naturally into a prayer meeting with definite aims and petitions. The one cry is for men not afraid to face the problem of an unsaved community in country or in city; men whom the offer of a thousand dollars more salary cannot divert from a great need. The rural church, the city slums, the lumber and mining camps all clamor for men—Godly, patient, prayerful, powerful, persistent, prophetic, saved men. Rev. F. S. Arnold, Rev. W. H. Black and Rev. F. W. Russell made evening addresses. The Summer Assembly of the Southwest at Hollister now passes from direct control of synod into the hands of a self-perpetuating body. The executive commission was instructed to prepare and transmit to the presbyteries an overture and plan for making synod a delegated body, and also to confer with the Synod of Missouri, U. S., relative to joint interest in the school of the Ozarks at Forsyth. Synod will meet next year in Marshall to join in celebrating the twenty-fifth anniversary of Missouri Valley College.

Wisconsin Draws Large Crowd—A conference on religious education preceded the meeting of Wisconsin Synod at Waukesha. Conference speakers were Rev. H. W. Knox of Green Bay, Dr. W. A. Canfield of Carroll College and Rev. N. B. Barr of Chicago. The attendance at synod was the largest in its history. Rev. John L. Marquis of Neenah was moderator and the following were recommended to be continued: Rev. M. G. Allison, university pastor; Dr. Gerritt Verkuyl, educational superintendent; Rev. R. A. Carnahan, financial secretary of home mission committee; Rev. C. A. Adams, Merrill, and Rev. C. J. McConnell, Superior, district superintendents. Moderator Stone, Doctors C. L. Thompson, R. C. Hughes, W. J. Johnson, J. M. Gaston, S. B. Stewart and Alexander Henry were among the special speakers.

The university work at Madison carried on by the student pastor has grown so that a committee of three was appointed to confer with representatives of other denominations as to the advisability of an interdenominational building for religious meetings. There are about 700 Presbyterian students there. Carroll College in its opportunity and effective work for the 250 students so impressed synod that it was decided to ask the churches for offerings of 50 cents per member. The home mission work continues to grow in interest. The dollar per member secures cordial response. The women's societies maintain constant cooperation generously.

Synod adopted the new standard of Sunday school work and also voted to secure if possible an increase of 25 per cent in offerings for the board. Evangelism received a new impetus from the presence of Dr. George G. Mahy, secretary of Assembly's committee.

Elder William H. Phipps of Hudson was appointed vice moderator. Through his generosity Hudson church built a $20,000 Sunday school and young people's house.

Rev. W. T. Angus of Eau Claire impressed synod with his appeal for the special China propaganda, ably backed by S. N. Wilson, D. D., Rev. John R. Muir of China Inland mission and H. W. Reherd, D. D. George E. Hunt, D. D., of Madison gave a paper on "The Church and the Child" that will be used throughout the Sunday schools of the church.

Need More Money for State Work—New Jersey Synod met with Olivet church, Atlantic City. The moderator was Principal J. C. Sharpe, head of Blair Academy, Blairstown. He appointed Rev. Courtlandt P. Butler of Lakewood vice moderator. The session was principally notable for the adoption of a new home mission plan. New Jersey was one of the first synods to adopt the idea of synodical self-support, but like New York and Pennsylvania, it provided for separate funds and all through the twenty-six years during which the synod has worked under this policy it has taken separate collections for the Home Board in New York and for its own state work. The great inrush of foreigners into the state, however, has enormously increased the burden of home evangelization and the feeling that more money must be had for state work induced the appointment a year ago of a committee, whereof Dr. Nelson Chester has been chairman, to devise means of enlarging the synod's missionary income.

This committee reported an adaptation of the "Indiana plan," by which all home mission collections go to the synod's treasurer, who will forward an assigned percentage to the New York board. The New Jersey proposition differs, however, in leaving this percentage to be fixed anew year after year in conference between the synodical committee and a representative of the Home Board. It is suggested that the division at first will be two-thirds for state work and one-third for board.

The debate led to general consent that the plan should at least be tried for a year or two and it was at length adopted with only a very few negative votes. This result insured that Rev. Samuel J. McClenaghan of Jamesburg would accept the synodical superintendency which had been offered to him.

There were many loving references during synod to the memory of Rev. Walter A. Brooks of Trenton, who served the synod as its stated clerk for twenty-five years. Dr. John F. Patterson, Central church, Orange, was chosen his successor.

The synod was addressed on foreign missions by Rev. George S. McCune of Korea and Rev. C. H. Yerkes of China and Secretary David McConaughy made a strong appeal for the united missionary campaign. Professor Ebenezer Mackey, superintendent of public schools at Trenton, read an unconventional "narrative" on the state of religion in New Jersey, which stimulated a great deal of serious thought and comment.

Extend Home Mission Activities—For the second time within two years New York Synod met at Auburn, Second church entertaining. The moderator was Dr. E. Van Dyke Wight of Middletown and his invitation was accepted to meet in the new Horton Memorial church which is being erected for his congregation. Judge L'Amoreaux of Albany was vice moderator. The devotional spirit of the sessions was remarked as peculiarly strong. The evangelistic conference hours over which Dr. George G. Mahy presided were peculiarly impressive. The main business of the sessions centered around the report of synod's home mission committee, which under the chairmanship of Elder George P. Conrad of Lafayette Avenue church, Brooklyn, a high official of the New York Central railroad, is forging ahead. Synod confirmed the appointment of Rev. U. L. Mackey of Schenectady as state superintendent. Rev. A. W. Maddox is to serve the committee all the year round among the lumbermen of the Adirondacks.

Synod took interest in the prospect of a strong work in connection with Ithaca church for students of Cornell University. Rev. Herbert Moore of Covington, Ky., will be student pastor.

The platform addresses were by Moderator Stone, Secretary Speer, Dr. John Fox and Professor Arthur S. Hoyt.

Synod adjourned early on Thursday afternoon in order to attend in the chapel of Auburn Seminary the inauguration of Professor Robert Hastings Nichols in the chair of church history. Both the charge of Professor Brown and the inaugural address of Professor Nichols insisted strongly that instruction in church history in any seminary must be related in the most practical way to Christian experience.

New Superintendent of Home Missions—Ohio Synod at its recent meeting in Youngstown accepted the resignation of Rev. Walter H. Houston as superintendent of home missions and elected in his place Rev. Robert E. Pugh of Canfield. Mr. Houston has held this position six years and last year when he was elected secretary of Assembly's committee on vacancy and supply he attempted to resign, but was persuaded to continue double duty.

Dr. Arthur C. Ludlow of Cleveland was elected moderator. Among the special speakers representing various boards and committees were Doctors Robert MacKenzie, L. E. Holden, Joseph W. Cochran, J. T. Henderson, Joseph E. Donahey, John Dixon, E. T. Swiggett, retiring moderator, Jesse C. Bruce, Darby, Arthur J. Brown, John Fox and Clinton T. Wood, Rev. Charles G. Jordan, Rev. Charles Scanlon, Rev. Frank Foster and Rev. W. H. Houston.

The work of the men of the church received special emphasis, as did that on the committee of vacancy and supply. Synod granted the request of the women's synodical society for a separate date upon which to hold their conferences hereafter.

Stress Religious Education — Iowa Synod at Storm Lake Oct. 21-24 was preceded by a largely attended Sabbath school institute. Professor G. C. Fracker, recently appointed educational superintendent of Sunday school work for Iowa, gave addresses. Dr. E. E. Hastings of Fort Dodge was elected moderator. Rev. William R. Bennett of Morristown, N. J., addressed synod on the work of the Board of Church Erection. Rev. William Johnson of New York reported encouraging progress with the ministerial and sustentation fund. He said 240 Iowa churches gave $2,964 and $12,875 was paid annuitants in the state.

Foreign missions were presented by Dr. H. W. Reherd, Rev. David S. Tappan, Jr., of Hainan and Dr. Wallace M. Hamilton of Sioux City. The report of Chairman C. F. Ensign, D. D., on publication and Sunday school work included a hearty tribute of appreciation of Captain A. P. Obrien, who has moved to California. Rev. D. H. Fahs presented the work for Presbyterian students in state institutions. Rev. Howard W. Johnson takes charge of the church at State College, Ames. Dr. Richard C. Hughes, secretary of the university work, and Dr. E. A. Bess of Iowa City spoke on university work with students.

Thursday evening A. B. T. Moore of Cedar Rapids, president of the Gideons, spoke on men and the church. Other speakers were W. D. Fellows of Cedar Rapids and W. H. Hughes of Washington. Buena Vista College faculty and students gave a reception on the campus to synod. Gifts to home missions were $2,403, $300 better than last year. The average gift of Iowa's Presbyterians was $15.74 for all causes.

Extend Home Mission Work—Nebraska Synod meeting at North church, Omaha, adopted a report of a special committee declaring that synod needs the full time of a superintendent of home missions and Sabbath school work. Dr. W. H. Kearns, who has acted in this capacity in addition to his burdens as field secretary for the Sunday school board, will continue until the synodical appointment. It was under Dr. Kearns's management that synod reached self-support. In the exceptionally well prepared report on home missions by Dr. N. McGiffin was included a resolution favoring the continued attention to rural church work by the Home Board. Synod adjourned one afternoon to visit Bellevue College as guests of President Stookey and adopted a resolution that the educational status of synod would remain the same, Hastings College being the synodical institution, and the college board committee being instructed to indorse Bellevue's request for aid from the College Board. This settlement of a vexatious question is said to be satisfactory to both sides.

Nebraska Presbyterians have made the largest advance in home mission gifts for five years of any synod. The report of Rev. R. H. Houseman, educational superintendent, shows the rapid advance of the state in Sunday school policy. Nebraska gives a larger per cent of contributions to Sunday school work than any other synod. Dr. J. M. Caldwell of Wakefield was moderator and among the special speakers were Moderator John Timothy Stone, Dr. R. C. Hughes, J. E. McAfee, President A. B. Marshall and Dr. John M. Gaston.

Centralize Home Mission Work—Illinois Synod convened at Millikin University, Decatur, Oct. 20 and elected as moderator Dr. R. R. Marquis of Ewing Presbytery. With apparent unanimity the work of home missions, church erection and Sunday school missions was combined under a new committee, to be known as church extension, composed of the chairmen of corresponding committees in the twelve presbyteries. The new committee promises to conduct its work on strictly scientific principles. The twelve presbyteries are to be grouped into four districts, each under a district superintendent. A distinctly forward movement was the appointment of Dr. W. S. Marquis of Rock Island as superintendent of benevolences. He will lead in a united, simultaneous every-member campaign. February is to be a month of spiritual preparation, to be followed in early March by the actual campaign.

Members of synod made a generous response to an appeal for the churches crippled by the Ohio floods. One of the striking features of the session on Christian education was the appeal of President Hudson of Blackburn. This college invites as students those who have insufficient means and it has doubled its attendance.

Among the addresses of special value were those by F. S. McBride, Dr. Lee, Dr. Caward, Dr. Reherd and Dr. Russell. The greeting to President Fellows, the banquet by the domestic science students and the intermingling of the synod and the student body in chapel were happy occasions.

Get Unexpected Gift—While representatives of Lafayette College were speaking before Pennsylvania Synod at Waynesburg they received a telegram from a Presbyterian whose name is withheld that he had contributed $90,000 to the endowment fund. Dr. J. T. Henderson of Chicago spoke on men's work and was the guest of honor at a banquet one evening during the session.

WHERE THE NEWS COMES FROM

More than 166 individuals contributed to the news columns of The Continent this week. This is not an unusual number and indicates the practical cooperation of pastors and others from coast to coast which makes possible the printing of the most significant and important church items of every state. There are this week approximately 16,720 words of news from the field of Christian effort.

Expect 1,000 Bible Students—The aim of Detroit Y. M. C. A. to enlist 1,000 men in Bible study promises to be realized. The fall campaign opened with an address by Clayton S. Cooper.

CHURCH HAS RAISED $2,500,000

The seventy-ninth anniversary of Second church, . Louis, was commemorated Oct. 19. Six con-egations have been colonized from Second church Central, Grand Avenue, Washington and Comp-n, First German, McCausland Avenue and Lee venue. The church supported a foreign mission-y long before missionary effort had become a gen-ally accepted part of the work of most congre-tions. Five missionaries in Siam, China, Korea d Africa are now maintained by the church, as e four mission churches and institutions in this untry. In the seventy-nine years the church has ised $2,500,000, more than half of which was for uses outside of its own maintenance. The pas-r, Dr. S. J. Niccolls, in the sermon commemor-ing the event, in an illuminating manner con-asted the morals and ecclesiastical usage then and ow.

Calendar and Record

Synodical Meetings

labama—Huntsville, Nov. 11, 7:30 p. m.
ew England—Hartford First, Oct. 28, 2 p. m.

Women's Synodical Societies

ansas—Atchison, Oct. 28, 8 p. m.
entucky—Louisville Fourth Avenue, Oct. 29.
ew England—Hartford First, Oct. 28, 2 p. m.
ennsylvania—Erie First, Oct. 29.

Presbytery Meetings

hicago—Chicago Assembly Hall, Nov. 3, 10 a. m.
uskogee—Wagoner, Oct. 28, 7:30 p. m.
ransylvania—Harlan, Oct. 25, 2 p. m.

Moderator Elected

olumbia River—C. B. Latimer.
argo—W. H. Northrop.
ort Smith—W. H. H. Shibley.
endall—H. N. Wagner.
ewcastle—J. W. Lowden.
pokane—Frederick Tonge.
win Falls—C. M. Junkin.

Ordinations

ort Smith—A. F. Welsh, T. G. Milton.

Resignations

daho—Lower Boise and Bethel: T. K. Hunter.
ndiana—Newcastle: T. W. Maguire.
owa—Waterloo First: H. W. Reherd.
ennsylvania—Stroudsburg First: S. C. Hutchinson; Milton: W. T. L. Kieffer.
Vashington—Spokane Bethany: A. M. McClain.
Vest Virginia—Wheeling First: W. A. Cook.

Calls

istrict of Columbia—Washington First: E. C. Reeve, Clearfield, Pa.
daho—Gooding: T. H. Gilbert; Bellevue: W. S. Young.
owa—Seymour: J. T. Alexander, Montrose; Manchester: G. T. Cardy, Mechanicsville.
entucky—Bowling Green First: J. W. Stagg.
ebraska—Palmyra: T. R. Hunter.
ew Jersey—Bayonne Christ: C. A. Terhune; Hamilton Square: T. P. McKee, New Harmony, Pa.
assachusetts—Worcester: C. A. Fisher, Providence, R. I.
innesota—St. Paul: R. M. Crissman, Dixon, Ill.
issouri—McFall and Mount Zion: T. B. Rice.
regon—Central Point: J. F. Vernon; Myrtle Creek: O. T. Morgan; Alhambra: H. T. Chisholm, Ashland.
ennsylvania—South Bethlehem: C. B. Chapin, Medina, N. Y.; Wilkinsburg Second: S. W. McKelvey, Pittsburg.
exas—Blanket and Zephyr: R. F. Wilkins; Menard-Mercury-Winchell: G. A. Henderson.
Vashington—Glenwood: W. A. Replogle.

Installations

llinois—Herrin: W. C. Meeker, Oct. 8.
ansas—Dexter: W. C. Wheat.
ew Jersey—Paterson Third: O. M. Demcott, Oct. 9; Paterson Second: H. B. MacCauley, Sept. 30.
ennsylvania — Lower Path Valley and Burnt Cabins: J. W. Kaufmann, Oct. 14; Lower Marsh Creek: D. W. Woods, Nov. 6; Olyphant: W. S. Hess, Oct. 14.
Visconsin—Marshfield: F. H. Ambrose, Sept. 30.

Supplies Arranged

Minnesota—Long Prairie: D. B. Ralston; Forada: W. H. Owen.

Vacant Pulpits

Minnesota—Foley, J. A. Hausmier clerk; Randall and Little Falls mission, S. Cochran, Randall, clerk; Greenleaf and Spring Grove, W. A. Curry, Litchfield, clerk; Hasson, D. Butterfield clerk.
Montana—Several fields Great Falls Presbytery, Rev. A. B. Minamyer, Great Falls.
Idaho—Salmon, Rigby, Malad.

Changes of Address

Winenberger, A. F.—Ogden to Logan, Utah.

Accessions

California—Glendale, 25, Oct. 12, W. E. Edmonds.
Colorada—Denver Capitol Heights, 24, Oct. 12, C. G. Williams; Longmont Central, 22, Oct. 12, W. A. Phillips.
Idaho—Twin Falls, 12, Oct. 12.
Illinois—Carbondale, 12, Oct. 5; Morris City, 10, Oct. 19, S. L. Roper; Chicago Edgewater, 34, Oct. 12, L. P. Cain.
Indiana—Indianapolis Andrew, 21, Oct. 19, T. W. Graham.
Iowa—Vinton, 38, Oct. 12-19, P. M. Simms.
Kansas—Dodge City, 65, Oct. 12, J. C. Berger.
New Jersey—Mount Holly, 7, Oct. 5, Frank Willcock.
Ohio—Greenville, 8, Oct. 5, C. C. McKinney.
Pennsylvania — Pittsburg Friendship Avenue, 7, Oct. 19, D. S. Curry.
Wisconsin—Gordon, 14, Sept. 14, C. J. McConnell; Milwaukee Berean, 5, Oct. 19; Milwaukee West Allis, 3, Oct. 19, S. P. Todd.
Washington—Aberdeen First, 20, Oct. 12, R. E. Cooper.

OBITUARY

Death notices will be inserted at the rate of one cent a word. Payment must be sent with the notice. Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

Letchworth—

The Challenge of a Completed Life

As the fall opens in church and charitable work, the vacancies caused by the deaths that have occurred during the summer will be keenly realized. One such exists in the session of the First Presbyterian church of Buffalo, caused by the death on June 30, 1913, of Josiah Letchworth.

Probably no one, even though having lived fourscore years and ten, would say reverently of his own life, "I have finished the work that thou gavest me to do." There are, however, lives which to those who observe them seem to have achieved a singular completeness, having included all the fundamental experiences of human life, and having accomplished a work definitely undertaken. Every one who has been privileged to know such a life has had his ideas of what this life may be enlarged and exalted, and has seen fulfilled Christ's assertion, "I am come that ye might have life—abundantly."

More than half a century ago a young man not yet having reached his majority came to Buffalo to engage with two of his elder brothers in the saddlery hardware business. Josiah Letchworth had already laid the foundation for a successful business career in habits of punctuality, uniform courtesy, scrupulous regard for the rights of others and in the ability to accept and carry responsibility.

He was one of the first in Buffalo to beautify the surroundings of an industrial plant, and made the neatly trimmed grass, the ornamental shrubs, the vines and flower beds at the malleable iron works at Black Rock a refining influence. He also provided there as early as 1870 a free circulating library and reading room for the benefit of the employees and their families.

His own enjoyment of good literature was so genuine that he was constantly planning to extend that pleasure to others, and his frequent gifts of books have added joy and improvement alike to young and old. His belief in the Bible as the book of books was evidenced by his services for many years as an officer of the Buffalo Bible Socity. He was ever a lover of poetry and had written and published verses of deep sentiment and reflection. His "Home Letters from Abroad" are only one evidence of his varied gift of expression.

Ever a lover of nature in all her forms, Mr. Letchworth was one of the very first to plan for the beautiful city that Buffalo now is by planting trees and shrubs in abundance in his own large grounds and by caring for them with an almost personal devotion to each one. His love of the beautiful led him to encourage all forms of artistic expression, and to assist materially in the development of the Buffalo Academy of Natural Sciences and Fine Arts. Extended travel only increased his natural liberality of thought and charity in judgment. His quick and tender sympathy for all forms of human suffering found a partial outlet in his service until the last year as a trustee of the Buffalo General Hospital.

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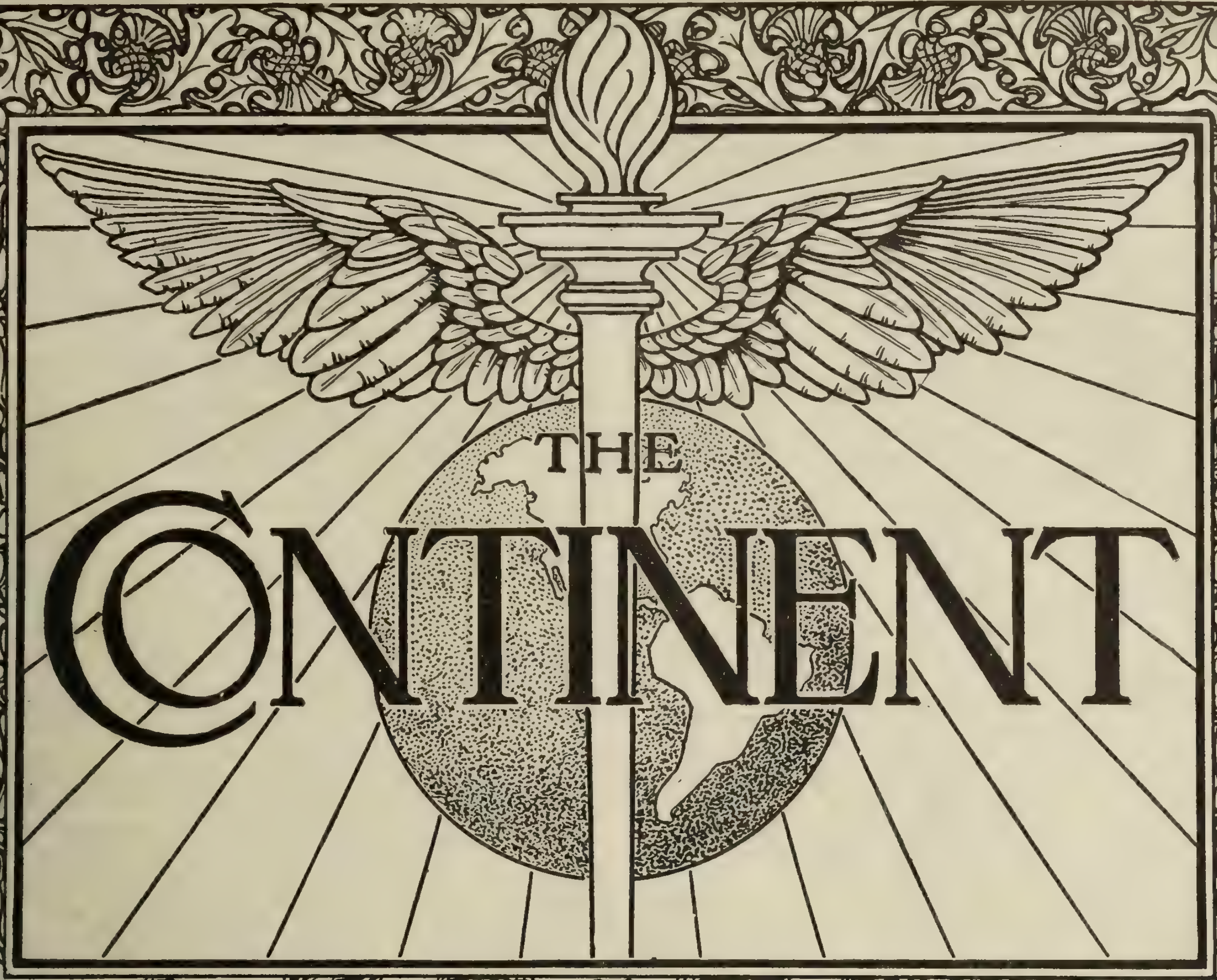

THE CONTINENT

NOVEMBER 6, 1913

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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

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Pious Insults to God

WOULD YOU SLAP THE LORD ON THE BACK IF YOU MET HIM?

Shocking question, no doubt. But not more shocking than acting that way in public worship.

A vast deal of what happens, both in speech and behavior, inside churches and "evangelistic tabernacles" in this country during religious services, would seem to suggest that modern Christians have largely forgotten that reverence is a virtue and irreverence a sin.

✠

Ritualism sprang from outraged reverence. There was nothing of ritual, of course, in the first stages of the apostolic church. But men who had felt the awesome holiness of God and his Son Jesus Christ, grew heartsick as they saw rude and crude converts, entering the church out of heathen thoughtlessness, bring with them the ribaldry with which they had rollicked before their pagan deities.

So they invented the idea of ritualism to counteract indignities that affronted Almighty God in his sanctuary.

Prescribing every word that should be uttered in public worship appeared the only way of insuring that the majesty of the divine presence should not be violated with gross familiarities.

And it must be admitted that the device served its purpose. The worship of the church, through even the darkest ages of mediæval vulgarity, remained wonderfully elevated and impressive.

But the awakening era of the Reformation brought consciousness of ritualism's failure. Dignity it had indeed; it offered before the face of the high and reverend God a homage fit in all outward forms; but it failed disastrously at the point after all the most vital:

It did not meet the call of Jesus for "worship in spirit and in truth." It produced neither spirituality nor sincerity.

So the reformers revolted against ritual. They indeed mostly sought to stop half-way—with substitution of less formal liturgies—but the reaction which they began carried their successors farther than they themselves desired to go.

The result is the practically complete exclusion of regulative forms and ceremonies from the public worship of all the foremost Protestant bodies save the Episcopalians and the Lutherans.

"Free prayer" and corresponding free speech in the sanctuary are the rule of the overwhelming majority of Protestant churches.

✠

With what result? Well, the original ritualists would seem to be pretty well justified.

The doing of things decently and in order, which Paul recommended, is rare enough in Protestant churches to be remarkable where observed. Awe of the presence of the Lord is a feeling whereof lifelong church-goers often remain unconscious.

Indeed, negative lack of reverence is at times cultivated to positive irreverence by diligent and continuous endeavor to produce, in young Christians especially, a brash familiarity with God falsely supposed to be required in order to realize his nearness to them.

Particularly does this become painful and obnoxious in many evangelistic meetings where the leader seems to know no other way of bringing God near to the consciousness of his hearers than by making, in prayer and sermon, a sort of sample demonstration of what informal terms of chummy friendship he himself manages to maintain with the Almighty.

It is not to be questioned for a minute that this sense of intimate fellowship is genuine; no doubt it fulfills the ideal of worship so far as concerns the stipulation, "in spirit and in truth." And doubtless God accepts it with pitying patience.

But that does not change some great facts that ought to be soberly faced by all who have any responsibility for leading the worship of Christians or shaping the religious ideas of the irreligious. Here is one tremendous fact never to be forgotten:

God is not a jolly comrade to be hailed with a "hello," nor a familiar equal with whom conversation may turn to unguarded chat.

Far different from all this, God is our ineffably mighty and majestic King and Creator, high and lifted up, filling his infinite temple of eternity with the glory of his presence and no less to be had in loving awe when he condescends to dwell in the lowly intimacy of a humble and contrite human heart.

Nor is Jesus Christ, friend of sinners though he be, one to be treated as a "hail fellow well met."

Americans, bumptious in their ideas of equality, seem to have lost the art of deferential association with a superior. They cannot even bear fellowship with the Lord himself without airs that are presuming and forward.

There is not the least danger that any longing soul will insist on pressing too close to the Master. But there is a gulf of difference between stealing near to kneel at his feet and marching up jauntily to shake hands.

✠

This fault must not be specially attributed to evangelists and unconventional preachers. It perhaps does not break out so bizarrely in other places, but the demoralizing spirit of it runs through a sorry proportion of the services of American churches and a worse proportion still of Sunday school exercises.

Noisy, shouting singing, worked up to the top pitch of sound and fury, by choristers whose best ideal appears to be the splitting of the roof overhead, and rambling, mouthy prayers, full of pious twaddle addressed to human hearers and uttered in apparent forgetfulness of a listening God, are some of the worse symptoms of a common dullness of soul, capable of going through the forms of worship without any mystic sense of marvel at the grandeur of God.

Nothing can be worse for the future depth and strength of religion in any land than training children for manhood and womanhood without disciplining them in reverence. They may be religious in spite of the lack, but not profoundly religious.

✠

The antidote of irreverence is the fear of God.

A man may have a host of other Christian virtues and in the strength of them he may be vastly useful in the kingdom of God. But if he sins in irreverence, he is not a complete Christian.

For irreverence in him proves the absence from him of the fear of God.

And fear means fear. A deal of harm has been done by trying to show that fear in the Bible means something else. It does not

"Let all the earth fear Jehovah; let all the inhabitants of the world stand in awe of him."

"God is in heaven and thou upon earth; therefore let thy words be few."

The World

Why New York City's Election Is Important

It is sometimes a source of wonder to people who dwell outside of New York that an election in that city should attract so much attention from the newspapers generally and from persons interested in public affairs the country over. Of course the Manhattanites not unnaturally regard their metropolis as the center of the universe—particularly if they have not traveled far west of the Hudson—but the fact remains that a political contest such as the one just waged in New York is, indeed, of national importance. Reasons are not far to seek. New York's population is larger than that of several big states—greater, for example, than Iowa, Minnesota, Indiana, Georgia, Texas, California or Massachusetts separately, and larger than numerous other small states in combination. There are considerably more people living in New York today than there were alive in the thirteen American colonies at the period of the Revolutionary war. The elements which go to make up this vast aggregate of nearly 5,000,000 humans are diversified and heterogeneous to a remarkable degree. Every nation and creed under heaven is represented, every shade of belief and unbelief; every proponent of law and order and every disciple of disorder and anarchy here finds followers. Will the spirit of the older Americans be understood and appreciated by the horde of immigrants and newcomers? Can American ideals make themslves felt under conditions ofttimes apparently hopeless? Will the lower tear down the higher, or will the higher lift up the lower? Will God rule or will graft control New York's citizenship? And will that citizenship be honestly alert or criminally apathetic?

It is these and similar considerations and questions which made last Tuesday's contest, like others gone before and to come, more than a strife of individuals, more than a scramble between Mitchel and McCall, or Murphy and Sulzer. Murphy, the boss, deposed Sulzer as governor, but will Sulzer and the storm he raised up eventually destroy Tammany and the feudal and paternalistic machine symbolized by the Tammany organization? Truly, the situation is one to provoke thought and the prospect is far from discouraging. New York's problems are many of them of the selfsame sort which other parts of the country are facing or must soon face.

President Wilson Says Huerta Must Quit

Notice was served on Provisional President Huerta at Mexico City last Monday by order of the President of the United States that he must resign without loss of time and that he must not leave as his successor General Blanquet or any other man whom he might be expected to control. The terms of the message, so far as disclosed, left the Mexican dictator no alternative except to quit or to oppose the United States.

Arrangements have been made by which the army and navy can be available for service in Mexico if intervention is decided upon. Rear Admiral Fletcher's squadron has been in Mexican waters for a long time and the Atlantic fleet is in touch with Washington by wireless telegraph from the Virginia capes. The six months' cruise to Mediterranean waters furnished a sufficient excuse for completely outfitting the Atlantic fleet for long service, but it has been pointed out by shrewd observers that Gibraltar is not appreciably farther from Vera Cruz than is Hampton Roads.

General Felix Diaz fled from Mexico last week, escaping from his hotel at Vera Cruz to the American consulate and from thence to an American warship in the harbor. Rear Admiral Fletcher gave him asylum until opportunity offered to place his unbidden guest on an outward bound steamer, safe from Huerta's machinations.

American Policy and the Western Hemisphere

President Wilson spoke at Swarthmore, Pennsylvania, and at Mobile, Alabama, and in both speeches he made incidental reference to Latin America and to the situation in Mexico. At Swarthmore the President spoke in a big tent not far from the spot where William Penn landed, whose spirit he extolled. The exercises were also commemorative of founders' day of Swarthmore College. The President proclaimed his belief that nowhere in the Western hemisphere should any government endure "which is stained by blood or supported by anything but the consent of the governed."

Addressing the Southern Commercial Congress at Mobile, the President, without any specific mention of Mexico, outlined with some directness the policy of the United States toward all the nations to the southward. The Panama canal, he said, severed land, but brought countries closer together. He warned the Latin states against material interests of concession hunters and speculators and declared that the United States would seek no more territory. Liberty, not dollars, he argued, should be the password between neighbors, nor could we be fast friends with those neighbors except upon terms of equality. Morality and not expediency is to rule.

Almost simultaneously with President Wilson's statement of American policy in the two addresses referred to, ex-President Roosevelt delivered speeches in Brazil, suggesting a new and better Monroe doctrine, a doctrine which would admit the three great South American republics of Argentina, Brazil and Chile—familiarly known as the A, B. C—to share in the responsibility of protecting and policing the North and South American continents. If the A, B, C alliance would join Uncle Sam, with as many more North and South American nations as could be induced to join, it might put an end to the suspicion and hostility with which the United States is regarded by many of the southern peoples, and as an inevitable consequence an era of peace and increased prosperity would supervene.

Elections in Italy; Franchise Greatly Extended

General elections for the chamber of deputies were held throughout Italy a week ago Sunday with a second balloting last Sunday in several constituencies where majorities had not been obtained by any candidate. The elections were interesting for more than one reason. It was the first test of the new franchise system which extends practically universal manhood suffrage and increases the number of eligible voters from about 3,000,000 to over 8,500,000. This large extension of voting rights has enfranchised a great many uneducated and theoretically "unprepared" citizens, but Italian publicists are hopeful of good results, particularly in Sicily and Calabria, where there has been a numerous lawless element. There were some disorder and fatal affrays in connection with the election, but not as serious on the whole as expected. It was also the first popular test since the Turkish war with its victorious campaign in Libya. This fact may have helped the government to carry most of the provinces. Giovanni Giolitti, the premier, was almost unanimously returned.

Fierce struggles developed at numerous points between the Catholics and the Socialist and other anti-Catholic candidates. There has long been a papal prohibition against Catholics participating in the Italian elections, with certain special exceptions, but in the recent contests Catholics voted openly, particularly in the Venetian provinces. At Cesena, according to press reports, the local bishop was one of the first at the polls. If abstention is no longer to be practiced by adherents of the church the effect will probably be strongly felt in Italian politics.

Strikes in New Zealand Fail of Peaceful Adjustment

New Zealand has been known as a country without strikes, but that enviable record has lately been broken by strikes of shipwrights, coal miners and dock laborers with resulting cessation of work by most trades in every port of the big island. At Auckland and Wellington the rioting has been so serious that bluejackets from British warships have been assisting in preserving order. Their assignment has been primarily to protect men loading fruit on vessels and to cover the embarkation and landing of passengers. A shortage of food and coal has caused privations.

The labor upheaval, as it has been called, began several weeks ago with the shipwrights, and the dockers and the miners and other trades struck in sympathy with the shipwrights' demand for higher wages, better working conditions and recognition of their union, and this led to a trial of strength between the employers and the Federation of Labor. This organization has never come under the New Zealand compulsory arbitration law, by the terms of which the inciting of a strike without first offering to arbitrate is made punishable by severe penalties. This is asserted to be the first time that this and allied statutes for industrial peace and good will have failed to work out satisfactorily. New Zealand, as is well known, has been largely dominated and ruled by men of the so-called laboring classes.

University Professor Credits "Ritual Murder" Charge

One witness of apparent responsibility and intelligence was produced, up to the opening of the present week, to testify affirmatively as to the "ritual murder" for which the Jewish workingman Beiliss was placed on trial at Kiev, Russia. Professor Sikorski of the University of Kiev on the stand last Friday gave it as his conviction that ritual murder was not a figment of the imagination nor a relic of outworn superstition, but was a twentieth century reality. He affirmed that the number of wounds were always seven or a multiple of seven, and that the wounds on the body of the slain boy Yushinsky, with whose death Beiless is charged, bore out his theory. Press reports do not show that the Kiev professor had anything more than an emphatic expression of his own personal belief to corroborate his testimony, which apparently was in the nature of a speech to the court.

At a recent sitting of the court, lasting from early in the morning until midnight, the name of the prisoner was not once mentioned in the proceedings, which have developed into a clash of creeds almost inexplicable to American minds.

Meetings of protest have been held throughout Great Britain and America, attended by Jews and gentiles alike, but without producing any observable effect on the Russian government. The impression is growing in the absence of positive information that the prosecution of Beiliss was instigated from St. Petersburg or at least fully approved by the imperial authorities.

Million and a Half Given to Medical Research

The General Education Board founded by John D. Rockefeller nine years ago has announced a donation of a million and a half of dollars to the medical school of Johns Hopkins University at Baltimore. This is the largest single gift ever made by the board and the first to a college of medicine. It will be known as the William H. Welch endowment in honor of an eminent pathologist long connected with the institution. The income is to be used to permit the staff of professors and surgeons to devote all their time to clinical education and research work without the distraction of private practice—possibly an adaptation of the familiar formula in ministerial calls in being "freed from worldly cares and avocations." The chairman of the board, E. P. Gates, states that these men are to be absolutely unrestricted to do any service that medical science or humanity demands in hospital or laboratory, classroom or elsewhere, but they will accept no personal fee for such service. The way is thus opened for important discoveries and giant strides in the treatment of disease.

At the same time this gift was made the same board gave $200,000 each to Barnard and Wellesley Colleges and $50,000 to Ripon (Wisconsin) College.

Wisconsin Issues First State Life Insurance

The first life insurance policies to be issued by an American state were written last week in Wisconsin under a law passed by the legislature in 1911. A similar plan is in force in several European countries, but it remains to be seen how popular it will be in America. Applications for insurance may be received by town and city officials, but no paid solicitors or agents' commissions are provided for and applicants have not yet come forward with noticeable volunteer eagerness.

Policies will be limited to $1,000 until 1,000 are issued; then $2,000 will be the limit until 2,000 are enrolled, after which $3,000 policies may be written, the authorized maximum. The purpose is to give the people insurance at cost, eliminating commissions and high salaries. Under the law only residents of Wisconsin may be insured.

Federal Inquiry Into Economic Conditions

Uncle Sam has an inqury of his own somewhat similar to that projected by the Civic Federation. The last Congress authorized an examination into economic conditions, and the President appointed an industrial commission to make the investigation, which is to be sweeping in scope. The commission held its first meeting last month at Washington and elected Frank P. Walsh of Kansas City permanent chairman and Professor John R. Commons of Madison, Wisconsin, temporary secretary. The subjects to be covered are public and governmental agencies, trades unions and employers' associations, unorganized labor, the courts, and legal and legislative machinery. By the time these public and semipublic surveys are concluded Uncle Sam ought to know just what is wrong, and the right remedies can then more readily be selected.

* * *

—Colonel W. C. Gorgas, chief of the medical staff of the Panama canal zone, and two of his assistants are going with the permission of the United States government to the Rand mining district in South Africa. Colonel Gorgas will investigate and endeavor to check pneumonia, locally a fatal scourge among the miners.

Religious World

White Ribbon Circles the Whole Globe

The boast that the white ribbon of the Women's Christian Temperance Union encircles the globe was vindicated again and again in the sessions of the world's convention in Brooklyn. A more cosmopolitan gathering could scarcely be imagined. On one occasion, when there was a call for a hundred speeches in a hundred minutes, the globe was belted several times. It goes without saying that every part of the United States was represented by large delegations.

A number of the foreign delegates brought observations and reports of pungent interest. The Baroness de Laveleye, from Belgium, asked the pity of her international sisters for her own country, which has more saloons in proportion to its population than any other country in the world—seven and one-half millions of people and 200,000 saloons. Miss Agnes Slack of England said that the enormous cost of Britain's navy, against which so many peace-loving Englishmen are beginning to protest, is but a bagatelle compared with what Britain annually spends for drink. She calculated that in the last thirty years the British people have paid out more for liquor than the cost of all the wars of the world for a century past. The president of the Canadian union, Mrs. Gordon Wright, boasted of the live organization of white ribbon women at Dawson in the heart of the Klondike country. Miss Toki Iwasawa, who appeared on the speakers' platform in the native costume of her land, reported that young girls whom the Women's Christian Temperance Union has trained in Japan refuse to marry young men who have not pledged themselves neither to drink nor to smoke.

The delegates from Australia and New Zealand were enthusiastic speakers in the suffrage sessions of the convention. They declared that they could not realize how it was possible to organize American women to oppose equality in voting privileges. The sentiment of the meeting, however, was vigorous and unanimous against militant methods.

The most striking American speaker was Mrs. Mary Harriet Armor of Georgia, for whom the Women's Christian Temperance Union claims the main credit of having carried Georgia for prohibition. Mrs. Armor introduced Mrs. Lenna Love Yost of West Virginia as the woman who deserves the like credit in that state.

When the convention came to elect officers for the next triennial period Lady Aurea Howard of England, who brought to the convention a $5,000 present from her mother, the Countess of Carlisle, declared that her mother absolutely refused reelection to the presidency on the ground that she was too busy in other interests to give time to this work. But Mrs. Stevens, the American president and vice president of the world's organization, affirmed that the countess' name was indispensable to the standing of the society abroad, and the upshot of her argument was that the British delegation cast sixty-five votes for Mrs. Stevens herself and the remainder of the delegates, 308 strong, supported the countess, who was declared reelected.

Following the adjournment of the world's convention in Brooklyn most of the American delegates went to Asbury Park to hold there the union's annual national convention.

Episcopalians Not Ready to Practice Unity

Protestants of all other denominations will regret that the late General Convention of the Episcopal Church adjourned without making the slightest degree of progress toward any practical cooperation with other Christian bodies in any religious ministry. Yet the church vigorously reemphasized its much advertised invitation for other denominations to join it in a general conference on Christian unity.

There were two points in which it was hoped that Episcopalian aspirations for eventual unity would lead to immediate steps for cooperation. The nearest and quickest point of contact for such conjoint effort was offered by the united missionary campaign, which is now under way. With this the Episcopalian missionary secretaries, Bishop Lloyd and Mr. Wood, at the outset joined hands, but their board later compelled them to withdraw. The subject came up in the house of deputies when a resolution was introduced declaring that the Board of Missions would not exceed its powers if it should commit the Episcopal Church to cooperate with other bodies for the education of missionary givers. This the deputies passed by a considerable majority, but the house of bishops threw it out and so left the whole matter precisely where it stood before.

This experience was almost exactly repeated when the second issue arose—the question whether the Episcopal Church should join officially in the Federal Council of Churches. Here again the deputies stood for closer relations with fellow Protestants, though the resolution passed by the lower house was in form permissive only. But it did express a thorough indorsement of the Federal Council and authorized the commissions on church unity and social service to appoint delegates to attend the council meetings. And this was too strong for the bishops, who substituted a resolution which avoided any indorsement, and amounted simply to a statement that the two commissions named might appoint delegates to represent themselves if they wished to. Inasmuch as this is what the commissions have been doing already, there is no gain here either.

As will be seen, the parish clergymen and the laymen who directly represent the people in General Convention are ready for a nearer approach to their Christian fellow citizens, but the bishops by majority are still exclusive and reactionary. This "standpat" disposition of the episcopacy blocked practically all the other progressive legislation of the convention except the division of the church provinces under provincial synods. And even that may prove in the long run a backward step. The plan to have an effective presiding bishop elected by the convention was approved by the bishops in principle, but was put over three years longer.

* * *

Advance Steps by Convention of Methodist Men

A convention heralded with the avowed purpose of being the "largest representative gathering of Methodist men ever assembled" would naturally reach extensive proportions. Yet the "national" convention of Methodist men which closed its four days' session last Friday night in Indianapolis surpassed the expectation of its promoters in at least two particulars. Announced as "national," it was really international in the speakers on the program and in the foreign branches of the church represented. Bishops J. L. Nuelsen of Switzerland and H. C. Stuntz of South America were early speakers; J. T. Denyes of Java, G. H. Jones of Korea and Dr. A. A. Parker of India were among the delegates from remote corners of Methodism. The program, too, had quite an interdenominational aspect, with such names as Robert E. Speer of the Presbyterian Foreign Board, J. Campbell White, Fred B. Smith and others, who told "What Our Denomination Has Done."

It was "the Methodist extension of the Laymen's Missionary Movement" and the enthusiasm of the delegates soon exceeded these limits. A committee on policy, consisting of sixty-four members, made a report which gave form to the significant actions of the body. This broader turn of affairs was quite logical in view of the themes discussed on the first day under the general heading "The Central Task of the Church of Christ." Having about 500 officers, 1,000 ministers and 1,500 laymen, the conference was more representative than the usual General Conference. Hence the influence of this expression of opinion in the twelve articles making up the "new policy" will at once begin to bear upon the deliberations of the regular judicatories. This was seen in the immediate action of all district superintendents in pledging hearty cooperation with other official agencies in carrying out the program. Notable sections of the report emphasized personal evangelism at home and abroad, setting a goal of 10 per cent increase in local church memberships next year. The bringing of youth everywhere into real Christian life and service was urged, as was the social ministry through educational, philanthropic and mission institutions, and finally "the utmost cooperation with all other churches which exalt our Christ."

To put into effect these plans $100,000 for two years was voted. Subscriptions for this fund began at once and reached $60,000. One card read "$1 and prayers." In fact, the prayer note was often sounded. A memorable outdoor meeting was the rally at the local civic center, where, under the shadow of the soldiers' and sailors' monument, several thousand delegates and their hosts held a noonday prayer meeting.

The largest and most inspiring gathering was the closing session, where over 4,000 assembled. Bishop William A. Quayle, now of Minneapolis, and Secretary G. Sherwood Eddy of the Young Men's Christian Association international committee were the speakers. "America a World Influence" was the general theme, having special example in "China" as indicated by the second speaker.

The prominence given to lay authority and responsibility will remain as an advance step for the denomination.

Congregationalists' Council Does Things

New Constitution Regarded as Indicative of Zeal for Usefulness and Efficiency—Triumphant Missionary Spirit Is in Evidence

"THE BEST council meeting ever held," is what I always have heard Congregationalists say at the conclusion of every National Council I have attended. They are saying it here at Kansas City and with considerable reason, for this National Council has done things. It has bent, if not broken, the spinal column of an independency which was in danger of becoming too stiff to bow to modern conditions. The watchword of the body in making the changes and reorganizing the denomination has been efficiency. Congregationalists are more concerned to be useful than they are to preserve any cherished polity or policy of the past. They are willing to throw an old thing on the scrap heap if thereby they can more successfully meet the tremendous forces of evil and push the kingdom of God out toward the horizon or down into the deeper needs of the city slum.

Adoption of the apportionment plan in raising money for the missionary societies also made another reason for reorganization. Heretofore these societies have been pretty much of a law unto themselves. They asked the churches for money, but did not ask them how they were to spend it. But the apportionment plan practically being a kind of holy taxation, the churches felt the stirring of the old principle that there must be no taxation without representation; that if they were under obligations to give money they must have the right to say how it should be spent. In order to bring this about the new constitution which has been adopted gives the National Council control of the societies by making all its members also members of each and all of the societies. The plan seems somewhat cumbersome—certainly it is not ideal—but it puts a lot of honor and official dignity on the delegates elected to the council. It makes one think of those gorgeously uniformed military officials who are to be seen in Europe, all plastered over with the insignia of authority. Think of an ordinary Congregationalist decked in membership in the National Council and also in the seven different benevolent societies of the denomination! Won't his wife and children be proud of him as he figuratively puts on his regalia and sallies forth to the joint meeting of the council and the societies! But if the man of much membership does his whole duty he will be compelled to go here and there to seven different meetings in a year. He will have a contract on his hands, especially if he be a busy pastor.

Some of the eastern delegates were strongly opposed to the more radical changes made in the reorganization. Governor Baldwin of Connecticut, who for years has been a notable figure at Congregational gatherings, was one of the conservatives who criticised the departures most severely. The Middle West was almost solid for the change.

Moderator a Leader of the New School

The theology of the council was mixed; all shades of past positions and present tendencies were represented. But plainly there was a larger liberal element in the meeting than in any former council. This was indicated by the big vote cast for Dr. Charles R. Brown for moderator. Dr. Brown is a leader of the new school. In his address on the "Training of Leaders," given before a great audience on Sunday evening, he took a pronounced position on the side of new things. But Dr. Brown is frank and somewhat open-minded.

The address of the retiring moderator also was of a somewhat liberal character. His attack on revivalists and revivals was so scathing and terrific that Billy Sunday himself could hardly hit harder at the other fellow. It would be an interesting entertainment if the big Brooklyn preacher and the man who turns towns upside down with his campaigns could be put into a theological arena and fight it out. Dr. Boynton complained so bitterly of the "hysterics" which he thinks mark revivals that one could not help wondering whether he had attended any of the modern political conventions where the great parties nominate their candidates for the presidency, and where an hour of roaring applause would make any "amen corner" want to go away and hide itself. As long as politicians are not afraid of stirring the emotions it is hardly worth while for religious people to be scared out of their boots by fear of an appeal to the feelings.

But there were strong manifestations of conservatism in the Council when attempts were made to emasculate the declaration of belief with which the new constitution begins. When the young pastor of Center church, New Haven, pleaded for what he called "the note of reality," by which he meant less of faith, another New Haven pastor, who was none other than Dr. Newman Smyth, once charged with heresy, sprang to his feet and argued for a positive declaration in tones of earnestness which electrified the great assembly. Everything that meant belief was kept in the statement of faith by a majority which was so overwhelming as to be crushing.

Mention also could be made of the deeply spiritual devotional exercises which were conducted each morning by Dr. Raymond Calkins, of the conference of intercessory prayer led by Secretary Brewer Eddy of the American Board, and of the many addresses which were marked by utterances of as profound a faith as ever were heard from the lips of former generations of preachers.

Great Plea for the People of Albania

Of course the greatest meeting of the ten days was that at which the final vote on the constitution was taken. I never saw anything so impressive. Everybody felt that the vote itself was an act of consecration, that whatever prejudices and traditions of the past had stood in the way were being surrendered in the interest of harmony and usefulness, and that the denomination was pledging itself anew to the great work of building up the kingdom of God on earth. Next to this meeting in the profound impression which it made was that of the American Board on Albania. The principal speaker of the evening was Rev. H. T. Erickson, missionary to that country. I have heard the great preachers on both sides of the sea, but I have heard few addresses as eloquent as that which fell from the lips of this missionary. He was pleading for a people who have suffered 2,000 years of oppression and wrong; and he himself had suffered as few missionaries ever are called upon to suffer. He had paid the price of tears and blood for the power to plead for Albania as he pleaded that night. It was one of those occasions which only a multitude of sorrows can make.

As this meeting drew near its close Secretary James L. Barton of the American Board said, "What shall be our response to this appeal?" Then a voice in the gallery called back, saying, "The only answer which we can make to such a pathetic and eloquent cry as we have heard tonight is to give, and I will be one of ten to raise $10,000 for the hospital which Mr. Erickson wants for the suffering people of Albania." Then the giving began, and it rushed along until it had reached $8,000. Here it lagged and the chairman of the meeting was on the point of dropping the effort. But then came another voice from the rear. It was that of a home missionary in North Dakota. "I am only a poor missionary," he exclaimed; "$10 is all that I can give myself, but if you will let me take charge of the meeting I will raise the remaining $2,000 in ten minutes." The audience cheered his audacity and the chairman welcomed him to the platform. He soon had the full $10,000 and more. The audience sang "Praise God from Whom All Blessings Flow" with tremendous unction and then went home thanking God that ever they had seen such a meeting as that.

Sorrows, Fears and Hopes of All Lands

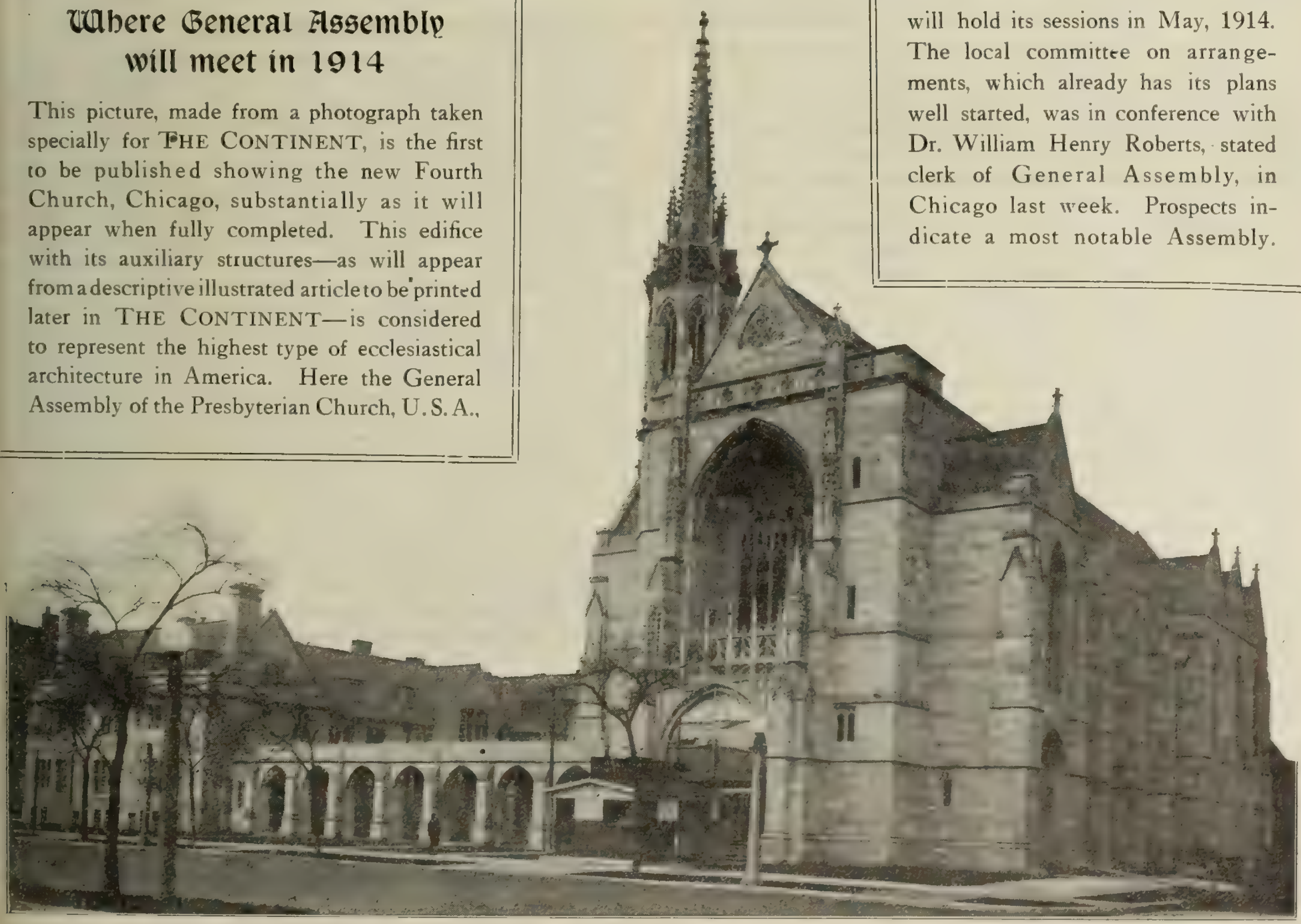
Here I might say that the American Board can put up such meetings as seldom have their equal in any of our other great gatherings. And it is easily explained. Their meetings are staged against the rim of the earth and their workers bring to us a message of the sorrows, the fears and the hopes of all lands. Moreover, these workers come to us with a feeling that the world is resting upon their shoulders, that the missionary stations which they have planted are the pillars of the earth. And they have such great things to tell. Think of the wonderful changes which they have seen in Turkey, and of the still more wonderful transformations which they have just witnessed in China. Think of the degraded humanity which they have seen transfigured into the image of the Master, of the communities which they have lifted out of the barbarity, nakedness and cruelty of savagery into the refinement of Christian civilization. It all is so glorious that it is not strange that it should give to men lips of eloquence and messages which wonderfully move great assemblies.

It is worth much of what the missionaries cost for the churches to hear them tell what the Christian religion can do for the heathen world.

J. A. Adams.

Where General Assembly will meet in 1914

This picture, made from a photograph taken specially for THE CONTINENT, is the first to be published showing the new Fourth Church, Chicago, substantially as it will appear when fully completed. This edifice with its auxiliary structures—as will appear from a descriptive illustrated article to be printed later in THE CONTINENT—is considered to represent the highest type of ecclesiastical architecture in America. Here the General Assembly of the Presbyterian Church, U. S. A., will hold its sessions in May, 1914. The local committee on arrangements, which already has its plans well started, was in conference with Dr. William Henry Roberts, stated clerk of General Assembly, in Chicago last week. Prospects indicate a most notable Assembly.



Editorial

That Prayer Meeting Again!

HERE COMES AGAIN the symposium about the prayer meeting. Several pastors report receiving it in due course. "We understand you have a large and successful prayer meeting; it is one of our problems. Will you kindly give us some hint of your methods?" The results of one symposium were to be read in a church meeting a little while ago, but we have not heard what came of it. Others are to appear in articles or tracts. It is all very well, and at most points really encouraging.

The two points of difficulty seem to be, first, to get people to come to prayer meeting at all, and, secondly, to get them to take any part in it. Most sessions are not willing to take the obvious ways out of the two difficulties. The first can be cleared by agreeing that "it is not numbers that count"; "the Lord can save by many or by few"; "there are enough of us here in this room to work wonders for God"; "Christ started his whole enterprise with fewer than are here this evening," and similar rather familiar remarks which many of us have heard or have made under discouraging conditions in the midweek meeting.

This really helps only when one's forgetting apparatus is in good order and one does not think about the great number who never come to the meeting, but who need it deeply and ought to be made to see it. We have also to forget that if Christ did start his enterprise with so few, he did not keep it going with small numbers. The fact is that numbers do count, when they are at the disposal of God. It is not a healthy condition when church people agree to accept a condition which at first troubled them and which needs correction all the time. If the prayer meeting is to do its real work, it ought to appeal to the people generally who need it. Let us keep ourselves from lowering our standards.

The other difficulty, getting the people to take part, is easily escaped also. "How few people can take part to edification!" "The pastor is the real leader of the people; let him bring a message which will help"; "I have turned my midweek meeting into a Bible study meeting, where I do all the talking, and my people like it better"; "You see, times have changed and men talk less about religion now than they once did, so the old-fashioned midweek meeting is out of date." These remarks are often made as though they were fresh observations, but they are not so unique as speakers suppose. They have merit if we really believe them; they are not worth much if they are excuses for a condition which we would like remedied but do not see how to remedy.

Certainly if men talk less about religion than they once did, it is the only thing regarding which the net amount of talking is reduced. The modern man, minister or layman, does not at first thought bring to mind a blushing violet as his symbol, unless possibly in the matter of religion.

The old verse does not read, "Let the redeemed of the Lord say so, in case he is a minister." It is doubtful if any one revival would do us all more good than a revival of lay talking in the department of religion. Ministers love to talk and are generally well trained to do it, though we do wish they would not drop their voices so often at the end of a sentence. They make a great mistake, however, in our judgment, when they do not magnify the value of talking by laymen.

Both these methods of clearing the difficulty of the midweek meeting are surrenders. Neither smacks of conquest. The initial demand of the situation is a deep-seated belief in the value of the meeting, and a definite purpose which leaders of each church expect it to accomplish. Until that belief and that purpose are clear, work in its behalf will be perfunctory. It may consist in nothing more than an effort to do under one's own circumstances what another church has done under its different conditions. But with such a belief and purpose, the way is cleared for the planning and downright hard work in which alone lies the human hope for success.

Session and pastor can make the midweek meeting do a great work in virtually any church if it is made a real object of concern that knows no rest. It cannot have the tag-end of attention and be anything but a tag-end meeting. It cannot be haphazard in its preparation and be other than haphazard in its results. Any church can have a midweek meeting that will be worth anybody's while, and will make its real appeal to the people of the church, if pastor and session are willing to pay the price for it, though the price is often a high one. The Chinese have a saying, "'What will you have?' says God; 'pay for it and take it.'" It applies here.

Olivet's Conviction Better than Logic

The end of October and the beginning of November brought to Olivet church in Chicago the happy celebration of twenty-five years of ever-expanding usefulness. Congratulations on that splendid quarter-century of service are due to the pastor, Rev. Norman B. Barr, and his workers not alone from the presbytery to which Olivet is a chief pride, but from the whole denomination—indeed, from all evangelical churches in America. For Olivet has put the religious statesmanship of the country deeply in its debt; indirectly it has steadied the thinking of many anxious Christian leaders who have perhaps never even heard its name.

Olivet was founded just when the social settlement idea was beginning to take root in the United States. At that time nearly everybody interested at all in that kind of endeavor accepted it as self-evident that no fraternal social service could be brought acceptably to the conglomerate immigrant populations of the great cities unless religion was altogether left out of account. It was deemed obvious that where religions were so many and so fiercely antagonistic, the only way to help all classes impartially was to be strictly neutral—quite noncommittal about religion in any form. But Olivet was not governed by the logic of the situation. It went ahead on conviction rather than logic, and today not only Olivet itself but all the American church world has experience to attest that conviction.

Living and working in the midst of a community as heterogeneous as any American city can afford, this brave and sturdy Presbyterian church, under its unfailingly devoted leader, has done for its neighbors every whit as much social service as the most effective of the nonreligious settlements. And in addition thereto, it has maintained and preached Christ for the salvation of men's souls—which is all clear and clean extra profit on the investment. Hosts of people have, of course, accepted Olivet's temporal help without being drawn to its spiritual ministry, but the point here is that they have not been less helped by Olivet nor are they less grateful to it because it has been so unmistakably religious.

Today the original theory that religion and social service are incompatible is completely exploded; not even the settlements which still continue to work on secular lines would now affirm the proposition as a general principle. And disproof has of course by this time accumulated from many quarters. But the church which has doubtless stood steadiest and longest for the religious side of the argument is Olivet, to which on that account should be rendered a far-reaching acknowledgment at this auspicious anniversary.

Still More than Most Pastors Can Manage

The committee recently in conference over a proposal to limit the number of "special Sundays" which various philanthropic agencies and social movements ask the churches to observe has reported an approved schedule of six—child-labor Sunday, mothers' day, peace Sunday, labor Sunday, prison Sunday and antituberculosis day. All of these are undoubtedly worthy of attention at one time and another from pulpits that feel present-hour social obligations; but The Continent doubts whether a minister who remembers that his primary duty is to instruct his people in spiritual things will be able to "observe" every year the whole of even this reduced list. More especially does this doubt grow with observing that the committee recognizes ten other calendar anniversaries of fixed national or religious import which no live pastor is supposed to ignore—New Year's, Lincoln's birthday, Washington's birthday, Easter, Sabbath observance day, Memorial day, children's day, Fourth of July, Thanksgiving and Christmas. Even this makes no account at all of the special Sundays appointed by the various denominational and interdenominational movements of which the times are so prolific. The attempted simplification is not dazzlingly simple yet. The upshot of the whole consideration seems to be the conclusion which many practical men in the pulpit had reached in advance; to wit, that a minister who does not wish to preach "special" all the while will simply have to do as he has a mind to about "special Sunday" appeals that reach him.

A Difference Between Giving and Getting

There are four Bohemian papers in Chicago. Two of them are out-and-out atheistic. But it was one of the latter which said editorially just after the Presbyterian settlement house had been dedicated in the midst of the Bohemian colony on the west side of Chicago: "This is a remarkable religion. These people seem to be wanting to give the Bohemians something, not to get something from them."

It is plain that atheistic Bohemians are atheists chiefly because the only church that most of them know—the Roman Catholic—has never exhibited to them a religion sincere enough to be unselfish. The typical Roman priest in his behavior toward the community where he lives is far more apt to manifest the feeling that the people are to serve the church than a feeling that the church should serve the people. And sad it is to record that the masses sometimes get the same impression of the Protestant attitude. But anybody who knows Christ intimately knows that only one sort of church will ever have Christ's power to win the multitudes in either city, town or country, and that is the church which makes the multitudes believe that it "wants to give them something instead of getting something from them."

An Advance Bit of Christmas Good Will

Being the first of November it is high time to sound the "Shop Early!" cry to the countless legions of prospective buyers of Christmas presents. This forehandedness in making November preparation for Christmas giving falls short of practical religion in only one particular—there is no element of self-sacrifice in it. For it is no greater benefit to anybody else than to the giver himself or herself thus to secure a comfortable release from the horrors of last-minute distraction with the question "What under the canopy shall I give?"

But this is not the reason for the earnestness with which press and pulpit and every agency of social reform have joined of late years in the widely chorused slogan, "Shop Early!" Religion which is religion indeed prompted this now vast national effort to save salespeople and delivery men in American stores from the maniacal and maniac-making rush of buyers rendering the last two days before Christmas torture days in the trade world. And surely there is proof of the humane heart of the average American in the remarkable change which three or four seasons of agitation have already brought about. Christmas last year and the year before was vastly less terrible to store people than in previous years.

Now the important thing is to take care that this goodness shall not prove a spasm of goodness—that the public shall not get weary in the well-doing of shopping early. If you shopped early last year, recall how blithely your conscience approved you for it—and shop just a little earlier still this year.

—Hundreds of thousands of admiring citizens who have given thanks to God for the Christian character of the nation's present chief executive are undoubtedly suffering pain from President Wilson's use of a recent Sabbath for an all-day journey to a distant city where he had been invited to make an important address. Honest application of the spiritual law of individual responsibility requires every Christian, indeed, to grant his brother liberty to decide what are for himself allowable works of necessity on the Sabbath. But on the other hand there is an equally binding law which forbids a Christian to offend needlessly other men's consciences by what might be lawful to his own. And in this instance it would seem that the President might have easily avoided an arrangement for travel by which he must have known that a host of friends, particularly in his native Southland, would be hurt. One can hardly doubt that his hosts in Mobile would have been glad to wait a day longer for him if he had frankly said that he would prefer a date which would not necessitate Sunday travel. And whatever might have been the personal disregard for such scruples, they would only have thought the better of Mr. Wilson for maintaining a strict Sabbath respect.

—A year ago now Presbyterian journals were remarking with considerable pride on the fact that the great state of New York had elected a Presbyterian governor. A year later the fact is one that Presbyterians would like to forget. For judged even according to the explanation of his best friends, Mr. Sulzer has shown himself a man of far less integrity and straightforwardness than would do honor to Presbyterianism or any other church. It is true that the governor's impeachment and dishonorable dismissal from his office were directly consequent upon some good things that he did, but he would have been still able to defy all such malicious attacks if his own record had been the record of a clean and straightforward man. The whole sorry spectacle is a new illustration of how poor a guaranty of Christian character is mere church membership. And it is also a warning to the church that in these times when there is such a distinct advance in the power of high moral ideas in politics, there is a corresponding increase of danger that hypocrites will profess church affiliations for the sake of advancing their own political fortunes.

—The entire Presbyterian fellowship is beyond a doubt prepared to join the Synod of Missouri in a complimentary resolution adopted at the late session of that body wherein congratulations are paid to President William H. Black of Missouri Valley College. Dr. Black was the chairman of the Cumberland Presbyterian committee which negotiated with the mother church the reunion of 1906, and as such he has been since pursued with uncommon virulence by the contingent in the Cumberland body which would not go into union. These enemies have particularly sought to take away from him and the reunited church the prosperous college which he has been the chief factor in upbuilding at Marshall, Missouri. But through all the difficult pass into which he was thus forced, Dr. Black, as his synod now testifies, has borne himself so wisely that fellow workers have constantly been guided by his example. The danger of losing the college has now passed, thanks to a recent sustaining decision of the federal courts, and the synod justly says: "We feel that to his fidelity, courage, counsel and persistence more perhaps than to those of any other one man is due the happy issue now in view."

—The Romanist effort to use federal laws against obscene literature to stop Tom Watson of Georgia from circulating attacks on the Catholic priesthood has failed because the judge presiding at the trial held the indictment bad and quashed it. This is a matter of congratulation all round—even to honest Catholics—for their church cannot afford to increase the American suspicion that it is unable to endure free speech. This suspicion was particularly sharpened by the proceedings against Watson, because the obscenity complained of in his writings was not his own language by any means, but quotations which he said came direct from books authorized by the church as guides for priests' questions in the confessional. Avoidance of the charges by this means had much the aspect of acknowledging the truth of them. The only answer which can convince the American public that Watson is wrong is direct evidence that the quotations he uses are fictitious. Any other rejoinder will help Watson and hurt Catholicism—as this unsuccessful criminal prosecution has done very plainly.

—Methodism in England is represented by three bodies of considerable size—the Wesleyans numbering half a million, the Primitive Methodists with 200,000, and the United Methodists with 180,000. This last denomination was formed only a few years ago by the combination of three smaller fragments of Wesley's family. And now the union stress is becoming strong on the three existing divisions, and the Wesleyans have recognized it by appointing a commission to inquire whether the two other bodies are not ready to join hands with them. It is generally believed that a complete Methodist consolidation will soon come out of this.

—Bishop Williams of Detroit illustrates for his Episcopalian friends the absurdity of carrying American denominational distinctions into China or other mission fields, by citing the result of the attempt to translate "Protestant Episcopal" into the Chinese tongue. The churchly title which sounds so dignified in English turns in Chinese to the disconcerting literalness of the "Church of the Kicking Overseers." No wonder "change of name" has been popular in China. Presbyterianism hardly fares better, for the best China can do with "Presbyterian" as a church name is to transmogrify it into the "Church of the Ruling Old Men."

—The week of prayer observed annually in November by the Young Men's Christian Associations of the world has never thus far taken particular hold of the churches and is probably noticed in very few Christian congregations. Men and women, however, who know how to pray, although not actively connected with association work, ought to remember in some way this week of intercession for God's power to meet in this and all other nations what the international committee calls "the appalling spiritual needs of young men." This year this observance runs from November 9 to 15.

—The trials seem at an end which the heroic Protestant Christians of Madagascar have suffered first from Romanist and then from infidel governors since France took over the island nearly twenty years ago. President Poincare, the new chief executive of France, has issued a set of regulations for the churches of Madagascar which insure to the Protestants unmolested liberty of worship in their own churches, as also in private houses for communities where no churches have yet been erected.

—American Endeavorers who have been planning to go to the world's Christian Endeavor convention in Sydney, Australia, will be disappointed to learn that the prevalence of smallpox in Sydney has made it necessary to cancel all the arrangements and postpone indefinitely what was expected to be a great religious occasion.

DR. JOWETT'S MESSAGE

Washing the Stripes

THE FIRST SIGN of new spiritual life is the undoing of the wrong in the old life. The jailer, when he had been brought into the light of the Lord Jesus, took the apostles the same hour of the night and "washed their stripes." He sought to soothe the sorrow that he had created and assuage the pangs which he had made. Reparation is always a part of true repentance. Stripe-washing is essential to the full cleansing of redeeming grace.

While the Lord God is dealing with our personal sin we must rectify the wrongs we have inflicted upon our brother. When sin is forgiven the reparation is not canceled. I cannot steal from my neighbor and obtain the Lord's forgiveness, at the same time keeping the stolen money in my pocket. The full life and sweetness of the forgiving mercy of God come to a man while he is washing the stripes of those whom he has injured and betrayed. It might be worth while to look a little more clearly into the manifold issues of acts like these. The jailer washed the apostles' wounds. What happened?

Reparation Wins Almighty Favor

First of all—what happened to God? Have we any scriptural guidance? What is the instruction of the Old Testament? We are told of worshipers coming up to the ancient temple and being confronted by the Almighty with stern resistance. "Your hands are unclean;" "your hands are full of blood." The first figure suggests the doing of dirty work, the engagement in deliberate mischief, the weaving of filthy webs in the corrupt ways of the world. The second figure is more suggestive of murder. It describes the outrage inflicted upon a neighbor's life and right. And we are told that conditions such as these make the benediction of God impossible. God's blessing is checked because of unrepented and unrepaired wrong. "Wash ye;" go and rectify the injustice and then return for the blessing.

The witness of the New Testament is equally clear. "If thou bring thy gift to the altar and there remember that thy brother hath aught against thee, leave there thy gift." The grace of the Lord is backed by the obtrusion of wrong which has received no amendment. We make no headway while the wounds are unwashed. God is straitened in our own impenitence. How could it be otherwise? What would our God be like if he accepted the adoration of hands that are wet with blood?

And so it is perfectly clear that when the jailer washed the stripes of the apostles he opened out for himself fountains of spiritual blessedness. While he washed the prisoners' wounds the water of life washed his own soul. His willingness to repair the wrong brought him into full communion with the wonderful bounties of grace. We have frequently a small spiritual bounty because our unrepaired wrongs hinder its flow. We block up the channel, and then we wonder that the flow of the water is so restrained. The righting of a wrong is always an act which unseals fresh springs of heavenly grace. When the jailer washed the wounds, he really released God.

And what happened to Paul and Silas? What was the jailer saying as he washed their stripes, and what were they saying as he ministered unto them? Were they all silent or were they all in tears? One thing is perfectly sure—the love of the two men went out to the jailer. There was born a great, deep, vital spiritual kinship in which they all became one. Resentment can never endure in the presence of the spirit of reparation. It is like ice when the sunshine flows upon it. I cannot think that any resentment, however fierce and stolid, can finally hold out against the ministries of penitent love. "Love never faileth."

When we do a wrong to a man we often injure his relationship to God. Our wrong creates moods in his soul which are hostile to grace. Our wrong makes him bitter and cynical, and the realm of his soul becomes like a sodden marsh soaked with the sour waters of revenge. It may be that this ought not to be the result, but there it is. We wronged a man, and the wound festered, and the poison entered into his entire life. Now if we can put that right again we shall "prepare the way of the Lord." All the more so will this be if the reparation comes from a professed believer in grace. The world makes very little of our professions, but it is prepared to place great value upon our deeds. And when we go to a man whom we have willfully wounded, and wash his stripes, we shall restore to him the way and the joy of God's salvation.

What happened to the jailer? If the reparation unseals fountains of blessing, then streams of mercy are flowing into the jailer's life. I have no difficulty in imagining what happened to him as he undid the wrong. There dawned upon his soul the soft light of reconciliation, like the coming of some sweet morning after a night of pain. There also entered his soul the peace of reconciliation, concerning which only they know to whom it has been given.

I went into a hospital a little while ago to see a patient who had been the subject of a serious operation—a foul growth had been removed. In the course of our conversation she said to me, "But oh! the sense of rest when the thing had been taken away!" There is an analogous experience in the soul. We can operate on ourselves. When we right a wrong which we have done to a brother, we at the same time remove a diseased growth from our own souls. With the forgiveness of God, and our own reparation, we come into the possession of a quiet conscience; and the bells, that have only rung muffled peals of death and fear, ring out the joys of Easter morn.

And with the light and the peace of reconciliation there would also come the appointed joy. Light and peace are always the conditions in which joy abides. The bird-song comes with the bright and beautiful dawn. There was singing in that gloomy prison even before the stripes were washed—"and at midnight Paul and Silas sang praises unto God." But there was sweeter singing after the washing, singing in which the jailer joined. "And he rejoiced in the Lord." Is it an unwarrantable liberty to imagine that the prisoners would teach their jailer some of their songs, and that they would sing them together?

Restitution Only Can Bring Peace

After the earthquake at Messina new springs were opened out in innumerable places. And after the earthquake that night in Philippi and after the washing of the stripes new springs of delight were unsealed in this jailer's soul and he drank of the pleasures of God.

There are many of us who are impoverished in the spiritual life because of wrongs that have never been repaired. We were treacherous in business and the money is still in our pockets. "The voice of thy brother crieth to me." If the voice of the wrong mixes with our prayers, God cannot hear the one because of the other. We must wash the stripes of those who are sore because of our sin. With all our strength we must seek to put things right. The religion that does this kind of thing provides its own witness to the world. To wash the wounds is the only way to holy light, holy joy and holy peace.

J. H. JOWETT.

The Factor the Shepherd Forgot

BY WILLIAM E. BROOKS

THESE FROSTY AUTUMN nights bring out the stars. A host that the haze of summer hid shine clear and bright. They are wondrously beautiful, they are marvelously bewildering, they are infinitely humbling. Man's littleness never is so plain to him as when his fancy wanders in the far spaces where they swing. The cry of the shepherd of the Bethlehem plain is echoed in his heart: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?"

And there would be more point to the shepherd's plaint could he live in this day when astronomical science has revealed the fact that the stars he saw were but the vanguard of the luminous host that stretches leagues on leagues into unseen, unguessed space, a host in whose vast reaches our little world were all but lost. "If God," says one despairing astronomer, "dispatches one of his angels to discover this tiny planet amongst the glittering hosts of his stars, it would be like sending a child out upon some vast prairie to find a speck of sand at the root of some blade of grass."

What is man, all men, against such a background? And the phrase "all men" adds another distracting element. For the man is only one among the thronging multitudes of his town or city. Then he multiplies the multitude by the myriad cities the world around. He adds the vast army of the dead, the throng of lives that are yet to be, and if he were small before in the presence of the stars he is as nothing now! The faith that believes that God is guarding the days of such an infinitesimal life as his is a delusion of his fancy, the wild creature of his overwrought egotism! It is easy to be faithless when man reasons thus.

But is this reason, or is it imagination? Is it not a distinction of reason that it considers all the factors of a problem before it draws its conclusions? And the factor the shepherd forgot, the factors that every man forgets who thinking thus watches the stars grow cold until the chill gets into his heart and into his faith, is that God is a personality. And among the essential elements of personality is affection—is love. Love is always individual. You cannot love a mass of men. You cannot even love your own family, as a family. Your love goes out to the single members of the family, as individuals, as William and Mary and John. And you love them because they are individuals, because William is William and John is John. Can any other rule apply to God's personality? Can God when he loves love any other way than individually? And when we stop to think about it we find Jesus' love was always individual. In many striking ways the gospels set this forth. How carefully the evangelist describes this trait—"and Jesus loved," not the Bethany family, but "Jesus loved Mary and Martha and Lazarus." "He must needs go through Samaria," the harder, more perilous way, because a woman who was a sinner needed his care. And the one thing that stands out on the day of the cross was his care for individuals, from his morning's anxiety for Pilate to the last thought for his mother. Not the cross, not even the sacrifice he was offering, could cut him off from his care for the individual.

Surely this is a revelation of the mind of God. Jesus is God. That he wore the fleshly robe did not change his nature. Today I wear my study coat, on Sunday I will wear my Sunday coat. But I am the same man. The mind which was in Christ is God's mind, the love that shone forth in Christ is God's love. The same care that Christ had for the individual God has. My life is of infinite value to him; not a hair can fall from my head without his knowledge. So the reason answers imagination's fears.

To question the care of the Father for the lowest of his children is to question the whole revelation that Christ has given unto men. For that revelation is nothing if it is not a revelation of a personality, a great personality truly, and with all the attributes of a personality, among which is love, which cannot be any other than individual. This is the factor the shepherd forgot. This is the factor imagination is ever likely to forget.

And if God's supreme care is for the individual the fathers were not far wrong when they put in the place of emphasis the word that "man's chief end is to glorify God."

THE WAYFARER

One Young Woman's Friends

THE RUSSIAN pilgrims who throng Jerusalem at Easter are keen to visit all sites connected with the earthly life of our Lord. They want to walk, as literally as may be, in his footsteps. In their creed it is a point of peculiar merit to have traced the earthly walk of the Man of Galilee. An American traveler in the East comes gradually to a comprehension of this pilgrimage idea. It is one form of literal obedience to religious convictions.

Now, the Wayfarer thinks he has discovered a somewhat similar idea at work in the case of an American young woman. Reading the principle in the practice, the Wayfarer believes that the conceit of this young woman—who, by the way, is of the sort who do not advertise their emotions—is nothing less than to fulfill in exact obedience the teaching of Jesus concerning "the lame, the blind, the halt."

* * * * *

All this is surmise, but it is based upon evidence that any court would likely accept. For one may scarcely visit this young woman's home without meeting some of her interesting friends, nearly all of whom, one gradually realizes, are crippled in some way. This does not mean the maintenance of a labeled eleemosynary institution. So far from it that it would be a real affront to intimate, even in friendliest fashion, that this attractive home is other than the hospitable abode of a young woman of culture and fine spirit. Whose affair is it that the guest chambers are never empty, and that, by an extraordinary coincidence, the ever flowing stream of visitors show a remarkable proportion of the blind, the lame, and the otherwise afflicted? May not a hostess choose her own guests, according to her personal taste? And if she does not speak of the limitations of her friends, what right has even an inquisitive journalist to analyze them?

* * * * *

The ice is thin here, so the Wayfarer skates off with the digression that if our friends were to remark only upon folks' peculiarities, what talk of freakishness there would be! Why should we note one guest's blindness, rather than another's pigheadedness? Or this one's short leg, and not that one's limping ideas or lame breeding? Brave men, accomplished, cheerful and useful, doing a noble work in the world, has the Wayfarer met under this rooftree; why should he mention the incidental fact of their physical blindness? He would not exchange their company for that of—there we go again on to the thin ice! Why not try to tell the story straight, in all its simplicity, and let the reader do his own moralizing?

* * * * *

Miss Rich has no near relatives. She is a college graduate, and she has a limited income. Like most of the rest of the world, she has to consider the cost of all her enterprises. She is unable to afford an automobile or extensive travel, although she has been abroad. She has two homes, one in the outlying section of a great city, and the other a simple, roomy cottage at the seashore. The latter she lets to a tenant for half the season, for an obvious reason.

There you have the woman and her equipment. Add to the latter her many friends—remembering always the Scripture's prescription for having friends. Scores of the latter are blind; others are lame and crippled. Many are women toilers; some are tired teachers. A host of the lonely, in which every city abounds, and to whom a few days of real home life would be happiness, are included in Miss Rich's friends. It goes without saying that the self-centered, the pleasure-seeking, and the snobbish do not build up this sort of visiting list. But this young woman, a devout Episcopalian, would not for an instant talk about the religious motive underlying her choice of house guests. The fact that every Sunday evening they all gather for a "sing" from the hymn book might be suggestive, if one were real astute. Taxed with being a philanthropist, Miss Rich would doubtless bridle up, and with wide and disconcerting eyes would aver, "Why, these are my friends! Is there any more reason why they should not visit me than why your friends should not visit you?"

* * * * *

There you have the secret of the story. These folks are real friends. Their afflictions are ignored, just as any well-bred person would ignore a wart on the nose of Cromwell, if he chanced to meet him in a drawing room. It takes the tact of a gentle-souled woman to accomplish this; and a hospitality that is as cunning as it is generous. Yet Miss Rich accomplishes it. Her friends do not feel that they have been invited to share her home, in city or by the sea, for any other reason than that they are her friends. She cherishes them too sincerely to wound them in their most sensitive spot. After all, wasn't it in quite this natural, unprofessional way that Jesus cared for the folk who needed him? He gave his friendship to the spirit beneath the need or the suffering.

Let no unthinking person regard Miss Rich as a heroine or a martyr to good works. She is wealthy beyond the power of money to make rich. Her days are crowded with life. She shares the experiences of a great company of rare spirits. Of ennui she knows not the meaning. The hearty fun of wholesome play and the quieter delights of communion with congenial spirits and the avocations of cultivated folk who live by the spirit—these are hers in full abundance. Along the wayside of modest ministry, the beautiful flowers of happiness have bloomed. She has learned the deep joy of being loved.

* * * * *

Whimsical though the idea may be, Miss Rich has followed the footprints of the Blessed Feet more closely than even the pilgrims in Palestine.

THE WAYFARER.

The Salvation Army now has an annual revenue of $30,000,000, according to Colonel George Mitchell, international chancellor of the exchequer for the organization, who recently came to America to check up the army's finances.

"I sometimes wonder if life is worth living," mused the pessimist. "It is," replied the optimist. "It is worth living much better than most of us live it."—Lippincott's.

Testing the Degree to Which Smoking Has Affected a Boy's Heart Action

"NO MORE FOR ME"

How a "Clinic" Under Anti-Cigarette League Auspices Is Doing Practical Service in Destroying the Liking for Tobacco-Filled Tubes

BY HERBERT H. SMITH

HE WAS over 50 years old, with a flourishing Chicago business — a man accustomed to doing large things in a big way—but he didn't have will power to stop smoking. Almost with tears in his eyes he asked for help to overcome his mastering habit. This man was one of thirty who on a recent day attended the clinic of the Anti-Cigarette League of Chicago.

Cigarette users — men and women—find their way by the dozen each day to the eleventh floor of the Woman's Temple and come away with a positive dislike for tobacco. Messenger boys of the loop district, school boys as young as 4½ years found by their parents to have the tobacco habit, young business and professional men, and women from the stage are all in the growing throng which has been seeking the assistance of the Anti-Cigarette League to cure themselves of the desire to smoke. They are cured — and so far as reports have been received by the officers of the league the cure appears permanent.

Simple as the cure is, its effectiveness is said to be wonderful. Its base is the chemical reaction of silver nitrate solution with nicotine. This creates an unpleasant taste. The smoker who has previously rinsed his mouth with a diluted solution of silver nitrate might go far enough to put a match to a cigarette, but he is almost certain to say "Bah!" and throw it away after the first puff or two. "No more for me." The effect is immediate. Dr. D. H. Kress, general secretary of the Anti-Cigarette League, who has forsaken his practice to devote a large share of his attention to this newly established work, does not claim credit for the discovery of this cure. The details of the mouth wash were in fact published in 1908, but attracted little attention. Through the treatment of the cancerous mouth of a patient a number of years ago the attention of Dr. Kress was focused upon this chemical solution as an aid in taking away the desire for tobacco. He already had observed that habitual smokers are large consumers of tea, coffee, meats and highly seasoned foods. He found that when a man limits his diet to milk, baked cereals and fruits, desire for tobacco is very much lessened. Combination of attention to diet with the silver nitrate mouth wash constitutes the basis of the cure.

Effect of Tobacco on the Heart Action

Because his son surreptitiously became a smoker when very young Dr. Kress has always taken a lively interest in the work of the Anti-Cigarette League and for a number of years has been a volunteer lecturer before the Y. M. C. A. and young people's societies. In these lectures he describes the cure which he had been using in private practice and explains the deleterious effect of smoking upon the heart action of men and boys. By means of a delicate instrument adjusted to the wrist of a smoker he can almost invariably tell from the pulse beats as traced on a smoked paper to what extent an individual is addicted to the use of tobacco.

Following his lectures many young men have consulted the doctor and asked for more information regarding the cure. This fact prompted Dr. Kress last summer to suggest to Lucy Page Gaston, superintendent of the Anti-Cigarette League of America, that there should be established a clinic for those who desire to relieve themselves of the cigarette habit. Space was found in the offices of the league and, from the first, applications for help were very large. Men prominent in business who had been smokers for twenty or even thirty years have come to the office for assistance. Women who were afraid to confess the habit to their husbands have been given the assistance which has helped them to regain their former self-respect.

The opening of this clinic last August and the announcement that cigarette smoking could be cured by a mouth wash attracted the attention of daily newspapers and an account of the newly organized work of the league was published in hundreds of papers. These news articles have inspired letters from every state in the union and from foreign countries, bringing requests for details of the cure. To all of these inquirers instructions have been sent without cost, although many who have thus found unexpected assistance have gratefully joined with the league in furthering its work.

League Stops 8,500 Cigarettes a Day in Chicago

This campaign which has begun so auspiciously in Chicago is to be carried to other cities of the country through clinics and special meetings. A number of cities in Indiana already have arranged for assistance from the league's officers. At the same time the organization is assisting in enforcing the state law of Illinois in regard to smoking by minors, and in six weeks after prosecutions were brought it is said that cigarette sales of one chain of stores in the loop district of Chicago fell off 10 per cent, which is the same as saying that sales decreased an average of 8,500 cigarettes a day. Practically all of these previously had been sold to minors and contrary to law. The use of tobacco among school boys is also being diminished through special officers employed by the league who may arrest any one under 18 years of age seen smoking in a public place.

Miss Gaston is making an effort through the young people's societies of the country to enlist members in the "Million Club," an organization of young people who promise to abstain from the use of liquor and cigarettes. An ingenious part of this scheme, the organization of circles of ten which will assist in extending the membership of the league, has already been adopted by the Christian Endeavor Union of Illinois.

Recent scientific investigation and examination of the smoke produced by the burning of a cigarette show that the nicotine of the cigarette is far less virulent than are the carbonic oxide and other products of its combustion. The loose structure of the cigarette is said to cause the production of this poisonous gas. Carbonic oxide thus enters the blood through the lungs and the damage done is in direct proportion to the quantities inhaled. Acrolein is another of the drugs produced by the burning of cigarette paper. It is this that makes the smoke irritating. Acrolein in considerable quantities is extremely dangerous. It is said by doctors that the constant irritation of the nervous system of the young especially by cigarettes causes restlessness and inability to concentrate thought.

If You Want to Stop Smoking—

1. Determine that you want to stop.
2. Wash your mouth after each meal for three days with a silver nitrate solution, one-eighth of 1 per cent.
3. When a desire for smoking appears chew gentian root. Five cents' worth will last a long while.
4. For the first two weeks after beginning treatment make your meals of fruits, well-baked cereal foods, and milk. Buttermilk or malted milk may be used in place of tea or coffee.
5. The typical city man's lunch of a ham sandwich, liberally covered with mustard, and a cup of coffee must be abolished in favor of a more nourishing and less stimulating meal.
6. Turkish baths assist in getting rid of stored up nicotine.

People Who Are Not "Worth While"

BY MARION HARLAND

THE PHRASE IS IDIOMATIC. Perhaps it is not quite grammatical. It is surely expressive of what comes into our minds and falls from our lips every day. It stands for our fellow beings who cannot contribute to our pleasure or advance our material interests as far as we can see. It does not of necessity mean the poor relation or the social bore, nor yet the nonentity the purpose of whose being we have never been able to fathom.

I heard it used only last week by a man who is beloved and revered by the community blessed by his indwelling. He is charming in personality; he is tender of heart and bountiful of hand. Those who know him best account his friendship an honor.

He was speaking of certain young folk to whom he is related, if somewhat distantly, by blood.

"I should like to know them better," he said, regretfully, "and to this end I have made advances more than once. They have never responded to my overtures of friendship. They evidently do not consider me worth while."

It was but natural that his young daughter should retort indignantly, "You are a thousand times 'worth-whiler' than any of them!"

I surmised shrewdly that the apparent neglect of the young relatives arose from sheer selfish absorption in their own affairs. Yet more shrewdly I said to myself that each one of them would have hastened to pay his respects if assured that the elder man could further the young person's own wishes in the matter of pecuniary gain or social position.

Charles II. of England is credited with a saying worthy of a more astute diplomat:

"Treat every man as if you knew you might some time have use for him."

None but the exceptionally cold-blooded and far-seeing lay the injunction to heart in the heyday of youth. It is quite safe to venture the computation that 50 per cent of those who neglect the practice live to regret it.

Finding Something Interesting in Every One

A higher principle is to accept each new acquaintance as a possible opportunity of doing good in some way or manner to be determined in the progress of our association. It is contrary to the genius of our holy religion to "cultivate" our fellows for what we may make out of them. That is reading the golden rule backward. Daily life is full of such reading.

"I believe that you find something interesting in everyone you meet!" was the impatient exclamation of a woman eminent in her circle for erudition and accomplishments.

The woman addressed was not a whit her inferior in personal gifts, and the speech had the ring of impatient wonder. The other met the attack smilingly:

"Of course I do! Don't you?"

"Indeed, I do not! Nor do I feign interest or even patience when I know the person I am talking to has not one idea or aim in common with me. Life is too short to be wasted upon bores. Half of the people I meet are not worth while!"

"You are singularly unfortunate!" rejoined the other quietly. "My experience has been very different. When I was a child I read in 'Display'—one of Miss Kennedy's books—a sentence that has stuck in my memory ever since. I think there is not a day in which I do not prove the truth of it:

> "'No human being is absolutely uninteresting.'

Nobody reads Miss Kennedy nowadays. I shall be eternally grateful to her for writing that golden saying."

"'Eternally' is a long word!" Had the objector been less refined the retort would have been a sneer.

"I use it advisedly!" as seriously as before. "My gains from the practice of the great truth laid down by the forgotten novelist are not to be calculated fully in this life."

The brilliant woman brushed aside the topic with an airy gesture:

"As I said, life is too short and things of real importance are too many for me to squander minutes and hours upon people who are not worth while!"

The same dogmatic phrase would seem to be of universal application.

It fell trippingly from the lips of a college girl to whose kindly notice I had commended a shy youth, a stranger in her circle, as "a nice boy whose mother was my early friend."

"Certainly, if it would please you, I will try to brighten him up a little—if I can! He looks very unlikely and, as you know, there are so few young men in the twentieth century who are worth while!"

She had no sordid subthought in the flippant phrase. Her mind is bent upon self-improvement, not upon making a "good match." The youth who does not promise diversion, entertainment or mental stimulus has no appeal to her sympathies or tastes. It would be a waste of time (her time!) to attempt to put the boy at ease in unfamiliar surroundings and to draw out what is best worth his thinking and seeking.

Our grandmothers never heard of "functions" as applied to social life. The word had a dozen other meanings in their schooldays, most of them pertaining to bodily exercises. It was reserved for our utilitarian age to supersede "amusement" and "hospitality" by the bisyllabic term. "Extended in recent use to cover social entertainments, such as operas, balls and receptions." Thus modern editions of the lexicons from which we used to learn the use of language.

How much has the cardinal consideration of asking to our homes people who are "worth while" to do with the aforesaid "extension," I wonder? How few of us in arranging lists of guests that are to furnish feasts, small and great, contemplate the pleasure we may give, and how many the advantages to ourselves from the attendance of people "who are worth while."

At a certain feast planned ages ago the latter class of guests declined to come for reasons at which we can now but guess. Perhaps the host was personally unpopular to the man who had bought a yoke of oxen, or politically obnoxious to the "ring" represented by the bridegroom whose devotion to his newly wedded spouse kept him away.

Some of us may not think in this connection of another feast —not allegorical—of which we read in the same book.

"One of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house and sat down."

Passing over the immortal episode of the fallen woman and the box of ointment, we come upon a significant passage:

"He said unto Simon: 'Seest thou this woman? I entered into thine house; thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head.

"'Thou gavest me no kiss; but this woman since the time I came in, hath not ceased to kiss my feet.

"'My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment.'"

Simon the Pharisee and His Guest

Simon was thoroughly conversant with the etiquette of hospitality and the nice observances pertaining to even family meals. The Pharisees ate not except they had first washed the hands and arms up to the elbow, and water was ready for the travel-stained feet after the sandals were removed by obsequious servants, or, if the guest were a person of distinction, by the host himself. He girded himself with a towel and, kneeling, performed the gracious office. Ointment for the head was then proffered—still by the head of the house.

The conclusion is unavoidable: Clearly, our Lord was in the eyes of the Pharisaical host a guest who was "not worth while."

Hearing, as he could not help hearing, of the traveling Teacher whom the common people accounted a prophet, he had asked him to supper in an easy, informal way, thinking perhaps to see some miracle performed by him or to provoke a discussion upon certain weighty matters of the law, or it may have been out of good nature and compassion for the homeless wanderer. He rated his social consequence so low as to omit the simplest forms of common politeness. Every incident confirms the impression that to his way of thinking he had no reason to "cultivate" the itinerant evangelist.

Read with me the story and lay the lesson to heart, ye whose prime object in life is "self-improvement."

Who is to judge who is "worth while"?

"Those from whom, like Pharisees, we shrink
With Christ may eat and drink."

But for the woman who was a sinner, we should never have heard of Simon the Pharisee.

THE HOME COUNCIL

The Girls' Club a Factor in Homemaking

BY MARIAN CHURCHILL GRAVES

SOMETIMES a mother feels that she must expend earnest thought and effort in making home attractive to her boy during the formative period of his life, without realizing that his sister, at the same period, needs equal consideration. This mother takes it for granted that her daughter's interests lie in the home, since long ages of precedent have proved that home is the woman's proper sphere and that therefore she is safe; but she fears that the many outside attractions will lure her boy away unless home holds a stronger counter attraction for him. Yet many girls regard home simply as a place of imprisonment because they have never been shown its possibilities.

Home Duties Must Be Related to Girls' Interests

One mother who perceived this attitude in her daughter has found a means of making the duties and privileges of home a vital interest in her girl's life. This mother studied the matter from all sides and she finally decided that home failed to appeal to her daughter for two reasons. First, because the home duties and interests had never been made attractive to her, or related in any way to her own interests. Secondly, there had never been any attempt in the home to satisfy the "gang" instinct which is so prominent in most boys and many girls from 14 to 18 years of age.

She concluded that the best way to eliminate these causes of dissatisfaction was to organize a club of her daughter's friends, this club to concern itself with making home activities attractive. The mothers of the various girls were consulted and most of them gladly gave their support and cooperation. As for the girls themselves, so eager were they when the plan was outlined to them that they chose the mother organizer for their president and took up her ideas with a heartiness that made her feel she had reckoned wisely in basing her efforts on gang enthusiasm.

The club met one evening each week, at the home of the president or other members. The first meeting night of each month was called "instruction night." On this night the president gave lessons in cooking and the proper care of the home. She strove to make these lessons both instructive and entertaining, allowing the girls to do the work, while she merely supervised.

Members of Club Devote Different Weeks to Different Pursuits

The second meeting night of the month was "entertainment night." On this night the club met at different members' homes and entertainment was provided by a committee of two members, who kept their plans a secret from all other members except the president. The girls were permitted to ask any boy friends to be present on entertainment night if they chose.

The third night was "sewing night." On this night the girls sewed on garments designed for their own use or they joined in sewing on clothing for some unfortunate family in the town.

The fourth meeting night was known as "study night." As most of the girls were high school students, the leader did not start them on any formal course in literature, choosing rather to help them become acquainted with the life, aims and accomplishments of such workers for social uplift as Jane Addams of Hull House, Judge Ben Lindsay of the Denver juvenile court and others.

Mutual Interests of Mother and Daughter Make Happy Home

Of course all this took time and effort, like every other undertaking that is in the least worth while. The results, however, have more than justified all the energy expended, for every girl has received a new insight into the real meaning of homemaking and homekeeping. She has grown to see that the beautifying and making happy of her present home is the first step toward the making of that future home of which every womanly girl dreams. And further, through the club the girls and their mothers have been drawn closer together in a mutual interest, and whatever promotes mutuality makes for the solidarity of the home.

Teacher—"How many zones has the earth?"
Jimmie—"Five."
Teacher—"Correct. Name them."
Jimmie—"Temperate, intemperate, canal, horrid and ozone."

BITS BY THE WAY

FILTH IN CHEWING GUM

The habitual gum-chewer thinks he gets a lot of fun out of a 1-cent stick of this popular jaw exercise. But his enjoyment would be somewhat tempered if he could but know that he is expending his enegry on a questionable mixture composed of gum and various defunct inhabitants of tropical forests and other kinds of filth.

The majority of chewing gums, according to statements in Collier's, are contaminated with dirt and debris of insects. Their basis is a gummy substance obtained by coagulating the sap of certain tropical trees. "The process of gathering the sap," the magazine goes on to say, "is as follows: The trunk of the tree is scored in zigzag fashion, from the first branch to the ground, thus making a trough fully seventy to 100 feet in actual length. Now the sap flowing into this cut is *pure* and *white*, but what happens?

"The sap as it flows down the tree, being sweet and sticky, attracts and holds many things that move, walk, fly or are blown. The native gatherer is not a dainty person. He is paid by the pound, and even a fly weighs something.

"Now the sap is collected in buckets and taken to a central station and boiled, with all its collection of natural history specimens, there made into cakes and exported to the states.

"It would be natural to suppose that this crude gum, so pure and white when it came from the tree, and now so otherwise, would be put through a drastic filtration and refining before being used. Far from it, the only process is to break it into small pieces the size of cracked corn and hand pick. Try picking a fly out of lump of putty! Enough said—this hand picking is sometimes supplemented by a crude washing with water.

"This gum is then melted and sugar and flavor added, cooled and rolled out as desired, packed and sold to 90,000,000 men, women and children, carrying on its face the bar sinister of *dirt*, for the muddy color is *dirt* and the specks you see are—well, there is no guaranty given as to the exact nature.

"But why, you ask, do not the manufacturers cleanse the crude gum of these foreign substances? Can it not be done? It can be done, but it takes lots of money and time, to say nothing of the plant and machinery, so why bother, as long as you and I cheerfully chew and say nothing?"

It seems strange that in this day of pure food agitation chewing gum has not been haled before the bar and condemned. But "you and I" can at least try to keep our children free from the contamination of it. Pure white gums are a clean product. All others are unfit for use.

HIS IDEA OF A GOOD WIFE

There was recently discovered in a fur-covered, musty trunk in a New England attic a letter giving directions to a young man, presumably about to embark on the sea of matrimony, for choosing a woman who would make a good wife. "She will be like three things," it says, "and she will not be like three things. She will be like a snail; and she will not be like a snail, who carries all it has on its back. She will be like an echo that speaks when spoken to; and she will not be like the echo, which always has the last word. She will be like the town clock that speaks at the right time, and she will not be like the town clock, heard all over town."

The letter was dated 1863 and seems to voice pretty fairly the masculine attitude toward women at that time. The writer, however, if he is living today is having an opportunity to remold his sentiments. Our "emancipated" women have little in common with the modest violet of his ideals.

LIGHT THAT CANNOT DIE

It is said that when John Keats, the poet, lay dying in Rome the most faithful watcher at his bedside was his friend, Joseph Severn. During the hours of darkness a solitary candle illuminated the room and in case, overcome by weariness, he should drop asleep and allow this candle to burn out, Severn devised a plan by which it would light others automatically. At the base of the burning candle he tied a piece of thin twine, the other end of which he attached to the wick of a new candle some yards away. As the old end died out the expiring flame caught the twine, flickering up it like a fairy star and set light to the second candle. A third and a fourth was added, and the invalid's eyes never looked in vain for the cheering light.

So it is that the life brightly lived kindles the flame of brave living in other lives which, in turn, pass on the brightness. And so does the spirit remain immortal—"on earth as it is in heaven." S. C. R.

Rhymes to Remember

A NOVEMBER DAISY

Afterthought of summer's bloom!
Late arrival at the feast,
Coming when the songs have ceased
And the merry guests departed,
Leaving but an empty room,
Silence, solitude, and gloom!
Are you lonely, heavy-hearted;
You, the last of all your kind,
Nodding in the autumn wind;
Now that all your friends are flown,
Blooming late and all alone?

Nay, I wrong you, little flower.
Reading mournful mood of mine
In your looks, that give no sign
Of a spirit dark and cheerless!
You possess the heavenly power
That rejoices in the hour.
Glad, contented, free, and fearless,
Lift a sunny face to heaven
When a sunny day is given!
Make a summer of your own,
Blooming late and all alone!

Once the daisies gold and white
Sea-like through the meadow rolled:
Once my heart could hardly hold
All its pleasures. I remember
In the flood of youth's delight
Separate joys were lost to sight.
That was summer! Now November
Sets the perfect flower apart;
Gives each blossom of the heart
Meaning, beauty, grace unknown—
Blooming late and all alone.

—Henry van Dyke.

YOUNG AMERICA

Little Brother Gray-Brown

BROTHER GRAY-BROWN is not so very beautiful to look at, but he's a rather friendly little chap and quite easily tamed, and so he seems more like a brother than most of his wild four-footed brethren of field and forest.

His long, coarse, grayish brown hair answers his purpose very well, even if it is not pretty, and though he is quite a fat person, makes him look even stouter than he is. His sharp, pointed muzzle is very useful for smelling out honey and other things Brother Gray-Brown loves; his short ears can quickly tell when boys and dogs are on his trail; his somewhat long, bushy tail, with its black rings and white, he finds a most comfortable blanket for his face when he curls up into a ball for his winter nap. And so why should Brother Gray-Brown care if he is not beautiful?

Brother Gray-Brown's own name is a rather undignified one—that is, his nickname, for most folks call him a coon instead of a raccoon. And somehow coon seems better to fit Little Brother Gray-Brown's mischievous and funny ways than does the more dignified name. For instance, he is very curious. It is much easier to fancy a curious coon than a curious raccoon. If Brother Gray-Brown were a pet of yours and you gave him the freedom of the house he would quickly ransack it, investigate the pantry, sample everything in it, particularly the preserves, molasses, sugar, pies and cakes—for he has an astonishing sweet tooth. He would learn to work latches and turn doorknobs and no place or room would be safe from his invasion. He would remove covers from dishes and corks from bottles and if you happened to have a cornfield he would have the time of his life in it, pulling down the stalks, stripping down husks with his paws and gnawing off the kernels. Because next to sweets, Brother Gray-Brown loves corn best of all goodies, and when he has a field to himself, eats all he can and wastes more.

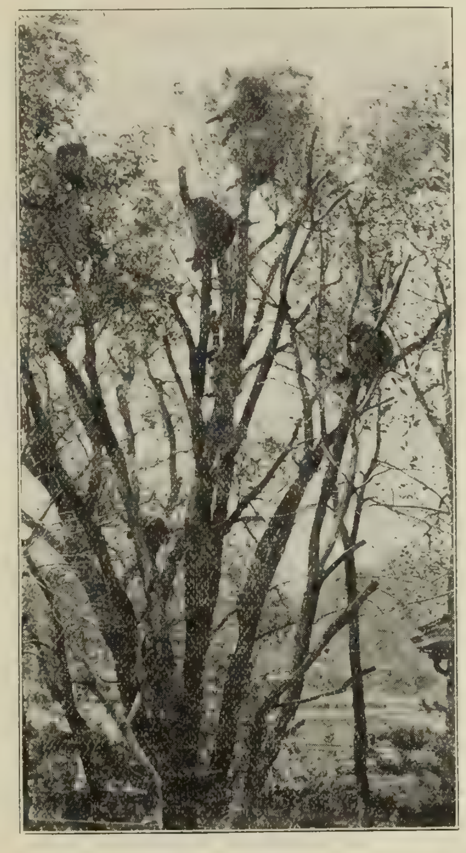
He is willing, however, to eat almost anything. He likes mice, small birds, eggs, insects, fruits, nuts, crawfish, frogs and even chickens. He is a very naughty little brother when he gets chicken hungry, for when night comes he makes for the nearest henhouse and when he once gets inside he slaughters the poor fowl right and left and then gorges himself. And that isn't enough; Brother Gray-Brown must needs return the next night for more—often to his sorrow, for Mr. Farmer is likely to be waiting for him with his gun.

Brother Gray-Brown also likes fish. He enjoys playing in shallow water, turning over stones in search of crawfish and lying in wait at the edge of the stream, ready to hook out any fish within reach by a sharp stroke of a forepaw and extended claws. Indeed he prefers wet places to any others, and prowls about the borders of swamps and brooks, often following the path made by sheep and cattle when they go down to drink.

This gray-brown brother has one funny little trick—he always insists on washing his food before he eats it. He washes it very thoroughly, too, holding it in both forepaws and sousing it about in the water. If there is no water at hand he rubs it vigorously with a paw.

Brother Gray-Brown is a great stay-at-home. Wherever he may prowl at night in search of sleeping birds or any other game, he always returns to his bedroom to sleep through the day, unless it is cloudy, when he may venture forth for a while. Coons are not particular about making cozy sleeping places. Occasionally they steal a nap in a crow's nest, but usually they flatten themselves along the thick branches of trees or else curl themselves tight about the trunk near the top, supported by surrounding small branches, as you see them in this picture taken at the zoo. Their coats are so near the color of the bark that they easily escape detection from below. A hollow log or tree sometimes furnishes a house for Brother Gray-Brown, but usually he prefers the treetops.

He sleeps during the severest part of the winter, perhaps venturing to the ground when there's a thaw, but scurrying back home at the next cold wave. He may creep out and steal some grain from a near-by corn crib, but he spends most of his time napping. When warm spring days come, however, he goes once more to the hen yard or burrows in the haystack for mice or searches among the sodden leaves for newly awakened snakes and beetles.



Asleep in the Treetops, Safe from Boys and Dogs

Baby Gray-Browns are born in families of three to six, in April or May, and are blind and helpless as kittens. They stay with their parents the first year, all curling up together to keep warm, if a hollow tree happens to be their home. Sometimes several families live in the same tree. No raccoon was ever known to dig a hole of any kind for himself, though he is clever with his feet in other ways and his forepaws are never still, always reaching out to examine anything that may be within reach.

Did They Put Sugar in It for You, Too?

Rhymes to Remember

SADIE SWUNG, SALLY SUNG

Sally Simon saw Sadie Slee
Slowly, sadly swinging.
"She seems sorrowful," said she,
So she started singing.
Sadie smiled; soon swiftly swung;
Sitting straight, steered stiffly.
"So!" said Sally, "something sung
Scatters sunshine swiftly!"
—James Rowe in St. Nicholas.

No Wonder He Wouldn't Go

The janitor of the primary school was a fierce-looking man with drooping mustaches. The sight of him awed the children.

Willie Purcell had spent his very first day in school and surprised his mother on coming home by being very silent and moody. The next morning he refused to go to school. When she tried to take him there he kicked and squirmed until she finally allowed him to stay home.

At noon his father was told the strange news.

"What's the matter with school, dear?" asked father. "Why won't you go if mamma takes you?"

"No, no, daddy! No-o-o! I'm afraid," came out between sobs. "Yeth'day a big—big—man came into school—with a ladder—and he looked around—and he said—'We won't hang them today—we'll hang them—tomorrow!'"

A writer in Suburban Life has some interesting things to tell of her own pet coon, Rastus Sorghum Washington, who was sent to her from Kentucky in a strawberry crate.

When I opened the crate, she says, he pulled himself slowly out and, in the most dignified manner possible, climbed into my lap, then upon my shoulder, ran his little paws through my hair and, when he had finished his tour of inspection of my person, got down and inspected with equal thoroughness the room in which he had been set at liberty. From that moment Rastus and I became the closest of friends.

At first I had some anxiety lest Rastus should not get on with our other pets, a large tomcat, an Irish setter and a black and tan terrier, who had a family of small puppies. Whenever Rastus and Shere Kahn, the cat, met, each arched his back, each hissed, but it was always Shere Kahn who retreated from the scene of action.

With the dogs the story was different. Leda, the old setter, had a good disposition, was lazy and in the summer at least had a regular army of fleas in her silky red hair. Now Rastus had a perfect passion for running his little paws over everything that came in his way. In fact, he seemed to get much more pleasure out of feeling things with his hands than he did out of seeing them, for he almost never looked at anything he was playing with. For hours at a time he would lie in the sun with Leda on the piazza, running his paws through her hair, while each face wore an expression of perfect satisfaction.

Leda had never had such thorough scratching in her life, and Rastus had never had such an interesting field to explore. All these little massage treatments sooner or later ended in the same way. He might resist for a long time, but in the end Rastus always succumbed to an overpowering temptation to explore her fascinating ears. This was more than she could stand and Leda would feel obliged to rise and seek a sleeping place beyond the reach of Rustus's inquisitive little paws.

Poor Rastus hated to be alone. I kept him in the house whenever I could, but I could not trust him there when I was away. He had a little house out on the lawn, to which he was tied with a long rope. It was in a sunny place, and, when they were

(Continued on page 1538)

THE SUNDAY SCHOOL

November 16, 1913—Death of Moses

Everyday View of the Lesson

By J. L. Scott

Lesson Text: Deuteronomy 31:1-8; 32:48-52; 34:1-12. Golden Text, Psalm 116:15: Precious in the sight of Jehovah is the death of his saints.

The time came for Moses to die. His sun was touching the west and there remained nothing further for him to do. It is an old saying that man is immortal until his work is done. Moses was born to live. The edicts of Pharaoh failed to touch him. His little ark was sailed by a compass unerring as the finger of God. He was now an old man and knew it, but his years sat lightly upon him. Friends noted his strength and declared that his natural force remained unabated. But the old man knew better. He recalled the former days and he realized that he was no longer what he had been.

One day he assembled the people and rehearsed in their hearing the history of Israel for the past forty years. Together they retraced their steps, under the cliffs of Horeb and by the shores of the sea. Nothing was omitted. Every chapter held the same old story of ingratitude and sin. Sinai flamed anew and the thunders once more voiced the law of God. It was a resurrection of the past and a foreshadowing of what was to come.

Farewell Address of Moses an Outburst of Praise and Hope

That address holds a place unrivaled in literature. It was delivered at the very brink of the grave and yet contains nothing gloomy, nothing sad. Instead of sentiment peculiar to farewells in general, there is an outburst of hope clear as the chorus of the stars. "And Israel dwelleth in safety . . . in a land of grain and new wine; yea, his heavens drop down dew. Happy art thou, O Israel."

From the beginning Moses had followed the assurance of God. No promise was ever permitted to fall by the wayside. His achievements were the expression of faith. He lived as if he saw the invisible. The past is the best earnest of one's future. The Almighty had been with him on the desert and the sea, and to his care Moses commended the people. That was faith.

We have all to a lesser degree experienced the same thing. Who at times has not felt himself hedged in by walls that reached to the very skies? Our Canaan remained as a promise whose realization lay in the far distance. In the walls of the present there were no gates in sight and yet we plodded on. By and by the walls receded or gates were opened in the most unexpected way. Such, we believe, has been the experience of every earnest Christian. The age of Moses is never past.

Not Alone Sin at Kadesh That Barred Moses from Canaan

The heart of every Israelite must have thrilled as he listened for the last time to his leader. "I am an old man," he said, "one hundred and twenty years old this day, and can no longer go in and out." And then, lowering his voice, he added, "Also the Lord hath said to me, Thou shalt not go over this Jordan." The sin at Kadesh came back to disturb him. There he had smitten the rock and failed to sanctify God.

But this was not the only obstruction to the promised land. That God should have so punished his servant for a single mistake is an idea hard to accept. Moses himself did not so regard it. His 120 years and his inability to do his work had much to do with it. Kadesh was more a symptom than a sin. Meekness had been Moses's reigning virtue. This he lost when he smote the rock. Impatience is an evidence of irresponsible age. The scepter of self-control was no longer held with a certain hand. Moses had outlived his power, and with it his usefulness.

God never leaves himself without a witness or a workman. Joshua had been the understudy of his master for over forty years, and the time had come for him to assume his place. There was no envy on the part of Moses. In the presence of priest and people he placed his mantle upon the shoulders of his successor and in the name of God bade him be strong.

Twice did God meet his servant by the shores of a river—once for service and once for reward. From the Nile to the Jordan—what leagues of history lie between! The writer recalls once hearing the late Dr. John Hall pray, "May we so live that when we come to die we shall have nothing to do but to die." Moses had so lived, and he died under the direction of God. The biblical account is simple. He went up from the plains of Moab to the mountain of Nebo, where God met him and pointed out the land promised his ancestors centuries before. And there he died, and God buried him in the valley, but no man knoweth of his sepulcher unto this day. Some scenes transcend art, and this is one.

Tradition and Legend Busy Themselves with Death of Moses

But tradition and legend have not hesitated to invade the sanctity of that mountain and dissipate the halo that gathers about it. According to Jewish history, he made the ascent in sight of the people, whose demonstrations of grief evidenced the deepest sorrow. The elders who accompanied him were finally dismissed and when he was about to embrace Eleazar and Joshua a cloud swept by and he vanished from sight. Another legend represents the highest angels in heaven as having been summoned to receive his soul, but they hesitated through fear. Finally the angel Death approached with his drawn sword, but he saw engraved upon the lawgiver's staff the ineffable name of Jehovah. Sparks issued from his lips and his face shone like the morning. Death fled in terror and Moses was left alone. But the destroyer returned and Moses prayed to be delivered from his power. God heard his prayer and sent three angels to receive his spirit. They prepared a couch and Moses was laid upon it. An angel lay on either side and one at his feet. Moses clasped his hand and God with a divine kiss removed his soul. His grave also remained as a fruitful source of legend and story.

It may seem strange that no mention is made of immortality in connection with the lawgiver's death. But that was reserved for another mountain and a later day. For he was to appear again.

The Lesson Verse by Verse

By Hermon D. Jenkins

ANALYSIS—The farewell address of Moses was worthy of the occasion and the man. It was permitted to Moses to die as dramatically as he had lived. The promised land was from the dawn of history reserved for God's revelation of himself to a chosen people. The greatness of Joshua is seen in that he was not jealous of one greater than himself.

Moses's theological creed, his moral convictions and his democratic polity as a statesman still rule the world.

As he drew nearer to the close of his long, unselfish and laborious career, the purposes of God seemed more clear and the duty of man more imperative than ever. He realized (in outline at least) how truly the future of the world hung upon the conduct of his followers. It is not to be wondered at that he should prepare with care a farewell discourse, and hand it down to posterity with a desire that it be preserved. The whole of his address supplemented by editorial notes is contained in Deuteronomy. There is an introduction (ch. 1:1-5) and interspersed comments, such as we would today put in footnotes (ch. 4:41-49)

Farewell Address of Moses Prepared with View to Preservation

No fragment of equal age which can be compared with it for dignity, rhetorical beauty or spiritual insight has come down to us. The modern view that this was the product of unknown and unscrupulous authors in Israel's degenerate days seems most improbable when we meditate upon its sustained grandeur, its lofty conceptions and its faultless expression. We can readily believe it was prepared with great care by Moses, written out in full and intended for preservation.

This concluded, the task of Moses was done. He was ready to go.

Verse 1—When General Grant drew near to his death the place where he should be buried was of such importance in the eyes of the nation that, delicate as the question was, the officials of the government went to him to decide it. We all felt it to be signally appropriate that the commander in chief of our armies, since he could not die in battle, should die on the heights of Mount McGregor—above the clouds.

Verse 2—The exact location of Moses's grave is not known (v. 6). The elevation from which with prophetic eye the great leader looked out over the promised land, a height variously called Nebo (a Babylonian name, given doubtless during some Oriental occupation of the land) and Pisgah (a Hebrew name signifying "the hill") and one of "the mountains of Abarim" (Num. 33:47). A great many of our western mountains have a variety of names—the local, the popular and the official one recognized by the federal government on its maps.

From one or more of the points of view on this ridge nearly all Palestine can actually be seen. The highest peak is 3,500 feet above the Jordan and nine miles east of the northern end of the Dead sea.

Palestine Was Reserved as the Stage of Redemption

Verse 4—The great geographer Richter said that the best book on natural religion was a geography. He saw in the distribution of nations and even of tribes the hand of God, the overruling of Providence. The situation of Palestine was early recognized as of supreme importance (Deut. 32:8). It was the bone of contention for ages between East and West. It was of strategic importance viewed from a military point of view and not less from a religious point of view. When Paul set out on his missionary enterprises he attacked the centers of diffusion first — Antioch, Athens, Rome.

The decease of Moses was, as is so often the case, at once a penalty and a reward. Many a minister keeps tottering to his pulpit though his work was done years ago. God knew better when Moses's career was closed than he did himself. His death outside the land of promise was to mark his one wrong deed (Deut. 32:51), but it was also to remove him from the arduous campaigns upon which Caleb and Joshua were about to enter.

Verse 5—Moses, the ruler of men, was buried as the "servant of the Lord." But it is to be noted that wherever a true follower of the Lord closes his eyes for the last time, he dies, as did Wolfe on the plains of Abraham when Quebec was taken, satisfied because he knew the victory of his country's flag was assured. Some of the most helpful songs ever sung have been raised by martyrs at the stake.

Worship of God Leaves No Room for Worship of Graves

Verse 6—Thomas Fuller, one of the most celebrated divines of Cromwell's time, says that God not only buried Moses, but buried his grave. This was probably for the same reason God has never permitted men to discover (beyond controversy) the holy sepulcher. The worship of God leaves no room for the worship of graves.

Verse 7—A godly youth is the surest guaranty we can have of a ripe and vigorous old age.

"Though I look old, yet I am strong and lusty;
For in my youth I never did apply
Hot and rebellious liquors in my blood;
Nor did not with unbashful forehead woo
The means of weakness and debility;
Therefore my age is as a lusty winter,
Frosty, but kindly."

Verse 9—It is a difficult thing to succeed such a man as Moses. But Joshua was not one of those little souls forever irritated by the eulogies of their predecessors. He never aped Moses. He never envied Moses. He simply had his own work to do and he did it in a manly fashion, and God nobly rewarded him with a victory not permitted his heroic leader. Probably no one was more ready to acknowledge the superiority of Moses than he (v. 10), and yet he was a good second to the world's greatest man, the church's greatest prophet.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning November 9, 1913

Topic—The drawnet. Matthew 13:47-48.

This parable is the companion of that of the tares. Not that the teaching is entirely identical, but it has a large extent of likeness to the other. Both parables point to the mottled character of the church in its membership, as it exists in this world. Both declare that the intermixture of the evil and the good is so inevitable, so complete as to make impossible of attainment any effort to separate them in this present life. Both show that the separation is destined to be accomplished at the end of the world.

But there is a distinct motive in each of the parables. In the tares the emphasis lies upon the impossibility of separating the evil from the good here and now. In the dragnet the emphasis falls upon the certainty of this separation being effected "at the end of the age." Whatever present conditions exist, the good will not always be mixed up with and thwarted by the evil. They shall be divided one from another, completely and finally; and each shall be consigned to its place.

We have then three points to consider. First, the kingdom of heaven is a net. Second, it gathers into it of every kind, both good and bad. Third, the separation is to be made at the end of the world.

The kingdom is a net. The nets of the Sea of Galilee were of two kinds. There was the small hand net, circular and leaded about the edge, which was thrown by a single fisherman standing knee-deep in the water. There was also the dragnet, or seine, which was let down from the boats into the sea. It is the later net that enters into the present parable. It could be used in either of two ways. It might be let down into the water and drawn together by two ends in a narrowing circle until it was finally gathered into the boat (Luke 5:4-9); or it might be drawn in a semicircle to the shore, where its contents were at length deposited upon the beach. The latter is the method of the fishermen of our parable.

We find in early youth that each new decision we make limits the possible range of all future decisions. Life is a progress of limitation. And the church, which in this respect is identical with the kingdom of God, is itself the chief limitation for every man who enters it. He has no longer the freedom of the world. He is forbidden to engage in many trades and kinds of business which the world holds to be perfectly legal, because he is a member of the church. He is separated from many comradeships which he might have had in the world outside. He is denied many pleasures and activities which the world does not refuse. He is shut up to certain practices of religion, certain rules of conduct, certain views of God and life and the human soul, certain obligations of service toward his fellow members. And with the passing of the years the net grows narrower and narrower. His conscience becomes more exacting and acute, his separation from the world more emphatic, his intercourse with his fellow believers more compelling.

There is of course another side to all of this. It is the true liberty which man gains in the apparent limitation of the church of Christ. But that teaching, while true and precious, is not included in the present parable. For the fish does not always rejoice to be taken in the net.

The net is drawn to land. Irresistibly, without haste and without cessation, with a steadily increasing insistence, the net is brought nearer to the shore. Soon shall we all be in that land whence no man ever returns.

The net gathers into itself fish of every kind, good and poisonous. It contains also seaweed, shells and refuse from the land or wrecks of the deep. There are jellyfish that are valueless; and big, ugly fish that prey on others. There may even be a devilfish or a stingray. In the company of the twelve there was a Judas Iscariot. In the apostolic church there were an Ananias and a Sapphira—and we know not how many more besides. There were men who desired to enjoy a reputation for generosity, while in their hearts they were deceitful and greedy. Such men endangered by their presence the very life of the early church. There was among the companions of Paul a Demas, who, having been taken into the inner secrets of the heart of the great apostle, afterwards refused the fellowship of his teacher and the indwelling Spirit of his Lord, and preferred the visible promotion and creature comfort of the world.

The church has always been of a sadly mixed composition. Sometimes the promiscuous crowd, gathered up out of the world, seems to have brought with it all the greed and vice of the world and to have lacked every grace of the kingdom. And again, the run has been of a different kind, and the catch has been made up of the good and generous and brave, of those who were able to contend valiantly against evil and at the same time preserve the sweetness of their own faith.

In the parable of the tares the servants might think of rooting out the tares from among the wheat; but no fisherman would ever dream of leaping into the sea in order to cast out the bad fish that are in the net from among the good. There is a proper time for the separation. It is when the net has been brought to the shore. Then the separation is certain, perfect and final.

But we must not press the parable too far. The work of separation is not effected by the men who have let down the nets, but by the angels of God, who, having a perfection of moral nature undimmed by any taint of sin, execute the bidding of their Lord.

We may flatter ourselves that all is well with us because we are in the church. We may forget that the judgment is still ahead of us. But no words could show us more conclusively than do these the insufficiency of being merely enrolled upon the list of members of the church. We must also be possessed of the inherent qualities of the kingdom, its goodness, soundness of soul and beauty of holiness. We must be possessed of those qualities that will make us serviceable in the life that is to come. Only the good can endure the test of the angels. Only the worthy can be preserved unto life eternal.

The full significance of the terrible words with which the Master closes this parable we cannot attempt to fathom here. They are the awful symbols of the anguish of a conscience that has been too long neglected, of the torment of sins unrepented of and unforgiven. The wicked shall be cast into the furnace of fire, where there shall be weeping and gnashing of teeth.

The evil may here press closely upon the good and threaten its extinction; but it shall not forever be permitted to do so. The good shall be delivered from the burden of the presence of evil and set free unto holy uses. For into the kingdom in its final form there shall not enter anything that defileth, neither whatsoever maketh a lie; but only they that are enrolled in the Lamb's book of life.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

November 16, 1913

TIGHTENING THE BATTLE LINES

Topic—Temperance facts and figures. I. Kings 20:1-21.

This has been a bad year for the friends of strong drink. In certain subtle, general ways that are powerful in shaping popular opinion they have been hard hit. The National Liquor Dealers' Journal in a lugubrious article on the present outlook laments: "The moral and religious forces of the nation are against the liquor business. Unify these forces in support of a definite policy, and the end is here."

In some parts of the land greasy, indigestible fried potatoes are a common item in the daily bill of fare in the small hotels. Evidently some persons like them. But the doctors advise against the use of them. Now, shall we have a campaign in behalf of every man's inalienable personal liberty to wreck his stomach with badly cooked potatoes? The suggestion is absurd. Everybody grants at once that a mere detail of food is not worth quarreling over; man has more important interests; he would not demean himself so. Then why should grown men agitate in behalf of a mere article of drink, even though they do like the taste of it? Doubtless some persons can eat fried potatoes without hurt to their digestion, even as some men drink liquor with no discernible ill results. But it is established beyond any man's denial that the net result of the drinking of liquor is injurious to mankind. Then why let a small matter of taste interfere with the public welfare? The principle of governmental supervision of food has been thoroughly established by the pure food laws; it would take but a slight extension of the same power to abolish in the interest of public health the manufacture, importation or sale of intoxicating liquors.

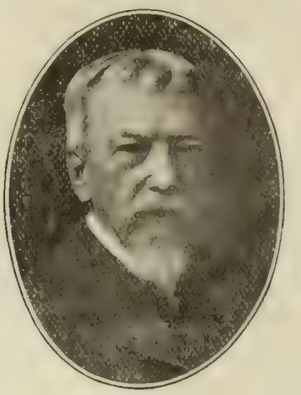
One form of temperance propaganda that will never grow old is the recruiting of pledge signers among the young. A "Lincoln-Lee Legion Pledge," celebrating two of the great total abstainers of the civil war period, is now being circulated by the Anti-Saloon League. The aim is to link the spirit of patriotism with that of total abstinence.

New forms of temperance literature are springing up day by day. The Philadelphia North American recently published an editorial, "Something's the Matter with Kansas," which was a most brilliant and unanswerable presentation of the success of prohibition in that state. It is now being circulated all over the land as a tract. Out in Iowa some member of the W. C. T. U. likewise produced a contribution to temperance arguments that is doing nationwide service. The Iowa Retail Liquor Dealers' Association had been welcomed to Cedar Rapids by the mayor. Scandalized, the good women issued a keen supplementary address to the convention, in which it analyzed the character of the business represented and why it was not welcome to the city. From every direction new weapons are pouring a deadly fire into the business of the saloons.

This is the era of statistics. Our scientific day demands exact data upon every given subject. Surveys and investigations are the rule. Hundreds of trained experts are at work in analyzing social, commercial and religious situations. The result is that a mass of accurate evidence, simply overwhelming in its character, is being massed against the saloon. From disinterested and irrefutable sources we are learning that the baleful effects of the saloon are more widely distributed than even the most earnest temperance advocate had imagined.

"John Barleycorn makes the trouble; Father Penn settles the bills." That is the conclusion reached by a Pennsylvania temperance circular, which reported that in 1911 the state had paid out for eleemosynary and penal institutions $7,693,968, more than 80 per cent of which is shown to have been made necessary by the ravages of intemperance. In exchange for this bill the saloons put $1,825,887 into the state treasury. That is to say, the liquor business does not even pay its own repair bills. Yet there be those who talk about the "revenue" to the state from liquor business!

The past year has been rich in revelations of the relations which exist between the liquor interest and the political parties. This menace to our legislatures, and especially to our judiciary, touches the basic patriotism of the people. Let a passion of pure and intelligent patriotism possess the hearts of the citizens, and the liquor traffic will quickly end.



DR. S. WEIR MITCHELL'S
new novel "Westways" is of the civil war

GENE STRATTON-PORTER
is author of the very popular "Laddie"

JEFFERY FARNOL
is vigorously romantic in "Mr. Tawnish"

GILBERT CANNAN
attacks aimlessness in "Round the Corner"

Some Late Works in the Field of Fiction

The selection of fiction is perhaps the most difficult of all choices for the reader who seeks to give his attention only to what is worth while. The pages of this issue that are devoted to books of fiction provide, with the comments to be given in The Continent of Nov. 13, a practically complete conspectus of the readable novels of the season. All of the important publishers are represented, and all of the books named have received careful consideration by qualified reviewers of The Continent's staff. Therefore our readers may well value these pages as a comprehensive and trustworthy guide in their selections.

Outstanding Novels

Otherwise Phyllis, by Meredith Nicholson. Though it may be merely a matter of taste, one feels eager to say that this is Mr. Nicholson's best novel. It is, emphatically, to the reviewer; and for several reasons. In the first place Mr. Nicholson has chosen more interesting material than before; and in the second, the material is more elaborately embroidered with ideas. Since Mr. Nicholson voluntarily stopped being merely a best-seller he has become the kind of novelist who *ought* to be a best-seller if buyers were intelligent instead of sentimental. But to get to the story: Phyllis is an original, highly charming girl—oh, a genius of a girl!—who lives in an Indiana town (Crawfordsville in reality) and does such stunts as writing an essay on "The Dogs of Main Street" for a commencement address. Her various female relatives, whom she and her father always refer to irreverently as "one's aunts," are the pest of her life because they urge upon her a conventionality she doesn't know how to assume. But a deeper note comes into her life through her mother, who serves as one of the most interesting characters in the book. Lois had deserted Phyllis's father years before for another man; but she comes back after "Phil" has grown up and the two become the most adoring friends. There are readers who may have no use for Lois; they will call her "immoral." But Mr. Nicholson doesn't think so, and he paints her in strong contrast to the hypocritical aunts. She gives him his opportunity to inveigh against the shallowness and narrowness of the village gossips, though he keeps the whole issue free from the cheap modern tendency to sexual discussion. Altogether this is a story of manifold delights, fine in spirit, entertaining in situation and written with the zest that betrays the author's keen enjoyment of his own creation. [Houghton Mifflin Company, Boston. $1.35 net.

Fortitude, by Hugh Walpole, is a book of splendid strength and significance. It is done with much care for workmanship and with a large understanding of the meaning of life, so proving doubly worth while. In itself the story is very simple: A small lad with an unhappy ancestry grows up through miserable home surroundings, experiences a bitter school life, spends his youth in dull labors; all this time his soul is alive to adventure, he knows a few choice spirits among men and he lives in the world of books and imaginings. He writes a book, too, which wins him much distinction, and fast on the heels of this success he wins the girl he has chosen, who is utterly unsuited to him. After a mad year of happiness a shadow comes between them; the girl cannot enter into his life and she demands that he leave his to come into hers; she mocks his writing and denies him his old friends. And then she flings him off and goes away, leaving him broken, desiring to do nothing but yield himself to the curse of his inheritance. But another woman saves him from himself and sends him back to a bigger life of usefulness. The latter part of the book is especially strong, where we come in touch with a sacrifice of almost inconceivable magnitude, yet the kind that hundreds of women are constantly making. Throughout, however, the book is marked by this same penetrating knowledge of humanity, so that it brings one continually into touch with real people and real human crises. It is a long story and rather slow reading, but it is well worth the time required. [George H. Doran Company, New York. $1.40 net.

The Joy of Youth, by Eden Phillpotts. It is difficult to imagine Mr. Phillpotts attempting anything further removed from his Dartmoor stories than his latest novel, which has art for its theme. But whatever disappointment one may feel at first with this change is quickly forgotten, for "The Joy of Youth" is a story of scholarly interests, revealing a wide grasp of present problems and profound thought on the vital issues of the day. The opening scene is in London, but the action is later transferred to Florence and its wealth of art treasures. The hero is a rather arrogant young artist, iconoclastic, egotistical, but splendidly enthusiastic. He has little patience with the trend of modern art, seeking his inspiration in the Greek; and he finds his ideal of feminine beauty in a charming English girl who "has hungered for all art meant," and whom he likens to Phryne. Complications arise through the girl's engagement to a young baron, whose ideas are absolutely at variance with those of the artist. This is a book rich in ideas, but its chief interest is found in its discussions of art and philosophy rather than in its story. The hero makes an efficacious plea for the survival of Greek traditions, but one wishes Mr. Phillpotts might have permitted him to do this without feeling impelled to attribute the beginning of art decadence to Christianity. [Little, Brown and Company, Boston. $1.30 net.

Westways, by Dr. S. Weir Mitchell, is not only a notable contribution to the fiction of the year but its clever and accurate delineations of men and events furnish as illuminating a commentary on the civil war period as did "Hugh Wynne" on that of the revolution. Westways is a little Pennsylvania village closely reflecting in the lives and changing opinions of its residents the sectional animosities of the times. Dr. Mitchell has discreetly refrained from permitting any of the great historic characters more than a brief appearance, but nevertheless has given vivid and intimate portraits of Lincoln, Grant and Stanton. The plot, which is too simple to protrude itself, calls into play the material generally used in civil war themes. Grey Pines, the Penhallow homestead, is the scene of the usual domestic tragedy arising from a difference of political sentiment. The most fascinating pages chronicle the youthful years of the young prig, John Penhallow, and the tomboyish Leila Gray. Clean and wholesome in sentiment, pure in tone and strong in ideals, this book can safely be placed in the hands of any young person and will be an acquisition to the library of any home. [Century Company, New York. $1.40 net.

Round the Corner, by Gilbert Cannan. Mr. Cannan attacks those who live life aimlessly and unthinkingly in a novel that contains much food for thought. "Life for modern men and women," he says, "is forever round the corner because they attempt to tackle their affairs with the minds of children—children who believe everything they are told and examine nothing. . . . Unfortunately life is a serious business which yields its reward of joy only to simplicity, sincerity and purity, or, if you like the old trinity better—faith, hope and charity." The novel built upon this platform is genuine, thoughtful, skillfully written; one's only quarrel with it is a rather vague discontent because a good deal of the author's charm —so conspicuous in "Peter Homunculus," for example—is missing. This will not be a popular book; there's too much of the polemic about it. But it's splendid stuff nevertheless. [D. Appleton and Company, New York. $1.35.

The Morning's War, by C. E. Montague. This romance's chief claim to consideration lies in its psychological features. The principal characters are two young Anglo-Irish people who fall in love with one another during a dangerous Alpine expedition. The hero, a journalist of the rather unconventional pagan type, is a man of intense vitality. The girl, however, is an introspective and somewhat narrow-minded Roman Catholic. Shortly after their betrothal he learns that he is the son of a Catholic priest who abjured his vows in order to marry the woman he loved. From this discovery arise the complications which lead up to the climax. It is an unusually well-written story, somewhat in the style of George Meredith, but lacking the finished artistry of that master of fiction. [Henry Holt and Company, New York. $1.35 net.

John Barleycorn, by Jack London, describes the author's experiences with the liquor problem in vigorous, interesting fashion that carries conviction to the reader. While the book is autobiographical and does considerable justice to the achievements of the author, it says a number of sane things that might serve temperance workers as forceful arguments, for a credible document of such frankness and sound sense with so personal a basis is rare. The alcoholic effects are arrived at through a narration of Jack London's life, showing how he was forced into contact with alcohol, though he felt no desire for it, and how it influenced

JANE STONE
treats moral issues in "The New Man"

MEREDITH NICHOLSON'S
"Otherwise Phyllis" is his strongest story

ROBERT HICHENS'S
"Way of Ambition" has a musical hero

EDEN PHILLPOTTS
writes of art and Italy in "The Joy of Youth"

his body and his mind, coming finally to have a mastership over him. He asserts that no normal person feels any alcoholic hunger, but that every live young person is forced into contact with it, through the demands of fellowship. Civilization which permits easy access to alcohol is accused of barbaric cruelty. Moreover the author expresses the opinion that when women have the vote they will straightway sweep out the liquor problem. The book is really a sort of vitalized tract and though some of it is not very appealing, it is a profitable thing to read. [Century Company, New York. $1.30 net.

Youth's Encounter, by Compton Mackenzie. The main interest in this fascinating romance of youth centers in the unfolding of an English boy's inner life and the development of his higher nature. From a lonely, imaginative chap he develops into a youth with high ideals, romantic fancies and a normal boy's healthy curiosity about the mysteries of life. The story of the awakening of his emotional nature is told with rare skill and sympathetic comprehension. Mr. Mackenzie deals with the verities of life in a straightforward manner; he mentions conditions—commonly existent—imperiling our youths, but there is nothing in the least objectionable or offensive in his book. It has been written for thoughtful men and women by one who is pleading for a higher, cleaner and purer moral standard. "Youth's Encounter" lays claim to our consideration not only because of unusual literary merit, but as a psychological study of the problems of youth it will especially appeal to every adult interested in the adolescent boy. [D. Appleton and Company, New York. $1.35 net.

The Way of Ambition, by Robert Hichens, is one of the most significantly interesting things Mr. Hichens has done lately. The theme is not new, being simply a variation of the old axiom that the artist, if he is to achieve, must serve his own gods and not follow false ones; but the manner of its working out is elaborately engrossing. Perhaps this is because the scenes shift from London to Algeria and New York, giving Mr. Hichens a glorious opportunity of contrasting his beloved East with a Western world about which he's enthusiastic; or perhaps it's simply a matter of method, proving again that this author, in spite of a lapse or two into the commonplace in less well-done stories, has at his finger tips the art of writing dialogue that's singularly vital and absorbing. Claude Heath, composer, has a talent for setting to music such poems as "The Hound of Heaven," which he allows to be distorted by an ambitious wife into an attempt at opera. It takes a big failure to make him attain a real selfhood, but he does it. [Frederick A. Stokes Company, New York. $1.35.

Inspirational

Laddie: A True Blue Story, by Gene Stratton-Porter. There's no use pretending that "Laddie" is literature. It isn't; but to those hosts of readers who have helped it in becoming so extravagantly popular it has qualities that count more than mere literary ones. They seem to be right about it, too, for it's a really beautiful story. Laddie is one of the handsomest, cheerfulest, strongest youths who ever graced a book, and he falls in love with a fairy princess in the enchanted woods back of the farm. His little sister, who tells the story so deliciously, helps him to win her; for the princess's father makes difficulties, and though Laddie is audacious enough to break into Galahad's Castle of the Maidens he's not averse to letting "little sister" use some of her own magic. Indeed "little sister" is as well worth knowing as her brother, and some people think more so. No reader of sophistication will open the book without a keen interest in discovering the secret of its wide appeal, and he will close it convinced that it's not exclusively a matter of sentiment, humor, delicate optimism or the nature element that pervades all of Mrs. Stratton-Porter's stories, but a combination of all these qualities woven into a philosophy whose keynote is: "God's in his heaven, all's right with the world." [Doubleday, Page and Company, New York. $1.35 net.

The Jackknife Man, by Ellis Parker Butler, reveals that jovial humorist in a modified light; for in this charming story, with all its frolicsome fun, he runs a deeper note always full of tenderness and sometimes running into pathos that almost stings one to tears. The story is about those two most pathetic things in the world—a kindly, cheery, homeless little old bachelor and a motherless little boy, who start off an impromptu family on an old shanty boat. Peter Lane squeezes out a living by doing odd jobs and between times whittling out utensils with his jackknife. He makes a most entertaining companion and the small boy whom he adopts is an unusually successful small boy. This is a sweet, human bit of fiction that anyone will feel the fresher and happier for having read. [Century Company, New York. $1.25.

The Ffolliotts of Redmarley, by L. Allen Harker. Those who enjoy stories founded on the everyday doings of a delightful family will read every page of this novel of English country life with keen pleasure. It is largely concerned with the career of a tradesman's son and shows him coming into close touch with the Ffolliotts, a family of aristocrats whom he discovers to be simple, unfailingly courteous and considerate of others. The most delightful feature of the book is the description of the home life of this family, which, despite a disagreeable father, is kept bright and cheerful through the efforts of a mother who is all the name implies. [Charles Scribner's Sons, New York. $1.25 net.

The Taste of Apples, by Jennette Lee, chronicles the experiences of a lovable old shoemaker and his wife bidden to go abroad by their son in order that they might have the vacation which they would never take themselves. Their life in London, where they set up housekeeping for a time, and all the strange "foreign" things they come in contact with provide the theme of the narrative, which is pleasant in its effect, but not comparable with the charm of the "Uncle William" stories the author once gave us. [Dodd, Mead and Company, New York. $1.25 net.

Aunt Olive in Bohemia, by Leslie Moore, radiates a sunny, wholesome atmosphere, though it is made up of too many plot threads for any effect of unity. Aunt Olive lived for many years a starved existence, but when she was quite an elderly woman was freed from restraint and given a liberal fortune. Always desirous of painting, she determined at least to have a studio, so she rented one in a building where six artists lived and immediately became enmeshed in their various life problems, helping them all out of difficulties—chiefly romantic ones—with the ready lubricants of money and sympathy. It is a pleasant story of "Bohemia," fairly well told, and no one need hesitate about putting it into the hands of young people. [George H. Doran Company, New York. $1.25.

My Lady of the Chimney Corner, by Alexander Irvine, author of "From the Bottom Up," cannot be too warmly recommended. It is the author's beautiful tribute to his mother, an Irish peasant woman of fine personality, relating the character of her life, its disappointments and hardships and the spirit in which she met them. As Mr. Irvine says, the family lived in the "social subcellar," so poverty and hardships were the absorbing features of life; yet the mother, who came voluntarily into this by marrying a poor man because she loved him, never regretted her choice, never grew bitter, but always saved any situation by her sunny humor and her strong philosophy. The book is beautiful. [Century Company, New York. $1.20 net.

David Malcolm, by Nelson Lloyd, makes a quiet but very interesting study in the development of personality, starting with the hero as a small boy on his first fishing trip. The author has made a minutely analytical study of the emotions and ideas that gradually unfold in the process of maturing consciousness and his study possesses a vital quality that gives it value. To follow David through his boyhood, his education, his foolish engagement and his final happy marriage is an interesting experience. [Charles Scribner's Sons, New York. $1.35 net.

Happy-Go-Lucky, by Ian Hay, refreshes the reader with as sprightly a tale of merry love-making as has been written for a long time. It is a thoroughly sweet and wholesome adventure in romance, with a smile on nearly every page, and it recounts the experiences of a genial, quixotic young man, his managing mother, his managed father, the various girls his mother led out, and the plucky little dress designer he won for himself over his mother's head. [Houghton Mifflin Company, Boston. $1.25 net.

A Garden of Spices, by A. Keith Fraser, is a tender story full of subdued charm about a little girl who has very few to understand her. She is constantly in the care of a dragonlike nurse person who knows nothing about children and has implicit faith in Solomon's adage concerning the rod. There is dream mother who is always with the child, but she finds it a very big and difficult world. It is a touchingly exquisite little book. [George H. Doran Company, New York. $1.25 net.

Simpson, by Elinor Mordaunt, is a genuine love story. It opens at a bachelor club, where desperate efforts are being made to escape the women, and it concludes with the happy marriage of every bachelor. The club had an important use, however, for it took the men out of the artificial city surroundings and in the more normal country life set their warped visions straight, restoring them to a wholesome attitude toward life. The characters are developed with a great deal of individuality and there is much strength and insight shown in the treatment of the different love themes. Humor flourishes and common sense, and there is a place of pathos that stands out like a star. It is really a most satisfying and enjoyable story—wholesome and fine and true as life and quite unhackneyed. [Houghton Mifflin Company, Boston. $1.35 net.

Because of Jane, by J. E. Buckrose, disappoints when one knows what exquisite work the author is capable of. It is a crude and hurried story of a little girl who held an important thread in weaving the life fabric of her father and mother, her maiden aunt and the aunt's lover. The very ordinary plot moves along to the finish without arousing much sympathy in the reader who remembers those delightful books, "Down Our Street" and "Love in a Little Town." [George H. Doran Company, New York. $1.25 net.

The Golden Road, by L. M. Montgomery, continues the delightful experiences of "The Story Girl." In this volume the young people spend a happy year together before the Story Girl joins her father in Europe, and many a jolly, laughable time do they have, making a magazine, celebrating holidays, entertaining visitors, with a constant play of clever, natural talk that keeps the reader on the qui vive in sympathetic enjoyment of their young spirits. [L. C. Page Company, Boston. $1.25 net.

The Supplanter, by Grace Duffie Boylan, is a somewhat unique story dealing with the love and devotion of a stranger, a professional nurse, for a child which she helps bring into the world and which, owing to peculiar circumstances, she must needs mother. She gives her life to the bringing up of "her child" and finds her reward in his fine development as well as in the love he bears her. [Lothrop, Lee and Shepard Company, Boston. $1.25 net.

The Luck o' Lady Joan, by Josephine Daskam Bacon. A Christmas fairy tale for women told in the sweet, whimsical style which has won Mrs. Bacon such a large circle of admirers. [F. G. Browne and Company, Chicago. 50 cents net.

Romance, Adventure, Mystery

The Iron Trail, by Rex Beach, is a red-blooded story of struggle and achievement in Alaska. A man of parts sets out in the face of every obstacle—grinding glaciers, rough mountains, lack of money, trust opposition and scoundrelly underhanded warfare—to build a railway to open up Alaska. He has brains and courage and loyal helpers and the tale of his winning fight is one that stirs the blood and sets one's nerves atingle. The characters have a charm of individuality, the details of the plot have an unhackneyed strength, and there is such a quantity of rugged spontaneous humor and bulldog purpose that the book proves a healthy stimulant. [Harper and Brothers, New York. $1.35 net.

Gold, by Stewart Edward White, is a story of the '49-ers and the rush to the gold fields of California in which some young fellows from the East took part. Mr. White has done a remarkable piece of work in bringing up to present-day understanding those long-ago scenes and thrills and excitements and reproducing them with a vividness and truth of detail which show exhaustive study and research. Special interest attaches itself to the book at this time, since the young gold-seekers took the Panama route to California. The isthmus of those days and the "canal zone" of today present a striking contrast. [Doubleday, Page and Company, New York. $1.35.

The Honourable Mr. Tawnish, by Jeffery Farnol. A spirited romance of the eighteenth century with a winsome maid, persistent lover, irascible father and two of his cronies for the chief characters. The situations are cleverly planned, there is an abundance of action and it is written in Mr. Farnol's characteristically romantic style. [Little, Brown and Company, Boston. $1 net.

The Lady and the Pirate, by Emerson Hough, reveals that author in a quite new light—in a jolly, rollicking, youthful, adventurous light that will give great joy to many readers. For this is the whimsical tale of a grown-up man boy enough at heart to go a-pirating with two small boys, in the truest pirate fashion that ever boys devised. The adventure grows beyond mere play piracy, too, when these bold buccaneers carry off a private yacht steaming down the Mississippi, ignoring all irate protests from the captured "lady fair" and her stern aunt. That the yacht was the man's own, that the girl was his sweetheart and aunt to one of the villainous young pirates only adds to the delightful irony. Much cleverness, much romance and much of the spirit of boyhood make this very delectable reading. [Bobbs-Merrill, Indianapolis. $1.25 net.

The Law-Bringers, by G. B. Lancaster. The wilds of the Canadian Northwest provide the background for this story, with two of its mounted police, a half-breed Indian girl and a magnificent type of loyal Christian womanhood for the chief characters. They are depicted in a series of dramatic situations which have in them a big throb of primitiveness. [George H. Doran Company, New York. $1.35.

The Heart of the Desert, by Honore Willsie, is laid in Arizona. Rhoda Tuttle, a beautiful invalid, wins the love of Charley Cartwell, Yale man, civil engineer, but Indian and known as Kut-le. Kut-le determines to cure and win her, so he kidnaps Rhoda and flies with her to the desert. The story of their wanderings is fascinating; unconsciously she succumbs to the spell of the desert, and with recovered health finds that her loathing of her captor has turned to love. Mrs. Willsie knows the desert thoroughly and to read her description is the next best thing to hearing her talk of her wonderful experiences there. [Frederick A. Stokes Company, New York. $1.25 net.

JENNETTE LEE, Author of "The Taste of Apples"

The Unafraid, by Eleanor M. Ingram. Montenegro provides the setting for this romance of modern life, the chief characters being two noblemen of that country, an American heiress and an automobile agent from New York. It abounds in political intrigue and sheds enough blood to satisfy the most sanguinary. [J. B. Lippincott Company, Philadelphia. $1.25 net.

The Outlaw, by David Hennessey. Australia during the '40s—in the days of convict labor when the country was infested with bushrangers—furnishes a rich field for the adventure writer. Much of this material has been skillfully used, but the author fails to make his hero convincing and paints outlawry in rather too alluring colors. [George H. Doran Company, New York. $1.25 net.

The Remarkable Adventures of Christopher Poe, by Robert Carlton Brown, introduces a new detective person who has wonderful power of detecting any kind of crime anywhere. The crimes in this book have to do with money in various forms, for Mr. Poe is a bank detective. [F. G. Browne and Company, Chicago. $1.25 net.

His Great Adventure, by Robert Herrick, must call forth what has already come to be a bromidiom—that it is "so strange" to find Mr. Herrick writing an adventure story. It is strange, truly, to discover no analyses of "ye women" and no solutions of matrimonial tangles; and Mr. Herrick's great adventure of doing a completely different thing is not hilariously successful. Arizona, New York and Europe are included in the scene shiftings, and the action ranges from ranching to theatrical productions. [Macmillan Company, New York. $1.35 net.

Aladdin from Broadway, by Frederic S. Isham, is based on the system of divorce outlined by the Koran—where a man may dispose of his wife by saying to her three times before witnesses, "I divorce you," and may not take her back until she has been married and divorced again in the same way. The hero involved in this situation is an American adventuring in the Orient; the "Oriental" heroine is discovered to be English and of course they fall deeply in love. It's a wild story, but really makes interesting reading of its sort. [Bobbs-Merrill Company, Indianapolis. $1.25 net.

The Sea Captain, by H. C. Bailey. The son of a Saxon swineherd becomes lord of the manor through a series of dazzling deeds of bravado, in which he shows himself a robber with a nice moral discrimination, a lover with a deep sense of devotion and a brave man who comes back from his rollicking high sea adventures to claim the girl he loves. It is a lively, well-told romance that will freshen the problem-jaded reader. George H. Doran Company, New York. $1.25 net.

Susette, by Dion Clayton Calthrop. A rather inane romance, woven around a series of poorly-conceived episodes of which a young English nobleman is the hero. While yachting he is shipwrecked on a South sea island and rescued by its only inhabitants, a gallant old Frenchman and his beautiful daughter. [Frederick A. Stokes Company, New York. $1.25 net.

Prescott of Saskatchewan, by Harold Bindloss, recounts the adventures of a young ranchman in Canada who impersonates an English friend in difficulties and is later suspected of of this friend's murder. But the friend appears at the psychological moment, saving the hero's reputation and romance. [Frederick A. Stokes Company, New York. $1.30 net.

The Gringos, by B. M. Bower. An adventure story of California in '49 in the days of the vigilantes, when the Americans (gringos) first began squatting on the Spanish holdings. The spirit of the times is very well suggested, but the plot elements are scattered and poorly developed. [Little, Brown and Company, Boston. $1.25 net.

Diamond Cut Diamond, by Jane Bunker, narrates a conservative old maid's stirring adventure among a band of swindlers and thieves. The plot is worked out in interesting and unusual fashion and offers thrills in plenty for the lover of mysteries. [Bobbs-Merrill Company, Indianapolis. $1.25 net.

The Red Colonel, by George Edgar, is a tale of modern adventure enacted in London and the rural village of Missingham, the dramatis personæ being all sorts and conditions of men. The mystery element is well worked out. [D. Appleton Company, New York. $1.30.

Vital Social Problems

The Main Road, by Maude Radford Warren, deals with many of the vital questions of the day, including the labor problem, social issues and the feminist movement. The heroine is a sentimental young person whose knowledge of life has been acquired largely from novels. Her awakening comes through a misplaced love, which arouses her to consciousness of the pain and suffering all about her. Deciding to devote herself to the service of others, she takes up her residence in a model tenement in Chicago's west side settlement district. There she is brought into contact with the great elemental facts of existence, and learns that life demands more of us than personal pleasure. It is by far the best work Mrs. Warren has yet done, revealing a finer perception and keener insight into the facts of life. [Harper and Brothers, New York. $1.35 net.

The Friendly Enemy, by T. P. Cameron Wilson, is a vivid portrayal of life in London's great East End. It tells of poverty and misery, crime and degeneration; but through it all is felt the blind, instinctive groping after better things; an inarticulate effort to learn the secret of life, to know its purpose and meaning. The story's chief claim to distinction is the author's unbiased attitude on the social problem. Mr. Wilson's keen penetration has led him to a logical analysis of conditions, his ready sympathy enabling him to see in all mankind the divine spark that unites humanity in a bond of brotherhood. The book has been written with the zeal of the humanitarian and reformer, though it does not possess the qualities which win popularity. But it is well worth the reading and reveals powers that give promise of better and stronger work. [G. P. Putnam's Sons, New York. $1.25 net.

Amanda of the Mill, by Marie Van Vorst, depicts the evils of child labor and mill work in the great cotton mills of the south. These evils are not alone of overwork and poor pay; they extend into wretched housing conditions, the deadening of personality and moral wreckage due to such conditions and also to the power the overseers hold in regard to the girls. The opening chapters show two mountain girls of innate refinement and charm who are later transplanted to the mill town, ignorant of the conditions they are to face. It is a vivid story of unwholesome conditions which we sometimes forget about in our anxiety over tenements, foreigners and so on. [Bobbs-Merrill Company, Indianapolis. $1.35 net.

Rue and Roses, by Angela Langer, will appeal to all women, especially the unmarried wage earner. It tells the story of a German girl of refined instincts who is early compelled to become self-supporting; but the problems she meets, her trials and mistakes are such as might readily come within the experience of any woman who is earning her living. There is just enough romance to save the story from becoming gray and sordid, and it may be read with profit by the well-poised as well as the discouraged, dissatisfied or selfish young woman. [George H. Doran Company, New York. $1.20 net.

The New Man, by Jane Stone. This romance of present-day life in New York simply serves as a medium for a discussion of white slavery and the social evil, treating the subject frankly but not sensationally. The book can lay claim to no special literary value, however. [Thomas Y. Crowell and Company, New York. 75 cents net.

L. M. MONTGOMERY'S
"Golden Road" is a happy book

Ruth Anne, by Rose Cullen Bryant. A story involving various social questions—none of which is capably handled—centering around the emotional experiences of Ruth Anne, an unusual but not particularly interesting heroine. [J. B. Lippincott Company, New York. $1.25.

The Call of the Hills, by Marshall Benjamin Van Leer, is laid in the mountains of Missouri and tells of a young man who, compelled to give up his college course, became a rural school teacher in the Ozarks. His courage and fearlessness no less than his learning won him the respect of the community, where he exercised a highly beneficent influence. The plot, characterization and style are commonplace, but are in a way redeemed by the story's big lesson, that God's purpose is not always ours. [Jennings and Graham, Cincinnati. $1.

Stories of Law and Finance

The Thirteenth Juror, by Frederick Trevor Hill. It is seldom that a book primarily designed to deliver a message affords its readers as many good laughs as are to be found here. The fact that Mr. Hill has for twenty-three years been a member of the New York bar enables him to write authoritatively on the subject of "the thirteenth juror." Although he treats the subject in a humorous and somewhat satirical vein, he never misses the bull's-eye, and he shows very clearly how the law, designed to protect the innocent, is too often diverted to safeguard the interests of the unscrupulous. His book is a tract with a message to every thoughtful citizen and it's far too interesting a story to miss. [Century Company, New York. $1.20.

Merrilie Dawes, by Frank H. Spearman. A young engineer from the Middle West, who has accumulated a fortune through railroad speculations, is caught in a Wall street panic. Unknown to him, Merrilie Dawes expends her vast fortune in an effort to save him from bankruptcy. For a time both think themselves penniless, but when her affairs are adjusted she finds she has more than doubled her fortune. The love motif is complicated by his engagement to a foster cousin of Merrilie, who accepts his release at the time of his failure. The first part of the story lacks interest, but the climax, coming in the financial struggle, is done with vividness and strength. [Charles Scribner's Sons, New York. $1.35.

The Whistling Man, by Maximilian Foster. Here is a story full of incident, but inconsistent as to development and weak in characterization. The central field of action is Wall street and the principal character one Leonard Craig, the son of a former New York banker, who some twenty years before had been unjustly involved in an embezzlement case. The plot reveals latent possibilities that give promise of stronger and better work from Mr. Foster, whose stories are always clean, wholesome and entertaining. [D. Appleton and Company, New York. $1.30 net.

Wallingford and Blackie Daw, by George Randolph Chester. We believe we are not alone in the desire that Mr. Chester turn his talents to better use than the writing of more Wallingford stories. The latter gentleman's audacious business escapades no longer cause us to marvel at his craftiness and temerity. [Bobbs-Merrill Company, Indianapolis. $1.

Orientalism

Marama, by Ralph Stock, has for heroine the daughter of a low grade white man and a high grade Fiji woman, a half caste with the coloring and outer racial characteristics of her father and the temperament of her mother. Not knowing her heritage, she returns to her home island from a girls' boarding school in England to discover that her home is a hovel, her father a driveling idot, her sister a low type of native. The development from this point has a big interest. [Little, Brown and Company, Boston. $1.25 net.

The Lady Elect, by Norman Hinsdall Pitman. A Chinese romance in which the escapades of a revolutionary young hero, Ching Li, and the girl he loves furnish some thrilling reading. But the interesting thing about the book is that it is essentially Chinese; there are no white characters in it, not even any missionaries; and the author knows the Chinaman thoroughly. [Fleming H. Revell Company, New York. $1.25 net.

Toya, the Unlike, by Eleanor Mercein Kelly. Toya is a little Japanese girl whose father, an American artist, was disinherited by his wealthy father upon his marriage to a Japanese geisha girl. After her parents die Toya is taken to America. She has a difficult time growing up and being educated, but she's a dear to read about. [Small, Maynard and Company, Boston. $1 net.

The Romance of Ali, by Eleanor Stuart, has a curious and refreshing atmosphere of transplanted Orientalism. An English lad, born in Arabia and left an orphan, brought up in the Oriental king's harem, is rescued at 18 and taken back to European civilization. The story is concerned with this great change in his life, and is clean-cut, rich in consistent atmosphere, pleasantly written and thoroughly wholesome. [Harper and Brothers, New York. $1.25 net.

Fatima, by Rowland Thomas. It has been many a day since we have read a story possessing the fascinating charm, imaginative power and poetic fancy to be found in this pretty tale of the East. Written in the allegorical style befitting an Oriental setting, relieved here and there by flashes of wit and satire, it is as alluring as Fatima, who was "dark of eye, satiny of skin and plumply slender, and oh! so beautiful." This pretty little widow of 16 required a large field in which to display her charms, so she went to Cairo, where she had many strange adventures and incidentally learned life's great lesson—the wisdom of being satsified with her own lot. [Little, Brown and Company, Boston. $1.35 net.

COMPTON MACKENZIE
writes of youth in "Youth's Encounter"

Village Characters

Squire Phin, by Holman Day. A happily humorous "down east" story where village types with their quaint matter-of-factness, their alert interest in everybody's affairs and their constant shrewd comments thereon keep the reader chuckling continually. Squire Phin is the kindly old lawyer who straightens out all the financial, marital and temperamental tangles of the villagers, ably assisted by his strenuous brother Hiram, a retired showman, who comes back to his old home with his circus elephant. Altogether a very readable book of a sympathetic, humorous type. [Harper and Brothers, New York. $1.25 net.

A Little Green World, by J. E. Buckrose, pictures a simple, charming village romance in its building and flowering, well seasoned with that refreshing philosophy of which Mrs. Buckrose is a master. The book is not particularly original, but it is wholesomely sweet, handling human little themes of which so many people never tire in a happily sympathetic way. [G. P. Putnam's Sons, New York. $1.25 net.

Books Received

The Italian Helper for Christian Workers, by Rev. Angelo di Domenica. Griffith and Rowland Press, Philadelphia.

The Lesson Handbook 1914, by Henry H. Meyer and John T. McFarland. Methodist Book Concern, Cincinnati.

Angels' Visits to My Farm in Florida, by Golden Light. Sanctuary Publishing Company, Boston.

Story of the Huguenots, by F. A. Mann. Revised edition. Will A. Kistler Company, Los Angeles.

The Master Secret, by Albert Boynton Storms. Jennings and Graham, Cincinnati.

A New Epistle, edited by G. Hembert Westley. Jennings and Graham, Cincinnati.

THAT COLLEGE OF OURS

Being the Story, in Part, of a Kansas Contribution to World Betterment—the School at Emporia

BY WILLIAM ALLEN WHITE

Looking Toward Stuart Hall

We went to Emporia to write about what we saw there. Now, no one goes to Emporia without wanting to meet William Allen White, and no one on our errand could have gone away without discovering the famous journalist's enthusiasm for the College of Emporia—not a mere local-pride enthusiasm, but a feeling based on his keen observation of the ideals of the institution and its service to Christian America and a Christian world. No interview with Mr. White could have expressed this feeling adequately, so we persuaded him to put aside other important articles and prepare this. An Emporia man remarked, "William Allen White works more purposefully at practical Christian things than any other man I know," and in such a spirit this article has been written.
O. R. W.

A YEAR AGO THEODORE ROOSEVELT was driving behind a good old family horse around the town of Emporia talking to a friend about the advantages of life in a small country town. They passed the buildings of the College of Emporia, four in number, and Colonel Roosevelt said:

"Now, what is the use of a college like that? My idea is that these small colleges are mistakes. What excuse has this one for competing with the state university and the colleges of the East?"

To which the friend spoke up and made reply:

The Answer to Colonel Roosevelt

"Two or three hundred boys and girls from Kansas go to this school every year. If they did not go to this school most of them would not go to any school, for it is near to the homes of their parents, it is under the auspices of the church which their parents trust and believe in, and after these boys and girls have graduated from this school they have received such intellectual stimulus and such moral purpose that they are not satisfied to live useless, humdrum lives. The alumni record of the college shows that nearly 75 per cent of the College of Emporia graduates either go immediately into some social service work like preaching or missionary work, or they go to other schools for broader equipment and higher education and then enter the field of social service.

"This school is a tower of moral strength in this community and in this state," continued the friend of the colonel, "and while I believe in the regulation and control and perhaps the encouragement of monopoly in business, I am satisfied that in education the monopoly theory is wrong. I am convinced that the small college, the college that you easterners call the 'fresh water' college, is throwing its weight into the social and intellectual world with more efficiency according to its size than larger ones."

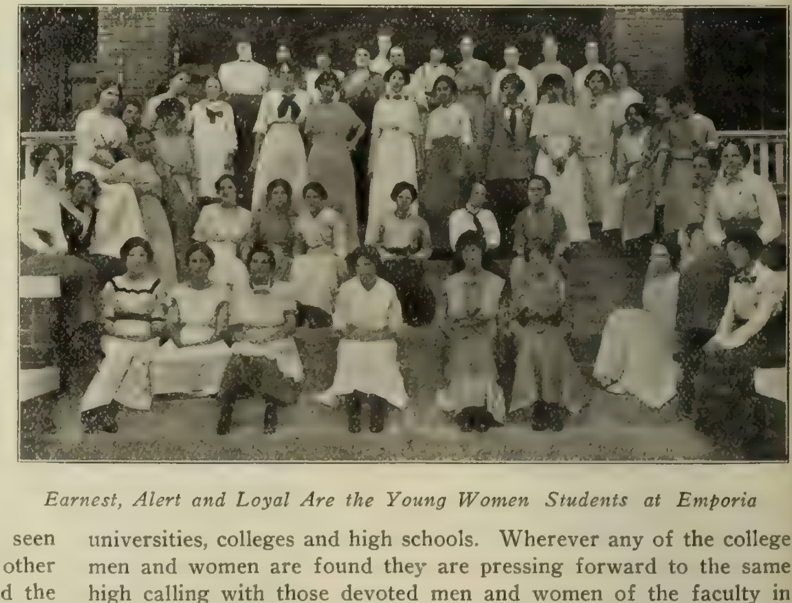
It so happened that one year after Colonel Roosevelt had seen the College of Emporia the Kansas Presbyterian Synod, with other representative Presbyterians, numbering in all 500 men, visited the College of Emporia and sat down to a banquet in its new gymnasium. At the synod meeting resolutions were adopted by which the whole educational support of the synod is to be concentrated upon the College of Emporia. Every church in the synod is urged to give at least an average of 50 cents per member to this cause. According to the report of the Presbyterian College Board this college has been more successful than any other Presbyterian college in the United States in securing gifts from the average sized churches and average givers of its own state.

This gives the College of Emporia the backing of the Presbyterians of the state. Last year the town of Emporia raised $75,000 for the College of Emporia and the money was put into a gymnasium and a girls' dormitory and endowment. This year the contract is let for a science hall and the money is in the bank to pay for it, and also a heating plant is under contract, which indicates that the support of the College of Emporia from Kansas and Kansas people is hearty and practical. It has proved its worth and in so far as the state has money to show its appreciation of that work, the people of Kansas are giving it. Presbyterian churches of Kansas contribute nearly $30,000 every year to the maintenance of the college, and the faculty salaries rank well with those of any other institution in the state, which means that the very best Christian men and women who can be employed are gathered into the faculty of this college. Their personal influence and their intellectual and moral guidance are a considerable part of the thing called education as it applies to the graduates and students of this school.

Students with Higher Aims than Money-Making

For nearly thirty years I have known the College of Emporia and always it has gathered about it as a faculty men and women of deep purpose, unusual mental and moral grasp and of profound and abiding faith. Time was when the College of Emporia had but one building and the faculty was from one to two and three years behind in salary. There was a time when the college did not have money to buy coal and the credit of the college at the stores and banks was bad, and yet so deep was the faith and devotion of the faculty that they stayed on, kept the college doors open and graduated their classes and let their light shine in the world. The example of such men and women made its deep impression on the young people, and so we find the graduates of the college, in greater numbers perhaps than of any other institution in the West, foregoing money-making pursuits and entering lives of devotion and consecration to great causes.

Forty-three per cent of the boys who have graduated from the College of Emporia are in the ministry or missionary service, and 32 per cent of all the graduates, men and women, are teachers in universities, colleges and high schools. Wherever any of the college men and women are found they are pressing forward to the same high calling with those devoted men and women of the faculty in the '80s and '90s whom they knew when they were youths in their plastic days. That is why the College of Emporia is built not of brick and mortar. That is why its men and women go out into the world with an equipment worth more than all the new fads and isms that education could give them, and that is why the Synod of Kansas and the people of this community believe in the college and with all their ability demonstrate their faith by their works.



Earnest, Alert and Loyal Are the Young Women Students at Emporia

Not Dwarfed by Large State Schools

In Emporia besides the college stands the state normal school, an institution that has over 2,000 students, yet there is in the student body of the college a spirit that has made them for years the vic-

The "Gym" Needs Only a Completed Swimming Pool to Be "Perfect"

A Greatly Needed Science Hall Is Soon to Come Into Being

Properly, the Dormitory for Young Women Is a Model of Convenience and Comfort

MONEY PUT INTO BUILDINGS HAS BEEN WISELY EXPENDED

tors in all sorts of intercollegiate games over that larger student body. In football, baseball and basketball the 200 college students have defeated the 2,000 normal students. There is something in the atmosphere of the college, something fine and beautiful that escapes definition, yet which persists year after year, something which is not muscle and brawn, something which may be called the evidence of things not seen but the substance of things hoped for, that makes these college boys and girls as undergraduates and graduates strong, effective and purposeful, something that makes them aim straight but at the same time aim high.

Kansas has just come through a hard year, in which there has been a failure of one of her principal crops. The failure of corn means a shortage of feed for cattle, and cattle is the main industry of Kansas, and so it is almost impossible for Kansas people to maintain their average of generosity toward those institutions which depend for their maintenance and growth upon private munificence. The state institutions—the Kansas University, the Agricultural College and the state normal school—are running on appropriations made a year ago, so they do not feel the hard times as a school like the College of Emporia must feel them.

Time to Go Forward—or Backward

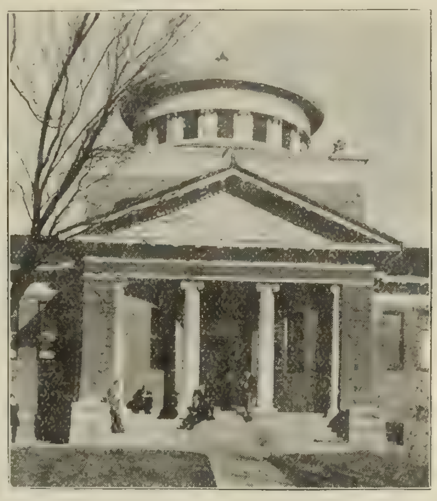
Now it so happens that with six buildings, either on the campus or under contract, and with a constantly growing student body, the college has met a crisis at this peculiar time. While it has few debts and its buildings are all paid for and it has a fairly good maintenance fund, it lacks endowment. Heretofore the scholarship has been of the very best and its standing now is of the highest. The college is one of the nineteen Kansas colleges and universities which are fully accredited by the State Board of Education. It is one of only four Kansas colleges and universities which are on the fully accredited list of the North Central Association of Colleges and Secondary Schools. Last year one College of Emporia student won the Rhodes scholarship for Kansas and another won the state oratorical contest.

Notwithstanding this actual educational efficiency, the college is facing the demand of the North Central Association, the State Board of Education, the Presbyterian College Board and all the other standardizing and classifying agencies, that its endowment be raised from $100,000 to $200,000 because this sum is a requirement for all colleges which are ranked in the first class and fully accredited, so that their degrees and credits are transferable everywhere. This the College of Emporia can hardly hope to raise from Kansas people now. The members of the Kansas Synod are nobly hoping to do what they can. They raised about $20,000 in a few minutes during synod and it is hoped that this sum will be materially increased.

Here is this institution built upon the sacrifices of thirty years endangered for the lack of money, for unless the high educational rating of the College of Emporia can be maintained it cannot draw the ambitious boys and girls which its supporters desire to train for Christian service and moral leadership. These boys and girls know that life today requires a broad equipment, hence many of them go to professional schools and universities for special work which cannot be done at the College of Emporia; but on the other hand the larger school cannot give what the College of Emporia can in character building. Under the leadership of the heroically fine-spirited president, Dr. Henry Coe Culbertson, the institution has been brought within sight of a "promised land" of even greater usefulness. The College of Emporia should not lose what it has so splendidly won.

No Question as to Value of Investments

I know of no other place where a dollar invested in the cause of righteousness will yield such large returns as it does in the College of Emporia. We Emporia people have put our money in and seen it yield ten and a hundred fold in the things that go to make life better, broader and deeper. We Kansas people have done the same thing, but it happens that the need now is greater than our ability to serve, and the need is critical, with time a large element in the equation.



The Charming Library Is a Popular Resort for the Students

The alumni records of the College of Emporia afford some facts of exceptional interest. The distinctive Christian character is illustrated by the evidence that 43 per cent of its men graduates have devoted their lives to religious work: Ministers, 52; missionaries, 16; theological students, 7; Y. M. C. A. secretaries, 7.

Others of the 190 men who received their training or inspiration at Emporia are engaged as follows:

College and university professors	17
High school principals and teachers	23
Doctors and medical students	12
Lawyers and law students	11
Forestry service	5
Other professions	9
Business	20
Farming	11

The 146 women graduates are employed in life as follows: Teachers, 65; wives of ministers and missionaries, 15; other home makers, 66.

What the influence of such a body of men and women may be no one can measure; but it must mean much to America and to the world.

Plenty of Brawn, but No Lack of Brains and Purpose

MISSIONARY WORK

An Appropriate Day to Pray for Islam

This year the great Moslem feast of Bairam falls on Sunday, Nov. 9. This is the most important and universal of all the religious festivals prescribed by the Moslem faith. Those who are on pilgrimage to Mecca celebrate it most elaborately, but no Moslem community anywhere in the world overlooks it. It is at least as significant as Christmas is to Christians. It is supposed to commemorate the deliverance of Isaac from being sacrificed by his father, and accordingly takes on a character of great jubilation and delight.

Since this year this outstanding day for the Moslems coincides with the Christian Sabbath, it is proposed by Dr. Zwemer of Cairo, and his associates on the executive committee representing Christian workers among the Mohammedans, that the date should be made an occasion of especial intercession in all Christian churches throughout the English speaking world, for the conversion of the Mohammedans. Assuredly it is singularly appropriate that the Moslem world should be remembered at the throne of grace on a day when it is itself seeking to approach divinity through the most sacred religious rites that it knows.

Particularly prayer is besought in this intercession for the Albanians, a people numbering two million souls, who are by a vast majority nominally adherents of the prophet of Islam. But many of them feel that Mohammedanism has been imposed upon them by the authority of the Turk, and being now free from Turkish domination, it is to be expected that many of them will turn speedily to Christianity. Prayer should be offered therefore that they may choose a form of Christianity which has in it vital power of godliness. Prayer is also asked that God may be pleased to turn back, by adequate forces which he may raise up, the enormous tide of Mohammedanism which is engulfing central Africa.

The points where Moslem missionary work is today most encouraging are Persia and India. There has been a wonderful influx of Moslem pupils into the higher mission schools in Persia, and in some places these young people are being taught by former Mohammedans who have embraced Christianity in India and have come to Persia as mission workers. Contact with these examples who have shaken off the supposedly invincible yoke of Islam cannot fail to be impressive to the Persian youths under their influence, and a very remarkable consecration of Persian young manhood to the cause of Christ is reasonably anticipated. In India the danger of persecution for a Moslem who becomes Christian has completely disappeared, and not a few heretofore too timid to make the change are now proclaiming their allegiance to Christ. All in all, it may fairly be said that though Islam is more aggressive than it has been at any time since the old days when it was propagated by fire and sword, nevertheless it is weaker than it ever was before, since the fading out of its ancient truculence has removed the spell of its terror from many who have been held subservient to it only by force of political tyranny or the bigoted prejudice of their neighbors.

It is suggested that Americans ought most keenly and quickly of all to respond to the summons for intercession, since practically all the mission work which is being done anywhere in the world for Moslems is carried on now by representatives of the American churches. The principal exceptions to this are in China. In Turkey, in Bulgaria and Albania it is the American Congregationalists who conduct missions to the Moslems; in Syria and Persia, the American Presbyterians; in Egypt, the American United Presbyterians, and in India the American Presbyterians, United Presbyterians and Methodists.

Refuges for Defenseless in Nanking

Rev. John E. Williams, vice president of the University of Nanking, who has returned from the United States to direct the university while President Bowen is on furlough at home, writes that in the early part of the autumn the work of the university has been much demoralized and the work of the different evangelical missions in the city practically suspended on account of the terrors of the recent siege and subsequent events. The revolting southern army within Nanking was obliged to surrender on the first of November to General Chang Hsuin, representing the government at Peking. General Chang in the service of the Manchus had unsuccessfully tried to defend Nanking from the revolutionists soon after the outbreak of the republican revolution in 1911, and this victory, in which many patriots succumbed to him to whom he had succumbed two years ago, was in the nature of a great personal triumph.

Nevertheless Chang, entering Nanking, immediately proclaimed that he would not suffer a single citizen to be robbed of property nor any person injured. But this brave promise went sadly unfulfilled, for his troops were no sooner inside the city than they subjected Nanking to such a reign of terror as has scarcely been seen before even in China's bloody history. For a whole week, without let or hindrance, the soldiers went carousing through the town, robbing not only all the shops and the homes of wealth, but even the hovels of the poor. Any who opposed them were killed without mercy. So horrified were the people by this savage onslaught that for weeks after they did not try to resume business, and only with the utmost timidity did they re-enter their devastated homes.

Nevertheless, Mr. Williams is strongly of the opinion that the missionary cause has made a great gain through this terrible period, in spite of the impossibility of keeping up ordinary religious activity, for instead of holding meetings, the missionaries, when the looting and rioting began, immediately devoted their attention to affording refuge to the terror-stricken citizens, and all missionary compounds, including the hospitals, residences and schools, were thrown open to the populace, and not less than 5,000, mainly women and children, were sheltered within these havens of refuge until the city was quiet again. A deep sense of gratitude pervades the whole population, who regard the missionaries as their only sure defenders in a time of such unsettlement and change.

Lectures Free on Mormonism

Dr. J. A. Livingston Smith of York, Pa., who preached as a Presbyterian home missionary in four typical Mormon towns of Utah from 1881 to 1896, is in the latter days of his ministry devoting himself with singular unselfishness to the furtherance of home mission zeal and activity in behalf of the Mormon population of the West. Out of his Utah experience and out of wide reading and correspondence since, Dr. Smith has accumulated the materials of an authoritative and highly interesting lecture on Mormonism, and this he is prepared to deliver in any church that may invite him on the sole condition that a voluntary offering for home missions will be taken at the close of his lecture and forwarded to the home mission board of the denomination with which the church is connected. Dr. Smith's personal expenses in this work are his own contribution to the cause.

Besides the extension of public interest in Mormon missions in the West, Dr. Smith's lecture will fortify any community against the insidious influences of the Mormon missionaries who in their constant travels are now likely to visit at any time any city or town of the eastern states.

Chinese Official Again College Dean

Professor W. K. Chung, who has been serving since since the Chinese revolution as the commissioner of education for Kwantung province in China, has resigned his public office and will once more give his whole time to his duties as dean of Canton Christian College. Dr. Chung expresses his personal satisfaction in being once more able to center all his efforts on his work in this beloved institution, but undoubtedly this feeling is not altogether without some admixture of regret for his inability to accomplish his great projects for popular education in the province.

Professor Chung's resignation is undoubtedly due primarily to the appointment in Canton of unsympathetic officials under the new governor (until recently a brigand chief). The governor was sent there by President Yuan to crush the rebellion of the radical republicans who, like Dr. Sun, tried to cause a secession of the southern from the northern provinces of China. It does not appear that Professor Chung took any part in this rebellion, but he evidently considers its failure a victory for reaction. Professor Chung had done some very practical work in checking the eagerness of a bombastic element among the Chinese for a fictitious show of activity in the higher education. He ruthlessly killed off a lot of institutions in his province which were claiming to be colleges, and devoted the public revenue which he took away from them to setting up primary schools in the villages.

Canton Christian College, to which Dr. Chung has now returned as dean, is enjoying an epoch of interesting and encouraging building development. The administration building, donated with its furnishings by Mrs. Kennedy and Mrs. Schauffler of New York City, will soon be begun. The materials are now being rapidly assembled. The Y. M. C. A. building, provided for by Ambrose Swazey of Cleveland, is in process of erection, as are also two residences, one for the dean given by Mrs. Blackstone of Chicago, and the other for the vice president, given by Dr. J. Ackerman Coles of Newark. The fourth of the dormitories, for which the Chinese friends of the school have themselves collected the money, is now up to the second floor, and under a temporary roof is being used in the basement and on the first floor. The Chinese are also busy raising funds for a primary school building, for which they have already secured about $5,000 gold.

Do Not Want "Only Pleasantries"

During the July vacation, Miss Verna Eick of Africa wrote: "I am out forty-six miles from Elat and expect to leave for an itinerating trip with Miss Mackenzie tomorrow. The people are as eager as ever for the gospel. Today after the services ten women followed me to the tent, and supposing they had come from the meeting, I began a social conversation with them. Soon one woman looked toward the sinking sun and said, 'We came to hear the words of God, and do you give us only pleasantries?' I asked if they had not been at my meeting and they replied that they had been to another town and had just returned. Of course they had their 'words' before they left. Truly our opportunities are measured only by the limit of our endurance."

Board Notes and Announcements

—Mrs. Edwin R. Worrell of Brookline Park church was the leader Friday morning at the meeting of the Board of the Northwest, Chicago. The president of the Chicago presbyterial society gratefully acknowledged the faithfulness of pastors' wives in leading the devotions for two years past. The first missionary who spoke, Mrs. Graham of Beirut, asked if Dr. Mary Eddy had all the buildings she wanted for her hospital patients, replied with a smile, "I don't think 'Dr. Mary' will ever get all she wants." Miss Margaret Faris of Ichowfu, spending two months of her furlough at the Presbyterian Training School, brought welcome news from her associates and gave cheering instances of the diligence and devotion of Chinese Christians.

—Literature for November meetings: "An Endless Chain," "A Mission School Under a Mulberry Tree," "Blue Flag in the Latin Continent," "Wonder Stories," each 3 cents; "Guatemala in Transition," "Guatemala—the Land of the Burden Bearers," "Latin America," "What One Brazilian Girl Did," each 2 cents.

—Miss Anna M. Matthews, mission study secretary of the Chicago presbyterial societies, will be glad to visit any local society to organize a class and will give a lecture on the first chapter of the textbook.

The Open Hearth

Home Versus Foreign Field

The fields white for the harvest, but laborers too many, is not what Jesus said when he was here in the flesh. Think of 167,000 ministers, plus the thousands of priests, lecturers, evangelists, singers, choirs, Sunday schools and missionaries. One minister for every 450, to say nothing about the rest of the Lord's army of servants. Think of one minister in our foreign fields for every 1,000,000. We wonder why young men don't take to the ministry. You need not expect a strong man in mind and body to engage in any vocation when he knows there is no chance for expansion. We have on the home field one minister for one church of about 110 members. That is an average for all denominations, I believe. Think of a 2½ per cent gain in the United States while on the foreign field it is 14 per cent.

Brethren, the people here at home have had a chance under the best of circumstances to receive the gospel for centuries. If the people of Sodom and Gomorrah had been told what the folks at home have been told they would have repented, doubtless. As Paul said when he quit offering the gospel to the Jews, so ought we to say regarding the heathen, "Lo, we turn to the heathen." H. W. EWART.

Another Distinction for Owego

Mr. Ellis's inspiring account of the union of the Owego churches reminds me of another distinction of that remarkable town. It has an excellent high school, one whose work is quite as admirable as the Christian spirit of its people. That school has been pointed to by the highest authority as an example for those of like grade in California, and they also are good.

A wise law gives the University of California a strict supervision over the high schools of the state, most of which are small and young. President Wheeler, an eminent linguist, formerly a professor in Cornell, was several years ago pointing out to the California teachers the avenues to usefulness and honor that lie through small schools, and he said that the sound preparation of students from the school at Owego had for years attracted notice at Cornell.

I mention this partly to encourage the good teachers of Owego, but mainly to hold up to parents and teachers an example of what a high school ought to be. The success of its pupils at college is a sure test of a school's work and worth. Princeton used to publish the names of schools which prepared the best students in each of its classes—a most important service to sound education. JOHN GAMBLE.

Supply Equaling the Demand

It seems to me that in current discussions of supply and demand for the ministry several important factors are left out of account. It is true that in the past twenty years the number of ministers has not increased as rapidly as the number of communicants, but the communicants in each church have grown more rapidly than the number of churches. Each pastor cares, on the average, for a larger number. In other words, just as the average business man does a larger business and handles a larger force of men today than twenty years ago, so in the church—the average membership today is 137 against 115 in 1892.

Again, the number of ministers has grown faster than the number of churches. With 6,331 ministers in 1892 we had then 877 more churches than ministers. While the number of ministers has increased by half in the twenty years, this difference has not increased, but decreased absolutely as well as relatively. The number of churches today is only 756 more than the number of ministers. The supply of ministers is then in both these ways more adequate than twenty years ago, and the improvement has been rather steadily maintained, if we allow for the change due to the union with the Cumberland Church in 1907. That church had many small country churches and a wholly inadequate force of ministers.

"But," say those who write regarding the supply of ministerial candidates, "the number of students for the ministry is smaller than before." This is true only if we disregard the Presbyterian students in Union Theological Seminary. If these be considered, as they certainly must be since no other seminary save Princeton and McCormick contributes as many men to the ministry of our church as does Union, the disparity disappears.

Again, while the Board of Education states the number of candidates applying for financial help is not increasing, they overlook the fact that an increasing number of men, preferring to make their own way at least in college, do not declare themselves as candidates for the ministry till they enter seminary. And a larger number of students from non-Presbyterian churches are studying in our seminaries than before. In the same way, a larger number of students, who propose to enter the Presbyterian ministry, are studying in seminaries not under the care of the Assembly. Many of them temporarily enter other ministries, but eventually come back to us. These are not a few of the 118 ministers "received" in 1912.

"Pray ye the Lord of the harvest that he send forth laborers into his harvest," but do not fail to recognize the facts as they exist. Men are needed, but there is no need for pessimism. J. H. FREEMAN.

"Taking Fees for Funerals"

The article under the above caption in The Continent of Sept. 25 is a remarkable example of straining at a gnat. I can say that, as "Elder" fears, ministers do generally accept fees for funerals when such are tendered. It is rare to actually present a bill for the same, a thing which I think should not be done. But there is no sort of objection to accepting money voluntarily offered in such cases. How could this possibly put the minister "on the plane of the flunky"? The physician, undertaker and liveryman, all of whom have ministered to the deceased, are paid and often extravagantly because of their demands, and are not therefore considered flunkies. Why should a minister be so considered if, having rendered services just as real and necessary, and still making no charges, he should nevertheless esteem it right to accept money voluntarily offered? Yet, "Elder" says, in so doing he "earns the merited contempt of worldling and Christian alike." This is positively not true, unless the worldlings and Christians known to "Elder" are of an entirely different type from those with whom I am familiar. I have frequently heard both these classes of people without any suggestion from me or any other minister, emphatically express the opinion diametrically opposed to that of "Elder" on this point.

I have probably conducted more funerals for which I received nothing than otherwise. Some of these have been very taxing upon time and strength. But I have as freely and willingly spent of strength and time in the one class of cases as in the other. The comparatively small amount of money I have received for conducting funerals has neither hurt the cause of Christ nor my own reputation. I have in a few instances tried to keep people from giving me money for such services, fearing that their circumstances would not justify it. But, finding that they would be offended if I refused to accept, I gracefully did so. If any one can demonstrate how the principles I have laid down as the basis of my action, and which are quite general among ministers, are either positively wrong or lacking in the Christian spirit, I will gladly change my procedure. But lacking this I will stick to it.

If the church wishes to adopt a radical change of policy by paying all the ministers adequate salaries and then requiring them to turn into the treasury of the church all fees and other perquisites received, the rank and file of the ministry will cheerfully accede to it. W. O. HARPER.

More About Funeral Fees

"Elder" asks if it is the common custom for ministers to accept funeral fees. I should say that in some denominations the practice seems to be quite general, but where Presbyterian

Men of the Blazing Heart

On the firing line of the Church, on the great western frontier, there are men who are standing with such superb courage and patience, wisdom and zeal, that they are worthy to be called

Men of the Blazing Heart

They are subduing the frontier and are laying sure and deep foundations for the Empire of Christ that is to be. Their lives are a marvel of heroism.

Dare the Church, by her indifference to their needs in the days of disability and age, quench the sacred flame that burns in these men of the blazing heart?

If the Church desires to stand behind these heroes of the frontier, let her provide adequately for the day of their old age and disability, and the "men of the blazing heart," unafraid of growing old, and unashamed of inevitable disability, will, in the days of their strength, plant her banners on every hilltop and in every valley of the boundless west.

Praise God for the "men of the blazing heart," O Church!

Provide for the days of their disability and need, O Church!

Ministerial Relief and Sustentation
Of the Presbyterian Church in the U. S. A.
WILLIAM HIRAM FOULKES, General Secretary
W. W. HEBERTON, Treas. JOHN R. SUTHERLAND, Associate Secretary
WILLIAM SYLVESTER HOLT, Associate Secretary
507 Witherspoon Building - Philadelphia, Pa.

ministers are concerned such cases are exceptional. My own practice during more than half a century of ministerial service has usually been to decline such fees when offered from families in my own congregation and never to ask or expect them from strangers.

But on the other hand, there have been occasions when a different course, whether taken or not, would have been entirely proper and right. For instance, I recall cases during my early ministry as a home missionary on a meager salary when I was asked to go out of town ten or fifteen miles at my own expense by private conveyance to help bury strangers whose families could have well afforded to offer remuneration for the services rendered. They did not do so, or even pay my bill at the livery stable. There have been rare instances in later years in which strangers or outsiders have given me what might be styled "funeral fees." Invariably the gift has been so evidently a token of gratitude on the part of survivors that my refusal to accept would have hurt their aching hearts.

Anyhow, the question seems to be one that belongs to the persons who are directly concerned. I should never think of criticising any minister for accepting the unsolicited gift of a willing donor. PASTOR.

Do Ministers Lack Courtesy?

The writer desired to gather some data for the preparation of a report to presbytery and sent a letter of inquiry to some sixty of his brethren in the ministry asking a few questions and soliciting a prompt reply. A majority of these same brethren failed to make any reply and thus proved themselves unwilling to grant this favor. To answer the questions would not have taken more than ten minutes of the time of any brother questioned. True, the writer did not inclose a stamped envelope, but since he had spent $2 in printing the letter and in cost of mailing it and since the information desired was for the good of the church of which these brethren are ministers he felt free to ask of them the donation of a 2-cent stamp and the time for writing the answers, particularly as all the brethren were personally known to the writer.

The result of so many failing to respond is that it invalidates to a considerable extent the labor of those who did, since it is unwise to draw any general conclusions from a comparatively few facts. It is because others tell me they have had a similar experience in seeking information for the good of the church that I write this communication with the hope that ministers may be stimulated to be somewhat more courteous in their relations to one another. S. C.

SPEAKS FOR ITSELF
Experience of a Southern Man

"Please allow me to thank the originator of Postum, which in my case speaks for itself," writes a Florida man.

"I formerly drank so much coffee that my nervous system was almost a wreck." (Tea is just as injurious because it contain caffeine, the drug found in coffee.) "My physician told me to quit drinking it, but I had to have something, so I tried Postum.

"To my great surprise I saw quite a change in my nerves in about ten days. That was a year ago and now my nerves are steady and I don't have those bilious sick headaches which I regularly had while drinking coffee.

"Postum seems to have body-building properties and leaves the head clear. And I do not have the bad taste in my mouth when I get up mornings. When Postum is boiled good and strong, it is far better in taste than coffee. My advice to coffee drinkers is to try Postum and be convinced."

Name given by Postum Company, Battle Creek, Mich. Write for copy of the little book, "The Road to Wellville."

Postum comes in two forms:

Regular Postum—must be well boiled.

Instant Postum is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage **instantly**. Grocers sell both kinds.

"There's a reason" for Postum.

Ways of Working

Supper Before Prayer Meeting

Second church, Knoxville, Tenn., has a splendid plan in operation which the pastor, Rev. Herbert B. Smith, says is not copyrighted. There is a club of women which meets on Wednesday afternoon to sew for benevolent institutions. Meanwhile some of the women are preparing supper, paid for by the church, supplemented by a collection at the table. The attendance runs from forty to seventy members of the church. Supper is followed by a half hour informal conference on church matters. At 7:30 o'clock the pastor conducts the prayer meeting, usually giving an illustrated address. The supper idea is used by many churches, specially where the church is nearer to the work of the members than are the homes.

Music Can Add to Sermon

The importance of planning music for a church service so that all parts of it shall unite in a harmonious whole is realized more by the organist or chorister and pastor than by the average attendant. H. M. Blossom, who for more than fifty years of practically continuous service has been in charge of the music of First church, St. Louis, has made that church famous for the consanguinity of the various portions of its service. The program each Sunday is carefully planned to emphasize the theme of the day.

Little Brother Gray-Brown

Continued from page 1527

strong enough to walk, Cricket, the black and tan terrier, used to take her family there for a walk. This was a treat for Rastus. As soon as they came within reach, he would rush out, snatch up the nearest puppy and carry it off into the house. The first time I saw this happen I was alarmed and hurried out to rescue the tiny canine victim. A glance into the house, however, soon assured me that there was nothing to be feared. Rastus lay on his back, holding the wee puppy up in all four of his feet and tossing it around as gently as a father would his own baby boy.

For some part of every day I invited Rastus into the house to pay me a visit. This visit not infrequently happened when I was serving afternoon tea. When it came his turn to be served I gave Rastus a cup of cold water, a cracker and a lump of sugar. He would take the cracker in his hands, dip it in the cup of water and wash it until it had for the most part crumbled away into the bottom of the cup. When he thought it sufficiently clean he would eat what remained in his hands and then with the greatest care fish up and eat what had fallen to the bottom of the cup.

When it came to the sugar I used to blush for him, his manners were so very bad. He always took a seat in the middle of the tea table or as near to the middle as he could get, and then put the entire lump of sugar into his mouth at once, chewing it with his mouth opening almost back to his ears. The sound was for all the world like a stone crusher going at full speed. When I said to him, "Rastus, aren't you ashamed?" he never failed to duck his head and put his paws over his eyes in the most dejected manner. But I noticed that as soon as his head came up again he went on chewing just as fast and furiously as before, and when that lump of sugar was finished begged for more.

Rastus, like all of his kind, had a perfect mania for water. It required only about five minutes' practice for him to learn to turn on the water for himself. He seemed to have unending curiosity to find out where the water came from and would reach so far up the faucet in his explorations that water would fly in all directions.

Pears'

The public's choice since 1789.

"Your cheeks are peaches," he cried.
"No, they are Pears'," she replied.
Pears' Soap brings the color of health to the skin. It is the finest toilet soap in all the world.

We had in the middle of our lawn a faucet used for a hose attachment. One night I was awakened by what sounded like a veritable flood. When I got up and hurried out I found this faucet turned on, with no hose attached and the water spouting fully twelve feet in the air. How in the world had it been done? The water must be turned off. So clad in my dressing gown as I was I walked boldly under the fountain and turned the faucet, when, all curled up in a huge puddle of water, fastened down by his rope wound round and round the pipe, I saw poor Rastus, his eyes covered with his hands, drenched and shivering.

Rastus survived this and many other accidents caused by his unbounded curiosity. It was this curiosity which led him onto the public highway, where he was picked up by a local expressman and carried off never again to return to his happy home and devoted friends.

HOW FOREIGNERS OBSERVE SABBATH

Rev. George W. Shelton, pastor of Second church, Pittsburg, following his return from Europe summarized for his congregation his observations of the church going habits and Sunday observance in various foreign cities as follows:

Killarney—People all go to church. Good observance of the day except that travelers arriving in the city are allowed to buy liquor at the public houses. Home people, however, are not allowed to buy liquor.

Geneva—Everyone goes to church. No cafes open or public sports.

Florence—Some little church going. Cafes open all day and band concerts in the downtown squares in the evening.

Edinburgh—People go to church morning, afternoon and evening.

London—Fair observance for large city, but public houses open in afternoon.

Rome—Little church going. Cafes open in the afternoon and everyone at the band concerts in the evening.

Berlin—People go to church in the morning and to cafes in the afternoon. Especially good music in the churches.

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Additional Book Reviews

Short Stories

THE HAND OF THE MIGHTY, by Vaughan Kester, collects some of this gifted writer's best magazine work. The thirteen stories which make up the book show his versatility, ranging as they do from simple romances, political tales, character sketches, to serious human studies, all of them related with a penetrating understanding and a subtle humor. "Mollie Darling" was finished shortly before the author's death and this is its initial publication. Admirers of Vaughan Kester will find this volume a very satisfactory expression of his work and its character. [Bobbs-Merrill Company, Indianapolis. $1.35 net.

THE HEADQUARTER RECRUIT, by Richard Dehan, is an interesting collection of short stories which will bring new laurels to the much-discussed author of "One Braver Thing." They treat of life from many angles, the scenes being laid variously in England, Africa, India and the South sea islands. All of them have a strong human quality, while the plot interests are orginal and consistently developed. There is a suggestion of Kipling in Mrs. "Dehan's" stories, but while they are as heart-gripping and human they lack something of that master's finesse. [Frederick A. Stokes Company, New York. $1.25 net.

THE HAND OF PETRARCH, by T. R. Sullivan. Long short stories of careful workmanship, but of rather unsustained interest. The title tale is about a goldsmith devoted to his master Petrarch, whose hand he takes from the grave in order to inclose in a wonderful casket he has made. The others follow peculiar lines also, and none of them is very rich in human appeal. [Houghton Mifflin Company, Boston. $1.30 net.

Various Themes

MARSH LIGHTS, by Helen Huntington, has a gripping human interest and reveals the inside of an ill-advised marriage. In order to marry the girl he loves a man sacrifices what promises to be a brilliant military career. Disillusionment quickly follows. He becomes absorbed in business, although he never rises above a minor clerkship, and his wife devotes herself to society with increasing success. The succeeding years bring the man humiliating failures, but despite his rather exasperating weakness one's sympathies are always with him, for he is clean and fine and tender. [Charles Scribner's Sons, New York. $1.35.

THE QUEST OF A DREAM, by Edna Kingsley Wallace, aims alternately to be sparkingly humorous and touchingly tender, but somehow one can feel that the author is biting her pen and screwing her brow to arrive at the result; so that the book, while possessing a certain amount of cleverness and some depth of feeling, lacks spontaneity and the freedom that comes from a full heart. It is made up of the letters a girl writes to a man she has never seen, but who has been attracted by her picture. [G. P. Putnam's Sons, New York. $1.50 net.

DISCOVERING EVELINA, by F. Frankfort Moore, is what it purports to be—an old-fashioned romance. It centers around the early life of Madame d'Arblay, the talented daughter of Charles Burney, and numbers among its characters many of the notables of that period. The printing and publication of "Evelina," Madame d'Arblay's first novel, forms the incident on which the story is founded. Although the style is often faulty, one cannot help being interested. [George H. Doran Company, New York. $1.25 net.

THE ANGLO-INDIANS, by Alice Perrin. The scene is laid partly in India, partly in England, and the story deals principally with the lives of the Fleetwoods, people of great importance in India, who return to England and adjust their lives to meet changed social and financial conditions. The love affairs of the Fleetwood girls and the mutual devotion of the elder Fleetwoods make pleasant reading. [Duffield and Company, New York. $1.25.

A ONE-SIDED AUTOBIOGRAPHY, by Oscar Kuhns, is the story of the author's intellectual life. Born with an insatiable love of reading in boyhood he devoured every book which fell into his hands, regardless of its worth or influence. Fortunately he imbibed a discriminating literary taste from a line of book-loving ancestors which he began to exercise in early youth. When he entered college his reading was pursued with a definite purpose, but as the years passed that purpose became less and less apparent, until every piece of literature worthy of the name was perused with the keen delight known only to the scholarly mind. Professor Kuhns gives some very good suggestions on the development of literary taste and the study of the classics. [Eaton and Mains, New York. $1 net.

UNCLE'S ADVICE: A Novel in Letters, by William Hewlett, follows the rather unique device of revealing the event of a "cross section of life" by means of the various letters written to the hero—letters of all sorts from chorus girls' bills and billets to notes from his mother and his chummy old uncle, but with never a glimpse of the hero himself. The idea is to show what temptations an ordinary young man with leisure and a fair income is liable to in his first venture in the world, and his uncle's letters are supposed to be brimful of just the right kind of counsel, though they are not particularly pointed or clever. [Duffield and Company, New York. $1.25 net.

THE FIRE WITHIN, by Patricia Wentworth. The power of love is the theme of this unusual and rather clever story. While under deep emotional stress, a man jeopardizes his honor to save another from disgrace. The thought of what he has done preys upon his mind, his reason becomes imperiled, but the persistent outpouring of a woman's love brings him "into the light." The plot is most original—if not exactly convincing—and it is interestingly developed. [G. P. Putnam's Sons, New York. $1.35 net.

What Children Should Read

THE CHILDREN'S READING, by Frances Jenkins Olcott. There is no one in America better qualified to write on this theme than Miss Olcott, whose wide experience as librarian gives weight and authority to her opinions on literature for children. She first talks of the influence of books and the responsibility of parents and teachers in directing the child's reading; following which she takes up every department of literature from fables and myths to books on religious subjects, showing the part each plays in the child's mental development. A truly valuable book. [Houghton Mifflin Company, Boston. $1.25 net.

MONTANA

The Sabbath school that was started last June at Gilman has developed a church organization. Rev. W. N. Sloan, pastor at large, organized it with sixteen members. A church edifice has been completed, furnished and all paid for without asking any help from the board.

The people in Glaston and Melville want preaching. The church at Glaston proposes to have it with the help of friends at Melville. One man has subscribed $400 for each of two years. Others, less able, are nevertheless doing their best.

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Wins Out in a Severe Test The Ideal Belt Co. of Detroit, Mich., has used an Underfeed Boiler in their factory five years and Mr. Frank C. Jansen writes: "It is entirely satisfactory not only as a great fuel saver, but it requires very little attention. The smoke-consuming qualities are excellent, as we burn a great deal of our scrap leather and this is giving it a severe test. Our new building will surely have an Underfeed in it."

The Underfeed has many exclusive advantages. All fire is on top. No heat-retarding, soot-covered, hard-to-clean heating surfaces. No clinkers, few ashes. Requires least attention.

Send rough sketch or blue print of your floors and basement, and we will submit FREE Heating Plans and Estimate of cost. Send Coupon TODAY for FREE Warm Air Furnace or Steam and Hot Water Boiler book.

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IN THE FIELD OF CHRISTIAN EFFORT

CONVENTION SCARES LIQUOR DEALERS

Gathering at Columbus Used by Organs to Urge Combination of Saloonkeepers—Recent Temperance News.

"If there was ever a time when liquor dealers of the country needed organization it is now. Never before has the liquor business been threatened from so many directions." This is the prelude to an appeal in a liquor paper of Washington, D. C., for the saloonkeepers of that city to organize in opposition to the temperance folk. The coming convention of the Anti-Saloon League at Columbus has been pointed to by more than one liquor paper as a very potent argument for increased activity on the part of liquor dealers.

Synod Ready to Cooperate—Oregon synod at its recent meeting made it plain that it would enter enthusiastically into a campaign for prohibition either in 1914 or 1916, but insisted that all of the prohibition interests should be agreed as to the time of the campaign. A committee was appointed to cooperate on temperance with other bodies.

Crime and Drink in Germany—The recent announcement that Kaiser Wilhelm will hereafter drink nothing stronger than grape juice has called attention to statistics showing that drink in the German empire annually causes 1,600 suicides, 1,500 accidents, 30,000 cases of insanity and 200,000 crimes.

Want Better Manhood—Young men of Toronto and vicinity have formed the Ontario Young Manhood Association to work for the abolition of the liquor traffic in Ontario. The officers of the Y. M. C. A. are participating in the movement and a vigorous temperance work will be pushed.

Advance Among Students—"No wine at the senior banquet," is the recent dictum of the senior class of Cornell University by a vote of 295 to 213. By a second vote of 276 to 232 the class has voted to bar intoxicants from all the class functions save two—the senior boat ride and the senior night.—For the fourth year a course in the study of the liquor problem with college credit is offered by the economics department of Iowa Wesleyan University.—Sixty men at Michigan Agricultural College petitioned the faculty to offer a course in the study of the liquor problem.—A first-hand survey of saloon conditions, social forces supporting saloons, and of social results of drinking, a feature of Prohibition League work at Augustana College, Ill., last year is to be repeated this year. The laboratory composed the very "wet" cities of Rock Island, Moline and Davenport. The investigation will attempt to reduce to cold facts the effect of the liquor traffic on the finances of the cities.

COLUMBUS READY FOR ANTI-SALOONISTS

The capital of Ohio is anticipating several red-letter days next week when the twentieth anniversary of the Anti-Saloon League of America is to be followed by a general conference of all temperance organizations on a program for educating the whole country up to a sentiment for national prohibition secured by an amendment to the federal constitution. The league's meetings run from Monday evening until Thursday evening, and the union conference between the league and other temperance movements will occupy Friday. Moderator John Timothy Stone of Chicago is announced as one of the speakers on the first evening. During the days following, practically every important figure in the temperance movement is set down upon the program. There are expected five governors, three ex-governors, five senators and four congressmen.

PREPARE FOR ASSEMBLY MEETING

The executive committee in charge of arrangements at Chicago preliminary to the meeting of General Assembly there next year met last Saturday with Dr. W. H. Roberts, stated clerk of General Assembly, to discuss details. The executive committee under Dr. John Timothy Stone is: Chairman, Edward H. Smith; assistant chairman, Dr. Cleland B. McAfee; secretary, W. Holmes Forsythe; treasurer, referred to finance committee consisting of Thomas D. Jones, C. H. McCormick, H. P. Crowell. Subcommittees: Entertainment, Carroll H. Sudler, chairman, Dr. A. R. Craig, assistant; pulpit supply, Dr. J. G. K. McClure, chairman, Dr. A. C. Zenos, assistant chairman; public meetings, Rev. Norman B. Barr, chairman; reception, James B. Forgan, chairman, Moses J. Wentworth, assistant; outing and visitation, Dr. E. P. Hill, chairman; press, Oliver R. Williamson, chairman, Dr. W. C. Covert, assistant; presentation of gavel, Dr. W. C. Covert, chairman, Rev. Vaclav Vanek, assistant.

LAY PREACHERS HOLD CONVENTION

Teams from Twenty-Two Towns in Oklahoma and Texas Meet—One of the Results of Wichita Sunday Campaign.

Two hundred and fifty men representing twenty-two teams of lay gospel preachers paraded the streets of Woodward, Okla., several days ago during their first convention. These teams and six others had been organized by the team of Woodward, or by groups formed as a result of teams organized by it.

The laymen came from parts of Oklahoma and Texas and trace their interest in gospel meetings to the campaign of "Billy" Sunday in Wichita, Kan., over a year ago. It was following the meetings in Wichita that Tom Blodgett's team was formed, as related in The Continent several months ago. This lay preaching movement soon spread to Woodward. There are now over 100 teams organized in the Southwest and over 5,000 conversions are credited to the activities of the laymen.

The teams represented at the Woodward convention Oct. 21 to 23 have to their credit 1,000 conversions, and have in the past year made eighty-seven trips to other towns. The membership totals nearly 1,500 men, the Woodward team alone including 150. This team, of which C. E. Sharp, a lumberman, is leader, has visited eleven towns, traveling 563 miles, each man paying his own fare.

All of the teams at the convention took part in some way or another. Among the visitors were four of the strong gospel team workers from Wichita, E. H. Stranahan, secretary of the Wichita Federation of Churches; John Massey, president of the Massey Iron Works; George Massey, traveling representative for the Massey Iron Works, and C. Q. Chandler, president of the Kansas National Bank of Wichita. Rev. J. R. Abernathy of Guthrie, Okla., was in attendance during one day's session and talked to the men.

These Are Junior Camp Fire Girls and Junior Boy Scouts of Mount Sterling, Ky.

Buys Y. M. C. A. Memberships Wholesale

The business manager of the Washington, D. C., Star has purchased from the Y. M. C. A. of that city sixty-three memberships at $15 each in exchange for advertising space. Memberships have been offered to employes of the Star at $5 each. The money thus paid by the staff has been turned over to the welfare department of the paper. The Editor and Publisher, a newspaper publication, has editorially suggested that this plan could well be adopted by other newspapers over the country.

Camp Fire Girls Have Ponies

What is said to be the only mounted junior Camp Fire Girls in the United States have their homes in Mount Sterling, Ky. Twenty girls, each owning her own pony, compose the company. They were organized by Rev. A. H. Hibshman, pastor of the local Presbyferian church. There is also in the same town a small patrol of mounted junior Boy Scouts, although when the accompanying photograph was taken the boys gave precedence to the girls and are almost entirely concealed in the picture.

Sunday School Missionaries Meet

The annual conference of the missionaries of the lakes district of the American Sunday School Union is in progress at Moody Institute, Chicago. Meetings are held morning, afternoon and evening for the instruction and inspiration of the missionaries who are planting Sunday schools and increasing the efficiency of those already established.

MINISTER FILLS EDITORIAL CHAIR

Rev. W. O. Harper, pastor at Aurora, Neb., during the past summer has had two experiences as acting editor of local papers. The editor of The Register, a member of Mr. Harper's church, asked him to take charge of his paper during his absence at a convention. The practical editorials of the erstwhile editor in regard to the city's amusement problem and the relation of the lack of rain to the people's religion attracted considerable attention. Earlier in the summer Mr. Harper was at the head of a staff of all ministers in town when they took the place of the editor of The Republican, who attended the meeting of the state editorial association at Omaha and there occupied one of the Omaha pulpits as part of the program of the associaton meeting. In both cases the returning editors agreed that their substitutes had done excellent work.

WILL PLAN WORLD CONFERENCE

Dr. William Henry Roberts, stated clerk of General Assembly, was one of four ministers who met recently in New York City to complete arrangements for their tour later in the winter through Great Britain to confer with leaders in the Nonconformist denominations. This trip is to be made at the request of the world's conference on faith and order and the object to be attained is the interest and cooperation of Nonconformist churches for a world conference on church unity. Dr. Jowett was also chosen to go as one of the Presbyterian representatives, but has declined. The other members of the committee are Dr. Newman Smyth, Congregationalist; Bishop John W. Hamilton, Methodist; Dr. Peter Ainslie, Disciples church. The commission will sail some time in January.

ARE YOU READY FOR THE CHILLY DAYS?

The advent of cold weather brings new problems to the housewife—problems of domestic service—problems of provision for the wants of children who must be hustled off to school with proper clothing and warm, nourishing meals. Happy is the mother and housewife who knows the uses and nutritive value of shredded wheat. It not only contains all the material that is needed to build strong and sturdy bodies for the little ones, but it is rich in what the chemists call calories, or heat-making units. In other words, it not only supplies all the necessary elements for the growing bodies of children, but it supplies the warmth that is necessary to fortify them against the chilly mornings of autumn and the sudden changes of temperature that come with the approach of winter. One or two biscuits, toasted in the oven to make them crisp and eaten with hot milk and a little cream, is a complete, nourishing meal that will furnish all the strength and warmth needed for a half day's work or play.

The popular notion that the body is kept warm by piling on more clothing is a fallacy The real function of clothing is to retain th natural warmth of the body, but if there is n natural warmth to retain the body is easil affected by sudden changes of temperature. I will not withstand exposure to the rigors of winter climate. The natural source of bodil warmth is the food we eat. It must be ric in heat-making elements. All the clothing yo can pile onto a poorly nourished body will no keep it warm. Nourishing food that is easil digested, combined with rational exercise, wil supply the warmth that fortifies the bod against cold and exposure. In shredded whea biscuit we have a fuel food which supplie more heat and energy than meat or eggs and i much more easily digested. It is an ideal foo for children both for study and play becaus it not only supplies natural warmth in a natura way, but builds good bone, muscle and brai

The intelligent mother and housewife wh has to prepare children for school every morning will have a thoughtful regard for the kin and quality of food they eat and the manne in which they eat it. Many children like mush porridges for breakfast because they are always covered with plenty of cream and suga and are bolted down without chewing. As matter of fact the taste of the porridge i entirely covered up in the cream and suga The soft porridge does not encourage thoroug mastication, which is really the first proce in digestion and which is necessary to develo sound teeth and good gums.

WILL CAMPAIGN FOR BIBLE STUDENTS

Union Tabernacle Class to Lead—Dan Crawford Needs No Literature but the Bible—Italians Mark Progress.

PHILADELPHIA—A great Bible class membership campaign in the Kensington district is about to be inaugurated. The Union Tabernacle class, Dr. Robert Hunter pastor, which has 200 members and three teachers, will lead. Men will be buttonholed on the street, in the trolleys, in the barber shops and places of business. A huge clock will be set up in Union Tabernacle church to record the attendance during the seven weeks of the campaign. Scarfpins and gold watches will be awarded those bringing in the most members. Names and records will be posted on a blackboard each Sunday.

Program for Ministers—A sermon was preached to the ministers on Monday, Nov. 3, by Rev. J. A. MacCallum on "Our Most Fundamental Social Need." Nov. 10 J. Albert Haddock will give an illustrated travelogue on "London Streets."

Dan Crawford Speaks Twice—The October banquet of the Presbytrian Social Union at the Bellevue-Stratford was attended by about 300 laymen and invited ministerial guests. Walter F. Hagar presided and Dan Crawford told of his twenty-two years' experience in the heart of Africa in a manner which greatly interested his audience, although describing it as the "spoiled and petted children of a pampered civilization." Mr. Crawford also spoke at a meeting of the women's foreign missionary society which crowded Calvary church at midday. He deplored the many books and commentaries in use and "thanked God that he was shut off from that miserable thing called literature in Africa. He had only his Bible, the book with a million eyes."

Do Own Mission Work—The overtures of the two Philadelphia presbyteries to synod, asking that the agreement by which the Home Board was released from all operations within the bounds of synod be abrogated, were answered unanimously in the negative. The presbyteries of Philadelphia are hence left in their home mission enterprises as heretofore to depend upon the cooperation and support of synod.

Italians Celebrate Anniversary — First Italian church, considered among the most successful Protestant Italian churches of the country, celebrated recently its tenth anniversary. The pastor, Rev. Arnaldo Stasio, was assisted in services by Professor Clot of the Waldensian church of Italy, Editor Pietro of the Italian Presbyterian, Rev. Agide Pirrazzini, former pastor, and Doctors W. P. Fulton, J. A. Worden, J. Gray Bolton, E. Y. Hill and others. Over 800 have been received into the membership of the church and the Sunday school numbers over 500. Its property is valued at $60,000. Classes in industrial work, mothers' meetings, sewing school and kindergartens are maintained.

Personal Notes—On the last Sunday in October Dr. Thomas A. Fenton of Syracuse preached in Northminster church, Dr. G. A. Johnston Ross of Union Seminary in Calvary, R. H. M. Augustine of Hanover, N. J., in Holland Memorial and Dr. John A. Sutherland in Bethany. Rev. Alexander MacColl of Second church was in Washington, D. C., supplying the pulpit of his predecessor, Dr. Charles Wood.—Dr. R. E. L. Jarvis, having taken a rest of some weeks after his return from his enforced absence in the West on account of illness, was in his pulpit the first Sunday of November.—Rev. Edward S. Wolfe, for twenty-four years pastor of the Moravian church in this city, has accepted a call to the Moravian church of New York. —Dr. James B. Ely of Lemon Hill association opened the winter series of Sunday evening evangelistic services in Garrick theater on Nov. 2.—The Union Sunday School Association of the Main Line at its annual meeting in Bryn Mawr church elected Rev. J. C. Levingood of the Berwyn church president.

Link Church to Society—A movement to link church and social welfare will be inaugurated in Philadelphia this fall under the auspices of the Brotherhood of the Kingdom. Dr. Samuel Zane Batten is one of the leaders and is endeavoring to enlist others.—In line with this is the effort being made by William B. Patterson, secretary of the social service commission of the Federated Council of Churches of Christ, and also of the Interchurch Federation of this city, to determine what legislation is needed of a social and humanitarian kind and to inaugurate means and methods for the obtaining of it.

Dedicate Memorial Church—The dedication of the new and handsome Richardson Memorial church in West Philadelphia, built by a bequest of Lady Kortright, a former member of Calvary church, took place Nov. 2. Rev. J. Q. A. McDowell of Danville, Ky., a brother of the pastor, Dr. O. G. McDowell, preached the sermon in the morning. At a Sunday school rally in the afternoon addresses were made by Dr. J. A. Worden, Franklin S. Edmonds and Martin G. Brumbaugh. The evening sermon was by Dr. Joseph W. Cochran. Services were held on Monday, Tuesday and Wednesday evenings, when members of presbytery and neighboring pastors took part. W. P. White.

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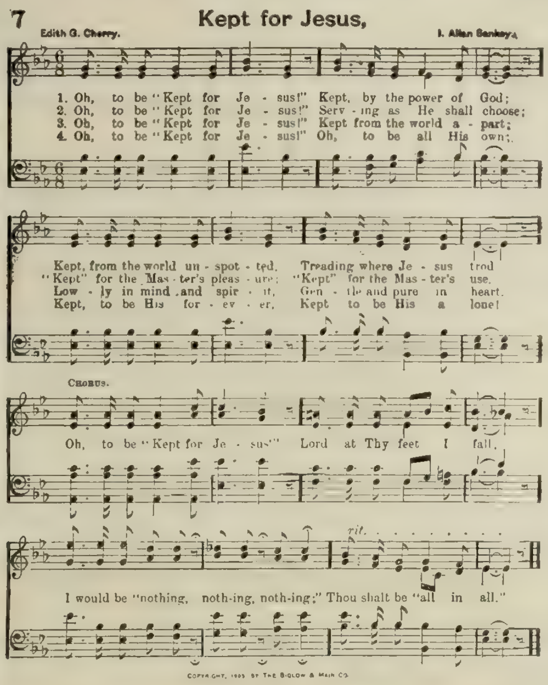
7
Kept for Jesus,
Edith G. Cherry.
I. Allan Sankey.
1. Oh, to be "Kept for Je - sus!" Kept, by the power of God;
2. Oh, to be "Kept for Je - sus!" Serv - ing as He shall choose;
3. Oh, to be "Kept for Je - sus!" Kept from the world a - part;
4. Oh, to be "Kept for Je - sus!" Oh, to be all His own;
Kept, from the world un - spot - ted, Treading where Je - sus trod
"Kept" for the Mas - ter's pleas - ure; "Kept" for the Mas - ter's use.
Low - ly in mind and spir - it, Gen - tle and pure in heart.
Kept, to be His for - ev - er, Kept to be His a - lone!
Chorus.
Oh, to be "Kept for Je - sus!" Lord at Thy feet I fall,
rit.
I would be "nothing, noth-ing, noth-ing;" Thou shalt be "all in all."
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WISCONSIN TO LOSE OVER 1,200 SALOONS

Decision Sustaining Baker Law Means Closing of Many Grogshops — Masons Lay Corner Stone of New Church.

MILWAUKEE—The state supreme court has recently sustained the Baker law, which limits saloons to one for each 250 of the population. The decision will close 270 saloons in Milwaukee alone, and it is estimated that about 1,000 others in the state will be forced out of existence if the law is enforced. When this decision was rendered Dr. J. S. Lean, state Anti-Saloon League superintendent, was in the hospital recovering from a broken leg and other injuries following collision with an automobile. He met with the accident on his way to address a meeting during synod's recent session.

New Building for Young Church—Saturday afternoon, Oct. 11, the corner stone of the new Washington Park church was laid. Rev. W. W. Perry, grand secretary of the Masons of Wisconsin, under whose auspices the corner stone laying took place, presided and over 500 Masons were in attendance. Dr. W. O. Carrier, president of Carroll College, and Rev. Robert S. Donaldson, pastor of Perseverance church, gave addresses. Others who took part were Rev. W. O. Wallace, Rev. Everett A. Cutler and Rev. Lyle Wilson Ewing, the pastor of the church. It is largely due to his energy and courage and faith that the project has been carried forward. The complete plans call for an expenditure of $20,000. The auditorium, costing $12,000, is all that will be built at present, while the "paper palace" in which the congregation has been worshiping will form a temporary wing. The church, after an existence of about three years, now has a membership of 120, and is rapidly growing.

Men Conduct Service—Sunday evening, Oct. 19, Westminster Men's Bible Class went in a body and took charge of the service at Washington Park church. Edward J. Quackenbush, an elder in Westminster, preached.

Dr. Jenkins Addresses Club—Thursday evening, Oct. 9, Dr. Paul B. Jenkins of Immanuel church lectured before the Fisherman's Club and friends on his trips through Wisconsin, views taken with his own camera being used. E. A. C.

DEFINES POWER OF CHURCH COURTS

The far reaching effect of the decision of Judge Van Valkenburgh at Kansas City in the case involving the possession of Presbyterian property in Missouri was pointed out at the recent meeting of Missouri synod. The suit was fought by the church not for the property but to settle the points which will be an advantage to all denominations. Among the principles established, according to an analysis by Rev. A. D. Wolfe, permanent clerk of synod, were: Church courts speak with final authority in matters of theology; church property under a Presbyterian system belongs to and is by the local congregation held in trust for the entire denomination; a dissenting or recalcitrant minority cannot claim to be the church—majorities control and their action is valid; the Presbyterian system receives substantial recognition as an ecclesiastical polity. Determination of these principles opens the door for the cause of union and gives it impulse, say many pastors. It will be far more easy now, it is declared, than five years ago, for denominations so desiring to effect an organic merger.

BOY SCOUT ACTIVITIES

Boys Join Humane Society—Boy scouts of Elgin, Ill., have joined the humane society and will assist in preventing cruelty to animals.

Scouts Study the City—Twenty-five medals have been offered by the Buffalo, N. Y., Chamber of Commerce for boy scouts who pass certain required examinations in municipal affairs. The work of the principal city officials and names of councilmen and location of various public buildings are among the facts required.

Place for Former Scout Masters—A new class of scout masters to be known as Scout Master Unassigned has been created by the national officers of the Boy Scouts of America for those men who have served as scout masters but who for various reasons have had to give up the work. The new class will give them a part in the organization.

Says Churches Should Advertise

Rev. McElwee Ross, pastor of First U. P. church, McKeesport, Pa., in a recent paper before the U. P. ministers of that city strongly urged the necessity of church advertising. He expressed the opinion that it is as essential for a church to announce its merits as it is for a merchant to tell about the goods he has for sale.

Fined for Refusal to Join Catholic Parade

According to the Watchman-Examiner of Boston, seven athletic instructors of the park and recreation department of that city on their recent refusal to give exhibitions in a parade of the Knights of Columbus Oct. 13 were suspended for a week.

OLD CHURCH HAS NEW BUILDING

New Broadway Structure Architecturally Worthy of Surroundings—Have Union of Missions—Still Preaches Outdoors.

NEW YORK CITY—The beauty of the new Broadway church, dedicated Oct. 26, attracts a great deal of public attention in Manhattan because of its prominent location on Broadway, the city's principal thoroughfare, almost in juxtaposition to the famous buildings of Columbia University. The Broadway church is architecturally well worthy of its great neighbor, and indeed is not entirely dwarfed even by the vast Episcopalian cathedral a few blocks away. The interior is even more striking than the exterior. The great window over the entrance of the church is perhaps the largest, as it is certainly among the most artistic, work of stained glass in the whole city. The splendid organ is a particular pride, and the spacious auditorium with its 1,200 sittings is singularly churchly. The parish house attached has the completest possible facilities for Sunday school work and institutional service to the community. All in all, Dr. Buchanan and his people have made admirable use of the great sum of money which they received for their church, the old Fourth Avenue church at Fourth avenue and 22d street. The congregation was organized in Bleecker street in 1825 and remained there more than a quarter of a century before it moved up to the 22d street location, which was then far uptown.

Merchant Remembers Missions—By the will of the late Albert D. Smith of Orange, N. J., who had a large woolen business in New York, the Boards of Home and Foreign Missions will each receive $37,500 at the death of his widow. In case Mrs. Smith's direct heirs die before she does, the Board of Relief and Sustentation will also be one of several beneficiaries among whom $200,000 is to be equally divided.

Presbytery and Classis Meet—Nov. 10 at 2:30 p. m. there will be a joint devotional meeting of presbytery and classis of New York in the chapel of Collegiate Church of St. Nicholas. Dr. George Alexander of University Place church will preside. Pastors are requested to invite their elders, deacons and trustees. Brief addresses by representatives of both the classis and presbytery will be delivered on "Points of Emphasis in Our Message Today."

Will Federate Rescue Missions—Fifty leaders of practical mission work from New York and Brooklyn and the outlying districts of Mount Vernon, Bridgeport, Ossining, Newark, Jersey City and Morristown met at a dinner Oct. 28 in the Oriental restaurant in Pell street, Manhattan—the heart of Chinatown—to organize the Federation of Rescue Missions. This movement is to include all rescue missions within sixty miles of New York City.

Go to Saloons for Congregation—Rev. C. W. Welch at Yorkville church is continuing outdoor preaching later in the season than anyone else in the city. He expects to hold services on the church steps every Sunday night up to the first of December at least. Mr. Welch and a quartet of singers are planning to visit the saloons of the neighborhood and invite to church men found there.

Personal Items—Rev. Percival Campbell Morgan, eldest son of Dr. Campbell Morgan of London, was married to Miss Janet Kathleen Ross in Fifth Avenue church Oct. 29, Dr. Jowett officiating. Miss Ross is a daughter of Dr. William Ross, pastor of Devonshire Baptist church, London. Mr. and Mrs. Morgan have gone to Tryon, S. C., where Mr. Morgan has accepted a call.—Dr. Wilfred T. Grenfell has come to New York on his way to Washington, where he will act as best man at the marriage of Miss Jessie Wilson, the President's daughter, to Francis B. Sayre, who was for some time connected with Dr. Grenfell in the Labrador work.—Tonight, Nov. 6, William McQuere, superintendent of McAuley Cremorne mission, will celebrate the fifth anniversary of his conversion at Marble Collegiate church, where the monthly conference of the National Bible Institute's evening school for Christian workers is in session.

Pageant to Show Y. W. C. A. Work—Preparatory to the opening of the joint campaign of the Young Men's and Young Women's Christian Associations on Nov. 10 to raise $4,000,000 for association work in the city, the Y. W. C. A. will hold an elaborate pageant Friday evening, Nov. 7, in the Seventy-First Regiment Armory. Groups representing classes in cookery, dressmaking, millinery, art, nursing, work among foreigners and Camp Fire Girls will participate.

Provide Speakers on 142 Themes — The Laity League, department of the New York Federation of Churches, has organized at 200 Fifth avenue a speakers' bureau from which churches and men's clubs can obtain competent persons to address them on current social obligations of the church. The league offers a list of 150 speakers who are prepared to speak on one or more of 142 themes catalogued alphabetically.

Celebrate Anniversaries — Homecrest church, Brooklyn, celebrated the fourteenth anniversary of its Bible school Oct. 26. The morning service was devoted to addresses by former superintendents of the school and superintendents of neighboring schools, with Walter P. Longstreet, superintendent, presiding. At the evening service Charles E. Francis, president of the Brooklyn Sunday School Union, and Judge Lewis J. Fawcett delivered brief addresses. The Homecrest school was organized Oct. 29, 1899, by Edward L. Tibbals, pastor, then a student in Union Seminary. — South Third Street church, Brooklyn, Dr. Newell W. Wells pastor, helped celebrate last week the one hundredth birthday of one of its oldest members, Joseph DeLong. Mr. DeLong has been a member of South Third Street church for over fifty years and has been a regular attendant at the services until last year.

A Minister from the Home of Golf—Prominent members of New York Presbytery were afforded the opportunity last Thursday evening to meet (at a dinner given by his host, Gilbert Colgate), the Scotch minister who has been supplying the pulpit of Rutgers church for a month past, Dr. Patrick Playfair. He is pastor of the Church of Scotland in St. Andrew's.

Brief Items—Dr. T. Bayard Collins will address the ministers' association Nov. 10 on "The Promise of Socialism."—J. N. Farquhar of the Calcutta Y. M. C. A. will lecture in Union Seminary Nov. 10. —First church of Huntington, L. I., Dr. J. Jeffrey Johnstone pastor, is planning to enlarge its parish house. Women of the congregation have contributed over $1,000.—A memorial service was held recently at Central church in honor of Robert C. Ogden.—The new educational headquarters for the blind, opened the past summer at 78 Schermerhorn street, Brooklyn, are open to visitors daily from 9 to 5. The superintendent is Eben T. Morford.—The Union Missionary Training Institute of Brooklyn held its annual birthday reception Oct. 27. Dr. John H. Kerr, pastor of Arlington Avenue church, was one of the speakers.—The Christian Endeavorers of Brooklyn eighth division last week in Central church organized a class for those who desire to take the examination for the C. E. efficiency degree.

REPRODUCE CITIZENSHIP CONFERENCE

Participants in Portland Meeting to Speak—Socialists to Have Church of Their Own—Dr. Wycoff Retires from Pastorate.

PITTSBURG — The Pittsburg committee on Christian citizenship, in cooperation with local Christian organizations, is planning to reproduce in Pittsburg the salient features of the recent world's Christian citizenship conference held in Portland, Ore. The date has been set for Dec. 1 and 2. The meetings will be held in Exposition Hall and Second church. Among the speakers will be Ng Poon Chew of San Francisco, ~~Dr. William~~ M. Paden of Salt Lake City, Professor O. F. Davis of Richmond, Wis., Professor Von Kleinschmidt of Indiana state reformatory, Dr. C. W. Wylie and Dr. George Montgomery of Pittsburg.

Lutherans Out of Campaign—Sunday, Nov. 2, the Pittsburg evangelistic committee presented the pledge cards for subscriptions to cover the expense of the "Billy" Sunday evangelistic campaign. An effort is being made to get a guaranty fund of $100,000 from as many individuals as possible. The prayer meeting committee has been selected and is composed of one minister from each denomination taking part. The Lutheran churches of the city have announced that they will not take part in the campaign.

Socialists Start Church—On Sunday, Oct. 26, a mass meeting of socialists was held in Pittsburg for the purpose of starting a Christian socialist church. It was decided to call it the United People's church. A committee of fifteen men was appointed with instructions to prepare a constitution and creed.

Have Pledges of $90,000—The committee of fifty business men organized to raise a fund of $300,000 for the purpose of erecting a new administration building for Western Theological Seminary reported over $90,000 subscribed at noon Thursday, Oct. 30, and by a unanimous vote decided to continue the campaign until Monday, Nov. 3, so that an opportunity could be given to members of churches to contribute who had not been canvassed.

Celebrate Anniversary Nov. 7—The Pittsburg Association for the Improvement of the Poor has selected Nov. 7 as the date when the thirty-seventh anniversary will be observed. The meeting will be held in Carnegie Hall, North side, and admission will only be by ticket.

Oldest Preacher Retires—Several hundred friends of Cornelius Wycoff, D. D., gathered at the Wycoff home in the parsonage of old Bethel church to celebrate the seventy-sixth birthday of Dr. Wycoff, who closed a forty-year pastorate and retired from the ministry Oct. 26. Dr. Wycoff was not only the oldest preacher in presbytery in point of service, but Bethel church, over which he presided, is 135 years old and has had only four pastors. Addresses were made by Dr. Joseph Duff, Dr. Stephen A. Hunter and Rev. H. O. Gilson.

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ENDEAVORERS TO AID LOCAL CHURCH

"Help Our Church" Campaign Is to Start Soon—Reach Many Italians at Small Expense—Mormons Grow in Chicago.

CHICAGO—During December and January the Christian Endeavorers of Chicago are to have a "help our church" campaign, when a special effort will be made to assist the church and denomination to which the individual society belongs. The plan has been outlined by the union officers and will at the same time be put into operation over Illinois through the state union. The standards of the campaign include attendance at the evening service of all the members in a body, and a systematic effort to invite others to that service. The prayer meeting committee is charged with obtaining attendance and participation at the midweek meeting. A series of talks on the boards of the denomination is to be given at the society prayer meeting and a mission study class formed with special reference to denominational work. Support of denominational finances and the Sunday school is included in the plan.

Pianos to Build Chapel—The recently started work among the Hollanders has progressed to the point that a building is needed. Services are conducted in Dutch and English. The audience of forty or more meets at the minister's home. The pastor, Rev. Peter VanWuerden, receives no salary and hopes to accumulate a considerable sum toward the building through commissions on sales of pianos, to which work he is devoting part of his time.

Reach 2,252 Persons for $170—The last report of the work at West Superior Street mission among the poorer Italians shows that a total of 2,252 persons were ministered to through the mission and its dozen classes and religious services. The work has been done at an expense through the Church Extension Board of only $170 a month, including salaries and rent. Larger quarters will be obtained soon, as the flat into which the mission is now crowded long ago failed to accommodate the crowds.

Mormons Dedicate Two Churches—Joseph Smith, head of the Mormons, and an elder and a bishop of the Utah church last Saturday and Sunday dedicated two new churches, one in South Perry avenue and the other in Wrightwood avenue. President Smith in the course of his address Sunday is reported to have defended his several wives.

Interesting Items Condensed—A Christian Endeavor society in which the language used is Bohemian has been organized at Bohemian settlement.—Class D of Third church, for thirty-nine years taught by the late Miss Anna E. Ewing, has elected A. G. Fegert, president of the City C. E. Union, as leader. — Of seventy-four C. E. union officers each holds an average of three official places in his local church.—The executive committee of 100 in charge of the preparations for the international Sunday school convention met last Monday. Meetings of superintendents have been held in various churches to plan for the big gathering.—The first meeting of the Social Union takes place Friday, Nov. 7, at the LaSalle. Dr. C. F. Wishart of Pittsburg Seminary will speak.—Rev. B. B. Sutcliffe, formerly pastor of Ridgeway Avenue church, has become assistant superintendent of the men's department in Moody Institute.—Dr. J. A. Macdonald of Toronto preached at the University of Chicago and at the Sunday Evening Club last Sunday.—Rev. N. Bosio, Waldensian pastor in Rome, Italy, preached twice in the First Italian church recently.

City Officials There—Community night in connection with the twenty-fifth anniversary of Olivet Institute brought out the aldermen and the police and fire officials of the district, and tied the institute to the community in a way which has never been done before.

Builds Parish House—A parish house to cost $2,500 has just been started at Harvey, Rev. F. A. Johnson pastor. The building will include gymnasium, shower baths and a stage for entertainments. Attendance at Sunday school and preaching services is growing rapidly.

Will Establish Home for Aged—Presbytery last Monday authorized the special committee which has been investigating a home for aged people to obtain property and take over the charter under which the home at Olivet Institute has been operated.

Ordain Dr. McClure's Son—The son of the president of McCormick Seminary, J. G. K. McClure, Jr., was ordained by presbytery last Monday evening in the chapel of McCormick Seminary. He goes to Iron River, Mich., as pastor.

Hear Plans of Extension Board—Nearly 150 ministers and laymen gathered at the church extension dinner Monday at the Great Northern. The plans of the board were presented briefly, Chairman George N. Luccock presiding. The speakers included Dr. W. S. Marquis, Assistant Superintendent W. E. Parker, Jr., Rev. F. L. Selden, Rev. W. Clyde Smith, in charge of immigrant work, and Superintendent E. P. Hill. Former Moderator Samuel J. Niccolls of St. Louis, Rev. J. T. Hood, chairman of synodical home missions, and Rev. R. R. Marquis, Illinois moderator, were guests.

RECENT EVANGELISTIC MEETINGS

Wisconsin—Special services are being held at Marshfield by Evangelist Dunlop.

Oklahoma—First church, Tahlequah, is conducting cottage prayer meetings preparatory to decision meetings.

Kansas — Revival meetings were recently conducted at Bern by Evangelist Nance of Atchison. —Dodge City has recently passed through a spiritual revival under the leadership of Lowry and Moody, which has resulted in large additions to churches. A number of church members have become tithers. All parts of the Presbyterian church, Dr. J. C. berger, pastor, have been strengthened.

Missouri—Faith church, South St. Joseph, is engaged in a series of evangelistic services in which the pastor is being assisted by Rev. James M. Walton of Trenton. Brookdale, Mo., church is also having revival services at which the preaching is being done by Rev. J. H. Weaver of Fairfax. Many other churches are planning such meetings.

Illinois—LeRoy church is in the midst of a spiritual revival under the able leadership of Evangelist Joseph C. Ludgate. Among the special features of the campaign was an automobile meeting on Saturday night. The evangelist used an automobile as a pulpit and a large number were present. —Meetings for fifteen days were held recently at Indian, a country church in Mattoon Presbytery, the mother of Presbyterianism in the county.

STATED CLERK IS MADE MODERATOR

California Synod Honors Dr. Young — Seminary Alumni Elect Officers—Oakland First Church Officers Resign.

SAN FRANCISCO—Great satisfaction is being expressed throughout the churches over the unanimous choice of William S. Young, D. D., of Los Angeles to be moderator of synod for the ensuing year. His fair rulings at the recent meeting of synod in Santa Rosa won him additional praise. He will continue to be stated clerk of synod, in which capacity he has already served faithfully for many years.

Alumni Elect Officers—At the recent meeting of the alumni association of San Francisco Seminary Rev. Alexander Eakin of St. John's church, San Francisco, was elected president, Rev. A. F. Freuling of Vacaville vice president, Rev. A. R. Willis of San Francisco secretary-treasurer, and Rev. G. G. Eldredge of Berkeley orator. The alumni traveling scholarship fund was resubscribed.

Protest on Murder Trial—Great unanimity of opinion was expressed by all branches of religious organizations at a mass meeting on Sunday, Oct. 26, to protest against the Kiev ritual murder trial.

Two Churches in Limelight — Two east shore churches in the limelight last week were St. James in the Fourth avenue terrace district, which was dedicated by presbytery and over which Rev. Charles Campbell, its indefatigable organizer, was installed as pastor, and First church, Oakland, where through presbytery's action in compelling the pastor, F. L. Goodspeed, D. D., to reconsider his resignation and return to his pulpit, a condition was brought about which resulted in the resignation of twelve of the fifteen officers of the church.

Brief Items—A committee of 100 has been selected to assist the federal council to prepare exhibits and a program to show Christian advance at the 1915 exposition.—William Rader, formerly pastor of Calvary church, on his request has been demitted from the ministry to engage in literary work.—Rev. W. K. Howe has been reelected chairman of synod's home mission committee.

Presbyterians have thirty churches and preaching stations in Alaska.

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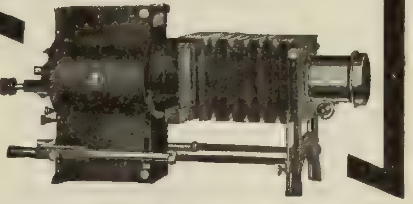

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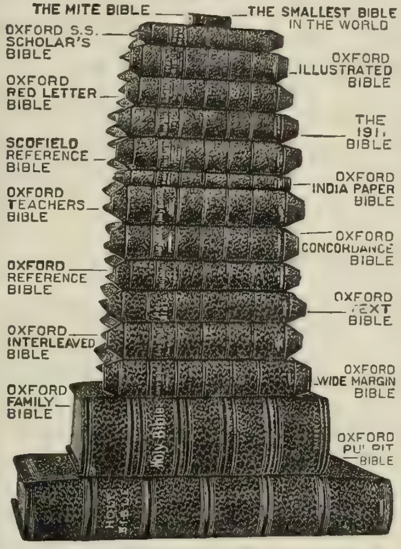

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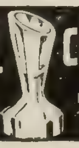

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DR. W. S. HOLT LEAVES PACIFIC COAST

Long Service in Oregon Remembered by Friends —Joint Session of Two Synods Develops Fraternal Feeling.

PORTLAND, ORE.—The removal of Dr. W. S. Holt from this city to Philadelphia to take up the work of associate secretary of the Board of Ministerial Relief and Sustentation has been the occasion of a number of receptions tendered by various Presbyterian agencies. The Presbyterian Ministerial Association gave a reception to Dr. and Mrs. Holt and presented them with some handsome silver spoons and a carving set. Dr. Holt has been in the Synod of Oregon almost as long as any other minister now living. After twelve years of missionary work in China the Foreign Board sent him to the Pacific Northwest to secure a location and open up a mission to the Chinese in these parts. That was in 1885. The survey was made and the work started at Portland. After twelve years' service as a missionary to the Chinese he was made synodical superintendent under auspices of Home Board. In this capacity he served twelve years, as he had already done both in China and with the Chinese in Portland. Four years ago he became the Pacific coast field secretary of the Home Board. Now he goes to serve the Relief Board.

Two Synods Join—The recent meeting of the Synod of Oregon in Portland and the Synod of Washington at Vancouver, a few miles away across the Columbia, brought both bodies together for an all-day meeting of a fraternal and inspirational character at Vancouver and an evening meeting in Portland which was preceded by a banquet. At this meeting Mayor H. R. Albee, who is a member of the Presbyterian church, presided and addresses were made by Doctors W. S. Holt and Mark A. Matthews.

Four New Churches—Two churches have new houses of worship nearing completion. Westminster will have the finest and best equipped house of worship on the east side and one that will command attention anywhere. Piedmont's new church building is demanded by the growth of the beautiful community where it serves. Rose City Park is enlarging and remodeling to meet the larger demands of its growing work. Anabel has added greatly to the size and beauty of its auditorium. This church will be the first of the quartet to be ready for dedication, the date being set for Nov. 16.

HEAR THAT MORMONS ARE ACTIVE

OHIO—The women's presbyterial society of Cincinnati is investigating a report that a Mormon church holding regular services has recently located in Cincinnati.—A reception to members of the congregation followed the recent installation of Rev. T. L. Rynder as pastor of Plain City church.—Richard C. Hughes, D. D., secretary of state university work of the Board of Education, while in Youngstown Oct. 28 and 29 was given a luncheon by the Presbyterian ministers and other prominent Presbyterians of the city and adjacent territory.—Bryan church has recently been repaired and refrescoed at an expense of about $1,000. The pastor is Rev. Edgar S. Marshall.—During the past year a larger amount of money has been contributed for benevolence and more members received into Greenville church than during any year of the pastorate of Rev. C. C. McKinney.

Reopen Flooded Church—First church of Middletown was one of the churches that suffered serious damage by the flood in March. The interior of the church was almost totally wrecked. The pews, the floor and the carpet were destroyed and the pipe organ damaged. The cost of repairing the building was about $4,000. The reopening of the auditorium for worship was the occasion of great rejoicing and the day was marked by the largest Sunday offering that has been made for years. The congregation has decided to purchase a new manse. This step was necessary that the growing Sunday school might use the present manse for additional classrooms until a new Sunday school building can be erected. The work at Oakland chapel, a mission of the First church, is thriving under the leadership of J. M. Murchison of Lane Seminary.

IN AND ABOUT ST. LOUIS

ST. LOUIS—Lindenwood College will be presided over temporarily by John Fenton Hendy, D. D., of Jefferson City. Dr. Hendy was for many years president of Emporia College, later of Oswego College, and was for twelve years pastor of First church, Jefferson City. He took charge of Lindenwood Tuesday, Oct. 28, and will remain until the board of trustees elect a successor to the late Dr. George Frederick Ayres.

Women Study Missions—Women of the Interdenominational Missionary Social Union are in session every morning this week except Thursday for mission study. Mrs. Henry W. Hunter of Chicago is the teacher. Two textbooks, "The New America" and "The King's Business," will be studied for home and foreign missions respectively. The class participates Thursday in an annual all-day meeting of the Missionary Social Union at the Union Avenue church. Last year 1,000 women were present.

SUGGESTIVE ITEMS FROM SIX STATES

Put Their Organ to Good Use—A musical program is being given Monday afternoons by First church, Freeport, Ill. There is no admission charge and no collection and the public is cordially invited to take advantage of the opportunity to hear good music.

Any Longer Record?—W. R. Cowan is now completing his forty-fifth year as Sunday school superintendent of First church, Oskaloosa, Iowa. This record exceeds that of Miss Elizabeth Farrand of Trenton, N. J., who recently completed a service of forty-three years.

Build Addition Themselves—Members of Westminster Bible class of Washburn Street church, Scranton, Pa., are building for themselves an addition to the church. On a recent Saturday afternoon work was started under the direction of the president of the class. The pastor, Dr. Ebenezer Flack, assisted in mixing the concrete. The growth of the class demanded larger quarters.

Sermon in Moving Picture Theater — First church, Englewood, N. J., is to transfer its vesper service to one of the moving picture theaters of the city, where the quartet and minister, Rev. Robert Davis, will endeavor to reach a large unchurched population. There will be an address for adults, and an address for children, illustrated with action pictures.

Canvass Parish in Afternoon—A hundred members of Central church, Detroit, Mich., on a recent Sunday afternoon visited 3,500 homes and apartments and extended invitations to 11,000 men and women to attend services of that church. It is estimated that at least 3,000 of those called upon attend no church. The preference of each one visited was noted and names will be given to other denominations interested.

Take Church to Immigrants—Report has recently been made of a series of seventy services in eight centers among the coal miners of Southern Colorado during the summer. More than 8,000 hearers were reached in this special campaign which was undertaken at the direction of the immigration department of the Home Board. The party consisted of Rev. Howard V. Yergin and Mrs. Yergin, W. F. McDermott, a McCormick Seminary student, and Joseph Leska, an Americanized immigrant, a student at Dubuque German College and Seminary. At each of the points visited meetings were held for a week or ten days. Bibles or portions of them were sold in six languages and the audience was usually racially heterogeneous. No collection was taken and in most places the public school buildings were used for services, which were religious throughout.

HELPS WEAKER CHURCHES

MINNESOTA—The newly organized church extension board of Minneapolis recently gave Stewart Memorial chapel $6,000, which nearly wipes out the debt upon this church, which was erected several years ago. The pastor, Rev. C. D. Darling, led the movement to organize the board and was given a purse of $126 by the congregation. Rosedale church, Minneapolis, is to receive $4,000, Homewood church, $3,500. Rev. W. R. Harshaw is chairman of the board.—The beginning of the fortieth year of the ministry of Dr. M. P. Edwards at Dayton Avenue church, St. Paul, Minn., was observed Oct. 26. Dr. Edwards was called by this church six months after its organization upon his graduation from Auburn Seminary.

TRUSTEES PROVIDE A MANSE

IOWA—Dedication of the manse of Shellsburg church occurred Oct. 24. The building cost $3,400 and all but $600 was pledged before the structure was begun. A committee of the trustees solicited the funds and oversaw the construction of the building.—Rev. W. H. Sinclair, having received a call from the Colfax church, offered his resignation as pastor of Clarksville church. The congregation voted not to accept the resignation and raised the salary. Presbytery refused to dissolve the pastoral relation and Mr. Sinclair will remain on the field. —The Sidney congregation is urging its pastor to reconsider his resignation. The new church will be ready for dedication in a few weeks.

SAYS SOME SHOW NO GROWTH

PENNSYLVANIA—Dr. R. P. Daubenspeck, retiring moderator of Pennsylvania Synod, told delegates in his address that of the 1,100 churches in synod 202 did not add a single member during the year.—Jeffersonville, Pa., church celebrated its twentieth anniversary recently by special services participated in by former pastors. Among the speakers were Rev. William Tatlock of Woodstown, N. J., Dr. U. F. Smiley of Wilmington, Del., Rev. I. F. Wagner, Dr. T. R. Beeber and Dr. W. H. Reed.—At the first communion service

Every Week Is Home Mission Week at Dubuque

Every man who studies at Dubuque German College and Seminary is a potential home missionary. Young men from Turkey and Armenia, Spain and Mexico, Bohemia and Germany study with us. In addition there are many from the homes of foreign parents in this country. Scores of these young men go out as preachers to their fellows in America. All are imbued with Christian American ideals and trained for leadership.

During the summer vacation our students do home mission work in various foreign centers. One visited Mexican families in Texas. Another was interpreter and speaker to foreigners in Colorado coal camps. Some preached to groups in various large cities, and others ministered in country churches where large numbers of immigrants have settled.

We are helping to teach new Americans the Christian solution of all problems. We teach them a patriotism which makes the latest newcomer declare that he is an American.

Many of the young men at Dubuque are earning their way through school. Generous friends have provided college buildings. Many are asking to have a part in this "factory of home mission workers."

For further information write to C. M. Steffens, D. D., President Dubuque German College and Seminary, Dubuque, Iowa.

of the recently organized church of Krantz Creek, Hallam, Pa., there was but one absent member. The acting pastor is J. A. L. Smith.

NEWS OF SEVEN WESTERN STATES

Oregon—Twelve new Sunday schools have been organized recently in Grande Ronde Presbytery and all vacant churches supplied.

Wyoming—Laramie Presbytery at its recent meeting at Colorado Springs heartily indorsed the country life work of the Home Board.

Montana—A lot has been bought for Billings church, and it is hoped that a new building may be erected next year.—The Synod of Montana is making strenuous efforts to raise the $100,000 necessary to secure the promise of $50,000 by J. J. Hill to Deer Lodge College.

California—St. James church, Oakland, which was built by the manual labor of Dr. T. O. Hart, was recently dedicated. Dr. Hart officiated at these services.—A friend of Oxnard church has consented to give half the value of a new building to cost $20,000. Plans are being made to proceed with the work.

Washington—Westminster church of Everett, organized with fourteen members, has been enrolled by presbytery. Rev. C. A. Dolph, pastor, also serves the church at Clinton, which is now engaged in the erection of a church.—Westminster church of Anacortes is building a manse which is to be up to date in all respects. The pastor is Dr. E. M. Calvin.

Idaho—Officers and teachers of Boise First church Sabbath school, Dr. E. S. Owen superintendent, held their annual conference and supper Oct. 17. Addresses were delivered setting forth the plans for the future.—On Sunday evening, Oct. 19, the five Presbyterian churches of Boise held a union service in First church. The sermon was by Rev. G. William Barnum, new pastor of Second church.—John J. Dalton, D. D., pastor of Idaho Falls church, who a short time ago underwent a serious surgical operation, will be able to resume work in a few weeks.

Colorado—The new church at Otis dedicated recently is the fruition of long hopes in this semiarid district of the state. The church is a frame structure, seating 400 and costing $5,000. This was made possible by the liberality of one of the elders, a leading cattleman. It was dedicated free of debt by the pastor, Rev. W. G. White, Akron, assisted by Rev. W. L. Breckenridge, Yuma.—Rev. A. Wilbur Liggitt has taken up the work in Park county at Fairplay and Alma with a great sweep of country in between. Under the plan of denominational cooperation of the Colorado Home Missions Council, the Methodist Church withdrew its forces from the field and this leaves a county to be evangelized under a comprehensive plan to be made by the home missions committee of presbytery. Mr. Liggitt has been for some time an assistant secretary in the Denver Y. M. C. A.

ELDER IN CHARGE OF DISTRICT

NEW JERSEY—West Side church, Englewood, is arranging its parish into districts to be presided over by elders, assisted by the deacons. A large map showing all streets is studded with pins to show the location of members. The aim is to induce members in each district to assist the minister and elder to know every family in the community which has no church connection. Later in the season a census of the entire west side of the city is to be made.

Brief Items—Morning and evening congregations at Atlantic City, N. J., First church, under Rev. H. M. Mellen, are larger than at any time in the history of the church.—The new building of the Y. W. C. A. in Newark is being dedicated this week.—First church, Rutherford, Dr. Richard Earle Locke, pastor, had a fiftieth anniversary Nov. 2.

One Hundred Years Old—The one hundredth anniversary of First church, Paterson, was celebrated by the congregation and pastor, Rev. C. E. Macartney, with special services of Oct. 26. Old-time members held reunions throughout the day and the following week. The historical sermon in the morning was preached by the pastor, and in the afternoon the congregation and Sunday school united to unveil a tablet erected to the memory of Sarah Colt, who founded the Sunday school in 1793. The celebration began at 12 o'clock Saturday night, when the bell in the steeple was tolled 100 times to usher in the new century.

ASKS VOTES AGAINST SALOONS

ILLINOIS—Among the many individuals who are lending their aid to overthrow the liquor traffic is Louis F. Gumbart of Macomb, Ill., who has sent to the religious press an appeal to voters to cast their ballots for no public official who will not pledge himself to the enactment and enforcement of laws for the suppression of the saloon and its attendant evils.—A recent report of LaRose, Ill., Union Sunday school shows that the average attendance during the past year has increased twenty in an enrollment which now is only 146.—A new Sunday school of thirty-one members was organized at Columbiana, Ill., Oct. 12 by Sunday School Missionary E. A. Smith. Mr. Smith organized another Sunday school at Eldred Oct. 26. Neither of these schools is within four or five miles of any church.

ACTIVITIES OF LAYMEN

Open Season with Banquet—The opening of work of the men's club of First church, Richmond, Ind., was recently observed with a banquet.

Spokane Men Busy—Work for men under the direction of the evangelistic committee of the Spokane Interchurch Council has been planned. An aggressive campaign will be made to urge families to attend the church of their choice.

South Bend Men Meet—Five churches of South Bend, Ind., brought together 200 men on a recent Monday night to hear Dr. W. C. Covert and Dr. F. M. Fox of the National Brotherhood to tell of recent achievements among men in Chicago.

Urge Civic Advance—Under the lead of the federated brotherhood of Jackson, Mich., churches an effort is being made to have the commission form of government adopted.—Plans have been made to organize a men's club at Central church, Joliet, Ill.

Would Enlist All Men—Effort is being made by the brotherhood committee of Ewing Presbytery to enlist in some organization the 800 men and boys estimated to belong to churches of that presbytery. The committee recommends that special effort be made to obtain the services of laymen in connection with the every-member canvass.

Ohio Boosts Men's Work—Dr. J. T. Henderson, national brotherhood secretary, was one of the speakers at the conference on men's work in connection with the recent meeting of Ohio Synod. Others who took part were Dr. R. R. Bigger of Cleveland and Dr. W. F. Wier of Wooster.—Under the direction of the men's club, Edgerton, Ohio, church has been decorated and painted. Rev. R. P. Jones is pastor.

Banquet at College Celebration

Los Angeles Presbytery has authorized the moderator, Dr. William B. Gantz of Highland Park church, to appoint a special committee to arrange for a monster banquet Dec. 15. The banquet will be given in honor of the quarter-centennial of Occidental College. Among special guests will be Moderator John Timothy Stone and William Shaw of Boston, general secretary of the Christian Endeavor movement. This banquet is one feature of a three days' celebration of the quarter-centennial of the college. Besides having meetings and reviewing the history of the college, an important part of the program will be an afternoon devoted to dedicating the new buildings on the new campus.

Elders to Have Convention

A convention of elders will be held in Fourth church, Trenton, N. J., Dec. 5 under the auspices of presbytery. The elder in history and in modern church life will be considered by various speakers. Dr. A. T. Taylor has the convention in charge and a number of prominent speakers are expected, including Dr. Charles Erdman of Princeton.

Ohio Ministers Hold Retreat

Dayton Presbytery held a "retreat" at Camden, Ohio, Oct. 27-28 in which deep interest was taken. The following themes were considered:

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NEWS FROM VARIOUS STATES

Texas—Rev. R. Thomsen, pastor of Central church, Amarillo, Tex., has been given two months' vacation on account of ill health.

Michigan—Plans are under way for the installation of a gymnasium apparatus in a vacant building by the Flint church.—A pipe organ is being installed in Deckerville church.

West Virginia—Exercises incident to the rededication of the church at New Martinsville were recently held. The church was damaged by flood last spring and has been redecorated throughout.

North Dakota—Home mission oversight in Bismarck Presbytery will be increased by the partition of the territory into six parts, each under the care of a member of the committee.—Rev. J. C. O'Connor has been demitted from the ministry.

Wisconsin—One of the series of schools of Sunday school methods being held under the direction of Dr. Gerritt Verkuyl was started at LaCrosse Nov. 2. Rev. F. A. Clarke of LaCrosse and Rev. Benjamin Thomas of Galesvile were among the assistants at the conference.

Kansas—Rev. H. C. Bradbury made the address at the laying of the corner stone of Lincoln, Kan., church Oct. 21. This event took place just thirty-eight years after the laying of the corner stone of the first Presbyterian church in that town. It was founded by Mr. Bradbury. Rev. Jay Hanna is pastor. It is hoped that the structure will be completed by Christmas.

Indiana—Evansville churches show healthy activity. The new building for Jefferson Avenue church, Rev. A. D. Light pastor, is progressing. Rev. John Kennedy, pastor of Walnut Street church, is giving strong sermons on vice. Plans are being perfected for repairs to First Avenue church which will cost $10,000. Committees have been appointed looking to the erection of a Sunday school hall to cost $10,000 as an addition to Parke Memorial church, Rev. W. B. Lile pastor.

Tennessee—An every-member canvass of the membership of Mary F. Pepper Memorial church, Springfield, brought a generous check made out to the ladies' aid society by the church's venerable benefactor, Thomas Pepper, Sr. The church now has ample funds to pay off all financial obligations due to the litigation over the church property in connection with the suit brought by the Cumberland Church and to renovate and repair the building extensively. Rev. Theron Alexander is minister.

Nebraska—Resolutions were adopted at the recent meeting of the state W. C. T. U. at Fremont urging the writing of personal letters to congressmen to favor the passing of the Hobson bill. The convention also favored the movement for equal suffrage, favored a law demanding a clean bill of health before the issuance of marriage licenses, remonstrated against Sunday theaters and sports and deplored the extreme styles of women's dresses. The convention condemned the state fair management for opening the grounds on Sunday.

Missouri—A Sunday school institute was recently held at Westminster church, St. Joseph, preceding the meeting of synod. Among the speakers were Dr. S. B. Ferguson, Dr. Gerritt Verkuyl, Dr. George C. Fracker, Rev. Charles A. Arnold and Dr. Harry C. Rogers.—A country life institute was held at New Providence church, Manon county, Oct. 23 and 24, which proved to be probably the most helpful event in the late history of this old church. Besides the talks on farm and school topics, there were two addresses of a religious nature, one by Rev. W. F. Rudolph of Clarksville, Mo., on "The Church and the Community," the other by Dr. J. H. Speer, Missouri's synodical superintendent, "Praying and Plowing."

New York—At the beginning of his tenth year the pastor of Fourth church, Syracuse, Rev. Thomas A. Fenton was presented with $500 by the ladies' aid society.—The church at Pleasantville, N. Y., has attained self-support and is using the rebuilt house of worship.—Under the auspices of Binghamton Christian Endeavor Union there will be held in that city a missionary pageant somewhat similar to the plan of the "World in Chicago" held last spring.—Ministers and elders of Utica presbytery heard Moderator John Timothy Stone at supper Oct. 21 by invitation of the officers of First church, Utica. He emphasized the importance of the every-member canvass and later addressed a congregation in the church.

TEMPERANCE MEN RALLY TO HOBSON

Led by ex-Governor J. Frank Hanly of Indiana a large number of conspicuous temperance leaders have united to appeal to opponents of the saloon in all the country to exercise what influence and aid they are able to persuade the citizens of Alabama that Congressman Richard P. Hobson should be elected senator from that state. The Alabama senatorial election is the first conducted under the new amendment to the national constitution which provides that senators shall be chosen by direct vote of the people. In view of Mr. Hobson's widely known sentiments in favor of prohibition and especially his authorship of a proposed amendment to prohibit the sale of liquors throughout the United States, the liquor interests have gone into Alabama to make a fierce fight against him. The object of the appeal which Governor Hanly is circulating is to balance these liquor influences with as determined a temperance influence in his favor.

Among those who join Mr. Hanly in signing the appeal are Dr. Francis E. Clark, president of the Christian Endeavor, Governor Haines of Maine, Evangelist William A. Sunday, General Superintendent P. A. Baker of the National Anti-Saloon League, and the superintendents of nearly all the denominational temperance committees and of the different state Anti-Saloon leagues.

MINISTERIAL OBITUARY

Rev. Stephen Taylor deKins, pastor of Richmond Heights church, St. Louis, died Oct. 20. He was born in New York in 1849 and had been a minister thirty-five years with pastorates in New York, Illinois, Indiana, Tennessee and Missouri. He went to St. Louis nine years ago.

Rev. T. Cummings Beattie of Pasadena died Sept. 22. Mr. Beattie was born in Scotchtown, N. Y., in 1854 and after studying in Princeton College and Union Seminary was ordained in Chester, N. Y., in 1888. His first pastorate was in that city and thereafter he labored in Las Animas, Colo., Albuquerque, N. M., Pasadena, Cal., where he assisted Rev. Malcolm James McLeod, and Garvalia, Cal.

Dr. George Frederic Ayres, president of Lindenwood College for Women, St. Charles, Mo., and moderator last year of St. Louis Presbytery, died Oct. 24 at his home. Dr. Ayres was born in Missouri in 1865 and was a graduate of Westminster College and of McCormick Seminary and studied in Germany. He was a professor for three years in Washington College, Tennessee, served as principal of the synodical college of Texas and was head of the Ladies' College of Kansas City. Following a pastorate at Poplar Bluff, Mo., he became president of Lindenwood in 1902 and had a highly successful career in that position. He had been in ill health for several months before his death. The funeral was conducted under the direction of Dr. S. J. Niccolls of St. Louis.

Dr. Elijah W. Stoddard, pastor of Succasunna church, New Jersey, died Oct. 30, and was buried after services in his own church last Sabbath morning. Excepting Dr. David Tully of Media, Pa., Dr. Stoddard was the oldest Presbyterian minister in active service anywhere in the country, having passed his ninety-fourth birthday last April. He had been a minister sixty-one years and after three other pastorates—one in Pennsylvania and two in New York state—came to Succasunna fifty years ago. He carried all the pastoral and preaching service in that parish until a year ago, when the congregation employed an assistant. Though Dr. Stoddard was a man of very patriarchial appearance, wearing a long white beard that flowed voluminously over his chest, he was more concerned in young people's work than any other feature of church organization. He made it a special point to attend with his young people all Christian Endeavor conventions within reach. Dr. Stoddard was a graduate of Amherst College and Union Seminary.

CLERGY AND LAITY

Moderator John Timothy Stone recently addressed the Presbyterian Union of Buffalo, N. Y.

Rev. James M. Bain, Sunday school missionary for Mankato Presbytery, recently fell and broke his arm while removing charts from the wall of Worthington, Minn., church.

Dr. Philip H. Mowry has recently closed forty years of pastorate of First Chester, Pa., church. He has been in the ministry fifty years and is still active as a pastor and preacher.

Dr. John Douglas Adam, former pastor of Munn Avenue church, East Orange, N. J., has returned from two years in England and will lecture this winter in Hartford Theological Seminary. He will supply Rutgers church, New York City, November and December.

Dr. Arthur J. Brown, secretary of the Foreign Board, sailed from New York Nov. 1 to Bremen, en route for The Hague, where he will attend the meeting of the continuation committee of the Edinburgh Conference. The chairman of the committee, John R. Mott, sailed three weeks ago.

Commander of Salvation Army Here

General Bramwell Booth, now the commander of the Salvation Army, landed in New York Friday, Oct. 31. General Booth, who is making his first visit to this country, will deliver a series of lectures on a tour which will take him as far north as Winnipeg.

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Financial Situation

Many Problems Presented in Administering Income Tax Provisions—Bankers Differ on Merits of Currency Law.

Difficulties which have arisen in the interpretation of the recent income tax law and the details of the proposed currency measure are occupying a large amount of attention among business men and bankers. A committee of experts of the treasury department worked for several weeks on a set of rules interpreting the provisions of the income tax in order to make the intent as plain as possible to the thousands of people who are affected by it. Many of the larger banks have organized information bureaus to assist their customers in untangling their problems. Several of the larger newspapers of the country have also undertaken to answer inquiries in regard to the income tax. According to the principles laid down in the regulations issued by the treasury department, all employers are required to deduct from the salaries of employes the 1 per cent tax if the annual amount of salary is more than $3,000. If the employe is entitled to exemptions according to the provisions of the law, a certificate of this fact must be filed with the employer to be sent to the treasury department with the amount of the tax less the exemption. In the same way a tenant paying rent of $3,000 or more will send to the government the 1 per cent tax on this amount unless the landlord files with him a claim of exemption. In the case of an unmarried man with a salary of $5,000 and an income from bond interest of $300 he is advised to file his claim for exemption of $3,000, permitted by the law, with his employer and let the tax be paid upon the excess salary and upon the bond interest.

Experts Continue to Differ—The proposed national currency act and the substitute thereto suggested by F. A. Vanderlip, who is president of the largest national bank, were the subjects of considerable discussion by the delegates to the Investment Bankers' Association which held a convention recently in Chicago. Members of the association spoke vigorously both for and against the administration measure. Some of the city bankers protest that the framers of the bill have confused national banks with some of the private banking concerns which are large promoters of industrial corporations.

Parcel Post Brings Big Revenue—It is expected that parcel post receipts for the calendar year will increase the income of fourth class mail by $15,500,000. It is expected that at the end of the fiscal year, next July, the postoffice department will on account of the parcel post show a surplus of at least $10,000,000. Meanwhile railroad managers are appealing to the government for increased compensation. They say they have had to carry mail matter which has yielded these increased receipts without a cent of increased pay, and they were working for inadequate compensation before the parcel post packages were added to the mails. Railroad officials say that the limit on parcel post packages was increased to twenty pounds without warning from the postoffice department and that judging from the present state of affairs the roads will have to carry packages over eleven pounds for nothing.

Minister Stops Inventing—"A few years ago," said a successful pastor recently, "when fireless cookers first came on the market, it popped into my head that it would be a good idea to have a fireless cooker so arranged that by simply turning a button articles could be partly cooked right in the cooker without the waste attended by heating them on the stove and then putting them into the cooker. I talked the matter over with one of my elders and he wanted to finance a company to manufacture the article. I even went so far as to begin operations to take out a patent, and discovered that up to that time nobody had hit upon the same scheme. But I found this also, that the more I thought about my fireless cooker and the profits therefrom, the less I thought about my church work, and I said to myself, 'I am a minister and not an inventor and I'd better attend to the Lord's business.' So I dropped the whole matter. Next year a company in Michigan brought out an arrangement very similar to the one I had almost invented. But I wasn't sorry."

Paying Freight on Water Is Costly—In connection with the modern move toward efficiency in farming have come to the front better methods of caring for farm products and marketing them. Investigation has shown that the amount of moisture in corn shipped to principal grain markets in the West from July to October is about 13 per cent or less. From November to April the moisture in corn runs from 18 to 20 per cent of its weight. This means that on corn shipped soon after the harvest there is paid freight on nearly two and one-half pounds of water to each bushel of corn. Under the proposed regrading of grain No. 2 corn may contain only 15½ per cent of moisture. This means that most of the corn shipped to market immediately after harvest will under present conditions bring a much lower price than it would were the grain thoroughly dried before being sold.

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Loan 3964—Holte, $2000.00, 6%, due November 1, 1919. No prepayment privilege.
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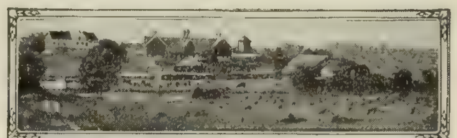

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6% Safest, Most Promising and Profitable Investment on the Market Today 6%
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Synods Plan Missionary Advance

Urge Credit for Bible Study—A conference on Sunday school work under the direction of Dr. H. M. Steidley of Fort Morgan preceded the meeting of Colorado Synod at Colorado Springs. Rev. C. K. Powell of Brighton was elected moderator. Synod indorsed a movement in the state for the granting of high school credits for Bible study. Rev. L. C. Hills, formerly assistant pastor of First church, Colorado Springs, who last summer conducted special services for automobilists on a mountain near Cheyenne, Wyo., led a conference on evangelistic work. Among the special speakers at synod were Doctors E. P. Hill of Chicago and C. H. French of Huron, S. D. Considerable attention was paid to the work for men in the state.

Elect "Dark Horse"—Pennsylvania Synod met in Waynesburg in the extreme southwestern corner of the state. It is the seat of Waynesburg College, which has done a good educational work and has sent out a number of distinguished graduates, including Dr. W. H. Black of Missouri Valley College and Senator Cummings of Iowa. It was received from the Cumberland body. The entire county of which Waynesburg is the county seat is without a saloon and as a result boasts of an empty jail most of the time. The Presbyterian church, a union of Presbyterian and Cumberland, has a membership of 620. Its pastor of D. J. Calvin Mead.

Synod's evening meetings were held in the church auditorium, its business sessions in the college hall. In the choice of a moderator the last General Assembly's action was reduplicated. Slated candidates nominated in extended eulogistic speeches were passed by for one not before mentioned and named in a few brief sentences—Dr. Lewis S. Mudge of Lancaster. Synod's time was mostly taken up with reports of education, evangelism and beneficence. Representatives of the boards and educational institutions were heard. One judicial case was disposed of. As usual the report of synod's home mission work awakened leading interest and two overtures asking that the Home Board be admitted to cooperation with it were unanimously negatived. Committees were appointed to cooperate with Wilson and Waynesburg Colleges in securing larger endowments.

Would Push Home Mission Work—Idaho Synod in Caldwell Oct. 14 elected Rev. H. W. Rankin moderator. R. M. Donaldson, D. D., gave an address on "Today's Task of the American Church." Synod heartily indorsed the plans and methods of the Home Board in prosecuting its work. J. H. Barton, D. D., was reelected superintendent of home missions and the board was requested to appoint two assistants with J. M. Anderson, D. D., as one. Mr. Rankin was reelected superintendent of Sunday school work.

Wednesday evening the synodical college board committee presented a program on Christian education. Addresses were delivered by Rev. C. E. Van der Maaten, Rev. George A. Wilberg, Rev. D. A. Clemens, J. F. Shepherd, D. D., and Rev. M. E. Lindsey. Synod attended chapel exercises of the college in a body. The college has a larger enrollment and better prospects than for several years past.

Churches of synod have added to their rolls 595 members during the year. Seven new churches have been organized. An overture to General Assembly was adopted asking that the northern part of the state, now part of the Synod of Washington, be included in the Synod of Idaho.

Plan Progressive Efforts—Washington Synod met Oct. 14 at Vancouver, adjacent to Portland, where Oregon Synod was in session at the same time. Rev. David H. Hare of Moscow, Idaho, was elected moderator. The features of the gathering were a joint session with the Synod of Oregon at Vancouver all day Wednesday and at Portland Thursday evening, at which practical themes were discussed and good fellowship enhanced; the unanimous vote of synod indorsing the removal of Whitworth College from Tacoma to Spokane, when certain conditions are met; the reorganization of the home missionary work of synod by adopting a plan providing for a synodical superintendent and six assistants, one of whom shall be commissioned for special work among the logging camps; the election of a synodical superintendent of Sunday school work for all his time and putting under his direction five Sunday school missionaries. These movements bring Washington into the list of the great progressive synods.

Will Meet at Southern Church—West Virginia Synod met Oct. 21 in Vance Memorial church, Wheeling. This splendid and beautiful building easily accommodated synod as well as the synodical societies. Henry T. McClelland, D. D., of Clarksburg was elected moderator. James Paull of Wellsburg was vice moderator. An earnest and aggressive spirit pervaded all the sessions, crystallizing in the conviction that the Presbyterian Church has no small part to play in this rapidly growing state. The fourth year of self-support in home missions showed an expenditure of $5,500, with a comfortable balance besides the banking fund, and new work opening up in mining camps and among peoples of foreign speech. Every committee was ready with a carefully prepared report when it was called for. The membership of synod has passed the 10,000 mark, and the Sabbath school enrollment about keeps pace with the church membership. All permanent officers and committees were reelected. To center the interest more strongly in Davis and Elkins College, which synod controls jointly with two presbyteries of the Southern Church, the Davis Memorial church at Elkins invited synod to be its guests for the next meeting.

Ready for Big Advance—Tennessee Synod met in ninety-sixth annual session with Greenfield church. Joseph P. Calhoun, D. D., of Knoxville was elected moderator. Reports of the various permanent committees indicated a gratifying advance. The days of litigation are practically over, and the way is clear for a development of work that will be a blessing to the field. The retiring moderator's sermon, an address by the moderator, reports by Associate Superintendents J. H. Miller, D. D., and Rev. W. T. Bartlett, the report of E. A. Elmore, D. D., on home missions, and an address by Field Secretary B. P. Fullerton, D. D., all dealt with the problems and opportunities before synod. Synod approved of the country life department of the Home Board and of the policy of the employment of field secretaries and associate superintendents in the Southwest. Interest in the foreign work is deepening, as was indicated by the enthusiasm in connection with the report on foreign missions by S. A. Coile, D. D., and by the meeting of the synodical woman's missionary society. In a joint program provided by the committees on education, the College Board and publication, religious and young people's work, addresses were delivered on Christian education by Associate Secretary J. E. Clarke, D. D., by T. A. Wigginton, D. D., and by W. P. Boone, D. D. Dr. Ira Landrith's report on temperance and his ringing address on law enforcement were optimistic in view of the recent triumph of these two causes in the legislature.

Synod united in a request to the Temperance Board to establish a Southern department with headquarters at Nashville, 'and suggested that John Royal Harris, D. D., of Pittsburg be appointed to the Southern secretaryship should it be established. Addresses were delivered by Rev. G. S. J. Browne and W. J. Darby, D. D. At the popular meeting Mrs. A. H. Dailey reported the women's work.

Attendance Was Large—Synod of East Tennessee convened in St. Mark's church, Rogersville, Thursday, Oct. 16. W. H. Franklin, D. D., president of Swift Memorial College, was elected moderator by acclamation. Synod was more largely attended than at any time during its existence. The business was disposed of with more ease, dispatch and thoroughness than usual, and more interest was manifested by the public. More time was given to the preaching of the gospel.

The Sabbath was a great day for the church and Presbyterianism. Short addresses were made to the Sabbath school by Messrs. Cooper and Murray, the Sunday school missionaries for Alabama and Mississipi. The morning sermon was preached by Dr. Riley of Knoxville, the afternoon by Mr. Cooper, followed by the celebration of the Lord's supper.

Friday morning the synod held its devotional exercises in the chapel of Swift Memorial College. At noon Saturday it took luncheon at the college. The ladies' synodical missionary society met in the lecture room of the church. The attendance was good and the interest considerable. On Friday night after a sermon by Dr. Ellerson of Birmingham the women made their report and several interesting papers were read by some of the members. Elder Patterson of the Synod of Missouri was present as the representative of the Foreign Board and delivered an address. Dr. Tucker spoke for the Freedmen's Board in explanation of the budget plan.

SCHOOL AND COLLEGE

Starts New Custom—Coe College is to have its first annual home coming day Nov. 14 with a special meeting of alumni previous to the big football game with Cornell College.

South Carolina Institution Prosperous—The Presbyterian College of South Carolina, both in the number of students and income, has increased about 100 per cent in the last three years.

New Chemical Laboratory — A thoroughly equipped chemical laboratory and a recreation room are among the improvements this fall at Porter Military Academy, Charleston, S. C.

Trustees Serve Long—Founders' day was observed at Illinois Woman's College Oct. 23. This institution was founded in 1846 and it has had the long continued service of a large number of trustees.

Spent $200,000 in Buildings—During the summer Ward-Belmont, Nashville, erected buildings at a cost aggregating $200,000. These buildings are an administration-academic hall and a residence hall. The former is in all respects a modern school building with thirty class rooms, automatic ventilation and other desirable up-to-date equipment. The residence hall is similarly built along present-day lines, accommodates 130 girls, every two rooms provided with bath room and two lavatories between. The attendance is 700.

Will Move College to Spokane—In accordance with action of Washington Synod, Whitworth College will be moved from Tacoma to Spokane in 1914. A campaign for $100,000 endowment is now in progress.

Oxford Lecturer at Oberlin—Dr. Hastings Rashdall of Oxford University will deliver a course of six lectures on the "Authority of Conscience and the Authority of Christ" at Oberlin Seminary Oct. 30 to Nov. 7.

Big Growth in Six Years—Macalester College, St. Paul, Minn., has a total attendance of 347. Of this number 245 are in the college classes. Six years ago the total attendance was 200, of which seventy-five only were in the college.

Same Basis as Other Seminaries—The action of California Synod at its recent meeting in Santa Rosa placing the San Francisco Theological Seminary under the sole control of General Assembly puts this seminary on the same basis as the other seminaries of the church.

Agnes Scott Grows—The enrollment at Agnes Scott College, Decatur, Ga., is now within five of the total enrollment of college and academy last year at this date. The academy has been abolished. The total enrollment of college students shows an increase of sixty over the total enrollment of college students last session.

Rearrange Courses—Two new members have been added to the faculty of Monticello Seminary, Godfrey, Ill. The rearrangement in teaching forces has led to a greater interest in outdoor life.—A new course in library economy has been opened this year at Ripon College.

Monument to Dr. Steffens—Professor H. E. Dosker of the Presbyterian Seminary at Louisville was the main mover in the undertaking which has resulted in the erection of a monument over the grave of Dr. Nicholas M. Steffens in Pilgrim cemetery, Holland, Mich. Dr. Steffens was Dr. Dosker's preceptor in theology and in his lifetime taught a host of ministers now or formerly con-

A LOOK AHEAD

WITH THE CONTINENT FAMILY

Edward A. Steiner says:

> "How long is it since we Americans have learned to think in terms of one nation? How short a time it seems since men thought in terms of half a nation and of states! To think internationally is a moral advance which we have not yet achieved, although over two thousand years removed from this man who possessed the large mind which President Butler calls the "International Mind."

Dr. Steiner, who is Professor of Applied Christianity at Iowa College, Grinnell, Iowa, contributes in a forthcoming issue of The Continent "The International Mind; the Interracial Heart." He writes with sympathy for all races and from a knowledge of immigrant conditions here and abroad equaled by few people.

This article appears only in The Continent

Is your neighbor a subscriber?

nected with the Reformed Church in America. Dr. Steffens served also for several years as a professor in Dubuque College and Seminary, where his son, Dr. Cornelius M. Steffens, is now president.

From Fifteen Countries — A student census of Park College shows that twenty-nine states and fifteen foreign countries are represented in the present college enrollment of 411. Sixteen denominations and creeds are represented—the Presbyterians leading with 247 and the Methodists second with fifty.

May Hold Conference—Through the chairman of the Y. P. S. C. E. of synod, Rev. Rudolph Caughey of Lincoln, Hastings College has been voted the proper place for a young people's conference of the state next summer. If the national board will give proper support such a conference will be held.

Larger Registration than Ever—The College of Montana opened this year with a larger registration than ever. A new gymnasium is being erected at an expense of $15,000 to be completed in December. A campaign for a $300,000 endowment is under way. J. J. Hill has pledged $50,000. The city of Deer Lodge has raised $50,000.

Begin Endowment Campaign—Cumberland University, Lebanon, Tenn., opened this fall with an increase of 40 per cent in the number taking literary courses. Nine are candidates for the ministry. A campaign for $250,000 additional endowment has been begun. The management hopes to raise for all purposes within the next few years the sum of $500,000.

YOUR CHURCH AND ITS NEWS

"Of course the event represented by this item means more to us than anyone else, but I thought it might serve to interest the whole church. If you can make use of it or any part of it I should be pleased to have you do so."

This letter from an Iowa pastor concerning the cancellation of indebtedness on his church illustrates the spirit of cooperation which many pastors recognize as important if their church paper is to accomplish its highest mission. A few minutes and a postage stamp is the only enlistment fee necessary to join in this countrywide service to the church.

Dr. W. C. Burns of Monroe, Mich., has been confined to his home with illness since his return from Europe.

Dr. H. C. Rogers has dedicated to the people of his parish in Linwood church in Kansas City a beautiful little booklet entitled "Seven Candles of the Lord." It comprises seven sketches of anonymous friends to whom Mr. Rogers acknowledges indebtedness for inspiration in his ministry and Christian life.

Calendar and Record

Synodical Meetings

Alabama—Huntsville, Nov. 11, 7:30 p. m.

Moderator Elected

Bismarck—H. L. Meyer.
Mankato—F. F. Dobson.
Providence—A. A. Griffes.
Santa Barbara—W. C. Scott.

Stated Clerks Elected

Santa Barbara—H. C. Buell.

Ordinations

Bismarck—Sydney L. Hammond.

Resignations

California—Sacramento Fremont Park: W. C. Sherman.
Illinois—Streator: W. C. Miles.
Indiana—Walkerton: W. Jobusch.
Iowa—Logan: C. S Marsolf.
Kansas—Clifton: L. M. Scroggs.
Minnesota—Balaton: R. L. Vance.
New York—Norwich Corners and Litchfield: J. Prochnan.
Ohio—Napoleon: W. A. Mast.
West Virginia—Wheeling First: W. A. Cook.

Installations

Illinois—LeRoy: S. C. Adams, Nov. 6.
Iowa—Alton: S. Stone, Oct. 9.
Massachusetts—South Framingham: J. A. McClelland, Oct. 22.
New Jersey—Hamilton Square: T. P. McKee, Nov. 6; Tuckerton: Ernest Hansel, Oct. 8.
Ohio—Plain City: T. L. Rynder, Oct. 21.
Rhode Island—Providence First: L. L. Daniel, Oct. 10.
Wyoming—Laramie: J. R. Voris, Oct. 24.

Calls

California—Hollister: E. S. Farrand; Fresno Calvary: W. A. Mast, Napoleon, Ohio; Oxnard: W. W. Choate; Cambria-Morro-Cayucas: A. M. Williams.
Colorado—Fort Morgan: M. L. Laybourn, Weed, Cal.
Illinois—Kinmundy and Farina: C. E. Davenport; Oak Park Second: W. C. Miles, Streator.
Iowa—Martinsburg: J. C. B. Peck.
Kansas—Solomon: J. E. Bartholomew, Glasco.
Maryland — Baltimore Westminster: A. H. Limouze, New York, declines.
Michigan—Detroit Woodward Avenue: W. H. W. Boyle, Lake Forest, Ill.; Vassar: Arthur Walker.
Minnesota—Redwood Falls: W. Jobusch, Walkerton, Ind.
Nebraska — Omaha Westminster: J. M. Young, Carthage, Mo.
New Jersey—German Valley: J. Prochnan.
Oregon—Merrill: W. M. Carle; Waldport: C. E. Cook.
Texas—Dallas Bethany: J. A. Thome.
Vermont—West Barnet: V. P. Backora.
Wyoming—Laramie: J. R. Voris.

Supplies Arranged

Iowa—Missouri Valley: L. C. McEwen.
Texas—Plano: P. D. Tucker.

Vacant Pulpits

Kansas—Several churches in Osborne and Solomon Presbyteries, Rev. D. C. Smith, Lawrence.
Pennsylvania—Port Allegany, H. R. Hilton clerk.
Oregon—Grande Ronde Presbytery, four fields, Rev. D. K. Laurie, Baker.
South Dakota—Two fields, Rev. J. S. Surbeck, Rapid City.
West Virginia—Wheeling First, S. L. Jepson clerk.

Changes of Address

Ward, W. S.—Chester, Ill., to 1631 Pennsylvania avenue, Minneapolis, Minn.

Accessions

Colorado—Victor, 18, Oct. 12, M. S. Milligan, Jr.
Illinois—Fulton, 7, Oct. 12, K. J. McAulay; Philo, 4, Oct. 26, L. F. Cooper.
Indiana—Evansville Olivet, Oct. 26, W. F. Padgett; Evansville Immanuel, 3, Oct. 26, C. E. Kircher; Evansville Parke, 5, Oct. 26, W. B. Lile; Roachdale-Groveland, 29, year, R. F. Mitchell.
Iowa—Alton, 6, Oct. 26, S. Stone; Island Park School, 9, Oct. 23, J. E. Cummings.
Kansas—Dodge City, 65, Oct. 12, J. C. Berger.
Michigan—Big Rapids, 5, Oct. 26, George Cleaver.
Minnesota—Minneapolis Stewart Memorial, 6, Oct. 19, C. D. Darling.
Missouri—Parksville, Park College, 25, Oct. 16.
New Jersey—Atlantic City First, 20, Oct. 19, H. M. Mellen.
New York—Turin, 3, Oct. 19; no pastor at present; North Tonawanda, 16, Oct. 5. W. F. Scoular.

Churches Organized

California—Jacinto, 20 members.
North Dakota—Lark, Menoken.

OBITUARY

Death notices will be inserted at the rate of one cent a word. **Payment must be sent with the notice.** Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

Smuller—On Oct. 7 in the glow of the autumn sunlight was laid to rest in the peaceful cemetery of Kingston on the Hudson one whose noble and winsome life had been an inspiration to many—Adelaide M. Smuller of Lincoln University, daughter of the late Rev. Henry W. Smuller, organizer and honored pastor of two of the churches of the city, Second Reformed and First Presbyterian.

In her young girlhood she was received into her father's church and began a life of earnest, cheerful activity in Christian work. For a number of years in connection with her mother, a lady of rare Christian devotion, and a younger sister she conducted in her home in New York City a school for young girls, and many a beautiful young matron today traces her training with grateful love to the labors of these gifted and consecrated women. During the years devoted so faithfully and efficiently to this work they were constantly going out along lines of beneficent activity. They were among the earliest movers in what are today large and successful beneficent institutions, such as the Y. W. C. A. of Harlem, the day nursery there and the Clio Club of New York City.

In church and Sabbath school work they followed the footsteps of a long line of godly ancestry. "Miss Smuller's Sunday school class" was distinguished for its high esprit de corps and the "boys" who grew up under her training to the age of 21 stand today as Christian young men in leading positions in their professions.

In connection with missionary work the activity and interest of these sisters never flagged. In simple ways, but with sincere love to the Master and his workers, they exhibited a thoughtful kindness that called forth expressions of sweet gratitude from many a far away missionary's heart—from Dr. John Paton in the distant Hebrides, from Duncan in Metakahtla, from lonely workers on the Pacific coast, in South America, and many fields in the nearer and farther East.

Later, in connection with the church of her brother-in-law, Rev. James Carter, then a pastor in Williamsport, Pa., she founded a sewing school which proved to be a great blessing to many children of the city, gathered together and taught a large Bible class of young women and identified herself most helpfully and happily with social, literary and missionary interests.

In recent years Miss Smuller traveled much, visiting many mission fields, and accounted it her duty and privilege to bring back to the workers at home the inspiration of contact with live missionaries on the field. Endowed with a rare gift as a platform speaker, her services were much in demand for talks on her travels; but preference was always given to the missionary societies, even those of obscure country parishes. For this generously rendered service many a church of Pennsylvania, New Jersey and Maryland, which heard her appeals for the women of Moslem lands, delivered in the costume of a Mohammedan woman, will hold her in grateful remembrance.

The McAll mission work in France also had a warm place in her heart, and her knowledge of foreign languages enabled her to come in close contact with the people and their needs, especially in the Romance countries of Europe. But more persuasive, perhaps, than the language of the lips was the heart language, the sincere and simple language of love which spoke most winsomely to all who met her—the sweet and sunny graciousness which calls forth tributes of love today from a host of hearts in varied spheres of life on both sides of the sea.

The closing days of this useful life were an exultant testimony to the faithfulness of her divine Saviour by whose grace her passing from earth was a triumph joyous and serene.

Boyd—Mrs. Boyd, wife of Thomas Boyd, D. D., pastor of First Presbyterian church of Fresno, Cal., died Oct. 14 at the age of 56. She was taken ill in August at their summer home in Mount Hermon. She was removed to a sanitarium in Santa Cruz, where an operation was performed which revealed an incurable malady. After about two months of suffering she peacefully fell asleep. The remains were taken to Fresno for interment. The funeral services were conducted by Warren H. Landon, D. D., a long-time intimate friend of the family, assisted by Rev. Warren C. Sherman and several of the city pastors. Though they were held at a busy hour Saturday morning, they were attended by great throngs which completely filled the large auditorium of the church and the main floor of the adjoining Sunday school room. The hymns sung were of her own choosing. The entire services were conducted as she herself had arranged and were very impressive and of a triumphant character. There were many beautiful flowers, but all from the gardens of her friends. She requested all who felt moved to purchase flowers for the occasion to give the money instead to missionary work.

Mrs. Boyd led an unusually useful life. She was a worthy helpmeet of her husband in their three pastorates, in Warsaw, Ind., Portland, Ore., and Fresno, Cal. She was deeply interested in missionary work. Under her leadership the Fresno church became a model of woman's organized missionary activities. She was equally interested in the Sunday school, having been for a long time superintendent of the junior department. Her boys and girls filled a large section of the church at the funeral and together repeated the twenty-third psalm. She was an unwearying personal worker, improving frequent opportunities to talk with individuals about their personal relationship to Jesus Christ. Her final message to the people was an appeal to accept Jesus Christ, and to have him in the heart, saying there was nothing else in the world so important as this.

Besides her husband she left two daughters—Helen, who is married and has two children and whose home is in Los Angeles, and Julia, who is a teacher in the high school in Grass Valley, Cal.

Taggart—Grace church, Wichita, Kan., feels keenly the loss of its senior elder, Albert Taggart, who departed to be with the Lord Friday, Sept. 26, in his seventieth year. Singularly capable as clerk of the session, devoting himself to the good work of developing the new church, intelligent in his appreciation of missions, active in labors, modest and earnest, a courteous Christian gentleman, he will be long remembered for his godly character and labor of love.

He served in various localities as deacon and as elder. In the home, the community and the church he was always true, patriotic and faithful.

Mr. Taggart was born in Clark county, Indiana, March 4, 1844, of Scotch-Irish ancestry, and reared in a Christian home and early united with the church. He served his country loyally for three years in the union army, returning to Charlestown, Ind., at he close of the war. He married Miss Elizabeth Horr Oct. 25, 1866. In 1872 he engaged in a wholesale grocery business at Jeffersonville, Ind. His health obliged him to take up rural life in 1881. Moving to Kansas, he spent the following years to 1902 on farms near Parsons and Sterling. During the year last mentioned he located in Wichita, where he was associated with a machinery supply company until 1908, when he retired from business and with his wife went to reside in the hospitable home of their son, Dr. H. H. Taggart. He was an honored member of the G. A. R. He is survived by his widow, four sons and several grandchildren.

C. W. B.

Hays—Mrs. Elizabeth Witherow Hays, widow of Isaac C. Hays of Indianapolis, died Oct. 17, 1913, at the home of her daughter, Mrs. H. G. Rice, in Seven Mile, Ohio, aged 89 years and 1 month. Burial in Crown Hill cemetery, Indianapolis.

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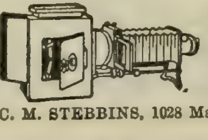

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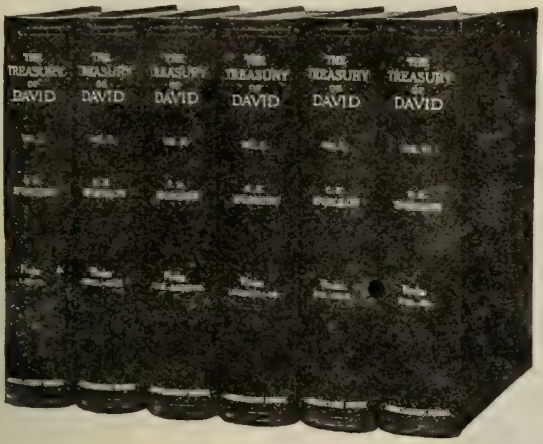

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the still waters.
3 He restoret
for his name's sa

1. " *The Lord*
Lord assumes tow
be the subject of
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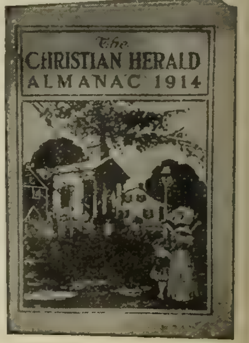

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THE CONTINENT

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Changing and Changeless

IN RELIGION WHAT CHANGES? WHAT IS FIXED?

Anybody who aims to keep in the middle of the road theologically must marvel greatly at the extraordinary number of thinkers who prefer the rougher going either side.

Not all, to be sure, but a vast deal of theological controversy is simply wearisome disputing between partisans who argue that one shelving roadside is better than the other.

If each party would only forego its sidelong aberrations and get back to the midroad, both would discover that it takes a big proportion of ideas from both sides to constitute the whole truth.

* * *

This is peculiarly the fact in regard to one dispute which is rather often in noisy evidence these days. And it is a dispute which specially needs to be harmonized, for it threatens to develop contentious parties in the church, much like the "standpatters" and progressives in politics.

One of these parties is absolutely infatuated with change. The other is sternly set against change.

You can tell the gist of difference between these diverse elements by listening, first at one extreme and then at the other, to hear them argue their respective philosophies of life.

On one side of the road—the radical side—you hear men saying:

"Everything in existence changes continually. Physically, intellectually, spiritually, all life is in flux. Religion is no exception. Christianity can't remain as it was and ought not to if it could. The faith of one generation is never big enough for the next. To try to solidify creeds in permanent form is to checkmate religion."

Go across the road and you find conservatives saying:

"True religion is and must ever be changeless. Truth in the beginning continues true to ultimate eternity. He who tampers with the forms of faith committed to the fathers commits sacrilege. The creeds must remain as they have been. Even if incidentals might conceivably be altered without loss, it would be a process too perilous to try. Vital elements might be vitiated unaware."

To these contradicting voices what will the man in the middle of the road say? What can he say but this:

Those who plead for change and those who plead against it are both wrong. But the error of each consists in not accepting the truth of the other.

* * *

How the two theorems of change and no-change supplement each other in the full circle of religion is too big a subject to be worked out journalistically. Some competent middle-of-the-road thinker ought to write a big, clear book about it.

But within limits here it may be possible to state broadly the discrimination which puts the two elements in their right place:

In religion man and whatever pertains to man may change indefinitely and must change largely; God and all that resides in God must be the same yesterday, today and forever.

Men advance to new comprehensions and God welcomes them to new knowledge. But only their knowledge is new; God's fact is as it always has been.

To a new age or to a different people God may send a fresh message. But the message is different only because the men are different—not because God has a new program.

Human apprehensions, interpretations, expressions, angles of view and individualities of emphasis are myriad and multiplying. The divine purposes, plans and pledges, and above all the divine Personality, are sole and "without variation."

Saying these things over in this way is, of course, not making it easy to distinguish between religion's changing factors on the man side and its immutable factors on the God side. In a thousand places it is puzzlingly hard to say which is which.

But the advantage of repeating these contrasts is simply to impress the realization that here is a criterion which does tell the difference between what men may change and what they dare not tamper with—if only they can be wise enough to apply it accurately.

* * *

Here comes somebody wanting the church to modify its message, restate its creed or reconstruct its method. He says the multitudes will attend to the gospel better if his amendment is adopted.

What shall the church answer him? First off, it must ask just what is the matter with the multitudes.

Is the language of the church an archaic speech which they do not comprehend? Do they hear the message of God only as some remote, inarticulate call, and not as a "word very nigh" them?

Then by all means let the church translate the gospel into something that will be understandable along all the highways and byways of everyday life, just now in the twentieth century. And let it be quick about it, not dreading the change, but hasting eagerly to make God's word alive to present comprehension.

* * *

But suppose the trouble is something else than this—not that the people don't grasp the message, but that they don't like it when they do grasp it. Suppose the gospel seems too exacting for them—too great a venture or sacrifice—and they want it weakened down.

There the church dare not budge a hair's breadth. For this is asking to have God changed—to reduce him to human fancy.

A thousand times modern unrest repeats the ancient complaint: "This is a hard saying; who can hear it?" It is the revolt of insurgent souls unwilling to be held up to the high, fixed points of God's righteousness.

But Jesus changes no "hard sayings."

The only way to obliterate these lofty demands is to resolve God into a vaporous concept of the human mind. Then he may be made over every morning to suit. That some people are trying to do.

But the religion of the Bible is the religion of a God fixed and final. Moreover it is the religion of God's incarnate revelation of himself in Jesus our Lord—likewise fixed and final.

Jesus Christ is not merely an ecstatic dreamer, standing midway of the rising centuries, pointing the way by which he trusted that humanity would rise.

Instead, Jesus is the immortal Torch Bearer standing through all ages at the summit of the road, showing with eternal authority the one way home to God. He himself is Way, Truth, Life.

In this he must be unalterably true or there is no Christianity. Religion might be left without this, but not Christianity.

One changeless Reality back of all reality—God; one infallible revelation of that Reality—Jesus; these are ineradicable axioms of Christian faith.

The World

Huerta Again Declines to Resign; War Talk Heard

The United States was headed straight toward armed intervention in Mexico when the week opened. Huerta, stiff-necked, argumentative and arbitrary, was not disposed to give way to anybody or anything, and showed no inclination to fulfill the promise to retire which he was supposed to have made prior to the recent election travesty. President Wilson and the state department continued to insist that Huerta must eliminate himself and the latter just as steadily refused. He talked much about Washington authorities interfering with the domestic affairs of a neighboring nation and clung desperately to his dictatorship. It was reported that he had tried without success to induce the French government to come to his assistance as a mediator with Uncle Sam. Germany did not offer him encouragement and the British government, though handicapped by undue friendship for Lord Cowdray's powerful Mexican syndicate, yet inclined to give American policy a free hand.

John Lind, President Wilson's confidential agent, who had recently been at Vera Cruz waiting for developments, returned to Mexico City last Friday to reiterate the request for Huerta's retirement. At Washington it was officially denied that this request was technically an ultimatum, but practically it seemed to be much the same thing, and it was so regarded in the Mexican capital. Huerta's practical reply to the Washington suggestion that he resign was an attempt to increase his army, possibly to half a million men.

The provisional president sent another formal note on Sunday to the foreign diplomats in Mexico City calling attention to the efforts he had made to pacify the country and explaining his reasons for forcibly dissolving the last congress, and promising that the newly elected congress would assemble within a few days and would pass upon the validity of the last presidential election. If the congress decided the last election was void a new one would be called, said the dictator, at which neither he nor General Blanquet, the vice president, would be a candidate and in the meantime, of course, he must remain in power—in defiance of the United States.

It was stated last Monday, though not with official confirmation, that Huerta would be given a definite time limit in which to resign. If he declined an ultimatum might then be issued, and if this were unheeded force would be used to expel him. Then a new election would be called and held under American auspices and protection.

Admiral Fletcher has a formidable flotilla of eight huge warships in Mexican waters, with the scout cruiser Chester for fast service and long distance wireless telegraphing. For the latter purpose this cruiser is one of the best equipped vessels in the navy. Other warships were ordered to the Pacific ports of Mexico. Available troops at Fort Sheridan, near Chicago, were sent to Texas. The regular soldiers along the Texas border have long been impatient to cross the Rio Grande, but the spirit of the army and navy has not yet permeated the nation at large.

The President has declined to listen to those Americans who have dollars and cents in Mexico, for he realizes that the loss of life and the cost of national war would be far greater than any loss of American life and property thus far caused through the war of the factions in Mexico. But the humanitarian work of rescuing the people of Mexico from the impossible Huerta naturally appeals strongly to President Wilson's idealistic temperament.

✣ ✣

President Yuan Breaks Up a Political Party

"Utilitarian statesmanship," another name for the iron hand, is now the rule in China. Last week President Yuan Shih Kai by proclamation expelled from parliament all the members of the Kuo Ming Tang or Nationalist party and ordered the dissolution of the party. Even the name of the organization was declared taboo and its use forbidden to anyone three days after the date of the edict on pain of being considered a traitor. And President Yuan has made it exceedingly uncomfortable and dangerous to be a "traitor."

The edict accuses Kuo Ming Tang of instigating the second revolution, of blocking the government at every turn and of plotting further rebellion. Several of the leading members were arrested. The party had 265 senators—a majority of the upper house—and 114 representatives. Their summary dismissal deprives both chambers of quorums until other members are elected. It is a grim jest that this same parliament which Yuan wiped out had only a few days before duly elected him president.

Yuan's drastic action makes him virtually a dictator, though at the same time it puts an end to internal dissensions in China and may, it is believed, protect the country from outside invasion and partition. Yuan took advantage of the suspension of parliament to sign a long pending agreement with Russia with regard to Outer Mongolia. The Russian government, probably as a mere matter of form, recognizes Chinese suzerainty, but China concedes autonomy for Mongolia. The plain meaning of this preliminary treaty is that a vast territory, whose geographical boundaries are not yet fixed, is lost to China, to be sooner or later absorbed by Russia. A similar disposition of Tibet has virtually been made with Great Britain. Japan claims that part of Manchuria not held by Russia. These former dependencies constitute an area more than one-half of the old Chinese empire, though their political and economic importance is not commensurate with their size.

✣ ✣

Purity Congress Discusses Plans for Moral Reforms

Eight years ago the National Purity Federation was organized at LaCrosse, Wisconsin, for the suppression of commercialized vice, the promotion of a single high standard of morals for men and women, instruction of the young in sex hygiene, and in furtherance of allied civic and economic reforms. As the work developed an international character the name was changed to the World's Purity Federation and the movement became somewhat widely extended, though the original organizer, B. S. Steadwell, remained as president. The seventh annual congress of the body opened in Minneapolis last Friday in Westminster Presbyterian church, continuing over to Wednesday of this week. More than a thousand delegates from various parts of the world were present and representative men and women delivered addresses. President Wilson sent a congratulatory telegram, as did the acting prime minister of Canada.

Mrs. Alice Stebbins Wells of Los Angeles, the first policewoman in America, told the congress that when cities fully realize the value of women in preventive work there will be many more of them thus engaged than is now the case. Herbert S. Genert of New York, who was the chief speaker at the opening session, said that legal limitations and the extent of the territory of the United States would prevent the federal government from doing much more than it is doing for public morality, but he argued that the several states had unlimited powers and were in duty bound to cover this field. Vice being a state problem, he urged that each state should establish a commission of morals to aid in the enforcement of morality laws and to secure better moral conditions everywhere within the state. An objection which such a commission might encounter would be the jealousy or indifference of local town and city authorities, but the advantages are believed to be considerable.

Dr. Kessava Deva Shastri of Benares, India, one of the foreign speakers who addressed the meeting, caused a stir when he revealed himself as an opponent of missionary efforts in India. In a newspaper interview he made statements that missions had gained practically no headway in his native land and that there was little prospect that Hindus in any great numbers would be converted to Christianity. In his formal address, however, he did not refer to these assertions.

A training school in which the principles of purity may be taught was proposed by the congress and a committee appointed to consider its scope, location and financing.

✣ ✣

Reviewing Election Results; Drys Win

Elections last week were most satisfactory to the Wilson administration and, perhaps in only slightly less degree, to the general public. Democratic governors were chosen in New Jersey and in Massachusetts and a Democrat was elected to succeed a Republican senator from Maryland, the first one to be elected by the people directly as provided by the recent amendment to the federal constitution. In New York John Purroy Mitchel, whom the President had appointed collector of the port, was victorious by over 121,000 plurality, receiving the largest vote ever given by that city for mayor.

The Tammany organization is regarded as symbolic of political rascality, and its decisive defeat is hailed as the triumph of virtue over vice. To be sure, Tammany may not be altogether bad nor its opponents altogether good, but common people do not split hairs nor draw fine distinctions in an exciting political campaign. Boss Murphy suffered accordingly and the erratic former governor, Sulzer, profited unduly. Sulzer may have been an embezzler and a perjurer, but Murphy, the people believed, was worse, so Sulzer was sent to the legislature and Murphy repudiated in the defeat of his candidate for mayor. Incidental to the picturesque and emotional battle of ballots a clean, well equipped young man was named for chief executive and New York City is now looking forward to four years of intelligent, decent and efficient municipal government. Speculation is rife, however, as to how permanent will be the results of the reform victory and just how long Tammany will stay dead. A London newspaper, warning "the party of honesty" to show wisdom, applies a line from a poem of Kipling's: "'E's generally shammin' when 'e's dead."

Philadelphia disappointed the friends of good government by failing to reelect Mayor Blankenburg, the veteran champion of reform, who overthrew the old "machine" two years ago.

In Illinois the wet and dry issue was fought out in several minor cities and in twenty-two out of twenty-eight points the "drys" won, with the necessary assistance of the newly enfranchised women voters.

* * *

Drill Corps for Suffragists on Ulster Army Model

Armed or organized resistance to the government, which has been definitely and positively threatened in Ireland in behalf of the Ulster antihome-rule belligerents, is to be imitated in England by the militant suffragists. Miss Sylvia Pankhurst, daughter of the indomitable Emmeline, who is now in America, made a pyrotechnic speech at Bow Baths, in the East End of London, on Wednesday of last week in which she announced the formation of a volunteer corps under the command of Sir Francis Vane, a Boer war veteran. The plan is based on the Ulster model and Miss Pankhurst said she expected the same immunity from governmental "interference" which has been enjoyed by Sir Edward Carson and his Ulster army. Critics of the militants assert that the "army" will be recruited from the tough element of London.

Captain Vane explained that the proposed drill corps would protect women and labor unionists, and both men and women would be enrolled. George Lansbury, a former Socialist member of parliament who is a warm supporter of the "woman's cause," was one of the speakers at the meeting, of which Miss Celie Emerson of Jackson, Michigan, was chairman. Encounter with the police preceded and followed adjournment.

* * *

—Lord Curzon, chancellor of Oxford University, a British author, traveler and statesman of note, in an address at Oxford on November 6 on "Parliamentary Eloquence" said he would escape the task of choosing the masterpiece of British eloquence by awarding the prize to Abraham Lincoln.

Congregationalists Promote Home Secretary

Among the radical changes of church polity accomplished by the Congregationalists in their late National Council at Kansas City, no other innovation will be more impressive to the public than the election of a general secretary for the denomination. Dr. Asher Anderson, who has served the council for many years as its secretary, has found his chief duties in compiling statistics. But the conception of the commission of nineteen which has so completely made over the working machinery of Congregationalism, was that the denomination now needs an official of broader powers—not strictly for executive work, but rather for an inspirational or advisory function wherein his personality might help to knit together the various sections of the church and inculcate common understanding among denominational workers.

Some old-line Congregationalists said that the commission was seeking to create a bishop, but the council at Kansas City did not take it so, and very cordially indorsed the idea of a denominational officer who should be a sort of "friend to man" throughout the whole connection. Nevertheless, it was recognized that only a man of very great tact, sympathy and insight could satisfactorily incarnate this undefined and really indefinable function. So a man famous for tact became requisite, and without a dissenting voice the convention turned to find that man in the general secretary of the Congregational Home Mission Society, Dr. Hubert C. Herring of New York. As one speaker said, the council had made the office on paper; it remained for Dr. Herring to "create the part" in life.

The friendly good will of Presbyterians for Secretary Herring is accentuated by the fact that he began his ministry in the Presbyterian Church. Born in Wisconsin in 1859, he attended the universities of Wisconsin and Chicago and McCormick and Princeton Seminaries before he was ordained to the ministry in Iowa. Later he served as pastor of the important Hyde Park Presbyterian church in Chicago. From there he was called to the First Congregational church at Omaha, where he stayed nine years. Thence he was summoned six years ago to his remarkably successful and popular work as a home mission leader.

Editorial

Christ and Our Sins

IN THE ADDRESS with which he opened the session of McCormick Seminary this autumn Professor McAfee laid stress on the fact that there is no room for dispute of the facts of Christ's work in human lives. "The fact is perfectly apparent in history and in personal experience, that men who have had a conscious sense of alienation from God because of sin have received a quiet and peaceful sense of harmony with God through faith in Christ. Separated once, they have come to be at one with God." All possible dispute is as to the way that result is brought about.

It cannot be too strongly urged that no argument can fairly leave out of account the experience of forgiven men. We may vary in our theory of the way in which Christ does the work of giving us peace after our sin, but we move blindly in the whole matter if we do not keep our eyes wide open to the fact that he does it. History is marked with the story of his work in bringing men to peace with God—men who were out of peace with him. Sometimes they were in bitter and wrathful opposition, like Paul or Jerry McAuley, and they have come into harmony with him and have become eager to serve him. Sometimes they have been less obvious offenders like Timothy or D. L. Moody, but the result has been the same. Offenders though they were, they have come into a sense of complete security with the holy and loving God, at one with him, by reason of the faith they had in Christ and what he had done for them and in them. The fact is that Christ does bring men forgiveness of sin and peace with God.

It is in full accord with this accent that we call attention to the striking revival in our own times of interest in the theory of the atonement. For a considerable period it was taken for granted either that the last word had been said on the subject or that the subject itself did not mean anything. Vicarious atonement was out of the question; that Christ should have died for our sins was monstrous or absurd, a sheer mediævalism, a fiction of an age which knew only vindictive sovereignty—with a good deal more of that sort of thing. There appears to be an interesting turn in the tide. The list of books and articles which direct attention again to this great theme would be a long one, and we do not attempt it, but we think many of our readers may thank us for mention of three, which come at the whole matter from different points of view, the chief merit of each being the revelation it makes of the breadth of the subject. Neither is adequate, but all are suggestive.

Earliest in time is the comparatively small book by Charles Allen Dinsmore, "Atonement in Literature and Life," in which the author calls into the witness stand much of the great literature from Hosea to Hawthorne to show how universal has been the conviction that atonement is necessary and possible. Even the varying theories have their justification as efforts to deal with a truth too large for any theory. "Every interpretation of the cross which has entered vitally into the life of the Christian Church rests upon a principle which has received recognition by some world-famous mind in literature. Every great theory of the atonement can be matched by a story of reconciliation embodied in some drama, poem or work of fiction which has lived because in a form of beauty it has presented an elemental truth." Mr. Dinsmore seems to sustain this by his illustrations. And if it is true, then the principle of vicarious atonement is far from foreign to our common thinking.

Next came Professor Josiah Royce's Lowell lectures on "The Problem of Christianity," in which he devotes some of his longest and heaviest chapters to this phase of doctrine. He opens his discussion with the words: "The human aspect of the Christian idea of atonement is based upon such motives that, if there were no Christianity and no Christians in the world, the idea of atonement would have to be invented before the higher levels of our moral existence could be fairly understood." Professor Royce, to be sure, proceeds to discuss this great truth without direct reference to our Lord's life and death, and we are not suggesting that his theory is sustained by what we know of that work, but it is impossible to miss the significance of such declarations as that quoted.

Provoked by Mr. Dinsmore's work, there was next published the volume by Dr. W. A. Wright on "The Problem of the Atonement." Its chief purpose is to oppose the idea of substitution and to accent what is very like Horace Bushnell's thought of the atonement. It illustrates well what was said at the beginning, that it is difficult to keep any theory true to the whole of the experience of the saved man. Certainly there are several important Scripture passages which it does not use, and there are phases of Christian experience which it does not cover. But we are not now concerned with the correctness or sufficiency of any one of the three books. We use them only to accent with what new vividness this old experience of the atoning power of Christ is now being considered. We thank God for it. If only the facts are kept clear, and men are allowed everywhere to rise up and say, "He has saved me," the philosophers may discuss it as widely as they please and we shall profit by their discussion.

Time for Anti-Polygamy Campaign Now

Congress at last is confronted with a comprehensive and unavoidable issue on the question of polygamy. Congressman Gillett of Massachusetts has offered in the house an "eighteenth amendment" to the national constitution in the following form:

"Section 1. Polygamy shall not exist within the United States or any place subject to their jurisdiction.

"Section 2. Congress shall have power to enforce this article by appropriate legislation."

It will be at once observed that the model which Mr. Gillett has followed in drafting the provision intended to kill polygamy is the thirteenth amendment to the constitution, which did kill slavery. The form of the proposed amendment may therefore be relied upon as efficient and sufficient. Some might indeed prefer that polygamous cohabitation should be mentioned along with polygamy, but there cannot possibly be a legal doubt raised that under the form which Mr. Gillett has drafted, Congress would have ample power to make polygamous cohabitation an indictable offense. So we need not quibble for more words. The legislation required to stamp out polygamy is a matter to consider later; the thing in view now is to make sure of getting the whole subject under federal jurisdiction.

The advantage of those who favor this amendment is that nobody will dare oppose it on principle. Not even in Utah, in the present state of public sentiment, will the Mormons themselves dare say openly that this addition to the constitution is a bad addition. Undoubtedly they hope for a time when they could fight such a proposal openly and directly, but at present they would venture nothing more than arguing that it is not necessary. And that will be the sole acknowledged opposition anywhere—just the defensive argument of inertia: "It is not necessary."

But all this is encouragement to effort—not by any means an intimation that little effort will win. Every ounce of endeavor which church people and social reformers can put behind this amendment of Mr. Gillett's should be swung into line at once to impress Congress. Members of the house, who must be expected to deal with the matter first, should hear from their constituents voluminously. Private citizens should write letters. Local congregations should adopt resolutions and forward them to Washington. No church court or missionary organization which meets this winter should fail to take action to the same purpose. Now is the time to crowd the proposition through Congress. Once it goes through Congress, it will soon be adopted by a sufficient number of state legislatures.

In all support of the amendment let it be remembered that the crucial question is just what has been named: Is it necessary? And the effective answer to that is not in line of proof that the Mormons are now practicing polygamy. There can be no dispute on that, for though everybody in position to know is well aware that they are keeping it up, some people not in position to know are willing to accept the Mormons' own assertion that the practice has been abandoned. But there is one proposition on which there is no room at all for skepticism; documentary evidence of it is plentiful in current Mormon literature. Here is the "fixed stake" to cling to in this campaign:

The Mormons teach that polygamy is the ideal marriage state, and expect to obtain eventually the legalization of it.

It is time now for the United States to prove their foolish dream impossible.

* *

Here the Church Hears a Challenge

The Independent prints a formidable article from Arthur Giovannitti, one of the most daring chiefs of the Industrial Workers of the World, expounding the creed of that revolutionary organization. It is uncomfortable reading but profitable, for Americans need to know just what this fierce brotherhood of revolt intends. Fortunately for stable government, the leaders of the movement are astoundingly frank. They would be vastly more dangerous if disposed to be sly and insinuating. But Giovannitti, in this Independent article, speaks with the curtest candor:

"We believe that everything which tends to preserve the existing economic system is wrong and whatever works to overthrow and supplant it is right. The problem of abstract morality is too much for our limited brain. The law is no concern of ours. Our movement, which aims at the complete transformation of the economic foundations of society, must necessarily subvert its social, ethical and juridical superstructure. It implies a complete revaluation of all the spiritual conceptions and forces now operating in capitalistic society. In its ultimate end what it has really in view is the very reconstruction of the human soul by substituting for the inane, powerless and demoralizing Christian spirit (charity), the manly and healthful proletarian solidarity."

Such a defiance as this not merely threatens civil society but even more directly challenges the church. Not economic conditions alone do the Industrial Workers of the World propose to upset, but all existing principles of religion and morality. Whatever struggle they may be able to bring on is bound therefore to involve the church. Whatever defense is to be set up against them must include the church. What, then, shall the church's attitude be? What is the contribution which it can give, and no other factor can afford, to the sum of forces counteracting this anarchistic propaganda?

Not force certainly. Force against force may sometimes be necessary, but it is not for the church to wield it or even cry for it. Nor are anathemas the church's portion. There will be plenty of excited people who can do nothing but hurl denunciations at the Industrial Workers—let them have monopoly of that exercise; it will do small good anyhow. But the church's weapons are love, compassion, service. And these are the strongest weapons in this fight. They will undercut the footing of the agitators quicker than any other steel. And the place to take the love, sympathy and service is straight to the struggling working people whom Giovannitti and his comrades are laboring desperately to mislead with an inhuman and godless program. Let these workers only know that the church sincerely does care to help them and their children rise to sufficient bodily comfort and higher development of mind and character, and riotous enemies of religion will appeal to them in vain.

—When Dr. H. W. Reherd goes from Iowa to assume the presidency of Westminster College at Salt Lake City, he undertakes what is in many vital respects the most important Christian college work in the whole nation. Westminster College among the Mormons in Utah represents not simply a Presbyterian missionary impulse, but stands with the approval and support of all the evangelical churches as Protestantism's foremost bulwark against the advance of Mormon superstition. Just as with heathenism in foreign mission fields, so with the Mormon cult in Utah it is apparent that the longest but surest measure for undermining the blind faith of its votaries is intelligent religious education for its youth. No false doctrine can permanently withstand that method of attack, nor can it make any effective aggression on outside communities while an enlightened college is at work at its heart. Let the churches of America but once establish Westminster College firmly at Salt Lake City and Mormonism's sun must begin to set. This is what makes the task of Dr. Reherd so enormously critical, and in the courage with which he has taken hold of it he deserves to have the most generous aid of Christians of all names throughout the country.

—The government printing office, it is said, had never put out a sermon among its official productions until it recently printed as "Senate Document 139" a discourse by Rev. T. M. C. Birmingham of Council Bluffs, Iowa, on the text, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Mr. Birmingham believes that "nation" in this text is a prophecy of the United States—which is the point that was thought to make the sermon an appropriate public document. It was Senator Norris of Nebraska who offered it in the senate for official publication.

—Professor Schweitzer, incumbent of an important theological chair in the University of Strasburg, Germany, and author of a recent famous volume, "The Quest of the Historical Jesus," has resigned from his teaching post and volunteered for mission work in Central Africa. He is a graduate in medicine as well as theology and among the African savages will work for the healing of bodies as well as souls. No parallel instance of a theological professor going to be a rank-and-file missionary in a barbarian country is recalled to compare with this.

—Here are a couple of epigrams from Moderator Stone's pithy synodical addresses of this fall: "Christian workers need to be apt, but they need more to be adapt"; "We must have a good word for everybody who is dead in earnest."

Making the Prayer Meeting Vital

Some Live Hints on Procedure

BY HARRY NOBLE WILSON

The pastor of Central Presbyterian church, St. Paul, writing about the development of a live and inspiring prayer meeting, is not writing theories, but deducing counsel from a successful experience which makes his advice authoritative.

WHAT IS THE TROUBLE with the prayer meeting? Let us admit that in most churches the prayer meeting is not serving the important purpose in the life of the church that it should. There are at least two reasons for the neglect of the prayer meeting and its decline.

The first is that the minister himself is not vitally interested in it. The minister may bemoan the lack of attendance and interest; he may worry about it, he may become discouraged; he may make spasmodic efforts to change the existing conditions, but ordinarily where the prayer meeting fails the minister is not so vitally interested as to give it the place that it deserves in his thoughts and prayers and plans and activities, not now and then for two or three weeks in succession, but for fifty-two weeks in the year and every year of his active ministry.

The second reason is that the people do not realize its importance. But this second reason is closely linked to the first.

The Midweek Meeting Succeeds Only if Believed In

If we pastors would cease for a while our pessimistic predictions of defeat for the church and harness up our energies to the task of making our Sunday evening services and our midweek prayer meetings what they should be—not expecting great results at once, but patiently, persistently, prayerfully toiling for them—we would find the church as ready to respond today to aggressive leadership as it has ever been.

To make "prayer meeting night" an evening of the week looked forward to by pastor and people with delight, what are we to do? We must interest the people in the midweek meeting. How are we to accomplish it? Not by new or startling means; only by application of familiar methods—by *application* of them!

First of all, by placing the proper emphasis upon the midweek meeting—the proper emphasis. We do not believe that the prayer meeting is a greater service than the Sunday morning worship or the Sunday evening service or the session of the Sunday school. But we do believe it is vitally important to the well-being of any church.

If the minister believes in his heart that the midweek meeting is of vital importance, and that his people should be there—if he really believes it—the battle is already half won. If he believes in the prayer meeting, let him tell his people so with no uncertain tone. Let him continue to tell them of its importance, in season and out of season. Let him from the pulpit enforce its claims upon the people. Let him prepare new and striking ways of announcing this service of the church so that when Wednesday evening comes around his announcement may still be remembered. Let them hear this not once nor twice, but continually and in varied forms.

If the situation of the church building warrants it, let a bulletin board give its message of invitation to those who pass—it may not attract many outsiders, but it will have a remarkable effect upon the members themselves. Reach the members by postal cards telling them of the meeting and try the follow-up system to prove that you are really in earnest. Make mention of the coming meeting in your sermons and addresses. "This is the hymn we sang last Wednesday evening when we had such an interesting conference on 'The Things That Really Satisfy' "—you will quicken the interest of some one present at the morning service while that hymn is being sung.

In your pastoral visitation tell about the prayer meeting, of what is being done there, of the attendance and interest, and how it helps busy and tired people to get through the week.

If the minister believes in the prayer meeting and lets his people know it plainly and often enough, they will believe in it, too. And if he does not believe in its value and importance, let him on his knees find out why it has lost power and value for him.

But all this is simply preliminary to the meeting itself. By advertising you may gather a goodly number together for one meeting. But awakening interest in the midweek meeting will do no lasting good nor have permanent results if the meeting itself does not fully repay the people for coming—not once, but regularly.

What kind of meeting will fully repay the people for coming? A prayer meeting; a real prayer meeting. Not all prayer; not a lecture; not a song service; not a third preaching service in the week.

There is a place for a prayer meeting that is all prayer—and blessed is that church where the pastor and elders and godly men and women meet before the morning and evening service in some quiet room in the church to pray for the guidance of the Holy Spirit.

There is a place for a song service, and our meetings are often lacking in power because we have turned our music over to choirs instead of training young and old in our congregations to praise God in the use of the great hymns of the church.

There is a place for lectures upon biblical and religious themes which we do not ordinarily treat in sermons. There is a place in some churches for a third preaching service during the week, and men of God like J. H. Jowett and David J. Burrell are doing wonderful service in this way.

But a lecture, or a "diluted edition of a pulpit service," or a singing school, is not the kind of midweek meeting most churches need. We want the "good old-fashioned kind of prayer meeting," and we want the good new-fashioned kind of prayer meeting also—the one service where the people have the larger part to perform; where they offer prayer, and give their testimonies, and turn the light of their minds upon the themes of Scripture and freely bring the questions that have troubled them and made them anxious; where there is development from nervous embarrassment into calm self-confidence, as they forget self in the gladness of telling the good tidings of great joy and learn well how expression deepens impression.

Give the people a chance. The more people who take part in the meeting, the more interest in the meeting there will be. It is true that the minister will often be told that the people had rather hear him than to hear themselves. And it is a fact that ministers are, or ought to be, better fitted for continual presentation of religious messages than laymen. They have been chosen and trained for just this work. But it is a great achievement for any church to gather a body of men and women who can express themselves clearly and forcibly in the midweek service. It is a great achievement for any church to be training young and inexperienced Christians to take some part, aside from singing, in the congregational prayer meeting.

The Midweek Meeting Must Command the Pastor

The minister ought to be the leader of the prayer meeting except in extraordinary circumstances. And if the minister is the regular leader he ought to be present at every meeting. One of the reasons why so many prayer meetings have such small attendance and are so lacking in vigor and enthusiasm is because, however much the minister may profess his interest in the service, his repeated absences from it, his willingness to let other engagements conflict with it and the ease with which any traveling representative of any good cause may usurp his place there, force his congregation to believe that his interest is not genuine.

The pastor who will travel back a hundred miles to be present at his prayer meeting is the man who will not be much troubled by small attendance of his people. When he shows his own deep interest by making all sorts of sacrifices to be present, then his people will begin to make sacrifices, too.

A prime requisite for the right kind of prayer meeting is thorough preparation for it. The people generally know whether the leader has prepared or not. Preparation for a prayer meeting is not at all the same thing as preparation for a preaching service or the teaching of a Bible class. Most of the leader's actual work is to be done before the meeting begins. He is not to see how much he can say, but how little, and to see how much he can get others to say. He must prepare to present the subject so deftly that even the most timid will be encouraged to take part. He may easily be so learned and eloquent that nobody else will dare to open his mouth when the preacher is through. The required kind of preparation demands the highest skill, ability and self-denial.

The selection of the right theme also is indeed of the highest importance. Many a service has been predestinated to failure because the theme itself was lacking in suggestive thoughts, or was so poorly adapted to the needs of those who came to the service. Have a theme that touches the lives of the people, that pertains to their own thought, faith, hopes, doubts, temptations, conduct. If possible, let this be announced the week previous. The experience of many successful leaders is against the use of a long list of prearranged topics. A week's notice is better than longer.

Be sure that the room is well-lighted, cheerful, attractive and comfortably seated. If your church has a number of rooms, begin meeting in a room just large enough for the number attending, and get the thrill and glow of being forced to move from one room to another that is larger.

The Midweek Meeting Must Be Cheery and Hopeful

The singing is a most crucial part of the service. There must therefore be a thorough understanding with the organist or pianist beforehand. Let the opening hymns be rousing, awakening, inspiring. An unfamiliar hymn will chill any meeting at the very outset. Cultivate congregational singing. The prayer meeting is not the place for "special music" or solos. Have singing, not to fill in, not "before we begin," but as a real, vital part of the service. Many a prayer meeting today is languishing which needs only the triumphant, hearty singing of hymns to transform it.

Begin on time and end on time. An hour is long enough. If the meeting is so interesting that it is a difficult thing to close at the end of an hour, close it just the same. Encourage a social session after the meeting. Get the people acquainted with each other. This you can do if you close on time.

One minister in a busy city church tripled the size of his prayer meeting attendance by the simple expedient of insisting that no meetings of any kind be held in the church the evening preceding and following the prayer meeting. It was not an easy thing to accomplish, but it was found that one reason for the lack of attendance on this meeting was that not many people will go regularly to the church two nights in succession. Give the prayer meeting the right of way.

The minister ought not to come in after the people have gathered, and gravely, solemnly take his place. He ought to be at the door to greet the first comer and start conversation in the direction of the theme long before the meeting begins. A cheerful, hopeful, happy attitude of the minister and a feeling of expectancy on the part of the people awakened by this attitude are the best prayer meeting preludes.

"Microbes" That Kill the Service

BY J. A. ANDERSON

I HAVE LEARNED of one prayer meeting that actually gave up the ghost when the attendance was reduced to the minister and his wife. But there are still signs of life and room for hope. Some things in the meeting tend to kill it—a sort of "auto-intoxication," as the doctors say when certain microbes get at work in the internal organism of the body.

One of these disturbing elements is in the "prayers." I speak from long observation, although in a somewhat limited field. It has been assumed that as soon as a male person joins the church he must lead in prayer. Timidity and lack of experience in public expression count for nothing. It is a "duty" not to be shirked. Some men are thereby kept away from the meeting and others are led to saying in their formal prayers what they imagine should be said, rather than the desires of the heart. Confusion and dread of criticism drive out devotion. The result is often the adoption of a set form and an artificial and perfunctory manner. I recall one whose formula was always the same and was delivered with the speed of a rapid-fire gun. Another declared his desires with a deafening shout. Others assumed in pronouncing their formulæ a mournful, monotonous tone, often scarcely heard.

These may be extremes not found in other communities, but they serve to emphasize the thought that devotions should not be led by those who are incompetent. Abandon the idea that every church member of the male sex shall be urged to this "duty" and there will be a larger attendance and a decided improvement in the character of the meeting.

Let members be trained in a more private way for this service and, when prepared for it, receive previous notice that they will be called on. Abandon the "volunteer" method with its frequent painful pauses and poor prayers. The preacher would not think of doing his part without preparation and should not expect it of the layman. In my youth I often shivered through a meeting, unable to enjoy the service, from apprehension of a possible call to lift up my voice in prayer.

Another thing that injures the meeting is lack of "snap." The service is of little value if the preacher carries into it a suspicion of the remains of "blue Monday." A political address delivered in the style in which some meetings for prayer are conducted would gain few votes. Unless the leader is "alive" the audience will not wake up.

Again, the proceedings should be brief and pointed. A concise statement of a topic is better than a sermonette in which the thought in the mind of the preacher is gradually developed, and calling attention to the special relation of hymns and Scripture to the topic in hand arouses attention and interest. A familiar hymn is sung with fresh interest if by a word or two its relation to the topic of the meeting is pointed out.

An elder who was also a business man was once unexpectedly called on in the absence of the pastor to conduct a prayer meeting which he was attending. There was no time for preparation. He at once announced as the topic for the occasion "The Cross of Christ." Suitable Scripture and hymns were easily found and their relation to the topic was briefly pointed out. There was no long harangue. Persons who could be relied upon were called on for prayer. All was conducted in a brisk, businesslike way. An intelligent lady said that it was one of the best meetings she had ever attended. There might have been a better plan, but this aroused interest and stimulated devotion.

At the base of all is the need of a spirit of prayer; to feel the need of something which God has to give and the desire to ask him for it. We are not likely to ask for what we do not really want. The man who does not "hunger and thirst after righteousness" is not likely to be "filled." Prayers without such desire are likely to be dull and formal.

A Parthian or Mede, looking into some of our prayer meetings, would scarcely be astonished in the same way as were the visitors at the Pentecostal meeting, where all were present and declared the "wonderful works of God." Whether the meeting lives or dies must depend upon whether "tongues of fire" sit upon the participants, and for this we must call.

The fearful prevalence of evils which afflict our own and other lands demands that a mighty cry go up from the Christian church for deliverance, and, if the prayer meeting is allowed to die, woe be unto us.

An Old Man's Prayer

O THOU who art without beginning of years or end of days, suffer an aged pilgrim whose feet are pressing downward into the valley to utter his thanksgiving for thy sympathy—thou who alone art in thyself immortal, expressed in thy comforting message, "Even to old age I am he, and even to hoar hairs will I carry you: I have made, and I will bear, yea, I will carry, and will deliver." Our failing strength needs the girding of thy power, so that, though the outward man is perishing, the inward man may be renewed day by day. In thy mercy we are permitted even now to drink reviving draughts at the fountain of eternal youth.

We give thee humble and hearty thanks for the fulfillment in us of thy promise that there shall be light at eventide. The Sun of Righteousness scatters the gloom of the otherwise darkening path. His rays are never dimmed by outward clouds to children of the light and of the day. They walk in the light of his perpetual presence who is the Light of the world.

We thank thee for the unnumbered blessings of thy watchful providence; for the gift of the Spirit interpreting to our experience the book which thou hast given us as the guide of our lives; a book which, without the interpretation of him who inspired it, is a riddle which human learning and skill alone are unable to solve.

We thank thee for the checkered experiences of life; its sorrows not less than its joy; its defeats and its successes; its failures and its achievements; its losses and its gains—for all these we thank thee, because by means of these thou hast made us to see through the euphrasy of bitter tears that the discipline of life is the "all things" which by thy grace work together for good to them who are "exercised thereby"—for the supreme "good" of transformation into the perfect image of God revealed in Jesus Christ.

We beseech thee to kindle in our darkened souls thine own light and to purify our corrupted natures after thine own image. Inspire thy people by thy Spirit so that in all their relations to human society they may manifestly be the light of the world and the salt of the earth.

We thank thee that thou hast assured us that we cannot know on earth what we shall be when thy purpose is realized in us, for our attainments in Christlikeness seem more and more to fade away when thou dost enable us by the Spirit to get a glimpse of that glory of righteousness with which we shall be clothed upon when we shall see our Lord as he is, for then we shall be like him.

Give to our listening spirits power to hear thy heartening voice, urging, "Be thou faithful unto death, and I will give thee thy crown of life!"

—H. E. R.

—The speaker with nothing to say is usually the last man in the audience to find it out.

WHAT THE SALOONS ARE DOING TO PENNSYLVANIA

Some Observations by William T. Ellis, Editor Afield of The Continent

DURING THE PAST SUMMER I spent a night each in nearly two score Pennsylvania towns. Most of them are off the main-traveled highways; but they represent the normal life of a commonwealth which has reason to be proud of its widely diffused education, its devotion to religion, its material prosperity and patriotic traditions. The experience has in many respects been provocative of pride in Pennsylvania. The real greatness of the Keystone state cannot be understood by those who know only its large cities.

Only one who has come into personal contact with a large number and variety of smaller Pennsylvania communities, talking with representative citizens at every opportunity, can understand what a sinister factor in the state's life the liquor traffic is. This past summer has made me a militant abolitionist. Always a total abstainer, always interested in the temperance cause, I now have come to perceive that this is at once the fundamental and the overtowering issue before my own state at least. And this article is written to tell why.

This conclusion has not come in a flash, but has slowly been built up. It began in the hotels. Our Pennsylvania practice under the Brooks high license law is to grant liquor licenses to hotels in practically every community "for the convenience of the traveling public." The way that works is that, although a town may be overwhelmingly opposed to the saloon, the sacred rights of the thirsty traveler must be preserved in the "hotel." Instance after instance is known to me of towns that petitioned ten to one against the granting of licenses, only to be overruled by the judges.

The first fact that strikes a traveler is that these hotels are never good hotels. My uniform experience has been that the business of hotelkeeping is entirely subordinated to that of running a bar. Usually the bartender is the hotel clerk. And a greater contrast with the alert, obliging, well-informed clerk in the average city hotel it would be hard to imagine. Often the barroom is the hotel office. If any reader of these lines still credits the old fiction about the alluring power of the barroom, its seductive charms, its enticing attractions, he has but to go on the road in Pennsylvania for a month. The average barroom is a smelly, ill-kept, unadorned place which does not in any way recognize the fact that there are men of refined tastes in existence. It is unthinkable that a man of any cultivation or innate sensitiveness should resort to the average barroom, unless he is a real victim of an alcoholic appetite. Often the barrooms were so vile that readers of The Continent would not tolerate a detailed description. The trough under the bar rail and the frequent juxtaposition of toilet facilities are simply unspeakably vulgar and nauseating, and worse than anything to be found in a Moslem inn. A man must be lost to all the finer sensibilities who frequents these barrooms.

From that charge the travelers must be exempted. Somewhat careful observation makes clear beyond question that it is not the traveling men who find the hotel bar a "convenience." In the small town more than 90 per cent of men traveling are drummers, and young men at that. As is well known, the salesman nowadays cannot hold his position and be a drinker. These young men do not frequent the barroom; they loathe it, and curse the state of affairs that makes the hotel a mere inconsiderable adjunct to the bar. The habitues of the latter are the town loafers, the degenerates, the ne'er-do-wells and the youthful swaggerers who covet the "manliness" which is shown by hard drinking. Many a time I have tried to sleep in chambers over barrooms where foul-mouthed dolts kept noisy carnival far into the night. On any evening the very dregs of any of these small towns may be found in the hotel barrooms. Nobody with gumption enough to travel twenty-five miles would be found with such company. The assumption that wayfarers need the hotel bar is wholly erroneous.

The Manufacturers of Deteriorates

These barrooms are not only the foci but also the factory of deteriorates. If the present crop of defectives were the last, we might wait in patience for their extinction and the death of the barroom by slow starvation. This is not the case. A vivid picture on the film of my memory was photographed there at Athens in Bradford county, one of the charming communities which are Pennsylvania's pride. Unfortunately, my most acute recollection is not of the beautiful library, of the historical monument, of the long and shady main street or of the homes of prosperity and refinement. Standing out with the most distinctness is a scene late at night in the hotel office, which is but an extension of the barroom.

I had gone downstairs for a pitcher of water. There were but three persons in the room, the bartender and two boys, who looked to be about 18 years of age. Their clothes proclaimed them the sons of comfortable homes; had I met them on the street in ordinary circumstances I would have set them down as high school students. But now they were staggering, silly drunk. The bar had done its work with them for that day and they were being sent forth—to their mothers! Compassion for those waiting, heartsick mothers was choked by another sensation. The bartender, an oaf, was looking at them with a stolid, contemptuous and self-complacent expression that may scarcely be described. Those promising, educated, prosperous young Americans were despised by such as he! That this sodden servant of the beer spigot should have the power to bring educated youths to shame and then disdain them in their ignominy and drive them forth from his filthy presence as unworthy, somehow opened all the springs of my manhood's wrath. In the name of all things fundamental to manhood and citizenship, that stupid and sodden-minded thing should be shorn of his power. Athens and hundreds of other Pennsylvania towns have no other obligation so great as the getting rid of this fellow and his ilk.

To return to the hotels: Two illustrations should suffice for the statement that these barrooms are detrimental to the hotel business. Cleanliness, conveniences, comfort and good food are commonly lacking from the hotels in the small towns, simply because these fundamentals of hotelkeeping are neglected by the barkeepers. My first outstanding illustration is Montrose, as beautiful a community as one may find in all America. Its attractions have made it a summer resort for cultured folk from New York and Philadelphia. Here Dr. R. A. Torrey conducts a Bible conference every summer. Now, Montrose has three "hotels," or saloons. One would never expect to see in them any of the men whom he would meet in a business or social way as representative citizens. For a typical summer visitor to have to sojourn in one of the hotels would be a scandal upon Montrose's reputation. All the people of the town know that the hotels are bad; only those of us who have endured them know how bad they are. The community is grossly misrepresented by its places of public entertainment. It has been victimized by the high license law. The wonder here, as in many other towns, is that the citizens do not build a modern and efficient hotel, without a bar. As a business measure this would pay, for it would draw trade and travel from a wide area. The wisest step in town improvement that many a community can take is to provide a first-class hotel.

Voters Must "Petition" for Their Rights

A wide public has heard of Lititz, the beautiful old Moravian town in Lancaster county. Visitors come from afar to see this quaint and lovely community, where the people's garb and the serene faces bespeak the primacy of religion. Yet to register at the Lititz hotel one must go into the barroom; and he will later learn that the hotelkeeping is all attuned to the level of the bar. Of course this is a disgrace to a community of sincerely pious folk, and the traveler is at first tempted to criticise them for not having enough vital religion to get rid of the saloon. Further investigation shows that the usage of the judges of the state, under the present law, renders the local residents well-nigh helpless. They may for a short time accomplish something by petition, as has been done in Chester county and elsewhere; but, after all, it does not comport well with the principles of democratic government for the great majority of the voters to be driven to the rather abject expedient of petition for securing their rights, as is the usage in absolute monarchies. A gang-controlled judge can nullify in an hour months of expensive temperance agitation and petition circulation. That has happened repeatedly.

Here we find ourselves squarely up against a more serious phase of the temperance question in Pennsylvania. In several counties I found, on unimpeachable authority, that the liquor interests were making sure of the election of friendly judges, for with the judge rests the granting of liquor licenses. This and nothing else has become increasingly the determining factor in the election of judges.

A man's friendliness or unfriendliness to the liquor business, rather than any question of fitness or legal attainment, has determined his availability as a candidate. A distinguished Philadelphia lawyer, prominent in the political affairs of the state—not a Progressive—expressed the situation more clearly than any words of mine could do when he remarked recently, in conversation, "They talk about the recall of judges bringing the bench into disrepute! Why, I tell you that this license business has done more to impair the dignity and prestige of the bench in Pennsylvania than all other causes combined. We thought we would elevate the liquor business by taking it into court; instead we have lowered the bench to the level of the liquor business. All over our state the judicial ermine is smirched by the liquor traffic."

Talking politics throughout the state with a variety of men, including many ministers, I have been amazed at the revelations of the ramifications of the liquor business. In one county there is a fight over the appointment of an internal revenue collector; run it down to the real issue and the question becomes clearly and simply one of the saloon's determination to control the post. Delaware county has a jury-wheel stuffing scandal which harks straight back to the brewery in politics. Huntingdon county is torn by a judicial fight, avowedly over the saloon. Erie vacillates in voting, with the liquor interests controlling the seesaw.

How to Purify Pennsylvania Politics

Now that the late election has broken the old political party lines in Pennsylvania and destroyed the infamous bipartisan machine, one will not be accused of serving any party when he points out, what is now a matter of common knowledge, that gang politics has been and is pillared deep in the liquor business. The shortest and most practicable route to the purification of Pennsylvania politics is by the elimination of the saloon. That is not temperance hysterics; it is the careful conclusion of honest study of conditions. The rum power is making its last stand in Pennsylvania, and its only hope is in its life and death alliance with machine politics. The surest touchstone to any man's political fitness is his personal attitude toward the liquor interests.

Before dismissing the political side of the case, it should be said that, without making a new party, it should be possible within the next few years to make the pro- or anti-saloon question the one supreme political issue in the state, taking precedence of old party lines, of economic measures and of misleading political slogans. To this present observer there seems no other way to rehabilitate Pennsylvania's good name in the eyes of the world and give the state a front-rank position in moral and religious and social progress and make her voice once more powerful in the affairs of the nation, than by wiping out this unnecessary and wide-spreading business of liquor, the worst blight that has ever fallen upon Pennsylvania.

Things seem to be shaping up for this issue all over the state. The church folk appear really interested. There have been various influences at work in Pennsylvania to stir the Christian conscience. The Anti-Saloon League has persistently and sanely pressed the battle against the liquor interests. The recent political revolution has brought to the fore in at least two parties the Christian reformer who is also a practical politician. This entire breaking up of old political lines has made it easier to fix the thought of the church upon this present duty. The Chester and Delaware no-license campaigns have been educationally effective. The rapid growth of adult Bible classes, with monster parades at the state Sunday school conventions, have helped Christian voters feel their solidarity. The Christian Endeavor societies have taken a fresh lease of life and interest in state matters. The women's clubs and the Pennsylvania Chautauqua have unequivocally stood for temperance. Several newspapers, notably The Philadelphia North American, have fought openly and valiantly against the saloon. The social service idea, which has taken strong root in this state, is, naturally, a force militating steadily against the saloon. Apparently a large proportion of the pastors of the state have really become aroused upon this issue. A Christian foundation, ever essential, is being put under the temperance propaganda.

A banker friend serving on the Philadelphia grand jury, a man whom nobody ever called a "crank"—fanaticism is not characteristic of Philadelphia bankers—said to me last night, "If it were not for the liquor business the grand jury would get through its work in four days, instead of four weeks."

"Seriously, do you mean that you could finish all your grand jury work in four days if it were not for the direct fruits of the saloon?"

"Certainly not more than four days; it might be considerably less."

The trail of the saloon is daily becoming more clearly discernible. Pennsylvania is permeated with the reek of rum, even as streets of Shenandoah and Susquehanna and Dushore and other places literally smell of the ubiquitous saloon. But the people are seeing more clearly the relation between cause and effect. The churches are beholding in the saloon a powerful, subtle, many-phased adversary of the common good. Temperance is no longer debated on the narrow lines of "personal liberty." Here is a real enemy to the common weal, a menace to the state. The world at large may prepare for news that the stanchly Christian Keystone state is proving victorious over the most dangerous foe that ever invaded her borders

Prohibit—but Educate: A Lesson from Europe

BY WILBUR F. CRAFTS

Dr. Crafts here shows that in Old World lands temperance is gaining ground through work upon the individual, and that the prohibitory legislation of America must be supported more strongly in the same way.

COUNTRIES WITH LITTLE or no prohibition are decisively reducing the national per capita consumption of liquors, while the United States with more prohibition than any other country has never succeeded in accomplishing such reduction in the nation as a whole, except temporarily in years of financial depression. This is the riddle of reformers the world over; it is time to face the fact and see what it means.

I got directly from the German government in Berlin official figures showing that the per capita consumption of beer in Germany steadily decreased from 125.1 liters (about 1½ quarts to the liter) in 1900 to 98.6 in 1910. An unusual summer sent this consumption thermometer up to 106.4 in 1911, but it was still 19 liters below the figures of 1900. The consumption of distilled liquors also decreased, but in less marked degree. *Germany still consumes nearly twice as much beer per capita as the United States, and twice as much per capita of stronger liquor—a conclusive answer to those who argue that free use of beer will displace whisky.*

Germany Cutting Down Drink Bill

The fact to be faced is that Germany with no prohibition and no temperance lesson laws is steadily reducing the per capita consumption of liquors by out-of-school temperance education and organization; that is, by an organized abstinence movement led by university professors and the emperor, and by labor leaders. An authoritative statement of the emperor's near-abstinence is that "the emperor takes alcohol only as far as the duties of representation require." The first known abstainer in Germany heroically took the pledge so recently as 1893 in the face of universal ridicule, and now there is a third of a million not only pledged but organized in local lodges of Good Templars and other societies, to whose ranks 100,000 were added last year.

Bulgaria, with no prohibition, has only one-eighth as large a per capita consumption as Germany and only one-fourth as large as ours, in part because of the temperance literature circulated by a missionary, Rev. J. F. Clarke, but more because of the moral influence for abstinence of Mohammedan scruples.

In Holland, with no help from legislation, there has been a per capita reduction directly due to an abstinence movement distinctly Christian, led by the minority of abstaining preachers.

In Great Britain there has been a reduction of consumption with not even a local option law, until recently for Scotland only. But every third child is enlisted early in abstaining juvenile temperance societies.

Norway, with only a little "dry" territory as yet, has reduced the consumption and consequences of drink not by the now discredited "Norwegian system" of so-called "disinterested management" with its 4 per cent dividends and good salaries and big subsidies, but by local option in part and chiefly by the organization of every tenth person in total abstinence armies. In Sweden there is reduced consumption also with little from law as yet. Of the Socialist members of parliament eighty-four are total abstainers and workers for prohibition. Of the total 350 members of parliament 153 are avowed and aggressive abstainers.

"Dry land" is in sight as far away as Scandinavia, and the only thing that might prevent the early enactment of prohibition there is the amazing failure of Americans to reduce our per capita consumption of liquors and the nonenforcement of "dry" laws, which partly explains it; and the still more fundamental reason for it, that we have grossly neglected educational temperance work in public schools and even in Sunday schools, and most of all out of school and have not given due effort to the enlistment and organization of abstainers.

Of course no sane, unprejudiced mind will argue from statistics that prohibition is not efficient, but only that it is *not suffi-*

cient. We have reduced the per capita consumption of liquors by local and larger prohibition in the mostly rural "dry" areas, even with no adequate pull on the educational oar; but because the big cities were manifestly beyond the reach of prohibition we have seldom even tried to pledge individuals there and organize them to help each other in the good old way, with the result that the city facilities for drinking have been increased rather than restricted, and the increase in consumption of liquors in the cities has more than offset the decrease in more rural territory.

Much education with little legislation is more effective than much legislation with little education. What we need is not less legislation, but more education. We must pull both oars with an even stroke to get full speed ahead.

There are good reasons to believe the prohibition cause would be much farther ahead in the Old World but for the big question mark that many sheriffs and judges of Maine have put into the legislation there. Prohibition for foreign lands is at this hour being delayed by every true report of nonenforcement in American "dry" territory, and most of all by our failure to reduce per capita consumption, for which preachers and teachers and Christian parents who have not promoted organized abstinence must share the blame.

The worldwide injury done by our neglect to elect faithful executives and promote personal abstinence will become tragic in its effect on other lands if there is not a marked change for the better before the fifteenth international congress on alcoholism brings here in 1915 a host of antialcohol experts who will take pains to see for themselves just what we are doing and are not doing.

I suggest the following plans:

1. Let the pastors and social service leaders organize in every county a union course of coordinated reform lectures, each one of which shall be strong enough to prove something more than the excellence of some organization and its need of funds. Instead of random temperance addresses that range through the whole field of abstinence and prohibition, each aspect of the subject should have a convincing lecture. In order to prevent the necessity of making the collection the chief anxiety of the lecturers, let each church and various individuals share in a guaranty of the cost of such a standard course as will bring out those not already converted to the cause. Whenever the weather permits, outdoor automobile lectures are the best for getting at those who need, but would not seek, the truth about alcohol.

Good Temperance Literature Is Needed

2. There is also great room for improvement in temperance literature. Material of good intellectual quality is indeed available. Three new temperance books are worthy of a place in every library: One by Earnest Gordon on "The Anti-Alcohol Movement in Europe," another by Guy Hayler on "The Prohibition Advance in All Lands." The 1913 revised edition of "Social Welfare and the Liquor Problem," by Harry S. Warner, is also so rewritten as to be a new book, and there is none better for a concise statement of the whole drink problem. The Interchurch Temperance Federation, Professor Charles Scanlon of Pittsburg secretary, has by a ballot of specialists listed a "temperance library" which covers the whole subject at a small cost.

But the smaller leaflets and booklets for free circulation should be made more attractive by the use of better paper and especially of diagrams for this picture age. Most of all is it necessary that we should quit trying to war on a mighty foe with such supplies of ammunition as captains may order now and then at their own expense. Manifestly what is needed is an ammunition fund by which literature can be sent more abundantly to those who need it and are likely to read it, and especially to those who can be relied on to circulate it wisely.

3. Both in lectures and literature, strategy if nothing else should suggest that total abstinence and prohibition may be most effectively presented as part of labor reform or charity reform or municipal reform. These broader themes will bring those who would have been repelled by a call to a "temperance meeting." In a "citizenship convention" or "sociological congress" or a lecture on "social problems" or "uplifting movements" a shorter argument may win more converts because there are more unconvinced hearers at hand.

4. In order that a city or state may make the most of such lectures and literature as may be available it is most desirable that they shall not be handled by some one denomination or one society, but by a federation or union committee.

Thanksgiving at Cabin o' Wildwinds

BY ADA MELVILLE SHAW

PART I.

SOMEWHERE on the plains between the Yellowstone and Musselshell rivers, within reach of the snow-bright smiles of the Big Horn, Pryors, Absaroka, Crazies and Big Snowies, you will find Ruthven ranch. There is now a roomy addition to the original log cabin. A prosperous group of outbuildings and well cultivated fields lie inside its trim fences. But on that August day in the year of which I write there stood on the upturned sod of the newly claimed quarter section a little log cabin, a small log barn, and that was all.

The young mistress of Ruthven ranch was beside the cabin door, arms outspread to the horizon, her cheeks palpitant with color, her gray eyes intense with happy emotions.

"It is all so big and so beautiful, Joe, and so—ours, sky and all—to the farthest rim of nowhere and the highest snowdrift on the mountains. Hear that meadow lark! He has been wearing himself out all day, trying to sing to me how fine it is. Joe, does anyone really know what the winters out here are like?"

Joe came out and pulled his wife down to a seat beside him on the doorsill. "I have yet to take the question up with the Indians," he said lightly, "and I have not gathered in the testimony of the antelopes, but the rest of the old-timers——"

"Who are the 'old-timers,' anyhow? I don't see their mansions hereabouts." Maggie swept her laughing gaze over the miles that spread out and out to the horizon circle. "How the new shacks are popping up, Joe! There is one I am sure was not built yesterday. How far away is that?" She pointed toward the eastern rim of things where the humble pane of a tiny abode gave back the sunset splendor in diamond effects.

"May be three miles, or six or ten—hard to tell. Light and shadow and distance play queer tricks out here. I saw a mirage when I was first out, locating. It made a sheep corral in the distance look like a Chicago skyscraper and right before my eyes a bunch of steers grew straight up until I could hardly believe they were not sure-enough camels. The old-timers are sheep herders and cow boys, mostly. You can't get a real old-timer to say bad words about this climate. They have hair-raising tales about dust storms and blizzards and wind and cold and heat, but to hear them talk you would think those are the personal favors the country hands out without charge. Maybe they are. We shall know more about it before we prove up. Afraid, Magsie?"

"Not—ever! Let the 'personal favors' come straight along. Cabin o' Wildwinds is good for the worst. And you—I have you! I wish I might meet a sheep herder."

"There was an old fellow, Peter Frink, took a band of a thousand woollies right past the door the day before you came. He offered me three bum* lambs, but I had no milk for them, so he took them along. Had them slung in a sort of hammock on his pony. Some would have left them to die."

"I wish I had them!"

"Maybe we can get some sometime. I believe we are going to do fine out here, wife."

"I know we are. And we can really count in this new country, Joe. Big fish in little puddle, you know! Citizens on the ground floor."

"That is it. Meanwhile, how about kindlings for morning? Got to get out for town first thing."

"Oh, that ridiculous town!" scoffed Maggie, smiling at a sprinkle of pine board buildings ten miles across the rosy land. "There are twelve of it, exactly, Joe—I counted every single shop and shack. But that is ours, too, to help grow and count on the map. Aren't we glad we quit bookkeeping and shorthanding and nobodying and came out to grow up with the state?"

"My bottom dollar on it, Magsie! Well, do you think you can leave the sky and mountains where they are for the night and bring your thoughts down to supper? We ought to be up at 4."

—

It had taken a major portion of the young couple's savings to emigrate to the new land, build their house and fences, buy a team, wagon and buggy and lay in the first supplies. But that was a fine start for the first summer. Joe earned good wages teaming—he had been a farmer's boy before bookkeeping in close offices thinned his red blood, and he was courting the open air for dear life's sake. When spring came they could buy a cow, pig, chickens, put in a garden and begin farming on broad lines. But for the present they must live simply on "boughten stuff" and let residence on the land count for claimers' proof.

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*Lambs too weak to keep up with the flock.

The next day was deliciously cool from the refreshment of the night as Maggie packed a lard pail with her own good bread, crisp slivers of bacon and a little precious jelly "from home" in lieu of butter. She filled a stone jug with water from the barrel at the door—Joe hauled water five miles from a spring—pounded in the cork, wrapped a wet gunny sack closely around it, turned an old pail over the whole and pushed it into the shade of the wagon seat. "There is your patent, self-adjustable, iceless ice water, young man!" she said. "And here's your luncheon de luxe. Don't you dare give away a crumb and don't dare bring a crumb back!"

Joe tossed her a comradely smile across the backs of the bronchos as he sprang to his seat. "You're learning, Magsie!"

She nodded. "That is what makes pioneering so interesting—things to learn every day, and I'm the girl who is going to learn them! I am going to study this thing to a finish—the way I studied shorthand."

Joe bent down to snatch a kiss, the bronchos whirled away, and in the heart of the young man was a prayer that the hardest "things to learn" might be spared his Magsie. "It is tough enough for men, this breaking in a new country," he mused to himself, "and I don't see how some of the women stand it," meaning that one of the women had his arm and heart between her and the rough odds of the new life. "Shouldn't wonder a bit if she is watching me out of sight right now," and he glanced back toward the cabin where his life-hopes were centered. She was doing just that—peering with concentrated vision along the bright miles.

The woman who makes a home on virgin soil literally makes it. As a rule—for it is not the rich people who take up the claims and improve the land—only the barest necessities are freighted out from "back East." For the rest, as a skilled writer of western tales puts it, out of what you have you must make what you need. They tell one another, these home builders on the sagebrush, that all you need to begin housekeeping is a snarl of baling wire picked up along the trail, a few old gunny sacks and a can opener. Thus, with brave pleasantry they dress the fact that inside the four rough walls of their "houses," bare hands plus sheer grit must wrest most of the necessities and all of the luxuries of daily life from "what you have."

So, while the clock ticked off the minutes of Joe's absence, Maggie was transforming a four-walled shelter into a home. There were a thousand happy things to plan and do and the young wife sang as she invented and created, for before winter came she hoped to have her hands full, very full indeed—hands, aye, and arms.

The sun climbed the stairway of the sky. No faintest wisp of cloud lay on the blazing dome. The mountains withheld their cool breath. Maggie's bare arms felt the bite of actual scorch as she stood a minute in the sun. At noon she grew restless. How can one eat alone? The barrel water was not inviting.

"I do hope Joe's jug stays cool—dear old Joe!"

Weary of the house, she walked down to the barn to plan the chicken house for spring. As she walked slowly in and out of the sage clumps, her eyes afar in that long look peculiar to plains dwellers and the seafaring, she stumbled over a man unconscious or asleep upon the ground.

Maggie Ruthven had lived a sheltered life. She was only 22. She was alone. And until that moment of undreamed of emergency she had not realized the depth and height and width of the aloneness of the plains, even on one's "own" quarter section. Dismayed, she stared at the rough, huddled form. She spoke—called—touched and shook him, without response. Then, with fear and difficulty, she turned him over, face to the hot heavens.

He was an old man and he was dirty. There was a trickle of dried blood on his cheek from a slight cut.

Maggie took in the solitudes with wide gaze. "I suppose it is up to just me!" she half-whispered, but instantly came another thought as, in her need, she became conscious of a Presence, strong, comforting, loving. The white majesty of the mountains seemed to bend toward her and the Presence spoke to her timid heart: "From whence cometh my Help? . . . My Help cometh. . . ."

Maggie set to work.

It took two minutes to wheel the buggy up so that its bed somewhat shaded the purpled face. A few more minutes' work with wet cloths and such simple restoratives as her stores afforded brought her to the end of what she could do. There then remained only to wait and watch.

It was an hour after Maggie had found him that the stranger showed signs of awakening and she promptly sought the shelter of the house. With some difficulty he sat up, stared about him, drew the wet cloths from his head, stared at them, stared at the buggy, slowly shook his head from side to side and staggered to a log near by. Then he turned his face toward the house. It was as well the little woman watching within did not hear his slow words—she might have misunderstood their intent. It occurred to her that perhaps it were the finer part of valor in this case to take the initiative, so she bravely walked out to her uninvited guest.

"How do you do, sir?" The conventional words in a pleasant voice, from a trim figure in fresh blue calico, brought no reply. This man was an old-timer in the land of mirages. He had also dwelt for long in a body subject to drink-bred hallucinations. "Feeling better?" added the speaker, picking up the ax that lay near by. Then she was genuine! The man spoke.

"How do, ma'am. R-reck'n I'm trespass'n'. Sorry. Pony got away. Good pony. Seed him?"

"No, I have not."

"Old man at home?"

"You cut your face when you fell," parried the discreet hostess.

He felt for the cut with a dirty, gnarled old hand. His thoughts were clearing. "R-reck'n I didn't pitch plumb under that there buggy—accurate? Did I?"

Maggie had to smile. "No. I wheeled it over to shade you."

"Put wet rags on me, too. Well—I'm—cradle-rocked—that's what!" Maggie wondered what he meant.

"You had better move into the shade of the house," she ventured. "Will you drink some coffee?"

"Sure will! Got water?"

Maggie pointed to the barrel and, leading the way, handed him a dipper and basin. He washed away some of the alkali grime, gulping the water freely as he thrust his face into it again and again. He let but few drops splash away and his question as he lifted a brighter countenance, "What shall I do with this water?" was eloquent of long experience in a "dry and weary" land.

"Throw it away," answered Maggie, not so shocked as she would have been before she began to learn.

On an upturned box beside the door she set out a lunch of coffee and bread and bacon, and as she added a bright knife and fork and spoon, the old man crooked one knee above the other and regarded the "lay-out" on the "Montana mahogany" with a pursed up smile. "R-reck'n you be one o' them there—Christians—ain't you?"

Maggie turned her honest gray eyes full upon him. "Why, yes," she replied simply. "Hadn't you better sit up?"

He ate and drank silently till the dishes were cleared. Then, silently, he filled his stubby black pipe and silently smoked till the shadow of the cabin lay straight toward the east.

Maggie sat within the door sewing and watching the trail.

"Well, guess I'll hit out and hunt that there cayuse o' mine. Won't do a thing to him!"

"What will you do to him?" asked Maggie, gently, for she loved all things that draw breath.

"Feed him sugar out o' my hand!" The wizened face broke up into pleasant wrinkles that drove the last bit of timidity out of Maggie's mind. From an indescribable pocket he produced some lumps of once white sugar. "Me and him's great friends. Well, so long, lady. Do as much fer you some day. If you git in a hole ask 'round for Pete Frink. Old-timers know where I hang out—when I hang. So long! Much 'bliged, I'm sure!"

There was real dignity in the wave of the ragged arm and Maggie, her eyes big with new wonderings, watched him out of sight.

"You must have a gun, little woman," said Joe when he heard her tale.

"My mother used to tell father," she made reply, "that guns are for folks who do not know God."

"Maybe," answered Joe skeptically, "but I put a lot of confidence in a good little old persuader—sometimes."

"You are a man. Don't you know, Joe, boy, that women have to learn different? And I was taken care of!"

"Yes, you were," admitted Joe, "but——" Gentle fingers upon his lips closed the sentence. *(To be continued)*

MADE TROUBLE FOR THIS HUSBAND—It has been said that when a man says he can manage his wife he really means he can make her do just what she wants to do. The Louisville Courier-Journal's raconteur reports a dialogue which goes to prove it:

"That fellow certainly is a dub."

"For why?"

"I told him I bossed my wife, and he went and told her."

THE HOME COUNCIL

Ways of Simplifying Christmas

BY ELIZABETH L. GEBHARD

THOUGH everybody loves Christmas, and our friendships are among our richest blessings, there is no denying the fact that the Christmas giving has become a burden to many of us. We bask in the sunshine of our dear five hundred relatives and friends for eleven months of the year, and then long to halve the number the twelfth. What we need is to find some type of gift which will cover the whole five hundred, and will carry with it blessing to the giver as well as happiness to the recipient. I have found one solution of the problem of Christmas giving, during the last few years, by selecting two gifts and choosing one or the other for all my friends with a very few exceptions.

Originality Much to Be Desired in Planning Christmas Gifts

This plan may at first seem prosaic, but it works well if a little ingenuity and practicality are infused into it. All of our friends have practical needs. Most of them have some artistic tastes awaiting gratification, and there is a charm in the mere freshness of original gifts.

One year I had photographs of our front door taken and colored. Ours is an old homestead. Two Quaker ladies stood on the porch, for it was the last home in which the Quakers of our little city were accustomed to gather on holidays. The town was settled by the Friends, but through their intermarriage with the "world's people," their peculiar type was no longer seen on our streets, so the picture had not only a sentimental value but a historical value as well.

Large quantities of orange and grapefruit peel were candied and placed in preserve jars, where they kept moist and fresh until needed. Pound candy boxes were filled with this at Christmas, and either a picture or a box of the candied peel went as a Christmas remembrance to all our friends and relatives.

Almost Unlimited Variety of Articles from Which to Choose

A friend who tried the plan gave library scissors and pieplates in nickel frames to her friends, using homemade candy to fill in the chinks when neither fitted. One year we made writing pads and calendars.

Another friend made sets of little ribbon sachet bags in rainbow colors, each one supplied with a gilt safety pin; for a second gift she gave sets of Smith College pencils in their brilliant stripes, wound and tied with Christmas ribbon.. The pencils were a part of the college's effort toward a million dollar fund, and had the double merit of artistic exteriors and a good lead within.

One can often find exquisite little water colored postal cards at summer resorts. These I have utilized by pasting them on green blotters and tying with the prevailing shade of the color sketch. I also put them into small frames. Their alternates were brown leather cord bags, cut with fancy eyelets, through which the red and green cord showed brightly.

A plan for the coming Christmas is to be worked out with the help of some Cuban basketmakers. A bag-shaped splint basket with a band of green, lavender and orange stripes, which crossed the continent with some travelers, and was left at my door, has long been the envy of my friends. Its picturesque exterior is quite equaled by its capacious interior, making it a valuable receptacle for lunches and flowers, packages, or magazines and papers. The basketmakers are willing to fashion others like it, by the dozen, at a reasonable price, and they are to be sent to my friends filled with Christmas evergreens with a touch of bittersweet berries gathered in the woods in the fall, and of course tied with a Christmas tag.

The second lot of gifts this time are to be work baskets for traveling. A small sweet grass basket with a cover is to be furnished with spools of black and white thread; a half dozen each of pearl and bone buttons; white and black hooks and eyes; middle-sized and small safety pins; a small ribbon needlebook; celluloid thimble, tiny scissors and emery. The first thing that meets the eye when the lid is lifted is a card with this injunction: "Do not borrow or lend." Obeying the injunction always insures the traveler a very necessary convenience, ready at a minute's notice.

There are dozens of other equally simple articles which may be coupled together and made available as Christmas gifts over a wide circle of friends. The plan is worth a trial and once tried will be found too desirable to relinquish.

BITS BY THE WAY

PROGRESS AND HOMEMAKING

One of the vital questions suggested by the so-called "woman movement" is whether it is going to make for efficiency or inefficiency in homemaking. It is interesting to note some of the personal opinions on this matter expressed in the New York Tribune by certain well-known women.

Mrs. Laura A. Batchelder, president of a national bank in North Dakota, says that "the best wife, the most contented housekeeper and the dearest mother in the world is the woman who has at some time had business experience of some sort." Housework and homemaking as a steady and sole occupation she considers stultifying. Develop a woman's mentality, she declares, and she'll do everything in a bigger way—dust better, sweep better, wash dishes cleaner; and she will handle more dexterously each situation in which she finds herself. With the potential mothers given opportunity to broaden in every direction, the percentage of famous sons will be greatly increased.

In direct opposition to the views of Mrs. Batchelder stands Mrs. John Martin, antisuffragist and writer of books. Her idea is that "making laws is man's work. Woman's true work is in the four walls of her home," where her particular job is to begin at the bottom of things and mold her small sons into moral voters and through them mend the laws.

Next comes Mrs. Alfred J. Eno, a hard worker for suffrage, who believes it impossible for a woman to be a really good wife and mother unless she is also interested in outside things. "How can a practical girl," she asks, "when she marries and has children, help being concerned about the schools, about the drainage, about the hundred and one outside things that affect her child and the children of other mothers and the children who have no mothers? Why, she is no true mother if she doesn't ache to make conditions better — and that needn't make her oblivious of the little intimate home duties. There is time for both." Both Mrs. Martin and Mrs. Eno are mothers of boys.

Speaking in a general way on the subject of motherhood, Mrs. Mary Ware Dennett of the National Woman Suffrage Association, and owner of two small sons, says a sense of humor is the most essential quality in a wife and mother. Children, in her opinion, "have a terrible way of upsetting your theories. A sense of humor helps when your theories are scattered. The trouble with our homes," she adds, "is that too many women are just parents and too many husbands are just providers and not true parents."

Then another little woman says her say: "The best wife and mother is she who takes an intelligent interest in the world movements. There is such a different feeling, now, about the rights of children, there is such an advance in methods of education. How can mothers know about these things if they stay shut up in their homes?"

Mrs. Schuyler van Rensselaer, antisuffragist, declares that while to be a good wife and mother a woman needs "to think more, to know more," there is a certain work that is distinctively man's, other work that is distinctively woman's. Hers is to mold character and through it public opinion; his is "to give public opinion shape in the practical form we call government."

Whatever your opinion and mine may be on the woman movement, on one point we must unfailingly agree: Whatever makes for a broader, stronger womanhood will produce a finer, larger-spirited home, and children with greater potentialities for noble citizenship.

MISS ADDAMS DEFINES CULTURE

At a recent dinner gathering, of which Jane Addams of Hull House was the honored guest, the conversation turned to the subject of culture. One notable person and another was named as embodying different guests' ideas of culture. At length a hitherto silent guest spoke up. "I think our ideas differ a bit as to what culture is." Then, turning to Miss Addams, "How would you define culture, Miss Addams?"

Miss Addams was thoughtful for a moment.

"That person is most cultivated," she said at last, "who is able to put himself in the place of the greatest number of other persons."

In other words, to be cultured is to understand. S. C. R.

DO IT TODAY

BY GRACE BRUTON

Say them today, my dearest,
The tender words and true
That so long have lain unuttered
Between your friend and you;
The words that, sweetly spoken,
May cause some soul to sing—
Say them today, my dearest,
For time is on the wing.

Do it today, my dearest,
The loving deed of grace
That shall bring a thrill of gladness
To some weary heart and face;
Comfort some lonely toiler,
Chilled to the spirit's core—
Do it today, my dearest,
The chance may come no more.

Send them today, my dearest,
The letters you mean to write,
Bearing a helpful message
Each in its cheery flight;
Do as your kind heart tells you,
No longer, lingering, wait—
Do it today, my dearest,
Tomorrow may be too late!

YOUNG AMERICA

Stanley's Jungle Nursery

BY FRANCES MARGARET FOX

THERE WAS A TIME in the life of the great explorer Henry M. Stanley when he was responsible for the safety of an uncommonly large nursery. This nursery was composed of little babies, black babies and yellow babies, in the heart of Africa not longer ago than the year 1889.

It happened this way: Great Britain had sent an officer to rule over a vast territory in Northern Africa. The officer was General Gordon, whose headquarters were at Khartum. Under General Gordon was Emin Pasha in command of a large force of Egyptians. Both these forces were accompanied by their families and numerous servants and other followers. Emin Pasha's headquarters were far from Khartum. The country proved hard to govern. At last serious trouble broke out and Khartum, surrounded by enemies, was cut off from the outside world. Great Britain immediately determined to rescue her officers and tried to reach Khartum by the only road known to civilized man, which was through Northern Africa. Before this could be accomplished Gordon was killed and Khartum fell. Emin Pasha, with all depending upon him, was left to perish.

This officer, however, held out against the enemy and sent to Europe frantic appeals for help. His appeals aroused great sympathy in England. How to rescue Emin Pasha was the next question. It was impossible to reach him through the north of Africa, which was held by the enemy.

Immediately that great hero of many an African adventure and accomplishment, Henry M. Stanley, offered to head an expedition for the relief of Emin Pasha and declared his willingness to cut his way through the unknown forest from the south.

In that day the interior of Africa was a wilderness inhabited by savages. Stanley knew better than any man what it meant to attempt the rescue of Emin Pasha and his army; to fight his way through the great forest and carry sufficient supplies and ammunition for the entire expedition.

Stanley and his men reached Emin Pasha from the south after enduring frightful perils and hardships. Many died on the journey. It seems strange that any survived.

After Stanley found Emin Pasha, whose title was governor of Equatoria, and that gentleman with his thousand followers began the return journey to the coast, their route was certain. They had but to follow as rapidly as possible the newly cut road through the land of wild beasts and cannibals down to the port opposite Zanzibar. But Stanley now had to provide for this additional thousand men, women and children placed in his care. The majority of this multitude could not understand that they were being taken home by a roundabout route covering thousands of miles by land and sea. They only knew that they were not returning with Emin Pasha the way they entered Equatoria. There were no horses nor carriages nor wagons. The sick and wounded had to be carried; also little children and babies. Stanley had to provide food, water and medicine for Emin Pasha's followers as well as for his own men. There were perils on every hand and not the least of these were from wild beasts which in spite of all caution carried off a number of children.

On the march as many as forty little babies were born to swell the number of the Emin Pasha expedition, and these were the babies, with their older brothers and sisters, who formed Stanley's traveling nursery.

One night the camp was much disturbed by stories of cannibals. Just outside the great forest cannibals were said to be waiting to attack the expedition. The mothers of forty plump and tender babies were greatly alarmed, fearing that the cannibals would choose first of all their infants for dinner.

That night Stanley was awakened from his sleep by a sound apparently made by a wild animal just outside the tent. It was a faint cry. In a moment the air was full of wails, as if wildcats were giving a concert for his benefit. When Stanley went out to learn the meaning of this uproar he found his tent surrounded by little black babies lying on the ground in their blankets. Their mothers knew that the "great master," as they called Stanley, would never allow the cannibals to eat their precious babies, so they placed them there for protection.

The "great master" promised to guard the infants from harm, but objected to having their cradles so near his tent. He said he couldn't sleep when the babies cried.

A little yellow Egyptian baby of the expedition was left to the cannibals—a fact which caused Stanley much grief. The mother died on the march. After that the father, whose name was Selim, was obliged to carry the baby. When it was too late, Stanley learned that Selim had grumbled about carrying the baby and his gun, too.

It was Stanley's custom to walk around among his men every evening after the expedition stopped to make camp. On one of these occasions he noticed Selim's big-eyed baby sitting all neglected by himself. The next day when the tents were in place the "great master" sent for this baby and gave orders that it was to be allowed to sit on a mat in the doorway. For several days after that Selim's baby and Stanley entertained each other in the same manner at the same hour every day.

But one day Stanley awoke to the fact that no little yellow baby had sat on the mat in his tent doorway. He straightway sent for the baby and inquired why he had not been brought to visit him as usual.

"Alas, master," was the answer, "Selim got tired of carrying his boy, so he left him in the forest three marches back."

That meant that the cannibals had long ago eaten Stanley's little charge. "I would willingly have had the boy carried had I but known," he declared sadly.

The next week Selim ran away into the great forest, where he, too, must soon have died in the same way. Stanley halted the expedition and searched for the father of the little yellow baby, but the search was in vain. Selim was never seen again.

A pleasanter story than this is the one about the little black baby who was forgotten by its family when an entire native village fled at the approach of the relief expedition.

When the little 3-month-old black baby was found by Stanley's men it was taken immediately to the "great master," who describes it as "gobbet of fat, with large, innocent eyes." Feeling sure that the mother was not far away and would come for her baby the minute she dared venture, Stanley left the little thing where it was found, although he would willingly have taken it with him. The baby was cold, so instead of leaving it unprotected on the ground Stanley ordered a fire built, "and," as he says in his autobiography, "I had a sort of cradle nest scooped out of the earth beside the fire, so that the little creature could be warm, sheltered and in no danger of rolling in. I lined the concavity with cotton cloth as a gift to the mother; and when we left that encampment the baby was sleeping as snugly as if with its mother beside it, and I left them a good notion for cradles."

Snowball, the Children's Pet

Who knows the difference between a rabbit and a hare? There is a difference, and a big one, too. The common—cottontail—and jack rabbits are really hares. When rabbits are born their home is in a deep burrow in the earth, for they are helpless at birth and need this protection. Besides, they have no fur. Neither can they use their eyes. But a baby hare has fur, lots of it, and is able to look out of its eyes immediately. Hence its parents do not need to go to the trouble of providing a deep burrow for its cradle.

This pet bunny, called Snowball, has large ears, but they would seem small in comparison with some. Breeders have raised rabbits with ears twenty-three inches long and six inches wide. One would think such a creature had run to ears the way some radishes run to tops.

Rabbits have babies four to eight times a year. There are from three to eight babies each time. That is what led a little boy to boast that his pet was good at arithmetic. He had heard his father say that rabbits multiplied rapidly!

A rabbit is old at seven years, when one would think it was just beginning its education.

S. A. H.

Couldn't Catch Peggy

Seven-year-old Peggy was drawing the picture of a house and finally announced it completed.

"But where are the chimneys?" she was asked.

Peggy's face fell for a moment as she noticed this important omission, but she quickly recovered her presence of mind.

"Oh, this kind of a house doesn't need chimneys," she answered calmly. "It is heated by radiators."

White Naughtiness

BY PAULINE FRANCES CAMP

A little white dog came trotting along;
Snowy his fur, and light.
But somewhere beneath
Were sharp little teeth,
And I knew that the doggy would bite—
Oh, yes!
Although he was woolly and white.

A little white cat came purring along,
Snowy, the dog to match.
But the fluffy wee paws
Hid sharp little claws,
And I knew that the kitty could scratch—
Oh, yes!
Though white as a ripe cotton patch.

A little white lie came tiptoeing by,
Whispering "Almost true!"
But it spoiled, so they say,
A little boy's day;
And his honor was stained by it, too—
Oh, yes!
Such harm can a white lie do!

MISSIONARY WORK

General Assembly in Korea

The second annual session of the Korean Presbyterian General Assembly comprising workers and converts of four Presbyterian missions—Northern, Southern, Canadian and Australian—met at Seoul from Sept. 7 to 11. Rev. G. Engel of the Australian mission was elected moderator and the vice moderator was Pastor Han of North church in Seoul. In American Assemblies successive evenings are given to different church interests, but there is only one general interest to the Korean Christians, and that is foreign missions. So each evening the "popular meeting" dealt with the foreign mission work.

Reports from the mission begun on the island of Quelpart in 1907 were most encouraging. The Korean Church now has six native workers there and over a dozen churches have been organized. The Assembly also turned its attention to Siberia, where the efforts of the Korean Church were stopped two years ago when the Russian government imprisoned all the Korean colporteurs. The one ordained man who had crossed over into Siberia saved himself from imprisonment by joining the Greek Catholic church. But more liberal conditions now prevail and another man is to be sent into this field. Three Koreans were likewise formally set apart for the work among the Chinese in the station which the Assembly a year ago determined to establish in the province of Shantung, China. The volunteers for this work are three young Koreans whom the missionaries consider to be men of exceptional power. They were consecrated to the work in a service of wonderful power and were to sail for China on the 30th of October. They will of course have to spend a considerable time in learning the Chinese language, just as Americans do when they go into that country.

The statistics reported from the Korean churches showed for the year a gain of 10 per cent in membership. There was also a large increase in contributions.

The one administrative question in the Assembly was the matter of how large a relative weight should be given in the courts of the Korean Church to the voice and vote of the missionaries. The missionaries themselves raised this question, not the Koreans, and after having debated it at great length in their own council they proposed in General Assembly that they should elect as commissioners two persons out of every five ordained men in their own body. The native representation is one pastor and one elder from every five congregations and it was felt that this limited representation of the missionaries would not overawe or overpower the Korean element. The basis proposed would make the Korean vote about 120 and the missionary vote between thirty and forty. But the Koreans opposed the missionaries' suggestion, not because the missionaries were claiming too much but because they were claiming too little. It was the judgment of the Koreans that they needed more missionary strength in the Assembly, not less, and therefore by the wish of the Koreans the missionary proposition was laid on the table for a year—a result very different from what would have ensued upon the same sort of discussion in either China or Japan.

Succeeding the meeting of the Presbyterian General Assembly the Federal Council of Korea, which includes the Methodists, met for two days. The principal matter of discussion in that body was the graded system of Sunday school lessons, which was tried in Korea last year. The loss on the enterprise proved to be about 900 yen and it was agreed that the system was costing too much. A simpler plan was therefore formulated, but it was agreed that the graded lesson principle should not be abandoned and the new work goes on on that basis.

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First Fruits of China Campaign

A party of twenty-two men and women, mostly newly appointed missionaries of the Presbyterian Church, recently traveled together in a private car from Chicago to San Francisco to embark on the Chiyo Maru for their field of work in China. In the party were fourteen women, five young men and one lad. Of the women three were married. Two of these have been on the mission field in China for several years and were returning to their families.

The above is a picture of the Board's newly appointed missionaries as they traveled from Chicago to San Francisco in their private tourist car, to embark on the Chiyo Maru

The success of this innovation in missionary travel is largely due to the efforts of one of the young men of the party in whose mind the idea had its inception. Without doubt so many missionaries traveling in a special car for so long a distance is unique in the history of Presbyterian missions. While unique, it has most interest to the church at large because such a contingent is only the first fruits of the recent China campaign so successfully undertaken by the church.

In Salt Lake City on Sunday a union service of the three Presbyterian churches was held. Two "off to the Orient" meetings were held in Berkeley, near San Francisco, to arouse missionary interest and especially to quicken the thought of foreign service in the minds of the young men and women of the California State University.

Those in the party were: Mrs. Hunter Corbett and daughter Louise, Mrs. W. O. Elterich, Miss Helen and Master Wilford, Miss Lulu A. Francis, Miss Mary I. Craig, Miss Mary Preston, Miss Anna Reed, Miss Marie E. Woodward, Miss Anna E. Kidder, Miss Emily E. Patterson, Miss Helen C. Silsby, Miss Mae Chapin, Miss Irene Cowen, Miss Helen E. Christman, Rev. and Mrs. John R. Lyons, Paul C. Cassat, Dr. Le Roy F. Heimberger, Rev. Delbert L. Coleman, Rev. W. W. Highberger.

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Senior Presbyterian of Japan

Dr. David Thompson, the senior of Presbyterians among the mission forces in Japan, has now been a full half century on the field. He sailed from New York Sept. 1, 1862, in a 1,200 ton clipper ship called "Belle of the West." The journey of this vessel to Shanghai by way of the Cape of Good Hope and the Philippines took 184 days. It took two weeks more to travel the remaining distance in another ship from Shanghai to Yokohama. When Dr. Thompson landed in Yokohama the historic edicts which forbade the entrance of Christianity into Japan were still displayed on public bulletin boards and were nominally in force. No preaching had been begun. None of the missionaries except Dr. J. C. Hepburn were yet able to speak the language, and Dr. Hepburn was devoting himself to the practice of medicine.

Not only were there no converts as yet, but no prospect of any visible among the people, who were either hostile, indifferent or afraid. The first church in the empire was not organized until nine years later. Dr. Thompson declares that anyone who has seen the tremendous advance of Christianity within the Japanese empire since that time "cannot doubt that Christianity is founded in the nation today too deeply for it to be uprooted."

Dr. and Mrs. Thompson were recently guests of honor at a reception given them by friends in Tokyo, both missionaries and Japanese. Dr. William Imbrie presided, and the congratulatory addresses with telegrams from interested friends who were not permitted to be present represented practically all the existing Christian forces in Japan.

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Surgery Under Difficulties in Persia

The need of a well-equipped woman's hospital in Tabriz, Persia, toward which the women of Colorado have undertaken to provide $5,000, is illustrated in a recent letter from Mrs. L. C. VanHook of that station, telling of four most difficult operations that Dr. Edna C. Orcutt had had to perform amid very adverse surroundings. For one of these "she was called to the one-room house of a Moslem on a bitter cold day to find the patient surrounded by thirty-five women, all of whom were talking and all of whom were smoking. She first requested thirty women to depart, keeping five to assist her. She then borrowed a stove, as the patient was suffering from the cold, and only after hours of preparation was able to proceed with the operation."

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Board Notes and Announcements

—Mrs. George B. Lown, literature secretary of the Board of the Northwest, leading the Friday morning meeting at Chicago, chose a lesson from John 14, "Peace I leave with you." Mrs. Berry introduced Miss H. O. Lawrence of New York, saying, "She might be named in various ways—as secretary of the Woman's Foreign Board of the Dutch Reformed Church, as delegate to the International Missionary Union, as representing the central committee of united mission study—but I will introduce her simply as my friend." Having within two years visited missions in India, China and Japan, Miss Lawrence testified to the gratitude and the prayerfulness of Christian women of various races. She met in China "those whose feet are but two and a half inches long, but their tongues are not bound. How eager they are to take part! One pair of spectacles was made to do for six women." Another welcome guest was Miss M. Josephine Petrie, young people's secretary of the Woman's Board of Home Missions, on her return from the meetings of synodical societies in the Southwest. The president, who represented the board at Goshen, Ind., called it the best synodical meeting she had ever attended. The report of Mrs. Thomas E. D. Bradley, treasurer, showed total receipts within seven months to have been $60,398.

—For a week during December, 15 to 22, it is hoped that Rev. George C. Doolittle, for twenty years a missionary in Syria, will be in Chicago. Those who have read his letters will want to hear his lecture on "The Triumphs of the Cross in Syria." If a church or society can provide a stereopticon and operator he will illustrate the talk with a profusion of pictures. His address during furlough is 110 East College street, Oberlin, Ohio.

THE SUNDAY SCHOOL

November 23, 1913—Joshua, the New Leader

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Joshua 1:1-9. Golden Text, Joshua 1:9: Be strong and of good courage.

The contrast between Joshua and Moses is marked. One was a soldier, the other a prophet. As to Joshua's boyhood we know only by inference. He belonged to the tribe of Ephraim and was the twelfth in line from Joseph. He was probably born at Goshen and at about the time that Moses fled to Midian. God prepares things long in advance of the need of them. Moses at 40 years, flying before the face of vengeance, little thought that among the slave cabins of Israel a child was being born whose life would one day become a part of his own.

God's estimate of us can best be measured by what he gives us to do. Moses was to lead the people out of Egypt, while Joshua was to lead them into Canaan. One was essential to the other. Each required an ability that the other did not possess. And yet Moses was by far the greater man. His prophetic endowment brought him face to face with God. Joshua's office was more remote. He also communed with God, but through the priesthood. Nowhere is the superiority of the pen over the sword given clearer illustration. Men are great only within their own spheres. That of Moses ended at the Jordan, while it was there that Joshua's began.

Martial Ability of Joshua Shows Itself in His First Battle

Where Joshua learned the art of war we do not know, but Moses was not slow to discover his marked ability. Napoleon claimed that his patent dated from his first battle and to a similar source history credits the beginning of Joshua's career. The children of Israel but three months after they had gone out from Egypt were attacked by the Amalekites at Rephidim and there followed one of the bloodiest battles ever fought in the desert. In that battle Joshua, a young man of 40, commanded. The victory was complete, and from then on he was the one man on whom the lawgiver constantly relied. He accompanied him to the summit of Sinai and waited like a sentinel at the door of the sanctuary, while his master talked with God. No mission was too great to be confided to him. He was one of the twelve spies sent forward to observe the country and he returned with heart aflame for the attack. But the people refused to advance, and for thirty-eight years he shared in the obscurity of Israel.

But no time is ever lost in the plans of God. Moses and Joshua finally returned to the borders of Canaan, one to die and the other to assume his place. Tradition says that Joshua, appalled at the stupendous work before him, rent his garment and fell weeping at the feet of Moses, but the lawgiver raised him from the earth and assured him that he alone was the choice of God. If this be true it recalls a similar scene in Midian, when Moses at the burning bush hesitated to face the responsibility that God would lay upon him. Hesitation is not always the effect of doubt. It may be a sense of humility born of real worth.

God in the Shadows Cast by the Death of Moses

The death of Moses occurred at what must have seemed a time most disastrous to the welfare of Israel. The Israelites stood upon the shores of a sea. What lay beyond it? The familiar form which they had followed for forty years had passed into the eternal shadows. But God is always in the shadows. He never forgets his own. This was as true in the day of Joshua as it is now. Those thirty days of mourning that followed the death of Moses were not merely conventional. They held genuine sorrow. But work is a great comforter. The son must put hand to the plow and complete the furrow.

"Moses my servant is dead." That was God's eulogy. Moses had been his servant and God could say nothing more. No monument was needed to perpetuate his memory. What he had been would survive. His grave may be unknown, but his service is immortal.

Life succeeds death. "Now therefore arise, go over this Jordan, thou, and all the people." Their future lay upon the other side. The conquest of Canaan was in the interest of morality. The Phœnicians were a commercial people and the Hittites, too, were a people of culture, but their religion was death. The one God who forms the basis of the present civilization they knew nothing about. The country belonged to God; he had given it to Israel.

Joshua was to attempt the conquest with full confidence of success. Nothing else could accomplish it. Two things were essential, faith in God and faith in himself. The God of Moses was to be also his god. But Joshua must also contribute of his own strength. He had courage and must use it. Until one has exhausted his own resources he has no right to appeal to God.

Guide of Moses to Be Also the Guide of Joshua

But he must go about his task in a rational way. The written law was to be his guide. Joshua was to sail his craft by the same compass that had guided Moses all his life. Then having selected his course he must turn neither to the right nor to the left. Constancy of purpose is essential to all true success. In times of doubt and despair he must not falter. The commands of God are ever possible to obey, else they had not been given.

Before everyone lies the conquest of life. The same counsel that God gave Joshua he gives to all. The principles laid down on the banks of the Jordan lose none of their force when applied to the present. Truth is universal. Methods vary, but purposes are the same. The God of Moses was not only the God of Joshua—he is the God of everyone who waits to serve him.

The Lesson Verse by Verse

By Hermon D. Jenkins

ANALYSIS—Joshua was called to a difficult duty which he admirably discharged. It is an honor to be called to succeed a successful man. God was leading Israel to a fertile and fruitful land, but to secure it faith, courage and obedience were imperative.

"Joshua was Moses's successor as the leader of Israel. To him was given the supreme task of leading the people into the inheritance and of conquering it for them. What he needed was faith, assured confidence in God who had promised to give him the land, and courage to execute that commission. Both of these Joshua had to an eminent degree.

"Boldness is an essential element of courage, boldness to do and to dare. All successful workers for God have it. Paul had it, but longed for more of it. Courage has its root in faith, and faith its root in the word of God." —Moorehead.

"A religious warrior is a peculiar character; a Gustavus Adolphus, an Oliver Cromwell, a Henry Havelock, a General Gordon. Joshua was of this mold. He stands out as one of the early military heroes of the church. In depth, in steadiness, in endurance his faith was not excelled by that of Abraham or by that of Moses himself. The one conviction which dominated all his life was that God had called him to his work."—Blaikie.

Joshua Stands Out in Striking Resemblance to Washington

"Joshua stands forth as one of the most remarkable men of Jewish history, certainly its one striking military figure. Joshua seems to me to have resembled our Washington. Like Washington he was trained for his great work by seeing the land before the struggle for its possession began, and by his experience as a soldier. Like him he was chosen by the appointing power and accepted by the people. Like him he had before him a seven years' war to endure and like him he became ruler of the land and the people when the war closed."—Wharton.

Verse 1—The man who follows a discredited statesman, a broken financier, a defeated general, is sure of full credit for his gifts and accomplishments. But who could succeed Beecher as an orator, Tennyson as a poet or Lincoln as a master of men? The career of Moses was long, eventful, brilliant. But it came to its close just when, to human eyes, he was most needed. To succeed the great leader in the very crisis of the battle, when the issue was joined but hung wavering in the balance, required either a very self-sufficient man or a man of great faith in his cause and his King. Joshua was a man of the latter sort and his career made plain the reason why God chose him.

Verse 2—"Moses is dead." Joshua hardly needed to be told that. It was his last thought at night and his first remembrance in the morning. But God lives! And it was God who had promised the victory to his chosen people.

Verse 3—God never plans a half-victory for his saints. He did not intend that Israel should hold a city here and a hill there amid a swarming multitude of foes. Israel was not to possess the wells of Beersheba and lose the mountain of Dan (I. Kings 4:25). God never intends that the redeemed soul shall be master of his ideals and slave of his appetites. He is not to triumph over his passions and surrender to his fears. The old English poet Chaucer understood this when he said God "saves us every whit or not a deal."

The Saved Life a Life of Beauty and Fruitfulness

Verse 4—God did not redeem his people from slavery to set them free in a wilderness. Of all the known Oriental lands Palestine was then and might yet be the land of most varied and precious products. Its mountains and its valleys, its wide plains and beautiful lakes afforded all that life could desire of material comforts. We greatly dishonor God if we conceive the saved life as a life of sterile fields and valleys black with death's shadows.

Verse 5—It was true that the heights were now in the possession of tribes and races known for their fighting qualities. God was not to take it from pygmies and dwarfs, but from the Hittites and the Anakim. There are those who think God can save a man already half-saved, but doubt his ability to subdue the giant passions and cruel appetites and intrenched customs of ancient traditions; that he can save on the avenue but not in the slum, in New England, but not in New Guinea among the cannibals. In this connection every Christian could read with profit the biographies of such men as Old Whang of Mukden, the opium eater; and Lomai of Lenakel and Afrikaner of the South African veldt. Harold Begbie's "Twice-Born Men" is the twentieth century story of God's conquest of the Hittites and the Anakim of today. Joshua is reminded that what God could do for his own he had seen in the career of Moses, whom he succeeded. He would be under the same protection and leadership.

Joshua's Courage Born of Conviction of Cooperation with God

Verse 6—History is made up of a series not of miracles but of providences. Now and then God does cause the walls of Jericho to fall down when the rams' horns are blown, but the rule is that the city is taken by assault of brave men. Jerusalem may now and then be saved by a panic among the besieging host, but it is only man's extremity that can count upon God's opportune intervention. Joshua had the courage of his convictions. And his courage arose from his conviction that God was with his people.

Verse 7—Not less important is obedience. God's purpose in all this overthrow of one race and the establishment of another was not simply to replace the native population by an immigrant one, but to drive out a people of signal and notorious wickedness by one obedient to the law of holiness. Should Israel prove apostate, Israel, too, would be swept into captivity.

Verse 8—We know now what our fathers did not know, that writing and the preservation of written laws are older than the days of Abraham. The prosperity of any people will depend upon their familiarity with and obedience to the revealed word of God. But the Bible must be the subject of meditation, of loving study. It was never given as a charm to effect miracles by its mere presence, like a Russian "icon." It is not by laying it on the parlor table we are kept from sin, but by hiding it in our hearts. This is the teaching of the Old Testament as well as of the New.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning November 16, 1913

Topic—The rich man and Lazarus. Luke 16:19-31.

This parable is not a discourse upon the importance of bestowing alms, but a study in the relatively insignificant worth of wealth and respectability, as compared with the human soul.

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The spirit of man is of transcendent worth. A man is a living soul and has an eternal value in the eye of God. His chief end in the world is to use such things as this life affords for the culture of his spirit.

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Between the rich man and Lazarus there is a contrast at three points—in life, in death and in the life beyond death.

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There is a vivid contrast in the lives that Lazarus and the rich man lived. We do not read of any house that Lazarus possessed. He lived in the street. He was very poor. He was clothed in rags. He was so weak of body that he could not walk or help himself in any way. He was stricken with a loathsome Oriental disease, a plague of running sores. The natural inference is that he had no close relatives who were able to support him, or they would have been required to do so by the Jewish law. He was evidently helpless and without friends. One neighbor, rough of hand and kindly of heart, who was a little less poor, a little less wretched than himself, brought him day by day in accordance with the custom of the land and laid him in a public place, where the passers-by or the residents of the district might bestow upon him a trifling alms of food or money.

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But the rich man lived in a splendid house with a spacious portal. He was superbly clothed. His purple robes were dyed with the costliest dye and were the dress of the noblest; his linen was the rich Egyptian fabric, of which a robe was worth double its weight in gold. And the ordinary meals of which this rich man partook were banquets. He dined with mirth and he fed on dainties. When his guests had eaten their fill they wiped their hands on the fragments of bread provided for the purpose and dropped them under the table.

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But Lazarus was hungry and without food. He desired to feed upon these fragments of bread. But the pariah dogs of the street, themselves full of sores, were his only comrades at his banquet. Not very polite were they, for they snatched away from him the scraps he fain would have eaten. And in further aggravation of his pain and misery, they turned and licked his sores.

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The rich man might have clothed Lazarus and fed him. He might at least have driven away the dogs from troubling him. But he probably thought that Lazarus was in appropriate company. He, too, was a dog. There is no selfishness like that of a cultured heartlessness.

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Doubtless the rich man had a great name and a wide fame in the city where he lived, but we do not know it now. But Lazarus, associate of dogs, has a name; and it means "helped of God." It is the only name given in a parable and it is a great name.

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Both men died. The griefs of Lazarus could not prevent his dying, nor could the feast of the rich man keep him alive. When the rich man died, "he was buried." It was a splendid funeral, attended by all the great and notable people of the city. It was a funeral that was talked about for several days. There is nothing said about Lazarus's burial. No one attended it. The body was cast into a pauper's grave, and the world scarcely knew that a soul had departed out of this life.

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But the angels knew. Up the high steeps of the shining road the angels of God carried Lazarus, for Lazarus had a soul. It was a noble soul, though it had been incased in a vile body. It was a soul that soared in its aspiration after sweetness and holiness; and soaring, through the ministry of angels, it attained. It was a soul that rested in faith in the righteousness of God and his good government of the people of his name. And therefore there was given to Lazarus the highest honor of the Hebrew heaven—he was carried to the bosom of Abraham.

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The rich man was in mortal pain. He suffered the agony of an awakened conscience. He suffered a thirst for the assuagement of which he had made no provision. He suffered the remorse of a lost opportunity and a departed day of grace. The splendors of his earthly banquets and his magnificent funeral availed nothing now to influence the course of the justice of the judgment of God.

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What is the explanation of it all? The rich man, banqueting, dying, suffering? Lazarus, suffering, dying, rejoicing? What is the reason of the parable? What is the moral issue involved? It may be discovered in one little phrase in the sequel—"thy good things." This is the whole point of the story. The reveling and making a display were the good things of this man while he lived. They were the things he desired, the things upon which he expended his energies. He drowned the higher aspirations of his soul in self-indulgence. Having been given vast resources that he might use them to bless his needy brethren, he utterly forgot them. He grieved not for the wound of Jacob, but lived in callous selfishness.

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It does not do to excuse the rich man on the ground that he did not do Lazarus any harm. He failed to render him assistance. A high authority has told us that for the man who knows to do good and does not do it, it is sin. In the rich man there was no revolt of spirit against the things of sense, no uprising of manhood against the crushing tyranny of worldly gratification, no arming of the soul for the warfare against the invasion of softness.

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Wealth and commerce, respectability and comfort may strangle the life of a soul. We do not need to fear poverty nearly so much as we need to fear self-indulgence. We do not need the dread of the power of materialism. We need the reassuring sense of the supremacy of the human spirit. We need the return upon the world of our self-controlled reason, with the compassion of an aroused moral nature, with the power that is conferred by an emancipation from the sway of worldly possessions. Then will our good things be more than earthly goods. They will be the good things of Lazarus.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

November 23, 19 3

THE TUNE TO WHICH WE TRAVEL

Topic—Discontent or praise: Which in your life? Psalm 100.

Even the doctors agree that "a cheerful heart is a good medicine." There is an absolute physical value in a joyful soul. The fretful spirit is likely ere long to have an ailing body or an additional reason for fretfulness. Even on the low plane of self-interest the habit of happiness is to be cultivated. For the praiseful life is the peaceful life and the powerful life.

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They who give God gratitude get further reasons for being grateful.

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Music helps soldiers drill and march. The tunes which the bands play are lively and merry, for as the music is, so will be the march. It is possible to travel through life to the tune of praise. The habit of counting our mercies is as easy to form as the habit of grumbling; and it is a gem on one's forehead, while the other is a ball and chain to one's ankle. Since everybody is master of his own habits, why not train up good ones while about it?

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There are prudential and philosophical reasons for cultivating the spirit of joy, but they are not the best reasons. The fact of God is the surest foundation for happiness. God is, and he is good. His thoughts toward us are loving thoughts. He plans happiness for us. Therefore, the least return that we can make is to join the chorus of nature and sing his praise. A grateful, rejoicing spirit, established in the spirit of thanksgiving, is the surest defense against the cares of life.

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It makes for refinement and strength of spirit to cultivate a sense of gratitude which endures. A resolute principle never to forget a benefactor and never to fail to acknowledge a kindness is a fundamental equipment for noble living.

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The person who keeps his soul turned gratefully toward the Father in heaven will always have sunshine on his face. Devotion to the Highest helps even in the lowliest and littlest things.

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To be unhappy is really dangerous. Many a one who has childishly hugged to his heart a sorrow has found it ere long an "old man of the sea" astride his back.

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The usage of grace before meat is said to be dying out in America. This is serious, if true, because the open acknowledgment of God's goodness in providing for our daily needs not only sanctifies the common meal, but it is also a daily reminder of our indebtedness to God.

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Just to be glad is gratitude. A child's pleasure in a gift affords parents more gratification than any words of thanks. When we enjoy the good gifts which we have from heaven and when we live sunnily and helpfully we show a real gratitude which may be lacking from personal words of praise.

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When a nation's thoughts are turned upward the roots of its strength strike downward.

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Thanks-living is the best thanks-giving.

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"To everyone on earth
God gives a burden, to be carried down
The road that lies between the cross and crown.
No lot is wholly free;
He giveth one to thee.

"Some carry it aloft,
Open and visible to any eyes,
And all may see its form and weight and size.
Some hide it in their breast,
And deem it there unguessed."

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It is rather a high, hard doctrine, but a true one, that nothing—literally nothing—enters a Christian's life for which he may not be thankful to God. The Pauline word is sound: "In everything give thanks." For burdens which make us strong; for sorrow, which makes us look beyond today; for adversity which opens the door to the visits of the spirit; for disappointment which turns our eyes to the things that fail not; for ingratitude which pricks our consciences—for all these, and every other experience of life, we may sincerely give thanks to the Sender, who is planning our spirits' welfare for two worlds.

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I thank thee, Lord, at break of day,
When all the East is red with sun,
For health and hope and heart to say,
I would be part of any way
In which the will of God is done.

I thank thee at the time of rest
For strength that held the long day through;
Footsore and worn, yet peace-possessed,
I know the honest toil is best
Of him who strives thy will to do.

And though the task that I have sought
Transcends my hands' unaided skill,
I thank thee for this mighty thought—
That all the wonders to be wrought
Lie hidden in thy perfect will.

—Grace Duffield Goodwin.

EDITH WHARTON
is author of "The Custom of the Country"

MARY S. WATTS'S
"Van Cleve" is a story of great power

MARY JOHNSTON
justifies the new woman in "Hagar"

JOHN GALSWORTHY
has an artist hero in "The Dark Flower"

The Crest of the Season's Fiction Tide

Notable New Novels

VAN CLEVE, by Mary S. Watts. It's one of the distinguishing features of this fall's books that several prominent writers should have written what may be considered their best work. There's Mary Johnston and Mrs. Burnett and Meredith Nicholson and Basil King and that extraordinary new star in the sky, Ethel Sidgwick; and now here comes Mrs. Watts, the author of "The Legacy" and "Nathan Burke," with a story that stands at the top of her achievement—and in fact very close to the pinnacle of the year's fiction. "Van Cleve" is modern in setting, but it is written with such exhaustive care for detail and such evidences of the richness of its author's mind that it has all the flavor of the masterpiece of a decade ago. The hero is a young man upon whom falls the burden of supporting a family of silly, well-meaning woman folk. The way he manages it all is so to his credit that it makes the typical modern hero look like pretty feeble stuff. "Van Cleve" is a great book, full of that essential cleanliness and artistic painstaking that make a piece of literature live. [Macmillan Company, New York. $1.35 net.

THE STORY OF WAITSTILL BAXTER, by Kate Douglas Wiggin. By just the measure of an atrocious old skinflint deacon is the charm of this story, as compared with other of Mrs. Wiggin's creations, imperiled. Deacon Baxter is too hatefully mean for fiction; only in real life can the occasional existence of such a creature be admitted! But the awakening of spirit in his two charming daughters by the magic touch of love, and their rebellion against the paternal tyranny, make a pleasing sequel to a somewhat distressing beginning. It is a story of fine spirit, delightfully written. One is glad to feel that Waitstill and Patty and Ivory and Mark are typical of American life, rather than the deacon—or the blase heroes of some recent novels that have had the public stage. Mrs. Wiggin is never dull and yet she has never put into print a harmful sentence. Long may her pen be active! [Houghton Mifflin Company, Boston. $1.30 net.

SUCCESSION: A Comedy of the Generations, by Ethel Sidgwick. A masterpiece in its field —and its field is a superlatively high one. Such a judgment may sound uncritical and unconservative, but it is neither. Aside from any question of personal taste or preference Ethel Sidgwick is a writer of such astonishing gifts that the question of her permanence is undoubtedly established; the peculiar thing about her "arrival" is that even now she's practically unknown to the general reader. She belongs to the famous English family of Sidgwicks; she has written three novels before this one—"Promise," "Herself" and "The Gentleman"—and the reason that she's not so far been discussed largely by the general public is because her work is more or less esoteric, having its chief interest in the subtleties of music, art and literature. Critically, Ethel Sidgwick has received the most elaborate encomiums and her claim to literary accomplishment is as definite as Romain Rolland's. The present novel, "Succession," is really a continuation of "Promise," though perfectly complete in itself. Its chief character is a wonder-child violinist, the last of an old aristocratic French family whose genius for three generations has been given lavishly to music. This child finds it impossible to follow the musical ideas of his grandfather—hence the comedy, the tragedy and the beauty. The reviewer knows of no character in modern fiction so overwhelmingly lovable as little Antoine. The audience for "Succession" is bound to be limited; but if you like a masterly character analysis, if you enjoy a splendid story for its own sake, above all, if you love music in all its profundities and want to understand its creation, then you will want this book. [Small, Maynard and Company, Boston. $1.50 net.

HAGAR, by Mary Johnston, is a novel of such sterling qualities and such tremendous interest that one has very little hesitancy in saying, "Surely this is the best thing Miss Johnston has done!" In Hagar—the girl heroine in whose imaginative life one reads such unmistakable signs of autobiography—Miss Johnston has made herself the prophet of the new woman, and no one that we can recall has been so persuasive a spokesman—has done so much to explain and justify woman's recent surging toward selfhood. Hagar is a precocious small child when the story opens; we see her being punished by her horrified relations for reading Darwin, and, since they feel the punishment must be made to fit the crime, they forbid her to read anything for a whole week—surely the greatest calamity that could befall her. Later on Hagar leaves the southern plantation for a New York school and then some of her blind young gropings toward a life of service are given expression. It's at this period that she remarks, when someone suggests the possibility of her being insulted if she goes about alone, "I could never feel more insulted than, sometimes, I have been at home." It's a temptation to quote Hagar at length; but, aside from the story of how she grows into a beautiful, achieving woman, the book has other qualities that must be remarked. One is that it's essentially clean and fine; it touches the heights and the depths without a suggestion of the sordidness that a great many modern writers deem necessary. Another is that as far as its technique is concerned it might have been written by a poet. Miss Johnston has an enchanting fashion of ending a chapter on a note of pure lyricism—for instance: "Until the pink in the west was ashes of roses and the fireflies were out." "Hagar" is enormously worth while; the woman herself is truly, as someone describes her, "a dark, rich thing with wings." [Houghton Mifflin Company, Boston. $1.40 net.

THE WAY HOME, by Basil King, who wrote "The Inner Shrine" and "The Street Called Straight," is a book of big purpose admirably wrought. It tells the story of the struggle of a man, brought up in a rector's home in New York, who rebels at what he conceives to be hypocrisy, spurns the church and sets out to make money by fair means or foul. Marrying finally the girl whom he had pursued devotedly for several years, he soon finds his attention centered on another, and a great wall of coldness grows up between him and his wife. Then his fortunes fail somewhat and, worst of all, his health. His wife had refused all mention of divorce for her own sake and that of her children; but when she finds him suffering she brings the other girl to him—her supreme sacrifice. But the man comes to his senses when the girl tells of her engagement to her young lover, innocently expecting the congratulations of her father's old friend of whom she had never thought in any other light. Then the man turns back to his wife and strugglingly, gropingly, but very humanly finally finds the deep meaning of human devotion and then grows slowly into an appreciation of the significance of God and the life beyond. [Harper and Brothers, New York. $1.35 net.

T. TEMBAROM, by Frances Hodgson Burnett. What would a young man, literally brought up on the streets of New York, do with a princely fortune? Mrs. Burnett answers that question convincingly and entertainingly in one of the best novels of the season. The story has been running in The Century magazine, where it attracted deserved attention. Tambarom's father left England in a pet and later both parents died while he was still a child. He earns his living first as a newsboy and then as a reporter, and he falls in love with little Ann, a red haired girl of unusual personality who lived at his cheap boarding house. Then comes the astonishing news of his heirship to the vast estate in Lancashire. The transition to the aristocratic circles of the staid old English town is startling, but the boyish life and energy of the new "master" soon make him well liked in his changed environment—in spite of, or perhaps because of, his breezy ways and New York slang. There are frequent humorous encounters and the book sparkles with witty as well as dramatic situations, with here and there a touch of pathos. There is a big, heroic episode which it is not fair to attempt to condense here. [Century Company, New York. $1.40 net.

THE GARDEN WITHOUT WALLS, by Coningsby Dawson. Mr. Dawson has written extensively and delightfully—stories, essays and some of the most discriminating book reviews published in this country—but he has not before tackled a novel. And "The Garden Without Walls" is such a finished thing that one can't think of it as a first effort. The author describes the hero as "a clean-souled rebel, whose Puritan conscience was at war with his pagan imagination," and he leads him out of the walled garden into that garden of heart's desire that has no barriers, letting him discover for himself the emptiness therein. His first struggle is his falling in love with a married woman who refuses to ruin her husband's life; and then comes a liaison with an actress, ter-

ETHEL SIDGWICK'S
"Succession" is a remarkable book

ZONA GALE
writes "When I Was a Little Girl"

CONINGSBY DAWSON'S
"Garden Without Walls" is a first novel

H. G. WELLS'S
new story is "The Passionate Friends"

minated by her out of revenge. The moral is pointed without any uncertainty, but some of the story is not very pleasant reading. The tone of the book is high, however, and there are chapters, particularly in the first part, that leave one enchanted. [Henry Holt and Company, New York. $1.35 net.

The Custom of the Country, by Edith Wharton, leaves the reader somewhat impatient because its subject matter impresses one as scarcely worthy of having Mrs. Wharton's brilliant talents expended upon it. Through the mire of unscrupulous social ambitions, the divorce courts and a suicide the heroine plows her way to—shall we say—nothingness? It's all so devastating it reminds one of Francis Thompson's haunting line: "My days have crackled and gone up in smoke." Mrs. Wharton is a writer, despite the contrary minded, with a spiritual garden — witness "Ethan Frome." Why can't we have more flowers from her? [Charles Scribner's Sons, New York. $1.35 net.

The Dark Flower, by John Galsworthy. With all deepest and sincerest appreciation of the extraordinary art of Mr. Galsworthy's latest story, one cannot pass it by without asking, "What possible good does such a novel do?" It is the record of the love life of an English artist, done with tremendous emotional power and what must be called the poetry of prose writing; but this very beauty tends to cloud the moral issue. Mr. Galsworthy's gifts might well be—and ordinarily are—turned to a better purpose. [Charles Scribner's Sons, New York. $1.35 net.

The Passionate Friends, by H. G. Wells, tells of a love affair between a man and woman (each of whom is married), begun on the basis of intellectual companionship and developing into a passionate completeness of love. They break no laws, and the woman kills herself in the end. The story by no means reveals Mr. Wells—who is one of the most significant of the modern English school of writers—at his best. It may be necessary to add that this is not a book to give to young people; it is extremely outspoken, even unnecessarily so. [Harper and Brothers, New York. $1.35.

The Woman Thou Gavest Me, by Hall Caine. In attempting any critical estimate of Mr. Caine's work one can only say that here is an author who knows his audience and writes to please it. In the story of Mary O'Neill, a woman who breaks the law for love and then pays the penalty, he shows unrelentingly that the wages of sin is death. But the method of pushing home the lesson is so salacious that one doubts the net result. Mr. Caine seemingly has written with his eye on the present-day demand for sex stories. [J. B. Lippincott Company, Philadelphia. $1.35 net.

Bendish: A Story of Prodigality, by Maurice Hewlett. Lord Byron serves Mr. Hewlett as a model for an episodic but brilliant treatment of the case of the poet. The thing is painted with strokes that need no retouching —like a Sargent; and it glows and burns with the intricate beauties of Hewlett's colors. Byron is interesting material for a hand like Hewlett's. [Charles Scribner's Sons, New York. $1.35 net.

The Coryston Family, by Mrs. Humphry Ward, from out its intensely English atmosphere breathes a very human situation that will appeal to many. Though the setting has to do largely with the question of land and inheritance in England, the theme has a wider applicability; it is the story of a domineering, intolerant woman and the harm she worked in her children by attempting to arrange their very thoughts. She was also greatly interested in politics, and the author has taken the opportunity to draw a picture of the havoc wrought by the political interests which left her no time to seek her children's confidence. Lady Coryston is a very telling picture of the result of perverted energies. The book moves with considerable rapidity, is free from superfluities and makes an interesting and suggestive novel. [Harper and Brothers, New York. $1.35 net.

Other Stories of Note

Rising Dawn, by Harold Bebgie, gives an unusual and a most adequate picture of mental darkness with its gradual flowering into light. The story is laid in the troubled days of the fourteenth-century England when papal power was at its height and multitudes were living in the most abject and horrifying poverty, Chaucer was wafting abroad his poetic fragrance and Wycliffe was spreading his gospel of freedom from papal domination. Under the influence of these two fell a sturdy young Saxon squire who knew not how to read or write and knew of the Bible only a few passages in Latin. Wycliffe kindles his mind and leads him to the light. The book isn't a tract at all; it has stir and adventure, lords' castles and peasant poverty depicted with a firm hand and a seeing eye, so that in itself it makes a good tale. But its real hold on literary life is this careful tracing of the growth of intellectual and emotional spiritual qualities out of the muck of the gross, the brutal, the miserable and tyrannical from which English liberty of person and religion finally sprang. It is the presentment of the individual development that was necessary for the mass to attain. [George H. Doran Company, New York. $1.25 net.

The Wondrous Wife, by Charles Marriott, is a story of a woman's love and renunciation told with a convincing simplicity that makes it unforgettable. Mr. Marriott has never revealed a finer grasp of character subtleties and complicated psychology than in drawing his present heroine, a woman of strong religious convictions and high ideals, yet humanly weak. Her dignity having been outraged beyond endurance by her husband's unfaithfulness, she seeks shelter in the home of her brother; and later a new man comes into her life who means more to her than her husband ever has. The poignancy of her struggle between inclination and duty is most vividly depicted, but on learning that her husband has been stricken with locomotor ataxia, she forgets self and goes back to him because he needs her. [Bobbs-Merrill Company, Indianapolis. $1.35 net.

The White Thread, by Robert Halifax, shows a slice of real life with a vividness that pricks vitally into the reader's consciousness. It is a very simply planned little story—almost a mere sequence of events—but its heroine (a little servant girl with a discouraged father who hangs himself, a drunken mother and a brother in the insane asylum) is worth knowing. She is weak sometimes and she makes mistakes, but no reader can misjudge her; and her struggles against the numerous temptations that threaten her, typical of thousands of girlish lives, make very absorbing reading. Mr. Halifax knows his slums, and he gives them to us not reeking melodramatically but in the clear white light of common reality. [Frederick A. Stokes Company, New York. $1.25 net.

Joan Thursday, by Louis Joseph Vance, is an exceedingly well written piece of theatrical fiction, a definite departure from this author's usual type of work. It is a vividly convincing and minutely photographic picture, in the first part, of a poor but lovely girl who sets out to make her living as a clerk and of the difficulties put in her way by men. Her entrance into theatrical life and its meaning is illuminatingly portrayed, too, but from then on she develops into a mere selfish machine about whom it is really unprofitable to read. None of the book is pleasant, but it is all powerful and the first part of it has a broad significance lacked by the latter part. [Little, Brown and Company, Boston. $1.30 net.

The Will to Live, by M. P. Willcocks, tantalizes with its jerky, fragmentary procedure, and its people don't ring true. The theme is that of sex and the power a woman should exercise in choosing for her potential children the right sort of father. Along with this is frilled the idea that a woman should have more than a sex value, that she should "do" something. Miss Willcocks writes with vigor and with finish, but this book is unhappily disjointed, and she is writing on a theme that requires delicacy of treatment to be effective. [Macmillan Company, New York. $1.35 net.

Watersprings, by Arthur Christopher Benson. On a theme full of vivid human possibilities Mr. Benson has built what may be best described as an academic romance, exquisite in conception but unfortunately ponderous in execution. The story has to do with a Cambridge University don, comfortably clever and good-natured, but unvitalized, who is quickened into consciousness and emotion by a young girl half his years. [G. P. Putnam's Sons, New York. $1.35 net.

The Dust of the Road, by Marjorie Patterson, is a genuine and distinctive behind-the-scenes stage story that is full of wholesome charm both in plot and characters. The heroine, a young American girl with grit and a fine sense of humor, goes to London to win fame as an actress. The hero is a red-haired sculptor who has turned actor, and their romance furnishes a delightful love story. [Henry Holt and Company, New York. $1.30 net.

Footprints Beneath the Snow, by Henry Bordeaux. M. Bordeaux's insistence is always upon abnegation and the strength of renunciation. His new story, strongly conceived and executed, has a man's forgiveness of a faithless wife and the wife's regeneration for theme. [Duffield and Company, New York. $1.25 net.

The Desired Woman, by Will Harben, revives the old question of a man's past overshadowing his future. Mostyn had lived a dissolute life, then he fell in love with a sweet, simple mountain girl but felt he was not good enough for her. While hesitating he was urged into a marriage of convenience with a girl in his own social class, which developed much unhappiness for both of them. He continued loving the girl, and under her influence bore the disasters that came upon him bravely and righted earlier wrongs which he had committed. When again he was free, however, she loved another man and he was left wholly alone. The idea is strong, but the story is told with certain crudities. [Harper and Brothers, New York. $1.30 net.

A Prisoner in Fairyland, by Algernon Blackwood, is one of the most exquisite books for the season for anyone who has an alert imagination, a love of fantasy and plenty of time—for it is a long book and it moves very deliberately. It is the simple story of a grown-up man who is still able to go back and dream his childhood dreams, of a writer with a big brood of exuberant children and of the way they all learn how the world is in need of sympathy. Readers who enjoy humanized fairy stories should not miss this joyous treat. [Macmillan Company, New York. $1.35 net.

Robin Hood's Barn, by Alice Brown, is rather more fantastical than other stories of Miss Brown's, having to do with a man's emergence from discontent through the springlike influence of a charming girl. "Robin Hood's Barn" is the magic land of outdoors. Simple and sweet and beautifully done, but the illustrations are insupportable. [Macmillan Company, New York. $1.25 net.

Pelle the Conqueror: Boyhood, by Martin Anderson Nexo. The author is a little-known Danish writer who has achieved in "Pelle" a masterly analysis of poverty and a triumph of boyhood psychology. This is a novel on a big scale—one that is bound to be much discussed as it becomes more generally known. [Henry Holt and Company, New York. $1.40.

Books to Be Treasured

The White Linen Nurse, by Eleanor Hallowell Abbott. Lovers of that altogether charming bit of romance, "Molly Make-Believe," will find the author's reputation as a creator of breezy, dainty, original fiction fully sustained in this new book. The fact that the sprightliness is a bit overdone in no way lessens the sustained interest of the story itself. A charming little nurse, so tired of her profession that her "noble expression ached," finds herself abruptly precipitated into the life of the gruff senior surgeon and his sour-tempered little invalid daughter. She contracts to do "heart work for two" and accomplishes at least two miracles—and some other things. [Century Company, New York. $1.

The Open Window, by E. Temple Thurston, will be particularly enjoyed by ministers, for it has a gentle old curate philosopher for hero. He tells of the happy springtimes that pass and weaves a little romance into the telling. [D. Appleton and Company, New York. $1.30 net.

The Whimsy Girl, by Charlotte Canty, is just the right book to give to someone who needs cheering up. Its heroine is lame and piteously poor, but of a spirit so dauntless that she makes happiness come true. Wistfully appealing and inspiring. [Dodd, Mead and Company, New York. 75 cents net.

FLORENCE BARCLAY
Author "The Broken Halo"

The Responsibilities of Ruffles, by Margery Watson. If you want a book about a perfectly irresistible small boy you may turn to this one in confidence. Charmingly written by a new author, it presents also a company of sunshiny young people and some dear older ones. [Pilgrim Press, Boston. $1 net.

Making Over Martha, by Julie M. Lippmann. You remember "Martha-by-the-Day"—that captivating Irish charwoman with the sunny smile and the radiant philosophy. In this book she's even improved, and has a love affair. [Henry Holt and Company, New York. $1.20.

The House of Happiness, by Kate Langley Bosher. "There are some women you just want to have around!" is a tribute paid to Taska, the heroine of this wholly delightful story by the author of "Mary Cary." Also there are some books "you just want to have around," and this is one of them, so pure is it, so sweet-spirited, so filled with unselfish thought for others, and still so bright and jolly and amusing. That the author could keep this atmosphere untainted in the sanitarium setting of the story speaks well for her art. A man and a woman fight their way up through blight and discouragement to health and high happiness. Best of all, they carry others along with them. [Harper and Brothers, New York. $1.25.

When I Was a Little Girl, by Zona Gale, is so exqisite that we want our older readers to have a share in it as well as those younger ones for whom it's apparently been designed. It's the only quite recent thing within hailing distance of "Peter Pan" and "The Blue Bird"—a real fairy tale of childhood. The introduction is such a gem that one could love it for that alone. One of the year's most charming gift books—beautifully illustrated. [Macmillan Company, New York. $1.50 net.

A Kingdom of Two, by Helen R. Albee, tells of a happy, idealistic existence which any two people might lead in a quiet little country home where the world of outdoors was all theirs for enjoyment. The indoors world has charm, too, as the author makes clear. She has drawn some pleasant little pictures of ordinary life, sprinkled with humor and philosophy, that will appeal very generally to lovers of quiet homes and guardians of the hearth. [Macmillan Company, New York. $1.50 net.

Threads of Gray and Gold, by Myrtle Reed. This collection of verses and sketches, including several chapters dealing with the romances of famous Americans, will be welcomed by the thousands of friends who lament the early passing of a charming and brilliant woman. The selections are rich in the humor and sentiment characteristic of the author. An excellent portrait is included. [G. P. Putnam's Sons, New York. $1.50 net.

Because You Are You, by Kate Whiting Patch, blends philosophy, humor and romance in the form of a journal kept by a wornout school teacher who goes off to a quiet little village to rest up her "nerves." She has many a pleasant chat with the quaint villagers, many a philosophic meditation and finally a pretty little love story of her own. An attractive gift book. [Dodd, Mead and Company, New York. $1.25.

If You Touch Them They Vanish, by Gouverneur Morris. "If I had the power," said the Poor Boy, "I'd settle this region with innocent people who have been accused of crimes." For he had suffered that way, and he knew how terrible it was. But he came out of it so happily that it was like a dream. A delightful gift offering, exquisitely illustrated. [Charles Scribner's Sons, New York. $1 net.

Mothering on Perilous, by Lucy Furman, tells of a woman who feels that she's come to the end of things and in desperation takes charge of a school in the Kentucky mountains, hoping that it may help her back to faith and optimism. It does all that and even more. Delightfully written. [Macmillan Company, New York. $1.50 net.

The Broken Halo, by Florence L. Barclay. Mrs. Barclay has chosen again a theme upon which she's built two or three other successful stories—the spiritual reclamation of a fallen man by a woman's tender, trusting love. It is more dramatic than "The Rosary." [G. P. Putnam's Sons, New York. $1.35 net.

Partners, by Margaret Deland, is not of Mrs. Deland's most significant output, though it tells very delightfully of a near-tragedy in a little village postoffice. It has been beautifully printed and decorated, making an ideal gift book. [Harper and Brothers, New York. $1.

Peanut, by Albert Bigelow Paine, a powerful little sermon on the folly of attempting to transplant a clear-souled mountain boy into an atmosphere of city murkiness. Exquisite! [Harper and Brothers, New York. 50 cents.

The Little Window, by Helen Merrill Hodson, pictures the routing of a hard-hearted spinster through the efforts of a "new-thought" lecturer. [Thomas Y. Crowell and Company, New York. 50 cents net.

Laddie's Choice, by Mary Thurston Dodge, has an unworldly old organist, some convincingly natural boys and two delightful lovers among its attractions. Very human and appealing—a good gift book. [Dodd, Mead and Company, New York. $1 net.

Snapshots of Various Novels

The Eternal Masculine: Stories of Men and Boys, by Mary Raymond Shipman Andrews. Splendid short stories in every respect—in subject, treatment and point of view. "Amici" has the strong and shining radiance of a star. [Charles Scribner's Sons, New York. $1.30.

The Poison Belt, by A. Conan Doyle. Professor Challenger—the weird explorer who appeared in "The Lost World"—prophesies in this new story that the world will end on the 18th of next August by passing through a belt of poisoned ether. A most amazingly interesting mystery tale. [George H. Doran Company, New York. $1.20 net.

The Truth About Camille, by Gertrude Hall. Camille is the most fascinating of adventuresses, an unscrupulous Italian who fills such a variety of roles that one is kept on the alert to follow her. She's done with consummate skill. [Century Company, New York. $1.30 net.

RALPH H. BARBOUR
Author of "Lady Laughter

A Fool and His Money, by George Barr McCutcheon, is told in the first person by an American misnamed Smart, who buys a castle on the Rhine as a quiet place to write a novel. The ensuing complications may amuse, but will add little to one's permanent enjoyment of life. [Dodd, Mead and Company, New York. $1.30.

Sonnie-Boy's People, and Other Stories, by James B. Connolly. Nine really good stories—most of them about the sea. The first one is splendidly noteworthy, having in it an idealism that one would like to see taught in every home. [Charles Scribner's Sons, New York. $1.25 net.

The Price of Place, by Samuel G. Blythe. The struggle a congressman with a high sense of honor to escape the tide of political corruption in Washington. Written by a noted journalist who knows what he's talking about. [Geoge H. Doran Company, New York. $1.25.

A Master's Degree, by Margaret Hill McCarter. A pleasing romance of a Kansas college with some interesting characters—particularly a man who learns the great lesson of self-mastery. [A. C. McClurg and Company, Chicago. $1 net.

Margery Fytton, by Lady Ridley, contains the tragedy of an illegitimate child who's not allowed to discover her inheritance until she's 21. The background is aristocratic English life. [Duffield and Company, New York. $1.30 net.

November Joe, by Hesketh Prichard. A collection of escapades in the northern woods in which the title character proves his prowess by capturing lawbreakers and criminals. [Houghton Mifflin Company, Boston. $1.25 net.

The Honorable Senator Sage-Brush, by Francis Lynde, has a political interest, its chief characters being a political boss and his reformer son. There's a love story, too. [Charles Scribner's Sons, New York. $1.35 net.

Valentine, by Grant Richards. Readers who remember "Caviare" will want Mr. Richards's new book. It's a romance of business adventure quite out of the ordinary. [Houghton Mifflin Company, Boston. $1.35 net.

Blister Jones, by John Taintor Foote. "Blister" is a horse trainer by profession and a gentleman by instinct. He tells some "real" tales of horses in this book. [Bobbs-Merrill Company, Indianapolis. $1.20 net.

Four Mothers at Chautauqua, by "Pansy," continues the story of the four girls at Chautauqua, each girl being grown up and the mother of a family. [Lothrop, Lee and Shepard Company, Boston. $1.50.

Lady Laughter, by Ralph Henry Barbour. Mr. Barbour may always be counted upon to give the holiday season at least one novel of really fragrant charm. This one has a young Harvard bookworm for hero and an adorable girl who tells him later that he was a "goner" the minute she saw him. [J. B. Lippincott Company, New York $1.50 net.

Richard Furlong, by E. Temple Thurston, contains the story of the English artist whose boyhood was dealt with in "The Antagonists." Dicky comes face to face with failure in London and is led to victory by a big-souled, unselfish woman who is at first his mistress and later his wife. Done with real artistry. [D. Appleton and Company, New York. $1.35 net.

Murder in Any Degree, by Owen Johnson. Nine interesting stories for the sophisticated reader—tales of murder, mystery, love; tales that are tragic and comic, all dominated by the people Mr. Johnson knows so well how to write about—authors, artists, actors, men and women of distinction. Century Company, New York. $1.30 net.

The Mixing: What the Hillport Neighbors Did, by Bouck White. A village where "nothing ever happens" and a minister who feels himself a failure are both transformed by a new conception of community spirit. By the author of "The Call of the Carpenter." [Doubleday, Page and Company, New York. $1.20 net.

The Escape of Mr. Trimm: His Plight and Other Plights, by Irvin S. Cobb. Mr. Cobb lays aside his humorous mood and writes with serious intensity about a respectable business man forced to serve a penitentiary sentence. A graphic, powerful story. [George H. Doran Company, New York. $1.25 net.

The Eye of Dread, by Payne Erskine. The title symbolizes conscience, and its working out is concerned with two men's love for the same girl. The action takes place after the civil war, and the scene is the Middle West. A strong, wholesome novel. [Little, Brown and Company, Boston. $1.35 net.

The Maid of the Forest, by Randolph Parrish. A romance of St. Clair's defeat in 1791. Glowing forest descriptions, fierce fighting, romance and a lovable Indian girl combine to make the most entertaining reading. [A. C. McClurg and Company, Chicago. $1.35.

The Red Room, by August Strindberg, will not have a very wide appeal except among Strindberg enthusiasts. It is laid in Stockholm and reveals many aspects of life—much of the material appearing to be autobiographical. [G. P. Putnam's Sons, New York. $1.35 net.

A Rose of Old Quebec, by Anne Hollingsworth Wharton. A dainty, rose-colored romance in which the English Nelson, the beautiful duchess of Devonshire, and other well-known characters figure. [J. B. Lippincott Company, Philadelphia. $1.25 net.

Divided: A story of South Africa, by Francis Bancroft. The Boer war hurls upon two brothers a great drama of divided sympathies. A big love theme is interwoven, and the writing is capitally done. [Small, Maynard and Company, Boston. $1.35 net.

Mother's Son, by Beulah Marie Dix. A strong book whose chief figure is a German youth exiled to America. He conquers his undisciplined nature and becomes a real man. Splendidly written. [Henry Holt and Company, New York. $1.35 net.

Love in a Hurry, by Gelett Burgess. An insignificant trifle laid in a New York artist's studio and involving four women in a love escapade. It never achieves the cleverness it strives for. [Bobbs-Merrill Company, Indianapolis. $1.25 net.

Tide Marks, by Margaret Westrup, tells a serious story of a girl's love in a way that's vivaciously entertaining. Phillips wins the best thing in life after much striving and an unswerving idealism. [Macmillan Company, New York. $1.35 net.

The Thousandth Woman, by E. W. Hornung. A murder mystery story by the author of "Raffles." Neither very original nor very absorbing. [Bobbs-Merrill Company, Indianapolis. $1 net

When Fools Rush In, by William R. Hereford, is a dashing little trifle about love and Frenchmen. [Bobbs-Merrill Company, Indianapolis. $1 net.

The Streak, by David Potter, aims at serious consideration of the theme of the half caste. The hero, son of an aristocratic Virginian and a Filipino woman, conceals his parentage, returns to his ancestral home and marries. After some unsavory episodes the problem is solved by his death. [J. B. Lippincott Company, Philadelphia. $1.25 net.

It Is Not Lawful, by Arthur H. DeLong, is founded upon the story of John the Baptist and Salome. Mary Magdalene, in her traditional role of courtesan, is one of the chief characters, and after her regeneration is shown as being in love with John. [Eaton and Mains, New York. $1.25 net.

Rose of the Garden, the Romance of Lady Sarah Lennox, by Catherine Tynan. Life in the court of George III., with a dashing royal beauty for heroine. Well written, but too concerned with Lady Sarah's amours to be specially desirable. [Bobbs-Merrill Company, Indianapolis. $1.35 net.

The Coming of Cassidy, by Clarence E. Mulford, is another "Bar-20" story of the days when the West was wild and rough and lawless and men in chaps enforced justice at the pistol's point. Mr. Mulford tells at last how Hopalong got his hop. [A. C. McClurg and Company, Chicago. $1.35 net.

His Father's Wife, by J. E. Patterson, tells the grim story of a wrong mating through a long train of distressing circumstances which are finally dissolved happily. [Macmillan Company, New York. $1.35 net.

The Tinder Box. by Marie Thompson Daviess, is a sparkling commentary on the suffrage problem whose heroine cheats the hero of his prerogative of proposing. A refreshing and spontaneous little story. [Century Company, New York. $1 net.

The Lost Road, by Richard Harding Davis. Seven stories of love and adventure in the tropics, all well done but not especially notable. [Charles Scribner's Sons, New York. $1.25 net.

KATE DOUGLAS WIGGIN
Author of "Waitstill Baxter"

The Destroyer, by Burton E. Stevenson, is founded on the destruction a few years ago of the magnificent French battleship La Liberte as it lay in harbor at Toulon. A unique romance in which an American newspaper man is the principal figure. [Dodd, Mead and Company, New York. $1.30 net.

The Eagle's Talon, by Georges Ohnet. Napoleon, the Bourbon conspiracies, the republicans, the grim struggles of France in one of her most feverish eras—this is the setting. A famous woman spy serves as heroine. [G. P. Putnam's Sons, New York. $1.25 net.

The Ripple, by Miriam Alexander. An eighteenth-century romance whose author knows the period thoroughly. Deidre loves the dissolute Maurice de Saxe but marries another man who loves and understands her. [G. P. Putnam's Sons, New York. $1.35 net.

The Desire of the Moth: A Romance of the Italian Lakes, by Maxwell Gray. A great love, a terrible misunderstanding and a hero big enough to remain unembittered make up Mr. Gray's new story. [D. Appleton and Company, New York. $1.35 net.

The Spare Room, by Mrs. Romilly Fedden, is a keenly entertaining comedy laid in an Italian villa, based upon the unexpected acceptance of several guests to occupy the single spare room. [Houghton Mifflin Company, Boston. $1 net.

The Point of View, by Elinor Glyn. Given, a beautiful English girl, reared by an old clergyman and his wife whose point of view is extremely restricted, engaged to a conventional curate. Comes a rich young Russian nobleman—and Mrs. Glyn has the material for an argument in behalf of following love's leadings. [D. Appleton and Company, New York. $1.25.

Samantha on the Woman Question, by Marietta Holley (long known as Josiah Allen's Wife) retails that humorist's attitude toward the woman question and incidentally Josiah's in the same manner which have moved her many readers to laughter in the years gone by. [Fleming H. Revell Company, New York. $1.

Dave's Daughter, by Patience Bevier Cole, reads like a fairy tale of the things one would do if he had a million dollars. Christabel is known as "the billion-dollar girl," and oh! the magic she puts into the lives of needy people. A sweet and splendid story. [Frederick A. Stokes Company, New York. $1 net.

Behind the Beyond, by Stephen Leacock. Diverting sketches of experiences with the photographer, the dentist, the barber, with philanthropy, magazines and Paris, by a well-known humorist who has been referred to as "the Canadian Mark Twain." [John Lane Company, New York. $1 net.

The Terrible Twins, by Edgar Jepson, tells of two young people who terrorize the neighborhood, playing hair-raising pranks (of rather questionable humor) and devising numerous ways of being mischievous without disobeying their mother. [Bobbs-Merrill Company, Indianapolis. $1.25 net.

Another Man's Shoes, by Victor Bridges, is a fascinating tale of a masquerade. Two men swap identities, and the marvelous adventures that result remind one of the days when such tales were more common. London is the scene. [George H. Doran Company, New York. $1.25 net.

The Book of Evelyn, by Geraldine Bonner. Evelyn is a cultured and charming young widow who has to live in a second-rate New York apartment house. A small triumph in characterization involving several distinctly interesting artist characters. [Bobbs-Merrill Company, Indianapolis. $1.25 net.

The Twins of Suffering Creek, by Ridgwell Cullum, describes life in a western mining village and the anxious efforts of the miners in caring for the twins whose mother has deserted them and their father for a dashing easterner. [George W. Jacobs and Company, Philadelphia. $1.25 net.

The Dominie of Harlem, by Arnold Mulder, has an interesting locale and a strong motive. A modern minister enters a colony of conservative Michigan Dutch people and has a severe struggle in bringing them to accept his ideal of Christianity. [A. C. McClurg and Company, Chicago. $1.25 net.

Sis Within, by Harriet Hobson, author of "Jinks's Inside." Shall a man who has sinned be forgiven? This is the heroine's problem, and her love helps her to solve it. The regenerated hero reaches the height of manhood. [George W. Jacobs and Company, Philadelphia. $1.25 net.

The Argyle Case, by Arthur Hornblower, is founded on the play of that name by Harriett Ford and Harvey J. O'Higgins in collaboration with W. J. Burns—which means of course that it is a clever detective story. [Harper and Brothers, New York. $1.25 net.

The Business of Life, by Robert Chambers, is saturated with absurd sentimentality, though its attitude toward the marriage problem is sound. It deals with a girl who works and her marriage with a social lion. [D. Appleton and Company, New York. $1.40 net.

Youth Will Be Served, by Dolf Wyllarde, has for its problem a discussion of the extent to which a mother owes her life to her children. It is ingeniously conceived; it is not erotic; and it will make one think. [John Lane Company, New York. $1.30 net.

Captain Protheroe's Fortune: A Story of the Sea, as told to the author by George Henry Grummet, mate of the schooner Effie Dean, by Oswald Kendall. Of the "Treasure Island" variety, though not of its quality. [A. C. McClurg and Company, Chicago. $1 net.

The Open Hearth

An Offer to Tithers

Have you ever known anyone who was less happy, less generous or less financially prosperous from being a tither?

A "yes" or "no" answer to the above question and statement that you are a regular reader of The Continent and interested in tithing will bring you by early mail an eighty page book on tithing comprising the following pamphlets: "What We Owe and Why We Owe It," "What We Owe and Objections to Paying It," "What We Owe and Results of Teaching It," "The Pew to the Pulpit" and "Tithing Reminiscences." The latter has been brought down to date. This offer will stand for only four weeks from its appearance in this issue. The above offer has been sent, requesting publication, to all the Presbyterian papers in this country listed in the newspaper directory.

As a test I desire to make three additional offers to the readers of The Continent. Heretofore I have been publishing only pamphlets on tithing for general circulation. While this will be continued as in the past I have for greater convenience condensed the entire series of now eleven pamphlets into two booklets of about eighty pages each and two pamphlets of sixteen pages each.

1. For the regular price per hundred I will send to churches or individuals a sufficient number of sets comprising the two booklets and two pamphlets to furnish a set of each to every family in the church. If the conditions regarding their circulation are complied with, I will refund all the money paid for them if the contributions to home church support, the boards of the church and other church benevolences for 1914 are not greater than those of 1913 by at least five times the cost of the tithing literature.

2. Before the close of 1914 the pastor will, as far as he conveniently can, have a private conversation with each tither regarding his or her experience. If the pastor reports to me that any of them say that in their own opinion they are less personally happy, less generous or less financially prosperous from being tithers, I will return one-half the money paid.

3. If at the close of 1914 there is not a gain in the congregation of at least two new subscribers for The Continent over the previous year, I will refund $2 of the money originally paid.

The reason for this last offer is that all the facts I can collect go to show that tithers are much more interested in church work than nontithers. I want to learn if their increased interest leads them to take a religious paper and thus become familiar with the Master's work outside their home field. These offers will remain open until April 1, 1914.

The conditions referred to above are not onerous. The most important is that the pastor shall be a tither.

If you cannot avail yourself of these offers and yet desire the booklet, please answer the question at the head of this article and I will send it promptly. If your pastor is a tither and you are interested to the extent of a desire to investigate with a view to accepting the offer if the conditions are satisfactory, let me send a sample set of the literature with a printed contract and the conditions.

LAYMAN.

143 North Wabash Avenue, Chicago.

Temperance Rules at Lafayette

Temperance restrictions for Lafayette College students are rigid. The faculty has the same attitude toward students that corporations have toward workmen, realizing that the use of intoxicants impairs the efficiency of the drinker, develops habits that will injure character and exerts an evil influence upon his fellow students. The college laws forbid the bringing of liquor upon the campus and exclude liquor from fraternity houses. The faculty encourages the erection of fraternity houses upon the campus, as an additional protection for the undergraduates.

Faculty class officers acting under the dean give helpful suggestions to the student body. They meet every Monday morning and talk to the students about study, hazing and conduct generally. The senior class, being the smallest number and having the bad element mostly weeded out, have only one faculty officer. Freshmen, being raw and undisciplined generally, have four faculty officers. These members of the faculty request the hotel men not to sell to students. Some Easton hotelkeepers refuse to sell drinks to any freshmen, who are easily recognized by their green caps, lest they should occasionally sell to a minor.

While students, many of whom are of age and some of whom are accustomed to drink at home, are not absolutely prohibited from purchasing liquor at the city hotels, all such conduct is discouraged and one noticed frequenting a barroom is admonished by the class dean who acts "in loco parentis." If such counsel has no effect the student's action is regarded as a misdemeanor and he is promptly suspended. Return is doubtful. If a student comes back it is upon a promise not to repeat his misconduct.

Naturally the campus environment is wholesome and helpful. No longer does the janitor report the finding of beer bottles. Of the 550 students less than 10 per cent are drinkers to any extent whatever. Only one or two cases of discipline due to drink occur annually. In one or two years there have been none.

ALFORD KELLEY.

A Notable Contrast

In Philadelphia on the last Lord's day of September, with "a cloud of witnesses," I saw a Roman Catholic Holy Name Society's parade escorted by eight bands of music.

The third week of October it was my great privilege to be present at the convention of the Pennsylvania State Bible School Association in the city of Williamsport. On Thursday evening of that memorable occasion I was a delighted eyewitness to a five-mile procession of men—Bible class members and Bible school workers.

A significantly instructive fact is to be deduced from a notable contrast between these two parades. There were in the Roman Catholic procession more than 40,000 men. Not one of the thousands did I see with a copy of the Bible or anything pertaining to "the word of God." In the procession of the Bible school convention every one of the great host of men had a copy of the Bible for either teaching or learning. The banners and mottoes displayed were all of Biblical significance.

R. CRITTENDEN.

When the Church Moves Out

I wish to commend the leading editorial of Oct. 9, "If the Church Struck." It occurred to me that history tells what would occur if the church "struck" or moved out. Take Israel in Egypt. Joseph, prime minister to Pharaoh, found a refuge for those who were heirs of the Abrahamic covenant and represented the kingdom of God in the world. After 430 years Egypt, then in her glory, expelled them. In that motley mass of Israelites who went out there were four men who especially represented the kingdom of God on earth, namely, Moses, Aaron, Joshua and Caleb. We may say the church or what typically stood for the church moved out or struck. But what of Egypt? Today and for ages past a land of ruins and the football of other nations.

Passing over the centuries of Hebrew history after this colony from Egypt had made Canaan a veritable land of promise and Jerusalem, the capital, the envy of other nations, then what? The fullness of time had come and the real King of Israel was born in Bethlehem. He was despised and rejected. They crucified him. Now what is the record of history from that day to this? "The nation that will not serve God shall perish." Not in a day, but lack of salt is followed by decay. Our God is long-suffering and patient. The Hebrews are scattered over all the world without a country or a capital.

WILLIAM C. MAGNER.

Half of the total growth of the denominational membership last year was through home mission churches.

A Problem in Moral Mathematics

It takes a ready mind to solve a problem in mental mathematics, but it requires a quick conscience to solve one in moral mathematics.

Problem:

How can 686 widows of deceased Presbyterian ministers, whose names are upon the Roll of Ministerial Relief and Sustentation, buy the bare necessities of life for themselves and sometimes for dependent children upon

$3.37 a Week?

Trial Answer No. 1

Let their grown children help them; let their husbands provide for them, while the former are still living; let them be very frugal and careful.

Trial Answer No. 2

Though their grown children *ao* help them, and though some of them have small incomes besides the $3.37 per week ($175 per year) which they receive from the Board of Relief and Sustentation, many of them must live upon what the Board is able to give. Therefore, let them make ends meet the best they can.

The Correct Answer

God only knows the measure of their sacrifice and patience in making such pitiful ends meet. The church ought to know. When the church does know she will solve their problem by giving them adequate relief and sustentation.

WHAT IS YOUR ANSWER?

Write—

Ministerial Relief and Sustentation
Of the Presbyterian Church in the U. S. A.

WILLIAM HIRAM FOULKES, General Secretary
W. W. HEBERTON, Treas.
JOHN R. SUTHERLAND, Associate Secretary
WILLIAM SYLVESTER HOLT, Associate Secretary
507 Witherspoon Building - Philadelphia, Pa.

THE FIELD OF CHRISTIAN EFFORT

PLAN FOR BIG RALLY AND BANQUET

Dedication of Occidental College Buildings Will Bring Together Many Presbyterians—Consider Question of Prohibition Amendment.

LOS ANGELES—Presbytery has appointed a committee to prepare for a great Presbyterian rally in December in honor of the moderator of General Assembly, Dr. John Timothy Stone, and Dr. John Finley, commissioner of education for the state of New York. The occasion of the visit of these men to the coast is the dedication of the new buildings of Occidental College. The tentative plan of the rally contemplates a banquet at which at least a thousand covers will be laid, to which all Presbyterians of Southern California will be invited as guests of presbytery.

Will Give Free Instruction—The Los Angeles Bible Institute is making preparations for a greatly enlarged work in giving free instruction in the English Bible to young men and women in training them for Christian work. A building which will accommodate nearly 700 students, besides the necessary classrooms, is being erected at a cost of about $1,000,000. Charles M. Stimson recently deeded income property valued at $100,000 to the insitute, the proceeds of which are to be used for the maintenance of the work. Dr. R. A. Torrey is dean and Rev. T. C. Horton superintendent.

Consider Prohibition Campaign—A call has been issued for a convention of Prohibitionists to meet in Blanchard Hall Nov. 19 and 20 for the purpose of considering the advisability of beginning a campaign for statewide prohibition by constitutional amendment. Delegates from all organizations opposed to the liquor traffic, including local Anti-Saloon leagues, will be seated in the convention.

SMALL CHURCH REBUILT CHEAPLY

Northville, Mich., church, Rev. J. E. Webber pastor, has just completed the reconstruction of its edifice and affords a splendid illustration of what may be done in the way of rebuilding an old church without entirely destroying its style or beauty. The church was a solid brick structure of old style, built over fifty years ago. Twenty-six feet of wall was taken from the center of the side walls and set out six feet on either side, thus making possible a circular style of seating. A deep colonial porch and tower were also added. An addition was built at the rear providing commodious quarters for kitchen, dining room and classrooms, also making possible the erection of a gymnasium at some future date on the second floor.

Looks Like a New Church

The expense was $8,000, which not only includes the changes, but also eleven memorial windows, solid oak woodwork, new pulpit furniture, new pews, velvet carpet and decorations.

The church is the equal in beauty, convenience and durability of a new church costing twice as much.

When finally completed it will be free from all incumbrance, the pledges made previously being more than enough to pay the cost. The extra financial burden has not lessened the contribution to the missionary or other benevolences and twenty-seven have been added to the church during the year. A pipe organ is a probability in the near future.

ADOPT PRESBYTERIAN PLAN

The National Council of the Congregational Church, which met in Kansas City, Mo., has adopted the sustentation plan of providing for its aged and disabled ministers, their widows and orphans. The previous Council appointed a committee composed of some of the leading ministers and business men of the denomination to consider this plan, which was adopted by the General Assembly of the Presbyterian Church in 1906 and put into operation, under a charter granted by Pennsylvania, in 1909. After a careful consideration of the provisions of this plan the committee unanimously recommended its adoption by the Council. Dr. J. R. Sutherland, the originator of the sustentation plan, was invited by the committee when it had the matter under consideration to a conference in New York City, as was also George A. Higgins, actuary of the Presbyterian Sustentation Fund.

The Evangelical Association, one of the leading German denominations of this country, has adopted and put into effect the sustentation plan, as has also the Free United Church of Scotland, and the English Baptist Church has appointed a committee to consider the matter of its adoption and has written to Dr. Sutherland for full information regarding it. Other Protestant denominations in this country have the matter under consideration.

SPECIAL MEETINGS IN SEVEN CHURCHES

Kansas City Preachers Conduct Own Services—Moderator Stone at Denominational Gathering—Student Volunteers Will Meet in Six Weeks.

KANSAS CITY—Presbytery is now in the midst of a well-organized evangelistic campaign. The standing committee on evangelistic work is working out the plan. There are now in progress seven special meetings, all of which are being conducted by pastors. The presbytery is not adverse to the so-called professional evangelist, but this campaign will be carried through very largely by the exchange of pastors.

Dr. Stone Guest of Honor—The semiannual banquet of the Presbyterian League was held in the Coats House Nov. 11. A strong effort was made to make it the great Presbyterian event of the year. Dr. John Timothy Stone, moderator, was the guest of honor. The Park College glee club sang. Dr. Stone was scheduled to address the students of Park College the same day.

Care for Parish by Districts—At a recent communion of Grace church four-fifths of the membership partook. This parish is divided into eight districts, each with a captain and four lieutenants. All the care of members and all the aggressive work of the church in every department is to be done through these districts. Regular meetings are held of all district officers for reports and discussions. It is resulting in effective training of a large number of the laymen.

Students Will Bring Stimulus—The annual meeting of the Student Volunteers will be held in this city Dec. 31 to Jan. 5. There is much interest and enthusiasm over the coming of this great meeting. It is expected that there will be between 4,000 and 5,000 delegates. The meeting will be held in the convention hall, which seats 17,000 persons. Ministers and churches are expecting a great uplift and quickening as a result of this meeting.

Has 100 at Prayer Meeting—Parkville church under the leadership of Dr. John C. Miller has an average of more than 100 in regular attendance at the prayer meetings. Charles C. McGinley.

EVANGELISTS WIN MANY

Iowa—Rev. U. L. Leinbach of West Bend recently assisted the pastor, Rev. B. F. McMican, in a two weeks' meeting at Paton which was very successful.—Dana church recently enjoyed a two weeks' meeting with Rev. J. W. Huber of Gilmore City.

Pennsylvania—During four weeks of the campaign of Dr. W. E. Biederwolf at Chambersburg over 1,000 conversions were made. One evening 300 persons came to the meeting from Waynesboro. Closing of the local stores by merchants so that employees could attend special services was one of the features of the campaign.

Illinois—Rev. C. W. Estes, pastor at Neoga, during recent special services sent a circular letter to the men outside the church during the campaign. It urged their attention to religion. Mr. Estes recently assisted Rev. A. W. Denny with meetings at Lerna.—Evangelist Toy recently began a series of evangelistic meetings at Elgin in the Presbyterian church.

Michigan—Evangelistic meetings to continue the rest of the month started Nov. 9 in First church, Battle Creek. The pastor, Rev. George E. Barnes, preached during the first week.—Evangelists Hart and Magann conducted a union tabernacle campaign with the churches of Caro, in which there were 750 conversions and an awakening throughout the entire county. Card playing was one of the greatest pastimes and hindrances to the churches in that city, yet the influence of the meetings was such as to make it unpopular in the future. On the closing night of the meetings there were over 100 conversions.

Dr. S. Hall Young is back at Home Mission headquarters in New York City from his hunting trip in the Arctic seas. Dr. Young celebrated his sixty-sixth birthday by shooting a magnificent caribou. He also got a walrus on the trip, but no polar bear.

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On the Temperance Battle Line

ILLINOIS WOMEN HELP DOWN TRAFFIC

Recent Elections Decided in Some Places by the New Voters—Twelve New Towns Banish Liquor —Big Fight Next Spring.

In town elections held Nov. 4 women in parts of Illinois for the first time had a real opportunity to exercise the right of suffrage granted by the last legislature. Through their vote and influence it is claimed that a number of towns which voted "dry" would otherwise have permitted liquor to be sold in their boundaries. One town, which went "dry" by eleven votes, will be used as a basis for a suit to test the constitutionality of the legislative act. According to the returns twelve towns which now have saloons were captured by the temperance forces. In ten other places which were already "dry" the saloon forces were denied entrance. In only five towns, previously "wet," in which the temperance question was again before the people, did the saloon element win. A large proportion of Illinois is now in the "dry" column.

Most of the towns in which the temperance battle was fought at the polls were comparatively small. Next April it is expected the saloon question will dominate all other issues in 300 places, including such cities as Decatur, Mattoon, Bloomington, Rock Island, Galesburg, Sterling, Elgin, Freeport, Waukegan, Pontiac and Kankakee. The Anti-Saloon League is laying plans to enlist women in the campaigns of these cities.

The influence of the women was felt fully in a number of towns, as is shown by a comparison of the vote this year and on the occasion of the last similar vote. In Jacksonville, the largest place voting this fall, the women voted 2,981 dry and 654 wet. Corresponding votes in other large cities next spring will carry even Springfield for temperance, as it went "wet" by only 1,000 votes when the question was up before. In some towns there were no "wet" votes among the women and in towns with many foreign women, the majority was for the "dry" side.

YEAR'S CAMPAIGN DRIVES OUT SALOONS

Monthly Letter to Voters by Pastor—Liquor Interests Attack Temperance Worker—Women Help by Petition.

There were some unique and suggestive features in the no-license campaign by which Wheatland township, adjacent to Rochester, N. Y., was carried into the "dry" column Nov. 4. Wheatland has a population of 2,500, contains the two larger villages of Scottsville and Mumford, smaller hamlets, mines, mills, factories and a considerable rural population. The town has been "wet" for eight years.

Almost a year ago R. T. Miller, Jr., president of a school of correspondence, Chicago, and publisher of The Technical World Magazine, whose boyhood home was in Wheatland, laid before Dr. Robert C. Hallock, pastor of Scottsville church, the proposition that he would finance a year-long campaign if Dr. Hallock would do the work. The proposition was accepted; and Dr. Hallock mailed every month to every voter a carefully prepared letter—not just general temperance material, but dealing definitely with local issues. At first there was much public impatience at "stirring things up so soon," and Dr. Hallock was advised again and again by friends and foes to "drop it" or to "wait until near election." But the campaign of letters went steadily on, showing the condition of the town, informing the rural residents upon the lawlessness in villages and keeping the whole "no-license" issue before the minds of the people.

WORKS ALL DAY
And Studies at Night on Grape-Nuts Food

Some of the world's great men have worked during the day and studied evenings to fit themselves for greater things. But it requires a good constitution generally to do this.

A Georgia man was able to keep it up with ease after he had learned the sustaining power of Grape-Nuts, although he had failed in health before he changed his food supply. He says:

"Three years ago I had a severe attack of stomach trouble which left me unable to eat anything but bread and water.

"The nervous strain at my office from 6 a. m. to 6 p. m. and improper foods caused my health to fail rapidly. Cereals and so-called 'Foods' were tried without benefit until I saw Grape-Nuts mentioned in the paper.

"In hopeless desperation I tried this food and at once gained strength, flesh and appetite. I am now able to work all day at the office and study at night without the nervous exhaustion that was usual before I tried Grape-Nuts.

"It leaves me strengthened, refreshed, satisfied; nerves quieted and toned up, body and brain waste restored. I would have been a living skeleton, or more likely a dead one by this time if it had not been for Grape-Nuts."

Name given by Postum Company, Battle Creek, Mich. Read "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

Slowly sentiment veered; the saloon men helped the reaction by ever increasing lawlessness, and their lawyer intensified the feeling by attacking Dr. Hallock in the public press. The registering by the saloon men of forty members of a state road construction gang, as a desperate effort to control the election, aroused indignation as soon as a letter to voters set the facts before the town.

Then, as election day drew near, Dr. Hallock enlisted hundreds of women in the town to sign a petition to voters, which was printed and mailed to each voter to reach him the day before election. Judge H. F. Remington of Rochester was engaged as legal counselor; he and Dr. Hallock obtained appointment as authorized watchers at the polls; the women served a lunch; automobiles were hired, large banners and posters were put up, no stone was left unturned. Feeling was intense; practically every available vote on both sides was got to the polls.

Result: The town went against saloons by a majority of seventy-five and all other licenses were refused by safe though varying majorities.

Conduct Women's Temperance Fight

Mrs. Lillian M. N. Stevens of Portland, Me., was reelected president of the national W. C. T. U. at the recent Asbury Park, N. J., convention. Miss Anna A. Gordon of Evanston, Ill., was appointed vice president at large. Other officers are: Mrs. Frances B. Parks, Evanston, Ill., corresponding secretary; Mrs. Elizabeth P. Anderson, Jamestown, N. D., recording secretary; Mrs. Elizabeth P. Hutchinson, Evanston, Ill., treasurer.

TWO NEW CHURCHES NEAR COMPLETION

Detroit Presbyterianism Advancing—Rich M. E. Church Robbed of $300—Ministers Plan Means of Social Intercourse for Officers.

DETROIT—Two new Presbyterian church buildings are nearing completion in Detroit—Olivet church, the successor of Fort Wayne church and Woodmere mission on West Fort street, and Gratiot Avenue church, the most recently organized church in Detroit. Neither of these churches is able to erect its own building. Olivet is being largely financed by the church extension committee and Gratiot Avenue by First church. The roof is going on both churches this week and it is hoped that at least the basements will soon be occupied.

Crack Church Safe—Central M. E. church on Woodward avenue and Grand Circus Park, the most prominent corner in the city, was robbed on a recent Saturday night and its safe dynamited with a cash loss of about $300. This is the wealthiest M. E. church in Detroit and has been robbed several times before.

Expect Dr. Boyle to Accept—Woodward Avenue church, which grew under the pastorate of Rev. Sherman L. Divine, recently resigned, from a membership of 300 five years ago to 1,600, has good assurances of a favorable reply to its call to W. H. Wray Doyle, D. D., of Lake Forest, Ill. This church occupies a strategic situation and is manned with a corps of paid workers.

Plan New Social Organization—Since the decadence and practical suspended animation of the old Presbyterian Alliance, through the emergence of the church extension committee, there has seemed no medium of social intercourse between the officers of the churches. A committee of ministers has been appointed to plan for a new organization that will remedy this defect. J. F. Fitschen, J. M. Barkley, J. Brittan Clark and Hugh Jack are the committee.

Protest Against Russian Acts—A mass meeting of over 6,000 citizens was held in the Light Guard armory Nov. 2 to protest against the conduct of the Russian government in the Mendel Beiliss case. Resolutions were passed and sent to Secretary Bryan, asking for American intervention. Roman Catholics, Jews and Protestants were speakers at the meeting.

William Bryant.

The Southern Baptist Church is greatly bereaved in the loss of Dr. J. N. Prestridge, editor of The Baptist World, the most successful journalist in the followship.

A LOOK AHEAD

WITH THE CONTINENT FAMILY

He believes that service to man is divine service

Wilfred T. Grenfell will act as best man at the coming marriage of a daughter of the president of the United States. This man is known as a friend and helper by thousands of fisher folks on the bleak shores of Labrador.

In early issues of The Continent this famous missionary gives his idea of Christian service. No better definition of the much discussed "social service" has been given than that expressed by this voice from the far frozen north.

"I had thought service, as far as God was concerned, meant unattractive conventional gatherings which I loathed, and went to sleep in if I could," he says. It was D. L. Moody who called him to Christian service. "Moody taught the one and only thing that could have interested me and that was that God Almighty really wanted such work as I could do to help Him out."

The service of Grenfell to God has enriched the lives of the sturdy men who make a precarious living gathering fish "on the Labrador," and who exist through the winter in desolate communities shut off from the rest of the world.

Dr. Grenfell's articles in The Continent in the past have been among its strongest features. The coming articles from him will appear nowhere else.

The Continent costs only five cents a week and brings to your table each week a fresh revelation of the acts of modern apostles in all parts of the earth.

PRACTICAL SPIRIT OF BROTHERHOOD

Buffalo Churches Open to Unitarian Convention—Begin New Series of Evening Meetings for Inquirers.

BUFFALO—The spirit of tolerance characterizes Buffalo Presbyterianism. The recent National Unitarian Convention held two of its sessions in Presbyterian churches, and was welcomed by two Presbyterian pastors. The Christian Science people have just opened a beautiful church edifice; it is nearest neighbor to a leading Presbyterian church, the pastor of which last week in a happy vein introduced the lecturer on Christian Science. No one was left in doubt as to his convictions, and as he afterward said, "I find it better to meet our neighbor with an open hand than with a closed fist." Another pastor has just returned from conducting a week's mission in which the Universalist, Episcopal and Presbyterian churches of the village united.

Start Open Forum—Quite in keeping with all this tolerance is a series of open forum Sunday evening meetings now being held in Calvary church. "The purpose of these meetings," said the pastor, "is to promote democracy in religion by social intercourse and by frank discussion of issues to which religion is vitally related." Rev. Paul Moore Strayer of Rochester was the first speaker. His topic was "How to Christianize a Hopelessly Competitive World." After the sermon anyone present was invited to ask questions. Persons of many divergent beliefs immediately responded. There were no bitter words, just a fair statement of honest convictions. The audience was large.

Preaches in Theater—Dr. Holmes the same evening began a series of eight Sunday evening services. This is the eighth year of these Sunday evening theater meetings for the people under the direction of Westminster Club. The general topic announced for this year is "What Is Christianity?" The particular subject the first Sunday was "Mistaken Notions: A Word with the Man on the Street." The singing was led by a male chorus made up from the men of Westminster Club. As in former years, the theater was filled.

PIONEER BIBLE SOCIETY CELEBRATES

Old Organization of Cincinnati Remembers Birth—Girls Plan Aid to Churches—Men of Norwood at Work.

CINCINNATI—As a preliminary to the centennial anniversary next year, the Young Men's Bible Society of Cincinnati—forerunner of the American Bible Society—celebrated its ninety-ninth birthday anniversary by a party at the new rooms, 422 Elm street. This was one of the notable events of election day. Flags of all nations into which the Bible has been carried were prominent in the decorations. There were some distinguished guests of honor—Dr. William I. Haven of New York, Dr. S. H. Kirkbride of Chicago, Rev. A. F. Ragatz of Denver, Rev. J. P. Wragg of South Atlanta, Ga., and Rev. George S. J. Browne of Cincinnati. The late Chief Justice Salmon P. Chase was one of the early presidents of the Cincinnati society. E. P. Bradstreet is now the presiding officer.

Girls Help Churches—At the Church of the Covenant a carol choir composed of girls from 12 to 16 years of age has been organized to enrich the Sunday school music and assist occasionally in other services.—The Sunshine Girls of Norwood, seeing the necessity of increased classrooms for the Sunday school, are to give a colonial concert and thus create a nest egg for the cause of equipping a room for the younger men.

Ministerial Changes—The usual coming and going of clerical timber is reported. Rev. Herbert M. Moore leaves his Covington charge to accept a call to the student church of Cornell at Ithaca, N. Y. Rev. Charles F. Lownie has come from Delmar, Iowa, to take charge of Mason and Bethany churches and Rev. Charles W. Blake of Wichita, Kan., is in pastoral charge at Madisonville.

Men Plan Reception—Norwood Chapter of the Presbyterian Brotherhood believes in action. Plans have already been outlined for a New Year's reception to the congregation. The men will do all the serving of refreshments.

Ren Mulford, Jr.

MINISTERS JOIN TO HELP SETTLE STRIKE

Indianapolis Pastors Cooperate with Other Bodies—China Campaign Team Moves to Other Cities of the Hoosier State.

INDIANAPOLIS—The practical benefit of the local church federation, of which Rev. Morton Pearson is secretary, was revealed in two resolutions of the union ministers' association last week. The first referred to a simultaneous evangelistic campaign to be undertaken by the individual churches of all English Protestant denominations after the new year, publicity for which will be given through the daily press in the manner suggested by The Continent some time ago. The other action was the appointment of a committee to cooperate with other civic bodies in a peaceable settlement of the street car strike.

Prepare for Celebration—The seventy-fifth anniversary of the organization of Second church is being anticipated by Dr. O. D. Odell in a series of addresses upon the life of Henry Ward Beecher. The dates of the celebration are Nov. 19 and 20, at which time a tablet containing the names of the charter members will be unveiled. Several former pastors have accepted invitations to be present, including Hanford A. Edson, D. D., Scottsville, N. Y.; J. A. Milburn, D. D., Pilgrim Congregational church, Chicago, and James McLeod, D. D., Cape May, N. J.

China Campaigners Leave City—The China emergency campaign under the leadership of J. C. Gerritt, D. D., of Nanking, China, assisted by six other speakers, ended Oct. 27 with a farewell luncheon given by the local brotherhood. Other special features were the "Travel Talks" with stereopticon by Dr. C. E. Bradt and Rev. Charles E. Killey. Other cities of the state are soon to be visited.

Elections Show Advances—The city elections in many cities of the state revealed a tendency to divorce national and municipal politics. Many "citizens' tickets" (independent) were in the field and a number of victories won. This city was not so fortunate owing to ambitious partisans and a solid machine "well oiled" with brewery money. Dr. C. E. Woods, the local candidate of the independents, made a remarkably strong fight.

Confer on Business Management—Announcements of the meeting of presbytery next week include a conference on "Business Methods in Church Management" looking to spring plans for the every-member canvass.

C. R. S.

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SAY THAT PRESBYTERIANS ARE LEADERS

Evangelistic Work Attracts Attention of Other Denominations—Unveil Tablet in Memory of Dr. McCook of Tabernacle Church.

PHILADELPHIA—Dr. Robert E. L. Jarvis of Bethany church, who has recovered from his illness, presided as moderator of Philadelphia Presbytery at its November meeting. Rev. Albert S. McGarrah conducted a conference in the matter of the every-member canvass. In accordance with the call of General Assembly recently published in The Continent the presbytery resolved to devote an hour of its session in December to prayer for the blessing of God upon the work of the church. In the report for the year of presbytery's evangelistic work the secretary, Dr. W. P. Fulton, said that other denominations gave Presbyterians credit for leading in evangelistic campaigns. A committee was appointed to attend on Thanksgiving Day the dedication of Second Italian church in West Philadelphia; also a committee to attend the dedication of Emmanuel church.

Remember Dr. McCook—A beautiful tablet to the memory of Dr. Henry C. McCook, placed by a committee on the wall of Tabernacle church, was unveiled in the presence of a large congregation on Sunday morning, Nov. 2. The service was in charge of Dr. Charles Wadsworth and addresses were made by Doctors Wadsworth, Benson and Brownson. The inscription is on a bronze plate and three seals, designed by Dr. McCook, are in bronze and placed above the inscription. The center seal is that of General Assembly and overlies the two seals of the church, one of the session and one of the trustees.

Pastor Dies in Hospital—Rev. William K. Preston, for sixteen years pastor of Neshaminy church, Philadelphia North Presbytery, died in German hospital Nov. 3, following an operation. He was at the time of his death pastor at Elysburg, Pa. Funeral services were held in Neshaminy church of Warwick.

Dr. Charles Erdman Popular—Professor Charles R. Erdman of Princeton, who has been the popular afternoon speaker to railroad men at the Pennsylvania railroad department Y. M. C. A. in West Philadelphia for the past twenty years, received a most cheerful greeting at the opening of the present season, Nov. 2.

Brief Items—Rev. Ted Hetzel Copp, pastor of Cohocksink church, continues to hold çlinics certain afternoons of the week for nervous patients and counsels with those having difficulties and troubles.—A unique demonstration of the interests of the daily vacation Bible schools, of which seventy-five representing fourteen denominations were held the past summer, was given recently in Witherspoon Hall. Bishop Thomas J. Garland presided. —Woodland church, Rev. J. R. Swain pastor, has adopted the budget system for benevolences. The question of free pews is under advisement.

Son of Pastor at Celebration—Lawndale church, Dr. J. H. Boggs pastor, received pleasant greetings from many friends on the recent celebration of a twenty-fifth anniversary. The son of the pastor, Rev. H. Alfred Boggs of Princeton church, presided and addresses were made by Dr. Alexander Henry, Rev. H. W. Bloch, Rev. W. H. Wells and W. W. Biggin.

Two Churches Lose Elders—Princeton Church, Rev. H. Alfred Boggs pastor, mourns the loss by death of its senior elder and clerk of session, Thomas J. Tash. H. H. Walker, an influential elder of Calvary church of Wyncote, Dr. W. B. Lower pastor, has also been removed by death.

W. P. White.

STRONG TEAM OPENS MISSION CAMPAIGN

Women of Pittsburg in Mass Meeting Hear Speakers—Grand Jury and Ministers Unite in War on Vice.

PITTSBURG—The united missionary campaign was launched in Pittsburg Nov. 8 with a mass meeting of the women's missionary societies in Second church. Sunday there was an interdenominational exchange of pulpits in many sections, and in the afternoon seven district meetings addressed by members of the special committee consisting of J. Campbell White, J. E. Norcross, D. D., A. L. Wiley, D. D., A. F. Agar, D. D., and George Innes. On Monday the union ministerial meeting was held in Second church and addressed by Mr. White. Missionary conferences and district meetings were held Monday afternoon and evening. The campaign closed with a banquet at McCreery's Tuesday evening.

Seminary Committees Still at Work—The fund for the new administration building of Western Seminary amounts to $132,000. The five committees are still at work and every effort will be made to secure $200,000 from Pittsburg before going to the outlying districts.

Fighting Saloons and Gambling—Pittsburg is waging a campaign through its different agencies and the grand jury for better regulation of the liquor traffic and a suppression of gambling in the downtown sections. The grand jury brought in a number of indictments last week and many suggestions concerning the enforcement of the law. A committee of fifteen men, representing the Union Ministerial Association, with Rev. George Shelton as chairman, are preparing a petition to the license court urging shorter hours for saloons and suggesting that the hours be made 8 a. m. to 9 p. m.

New Y. M. C. A. Building — Greensburg dedicated a new $135,000 Y. M. C. A. building Nov. 2. The residue of the David S. Atkinson estate amounting to $200,000 was given for Y. M. C. A. work, leaving $65,000 for endowment.

Campaign Plans Progress—Headquarters for the "Billy Sunday" evangelistic campaign have been established in the Central Y. M. C. A. building. Every effort is being made to get single street car fare from all parts of the city and the B. and O. railroad will establish a temporary station near Oakland. Reports from churches indicate a large guaranty fund.

P. W. Snyder.

WILL FINISH WORK ON 70TH BIRTHDAY

Dr. Burkhalter to Retire After Long Pastorate—New Buildings Mark Growth in Various Parts of Iowa.

IOWA—His seventieth birthday will mark the close of the pastorate of Dr. E. R. Burkhalter at First church, Cedar Rapids, Iowa. Dr. Burkhalter is one of the oldest pastors in Iowa, having served the Cedar Rapids church for forty years. He will become pastor emeritus for life Dec. 21, 1914. First church has large obligations in the downtown district by reason of the withdrawal of other congregations and the pastor will retire in favor of a younger man.

Many New Buildings in State—A Sunday school building which will be one of the best in Iowa will soon be started by Muscatine First church. It will cost $30,000 and it is expected that the full amount will be raised before the contract is let.—Park Avenue church, to cost nearly $7,000, has been started for Presbyterians of the south side, Des Moines. It will seat 240 persons and will be completed by Christmas. Rev. J. B. Howard is pastor.—E. M. Bell, D. D., was installed as pastor of Lake City church Oct. 28. Rev. R. C. Mitchell of Estherville, Rev. F. H. Gamel, former pastor, and Rev. D. J. McCord took part. Plans are on foot to enlarge the church building.—The new $20,000 church at Rockwell City, which was begun last spring, will be completed in a few weeks. The date for the dedication will probably be Nov. 30 or Dec. 7.

Will Have Presbyterial Evangelist—Rev. F. M. Dowlin of West Liberty has been invited to be evangelist for Iowa City Presbytery. The appointment of this new worker is possible through the recent permission of synod to devote 80 per cent of home mission gifts to presbyterial work.

Dr. Bess Begins Work—The induction of Dr. E. A. Bess as university pastor at Iowa City, Iowa, occurred Nov. 9. The sermon was by President John A. Marquis of Coe College. Dr. D. W. Fahs of Cedar Falls, Dr. R. C. Hughes of Madison, Wis., Dr. D. W. Wylie of Iowa City and President J. G. Bowman of the state university had parts in the program.

Confer on United Missions—A united missionary conference was held in Mason City Oct. 26-27 under the auspices of the Laymen's Missionary Movement. The team was: Dr. J. W. Aitchison, Chicago, leader; C. W. Williams, Galesburg, Ill.; Rev. Frank Garrett, Nanking, China; Rev. John H. Booth, Kansas City, and Rev. Wilbur H. Clapp, Waterloo. Mass meetings were held Sunday afternoon and evening. The conferences on Monday were followed by a supper, attended by 300 men.

Plan Care for Immigrants

It is expected that arrangements will soon be completed for the operation of the immigrant station in Chicago which was authorized by congress. Hitherto the government has done little for the newcomers to this country except to see that none entered who did not comply with the law and that they brought no disease. The government now is to establish headquarters in Chicago and employ fifteen to eighteen assistants to care for the immigrant on his way to his destination and assist him on his further journey.

Dr. J. Milton Greene, missionary superintendent of Cuba, has been visiting his son, Rev. Clinton J. Greene of Westminster church, Peoria, Ill.

A RICH FLAVOR

that smacks of the delicacy of cream is eminently desirable for the perfect enjoyment of a cup of Tea, Coffee, Cocoa or Chocolate. Gail Borden Eagle Brand Condensed Milk makes these beverages really delicious. The enjoyment of food aids digestion. Eagle Brand Condensed Milk makes food of which it is an ingredient a delight.

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The Convocation Address
as given by President John S. Nollen in the Presbyterian Church at Lake Forest on Sunday, September 25th, 1913,
entitled
The Warfare of Peace
To any who may be interested in this expression of the ideals of the institution, copies will be sent on application to
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STUDY WORK AND FIELD OF MISSIONS

Church Extension Board Puts Acid Test to Congregations—Endeavorers Plan for 1915 Convention—Y. M. C. A. Helps Immigrants.

CHICAGO—The policy of the Church Extension Board in regard to missions and churches under its control involves the serious examination of all of the work of local centers to see if they are doing the kind of work necessary for the community. Study of local surroundings will be made to determine how the type of effort is adapted to the need and whether the building now used is the sort required. In many of the communities now reached by Presbyterians the type of people is changing and modifications must be made of the work now in progress. The movement of people to the suburbs will also be studied by the board this year to ascertain where additional churches are needed.

Plan for 1915 Convention—H. H. Marcusson, a former president of the Illinois C. E. Union and of the Chicago union, will be chairman of the committee in charge of the international C. E. convention in this city in 1915. The vice chairman is C. E. McBurney; secretary, Oliver R. Williamson; treasurer and chairman finance committee, Walter R. Mee; publicity and promotion committee, E. P. Gates and A. G. Fegert.

Fights Saloons in East—Dr. James K. Shields, for some years Anti-Saloon League superintendent in Illinois, has now entered upon similar work in New Jersey. For the last year he had been doing special work with the Methodist home mission society in Chicago.

Aids Survivors of Wreck—Nineteen survivors of the burned ship Volturno arrived in Chicago a recent Sunday morning and were met by the immigration secretary of the Y. M. C. A. and assisted with food and money to their destinations in the Northwest. During the past month there have been 9,972 immigrants met by the association at the local railway stations. Of this number about 7,000 remained in Chicago and vicinity. Each month a large number of cards are brought by incoming immigrants from association secretaries at immigration centers in this country or abroad.

Makes Strong Address—Dr. C. F. Wishart of Pittsburg Seminary made a strong address on the "Passion for Christian Unity" before the Social Union at its first meeting a week ago. The quartet from McCormick Seminary supplied music.

Pledge Definite Work—A group of fifteen men of Millard Avenue church, following an address by Dr. Francis M. Fox, brotherhood secretary, pledged themselves to attend the three regular services of the church each week, to look out for strangers in the congregation and call upon them and to report every other week at the close of prayer meeting.

Additions to Church Work—Two choruses have been formed at South Park church, one of intermediate boys and the other of intermediate girls. Each sings two Sundays a month at church services. —Shower baths and locker rooms have been installed at Austin church for the young people.—Repairs are to be made at once to Emerson Street church to adapt it better to the institutional demands upon it.—The children's morning chapel meeting at the Sunday school hour at Ravenswood church is meeting with good success.

Brief Notes—Dr. Robert Watson of Cincinnati conducted evangelistic meetings this week at the West Side Y. M. C. A.—William H. Peterson is chairman of the finance committee which expects to raise $100,000 to defray expenses of the convention of the International Sunday School Association, which meets here in June.—The Christian Endeavorers of South Park church are studying the question of moral training in the public schools. —Dr. C. B. McAfee speaking before the weekly meeting of Presbyterian men recently pointed out that only five members a day for the 31,000 Presbyterians in Chicago were added to the church on confession last year. He said the church at large lost 1,000 members a week from its rolls.—Churches of Chicago did not contribute a new pupil to the Chicago Training School this fall, according to President H. B. McAfee, who spoke of the school before presbytery recently.

Will Complete Edifice—Calvary church is proceeding with its preliminary canvass to secure funds for the completion of its edifice, with encouragement for early results. The reception of over forty members last Sunday, more than half of them on profession, brings the membership to 560 and adds a strong argument for enlarged facilities. The evening services conducted by the pastor, Rev. Ralph D. Kearns, are exceptionally well attended.

GIVE 117,000 BIBLES TO IMMIGRANTS

The New York Bible Society, according to the recent annual report of Dr. G. W. Carter, has distributed a larger number of Bibles and portions of Scriptures than ever before. The distribution of Bibles amounts to 338,404 volumes in forty-one languages. More than 117,000 Bibles were given to immigrants entering the country at Ellis Island. Bibles in raised type have also been supplied to many blind people and nearly 16,000 volumes were given to sailors and seamen on different vessels in New York harbor. The New York Bible Society is the only organization having for its sole work Bible distribution in the city and harbor of New York. Its work is directed by sixty managers, representatives of churches in Manhattan and the Bronx. Over 160 New York churches have contributed to the support of the society during the year. The following officers have been reelected: President, John C. West; vice president, Everett J. Esselstyn; secretary, Charles W. Parsons; treasurer, James H. Schmelzel.

MINISTER PRESIDES AT POLITICAL RALLY

Fusion Meeting Draws Clergy and Laity—Extension Committee Needs Aid—Unique Devotional Service at Seminary.

NEW YORK CITY—Saturday evening before election 4,000 people attended the clergy and laity fusion meeting in Carnegie Hall. The gathering was addressed by District Attorney Whitman. Nearly all denominations were represented. Dr. Edward S. Young of Bedford church, Brooklyn, presided and Dr. John F. Carson of Central church, Brooklyn, offered prayer. Dr. Carson took an active interest in the political campaign this fall.

Dr. Grenfell at Fifth Avenue—Dr. Wilfred T. Grenfell spoke at Fifth Avenue church, Dr. J. H. Jowett pastor, last Friday night. The meeting was under the auspices of the young people's society.

Church Extension Committee Asks for Aid—The church extension committee has just issued in a small pamphlet an appeal for larger contributions. In a brief statement setting forth its work and its needs, it says that fifteen churches under the committee's care received 416 members on confession of faith last year. This number is about one-fourth of all additions in the presbytery for that time. The $1,000,000 Kennedy bequest is bringing an income of $50,000, but with the rapidly increasing demands this sum is entirely inadequate. Pamphlets and full information may be obtained from the secretary, Dr. Jesse F. Forbes, 156 Fifth avenue.

All Day Conference on Prayer—The Morning Watch Movement, William Ralph Hall president and William B. Oliver secretary, will hold an all-day conference on prayer in Brick church Nov. 17. Dr. Robert E. Speer, Bishop Luther B. Wilson, Rev. Henry W. Frost and Dr. James A. Francis of Boston will be speakers.

Various Brooklyn Meetings.—Tonight, Nov. 13, the superintendents of Brooklyn Sunday schools meet for their annual dinner in the Nostrand Avenue M. E. church. Afterward a reception will be given to the retiring president, Edward R. Carhart, and to the new president, Charles E. Francis.—The fall convention of the Brooklyn C. E. Union is being held today and tomorrow in Bedford church, Dr. S. Edward Young pastor.—On Thanksgiving morning at 7 o'clock the Christian Endeavorers of the sixth division of Brooklyn will hold a sunrise meeting in South Bushwick Reformed church. The president, J. B. Payne, will speak.

Y. M. C. A. Secretaries on Steamships—The Young Men's Christian Association announces that the Royal Mail Steamship line has granted the association permission to place secretaries on board the company's vessels to conduct schools for immigrants. The association reports that 190,000 immigrants attended the lectures given in twenty-five European ports this last year. Negotiations are being forwarded to place secretaries on the vessels of other steamship lines.

Personal Items—Professor R. B. Hummel, who has been teaching 550 boys in a mission school at Lolodorf, Africa, is in the Presbyterian hospital suffering from almost complete nervous prostration due to overwork on his field.—Ralph W. Brown, one of the secretaries of the Y. M. C. A., spoke at Central church last Friday night.

Observe Anniversary of Alliance—The twenty-fifth anniversary exercises of the Lord's Day Alliance were held in Sotch church Nov. 9 and the following afternoon in the Board of Trade assembly hall. Addresses were given Sunday by Rev. H. L. Bowlby, secretary; E. A. Eggers, representing postal employees, and Dr. David G. Wylie. Mr. Bowlby was formally elected general secretary in place of Dr. George W. Grannis, who has become general field secretary with headquarters at Long Beach, Cal.

Brief Items—At the regular Monday meeting of the Ministers' Association Nov. 17 Dan Crawford will speak.—The New York Bible Society has announced Sunday, Dec. 7, as Bible Sunday. It is requested that all New York churches, and churches throughout the country, set aside the first Sunday in December for this observance.—The West Side Y. M. C. A. is conducting in the automobile school a class composed entirely of young women.

Devotional Day at Union—Carrying out a plan which the faculty has had in mind over a year, all class work and lectures were suspended in Union Seminary Nov. 6 in order to make way for a day of devotion. The faculty and students met together in chapel—a company of nearly 200—and spent together the entire day from 8 o'clock in the morning until 9 o'clock at night in devotional fellowship and celebration of the communion. In addition to students and faculty only Dr. George Alexander was present and he describes the occasion as characterized by a depth of spiritual feeling which he has scarcely ever experienced elsewhere. The professors and students participated in both prayer and the expression of spiritual aspiration spontaneously and on perfect equality. There were no set addresses.

Will Formulate Social Service Creed

The joint committee on Christian faith and social service representing the Presbyterian Church North, the Southern Presbyterian Church and the U. P. Church met at the Fort Pitt Hotel, Pittsburg, Nov. 5. The committee consists of nine members, three from each denomination. Dr. W. S. P. Bryan of Chicago is chairman of the Northern Church committee, Dr. J. K. McClurkin of the U. P. and Dr. Lyons of Richmond, Va., of the Southern Presbyterian. The committee is planning to submit to the different churches a new statement of its faith and creed along the lines of social service.

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CONSIDER REGULATION OF MARRIAGES

Cleveland Ministers to Stand with Other Protestant Pastors—Presbyterian Rally Well Attended—Talk Over Evangelistic Plans.

CLEVELAND—At the monthly meeting of the Presbyterian Club the eugenic problem was discussed and a resolution adopted to stand with other Protestant bodies in case, under guidance of the Federated Churches, a consensus of policy can be reached as to performing marriage ceremonies.

Presbyterians Rally—The annual Presbyterian rally was held Sunday evening, Nov. 7, in Calvary church. There was a processional of clergy, followed by elders of churches. The main speaker was Secretary J. E. McAfee of the Home Board. The Chamber of Commerce banquet room, accommodating 540, was crowded Tuesday evening, Nov. 9, with elders, trustees and deacons of the churches to whom the church extension committee and the Presbyterian Union tendered a reception. Dr. Wilton Merle-Smith of Central church, New York City, delivered an address. Dr. Merle-Smith has served as associate pastor with Dr. Haydn in Old Stone church.

Confer on Evangelism—An evangelistic conference has been arranged for Tuesday afternoon and evening, Nov. 18, in Old Stone church. Dr. George G. Mahy, secretary of General Assembly's committee on evangelism, and John R. Davis, D. D., of Philadelphia, will be the principal speakers, local pastors taking minor topics.

Personal Notes—Old Stone church has lost another faithful office bearer, Elder Alfred Eyears, who passed away Nov. 5 in the eighty-second year of his age. Coming to this city in 1835, he has continued in active business life until the time of his death.—Rev. William P. Thomas, who was recently installed pastor of Phillips Avenue church, came sixteen years ago to Boulevard church when it was only a mission Sunday school and for ten years was pastor of that congregation. The last five years he has served Mayflower church as stated supply and now becomes the first pastor of a new church, whose territory was adjacent to that of his first charge.—Rev. J. V. Axtell, formerly of Hamilton, N. Y., now pastor-elect of the Wickliffe church, has entered upon his new work and will soon be installed.

Would Extend Country Life Work—Presbytery recently adopted a resolution "most heartily indorsing the splendid work being done by the department of church and country life of the Home Board under the influential leadership of Rev. Warren H. Wilson, Ph. D., its superintendent, and trusts that the fine services of Dr. Warren and his associates will be strengthened and advanced."

CLOCKS INDICATE CAMPAIGN PROGRESS

In order to show the progress of the money raising campaign for the Y. M. C. A. and the Y. W. C. A. begun Monday, Nov. 10, two enormous clocks have been put up, one in the new Morgan building at the corner of Wall and Nassau streets and the other in the Metropolitan tower at 23d street, New York City. The hands on these clocks are moved around as each thousand dollars is secured. The clock in the Metropolitan tower is illuminated at night and can be seen from all parts of the city and far out in Jersey.

One of the main objects of the pending campaign is to get money for new homes of the colored branches of the two associations. Both branches for years have been handicapped by being compelled to do their work in temporary quarters. Dr. J. E. Moorland, international secretary for the colored Y. M. C. A., is in charge of the colored division of the building campaign as lieutenant to Charles S. Ward, in charge. Both associations are teaching the colored people to help themselves by making the individuals more efficient. The colored branch has done a great deal toward taking the colored boy off the street corners and is teaching him to be provident.

SELL SHARES OF CHURCH DEBT

NEW JERSEY—Forest Hill church, Rev. Frederick Lewis pastor, hit upon a novel plan to pay off the indebtedness upon its new building. The debt, $36,000, is to be divided into 1,200 shares, each to be sold at $30. These shares are to be paid in five years at the rate of 50 cents a month. If any subscriber finds it impossible to complete his payments he can cancel his pledge and the stock will be sold to someone else.

Morristown Items—The Morris ministerial association passed resolutions of sympathy for Mrs. Elijah Stoddard, whose husband recently died.—It is expected that the new Y. M. C. A. building at Morristown will be formally opened some time during Thanksgiving week.

Sermon by Old Friend—At the funeral of Dr. Elijah W. Stoddard in the church where he had been pastor for half a century at Succacunna the memorial sermon was preached by Dr. David R. Frazer, who was himself for a generation pastor in First church, Newark, and who had been an intimate friend of Dr. Stoddard. Another touching tribute was paid by a kinsman, Dr. Charles Augustus Stoddard of New York City, well known to former readers of The New York Observer for the "Augustus" letters. Prayer was offered by Dr. James M. Buckley, former editor of The New York Christian Advocate, and several messages of appreciation were read, among them one from Dr. Francis Brown, president of Union Seminary.

TELLS STARTLING FACTS AT DINNER

For the thirtieth year the international committee of the Y. M. C. A. invited its friends to dinner in New York Nov. 6 at the Waldorf Astoria. More than 400 guests were present. Chairman Alfred E. Marling, head of the international committee, presided and speeches were made by nine international secretaries and by George W. Perkins, chairman of the joint committee which is now hard at work in New York raising $4,000,000 for association work.

The secretarial speeches in particular were packed full of interesting facts, among which the following may be mentioned:

The association is now at work in 2,500 rural communities.

Fourteen secretaries under the direction of the international committee are traveling in European countries to instruct prospective emigrants to the United States in what will be expected of them as citizens of the New World.

There are eighty special associations now in connection with industrial plants and camps. To the maintenance of these the corporation owners are paying $175,000 annually and employees as much more.

Secretaries working on American battleships report 1,500 professions of faith in Christ among the sailors in the past year.

Tuskegee Institute, Booker T. Washington's college for the colored people, had 1,000 men studying the Bible under association auspices during the last session.

Seven hundred conversions were recorded in Iowa as a result of meetings conducted by college students going out from their institutions on evangelistic deputation work. In one Iowa town a meeting held by students doubled the membership of every church in the village.

The international committee now has 180 men engaged in the conduct of Christian associations in the cities of nineteen missionary countries. It sent out forty new men last year, ten of whom went to India, ten to South America and fifteen to China.

In America eight years ago the total property of the association amounted to $30,000,000. Today, due very largely to the whirlwind financial campaigns inaugurated by Charles S. Ward, the total holdings of the association in this country amount to $81,000,000.

RECENT SUNDAY SCHOOL NEWS

Former Governor Speaks—Former Governor Yates made an address at the Rally Day exercises of Rushville, Ill., Sunday school.

Have Big Parade—All of the Protestant churches and Sunday schools of Peoria joined in a Sunday school parade last Sunday. Nearly 8,000 pupils and teachers were in line.

Will Use Motion Picture Machines—A motion picture machine has been added to equipment of Westminster Sunday school, Toledo, Ohio. Fourth church, Chicago, is about to make a similar purchase.

Drive Out Slot Machines—Following complaints made by the Lake county, Illinois, Sunday school association concerning the use of slot machines, notices have been sent by the sheriff instructing local officers to throw all slot machines out.

Will Have Fresh Air Camp—The seventy-fifth anniversary of Monroe, Michigan, county Sunday school association was recently observed at Ida. Thirty-one schools were represented. It was determined to hold a fresh air camp on the lake during the summer.

Have Interdenominational Contest — Sunday schools of Mount Ida Presbyterian and Berea Congregational churches, Davenport, Iowa, are engaged in a contest. Points are credited for attendance and collection.—The schools of First Presbyterian, Methodist, Baptist and Congregational churches, Evanston, Ill., are in a friendly rivalry for regular attendance and new pupils.

Dr. C. D. Jacobs, pastor of Central church, Joliet, Ill., was sent by his session to the Anti-Saloon League convention at Columbus.

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Financial Situation

Bond Prices Nearly Down to Low Level of 1907 —Municipal Securities Favored by Those Whom Income Tax Will Touch.

Men and women who have on hand $2,000 or $3,000 to invest and others are looking with interest at the present prices of high grade bonds. Many bonds are now near the low price of the panic of 1907. This is more nearly true of the securities issued by railroads than those issued by industrial concerns. The drop from previous prices has been brought about through a discounting of the liability of disturbance to business conditions through the currency bill. This measure is in fact being watched closely by business men of all classes. In whatever shape the bill is passed it is expected, however, that it will affect business but little. Prospect of war with Mexico is also a disturbing factor. Baltimore and Ohio railway 4 per cent bonds due in 1948, which were at the low-water mark of 88 in 1907, are now 92. In the same way New York Central 4 per cents, which were 86 in 1907, are now down nearly to 90. Other railway bonds have declined in a similar manner. It is probable that the issuance of high grade securities bearing 5 per cent interest may also have something to do with the lower prices of the 4 per cents.

Income Tax Booms Municipal Bonds—Immediately following the passage of the income tax there was a considerable boom in municipal bonds. This class of security is exempt from this tax, so that the federal law in effect put the premium on municipal bonds. Philadelphia bonds, composing a large new issue, which could not be sold at all a few months ago, have recently been taken at par. Buffalo, N. Y., issued $950,000 in bonds bearing 4½ per cent interest and sold them at a premium. New York City bonds bearing the same return were sold at 105. In Chicago, where an effort has recently been made to sell municipal bonds over the counter in the city hall, the demand has been slight. This is attributed, however, to the fact that the smallest denomination is $1,000. New York City has recently issued bonds in $10 denominations. This is in keeping with the policy of the countries of Europe, where the peasants very frequently are owners of bonds, the denominations there being very small.

The Value of a Thousand People to a City—The Chamber of Commerce of San Francisco has announced after careful investigation that each thousand people added to the population of that city increases the yearly business $2,436,000. This thousand people will use during the year $225,000 of manufactured goods. Of this amount the wholesale clothier and haberdasher will receive $6,445 and the retail dealer in goods of this line $17,910. The banker receives from this addition to the population $133,510. So far as reports have gone no one has attempted to discover what are the advantages to a city's churches from the addition of a thousand people to the population. It might be possible to discover the proportionate increase to missionary causes as the population grows.

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MINNEAPOLIS, MINN.

7% FARM MORTGAGES 8%

Title guaranteed. On choice farms in Panhandle and fertile valleys of Eastern New Mexico. No loan made for more than thirty per cent of value, nor closed until examined and approved by our experienced examiner who is an officer of Company. We collect and remit interest free. Larger loans drawn to net investors 7 per cent; small ones, 8 per cent. Write for sample application, references, etc.

The Union Mortgage Company, Clovis, New Mexico

5½% and 6% Interest

The most careful investor always selects a choice farm mortgage when placing funds. Ask for detailed information, references and list of offerings.

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BRYANT SOUTH DAKOTA

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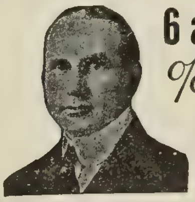
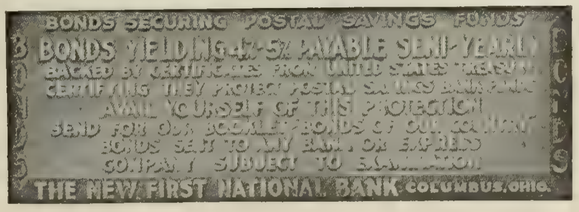
6% **Safest, Most Promising and Profitable Investment on the Market Today** 6%
During the Past 30 Years no Client has Lost a Dollar.
BONFOEY LOAN & INVESTMENT CO.
Send for Booklet O Oklahoma City, Okla.



6 and 7 % Sure Is what you receive regularly when you purchase from us a first mortgage on *Improved Georgia City or Farm property* and you take as little hazard as is humanly possible. We are extremely careful in placing business. Let us send you our Dept. F list. **Sessions Loan & Trust Co., Marietta, Ga.**

SELECTED FARM MORTGAGES
6% to 7% and all choice.
A. W. KNAPP & CO., 526 Bank Chambers, Detroit, Mich.

4 Per Cent



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BONDS YIELDING 4%-5% PAYABLE SEMI-YEARLY
BACKED BY CERTIFICATES FROM UNITED STATES TREASURY
CERTIFYING THEY PROTECT POSTAL SAVINGS BANK FUNDS
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SEND FOR OUR BOOKLET "BONDS OF OUR COUNTRY"
BONDS SENT TO ANY BANK OR EXPRESS
COMPANY SUBJECT TO EXAMINATION
THE NEW FIRST NATIONAL BANK COLUMBUS, OHIO

5 Per Cent

MEN AND THEIR ACTIVITIES

Iowa—A committee of seven of the men of Third church, Dubuque, was recently appointed to lay plans for the organization of a brotherhood.

Colorado—Brotherhood work in Twenty-Third Avenue church, Denver, started with a dinner to the men. They are planning to increase church attendance by advertising and greeting strangers. They will also push the men's Bible class in Sunday school.

Michigan—L. J. Davies, secretary for Michigan of the Laymen's Missionary Movement, recently addressed pastors of Pontiac in the Presbyterian church.—The employers' liability law was discussed at a recent meeting of the men's club of First church, Battle Creek.

Illinois—The men's league of Wilmette, a Chicago suburb, is divided into groups which take turns holding "sings" at the homes of various members of the congregation. Neighbors are invited to these informal affairs.—Dr. Francis M. Fox, brotherhood secretary, was the chief speaker before the men of Manteno church on a recent Monday night.

ATCHISON CHURCHES TO FEDERATE

To prevent unnecessary scattering of energy and to make more helpful and effective the work of Christian teaching, worship and influence of the two churches, a federation of First Presbyterian and First Congregational churches of Atchison, Kan., has been effected. The two congregations will worship together and the sessions of the Sabbath school will be together and to all intents and purposes be one, except the offerings of each church go to its own benevolent boards. William I. Alexander, D. D., pastor of the Presbyterian church, will be pastor of the federated church.

The worship and work of the federation is to be managed by a joint committee consisting of the pastor, Sunday school superintendent, the federation secretary and eight additional members, five from the Presbyterian church and three from the Congregational church.

Both churches have splendid church buildings and they will both be available for use as the joint committee may determine.

This is a city of 20,000 and it is likely that some features of institutional work will be taken up in the Congregational church building.

LIKE PRESENT POLICY OF BOARD

COLORADO—Synod by an overwhelming vote recently adopted the report of the committee which commended a continuance of the present policy of the Board of Home Missions.

Discusses Modern Thought—"Satan, the Great Promoter of Modern Religious Systems," is the title of a series of Sunday afternoon sermons at Twenty-Third Avenue church, Denver, by the pastor, Rev. Perry V. Jenness. All of the modern new thought theologies are being discussed.

Founds Many Churches—The importance of the work of the Sunday school missionary on the frontier is shown in the report of the missionary in Boulder Presbytery. In 1898 there were nineteen churches in the presbytery, which included the whole state of Wyoming. There are twenty-eight churches in Boulder Presbytery as now constituted. Twelve of these grew out of Sunday schools established in early days. Of these twelve churches eleven have buildings worth $26,200 and two have parsonages. Eight home missionaries are working on these fields now.

Travelers' Aid to Be National Organization

The Travelers' Aid Society, New York City, is planning to form a national organization. Gilbert Colgate has been elected president and Dr. Francis Brown is one of the vice presidents. Among the directors are William S. Bennet of the Home Mission Board, Dr. A. E. Keigwin, pastor of West End church, New York; Miss Grace Dodge of the national Y. W. C. A., and John Wanamaker of Philadelphia. The society, which is nonsectarian, devotes its care largely to women and girls traveling alone. Women agents meet trains and steamers and conduct inexperienced or confused travelers to their destinations, or otherwise care for them. The work is supported wholly by voluntary contributions.

SCHOOL AND COLLEGE

Student Pastor at Boulder—Colorado Synod has authorized the employment of a student pastor at the state university at Boulder. Rev. Ralph C. McAfee, son of President McAfee of Parsons College, will be appointed.

Start Campaign with Roll Call—The roll of the 1,026 graduates of Hanover College will be called Nov. 25 at the rally service in the Presbyterian church at Hanover, Ind. The college has entered on a two years' campaign to raise $250,000 and the graduates are being asked to have a share in the larger work of the college. At the exercises the sermon will be preached by Dr. O. D. Odell of Indianapolis. Rev. H. T. Graham is endowment secretary.

Turned Away Many Boys—Mercersburg, Pa., Academy has entered upon one of its most successful years. The academy opened with a crowded enrollment of 410 boys. About seventy-five boys were refused because of lack of room.

MINISTERIAL OBITUARY

Dr. Robert Gibson McNiece lived thirty-six years in Salt Lake City—his entire ministerial life. This is a record which has scarcely been equaled by any other Protestant clergyman in Utah. The non-Mormon daily papers of Salt Lake paid him remarkably affectionate editorial tributes after his death. Dr. McNiece was born in Vermont in 1839. He farmed and taught school before he went to college, so did not graduate from Dartmouth until his twenty-eighth year. He was principal of a high school and then newspaper editor in Fort Wayne, Ind., and did not become a minister until 1877. On graduation from Princeton Seminary, he accepted the call to First church, Salt Lake City, which he served for twenty years. During this time the congregation grew from a handful to 350 members. In 1897 his deep interest in education culminated in his resigning to build up an evangelical college for Utah. This work has since eventuated in the establishment of Westminster College at Salt Lake, to which Dr. H. W. Reherd has just gone as president.

Dr. Edward G. Thurber, pastor of the American church in Paris for sixteen years, died Nov. 7 at his home in New York City. Dr. Thurber, who was 77 years old, after graduating from Hartford and Union Theological Seminaries served for twenty years as pastor of Park church, Syracuse, N. Y. He resigned his pulpit there in 1888 and went to Paris, where he remained as pastor of the American church in that city until 1904, when he returned to his native country. Before entering the theological seminary Dr. Thurber was graduated from the University of Michigan.

MR. GATES AND THE CODY CHURCHES

Following the death of the well-known millionaire, Charles G. Gates, at Cody, Wyo., newspaper reports alleged that he had paid the debts of the churches in that city just before his demise. The facts as furnished to The Continent are:

"Mr. Gates came to Cody in October. He went into the mountains for big game and returned to Cody after a successful hunt. During his stay at Buffalo Bill's hotel he became generally liked on account of his unconventional, "jolly good fellow" behavior. Members of his party were taken to a clothing store and fitted out with $250 fur coats. While in the store he expressed a desire to see the pastors of the three churches. The Episcopal rector and the Methodist pastor went to him, but demurred at taking anything from him. But he pressed upon the rector $1,000 more than the total indebtedness of the church, about $1,500. The Methodist pastor told him he would see him the next day, but before leaving the store a $250 fur coat was ordered for him. The store proprietor, a Presbyterian trustee, informed him that his church's indebtedness was about $750 and he turned to his secretary and told him 'to put it down with the rest.' No checks were given and Mr. Gates died the next day."

Comes from Syria for Bride

Friday, Nov. 14, there will occur in First church, Yonkers, N. Y., a quiet wedding attended only by near relatives which will have a very wide interest throughout the church. The bridegroom will be Rev. William Jessup of Lebanon station of the Syria mission, son of the late Dr. H. H. Jessup, the mission's famous founder. The bride will be Miss Katherine Prime, daughter of General Ralph E. Prime of Yonkers, an eminent elder whose name is known throughout the denomination. The ceremony will be solemnized by Dr. John Fox, secretary of the American Bible Society. On Saturday Mr. Jessup and his bride will sail for Syria. Mr. Jessup's whole stay in America on this trip will be barely ten days, for he landed in New York Nov. 5.

"Bradford Horton"

In the advertisement of the Fleming H. Revell Company in The Continent of Nov. 6 a typographical inadvertency presented the title of Dr. Holmes's last story as "Badford Horton, Man," instead of "Bradford Horton, Man."

The American Tract Society, New York, N. Y., announces the publication on the 15th inst. of "Bees in Amber" by John Oxenham of London, England, author of "White Fire," "God's Prisoners," "Hearts in Exile," etc.

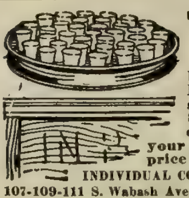
Major Scott of Croyden, England, says "Bees in Amber" is an exquisite little volume. Its high seriousness, delicate fancy and haunting loveliness will insure for it a place in the hearts of thousands. Many will place the volume on the shelf of their bedside favorites.

CHURCH FURNISHINGS

M. P. MÖLLER PIPE ORGANS

Builder of the large electric organs in Euclid Avenue Presbyterian Church, Cleveland, Ohio (2 organs); Russell Sage Memorial Presbyterian Church, Far Rockaway, N.Y.. and Bedford Presbyterian Church, Brooklyn, N. Y.; the three-manual organs in Westminster Presbyterian Church. Detroit, Mich., Presbyterian Church, Mt. Vernon, Ohio, and instruments in almost 200 other Presbyterian Churches alone. Specifications and estimates on application. For catalogues and particulars,

Address, M. P. MÖLLER,
HAGERSTOWN, :: MARYLAND



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The use of the INDIVIDUAL COMMUNION SERVICE has increased the attendance at the Lord's Supper in thousands of churches. It will do so for your church. Send for illustrated price list.

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Authoritative Guide on Church Seating; valuable suggestions on designs, finishes, seating plans, etc. Send Floor Plan and state fully your requirements

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Pure, sweet tone. Superior quality. Attractive styles. We sell direct at factory prices. Write, stating which catalog is desired.

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Chairs, Pulpits, Pews, Altars, Desks, Book Racks, etc. The finest furniture made. Direct from our factory to your church at wholesale prices. Catalog free.

DeMoulin Bros. & Co., Dept. 51, Greenville, Ill.

CHURCH PEWS
AND PULPIT FURNITURE
Globe Furniture Co., Ltd., 10 Park Place, Northville, Mich.

ILLUSTRATE YOUR SERMONS

Pastors! Write for Our Special Stereopticon Offer.
Detroit Stereopticon Supply Co., Detroit, Mich.

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PIANOS & PLAYER PIANOS
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230 River St. ELGIN, ILL.

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viewed from any angle appeal to the casual and the observant, as DISTINCTIVE. Our illustrated booklet, free, offers many suggestions. Write today.

THE SMITH GRANITE CO., :: Westerly, R. I.

INDIVIDUAL COMMUNION SERVICE

"Noiseless" Cushioned Trays with a new Short Glass. Trays interlock. All glasses well spaced. Outfits sent on trial.

DIETZ COMMUNION SERVICE CO.
20 East Randolph St., Dept. J2, CHICAGO.

The
American Hymnal

Not a Revision, but a new book from cover to cover.

Not made for one denomination, but for all Protestant Evangelical Churches.

Contains the old familiar hymns set to their accustomed tunes.

Is rich in social service hymns and the material demanded by the progressive church.

Send for a sample copy and complete catalog of hymn-books for all services.

THE CENTURY CO.
Union Square North New York City

Supremis
Floor Finish

was the first Floor Varnish offered to the public (1883). Its *surpassing beauty, rapid drying* and *great durability* have put it in the forefront of *floor preservatives*. The manufacturers also produce an unequaled line of *Varnishes, Stains, Enamels* and *kindred goods* for Automobiles, Carriages, Yachts, Railways, Fine Furniture and similar lines.

CHICAGO VARNISH CO.
CHICAGO Established 1865 NEW YORK

What 15c Will Do

The little matter of **15c** in stamps will bring you the **Pathfinder** for **13** weeks on trial. The **Pathfinder** is an illustrated weekly, published at the Nation's Capital, for the Nation; now in its **21st** year of increasing success. The paper fills the bill without emptying the purse; it costs but $1 a year. If you want to keep posted on what is going on in the world, at the least expense of time or money, this is your means. If you want a paper in your home which is sincere, reliable, entertaining, wholesome, the **Pathfinder** is yours. If you would appreciate a paper which puts everything clearly, fairly, briefly—here it is at last. Send only 15c to show that you might like such a paper, and we will send the **Pathfinder** on probation **13** weeks. The 15c does not repay us, but we are glad to invest in New Friends. **Or send $1 for full year; money back any time if not satisfied.** Address **Pathfinder, Bx G, Washington, D.C.**

"A Little Lost Sister"

DEAR FRIEND:

We venture to write about Miss Julia R. in the hope that what has been done for her may enlist your sympathy and aid for other girls whose needs are just as urgent and keen.

Julia is nearly sixteen and quite attractive. She was induced to leave her home town by a procuress who promised her fine clothes and an easy time. Her sisters appealed to us for help, after they had tried to enlist the police and failed. The girl was located in a city a thousand miles away, and rescued. The procuress was arrested and prosecuted and Julia, heartbroken and penitent, was restored to her family.

There are many thousands of girls in America just like Julia, ready to become the easy prey of white slave traders. They are not bad. Some are ignorant. Others are foolish. They all crave nice clothes, but cannot afford to buy them. Still others are trapped like animals and sold to keepers of vice resorts.

Over 25,000 girls and women enter a life of sin each year. Many could be saved by proper warnings, and a little timely help. There are 2,000 men and women employed by the vice resorts who are on the watch for ignorant, foolish, discontented, or careless girls, for the purpose of dragging them into the underworld. Many homes are in the shadow of a great sorrow this Thanksgiving time because of a missing wife, sister, or daughter. We are protecting such girls by the thousands by exposing the methods used by vice promoters.

YOU MAY NOT ALWAYS BRING BACK THE WAYWARD ONE, BUT YOU CAN HELP PREVENT VICE PROMOTERS FROM DRAGGING OTHER INNOCENT GIRLS INTO WHITE SLAVERY.

This is an appeal for a Thanksgiving gift. We need $1,000 for immediate use. Ask neighbors to help. Ask your church, Bible class, Sunday school or other organization for a collection.

Will you be one of 100 to send $10 each? You can at least send a Thanksgiving dollar.

Address: **American Civic Reform Union**
511-513 Caxton Building, Cleveland Ohio

Attractive Sunday Evenings
With McIntosh illustrated sermons. Write for catalog.
McIntosh Stereopticon Co.
37 Randolph Street :: Chicago, Illinois

Calendar and Record

Stated Clerks Elected

Southern Oregon—L. M. Anderson.

Resignations

Illinois—Ladd: E. M. Rittenhouse; Rock Island Broadway: W. S. Marquis.
New York—Camden First: E. F. Rippey; Binghamton West: G. M. Colville.
Pennsylvania—Chambersburg: A. F. Waldo.
Washington—Seattle Bethany: W. A. Major.

Calls

Illinois—McLeansboro: R. S. Vance, Balaton, Minn.; Earlville: D. K. Campbell, Ottawa; Loxa and Grandview: W. F. Garvin.
Indiana—Lawrenceburg: John Glenn, New Carlisle, Ohio.
Iowa—Ames Collegiate: H. W. Johnston, Traer.
Kansas—Moran: L. M. Scroggs, Clifton.
Maryland—Baltimore Westminster: D. E. Lyon, Montclair, N. J.
Missouri—Warrensburg: Elbert Hefner, Joplin.
New York—East Aurora: R. S. Gregory, New York City; Buffalo South: O. Gibbons; Mount Vernon: E. F. Rippey, associate.
Ohio—Dayton First: F. J. Cowpson, Niola, Pa., assistant; Xenia First: G. F. McCauley, Green Lawn, Pa.; Zanesville Forest Avenue: G. R. Hageman; Pomeroy: C. B. Taylor.
Oregon—Grants Pass: W. D. Vater; Myrtle Creek: O. T. Morgan; Central Point: J. F. Vernon; Dallas: G. H. Mitchell.
Pennsylvania—Wilkinsburg Second: S. W. McKelvey, Avalon.
Utah—Logan: A. F. Wittenberger, Ogden.
Wisconsin—Racine: O. S. Nickerson, Chicago.

Installations

California—Watsonville Japanese: S. Satow, Nov. 1; Hollister: E. S. Farrand.
Idaho—Fargo: W. F. Hill, Nov. 10.
Iowa—Dows: J. M. Mahaffy, Oct. 9; Greene: J. W. Chase, Oct. 30.

Vacant Pulpits

Minnesota—Kasson, D. Butterfield clerk.
Oklahoma—Broken Bow.

Changes of Address

Bethel, H. O.—Dexter to Moulton, Ia.
French, C. H.—Huron, S. D., to 326 Latrobe avenue, Austin station, Chicago, Ill.
Hamilton, J. S.—Cleveland, O., to Wellsburg, W. Va.
Rippey, E. F.—Camden to Mount Vernon, N. Y.
Weld, B. R.—Tecumseh, Mich., to 207 Maumee avenue, Toledo, Ohio.

Accessions

Illinois—Harvey, 5, Oct. 26, F. A. Johnson; Chicago Ravenswood, 35, Nov. 2, F. L. Selden; Princeton First, 2, Nov. 2, J. R. McGlade; Hamlet, 17, Oct. 26, J. T. Baker.
Iowa—Dana, 5, J. W. Huber; Germania, 5, Oct. 26, H. A. Kossack.
Missouri—Conway, 7, Nov. 2, C. H. Mitchelmore; Kansas City Third, 12, Nov. 2, G. E. Newell; Kansas City Grace, 10; Parkville, 25, Oct. 26, J. C. Miller.
Minnesota—Delhi, 21, M. R. Myers; Woodstock, 18.
Oregon—Dallas, 3, Oct. 12, G. H. Mitchell.
Pennsylvania—Swarthmore, 20, Oct. 26, W. M. Woodfin.
Texas—Austin First, 21, Oct. 19, A. F. Bishop.
Wisconsin—Milwaukee Westminster, 17, Nov. 2, E. A. Cutler.
Washington—Seattle University, 60, Oct. 19, N. B. Harrison.

Necrology

Talbot—St. Louis, Oct. 30, James Talbot, pastor Ferguson, Mo., aged 28.

Small Church; Big Gifts Per Capita

An example of what a small church may do in the way of home mission gifts is that of Donaldson, Mich., church, an organization of but fifteen members, which during the past year led the entire Michigan Synod outside of Detroit in per capita gifts to home missions, $1. Lake Superior Presbytery for the second time led the synod except Detroit in home mission gifts. Increases were made as follows: Menominee, $23 to $150; Soo, $55 to $278; Escanaba, $45 to $120.

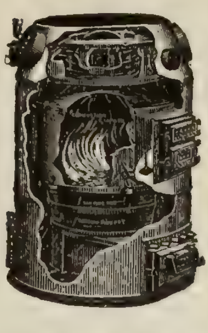
New Journal for Ministers

"Monday Morning" is a new magazine of stimulus for the preacher, issued on the first Monday of each month by George H. Doran Company, New York City. The first number has an article by Dr. Jowett, "The Preacher in His Pulpit," and a special message by Gipsy Smith to ministers. The magazine will contain each month the notices of some of the best recent books of interest to preachers.

OBITUARY

Kilpatrick—Mrs. Elizabeth McClung Kilpatrick, wife of Rev. W. W. Kilpatrick, died at San Jose, Cal., Oct. 10, 1913.

BOVEE FURNACES



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Measure the fire pots and combustion chamber and then note the long travel of heat through the compound radiator before reaching the chimney. Compare these measurements with those of all other first-class furnaces, and you will see WHY the Bovee Furnaces require so little fuel and last longer.

Send plans for our special winter prices. We save you about one-half on the price of a first-class heating plant.

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NEW METHOD & SUBJECTS.
CHURCHES REDUCED RATES.
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Rates for classified advertising, **Three Cents a Word,** including the address. If desired a "box" address may be used, responses being sent to THE CONTINENT and forwarded to advertiser

CASH MUST ACCOMPANY ORDER

MISCELLANEOUS

CHURCH SOCIETIES DOUBLE THEIR MONEY SELLing Valentine's Absorbent Dusters, Dust Mops and the new Dust Brushes. Easy to sell and worth the money. Not sold in stores. Write direct to makers. Valentine Manufacturing Company, Urbana, Ohio.

LADIES' AID AND OTHER CHURCH SOCIETIES—You can make big money by our plan with our goods. We consign our goods to you. Write today. Japanese Art Picture Co., 3104 Michigan ave., Chicago.

ADIRONDACK POST CARDS, ASSORTED, 25 CENTS a dozen. Balsam pillows, $1. D. C. Davies, Lake Placid, Adirondacks, New York.

LEARN BOOKKEEPING OR SHORTHAND. GET A good position. New Profession. Get into business. Big opportunity. Book C explains. Great Northern College, Freeport, Ill.

SECOND-HAND LANTERN SLIDES AT BARGAIN prices, arranged in sets, 3c to 10c per slide. Send for list. Church Supply Co., Springfield, Ohio.

WANTED—75 to 100 HYMNALS BY HOME MISSION Church. L, care Continent.

LANTERN SLIDE RENTAL—ENLARGES LIST FOR church services. Highest grade. Satisfaction guaranteed. No "padded" sets. Dr. John Clark Hill arranges sets. Booklet. Church Supply Co., Springfield, Ohio.

WANTED—WIDE AWAKE LAWYER. GROWING town. Ten thousand population. Little competition. Eastern Pennsylvania. Address A. B., care Continent.

BENEVOLENT AND MISSIONARY SOCIETY DEsires first-class man for field secretary. Write for personal conference, or to take up the matter definitely through correspondence. Please state age, whether clergyman or layman and present duties, also give information as to successful work accomplished in the past. Address Missions, P. O. Box 1455, New York, N. Y.

PASTOR WANTED—PRESBYTERIAN CHURCH AT Graniteville, Vermont; splendid manse; $1,000 per year; sturdy congregation; excellent field; one that can talk Gaelic preferred. Apply to Rev. Duncan Salmond, 25 Wellington street, Barre, Vermont.

OWING TO A PARTIAL FAILURE OF CROPS A South Dakota church has been hurt financially and needs help to secure furnishings; now has a pastor after a year's vacancy: pews, carpet and a bell are required; any church that could provide any of these articles is requested to address, for further information, N, care The Continent.

HEALTH RESORTS

PENNOYER SANITARIUM (ESTABLISHED 1857) Chicago suburb, Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern, homelike. For rest, recreation, treatment. Booklet. Address Pennoyer Sanitarium, Kenosha, Wis.

REAL ESTATE

WANTED—SEVERAL HONEST, INDUSTRIOUS PEOple to distribute religious literature. Salary $60 a month. Nichols Co., Naperville, Ill.

MINERAL WELLS, TEXAS—ALTITUDE 1,400 FEET. Delightful climate; dry and bracing; modern hotels; excellent boarding houses; fine cuisine, no extortion. Alkalo-Saline mineral waters, also Radio active Indicated by medical men for internal diseases and rheumatism. Hot mineral baths. Delicate children greatly benefited. 100,000 annual visitors. Tourist rates. Free literature. Write Secretary Commercial Club, Mineral Wells, Texas.

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A few tours to organizers of small parties. Write today for plan and programs. *UNIVERSITY TOURS, Box V, Wilmington, Delaware.*

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Half a Century

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At McCutcheon's

Our collection for the Fall season includes numerous new weaves and color combinations. The following lines deserve special attention.

"Eden Cloth," a new Wash Flannel, in upward of 40 styles, solid colors and stripes, 28 inches wide, 15c yard.

Wash Flannels in various designs on light and dark grounds, 28 and 31 inches wide. Prices, 25c and 45c yd.

"Silustria Flannel," a medium weight cloth, in a variety of smart styles, with silk stripes on light and medium grounds, 31 inches wide. Price, 75c per yard.

Viyella Flannel (guaranteed unshrinkable), in plain shades, stripes, checks, Scotch Plaids, also White, Cream, Ivory and Black, 31 inches wide. Price, 75c per yard.

English Taffeta Flannel (unshrinkable), an all-wool light-weight flannel, in a beautiful range of satin stripes on White or Tinted grounds, 31 inches wide. Price, $1.25 per yard.

Also a complete assortment of White and Cream Flannels, such as silk-and-wool, all-wool or cotton-and-wool; as well as Embroidered Skirting Flannels. Prices, 75c to $1.50 yd.

Samples of any of the above lines mailed free on request.

James McCutcheon & Co
5th Ave., 33d & 34th Sts., New York

1847 ROGERS BROS
"Silver Plate that Wears"

THE illustration shows a roll of coffee spoons reduced in size, also an actual size coffee spoon in the much admired Old Colony design. This pattern is one of marked individuality and you should be sure to see it at your dealer's.

Sold by all leading dealers, and backed with an unqualified guarantee made possible by an actual test of over 65 years. Send for Catalogue "L-80"

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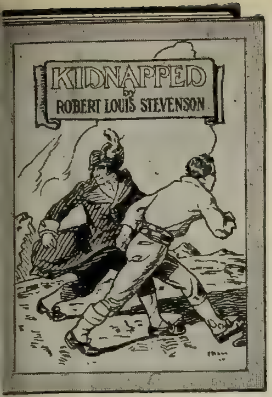

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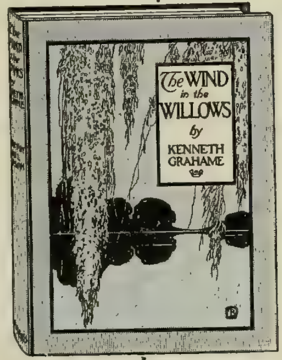

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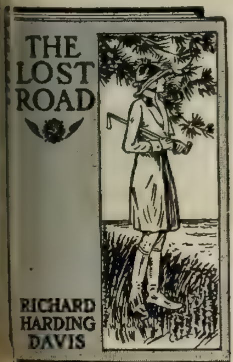

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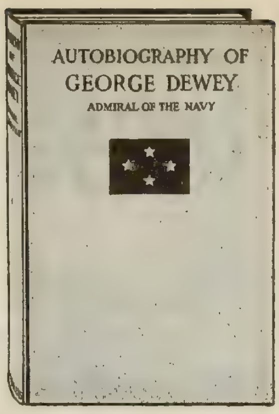

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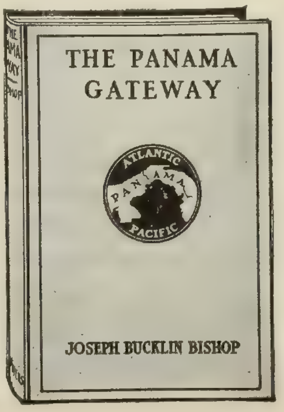

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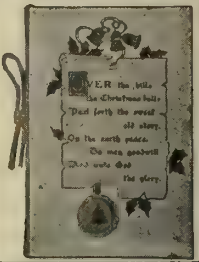

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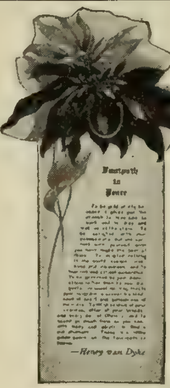

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Around the Shop

When it comes to a choice between lazy people and those who are fussy, the Around-the-Shop Man will be found placing his little campstool alongside the person who is honestly lazy.

You know, don't you, that there is quite a difference between those who are honestly lazy and those who are *just* lazy? The man who is honest about it serves a useful purpose by contrast; he is sometimes picturesque, and the contemplation of his enjoyment of not doing things is restful to other kindly men of active habit. The *"just* lazy" fellow lies about his laziness and lives to make other folks uncomfortable.

—

One of the magazines blames its version of this story on Arkansas—just as a matter of habit; but it really happened in New Jersey, if it happened at all:

> A man and his wife were one day sitting on the porch when a circus parade passed the house. The man was comfortably seated in a chair which was tilted back on its hind legs against the side of the house, and was engaged in whittling on a piece of wood. As the parade proceeded he said:
>
> "I hear that that there circus parade's 'bout the biggest that's ever been held around here, Maggie."
>
> "Just passin' by now, ain't it, Bud?" queried his wife, making no effort to move.
>
> "Yep!" Bud answered.
>
> "I'd downright like to see it," said the woman. "What a pity I ain't facin' that way!"

—

Here's one we'll credit to Arkansas:

> The grocer was sitting with his feet reposing on a cracker barrel, with a newspaper spread over his head to discourage the friendly fly and its over-sociable companions.
>
> "Please, Mr. Jones, ma wants a pint of sorghum."
>
> "Run along, little girl; come in some time when I'm standing up."

—

We have never found Presbyterians reluctant to "turn around and look" when a first class religious paper is presented to them, or to get up and come half way when a profitable and helpful proposition of that character is presented. If we had found them so, the Around-the-Shop Man would not have retained his abiding faith that each and every reader of these lines *could* increase The Continent's family by at least one this very week if he really set out to do so. Your friend is just waiting for you. Why not do it? Some of our folks have the habit of doing it, and you simply can't break them of it.

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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

VOLUME 44, NO. 47 NOVEMBER 20, 1913 WHOLE NO. 2269

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Thanksgiving and Immigration

GIVE THANKS FOR THE IMMIGRANTS!

This is the extraordinary suggestion which the Home Missions Council puts to Protestant churches for Thanksgiving of 1913.

The current week has been designated by this same agency as "Home Mission Week," and a host of churches no doubt are devoting it, as the council requested, to special study of immigration.

But now the council reaches out into the week following and points to the coming Thanksgiving Day. It asks the churches what they expect to give thanks for specially this year. Then this proposal: "You have just been studying about the immigrants and what it means to have them crowding into this country of ours. Now give thanks that they are here."

Rather stunning audacity, is it not? And a new idea—very new, For the dominant note in discussing the immigration problem in the United States, considered either civilly or religiously, has been, from time immemorial, anything but a note of gratitude.

Concern, alarm, dread, or pity, social interest, religious sympathy—all these have been voiced and revoiced in the constant eddy of American talk around the immigrants.

But who ever heard of a minister or a church member standing up in church to say: "I am thankful for these immigrants"?

Is there any chance that anybody will learn to say it—honestly, out of the heart, not for mere effect—on Thanksgiving Day, 1913?

* * *

One thing is sure: It is easy enough to get an American to give thanks for immigration if only you start him in far enough back.

Any American who is religious in any degree whatever is ready to thank the Lord effusively for the immigration of his own ancestors. It pleases him mightily that the transfer of his family line to America happened before he came on earth.

And the whole country is prepared to be grateful for the immigration of the original colonial stocks—Pilgrim, Puritan, Cavalier, Dutch Huguenot, Swede, German, Scotch-Irish and all the rest—albeit when these rival nationalities were struggling for their first footholds amid American forests, each was very well convinced that all the others were threatening factors in the new land.

But before a century had elapsed they had all together begun to appreciate that the developing country needed them all; that each race of men and element of society had something of strength and facility to put into the compound out of which was to come the force of the world's newest and most aspiring nation.

And if at different times the various components of the American people have for a period failed to value one another, experience has soon renewed the old lesson—that united America gets its unique power out of the diversity which it unifies.

* * *

So the broad-minded American today has no difficulty about being thankful for the early multiplexity of immigration to these shores. The only question is how far down along later history he can make his immigration gratitude reach.

It must be acknowledged that the bulk of current immigration comes in ignorant and uncouth. But who can say that the primitive immigration of which America is now so proud was greatly different? Only a few among the nation's first fathers brought with them from Europe learning and polished manners.

The enormous majority of the men who began America had as much mud on their boots as the laborers of a Hungarian or Polack construction gang have today. Yet that does not disqualify them now for a lofty place on the genealogical trees of America's "best families."

And if disgust is excited by the criminals who creep in among the "hordes" arriving nowadays from southern Europe, it is but fair to remind ourselves, before we become either too contemptuous or too pessimistic, of the hosts of convicts from English prisons whose arrival here scandalized many of the original colonists.

In a word, is there anything but short-sightedness and prejudice to make the contemporary American so sure that the present-day immigrant is bringing to this new home of his nothing but menace?

* * *

Ahead a hundred years from now will not discriminating social writers be saying that the Hebrews who came into the country late in the ninteenth century and early in the twentieth, reinspirited the nation's love of classic learning, and the Italians added new grace to the national life, and the Bohemians and Poles and Hungarians furnished to American fiber a fresh ruggedness—and so on through all the roll call of the peoples?

May it not even be then said that this inflow of new foreign elements made religion in America more cosmopolitan and spacious than it had ever been before?

And certainly if the nation and church of a hundred years hence are going to be thankful for the immigrants whom America is receiving today, we who are alive today want to be live enough to anticipate and take part in that gratitude.

Nothing in the possible attitudes of posterity is less agreeable to contemplate than that our descendants should look back at us pityingly to say:

"Poor blind people, they wailed in terror over the very blessings with which the Lord was enriching the land."

"Immigration Thanksgiving" in 1913 might save us this discredit.

* * *

At least there is one way in which this Thanksgiving, wherever Christ's spirit prevails, should spontaneously include a thought for these alien newcomers.

The gospel command is, "Rejoice with them that rejoice."

If the churches do not yet see far and clear enough to give thanks for the immigrant, they can surely give thanks with him.

How touchingly grateful the most ignorant and stupid of these people are for the privilege of getting to America! Some of them are having a frightfully hard time to live here, but they love the country nevertheless and their chief pride is to be its citizens.

Assuredly no church of Christ can be so churlish as to refuse to thank God on behalf of these men and women that he has opened to them such a door of gladness and hope.

Even if they are a trial and a risk to the nation, what generous Christian heart can begrudge them their thanksgiving for America?

* * *

Besides, there is the chance to preach the gospel to these multitudes. That alone would have made a full Thanksgiving Day for a man like Paul.

Is the church capable of such Pauline gratitude?

The World

Indications That Huerta May Fall of His Own Weight

Provisional President Huerta last Sunday ousted one of the few remaining members of his cabinet credited with the possession of conservatism and sound judgment, Minister Aldape of the interior department. Aldape was sent to Vera Cruz, ostensibly on his way to France on a special mission. British and German subjects in Mexico were advised by representatives of their governments to follow the example of American citizens and withdraw from the country. An anti-American outbreak was feared which might endanger the lives of all foreigners.

Early last week at a banquet to the lord mayor of London Premier Asquith in the course of an official address expressed in behalf of Great Britain respect and friendship for America's policy in Mexico. The premier made direct denial that Britain had sought to thwart America and said he relied on the latter to protect the interests of Europe in the harassed republic. This speech of the premier was followed with a statement by one of the governmental newspaper organs that the British policy of nonintervention is likewise the policy of every other European power. Dictator Huerta's funds have been running low of late and several financial doors have been closed in his face. Rebel or constitutionalist victories in the north have been more numerous and important and there were evidences that Huerta's power is tottering—possibly he might fall of his own weight without the pressure of outside military force.

Culiacan, capital of the state of Sinaloa, has been captured by the constitutionalists. Juarez, a city of importance just across the river from El Paso, Texas, fell into the hands of 2,000 rebels led by General Francisco Villa. It was the sixth time in the last three years that Juarez had changed governments. Federal officers and soldiers who defended the place were executed without mercy. The states of Sinaloa, Sonora and Durango, with the territory of Tepic, form a great wedge capable of expanding southward and eastward into a confederacy under the leadership of General Carranza which would overwhelm the party in power at the City of Mexico.

William Bayard Hale, as confidential investigator for President Wilson, spent some time conferring with Carranza at the latter's temporary capital at the village of Nogales. He found Carranza earnest, serious and sober-minded—in contrast to Huerta, who is reputed to be a wine-bibber—but to Mr. Hale as to other interviewers he is said to have declared unalterable opposition to mediation by any foreign nation. A correspondent of The London Times asserts Carranza is "certainly honest," something of a student and an idealist, deliberate and decisive. He may soon loom larger in current Mexican events.

The new congress whose election Dictator Huerta ordered after he had broken up the last one by arresting a large number of the deputies met in Mexico City Saturday in spite of President Wilson's request to the contrary. The subservient character of the new chamber of deputies may be judged from the fact that it included on its roll all the members of Huerta's staff, the minister of war's chief aid and also his secretary, many detectives and numerous others more or less closely identified with the administration. None of the Catholic senators were present Saturday, which the dispatches say was in accord with an agreement of their party against participation in senate sessions. Therefore the senate lacked a quorum.

* * *

Jewish Defendant Acquitted of "Ritual" Murder Charge

Russia has partly redeemed herself in the eyes of the civilized world by the verdict of the peasant jury in the courtroom at Kiev acquitting Mendel Beiliss, the Jew, of the charge of murdering a Christian boy for sacrificial or ceremonial purposes. The verdict was indecisive in that while acquitting the humble defendant it did not dispose of the "ritual murder" rubbish and in the Russian duma there was talk of a possible revision of the trial in a further effort to clear the mystery of the crime. One member of the duma introduced a resolution urging the appointment of a committee to draft a bill conferring upon all Russian subjects equal rights before the law. The motion was rejected by a decisive vote.

The "blood accusation," of which the Beiliss case is the most recent instance, is well described by the editor of the conservative Springfield, Massachusetts, Republican as "the most remarkable example in history of the fatal persistence of a lie—a criminal falsehood directed against a whole body of adherents of a great and ancient religion." Leaders of other religions, including popes, have declared the charge of ritual murder wickedly false. Even Russian czars of the last century called the accusation impossible. During the course of the puzzling Beiliss trial a Russian newspaper, The Kievlanan, denounced the indictment as claptrap and warned the authorities that it might prove a boomerang. But the Black Hundreds, a powerful anti-Semitic organization, professed to regard the charge against the brickyards watchman with all seriousness.

The court of appeals at St. Petersburg has ordered the prosecution of 120 members of the bar of that city who signed a protest against the Beiliss trial.

* * *

Conspiracy Verdict Adds Chapters to Lorimer Scandal

Two more chapters in the Lorimer senatorial scandal were written last week. Clarence S. Funk, whom The Chicago Inter-Ocean comprehensively describes as "a good citizen"—which opinion has universal reenforcement—had the satisfaction of seeing a jury convict an influential lawyer, Daniel Donahoe, of a criminal conspiracy to defame Mr. Funk's reputation, and impose as punishment for the crime a fine of $2,000. Following this verdict Mr. Funk offered a reward of $5,000 for information leading to the arrest and conviction of the principals behind the convicted lawyer—"the men higher up" whose identity is not known but suspected. There is a hope that they may be brought to the daylight. Mr. Funk's offer of a reward was later supplemented by smaller proffers from admirers of the sturdy battle he made to defend his own integrity and protect his family from disgrace.

The undisclosed rascals furnished the funds for the conspirators who framed up a despicable and utterly bogus alienation suit against Mr. Funk in an effort to ruin his character and revenge themselves for his testimony in the final Lorimer investigation. It was this testimony which really caused the ousting of William Lorimer from his seat as United States senator from Illinois and helped to bring about a political revolution in the state and country at large. In coming forward with this evidence in 1911 it was acknowledged that Mr. Funk rendered a distinct public service, and gratification is now correspondingly great that the plot to besmirch his good name completely collapsed. It developed that the man and woman named in the humbug lawsuit had no acquaintance with him nor had he seen them until they came into court and confessed the sham.

Chicago newspapers praise Mr. Funk's "manly determination" for first exposing political corruption when it had been forced upon his notice and next in following up the vicious and vengeful attack on his moral standing. Had the conspiracy met with even partial success, its bad influence would have been far reaching; on the other hand its overthrow has had a salutary and heartening effect on the friends of decency and truth.

* * *

Strikes of Miners; Secretary Wilson's Views

Bitter strikes among the coal miners of Colorado and the copper miners of Michigan have been in progress for many weeks, marked by violence, fatalities and suffering and by a dogged and unyielding spirit on both sides. The strike in the Calumet district of Upper Michigan began last July and soon developed into a struggle for existence on the part of the union, backed by the Western Federation of Miners and the American Federation of Labor. The mine owners have demanded that any man returning to work shall renounce his union membership and they are criticised for taking this attitude by a recent writer in The Survey. The employers are also criticised for bringing in outside "gunmen" of low character.

Last week it was said that it would be necessary for the troops to remain indefinitely in part of the district. With no hope of a settlement in sight the strikers are preparing to carry their fight through the winter. Winter in the Keweenaw peninsula is long and severe and the strikers and their families are facing a painful prospect in spite of the financial aid they are receiving from their parent organizations. If the miners lose this fight it is prophesied that they will turn to the sabotage and lawless methods of the "I. W. W."—an organization which preaches and practices anarchy.

In the Southern Colorado coal fields numerous pitched battles have been fought in which mine guards and union men have been killed and wounded. Clashes have occurred at Ludlow, Aguilar, Berwind, Tabasco, Hastings and Trinidad. The state troops were ordered out and martial law was declared. A fatal encounter occurred a few days ago. At Washington resolutions have been introduced in Congress for investigations of the situation in Colorado and in Michigan.

A member of the cabinet, William B. Wilson, secretary of labor, in addressing the annual convention of the American Federation of Labor at Seattle scored the attitude of the Michigan copper mining companies and asserted that gigantic profits had been made by most of the successful mines on comparatively small original investment. According to his figures the largest copper corporation in the Michigan district was organized in 1870 with an actual investment of a million and a quarter dollars and in forty-two years had declared dividends of $121,000,000, besides $75,000,000 of reinvestments. Secretary Wilson also told the convention that he wished to see created a bureau of labor information, to be handled on much the same lines as the United States weather bureau, which would give general information concerning opportunities for employment throughout the country, with local details as to wages, trade unions and strikes. This information in condensed form he would have posted on a sheet in every postoffice in the United States. He also stated that the department of labor will cooperate with the trade union movement in its effort to elevate the standard of human society.

Secretary Wilson's criticism of the mine owners elicited a telegraphic protest addressed to the President by 150 Democrats of the copper country demanding the secretary's removal.

* * *

Women Protest Against Tendencies of Fiction

One of the most important organizations of women in the country, the Chicago Woman's Club, at a meeting last week discussed recent reprehensible tendencies in fiction, particularly the overemphasis of sex problems. A score of leading women made impromptu but evidently heartfelt speeches against those American novelists who devote their talents to dressing up the questionable, the meretricious, the immoral and the painly vulgar. Mrs. Edwin Theodore Johnson of Old Park, whose critique drew forth the discussion, characterized the new literature as not art and not even slices of life, "but rather a ragged hole in life into which the authors have poked an instrument."

Among the authors whose late work is open to criticism on moral grounds the club women cited Winston Churchill, Hall Caine, Mrs. Wharton, Robert Herrick and Robert Chambers, though it was not assumed that the list was hardly more than begun.

According to one speaker, "The fault lies largely with changing conditions. The young people become drunk with the freedom which was prohibited us in our day and in our parents' day. The sudden matter-of-fact discussion of hitherto tabooed problems has not allowed our youth to get their bearings. It is hard for them to maintain their wisdom. The sex novels augment the harmful effects of the situation."

"I believe it is time that our organization should take a stand against present day American fiction," said another aroused member. "The fiction of our day not only is corrupting the imagination of the youth of the present day, but will form a harmful influence upon the next generation."

Several members of the American Academy and the National Institute of Arts and Letters, in joint session at Chicago, were interviewed by The Daily News of that city, and for the most part agreed that there was "too much sex" in the novels of the day as well as in the modern drama.

* * *

Work to Decrease the Dangers of the Sea

Twelve nations, including the United States, were represented at the meeting of the International Conference on Safety at Sea last week in London at the British foreign office. The president of the board of trade welcomed the delegates in behalf of the British government, and Lord Mersey, a noted jurist, was made chairman. He pointed out that while the aims of the conference were simple the means by which they were to be attained were far from easy. While the practical requirements of business must always be borne in mind, at the same time he suggested that wherever doubt existed the tendency should always be to lean toward the line of safety rather than toward the line of economy. King George of England, who has had experience as a sailor, sent a message voicing an earnest hope that the efforts of the conference to obtain an international agreement on measures necessary to remove or decrease the perils of the sea would be crowned with success.

* * *

—Terrific gales on the Great Lakes last week drove scores of ships to disaster. A late estimate placed the loss of life, mostly of sailors, at 256, of whom 195 perished on Lake Huron, nearly fifty on Lake Superior and the remainder on Lakes Michigan and Erie. The property loss is estimated at more than $5,000,000.

To Wipe Out the Saloon

Anti-Saloon League Launches Campaign to Put Prohibition Into the Federal Constitution

THE FINAL STAGE! One caught his breath at the calm, confident tone in which General Superintendent Purley A. Baker of the National Anti-Saloon League attributed this momentous character to the plans adopted by the league's tremendous national convention at Columbus last week—plans calculated to secure an amendment to the United State constitution forever prohibiting the liquor business within this nation.

Considering how long and bitter has been the fight against the saloon and how often to all but the heroically faithful it has looked like a hopeless conflict, the hearer found it hard at first to credit the belief that the end of the war is near enough for the "final stage" to be in sight. But as the power of the convention's earnestness culminated, conviction grew that Dr. Baker had not been too sanguine. How long it may take to arrive at the day of the saloon's final overthrow neither he nor any other discreet man would venture to predict. But at the end of a series of meetings certainly surcharged with measureless potentiality, it seemed not at all rash to believe that the last crushing victory over the saloon lay ahead on a straight road from this Columbus starting point.

A Mighty Host of Mighty Men and Women

The Anti-Saloon League's biennial conventions heretofore have been attended for the most part by specialists in temperance reform work. But to the Columbus meeting, which marked the end of the second decade of the league's work, vigorous publicity and a steadily growing public interest had brought an attendance of 5,000 or 6,000, representing all parts of the nation, but especially the central stretch of territory between New York and Denver. And the stamp of character on the faces of this mass of men and women signified more than their numbers. These delegates at Columbus, eschewing sound and fury, stood up, straight, clean-muscled, cleareyed and strong, and their oath to put away the drink traffic out of the land was the convincing word of those who know they in themselves and in their God can do what they will.

Superintendent Baker said from the platform that the Anti-Saloon League had never entertained any ultimate purpose other than national prohibition. But its deliberate policy has been to approach the goal by stages. It has fought many local and preliminary battles. But it has never consented to rest in camp inactive. When, therefore, the great climax of several years' battle was reached last winter in the passage of the Webb-Kenyon interstate commerce act the immediate question was, What next? And with unanimous accord the governing board of the league determined to fight for national prohibition. So the convention of 1913 was summoned to lay out a campaign plan wherein all temperate and free-spirited citizens might unite to compel a change in the nation's fundamental law outlawing the trade in intoxicants henceforth throughout the country.

The Prohibition Question Up to Congress

The convention responded with a militant spirit that thrilled through every vital chord of loyalty and decision. When with songs and shoutings the convention adopted what ex-Governor Hanly of Indiana called the "new Declaration of Independence"—declaring for liquor's "national annihilation"—the thing seemed almost achieved already. Dr. Baker declared that hereafter every candidate for Congress will be asked whether he favors the constitutional prohibition of all intoxicants and defiantly declared that any party which does not want a fight on its hands will have to name men who can and will answer "Yes" to this question.

The superintendent further remarked that in placing the proposed constitutional amendment before Congress the league will probably ask that the ratification of it in the states shall be prescribed according to the original method—that is, by act of conventions which the people elect for this particular purpose instead of by vote of legislatures. This program will make the amendment, when sent down by Congress, virtually a referendum submitted direct to the people. Dr. Baker told the convention that he had observed to Speaker Champ Clark that Congress would find it hard to find a reason for refus-

(Continued on page 1622)

Religious World

New Feature in Christian Endeavor Program

The United Society of Christian Endeavor has decided to make a permanent feature of the "lifework covenant" which Dr. A. L. McAfee of Berkeley, California, presented to the Los Angeles convention last summer. The covenant, as Dr. McAfee formulated it and set it before the convention in the "decision hour" at a climax of those great meetings, read as follows:

"Feeling myself called by the Holy Spirit, and trusting in the Lord Jesus Christ for strength, I promise him that I will from this day forth strive to shape the plans of my life so that I may give myself wholly to the service of Christ and the church."

On the card, besides blank for name and address, was an invitation to designate to what work the signer felt at the moment called—whether the ministry, mission work at home or abroad, the secretaryship of Young Men's or Young Women's Christian Associations, social settlement service or Christian Endeavor field work. On that occasion in Los Angeles 192 young men and women moved to the platform and put their names to this pledge.

Since Los Angeles, the covenant has been presented to the Ohio state convention at Lima and there seventy-five young people signed the cards. In the further promotion of this appeal for the Christian callings it is now proposed that a "life decision hour" be observed in every Christian Endeavor convention and that all the signers be enrolled as "Christian Endeavor Lifework Recruits." Moreover, it is hoped that similar proposals will be pressed in the local societies during what is to be known as "Christian Endeavor week," the first seven days of February, 1914, which will include the thirty-third anniversary of the founding of the first society.

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Home Mission Survey of North Dakota

Soon after the return to New York of the deputation of home mission secretaries who went West last fall to survey neglected fields, the interesting report on Oregon was published. Now appears the deputation's report on North Dakota.

It is rather surprising to find that North Dakota, though a rural state which outlaws the saloon and is noted for a high average of morality, has a considerably smaller percentage of church members in its population than has the United States at large. In the continental territory of the American republic, 39 per cent of the people are communicant members in one or another church—24 per cent being Protestants and 14 per cent Roman Catholics. In North Dakota the total church membership is but 34 per cent—21 per cent Protestant and 13 per cent Catholic.

Out of the 2,000 school districts in the state it appears that at least a third are totally without religious service of any sort. This deficiency is due, of course, to the sparse settlement of many districts, but in other localities so many different languages abound among the immigrants that it is practically impossible to get a sufficient support for services in any one language. In such cases the farmers often drive to adjacent districts to find worship in their own respective tongues. But many settlements—particularly of Russians and French Canadians—have been neglected altogether, even by the churches of which they are nominal adherents. Practically half of the churches of the state conduct services in German or in some Scandinavian tongue.

The strongest denomination in the state is Lutheran, which holds 39 per cent of the total church population. The Catholics stand next. The Methodists rank practically abreast of the Catholics and the Congregational and Presbyterian Churches, which stand next in order, are virtually equal in membership. Three-fourths of the congregations have regular services every week, one-half have resident pastors. How many of these churches are supported by home mission funds from outside would have seemed to be an inquiry very vital to the purpose of the survey, but the investigators have failed to estimate this. From a hundred churches which admitted receiving such aid it appeared, however, that the average home mission appropriation was $220 per year.

A few of the communities which are without churches report a well developed social life centering in granges, farmers' clubs and secret orders. More, however, lament the loneliness and isolation of the country districts. The immense size of North Dakota is frequently complained of in the reports which the survey collected. This condition separates widely the families that own the farms and the tenant families change often and are usually put out of communication with their better circumstanced neighbors.

Editorial

"An Hearty Desire to Pray"

THERE IS an old prayer from the Gregorian sacramentary which runs in this way: "And grant that we to whom thou hast given an hearty desire to pray may by thy mighty aid be defended and comforted in all dangers and adversities."

That central clause sticks in one's memory. So often we question whether we need to pray or whether there can be any use in prayer. All such questions and objections drop away when we have a sufficiently hearty desire to pray. We can all find good reasons for doing what we genuinely want to do. If anyone finds himself weakening on the theory of prayer, he ought to ask very carefully whether it is not really a weakening in the desire to pray.

There are three feelings that move us to prayer. The first is a strong sense of obligation to pray. The command is as plain as any command. We are not advised nor recommended to present our petitions to God; we are explicitly told to do so. There comes the time in the lives of most men when there is that sense of obligation that tides them over the weakening of their spiritual enthusiasm. They ought to pray. They may not be clear about the results nor the theory of it, but they cannot get away from the feeling that a dependent creature owes it to God on whom he depends to present humbly his submissions and his petitions.

There is, secondly, a deep sense of the need to pray in the lives of many of us. We feel about it as has been said about the sense of God: "If there were no God, it would be necessary to invent one." If we had not the obligation to pray, we should have to pray anyway. That sense is deepest in times of great burdens or distresses, but no one who has the habit of prayer can fail to realize the deepening sense of his need for prayer. He cannot keep his heart light without it; he cannot keep his hands strong without it; he cannot keep his head clear without it. It appears in every great emergency of life; everybody prays when the ship is about to sink.

There is, however, a third feeling in many hearts, the feeling of a joyous sense of right to pray. When Dr. Charles E. Jefferson was a young man planning to go into the ministry, he went to see Phillips Brooks and asked him if as a Christian he was compelled to believe in the miracles. Brooks replied, "I should not say that you are compelled to do so; I should say that you may do so." Dr. Jefferson tells that this made a change in his whole outlook upon the miracles. It changes the outlook of many of us on this matter of prayer to feel that neither obligation nor need is the real moving force for prayer.

No matter whether we ought to pray or need to pray, this is sure: We have a right to pray. Having such a God as we have, with such love as he feels, no laws of nature and no fixed purpose could possibly take from us the right to come into close fellowship with him. We do not pray because we are told we must, or because we feel we need to pray; we are at our best when we feel "an hearty desire to pray."

Professor Knight has given us a beautiful prayer which many of us may use in our time of weakening in prayer:

"O thou who hast taught us to continue patient in well doing, and dost assure us that in due time we shall reap if we faint not, help us to welcome whatsoever thou ordainest; and, though our road wind up-hill all the way, may we persevere to the end, through Jesus Christ our Lord. Amen."

The prayer road of many of us winds up-hill, yet we find in ourselves a hearty desire to persevere to the end. That desire grows more and more mighty until the deepest joy of life is our laying before God the burdens that are on our hearts.

Race Respect Without Race Prejudice

In every discussion of the racial problems which affect America from so many angles, it cannot be too scrupulously remembered that race prejudice is always incompatible with genuine religion. That is to say, there can be no Christian consideration of racial problems except with all prejudices sincerely repudiated and to the best of spiritual ability eliminated. Race prejudice is in essence a fictitious and groundless pride. Neither in reason nor in revelation is there the slightest encouragement for any man to believe that God has a preference for the color of his skin or for his own particular line of descent from Adam. God sees too deep into man to mark any such superficial superiorities, even if the superiorities are real. And certainly no Christian can contend that there is any criterion of rank worth insisting upon which the Creator of man is unable to descry.

This is not saying by any means that a Christian is committed beforehand to any particular theory of social adjustment, nor debarred from seriously inquiring what allowance for racial differences among men it is for the mutual benefit of all concerned to recognize. Certainly the appreciation of varying racial characteristics and the preservation of them, as well as the encouragement of racial self-respect and racial independence, are provisions that sound social science has abundant cause to value. But the point here is that, in order to be Christian, these racial distinctions are to be maintained with honor for the best that is in all races, and not upheld as tokens of contempt on the one hand or as incitements to envy on the other. This is where the prejudice comes in, and this, too, is where prejudice will have to be cast out before any racial problems are successfully solved in the United States or elsewhere.

The Door That Hides Life Beyond

To hear Madam Schumann-Heink sing Salter's "Cry of Rachel" is to feel that one has sounded with her the last and remotest depths of pathos in a human heart. It is truly a new "De Profundis." As the singer repeats the cry, "Death, let me in," now thundering it forth with pitifully imperious impotence, and now wailing it out in long-drawn tremors palpitating with anguish, the accumulating tragedy of it all becomes almost insupportable. And yet this supremely pathetic burden of the song carries in itself its own sure note of triumph—its invincible echo from that faith which sorrows not as those sorrow who have no hope. "Rachel weeping for her children" and refusing to be comforted, is yet revealed, by the wonderful singer's dramatic power, as lifting her soul to a vision which can foresee even death swallowed up in victory. For though death will not listen, while she wails to him, Rachel knows he cannot always keep her out; the day will come when he must "let her in." And she is beating at the door not of a charnel house, dark and cold and full of corruption, but of a vast and glorious domain where her children have sooner than she attained to the fullness of life. Death is the warder of a gate which holds the greatness of all being beyond it. The conquest of the keeper will come not through locking his door so that he can never open it again, but through throwing the portal open forever, so that the eyes of the faithful, seeing through and beyond it, may note no hindrance there as they pass on their way to the Father, nor ever think it a barrier between them and those who have crossed its easy threshold before. "Death, let me in!" No, that is not despair; it is only a lonesome heart's call when allurements beyond have, for a little, broken down the patience that barely abides the remaining moments of waiting here.

By Way of Good-By to a Friend

The removal of Everett Sisson, so long publisher of The Interior and The Continent, from Chicago to Oakland, California, only confirms, so far as the operation of this paper is concerned, the unhappy necessity of working on without him which the breakdown of his health more than two years ago imposed on associates enlisted with him in the weekly preparation and circulation of The Continent. The restoration of his health to a degree which affords promise of long and comfortable years ahead of him (even though no sufficient ruggedness to risk the strains of relentless work to which he formerly subjected himself) creates the deepest thanksgiving in the hearts of all his friends. But nothing of these satisfactions quiets in the least the pain of parting from one who commanded from all his fellow workers a loyalty and affection which few men are gifted to attract and hold. The good-by of The Continent to Mr. Sisson as he goes to his new home in California is a loving acknowledgment that his fellowship has been a high inspiration to enjoy and will be priceless treasure to hold in memory. In his new home may a host of new friends learn to value him for what he is, as old friends, bound to him by many affectionate associations, have valued him for long years past.

—An Indiana pastor tells The Continent that he has found a great field of real spiritual ministry in lecturing to women's clubs on the Bible. The women in these clubs may think that their interest in the Bible is purely intellectual, but the lecturer who passes by the literary and critical incidentals to proclaim the spiritual authority of the old book is assured, out of the experience of this pastor who has tried it, that the eager grasping of hungry souls for scriptural nourishment will justify the risk of his innovation.

—A country pastor reminds The Continent that our recent editorial charging suburban Christians with forgetful ingratitude toward downtown churches where they formerly worshiped applies in principle just as strongly to all kinds of city Christians who have forgotten the needs of the old country churches where they attended in boyhood or girlhood. Most of those country churches are in just about the same plight as the downtown city churches and for the same reason—not because the people are gone but because the people surrounding them today are a new class, tenants instead of owners, and therefore unable to meet financial necessities as the former population did. The debt owed to country churches by their own children who have now moved away to the prosperous cities is morally inescapable and it ought to be paid in cash and by regular installments.

—Rev. Mr. Watts-Ditchfield, who for many years has served the church of St. James the Less in Bethnal Green, London's worst sinkhole of woe and vice, has been lecturing to divinity students at Cambridge, and the thing which he urges most is persistence in following up "hopeless cases." He says that he called the hundredth time on a man who had ninety-nine times refused to have anything to do with the church or Christ; and that hundredth call captured him. In another instance the vicar discovered that a certain man was greatly in love with a pet squirrel. So the minister hurried home and read everything the Encyclopedia Britannica says about squirrels. Next time he called he talked nothing but squirrels to the squirrel owner. The following Sabbath the man appeared at the men's service in the church..

—Since a few missionaries have ventured into Tibet, it is rather common for missionary speakers to say that the whole world is now open to the gospel. But pleasant as it is to say such a thing, it has the disadvantage of not being true, for Afghanistan is closed as tight against missionaries as ever, and in spite of the predominant British influence in Baluchistan, there is no missionary work in that territory save at the town of Quetta, where the distribution of the Scriptures is the main item of possible activity. In both Afghanistan and Baluchistan the ancient Mohammedan penalty of death for abandoning the faith of the prophet is still enforced. No care of the resident British consuls is sufficient to avert the stealthy fate that overtakes a Moslem convert to Christianity.

—Urging every member of a church to contribute to the church's support is sound emphasis on an essential Christian principle—the duty of the believer to uphold the means of propagating the gospel. All free-handed men will agree that nobody deserves reprobation more than the skinflint who can give to the church and won't. But one danger must be recognized as running along with all efforts to enforce these ideas—the danger that men and women may come to be valued in the church as contributors rather than as workers. The only safe attitude in these matters is a stout keeping foremost of Paul's standard—"the willing mind." In all churches the same apostle's rule ought to prevail always: "If the readiness is there, it is accepted according as a man hath, not according as he hath not."

—When the laymen of the United Presbyterian Church in March, 1912, canvassed all of the thousand congregations in their denomination, their effort brought out an advance of 30 per cent in benevolences. The per capita mission giving of the members of that church was thus jumped up $1.12 in one year. In 1913 the Reformed Church in the United States and the Southern Presbyterian Church tried the same plan with corresponding results. That is the reason why the united missionary campaign has been launched this year with the object of bringing about this same sort of canvass in all the Protestant churches in March, 1914.

—Rev. Jonathan Verity, a Methodist minister in Ohio over 80 years of age, has volunteered as a missionary to China. Last year he traveled around the world as a tourist and preached in several Oriental cities. What he saw of the power and progress of the gospel in those regions set him on fire with eagerness to have a stated part in the work, and he came home to offer himself for the field. His conference was so impressed with the veteran's zeal that it voted to request the Methodist Board of Foreign Missions to waive its rules and commission the old man as a missionary.

—The eucharistic congresses held by Catholics to glorify the sacrament of the mass are becoming coordinated into a sort of worldwide campagn. There is a permanent committee in existence wholly devoted to promoting them. They are planned for years ahead, and it is now announced that the congress of 1914 will convene at Lourdes, France; of 1915 at Sydney, New South Wales; of 1916 at Palmero in Sicily, and of 1917 at Lima, Peru. And each of these is expected to draw its attendance not from adjacent countries merely but from the whole circle of the continents.

DR. JOWETT'S MESSAGE

Comfort as a Talent

THE APOSTLE PAUL emphasizes the obligation incurred by all sorts of possessions. He interpreted the parable of the talents as including spiritual gifts and graces. Any endowment bestowed upon the soul conveyed a corresponding obligation. Every form of strength was imparted for some form of service. The gift of mercy imposed upon a man the duty of being merciful. The grace of forgiveness ought to be invested in the forgiveness of others. The gift of peace ought to be employed in peacemaking. The gift of light imposed the obligation of enlightenment.

And even the gift of comfort was laid upon the soul in order that the comforted soul might minister comfort to others. That is the teaching of the great apostle. Our graces are talents which are to be used in higher service. Every spiritual benefit is intended to make us spiritual benefactors. Our experiences of the grace of God are to make us missionaries of his grace. But in this article I am more concerned with the grace of comfort that was given to the apostle, and which he regarded as imposing upon him the sacred privilege and duty of ministering comfort to others.

And, first of all, how did comfort come to him? His life was crowded with experiences, it was heavy with storm, full of stress and strain, hedged about with enmities and antagonisms, often darkened with disappointment and failure, and persistently harassed by the world, the flesh and the devil. And yet he was comforted of God! How was the comfort given to him?

Well, in the first place, comfort was given in the ministry of assured companionship. He had the ceaseless comfort of a never failing Presence. We know the value of a human presence in human relationships. A calamity is greatly lightened when the loneliness is broken by the presence of a friend. A passing boat on the high seas breaks up the sense of desolation by the suggestion of human fellowship. Even a passing bird across the waters transfigures the waste. A shepherd on a moor, a companion on a lonely road, a friend in a dark and chilling hour, all minister a gracious comfort by breaking up the loneliness.

But we can realize the surpassing value of this experience only in the comforting presence of the Lord. Paul had seen it manifested in the martyrdom of Stephen, when in the hour of brutal antagonism his face was like the face of an angel. And what Paul had seen in Stephen he had experienced himself.

The Least of Common Cheer Is from the Lord

And then, in the second place, comfort was given to the apostle in the ministry of common cheer. The apostle recognized the common occasions and incidents of life which brought refreshment to his spirit as of the Lord's appointment. When there came to him the kindly influence of a friend, acting upon his life and speech like a tonic, he traced the impulse to the Lord. "The Lord comforted me by the coming of Titus." That sentence shows us how the apostle's mind interpreted his experiences. He regarded Titus as coming on the impulse of the Almighty, and, therefore, with this interpretation, Paul had a very busy, comforting Lord, inciting friends here, there and everywhere. If a letter came to him from Aquila or Priscilla or a cheery note from Philemon he interpreted it as sent by the God of all comforts. To this great apostle his common street lamps, as well as the stars, were kindled by his Lord.

And, thirdly, comfort was given to him in a wonderful ministry of unveiling. We can see the lifting of the veils in the apostle's life. The Lord lifted the veil from the promises and revealed their astounding and immediate wealth. "All the promises of God are yea and amen." The comforting ministry brought to his remembrance stores of honey in the ancient Word. And then the veil was also lifted on his past experiences. The haze that so often falls upon our yesterdays was removed and the Lord reminded him of the mercies and triumphs of past days, until his soul sang aloud in thanksgiving. So it was with Christian in "The Pilgrim's Progress." The Lord kept his yesterdays clear and clean in order that he might see the triumphs of grace. God comforts us by thus unveiling our yesterdays and from the past he brings the honey of hope.

And yet again the Lord lifted the veil on the apostle's morrow. "We know that if the earthly house of this tabernacle be dissolved we have a building of God." The apostle was feeling like a rickety tent in a tempest. He felt all failing and going to pieces. But there was given to him the steadying vision that, although the tent was trembling to disaster, he had "a building of God, eternal in the heavens." These were all ministries of comfort given to the apostle Paul—the firm, assured sense of a Presence, the inspiration of common cheer, the kindling of common lamps and fires and the lifting of the veils, dispersing the haze from the promises, the darkness from the yesterdays and the morning mist from the morrow of hopes and glory.

Blessings That the Receiver Must Reinvest

But I have said that the apostle interpreted his comfort as the equipment of a comforter. He was cheered in order that he might cheer others. He was encouraged in his afflictions in order that he might be a knight to other children of affliction whom he might meet on the difficult way. We cannot comfort like Christ, but we can be Christlike comforters. We cannot take the place of the Holy Spirit, but we can be his spiritual helpers, and as we have been comforted by his presence we may surely use our comfort to help others to his blessed feet. A soul which has received the comforts of grace can surely speak about them to the disconsolate until the desolate soul begins to long for the Lord as the mouth may water for fruit, or as a thirsty pilgrim longs for the springs.

And surely, too, as so much comfort is carried about in common cheer, we can be messengers and vehicles of consolation in the ways of common life and duty. We can go about lighting common lamps as they have been lit for us. We can send a few flowers or write a letter or do some little bit of practical kindness which will be like oil given to a smoldering lamp. And we can even be fellow ministers with the Lord of comfort in the removing of veils. Cannot we unveil a promise to eyes that are perhaps blinded with tears? Cannot we remind desponding people of their past triumphs? Cannot we tell the bereaved something about the wealth of the land beyond? Surely children of light have the privilege of lighting lamps along a dingy road. Because we have been comforted we can carry the comfort to others.

A ministry of this kind, if carried out by the disciples of the Lord, would make a church a radiant witness to the power and grace of God. The tragedy is that so many people think only of receiving, and the grace fades away even in its reception. Unshared bounty is speedily lost. God never bestows gifts for selfish use. Everything, I say, is a talent and is to be invested again for the good of others. And, therefore, even in the life of the spirit, our goodness is dependent upon its currency. It is like water; it must be kept flowing if it is to be kept sweet. Stagnant graces forfeit all their worth. Grace that is shared reveals hidden glory of which we had never dreamed.

J. H. JOWETT.

The Harp of the Ages

BY CHARLES LEMUEL THOMPSON

America's genius—faith-lifted, far-eyed—
Over mountains and deserts, prophetic she cried:

I will build me a harp for the world's last song
To sound forth the triumph o'er passion and wrong;
To summon the nations to ultimate peace,
To give a world's sorrow its final surcease.
Over far-away seas I will summon its wires
That are tempered to fineness by liberty's fires.

One drawn from the hills of Italian vines,
And one from the crags of the Apennines;
A quivering thread from the Slavic lands,
And one from the North sea's quivering strands;
A heavy string from the heights of the Rhine,
And one where the flowers of France entwine.

From the Grampians far to the hills of Nippon
I will gather the wires—one by one.
From Appalachian heights I will string them far
To the mountains pricked by the evening star.
And then I will wait—with the patience of God—
Till the ages their glittering pathways have trod.

Then—then as the winds of the centuries play
Through the dawning sheen of earth's ultimate day—
At last shall our national anthem arise
With the notes that once broke down the Bethlehem skies—
A world's peace and glory and Heaven's amen
By the blending of chords from the lands of all men.

THE THANKSGIVING SONG

BY JOHN CLARK HILL

ONLY TRUE RELIGION sings songs of thanksgiving. Religion of some sort is everywhere, but not everywhere does it inspire the thanksgiving song. Idolatry knows no praise, atheism writes no oratorios, infidelity inspires no psalms. The scriptures are full of song and incite the devout believer in his worship to voice his praise and thanksgiving.

We find the drum, the gong, the bell, all over the world associated with religious rites; but they do not produce music—that heaven-born art, divinely inspired melody with harmonic aid. Outside the sphere of Christian influence worship music, if we may so designate it, is only rhythmic noise. It is not rendered as a sacrifice well-pleasing to their gods, but is purposely made as discordant and hideous as possible with the intention of scaring away spirits that are the ministers of evil.

RELIGION REVELS IN MUSIC

NO, there can be no true religion without music. Music is of God. Music furnishes most convincing proof of the being, the character, the wisdom, the designs of God. Hence, true religion demands, yes, fairly revels in music. Nothing can take its place. It is the stirring of the Holy Spirit in man. It is suitable for solitude, but we see its most potent effect in the great congregation. Neither heathenism nor infidelity knows of rapturous bursts of joyous song welling up from the hearts of a congregation pouring out praise and thanksgiving.

Some one has said: "Music is the elect art of religion. It speaks of God, from God and to God. . . . The other arts materialize the spiritual; music spiritualizes the material." Max Muller in the same strain says: "Is there not in music and in music alone, of all the arts, something that is not entirely of this earth? Harmony and rhythm may be under settled laws, and in that sense mathematicians may be right when they call mathematics silent music. But whence comes melody? Surely not from what we hear in the street, or in the woods, or on the seashore, not from anything that we hear with our outward ears."

GOSPEL AWAKENS SONG

THE Book of Psalms is a book without notes. There are "songs without words," but nowhere else is there music without notes. Gladstone said, "All the music of the human heart is in the Psalms," for music and God are inseparable. The prophets taught the people songs. The schools of the prophets were also schools of music. These old Hebrew songs continued to be the means of the expression of human gratitude in divine tones until a new era of music and of blessing began upon the earth when the angels sang the song of the Messiah's birth. Wherever the gospel has gone it has awakened song and the people have been lifted by song into the harmonious relation with God.

But the song is not only for the ears of man, it is also for the ears of God. He who revealed music to his children delights in their praises. We are tempted to declare that the highest function of Christian music is to voice thanksgiving in an acceptable form to Jehovah.

In recent years we have been so overwhelmed with pious ditties, and vainly repetitious refrains scarcely removed from doggerel, that we have been misled; we have almost forgotten that the greater function of sacred song is Godward, rather than manward.

SONG AND PRAYER ESSENTIAL

IN view of all this we ought to feel that the great thing on Thanksgiving Day should not be a sermon, but the songs and the prayers. The importance of the sermon really should be minimized, subordinated to the real thanksgiving on the part of the people in their offerings, praises and prayers. The sermon should be merely a suggestion, a help in the giving of thanks, a modest stimulus to thought so that the hearts of the people may be prepared for the real purpose for which they assemble. It would therefore be a blessed and helpful innovation, were the sermon put almost at the beginning of the service and then followed with a joyful service of songs and prayers.

PRESIDENT URGES PRAYER

IT is worth while noting that the President's Thanksgiving recommendation says nothing about preaching but a good deal about thanksgiving and prayer. Really about all the preaching that is needed is the Proclamation of the President. He is a preacher of no mean order himself, and as loyal Americans we have signal cause for thanksgiving to God that he has given to this nation as President a man of the noblest type. Think if you can what a blight upon this land it would be to be cursed with an ungodly man in that high office! Let us then thank God for our President.

The products of our fields and forests, our herds and flocks are great. Our marvelous mines continue to yield their seemingly unfailing riches. And this has gone on year after year; prosperity is added to prosperity by the lavish hand of our gracious God, who seemingly, at times, gives us more than we need. So continuous has been this amazing prosperity that we are, perhaps with a good deal of truth, characterized as "money mad."

FOR THESE THINGS, THANKS

WE believe in God as the giver of every good gift. We thank him for life with all its powers and possibilities. And we thank him:

For making us in his own image:

For granting us to share as children in his knowledge and love, in his work and joy.

We thank him for all the good things in this world, for food and raiment, for home and friendship, for useful tasks and pure pleasures.

The God we thank is Jehovah—He who was, is and shall be the supreme ruler of the Universe, the one in whose hands are the destinies of the nations.

Then joyously sing his praise and give thanks with the heart to him.

BACK AT THANKSGIVING HILL

BY WILLIAM CHALMERS COVERT

ORDINARILY THE CLOUDS hang high on Thanksgiving Hill in the bright days of late autumn, for the latitude insures a lingering September mildness. The gusty breezes, laden with the odor of frosted gardens and ripened corn, go traveling in great cone-shaped eddies athwart the fields; rattling maple leaves from the high drifts at the woods fence climb the dusty spirals of the tiny cyclone.

Belated harvests of pumpkins shine like gold nuggets in the parallel corn rows; the assembled fodder stacks stand everywhere like the tepees of tenting thousands of long-gone red men. Enveloping the gentle slope of the hill, the green of the winter wheat puts the verdure of spring into the brown autumn landscape. Along the roadway rumbling wagons piled high with yellow ears carry a bountiful crop to be converted into gold in the markets of the town. Sleek cattle stand at the water's edge of the pasture stream in the dull sun of the autumn noon, calm in ignorance of their early destiny at the shambles of the smoky city. Apples shine in scarlet heaps under trees now entering on well earned rest and bevies of flickers tipped with autumn colors of crimson and gold fly and feed and call to one another under the bare boughs of the orchard. Downy woodpeckers bore for larvæ all day long in the toughened bark of the roadside trees. Whirling columns of crows offend the ear by their raucous cries but please the heart by the bravado and familiarity they show in the barnyards of the Hill. On the sunny side of rambling sheds and stacks of hay the hens gather in contented companies to sing drowsily or ruffle their feathers in convenient dust piles, while on the edge of the fields bronze turkeys cautiously spy out the land, forage on scattered grain and pretend to be disturbed when the strutting gobblers with red wattles and black beards just below their collar buttons speak the language of the alarmist and gobble, shaking their heads and bluish sinewy nosepieces violently. The winter pause is coming and the fowl, as well as things of larger breed, are making ready. Over the whole land the blue haze of Indian summer has hung for its appointed time and the scenes are soon to shift.

* * *

THIS day plumes of smoke wave over the chimney tops of the comfortable farmhouses set amid a rare wealth of rich acres. The imagination, recognizing the hint, falls to picturing the savory blessings of the familar kitchen where there is always enough and to spare. Today hospitality sanctified by gratitude makes the season a festal one. The home-coming of children grown and long gone from under the old roof adds a joy to the day that is often spiritualized by tears. The old church on the hillcrest stands where for eighty years it has glowed in the landscape like some pillar of cloud before the people. The men of the Hill loved it as their own life. Their fathers set it there amid the forests yet unblazed and put about it the school, the manse, the glebe, the shelter for the horses of worshipers and on the sunny slope near at hand a place where the dead might lie. The years have seen but little change. The holy spell of the early men and women has never been broken. They being dead yet speak. Of course the cemetery has widened its bound and gray stones stand thick above the sacred dust of those who loved every inch of the soil in the warm bosom of which they were laid by loving hands. The schoolhouse has taken on airs and wears a classic cupola and there are plate-glass windows that look forth across the lawn. Modernity is in evidence; wagons filled with township children arrive every morning. But the hearts of men on the Hill are the same.

Today there is the voice of Thanksgiving in the old church, as the patriotic men of prayer gather to remember their mercies. The call to gratitude from the nation's chief executive has in it for these of the simple faith the echo of a divine call. Long lines of teams, with a half dozen automobiles, have found their accustomed places at the hitching rails or in the long, low shelter behind the church. There is a solemn gladness everywhere. The whinny of neighborly horses as they gather in the sheds breaks in on the quietude with a shock, while the honk of the auto horn is positively irreverent. The elders in black with white stiff linens assemble in the seats of honor, where their fathers before them sat. They are grave, bearded and undemonstrative, but feel the meaning of the hour down to the bottom of their hearts.

Little children abound. The babies have never been left at home in all the fourscore years of the rural church's history. The proudest moment in the career of any young mother of the Hill is the day of the first appearance at church of her newborn baby. The details of the child's first entrance are all arranged by the anxious mother in the vestibule. The long flowing clothes are adjusted to their full length and the tiny bonnet and outer garments properly set after the little one has been safely lodged in the arms of the courageous but self-conscious father. The stolid march of that newly endowed father down the aisle with his precious burden awkwardly gathered in arms accustomed to encircling sacks of grain elicits approving glances from proud relatives and some suppressed merriment from jovial couples who have but recently passed the ordeal of their baby's first Sunday at church. The cooing of the little ones has long since ceased to disturb these worshipers who know the importance of bending the twig. This may explain why the old Hill church has sent so many men into the ministry.

* * *

AN ATMOSPHERE of spirituality fills the house. The hymns are long and are sung with a feeling born of understanding. The pastoral prayer has in it a tender paternalism forgetting nothing that concerns the need of the people, while the sermon leads everyone back to the Father's graces as the source of the year's bounty. It is a good day on Thanksgiving Hill. As the large group of hearty men and women stand about the churchyard after the service is over, grasping hands and exchanging glad greetings, their blood—to a large degree from veins of common ancestors—tingles with the spirit of the occasion. Joys take on a special glow, and sorrows sweeten and soften in the tender mood of the churchyard fellowship that follows the benediction.

But the day's historic program comes to a climax in the time-honored Thanksgiving dinner of the elders. Here the social life of the parish touches the top notch of its achievement. As the years go by the tables are spread in the different homes of those who rule the church. The men who have been honored by the people and ordained by the laying on of hands sit together with their wives in an annual Thanksgiving fellowship that makes the whole year sweet.

After the service on the Hill the vehicles fill the barnyard of the host, having set the women out at the stile block before the big, roomy house. The old men long in office totter into the big sitting room to be welcomed and to be put into snug seats near the big base burner that today wears a specially rosy glow. The voices of these old men are potent in the affairs of the church, and this is their day. Other of the men, grizzled and beginning to stoop under hard work, though scarcely past middle life, leisurely put their horses to the feeding troughs, for hospitality on the Hill always includes these faithful animals. The host is a busy man putting his long-time friends at ease with good cheer and plenty of kindly instructions

FOR ALL OF LIFE

BY ETHEL M. COLSON

For all life's varied works and ways,
Sun-gilded, shadow-tender,
For quiet nights and busy days,
We thank thee, Lord, the sender;
And for the pleasant common things
That lend our weary moments wings.

We thank thee for the love that spreads
On every side around us,
For blessings showered on our heads,
And friendships that have found us;
And for the gladness we may share
To make our brother's path more fair.

We thank thee for our daily task,
For play that cheers and lightens,
For hope in which tired hearts may bask,
For faith that sorrow brightens;
For powers of body, spirit, soul:
Yea, Lord, we thank thee for life's whole!

as to where to find stable room and corn or oats. The chore done, a pleasant parley about nothing specially keeps the group chatting beside the barn door till a call to the dinner on which the morning has been spent starts the procession of goodly men toward the house. The chief solicitation as to "How are the folks?" being answered in varying fashion from "Pretty tolerable" to "Nothing to complain of, I reckon," the formalities are over and a flow of sincere and unconventional conversation has begun that ends only with the departing of the last guest.

NO ONE can describe a Thanksgiving dinner of the elders on the Hill. It is a culinary event blessed by more natural bounty of garden and orchard and barnyard, sanctified by more cordial hospitality, evincing more of the grace of sincere brotherhood than all the formal dinners that society ever knew. The flavor of godliness is there. Today "Uncle John," the patriarch of the company now seated at the loaded table, spoke a quaint prayer of invocation, concluding with the desire "that their souls might all be fed with the bread of life." The glow of warm, unaffected love was in the voice of the good woman who had met the full burden of the day with perfect composure when she said, "Now, pa, see that everybody has a plenty. Won't you all just reach and help yourself and pass?" The gentle urging of the housewife was scarcely necessary. Immediate action was the order. The particular good thing in front of each hungry eater was lifted and took its place in a circle of dishes that moved from hand to hand with high compliments as to the skillful cooking that produced it. There seemed no end of food. Its quantity and variety were amazing.

How automatically things moved, and no butler within a hundred miles! Everyone found an avalanche of delicious things coming his way before he knew it. The white meat of nut fed turkeys, with the browned dressing and the crimson sauce of cranberries; the turnips like paste of gold, steaming hot, matching in color the lump of yellow butter on the huge drift of mashed potato and the tints of the sugared sweet potatoes; the silver onions in a tide of cream; corn standing baked in sweet peppers; watermelom preserves, red and clear as sunshine; bread, white and brown, with rolls that had crowded each other from the oven pan and crusted over—surely no one found it possible to discover and catalogue all the good things so magically offered and so bravely assailed. Men who work are men who eat, and when the suet pudding and the hot mince pie with steaming coffee rounded the meal to completion, the men of Thanksgiving Hill rose well fed and glad. In words of simple strength they spoke of their joy in the occasion, made more tender each year as their pioneer leaders became fewer. Then with a courtliness accompanied by no insincere words or modes, a few words of gratitude to the smiling woman who had crowned the bounteous board with the tokens of her housewifely toil, a prayer of fervent thanks by the dominie, the great day on Thanksgiving Hill was ended.

What Interested Him

Outside it was snowing hard and the teacher considered it her duty to warn her charges, says the Toronto Globe.

"Boys and girls should be very careful to avoid colds at this time," she said solemnly. "I had a darling little brother, only 7 years old. One day he went out in the snow with his new sled and caught cold. Pneumonia set in and in three days he was dead."

A hush fell upon the schoolroom; then a youngster in the back row stood up and asked:

"Where is his sled?"

What It Meant for One Man to Be a College Trustee

Successful business men usually value too highly their reputations for sagacity and business sanity to associate their names and credit with a bankrupt concern deserted by all save a few starving employees. But this is just what Robert Alexander Kirk did when in 1898 he faced the creditors of Macalester College, St. Paul, Minnesota, and put his shoulder under a debt of $180,000. He died in October, 1913, in his seventy-sixth year, after fifteen years of service as a trustee—a service so unique that we challenge colleges to show its equal.

For he lived to see his beloved Macalester pay off this $180,000 debt, raise a fund of $467,000 in 1910 for endowment and two new buildings and come within $30,000 of completing this year an additional endowment of $250,000. He saw resources grow from nothing to nearly a million dollars and student enrollment increase from 150 to 350. He saw public opinion pass from sneers to surprise, then to enthusiastic confidence. For during all these fifteen years he never permitted a deficit to last over commencement day.

Did Mr. Kirk do all this himself?

Not at all. As the head of a great wholesale hardware house he had worked out the problem of team work. He drew into the board of trustees from time to time men of like devotion, men of executive ability, large faith and large means, until Macalester's board is a rock of Gibraltar. On it are men like R. C. Jefferson, Frederick Weyerhaeuser, T. B. Janney, A. D. Thomson, Dr. H. C. Swearingen, Dr. J. E. Bushnell, Professor Thomas Shaw and eight others like them—leaders in the Northwest in commercial, educational and professional lines. His courage and faith brought assistance from the General Educational Board and a host of men.

Nor was he simply a promoter. He gave until it hurt. Although his annual income was large, his capital was relatively small. He left an estate of $110,000, but during these fifteen years Mr. Kirk gave Macalester College over $50,000 besides countless other benefactions to other local objects. Neither was this the work of leisure hours. Mr. Kirk had no leisure hours. He was the head of an immense business house and in the forefront of every religious, philanthropic and commercial enterprise.

What was the compelling motive? Not personal ambition, nor a love of praise, nor an itching for power. Mr. Kirk shunned honors, modestly preferred others, yielded to others in matters outside his experience.

It was love for Christ, his church, his kingdom that led Robert Alexander Kirk to lay on the altar of service his time, his talents, his money. To him the Christian college was the mother of ministers, missionaries, efficient laymen, true citizens. Christian education was to him the greatest thing in the world. For this he lived and for this Macalester will cherish his memory as a priceless heritage.

Schoolmaster—Now, William, can you tell me what a vacuum is?

William—A vacuum is an empty place where the pope lives.—The Toronto Globe.

Thanksgiving Day Proclaimed by President Wilson

THE SEASON IS AT HAND in which it has been our long respected custom as a people to turn in praise and thanksgiving to Almighty God for his manifold mercies and blessings to us as a nation. The year that has just passed has been marked in a peculiar degree by manifestation of his gracious and benevolent providence.

We have not only had peace throughout our own borders and with the nations of the world, but that peace has been brightened by constantly multiplying evidences of genuine friendship, of mutual sympathy and understanding, and of the happy operation of many elevating influences both of ideals and practice.

The nation has been prosperous not only but has proved its capacity to take calm counsel amidst the rapid movement of affairs and deal with its own life in a spirit of candor, righteousness and comity. We have seen the practical completion of a great work at the Isthmus of Panama which not only exemplifies the nation's abundant resources to accomplish what it will and the distinguished skill and capacity of its public servants, but also promises the beginning of a new age, of new contacts, new neighborhoods, new sympathies, new bonds and new achievements of cooperation and peace.

"Righteousness exalteth a nation" and "peace on earth, good will toward men" furnish the only foundations upon which can be built the lasting achievements of the human spirit. The year has brought us the satisfaction of work well done and fresh visions of our duty which will make the work of the future better still.

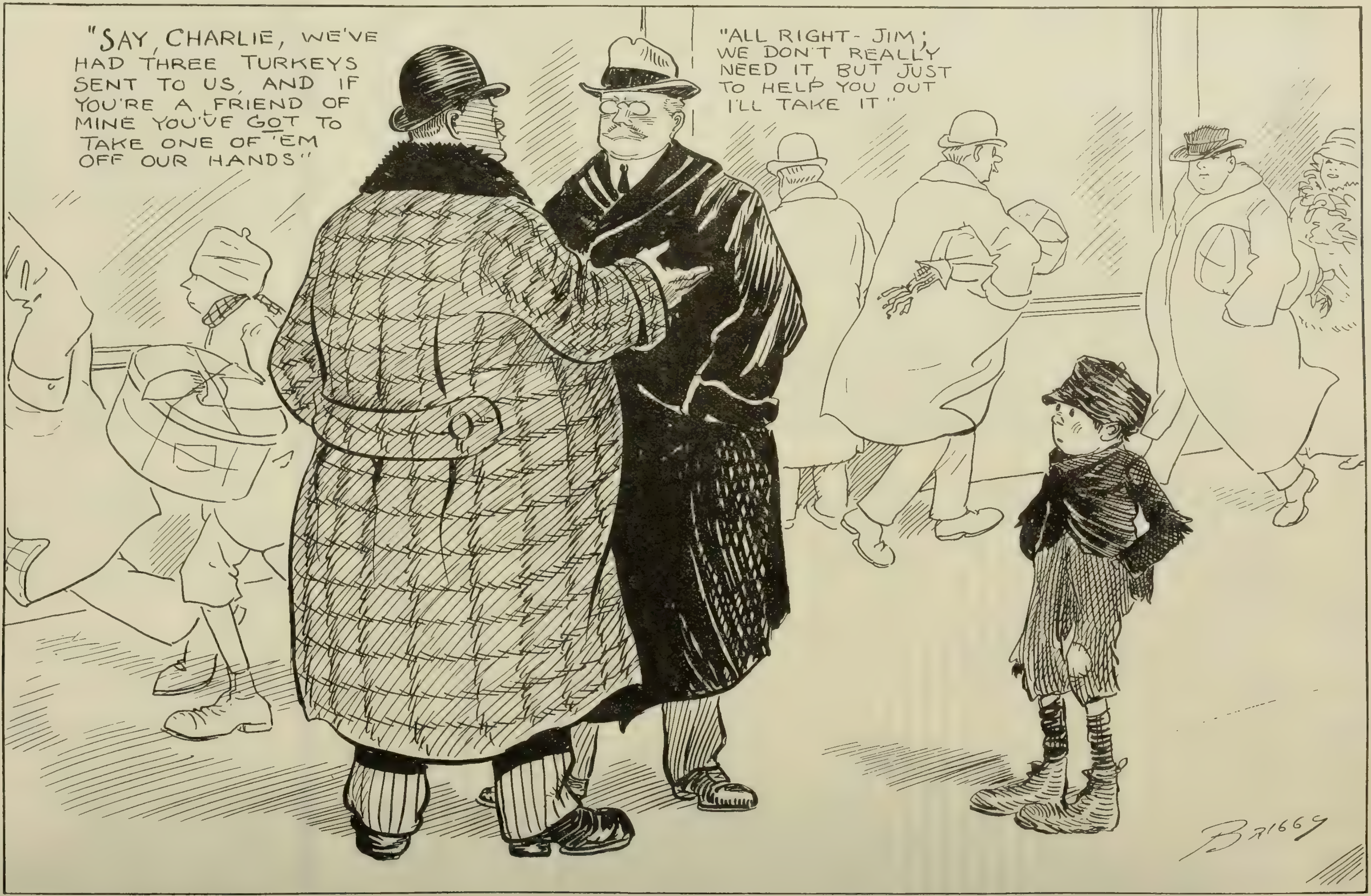
Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the 27th of November next, as a day of thanksgiving and prayer and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to Almighty God.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this 23d day of October, in the year of our Lord one thousand nine hundred and thirteen and of the independence of the United States of America the one hundred and thirty-eighth.

WOODROW WILSON.

By the President: W. J. BRYAN, Secretary of State.


"SAY, CHARLIE, WE'VE HAD THREE TURKEYS SENT TO US, AND IF YOU'RE A FRIEND OF MINE YOU'VE GOT TO TAKE ONE OF 'EM OFF OUR HANDS"
"ALL RIGHT- JIM; WE DON'T REALLY NEED IT BUT JUST TO HELP YOU OUT I'LL TAKE IT"
BRIGGS

Cartoon drawn for The Continent by Clare Briggs

"My, I Wisht *I* Wuz a Friend o' His!"

Thanksgiving at Cabin o' Wildwinds

BY ADA MELVILLE SHAW

PART II.

THE HEAT WANED. Cool winds blew. Ice formed on the water in the barrel. Joe hauled great fragrant logs from the timber and kept a pile of stove size beside the door. Maggie sewed and sewed and sewed. A neighbor—motherly Mrs. Jones—came to "help out" and slept on the cot in the corner behind a gay cotton curtain. Then one night Joe galloped to town and came back beside the doctor's buggy, full trot under the bright stars. When the sun streamed into Cabin o' Wildwinds he held his firstborn in his arms and thanked God. He had sent them a beautiful blue-eyed daughter, the first native born homesteader in the township, bless her!

Those were golden days.

"What a jolly Thanksgiving we shall have, Magsie! Three of us; no debts; everything going fine. I'm sure glad we're living."

"Six weeks to Thanksgiving," said Mrs. Jones, sliding a pan of biscuits into the oven. "Wait till a full grown blizzard chases its tail around the cabin."

"I should like to see a blizzard," said Maggie, snuggling Bright Eyes in her arms. "I have read so much about them."

"Take that back, Magsie," urged Joe. "You wanted to see a sheep herder. Has she told you that experience, Mrs. Jones?"

"Yes. There's all kinds of experiences on the plains. But Pete, he's sure a caution. He used to own a thousand acres of grazing land and I don't know how much stock. That's what I'm told. He was young then. He's herded other men's sheep for thirty-five years. But he swam away his good luck in whisky. Smart man—no one has a mean word to tell of him. He'll be along again one of these days. Never forgets a good turn. Some says he's batty, but you can't make them as knows him believe that."

"I hope he comes sober next time," said Maggie

"Sober or drunk, he's always decent. He's the only man I've ever met that drink didn't make more or less of a devil."

Three weeks to Thanksgiving, and Bright Eyes was three weeks old. Neighbor Jones was at home again and the trio at Ruthven ranch took up the round of daily endeavor. There might be wars and troubles "out in the states," but few echoes thereof reached the log cabin where Bright Eyes grew and thrived. Joe dwelt again and again on the coming national holiday.

"I never rightly understood Thanksgiving," said the young father, "until this year. It was a holiday and sometimes we boys went to church, and always we stuffed. But out here, helping to settle up a state, making our bread right down on good old new dirt, just us up against the whole proposition, getting our farm by sticking to it, and the baby coming this first year and all—it seems as if Thanksgiving means—means ever so much more than it used to when we spoke pieces at school and scuffled for the wishbone."

"That's the way I feel," was Maggie's answer, as she gazed into the face of her child.

But it was the very next day that a neighbor who often brought their mail out from town stopped at the gate to hand Joe a telegram. Maggie leaned anxiously over beside him to read the single type-written line:

"Mother dangerously ill—come if you possibly can."

Joe loved that mother. The bond between them was what the God of mothers and sons meant it should be. And he was her one son and she was a widow.

After the first bewilderment and shock had somewhat passed Maggie forced herself to leadership. Of course Joe should go. There was just one own mother in all of life. And just one hour of the going away of mothers. She could stay alone and be every bit all right. Mrs. Jones would come. This neighbor would carry their letters. There would be people passing if she needed anything. Suppose it was years from now and one of them was dying and Bright Eyes refused to come to them? "And just suppose it was my mother——" sobbed the loyal comrade.

Dazed and doubtful, Joe slowly yielded and before he quite realized how it was done, he was on the wagon seat, the kindly neighbor with him to bring the wagon back, and Maggie was holding Bright Eyes up for a last kiss. "Drive fast, Mr. Peterson, and you can just make the noon train. Don't worry, dear. I know I shall be all right."

Mrs. Jones was not able to companion the young mother—she was helping out another woman in sorer straits. There was no such thing as hiring help in those days even when there were the dollars to spare. After two letters came from Joe the volunteer letter carrier was called to another part of the state. Maggie was indeed alone. But the last letter had brought good news—the one that arrived just eight days before Thanksgiving Day. The mother was better, ever so much better. He planned to be at home the day before Thanksgiving and grandma was sending her granddaughter a big bronze turkey to be thankful with! "Get someone to meet me, if you can, Magsie, with lots of wraps. It may be cold and you would not want me to freeze on the way home."

"Why, the old tenderfoot!" cried Magsie joyfully, kissing the page his hand had touched. "He is getting used to warm houses and big stoves again. Bright Eyes, we must invite two or three—half a dozen if we can—of other lonely homesteaders to divide that big bronze with us. Hey?"

The next morning the little mother was awakened by sheer cold and, looking out of the window, gasped to see the plains covered with deep snow. It had been snowing silently and heavily for almost ten hours. She knew winter would come, but this first glimpse of such a boundless winter world almost frightened her. Besides, there was only a very little wood inside the house.

For two days and nights the snow came, now faster, now more slowly, and Maggie eyed the pile beside the door with an anxious eye. "If it will only hold out till Joe comes back!" The water in the barrel was fast freezing solid, but there was plenty of snow to melt, so that was not so bad. She was ashamed of her self-pity. She knew there were people looking out over that white, still world who had less of comfort and supply to meet it than she.

During those nights when the chill fingers of the frost stole through chinks she did not know existed in the cabin walls and the wind began to send a doleful fugue down the chimney, Maggie recalled the tales she had heard her great grandmother relate of pioneer days in Canada, in the somber forests. The little granddaughter, not dreaming that she should be a pioneer some day, shivered as the aged woman told of howling wolves, screaming panthers and fearsome red men. One sentence reappeared in all those stories and it came back now to the mother lying alone in the night, with her babe upon her breast: "We were so glad and proud to have part in laying the foundations of a great country that we bore it all most thankfully."

"So you see, Bright Eyes, it is not just getting a farm for us three. It is helping settle up a state. It means schools and churches and streets and shops, and boys and girls—you are one of 'em, sweetest!—growing into strong, brave men and women—women who will vote and work and teach and write and do things. And we're helping, father's beauty! Blow, old wind!—it is almost Thanksgiving and Joe is coming home!"

The mercury in the weather-beaten thermometer at the door tried to get out of sight for very shame at what Boreas was doing; 10 below, 20, 30, 40, 42. The limited wood pile was disappearing like snow before the sun. Maggie watched the road with eyes that burned in the glare, but the world seemed to be deserted of human movement—and there was very little of that on bonny days. It seemed impossible to keep the baby warm. Food on the shelves froze solid. And the wood melted.

Bundling up in all the wraps she had, the heroic little mother took a dozen trips over "the quarter" to find every burnable scrap. One day she walked a mile to a place where she remembered there was a little pile of trimmings left at the time of fence building. With the hardest work she chopped up the crude stoneboat on which Joe hauled the water barrels back and forth. But with the great smooth logs, plenty of which lay at hand, she could not do anything. The bronchos had been turned loose to graze while Joe was gone, but her town-bred hands had never touched a horse and, had she wanted them ever so much, the half wild things would not have come to her call.

"But I am sure we shall be all right!" she whispered, resting her tired vision on the breast of the great mountains. "It's God's world—I know it!"

The blizzard came, whirling down upon the solitary cabin out of the pitiless everywhere. By every ingenious device the homesteader hoarded her fuel, counting the hours till help should come. She

(Continued on page 1615)

THE HOME COUNCIL

The Continent has long realized, and deplored, the drift of the times away from the original spirit and significance of Thanksgiving Day. It has further realized that if this condition is to be changed, there must be, first of all, a proper observance of the day in the home. Therefore letters were asked from Home Councilors, giving practical suggestions based on actual experience for making a sane Thanksgiving. The letters printed below are the best of those which came in response to this request

Five Grains of Corn

FAR BACK in the Pilgrim period of our nation it was customary for the housemother to place five grains of corn by the side of each plate on the heavily laden Thanksgiving table. These five grains of corn were intended to remind the household of the heroic struggle waged by their forbears when their daily allowance of food was reduced to five grains of corn. It was worth this struggle to found a republic on principle, where men would be free to worship God according to the dictates of conscience.

Ever since the children came to bless our home we have placed five grains of corn at every plate on Thanksgiving Day. Briefly, in simple form, some phase of the great Pilgrim epic has been told to the children. Then every member of the household, from the toddling youngster to the smiling grandma, has given five reasons for thanksgiving, one for each grain of corn. They grow mighty precious as you begin to count. You finger them hesitatingly and thoughtfully and wish there were ten! And each one realizes the relation between "think" and "thank."

This custom of placing and counting the corn, itself the greatest crop—except children—which we produce in America, has deepened the sense of Thanksgiving in our home and helped us to give it a "sane" celebration.

Try the corn! ERNEST BOURNER ALLEN.
Toledo, Ohio.

Verses Promote Thankfulness

FOR MANY YEARS it was our custom to select from the Bible and some other good literature verses expressive of thankfulness, both in the possession of and joy in some of the many mercies and beauties and benefits which crowd and crown our lives. Each verse or selection was written plainly on a slip of paper, marked with the name of the one for whom it was intended and numbered so as to come in regular order and carry out a continuous thought. For instance, father and mother sat at opposite ends of the table. Slips were laid on plates. Father's was number 1. Children and guests read alternately across the table according to their number. Mother's number was last. Then father asked a blessing and dinner progressed with a hallowed joyfulness almost indescribable.

Of course father and mother read for the little ones who were too small to read their own slips, and short verses were given the beginners. Sometimes the entire verse was written, but more often just that part treating of the subject. For instance, in Nehemiah 8:10 we commenced with "Go your way, eat the fat, and drink the sweet," etc.; while in chapter 12:43 the thought is at the center of the verse, "For God had made them rejoice with great joy; the women also and the children rejoiced."

There is no end to the beautiful Thanksgiving thoughts available and our program was varied every year. Deuteronomy 8:10-14 is a good beginning for a service of this kind.

Des Moines, Iowa. ANNA NASH.

Back to the Harvest Home

OUR EARLIEST colonial Thanksgiving days in America were germinated by the "harvest home" Thanksgiving days of the mother country centuries ago. There this ancient religious custom is still universally observed, and in a far more devout and beneficial manner than ours with our groaning tables, our sparsely attended church services and our football games. Its spiritual significance is entirely lost sight of by many of us.

Our English brethren have a more appropriate way of thanking God for his annual bounties. September, October and November are used in all parts of the British isles and by all denominations for Thanksgiving religious observances. Some churches select one Sabbath, some another. It is most cheering to see how the Lord of the harvest is honored by the bringing to every altar and pulpit of large quantities of fruit, vegetables and grains in the stalk. The young people devote days and evenings to festooning the church interior with garlands of flowers, grape vines, hop vines and other evidences of God's love and bountiful hand. These are devoutly and gratefully acknowledged on Sundays and then allowed to remain a week or two before all the offerings are donated to the poor. Everywhere I went in England during several fall seasons this beautiful Thanksgiving custom greeted me in both city and country.

Why should not the minds and hearts of our own children and their thoughtless parents be thus redirected to the real significance of Thanksgiving Day, as inaugurated by our Puritan fathers? HENRY M. HALL.
Pittsburg, Pa.

Lonely Are Remembered

IN OUR HOME we share on Thanksgiving Day the blessings we have with those whose day would otherwise be lonely or sad. One year while living in a village we had as our guest for the day an elderly French lady who lived alone. The turkey and sauces, the vegetables, pies and fruits were as deliciously prepared and as beautifully served as if we were entertaining a royal guest, but all in a very homy way. The dear face of our friend surely expressed her happiness.

Another year we entertained a lady and her son, both sadly in need of good cheer. As usual on this occasion the spirit of Thanksgiving prevailed. We know our guests have never forgotten the day.

At another time an elderly couple were our guests. They were so alone and they were pathetic in their happiness. My husband took the auto for this dear couple and when the evening drew near we took them out to their home. This was two years ago. The old gentleman has lately passed away.

Always those whom we ask to share our home and all it offers on this day of thanksgiving are those who would not be remembered by others and who would probably pass the day unobserved without us. At this time especially do our daughters give themselves heartily to service.

These are but a few of the many happy Thanksgiving days we have spent with others less fortunate. Some who cannot come to our home we remember in other ways. Among these for several years has been an elderly French lady. We know our courtesies have renewed courage and have given thankful hearts.

Fort Collins, Colo. A. L. A.

Sharing Home Cheer

RECENT THANKSGIVINGS in our home have meant much to us because we have made it a practice to invite two, three or four persons, usually school teachers or scholars in private schools, to spend the holiday with us, instead of eating their usual dinner in boarding house or restaurant.

I believe there are many families who would be doing a large favor to young persons this Thanksgiving if they would invite them into their homes and entertain them as if they were their own children, not invited guests.

It is a great thing to be saturated with the home atmosphere on Thanksgiving Day, and often so simple a thing as allowing a stranger to help in arranging the table or making a bed breaks down the "formal guest" feeling and the day is far happier because the "stranger in a far country" feels for a few hours at home again. Don't invite your guests to dinner only; have them come the afternoon before and stay till at least the morning after, and if when they go away you give them a box of goodies to take back to school with them the influence of the day may reach several others who were not fortunate enough to be invited into a home. FRANKLIN P. SHUMWAY.
Melrose, Mass.

Place Cards and Patriotism

AN IDEAL THANKSGIVING dinner occurs yearly in a home I know. Four generations gather around the long table, at which are all ages from 90 down to 2. At each plate is a place card containing a question which relates to some season of peril to our country, deliverance from which calls for gratitude to God. The first winter of the Puritans in Massachusetts, the witch period in Salem, Indian uprisings, the winter at Valley Forge, slavery and many more.

Beforehand each child has been given a hint to prepare on some one topic and as each question is read aloud from the card up goes an eager hand—"Oh, I know that—let me tell that one!" Even the baby—a new one each time!—has a wee verse of thanksgiving. As the dinner proceeds excitement grows apace. All realize how wonderfully our loved land has developed, and the warm feeling of gratitude to our great Leader is intense, though unforced.

Such idealities as love of country and gratitude to God cannot be batted into a child—they must be inbreathed as a daily atmosphere. A casual word picture now and then, when the little one is enjoying its food, describing the strange evolvement of bread from growing wheat, or the long, adventurous journeys the coffee and pepper have made in order to grace our table, will open up a mine of wondering reflection to the child.

Realization that everything comes to us from the Father and that all thought, desire and gratitude should flow from us to him, thus making complete the circuit of love, may be—should be—the child's very breath of life from infancy. F. E. N.
Coldwater, Mich.

Verses Old and New

TODAY!

This little strip of light,
Twixt night and night,
Let me keep bright,
Today!

And let no fumes of yesterday
Nor shadows of tomorrow
Bedim with sorrow
Today!

I take this gift of heaven
As simply as 'tis given;
And if tomorrow shall be sad,
Or never comes at all, I've had
At least
Today!

—Frank Crane.

Mothballs for Chickens?

Dorothy was visiting her grandparents in the country for the first time. Seeing a quantity of feathers scattered about the henyard, she shook her head in disapproval.

"Grandpa," she told him gravely, "you really ought to do something to keep your chickens from wearing out so."

YOUNG AMERICA

Stories the Picture Told Us

[*Several weeks ago the editor asked the boys and girls who read Young America to write Thanksgiving stories suggested to them by the picture printed below. Two first prizes of $3 each were offered, one for the best story written by a girl, the other for the best boy's story. Three other prizes, of books, were also offered. The following stories were chosen as the prize winners.*]

Thanksgiving at Fairdale Farm

[FIRST PRIZE]

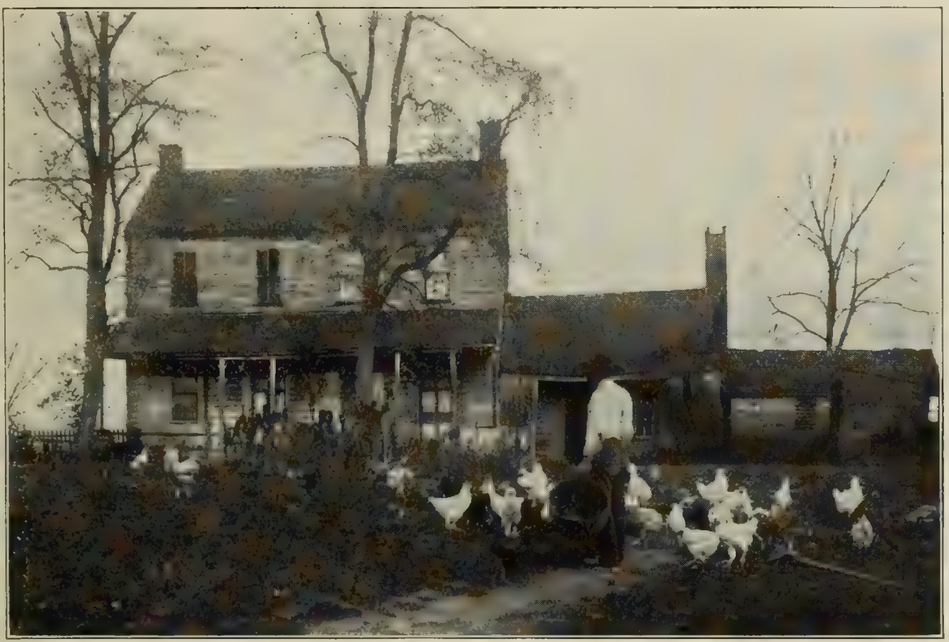
MR. SEYMOUR had just returned from his business. "I've sold the store," he announced. "Have you decided what we'll do now?" queried his wife.

"Not positively," was the reply. He took a chair, and continued, "The old farmhouse is right cozy. It looks a little shabby, but we could remodel it next spring. We might live there."

"The children would be healthier in the country," considered Mrs. Seymour.

"Yes," agreed Mr. Seymour. "If we go I'll invest in a Jersey cow and a span of horses."

The children, Stuart, Evelyn and Dorothy Elizabeth, came running in from school just then. Soon Dorothy Elizabeth was heard practicing a song which she had been asked to learn. "Over the river and through the wood," it ran.



It was almost Thanksgiving, Mrs. Seymour recollected. They decided to move to the farm and two days before Thanksgiving they did so. It was only a couple of miles, so the children walked out that afternoon, as they had already been back and forth several times on the wagons. When they reached their future home their father was feeding the pretty chickens.

That Thanksgiving Day was a happy one for the children, and father remarked that it was almost like the ones he used to spend in the same old house when he was a boy.

The sun, peeping over the New Hampshire hills, found a carpet of snow on the ground at Fairdale farm the next Thanksgiving Day. Stuart, Evelyn and Dorothy Elizabeth arose early to prepare for twelve little guests who were expected that day—the day of days. Several children from a lumber camp in Maine were coming to enjoy the blessings of a happy Thanksgiving. Their parents, rude and uneducated, scarcely knew the name Thanksgiving, and the children had, indeed, never heard of the Pilgrims and their hardships.

Fairdale farm was near the boundary line between Maine and New Hampshire, so it was only ten miles from the lumber camp. At 6 o'clock Mr. Seymour set out in the great sleigh to bring the little strangers to his home. They arrived about 11 o'clock, and spent the rest of the morning snowballing and coasting.

At the lumber camp no one had ever served such a dinner as was set before them by Mrs. Seymour.

That afternoon they popped corn, ate apples, cracked nuts and listened to stories Mr. Seymour told about the Pilgrims and the Indians. Occasionally some overgrown boy would remark, "They must 'a' had a roarin' time with them 'ar Indians," or "I wish I'd lived in 'em times, whin they carried guns roun' all the time an' could crack 'em any 'ar o' the day."

It was 5 o'clock and supper had been served to the children before Mr. Seymour took them home.

The day was long remembered by the boys and girls, and afterwards they tried to make their homes look, in at least some ways, "like it was at Fairdale farm."

MARY C. BROADY (age 11).
Watertown, Ohio.

Turkey, After All

[FIRST PRIZE]

HURRAH! It was a few days before Thanksgiving, and we were on the train going to the country to visit grandmother and Uncle Bob. What a dear old place it was, and how we boys did enjoy being there! How glad they were to see us! Even Don, the dog, was wild with delight and tried to give us the heartiest welcome of all.

Late on the afternoon of our arrival, when Uncle Bob went out to feed the fowls, we were disappointed to see that there were only *chickens*. He said that he had not raised any turkeys that year and that we would have to be content with a chicken Thanksgiving dinner. Think of that! Now chicken is good, no boy will deny that, but somehow it did not seem to us quite right to have a chicken dinner on Thanksgiving, for we had always had turkey and had got into the habit of expecting it.

Uncle Bob had an old army rifle which he had made into a shotgun. He said I might use it, but was afraid it would "kick" me if I attempted to shoot it. Of course, mother didn't know anything about this, but I made up my mind that I would use the gun if I had a chance.

Early on Thanksgiving morning, before anyone was up except the hired man, and he was down in the barn, I took the gun and went out into the woods near by, hoping to see something that I could shoot. I had been in the woods but a short time when I heard a strange noise in a tall tree, and looking up I saw a fine wild turkey in the branches. My heart beat so with joy I could scarcely take aim; then it beat so with fear when I remembered what Uncle Bob had said about the gun kicking, I could hardly hold it. Steadying myself and the gun against a near-by tree, I took careful aim and pulled the trigger. Bang! Was there ever such a noise! The next moment I was almost flat on the ground. The old gun had kicked me over and my right arm hurt awfully.

I was on my feet again almost instantly, but I could not see the turkey. I ran to the tree where I last saw it, and there in the bushes at the foot of the tree the turkey lay dead! My, was there ever a happier boy!

Wasn't I proud when I went to the house with my prize, and didn't the folks praise me! Mother forgot to scold me for taking the gun without her permission. Uncle Bob was the most surprised of all. He said that there had been no wild turkeys in that neighborhood since he was a boy.

Well, we had a great Thanksgiving dinner, after all; chicken, potatoes, apples, pumpkin pie and TURKEY! I hope that all The Continent readers will enjoy one as good this year.

CARROLL PATTERSON FORD (age 14).
Norwood, Pa.

What Alice Did

[PRIZE WINNER]

DAN PERKINS had been dubbed by gossip "the village loafer." He owned a farm which if properly cared for would have yielded a good annual profit. He had a large, rambling house, all the needful outbuildings and twelve acres of ground. He had a wife and two children, yet he did not care as much to stay at home as he did to stay at the "Green Inn" down in the village and gossip with his fellow men.

His wife was a gentle, meek-eyed woman with a listless step. She had brought up her two children, Alice, 12, and Jimmy, 5, as well as she could under the circumstances, and it was not a few times that she had gone to the "Green Inn" in the clouds of the morning and half dragged, half carried her husband home in a drunken stupor. She had even resorted to taking in sewing and washing to make ends meet. She was very loyal to her husband and she knew that there was no man that could work better than Dan Perkins when he had a mind to.

Her daughter Alice said to her one day, "Mamma, I wish you didn't have to work so hard. Please let me go over to Mrs. Reynolds's and mind her baby for a few days. She offered to pay me for it, and I'd love to go!"

Her mother at first refused, but after a lot of coaxing on the part of Alice she reluctantly let her go, and so Alice ran gayly up to her neighbor's house.

Baby was very troublesome that day and also for the rest of the week, but Alice kept bravely on and never lost courage. She was disappointed when, on Saturday, Mrs. Reynolds told her that she had no ready change but that if it made no difference, she would give her a couple of settings of eggs and also lend her two setting hens to hatch them.

Alice cheerily accepted, and at the end of a month she had twenty-two lively young chicks, while at the end of seven months she had eight sturdy young cockerels and eleven laying pullets. The eggs then helped her mother greatly in her efforts to make ends meet, and even her father grew interested in her chickens. He soon realized how hard she had worked with them and he took to staying home more and more. As Thanksgiving neared he secured work and gradually laid a stock of vegetables in the cellar.

The day before Thanksgiving Mr. Perkins went out to feed the chickens and as he stood looking over the healthy flock, one of which he would share in eating on the morrow, he resolved that in the future the "Green Inn" would see less of him than it had in the past.

This was the best move he had ever made, and it was all brought about by his daughter Alice and her chickens.

ROBINA MOORE SMITH (age 14).
Monsey, N. Y. (*Continued on page 1616*)

THE SUNDAY SCHOOL

November 30, 1913—Crossing the Jordan

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Joshua 3:1-17; Psalm 114. Golden Text, Isaiah 41:10: Fear thou not, for I am with thee.

Palestine embraces the country lying east of the great sea, not unlike in form and extent to the state of New Hampshire. Why God should have selected it as the harvest field of his sowing is a secret known only to himself. The country was originally divided into two parts separated by the valley of the Jordan. The eastern part was largely conquered in the wars of Moses, leaving the western to be subdued by his successor.

A warrior less skilled than Joshua would have begun the invasion from the south as Israel had attempted forty years before; but Joshua made no such mistake. He made a flank movement to the westward with Jericho as the objective point. There was one barrier, however, that lay before him—the river Jordan. That name usually stands for death, but now it meant life to Israel. Joshua must cross it at the very beginning of the conquest. It separated the old from the new. The situation was similar to the one that confronted Moses on the shores of the Red sea.

The Way We Meet Obstacles Is True Test of Character

There are always obstructions in the way of progress. Sometimes we encounter them early and then again they await us further on. But come they early or late, they test character. The one who has never crossed a Jordan knows little of real life. He has watched the procession, but forms no part of it.

Joshua was now about 70 years of age. He had lived in the open all his life and was doubtless a man of great physical strength. Men lived longer in his age than they do today and one reason is self-evident—they were close friends with nature. The luxuries of life were only seen at the longest range. But a return to that mode of living would be impossible. The luxuries of one generation become the necessities of another. It is simply a part of the process of development. Joshua's army must have been like himself. Every man had been born by the wayside and was ready for the march.

The suggestion that the history of Israel is but a succession of miracles that required only a passive existence is fatal to the truth. Notwithstanding the supervision of heaven, there are a great many good men who could never have made the passage of the Jordan. Faith and reason must act in cooperation. The crossing of the Jordan, while miraculous, was in accord with the logic of experience. God had promised to be with Joshua as he had been with Moses. But the assurance was special to himself. No one else could have claimed it. We believe of certain men what we would not believe of anyone else. That Jesus should have raised the dead is in perfect accord with his nature. He was himself beyond the ordinary; therefore extraordinary things were entirely natural to him.

Accomplished by Human Effort Supplemented by Divine Strength

The passing of the Jordan becomes logical when one recalls who Joshua was and what God had determined through him. That the waters were at their flood and the current impassable by human strength adds nothing to the marvel. God had promised Joshua to be with him and it was only reasonable that he should trust that promise.

But divine help is never a substitute for human endeavor. The leader realized that and made every effort to do his part. He listened to the report of the spies as if the conquest depended entirely upon himself. And when assured that the inhabitants of the country were faint with fear he knew that the hour for action had come. The next morning all Israel was in motion. The orders were specific. The ark was to be borne in advance and the people were to follow, as their fathers had done in the desert. To lose sight of the ark was to lose themselves.

In terms of the present, one begins to lose sight of the Bible and very soon one finds himself in the water. The passage of the Jordan is not only history but prophecy as well. Sometimes the individual church is called upon to pass through trials like the harvest flood. In such times two things are essential—the presence of the ark and the constancy of the leaders. Those twelve men standing like a wall of granite were an inspiration to the people. The strength of a church lies less in its numbers than in its officers. Twelve men ready to face the roaring floods are a church in themselves.

Things happened according to Joshua's word. As the feet of the ark-bearing priests touched the water the river reversed itself and the people passed over on dry land.

Faith in Divine Promises Essential to Their Accomplishment

As to the secondary causes of this miraculous happening there has been no little speculation. The city of Adam was some seventeen miles above the supposed place of crossing. It is quite possible that the mud-soaked banks may have fallen into the channel, thus obstructing the waters from above and causing them to fail below. In that event God simply employed the forces of nature to bring about his purpose, just as he employed a "strong wind" to divide the waters of the Red sea. But no miracle depends for its force upon the method of its accomplishment. There is always an underlying purpose that gives it character and meaning. In this instance God magnified Joshua in the presence of the people. He confirmed his promise that, as he had been with Moses, so would he be with Joshua. Faith was essential to the conquest. But faith can grow only through experience and this the people realized at the fords of the Jordan.

The incident was special, and yet in many respects it touches every Christian life. God's promises are true, but only to those who act upon them. He turns back no rivers for the faint-hearted and unbelieving. The form of the promise may change, but the necessity for action in accordance with it is ever present.

The Lesson Verse by Verse

By Hermon D. Jenkins

ANALYSIS—The creator is always greater than the thing created. The natural anxieties of the servants of God are sometimes supernaturally relieved. The Bible miracles are carefully safeguarded from the charge of collusion. To achieve much we must venture much.

As Trench says, "The miracle is not a greater manifestation of the power of God than nature, but a different one. It is as great a wonder to make a man as to raise a man from the dead, to make the seed multiply itself in the furrow as to make the bread multiply itself in Christ's hands."

Nature is not omnipotent. God is. The will of man has power, up to certain limits, to overcome multitudes of natural laws in the material realm. The little child pits its infantile will against the law of gravitation and when it lifts a weight almost as great as its own the will of a child wins out as against the power of gravitation. When a ball player arrests in its swift flight the ball thrown from a fellow player, the player who arrests the flight of the ball opposes his will to the material forces operating on the ball and arrests them. If man can stop a ball without throwing the universe into confusion, God can as easily stop a sun or a river.

We do not attempt to minimize or exaggerate the miracle which accompanied the crossing of the Jordan. It had a specific object, the exhibition to the people of the continued presence (v. 7) of God. God does not employ the tricks of a conjurer to impress people. He does not employ natural means to arrest a flood and do it in a manner to make the people think it a supernatural event. We accept the miracle for what it was, a sign of the divine presence for the protection and deliverance of an imperiled host.

Verse 7—Joshua must have felt as he drew near the crossing of the River Jordan and was about to enter upon the most populous parts of Palestine—striking first its best defended city—that it was a crisis in his career. But—

> "He either fears his fate too much,
> Or his desert is small,
> Who fears to put it to the touch,
> To gain or lose it all."

Joshua was not the only servant of God who has been signally encouraged at the very moment of peril to undertake the hazard that is before him.

Verse 8—Modern thaumaturgists do everything to confuse the mind and divert the attention of the spectators when a critical test is applied. The miracles of the Bible are wrought with the most serious deliberation upon a stage open to the gaze of the world.

Verse 9—With a singular modesty Joshua refrains from repeating what Jehovah had said to him, that the miracle was to put him right before the people. The first step in the campaign, he says, shall be an augury of its final triumph.

Verse 11—Their standard was not an eagle, nor a lion, nor a bull, but an ark in which reposed the law of God, the fundamental reason of the nation's call, the indication of its purpose.

Miracle Is Safeguarded from the Charge of Collusion

Verse 12—The greatest caution is observed that no one shall be able to charge Joshua with deception or collusion. One has a right to be suspicious of the wonder worker who arranges the stage, selects the spectators and excludes all who are doubtful or skeptical or unbelieving. In this solemn act of witnessing every tribe is to be included and its members are to choose their own representatives.

Verse 13—But no wonder is vouchsafed until a reverent obedience opens the door. The Jordan was swollen at the time by the melting of the snows upon its sources in the Lebanon range (v. 15). It was not the duty of the Israelites to camp along the shores of the river until the height of the annual freshet had passed and then begin to make preparations for some easily credible intervention. Some good people who believe themselves friends of missions to the heathen do not think the church justified in sending missionaries to any country until the natives have begun some reformation on their own account. They hold it to be the duty of the church to wait until diplomacy has opened the doors and commerce has erected its warehouses and the flag is unfolded for their protection. That is not the way Joshua approached the Jordan; that is not the way in which the cross has been advanced to new conquests.

Only They Who Greatly Venture Can Greatly Achieve

Verse 14—The people were found ready to "adventure for God," as Bishop Brent of the Philippine mission puts it; to attempt great things for God because expecting great things from God, as John Wesley would say.

Verse 15—Blessed are they that have not seen, yet have believed (Jo. 20:29). Had the priests bearing the ark stopped one step short of the water, all had been lost. It is the man not too soon alarmed or wearied that wins (II. Kings 13:14-19). The priests were not required to wade in to their armpits, but they were expected to "wet their feet" with the threatening flood. When the first American missionaries landed at their first field, the Sandwich islands, chosen because they were soonest reached, they found that every idol in the islands had been burned only a few days before.

Verse 16—The way in which the waters of the Jordan were arrested has been variously explained by commentators. It is possible that a great landslide had cut off the flow of the river for a time, as the writer saw a river dammed and diverted a few summers since in the Alps. Godly men and learned men have so explained this incident. But such explanation does not seem to lie upon the surface of the narrative. Certainly the Israelites saw in their safe passage something of the divine intent worthy of commemoration. So we ought to mark for the instruction of those who are to come after us those divine interpositions by which we arrive at the promised land and the heavenly places which are ours through Christ Jesus our Lord.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning November 23, 1913

opic — The thankgiving of Jesus. Luke 10:21-24.

The discourse of which these words form the limax was spoken by Jesus after the return of he seventy from their preaching itinerary and heir report of the success of their mission. lready the Master saw Satan cast down and he kingdom of righteousness victorious. This ad been brought to pass through the labors f such insignificant agents as his disciples. herefore Jesus exulted in spirt.

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We speak of Jesus as "a man of sorrows," nd it is well that we should do so, for never ere there sorrows like unto his sorrows. But f we regard him merely as a man of sorrows e miss the heart and secret of his mission. He was sent to bring joy. The first word of he kingdom was joy. Angels sang together bout the manger of his birth. Shepherds and ise men were filled with gladness.

The last word of the kingdom is joy, when ll the multitudes of the heavenly hosts ascribe glory and honor and dominion and power nto our God forever. It is true that the cross ies between. But the deepest meaning of the ross is not sorrow, but joy; it is the victory f holiness over sin, of the power of the Son f God over the forces of death and hell. At he center of every pain of the Master there s a motive of joy. His sorrows would never ave been if they had not possessed the sacriicial power of an infinite love.

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Indeed there never was any other life so appy as that of Jesus; for there never was nother in which there was such complete freedom. To be fully subject to the will of God s to be fully free, fully conscious of the supremacy of our wills over the things of sense, fully confident of having attained the ends of living. No one else was ever free as Jesus was. His choice was invariably right; his heart was wholly pure; his will was unalterably linked with the will of God. This harmony of spirit with the will of God gave forth a constant accompaniment of gladness to the movements of his days.

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In the hour of the return of the seventy the gladness of Jesus came to clearest expression. He exulted. It was a spontaneous surging up of the soul of the Master in its infinite capacity for joy. And this great joy was an inspiration of the divine Spirit, which is not a spirit of bondage, but of freedom; not a slayer of joy, but a diffuser of light and wondrous grace. The word is a strong one. It was the same word that was used by Mary (Luke 1:47), when she sang, "My spirit hath rejoiced in God my Saviour." The same word was used to render Peter's utterance on the day of Pentecost, when he quoted the sixteenth psalm (Acts 2:26): "Therefore my heart was glad, and my tongue rejoiced." And it was the same word that expressed the emotion of the Philippian jailer (Acts 16:34), who "rejoiced greatly, with all his house, having believed in God." In this place Jesus "rejoiced."

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He gave thanks to God for his grace in unfolding to babes, such as the disciples were, the wisdom that had been hidden from the learned and wise. The disciples evidently had this wisdom, for in their ministration to the suffering multitudes they possessed powers of healing and cleansing which the scribes and Pharisees did not possess. Nor could the scribes and Pharisees by their methods ever come to possess these powers. Their very erudition was a barrier between them and the kingdom of God.

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Learning possesses danger at times. When the attention of the wise is directed to details in a corner of the field of inquiry in such a way as to close out of view the broad range of the entire field the result can only be a one-sided and ill-balanced theory, which completely fails to take account of large classes of facts. The facts of the experience of present spiritual realities need to be considered just as carefully as the facts of history. Here was the central weakness of Pharisaism. It looked ever to facts of the past and lost sight of the spiritual manifestations of the present.

There is another danger in learning, when it leaves the statement of what is and begins to speak dogmatically of what can be. This principle holds good whether the dogmatist is a Pharisee or a materialistic philosopher. What does happen in the divine arrangement is often something quite different from what the learned have decided can happen. Our senses and our reasonings can carry us but a little way in spiritual knowledge; and if these insist upon going with us as our guides, we can never arrive at the truth of Jesus.

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The disciples were arriving at the truth of Jesus because they had no learned presuppositions to overcome, no definite plan of the course fixed in advance. They trustfully placed their hands in Jesus' hand and allowed him to lead the way just as a child might go with an elder brother. And Jesus led them to the Father; he showed them the Father.

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All that we can know of God is in Jesus Christ. He that has seen the Son has seen the Father. For the fullness of the Godhead—all there was of God—was pleased to dwell bodily in Jesus Christ. The Father and the Son are two coextensive entities, each answering perfectly to the other. We never know all that there is in the Father; we never know all that there is in the Son. Wherever Jesus moves he bears in his humanity something that is higher than our humanity, something that defies analysis, something that suggests to our inquiring eyes the grace and glory of the Father's house. Only the Father fully knows the Son.

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Only the Son fully knows the Father. We see the vanishings of God as he passes by. We see his glory through a veil. His face is hidden from our gaze—until it is revealed in the Son. Then we behold the unveiled glory of the Father. In our Saviour we look upon the unveiled compassion of the Father's heart. It is Jesus alone who has shown us how the Father loves us, and cares for us, and suffers for us, and seeks us, that he may bring us back to the light and beauty of his holy house.

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Many prophets and wise men have desired to see the things which we see and have not seen them. The aristocracy of mind and learning may even be impeded by the prejudices of their theories, the restricted views of a social group, the popular estimate of their value, or their own estimate of their own value, from seeing the simple truth as it is in Jesus. This is the law of the Lord of heaven and earth (compare Rom. 1:22; I. Cor. 1:19-31; II. Cor. 4:3-4). But the unlearned, who come without any pride in what they already know, may have a more tractable heart to receive the mysteries of the kingdom of God. He who would enter the kingdom must become as a little child.

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Of course the Master is dealing only in general terms, suitable to the conditions of his hearers. A man may be a very learned man and also very simple and childlike in his reception of the truth and joy of Jesus. And he may be quite unlearned and yet very prejudiced against the revelation our Lord would give. What Jesus has to say is that false knowledge will blind us to the truth and that a simple heart will enable us to understand.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

November 30, 1913

"GOD AND HOME AND NATIVE LAND"

Topic—Our church at work for our country. Deuteronomy 8:1-20.

The two wings by which a nation soars are religion and patriotism. The experiment of making a country successful without religion has never succeeded. As patriotism is one of the finest qualities of the human spirit, so it needs the still finer quality of loyalty to God for its inspiration and strength.

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Two women recently sought a large, historic and wealthy Presbyterian church in the center of the city of Philadelphia at which a noted missionary was to speak. They were half a block wrong in the address given them. So they inquired of several persons in the neighborohood, but none knew of the church. Two drug stores, both within a block of the church, were visited, but neither the clerks nor customers knew the church. The telephone directory did not contain the church's name. Then, recalling that the Witherspoon building was Presbyterian headquarters, the women telephoned there, only to be told that the person at the other end of the wire had never heard of the church in question. At length the persistent missionary women hunted up a Presbyterian minister whose address they knew and learned from him the exact location of this prominent church. All of which means, let us be frank to say, that this congregation has not worked hard enough for its own neighborhood to impress its existence upon the minds of the people who live within its shadow. How can it, or any other church, serve the country at large if it is not ministering to the people at its very door?

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If any church is not ministering to the nation, if she is not grappling with the great problems of patriotism which are at root moral and religious, and if she is not definitely training her members in citizenship, then that church has lost her saltness; she is virtually dead.

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That man's the best cosmopolite,
Who loves his native country best.
—Tennyson.

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The church of today is finding her feet and her hands. I am not so sure about her voice. But this is the social service era. Work for the common welfare is made the touchstone of success for a church. Actual ministry to present needs is the new test of orthodoxy. In all her long history the church was never more expert than today in practical service.

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The life is more than meat. We need to beware of the utilitarians who threaten to steal our souls in their relentless pursuit of material comforts. Nations, like men, are made by their ideals. As a country thinks in its heart, so is it. The unique and indispensable service which the church renders the nation is in keeping the torch of idealism alight. She interprets patriotism in terms of the spirit. The noblest passions are by her brought to bear upon the duties of citizenship. She fires the heart with a holy flame of loyalty to country, which is a spiritual devotion.

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The highest good is imparted to a nation when it is given God.

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The universal church is just as much a reality as any particular nation is.—F. D. Maurice.

—

The strength of empires is in religion.—**Ben Jonson.**

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Our present problems are social and economic rather than political. The cure for them, obviously, lies in an alteration of men's minds. Only a more neighborly, brotherly spirit can create a more neighborly, brotherly state. At once we perceive that it lies with the church to bring us to this goal, for she deals with men's motives. The new mind for the new time must be the mind of Christ.

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Every time the church gives the state a holy, fearless and patriotic citizen she excels the service of the makers of cannon and rifles. For the walls of our Sparta are men and women—"and every one's a brick."

—

What agency besides the Christian church is steadily, effectively and generally holding the nation to a consideration of the problems of immigration, of temperance, of city congestion, of probity in public men? The standards of Christianity are being inflexibly laid alongside the life of the nation; and he is a pessimist indeed who cannot see how the nation is conforming thereto.

MISSIONARY WORK

Epidemic Still Rages Among Laos

The eager desire of Rev. J. H. Freeman of Lampoon, Siam, to preach the gospel in the Laos language in "the regions beyond"—that is, in the Laos country which he explored some years ago north of the boundary between China and Siam—is now in fair way to be realized at a comparatively early date. The Board of Foreign Missions in New York City has given approval to the statesmanlike plan of Dr. Freeman and his associate, Dr. W. C. Dodd, for entrance into this Laos field in China, which remains at the moment one of the greatest unevangelized territories in the world.

Under present administrative rules the board will not authorize the establishment of a new work on Chinese soil without the indorsement of the China Council, but as soon as it obtains it—and it is taken for granted that it will be speedily forthcoming — provision will be made for occupying with a competent force of missionaries the town of Mengtsze in the province of Yunnan and work will be prosecuted from that center among the Laos-speaking population in all directions.

At the very moment when this extension is in view, however, the Laos missionaries find themselves more heavily burdened than ever in their own fields. The remarkable success of missionary medicine amid the suffering which the people have endured under the scourge of the malaria epidemic is bringing hosts of hitherto indifferent Laos to besiege the missionary compounds for more knowledge of Christ. A thousand new converts were baptized in the Laos churches last year. This year the number will undoubtedly be increased and the inquirers who should be instructed in preparation for baptism are multiplying in far greater proportions still.

Meanwhile the trial of the epidemic is by no means over. Dr. C. H. Denman, who spent twelve years ministering bodily healing to the Laos and who is now practicing medicine at 2818 Russell street, Berkeley, Cal., passes on to The Continent information which prompts an urgent appeal for still larger gifts to the special epidemic fund that has already done such vast good for these stricken people. Though the disease is classified as a malaria, it has developed many malignant characteristics totally unlike anything symptomatic of malaria in America or Europe. Its peculiar terror is the literal eating away of the vital parts which it attacks. Sometimes it simulates the effects of tuberculosis in the lungs. Other times it breaks down the liver or kidneys or even the heart. In certain cases the brain is directly attacked and violent insanity results. In the mission hospital at Chieng Mai one of the most pathetic cases treated was that of a little girl, half of whose face had been eaten away.

The graveyards of many villages have been so crowded that fresh locations for new sites have been sought for recent burials. Entire families have been wiped out, and deserted homes stand pitifully voiceless. Under native medicine, whether of herb doctors, mechanical doctors or spirit doctors, the percentage of mortality runs up to a startling figure—far more than a majority of cases. And where none but these native methods of medicine are used the epidemic is still extending and apparently even intensifying its virulence.

In contrast with this deplorable fatality under native methods, missionary medicine has had astonishing success. Even the native evangelists, equipped with scientific remedies and instructed by the missionary physicians in their use, have been able to save thousands of lives, despite their lack of professional skill. One lad had been in a comatose condition for four days when the Laos Christian preacher reached him and administered the foreign medicines. This boy was completely cured and has regained hearty vigor again. A girl of 15 was similarly restored after lying unconscious for five days.

Meanwhile the native Christians have been miraculously preserved from the scourge. It is in view of this protection of the Christians and out of gratitude for these missionary ministrations that the hosts of new converts are coming into the church. One woman who, in the throes of the fever, had been frightfully beaten at the orders of the witch doctor to drive out her evil spirit, was cured by missionary medicine and walked two miles to the nearest chaped to confess Christ before the wounds of the beating were healed on her body.

As Dr. Denman points out, these conditions make it still important that the epidemic fund to which the American churches have already contributed quite liberally should be further increased under the double incentive of saving the lives of these poor sufferers and of establishing the power of the religion of Christ in the land under circumstances peculiarly advantageous to the propagation of the gospel. Donations to this fund—or investments, as Dr. Denman prefers to say—he himself will undertake to forward to his former associates in Laos, or they may be sent to Dwight H. Day, treasurer of the board, at 156 Fifth avenue, New York City.

Six dollars per month pays the salary of one of these native Christians who can be sent around carrying both medicine and gospel and every one of them is sure to save a large number of lives every month that he works.

Immigration Tide Mounting Higher

The rush of immigrants at Ellis Island at present is greater than ever before and the proportion of immigration from Southern Europe seems to be mounting higher all the time. On a recent date there were 8,522 newly arrived travelers on the little island, in addition to all the great force of employees in the immigration station. The available dormitories were simply "crowded out" and the aliens were sleeping in seemingly impossible places. The immigration authorities attribute the amazing rush to the long disorders in the Balkans and to bad farming conditions in the country north of the Balkans. Should anything like the present rate continue for the rest of the fiscal year all immigration records at the New York port will be broken.

Ellis Island Incidents Dramatized

The Missionary Education Movement of New York has published the text of a demonstration reproducing the examination of immigrants at the Ellis Island immigrant station and at other immigrant stations in the United States, entitled "The Immigrant Gateway." It comprises the dialogue of an immigration inspector with eighteen different immigrants, full directions for presenting the demonstration and suggestions for making costumes.

Outfits of decorative and educational material on immigration, consisting of flags, charts and mounted photographs, have been prepared for rental, which may be displayed in the room where the demonstration is given. It is probable that the demonstration will be considerably used in the present home missionary campaign, the feature of which is the study of immigration. The demonstration is suitable for an entertainment or a program for a missionary meeting. The text and the outfits may be obtained from the Missionary Education Movement or through any of the home missionary boards.

Buddhist Lecturer's Duplicity

A Buddhist lecturer named Dharma Pala, from India, has been addressing Japanese congregations of his faith, and the Christian missionaries are interested to note in the published accounts of these discourses that Mr. Dharma Pala does not talk in Japan about Christianity as he did when traveling in Christian countries, where he was anxious to persuade Christians that there is no difference essentially between Christianity and Buddhism. Speaking in Chicago not long since, this wily Buddhist declared: "We want the lowly and meek and gentle teachings of Christ, not because we don't have them now, but because we need more of them." But when he arrived in Japan he had quite recovered from any disposition to say smooth things of Christianity. He began by condemning the Christian nations and asserted that "Christianity has no power whatever over the souls of people in Europe and America." Then he denounced the missionaries, saying: "They write only falsehoods; what they teach is altogether bad; they don't teach even one good thing."

To this he added a round condemnation of the Bible as a whole and capped the climax of raving and railing by assailing Christ. He said that if Christ should come to a modern city he would be put into the insane asylum because "all his deeds were like those of an insane person."

Chinese Ignore Denominational Names

Professor W. H. Gleysteen, who is just home on furlough from Peking, states that the native Christians of that city have already eliminated from their vocabulary almost entirely the denominational names which the missionaries among them still feel obliged to maintain. In Peking no Chinaman ever speaks of the Presbyterian Church or the Methodist Church. He designates these two houses of worship and distinguishes the activities of their congregations simply by the phrase, "the church at Second street" for the Presbyterians, and "the church at Filial Piety street" for the Methodists. Even the converts of the Episcopalian missions, who are taught to regard their denomination as a church in a sense which the other Protestants are not, are too little impressed with the difference to pay any attention to maintaining it. One of the adherents of the Episcopalian mission in Peking said very frankly that the people of the mission would gladly join hands with other Chinese Christians if their clergymen did not stand in the way.

Missionary Brevities

—Rev. and Mrs. James S. Cunningham, stationed at Batanga in the West Africa mission, have resigned and are returning to America.

—Professor N. C. Mukerji of the Arthur Ewing Christian College, Allahabad, India, contributed an article to the October International Journal of Ethics entitled "Martineau on the Object and Mode of Moral Judgment." Professor Mukerji is a Brahman convert.

—Burritt C. Harrington, Princeton '13, has arrived in Allahabad for work in the Junior Mission high school. The school more than upheld the excellent reputation it has had since pre-mutiny days in the annual government examinations of the past school year. Not only did it have a high precentage of passes but one of its students obtained the highest rank among all the school students from both the United and Central provinces.

—In Tengchow high school the teacher in the Bible lesson, closing the day's work after a difficult examination, talked to the girls on confession of sin. Soon after one of the girls came back to the school and said to the teacher, "I took a slip with dates on it into the examination today and was able in that way to answer the third question. I don't want credit for that question." Doubtless many an American preacher or teacher would be happy to see his religious instruction take so prompt effect.

Board Notes and Announcements

—The president of the Board of the Northwest spoke Friday morning of "the beginning of miracles," likening the emptiness of the waterpots at Cana to the failure of the law to cleanse from sin. Asked about the recent conference of the Federation of Women's Boards of Foreign Missions in the United States and Canada, in which she represented this board, Mrs. Williamson gave a brief account of it. After a letter from Mrs. Hoisington of Batanga, read by Mrs. Egan, the leader said, "If you want to get well acquainted with our missionaries in Africa read Mr. Milligan's books." The India secretary, Miss Clark, described as one of the pleasures of her late visit to Wooster a call upon Mr. and Mrs. McGaw and family in their comfortable residence during this college year at the Severance Home. Mrs. Engstrom, field secretary, told of visiting the synodical meetings of Montana, Minnesota, North Dakota, Iowa and Illinois. Miss Shasberger of Charleston, Ill., formerly secretary of the Chicago presbyterial society's young people, spoke of ways of increasing missionary knowledge in Sunday schools.

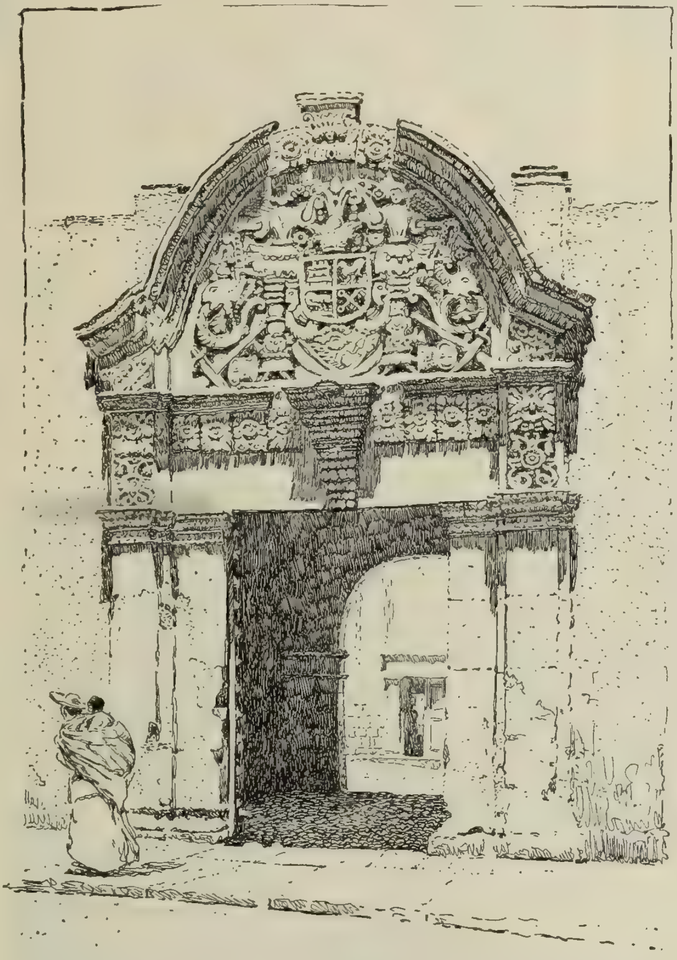
NEW BOOKS

Books of Travel and Description

Panama and Pacific Shores

THE PANAMA GATEWAY, by Joseph Bucklin Bishop, secretary of the isthmian canal commission. Here is at last a full and authoritative statement of the history and accomplishment of the Panama canal enterprise. Mr. Bishop has been for eight years secretary of the commission, having also led an important journalistic life in New York City. He has, therefore, an eye to the important thing and full access to the official records. The work traces the project from the discovery of the isthmus in 1502, tells of the opening of the first Panama railroad in 1855 (and it is gratifying to have the old legends about its terrible cost in lives exploded), follows the French effort in its disastrous failure, gives the full story of the way in which the new Panama republic came into existence, studies the period of construction, and describes the completed canal "not as a canal through the isthmus but a bridge of water over it." The statistics and popular descriptions make this section very illuminating. The facts distribute praise widely, though Colonel Goethals and President Roosevelt are most frequently mentioned. Colonel Goethals's portrait furnishes the frontispiece. There are sixty-six attractive illustrations, including a map. If one can buy only one book on the canal, this would seem to be the one. [Charles Scribner's Sons, New York, $2.50 net.

PACIFIC SHORES FROM PANAMA, by Ernest Peixotto. This is the most elaborate of the season's books about the canal region. Mr. Peixotto is an artist of rare ability and has furnished the illustrations for his own text—remarkable full page photogravures of a new type, and innumerable sketches that make one wonder how two such distinct talents can exist in one human equipment. This artist-author believes that with the opening of the canal the Spanish America of the Pacific will become a favorite winter cruise. It is practically undiscovered country at present. But it's a fascinating territory; one falls very quickly under the author's spell as he describes the luxurious indolence of gliding over lazy tropical seas and the romance of the colorful Spanish cities. One chapter is devoted to Panama and is of course impressionistic. This book may be highly recommended as a gift, for it's lavishly beautiful. [Charles Scribner's Sons, New York. $2.50 net.



From "Pacific Shores from Panama' Copyright, 1913, Charles Scribner's Sons, N. Y.

THE STORY OF THE PANAMA CANAL, by Logan Marshall, is a highly technical study of the organization, construction and operation of the canal, with interesting sidelights on the attendant labor, health, political and military problems. There is nothing decorative about Mr. Marshall's book; it is intended for study, not for gift purposes, but its pictures are as interesting as any we've seen, for they contain a wealth of detailed, official information. [J. C. Winston Company, Philadelphia. $1.20 net.

The Three Americas

ACROSS UNKNOWN SOUTH AMERICA, by A. Henry Savage-Landor. If one were obliged instantly to name the year's outstanding books of travel his choice would unhesitatingly fall upon these six: Savage-Landor's "South America," "Captain Scott's Last Expedition," Stefansson's "My Life with the Eskimo," Hichens's "The Near East," Schauffler's "Romantic America" and Tyndale's "An Artist in Italy"—four are not yet quite ready, but will be reviewed in these columns at an early date. And in point of real value the first prize will be awarded by many to Savage-Landor. It's now sixteen years since this author-explorer penetrated Tibet and emerged from dangers probably unparalleled in the history of exploration. Since then he's been in the Chinese Boxer rebellion, crossed Africa and invaded the most inaccessible portions of Persia and Afghanistan; but his South American expedition is certainly as interesting as any of the others, if not more so. Mr. Savage-Landor regards it as the continent of the future. His interest was centered particularly in Brazil (which, as we're apt to forget, is larger than the whole United States, Germany, Portugal and a few other countries taken together), though he crossed the continent, traveling 13,750 miles in eighteen months. It was difficult to find European companions who could stand the journey, so the full burden fell upon the author, who says he was compelled to fill the roles of surveyor, hydrographer, cartographer, geologist, meteorologist, anthropologist, botanist, doctor, veterinary surgeon, painter, photographer, boatbuilder and guide. When he formed his party at Rio Janeiro no natives would consent to join and he was forced to engage six ex-convicts, who accepted merely because of the high pay. It was impossible to secure any aid from the Brazilian government at first, though at the end of the trip he was rewarded by it to the extent of $20,000. It's impossible to encompass the amazing interest or the geographical, economic and commercial value of this book in a review; it must suffice to say that it's a permanent contribution. And so thrillingly written! The photographs and colored plates are enormously worth examining. [Little, Brown and Company, Boston. Two volumes. $10 net.

THE CONQUEST OF MOUNT MCKINLEY: The Story of Three Expeditions through the Alaskan Wilderness to Mount McKinley, North America's Highest and Most Inaccessible Mountain, by Belmore Browne, with an appendix by Herschel C. Parker. Seven years ago Mr. Browne, seated in the smoking car of a Canadian Pacific railway coach, quite casually discovered a man sitting across from him who disclosed that he was planning to scale Mount McKinley. The man turned out to be Professor Herschel Parker, and before the day was over Mr. Browne had decided to join forces with him. This first expedition was in 1906, and Dr. Cook (who was already well known as an Arctic explorer and who had a considerable sum of money from a wealthy eastern sportsman) was also of the party. It was unsuccessful and in 1910 Mr. Browne and Professor Parker were preparing for another ascent when they heard that Dr. Cook had publicly announced his achievement of the climb. They had proof of its falsity when the doctor's book appeared, but were subjected to the most abusive letters from all parts of the country that they should dare to doubt his honesty. The climb was not accomplished until 1912, and this very readable book is a detailed record of it. Mount McKinley is 20,300 feet above the sea, and the climbing was done with incredible dangers and difficulties. The book's value is unquestionable and the photographs and charts are of special merit. [G. P. Putnam's Sons, New York. $3.50 net.

ROMANTIC AMERICA, by Robert Haven Schauffler. Our fascinating land seems to be receiving more than her usual share of attention this year. Mr. Schauffler, poet, musician, sculptor, athlete, editor and writer of delightful essays and articles in many fields, attempts to interpret the romantic beauties of the United States in such a way that our globe trotters will be less supercilious about them. He succeeds admirably and nowhere do we remember to have seen such a collection of magnificent full page etchings or colored plates by celebrated artists. The names include Maxfield Parrish, George Inness, Jr., Joseph Pennell, Winslow Homer, Albert Herter, Andre Castaigne, Earl Horter, Harry Fenn and others. This is a gorgeous holiday offering far too beautiful to sell so cheaply. [Century Company, New York. $5.

AMERICA AS I SAW IT, by Mrs. Alec-Tweedie, is one of the most refreshingly informal, provocative and readable descriptions of American life ever written. Its English author calls it a "cubist impression picture of a great country" and confesses to a great love of "America, her women, her oysters, her grape fruit, her rivers, her roses, her express elevators, her quaint ways, her eager life, her kindness to the stranger within her gates, and her serene satisfaction with all and everything American." She criticises with utter frankness, and her humor is apparent even in chapter headings—for instance: "Where Are the Men? (Cultured Chicago)"; "Land of Assimilation (Amusements)"; "The Other America (Boston)"; "Christmas and Edison." Our great sin, according to Mrs. Tweedie, is hypersensitiveness. There are numerous etchings by Joseph Pennell. Altogether the sprightliest volume of the year. [Macmillan Company, New York. $3 net.

From "Everyday Life in the Holy Land"
Copyright, 1913, Cassell & Co., N. Y.

Barn Doors and Byways, by Walter Prichard Eaton. The title has all of Mr. Eaton's enchanting whimsicality in it; the text has all that and more besides, for it's the work of a man of wide cultivation, delightful acquaintance with books and men, and a very distinctive sense of word values, and the two-tone brown prints by Walter King Stone are lovely enough to frame. This New York critic and busy author has never lost his organic affinity for nature in the open places and in these essays he offers a memory of "barn-door landscapes" that have the real *feel* of the woods in them. An ideal book to give to other men in Mr. Eaton's predicament. Charmingly bound and printed. [Small, Maynard and Company, Boston. $2.50 net.

Two on a Tour of South America, by Anna Wentworth Sears. An interesting and most refreshing account of the experiences of a New York woman and her husband in South America. Mrs. Sears possesses that spirit of adventure indispensable to the good traveler which makes her delight in new experiences, recognizing discomfort and inconvenience as pleasure's toll. Designed to entertain rather than instruct, her book will especially appeal to the general reader, who will delight in the intimacy of its personal element. It is engagingly written, with many interesting bits of information and bright flashes of humor, but never an unjust criticism or disparaging comparison. Sailing from New York, the first stop was at Kingston in "the garden isle of Jamaica," where they reveled in January's tropical luxuriance. From there they went to Panama with "its unhealthy, vivid greens and brilliant, feverish blooms"; then down the west coast with a day at Guayaquil, "the worst fever port in the universe," and thence to Lima, rich in relics of Pizarro. There were interesting days at Valparaiso and Santiago, where the street car conductors were all women, and then they crossed the Andes to the east coast. A facile pen, keen perception and a rare appreciation of the beauties of nature make the book of interest to stay-at-home travelers.

[D. Appleton and Company, New York. $2 net.

The Carolina Mountains, by Margaret W. Morley. Miss Morley lives in the heart of the Carolinas a large part of every year, and the study of the region offered in this book is intimate enough to serve guidebook purposes. Of greater significance, however, will be its attractions as a gift book, for it has been most handsomely published. There's a frontispiece in color by Amelia Watson, and a series of excellent photogravures. [Houghton Mifflin Company, Boston. $3 net.

Discovery and Conquest of Costa Rica, by R. Fernandez Guardia; translated by H. W. Van Dyke. There is a special timeliness in the publication of the history of this progressive little republic because of the worldwide interest now directed toward the Isthmus of Panama and Central America generally. It is not only an authentic and scholarly account of the progress and development of Costa Rica, but it relates the early history of that entire region. The author, a native Costa Rican, is especially qualified to produce this work by reason of his long connection with public affairs and his intimate knowledge of all matters of national import. His material has been largely gathered from the archives of the Indies at Seville, a veritable treasure house to the American historian. Especial value attaches to the chronicles of the conquistadores, many of whom, through ignorance, have too long been unjustly charged with cruelty and spoliation. The book is profusely illustrated with maps and photographs and will readily be recognized as a valuable acquisition to every historical library. [Thomas Y. Crowell Company, New York. $3.

The Old Franciscan Missions of California, by George Wharton James, will especially appeal to those who have visited or contemplate visiting the old missions. In these beautiful old buildings, rich in memories of an age now passed, centers all that is picturesque or romantic in California. Mr. James not only gives the important facts connected with their founding, but describes their architecture and relates the legends woven about them and the padres who, we must admit—regardless of religious convictions—were often splendid examples of generous, fearless and self-sacrificing manhood. [Little, Brown and Company, Boston. $1.50 net.

From "The Charm of Paris" Copyright, 1913, George W. Jacobs & Co., Philadelphia

A Woman Rice Planter, by Patience Pennington. A South Carolina gentlewoman assumes entire management of two large rice plantations on the shores of her native state—with what successes and failures she tells in her diary, now published as a book. Besides being a most interesting and intimate story of unique experience, this book is destined to become a history of a fast-vanishing day, for the plantation life of the "old South" has become virtually a thing of the past. [Macmillan Company, New York. $2 net.

Rural Life in Canada, by John McDougall. Recent agitation has acquainted us with the depletion of our rural population, but we had not known the equally serious extent of that movement in Canada. This volume by the Presbyterian pastor at Spencerville, Ontario, shows that the situation there is largely typical of conditions throughout the country. In one country school forty years ago there were forty-five pupils on the roll; there are only three now. Spencerville is a village of 200 people with seven deserted farms on one side alone. Seventy-six young people left one small church in seven years for other places. Mr. McDougall points out the economic and social causes and solutions, and then turns to the service of the church in the whole situation. He lays out a feasible country church program. [Westminster Company, Toronto. $1 net.

A. HENRY SAVAGE-LANDOR
Copyright, 1913, Little, Brown & Co., Boston

The Heart of Gaspe, by John Mason Clarke. A charming book about an old section which most readers would not easily find on the map. Dr. Clarke is the well-known New York geologist and has roamed about this bit of seacoast in the province of Quebec for years. Gaspe is that vast peninsula of eastern Quebec which looks across the Gulf of St. Lawrence towards Newfoundland, and lies just south of the mouth of the St. Lawrence river. It is larger than the state of Massachusetts. Dr. Clarke writes of it with all the enthusiasm of a geologist and artist and humanitarian in a book that makes a delightful incentive to a visit. [Macmillan Company New York. $2 net.

North and South: Notes on the Natural History of a Summer Camp and a Winter Home by Stanton Davis Kirkham. A group of nature studies reflect the beauties of the passing seasons in bees, birds, woods, swamps, harvests, and completing those begun in the author's "East and West." Illustrated from a large assortment of photographs. [G. P. Putnam's Sons New York. $1.75 net.

Highways and Byways from the St. Lawrence to Virginia, by Clifton Johnson. Chatty enough to be read as fiction, this running comment on the natural beauties of New York, Pennsylvania New Jersey, Delaware, Maryland, Virginia West Virginia and the District of Columbia forms the latest addition to the well-known "Highways and Byways Series." Mr. Johnson furnishes his own illustrations, as usual, and each chapter includes automobile route notes. [Macmillan Company, New York. $1.50 net.

IN THE BEAUTY OF MEADOW AND MOUNTAIN, by Charles Coke Woods, is a lavishly illustrated octavo which ought to stimulate fresh appreciation of nature's great canvases. The author's wife is responsible for many of the pictures and the photographs that adorn almost every page are of stupendous interest and beauty. The text is composed of essays and poems. [Methodist Book Concern, New York. $2.50 net.

A VAGABOND IN NEW YORK, by Oliver Madox Hueffer, is a collection of clever sketches in which an educated Englishman, stranded and penniless in New York, humorously recounts his experiences in the various places where he was employed. The humor of Mr. Hueffer is simple and spontaneous, while the comparisons he has drawn between us and our transatlantic cousins are both subtle and amusing. [John Lane Company, New York. $1 net.

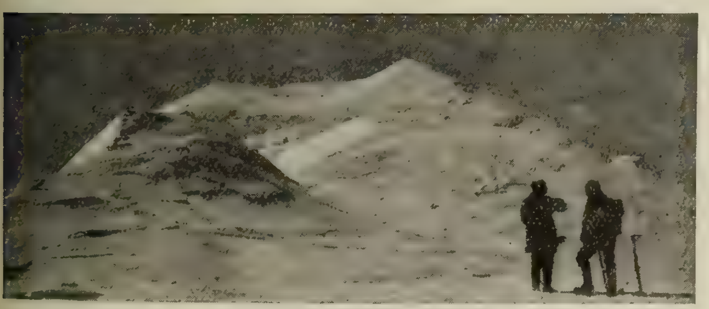
LIFE IN MEXICO, by Mme. Calderon de la Barca, with introduction by Henry Baerlein, is a noteworthy new volume first published in 1840 and now reissued in the valuable Everyman's Library. This is a standard work on Mexico and as valuable and delightful as the day it was written. [E. P. Dutton and Company, New York. 35 cents net.

THE MOUNTAINS ABOUT WILLIAMSTOWN, by George Lansing Raymond; with introduction by Marion Mills Miller and thirty-three illustrations from original photographs prepared by H. E. Kinsman, C. M. Dodd and the author. Poems supplemented by full page photographs which will be of great interest to lovers of this New England region. [G. P. Putnam's Sons, New York. $2 net.

The British Isles

SHAKESPEARE AND STRATFORD, by Henry C. Shelley. It is related that P. T. Barnum was very eager to buy that Henley street home of John Shakespeare which may or may not have been the birthplace of his son William. It has even been related that he did buy it, remove it to America and substitute in Stratford a facsimile of the original. The effectual denial of this yarn, as Mr. Shelley points out, is in the fact that Barnum never made any attempt to "show" the birthplace in this country. He was not the man to hide a birthplace under a bushel. Stratford has about 8,000 inhabitants, and its sole industry is—Shakespeare. About 40,000 pilgrims with pocketfuls of sixpence visit the shrines of Stratford every year. Mr. Shelley writes for that small minority who care to disentangle the probable truth from the "Barnum bunk" prevalent in Stratford. He gives a delightful resume of his extensive study in this most readable and informing book which no pilgrim to Stratford should neglect to read. Mr. Shelley is jocund but reverent, scholarly but companionable, discriminating but not discouraging to hero worship. His book is a real contribution to letters and should become a classic for Shakespearean pilgrims. The illustrations from photographs by Mr. Shelley are excellent. [Little, Brown and Company, Boston. $1.25 net.

THROUGH ENGLAND WITH TENNYSON, by Oliver Huckel. To visit the shrines of Tennyson with a guide like Mr. Huckel is a pleasure not to be missed. This is the kind of book one may make a companion of, install in one's library next to one's Tennyson and consult eagerly as he reads the poems. Mr. Huckel



From "The Conquest of Mt. McKinley" Copyright, 1913, G P Putnam's Sons, N. Y.

confesses to have discovered new interpretations to many of the great lines as he wandered through their settings, and he writes of all these things charmingly with characteristic scholarship. The illustrations are from splendid photographs, many of them quite new. [Thomas Y. Crowell and Company, New York, $2 net.

THE CHARM OF EDINBURGH, by Alfred H. Hyatt, is a quaint tribute to this interesting, romantic old city, in the form of an anthology. Mr. Hyatt has been tireless and painstaking in compiling the work, and the name of practically every author of note who has told of the beauties of Edinburgh in verse or prose since the sixteenth century is to be found in his book. Twelve exceptionally charming illustrations by Harry Morley and an attractive binding serve to enhance both the beauty and interest of the volume. [George W. Jacobs and Company, Philadelphia. $1.50 net.

From "Familiar Travels in Spain" Copyright, 1913, Harper & Brothers, N. Y.

The Continent of Europe

FAMILIAR SPANISH TRAVELS, by William Dean Howells. Both in authorship and style this book is noteworthy. In his poetic "argument" Mr. Howells explains that he has tried to put forth "the joy of Spanish things" which struck its roots deep in his boyish heart. But his youthful yearning to visit what he considered the land of romance was not gratified until he was 74 years old. Of course he was disappointed, but at the same time his impressions are marvelously fresh and entertaining. The personal, autobiographical and imaginative touches are the most interesting part of the book, but Mr. Howells does not neglect to give us some vivid pictures of modern Spain—which is something altogether different from the ancient land of Don Quixote. He sees Spain with a kindly and ever youthful heart as he travels southward from San Sebastian through Castile, Valladolid, Madrid —"least Spanish but most national" —Toledo, "sole in her beauty," Cordova, Seville, the "incomparable," to Granada, ending at Algeciras and Tarifa—"the quaintest town left in the world." There are a large number of adequate halftone illustrations and the book has been finely bound. It will be one of the season's satisfying gift offerings. [Harper and Brothers, New York. $2 net.

TENNYSON'S BIRTHPLACE, SOMERSBY

From "Through England with Tennyson" Copyright, 1913, Thomas Y. Crowell Co., N. Y.

PARIS NIGHTS and Other Impressions of Places and People, by Arnold Bennett. For the reader who likes to be taken by the elbow and piloted to the opera, the theater, the cafes, through crowds, cities, famous forests and gardens, over mountains, rivers and railroads, all to the accompaniment of the most vividly brilliant talk, Mr. Bennett's new book will be ideal. He begins with Paris, goes to London, reverts to Italy, the Riviera, Fontainebleau, Switzerland and then back to England again; and the sketches of these places are even more informally entertaining than those published last year about the United States. Mr. Bennett may have his limitations, but certainly he's without a peer in writing this type of travel book. When the arrangements were being made for the illustrations he said, "If I can't get Rickards to illustrate my book I want nobody"; so E. A. Rickards has made an infinitude of clever sketches, all of which have been mounted on tinted paper most attractively. Since Mr. Dreiser's Europan impressions are not to be published till after Christmas, this book has the field all to itself. There's nothing else in any way like it. [George H. Doran Company, New York. $3 net.

TWENTY CENTURIES OF PARIS, by Mabell S. C. Smith, is among the best of the many books about Paris. It has less charm than Mr. Lucas's "Wanderer in Paris," but more continuity; less information about dwellings than is to be found in Hare and other writers who deal with historic houses of Paris, but more information about the evolution of the city, the spreading of its population, the development of its architecture, and the setting of the great scenes from that stupendous drama which is its history. Mrs. Smith knows her Paris and she knows French history. She helps us to review, as in a procession, the twenty centuries of Paris under the Gauls and the Romans, the Merovingians and Carlovingians, the houses of Capet and Valois and Bourbon, and under the eight different regimes of the last hundred years. It's precisely the book that visitors to Paris most ardently wish for—a history of the bewitching city with special relation to the present remains of its earlier days. There are many interesting illustrations and helpful maps. [Thomas Y. Crowell Company, New York. $2 net.

From "Two on a Tour in South America" Copyright, 1913, D. Appleton & Co., N. Y.

The Charm of Paris: An Anthology, compiled by Alfred H. Hyatt. Selections from classic prose and verse, combined with colored illustrations whose simplicity of beauty is not rivaled by any of the larger and more expensive books, this volume is a companion to "The Charm of Edinburgh" and a perfect gold mine for the traveler who wants his classics in convenient form. The sources include such names as Hugo, Dumas, Zola, Dickens, Carlyle, Thackeray, Leigh Hunt, Sterne, Wordsworth, Byron, Rossetti, Symons, Holmes, Hawthorne, Henry James, Mark Twain and many others. The illustrator is Harry Morley. [George W. Jacobs and Company, Philadelphia. $1.50 net.

The Spell of Switzerland, by Nathan Haskell Dole. A book of tremendous interest deliberately cast in the guise of fiction and made desultory rather than solidly academic. There's not a perfunctory page in it, and it might serve as a model to many a more pretentious effort that fails of stimulation because of a dry tone of scholarship. Mr. Dole is a scholar, but he knows how to be an entertaining one. Chillon, Geneva, Lake Leman, Lake Constance, Lake Lucerne, Chamonix, Zurich, Lausanne, Mont Blanc, the Matterhorn, are all dealt with charmingly, and such personages as Gibbon, Rousseau, Byron, Tissot, Hannibal and many others flit vividly through the pages. The photographs and paintings by Waldemar Ritter are highly effective and the book falls very readily into the class of elaborate gift books for which this publishing house is noted. [L. C. Page and Company, Boston. $2.50 net.

Royal Castles of England, by Henry C. Shelley. This author is so prolific (there are at least three notable books published by him this season) that one is constantly amazed at the continuing excellence of his work. But Mr. Shelley has a standard and he never lets himself fall below it. In his own words, this book is "an account of those ancient piles which were either the homes of English sovereigns or were intimately associated with the romances or tragedies of their lives, and of their immediate surroundings which are so closely connected with the stories of the buildings themselves." The whole thing is so rich in impressions it leaves one with the feeling of having reread "Ivanhoe" or something of that sort. The illustrations are from rare old prints and new photographs. [L. C. Page and Company, Boston. $3 net.

Athens the Violet-Crowned, by Lilian Whiting, has for its raison d'etre the presentment of present-day conditions in the city which was once the center of the world's civilization. The traveler of sophistication will not find Miss Whiting entirely satisfying, but to many people her book will be a companionable guide to the monuments and ruins, linking those excursions with information about present-day living and traveling. The photographs are interesting, the pictorial cover stunning. [Little, Brown and Company, Boston. $2.50 net.

Poland of Today and Yesterday: A Review of Its History, Past and Present, and of the Causes which Resulted in Its Partition, Together with a Survey of Its Social, Political and Economic Conditions Today, by Nevin O. Winter. There's an interesting paragraph in Mr. Winter's preface. He says that to those sentimentalists who believe individual freedom to be of more importance than the welfare of organized society he recommends a study of Poland and the causes of her downfall. But in the next breath he confesses that only the nobles—one-twentieth of the population—had attained what might be called real individualism. All this causes one to open the book with zest. The Poles are worth studying; they have given the world some of its greatest scientists and artists, and Mr. Winter writes from this point of view. There are many fine photographs. [L. C. Page and Company, Boston. $3 net.

From "Athens the Violet Crowned" Copyright, 1913, Little, Brown & Co., Boston

Wanderings on the Italian Riviera, by Frederick Lees. A record of a leisurely tour through the valley of Liguria in company with an Italian antiquary. They not only followed in the steps of Dante, Dickens, Byron and many others who have paid tribute to the beauties of that ancient province, but they went into it the byways and visited the hill towns. It is a splendidly illustrated book and will appeal not only to the traveler but to all people of cultivation because of its vast fund of information on the customs, art, architecture, folklore and literature of that section of Italy. [Little, Brown and Company, Boston. $2.50.

Adventures in the Alps, by Archibald Campbell Knowles, collects personal experiences, guidebook notes and facts about climbing. There are descriptions of several of the great climbs of the country—Chamonix, Zermatt, the Bernese Oberland, the Riffel Alp, the Dolomite region—along with notes about climbing, climbers, the peasants and the guides. A readable, informative little book of mountain lore. [George W. Jacobs and Company, Philadelphia. $1.50 net.

Africa, the Orient, the Holy Land

The Man of Egypt, by Clayton Sedgwick Cooper. This is the most exhaustive and vital study of present-day Egypt and its people so far published. Mr. Cooper regards the Egyptian as the coming man; a glorious future may be prophesied for him, based upon the present indications of a new industrial order, the rise of the national spirit, the new attitude of the fellaheen (farmers), the new schools and the "will and desire of the men of Egypt." There are comprehensive chapters on the government, missionary schools, vocational training, the Moslem and the Copt, Islam and modernity, and two of special value on Egypt's new pharaoh (Lord Kitchener) and "What Is an Egyptian Mohammedan?" The author has had the cooperation of highest authorities, Lord Kitchener himself taking a personal interest in the investigations. The photographs are wonderful, plainly taken by a man who knows how to get effects. [George H. Doran Company, New York. $1.25 net.

African Camp Fires, by Stewart Edward White, follows his "In the Land of Footprints," both being tales of African life, travel and adventure. The newer book gives the author's experiences in the low, hot, wooded country along the coast known as the Shimba Hills in quest of that rare beast, the sable antelope, telling also of various other hunting expeditions and their excitements and trophies. Mr. White has been trained by life in the open to see things and by long experience as a writer to tell without superfluities what he sees. Far from being filled with that technical tedium to which the writer-hunter so often becomes a prey, "African Camp Fires" is a nice compound of incident, movement and description. [Doubleday, Page and Company, New York. $1.50 net.

With the Russian Pilgrims to Jerusalem, by Stephen Graham, is a book of intensely human interest. Mr. Graham says what many travelers feel: "Jerusalem is a place of disillusion for the tourist who would like to feel himself a pilgrim." On the other hand he finds a veritable new Jerusalem when it is seen through truly pilgrim eyes. He set out from the harbor at Constantinople on a pilgrim boat with 560 Russian peasants bound for Jaffa. Immediately he was taken into their confidence and accepted all their experiences with them. The sincerity and deep earnestness of the pilgrims are coupled with continuous humor, and at the same time the religious purpose is never lost. [Macmillan Company, New York. $2.75 net.

Three Quarterlies

THE HIBBERT JOURNAL for October contains an unusually varied and interesting group of articles. The first of these is by Theodore Roosevelt on the Progressive party, which is pictured as an organization working for the righting of "the injustices of the present social system," and its principles and plans are given from the ethical point of view. Sir Francis Younghusband, the well-known English military leader who penetrated into the heart of Tibet, contributes an article on "Some Laymen's Needs." He realizes the eternal demand for religion in human nature, but believes that even the New Testament has come to be outgrown as a source of religious belief —a conclusion which, we cannot help thinking, he reaches only by a superficial and unhistorical exegesis. Sir Frederick Pollock writes on "The Relation of Mystic Experience to Philosophy," Professor Pringle-Pattison on "The Free Man's Worship," Lord Ernest Hamilton on "Immortality and Competition," Charles E. Ozanne on "Non-Evidential Material in Psychical Research," Cecil Reddie on "The Public Schools and the Empire," F. W. Leith-Ross on "International Morality," E. H. Jones on "The Evolution of the Social Conscience Toward Crime and Industrialism," Professor H. H. Wendt of Jena on "The Historical Trustworthiness of the Book of Acts," Rev. G. W. Wade on "Miracles and Christianity," and Professor John Erskine on "The Moral Obligation to Be Intelligent." [Sherman, French and Company, Boston. 75 cents net.

THE CONSTRUCTIVE QUARTERLY for September sounds a clear call in behalf of unity to the various branches of Christendom. The first article is by the Archbishop Platon of the Greek Church of North America and its title adequately describes its object. It reads: "Admitting All Impossibilities, Nevertheless Unity Possible." This is followed by "An Appeal for Unity from Italy," by Mgr. Bonomelli. Next come some distinctively American voices —F. D. Kershner, George P. Mains and Thomas J. Garland—supporting the exhortation of the two preceding contributors. Principal Forsyth's discussion of "Congregationalism and Liberty," Bishop Hall's "The Anglican Position Constructively Stated" and Robert E. Speer's "Foreign Missions: A Constructive Interpretation of Christian Principles" move along the same line, though somewhat indirectly. Other articles are by A. T. Fraser on "Missionary Education in India," by Excellenz von Bezzell on "Church and State," by Max Turrmann on "Moral and Religious Restoration in Tenement House Quarters in Paris," by George B. Eager on "Christ's Teaching About Marriage," and by Jacques Geiller on "Frederick Ozanam, the Founder of the Conferences of Saint Vincent de Paul." [George H. Doran Company, New York. 75 cents.

THE HARVARD THEOLOGICAL REVIEW for October announces that with the first number of its seventh volume, issued next January, it is to appear in a somewhat altered and enlarged form. A new department of current literature is to be introduced, giving signed reviews of outstanding works in the various fields of theological study and in related subjects, such as the history of religions, social ethics and religious education. The current number of the Review contains articles on "The Study of the Religion, Theology and Churches of the United States" by Professor Earl Bornhausen, on "The Churches and the Prevailing Social Sentiment" by ex-President Charles W. Eliot, on "Luther's Development of the Doctrine of Justification by Faith Only" by Professor Preserved Smith, on "The Teaching of Ernst Troeltsch of Heidelberg" by Professor Lucius Hopkins Miller, on "The Peril of a Safe Theology" by Professor Herbert Alden Youtz, "An Introductory Word on Nietzsche" by William Mackintire Salter, and an extensive and thorough review by Professor Kemper Fullerton of Professor Buchanan Gray's "Commentary on the Book of Isaiah" (chapters 1-27) in the International Critical and Exegetical series. [Harvard University Press, Cambridge. 50 cents.

The Open Hearth

No "Dead Line" for Dr. Stoddard

In the sixty-one years of continuous and successful pastoral service of Dr. Elijah Woodward Stoddard, beginning in his thirty-second year and running on into his ninety-fourth year, and in his unique influence to the very last over the people he served, some of the current opinions as to the Christian ministry meet a notable exception, if not a flat contradiction.

It cannot be said in his case that the "dead line" of the ministry comes in middle life, that the modern preacher has lost his hold upon the people, nor that the country church is a failure. Having passed the fifty-year mark long ago, he pressed on and up past the threescore years and ten and the fourscore years of the psalmist's ideal and away beyond even fourscore years and ten. For him there seemed to be no "dead line" anywhere in sight. Within less than three weeks from the end, which came on Oct. 30, he took part in the Sunday services of his church. With some assistance he had continued to preach until within a few short months of that date, and he kept up the pastoral care and oversight to the very last.

The hundreds of people streaming in from all directions to the quiet village of Succasunna, N. J., on Sunday morning, Nov. 2, to attend his funeral service in the Presbyterian church, where he had preached for well nigh fifty years, bore witness to the power of his personality and the success of his life work, as well as to the affection and esteem in which he was held. Two or three hundred of these visitors could not get inside the church. Churches of other denominations closed their doors to come to the service.

While Dr. Stoddard was of far more than ordinary ability as a thinker and a preacher, his great hold upon his people lay in his unselfish devotion to their welfare and his purity of spirit and purpose. He won their hearts through loving service and genuine sympathy and compassion. His attitude in theology, personal life and pastoral service was ever optimistic, cheery and inspirational. Now that he is gone, a whole community is in sorrow that they "shall see his face no more."

WILLIAM HOPPAUGH.

Thanksgiving at Cabin o' Wildwinds

(*Continued from page 1605*)

never thought of blaming "the neighbors" for not looking her up—those widely scattered comrades who, each according to his strength, was meeting problems of his own. Her nearest neighbor was a young bachelor, five miles away, who worked in town most of the time. Other shacks were being built, but as yet the nearest ones were empty. She remembered what she had said to Joe about a gun. She now read the word "neighbor" for "gun." "Neighbors are for folks who do not know God," and then smiled at her foolishness.

Monday of Thanksgiving week. In the night, in the lulls of the storm, she heard cattle bellowing and lowing close at hand. In the morning there were seven steers stalled in breast-high snow. What if they should bear the fence down and break the windows or push in the door? She had heard of a school teacher's shack into which a herd of storm-stampeded cattle had broken, wrecking the little abode.

All day Tuesday and all night the storm raged. The cattle still bunched and bawled beside the fence. It was weary hours since she had slept, for the fire must be kept carefully. She brooded her darling in the warmth of her own body. Wednesday at dawn she stared out of the frosted windows at a low-

A Well Seasoned Thanksgiving Dinner

I HAVE FINISHED MY COURSE · I HAVE KEPT THE FAITH · I HAVE FOUGHT A GOOD FIGHT · PRESBYTERIAN MINISTERIAL RELIEF AND SUSTENTATION · WITHERSPOON BUILDING PHILADELPHIA · PA.

Under mother's watchful eye, the turkey will be done to a turn and all other good things will appear in due time, some of them piping hot, and others deliciously cold. Mother is too good a cook to forget the seasoning—pepper and salt and maybe sage. Better than such condiments is the laughter of love; the merriment of children and the enthusiasm of youth. Best of all is the presence, if they have been spared, of grandfather and grandmother, with their heart-glow of memory and hope.

The Presbyterian family of faith has a Thanksgiving table laden with bounty. Nature has prepared her a sumptuous feast this year. Will she forget to season it with Christlike love as she remembers the aged fathers and mothers in Israel? Their need unprovided for will make her feast bitter. Their wants supplied will add the flavor to her earthly repast.

Season your Thanksgiving dinner, O Church, with the grateful prayers of the aged and disabled servants of God.

Ministerial Relief and Sustentation
Of the Presbyterian Church in the U. S. A.

WILLIAM HIRAM FOULKES, General Secretary
W. W. HEBERTON, Treas. JOHN R. SUTHERLAND, Associate Secretary
WILLIAM SYLVESTER HOLT, Associate Secretary
507 Witherspoon Building - Philadelphia, Pa.

hanging sky and air filled with flying snow. It looked as if the storm was the end of all. Out of such a wide, wide sky of greyness no sun could ever shine again! But the watcher shook herself peremptorily out of such unfaith. There was just an armful of fuel left. She would plan for the finish of the siege.

She filled the stove and thoroughly warmed her shaking body. She heated flatirons and several bricks, wrapped them carefully and made a little nest among them in the bed for the child. She wrapped her bread with a cloth and put it with a can of condensed milk inside the bed where the warmth of her feet would keep it from freezing. She had been forgetting to eat, but she now forced herself to drink a can of the milk, heated and very sweet. She wound the clock and unlocked the door.

"What else can I do?" she asked herself, looking about the room as if bidding it good-by. "Well, when we wake I can chop up the chairs and table—anything—till Joe comes home."

She softly hushed the child to sleep, laid it in the warm nest she had made and then lay down beside it, curving her arm about the bright little head and baring her breast near the sweet mouth. For she was so exhausted with the lonely battle that she felt as if she might not awaken — perhaps not when Joe came home.

So there Joe's darlings slept in the heart of that great storm the day before the national day of "solemn feasting." If Maggie recalled her study of history at school, she might have heard an echo of that voice from England, speaking to the Pilgrim fathers almost 200 years before: "Let it not be grievous to you that you have been instrumental to break the ice for others. The honor shall be yours to the world's end." For it is a great thing to have a share in laying the foundations of a state. *(To be concluded)*

Stories the Picture Told Us

(Continued from page 1607)

The Unexpected Dinner

[PRIZE WINNER]

"GOODNESS ME!" thought John Williams as he tramped wearily along. "Judging by the appearance of the sun, it must be nearly noon. Here I am miles away from camp, and no sign of life near."

It was a crisp November morning, the kind that makes a person feel like engaging in active work or play. Two weeks before John had come up to Maine with a party of campers. He had been having a fine time, but today, while following a likely looking deer trail, he became lost. Then a slide down a steep hillside had bruised him and broken his rifle. To cap the climax it was Thanksgiving day, and he almost groaned at the thought of the plump wild turkey cooked back at the camp.

"Co'bo'! Co'bo'!" a distant shout broke the stillness. John knew enough of farm life to know that "Co'bo'!" was used to call a cow. He felt sure that a cow meant a habitation, so he hastened in the direction from which the call came; and, presently, from a fringe of trees surrounding a small farm, he saw a welcome sight. It was the very farmhouse at which they had bought supplies on their way to camp. There was the hired man leading the cow behind the house. There was Mr. Davis, the owner, counting the chickens as they pecked at the corn he had just given them.

But what was that smell in the air? John took a sniff and hurried round to the kitchen door to ask Mrs. Davis if they could give him dinner, for it was roast turkey he smelled. Blending with it came the savory odor of plum pudding. And, greatly to his joy, he was invited to share it; so he settled himself for a good feast. It is enough to say he got it! A dinner for a king.

After the meal he and Mr. Davis's nephews, who were visiting him, sat before the roaring fire. They roasted chestnuts, played games, and told stories for a couple of hours.

At last John thought it time to start back to camp. He left his rifle to be fixed at the nearest town. Mr. Davis directed him to camp, and he went on his way rejoicing, carrying a big pumpkin pie and a bag of apples, and concluding that this Thanksgiving day had been "the best ever."

WARRICK RIGELEY EDWARDS, JR. (age 12).
Baltimore, Md.

FAMILY OF FIVE

All Drank Coffee from Infancy

It is a common thing in this country to see whole families growing up with nervous systems wrecked by coffee drinking.

That is because many parents do not realize that coffee contains a drug—caffeine—which causes the trouble. (The same drug is found in tea.)

"There are five children in my family," writes an Iowa mother, "all of whom drank coffee from infancy up to two years ago.

"My husband and I had heart trouble and were advised to quit coffee. We did so and began to use Postum. We now are doing without medicine and are entirely relieved of heart trouble.

(Caffeine causes heart trouble when continually used as in coffee drinking.)

"Our 11-year-old boy had a weak digestion from birth, and yet always craved and was given coffee. When we changed to Postum he liked it and we gave him all he wanted. He has been restored to health by Postum and still likes it."

Name given by Postum Company, Battle Creek, Mich. Write for the little book, "The Road to Wellville."

Postum comes in two forms:

Regular Postum—must be boiled.

Instant Postum is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage **instantly**. Grocers sell both kinds.

"There's a reason" for Postum.

Thankful—for What?

[PRIZE WINNER]

MR. HARDEN surveyed the cheerless prospect about him for several minutes. The barn and house were as dismal as were his thoughts. So today was Thanksgiving day! Ah, well! What had he to be thankful for, anyway? Nothing!

A picture rose before his mind—one that was ever present. It was of a party in a carriage that was just leaving a big cheerful farmyard. In the rear seat sat Mrs. Harden and her 16-year-old daughter Ruth. The front seat was occupied by a jolly looking farmer, he, himself.

That was his family group one year ago today. He had driven them to the railroad station and had since heard only of the wreck of the train on which they left. To his frantic efforts to learn of them no answer had been received.

During the interval he had thought of them constantly. At last, yielding to despair, he became a lonely, embittered man.

As he stood feeding his chickens and musing thus he came to the conclusion that the cause of the happiness of the chickens was their lack of understanding. For who could be happy with even the leaves of the trees dead from grief!

A sharp rattle of carriage wheels recalled him to himself. Who could it be? He had not had a visitor for seven months. Could it be? He dared not hope! As he held his breath the door of the carriage was thrown open and out bounded—yes, it was they!

Without waiting for further thought, he dashed forward into their arms. By the merest fortune the chickens did not lose their necks, nor were they crushed in this wild rush.

After the hearty embrace came eager questioning. They had suffered injury from the wreck and had long been confined in a southern hospital. To their letters no replies had come. Later Mr. Harden found out that this was due to the change of postmasters in the village (the new one being very careless), and to the recent vote of the selectmen to change the name of the township from Plentyville to Brookside.

That afternoon as Mr. Harden fed his chickens he was assisted by Mrs. Harden and Ruth. No longer the world seemed gloomy nor the barn and house dismal. It could not be that the leaves were dead of grief! They had just disappeared for a time. It had truly been a Thanksgiving Day. What had he to be thankful for? Everything!

MILDRED M. CORELL (age 14).
Mount Vernon, N. Y.

Pears'

"A cake of prevention is worth a box of cure."

Don't wait until the mischief's done before using Pears' Soap.

There's no preventive so good as Pears' Soap.

Established in 1789

Will Help Civilize the Moros

Bishop Samuel Fallows has recently assumed the chairmanship of a committee for the upbuilding of the wards of the nation to assist Bishop Brent in his work of civilizing the Moros of the Philippine islands. Representatives of a number of faiths and stations in life are on the committee, which works with the Harmony club of New York City. Among the members are John R. Mott, Dr. F. E. Clark, Admiral George Dewey, William R. Moody, Miss Mabel T. Boardman and others.

American Standard Version
Edited by the American Revision Committee

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The only way to really *know* the Bible so as to intelligently teach or discuss it, is to take its leading topics, and study every reference in the Bible to that particular subject; then you will know it thoroughly.

This Topical Helps Bible, which is the only one of its kind published, gives complete references on nearly 300 leading topics. For instance, on the subject of Christ, there are 844 separate references, all properly classified; on Prayer and Prayers, there are 125 references; on Prophecy and Prophets, 213 references: on Faith, 62 references; on Promises, 105 references, etc.

In fact, on any topic that you may seek light, you will find all Biblical references to it in the alphabetically arranged index—answers to your questions, Promises for your comfort and Illustrations in the lives of Biblical characters, in the plain and understandable language of the American Standard Bible.

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THE FIELD OF CHRISTIAN EFFORT

RECENT EVANGELISTIC ACTIVITIES

Nebraska—Rev. James Rayborn will begin evangelistic services at Thayer Nov. 23. A choral union has been conducting musical services preliminary to the meetings.

Iowa—Rev. G. Harrison Worden of Salina has closed a twenty-five days' campaign of evangelistic work with Olivet church, Sioux City. A big tent seating nearly 500 was used for the meetings.—Rev. L. E. Koenig is assisting Rev. D. W. Cassat in special meetings at Cedar in Iowa Presbytery.

Illinois—Evangelistic meetings were conducted in Mansfield church recently. The pastor, Rev. A. S. Covert, was assisted by an evangelistic singer, J. H. Sawtell of Burlington, Iowa.—Special services to continue two weeks were recently commenced at Fifth church, Springfield, Ill. Rev. A. B. Bergen is pastor.

New York—Methodists and Presbyterians recently joined in a campaign for four weeks at Goshen, N. Y. The preaching was done by M. V. B. Williams of Athens, Pa. The two churches are holding union Sunday evening services and the young people's societies have also joined. Rev. Francis S. Haines is pastor.

Pennsylvania—Rev. H. D. Sheldon of Auburn, N. Y., assisted by Rev. George Graff and W. H. Houghton as singer, has just cómpleted an evangelistic campaign in Montrose. A tabernacle seating 1,000 was used. The meetings were under the auspices of the Presbyterian, Methodist and Baptist churches and were well and heartily supported. Over 100 professed conversion and the churches were awakened.—The total number of conversions at Chambersburg, Pa., as a result of the union service conducted by Dr. W. E. Biederwolf was 1,100.

Ohio—The week of prayer for the Christian associations of Wooster University was observed Nov. 9-16. Dr. George G. Mahy, secretary of General Assembly's committee on evangelism, Dr. J. W. Cochran, secretary of the Board of Education, and Miss Henrica Mead of the student committee of the Woman's Mission Board were the leaders in these services. — An evangelistic conference of Wooster Presbytery was held in the First church, Wooster, Nov. 17. Dr. Mahy made addresses on "Pastoral Evangelism" and "Presbyterial Evangelism."

SCHOOL AND COLLEGE

New Field Agent—Dr. William A. Cook, Wheeling, W. Va., has been appointed field agent for Davis and Elkins College. He has been a member of the board of trustees for several years.

One-Fifth of Boys to Be Ministers—There are twenty-one students for the ministry in the freshman class in Wooster University. There are 100 boys and sixty-two girls in this class. The foreign mission volunteer band in the university has increased from eleven to thirty-one members since college opened in September.

Has Korean School—Hastings College has a Korean school this year in connection with the college. Six Korean lads who could speak no English came in this fall, several of them graduates of high schools in foreign lands. They have special teaching and the amount of work they can do and the command of the English language they have already attained is surprising.

Conservatory Is Dedicated—The new conservatory of music at James Millikin University erected by the trustees of the Millikin estate, at a cost of nearly $100,000, was dedicated Nov. 7. Addresses were delivered by President Fellows, Dr. W. H. Penhallegon, syndic, and Rev. C. E. Jenny. Dr. S. E. McClelland represented the Millikin estate in turning over the building to the trustees.

Auburn Asks Half a Million—The directors of Auburn Seminary have entered upon a campaign for half a million dollars for endowment and new buildings. A committee of William R. Taylor, D. D., Rochester, chairman; A. F. Schauffler, D. D., New York City; Edgar C. Leonard, Albany; Theodore H. Wickwire, Cortland, and George Underwood, Auburn, is formulating plans for an aggressive campaign.

Dedicate Museum—Thomas Arnold Greene Memorial Museum was dedicated at Milwaukee-Downer College on Oct. 31. President Ellen C. Sabin presided. Professor Rollin D. Salisbury of the University of Chicago gave the principal address. Miss Margaret Louise Campbell, curator of the museum, Dr. Nelson P. Hulst, trustee, and William W. Wight, president of the board of trustees, were among others who took part.

WILL TRY TO REACH TURKISH WOMEN

By the appointment of Miss Frances C. Gage to traveling work in the Turkish empire outside of Constantinople, and Miss Anna Welles to special work in Constantinople, the foreign department of the Y. W. C. A. is undertaking work in a new field. In September, 1913, Miss Jane Shaw Ward and Miss Theresa Severin sailed from San Francisco for association work in China, and Miss Margery Melcher sailed from Boston for work in India. In October Miss Persis M. Breed left New York for association work in Buenos Aires.—The Wellesley College association has recently pledged $500 additional toward the work of the Y. W. C. A. in Peking, China.—A few city associations have expressed the hope that during the coming year they may support their own representative on the foreign field.—An unusually large number of Oriental women students are in New York City this winter —eighteen in all—Chinese, Japanese and Indian.

DR. BOYLE WILL GO TO DETROIT JAN. 1

Dr. W. H. Wray Boyle of Lake Forest, Ill., will go to Detroit Jan. 1 as pastor of Woodward Avenue church. He has been at Lake Forest ten years, following a successful pastorate at House of Hope church, St. Paul, Minn. Lake Forest church during his pastorate has doubled its contributions to missions. A chapel has been built for the Sunday school and the young men's club is about to build a community house. Dr. Boyle has been a member of the Church Extension Board of Chicago and has been closely related to Lake Forest College. He is now compiling, at the request of General Assembly's committee on education, a manual for use in family worship.

W. H. Wray Boyle, D. D.

Dr. Boyle is recognized as one of the most scholarly members of Chicago Presbytery. He has taken an active part in Christian Endeavor work, the Y. M. C. A., the brotherhood, evangelism, missions and social service. He has been in touch with colleges aside from Lake Forest, speaking at several college commencements last June. Woodward Avenue church has a membership of over 1,500, with a Sunday school of 1,600 members.

GYMNASIUM FOR DUBUQUE COLLEGE

An adequate gymnasium will soon be added to the equipment of Dubuque German College and Seminary, Dubuque, Iowa. Construction will begin at once. The Dubuque institution trains men of foreign parentage for religious leadership. Many students of the college, all men, enter the seminary at Dubuque or elsewhere and its graduates are scattered over the country as pastors and missionaries. The gymnasium will provide a much needed place of recreation for the students, many of whom come from farms and find the restraint of classrooms injurious to their health. The salary of a physical director has already been promised for three years. Dr. C. M. Steffens, the president, has received congratulations from all parts of the country on this prospective addition to the institution's equipment.

Y. M. C. A. College Has Foreign Students

The Young Men's Christian Association College is the new name of the institute and training school which has been conducted for a number of years at Chicago and Lake Geneva, Wis. The college this year has in training for secretarial work men from Australia, China and India. They expect to be Y. M. C. A. workers in their own countries. A new department, the school of boys' work, was opened this fall with thirteen students, representing eight states and Hawaii, Alberta and Ontario.

Subjects for the Week of Prayer

The Evangelical Alliance has just announced the following subjects for the Week of Prayer for 1914:

Monday, Jan. 6, "Confession and Thanksgiving."
Tuesday, Jan. 7, "The Church."
Wednesday, Jan. 8, "Nations and Rulers."
Thursday, Jan. 9, "Foreign Missions."
Friday, Jan. 10, "Home Missions."

Santa Claus Is Officially Recognized

According to a recent order by Postmaster General Burleson, letters addressed to Santa Claus will not be sent to the dead letter office as previously. The officials at Washington say they have discovered a way to reach the residence of the patron saint of Christmas. His address will be revealed only to kind-hearted individuals or organizations who apply to their local postoffice.

What is the Greatest Holiday Dessert?

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EXPERIMENT WITH COMBINED SERVICES

Two Omaha Congregations Try New Plan—Ministers Feel Need of Weekly Meeting—Bohemians Plan Improvements.

OMAHA—Castellar Street and Parkvale churches are each experimenting with a combination of two morning services. At Castellar church the Sunday school section of the service occurs first, while at Parkvale the sermon comes first.

Consider Evangelism—The afternoon and evening of Nov. 10 were given to a conference and retreat by the Presbyterian ministers. Evangelism was the topic of the papers, prayer and discussion. The season culminated in a united demand for a weekly prayer season of the ministers. The conference was one of three planned for Omaha Presbytery, Rev. C. C. Meek having in charge the local one.

Two Churches to Make Repairs—First church is making quite an outlay in reroofing its structure and thoroughly embellishing the public worship auditorium. — Bethlehem Bohemian church of South Omaha, Rev. Emanuel J. Kallina minister, is making a campaign for $1,100 for the improvement of the basement. This is the only Protestant church ministering to 2,700 souls in eighty-two blocks. Under present leadership the work is growing rapidly. As the membership is of the laboring class the people must look for assistance outside for this reconstruction work.

Show Increased Interest—Covenant church, C. H. Fleming pastor, is having prayer meeting attendances numbering half the membership of the church. Expositions in the gospel of John are the magnet.—Third church is experiencing a decided quickening since Robert Karr, a junior in the theological seminary, serves it regularly. During eighteen months without a pastor a heroic body of leaders have kept the church awakened. Both Mr. and Mrs. Karr are trained workers.

Personal Notes—With the first of this month J. Frank Young, D. D., assumed pastoral charge of Westminster church. The congregation rejoices that this last pastorless period was the shortest in its history. Dr. Young will locate at 2969 Harris street.—Melvin V. Higbee, D. D., of North church Nov. 9 dedicated a church in a former parish, Corning, Iowa.—Rev. W. N. Halsey, Rev. F. P. Ramsay and Rev. D. E. Jenkins each had a part on the regular program of the state teachers' association held in the city recently. Many Presbyterian elders from over the state were prominent among the speakers and leaders. R. H. H.

PASTORAL EVANGELISM DRAWS CROWDS

Former Moderator Has Big Audiences at Special Services—Seattle Invites Outside Pastors to Bible Conference.

SEATTLE—Dr. Matthews has demonstrated the effectiveness of pastoral evangelism in closing a two weeks' campaign in his church, in which he did all the preaching, with over 100 adults added to the church and many others uniting with other churches. The attendance averaged from 1,500 to 2,000 on week nights with capacity houses on Sundays.

Hold Bible Conferences—The Presbyterian ministerial union of the city held a retreat and Bible conference in Seattle Nov. 11-12 to which all the Presbyterian ministers of synod were invited. Over fifty outside the city accepted the invitation. "The Soul-Winning Pastor," "The Soul-Winning Church," "The Attractive Power of a Pure and Spiritual Church," "The Pastor and the Master" and other kindred themes made up the program.

Extend Sunday School Interests—W. O. Forbes, D. D., beginning with Nov. 1, will give all his time in organizing and superintending the interests of the Board of Publication and Sabbath School Work in synod and W. A. Major, D. D., will become one of the synodical home mission assistants. Dr. Major has been pastor of Bethany church, Seattle, for twenty years.

Many in New Church—Central church, Rev. Robert Asa Smith pastor, has just closed its charter roll with 130 members and over 200 in Sunday school. Nearly $1,000 has been subscribed for the new property and this will be supplemented by the mother church to the extent of $2,000.

Survey of All Sunday Schools — The denominational state Sunday school workers of the Pacific Northwest have organized themselves into a body for the purpose of promoting more effectively the work that is common to them. They will undertake immediately a survey of all the schools on the same lines and will hold a religious educational campaign in western Washington and Oregon in January.

FROM THE PACIFIC NORTHWEST

TACOMA—The churches at Enunclaw and Wabash have been transferred from Olympia to Seattle Presbytery. The pastor is Rev. John I. Clelland.—The evangelistic committee of the Presbytery of Olympia held a conference of all the ministers in First church, Tacoma, Nov. 18-19.—Elder John L. Randall of Bethany church is president of the Tacoma Union of Christian Endeavor. The union has been furnishing sacred music on Sundays for the prisoners on McNeil's island.—The Presbyterian Union has greatly improved the property at Knox mission and at the Eleventh Street mission. Regular services as well as excellent Sunday schools are being conducted in both missions. O. T. M.

WOMEN HAVE BEEN ACTIVE

PENNSYLVANIA—It was shown in reports of the annual meeting of the woman's synodical society of home missions at Erie, Pa., that the society during the past year has met all of its financial responsibilities. A total of $103,015 was contributed to home missions. This is the largest amount given by any synod. Miss Cameron Field, secretary of the Woman's Board of Home Missions, gave a realistic picture of the immigrants. Seventeen of the twenty presbyterial societies have already raised the amount pledged to the Bailey memorial pledge of $12,000 in honor of the late president of the synodical society, Mrs. Charles L. Bailey. All of the officers were reelected.

New Pastor in Old Church—Rev. D. W. Woods Nov. 6 was installed pastor of Lower Marsh Creek church in a building which has been used more than a century. It is located on the line of the Confederate advance at the battle of Gettysburg. Ministers participating were George Fulton, R. F. McClean, F. E. Taylor, W. S. Barnes.

Revival Closes Saloon—"Old Pequea" church in Lancaster county has enjoyed a season of refreshing. The pastor, Rev. William Bullock, was assisted in two weeks' special services by neighboring pastors. Afterwards Evangelists H. N. Faulconer and S. S. Aikman spent several days with him. The country community was wonderfully moved. At the communion service on Nov. 9 a large number were received and baptized. As one effect a hotel within the bounds of the congregation will be closed at the expiration of the lease. "Never," say the owners of the property, "will it again be leased for the purposes of a saloon."—Rev. William M. Woodfin, pastor of Swarthmore church, is chairman of the executive committee of the Delaware County No License League. He says that the movement against the saloon is gaining renewed interest.

The Modern Quest for a Religion

by Winston Churchill, author of "The Inside of the Cup," is the reverent study of a layman on a subject of unequaled importance. This is but one of the many features of the December Century, which is "the most elaborate Christmas magazine ever published in America."

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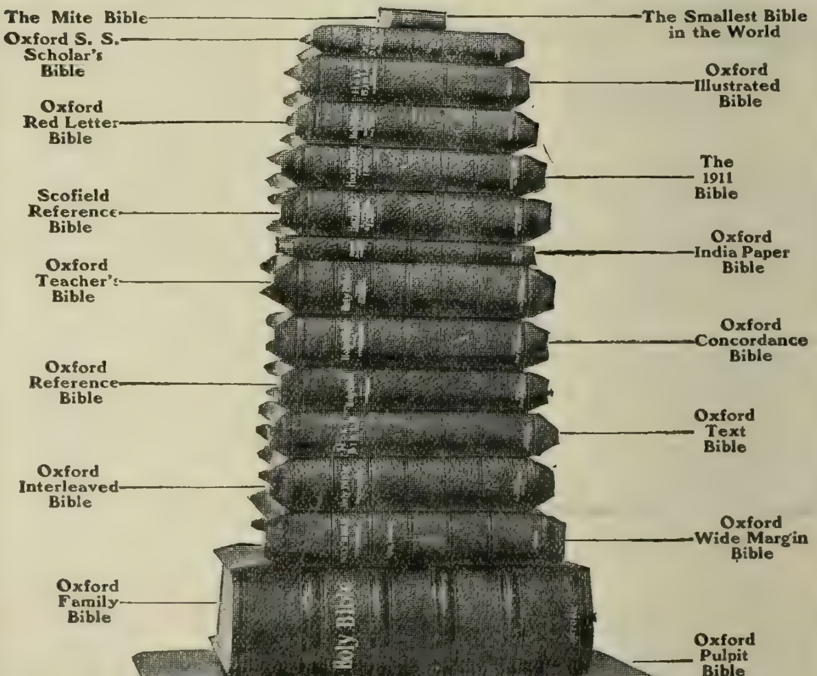

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DISCUSS PROHIBITION FOR CHICAGO

Representatives of Many Organizations Will Consider Policy—Harvey Men Build Parish House —Maywood Church to Burn Mortgage.

CHICAGO—Next Monday at the City Club representatives from eighty-six religious and other organizations will meet to discuss the advisability of attempting to obtain prohibition of liquor selling in Chicago next spring. The Presbyterian ministers will be represented by Dr. Duncan C. Milner. The ministerial association sympathizes with the movement, but believes the present not an opportune time to push the matter. The meeting will be under the auspices of the Anti-Saloon League.

Men Build Parish House—The men of Harvey church, who recently decided that a parish house was necessary to help the church fill its place in the community, have been constructing the building themselves on Saturday afternoons.

Will Burn Mortgage—After long effort, the mortgage of $3,600 on Maywood church has been paid and the mortgage will be burned next Sunday at 4 o'clock. The pastor, Rev. Edgar Beckwith, will speak. In addition to the amount of the mortgage the church has raised $800 for repairs already made. Two church edifices of this church were burned within a few years of each other. The work of raising the money was initiated by the brotherhood of the church.

Salvation Army Head Speaks—General Bramwell Booth, head of the Salvation Army, arrived in Chicago a week ago on his first visit to this city. General Booth is in command of 15,000 officers and cadets who have charge of 9,000 corps. The organization issues eighty-two periodicals and conducts scores of industrial homes, shelters for women and children, industrial schools and other uplift agencies in thirty-four different countries. He was greeted enthusiastically in this city.

Refuse to Change Name—The congregation of Fourth church recently refused by a vote of 136 to 18 to change the name of the church to Northminster as had been proposed.

Organize to Aid Charities—Beginning Nov. 24 a campaign will be made to obtain $350,000 for the United Charities of Chicago. Plans were laid at a recent meeting of some of the city's wealthiest citizens. A hundred teams will collect subscriptions.

New Director at Moody Institute—Rev. W. W. Ketchum, for several years a member of the faculty of Bible Teachers' Training School, New York, has become associated with Moody Bible Institute as director of the practical work. He will have oversight of the actual work of students in churches, Sunday schools, missions, tents, gospel wagons and in homes.

Will Try to Reach More Italians—Rev. Eugene De Luca of Chicago Heights last Saturday spoke to 150 Italians in a hall at Coal City despite the opposition of priests. This is the first Protestant work done for the 1,000 Italians of that vicinity. Sunday he preached in the Presbyterian church and lectured to a crowded house in the evening. The Church Extension Board may attempt work at this center.

Arouse Whole Community—Teams of Buena Memorial church expect to complete the task of raising $125,000 for their new church by next Monday night. In the first six days $30,136 had been pledged. The ten teams are hard at work each evening this week following dinner served at the church.

Brief Bits of News—Rev. James L. McBride of Rogers Park church is the author of a Christmas booklet, "The Innkeeper of Bethlehem."—Men of Evanston First church to the number of seventy-one lunched together at the Union League Club last week. — Dr. McClure of McCormick Seminary preached at the University of Chicago Nov. 9.—Special meetings every evening this week are being held in Oak Park First church. Pastors of the city are preaching.—Dr. Hill and Dr. Luccock were speakers at a recent annual dinner of Wilmette church.—Dr. F. M. Fox spoke to the boys of Wheaton church last Friday, when the new billiard tables were first used in the social room of that church. — The Illinois Federation of Women's Clubs last week at Evanston adopted resolutions to use every opportunity at the ballot box to add Illinois to the list of dry states.—Sixty-five churches have been represented at the men's Tuesday luncheons held under the auspices of the brotherhood. Two more will be held in the present series.—Over 1,000 persons attended a reception last Friday at the housewarming of the manse recently purchased for Dr. Covert of First church.—"Shut-ins" were taken to the flower show at Garfield park this week by members of First U. P. church.

UNVEIL TABLET TO DR. HUBBARD

NEW YORK—Nov. 9 at a special 5 o'clock service in First church, Auburn, a bronze tablet on a background of Alps green marble was unveiled to the memory of the late William Henry Hubbard, D. D., LL. D., for twenty-five years pastor of the church. Besides the present pastor, Dr. C. S. Richards, those participating in the service were President James D. Moffatt of Washington, Pa., who spoke of Dr. Hubbard's great work in the interest of systematic beneficence in the whole church, and Dr. John B. Hill of New York City, special representative of the joint executive committee of the General Assembly. Dr. John Quincy Adams of the theological seminary made the prayer of dedication and the Scripture lesson was read by Rev. V. N. Yergin of Calvary church, Auburn.

Notable Series of Sermons—Heroes of the church have been discussed in a series of sermons by different speakers on Sunday evenings in Central church, Auburn. In addition to the pastor, Dr. Frederick W. Palmer, the speakers have been Doctors R. H. Nichols, W. J. Hinke and A. S. Hoyt of Auburn Seminary, Dr. A. C. Flick of Syracuse University and President K. D. Macmillan of Wells College.

BEST NEWS FROM FOUR STATES

To Make Churches Efficient—A committee was recently appointed by Central Washington Presbytery to confer with a similar committee of the M. E. conference to arrange if possible for the exchange of churches in weak communities where one church is sufficient.

Promise Chapel for China — Portland, Ind., church, Rev. S. W. Huffer pastor, has promised money for a chapel in the market place of Kachek, Hainan, China, where Rev. David Tappan, Jr., is stationed. He recently addressed the church as part of the China campaign now in progress in that state.

Is This the Longest Record?—Here is an addition to the record of exceptionally long service of laymen as Sunday school superintendents as recently published in The Continent. The record of forty-five years' continuous service by W. K. Cowan of Oskaloosa, Iowa, is exceeded by another Iowa man, B. M. Harger of Westminster church, Dubuque, who is just beginning his forty-ninth year as superintendent.

Put Organ Above Church Level—The church at Pomeroy, Ohio, which was badly damaged by the flood, has been remodeled and was recently dedicated by Rev. D. D. Bigger of Tiffin. The organ and electric motor by which it is operated have been placed above the flood line in view of future possibilities. The entrance has been moved and other changes have been made. The church expects soon to call a pastor.

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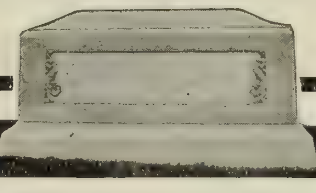

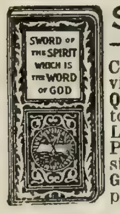
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BIBLE LEADERS OF COUNTRY GATHER

Many Simultaneous Meetings Attended by Crowds—Bethany Church Glad to Have Dr. Jarvis Back Again After Sickness.

PHILADELPHIA—A Bible conference covering two weeks began Nov. 10. Meetings have been held daily at noonday in Chambers-Wylie church and in a vacant store at Sixth and Chestnut. Each afternoon a meeting is held in the church and each evening there have been from twelve to fifteen meetings in different churches throughout the city. Among the prominent speakers are Dr. James M. Gray of Chicago, Dr. C. I. Schofield of New York, Rev. P. W. Phillpott of Hamilton, Canada, Rev. Robert McMurdo of Chicago, Rev. R. V. Miller of Spartansburg, S. C., Rev. A. P. Mershon of Kingston, Ont. The meetings have been in the main well attended. They originated chiefly in the minds of prominent laymen who stood ready to meet the expense.

Will Press Evangelism and Missions—Evangelism and missions were prominent in the sessions of presbytery and arrangements were made to press these upon the attention of the churches. Missions in the Sunday school was the theme of an interesting talk by Miss V. V. Penrose and "The Children of the Church" the subject of a conference conducted by Rev. R. P. D. Bennett.

Glad to Have Pastor Back—As a manifestation of affection and joy over his return the ovation recently tendered Dr. R. E. L. Jarvis by Bethany people was very remarkable. A set of beautiful silver spoons was presented by the session partly in commemoration of the pastor's return and also in recognition of the nineteenth anniversary of his marriage.

Personal Notes—Rev. J. Alvin Orr, for twelve years pastor of Morris Square U. P. church, said farewell on a recent Sunday to the congregation, having accepted a call to First church, North Side, Pittsburg.—On Monday, Nov. 24, the Presbyterian ministers will be treated to a conference on "The Church and Charity." It will be led by Rev. R. M. Little.—A service in memory of the late Robert C. Ogden was recently held by Hollond Memorial Sunday school, of which he was superintendent for eighteen years. W. P. White.

PROPOSE TO PREVENT OVERLAPPING

ST. LOUIS—Presbytery has presented an overture to the committee on location of religious enterprises of the Church Federation asking all participating denominations to unite in adopting a policy to undertake no new work until it shall have been approved by a council representing the denominations. The M. E. Church has agreed.

At Work Quarter Century—West church, of which Dr. F. W. Russell has been pastor for nearly ten years, celebrated its twenty-fifth anniversary Nov. 16 with special services.

Dedicate Chapel—Rev. T. C. McNary, formerly of Richmond, Ind., preached his first sermon as pastor of Lee Avenue church Nov. 9, at which time the new chapel was also dedicated.

AMONG OHIO'S MANY CHURCHES

OHIO—Dr. W. F. Weir of Wooster assisted at the rededication of West Broad Street church, Columbus, Nov. 9. This structure was damaged by the flood last spring. The pastor is Rev. William A. Perrins.

Extension Board Active—Much has been accomplished recently in Cincinnati by the newly organized church extension committee, Dr. F. N. McMillan chairman, Rev. W. D. Malcolm secretary. A lot has been obtained together with $1,000 for a church in Oakley; a lot has been obtained for a colored church downtown, and arrangements are under way to plant a mission on West Prince hill in a building formerly used as a golf clubhouse.

Men to Meet—Men of Cincinnati will meet for dinner at Avondale church Tuesday before Thanksgiving. Dr. William F. Weir, Wooster, will speak on "Manhood's Call to Service." Robert P. Hargitt of the national council of the brotherhood will preside.

TWO NEW PASTORS AT TOPEKA

KANSAS—The installation of Rev. E. I. Gilmore as pastor of Third church, Topeka, Oct. 26 was an interesting event. Dr. S. S. Estey, Rev. Ralph Ward and Rev. J. P. Hicks participated. A splendid feature of this church is a junior sermon preceding the regular sermon. It is listened to by about 300 children, who are permitted to retire at its close.—The pastor of Second church, Topeka, Rev. J. P. Hicks, was installed Nov. 2 in a service conducted by Rev. John Fazel and Rev. E. I. Gilmore. The pastor has been selected to deliver the Thanksgiving sermon at the union service of Presbyterians, Methodists, Baptists and Christians.

Urge Evangelism—Presbytery of Topeka conducted several retreats Nov. 4. One was held in Topeka First church, Dr. Stephen S. Estey, pastor, presiding. The note of evangelism was sounded throughout the meeting.—The ministerial union of Topeka is arranging for an "Everybody at Church Day." An effort will be put forth to get every citizen of Topeka to attend some church on this day.

Have New Schoolrooms—First church, Leavenworth, Kan., R. B. A. McBride, D. D., pastor, dedicated new Sabbath school rooms Nov. 16 costing when furnished between $8,000 and $9,000. The rooms were made possible by the gift by Omar Abernathy of $5,000 in memory of his wife. The church now has more than thirty classrooms besides two large assembly rooms in the Sabbath school department.

Met at Atchison—The Kansas synodical society met at Atchison church Oct. 28-30 with the largest attendance in the history of the organization. This church has recently dedicated a $5,000 organ. The pastor is Dr. W. I. Alexander.

CONSIDER THE UNION OF TWO BOARDS

Assembly Committee on Education Meets—Presbytery Takes Steps to Stop Sunday Desecration and Illegal Liquor Selling.

PITTSBURG—The committee appointed by General Assembly on the educational policy of the Presbyterian Church met Nov. 13 in Third church. Plans for the consolidation of the College Board and the Board of Education were considered, along with a general scheme for the unification of all the educational policies of the church. The committee is composed of Dr. W. L. McEwan, chairman; Dr. Ira Landrith, John Willis Baer, Dr. C. B. McAfee, Rev. Robert Clements, Dr. F. W. Hinitt, Dr. W. H. Bocock, J. H. Finley and Judge W. F. Potter. Subcommittees were appointed to look into every phase of the problem.

Union Banquets; Endeavorers Meet—The annual Presbyterian Union banquet will be held Nov. 25; place not yet announced. The speaker will be Newell Dwight Hillis, D. D., pastor of Plymouth church, Brooklyn. J. T. Gillespie, president of the union, will preside.—The Christian Endeavor executive committee of Allegheny county sent several representatives to the state executive committee meeting at Harrisburg Nov. 20, among them Dr. W. A. Jones, state president, and H. A. Rhoads.

Sunday Work—An appeal was made to the authorities of the city by presbytery to stop all unnecessary Sunday work which has resulted in the stopping of work on several large buildings and the closing of numerous small stores in different sections of the city. A crusade is also on against the selling of liquor to minors in downtown cafes, which has resulted in evidence being presented to the authorities against a number of proprietors.

W. P. Snyder.

BANQUET TO CLOSE MISSION WEEK

NEW JERSEY—Home mission week in Newark is to close with a banquet for men Nov. 20 at which District Attorney Whitman of New York will speak. The same afternoon there will be a luncheon for women.—New Jersey Sunday School Association held its fifty-fifth annual convention at Asbury Park Nov. 11 to 13.

Plan New Building—The church at Franklin is planning the erection of a new building. The edifice will be of stucco and will contain a Sunday school room, auditorium, social room and kitchen. The site has been given to the congregation by the New Jersey Zinc Company.

Chance for Service — Newark Neighborhood House has issued a plea for volunteers who will give one evening a week, from 7:30 to 9:30, to boys' work. Some of the activities of the house are athletic, manual training, table games and dramatics. The work of the settlement has been seriously handicapped by lack of men leaders.

Baltimore Church 150 Years Old

The 150th anniversary of First church, Baltimore, Md., Dr. Alfred H. Barr pastor, was celebrated by special services extending over a week. Dr. F. L. Patton of Princeton preached one morning. All of the Presbyterian churches of Baltimore except the two U. P. churches sprang directly or indirectly from this organization. Robert E. Speer made the closing address Nov. 16 and spoke with Dr. Patton to students the same afternoon.

Stop Much Sunday Labor

Due to the agitation of barbers Aurora, Ill., has recently adopted an ordinance prohibiting Sunday work except in certain cases. Street cars, theaters, tobacco stores and restaurants are exempted and by inference the council expresses the opinion that these institutions are necessary on Sunday.

Dr. John J. Milman, assistant pastor of Second church, Newark, has developed a stereopticon lecture on the anthracite mines of Pennsylvania which shows brilliantly the facts of child labor in the mines. Like Dr. John R. Davies of Philadelphia and Dr. John McDowell of Newark, Dr. Milman came out of the mines to enter the ministry and has himself served as a breaker boy.

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Edited by IRA ALLAN SANKEY

(Adapted to all depts. of church work)

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The National Presbyterian Weekl

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Campaign for Christian Associations Arouses Much Interest—Churches and Missions Celebrate Anniversaries.

NEW YORK—A total of $2,275,534 of the $4,000,000 being asked for by the Y. M. and Y. W. C. A. was raised in three days of the special campaign now in progress. Great enthusiasm has been aroused in all parts of the city and surrounding territory over the movement. Large clocks in many parts of the city record the growing total. One gift of $2,500 came anonymously by cable. Another man, reclaimed by the Bowery branch, gave $12. Gifts come from all classes of people. The women are vying with the men in the totals collected daily by the various teams.

To Offset Sunday Moving Pictures — Bethany church, Brooklyn, Rev. Louis O. Rotenbach pastor, has instituted an illustrated lecture at the close of Sunday school every Sabbath. The pastor speaks about the day's study, illustrating it with stereopticon slides. The children are called upon to answer questions put to them from the platform. The new departure is meeting with great success and was originated in an endeavor to offset the lure which the moving picture shows have for Sunday school children.

Declines Chicago Call—Dr. S. Parkes Cadman, pastor of Central Congregational church, Brooklyn, has declined for the second time the call of Second church, Chicago. At the Sunday morning service, Nov. 9, Dr. Cadman read his letter of declination. As he concluded the organ gave forth the opening bars of the "Hallelujah Chorus" and the large choir sang it joyously. Dr. Cadman was unable to conceal his emotion, for this part of the service was entirely unexpected by him. Dr. Cadman said that although the Second church's call was a most "generous and kind" one, he felt it his duty to remain in Brooklyn.

Classis and Presbytery Meet—The Classis of New York and the Presbytery of New York met Nov. 10 for an afternoon of devotion on invitation of the classis. The ministers who took part for the Reformed Church were Rev. A. J. Muste, Fort Washington Reformed Church, Rev. Henry E. Cobb, Collegiate church, and Rev. E. G. W. Meury, Knox Memorial Reformed church. The Presbyterian Church was represented by Dr. George Alexander, University Place church, Dr. Henry Sloane Coffin, Madison Avenue, Dr. John R. Mackay, North church. Two elders also spoke—R. H. Robinson of Thirty-Fourth Street Reformed church and Frederick A. Wallis of Fifth Avenue church.

Ex-President Speaks at Memorial Service—Ex-President Taft was the principal speaker at the memorial service for the late Robert C. Ogden Nov. 9 in First church, Brooklyn, where Mr. Ogden was a member for twenty-one years, thirteen of which he served as deacon. Among the others who took part were Rev. L. Mason Clarke, pastor, Job E. Hedges, who was associated with Mr. Ogden on the board of trustees of Hampton Institute, and Dr. Hollis B. Frissell, president of Hampton Institute.

Council of Women to Meet—The Council of Women for Home Missions will hold its sixth annual meeting Dec. 3 and 4 in Fifth Avenue Baptist church. The Thursday afternoon meeting will be open to the public, when Mrs. George Coleman of Boston, president of the council, Mrs. Ida Vose Woodbury and Mrs. Lemuel Call Barnes, author of "Early Stories and Songs for New Students in English," will address the gathering. At the close of this session members and friends of the council will gather at the Manhattan Hotel for a buffet supper and "get together" evening.

Four Anniversaries—West Twenty-Third Street church, Rev. H. G. Mendenhall pastor, last Friday held its fifth anniversary under its present name, The church is 89 years old, but five years ago was reorganized and the name it bore then, Westminster, was changed to West Twenty-Third Street. Dr. Mendenhall and his assistant, Rev. W. D. Buchanan, have built the church up remarkably.—Springfield, Long Island, church celebrated last week its forty-sixth anniversary. It was announced at the closing meeting on Wednesday that the committee which had been appointed to raise funds to pay off the $5,000 debt on the building had collected over $4,000. Among visitors who took part were Rev. Andrew Magill, Dr. John R. Kerr and Rev. Newell Woolsey Wells. Rev. Sidney H. Barrett is pastor.—Bowery mission celebrated last week the thirty-fourth anniversary of its founding. Nov. 9 the anniversary sermon was preached by Rev. G. S. Avery. Evangelistic services were held in the evening. Monday night a memorial tablet to the late Dr. Louis Klopsch was unveiled by his daughter, Miss Mary Klopsch.—The Eighth Avenue mission is celebrating this week its fourteenth anniversary. Some of the speakers on the program are Rev. Albert L. Evans of John Hall chapel, Dr. John R. Mackay of North church and Rev. Henry Frost of the China Inland Mission.

Brief Items—Labor Temple, Dr. Jonathan H. Day superintendent, has organized a needlework guild which is affiliated with the National Needlework Guild. Instruction in garment making and fancy sewing will be given.—New York State International Sunshine Society, southern division, held its annual all-day conference Nov. 18 at 131 Lexington avenue.—The Harriet Judson, new boarding department of the Brooklyn Y. W. C. A., has just been opened at Nevins and Schermerhorn streets. The charge for room and board runs from $3.50 to $7 a week.—The annual meeting of the Long Island Bible Society was held Nov. 12 at First church, Huntington, L. I., Dr. J. J. Johnstone pastor.—The New York Indian Association held its annual meeting Monday morning in the West-Park church. H. Rae Cloud, a fullblood Indian who was educated at Auburn Seminary, addressed the gathering.—Sunday evening, Nov. 23, the Salvation Army will formally welcome its new head, General Bramwell Booth, at a meeting in Carnegie Hall. District Attorney Whitman will preside.—Sir William Ramsay of Oxford, England, was the guest of honor at the clerical conference of the Federation of Churches last Monday. He postponed his return home to attend.

AMONG MICHIGAN CHURCHES

MICHIGAN—Monroe church is making repairs costing $2,000. A new lighting system will be installed soon.

Thank Pastor for His Help — The assistance which Rev. S. V. Reagan and his wife have been to the Christian Endeavorers of Grace church, Saginaw, was recently expressed by the young people at a special meeting. This society during the three years of the pastorate of Mr. Reagan has grown from twenty-one to seventy-five members. A gymnasium has been installed and an endowment of $10,000 for the church obtained.

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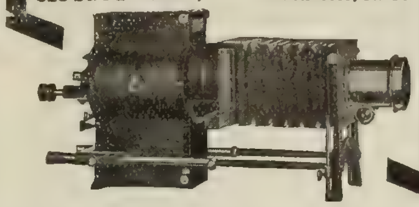

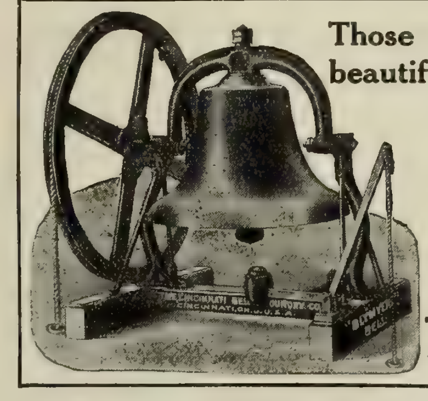

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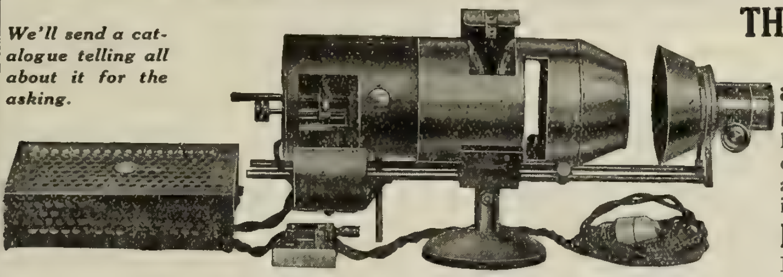

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To Wipe Out the Saloon

(Continued from page 1597)

ing the people the right to vote thus on the question of national prohibition. And Mr. Clark murmured, meditatively: "I suspect you are right."

Notable Convert to Prohibition and Gospel

Such is a summary of what the convention did, but the doing of it was accomplished through many intense and dramatic scenes which stirred crowded audiences in the Ohio capital's great Memorial hall as the winds stir the waves of the sea. Of such incidents the superlative one was the speech of ex-Governor M. R. Patterson of Tennessee. As is commonly known throughout the country, the Anti-Saloon League of that state, fighting to establish in Tennessee statewide prohibition, found its bitterest foe in Mr. Patterson, then chief executive in the capitol at Nashville. Patterson was beaten, but he remained a thorn in the side of the temperance leaders, defending the nullification of the prohibitory law in the state's largest cities. Then suddenly came an astounding change. The ex-governor joined the church in Memphis and forthwith brought forth works meet for repentance by traveling the state as a public advocate not alone of law enforcement but of the total annihilation of the liquor traffic. For this reason he was invited to speak at the Columbus convention.

Ex-Governor Patterson was manly but not presuming. His whole manner was singularly humble yet positive and unflinching. He said: "I am neither abashed nor ashamed to acknowledge my error. I have been an apologist for the saloon. I am now convinced that there is no place for the saloon in a Christian civilization." But this confession of a new-made man's new political faith, though it moved the audience deeply, did not affect it with the profound surge of spiritual feeling that responded to Mr. Patterson's simple testimony of the conversion of his soul. He spoke with low, tense fervency.

"I went in my distresses to the throne of God. There the curtains of my night parted. I arose a changed man. I stand here a ready and willing witness to the miraculous power of God to cleanse the human soul. I was unhappy and out of harmony with God. I am here today happy and at harmony with him."

Many wept and all over the house resounded cries "Bless the Lord!" "Amen!" "Praise God!" Touched beyond expression, yet speaking still with perfect command of musical eloquence, the distinguished convert held his hearers breathless as for nearly an hour he took up his own former arguments opposing prohibition and overwhelmed them with a Christian man's arguments in its behalf. The league has asked the ex-governor to become one of its national lecturers in the forthcoming campaign. He has not yet decided as to that, but he said publicly that he had dedicated the rest of his life to do what he could for the worldwide extinction of the liquor business.

Allies from Catholic Church and from Congress

The presence of two Catholic priests on the convention platform lent piquancy to the program. One of these, Father Patrick Murphy of Dalhart, Tex., whose parish consists of three counties in the western extension of Oklahoma and seven in the panhandle of Texas, threw the convention into tumults of delight with his fiery oratory assailing the saloon. Father J. J. Curran of Wilkes-Barre, Pa., known widely as a close personal friend of ex-President Roosevelt, spoke more mildly, but with equal positiveness. Both priests were eager to demonstrate that their church left its membership free to act with Protestants in antagonism to the drink evil and the saloon power.

Major J. B. Merwin of Washington was a picturesque figure in the convention hall. He told the convention again the famous story of how Abraham Lincoln said to him in private conversation the very day of Booth's tragic deed: "Slavery is abolished. The next great question is the overthrow of the legalized liquor traffic."

The enormous political power which the Anti-Saloon League has already drawn into alliance with it was indexed by the number of important executive and legislative officials in attendance. The most popular of these was undoubtedly Congressman Richmond P. Hobson of Alabama. The convention explicitly indorsed Mr. Hobson's candidacy for the United States senate in the pending campaign in Alabama. Congressman William H. Murray, Oklahoma's "Alfalfa Bill," and Congressman Clyde Kelly, the young Bible class teacher who last fall beat the veteran John Dalzell in Pittsburg, were other speakers from the hall of representatives in Washington. At least three senators would have also been present if the condition of business in the senate had permitted their absence.

To the force of the delegation from Congress was added the presence of three governors now in office (besides the two ex-governors already mentioned)—Hooper of Tennessee, Hodges of Kansas and Hanna of North Dakota. Governor Hodges said he owed his election solely to the temperance sentiment of Kansas, since his republican opponent who should normally have had a big majority was accused of advertising the "jug trade" and lost only on that account.

The "get together" sessions on Friday following the adjournment of the regular convention were doubtless disappointing to many who expected, as Congressman Hobson in particular insisted, that the party Prohibitionists and prohibitionists in the other parties would come to some agreement for common action in regard to electing congressmen favorable to the proposed prohibition amendment. But conference between the leaders of the league and of the party had made it clear enough that any effort at a common program of political method would develop more contention than harmony. What was finally done by the conference (over which Dr. Ira Landrith of Nashville presided) was confined to the area of temperance education, where it was felt that all opinions would find a scientific ground on which to stand together.

A committee was appointed with Daniel A. Poling of the Prohibition party as chairman and Ernest H. Cherrington of the Anti-Saloon League as secretary, empowered to issue literature and conduct scientific antialcohol congresses with a view to developing intelligent public sentiment against the use of intoxicating liquors. The W. C. T. U. and the International Sunday School Association are strongly represented on this committee.

ANTI-SALOON LEAGUE INDORSED

A call for a meeting of Presbyterian ministers and elders attending the Anti-Saloon League convention at Columbus brought together eighty men who recorded their names in approval of a resolution written by Dr. Ira Landrith, briefly stating that it was the sense of the Presbyterian ministers and elders present that the Anti-Saloon League should receive the encouragement and support of the Presbyterian Church and of the Temperance Board thereof.

POLICE CHIEF REMOVED FROM OFFICE

Mass Meeting of 3,000 Citizens Demands Purer Civic Life—Mormons Blocked in Effort to Buy House of Worship.

ST. PAUL-MINNEAPOLIS—Indication of the influence of an aroused public was the effect of the citizens' meeting held in the St. Paul auditorium under the auspices of a score of churchmen, ministers and laymen. About 3,000 citizens gathered and in no uncertain terms demanded the righting of some civic wrongs. The chief of police and a number of patrolmen have already been removed.

Mormons to Hold Convention—The Twin Cities have become a center of activity for the Mormons of the northwest. Their missionaries are making a house-to-house visitation with insistent solicitation. A convention to be attended by hundreds of delegates is announced for Minneapolis. Regular services have been held in the Midway district and recently the attempt was made to buy a church property formerly in the possession of the Congregationalists. As this chapel is in the parish of Knox Presbyterian church, the pastor, Rev. B. Scott Bates, took immediate steps to thwart the designs of the Latter Day Saints. The law estopped the sale and he is now arranging to purchase the property as a chapel for Knox church.

Brief Items—Rev. T. S. Thompson from North Dakota was recently installed at Shakopee by a committee of St. Paul Presbytery.—Zion church, St. Paul, is now in possession of the best church building for colored Christians in the northwest. Dedicatory services are awaiting the completion of the manse being built on an adjoining lot.—Rev. Hugh Kane is ministering to Westminster church, St. Paul.—Bethlehem German church is desirous of finding an efficient man who can preach both in German and English.—Vanderburgh Memorial and Elim churches of Minneapolis, happily united under the name of Vanderburgh, will soon claim as pastor Rev. H. W. Fisher of Cincinnati.

Elders to Meet Soon—The evangelistic committee of both presbyteries called the brethren together recently for a day of retreat in Minneapolis Normal Bible Institute. Dr. Stanley Roberts for Minneapolis and Dr. Harry Noble Wilson for St. Paul have arranged for a similar evangelistic conference in the same place upon the part of the elders. This will be held Dec. 5. An interchurch visitation by the elders is also being planned.

Move Church a Mile—It is expected that by Thanksgiving the remodeled Rosedale church, Minneapolis, will be ready for occupancy. The church was moved a mile and enlarged. In the meantime the congregation is meeting in a near-by Lutheran church on Sunday afternoon.

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Financial Situation

Reports of Business Conditions Both Here and Abroad Show Diverse Currents—Railway Employees Win Increase.

Reports of business conditions both in this country and abroad seem to be diverse in character. Holiday business is growing, buyers seem anxious for immediate shipments, and trade in most lines is as heavy as on the corresponding week a year ago. There has been a slowing down in the steel trade, however, and the worsted mills are waiting for free wool. In Germany, on the other hand, the discount rate has been reduced, showing easier money tendencies there. In London, however, many members of the stock exchange have little to do and there are rumors that 200 members of the exchange will retire soon. This lessening of stock trading is not in itself harmful but indicates a lack of business confidence among men of money. In this country the price of farm products, especially corn, is bringing extra wealth to the farmers. Business failures during October were much larger than during the previous month, showing the highest business mortality rate since January. To find an equally large number of failures in October one must go back eighteen years. H. B. Hollins and Company of New York, a brokerage firm, failed for about $3,000,000 last week. The beginning of their trouble is said to have been during the panic of 1907, when they accumulated some unprofitable property. The bank clearings during October show an increase over September.

Stock Ownership Fascinates—The ownership of stocks has a fascination for many people which seems not to adhere to mortgages and similar staid forms of capital. The recent announcement that the average dividend of the Fall River mills for the fourth quarter was 3.61 per cent would indicate that stock in cotton mills is particularly desirable if the price is not too great. As a matter of fact, however, this figure includes a stock dividend which runs the average very high. Last year the average dividend for the same quarter was only 1.09 per cent and the total dividend for 1912 was about 4 per cent. Dividends from these mills, just as dividends from other stocks, depend on the price of raw material and the labor conditions, as well as the demand for goods. If there are many strikes, with loss of production, the dividends are likely to decrease. If there are too many mills producing for the demand, or if the demand swings to other forms of goods for the time being, sales and profits fall off. This may happen to any concern. Sound bonds and mortgages, being based on the assets of the concern, constitute a fixed charge which must be paid before the dividends are allowed, and although the incomes from the more stable investments grow no larger, neither do they become smaller unless the concern becomes bankrupt, in which case the property back of the bond or mortgage may be taken to satisfy the security holders. If there is anything left the stockholders get a share. The buying of stock in companies which have no tangible assets but plenty of prospects according to the promoter, is to be avoided by men and women who have no money to lose.

Good Season for Colorado—While the farmers of Kansas in many places have little to show for their season's work, the harvest in the neighboring state of Colorado has been a record breaker. It is estimated that the total value of farm products will be $115,000,000, double the value of five years ago. Much of the land of the state is irrigated, although the semiarid region of Eastern Colorado produced much of the wealth. The potato crop totals 7,000,000 bushels.

Raise Wages of Railway Men—The award of the arbitration committee considering the request for higher wages by employees of eastern railways gives the men about 7 per cent increase, based on the higher cost of living. This will take $6,000,000 annually from the earnings of the roads. The award holds for a year and is the first fruits of the hurriedly prepared amendment to the Erdman act rushed through Congress several months ago.

Imports Fail to Change Meat Prices—Although in a recent month 30,000,000 pounds of meat have been imported, prices are as high or higher than before the passage of the recent tariff law. Practically no meat was imported previous to last July.

Shall We All Raise Chickens?—Eggs recently sold for 75 cents a dozen on the Philadelphia retail market. They were warranted only twenty-four hours old and were of extra size. The usual price is 55 to 60 cents a dozen.

Open College Y. W. C. A. Building

The home of the Y. W. C. A. of the University of Illinois, a $60,000 building, was dedicated Nov. 9 by Bishop McDowell of the M. E. Church. The building will furnish a religious and social center and serve as dormitory for fifty young women. It was built through gifts of friends in Urbana and Champaign. Congressman W. B. McKinley gave $20,000 and the building is named after his mother, Hannah McKinley.

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Several years ago a representative of Dubuque German College and Seminary, scouting through Nebraska for recruits to the Christian work for foreigners to be trained at that institution, stopped one day with a German farmer. A son of the recent citizen of the Fatherland was outside practicing for a coming football game. The indication of the ready adaptation to American customs by the boy impressed the educator. Closer acquaintance reenforced the first impression and overtures were made to him to go to Dubuque to attend school. Several years later he was graduated from that institution.

For three years this young man has now been a missionary under the Home Board working with the Pima Indians in Arizona. He is one of many who have left this "home mission factory" to do their share in bringing the peoples of America to a higher realization of the part they should play in a democracy.

Information about other of our graduates will be gladly furnished on request to C. M. Steffens, D. D., president Dubuque German College and Seminary, Dubuque, Iowa.

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WORK OVER STATE SHOWS BIG INCREASE

Two Churches Forced to Increase Accommodations—Sunday School Training Is a Strong Feature in Many Congregations.

NEBRASKA—Broadwater church in Box Butte Presbytery dedicated a new building Nov. 9. William H. Kearns, D. D., of Minneapolis, Minn., conducted the day's services. — The church at O'Neill is improving and enlarging its building to accommodate a growing departmental work. Rev. George Longstaff is pastor.

Hear Lecture at Dinner—The parishioners of Raymond church, Rev. J. C. Wilson pastor, gathered recently for a church dinner on Saturday. Rev. Ralph H. Houseman, synodical educational superintendent, gave a lecture on "The Boy Plus His Father."

Organizes Two Endeavor Societies—Rev. George McDougall in four months' pastorate at Bridgeport has seen two Endeavor societies organized—a junior and young people's—the Sunday school increased in attendance, the efficiency standard of the synod adopted, and a teacher training class started. The Endeavor society is having an attendance of fifty.

Sunday School Graduates Teachers—Loup City church has all its religious leaders active in Sunday school. This department is now the strongest in its history. It was among the first in the synod to adopt the twenty-point efficiency standard. Recently a Sunday school rally season was featured by a banquet to the workers on Saturday evening and on Sunday evening the graduation of five persons in teacher training, including the pastor, Rev. John C. Tourtellot. The district educational superintendent, Rev. Ralph H. Houseman, gave an address and conferred diplomas. Another class in teacher training has been started.

Beatrice Church Advancing—Perhaps few parishes of the west have shown more consistent advance in five years than the church at Beatrice. The church, taken as a unit, is one of the most admirably balanced of any in synod. The young people's society averages upward of 100 in attendance. The pastor, Leon C. Young, D. D., greets Sunday audiences as large in numbers and steady in attendance as face any Presbyterian minister of synod. Gifts of the people under the single budget plan have increased many fold. Only one church of synod exceeds this one in benevolent offerings direct to the boards.

Churches Repaired—Gresham church has been repaired and a basement completed, giving facilities for larger social work in this rural church.—Thayer congregation has raised money to paint its church and put a basement under the building. The manse has been repaired. The new pastor of these two churches is Rev. A. S. Hutchison.

Brief Items—Thomas K. Hunter, D. D., recently moderator of the Synod of Idaho, has taken charge of the federated churches at Palmyra.—Westminster church, University place, is prospering under the leadership of Rev. Andrew I. Keener, who also has under his care the newly organized church of Arbor, where he conducts services Sabbath afternoons.—The congregation of First church, Wahoo, has recently completed a new manse. On a recent evening the people gathered there and indulged in a housewarming.

HAPPENINGS IN VARIOUS STATES

California—Church people of Chico, Cal., raised $10,000 in three weeks to pay off the debt which has been on the building for some time.

Florida—Dr. Silas Cooke was installed pastor of Auburndale church Oct. 29, when the sermon was preached by Dr. E. C. MacLean.

Missouri—The women of synod have united their home and foreign missionary interests in one organization with Mrs. G. P. Baity of Kansas City as president.

Maryland—A card listing twenty-two opportunities for service was distributed at First church, Baltimore, at the beginning of the fall work. Members were asked to indicate the departments of work in which they would like to assist.

Montana—The new church at Great Falls is nearing completion. It will be one of the finest Protestant church buildings in the state. Rev. C. E. Schaible of Bushnell, Ill., will officiate at the dedication in December. Ezra P. Giboney, D. D., is pastor.

Indiana—Prison Sunday was observed in Fort Wayne First church by an address by the chaplain of the state penitentiary.—Dr. Charles Little of Wabash recently celebrated the close of his forty-first year as pastor. Special music and addresses marked the day.—Rockville recently celebrated its eightieth anniversary. Dr. Charles Little of Wabash spoke.

Tennessee—Evansville church dedicated a new house of worship Oct. 26. C. A. Duncan, D. D., of Harriman preached the sermon. The dedicatory services were followed by ten days of special evangelistic meetings by Rev. A. J. Coile of Knoxville.—Ocoee church, Chattanooga Presbytery, under the leadership of Rev. J. M. Wooten held a country life institute recently. Educational interests,

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Sunday school work, home missions, evangelism in the country church and other subjects were discussed.

North Dakota—Committees on comity of the Presbyterians and Methodists are expected to meet soon to arrange differences which have developed concerning the manner of conducting services of the two denominations. The Methodists urge an interdenominational exchange plan in place of federation. The Presbyterians are ready to federate in small overchurched communities.

Wisconsin—Charles M. Sheldon, D. D., author of "In His Steps," has just completed a three weeks' tour in Wisconsin churches in the interest largely of Christian education. His first address was before synod at Carroll College and the last at Baraboo. His addresses have been most helpful, exalting the use of the Bible and stimulating the support of our synodical college. Everywhere well filled churches greeted the speaker.

Washington—Glenwood church was revived during the summer by the preaching of Rev. J. A. McVeigh. The people joined with Laurel church ten miles away to call a regular pastor.—Rev. C. E. Botts within a year built one church and renovated another. He was pastor at Zillah, where a house of worship was built last spring. He later removed to Castle Rock and Toledo and canvassed the town for funds to paint and repair the Castle Rock church. He made the repairs himself.—Raymond church under Rev. Thomas M. Wilson has let the contract for a new building to cost $10,000.

Minnesota—Rushmore will dedicate a new church this month. The building is on the site of the old one and will cost over $6,000. The pastor, Rev. James Wray, is holding services in the town hall during its construction.—The Woodstock church has recently purchased a manse.—A most profitable series of Sunday school institutes was recently held at Mankato, Worthington, Bruertes, Round Lake, Reading, Lismore, Hardwick and Pipestone. Rev. Gerritt Verkuyl, Ph. D., was in charge.—Worthington has a home department of sixty-four members which supports a Bible woman in China.

Iowa—A Presbyterian church was organized at Bettendorf Nov. 7 by a committee of Iowa City Presbytery. In the heart of a large industrial center, this church stands as the only Protestant organization. Sabbath school held in a dance hall has been struggling against great odds. A building lot has already been paid for and a creditable sum for the building has also been secured. Rev. J. Gilmore Smith, pastor of Mount Ida church, Davenport, has been doing much to make the organization and building of this church a realized fact. Rev. L. E. Koenig, Sabbath school missionary, has been spending some time assisting in securing funds.

MINISTERIAL OBITUARY

Rev. William Thomson, 82 years old, died at Easton, Pa., Nov. 12. He retired a few years ago after serving as pastor of the church at Stewartsville, N. J., for thirty-three years. Prior to that he had charges at Blossburg, Tamaqua and Duncannon and organized the first church in Mahanoy City. He graduated from the University of Pennsylvania in 1854.

Rev. James E. Anderson of Nichols, N. J., was killed in a railway wreck during the recent storm in western New York. Mr. Anderson formerly preached at LeRoy, N. Y., and while on the way to that place for a visit Nov. 10 the coach in which he was seated left the track, throwing him through a window and crushing him to death against the side of a cut through which the train was passing.

INVITE EVERYONE TO CHURCH

ILLINOIS — Attendance at every Protestant church in Joliet was doubled Nov. 9 as the result of a campaign to get everyone to go to some church. Ministers are confident the permanent benefits will be large.

Have Remodelel Church—Dedication of the remodeled church at Niota will take place Dec. 7. Repairs costing $5,000 have been made. Rev. D. W. Morgan is pastor.

New Peoria Pastor—The installation of Rev. Daniel E. Williamson as pastor of First church, Peoria, occurred Nov. 7. Among the ministers taking part were W. M. Elliott, Clinton J. Greene, Dr. A. N. Little, Dr. W. H. Pumphrey, A. G. Parker, James Benson and Alexander Lewis.

Calendar and Record

Presbytery Meetings

Chicago—Chicago, 509 South Wabash avenue, Dec. 1, 10 a. m.
Dayton—Dayton Third Street, Dec. 8, 10 a. m.
Flint—Flint, Dec. 2, 2 p. m.

Moderators Elected

Minnesota—S. E. P. White.

Resignations

Illinois—Oswego: J. T. Hood.
Iowa—Hazleton: J. C. B. Peck.
New York—Binghamton West: G. W. Colville; Gilbertsville: F. H. Watkins; Richfield Springs: W. P. Francisco.

Calls

California—Redding: T. J. Hedges.
Illinois—Danville Immanuel: H. B. Wooding, Chicago; DuPage: A. A. Amy, Stanley, Wis.;
Iowa—Martinsburg: J. C. B. Peck, Hazleton.
Kansas—Osage City: S. A. Johnson, East Maine, N. Y.
Minnesota—Chatfield: L. C. McEwen, Kearney, Neb.; Kelliher: J. T. L. Coates, Warroad.
Missouri—St. Louis Cote Brillante: E. C. Hibshman, Philadelphia.
Nebraska—Lincoln First: Dwight W. Wylie, Iowa City, Iowa.
New Jersey—Cedar Grove. G. G. Dunshee.
New York—Ovid: F. H. Watkins; Sodus Center: D. Nichols; Union: R. G. Galbreath, Susquehanna, Pa.
Ohio—Fremont First: U. S. Bartz, Kenton; Middleport: John Orr, Decatur, Mich.
Pennsylvania—Crafton First: R. H. Merrill.
Wisconsin—Wausau: D. S. West, assistant.

Installations

Iowa—Lake City: E. M. Bell, Oct. 28.
Kansas—Wichita Grace: W. H. Hormel, Oct. 20.
Florida—Auburndale: Silas Cooke, Oct. 29.
Minnesota—Roseau: W. E. Beattie, Oct. 26.
Missouri—St. Louis Grace: F. G. Behner, Nov. 20; St. Louis Lee Avenue: T. C. McNary, Nov. 13.
Montana—Browning: J. D. Gold, Uniontown, Pa.
Nebraska—Wahoo: J. W. Larkin, Oct. 24.
Washington—Buckley: C. E. Cornwell, Nov. 2.

Supplies Arranged

Kansas—Ness City: J. M. Tinnell; Ellinwood: Howell Lair: Cherokee: W. C. Paden; Arlington: H. A. Rink; Cambridge: H. L. Latham; Hopewell and Corwin: W. A. Posey.
Minnesota—Greenleaf and Spring Grove: J. McMillen.
Nebraska—Dunbar: F. N. Raile.
Montana—Bozeman First: P. B. Ferris, Battle Creek, Mich.

Vacant Pulpits

Minnesota—Adams Presbytery, four fields, Rev. J. C. Strand, East Grand Forks; Randall and Little Falls, Rev. T. M. Findley, Glenwood.

Changes of Address

Kilpatrick, W. W.—San Jose to Raymond, Cal.
McNary, T. C.—Richmond, Ind., to 4243 Warne avenue, St. Louis, Mo.

Accessions

Florida—Winter Haven, 5, Nov. 5, E. G. McLean.
Illinois—Chicago Calvary, 44, Nov. 9, R. D. Kearns; Mansfield, 9, A. S. Covert.
Indiana—Schneider, 23, Nov. 9, R. W. Martin.
Iowa—Paton, 6, Nov. 9. B. F. McMican.
Kansas—Sylvan Grove, 10, Oct. 26, W. R. Scott; Fulton First, 11, Oct. 18, John Laman; Garden City, 18, Nov. 9, A. S. Davis; Leavenworth, 65, Nov. 9, R. B. A. McBride; Bern, 35, Oct. 19, 1, Nov. 9, F. C. Humphrey; Herington, 60, Nov. 9, R. M. Tinnon.
Massachusetts—Springfield, 6, Nov. 2, H. T. Chadsey.
New York—Goshen, 21, F. S. Haines.
Ohio—Wooster Westminster, 76, Oct. 26, W. F. Weir; Cincinnati Covenant, 16, Nov. 9, Robert Watson.
Oregon—Eugene, 43, October, William Parsons.
Pennsylvania—Steelton, 5, Oct. 12, C. B. Segelken; Harrisburg churches: Westminster, 1; Calvary, 5, Paxton, 4.
Tennessee—Evansville, 3, Nov. 5; Knoxville Second, 21, Nov. 2, H. B. Smith.

Northfield Schools' Big Work

Although Northfield Seminary and Mount Hermon Boys' school opened with 1,200 pupils, as many or perhaps more were turned away this fall on account of lack of facilities to care for them. The schools are a continuation of the work established by D. L. Moody and only half the cost of tuition is paid by the students themselves. There are now enrolled representatives of thirty-five nationalities, of all creeds and religious belief.

The equipment has grown more rapidly than the endowment, so that an annual deficit of $120,000 must be raised. This is occasioned by the half payment. The responsibility for the deficit was assumed by the founder. Today it is raised by public appeal.

There are a great many men and women today who feel it a great pleasure and privilege to forward, by the giving of their means, the great work that Mr. Moody started. Yearly there are gifts that amount to a good deal, but it is in the multiplicity of the smaller gifts that the safety of the school lies. Gifts from $1 to $5 are gratefully appreciated and those friends who lend their money and sympathy to this great work are sending forward the cause of Christian education in a far-reaching and certain way.

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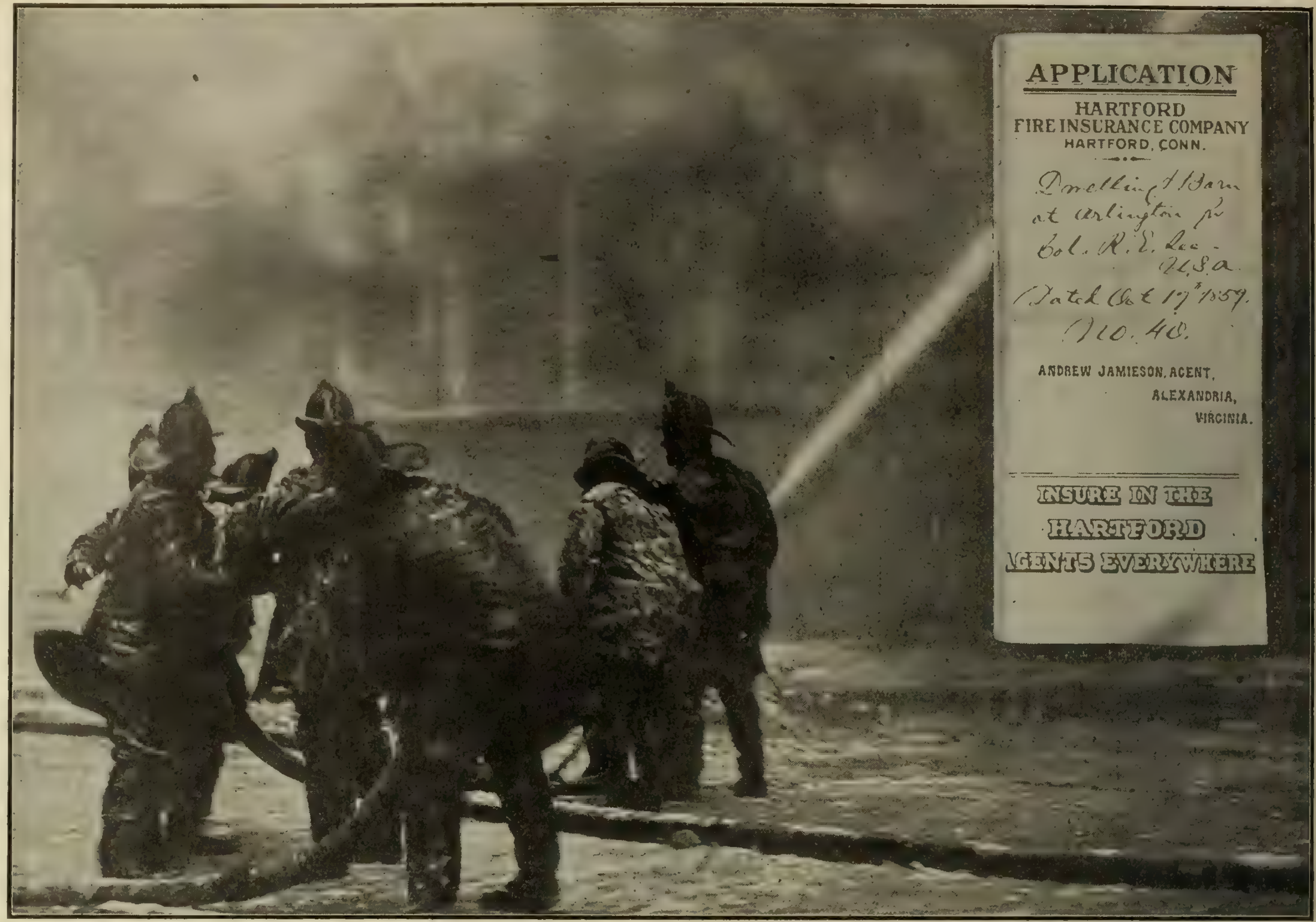

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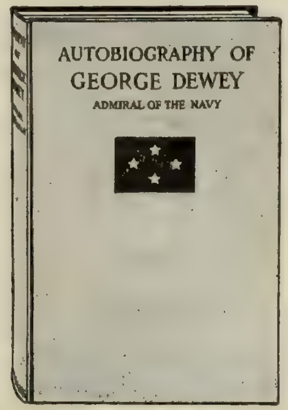

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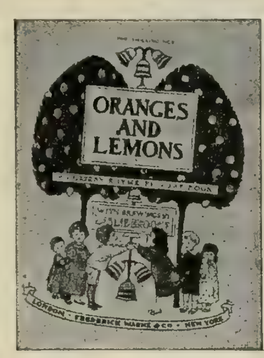
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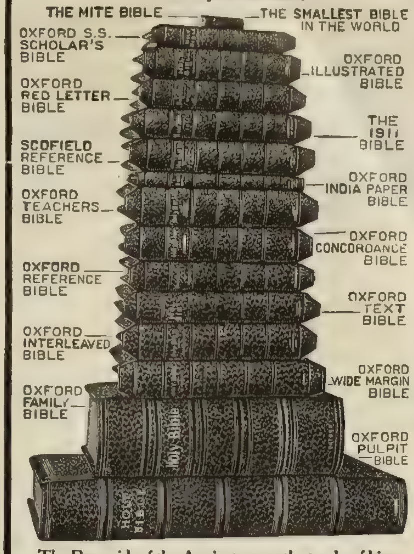

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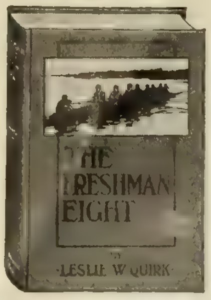

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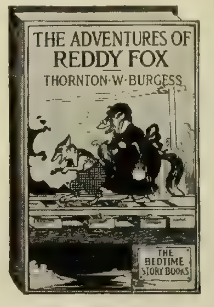

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"Do you take a religious paper?"

"No. Haven't time to read. Take more papers now than I can read."

"Know much about the Presbyterian Church?"

"Oh, yes. We have a little paper that tells us all about what we have done during the last month."

"When and where is our next General Assembly to meet?"

"Don't know."

"What is our Foreign Mission Board doing now?"

"Don't know."

"In what countries does it do its work?"

"Don't know."

"What sort of work does our Home Mission Board do?"

"Don't know."

"Where is our home missionary work most needed?"

"Don't know."

"What are the boards, anyway?"

"Well—er—I—I can't just define them. We give them a collection once a month."

"What is our membership in the United States?"

"Don't know."

"Is the General Assembly or the presbytery the higher body?"

"Don't know."

"Is our cause making much progress at present?"

"Don't know."

"What good are you to the church, anyway?"

"Don't kn—that is, I—well, you see——"

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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

VOLUME 44, No. 48 NOVEMBER 27, 1913 **WHOLE No. 2270**

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The Cry of the Jungle

"THE EARTH IS GOD'S; MAN'S A THIEF."

Dan Crawford, African missionary, tells stories of the jungle that make one's flesh creep.

But nothing else equals for harrowing horror his tale of the wild woman whom one day, in the depths of a supposedly uninhabited forest, he discovered leaping from branch to branch like an ape.

The uncanny recital grows still more distressingly dramatic as Crawford tells how he sought to gain the attention of the lunatic creature, and reestablish, if he could, in her wrecked brain the desire for fellowship with human kind.

But nothing he could do could overcome the tremulous dread with which she retreated farther and farther from even the gentlest step with which the missionary approached her. And when he spoke to her soothingly in the human tongue to which she had been born, not the slightest sign of understanding crossed the poor imbecile's face.

Only the nervous, inarticulate chatter which the pitiful hermit had learned from monkey neighbors in her treetops answered the missionary calls—except that now and again, when her fright subsided a little, the uncanny creature's voice would rise to a weird shriek resounding through the forest with one horrible and dismaying cry—the sole remnant of human speech which had survived in her ruined brain.

And the missionary understood and translated the cry:

"The earth is God's; man's a thief."

✠

Crawford's grewsome discovery was not new to the natives of that region. They were aware of the demoniac and could tell the white man her history. Some brutish sinner of her tribe had dishonored her, and driven mad by suffering and disgrace, she fled from the injustice of humanity to the jungle's merciful oblivion.

Yet two ideas, ineffaceable memorials of her soul-breaking experience, still lingered amid the fragments of this shattered personality—just two ideas, hate of men and (wonder of all wonders!) faith in God.

Dan Crawford has brought back from the long grass and the labyrinthine bush of Africa no tidings more surprising than this—that in the most primitive haunts of savagery, God has not left himself without witness, but has so spoken to native hearts that nowhere do the black men and women doubt the existence of the Creator.

So even this black woman shrieking madly in the treetops was one who in girlhood had learned from the wisdom of her tribe that there is a God who made the world for the welfare of his creatures.

And that amid her bestial darkness, dimly recalling the teaching of her childish days, she still held to as "one fixed stake" to which even a maniac spirit might cling. Besides that, she knew nothing more than that man, wicked, ruthless, took from her the innocent happiness God meant her to have.

Hence that wail which made the forest shudder:

"The earth is God's; man's a thief."

✠

Why does a shudder run along the nerves of the listening American? Is it not a tale of far-away Africa—far, far indeed, from this stable civilization which many generations have founded deep and builded high until it cannot be shaken?

And yet somehow the unearthly wail of the jungle's madwoman returns hauntingly to echo itself in an American brain. Can it be a parable of warning after all?

Could it be that America's gorgeous palaces and broad highways might turn jungle in some mad crisis, and hideous savagery, wild with hate and pain, roam through them shouting:

"The earth is God's; man's a thief."

"Not unless humanity took leave of its senses," you say severely. Ah, but there's the very rub of it. What if the hosts of men who today feel the grind of things and wonder why life is so bitter, should some day take leave of their senses?

The devil of lunacy asks no better atmosphere in which to work his mischief than an air of long and dumb brooding over pains and deprivations for which the sufferers see no blame in themselves.

And if all the while through the darkness of such despair there glows the dull red fire of grim faith that God did not mean it so, the kindling of a lurid conflagration may all too easily follow.

✠

What could the comfortable American do if all the muttering unrest he knows of, once took fire from the explosive mixture of faith in God and unfaith in mankind!

Insist, if you will, that such a thing could not be unless the mass of men went lunatic. But that only means that it is time for men rational and just to bestir themselves, while reason yet avails, to amend the conditions on which lunacy could feed.

There was a horror of wicknedness done to that miserable African woman before she fled raving to the forests. Whoever had forestalled that injustice would have forestalled her maniac fury.

And whoever speaks and serves now in America for righteousness toward the weak and sympathy toward the unhappy, is fortifying that social sanity in which alone the people can dwell unafraid of lunatic outbreaks.

Perhaps the danger is not so very near. Perhaps it is nearer than some men think. But anyhow it is time to do justice.

The faith in God let us hasten to confirm. But unfaith in man—away with it quickly; it is dynamite!

✠

The church has not committed these injustices which oppressed men cry out against. They are mainly the fault of irreligious and sodden money grabbers who have never listened to the church's counsels.

But like its Lord, the church must bear vicariously the sins of the many.

It ought to be early and eager therefore in trying to make restitution to the masses of the dispossessed and encumbered—restitution for the wrongs done by that part of mankind who really have stolen from the helpless the good things the Lord intends for all.

Restitution particularly of human encouragement and helpful brotherhood the church can certainly bring to the poor, worn and depressed.

For it is true that "the earth is Jehovah's and the fullness thereof." Moreover, "the earth hath he given to the children of men."

Which also the church must proclaim as part of the good tidings of Him who was brother of the lowly and awful reprover of the haughty and the hateful.

The World

East Indian Laborers Riot in South Africa

The color line is causing serious trouble in Natal and the Transvaal, South Africa. Over 100,000 laborers of East Indian blood stopped work as a protest against their treatment by the whites and some rioting and burning of sugar plantations occurred. For the most part the general strike took the form of passive resistance, against which Western methods could make no headway. British accounts tell how the East Indian laborer, without the suggestion of a labor union, when he has done what he considers enough, ceases work. If urged to continue he declines. If told he will lose his job he makes no objection. The threat of starvation, suffering or death seems to have no terrors for him. He has no greed of possession nor material ambition.

As these Asiatics do practically all the menial labor in Natal on farms, plantations, railroads and mines and are also mechanics and domestics, the situation proved embarrassing to the "higher" races. Natal needs their labor but refuses them full citizenship. Groups of jabbering Orientals journeyed from one outlying estate to another, spreading terror among the scattered white residents and necessitating the calling out of the troops. Some 2,000 coolies who attempted to cross the border from the Transvaal to Natal were arrested for violating a white man's law prohibiting the emigration of Asiatic laborers from one state to another of the South African Union. The Asiatics also refused to pay a $15 poll tax.

Nearly every British colony has laws against this class of immigrants from India, yet their cheap labor has proved an attractive bait to large employers, and until the coolies developed "class consciousness" all went well. An official commission composed of members of the British Indian government and an East Indian of industrial experience is now investigating the crown colonies where indentured immigration is permitted. On a larger scale the problem is similar to the racial discrimination question faced by the United States and Japan in California.

* * *

Great Britain Troubled by Larkinism

Having survived the perils of Pankhurstism, Great Britain is now threatened by Larkinism. Neither one of these scourges is to be lightly regarded. Mrs. Pankhurst and her militant brood have at least temporarily exhausted their ingenuity, but James Larkin and his followers are fresh for the fight. Larkin's quarrel is against capitalism and established institutions. He is for a general overturning of the relations between employers and employees, and in his warfare he has lately been encouraged by the notorious William D. Haywood of the Industrial Workers of the World—the "Big Bill" of Idaho, Colorado, Lawrence and New Jersey fame. Larkin himself also had American experience before he came to inflame the Dublin strike situation. In Dublin the battle has been of the bitterest kind, and as a sort of climax Larkin was arrested and sentenced to seven months' imprisonment for "sedition." Larkin's imprisonment aroused the more radical of the government's supporters to fury, and in the course of a few days he was released as an act of official clemency.

Miss Violet Asquith, daughter of Premier Asquith, who has a reputation as a public speaker and a "stateswoman," explained, in a speech she made at a Liberal gathering, why Larkin was freed. "Sedition," she remarked, "is a rather mediæval offense—especially now that Sir Edward Carson (of Ulster) has shorn it of every shred of glamour." The politicians say it is obvious that the Dublin agitator was let out because the Liberals lost votes in two recent special elections. In any event Larkin failed to evince any gratitude for his freedom, but hastened to England "to raise the fiery cross."

Larkin's first public meeting in London last week drew a great crowd, including a large body of medical students who undertook to break up the meeting. His program of a general strike in sympathy with the Dublin contestants was postponed for three weeks by the parliamentary committee of the trades union congress, much to the disgust of his aggressive adherents.

* * *

Work Against Liquor in Germany and France

A "strike" against alcohol was proposed at a meeting of Socialists in Berlin last week. According to a Chicago newspaper correspondent the faction of the Socialists which believes in general strikes wants to try that sort of weapon against the liquor traffic. The argument was advanced that alcohol is the strongest chain "by which the proletariat is kept in bondage." If the masses want to be free they must keep clear heads. By way of statistical reenforcement it was shown that Germany spends twice as much on alcoholism as on the burden of militarism. The various ramifications and vested interests of the liquor traffic, it was asserted, help capitalism "to hold the upper hand."

In France the women of the nation have begun to take a part in the anti-liquor crusade. Many thousands of them joined in a petition to the chamber of deputies, which was presented last week, asking for a law to limit the number of bars and other places for the sale of spirits. The movement is directed specifically against distilled liquors and not against beer or wine. Since 1900 the number of establishments selling spirits is reported to have increased from 435,000 to 479,000, and the consumption of alcoholic liquors is also increasing in spite of a heavy tax. Deputy Siegfried, a former minister of commerce, states that there is now one bar for every 82 inhabitants in France—an appallingly low figure. A measure similar to the one asked for by the women would limit the number of bars to one for each 200 persons.

* * *

Mexico Torn Between Huerta and Carranza

The Mexican kaleidoscope has again made several turns, but the week ended with Dictator Huerta in power at Mexico City, with General Carranza and the constitutionalists, assisted by the ferocious General Villa, in control of the northern half of the country. The Mexican congress, of a temper and complexion agreeable to the dictator, met and received from him a message containing an explanation of why he had clapped the old congress into jail, followed by a profession of renewed respect for the constitution and talk about placing "national dignity above all base interests of the moment." Meanwhile conditions at the Mexican capital grow more unsettled.

William Bayard Hale, President Wilson's special investigator, broke off his conference with the northern rebels. There was one rumor that Mr. Hale had refused to present official credentials, but a more credible report was that General Carranza had been asked if he would abide by the accepted rules of civilized warfare in case the United States permitted him to import firearms. This Carranza could not promise because of his inability to regulate the soldier-brigands who fight under his banner.

* * *

Says Uncle Sam Should Control Water Powers

The National Conservation Congress at its annual convention in Washington last week devoted special attention to the question of the federal control of water powers, and after a sharp contest adopted a platform of principles opposing monopolistic private ownership. Among the leading champions of federal or public control as opposed to state and private rights were Gifford Pinchot, chief forester under President Roosevelt; Henry L. Stimson, formerly secretary of war; Walter L. Fisher and James R. Garfield, formerly secretaries of the interior department; and Joseph M. Teal of Oregon. Mr. Pinchot was accused of receding from the ground he had once taken, but he declared that if the charge were true it in no way disconcerted him.

Another organization deeply interested in the development of the nation's national resources will also meet in Washington in a few days—the National Rivers and Harbors Congress. The congress will take up the whole subject of Mississippi river improvement and the prevention of such floods as devastated the Ohio river valley last spring. There is a difference of opinion between United States Senators Ransdell of Louisiana and Newlands of Nevada. The senators are both Democrats and are regarded as men of high caliber, but they disagree radically as to the governmental methods to be employed to control the floods and to regulate the flow of water in navigable streams. Senator Newlands's plan would provide for flood prevention and protection by means of huge reservoirs for water storage purposes and the protection of watersheds. The Newlands plan is set forth in a bill in Congress which would create a board of river regulation on broad lines at an estimated expense of $50,000,000 a year for ten years. Senator Ransdell, who is said to represent the view of the people of the lower Mississippi sections, believes that the main, if not the chief reliance, should be placed on levees and that immediate results can thus be obtained.

Development of an inland waterway route along the Atlantic coast, part of which has already become an accomplished fact, was urged at the convention of the Atlantic Deeper Waterways Association at Jacksonville, Florida, last week. Congressman J. Hampton Moore of Pennsylvania, president of the association, emphasized the need of an inner trade route along the coast by means of which destructive storms would be avoided and the transportation of commodities greatly facilitated. Mr. Moore argued that this would have a most important influence in reducing the cost of living and would affect at least 40 per cent of the population of the United States and would therefore be a proper recipient for congressional appropriations.

* *

"City Manager" Plan Indorsed at Convention

Increasing attention is being given to urban problems, new and old, as cities increase in number and size. One of the organizations long at work on the task is the National Municipal League, which held its annual convention a few days ago in Toronto. The league has launched a propaganda described as "the application of knowledge to the service of communities"—the substituting of efficient management for inefficient, and public spirit for indifference to the community welfare.

A special committee appointed two and a half years ago to study the commission form of government for cities reported its finding that the best government could be obtained by a "city manager" hired by an elected commission, this expert manager to be chosen from anywhere in the country, without regard to politics, and to be subject to removal by the commissioners. The remaining city employees would be appointed by the manager under adequate civil service laws. Fewer than ten cities—Dayton and Springfield, Ohio, being the most important—have as yet applied the manager plan, whereas 300 are living under the commission form of government, but the manager-commission idea was considered by the students of municipal affairs at Toronto as a notable improvement over the original Galveston and Des Moines commission plans, which in turn have been found generally superior to the old-fashioned partisan mayor and council, the later often of unwieldy size. Administrative unity and harmony as well as the employment of expert service can thus be had.

William Dudley Foulke of Richmond, Indiana, was reelected president and C. R. Woodruff of Philadelphia secretary. New members were placed on the executive committee to represent the West and South.

* *

Filipinos Pass Law Against Slavery; Mr. Taft Criticises

It is a remarkable fact that a part of the territory of the United States has just found it necessary to pass a law to suppress slavery. On November 15 the Philippine national assembly after a heated debate enacted a measure framed by Mr. Phipps, the insular auditor, reaffirming the old Spanish statutes and incorporating the American laws. The New York Tribune, for one, interprets the action as a confession that slavery has been in existence in the islands in spite of the denials of Delegate Quezon and other ardent advocates of "immediate independence."

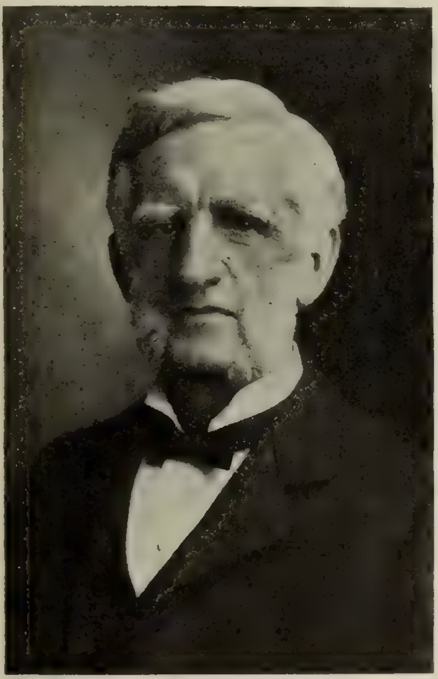
Ex-President Taft spoke on the topic "Holding the Philippines" in Brooklyn last week, and reaffirmed his belief that the great majority of Filipinos will not be ready for self-government for another generation. He took exception to the present policy of the administration in granting more powers to the native politicians on the legislative commission. Mr. Taft also criticised the removal by the new governor general of experienced American bureau heads, and prophesied that when President Wilson "learned the truth" some of the steps now being taken would be retraced.

* *

Another White House wedding took place this week when President Wilson's daughter Jessie was married to Francis B. Sayre. Mr. Sayre is a young lawyer and has been employed in the New York district attorney's office, but will hereafter act as assistant to the president of Williams College.

A Valiant Captain of the Lord's Host

THE CONTINENT is gratified today with the reflection that it has not waited until his death to pay tribute to the brilliant talents which Dr. Herrick Johnson so powerfully and whole-heartedly devoted to the religious progress of his generation. What is said here, therefore, accompanying the record of his decease at his home in Philadelphia on Thursday, November 20, can only be reaffirmation and reemphasis of previous estimates of his altogether exceptional service in the Presbyterian Church. It was a service compounded of half a dozen varied elements, whereof any one would have been enough to secure his name permanent remembrance in the Christian annals of America.



Herrick Johnson, D. D.

There was something leonine in Dr. Johnson, despite his slender and nervous figure, and that daring and imperious quality had endued him with the magic of leadership from his youth up. Of that leaderly power he gave a faithful steward's good account by helping to cement during his young manhood the then recent conjunction of Old and New School Presbyterians, by forcing on the General Assembly the necessity for organizing a College Board to advance Christian education, by contributing to the development of McCormick Theological Seminary, by calming the hysteria of fear which threatened to obsess the church at the period of the Briggs trials, and perhaps above all else, by his persistent and skillful labors to create among Presbyterians the public sentiment that made possible the liberating revision of the Westminster Confession in 1903. It is full measure for a long life which is thus recounted in barest outline, and even this enumeration does not include the incalculable influence of his twenty-five years of teaching in McCormick Seminary. As professor of homiletics there he imparted to hundreds of the ablest men in the contemporary Presbyterian ministry his own thrilling joy, and something at least of his own entrancing power, in the preaching of the gospel of Jesus Christ.

To those, however, who were in any degree privileged to enjoy Dr. Johnson's personal friendship, the memory of his monumental public service will be subordinated to the tenderer memory of the "sweetness and light" of his private life. With all his strength and determination, it was yet a rarely gentle soul that dwelt in his bosom. In public and in private his wholesomeness was equal, and a stainless shield is the bright ornament of the earthly armor he has just laid off. Being granted in God's providence an ample span of duty and experience here, he is not to be mourned as he passes to his heavenly recompense; not sorrow but thanksgiving for him is the perfume of the flowers on his bier.

Dr. Herrick Johnson was born in Kaughnewagh, New York, September 22, 1832. Graduating from Hamilton College and Auburn Seminary he was ordained to the ministry in 1860. Almost immediately he leaped into the reputation of a preacher of the first rank for eloquence, charm and force. Successively he was popular in the pulpits of his first charge in Troy, New York; the Third church of Pittsburg, and First church of Philadelphia. Then followed a period of six years as professor of homiletics in his home seminary at Auburn. Thence in 1880 he was drawn to Chicago to serve as pastor of Fourth church with incidental teaching duties in McCormick Seminary. Shortly the teaching took precedence of the pastoral work, and he launched out fully on his greatest lifework in connection with that institution. At the beginning of this period he was elected moderator of General Assembly in Springfield, Illinois, May, 1882.

In 1905 the advance of age induced Dr. Johnson to retire from active duties. In 1907 he lost his wife, whom as Miss Catherine Hardenbergh he married in Auburn in 1860. In 1910 he wedded Miss Duncan of Louisville. Interment was at Auburn Sunday.

Editorial

Unmustered Forces

IT IS GENERALLY UNDERSTOOD now that the greatest blunder at Waterloo was when Marshal Ney was calling for reenforcements and declaring he could not hold his position without them. There were actually at his disposal troops which he had not called into action. Napoleon supposed he was using them. Ney had forgotten them. They were called up too late to be of help, and that failure contributed to the defeat.

Of course no such single incident as this would explain the whole scene at Waterloo. Victor Hugo gathers it up in the striking phrase, "Napoleon bothered God." He means that the cup of Napoleon's iniquity was full; that he was no longer a help but would have been a hindrance. Still God works through human means, even including human failures, and it is not too much to say that Ney's failure to muster his full force was a large element in the outcome.

The incident is a parable of conditions widely prevalent. The church has a vast number of unmustered forces. Some forces have been ordered forward, but have not moved. Pastors are sometimes sadly conscious of it. Their forces are not mutinous; they are only politely indifferent. The story is told of a deaf woman to whom someone was shouting, who turned to her daughter to ask, "Why is this man so red in the face?" Her daughter replied, "He is trying to tell you something." "Well, he needn't shout so loud," said the old lady, "I am not listening to a word he says." There are a good many pastors red in the face from trying to tell people things to which they are not listening at all. They are deaf on that side.

Some pastors, to be sure, are only calling out general orders; telling the troopers to move forward without having any definite idea where they are to go nor what they are to do. They want them to fire, but they have no general plan of campaign that suggests the direction in which they should aim. That is not true of all pastors, however. Some have seen plainly enough what needs to be done; have made duty specific enough so that no one can miss it. They have found themselves not really leaders at all. Instead of following, the soldiers have stopped to discuss whether they believe in that way of doing it or not.

But disheartenment is not permissible. A pastor has simply to find the work and persistently challenge the workers. There is no value in general orders that everybody do something. When the pastor says, "Get to work! Get to work!" workers are sure to reply, "Where?" "At what?" "How?" A pastor must be ready at once to answer. If the members then are not ready there is nothing for him but to keep at his challenge persistently.

A careful search of most churches would reveal, however, that there are unmustered forces which have never been called upon. Certainly it is true in the church at large. We rejoice in the assurance which our leaders are giving us that the continual cry for more ministers is being answered, and our seminaries are increasing their enrollment. It would be a pity, however, if this should keep us from calling out certain forces which we have had all the time. The Presbyterian Church is not half using its laity.

We have made almost a fetish of the presence of ordained ministers. If there is not a pastor we take it for granted that of course there will be no marked growth in the church. There may be two or three elders and as many deacons and Sunday school teachers, besides godly women not a few, but we excuse all these and explain that the people could not have services since there was no minister. As a matter of fact there is no reason why our laymen should not go into the pulpit and conduct services, read sermons or say what is in their hearts to say.

The Presbyterian Church made provision a few years ago for an order of local evangelists. They were to be pious men who had some gifts of speech, but who were not ready or might never be ready to become ordained ministers. What have we done with that great opportunity? We have done nothing at all with it. Nine of our synods report no local evangelists. Only five have over ten each, and one of these is the Philippines, where our wise missionaries are making large use of the plan. All told we have in the church 268 local evangelists, 100 of them being in the Philippines.

On the other hand we have over 40,000 elders and nearly 15,000 deacons. That great force alone ought to have furnished us long ago hundreds of local evangelists. Certainly there is nothing in the principles of the Presbyterian Church which keeps us from using these men to render service. Augustus Toplady, who wrote the leading hymn in the English language, was not converted in a church nor under the preaching of an ordained minister.

It has been a wise policy of some pastors to develop preaching places in their neighborhoods where promising young men could be sent to talk their religion. Such a plan puts an impetus into the work which keeps it going when the pastor drops out. For the work of preaching, our laymen are unmustered forces. We are talking of the great need there is for workers; for men to proclaim the gospel. Are they not here waiting to be set into action?

The Doctrine of Atonement in Practice

For people who like their theology brought down to date there is an illuminative illustration in the act of almost incredible self-sacrifice performed by the owner of the clothing factory in Binghamton, New York, where so many working girls lost their lives when the building was destroyed by fire a few months ago. The proprietor was not held responsible for this horrible calamity, but he took no excuse to himself from that fact. A real Christian without denial, he literally bore the sorrows of all those who had been injured or bereaved by the disaster, and could content himself with nothing less than the utmost sacrifice of which he was capable for the sufferers. In consequence, he converted his whole fortune into cash and gave every penny to be distributed among the disabled and the families of the dead. The action is so extraordinary that it has seemed to the public all but unbelievable. But it is extraordinary only because it so beautifully imitates the marvel of Christ's atonement for men. Christ was not responsible for the grief and sin of the world, but his love for the grief-stricken and the sinning made it impossible for him to be satisfied until he had "emptied himself" in their behalf. And even as there can be, after such an "emptying," no more room for hatred and ill-will between this Binghamton man and his former employees—just as they are now "at one"—so man and God are "at one" because Christ likewise sacrificed everything. Is not this the divine wonder of the atonement made visible and near, by Christ's grace, on a human projection?

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"Too Busy to Study the Bible"

From a lecture in which Professor Hugh Black had strongly praised expository preaching, two experienced ministers came away agreeing between themselves that that sort of preaching was impossible for them. The reason was that they were too busy to study the Bible enough for it.

We wonder if that is the real reason why American preachers so seldom pursue the expository method which in English and Scotch pulpits is almost universal. If it is, then there is no mystery about loss of power in preaching on this side the Atlantic. The question involved here is something very much more serious than homiletic method. No matter what the method, power in preaching is beyond any man or set of men too busy for the Bible. The demands of a modern pastorate are, to be sure, enormously imperious, but a man with grace sufficient for the ministry ought to be strong enough to resist any demands that forbid thorough and continuous study of his Guidebook.

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Nothing Amiss with Our Consistency Here

The Continent could easily have foretold the rejoinder which The Herald and Presbyter would make to our recent declaration that Scripture forbids Christians to appeal to the civil courts for settlement of misunderstandings with brethren in the church. The retort is, of course, that The Continent did not look this way at the litigation which was in the courts so long over the union of the Presbyterian and Cumberland Presbyterian Churches. But The Herald and Presbyter says this, just as we knew it would, because its habit of confusing things that are not alike is inveterate. The Continent's opinion of litigation between Christians is now just what it has been all the while through the unhappy period of legal conflict with the Cumberland anti-unionists—to wit, that such suits are wickedness on the part of those who institute them.

So far as The Continent knows, that wrong throughout this controversy was on the side of the Cumberland anti-union people, with perhaps one dubious exception—a circumstance wherein unionists instituted suit in order to bring under one single head a multitude of suits that the anti-unionists were threatening. This was in reality a strictly defensive act, yet The Continent has always regretted that the united church, even in such a condition, allowed itself to be put in the position of aggressor. And we believe that the men who initiated the action today participate in the same regret.

Whatever mistake may have been made in method, however, it has remained true that the Presbyterian Church in this conflict has been in court not to gain property or to vindicate its rights, but solely to shake itself loose from the intolerable notion that civil government may limit the church's liberty of action in its own ecclesiastical field. As far as property was concerned, suits of the anti-unionists might well have been allowed to go by default. But to have admitted for a moment that a civil court can exercise the power to invalidate acts which a church body undertakes in conformity with its own constitution was simply impossible. For the church to consent to that would be consenting to have its very breath choked out of it. The Presbyterian Church did not go to law against the anti-unionists, but when the anti-unionists did the unchristian thing of invoking the law against their brethren, no other course was possible than the outright and manly denial of any authority in the civil power to interfere with such questions. And that manly denial, unflinchingly maintained, has now been unmistakably conceded by the courts themselves.

—Hallam, the English historian, writing a hundred years ago, remarked that only those who knew nothing of the power of the papacy in the dark ages could be terrorized by it in the nineteenth century. "Those who know what Rome has once been," said he, "are best able to appreciate what she is. Those who have seen the thunderbolt in the hands of the Gregories and the Innocents will hardly be intimidated by the sallies of decrepitude—the impotent dart of Priam amid the crackling ruins of Troy." And the pope is far weaker today than in Hallam's time, for then he was still a temporal monarch. Of course, if all Protestants fell asleep, papacy might win the world yet. But Protestantism will not sleep. The Protestant spirit—the spirit of freedom—is the spirit of the age and must possess the future.

—The late Dr. McNiece of Salt Lake City was probably the only man of his generation who had been with efficient success a whole college faculty in himself. In the earlier days of the country not a few Presbyterian ministers successfully taught a complete college curriculum, but in these latter times it has been considered somewhat discreditable to attempt it. But Dr. McNiece at Salt Lake felt that he had to, and for a long time he gave instruction in all the subjects of a full classical course for the freshman and sophomore years. And that he was not doing slipshod work was fully attested when his sophomores came from Utah to colleges in the Central West and were there accepted as juniors without conditions.

—Talk about appropriate association of ideas—you surely can't beat this: The Baptists of New York City have moved their denominational headquarters into the Neptune building. That is every bit as good as one of these "mnemonic systems" that professors of memory schools teach their students. "Baptists—water—Neptune;" there's no missing it. Just think what a boon it will be to the Baptist country cousin coming to Manhattan; he will need to repeat the formula just once as he lands in the city, and then with all the confidence in the world he will step up to the nearest policeman and suavely request: "Tell me how to get to the Neptune building, please."

—Dr. Cummins, an Episcopal clergyman, writes: "The Protestant Episcopal Church is the only ecclesiastical organization on earth which does not make the acceptance of a given theology a condition of membership." Did you forget the Presbyterians, Brother Cummins? If the Presbyterian Church calls for "the acceptance of a given theology" as a condition of membership, we do not know where it is. It asks that men accept Jesus Christ as Saviour and Master, but it gives them no creed when they enter the church. That much at least the Protestant Episcopal Church still requires.

—There is a big Presbyterian Sunday school in a thriving American city—it wouldn't be quite generous to tell exactly where—whose successful and beloved superintendent today was sentenced to jail ten years ago on a criminal charge by a judge who now teaches one of the Bible classes of the school. "Jesus is able to save" in the twentieth century just as in any of the centuries gone before, and it is needless to say that both the judge and the Sunday school superintendent with whom he is so proud to cooperate believe the fact and give thanks for it.

—When the campaign for the anti-polygamy amendment to the federal constitution is fairly under swing, one of the interesting things to watch will be the turn which President Joseph F. Smith of the Mormon church may take toward the matter. Many will remember that in the spring of 1911 Smith said publicly in Salt Lake City that if an amendment on this subject were prepared for the constitution Mormons would support it. But that very precise student of Mormon wiles, Dr. T. C. Smith of Denver, calls The Continent's attention to the peculiar terms in which the Mormon president couched this statement. The quotation of his exact words sounds like a sentence shrewdly mapped out so it would be taken for something else than it meant. Among other queer phrases, there is one which speaks of Congress being granted authority to "regulate plural marriage." Did the old Mormon fox say "regulate" on purpose? Regulation involves legal recognition, and permission under certain circumstances, and of course Smith, a polygamist himself to this day, would like that immensely. But if he tries to stand there when the amendment is under discussion he will learn that regulation is not what the rest of the country is looking for. Nothing less than the most drastic prohibition will do.

—The first official church news bureau to be established in the United States has been set up at Nashville, Tennessee, by the joint action of the three foreign mission boards which have headquarters in that city—the Southern Methodist, the Southern Baptist and the Southern Presbyterian. The bureau will send out a weekly budget of missionary news to all the leading daily and weekly papers in nineteen cities, South and West. Indications encourage the belief that the material will be very widely used and will reach a vast majority of the 35,000,000 inhabitants of the territory covered. It is stated that the bureau will by no means confine its material to information concerning the three churches which support it, but will include significant developments in mission work of all denominations throughout the world.

—A Roman Catholic priest walking along the street with a volume under his arm written by one of the most noted of the "modernists," was challenged by a frank-spoken Protestant friend who said to him bluntly: "That is a book that you believe, but you don't dare say so." The priest smiled imperturbably and answered only: "When you join an army you have to do what the general says." Yet the pope imagines there is no modernism among his American following simply because all the American priests took the oath against modernist doctrines.

—Brick Church Life, which represents Brick Presbyterian church of Rochester, is now twenty years old, and entertains a strong suspicion that it is the oldest parish magazine in the country. And quite likely it is, for this class of periodical is not noted for longevity. However, if all the parish magazines were as good as Brick Church Life is, perhaps they would all live longer.

—It will be good news to those who are interested in Princeton University throughout the country that President Hibben and his faculty are following up vigorously last year's measures to discourage drinking among the students. Princeton has never been as bad as some universities, but with its traditions it ought to be better than any of the rest in this respect.

—People who complain of things hard to understand in religion would have less use for a religion in which everything was easy to understand. Even a child soon tires of a primer. The marvel of Christianity from an intellectual standpoint is its combination of a simplicity that a babe may begin in, along with a profundity that sages have never exhausted.

Jots and Tittles

—The length of a sermon is best measured by the distance between the text and the sermon.

—Honor belongs to him who earns it. Another may steal it, but that does not make it his.

—A deathbed repentance is an effort to change cars when the train is entering the depot.

—The less one wants to go to heaven the more particular he becomes as to the route.

—Reformation is a repair shop, where broken lives are made to look like new.

—The real victor in every race is the one who comes in ahead of himself.

—The truest symptom of a "withered hand" is a failure to reach the pocket.

—No one ever died poor who regarded a good name as a part of his estate.

—The better one knows himself the more respect he has for other men.

—The man with just enough religion for himself generally needs it.

—The payments of sin are subject to no discount.

THE IMMIGRANT AND THE ROMAN CHURCH

BY NORMAN M. THOMAS

OUR PROTESTANT WORK among the immigrants has brought us face to face with a peculiarly difficult problem; namely, that of our relation to the Roman Catholic Church. It is a problem which we cannot escape and upon which light can come only through fair and Christian discussion by those who know something of the facts. Probably no man can speak with absolute assurance, but each may be able to make some contribution to this important theme. In this hope this article is written.

There are two general positions as regards our relation to the Roman Church. First, that of the extreme Protestants who believe, many of them doubtless sincerely, as did our fathers in the days of the reformation, that she is fundamentally anti-Christian and has to be fought with perhaps greater fervor than an avowed non-Christian religion because her dangers are more insidious. Some of those who hold these views have had bitter personal experience with the worst side of Catholicism, which may excuse such an attitude in them. But we cannot approve of it, and in the peculiarly virulent form in which it appears in certain current publications it is a danger to true Protestantism and contrary to the spirit of Christ.

The other position is very attractive in theory: "Let us work with the Catholics as with brethren, let us respect the long history of the church and the brave, self-sacrificing devotion of many of the priests. If we desire to help our immigrant brethren of the Catholic faith, let us do it through settlements and through social agencies, leaving the strictly religious teaching to the Catholic Church which claims them all. Above everything let us labor to the end that there be no dissensions or religious hatred aroused in this country of religious toleration."

Now, as a matter of fact, are we shut up to these extremes and do the facts warrant either one of them? To the writer they emphatically do not. We will begin by admitting that true Christians can be found in the Roman Catholic Church; that in many ways its influence over immigrants is beneficial and that it certainly numbers in its ranks priests who are true shepherds of the flock of God, and men and women who have in them the spirit of Christ. Moreover at the same time we shall humbly remember that we must temper our criticism by a vivid memory of the failings of the Protestant church. Our own churches have come far short of the Christian ideal. We have lost very largely our hold over the poor and the laboring classes, not without grave fault of our own. We have not known how to realize in life our glib Protestant gospel of brotherhood and we have within our ranks true descendants of those scribes and Pharisees whom Jesus denounced. Our lack of union and of the Christlike spirit makes our own ways seem far from perfect to the immigrant; and we are sometimes checked even in our denunciation of the character of many priests by the bitter memory of the moral failure of those who have received Protestant ordination and been sent to labor among foreign-speaking populations.

Yet though all these things must be said, it still remains true that we have a right to try to do a definite religious work even among those who are claimed as Catholics. In the first place, especially among the Italians, thousands of those who are called Catholics are such in name only. Let me illustrate this by conditions in my own community. We have a population of over 90,000 Italians with only three Roman Catholic churches serving them in their own language. Two of these have only basements built and the third confines its Italian services to the basement. The colony is honeycombed with agnostic and anarchistic groups whose views are not so much a result of philosophical thought as of intense reaction against the tyranny and sins of the church as they have known it in Italy. All through the district you will find prominently displayed the illustrated magazine L'Asino (The Ass), a bitter anticlerical paper. Conditions such as these are sufficient evidence that hundreds upon hundreds of those whom the Catholic Church claims almost never go to church, and the enthusiastic hearing which can be got by those who attack the church proves how weak is her hold over a large proportion of those whom she nominally enrolls. With multitudes just enough attention is paid to the church to provide, as it were, insurance against the risk of hell. Has the Protestant church no right to present a way of escape between Catholicism which we ourselves with our love of liberty could never accept and soul-killing agnosticism?

Street Scene in New York Italian Colony at the Festival of the Madonna of Mount Carmel

Crowds Waiting to Enter Church at Festival Time

But, you will ask, why can we not work side by side with the Roman Church in harmony? Certainly we ought to try to do it as far as truth will permit, but the great fact is that the Catholic Church will not allow it. It is essential to her dogma that she is the only church and she is compelled by her own theory to prefer nominal Catholics, even if they are bad men, to any kind of Protestants. Our work in a certain district in New York was bitterly denounced at a time when we had scrupulously refrained from an attack upon Roman Catholicism. Our only sin was that we were working at all among the Italians and others claimed by the church but really without religion.

Moreover, there is another argument for Protestant work which is sometimes forgotten, and that is the leavening influence of such work in a community. It is almost a truism that the Roman Church is at its best where there is a strong Protestant influence, as in America and Great Britain, in contrast to the Latin countries. The situation is not otherwise in our foreign-speaking colonies. One of the best results of Protestant work is the higher type of priest and the moral instruction that the Roman Church feels forced to put in. The church is always and everywhere sufficiently zealous in all matters pertaining to her ecclesiastical interests and is pushing with steady and insidious force into the educational system here in New York. Many stories might be told illustrating the care which must be taken to keep our children from being proselytized by Roman Catholic teachers, but the same church is not so eager for moral instruction. A boy cries if he accidentally breaks a crucifix who would not weep if he had told a black lie. Once a friend of mine told the story of Jesus to a group of Italian boys, purposely omitting the name. The boys listened attentively, but could not guess the name of the hero at all. What sort of religious training does this represent?

Great Feasts That Are Mockery to Religion

One hesitates to repeat neighborhood gossip as to the character of some priests, but at best it must be said that many of them are very far from the Christian ideal or even from high standards of decency. I have been amazed to see the approval with which an Italian audience, by no means Protestant, listened to a play wherein the priest was the villain. Every year in the month of July there is a great feast in honor of the Madonna of Mount Carmel, which is a beautiful illustration of popular Catholicism in an Italian colony. The feast lasts for three days and crowds come not only from New York City but from the country. It is without doubt one of the most picturesque sights in all New York and one most full of human interest. At night the commonplace tenement-lined streets are brilliant with arches of light and by day and night they are gay with bunting and flags. All sorts of street venders hawk their wares, but most interesting are the innumerable booths where painted candles are sold and waxed models of diseased parts of the body which are vowed to the Madonna in case she will cure the sufferer. Frequently processions go through the streets and children are often lifted up to pin dollar bills on the sacred banner. Doubtless there is in this much real devotion, but there is more pagan superstition, and the worst feature of it is that this elaborate expression of religious devotion is far divorced from morality. The most influential layman in last year's festival was a notorious saloonkeeper and gangster. Gossip in the colony has it that he paid $3,000 to rival gangs to protect his life when his own gang was broken up. This year he gave the chalice to the Madonna and it was on display for a long time at his saloon. In order to raise money for it, he advertised extensively a raffle, tickets for which were sold at a dollar. Three prizes were offered, the highest being of $100. The drawing was held in the back room of his saloon. Shortly after the festival not even his Tammany Hall association saved that same back room from being raided by the police as a gambling joint. Associated with this honored citizen as an "honorary committee" were the Tammany leader of the district and the assemblyman. It is interesting to note that the large sums of money required for lights and decorations are raised not so much from pious givers as from brewers, political leaders and others who find their own profit in it. Is it not a cause for rejoicing and for deep gratitude to God that in the very heart of this district in six years a Protestant church has been built up with a membership of over 300? Is not this very fact a justification of our labors?

To sum matters up: The Catholic Church claims spiritual jurisdiction over the thousands of Italians in a colony which is now perhaps the most criminal in New York. This same colony, which is noted far and wide for its religious festivals, is perhaps even more famed for its black hand gangs. No fair man will hold the Catholic Church entirely responsible for the evil social and moral conditions—all of us together must share that terrible responsibility—but can she escape peculiar blame under the circumstances? To the writer our duty seems fairly clear. To attempt the social and moral regeneration of such a district without the aid of religion is an appalling task and is doomed to failure. To allow religion to be entirely identified in the minds of these immigrants with the Roman Catholic Church as it is in their homes is to encourage agnosticism on the one hand and superstition on the other. Therefore the Protestant Church must go in with a wise, carefully thought out message and a truly Christian spirit seeking rather to advance the kingdom of God than to increase her own membership, realizing that these ends are not always identical. In all civic matters we must cooperate honestly and fairly with Jew, Catholic and agnostic in so far as they are interested with us in the welfare of the community.

We must train ourselves especially to recognize the good that there is in the Catholic Church and struggle against the spirit of religious hatred. We have no business to expend our energy in trying to proselytize the men and women who honestly find in the Catholic Church Christian hope and help in living Christian lives, but we have every business to preach and practice the gospel as we understand it for the sake of those whose religion is merely nominal or who find in it no moral support and no true sense of God. Furthermore, we are compelled by the attitude of the Roman Church itself to state to our own people clearly our grounds of difference, although it should always be our purpose to preach a constructive gospel rather than to attack any other faith. In the political life in these colonies we should deprecate every attempt to raise the religious issue, but we must have our eyes open for Roman Catholic encroachments and should meet them fairly and firmly. This is a hard program and it will require all the grace God can give us. We who are on the field need the prayers and support of the united Protestant church, and the inspiration of the glorious hope that God will bring into unity of spirit and loyal devotion to truth and righteousness all his children of whatever race or sign.

A Sunday School Library and the Bees

BY GERRIT VERKUYL

A VETERAN Sunday school missionary of the Northwest, Robert F. Sulzer, once had a unique experience in his efforts to collect funds for a Sunday school library. The people among whom he was organizing the Sunday school were not flushed with money, but they lived ten or more miles from the railway and were in need of more literature than they had, if ever anybody was.

So the missionary made a strong appeal in behalf of a $25 library. Naturally the responses came in slowly; but at last they were nearing the $15 mark. Then Mr. Sulzer announced that if anyone else would pledge $5 he himself would contribute an equal amount.

There were a few moments of silence. Then a tall brother arose in the rear and in a drawling voice declared that he had been saving for months to buy a hive of bees. Such a hive would cost $5, but he now pledged that sum to the Sunday school library and would get along somehow without the bees.

"God bless you, brother," said the missionary, "and I feel sure you'll get your honey just the same." But exactly how it was to happen he had not the slightest idea.

A few weeks later Mr. Sulzer visited the neighborhood again and came to the house of the man of the liberal heart. It was just about dinnertime and the man was unhitching his horses. But he could not wait till they got to the house before telling his remarkable story. He took Mr. Sulzer at once to his cabin door and showed him a spot above the door that looked as if some clay had been attached and had fallen off. Then the pioneer told what had happened.

When he reached home that Sunday, after he had pledged his $5 for the library, he found a big swarm of bees hanging over that door and could not get into the house until he had hived them. It was the biggest swarm the man had ever seen.

"You may be sure of that," said Mr. Sulzer; "God never does things by halves."

Though Mr. Sulzer is a truthful man, it seemed almost impossible for his fellow workers to believe the incident. Personally I have found that many do not give it credence. One day, however, when several friends of Mr. Sulzer were with him eating dinner at a hotel or restaurant, that very pioneer walked in and was compelled to relate his own version of the incident. It was as here told.

Growing Crops Over Ice in Alaska

The more that is learned of the wonders of Alaska the more apparent it is that the United States drove a tremendous bargain when it acquired that territory, says the Courier-Journal.

The opening up of farming in the Tanana valley brings attention to a new and unexpected source of wealth. The valley is 300 miles long and fifty miles wide. It is described as a vast bowl of solid ice thinly sprinkled with dirt. The bowl of ice never thaws save near the surface. But upon a foundation of perpetual ice farmers are raising bumper crops of grain and gardens are producing vegetables declared to be superior in yield and quality to any grown in the United States.

The strangest feature of Tanana valley farming is that it is possible only because the subsoil is eternally frozen. When the spring begins to thaw the surface the plow turns over the surface of the earth above the ice and as the thaw proceeds moisture is given off from underground, forming a perfect subirrigation system.

Getting Acquainted with Adirondack Loggers

BY FRANK E. HIGGINS

"WHAT! STILL LOGGING in northern New York? Can it be possible? I thought that was all over long ago." This would be a natural remark for anyone to make. But they are still logging in the Adirondacks. About 3,000 men are engaged in this business and their home is the same sort of rude logging camps that one finds generally where the great trees are falling as a sacrifice to man's needs and convenience. The remaining timber stands in St. Lawrence, Franklin and Hamilton counties.

It was my privilege to spend about two winter weeks in northern New York making a survey of the logging conditions in this part of our country under the supervision of the home mission committee of the Synod of New York. The one thing that made the deepest impression on my mind was the years that have passed, the large amount of timber that has been cut, the great mine of wealth represented, and the number of men engaged during all these years by the various lumber companies—and yet nothing, so far as I could find, had been done by our church for these sturdy men of the forest.

French-Canadians and Pennsylvanians Predominate

I found the French Canadians in large numbers, and a splendid class of men they are. Perhaps 30 per cent of the men were from Pennsylvania. No longer finding their lifelong occupation offering them employment in that state, they have moved temporarily with their companies to this new field. Everywhere I found the open door; in fact in my eighteen years' experience among lumbermen I have never received a warmer welcome than in this region.

Leaving Brandreth one stormy afternoon in the logging train I soon arrived at a small camp where I found a dear, motherly Christian woman doing the cooking for the crew. Her husband—who, by the way, had but one leg—was acting as "cookee," or as we would call him in Minnesota, "shanty boss" or "bull cook." As the camp was small (about thirty men) he was doing all such work. When I introduced myself this couple gave me a warm welcome, but at once commenced to warn me against getting discouraged.

"You know," the man said, "preachers are rare things up in these woods. In the summer there are lots of them—they come up to fish—and once in a while the priest comes to take up a collection. I suppose you will kind of want the boys to help you out a little?"

I explained that there was to be no "collection."

"Well, say, preacher," he asked, "what are you going around for, then?"

When I told him my past eighteen years had been spent in this work he paid me the compliment of assuring me that "I guess you must understand your job."

When it was my privilege to meet the proprietor of this camp I surely received a hearty welcome. Throughout the services everyone gave the most rapt attention and at the close all came to me begging me to come again. The next morning I was told the camp above was all French—the proprietor was French, the cook was French, the foreman was French and, since they were all Catholics, it would be folly for me to try to hold a meeting there. And though my experience with the French in the past had not always been delightful, nevertheless I felt constrained to go.

Warm Welcome from French Catholics

I reached the camp towards evening. On the way I met a man whom I took to be the proprietor—a Frenchman, and a splendid specimen of physical humanity. I was not mistaken in my impression; he was the chief. After telling him my errand he assured me I was welcome. Soon I was in camp and, as usual, at once found my way to the cook shanty. Here I found a man with his family, his wife acting as chief cook. I was quickly at home, visiting with the little children.

After supper I had little trouble getting the proprietor, cook and all the men gathered together for a meeting. The proprietor even went to the barns where the men were caring for their horses and told them to come in and bring their lanterns so there would be plenty of light. The men listened respectfully all through the service, and when I repeated the Lord's prayer I could hear many voices following me.

In some of the camps, though I assured them I was not expecting a "collection," the men insisted on doing something and in one camp the proprietor himself took up an offering, assuring me the men wanted to give and in this way show their appreciation of my coming.

"Him or Me"

By Charles Frederic Goss

THIS IS NOT A DISSERTATION on the grammatical construction of Police Lieutenant Becker's answer to the wife of Rosenthal the gambler, when she asked the official, in amazement at his raid upon her husband's gambling place, "Why, Charlie, what are you doing here"?

"Hush!" he whispered apologetically, "it had to be him or me!"

That is to say, "If I had not raided him somebody would have raided me. One of us had to be sacrificed and you realize of course that I could not permit it to be myself!"

It is upon this calm presumption of the inconceivableness of self-sacrifice, as revealed in this once notorious trial, that our emphasis falls. Neither gratitude nor loyalty, esprit de corps nor the sense of honor among thieves excited the faintest consciousness of obligation to protect a friend, at any cost of trouble to himself. Becker did not consider for one single instant the possible alternative of "suffering in his stead." Never, in either literature or life, has there been a more frightful exhibition of the hellish nature of sin's central principle, the love of self, than this naive confession. To Becker and every other actor in this drama "self-sacrifice" was utterly inconceivable.

And so had it been to the minds of the McNamaras and their gang of dynamiters. In their case, the alternative was "them or us"! In every predicament of peril, among such men the decision is instantaneous and unalterable. If the lash is going to fall it must fall on his shoulders, not mine!

What the horrors of existence might become if this state of mind should finally become universal the dynamiters and the grafters have made it easy for us to see, since the lid has been lifted from their world. Life in the jungles of Africa would be far better.

And yet the central philosophical principle of these vampires is cherished as the ultimate law of existence by multitudes of people in every walk of life. It is, in a word, the principle that the "fittest must survive"—i. e., the strongest or the quickest witted. It is the creed of all thoroughgoing materialists. Not many have the courage of their convictions like these men who so disclosed to a horrified generation of heedless men and women the logical issue of such a system.

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Is there no middle ground between the doctrine of Jesus and that of Lieutenant Becker?

The doctrine of Jesus is that when somebody has to suffer, it had better be "me" than "him"; the doctrine of Becker, "him" than "me."

Radical, isn't it?

"He bore our sins in his own body on the tree, dying, the just for the unjust."

If you do not like the world in which the grafters, gamblers and dynamiters have been living, you have absolutely no other alternative but that of the Nazarene.

"Him or Me!" Those words keep ringing in my ears.

There is not a soul among us which is not confronted by that inescapable alternative, in minor matters though it may be, every day.

You are carving at the dinner table and there is a single, delicate little piece of meat remaining. There is no one to be served but a toothless old uncle (a dependent on your bounty) and yourself. Who is going to get it, "him" or "me"?

There is only one easy chair in the room and you are in it, when the door opens and in comes a tired old grandmother. Who is going to have it—"her" or "me"?

Your profits in business are shrinking and there must be a cut somewhere. On whose head shall the knife descend, your workmen or yourself, "him" or "me"?

Have you ever chosen, definitely and finally, between the doctrine of the grasping, greedy police lieutenant and the Carpenter of Galilee?

"I Was Blind; Now I See"

Remarkable Revolution of Life in Tennessee's Former Chief Champion of the Liquor Interests

"HE WHO ONCE PERSECUTED US now preacheth the faith of which he once made havoc." This Pauline quotation irresistibly occurs to one who hears ex-Governor M. R. Patterson of Memphis arguing fervently for the destruction of the liquor traffic with all the magic of eloquence which a few short months ago he was as fervently using in the traffic's behalf.

In fact, though no one knows—least of all Governor Patterson himself—what future service he is destined to render in the American temperance cause, the suddenness and completeness of overturn and reversal in his life quite inevitably suggest Saul of Tarsus for a parallel. There was the same fierceness of wrath before the change; the same boldness of a joyous inconsistency afterward; the same humble acknowledgment, morevover, that meeting Jesus Christ makes all things new.

The Friend of His Erstwhile Enemies

Of course, there have been those who doubted in Governor Patterson's case just as there were doubters in Saul's case, when "he essayed to join himself unto the disciples." But the miracle of difference in him has apparently by now convinced the most skeptical. One of the hardest-headed of the temperance leaders in Tennessee, who had felt the sting of Patterson's hatred as almost no one else, said: "It took three hours of heart-to-heart private talk with him to convince me, but I was satisfied before I quit. He's on the square." Some say that Patterson was "at the end of his string" when he turned to Christ and joined the church; he could do nothing else. But Governor Patterson himself would be the last man to deny that; he says it was just because he had proved the emptiness of everything the world could offer that he finally saw in Christ his only hope and refuge. And when he found Christ sufficient he could only say so.

The man's choices are all different. He has entered absolutely into new associations. His intimates today are the men whom he held most in contempt a year ago. "We know that we have passed out of death into life becaue we love the brethren," said John. Governor Patterson meets the test. And his thinking is equally changed. He can't feel that he was ever dishonest in his arguments for the saloon; he said and wrote what he saw. But he was unbelievably blind—so it seems to him now. "I can't conceive how I ever could have reasoned so, but I did," he says simply. But now he is a man with open vision. It is a study in psychology which almost uncannily hints at dual personality to hear Patterson, the converted man, reading the proliquor pleas of the unregenerate Patterson (embodied in the state papers of Tennessee) and calmly pointing out their flaws in logic and shortcomings in recognition of fact. No refutation of saloon apologies could be more convincing—refutation from the same lips that uttered them. But beyond that it proves something more: "If any man is in Christ he is a new creature."

Photo by Thuss, Nashville

Malcolm R. Patterson

Ex-Governor of Tennessee

The Ventured Arrow Which Went Home

Under God, Governor Patterson's chance to become a Christian came through a man who, in his own modest words, "writes a good many letters." That man is John Langdon Weber, a quiet, soft-spoken South Carolinian who is pastor now of the Madison Heights Methodist church in Memphis. Mr. Weber has a favorite pastoral method; he watches the papers and listens to the gossip of men in his town for news of any great sorrow or great joy which has befallen any fellow citizen of his. Especially does he note cases where the sins of men have found them out and brought them to humiliation. And into every such opening in the worldly armor of reserve that men wear Dr. Weber skillfully seizes the opportunity to thrust straightway his gentle sword of gospel appeal. "The Lord has blessed you greatly; will you honor him?" or "You have fallen into great trouble; will you not turn to Christ for succor?"

So it was that when the papers of Tennessee were telling broadcast how ex-Governor Patterson in Nashville had been connected with an episode of sensational disgrace, others jeered but Dr. Weber wrote a letter. Something after this manner its persuasion ran:

"Dear Governor Patterson: I have never met you, but I sorrow greatly for your humiliation through sin. Yet may not your day of shame become your day of blessing through your turning to the Lord Jesus Christ for salvation? Perhaps you will resent this; you have a right to. But I can't help writing."

And the ex-governor sent back word:

"Resent it? Never! You are the first minister who ever spoke to me about my soul. Come and see me."

The Convert, His Testimony and His Service

Many a long hour of talk and prayer, with politician and minister shut away from the world together, followed this exchange. Out of these long conferences Governor Patterson went to confess his faith at the altar of the Idlewild Presbyterian church in Memphis, where Dr. Crowe is pastor—sent there by the Methodist pastor himself because his mother who has been praying for him all these stormy years is a Presbyterian, and "there is where he belonged."

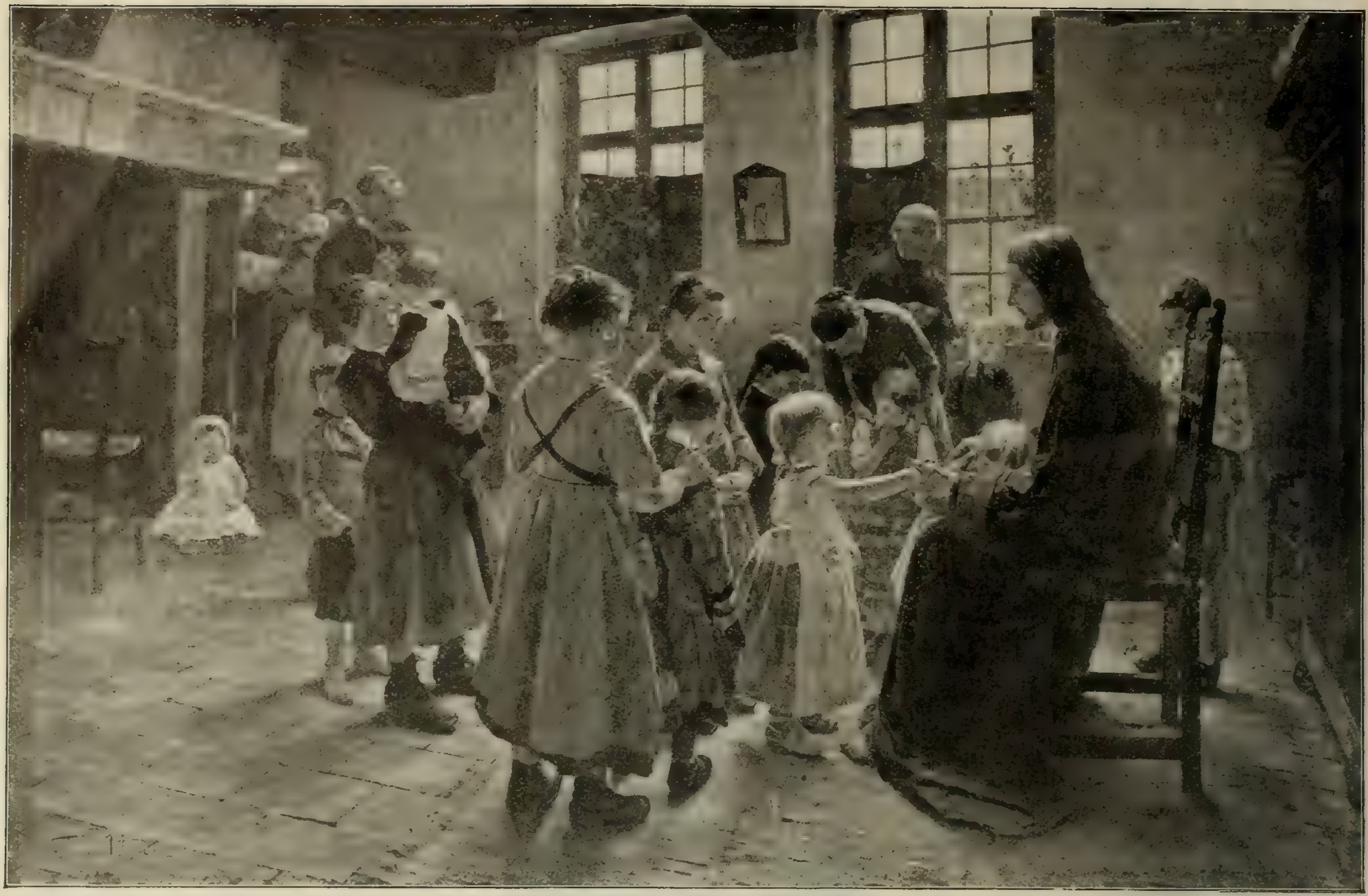
Moreover, to show his faith by his works, from the communion table Governor Patterson turned almost straightway to go out through his state speaking valiantly in behalf of his rival who overthrew him in politics—Governor Hooper—in the latter's desperate campaign to secure efficient legislation against the law-defying saloons in Memphis and Nashville. Hooper's struggle while Patterson was against him was a terrible fight; with Patterson as ally it was quickly victorious. And not content with this atonement the ex-governor swore himself an everlasting enemy from that day not alone against the saloons of Tennessee but against all the saloons of America—as he told cheering thousands in the late great anti-saloon convention at Columbus.

Mr. Patterson will not speak for temperance, however, without speaking also for religion. Like all men who have undergone great spiritual revolutions he is constrained to "testify." While he spoke these memorable words at Columbus, Dr. Weber sat near him dissolved in tears:

"My life has had deep sorrows. My soul has been tossed on the waves of angry seas. I have seen the trail of liquor everywhere. Going through life I have seen it drag down many of the associates of my boyhood, blasting their hopes and consigning them to untimely graves. I have seen its forked lightning strike my first-born, the child of my young manhood, and I have borne with him the suffering and tried to help him in his brave but sometimes melancholy struggle for redemption. At last I have felt its foul and stealthy blow as it turned upon me its deadly and shaming wrath—upon me who had pleaded before the people for its very existence.

"All this I knew and felt without a revelation of the deep pathos and the meaning of it all. I needed help, for I was groping and my feet were stumbling in the dark. Deep in humiliation, tortured and condemned in my own esteem, I thought of the oft-repeated phrases about the power of the human will to resist temptation and I found them as unsubstantial as the fabric of a dream.

"When logic failed and reason gave no answer I cast aside all pride of opinion, all thought of what the world might say or think, and went to the throne of almighty God. There, on bended knees, I asked for light and strength, and they came. The curtains of the night parted and the way was clear. I arose a changed man. An invisible hand has led me on to where the vision is unobscured. From a critic of others, I looked within. From an accuser I became a servant in my own house to set it in order. From a vague believer in the guidance of divine power, I have become a convert to its infinite truth. From an unhappy and dissatisfied man, out of tune with the harmony of life and religion, I have become happy and content, firmly anchored in faith and ready to testify from my own experience to the miraculous power of God to cleanse the souls of men."



From the painting by von Uhde *"Suffer Little Children to Come Unto Me"*

WHAT SHALL THE CHILDREN READ?

BY H. ELIZABETH BREEZE

WE PARENTS, most of us, try to maintain careful supervision over our children's boy and girl chums. Johnnie, we perhaps discover one day, wouldn't do for our Jimmie to chum with because he said bad words. Jennie was teaching our Susan to be deceitful, so she must go. Mary was learning from Elizabeth that a white lie was not altogether wrong. Exit Elizabeth. But are we, I wonder, exercising that same care in the supervision of the children's book chums? And this doesn't mean altogether in the matter of elimination, either. It means just as much the supplying of good books to eager little minds as the banishment of the vicious. For children must have comradeship of other children and of books, and it seems to me the wise selection counts for even more than the wise elimination. The child mind developed by constant association with what is good grows gradually toward a very natural and unconscious selection of the good when choice becomes the child's own.

What, then, shall we give our children to read to develop this ability to select wisely and well? My first suggestion would be, begin with "Mother Goose," and begin early. At 18 months Little Girl would beg, "See pitty boop?" or "Bears 'n' bow-wows, yes?" her way of asking for her favorites. Neither can one begin too early with Bible stories. The new graded Sunday school lessons are admirable. If all folders for beginners and primary grades are kept and each year made into a separate book, there will be a gradual development in methodical biblical instruction to which the half hour in the Sabbath school class cannot be compared.

Have you a mania, as I have, for clipping from periodicals little poems which seem too good to be lost sight of? These may be pasted on separate sheets of paper, selecting those which are appropriate for the various lessons. If the pages are decorated by pictures and borders cut from magazines, advertisements, etc., these little books can be made very attractive, and how the youngsters do enjoy coloring the pictures and helping in this work! We have already made up the "First Year Beginners' Book," "Second Year Beginners' Book" and "First Year Primary." The set for "Second Year Primary" is nearing completion and will soon be ready to put together. Oh, yes, it takes time, of course; but so does anything worth while. Little Girl knows these stories so well and the attractive little texts have so impressed on her mind the truths they teach that I have not found it necessary to buy any published book of Bible stories. These made at home books, too, seem so much more intimate than do books purchased at stores.

Give the children all the old classic fairy tales—"Cinderella," "Little Red Riding Hood," "Puss in Boots," "Little Goody Two-Shoes," "The Three Bears," among others. Several of these can be found in Scudder's "Fables and Folk Stories." "Prince Silver-Wings," by Edith Ogden Harrison, also contains some good fairy tales.

When they are a bit older the children will enjoy Alcott's "Flower Fables" and Ruskin's "King of the Golden River." "At the Back of the North Wind," by George Macdonald, is by no means to be overlooked, while Miss Mulock's "Little Lame Prince" and "Adventures of a Brownie" will delight any little boy or girl. Grimm's and Andersen's "Fairy Tales," too, will be found in every well-regulated child's library, as well as "Alice in Wonderland" and "Through the Looking Glass," by Carroll, and that fantastic little work of Kingsley's, "Water Babies." And then there is Kipling's "Just-So Stories."

"Aunt Amy's Animal Stories," by Amy Prentice, are an unfailing delight to young children — "Frisky Squirrel's Story," "Croaky Frog's Story" and others. Don't overlook "Æsop's Fables" or, to teach kindness to horses, Anna Sewell's "Black Beauty."

A love for poetry should be early cultivated—and to do this is not so difficult as it might seem, for children delight in the ring and swing of verse. Get first such books as Stevenson's "Child's Garden of Verses," "Riley Child-Rhymes," Eugene Field's "Lullaby-Land" and "The Story of Hiawatha," abridged for school use by E. Norris.

The imperative duty of giving children the right kind of mental food is brought home to me each evening when two hungry little neighbor boys who are not given that sort of food at home come over for me to read to them. Whatever else I select, I always have to include "The Bear Story," from "Riley Child-Rhymes." "The Shut-Eye Train," from "Lullaby-Land," is a close second as a favorite.

Nature stories, too, should have their special interest and educational value. What could surpass those wonderful little stories by Charles Lee Bryson, "Tan and Teckle," and "Woodsy Neighbors of

Tan and Teckle"? Jane Andrews's "Stories Mother Nature Told Her Children" should also be included.

As the child grows older there is a craving for books of adventure. There seems to be a popular fallacy that these are enjoyed only by boys. My experience has been that any and every book loved by boys is treasured no less by Little Girl. Don't I myself remember lovingly "Mungo Park's Adventures and Travels" and long even now to own a copy of it?

The prime favorite in Little Girl's library at this moment, even taking precedence of "Robinson Crusoe," "Swiss Family Robinson" and Kipling's "Jungle Book," is "In Desert and Wilderness," one of those so-called "books for boys," by Sienkiewicz. Reading this together gave each of us rare pleasure. Near in rank to this is Mrs. Burnett's "Secret Garden," and truly a sweeter, more wholesome story it would be hard to find. It has none of the priggishness of "Little Lord Fauntleroy" and breathes of the big out-of-doors.

Stories Help to Impress Facts of History

The "Little Colonel" books, by Annie Fellows Johnston, are always highly prized. Begin with "The Giant Scissors," "The Little Colonel" and "Two Little Knights of Kentucky." Living on the banks of the Ohio river, as she does, "Uncle Tom's Cabin" seemed very real to Little Girl, while the stories in "Couldn't Be Bought," by Faye Huntington, helped impress facts learned in history. A humorous kind of book which will help children to think for themselves is "The Peterkin Papers," by Lucretia Hale.

Children are often enamored of circus life and think if they could only have a part in that wonderful parade they would be the happiest little people alive. To cure them effectually of this infatuation read to them "Toby Tyler; or, Ten Weeks with a Circus," by James Otis. "A Peep Behind the Scenes," by Mrs. Walton, also serves as a good antidote to the poison of the circus fever. A companion book to "Toby Tyler" is "Mr. Stubbs's Brother," by the same author.

"Alone in London," "Little Meg's Children" and "Jessica's First Prayer," by Hesba Stretton, and "Christie's Old Organ," by Mrs. Walton, will arouse sympathy for the abject poor. It is well, too, to have some books of reference, such as "Bird Neighbors," "A Flower Guide," by Chester Reed, "Water Wonders Every Child Should Know," by Jean M. Thompson, etc. We intend to add next to our library a butterfly book and later "How to Know the Trees" and a book on insect life. The next to be added in the story line will be "The Wide, Wide World"—yes, and I think, perhaps, even "Queechy," too. The latter is sometimes ridiculed, I know, as an old-fashioned book, yet the strongest impression left on my mind from reading this as a child seems to have been the wonderful background of the pine woods. I can almost get a whiff of them now, as I recall the story. I have "Arabian Nights" tucked away awaiting an awakened intelligence to appreciate it. "The Rose and the Ring," by Thackeray, has already been ordered and interest in "Pilgrim's Progress" has been aroused by relating to Little Girl some parts of the allegory, so that she has begun to inquire how much the book would cost. She will be ready for it when it appears.

I like "Uncle Remus"; so does Little Girl, but she does not have it in her library because she will insist on talking as Bre'er Rabbit talks after each renewed acquaintance with the book. For this reason I think it unwise to give children many dialect stories. "Stories from Dickens Every Child Should Know" has given Little Girl a taste for this author and I am looking forward to the time when we shall read his works together, also "Lorna Doone," Miss Alcott's books, Kate Douglas Wiggin's and other favorites.

Let the children have free access to their own books, by all means, but from the very beginning they should be taught that books are our friends and we must treat them well. They appreciate having their own little bookcase, too, and a book catalogue in which to enter by name and number every new acquaintance.

Wide Ground Covered in Bedtime Readings

It is a wise arrangement to read to the little ones every evening just before bedtime. It is marvelous what an amount can be accomplished by this method. We have always four or five books on hand at a time. I like to read first a few pages from a more solid book, such as "A Child's History of England," "Autobiography of Benjamin Franklin," nature stories, etc. Then follow with a little poetry, sometimes even reading from "Masterpieces of British Literature." "The Charge of the Light Brigade," by Tennyson, "We Are Seven," "The Pet Lamb" and "The Daffodils," by Wordsworth, and "To a Mouse," "To a Mountain Daisy" and "A Man's a Man for a' That," by Burns, are all special favorites. Tennyson's "May Queen" is a much loved poem, too. After this I usually have some nonsense book or fairy tale and wind up with a Bible story.

When a book is commenced it should be read through to the end, and having several on hand gives variety. If a book is at all worth while one reading is not enough. Nearly all those I have mentioned have been read at least twice and some of the Bible stories, fairy tales, etc., over and over and over. At present we are reading "Tan and Teckle," "Andersen's Fairy Tales," "Swiss Family Robinson," "Mother Goose" and Geike's "Life of Christ for the Young."

I think "Mother Goose" will reach the top shelf after this. I notice for the first time a tendency to make fun of some of the jingles, an indication that they are being outgrown. I would not recommend Geike's "Life of Christ" for a child; it is too ponderous, though I do not think it well always to read down to children. My plan is occasionally to give them something that is a little beyond their ken, for a child is just a question box, and will gain a whole fund of information in this way.

This list of mine is by no means exhaustive. Other books will suggest themselves to you as perhaps better filling the individual needs of your own little ones. These are simply the books which compose our little girl's library up to the present time, and which I have tried to select with great care. They are intended as suggestions for reading matter for children under 8 years of age, though many of the books mentioned here would be enjoyed by older children. I am indebted to Hamilton W. Mabie for a list published in a popular magazine some years ago as to what books to get for young people up to 20 years of age. In building up Little Girl's library I have not slavishly followed this list, eliminating some and adding others; but as a guide I found it most helpful. I now pass on my list to others who may perhaps receive from it some benefit, for

> "Books, we know,
> Are a substantial world, both pure and good;
> Round these, with tendrils strong as flesh and blood,
> Our pastime and our happiness will grow."

The Passing of the "Genro"

No longer are "the elder statesmen" all-powerful in Japan, says The North China Herald, in noting the development of constitutionalism which has become apparent since the death of the late mikado. The growth of democratic sentiment in Japan has been most marked in recent years, and every day the desire for a more liberal form of government becomes stronger. Many events might be cited as evidence of this fact, but the most striking was the determination with which the Seiyukai pressed the vote of censure upon Prince Katsura's late cabinet.

With the growth of the democratic spirit there has been free discussion of the system that permits the control of national questions by the "genro," or council of elder statesmen. It is fairly argued that this system is strangely out of keeping with constitutional politics. So strong has the feeling against this interference in national affairs become that ministers have been known to accept office on the condition that they would not be required to submit to dictation by the genro. There is a widespread desire for the abolition of the system, which gives to the men who have retired from the active service of their country so much power that their favor is necessary to the life of the government. This desire has gradually developed since the death of Prince Ito, until today opponents of this higher council believe that it should be allowed to die a natural death. Unless new men are chosen to fill vacancies there is every indication that the genro will gradually become a thing of the past.

Fresh Air Good—in the Right Place

It was for a long time supposed that the bad effects of close and crowded rooms were due to chemical impurities in the air, to excess of carbon dioxid or to organic poison, or else to lack of oxygen. No one of these explanations is tenable in the light of recent experiment. On the contrary, all the ill effects observable in crowded rooms seem to depend on the stagnation, high temperature and moisture in the air; in a word, to those factors that disturb the normal heat regulation of the body. If the temperature and moisture are kept low, human exhalations may be allowed to accumulate without noticeable effect to a point far above that ordinarily observed in the most "badly ventilated" room. On the other hand, if the experimenter breathes "pure" outdoor air through a tube, but allows his body to be confined in a small chamber where temperature and moisture are at a high point, he will soon have all the symptoms commonly attributed to "breathing foul air."

Altogether there is still a sound physiologic foundation for the belief in the virtues of the outdoor life for the healthy as well as for the tuberculous person.

Thanksgiving at Cabin o' Wildwinds

BY ADA MELVILLE SHAW

PART III.

COLD, indeed, must be the day and wild the storm that empties the saloons. It was noon of that bitter day before Thanksgiving when a driver dropped rein at the "Glad Hand" shack, where a dozen men drank or dozed or quarreled beside the hot stove. The rider was white with snow. Icicles hung about his face. He was greeted with a shout.

"'Lo, Pete! Got your sheep along? Come in and cool off. Gee, man, you're froze. Have one on us, Pete—have two us, old man!"

Peter Frink made no reply. He beat the snow from his skin cap, shook his "sheepskin" from his shoulders and with his gauntlets beat the snow out of his chaps. Standing with his back to the red-hot stove he wiped the snow and water from his face and stood there, perhaps for ten minutes, as impassive as a man in bronze. The crowd knew him and knew better than to worry him. Pete's temper, drunk or sober, was not one to fool with—when he "looks like that."

The bartender was newly come to the Glad Hand. "Won't you have something?" he asked. Then Frink moved, not to the bar, but around behind it. He looked the array of condiments and sauces keenly over, selected a bottle and put it carefully in his breast pocket, testing the cork first. Next he helped himself to two large "red-hots," intensifying their caloricity by generous showers of cayenne peper, and ate them slowly beside the stove—keeping his face well away from the heat. This done, he stepped up to the bar and reached to a glass receptacle filled with lump sugar, took four lumps and stepping to the door, opened and whistled softly. A cold muzzle touched his palm and gathered in the treat. Returning, he stood before the fire for a third short space, replaced his cap and coat, drawing flaps and collar close. Then he looked about the room and spoke his first words. "So long, boys. Eat a bone for me tomorrow," and almost with the slam of the door was on his pony's back and away into the trackless desert.

"Got 'em good and plenty this time," asserted one of the company.

"Nope." It was an older man who spoke. "Not this time. Somethin' doin'. 'Tain't sheep, neither."

"Does he always help himself that way?" asked the bar man, who was something of a tenderfoot.

"Pete," averred a third, "never minds no man. And Pete never robs no man. Pete's like that blizzard out there—jest as white and jest about as manageable. What 'd he take?"

"Whole dollar's worth of beef extract."

"Dollar's safe. Somethin' doin', that's all."

Maggie had slept eight hours straight on. The baby had waked and cried and nursed and waked and cried and slept again. The little mother was far, far away in a land where birds sang and trees rustled and roses bloomed and water rippled through thick green grass. Her mother walked beside her and Joe was there. Then she heard her name and struggled to get back to the place she knew for home, but it seemed too far to go. Someone shook her rather roughly and she struggled harder.

"Come, Mis' Ruthven, ma'am. It's Pete callin' you. Ain't drunk this time, ma'am. Come, now! Don't you hear this little bum lamb baa-ing for its mother? No, it's not Joe. He'll be along. Wake up, lady! Got to git ready fer Thanksgiving. There—there—don't be scairt. Lord, you're as safe as if you was in your mother's arms. Hain't anyone told you that of old Pete? Pete wouldn't hurt a bum lamb. Come, now!"

When Maggie could see and understand she was looking into Pete's face, the screaming child lay on his rough bosom, there was a roaring fire in the stove and the sun was streaming through the south window.

"You can hev the lamb in a minute. She's safe. Drink this—all of it—won't hurt you—it's to set the inside fires goin'." It was a brimming cup of hot extract of beef.

Still dazed, Maggie drank and with the new strength that stole through her came the sense of safety. She began to pour out questions. Pete laid the child in her arms and pushed them back upon the pillow.

"I'll tell you. It's Wednesday afternoon. What time did you lie down? This mornin'? Well, that's not bad—not bad at all. There's mutton thawin' in the oven. Had to kill a sheep last week—got mixed up in one o' these here con—beautiful fences. Thought I'd like a bit of roast mutton. Now if you aim to crawl out in a little, I'll go 'tend to that there cayuse o' mine. Come a long ways through the summer breezes. Wood? Oh, I soon dug some wood out. Who do you think I am, anyhow? Ma'am, I've learned to fry sheep meat on the warm side of a blizzard and go to sleep leanin' on the wind."

The cayuse fed, Pete came back and cooked sheep meat and made coffee and toasted bread and waited on Maggie and the "bum lamb" while the sun poured its life and hope upon them all.

"Now, ma'am, let's have a council o' war. Joe said he'd be here today. Well, all the trains was stuck out in the sunshine and roses, last I heard. So likely he won't get in till tomorrow. Ef you think you can stand it, I'll jes' roll up in my blankets out in the barn tonight and first thing come daylight I'll catch those broncs an' hike out an' fetch your man an' that there turkey home. Sure, I'll eat with you. I been aimin' for several years to eat a Christian turkey, but somehow never seemed to git to it. There's plenty o' wood. So if you'll jes' give me the lantern I'll sort o' wrop it in my arms—gits chilly nights—an' sleep like that little lamb was sleepin' when I bust in the door this afternoon. Yes, I'll tell you sometime how I come to come—only there ain't much to tell. Never is about real things."

Maggie feared for the old man setting out over unfenced miles in the still bitter cold.

"Little woman," he said, looking at her as if she were a child, "I've trailed these here plains nigh onto forty years—I've hunted timber wolves an' had 'em hunt me—an' I've brought the flocks through too many places, where there was no place to come through, to count 'em. When you've done that, there's marks stickin' up all along everywhere that no tenderfoot hain't expected to see. You jes' keep the pot boilin' an' we'll be back before sundown. Look fer us a leetle after you see us! An' no news is always good. You'll be took care of—you an' the bum lamb."

"Oh, don't I know it!" cried Maggie, and there was that in her voice and about her sensitive lips that turned the hard old face—weather-hard and drink-hard but not heart-hard—gently aside.

So the mother of the "bum lamb" set the kettle boiling. She could not work out her joy in pies or cakes or cranberry sauce or such luxuries of the civilized. She thawed out the lard and made a great pan of biscuits. She put glasses of the precious home jelly to thaw. She set beans boiling like mad over the fire—homesteaders cannot take time to work out the convolutions of "Boston baked." She made the sheep meat left from Pete's generous providing into a savory stew, discovering that one can use frozen vegetables and not die. She spread her table with a fair white cloth and rubbed up all her simple settings-forth. She robed Bright Eyes in her very best and she brought out from her trunk a soft cashmere of girlhood days and as she fluttered the bright ribbons, blushed and laughed to think how Joe would kiss her.

Then she saw a speck miles away, and it came and came, slowly—oh, so slowly, but surely, on and on and on, bucking the drifts and headed straight for love and home.

"They have picked up someone to eat with us!" cried the watcher happily, for there were three in the wagon and one was a woman bundled into shapelessness.

The steaming horses drew up close beside the door and Maggie ran out into the snow to meet Joe's arm. He pushed her back a little and looked into her eyes. "All safe, darling?"

"Every bit, Joe! Who is with you? Mrs. Jones?"

Joe turned to help out the woman who was climbing with difficulty from the high seat while Pete held the bronchos.

"Someone I know?" said Maggie, hospitably. "I am glad you've come, anyhow. Come right into the house."

The stranger stumbled into the warm room and tugged at her wraps, uncovered her face, and Maggie, after one unbelieving stare, cried—Joe had never heard so sweet a cry before, he thought—"Mother! It's mother! Joe! It's—my—very—own—mother!"

Fortunately the other grandmother had sent the "big bronze" cooked, so Maggie managed, in spite of her overrunning joy, to spread the feast in Cabin o' Wildwoods. The women, for the most part, feasted on the sight of faces beloved, but the men's appetites seemed bottomless.

"How did you come to do it, Joe?" asked his wife, squeezing her mother's hand under the table.

(Continued on page 1656)

THE HOME COUNCIL

Thanksgiving—Then and Now

By Aunt Susan

This bit of homely reminiscence will turn more than one heart back, in wistful remembrance, to long-ago Thanksgivings when, its circle still unbroken, the family offered thanks to God and shared together, in loving cheer, the fruits of his bounty. But though such remembrance may have its tinge of sadness, upon the love of those golden days have been laid the foundations of our homes today. And so, at this Thanksgiving time, let special gratitude be ours that to us has been vouchsafed a sacred past

I HAVE BEEN THINKING about the Thanksgiving days of seventy years ago. Probably there are few readers of The Continent who remember the brick ovens by the side of the fireplaces in which our mothers used to bake. They were deep and had to be heated by wood especially prepared, called oven wood. This wood was split very fine, the length of the oven. After it was burned the ashes were drawn out on a long-handled shovel, and the bottom of the oven was swept clean with a brush broom.

On the first Thanksgiving Day that I remember mother's brick oven was heated in good season. The chicken pie, rice and Indian puddings were in the oven, in good time for dinner when meeting should be out. The pumpkin and mince and apple pies were baked the day before and stood on the north buttery shelf, a big pan of nut cakes beside them. There was sauce made of apples stewed in boiled cider, and cheese of mother's make. It was the New England custom to load the table with everything that could be provided. All the family went to church except mother or one of the older girls who could set the table and cook the vegetables; the rest of the dinner could go from the oven to the table as soon as the family should come from meeting.

The girls in those days all wore homemade woolen dresses. My sisters and I wore pretty plaids, the yarn spun and colored and woven by my mother's and sister Mary's own hands. If we had new ones they were kept to be worn for the first time on Thanksgiving Day. We children didn't think of asking to stay at home; but how long and tiresome those sermons were!

Years have passed. The dear mother who loved us and labored so faithfully for us has folded her hands and gone to her rest, Jane, the fun-loving and home-loving, has bidden good-by to her little ones and lies beside her mother. Ozro has also laid down his work and left her who needs him so much.

Another Thanksgiving Day has come. The old hearthstone is still kept warm for those who have gone out to homes of their own. The old grandfather, Aunt Mary and Aunt Susan are the homekeepers; all are expectant. There are LaRoyal and Ann, Clinton and Lucy, Lester and Carry, and fifteen grandchildren—children of the children. Yesterday Aunt Mary made a big crock of raised nut cakes. One is given to each of the children as they come in, to "stay their stomachs" till dinner is ready. Two long tables are set in the big kitchen, for no child must be asked to wait for second table today.

Grandfather's blessing on this occasion is a prayer. The hungry children think that grandpa remembers a great many things to be thankful for. They are thankful, too, in their way—probably not for the year's plentiful harvest or for the signs of prosperity to be seen all over our land; but they expect a good dinner and lots of fun in the afternoon. Aunt Mary and Aunt Susan have tried to provide just such a dinner as grandmother used to have, always finishing with apple, pumpkin and mince pies, rice and Indian puddings, coffee and nut cakes. These are indispensable at a New England Thanksgiving dinner.

After dinner the children are kindly told that there is a fire in the little stove in the front chamber. The room is warm and if they play there perhaps grandfather will not be disturbed by the noise. There are three stairways in this house, some going one way and some another to the warm room. But do you suppose that anything but lock and key could keep these youngsters in that warm room? There are the hall, the front chamber and two small bedrooms, all opening into each other, round what used to be a big chimney, now a large closet. The doors are all thrown open and round and round they go, running, chasing, screaming, laughing. It would seem as if the old house that has weathered the gales of winter and the storms of summer for so many years is now to fall upon our heads. It shakes from "turret to foundation stone." Grandfather groans and closes his eyes.

Soon we hear little feet running up the creaky garret stairs. Probably their owners give the spinning wheel and swifts and quill wheel and reel a few whirls, but it is rather dark up there and down they come.

Verses Old and New

A PRAYER

Dear God, I thank thee for the sweet,
  Fair hour of present happiness,
  Though sorrows close upon it press,
And though its rainbow glow be fleet;
  From it I gather courage still
  For coming ill.

I thank thee for the pleasure found
  In little things—the smiling eyes
  Of a dear friend; the rich surprise
Of new-blown roses, morning-crowned;
  And for the beauty of the thought
  One rapt hour brought.

I thank thee for the priceless boon
  Of loyal, tried companionship—
  A friend with smile of eye and lip
With whom my heart may still commune,
  Whose hand-clasp hath a potency
  To strengthen me.

I thank thee for the touch of pain
  That seared away some selfish dross,
  And out of bitterness and loss
Brought forth a loftier spirit gain—
  A kinship with the sad and lone
  I had not known.

—L. M. Montgomery.

Lester proposes a run to the barn. "All right," they agree. Down the three stairways they plunge, through the sitting room, out at the east door. Grandfather smiles and heaves a sigh of relief, for is not this a promise of respite? Now he can talk with his children. They are sitting round the stove in the sitting-room. St. Mary, as her minister calls her, who always mothered the rest of us; Lucy, who is so kind and friendly that everyone loves her; Ann and Carry with their bright speeches, and Susan, the youngest. The grandfather and his sons visit pleasantly as they always do.

The children don't find things very interesting at the barn. They can't jump on the hay, for the mows are full clear to the sparrows' nests among the rafters. They look down cellar at the cows and scramble up and down the ladder a few times, then they decide to return to the house.

The day draws to a close, as all days do. Good-bys are said, and the children all agree that this Thanksgiving Day at grandpa's has been the jolliest day of all the year.

Bible Stories and the "Young Idea" ●

When Mrs. Patience Pennington, author of "A Woman Rice Planter," entered on her stupendous task of operating two plantations, she decided that a Sunday school would help the negroes to become honest and diligent. So every Sunday afternoon she taught at her home all the little boys and girls who could be induced to come. But the telling of the Bible stories sometimes involved Mrs. Pennington in doctrinal difficulties from which she was put to much pains to extricate herself. The story of the creation, for instance, presented opportunity for questions most embarrassing to the raconteur. The children listened to the story with breathless interest, says Mrs. Pennington, then one little fellow asked:

"Miss Patience, what would have happened if they had never eaten the apple? Would they have stayed in the garden?"

"Yes," I said with confidence.

"And never had to wear any clothes?"

More faintly I answered, "No, I suppose not."

"Well," he said, "the garden would have had to be made much larger for all the children that were to come."

"Yes," I said, "I suppose the whole world would have been a garden," but I was glad to leave the subject and get onto firmer ground.

However, the next Sunday, when I asked them to tell me the story, they went on swimmingly until I asked who ate the apple first. Most chivalrously they all answered, "Adam."

"No," I said, "I am sorry to say it was Eve."

"Then," piped up the squeaky little voice, "then, Miss Patience, women are badder than men."

"Oh, no," I exclaimed, "but Eve was beguiled by the serpent, who told her the fruit would make her wise. The great Creator made man first and meant him to be the protector and guide of the woman, and when she offered him the apple he should have refused and said, 'Light of my eyes, we must not eat it. The Great Being who made us and gave us this beautiful home forbade us to eat of that fruit.' But Adam failed in his duty and ate the apple, and they were driven out."

My sturdy little brown-eyed thinker, who had been listening with profound attention, said:

"Miss Patience, what would have happened if Eve had eaten the apple and Adam hadn't?"

I was completely routed. "I cannot think what would have happened then."

There was a chorus of little voices: "Why, Eve would have been driven out and he would have had the garden for hisself!"

Worsting High Living Costs

During the recent national dairy show held in Chicago a demonstration of cooking many dishes with milk and cheese as the main components was given by the household economy departments of the University of Iowa and the University of Illinois under the auspices of the Clean Food Club of Chicago.

Among these demonstrations was one of a dish called "Boston roast," the ingredients of which are one can of kidney beans or cooked beans, a half pound of grated cheese, bread crumbs and salt. The preparation is as follows:

"Mash beans. Add cheese and sufficient bread crumbs to form into a roll. Place in buttered baking pan and bake in moderate oven. Baste frequently with one-half cup hot water in which one tablespoon butter is melted. Serve the roast with tomato sauce and a few drops of onion juice."

Enough of this roast for six persons costs 25 cents and is claimed to contain more nourishment than $2 worth of roast beef, that luxury whose cost has soared almost unreachably high. So good a substitute is worth a trial at least.

YOUNG AMERICA

Vacation Fun with Our Boys and Girls

[*Early in the summer the boys and girls of Young America were asked to remember any interesting vacation experiences they might have, and to write stories about them for the other boys and girls when vacation days had come to an end. The following are the best of the many good stories that came to the editor. Two first prizes were offered, one to boys and girls of 14 and 15, the other to those under 14. The second and third prizes were open to all contestants 14 and under.*]

Vacationing in Jerusalem

[FIRST PRIZE]

AFTER A TWO DAYS' JOURNEY from Beirut we, a party of four boys and my father, arrived in Jerusalem about noon one July day. When we were rested we walked out to Mount Olivet. This hill lies just a short distance to the east of the city. Full in our face as we came out of Stephen's gate was the Russian cathedral in the garden of Gethsemane, with five gilded domes on its four corners and top. These globes make a striking contrast with the plainness of the olive trees covering the southwest slope. We walked up and on reaching the top we looked off upon the hills of Moab to the east, upon the Dead sea, to the south towards Bethany, and upon Jerusalem, now beautifully lighted up by the setting sun.

On our way to Bethlehem we passed a well where the three wise men are said to have seen the reflection of the star; we also passed a convent erected to the memory of Elijah. Here he is said to have lain down on a rock upon which he imprinted his form. We next passed Rachel's tomb, probably one of the most authentic places in the Holy Land. We walked on to the Church of the Nativity, where we saw the spot where Christ was born, now paved with marble and hung with countless lamps and candles.

We next visited Golgotha and the garden tomb. This tomb is exceedingly impressive and very likely the one where Christ was buried. It is divided into two chambers, the second of which is cut into three tombs, evidently meant for a man, his wife and one child. Outside there is a narrow ditch hewn out of stone for the rock to roll in and block the entrance.

The Mosque of Omar was the next and last place we visited. This building was constructed by Solomon and later changed into a Christian church, still later into the present mosque. There are peculiar things about the mosque. The first is a stone in the floor in which are three nails. These nails have been there, tradition says, ever since the world began, when there were nineteen. As soon as these three nails come out the end of the world is near. If the visitor puts a franc on any of the nails he is sure to get into heaven.

When You Visit Jerusalem You'll See the Mosque of Omar, Too

The second peculiarity is that of two pillars set quite close together. Whoever could pass between them, it is said, got safely to heaven.

LEONARD MOORE (age 15).

Beirut, Syria.

Two Boys at a Conference

[FIRST PRIZE]

OVOCA MEANS "the meeting of the waters." At Ovoca, Tenn., a large spring flows into the stream right above the lake, another one empties into the lake itself, and a third runs into the stream below the lake. The water alone would make this an attractive place to spend a vacation. But there are other features worth mentioning—the eating house on top of the hill, the cottages halfway between the lake and the eating house, the soda fountain near the lake, the tennis courts at one side and the pleasant woods in the distance with their flowers and ferns.

The "Class Boy" Took This Picture of the 1910 Men

The Presbyterian Church, U. S. A., held a workers' conference at Ovoca in July. My brother and I went with our mother. As soon as we boys could put away our tennis rackets, fishing tackle and baseball things we went on a tour of inspection. Later we went in swimming and continued to do this every afternoon until we left. I was not sorry when supper time came, for I was hungry. We had a fine meal, fried chicken and biscuit being the principal things.

The next morning we went to see the falls. Right below the lake the water descends about a hundred feet, making a beautiful cataract. The water often hits ledges of rock, which break its fall to some extent. We had a shower bath under the falls, which was a very painful but delightful amusement.

So the days passed. Sometimes we would play baseball and at other times tennis. Often we would take long tramps and one day we went fishing. Almost every evening we attended the vesper services which were held on the platform by the lake. These sermons were easy for boys to understand, and we enjoyed them very much. Sunday we attended Sunday school and church. Monday evening Senator Webb spoke in the auditorium. He told us of what he had seen and done in the war between the states, which, of course, was very interesting. Wednesday evening Dr. Stewart lectured. His subject was "Lopsided Folks," and what he had to say was as amusing as the title. Every morning there were lectures and classes which the older people attended.

When we left Ovoca it was with the hope that we would be able to visit the summer resort next year.

RICHARD HOWELL PURDUE (age 11).

Nashville, Tenn.

Our "Sweet" Hour

[SECOND PRIZE]

"MURIEL," I glanced lazily up from "Anne of Green Gables," "did you say a whole cup of sugar?" My chum stood in the doorway looking down at me. "Miss Lazy," she taunted before I could answer.

"I said a cup of sugar," I replied, "and perhaps you'd better use a whole cup, for I don't think a broken one would——" But she had fled.

We were spending our vacation at home, and my friend Lois was making some pull candy. I had laid my head against the chair back and was just going to make a contract with Mr. Sandman when I heard, "Muriel! Hurry! Help! Come quick!"

Leisurely I arose. I knew Lois thoroughly. When I arrived in the kitchen she was dancing on one foot, then the other, and wringing her hands in a really amusing fashion. The candy was splashing and spluttering in the pan in a threatening manner.

"Stir it," I commanded.

"I didn't think of that," she exclaimed.

I rushed and turned the gas off. Lois is a dear, but she really is the most helpless being imaginable. My beloved heroine must wait, for I saw where I was needed and it wasn't in the parlor. Meanwhile Lois got me a spoon, and with another person at the helm, she became quite capable. The dish buttered, I poured the candy out to cool.

Lois was eager to taste it, so at last she put her finger gingerly into it. The candy was hot. Again she began her dancing exhibition, this time because the candy burned her finger. Then she rushed to the water faucet and turned it on. In a moment the candy had hardened and hung like an icicle from her finger.

After that excitement had subsided we decided to pull the candy. No sooner had we begun than the door bell rang.

"Do go to the door," Lois begged.

"Go yourself," I retorted.

With our sticky fingers held before us we sank into chairs, laughing. The situation was ludicrous. Two girls in their 'teens unable to open a door!

Again the bell rang. Lois finally opened it. I heard, "Got any rags to sell, ma'am?" "No," snapped Lois as she heard my smothered laugh.

In experiences like this our summer passed, and it wasn't monotonous, either. We let each day take care of itself instead of planning and trying to force a square day to fit a round plan. At the end of our vacation we were rested and ready for the schooldays that followed.

"Over the Hills and Far Away"—in Syria

MURIEL HUGHES (age 14).

Minneapolis, Minn.

What the Class Boy Did

[SECOND PRIZE]

IT HAPPENED that I was "class boy" of the class of 1898 in Williams College—that is, the first boy born to any of the men who graduated in that year—and as we had our fifteenth reunion this year I had a great many interesting times.

Williams is in Massachusetts and on June 12 father and I started for Niagara Falls, our first stop. We watched the falls till I thought there never was anything so grand. We left Niagara that afternoon and, staying over Sunday at Seneca Falls, we arrived at Williams Monday.

Once there we went right to the Delta U fraternity and had a shower. We made many friends there, but that was not the *real* fun; that began on Monday, the 23rd, which started commencement week. Each class had a uniform or a badge of some sort. The 1910 men were sailors, 1908 pirates, and 1903 little children. Our class had '98 arm bands and white hats. For three days we did nothing but march around town and stay at the headquarters, but it was fun. I am sending one of the pictures I took while there.

From Williams we went to Schenectady, N. Y., and had the privilege of staying with the mayor for ten days. The thing I liked best was the great safe and sane Fourth. In the morning there was a large parade, in the afternoon free ice cream, a balloon ascension and a toy balloon race; but at night there were $600 worth of fireworks.

From Schenectady we went to Leon, N. Y., and found mother and my brother. There I learned to swim and had many good times in the water.

August 15 some friends from Ohio took us to Cleveland in their automobile and on the 29th we left for home.

RICHARD HOWARD (age 11).
Lincoln, Neb.

A Day at the Zoo

[THIRD PRIZE]

I HAD NEVER BEEN to the zoo before, and this trip one day of my vacation was a long expected pleasure. When we reached the bird house there was quite a concert going on. One parrot could talk and we stopped quite a while by his perch, listening to his "Polly wants a cracker."

Then came one of the most delightful things of all, the monkeys. The best of all was one baby and mother. They actually hugged each other like humans. When the mother sprang at the cage wall to drive away the crowd that had collected the baby clung to her tail.

We visited the bear pits next. One of the polar bears was taking his bath. It was interesting to watch him. Then there was a brown bear who had a queer trick of sitting down and clapping his hands for sweets.

The elephants were bathing in a pool and we went to see them. One came out with a keeper. He waded at first, but as the depth increased he began to swim. When he had gotten his body wet he ducked his head several times, occasionally sending forth spray from his gigantic trunk.

Then we saw the rhinoceros, hippopotamus, giraffe and many kinds of deer. It would be unfair were I not to mention one dear little fallow deer who poked out his nose to be petted.

Last of all we visited the reptiles. I did not like the snakes so well as the animals, however, but the turtles and alligators attracted me. After a stroll we had to leave, but I shall always hold this as one of my best summer holidays. CATHERINE WILSON (age 10).
Lansdowne, Pa.

Camping in the Lebanon

[THIRD PRIZE]

ONE SATURDAY MORNING at 6 o'clock mother and father and I started for an all-day drive to camp. We arrived much later than we expected, for we changed carriages when we were halfway there and the first driver let the horses go slowly because he did not know that we were going to change. The second driver wasted an hour feeding his horses when we were a little way from the town where we got horses and a donkey to ride up to the camp.

Now I must go back and tell you about the place where we had our lunch. It was a sort of cave and yet it was not; it was a shelf in the rock covered with maidenhair fern and with water running down everywhere.

The next day was Sunday and we had a little Arabic service with the servants in one of the tents. That evening it sprinkled a little and we wondered if it would rain in the night. Rain in the summer in Syria is very unusual, but in the night we were awakened by rain on the tent roof. In the morning the ground was fearfully muddy. I walked from our sleeping tent to the dining-room tent and took off my shoes and left them outside of the tent like a true Arab.

We went to camp not only to enjoy ourselves, but to work with Dr. Ford, one of the well-known missionaries of Syria, on the revised Arabic hymn book; at least, my father went for that purpose, and mother helped them work on it, too.

Monday morning I spent playing games and working out puzzles and so on. In the afternoon it had stopped raining and the ground had dried a little, so I could play around outside. I made a little path in the afternoon from one tent to another.

This Is Where Frederick Camped. He stands at the Right with the Horse

We often went to the cliff which was in front of the camp, from which we could see Sidon and Tyre and the sea. And one day in one of the trees father saw a chipmunk. He had his rifle, but missed. In Syria there is no law against shooting animals like that.

On Wednesday I went to my cousin's camp and spent a night and the next day rode back on a horse that balked whenever I hit him.

On Monday we arrived at home safely.

FREDERICK S. ERDMAN (age 11).
Zahleh, Syria.

With the Veterans at Gettysburg

[THIRD PRIZE]

MY FATHER is a civil war veteran and I accompanied him and my mother to the national encampment at Gettysburg. The camp prepared for the soldiers was 416 acres in extent. The tents were tan colored. Each state had several rows. At night it was a beautiful sight. In the camp besides the soldiers were the Boy Scouts and some of the regular army soldiers.

These observations were made June 30. The next morning we walked through and saw the "rebels" in their bluish gray uniforms and heard their queer yell. We talked to a number of soldiers of both armies. They had tents where the cooks prepared the meals. I saw a chef take a meat loaf out of the oven. It was about a yard long and half a yard wide.

Frederick Dined in This Tent. They Like Gay Colors in Syria

Every tent was numbered; and good, large tents they were, for they could well accommodate eight cots. The Red Cross and state of Pennsylvania had tents established all over the field to take care of those veterans who were overcome by the heat. They also had ambulances in the town. The state constabulary were at every street crossing, and in spite of the fact that there were thousands of vehicles not one accident occurred.

We went to a cyclorama. It was a round building with scenes of the battle all over the walls in life size. One evening there were a few fireworks on Little Round Top. Everyone was disappointed in them, for all they had were rockets and some other little things.

On the Fourth of July I had the misfortune to miss seeing President Wilson, although mother saw him. That afternoon we had a very nice picnic at Spangler's Spring. It is a beautiful spot and I don't know when I ever went to such a nice picnic.

There is just one more thing I am going to mention. A union soldier and a Confederate bought a hatchet and took it out to Little Round Top and buried it.

LOUISE SAXE EBY (age 12).
Hazleton, Pa.

A Day on the St. Lawrence

[ESPECIALLY GOOD]

WHAT BETTER WAY is there of spending a hot summer day than to go for a trip on the river? And that is just what our Sunday school did one Monday in July. A ferryboat load came from Brockville, 550 got on at Ogdensburg and there were a great many at Morristown, so that when we stopped at Brockville there was not room for all who wished to go from there.

The scenery was lovely on the St. Lawrence, especially on the Canadian shore, and the many small islands dotted with summer cottages unfolded like a panorama as we went swiftly up the river. We all took our dinner and supper in baskets and ate on deck, the bracing air giving us fine appetites.

As we drew near Kingston we could see underground caves and many forts on the Canadian side and one especially large fort in Kingston harbor.

When the boat stopped we hurried to get a trolley to Ontario park, but took the belt line by mistake and only went around the city. There are some fine residences in Kingston, most of them made of brick and stone. There is hardly a wooden house to be seen. We saw the Church of the Good Thief, Queen's University, the Kingston high school and the greater part of the residential portion of the city.

Just as our ride was almost over we heard the boat whistle, and perhaps we weren't scared! When the car stopped we got off and ran just as fast as we could right through the streets to catch that boat. I am sure people thought we were crazy. We got down to the boat just as the gangplank was being drawn in, a breathless crowd indeed!

It grew dark rapidly and as we came opposite Heart island a very pretty sight greeted our eyes. It was a building looking much like a castle of olden time, "when knights and dragons held their sway." The whole was lighted with tiny electric bulbs till it looked like a fairy palace. The owner is the proprietor of the Waldorf Astoria in New York and on an island near by he has a large poultry farm from which he supplies his own hotel.

We reached Morristown at 8:30 and still had a drive of six miles before us, finally arriving at home about 10 o'clock.

JEAN E. JAMIESON (age 14).
Ogdensburg, N. Y.

Dog Feeds Brother Dog

Stories are often told of a dog's faithfulness to his master, but here is a story of a dog's faithfulness to a brother dog.

A man who owned a big ranch lost a collie dog for nearly a month and for several days searched the woods for it without success. One day he tossed a bone to another collie. Instead of gnawing it, the dog picked it up and started for the woods. He kept turning his head as if to see whether his master were coming, and his owner decided to follow him.

The dog trotted along for a mile and stopped at an old well. Then he dropped the bone over the edge of the well. The man, who had followed close behind, got a ladder, climbed down and found the dog that had been lost.

There were only about two inches of water in the well, but the dog that had fallen in would have starved to death if it had not been for the kindness of his fellow dog.

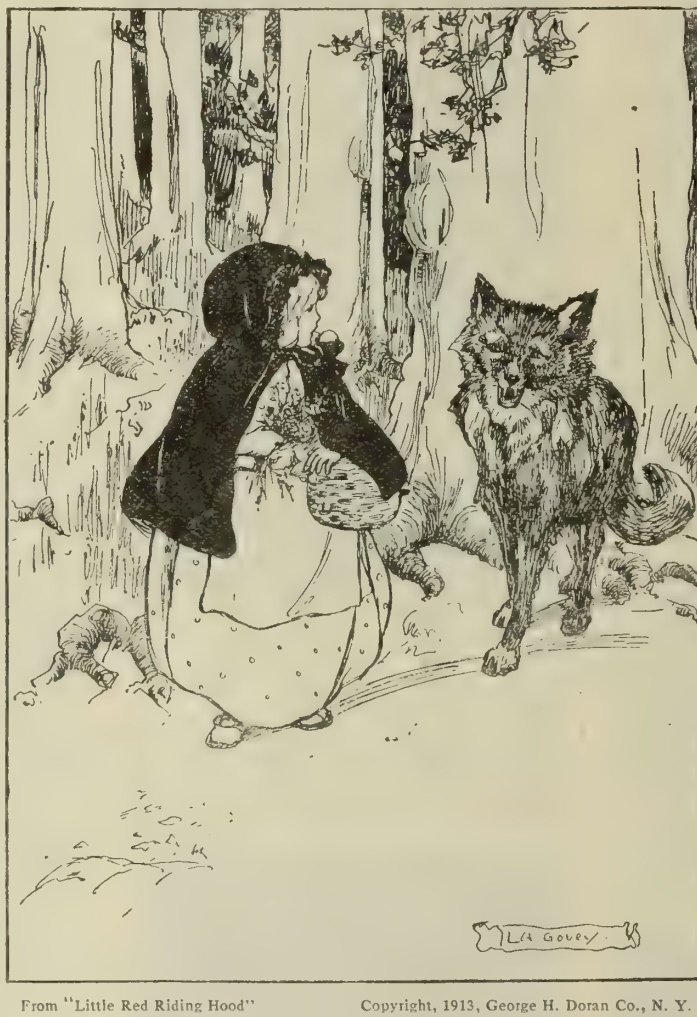
"Johnnie," asked his teacher, "can you give us a sentence, using the word 'income' in it?"

Johnnie hesitated a moment; then replied:

"Yes'm: 'The boy opened the door and in come a cat.'"

NEW BOOKS

Books for the Boys and Girls



From "Little Red Riding Hood" Copyright, 1913, George H. Doran Co., N. Y.

Elaborate New Editions

Hans Andersen's Fairy Tales, illustrated by W. Heath Robinson. This is one of the most elaborate and beautiful of the season's books for children. It has sixteen full page plates in color and over a hundred line drawings. Mr. Robinson is an artist of extraordinary charm and it's safe to say that Hans Andersen has never been given such exquisite interpretation. The printing is excellent and the binding beautifully simple. [Henry Holt and Company, New York. $3.50 net.

Mother Goose: The Old Nursery Rhymes, illustrated by Arthur Rackham, is another of the magnificent gift books for children that makes the older generation wish it could live its childhood over again. Arthur Rackham is justly celebrated as an imaginative artist and he has never appeared to better advantage than in these lovely Mother Goose pictures—twelve full page ones in color and innumerable black and white sketches. This is easily the most delightful "Mother Goose" ever published. [Century Company, New York. $2.50 net.

The Children's Blue Bird, retold from the play of Maurice Maeterlinck by Georgette Le Blanc (Madame Maeterlinck); illustrated by Herbert Paus. Pure enchantment, both in text and pictures, for Madame Maeterlinck knows just how to be simple in telling this loveliest of fairy tales and Mr. Paus has supplied illustrations in color and black and white that are nothing short of perfection. Quite young children will be able to enjoy it. The binding is exquisite and it is astonishing for a volume of such lavish beauty to sell so cheaply. [Dodd, Mead and Company, New York. $2.50 net.

The Jungle Book, by Rudyard Kipling; illustrated in color by Edward Detmold. To a great many people this will be the "find" of the season. Smaller than those books already mentioned, it is fully as elaborate because of the extreme richness of its binding, pictures, decorative margins and beautiful typography. The artists are two Englishmen of stunning ability and they've made Mowgli and Grey Brother, Bagheera and old Baloo and even Kaa look "just as they ought to." The rich tones of green decorating every page suggest the cool depths of the jungle. This is a wonderful piece of work. [Century Company, New York. $2.50 net.

The Wind in the Willows, by Kenneth Grahame, illustrated in full color by Paul Branson, People who know this whimsical animal fantasy will be eager to own this wonderful edition and those who don't know it had better begin at once. It has an undisputed claim to the word "classic"; it has the Carroll charm and something of the manner, but it has more of the mysterious alchemy we call literature than "Alice." Mr. Bransom's color plates are beautiful, showing plainly that he understands the interesting Rat, the Mole, the Badger and, above all, the spirit of Pan. The pictorial cover is notably artistic. [Charles Scribner's Sons, New York. $2.50 net.

The Story of Chanticleer, retold from the play of Edmond Rostand by E. M. Hann; illustrated by J. A. Shepherd. That this remarkable play should now be accessible to children is one of the joys of the book season. The adaptation has been made by one who knows the richness of M. Rostand's poetry and whose exquisite choice of language will make the children feel it. The illustrations, many of which are in lavish colors, are simply inimitable. Altogether a joy and a delight. [Frederick A. Stokes Company, New York. $1.50 net.

Gulliver's Travels, by Jonathan Swift; illustrated in color by Milo Winter. A very attractive octavo edition, not so elaborate as many others that have been published, but extremely satisfying in every respect. The illustrations are charming. One wonders how it's possible to publish a book of this sort at so low a price. [Rand, McNally and Company, Chicago. $1.20 net.

Gulliver's Travels, by Jonathan Swift; with introduction by W. D. Howells and illustrations by Louis Rhead. This edition boasts no colored plates, but Mr. Rhead's black and white are wonderfully conceived and Mr. Howells's foreword is of interest. The typography is especially attractive. [Harper and Brothers, New York. $1.50.

Nicholas Nickleby, by Charles Dickens, retold for the children by Alice F. Jackson; illustrated by F. M. B. Blaikie. One wants to call this an "adorable" edition, and it literally is. The retelling is well done, the incidents are well chosen and the colored pictures simply charming. [George W. Jacobs and Company, Philadelphia. 75 cents net.

Robinson Crusoe, by Daniel Defoe; illustrated by Elenore Plaisted Abbott, is published in the "Washington Square Classics" and is as appropriately illustrated as is any edition we've ever seen. Miss Abbott not only has a vivid imagination but a sense of color that is riotously and gorgeously tropical. The child who can read "Robinson Crusoe" for the first time in this edition is fortunate. [George W. Jacobs and Company, Philadelphia. $1 net.

Ivanhoe, by Sir Walter Scott; illustrated by E. Boyd Smith. This is a very handsome volume, fortunate in having Mr. Smith as its pictorial interpreter. His color sense is vivid and the richness of the "Ivanhoe" background gives him a splendid opportunity. Decorated and boxed. [Houghton Mifflin Company, Boston. $2.50 net.

The Arabian Nights, edited by Frances Jenkins Olcott; with colored illustrations by Munroe Orr. A beautiful edition based upon Edward William Lane's version, containing several of the more uncommon stories. Miss Olcott's excellent editing, expurgations and additions make this a fine standard edition. The cuts are charming. [Henry Holt and Company, New York. $1.50 net.

The Treasure Book of Children's Verses: An Anthology, edited by Mabel and Lilian Quiller-Couch; illustrated in color by M. Ethelred Gray. A new popular edition of this well-chosen collection of poetry for and about children. The colored plates are essentially English but wholly delightful. [George H. Doran Company, New York. $2 net.

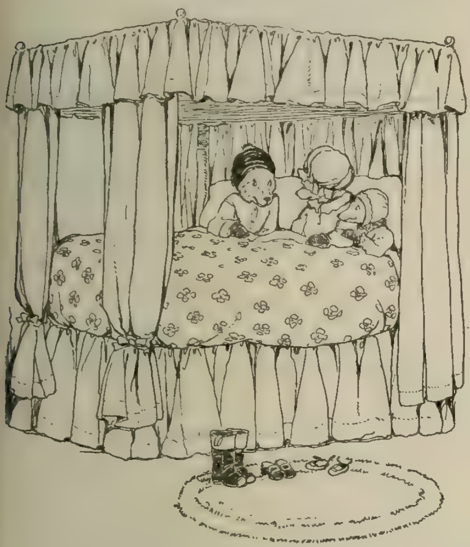
Heidi, by Johanna Spyri. A beautiful holiday edition of this famous German classic, with sixteen full-page illustrations in color by Charles Copeland. Its story is of Heidi, a poor girl who lived with her hermit grandfather high up in the Alps. Her words of Christian hope and comfort bring peace to many unhappy people and lead her grandfather back to God. The book can be unhesitatingly commended. [Thomas Y. Crowell Company, New York. $1.50 net.

Pinocchio Under the Sea, from the Italian of Collodi by Carolyn M. Della-Chiesa. The children's old friend, Pinocchio the marionette, again makes his appearance—this time on a tour of the seas, hoping to learn something of his father. A charming fantasy with interesting illustrations by Florence R. Abel Wilde. [Macmillan Company, New York. $1.25 net.

Three Distinctive Stories

Miss Santa Claus of the Pullman, by Annie Fellows Johnston. The author of the famous "Little Colonel" books has written a new book that may be prophetically classified as the season's most popular story. It has all the elements that readers of The Continent demand in the books they give their young people —sweetness, wholesomeness, the sturdy uplift that comes from examples of life finely lived and a spirit of Christmas zest that's enormously contagious. The action centers about two little people who make their love of railway journeys operate to their escape from a dreaded new stepmother; in the course of their "travels" they meet Miss Santa Claus, who has some beautiful things to tell them about some stepmothers, and then—but we shan't disclose it! A perfectly charming book and one that every child ought to find in his Christmas stocking. Reginald Birch supplies the illustrations, and everyone knows what that means. [Century Company, New York. $1 net.

Deering at Princeton, by Latta Griswold. This is the most ambitious of the year's college stories, and the most helpful as well as the most interesting to put into the hands of the boy who's thinking seriously of a college career. Planned rather on the scale of Owen Johnson's "Stover at Yale," it takes Deering through his course at Princeton, shows him making a wide assortment of friendships and struggling with the social order. It's full of ideas, but is written for a slightly younger audience than "Stover" and is thus more intimately inspiring to a boy reader. Excellently illustrated. [Macmillan Company, New York. $1.25 net.



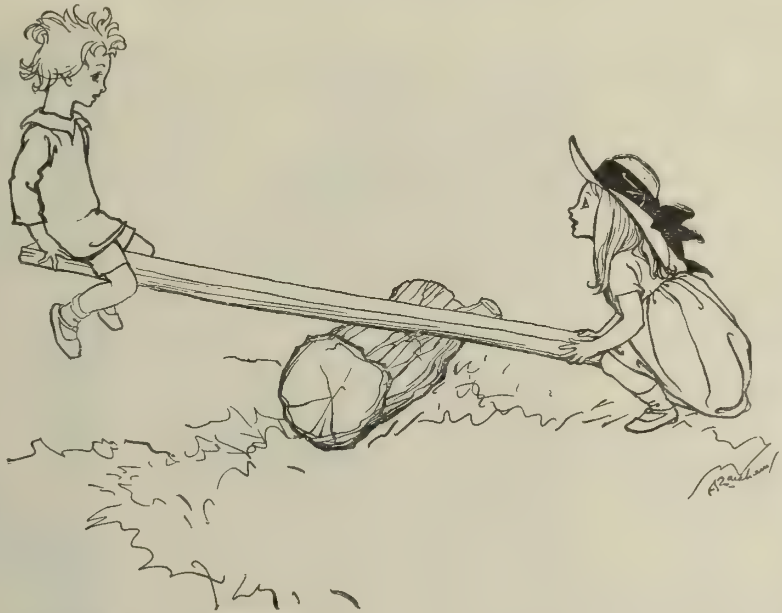
From "The Tippity-Flippitts"
Copyright, 1913, Little, Brown & Co., N.Y.

The Voyage of the Hoppergrass, by Edmund Lester Pearson, that delightful author of "The Believing Years." Here is the most rousing, ingenious, whimsical and humorous adventure story written in years—a sort of new "Treasure Island" in which an old catboat, a kindly sea captain and a group of hearty modern boys are substituted for Stevenson's more elaborate material. It's a wonderful cruise they have, and one which marks Mr. Pearson as a genius in the art of boys' stories. For the boy who wants adventure this is the season's richest offering. The very attractive line drawings are by Thomas Fogarty. [Macmillan Company, New York. $1.50 net

Verses, Jingles, Novelties

Blossoms from a Japanese Garden, by Mary Fenollosa, with colored illustrations by Japanese artists. A ravishingly dainty combination of Japanese verses and Japanese prints, a beautiful thing to stimulate interest in the little people of the enchanted islands. It can be read to quite small children and is certain to be treasured by older ones. Both author and artists are real poets and their book is something entirely new. [Frederick A. Stokes Company, New York. $1.50 net.

The Irish Twins, by Lucy Fitch Perkins. Already famous for her charming books about Japanese and Dutch twins, Miss Perkins need have no fear as to the reception of her new one. These two little Irish people and their old Grannie Malone make a most interesting story. The author's illustrations are as clever as ever. [Houghton Mifflin Company, Boston. $1 net.



From Arthur Rackham's "Mother Goose" Copyright, 1913, Century Co., N. Y.

The Mary Frances Sewing Book; or, Adventures Among the Thimble People, by Jane Eayre Fryer; illustrated by Jane Allen Boyer. A gem of a book to interest small girls in sewing, and best of all it's really quite like a fairy tale. It has stories and poems and diagrams and directions and patterns and the loveliest pictures you can imagine. No girl can resist it; she can learn to make anything from dolls' clothes to party dresses for herself, and the thing appears to be comprehensive enough to keep her happily employed for a year. [John C. Winston Company, Philadelphia. $1.50 net.

The Railroad Book, by E. Boyd Smith, is based upon a delightful idea—that of visualizing the fascinations of travel. Children will learn a great deal about trains and railroads from the text and the stunning full page colored plates that accompany it. Bob and Betty have the adventures of their lives in the diner and the mysterious sleeper. [Houghton Mifflin Company, Boston. $1.50 net.

The Kewpies: Their Book, by Rose O'Neill; illustrated by the author. The Kewpies have become an institution and it's a joy to have another book about them. They seem more radiantly philosophical than ever this year and even more bewitching. Each page has its large picture in color and corresponding verses. [Frederick A. Stokes Company, New York. $1.25 net.

The Animal Rainy Day Scrap Book, by E. L. and E. T. Shuman. Here are hordes of photographs of animals, each of which is to be cut out and inserted in its proper place. The scheme is ingenious because the search for the "proper place" will be attended by the acquisition of real knowledge about animals. [Reilly and Britton Company, Chicago. $1.25.

The Boy's Book of Pirates and the Great Sea Rovers, written and illustrated by George Alfred Williams. Probably this is the most satisfying book about pirates ever produced—from the boy reader's point of view. It has colored pictures of lurid interest (they're quite remarkably done) and a running account of pirate exploits that makes the hair stand on end. [Frederick A. Stokes Company, New York. $1.

Daddy Do-Funny's Wisdom Jingles, by Ruth McEnery Stuart. Daddy is an old "down South nigger" who sings in a happily philosophical way about all the interesting happenings on the plantation. Mrs. Stuart is without a peer in this field at present and these jingles of hers reflect the old-time South very wistfully. The pictures are by G. H. Clements. [Century Company, New York. $1 net.

The Ballads of the Be-Ba-Boes, by D. K. Stevens; illustrated by Katherine Maynadier Daland. The Be-Ba-Boes are fascinating creatures with no legs, fashioned like those toys that can be knocked in any direction without ever losing their balance. In this very attractive book they have some amusing adventures. [Houghton Mifflin Company, Boston. $1.50 net.

The Torn Book, by A. Z. Baker, and The Tumble Man, by Hy Mayer, are two laughable novelties that will be enjoyed by the children who liked Peter Newell's "Hole Book." The first one has limericks and interesting torn pages which reveal part of what's to come on the next page; the second has humorous verses by Charles Hanson Towne which supplement the colored pictures showing the little bouncing-ball man who creates such terrible havoc. [D. Appleton and Company, New York. Each $1.25.

From "The Story of Chanticleer"
Copyright, 1913, Frederick A. Stokes Co., N. Y

The Goop Directory, by Gelett Burgess, tells about all the naughty Goops who do the disagreeable things usually attributed to small children. There are full page pictures of each performance, and youngsters will enjoy it and perhaps mend their ways a bit. [Frederick A. Stokes Company, New York. 50 cents net.

Boys and Girls, by James W. Foley, is composed of verses in dialect much in the vein of Riley or Field, but with an individuality of their own. Suitable for children to memorize and recite or for their elders to enjoy. [E. P. Dutton and Company, New York. $1.35 net.

Sonny Boy's Day at the Zoo, by Ella Bentley Arthur; illustrated by Stanley Clisby. Sonny Boy is a real little person who visited the New York zoological park and had his picture taken with his animal friends. It's all told about in verses and cunning photographs. [Century Company, New York. 90 cents net.

The Brownies' Many More Nights, by Palmer Cox. Another Brownie book—which is almost too good to be true. It's as inventive as the former ones, too, and has pictures on every page. [Century Company, New York. $1.50.

Flossie Fisher's Funnies, by Helene Nyce. Interesting silhouette pictures which tell stories, followed by blank pages on which the child may record what he imagines the story to be. [Frederick A. Stokes Company, New York. $1 net.

Fairy Tales and Fancies

The Patchwork Girl of Oz, by L. Frank Baum. When Mr. Baum announced that the marvelous land of Oz was henceforth to become invisible and cut off from communication with the outside world, a perfect groan went up from his young readers and he was besieged with letters begging him to revoke that awful edict. One small child (obviously a resourceful person) suggested that he establish wireless communication, so Mr. Baum proceeded to get in touch with Dorothy by wireless and this is the record of the latest Oz doings thus reported to him. Lavishly illustrated. Reilly and Britton Company, Chicago. $1.25.

From "Blossoms from a Japanese Garden"
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The Pipes of Clovis, by Grace Duffie Boylan, is worth special notice when one goes to select Christmas gifts, for it's a fairy romance quite different from the ordinary type. Clovis is a shy creature of the woods, a forester's son, who has a magic pipe upon which hang the fates of nations. There's a touch of history linking the story up with the reign of King Karl of Swabia, but otherwise the interest is purely fantastical. It's the most engaging and glamourous fairy adventure story of the season. [Little, Brown and Company, Boston. $1 net.

The Strange Story Book, by Mrs. Andrew Lang; edited by Andrew Lang; with illustrations in color by H. J. Ford. A typical Andrew Lang book in some ways and in others quite different from anything to which his name has been attached before. It contains the weirdest, most mystical and altogether the queerest collection of tales ever got together. Mrs. Lang furnishes a beautiful preface in which she explains her husband's magic personality for child readers. [Longmans, Green and Company, New York. $1.60 net.

When I Was a Little Girl, by Zona Gale, was reviewed in the issue of Nov. 13, so that the grown folk would be sure to see it, but it must be mentioned again here so that none of the young ones will miss it. Its audience will be those older children who like whimsical stories of childhood's imaginative life. Beautifully illustrated. [Macmillan Company, New York. $1.50 net.

The Mouse-Colored Road, by Vance Thompson; illustrated by Oliver Herford. Unusually distinctive and beautiful, this story tells of some children who manage to "slip between the atoms of time" and make friends with famous children of history. One of these is the little shepherd who first saw the star of Bethlehem. [D. Appleton and Company, New York. $1 net.

The House with the Silver Door, by Eva March Tappan, contains three original fairy tales—the one mentioned in the title, "King Hansel the First" and "The Star Princess." Miss Tappan is too well known as a writer for children to need any added praise here—except the mention that her book ranks high among the season's fairy literature. [Houghton Mifflin Company, Boston. $1 net.

Fairy Frolic, by Enos B. Comstock; with pictures by Frances Bassett Comstock. A bewilderingly gauzelike company of fairies and elves whose little games are told about in simple rhymes. With numerous black and white sketches and exquisitely fanciful full pages in color. [Rand, McNally and Company, Chicago. $1.20 net.

The Hungarian Fairy Book, by Nandor Pogany; illustrated in color and black and white by Willy Pogany. There is unusual interest here, for collections of Hungarian fairy tales are rare. Besides the very attractive illustrations by this celebrated artist there are marginal decorations in red. [Frederick A. Stokes Company, New York. $1.35 net.

Wonder-Oak, by Bertha Currier Porter, has all of the good old-fashioned fairy tale atmosphere and begins enchantingly, "Deep in the wood the great white oak stood tall and motionless." Its trunk is covered with sparkling ice, but inside it's hollow and forms the castle of the fairy king and queen. Very charming. [Methodist Book Concern, New York. $1 net.

The Rose Fairy Book, with twelve plates in color and drawings by Lilian A. Govey. A compilation of the best fairy tales from all nations, handsomely illustrated, decorated and bound. [George H. Doran Company, New York. $2 net

Twilight Town, by Mary Frances Blaisdell, is for boys and girls from 6 to 9 and tells of the twilight hour in the nursery when all the toys are set free by a fairy so that they may play with one another. The language is very simple, the type large and there are many illustrations. [Little, Brown and Company, Boston. 60 cents net.

The Children of the Shoe, by E. M. Jamieson. These children belong to the Old Woman who lived in a shoe and they go out into the world to seek their fortunes. Delightfully written and illustrated by Tom Browne. [Methodist Book Concern, New York. 75 cents net.

Genuinely Informing

The Book of Indian Braves, by Kate Dickinson Sweetser, is a very interesting collection of stories about famous Indian chiefs and their thrilling exploits. There's Powhatan, Osceola, Sequoyah, King Philip, Joseph, Sitting Bull and Pontiac—all of them drawn vividly. The illustrations in color and half tone are by George Alfred Williams. [Harper and Brothers, New York. $1.50 net.

THE NILE FLOOD HAD RETIRED

From "Hans Andersen's Fairy Tales"
Copyright, 1913, Henry Holt & Co., N. Y.

Blackfeet Indian Stories, by George Bird Grinnell. Folklore stories about the Blackfoot tribe, gleaned by Mr. Grinnell during a number of years of intimate study. Very attractively bound, with a frontispiece in color. [Charles Scribner's Sons, New York. $1 net.

Brave Deeds of Revolutionary Soldiers, by Robert B. Duncan. Here are stories of heroism at Lexington, Bunker Hill, Quebec, Fort Sullivan, Saratoga, Valley Forge and other places. Sure to enthrall a boy reader. [George W. Jacobs and Company, Philadelphia. $1.50.

The Man with the Iron Hand, by John Carl Parish, presents in a novel way the early history of the Mississippi valley from the point of view of its Indian inhabitants. Of unquestionable value and interest. [Houghton Mifflin Company, Boston. $1.25 net.

The Adventures of Akbar, by Flora Annie Steel, is a story of the life of the great Mogul of the Indian empire in the sixteenth century. Mrs. Steel knows her history and knows how to write for children. [Frederick A. Stokes Company, New York. $1.35 net.

Under Greek Skies, by Julia D. Dragoumis, and In Sunny Spain, by Katharine Lee Bates. These two volumes begin a new series whose aim is to acquaint children with the kind of life little foreign people lead before they immigrate to this country. Miss Dragoumis is widely celebrated for her studies of Greek life and Miss Bates knows Spain exhaustively. Both are illustrated. [E. P. Dutton and Company, New York. Each $1 net.

Wonderful Escapes by Americans, edited by William Stone Booth. An unusually valuable collection of narratives built around our most famous early adventurers. Each story is supposedly told by the hero himself, so that the young reader feels a more intimate interest than in a bare recital of the facts. Illustrations in color and black and white. [Houghton Mifflin Company, Boston. $2 net.

This Wonderful World, by Agnes Giberne. The main object of this admirable book is to interest children in the making and uses of commonplace things — to arouse a curiosity which in after years may lead to a deep knowledge of this wonderful world of ours. The pictures are from photographs. [American Tract Society, New York. $1 net.

The Boys' Life of General Sheridan, by Warren Lee Goss. A readable and authoritative biography of Sheridan by the author of "A Life of Grant for Boys and Girls." There are several maps and many full-page illustrations. [Thomas Y. Crowell Company, New York. $1.50.

The Child's Book of American History, by Albert F. Blaisdell and Francis K. Ball, is especially designed to interest children of from 10 to 15 years. Its stories are written in an appealingly dramatic style, yet the facts are neither distorted nor exaggerated. [Little, Brown and Company, Boston. 75 cents net.

Historic Adventures, by Rupert S. Holland. Romantic adventures from American history told in a way to interest boys especially. It opens with the French and Indian war and continues through the revolution, the Indian wars, the war of 1812 and the civil war. [George W. Jacobs and Company, Philadelphia. $1.25 net.

The Quest of the Fish-Dog Skin, by James Willard Schultz, takes the young reader over a long Indian trail, full of stirring adventure and Indian legend. Well written and full of information, giving a vivid idea of the early dwellers of our West. [Houghton Mifflin Company, Boston. $1.25 net.

Heroes of Indian Mutiny, by Edward Gilliat. Stories of heroic deeds, intrepidity and determination in the face of fearful odds during the great mutiny. Stirringly illustrated. [J. B. Lippincott Company, Philadelphia. $1.50.

The Story of the Early Sea People, by Katharine E. Dopp. A highly informing account of prehistoric Denmark, designed for older children. Profusely illustrated. [Rand, McNally and Company, Chicago. 75 cents net.

Stories of Old Greece and Rome, by Emilie Kip Baker. All of the better known

From "Robinson Crusoe"
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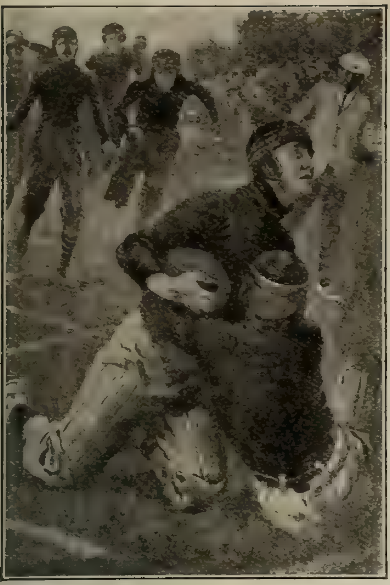

From "Around the End"
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stories and many of the less popular myths are included and the author has preserved the virility as well as much of the poetic beauty of the tales. Illustrated from photographs of famous statues and paintings, this will be a valuable adjunct to the young person's library. [Macmillan Company, New York. $1.50 net.

Uncle Sam, Wonder Worker, by W. A. Du-Puy, recounts some of the unusual things to which this big government is devoting a vast amount of money and attention, but so quietly that little is known about it. [Frederick A. Stokes Company, New York. $1.25 net.

Colette in France, by Etta Blaisdell McDonald, treats child life in France with the same charm that distinguishes former volumes in the "Little People Everywhere" series. [Little, Brown and Company, Boston. 60 cents net.

Little Light, by Ruth Gaines, is a graphic story of young life in Old Mexico, with a very attractive little heroine. [Rand, McNally and Company, Chicago. 75 cents net.

Nature and Animal Stories

Folk of the Woods, by Lucius Crocker Parlee; illustrated by Charles Livingston Bull. One of the most enchanting books of its kind ever written. It contains stories told by a forest tree—and they're all guaranteed to be true, because, as the author says, no tree was ever known to prevaricate. Mr. Bull's full page plates in color are simply ravishing. [Doubleday, Page and Company, New York. $2 net.

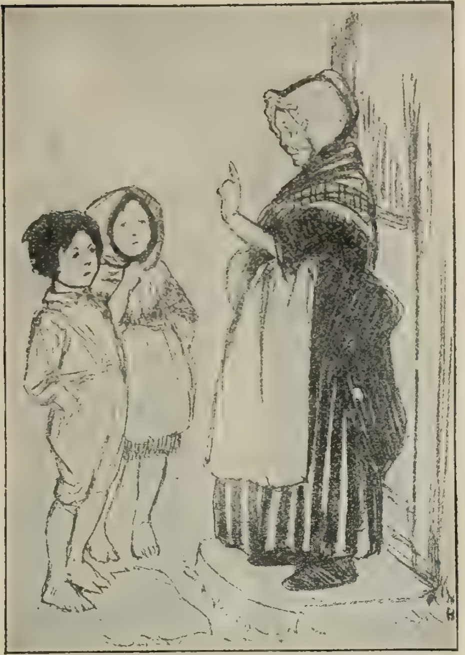
Children of the Wild, by Charles C. D. Roberts, tells of some boys' camping experiences and how they became acquainted with some interesting wood creatures. Mr. Roberts is very skillful at this sort of thing and teaches a fund of naturalist knowledge. [Macmillan Company, New York. $1.35 net.

The Book of Baby Pets, by E. J. Detmold and Florence E. Dugdale. A magnificent quarto uniform with Mr. Detmold's "Baby Birds" and "Baby Beasts" which have become so popular. The baby animals pictured here are the most fascinating bundles of fun that can be imagined. [George H. Doran Company, New York. $2.50.

The Cheer Chirpers, by Joshua P. Crowell. Delightful stories of the small creatures of the woods—ants, grasshoppers, bees, birds and insects. Written with a whimsical fancy, much of its prose being in the form of rhyme. [Pilgrim Press, Boston. $1 net.

Mother West Wind's Neighbors, by Thornton W. Burgess. These little animals are great favorites and this new story about them is full of the usual jolly fun. Mr. Burgess is a genius in this direction. [Little, Brown and Company, Boston. $1.

Laddie, the Master of the House, by Lily F. Wesselhoeft. Three splendid Scotch collies are the chief figures. [Little, Brown and Company, Boston. $1.20 net.



From "The Irish Twins"
Copyright, 1913, Houghton Mifflin Co., N. Y.

On Nature's Trail: A Wonder Book of the Wild, by F. St. Mars. The animals described are from widely separated parts of the world and are drawn with great vividness of imagination. Elaborately bound and illustrated. [George H. Doran Company, New York. $2 net.

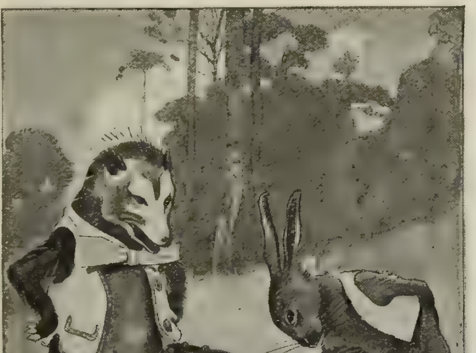
The Adventures of Reddy Fox and The Adventures of Johnny Chuck, by Thornton W. Burgess, present a mixture of entertainment and instruction. They're the kind of books that can be read to children at bedtime and each is devoted to the adventures of one small animal whose good times and bad will make a strong appeal. [Little, Brown and Company, Boston. Each 50 cents net.

'Fraid Cat, by L. J. Bridgman. A tiny booklet, whose colored pictures show the everyday doings in pussy cat world. Brief sketches accompanying each picture describe the adventures of a cowardly little cat. [George W. Jacobs and Company, Philadelphia. 50 cents.

A Book of Fairy Tale Bears, edited by Clifton Johnson and illustrated by Frank A. Nankivell, collects eighteen of the best bear fairy tales that have been related to youngsters for many a year. [Houghton Mifflin Company, Boston. 75 cents net.

The Tippity-Flippitts, by Edith B. Davidson, is a perfect gem, sure to be a favorite with very young readers. Three small red foxes are the heroes. [Little, Brown and Company, Boston. 60 cents.

Baby Elephant and the Zoo Man and Baby Lion and the Bump-Head Animal, by C. E. Kilbourne, are the cunningest little books imaginable, in which the animals all talk and have very exciting times. Written in simple language and adorably illustrated. [Penn Publishing Company, Philadelphia. Each 50 cents.



From "Mother West Wind's Neighbors"
Copyright, 1913, Little, Brown & Co., Boston

From "Miss Santa Claus of the Pullman"
Copyright, 1913, Century Co., N. Y

Holding a Throne, by Helen Eggleston Haskell, is supposed to be a story of the present king of Spain and the royal family told by an Angora cat who has the run of the court. This resourceful Tabby gives an inside account of Alfonso's courtship and marriage and other interesting things about Spanish court life. [D. Appleton and Company, New York. $1 net.

The Three Bears of Porcupine Ridge, by Jean M. Thompson. The title itself ought to lure all children who love bears. Really delectable stories, including also accounts of deer, moose, wolves, porcupines, woodchucks, beavers and partridges. Very adequately illustrated by Charles Copeland. [W. A. Wilde Company, Boston. $1.

Secrets Out of Doors, by William Hamilton Gibson. The seeker after real information about the woods and the woodland people will find a great deal condensed into this small book by a naturalist. [Harper and Brothers, New York. 50 cents.

Tales of Two Bunnies, by Katharine Pyle. Very little people will enjoy these stories of the cunning little bunnies which Miss Pyle has created. [E. P. Dutton and Company, New York. $1.

Adventures of Miss Tabby Gray, by Adelaide S. Taylor. Rhymes and pictures about a lovable little cat. [W. A. Wilde Company, Boston. 25 cents.

Stories for Boys

Around the End, by Ralph Henry Barbour. Mr. Barbour's new hero who appeared last year in a Yardley Hall story has now lost his greenness and is playing football that creates a stir. He is innocently involved in a traitorous attempt to sell the team signals, but emerges from it without any disastrous results. One of the best of the season's school stories. [D. Appleton and Company, New York. $1.35 net.

The Steam-Shovel Man, by Ralph D. Paine, that unapproachable writer of boys' books, takes the reader into Panama in following the exciting adventures of a plucky American lad who is hard put to it financially and takes a steam shovel job on the isthmus. [Charles Scribner's Sons, New York. $1 net.

Tom Strong, Boy Captain, by Alfred Bishop Mason, is a stirring yarn of revolutionary days with a very definite quality of good work in it. The central figures are a boy and a sturdy old trapper. [Henry Holt and Company, New York. $1.25 net.

Danny Fists, by Walter Camp. Football is rampant here. The hero is a lovable youth who learns how to control his hot temper and helps to win many games for his school. [D. Appleton and Company, New York. $1.35 net.

Five Yards to Go, by Hawley Williams, has an unusual hero in the person of a bulky young German who refuses to show any enthusiasm

From "The Boy Sailors of 1812"
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in Lansing Academy affairs until he has been put through a series of hard learned lessons. [D. Appleton and Company, New York. $1.35.

The Half-Miler, by A. T. Dudley, has a deeper interest than most stories for boys, and a hero who comes out of the mill, works his way through prep school and wins a scholarship for Harvard. The story is very thoughtful and much more worth while than the average. [Lothrop, Lee and Shepard Company, Boston. $1.25 net.

Young Alaskans in the Rockies, by Emerson Hough. Mr. Hough is an adept at writing boys' stories of adventure that could almost be used as guide books, so accurate are they in information. This one is very satisfying in all respects except one—its characters talk as if they were reciting their lessons instead of like natural boys. [Harper and Brothers, New York. $1.25 net.

The Rainy Day Railroad War, by Holman Day. In the Maine woods a lively contest is waged between lumber barons and the builders of a railroad. A young engineer of pluck wins the game. [Harper and Brothers, New York. $1 net.

The Alaskan Pathfinder, by John T. Faris. The missionary hero with his courage and grit and endurance is one to kindle the spark of missionary zeal in all sturdy young people. An inspirational biography of Sheldon Jackson. [Fleming H. Revell Company, New York. $1.

The Boy Editor, by Winifred Kirkland, tells a vivid story of how a boy of great intelligence was awakened from a stupid theoretical view of life to an appreciation of actual living through the interest of running a school paper. [Houghton Mifflin Company, Boston. $1 net.

On the Plains with Custer, by Edwin L. Sabin. A stirring narrative of the final struggle in which the white man supplanted the red on the plains, written with a comprehensive knowledge of Custer, the man and the general. [J. B. Lippincott Company, Philadelphia. $1.25.

Airship Cruising from Silver Fox Farm, by James Otis. A millionaire with an inventive turn of mind has a wireless system on an island. A steam yacht, several young boys and a new airship combine to interest boy readers. [Thomas Y. Crowell Company, New York. $1.50.

The Boy with the U. S. Indians, by Francis Robert Wheeler, is based upon government information specially furnished to the author and is of definite value. [Lothrop, Lee and Shepard Company, Boston. $1.50.

Treasure Mountain, by Edwin L. Sabin. Thrilling adventures of two boy prospectors on the gold trail. [Thomas Y. Crowell Company, New York. $1.50.

The Land of Mystery, by Cleveland Moffett, relates an American boy's search for his missionary parents who had mysteriously disappeared in Cairo. A very engrossing tale written with a sure hand. [Century Company, New York. $1.25 net.

The Freshman Eight, by Leslie W. Quirk. Crew work is the chief interest here and a race at the Poughkeepsie regatta makes thrilling reading. [Little, Brown and Company, Boston. $1.20 net.

Donald Kirk, The Morning Record Correspondent, by Edward M. Woolley. Boys who want to learn about newspaper work will find a great deal of interest here. The hero goes to an academy on the Hudson. [Little, Brown and Company, Boston. $1.20 net.

Henley on the Battle Line, by Frank E. Channon, concludes the series and tells how Rodger Jackson, after finishing his course at school, goes to India and becomes involved in a campaign with a native tribe. [Little, Brown and Company, Boston. $1.50 net.

Strike Three, by William Heyliger, focuses its interest on baseball and opens with a suggestion of a possible scholarship rivalry in St. Mary's School. All its boy characters are manly and interesting. [D. Appleton and Company, New York. $1.25 net.

Ned Brewster's Bear Hunt, by Chauncey J. Hawkins, tells how a boy spent a year in the woods, acquired a lot of woodcraft knowledge and took some very unusual photographs of bears, moose, beavers, etc. [Little, Brown and Company, Boston. $1.20 net.

From "The Shepherd of Us All"
Copyright, 1913, Fleming H. Revell Co., N. Y.

Ralph Somerby at Panama, by Francis Raleigh. An historical account of the buccaneers who overran the Spanish main at the end of the seventeenth century. The hero is an English boy. [L. C. Page and Company, Boston. $1.50.

Midshipman Days, by Roger West. Two young midshipmen fresh from Annapolis take a Mediterranean cruise and see interesting service in the Spanish war. [Houghton Mifflin Company, Boston, $1 net.

Jack, the Young Cowboy, by George Bird Grinnell, describes an eastern boy's first experience with ranch life in the West. [Frederick A. Stokes Company, New York. $1 net.

Camping on the Great Lakes, by Raymond S. Spears, describes a boy's growth into self-reliance through an experience with camp life. [Harper and Brothers, New York. $1.25 net.

Apache Gold, by Joseph A. Altsheler, is laid far Southwest and based upon a hunt for treasure lost by the Spaniards many years ago. [D. Appleton and Company, New York. $1.35 net.

Mark Tidd, by Clarence B. Kelland, violates all traditions by featuring a fat boy as hero. He turns out to be not as phlegmatic as one expected. There's lots of humor and descriptions of everyday life in a small village. [Harper and Brothers, New York. $1 net.

The Boy Sailors of 1812, by Everett T. Tomlinson, has for its setting Perry's Lake Erie victory and a hero who is present in the thick of the fight. [Lothrop, Lee and Shepard Company, Boston. $1.25.

Dick Among the Miners, by A. W. Dimock. Dick spends his vacation in the Rockies learning something about his father's mines and meeting some real dangers. [Frederick A. Stokes Company, New York. $1.25 net.

Hawk, the Young Osage, by C. H. Robinson. The hero is an Indian boy and the story traces his life from papoose days to his final chieftainship of his tribe. [L. C. Page and Company, Boston. $1.50 net.

The Cub Reporter, by Edward Mott Woolley. Here is all the lure of learning the newspaper game from the point of view of a boy who determines to make good. [Frederick A. Stokes Company, New York. $1 net.

The Young Sharpshooter, by Everett T. Tomlinson, has for its background McClellan's campaign of 1862. This is a typical Tomlinson story, which means that it's essentially readable. [Houghton Mifflin Company, Boston. $1.50.

Joe, the Book Farmer, by Garrard Harris. Joe is a sturdy lad who insists upon an agricultural education and then shows his father how to make the most out of their old farm. [Harper and Brothers, New York. $1 net.

Camping on Western Trails, by Elmer Russell Gregor. Two boys have improbable but nevertheless readable adventures in the Rockies, photographing and shooting mountain lions, bears and sheep. [Harper and Brothers, New York. $1.25 net.

The Young Homesteaders, by J. W. Lincoln. Two manly lads go west and put up a good fight with the grim conditions of frontier life in trying to make a home for their mother. [W. A. Wilde Company, Boston. $1.25.

The Young Trappers, by Hugh Pendexter, is the fourth volume in the Camp and Trail series and relates the exciting chase of a giant moose. [Small, Maynard and Company, Boston. 65 cents net.

Messmates, by William O. Stevens. "Pewee" Clinton, who graduated last year from a naval academy, now takes his first European cruise. There's some vigorous fighting. [J. B. Lippincott Company, Philadelphia. $1.25 net.

Roger Paulding, Gunner, by Commander Edward L. Beach, U. S. navy, is replete with the interesting things that happen on shipboard. The hero is a young navy officer. [The Penn Publishing Company, Philadelphia. $1 net.

The Texan Triumph, by Joseph A. Altsheler. Ned Fulton fights in the battle of San Jacinto.

From "The Air King's Treasure"
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which secured Texan independence. [D. Appleton Company, New York. $1.35 net.

The Roaring Lions, by James Otis, describes the founding of a club by five boys, their difficulties of organizing and their glorious good times. [Harper and Brothers, New York. 60 cents net.

Buffalo Roost, by F. H. Cheley. Largely concerned with a group of Y. M. C. A. students who build a log cabin in the Rockies. [Methodist Book Concern, New York. $1.25.

Stories for Girls

Nancy Lee's Spring Term, by the ingenious writer for girls who insists upon the pen name of "Margaret Warde" and who is responsible for the enormously popular "Betty Wales" books. In this volume, the second of a new series, Nancy has a delightful spring term and discovers some distinctly interesting new girls. [Penn Publishing Company, Philadelphia. $1.25.

Christmas Tree House, by Mary F. Leonard, is a wonderfully pleasant story laid in a beautiful old Southern mansion. These girl characters make everyday happenings take on a romantic glow, and their story is one that the whole family will enjoy. [Thomas Y. Crowell Company, New York. $1.50.

Patty's Social Season, by Carolyn Wells. Patty is a society girl who discovers that in the whirl of good times she can enjoy herself much more by trying to produce happiness for other people. A very entertaining debutante story. [Dodd, Mead and Company, New York. $1.25.

Betty Tucker's Ambition, by Angelina W. Wray, recalls the dear old "Pepper" books, for it tells of the struggles of a family of seven bright youngsters who try to help ease their widowed mother's burdens and develop their bubbling individualities as well. [Lothrop, Lee and Shepard Company, Boston. $1 net.

Country Cousins, by Ellen Douglas Deland. A snobbish girl goes to boarding school and learns to become broad minded, sweet tempered and helpful. Very interestingly written. [D. Appleton and Company, New York. $1.30 net.

Happy Acres, by Edna Turpin. As in "Honey Sweet," dainty little Ann Lewis is the important character. She goes to Virginia to visit some country relatives. [Macmillan Company, New York. $1.25 net.

Beatrice of Denewood, by Emilie and Alden Arthur Knipe, continues the adventures of the little heroine of "The Lucky Sixpence." It is laid in revolutionary days. [Century Company, New York. $1.25 net.

Her Daughter Jean, by Marion Ames Taggart. Miss Taggart's excellent stories for girls cannot be too highly praised. This new one has a lovely heroine with a predeliction for writing poetry. [W. A. Wilde Company, Boston. $1.50.

The Girl from Arizona, by Nina Rhoades. This natural western girl goes to an eastern boarding school, rebels against the artificialities there and teaches the other girls some valuable lessons in simplicity. [Lothrop, Lee and Shepard Company, Boston. $1 net.

Helen and the Uninvited Guests, by Beth Bradford Gilchrist. Just a simple story of a little girl's summer vacation during which she learns to make the best of some distressing circumstances. [Penn Publishing Company, Philadelphia. $1.25 net.

At the House of the Ground, by Ella Matthews Bangs, tells very entertainingly of two girls who rejuvenate their crusty old uncle. They visit him in the country and meet lots of nice village people. [Pilgrim Press, Boston. $1.25 net.

Clover and In the High Valley, by Susan Coolidge. These are new editions of the last two volumes in the popular "Katy Did" series. [Little, Brown and Company, Boston. Each $1.50.

The Girls of Abinger Close, by L. T. Meade. A very English story with a strong heroine. For older girls. [J. B. Lippincott Company, Philadelphia. $1.25 net.

Harmony Wins, by Millicent Olmstead. This little heroine is a descendant of Nathan Hale and has a personality worthy that brave name. There's a mystery about a treasure chamber. [Lothrop, Lee and Shepard Company, Boston. $1 net.

The Four Corners in Egypt, by Amy E. Blanchard, is the seventh volume in the series and relates the adventures of these four girls in Cairo and on the Nile. [George W. Jacobs and Company, Philadelphia. $1.50.

Dorothy Brooke Across the Sea, by Frances Campbell Sparhawk. The popular Dorothy spends the summer in England and Scotland making new friends and having some real social triumphs. [Thomas Y. Crowell Company, New York. $1.50.

Phillida's Glad Year, by Grace Blanchard, is just an average story of a girl's good time in "society life," but is written with a certain charm. [W. A. Wilde Company, Boston. $1.

Jane Stuart, Twin, by Grace M. Remick, teaches cheerfulness through the experiences of Jane and her twin brother, who are forced to help their mother make a living. [Penn Publishing Company, Philadelphia. $1.25 net.

Elizabeth, Betsy and Bess, by Amy E. Blanchard. Three delightful girls have as interesting times as any of the season's heroines. [W. A. Wilde Company, Boston. $1 net.

Jean Cabot in the British Isles, by Gertrude Fisher Scott, describes in bookish fashion the travels of two girls and their teacher chaperon. Too many love affairs make for cheapness of tone. [Lothrop, Lee and Shepard Company, Boston. $1 net.

For Both Boys and Girls

The Shepherd of Us All: Stories of the Christ Retold for Children, by Mary Stewart. Here is something The Continent family mustn't miss. Of all the stories for children founded upon the life of Christ this one appears to be the most lucid, the most beautiful and the most charmingly written. Miss Stewart is the author of "Tell Me a True Story." The illustrations are reproductions from famous paintings. [Fleming H. Revell Company, New York. $1.25 net.

The Townsend Twins, by Warren L. Eldred. One of those thoroughly wholesome records of good times among wholesome boys and girls that come as such a delight. The scene is an Adirondack camp. [Century Company, New York. $1.25 net.

The Responsibilities of Buddie, by Anna Chapin Ray. The last of the series. Buddie has a splendid winter in New York and begins to think of falling in love. [Little, Brown and Company, Boston. $1.50.

Uncle David's Boys, by Edna A. Brown, tells of good fun in a little mountain village where some young people spent the summer. [Lothrop, Lee and Shepard Company, Boston. $1.

For Very Little Tots

The Martie Twins, by Alice E. Allen. A dear little red-headed baby girl is left at an orphanage for boys one night, is kept by one of the nurses and becomes great friends with a little sick boy there. A most fresh and original story. [L. C. Page and Company, Boston. $1.25 net.

Little Girl Blue Plays "I Spy," by Josephine Scribner Gates. The little heroine (who is a doll) plays a fascinating game. Delightfully illustrated in colors. [Houghton Mifflin Company, Boston. 50 cents net.

From "Ivanhoe"
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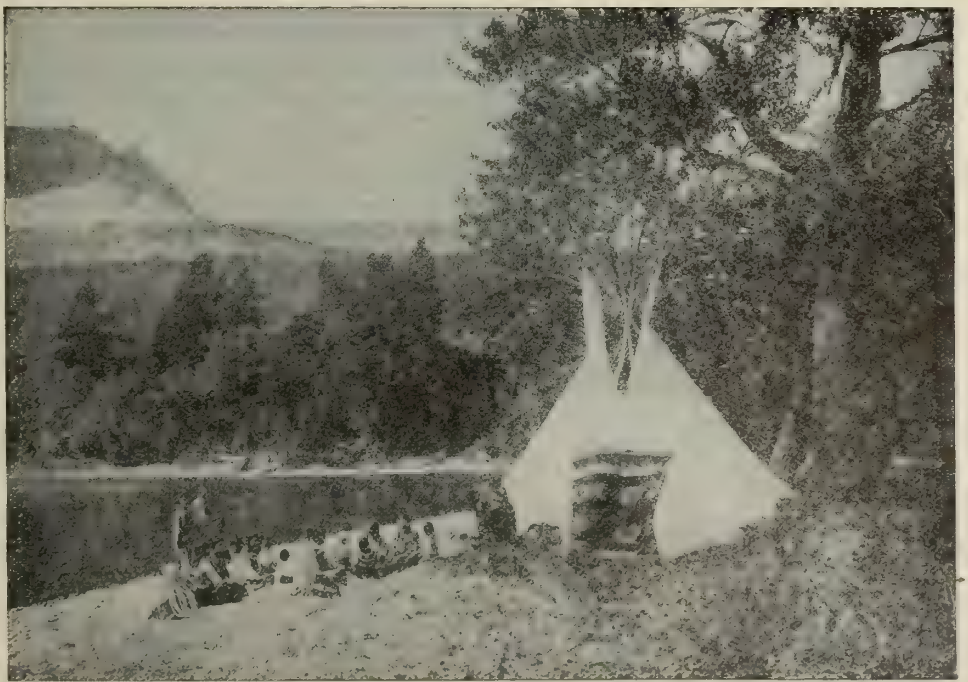
The Capers of Benjy and Barbie, by Agnes McClelland Daulton. A little boy and girl from the country go on a visit to New York. [D. Appleton and Company, New York. $1 net.

The Well-Bred Dolls, by Caroline Stetson Allen. Each doll character is a distinct individual with a charming story. [Pilgrim Press, Boston. $1 net.

Dolls of Many Lands, by Mary Hazleton Wade. Stories about Japanese, Eskimo, Dutch,



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Blackfeet in the Glacier National Park, Montana, Communicating Across a Stream

From "The Boy with the U. S. Indians Copyright, 1913, Lothrop, Lee & Shepard Co., Boston

English, Parisian, Korean, Persian, Egyptian and Indian dolls. [W. A. Wilde Company, Boston. $1 net.

Boy Scouts and Camp Fire Girls

These two interesting organizations are represented in a group of stories whose titles give a definite idea of their nature: A Scout of Today, by Isabel Hornibrook (Houghton Mifflin Company, Boston. $1 net); Boy Scouts in a Lumber Camp, by James Otis (Thomas Y. Crowell Company, New York. $1.25); Boy Scouts in the Balkans, by John Finnemore (J. B. Lippincott Company, Philadelphia. $1.25 net); Boy Scouts of Dismal Swamp, by Walter P. Eaton (W. A. Wilde Company, Boston. $1 net); For Uncle Sam, Boss; or, Boy Scouts at Panama, by Percy K. Fitzhugh (Thomas Y. Crowell Company, New York. $1.25); Boy Scouts Beyond the Seas, by Sir Robert Baden-Powell (C. Arthur Pearson, London); Camp Brave Pine, by Harriet T. Comstock (Thomas Y. Crowell Company, New York. $1.25 net); The Camp Fire Girls at Hillside, by Margaret Love Sanderson (Reilly and Britton Company, Chicago. 75 cents). Camp Fire Girls (George H. Doran Company, New York) is a paper pamphlet of propaganda.

The New Book Store of Charles Scribner's Sons, New York

Handy Books for Boys

There are a number of very good books in this field. The Boys' Book of Aeroplanes, by T. O'B. Hubbard and C. C. Turner (Frederick A. Stokes Company, New York. $1.75 net); Harper's Aircraft Book, and Harper's Wireless Book, by A. H. Verill, and Harper's Beginning Electricity, by D. C. Shafer (Harper and Brothers, New York. Each $1 net); Every Boy's Book of Handicraft, Sports and Amusements, by Chelsea C. Fraser (Dana Estes and Company, Boston. $2 net); The Handy Boy, by A. Neely Hall (Lothrop, Lee and Shepard Company, Boston. $1.60 net).

Various Other Juveniles

Story-Telling Poems, selected and arranged for story-telling and reading aloud and for the children's own reading by Frances Jenkins Olcott. The compiler is well known as a librarian and her name vouches for the solid worth of the book. [Houghton Mifflin Company, Boston. $1.25 net.

Plays for the Home, by Augusta Stevenson, is a dramatic adaptation of judiciously selected folklore stories for little people. Many classical favorites are included. [Houghton Mifflin Company, Boston. $1.25 net.

Storybook Treasures, by Clara Murray, consists of selections from such favorite writers as Laura E. Richards, Louisa Alcott, Frances Parkman and several others. Designed to interest children from 9 to 12 years. [Little, Brown and Company, Boston. 75 cents.

The Man in the Crow's Nest, by Frank T. Bayley. Practical little sermons for children, useful for reading aloud or for the child's own perusal. [Pilgrim Press, Boston. 75 cents net.

The Changing Girl: A Little Book for the Girl of Ten to Fifteen, by Caroline Wormeley Latimer; with foreword by Edward Bok. Practical talks on self-knowledge, plain but inoffensive. [Fleming H. Revell Company, New York. 25 cents net.

Scribner's New Book Store

The tourist who means to "do" New York thoroughly must now stretch his itinerary to include a trip to 599 5th avenue, where he may visit what is one of the world's most delightful book stores. It has been completed during the past summer and Messrs. Charles Scribner's Sons are responsible for the achievement. A Chicagoan has described it vaguely but with a peculiar aptness as "an affair of golden harps," and it's true that in design, coloring and atmosphere it produces a sort of "golden age" feeling. One can go into transports over the literary treasures its well stocked shelves and tables hold—over its rare editions, its exhibition gallery, its admirable methods of displaying books that deserve particular notice; but over and above all this stands out the feature of supremest interest—that here at last is a book store designed with the same care and imagination and taste that go into the making of a beautiful home.

Thanksgiving at Cabin o' Wildwinds

(Continued from page 1646)

"I knew you were homesick, Magsie."

"How? I never told you."

"You did in your sleep sometimes. And by what you said when you sent me home to my mother. So I just took a little side trip and bundled up this one and brought her along."

"He did not give me time to bring a trunk," said the grandmother, laughing in gentle happiness.

"Just as well, mother. There would be no place to put it!"

The baby slept and they drew close about the fire. "Now I want to know all about it," commanded Joe.

"I want to know what brought Mr. Frink 'way out here in all that awful cold," said Maggie. "You said you would tell, Mr. Frink."

"Yes," answered the sheep herder, who had taken but little part—save turkey-part—in the fellowship of the happy hours. "But that there 'mister' kind o' knocks me out. . . . Well, I'll tell you best I can, only there's some things won't bear tellin'. They're like these here little snow stars that light on your coat out o' the sky. You can look at 'em, but if you bring 'em in out o' the cold or lay a finger on 'em they ain't there. . . . I shipped my sheep ten days ago an' got my pay an' there was a time ahead—you know, Joe? Sheep herders and their wealth is soon parted. I set out seven times at least to hit the trail fer the Glad Hand. Do you think I got there? Nary time till it was beef extract I was after. Only place to git it an' I don't know of anything like it —fer such as her—to start up the circ'lation in a hurry. Didn't know what I'd find here. But that's ahead a piece. . . . I jes stuck around my cabin an' in my bunk, day after day, with that roll o' bills humpin' theirselves fer the Glad Hand. But I couldn't go no more'n I could kick a bum lamb dyin' on the trail. All I could see was Mis' Ruthven, standin' in the blazin' sun, lookin' like the mir-rage an' askin' me did I drink coffee. She jes' stood there. Day an' night. Fer the rest . . . . well, it's this way. I've been with the sheep half a lifetime. It drives some men batty. But fer me I've always found a heap of comp'ny in the creeters an' the dogs, an' it's as good as books to steddy the skies an'—well, to steddy mos' anything you can see. There's a heap to see on these plains. While yer seein' yer listenin' an' learnin'. This is the snow-star part I was a-tellin' you of. When you've walked an' laid an' rode an' slept out in the still, you get so you see things that ain't there an' know things you ain't told. Savvy? So, when I kep' seein' the wife, smilin' in the hot sun when it was plumb 40 below and goin' some—I knew. An' then I hit the trail. That's all. . . . Wisht I'd 'a' minded sooner. But I can't explain it—can you?"

The grandmother, sitting next to Pete, laid a hand on his arm. "Yes, Peter Frink, I can! I've never lived on the plains away from people and I've never been without wood in a blizzard, thank God. But I've lived! My girl knows that. And I explain it this way, Peter Frink." Her voice was tremulous with deep conviction as she continued with words throbbing out of the heart of the Book that the sheep herder had not looked upon nor heard of nor thought about for long, dark years. "'O Lord, thou searchest out my path and my lying down and art acquainted with all my ways. . . . If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me. . . . The darkness hideth not from thee.' It was God, Peter Frink, who would not let you go to the Glad Hand, who spoke to your ready heart and sent you through the blizzard to build a fire for my child."

"It was God," repeated Joe softly, drawing Maggie's head down upon his breast.

"Yes, it was God," said Maggie, "I asked him."

There was a long silence. Then Pete, leaning forward, quietly knocked the ashes out of his pipe and spoke in a voice and with words that welled up from the manhood still burning deep within him. "Yes. I reck'n 'twas Him. There ain't no way such things is explained but that way. . . . Well, I've et Thanksgiving like a Christian this year and I've got yer little woman to thank fer it, Joe. She plumb broke me up with her little Christian doin's first time I struck this here ranch. . . . It's sure been a Thanksgiving, good people —old-time kind. . . . Do you know it's most midnight? If you'll jes' let me have that there lantern I'll hit out fer the barn, though I'm warmer than I've been"—and he held out his hand to Maggie and looked into her honest, clear, glad eyes—"than I've been since I quit bein' a tenderfoot! A good Thanksgiving! Good night!"

Ruth is very fond of using big words. Sometimes she gets them right and sometimes she doesn't.

"I had a pretty bad fall yesterday on the consecrated sidewalk in front of the new church," she recently told another little girl. "Why, I was unconscientious for two whole hours."

The other little girl is still wondering just what she meant.

MISSIONARY WORK

Another Voice from the Heart of Africa

Monsieur Edouard Jacottet is another missionary from Africa who has come to England and is now being heard there with almost as much interest and zest as Dan Crawford aroused when he arrived from Africa more than a year ago. Monsieur Jacottet is a Swiss gentleman who has been working in Basuto Land, South Africa, for the Paris Evangelical Mission Society. England is interested in him because he speaks delightful English and because the field of work he charmingly describes lies beneath the British flag.

Comparing his birthplace and his present home, he declares that Basuto Land is the Switzerland of South Africa. Like the Swiss, the Basutos remain to this day an unconquered people. Their country has indeed become a part of the British empire, but has become so by their own consent and not by hostile conquest. The British resident commissioner living in Maseru is the only representative of British power living within the confines of the country and he governs entirely through the tribal chiefs. Defended on all sides as they are by the Draken mountains, the Basutos owe their present happiness to the good fortune that neither gold nor diamonds have ever been discovered within their territory. The great wave of fortune seekers rushing through South Africa has therefore passed them by and left them to cultivate their secluded valleys.

The most remarkable feature of the semicivilization which these native tribes have developed is the fact that the land of the whole nation is owned in common by the people. No one pays rent and no one pays taxes, save an insignificant poll tax. To every native coming to the age of self-support the chiefs assign a certain holding of land which he is entitled to use for his lifetime. If he fails to farm it properly, however, his tenure is forfeited.

The Basutos raise a considerable variety of cereals, but their industry is mostly in the line of raising cattle, sheep and goats. Private personal property is fully recognized and many of the native farmers enjoy comfortable wealth. Many live in modern homes, fitted up with modern furniture. The sale of liquor is prohibited throughout the country, and there is in consequence practically no poverty. Such poverty as exists is taken care of by the families of the unfortunate poor. Family ties are so strong that the fines visited upon the very occasional misdemeanors in the country are usually paid by contribution from the defendant's relatives. The sole currency for paying fines or any other obligation is cattle.

Monsieur Jacottet believes tremendously in the possibilities of the Basuto nationality. He even anticipates the development of a genuine native literature among them. One of his own pupils has already written a romance called "The Pilgrim of the East," which has been published, and another novel not yet in print, which the teacher believes rivals in power Rider Haggard's work.

It is just eighty years ago now since the principal Basuto chief of that time, Mohesh, heard from a passing trader of white missionaries who had a new message to preach to the black races. The old chief immediately collected 300 cattle and started a drover with them to Cape Town under orders to buy three missionaries. The unhappy drover, however, lost all of the purchase price en route because a gang of white raiders stole his cattle from him. But the news of the incident came to the ears of Protestant missionary secretaries in Paris and the three missionaries desired were dispatched from there. The result of the work thus begun is a Christian church numbering 100,000 members in a total population of half a million and exercising a dominant influence over the whole body of the people.

Woman's Federation Perfects Plans

At a recent conference in New York City plans for the Federation of Woman's Boards of Foreign Missions of the United States were given definite form. Five territorial commissions—four in the United States and one in Canada—are to center in the cities of San Francisco, Chicago, Nashville, New York and Toronto. Two representatives from each commission, together with a representative from the central committee on united study of foreign missions, form a general advisory commission. Organization of all the territorial commissions except Canada was completed during the spring of 1913 and the representatives appointed by them met in New York City to complete organization of the general commission.

The function of the commission is to connect the woman's boards with the territorial commissions; to stimulate united prayer and study and a spirit of fellowship; to extend interdenominational effort; strengthen summer schools already existing; form new centers; encourage uniformity of plan in college, school and young people's work; develop work for children, and promote united study of missions.

The central committee on the united study of foreign missions was invited to become affiliated and a conference committee was named to meet with a similar committee from the Council of Women for Home Missions. The commission approved the adoption of the "coronation pin" and recommended that Friday of the Week of Prayer be observed as a day for united prayer for foreign missions. Mrs. Henry W. Peabody and Mrs. William A. Montgomery were accredited as the representatives of the Federation of Woman's Boards on their trip around the world.

Officers elected are: Chairman, Mrs. DeWitt Knox; vice chairman, Mrs. Oliver R. Williamson; secretary, Miss Mabel Cratty; treasurer, Mrs. William I. Haven.

Wanted – For Heroic Service

The Cartagena and Sinu river region of Colombia, South America, needs immediately a consecrated married minister—a man who, first of all, is sure of his Bible; one who can be cheerful in the midst of discouraging surroundings; who can sympathize with and love ignorant, unlovely, warm-hearted people; who can travel uphill and down, by land and water and in mud and dust; not controlled by nerves or temper. His wife must be even better. This region has a population of 300,000 souls, ready to welcome anyone who seems to offer something better than they have known. Scores of the towns have no resident priest. The country is rich and beautiful, the opportunity for Christian work boundless. A friend offers to furnish the money; the board is ready to commission the workers. Who will respond to this urgent call? Communicate with Dr. Arthur J. Brown, 156 Fifth avenue, New York City.

Taking a Church Census in Tokyo

The Fukuin Shimpo, an important journal published in Tokyo, prints a report of a special investigation made by members of its staff into the present status of the Christian congregations of that city. It has been alleged by some critics of missions in Japan that the attendance of Japanese on worship in their capital city is less today than it was ten years ago. But the investigator for the Shimpo declares that this is not true as a general proposition, although it is admitted that in certain churches audiences show a very material falling off. There are eighty Protestant houses of worship in Tokyo. The representatives of the Shimpo visited nineteen of these and counted the audience. The average congregation was found to be 108. The largest congregation was found in the Presbyterian church of Fujimicho, where there were 308 worshipers. The Congregational church of Hongo had 202 persons present. The Azuba Methodist had a congregation of 260, but here as in Holy Trinity and in two or three other places, the audience was augmented by students required to attend under the rules of their institutions. Elsewhere, audiences ranged from seventy down to thirty.

On the basis of these observations, the Shimpo calculates that on an average Sabbath morning 5,000 Tokyo citizens are listening to Protestant sermons. This means one out of every 400 citizens going to church each week.

The Fukuin Shimpo criticises the preaching in much the same terms the Americans are used to hearing American sermons depreciated. The majority of the discourses dealt with social and moral questions, and the newspaper declares the lack of "deeply spiritual sermons fitted to make a strong impression on the souls of the hearers." It urges more preaching of doctrine and more analysis of present-day spiritual problems. It is observed that the churches where the preaching is good are the churches that have the largest attendance.

Apparently the idea that religion is a special interest of women does not prevail so largely in Japan as in the United States. The Shimpo remarks, "There is some tendency for the women to outnumber the men," which is certainly a milder statement than anyone would be likely to make of American churches. But even a "tendency" of this sort is not altogether reassuring.

Chilean Students in Revolt

"The students are in revolt again and they are having nightly celebrations and meetings of protest against the government, which has literally bowed submissively to Rome and exculpated the internuncio.

"This time their slogan is 'La separacion de la iglesia del estado,' a long step taken forward in that direction as a result of their agitation and canvassing of public men.

"So you see we are not inactive here, even if progress is not always the outcome of our activity. I am in a position where I can obtain the sentiment of the young men and women of tomorrow and they have begun a real earnest crusade in favor of liberty. Meanwhile we shall help it along by every well-advised means and stimulate the youth who have never undertaken any serious moral problem yet."

So writes a fellow worker regarding a matter which may prove to be the needed stimulus for bringing about in Chile the long desired separation of church and state. Something like two years ago the papal delegate came to Chile and negotiated the sale of some conventual property and carried off the proceeds to Rome. This was not to the liking of the liberal element, who think that conventual as well as church property in Chile should be retained for Chileans. So when the delegate returned to Santiago a few months ago he received a different greeting from what he had expected. The students from the University of Chile and their sympathizers gathered at the railway station and made it exceedingly uncomfortable for the prelate. Then they demanded of congress that legislation should be passed to prevent any further disposal of church or convent property without special permission of congress. J. F. GARVIN.

Board Notes and Announcements

—"The marvelous things accomplished through love" Mrs. Bryan Y. Craig illustrated Friday morning at the Board of the Northwest, Chicago. At the suggestion of Mrs. Keep, prayers were offered for Mexico, especially that wisdom might be given to the officers of our government in relation to that republic. Reading a letter from Mrs. McKean of Chieng Mai, the Siam secretary spoke with grateful appreciation of the devotion of missionaries who work where they cannot be well. The first letters received from Mrs. A. B. Carr of Africa, Miss Florence Murray and Miss Emma Campbell of Persia were read by their corresponding secretaries. The China secretary had letters from Miss Schaeffer and Mrs. Melrose of Hainan, Miss Ellington of Changteh and Mrs. Throop of Soochow. The Korea correspondent reported the transfer of Mrs. Alex Pieters from Seoul to Chai Ryung. A letter from Miss Leavitt of Tanabe, Japan, was read by Mrs. Shumway.

—Among the welcome calls received at the Board of the Northwest this week has been that of Mr. and Mrs. James F. Garvin of Chile and their daughter Ruth. Their sister, Miss Lila Garvin, reached Japan in safety and is now at home in Onomichi, an outstation of Hiroshima.

THE SUNDAY SCHOOL

December 7, 1913—The Fall of Jericho

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Joshua 5:10—6:27. Golden Text, Mark 9:23: All things are possible to him that believeth.

The River Jordan has witnessed two great revivals, one under Joshua and the other under John the Baptist. The two were similar in that each marked a new beginning in a nation's life. Israel had become a backslider. For forty years circumcision and the passover had been neglected. Should the Presbyterian Church fail for the next forty years to hold a communion service or baptize a child, its position would be similar to that of Israel at the crossing of the Jordan. There are those who urge that these services are only a form, but no church can long survive without them. When one becomes careless about the communion he usually becomes equally so about what the service stands for.

Israel had observed the passover the night it left Egypt and also at Sinai, but not since. Nomadic Christians are very liable to suffer a religious loss. The average church roll today includes many transients. The number carried on it bears little relation to the actual attendance. The people, like the Israelites, are camping out somewhere in the desert where even the most vigilant pastor fails to find them.

Revival of Israel Under Joshua Has Religious Significance

But Joshua would revise the roll. The passover became a living service, and circumcision was restored to Israel. It was a memorable time in the history of the people. The reproach that had rested upon them was lifted and a revived nation looked out upon a new future.

A revival suggests a previous life. In this instance it recalled the past and made possible a better future. The monuments erected at the river crossing had also a sacramental significance—they were reminders of what God had done, a showing forth of his care. The revival of Israel under Joshua belonged to an age of war rather than to an age of peace. Under its inspiration the armies fought for a cause as well as for conquest. Joshua was essentially a religious warrior. In the light of modern times the terms are contradictory. Our wars are political. The religion of either side forms no factor in them. But it was not so in the East. There war was virtually a foreign mission enterprise. Joshua invaded Canaan for the one purpose of driving out not only the heathen but heathenism as well. Force was the only argument he knew. He fought with the weapons in use at the time.

God Seldom Accompanies Commandments with Reason for Them

In discussing the morality of the Old Testament wars one must remember the civilization of that age. Every century is a step in the stairway of history, and Joshua stood not far from the bottom. Civilization is not a fiat but an evolution. It began with an idea and developed into what it is. As for God's part in those terrible wars, the question is above human discussion. That the Judge of all the earth can do nothing wrong we all believe. He who "taketh up the isles as a very little thing" is not to be weighed in the balance of man. The more we attempt it, the more we demonstrate our folly. The Bible is full of the inexplicable, but so is life. The commands of God are seldom attended by the reason for them. When Joshua stood before Jericho there appeared to him a man with a drawn sword. And in reply to the question, "What saith my lord unto his servant?" there came the answer, "Put off thy shoe from off thy foot; for the place whereon thou standest is holy." The vision was special, but the lesson is universal. We must wait and listen.

Joshua had been commanded to conquer the land, but the city of Jericho lay across his path. It was well fortified and should have been capable of strong resistance, but his vision, the captain of the Lord's host, superseded him in rank and took command of the army. Who this man was no one knows; possibly the Son of God himself, anticipating the more literal incarnation yet to come. His method of warfare must have seemed strange indeed to a soldier like Joshua. Instead of using battleaxes, engines and ladders, he was to compass the city, bearing the ark and trumpets, for seven days. The conquest was to be one not of force but of faith. Things that bore no relation to each other were to appear as cause and effect. The number seven was to play an important part—seven priests, seven trumpets, seven days. Against these stood the towers and walls of a fortified city. It was a test of Joshua's faith. Moses with an outstretched rod, thinking to turn back the tides of the sea, was in the same position.

Joshua Obeys Command and Walls of Jericho Fall

Joshua obeyed his captain. For six successive days he marched about the city; an hour and a half possibly was required to complete the circuit. On the seventh day the demonstration was changed. From sunrise to sunset the strange procession wound about the city until the completion of the seventh circuit, when the people gave a great shout and the walls fell. The destruction was complete. Everything had been placed under "ban," or reserved for God, so there were no spoils. One person, Rahab the harlot, with her household was spared because of her kindness to the spies. She subsequently became a mother in Israel—the wife of Salmon, the father of Boaz, and an ancestress of the Christ.

Jericho has been made a type of the human heart; fortified by the powers of sin, it surrenders not to force but to faith. In that sense this lesson becomes personal as well as historic. But whatever may be its significance, it marked a revival in Israel, a return to the form and spirit of the worship of the years before.

The Lesson Verse by Verse

By Hermon D. Jenkins

ANALYSIS—The conquest and occupation of Palestine involve only such ethical questions as we face every day. God often accomplishes his purposes for his people by what seem inadequate means. The fall of Jericho was the presage of the occupation of the whole land.

When we study the invasion of Palestine by the Israelites, the ethical question confronts us, Why should God cast out one race to put another in possession of its land? To this we may answer, In the first place, the occupants had won their title to it by the sword, just as the Turks won their provinces in eastern Europe. Had the Turk been thrust out 300 years ago civilization would have been the gainer. If we rejoice to see Moslems thrust back from the lands they have long devastated, we need hardly shed tears for the Canaanites, who had won in war what they lost in war.

In the second place, the Canaanites were a race so imbruted and degenerated that they have not to this day done anything to advance literature, art or religion, while the Jews have produced and still produce many of the finest minds of the race. The Canaanites produced nothing worthy of or even capable of surviving, while the Jews have given to the world, by God's grace, those fundamental principles of theology and morals which lie at the root of civilization. A race, intellectually and morally degenerate, was turned under by the plow that the field might be sown with a worthier seed.

In the third place, it was in accord with a weeding out process which is still going on, whereby any nation that will not serve God is bound to perish. The Iroquois claimed all the lands in North America east of the Mississippi river. But such was not the purpose of God in the creation of this continent. Unless we are prepared to condemn all civilization we cannot condemn the white man's occupation of a continent which the Indians would neither cultivate nor sell. The head hunters of Borneo and the Igorrotes of the Philippine islands must either get in the procession or be trampled under by its onward march. What happened to the Canaanites is happening every day. A modern writer says that in America we have immured in various penal establishments a larger population than the swords of the Israelites swept from Palestine, and many of them at least for lesser crimes.

God Chooses the Weak Things to Confound the Mighty

Verse 8—It has always seemed to the world that the weapons of our spiritual warfare were far from sufficient for the conquest of a race. At the opening of the campaign Jehovah gave encouragement to Israel by showing how he could, without their aid if he chose so to operate, take the strongest of the cities that defied them. Jericho appears to have been the key of all western Palestine, and it was built upon an elevated plateau (Dr. Sellin, 1909), surrounded by walls of a character to impress and demoralize the invaders. No cities in Egypt were so amply protected and the Israelites were not by birth or experience as soldiers fitted to take walled towns.

Verse 9—Nevertheless they obeyed the command of their leaders, even while it exposed them to some peril. They knew not at what moment the defenders of Jericho might make a sally and swoop down upon them. It is probable that the inhabitants of the city thought the Israelites were resorting to some sort of incantation, and so dared make no sortie.

Verses 9-10—The mystery of their proceedings made a profound impression on the defenders of the city. The blare of the horns and the silence of the people—what did it mean? They could not understand it. It got on their nerves and prepared them for a grand stampede when anything decisive should occur.

Verses 11-14—One of the most imperative of Christian graces is resolution, ability to hang on, to stick to it instead of wishing, as most of us do, to do and be done with it. The army was an army of young men, and Joshua had yet to prove them. These six days gave him an opportunity to test them. He began to discover those upon whom he could rely and to find out those who were turbulent, morose and restive under new conditions.

Physical Causes of the Overthrow Ordered of God

Verse 20—The walls of the city fell down at the shout of the people, at the precise moment when such a fall would indicate a divine purpose. We are not told whether to regard the event as a miracle or as a result of natural forces whose foretelling alone was miraculous. The writer was once in his youth at the dividing of the ways, hesitating as to his course, when he received a letter written by a friend who had never written him before and who knew nothing about his mental conflict, but which gave just the advice he needed. And that advice, under God's direction, has guided all his intervening years. Dr. Lange used to say that many events which we call natural were supernatural in their coincidence with spiritual crises, the man and the hour appearing together, as in the Swiss clock the door flies open and the cuckoo emerges as the bell strikes.

But the walls fell. That was enough. The breach in Canaanitish defenses was made and the Israelites had now the courage to go on. Upon their occupying this land the future of the race, under God, depended. The destruction of the city wall was such as oft accompanies an earthquake, whose motion, instead of being simply up and down, is often circular, strewing solid objects over a wide area, as grain is strewn from the swinging hand. The conquest of the land was practically assured when its richest, best protected and most populous city fell without the drawing of a weapon or the flight of an arrow.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done, in the right way."
Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall,
At eventide, to play and love and rest,
Because I know for me my work is best.
—Henry van Dyke.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning November 30, 1913

FOREIGN MISSION TOPIC—The Islamic world —Syria, Persia and India.

The Islamic world extends over Turkey, Persia, Egypt, North Africa and parts of Central Africa, India and China. The followers of Mohammed number about 195,000,000. The experience of Christian missionaries has given rise to the conviction that Islam, of all the ethnic religions, offers the most obstinate barrier to the propagation of our faith. There is a certain blindness in Islam that makes its devotees inaccessible to reason, a certain brutality that renders them impervious to the attractiveness of gentleness, a certain arrogance that makes them contemptuous of the religion of Christians, whom they still regard as their conquered foes.

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Perhaps the spectacle of the utter failure of some of the earliest foundations of Christianity and of the implacable hatreds existing between ancient Christian churches, has had much to do with the hostility and contempt of the Moslem for the Christian missionary. It has been sound policy on the part of the mission boards to endeavor to purify and revitalize the ancient Christian churches existing in Mohammedan lands before attempting directly to convert the Moslem world.

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The very virtues of Mohammedanism, its doctrines of the oneness and transcendence of God, of his sovereignty over the universe, are in themselves hindrances to the immediate acceptance of Christianity. Why should they accept a religion of which, as they conceive it, they already hold the fundamental principles, without the admixture of illogical ideas? Mohammedanism itself is a great missionary religion, continually pressing into new territory and conquering other beliefs, especially in equatorial Africa.

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Our church has missions on Islamic territory in Syria, Persia and India. The whole Islamic world has been in a state of unrest during the past year owing to the two great wars in which Turkey has been defeated. But in spite of all disturbance the work of missions has gone steadily forward. In some respects the events of the year have been favorable to missions. The breaking up of the old system has led many of the more enlightened Moslems to question the soundness of their basis of life. At any rate it is the testimony of the board that more men in Syria were inquiring about Christ and Christianity during the first six months of 1913 than in the preceding six years.

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The sanitarium for patients suffering with tubercular disease conducted by Dr. Mary Eddy has steadily grown in importance. During the past year it has held sixty-seven patients for longer or shorter periods. The indirect results of this work are wide reaching. Some of the patients, whose cases were beyond hope when they entered, have given convincing and joyful testimonies to their faith in Christ before they died.

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During the year a theological seminary has been organized in connection with the Beirut station. The veteran missionary, Franklin E. Hoskins, D. D., has been chosen the first president, and a new building, Colton hall, has been erected close to the campus of the Syrian Protestant College. A class of nine young men entered theological studies in the seminary last year.

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The Mission Press in Beirut has been busy as ever. It prints tracts, periodicals and Bibles, which are disseminated as widely as the Arabic language. Seventy-five per cent of the work done is the printing and distributing of the Scriptures, of which 85,172 volumes were sent forth in 1912.

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Besides Beirut, our mission has also the following stations: Lebanon, high up in the mountains southeast from Beirut; Tripoli, on the seacoast fifty miles north of Beirut, where both the shore city and the inner town are occupied by our people, and where we have two flourishing schools, one for boys and another for girls; Sidon, the ancient Phœnician city, thirty miles south along the shore of the Mediterranean.

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There are three great Christian colleges which are among the foremost agencies in the transformation of the life of the Levant. They are Robert College at Constantinople; the Syrian Protestant College at Beirut, and the college of the United Presbyterian Church at Assiut, Egypt. These colleges are training the leaders of tomorrow for both Turkey and Egypt.

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Our church is responsible for the evangelization of North Persia, with 5,000,000 inhabitants; and yet we have only two ordained missionaries to carry on the work in this entire territory. The opportunity today in Persia is the largest that has been afforded to Christian missions since the rise of the Moslem power.

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In our East Persian mission more Moslems are being reached than hitherto. In Teheran a prominent physician, a convert from Islam, has publicly addressed a large audience upon the "only remedy for the leprosy of sin." Though a large number of Moslems were present, the occurrence caused no disturbance and aroused no opposition.

In our East Persian mission there are engaged fifteen men missionaries and twenty-one women missionaries, including the wives of the missionaries. The number of communicants added during the year was thirty-six, making a total number of 378. In our West Persian mission there are thirteen men missionaries and twenty-two women missionaries, including the wives of missionaries. During the past year there were added 132 communicants, making a total membership of 2,987.

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In India is the largest body of Moslems in any single country. It increased from 19 per cent of the population in 1901 to 21 per cent in 1911. Reports from the field indicate increasing numbers of Mohammedan visitors at the Christian services. Most of the converts from Islam have to endure hardships for the confession of their faith in Christ.

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Let the weakest, let the humblest remember, that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watching against wounding men's sensitiveness—these cost but little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blest, by small kindnesses.—Frederick William Robertson.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

December 7, 1913

DOES RELIGION REALLY PAY?

TOPIC—The ideal Christian. XII. His rewards. Psalm 1.

Pay day proves whether or not the position is worth while. The day of dividends determines the value of the investment. The rewards of religion are the one real test of its worthwhileness. This topic faces the truth that the Christian is to be rewarded.

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They get most out of religion who put most into it.

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The old psalmist pictured the righteous man as a tree. The analogy is interesting. The tree that succeeds is the growing tree, it is blessed with life. And life, full, forceful, unhindered life, is itself a reward. Such a tree bears fruit or gives shade. It is life with an output. The recompense of a holy life is the fruit of holiness. No account can be kept of the travelers who are sustained and sheltered beneath the shade of a good man's life. In the nature of things it is impossible for any person to be rewarded by an exact knowledge of the good he does in the world. That sort of bookkeeping has to be left to heaven.

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Little children may be rewarded with a stick of candy, but as they grow older the rewards they prize most are less tangible and material. The word of approval, the smile of favor, the bestowal of companionship, the gift of love—these are the most valuable forms of recognition. So it is with the rewards of the Christian. Simply to merit the Master's "blessed" and to be conscious of his approval is itself a goal of holy living. We want less the gifts of the Lord than the favor of his face. To please God is to win the richest reward.

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There is a new commercial talking machine in the market that is fairly mysterious. It does away with the old wax cylinder. Instead there are some three miles of sensitized wire. The dictator may record his words in the privacy of his office and in another room at her convenience the secretary will transcribe them. But the most marvelous part of the mechanism is the way by which, by pressure on a button, the electric fluid cleans those wires of speech so that they may be used over again and an entirely new record written upon them. That is like the gospel truth of forgiveness, which is the Christian's first reward. In a way that we cannot understand the mighty electric force of the divine Spirit wipes out the record of sin. The past is blotted out. The life is given a fresh start. For the forgiven man all things are made new. The life that once answered to unrighteousness now answers to holiness. That is the reward of the gospel of grace.

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The success which abides and stands all the tests of the searching white light of publicity here and hereafter is that of a holy life which has ministered to the world. Not every Christian is a success in the way he planned; but no man ever kept faith with God and his fellows and then registered failure. He may die poor and unknown, but he has won the sort of success which pleases the angels.

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A holy life is its own reward.

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A current slang phrase speaks of certain persons are "dead ones." The figure is graphic. There are doubtless many persons walking our streets who are dead to all that constitutes real life. On the other hand, the Christian has inherited that royal promise of the Saviour, "I am come that ye may have life, and may have it more abundantly." He is, in the slang phrase, a "live one." He abounds in vitality. His is the power of an endless life. Amid men he lives the life that is even now eternal. No anæmic, impoverished creature he, for in his spirit wells up the very fullness of life.

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A charming story by Mrs. Burnett called "The Secret Garden" tells how several persons entered into new happiness and vitality through their experiences in the garden of which the world knew nothing. The tale suggests the phrase, "a life hid with Christ in God." This secret experience of divine fellowship is one of the sweetest rewards of Christian living. This is the mystery and present reality of the Christian life.

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The business of being a Christian is a long-time transaction. Its rewards are not always present and manifest, but they are none the less sure. As says the Italian proverb—"God does not pay every Saturday; but he always pays."

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Nowadays it is not fashionable to talk about heaven. Yet when Jesus wanted to comfort his disciples he held up to them the thought of heaven. That has been the hope of saints in all ages. Frankly, life is an insoluble mystery if we may not reckon beyond the grave. It takes two worlds to make this one understandable. God has laid up in heaven immeasurable and ineffable joys for those who love him. The founder of the flower mission, a Louisville woman, was a shut-in. One day she laughingly complained to her pastor, Dr. Gerrant, that she seldom saw him. "Never mind, Jennie," was his quaint reply, "when we get to heaven I'll come and visit with you for a thousand years." The hope of the night is the morning. The eternal day is the promise for all travelers who find life's highway dark and dreary.

The Open Hearth

Two Fictions About Wedlock

I have read with great interest The Continent's editorial on "Marriage That Stands the Test." I think that nearly everyone will agree that hasty marriages are responsible for the greater number of unhappy unions and the cause of marriage would be better promoted by laws making it more difficult to marry than by laws making it difficult to be divorced. But there are a great many of us who cannot agree that, a bad union having been formed, it is our Christian duty to bear it in humility and fortitude. We would rather indorse King Arthur, who says to his unfaithful wife:

"I hold that man the worst of public foes
Who either for his own or children's sake,
To save his blood from scandal, lets the wife
Whom he knows false abide and rule the house."

Theologians and legalists have alike erred in seeking a solution for this important social question. Legalists have treated marriage as a matter of legal fiction similar to other contracts; theologians have treated marriage as a matter of religious fiction. As a matter of fact it is neither, but is a reality and antedates either religious or legal institutions.

Your argument assumes a spirit of honor in both parties to the marriage. If this assumption were true there would be no need for divorce legislation, but unhappily the assumption is not true. The vow to God and state then becomes a sacrilege and there is more morality in squaring things, even if it is necessary to start over again, than there is in sanctioning legal concubinage.

W. H. L.

Only a Full Gospel Is Sufficient

The Continent is one of two papers that are sent after me every week in my tours about the earth and its first page editorial is the central dish in the feast. I have not missed one of these great editorials since I first tasted their quality, and not until Oct. 23 did I find a flaw in their compelling logic. But in that issue your minor premise is surely wrong, and your conclusion most harmful, as I believe.

You say truly that the gospel is sufficient for everything, including social regeneration. That is your major premise, and it is grandly true. But your implied minor premise, that the gospel is the transforming of individual characters only, is most unscriptural, and so your conclusion that legislation for social benefit is not a part of the gospel, but a vain substitute, and that the thorough conversion of many individuals is the one sufficient means of correcting our social ills in city and country, is fatally erroneous—indeed one of the chief obstacles to social regeneration, and the most harmful heresy that was ever held on a large scale by devout men.

It is a surprise to find in your fearless pages this sixteenth century reaction against too much politics in religion, which is now the favorite and plausible excuse of timid preachers and laymen who fear to lay their hands to unpopular reforms and so smugly comfort themselves by saying, "All that is needed to moralize society is to evangelize individuals."

This false conclusion is based on the popular definition of the gospel, which is as different from Christ's definition as a seed is different from the full-grown, fruit-laden tree. The gospel of Moses, Isaiah and Christ as found in the 4th chapter of Luke is based on the "jubilee of social justice," which Isaiah said would come every year when Christ should come dominantly into human life. That is "the good news to the poor." First of all, Isaiah and Christ set before us the living seed of individual conversion as the seed of the gospel, "the Spirit of the Lord is upon me," and no one more than the Christian social reformers with whom I work emphasizes the power of individual Christian character. Every moral reformer in the United States, so far as I meet them in a wide range of reform work, opens his meetings with prayer and song, and counts the Christian church the main army and especially the chief motor of social betterment. But those words of Isaiah and Christ, which your editorial and many sermons treat as the end of the gospel, is only its beginning.

Read on in Christ's definition. "He has sent me to comfort the broken-hearted, to preach deliverance to captives, and the opening of prisons to them that are bound." What does that mean? This is what it means: Blind asylums, prison reform, emancipation of slaves. The individualist rationalizes this great promise down, in his skepticism of God's power in social reform, into mere figures of what happens in individual conversion, which only gives right motive and leaves us to educate and organize men of right motive in Christ's name to change social conditions.

To plant the seed in the heart is no more the full gospel than planting seed while neglecting weeds is full farming. "Get right with God" is the first commandment, but the second is like unto it, of like importance, and to receive like attention—"get men right with each other."

WILBUR F. CRAFTS.

Problem of Church Statesmanship

A matter came up at a recent meeting of the San Francisco Presbytery which is of importance to the Home Mission Board and may find duplication in other presbyteries. The chairman of the home mission committee called attention to a group of three mission churches which have for years been a source of debate as to the wisdom of continuing these fields.

The oldest of these fields is that of Memorial church, in our "butchertown." Its boundaries are very definite. On the east and north are railroad yards and slaughter houses, on the south and west are Italian garden tracts. In the last three months the pastor has made an exhaustive study of the constituency. He found ten families of Presbyterian preference, forty Methodist, 180 Lutheran families and eighty-six families who declared they were not Catholics. In the same district were 1,150 Catholic families. There is a large Catholic church, a Methodist church and Presbyterian.

Memorial church dates back over forty years, all of which time it has been on the board. After this long period of service with an altered constituency and a greatly decreased parish on account of the industries crowding in, we find only ten families and but one family actually interested in the work of the church. This one family asks only for a united Protestant work. The church building itself is in sad decay and the church erection society will immediately have to put in at least $1,500 if the work is to continue. The Methodist Church has been in the field less than ten years, but with a regular resident pastor they have forty families.

Those actually familiar with the past work and conditions proposed that inasmuch as there was manifestly room for but one Protestant church presbytery confer with the Methodists with a view of withdrawing in favor of the other. The Methodists have signified a willingness to buy the property. Furthermore it is patent that the growth of the Methodist Church in this field demonstrates that this is their logical parish.

The matter was put to a vote and seemingly carried. However, those opposed called for a show of hands. The question was reopened and laid on the table. The facts, however, remain. The whole matter suggests that in San Francisco Presbytery there is at least one field and possibly more where a disinterested prudential committee would see worthier uses for the money so laboriously collected in our churches for missions.

With so many real calls in our own city and all over the country $50,000 might readily be saved if such a disinterested pruning committee could go over the fields now kept alive by mission money. Such churches as Memorial if continued could be bound to another church as their mission school and church.

JOHN W. BERGER.

Says "D. D." Is Overemphasized

The recent editorial cautioning pastoral committees not to attach too much importance to the title "D. D." as a sign of ministerial quali-

(Continued on page 1672)

A Cup of Cold Water

It is not merely the increasing temporal provision that the church is making for their old age and disability that is heartening the ministers of the gospel. Beneath all of this is the comforting assurance that the church is being baptized anew with the spirit of the Compassionate Christ.

The Forward Movement of Ministerial Relief and Sustentation is a cup of cold water in the name of Christ to many of His faithful servants. It will not lose its reward.

Is your Thanksgiving sentiment real enough to enable you to provide a cup of cold water for the disabled minister, or for the desolate widow and the defenseless orphan?

In the name of Christ you will have your reward!

Ministerial Relief and Sustentation
Of the Presbyterian Church in the U. S. A.

WILLIAM HIRAM FOULKES, General Secretary
W. W. HEBERTON, Treas.
JOHN R. SUTHERLAND, Associate Secretary
WILLIAM SYLVESTER HOLT, Associate Secretary
507 Witherspoon Building - Philadelphia, Pa.

The Very Best of the New Novels for Christmas Gifts

"T. Tembarom," the latest work of Frances Hodgson Burnett, princess of story-tellers, is the kind of fairy tale of a real world that everybody loves. It is the story of a New York waif and newspaper reporter, suddenly confronted with the responsibility of a vast English inheritance; and it "is filled with a vast amount of human nature, with an invigorating worldly wisdom, with a sense of the goodness and badness in men and women, and with the ability to keep the reader continuously on the alert. For," to quote the Boston *Transcript* further, "Mrs. Burnett's skill is the skill of the born teller of tales."

Charles S. Chapman has illustrated the book delightfully and in an entirely new way.

Dr. S. Weir Mitchell's new novel, "Westways," a story of Civil War days, is a worthy successor to his "Hugh Wynne, Free Quaker," which has been given undisputed rank as the great novel of the American Revolution and one of the most brilliant and powerful novels of our times. It is a brilliant picture of American life, manners, and sentiments, at a period that was one of the most important in the development of the country; it is also a wonderful portrayal of the love of husband and wife, suffering deeply through honestly held, but diverse, opinions, yet holding the love of each for the other the greatest thing in life.

In "The Truth About Camilla" Gertrude Hall has written a novel of unusual distinction — the story of an Italian adventuress, whose days are crowded with color and adventure.

Eleanor Hallowell Abbott's little blue-and-white book, "The White Linen Nurse," will probably go to every nurse in the land on Christmas Day; but it is a love-story for every novel-reader, whatever his vocation.

In this her latest book, the author of "Molly Make-Believe" has achieved an idyllic love story out of the strangest human elements that were ever compounded in fiction. And in her own wonderfully characteristic way Eleanor Hallowell Abbott sets forth these faulty, lovely, unforgetable people, and their piquant situation, in a narrative that bites deep in its humanity and in its vivid revelation of true love in a strange setting.

Herman Pfeifer made the clever illustrations.

Every one of the many thousands who read that saucy and joyous little book, "The Melting of Molly," by Maria Thompson Daviess, will want to read the author's brand-new book, "The Tinder Box," a whimsical comedy, written with deliciously flavored sentences around the old mate-motif, from such a modern feminist viewpoint that every reader feels both charmed and challenged to the point of a personal response.

John Edwin Jackson, a Southerner, made the illustrations, and they have caught the spirit of the book delightfully.

If you want to send the invalid, or depressed friend — any age from fifteen to fifty — a package of condensed sunshine, let it be that delicious little book, Jean Webster's "Daddy-Long-Legs."

Every lawyer you know, and most men, would enjoy Frederick Trevor Hill's "The Thirteenth Juror." It is a man's book, full of man talk, portraying vividly the evils of a politically influenced judiciary and the injustice of law that is the tool of lawyers.

"Murder in Any Degree" is a collection of some of Owen Johnson's very best short stories, including the golfing classic, "Even Threes." A book all men like.

"I have tried in 'John Barleycorn,'" says Jack London of this grim, gripping autobiographical record, "to present the liquor problem from the human, personal side." He has written also a swift and impassioned story of adventure.

Ellis Parker Butler's "The Jack-Knife Man" is that happy combination of humor, pathos, and humanity that makes a book real and dear. It is the book, of all he has so far written, for which Ellis Parker Butler's name will be remembered.

Christmas Gift-Books of Unusual Quality

A Traveler at Forty
By THEODORE DREISER

At forty, Theodore Dreiser, whose fiction has given his name significance among authors of the day, has just made his first trip abroad, and the impact of Europe on his direct and penetrating mind has resulted in a travel book of a most unusual and refreshing sort.

Illustrated by Glackens. *Price $1.80 net, postage 14 cents.*

The Trade of the World
By JAMES DAVENPORT WHELPLEY, who *knows* conditions of which he writes

An authoritative and brilliant presentation of many phases of international trade and the vital part it plays in world progress. Illustrations from photographs of unusual interest. *Price $2.00 net, postage 16 cents.*

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A book of characteristic rhymes and pictures. *Price 75 cents net, postage 8 cents.*

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The most beautiful edition of Mother Goose ever made. There are twelve fascinating pages in color, and more than sixty delightful black-and-white drawings. Arthur Rackham, too, has designed the delightful cover and the quaint sampler title-page. Quarto, 250 pages. *Price $2.50 net, postage 24 cents.*

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New Illustrated Edition

Sixteen full-page illustrations in rich color by the famous English artists, Maurice and Edward Detmold. Text in black, with a charming border in green on every page. Lovely cover in green and gold. *Price $2.50 net, postage 15 cents.*

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Read the "WANT" Column evrey week The thing in which you are interested may be advertised in this very issue.

Financial Situation

Reynolds Sees Bright Outlook—Commodity Prices Higher Nov. 1—Firms Show Faith in Physical Exercise for Employees.

Deposits in the Continental and Commercial Bank of Chicago, one of the largest in the country, on a recent day were $9,000,000 larger than on the corresponding day last year. The president, George M. Reynolds, has been quoted as optimistic with reference to a change for the better in financial conditions after the first of the year. He says that many institutions affected by flood or drought are being "carried" by banks, but that the fundamental situation seems to him sound despite the gloomy forebodings of some business men. Even the prospect of a severe struggle over the currency bill does not affect his view of conditions. On the fundamental proposition that bankers must not be forced into an investment in which they have no representation, he thinks bankers will not yield. He looks for an easy adjustment of other features of the bill on which there has been disagreement.

Prices Are Higher—The average person is more interested in immediate prices of things he has to buy in order to live than he is in discussions about the currency, although the latter may involve the future prosperity of a large portion of the population. Mr. or Mrs. Average Person has found the past few weeks that prices are no lower than the month previous. In fact, if they had bought the large assortment of articles which enter into the calculations of Bradstreet's in making up their index figure, they would have found that commodity prices have increased 1 per cent in this country. The prices are, however, 2.6 per cent lower than last November, but except for a year ago are the highest ever recorded for this time of year. In England, on the other hand, prices on Nov. 1 showed a decrease of 1 per cent. Butter, eggs and manufactured textiles figured in the higher prices in this country.

Cash Value to Exercise—The number of industrial institutions that are adopting health standards the Y. M. C. A. has long made familiar to the men of the country is increasing each month. The Chicago and Northwestern railway is out with an order requiring a higher standard of physical efficiency for the employees in the dining car department. The men will be examined twice a year to see that they are fit for their work. The National Cash Register Company compels its employees to take an hour's physical exercise each day, for which the company pays them regular wages. It is estimated that more work can be obtained from employees in eight hours with an hour's exercise than in nine hours without the exercise. A large express company in the South has a Y. M. C. A. physical director lead exercises for its office force twice a day.

Railway Carriage Is Cheap—In connection with the campaign to obtain permission to increase freight rates 5 per cent, the railways are issuing interesting information concerning the present cost of carrying articles of ordinary use. The roads charge $6 to transport a piano 1,000 miles. The average piano mover wants $5 to move it around the block. The roads now carry a pair of shoes 1,025 miles for 2 1-5 cents, and a suit of clothes 1,000 miles for 6 4-5 cents. The average cost of moving a ton of freight a mile is ¾ cent. In 1880 the cost was 1¼ cents. On account of the restrictions on revenues placed on the roads by governmental authority and the higher wages obtained by employees the lines are asking the increase in rates.

Clerks Will Lick Stamps—Probably the largest number of packages in its history will be carried by the post office department during December of this year. The first Christmas at which the parcel post rates are in effect is approaching. The department is preparing for it by requesting early mailing of parcels. Arrangements have also been made so that parcels will be stamped by postal employees with canceled stamps, saving a large amount of time. The person who mails the package will have only to give the clerk the money needed to buy stamps to carry all packages he mails, and the stamps will be affixed later.

Brief Bits of Business News—S. W. Straus, Chicago banker, says that it cost his firm $2,100, including large attorney fees, to collect "at the source" income tax amounting to $65 in two weeks' hard work.—The annual sales of Chicago firms engaged in the hide business amount to $20,000,000. The annual sales of leather amount to $72,000,000, or one-fifth of the nation's business and more than any other city in the world save Boston.

7% Atlanta 7%

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2. Real Estate worth over two for one.
3. Abstract by Attorney representing YOU, showing a clear title.
4. Note with Coupons attached.
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6. Fire Insurance for at least the amount of the Loan, assigned as additional security.
7. A rental value that would more than carry the Loan under adverse circumstances.

Write for booklet.

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I offer only First Mortgage Farm Loans made by thoroughly reliable firms who have stood the Test of Time. I diversify as to climate, rate and crop yield. Interest and principal collected free.

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5½% and 6% Interest

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"FARM MORTGAGE LOANS"
6% Safest, Most Promising and Profitable Investment on the Market Today 6%
During the Past 30 Years no Client has Lost a Dollar.
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6 and 7 % Sure is what you receive regularly when you purchase from us a first mortgage on *Improved Georgia City or Farm property* and you take as little hazard as is humanly possible. We are extremely careful in placing business. Let us send you our Dept. F list. Sessions Loan & Trust Co., Marietta, Ga.

The safest investments from the viewpoints of
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REAL ESTATE MORTGAGES

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BONDS SENT TO ANY BANK OR EXPRESS
COMPANY SUBJECT TO EXAMINATION
THE NEW FIRST NATIONAL BANK COLUMBUS, OHIO.

5 Per Cent

Town Bettered by Former "Terrors"

These are boys of Asheville, N. C., who, says Frank W. Ober, were "fairly raising the devil"—now they are raising the standard of the town's character. They are not only interested in playing ball, but in Bible study. For the men who lead their twenty ball teams also lead them in as many Bible classes in the Y. M. C. A. Condition of membership on the ball teams is regular attendance at Bible classes. This has been going on for four years. The president of the governing board of the boys was the leader of the "Terrors," a gang of boys of the "best families," who were in fact the terrors of the neighborhood. They were caught by the Y. M. C. A., by its basket ball and its baseball on the Bible class condition. There are now 165 boys in Bible classes. The police judge says that since the Y. M. C. A. have been acting as probation officers he has not had a single boy arrested. Then, too, lots of these boys have found their way to college, who were going to the dogs. They are the young leaders of business, teaching classes in Sunday school and busy in church work.

Boys' Bible Class and Basket Ball League

Polygamy Defended and Reaffirmed

BY J. TOOKER FORD

JOSEPH F. SMITH, head of the Mormon "Church" in Utah, spoke at the dedication of the organization's new building at Wrightwood and Sawyer avenues, Chicago, on Nov. 2. His address was a flinging of the Mormon glove in the face of Christian Chicago. He boldly set forth the peculiar teachings of his sect and brazenly defended its immoral principles. He declared that the founder of Mormonism, Joseph Smith, was a prophet of God as truly as any prophet of Bible times. He went so far as to say that to his mind "Joseph Smith had revealed even more wonderful truths in the Book of Mormon than could be found in any other book in the world." Moreover, "Jesus Christ made his last appearance to Joseph Smith as he did to the eleven disciples."

Referring to his large family (forty-three children) he said he did not know of any more noble or beneficent work that a man could do for the world than to help bring into the world a strong, well-made, healthy babe. He made no qualifying statement whatever as to the wrong done through adultery, polgyamy or incest. He defended polygamy by this side parry, "My wives [he had five plural wives] are as pure and noble and virtuous women as any in the world," and he excused his present habit of cohabitation with them by the exclamation, "My God! Would I be such a brute as to turn them out into the world after having solemnly promised to stay by and support them?"

He stated clearly the Mormon teaching concerning "celestial" marriages by the fervid query, "Shall I abandon these virtuous and true women who have been given me for all eternity?" This teaching, which is fundamental in the Mormon creed, was expressed with all the fire of an Old Testament prophet. He sanctioned the doctrine of polygamy not only thus by inference, but by pointing to the ancient patriarchs who were unreproved by God in having plural wives; then he made firm both his position as a prophet of God and the "system" which he was practicing, by affirming his personal holiness. He said solemnly, upraising his hand, "I never in my life have done wrong intentionally to any man in the world." This led to what he evidently wanted to impress very particularly on the audience, "and I want to say that never in my life have I intentionally done a wrong to any woman." An uneducated Roman Catholic to whom these words were repeated said in the honest simplicity of his heart, "Why, he's wronging everybody!"

One inference which the Mormon president intended to be drawn by his Chicago audience was that ultimately the people whom he represented would so multiply as to absorb the republic and the federal government. He alluded to the history of the Israelites in Egypt, their small number at first, their rapid growth, and the fear of the Egyptians that they would outnumber them and take possession of the land. Then he asked this seemingly innocent question, "If God tells us to go on and do this are we to be blamed for so doing?" Anyone at all acquainted with Mormon doctrines and claims could see under his entire address a purpose to publish and stand by the peculiar and abhorrent doctrines of the sect in which he poses as the mouthpiece of God.

World Missions in Oklahoma

Great enthusiasm is being manifested over preparations for the campaign for missions to be held in Oklahoma City, Okla., for fifteen days beginning Dec. 7. Dr. C. E. Bradt, who had charge of a similar campaign in Fargo, N. D., last winter, is in general command of the forces. Delegations will be sent to other cities of the state to carry the stimulus over the commonwealth.

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"I use little meat, plenty of vegetables and fruit, in season, for the noon meal, and if tired at tea time, take Grape-Nuts alone and feel perfectly nourished.

"Nerve and brain power and memory are much improved since using Grape-Nuts. I am over 60 and weigh 155 pounds. My son and husband, seeing how I had improved, are now using Grape-Nuts.

"My son, who is a traveling man, eats nothing for breakfast but Grape-Nuts and a glass of milk. An aunt, over 70, seems fully nourished on Grape-Nuts and cream." "There's a Reason."

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9.	Mme. LeBrun and Daughter	LeBrun
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11.	Spring	Corot
12.	The End of the Day	Adan
13.	The Avenue of Trees	Hobbema
14.	The Wind Mill	Ruysdael
15.	Sistine Madonna	Raphael
16.	Detail of Figure from same	Raphael
17.	Madonna of the Chair	Raphael
18.	St. Anthony and the Christ Child	Murillo
19.	Christ in the Temple	Hofmann
20.	Head of Boy Christ, from same	Hofmann
21.	Christ and the Rich Young Ruler	Hofmann
22.	Head of Christ, from same	Hofmann
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One Way to Reach the Foreigner

BY ROBERT WALKER

THE STRANGER within our gates may present serious problems and difficulties to the politician and financier, even to the social worker, but for the church of Christ he really means responsibility and opportunity. Instead of going to the ends of the earth after him to deliver our souls from the burden of debt which Paul realized he owed to "both Greek and barbarian," the Greek and barbarian have come to us to collect their claims. If they do not demand payment, none the less does it remain our duty to settle it with them.

An Italian English Class in Green Street Mission, San Francisco

Here he is with all his needs, waiting to be taken in and made one with us. There may be no beauty in him—indeed, he may even be repulsive to us in many ways; his customs and habits may be very displeasing to our taste; in our judgment his ideals may be gross and mean—yet, indeed, is he our splendid opportunity. We believe we possess just what he should have in order to make him what God intended him to be; we acknowledge that we are his debtors until we put him in possession of the good thing God has intrusted to us to pass on to him.

How shall we discharge our duty? The initial difficulty, as I see it, suggests also the first step we ought to take. He cannot speak our language; until he has learned it he cannot communicate freely with us. There are very few in our churches who could not, if they would, help the foreigner to learn our language. By patience and perseverance, exercised under a deep sense of divine obligation, almost every Christian in the country could open up means of communication with the foreign-speaking immigrant.

In small towns this work can be done in the

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If you have a large or small sum to invest safely, our First Farm Mortgages will appeal to you. Send for descriptive pamphlet "C" and current list of offerings.

E. J. LANDER & CO., Grand Forks, N. D.
Capital and Surplus over $350,000

Broad & Bomar, Bankers,
FORT WORTH, TEXAS,
will invest your funds in absolutely first farm mortgages at attractive interest rates, and guarantee payment. Have been making investments for clients for twenty years. Write for particulars and references.

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If you have $100, $500, or $1,000 available for investment you can secure a bond that will net you 7 per cent interest per annum. These bonds are specially desirable for persons of limited means to whom the safety of their money must be the ***first consideration.*** These bonds not only meet that requirement of first importance, but also net the investor double, and more, what he would receive if his funds were kept in the savings bank.

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CHARLES B. COXE, President,
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American home. In larger places classes can be formed and, the point of contact once established, all the rest follows naturally. But the work must be undertaken only "in the fear of God," for so the patience required will alone be maintained. The advantage to the immigrant is evident to all, but the habit of study, the sacrifice that must be made by him and the encouragement he must have to stick at it until he succeeds, can be secured only by the determination of the teacher. This applies equally to the individual effort and to the classes which may be established in connection with our missions, but the result is invariably most cheering. The foreigner will respond to such interest in his welfare with a grateful affection that makes it easy to deliver the gospel message. The frequent meetings and talks while the lessons are being taught will also give opportunity for exercising an influence that will rarely fail to produce good results in forming character and impressing American ideals of Christianity and citizenship on the alien. Many years of experience, both in Italy and this country, enable me to speak with assurance on this subject.

In each country we have found the best of our church membership coming from English classes, where friendships have been formed that have proved fertile in spiritual results. The accompanying picture shows our last winter's class in connection with the Green Street mission in San Francisco. The back row includes workers and friends. The teacher is Mr. Blanpied, immigration secretary of the Y. M. C. A., who has given much assistance in this branch of the work, and secured the valuable aid of a number of university students who willingly give their time to teaching in the evenings. As an illustration of the principle mentioned above, I may say that almost every member of the English classes is ready to become a member of the church. Such work requires faith and great patience, for the process of instilling the principles of the gospel into the hearts of the immigrant is often as gradual as the teaching of the new language.

Ways of Working

Combine Social and Business

An interesting social event was recently held at LeRoy, Ill., church under the name of "The Round Up." The session desired a gathering at which the entire church would be represented. A basket lunch was first held, then the baby show under the direction of the cradle roll department. Then came the "rough riding." This was the entertainment feature of the evening and each department was held responsible for one number on the program. Philanthropy, patriotism, devotion, evangelism, society, missions, Bible study and education were represented.

The evening closed with "branding." The brand was a blue button on which appeared "I have subscribed to the LeRoy Presbyterian church, have you?" Over $500 was added to the annual income of the church.

Bible Baseball Is Profitable

Bible baseball is a healthy and profitable indoor game which can be used by Sunday schools, Endeavor societies or other organizations. Rules of the game given by Rev. W. H. Hubbard of Poughkeepsie, N. Y., are taken from The Expositor. The game can be made to include a review of the Sunday school lesson, a mission study book or other matter which has recently been studied by all concerned.

The rules follow:

Choose captains who will select teams or sides. Interest is increased if bases are indicated and players move from base to base as the play calls for.

Designate the section of Scripture or the lessons upon which questions are to be asked for smaller ones. Older and more advanced Bible students do not need this.

The pitcher is the one who asks questions. Batter is the one answering the same.

Each question is a pitched ball. Each attempt to answer is a hit if the question is correctly answered; a strike if missed. Three strikes put the batter out.

If the answer is nearly correct, but lacking in definiteness, it is a foul strike. It adds in-

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terest to change the pitcher with each change of batter.

Each question correctly answered entitles the batter to a base.

If others are on bases, each question answered by the one at bat advances those of his side already on bases one base.

Each batter has the privilege of trying for a home run by answering four questions in succession, providing he answers correctly the first one. Each answer entitles him to a base.

A ball is a question asked which is not clearly stated.

Credit is given for questions answered whether home runs are made or not, also whether any on bases reach home or not. But four answers are necessary at one inning for a home run.

A balk is failure of the pitcher to finish question begun, and advances those on bases one base each.

Fielding may be done in asking questions incidental to the one asked by the pitcher with a view to test the batter's knowledge and certainty as to his answer. But should these incidental questions not be germane to the main question, they constitute errors, one of which advances those on bases.

Three persons failing to answer questions puts the side out.

Reading Matter for Alaska

In connection with the previously published list of home mission fields in Alaska desiring copies of good periodicals and other literature, it is noted that the address of Rev. R. J. Diven has been changed to Sitka, Alaska.

WHERE TO SEND YOUR MONEY

Home Board: Harvey C. Olin, 156 Fifth avenue, New York City.

Foreign Board: Dwight H. Day, 156 Fifth avenue, New York City.

Board of Education: Edward R. Sterrett, Witherspoon building, Philadelphia.

Board of Publication and Sabbath School Work: Marshal S. Collingwood, Witherspoon building, Philadelphia.

Board of Church Erection: Adam Campbell, 156 Fifth avenue, New York City.

Board of Ministerial Relief and Sustentation: Dr. W. W. Heberton, Witherspoon building, Philadelphia.

Freedmen's Board: Dr. E. P. Cowan, Bessemer building, Pittsburg.

College Board: Rev. George R. Brauer, 156 Fifth avenue, New York City.

Temperance Board: Dr. J. F. Hill, Conestoga building, Pittsburg.

The Brotherhood: Charles T. Thompson, 509 South Wabash avenue, Chicago.

Woman's Foreign Missionary Society: Miss Sarah W. Cattell, 501 Witherspoon building, Philadelphia.

Woman's Board of Foreign Missions: Miss Henrietta W. Hubbard, 156 Fifth avenue, New York City.

Woman's Board of the Northwest: Mrs. Thomas E. D. Bradley, 509 South Wabash avenue, Chicago.

Woman's Board of the Southwest: Mrs William Burg, 816 Olive street, St. Louis.

Woman's Occidental Board: Mrs. E. C. Denniston, 920 Sacramento street, San Francisco, Cal.

Woman's North Pacific Board: Mrs. John W. Goss, Portland, Ore.

WILL HELP RURAL CHURCHES

At a meeting in Utica, N. Y., Nov. 17 there was organized the rural village church association of Oneida county and vicinity. The object of this association is to promote fellowship and cooperation among the churches of the region; to encourage and so far as possible to assist them in setting up and carrying out plans of community service; and in general to aid in realizing a more wholesome, a more satisfactory and a more spiritual life in the rural village and in the open country. The work is to be done through appropriate committees. A close relationship is to be maintained to the Oneida county Y. M. C. A. An annual conference will be held, together with such other meetings as may be best. Rev. Henry White of Clinton was chosen president and William C. Newton of Utica secretary-treasurer. The meeting was addressed by Professor F. A. Starrat of Colgate University, who spoke on "The Pastor and Community Education." He advocated the use of moving pictures as helpful in various lines. Dr. John Brown, international secretary of physical work in rural communities, spoke on "Rural Health, Sanitation and Recreation." He advocated a closer cooperation of physicians and the rural pastors and urged pastors to assume leadership in the things that count for the welfare of the community.

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HE FIELD OF CHRISTIAN EFFORT

ECHER WAS FIRST REGULAR PASTOR

ianapolis Second Church Celebrates Seventy-ifth Anniversary—Unveils Tablet to Charter lembers and Famous Preacher.

NDIANAPOLIS—A pleasant event in the so- and religious life of Indianapolis was the cele- tion Nov. 19 and 20 of the seventy-fifth anni- sary of the organization of Second church, ch event occurred Nov. 19, 1838, under the lership of Rev. James H. Johnson. The first ılar pastor, however, was Henry Ward Beecher. organization with only fifteen charter members some difficulty in finding a minister. But after unsuccessful calls to other men Mr. Beecher onded, leaving his first charge, Lawrenceville, ., July 31, 1839. Under his vigorous, eloquent ership the church soon attained that influen- place in the life of the city which it has held since.

Second Church, Indianapolis

mong the names of former pastors familiar to byterians are Rev. Thornton A. Mills (1854- who became secretary of General Assembly's rd of Education; John L. Withrow, D. D., 3-76), and Arthur T. Pierson, D. D.

he formal exercises had been preceded by a s of eight lectures by the present pastor, Owen ies Odell, D. D., on the life of Beecher. The rical sketch was read by Elder T. H. Spann, se father prepared the sketch used at the fif- anniversary. Addresses were made by two the former pastors—James McLeod, D. D., 3-89) of Pittsburg, and Rev. Joseph A. Mil- (1890-1901) of Pilgrim Congregational church, ago. The pastor formally dedicated a bronze orial tablet containing names of the charter bers and "to the memory of its first pastor, ry Ward Beecher," which occupies a conspic- place on the south wall.

n interesting feature of the occasion was the bit of relics, many of which were associated the life of Mr. Beecher. Among them were first session book, whose records he signed as erator, letters to members of the congrega- enlarged photographs of the man as he ap- ed while pastor here and a copy of the first on of "Lectures to Young Men," first spoken his people. At present in the congregation e remain two members who knew this first pas- Mrs. Hannah Mansur and Mrs. J. K. Sharpe. he church at present has over 800 members and orts a branch, Mayer chapel, where Rev. A. Miles conducts regular services and manages e institutional features. Dr. Odell came to pastorate eleven years ago. He is moderator ynod.

PECIAL MEETINGS FOR EVANGELISM

wa—Pastors of the city are doing the preach- at union evangelistic services at Boone.

ansas—Hoxie has recently been stirred as it not been for years by meetings under Evan- t Redding and the pastor, Rev. E. L. Hum- y.—Rev. B. H. Gregg, assistant superintendent ome missions of Kansas, recently held evan- tic services at Weir City.—Dr. E. S. Stucker ttawa has recently held union meetings at Osborne and is now at Glenwood, Iowa.—Simultaneous meetings have been held in eight churches of Ottawa, the pastors doing the preaching. Neighborhood prayer meetings were also held. Rev. C. C. Russell of Garnett and Rev. W. A. Powell of Lawrence assisted Rev. J. M. Douglass.—Ten colleges were represented by forty delegates at the recent conference of gospel team workers at Park College.

Nebraska—Six churches of Grand Island united for six weeks in special meetings under the leadership of Evangelists Lowry and Moody. A large tabernacle was used and 600 professed conversion. Dr. A. F. Ernst is Presbyterian pastor.

SUGGESTIVE ACTIVITIES OF MEN

Wisconsin—A conference and dinner of the ministers and laymen of Rice Lake and vicinity was recently addressed by Dr. J. T. Henderson, national brotherhood secretary.

Nebraska—At a recent meeting of the brotherhood of Beatrice such subjects as good investments, business honor and saving the first $1,000 were among the topics discussed.

Illinois—Three young pigs weighing forty pounds each, roasted by the men, furnished the main part of the eatables at a recent dinner of the men of Monticello church. There were 170 men present. Rev. M. C. Long is pastor.

Ohio—Dr. J. T. Henderson, national brotherhood secretary, recently addressed a union meeting of men of Mansfield at First church. In the evening a conference was held with the men of First church to talk over definite work.—A laymen's missionary conference was held Nov. 20 and 21 in First church, Mansfield. J. Campbell White was one of the speakers.—Synod's brotherhood committee met in Columbus Nov. 10 to set up a program for the synod's brotherhood convention to be held in February, 1914.—Men of Ashtabula church recently listened to a talk on Siam by the son of a missionary, who is in this country preparing to enter the ministry.

SOCIAL SERVICE NOTES

Protests Against Vice—The American Federation of Sex Hygiene, New York, is making a protest against the allurements to vice and drunkenness which are interjected into such a large number of the evening amusements open to a majority of the people.

Try Substitute for Saloon—Near Northwestern University settlement on the northwest side of Chicago has been opened a room to take the place of a saloon. It is supplied with Polish and Yiddish newspapers, billiard tables and chairs. Coffee is served. It is an effort of the settlement to replace the social features of the saloon.

Work Must Back Up Publicity—Greater cooperation between newspapers and church workers was recently urged by F. S. Raper, assistant city editor of The Dispatch, in addressing the federation of men's Bible classes of Columbus, Ohio. Mr. Raper, who writes the advertisements for Columbus churches, urged that the best results of these announcements are possible only when reenforced by personal work by the church members.

ARE YOU ON THE ROLL?

The League of Cooperating Continent Correpondents is a new organization among Presbyterians. It is formed for the mutual benefit of members of the church everywhere, from China to Oshkosh. Each member pledges to let others know of new ideas in church work, and of events which will stimulate and encourage others in religious activity. The cost of enlistment is a 2-cent stamp—or a postal card. Applications and news items should be sent to The Continent news editor. Isn't there something that your church is doing which if known generally would encourage others?

Helps Every-Member Canvass

Dr. Walter M. Irwin, synodical superintendent of missions for Kansas, has recently issued in connection with the campaign preliminary to the every-member canvass a folder showing the growth of churches in Kansas and their contributions to various boards.

Correction

Through a typographical error the announcement of the Schauffler Missionary Training School, Cleveland, Ohio, on the back cover of The Continent for November 13 read $10,000 instead of $100,000—the much needed fund for a new building and for the extension of this institution's splendid missionary service. Full information about this deserving work can be secured from Mrs. Mary W. Mills, 5111 Fowler avenue, S. E., Cleveland, Ohio.

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Dan Crawford

Twenty-three years ago left England quietly, and alone has worked in the heart of Africa telling the natives of the saving gospel of the Cross. During the few months since he has returned, for a time, to civilization probably no man in the Christian church has been so widely discussed. Thousands have heard him at summer conferences and evening meetings in cities this summer and fall. All have marveled at the intellectual vigor developed by this voluntary exile, separated a thousand miles from other white men for over two decades.

An article by Mr. Crawford, telling some of his experiences, will appear in The Continent next week. The quotation at the head of this column was fired at the missionary by a native chief, at the close of a sermon. It suggests some of the startlingly novel ideas crowded into his article.

The publication of this contribution by Mr. Crawford carries out the policy of this paper of getting for members of The Continent family the best thoughts of the best thinkers of the day. There will be other special contributors of note in the same issue.

Mr. Crawford's article can be read only in The Continent. In the same number will be news of the acts of modern apostles in all parts of the country.

Five cents a week.

The National Presbyterian Weekly

AFTERNOON MEETING DRAWS STRANGERS

Germantown Church Starts Innovation to Reach Non-Church-Goers—Evangelistic Street Meetings in Auto Truck.

PHILADELPHIA—First church, Germantown, one of the largest in the city, having nearly 1,400 members, Dr. W. B. Jennings pastor and Rev. Theron Lee assistant, in an effort to solve the problem of Sabbath observance and worship by the whole people has introduced a "Pleasant Sunday Afternoon" service. It is informal and varied to meet the needs of the nonchurch-going masses. The first meeting was addressed by Dr. Cheesman A. Herrick, president of Girard College, the second by Dr. W. B. Forbush, author of "The Boys' Life of Christ." Of the 400 present at the first service not more than one-third were from the congregation of the church.

Personal Notes—W. G. Landis, general secretary of the Pennsylvania Sabbath School Association, addressed the November meeting of the Presbyterian Superintendents' Association in the Harper Memorial church on "Around the World with the Sunday School." Rev. W. H. Crothers of Logan, Utah, also told of Sunday school work in the Mormon country.—George Long of Inasmuch mission is holding evangelistic services from an electric truck at prominent street points.—A luncheon and reception was given by the Reformed Ministerial Association to Rev. Rufus W. Miller, who attended the recent international congress on alcohol at Milan, Italy, as an appointee of President Woodrow Wilson.—Rev. I. Mench Chambers, pastor of Merchantville church, has received the degree of D. D. from his alma mater, Lafayette College.—Rev. C. A. Blanchard, president of Wheaton College, Illinois, has been added to the force of teachers of the Bible conference now being held in this city.

Brief Items — Professor Edward B. Pollard of Crozer Seminary in an address on eugenics before Presbyterian ministers favored teaching sex hygiene. He asserted that one marriage in every twelve in this country ends in divorce; that Japan alone leads us in the disgraceful procession.—Vesper services have been held every Sunday afternoon during October and November in First church, Dr. E. Y. Hill pastor.

Deplore Sabbath Desecration—The annual meeting of the Lord's Day Alliance of Pennsylvania was held in the Y. M. C. A. rooms Nov. 18. Dr. L. Y. Graham presided. The general secretary, Dr. T. T. Mutchler, made a report. Rev. H. L. Bowlby, general secretary of the alliance of the United States, told what that organization is doing to preserve the observance of the Sabbath and Miss A. E. Wilson reported what the Pennsylvania W. C. T. U. is doing through its unions. The apathy and inconsistency of many church members in reference to observance of the Sabbath was greatly deplored.

Republishes Continent Article—The Board of Ministerial Relief and Sustentation has published in a leaflet "Should Protestant Ministers Marry?" by Marion Harland, which appeared a short time ago as a contributed article in The Continent.

Many Men Join Church—Gaston church, Walter B. Greenway, D. D., pastor, enjoyed an unusual attendance at a communion service on a recent inclement Sunday morning. Nothing like it has been observed in the church's history. The church auditorium was filled, as was also the ladies' parlor adjoining. Of the large number of new members received thirty were adults, fourteen being men.

Hold Meetings in Homes—Rev. E. R. Simons's pastorate in Second church, Camden, opens encouragingly. Evangelistic services have been preceded by simultaneous house meetings in nine different places.

W. P. White.

REVIVAL SPIRIT IN SAN FRANCISCO

Churches Hold Meetings to Attract Non-Church-Goers—Richmond Dedicates New Building—Oakland Has Novel Club.

SAN FRANCISCO—Revival spirit is taking possession of churches on both sides of the bay. Howard church is engaged in a district evangelistic campaign. Trinity church has been celebrating old members' week and special evangelistic meetings have been carried on. In Oakland all the denominations have been separated into evangelistic groups by the federation and a fall series of services will be held by the churches of the different localities. In Berkeley ladies of the churches have organized a federation of their own. Mrs. Hubert Bryant of St. John's church is president.

Richmond Church Dedicated—The church at Richmond, which is the most northerly of the east shore cities, was dedicated Nov. 9. Rev. Guy Arnett White is pastor. A number of former pastors and members of presbytery participated.

Novel Club with Big Plan—Boosters of Oakland First church have organized a novel club which is called the "Anti-Do-Nothing Club," with the following pledge: I agree to make an earnest effort to secure three persons who will each agree to secure three new members for the organizations of the church, and in addition I agree to secure three new members; these new members all to be secured by Friday evening, Nov. 28, 1913, at which time all the members of the organizations will join in a reception and Thanksgiving service in the parlors of the church.

Organize Italian Church—Great rejoicing is being made in Presbyterian and Congregational circles over the first success of their interdenominational work among the Italian population. Green Street church, which was turned over to work for that nationality in September a year ago, under the charge of the Rev. Robert Walker, has now an Italian Christian organization established. Nov. 18 a church organization of sixty members was formed by Mr. Walker, assisted by President W. H. Landon of the San Francisco Seminary and Rev. Charles F. Aked of First Congregational church. A simple confession of faith in Christ was received from all those who accepted membership. Presbyterians vie with Congregationalists in making this joint work a splendid success.

Brief Items—Olivet church, which recently released Rev. W. E. Parker, Jr., to become associate superintendent of church extension in Chicago Presbytery, has called Rev. W. C. Spaan of Mountain View. The new pastor is a graduate of San Francisco Seminary and has had successful pastorates in Crescent City and Mountain View.—O. H. L. Mason, D. D., of Los Angeles Presbytery, for the present will make his home in Oakland.—Josiah Sibley, D. D., of Knoxville, Tenn., is being listened to with suspicious interest by Calvary congregations while spending a short vacation in San Francisco.—Professor E. A. Wicher is acting as general supply for Westminster until a new pastor is obtained. Professor Wicher has been commandeered several times for week-ends for that tact-requiring postion in bay city churches.

Has Bible Study Week—Pledge Sunday anniversary was observed at Berkeley First church, Lapsley A. McAfee, D. D., pastor, by the inauguration of a Bible study week. Three sessions were held each day of the week. In November, 1911, $46,000 was pledged and this is now nearly paid. A mortgage burning is shortly due.

LIQUOR MEN FIGHT SUNDAY MEETINGS

Council Grants Permit for Tabernacle Despite Opposition—Churches Contribute Largely to Relief of Ministers.

PITTSBURG—The last obstacle in the way of the "Billy" Sunday evangelistic meetings was removed Nov. 19 when the nine councilmen of Pittsburg passed a special ordinance permitting the erection of the tabernacle within the city fire limits. The Allegheny County Liquor Dealers' Association opposed the granting of the ordinance and notwithstanding the fact that this association brought all its influence to bear on the council, it passed by a vote of eight to one. More than 800 personal workers attended the first meeting in Second church Nov. 18. A. J. Gill, Mr. Sunday's advance man, declares that he has never seen greater interest in the preliminary work in any other city. Already more singers than will be needed have offered their services and one male and three mixed choruses will be organized.

Work for $250,000 Fund—The five men representing the Board of Ministerial Relief are still in the city and are hopeful of receiving Pittsburg's allotted $250,000 of the $10,000,000 endowment fund. The following churches have contributed: Third church, $17,000; Shady Side, $20,000; First, $8,000; Highland, $18,000; Wilkinsburg First, $3,000; Aspinwall, $650; Greenfield, $500; Monongahela, $7,000; Washington, $500; North, $1,500; Doraopolis, $5,550; Shady Avenue, $550; Sheridan, $700; Mount Lebanon, $300, and Oakdale, $800. The campaign will be continued for some weeks.

Y. M. C. A. After Money—The Y. M. C. A. began its annual campaign to raise sufficient funds to meet all running expenses Nov. 24. Nine teams of ten men each will make the canvass and aside from the tuition and membership fees, which will amount to $90,000, the public will be asked to contribute $70,000. This will be distributed to the different branches according to the need.

Women Observe Mission Week—The Women's Interdenominational Missionary Union of Allegheny county observed home mission week Nov. 20-22. Aside from the meetings in Second church eight district meetings were held. The campaign closed in Second church Saturday afternoon.

Will Continue Seminary Campaign—At a meeting of the trustees of Western Theological Seminary Nov. 18 it was decided to continue the building fund campaign until it reaches $200,000. Already over $135,000 has been subscribed.

Will Help Homeless Men—Pittsburg is to have an industrial home for men down and out. Plans were announced by John H. Flaherty, superintendent of the Association for the Improvement of the Poor. The new home will accommodate 400 men. Every effort will be made to secure employment and to help those who are housed to self-support. It is proposed to provide the money for this work by making use of waste of the city such as paper and rags.

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During the summer evangelistic campaign among the religiously neglected miners of southern Colorado the cornet of the gospel team and the music of a merry-go-round clashed. Joseph Leksa of Dubuque German College and Seminary always called attention to the gospel meetings through his cornet. At one camp the merry-go-round and the evangelists, sent out by the Home Board, began operations the same evening on opposite sides of a street.

The next day the civic authorities, on their own initiative, suggested to the owner of the traveling amusement device that the machine be kept quiet during the religious services. With this request there was ready compliance.

This is one incident of many in a two months' tour among foreigners of many nationalities. Mr. Leksa was only one of a number of students of our institution who were engaged in preaching to their countrymen during the summer.

We will be glad to tell you more of this summer service by our students, as well as the regular activities of our graduates. Let us know that you are interested — we ask nothing more. Address Dubuque German College and Seminary, C. M. STEFFENS, D. D., President, Dubuque, Iowa

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BRYAN PROCLAIMS VALUE OF THE BIBLE

Recent Meeting on Christian Education Addressed by Prominent Speakers — Temperance Folks of Capital Watch New Law.

WASHINGTON, D. C.—The New York Avenue church was crowded recently when three eminent Presbyterians spoke in the interest of Christian education. Secretary Worden of Sunday school fame, Secretary Cochran of the Board of Education and Secretary Bryan of the state department were the strong trio. It was a notable moment when Mr. Bryan, with even more than his usual vigor, asserted his conviction that "there is no education in any complete or adequate sense which has failed to include the Bible in its curriculum."

To Talk on Health Problems—Dr. Charles E. Barker, who was physical adviser to the president during Mr. Taft's administration, is just commencing an engagement with the international committee of the Y. M. C. A. He will visit about thirty cities during the year, speaking to men of all classes concerning the most practical problems of physical health.

Women May Drink—In the District of Columbia there is danger that all restrictions in regard to women in saloons may be lost under the provisions of the new excise law enacted by congress. The law allows women to drink in "restaurants" at any time, this provision being crowded in by the liquor men. It takes no prophetic talent to prognosticate the condition that may soon result in the capital city and the temperance people are properly concerned.

Bryan at Mission Celebration—The most significant feature of the thirtieth anniversary exercises of Central Union mission was an address by Secretary Bryan. Everyone in the immense audience that heard him was deeply impressed by the astounding frankness of his assertion that Christianity is the only power for the uplifting of individuals as well as nations, and of nations as well as individuals.

Reach All Churches for China—The China campaign was participated in by Washington churches Nov. 14-17. Practically all the churches in the city and suburbs were reached. The "team" was composed of eight of the most effective missionary speakers that could have been brought together for the purpose—Dr. J. C. Garritt, leader of the team, with Dr. A. A. Fulton, Rev. W. H. Luce, Rev. W. H. Lingle, Dr. C. A. Killie, Rev. W. T. Locke, Rev. David S. Tappan, Jr., and Rev. W. H. Gleysteen. Two members of the team stood in a particularly personal relation to the presbytery, Dr. Killie having gone to China from Fourth church, of which Dr. J. T. Kelley is pastor, and Dr. Garritt being the missonary pastor of Metropolitan church, of which Rev. Paul R. Hickok is pastor.

Entertains Speakers—General John W. Foster, formerly American minister to China, an active elder in the Church of the Covenant, Dr. Charles Wood pastor, opened his spacious home for a reception to the China "team" and about 200 men of the city churches.

HELP FOR THOROUGH SOCIAL SURVEY

Topeka Wants to Know Facts About Itself—Invite Everyone to Church—District Plan for Membership Oversight.

TOPEKA—The social survey of Topeka undertaken by the Federation of Churches is now in progress under experts sent by the Russell Sage Foundation. In addition to aid tendered by the commercial club and women's clubs, other unexpected assistance has been extended. The school board has offered to pay the expenses of a survey of the entire public school system of the city if this work is added to the original program, and the state university at Lawrence has offered to assist by making chemical tests for sewage contamination of the 2,000 wells in Topeka.

Make Church-Going Popular—Topeka had an "everybody at church day" Nov. 23. Thirty thousand personal invitations, signed by individual Christians, were delivered in the city.

Elders Look After People—A plan has been worked out by the pastor of First church by which its membership of 1,300 persons has been divided into district groups, each in charge of an elder and his wife, for social and religious oversight—A special series of Sunday evening sermons is being given at First church, based on Bible story and illustrated by current books and everyday life. Some of the books discussed are "The Inside of the Cup," Sir Oliver Lodge's "Annual Address," "Crowds," Eucken's "Life's Basis and Life's Ideal." Two of the books are by Topeka authors, "Jesus Is Here," by Charles M. Sheldon, and "A Master's Degree," by Margaret Hill McCarter.

Pictures for Children—Westminster church is making a great success of a monthly Sunday evening service for children. The pastor, Rev. Ralph Ward, preaches a sermon illustrated by stereopticon pictures and the children furnish the singing.

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By DR. SAMUEL McCOMB

The writer, who is associate director of the Emmanuel Church Movement in Boston, points out in this book the new interest in prayer which is apparent everywhere. Scientifically minded men no longer scoff at this wonderful force, he shows, but are endeavoring to understand something of its nature and its results. The aim of prayer, the effect of prayer, the practicability of prayer are all emphasized, and the author concludes with valuable hints as to how the habit of prayer may be acquired. 16*mo, cloth,* 50 *cents net; leather,* $1.00 *net.*

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TOKYO MAYOR VISITS SUNDAY SCHOOLS

Japanese Official Favors Christianity—Miss Hills Leaves Money to Boards—Moving Pictures to Report Work of Charity.

NEW YORK—The mayor of Tokyo, D. Tagawa, who is on a tour of investigation in the United States, is visiting some of the larger Sunday schools in Greater New York in order to report upon them when he returns to Japan, where the 1916 world's Sunday school convention is to be held in his own city. In his address to the Bushwick Avenue Central M. E. church Nov. 16 Mayor Tagawa said: "Japan has learned many things from you. Pray that she may accept Christianity also."

Union to Hold Dinner—The annual dinner of the Presbyterian Union will be held Dec. 1 at the Hotel Savoy. The reception will begin at 6:30 and dinner will be served at 7 o'clock. Addresses will be made by Dr. E. Van Dyke Wight, moderator of New York Synod, and Rev. Nehemiah Boynton, ex-moderator of the Congregational Council and pastor of Clinton Avenue Congregational church, Brooklyn.

Leaves Money to Church Boards—Miss Sarah B. Hills, who died Nov. 9, left practically all of her estate, estimated at $150,000, to religious and charitable organizations. The Boards of Home and Foreign Missions, the American Tract Society, the Children's Aid Society and Hampton Institute are among the beneficiaries to receive $1,000 each, while the bulk of the property goes to the Board of Church Erection and the American Sunday School Union. Miss Hills was the sister of the late James R. Hills of New York.

Christmas Star in Madison Square—A large Christmas star on a thirty-foot shaft has been put up in Madison Square. The donors are known only to the city officials whose permission was necessary. The star is to be lighted every night with electricity, and unlike the gigantic Christmas tree placed in the square for the first time last year, will remain throughout the year and for many years, it is expected. There will be another Christmas tree this year, with elaborate choral and instrumental music on Christmas eve. The star is to be called "The Star of Hope."

Central Church Publishes Paper—Dr. John F. Carson and his people in Central church, Brooklyn, have just issued the first number of "The Central Gazette." The communicant membership of Central church is 2,307 and counting adherents and Sunday school its parish numbers about 3,700 persons. Some medium other than the weekly calendar has long been felt necessary.

Pictures Show Charity Methods—The New York Association for Improving the Condition of the Poor at its seventieth anniversary celebration last week illustrated by moving pictures the advance that has been made in caring for and assisting the poor. Every department of the society's work was shown, from the old and new ways of keeping the baby clean to disposing of ashes and garbage.

Women Raise Money—Nov. 17 was Woman's Day in the Y. M.-Y. W. C. A. campaign for $4,000,000. The association's graduate nurses in particular gave themselves to the work and many gifts were received in memory of Mrs. Janet McCook Whitman, who did so much for the honor and advancement of her profession. Miss Anna Maxwell, superintendent of the Presbyterian hospital's training school for nurses, headed a team composed entirely of professional nurses.

Merchants Invite Association—The Merchants' Association of the city has invited the Religious Education Association to hold its annual convention in New York in 1915.

Personal Notes—Dr. Jonathan C. Day of Labor Temple was one of the speakers at the dinner given for the men of Newark Presbytery during home mission week.—In the recent death of W. T. Whitman Lafayette Avenue church, Brooklyn, lost a deacon who had held office for over thirty years. Mr. Whitman was also a teacher in the Sunday school.—Rev. William B. Gates, pastor of Wells Memorial church, Brooklyn, and Dr. T. H. P. Sailer, honorary secretary of the Presbyterian Board's department of missionary education, were among the speakers at the recent Kings county C. E. convention in Brooklyn.—Rev. G. H. Eggleston, pastor of Greene Avenue church, presided over the quiet hour conference at the annual convention of the Brooklyn C. E. Union last week.—Lyman Beecher Stowe, who is connected with the George Junior Republic at Freeville, N. Y., was a recent speaker at the Wednesday civic forum at Labor Temple.—At the recent Kings county Sunday school convention the retiring president, Edward R. Carhart, was presented with a handsome silver vase. Mr. Carhart has been president of the Brooklyn union the past five years.

Brief Items—Brooklyn C. E. Union has organized a "workers' library" with a librarian in charge.—Classon Avenue church in Brooklyn, Dr. J. D. Burrell pastor, numbers a "Child Study Club" among its various activities.—Christ church, affiliated with Brick church, recently celebrated its twenty-fifth anniversary. Rev. G. S. Webster, pastor of the Church of the Covenant, which bears a similar relation to Brick church, spoke at Christ church in the evening.—At the brotherhood dinner Nov. 17 in North church, Dr. John R. Mackay pastor, the speaker was Edward D. Very, sanitary engineer of the street cleaning department.

Harlem Pastor to Glens Falls—Dr. J. Lyon Caughey, for eight years pastor of Harlem church, has received a call to Glens Falls church, from which Dr. D. H. Martin resigned recently in order to take up the work of the new Washington Heights church. Previous to Dr. Martin's ministry Dr. John R. Mackay of North church was pastor at Glens Falls. Dr. Caughey came to Harlem from a pastorate in Rochester when the Harlem church was located in 125th street. Soon after his arrival in New York the Harlem people erected a building at Mount Morris park. It is understood that he will accept.

WILL EXTEND ITS HOME MISSION WORK

Los Angeles Will Try to Raise Money to Help Weak Churches—Dr. Shaw's Installation Followed by Rallies.

LOS ANGELES—The board of church extension of presbytery has inaugurated a campaign for an increase in contributions for home missions and church erection within presbytery. In addition to the regular offerings of $12,000 the board wishes to raise $10,000 for the purchase of lots at strategic points and to assist churches that are trying to provide themselves with suitable houses of worship. All offerings for church erection are to be turned into the local treasury. Ten per cent of it will be forwarded to the board in New York. Rev. L. C. Kirkes has been made superintendent of church extension work.

Rallies at Immanuel Church—Immanuel church celebrated the occasion of the installation of its new pastor, Dr. John B. Shaw, by conducting rally services in all departments. The evening following the installation a reception was given to Dr. and Mrs. Shaw by the church. Dr. Shaw is giving a series of Friday evening lectures to young people of his congregation.

Westlake Has Anniversary—The twelfth anniversary of the pastorate of Rev. W. D. Landis over Westlake church was celebrated recently. Elders E. L. Dodd, J. E. Minton and Judge Crowe assisted the pastor at the evening service and a special song service was conducted in the evening. A reception was given in honor of the pastor and his wife the following Friday. Twelve years ago Westlake church, then in Cumberland Assembly, had a membership of fifty-seven and owned property valued at $3,000. The present membership of the church is 278, with property worth $45,000.

Form Independent Church—An independent Presbyterian church has been organized at Long Beach, composed of the supporters of Dr. Mason in the controversy in First church which resulted in his retirement from the pastorate of that congregation. Second church, Long Beach, was organized just prior to the controversy which resulted in the division of First church.

May Increase License Fee—An attempt to extend the "wet" zone in the city seems to have resulted in further restrictions rather than increased liberties. A majority of the members of the city council voted recently to keep the sale of liquor within the present bounds. A proposition to increase the license fee for the sale of liquor is receiving serious consideration.

Leavenworth Deeply Stirred

A union evangelistic campaign in Leavenworth, Kan., under Dr. French E. Oliver has had unusual results. It is said that 816 have joined the churches, a movement has been started for a Y. W. C. A., unlicensed drinking places have been closed through the activity of the attorney general, whose attention was attracted by the sermons of the evangelist. The Presbyterian church, Rev. R. B. A. McBride pastor, received many members.

Old Bell Was Cast by Paul Revere

A bell cast shortly before the war of 1812 by Paul Revere, the noted Revolutionary night rider, and which had been in the tower of the First Congregational church at Dover, N. H., was recently brought to the plant of the Meneely Bell Company, on River street, Troy, N. Y., to be disposed of as old metal. The bell weighs 1,000 pounds and is cracked. The concern recently placed a new bell in the tower and had to take the old bell as part payment. The Meneely Company makes such a high standard of bells that it could not use the metal in new bells. Paul Revere was a noted bell caster and many of his bells are today scattered through New England. During the last ten years the Meneely Company has gathered about six or seven of them. Chester Meneely has recently installed a chime of twelve bells in the new municipal buildings of Springfield, Mass. The chimes are to be rung on patriotic occasions.

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ASK FOR HARD HOME MISSION FIELDS

McCormick Seminary Students Show Spirit—Home Mission Week Results—Volunteer Workers Can Find Jobs with Missions.

CHICAGO—Home Mission Week in this city practically closed last Monday night, when the regular Monday evening meeting of the students of McCormick Seminary was given over to the consideration of home missions under the leadership of Dr. E. P. Hill. During the last few weeks thirty-five men of the seminary have in response to a suggestion by Mr. Felton of the Home Board promised to consider a home mission field as the center of their activity after graduation. Professors at the seminary look upon this fact as one of the indications of a deep interest in evangelism on the part of the church as a whole. The students are also asking where the most difficult fields are located and are seeking to fit themselves for the hardest places. Another indication of the results of presentation of home mission work is indicated in the suburb of Highland Park, where the congregation may ask that a certain portion of the home mission territory of Chicago be set apart as their particular field.

Clearing House for Workers—Plans are being perfected under the leadership of Rev. W. E. Parker, Jr., associate secretary of the Church Extension Board, to bring opportunities for service to the notice of volunteer workers among the churches. Mr. Parker operated this plan among the Christian Endeavorers of San Francisco with good results. If a man or woman is willing to give an hour a week for work for which he or she is particularly fitted, Mr. Parker will be able to tell just what are the opportunities to do the most good. This clearing house will cover all manner of activities among the churches and settlements; teachers, lay preachers, singers and lecturers. Cooperating with this effort, Dr. Francis M. Fox of the brotherhood has already obtained information from fifty-six churches of the city concerning the kind of help by men needed in them. The men are wanted as workers with boys, singers, choir leaders, Sunday school superintendents, manual training teachers, soloists and teachers of English.

Rejoicing at Maywood Church—The successful ending of the two years' campaign to eliminate the debt on the building was celebrated in connection with the burning of the mortgage at Maywood church last Sunday afternoon. Neighboring pastors of other denominations assisted the minister, Dr. Edward Beckwith, in the services. Dr. E. P. Hill gave an address. C. S. Hulburd, one of the three surviving charter members, read a historical sketch. This church, which was organized in 1872, has paid out $60,000 in principal and interest for buildings, two structures having been burned, the second before a mortgage of several thousand dollars was paid. The present building was dedicated Oct. 7, 1906. A committee of men of the church obtained from sources outside the village $1,400; the Church Extension Board gave $1,800, individuals in the congregation $1,065 and church societies $500. The church now has every bill paid, according to W. C. Keefer, treasurer.

Three Moderators to Be Present—The second dinner of the Social Union Dec. 5 at Hotel LaSalle will have as guests of honor and speakers moderators of the Northern, Southern and U. P. Churches—Dr. John Timothy Stone, Dr. J. S. Lyon of Louisville, Ky., and Dr. R. M. Russell of New Wilmington, Pa. The fourth and last dinner of the union this year will be held in the banquet hall of the new Fourth church.

To Report on Home for Aged—The committee appointed by presbytery to take steps to provide a home for the aged is making progress. Dr. David H. Jones, chairman, has appointed as committee to examine the various properties offered Rev. N. B. Barr, Charles M. Moderwell and James W. Hedenberg. This committee has given much time to its duties and new offers are received from day to day. No decision will be reached until all places have been thoroughly considered. The committee is expected to report Monday, Dec. 1.

Found Missions Great Force in China—Hon. W. J. Calhoun, former ambassador to China, addressed the Y. M. C. A. Twenty-Four-Hour-a-Day Club at the University Club Nov. 18. Mr. Calhoun said he went to China with a tendency in his mind to doubt the usefulness of missionary work in view of the need at home, but returned fully convinced that missions were the greatest force for good now operating in that land. Secretary Lerrigo of the Y. M. C. A. work in China also spoke. He returns to the field in December.

Brief Items—There was a larger attendance than usual at the ninth annual concert, Orchestra Hall, Nov. 20, of the Men's Choral Union of the Cook County Sunday School Association. The chorus grows in number and power under the direction of Edward T. Clissold. — Secretary Hubert C. Herring of the National Council of the Congregationalists—the so-called new "bishop"—will speak at the annual rally of the City Missionary Society of that denomination at the Auditorium Dec. 9.

Plan Parade of 50,000 Men—A parade of men which it is hoped will number 50,000 is planned as part of the Sunday school convention in this city next June. Delegates are being asked from all Sunday schools, the request being accompanied by the suggestion that workers rather than sightseers are desired.

Stirs the Community—The formal campaign for Buena Memorial church fund for $125,000 closed last Monday. By Sunday $40,000 had been obtained. There were then 800 pledges and 90 per cent of the church membership had given. A plan by which members each pledged a week's income brought in a large amount of money Sunday. Many residents of the community have been brought into relation with the church through the campaign.

Try to Close Saloons New Year's Eve—The Federation of Churches Monday morning decided to send a resolution to the mayor and make other efforts to close the saloons of the city on New Year's eve. Tentative arrangements have also been made to hold evangelistic services at six points on downtown streets to attract the crowd that evening. It is possible that similar services will be held in theaters.

Plan Big Fight on Saloons—Delegates from Catholic and Protestant church organizations, from social settlements and from women's clubs, meeting at the City Club Monday noon under the auspices of the Anti-Saloon League, decided to urge their organizations to unite at once in an educational campaign to culminate in an effort to bring the question of saloons in Chicago to a vote in a year or two. Scientific educational methods will be used to show the evil effects of the liquor traffic to manufacturers and to the newly enfranchised women, especially those of foreign birth.

DAN CRAWFORD AT MISSION BANQUET

Detroit Men Will Gather—Elder Urges Advertising for Churches—Two Congregations Ask for Organization.

DETROIT—The united missionary campaign in Detroit and Michigan is to culminate in a banquet at the Light Guard Armory Dec. 5, when it is expected that 900 men will be present. This is to further the every-members canvass for home and foreign missions, for which Presbyterians have been planning a vigorous campaign a little later on. Dan Crawford is to be the speaker.

Ministers and Officials Lunch—As a happy sequel to the appointment of the committee of the Presbyterian Ministers' Association to arrange for a closer touch between the officers of the various Presbyterian churches in Detroit the Jefferson Avenue church invited all the ministers and officers to the number of over 500 to a buffet lunch and conference Nov. 25.

Urges Advertising—J. W. Watson, an elder in Fort Street church and an expert in advertising, was invited to address the ministers last Monday on the subject of efficient church advertising. His idea was for all the Presbyterian churches to combine in a systematic and sustained scheme of letting the public know what Presbyterian churches have to offer. The whole matter has been referred to a competent committee.

Brief Bits of News—The federation of churches in Detroit is trying to effect something practical under its new organization in spite of the apathy and inactivity of the state organization. New officers have been chosen and it is hoped that they will do something more than mark time in the future. — The central district conference of the American Sunday School Union, comprising the states of Michigan, Ohio, Indiana, western Pennsylvania and western New York, was held in Detroit Y. M. C. A. for a week ending Nov. 17. Detroit Presbyterians are large contributors to this society.—Dr. Robert J. Young of the Church of the Covenant has had to take a vacation on account of a nervous breakdown.

Two Churches Forming—Petitions were presented to presbytery Nov. 17 for the organization of two new churches—one at Fairview, a factory district of the city, and the other from a new residence district on West Grand boulevard. They were both referred to the church extension committee and the executive commission with power to act.

William Bryant.

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(Price, $25.00 per 100 not prepaid; 35 cents per copy by mail.)

L. G. Pedigo, Chairman Music Committee Second Presbyterian church, Roanoke, Va., says: "Recently our church found it necessary to purchase new song books for use in prayer meetings, Sunday school and brotherhood services. After looking the field over we selected Hallowed Hymns as being best suited to our purpose. Our organist after thorough examination pronounces it **the best collection on the market.** We find on trial of its merits by actual use that it measures up to all the varied requirements and evokes enthusiastic approval **not only from special musical authorities** among us, but from the **congregation.**"

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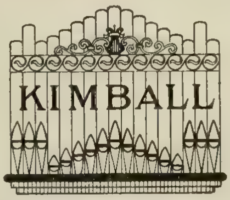

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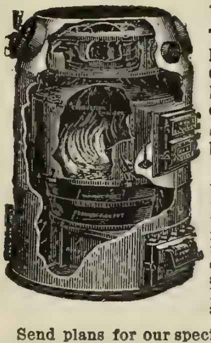

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The Continent Inquiry Coupon
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Address...
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Open Hearth—Continued

(Continued from page 1660)

fication is one that will be indorsed by sensible men whether they have the alphabetical distinction or not. Albert Barnes would not permit this title to be printed after his name in his commentaries or elsewhere, and he was regarded as a pretty fair theologian even in those days of heresy trials. Who ever heard of Henry Ward Beecher, D. D., of Charles H. Spurgeon, D. D.? These men did not need any titles to call attention to their qualifications or position.

As Presbyterians we believe in the "parity of the ministry." Why, then, should any title distinguishing one minister from another be paraded in our official publication, the Minutes of the General Assembly? Let us have less "doctoring" of the minutes. If the next Assembly wants to hit something hard, let it take a whack at ministerial titles. It is likely the lay commissioners would have to strike the blow, but let them. B.

WORK IS EFFICIENTLY ORGANIZED

Buffalo Presbytery Directs Affairs on Business Basis—Conferences on Methods Attract Large Interest—Study Finance.

BUFFALO—Buffalo Presbyterianism is proud of the way in which the polity of the church is conforming itself to the most modern and highly efficient business methods. The presbyterial executive commission has become a highly organized board of directors. Its members are selected by presbytery from its most representative and forceful men. Its monthly meetings begin on the minute with every chair, as a rule, occupied, although its members are men at the head of great enterprises.

Suggest Proper Work of Session—Presbytery has just sent a letter to all its churches "On the Place and Power of the Church Session in the Local Church." Sessions are urged to take a large supervisory responsibility toward all departments and activities of their respective churches, and the churches are called upon to elect to the eldership persons who are not only of high character and faith but also men of affairs possessing executive ability and the spirit of service.

Hold Presbyterial Conferences — Another expression of the consecrated business sense of Buffalo Presbytery is the way in which presbytery has coordinated all its permanent presbyterial committees into five departments which cover respectively missions and church finance, religious education, church extension and social service, men's and women's clubs. These large departments are dealing directly with individual churches, but thus far have rendered largest service in conducting presbyterial conferences. The most recent of these has just been held in First church under direction of the department of missions and church finance, of which A. V. V. Raymond, D. D., is chairman. Discussions on church budgets and every-member canvasses were led by two experts on church finance. The conference attracted large numbers of laymen and was preceded by a dinner given by the Presbyterian Ministers' Fellowship club to all the delegates attending the conference.

PRESBYTERY HELPS WEAK CHURCHES

CINCINNATI—The church extension committee of presbytery has obtained $1,800 toward canceling the debt on Wilson Memorial church, the only English Protestant congregation in St. Bernard. Blue Ash and Madeira churches have also been assisted by the same committee under the chairmanship of Dr. F. N. McMillin.

Solves Evening Problem—Wyoming's experiment with a vesper service to replace the Sabbath evening sermon has proved successful. Large congregations attend and Rev. A. Lee Wilson thinks the problem of evening attendance has been successfully solved.

Churches Grow—The Italian church in the old Central has a new pastor, Rev. Pasquale De Carlo, who was one of the speakers at the four nights of special missionary services given by the more than sixty members of the mission study classes in that church.—Clifford church, which was a mission of Mount Auburn, has grown so strong that it has been incorporated. Rev. Frank Marston is pastor. Ren Mulford, Jr.

MANY WOMEN AT MEETING

KANSAS CITY—The Woman's Missionary Union held its semiannual meeting in Central church Nov. 13 with 500 women in attendance. A very helpful program was given morning and afternoon. Miss Kate Moss, a returned missionary from Bulgaria, deserves special mention.

Want Local Headquarters—A movement is on foot to establish a local Presbyterian headquarters. It is felt that there is a great need for a central rallying place for workers. It would always be a place where visiting Presbyterians in the city might be welcomed.

To Leave Downtown—The "Old Second," mother of churches in this city, lived and wrought wondrously for forty-seven years in its old location down town. It sent forth a continuous stream of members into the churches established in the newer parts of the city. Finally the church was forced to move into one of the new and rapidly growing sections of the city, where it has purchased a lot and in the not very distant future expects to erect a building in keeping with the character and history of this church.

Helps Many Girls—"The Westminster," the hotel conducted by First church for girls away from home, is proving a far greater success than was anticipated by its promoters. The home accommodates forty girls and its capacity is exhausted. Charles C. McGinley.

FIVE SUGGESTIVE ITEMS

Three Denominations Mingle — The federated church at Marion, Kan., consisting of the Presbyterian and Baptist churches, is served by a Congregational minister, Rev. G. T. Nichols.

Pastors Talk in Schools—Pastors of Gary, Ind., have been invited to give regular talks in the public schools on morality. The program has been arranged by the city superintendent of schools. It is expected that pupils will also have an opportunity to go to their churches each week for religious education.

Tackle Community Problems—Special meetings were held each evening of Home Mission Week in Washington, Kan., church under the direction of the pastor, Rev. F. M. Zugg. The Wednesday evening meeting was conducted by the men's organization and community problems were considered. The week closed with special Thanksgiving programs in the various departments.

Gains Every Year—Despite the poor crops of Kansas the church at Halstead, Dr. J. M. Oliver pastor, during September and October doubled its offerings over last year. In the last seven years the church has gained 850 per cent in benevolences and leads all churches of the state by a large margin in per capita gifts to the boards—last year $7.50. Each of the past seven years has seen a better report than the preceding.

Keep On Going to Church—On the second Sunday after the special effort was made at Joliet, Ill., to get everybody to church, the congregation of Central church was one-third larger than before the campaign. The plan has resulted in the formation of the "Go to Church Circle," which is composed of two members from each church. It is intended that the campaign shall be repeated at intervals and church attendance increased.

SCHOOL AND COLLEGE

Dr. Stone Visits Park College—Moderator John Timothy Stone spent Nov. 11 as the guest of Park College. At the chapel hour Dr. Stone gave an address. At 12:30 he was entertained at luncheon in the alumni building by the faculty and their wives. The glee club and members of the faculty accompanied Dr. Stone back to Kansas City to attend the dinner of the Presbyterian League.

New "Prexy" Installed—Dr. Alexander Thomas Ormond was formally inaugurated president of Grove City College, Grove City, Pa., Nov. 16. Dr. Ormond was professor of philosophy in Princeton University and is the author of several works on philosophy. At the inauguration exercises a letter of personal appreciation from President Woodrow Wilson was read.

WILL SUPERVISE BENEVOLENCES PLAN

Working through the presbyterial committees and missionary committees of churches of Illinois, Dr. W. S. Marquis hopes to increase the efficiency of every Presbyterian in the state. He has recently assumed the duties of superintendent of benevolences for the synod, an office which corresponds to nothing arranged by other synods, although Ohio is thinking of adopting similar oversight for the benevolences of that state. Dr. Marquis is participating in the laymen's missionary conferences in Illinois, speaking at Princeton, Kewanee and Monmouth this week and next. Dr. Marquis will have an office at Presbyterian headquarters, Chicago. He has been made pastor emeritus of Broadway church, Rock Island, which he has served thirty years.

TWO CHURCHES JOIN FORCES

KANSAS—The Methodists, who are preparing to rebuild, have accepted an invitation to worship with the Presbyterians of Florence while without a church home. In a few weeks the two churches will join forces in their Sabbath school and church services until the new building is completed.

Older People in Sunday School—Recently a men's Bible class and a woman's Bible class were organized at Cedar Point. The school heretofore has been composed chiefly of the younger people.

Will Sell The Continent—The young people of Kipp held a Christian Endeavor rally during the afternoon of Nov. 17, ate supper together and held an evening conference under the leadership of the field secretary. The women of the church will have their annual bazar Dec. 11. One of the features will be a "papers booth." An effort will be made to secure a good-sized club for The Continent and Assembly Herald.

Mission Conferences—A three days' campaign for missions was recently held at Parsons and Chanute under the direction of Dr. C. E. Bradt.

CHURCH IS CLEARED OF $12,000 DEBT

Two Newark Congregations Rejoice—Orange Men Cook Own Dinner—Place Tablets for Faithful Officers.

NEW JERSEY—Sunday night, Nov. 23, Central church of Newark, assisted by Third church, held a jubliee service to celebrate the burning of the $12,000 mortgage on the Central church's property. The Central congregation—of which Dr. George Walton King is pastor—had paid up two-thirds of its debt when Third church, which some time ago started a campaign to help other local Presbyterian churches, offered to pay the remaining $4,000. Among those who took part at the jubilee services were Dr. R. S. Inglis, pastor of Third church, Dr. E. S. Young of Brooklyn, a former pastor of Central, and Dr. D. R. Frazer, pastor emeritus of First church.

Women Study Missions—A series of lectures is being given in Central church of Orange under the auspices of the International Federation of the Oranges for Mission Study. Mrs. D. Edwin Waid, acting president of the Women's Board of Home Missions, was the speaker Nov. 17.

Pastor Ten Years—A reception was given by the Crescent Avenue church, Plainfield, Nov. 13 to Dr. and Mrs. John Sheridan Zelie on the occasion of the tenth anniversary of Dr. Zelie's pastorate. He succeeded William R. Richards, D. D. Crescent Avenue church has 1,130 members and maintains three chapels which report 678 members.

Tablet for Pastor—On Nov. 17 a tablet to the memory of Rev. Jedediah Chapman was put up on the outside wall of First church of Orange, Dr. Charles Townsend pastor. Mr. Chapman, who was a chaplain in Washington's army during the revolution, was pastor of First church from 1766 to 1800.—Elmwood church, East Orange, Rev. Charles E. Bullard pastor, will hold a memorial service Sunday afternoon, Nov. 30, for the late Frederick M. Shepard, who was superintendent of the Sunday school for many years. A bronze tablet to his memory will be unveiled.

Pastoral Changes—The church at Lambertville will lose its pastor, Rev. Roy E. Vale. He goes to the First Reformed (Dutch) church. A previous call from this church he declined.—East Trenton church has called Clarence E. Hills, D. D., of the Presbytery of Huntingdon. The church has been vacant since April.

NEWS FROM VARIOUS STATES

Ohio—Dr. Maitland Alexander of Pittsburg was the speaker at the banquet to the officers of the Presbyterian churches of Cleveland Nov. 20. This meeting had been postponed from the previous week on account of the severe snowstorm which tied up all traffic. Dr. Merle-Smith of New York came for that meeting, but had to go back home again, as the meeting had been called off.

Washington—Synod recently appointed Rev. S. A. Siewert as university pastor to cooperate with Rev. Norman B. Harrison, pastor of University church, Seattle. The church is a block from the university campus and reaches a large number of students. The morning congregation is as large as the total membership, which has grown from 160 to 380 in two years. New features adopted by the church this fall include: Weekly church bulletin, Sabbath school orchestra, specialist in boys' work, first aid and nursing course for girls, duplex envelope system, missionary library, brotherhood and a C. E. society for high school pupils. The church has two candidates for the ministry and six student volunteers. In recent months two young people have gone from the church as workers in China.

Indiana—South Bend Westminster church recently celebrated the tenth anniversary of Rev. Henry B. Hostetter's pastorate. During the decade 675 members have been received, the membership growing from 150 to 605. The Sunday school enrolls 625 and is the largest in South Bend.

Michigan—The largest collection ever taken in the Sunday school of Cadillac church, $265.60, was racently raised in response to a missionary appeal. Rev. Alfred D. Atwood, synodical Sunday school superintendent, made an address.—Caro church will be assisted in the celebration of the tenth anniversary of its building Nov. 30 by Rev. R. G. Kearns of Chicago, a former pastor.

ADVANCE OF THE TEMPERANCE FORCES

More "Dry" Towns in Oregon—About thirty local option elections were held recently in Oregon. Fifteen of the towns are definitely announced as "dry." This gives the temperance people the victory in Salem, the capital; in Springfield, which destroys the menace to the state university and the chief distributing center in the middle of the state, and adds several other important cities to the "dry" column. But one town that was already "dry" was lost, and that was a small one.

College Students Study Prohibition—Cornell, California, Minnesota, Northwestern, Ohio State, Ohio, Syracuse, Columbia, Ohio Wesleyan, DePauw, Kentucky, Florida, Georgia, Baylor, Missouri, Nebraska, Nebraska Wesleyan, Stanford, Washington, Wisconsin, Iowa and Oklahoma universities, and Kansas State, Iowa State, Swarthmore and Oregon Agricultural colleges all have active prohibition clubs to study the liquor problem.—Active leagues in 206 colleges and universities in twenty-four states is the latest report of the Intercollegiate Prohibition Association, the organization of the college prohibition movement.

DR. JOHNSON AND THE COLLEGE BOARD

The last letter received by the College Board from Dr. Herrick Johnson, its president emeritus, showed that his interest in that department of the church's work held to the end:

"Germantown, Nov. 4th, 1913.

"Dear Old Friends of the College Board: I would gladly drop in on the board at its next meeting, Nov. 11. But it hardly seems wise in my present state of health. I want to assure you all, however, of my unlessened interest in everything pertaining to the board and its work. I have been especially interested in 'Extension Planning and Prosecution.' Cordially yours,

"Herrick Johnson."

MINISTERIAL OBITUARY

Dr. James Ross, pastor of St. Andrew's Presbyterian church, London, Ontario, was run down Nov. 19 by an automobile in New York City and injured so badly that he died soon afterward. Dr. Ross was born in Aberdeenshire, Scotland, and was 62 years of age. He was graduated from Queen's University at Kingston and from 1892 to 1904 was professor of practical theology in Montreal Presbyterian College. Since 1904 he had been pastor of St. Andrew's church. He was a director of the Canadian Bible Society, and in 1905 was elected president of the Ontario Bible Society. He was the author of several books on theology.

Real Aid to Soldiers—Two camps of 4,000 soldiers each, drawn together for maneuvers in the Philippine islands, were favored with association conveniences by Army Secretary Collins. In four days over 4,500 envelopes were used by the soldiers in writing from the camp.

Calendar and Record

Presbytery Meetings

Columbus—Columbus Central, Dec. 8, 9:30 a. m.
Crawfordsville—Lafayette, Dec. 8, 10 a. m.
Maumee—Toledo First-Westminster, Dec. 8, 10.
Redstone—Uniontown First, Dec. 8, 10 a. m.
Shenango—New Castle First, Dec. 9, 10 a. m.
Springfield—Springfield First, Dec, 8, 10 a. m.
Wheeling—Wheeling Third, Dec. 8, 2 p. m.

Resignations

Indiana—Bethlehem and Benton: N. F. Chapman; Clinton: S. V. Sydenstricker; Boswell: W. M. Northam; Greenfield: J. H. Williamson.
Kansas — Natoma and Fairport: J. R. Trett; Frankfort: A. R. Bickenbach.
Michigan—Ypsilanti: R. W. Hamilton.
Missouri—Brookfield: C. W. Atwood.
Nebraska—Gibbon: R. L. Purdy.
New Jersey—Lafayette: J. W. MacDonald.
New York—Binghamton: G. M. Colville.
Ohio—Alliance: R. C. Stoll; Canfield: R. E. Pugh; Bethlehem and Waynesburg: W. W. Gans.
Rhode Island—Olneyville: C. A. Fisher.

Calls

Idaho—Boise Second: G. W. Barnum.
Illinois—Oregon: A. R. Bickenbach, Frankfort, Kan.; Rockford First: William Fulton, Clinton; Georgetown: R. E. Hawley.
Indiana—Union City: W. J. Zuck, Columbus, Ohio.
Iowa—Crawfordsville: Wm. Jones, Lime Springs; Seymour: J. T. Alexander, Montrose; Montrose: C. Memmort, LeClair; Bellevue: Howard C. Irvine, Jesup; Des Moines Highland Park: W. S. Harries, Paullina, Iowa.
Kentucky—Freeport: R. L. Brown, Barbourville.
Maryland—Riverdale: A. L. R. Waite, New York City.
Massachusetts—Worcester: C. A. Fisher.
Minnesota—Morgan-Evan: W. S. Shields.
Nebraska—Thayer and Gresham: A. S. Hutcheson; Omaha Westminster: J. Frank Young, Carthage, Ill.
New York—Buffalo Central: R. J. Macalpine, Cleveland, Ohio; Highland: George Scofield, West Haverstraw; Clarence: Jacob Klaasse, Grand Rapids, Mich.
New Jersey—Harmony: James Dougherty.
Ohio—Fremont: U. S. Bartz, Kenton, Ohio.
Oklahoma—McAlester: A. S. Davies, Garden City, Kan.
Vermont—West Barnet: V. P. Backora.
Wisconsin—Mauston: C. H. Gresselbrecht, Ridgefield, Ill.

Installations

California—Fair Oaks: R. M. Stevenson, Nov. 13.
Colorado—Fort Morgan: M. L. Laybourn, Nov. 12.
Idaho—Buhl: O. J. Roberts, Nov. 11; Fargo: William Hill, Nov. 10.
Illinois—Rockford Westminster: R. C. Cully.
Indiana—Fowler: J. V. N. Bandy, Nov. 4; Kirklin: H. F. Shier, Oct. 14; Hopewell: M. V. Wood, Nov. 8.
Maryland—Berwyn: W. A. Eisenberger.
Minnesota—Duluth Lakeside: W. O. Garrett, Nov. 12.
Michigan—Three Rivers: John Comin.
Ohio—Lebanon: J. A. McKamy, Nov. 16; Wellsville Second: R. C. VanCamp, Nov. 9; Smithfield and Bloomfield: W. W. Gans, Nov. 19; Richmond, Bacon Ridge and East Springfied: J. G. Black.
South Dakota—Madison: Crawford McKibben, Oct. 25; Scotland: Augustus Ploetz, Oct. 14.

Supplies Arranged

Kansas—Hillsdale and Bethel: J. R. Trett.
Nebraska—Ord: R. L. Purdy.
South Dakota—Faith: G. D. Robinson; Java and Glenham: Mr. Thomas; Dallas: S. S. Heighen; Ideal and Westminster: Peter Edwards; White Lake: William Ketchum; Union: S. D. Holden.

Vacant Pulpits

Illinois—Hebron and Linn, Warren and Savanna, Rock Island Broadway and Central, Ladd, Dixon.

Changes of Address

Ward, W. S.—Chester, Ill., to 1631 Penn avenue, Minneapolis, Minn.

Accessions

California—Oakland Brooklyn, 17, Nov. 9, H. K. Sanborne; Berkeley First, 27, Nov. 16, L. A. McAfee.
Idaho—Buhl, 10, Nov. 16, O. Jones-Roberts.
Illinois—Streator Park, 16, Nov. 16, W. C. Miles; Champaign Memorial University, 106 (affiliate), Nov. 16, M. E. Anderson.
Iowa—Milo, 3, W. H. Ilsley.
Kansas—Topeka Third, 14, Nov. 16, E. I. Gilmore; Weir City, 7, Nov. 9, Clarence Stewart; Kingman, 5, Nov. 9, E. P. Elcock; Argonia, 25, Nov. 9, R. B. Norton; Hoxie, 8, Nov. 16, E. Humphrey; Salina, 6, Nov. 16, A. E. Van Orden; Conway Springs, 6, Nov. 9, R. E. Fleming; Herington, 60, Nov. 9, R. M. Tinnon; Wichita Oak Street, 12, Nov. 16, D. H. M. Boyle; Wichita Lincoln Street, 21, Nov. 16, R. E. Sherman; Winfield, 29, Nov. 16, W. B. Lampe.
Missouri—Kansas City Mellier Place, 25, Nov. 16, Joseph Curry; Savannah, 5, Nov. 2; St. Louis Kingshighway, 3, Nov. 16, A. L. Odell.
Nebraska—Grand Island, 30, Nov. 16, A. F. Ernst.
Pennsylvania—Philadelphia Gaston, 38, Nov. 16, W. B. Greenway; Carnegie First, 105, Nov. 9, J. M. Duff; Pittsburg Homewood avenue, 18, Nov. 9, P. W. Snyder; Neshannock, New Wilmington, 12, Oct. 12, S. A. Kirkbride.
South Dakota—Mitchell, 17, Oct. 12, H. Snyder.
Texas—Paris, 6, S. B. Bindley.
Washington—Tappenish, 15, Nov. 16, W. L. Killian.
Wisconsin—LaCrosse North, 4, Nov. 9, F. A. Clarke.

Churches Organized

Kentucky—Indian Creek, 53 members.

Necrology

Banta—Spencer, Ind., D. B. Banta, pastor seven years.
Perry—Nebraska City, Mo., W. O. H. Perry, honorably retired, Nov. 15, aged 75.
Thorpe—Lestershire, N. Y., Nov. 17, W. W. Thorpe, aged 81.

OBITUARY

Death notices will be inserted at the rate of one notice. Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

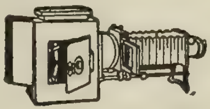
Hills—There may be a few who remember James R. Hills, who after a life of earnest service of his Lord entered into rest leaving a sister, like-minded with him, who had made her home with him, who after his death gave herself anew to every good work and loving service. There are many whose hearts are sad today because that sister, Sarah B. Hills, is no more with us.

Much of her service was of a purely personal character but much of it was through such societies as the Ladies' Christian Union, the Y. W. C. A. and the Bible and Fruit mission to public hospitals and also by generous and intelligent gifts in support of the work of her church through its several boards in New York City, where she made her home.

At the service held Nov. 11 in the lecture room of Madison Square church, Dr. Parkhurst, her pastor, made a brief address; from this the following extracts are made:

"Her life through all these years has been a life of discipleship and apostleship. She fed her soul from divine truths. She walked quietly with her divine Lord; but while she maintained that steady life of discipleship she maintained also as steady a life of apostleship. When we have examples before us of lives that are so spiritual, so Christlike, so absolutely transparent in their testimony to the upholding and sustaining and forgiving power that God has revealed in the life and death and resurrection of Jesus Christ, it is fair to her, it is due to us, that we should let these be known."

HARRY W. JONES
Minneapolis, Church Architect Minnesota.



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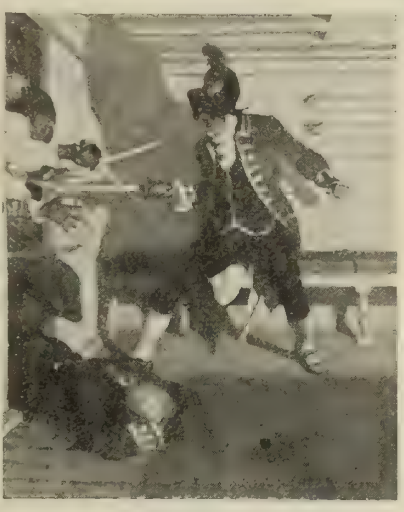

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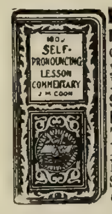

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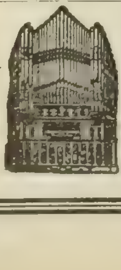

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—

We never were specially in love with the old organ that stood in the corner of the parlor. When the Around-the-Shop Man, as a boy, endeavored to reveal his soul by playing on as many keys as possible at once, with all the stops out and the bellows fit to burst, some unsympathetic person was sure to make discouraging remarks.

When the girls drifted into the front room after supper, or after dinner on Sunday, and one of them began to sound a few chords and finally launched into a real tune, the Around-the-Shop Man to Be wasn't specially joyful. Pretty soon all the others of the family were about the organ. There would be a gradual working up to the point where everybody joined in, then sister would get more particular in her selections and the group would dwindle until finally she was alone and it was time for something else.

Wasn't very exciting, not even interesting, to a small boy. But it wasn't the things the small boy would have put into his diary (if he could have kept one) that have kept alive his vision of home. These family "sings" are to him as of only yesterday. Maybe such gatherings are still to be found quite as generally as in time of yore; maybe the songs of this day are the sort that one would be proud to recite. We hope so. But——

—

It seems almost a sacrilege to say it, but there have been times when the Around-the-Shop Man, while the minister and choir were singing and the congregation were holding the hymnbooks in their hands, has thought that if the minister had announced a silly, vulgar ragtime song of the day instead of an inspiring hymn the auditorium would be filled with noise if not with music. The A.-t.-S. Man judged so by the sort of songs he had heard sung in the homes of the people.

—

Still, there are the good new days. There are more good songs, good singers and good people than ever. We venture to say that the folk who really like to read The Continent don't care much for such songs as—oh, well, why name them? If one's taste is for clean, bright, helpful reading matter it is not likely that trashy songs will have much appeal.

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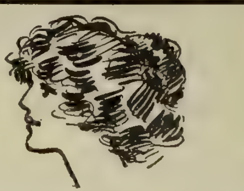

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VOLUME 44, No. 49 DECEMBER 4, 1913 WHOLE No. 2271

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The Sovereignty of God

"All that which the Father giveth me shall come unto me."

Do not most people who try to quote this clause from the sixth chapter of John say, "All whom the Father giveth"? Or even if they quote it correctly, is not "all whom" the sense in their minds? But "all that which" carries a different meaning.

John, the beloved disciple, was, as far as literary education went, "an unlearned and ignorant man," as the Jewish scribes observed when he stood with Peter before the Sanhedrin. But he was a man of precise thinking, who knew what he wanted to say, and long before he wrote his gospel, life in the cultured Greek city of Ephesus had given him an excellent working mastery of the Greek language—the most perfect instrument for exact expression of thought which the human mind ever had at its disposal.

So it was by no accident or blunder, we may be sure, that John wrote "all that which" instead of "all whom" in this passage. It needed "all that which" to make plain just the sense which he remembered from the words his Master spoke in Aramaic on that unforgettable day "beside the Syrian sea" when the high discourse of Jesus with the multitudes concerned the Bread of Life.

Not only of the Bread of Life did the Lord speak that day, however, but also, in a calm and lofty confidence, of the sure triumph of his mission in the world as Messiah. Then he opened wide the gates of his kingdom for everyone allured by his purposes to enter in and share his sure victory.

* * *

"All whom the Father giveth me" would have signified an allotment of individual followers destined to adhere to the person and cause of Jesus. But whatever of such teaching may appear in other parts of Scripture, that is not the point of this saying. "All that which the Father giveth me" proves that the Master's thought at the moment was not directly of individual disciples but rather of the sum total of his task as Saviour of the world.

This sense of his meaning is confirmed by noting that the word "come" used as the sentence is completed—"All that which the Father giveth me shall come unto me"—is not the common word for "come." It is not the word translated "cometh" in the very next line. This latter ordinary verb is full of the literal idea of motion and approach; but the verb John chose to interpret the thought of the Saviour about the "coming" of what the Father gives, is a word more comprehensive of development and consummation—more like "come to pass" than simply "come."

The gift which the Lord Jesus received from the Father in the incarnation—the gift which was still being so poured into his life that he could only use a present tense in speaking of it—was a mission and commission to redeem the world.

Of that mission he was very sure, and yet in that incomprehensible mingling of human emotions with his divine consciousness, even the Son of God, "in all points tempted like as we are," could not wholly escape the shadow of disheartenment as he faced the stupidity and misunderstanding and unfaith of his own people.

The sign he had done in the physical feeding of the five thousand had, so far as the immediate effect counted, gone the wrong way; it had brought to him a loyalty so worldly, fleshly and self-calculating that he had been compelled to refuse it. Even the most sympathetic onlooker might have failed to find a cheery omen.

What then could the Lord say as against this sodden cloud of discouragement settling around him—say to others or say to his own soul?

* * *

He could turn only to that assurance which has ever been the ultimate refuge of trustful souls from the hour when Abraham believed in God until this present moment:

He could trust—and bid men trust—in God's omnipotent sovereignty over all that is.

The Almighty Father in heaven is he whose will cannot be defeated. That foundation stands as sure when the clouds are dark as when the sun shines.

And that in substance was what the courageous and unfaltering Jesus of Nazareth said to the multitudes that springtide day on the shore of Gennesaret. He had been given a message from his Father—a task to do, a purpose of eternal providence to accomplish—and the Father would not let it fail:

"All that which the Father giveth me shall come unto me."

It was the Lord Christ's own echo of the glorious confidence which the Spirit of God taught centuries before to the prophet who beheld in vision the suffering and triumphant Servant:

"He shall see of the travail of his soul and be satisfied."

It was the same mystic rest amid conflict and sight through darkness and steadfastness in calamity that humanity achieves when it accepts the one faith which includes all other faiths—trust in the beneficent and sufficient omnipotence of God.

From all the world's history past and unto all the world's history future, the one mold and matrix of heroism and grandeur among men is and must ever be this vital sense of a sovereign God.

It was so with the Son of God on earth. It is so with earth's own lesser sons.

* * *

But that was not all that Jesus of Nazareth said that day.

He not only knew the eternal surety of his Father; he knew the surety of the Father in himself.

In the same breath that he told of a sovereign God that could be depended on in heaven, he proclaimed himself a sovereign Saviour to be depended on in the earth:

"Him that cometh unto me I will in no wise cast out."

Jesus is as sure as God!

There is no vast, generalizing, neuter phrase here; the grammar of it is individualizing, personal, singling out each man who listens, adjuring him to act forthwith and for himself—"him that cometh."

How thrilling the straight-out appeal to a man's free will to decide his own place in God's victorious Messiah plan! Who is it who will choose this day to share certain triumph by joining himself to a certainly faithful and certainly able Saviour?

"Whosoever will, let him come." And coming let him be well assured that the Christ will not in any wise cast him out—will never reject him, will never lose him, will never fail him, will surely carry him on into the culminating glory of that day when the redeeming Son shall present before the throne of God his completed work of redemption, saying:

"This is the will of him that sent me, that of all that which he hath given me I should lose nothing."

The World

Congress Begins New Session; Currency Bill First

Ending of the special session and beginning of the regular session of Congress followed one upon the other with scarcely a ripple this week, and the national legislators had no chance to go home to spend their mileage allowance or to look after their political fences. The word went forth, presumably from the White House, that the currency bill must be passed—not "should" but "must." In accordance with this mandate the Democratic majority of the senate decided upon a stern program: The senators should sit each day from 10 a. m. until 6 p. m. and from 8 p. m. until 11 p. m., day in and day out, Christmas Day only excluded, until the currency bill became a law. A series of party caucuses was planned in order to smooth out the Democratic differences of opinion regarding the Owen-Glass measure, and it was hoped to present practically a united front against the Republican-Progressive minority.

In its original form the bill passed the lower house September 18 with only 86 negative votes. Since that time the house has been, for the most part, marking time while the senate committee on banking and currency publicly and privately considered the bill from all possible angles. Bankers, business men and economists have given their views and the senators have had an opportunity to become thoroughly educated on monetary problems. Therefore the party conference is being easily defended against the charge of undue haste because of the decision to force an early vote.

Efforts to Adjust Differences in Monetary Views

Three drafts for a currency act were presented to the senate by the committee, including the house bill. The divergence in the other two drafts represented two schools of thought, one part of the committee believing in a central bank administered by a centralized board and the remainder proposing to establish numerous comparatively independent district banks under local district boards. The President is believed to favor the latter idea.

Senator Owen opened the debate last week, emphasizing the point that delay was extremely costly to the business interests of the country. Senator Hitchcock, who sided with the Republican members of the committee in opposing the administration champions, followed. He favored not more than four rather than a dozen regional banks.

Even antiadministration newspapers willingly admit that the proposed legislation is "four-fifths sound," and that some of the pending amendments go far toward remedying the remaining one-fifth of error.

As soon as the all-important currency question is disposed of Congress will be ready to take up, probably some time early next year, other highly important legislation which has been waiting, such as trust legislation, government ownership of railways, the naval building program, a system of rural credits and the causes of the high cost of living.

✢ ✢

Pan-American Thanksgiving Mass Criticised

For the fourth year a Pan-American Thanksgiving mass was held in Washington last Thursday. The service took place in St. Patrick's Catholic church, which was specially decorated with the United States and Latin-American flags, and was attended by President Wilson, Secretary Bryan and several other cabinet officers, Chief Justice White and Justice McKenna of the supreme court, senators, representatives and public officials, and the diplomats from Latin-America. Cardinal Gibbons was present and the sermon was preached by Bishop Currier of Cuba. The bishop compared peace and war, and decried war as "the natural enemy of that which is good and true," and subversive of the moral order. President Taft set the precedent which Mr. Wilson followed in attending.

Protestant clergymen of the capital, led by Dr. R. H. McKim, Episcopalian, adopted resolutions several days previous to the service denouncing the custom of having public officials attend a Catholic mass, for the reason that the fact is made use of to give color to a Romanist claim that this is the national celebration of Thanksgiving Day, the mass being made to appear as an official function.

The language of the protest was, in part, as follows:

"We protest against the attempt to convert our national Thanksgiving Day into a Roman Catholic festival in a service entirely out of harmony with the history or the genius of our country and the spirit and purpose of the day. We desire to give voice to the widespread feeling of indignation among millions of Protestants of America against the efforts of the Roman press and the Roma hierarchy to exploit the presence of our chief magistrate and som of his cabinet (which we are convinced has only been intended a an act of courtesy and good will) for the purpose of glorifying th Roman Catholic Church and giving this service an official characterization it does not and cannot possess."

✢ ✢

Mexican Revolutionists Win More Victories

Mexican federals met defeat last week in a desperate effort t retake Juarez and regain the ground lost to the Northern revolutionists under General Francisco Villa. Villa, who is popularly known as "Pancho," and his soldiers were victorious at every turn and proudly announced that after capturing Chihuahua they would march on to Mexico City. Villa's recent achievements eclipsed the older and less aggressive General Carranza, but unfortunately he seems to have little besides aggressiveness to recommend him. Apparently he is a younger and more ruffianly edition of the Huerta style of fighter and his successes may prove of questionable value to his country. He boasts that his battles are the greatest in America "since Gettysburg."

In spite of Northern reverses and the menace of Zapatista and his bands in the South, the Mexican capital was reported to be carefree and gay. One correspondent declared that only 2 per cent of the population talked politics, but bull fights continued to attract large attendance and interest. This spirit of indifference was not shared by foreign residents and capitalists. The chief of the latter, Lord Cowdray, asked the United States to guard his imperiled oil interests in the Tampico district. Cowdray denied that he was giving Huerta financial aid, and also published the statement that he had abandoned his lately acquired concessions in the republic of Colombia. The extensive Colombian concessions, including the right to dig an interoceanic canal, disturbed the Wilson administration.

A well-known French newspaper, The Paris Temps, in an editorial last Saturday urged the great European powers to take concerted action with the United States to compel all parties in Mexico to lay down their arms.

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World Asked to Note Russian Prison Conditions

A protest against the condition of Russian prisons and the treatment of prisoners and exiles, signed by several hundred prominent politicians, artists and men of letters, was published throughout Europe last week. The protest asserts that since the czar's manifesto of 1905, which promised constitutional liberty to the people of Russia, over 40,000 persons have been sentenced for political offenses, of whom 3,000 were executed, and more than 10,000 buried in prison mortuaries. In a majority of cases the convictions were by courts-martial, not by the ordinary law courts. It is further alleged that undernourishment amounting to literal starvation and inconceivable overcrowding in cells where the hard floor is the only bed, coupled with revolting treatment of prisoners, make the prisons veritable hells. Prisoners have become the victims of all kinds of epidemics and prisons have become centers of infection. The statement adds:

"The handling of prisoners is terrible, both in the prisons and the detention houses. Every year the duma hears of tortures inflicted during examination, the flogging of men and women, and other mistreatment. The result has been an epidemic of suicides, as the prisoners conclude that this is their only freedom, hoping that thereby they will call attention to their awful fate."

In conclusion the signers demand an investigation of these conditions, basing the plea on the principle that what happens in Russia can no longer be considered Russia's business, but belongs to the whole civilized world.

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Support for Anglo-American Exposition in 1914

In connection with the celebration of the centenary of peace between the United States and Great Britain there is to be held in London in 1914 an Anglo-American exposition, and in behalf of the exposition an appeal for support was last week issued by the American vice presidents. They are Nicholas Murray Butler, president of Columbia University; Joseph H. Choate, James B. Forgan, David R. Francis, Alva B. Johnson, A. Lawrence Lowell and Samuel Mather—a broadly representative group. They explain that not only will the signing of the Treaty of Ghent (which ended the war of 1812) be celebrated, but also the development and spread among the masses of the people of both nations of that spirit of mutual understanding and good will "which makes the idea of armed conflict between them as abhorrent as its existence is unthinkable."

It is planned to present a historic summary of what the two nations have achieved in relation to art, education, science, industry d commerce. Committees on both sides of the Atlantic are at rk on the project, and it is hoped to strengthen the present bond commercial union between the United States and the united ngdom as well as insure the continuance of peace.

Another suggestion which is being considered by the American mmittee for the celebration of the 100th anniversary of peace is e for the establishing and maintaining in New York of "museums peaceful arts" modeled after institutions in Paris, Berlin and enna. A score of buildings are called for, to house permanent hibits, also books and periodicals, and assembly auditoriums, all r the use of schools and colleges and the general public. The imated cost is $20,000,000.

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ny Saloons Closed in Iowa and Ohio

Saloons in Des Moines, the capital of Iowa, nearly a hundred in mber, were suddenly and summarily closed a few days ago folving a decision of the supreme court of the state. The court held at the "consent petitions," under which the saloons had been operng for two years, were insufficient to comply with the law in imrtant technical respects. The saloon men applied for a rehearing, t there is said to be little prospect of reopening the case. The wa superintendent of the Anti-Saloon League stated that the deion would result in the closing of saloons in the larger cities of state. The Des Moines liquor men are circulating new consent itions to which 9,058 names must be obtained, but the foes of cohol believe this number of valid signatures cannot be obtained.

More than 3,300 saloons in Ohio, it is estimated, have just been rced out of business by the liquor license law, which limits the mber of grog shops in wet territory to one for each 500 of popuion. For the first time in fifty years all saloons in Cincinnati re reported closed last Sunday.

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bor Troubles Force Out Indianapolis Mayor

There was a disagreeable echo of the recent traction strike in dianapolis last week, when the mayor, Samuel L. Shank, was comled to resign to avoid having to face impeachment charges. The lice department had become demoralized and commercial condins unsettled as a result of the mayor's acts of omission and mmission, but the acting mayor hopefully announced that he uld protect life and property and preserve order at any cost.

Ex-Mayor Shank, who enjoyed experience as an auctioneer bee reaching the executive office, has had a picturesque career. had a conflict with the ministers of the city regarding immoral sorts, and achieved notoriety by his handling of the saloon probn. Saloonkeepers who violated the laws were brought before mayor and their licenses suspended for long or short periods. one case the license was withdrawn until the liquor seller could ow that he had attended church—an interesting even though tralegal precaution. In 1911 the mayor made a well-advertised ht in the interests of consumers by importing and selling cards of potatoes at 75 cents a bushel when the retail price was arly twice as much. Fruit, vegetables and poultry were also sold reduced prices.

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—A constitutional amendment for woman's suffrage was advoed at the annual convention of the National Woman's Suffrage sociation at Washington this week. As a preliminary step it was oposed that Congress immediately pass a law giving women the ht to vote for senators and representatives, which could be done thout waiting for the slow process of amendment.

Religious World

eatest Money-Raising Feat in America

In a newspaper interview at Washington on Thanksgiving Day, cretary of the Navy Daniels expressed the opinion that the one ng which had made most significant the Thanksgiving festival of 13 was the completion of the four million dollar fund for the ung Men's and Young Women's Christian Associations in Manttan and the Bronx in New York City. This was an indication the remarkable national interest attracted by this metropolitan ney-raising campaign. George W. Perkins, the chairman of the tral campaign committee, said he was particularly happy over result because he thought it would prove to the nation that New rk is not simply a cold-hearted center of speculation and moneyking which the country at large generally conceives it to be.

An interesting personal side of the achievement is the fact that this was the greatest of all the long series of victories for Charles S. Ward and his "whirlwind method"—based mainly on keeping ten-men teams of solicitors competing with one another and displaying big clock-faces in prominent places to keep the public informed of the progress of the fund. Mr. Ward invented this remarkable plan to meet the necessities of his own association when he was local secretary of the Young Men's Christian Association in Minneapolis a little over ten years ago. Since that time he has by the same method raised more than twenty-five million dollars in the leading American cities, and has never been defeated in such an effort anywhere in the United States. Indeed, he was not defeated when he tried it in London, although the sum was not reached within the campaign period set. But the impetus of the campaign activity brought in the total within a few months after.

The New York effort, however, had a dismal prospect toward the end of the fifteen days assigned for the campaign. The climax was set for midnight of Tuesday, November 25. On Sunday night the clock hands were only $40,000 past the three million mark. On Tuesday night when the time was up, $573,000 was still lacking. But it was then decided to extend the effort for twenty-four hours longer, and on Thanksgiving eve at the Hotel Manhattan, the gifts were totaled up at $4,052,501. The odd dollar was the gift of a janitor on 40th street who forewent his Thanksgiving turkey in order to contribute to the fund. The largest givers were Cleveland H. Dodge and his sister, Miss Grace H. Dodge, the latter the president of the national board of the Young Women's Christian Association. Their original subscription was half a million, but in the stress of final effort, they increased their gifts to make a total of $625,000.

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Lawrance Advanced to World Responsibility

Heretofore the World's Sunday School Association has been little more than a committee of arrangements for holding world's conventions which, meeting in succession in Jerusalem, Rome and Zurich, have afforded inspiration to many Christian travelers and have widely disseminated missionary conceptions of the Sunday school's place in general religious work. But the very success of these assemblages has laid upon the association which promoted them the necessity of undertaking larger executive responsibilities. The ideals generated by the conventions must now be carried out.

So it has become evident that the World's Association could not longer continue to be, as it has been in effect, a department of the American Sunday school organization. In particular, an executive force of its own has become necessary. And after earnest consideration of this situation, the outcome is an agreement, consented to by the American leaders under which the International (or American) Association gives up to the world work its brilliant general secretary, Marion Lawrance.

The International Association has just arranged with the Anti-Saloon League a plan of cooperation in working through Sunday schools to secure children's signatures to the total abstinence pledge. This will eliminate a confusion which has arisen through the simultaneous advance of the two organizations to this same object. The International Association is seeking for a competent secretary to put in charge of its temperance work, as it also needs a man to direct the movement for adult Bible classes and still another man for publicity work.

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Yuan Boldly Extols Confucian Religion

That Dr. Chen's movement to unify China by adopting Confucianism as a state religion has really been promoted through a secret understanding with President Yuan Shih Kai, is a suspicion strengthened by a proclamation which Yuan has just issued, much in the style and tenor of the emperor's edicts in monarchical times. This proclamation has no apparent occasion and does not come to any specific point. But it is interpreted as being the probable forerunner of a more specific decree proclaiming Confucianism as China's official faith, provided this tentative praise of it does not arouse too much opposition. Yuan says:

"The words of Confucius comprise a doctrine of unequaled wisdom which is recognized as such by many foreigners as well as Chinese; deep as the ocean, sufficient although the ages change, permanent as the sun and the moon that cross the heavens and as the rivers that flow on the earth."

The Christian missionaries and Chinese church people are bitterly disappointed at Yuan's reversal of position since he invited Christian prayer a few months ago. The situation has driven Christians of both Protestant and Romanist communions into a remarkable alliance with Mohammedans and Buddhists in a league formed to uphold religious equality in China.

Editorial

The Joy of Difficulty

MOST OF US know what difficulty means; some of us have not learned the joy of it. No one can teach us, we can only learn it for ourselves. When Westmoreland, the evening before the battle with the French, was wishing for 10,000 of the men in England who were doing no work that day, Shakespeare has Henry V. exclaim against the wish. He would not have another man there to share the shame if they were defeated nor to share the glory if they were victorious. Rather, he would have every man who was fearful or counted it too hard a task leave the army, that none might be left but those who were ready for real hardship and struggle. The day would come, he felt, when men who were lying abed that day in England would curse their fate in not being there to fight. The day did come, even as he said. Men who shun the battle miss the glory and the victory. Men who will not share the difficulty have no part in the reward. Willingness to escape the hardship is always short sighted. It saves us today only to lose us tomorrow. We save our skins and lose our souls.

This is the word that needs to be sounded to men who think it is hard to be a Christian. So it is; let us never discount it. That is the way in which Robert Browning begins and closes his poem called "Easter Day." In it he sounds a clear message. It is hard to be a Christian in many senses, but that is what makes it so well worth while to be a Christian. The poem includes the dream of a man who thought he was allowed to have a smooth, untroubled life, to have the whole world and to be unconcerned about another world. It seemed too good to be true. But when he set out on the new path, he found it tame and lifeless, found it lacking something which his soul called for. The better self of him called for warfare, for struggle. He was happy that he could "be crossed and thwarted as a man, not left in God's contempt apart, with ghastly, smooth life, dead at heart." Here is a great, high life to which we are called. The road leads up God's heights by many a steep way. Let him who will live in the easy lowlands, where the fevers of the soul are born. The men who know God will follow up the hard way.

We need to sound the same note of joy in the tasks of the Christian life. All that is needed to make some men truly heroic is to attack some real need of their fellows that will drain their life blood. It is a trenchant comment on the weak point of many of our church societies, whose main purpose seems to be to have annual dinners or meetings which center around refreshments, that they are "in danger of eating their heads off." There is no note of the heroic or the difficult sounded. Let no man be deceived in that note. All men will not respond to it. Gideon tried it and lost the main part of his army. The main body of any army in the church or out of it will shy at it, if many of them do not even desert when they hear it. But the men who do things will hear it and rally to it.

A group of men concerned for the ministry sat talking earnestly of the future recently, when one of them said, "The appeal to young men in behalf of the ministry must now have a new note; the others have no more power." Pressed to state the new note, he gave an answer now familiar to all who know the young men of today: "It must be the note of the heroic." Other motives, if they ever did have any value, have none now. The advantages of the ministry do not now so surpass other callings as to mark it peculiarly. All later movements are tending to increase the burden on the true minister. One thing is left as an appeal—the chance to spend and be spent. If any man is strong enough to want the hard service, to do the difficult thing, here is his chance. Most of them will turn away from it on that account. Easy living has made them soft. Muscle and grip are gone. Money and the power it gives are attractive. But these are not the strong men to whom the appeal of the ministry will come with any power. These others will hear it and will face the task in true spirit. They may find their work elsewhere, but they will find it in fields which develop the same spirit, whether it is in commerce or professions or other service of the human life. These are the men who will do the things the world needs. They will undertake the difficult task and find joy in doing it.

Is Congregation Plus Church Necessary?

If there is to be found anywhere a plain, everyday Presbyterian layman who can follow out the distinction that ecclesiastical lawyers make between a local church and a local congregation, he is certainly a miracle of native understanding. In fact, The Continent doubts if there are very many ministers, specially trained though they are, who can keep the difference clear and straight through all the tangled questions that arise over church meetings and congregational meetings—which is which and when one should be the other The puzzle, of course, all springs out of a purpose to do justice to individuals who contribute to the support of the church but do no come to its communion. Such people—usually men of the "brother-in-law" relation to the church—are ordinarily in reasonable sympathy with the general ideals of the church and it seems only fair that they should have their voice in the use of church funds to which they often subscribe a very considerable part.

But how far shall the influence of men thus related to the church be permitted to extend? The broad principle of Presbyterian practice is that noncommunicant contributors should take part only in the temporal affairs of the church but should be excluded from its spiritual affairs. Therefore, property matters are to be considered in congregational meeting and religious matters in church meeting. It is an easy application of this rule to have elders and deacons elected in church meeting and trustees in congregational meeting But when it comes to calling a new pastor, who can say dogmatically to which category this subject belongs? The pastor is certainly a spiritual officer and in that aspect his call ought to come from the church, but his salary must be paid from the "temporalities," which are administered by the congregation. On the straigh theory of the thing, therefore, right to vote on a pastoral call mus be extended to a considerable number of persons who have never openly professed their faith in the Christian religion which the pastor is called to preach. To say the best of it, this comes out to a religious anomaly and may not inconceivably result in giving preference in the pulpit to men who preach a weakened religion over men who seek to declare the whole counsel of God.

Would not this whole matter be dealt with in a way more becoming to the superior claims of religion if church law were so radically revised that all power, both spiritual and temporal, in any loca church were definitely lodged with those who have openly professed Christianity and been received into Christian communion? Is no the supposed connection between giving money and voting on how i should be spent, rather a fictitious connection after all? Certainly there can be no inherent right involved in it if the church, before the money is given, flatly makes known its refusal to admit any voting power carried by the gift. The Young Men's Christian Association does this very thing most steadfastly. It solicits contributions from millions of men to whom it gives in advance frank notice that they will not be permitted to have any part in th government of the institution which they are asked thus to aid. I the church were as independent about the matter as the Young Men's Christian Association is, its experience would doubtles parallel association experience in demonstrating that nonreligiou men give to religious institutions even more readily when such institutions stand boldly on their own feet and offer no concessions

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Era of Education in Temperance Reform

Retrospect of the great recent temperance convention at Columbus is likely to persuade the careful observer that the most significant reason for valuing its influence optimistically is a facto that few reports of the occasion have emphasized. This factor wa a new note of educational purpose. That tone was heard in th more thoughtful speeches of the program, found expression in th platform of resolutions adopted and became the dominant conception of the "get together convention" which followed the regula sessions of the Anti-Saloon League. Many signs in fact demonstrated a fresh faith that a vast host of Americans, now addicted t liquor, can by genial and kindly argument be won to believe tha liquor is really their foe and the foe of the nation.

Heretofore the great prevailing theory of temperance campaign has been that the temperance reform is necessarily a war, and th way to fight it through is to get a law against the saloon and bea over the head with it all the great mass of people who are disposed to patronize the saloon. Moreover, this war, it has been imagined, was to be won the quicker in proportion to the amount o hell-fire denunication with which its big guns were shotted. Bu war begets hate and revenge in fields of moral reformation as elsewhere, and the club of the law, where it has been used, has cowe rather than cured the devotees of King Alcohol. The way of education is the better way by far, and if it sometimes seems the longe way to a show of results, it is certainly not a longer path to the goo final result of a nation joyful and satisfied in a temperate life.

To this ideal of the way to win, the Columbus convention withou doubt imparted a very large increase of impetus. A multitud brought away from that assemblage a new dream of a respectfu literature which will gain for prohibition out of the ranks of its present enemies a host of those friends that it will need, if not for its enactment at least for successful enforcement. The sober nation will come at length only when the mass of Americans have been converted to a wish to be sober. No doubt in the end there will be some whom nothing but the club can convert, but certainly the aim of real Christian statesmanship will be the reduction of that incorrigible remnant to the least possible fraction, before the club is used.

The practical expression of all this ought soon to be seen in the appearance of an abundant supply of temperance writing in the languages of all the immigrant peoples that have come of late years to help make the future of America. Especially ought this sort of literature to abound in the German language. The assumption that the body of German citizenship in America is destined to stand by the saloon to the last ditch, is a most unfair reflection on German brains and German sincerity. As a mass, Germans are no more friends of intemperance than any other people, and if dealt with by fair and respectful means, the German vote ought in the final accounting on the temperance issue to turn by large majority to the anti-saloon side.

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An Architectural Marvel of Completeness

Whatever may remain to be said after its dedication concerning the wonderful new edifice of the Fourth Presbyterian church of Chicago, it is possible already to say that in proportions ~~and~~ ~~plan~~ning it is a masterpiece of modern church building. The Continent believes that when finished it will without doubt stand as the most complete example of all-around church equipment to be found anywhere in the world. The comprehensiveness of thought which built up the structure in imagination before its foundation was laid is of itself a miracle of Christian vision. Nothing that a church can do to serve its community seems to have been forgotten.

The spiritual emphasis happily goes before all else. That sense of social duty which in its extreme pressure has turned many recent churches from their proper character as houses of worship into mere social beehives, has been most discerningly governed by the builders of Fourth church. The noble sanctuary of the Chicago edifice will completely dominate the whole pile. Nobody will doubt that it is a church. And moreover the appeal to worship will show in every line of the stately cathedral-like room. Even filled with scaffolding as it still is, the vast nave awes and humbles the onlooker. When it has been actually consecrated to worship, its reverend dignity will forbid even the most specious-minded to dub it an "auditorium"—that word of all too prevalent use which betrays how far the average Protestant congregation has wandered from the inspiration and experience of worship.

But though the social task of the church has thus been put irrevocably subordinate, it has yet been wonderfully magnified. Provision for every namable phase of social ministry has been wrought into the maze of rooms and apartments occupying two sides of the beautiful quadrangle. None of these is yet quite finished or furnished, but their manifold values are already apparent. The Sunday school building embodies the ultimate requirements deemed ideal by the most expert thought of the times on religious education. The men's club is a miniature Young Men's Christian Association—though not so very miniature at that. The women's club copies with equal adaptation the ideals of the Young Women's Christian Association. The social rooms include a dining hall worthy of an Oxford college. The manse houses the pastor and his family beneath the same room with the church. The church offices are equipped like the headquarters of some great modern business.

All in all, Pastor Stone and his church officers (without the least danger of having to pay it) offer an extravagant reward to any one who could name a useful feature missing from the structure. One might almost excuse them if they should boast of having spoken a final word in church architecture. As a matter of fact, however, they are boasting not at all. Boasting is excluded by the ever present sense of measureless responsibility involved in the use of such a great plant. Fourth church under Dr. Stone's leadership has developed one supreme passion—the passion of serving its neighbors. In that spirit Dr. Stone and his coworkers are waiting to name the value of the church not by the amount which has been put into it but by the amount of good it does when once its manifold material provisions are being filled up with the pulsing life-blood of a living spirit of service.

—The question "What will the Board of Publication do with the Nashville publishing house?" occurred to many when the federal court put back into the church's possession the property which before union was the headquarters of the Cumberland Presbyterian Church. The riddle in the situation resulted from a difference between the publication policy which the Presbyterian Church has always pursued and that which was observed by the Cumberland denomination. The latter had built up an effective, modern printing plant, while the former has always done its official printing by contract with private firms. But happily it has proved possible to unite all the virtues of both methods in a most satisfactory adjustment at Nashville. The board will retain the ownership of the Nashville building, with a view to making it a center for all denominational work in that part of the South, but the printing machinery it has sold to Messrs. W. B. Baird and W. E. Ward, who were respectively the general manager and the cashier of the house under the pre-union Cumberland regime. These gentlemen are in such entire sympathy with all the Christian purposes for which the house was founded that their use of its equipment will be every whit as worthy of church traditions as if it continued under official control. Yet this happy result is secured without involving the Board of Publication in commercial risks. The solution is in every respect one that challenges the congratulation of the whole church.

—It seems likely that the house of bishops in the Episcopal Church has held its last secret sessions. Popular opinion that the bishops in General Convention ought to carry on their discussions and take their votes in public, as the deputies do, was very aggressive before the recent convention met, but the criticism of their secrecy has redoubled in vehemence since the convention adjourned. The principal organ of Episcopalianism in this country, The Churchman of New York, is leader of these complaints. The event which has most of all exasperated the laymen and parish ministry was the bishops' rejection of the resolution in which the deputies indorsed the Federal Council of Churches. If the bishops had argued out this question in public and let the deputies know what they were doing, this rejection would have been very much more amicably received. But in a very lordly fashion their episcopal majesties waited until the convention was almost over and then sent down to the deputies their unsatisfactory substitute, at a time when efficient conference between the houses was impossible. The Churchman begs the other denominations not to take this haughty attitude of the bishops as characteristic of the Episcopalian people.

—The week stretching from December 7 to December 14 will be a week for history to recall in far-away Burma. On and between these dates the Christians of Burma, who now number no inconsiderable host, will celebrate the centennial of the arrival on their shores of the first Christian apostle to their country—the immortally memorable missionary, Dr. Adoniram Judson. There will be services both in Rangoon, where Dr. Judson first preached, and in Moulmein, the scene of his later ministry. Five native women have been found who remember Dr. Judson, and they will have a prominent part in the ceremonies. The week's chief event will be the dedication of the memorial tower at Rangoon, which has been provided by Dr. J. Ackerman Coles of Newark, New Jersey.

—The service which Illinois women rendered against the saloon in recent local option voting in that state is accentuated by a remarkable resolution passed at the annual convention of the Illinois Federation of Women's Clubs. Judged by this resolution these club women have no talent for the use of evasive language. They do not even stop halfway to indorse local option but speak out at once for a prohibition state. Their significant action reads: "We, the delegates of the women's clubs of Illinois in convention assembled, place ourselves on record as opposed to the traffic in intoxicating liquors, and urge our sisters throughout the state to use at every opportunity their power at the ballot box to enroll Illinois in the growing list of dry states."

—The tendency of Germans, especially in the great cities of the German empire, to break their official connection with the state church, has developed lately in a way that uncovers a definite organization behind what seemed to be a spontaneous movement. This force is called the Non-Sectarian League, and its working membership is said to be composed largely of socialists and atheists A cable dispatch from Berlin alleges that on two days—November 20 and 21—5,500 persons in Berlin alone handed in to the authorities notice of their resignation from the established church. It is needless to say that if any such proportion of desertions keeps up, the movement will be most portentous.

Jots and Tittles

—The man who boasts that he "makes no profession" has mistaken the wedding garment for a pair of shirt sleeves.

—No one need lose his way to heaven. Just take the first right hand road and keep on going.

—Salvation by morality is an effort to collect interest on what one owes.

DR. JOWETT'S MESSAGE

THERE IS A GREAT PASSAGE in the apostle Paul's second letter to the Corinthians in which he describes some of the primary characteristics of Christian behavior, characteristics which he exemplified in his own life. I should like to hear a great sermon on the Christian gentlemanliness of the apostle Paul, a sermon by some man like Horace Bushnell or John Henry Newman, which would unfold to us his grace, his courtesy, his noble and refined spirit and disposition. But the passage to which I refer gives us vivid glimpses of such a character, and suggests to us the atmosphere and bearing, the savor and sentiment of a true follower of Christ.

Not by "Fleshly Wisdom"

The apostle's description begins with a negative word which is pregnant with significance. Christian behavior is not in "fleshly wisdom." And what is "fleshly wisdom"? It is evidently wisdom of a very limited quality and degree. Compare it with a phrase I saw the other day which was used in disparagement of a certain prominent scholar—"classroom wisdom." It was wisdom having only the circuit of the classroom, having no movement or acquaintance with the real, practical wisdom of the world. Classroom wisdom is wisdom of a very crippled, because circumscribed, range; it is like the movement of a tethered air balloon. And "fleshly wisdom" is always wisdom limited by the flesh, moving in the realm and concerns of the body and not rising above it. "Fleshly wisdom" is the flesh-side of wisdom and not the spirit-side. It expresses itself in the emphasis of the under side of things and not of the upper side. It moves in the natural and not in the supernatural, it keeps within the confines of the body and does not roam out amid the mystic and imaginative realms and ranges of the soul.

Now how would this "fleshly wisdom" reveal itself in behavior among professedly Christian people? In the early church there were men and women who bore a Christian name and professed Christian life, but who moved in the range and incitement of "fleshly wisdom." First of all, "fleshly wisdom" emphasizes the denomination rather than Christ. In this very church at Corinth, to whom the letter was addressed, there was a party which said, "We are of Paul," while another party said, "We are of Cephas," while a third party said, "We are of Apollos." That is to say, the apostles were made more prominent than the Lord. The bottle was more obtruded than the essence. The individual dialect was made more important than the common speech. The under side of life with all its differences was magnified more than the upper side of life with its profound and vital agreements.

View of the Mountains Shut Out by Smoke

And this "fleshly wisdom" can assert itself in the church today. When we are its victims we think more of ecclesiasticism than we do of the invisible church. I am not disparaging denominationalism. It would be as absurd to do that as to disparage individual homes. But an aggressive denominationalism becomes filled with "fleshly wisdom" and tends to shut out the glory of the Lord. I saw an individual house at Brodick with its chimney on fire and the smoke shut out the view of the mountains. And denominationalism can become so obtrusive that it eclipses the Lord himself.

And in the second place "fleshly wisdom" emphasizes the beautiful more than the spiritual. That would be a great temptation in ancient Greece, where outward grace and charm had such intense and peculiar fascination. And the same "fleshly wisdom" comes into the church today and behaves in precisely the same manner. It thinks more of graces than of grace. It esteems ritual more than lowly penitence. It craves fine music more than holy worship. It is more outraged by a musical defect than by a moral fault. It emphasizes form more than substance, the law more than the spirit and the transient more than the eternal.

I noticed that when the king of England was paying a certain visit last year the newspapers said that in one room the decorations were so abundant that there was but little room left for his majesty. The ritual crowded out the king. Well, all this is "fleshly wisdom," the emphasis of the lower side and the neglect of the higher, the obtruding of human nature instead of fellowship and communion with God. And all that is, therefore, fiercely and persistently hostile to noble and exalted Christian behavior.

But the apostle gives us some positive characteristics of noble Christian intercourse. First of all, it must be "in simplicity." It is very significant that the apostle begins his positive portrayal here. What is the meaning of the word? And what is the nature of the disposition? Simplicity is the opposite of complexity. Little children sometimes send parcels one to another, containing things wrapped up in endless coverings. These multiplied wrappings suggest complication; if the innermost thing could be shown at once we would have a symbol of simplicity.

There are men and women whose characters are hidden in endless coverings and complexities. We never know what is beneath. We describe them in phrases like these—"a dark horse"; "always something up his sleeve"; "never know what you are dealing with"; "never know what he is after"; "underhanded"; "moved by ulterior motives." That is a complex character. It is not simple. A man is to be one thing, not two, or three, or four. He is to be open and aboveboard, able to be got at and understood. "If thine eye be single!" That is the Master's statement of the great attribute. Christian behavior is to be, in the first place, characterized by the grace of openness, frankness, candor, singleness, simplicity. What we seem to be we are to be. Our skin is to be the index of our state.

Examined Under the Light of Life

And now the apostle gives the second characteristic of noble behavior; "in godly sincerity." That is a very brilliant and picturesque word. It literally means sun-examined; life subjected and tried by the most searching test. When we examine a thing everything depends upon the light in which the examination is made. It is one thing to examine a theatrical stage by limelight, but if we could take the most brilliant stage scene out of the limelight into the blazing sunlight of the noon we should be surprised at our discoveries. Paint and powder and stucco and artifice would glare upon us. And if I examine myself in the light of a worldly expediency I may pass muster with comparative ease, but if I examine myself by some supernatural beam from the Light of Life there would be a great exposure.

So far we have seen that Christian behavior is to be characterized by the absence of "fleshly wisdom," and is to be beautifully simple and sunnily sincere. The apostle mentions a third thing; it is to be "in the grace of God." There I think he takes us away to the very heart of the behavior. He leads us away from the attractive effects to the common cause. It is as though he said, "We have looked at two beautiful fruits—simplicity and sincerity. Now let me show you their root. If we want our behavior to be strongly gracious we must find its resources in grace. Grace grows out of grace. The grace of simplicity and the grace of sincerity find their life and nourishment in the grace of God.

Can we obtain this grace? I recently saw a very pathetic sentence in the report of one of our great hospitals: "We cannot get radium enough. We have an infinitesimal quantity, but not nearly enough for our patients." Not enough radium for healing! But what about this infinitely more precious radium of grace, which changes human infirmities into nobilities and moral repulsions into strength and beauty? Can we get enough? "Where sin abounded grace doth much more abound." How can we get it? "He giveth grace unto the humble." The grace of the Lord Jesus Christ is given to all who seek it in penitence and humility. The noble and gracious life is abundantly possible in Christ our Lord.

J. H. JOWETT.

Congregationalists Reaffirm Faith

The new Congregational creed adopted at Kansas City does not attempt any metaphysical definition of the Trinity, but none the less for that, it is trinitarian all the way through. Its first sentence reads: "We believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ, his Son, our Lord and Saviour, who for our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting and inspiring the souls of men." This language is not Nicene or Athanasian, but it is scriptural, and that is vastly better. Moreover, there is another strong trinitarian touch in the last sentence, which is introduced by the clause, "Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all the truth." This surely means very much more than "a mere influence." If there is any unitarian drift in the Congregational fellowship, the Kansas City gathering failed to show it.

BY DAN CRAWFORD

In Apostolic Succession to Philip

The unique and scintillating style of expression which has made famous the remarkable Scotch missionary to Africa—"successor to Livingstone"—now visiting the United States, is clearly manifest in both his speech and his writings. Apparently Dan Crawford sees and hears nothing as other men see and hear. Experiences and actions commonplace to others become, when described by him, imbued with a thrill which makes the blood leap. The Continent is proud of the privilege of presenting from Mr. Crawford's pen this very characteristic rehearsal of certain of his experiences in Africa.

YOU HAVE PROBABLY never noted that the first case of individual conversion in the Acts of the Apostles is that of a black man. I think (and don't you?) that this is a great and gracious point for the central African missionary. Would you care to conjecture with me the reason why—I mean why the black is first in the Acts? Well, I think the obvious and only answer is that it is because he was last. But why, when and where "last"? you ask. Listen.

You remember that when our Lord Jesus Christ was staggering along the Via Dolorosa under his cruel cross (oh, shades of Lincoln!) they grabbed a black man, one Simon of Cyrene, that he might bear the cross after Jesus. The Eastern church canonized him as St. Simon, the Black One, for his was the high and holy honor of bearing for the weary Christ his cross of shame and pain. Our Lord Jesus Christ was not very long in the black man's debt (he never is); and three hours afterwards he paid it back in kind not cash. In kind not cash, I say, for did he not bear for the African all his weary burdens on the very cross that the African had borne for him? Alas! the dear old darky has been carrying loads ever since that dark and drear Golgotha day. But he made a great good start then.

A Task for a Man Where an Angel Is Impotent

And now let me drag you into this Bible-for-the-blacks business. Hearken to these words from the Acts of the Apostles: "And the angel of the Lord spake unto Philip saying, Arise, go down towards the south, unto the way that leadeth to the black man's land." Moral: Do not call your friend an angel, for don't you see the pathos, the tragedy, of what an angel cannot do? Wonder of wonders, here is an angel forced to come to a bit of blood-bought dust and say, "Philip, you do the job. I'm only an angel; I can't." Yes, I say, there is sardonic sarcasm here, for "angel" in Greek means messenger. Here is an angel who cannot "deliver the goods." Saith he, "My job is messenger, but I cannot carry the message." Oh! yes, there is a thrill in the thought that the angel of the Lord was forced to say to a bit of blood-bought dust, "Go you down to the black man's land and give him the gospel; I (angel-messenger!)—I cannot!"

The other day in Central Africa after having done my fifteen mile tramp I got to the end very jaded and dumped myself in the bush on what we call our forest deck chair, be it known, an old tree felled in the grass fire. I did not see anything—you never do see anything in the grass—so imagine my surprise when out of nowhere a native at my left elbow growled, "You are angry." "Oh," said I, dissolving in smiles, "you seem to know, tell me all about it!" Those smiles rather nonplused him, and he extenuated thus: "Well," said he, "in our tribe we all say that a silent man is an angry man." Sniffing philosophy I said to myself, "Oh, here is a philosopher," and turned round to draw the enemy's fire a bit. "What do you mean?" I quizzed. (Oh, dear frends, he is metaphorically going to stab my soul.) "That is the reason," he retorted, "why we know God is angry." "Why?" "God is silent."

I saw it all, saw the piercing pathos of the centuries—God is angry for he is silent! "Oh," moaned I, "what a wireless call reaching across America!" That should set America on fire. I whipped out my revolver (my little pocket Bible, I mean) and rousingly and royally I read Hebrews 1:1—"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." I thought I had whipped my enemy, horse, foot and dragoons; but the African is not easily beaten and here he is coming for me with the light of metaphorical battle in his eyes. Don't you see what he is going to do; can't you guess he is going to knock me down with the butt of my own revolver? I mean the fearful phrase "these last days." With awful artifice he takes hold of my text at the opposite end and begins to toy with me (if I may muddle metaphors) as a cat plays with a mouse.

With a purring politeness he ruthlessly rubs it in: "In these last days." (Don't you see what is coming? Hasn't it got a sort of "last Wednesday" look about it?) Then he said ingratiatingly, "Last week, sir, you mean?" Nonplused, I began to temporize, to trim, and to hedge, for I did not want to give smug, serious America away. Oh, there is such a thing as being smugly religious and some of you are so spiritually fat you can scarcely waddle! There is tragedy at conferences in gorging ourselves with spiritual food. So I had to face my man and give you all away. Yes, brutally and blatantly I had to tell tragically of the long neglect of centuries since the Lord Jesus Christ commissioned his church, saying, "Go ye into all the world." And I told him these days were denominated "the times of the Gentiles" (two plurals, please!) and all, —yes, all-the-colors-of-the-rainbow Gentiles—are going to have their day.

Witness for God in Africa's Untouched Wild

I have been asked, "How do you find those natives in the wilds, far off the lonely frontiers of the world? In what state of mind do you find them towards God when you get into a spot where never mortal white man with his creaking boots got?" Now, the farther you penetrate into the wilds of the interior, the more is one delightful, delicious fact borne in upon you concerning these uttermost men in the uttermost parts of the earth. I mean that they believe astoundingly in the fact of one God. They never would descend or condescend with a New Yorker to argue the being of God. Have you caught my point? I mean that with them this is the awful axiom, the preliminary postulate of life. They would not—nay, they could not and should not—even argue it. "How do I know there is a God?" they say. "How do I know that my goats passed along the wet road in the night? How, indeed, if not by their deep imprints in the mud? We all see the sun. Yes, and the sun sees us!"

I heard a young missionary giving his trial (and trying!) African sermon, a potential Spurgeon taking his preliminary flutter in homiletics. And he began the tedious, time-wasting process of "taking coals to Newcastle," as we say in England—"taking steel to Pittsburg" I suppose is your American equivalent metaphor for talking platitudes. Laboring at the obvious for half an hour, looking down from the austere heights of his white skin, smugly he said, "Look at the mountains, wonderful mountains; therefore there is a God. Look at the streams, flowing and glistening streams; ergo there is a God." And so and on until the dear old African chief most impolitely and impatiently yawned, saying, "When is he going to begin? Why, he has given us a lost half hour on what all the world knows, the nonarguable. Who dare deny," said he, "the doctrine of no rain no mushrooms, no God no anything?" In America we talk about the law of cause and effect, but an African prefers the concrete to the abstract. He never talks about vague cause and effect, for fine words don't butter any parsnips. He talks about "no rain no mushrooms."

I say that it is glorious that yonder far away on the lonely frontiers of the world we do not have to argue the point whether there is a God. They would never deign to stoop to argue it. And that, I say, is the glorious genius of the Bible. Fancy Genesis 1:1 leading off apologetically by laboring whether or not in the beginning there was a God! Nay, verily, it strikes off in that glorious take-it-or-leave-it fashion. "In the beginning God" did so and so. God is pregnantly presumed. And such is the jubilant dogma of Africa! When I went in there and at first felt so lonely, the devil defied me to preach the good old D. L. Moody gospel in the wilds of Africa. Then, fancy the flood of feeling that comes when you exultingly find that instead of being on the sinking sands of question or conjecture for your fighting fundamentals, you are on blessed bed-rock. If we had to carry the Rock of Ages on our back into Africa we would never and never get there. It carries us, we don't carry it! "That Rock followed them."

The King of Kings Recognized Among Cannibals

Let me prove this by describing one memorable meeting I held in Kalamata's town among the cannibals, a meeting held on the day subsequent to my seeing a man eating human flesh. You wonder how these hell-hounds can conceivably understand the gospel; especially if the fugitive preacher has to push on past their place a few miles before his camp for the oncoming night is reached. Well, here is a typical meeting on virgin soil, and you, my hearers, shall judge whether Paul spake not the truth when he wrote that "God hath not left himself without witness." The deep-voiced sycamore drum calls them in, an ugly, verminating throng almost in puris naturalibus. There behold! the uttermost man in the uttermost parts of the earth. (Yonder, too, on the throne of God, do not forget the Christ who can save to the uttermost.) Supporting me on my near right is the chief, as chairman, with whom I propose a loud Socratic dialogue, not as preacher, but merely inquirer, with notebook respectfully open. No skimming, skirting, and shirking of difficulties here. Shades of Socrates! I simply ask and he simply answers. Why not? "A big horse takes a big fence," and this big bouncing black is on for big bouncing business. Note, please, also, that I have given—on the strength of Paul's quoted words—the bold initial guaranty that I will neither intrude nor innovate one newfangled idea in the meeting! The theme for the day is "God," and having got a thousand voices to hush the ineffable name three times, we settle down to this Bible business.

Well, to anticipate, it turns out that the subject of our choice is a gold mine. Not only about God is it, but from God, too. Asked their name for him, the answer comes sharp and short from the chairman-chief, "Vidie Mukulu," i. e., the great King. And here comes the opening in question No. 2. "You, the king of these parts, tell me, please, what your kingship involves." Answer—a long string of kingship paraphernalia: A king has laws, a judgment seat, subjects, rewards and punishments. And now comes the missionary's opening, for had not a thousand voices declared that God was the great King (Vidie Mukulu)? Sharp and sudden you flash in upon them the question, "And so God has all these kingship rights, too?" Now's the momentous moment for the appearance of the Holy Bible. "A king has laws, has he? Well, here they are, the great King's. "A king crushes rebellion, does he?" And so on and on you go, rigorously innovating nothing, but merely building on their own adjective "great" governing their own noun "king"—God demonstrated a great King preaching great peace by the great Lord Jesus Christ to his subjects in revolt.

All this, too, far, far in central Africa beyond the reach of any mission by whatsoever name named. How vivid many a Pauline statement becomes! Run down the Acts, for example, and note those apostolic speeches. To a congregation with vellum copies of "Prophets and Psalms" these were profusely and piously quoted. But when Paul took his plucky plunge into gentiledom he even preached and practiced God nigh at hand, God touching their gentile lives at every point; yea, in God they lived and moved and had their being. Quite a different thing, this, remember, from the folly of pretending to preach to the God in a man. How can God be in some souls when Paul says, "At that time ye were without God"? The only god in a negro is the god of this world, the devil.

Immortality an Unquestioned Faith with Savages

And from God let us turn to a second great and gracious gain. Here again we strike blessed bedrock, for flaming like a fire in the blackness of darkness we see the divine doctrine of immortality. For no African would ever descend or condescend to argue the immortality of the soul. This is another awful axiom of the take-it-or-leave-it brand. They sublimely say, "The dead do not really die." They sacredly say, "The body is the cottage of the soul." They do not say, a la America, that Mr. Jones or Mr. Smith has departed this life, for that is a platitude. Yes, and a poor enough one, for nature nastily tells that sad story soon enough. Nay, they beat us who platitudinize, for they splendidly say, "He has arrived!" And all this away where never white man was, missionary or merchant.

So here again the old obstinate idea is proved that immortality is not a mere doctrine but an instinct, a much—oh, yes, a much—more serious thing. Grotesque and diversified in its million manifestations (granted!), but a notorious instinct, and as such surer than the instinct of the bird of passage never deceived in its migrations. Sure as the bee when it elaborates the cell for the future honey. Sure, yes, surer far than that instinct of the butterfly and beetle when they prepare the cradle and the food for the offspring they will never see. Even Darwin was forced to own the vast ramifications of this instinct of immortality among degraded races of men, but curiously argued (fie, Mr. Darwin!) that "if the human mind was developed from the lowest forms of creatures, then how could that mind—human though it was—be trusted in its instincts?" Of course the bewildering part of all this is that the speaker is the self-same Darwin who sees elsewhere and anywhere instinct as a mighty molding law ruling the creation like clockwork, and unerringly causing the swallow, for instance, to shoot south overseas for the sure sunshine and the flowers. Not by whim or caprice, but by law—the law of instinct—does that swallow dart south to the sun it never saw but is going to see. Then, Mr. Darwin, why, oh, why, deny to the mighty soul what you grant to the small swallow? Are ye not of more value than many swallows? Moral: The thirst for the Infinite proves the Infinite. "Sir, I hold," said Emerson—and well spake he—"I hold that God who keeps his word with the birds and fishes in all their migratory instincts will keep his word with man."

Somebody sent me a question as to the natives' conception of the cruel death of Christ. Let me tell you a wonderfully pathetic thing in this connection. Tramping around I went in to preach before some wild ones. One of them was named Malemba, a splendid man and an ex-cannibal. I am writing a book about it and really I must subtitle it "Malemba's Book," such brainy witticisms and criticisms he utters! Flowing like a tide I addressed these men on the only subject that is worth talking about—to wit, the death of Christ and how that God's Christ died for our sins according to the Scriptures. The Song began to sing in my soul as I preached, and yet I trust a sob stole into my voice and my eyes glistened a bit.

And then, what then? Then comes a curious custom, for after you finish the audience puts up a man to hit back—a custom which would be a good enough innovation over here! The pulpit has been hitting the pew, but now they are going to hit back. So they put up their best man Malemba and he began with, "Sir," very politely. "Sir," he said, "I am afraid that I have mistaken you, and I do not want to respond until I verify that I am right; please repeat it." So I repeated it. "I am asked," he said finally, "to reply for the town in connection with the death of Christ at Calvary, and now, oh, now, we know that you white people are really the worst brand of humans that ever trod the planet. I could not believe it until I had heard it twice told. For you have dared unblushingly to tell us that you went away and killed the very Best One who ever trod this earth. And astoundingly not content with that (and not ashamed of it!) you have crossed the sea 2,000 miles to tell us that you did it!"

Figure how my heart contracted with a wild spasm. But they are all waiting and I have to give my come-to-the-point answer, which is very meek and mild. "You asked me," said I, "to repeat the story twice, and yet you grabbed it at one end only. Why blink my main point? Why dodge the best bit of all, that he, the murdered one, freely and fully forgave us, his murderers, and out of sheer sunshiny joy I have crossed sea and land, mountain and flood to tell you that he has forgiven and will forgive even you." And then I drove the attack home, for—oh, yes, they are in this bad business. Told them they also were his mad murderers—yes, even they. "Yesterday," said I, "in your camp—you know it!—you were all at the bad old blacksmith trade of making new nails to nail him to the tree. Yes, you were making a needlessly new spear to stab his bleeding side. Every sin you sin, why, of course, with that sin you crucify the Son of God afresh and put him to an open shame!" We had a great, a gracious time.

That, I say, is the first hint I give you of the big, brainy type of native who must be met. No trimming, no hedging, no temporizing—you must meet him. Alas! often Mr. White Man's remarks are more pointed than to the point.

Golgotha Seen as a Victorious Battlefield

Now come to their conception of the cross. A most wonderful phrase has been coined by the African church in connection with the death of Christ. I thought incredulously it was a mere passing phrase of a passing phase. But not at all; "the victory of Golgotha" until the crack of doom is a negro copyright. Here, thought I, is another insolent paradox. How can the death of the Son of God, who died the abject death of a felon on the tree, how, oh, how can it be, to this mob of might-is-right people, the victory of Golgotha?" (Note this: They have not taken up the word "Calvary," but all across the marsh they say "Golgotha." There is a moaning in it; that word connotes to them all the dying pangs of the Son of God. So they splendidly speak of the victory of Golgotha!) Fishing for more facts, I asked a native the other day to explain to me the why of this veritable victory of Golgotha.

"Don't you understand what you are preaching?" asked he. Now be it remembered, one of the most delightful things is for us missionaries to become the converts of our converts. You feel the easy enjoyment of one who is sitting under the shade of a tree he has planted. He said, "You do not seem to understand what you preach; what you have really been preaching all these years, is

(Continued on page 1720)

Back in the romantic days when Richmond was at its best before the civil war, when poets and writers in America were comparatively few, Marion Harland, then a young schoolgirl, had a never-to-be-forgotten sight of Edgar Allan Poe. His writings had already enthralled her fancy, and his personality seemed both strong and charming. Here is a pretty little piece of reminiscence about one of the most interesting figures in American literature.

MY ONE GLIMPSE OF EDGAR ALLAN POE

By MARION HARLAND

IN THE "all-so-long-ago" of ante-bellum Richmond life what might be called the canonical hours for fashionable calls were from 12 m. to 3 o'clock p. m.

Hence when on one July day I returned from taking a music lesson and heard through the drawing-room door the murmur of voices in social conversation, I laid my portfolio on the hall table instead of in its usual place upon the piano in the back parlor. In putting it down my eye fell upon a solitary card lying on a silver tray. I picked it up, mildly and idly curious. It bore in neat old English script:

EDGAR ALLAN POE

I learned later that he had called with a note of introduction to my mother from a Boston friend. In the thrill of the moment it did not occur to me to speculate as to the manner of his coming.

She would have been an exceptional schoolgirl who could in the circumstances resist the temptation to lay her ear against the panels of the closed door and hearken breathlessly for sounds from within I was far from being an exception to my mates in many respects. But not one of them had such an ample excuse for the breach of good manners that was mine that hour. Other girls had read Poe cursorily. We had discussed "Tales of the Grotesque and Arabesque" as curiosities of literature in the young ladies' seminary from which I had been lately graduated. Our professor of English literature had dissected "The Raven" in class and we had shuddered in midnight readings over "The Fall of the House of Usher." Every mother's daughter of us had heard outlined tales of the university scrapes of the adopted son and partial namesake of the rich Scotchman whose fine old house on Fifth and Main streets was known familiarly as "Mr. Scotch Allan's." Rumor had it that the wild boy's exclusion from the house and heart of his patron was less on account of his various escapades in college and army than because he had resented the installation of a second wife into the place vacated by the death of his earliest and beloved benefactress.

It was a time-worn tale by now, but the rising fame of the discarded protege had revived it lately in the public mind. I had drunk in thirstily the details from the lips of elderly women who recalled the pitiful tale of the death of the young actress, the mother of three infant children.

Childhood Home of Marion Harland in Richmond

Crouching behind the balcony railing she watched the poet Poe

One of the ministers of mercy to the stricken family still treasured in her "reliquary" a sallowed copy of a card distributed on the morning of the day advertised as the date of the benefit to be given for the relief of the family of the dying woman, "with the advice and at the solicitation of many most respectable families":

"To the Humane—On this night, Mrs. Poe, lingering on the bed of disease, and surrounded by her children, asks your assistance and asks it perhaps for the last time."

She outlived the appeal but a week. Her eldest child was received into the family of a Baltimore friend of the father. Edgar was adopted by Mr. Allan, at his baptism receiving the godfather's name. Baby Rosalie was taken by Mrs. Mackenzie, a close intimate of the first Mrs. Allan, and reared as a daughter of the home.

Edgar Allan Poe

From a daguerreotype—said by Rosalie Poe to be the best picture of her brother ever made

Within a year my heart had bled at the news of the death of the poet's girl wife. I had not needed the affecting details of his life to enlist my sympathies and to kindle admiration. Not a line written by him that came to my sight went unread. I had committed "The Bells" to an affectionate and faithful memory and delighted in saying it over to myself when alone. For the life of me, I could not have told why I thus dreamed and reveled. I knew the power of the magician without seeking to analyze it.

I repeat that I found this a full justification for the ill-bred eavesdropping upon the threshold of the blank door and for straining my senses with passionate intensity for the sound of the voice of my mother's visitor. The door was thick and I got not one word. I heard the stranger's voice—a rich barytone with singularly musical inflections. His speech was low and somewhat monotonous to my young ears. Perhaps I had expected elocutionary effects from the man who could "think out" the rhythmic marvels of "The Bells."

As my mother spoke in reply, I sped upstairs, impelled by a new thought. I might not catch pearls and diamonds of speech. I could and would see him out of the house.

I passed the dwelling when on a visit to Richmond last spring and paused to look at the balcony topping the old-fashioned porch. A door from within opened down to the floor. I knelt within the roomy balcony, close to the balustrade, directly over the front steps.

The embowered street was very still. The tree shadows—thick with summer foliage—were asleep in the white noon upon the pavement. The glory of mid-July was in the cloudless sky and abroad upon the dreaming earth. The smell of the roses which were my mother's pride and joy floated up to me while I waited. In the eloquent hush of nature the murmur of the river rose and fell upon the ear—the song that is never stilled by night or by day.

Was it that that set my pulses moving to the minuet measure of what I whispered in the waiting reverie?

"And all with pearl and ruby
glowing
Was the fair palace door,
Through which came flowing,
flowing, flowing,
And sparkling evermore,
A troop of echoes whose sweet
duty
Was but to sing
In voices of surpassing beauty
The wit and wisdom of the King."

It was a way I had—repeating, half-aloud, rhymes that had enchained my fancy. The melody of the words captured and held the imagination more than the image they presented.

Hiding and Waiting to See a Real Live Poet

I had never seen a poet. It was a beautiful—a solemn thing—that my first sight of one of the "shining ones" should be Edgar Allan Poe.

I may have knelt and dreamed and whispered rhymes to myself for a half hour when the lower door opened and there were steps upon the porch floor. I leaned further forward, still screened from chance glaces from below by the heavy balustrade.

He walked lightly down the steps and passed through the gate at the foot of the short flight. Outside of the gate he halted, his hand still upon it, and looked up and down the street as if hesitating in which direction he should go. Standing thus, he lifted his hat to let the air pass through his hair and stood for an instant, gazing over the palings at the thicket of roses blooming within. He did not look up once, yet I saw his face distinctly. It is as clearly limned upon my mind today as it was then. So clearly, that I pronounce intelligently upon the comparative likeness of his many portraits to the original. None that I have ever seen conveys a just idea of the pure, indefinable refinement and clarity of feature and expression. He was evidently in a serene mood. The perfect day; the reaches of green shade under the vista of fine trees; the perfumed air and the river song may have had a message for him that no other could interpret.

Marion Harland, the School-girl Who Worshiped Poe

In that one instant I inventoried every particular of face and form. He wore a summer suit of light, black cloth and his hat was a black leghorn. I recalled at once that his wife had not been dead very long and decided that he still wore mourning for her. He carried a lithe figure with military erectness; I remarked especially that his ungloved hands were slender and shapely. "Patrician!" I said then, and "Just what a poet's should be!" The thought ran through me like some subtle electric fluid that the hand holding the hat had written "The Raven" and "The Bells"! His mouth was shadowed by a slight dark mustache; his hair was black and curled lightly.

It was all over in less time than it takes me to write the last sentence. With one last look at the rose thickets he put his hat upon his head and moved slowly down the street, not glancing back as I arose and strained my eyes for a last glimpse of him until he was lost in the distance.

He bore no resemblance to one who had written of himself as the doomed wretch whom—

> "Disaster followed fast, and followed faster
> Till the dirges of his hopes that melancholy burden bore
> Of 'Never—nevermore.'"

Yet the lines were on my lips in shaking off the dream.

The reading world and the purveyors of pessimistic gossip are conversant with the events of the two years separating the death of Virginia Clemm Poe from the mysterious tragedy of her lover-husband's passing away from earth. Readers of his biography will recall the heroic devotion of the aunt who was also his mother-in-law.

N. P. Willis wrote of her in announcing in The Home Journal the death of Poe:

"Her daughter died a year and a half ago, but Mrs. Clemm did not desert him. She continued his ministering angel—living with him, caring for him; guarding him against exposure and, when he was carried away by temptation and self-abandonment, prostrated by destitution, true to him still. If woman's devotion, born with a first love and fed with human passion, hallow its object, what does not a devotion like this—pure, disinterested and holy as the watch of an invisible spirit—say for him who inspired it?"

More than twenty years after my one and only glimpse of her son-in-law, I was surprised by the receipt of a letter from Mrs. Clemm. She was poor and old and ill. "Since the death of my darling Eddy there has been nobody to care whether I live or die," she said.

Unable longer to support herself by reason of ill health and the weight of years, she applied to certain American authors for aid in securing her a place in a home for aged women. A penciled note, gracefully worded, written from a sick bed, thanked me for the response to her appeal.

I heard nothing more of her until I read in a Baltimore paper the notice of "the decease on February 16, 1871, in the Church Home in Baltimore of Mrs. Maria Clemm, the mother-in-law and the aunt of Edgar Allan Poe, in her eightieth year."

No element of squalor and of tragedy was wanting in the record of his earthly career.

That he is now reckoned among the immortals, whose fame the grateful generation following his will not let die, does not lessen the heartache that throbs at the mention of his name.

For myself I shall ever be thankful that I carry in a safe chamber of memory the picture of the spirituelle face and gallant bearing of the hero-poet of my girlish homage as I saw him in the setting of the embowered street of the Virginia city, under the blue of summer skies, when the roses were in richest bloom and the lullaby of the river was as the gentle flow of "the waters of quietness."

Ozone Theory a Delusion?

Much has been written and said about the marvelous effects of ozone. All the benefits of life on the mountains, in the forests and on the sea have been credited to the "ozone in the air." Various chemical devices have been manufactured and offered to the public to "make the air of the bedchamber or the sick room exactly like that of the pine woods." Now it is declared these theories are delusive. Professors Jordan and Carlson of the University of Chicago have carried on an extensive series of observations and experiments to determine the exact effect and value of ozone. The results of their work appear in a recent issue of The Journal of the American Medical Association. The conclusion reached is that the hygienic value of ozone would be hardly worth considering were it not for the persistent claims made by the manufacturers and promoters of ozone generators. So far as the destruction of germs is concerned, these claims have little or no foundation. Experiments carried on show that human beings are injuriously affected by an amount of ozone far less than is necessary to kill the germs. There is no evidence for supposing that the quantity of ozone that can be tolerated by a human being has the slightest germicidal action. Ozone does not make "pure air" any more than strong spices make pure food.

These experiments of the Chicago scientists are further confirmed by experiments carried on by the hygienic laboratory of the California state board of health, the results of which appear in the same publication. These conclusions of scientific men simply confirm the experience and observations of past generations. There is no air so good as outdoor air, and the best way to get it is to open a door or window. Modern mechanical devices for "purifying the air" are in the main delusions and snares.

The Former Allan Mansion at Richmond, Home of Edgar Allan Poe's Foster Parents

"I am glad to see you come so regularly to our evening services, Mrs. Brown."

"Yus. Yer see, me 'usband 'ates me goin' hout of a hevening, so I does it to spite 'im."—Punch.

Mark Twain and "Dear Old Joe"

An Incident in the Life of Samuel L. Clemens as Told by His Friend Rev. Joseph H. Twichell of Hartford

BY ROBERT HUGH MORRIS

Mr. Twichell (at left) and Rev. H. C. McBride

"THEY TELL ME you are great admirers of the writings of my old friend and parishioner, Sam Clemens." Rev. Joseph Twichell, sometimes called "the grand old man of the Congregational Church," thus began the conversation with his visitors, two Presbyterian preachers who were making a pilgrimage to his beautiful home in beautiful Hartford.

We admitted a partiality for "Tom Sawyer" and the "Connecticut Yankee," to say nothing of some other personages created by the one and only Mark Twain. We also ventured an opinion, supposed to be literary, to the effect that "The Innocents Abroad" was a great success because it was the very first book of travel which told the truth; that all other such books before its time had told of the art, cathedrals, cities, people of Europe and the Holy Land, not as they were, but as the authors supposed the reader would want to be told they were; while "The Innocents" laughed at the fakes, wept hypocritical tears at the tomb of Adam, openly flouted the most pious legends if they were manifestly frauds and plainly admitted the author was not wild over the "old masters."

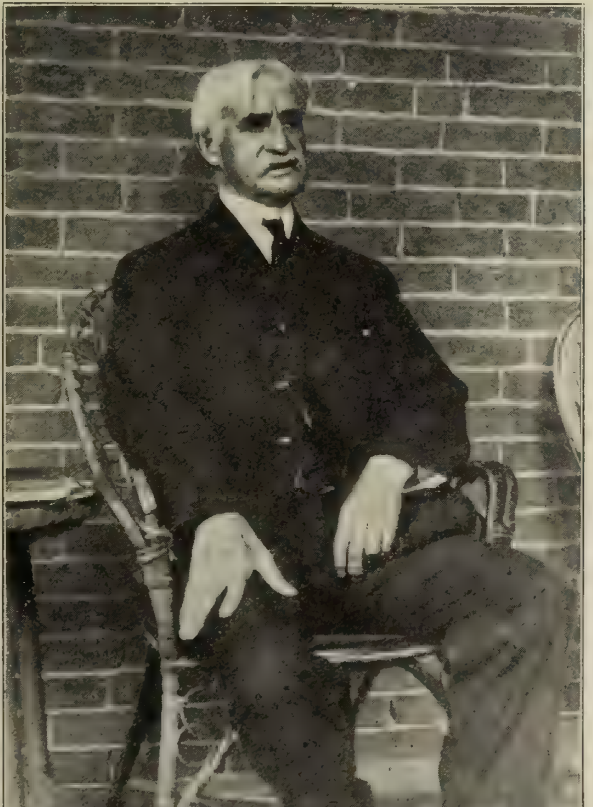
Mr. Twichell thought this literary criticism—not altogether original—was perhaps just; but it was evident that he was more interested in Sam Clemens than in Mark Twain—in the man than in the author.

"Yes, yes," he said reflectively, sadly; then, "Ah, me! Well, well, well!" He seemed to be reviving memories that were very sad, though sweet. He walked about the room, saying "Well, well!" for a minute or two. Then—

"Wait a moment!" he exclaimed, literally running out of the room and up the stairs. (Mr. Twichell is only 75 and cannot be expected to act like a man who is really old.)

"There," he said, as, returning, he piled the small table in front of us with letters, penned by the friend of whom we had been speaking. We glanced through them and as we looked we reflected that they were priceless and that in future generations some of these very manuscripts may be sold by a bartering literary world for small fortunes—if they are not destroyed by friends who wish to forestall any such sacrilege of friendship. Certainly Mr. Twitchell himself will never permit them to be bartered. The letters were written on all sorts and sizes of paper, and from all parts of the world. Usually they began "Dear Joe," and in the later ones "Dear Old Joe." Many of them breathed an inexpressible sadness.

One epistle, though pathetic, was laugh-provoking. The writer was, or professed to be, in a bad humor. He wanted to quarrel with someone. He had no one conveniently at hand who would submit to being the object of objurgation. He would write to Howells and give him a tongue—or pen—thrashing, but Howells was old and "wouldn't stand for it." He therefore fell back on his old friend Joe, who was a veritable Godsend when it came to the matter of receiving the output of a friend's ill humor.



Rev. Joseph Twichell

While we examined the letters Mr. Twichell told us quaint stories of the famous author. Here is one of them:

"It was at Baden Baden. I forget how long ago. But we were young men in those days. We were taking a walk through the crowded streets, Clemens edging his way along and I following him.

"As we made our way across a small square we were confronted by a soldierly-looking person, erect and dignified, uniformed and gold-braided.

"'Am I addressing Mr. Samuel Clemens, the American author?'

"I replied that my companion was Mr. Clemens, somewhat surprised that anyone so far from home should know my friend as 'Clemens,' rather than as 'Mark Twain.' The officer gave a military salute and said, 'His royal highness the prince of Wales, who is visiting Baden Baden, has seen and recognized Mr. Clemens. He presents his compliments and asks that you do him the favor of speaking with him.'

"Clemens signified his willingness to go at once, and the officer led the way. We were presented, with due regard to ceremony, even there in the street, to the future king of Great Britain.

"The prince was a handsome, courteous man with a most cultured voice. He was most dignified and soldierly in his bearing. He and Clemens were soon conversing freely, walking side by side, while the attendants of the prince and Sam's friend followed. I should judge the prince was a man who never permitted any kind of familiarity; he was born to the purple and he knew how to wear it; he was a princely prince, but more than once his royal highness shook with dignified laughter.

"It was a sight," continued Mr. Twichell, laughing reminiscently, "to see those two men walking together."

Here "Sam's friend" got up to show his callers how the two men walked.

"The prince of Wales," he said, "was dignity personified. He walked as though he owned the earth and didn't care who knew it."

Here Mr. Twichell marched across the room, head erect, chest expanded, steps measured and stately. We could plainly see the future King Edward VII. walking through the streets of the famous Old World city, the unconsciously observed of all observers.

"And Sam Clemens—you know, Sam had a little of the free and easy swing of the early Southwest, the swagger of the plains; had it in fact down to the day of his death; he was a kind of rough diamond in some ways — went shambling along, bobbing around like a sailor fresh from a long voyage."

Mr. Twichell walked the length of the room in imitation of "Sam." He rolled his body, he rolled his head; his arms were like the proverbial windmill; he gave us nods and becks and wreathed smiles. The realistic imitation was very entertaining, very laughable. It was also fascinating, for we reflected that here was one of the most honored ministers of his denomination—of any denomination—impersonating for us two of the most different but two of the most illustrious men of their century; two princes of two different lands, who, whatever the differences of birth and training, were princely in all they did and all they were, each in his own peculiar way.

"You are not going already!" Mr. Twichell was sincerely surprised and as sincerely grieved. His is a sociable disposition.

"Stay and let's talk about some other men—or more about Clemens, if you prefer. It is so good to have younger men come to see me. I sometimes think I have outlived my friends. Well," he continued when we had regretfully explained that the train would not wait for us and that we must be in Middleton at 6, "if you must go now, do come again; come often."

He followed us out to the veranda, where he sat by a little table and jested of his lack of pulchritude as we pointed our cameras at him. Then he walked with us out to the street, willingly submitting to further insolence from the camera, and then hailed a street car and put us on board. He shook hands warmly and again made us promise to come again. The conductor of the car must have known the grand old man, for he kept the car waiting a full minute while our host gave us parting injunctions. Moreover, no one on the car seemed to be in a hurry. Perhaps everyone knew Mr. Twichell and was glad to hear a word from him.

Or, it may be they were simply too polite to even cast a reproachful look at the conductor, for the New Englanders are a most courteous and polite people.

THE WAYFARER

Going to Church in New York

NOT ALL THE SIGHTS of New York may be seen from what is colloquially called the "rubberneck wagon," or sight-seeing automobile. Things best worth seeing anywhere, either in Mandalay or Manhattan, are not pointed out by professional guides. More significant than the city's skyscrapers, and more profitable than the Bowery, is a Sunday morning congregation in the Fifth Avenue Presbyterian church when Dr. Jowett is in the pulpit.

The hunger-cry of the soul drives folks to where spiritual good may be found.

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From every continent and from every state in the union visitors throng week by week to this church; the congregation is doubtless more cosmopolitan than any gathering on the polygot East Side. The universal desire for comfort, for inspiration, for a clear ministry of the eternal Word expresses itself here. Dr. Jowett is famous as a preacher of the gospel. He's not a brilliant performer; but the word has gone abroad that here is a man who speaks to the hungry hearts of men. He will not itinerate as a convention speaker nor as a visiting preacher; so the world has made a path to his pulpit, even as Emerson said.

The marvel of that spectacle, unmatched by anything the Wayfarer has ever seen in St. Paul's and Westminster abbey in London, in St. Peter's in Rome, or in St. Stephen's in Vienna, may not be passed lightly over. The morning of the Wayfarer's visit was rainy, yet the auditorium of Fifth Avenue church, which seats 2,500 persons, was full. Commonly visitors are turned away, sometimes to the number of a thousand in a morning. That fact is revealing concerning human nature. These strangers are not curiosity seekers, they have not been allured by sensational sermon topics or by promise of spectacular oratorical performances. They are men and women hungry for spiritual edification. They know that this quiet man will have a word for their spirits. And they are not disappointed.

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As he looked over that great congregation, catching sight here and there of familiar faces from other cities, the Wayfarer noted the dominant New Yorkishness of it all. While the apparently poor were not lacking, yet as a whole the people were modishly dressed. Prosperity and alertness were written large upon them. If the country which rails at New York were to be given a glimpse of this questing, worshiping company, it might speak less positively of the materialism and selfishness of the great city. We talk often of the nobler personality hidden beneath the raiment of toil and poverty; may we not have a word for the men and women in broadcloth, who are, first of all, seekers after God? A morning with Dr. Jowett's congregation conduces to charity.

The quiet churchliness of the great auditorium itself and its lack of overornamentation and display impress the stranger. This room was made for hearing in, and not for looking at. None of the windows have stained glass scenes; they are the quiet, brown geometrical designs common half a century ago. This all seems the very setting for Dr. Jowett's preaching.

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The man himself is slight of frame, growing gray and bald. He preaches in an academic gown and his mannerisms are few. His voice is so low that one wonders if the worshipers in the rear can hear him. Yet its soft and soothing tones penetrate everywhere. The very first time the preacher opens his lips—and it is in prayer—the restfulness of his tone touches the tired spirit. Slowly, reverently, with a perceptible pause after every phrase, the Lord's prayer is repeated, and it is prayed.

That same note of present reality, of vital worshipfulness, is in the reading of the Scriptures. Quite as he would read aloud across the breakfast table to his wife the latest important bit of news from the daily paper, so Dr. Jowett reads this portion of the Bible—as a matter of importance in which every listener has an interest; and as calling for an occasional interjected comment by the reader. Dr. Jowett has the great faculty of vitalizing every part of the service. Most of all, perhaps, is this true of the pastoral prayer, which gathers up in unstereotyped phraseology the desires and needs of the people bowed before him: "And if any here feels that he has not been included in this prayer and that his wants have been left unexpressed, we pray for him also."

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All that had gone before led up to the sermon. The music had ministered unity to the congregation. That multitude of diverse personalities had been imperceptibly welded into oneness as waiting worshipers in the house of God. Any feeling of curiosity had departed from the strangers. All were expectant of the message from the preacher. And such a message! The words, the tone of voice, the personality of the man, the atmosphere of the church, all are needed to give that sermon its power. The text was from Jesus' first sermon in his home town: "He hath sent me to heal the brokenhearted."

Dramatically, the broken-hearted of the city were set to marching in vast procession down Fifth avenue—the defeated, the disappointed, the mourners, the victims of disloyalty, the bereft of faith—what a company, from mansion and tenement, we saw that morning! And the picture was painted by one who seemed a brother to grief; he and his hearers entered into the fellowship of this suffering.

Then the sermon proceeded to show how Christ heals the brokenhearted by the gift of life, even as the anæmic are cured by the transfusion of blood; by a new viewpoint and attitude; by service of the suffering; by the "hope of the morning," the promise of the eternal day that is tearless. What an entrance into the very comfort of Christ that congregation was given!

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More than one visitor carried away as a memento, stimulating to his own church, the calendar of services and meetings. This contained the list of benevolent objects to which the offerings of six months would be devoted. It bore the roster of officers with their addresses and a memorandum of meetings in the Fifth Avenue church on Sunday, Tuesday, Wednesday, Thursday and Friday.

Most impressive of all was the record of activities of the church's mission, the John Hall Memorial, on the Upper East Side of New York. That simple catalogue of workers, dates and meetings opens a vista of ministry that stirs the heart. The mission is staffed by a pastor, a general secretary, a physical director, an office secretary, a chorister, an organist, a day nursery matron, a kindergartner, four women visitors, an Italian minister and an Italian visitor—a salaried corps of thirteen specialists. The significance of this has not had time to sink into the reader's consciousness before he is overwhelmed by the showing of fifty-six separate meetings during the week, to say nothing of the baths, the day nursery and kindergarten and the penny provident fund. THE WAYFARER.

No Unanimity Where He Was

In a middle Western city an important Presbyterian church was voting on a call to a new pastor. There were only a few negative votes, and the great majority in favor of the nominee was apparent. A gracious member of the minority moved to make the choice unanimous. But one man in that minority was by no means disposed to make any such soft surrender of opinion. In the midst of the company there rose up a stern old Scotchman. He wasted no words. His ultimatum was quick and straight.

"There's one thing ye might as well understand right here and now. I'll let ye know that there'll never be anything unanimous in this church as lang as I am in it."

And the meeting believed him. The motion was not put.

THE HOME COUNCIL

Mud Pies That Mother Doesn't Mind

BY MANTHEI HOWE

"OO-HOO-O-OO! OO-HOO! Ruthie!" "Comin'!" exclaimed my 4-year-old niece as she scuttled out the front door in answer to the call from the sidewalk. And then I deliberately eavesdropped. "Come on over to my house and play mud pies." "Why don't you play mud pies in my yard?" retorted Ruth. "I have a place where you can make the kind of mud pies that mother doesn't mind. It's lots of fun."

I sought Ruth's mother. "Ruth says she can make mud pies in her back yard, the kind mother doesn't mind. But how expurgated mud pies can be any fun is beyond me."

"Well, go and be convinced," advised my sister-in-law. "Just take a look at the sand table John made for Ruth."

It needed less than half a look to convince me that a sand table in the back yard or in the playroom is full of possibilities. As John had constructed it, the table could be used in any nursery without being messy or untidy. He took a large dry goods box 4x4 feet at the base and sawed it off at the sides until a railing four inches high was left. One end was fastened on with hooks, that it might be removed and the sand table cleaned when necessary. The table was lined with zinc, though oilcloth or linoleum would do as well. From the sawed off sides of the box he made four substantial legs that raised the table just high enough so that Ruth could play in it, her hands on a comfortable level for work when she was standing upright. Then the whole table was given a coat of bright red paint. When I commented on the brilliancy of his choice, John said that Ruth had made the selection of color. A load of clean sand, a pail of smooth pebbles which Ruth herself had collected, a trowel and a watering can completed the equipment of the sand table.

The sand must be sprinkled and stirred until it is evenly mixed and damp enough to mold readily and retain its form. Strings, twigs, pebbles, pieces of paper and tiny dolls lend vividness to the scenes on the sand table.

Sand Table a Satisfactory Avenue of Self-Expression

This table is merely another very satisfactory avenue for self-expression for the child. Drawing gives the same training in observation, also enabling the child to depict humans and animals; but the completed picture must always remain flat. It cannot give to the child the pleasure of reproducing the objects exactly as he sees them. The same is true of paper cutting. It is fascinating and a splendid training for the refinement of sight, attention, observation and measurement, and the coordination of muscles; but even the most beautiful cut-out is still only a cut-out, a silhouette. To complete the child's equipment for self-expression we need a plastic material.

Clay supplies this need to a certain extent, but after it has been worked and rolled for some time in warm little hands it becomes unsatisfactory for modeling and has to be dampened, kneaded and allowed to stand for some hours. For finer artistic work in modeling clay is of course the material par excellence. But when we want things expressed in a broad way, portraying scenes from stories or historical anecdotes, the most telling material at our command is the mud pie. The sand in the sand table must not be just dirt; it must be good sand, screened to prevent the danger of soft fingers being punctured by stray bits of glass.

At first glance the sand table may seem mere play, a conventionalized game of old-fashioned mud pie with a few extra trappings and knickknacks. It is more than that; like so much of the play materials for the modern child. it enables him to learn mucn that is distinctively educative while he plays. More and better than that, it brings these new impressions home to him in such a way that the memory stays with him.

You may read a story about an Indian village to your child, but he has not thoroughly classified and put the information it gives him in working order until he has reproduced the salient facts in drawing, paper cutting, clay modeling, on the sand or in story form. The story is valuable because it gives him a grasp of language, but the same training can be given when he is reproducing with his hands, and one of the greatest factors in the sand table work is the possibility for group work.

Most little people need to rub shoulders with their own kind before they acquire the correct social poise or feeling. By that word "social" I do not mean the child's relation to society as expressed in pink teas, but his relation to the social body as expressed in daily life. He must early learn to respect the rights of others. He must learn the law of "no trespass." The sand table is a fine field for just this training when the children can work in groups.

Group Work Trains Children to Respect Rights of Others

Ruth, her chum and I all worked at the sand table at the same time. But each had her own appointed task and her own allotment of the table. For instance, one day after they had listened wide-eyed to the old story of "The Three Bears," we decided to reproduce the tale on the sand table. Ruth at one end constucted Goldilocks's house; her chum took the forest with the flowers that tempted Goldilocks and the winding paths, while I was instructed to make the home of the three bears. Ruth did not like the house made entirely of sand because she had her mind made up that windows and a door that really showed were better, so these were made out of cardboard.

Benita made a forest by modeling the trunks of the trees from sand and then sticking aster branches in the tops for the foliage. All the paths were carefully outlined in tiny pebbles and delighted the neat youngster until Ruth remonstrated that "paths aren't like that in the woods."

"That's right, they're not," agreed Benita, and the pebbles were carefully picked up and put back in the pail, while she traced a path with her fingers.

When cold weather came the table was transferred to the playroom and we had glorious afternoons of mud pies. That winter John was reading aloud an account of the cliff dwellers in our own southwest. It evoked a great deal of discussion among the grown-ups in our family and evidently much of the talk seeped into Ruth's mind. One afternoon she astounded me by suggesting that we should build a colony of cliff dwellers.

We found some splendid illustrations in John's book and I took the responsibility of bringing it to the playroom. We modeled a fine overhanging cliff honeycombed with the queer dwellings of this interesting prehistoric people. I bought some tiny dolls, which the little girls decked out in red blankets and feathers filched from an abominable feather duster. Unfortunately the dolls were white. "But that doesn't matter!" exclaimed Benita; "we'll wrap them in the blankets and put feathers in their hair and make believe."

Story of Cliff Dwellers Offers Good Material for Reproduction

From the bare outline of the cliff dwellers' abode we passed on to a study and portrayal of some phases and customs of their lives. The children made pottery and instruments of clay to be used in this illustration of the ancient race. The ladder of thongs, the hole where they dumped refuse, all kinds of descriptive minutiæ were portrayed on the table.

If you imagine that the children will lack interest in detail and indulge in slipshod fooling at the sand table, just devote a week to showing them the importance and possibilities of sand. Have them illustrate the homes and stores in their own neighborhood. Then show them drawings of the homes of our American Indians, tepees, Indians about the camp fire, the well trodden path to the water supply, all these can be vividly reproduced in sand.

The Eskimos and Laplanders give fine opportunities for some very effective bits of sand stories. So do the South Africans with their thatched huts and any of the primitive people whose dwellings are easily constructed. You may make the work just as much play and just as educational as you please. But if you have to deal with a wideawake 4-year-old, you must first inform yourself thoroughly on your subject, for you will find that the children will ask you questions which, to be answered correctly, will require a definite knowledge.

The thing we construct with our hands we are quite likely to remember. Have the children, as much as possible, model something worth while. But the great secret of success in the use of the sand table is to present it always to the children in the form of play. Guide them when you can, but make yourself one with them, play and enjoy every minute at the sand table. When you or the children lose interest stop work immediately.

Verses Old and New

PEACE, NOT WAR

The servant of God who, at the age of 85, has composed these verses is sightless. His soul-vision, however, has enabled him to see clearly on the subject of war.

If nations would but, Christlike, see
War's horrors as they're proved to be,
Through orphans' tears and widows' pain,
They would from war fain to refrain.

If they saw war as just men do,
And kept God's holy law in view,
Which doth declare, "Thou shalt not kill,"
They'd legislate to do his will.

If they saw war in heaven's light,
And worked on lines of mutual right,
To banish war all would agree,
And "Peace on earth" would come to be.

The Prince of Peace has waited long,
With nations weak and nations strong
To honor him as their chief King,
And unto him their homage bring.

He will cut short his waiting day—
Since none have heard him to obey—
And come in power to prove his claim
That o'er all nations he will reign.

The golden rule should all control,
And be fixed in each nation's soul.
That cry should die, heard near and far,
"In time of peace prepare for war."

While the wish that war should cease
Has opened into steps for peace,
Let young and old awake and pray
That peace will come, and come to stay.

Aledo, Ill. W. B. McKee.

The Way She Understood It

Mark Twain, about the time that he was working hard upon one of the earlier books that brought him fame, sailed for a tour of Europe with his family.

He kept up his writing on shipboard and left it only at intervals for brief recreation.

One day, so the story runs, an approaching storm drove him inside the cabin and he went back to work, leaving word with his daughter, then a very little girl, to explain his absence.

"If they ask for me," he said to her, "say that I won't be long—I am only going to write an anecdote."

A little later the child was accosted by a passenger

"Where has your father gone?" was the inquiry.

"He won't be long," lisped the child obediently. "He saith he ith only going to ride a nanny goat."

YOUNG AMERICA

The "Icon Not Made by Hands"

BY PRISCILLA LEONARD

EVERY RUSSIAN HOUSEHOLD has its icon—the sacred picture of Christ or the virgin or the saints. One of the favorite icons of the peasants of the Caucasus, so Stephen Graham, the traveler, tells us, is the "icon not made with hands"—the picture of Christ, painted in the guise of a peasant with a face of the peasant type, but noble and serene in expression. This icon is beloved by many Russian families above all their other possessions, for the legend of it is that it was taken from the very face of the Saviour and by his wish, for all men to see.

The legend is a beautiful one, told to every Russian peasant child at its mother's knee. Once upon a time, it runs, while Jesus was living on earth the fame of his healing miracles spread into Abyssinia, where the queen of the land lay dying. When she heard of the wonderful works of this great Teacher and how he had even raised the dead, she cried:

"If I might see him it is possible that I could live. But how could he come hither, so many miles over desert and mountain and sea, even for the healing of a queen?"

None of those round her could promise her that the Prophet of Nazareth could be brought. But as she lay and sadly waited for death, she fell into a gentle sleep and while she slept she dreamed. She dreamed that she heard a voice, sweeter than any voice on earth, and that the voice promised her, "Andray, the painter, shall bring you the face that shall save you."

Now the queen had never heard the name of Andray, neither did she know of any painter. But she told her maids and they sent out the heralds to sound the trumpets and proclaim throughout the land that Andray the painter must come to the palace.

As the proclamation sounded through one of the city streets Andray the painter heard it and obeyed its summons. He went to the palace and was taken to the queen's bedside. Pale and dying, she whispered the story of the dream, and Andray hastened off toward the Holy Land to find the famous Teacher.

The nearer Andray drew to Palestine, the more he heard of this wonderful Saviour. All the people were talking of his words and his miracles. At last, as the painter came to the hills which surround the Sea of Galilee, he saw a great throng, with the sick and the dying carried in its midst, pressing to the feet of One who stood high upon the hill slope clad in white raiment.

Andray pushed on quickly and joined the crowd. But he could not make his way through it. The people were pushing, and calling, and praying, and quarreling, and the sick were crying out, and it was impossible to get near to the Nazarene. So Andray left the throng, tired out, and climbed a steep slope across the valley facing the hill on which Christ stood. From this point, with his keen, trained eyes, he could see very clearly the face which the queen had commissioned him to paint; and he settled down to make his drawing.

Such a wonderful face it was, and so striking in its expression of love and power, that Andray felt he had found his highest ideal of what a human face might be. But lo! when he had sketched a few lines he looked at the drawing, comparing it with the face, and found it was very imperfect. He tried again, perplexed, and again he was dissatisfied. Three, four, five times he tried, but before he had done more than outline the features, he knew he had failed utterly. Then suddenly the reason came to him—the living face of the Nazarene changed as quickly and gloriously, each moment, as the flashing sun upon the waves. It was not a mere human face; it was a thousand faces in one, the image of every man's ideal.

As Andray laid down his brush in despair, the Teacher looked across the valley at him and smiled, and in the moment of that smile his face was like Andray's own, and the smile went deep into Andray's heart. The Nazarene beckoned; Andray passed, like one in a dream, over to the hill where he stood. One of the disciples met him and led him through the throng to Jesus; and Jesus looked upon him and said:

"My face may not be drawn by hands, lest in the days to come men should say, '*This only* is the likeness of Christ.' There is not one face only, for all, but for each man there is his own vision of the face of Christ. There is one common knowledge for all; but *that* vision only each heart may know for itself. What wouldst thou, then?"

"I would," replied Andray, humbly, "that I had that likeness which belongs alone to my queen, and will save her."

Then Jesus took a coarse towel which one of the disciples carried and pressed it to his face and gave it to Andray. All who saw marveled, for on the cloth was imprinted the likeness of Jesus. Andray, wrapping it reverently and placing it in his robe, fell to his knees and besought a blessing.

"Thou couldst not draw my face," said Jesus, as he blessed the kneeling painter, "because of the reflection in it of the soul of every man. Behold, now, thou shalt never look upon the face of any man but thou shalt find my face there also."

Andray went away with the Saviour's blessing, and with the picture that was to save the queen. When the queen saw the cloth she cried out in joy and rose from her bed, restored to health.

The holy picture was set in a temple, where many miracles were wrought by it, the legend goes on. And Andray became the most wonderful painter in the land. He painted the portraits of many men, in whose faces he found always the look of Christ. He copied the marvelous picture that had saved the queen, and his copies became sacred icons; that is how Russia now has an "icon not made by hands," and the story that goes with it.

* * * * *

This story, of course you know, boys and girls, is just a bit of superstition, to be believed only by ignorant people, such as the Russian peasantry are. I have told it to you just for the one beautiful thought in it—that you may always find something of Christ in everyone we meet. Not anyone is wholly bad, or mean, or unkind. Even the wickedest has something in him that is like Christ—if you only look for it. Let's make it our task to look for it, always, this lovely, lovable thing, and forget the hateful qualities. God will look after those.

Operating on a Tiger

A well tiger is usually not a pleasant individual to handle. Can you imagine, then, the difficulty of handling a sick one? Such a task fell to Professor Samuel Haughton, according to The Westminster Gazette, when one of the tigers in the Dublin zoological gardens was threatened with gangrene in its paw, making an operation necessary.

Professor Haughton's experience was a thrilling one. The mate of the tiger was first secured in a side den. A net was thrown over the tiger and he was drawn forward to the door of the cage. Four stout keepers then held the feet of the struggling animal while Professor Haughton cut away the diseased claw.

The suffering beast furiously but vainly tried to get at him during the operation, but the rage of the tigress looking on through the bars of the side den was much more terrible to behold. She roared and violently threw herself against the barriers in her mad desire to go to the rescue of her mate.

When the tigress was admitted to the cage after the wound of her mate had been dressed, she turned up the paw and examined it with touching solicitude, and then licked her mate, as a cat licks her kittens, to soothe him, purring softly the while.

But perhaps the most extraordinary part of the affair was the sequel. A week later Professor Haughton was again at the zoo to see how his patient was getting on. When the animal espied him he began to pur like a cat, allowed him to examine the paw, and seemed pleased that he should do so.

Ever Hear These?

When is a cat like a teapot? When you're teasin' it (tea's in it).

What roof covers the most noisy tenant? The roof of the mouth.

Of what gender is the national anthem? Masculine. It's a hymn.

Name the two largest ladies in America. Miss Ouri and Mrs. Sippi.

Why are cowardly soldiers like butter? Because they run when exposed to fire.

Why is a beefsteak like a locomotive? Because it's of little use without it's tender.

My Dolly Dear and I

BY

KATHRYN C. WHEELER

Her name is Mary Clarabelle.
I know you'd love her, too,
If you could see how good she is—
And sweet and pretty, too;
For when I leave her by herself
She doesn't even cry!
And, oh, we have such lovely times,
My dolly dear and I.

But once, when we were playing house,
The wind came whirling round
And tipped her carriage till she 'most
Fell out upon the ground.
She didn't scream at all, she just
Held out her arms, and my!
But we did hug each other tight,
My dolly dear and I.

And when the dark has grown so black
You cannot see outside,
And all the great big bogy things
Come out from where they hide,
And creep behind us—still—as still—
We *used* almost to cry
For fear they'd grab us in the back—
My dolly dea. and I.

But mother says that when the wind
Had frightened dolly so,
I ran to take her in my arms
As fast as I could go.
And just like that, through all the dark,
More close than she can tell—
God's holding out *his* arms, she says,
To me and Clarabelle.

So now, when all the shiny stars
Have lighted up the night,
And mother tucks me up in bed,
All soft and warm and white,
We aren't a single bit afraid
Of bogy things. 'Cause why?
We snuggle safely in God's arms,
My dolly dear and I.

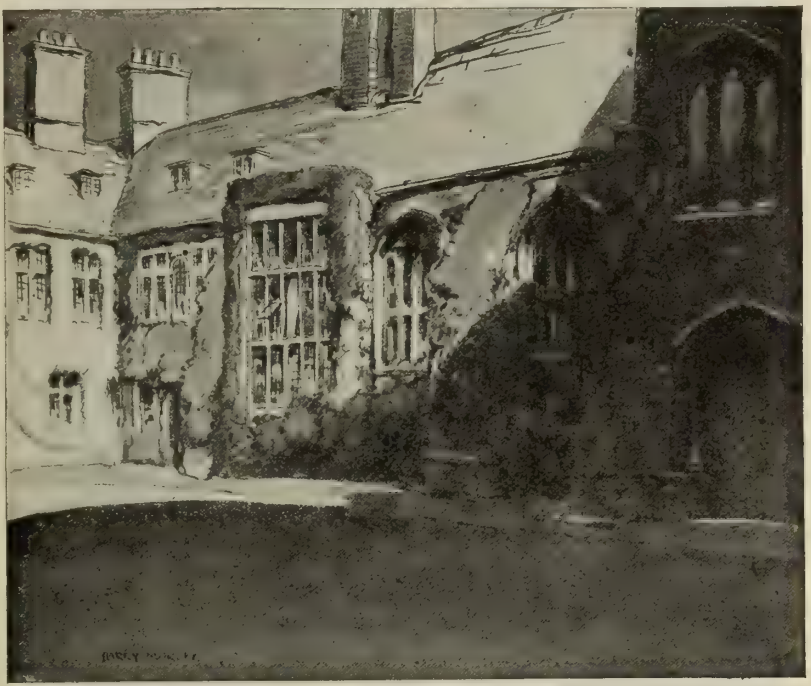
NEW BOOKS

Some Vital Books of the Year

Valuable New Letters

The Letters of Charles Eliot Norton is easily one of the foremost literary events of the season. Its importance is enhanced by the fact that the editing is so well done by his daughter, Miss Sara Norton, and by M. A. DeWolfe Howe. If pleasure in the total collection of letters did not submerge all spirit of criticism, we would probably wonder whether it would not have been well to leave out some of the references, such as the one which speaks of Clough as being "too intellectually sincere" to do what James Russell Lowell is described as doing in the matter of religion, and that in which a gift of the German emperor to Harvard is described in deliciously humorous terms which will be read with no great delight in Germany. This involves the whole question of editing, however, and the compilers may have felt that they had no right to delete such phrases. They seem hardly in the spirit of the man himself. Professor Norton had what President Patton once called "an aristocratic affinity for great men." In the literary world of his day he was on familiar terms with virtually all whose names have endured. His correspondence throws new light on the British and American circles which will not be duplicated, since he is almost the last of the group. Here are chatty letters to or about Carlyle, Ruskin, the Brownings, George Eliot, Burne-Jones, Leslie Stephen and others across the sea, and Emerson, Longfellow, Lowell, Fields, Furness, George William Curtis, Godkin and many more on this side. He presents a picture of Carlyle which has been needed for some time to correct an earlier distortion. Any life which stretched from 1827 to 1908 passed through several peculiarly interesting periods. It covered the civil and Spanish wars. Professor Norton felt keenly about both. The first came in his younger days, and he was strongly for the union once the war was on, though he had expected a division of the union and was willing it should come. His early letters reveal a grave distrust of Lincoln, but at the end of the war he counted the character of Lincoln its largest net product. The Spanish war came in Norton's later years, when he had lost a little of his courage and resiliency. He not only opposed it strongly, but bitterly, and at last despairingly. He wrote that the old America was gone, the America of his hopes and ideals, and he was not at all sure what the new America would come to. Indeed, it is noticeable that his declining years, while beautiful and rich, were shadowed by fear. He whistled bravely and declared his old faith in democracy, but he could not keep the note of fear out of his writing. Some of us would venture to feel that his agnosticism (he did not like so negative a word for his religious position) failed him, as it has done a good many men beside. The geography of Professor Norton's life includes chiefly New England, with occasional wanderings into other parts of the United States and of the Continent, particularly into his beloved Italy, whose Dante he made more vital to modern thinking than any other one man. His point of view is quite consistently that of New England. Professor Norton is one of the last of that brilliant group to which he naturally belonged, and there is a delightful fragrance in these remembrances. [Houghton Mifflin Company, Boston. 2 vols. $5 net.]

Cleland B. McAfee.



From "Cambridge from Within" Copyright, 1913, George W. Jacobs & Co., Philadelphia

Some Letters of William Vaughn Moody, edited, with introduction, by Daniel Gregory Mason. To the person whose friends regard him with suspicion as being "literary" this book will be one of the big events of the year. After reading the first three or four pages the reviewer tucked it away with the mental note that it must be "saved" for some long evening before the fire. It's too intimately revealing to skim over; it's too full of the intricacies and fascinations of literature as a profession too dominated by Moody's conscious ideal to win for language "some new swiftness, some rare compression," to admit of missing a single word. This man was almost as richly articulate in his letters as in his poetry; and while he shares very interestingly with other artists of his type a reticence in regard to facts that's more than compensated for by an expansive frankness in regard to mood, his letters offer a background of facts that make their author more tangible than he has yet appeared. To people who have known Moody only slightly, either as man or poet, a phrase or two have served to pigeonhole him — something about "high dignity" and "wealth of metaphor" and (less justly) "florid vocabulary." But to read Mr. Mason's preface (which, by the way, is a masterly thing), to absorb these letters and to pass from them, as one inevitably does, to a careful study of the poetry, is to realize an entirely new personality—one infinitely richer than we suspected before that tragic early death which robbed America of one of her supremest voices. Mr. Mason finds his admiration about equally divided between his friend's native imaginative luxuriance, and the rigorous discipline by which he trained it away from the rococo to the distinctive. As an example he includes the first and the final drafts of "Heart's Wild Flower" — and surely one has never seen a more valiant, wise and artistic example of poetic editing. There's a heroic vitalism in Moody's soul attitude. Mr. Mason puts it this way: "He was an enemy of nothing that is positive, but only of the negative things — doubt, cowardice, indifference, all ascetic denials of life." He was essentially human and broad-minded; Mr. Mason considers this the imperishable quality in his poetry and his most lovable trait as a man. The letters are addressed to many notable people — Richard Watson Gilder, Edmund Clarence Stedman, Percy MacKaye, Josephine Preston Peabody, Henry Miller and others. [Houghton Mifflin Company, Boston. $1.50 net.]

Margaret C. Anderson.

> "Let us consider how great a commodity of doctrine exists in books, how easily, how secretly, how safely they expose the nakedness of human ignorance without putting it to shame. These are the masters that instruct us without rods and ferulas, without hard words and anger, without clothes or money. If you approach them, they are not asleep; if investigating you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they cannot laugh at you."
>
> —Richard de Bury (1287-1345).

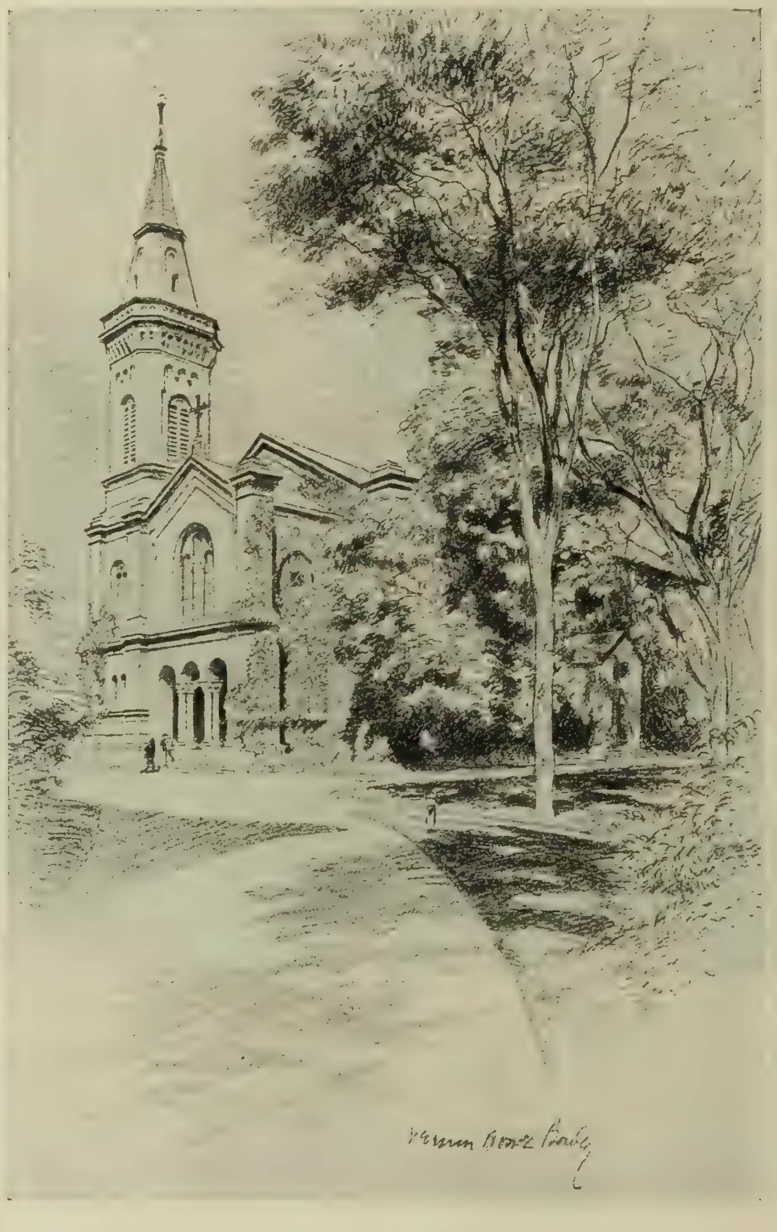
The Writings of John Quincy Adams, edited by Worthington C. Ford. Volume 2—1796-1801. In connection with the first volume of this work The Continent has commented upon its exceptional historical value and the excellence of editorship and production. The letters in this volume are dated in a period of stress in American diplomacy abroad and they have a specially important bearing on our relations with France at the time. [Macmillan Company, New York. $3.50 net.

Mary, Queen of Scots

The Tragedy of Mary Stuart, by Henry C. Shelley. For nearly twenty years Mr. Shelley has been studying the life of Mary Stuart, visiting the scenes with which it was associated, delving into documents hitherto unutilized, and otherwise endeavoring to understand her whom he calls "the most perennially fascinating figure in British history." She lived for forty-two years. But fifteen months sufficed to cover the events which chiefly make her tragic history the subject of discussion and partisanship unparalleled. Those events were: The murder of Darnley, the marriage with Bothwell, the imprisonment in Lochleven and the defeat at Langside. Mr. Shelley has felt that existing biographies dwell too much on the details of Mary's life in France, on her coming to Scotland and on the long years of her imprisonment, and do not throw into sufficiently bold relief the swift succession of incidents which cost her her throne, her liberty, her love and presently her life. Also, in his acquaintance with the really vast literature Mary Stuart has inspired, Mr. Shelley has felt the er than interpretations. He has striven to meet these lacks, and his book is a scholarly piece of work certain to win a permanent place in the literature about Mary Stuart. Mr. Shelley writes with vigor and he thinks in a clear-headed, sturdy fashion. He accepts as unquestionable the validity of the casket letters which Mary's advocates have ever been obliged to repudiate if they would maintain their advocacy. Accepting these, there is no possibility of gainsaying Mary's illicit relations with Bothwell before Darnley's murder, or her complicity in that poor craven's taking off. And yet, even when these heinous things be admitted against her, there remains enough of haplessness and party, just as "strenuous" had attracted him in heroism to keep her secure in her kingdom of our hearts. We no longer demand that our heroes or even our heroines be above temptation. The amount of very human nature in spite of which they were, on the whole, courageous and kind is what endears them to us. Mr. Shelley has brought Mary nearer to us than almost any other writer has. [Little, Brown and Company, Boston. $3 net.

CLARA E. LAUGHLIN.

MARY, QUEEN OF SCOTS, by Hilda T. Skae, is a book of pictures and text, the latter evidently put together by a conscientious but wholly uninspired literary "hack" for the sole purpose of "conveying" the four-and-twenty illustrations; many of them, reproduced in colors, are from paintings which the dramatic incidents of Mary's life have inspired. They are worthy of a better text. [Frederick A. Stokes Company, New York. $1.75 net.



From "The Story of Harvard" Copyright, 1913, Little, Brown & Co., Boston

Biographies and Reminiscences

THE REMINISCENCES OF AUGUSTUS SAINT-GAUDENS, edited and amplified by Homer Saint-Gaudens. A season that is unusually rich in biography, reminiscence and correspondence, and that shows rather a dearth of historical works, has as its crowning interest the memoirs of our late foremost sculptor, Saint-Gaudens. The unique thing about it is its broad human appeal, for here is a record of life rather than of art, and as such it transcends in interest the typical artist biography. Mr. Saint-Gaudens had a horror of "art talk" and he states very clearly at the beginning that the reader who hopes to find a disquisition on art and the production of artists had better close the book at once. "Moreover, I will not indulge in any acrimonious opinions, delightful as it is to do, because I have few. And even where they do exist I should hesitate, since, for instance, nothing biting that I might say about the policeman who put me in prison when I was 19 could be strong enough to satisfy me." His son tells delightfully of his father's reluctance to express opinions on art and sculpture due to a faith founded more on intuition than on theory or reason. Often he would say, "I could not answer that man, but I know he is wrong." Saint-Gaudens's ancestry was a blend of French and Irish; his father was a vivid, eccentric man, with a "Gascon imagination," born at the foot of the Pyrenees, a shoemaker by trade who came to New York when Augustus was very young and established a clientele that included such names as Governor Morgan, General Dix, some of the Astors, Belmonts and so on. Augustus's earliest memories are of the Bowery, West Broadway, the Canal street ferry, of art study at Cooper Union and the National Academy of Design, of Lincoln and the war; and from these beginnings on through the more interesting portions of his life these two handsome volumes read so absorbingly that it's almost impossible to put them aside. This is a story of art plus sanity, of genius minus pose, of wholesomeness, simplicity, humor and fine, clean living. As such it's likely to have very few rivals. The illustrations are innumerable and of peculiar value and interest. [Century Company, New York. $7 net.

THEODORE ROOSEVELT: An Autobiography. Theodore Roosevelt is the most virile and interesting personality in the western hemisphere —this can be said without in any way detracting from his great and good contemporaries—and this new book by him and about him makes a vigorous course of reading on present-day politics and society, their development and tendencies, their hopeful promise and their dangerous potentialities. There is the meat of a sermon in the "foreword," dated at Sagamore Hill just before the colonel sailed for South America. In it are found the keynotes of his career. He would combine practical efficiency and lofty idealism, a love of peace with courage, collective power and individual duty, initiative and responsibility. Justice, he believes, and the uplifting of humanity can be brought about only by strong and daring men who love peace "but who love righteousness more than peace." He would have us ashamed at the thought of shirking the hard work of the world but at the same time wants to delight (as he himself does) in the many-sided beauty of life. Again, he voices charity for the wrongdoer and relentless war for wrongdoing. But the book is not made up of preachment by any means. Its 650 pages are full of personal and national history as entertaining and far more profitable than fiction. Here is the life history of a boy lack of nonpartisan writing, of chronicles rath- who was born an aristocrat, a weakling as a youth, who became a western ranchman, a husky specimen of manhood, a democrat and a friend of all kinds of men, an aggressive reformer, a restless official, a soldier, a governor, a president and a world figure. To students of psychology as well as to spectators of and participants in current affairs the absorbing feature of this autobiograhpy will be the unfolding of Mr. Roosevelt's mind, the changing of his intellectual and moral and social viewpoint after he had left college. New ideas have constantly come to him—are coming to him—and his heart and brain are always receptive. No wonder the word "progressive" appealed to him as an appellation for a political the days of his greatest physcal vim. The book will prove a veritable mine for information and discussion. There are handsome pictures by the score. [Macmillan Company, New York. $2.50 net.

THE LIFE OF JOHN BRIGHT, by George Macaulay Trevelyan. Since the death of John Bright in 1889 there has been a growing sense of need for an accurate biography. At last it appears and immediately takes its place with Morley's Cobden and his Gladstone. The three of them give more than an account of three lives; they describe a movement in democracy, the most notable of English history in the nineteenth century. This biography is a striking commentary on a familiar saying of Lawrence Godkin that you may rail at "mere talk" as much as you please, but nothing really gets done until there has been a vast deal of talking about it. Bright was one of the men who talked England into the repeal of the burdensome corn laws, the control of the landlord power, the extension of the franchise and every widespread and beneficent movement of his day. He was a Quaker by inheritance and by conviction, opposing war, but a constant warrior in the battles of peace. The severest strain that came on his popularity was at the time of the Crimean war, which he opposed steadily. How deeply he felt the injustice and unwisdom of it appears in the speeches he made, chief among them the famous angel of death oration, after which Disraeli said, "Bright, I would give all I ever had to have made that speech you made just now." To which Bright replied, "Well, you might have made it if you had been honest." Americans will follow with interest the record of his correspondence with Sumner regarding our civil war. From the first he was with the antislavery party and when war was declared became a consistent friend of the union and of President Lincoln, for whom he had the highest regard. His attitude led him into opposition to Mr. Gladstone and into great disfavor with cotton workers, and it was at his suggestion that three ships were laden with flour in New York and sent to the distressed mill operatives whose cotton supply was cut off by the war. He advised it as a piece of influential argument, and it had weight. His opposition to Gladstone's home rule plan for Ireland makes enlightening reading in these days when a modified form of that plan is now to be put into operation. His position did not involve dislike of Ireland but love for the empire, which he thought would be weakened by division of parliamentary responsibility. The letters and addresses reveal a strong religious faith, generous but positive. He was the first Nonconformist to sit in the English cabinet, and when he was presented to the queen he declined to wear "livery," as he called the court dress, or to kneel when he kissed her hand. The queen dreaded him, but her fears were soon allayed by the open loyalty of her Quaker subject. As he neared his death, a remark often made hinted at one of the springs of his power: "There is nothing in the world that gives me as much pleasure as poetry—except little children." His eyes were to the future, where children meet their destinies, and by all that was in him he was committed to making it a good future. [Houghton Mifflin Company, Boston. $4.50.

THE LIFE OF LYMAN TRUMBULL, by Horace White. Probably no living man with equal ability as a writer had such opportunity to know Lyman Trumbull as did Horace White, the veteran journalist. That he should have been chosen as the senator's biographer is singularly fortunate. Mr. White's early experience was in Illinois and he was 20 years old when in 1854 he first heard Lincoln speak from the platform. Trumbull was born in Connecticut in 1813, spent three years as a school principal in Georgia, where he read law during his leisure hours, and located in Belleville, Ill., in 1837. Three years later the young lawyer found himself a member of the state legislature with Lincoln, McClernand, E. D. Baker and others afterwards to reach fame. From this time on his career is associated with the stirring political events that relate themselves to the breach between the states and the decade following the civil war. In 1841 the Democrat Trumbull was appointed secretary of state of Illinois to succeed Douglas. Two years later he opposed Governor Ford on the bank question and resigned by request. He served several years following 1848 as a supreme judge; resigned that office and was later elected to congress, but was almost immediately chosen to the senate. By this time he had become quite definitely aligned with the element which was to give power to the new Republican party. Firm in his convictions, generally consistent in expression, an able speaker and a clear thinker, he was a most useful servant of the people during a trying period of the nation's history. His confidence in Lincoln was only tested by what he considered to be an insufficiently energetic prosecution of the war, yet his record shows no act of disloyalty to the executive. After the war he drafted the final form of the thirteenth amendment to the constitution and maintained a conservative position during the exciting days of reconstruction and attempted impeachment. Trumbull joined in the liberal republican revolt of 1872 and paid the penalty by retirement from office in 1880 as the unsuccessful Democratic candidate for governor, and before his death in 1896 he had come to support many of the tenets of the short-lived Populist party. To portray Trumbull's life is to tell the story of America's most interesting political period. Mr. White has given us a history rather than an intimate personal biography, but it is history at its brilliant best. [Houghton Mifflin Company, Boston. $3 net.

MEMOIRS OF LI HUNG CHANG, edited by William Francis Mannix, with introduction by John W. Foster. The last dozen years have made history so rapidly in China that Li Hung Chang and his time seem to have been pushed very far back; yet this Chinese patriot, whose first great service to his country was his large part in crushing the Taiping rebellion, helped pave the way for present-day China by his last loyal service, when, an old man already stricken and near death, he stood forth to save the imperial government from the threatened results of its insane policy in the Boxer troubles. He was in retirement when this movement began; he did his utmost to forestall it, and his appeals to Yuan Shih Kai to use his influence against it have in this day a strange sound. These memoirs are only extracts representing a small part of the voluminous writings left by Li. They cover half a century, and reveal in a most illuminating way the personality of a great and, according to his ideals, a high-minded man. His education was not the Occidental, but that of the Chinese classics, in which he gained the highest honors and had the highest ambitions. In early life he shared in the prevalent hatred of foreigners and their ways, but a growing acquaintance with them worked a gradual and complete revolution. The recorded inmost thought of this man, as he comments upon those affairs of vast moment with which for decades he was so intimately and prominently identified, cannot fail to be of absorbing interest to the student of Chinese history. [Houghton Mifflin Company, Boston. $3.

From "The Story-Life of the Son of Man" Fleming H. Revell Co., N. Y.

REMINISCENCES OF A SOLDIER'S WIFE, by Mrs. John A. Logan. The distinguished American who stands as the hero of these pages was more than a soldier—he was an able participant in the political affairs of the nation before and after the civil war. His loyalty to the union in the trying days when every man's position was sternly in question did much to strengthen the national cause in southern Illinois, where he had a large following; and his later services in the field and at home were of immeasurable value. Mrs. Logan, with her fine gift for writing, has pictured most vividly the ante-bellum days in Illinois and at Washington, the experiences she shared in the field, and General Logan's closing career as a statesman. The glowing ardor of the admiring wife is evident throughout the narrative, but no one would begrudge that tribute to a man so well entitled to public honor. This book will take its place with the best of biographies helping to fix the record of the men who figured in one of the most important periods of American history. A number of very interesting photographs are included. [Charles Scribner's Sons, New York. $2.50 net.

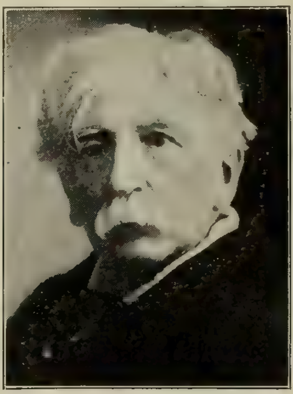
BRIGHAM YOUNG AND HIS MORMON EMPIRE, by ex-Senator Frank J. Cannon and George L. Knapp. Both friend and foe must recognize that Brigham Young was one of the most interesting men in American history. He was preacher, pioneer, prophet, pope and polygamist all in one. This book tells the story of his life in a fashion worthy of its theme. It traces him from his birth in Vermont in 1801 through his early poverty, his Methodism, to his death in Salt Lake City in 1877 with vast wealth and leadership in the religious empire he had established. Some of the phrases of the book are peculiarly suggestive. If Joseph Smith was "the prophet of Mormonism," Brigham Young was "its business manager." "Mormonism is the Mohammedanism of the West." The account of the early experiences of the Mormons is given with manifest fairness, the gentiles receiving the blame which many of them deserved for the persecutions which cast a halo on early Mormon history in the eyes of its believers. As Senator Cannon says, however, all these persecutions sink into insignificance in the presence of the massacre at Mountain Meadows, the historic responsibility for which he places squarely on the shoulders of Brigham Young. The analysis of polygamy as an essential element in Mormonism is very keen, and the book ought to give additional warning to American citizens that polygamy must yet be reckoned with as long as Mormonism exists. It is rooted in the very system itself. This book ought to take its place among the authoritative biographies of this curious instance of a political-religious American. Certainly it should have immediate acceptance in the needed campaign of patriotic education on the subject of the insidious evil of this great political and commercial power that is antagonistic to the ideals of the republic. [Fleming H. Revell Company, New York. $1.50 net.

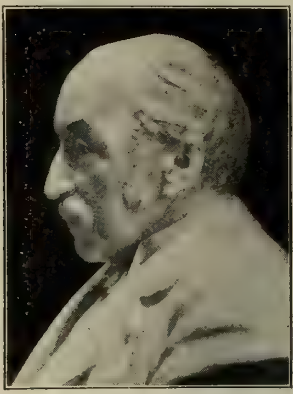
LIFE AND LETTERS OF JANE AUSTEN: A Family Record, by William and Richard Arthur Austen-Leigh. It was Mark Twain's opinion that "any library is a good library which does not contain the works of Jane Austen." What he would have said about her "Life and Letters" we can only conjecture. There are persons of unquestionable taste and intelligence who read with pleasure her novels—witness that gracious, lovable friend of Samuel Clemens's who wrote "My Mark Twain"; but it scarcely seems possible that there can be persons who will persevere through more than 400 octavo pages of this dreary book. There are lives whose minutest detail possesses a never-failing fascination for us. The fact that Charles Lamb once acquired "a new coat with a velvet collar" has been made precious for all time by his whimsical comment thereon. We cherish the revelation that Shelley disdained mealtimes and soared as fetterless as the skylark, with a handful of raisins in his pocket to fortify him against hunger. We're delighted to learn that Browning had a passion for buying old chests of drawers, despite Elizabeth's protest that the Casa Guida menage needed spoons. But it doesn't seem possible to feel concerned about Jane's revelation that "I mean to have some haricot mutton tomorrow," nor her confession that at a certain ball "nobody asked me the first two dances," nor her declaration to her brother, on the night of their father's death, "We have lost an excellent father. . . . The serenity of the corpse is most delightful." Her life was a round of haricot mutton and country visits and family gossip and authorship—without thrills. One great, poignant moment can raise all the haricot mutton details in a life to the level of vital interests. But Jane never had that moment. [E. P. Dutton and Company, New York. $3 net.

THE SPIRITUAL DRAMA IN THE LIFE OF THACKERAY, by Nathaniel Wright Stephenson. In this scholarly monograph Professor Stephen-

ALFRED NOYES

GRAHAM TAYLOR


WILLIAM WINTER


CHARLES ELIOT NORTON

son has considered the life and work of the great Victorian novelist from a new but interesting viewpoint. That Thackeray's life contained more of sorrow than happiness all who are familiar with his biography are aware. That he was one of the kindest, gentlest and most lovable of men, that he maintained a serenity of spirit and optimistic outlook in private life is of course widely acknowledged; but his critics find him bitter and cynical as a novelist, and it is against this charge that Mr. Stephenson so valiantly and intelligently defends him. The fact that "the majority of Thackeray's men of power were scoundrels" he attributes to the literary motive of the age, which was "the conquest of evil over good." "Dickens broke boldly through such thinking, but his was not the mood of the time." Professor Stephenson calls attention to the fact that there is a marked change in the spiritual quality of Thackeray's work during the latter twenty years of his life. The fatalistic note predominating in "Vanity Fair" is much less apparent in "The Newcomes" and scarcely perceptible in the unfinished fragments of "Denis Duval," which so clearly teaches that "no good is ever lost." A book of vital import. [George H. Doran Company, New York. $1.25 net.

Hawthorne and His Publisher, by Caroline Ticknor. This volume is that rarely interesting and illuminating thing—the intimate record of a novelist's relationship with his publisher, written by the publisher's granddaughter. Hawthorne and William Davis Ticknor, who established the "Old Corner Book Store" which became the nucleus of New England literary life, were the most devoted friends from the time of Hawthorne's shy introduction of himself to that last sad journey during which they both died. They spent hours together in the counting room of the book store; they went on numerous little travels together, Hawthorne always concealing his identity in the hotel registers under the incognito of "a friend"; they wrote innumerable letters to each other, many of which are included here; chiefly they were friends because of many spiritual congenialities, the sturdy, active Ticknor supplementing and being supplemented by the dreamy, timid novelist. This book about them is full of those intimate personal touches that people want concerning their literary heroes. One of the year's delightful gift books, fragrant with memories of Boston of more than fifty years ago. [Houghton Mifflin Company, Boston. $3 net.

Anthony Trollope, His Work, Associates and Originals, by T. H. S. Escott, is an appreciative and unbiased biography of one of the foremost novelists of the Victorian age, containing interesting sidelights on the literati and intellectual spirit of the period. For more than thirty years Anthony Trollope was actively identified with the postal service, largely in the capacity of inspector in Ireland and England. It was in Ireland that he first turned his attention to literature, continuing his labors until his death, at which time he was engaged on his sixty-third work. His first two novels, "The Macdermots of Ballycloran" and "The Kelleys and the O'Kellys," received scant recognition and it wasn't until the advent of "Framley Parsonage" that he won popular favor in England. Thereafter the successive installments of his stories were as eagerly awaited as those of Dickens and Thackeray. His early model he found in Jane Austen, but his later works show the influence of Thackeray, under whose ægis he began his literary and social life in London. He became one of the Sunday habitues at the home of Mr. and Mrs. G. H. Lewes. Just how far Trollope's views of life and character were influenced by George Eliot it is impossible to determine, but there is a perceptible parallel in their literary courses. There he met Spencer, Tyndall, Browning and Leighton and occasionally Tennyson. Mr. Escott knew the celebrated author intimately, securing from him the copious notes which make possible this interesting volume. [John Lane Company, New York. $3.50 net.

The Life of Robert Toombs, by Ulrich B. Phillips of the University of Michigan. This is a very clear and readable analysis of the public career of a distinguished if not altogether successful Southern statesman. Toombs was courageous, energetic and intellectually keen; but his qualities were not sufficiently in balance to make him a truly great man. Nevertheless he bore a part in American affairs that history cannot ignore. The estimate of Toombs's personality by Gamaliel Bradford, recently published in The Atlantic, will properly supplement Professor Phillips's discussion of the famous Georgian's public life. [Macmillan Company, New York. $2 net.

From "Our Irish Theatre"
Copyright, 1913, G. P. Putnam's Sons, N. Y.

The Life of Henry Labouchere, by Algar Labouchere Thorold. "I do not mind Mr. Gladstone always having an ace up his sleeve, but I do object to his always saying that Providence put it there," drawled Labouchere gently one evening in the lobby of the house of commons. Such was his humor; his originality consisted in saying the unconventional things people think and don't express, as when someone asked him whether he liked Mme. X——. "Oh, yes, I like her well enough, but I shouldn't mind if she dropped dead in front of me on the carpet." This book is full of such anecdotes, as well as a bulk of solid information about the life of this man who was essentially French in type and who carved out his career in England. It has been an exhaustive task to make up this substantial biography and those people who read it will be repaid. It makes brilliant commentary upon the political history of the last quarter century. [G. P. Putnam's Sons, New York. $4.50 net.

Princess and Queen of England: Life of Mary II., by Mary F. Saunders. A biography of the daughter of James II. who, with her Dutch husband, William, came to the rescue of English Protestantism with the revolution of 1688. The confusion of the times and the tendencies begotten by the uprising against James II. required strong guiding hands at the helm of government. William and Mary proved themselves quite sufficient for the task, but Mary's part was especially trying. By her natural affection she was drawn towards her father. Her Protestant religious training, however, enabled her to see the danger to England in James II.'s stubborn Romanist policy, and her sense of duty both as a member of the church of England and as the wife of the Calvinistic prince of Orange bound her sternly to the necessity of acting against her father. Thus the story of her life comes to be one of the most interesting as well as instructive dramatizations of the moral-psychological problem. The author of her biography (the first to be written with adequate detail and vivid coloring) has given us a fascinating and informing book. [Duffield and Company, New York. $3.50 net.

Madame Royale, by Ernest Daudet; translated by Mrs. Rodolph Stawell. Everyone reads with breathless interest the story of Mme. Royale's days in the temple prison during the Terror, where her mother, father and aunt went to the guillotine and where in a room beneath her the little dauphin, her brother, died. In this volume M. Daudet has told a continuous narrative reenforced by a number of fresh details which he has recently uncovered. He is a student of history at its sources and has been specially favored by several persons who have in their possession letters and other documents, hitherto unpublished, by Mme. Royale, her uncle, Louis XVIII., and others. [George H. Doran Company, New York. $3.50 net.

The Story-Life of the Son of Man: Nearly a Thousand Stories from Sacred and Secular Sources in a Continuous and Complete Chronicle of the Earth Life of the Saviour, by Wayne Whipple. Written for the general reader—even for the nonreader—this unique and comprehensive method of presenting the life of Christ in a panoramic view ought to find a boundless audience. For parents, ministers, teachers—particularly in connection with the international Sunday school lessons—it needs only a trial to demonstrate its invaluableness. There are many illustrations, explanatory notes and references and an index. [Fleming H. Revell Company, New York. $2.50 net.

Anthony Comstock: Fighter, by Charles Gallaudet Trumbull. The mother of Anthony Comstock on Sundays told her children deeds of men and women who sacrificed self for principle. This book may well serve as a fountain of similar stories to the children of this day. The volume is an authorized biography done in a manner which invites reading. It opens with young Comstock at 16 years killing two mad dogs in his Connecticut village and relates in graphic manner his unceasing fight against publishers and vendors of obscene books and cards and other forms of vice. It is a book to inspire war for decency in men of this generation. [Fleming H. Revell Company, New York. $1.25 net.

Robert Louis Stevenson's Edinburgh Days, by E. Blantyre Simpson. Stevensoniana has been definitely expanded this year by a new volume which collects all the principal records of Stevenson's boyhood and young manhood in Edinburgh. The book is so really worth while, so full of youth and flaming ambitions and the enchantment of student days that no one who loves R. L. S. ought to be without it. There are many pictures never before published. [George H. Doran Company, New York. $2.

R. L. S., by Francis Watt, is an unpretentious but reliable biography which will serve adequately as a sort of guide book of Stevenson's comings and goings, with a running comment on his literary production and personal relationships and a critical estimate of him as man and writer. The incipient library will need this book. [Macmillan Company, New York. $1.50.

Fifteen Years of a Dancer's Life, by Loie Fuller. In the course of her highly successful career Miss Fuller has visited many interesting places and met many interesting people. She has abundant material for a fascinating book, but she lacks discrimination between what is and what is not worth telling, and she lacks the art of writing. The book is trivial and much of it is in bad taste. [Small, Maynard and Company, Boston. $2 net.

Happy Women, by Myrtle Reed. Here are informal but informing studies of Elizabeth Browning, Florence Nightingale, Louisa Alcott, Jenny Lind, Queen Louise, Queen Victoria, Charlotte Cushman, Lucretia Mott, Dolly Madison, Dorothy Wordsworth, Sister Dora and Caroline Herschel. The book is decorated and bound in the same fashion as Miss Reed's much-read novels. [G. P. Putnam's Sons, New York. $1.50 net.

Gentlemen Rovers, by E. Alexander Powell. Biographies of nine of America's "forgotten heroes" who have never received fitting recognition. First comes General John Parker Boyd, "who rendered most gallant service to his own people." A chapter is devoted to Jedediah Smith, whom California has failed to honor, although "he was the real founder of the overland trail." Mr. Powell also pays tribute to William Walker, Frederick Townsend Ward and Captain Samuel Chester Reid, the invincible commander of the General Armstrong. Written by a man of intensely patriotic spirit, this book combines romance with accuracy and should strongly appeal to every American citizen. [Charles Scribner's Sons, New York. $1.50.

Things I Remember, by Frederick Townsend Martin. Personal reminiscences of New York and foreign society which offer no very vital interest. Mr. Martin believes that present-day American society "is poised on a high plane of thought and deed." [John Lane Company, New York. $3 net.

Abraham Lincoln the Christian, by William J. Johnston. A study of Lincoln's religion by a man who once found himself forced to defend the emancipator against various charges of atheism, Unitarianism, spiritualism, etc. [Methodist Book Concern, New York. $1 net.

Some New Historical Studies

Professor McMaster has brought to a conclusion his remarkable History of the United States with the eighth volume (D. Appleton and Company, New York; $2.50 net). Covering the momentous period from 1850 to 1861, the book is probably the most important of the entire series. Particularly does it exhibit the rare value of Professor McMaster's work in its treatment of the Kansas border war, with the later John Brown episode, and of the Mormon rebellion. Those who are not awake to the necessity for a vigilant attitude toward the Mormon power as a patriotic precaution should study the early history of the Utah settlement. Those who assume that the labor question has taken serious form only with recent developments of unionism may be instructed by the chapter dealing with the industrial situation in 1857—and, indeed, by similar reviews of other periods in earlier volumes. Taken through all its pages, this is a history that has no equal in its faithful revelation of American life during the first eighty years of the republic.

In A Confederate Girl's Diary we have Mrs. Sarah Morgan Dawson's youthful impressions of war as she saw it in Baton Rouge, at the various plantations where her family found refuge, and in New Orleans. A generous, impulsive, altogether charming girl she must have been. Though suffering with her people many of the hardships inflicted by war upon the innocent—her beautiful home was vandalized without the slightest justification—her anger was always tempered by a broad kindliness that has not been evidenced by many woman analists of the war. Because of this spirit the book has a value much beyond its claims as a purely historical record. Miss Morgan married Captain Dawson, an Englishman in the Confederate service, lived for years in South Carolina and died in Paris. [Houghton Mifflin Company, Boston. $2 net.]

From "The Reminiscences of Augustus Saint-Gaudens' Copyright, 1913, Century Co., N. Y.

The Major Operations of the Navies in the War of American Independence, by Alfred T. Mahan, first appeared in the comprehensive "History of the Royal Navy," edited by Lord Clowe. It is a tribute to Admiral Mahan's historical impartiality that this material, prepared first for the British public, is now published for American readers, and that it will be accepted by both constituencies as authoritative. The part played by our improvised navy in checking British advances—notably on Lake Champlain—and the influence of distant naval operations upon the war in America are here given proper importance. Portraits, maps and diagrams accompany the text. Admiral Mahan's introduction, recently written, is an admirable statement in behalf of military preparedness by a friend of peace. [Little, Brown and Company, Boston. $3 net.

The American Civil War, by James K. Hosmer. The Appeal to Arms. The Outcome. The admirable narrative of the great war of 1861-5 prepared by Dr. Hosmer for "The American Nation"—the highly valued historical work edited by Albert Bushnell Hart—is now presented in separate form at a modest price. The story of this remarkable conflict has never been related more interestingly, while the historical perspective is consistently presented throughout. The work therefore is eminently of value to both the student and the unprofessional reader. [Harper and Brothers, New York. Two volumes. Set $3.] Oliver R. Williamson.

One Hundred Years of Peace, by Henry Cabot Lodge. From the signing of the treaty of Ghent on Christmas eve, 1814, until the declaration by Mr. Balfour in 1898 that "the time may come—nay, the time must come—when some statesman of authority, more fortunate even than President Monroe, will lay down the doctrine that between English-speaking peoples war is impossible," peace has reigned between the mother country and the United States. With the dawn of another year that era of peace will be a century in length and Mr. Lodge in these pages both celebrates it and describes is dispassionately. He shows that the century of peace has not been uninterruptedly one of good will. But the book ends on the optimistic note sounded in the words of Mr. Balfour, and no sane man could bear to look forward to any other consummation of the relation of the two countries. [Macmillan Company, New York. $1.25 net.

Men Around the Kaiser: Makers of Modern Germany, by Frederic W. Wile. Since the Franco-Prussian war of 1870—that marvelous diplomatic stroke by Bismarck—Germany has become a world power. The story of her growth to world domination shared with three supreme powers is the tale of individual heroes. Who those heroes are one may learn in this very readable volume. By sharp hewing away of his materials Mr. Wile, who is Berlin correspondent for great American newspapers, has produced that which is essential—and that alone. His striking accounts of these thirty men, among whom are Von Tirpitz, Ballin, Gwinner, Bebel, Reinhardt, Strauss, Scherl, will be remembered for their vividness. [J. B. Lippincott Company, Philadelphia. $1.75 net.

Social and Economic Forces in American History, edited by Albert Bushnell Hart, is a consecutive and succinct epitome of American social life, taken from a monumental work in twenty-seven volumes edited by Professor Hart. One can, if one has sufficient imagination, construct from this valuable little book the whole social life of the early periods of American history. It is the work of sixteen of the twenty author-scholars who contributed to the larger work mentioned. [Harper and Brothers, New York. $1.50 net.

Poetry Old and New

The Works of Francis Thompson, in three volumes. The event of the year in poetry is this publication of the collected verse and prose of the man who wrote the reverberant "Hound of Heaven." It would take several thousand words adequately to discuss this classicist's work and as many more to quote lines and passages that ought to be emblazoned on the memories of poetry lovers. It must suffice here to say that the three volumes have been bound and printed in perfect taste, each of them containing a beautiful photogravure portrait of the author at different ages. [Charles Scribner's Sons, New York. The set $5.50 net; also sold separately.

Poems, by Alice Meynell. Another publication of supreme importance is Mrs. Meynell's collected verse, which has been brought out in the most ravishing small volume containing a photogravure portrait of the author from a drawing by Sargent. There's so much real poetry between these covers that the critic can't begin upon its beauty in a limited space. But at least it's interesting to note that the "Renouncement" (which Rossetti called one of the finest things in all modern poetry), the "Letter from a Girl to Her Own Old Age" and several others of the most significant poems are included in the early period of Mrs. Meynell's production. [Charles Scribner's Sons, New York. $1.50 net.

Collected Poems, by Alfred Noyes. In two well-printed but rather unattractively bound volumes has been gathered the complete poetry of this young Englishman who was named as the possible laureate. Mr. Noyes has written as prolifically and as thoughtfully as those older English poets whose mantle he is proving so worthy of. He's much given to the epic—so much so that it's difficult to find many of the short lyrics one likes to keep singing in his heart. But Mr. Noyes is a poet of big, fine qualities—stirring, golden, beautiful—with very little of the fainting Swinburnian ecstasy. [Frederick A. Stokes Company, New York. $3.

Lyrics and Dramas, by Stephen Phillips. These poems reveal the fine appreciation of color, exquisite imagery and elusive fancy we have learned to associate with Mr. Phillips. Lyrics for the most part, songs of land and sea, phases of nature and love, always with a minor cadence, even in "April" with its wealth of color. There are also poems of philosophy, some of them vibrating with the tragedy of life, and three dramas in blank verse possessing that tragic intensity with a reticence and dignity of treatment which are so suggestive of the Greek. "The King," one of Mr. Phillips's biggest achievements, forcibly recalls "Œdipus." [John Lane Company, New York. $1.25 net.

Poems, by Herbert Kaufman. A miscellaneous collection of verses many of which have appeared in the magazines. Mr. Kaufman expresses himself with the unashamed honesty of the realist who has a message to deliver, portraying life as we know it in the twentieth century. He writes of the joy of living, of the strife and struggle of the worker and social wrongs with the convincing power of one who has been in the thick of the fight and bears the scars of battle. [George H. Doran Company, New York. $1.25 net.

Salt Water Ballads, by John Masefield, is a new edition of verses which first appeared ten years ago. They have a tang of the salt air, are splendidly virile and abound with the quaint fancies, superstitions and vernacular of the seamen. While not all are of equal quality, each has a depth of feeling that makes it unforgettable. [Macmillan Company, New York. $1 net.

The Little Book of Modern Verse: Selections from the Work of Contemporaneous American Poets, by Jessie B. Rittenhouse. A valuable little volume representing the new and interesting work of poets not yet very familiar to the general reader—Wytter Bynner, Louis Untermeyer, Nicholas Vachel Lyndsey and many others—besides such well-known ones as Bliss Carman, Madison Cawein, etc. On the whole the selections are well made. One does wonder, however, why Mr. Bynner's poignant "Union Square" seems never to get itself included. The volume is pocket size and is very attractively bound in dull green. [Houghton Mifflin Company, Boston. $1 net.

Poems and Ballads, by Hermann Hagedorn. A new edition of a poetical collection whose keynote seems to be sanity, sympathy and strength. Mr. Hagedorn has been admirably classified as "not guilty of the erotic pose. He neither dawdles in scented gardens nor beats his breast beside some painted sea." [Macmillan Company, New York. $1 net.

Collected Poems, by Grace Denio Litchfield. This is a standard edition of Miss Litchfield's work, containing "Mimosa Leaves," "The Nun of Kent," "Vita," "Narcissus," "Baldur the Beautiful" and several hitherto unpublished verses. [G. P. Putnam's Sons, New York. $1.75 net.

Last Poems, by Julia C. R. Dorr. It's difficult to realize that these verses were written by a woman of more than 80 years. Very few are retrospective and many have the eager enthusiasm of youth. [Charles Scribner's Sons, New York. $1.50 net.

Essays, General Literature

The Summit of the Years, by John Burroughs. One can think of no more satisfying gift for the thoughtful reader than this "harvest" of Mr. Burroughs's. "Written in the overtime I have made since I passed the spiritual limit of threescore and ten years," these miscellaneous essays represent the rich product of a mind that has chosen nature as its closest friend. Mr. Burroughs says there's one thing he's quite certain he's got to the end of—the vexed question of the animal mind. His solution is startlingly simple, throwing a powerful searchlight on the inconclusiveness of science. [Houghton Mifflin Company, Boston. $1.15 net.

Greek Imperialism, by William Scott Ferguson. To make this book Professor Ferguson has added somewhat to the Lowell Institute lectures delivered by him in February. His aim is to deal not with Greek history, but with Greek purpose, spirit and methods, and he includes only so much historical matter as is necessary to this end. He uses the term "imperialism" not to indicate a form of government, but rather that domination which the Greek states were ambitious to exercise both over their kindred states and foreign peoples —an ambition which the republics eagerly shared. The means used to gain and exercise this control are shown in their development from the time of Athens and Sparta through that of Philip and Alexander and the latter's successors. It is a most illuminating book, and one of interest and importance to the student of Greek history. [Houghton Mifflin Company, Boston. $2 net.

History as Literature and Other Essays, by Theodore Roosevelt. "From the standpoint of the nation and from the broader standpoint of mankind, scholarship is of worth chiefly when it is productive, when the scholar not merely receives but gives." This quotation from one of the essays expresses Mr. Roosevelt's conviction, on which he himself acts, concerning the duty of the man who has leisure to study. Some of the essays appeared in The Outlook and The Century and several are addresses given before various bodies; three of them were included in a previous volume. Many persons will gladly welcome this collection of some of the best of the recent writings of this famous politician, hunter and publicist. [Charles Scribner's Sons, New York. $1.50.

Joyous Gard, by Arthur Christopher Benson. Mr. Benson believes that, as Sir Lancelot had his castle, Joyous Gard, in which he sought repose from worldly stress and strain, so to each of us is possible a stronghold of thought to which we may retire for seasons of rest and refreshment. He tells in this collection of brief essays something of the way we must follow to gain our Joyous Gard, which shall be ours only when we have nurtured those finer, sweeter thoughts which often perish from indifference and neglect. [G. P. Putnam's Sons, New York. $1.50 net.

Harvest Home, by E. V. Lucas, is a companion volume to "A Little of Everything" and is composed, with only two exceptions, of extracts from the author's previous work. They well merit new publication, however, because of their whimsical humor, good-natured satire and practical philosophy. A delightful volume for the guest room table, as almost anyone can find something of especial interest in this varied collection. [Macmillan Company, New York. $1 net.

The Drama

The Wallet of Time: Personal, Biographical and Critical Reminiscence of the American Theatre, by William Winter. This veteran dean of our dramatic critics has gathered together his memories of the American theater—stretching over a period of almost sixty years—in two octavo volumes of magnificent make-up. His original plan was to write a comprehensive history of the theater in America, showing the action and reaction of society and the stage and making the great actors live again; but this ambitious purpose was abandoned. As they now stand these volumes comprise Mr. Winter's voluminous writings about the stage, and certainly they appear more vitally contributive to theatrical history than an academic treatise would have been. As vivid commentary on the celebrated actors of the past generation and those newer to fame this work surpasses any summary we've had. The style is that of the scholar in a talkative mood, and there is passage after passage of infinite deliciousness. A work of inestimable value. [Moffat, Yard and Company, New York. $10 net.

Our Irish Theatre, by Lady Gregory. Charming chapters constituting a real history of the Irish theater, yet retaining that essence of "talkiness" which gives a book a personality. Lady Gregory converses rather than writes; and, as those who know her will testify, she's a consummate artist at it. Of special interest are the chapters dealing with the Irish players' struggles and victories in this country. [G. P. Putnam's Sons, New York. $1.50 net.

The Drama To-Day, by Charlton Andrews. A compact discussion of the playwrights and plays with which the active modern theater concerns itself in this country, England and on the Continent. Distinctly adequate in conception and treatment. [J. B. Lippincott Company, Philadelphia. $1.50 net.

The Blindness of Virtue, by Cosmo Hamilton. A dramatic version of the play so successfully presented last year which teaches just how far innocence is a blessing and how it may mean simply ignorance and lack of protection. Mr. Hamilton's message, presented pleasantly and without any sensationalism, is a vital one. [George H. Doran Company, New York. $1.

The New American Drama, by Richard Burton. A readable treatise of unquestionable value dealing with modern dramatic tendencies. Professor Burton can speak with authority and he also knows how to write with charm. [Thomas Y. Crowell Company, New York. $1.25 net.

Joseph and His Brethren, by Louis N. Parker, has been successfully performed in New York and Boston during the last year, and its aim is to present the entire history of Joseph. Some of the historical events are sacrificed to dramatic necessities, but it tends to make the whole story vivid. [John Lane Company, New York. $1 net.

Two Ancient Universities

The Story of Harvard, by Arthur Stanwood Pier, is a readable, anecdotal and yet technical account of the founding, history and traditions of the college, written by a graduate and very attractively illustrated by pencil drawings by Vernon Howe Bailey. [Little, Brown and Company, Boston. $2 net.

Cambridge from Within, by Charles Tennyson. The grandson of Lord Tennyson describes student life in the venerable English university in a manner that's very human and appreciative. Harry Morley has furnished colored plates and black and white sketches that make the volume one of the most tasteful and decorative of the holiday books. [George W. Jacobs and Company, Philadelphia. $3 net.

Philosophical and Religious

Our Eternity, by Maurice Maeterlinck; translated by Alexander Teixeira De Mattos. A new book by Maeterlinck is bound to arrest attention and be enjoyed by a large circle of readers. In this latest one he considers the question of death and the hereafter. In his usual independent way he approaches the subject with a keenly analytical glance at the possibilities regarding a hereafter. First, he says, there is the possibility of annihilation, but he dismisses this idea as unthinkable. What exists and has existed cannot cease to exist; it can only be transformed. Second, there is the idea of continuity with consciousness as it is in this life. This, too, he sets aside as lacking in a reasonable foundation. Third, there is continuity without consciousness, which he finds just as objectionable as annihilation. But last, there is the idea of continuity with modified consciousness, and this, he thinks, is the goal towards which all thought of immortality must lead. It is hardly necessary to add that Maeterlinck discusses the subject with a richness of illustration from the field of nature and a penetrative insight that make it a genuine pleasure to follow his thought. His idea of the Christian notions of immortality, however, is strangely confused and crude. No doubt the mediæval and Dantesque portraitures of the future life have been too inextricably associated in his mind with Christian teaching for him to appreciate that they are not of its essence and that the Christian notion is quite compatible with his own theory of a personal survival with modified consciousness. [Dodd, Mead and Company, New York. $1.50 net.]

A. C. Zenos.

Religion in Social Action, by Graham Taylor; with introduction by Jane Addams. Through his long constructive work for civic, social and church progress in Chicago and elsewhere through his years of intimate contact with people in all stations of life, Dr. Taylor is as well qualified as any man in this country to discuss the vital problems presented in this volume. An outline of his platform will give an idea of the book's scope: "What is the function of the church in the political sphere, in that of the family, the neighborhood, in industry? Can the church meet the demand of the world's growing consciousness and take the leadership in the work of social amelioration?" Truly this is one of the year's significant books. [Dodd, Mead and Company, New York. $1.25 net.

THE FITNESS OF THE ENVIRONMENT, by Lawrence J. Henderson. This work from a professor of biological chemistry in Harvard is a pioneer attempt to interpret "the biological significance of the properties of matter." It is evident to the author that the fitness of the environment is as necessary to life as adaptation of life itself is for its survival. In other words, the universe must be "biocentric," that is, destined to become the home of life. The author opposes this view to the vitalism of Bergson. He is a mechanist in biology, but postulates behind his mechanism a constant tendency working through the whole history of the cosmos—a tendency whose study the author says the scientist must leave to the philosopher, and, may we add, which the theologian must welcome also, as a recognition of the power with which he deals. [Macmillan Company, New York. $1.50 net.

ST. PAUL AND HIS FRIENDS, by E. Basil Redlich, subjects the documents to a study of the power of friendship as a factor in the life of Paul. The result is most interesting and profitable. We cannot entirely follow the author in the inferences which he draws from some small hints, as for example in his argument that John Mark deserted the two leaders on the first missionary journey because he was jealous for the authority of Barnabas, which Paul was gradually usurping, and because he was committed to the narrower policy of Peter, which it was evident Paul meant to abandon. This seems to us a large deduction from the record. But this very excess of imagination makes a vital book which never fails to be interesting. The appendix is of very large value. [Macmillan Company, New York. $1.75 net.

EVERYDAY LIFE IN THE HOLY LAND, by James Neil, is a book every reader of The Continent will be enormously interested in. It's a series of intimate, accurate and strangely interesting pictures of Palestine, painted with such detail that they become transcendently inspiring. The illustrations are very effective paintings by James Clark, assisted by J. Macpherson-Haye and S. B. Carlill under the direction of the author, and the volume has been given holiday attire with a beautiful binding. [Cassell and Company, New York.

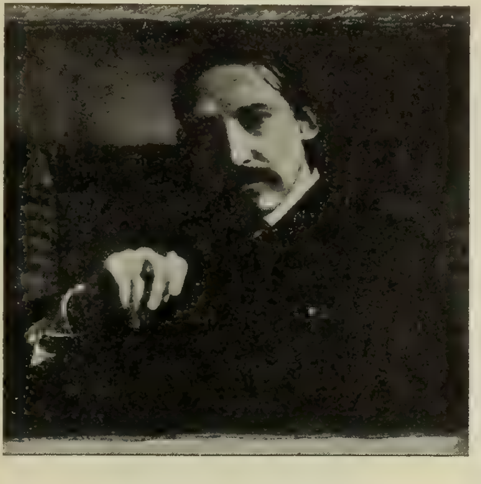
THE WORLD SOUL, by H. Fielding-Hall. Under the guise of a brand-new solution of the riddle of the universe the author of this book reproduces a very ancient philosophy. The ultimate essence of things according to this new-old system is "matter endowed with soul." The world in all its complexity is a unit. In a broader sense it might be compared to an organism actuated by one living molding principle. Technically in earlier days this was called "hylozoism." There is much to be said in support of it and Mr. Fielding-Hall says it again with particular reference to Christianity and its Founder. In other words, he presents his explanation of the "world-soul" and "its plan" as the true interpretation of the thought of Jesus. That in the effort to support this thesis he necessarily expresses many novel ideas was inevitable. Whether these ideas shall be assigned any value or not, the book certainly raises and discusses some interesting problems. [Henry Holt and Company, New York. $2.75 net.

THE MESSAGE OF DAVID SWING TO HIS GENERATION, and LECTURES AND ORATIONS BY HENRY WARD BEECHER, edited by Newell Dwight Hillis. It is particularly appropriate that Dr. Hillis should select and arrange for publication the productions of these two great preachers to whose pulpits he succeeded. There is a striking likeness in the two volumes in that in each of them most of the addresses have as their subjects the great personalities in statesmanship, letters or the church. One of Swing's is on Beecher, and a memorial address on Swing by Dr. Hillis serves to introduce those of Swing himself. [Fleming H. Revell Company, New York. Each $1.20 net.

AN INTRODUCTION TO PHILOSOPHY, by Orlin Ottman Fletcher. In this compact volume Professor Fletcher of Furman University (South Carolina) endeavors to supply a felt need in the study of philosophy. The vagueness of the term philosophy gives the beginning student a considerable difficulty. To understand the nature of the problems touched upon and the history of their attempted solutions before launching forth into specialized study of the subject is of material help. And this help is precisely what Professor Fletcher aims to give. The book, however, assumes a considerable familiarity with the technical terminology of philosophy and could have been written in simpler terms. [Macmillan Company, New York. $1.60.

THREE LORDS OF DESTINY, by Samuel McChord Crothers. There are only three essays in this little volume and they've been given the simplest titles: Courage, Skill, Love. But they're pregnant with inspiration and are written with that literary charm with which Dr. Crothers is always identified. It constitutes the first volume in a lectureship course to be known as the "Raymond F. West Memorial Lectures on Immortality, Human Conduct and Human Destiny." [Houghton Mifflin Company, Boston. $1.

THE QUEST OF LIFE, by Charles Reynolds Brown, is a volume of fifteen splendid sermons by the dean of Yale Divinity School, who has recently been honored with the moderatorship of the National Council of the Congregational Church. Like all Dr. Brown's work, they are virile and practical, and deal with Christianity as life, in which respect they resemble the sermons of Phillips Brooks. [Pilgrim Press, Boston. $1.25 net.



From "Robert Louis Stevenson's Edinburgh Days"
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Educational

THE WORK OF THE RURAL SCHOOL, by J. D. Eggleston and Robert W. Bruere. The rapidly increasing economic pressure of the past decade has confronted the American people with a new problem—the necessity of making our agricultural production keep pace with our increasing population, which it failed to do within 11 per cent from 1899 to 1909, as shown by the government census report. This achievement necessitates "the social and economic rehabilitation of our rural communities," and will have to be accomplished very largely through the medium of our country schools. Both Mr. Eggleston and Mr. Bruere are men of wide experience and observation, the former having been chief of field service in rural education, United States bureau of education. They have made a careful survey of the intellectual, moral and physical needs of country districts, observing the results obtained through capable experimentation in different sections under varied conditions. This book covers their field of study and contains many helpful suggestions to both the laity and profession interested in rural progress. [Harper and Brothers, New York. $1 net.

THE EDUCATIONAL RESOURCES OF VILLAGE AND RURAL COMMUNITIES, by Joseph K. Hart. "We must hitch education up with life," is the new slogan of the rural school workers, who recognize the increasing need of a broader and more practical education for village and country children. Mr. Hart deplores the narrow viewpoint of the person who "never thinks of education as being anything beyond those things which the school gives"; he realizes that our rural schools have not met the purpose for which they were designed and which must be met in the solution of the country's great economic problem. The fifteen articles in this volume deal with various phases of community development and have been contributed by men and women whose achievements in this field entitle their opinions to thoughtful consideration. [Macmillan Company, New York. $1 net.

CHINESE EDUCATION FROM THE WESTERN VIEWPOINT, by Yen Sun Ho. An illuminating survey of the modern revolution in Chinese educational ideas, by "a citizen of the new republic." [Rand, McNally and Company, Chicago. 50 cents.

New Fiction

AN AVERAGE MAN, by Robert Hugh Benson, may be characterized briefly as an all-round good story, chronicling the ordinary, everyday lives of a group of London suburbanites. A good-looking youth and a middle-aged vicar are the two to whom life offers big opportunities. [Dodd, Mead and Company, New York. $1.35.

THE SPOTTED PANTHER, by James Francis Dwyer. An adventure story built around a priceless sword for the possession of which two stalwart heroes engage in formidable battles with the natives in wild Borneo. [Doubleday, Page and Company, New York. $1.20 net.

THORLEY WEIR, by E. F. Benson. A novel of English country life with a personnel of numerous young artists, a polished art-connoisseur villain, and a beautiful young girl and her family who possess a remarkably fine Reynolds portrait. [J. B. Lippincott Company, Philadelphia. $1.25.

A MODERN EVE, by May Edgerton. An interesting young Canadian girl who has graduated from an English college and who starts out in life determined to work for the uplift of humanity is the leading character. [Frederick A. Stokes Company, New York. $1.25.

DIANA ARDWAY, by Van Zo Post. A summer vacation, young people with interesting ideas and an exciting love affair between a daring young heiress and a soldier-playwright form the basis of this story. [Frederick A. Stokes Company, New York. $1.30 net.

RING FOR NANCY, by Ford Madox Heuffer, is a sort of rollicking comedy in which a man with a past and several other persons are involved in slight scandals that prove to be quite unfounded. [Bobbs-Merrill Company, Indianapolis. $1.25 net.

ANNE, ACTRESS, by Juliet G. Sager, is a retired actress's narrative of life behind the footlights. She is a big-souled, intensely womanly person through all the vicissitudes of her career. [Frederick A. Stokes Company, New York. $1.25 net.

THE GOLDEN HOLLOW, by Rena Carey Sheffield. In a series of letters to an author a girl finds her ideal, and a happy fate releases her from the uncongenial man to whom she's engaged. [John Lane Company, New York. $1.

UNCLE SAM: A Story of the Mountaineers, by Martha S. Gielous. The author of this human little book is the founder of the Southern Industrial Education Association. [Fleming H. Revell Company, New York. 50 cents net.

GOLDEN RULE DOLLIVERS, by Margaret Cameron. A newly married couple, an automobile which they have an unusual propensity for sharing, healthy optimism and adventures. [Harper and Brothers, New York. $1 net.

THE COLONEL'S EXPERIMENT, by Edith Barnard Delano, has a mildly pleasant mystery, a charming old Maryland colonel and a lot of nice young people. [D. Appleton and Company, New York. $1 net.

Books Received

Village Life in America (1852-1872) as Told in the Diary of a School Girl, by Caroline Cowles Richards; with introduction by Margaret E. Sangster. Third edition, enlarged and illustrated. Henry Holt and Company, New York, $1.30 net.

The Progressing Philippines, by Charles W. Briggs. Griffith and Rowland Press, Philadelphia. 50 cents net.

Yankee Swanson: Chapters from a Life at Sea, by Captain A. W. Nelson. Sturgis and Walton Company, New York.

THE SUNDAY SCHOOL

December 14, 1913—The Sin of Achan

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Joshua 7. Golden Text, Numbers 32:23: Be sure your sin will find you out.

Life presents a series of violent contrasts. Ai follows Jericho in quick succession and the songs of victory are strangely blended with the cries of defeat. We absorb the air and spirit of the circumstances about us. But yesterday Joshua stood at the very center of victory. Jericho was in ruins and her walls lay leveled to the dust. Today the tide is reversed. His own army is in flight and he, their commander, lies upon the earth, crying, "Alas, O Lord Jehovah!" Joshua was stronger on the mountain than he was in the valley. His faith wavered with the change of the winds. There was in his cries an echo of reproach such as he had often heard in the desert, "Wherefore hast thou at all brought this people over the Jordan, to deliver us into the hands of the Amorites, to cause us to perish?" Joshua the human dominated, for the time being, Joshua the leader.

He Who Would Win Must Brace Himself for the Fight

The strongest are sometimes weak, and the leader of Israel was no exception. As a soldier he felt the humiliation of defeat. So sure had he been of victory that he had sent but 3,000 men against the city, only to see them retreat before the garrison without striking a blow. Something was wrong. Again he appealed unto God and God replied, "Get thee up; wherefore art thou thus fallen upon thy face? Israel hath sinned." There is no help in complaint. The man who rends his garment and sprinkles ashes upon his head at the first reverse in life is not likely to do much better when the second blow falls. He who would win must put himself in the attitude of war. "Get thee up; wherefore art thou thus fallen upon thy face?" So God says to the complainers everywhere. The fact that one lies with his face toward the ark adds no strength to his position. Many a one has approached a complainer hoping to touch through him the garment hem of the health inspiring Christ and found nothing but the black drapery of despair and heard nothing but the wail of defeat. Get thee up, my brother, and brush the dust from thy garments both for thine own sake and for the sake of others.

Israel had been defeated because it had sinned. Sin is a source of weakness. The wrongdoer may win, but the victory is never fully satisfactory to him. The consciousness of wrong lingers to harass his life. In our last lesson the spoils of Jericho were placed under the "ban." That is, they were reserved for God. No one could appropriate them to himself. It meant the actual annihilation of everything save that which went into the treasury of the Lord. Among the spoils was a Babylonish mantle, 200 shekels of silver and a wedge of gold. These had been stolen by Achan and hidden under his tent. The offense was more than an ordinary theft. It was an attack against the majesty of God. Looting is esteemed an offense in our own age, but in those days property that had been reserved for God was regarded as sacred. To touch it would be to touch God himself. But Achan suffered the penalty of his sin and God's wrath was turned away.

The Sin of Achan Had Its Origin in Covetousness

The sin of Achan, apart from local circumstances, may be regarded as illustrative of sin in general. It began in covetousness. "I coveted them and took them," was his confession. That is the logical sequence of every theft. The eighth commandment is only the tenth in another form. It is quite probable that Achan's conscience at first protested against the crime, but conscience proves a poor debater. Achan probably argued that while the garment might belong to another, in a mountain of spoils it would not be missed; further, he was entitled to some reward for his service. But conscience continued to say no—not so loudly as at first, but still it said no. But covetousness grew more urgent as conscience ceased to protest. The longer Achan looked at the garment the more beautiful it seemed. At last action followed desire and all was soon hidden under his tent. The secrecy was complete. The grass had closed upon his sin, he felt, and for it there was no resurrection possible.

Achan was mistaken. Our sins find us out and in the most unexpected ways. Not that every wrong becomes known in advance of the judgment, but stolen possessions are light sleepers. They awake at the touch of a shadow. Others might be ignorant of his deed, but Achan himself knew. His own conscience sat over that tent and refused to depart. From that hour he was a wretched man.

"No sharp revenge nor hell itself can find
A fiercer torment than a guilty mind."

The one friend that he had in all Israel had turned against him. He was a prisoner in the dungeon of his own heart.

Achan Unable to Save Himself from Results of His Sin

One can perhaps imagine, as the lot was being cast, the feelings of this wretched man. The walls were closing in upon him, as the fabled walls of Vengeance closed in upon their builder. No sin is ever restricted to the one sinner. Sin is like a pebble thrown into the water—it starts a circle that widens to the shore. Achan might bury the spoils beneath his tent, but he could not bury the results of that one act. He became a troubler and all Israel felt the disgrace.

One single false step will throw the procession out of line and a discordant note destroys the harmony of the sweetest music. Sin is discord. A great victory had been won in Israel. but not for Achan. To him it meant defeat. The sin of Achan was like all sin before and since—a protest against man and against God.

The Lesson Verse by Verse

By Hermon D. Jenkins

Analysis—The conquest of Canaan was a war, not a raid. The curse of every war is the impulse given to robbery. Sin defeats the best laid expeditions. More than one possible victory of late years has become a defeat through robbery. No lesson is more needed than this, that public office is a public trust.

It looked as though the conquest of this splendid country was to be a mere walkover. Jericho, its chief city, had fallen so completely that the story of its downfall had spread consternation among the native tribes.

But one condition of divine help was that the conquest should be for public good, not for private greed. It must never be said that this advance of Israel was a mere freebooters' raid, a cattle-lifting expedition in which all the low passions of human nature would have free play. There are rules of warfare as well as laws which are to be observed in times of peace. Once nations sanctioned the fitting out of privateers to prey upon the commerce of an enemy for personal enrichment. A public enemy was fair game for private robbery. In the same way bodies of banditti had license to kill and plunder as they chose, provided such killing and thieving was calculated to weaken the enemy. Now the international agreements bar out privateering by sea and indiscriminate plunder by "jayhawkers" and border ruffians on land.

Booty Not Turned Into Public Treasury Was to Be Destroyed

Bearing this in mind we can understand this story of Achan. This inroad was war, not highway robbery. Whatever was taken belonged to public use (ch. 6:24). The soldiers should not be inflamed by lust of plunder, one of the most difficult things to avoid in any successful campaign. We are not likely to forget that the soldiers of the six nations which marched to Peking for the deliverance and rescue of our diplomats and missionaries in 1900 scandalized the nation by their sales of loot after their return to their home. It was the command of Joshua, in accord with divine injunctions, that what could not be turned into the public treasury must not be stolen but must be destroyed.

Verse 2—Jericho had been so easily taken that the surrender of Ai, a much smaller and a poorly fortified town, was taken as a matter of course. The army rested at Gilgal while a detachment of 3,000 men was sent up through the foothills to the plateau of Ai, a city of 12,000 inhabitants (ch. 8:25), to gather it in. But instead of an easy victory the Israelites experienced a crushing defeat (vs. 4-5). The defeat utterly unnerved the Israelites and Joshua could not view the result with equanimity.

Verse 7—The strongest men have their moments of weakness and such a time came now to Joshua. The little army which he had sent forth in the morning with light hearts—as Napoleon III. said when his army set out for Gravelotte, Worth and Sedan—had straggled back at nightfall, faint, panic-stricken and ready to give up the attempt to take the country at all. Even Joshua doubted the wisdom of having crossed the Jordan. Perhaps every great soldier has passed through just such hours after some trifling but unexpected reverse.

Verse 8—The worst that Joshua dreaded was the effect upon his enemies. They would immediately take courage to resist Israel's advance.

Verse 9—As a matter of fact, if the native races, as we may call them, though they were themselves invaders, should get together to withstand Israel, Israel had no show for conquest. Israel must fight on the offensive. The Canaanites need only defend, and the result at Ai showed that with a reasonable amount of pluck they could successfully defend their cities and discomfit their foes.

Not the Army of Ai but Sin Brought Defeat

Verse 10—If a man must die it is worth while to die standing. When a great soldier loses his grip he becomes less than nothing. The optimist turned pessimist sinks down like lead. When a man contending for the faith loses some little skirmish he shouts that "everything is lost" and becomes a burden instead of a buttress.

Verse 11—When the advance of the church is turned into a defeat the church is likely to blame providence. But God says if you would see the cause look into your own heart. Nothing can defeat the church but sin.

Verse 12—It is more than possible that Achan had accomplices in his attempt to appropriate part of the spoils to his own use. We have here a lesson needed today, when all sorts of subterfuges are resorted to in order to get something for nothing. The Israelites needed a severe lesson then and there, otherwise their government might become corrupt as that of other Eastern states.

Discipline Imposed Upon Israel a Salutary Thing for Any Army

Verse 13—It was said at the time the French were defeated in 1870 that the French army was unfitted for active service because of the peculations of the men who were to have provided the army with ammunition and commissary stores. When the war broke out between Turkey and the Balkan states, Turkey had a navy in the waters of the Bosporus not one ship of which, it was said, could make a voyage. The navy had been financially scuttled by its own officers. According to histories (written by men taken prisoners in our civil war) certain noncommissioned officers intrusted with the issuing of rations to the prisoners stole upwards of 10,000 rations of food in a single prison camp and 5,000 pairs of shoes and sold them all. Had our armies been subjected to some such discipline as was imposed upon Israel it might have been better for all concerned.

Verses 14-15—So deep an impression did the penalty make upon the minds of the people that we hear no more of such acts as that of Achan. Whether the same punishment was visited upon his family is uncertain from the record, but if so we may believe that they were involved with the father in an equal guilt, and indeed, from the character of the booty, it is probable they incited as well as shared it. War is a diabolic schoolmaster and its lessons must be deeply cut.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning December 7, 1913

TOPIC—The lost sheep. Matthew 18:12-13.

This parable occurs in two entirely different settings, here and in Luke 15:3-7. The purpose that prompts it is different in the two contexts. In the latter it is spoken in reference to the complaint of the Pharisees and scribes about Jesus being so much in the company of publicans and sinners. They objected to Jesus on the ground that he kept bad company. He received sinners wherever he tarried for a day; and—still more grievous offense—he went into their houses and ate at their tables, thus making himself their familiar friend.

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Jesus was both pure and genial, and thus he could save sinners. If he had been pure only, his purity would indeed have rebuked their sins, but they would have fled from his holy gaze. They would have prayed to be hidden from the scorching light of his resentment. If he had been genial only, his geniality would have attracted them, and brought a balm for their wounded spirits. But he would not have saved them from themselves. The Pharisee at his best was only pure, ceremonially pure, and he believed that Jesus was only genial. What he did not understand was that Jesus was both pure and genial. Thus the Pharisee never could help the publican and sinner; while Jesus could save them to the uttermost.

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They objected to the kind of society Jesus kept, and Jesus answered them: "This is a very simple matter. You understand the principle in the conduct of everyday affairs. If any man of you have a hundred sheep and lose one, he leaves the ninety-nine safe in the fold and goes away out into the wilderness to seek the one, and he continues his search until he finds it. Now you know why I receive sinners and eat with them." The parable was clear. But inasmuch as those Pharisees did not have the Shepherd's heart they still failed to understand his reason.

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Perhaps Jesus used the parable of the shepherd frequently in his discourses; for many of his most beautiful symbols were drawn from the pastoral life. He loved to think of himself as a shepherd. In another aspect he also thought of himself as the door of the sheepfold. And deep in his own knowledge of himself he was the Lamb of God. He felt an affinity with the lambs, and with the little children who were helpless as the lambs.

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In the setting of the parable in Matthew Jesus has been speaking of the little children, and the awfulness of the guilt of the man who should so deal with one of those innocent little beings as to lead him into sin. Then he goes on to speak of the weak ones in the kingdom, who are but as children in their inability to meet the world and resist evil. Then the Master returns to the children, whom he tenderly refers to as "little ones," and whose guardian angels, he says, do always behold the face of his Father in heaven. The meaning of the parable then is that God cares for children and childlike believers even as a shepherd cares for his sheep.

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Perhaps it seems to us that one sheep out of a herd of a hundred is not very important. The ninety-nine others will be enough to occupy the time and satisfy the affections of the shepherd. But they are not enough. While one sheep is lost the heart of the shepherd is consumed with anxiety on its sole behalf. For the present he thinks nothing about the ninety-nine, but gives himself up wholly to the recovery of the one.

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This note of individualism is among the most precious sounded by the Saviour. For the solitary man, amid the crowds of men, often feels as if he were nothing. The waves of humanity surge in around him out of a boundless sea. He is but a moment in the eternal silence. He is a vapor. God may be concerned with the crowds or the prominent personalities in the crowds, but he can scarcely be concerned with one wandered, insignificant, common man. It is just he for whom Christ is concerned. It is just he for whom the shepherd is leaving the light and warmth of the shelter by the sheepfold in order that he may find him and bring him home again.

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The wandering sheep was lost both to himself and to his shepherd. For himself, he was doomed to perish in the darkness and fierceness of the mountains. As for the shepherd, he could not be happy in the sight of the ninety-nine safe sheep while that one poor lamb was in peril in the wilds.

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Nothing is said about the hardships of the shepherd as he pursued his sheep into the night. Nothing is said about his oft-repeated cry as he toiled up the heights and crossed the jagged rocks in the depths of the mountain gorges. Nothing is said of his wounded hands and feet and side. When he suffered, he suffered alone.

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But something is said about his joy in the recovery of his sheep. He utters no word of reproach for the wandering one; he simply picks it up and carries it home in his bosom. But he rejoices exultingly over the happy ending of his quest.

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It is a terrible thing for the church of Christ when the shepherd's heart fails from out the shepherd. Suppose that he should convince himself that it is his duty to stay by the fold to feed his ninety-nine while he suffers the one to wander. This may be a safe way, but it is not Jesus' way. If ever there was a peril to be faced in the path of duty, Christ was there. And wandered sheep were never found again unless the shepherd made his sacrifice of pain and blood.

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Above all, it is terrible to cause, either by our neglect or misconduct, the children to wander away from the good Shepherd's fold.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

December 14, 1913

THE NAMES NOT BORN TO DIE

TOPIC—Lessons from the men and women of the Bible. Hebrews 11:1-40.

Every Pennsylvania soldier who was in the battle of Gettysburg has his name inscribed in bronze on the great state monument on the battlefield. Every person who lives in Holy Writ has a deathless fame. Many of the conquerors of empires are not so well known as humble men and women who appear in the pages of this immortal volume. And every life therein recorded has its message for us in this day and time.

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Back in the beginning we find Abel standing as the exponent of spiritual worship. He personifies man's need of God and man's approach to God. He gave of his best on the altar of heaven; and the incense of that offering has been fragrant through the ages since.

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Every life of faith is a signpost to travelers on the world's highway.

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Very human are the Bible characters, and therein vastly different from the misty heroes of mythology. That these men were "bone of our bone, flesh of our flesh," and yet honored friends of God, heartens us to hope that, despite our stumblings and shortcomings, we may be of use in the service of our Lord.

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The great come-outer was Abraham. He dared give up for God. He surrendered all in obedience to a spiritual vision. To him the unseen was more real than the material. Because he dared leave Ur of the Chaldees and fertile Haran he became the father of the faithful, and the friend of God. To contemplate Abraham is to have one's sense of spiritual values quickened. Abraham is still leading souls from the Ur of material advantage to the Canaan of fellowship with the Father.

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Some of us are, like Isaac, only little links between greater lives than our own. But it is a great thing to pass on the faith from a great father like Abraham to a great son like Jacob.

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The day's call for leadership in Christian service carries us back to thoughts of the Jewish foundling who became an Egyptian aristocrat and then gave up all in order to serve his own people. Moses stands for equipment, renunciation, obedience to a call, and patient service of a thoughtless people. To choose a leadership is to choose to suffer affliction. It accepts ingratitude and reviling—but it still moves on toward better things.

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All like adventure and heroism. There are few characters in history which fill out the portrait of a hero more fully than Caleb, the stouthearted spy in youth and the valiant conqueror in old age. "Be strong and of good courage" rings from every line of that biography.

Hannah sought no career except that of a mother, and she bore her trouble to the refuge of women through all ages, the Father of us all. Like a million mothers, she prevailed through prayer. Samuel became the expression of her personality, her great gift to God and the nation. The tender solicitude of this godly mother points to every woman the divinest expression of woman's life.

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The man who has the insight to know his own work, and the courage to resist all calls to turn aside from it, is a modern Nehemiah.

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Saul had largeness of body but not largeness of soul. His height and his handsomeness did not keep him from being a failure as a king and as a man.

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Out of his boyish devotion, his midlife valor and his old-age sin David wrote songs which are today the best vocalization of humanity's experiences. Great David! Poor David! What a magnificent success—and failure—he was! But at last his life turned to God, as a wandering pigeon to its nest. That in all of life's experiences we may still find God is the great lesson of this sweet singer of Israel.

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A man "with the bark on," a wilderness dweller, a rugged, fearless fierce-speaking prophet of the highest truth he had learned—such was Elijah. But a woman scared him and he fled and cried for death. Yes, the great man had moods and the prophet is oftener discouraged than the world suspects. Let us be considerate of these bearers of God's message, but by no means coddle them. The wilderness helps make the prophet.

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Versatility is lauded nowadays, and when the quality is being praised do not forget to cite Paul, the Tarsus Jew, as a conspicuous instance of one who possessed it. Learned ecclesiastical lawyer; daring defender of the old faith, equally zealous of the new, when he had once seen it in its true light; indefatigable traveler; a comrade and teacher of the plain folk; a journeyman tentmaker; a keen debater and eloquent lawyer; a profound philosopher; an immortal writer, and, above all, a humble saint and dear friend of Jesus Christ—such was this one man whose impress upon humanity is today greater than that of Napoleon or the Cæsars.

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The theme of Bible characters is almost endless, calling for a library of volumes. There were twelve who kept near the person of Jesus; the ministering women, the evangelists and writers, like Mark and Luke; the young men, like Timothy and Titus; the characters who appear for an instant in the gospel story, like Nicodemus and Joseph of Arimathea and Cyrus of Cyrene. But most of all, the thought returns to Him who is the first and the last. He is the summation in himself of all the holy lives and great endeavors and true words of the inspired book. To know him is not merely an inspiration—it is life.

MISSIONARY WORK

Real Men Are Needed for Alaska

Secretary Thompson announces to the church that the Board of Home Missions has resolved to put more money and more force into its Alaska work hereafter, being convinced that the immediate future of that territory is bound to involve vast developments with which the church must use extraordinary endeavors to keep abreast. Already the board has proposed to establish two new missions at strategic points in the long Alaskan "cup handle" which reaches down the Pacific coast toward Vancouver. One of these missions is to minister to the white population and the other is to be conducted for special service to the natives.

This southerly coast region is included in the bounds of the Presbytery of Alaska. The great main body of the territory farther north forms the Presbytery of Yukon. Here the demands for enlarged Christian service are almost beyond count. As winter was closing in, the discovery of gold was announced at two undeveloped points in the interior of the country, and those who know the ways of the Alaskan pioneer foresee a great stampede to these new camps as soon as spring returns. For both these prospective cities the Board of Home Missions is determined that Presbyterianism shall keep up the record which it has maintained ever since the Klondike was opened in 1898—the record of sending in with every rush of gold miners a virile, positive Christian minister to remind the pioneers that there is something better than gold for every man to seek.

Meanwhile earnest consideration is being given to an elaborate plan for a coast mission to fishermen which will adopt the methods and, it is hoped, parallel the success of Dr. Grenfell's great work in Labrador. The location indicated for the experiment is Bristol bay, where nearly 2,000 white fishermen have their headquarters during the summer season and where almost a thousand natives live the year round. This work ought obviously to be not only evangelical but medical and probably to a considerable extent industrial. It will require for its equipment a first-class hospital, a strong power boat for summer use and an outfit of dogs and sleds for winter travel.

Beyond this it goes without saying that other opportunities not less pressing are sure to attend the increasing business development of the territory. Two government railroads are soon to be opened up, along which not only communities of miners but communities of farmers also will early be established. The coal fields in the long run will be more densely populated than the gold fields and the speedy establishment of churches in these localities will, from any conscientious religious viewpoint, be imperative.

The board will of course require additional funds for these bold departures, but in the initial stage of projection there is very much less concern for the money than for the men to do the work. Opening up such undertakings must make a large draft on the very best quality of ministerial leadership that the church can afford. Not physical conditions only, but social conditions as well, make Alaska impossible for all but the hardiest, most courageous and most devoted ministers. The virility of the pioneer life of all these new regions will respect nothing but the flower of manliness and an oaken strength of sincerity in men who represent the gospel. So the board is keenly anxious to discover available material of this type and will gladly hear from volunteers who believe that they can endure the rigorous tests which it means to apply before it commissions anyone for any part of Alaska.

Besides the two new missions already mentioned in the Presbytery of Alaska there are three or four other churches in the same region calling loudly for pastors. The Bristol bay mission will require both a minister and a physician and the old mission at Point Barrow on the Arctic coast, the most northerly and doubtless the most lonesome missionary station on the American continent, can be filled only by a man who is both a minister and a physician. Qualified persons who feel any sense of call to any of these tasks may apply for information to Dr. S. Hall Young, at 156 Fifth avenue, New York, where Dr. Young is now established as the board's special superintendent for Alaskan work. It is very largely under the pressure of his urgent presentation of Alaska's needs that the advance policy here outlined has been so favorably dealt with in the board's recent counsels.

Another Chance to Help Korea

The Korean conspiracy case is ended as far as the government of Korea is concerned. Out of the 123 who were at first convicted, all but six have been acquitted and these six are now serving their terms. The larger number of arrests were among the Presbyterians.

In defense of these poor fellow Christians in Korea missionaries were compelled to expend $4,823.29. The board at New York has carefully audited these accounts and believes that every dollar was most economically used and for the best interests of the cause. Without the aid thus furnished it is very doubtful whether any of the accused would have escaped conviction.

This large sum comes as an extra appropriation on the part of the board. Any friends who are interested in Korea and who would like to contribute should send their gifts to Dwight H. Day, treasurer, 156 Fifth avenue, New York, stating that the money is to be applied toward meeting the expenses connected with the defense of the Koreans accused of conspiracy against the Japanese government.

Cast Out Idols; Wait for Christ

A Chinese member of the mission church at Cheefoo, China, recently left that city to return to his old home in the western part of Shantung province. On his arrival among his former neighbors he was instant in season and out of season in telling the cause of the joy which had come to his life and in proclaiming Christ among the people. The interest aroused in the village was so keen that the citizens speedily sent a message to Chefoo requesting that some preacher be sent to explain the way of Christ to them more fully. Pastor Wen was accordingly dispatched to the aid of his zealous parishioner and like Barnabas coming to Antioch had abundant occasion to thank God for what he found. The principal men of the village, though they had not definitely accepted the gospel, had all renounced their idols and had turned the temples into schoolhouses and the temple grounds into parks. The young priests had been ordered out of town and told to go and earn their own living, while the old priests were informed that they might remain in the temples if they were willing to work. So these old temple servitors are now sweeping and dusting and ringing the temple bells to call the children to school.

The idols were all disposed of in the easiest way to get rid of them. Those made of mud were thrown out into the gulleys, those made of wood were burned and those made of metal were bricked around so that they would be invisible. When the summer came on and a severe drought set in there were some signs of a reaction because the conservatives of the town said the drought was a punishment for the way the city had treated the idols. But before these murmurs had become acute a heavy rain fell and the last peril of restoration of idolatry disappeared.

Pastor Wen during his brief stay in the place talked with multitudes and baptized seven whom he regarded as true converts. But the mission could not spare a permanent worker to preach to this infant church and the mission leaders are seriously concerned lest the remarkable opportunity in this idol-repudiating town shall disappear before any constructive work has been accomplished.

Persia's Self-Supporting Boys' School

The sequel to the story that came a year or two ago from Kermanshah of the request from leading men of Dolatabad for a boys' school under missionary direction, for the support of which they paid liberally in advance, comes in this word from Rev. George F. Zoeckler of Hamadan: "The enrollment was 103, with an average attendance of 85, which meant an increase also in the income. There has been some opposition to the school on the part of fanatical mollahs, but all their attacks have had the opposite effect, and aside from the occasional remark that the Koran should be taught in the school, all opposition has died down. The roll included ten princes, five sayyids, four sons of the ulema and over fifty sons of the gentry; there were also two Armenians and four Jews. The boys have made remarkable progress, as was shown in the public examination, when they were examined in certain studies by outsiders, one of the examiners being a former pupil in the Teheran school. The exhibition made a marked impression on the audience, the result being an increase in attendance."

A Seedling School in Persia

Writing from that outpost of eastern Persia, Kermanshad, Mrs. F. M. Stead, M. D., tells of the school begun in her home: "There ought to be a school here, for there is not even an ordinarily good native school in all this part of the country. It is seven days' journey to our school in Dolatabad, and six days to the one in Hamadan, and there is nothing that by the greatest stretch of magnanimity could be called a school anywhere nearer. And yet these Kurdish children are very bright. It is a marvel what progress these few that we have gathered here have made in one month. Yes, we took our orphans right into the family circle. Our family circle is not very big and there is plenty of room for them in the house and in the dining room. When we sit down to meals they have their tablecloth spread on the floor, according to the custom of the country, and are served from our table. It has been hard when there are so many fatherless children, owing to the large number of men killed in the wars of the last two years, to feel that we could not do more."

Missionary Brevities

—A recent visitor to Chai Ryung, Korea, says that although there are many heathen still living there, the Christian sentiment is so strong that on the Sabbath the business streets are more quiet than in towns he has visited in Texas and in California.

—From 10,000 to 15,000 patients a month crowd the Presbyterian hospital at Chai Ryung, Korea, where there is but one American doctor, Dr. Whiting, with two Korean assistants. This medical work started five or six years ago in native Karean houses where for a long time the only operating room was the mud floor of the house. The clinic each morning is opened by a prayer service. Dr. Whiting's skill is attested by a large lacquered sign given by a grateful Chinaman who had been seriously stabbed by robbers.

Board Notes and Announcements

—The Friday morning leader at the Board of the Northwest, Chicago, was Mrs. Noble C. King of Oak Park Second church, at whose request Mrs. George Cuthbertson of that church gave the Bible thought from the first chapter of Jeremiah, showing that message to be to this nation as truly as to Israel. Mrs. J. F. Garvin of Santiago spoke of the Chileans in a spirit that proves why she has spent twenty-nine years in devoted service there. She called the Chileans "the finest Spanish-speaking people in the world." She told of the men of Mr. McLean's training classes, who at the close of a hard day's work at carpenter's bench or elsewere meet for Bible study that they may be prepared to lead meetings in needy places; also of the zeal and faithfulness of the women. Letters from Mrs. Williams of Bucaramanga were followed by prayer for Colombia and Chile.

—The receipts of the Board of the Northwest for the first eight months of the current year are $56,942. This is an increase of $16,830 to date over the gifts of last year. The sum of $30,019 has been for China propaganda to apply on the pledge of $75,000. There was also a gift of $5,000 for Shantung University. Including this the board will raise $80,000 for China by March 15, 1915.

The Open Hearth

[Writers of letters to The Open Hearth are reminded that excessive length of their contributions operates to shut out other participants in current discussions. Three hundred words is an acceptable maximum. Communications of greater length will be cut down, or will be returned if marked "in full or not at all."]

"The Folly of Exaggeration"

Permit me a word with reference to what Dr. D. C. Milner had to say on "the folly of exaggeration." Certainly "our Roman Catholic fellow citizens" should be treated with all fairness. For one I feel that they deserve well for their heroic sacrifice of life and treasure in our country's hours of need, and their many other good and worthy deeds. I don't believe that the rank and file of Roman Catholics are thinking about any mischief for the United States. So far as Dr. Milner's article has to do with them we all can and should say a hearty amen.

I do not understand that The Continent or any newspaper attacks Roman Catholics as such. It is the Roman Church and a secret society of Roman Catholics that is the object of the attacks the writer had in mind. Now as only about one Roman Catholic in forty-three belongs to this order it will be seen that not Roman Catholics but a certain small body of men who belong to the Roman Church is meant, unless the Roman hierarchy is also attacked. I do not charge this secret society with anything, neither do I know what its secret aims are. Only those who have taken its oaths and to whom its secrets have been disclosed can know. Now how does anyone not an oath-bound member of such an order know so much about what these men have bound themselves together to do or not to do? Let us be generous enough to hope that no preposterous and hell-born schemes have entered into their thoughts even. But such things have been attempted by the Roman Church many a time before. Someone may have broken his oath of secrecy and told the truth.

I believe Dr. Milner's advantages in this whole matter are no better than mine. Just why this secret society? Why must its members be "good" Roman Catholics? Because "good" Roman Catholics can be trusted with secret aims and will yield unquestioned obedience to orders. JOSEPH GASTON.

Wants the Names of Writers

May I have space for a word in the Open Hearth? I have noticed sometimes in this column articles signed with a pseudonym, and generally this is the case when the writer has something to say that is of the nature of adverse criticism or "knocking." Would it not be a good practice to introduce to print only those articles that bear the name of the writer? For one, I know that the fictitious name invariably discounts the article from the start, whether I agree with the sentiments or not. If anyone must say what is in the nature of a criticism let him say it, but say it in such terms that he will not be unwilling to have it in print over his name. Is the barbed arrow of criticism less piercing because shot from an unknown bow? Or is it "safer" to shoot from this literary ambush? J. P. LEYENBERGER.

Florida Church Welcomes Visitors

I read The Continent with constant delight—the letters from the many town and cities, with the pleasing notes and comments—but I have waited in vain for some mention of Punta Gorda. Punta Gorda is in Florida, twenty miles from the Gulf of Mexico. Her climate is so healthful that doctors have to go to farming to make a living. The people are cosmopolitan, in that they come from everywhere, mostly from "the North," which down here means anywhere on the continent between Alabama and the north pole. They are wideawake, intelligent, hospitable, substantial, consequently many are Presbyterians, and ours is the leading church. We have a commodious house of worship centrally located.

During the winter visitors flock to the city as doves to their windows. Some of these are Christians; some are not. Some bring their religion with them, others leave it at home or lose it on the way. One wishes the northern pastor would wind his migrating members up, so that they would not run down for at least three months. The Presbyterian church has a hearty welcome for all who come. She invites them to make her house of worship theirs, her pastor their pastor. J. H. A.

"Rebellious" Not His Adjective

In his letter in The Continent Sept. 18, Rev. K. L. Bishara is laboring under a wrong impression. I did not apply the adjective "rebellious" to the class of 1910 of Princeton Seminary; I only quoted the words of one who did. The heading under which the letter appeared was placed there by the editor.

F. Z. BROWNE.

A Hint for Christmas

Many Young Men's Christian Associations, churches and private individuals make hundreds of young men in the cities of the country feel at home on Christmas day by inviting them to dinner in congenial surroundings. There are few more homesick days on the calendar than Christmas in a strange city, especially when dinner must be eaten alone in a restaurant. Many families take pleasure in hunting out strange young men and inviting them to join the home circle for that holiday.

HOW THE BOY SCOUT MOVEMENT GROWS

The advantages of becoming a Boy Scout have been brought to the attention of 600,000 boys who are insured in the Metropolitan Life Insurance Company of New York. The company has offered three premiums to boys for service in the scout organization. An effort is being made to have the Western Union and Postal Telegraph companies give copies of the handbook for boys to their messengers that they may become interested in the Boy Scout movement.—Jacob Riis in a recent article on Boy Scouts in The Outlook tells some interesting incidents relating to the growth of the scout movement which in three years has organized an army of 300,000 boys.

Scout Activities—A Boy Scout troop attached to the Third church of Trenton, N. J., was recently installed and the Scout oath administered. —The moving picture film, "The Making of a Scout," was recently shown in Irvington church, Indianapolis, Ind., under the auspices of the scouts of that church.

Pears'

"A shining countenance" is produced by ordinary soaps.

The use of Pears' reflects beauty and refinement. Pears' leaves the skin soft, white and natural.

Matchless for the complexion.

"The Inside of the Cup"

The inside of the cup is not driving many ministers into the panic of unbelief. Most men in the ministry are willing and eager to drink the cup of which their Lord drank. They believe in His absolute deity in perfect humanity and all that flows therefrom. They are "not ashamed of the Gospel of Christ"!

It is not "the inside of the cup" but the dregs at the bottom of the cup that cause the minister distress. The bitterest dregs of all are the precipitate of the knowledge of an old age unprovided for or of widow and orphan who will be left to drink the cup alone.

The Lord is giving grace to His disabled servants to drink of the cup which He drank. The church is also helping to remove the bitter dregs by providing adequately for the days of old age and disability.

Do you want to share the "cup of fellowship" with the veterans of the church?

Consult your pastor or write

Ministerial Relief and Sustentation
Of the Presbyterian Church in the U. S. A.
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W. W. HEBERTON, Treas. **JOHN R. SUTHERLAND, Associate Secretary**
WILLIAM SYLVESTER HOLT, Associate Secretary
507 Witherspoon Building - Philadelphia, Pa.

THE FIELD OF CHRISTIAN EFFORT

FORTY VOLUNTEER FOR FOREIGN WORK

The China campaign in St. Louis stirred the city for foreign missions as never before. Through the foreign missions committee of presbytery plans were made for reaching all of the churches, women's societies and the Sabbath schools and when the workers came fourteen strong the field was ready. The team included Doctors Halsey, Fulton, Garrill, Luce, Bradt, Coile, Lingle, Tappan, Reherd, Mills, King, Locke and Killie.

The meeting on Sunday afternoon at Washington and Compton Avenue church, called for the special purpose of reaching the young people, was memorable. Doctors Halsey, Fulton and Locke presented in most forceful language the importance of the work in China and the crying need for helpers. Then Dr. F. W. Russell, chairman of the foreign mission committee of presbytery, made an appeal for volunteers. Slowly one and another began to arise until at length forty young women and men were on their feet. They all came to the front and then each signed a declaration: "It is my purpose, if God permit, to become a foreign missionary."

PRIZES AT COUNTRY LIFE CONFERENCE

One of the most successful of the many recent conferences in small towns combining religion and agriculture was that held Nov. 13 and 14 at Raymond, Neb. A year ago, shortly after the coming of Rev. J. C. Wilson as pastor, the first conference was held. Later in the winter an institute was formed with many farmers as members, which met every two months. Subjects of health, sanitation and better farming were discussed and a prize was offered for cleaning the town of tin cans. This fall in connection with the conference prizes were offered in eight departments after the model of a miniature county fair. Addresses were made by Dr. L. D. Young of Beatrice and other pastors. The state university furnished lecturers on agricultural subjects. The attendance was large.

THREE SUGGESTIVE ITEMS

Six Year Old Church Endowed—The church of Lemmon, S. D., organized among homesteaders six years ago and with only three members, has not only a house of worship and a manse, but also an endowment assuring the minister, Rev. Martin Hyink, a living salary. Recently under the leadership of Sunday School Missionary W. C. Gilbert, with headquarters there, a very successful Sunday school convention and institute was held.

First Church in Twenty Years — The new church at Double Springs, Tenn., was dedicated recently. W. A. Provine, D. D., superintendent of Sunday school work, delivered the sermon. He was assisted by the pastor, Rev. B. V. Riddle, Rev. J. H. Miller, Rev. W. W. Baxter and Rev. S. K. Philips. This church is the result of earnest, consecrated work done in this section by Sabbath School Missionary Rev. W. W. Baxter. This is the first church ever built in the town, which is over twenty years old.

A Christmas Suggestion—Copies of the gospel of John in place of the usual Christmas cards is the suggestion for gifts which Dr. Robert Watson of Cincinnati, Ohio, is making to members of his congregation.

FOUR CHURCHES IN COMMUNION

Rev. William M. Case

At the close of a "campaign for clean living" conducted recently in Caldwell, Idaho, by Rev. H. H. Rottmann, field secretary for the Christian Endeavorers, a singular union communion service was held. An elder in the Church of the Disciples, A. F. Hart, suggested to his pastor, D. B. Titus, that a fitting expression of the united spirit among the churches could be given in a union communion service at the close of Mr. Rottmann's address the last Sunday of the campaign. The pastors of the four participating churches agreed with alacrity, as did also their leading members. The auditorium of the First Methodist church was filled with worshipers. Rev. W. M. Case as dean of the resident ministers and pastor of the Presbyterian church was asked by his brethren to conduct the service. This he did, using the ritual of the Book of Common Worship of his church. He was assisted in the celebration by Messrs. Buckey, Titus and Varney—pastors of the local Methodist, Disciples and Baptist churches respectively. The elements were distributed by two laymen from each of the four churches. Mr. Varney declared that so far as he knew he was the first Baptist pastor in the United States to have a distinct part in such a service and to be assisted by two of his deacons.

Y. W. C. A. GETS NEW CONFERENCE SITE

The latest great achievement of the national Y. W. C. A. is the new Asilomar conference grounds on the upper edge of Monterey bay at Pacific Grove, Cal. It is the first conference site owned by the Y. W. C. A. and the thirty acres which it occupies was the gift of the Pacific Coast Improvement Company. Much of the equipment was presented by Mrs. Phœbe Hearst, who last year entertained the Pacific coast conference. Ten permanent tent houses and a beautiful stone administration building have been erected. The grounds will be open from March 1 to Oct. 1 next year and many organizations have already booked conferences to be held there.

EXAMPLES THAT STIMULATE TO DOING

Men often need the example of a good piece of work well done by someone somewhere else to stimulate them to make the most of their present opportunity. You can help another thus to do his best work by letting him know about a successful plan worked in some church which has come under your notice. The Continent's news department serves as a clearing house, grouping the ideas and dressing them for easy assimilation. You can help the whole church in this manner at the cost of a few minutes' time and a postage stamp.

CHRISTIANS HAVE EFFICIENCY CONGRESS

A "church efficiency congress" held in the Christian church of Davenport, Iowa, Nov. 16-23 for members of that denomination over the central West attracted the attention of many in that city as well as in Rock Island and Moline. Fifty specialists were employed as instructors and speakers, including, besides people nationally prominent in their own denomination, such names as W. C. Pearce of Chicago and Mrs. Mary Foster Bryner.

Each week day was divided into six periods. The first two were devoted to conferences, sixteen going on at once in as many different rooms and on as many different subjects. At 11 a. m. was a popular lecture in the auditorium followed by discussion. Two more conference periods each with its sixteen groups in the afternoon and a mass meeting at night completed the program for a day. Every phase of Sunday school work was studied in these groups from the cradle roll through all the grades to the home department, including music, evangelism, teacher training, temperance, social service, organized classes and rural work.

SEVERAL SERMON SUBJECTS

Washington—Rev. R. N. Milligan, Immanuel church, Tacoma: "Things Fundamental."

Oregon—Dr. John H. Boyd, First church, Portland: "The Attitude of the Modern Mind Toward the Meaning of Salvation."

Kansas—Dr. S. S. Estey, First church, Topeka: "The Inside of the Cup; or, Sham in the Church"; "Eucken's Message to Our Age; or, the Supremacy of Spirit"; "Crowds; or, Great Life Thoughts."

WOMEN HELP THE CHURCH

Illinois—Mrs. W. B. Wolf has given a pipe organ to cost at least $6,000 to Monmouth, Ill., church, Dr. W. R. King pastor. Announcement of this gift was made recently.

Wisconsin—The church fair held by the women of Perseverance church, Milwaukee, the same week as the wedding in the White House had among other articles for sale "Sayre taffy," "Jessie Wilson angel food," "honeymoon dates."

THE OLD RELIABLE
ROYAL
Baking Powder
ABSOLUTELY PURE
THERE IS NO SUBSTITUTE

WIFE WON
Husband Finally Convinced

Some people are wise enough to try new foods and beverages and then generous enough to give others the benefit of their experience. A wife writes:

"No slave in chains, it seemed to me, was more helpless than I, a coffee captive. Yet there were innumerable warnings — waking from a troubled sleep with a feeling of suffocation, at times dizzy and out of breath, attacks of palpitation of the heart that frightened me.

(Tea is just as injurious as coffee because it contains caffeine, the same drug found in coffee.)

"At last my nervous system was so disarranged that my physician ordered 'no more coffee.' I capitulated.

"Determined to give Postum a fair trial, I prepared it according to directions on the package, obtaining a dark brown liquid with a rich snappy flavor similar to coffee. When cream and sugar were added, it was not only good but delicious.

"Noting its beneficial effects in me the rest of the family adopted it—all except my husband, who would not admit that coffee hurt him. Several weeks elapsed during which I drank Postum two or three times a day, when to my surprise my husband said: 'I have decided to drink Postum. Your improvement is so apparent—you have such fine color—that I propose to give credit where credit is due.' And now we are coffee slaves no longer."

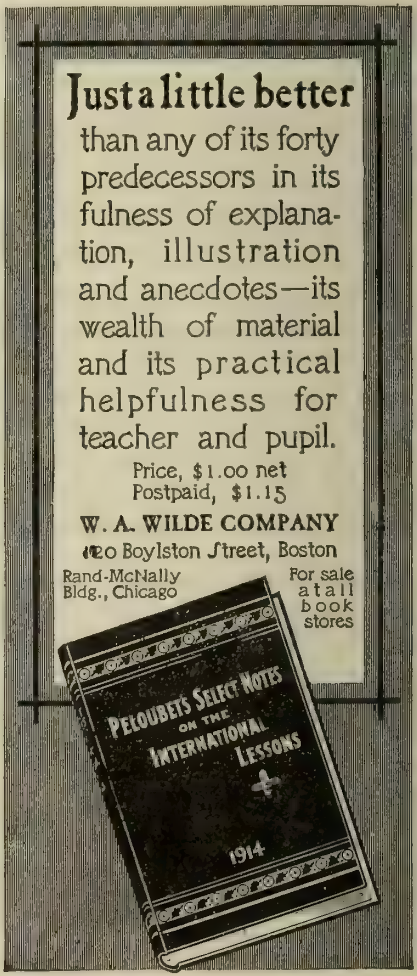
Name given by Postum Company, Battle Creek, Mich. Read "The Road to Wellville," in packages.

Postum now comes in two forms:

Regular Postum—must be boiled.

Instant Postum is soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage **instantly.** Grocers sell both kinds.

"There's a Reason" for Postum.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MANY PRESBYTERIANS GIVE TO FUND

Total of Givers in New York Campaign Was 17,244—Dan Crawford Asks for Hospital—Booth Brothers Meet.

NEW YORK—As stated elsewhere in this issue the largest givers to the $4,000,000 Christian Association fund were widely known Presbyterians, Cleveland H. Dodge and his sister, Miss Grace Dodge, of Riverdale church in Bronx borough. Mrs. Helen Gould Shepard, Mrs. D. Willis James, Mrs. Andrew Carnegie, Mrs. Russell Sage, William D. Sloane, John Sloane and William Sloane were other large Presbyterian givers. The total number of subscribers to the $4,052,501 was 17,244.

Dan Crawford's Farewell—Dan Crawford, the African missionary, addressed a large audience in Central branch of the Y. M. C. A. in Brooklyn Nov. 23. In concluding he said: "I am working for a $10,000 hospital for Africa. During the past twenty-three years I have never asked Brooklyn for a dollar. But before I reach 'Frisco I hope to have that money. Good-by, Brooklynites. I am on my way to Africa again. Never more will I see you all. Good-by. God bless you all."

Siloam Relays Corner Stone—Siloam church in Brooklyn, Rev. W. A. Alexander pastor, relaid its corner stone Nov. 23. The church was organized Nov. 30, 1850, on a site in Cranberry street. This was its location until 1904, when the city condemned it along with other property for the new Manhattan bridge. The church purchased a location in Lafayette avenue and is now free from debt. At the morning service Nov. 30 the mortgage was burned. Those who took part in the corner stone relaying were Dr. John H. Kerr and Dr. R. H. Carson. Dr. Kerr said that Siloam was the first church in presbytery to free itself from debt.

Church of Covenant Keeps Anniversary—The Church of the Covenant, affiliated with Brick church, celebrated its twentieth anniversary last Sunday. Rev. Theodore F. Savage, pastor of the sister affiliated chapel, Christ church, took part in the morning service. In the evening Dr. William P. Merrill, pastor of Brick church, preached. Dr. G. S. Webster is pastor.

Booth Brothers Meet—During the recent visit of General Bramwell Booth to New York the Salvation Army commander and his brother, Ballington Booth, met for only the second time since the latter deserted the army and organized the Volunteers of America seventeen years ago. The interview was entirely personal and had nothing to do with the consolidation of the two movements. General Booth said in one of his addresses that he felt there was room and work for both organizations.

Women Save Their Change—The ladies' aid of the Arlington Avenue church, Brooklyn, Dr. John H. Kerr pastor, do their share toward payment of the church mortgage by dropping coins into small steel banks which are opened once a year. Last week these banks were opened and the year's savings came to $300. An informal luncheon was served and the president of the society, Mrs. Warren H. Wilson, whose birthday it was, received a handsome lavalliere from her coworkers.

Criticises President Wilson—Dr. John R. Mackay, pastor of North church, in his Thanksgiving sermon to the united congregations of five churches bitterly criticised President Wilson for attending high mass in Washington instead of going to his own church for the Thanksgiving service.

Drunkards Reform—On Thanksgiving Day the Salvation Army held a "drunkards' service" for the first time in years. Nearly 800 intoxicated men were gathered by workers and listened to speeches on temperance. Forty of the men pledged future total abstinence.

Reelect Evangelistic Officers—The annual meeting of the evangelistic committee of New York City was held Nov. 25 in the home of Mrs. John S. Kennedy. The superintendent reported that the high water mark had been reached as to the number of meetings during the past season and the low water mark as to expense. The treasurer's report showed a marked increase in the last year's receipts with a sufficient balance to carry on the winter's work. At a meeting of the executive committee the day before Dr. Arthur J. Smith was reelected superintendent. All former officers were likewise reelected.

Coming Meetings—The New York Press in a recent Sunday edition devoted one page to an illustrated account of Dr. S. Hall Young and his work in Alaska. Dr. Young will speak at the Ministers' Association Dec. 8.—New York Bible Society will hold its 104th annual meeting in Broadway Tabernacle Sunday evening, Dec. 7. Dr. Charles R. Jefferson will preach. This date is to be observed throughout the country as "Bible Sunday."

In the American Parish—At East Harlem church Thanksgiving Day a union service was held for representatives of all the nationalities using the church and the neighborhood house. There were brief addresses and singing in Italian, Magyar, Swedish and English and singing in Slovak. These union meetings are remarkable when the ordinarily bitter feeling between Slovaks and Magyars is taken into account.

Brief Items—The Brooklyn C. E. union last week sent a telegram to President Wilson asking him not to attend the Pan-American mass in Washington on Thanksgiving Day.—The men's league of Ross Street church, Brooklyn, Rev. John Erskine Adams pastor, at an informal dinner recently laid plans to start a debating society.—The Women's National Sabbath Alliance held its annual meeting in the chapel of Brick church Nov. 24. Officers were reelected: President, Mrs. Don O. Shelton; secretary, Miss Catherine Murray; treasurer, Mrs. Frank R. Van Nest.—The Bowery mission announces that in the six and a half years it has maintained a free labor bureau 21,235 men have been placed in positions. Those who have not made good are less than 1 per cent.

WILL PREPARE FOR CELEBRATION

OHIO—Collingwood Avenue church, Toledo, was honored on the occasion of the annual banquet of its men's brotherhood by a visit from Moderator John Timothy Stone. Over 200 men greeted the guest of honor. The pastor, Samuel C. Black, D. D., is leading in preparations to celebrate the twentieth anniversary of the organization of Collingwood Dec. 28 to 31. Former pastors with their wives will be invited to participate in the celebration. An attempt will be made to secure a thank offering of not less than $26,000 to cancel all indebtedness anent purchase of land for a parish house and make some necessary alterations in the present building.

Says He Is Presbyterian—Rev. R. C. Stoll of Alliance, who recently created considerable discussion by a sermon on Christian Science, writes The Continent: "I am a Presbyterian and have no intention of leaving the church, but am going to do my best to help my brother man forward on the road to happiness and to God and make the church of Jesus Christ a mighty power in the land." He says that through prayer and suggestion he has been able to cure and help a number of persons who have been given up by physicians.

Flood Didn't Hurt Congregation—West Broad Street church, Columbus, which suffered more than any other in the city from the spring flood, is now in better shape than last year. Rev. W. A. Perrins has been pastor for three years and in that time the membership has moved from 208 to 415 members. During the interim services have been held in the high school, and the evening services have been as well attended as a year ago in the church.

Future Ministers Organize—Students for the ministry in Wooster University met at Dr. Weir's home Nov. 17 and formed an organization. The purpose is to provide a fellowship among these men and to encourage other students to enter the ministry.—Wooster Presbytery held an evangelistic conference in First church, Wooster, Nov. 17. Dr. George G. Mahy made addresses on presbyterial and pastoral evangelism.

ARE YOU READY FOR THE CHILLY DAYS?

The advent of cold weather brings new problems for the housewife—problems of domestic service—problems of provision for the wants of children who must be hustled off to school with proper clothing and warm, nourishing meals. Happy is the mother and housewife who knows the uses and nutritive value of Shredded Wheat. It not only contains all the material that is needed to build strong and sturdy bodies for the little ones, but it is rich in what the chemists call calories, or heat-making units. In other words, it not only supplies all the necessary elements for the growing bodies of the children, but it supplies the warmth that is necessary to fortify them against the chilly mornings of autumn and the sudden changes of temperature that come with the approach of winter. One or two biscuits, toasted in the oven to make them crisp and eaten with hot milk and a little cream, is a complete, nourishing meal that will furnish all the strength and warmth needed for a half-day's work or play.

The ideal breakfast food for children is Shredded Wheat Biscuit, because the crispness of the shreds induces complete mastication and hence their little bodies completely assimilate all the body-building elements in the food. The more you chew Shredded Wheat Biscuit the better you will like the nutty flavor of the baked wheat and a child soon learns to eat it because he likes the wheat instead of the cream and sugar. In this way the body is more perfectly nourished and correct tastes are formed so that a child loses the craving for sweets and is gradually trained to eat a food that actually makes sound and healthy tissue and good teeth. In winter time it is best to serve the biscuit with hot milk, a combination which makes a warm, nourishing and strengthening meal.

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FURNACE OR BOILER
Cuts Your Coal Bills ½ to ⅔

PUT the Underfeed on the job in every home everywhere and the national heating bill would at once be more than *cut in half.* The Underfeed *has* solved the problem of *reducing* cost of heating from ½ to ⅔ in more than 25,000 homes. Mr. B. C. Neat of Louisville took out a topfeed five years ago, because, as he writes: "It cost me from $80 to $120 a year to operate. I thought that too much and installed an Underfeed. My coal bill since then never exceeded $40 per season."

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MAYOR ATTEMPTS TO BLOCK PLANS

Refuses Approval of Ordinance for Sunday Meetings—Social Service Forces Active—Churches Observe Anniversaries.

PITTSBURG—Work on the erection of the tabernacle for the Sunday evangelistic meetings has been prevented by the mayor's refusal to sign the special ordinance passed by the city council. Grading has been done, lumber has been contracted for, but no effort will be made to rear the building until after next Tuesday, when it is believed the council will pass the ordinance over the mayor's veto. Committees are being organized in every section of the city. Cottage prayer meetings began Tuesday evening, Dec. 2, and will be held twice a week in 2,000 sections of the city.

Plan Social Survey—The Social Service Union inaugurated a campaign for civic righteousness and social betterment at a dinner in Fort Pitt hotel Friday, Nov. 21. The principal address was made by Dr. Samuel Z. Batten of Philadelphia. Rev. John Ray Ewers, president of the union, made an appeal for $5,000 to secure a secretary and make a survey of the city.

Reform Workers Convene—The fiftieth anniversary and the annual convention of the National Reform Association were held in Pittsburg Dec. 1-2. Sectional conferences were held in the First and Second churches and a mass meeting each evening in Exposition hall. Many of the speakers of the Seattle convention were on the Pittsburg program.

Three Anniversaries—New Covenant mission, Rev. Maurice Reuben, a converted Jew, superintendent, observed its fifteenth anniversary Nov. 26 to Dec. 3.—West End church observed its seventy-first anniversary with appropriate services Nov. 23 and 24. The pastor, Dr. John Young, was assisted by Dr. W. O. Campbell, Hugh T. Kerr, Dr. David Schaff and Rev. Charles Wingerd, a former pastor. —Congruity church, near Greensburg, celebrated its 125th anniversary Nov. 23. Addresses were made by the pastor, Rev. John D. McBride, Rev. A. O. Raber, Rev. H. U. Davis and Rev. F. C. Steele, a son of the church.

Methodist Turns Socialist — Rev. William A. Prosser, a Methodist, has been a stanch supporter of socialism, and has resigned to become the pastor of the United People's church organized a few weeks ago by the Christian socialists of Pittsburg.

P. W. Snyder.

CHURCH BEGAN UNDER A PEAR TREE

Six Italian Boys Nucleus of Important Work—Ministers Talk on Socialism—Two Congregations Unite.

PHILADELPHIA—The Second Italian church, largely the result of the enterprise of A. A. Scott, who a few years ago started a Sunday school with six Italian boys under a pear tree in the back yard of his West Philadelphia home, dedicated a handsome building on Thanksgiving Day. The work started with one man and 50 cents capital and has had marvelous growth among the Italians. It has a $20,000 property. Rev. H. E. Jones, pastor of the neighboring Addison Henry Memorial church, presided at the dedication service, William H. Scott at the Friday evening meeting following and the pastor, Rev. Nicholas Mucci, on Saturday evening. A. A. Scott is superintendent of the Bible school and the church has a provisional session of elders from prominent churches.

Talk of Socialism—Before the November meeting of the Social Union Dr. Charles R. Erdman of Princeton Seminary and Dr. John McDowell of Newark, N. J., discussed socialism. "There are in the United States," said Dr. Erdman, "fifty cities having socialistic mayors, 100 city councils more or less socialistic and 1,000 Socialists holding public office." Dr. McDowell maintained that the church must give leadership to this great movement so as to convert it into a blessing to the world.

Two Churches Join Forces—The consolidation of two Presbyterian churches in the northwestern section of the city, East Park and Knox, has been effected. The building of the first will be sold and a church erected on the site of the second at 25th street and Indiana avenue. The name of the united church will be East Park. Rev. H. C. Cooper, pastor of Knox church, will be minister.

Confer on Evangelism—A conference on evangelism in Philadelphia North Presbytery was held in Mount Airy church Dec. 2. The committee having it in charge were Dr. W. B. Lower, Dr. Cheesman Herrick, William H. Scott, Rev. B. B. Royer, Rev. William McNally, Rev. H. C. McBride and Rev. James M. Welch.

Young People Help Revival—The two weeks' revival campaign of Bethel church, Rev. David S. Clark pastor, was greatly aided by a band of over seventy young people who marched to the meetings wearing badges. They had their headquarters in the Sunday school building and sought to arouse the neighborhood. They distributed 5,000 invitations to the services and visited many homes.

Bits of News—J. Warren Miller, M. D., and his contemplated bride, Miss Ina C. Bowman, both of St. Paul's church, are under appointment to mission work in the Philippines and will leave Philadelphia Dec. 6.—Dr. W. S. Holt, the new associate secretary of the Board of Ministerial Relief and Sustentation, made an address at the recent half century celebration of home missions of the Reformed Church in the United States. At one of the night sessions John Wanamaker presided and Dr. Charles Thompson of New York spoke.—A feature of a patriotic service in Richardson Memorial church was a camp fire with songs of fifty years ago and stories of Gettysburg by veterans.—The Presbyterian ministers will listen to two sermons at their December Monday meetings, one by Rev. Alexander McCall of Second church and one Dec. 22 by Dr. David Tully.—Chambers-Wylie church is planning a homecoming communion for Dec. 14.

Grieve at Dr. Johnson's Death—The announcement of the death of Dr. Herrick Johnson occasioned much surprise as well as sorrow to his many friends in this city. Only four days previous to the event he attended the ministers' Monday meeting, as was his custom. At the next meeting Doctors Kennedy, Steckel and Hyndman were appointed to draft an expression of the brethren's sentiment respecting his life.

W. P. White.

Kate Douglas Wiggin will contribute to The Youth's Companion's next volume two articles of abounding and pervasive charm. They are in part autobiographical and describe the author's girlish experiences in opening the first kindergarten in San Francisco.

Rev. W. H. Clagett, pastor of Grace church, Pittsburg, recently lectured before the ministers of that city on "The Martyr Graves of Scotland."

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THE CONTINENT

FUTURE VOTE ON SALOON ABOLITION

Chicago Temperance Forces Plan for an Educational Campaign—Dr. Stone in New Manse—Would Open Training School to Men.

CHICAGO—At a conferences of various persons interested in fighting the liquor traffic a few days ago a comprehensive plan of action was adopted, indorsed by all temperance bodies. This involves work which looks to a vote on the abolition of saloons in Chicago between 1915 and 1918. The campaign embraces the contemplated use of posters and other means to let people generally know the effect of alcoholic beverages from a scientific standpoint. The names of firms and corporations friendly to temperance will be obtained and an effort made to enlist employees in the fight. Committees will be formed in various parts of the city organized so as to carry the fight into local option elections in order that the people may be educated to the need of electing public officials who are not friendly to liquor interests.

Show Commissioners the City—Tentative arrangements are being made to take the commissioners to General Assembly on a trip about the city during one day of their stay here during the meeting in May. Missions, hospital and seminary will be visited to show the delegates the problems of Chicago and how they are being solved.

Dr. Stone Moves Into Manse—The manse of the new Fourth church is now being occupied by the pastor, Dr. John Timothy Stone. The manse forms part of the quadrangle of the new church plant, which will not be occupied in its entirety for several months. Some of the club rooms will, however, be in use by Jan. 1.

Make Others Happy—On Thanksgiving Day the young men's club of Christ church observed the annual custom of giving a "turkey dinner" to 100 children from the orphan asylum near the church. The boys and girls marched to the church in a body and gathered round tables that were laden with good things. Sixteen turkeys were roasted and served by the young men of the club. The senior Endeavor society sent forty-eight well filled baskets to as many families. Each basket contained enough food for a Thanksgiving dinner.—Special Thanksgiving services at West Superior Street mission and at Popular hall were largely attended.

Money for Charities and Sunday Schools—Campaigns under vigorous, organized leadership are now being conducted for the United Charities and for the expenses of the international Sunday school convention to be held here next spring. For the charities society 150 business men are canvassing with daily luncheons at Hotel LaSalle. The suburbs of the city are also being asked to assist. Cook county has been divided into twenty-seven districts for the Sunday school canvass, with lists of possible contributors in the hands of solicitors who have been trained at special meetings in various churches. It is hoped to raise $100,000.

Ask All to Church—Residents of Morgan Park were all urged to attend some church last Sunday and although it rained most of the inhabitants listened to sermons. This effort followed a canvass of the residents to ascertain religious affiliation.—The Dec. 8 Ministeral Association program will be furnished by the Presbyterian Training School. A number of young women from the school and graduates now employed in Chicago churches will take part.

More Training School Directors—Directors of the Presbyterian Training School have reenforced themselves by electing as members of the corporation Arthur B. Hall, Rev. Henry Hepburn, Dr. C. B. McAfee, Donald S. McWilliams, James Smart, Nelson Willard and Oliver R. Williamson. A declaration favoring the enlargement of the work by the admission of young men was adopted by the directors.

Presbytery Busy — Presbytery last Monday adopted the report of the committee on old people's home, naming the first board of directors, who organized last Tuesday. The search for proper location is in progress.—P. A. Font, a former Roman Catholic professor in Italy, was received by presbytery. He is in charge of an Italian mission for the Church Extension Board.—J. W. Helmer, elder of Sixth church, 95 years old Saturday, was remembered by presbytery.—Doctors Beattie, Clark and Luccock were among those who spoke in connection with the dismissal of Dr. Boyle to Detroit.

Still After Money—Buena Memorial congregation has raised $42,500 and last Monday night committees reorganized to continue the campaign until the $125,000 is pledged.

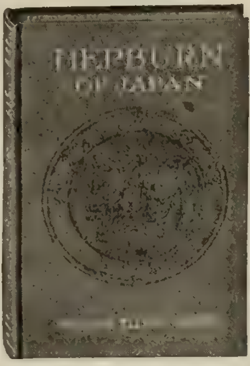
Activities of Men—The men of Seventh church have elected officers for a brotherhood organization.—Fathers and sons of Normal Park church recently had a largely attended dinner. An athletic director will be employed for the boys' work.—Men of Maywood are leading in a religious canvass to end in a "Go to Church Day."

Brief Items—The last luncheon of Presbyterian men in the present series was held Tuesday of this week. The attendance has been large and the interest in Dr. C. B. McAfee's talks keen.—Dr. McAfee will lecture at the training school Dec. 4 and 11 at 1:30 o'clock on the Westminster confession in its relation to social service. Visitors are welcome. —Herscher church, with a large building and manse, will probably be dissolved by presbytery. There are now only six Presbyterian families in town with plenty of other churches.—Rev. A. F. Waldo has taken up his work at Riverside and will be installed as pastor on Dec. 15. — The fifth anniversary of Rev. J. E. Walker at First U. P. church was observed Sunday and by a reception Monday evening. — The women's Bible class of First church has organized a series of lectures designed to teach women the duties of citizenship. Jane Addams, Mary McDowell and Professor C. E. Merriam will be among the speakers. —Presbyterian college presidents to the number of twenty met at McCormick Seminary in annual conclave Tuesday of this week.

TO ADVERTISE LOSS THROUGH SALOONS

CEDAR RAPIDS, IOWA—This city is stirred over moral conditions. At the ministerial union meeting a committee on public morals was appointed, Rev. E. J. Lockwood chairman. Charles Stelzle was in conference with a committee Dec. 1, having spent a day in the city. The Wesleyan class of St. Paul's M. E. church has engaged space in three local dailies to show the account of Cedar Rapids with the saloons, giving the saloons full credit for all the license money paid in ($64,000 a year) and charging to the saloons their cost to the city. — The commercial club through a large committee has made definite plans to raise the annual budget of $7,000 of Sunshine mission.

The Duke of Argyle, K. G., is surely on his native heath when he portrays the Scot from his emergence out of prehistoric times into the modern type. This he has done for the next volume of The Youth's Companion.



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CHINA HAS RIGHT OF WAY IN CHURCHES

Special Meetings in St. Louis—Five Institutions Look After People of East End—Annual Budget for Weak Congregations.

ST. LOUIS—As far as Presbyterians were concerned the city was given over to advancing the cause of Christianity in China from Friday, Nov. 21, to Nov. 24. The contributions made for the work in China were satisfactory, though the names of donors and amounts given were withheld.

Care for People in East End—The Presbyterian Church can no longer be accused of being indifferent to the masses in this city. It has what is coming to be commonly called an East End parish. In this parish the following institutions, comprising social, philanthropic, industrial and religious features, are supported: Markham church (institutional), Greeley Memorial, Niedringhaus mission, Victor Street mission and Boyle Center. The last named is in the heart of the Italian settlement. It was for years a People's church, later it was known as Central mission and two years ago, when Rev. W. Clyde Smith was appointed head worker, the name was changed and a number of new institutional features added. Nov. 21 the twenty-sixth all-day meeting was held at Boyle Center. Services began at 10 a. m. and continued without a break until 5 p. m. Among the speakers were Rev. Henry W. Luce of the Shantung University. At the close of his address it was decided to form a woman's missionary society to support a Bible reader in China. There were present at the all-day meeting probably 300 people, some from homes of luxury and some from homes of poverty. Wednesday preceding Thanksgiving Day a dinner was served to 150 mothers, members of the Bible class which has been taught by Mrs. Sue Owens for more than thirty years. Rev. E. W. McClusky has succeeded Mr. Smith.

Raise Budget Each March—S. J. Niccolls, D. D., was made chairman of the new committee on benevolences which was recently established by presbytery. March of each year is set apart for the raising of the budget for the various boards. An annual budget will be provided for all money needed for dependent churches—downtown institutions, the weaker city churches and country congregations. All funds for local work aside from those raised by the dependent congregations themselves are to be placed in the hands of a local treasurer who will receive credit by the Home Board for all money paid by him.

Brief Items—W. P. Williamson, D. D., president of the Federation of Churches in this city, delivered an address on socialism at a meeting of the Evangelical Alliance Monday morning, Nov. 24, in the public library.—Dr. J. L. Mauze, pastor of Central church, who has been making a specialty of the evening service for some weeks, preached Sunday evening, Nov. 23, on "The Miracle of the Conversion of ex-Governor Patterson."—Presbyterian pastors of St. Louis have joined other Protestant bodies protesting against a monument to the brewer, Busch, who recently died.

THREE CHURCHES MAKE IMPROVEMENTS

TACOMA—The Sprague Memorial church has been undergoing extensive and much needed repairs and the outlook is more encouraging than for a long time. Rev. William E. Bates is pastor.

Quarters Too Small—The old quarters have been found too small for Calvary church and Sunday school and an addition has been made to this church. They have had a good year with Dr. Staudt as pastor.—First church feels the need of better Sunday school accommodations. A congregational meeting enthusiastically approved the plan presented by the church boards and authorized them to go ahead at considerable expense.

Evangelism Conference; China Campaign—Dr. Murdoch McLeod is a member of Assembly's evangelistic committee and chairman of the same committee of Olympia Presbytery. A two days' conference on evangelism arranged by presbytery's committee was well attended.—Rev. Ernest F. Hall visited Tacoma in the interest of the China campaign. A large committee of arrangements was appointed with every church represented. The missionary team is expected for the campaign in January.

CONFER ON MEN'S WORK

PENNSYLVANIA—Beaver Presbytery held a conference on men's work in Beaver Falls church, Rev. G. B. Laird pastor, Nov. 18. Thirteen of the twenty-six churches of presbytery were represented by sixty-seven men. The conference opened at 4 p. m. and continued until 9 o'clock. At 7 o'clock a banquet was served. The details were looked after by the presbyterial brotherhood committee, Charles N. Ramsey, Beaver Falls, chairman. Dr. J. T. Henderson of Chicago, one of the national secretaries, was the principal speaker.

New Financial Plan Successful—Newcastle First church recently decided to abolish pew rents and obtain running expenses by subscription from every member in the congregation. The committee hoped to obtain pledges of $1,800 over running expenses, but in a short time the total reached $2,300 in excess of the expenses of the church.

Brief Items—Trustees of Washington First church have been authorized to buy or build a parsonage.—Rev. R. B. Culp has resigned at Shickshinny in order to accept the call to assist Rev. Richard B. Webster, for forty years the pastor of Westminster church, Wikes-Barre. This church has nearly doubled in membership since the Sunday meetings six months ago and has now over 1,000 members.

HOLD FIRST SERVICE OF UNITED CHURCH

Montclair Congregations Form One—New Building at Vineland—Newark People Help Institutionalize Chapel.

NEW JERSEY—The first service of Central church, Montclair, was held Dec. 3. Central church is the new name of the combined Trinity and First churches, and a commission from Newark Presbytery formally announced the union at the service. Dr. William Y. Chapman, pastor of Roseville Avenue church, preached the sermon. Communion will be administered on Sunday. Last Sunday, Nov. 30, the pastorate of Dr. Llewellyn S. Fulmer, who has ministered to First church for twelve years, was concluded.

Brief Items—Vineland Presbyterians laid the corner stone of a $40,000 church on Thanksgiving day.—The lecture course of the men's club of Munn Avenue church, East Orange, was opened with an address by Dan Crawford. The next lecture will be Jan. 12, when Rabbi S. Wise of New York will speak.—Third church, Newark, Rev. R. S. Inglis pastor, gave a reception Nov. 24 to the members of High Street and Clinton Avenue churches. These two latter congregations contemplate uniting with Third church.

Raise Large Sum for Chapel—Nov. 23 the members of Second church in Newark at the morning service subscribed $3,600 toward a total amount of $5,000 asked for to further the work of the West Side Park chapel, an offshoot of Second church. Rev. Charles N. Thomas, pastor of the chapel, spoke at this service. The money will be used principally in the erection of an institutional addition to the chapel, which will probably cost about $20,000, of which a large part has already been received.

News of Elizabeth—Third church brotherhood has been reorganized with a program along lines of civic study.—At First church, W. F. Whittaker, D. D., pastor, Nov. 22, a company of young people acted the part of immigrants landing at Ellis Island.—Rev. William B. Hamilton, who has spent all of his ministerial life with Westminster Hope Memorial chapel, celebrated the twentieth anniversary of his ordination Nov. 16.

Study Sunday School Methods—An institute on Sunday school efficiency will be held in St. Cloud church, West Orange, Friday, Dec. 12. Dr. Carl Herman Wintsch, director of teacher training in the Essex County Sunday School Asociation and superintendent of the Newark Religious Institute, will speak in the afternoon. A conference on the home department will be conducted by Shelton C. Hemstreet.—The third annual dinner of the men's club of First German church, Orange, recently was prepared entirely by the members of the club. Dr. Herman C. Gruhnert is pastor.—The men's club of Connecticut Farms church in Union township met for its annual banquet recently.

Superintendent Dies—First church, Atlantic City, Rev. Henry Merle Mellen minister, has met with a severe loss in the recent sudden death of Elder and Superintendent of the Sunday School Charles K. Lippincott. The Sunday school held a memorial service for him Sunday, Nov. 16. He was 58 years of age.—A missionary rally of all the Atlantic City churches was held in First church Nov. 22. It was addressed by Dr. Isaac T. Headland, author of "China's New Day."

CLERGY AND LAITY

Rev. James Roberson of Madrid, N. Y., recently celebrated his thirty years as pastor of Waddington Scotch church.

Reports are current in Pittsburg that Dr. W. L. McEwan, pastor of Third church, has refused the presidency of Princeton Seminary.

Dr. John T. Bergen of First church, Minneapolis, recently spent a week in the northern part of Minnesota holding meetings in the lumber camps.

Dr. Juan Orts y Gonzalez, former Roman Catholic priest, now a member of the Southern church, was married to Miss Nina Latimer of Richmond, Va., a few days ago. They will engage in mission work at Laguna, Cuba.

Ex-President Taft tells in an article he has written for The Youth's Companion how he went to the East believing that the missionaries might better be spending their energies at home, and how his experiences in the East convinced him that they are the most efficient agents of civilization now at work.

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If you want an evangelist to hold union meetings communicate with him at Sault Ste. Marie, Mich., until Dec. 15 later telegraph him care of Western Union, Minneapolis Minn., or write him at permanent address, 602 Lakeside Building, Chicago, Illinois. He and party are at liberty for the above time. **Address:**

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SOME CHURCH EFFICIENCY HINTS

Have Headquarters — Local Presbyterian headquarters have been established in an office building at Cedar Rapids, Iowa, to accommodate three synodical officers who reside there.

Make Map of Presbytery—A committee has been appointed to prepare a map of Twin Falls Presbytery and present a report of the spring meeting showing the location of all churches and preaching stations and Sabbath schools and the population and religious advantages of the communities in which they are located.

Shows Work by Charts—The efficiency commission of Third church, Rochester, N. Y., recently gave an exhibit in the parish house of a series of charts showing in graphic form the work of the church. At a future meeting recommendations as to possible changes in methods of work will be made by committees appointed for the purpose.

Hold Conference—An efficiency conference was held in Falk, Idaho, church Nov. 2 under the direction of the superintendent of home missions, Dr. Barton. This was an all-day meeting. Various phases of church life and work were discussed and definite plans adopted with a view to increased efficiency in work. Rev. Stewart Hunter is pastor.

Survey Whole District—Rev. John T. Hartman, Sunday school missionary, who has been working in Kansas during the past month, recently took a survey and canvass of the town of Arma, Kan., where very little religious work has been done. There are over 430 adults and in these families there are 480 children. Twenty-six families gave the Presbyterian church as their preference. The secretary of the synodical home mission commission, Walter M. Irwin, D. D., is cooperating with the home mission committee to care for this field.

Improve Financial Methods—Rev. Moses Breeze, field secretary for the Home Board, concluded his itinerary in South Dakota Nov. 16. Mr. Breeze has helped a large number of churches in the state and has been instrumental in reducing the requests of several fields for aid. At Salem plans were worked out which will mean the reaching of self-support of this church in a year. At Avon, where a new church was recently organized, $1,000 was raised for improvements and salary. With only fifteen members in this church it is a remarkable showing. At Mitchell, where the church became self-supporting this spring, in addition to making improvements worth $3,500, the new method of church finance was introduced and the church greatly strengthened and encouraged.

SCHOOL AND COLLEGE

Lenox College Successful—Lenox College during the past seven years has raised nearly $250,000 for endowment and other purposes.

Half Are Presbyterians—According to a summary of the religious affiliations of the students of Huron College half of them are Presbyterian. Methodists and Congregationalists together total 28 per cent of the membership. Sixty per cent of the student body claim membership in some church.

Begins Twenty-First Year—Dr. William M. Irvine is beginning his twenty-first year as headmaster at Mercersburg Academy. During this time the buildings have increased from one to twelve and graduates have been sent to ninety-three different colleges and universities. Last year a Mercersburg boy was captain of the football team of Pembroke College, Oxford.

Install President Dec. 9—Plans for the inauguration of Dr. George E. Fellows as president of James Millikin University have been completed for Dec. 9 and 10. The exercises begin at 9 o'clock Tuesday morning and include a banquet at 12:30 with after dinner speeches, a popular meeting Tuesday evening and a conference of Presbyterian educators Wednesday morning.

Ripon Gets $50,000 — The General Education Board has given Ripon College $50,000 toward a total of $300,000 for new endowment. With this gift more than half the proposed amount is subscribed and a campaign for the remainder is being carried forward vigorously. The present effort to double the endowment of the college is the third and last part of a plan deliberately formed by the administration a dozen years ago for the expansion of Ripon College.

From Various Institutions—The Girls' Collegiate School of Los Angeles, Cal., entered upon its twenty-second year with an increased enrollment. The first year of college work has been added to the course. The pupils come not only from the vicinity, but from the South, the East and middle West.—The colored school at Valliant, Okla., is now under the care of Dr. W. H. Carroll, who was for a time pastor of the colored church at Garvin.—The girls of the Y. W. C. A. of Whitman College celebrated the national week of prayer by giving a pageant of missions on successive days.—Western College had the spiritual uplift of a sermon recently by Thomas F. Day, D. D., formerly of San Francisco Theological Seminary. Dr. Day is now professor of biblical literature in Olivet College, Olivet, Mich.—Founders' Day at Coe College will be observed Thursday eve-

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ning, Dec. 4, in Sinclair chapel beginning with a banquet.—Hastings College now has two young ladies' literary societies, as a second one has recently been organized with about a dozen members.

With Kentucky Institutions—Recent speakers at the Kentucky Theological Seminary have been Rev. L. I. Moffett and Dr. R. T. Shields of China, William T. Ellis and Thornton Whaling, D. D. The list of speakers at the Monday evening meetings has included a number of well known men.—The contract for the new buildings at Kentucky College for Women, Danville, Ky., has been let and work on the east dormitory has already begun. This will be followed by the erection of Morgan hall and such other improvements as are contemplated.

Postpone Moving of College—On account of unavoidable and unexpected delays in finishing the new buildings the moving of Occidental College to the new campus has been postponed until some time in the spring. The donors of the buildings have expressed the desire that everything be complete before the dedication. Los Angeles Presbytery was planning a banquet of at least 1,000 Presbyterians and found that the only caterer who could take charge of so large a gathering could not do this any time in December on account of the holiday rush. The banquet will be put off until the time is finally selected for carrying out the quarter-centennial celebration.

CITY BAND AT CHURCH DEDICATION

Schools Dismissed in Honor of Presbyterian Event—Rural Institute at Small Church—Auto Helps Pastor.

NEBRASKA—Members of First church, Madison, are jubilant over the success of the building plans. A few months ago the church undertook to build a new church costing $25,000 under the leadership of John E. Farmer, D. D., pastor. In spite of difficulties the building committee was able to commence the erection of a beautiful church. Nov. 18 the corner stone was laid. The exercises were held in the open air and the whole community participated, the schools being dismissed and the city band furnishing the music. Alexander Corkey, D. D., of Wayne, vice moderator of synod, delivered the address.

Young Town; New Church—Broadwater is less than five years old and although there are only ten persons on the roll of the Presbyterian church a new building was dedicated recently under the direction of the pastor, Rev. W. J. Eby.

Have Rural Life Institute—Rev. Cecil Phillips and his congregation at Panama recently carried forward successfully a second rural life institute. It was well attended and well received. Domestic science, agricultural and stock experts shared in the program with two pastors, Leon D. Young, D. D., of Beatrice and Rev. R. W. Caughey of Lincoln.

Need More Room—The Florence church Sunday school, which on a recent Sunday numbered 181, so crowds its small frame structure that credittable work is impossible. Rev. James B. Butter, pastor, has assurance from church leaders that something will be done shortly to better accommodate the school.

At Plattsmouth and Wood River—Rev. J. Wallace Lorimer, who accepted Plattsmouth church for one year, closed his work Nov. 1 with the parish showing distinct advances. Additional to the systematizing of the finances and the enlargement and improvement of the Sunday school, the church building has been improved.—Wood River church under Rev. Horace G. Clair, pastor, has completed improvements costing $3,000. The building was raised and a basement built. The work for boys and men is receiving special attention and the playroom, game room and library and reading room are very attractive. A recent dinner meeting was addressed by Dr. A. F. Ernst of Grand Island.

Form Ministerial Union—Ministers of the central part of the state have formed the Platte Valley Ministerial Union, which meets monthly in various towns and includes ministers of all denominations. The last meeting was held at Mitchell in the Presbyterian church.

Auto for Pastor Helps Church—South Auburn church is exerting a marked influence upon the surrounding country. Good roads and an automobile make it possible for the pastor, J. H. Salsbury, D. D., to extend his pastoral calls miles into the country, attend social and other midweek gatherings and conduct Sabbath afternoon services in the neighborhood schoolhouse. As a partial result a number of influential farmers and their families have recently been welcomed into the church.

Will Train His Teachers—A junior congregation receives attention and contributes its attendance at the morning service of Hebron church. Rev. J. M. Hamilton, pastor, has started a flourishing teacher training class.

PLEDGE HALF OF AMOUNT IN ONE DAY

COLORADO—As a start toward raising $15,000 required to complete the church building of Montview church, Denver, Colo., $8,000 was pledged at the morning and evening services Nov. 16. It is expected that the total amount will be raised in a short time.—After two months' trial of the plan, officers of First church, Pueblo, are much pleased with the combination of Sunday school and morning worship into one service. A male chorus of forty leads the evening singing.—The C. E. society of First church, Pueblo, is planning to provide a Christmas tree for a number of needy children.

CHILDREN LEARN NEW CATECHISM

ILLINOIS—Six children of Prospect church, Dunlap, have been awarded Bibles by the Sunday School Board for memorizing the intermediate catechism. The pastor, Rev. L. H. McCormick, conducts a children's religious training class.

Preaches on the Home—Rev. J. H. Smith, Rushville, is preaching a series of sermons relating to the home on Sunday evenings under the title "The Wedding Ring, or the Making of a Happy Home."

Raises Forty-One Year Old Debt—A Thanksgiving turkey dinner was served by Kewanee church to its congregation in celebration of the clearing of its $2,500 building debt. This is the first time in its forty-one years of history that this church has been out of debt. A new Sunday school room is projected. Rev. W. F. Jones is pastor.

Honor Old Professor—At the recent dedication of the new school of music building at James Millikin University the trustees announced that the recital hall in this building would be named after Professor H. H. Kaeuper, who has been director of the school of music since the opening of the university.

Men Active in Evangelism—A quiet but well organized evangelistic campaign is going on in Second church, Decatur. Forty people have united with this church within the past month. The men are especially active in this movement.

Two Churches Show Growth—Rev. J. W. Elder and his people at Argenta are completing a well equipped church to cost $11,000. They will dedicate soon.—The church at Mount Zion has been completely overhauled at a cost of $1,600. This is one of many evidences of the aggressive leadership of Rev. L. D. Lasswell.

Church Open Six Days a Week—Rev. and Mrs. G. Harrison Worden of Salina, Kan., are in charge of a successful evangelistic campaign in Wilmington church and will continue special services another week. Dr. John Welsh, pastor, has the church open every day in the week but Monday in the regular work with various classes and meetings.

Various Items—Muphysboro church has recently raised $9,000 to wipe out the debt on the building and redecorate the interior. The church will be dedicated Jan. 4.—The seventh anniversary of the fire which destroyed the chapel which later led to the erection of Willow Avenue church, Joliet, was observed recently by the pledging of $500 toward the church debt. Rev. C. F. Bruhn, pastor, and others spoke.—Mrs. C. O. Longenecker of Rochelle, known widely for her philanthropy and interest in missions, died at her home recently. She was born in Pittsburg in 1845.—The thank offering taken up in First church, Decatur, Nov. 23 netted over $1,000.

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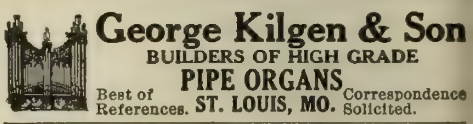

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WOULD UNITE RIGHTEOUSNESS FORCES

Citizenship Conference Plans Definite Advance in Iowa—Corning and Rockwell City Have New Church Buildings.

IOWA—At the recent Christian citizenship conference at Des Moines the citizens of the state were urged to unite the forces of righteousness to obtain Bible reading in schools, suppress Mormonism, obtain better Sabbath observance and obtain a uniform marriage and divorce law. W. R. Sawhill of Washington was elected president of the state organization.

Two Churches Dedicated — All the Protestant churches of the town united in the dedication of the new Corning church the middle of this month. The sermon was preached by Dr. M. V. Higbee of Omaha, a former pastor. The structure cost $14,500 and is practically free of debt. The pastor is Rev. Norman MacLeod.—The new church of Rockwell City was dedicated Nov. 23 free of debt. The building is modern in every way and cost $9,000. Dr. A. B. Marshall of Omaha and Dr. C. H. Purmort of Des Moines took important parts in the dedication. Good work has been done on this field in the past five years by the pastor, Rev. Gilbert Voorhies.

Des Moines Items—Rev. Joseph B. Howard is in the midst of the erection of a new church at Park avenue.—J. W. Countermine, D. D., of Cottage Grove Avenue church has just closed a series of special meetings which he conducted alone which have proven to be helpful.—Robert K. Porter, D. D., of First church has been obliged to take a short rest under medical care.—The C. E. societies of Park Avenue and First churches were awarded banners for attendance at the recent young people's mass meeting.

New Building Going Up—The corner stone of the new Hamburg church was laid Nov. 17 by the pastor assisted by one of the elders, Dr. S. T. Mitchel. The building will soon be inclosed and the work pushed to a finish by early spring.

Press Home Immigration Truths—Mediapolis church observed home mission week with special meetings each night. The pastor, Rev. Philip Palmer, spoke one night and others made addresses other evenings. Friday evening eighty men attended a fellowship supper, followed by a series of talks.

Adds to Mission Interest—Nevada church, Rev. J. G. Leitch pastor, has recently assumed the support of a member of the congregation who is in training for foreign medical service. The church has recently been renovated, a pipe organ installed and new pulpit furniture purchased.

Various Items—Members of the Bible study class of First church, Sioux City, recently enjoyed a social evening with addresses on the importance of the Bible.—Improvements are being made in the building at Summit which will cost $1,500. A basement is being built and a furnace installed. Rev. H. P. Gray preaches here as well as at Mount Union and Eldridge.—Cleghorn church has suffered a great loss in the death of William Countermine, for many years an elder. He was a veteran of the civil war and was the father of J. W. Countermine, D. D., pastor of the Cottage Grove Avenue church, Des Moines.

RAISE $3,oco IN THREE WEEKS

MICHIGAN—A committee of trustees of Alma, Mich., church in three weeks raised $3,000 to cancel the indebtedness on church and manse. At the end of the second week one of the members of the church offered to double his subscription if the whole amount was raised within the following week. The pastor is Rev. W. H. Mason.

Observe Fiftieth Anniversary—The fiftieth anniversary of the founding of Bay City Westminster church was recently celebrated with special services during which addresses were made by laymen and by the pastor, Rev. Charles E. Marvin. A grandson of Rev. Donald B. Campbell, who as a missionary in 1863 founded the church, gave reminiscences of the early days of the organization.

STUDY MODERN CHURCH METHODS

INDIANA—A profitable conference on business methods in church work was held at the noon recess of a recent meeting of the Indianapolis Presbytery. Brief addresses were made on the need of system, methods and examples.—The introduction of a new hymnal into Frankfort First church was accompanied by a special evening musical service in which all the hymns and anthems were from the new book. Rev. H. L. Crain is pastor.

Offers Work for Brotherhood Men

Secretaries of the brotherhoods of various denominations recently joined in a letter to the men of American churches urging active participation in the plans for the united missionary campaign. It is suggested that the men can be specially useful in persuading others to attend the various conferences which are being held, in distributing literature on the movement, and in serving on committees to canvass the local congregations.

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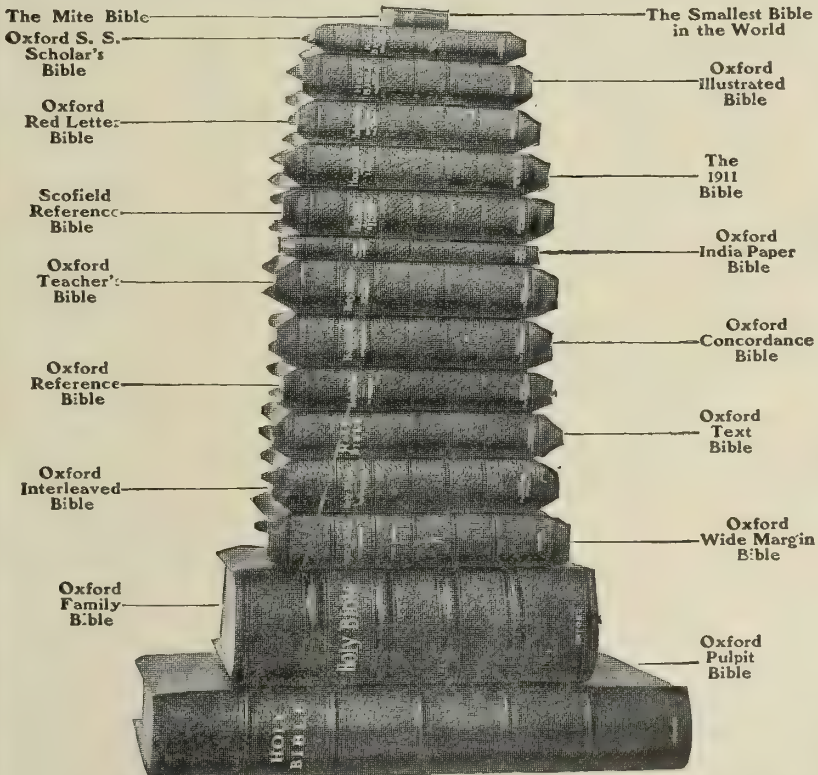

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shall
he
spend
his
evenings?

There recently appeared in one of the foreign language papers of Chicago a pathetic letter by a young man who had recently come from Europe. On account of his loneliness and isolation he had yielded to invitations to gamble in the back room of a restaurant. He neglected his family across the water and had sullied his honor. When he came to himself he wrote the editor asking how he could live

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NEW HOME FOR CALIFORNIA CHURCH

The history of Presbyterianism in southern California is linked in a peculiar manner with that of Calvary church, Wilmington, which dedicated a new house of worship recently. A Sunday school was organized at Wilmington in 1869 with twelve members and two teachers. The year following the first Presbyterian church in southern California was formed there. The church has had a continuous existence, though for many years it was carried on the roll of presbytery with only one or two members. Among those who did valiant service in times of discouragement should be mentioned Rev. Robert Cleland, who is still an active member of Los Angeles Presbytery. Dr. S. Hall Young was at one time its pastor. The Sunday school had to struggle for its existence, too. At one time four different denominations were represented among its officers and teachers.

Calvary Church, Wilmington, Cal.

Los Angeles Presbytery was organized in this church March 20, 1873. Six churches were represented—Santa Barbara, Ventura, Wilmington, Westminster, Anaheim and San Diego. Santa Barbara and Riverside Presbyteries have since been formed within the original bounds, leaving Los Angeles Presbytery an extent of territory larger than the New England states. Wilmington church is the mother of five Presbyterian churches. The good record of home missions is continued by the present congregation in giving the old building fully equipped to the recently organized church at Wilmington Park, about one mile away.

The present pastor, Rev. Walcott H. Evans, came about six years ago, when the membership numbered fifteen; the Sunday school had an enrollment of twenty. Presbytery hesitated at installing a minister over so weak and unpromising a field. The present membership of the church represents a fivefold net increase; the Sunday school has an enrollment of 120; a young people's Bible class has forty-five; the ladies' aid society fifty. To the sale of land given by B. D. Wilson have been added contributions sufficient to erect the new building at a cost of $8,000 and have it dedicated free of debt. The building is fully equipped, having a two story Sunday school department with individual classrooms about a central auditorium, kitchen, rest room, nursery, and the main auditorium of the church which will seat 400 or more.

FARM SCHOOL HELPS CLERGY

CALIFORNIA—The program for "ministers' week" at the university farm, Davis, attracted much attention. The date of the meeting was Dec. 1 to 5. An invitation was extended to all ministers of every denomination, interested in the moral or spiritual affairs of the open country, to attend as the guests of the College of Agriculture of the University of California. The purpose of the meeting was the improvement of the open country through the increased efficiency of the clergy. Dr. W. H. Wilson was one of the speakers.

Will Build New Structure—Rev. Henry Babcock, pastor of First church, Salem, Ore., has resigned to take effect Dec. 1 to accept a call to the church at Merced. This church is a union of First and Cumberland churches, which makes a strong church of 350 members in a fast growing part of California. One of the first undertakings of the new pastorate will be the building of a new church, on which all are agreed.

Church Cost $18,000—The Church of the Redeemer, Los Angeles, costing with the lot $18,000, was recently dedicated. The main auditorium is flanked on either side by rooms for the use of various auxiliary organizations. The congregation has 250 members. The pastor is Rev. J. D. Habbick.—Mrs. R. E. Beach of Oakland was recently elected chairman of the Mount Hermon Federate School of Missions. Vice chairmen were elected from four cities of the state.

Prints Protests to Russell Articles

The Sioux Falls, S. D., Argus-Leader has been printing a number of protests it has had against the publication of the weekly sermon which the publicity department of "Pastor" Russell's organization sends out in plate form to newpspapers. A recent protest letter came from Rev. W. E. Graham of Dell Rapids church. Lutheran pastors have also been protesting.

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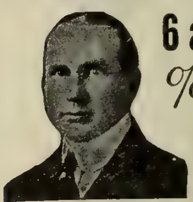

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Financial Situation

Chicago Banker Sees Relation Between Earnings of Railroads and General Prosperity—Investigation of Meat and Egg Prices in Prospect.

Lack of prosperity of the railroads is put forward as one of the reasons for slackness of business by Byron L. Smith, president of the Northern Trust Company, Chicago. He says that railroads are the greatest purchasers and the largest employers of labor and that restrictions on the railway earning power depresses business. Many financial authorities look for a decided turn, however, at the first of the year. The Western roads are holding their own in regard to the volume of tonnage.

Government Meat Is Cheaper—Announcement that the United States navy had bought Australian fresh and corned beef at a lower price than is possible to ordinary consumers from American packers has brought forward a demand by congressmen for an investigation of the conduct of meat packers and especially the relation of cold storage to the price of meat and eggs.

Americans Best Auto Buyers—The fact that England, the largest European maker of automobiles, last year manufactured only 20,000 cars against 185,000 made and sold by one American company alone shows the development of that industry in this country. The Wall Street Journal estimates that all of Europe has only a quarter as many cars in use as has the United States, where the total is estimated at 1,000,000. Large numbers of American cars are in use in most European countries except Germany.

Value of Crop Is Large—Despite the corn crop of Kansas, which was the smallest since 1874, the total value of all agricultural products of the state this year was the largest on record, $242,000,000. These figures were issued recently by the state agricultural authorities.

Want to Earn $5?—Announcement of an offer of The Continent for $5 each for letters from three different persons is made in the advertising columns of this issue. The Continent wishes to tell readers of some successful investments by a minister and by a woman, as well as plans of saving in relation to children by a parent.

Rail Accidents Increase—An increase of 124 in the number of railway accidents and an increase in the number of killed and injured is reported for the year. The increase in accidents largely resulted, it is said, from poor equipment or roadbed. Narrow skirts of women contributed to a number of accidents in connection with trains.

Style Changes Increase Living Cost—A constant element in the high cost of living is brought to the fore in the suggestion of shoe manufacturers that if the public would be satisfied with fewer style changes each year the price of shoes could be reduced. The United States is the only country where fashions in shoes change annually or more often. An effort is being made to find a cloth or imitation substitute for leather in shoes, but the substitute soon loses shape and appearance. The change in styles of automobiles and other manufactured products, including clothes, has much to do with increasing the living expenses of the nation.

FIGHT SABBATH DESECRATION

The first annual convention of the midwest district of the Lord's Day Alliance was held in Greeley, Colo., Nov. 6. Rev. Jesse Penny Martin, Ph. D., was elected president; Rev. James P. Hutchison of Colorado Springs general secretary and treasurer. Vice presidents for the three states represented in the alliance are C. B. Wilcox, D. D., for Colorado; R. B. A. McBride, D. D., Leavenworth, for Kansas; Rev. J. R. Millin, Oklahoma City, for Oklahoma.

The report of Mr. Hutchison showed that he had traveled over 10,000 miles during the year, spoken 180 times in public meetings and has spoken each Sabbath for nearly three years. Direct results of this effort are the closing of about fifty second or third class post offices on the Sabbath and closing of pool halls and stores. Reports show that some of those released from labor on the Sabbath are now teaching in Sabbath schools at the hour they had to labor previously and many have united with the church.

ONE PLAN TO PUSH BENEVOLENCES

The executive committee of Mankato Presbytery has evolved a definite plan of arousing the interest of all churches in the every-member canvass plan. At a recent meeting at Luverne, Minn., under the direction of Rev. A. H. Carver, chairman, churches of presbytery were divided into six groups under the care of a pastor who will lead conferences to stimulate interest in the campaign. The program outlined for each of these meetings contemplates an evening address one day and a meeting morning, afternoon and evening on the second day. The plan of the missionary campaign and the advantages of systematic benevolence will be thoroughly considered. Discussion of Bible school methods will also be included.

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In Apostolic Succession to Philip

(Continued from page 1692)

not defeat but victory, for there at the specific spot where Satan did his very, very worst, there, even there, God did his very, very best. All ill—well! All bad—good! And the very worst, the very best!"

So, even so, do they talk—not about the defeat, but about the victory of Calvary. Yes! they see deeper than we do.

Race Questions Eliminated by Impartial Gospel

When I meet one of these African men before he is converted, he accepts my Bible but begins to upbraid me because I am one of the spoiled and petted children of a pampered civilization. I—who am I but one of the mob that has all the good things, and there they are out on the edge of the marshes, and they have nothing of the nice things? Speak about "the Book," and he always hits back by saying, "We have no Bible, what is the good of reading it to us?" Finally he winds up with the everlasting "I-am-black, you-are-white" kind of taunt. But this, as preacher, is the very thing I want and must have—I mean the real, rousing rebellion of the real man. I don't want mealy mouthed hypocrisy. It is splendid tactics to draw the enemy's fire and give these fellows a fair chance to out with it all. Well, after this whine, "I am black and you are white," he drives me into a tight corner, for he gets hold of that most difficult subject, heredity. Then comes the old singsong of determinism and he shows how one man who is a tippler begets a son and he is a tippler and so on ad infinitum.

How that tragedy perpetuates itself, even as Adam begat a son in his own image. Then he gushes out the handicaps of life so vividly and virulently that you would all have become Calvinists in two ticks! Oh, yes, he is getting me into a corner. And I of course am allowing him to put me into the candid corner because it is all truth, tragic, tremendous truth. How can a paltry bit of blood-bought dust hurl itself against the bosses on the shield of Omnipotence? Yes, "Right you are, Son of the Dust" (their tribal name this!). Adam only begat a son in his own image, and like father like son, some are born with incipient lunacy or drunkenness or depravity unto the third and fourth generation.

Then cometh anticlimax. For I opened my book at John 3:16, and showed him how God abundantly and astoundingly admits it all, but he does so with one royal reservation. I mean that he is going to wind up the old and begin a new. Hence the glorious fiat, "You must be born again." Born high or born low, born rich or born poor, ye must be born again and there is a fresh start for the whole world! Oh, fragrant fresh start! It is wonderfully invigorating to preach this gospel of the second chance. If you do not admit the need of it you are a juggler. What a fine finish to the color question! Not the old born-from-beneath brother, but a being born from above.

This stops the man who moans about being born of "a weak willed stock." He can now draw upon all the heavenly advantages of his new heavenly heredity just as formerly he could only count on the dark, damning heredity of a depraved ancestor.

SHOW APPRECIATION OF MR. STELZLE

As is well known, the Home Board exercised its utmost persuasion to prevent Rev. Charles Stelzle from leaving his position with the board as superintendent of the bureau of social service. The board failed in this effort, but it has put on record in written form its appreciation for Mr. Stelzle. Among other words of approbation the board says:

"Mr. Stelzle brought to the service of the board unique talents. Providentially prepared by his birth and upbringing to interpret the church to workingmen, and workingmen to the many in the church fellowship who did not understand their interests or point of view, he led the way through our department of church and labor for other Protestant communions, as well as our own, in a new and more sympathetic approach to the working classes of this country, and particularly to those identified with the labor unions. He constantly addressed large audiences of workingmen, spoke weekly to many thousands of them through his articles in the labor papers, established fraternal relations between their federations and representatives of the churches and made careful studies of the religious significance of their social and economic problems. Mr. Stelzle devoted much time to questions of church efficiency and under his leadership the board undertook the task of making surveys of various fields in order to provide the churches with an intelligent grasp of their problems. He organized the department of immigration and was its first superintendent and later the department of church and country life was an outgrowth of his work. He had a genius for publicity and succeeded in getting home mission matters in the press of the country. Labor Temple, now carried on under the Presbytery of New York, is due to his initiative. While we regret exceedingly that his immediate connection with our board is terminating, we rejoice that he continues his work as a minister of our church and that he is giving himself to enterprises that

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The ringing of the church bell is a call to worship. As a part of the solemn service of the church, it ought to have such tone and quality as insensibly to influence the mind to higher thoughts. Only the liquid-toned, clear ringing call, sounding upon the air sweetly and melodiously, should be used. *Blymyer* bells are of that kind. They are durable and cost little. If your bell sounds harsh, your church ought to exchange it for a better one.
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will benefit all the churches of Jesus Christ; we bid him Godspeed in his mission and assure him of our unfailing interest and affection."

NEWS FROM VARIOUS STATES

Kansas—At a recent Sunday morning service the catechetical class of Highland church was examined before the congregation by the pastor, Rev. L. C. Stumpf.

Oregon—During a recent month there were forty-seven meetings in the church house of First church, Portland, exclusive of Sunday school and other services of worship. The total attendance was 4,706.

Washington—Arrangements have been made by the pastors of Central Washington Presbytery to hold evangelistic services in nearly all of the churches during the winter. Pastors will exchange pulpits and do the preaching.

Oklahoma—An addition, the second in two years, has just been made to Stillwater church demanded by enlarged Sabbath school and growing congregations. The former numbers about 250 in attendance and the latter fills the house at almost every service. The church was greatly helped in spiritual uplift by a week's series of meetings led by Rev. E. B. Surface of Oklahoma City.

Idaho—An acre of ground has been given to the church at Pierce Park, Rev. E. M. Murphy pastor, for the building of a chapel. The gift is from one of the leading members.—Twin Falls church is engaged with three other churches in an evangelistic campaign. A canvass of the city and the surrounding country for two miles revealed the fact that 80 per cent of the people are adherents of the evangelical churches; 5 per cent Mormon and 4 per cent Roman Catholic.

Missouri—The semicentennial celebration of Westminster church, St. Joseph, Rev. D. M. Clagett pastor, was accompanied by the dedication of a tablet to the memory of Dr. Henry Bullard, who was pastor of the church for forty-three years until his death in 1911. The church is the mother and grandmother of other churches in the city and now has 405 members. The building was remodeled last year. Representatives of daughter churches and other neighboring pastors took part in the exercises.

Kentucky—Transylvania Presbytery at its recent meeting overtured General Assembly to continue and to enlarge its department of church and country life of the Home Board. Synod was also asked to suggest to churches of the states the advisability of forming a union of Northern and Southern Presbyterian Churches such as had been effected in Harrodsburg.—The new brick church at Harlan is nearly completed and will accommodate in ample manner both church and Sunday school. Rev. Carl T. Michel was recently installed pastor.—The Cumberland Synod of Kentucky at its recent meeting in Owensboro decided to attempt the construction of a building for the publishing department to be located at Nashville, Tenn.

Montana—The "Props" is the suggestive name of a young woman's society in connection with First church, Lewistown, Mont., where Rev. E. W. Wright is completing his fifth year as pastor. The woman's society has nearly 200 members and has been a large force in raising money for the church. —The new building at Glengarry valued at $2,000 was dedicated Nov. 2. It is largely the fruit of the labors of Student J. E. Jones of McCormick Seminary, who for two summers supplied the church. Rev. George Edwards of Grace church, Great Falls, as Sabbath school missionary organized the Sunday school from which the church grew; Pastor-Evangelist A. B. Hinamyer, whose supervision has promoted the growth of the church, and Rev. Albert Pfaus, who has supplied the church frequently, were at the dedication.

WILL EMPHASIZE CHRISTIAN EDUCATION

For years the church has heard of "Education Day," the second Sunday in February, first named by General Assembly in 1894 as the day on which all pastors should preach on Christian education and urge the importance of maintaining and patronizing Presbyterian colleges. This year "Education Day" is the closing day of what is known as "Education Week."

The Atlanta Assembly decided that the eight days beginning with the first Sabbath in February, 1914, should be designated as "Education Week," the first Sunday to be observed as Young People's Day and Vocation Day, the second Sunday as Education Day and the Thursday between as the Day of Prayer for Schools and Colleges. No new special day was created by this action. It merely emphasized the fact that all these special days, previously appointed, have to do with the development of Presbyterian young people in Christian life and service.

Dr. S. S. Aikman, for some years a successful evangelist of Philadelphia Presbytery, upon the urgency of his friends has entered the larger field of general evangelistic activity.

Edward C. Reeve, D. D., of Clearfield, Pa., church, has declined the call recently extended to him by First church, Washington, D. C. Dr. Reeve has been successful during the four years of his pastorate at Clearfield, the total membership now exceeding 700 and contributions to all benevolent causes have been largely increased.

Calendar and Record

Presbytery Meetings

Iowa—Fairfield First, Dec. 9, 2 p. m.
Muncie—Marion First, Dec. 8, 10 a. m.

Stated Clerks Elected

Reserve—H. P. Carson.

Resignations

Iowa—Brighton: T. D. Dodsworth.
Minnesota—Alliance-Downer: E. L. Latcham.
New Jersey—New Providence: R. S. Dickson.
Ohio—Youngstown Westminster: G. M. Whitenack, Jr.
Pennsylvania—Wilkes-Barre First: William Dunn.

Calls

Illinois—Rock Island Central: D. A. Johnson, Marengo, Ia.; Viola: C. C. Harper, Galesburg.
Indiana—Knightstown: G. M. Whitenack, Jr.; Gary Neighborhood House: W. M. Case, Caldwell, Idaho, declines.
Iowa—Des Moines Westminster: C. W. Lowrie, Cloquet, Minn.; Panora: J. H. Mintier, Des Moines; Cherokee: Albert Thutt, New Egypt, N. J.; Sioux City Knox: James DePree, Denison.
Missouri—Albany: J. W. Mays, St. Joseph.
New Jersey—Trenton East: C. E. Hills, Mifflintown, Pa.
Pennsylvania—Harrisburg Covenant: Harvey Klaer, Easton; Avella: R. L. Gaut.
Utah—Salt Lake City First: G. E. Davies, St. Paul, Minn.
Wisconsin—Winneconne: B. J. Freye.

Installations

Idaho—Gooding: T. H. Gilbert, Nov. 19.
Tennessee—Savannah: T. F. Kerr.
Kansas—McPherson: M. A. Stone, Nov. 20.

Supplies Arranged

Minnesota—Crosby: C. C. Adams; Elbow Lake: T. A. Huber, Brownsville, Pa.; Moorhead: G. B. Booth.
Missouri—St. Louis Covenant: H. M. Gilbert.
South Dakota—Brookings: W. A. Mast, Napoleon, Ohio.

Vacant Pulpits

Iowa—Colfax, Rev. H. O. Bethel, Moulton, pastor at large.

Changes of Address

Galbreath, R. C.—Susquehanna, Pa., to Union, N. Y.
Miles, W. C.—Streator to 425 South East avenue, Oak Park, Ill.

Accessions

Alabama—Birmingham Fifth Avenue, 18, Nov. 16, J. M. Broady.
Colorado—Pueblo First, 26, Nov. 16, C. W. Weyer.
Idaho—Caldwell, 27, Nov. 23, W. M. Case.
Illinois—Streator Park, 8, Nov. 23, W. C. Miles.
Iowa—Libertyville, 8, Nov. 23, J. F. Hinkhouse.
Kansas—Minneapolis, 26, Nov. 16, G. T. Arnold.
Michigan—Battle Creek First, 8, Nov. 9, G. E. Barnes.
Nebraska—Seward, 20, Nov. 16, C. H. Rohrbaugh.
Ohio—Columbus West Broad, 18, Nov. 16, W. A. Perrins.
Tennessee—Savannah, 8, Nov. 12, T. F. Kerr.

Churches Organized

California—West Hollywood and South Hollywood.
Minnesota—Ironton, 32 members, C. C. Adams supply.
Washington—Maple Falls, 12 members, W. A. Motter pastor.

OBITUARY

Death notices will be inserted at the rate of one cent a word. **Payment must be sent with the notice.** Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

Wire—Franklin B. Wire, a member of Tremont Presbyterian church, lost his life on Oct. 26 last near Clarksburg, due to an automobile accident. He was born in Wisconsin on April 17, 1854, coming to Tremont, Cal., with his parents when an infant. His mother died when he was only 9 years old. He, with his sister, now Mrs. A. H. Burns of Sacramento, then went to live with an aunt, Mrs. B. Guthrie, who still resides at their home near Sacramento. He married Nancy H. Warner of St. Albans, Vt., on Sept. 13, 1873. The wedding service took place at the Tremont church, California, the place from which he was also buried. Nine children were born to Mr. and Mrs. Wire, namely: Etta M. Rowe and James Elzy Wire of Davis, Mrs. Daisy Hite of Sacramento, Charles Franklin (deceased) and Ray W., Alma G., Clayton B., Genevieve and Florence, who reside at their home in Sacramento. The funeral service at Tremont church was conducted by the Masonic lodge, assisted by the pastor of the Davis and Tremont churches.

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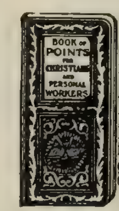

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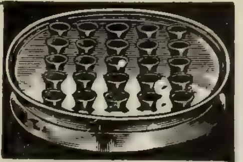

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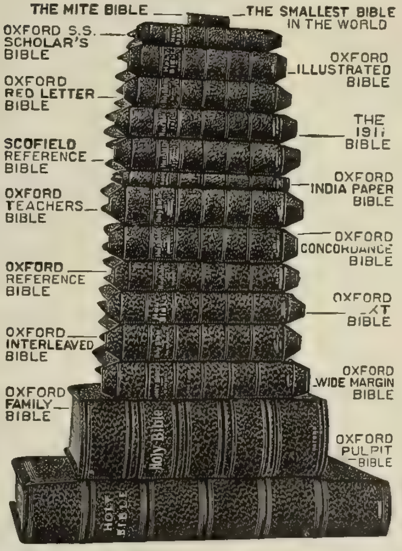

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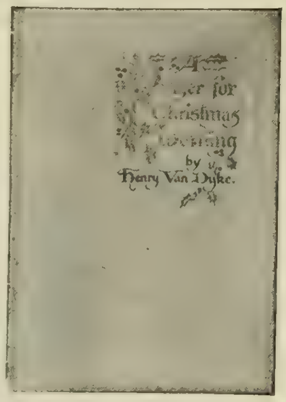

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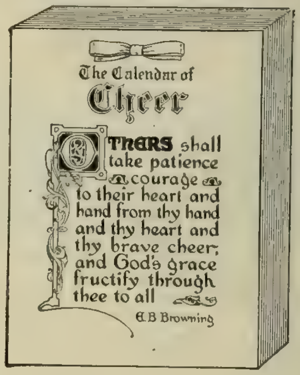
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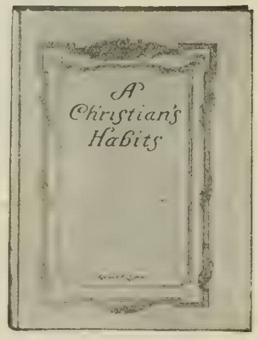

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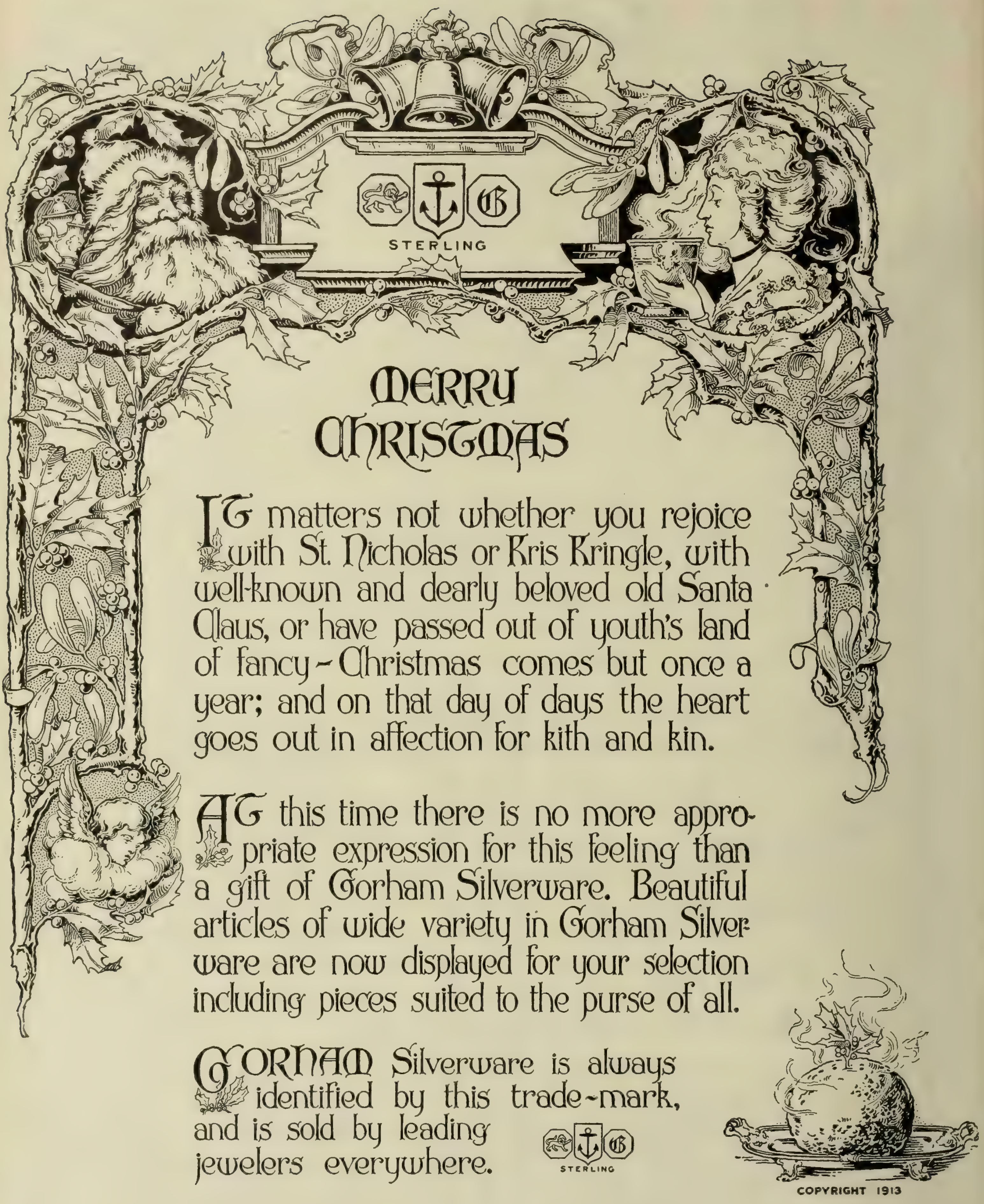

MERRY CHRISTMAS

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AT this time there is no more appropriate expression for this feeling than a gift of Gorham Silverware. Beautiful articles of wide variety in Gorham Silverware are now displayed for your selection including pieces suited to the purse of all.

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THE CONTINENT

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Everybody's Christmas

WHY IS CHRISTMAS SO POPULAR?

The church gave Christmas to the world, and nothing else that the church ever gave has been so eagerly taken by so great multitudes.

The time has come when everybody celebrates Christmas—even “Jews, infidels and Turks.” Not all, to be sure, keep it worthily, for some use it for indulgence and some for display. But the marvel of the day in the large is that so many, otherwise irreligious, do remember Christmas with a very real appreciation of its true spirit—the spirit of giving one's own for the good of others.

* * *

The church cannot forbear to ask why and how this is. For the church has a multitude of things which the world should seize in just the same way.

Are the conditions that have popularized Christmas available to popularize other elements of Christianity?

What, in brief, is the universal appeal in Christmas?

Is not the explanation this:

The church has really given Christmas to men—cast it abroad, scattered it in the earth. Its other treasures it has called men to come into its fold and get.

* * *

The difference doubtless results unawares from the essential idea of Christmas itself. Who can be exclusive and selfish with the thought of a Saviour who in the guise of a helpless Babe made himself one with the lowliest of humanity?

Whatever pride and bigotry might find to feed on in abstruse doctrines of theology or formal practices of ecclesiasticism, there is surely nothing by which a man can boast himself to be specially favored and chosen when he stands in the presence of that Holy Infancy in the manger of Bethlehem.

No voice of scorn against any other soul of man can be uttered there, nor any claim of superiority for one's self. Such words of conceit or contention die on the lips while the eyes are looking on the spectacle of God's eternal Son condescended to equality with the humblest of mankind.

So the simple thought of lowering privilege and dignity for brotherhood's sake to the level of want and woe, nobody has ever been able to bind up in guarded parcels of ritual or dogma. Instead, this Christmas thought inevitably becomes common property.

And that is no doubt the reason why Christmas today has come to be a gracious minister to masses whom the church has scarcely touched with any other influence.

* * *

For the church has never yet quite prevailed on itself to be as free with other elements of its message as it has been with the Christmas message.

Atonement, forgiveness of sins, newness of life, triumph amidst affliction, the immortal hope and so on forth—these divine gifts it has rather hoarded within its own sanctuaries; if any man would have them, the church bade him come inside and get them there.

Moreover, when these holy doctrines have been bandied about among undisciplined men at the cost of caricature and travesty, the church has rather trembled than rejoiced at their “popularizing.’

Yet these truths are no more sacred than the truth of incarnation, which also suffers much travesty. But it is better for men to have some idea of Christmas than no idea; and in the long run they will come the more readily thereby to the true idea.

So with all its other truth—let the church scatter, scatter, scatter, unconcerned for its own credit or advantage. And let it believe that truth still lives in germ at the heart of many a distorted shell.

Nor let there be doubt that the church will prosper in this self-forgetfulness. “There is that scattereth and increaseth yet more.” Truth cherished at the church's own altars will glow the brighter because of truth dispensed outside.

The World

To Check Enormous Expenditures for Armaments

It would seem to be axiomatic that what a majority of the people of a majority of the nations want, and want earnestly, should come to pass. Yet the undeniable fact that the world is tired of militarism, of vast standing armies, of burdensome expenditure for armaments, has not had the effect of checking this tremendous outlay; on the other hand the burdens have been steadily increased. Signs are now beginning to point toward a possible pause in the mad emulation of battleship building. The first lord of the British admiralty, Winston Churchill, lately came forward with a definite proposal for what he called "a naval holiday"— a year's suspension of new naval construction; but his proposal met scant encouragement from German official circles. So Britain's annual budget is larger than ever. Germany's greater naval and military activity alarmed France, and as a result the French government is about to make a new and huge loan—$260,000,000—the largest since the Franco-Prussian war period. This in addition to lengthening the term of compulsory military service for her young men. Japan is building battle cruisers, a new and more costly type of swift dreadnaughts, and the South American countries are imbued with the idea that they, too, must have modern navies. Even New Zealand has a first-class warship for South Pacific waters.

Secretary Daniels, head of our own navy department, has cut $5,000,000 from his total estimates of next year's needs, and still more to the point, he recommends that this country take the initiative—that the President ask Congress to authorize the proposing of a conference of all the powers to discuss a reduction of the heavy cost of the army and navy.

Six weeks ago Congressman Hensley of Missouri introduced a resolution in the house regarding international disarmament, indorsing the naval holiday declaration and requesting the President to use his influence to consummate the agreement suggested by Winston Churchill. Absence of a quorum prevented a vote on the resolution during the special session, but the resolution was discussed on several occasions, and strongly favored by such men as Speaker Clark and Representatives Mann, Slayden, Sisson, Decker, Bartholdt and Sherwood. It was argued that a modern battleship, equipped, now costs $15,000,000, that the naval appropriation has doubled in thirteen years, and that 60 per cent of America's revenues goes to defray the cost of past wars and to prepare for future wars. If the nations of the world should cease naval construction for a twelvemonth their relative strength would remain the same, and meanwhile the United States would save about $50,000,000, Great Britain $60,000,000 and Germany $30,000,000. The money expended for battleships could well be used to prevent floods, to build better schoolhouses and better roads, to improve agriculture and for many purposes to advance the general welfare.

President's Message Is Brief and Pointed

President Wilson's message, which he personally delivered at the opening of Congress last week, was more in the nature of an address than a ponderous message, for it was notably short, direct and pointed, and not overloaded with departmental details nor long, partisan argumentation, as has often been the case with presidential communications. Information concerning the departments he left for department reports, thus leaving his own suggestions and recommendations unobscured. The President's words should be read in full by those persons who wish to keep in close touch with public affairs.

Aside from Mexico, salient features of the message were a demand for early currency reform; a discussion of legislation for rural credits as a means of improving the farmer's financial condition; a statement that the Philippines should have "ultimate," not immediate, independence; an argument for government ownership of railroads and natural resources in Alaska, and a plea for the strengthening of the Sherman antitrust law. On the latter two subjects the President promised further messages. The need of social and economic justice for miners, railway men and sailors was specially called to the attention of Congress in language suggestive of the Progressive party's platform. In closing the President gave warm praise to Congress for its diligence, good temper and devotion to public duty and expressed his own pleasure at having been able to cooperate. In general the press regarded the message as lucid, statesmanlike and masterly.

New Make-Up for National Conventions Urged

Decided changes in the national nominating and convention machinery are desired by President Wilson. He asks in his message for the prompt enactment of legislation which will provide for primary elections throughout the country at which the voters of the several parties may choose their candidates for the presidency without the intervention of nominating conventions. The party gatherings should only declare and accept the verdict of the primaries and formulate the platforms of the parties. A novel suggestion is that the conventions should be made up, not of delegates chosen for this single purpose, but of nominees for the house and senate, senators whose terms have not expired, the national party committees, and lastly, the candidates for the presidency themselves—all this in order that the platforms may be framed by those responsible to the people for carrying them into effect.

It will be noted that the composition of the convention as proposed would leave no room in the conventions for the various big and little political bosses unless they happened to fall within the categories just listed. Something of the kind, the Washington prophets believe, is coming. Mr. Wilson says it is a matter of vital concern, and evidently he wishes to hurry it, but the plan will encounter opposition from adherents of the "state's rights" idea in government and from old-line politicians who understand the inner workings of the present convention system.

When Huerta Drops Out Will Patriots Arise?

On the Mexican situation the President last week spoke calmly and positively and with an undertone of hopefulness which has not been shared by observers in and out of Mexico. He repeatedly refers to Huerta as a usurper and declares there can be no certain prospect of peace until he has surrendered his authority and until it is understood on all hands that such pretended governments will not be countenanced by the United States. "We are the friends of constitutional government in America," says the President; "we are more than its friends, we are its champions." At present Mexico has no government; Huerta has forfeited respect and moral support, little by little he has been completely isolated, every day his power is crumbling. Our policy, then, is "watchful waiting."

When the end does come the President hopes to see constitutional order restored in distressed Mexico—how? "By the concert and energy of such of her leaders as prefer the liberty of their people to their own ambitions." But following the reading of the message the question has been asked and not satisfactorily answered as to whether Mexico has such leaders.

Mexican federals evacuated Chihuahua last week without firing a shot or waiting for General Villa's arrival, thus dealing another blow to Dictator Huerta's prestige. Several of Huerta's generals sent a peace commission to Villa, but fled without waiting for a reply. Mexican refugees continue to swarm into Texas as conditions in their own country become more unbearable. In the capital Huerta's power seemed supreme, though the whole northern half of Mexico has been hopelessly lost to him. But General Carranza has not consolidated the various rebel groups, and even Huerta's collapse would not bring peace.

German Soldiers and Civilians Clash in Alsace

A ministerial and parliamentary crisis arose in Germany last week with startling suddenness, and brought about manifestations of bad feeling toward the army and renewed evidence of the unfriendliness existing between the Alsatians and other German subjects. In the garrison town of Zabern a 20-year-old lieutenant baron, von Forstner by name, stirred the passions of the citizens by a scornful allusion to the Alsatians. The town's residents are said to be strongly French in their sentiments, and their anger which was thus aroused was intensified when the same officer struck down with his sword a lame shoemaker who hooted at him as he passed. Several civilians took up the outcry and the baron ordered his men to charge the crowd. The shoemaker was caught and resisted arrest, whereupon the lieutenant deliberately slashed him on the head. Later von Forstner and three comrades were jeered by school boys, and the officers summoned the guard from the barracks, who charged the crowd which had gathered, and as many persons refused to move twenty-five of them were arrested and confined over night in the barracks. Next day they were turned over to the civil court, which promptly released them. Stringent and apparently absurd measures of repression were taken by the military, such as posting sentries all over the town and arresting respectable citizens. When the lieutenant went shopping he was accompanied by four soldiers who guarded the entrance of the stores while the military trouble-maker was inside.

All this found the stormiest kind of an echo in the reichstag in Berlin. When the ministry was questioned by the Socialist and other deputies, the imperial chancellor, Dr. von Bethmann-Hollweg, usually cold and unemotional, made a passionate defense in explaining the circumstances. The minister of war brusquely declared that a systematic effort was being made to traduce the army officers and that the military authorities would not recede before such opposition. A veritable storm broke loose and the minister was greeted with howls and shouts which drowned his speech. A resolution expressing nonconfidence in the government was passed by a vote of 293 against 54. However, as the German chancellor is responsible to the emperor, Dr. von Bethmann-Hollweg did not announce his resignation but retired for a conference with the sovereign.

Emperor William last Friday ordered the transfer of the entire garrison away from Zabern, and Lieutenant Baron von Forstner, it was predicted, would be tried by court-martial and the colonel would be retired. The governor-general of Alsace-Lorraine, Count von Wedel, at first threatened to resign as a protest against the aggression of the military officials.

French Cabinet Overthrown on Tax Question

France has just passed through a parliamentary crisis and a change of ministry. The government of Premier Barthou was defeated by a close vote in the chamber of deputies last week on the question of whether the new $260,000,000 loan should be subject to taxation or exempt like the present rentes, the government insisting that the tax exemption policy should be continued. The opposition, made up chiefly of the reorganized Radical party and the Socialists, successfully argued that to exempt the new bonds would enable persons investing in them to evade unfairly their share of taxes and create a privileged class. The cabinet, however, labored under the unpopularity caused by its recent extension of the compulsory military service period of three years. Old opponents of President Poincare were also striking at him over the heads of ministry, one of the chief of these being ex-Premier Caillaux.

Peace Plan for Ulster; Arms Prohibited

After all hope of compromise between the Ulster anti-home-rulers and the British government had been abandoned, Premier Asquith in a speech at Manchester last Friday opened the door to a settlement by accepting the terms proposed a few days previously by Sir Edward Carson, the aggressive Ulster leader. Sir Edward had announced as the basis of a possible agreement four points: The settlement must not be humiliating nor degrading to Ulster; Ulster's treatment must be the same as that meted out to other parts of the united kingdom; Ulster must retain the full protection of the imperial parliament; the home rule bill must not be such as to lead to ultimate separation from Great Britain. The premier voiced a hope that free and frank discussion of these lines may bring a cessation of the existing long and embittered controversy.

Simultaneously with this holding out of the olive branch of peace the government brought down its mailed fist. By royal proclamation the importation of arms and ammunition was forbidden. Immediately the customs authorities at Belfast seized a hundred cases of rifles and ammunition. No reason was assigned for the proclamation except that the importation was not deemed "expedient."

Officers of the Ulster volunteer "army" say that 80,000 serviceable rifles, plenty of cartridges and some small field pieces have already been brought in, so the prohibition comes too late to be effective. But if Premier Asquith's peace proposals are acted upon the idea of starting a gun factory in Belfast will speedily be dropped. The fact that the government "means business" but wants peace is the interpretation which the Liberal coalition put upon last week's developments.

Pros and Cons of Woman's Suffrage Presented

Fifty-five suffragists were waiting in Washington as the week opened to present to President Wilson a request that he recommend woman's suffrage in one of his later messages to Congress. The committee appointed by the annual convention of the National Woman's Suffrage Association was made large enough to include one woman from each state and officers of the organization. President Wilson was prevented by illness from meeting the delegation last week. The convention was largely attended and received liberal attention from the newspapers of the nation. Dr. Anna Howard Shaw was elected president and Jane Addams first vice president.

Special effort was made by the convention delegates to induce the rules committee of the house of representatives to establish a standing committee on woman's suffrage, and public hearings were held at which the question was argued at length. The National Association Opposed to Woman's Suffrage also met in Washington at the same time and, headed by Mrs. A. M. Dodge of New York, endeavored to counteract the votes-for-women movement. They told the congressmen that women would lose more than they would gain by the ballot and they denied that the suffrage cause had grown to such proportions as to demand a house committee. Mrs. H. E. Talbot of Ohio even asserted that the antisuffragists represented the views of 90 per cent of the women of the country.

In Illinois and probably in other states candidates for Congress next year will be asked by the organized suffragists whether or not they will work for the submission of a federal constitutional amendment extending the suffrage to women.

The National Anti-Saloon League may also attempt to commit candidates for Congress just as legislative candidates are now pledged in many states. The question which may be asked concerns the national constitutional amendment against the sale of intoxicating liquors.

Mrs. Pankhurst Again Jailed and Released

Mrs. Pankhurst, the veteran leader of the militant suffragists, met with an increasingly cordial reception on her brief American tour and netted the reported sum of $22,500 for "the cause," but on her arrival in England last week she was promptly clapped into jail to serve further time on the three-year sentence which hangs over her. She had formerly gained release by a persistent "hunger strike" and she assumed the same tactics at Exeter, adding thirst, in order, say her followers, to make it the more difficult for the government to prevent her from dying on its hands—a self-imposed sacrifice which would seriously embarrass the Asquith administration. Sunday night she was released on a seven-day license because of her weak physical condition.

The arrest of Mrs. Pankhurst in Plymouth harbor was made with elaborate police precautions and parade. She was taken from the Majestic by officers who boarded the steamship from a large police tug and was landed at a naval pier before the steamship was permitted to dock. A smaller boat chartered by the militants was unable to interfere because of the high seas running.

In revenge the Pankhurst forces rallied for fresh attacks on property, similar to their previous outrages, such as smashing windows, pouring acid into mail boxes and burning houses and other buildings.

Panama Worker Dies; Colonel Goethals's Report

Amid the general spirit of congratulation which has followed the turning of water into the Panama canal, there was a note of sadness last week, caused by the death of Lieutenant Colonel David D. Gaillard at Baltimore. Colonel Gaillard was affectionately known as the "hero of the Culebra cut," and his death was caused by disease brought about by worry and overwork during his seven years of duty on canal construction.

Colonel George Washington Goethals, chairman and chief engineer of the isthmian canal commission, recently submitted his interesting annual report to the war department. The report exhibits the caution which the colonel conjoins to constructive ability, for in it he makes no prediction as to the date for officially opening the Panama canal. The first day of actual operation still depends on the treacherous earth slides of the Culebra cut. While it is true that the presence of water in the cut will retard the slides, yet the water may to some extent develop new slides. The seamy character of the rock under pressure must also be watched, and for these reasons the turning of water into the cut was hastened. No effective way has been found to deal with the slide problem except the bodily removal of large hills. Last year it was thought by geologists that the extensive slides had been conquered, yet at the moment when everything looked most promising 2,000,000 cubic yards of material slid into and closed up the big cut. And again it was dug out.

Senate Passes Hetch Hetchy Bill for San Francisco

The Hetch Hetchy valley bill was passed by the senate Saturday night after a long and hard-fought contest and went to the President for signature, having previously passed the house. It gives San Francisco the right to build a reservoir for water supply in a beautiful valley in Yosemite national park, and for that reason was energetically opposed by the Society for the Preservation of National Parks. However, Gifford Pinchot and other disinterested and well-informed persons favored the bill and denied that the Yosemite would be injured by thus benefiting San Francisco, and their views prevailed in the senate by a 2 to 1 vote.

Religious World

Continuation Committee Hears Mott Report

The Christian people of Holland showed a splendidly generous hospitality toward the Edinburgh Continuation Committee when it met at The Hague in November. The members of the committee, which represents the comprehensive Protestant foreign mission forces of all Christendom, were virtually the guests of the Dutch nation during their stay, for the entertainment fund which provided for their expenses at one of The Hague's spacious hotels was contributed by persons of the highest social and official station, including above all Queen Wilhelmina herself.

Moreover, the queen, not content with simply a financial evidence of interest, sent the committee members a special invitation to visit her in the palace of Loo, near Apeldoorn. A special train carried the missionary visitors on the three hours' journey from The Hague to the palace, and after luncheon the queen and prince consort received the guests in the royal audience chamber, where, at her special request, Dr. John R. Mott, the chairman of the committee, and Mrs. Creighton of London addressed her in regard to the committee's work and objects. Afterwards at tea Wilhelmina and her husband conversed informally with their guests.

The most significant interest of this 1913 meeting of the Continuation Committee was the report of Dr. Mott and his associate, Sherwood Eddy, on the conferences which they held at its request with missionaries in India, China, Korea and Japan, between November, 1912, and April, 1913. This report was presented in a bound volume of 467 pages. Yet in spite of its size, Dr. Mott, comparing the material presented with the material collected, felt justified in designating the report on its title page as "a brief account of the conference." It is the hope of The Continent in later review to indicate something of the scope of the vast amount of material which this volume comprises.

The discussion of the facts and proposals which Dr. Mott presented as the result of his tour demonstrated that not all obstacles to cooperative action among the Protestant mission forces have yet been eliminated. Divergent conceptions of policy and divergent ideas of organization frequently come to the fore. But the happy circumstance of all such debate was the constantly recurring manifestation of a perfectly fraternal Christian spirit. Where definite agreement of ideas appeared impossible, friendly mutual understanding was sought and achieved. In this spirit the committee felt it needful to define its own view of the function which it has to fulfill, so as to remove all conception that it is aiming to constrain the action of any particular board or missionary force.

For this definition the following resolution was adopted:

> "In the judgment of the Continuation Committee the only bodies to determine missionary policy are the boards, the missions and the churches concerned. It believes, however, that the missionary movement is passing into an era in which missionary policy in any particular area can be rightly determined only in view of the situation in that area as a whole, and in relation to other work which is being carried on. The Continuation Committee is of the opinion that in this situation its function is to serve the boards by placing at their disposal all information accumulated by its special committee, by inviting the boards to come together as occasion arises in order that they may consider in common particular questions affecting more than one board, and by helping them through its special international connections to study missionary problems in the light of all facts."

Reorganization Plan for Home Missions

The Board of Home Missions at New York held on December 4 a meeting of the highest importance, at which was considered thoroughly the report of the board's own subcommittee on reorganization. This committee was constituted early last summer from the six board members who attended the last General Assembly at Atlanta as commissioners from the Presbyteries of New York and Brooklyn, together with the two new members from the central West who were added to the board by the Atlanta Assembly's action—Dr. Edgar P. Hill of Chicago and Dr. W. F. Irwin of Louisville. Dr. William Adams Brown was chairman of the committee.

To this committee were referred all of the recommendations and instructions adopted by the Atlanta Assembly save the one matter of transferring the Labor Temple to the charge of the Presbytery of New York. Preparations for this had been made in advance of the General Assembly's meeting and the transfer was accomplished at the meeting of the board on October 16 last.

In regard to other new policies indicated by the Assembly's recommendations the committee began an extensive study, seeking to interpret the spirit of the Assembly's directions and to ascertain the best means of accomplishing changes indicated thereby without jeopardizing the efficiency of the work. It soon became apparent that to meet the will of Assembly as expressed at Atlanta would involve a number of consequential changes beyond those evidently contemplated by the Assembly's action. Moreover, the time appeared opportune for working out ideas of reorganization which the board itself has had in mind. So the deliberations of the committee came to involve a complete scheme of reorganization, which at the meetings alluded to on the 4th of December was carefully considered by the whole board. After certain amendments it was indorsed in principle for report to the next General Assembly.

This scheme is not ready to present to the public in detail and doubtless will not be made known until it can be offered in the Assembly itself. But it is trusted that it will command the Assembly's hearty approval as a plan broad and fair enough to meet all the criticisms which have been visited on the board in the last year. At the same time it is believed that no supporters of the board will feel it surrenders any useful activity.

Purposes Aimed At in the New Plan

Although details are yet held in confidence within the Board of Home Missions, a statement which Dr. Thompson, the secretary of the board, gave out for publication on Saturday, December 6, indicates in general outline what the reorganization plan for the board's work has in view. He enumerates the objects to be attained as follows:

> "To bring the board into closer relation with the field by securing the appointment of a secretary with headquarters on the field who shall have general oversight of all work of the board in the territory now under the field secretaries.
>
> "To simplify the work by coordinating the departments and bringing them under more definite secretarial supervision.
>
> "To provide some plan whereby the various sections of the country may be more adequately represented in the counsels of the board. The need of some such provision has long been felt by the board."

In addition Dr. Thompson indicates that certain temporary arrangements of work will prevail until the General Assembly has had opportunity to pass upon the board's new proposals. The vacancy caused by the resignation of Dr. Holt from the district secretaryship on the Pacific coast will not be filled nor will any successor be appointed to take the place of Rev. Charles Stelzle in the bureau of social service. Moreover, the board interprets the Assembly's action in regard to the department of country life as calling for the discontinuance of the department, but not requiring the discontinuance of country life work. Therefore the department loses its autonomy, but its work, as well as the work of the immigration department, will be referred to the immediate secretrial oversight of Associate Secretary McAfee.

Considering Unity and Cooperation

The committee on reference and council of the Foreign Missions Conference has called for January, 1914, another general conference of missionary leaders like to the conference on China which it held in January, 1912, and the conference on Latin America which it held in January, 1913. For 1914 the topic for consideration will be cooperation and promotion of unity in foreign mission work. The first meeting will be held Monday morning, January 12. The sessions will continue until 5 o'clock on Tuesday afternoon. Addresses will cover in succession four divisions of the general topic —survey of present conditions, limitations and difficulties, international aspects and unifying influences. The latter theme will appropriately have the most attention and under this head will be considered the interdenominational agencies, the common religious experience of humanity, the fraternal interchurch feeling on the mission fields, the demand of the mission task for the united effort of all mission forces, the Spirit of the Lord, communion and prayer, fundamental truths held in common and the growth of the spirit of unity at home. The addresses Monday evening on international aspects will be delivered by Professor Warneck of Germany and John R. Mott. Mr. Mott will explain the work of the Continuation Committee. These meetings will be held on the eighth floor of the Presbyterian building and Dr. Arthur J. Brown, the chairman of the committee in charge, will preside.

Editorial

The Strength of a Great Orator

THERE is a widespread feeling that the power of the modern pulpit is being endangered by the pressure on our ministers to become administrators and factors in all sorts of reform movements. When a minister was installed in a new church and announced that he was not a "reformer" but simply a preacher of the gospel, he was quite taken to task in public and private as being untrue to his great commission from Christ. But most of us will be sympathetic with his obvious meaning. It is a good time to lay renewed stress on the value of great preaching—something that shall correspond in our day to the great oratory of an earlier day.

Probably no man in recent British history has had larger influence as a mere speaker than John Bright, unless it was Gladstone. Yet Bright has higher place, for whatever he did was by his words; his office-holding was unimportant. This man, with others, moved England by eloquent pleading on platforms and by the roadside, toward every great movement of its modern life. Young ministers, who covet some like power in their pulpits, will find the new "Life of John Bright," by George M. Trevelyan, most stimulating. If we do not misread that striking story, four traits appeared in Bright's public speeches which are available for the commonest man.

First, there is the sense of a great cause. He set himself no petty tasks, where twaddle would be endurable. He thought in terms of masses of men and of their deepest needs. Makeshifts were proposed for remedies; he would have none of them. He may have been mistaken at times; that does not matter. He was always putting himself into movements that were big enough to keep him thinking and speaking in big terms. And surely ministers of the gospel enjoy this same advantage. They have a great message. Let them use it greatly, thinking in large terms, eschewing petty topics which end nowhere because they begin nowhere. Like all of Bright's causes, theirs is a cause of the whole people, whose success will mean new life and power for all men. They have no time for trivial pettinesses. They have serious business; let them keep to it.

Secondly, there appears always a deep conviction. Bright was terribly in earnest. He was a Quaker and did not believe in war, but it was said of him that if he had not been a Quaker, he would have been a prize-fighter. He willingly took the unpopular side of things—not stupidly, but in hope that he might help to make it the popular side. Then he followed his course steadily. Recall his familiar retort: "The Times says I repeat myself, that I am always saying the same thing. What I complain of in The Times is that it never says the same thing." Bright had no harp of many strings, except as he played the same theme with many variations. He stood in absolute awe of the convictions that had grown in him; disloyalty to them was treason worse than disloyalty to the queen. He could face an unfavorable parliament or public without tremor: "There is on earth a yet auguster thing, veiled though it is, than parliament or king. That auguster thing is the tribunal which God has set up in the consciences of men. It is before that tribunal that I am now permitted humbly to plead, and there is something in my heart—a small but exultant voice—which tells me I shall not plead in vain." Do not our ministers covet that assurance? Are they mistaken who insist that the pulpit of today lacks the mighty note of conviction and has taken on the note of hesitation? Shall not our men think out their messages until they are assured beyond doubt? Then they must speak with power.

Thirdly, there appears a wholly unselfish purpose in Bright's speech. He wanted nothing for himself. He deliberately stood in his own light. He heard that some one had said that he would have been in the cabinet if it had not been for his principle of peace at any price. Scornfully he flashed back: "As if office could compensate a man for the guilt of participation in this war!" After a famous speech in parliament, Disraeli told him he would give anything he had ever had to have made that speech. Bright replied, "Well, you might have made it if you had been honest." He often said that the trouble with Disraeli lay in his own saying, "We come here [to parliament] for fame." Is there any more subtle peril for a man in public life, whether in the ministry or out of it? And can anything more certainly cut the nerve of power for a man who is preaching the gospel of self-denial?

Fourthly, all this was gathered up in his speaking into a marked simplicity. He had his eye always on the common people. He talked in parliament much as he talked by the roadside. His words are simple, his vocabulary rich enough but never ornate, his figures those that fitted the lives of his hearers. He spoke to be heard, not to speak. His preparation was careful without being slavish. His closing paragraph was almost always written in full and carefully mastered, so that he went into no foolish flights of extravagance at the end of his speech, was never carried away with his own oratory, and never failed to make the point which was most important to make. Yet his simplicity, like that of most Quakers, was only another term for dignity. There was no cheapness about him, nothing that we call "playing to the gallery." His mission was too high and his message too noble to be cheapened by the appeal of the moment. Need we emphasize the importance of this trait of great oratory? If we are to have an increased number of men whose very presence shall mark the pulpit, they must be men who have learned this secret of blending dignity with simplicity.

Christmas Day

O day of days, that brought the Christ to earth,
With heaven's peace men's burdened hearts to fill,
What glory crowned thee in his holy birth!
How deep the love and joy that greet thee still!

Not now, 'tis true, is heard thy triumph song
From angel choirs filling all the sky;
Yet children's voices those sweet strains prolong,
And hymn again thy blest supremacy.

No shepherds in a gladsome maze today
Acclaim thy manger-cradled Babe a King.
Yet see—uncounted millions own his sway;
Their praise of thee from every land doth ring.

O day of days, bestow thy peace on me!
Attune my heart to sing the angels' song!
In thy young Child may I my Saviour see,
My Lord, to whom my love, my life belong.

HOWELL MERRIMAN HAYDN.

A Prediction About Next Thanksgiving

The criticism visited on President Wilson for attending Roman Catholic mass in Washington on Thanksgiving Day doubtless includes elements which a broad-minded Presbyterian would instantly spurn. We fear that some at least who have joined the objection believe that a Protestant ought never to go to Roman worship. But of course, the President would not think that nor any other generous gentleman. It will do any man good occasionally to attend divine service in a church other than his own—indeed, very much different from his own. Even though he may find himself unable to value for his own spiritual edification the ceremonials observed there, he will respect them as the means by which others find their access to the heavenly Father. And his spirit will be broadened and freshened by the sympathy of realizing in his neighbors, spite of all differences, a common devotion to their common Lord.

But the President has, we trust, observed in the protests reaching him, a note deeper and more sober than this and much more worthy of his attention. The jealousy which the Protestant ministers of Washington expressed was, as The Continent understands it, not jealousy of the Catholic rector in Catholic St. Patrick's, but jealousy for the American principle of government impartiality among churches. To this principle President Wilson is certainly the last American who could be indifferent. And although it would be absurd to imagine that the government's religious impartiality would be compromised if on one occasion the President attended Roman Thanksgiving mass, does Mr. Wilson not perceive that the matter has a quite different aspect when successive Presidents on successive Thanksgiving Days thus attend a Roman mass, accompanied by many of the highest officers of the government in each case? That is the actual circumstance with which current criticism deals.

The annual Thanksgiving proclamations of the Presidents customarily intimate, as President Wilson's own proclamation did, the expectation that the people will in general meet for Thanksgiving services in the places where they worship habitually. As the whole festival has become a home festival, its genius seems specially to call for the return of thanks to God in the church homes of the respective worshipers. The atmosphere of the day therefore would be more harmoniously kept by the government leaders at Washington if, instead of going in an official body anywhere, they betook themselves severally with their families to their ordinary places of church attendance. And assuredly they ought not to permit a tradition to grow up which would seem to make any one church in Washington the ostensibly official church of the government, which even for one day of the year it is a public duty for them to attend.

But The Continent anticipates President Wilson's tact will in due time find a way to brush aside all appearance of official recognition for any church in the national capital—and that without offending the proper sensibilities of Catholic citizens. Having already proved by his presence at this one Thanksgiving service that he realizes himself the President quite as much of Catholic as of Protestant Americans, and having shown perfect respect to Catholic worship, Mr. Wilson will no doubt next year quietly choose for himself some Thanksgiving service which represents his own personal preference in religious custom. That will end all this talk of the "official Thanksgiving" and everybody will be as happy as before.

Little Atheists Rule a Public School

It is a sinister story which comes out of Brooklyn—the story of a group of boys and girls in eighth grade of public schools who refused in morning exercises of their schoolroom to sing any songs which referred to God. And the still more sinister note of the story is the supplement which states that the children had their way about it; the school authorities ordered all songs dropped which had any religious suggestion in them. The children—astoundingly precocious atheists—said callously that they didn't believe any longer that there is a God and so they were not going to sing about him.

Could anything more startlingly exhibit the pass of peril to which the country has brought itself by stupidly letting go of morals and religion in the public schools in order to protect the schools against sectarianism? It hasn't protected them certainly against the worst sectarianism—the ignorant bigotry of the atheist. Does anybody imagine that a generation of such boys and girls who do not believe in God could grow into citizens fit to carry out the destiny of the republic? Self-perpetuation alone makes an imperative reason why the nation must teach its children that God makes them responsible to him for the lives they live and the deeds they do in the world. The necessity grows so unmistakable that soon even the most blinded of sectarians will see it, and then they'll no longer be able to see the danger of harm to their own peculiar creeds which now worries them so greatly.

Everyday People Cashing Up for Theology

The Continent does not believe there has ever been before just such an example of money-raising for a theological seminary as the popular subscription campaign in Pittsburg which has just brought to Western Seminary in that city $130,000 of new cash resources out of which a new administration building and a new chapel will be put up. Colleges are sometimes financed by sending committees out along the streets of their own towns and asking every business man encountered to "chip in." But the idea has been that theological seminaries are so distant and severed from the common man's interest that none but special persons with a peculiar turn of mind and a great lot of money could be expected to give to their support. But the friends of Western have taken another cue and come out vindicated for their audacity. They have asked all sorts of men to give for theological education and all sorts of men have responded generously—and all of this done right in Pittsburg itself, which, to say the least, is not a city abnormally concerned for religion in either its practical or intellectual aspects.

It is a fine transaction all the way around—something for all church folks to be glad of—an affair suggesting possible popularity for theology hardly dreamed of hitherto. The circumstance will bring the seminary nearer the people and the people nearer the seminary. And that is mutual good.

Introducing Pete McCarthy, Barber

The Joliet News in Illinois reports that "the largest factor for good living" in that thriving city of 35,000 souls is Pete McCarthy. And who, pray, is Pete McCarthy? A barber, says The News, and besides that, the inspiring spirit of Morning Star mission. Pete is a wonder for the way he loves folks and especially down-and-out folks. That is the reason why after work hours he strikes out along the sidewalks looking for "the man hanging about the streets at night, sick at heart, with no money, no lodging and little clothing." What happens when Pete meets up with such a specimen of discouraged humanity The News tells thus:

> "As to whether the man is deserving or not, sick or well, drunk or sober, religious or a criminal, McCarthy asks no questions, but takes him in, cleans him up, feeds and warms him, all from his own small salary, and then talks religious business so directly, so simply and understandingly, that hope is put into the heart of the despairing. Ninety per cent of those who kneel at the Morning Star mission remain true and faithful."

Not only has McCarthy thus reached a host of the degraded, but his converts and now his helpers include some well-to-do citizens who never were much impressed with religion till they met this barber. And the business men of Joliet have decided that he ought not to pay for all of his helpfulness out of his own pocket. They have just been raising a fund to support his work. When they began it, they asked Pete up to speak to the Commercial Club at dinner. He was as direct and simple there as with his drunkards in the mission.

"Every morning on my knees," he said to the merchants, "I ask the Lord to give me a soul that day. He doesn't fail. Every month I have more converts than there are days in the month."

—William W. Smith of Poughkeepsie, New York, who made himself a millionaire by selling the boxes of cough drops on which his picture appears prominently, was a steadfast Presbyterian elder in that city, and his recent death is a great loss to the church as well as to the Young Men's Christian Association. Toward both church and association, as well as to many other forms of benevolence, Mr. Smith was very generous with his wealth, and felt a profound sense of Christian stewardship. The quality of the man is indicated by the fact that when he first set up in the confectionery business he found himself in competition with concerns that did business on Sunday, and the look of the situation was that he would have to go to the wall unless he, too, used the money-making opportunities of Sunday. But the young merchant grimly said to himself that he could fail if necessary, but he would not break the Sabbath. To that resolution he stuck invincibly. In later life he declared that his financial prosperity dated from the moment that he definitely fixed this resolution in his conscience.

—The comfortable old proverb "To err is human" often solaces The Continent's rueful contemplation of its typographical trespasses. But no proverb suffices to cover the chagrin of one singularly unhappy blunder in the editorial remarks of last week concerning the new Fourth church edifice in Chicago. As printed, the last paragraph of those observations charged up to Pastor Stone and his coworkers the imbecility of offering a reward for criticisms of their building work. Of course, they couldn't be so foolish. The editorial thought really intended was that they might offer such a reward without peril of having it taken. The verb "might" was the rascal that caused the mischief by its mysterious disappearance. But perhaps the editorial mind is really to blame for venturing on an expression of its thought a shade too bizarre. Just to say that this new church building could hardly be made better or more complete would have been a safe fashion of telling the fact.

—The Continent confesses to hearty sympathy with a correspondent who writes her strenuous objections to Santa Claus cantatas offered for Sunday school use at Christmas. "Santa on a Strike" and "Santa Santaplane" seem to this good lady quite beyond the limit of toleration. We suppose no Christian parents in these days are so strait-laced as to object to the folklore of Santa Claus (when it is taught as folklore and not as fact) for the children in the home, but even in the home the memory of the sweet reality of the Christ Child ought to dominate all else. And in Sunday school, as a department of Christ's own church, all the singing at least should certainly be of Jesus and the "little town of Bethlehem."

—The little Red Cross Christmas seals are beginning to appear on current mail matter again, and no token of the season of good will is more inspiring. Every one of these stamps bespeaks a sympathetic memory for the sufferings of tuberculosis victims which must brighten both the heart from which it springs and the lives to which it reaches out.

—The less religion one has himself, the more particular he is as to its quality in others.

The Shepherd's Story

By J. Ritchie Smith

THE morning meal is ready, for the Shepherd will be hungry when he returns from his long watch in the field. Mary goes again and again to the door, and shading her eyes with her hand looks down the winding path to see if he is coming. The children grow impatient, for the hour is late. "Mother, may we not eat?" said Andrew. "Not yet, my son, your father will soon be here. While we are waiting I will tell you of something strange that befell me last night.

"As I lay upon the bed, I thought of your father, and wondered if he were warmly clad, for the night was cold. Then I began to think of the promises of God, and to ask why they were not fulfilled. Has God forsaken his people? Has he forgotten to be gracious? Such doubts perplexed and troubled me, and I could not sleep. And as I tossed restlessly about, suddenly the room was filled with light. I rose quickly, and went to the door, and looked out. The heavens were all ablaze, and as I looked and wondered I heard a burst of music that seemed to fall from the skies, full and sweet and clear as the harmonies of heaven. Then the music ceased, the light faded away, and I saw nothing but the lonely plains. Perhaps your father may tell us what it means. See, he is coming."

The children set off in a merry race to meet him. As he drew near, Mary saw a light upon his face as if the radiance of the midnight sky still lingered there. "I have seen strange things," he said; "sit down, and I will tell you." And as they gathered eagerly around him, even the children forgetting their hunger, he began his tale.

"We were keeping our flocks as usual last night, Reuben and Simeon and James and the rest; and as we watched we talked. At first we spoke of everyday matters, of our homes, our children, the care of the sheep. Then a strange solemnity seemed to settle down upon our spirits, and we began to talk of sacred things. The eighth psalm came to our minds as we turned our faces toward the stars, and we thought of the greatness and the goodness of God.

"Presently Reuben asked the question that presses upon many hearts, 'Why does not God visit his people? He has not spoken to us for centuries. Not since the days of Malachi has the voice of a prophet been heard in Israel.'

"'But,' said John, 'though we have no prophet we have the promises. And the Christ is to be born here in Bethlehem, Micah tells us.' We turned with one accord, and looked long and wistfully upon the little town that lay upon the hillside above us. 'Yes, but it may be centuries before he comes,' said Simeon, 'and where shall Israel be then?' 'Where it has always been, in the hand of God,' John replied. 'We are his people, and the sheep of his pasture, and he watches over us as we watch over our sheep.'

"Then some one in a low voice repeated the twenty-third psalm, The Lord is my Shepherd. 'Isaiah says the Messiah shall be like a lamb,' said Reuben, 'but that I could never understand.' As I listened my heart burned within me, and I cried, 'Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that sittest above the cherubim, shine forth.'

"And even as the words were upon my lips, the skies were opened above us, and the glory of heaven shone round about us. We were afraid, and hid our faces in our hands, for who may look upon the glory of God and live? And while we wondered and feared, a voice sounded in our ears, saying unto us, 'Be not afraid; for behold, I bring you good tidings of great joy, which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is a sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.' And we lifted up our eyes, and lo, an angel stood before us. And as we looked, there was a burst of music in the air, and we saw the host of heaven, and heard them chant a song of praise, 'Glory to God in the highest, and on earth peace among men in whom he is well pleased.' Then the voices ceased, the vision vanished, and we were alone.

"We looked at one another in silent wonder, but we were no longer afraid. Even the sheep, silly, timid creatures as they are, were not frightened, but stood motionless, as if they were still listening to the angels' song. And I thought, 'We men are afraid of God because we are sinners. These innocent creatures do not fear him.' And the word of the angel came to my mind, a Saviour. Then all together we cried, 'Let us now go even unto Bethlehem, and see this thing that is come to pass.'

"The little town lay quietly sleeping as we drew near, for it was long before the rising of the sun. Said Simeon, 'Alas that the Son of David should be cradled in a manger! How then shall he deliver Israel?' And no one of us could answer him, for we did not understand how it could be. But after a while John said, 'The sword has failed; perhaps God will try some other way.' When we reached the town, James asked, 'How shall we find the manger where the child lies?' And Reuben answered, 'Let us go first to the inn and see if he is there.' We came to the inn, and sought the stable, and found it in a cave.

"An old man with long beard and kindly face met us at the door, and said, 'I am Joseph, the carpenter of Nazareth,' and bade us enter. We told him in a few words of the angel's message and the song of the heavenly host, and asked to see the child. 'Enter,' he said, and led us to the manger. Beside it sat Mary his wife, the light of mother love upon her face, as she bent above her firstborn son. Yet there was wonder and awe in the look she turned upon the babe, as if she saw in him more than met the eye. He lay wrapped in swaddling-clothes, so tiny, so weak, so helpless, that I said in my heart, 'Can this be the Christ?'

"But as I gazed upon him, there fell upon me such a sense of the presence of God that I dropped upon my knees beside the manger, and tears ran down my face. I thought within myself, that love brought him to this manger; and I worshiped him. We were all kneeling before him, when Mary said, 'He is the Son of the Highest, Whose name is blessed forever.'

"But, father," said Andrew, "we are taught, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.'" "Yes, my son, and we read in the prophet Isaiah, 'Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace!' I worshiped God in him.

"Then we rose from our knees and left the room. The day was breaking, and the people were beginning to move about the streets. To all we met we told the story of the night. Some mocked us, and said we had fallen asleep and dreamed. But most of those who heard were filled with wonder, and soon the town was all astir, and men were talking of the babe, and questioning if he could be the Christ. And I hastened home to tell you."

"I wish I could see the dear little baby," said Ruth; "I should love to take him in my arms." "We shall all see him some day, I hope," said the father. "Now let us praise God for the gift of his Son." And from the law and the prophets he read the predictions of the Christ and rendered fervent thanks to God that with his own eyes he had seen the promises fulfilled.

THE CALL TO SERVICE

Dr. Grenfell Aboard One of His Boats

BY WILFRED T. GRENFELL

THIS IS AN AGE of awakening intellect. Even down here in Labrador men are waking up and refusing to submit to propositions and conditions they once bowed beneath. It is almost an age of suspicion, with capital and labor, governed and governing. It is an age of accumulated speed in evolution and the remedy that is to reach home and overwhelm opposition must be adapted accordingly. Men listen to what the parson or leader of any kind *says;* they criticise more and more what the parson *does.*

A small sailboat has just gone by as I write. It has a ten horsepower kerosene engine, and is constantly cruising from place to place along this rough and lonely coast. The grimy-looking individual in overalls driving her is the parson. He cannot afford a yacht's crew; and the comments on him are: "There be somet'ing to dat parson—he does t'ings." Of course he does not escape criticism; there are still a few unco' guid who prefer a white collar to a horny hand, and alas! their tongues are no kinder than the rest on that account. But the virile folk are always interested in *doing* things. That "deep calls to deep" is no new discovery and nothing so commends the service of Jesus Christ to young manhood as the fact that it does things, and calls on them also to do things and make sacrifices also. I have in my cabin specimens of various tracts, genuine efforts no doubt to attract men to Jesus Christ. They are sent out from time to time, often in large numbers. I received once a complement of 10,000 of one single variety, a heavy load to carry and quite impossible to distribute, the very gift signifying impracticability. The whole appeal of many of these is "Nothing to do; only believe." "No cross for you to bear, no struggle to carry, no defeats to suffer, no working out your salvation with fear and trembling. Only an intellectual process, momentary and easy."

What Christ and Manhood Want

As a remedy for indifference to church-going this mental submission, if once accepted, is obviously valuable. And I am witness to scores of lives saved by that combination. But I am certain that the permanence of the result depends not on the mental process but on the continuous association with the church and its environment. And further that it will develop the abounding life in the individual only as the church is itself *"doing things."* Fortunately that is what Christ wants and at the same time what manhood can rejoice in. The appeal that by believing we may verily escape the righteous punishment of our wrongdoing is a mean one anyway, and the resulting faith is too often of that sickly variety that we surgeons frequently see. "When the devil was sick the devil a saint would be; when the devil was well the devil a saint was he."

The call to Christ's service to which I myself responded was that of D. L. Moody. Let each man of the thousands who answered it interpret his view as he likes. I understand their mental attitude well enough to have a tender place in my heart for all those who think honestly that the success of that message was "You have only to believe to be saved from punishment." A man who did things and whose permanent monuments of practicality are at Mount Hermon, Northfield, Glasgow, Chicago and elsewhere, can be excused if, like Browning, societies should have to be formed to study his meaning. But to me Moody taught the one and only thing that could have interested me and that was that God Almighty really wanted such work as I could do to help him out. That had never occurred to me. I had thought service as far as God was concerned meant unattractive, conventional gatherings which I loathed and went to sleep in if I could. Thus, to defend a boy who was being bullied against his enemies was sport to me; but that would have been the last thing I should have thought of as being "religious service." That that was a finer means of grace to my soul than the good of books, or the too stereotyped Sunday, had no more been taught me than that the eating of my porridge for my breakfast was. And yet that is a means of grace and to teach that it is so is divine service.

How many hundreds of men, good-natured, honorable, unselfish, in the busy world downtown does one meet who would laugh right out if you said, "I want you to come and preach the gospel with me"—men who would instantly help in any genuine effort to "help others out," enjoy it, jump at the chance of it, and yet will smile again afterward, when you argue that the rendered service was really divine service, was preaching the gospel; and if so why not acknowledge it? For my part I at once recognized it was true, for I felt this was as essential to explain things as was immortality. It gave a dignity and intelligence to life. I had never dreamed that Christ's call was to follow him. The transient joys of meat and clothing and even athletic honors I well knew never satisfied anyone worth while.

However much we owe to the old method of exhibiting the remedies for loss of life we must look at facts squarely; and act just as we doctors do who agree with teachers of religion as to the great value of psychical treatment, and yet differ from the Christian Scientist as to the value of training the leucocytes with vaccines, or even making use of the knife. If we can realize the truth of this—we who work among sailors and fishermen, advocating the claims of the Master on their lives; a body of men as emotional as any in the world, as tender-hearted and unsophisticated as any class anywhere—then how much more must this be true where the childlike nature that responds most readily to sentiment has been hardened and made callous by blatant and shallow skepticism and the bitter experiences of life in big cities?

The service of Christ is the real "service" and the preacher who seeks first to conserve energy and save men's lives for "service" looks not for a community hereafter of men who have escaped punishment, but a world of men *now* who are rendering the "service of their reason."

To them heaven is a place not merely of men singing because of their escape, but a place of which it can be said that "there His servants serve Him"; religion means not the holding of services but the rendering of them—not a cerebral process so much as a manual one. Is it our hand or merely our brain action God wants?

This was to me Moody's message. And I believed and still believe that it was Christ's. Hundreds of young men from colleges, universities and wealthy homes have paid their own expenses these past years to come and do anything, even dig drains, when it was helpful. More than half my colleagues are volunteers. Men are eager to accept a gospel so satisfying and that gives such zeal to life. They know the hollowness of conventionalities. So I believe in the inspiration of this gospel of the Christ. Why? Because it is such a desirable gospel. It is just exactly what in the bottom of my nature I wanted, and I know it's the same with every *man.* It is an interpretation about which in my bluest moments of life and in many hours facing death I have never had one single doubt. Just as I want to live again, so I want to believe I am of use while I am alive. And this is the one justification I can find. When things look darkest it has never gone back on me.

Can't All Believe in the Same Way

Yes, friends of other professions, I know we doctors differ. And, in the United States at least, so-called new schools for curing ills are ever being invented and legalized. We cannot expect that all who are sincerely seeking the same end should see as we see as to methods. It is a sorry fact, but we know it to be true, that because we do not all "believe" the same way we have to pray hard to God to help us not to quarrel. Our injector wouldn't feed the boiler the other day and we lay helpless awhile as a result, but we didn't want to smash the pipes up but only to clear out the mud and make it feed better.

When once the ministers of all denominations of a city were good enough to give me a reception and a hearing we sat in a circle around a central fireplace and we all agreed that if there before us were an injured child, a lost man or a fallen woman, we should all rush to help and go about it in much the same way.

In Labrador before we had more than one mail boat and one company transporting passengers to their destination no one arrived so quickly as now, and fewer ventured to travel at all. History, which is the best of evidence, shows that under proper conditions the existence of competing lines seems to have the divine sanction. Parallel lines should not do injury but convey their passengers to a union terminal—which we believe shall be true in the case of the journey to the holy city.

A prominent man cynically remarked to me a little while ago, "Religion is a curse, it exists on separation. The sectarians here hate unity because it would mean an end to their existence. Here, for instance, in one place they insist on having five incompetent denominational schools instead of one good one. Here in politics they won't unite for the best end, only separate for their own." Alas! these statements had a substratum of truth; and such a condition obviously alienates from the cause of Christ those who may be led to think that such are the true interpretations of the Master's message.

The effort to serve is always a uniting influence, and that alone is a strong plea for emphasis on that method of delivery to the world today of the evangel of the Master. Christ's own statement that the little services within the reach of every man are considered as done to himself is the seal and stamp of their being "divine service."

Theologues in libraries, science students in lecture rooms, doctors in divers clinics and worshipers in various churches all learn to accentuate differences. It may yet be centuries before we can all hope to be quite correct. But in the simple following of His footsteps in the doing of exactly what He would do, in the field of loving deeds, we must all unite on pretty nearly the same course. Are we not on one ground in this, that to help a brother is the one sine qua non of divine service? Why make a mystery of the simplicity of religion? It is a truth we find emphasized every day in the great bible of nature, one that meets ever more universal approbation in the revelation to men's opening intelligence.

Catholics Translating Bible Anew

BY HENRY J. WEBER

IT IS A SIGN encouraging and delightful to see Catholic priests putting forth a new English translation of the Scriptures made "direct from the original languages of the Bible." And this bold appeal to Hebrew and Greek over the head of the Latin Vulgate which the Roman Church has made its infallible standard of faith has the church's approbation. It bears the "nihil obstat" of the Roman censor, the "imprimatur" of John Cardinal Farley, archbishop of New York, and is undertaken "with the approval of the cardinal archbishop (of London) and the English hierarchy." Rev. C. Lattey, professor of sacred Scripture at St. Beuns's College, North Wales, and Rev. Joseph Keating, editor of The Month, are the general editors. Both are Jesuits.

The first part translated and published comprises the epistles to the Thessalonians. The text of Westcott and Hort has been made in general the basis of the translation. We note with pleasure that in the critical notes appended such Protestant scholars as Frame ("Introduction"), Deissmann ("St. Paul"), Moulton ("Grammar of New Testament Greek"), Dalman ("Words of Jesus") are mentioned in a perfectly fair spirit. The editors frankly declare: "The great advances made in textual criticism, the light thrown upon New Testament Greek by the Egyptian papyri, and the existence of many needless obscurities and faults in the current version [the Douai], all demand a more accurate translation, if the exhortations of the holy see to a more frequent and fruitful perusal of the sacred writings are to meet with general acceptance.

For evident reasons few attempts have thus far been made by Catholics to translate the Bible into modern English from the original tongues. Roman Catholic fugitives on the Continent published an English version of the New Testament at Rheims in 1582 and the Old Testament followed in two volumes at Douai in 1609-10. But both these translations were based on the Vulgate solely and reproduce its faults and shortcomings. Moreover the added notes are characterized by the controversial spirit of the time in which they were produced. More than 200 years passed before another version was attempted, because according to the canon law the Douai version must be used when the epistles and gospels are read in the Catholic Church.

The first Catholic Bible from the original tongues was published anonymously in 1836 under the title, "A New Version of the Four Gospels, with Notes, etc. By a Catholic." The author was soon known to be Dr. John Lingard, a famous historian. In 1893 Leo XIII. encouraged the study of the original texts and thereby initiated the revival of biblical studies in the Catholic Church. This viewpoint of the holy see probably led an American Dominican, Rev. F. A. Spencer, to issue in 1898 another translation of the four gospels from the Greek direct, with reference to the Vulgate.

Fathers Keating and Lattey announce their new version as "The Westminster version" and have dedicated it to the archbishop of Westminster. They evidently are anxious to appropriate that well-known byword for Presbyterianism to themselves as the true Westminsterians.

The letters to the Thessalonians offer no opportunity for the discussion of the peculiar tenets of the Protestant versus the Catholic Church on repentance as opposed to penance, faith and good works, justification, etc. But these epistles reveal Paul's eschatology. On I. Thessalonians 4:17 the Catholic editors remark: "St. Paul plainly means that the just who are alive at the last day shall pass into glory without dying. Doubtless the tribulation of those days will have freed them from any need of purgatory." They maintain that St. Paul expected that he himself would see the final end! They directly repudiate the Douai translation of I. Corinthians 15:51: "Behold I tell you a mystery. We shall all indeed rise again; but we shall not all be changed," and correctly render: "We shall not all die, but we shall all be changed."

In I. Thessalonians 2:6 where Douai and the revised version have "apostles" this new version prefers "missionaries." Where the Douai version has "charity" these translators render "love." Where the Douai version reads "purchasing of salvation" (I. Thess. 5:9) they render "winning of salvation." The revised reads "obtaining of salvation."

That readers may be able to compare the Catholic version with the authorized or revised version we append here the Catholic text of Paul's greeting (I. Thess. 1:1-10):

"Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

"We give thanks to God at all times for you all, making mention of you without ceasing in our prayers, recalling your work of faith and your toil of love and your steadiness of hope in our Lord Jesus Christ before God our Father. We know, brethren beloved of God, how you were chosen, how our gospel was delivered to you not in word alone, but with power and in the Holy Ghost and with full assurance. Yea, you know what manner of men we became among you for your sake. And you became imitators of ourselves and of the Lord, accepting the word amid much affliction with joy of the Holy Ghost, so that you became a pattern to all that believe in Macedonia and in Achaia. For from you the word of the Lord hath been noised abroad, not only in Macedonia and Achaia, but in every place [the report of] your faith towards God hath gone forth, so that we have no need to say anything further. For [those others] themselves repeat concerning us the manner of our entry amongst you, and how you turned to God from idols, to serve the living and true God and to await his Son from heaven, whom he hath raised from the dead, Jesus, who rescueth us from the wrath to come."

Is a brighter day, devoted to closer Bible study, dawning for the Catholic Church?

Slave Trade Active in Morocco

If France accomplishes nothing more in Morocco than the extermination of the slave trade she will have performed a genuine service to humanity. Though slavery has been abolished in every other quarter of Africa, slight attempt has ever been made by the European powers to put a check upon the practice in Morocco, declares Alexander Powell in "The Last Frontier." Something over 3,000 slaves, it is estimated, are imported into Morocco every year, most of them being brought by the terrible desert routes from Equatoria and the Sudan, the trails of the slave caravans being marked by the bleaching bones of the thousands who have died on the way from heat, hunger or exhaustion.

"Many smug-faced people will assure you that slavery has been wiped out in Africa, but I can take you into half a dozen Moroccan cities," writes Mr. Powell, "and show you slaves being auctioned to the highest bidder as openly as they were in our own South fifty years ago. There is a large and profitable demand for slaves, particularly boys and girls, in all of the Moroccan cities, a young negress having a market value of anywhere from $80 to $120.

"Although the bulk of the slaves are driven across the Sahara by the time-honored method, exceptionally pretty girls are often brought from West African ports in French vessels as passengers and disposed of to wealthy Moors by private sale. So great is the demand for young and attractive women that girls are frequently stolen from Moorish villages, the slave dealer laying a trail of sweets, of which the native women are inordinately fond, from the outskirts of the village up to neighboring clumps of trees, behind which he conceals himself, pouncing out upon his unsuspecting victims as they approach. If France succeeds in stamping out the slave trade in Morocco as effectually as she has in her other African possessions she will prove herself indeed the flail of the Lord."

TENDING HIS FLOCK BY NIGHT

Photographs by Underwood & Underwood, N. Y.

By BRUCE BARTON

INTERMINGLED with sounds of New York's Christmas festivity, a hoarse anthem will be heard in Madison Square. It will be the angels' song, peace on earth, good will toward men, but even an angel would hardly recognize it. For the singers will be shaggy, chattering outcasts to whom earth has neither given peace nor men good will; and the sharp blasts of the winter night will catch up the strain and scatter it under the wheels of the cars that rush along Broadway and the buses that hurry up 5th avenue. But the song will be sung, and should you hear it you will know that a shepherd is tending his flock by night. The chaplain is ministering to his own.

"There is something in what that chap says."

You never heard of "the chaplain"? Then you have not known New York by night, for he has been there in that spot, rain or shine, for more than twenty-one years. Stop a minute and draw up into the circle of his arc light. I will show you the strangest service that is held in America; a sermon the purpose of which is to put the audience to sleep, preached in a church whose altar is a fire box, its chancel rail a curbstone and its pulpit a hydrant.

You are not cold already? Look across there at the other worshipers; there isn't an overcoat among them.

He is Chaplain Frederick Rotzler, and the name of his church — that stretch of blank pavement behind the Worth monument in Madison Square —is St. John Baptist Pentecostal Evangelist. But by any other name it would do its work as well. Twenty-one years ago he was preaching in that spot to an audience made up of equal portions of those who expected to sleep in the neighboring hotels and those who were certain to sleep in the park, when a man pushed through the crowd and dropped some money into his hand. He tried to return the money, but the man had vanished. And the chaplain's gaze, following the path which he had taken, came sharp against the figure of a poor wretch buttoning a newspaper inside his ragged jacket—and stopped. The search for the man who had given the money was ended; here was the man who needed. When the sermon was ended the chaplain gathered out of his audience the fifteen or twenty vestless and stockingless ones, marched them across town to a cheap lodging house and, using the money which had been given him, put them to bed.

An Audience Waiting for Beds

By what channels news is spread through the unwashed world even the police have not discovered. On the next Sunday night the chaplain found himself confronted with a ready-made audience of fifty unshaved, homeless men, lined up in a ragged column of fours. That night at the end of his sermon he passed the hat and again the ragged portion of his congregation was provided for by the better fed. And every Sunday night since and every Wednesday night as well he has preached there bareheaded in the heart of the square. On one side, marshaled into a rude column, the bedless horde has waited, their gaze wandering from the face of the preacher to the faces of those other listeners opposite, who from time to time slip forward to drop their contributions in the preacher's hands. It is the only church I know of where the front pew is more popular than any other, for he who stands first in line receives the first bed check, and many a cold night the back row, having stood until midnight, finds the checks exhausted and returns to its dreary all night march.

"Out of the Darkness"

You will have to move in closer if you are to follow the course of the sermon, for he who is to preach two hours in the open air must not speak with too loud a voice. He has sung the first hymn into the faces of his ragged audience and they—trailing two notes behind—have echoed it back to him. On the little cloth-covered box that has been his platform for all the years he kneels to make the opening prayer, while the hats of the tattered worshipers are lifted and held in their hands. He prays to his Father for his flock, that they may know that they "can't depend on money, can't depend on the world, can't depend on nothing but the love of Christ." He prays that the Lord may open the hearts of kindly people so that these uncared for children of his may find a place to "lay their weary heads," and he asks for a blessing upon the service. Among all the many prayers in the world there is none that will seem to you more sincerely uttered, none spoken in a spirit of more simple trust.

A Church That "Ain't Got Any Debt"

"You may step up closer," says the chaplain, addressing the better dressed portion of his audience. "It won't cost you anything, and maybe you'll like to see a church that ain't got any debt." There is no spoken text, but the scarred faces opposite shout a hundred texts to the curious who stop a moment in the outskirts of the crowd. "The wages of sin," they shout, "is death." And "Look not on the wine"; and "Except ye repent." Because the most of those in the well dressed portion of the congregation are young men the sermon is addressed to them, and it wanders up and down through the Scriptures, dwelling on the destructive power of wickedness and offering the healing and sustaining love of God.

It is not such a sermon as any other church on 5th avenue would pay regularly to hear, but those who stop a moment or more to listen are visibly impressed, partly with the sermon, partly with the fifty-fold text. One by one they slip up to drop their offerings in the chaplain's hand. Here is a lover and his lass; she leaves him on the corner for a moment while she steps across to give their pittance. He is a shipping clerk and she works all day long in one of the department stores. They cannot afford the luxury of many charities, but they have this one and every Sunday night for more than two years they have stopped to drop their mite. A white-fronted clubman pauses with his two companions, and as they reach into capacious pockets for their change you hear him tell the history of the chaplain. "It don't make any difference how cold it is," he says, "it may be down to zero, but this fellow's always here. I've been seeing him now for years, and I tell you he does more good than any church in this town." They pass on, and a group of light-hearted young fellows stop their laughing to listen for a moment, contribute their few pennies and go on more quietly. An automobile halts to allow a pretty girl to step down; she offers her contribution, goes back and is whisked away into the night. The chaplain neither asks for the contributions nor acknowledges them; he stands there upright and dignified, a conscious representative of the Almighty. And his sermon goes on to the end unhalted either by the shopgirl or the daughter of the millionaire. There is a benediction delivered while the crowd stands hats in hand and then "God Be with You Till We Meet Again" sung from throats long ago burned out.

"Tull we meet; tull we meet agin," the musty notes come forth—and as your eye runs over the serried faces of the singers you pick out here and there one who will never meet in that company again. That white whiskered old man whose knees tremble in the chill —he has met his last defeat at the bottle; before another Sunday night he will have passed on. And the slim young chap, two rows back in the center, there is a light of resolution in his eye which was not there before the chaplain began speaking. He does not belong here anyway; he will not be here again. The singing ceases and the chaplain distributes his checks, each one entitling the holder to a 15-cent bed. You go home, for it is nearly midnight, but there is no sleep for the chaplain. From lodging house to lodging house he trudges on his weary rounds to be sure his poor "misfortunates" are in bed. And at each bedside he pauses for a word of silent prayer.

It is his work; he is chaplain of the sockless, confessor of the unshaved. Tonight it will be 4 o'clock before he sleeps and tomorrow he will be up and in the prisons or the workhouses or the hospitals, taking the magazines and fruit which he has collected from goodness knows where, speaking words of kindness and doing little deeds of help. They are his people and it does not concern us that he speaks of them as "poor, desponded chaps" or tells us that they travel under "consumed names." The love of God which he carries to them has not one single trace of self-seeking to adulterate it; if prayers in heaven are answered in the order of their sincerity his stand high upon the list.

And you want to know whether it does any good?

One winter night when the wind caught up the snow and flung it into faces so that it cut like a knife, a smooth faced young chap stood in the line clothed only in trousers and a linen duster. His face was molded in good lines, but despair had settled upon it like a mask; he gazed toward the preacher vacantly and when his check was handed him he walked off to bed with a dragging step. The chaplain followed. That night in the ill-smelling loft of a cheap lodging house the chaplain took the hand of that young fellow and fastened it with a new grip upon life. And the boy, who was not bad but merely heartsick and ready to be claimed by the force of either good or evil, whichever should be the first to reach his side, started the next morning with his face toward the sunrise. Last Sunday night he stopped on his way up the avenue to drop his contribution in the chaplain's hand, for success has not hardened his heart nor blunted his memory.

But you wonder whether it does any good?

They were in the middle of the sermon one night when a smartly dressed woman left her carriage and without so much as a word to the chaplain hurried over to the line and peered into the hungered faces of the flock. Down each row she went, scanning every face, until she reached a white haired old ruin near the back. With a cry she fell on her knees, stretching out her white arms toward him. "Father, oh, father!" she moaned. And bending down the misty eyed old man put his arms around her and pressed his hard lips to her cheek.

And you question whether it does any good?

Trying to Help the Grand Army of Sin

Twenty-one years times 104 services is 2,184. At each of those more than 2,000 services 200 well dressed men and women have paused for a moment in their leisurely walk up 5th avenue. Perhaps it was only a moment. But even a moment is sufficient to paint that picture on the memory; even a moment can stir the heart to wonder at a Power which keeps that strong man standing there bareheaded night after night. The other churches on 5th avenue mean little to the throng that passes them—their open doors provoke hardly an instant's introspection. But he must be thoughtless indeed who will not hesitate before this scene. For prayer is here being made in the midst of the highway and hatless in its presence stand the broken ranks of the grand army of sin.

The chaplain knows that the same hopeless ones cringe into line again and again. He knows how much seed is scattered and how little comes to fruit. But through twenty-one years his faith has not slackened nor his courage run low. He knows, too, whom he has believed. It is enough for him that nights are cold and men homeless. He asks them no questions. It is his place to stand firm upon his carpet covered box offering the love of One who, like them, had no place to lay his head.

"The Chaplain" and a Section of His Transient Night Audience in Madison Square

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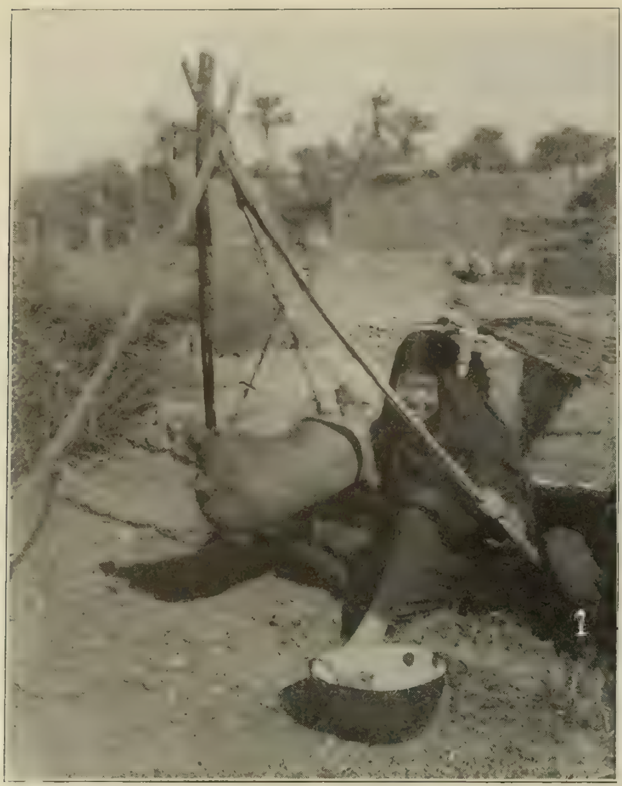
So on Christmas night a tuneless anthem will be sounded in the heart of Madison Square, and the chaplain will minister to his own.

War's Grim Trail in Thrace

Recent visitors to the vicinity of Adrianople and Chorlou in the interests of the British relief committee bring back sad tales of the destruction caused by war in the whole vilayet of Adrianople and especially in the sandjak of Chorlou, says The Orient, the missionary weekly of Constantinople. The Ottoman army swept northwards and then southwards over this area. The Bulgarian army swept southwards and then withdrew northwards over the same. Then the Ottomans went again over it to Adrianople and Kirk Kilise. The result is that devastation and ruin have left their grim mark everywhere. The thousands of refugees that fled thence to the capital and across into Anatolia have in large numbers returned—but to ruined homes. One family was met returning to Vize who had driven their cart back all the way from Deurt Yol in Cilicia, and they found their home only a blackened and charred wreck.

Out of 3,200 houses in the region of Serai and Vize less than 1,000 were left standing. Out of all the schools, mosques and churches only one was found that had not suffered. From the standpoint of the farming population, a worse fact is the loss of cattle and of farming implements.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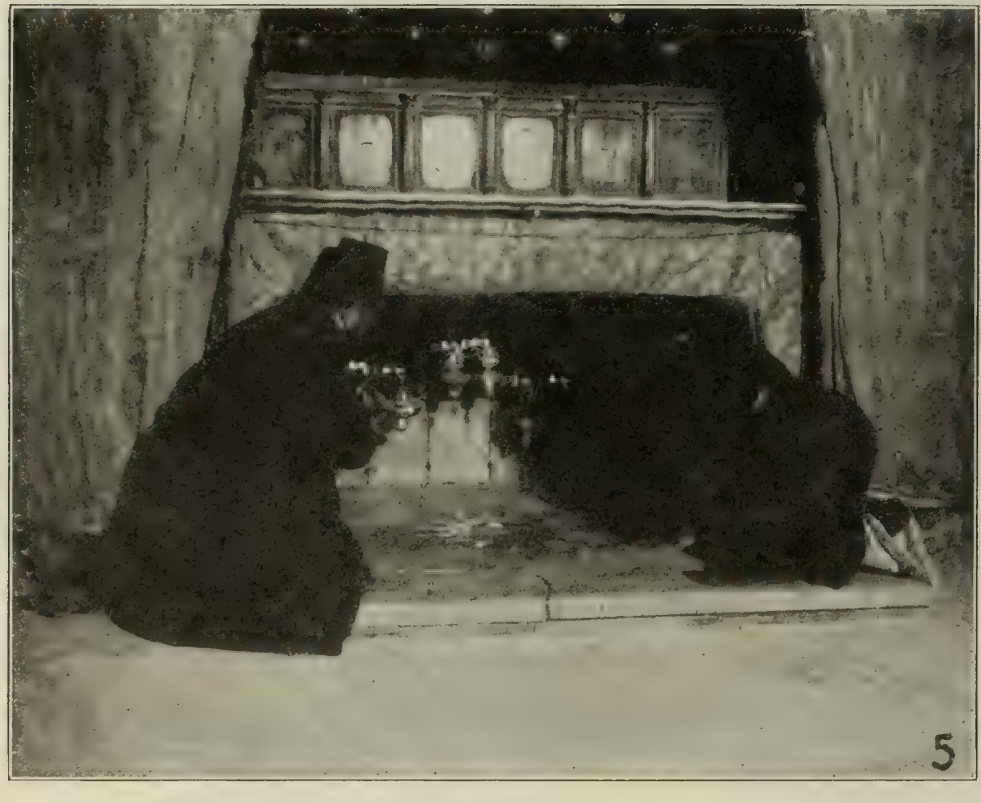
NEW PICTURES OF

"THE UNCHANGING EAST" has begun to change, and the time may come when not so much stress will be laid upon the Orient's present as an index to its past. It is possible that even now in our study of the Holy Land we assume too much in this respect. Many of the places more or less authenticated as having figured in Bible history are so guarded and "preserved" that an exercise of imagination is required to restore them to their possible ancient appearance. Yet the traveler in Palestine is on sacred ground and amid sacred associations, and in view of the undoubted fact that many customs and conditions have changed but little the accompanying pictures are of interest.

The use of animal skins as receptacles for liquids is of great antiquity and gives point to Jesus' reference to pouring new wine into new bottles. Among the Jews the skins of cows and goats were used, those of the smaller animals entire. The pig was to them an unclean animal, to be not so much as touched. That the present inhabitants of the land have not the same aversion is evidenced by picture No. 6, showing a large number of pigskins exposed for drying, at Hebron. No. 1 shows such a pigskin in use as a churn, the churning being done by rocking. In No. 9 skins are shown used for carrying water. The slight rise in background of this picture is the scene of the crucifixion—Golgotha, "the place of a skull." "Coffee" has a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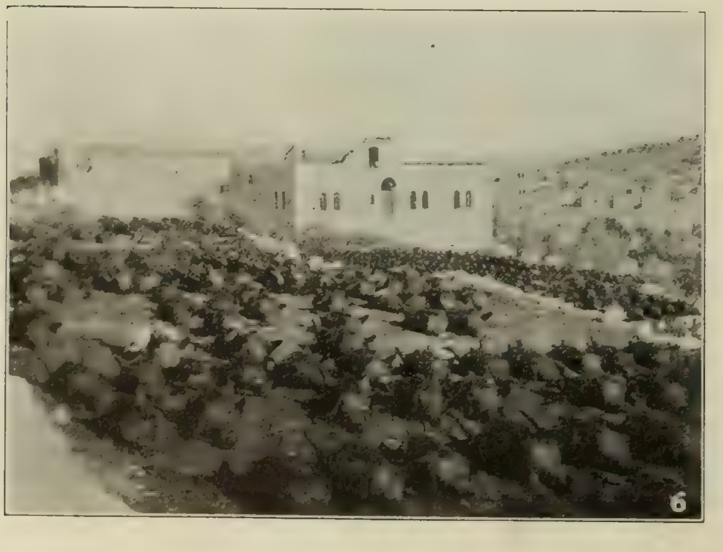
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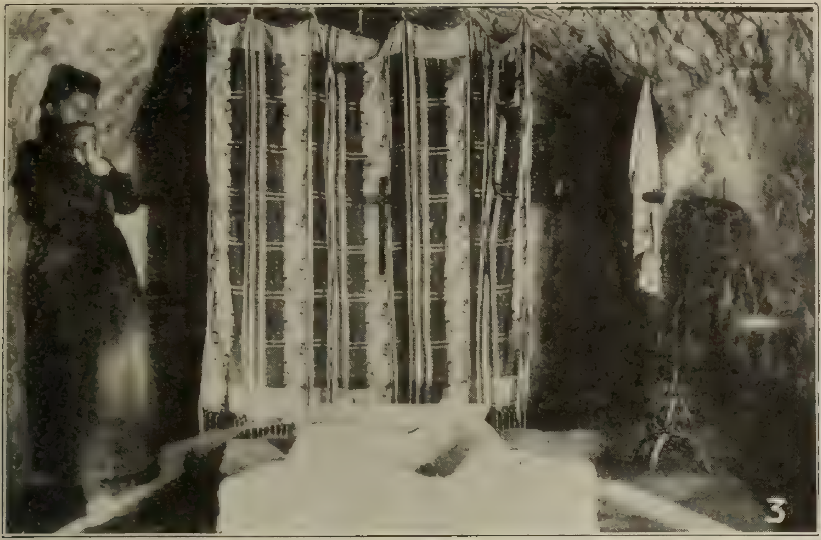


PEOPLE AND PLACES IN PALESTINE

Photographs by R. J. Robinson

most unbiblical sound, but No. 2 represents a coffee maker within the home of a sheik. Coffee was introduced into Arabia about the fifteenth century and thence found its way to Palestine. Jacob's well (No. 3), where Jesus talked with the Samaritan woman, is one of the few well authenticated places where the feet of the Saviour trod. The well is now partially filled with rubbish and contains water only at certain seasons of the year. Over it a hut has been built and it may be visited in the company of a priest of the Greek Church who is in charge.

If we should imagine Ruth, as she gleaned in the field of Boaz, to have resembled the modern gleaners seen in No. 4 we might lose much of the romance from the beautiful little idyl of the time of the Judges.

The shrine of the nativity is shown in No. 5, the silver star indicating the Saviour's birthplace. A flight of steps leads to this cavern from the Church of the Nativity. This structure, whether erected by Constantine for his mother, the Empress Helena, or, as some maintain, by Justinian, is certainly one of the most ancient church edifices in existence.

The plowing scene (No. 7) illustrates

I. Kings 19:19, which relates how Elijah "found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth." The tent "pitched in the wilderness" (No. 8) illustrates the extreme of the simple life.

A well just outside Nazareth, called the "well of the virgin," is pictured in No. 10. This fountain is believed to have been a source of supply from the earliest times, and it is not impossible that the family of the Saviour shared its gifts with others.

The Christmas in a Snowbank

BY DELLA DIMMITT

FOR THE PAST HOUR there had been a perceptible slackening in speed as the Northern limited plowed gamely ahead in the teeth of the fiercest snowstorm of the year. Now, with a final shock of impotent steam, the engine stood stock still. The train was stalled.

The girl in the rear coach shivered and threw a compassionate glance at the little boy in the blue knickerbockers who had been telling her at intervals all day about the wonderful Christmas he was expecting to have.

It would be a hard blow on him. She wished the sympathetic conductor would break the news to the little fellow, but the conductor was quite obviously leaving that to the girl—school teacher he took her to be—thrust, like the boy, alone upon the uncertain mercies of this great wide, wild Montana.

But for the time the girl was spared the task by the sudden moving forward into the seat behind the boy of the big ranchman who sat well back in the coach and indeed was now the only other occupant save for the presence of a pale man who sat shivering in a furred coat and at intervals coughed in a way that threatened to tear out his lungs. This last passenger had boarded the train at some time during the night. He was in the seat when the girl awoke from an uneasy doze and there he had remained throughout the day, exchanging no words with his fellow travelers, his sunken, somber eyes fixed on space.

But the girl had noticed one curious fact—whenever the pale-faced man shifted his position the eyes of the ranchman were on him—whenever the pale-faced man moved toward the forward car the ranchman stalked grimly after him, though never at any time speaking a word.

The girl had thought little of the circumstance until the gradual emptying of the car and now the crippling of the engine brought her face to face with the alarmed consciousness that here she was—imprisoned for many hours to come—alone, save for the presence of a child, with these two sinister passengers.

But the ranchman was already opening up conversation with the boy.

"I've been hearin' you talk about Christmas, kid. Now, what kind of a Christmas air you expectin' to have?"

The boy stood up with his feet on the chair cushion, and turning his little glowing face on the bearded one back that, with all its rough-hewn strength, wore now a certain kindliness, said, "Well, I don't just know, mister. My Uncle Steve, I expect he'll meet me and take me out where he lives, for I'm to be his boy, now. I never saw my uncle, but my mother she used to tell me lots about him and I guess he's just about right, my Uncle Steve is. I don't know how many boys he's got—I don't know if he's got any. You see, I don't know much of anything yet. That's why I'm so awful anxious to get there." He laughed a delightfully childish, bubbling laugh. "And I don't know what Christmas will be at my Uncle Steve's, either, but"—looking very intently into the ranchman's face—"don't you 'spect there'll be turkey?"

"Sure!" the ranchman's verdict was quick and positive—"if yer Uncle Steve's got a gun and kin shoot."

"I knew it," cried the boy, excitedly stamping on the cushion, "I knew it."

"There'll be turkey and cranberry sauce?"

With hopeful eagerness he put the question.

"If they can get the cranberries—yes."

The ranchman's voice was not quite satisfying, but it carried hope.

"An' mince pie?"

"Well, I don't know about that, kid. Mince pie don't generally grow in these parts, still, if there's any women folks at yer Uncle Steve's I reckon they could manage the pies—I reckon they could. You'll have eatin's of some sort and if you're hungry enough it will all taste good. Air ye expectin' anything beside eatin's?"

"Presents!" The boy almost exploded in uttering that. "I know enough about Christmas for that. Why, 'fore my mother died, I got 'em regular, but at the institootion"—he pronounced the word with difficulty—"Christmas ain't any diff'runt from other days. They give you a orange an' a pair o' mittens. Joe—that's the boy I slep' with at the institootion—says all Christmases is alike, but Joe he never had no mother an' he ain't got no Uncle Steve, so how could he know? I like Joe, I tell you, mister, but I did hate to come off and leave Joe fur the sup'visor to kick an' maul. Joe he cried most all night 'fore I came away. He's littler 'n me—I don't cry, mister. I told Joe I'd get my Uncle Steve to send for him, too. Joe—he won't have no Christmas this year, but next year——"

The ranchman was listening with absorbed attention. "But them presents," he cut in; "you ain't told me about them."

"No," shouted the boy, his little face that had grown wistful once again lit with abounding joy, "and how can I tell you that when I don't know myself? Course, it may be only mittens an' a orange an' then it might be—why, it might be a—pony!" Here his voice dropped to a low, mysterious whisper. "A pony an' a silver bridle like the prince had on his milk white steed when he rode off to wake Beauty. What would you think of that?"

"Well," speculated the ranchman, "I don't know as that's altogether onpossible, seein' as horseflesh is so plentiful and so durn cheap out this-a-way."

"Oh, no," broke in the boy, speaking now quite in his everyday tone, "it couldn't ever be a pony—I was only makin' believe—you can make believe anything, mister."

"What might yer Uncle Steve's last name be?" asked the ranchman in random curiosity.

"Rawson." The boy said it proudly as if it were the greatest conjuring power in the universe. "He lives at Chanute Pass, my Uncle Steve does."

"Rawson! Chanute Pass!"

The ranchman drew back as if he had been shot and bit an escaping oath in two.

He sat staring straight ahead of him, saying nothing, while the boy rambled on about the Christmas so obviously drawn from his own imagination, but when the boy out of pure joy made one of his frequent skips into the far end of the car, the ranchman leaned across and touched the arm of the girl, who hastily withdrew her brown, troubled eyes from the far reaching snow wastes without.

"I hope you won't take no offense, miss, but I'd like to ask if this boy here is any connection o' yourn."

"No," she said. "Oh, no; but he's such a dear, friendly little soul that it was impossible not to get interested in him and his Christmas. I do hope that uncle of his is all that Davie thinks he is."

"Well, I kin tell you he ain't." There was fierce energy in the big, suppressed voice. "My ranch ain't fur from Chanute Pass and I know that Steve Rawson. He ain't there no more; he went betwixt days, leavin' no address behind—he got notice served."

"You mean——" The girl's bewildered eyes went wide, but she got no further. The boy had skipped back. The ranchman rose in haste, not on that account; but the man in the furred overcoat was making for the forward car, brushing past the conductor whose reappearance brought the question the boy had asked so many times before that day—"Will we get there—sure—in time for Christmas?"

"Conductor"—the eyes of the girl were now full of a vague alarm—"why does that one man always follow the other so?"

The conductor gave the upturned girlish face one quick, searching glance. He saw beauty and innocence as it had come straight from the hand of God; he saw, moreover, strength and courage of no common order, so he said very quietly, "Well, it looks like someone had come upon his enemy unawares—and had the drop on him. But you"—he added with reassuring gentleness—"need have no fear—none whatever. The big one, whatever else may be true of him, is first of all—a man. There'll be no—no unpleasantness of any sort while a woman and child remain aboard. When you both are well out of the way—then—look out!"

"Can't something be done?" the girl cried in sharp appeal, but the boy was plucking at the conductor's sleeve, insistently putting his question.

"My little man"—the conductor's hand strayed to Davie's bright, waving hair—"there are three little fellows waiting in my home to-night listening for the whistle of my engine as she pulls into the yards. There's a tree and some fixings back there in my bunk, but I'm desperately afraid those little chaps of mine will have to get through Christmas somehow without any tree or any presents or any father. It looks now as if this old stalled engine wouldn't be able to pull us through on time. I'm mighty sorry."

"I'm sorry, too, conductor." Davie was winking the tears back bravely. He was too big, too game to cry. "I'm sorry"—his voice broke in spite of him—"for those poor little boys of yours."

"Oh, conductor," the girl rose unsteadily to her feet, "I can't stand this. Lend me your tree. Davie shall have a Christmas."

The girl's thoughts were seemingly all for Davie as she set about the preparations for this weirdest of all Christmas celebrations with its strangely assorted human elements.

She conferred aside with the ranchman. To the man in the furred overcoat she went with such whole-hearted faith in the underlying goodness of men that he awoke out of his abstraction and drew forth the contents of all his pockets for her choose a gift for the boy. His knife? Well, she would take that. She laughed softly, picturing the boy's delight in this dear possession. The money? Well, not—not just yet. There would be time enough later to discuss his need for that.

They must all set their brains to work in the effort to decide what disposition was to be made of Davie now that his uncle had proved a miscreant. It would certainly break his heart to go back to the asylum from which he had been sent out, but it seemed the only possible thing to do. She wished some home might be found for the poor child. The conductor's? Well, yes, she had thought of that herself, but his wife, it seemed, was very frail and overburdened with the cares of her own family. Oh, she wished she could take Davie with her. She had a mother far east—just the two of them now. She hoped some day to send back for her mother, but—well, things had gone against them of late and the outlook was uncertain. And as the innocent plottings deepened the girl—Ruth Jessamy she had told Davie her name was, such a pretty one, too—gave out far more of these little intimate self-revelations than she was aware.

The night drew on, and in the far end of the brilliantly illuminated forward car the tree hung with its improvised gifts and, gemmed with candles ready for the lighting, waited on the story—the story of the world's first Christmas.

Very softly Ruth Jessamy was telling it to Davie—just to Davie. But the three men sitting silent and apart caught every word as the girlish voice rose pure and distinct in the quiet of the car.

To Davie, his lips apart, his blue eyes wide and full of kindling lights, the story was exceedingly real—he could almost see the Babe lying there in the manger, see the wondrous light in the sky and hear the song, so close at hand those angels were.

Did he know what the song meant!

Why, it meant—and the girl's voice grew divinely tender—the coming of love into the world, the reign of love over the world—the love that was like the love of brothers—like the love he had for little Joe. Such love as that drew men on to help one another, to stand by one another, to forgive one another—to forgive all men everywhere, even enemies.

At the word "enemies" Davie stiffened. "I know what an en'my is," he cried out in his startling clear voice. "I've got an en'my—it's that old sup'visor. He kicks the boys an' they dassent tell on him. When I get big"—his voice shrilled through the empty space back—"I'm going back an'—an'—some night—I'm going to kill that sup'visor!"

In the shocked silence following this passionate outburst so strange on the part of a child, the quick intake of the girl's breath could be distinctly heard.

"Oh, Davie"—there was such grief in her voice—"then this beautiful Christmas is not for you."

"Why," he cried in alarm, "you said it was for me. You said God sent me this Christmas—you said——" Tears choked him. He wasn't man enough to bear that.

"But, Davie, with hate and murder in your heart——"

"But he did this to me," sobbed the child as, rolling back his little sleeve, he disclosed what looked to be the blackened imprints of cruel fingers gripping the tender flesh, the sight of which brought the ranchman's great fist involuntarily clenched to his knee.

But the girl only touched it pitifully with her soft lips and once again took up the story thread. It was not as the Christ Child she spoke of him now, but as the world's Redeemer dying the death of the cross that he might show men how great a thing it was to love—even enemies.

It was so simply, so sweetly, so movingly told that Davie's heart melted within him and of his own accord he declared his willingness to forgive the supervisor.

"Then," said the girl—and the light in her eyes was something wonderful—"you are quite fit, Davie, quite fit, to see the Christmas."

"Shall we all go in?" She said it with a delicate stress on the "all" as she looked about.

"I believe I'm ready," the conductor spoke as one who weighs a matter.

"I'd like to go in——" the furred passenger said doubtfully.

Only the ranchman moved and that for the singular purpose of laying something—a murderous looking something it was, too—in the girl's lap.

"The load's out," he said briefly. "I reckon you kin light them candles most any time now."

And they all went in.

The brave glitter of the candles was dying out and the ranchman through half-shut eyes was watching the wearied but still exultant Davie transferring his treasures one by one into Ruth Jessamy's lap.

"You help keep 'em. I've got so many," he laughed rapturously, "I'm afraid I'll lose some of 'em."

"I've been thinkin', kid," the ranchman was speaking with careful deliberation, "that if anything should happen so's that uncle o' yourn didn't show up at Chanute Pass I'd like mighty well to have a boy about your size; fact is, I'd like to have two boys. If that Joe could find it convenient to travel this far, why, I know where I kin lay my hands on a couple o' ponies—Shetlands, mostly mane and tail, standin' just so high—that I believe would just about suit ye. Them silver bridles, though," he went on dreamily, apparently taking no notice that the boy had drawn nearer and nearer and was now leaning forward, fascinated, against his knee, "never having seen any such, I ain't so shore about them, but if there's silver bridles anywhere to be met with in the state o' Montana, or out of it, I reckon I can fetch 'em up fur ye—I reckon I can."

The boy had by this time climbed onto the ranchman's knee, but taking no notice of that either, he continued: "The thing that's botherin' me is what to do with ye right now. You'd ought to go to school and be learned things—saying yer pray'rs and washin' back o' yer ears and such as that I'd never in the world know how to teach ye. Now if I only knowed some—some——"

"Some gentle, Christian lady," helpfully volunteered the conductor, "who would keep these boys for you—train them—bring them up rightly——"

"Why, she could name her figger," concluded the ranchman, breathing easier. "I reckon old Bill Leiscester'd be good for it."

"Leicester!" echoed the conductor—"Leicester!" He threw back his head and laughed, a touch of excitement in his manner. "Well, yes, I reckon he would be good for most any amount under the ten-million mark. So you're William J.? And you"—the conductor shot a keen glance at the other man—"were once Montana's——"

"Never mind that now." The other lifted a pale and deprecating finger. "Say, rather, that I was once William J. Leicester's partner and—friend."

"Bill"—there was an imploring quality in the weak grave voice—"I can tell you something that if you will only listen to will prove to you that I never——" A fit of coughing seized and shook him so that the girl cried out and the men rose in alarm, but by a supreme effort he recovered himself; he even smiled weakly at the ranchman saying brokenly, "We'll send you to Bermuda, Bob—Bermuda will make a new man of you."

"Never mind me," he whispered back in the full consciousness that yet another enemy had been this night forgiven, "it's—it's the boy's Christmas."

But the boy had succumbed to weariness and now lay fast asleep, his bright head sunk in the hollow of the ranchman's powerful arm.

"It strikes me," said the ranchman gravely, a strangely sweet thrill to which he had long been a stranger coursing through his great frame at the impact of the slight, warm body, "that some o' the rest of us air havin' a Christmas, too."

The girl's tired little head dropped, but yes, she was having a Christmas—just how great a one she had not yet realized, but the angels were keeping watch o'erhead.

"What's the matter, Willie?" asked the mother as the lad entered the house weeping. "The boy across the way hit me," he replied. "Oh, well, I wouldn't cry for that," she returned. "Show that you can be a little man." "I ain't crying for that," he retorted. "Then what are you crying for?" "He ran into the house before I could get at him."—Birmingham Age-Herald.

THE HOME COUNCIL

Our Christmas Gifts to Him

BY LEE McCRAE

HAVE YOU EVER TOLD the Christmas story without a new meaning flashing from some old phrase, like the sudden gleam of a star from a sky full of stars? Each year the Christmastide has its own special revelation for me. This year it has put fresh significance into the wise men's gifts.

From afar they came, bearing three things—gold, frankincense and myrrh. Do you realize that these three gifts brought by loving hearts, as all our gifts should be, typify everything that the king of Bethlehem wants from humankind?

Gold stands for service—pure service. It means labor, and is the reward of labor. By bringing it to the Christ-Child we give that which costs us toil of body and brain, the best part of ourselves. Is not this "a best gift"? And is not service always and everywhere acceptable to the Master?

Frankincense, to the ancient world and to large parts of the world even on this anniversary of his coming, was and is the breath of prayer and praise, sent heavenward. What tribute so sweet to the heart of the world's Lover as the pleadings and gratitude of his own? Surely then we can have no better present for him this Christmas time than frankincense.

But myrrh! Why, myrrh is the bitterest of spices! It typifies anguish and grief and woe! Bring myrrh? Yes, though it does in all truth mean bitterness. The wise men brought it and it was accepted. It must be, then, that our sorrows, our trials, our bitterness are to be taken to Him. The beautiful things are not alone to be his gift. It is because we would rid ourselves of them that we are to lay our sorrows at the feet of Christ. We leave them there because they are really gifts, and the bringing is an honor to him. He wants the myrrh of our lives, just as a true parent would lift the burden from the shoulders of a tired, crying child, and bear it himself for love's sake.

Oh, that the grief-stricken among us could get this part of the Christmas message, and bring and leave—would you take back a gift?—all their woes with the King!

Service, prayer, praise and bitternesses! Gold, frankincense and myrrh! And these gifts earth's poorest may bring in greatest abundance. The wise men have led the way.

Verses Old and New

THE SECOND COMING

How will Christ come back again,
How will he be seen, and when?
Where his chosen way?
Will he come at dead of night,
Shining in his robes of light,
Or at dawn of day?

When will this sad world rejoice,
Listening to that golden voice,
Speaking unto men?
Lives there one who yet will cry
Loud to startled passers-by,
"Christ has come again"?

List the answer: Christ is here!
Seek, and you shall find him near,
Dwelling on the earth.
By the world's awakened thought,
This great miracle is wrought,
This the second birth.

While you wonder where and how
Christ shall come—behold him *now*,
Patient, loving, meek,
Looking from your neighbor's eyes,
Or in humble toilers' guise—
Lo! the Christ you seek.

Search for him in human hearts;
In the shops, and in the marts;
And beside your hearth;
Search and speak the watchword "Love."
And the Christ shall rise, and prove
He has come to earth.

Sorrowful ofttimes is he
That we have not eyes to see—
Have not ears to hear;
As we call to him afar,
Out beyond some distant star,
While he stands so near.

"Seek him, seek him, where he dwells,"
Chime the voices of the bells
On the Christmas air,
"Christ has come to earth again;
He is in the hearts of men;
Seek and find him there.

—Ella Wheeler Wilcox, in The Delineator.

Asks Suggestions for Graces

Dear Editor Home Council—Will you please publish a number of short "graces" to be said at the table, and oblige AN OLD SUBSCRIBER.

[The desire which "Subscriber" has voiced, for some new "graces"—new, because he has no doubt asked God's blessing on the family food for many years—is by no means an unusual one. More than one person has felt the monotony of the same grace.]

Brief but Comprehensive

Willie is learning to save time by dealing with things in the mass instead of in detail.

"Well," said he to his mother shortly before Christmas, "I've written a letter to Santa Claus, and I think it covers everything I want."

"That's good," said his mother. "What did you ask for?"

"Two toy shops and a candy store," said Willie.

One Way of "Putting It Up" to Your Boy

A NUMBER of writers have pointed out that the difference in the birth rate of the well-to-do classes and that of the more rapidly multiplying laboring classes is fraught with serious consequences. Society is thus represented as selecting for extinction its most capable breeds and becoming in consequence an aggregate of increasingly mediocre individuals. Erville B. Woods, however, in an article in The American Journal of Sociology declares that a subtler danger to society lies in the waste of unguided personal ability.

"The man," says Professor Woods, "who is fortunate enough to hit it in selecting or being put into a vocation succeeds if he has good abilities. Another man of equal or greater abilities, just as industrious, self-controlled or sagacious, who does not hit it, plods along, tasting most of the pleasures of life in the pursuit of activities outside of his trade or business."

This condition of things is partly the result of an inadequate educational system. Of those boys who persist to the end of the grammar school course or even through the high school not many are in possession of the specific knowledge, skill, discernment or qualification adequate to the selection or the accomplishment of tasks to which they must presently address themselves. "We teach our youth about the characteristics of geographical regions, the properties of numbers and the peculiarities of language. As they go on with their studies we teach them the characteristics of chemical elements and compounds, the physical properties of bodies, the texture and mechanism of organic structures, both vegetable and animal, and their young minds unfold in the presence of a world richer and more complicated than they had ever discerned. But about the qualities of men demanded by the world's work, about the role played by tact, by ability to meet men, by differing traits and tendencies of mind, as related to individual success in specific present-day tasks, we teach little.

"That the demands of one profession or craft are radically different from those of another, that the application of individual endowment to its appropriate task is a tremendously difficult thing, they learn only in the wasteful school of experience. . . . Boys find themselves in their vocations as a result of custom, heredity, propinquity or accident far oftener than through deliberate and conscious choice, made with knowledge of conditions.

"Several hundred letters sent out to people engaged in various occupations, asking them, among other questions, 'Why did you choose your present occupation?' brought such answers as, 'Because that was what the other boys were doing,' 'Because I happened to get a job at that trade,' 'Because that was the principal line of work near my home.'"

An effective remedy for such haphazard plunges into the serious business of life lies, in Mr. Woods's belief, in the provision of scientific vocational advice for young people as a part of their formal preparation. To possess capacities which, for lack of proper direction, are utterly wasted is nothing less than tragic. Many a man who is today filling with indifferent success a mediocre position would have been capable of splendid achievement had his natural tendencies been turned into their proper channel.

"In their preference for occupations boys are guided by whim, contagious admiration and ambition divorced from sound reason oftener than by a preconceived compatibility between personal traits and the requirements of tasks. In the actual selection of occupations not even whimsical preferences are allowed to guide in very many cases, but rather the first remunerative opening in the local industrial mechanism determines the career of the boy quite irrespective of taste or aptitude. There results a great waste of abilities which remain in some cases undiscovered and in others misapplied.

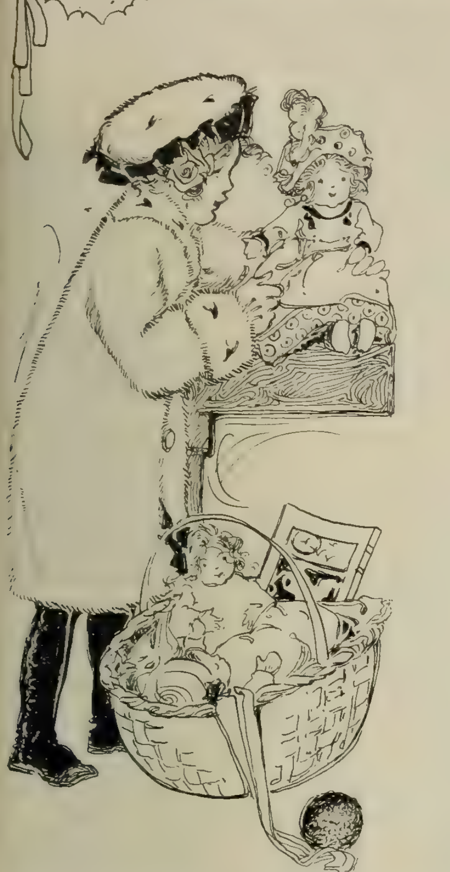
"While equality of opportunity cannot be provided by any mere change in educational methods, yet as a step in the direction of diffusing the opportunity of intelligent vocational outlook, every boy before leaving the elementary school should be given an accurate idea of the nature of the principal kinds of human work, the qualities demanded by them, the preparation required, the rewards offered, the advantages and opportunities for usefulness which they afford. He should, moreover, be taught the rudiments of self-appraisement from the vocational point of view and should have the benefit of counsel with a professional vocational counselor who is thoroughly informed with regard to the industrial opportunities of the community and the means of entrance thereupon."

So much for the school's responsibility in the matter of properly directing the ability of the country's youth into paths of efficiency. But back of the school must stand the parent who, because of ampler knowledge of the boy's temperament and tendencies, inherited and otherwise, has a more fundamental understanding of his capabilities and who has the sacred first hand privilege of wisely developing them. "It is not," as Professor Woods says, "only a question of what individuals are *able* to do, but also of what they are *put up* to do." And the chief put-uper of a boy ought to be his father. This putting up cannot all be left to the school. When parents and school cooperate to "link the real interests and energies of the boy spirit with productive tasks, new energy thus legimately released will increase the material conditions of happiness and make men better neighbors and members of society."

YOUNG AMERICA

Santa Claus Come True

By Pauline Frances Camp



'Twas a dingy back room; one window, a door;
Not a sign of a carpet or rug on the floor;
A rickety table, a cupboard near bare,
And little lame Maggie propped up in a chair.

'Twas the day before Christmas, but Maggie, alack!
Expected no presents from Santa Claus's sack.
"Sure, Santa has too many fine street to go,
To visit the children in Tenement row."

But she shut her eyes tight, lest the teardrops should fall;
For she longed for a dolly, no matter how small.
Now if she went napping I really can't say,
But, sleeping or waking, it happened this way:

The door opened softly, with scarcely a stir;
In came a small figure, all muffled in fur.
It carried a basket, most carefully packed,
And soon on the table its contents were stacked.

There were three lovely dolls, each a different size,
And one was a baby that opened its eyes.
There were other things, too, that I can't stop to name;
Then the little form vanished the way that it came.

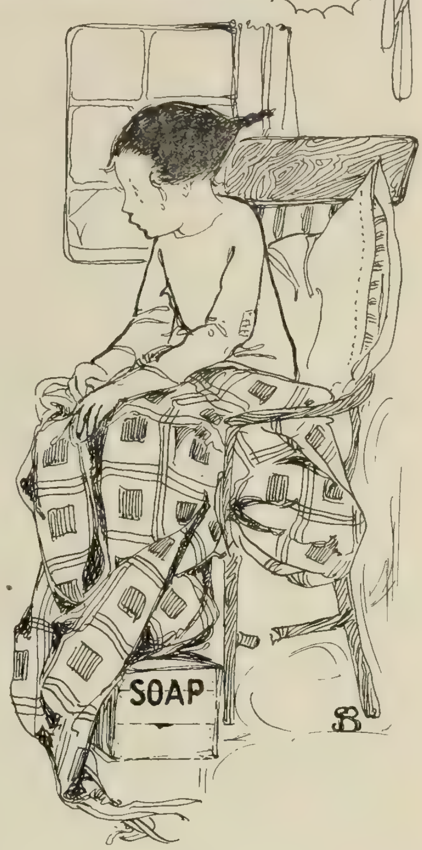
"Honk, honk!" something tooted, then, fainter, once more,
And wee Maggie started, and stared at the door.
Such a wonderful dream, so she wistfully thought,
Of gifts that a kindly somebody had brought!

But it wasn't a dream, for, oh, there lay the dolls,
With their ribbons and laces and gay folderols!
Apples, candy and popcorn and oranges, too,
And a beautiful picture book, crimson and blue!

* * * * *

Now Gladys Evangeline Dorothy May,
Who lives on the avenue some miles away,
When counting her dollies the very next morn,
Found three of the dear little creatures had gone.

But she wasn't surprised—not a bit, so they say;
Only nodded her head in a very wise way.
And her lips curled right up in a curve that they had
When Gladys Evangeline felt very glad!



Why Hughie Missed His Train

By Sarah Cory Rippey

"HUGHIE!" No answer. "Hugh-ie!" The little boy in the woodshed started guiltily and shoved something into his trousers pocket. "Hugh-ie-e-e!"

"Yessum, I'm coming," and Hughie Morrison slammed down the cover of his tool chest and ran into the house.

"Where were you, Hughie—what kept you so long?" Mrs. Morrison, who was tying up Little Sister's hair with a gay new Christmas ribbon, gave the bow a final pat as she spoke. "I want you to run over to Auntie Brewster's with this basket. Tell auntie 'Merry Christmas' for me. I am sorry I can't get over to see her myself, but I must get dressed this minute or we shall miss the train. Don't *you* get left, sonny. But of course you won't," she added with a laugh; "not with that new watch to help you keep track of the time. Hurry along, dear—and if you spill that precious pie I'll see that Little Sister gets both the drumsticks at dinner. Come to the depot from auntie's. We'll meet you there."

Hughie picked up the basket carefully and started off. Auntie Brewster was sweeping the snow from her front steps as he stamped up the walk. "Well, well, well!" she cried heartily. "If here isn't Santa Claus's partner, for all the world! I guess from the looks of that basket the old fellow didn't leave anything in his precious pack for anybody else. Come right in. He didn't bring you anything, I suppose?"

"Oh, not much," said Hughie modestly, "only a gramophone and a watch—grandpa gave it to me for learning to tell time—and——"

"Not a real watch!" Auntie Brewster threw up her hands in amazement. "Show it to me this minute!"

Hughie started in some embarrassment to pull off his mittens. "Why, it's—you see—my overcoat——"

"To be sure! Never mind unbuttoning it. Going to grandpa's to spend the day as usual, I suppose?"

"Yes," said Hughie, with a look of relief, "nine forty-five. I must be going."

"Not one step will you go till you've had some of Auntie Brewster's 'lasses cookies!" cried the old lady, bustling off to the kitchen.

Hughie looked helplessly around for a clock, but there wasn't one in sight. "I'm afraid I can't wait," he hesitated as Mrs. Brewster returned.

"Nonsense! You've oceans of time. Eat away!" she urged.

Hughie took a cookie and uneasily nibbled at the scallops. Boys with watches are not supposed to have to ask other people the time, and Hughie squirmed in his chair as he felt the minutes slipping by. But Auntie Brewster insisted on his eating three cookies before she let him go, with a kiss on each red cheek and "love to the folks."

Once out of the gate, Hughie started on the run for the depot, but when he was only halfway there a shrill whistle told him the train was coming, and though he put on his best speed, the last car was rumbling out of the station when he reached it, breathless and panting. Father and mother and Little Sister were on their way to grandpa's, but Hughie was left behind.

"There's another train in two hours," said the station agent consolingly. "Your mother said to tell you to come on that. Here's your ticket. You're to stay at Mis' Brewster's till train time."

Auntie Brewster, however, might say things about boys with watches missing trains. Hughie preferred to go back home. He had had his own latchkey ever since he had been big enough to know how to use one, and he let himself into the empty house with a shiver of lonesomeness. The big clock in the hall chimed 10. The others were about at Evanston now, Hughie thought. In another hour they would be at Benton. Grandpa would meet them at the station with the big sleigh, and they would all jingle gayly up to the house. Then grandma would rush out in her white apron. "Where's Hughie?" he could hear her cry. And then mother would reply, "Missed the train." Hughie's head went down on his arms. "Missed the train!" grandma would exclaim; "how could he with that watch——"

Hughie's thought stopped at the watch. For the first time in his life he almost wished he didn't have to go to grandpa's. He threw his overcoat on a chair, drew his sleeve across his eyes and started "Marching Through Georgia" on the new gramophone for company. Then he played all the other tunes that came with it.

When the big clock boomed out 11 Hughie put the records away and started upstairs to wash his face, the house growing bigger and emptier and lonesomer at every step. The smell of smoke was strong in the hall. It made Hughie cough as he went along toward the bathroom, and as he opened the door to go in he fell back gasping and bewildered as a thick cloud of smoke burst through the doorway. The bathroom was on fire.

Hughie stood coughing and frightened. What should he do? Suddenly his father's instructions flashed into his mind: "If the house ever takes fire, Hughie, run straight to the phone and call up 'Central O.'" He rushed headlong down the stairs. "Central O. Yes! Oh, please send an engine quick to 1208 West street! We've got a fire!"

In no time the fire engine was at the door, and the firemen swarming upstairs. Then the neighbors began to rush in, and for ten minutes there was so much confusion and tramping up and down and shouting that Hughie wasn't sure just what was happening. But soon the fire chief came up and slapped him on the back.

"All out, son," he cried heartily. "Not much harm done. Matches slipped down the register, I guess, and the mice gnawed them and started the fire. But what I want to know is,

(Continued on page 1756)

THE SUNDAY SCHOOL

December 21, 1913—The Word Made Flesh

Everyday View of the Lesson

By J. L. Scott

Lesson Text, John 1:1-18. Golden Text, John 1:14: The Word became flesh and dwelt among us.

Joshua and John have but little in common. They are as far apart as were the times in which they lived. Last week Joshua was occupying the center of the stage. We heard the ring of his battleax and saw his enemies fall by the thousands. But now we have a complete contrast. Joshua gives place to John and the victories of peace are substituted for those of war.

The age of Joshua is vastly inferior to the one that lies just before. In reading history one must remember that to record a thing is not necessarily to sanction it. And thus in Old Testament history many things are recorded simply because they are true and not because they had the approval of God or man. Men seldom rise very far above their surroundings. There are stains upon the lives of the patriarchs, but we must remember that the ideals they faced were far distant from the age in which they lived. They walked toward the East and met the morning on the way.

John Endeavors to Controvert Erroneous Theories of His Times

This gospel of John has no preface. It is a palace without a portico. Matthew writes of Jesus on his human side. He shakes the family tree and names fall like apples in October. But eternity admits of no dates. John sweeps away every barrier and declares that before all time "was the Lord." Errors had been creeping into the church and to controvert these was undoubtedly his purpose. In those days there was a school of philosophers who taught that the supreme God could not come in contact with man, hence the world was created not by him but by a creative energy which they called the Word. Others argued that inasmuch as God must be separate from matter the incarnation was only such in appearance. Both of these errors John evidently had in mind. Special stress is laid upon the fact that the Word was not a mere energy but God himself; further, he was made flesh and dwelt among us.

A word is the outward form of an inward thought, the subjective become objective. That idea runs through the entire chapter. No man has seen God at any time, the Word alone has declared him. This Word is not an attribute but a Person. This Person was, in the beginning, with God; yes, he was God. Creation is ascribed to him. All things were made by him. In him was life. He was the source and author of existence. And that higher life that imparts light and peace comes from him also. All this assumes the preexistence of Christ. Jesus was not born—he came. Christmas was only the door through which he passed from one world to another.

Significance of Christ Seen by Comparison with John

Truth is best seen by comparison. John the Baptist was justly esteemed as the greatest of all the prophets. At one time some had even regarded him as the Messiah himself. But the contrast between him and the Christ was infinite. John the Baptist was a man, and only that. He made no worlds and in the beginning he was not with God. He came as a witness to a Light not his own. His mission was greater than himself. John imparted no power. He was a voice crying in the desert: "Prepare ye the way of the Lord." The Lord came and the world refused to receive him, but as many as received him to them gave he power such as God alone could grant. John brought a message and there his mission ended, but Jesus brought the power of a sonship that bound the believer to his God.

This passes into an experience. "Of his fullness we all received, and grace for grace." The best evidence of Christ's deity is seen in a regenerated heart. Moses gave the law. It was written on tablets of stone and became the constitution of Israel. It was a revelation from God, but it only partially expressed his nature. God could not write himself fully in words. It was reserved for Christ to live what he was. Grace and truth came through him. Primarily the word "grace" means that which imparts joy and truth, implies completeness. Grace and truth, then, signify a deeper knowledge of God—the gospel as compared with the law.

Christmas swings on double hinges—outward toward man and inward toward God. The character of God in a fuller revelation was essential to the salvation of man. Men become like to the gods they serve. The Mosaic law had fulfilled its purpose. God had promised something better, and Christmas marked the fulfillment of that promise. The fullness of time had come. There was a commotion among the stars as the angels swept their way toward the earth. Their song was above human conception. Song is the spirit of the age set to music, but no such sentiment as that voiced by the angels ruled the earth. Their song was a prophecy not yet fulfilled.

Everything about the birth of Jesus savors of the supernatural. The wise men following their mysterious light and the virgin mother in silent bewilderment, wondering at what manner of child this could be, were fitting parts of that strange event. There are certain tests by which we judge the truthfulness of every narrative. That the shepherds heard songs at night could have been easily written, but to compose that song was a very different matter. The song of the angels and the blessing of Simeon are literature stamped with truth.

Deity of Christ Gives Authority to His Words and Deeds

We live what we are, and Jesus' life was more than that of man. Christ's deity is to us the final seal upon all that he said and did. When he speaks of immortality we listen because he knew. His words have the authority of God. John's testimony is direct. He knew him the best of all the twelve, and he believed him to be divine. This chapter affords abundant proof. The mystery of the incarnation no one can solve, but if we look the other way we face a still wider sea. He is the Word, without whom Christmas becomes but a name and faith an idle dream.

The Lesson Verse by Verse

By Hermon D. Jenkins

ANALYSIS—The center of history is the advent. This because Jesus Christ is the Word and the Power of God. Being such, he needed, to introduce his work, a forerunner who would utter a preparatory message. The result of Christ's coming deepens guilt or saves from it.

It was, as Dr. Schaff says, "the great thought of a little pope," Dionysius Exiguus, to introduce to the Christian world that method of computation by which Christian nations were to date everything from the birth of their Saviour, seeing in his advent that central point of history about which all human events logically revolve. Except for some "far off divine event toward which the whole creation moves," there is no history, only annals. It is not possible to affirm the progress of the race unless the race has a goal. The advent of Jesus into human affairs caused the universe to change front. We may well at this season of the year when his birth is celebrated interrupt any series of lessons to study together from some common point of view the coming of One whose birth was the birth of modern literature, law and religion.

Existence of Israel and Birth of Christ for One Purpose

The Sunday school world has been for the past year following the early history of God's chosen people. We have noted the answer of Abraham to the great call. We have analyzed his character, have followed the fortunes of his descendants, have seen how they were strangely exiled to Egypt and then, long afterwards, returned amid a succession of wonders, to their promised home in Palestine. What was all this for? Israel existed that Christ might be born and Christ was born that men might be saved from the wreck and ruin of sin.

Verse 1—"Jesus Christ was the Word of God. The term 'Word' in this personal sense is peculiar to John. It occurs only in the first words of this gospel and in Revelation 19:13, 'His name is called the Word of God.'"

When a sovereign dispatches a representative to some foreign court he puts down in writing what he would have his ambassador say. But with Jesus there was no need of such precaution; for what God would say Jesus said. We have all seen twins who looked so much alike no one but their parents could tell them apart. But they never were so twined in soul that they said the same things, had the same views of life and duty and lived for the same purposes, animated by the same hopes. But Jesus was the Word of God because his life was the life of God mirrored soul for soul.

Verse 2—Eternal existence and (v. 3) creation are attributes of Deity. They both belong to Christ. He alone could say, "Before Abraham was born I am" (John 8:58). He alone commanded the seas and the wind as One who made them (Mark 4:39). He could do what he would with the wine (John 2:7-11), with the bread (John 6:5-14), and with the fig tree (Mark 11:14, 20).

Verse 4—His very life shed a glory round it that showed men how to walk and where. Many men give light by their advice, but not by their deeds. Jesus was the living Word. His life and his lips delivered one message.

John, the Forerunner of Jesus, Sent from God with Message

Verse 6—John was a prophet with a message. He did not assume the duty—he was charged with it. He was sent. He did not obey earthly kings (Matt. 14:3-12), because God sent him. What he taught he had not gathered from the traditions of the rabbis.

Verse 7—It is true of any age that it cannot receive every truth to its own profit. The first Americans to accept and practice vaccination were mobbed in their own homes, and when Harvey announced the circulation of the blood he was ostracized by most of his own profession. Had it not been for William Wilberforce the world might have executed instead of eulogizing Abraham Lincoln, the emancipator. John's preaching of a vital religion instead of a ritualistic one prepared people for that preaching of Jesus which went deeper and rose higher (Matt. 3:11-12).

Verse 8—We often say of a doctrine, "My friend So-and-So believes it, and he is a man of fine spiritual insight. I am prepared to believe anything or any person he indorses." Our Lord's mission must be short. He realized that somebody was neeeded to break up the fallow ground and get people to understand that to be shut out of the synagogue was not to be lost. John had a glorious task to fill and nobly did he discharge it.

The Worldly Are Not Likely to See Christ as He Is

Verse 10—The worldly world "knew him not." There is such a thing as being in the world but not of it (John 17:15-16). But when a man permits himself to be saturated with ambitions, passions and appetites which belong to this world and this world only he is not likely to see in Christ the "one altogether lovely." Some years ago a critic of the pulpit said to the writer, "When men preach the gospel in all its natural attractiveness men will crowd the church." To which I could only answer, "When Jesus preached it men hurried to crucify him."

Verse 11—The peculiarly mournful, the tragic fact was that Jesus came to the class who of all living persons were most favored. They were in a significant sense "his own." He did not preach in Rome to the rude and cruel soldiers of the empire, but he came to the city of his ancestors, to the homes of his own kin, to those familiar from childhood with the oracles of God (Rom. 3:1-2).

Verses 12-13—But there were some who received him and who thus received power to become the sons of God. There is a sense in which all men are the children of God, and in that sense the phrase is often used in the Bible. But there is another sense in which only those who are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," are his children; just as some of the descendants of Abraham are at once Israel and "not Israel" (Rom. 9:6). Jesus has come; but have we accepted him and become his in spirit and in truth?

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning December 14, 1913

TOPIC—The sheep and the goats. Matthew 25:31-46.

Matthew is a gospel of judgment. A solemn undertone of warning runs through it and sounds beneath its tenderest messages. It is the righteousness of God, seen in its twofold aspect of mercy and severity. John the Baptist announced the coming of the kingdom as a time of judgment, when the wheat should be separated from the chaff (3:12). At the opening of his ministry Jesus drew a sharp distinction between his disciples who were to constitute the true kingdom and the hypocritical Pharisees who pretended to be the kingdom (6:2, 5, 16), but would never enter it. He distinguished between the wise builder and the foolish and pointed to the disaster that must overtake the latter (7:24-27). In the parables of the tares (13:30) and the dragnet (13:47, 48) he foretold the ultimate separation of the good and the evil. In the parable of the laborers in the vineyard he prophesied the condemnation of the Jewish rulers (20:1-16). In the parable of the talents he declared the separation of the unprofitable servants from the profitable and their punishment. Here we have the final separation of the sheep and the goats. Throughout the book we hear the reverberating doom: "There shall be the weeping and the gnashing of teeth."

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Matthew is a gospel of judgment, because it is the gospel of the Messiah. Judgment was inseparable from Messiahship. Jesus could not have been the Christ without being also the judge. Every higher way condemns the lower way. Every better thought condemns the worse thought. Christ could not appear without condemning the world. This was their condemnation, that light was come into the world and they preferred darkness rather than light.

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The Jews expected that in the advent of the Messiah the gentiles would be judged. And the nations of the world were indeed present before the great tribunal, but the Jews were also there. The Christian community was also there; for the judgment embraced "all the tribes of the earth." Its sweep was universal. And the tests applied were of a kind that would be equally applicable to those who professed themselves followers of Christ and to those who had never heard his name.

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There would seem to be two reasons for comparing the good and the bad to sheep and goats. The first reason is apparently their color. Sheep are usually white and goats are usually black. The second reason is that sheep are inoffensive and that goats are mischievous (Song of Solomon 4:1; 6:5). It is worthy of note also that the lamb was used in the sacrifice of the passover night, while the bearer of sins into the wilderness was the scapegoat.

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Does this judgment seem terrible to us? Are we averse to listening to Christ as a voice of retribution? Nevertheless judgment is one of the first plain facts of the universe of God. And this judgment of Christ is wholly beneficent in its operation, as are all the judgments of God. It vindicates the supremacy of love over callous indifference, of patient sympathy with the suffering of others over slothful willingness to allow others to suffer for us. It pronounces the law of the survival of the fittest in character and serviceableness.

Every sentence in this judgment is determined by a reference to the judge himself. Every action is done, or not done, to the person of the judge. Jesus Christ is not only the incarnation of Deity, he is also in a profound sense the incarnation of humanity. The judge who sits upon the throne is not merely a man; he is the Son of man, he is man. He is identified in his interests and his being with the lowliest sons of humanity; so that whatever men do, or fail to do, to the poorest of their brethren, they do, or fail to do, to him. He has made himself to be one with men in all their weakness and vileness and sin.

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Sometimes when we read the story of Jesus we are filled with a certain fierce resentment against the scribes and Pharisees. But are we so very different from them? Is there not in us also an underlying pride and a blind bigotry which would rebel against any pure teacher who might appear to show us that our deeds are evil?

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But surely the spirit of Christ moving in the Christian centuries has made our hearts more tender, more receptive of his truth, more sympathetic toward his needy ones than were the hearts of men before he lived. We would like to be able to show our love to Jesus. We wish that Christ might be with us today that we could show how much kindlier, how much more sincere we are than were those old Jews.

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Christ is here. He is in every sick and hungry man, in every suffering man. The intrusion of the reference to those in prison indicates that the words were written down in the days of persecution. Therefore we may see our Saviour in every persecuted man. We may see him in every brother who is out of work. We may see him in every haunting face in the terrible bread line. We may see him in every lonely widow trying to raise her little family. We may see him in every poor girl who is pressed and shadowed by the infamies of the street.

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What are we doing to Jesus? Are we feeding him and comforting him and giving him a helping hand? Or are we wounding him afresh by our callous neglect and putting him to a public shame? Some day every secret deed of ours will be openly judged. God give us grace that when Christ shall return to judge the world we may stand before him with joy and not with grief.

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There is no question asked in the day of judgment as to what church we have belonged to, as to whether we have subscribed to the proper confession of faith, and as to whether we have entertained prophets or been prophets. Not that these things are without moral value, but there is another question that goes beyond and includes them. Have we simply done deeds of charity? The ultimate test of the Christian heart is love. Where love is, there is Christ's law and there is Christ.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

December 21, 1913

THE REAL CHRISTMAS SPIRIT

TOPIC—The Christmas spirit and how it may prevail. Isaiah 9:2-7.

Christmas is more a spirit than a season. The keeping of it depends less upon the date —concerning which the Oriental and Occidental churches disagree—than upon an entrance into its real meaning of harmony and heartiness.

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Whenever the Bethlehem Babe is born anew in a sense of the nearness of God and of the sanctity of childhood, there Christmas is kept indeed.

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"Oh! don't you think that giving
Is just the best of living,
When everybody thinks of all the rest?"

Thus runs a modern Christmas refrain which is better preaching than it is poetry. The genius of this great festival is the gift spirit. It remembers the great Gift, when "God so loved the world that he gave his only Son." Out of that peerless giving spring all the lesser gifts of parents to children and of friend to friend. Christmas removes the center of interest and service from one's self to somebody else.

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A new message was sounded to workingmen through their representatives the shepherds on Christmas eve. They were not forgotten. When the King came to his own, the toilers were the first to hear the news. Amid the lowly, in the stable of a khan, Jesus was born to the trade of his father, a carpenter. Then began that social revolution which has today put the man who toils into a position of power an honor.

"This is the gospel of labor,
Ring it, ye bells of the kirk;
For the Lord of love
Came down from above
To dwell with the men who work."

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The business of war is surely being outlawed. The peace on earth promised at the first Christmas is being realized. The new world spirit of brotherhood has its springs in the manger. The reign of peace is coming through the reign of Christ. As he is enthroned in the ideals of civilization and in the hearts of men he is bringing in the glad day prophesied by the Christmas angels, when all men's good should be every man's aim.

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To fail to take thought of little children at this season is to miss the very spirit of Christmas. And child or children there are somewhere this Christmas to everybody whose life is childless.

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All of himself that he could crowd into mortal comprehension God embodied in Jesus Christ. Would you know what to think of the Infinite? Then look upon the Saviour, who came to us at Christmas.

This is the era of human welfare. Parliaments and congresses and legislatures everywhere are busy enacting laws for the promotion of the well-being of the common people. Social service is the day's keynote. The world has set itself to extirpate whatever hurts or destroys human happiness and health. Whence comes this new impulse which is transforming the earth? It took its rise in Bethlehem. The leader of this new crusade of chivalry is Jesus Christ. The better spirit of this new day is the very spirit of the Redeemer, born as one of the plain people, to lift them all up to a higher life. He inaugurated the reign of good will.

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The Christmas bells are all attuned to the note of love. They reecho the joyous truth that "God is love" and that all his thoughts to usward are love thoughts. The Christ who came at Christmas is the Father's supreme expression of love for all his children.

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To Add Interest to the Meeting

Many societies make no special effort to collect gifts for the poor at Christmas, depending on the service in the Sunday school for the participation of members in the "giving" part of the festival. The society as a whole might make a gift which could not be duplicated by transferring its meeting for the evening to the county jail or prison, to some home or infirmary where the inmates rarely hear hearty gospel hymns. Such a giving of time and energy would mean more to the members of the society than the contribution of half a dollar or a can of tomatoes to the dinner of some family, although there is joy, too, in that.

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If the program committee has not had special music for some time this meeting offers a splendid opportunity. Let one or two members of the society sing the verses and have the whole society join in the chorus.

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If any of the members are sick or in strange cities a postal from each of a dozen Endeavorers will be appreciated by the absent ones. Put the names and addresses on the bulletin board and announce the plan in meeting.

One of the secrets of happiness is found in the habitual emphasis of pleasant things, and the persistent casting aside of all malign elements. Men make their own world. We have read of a horticulturist who could not walk through a flower garden and see a rose bush covered with blossoms without searching until he found at least one blighted leaf. There are men who cannot look upon a great picture without scrutinizing every inch of the canvas for some light or shade to criticise, and afterwards they recall only the blemish. Yet there never was a tree so beautiful that it did not have one broken bough. There never was a book so wise but that it held one untruth or overstatement.—Newell Dwight Hillis.

MISSIONARY WORK

Wild Night for Lone Missionaries

There are still some people who think that Protestant churches ought not to send missionaries into the South American countries where the Roman Catholic Church claims to have Christianized the inhabitants centuries ago. But even those who maintain that these countries do not need missionaries cannot maintain that they offer a field too easy and comfortable to exercise missionary heroism. An experience which Mr. and Mrs. C. S. Williams recently suffered in Bucaramanga, Colombia, was far more exciting and dangerous than anything that a lone missionary would be likely to encounter in the remotest section of China or India. Indeed, it may safely be said that within the current year no other missionaries of the Presbyterian Church have been in such personal peril from mob violence as they.

The occasion of the Bucaramanga riot was the visit of a South American Protestant preacher. The South American people in most of the cities have become now pretty well used to the idea of foreigners preaching Protestantism and seldom molest them. But a native Argentine citizen who had been traveling through the other republics of South America appeared in Bucaramanga and asked the privilege of speaking in the local Protestant church, the "Salon Evangelico," as it is called there. The announcement of the service brought out a great crowd which packed not only all the sittings but all the standing room as well—an audience of probably 600 or 700 in all.

The speaker of the evening, Senor Peyronel, had barely introduced his address with a reference to the Waldensian Protestants in Italy, when a great commotion of screaming, yelling, groaning and hissing was heard in the street outside the building. Instantly the audience began to yell in unison with the outsiders, and the missionary himself had to take charge of the situation. By great firmness he succeeded within a few minutes in commanding quiet within the building, but this had barely been accomplished when the doors were burst open and a flying wedge from outside attempted to drive its way through the room. Pandemonium was then renewed and with outsiders fighting their way in and insiders trying to fight their way out, a terrific hubbub was occasioned.

Meanwhile a portion of the audience nearest the pulpit tried to get out across the platform by the rear doors leading to the missionaries' apartments. Here Mrs. Williams, however, in a desperate agony of effort to protect her sleeping babies, succeeded in holding the door shut by main strength and prevented an inrush into her rooms, which would probably have wrecked all the furniture, even if she and her children had escaped violence. The struggle in the church auditorium went on for fifteen minutes, when at length, under the sharp commands of Mr. Williams, the men nearest the street entrance succeeded in getting the doors closed. But the missionary then found some of the people inside the church very belligerent and was threatened with heavy billets of wood gathered up from his own woodpile. Nevertheless he continued boldly to face the crowd, and finally outfaced them, suffering no harm in the end, except the loss of the sticks of wood, which, with prudent forgetfulness, the rioters carried off for thrifty use in their own homes.

After all the excitement, Senor Peyronel made his speech, which proved far too dull and uninteresting to justify all this struggle for the privilege of presenting it. But the speech was delivered to the continuing accompaniment of howls from without. Naturally, the missionary was seriously concerned for what would happen when the meeting was ended and the lecturer and his auditors undertook to depart from the building. But happily the city authorities came to life before the speech was ended and a detachment of forty policemen arrived to clear the streets. And the better disposed of Senor Peyronel's auditors, responding to an appeal from Mr. Williams, pledged themselves to go home quietly and not quarrel with persons who might revile them. Moreover, some of the braver promised to surround Senor Peyronel on his way to his lodgings and keep off any attack upon him. This, with the police protection, afforded a sure and quiet end to the stormy evening.

The absurdity of the whole commotion was the more apparent because, in point of fact, the evening's address was in no sense an attack on the Roman Catholic Church, and included no obnoxious allusions.

A "Northfield" for Students in China

What the various student conferences at Northfield, Lake Geneva and other centers mean to American students, Chinese Christian students find in the conference which has now for nine consecutive years been held at Weihsien in Shantung province. The conference for 1913 occupied the last eight days of August. A year before the total attendance was sixty-one. This year 101 men were present. Forty of these came from Shantung Christian University. At the outset of the meetings the students were divided according to their personal preference into three separate commissions on Bible study, social service and public and personal evangelism. After five days of discussion severally these commissions formulated reports which were discussed by the entire body in attendance for the last three days of the gathering. The social service feature of the program was entirely new to the Chinese conference and awakened exceptional interest.

War of Family Against Christianity

Miss Katherine L. Schaeffer, representing Wisconsin young people's societies, writes from Southern Hainan: "We in the Kachek church have had many occasions to give thanks for answered prayer. Our latest is this: A young Mr. Tseng has been a believer for a number of months, but his parents and relatives have not allowed him to come to church, even beating him and drawing blood in the determination to keep him from becoming a Christian. He has all these months continued reading the Bible; he had the New Testament and then he came for Genesis; he did not want the whole of the Old Testament, and I did not at that time have Genesis by itself, so I cut it out of a whole Bible and gave it to him, later doing the same with Exodus. He said the whole book was too big for him to conceal under his jacket as he left home in the morning to take his flock of goats off to graze. A week ago he came here at midnight, having come prepared to stay here to work for his board, so he could have opportunity to study the Bible with other Christians. His mother, his wife and two aunts came and talked for two hours to get him to go home, saying his father and brethren were going to disown him if he did not come. We had a big 'palaver' and finally he said he would go home, but that he would return. Last Sunday he did return and reported that his people had promised to let him go to church. This was better than I had dared hope. I am glad that it has not been necessary for him to cut loose from his family, and I pray that by next year he will not be the only Christian in that home."

Persian Girls' Silence Criticised

That God's ways are not our ways, but infinitely better, was brought home to the friends of Iran Bethel Girls' School, Teheran, Persia, in connection with the last commencement. The teachers are grieved that their five Persian graduates would take no part in the public exercises, but the sight of these girls sitting mute and motionless while their classmates faced the great audience with the freedom and dignity of Christian girlhood brought out most forcibly the difference betwen Christianity and Islam. More than one Persian gentleman present felt and expressed shame at the situation. Two days later one of the Persian newspapers printed a very friendly account of the exercises and with reference to the Persian girls said: "Of course the customs of the religion must be maintained, but no one can produce any lawful reason why the Persian girls should not have delivered their essays; those present were much grieved not to have heard them." The fact that on a public occasion such a distinction was made between Christian and Moslem girls probably will ultimately do more for the cause of Christian womanhood in Persia than if Moslem traditions had not forced the distinction upon the attention of the public.

Duties of a Doctor's Wife in Persia

Describing the routine of work in Hamadan Mrs. Funk of the Lily Reid Holt Memorial hospital wrote recently: "This morning I spent much time putting away 140 pounds of soap. We are having cracked wheat prepared and that had to be given out to be cleaned and again put back under lock and key, and many little tasks that make no showing must be done. We have been having both wards pretty well filled and the private room occupied by the Swedish officer of the gendarmes. While he was here his food was prepared in our kitchen and later he took his meals at our table. The hospital servants can prepare only native food, which of course is what most of our patients want. There has been much typhoid and typhus fever, and now a great deal of smallpox among the children. Dr. Funk has vaccinated all the foreigners in the city against typhoid, which was felt to be necessary when the German druggist, who had lived here for nine years and 'never boiled his drinking water,' died."

Japanese Children Not Always Quiet

Miss Julia L. Leavitt of Tanabe, who has had unusual success in work among children these thirty years, since she went out herself little more than a child, writes of recent experiences: "The meetings for children in the three preaching places vary in numbers from thirty to seventy. Two are held in houses where families live and the children feel some constraint there, but they are very boisterous in the other house, which is rented only for them. We have put a few books and children's magazines in it, and some pictures on the dirty old walls—just magazine covers and illustrations. The one they all like best is the big crying-baby face from one of the monthly magazines. They have a grudge against the dreamy, delicate face in 'Bubbles' and took the tacks from the edge of the picture and stuck them in his eyes! I want something new to interest and help them."

Sunday Schools Popular at Chai Ryung

Four large Sabbath schools are held each Sunday at Chai Ryung, Korea, with an attendance of several hundred in each one. The number of Christians has grown so rapidly that no one building in the town can hold the people seeking instruction in the Bible, so both the Bible Institute building and the big city church are used twice on Sunday. Although the mission maintains no educational work there the Korean church has established a school for girls and another for boys, with two or three teachers each. This has been done by the Korean Christians in spite of the fact that Japan provides government schools free of cost except taxation. Many of the brighter boys and girls after finishing the school at Chai Ryung are sent by their parents or by the church to Pyeng Yang or Seoul.

Board Notes and Announcements

—Mrs. F. L. Selden of Ravenswood church led the meeting of the Board of the Northwest Friday morning in Room 48, Chicago. Mrs. Clow called her map talk on Persia "just an echo from the splendid letters and reports" that her missionary correspondents had sent. Mr. Hannaford of McCormick Seminary, preparing to return to Syria, gave the map talk on that field, telling much within a few minutes about the press, the hospitals, the "Anglo-American church" whose services are almost all in Arabic, and the college of 1,000 students. Rev. H. A. and Mrs. Whitlock of Ambala, India, and their children were heartily welcomed. The reason given by Moslem boys for no longer coming to a meeting reopened at their own urgent request was that the leader (Mrs. E. T. Lawrence, Kasvin, Persia, via Berlin and Tiflis), no longer gave them picture cards.

—The address of Rev. and Mrs. E. K. DeWitt, formerly of Teheran, is now Resht, Persia, via Berlin and Baku.

NEW BOOKS

Books for the Christmas Season

Travel and Nature Studies

A Traveler at Forty, by Theodore Dreiser. Americans as a rule unfortunately are not given to extensive traveling while young, so Mr. Dreiser's first venture into foreign parts will appeal to that large number of persons who have begun, or hope to begin, their traveling at the two-score milepost or later. Before Mr. Dreiser was 40 he had made a reputation as a brilliant novelist with his "Sister Carrie" and "Jennie Gerhardt," recently followed by a piece of lengthy biographical fiction, "The Financier." In his travels he had the advantage of the company of two interesting men, and the three formed a diverse but diverting trio. The result is a personal narrative decidedly out of the ordinary and brim full of refreshing experiences in London and Paris, the Riviera, Monte Carlo, Florence, Berlin, Amsterdam, and elsewhere. The impact of modern Europe on a modern mind—a mind keen and penetrating—is well worth consideration, whether or not time or purse permits of European wandering. Here is one of the striking volumes of the season. Mr. Dreiser devotes little time to statistical and architectural data which Baedeker supplies in accurate and undiluted doses. His concern is chiefly with folks and a study of their differences and similarities, compared with the people he left here at home. Take, for example, his entertaining sketches of restaurant and cafe life and his pen pictures of the unmoral and immoral characters he encountered in Paris and in London. After much careful observation he concludes that the life is too utterly feverish, artificial, and exotic, not to say dangerous and grimly destructive, if more than touched upon at long intervals. Probably the intervals had best be omitted entirely—healthy Americans can rest content with Mr. Dreiser's intimate descriptions. For the women he found there are of the kind that blight the race. Indeed there is altogether too much about women of this class to please the average clean-minded, unsophisticated reader. But Mr. Dreiser sees—or says he sees—things exactly as they are, without the gilding and veneer of the sentimentalist. He accepts no creeds, and he thinks people are both evil and well intentioned. His faculty for microscopic observation as well as shrewd generalization is amazing. The pictures are the peculiar, cloudy pen and ink work of W. Glackens—the fad with many editors and publishers nowadays. [Century Company, New York. $1.80 net.

Quebec, the Laurentian Province, by Beckles Willson. Discoursing pleasantly on things urban and suburban, the author has covered a wide range of topics, from the scarlet-hued Fameuse apple to the bilingual tendencies of the people. Quebec city, with its remarkable history, its unique and curious customs, its unsurpassed scenery, is a fruitful theme for writers of travel books. It is worthy of note, however, that Mr. Willson does not devote himself in excess to explaining the charm of the city, which is merely a starting place for incursions into localities fully as interesting but less familiar to the general reader. He takes us to places remote from the haunts of tourists; quiet, sequestered communities, whose only claim to renown lies in their historical setting, or in their pastoral seclusion from the hurly-burly of the centers of trade. A chapter devoted to the literature of the province presents a literary record of which Quebec is justly proud. Politics and political opinions are wisely excluded, and the book is fully illustrated. [Frederick A. Stokes Company, New York. $3.

From "Parsifal" Copyright, 1913, Thomas Y. Crowell Co., N. Y.

An Artist in Italy, written and printed by Walter Tyndale. Mr. Tyndale calls his book a painter's record of the places he visited while in search of material for professional work; but an artist of such imaginative qualities as he possesses is almost never without a vivid sense of word values, and his volume has a value beyond its very striking paintings. It makes the reader "feel" Italy—which is the supreme art of a book of travel. Mr. Tyndale's trip was the result of a happy coincidence. He had longed for Italy with all the passion of the young student who felt himself forced to live by art in London for the rest of his days; and he took all the student's reverence and enthusiasm with him. As a result his book is charming—full of the color and poetry of a poetic country, and written with the poise of a literary man. There are about thirty brilliant full-page color plates and the volume is a quarto. [George H. Doran Company, New York. $5 net.

Japan as I Saw It, by A. H. Exner. Those interested in the kingdom of Nippon will be especially pleased with Mr. Exner's volume, which combines the features of a history and a book of travel. He takes up the more important cities, beginning with Nagasaki, the largest seaport, and dealing particularly with Kyoto, Yokohama and Tokyo. Shintoism and Buddhism, the two leading religious beliefs, are given interesting treatment. He describes the various industries, with special reference to the system of irrigation and drainage which has there been in operation for nearly 2,000 years. The art, mythology and literature of the country are all considered; and it is interesting to know that Shakespeare has been presented on the Japanese stage since 1879. Mr. Exner's book is a very comprehensive one and is splendidly illustrated. [Frederick A. Stokes Company, New York. $2.50 net.

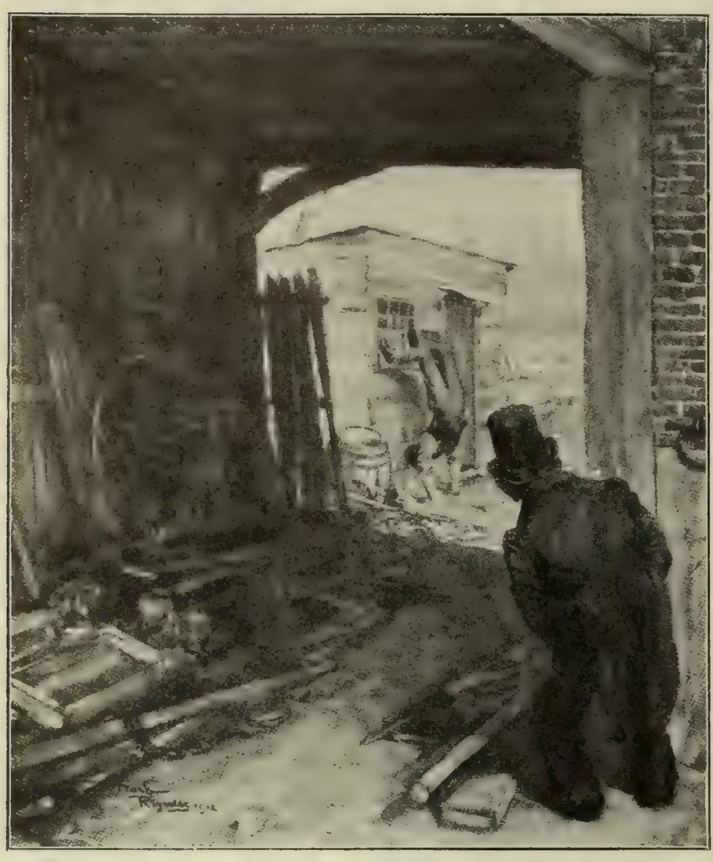
The Barbary Coast, by Albert Edwards. With three exceptions the sketches comprised in this volume have previously appeared in the pages of The Outlook. Delicately responsive to every impression, Mr. Edwards not only graphically describes the Moor and Mohammedan, but he possesses the rare gift of transmitting into print much of the Oriental atmosphere and picturesque charm. One feels that all-pervading, impenetrable mystery, elusive and baffling as the riddle of the sphinx, which enshrouds the East like a veil and is the secret of its fascination for us of the West. The book is intensely interesting, and none the less valuable because it does not assume to teach. [Macmillan Company, New York. $2 net.

Excursions, by Henry D. Thoreau, is the newest volume to be added to the edition of Thoreau's works which Clifton Johnson is illustrating with his camera. The long introduction by Emerson, consisting of a biographical sketch of the philosopher of Walden Pond, gives an added value to a book already notable. Mr. Johnson's pictures have been chosen from the Concord country to which Thoreau was so passionately devoted, and they visualize the charm of it as very few photographs have done. An ideal gift book. [Thomas Y. Crowell Company, New York. $2 net.

The Meccas of the World: The Play of Modern Life in New York, Paris, Vienna, Madrid and London, by Anne Warwick. This author has vivacity, penetration and sympathy, and when she sets herself to discussing the characteristics of these world capitals she is irresistible. Her chapters on the New York skyscraper, "Miss New York, Jr.," the "everyday performances" of Paris, the Vienna "that never grows up," and London cosmopolitanism are vividly and originally done. An attractive gift book for traveled persons. [John Lane Company, New York. $2 net.

Picturesque New Zealand, by Paul Gooding, is an elaborately decorative volume dealing seriously with this fascinating country and its people, though merely touching up the absorbing question of sociological and industrial conditions. The author's object has been to offer a panoramic view rather than a guidebook. The collection of photographs is invaluable and the most beautiful we've ever seen of New Zealand. [Houghton Mifflin Company, Boston. $3.50 net.

The Panama Canal, by Earle Harrison. The volume is unique by virtue of its valuable autochrome photographs taken by the author on the scenes of action. An illuminating description accompanies each picture, and the binding and general make-up are of the gift book type. These photographs are worth owning and preserving, for they can never be secured again in just this stage of the canal's development. [Moffat, Yard and Company, New York. $1 net.



QUILP'S WHARF

From Dickens' "The Old Curiosity Shop" Copyright, 1913, George H. Doran Co., N. Y.

Athens and Its Monuments, by Charles Heald Weller, is designed to provide a brief and untechnical account of the topography and monuments of ancient Athens for the general reader and the traveler as well as an introduction to the subject for the student of archæology and history. It is the result of extensive research during residence in Athens and will make a satisfactorily concise guidebook. Adequately illustrated with charts, maps and photographs and handsomely bound. [Macmillan Company, New York. $4 net.

Travels Without Baedeker, by Adern Beaman, is an unconventional account of the experiences of the author, who started out to see as much of the world as possible on "£41." He discourses most entertainingly upon his travels in Egypt, Greece and Southern Europe, where, "owing to the low state of the exchequer," he came into close contact with the common people. While his adventures were not always pleasant, he treats them humorously, giving many interesting glimpses of the prevailing customs and manners of the masses, who in reality represent the national types. [John Lane Company, New York. $2 net.

Hunting the Elephant in Africa, by C. H. Stigand; with foreword by Theodore Roosevelt, comprises recollections of Captain Stigand's thirteen years' wanderings as naturalist, explorer and hunter of big game. The volume is full of thrills and information and is profusely illustrated from photographs. [Macmillan Company, New York. $2.50 net.

Old Countries Discovered Anew: A Motor Book for Everybody, by Ernest Talbert. The automobile has made possible the real conquest of remote portions of countries. Mr. Talbert has availed himself of its possibilities in the highways and byways of Holland, Germany and France, and offers the delights of his tour as a guidebook for other sightseers. His enthusiasm is contagious and his background of history and association is helpful to those who may take his book with them on similar travels. Fully illustrated with photographs, maps and routes. [Dana Estes Company, Boston, $2 net.

The Coming Canada, by Joseph King Goodrich. A very informing account of Canada's early history, present status and future possibilities, illustrated from photographs not taken by the author himself but supplied by the officials of the great railway systems. Mr. Goodrich seems to have made a thorough study of conditions, however, and the person in search of ready information will find it here. [A. C. McClurg and Company, Chicago. $1.50.

Sand Dunes and Salt Marshes, by C. W. Townsend. This title applies to the interesting country of Ipswich, Mass., where the author has been going for twenty years. His book is not a technical study but simply a record of the fascinations he found in his various explorations. People who have no enthusiasm for dunes and marshes had better read this account, for it endows them with extraordinary beauties. The illustrations are from photographs and diagrams. [Dana Estes and Company, Boston. $2 net.

A Sturdy Little Northland, by T. Harold Grimshaw, describes the Shetland Isles and their people, giving a vivid impression of this "woefully sterile land with scarcely an apology for a tree," but an abundance of beautiful heather, primroses and bluebells and some enchanting summer days. Some of the experiences related are too personal to interest the casual reader. [Methodist Book Concern, New York. 75 cents net.

Holiday Editions of Old Favorites

The Old Curiosity Shop, by Charles Dickens; illustrated by Frank Reynolds. Of all the new editions that the year has brought forth this one will stand at the very top of the list. Mr. Reynolds has already shown that he has no rival as an interpreter of Dickens and this new quarto volume takes its place immediately as a worthy successor to the others that have gone before it. There are twenty-one rich full-pages of color showing Little Nell, her grandfather, Dick Swiveller, Kit, Mr. and Mrs. Quilp, Mrs. Jarley and all the rest of the familiar characters. The conceptions of Little Nell are poignantly beautiful. In type, binding and pictures these books are the most tastefully elaborate editions of Dickens one can buy. [George H. Doran Company, New York. $5.

Kidnapped, by Robert Louis Stevenson, is a companion volume to "Treasure Island" which N. C. Wyeth illustrated last year and is even more attractive than that volume. Mr. Wyeth's sense of color is stirringly vivid, his drawing excellent and his imagination of the vigorously romantic type suitable for adventure on the high seas — particularly Stevensonian adventure. In every respect this is a typical Scribner book, which classification means taste and beauty. [Charles Scribner's Sons, New York. $2.25 net.

Parsifal; or, The Legend of the Holy Grail, retold from ancient sources with acknowledgment to the "Parsifal" of Richard Wagner, by T. W. Rolleston; illustrated in color by Willy Pogany. It's safe to say that "Parsifal" has never been given such a magnificent edition as this one. The volume is octavo and the letterpress is in gray on pages with exquisite decorative designs in brown. The colored plates by the celebrated Hungarian artist are supremely artistic in technique, though at time somewhat cheap in conception. There are numerous autolithographs and line drawings. [Thomas Y. Crowell Company, New York. $6 net.

The Rubaiyat of Omar Khayyam, illustrated in color and decorated by Willy Pogany. Mr. Pogany is far more at home in the Rubaiyat atmosphere than in that of Parsifal and his paintings here are exquisite. Two years ago these publishers issued an expensive edition de luxe of the Persian classic with these same illustrations; and now, to meet a popular demand for it, they have reduced the size and thickness of the pages and offer it at a ridiculously low price. It is preeminently the edition to choose for a gift. [Thomas Y. Crowell Company, New York. $1.50 net.

The Chimes, by Charles Dickens; illustrated in color by Hugh Thomson. A delightful medium-sized edition that ought to be tremendously popular as a gift book. Mr. Thomson's art needs no fresh praise; but it is so subtle and delicate an art that it can never be overpraised. There's one picture here of Mr. and Mrs. Tugby before the fire that conveys a more vivid sense of hearthside warmth and comfort than it seems possible to wrest from mere paint tubes. [George H. Doran Company, New York. $1.50 net.

Tom Brown's School Days, by Thomas Hughes; with a preface by Lord Kilbracken; edited by F. Sedgwick. The most interesting edition of "Tom Brown" ever published, as it contains photographs of the scenes where the story is laid, photographs of the author, his relatives and many of his book characters, rare contemporary prints and diagrams of Rugby at the time of Tom's sojourn there—between 1834 and 1841. [G. P. Putnam's Sons, New York. $3 net.

Lorna Doone, by D. R. Blackmore. This is a handsome holiday edition of a classic produced more than a generation ago. The story of Lorna Doone has not lost any of its charm and lov-

From "Tales from Washington Irving's Traveller"
Copyright, 1913, J. B. Lippincott Co., Philadelphia

ers of good literature who have by some chance missed it are to be envied the pleasure that awaits them of reading it in this most attractive reproduction. Beautifully printed and bound with sixteen full-page colored illustrations by Christopher Clark. [Thomas Y. Crowell Company, New York. $2.50 net.

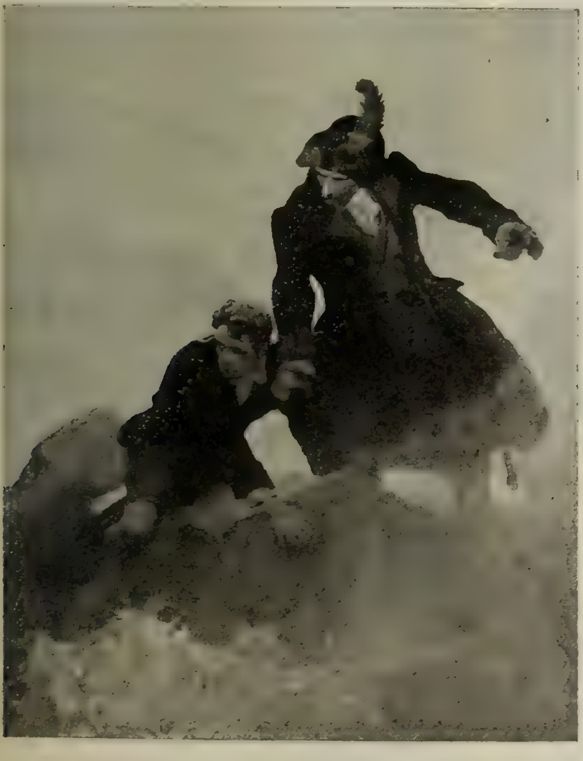
Ramona, by Helen Hunt Jackson; with introduction by A. C. Vroman. This is a tourist's edition of one of our most popular American classics, illustrated from photographs of its actual scenes. A real value attaches to the volume, for many of the much-discussed inconsistencies as to locations appear to have been explained authoritatively. The photographs are interesting aside from their historic function, having been taken by a man who knows how to get effects. [Little, Brown and Company, Boston. $2 net.

Christmas Stories and A Christmas Carol, by Charles Dickens; both illustrated in color by Spencer Baird Nichols. The second volume is simply taken, illustrations and all, from the first one for the sake of those readers who wish to buy the "Christmas Carol" separately. The first one contains, besides, "The Chimes," "The Cricket on the Hearth," "The Battle of Life," "The Haunted Man" and "The Ghost's Bargain." The illustrations are effective. [Frederick A. Stokes Company, New York. $1.60 net and 75 cents.

The Happy Prince, and Other Stories, by Oscar Wilde; illustrated by Spencer Baird Nichols. Contains besides the story named in the title "The Nightingale and the Rose," "The Selfish Giant," "The Young King," "The Star-Child," "The Fisherman and His Soul" and "The Birthday of the Infanta." Some of the color plates are very striking, others slightly banal; but on the whole the edition is pleasing. [Frederick A. Stokes Company, New York. $1.50 net.

The Story of Evangeline, adapted from Longfellow by Clayton Edwards; illustrated by M. L. Kirk. A prose version followed by the original poem, both of which are inadequately illustrated in color by an artist of sentimentality and no imagination. The book is planned on a large and interesting scale, and it is regrettable that it should have been so marred. [Frederick A. Stokes Company, New York. $2 net.

Tales from Washington Irving's Traveller; with illustrations by George Hood. This is a very desirable volume except for the illustrations, which are wooden, vapid and utterly crude in technique. Why a book so full of interest should have left its artist uninspired is hard to understand. [J. B. Lippincott Company, Philadelphia. $2.50 net.



THE TORRENT IN THE VALLEY OF GLENCOE
From Stevenson's "Kidnapped" Copyright, 1913, Charles Scribner's Sons, N.Y.

Fairy Tales: The Happy Prince, The Young King, The Star-Child, The Selfish Giant, The Nightingale and the Rose, The Devoted Friend, The Remarkable Rocket, the Birthday of the Infanta, The Fisherman and His Soul, by Oscar Wilde. A simple, unpretentious edition with a colored frontispiece and three or four black and white sketches. [G. P. Putnam's Sons, New York. $1.25 net.

Art and Artists

The Gospel Story in Art, by John LaFarge. There is a threefold interest in this magnificent volume — first, that it gives more completely than we have ever had it before the Christian story in art; second, that it has been written by an artist peculiarly equipped for such a task, Mr. LaFarge having been born and educated in the older faith of Christendom and having had at his finger tips the most comprehensive knowledge of the master paintings which tell the gospel story; and third, that it is the last work of one of our most eminent American artists. Mr. LaFarge had the idea in mind many years before he actually began work on it and he finished the volume so shortly before his death there was no time for the revision he had hoped for. There appears to be no room for improvement, however, and the work will take its place immediately as one of the most valuable and scholarly critiques of Christianity in art ever produced. The reproductions of celebrated paintings have been made with especial care, and the printing and binding are superlatively tasteful. [Macmillan Company, New York. $5.

A Short History of Art, by Julia B. De Forest; edited, revised and largely rewritten by Charles H. Caffin. Both in text and pictures this is one of the most compactly exhaustive studies of painting, architecture and sculpture from primitive times to the present ever published. Based upon Miss De Forest's standard work, it preserves the original volume of her research and creates a definite new standard, for Mr. Caffin is one of the most authoritative and distinguished art critics in this country and he has brought the study sufficiently down to date to include the latest developments in America, England, Germany and France. He refuses to commit himself in regard to post-impressionism, except to say that its devotees are still in the "groping" stage. If one is to buy only one history of art this would seem preeminently the one to choose. There are over 300 illustrations. [Dodd, Mead and Company, New York. $3 net.

Personal Recollections of Vincent Van Gogh, by Elizabeth Du Quesne Van Gogh; translated by Katherine S. Dreier, with foreword by Arthur B. Davies. Van Gogh is a post-impressionist—one of the most interesting of that school—who died twenty-three years ago after a short lifetime of poverty, seething ambitions, hideous discouragements and misunderstandings, terrific work and intervals of illness and insanity. He was not, as is commonly believed of his school, an ignoramus or an impostor. He had probed deeply into literature, philosophy, science and art; he was a linguist of distinction, and he had a remarkable capacity for concentrated study. All this throws a different light upon his work. His sister tells his story with the quaintest simplicity and earnestness, and the book is well worth reading. There are a number of illustrations, none of which indicates that he is a "wild man" in the least. Some of them—in fact most of them—are sanely beautiful. [Houghton Mifflin Company, Boston. $1.75 net.

FIVE HUNDRED FEET UP AND STILL CLIMBING!
From "The Meccas of the World" Copyright, 1913, John Lane Co., N. Y.

Mont St. Michel and Chartres, by Henry Adams, with introduction by Ralph Adams Crane. A study of two great French cathedrals privately printed in 1904 and now reissued in a form that will bring great joy to the art and history specialist. The detail of the study necessitates a full consideration of mediævalism in France, and Mr. Adams's unquestioned scholarship has contributed a fresh and valuable work on the subject. The book is beyond the range of the layman, but it ought to have serious consideration from the student. Profusely illustrated. [Houghton Mifflin Company, Boston. $6 net.

Art in Spain and Portugal, by Marcel Dieulafoy. A new volume in the well-known "General History of Art" series in which the painting, architecture, sculpture and allied arts of these two countries are considered by an eminent authority and illustrated by several hundred small photographic reproductions. Microscopically informing. [Charles Scribner's Sons, New York. $1.50 net.

Heraldry for Craftsmen and Designers, by W. H. St. John Hope. The principles of heraldry are fully covered in this volume and made so simple that a few hours' careful study of the designs and text will serve to acquaint the student with the essential points. Profusely illustrated with diagrams, collotype reproductions and colored lithographs. [Macmillan Company, New York. $2.25 net.

Music and Musicians

Symphonies and Their Meaning, by Philip H. Goepp. This third volume in a most excellent series takes up the study of the modern symphony. Beginning with the early nineteenth century its development is traced through Berlioz, Liszt, Tschaikowsky, Rachmaninow, Strauss, Dvorak, Bruckner, Sibelius, Mahler and those innovators who are still more or less unaccepted by the traditionists—Cesar Frank, D'Indy, Debussy, Dukas. There are chapters of enormous interest on the symphonic poems of Liszt, Saint-Saens, Hugo Wolff and Smetana, a thorough consideration of the Italian school and also of the symphony in America associated with such names as Hadley, Strube, Chadwick and Loeffler. For the musical student in search of definitely technical material this book (and its predecessors) are as good as any we know. [J. B. Lippincott Company, Philadelphia. $2 net.

From "The Confessions of a Debutante"
Copyright, 1913, Houghton Mifflin Co., Boston

Days with the Great Composers is a book of informal little journeyings to the homes of Chopin, Wagner and Gounod—perfectly imaginative visits, of course, based upon a study of their lives and letters. The net result of this informal treatment is a delicious humanity, as for instance when we're introduced to Chopin: "About 9 o'clock one April morning . . . a thin, undersized, slightly built man, of delicate, almost effeminate physique was trifling somewhat fastidiously with his coffee and roll, and devoting considerable attention to the flowers which adorned his table." With the exception of some technical vulgarities—such as the unnecessary use of "on dit" for the plain English phrase—the volume of admirable. It will make these three masters far less remote as geniuses and much more human as men. The colored illustrations, pictorial cover and general make-up suggest that the book ought to serve gift purposes. [George H. Doran Company, New York. $1.50 net.

Christmas Stories

Under the Christmas Stars, by Grace S. Richmond. From the softly lighted, snow-covered house on the cover to the end of the story, which tells of the birth of a little child on Christmas night, this little book is a pure gem of love and beauty, full of the rich meaning of the Christmas time. Its people are a group of married sons and daughters who gather at the old homestead for the holidays. Most of them are inclined to pass superficial judgments on the western bride of the most recently married son; but Molly's grit and wholesomeness and skill save the life of the little new child and win her a way into their hearts. It is charmingly done and preaches its lesson so sweetly that one isn't conscious of being preached at. Just the sort of Christmas story the home folks will want. Illustrated by Alice Barber Stephens. [Doubleday, Page and Company, New York. 50 cents.

Their Christmas Golden Wedding, by Caroline Abbot Stanley. On the day before Christmas an old civil war veteran and his wife "elope" from the fine homes of their married children, where they've been living uncomfortably for a year, and go back to their deserted homestead to live out the rest of their lives happily. The whole family assemble there for a good old-fashioned dinner on Christmas day and wisely decide that their parents know how to manage their lives more pleasantly than it can be done for them. A delightful gift for grandparents—or their children. [Thomas Y. Crowell Company, New York. 50 cents.

The Christmas Bishop, by Winifred Kirkland. A well-written "sentiment" story with value above the average, telling of a big-hearted Episcopal bishop who spends Christmas day trying to help three human beings who mean much to him. What he conceives to be his failure is shown to be very richly the opposite. There are attractive illustrations. [Small, Maynard and Company, Boston. $1 net.

The Three Godfathers, by Peter B. Kyne. Out in the California desert the Christmas legend is relived in the birth of a child, its lonely mother's death and her intrustment of her baby to the only available human beings—three of the wildest "bad men" robbers in the community. The legacy has the expected effect of conversion. The local color is vivid and the language of the roughest, but the story is worth while. [George H. Doran Company, New York. $1 net.

The Stranger at the Gate: A Story of Christmas, by Mabel Osgood Wright. An obvious but not unpleasing story of a man and woman who, for years having missed the joy and meaning of life, are suddenly jerked up short into realization at Christmas time. [Macmillan Company, New York. $1.25 net.

Next Christmas, by Byron E. Veatch. A touching and human little sermon on the folly of putting off good resolutions till "next Christmas." Its central figure is a man who learns how to make money and forgets nearly everything else for a while. [F. G. Browne and Company, Chicago. 50 cents.

The "Funny" Books

Mr. Togo: Maid of All Work, by Wallace Irwin. Without exaggeration, these are the most humorous and clever Japanese stories ever written. They are told by the Japanese servant himself in the form of letters to a magazine which he salutes thus: "To editor Woman's page who make bright talk on dusty subjects." They reveal the soulful Mr. Togo's efforts to secure—and keep—employment; and each of them ends somewhat in this fashion: "So I project myself away feeling quite absorbed like a sponge. Hoping you are the same. . . ." Nothing just like them has ever been done before. Mr. Irwin is a genius at it. [Duffield and Company, New York. $1.25 net.

Whistler Stories, collected and arranged by Don C. Seitz. Here are seemingly hundreds of anecdotes, each containing a Whistler witticism, from the famous "Why drag in Velasquez" mot to many that are less familiar or quite new. Some few of them are rather unhumorous, but the majority are typical Whistler gems. There's a frontispiece portrait and the volume is pocket size, attractively bound in plain red. [Harper and Brothers, New York. Cloth, 75 cents; leather, $1 net.

The Jingle-Jungle Book, by Oliver Herford. A new book of limericks typical of Mr. Herford's special cleverness and amusingly illustrated by him in full-page black and white sketches. As a sample we quote "The Omnivorous Bookworm":

Quoth the bookworm, "I don't care one bit
If writers have wisdom or wit;
  A volume must be
  Pretty dull to bore me
As completely as I can bore it."

[Century Company, New York. $1 net.

Christmas Calendars and Cards

Four of the most attractive calendars of the season come from the George H. Doran Company. They are Life's Calendar, with a front cover in colors by Relyea, six leaves in color by Angus McDonald, Orson Lowell, Victor Anderson and others; The James Montgomery Flagg Calendar, with seven interesting pages of the popular New York artist's drawings in color; The Charles Dana Gibson Calendar, with seven sheets of typical though not supremely good Gibson drawings in black and white; and The E. Coles Phillips Calendar, also with seven colored plates in Mr. Phillips's unique "lineless" style. Each is boxed and hung on a heavy silk cord. [George H. Doran Company, New York. Each $2 net.

Dutton's Christmas Booklets, Calendars, Postcards, etc., come this year in their usual rich variety. The calendars are in many forms suitable to practical use, separately or in combination with diary blanks. All are tastefully printed in colors. The booklets and cards show a number of novelties. One little booklet for Christmas use has for its text a quotation from Dr. Jowett. The forehanded in preparing for Christmas will be wise to make sure of an early inspection of these publications. [E. P. Dutton Company, New York.

The Pastor-Preacher Calendar for 1914, with record of engagements and activities. A quotation for every week by William A. Quayle. 52 pages. [Methodist Book Concern, New York.

Gospel Text Calendar, 1914. Sixteen pages; colors. [H. S. Hallman, Berlin, Ont. 25 cents.

Various Gift Books

Fellowship Books: A New Contribution by Various Writers toward the Expression of the Human Ideal and Artistic Faith of Our Own Day, edited by Mary Stratton. The Quest of the Ideal, by Grace Rhys; Childhood, by Alice Meynell; Romance, by Ernest Rhys; Freedom, by A. Martin Freeman; Solitude, by Norma Gale; A Spark Divine: A Book for Animal Lovers, by R. C. Lehmann; and The Joy of the Theatre, by Gilbert Cannan, are the first volumes in a new series which is built upon a delightful foundation. Each one is to be a "fresh statement of the truths that make life worth living" and each is contributed by a well-known author, artist, poet or publicist who has a positive enthusiasm for his topic. They are published in gift form and are highly attractive as well as valuable. [E. P. Dutton and Company, New York. Each 75 cents.

Japanese Flower Arrangement, by Mary Averill ("Kivashinsai Kiyokumai"). One of the most fascinating of recent books is this charming treatise on flower arrangement written by a Japanese girl. She came to America last winter and her many lectures to an interested group of society women in New York proved so

LA CAPELLA S. CATERINA
From "An Artist in Italy"
Copyright, 1913, George H. Doran Co., N. Y.

popular that it was decided to publish them. There is a wonderful charm in the way the Japanese arrange their flowers, for with them it is an exact science. Following this art from youth has given the Japanese an idea of proportion, says the author, has taught them the power of concentration and one might almost say imbued them with many of their finest traits of character. The book contains very complete directions for grouping blooms and blossoms and for use of different kinds of vases; also how best to prolong the life of cut flowers. There are eighty-eight drawings to illustrate the different ideas in flower arrangement. [John Lane Company, New York. $1.50.

LOITERER'S HARVEST, by E. V. Lucas Among the discriminating few, at least, a new volume by Mr. Lucas finds ready welcome. This one is a collection of short essays that have a touch of the whimsicality and charm characterizing the author's popular "Over Bemerton's." When Mr. Lucas writes on "disappearing London" he exclaims: "You must make haste, you who love old London, for everything is against you—time and the elements are against you, and man and what he quaintly calls civilization and progress are against you." This quotation epitomizes in brief his philosophy, his attitude toward life. One of the most adventurous things left to us, Mr. Lucas thinks, is going to bed. "For no one can lay a hand on our dreams." [Macmillan Company, New York. $1.25 net.

THE FOUR SEASONS, by Carl Ewald. Among the attractive gift books of the season must be listed this fanciful tale of the earth's formation and the origin of the seasons, from the pen of Denmark's celebrated classic symbolist. Although designed for grown people, the language employed is so simple and the style so unstudied that children will delight in it, especially those passages dealing with bird, flower and animal life. The fidelity with which all natural phenomena are presented will win the approval of the scientifically inclined. Dainty page decorations and appropriate illustrations add to the attractiveness of the volume, which has been ably rendered into English by Alexander Teixeira De Mattos. [Dodd, Mead and Company, New York. $1.20 net.

OUR FRIEND THE DOG, by Maurice Maeterlinck; illustrated in color by Cecil Alden. Maeterlinck's profound yet graceful essay on the dog and his relation to human beings has been brought out in a very attractive new edition with pictures by that inimitable artist, Cecil Alden. For the dog lover, for the thoughtful man or woman who likes to reflect upon the psychic bond between the human and the canicular realms this will be an ideal gift. [Dodd, Mead and Company, New York. $1.25 net.

THE CONFESSIONS OF A DEBUTANTE, with illustrations by R. M. Crosby. The vivacious record of a young French girl's "coming out" in New York and the gay winter she spends there, culminating in her engagement to an American of sterling qualities. Although devoted to an almost hectic round of pleasure, the book and its heroine are wholesome and it will make a suitable gift for any girl who has an interest in society and its doings. [Houghton Mifflin Company, New York. $1 net.

THE HEART OF THE ROSE, by Mabel A. McKee. This is a story reprinted from The Continent which every mother will want her son or daughter to read. It was recently reviewed in the editorial columns of this paper. [Fleming H. Revell Company, New York. 25 cents.

New Juveniles

LITTLE WARS, by H. G. Wells. The famous novelist whose imaginative force and skill have made him one of the best known writers of this generation, is an inventor and devotee of floor and lawn games—juvenile pastimes "for boys from 12 years of age to 150"—also for "that more intelligent sort of girls who enjoy boys' books." The possibilities of play with toy soldiers have been systematically and delightfully developed by Mr. Wells, so that campaigns may be fought with the aid of cardboard bridges, improvised forts and chalked-out rivers. It is more fun than chess and in a way just as scientific and absorbing. The rules are sufficiently complicated to satisfy adult intellects, and the author thinks he has devised a thoroughly satisfactory substitute for real war. [Small, Maynard and Company, Boston. $1.20 net.

THE GOODY-NAUGHTY BOOK, by Sarah Cory Rippey, is a real novelty in children's books. You read through it from one direction and find all about "Willie Won't," Mollie who pouted, the "I forgot" imp, the "going to" club, and so on, until you come suddenly upon an upside-down page in the middle of the book that says "turn over." So there's nothing to do but to turn the book about and begin reading from the other end. Then you find out all about some good little people and the things they do. This is a book that children will enjoy and find moral incentive in too, for the "goodies" are not so priggish that any honest child would want to fly from them, nor are the "naughties" so exceedingly villainous as to be beyond the child's ordinary range of experience. Altogether, here is a collection of dear normal children who do normal things, sometimes nice and sometimes not, but who make excellent playmates for the small folk. Very artistically illustrated in color and black and white by Blanche Fisher Wright. [Rand, McNally and Company, Chicago. 50 cents net.

THE SWISS FAMILY ROBINSON, by Johann David Wyss; illustrated in color by T. H. Robinson. Uniform with Mr. Robinson's "Grimm's Fairy Tales" and "Robinson Crusoe" this volume has been eagerly awaited and will be given an enthusiastic welcome. The artist has an extraordinary color sense and this classic gives him a splendid opportunity. [George H. Doran Company, New York. $2.

THE SNOW QUEEN and Other Stories from Hans Andersen, with illustrations by Edmund

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The Girl Who Works: *A Book for Parents, Educators and Young People*

CLARA E. LAUGHLIN

THE WORK-A-DAY GIRL, by Clara E. Laughlin. Of all the season's books none presents a problem of more vital interest to men or women interested in social betterment than this. Mrs. Gertrude Howe Britton, superintendent of the Chicago Juvenile Protective Association, whose wide experience with girls gives authority to her statements, speaks of the book in the highest terms. Referring to the chapter entitled "The Price of Progress," she said: "I regard it as a masterpiece; never before has woman's position in the home been so ably presented." It is a book of wide scope, and not only truthfully depicts present-day conditions but offers many practical suggestions to the earnest-minded who want to help solve this problem of the girl wage earner. Miss Laughlin has gathered her material from a variety of sources, but a large portion of it is taken from the testimony given in the sessions of the night court she attended. While thus engaged she became convinced that industrialism was less to blame for female delinquency than "the slipshod, ignorant, ill-governed homes," which every year are unloading "more and more spoiled and spoiling products" on the state to be made into useful citizens through the medium of its reformatories and prisons. Modern investigation has exploded the old fallacy that most girls work for pin money, and it is now known that four-fifths of those who work turn over their earnings to the family. In this connection Miss Laughlin has some especially illuminating things to say:

"The notion that money paid to girl workers was in the nature of a contribution to their candy and feather fund seemed deeply imbedded in many minds—especially in the minds of those who employ girl labor. On one hand were outcries against the small wages paid to girl workers and demands for minimum wage legislation. On the other hand were retorts that girl workers were inefficient, undependable and worth no more than the small sums for which they willingly sold their labor. In studying the pros and cons of minimum wage legislation, it became evident that girls are indeed ill prepared for that industrial phase which most of them now enter upon for a longer or shorter period; and also that they are ill paid, usually, even for the kind of service they render. A tragic proportion of them are not paid enough to keep body and soul together. The deficit must always be made up. Who pays it? That led to some startling revelations and disclosed an astoundingly prevalent conviction that women have always been 'supported' by someone other than themselves; that their labor has never been reckoned worth their 'keep,' but that the difference has been obligingly made up by somebody."

Doubtless there will be some people who will object to Miss Laughlin's plain speaking; but clean, high-minded men and women in whose hearts is to be found the love of God and humanity are never afraid of the truth. They recognize that this state of affairs which is menacing society can never be checked unless faced honestly. Miss Bartelme, assistant judge of the Cook county juvenile court, says of Miss Laughlin that "she is inspired in her ability to analyze and plainly to set forth the motives, desires, emotions and struggles of her fellow beings. I wish the book could be studied by every educator, by boys and girls in the seventh and eighth grades and by their parents. . . . One who really wishes to help, to be of some use in life, need only to read this book and he will know how and where he can be of service. I consider each of the last two chapters among the best short stories ever written." [Fleming H. Revell Company, New York. $1.50 net.

THE FAMILY BREADWINNER

She has been "laid off" and doesn't know where to look for another job

From "The Work-a-Day-Girl" Copyright, 1913, Fleming H. Revell Co., N. Y.

Dulac. This is one of the year's rarely beautiful volumes for children; to many people it will be "first choice" of all the gift juveniles. Mr. Dulac is the celebrated artist who, with Arthur Rackham, shares honor of having produced in the last three or four years something absolutely new in the art of book illustrations. These plates are wonderful things, full of a subtle depth and richness of coloring that even Mr. Rackham doesn't achieve. The stories include "The Real Princess," "The Emperor's New Clothes," and "The Wind's Tale." [George H. Doran Company, New York, $2.

Famous Frontiersmen and Heroes of the Borders: Their Adventurous Lives and Stirring Experiences in Pioneer Days, by Charles H. L. Johnston. Here is a book full of information not easily obtainable, for it deals with neglected as well as well-known pioneer heroes. Among them are the following names: Daniel Morgan, James Harrod, Robert McLellan, Colonel Benjamin Logan, George Rogers Clarke, John Slover, Captain Jack Hays and many others. Interestingly illustrated with photographs and drawings and dedicated to the boy scouts of the world. [L. C. Page and Company, Boston. $1.50.

The Bible Story and Its Teaching for Children, by Baroness Freda DeKnoop. A thoughtful, beautifully conceived presentment of the gospel story with special emphasis on its visualization in the art masterpieces of the world. The large colored plates are reproduced from the paintings of the old masters. Handsomely bound; suitable for the child of 14 and upwards. [E. P. Dutton and Company, New York. $2.50 net.

The Perry Boys: "A Social Center-Historical" Play in Three Scenes for Ten Boys, by Harold Strong Latham. Realizing the dearth of material in the field of plays for boys (there is so much with musical settings and so little with straight action) Mr. Latham has written a little drama about boy-club life which has recently been presented very successfully by the boys in the club of which he is supervisor. It's a simple, wholesome play based upon the idea of the social service boys who have the good things of life may render those who are without them. It ought to be heartily welcomed by parents who strive to keep their sons actively interested in healthy pastimes. [Samuel French, New York. 25 cents net.

A Correction

Ancient Egyptian Legends, by M. A. Murray, published by E. P. Dutton and Company, New York, was recently listed in these columns as selling for 20 cents. The correct price is 70 cents.

Books with New Light on Missions

Find on your map the republic of Paraguay and the river by the same name. West of this river, between 23 and 24 south latitude, lies a section occupied by a number of Indian tribes and known as the Chaco; the principal village is Waikthlatingmangyalwa. Here came W. Barbrooke Grubb, representing the South American Missionary Society of the Church of England, nearly a quarter of a century ago. In A Church in the Wilds (E. P. Dutton and Company, New York; illustrated; $1.50 net) he describes his remarkable experiences in the building up of a mission that turned the savage tribes of the Chaco toward higher civilization. It has been a slow work against tremendous odds, and it would seem that still only a beginning has been made; but no one could read this intensely interesting book, frankly written, but always in a humble spirit, without rejoicing in the heroic service of its author. Though this work is in a section with which American churches have not been concerned, Mr. Grubb's methods of dealing with primitive pagans are worthy the study of all who are interested in missions.

A book of different type is Jungle Days, by Arley Munson, M. D. (D. Appleton and Company, New York; illustrated, $2.50 net). Miss Munson when still a young girl determined to give her life to the uplift of the women and children of India; and to that country she went after receiving her medical preparation. Disappointed in government service because it would permit no teaching of Christianity, she accepted the superintendency of a Wesleyan hospital at Medak and there she rounded out her five years' experience. The book is neither a biography, a study, nor a polemic on missions, but a sparkling story of what a true-hearted, deeply sympathetic, vivacious American woman saw and felt in India. It is rich in anecdotal material and the pictures are exceptionally interesting.

The sixteen years spent by Donald Fraser among the Ngoni, Senga and Tumbuka peoples of central Africa would not have been wasted if they had brought no other results than Among a Primitive People (E. P. Dutton and Company, New York; illustrated; $1.50 net). Mr. Fraser's work lay in Nyassaland, west and south of Lake Nyassa, where he was associated with the Livingstonia mission. His book describes in straightforward, always modest but ever-interesting manner the marvels God hath wrought through missionary effort among peoples fully as deep in darkness as those among whom the ubiquitous Dan Crawford spent his years of service. It is a tremendously informing book and inspiring, too. Where can one find a better statement of the fruits of foreign missions than this:

"I shall not attempt to measure the goodness or the power that is in the church, but let me indicate at least some of its effects that I myself have seen. I have spent one night in a drunken village and have heard the adults shout their filthy songs through the long night and have seen the little children being taught by their mothers to dance obscenely. And the next night I have camped before the door of a Christian's home in a Christian village, and when bedtime came and all was silent in the village as I was dropping to sleep I heard the father conduct worship with his family, catechizing them and praying with them.

"I have seen the beggarly shelter in which some poor old widows were housed in the rainy season, open to rain and cold, comfortless and filthy. They had no power to erect a decent hut, and their heathen friends had no use for them. And I have seen the Christian boys spending days, while they were still busy with their own houses, building a goodly dwelling for some poor widow.

"I have seen the body of a little baby lying in a stream, thrown away by its own mother because its upper teeth had appeared before its lower, and I have seen the tender care of a Christian mother for her weakly twins and deformed children, whom she had accepted as a gift from God, worthy all her maternal love.

"I have seen the terror of approaching death in the heathen's eyes and heard his wild charges of witchcraft against those he hated and on whom he would revenge himself on his deathbed. And I have seen, too, the triumphant passing of the Christian, who with prayer and song and exhortation to holiness said a loving farewell to his friends before going to meet the Great Friend who had changed him.

"I know men and women whose lives were drunken, whose conversation was filthy and whose passions were demoniacal, changed to sober-living, clean-talking, kindly and compassionate people. These things which I know and see convince me at least that there is no such transforming power in the world as the revelation of the love of God in Christ."

—

Mexico Today, by George B. Winton. This is another of the Missionary Education Movement's textbooks, and it carries the customary marks of preparation for classwork. But the Missionary Education Movement is noted for the timeliness of its textbooks; the themes of any one year are aptly chosen in parallels with public interest. And naturally under that policy Mexico—poor, tormented Mexico—becomes this season's foreign subject. Many therefore will want this compact explanation of current conditions in our troubled neighbor country, and such readers will find satisfaction in the concise analysis of Mexico's political tangles. Beginning with the conquest of Cortez, Dr. Winton traces hastily the course of government down to the rebellion of Madero, and then expands his treatment into details which luminously show reasons for Madero's own downfall and Huerta's precarious position. The religious, social, intellectual and moral analyses that follow are not less interesting or less informatory. Dr. Winton, who is editorial secretary of the Board of Foreign Missions of the Methodist Episcopal Church, South, has long had special interest in the work which his church sustains across the Rio Grande and his knowledge of Mexico is, as repeated allusions in his pages show, very largely drawn from immediate personal observation. [Presbyterian Department Missionary Education, 156 5th avenue, New York City.

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Immigrant Forces, by William P. Shriver. This is the book which the Missionary Education Movement recommends to classes that wish to study home mission problems this winter. As with all the textbooks of the movement, this volume is arranged in chapters which can be studied and discussed as eight successive weekly lessons. The author is the enthusiastic and inspiring young superintendent of the Presbyterian Home Board's immigration department, who has risen so rapidly in the last few years to leadership in Protestant ministry to the foreign-speaking peoples of the nation. And into this book he has written evident tokens of the spirit and power which account for that leadership — the power of seeing clearly and calmly at one and the same time both the peril and the promise involved in this tremendous increment of alien population in the United States; the spirit, along with that, which is unaffectedly ready to account the strangest and most remote of men as brethren for the sake of Christ. If both this spirit and this power can pass through these pages to all who study them in class or read them for individual information, the gain of the churches through Mr. Shriver's preparation of the work will be vast and lasting. And beyond its stimulus the book has immense informational value from the mass of facts which Mr. Shriver has condensed into it. [Presbyterian Department of Missionary Education, 156 5th avenue, New York City. 50 cents.

Why Hughie Missed His Train

(Continued from page 1747)

what's a small boy like you doing all alone at home Christmas morning?"

Hughie told his story. Just as he finished the big clock struck once. "Eleven thirty!" he cried in dismay. "I've only got fifteen minutes to catch the train. I just *can't* miss this one."

"Out of the house, everybody!" roared the chief. "Get your coat and hat, sonny, and you can ride to the station on the engine."

Hughie just caught his train, and when he pulled into Benton the first thing he saw was the big sleigh full of young cousins, and grandpa waiting on the platform. And there was grandma standing at the door in her white apron, just as he had pictured her, and everybody said "Merry Christmas!" all over again.

Of course Mrs. Morrison discovered that Hughie had a dirty face, left by the tears and smoke. Mothers never overlook anything. The story of the fire all came out bit by bit. Everyone oh-ed! and ah-ed! and exclaimed, and mother kissed the streaked face and called Hughie her hero. But it was father who did the best thing of all. He shook hands with Hughie, just as if he had been a man. "I am very proud of your presence of mind, my son," was all he said, but it sent such a troublesome lump into Hughie's throat that he was very glad when the big bell called them all to dinner.

Hughie was given the place of honor at grandpa's right, and everybody looked at him and smiled and he grew very red and uncomfortable indeed. But grandpa, who knew how boys felt about such things, came to the rescue.

"What's the time by that new watch, Hughie?" he cried. "I want to see just how long it takes to eat one of your grandmother's famous dinners."

His watch! Hughie's face grew redder still—it fairly flamed. He cast an appealing look at his grandfather, but there was no help there. Everyone was smiling and expectant as Hughie glanced around the table. He drew a long breath, went down into his pocket and brought up a collection of tiny screws and wheels and springs, and the case of his new watch, and laid them down on the snowy tablecloth without a word.

There was a dead silence for a moment, while everyone peered at the dismantled watch. Then, "Oh, Hughie, your Christmas watch!" cried his mother. "So that's what you were doing when I called you to go to Auntie Brewster's. And that's why you missed the train! Are you never going to stop taking things apart to see how they're made?"

But there was only pride in Mr. Morrison's face as he smiled at his small son.

"We mustn't forget, mother," he said, "that if Hughie had not missed the train we should have no home to return to tonight. That watch is worth $10,000 this minute, just as it is; and when Hughie is old enough he shall go to a school where they teach all about how things are made, and learn to be a great scientist——"

"Three cheers for Professor Hughie Morrison!" broke in grandpa, flourishing the carving knife in one hand and a drumstick in the other.

As for Hughie, he could only blush again and stare hard at the table; but privately he knew he should prefer to be a fireman.

Who Are the Men Who Favor License?

BY JAMES ELMER RUSSELL

This significant little article is apropos of the third consecutive victory for the temperance (no license) forces in Penn Yan. Penn Yan is the county seat of the only dry county in New York state, but it furnishes substantial argument for an extension of dry territory.

For four years Yates county has been the only "dry" county in the state of New York, with Penn Yan as its county seat. According to the New York state law, the whisky men in order to secure a resubmission of the question at the ballot box last November had to present to the town clerk of the town of Milo, in which Penn Yan is located a petition signed by 10 per cent of the voters. There were 224 signatures in all and a careful study of the names which Penn Yan is located, a petition signed by gives a striking illustration of the kind of men who favor license.

There were on the whisky petition: One out of the seven clothing and men's furnishing stores; three of the eleven grocery stores; three of the nine barbers; one of the four liveries; three of the five meat markets, and one of the three harness shops. There were

None of the four dry goods stores.

None of the five shoe stores.

None of the three hardware stores.

None of the three fair stores and light dry goods stores.

None of the three jewelry stores.

None of the two furniture stores.

None of the three confectioners.

None of the four coal dealers.

None of the five fire and accident insurance offices.

None of the two laundries.

None of the two florists.

None of the six dentists.

None of the three newspapers.

None of the fourteen lawyers.

None of the fourteen physicians.

None of the five clergymen.

None of the bank presidents, vice presidents, cashiers or assistant cashiers.

Only one of all the large manufacturing industries (wine cellars excepted).

None of all the elective officials of Yates county.

Furthermore, 140 of the signers of this whisky petition are not taxpayers, their names do not appear on the assessment roll, while all the other signers put together were assessed for only a comparatively small sum. If the claims of license advocates that "no license kills a town" were true isn't it strange that so few of the Penn Yan men who are really doing things advocated a return to license by signing the petition which the liquor men circulated?

As a matter of fact 250 of the leading citizens and business men signed their names to this statement pointing out the improvements which have come during Penn Yan's period of no license: "We are in favor of no license in Milo because we are convinced that during the present term of no license the social and moral conditions have materially improved, numerous homes have been made far more comfortable and happy and the children of these homes better fed and clothed, and the legitimate interests of Penn Yan have been substantially benefited as a result of no license."

With the inferior type of men in favor of license and the strong type in favor of no license it is really not a matter of surprise that upon election day, Nov. 4, Penn Yan went dry again by a larger majority than ever.

The Open Hearth

Sectionalism Separates U. S. and U. S. A.

There was much of truth in the recent editorial in The Continent, "Only the Church Hasn't Reached Gettysburg." Though sincere Christians, North and South, may give other reasons for continued disunion, yet when the matter is brought to the last analysis, sectionalism is found to be, as we say in the South, "the negro in the woodpile."

I would dissent from the position of your correspondent who in the issue of Oct. 16 states that the two churches, U. S. A. and U. S., have for fifty years developed along different lines. The U. S. A. Church, in its Declaratory Statement with reference to chapter 3 and chapter 10, section 3, of the Confession of Faith, has stated the universal belief of the church in amplifying the older statement of the confession that none of its language is to be understood in any such way as to make God the author of sin or interfere with the freedom of the creature. The U. S. Church took the same step when it adopted in its Assembly at Atlanta by an overwhelming vote the "Brief Statement of Belief." The Cumberland Church simply joined the U. S. A. and U. S. Churches on this common platform, exclaiming with Abraham, "Shall not the Judge of all the earth do right?"

As to the licensure and ordination of men who are not in sympathy with the Confession of Faith and who doubt things fundamental —this condition exists only in a restricted section of the territory of the U. S. A. Church and is as much deplored by the great body of that church as by any member of the U. S. Church, however orthodox. No one can doubt this who was present in the U. S. A. Assembly at Atlanta and remembers how tense the atmosphere became when this question came up for discussion.

Born and reared in the South, educated at a southern university and a graduate of Princeton Seminary, I am in a position to speak for the orthodoxy of both wings of the church. Speaking for myself, I would say that I felt no jar or quiver when I crossed the line into the U. S. A. Church nor in returning again to the U. S. fold when I determined to labor in the South. Aside from sectional prejudice, as a U. S. A. brother stated from my pulpit not long ago, the difference between the great rank and file of both churches is a difference of one letter only. The Spirit of Christ is moving in the churches for cooperation and union in answer to his great prayer that we might be one, as he and his Father are one. God speed the glad day of reunion, the day when we shall love each other more because we know each other better. F. Z. BROWNE.

The Automobile as a Sunday Factor

The charge has been made more than once that the use on Sunday by owners of automobiles for simply recreation, amusement or the exhilarating experience of speeding over the boulevards and country roads is largely responsible for the decadence of Sunday church going. Just how far this is true it would be difficult to say; it is true, no doubt, to a certain extent. But there is a way to prove that the automobile on Sunday is a decided blessing and a practical aid to church-going.

There are hundreds of people in every community who would be glad to attend divine service on Sunday if they could get to church who are now debarred from that privilege. There are invalids, cripples and aged people who would rejoice in the privilege of joining their more fortunate fellow beings in the worship of God. Here is an opportunity for refuting the charge that automobiling on Sunday is demoralizing and hurtful to the morals of a

The Bicycle Bishop of Mackenzie County

The parish of the good Bishop touches the Canadian border and covers 3200 square miles. The Bishop has ten regular preaching stations which he reaches upon his trustworthy bicycle. He lives in a crude little cabin. His salary is $900 a year.

A few years ago this Presbyterian Bishop was an honor man in his theological class. He won a fellowship which gave him two years abroad. One of them he spent in Norway acquiring a knowledge of the Norwegian language, in which he has a vocabulary of over 5000 words. He preaches regularly in English, German and Norwegian. He is a Hero of the Cross.

A few years hence, at the most, the rigor of the climate and the exactions of his pioneering labors will bring him to the day of his disability.

Will the Presbyterian Church permit the Bicycle Bishop and others like him to come to want, in the day of old age and disability?

Ministerial Relief and Sustentation
Of the Presbyterian Church in the U. S. A.

WILLIAM HIRAM FOULKES, General Secretary
W. W. HEBERTON, Treas.
JOHN R. SUTHERLAND, Associate Secretary
WILLIAM SYLVESTER HOLT, Associate Secretary
507 Witherspoon Building - Philadelphia, Pa.

church-going community,—the splendid, generous and considerate act of giving pleasure in the right direction. If every owner of a car would select some unfortunate to be the recipient of his hospitality on a stated Sunday to be conveyed to the church of his choice and taken home again after the service, it stands to reason that it would be an act of the highest Christian service and appreciated to the limit of human gratitude. Perhaps this has been tried and found as satisfactory as suggested, but if the plan could be put into general custom what a delight it would be to the one who is detained at home by illness, lameness or by the too great distance to be traveled.

Let them who have not looked at the possibility of doing so much good and giving such pleasure by the use of their automobiles give this an earnest consideration. It seems to be eminently worthy of "trying out." J. M. B.

That Eulogy of Busch, the Brewer

I have not been a reader of The Continent so long as I have of the proceedings of Congress, but I read The Interior and The Continent thirty-three years and it has helped me much every way. I was never more surprised and hurt than when I read that the privilege of the house of representatives has been so prostituted as to permit the eulogy of a man—Adolphus Busch, the St. Louis brewer—whose business has been condemned by a majority of the people of this country—yea, the whole world is fighting the whisky and beer business. It shows to what underhand measures unscrupulous men will go to give a semblance of respectability to a cause denounced by courts, churches, business and all who are for the uplift, betterment and advancement of the people.

Now, as to the philanthropy and donations in the case of Adolphus Busch, compared with his wealth they are but a modicum. Take all his millions, multiplied a million times, how far would they go in covering the loss of life, the suffering of widows and orphans, the costs in criminal cases, the support of prisons and all other miseries caused by the liquor traffic to which he consecrated his life? Personally, Mr. Busch was much liked by many friends, and had his abilities been directed in channels calculated to really help his fellow man, the results would have been different.

Coincident with Representative Dyer's leave to print the Busch eulogy was Representative Hobson's proposed constitutional amendment to prohibit the manufacture and sale of alcohol in the United States. Two very significant proceedings. JERE WATSON TALLMAN.

What Is Premillenarianism?

In the leading editorial in The Continent of Oct. 23 there are two or three sentences which make one wonder what many intelligent Christian people really believe in regard to premillenarians.

"This particular sort of doubt," we are told, "is not to be confounded with that reversed and negative faith resulting from extreme predestinarian and premillenarian ideas—the dark doctrine that God never did intend to save more than a small fraction of mankind, and now purposes speedily to end the world as an outworn failure.

"Such was not the point of view of the minister here quoted. Neither is there enough of that sort of thinking to give color to the present-day church anywhere. What we are here confronting is something much more pervasive—and very much more startling.

"This far bigger pessimism is not doubting that God wishes to purify the world, but doubting whether he is able."

In answer to all this it should be said, first, that premillenarians do not believe "the dark doctrine that God never did intend to save more than a small fraction of mankind." Contrariwise they look upon all past ingatherings of souls, from the days of Abel until now, and even until the return of the Lord, in the glory of the Father with the holy angels, as simply "a kind of firstfruits" (James 1:18) of that wonderful spiritual harvest which will begin to be gathered in when Satan and all "the principalities, the powers, the world rulers of this darkness, the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12, R. V.), shall have been cast out, and when "all Israel shall be saved" (Rom. 11:26), and when "the receiving of them" shall "be life from the dead" to the rest of mankind (verse 15).

In the second place, premillenarians of all men utterly repudiate this wholly unscriptural talk about the end of the world. This world will not be put an end to "as an outworn failure," for the earth abideth forever, and here, where the Son of God was once given over for a brief hour to the powers of darkness, he will yet establish his glorious reign as King of kings and Lord of Lords.

He shall nail forever that lie of the devil that the gospel is a failure, when once the whole church clearly understands that the world will not be converted during the present dispensation—what indeed neither Christ nor his apostles ever foretold.

GERRIT HUYSER.

Favors a Moderate Ritual

I have read in The Continent of Nov. 6 the article on observance by the pastors of so many "special Sundays." A subject that has for a long time been of great interest to me is, Should not we Protestants lay greater stress on many stages in the life on earth of our Lord?

My heart has been almost broken by the entrance of the Catholic Church into my family, and instead of becoming reconciled as the years pass I grieve over it more and more. But I am given also a better view of the shortcomings of my own loved church, one of which you handled to fine advantage in your editorial, namely, lack of reverence not only for the name of God but for his house and his worship.

I do wish a moderate ritual could be instituted, and now while the churches all seem to feel the need of it, and to be reaching out for better service, I am so glad you are giving the subject attention and want to thank you for it. MRS. MARY S. COTTON.

Says the Daily Press Is Not Free

Wanted—A daily free press!

We had such, but it is lost. We have a daily press, but it is not free. It seems to be subsidized by a foreigner—the subsidy to be paid in votes with an iron collar attachment. Yes, wanted—a daily free press devoted to our free institutions and government not supported by a foreign potentate but by the American people.

Here is the opportunity of a generation for patriotic Americans to rush to the rescue and supply this deep-felt want.

Wanted—A daily free press!

J. McGAUGHEY.

"Opportunities for Presbyterians"

In reply to J. A. P.'s recent request in The Continent: This is a village of 1,000 inhabitants. We have only one laundry and its owners wish to sell out. They have some machinery. Anyone who can do good work would have all he could do. A thousand dollars or less would buy it. We also need a man to run a meat market. MRS. C. E. PRATT.

Nunda, N. Y.

ROYAL
Baking Powder
Absolutely Pure

There is a remarkable interest in Home Baking and Cooking throughout the land.

Home cooking has the backing of science and the approval of fashion. It adds to housekeeping a pride; to our food, healthfulness; and the best cooking in the world today is with the aid of Royal Baking Powder.

Duplex RICHMOND PATENTED D E TRADEMARK

Prayer-Topic Duplex Envelopes

At the conference of leaders immediately following the Men's National Missionary Congress at Chicago, in 1910, prominent place was given to the discussion of ways and means of deepening the prayer life. It was felt that in addition to the benefit derived from united prayer, there would be a distinct advantage in having this united prayer associated with the weekly offering. A committee was therefore appointed to inquire into the practicability of having a carefully selected list of prayer topics printed upon the back of the Duplex Envelopes.

We gladly agreed to co-operate with the Laymen's Movement by printing the topics. This excerpt from "Men and Missions," September, 1910, explains itself:

"The Duplex Envelope Company makes no charge for this extra printing, though it involves a large amount of additional labor. The Laymen's Missionary Movement has, of course, absolutely no financial interest in this company, but regards it as worthy of all confidence and appreciation for the splendid work it is doing toward better business methods in church and missionary finance."

The number of churches requesting the Prayer-Topic Envelopes is very gratifying, and it grows larger each year.

Write for "DUPLEX CHURCH AND SUNDAY SCHOOL METHODS," and for free PRAYER-TOPIC UNIT No. 39.

DUPLEX-RICHMOND, VA.

UNLESS IT'S Duplex RICHMOND, VA. IT'S AN IMITATION

THE FIELD OF CHRISTIAN EFFORT

OBSERVES A DOUBLE ANNIVERSARY

Glenmore Organization Is Sixteen Years Old—Doctors Brown and Mott Call on Queen — Help Others at Christmas.

NEW YORK—Glenmore Avenue church, Brooklyn, observed a double anniversary last Sunday when it celebrated the sixteenth birthday of the organization of the church and the sixth anniversary of the coming of its pastor, Rev. Carl Podin. The congregation was organized with twenty-one members, of whom seven are still living. With the help of Dr. J. F. Carson of Central church and Frank G. Wilde, an elder in Classon Avenue church, and other members of presbytery the property is entirely free of debt. The week preceding the anniversary Sabbath was given up to special services. An interesting event in the first night's service was the conversion of a young Jewess, who rose toward the close and announced that she had been convinced by the sermon that Christianity was the true religion. The C. E. society was conducting the service and the preacher was Rev. Linn B. Armstrong of Richmond Hill church. Speakers at other meetings were Dr. John Dean, Rev. W. I. Davenport and John C. Doxsee, the deep sea fisherman of Islip, L. I. Rev. W. B. Gates of Wells Memorial church preached the anniversary sermon.

Call on Queen—At the conclusion of the meeting of the World's Missionary Conference in The Hague recently Dr. John R. Mott of New York, the chairman, Dr. Arthur J. Brown and other members of the committee called on Queen Wilhelmina at the royal castle. They were entertained at luncheon, after which Dr. Mott explained the work of the committee.

New Departure in Parish Papers—West End, Riverdale and John Hall Memorial churches are now supplied with parish papers on the plan of the Fleming H. Revell Company. Twenty-four pages of the magazine are taken up with articles and illustrations from the Revell publications and the highest type of religious literature. Four to eight pages carry news of the congregation and comments of the pastor. Canandaigua and Cooperstown are adopting the same plan.

Covenant School to Provide Christmas — The Bible school of the Church of the Covenant, which celebrated its twentieth anniversary recently, is planning to devote its Christmas offering in providing gifts for one of the Sunday schools in the American parish under the care of Rev. Norman M. Thomas.

To Have Annual Luncheon—The Presbyterian Ministers' Association is prospering under the administration of its new president, Rev. Oliver P. Barnhill of Stapleton. Dec. 15 the annual luncheon will be held at the Hotel Savoy.

Women Will Fight Mormonism—The Interdenominational Council for Patriotic Service held a meeting in the headquarters of the Reformed Church last week to consider more vigorous measures in its crusade again Mormonism. Addresses were made by ex-Senator Cannon of Utah and by Anthony Comstock.

McAuley Mission Celebrates Anniversary — The forty-first anniversary of McAuley Water Street mission was celebrated Sunday. At the afternoon service District Attorney Charles S. Whitman, Dr. Karl Reiland and Bishop Charles S. Burch took part. In the evening Dr. Arthur J. Smith and Fleming H. Revell were the speakers.

Brief Items—The C. E. society of Irving Square church, Brooklyn, Rev. Arthur Kurtz pastor, observed the first anniversary of its reorganization Nov. 25 with a supper in the church.—The Daily Vacation Bible School held a three days' conference last week for workers from the large cities of this country and Canada. At the Tuesday afternoon meeting Dr. Robert E. Speer presided and Dr. John H. Jowett delivered an address.—The West Side Y. M. C. A. has started a "Get Your Friend" campaign to increase the membership to 6,500.—A "Santa Claus Association" has been formed to obtain all letters addressed to Santa Claus and as far as possible answer the requests of children. The secretary is John D. Gluck, 58 West 36th street.

Personal Notes—M. Linn Bruce, former lieutenant governor of New York state and lately an elder in Fourth church, Manhattan, was bereaved last week by the death of his aged father, former moderator of General Assembly in the U. P. Church and long the pastor of the U. P. congregation at Delhi, N. Y.—The assistant pastor of Fifth Avenue church, Rev. Chauncey W. Goodrich, has resigned to become pastor of the First Congregational church, Brunswick, Me.—Dr. Edgar Whitaker Work of Fourth church appeared in his pulpit last week for the first time since his illness last May and pronounced the benediction. He will take up the work of his pastorate very gradually. He has been in Clifton Springs, N. Y., for some weeks.

FIRST CHICAGO CHURCH 80 YEARS OLD

Anniversary Exercises Will Be Held Next Month—Dr. Stone Will Speak to Men—Presbytery Indorses Training School.

CHICAGO—A pageant showing the history of the church in this part of the country will be given in connection with the eightieth anniversary of the establishment of the first religious organization in Chicago at First church Jan. 4-11. The pageant has been written by Dr. W. C. Covert, pastor, and is to be given by 100 young people. The anniversary exercises will begin Jan. 4 with a historical sermon by the pastor and stories of pioneer life for the children at the Sunday school hour. Tuesday night there will be a dinner, with the older members of the church as guests. Wednesday, interdenominational night, will be observed by addresses by Doctors Davis of the Congregational, Shailer Mathews of the Baptist and McDowell of the M. E. Church. Jan. 11 will be observed by a homecoming communion with a sermon in the evening by Dr. C. B. McAfee, former pastor.

Dr. Stone Will Lead—Tentative arrangements have been made by Chicago brotherhood for a second series of luncheons for men to be given after the holidays. Dr. John Timothy Stone will lead a number of the meetings in discussing phases of the every-member canvass.

College Men Enlisted—Recent college graduates to the number of twenty-four have been enlisted in community work with churches, settlements and the United Charities through the efforts of the college alumni service commission of the Y. M. C. A. This body serves as a clearing house for the newly graduated young men and the opportunities for community work.

Lots for Pullman Church—Pullman church, which has been worshiping in a hall for a number of years, will soon have a place of worship of its own. Two lots in a prominent location have recently been purchased.

Many Greet Moderators—There were 160 at the meeting of the Social Union at LaSalle Hotel on a recent Friday. Moderators of the three Assemblies represented at Atlanta, Doctors Stone, Lyons and Russell, made addresses. Music was furnished by the quartet of Oak Park First church.

Brief Items—Dan Crawford recently spoke in Oak Park church and before the Chicago Sunday Evening Club, also at McCormick Seminary.—Dr. John N. Mills, late of Evanston, came from Washington to Chicago recently to speak before the students of McCormick and other seminaries on "Progress and Prospects of China."—A farewell luncheon in honor of Dr. W. H. Wray

BETTER POSITION

And Increased Salary as a Result of Eating Right Food

There is not only comfort in eating food that nourishes brain and body but sometimes it helps a lot in increasing one's salary.

A Kansas school teacher tells an interesting experience. She says:

"About two years ago I was extremely miserable from a nervousness that had been coming on for some time. Any sudden noise was actually painful to me and my nights were made miserable by horrible nightmare.

"I was losing flesh all the time and at last was obliged to give up the school I was teaching and go home.

"Mother put me to bed and sent for the doctor. I was so nervous the cotton sheets gave me a chill and they put me in woolens. The medicine I took did me no apparent good. Finally a neighbor suggested that Grape-Nuts might be good for me to eat. I had never heard of this food, but the name sounded good, so I decided to try it.

"I began to eat Grape-Nuts and soon found my reserve energy growing so that in a short time I was filling a better position and drawing a larger salary than I had ever done before.

"As I see little children playing around me and enter into their games I wonder if I am the same teacher of whom, two years ago, the children spoke of as 'ugly old thing.'

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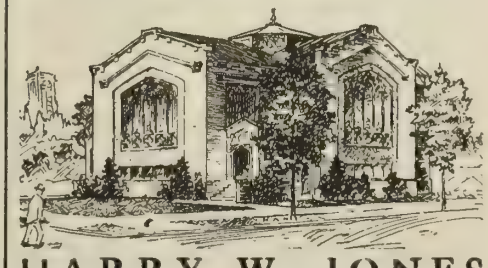

HARRY W. JONES
Minneapolis, Church Architect Minnesota.

Boyle will be held at University Club next Monday. —Dr. A. S. C. Clarke gave pictures of his recent trip abroad before Evanston Second church recently in a lecture, "An Irishman Abroad."—Campbell Park church Sunday school is showing a larger attendance than a year ago. The home department numbers over 100 and there is special interest in missionary giving. — Dr. A. J. McCartney of Kenwood church will preach Dec. 14 on "The Outside of the Cup."—The advisory committee of the Anti-Saloon League considered plans for the coming temperance fight yesterday at a luncheon.—Ravenswood church soon after the first of the year will start a campaign for $50,000 for the new church building, the plans of which are now on exhibit at the Art Institute.—Austin men held a largely attended dinner last week.—A chorus of women from the Federated Training Schools gave a concert recently at South Park church.

Indorses Training School—Presbytery Monday morning heard an interesting program by the graduates of the Training School and heartily indorsed and pledged its support to that institution.

More Men than Women—Graduation exercises of the fall term 1913 class of Moody Institute will be held at Moody church next week Thursday. Rev. H. W. Pope, superintendent of men at the institute, will speak on "The Man with a Message." Twenty men and eight women are in the class.

DR. MAHY LEADS EVANGELISTIC RALLY

Philadelphia Presbytery Devotes Session to Important Subject—Bible School May Be Formed as Result of Meetings.

PHILADELPHIA—J. Addison Henry Memorial church entertained Philadelphia Presbytery at its November meeting. An hour was spent in conference and prayer in response to General Assembly's call and a popular meeting in the interest of evangelism was held in the evening under the leadership of Secretary George G. Mahy, D. D. The speakers were Messrs. Swain, Clark, Fulton, McDowell, Dunn, Boggs and Bell.

Laymen Lead Conference—In the interest of greater religious activity and effort throughout the bounds of presbytery from seventy to eighty ministers and prominent laymen of Philadelphia North held a conference on evangelism and the best methods of promoting it recently in Mount Airy church. The laymen presiding at the sessions and speaking on the subject were Cheesman A. Herrick, LL. D., W. H. Scott and S. Earle Hoover. Addresses were also made by Doctors W. B. Lower, George G. Mahy and John R. Davies and Rev. William H. Crothers, Rev. William McNally and Rev. S. A. Irwin.

Brief Items—The new Immanuel church, Dr. Edward S. Bowman pastor, will be dedicated Dec. 28. —An illustrated lecture on astronomy by Professor Doolittle of the University of Pennsylvania will be given at the ministers' meeting Dec. 15.—As a result of the recent Bible conference in this city a movement has been organized to establish a Bible school with Rev. I. C. Scofield as its head. Of the $30,000 needed $3,600 has been pledged.—Preliminary arrangements for a six-day Bible conference under other auspices the last week in March have recently been made. The following will be among the teachers: W. J. Bryan, Dr. J. H. Jowett, Dr. Biederwolf and Rev. Campbell Morgan.

Personal News Notes—The announced intention of Dr. Robert Hunter, stated clerk, and Dr. W. P. Fulton, permanent clerk, of Philadelphia Presbytery, to resign their offices in January came as a great surprise. They have each served for ten years. Pressure of other work is given as the reason.—The Board of Publication and Sunday School Work in response to the request of the Presbytery of New York has appointed Rev. Calvin W. Laufer, pastor of West Hoboken, N. J., church, representative for New York City.—Dr. John T. Reeve, pastor of Fourth church, has been appointed president of the Waldensian Society to succeed Dr. W. H. Oxtoby.—David R. Kerr, D. D., widely known through his previous educational work in the West, is a frequent attendant of ministerial gatherings in Philadelphia. He is now connected with "Beechwood," a school for young women at Jenkintown.

Old Pastor Dies—William E. Jones, D. D., one of the oldest members on the roll of Philadelphia Presbytery, died at his home in this city Dec. 2 aged 86. He was a native of England, a graduate of the University of Pennsylvania and Princeton Seminary. He served in the civil war and was pastor of a number of churches in New York, New Jersey and Pennsylvania. He acted a few years since for a time as chaplain of the Presbyterian hospital, Philadelphia.

Burns Mortgage—Puritan church in the Kensington district of the city, having succeeded in paying off a mortgage of $7,000, engaged in a mortgage burning service conducted by the pastor, Rev. James G. Raymond, and participated in by Doctors Fulton, Hill, Hunter, Dunn and Elder James A. Hayes and other trustees of presbytery.

Remember Dr. Johnson—A memorial service in memory of Dr. Herrick Johnson was held in First church Dec. 7 by former students of his in McCormick Seminary. Among those participating were Dr. E. Y. Hill, Rev. B. A. Konkle, Dr. R. E. L. Jarvis, Dr. D. S. Kennedy, Rev. J. W. Francis, Dr. J. W. Cochran, Dr. J. R. Sutherland, Rev. J. H. Dunham, Dr. S. W. Steckel.

W. P. White.

SUNDAY SCHOOL WORKERS CONFER

There closed Dec. 4 at Waterloo, Iowa, the first of this season's series of conferences of the Sunday school missionaries of the Board of Publication and Sabbath School Work. The conference was entertained by Westminster church. Twenty-seven missionaries were present from states of the central West and North. Additional to these were the ten educational superintendents of the church. The conference continued for five days and was presided over by the secretary of the board, Alexander Henry, D. D. Other board representatives were Rev. E. Morris Fergusson, educational superintendent of Sabbath school missions, and John M. Somerndike, superintendent of Sunday school missions.

The themes discussed pertained to either the missionary or educational functions of the board's activities. Many of the missionaries and all the educational superintendents were assigned conferences or popular meeting subjects. The board's plans to fill out the outline of religious education and missionary duty laid upon it by the denomination were given expression in an address by Dr. Henry, "An Enlarging Field of Service." A series of luminous lectures were those of Mr. Fergusson on "The Modern Sunday School: Its Aim, Scope, Organization, Force and Curriculum."

The educational superintendents' section of the conference was the most satisfactory yet held.

Ralph H. Houseman.

DISCUSS MANY NEEDED REFORMS

The annual convention of the National Reform Association at Pittsburg last week attracted a large number of delegates. Almost every phase of social and national issues was discussed. In the session devoted to Mormonism several Mormon elders resented the charge that polygamy is still practiced in Utah, and remonstrated against a motion urging a federal amendment prohibiting polygamy. The convention disapproved the action of the Pittsburg school board in limiting the reading of the Bible in the schools to the book of Proverbs. A campaign was launched to raise $25,000 to aid in placing the Bible in every school in America. Henry C. Minton, D. D., of Trenton, N. J., was reelected president and Dr. James S. Martin of Pittsburg general superintendent.

TALK OF COLLEGE PROBLEMS

Presidents of twenty-five Presbyterian colleges, members of the College Union, meeting at McCormick Seminary, Chicago, Dec. 2, asked General Assembly to request synods to have contributions sent direct to the College Board for apportionment. Many of the presidents expressed themselves in favor of more progressive publicity methods. President W. H. Black of Missouri Valley College was elected president, Dr. John A. Marquis, Coe, vice president, and L. M. McAfee, Parsons, secretary.

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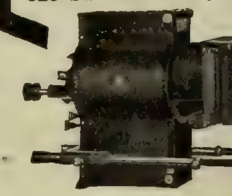

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RESCUE MISSION SUNDAY OBSERVED

M. E. Trotter Speaks to Milwaukee Audience—Modern Financial Methods Presented to Churches of the State.

MILWAUKEE — The annual Rescue Mission Sunday was Nov. 23. A mass meeting in the afternoon at a downtown theater was addressed by M. E. Trotter of Grand Rapids, Mich, and by others. There were seven rallies in different churches in the evening with large audiences. The Milwaukee mission building is as fine as any in the country and under the leadership of U. V. Sillaway the mission is doing a splendid work.

Asks Court for Child—Rev. S. P. Todd, Berean church, has been in the courts trying to obtain custody of Mary Dolenz, aged 4. Her mother, who was a Presbyterian, before she died expressed a desire that he take charge of her. The stepfather, a Roman Catholic, aided by ecclesiastical authorities, is seeking to secure the girl.

Brief Items—Rev. C. A. Adams, one of the district superintendents of home missions in Wisconsin, conducted a week of special meetings at Hope church, beginning Nov. 2.—Under its new pastor, Rev. Sipko F. Rederus, Holland church is making good progress, the Sabbath school having shown a remarkable growth.—Dr. S. H. Murphy, pastor at Delafield, underwent a serious operation two weeks ago, and grave apprehensions for his recovery were felt.—At a special meeting Nov. 24 Morris Caldwell, a student at Carroll College, was taken under care of presbytery.

Presents Financial Plans—Rev. A. F. McGarrah of the executive commission occupied the pulpit of Westminster church on a recent Sunday morning and in the afternoon met representatives of the various churches in conference at Calvary church. He spent the month of November in Wisconsin, holding conferences on financial methods in different parts of the state.

Social Gatherings—Rev. H. C. Nott, pastor of German Reformed church, entertained the Wycliffe club Nov. 17. Vinton M. Pace, advertising manager for the department store of Gimbel Brothers and an elder in the Washington Park church, gave a talk on "Church Advertising." Rev. W. J. Buchanan, pastor of West Allis church and president of the club, has accepted an appointment as superintendent of home missions for the Synod of Illinois with headquarters at Monmouth.—Dr. Paul B. Jenkins, pastor of Immanuel church, spent ten days hunting in the woods of northern Wisconsin and as a result the Fisherman's club of his church were his guests at a venison dinner in a downtown hotel Dec. 2.

E. A. C.

FOES FAIL IN INJUNCTION PROCEEDINGS

Sunday Tabernacle Going Up After Many Efforts to Prevent It—Ministers Awake to Vice of the City and Condemn Liquor Ads.

PITTSBURG—The city is busy getting ready for the Sunday evangelistic campaign. Prayer meetings are being held in nearly 1,500 sections. The downtown group of churches is holding noonday prayer meetings instead of in the evenings and in many sections union meetings on Wednesday evening. The last effort to prevent the building of the tabernacle was a request of the court to grant an injunction. The case was argued before Judge Frazer Dec. 3. The injunction was refused and the case dismissed. Immediately a large force of carpenters went to work and the foreman assures the committee that the building will be finished in time for the first choir rehearsals Dec. 16.

Condemn Liquor Ads—At a meeting of the Pittsburg Ministerial Union Monday, Dec. 1, in the Y. M. C. A. auditorium, the temperance committee, Rev. George Shelton chairman, outlined a campaign against the liquor interests of the county. A strong resolution was passed condemning the liquor advertisements which appear in the daily papers. The social service committee has secured a secretary and will establish headquarters in the downtown section of the city at once. Every effort will be made to inform the public as to conditions and to enlist the church membership through the pastors in the work of cleaning up the city.

Y. M. C. A. Leaders Speak—The Y. M. C. A. held an anniversary dinner at Schenley hotel Dec. 8. The principal speakers were Fred B. Smith and George W. Perkins of New York and Glen M. Fisher, national Y. M. C. A. secretary of Japan. Mr. Smith also addressed a meeting of men in the Grand opera house Sunday, Dec. 7.

Take Gospel to Masses—John Allison, D. D., pastor of Point Breeze church, has begun a series of Sunday evening meetings in the Sheraden theater, East Liberty district. The meetings are being conducted under the auspices of the congregation, which is located in a fashionable residence section and is anxious to take the gospel to the masses.—Dr. Frederic Poole gave his noted lecture on "Pekin and the Great Wall" in Ben Avon church Dec. 5.

P. W. Snyder.

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KANSAS CITY WILL FORM NEW CHURCH

Residence Suburb Needs Organization—Cabinet of One Member from Each Society of Congregation Helps First Church.

KANSAS CITY—A new church at St. Claire Park, a residence suburb between Kansas City and Independence, is to be organized Dec. 14. The home mission committee of presbytery has made a careful canvass of the field. A vigorous organiza-will be formed. Rev. Frank Bascom is in charge of this work.

Churches Progress—Two Endeavor societies of Linwood church have been federated with a membership of 100 and an intermediate society organized with thirty members.—First church has a cabinet of thirty members organized for the general work of the church. Each society has one member. The men's club and the men's Bible class have been reorganized.—Benton Boulevard church has inaugurated a campaign of personal evangelism and membership which is enlisting more people than any recent undertaking in this church.

Sunday Schools Grow—Westport church has secured the services of Paul C. Payne, graduated last year from Park College, as pastor's assistant. He is reorganizing the music of the church. There is probably no church in the city with a Sunday school better organized and featured.—Immanuel church Sunday school has doubled in attendance since September. This church supports its own missionary in China. A vigorous campaign for an effective community service is being pushed.

Building Plans Soon—"The old Second" is now moving forward rapidly toward the realization of its hopes in going to its present location. The church has permanently located itself at the corner of 55th and Oak streets. Nov. 16 $73,000 was subscribed for a new building. A building committee is now studying the needs and possibilities of the parish and will report a plan at an early date.

Charles C. McGinley.

DR. FOULKES TELLS OF BOARD'S WORK

Speaks at Cleveland Club Meeting—To Confer on Budget at Presbytery—Congregation Campaigns for 300 New Members.

CLEVELAND—Secretary W. H. Foulkes of the Board of Ministerial Relief and Sustentation, fresh from a successful financial campaign in Pittsburg, was guest and speaker at the December meeting of the Presbyterian Club. His address upon the cause he represents was inspiring.

Will Confer on Budget—Winter meeting of presbytery will be held in St. John's Beckwith Memorial church, Rev. E. Monnet pastor, an Italian church in what is termed "Little Italy." During the year improvements costing $10,000 have been added to the original church edifice. There is to be a budget conference conducted by Rev. A. F. McGarrah and also a foreign missionary conference, in which Rev. William P. Shriver will take an important part.

Dan Crawford Speaks—Dan Crawford, African missionary, recently paid this city a brief visit, delivering addresses in private homes, at Adelbert College and before a company of ministers and laymen at a lunch in the Chamber of Commerce. He expects to return in February to give a series of lectures at Adelbert College.

Publishes Sermons—In response to requests a number of sermons delivered in Old Stone church by Dr. A. B. Meldrum have been printed in pamphlet form. The front wall of the chapel of Old Stone church has been beautifully decorated and made especially helpful by having the ten commandments placed in gold letters upon the renovated surface.

Work for 300 Members—Westminster church, Dr. R. R. Bigger pastor, has entered upon a campaign for 300 new members. The workers' pledge is as follows: "I promise to do my best to secure one new member, by letter or renewal of membership, or on confession of faith, and after securing one, to help someone else do the same, believing God will help me if I do my best."

Goes to Buffalo—Rev. Robert J. McAlpine of Boulevard church will go to Central church, Buffalo, N. Y., the middle of this month.

URGE PASTORAL EVANGELISM

LOS ANGELES—The evangelistic department of the Board of Church Extension has issued a call to the session of the churches of Los Angeles Presbytery to formulate and carry into execution definite evangelistic programs for the winter months. The importance of pastoral evangelism is emphasized and the ministers of the presbytery are asked to offer their services for work of this kind beyond the bounds of their own parishes. Rev. E. F. Hollenbesk of San Diego is chairman.

Plan $125,000 Plant—Wilshire church has plans for one of the handsomest buildings in the West. There will be a main church building and a separate Sunday school and social service building, the whole to cost about $125,000. The buildings, which will be of Tudor Gothic design, will occupy the corner of Western avenue and 3rd street. Wilshire church is in one of the best residence sections of the city and is about one year old. Rev. Gilbert C. Patterson is organizer and pastor of the church.

Call Dr. Mason—The congregation of Calvary church, Long Beach, which was organized recently by the members of First church who supported Dr. Mason in the controversy which ended in his withdrawal from the pastorate of that church, have extended a call to Dr. Mason to become their pastor and he has accepted. The question of the recognition of Calvary church will come before Los Angeles Presbytery at its January meeting.

Robert B. McCain.

ELDERS CONFER ON EVANGELISTIC WORK

Instruction in Personal Work Is Being Given—Church Outgrows Present Building and Fund for New One Started.

ST. PAUL-MINNEAPOLIS—The evangelistic committee of the two presbyteries is alive to the needs and opportunities presenting themselves. In line with the suggestions of Dr. R. N. Adams to synod there are being held conferences concerning personal and church evangelism. Under the auspices of the Y. M. C. A. courses of instruction in personal work have been provided in various centers. The elders of the twin cities held a most important meeting on a recent Friday evening at the Minneapolis Bible Institute. The interchange of sessional visits is proving most stimulating. These various preparations will doubtless be followed by a simultaneous campaign for souls a little later in the season.

Needs New Building—The growing needs of Macalester church have made imperative a new house of worship. An option upon the old property has been given and a friend of the church has subscribed $5,000 to the building fund. Dr. James Wallace and the pastor, Dr. F. D. McRea, are the committee in charge.

Brief Items—The addresses recently delivered at the memorial services in Macalester College for the late Elder James Kirk, a trustee, have been printed. —Dr. H. C. Swearingen was host to the ministers' club Dec. 1. Papers were read by Rev. B. Scott Bates and Dr. Amos I. Dushaw.—Winona needs a goodly sum for the building of a Y. W. C. A., hence sent for the pastor of Central church, St. Paul, Dr. Harry Noble Wilson, to inaugurate the campaign.—Dr. John Robertson, supply of First church, St. Paul, has been elected to the chair of Old Testament exegesis, etc., at the Episcopal Theological Seminary at Faribault. He expects soon to be ordained in that denomination.

Speaks to Young People—Miss Abbie H. J. Upham, field secretary of the Woman's Board of Home Missions, last Sunday evening addressed a union of the young people of Lexington Parkway, Knox and Merriam Park churches at the last named place.

EXPECT TO COMMENCE WORK SOON

DETROIT—Bethany church is receiving contributions for the new church building at such an encouraging rate that the trustees have decided that when a few thousand dollars more are paid in the work shall be commenced. Only two Detroit Presbyterian churches are so favorably located for a substantial growth in the near future as is Bethany. Dr. J. T. Black is pastor.

Practical Work in Siam—The C. E. society of Grosse Pointe Evangelical church, which is Presbyterian in fact although not in name, is doing a fine work in Siam. The society gave a motor adjustable to low stages of water for use on boats to bring to the hospital patients living on the Petchaburi river. Thomas G. Sykes, D. D., is pastor of the church.

Prayer Meeting Is Growing—Memorial church, of which Rev. J. Marcus Skinner is pastor, has in spite of its unfavorable environment succeeded in financial advance and an increased attendance at both the prayer meeting and the young people's meeting. The Knights of the Holy Grail, an organization of the church, held a very successful banquet recently.

Brief Items — Dr. J. Frederick Fitschen addressed the Ministers' Association last Monday morning on "Church Architecture." It was a timely subject, as several Detroit churches are planning to build.—At the conference at Jefferson Avenue church for ministers and church officers Dec. 8 the speakers were President John S. Nollen of Lake Forest and Cleland B. McAfee, D. D., of McCormick Seminary.—Central church, Dr. Hugh Jack pastor, has solved the problem of the evening service by a personal canvass of the neighborhood.

William Bryant.

"Men at Work" Is Growing

According to the November issue of Men at Work, that organ of the Presbyterian Brotherhood has added 200 subscribers during the last six weeks. The paper has enlarged the space devoted to news of the activities of men in various churches. A number of churches are forming clubs of subscribers.

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MISCELLANEOUS

CHURCH SOCIETIES DOUBLE THEIR MONEY SELLing Valentine's Absorbent Dusters, Dust Mops and the new Dust Brushes. Easy to sell and worth the money. Not sold in stores. Write direct to makers. Valentine Manufacturing Company, Urbana, Ohio.

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EVANGELIST JOSEPH C. LUDGATE, WHEATON, Illinois. Will make engagements for season 1914 Single church or union meetings. Excellent testimonials from pastors cheerfully furnished. Pastors needing help write immediately.

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XMAS AND NEW YEAR PACKAGE, POSTALS, SEALS, Tags—100 pieces 25c. 10 postals 10c—100 for 80c. The Bookstore, Montrose, Pennsylvania.

ORGANIST POSITION WANTED BY LADY GRADUate in piano, pipe organ and theory. Bachelor of music degree; experienced teacher. Address O. G., care The Continent.

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REV. H. D. JENKINS, D.D., RIVERSIDE, ILL., HAVing retired from the active pastorate to engage in literary labors, is open to Sunday engagements as pulpit supply.

BOOKS

LIBRARY BARGAIN—NELSON'S LOOSE-LEAF ENcyclopaedia, twelve volumes, latest Revision Pages making it absolutely up-to-date. Will sacrifice. John Bailey Kelly, Plattsburg, N. Y.

FOR DISPOSITION IN SERVICEABLE CONDITION —45 Songs of Praise, 88 Songs of the Century, 140 Laudes Domini (abridged) Address Tuthill, 141 North Porter Avenue, Elgin, Illinois.

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8th Season. Announcements. **The Shelton Parties. Box F. 294 Washington St., Boston, Mass.**

MAY REDISTRICT BALTIMORE SYNOD

BALTIMORE—Synod at its recent meeting reived the plan of a special committee for the restricting of synod so that the special problems be faced will be better cared for. There are three rge cities with their problems as well as special fficulties in the mountains and rural districts. rmation of presbyteries to manage these probns on a better basis will be considered by the esbyteries for a year.

Take Facts to Assembly—The committee of synod religious work in the army and navy reported at no other synod or presbytery considers this ase of work and the need for it is to be brought General Assembly.—West Nottingham Academy ay be taken over as a synodical college.—The men's societies hereafter probably will meet at time different from that of synod.

Present Local Mission Work—The ministers of ltimore Presbytery exchanged pulpits on Nov. 23 the interests of presbyterial missions. Presbyy faces a large and varied home mission need rural, mining, industrial, immigrant and suburn. A budget of $8,500 was presented. The prest plan of exchanging pulpits in making an appeal the work has proved increasingly successful durg the past five years.

Brief Items—The first of a series of weekly lecres on social service was delivered at the Presterian Training School, Rev. John S. Conning perintendent, Dec. 4 by J. W. Magruder, general cretary of the Federated Charities of Baltimore.—v. and Mrs. Joel B. Hayden have recently come direct mission work among the Slavic peoples of is city. He and Mrs. Hayden spent the past ar in Poland following his graduation at Union minary.

SCHOOL AND COLLEGE

Attend Inauguration — Delegates from a large mber of educational institutions were present the inauguration of Dr. George E. Fellows as esident of James Millikin University Dec. 9.

Help Many to Better Places—W. F. Bohn, secrey to President King of Oberlin College and dictor of the college bureau of appointments, has ued an interesting bulletin pointing out the way which that institution is assisting self-supporting dents to earn an education and members of the aduating classes to find desirable positions. The reau assisted eighty-two members of the gradung class last June to permanent positions. Thirty-six of the alumni were helped to better positions. The salaries received by these 118 persons aggregated $82,283; the amount of remuneration varied from the minimum represented by free tuition to $1,700.

Will Establish New Department—Fifty thousand dollars for establishing a department of economics and business was given recently to Whitman College by Hollon Parker of Portland, Ore., formerly a resident of Walla Walla.

Will Go to Kansas City—Four representatives of Hastings College have already registered for the international student volunteer convention at Kansas City during the holidays and several more are thinking seriously of attending.

Student Volunteers Meet—The eastern association of student volunteers recently met at Wilson College. Among the speakers at the conferences were President Anna J. McKeag, Wilson College, Dr. E. W. Capen, Dr. J. Ross Stevenson, Rev. W. H. Crothers, Dr. J. A. Blair and Dr. I. T. Headland.

Wooster Is Prospering—The University of Wooster is enjoying one of the best years in its history. The enrollment is as follows: Graduate students for the M. A. degree, 4; seniors, 60; juniors, 80; sophomores, 128; freshmen, 161. The spirit of the student body, it is declared, was never more wholesome and earnest.

Class in Mental Hygiene—Miss Fannie C. Gates of Chicago has become dean of women of Grinnell College and will conduct a class in mental and physical hygiene for women. Grinnell is one of the first colleges in the west to introduce such a course and if proved a success it will be enlarged next year. The board of trustees have founded a lectureship as a memorial for ex-President Gates. Professor Walter Rauschenbush will deliver the first series during the week of Feb. 22, 1914.

Would Get Elders Together

Following a suggestion he received through The Continent, Rev. W. R. Coventry, moderator of Aberdeen Presbytery, has suggested that the elders arrange an efficiency conference at a central church some time this winter. He has sent to the elders a suggested program for them to fill in the speakers. Laymen will have entire charge and discuss difficulties in their churches and the way they were solved.

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1914

Readers will confer a favor on the publishers of The Continent by mentioning this paper when answering advertisements.

The Joy of Your Christmas

always greater, is it not, when you feel assured at the pleasures of the day are not to be followed y the necessity of extraordinary measures to meet our proper obligations? Have you ever thought out the many items of expense involved in the onduct of a religious educational institution? How e little items, day after day, add up and make big ms—and these must be met! This is true of ubuque Seminary, and if you have thought of iving us your practical assistance, what you do at is time, or promise now to do later, will help to ake our Christmas happier—and yours, too, we believe. Our institution is under the auspices of General Assembly, and its work in preparing foreign speaking young men for religious activity among their countrymen in America is well known to readers of The Continent. Below, for your interest, we are giving you a few of the items that enter into the total needs. To present a year's education to a student or ten of them, or otherwise to take a share in the work, is just the opposite of the thing that is being opposed by the "Society for the Prevention of Useless Giving" that you have been reading about.

$1 Will buy potatoes and salt for one meal for the entire student body. The young men peel them.

$3.35 Is the actual cost to us for each student for board, room, light, heat and rough dry laundry for seven days.

$6 Will purchase, even at present high prices, a day's supply of butter for all the students who live at the college.

$10 Light for all classrooms and dormitories, as well as electric power for the laundry, where all the school work is done, for three days costs only $10.

$20 Will pay board and lodging for six weeks for one young man or for six young men for the week between Christmas and New Year's.

$53.50 All the professors of the institution can be paid by you one day for this sum. A Christmas gift that gives you the memory of having maintained a whole college for an entire day is worth while.

$120 Is the cost to us for one student for the entire school year, including board and lodging.

ll information about the investment of a Christmas gift, of any size, will be given promptly if you will address the president, C. M. Steffens, D.D., ubuque, Iowa. We will be glad to have you inquire about our graduates who may be working in the city where you reside. Checks and money ders should be made payable to Dubuque German College and Seminary.

CHRISTIAN ENDEAVOR ACTIVITIES

Missouri—Third church, Kansas City, has the banner young people's society in the city. It contains fifty young people who will lead or participate in a public service.

Minnesota—The society of Central church, St. Paul, Dr. Harry Noble Wilson pastor, distributed sixty baskets of dinner to poor families the evening before Thanksgiving. This is an annual service in which the society joins heartily.

Michigan—Rev. S. V. Reagan, pastor of Grace church, Saginaw, gave a lecture on efficiency recently before the Flint C. E. union. He told of the society in Grace church which in three years had grown from twenty-one to ninety members. The society recently raised $3,000 to install a gymnasium in the church.

Illinois—Sixty young people recently attended the annual banquet of the society of First church, Champaign. Rev. Martin E. Anderson told of the important part this society had had in the formation of the new organization in connection with McKinley Memorial church.

New Jersey — The missionary rally of Union county Christian Endeavorers will be held in Westfield church Dec. 12. Rev. Frank Higgins will be the speaker. The Endeavor society of First church, Elizabeth, will give a sketch in costume of "The Landing of the Immigrants."

North Carolina—A committee of six ministers and laymen has been appointed to form a C. E. union of Charlotte and Mecklenburg counties. It is hoped that a society may be formed in every Presbyterian and Reformed Presbyterian church in the county. The committee was appointed after an address by Dr. A. D. McClure of Wilmington, president of the C. E. for this state.

MANY COME FROM FOREIGN LANDS

Students from many foreign countries are numbered among the attendants at many of the smaller colleges of the country. Some of the middle West colleges have a considerable representation of Japanese and Koreans. The Coe College students shown in the picture have formed a Cosmopolitan club. Austria, Persia, Turkey, England, Canada and the Philippines are represented by these young men.

The Cosmopolitan Club, Coe College

HANOVER COLLEGE HELPS COMMUNITY

Hanover College is undertaking to contribute to the rural life problem in a practical way. The department of social science has made a number of surveys of religious, moral, educational, social and economic conditions prevailing in the contiguous territory. The department of athletics has promoted a league of athletic organizations which will gather in a large proportion of the young men of the towns and villages of the county in which the college is located. Members of the faculty go to lecture and preach and to promote better Sabbath school organization. One of the best lines of work is undertaken by a voluntary organization of students known as "The Fishermen's Club," the members of which come from all college classes and are pledged to do definite Christian work, both in the college and in the needy fields of the vicinity. Radiating from Hanover they go in teams of three and four men on Sunday to carry the Christian training of the college to the country districts. They have opened a clubroom for use of those students whose rooming places do not afford opportunities for satisfying their social impulses. The club also conducts weekly devotional exercises in the township consolidated school.

CLERGY AND LAITY

Dr. H. C. Hovey and Mrs. Hovey of Newburyport, Mass., recently celebrated their fifty-sixth wedding anniversary.

The Homiletic Review has awarded Rev. O. A. Smith of Kokomo, Ind., a prize for the best list of twenty-five prayer meeting topics submitted to that periodical.

John L. Severance of Cleveland has been elected by the Foreign Board to succeed to the place of membership in the board left vacant by the death of his father, Louis H. Severance.

Rev. J. M. Ewing, stated clerk of the Synod of Tennessee, has accepted a call as evangelist of the Freedmen's Board for the Synods of Canada and East Tennessee. He will enter upon his work in February.

Franklin C. Wells, Jr., son of Dr. Franklin C. Wells of New York and grandson of E. S. Wells of Lake Forest, Ill., has returned from two years in China on a scholarship from Princeton University. He expects to enter a theological course at once.

Professor Benjamin B. Warfield, acting president of Princeton Seminary, has been honored by the degree of doctor of systematic theology conferred by the ancient University of Utrecht in Holland when it celebrated the centennial of its reestablishment succeeding the French revolution.

Mrs. L. Mervin Maus, a fervent Presbyterian, wife of the chief medical officer of the eastern division of the United States army, has published for the Christmas season a booklet entitled "Our Lord's Birthday and Birthplace," in which a vivid account of her late visit to Palestine is illustrated with striking photographs. Mrs. Maus devotes the proceeds of her pen to the support of missionaries for whom she is personally responsible.

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The rim road at Grand Canyon is a bo in the wilderness. On one side a forest c and cedars, on the other a sudden wall tha three thousand feet below. You look a gulf of trembling color and weird forms.

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NEWS FROM VARIOUS STATES

Idaho—Plans have been authorized for an addi-on to Second church, Boise.

Georgia—Atlanta papers are supporting the move-ent for a "go to church day" Dec. 14. The co-eration of all the pastors of the city was ob-ined.

North Dakota—A new church costing $2,700 as recently dedicated at Streeter. Dr. B. H. roeze, president of Jamestown College, preached e sermon. The church has no pastor.

New York—First church, Marlboro, will cele-ate its 150th anniversary Jan. 11-14. Four of e former pastors are expected to be present. A ief history of the church is being compiled by e pastor and will be printed.

Kentucky—First church, Louisville, of which Dr. S. Lyons, moderator of the Assembly of the outhern Church, is pastor, raised $18,600 in two ays recently. Reports were made each evening the ten teams at work, so that the whole of the nded debt of the church was raised.

District of Columbia—The committee of Gun-n Memorial church, Washington, that is can-assing the congregation to raise the floating debt hich has been on the church for ten years, is earing success. Dr. C. E. Granger is attracting owing congregations.

Tennessee—Paris church will soon erect a $20,-o building on a recently purchased lot. Rev. S. . Bindley is supplying the pulpit. A boys' club as been organized and a teachers' training class rmed. The ladies' aid society has been active raising money for the church.

North Carolina—Dr. C. B. Dusenbury is look-g forward to the completion of his new church Asheville. It is being erected in a convenient cation and will be very attractive to the church-oing public. Rogersville Presbytery and the ynod of East Tennessee are to hold their next eetings in the new church.

Wyoming—The manse is nearing completion at rapahoe. Rev. E. E. Preston was recently or-ained. He and his wife are doing a good work mong the Arapahoe Indians.—The work of build-g a church at Prairie View will soon be under ay. The people are all uniting in one church. ev. O. O. Russell has charge of this field, Shaw-ee, Lost Springs and Orin.

Wisconsin—A conference on church finance was eld in First church, Beloit, Nov. 14. Rev. A. F. IcGarrah, representative of the joint committee, as one of the speakers. This church raised $10,-oo of a $17,000 debt in three days. At the re-ent dedication of the North Side Sunday school uilding in Oshkosh $700 of the $1,000 it is hoped raise this year was pledged. The building was rected by and for the Sunday school of First hurch on the north side. Rev. D. Jenkins Wil-ams, pastor, preached the dedicatory sermon.

California—First church of Santa Clara cele-rated its semicentennial recently with a public eception on Friday evening and special ser-ices on Sunday. The sermon was delivered by ohn W. Dinsmore, D. D., who has been in the astorate for half a century. In the evening an nniversary address was given by Rev. H. H. Vintler, a former pastor, now located at Los atos, Cal. The present pastor is Rev. James Fal-oner, who has been with the church four years. new church building is contemplated during the oming year.

Minnesota—Evangelistic meetings have recently een held in Crosby church, Rev. C. C. Adams pas-or. The meetings were conducted by Dr. S. F. harpless.—Brainerd church, Rev. W. J. Lowrie astor, has recently been painted and otherwise im-roved.—A recent addition to First church, Duluth, as opened with an informal reception Nov. 14. pace has been provided for a boys' club room, mple accommodations for the Sunday school and ther activities of the church. It is planned to ake the building a neighborhood center.

NEW SETTLERS GIVEN CHURCH

MONTANA—A church of eighteen members was ecently organized at Oliver Gulch, one of the owns of the recently opened Flathead reservation. A Sunday school started a year ago was the nu-cleus of the organization. A C. E. society and a adies' aid society were also formed by Rev. Alex-ander Pringle, pastor at large.

Gets Site for Church — Billings church has secured a site at a cost of $5,400 upon which a commodious stone edifice will be erected.

Build Church in Spring—Since the coming of Rev. James Forsyth Smith Miles City church has taken on new life. The weekly prayer service is well attended. The use of the stereopticon has a large place in the services of the church. The foundation for the new church has been in place now for some months. In the spring it is hoped to erect a new house of worship.

Brief Items—The young people of the Bible class of Lewistown First church recently led in a movement to put Bibles into the hotels of the city.—The new manse at Terry has been completed and is now occupied by Rev. L. C. Thompson and his family.—A room in the basement of Forsyth church has been remodeled. Here the elementary department has its quarters. It is also used in the work for the boys and for social gatherings. Rev. Harris Pillsbury is pastor.

Manse of One Room—The pastor of Hysham church, Rev. W. C. Ross, is now enjoying his new manse of one room, built alongside the church. The new church, recently dedicated, is already proving too small for the congregations. This church needs a bell and a library.

MAGYAR CONGREGATION BUILDS CHURCH

PENNSYLVANIA—The corner stone of the new Magyar church, Scranton, was laid Nov. 27 by the pastor, Rev. Julius Hambrosky. The pastor and members of the congregation are building the church without hired labor. The second floor of the building is to be used as a school where English and Hungarian will be taught. It is hoped to hold the first service on Christmas.

Bethlehem Has New Structure—A new structure which cost nearly $40,000 was dedicated by Center Street congregation, Bethlehem, Nov. 23. The pastor, Rev. James Robinson, was assisted in the exercises by Dr. Robert Mackenzie and others. The building fund was accumulated around a nucleus of a $1,000 bequest made in 1888 by Mrs. Robert S. Brown.

Gets Large Bequest—Second church of Pottsville will receive from the estate of the late Samuel H. Kaercher a bequest of $50,000. Mr. Kaercher bequeathed to the church his home, which is valued at $20,000.

Brief Items—Rev. John Van Ness, pastor of Narbeth church, has been elected president of the Lower Merion Sunday school district of Montgomery county.—The Lewis W. Mudge class is the name taken in honor of their pastor by a new men's Bible class numbering twenty in the Downington church.—Rev. J. Ritchie Smith, pastor of Market Square church, Harrisburg, has just completed a course of four sermons on the history of the Presbyterian church which were heard by large congregations.

NO SALOONS DECREASE POLICE WORK

IOWA—A police judge of Des Moines is authority for the statement that following the first week in which the saloons of that city were closed the number of police court cases decreased over 50 per cent. During the same time the automobile accidents dropped from twelve the week before to five. During the last five years the number of saloons in Iowa has decreased from 3,200 to less than 600. The saloons have since been reopened under a court order pending a rehearing.

New Church Brings Renewed Life—Since dedication Vinton church has taken on new life in all departments. A brotherhood has been organized with thirty members. Three new classes have been organized in the Sunday school. The attendance of the Sunday school has increased about 100 per cent. The church has never been so prosperous in its history. Dr. P. Marion Simms has entered upon his seventh year as pastor.

Brief Items—Memorial services for Edwin B. Stillman, a former resident of Englewood, Chicago, were recently held at Jefferson. He died at Riceville Nov. 16.—A home department of sixty-five members has been organized by ten Sunday school teachers acting as visitors at Mason City church.

CHILDREN REACHED IN HOMES

NEBRASKA—Decision day at Fairbury brought twenty-three children into the church. The service was preceded by a house to house visitation by the pastor, Rev. S. J. Megaw, and his wife during the week.—The midweek services of Nebraska City church are marked both by unusual attendance and interest, the number of men equaling and sometimes outnumbering the women present. The pastor, Rev. H. E. Allen, devotes quite as careful preparation to this service as to those of the Sabbath, to which fact the interest in them is largely due.

LAY PREACHER HELPS RURAL CHURCHES

SOUTH DAKOTA—The churches of Ideal and Westminster have the services of Lay Evangelist Peter Edwards, formerly assistant to the pastor of First church, Oshkosh, Wis. These rural churches among new settlers are made up of a fine class of intelligent people who were connected with the church elsewhere before settling here.

No Longer Federated—The church of Dallas, after a year of federation with the Methodist

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An important article, full of interesting and often surprising information, has been written for The Youth's Companion by Dr. Roland F. Falkner, the assistant director of the census. It is surprising, for instance, that there are 5,516,163 persons in the United States who can neither read nor write—more in proportion to the population than are found in European nations.

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THE BLOOMFIELD THEOLOGICAL SEMINARY LAYS CORNERSTONE OF KNOX HALL

Impressive Ceremonies and Inspiring Addresses Marked the Occasion

The cornerstone of Knox Hall, which is being erected as a memorial to the late Rev. Dr. Charles E. Knox, first president of the Bloomfield Theological Seminary, was laid with imposing exercises in the presence of a large assemblage of visiting clergymen and laymen.

In connection with the ceremony the usual opening exercises were first held in the Westminster Presbyterian Church. The clergy, board of directors, faculty, and students marched to the edifice, led by Rev. Dr. David R. Frazer, president of the Board of Directors, and Rev. Dr. Stanley White, secretary of the Presbyterian Board of Foreign Missions. The wearing of cap and gown added to the attractiveness of the procession.

Dr. White gave a splendid address on the Joys of the Christian Ministry, from which we quote:

"After a happy pastorate of many years," said Dr. White, "I am of the opinion there is nothing in the world which a man can take up that is so full of satisfactory joy and delight as the ministry of the Gospel.

"There is the joy of the challenge, the joy of achievement and the joy of yielding."

Following the exercises the procession returned to the new hall for the laying of the cornerstone, which was done by Dr. Frazer.

Dr. A. W. Fismer, who had charge of the new building fund, was the speaker at these exercises. He said that eighteen years ago Dr. Knox had made a most remarkable prophecy.

"At that time Dr. Knox published an urgent appeal in which he said:

" 'We should have another building at once. Students from other nations will increase in number as we make provision for them. An Italian house and an Italian instructor would attract a houseful of Italian students. A Bohemian house and a Bohemian instructor would attract a houseful of Bohemian students. We can now greatly enlarge our power among the foreign people. Soon these foreign people will come again across the seas in great numbers. At the hour when our national prosperity returns, the tide will flood. Will not Christian men and women give us the needed building and appliances? Here is a fine opportunity for a memorial.'

"This pathetic appeal proved to be a prophecy indeed and it is now being fulfilled in every particular. Our national prosperity has returned, the flood tide of immigration has come. We have a houseful of Italian, Hungarian, Ruthenian and other students, under able instructors of their own nationality—and the house is in sight. The 'fine opportunity for a memorial' is at hand, and it is to be known as Knox Hall, in loving remembrance and grateful recognition of the faithful services of the first President, who, for thirty years, had borne the burden of Bloomfield Seminary on his great, good heart.

"This Institution, with its enlarged equipment, occupies a most strategic place in the home foreign field. Within a radius of thirty miles from this point, the population is forty-three per cent foreign, a total of three million. New Jersey is fifty-two per cent foreign, and Bloomfield Seminary is the only institution in this great mission field prepared to give to candidates of several nationalities a fair collegiate and theological education in the use of their mother tongue. We are confidently hopeful the new building will mean a new era of expanding growth and usefulness. Every student sent forth means a new center of influence for good.

"God grant, that its healthful, fruitful growth may be in proportion to its larger mission in the Master's Kingdom."

AT THE LAYING OF THE CORNERSTONE OF KNOX HALL

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church of the place, has resumed work under its own minister, Rev. S. S. Heighen.

Minister Works on Farm—The church of Philip is distinguished as being the only self-supporting church in Reserve Presbytery and that despite year after year of crop failure in the region all about it, a newly settled region in the western part of synod. Rev. O. E. Tell is their minister and they pay his salary largely in trade, while he works his own farm.

HAS NEW MISSION SUPERINTENDENT

OHIO—Rev. Robert E. Pugh has been released from Canfield church to take the position of synodical superintendent of home missions with headquarters at Columbus, succeeding Rev. W. H. Houston.

Celebrates Anniversary — Rev. W. P. Hollister, pastor of First church, East Palestine, celebrated the eleventh anniversary of his pastorate there with special services Nov. 30. This church recently remodeled its buildings, allowing for a seating capacity of 1,200. The membership has more than doubled during the present pastorate.

Indorses China Team—The ministerial union of Zanesville, Ohio, by unanimous vote recently indorsed the work of the united missionary campagn team which held a convention in this city Nov. 23 and 24. Doctors Corey, Wiley and Bastel composed the team.

ORGANIZE MEN OF CHURCH

MICHIGAN—A men's class has been organized at Lapeer church following a visit of Rev. A. R. Atwood. The pastor, Rev. S. G. Livingston, has been asked to consider a call to a church in New York state. He has been at Lapeer nearly eight years. — The missionary pledges in Deckerville church, under the budget plan carried out by a simultaneous every-member canvass, have amounted to about four times the best previous year. Over 90 per cent of the membership responded with subscriptions.

RALLY TEMPERANCE FORCES

ILLINOIS—A rally of the temperance forces of Moline and Rock Island was recently held at Augustana College to launch a campaign in the two cities to obtain local option.

Brief Items—The first Illinois state conference for older boys was held in Peoria Nov. 28 to 30 at the new Y. M. C. A.—Aurora expects to have a go-to-church Sunday Dec. 21.—The corner stone of the new church at Watseka was laid Nov. 23 by the pastor, Rev. H. G. Gleiser, assisted by the three Protestant ministers of the city. The church expects to be under roof by January.—Warren church is now supplied by a student from McCormick Seminary.

THE MAN BEHIND THE DEED

Holding of public office forces upon many men a personal publicity that is not agreeable. When a man is elected to serve the people he becomes in a way the property of the public, and the public has a right to know what he does and what he thinks. To a somewhat similar degree the minister is a public person. The personality of the pastor must frequently be made prominent. Absence of desire to see one's name in print should not prevent doing good by letting others have the ideas worked out in one's church. The man behind the deed can be subordinated, but the work itself should be revealed for the sake of the stimulus to others. Tell The Continent about it.

WHAT THE MEN ARE DOING

Wisconsin—A brotherhood was recently formed at First church, Oshkosh, at a dinner at which Rev. N. B. Barr of Chicago spoke.

Michigan—A quarterly service held on a Sunday evening by the brotherhood of Coldwater church attracts a full house. At the latest meeting, Nov. 30, the local band assisted with the music. The men do everything connected with these services.

New Jersey—Third church, Trenton, brotherhood recently held its annual dinner at which Col. Frederick I. McNeely presided. The speakers were Frederick A. Wallis, president of the men's brotherhood of New York, and Secretary Robert E. Speer of the Foreign Mission Board.

Closes Fifty Ohio Saloons

The recent election at Steubenville, Ohio, resulted in a victory for the "dry" forces, closing fifty saloons. This was the first election under the state's new option law.

FARM MORTGAGES
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Financial Situation

First of Year May See Turn for Better, Say Observers—Big Business Concerns Owned by Multitude of Stockholders.

As the first of the year approaches, the feeling among bankers and investment houses grows stronger that there will be a turn in conditions at that time. There have been a number of inquiries from prospective investors concerning places to put their money Jan. 1 and it is confidently expected that there will be a stronger influence felt soon. Most lines of business have been affected by the feeling of uncertainty which has spread over the country, although there is no definite influence which can be charged with the apparent lack of confidence in the future. James J. Hill was quoted in Chicago the other day to the effect that business in the Northwest was good and that earnings of the Great Northern were holding up well. It is generally conceded that railway earnings constitute a fair index of the condition and trend of business of the country, although they are not so quickly responsive to conditions as are reports from wholesalers.

Who Owns the Trusts?—The Wall Street Journal recently collected figures printed in a number of recent articles concerning the ownership of the big business concerns of the country and finds that there are 929,282 shareholders of 191 corporations, including 46 railroads and 145 industrials. There are in the country also 9,000 public utility concerns, to say nothing of over 25,000 banking institutions. The conclusion is obvious that the ownership of the business of the country has passed from the hands of a comparative few into the hands of the many, even though there are a few men who do control a considerable portion of the available cash capital at any one time.

One Income Tax Trouble Banished—According to a recent ruling the treasury officials will not exercise the latent power in the income tax law to compel reports on incomes from everyone regardless of the possibility of their owing anything under the tax. Returns will be required only from those persons who are taxable. The machinery of the government will be used to find the people who should pay and don't come forward. The tax is creating a great deal of disturbance in banking circles owing to the confusion incident to application of the new ruling and charges on coupons offered, and worries of anxious customers. A Pennsylvania congressman has prepared a bill adding a supertax of 5 per cent on incomes over $20,000 to pay for the cost of the naval equipment of the country. Bankers are looking at such "evidences of extortion" with suspicion.

A College Professor Is Thankful—"Please accept my heartfelt thanks for your kind letter of Nov. 25. I shall follow the advice there given and I am sure to my advantage. One in my position in life feels so helpless in such matters from small experience that advice is doubly appreciated."

"My Best Investment"—Replies are coming to The Continent in response to the offer of $5 for a letter telling about successful investments. See the announcement again this week. Letters should reach the editor by Dec. 18.

Brief Bits of Business News—The last sale of seats on the New York Stock Exchange was for $40,000, greatly under prices of a few years ago.—The average deposit in the postal savings banks of the country is $102, and the total deposits are $33,818,870, practically all of which is money which would not have gone to savings banks if the postal banks had not been started.

MINISTERIAL OBITUARY

Rev. Thomas W. McDavid died Nov. 23 at Coffeen, Ill., after a brief illness. He was ordained by Vandalia Presbytery of the Cumberland Church in 1867. He held pastorates at Pleasant Prairie, Maple Grove, Mount Tabor, Irving and other Illinois towns.

Rev. W. W. Thorpe died Nov. 17 at Lestershire, N. Y., and was buried at Binghamton, N. Y. Mr. Thorpe was born in 1833 and was a graduate of Hamilton College and Auburn Seminary. He was a chaplain during the civil war and an intimate friend of Dr. Theodore L. Cuyler.

Dr. Hugh Spencer Williams, former pastor of Court Street church, Memphis, Tenn., died in that city Dec. 3. Dr. Williams was born in Wales in 1847. His most important pastorate in the Presbyterian denomination was in the Englewood First church, Chicago. In what was at first a very pro-

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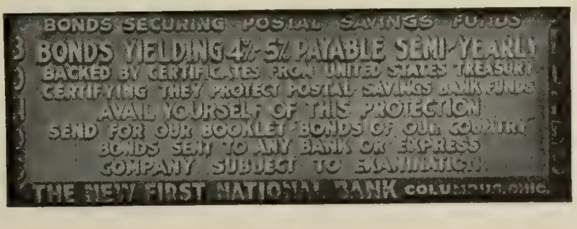
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pitious pastorate there dissension later developed and Dr. Williams and a part of his congregation withdrew and organized a Cumberland Presbyterian church, which became to that denomination the First church of Chicago. The Cumberland General Assembly held one of its sessions in Dr. Williams's church. Later he was called to the Cumberland church of Memphis on Court street. and there he continued until retiring from the active ministry two or three years ago. Although Dr. Williams had been a personal seceder from Presbyterianism, he became an ardent advocate of the reunion of the Cumberland denomination with the mother church, and was very happy to become a Presbyterian again in 1906.

RECENT EVANGELISTIC NEWS

Missouri—Evangelist H. P. Dunlop closed a good meeting at Shelbyville and opened at Highland, Kan., Dec. 7, where a thorough preparation has been made by Rev. L. C. Stumpf, pastor.

South Dakota—The churches of Rapid City have joined in a tablernacle series of meetings under the lead of Evangelist Bromley and his singer, who are next to conduct similar meetings in Sturgis.

Tennessee—A series of evangelistic meetings in rural churches is being conducted under the direction of the evangelistic committee of Union Presbytery. The pastors and stated supplies are cooperating and going by twos to the various churches.

Wisconsin—Rev. H. P. Dunlop of Chicago recently conducted a very successful series of evangelistic meetings in the church at Sherry. For two weeks he preached every evening to a well filled church. He also each morning delivered an address before the students of the Northwest Collegiate Institute.

Pennsylvania—Evangelists Hart and Magann of Madison, Wis., recently closed a successful tabernacle meeting at Paris, Ill., where over 700 conversions occurred. On the closing day there were 180. These evangelists are now starting a very hopeful tabernacle meeting with the churches of Ridgway and at the first invitation there were 115 conversions. Great crowds are in attendance.

Illinois—Special meetings are being held at First church, Edwardsville. Rev. James R. Sager, pastor, is in charge.—Dr. G. G. Jordan is conducting meetings at First church, Urbana.—Rev. Eva Ludgate of Wheaton, Ill., and her singer, Miss Winifred Baird, have just closed a three weeks' meeting at Fifth church, Springfield, Ill. There have been to date sixteen additions to the church as a result.

Ohio—Rev. H. G. Rice, minister of Overpeck, a home mission church, recently conducted a two weeks' meeting. Rev. Charles S. Williams of Cincinnati helped one evening. Besides the church school another Sunday school is nourished in Williamsdale, near by.—First church, Warren, is having exceptional success with a new form of evangelism consisting of cooperation between the pastor, Rev. Franklin P. Reinhold, and the people. An average attendance of 100 for the past month has been secured for the midweek prayer service.

Nebraska—Box Butte Presbytery met at Broadwater Nov. 17 and 18 in the new church which was dedicated the week previous. It is the purpose of presbytery to hold a series of evangelistic meetings in every church during the winter months. The meetings are to be conducted by the pastors themselves where fields have pastors, otherwise the various ministers will give a portion of their time to assist the weaker fields.—The church at Hubbell is enjoying a season of revival, the pastor, Rev. F. C. Bostrom, being assisted by Rev. James M. Hamilton of Hebron. Several improvements have been made to the church property.

Iowa—There were 103 conversions on the closing night of the evangelistic services recently held by Evangelist Rayburn at Fort Dodge, Iowa. The total conversions were nearly 450. The local papers gave large space to the meetings and the whole town was stirred.—West Liberty revival meetings lasting four weeks closed Nov. 23 with 126 conversions. Rev. W. A. Tetley of Missouri was the evangelist. A young people's class with Rev. D. M. Dowlin as teacher increased in six weeks from four to forty-five.—The Ostrom tabernacle meeting closed Dec. 7 at Iowa City. Several points outside of Iowa City were visited by the evangelist and his workers, who were greeted by large audiences.—R. Hayes Willis has just closed a work of three weeks in Maxwell. Mr. Willis has begun similar meetings in the English and Newbern churches.

Anxious for Safety of Pastor

Rev. A. Vander Meer, pastor at Harbor Springs, Mich., disappeared a week or more ago and friends in Chicago were leading the search for him. He was graduated from McCormick Seminary in 1912 and was a member of the Church of the Covenant when in the seminary.

MARRIAGE

Young-Kimble—Charles Young and Miss Mabel Irene Kimble, both of Overpeck, Ohio, were married Nov. 27 by Rev. G. H. Rice in the manse at Seven Mile, Ohio.

THE CALL TO CHURCH

The ringing of the church bell is a call to worship. As a part of the solemn service of the church, it ought to have such tone and quality as insensibly to influence the mind to higher thoughts. Only the liquid-toned, clear ringing call, sounding upon the air sweetly and melodiously, should be used. **Blymyer** bells are of that kind. They are durable and cost little. If your bell sounds harsh, your church ought to exchange it for a better one.

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Calendar and Record

Presbytery Meetings

Lake Superior—Iron Mountain, Dec. 13, 9 a. m.
St. Joseph—St. Joseph Y. M. C. A., Dec. 16, 1.

Resignations

Alabama—Birmingham West End: E. F. Lee.
Indiana—Bloomington: J. R. Ellis.
Iowa—Lohrville: O. C. Carden.
Minnesota—St. Paul First: John Robertson.
Montana—White Sulphur Springs: P. E. Ratsch.
New Jersey—Paterson Redeemer: B. C. Jones.
Wyoming—Sunrise: W. C. Faucette.

Calls

Illinois—Chicago Morgan Park: S. W. Findley, Urbana; Earlville: D. K. Campbell, declines.
Iowa—Mount Pleasant: C. M. Rauch, St. Louis, Mo.
Maryland—Baltimore Westminster: D. E. Lyon, Montclair, N. J.; Havre de Grace: C. D. Wilson, Glendale, Ohio.
Missouri—Warrensburg: Elbert Hefner.
Montana — Belgrade and Spring Hill: P. E. Ratsch.
Nebraska—Lincoln First: D. W. Wylie, Iowa City, Iowa, declines.
New Mexico—Roswell: C. D. Darling, Minneapolis, Minn.
Pennsylvania—Philadelphia Northern Liberties: W. P. Dunn.
Tennessee—Knoxville Shiloh: J. H. Byers, Big Stone Gap, Va.
Wyoming—Casper: W. C. Faucette; Cokeville: G. T. Needles.

Installations

Alabama—Acton Memorial: J. S. Foster.
Iowa—Salem and Tranquility: N. F. Chapman, Dec. 7.
Michigan—Iron Mountain: J. G. K. McClure, Jr., Dec. 13.
New Jersey—Harmony: James Dougherty, Nov. 3
New York—Sackets Harbor: T. J. Searls, Oct. 2

Supplies Arranged

Missouri—Odessa: P. W. Gauss.
South Dakota—Wentworth, Colman and Bethel Charles L. Luther.

Changes of Address

Gibbons, Oliphant—Spencer to 100 Sage avenu Buffalo, N. Y.
Forsyth, William—Sneedville to Limestone, Ten
Morey, Henry M.—Ypsilanti, Mich., to Pinella Park, Fla.

Accessions

Colorado—Sterling First, 27, Nov. 23, B. G. Mi chell.
District of Columbia—Washington Gunton Templ 32, C. E. Granger.
Illinois—Oak Park First, 23, Nov. 23, G. N. Lu cock.
Iowa—Fort Dodge, 60, Nov. 30, E. E. Hastings Vinton, 9, Nov. 30, P. M. Simms; West Libert 25, Nov. 23, F. M. Dowlin.
Missouri—Bunceton, 4, J. W. Mitchell.
Montana—Forsyth, 14, Harris Pillsbury.
Nebraska—Fairbury, 6, S. J. Megaw; Oakdale, Nov. 30, H. McEwan.
Ohio—Overpeck, 10, H. G. Rice; Warren, 43, No 23, F. P. Reinhold.
Pennsylvania—Philadelphia Bethany, 49, Nov. 3 R. E. L. Jarvis.
South Dakota—Mitchell, 4, Nov. 30, Henry Snyde
Tennessee—Mount Horeb, 2, Nov. 9, T. J. Mile Toqua, 8, Nov. 16, T. J. Miles.
Wisconsin — Sherry, 12, no pastor; Milwauk Northminster, 3, Nov. 2, G. C. Schmid; Milwa kee Washington Park, 4, L. W. Ewing.

Necrology

Engel—Colorado Springs, Nov. 30, J. C. Eng recently of Edgeley, N. D.

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By December 18th

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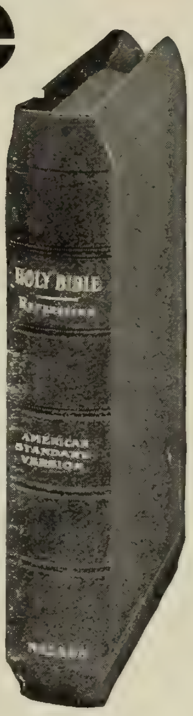

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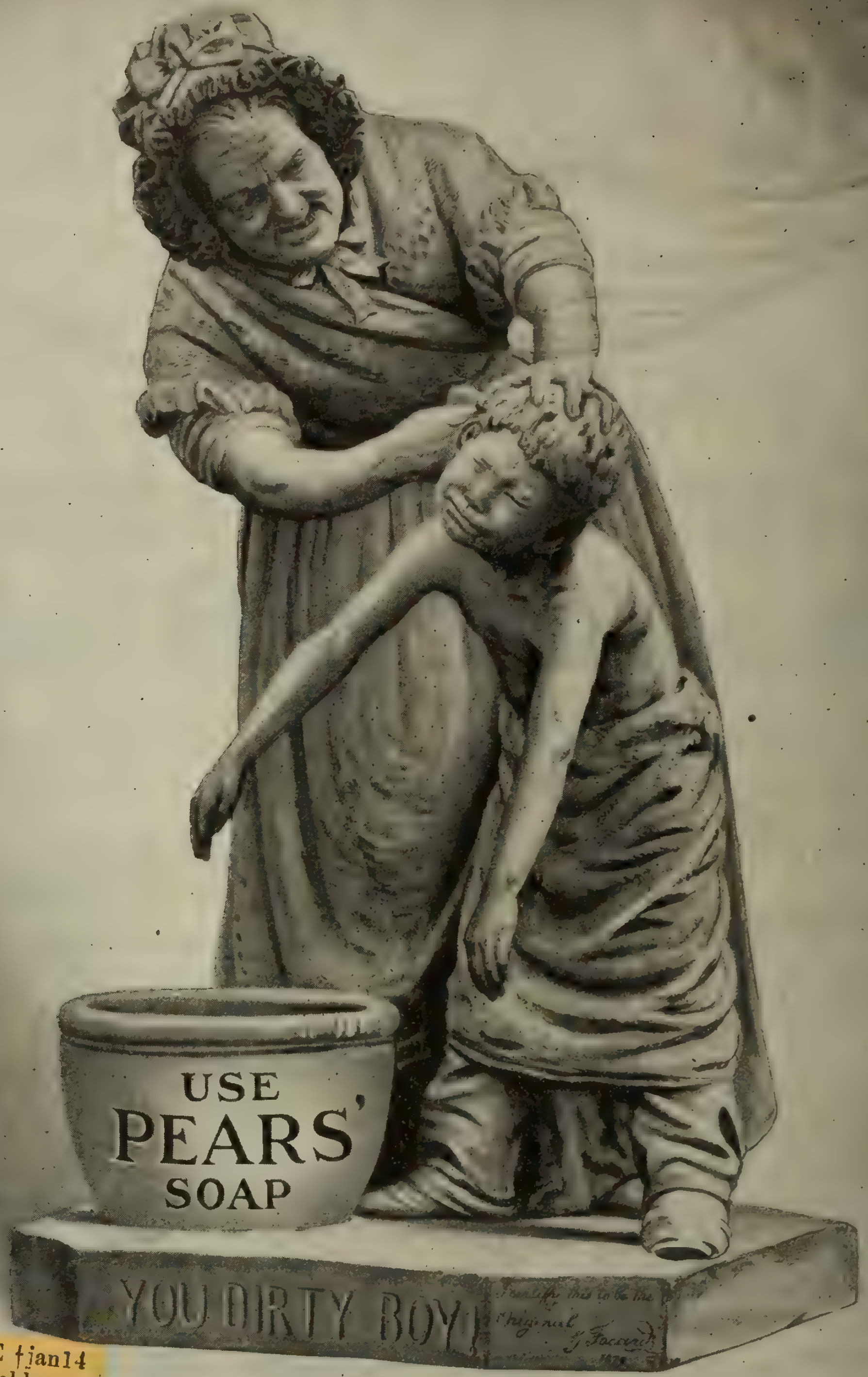
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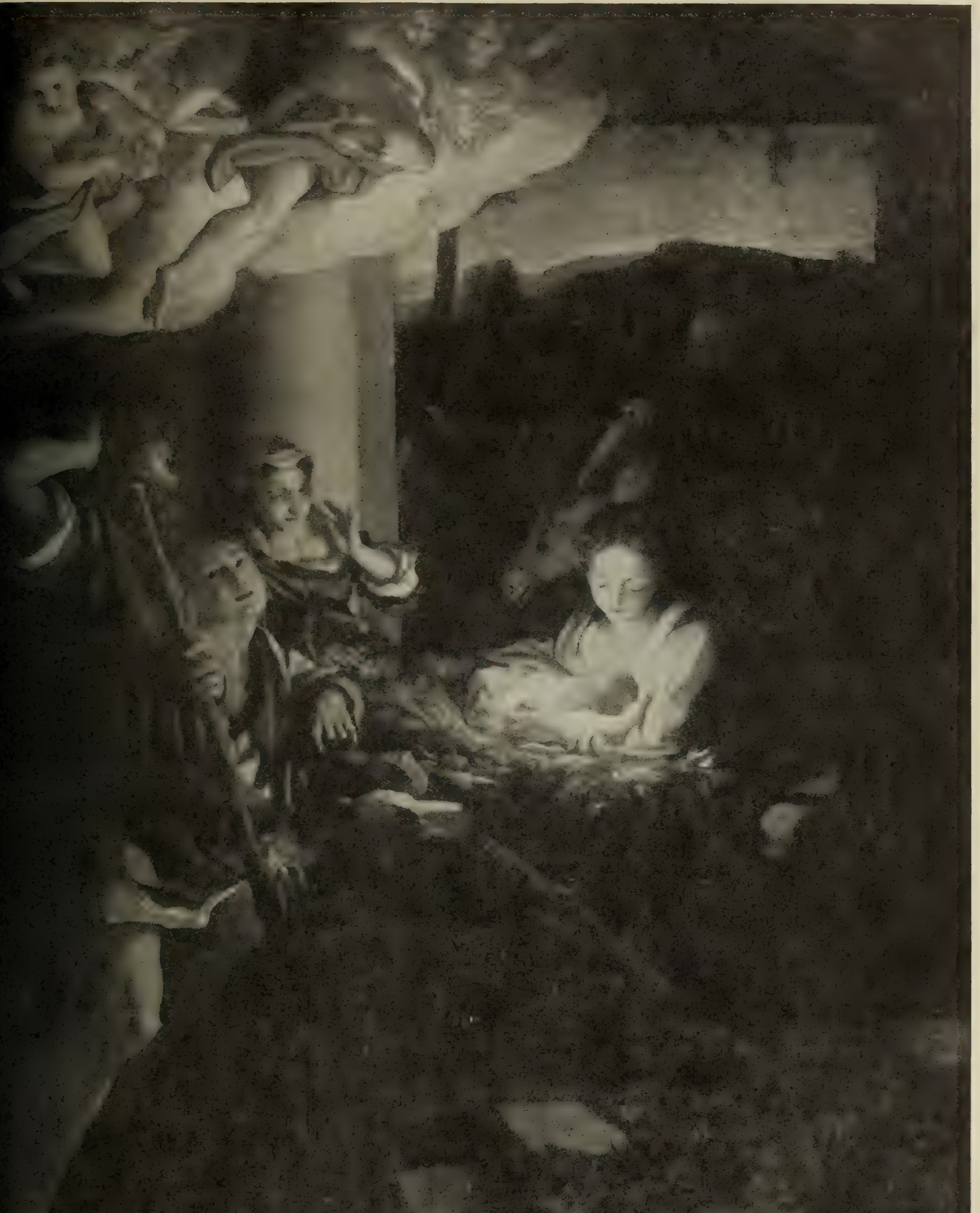

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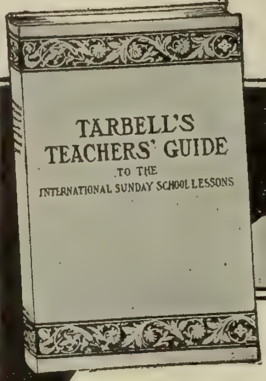

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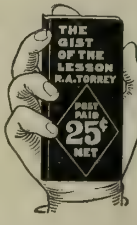

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THE CONTINENT

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Around the Shop

The Around-the-Shop Man long ago made the acquaintance of that more or less useful being, the person who goes about looking for things to find fault with. He lives in almost every community and, after he has been properly classified by his associates, men who want to be elected to office go out of their way to incur his criticism so that they may become popular.

—

Happily, he does not take The Continent. Once in a while he borrows a copy and writes to the Editor, but he severely ignores this Dispensary of Optimism. The welcome guests here are in two classes—those who tell us in a friendly way how they think we can do some things better, or do some better things; and those who encourage us not by flagrant flattery but by spontaneous approval.

Here, for example:

"Dear A.-t.-S. Man: I knew you would make me do it finally. For a long time my appreciation of The Continent has been urging me to write and tell you about it. I have read it with relish, even before it was The Continent. It was always worth while, but in the issue of Dec. 4 you have—simply outdone yourselves, you folks who put it together. Yet I shall not be surprised when a later number beats it. Too numerous for detail are its good things, but I cannot forbear to speak of the first page editorial. It does the heart good to see the vital verities of the gospel so clearly and strongly presented."—E. S. J., Tennessee.

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Have you ever thought what it means to a missionary in a remote foreign field to read a paper like The Continent every week? This may be a suggestion to you:

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And if you think The Continent's service is limited to the exact number of its subscribers—and, by the way, you can know that *exact* number if you wish it—just ponder this typical note:

"The paper has been in our family since it first started and I expect to have it while I live. It may do the Around-the-Shop Man good to know that it is read by a number. I have been away, so father reads it and sends it down to me. The family here all read it and I send it back to Chicago to a young lady. Her family read it and give it to another family—an old couple who cannot afford to take it. So you see we read it!"—M. C. W., Chicago.

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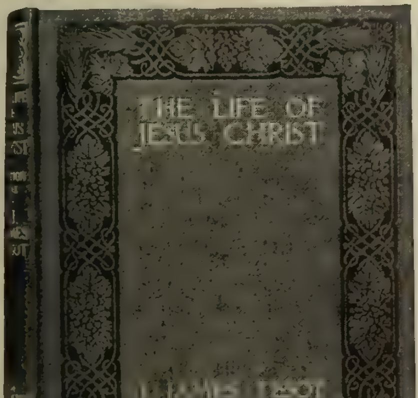

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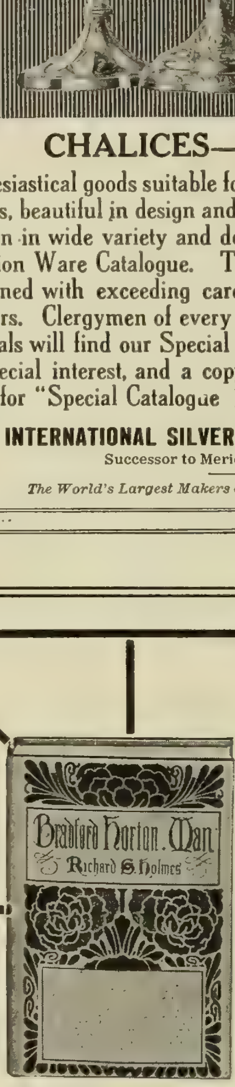

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It is an article well worth reading, and written by a man who is known all over the land as editor of The Toronto Globe, an exponent of universal peace, and a commanding fighter for righteousness. This article will appear in an early issue of The Continent.

Stories of the way in which members of The Continent family have made successful investments will be told by themselves in the issue of January 1. These chapters from life show some of the sacrifices of ministers who own mortgages and yet have never received more than $530 a year salary. Ways to help the children to save and just how to invest funds in small amounts will be told in this special number.

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VOLUME 44, NO. 51 DECEMBER 18, 1913 WHOLE NO. 2273

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Publisher—509 South Wabash Avenue, Chicago. William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. The McCormick Publishing Company, Proprietors

A Christmas Hymn

"Let us now go even unto Bethlehem."

Come, let us join ourselves with them
Who go to see in Bethlehem
The marvel that the angel spake—
A Saviour sent for sinners' sake.

Behold the cause of heaven's surprise—
Eternal Power in infant guise—
Love's condescending miracle,
The peasant Babe Immanuel.

Here majesty above all spheres
Abased to emptiness appears;
To poverty submitting thus,
God's Heir spurns wealth to richen us.

The stabled beasts draw close to him,
As welcome as the seraphim;
If these he loves, how rather then
He will receive the least of men.

O humble Child, what praise can we
Apportion that is worthy thee,
Whom pride cannot forbid to bend
To lowest souls who need a friend?

The gratitude which most is meet
Fills hearts rejoicing to repeat
How Love for our salvation sues—
The happy Bethlehem "good news."

The World

Hard Battle at Tampico; Villa's Outrageous Conduct

Mexico again focused the world's attention last week with a fierce battle at the port of Tampico adjoining the great oil fields which are Mexico's richest developed resources aside from wealth in ores. After several days and nights of fighting the attacking rebels were driven back by the fire of two gunboats and federal field artillery. The rebels retired in good order, taking with them twenty-three locomotives and hundreds of cars, and there was a threat that the assault would be renewed. The battle was fought under the eyes of an international fleet. Rear Admiral Fletcher, acting in cooperation with the British admiral, Sir Christopher Craddock, and the commander of the German cruiser in the harbor, set off a neutral zone and notified both combatants not to fire into the boundaries of the zone nor to molest foreigners, nor to injure the oil tanks or other foreign property. Some 5,000,000 barrels of oil are estimated to be in storage at this point. Most of the foreigners, who were numerous in Tampico, fled from the town to the warships. The British admiral chartered a steamship for his compatriots who wished to get away, as did also the German and later the American navy department.

The capture of the important city of Chihuahua was enough to give substantial standing to the revolutionist cause. The late Francisco Madero had made less headway when President Diaz abdicated than have the forces opposing Dictator Huerta. But the Madero revolution did not partake of the nature of brigandage nor was it scattered in the hands of half a dozen self-important chiefs as is the case at present. General "Pancho" Villa's occupation of Chihuahua served further to reveal his essentially barbaric character. Instead of proceeding southward to attack the capital city or to the coast to assist in the attack on Tampico or in other ways cooperating with the various rebel forces, he installed himself in the palace building, seized a large department store, a clothing factory and other stores owned by Spaniards, also a brewery, and ordered all the Spanish citizens, including the progressive merchants, to leave the country forever within ten days. He called a meeting of merchants of all nationalities and told them they must pay him large sums of money "to support the revolution," and insisted that the constitutionalist scrip should be accepted as legal tender money. Louis Terrasas, Jr., son of the rich Mexican land owner who recently fled from Chihuahua to El Paso, Texas, was taken by the rebels and held as a hostage after he had sought refuge in the British vice consulate. Spanish nuns and priests were driven out after their money had been taken from them. The United States consul was asked by the Spaniards to protect them, but the rebels would not allow him to send a cipher message to the state department. The German consul protested to Villa against the exaction of tribute from Germans and was told that he—the consul—would be escorted to the border if he persisted in his protest. Villa then impudently informed all the foreign consuls that they would have to obey rebel orders. Secretary of State Bryan sent a special messenger to Villa to make vigorous demand for decent and humane treatment of all foreigners in Chihuahua and respect for their property.

At Mexico City the congress, at Huerta's dictation, declared the presidential election of October 26 null and void and called a new election for the first Sunday of next July, meanwhile authorizing the dictator to continue in office. The action of the congress in decreeing that Huerta shall retain the presidency is contrary to the Mexican constitution, which provides that a provisional president may not remain in power more than eleven months. Such a term for Huerta would expire in January, but the constitution is no longer regarded seriously at the Mexican capital.

Radical Coalition Cabinet for France

Advanced Socialists and Radicals will dominate the new French cabinet announced last week. Senator Gaston Doumergue heads the ministry, taking the portfolio of foreign affairs. Joseph Caillaux is minister of finance; Ernest Monis minister of marine. Caillaux and Monis are former premiers. Of the dozen names only two are regarded as moderates.

The new premier, who was not by any means President Poincare's first choice for the position, is 50 years of age, has served twenty years in parliament and has also had foreign experience. The chamber of deputies has already given the new government a vote of confidence, and it is apparent that the fall of the Barthou ministry has not caused more than a momentary disturbance in French public affairs. It is, however, a source of wonderment to the average American that cabinets can succeed cabinets at short intervals, as has happened scores of times since 1870, without in any way affecting the fundamental stability of the French republic.

German Chancellor Defies the Reichstag

In contrast to France, where the immediate responsiveness of the ministry to parliament has again been shown, stand the methods of Germany. There the imperial chancellor, Dr. von Bethmann-Hollweg, last week defiantly told the reichstag that he had no intention of resigning because of the recent vote of nonconfidence in connection with the Zabern garrison incident in Alsace. Dr. von Bethmann-Hollweg defied the deputies to pass a constitutional amendment making the chancellor and the other ministers responsible to the reichstag, and protested against any attempted invasion of the emperor's prerogatives such as had been suggested by a possible refusal to pass the budget appropriation. The chancellor declared that he knew the majority of the German nation was unwilling that the emperor's power should be subjected to socialistic restrictions.

Herr Scheidemann, the Socialist leader, in his speech proposing a constitutional amendment, lamented that the clever statesmanship and the policy of peace shown abroad by Germany had not been manifested at home. He asserted that the present chancellor meant well, but had failed to understand his times.

New King of Albania Prepares to Take Throne

Prince Wilhelm of Wied, the choice of the great powers for king of the new state of Albania, is preparing to leave the German army, where he has had a successful career, to ascend his somewhat shaky throne at Avlona next month. His wife, the princess Wied, is a leader in German artistic and aristocratic circles, and has a notable reputation as a hostess at Berlin and in her villa at Wied on the banks of a beautiful lake. The prince's friends declare that he is animated by a soldierly sense of duty rather than by selfish ambition, as the life he had in prospect is one of comfort and comparative ease, whereas the king of the wild and unruly Albanians will have constant anxieties and heavy responsibilities. The little kingdom is expected to have Germany and Austria-Hungary as its chief supporters, besides the tacit approval of the remainder of Europe aside from its jealous Balkan neighbors.

Nobel Peace Prize Awarded to Senator Root

America has once more been honored by the award of one of the Nobel prizes, this time the award for distinguished services to the cause of international peace being made to Senator Elihu Root of New York. Senator Root's award is for the year 1912, but was not announced until last week at Christiania, Norway. The peace prize for 1913 was at the same time given to Senator LaFontaine of Brussels, Belgium, who was formerly president of the permanent international peace bureau at Bern, Switzerland. The money value of the prizes is $40,000. The only other peace prize to come to America was in 1906, when Theodore Roosevelt was the recipient.

The basis of the award to Senator Root was his work in the pacification of the Philippines and Cuba, and in the handling of the American-Japanese dispute and for his other contributions to the cause of international peace and good will. As secretary of war, secretary of state and as senator he delivered some masterly utterances which are intellectual and scholarly rather than popular in tone. Mr. Root has just been appointed a member of the court of arbitration at The Hague to which will be submitted claims of British, French and Spanish citizens against Portugal.

Senator Root has lately been "boomed" for the next Republican presidential nomination by ex-President Taft (who said that he himself was out of politics), Andrew Carnegie and Senator Gallinger of New Hampshire.

Another recent Nobel honor which attracted wide attention was the prize for literature, which was given to the Hindu poet Tagore. This is the first time an East Indian has been thus recognized, leaving Rudyard Kipling out of consideration.

Large Fund for Red Cross Headquarters

The American National Red Cross has obtained $300,000 of subscriptions to complete the fund and make available the $400,000 appropriated by Congress for the erection of a memorial building at

Washington in honor of the women of the civil war and for use as headquarters for the Red Cross—such was the announcement made by President Wilson at the ninth annual meeting of the organization in Washington last week. The chief subscribers were Mrs. Russell Sage, Mrs. E. H. Harriman, John D. Rockefeller, James A. Scrymser and Jacob H. Schiff. The latter made a special endowment of $100,000, the income to be used for town and country nursing service. Mrs. Whitelaw Reid, chairman of the committee on this service, had offered to contribute $2,500 a year to the same fund. It was explained that the work of the Red Cross visiting nurses in small towns and rural communities is becoming increasingly important. Mr. Schiff in his address foresaw the end of war and urged the organization of more societies to carry forward the cause of world peace. He believed that the time was almost in sight when mine disasters, catastrophes at sea and other great calamities will be prevented.

President Wilson expressed gratification at being officially connected with the Red Cross and voiced admiration for its work and workers. He referred particularly to the aid given last spring in relieving distress in the regions of the country visited by flood. The President personally awarded four Red Cross medals for meritorious service, one of them going to W. A. Compton of Ohio for the part he took in helping flood sufferers. An award of medals was also announced for Governor Cox, John H. Patterson and other Ohio men for service rendered during the Ohio flood. Medals for services performed during the Balkan war were given to Major C. F. Ford of the medical corps of the United States army, Mrs. W. W. Rockhill, wife of the American minister to Turkey; John B. Jackson of Bucharest, Roumania, and Hoffman Philip of Constantinople.

* *

William Deering, Manufacturer and Layman of Note, Dies

William Deering, one of the nation's noted manufacturers and a stalwart layman of the Methodist Church, died on the 9th instant at his winter home near Miami, Florida, aged 88 years. A dozen years ago he retired from active work after a life full of varied and useful activities. Northwestern University, Garrett Biblical Institute and Wesley hospital, all in or near Chicago, owe much to his generosity, for he gave to them not only of his wealth but also of his time and exceptional business ability. Up to three years ago his gifts to the university aggregated nearly a million dollars. He built a school for orphans and was a large yearly contributor to home missionary and church extension work. The total of his benevolences is not known.

William Deering

Born in Maine of Puritan ancestry, Mr. Deering at first intended to become a physician, but gave up the idea to assist his father in a woolen mill, then taking up the dry goods line. Later he became interested in western farming lands and visited Chicago in 1870. A Methodist minister who had had to abandon the ministry because of the loss of his voice interested Mr. Deering in agricultural machinery, the plant being established at Plano, Illinois, before its removal to Chicago. From the manufacture of harvesters he passed to the twine binder, an experiment which ultimately proved to be a great financial success. The Deering works steadily grew until 9,000 operators were employed, with branches and agents all over the world. The plant and organization became in 1902 an important part of the International Harvester Company. Mr. Deering's home since 1874 was in the Chicago suburb of Evanston. He is survived by his widow and two sons. Mr. Deering is described as "a good citizen who never sought to become conspicuous," a high grade American of the old school.

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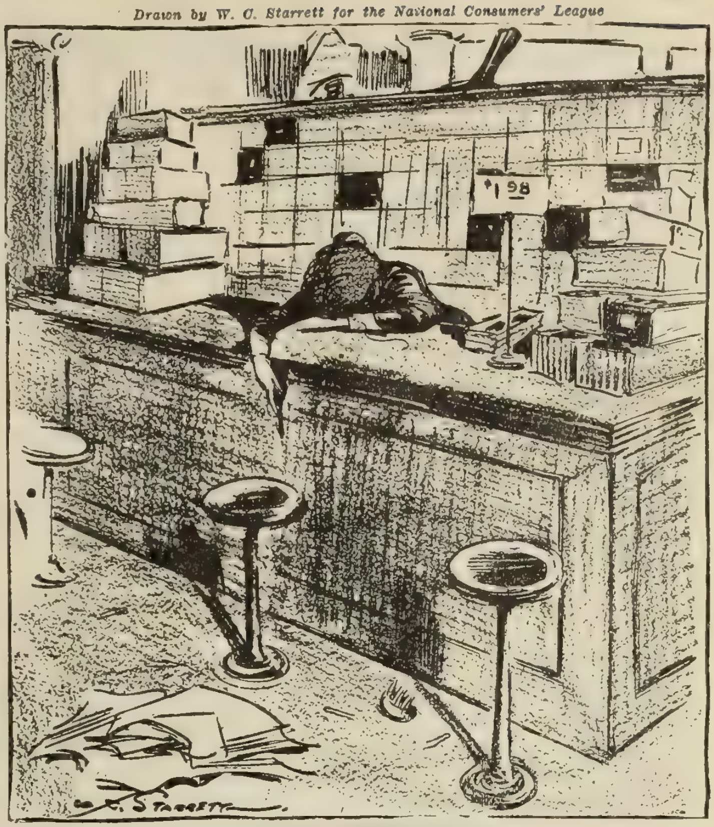
The Miners' Strikes in Michigan and Colorado

Indications last week were that the Christmas season would be a gloomy time in the Michigan copper country, where the miners, nearly 15,000 in number, were still on strike after several months of discontent and disorder due to idleness and the presence of imported strikebreakers and mine guards. State troops in limited number have acted as a deterrent, but have not been able to prevent dynamite outrages, bloodshed and fatalities. For example, members of a party of sixty nonunion men on board a train bound for Calumet were attacked in Chicago as a minor incident of the little war.

Drawn by W. C. Starrett for the National Consumers' League



THE NIGHT BEFORE CHRISTMAS

Governor Ferris has refused to withdraw the militia as requested by the Western Federation of Miners, and has also refused to increase the number of soldiers on duty as requested by the mine owners. The persistent refusal of the employers to recognize the organization of the employees is apparently the crux of the dangerous situation.

The general public, usually an innocent and suffering bystander in labor troubles, has been aroused by the inability of the civil authorities to cope with lawlessness, and a citizens' alliance was organized at Calumet and Houghton which declared its opposition to the union, or at least to the violent tactics with which the union is charged.

In Colorado, where the coal fields have been under martial law, the national officers of the striking miners' organization—the United Mine Workers—have drawn the fire of a United States grand jury. President John P. White and ten others were lately indicted for conspiracy in restraint of interstate commerce in violation of the antitrust law and "for an attempt to secure a monopoly of labor." Other indictments were returned against miners on the charge of property depredations. In the course of a long report the grand jury recommended that in case of dispute both parties should be required by law to operate the mines pending a settlement.

Religious World

Will the Vatican Abandon Temporal Power?

The most significant development of news last week touching the religious interests of the world was the remarkable dispatch sent from Rome to The Daily News of London declaring that Pope Pius X. has finally come to the momentous decision that the pretensions of the papacy to civil power must be given up. According to this dispatch, both Archbishop Udine, speaking before the Catholic Congress in Milan, and Count Della Torre, speaking for the Catholic Popular Union, of which he is president, have publicly declared that if the Italian government will unite with other Catholic powers in assuring the pope against interference with his religious prerogatives, the pope is ready to abandon his contention that the Italian king is an interloper and a usurper in Rome. It is declared that two such loyal Catholic personages never could have spoken to this effect without instructions direct from the Vatican, and therefore the proposal is regarded as an official surrender on the part of the papacy to what Pius IX. and Leo XIII. always persisted in declaring an impossible condition.

Such a change of front at the Vatican is, of course, irreconcilable with the papal claim of infallibility, but no large-hearted man will affront Catholicism with any great ado over this loss of face. Rather should Christendom rejoice that the simple dictates of practical wisdom have at length become strong enough in the Vatican to make the pope and his advisers willing to do the sensible thing, however much "face" it costs. The new policy would be justified, if on no other ground, by the instantaneous relief which it would bring American Catholics from the unhappy suspicion of their patriotic loyalty which is now so prevalent in the United States. To that suspicion, as matters stand today, the only possible answer is that American Catholics are not consistent with the theoretical position of their church, for if they did believe what the church teaches about the temporal power of the pope, they assuredly could not be good Americans. Though The Continent, preferring to think them inconsistent rather than treacherous, does believe that they are average good Americans for the most part, it certainly would be a comfort to them and a comfort to their Protestant neighbors to see the inconsistency removed by their church acknowledging frankly in its own official documents what its prelates and priests universally say in the United States—that the church has no more right to interfere with civil affairs than the state has with religion. This is a proposition in which, if put forward with good faith, every Protestant could join with the heartiest accord.

Great Approaching Assemblage of Students

The Continent has already alluded to the importance of the forthcoming Student Volunteer convention at Kansas City, which will be the seventh of the quadrennial gatherings of this profoundly influential movement. But new emphasis as the time draws near is requisite to remind the Christian world once more of the tremendous power which has attended these conventions in the past and may be expected in even more emphatic degree to characterize the event now at hand.

As The Continent has previously stated, the leaders of the movement have thought better to hold the convention this year during the holiday recess of the colleges rather than between first and second semesters in February, as has been the custom heretofore. In this way it is believed that a larger delegation of professors and students from the colleges can be obtained with less interruption to college work. The convention will begin therefore in Kansas City's great convention hall on Wednesday afternoon, December 31, at 2:30. It will continue from that time until the evening of the following Sunday, January 4.

The purpose of the convention is not primarily, as the public commonly supposes, to induce young students to dedicate themselves to mission service in the foreign field. A very large percentage of the students attending will no doubt be those who have already taken the Volunteer pledge. But other students are equally welcome, and although of course the opportunities of mission work will be frankly stated to them, no pressure will be exercised to secure immediate decisions from those as yet unpledged. Indeed, the convention is planned to take into view the opportunities and obligations of those who go to foreign work, but also of those who remain at home to help solidify the home base, which is an obviously necessary element of a permanent missionary policy.

Much attention will also be given to considering wise and effective means of maintaining the spiritual life of American colleges—an aspect of the convention to which it is hoped the large company of professors sure to be in attendance will give particular attention.

In accordance with the Student Volunteer Movement's invariable custom, no announcement of program is made in advance. But it is known that the principal speakers will be those leaders of unfailing power who have influenced the student life of America so deeply already—John R. Mott, Robert E. Speer, Samuel M. Zwemer and J. A. Macdonald. Dr. Zwemer is coming back to America from Cairo, Egypt, especially for the sake of meeting the American students in this great gathering.

Much of the time of the convention will be devoted to sectional conferences. Here discussion rather than speaking will be the order of the hour. At times the convention delegates will be thus divided according to their several interest in various features of missionary duty, and again by their interest in the different fields of missionary labor. Separate denominational conferences will also be held. Only those will be admitted to the convention who are designated as delegates by their own colleges or by denominational church boards.

Southern Methodists Develop New Chautauqua

The Methodists of the South are aiming to duplicate the Chautauqua of the North very much as the Presbyterians of the South at Montreat have already duplicated the Winona of the North. The site which the Methodists have chosen lies in that long intermountain valley which runs between the Great Smoky Range and the Blue Ridge, westward from Asheville. Near the mountain town of Waynesville, North Carolina, a great power dam has been put in for the generation of electricity, and behind the dam there has been backed up a beautiful mountain lake, whose surface is 3,000 feet above the level of the sea. This lake has been named Junaluska in commemoration of a famous Indian chief, who was well known to the early settlers throughout the region of the North Carolina mountains. The lake mirrors a particularly rugged section of mountain scenery, and the beauty of the site has already attracted many people to erect summer cottages on Junaluska's shores. The Southern Assembly Company, which will have the management of this important institution, has put up a beautiful auditorium and commodious hotels. The president of the company is Bishop James Adkins of Waynesville and the superintendent of the program is Dr. James Cannon of Richmond, Virginia, who is assisted by John R. Pepper of Memphis, Tennessee, and Dr. George R. Stuart of Knoxville, Tennessee.

—A second probation is always popular with those who would like to repeat their mistakes.

"On to Washington"

Crowd Exceeding Everything but Inauguration Throngs Makes a Living Prohibition Petition to Congress

The demonstration organized in Washington on December 10 by the National Anti-Saloon League and the National Women's Christian Temperance Union to impress Congress with the demand for a prohibition amendment to the national constitution, was a success astonishingly impressive in the point of numbers and enthusiasm. The proposal to turn out a thousand men and a thousand women to march on the capitol as a living petition was more than realized. Veteran attaches at the capitol building declared that the temperance crowd was the largest throng which ever visited the capitol on any other occasion than inauguration day.

The only shortcoming about the demonstration was the failure to get Congress to pay official heed to it. The national society working for woman suffrage had, only the week before, obtained a lengthy hearing before a congressional committee, and this official recognition had added a great deal to the respect which government circles felt for the cause represented. Just why the same measure of recognition was not obtained for the temperance forces is not yet known to the public, but the fact is that both houses of Congress went on their regular business quite disregardful of the tremendous crowd outside the building, which had come to make this significant demand for legislation.

The crowd was of course much too great to enter the capitol, and was massed upon the steps of the east front. Here Senator Morris Sheppard of Texas and Representative Richmond P. Hobson of Alabama came out to greet the visitors. To them the proposed form of amendment to the constitution was presented by Dr. Purley A. Baker, the national superintendent of the Anti-Saloon League, and other addresses were made by Ernest W. Cherrington of Westerville, Ohio, former Governor M. W. Patterson of Tennessee, Mrs. Lillian M. N. Stevens, national president of the Women's Christian Temperance Union, Mrs. Ella A. Boole, New York state president of the same organization, and Mrs. Mary Harris Armor of Georgia. The two national legislators already named responded.

Later each introduced the amendment in his respective house of Congress. Congressman Hobson, however, unfortunately marred the effect of the action by becoming involved on the floor in a bitter personal wrangle with one or two of his colleagues.

The evening of the same day a spirited and crowded mass meeting was held in Memorial Hall in Washington, where Senator Borah of Idaho made the principal address. The senator stated his position by remarking: "I cannot see why we recognize anything as a business in time of peace that must be closed to protect lives and homes during time of trouble." Sam Small of Georgia and John G. Woolley of Wisconsin made other addresses.

Editorial

The Restrictions of Religion

MOST OF OUR PRESENT reference to religion lays stress on its inspirations. It enlarges our life and our outlook. It opens to us wider fields of endeavor and enjoyment. We remind young people of the word, "At thy right hand there are pleasures forevermore," and nothing is more impossible than a "long-faced Christian." "Religion was never meant to make us gloomy." "No person in all the world ought to be as happy as a Christian." This is all familiar and important talk. Of course, it is true and deserves to be said.

Yet there is another phase of the truth which is mightily needed in these happy days. We must emphasize the fact that religion does make a difference somewhere. It does put reins on the life. It has its big round negatives which it speaks to every man who hears. It is possible to make too sharp a contrast between the ten commandments and the gospel. "Thou shalt not" is not an impossible gospel phrase. And unless we learn to take our religion with a joyful spirit of obedience, it will presently become irksome with its restrictions, or, what is worse, it will become valueless without restrictions. We can make the yoke of Christ easy by wearing it willingly, but we cannot have him without his yoke.

There are some things which religion forbids. The prophet Amos in his eighth chapter heaps scorn on those who chafed under religious restrictions because they prevented personal profit. They longed for the new moon to be gone, that they might sell grain. They chafed under the Sabbath because they wanted to set forth wheat, cheating while they did so. They felt the limitation of religious practices when they were eager to sell the poor for silver and the needy for a pair of shoes. They deserved the prophet's scorn, but it is at least to be said for them that they had the small grace to recognize the restriction. We have not a few in our own day who deny the right of the days or the seasons to be interposed between them and their personal wishes. Instead of longing for the Sabbath to be past, they disregard it and go on with their business. If they want to play golf on the Sabbath, they put up a sorry mouth about letting religion become a mere bondage, or they go their way indifferent to all restriction. What would Amos say to them but heap the more scorn on them?

It is immensely important not to blink the fact that a follower of Christ is supposed to have accepted the limitations of his faith along with its blessings. He may, to be sure, take all the limitations as blessings in which he has learned to rejoice. But he must take them, in all fairness, whether he can rejoice in them or not. Think of the one which concerned Amos—this very matter of days for worship and for stopping business and common pleasure. It is a peculiar confession of weakness when we grown-up men have to admit that we do not know what to do with ourselves if we are shut out of our business places or our game rooms, so that the Sabbath is a dreary day, which we are sorry to see come and glad to see go. There is large value of such arresting days by reason of their challenge of the better things in us. God knows those things have a deadly enough time at the best. We need a strong hand laid on us, and if we are faithful Christians we have that strong hand laid on us, to hold us still for a time until we think. We are not money-making machines. We are not professional grindstones, which must be always turning. Our Christian faith comes to restrict us, to hold us back, that our souls may have a chance to go forward.

Some of us even come to the point of using the supposed time of worship for meditation on our business or other plans. We pretend religious interest, but even while we look into the minister's face, we are in our offices in mind. The interest we have brought in may be worthy and noble in itself. For the business man, thought of business is a duty, but he needs the restraint of religion even there. He is not free as a Christian to adopt just any course that may be common. It means nothing final that others do this or that. Does his religion permit him to do it? That is the question for him.

So with pleasures. We are free for all the pleasures that are legitimate to men who profess our faith. There are some forbidden us. We cannot take our Lord with us into them. Our fathers may have been wrong in the list they made. They may have forbidden some innocent things, and may have put ban on that which should be free. Very well, but we have not helped the matter by casting off all restrictions, as though our faith were not meant to shut us up to the best things and to shut us out from the poor things of life. There are places we can go and practices we may adopt which will violate our Christian profession. We ought not to want to do those things, of course; but we have no right to do them even if we do want to. Our faith forbids.

An Age That Wants Religion Most of All

The beautiful Christmas issue of The Century Magazine includes amid a composite of other inspiriting features an article by Winston Churchill, the novelist, which exercises over the reader a peculiar holding power. This magazine contribution is essay, not fiction, and its title is "The Modern Quest for a Religion." But its thought is intimately connected with the same author's latest story, "The Inside of the Cup," and its earnestness attests the yearning and aspiration out of which that powerful tale sprang.

Were the essay taken sentence by sentence for analysis, there would be found, as there were in the novel, many things to which exception must be recorded—especially in relation to the author's persistent idea that the miraculous items of the Christian creed are impossible to sincere faith in this twentieth century. But even an exception as vital as this, from the viewpoint of established theology, it seems ungracious to emphasize under the spell of Mr. Churchill's fervor while he paints contemporary America as feverishly in search for religion. Scarcely any one else has put this characterization of the current times half so convincingly as does he.

To Mr. Churchill this is the outstanding distinction of the immediate present—something which differentiates today from even five years ago—a mighty, consuming hunger for food that will nourish the soul. The novelist submits that eras of the world's most grievous unrest have ever been the eras of its most thrilling spiritual revivals, and he believes that the epoch of singular unrest which ushered in the twentieth century has already run through those stages needful to convince men of the insufficiency of material and temporal satisfactions for the sustenance of an immortal race. Now has come the clock-stroke for spiritual things. The thirst for religion, Mr. Churchill believes, aches deep into the heart of humanity just now.

Who that is loyal to Jesus Christ can read such a description of the passing hour without a thrill which is all but a gasp? Here is this age of ours whose materialism, frivolity and degeneracy we have bewailed, scarcely daring to believe it could feel higher incentives than the lusts of this world, and now suddenly comes a far-looking man to tell us that the herbage of the world's own dry pastures is bitten down to the tasteless roots and famished sheep are looking for a shepherd.

If all this is true what an hour we have hit upon! It was for such a chance as this that Jesus himself came into the world—to find such hunger that he sent his apostles forth. Can Jesus then feed hungry America? It is the supreme test of church and gospel thus far. And we have to realize that the serious question about it all is not with him, but with those whom he has sent to speak for him—that is to say, with us Christians of today ourselves. Are we, who profess the name of Christ and stand for him in his church, alluring enough in our lives to turn searching men and women to him?

All the things which one at first thinks of saying to Mr. Churchill for the old dogmas of the church go silent on one's lips when, reading on through his article, one sees which way he is headed. Mr. Churchill, looking for religion, religion that will meet the need of this tremendous time, is going to Jesus. No matter what he doesn't believe, what he does believe is that Jesus is sufficient for humanity, now and forever. Mr. Churchill is declaring that "The Modern Quest for Religion" must end in Jesus. Certainly the church can cry nothing but "amen" to that—cry "amen" and pray for the better knowledge of Jesus that can demonstrate him indeed sufficient to all men's necessities.

Queenly Definition of the Mission Spirit

When Queen Wilhelmina, the royal lady of the Netherlands, sent from her palace a warm-hearted personal greeting to the Continuation Committee gathered at The Hague, she had the felicity to give an unusually vivid expression to the essential spirit of missions. After greetings of welcome to the committee, the queen wrote: "We also in the Netherlands are striving for unity and cooperation in the missionary field; and we are trying to understand other peoples, whose circumstances are unlike our own, in the spirit of love as true disciples of Him who came to serve mankind."

There you have it—the very spirit which ought to pulse in every form of mission endeavor everywhere—"trying to understand other peoples in a spirit of love." In Africa that means "thinking black," as Dan Crawford puts it. In China it means thinking Chinese, and in India thinking Indian. And in America, as the immigrants continue to pour in, it must mean thinking Bohemian and Hungarian and Polish and Italian and Slovak and Lithuanian and so on indefinitely. Mission work is the endless process of putting yourself in every other fellow's place—"trying to understand in the spirit of love." Bringing religion to people as something of our own which we feel virtuous for bestowing on them, never gets much of anywhere; an imposed religion never sticks tight. Real mission success attends only the love that can see in the least and worst of people—the most distant and strange of races—fellow creatures under God's care and compassion as much as we. That sort of love enters into life's deep places with those whom it goes to help, and imposes on them nothing but imparts everything.

"The Last Full Measure of Devotion"

One of the tragedies of the magnificent campaign which the Men and Religion Movement has waged against commercialized vice in Atlanta, is the death of Miss Edith Appleyard. Miss Appleyard was a southern gentlewoman of the highest cultivation and a peculiarly delicate nature, who had served for years as house mother in Agnes Scott College at Decatur, Georgia. There it was her duty and privilege to be "next friend" to many high-bred young women from the choicest homes of the South. But she heard that the Atlanta committee fighting this antivice crusade wanted somebody to manage the home they were opening for the care of unhappy girls rescued from the life of lust. And Miss Appleyard asked to be allowed to resign her pleasant and honorable place with the pure daughters of sheltered homes, and come to lay her life alongside the ruined and degraded victims of vice—most of them incompetents intellectually as well as spiritually.

So perfect was the sacrifice, yet so spontaneous and unconscious, that the committee dared not protest even though it marveled, and Miss Appleyard took charge of the poorly appointed, inconvenient and isolated "Martha Home" as happy as a bride entering under the rooftree of a beloved bridegroom. She herself had love enough to hallow the place all in her own heart, and repeatedly in the midst of the work, laughing at its trials and smothering its sorrows in her pity, she declared herself gladder than ever in her life before. Her ministry was as efficient as it was unselfish, and the unselfishness of it soon overran her physical strength. In the sheer tirelessness of her unlimited love for the girls she was leading up to light, Miss Appleyard destroyed her own health utterly. Recently she died, as truly a martyr as any of the saints who ever went rejoicing to the stake of flame. Surely it has been a beautiful and sanctifying offering which has been laid on the altar of devotion for the outcasts of Atlanta.

An Admirable Example of Slow and Sure

One big reason for the comfortable assurance of Presbyterians that the Board of Relief and Sustentation is going to get the $10,000,000 endowment it wishes to gather for aged ministers, is the steady system which Secretary Foulkes and his associates are putting into the work. They swing on their tasks like a crew of men at the oars. They make no wild dashes and aren't heating up themselves or anybody else into any fever. Instead they are going about their task just as calmly and just as industriously as a farmer would plow up and harrow a field from which he expects to get a crop next havest time.

The board's remarkable advertising campaign—the most discriminating, best ordered and best adapted popular appeal ever yet made for any church enterprise in this country—has corresponded well to the farmer's soil preparation and seed sowing. Meanwhile its splendidly generaled presbyterial campaigns have begun already to show something of the firstfruits of harvest. And in them also the board's enterprise moves with the slow steadiness that spells sureness. There is concentration instead of scatterment of effort, and the job is done thoroughly in one place before the force at work moves on to the next stand. Yes, this ten million proposition is going to win; its extra good beginning is a guaranty of its good ending.

Tithing Goes On Though "Storehouse" Fails

That conception of tithing which has developed what is known in many churches as "the storehouse plan" has failed to prosper well in a considerable portion of the places where it has been tried. This policy, based on a very stringent interpretation of a passage in the prophecy of Malachi, insists that it is a Christian's duty to present a tenth of his income undiminished to the treasury of his church, leaving the church officers to distribute the sum to such forms of benevolence as they deem wise. But the operation of this rigid idea has collided with a good many obstacles. The responsibility of apportioning all these gifts among many clamorous Christian causes involves great peril of differing and contentious opinion, and the task is at least as apt to be a means of trouble as a means of grace. Under such disputes the plan has broken down frequently.

But The Continent is happy to learn from Thomas Kane, the best authority in the United States on tithing experiences, that the collapse of the storehouse plan does not result in an abandonment of tithing. In all instances which he has been able to trace the tithers who participated in the storehouse plan have gone on tithing, even when they withdrew from that particular agreement. The duty of giving the tenth to the Lord's work continues to command their judgment and conscience, even after they have concluded that it is not a duty to let the church distribute it. And The Continent cannot think that in these cases there is any loss. Rather there seems a distinct gain when the individual himself assumes the obligation of apportioning his tithe to the different forms of service in which he believes the Lord will be most honored by his gifts.

—The four representatives of the joint executive committee who are leading the present United Missionary Campaign for the Presbyterian Church—Messrs. McConaughy, McGarrah, Breeze and Hill—are frequently embarrassed, as they go among the churches, because people insist on classifying them still, according to their former affiliations with boards and synods and presbyteries, as either foreign mission men or home mission men. As a matter of fact in their present relation they are not to be classified; they are neither foreign men nor home men but just mission men. This ancient distinction has been emphasized so long that it is hard for the churches to realize that it is now ruled out of date. That is the very meaning of a "united" campaign for missions. That campaign stands for all sorts of missionary service in places both near and distant, and that is what these leaders are bound to stand for—what they are desiring to express in all they do. So it is no wonder that they are embarrassed by introductions in public places implying that they belong specially to the Board of Home Missions or the Board of Foreign Missions. They belong to the whole church.

—A friend who has noted what The Continent said lately about Professor Schweitzer's leaving his university chair in Strasburg and going to Africa as a missionary, tells us that we were wrong in supposing that no theological teacher had ever done the like before. He cites an example from America—from the Reformed theological seminary at Lancaster, Pennsylvania. Three years ago Dr. Christopher Noss, professor of systematic theology in that institution, resigned and accepted the commission of the foreign board of his church to go as an evangelist into the district surrounding Sendai, Japan. And he went not alone but with Mrs. Noss and seven of their nine children. Dr. Noss, however, had strong ties on the mission field and strong drawings thither in his special knowledge and equipment. Prior to his election to the Lancaster chair Dr. Noss taught seven years in the Reformed mission schools at Sendai, and in his comfortable place in America he could not put away from himself the memory of the spiritual destitution of the Japanese. So he went back—this time not to teach but to preach.

—"When in Rome do as the Romans do" is an axiom which, it seems, Colonel Roosevelt neither adopts nor rejects teetotally. He takes it sort of half-and-half. On his journey through South America he does partly as the South Americans do and partly as he would do by his own custom if he were at home. In Santiago, Chile, on Sabbath he attended Protestant church service in the morning, which was undoubtedly his own preference, but in the afternoon he attended the races, which obviously was his concession to the habits of his hosts. There are many of Colonel Roosevelt's friends in his own land, however, who would be gratified if his Sabbath doings abroad showed a little more evidence of fixed Sabbath ideas which convenience and concession were not permitted to alter.

—Dr. F. B. Meyer, secretary of the Free Church Council in England, has been so impressed and depressed by the prevalence of social impurity that he had the council make an official request of Harold Begbie for a book on the church's responsibility for this form of sin. Begbie has just finished the book. The title is "The Weakest Link," which is the author's way of saying that he thinks the church is least able with saving power when it comes face to face with the victims of licentiousness.

—Dr. W. R. Taylor of Rochester is "very bold" in affirming the eternal lordship of Jesus as the ineradicable center of Christian theology. To his people in a recent sermon Dr. Taylor said: "You might as well try to tear the bleeding heart from the breast of a living man without killing him as to take the doctrine of the divinity of Christ out of the New Testament without destroying it."

DR. JOWETT'S MESSAGE

Helpers of Your Joy

WHEN THE APOSTLE uses this phrase, "helpers of your joy," what is it fills the mind? What does he mean by joy? And, having asked the question, I feel I am incompetent to give an adequate answer. I have not sufficient plumbline to sound the depths, for to fully appreciate the apostle's conception of joy I must be able to comprehend the roominess and the experiences of his soul. And one of our standing difficulties in the interpretation of this great apostle is that we just lose ourselves in his moral and spiritual magnificence. We just wander about in a sense of vastness. When I turn to some of the more exalted passages in the apostle's letters I feel as I do when I listen to some stupendous piece of music. I feel the power of it and I realize the wonder of it, and at the same time I am conscious that it is far beyond me. I would like to know just what Wagner meant by that marvelous phrase, what was in his soul when it was born! But to know it adequately I should have to be Wagner himself. So I have to listen and wonder and lose myself in the large and astounding glory.

Large Souls Must Have Large Satisfactions

And so it is with the apostle's usage of such words as "peace" and "faith" and "grace" and "joy." They are significant of experiences which demand a large life for their understanding. Take the word "joy," with which we are immediately concerned. What do we mean by the word? A man's pleasure defines his measure. That is a very sure and serious test in life. And, therefore, to enter even into the "joy" of the apostle Paul it is needful that I should share the fullness of his spiritual life. But despite all this and our own feebleness of wing to soar to those heavenly heights, there are some things which may be positively said about the apostle's conception of joy.

First of all, it most certainly is not what is commonly called happiness. There are many people who may claim to have happiness who cannot claim to have joy. Happiness is often only good spirits. It is frequently nothing more than physical exuberance; or it may be something a little higher; it may be emotional warmth, a feeling of lightness and congeniality. I do not for a moment disparage this disposition. It is itself a great gift for which anybody ought to be deeply grateful. But it is a very transient thing and very uncertain in its tenure. A whiff of cold adversity or a sudden sickness and it is frequently gone.

Happiness is too often like an oil lamp; a storm can blow it out. But joy is like radium, and it is unaffected by the severest blast. Therefore we have the most paradoxical statements concerning spiritual joy given us in the word of God. "As sorrowful yet always rejoicing." "We also rejoice in tribulation." Joy is evidently something which persists through day and night, through calm and tempest, on rough seas and when the sea is calm as an inland lake. But not for a moment is it suggested that the Christian life is one of ceaseless ecstasy. God does not feed us on cake but bread, not on stimulating wines but on water. If life were one continuous rapture we should be speedily exhausted, whereas "the joy of the Lord is our strength."

Great Joy Depends on Live Linkings with God

And another thing that can be positively said about the apostolic joy is this: It always has a Godward aspect. It always concerns the kingdom of Christ, and is always directly related to the Lord Jesus himself. Whenever the apostle speaks of joy he is thinking of something which has immediate communion with the risen Lord. "Rejoice in the Lord." Joy is like a plant which is rooted in grace. It is like the mystic lamp of the prophet's dream whose quiet shining flame was fed by oil which flowed from the two olive trees that sent their branches round it.

Now we may perhaps get a glimpse of the apostle's meaning when he aspires to be the helper of other people's joys. He is ambitious that his relationship with the Corinthian Christians should deepen and purify and enrich their joy. And how can he do it? And how can we share his services and be his fellow laborers in this beneficent ministry?

Well, first of all, what about the people who have already found this joy? How can we be their helpers? And how can we deepen it? By being willing to share it. That is a great fact and law in human life. If you have a joy and share it you double it. On the other hand, if you let others share their joy with you you double theirs. We are then face to face with a very simple ministry of helpfulness. We can let people tell us their joys. We can offer them willing ears and by listening to them we shall multiply their pleasure. But oh, these reticences of our modern life! These frigid silences about the highest things! These impoverishing restraints! One of the great needs of our Christian life is that we be more open with one another about the things that matter most —more receptive and more mutually confident.

Truth Dawns and Songs of Gladness Spring Up

And what about those who have not yet found this joy? Well, we can be helpers of their joy by helping them to find it. And where is the joy to be found? Because if we know some of the roads that lead to it we can offer ourselves as helpful guides. Here, then, is a sentence which shall give us our first counsel. "Truth illuminates and gives joy." There is first the illumination and then the joy that is born of it. There is first the dawn and then the bird song. Truth shines about a soul and the soul begins to sing.

And that is the teaching of the word of God and the record of human life is crowded with witnesses. Some ray of divine truth falls upon a bewildered man and it is like a beam of light from a friendly cottage window falling upon a tired and belated traveler who has lost his way upon a moor. Truth is the parent of joy. Or some ray of a divine promise falls upon a broken-hearted widow, just like a shaft of sunlight bursting through the black clouds and rain and wind of a tempestuous twilight, and the silenced birds begin to sing again. The truth of the promise "makes the widow's heart to sing for joy."

Now, can we be the helpers of such joy by being ministers of this truth? Have we no experimental knowledge of God which we have gained in our own rugged ways of discipline? Are we in any sense the children of light? Then let us let our light so shine that the darkened mind of others shall be illumined, and the heavy, groping heart shall be made to sing for joy.

And here is a sentence from an old book of devotion which shall give us our second counsel. "Now I am sure all man's happiness is his holiness." Is that really so? Then the profound springs of joy are found in the fields of holiness. Purity is the hiding place of gladness, as impurity is the lurking place of woe. I recently stood near the workers who were building a new organ. It was Saturday night and they were tuning the pipes in readiness for the services next day. One of the notes gave a most discordant sound. The builder, who was standing near me, quietly remarked, "That sounds like dirt," and the pipe was examined and the dirt removed. The pipe was unclean and therefore the note was discordant. So that even in an organ purity is the parent of harmony, as in the soul holiness is the condition of joy.

The Clean Heart Alone May Be Truly Joyous

And now I remember the prayer of the psalmist in the fifty-first psalm, "Restore unto me the joy of thy salvation." But the prayer for the joy was preceded by a prayer for cleansing, "Create in me a clean heart." There must be the clean pipe before there can be the true music, and there must be a pure heart before there can be the Lord's joy. Well, now, can we be helpers of this kind of joy by leading people into a pure and holy life? Let us drop a great many of our little human prescriptions, our man-devised pledges and conventions, and let us lead these joyless people to the fountains that are open for sin and uncleanness.

And here is a further guiding sentence from the word of God: "And the song of the Lord began when the burnt offering began." The song began with the sacrifice. Joy is welded to consecration. When life became sacrificial, song awakened in the soul. This also is a part of the divine plan for the children of men. Song breaks out in service. Joy dies out when we are idle. We generate it as we serve. We begin to sing the song of the Lord when we spend ourselves in the labor of his kingdom.

Well, cannot we be helpers of that kind of joy by constraining people into His service? Let us induce them to take up some bit of work, the personal care of somebody else, or some service in the city, or some kind of interest among needy people far away. Let us get them to take up the yoke of the Lord Jesus Christ and draw their share of the world's burden, and so "enter into the joy of the Lord."

J. H. JOWETT.

—The spendthrift is a man who has gone through his arithmetic and learned nothing but subtraction.

India Silently Turning to Christ

BY HAROLD BEGBIE

The article presented herewith is a remarkable utterance by a remarkable writer. Mr. Begbie's introduction to the churches came through his "Twice Born Men" and "Souls in Action," which related extraordinary transformations of character under the power of the Spirit exercised through the ministrations of the Salvation Army. Later his attention was diverted to India, and he prepared a series of similar sketches of "miracles of grace" among the Indian people, published later under the title of "Other Sheep." These studies of conversion Mr. Begbie began from merely psychological curiosity, but his investigations have resulted in his own conversion to fervent loyalty to the gospel of Christ.

GREAT AND ENDURING THINGS are almost invariably silent. An earthquake or a thunderstorm compared with the quiet of nature in her labor of bringing apple blossoms or grass seeds to perfection is a trivial, transitory disturbance, however many cities fall, however many human creatures perish. A man's sneeze may startle a roomful of people, but persons a yard away will not hear the beat of his heart and the man next to him will not be aware that he is thinking.

It is probable that many of those matters which now absorb the public attention, to which the writers of leading articles in the newspapers devote a tremendous and diurnal energy, will seem of trivial account to our grandchildren. And it is equally probable that other matters of which the general public takes no cognizance, and to which the leaders of political parties and the masters of philosophical schools give no serious attention, will appear in the eyes of our posterity as the chief marks and the strongest glories of our too self-conscious age.

A Transformation Silent but Measureless

Among these silent, ignored and profoundly solemn things is the movement of the 300,000,000 people of India, out of immemorial sleep and turning their backs on an immemorial past, toward the mental frontiers of Europe. They are moved by two invisible powers. The energy of European materialism is one of these powers; the leaven of Christ is the other.

The mind of India is moving away from the superstitions, the customs, the traditions and the hypnotism of her long past. She is modernized and materialized; she is no longer a shivering child aghast at the dark, or a cowering slave afraid of a priestly master; she is half skeptical and half cynical; she laughs at her gods and reads Herbert Spencer; she washes off the sacred paint from her forehead and discusses the rival advantages of petrol and acetylene gas; she becomes a little excited by political rhetoric, taking the new word of freedom into her blood like a strong wine, and delighting in controversies which engaged the ponderous minds of the encyclopædists, or which now agitate Browning societies and local parliaments and students in university examinations.

She is young, heady and excitable, yet withal she is cynical and jaded—the fanatics among her millions are not numerous. It is a miracle in itself—the calm and wearied way in which India has awakened to the miracle of her sudden modernism. She is young, heady and excitable on occasion; her prevailing mood is one of half-interested amusement, of bland curiosity to know what will happen.

The Awesome Work of the Spirit of God

But there is the force of the leaven of Christ in this fermenting multitude of peoples. It is plain to every man who has eyes to see, that the Spirit of Christ, in a strange and most beautiful manner, is silently drawing India to the God of all truth. And this is not only the chief romance of India; it is the greatest and most stupendous romance of the whole world.

No church has conquered India; no missionary has left a Livingstonian mark upon her soul; no masterful theologian has convinced her that the Christian religion is superior to Hinduism, Mohammedanism or Buddhism. But the Spirit of Christ moving upon those dark and stagnant waters, in the simple kindness and loving charity of individual Christian people, has troubled the soul of India and moved it to a new wonder. For ages, for long ages, the religions of India have been hardening into a dreadful despotism. For ages and ages millions of people in India have been perfectly content to know themselves as "untouchables"—outcasts and pariahs. For ages and ages the whole vast population of Hindus has accepted, without wonder or mutiny, the exacting tyranny of the Brahman, paying tribute to the tyrant and submitting in every social detail to his scornful dominion. And in all these ages religion has seemed to them a hard and terrible way of escape from a doom infinitely more hard and infinitely more terrible—the doom of having to live.

And even while these millions scorned missionaries and derided the rivalry of Christian sects, their own religion was yielding to the influence of that new religion which they mocked. Without knowledge of the change, India began to contemplate religion as something kind, and existence as something possibly beautiful and desirable. India did not throw herself into the arms of the missionaries, but in her soul, in the soul of Hinduism, Buddhism and Mohammedanism, was the new thought of love which is the thought of Christ and the nature of God.

Other Religions Vainly Seek Their Own Reform

The religions of India are reforming themselves. The priests, who fear Christianity far more than they dislike the British Raj, are striving to make their religions reasonable and attractive. They see that if they lose the pariahs—70,000,000 of them—they will lose all. Their lives are at stake. Hinduism must be saved in order to save them. And their method is to copy, as closely as possible, that humanitarian aspect of Christianity which has so startled and so deeply moved the soul of their millions. They build hospitals, they go back to their oldest books to find a pure god and a merciful goddess.

It is impossible for India not to arrive at the Christian threshold. She has moved away from an aristocratic exclusiveness and from a tyranny of despotism toward fraternity, toward self-sacrifice, and toward love. Must not the end be Christ? The work has been begun by missionaries of every church and by noble-hearted, sweet-living and kindly laymen of every class and degree. All the planting and all the watering have been done by European Christians; but the increase is God's. It will be the increase of an Asian plant on an Asian soil, perhaps the deepest, most tender, most spiritual form of Christianity known among men.

This is the romance of India and the romance of the world. Look where you will, there is nothing on the earth at this hour so full of grandeur and so charged with poetry, so glad with hope, and so shining with illumination, as this new birth of the most religious people of the world in the Spirit of Christ.

Sharing the Memories of One's People

BY GERRIT VERKUYL

IN A CERTAIN CLASS on "pastoral theory and practice" the professor suggested a practical point out of his own experience that had so much sense and grace in it that I should like to publish it from the housetops. In his large pastorate, from which he was called to his present chair because of exceptional success, he made written note, including date and circumstances, of all the extraordinary events in the lives of his people. These notes he used later on to make his efforts count the very most in behalf of the people themselves.

To give an instance in point: On the fourteenth day of April the father of a family was suddenly taken away. That day will remain forever sacred in the minds of all the members of that household; that date is solemnized. No hilarity must mar the thought of father's death; no feastings or socials are in place. Outside intrusion, if out of harmony with the family spirit, will be strongly resented, no matter who the intruder may be. Now, suppose that on that day the pastor entered the home with his usual happy handshake and jovially asked the children to be present at the young people's social. It would be as innocently done as anything the pastor might have at heart, but it would disturb the family's sacred feelings. The pastor would afterward wonder for what reason a certain coolness had sprung up on the part of that friendly family. Yet the fault would be largely his. He could and should have remembered the day with them.

Suppose, on the other hand, that on that memorable day the family had received a letter of sympathy and consolation from their pastor, if only a few words; what a lasting effect it would have! Or suppose he should call on the family, when all were present, and have a word of prayer with them. Never through all the year was there an open door to bring those souls close to the heart of God as on that day. When the pastor leaves that home, the tie that binds their hearts with sacred love will have doubled in strength and beauty.

The joyful side is almost as great an opportunity. Birthdays and weddings have a family charm in which the pastor may humbly share. But the principle and its practice have been sufficiently stated to show their possible appropriation in the Sunday school work also. To keep that kind of cards on file will mean but little work for each individual teacher. To insert the extraordinary events of the pupils' lives will not require much energy. To glance at the cards of one class at the opening or the close of every week is not an imposing task. But the guidance it gives for effective work and the increase of power expended will be incalculable.

At times a little note will fully answer the purpose. At other times it may be possible to call at the pupil's home. That will mean more at a vital season than half a dozen common calls. Or, in quiet prayer, just previous to the lesson in the class, the teacher may mention the thought which is so close to the pupil's heart and thus help him to link his experiences with thoughts of the Eternal.

But, oh, it will mean unspeakably much to the pupil. For Christian sympathy is, after all, still rare in our quaint old world and our boys and girls are silently hungering for it.

China's "Reawakening" to Confucianism

BY CHARLES L. OGILVIE

SACRIFICES are being offered in the Confucian temples in Peking and Chufu, the latter being the burial place of the sage; large gatherings are being held, addressed by prominent Chinese scholars; a serious attempt is being made to insert a clause into the new constitution making Confucianism the state religion, and literature is being circulated to arouse public opinion.

There are those who will say, "I am astonished after having heard so much about religious liberty in China to know that there are those who want to take this backward step," but there is no cause for astonishment. We would rather be astonished if something like this did not occur. To think of a system with all the good points of Confucianism being pushed to the wall and kept there is unthinkable. It is bound to win its way back even though the place which it will hold in the future be somewhat lower than that occupied in the past. And as to its being a backward step, the Confucianist thinks just the opposite.

Ever since the Han dynasty Confucianism has been held in the highest esteem, things political, temporal and spiritual having been carried out on the basis laid down in the "Spring and Autumn Annals," which Confucius wrote for the purpose of helping the government. During the last dynasty, the one immediately preceding the republic, Confucianism fell into decay, largely due no doubt to the fact that memorials contained more quotations for the edicts of previous emperors than from the annals. To counteract this tendency the empress dowager, of Boxer memory, conceived the idea of elevating Confucius, by the easy Chinese method, to the rank of a god, thus completing the trinity, heaven, earth and man.

Two of the Literati Kotowing to Confucius Outside Temple at Peking

The action of the empress dowager was not wholly satisfactory, especially to the progressives, and as a result a warm controversy was aroused on the question as to whether the classics should be retained in the schools, culminating in a victory for the progressives and the expulsion of the sacred books from the curriculum. This was a radical step, but withal a perfectly natural one as a reaction against the life-long servitude of the Chinese to the classics. But as is the case in all countries where one extreme creates another, things gradually settled down to a more normal condition after the heat of the struggle. Now that the revolution is past, the people are beginning to take an inventory, and under the influence of such scholars as Kang Yu Wei and Liang Chi Chiao, they are commencing to realize the value of much that had for the moment been discarded. They also recognize to some extent at least that a suit of western clothes, a tall hat and a cane do not necessarily fit a man who lives in China to perform his duties as a citizen of the republic.

This dissatisfaction with the new ways, nourished by prejudice, has blossomed out into the forming of a Confucian society for the purpose of resurrecting the doctrines of the great teacher and making them the basis of a religion.

The proposal is destined to have more success along educational lines than along religious lines. The progress of the Confucian society in a religious way cannot be described as glorious. The first gathering held in the Confucian temple in Peking on September 3 was an apparent success. Sacrifices were offered to Confucius and gifts were presented. The worshipers kotowed both inside and outside the temple. The official representative of Yuan Shih Kai was present in addition to many other noted scholars. Impressive addresses as to the value of the classics were made by influential people and the ceremonies were conducted in a dignified and satisfactory manner. But when Confucius's birthday arrived on the 24th of September and a larger effort was put forth to have a three days' festival, the results were not as pleasing as had been anticipated. The noted guests were conspicuous by their absence; the crowd also seemed to have other business; and as for the worshipers, they were few and far between. Those who had the matter in charge tried to stimulate visitors to kotow, but there was not much "ginger" in the response.

Portion of Confucian Temple at Peking

In a circular which has been quite widely circulated, the following arguments have been used: "We who have culture and know what is right ought to do this," i. e., worship Confucius. "God used Confucius as a sounding-board to deliver his message." "The books of Confucius have lasted to the present day and cannot be wiped out." "Confucian doctrines should be believed by all because he is the greatest teacher in the world." "At the present time Christianity is making great progress. It has come from the West and has the strength of a lion. But this strength is due to the fact that powerful nations are behind it. This sort of thing, however, cannot last for centuries." "The Mohammedans came to China many centuries ago, but now they amount to nothing. Christianity has only lately come to China, but in a short time it will also go." "He who doesn't honor Confucius is the same as he who doesn't honor his father and mother, so I, Yang [the author of the circular], ought to beat the large bell to cause all the people who are sleeping to arise and praise Confucius."

While the foregoing is extreme and is begotten either of ignorance or malice, the net result of the present agitation will undoubtedly be some sort of a return to the teachings of Confucius. The candle of Buddhism is flickering and its light is destined to become less and less conspicuous; the lamp of Islam still throws out its unitarian beam, but that beam is cold; the arc light of Confucianism is still able to throw light on the path of virtue, but in the presence of the rising sun of Christianity, no one feels attracted to the lesser lights. They come into contact with their source, are revived, strengthened and purified, but only to be lost in the ever-widening glory of the ascending sun.

Odd Bits of Humor

"Don't you think peace would be promoted if nations could be persuaded to talk things over deliberately before going to war?" "Possibly. But sometimes the more you talk things over the more you find to fight about."—Washington Star.

Husband (shaving)—"Bother the razor!" Wife—"What's the matter now? You're dreadfully ill-tempered!" Husband—"The razor is so abominably dull!" Wife—"Dull? Why, I ripped up an old skirt with it yesterday and it cut beautifully."—Punch.

IN GREECE, TURKEY and AUSTRIA with

BY MARGARET C. ANDERSON

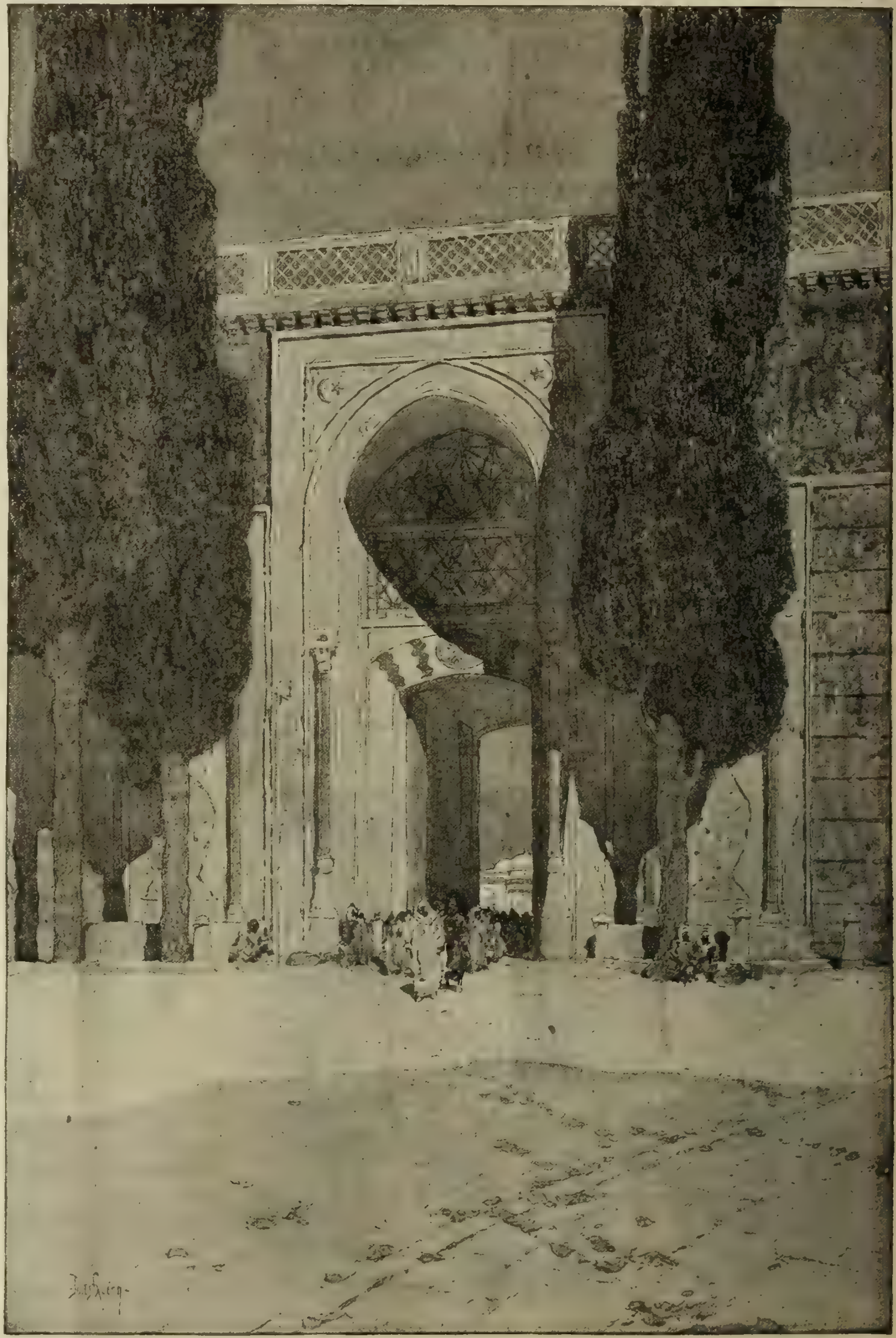
ROBERT HICHENS is a novelist; therefore he knows how to write a travel book. Jules Guerin is an artist; therefore he knows how to "see" a country. The combination is one that has been worked with great success during the last three or four years, but in a way this volume (THE NEAR EAST, Century Company, New York; $6 net) is the most interesting of any so far produced by the partnership with the possible exception of "The Holy Land."

It takes that interest chiefly from the fact that it is the record of the impact of a region "very delicate, very pure, very sensitive, very individual, free from the Eastern drowsiness, from the heavy eastern perfume" upon a mind saturated with the fierce and heavy charm of the Eastern desert.

When one comes suddenly upon Mr. Guerin's painting of the Parthenon at Athens—which looks as though it had been sensed on some ineffable white night of early spring—he feels that no harmonies of words could give him such a pull at the throat. But when Mr. Hichens supplements the picture with the kind of words a poet knows how to choose—"All Athens lies beneath you, pale, almost white, with hints of mauve and yellow, gray and brown. . . . An exquisite, vital pastoral. . . . Myrtle-covered shores and bays of violet and turquoise . . . Preserving those eternal dew-drops which still make it the land of the early morning"—well, one realizes the function of language and why we need it even in the presence of an adequately pictorial art. We usually don't see all there is to be seen until we're told about it. Words raised to the realm of color, color raised to the power of words—here are two supplementary arts which Mr. Hichens and Mr. Guerin have made supremely articulate.

But Greece doesn't come first in their itinerary. On the way they visit many of the picturesque towns of Dalmatia—Zara, Spalato, Trau, Ragusa, Cattaro, Castelnuovo, Sebenico — and in all of them Mr. Hichens strolls about registering impressions, much in manner of his artist companion. For these are impressionistic travels; their "technique" is of the same school as Mr. Guerin's; they are no more like the average collection of facts and dates and guidebook information than Mr. Guerin is like Raphael.

Coming along the coast of Dalmatia one sees pale hills backed by ghostly gray mountains—"flesh color and steel almost cruelly blended." But on approaching Zara a warmth creeps into the air and the little town lies smiling on a happy green land. "Against the somber grays and browns of facades, set in the deep shadows of the paved alleys which are Zara's streets, move brilliant colors, scarlet and silver, blue and crimson and silver." (Mr. Hichens's sense of color leads him often into a vividness of grouping that reminds one of the "blue and purple and scarlet and fine linen" of the Israelites' tabernacle.)



Copyright, 1913, Century Co., N.Y. *Gate Leading to Old Seraglio, Constantinople*

"But who that remembers Zara," he goes on, "remembers not Zara's bells? Bells ringing in hidden places behind the palaces; bells calling across strange gardens lifted high on mighty walls; bells whispering among pines and murmuring across green depths of glasslike water; bells chiming above the yellowing vines on tiny islands!" Many other interesting towns of the country are visited with the same descriptive care.

And now we come to the most illuminating section of the group—the descent upon Greece.

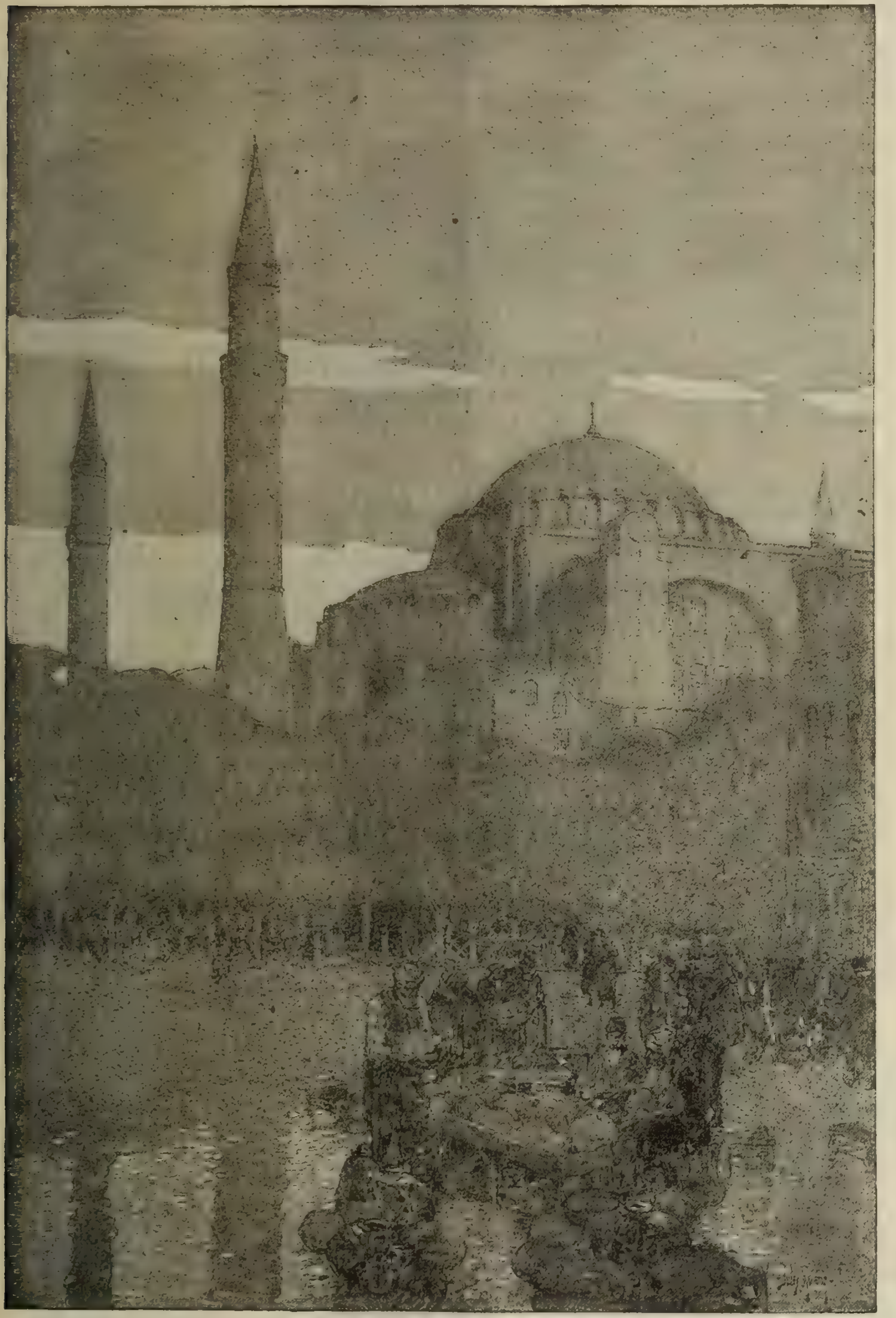
As is well known, Mr. Hichens has made himself interpreter of Egypt, particularly of the Nile region and the great Sahara. Now imagine the emotional reaction, upon a man who has been obsessed with the strange beauty of solitary Arabs moving in the vast sands, of a country like Greece in late summer.

His first impressions are of intellectual freshness, of "radiance purged of fierceness"; he writes that nature seems purged of all excesses, since nature is never theatrical in Greece; that there is no suggestion of that oppressive beauty that weighs upon the heart, none of the tremendous, spectacular release of the desert—a savage tearing away of bonds—but some quality of white coolness brightened with flowers and surrounded by purple seas, to all of which his instinct urges him to apply "that soft word 'loveliness.'" And he makes this very definite statement of comparison: "No memory of

ROBERT HICHENS and JULES GUERIN

the gigantic ruins of Egypt, however familiarly known, can live in the mind, can make even the puniest fight for existence before this Doric front of Pentelic marble [the Parthenon], simple, even plain, but still in its devastation supreme."

Characteristic descriptions of the Acropolis follow, and then a consideration of Athens. The modern city is a delightful place to live in, Mr. Hichens thinks. "Nobody in it looks rich—that dreadful look!—and scarcely anybody looks poor." Everybody is democratic, nobody talks about rank, and all Athenians behave like gentlemen. It's something of a surprise to discover that they're not fond of hard exercise, and that they abandon their cool watering places for the hot city according to the dictates of fashion. When "the season is over" everybody troops back to Athens and swelters instead of remaining at Phalerum or the baths near Corinth, whose limpid waters seem infinitely preferable to dusty pavements and stifling heat.



Copyright, 1913, Century Co., N.Y. *The Mosque of Santa Sophia, Constantinople*

Another surprise consists in discovering Mr. Hichens's choice of the pine as the representative Greek tree. The silver green olive tree, named by the guidebooks, is abundantly present; but to him the pines, more yellow than green, form the mass of color that dominates the landscape. In summing up his impressions of the Greek atmosphere the author says that "wildness and calm seem woven together, a warm and almost caressing wildness with a calm that is full of romance. There the wilderness is indeed a haven to long after, and there the solitudes call you as if with the voices of friends."

Delphi and Olympia are visited next and then the two travelers go on to Constantinople, which is described as beautiful and hateful, fascinating and repellent. No other city that he has seen, Mr. Hichens confesses, has so confused and distressed him. These chapters are worth reading.

"The Near East" is a volume to delight lovers of fine book making. It is, of course, one of the year's most significant travel studies and besides its wonderful Guerin paintings there is a collection of exceedingly interesting photographs.

Florence Nightingale in Greece

In the new "Life of Florence Nightingale," by Sir Edward Cook (published by the Macmillan Company, New York), the biographer tells of the famous war nurse's first visit to Athens in 1850. She and her friends took a house in Eucharis street and Florence slept in the library, "which opens on to a terrace looking upon the back of the Acropolis." Of the Parthenon by moonlight she wrote that it was "impossible that earth or heaven could produce anything more beautiful." In another letter it was characteristic of the philosophical bent of her mind that she sought to refer the charm of scenery to some general law:

"How lovely the scenery is would be difficult to describe, and why it is so lovely. I begin to think that it is the proportion, and that there must be proportion in the things of nature as of art. In the valleys of Switzerland the height is too great for the width, and it looks like a bottle. In the valleys of Egypt the width is too great for the height, and it looks like a tray. For this reason clouds are provided in Switzerland and Scotland; the height would have been intolerably out of proportion unless it were covered in at the top. For this reason clear sky is in Egypt, or you would feel in a shelf. But here, where the sky is meant, they say, to be perpetual (though I cannot say I have seen much of it since I came), the proportion observed has been perfect, the exact curve is always there, the exact slope which we want; and if a line were to change its place, you feel the effect would be spoilt. You feel towards it as to an architectural building. I believe that in this lies the great peculiarity of the Athenian views."

Sir Edward records that Miss Nightingale had little taste for the topographical research and nice distinctions between masters of sculpture which absorb the interest of many modern travelers and students. "She was interested in broader speculations. The soul of a people, as expressed in their art, was the object to which she directed her observation and around which she loved to let her imagination play. In her notebooks and letters she discusses the spiritual conceptions embodied in the worship of the several Greek gods; she traces the symbols of Greek mythology to their sources in Greek scenery; she pictures the genius of Æschylus (her favorite tragedian, preferred by her even to Shakespeare), or of Sophocles developing in relation to local conditions and surroundings. Of the statues, the pensive beauty of the sepulchral bas-reliefs most arrested her attention; and in architecture she loved most the Doric for its severity, its simplicity, its perfection of proportion, its image of the republican ideal."

Miss Nightingale herself writes: "Only a republican could have conceived it, and it is sin for any other government to imitate it. . . . I do love the old Doric as if it was a person. Then comes the Ionic, light and elegant and airy, it is true, like the Attic wit, but somewhat luscious to the taste, it soon palls; the fluting is too labored, too semicircular, like the people sitting in a semicircle to hear the wit of Aristophanes; it does not look as if it belonged to the column; and that ridge between the flutes, what is it doing there? It looks like the interval while the next interlocutor is thinking of a repartee. . . . Give me the Ionic to amuse me, but the Doric to interest me. . . . But look at the workmanship of these things. How mathematically exact it is—the very poetry of number."

Christmas Days in the Isles of Delight

A Young New England Kindergartner's Experience in Hawaii

BY FRANCES BENT DILLINGHAM

IT WAS CHRISTMAS DAY; the sun shone golden across the green lawn and on the swaying palms which Elizabeth viewed dismally through the long French windows of the rather dingy boarding house. On the breakfast table was an ugly vase redeemed by the mass of purple bougainvillæa blossoms which the Chinese boy had picked from the brilliant vine in the garden; the odor of lilies floated through the blinds of the other long window.

"Every prospect pleases," Elizabeth repeated half-ruefully to herself as she pushed away the great golden slice of papaia.

"You don't know what you miss, not eating papaia." Her neighbor talked so fast that her chin quivered in her efforts.

"Oh, I like it well enough. It tastes like jasmine and orange blossoms; only—I'm not hungry."

"Tel'phone," said the Chinese boy at her elbow.

It was like a call from another world and Elizabeth rose blithely. Her voice through the telephone was untouched by homesickness.

"Yes, indeed, delighted. Thank you so much; so good of you. Oh, I can get there all right. No, I don't—so glad you told me. I can find it—yes—yes—thank you. Oh, merry Christmas!" but the greeting was lost.

Elizabeth paused a moment at the hall door and looked out at the feathery algeroba tree and at another whose name she did not know, ablaze with scarlet blossoms; the air was balmy, and from the mountains came a freshening breeze. A small Japanese woman passed, dressed in her soft-colored kimono and with her graceful shuffling gait; a Chinaman balancing a pole laden at both ends trotted by. Elizabeth saw again a village street winding between snow-covered walls, the house at the head of the hill, a shade less white than the snow and the face at the window. Ah, the faces that would never see hers again! They had gone on a longer journey than hers, else she would never have left the chill, barren but ever-dear country for the opulence of a land unknown save for the accounts of daring friends who from time to time had invaded the tropics. She was a kindergartner in Honolulu, eager to be free from sad memories and to see a world which, outwardly at least, showed itself fair.

BUT from a village with the advantage—and disadvantage—of being known all one's life to a city where one has letters of introduction to only one family is a far span, and Elizabeth felt her loneliness sorely. Last Christmas her mother had invited the minister and his large family to dinner; this year Elizabeth was alone in Honolulu. "Merry Christmas!" she called haltingly and unheard after the Japanese woman.

At the table she choked over the papaia, trying to regain her self-control; meantime her neighbor was running on:

"Did you say you were going to teach? There's only three things girls come out here for—to get married, for the trip, or to teach."

"Yes, I'm a kindergartner. What is the malihini Christmas tree?"

"Oh, it's a tree that the malihinis once gave to the children of Honolulu, and the people have kept it up ever since, and they all come into the yard of the government building and get presents and it rains and they all get wet——"

The words jumbling, she paused for breath and Elizabeth asked: "What is a malihini?"

"Of course it doesn't always rain, but sometimes it does—it did last year. A malihini is a new one—native word for people who are strangers or who have just come—you're one. Well, I must go," and she strolled away.

Elizabeth's room was not small, but there was about it a suggestion of dinginess combined with opulence; at home it was precisely the other way — spotlessness with a meager, barren look. When Elizabeth was dressed in her simple best, her spirits rose; it is something to be young and healthy and have it Christmas. She told herself in the mirror:

"You wanted to come, you decided to come, you said you couldn't stay at home. You knew you'd be homesick, but you're not going to be on Christmas. You mustn't expect people to realize. You must make others happy—if you get the chance. If the Wrights don't invite you to dinner, never mind. You won't starve. Christmas dinner in a boarding house may not sound festive, but it may taste good. You mustn't expect an invitation, though you know you do. Hope dies hard in the human breast," and she laughed.

The conductor of the car was very friendly and told her where to get off for the malihini Christmas tree. The gray government building stood in the wide yard, now thronged with automobiles, but leaving a wide space around the tall green tree which showed gayly against a sky of summer blue. The Wrights had evidently not come, so Elizabeth strolled over to the children waiting beyond the barrier for the signal of admittance into the promised land. Almost all the eyes that looked into her blue ones of New England were dark; there were the soft, languorous ones of the Hawaiian, the almond-shaped ones of the Japanese, the beady of the Chinese.

ONE pair especially attracted her attention—the boy, with his coarse black hair pasted moistly to his head, wore a faded blue shirt, a frayed yellow necktie and brown trousers much too long on the short legs which projected stockingless below, ending in a rusty pair of russet shoes; but the little girl by his side was a picture in her gay kimono and sandaled feet with her hair banged across her forehead.

"You dear little doll!" cried Elizabeth. "Are you going to the Christmas tree?"

Into the solemn face came no evidence of emotion, but the small boy answered for her:

"He no Clistmas tlee. He no ticket."

"Oh, I thought it was a little girl."

"Yes, he little girl, no ticket, me no ticket, no can."

"Oh, I'll get you one—wait right here a moment."

To the tables heaped with toys went Elizabeth and spoke to a pleasant-faced young man.

"There are two little Japanese who have no tickets."

"They should have got them before; they were given out at the missions——" The young man was sorting the trumpets and did not at once look up; when he saw Elizabeth's eager face he began to search his pockets. "I do believe I have one somewhere."

"But there are two."

"I have only one—but—I tell you—do you suppose you could help? So many people have disappointed us at the last moment. Then you could have one of the children come around and when he—or she—gets here you could give him an extra present—you'd know him all right, wouldn't you?"

"Oh, yes, indeed, of course. I should be delighted. I'll tell him."

Expectation had held her small Japanese friends glued to the spot in which she had left them. Elizabeth explained:

"I could get only one ticket, but you tell your little sister to wait somewhere and when you come around I will give you a doll for her. You understand? Here is your ticket."

He touched his forehead in sign of the Japanese "thank you," and took the ticket gravely.

"Now, if you were a street gamin in New York," commented Elizabeth, looking into his unblinking eyes, "you would probably not say 'Thank you,' you would snatch the ticket out of my hands, but you would look perfectly delighted and you would grin and say something—perhaps 'Gee!'"

As if in answer, he did condescend to smile, but more apparently from outward politeness than from inward joy—a slit of white teeth showed across the yellow of his face.

"It's almost time for the procession to commence; you'll be sure to be there, won't you?" called Elizabeth as she hurried away.

As she turned she ran directly into the Wrights—Mr. and Mrs. Wright and a young woman who had come down on the steamer with her. Elizabeth thought she remembered the newcomer unpleasantly, though she could hardly tell why; perhaps it was the general misery attendant on the voyage down, which had prejudiced her against many; perhaps it was the detached air of haughty indifference which the young woman carried about with her. But as all this flashed through her mind, she noticed the elaborate gown and the hat, heavily loaded with ostrich plumes, which the young woman, acknowledging the introduction, swept toward her with grand indifference. It gave Elizabeth the feeling that the finery and the manner were put on to impress somebody—perhaps her humble self.

She was proud to say, "I have promised to help."

As she hurried away Mr. Wright's kindly eyes followed her: "Now, that's a nice, sensible girl."

ELIZABETH took her place behind a table beside a large, amiable woman and began to dole out dolls to shy-faced little girls with the mother instinct shining from the eyes of all nations.

"Oh, here you are, Yamanaka," for well to the fore was her protege, supplied with every possible toy save a doll. His eyes were certainly dancing now, while the white of his teeth was very plainly visible.

"Here is your doll; take it to your little sister."

His arms were already full, but he managed the doll successfully, then passed on. As he went a cloud passed over the sun and the thing that had been foretold happened. It began to rain, absolutely without warning to Elizabeth; the heavens opened, the rains came, the floods descended. She thought of her gown and hat—"poor things, but my own," she murmured in the intervals of handing out red-gowned dolls whose colors came off in her hands most unpleasantly, and of trying to keep the wet tissue paper around the oranges.

"Oh, don't hug that doll!" she cried to the small, white-starched Hawaiian who clutched her gift to her breast, indifferent to the stains of red dye dripping from the doll's frock.

The amiable but evidently selfish woman next to Elizabeth said: "I really must run. I have no umbrella and every drop of rain spots this hat. I was a goose to wear it—now you were so sensible. Good-by."

Elizabeth could not even stop to look after her, the children were coming so fast; it was a trifle unpleasant to feel the water trickling down the back of her neck—suddenly it stopped!

A small voice said, "'Scuse, please!"

She turned. There stood her little Japanese holding an umbrella over her head.

"Lady no wet," he smiled.

"Thank you, thank you!" she cried, turning again to her dolls, for the procession was marching boldly into the heart of the rain, inspired by the common hope of getting something. Yet the small soldiers were many of them weeping, some gently, others vociferously. Comfort as well as dolls must be dispensed and it was some time before Elizabeth looked around; then she saw that by some necromancy the umbrella had been transferred from the Japanese to the young man who had asked her help.

"You deserve assistance; you are a heroine to brave these elements."

Elizabeth laughed. "The color of my garments is not so easily affected by the rain as the dolls'." She held out her red and blue streaked hands. "But I am sure you ought not to hold that umbrella; I can manage."

"No, no," he insisted, but Elizabeth saw somebody signaling to him and insisted on taking the umbrella herself.

As she turned toward the table, umbrella in one hand and the other endeavoring to manipulate the dolls, she noticed among those just supplied, who had already moved on, a familiar back. She called "Yamanaka!" It happened to be the only Japanese name she knew.

He turned and looked at her. His arms were full as before—doll, orange, trumpet!

Smiling, he shook his head. "Me no Yamanaka, me Ishi. Little sister, he want nudder doll."

He marched solemnly on, assisted by the pressure behind, and Elizabeth was too much engaged in waiting on her more honest constituency to argue further with him. She caught sight of two women running madly across the yard to the shelter of the capitol porch; they were Mrs. Wright and her young friend—but such a young friend! The ostrich feathers hung so wet and bedraggled that any respectable ostrich would have hidden his head in the sand at sight of them; the dye had evidently come out of her veil, for the color on lips and cheeks was in blotches. Her blouse clung to her shoulders and there was a wide border of mud on the edge of her skirt. As for Mrs. Wright, her hat was awry, her veil clung damply to her lips, her once smooth crimps neatly pressed down, were now in full measure running over and streamed down her creeks like brown threads.

Elizabeth waved her umbrella at them; it was all she could do—she had not seen them in time to go to their assistance. The young woman looked at Elizabeth sharply, then said something to Mrs. Wright and they gave her the coldest of bows—even Mrs. Wright! Elizabeth's heart sank down into her damp shoes. What had she done? At home she might have laughed at such a contretemps, but here the Wrights seemed the one straw to save her from drowning in a sea of loneliness. Meantime there were those whom neither slights could crush nor water drown; the children were still clamoring for gifts—to be sure, the tissue paper was a delusion, the dolls blighted as to complexions and clothes, the new shoes much the worse for puddles and the best dresses starchless and muddy; tears of regret were in longing eyes, but they were longing still.

"YOU HAVE certainly stood by well," said a voice at her side, "but really you should be excused now. Wouldn't you like to go up on the lanai——"

"Lanai?" queried Elizabeth.

"Yes, veranda, porch, piazza. Then you can look down and see the sights."

Elizabeth thought of Mrs. Wright. "Oh, thank you," she said.

As she walked away she heard a louder wail than usual from the weeping children. She turned her head, and there in the procession stood her little Japanese friend, holding by the hand "he," who was wailing with monotonous insistence while the rain trickled off the end of her round nose and her soaked kimono clung to her small figure. Elizabeth stopped short.

"For pity's sake! If there isn't that little Ishi going around for the third time. How do you suppose he ever manages?"

"Well, he evidently managed this time by waiting till you were out of the way."

"But the tickets!"

"He was probably lying cheerfully when he told you he had none; he was or rather has been evidently the proud possessor of three."

"Oh, I think that is dreadful. Do they really lie that way?"

"Some do. The first thing we try to teach children is to tell the truth."

She caught sight of Mrs. Wright and her friend about to make a dash across the yard to the automobile. Elizabeth took the umbrella out of the young man's hand as they were going up the steps of the capitol. "Will you excuse me?" she said hastily as she extended her protection toward the two coming down the steps. Mrs. Wright never looked at her, but the young woman grabbed the umbrella promptly and rudely and made off with it after a hurried "Thank you."

Elizabeth stood dumfounded on the steps until the young man suggested shelter. When they reached a dry spot she turned toward him:

"What do you suppose is the matter? They are the only people I know here and I thought they were my friends."

"Well, I don't think it is the company you keep, for I know the Wrights and they really are fine. There must be some misunderstanding. I should say the young lady looked a trifle snippy. I beg pardon—if she is a friend——"

"Oh, no, she's the one that isn't——" Then she turned toward him with sudden thought. "But I can't let them run off with my umbrella. I must get it; it isn't mine. You see Ishi lent it to me. Does this climate take away one's wits, because—there, they're cranking up!"

Off she started in the rain. The young man waited to borrow an umbrella from a willing but surprised friend, then started after her, calling:

"Wait—please wait just a moment." But Elizabeth ran on quite unconscious of the hurrying figure wildly waving an umbrella. He reached her just as she reached the automobile. She began pantingly while he bowed to Mr. and Mrs. Wright and held the umbrella, useful at last, over her reckless head.

"I beg pardon, but I must ask for that umbrella I lent you. You see, it isn't mine——"

"May I ask whose it is?" The voice of the young woman was icily distant.

"It belongs to a little Japanese friend of mine, Ishi; and I can't

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THE HOME COUNCIL

"And This Is the Way to Keep House"

BY GOLDIE ROBERTSON FUNK

I HAVE LEARNED to keep house so largely by process of elimination that what is left to do is only enough to keep us all in good health and good temper. Several years ago I determined to do without a maid. The maid gone I felt foot loose to institute my reforms.

Beginning with the attic and ending with the basement, I sorted out every article we didn't actually use, and sent a wagonload of junk to a rummage sale and another to the city dump. Drawers and closets were combed clean, and a great heap of wornout clothing I cut up into dish, cleaning, stove and mop rags and holders.

Hall, parlor, living room, dining room, kitchen, supply closet, bedrooms and basement were denuded of pieces of bric-a-brac, ornaments, meaningless pictures and other things stored away because they might come in handy sometime. The dining room plate rail alone witnessed the final washing and putting away of twenty plates, twelve pitchers, six fancy mugs and thirty-two cups. The bedroom walls were bared of pictures, photographs, banners and cobwebs, the beds shorn of lace spread and valance and decorative bolster. We shook, sunned and folded these away for "occasions." All our bedrooms are as fresh and beautifully bare as hospital rooms, and all the drapery of the guest chamber is folded away in the dresser drawers of the room. Between guests the room is furnished simply, with sun and air rampant.

With this burden of things out of the way I began my reform housekeeping. The dear grandmother has her big room and a closet with plenty of hooks, hangers and shelves. Her belongings are never out of place. My husband is very methodical by nature, and always puts things back into their proper place. Furthermore, he waits on himself—a practice I did not interfere with after we were married, and for which I frequently thank his mother.

Simplified Clothing Brings Simplified Washings, as Part of the "System"

The washing and ironing used to stagger us till I put the two children, now 7 and 5, into blue chambray rompers. They never wear anything else when they are at home. The result is that the washing is only half what it was before, and most of it is sent to the laundry, flat pieces ironed, 20 cents a dozen, and starched pieces 35 cents a dozen "rough dry." Outing gowns, underwear and stockings we do at home, folding smooth and putting away without ironing. I can afford to send the washing out because I mend so carefully and save so persistently in other ways.

We never bake cakes or pies, or make doughnuts or fancy desserts. Instead, we practice variations on bread dough, combining with it nuts, dates or raisins, and I buy an occasional home made cake at a food sale. We can a great deal of fruit and serve it "au naturel."

I buy turnips, parsnips, carrots and potatoes by the sack, and before they are put into the bins they are emptied into the kitchen sink and scrubbed clean with a brush. This is quite a little task, but it means eventually a great saving of time and muss.

Twice a year a good dressmaker comes to the house for a few days to make and "make over." I am particular to have the machine oiled, bobbins filled, my needle and thread boxes fully supplied, and all to-be-made-over things ripped and pressed.

Every morning all of us except grandma have a race to see who will get dressed first. Each opens his own bed. Father makes range and living room fires and fills teakettles. I comb daughter; she combs little brother, sets table and puts up chairs; he fills woodbox bit by bit; I make coffee and toast and dish up cereal or eggs; daughter arranges fruit and carries everything to the table while I put cereal to cook for next morning.

As each is excused from the table he puts his own chair back and carries out his own dishes. Daughter finishes the clearing off and leaves the table set with silver and napkins for lunch. The children clean their teeth, grandma washes dishes, while I prepare everything for dinner at night. Son brings up vegetables from bins; daughter, under my supervision, makes a pudding for lunch, using any left-over cereal, dinner left-over or scraps of bread suitable for the purpose. Even 7-year-old fingers can become quite skillful if properly directed. I see to the cooking of it, because she now goes to school. I rub off the range and wipe the kitchen floor. We never sweep inside the house.

Twice a week I wipe living room and hall floors with dustless mop, and son sweeps the front porch and walk with his little broom. My husband lunches downtown. In this morning interim son plays, while grandma and I read, write or mend. The moment we see a little red hat coming down the street I heat up a heartening lunch for grandma and my little workers, adding a dish of daughter's pudding; son carries it, tray by tray, to the table. The children rinse our lunch dishes and pile them in the dishpan, where they stand till we start dinner. Son plays and grandma and I are once more at leisure till we again see that little red hat come bobbing up the street. That signals that it's time for son and me to make our beds. Then we dress while daughter makes hers and then we all go for a walk or to market or for a little friendly visit till it's time to come home and start dinner.

"Working a Race" in Morning Brings Pleasure in Afternoon

Saturday morning, while the risen-over-night bread is rising in the pans, and Sunday's roast or meat loaf is in the oven for the first half of its cooking, and I am wiping picture tops, piano, mantel and halltree, the children roll and carry to the back yard every rug except the two large ones. I hang the rugs over the line, daughter wipes all the chairs, son wipes all the windows and baseboards. Each has his own dustless duster and dustless mop. Son wipes the hall floor and daughter the parlor floor while I use a wet mop on living and dining room floors. I use vacuum cleaner on the two large rugs, while the children carry in and lay the small ones. We are "working a race" now, for we always have something "on" for Saturday afternoon. No matter whether it rains or shines or snows we dress accordingly and *walk somewhere* unfailingly in this wonderful western country. That walk is an important part of my "system."

Each child has his own hooks, hangers, shelves and drawers within reach of small hands and arms, and is required to keep them in perfect order. A few drops of perfume shaken into a spick-and-span drawer as a reward of merit has been a great inspiration to tidiness! The shelves and drawers in the living room closet belong to them exclusively. Once a week they sort over their toys and keepsakes, each putting his own share in order and burning what he no longer cares for or, if it is still usable, putting it in "the poor box" in which we stow away things for the comfort or happiness of those less fortunate than ourselves.

Each article in each room has its own particular place. No one ever says, "Where is this or that?"—it's always where it belongs.

I like my "system." It saves my time, my strength—and my disposition. Try it.

Verses Old and New

CHRISTMAS DAY

I think I might be weary of this day
  That comes inevitably every year,
The same when I was young and strong and gay,
  The same when I am old and growing sear—
I should grow weary of it every year
  But that thou comest to me every day.

I shall grow weary if thou every day
  But come to me, Lord of eternal life;
I shall grow weary thus to watch and pray,
  Forever out of labor into strife;
Take everlasting house with me, my Life,
  And I shall be newborn this Christmas Day.

Thou art the eternal Son, and born no day,
  But ever he the Father, thou the Son;
I am his child, but being born alway—
  How long, O Lord, how long till it be done?
Be thou from endless years to years the Son—
  And I thy brother, newborn every day.

—The British Weekly.

Instead of a Tree

For the mother who dreads the work of preparing a Christmas tree, or who is apprehensive of fire disaster because of it, come suggestions from various sources for original and unique ways of distributing Santa Claus' burden.

One family forms on Christmas morning into a procession, the smallest first, the tallest bringing up the rear, and marches by whatever route the leader chooses to the room where the stockings hang. Here the stockings are emptied by their owners, one at a time according to the order of the procession, the others being interested spectators till their turn comes.

Another suggestion comes from a mother who decorates the mantel and grate with tinsel, holly and evergreen and then piles the gifts helter skelter in the unused fireplace, where the children firmly believe they have been thrown by Santa himself. Or the fireplace may be used only for gifts too large for the stockings, which may be hung among the evergreen.

Then there's the plan of hiding the gifts. This is done on Christmas eve, the parcels being tucked away in all the curious hiding places ingenuity can devise. On Christmas morning after breakfast the hunt begins simultaneously. A paper must first be tacked up in a conspicuous place, bearing the name of the recipients, and opposite these each must mark the number of packages he or she has hidden for the different persons. This will enable the searchers to know when they have found all their presents. Every package when hidden must bear the name of the recipient, of course. When a present is found by someone not its rightful owner it must be slipped back into its place without "telling." When all the gifts have been gathered they are brought to the dining room table for a general opening. A variation of this gift gathering is the presentation of a large pasteboard box bearing a number for each member of the family. When the bearer finds a package with his number on it, it goes into his box.

A writer in The Mother's Magazine tells of a Christmas morning on which each of her family found at his place at the breakfast table a little basket containing a few candies. Red ribbons tied to the handles of this basket reached up to the chandelier, and from there extended through the doorways of the room and diseappeared. After a lively chase after breakfast the ribbons were traced to little baskets of fruits, nuts, and candies and from these finally led to a large clothes basket in the library decorated with evergreen and holly and containing a bulky package for each, drawn out by his individual ribbon.

A Christmas pole on the plan of a May pole is pretty for a children's party. Wind with red and green ribbons and at the top tie a great bunch of evergreen and holly, hanging just beneath a ribbon-tied package for each child. When the pole is unwound a snip of the scissors will loosen the gifts, each of which will slide down its own special ribbon into the little waiting hands below.

YOUNG AMERICA

A Little Maid of Bethlehem

BY REBECCA DEMING MOORE

LITTLE TABITHA rubs her eyes and stretches. "Come, hasten, little one," her mother calls; "roll up your bed, for a new day is here." Tabitha scrambles to her feet and, picking up her bed, which is nothing but a hard mattress three or four inches thick, tucks it away out of sight in a recess in the wall.

It takes Tabitha but a few seconds to dress, for she wears just one garment, an odd frock made all in one piece, with an opening at the top for her head and two more at the sides for her arms. She doesn't wash her face at all. Water is so very precious in that hot, dry land where Tabitha lives that her mother does not think it necessary for little girls to waste it for bathing in the morning.

But although Tabitha is not in the least troubled by her unwashed face, she would not consider herself dressed for the day if there were not fastened somewhere in her hair a certain bright blue bead. Tabitha's parents, although they are more intelligent than many of the people of Palestine, are ignorant enough to believe that a little blue bead will keep its wearer out of danger. Her mother has one on the veil with which she covers her face on her trips to the near-by town. There is also a bead woven into Tabitha's father's saddlebags to protect him from the attacks of robbers. Even the baby brother who lies asleep close by, his little body wound tightly with yards and yards of cotton bands, wears a blue bead suspended from a string around his neck.

"Run to the well, little daughter," bids Tabitha's mother as she thrusts a tall earthen jar into her little girl's hands, "and take care that you meet no one who is about to start on a journey." Should Tabitha, so her mother believes, meet a traveler while her water jar is still empty, misfortune would fall upon the whole family unless she at once broke the vessel in pieces. Tabitha soon comes back safely, however, with the jar filled to the top from their well near by.

Not a word does her mother say about setting the table for breakfast, for two very good reasons. In the first place, there isn't such a thing as a table in Tabitha's home, and in the second place, there is no breakfast. The family would think it a great trouble to prepare a regular meal in the morning. Tabitha helps herself to a few dried figs from one of the earthen bins which are arranged along the sides of the family living room. Her brother Thaddeus snatches a handful of raisins from another bin, and her father goes off to his work in the fields with only a draught of water or a few olives by way of a breakfast.

Even without the breakfast to prepare, this little maid of Bethlehem is far from idle. To be sure, there is no dusting to do, for the house has no furniture. Grass mats are used instead of chairs and the row of bins in which the family supplies are kept is the only other furniture. Tabitha's home has really but one room. One part of this room, about three-quarters of the whole, is higher than the rest. In the lower half live the animals of the family, the goats and the two donkeys which Tabitha's father harnesses to the plow after the heavy rains of October have soaked the soil baked hard by the hot Syrian sunshine. There is only one little window, high up in the wall, in this strange house, but the family do not mind the lack of light and air, for they spend most of their time out of doors except during the heavy rains. There is a trough or manger in the upper room. Here, while she goes about her daily work, Tabitha's mother lays the baby.

"Fetch the corn, little daughter," her mother calls, and Tabitha runs to one of the large earthen bins to get a supply for the day's grinding. In one corner of the room is the mill, which is made of two large, flat, heavy stones about eighteen inches across. The lower one has an upright pin fastened in the center. In the center of the upper stone is drilled a hole which slips over the pin in the other stone. There is a handle fastened to the edge of the upper stone. Tabitha's mother pours a handful of corn into the hole in the center of the upper stone; then she turns the stone quickly around and around, until the corn, in the form of flour, begins to work its way out from between the two stones. She has spread a cloth under the mill before beginning the grinding that none of the flour be lost. Tabitha kneels on the floor in the same position as her mother and grasps the handle, too, for it is very hard work to do alone.

This Is the Way They Grind Corn Where Tabitha Lives

"We will bake today," says Tabitha's mother. She mixes the flour with salt and water into a stiff dough, to which she adds a little fermented dough from the last baking and sets it aside to be baked later when the leaven has begun to work. Tabitha's mother and her neighbors usually do their cooking out of doors, but now during the rainy season they must cook over a charcoal fire in the house.

A Camel from the Caravan That Came In from the Desert

Later in the day, when the dough is ready for baking, Tabitha builds a fire out of sticks in a large earthen jar. Her mother shapes the dough into thin cakes and lays them on the heated sides of the jar, where they bake as nicely as in an oven of iron or tin.

While Tabitha is helping her mother with the household tasks her brother Thaddeus is playing games with the other boys, for in Palestine the boys do not have to begin to work as soon as the girls. Perhaps Tabitha's mother and father love Tabitha as much as they do Thaddeus and the baby brother, so tightly wrapped in his swaddling clothes; but when the little maid first opened her eyes upon the dimly lighted mustabeh, or upper room, there was much disappointment that she was not a boy. Tabitha takes it quite as a matter of course that she is considered of less importance in the family than her two brothers; nor does she think it unfair for Thaddeus to have more time for fun. He must begin soon to help his father in the field with the planting and plowing, but for the present he is free to play with the other boys. One of his favorite games is a kind of hockey. The boys roll up rags into balls, then they cut curved sticks with which they drive the balls into a hole in the ground called the "mother." One boy stands guard over the hole and strikes away the ball every time it threatens to drop into the hole. They play this game for hours at a time.

Today, however, when Tabitha is helping with the grinding, the fetching and the carrying, Thaddeus is practicing with his slingshot. His sling is made of goathair with a bag in the middle for the stone. It is just such a sling as the shepherd boy David used in the days long ago. Thaddeus is the best shooter of all the boys in the neighborhood, which is saying a great deal, for the boys of Palestine are very skillful with the slingshot.

Tabitha has little time for play, but she makes the most of that little. She joins some of the other little girls and boys of the neighborhood in playing wedding. She is very happy today because she is chosen to be the bride and marches at the head of the procession of her companions through the streets. Some of the boys and girls beat drums; others play on pipes, and the rest laugh and clap their hands as they skip along, trying to imitate as well as possible the real wedding processions that they have seen in the streets of their town.

The fun comes all too quickly to an end, for Tabitha must go home to help her mother prepare the evening meal. She washes the rice, which is to be the principal dish, and sets it to boil over the charcoal fire after mixing it with olive oil. Her mother adds a small piece of meat, a great treat in the family. When the rice is tender it is placed in a wooden bowl and set in the middle of the floor. All the members of the family wash their hands and sitting down on their heels they form a circle about the bowl. Father dips his right hand into the bowl and, after asking a blessing over the food, he carries the rice to his mouth in his fingers. He takes up some of the liquid with a piece of one of the cakes Tabitha helped to bake, and then passes the bowl on. This part of the meal finished, everyone has a drink of water and the children wash their hands before the elders begin to sip their strong, unsweetened coffee.

This is the very pleasantest part of the day, so Tabitha thinks. She enjoys it even more in the summer time, when the family often go to sit upon the roof in the cool of the evening. Her father has many stories to tell of his day in the fields or in the olive groves. Far away on the mountains of Lebanon there is snow at this season, but on the plains the wheat and barley are growing and oranges and lemons are ripening.

"May I not go with you next time into the town?" Tabitha begs, and her mother promises that if she is diligent in helping with the churning, the washing and the other work of the household she will take her to see the star which marks the spot where the little Babe of

(Continued on page 1808)

Why I Know It's So By Elizabeth Knobel

I've often heard that when I sleep, all comfy in my bed,
The darling little angels come and perch upon the head;
And, oh, how kind of them to keep
Their watch above me while I sleep!
(I think sometime I'll stay awake and watch for them, instead.)

And yes, I know that this is so, I'm sure that this is right,
For once I found a feather small upon my pillow white;
The tiny, fluffy, downy thing,
It fluttered from an angel's wing!
Which proves that baby angels come and guard me through the night.

THE SUNDAY SCHOOL

December 28, 1913—A Day of Decision (Review)

Everyday View of the Lesson

By J. L. Scott

Golden Text, John 3:16: For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

This lesson calls for a review of the entire year. A review is largely a matter of memory, and memory in turn depends largely upon interest and attention. Twelve months ago we began with the creation and followed the successive steps down to "man the crown of creation." When man came upon the earth and how long he has been here are questions that wisdom no longer seeks to ask or answer; but man is here, and God's purpose in his creation has been growing certainly throughout the year.

Man has a moral history apart from his political or social development. This we saw in "Man's First Sin." The result of the fall was soon apparent, and Cain and Abel stood out as the exponents of right and wrong. But the world failed to reform itself. The single tree of disobedience grew into a forest. Therefore God sent the flood to sweep away the race and his covenant with Noah gave man a new chance.

Faith Now Introduced as a New Element in Redemption

Salvation through works, however, failed. A new element in redemption—faith—was about to be introduced, and the "The Call of Abram" changed the current of history. From now on records become more authentic. God's purpose centers in a single person whose migrations are like the ark through the desert. Abram stands for the church of God. When Abraham is gathered to his fathers, Isaac becomes the custodian of the promise. This ends the first quarter.

The second quarter brings a steady increase in interest. Jacob is now the leading character. He is not Abraham, neither is he Isaac, but he is Jacob. Two lives were lived in him. He was twice born, once at Lahai-roi and once at Bethel. He lived at the extremes. There are people who are large enough to be themselves and someone else at the same time. Such a man was he. Today we may despise him, but tomorrow we reproach ourselves for ever having entertained harsh thoughts toward so good a man. The successful man is the one who dies better than he was born, and by that standard Jacob was fit to be a patriarch in Israel.

The lessons gradually become more and more definite. We begin to be really acquainted with their leading characters. Abraham was shadowy and moves like a supernatural being across the stage. Isaac was passive. He enjoyed the seclusion of his great estates, but Jacob and Esau we have met face to face. Their veins are full of red blood.

Children of Israel Have Prophetic Dreams of a Deliverer

The scene is now transferred to Egypt and Joseph leads the way. The story of his life most of us knew before we began the study of the lesson. For centuries the children of Israel live as a separate people in Egypt. Their occupation and religion forbid all intercourse with the Egyptians. The natives cannot understand them. They have no idols but worship an invisible Being whom they call God. They also have strange dreams about a deliverer who is yet to appear. He had been promised their fathers and the expectation had grown brighter from age to age.

The king becomes apprehensive that the children of Israel are a menace to the future of his kingdom. Possibly he has heard of this deliverer and regards him as a rival to be feared. An edict is issued that every male child born in the homes of the Israelites must be put to death. The slaughter goes on, but Moses, a handsome boy, is spared through the intervention of the king's daughter. He lives to become the greatest man in all the tide of time. Israel is delivered from the Egyptians and the third quarter closes with the scene at Sinai.

The fourth quarter is an expansion of the third. For forty years the people wander from oasis to oasis until the old generation that came from Egypt is dead and the succeeding generation inherits the promise. Moses, an old man now, with clear eye and steady tread, ascends the mountain and views the promised land from afar off—that land which he had hoped to enter. But his hope was not to be fulfilled. His successor, Joshua, crosses the Jordan like a soldier, determined on conquest. City after city falls until the country lies at his feet. The various tribes are assigned their place and the promise God made to the patriarchs is fulfilled. Israel had left Palestine as a slave; it returned as a master.

During all this time a single idea led the people as their guiding star. Abraham carried it with him from his native Ur of the Chaldees, and each in turn guarded it with zealous care. This idea was the unity of God. That thought became embodied in the Messiah, the day of whose birth the world has just celebrated.

The Path We Pursue Depends Upon Our Individual Choice

The actors upon the stage of history choose their own parts. Abraham lived in a world of falsity, but he selected the true. Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. By the side of everyone's life runs the unbeaten path of the might-have-been. Those men chose an ideal and made it theirs. That they made the choice they did was due chiefly to their own force of character.

This day has been called Decision Day. The name implies a final choice that confirms all that has gone before. The year in its trend leads up to God. It began with creation and ended in personal service. God forces himself on no one. We can only see him as he reveals himself to us. To Adam he was a creator; to Moses a lawgiver, and to Joshua a master of battle. Each believed as he saw. And so does he reveal himself to us. We see him in the Christ and in the Christ we make our decision to be his.

Review Lesson by Lesson

By Hermon D. Jenkins

The lessons of this quarter, omitting the temperance and the Christmas lessons, cover a period of forty-five years, from 1490 B. C. to 1445 B. C. They present to us five of the greatest characters in the history of Israel—Moses, Aaron, Miriam, Joshua and Caleb; one of the strangest characters in all history, Balaam, and the typical troubler in Israel, Achan. We see both the strength and the failure, the victory and the defeat of four leading characters, Moses, Aaron, Miriam and Joshua.—Torrey.

I. One of the most important lessons we have to learn in life is to be patient with those who repay our kindness with ingratitude (Num. 11:10-25). It is said that Moses failed at this critical hour, but the Lord appeared to resent the murmurings of the people as strongly as did Moses (v. 10). Moses's failure lay not in his being deeply stung, but in his charging God with his troubles instead of charging them to man (11-13). He had no more to bear, however, than other leaders and reformers and philanthropists, who have all learned how "sharper than a serpent's tooth" is the ingratitude of those they have sought to serve.

II. Even a good man is not always safe from the envy of his own less successful and less eminent kin (Num. 12:1-16). It too often irritates the brother of a popular hero to find himself overlooked and forgotten. Sometimes a minister may win the love of his people, only to lose the love of his own wife, who resents his popularity. But far more frequently we see this hateful spirit among men of the same profession, and ministers in the villages do not always find it easy to listen to the praises of men who receive the loud calls.

Men of Faith the Ones Who Bear Up Under Difficulties

III. Faith and courage usually go together (Num. 13:13-17; 14:25). The traveler who has little or no confidence in the divine promises comes home to call all missionaries fools. But the missionary, who sees a thousand times as much to discourage him as the pleasure seeker, says to himself, "The morning cometh." Only the minister or the Sunday school teacher who believes in Omnipotence can bear up under the difficulties of his task.

IV. It is a wicked folly to take to ourselves the glory that belongs to God (Num. 20:1-13). Many a man who has won the world's plaudits has lost the world's respect when he has written his own life. It is hard to admire the reformer who is always in the right, his enemies always in the wrong; a benefactor who never made a mistake in his gifts or refusals; a scholar who invariably put his opponents to confusion, and a minister who brings all his brethren round to his own standards in time. The one mitigating circumstance in the case of Moses was that the wicked disparagement to which he was subjected tempted him very humanly to triumph over his traducers.

Conscience and Interest of Balaam Greatly at Variance

V. The sketch of Balaam is one to which men have given very inadequate study (Num. 22:1—23:10). It was intended to show us how in morals he who hesitates is lost. Balaam was versed in the mysteries of religion, one who at heart sympathized with the religion of these migrating tribes; but at the same time he had an eye always open to the main chance. His conscience looked one way, his interest led the other. His hope was somehow to reap the reward of wickedness without dipping his own hands in blood. And, as we all know, Balaam sought to compromise between his sense of duty and his hope for gain by tempting the Israelites to sin which would bring down upon their heads heavier punishment than his verbal curses could effect (Rev. 2:14). This is a temperance lesson in itself because many of the men who take the profits of the brewery and the distillery will not permit in their own houses what they place before millions, to their undoing.

VII. Every good man has visions of better things which he dies without attaining (Matt. 13:17). Moses's death (Num. 34:1-12) was at once a great sorrow and a great blessing. He was saved many of the disappointments which Joshua had to endure. We felt it a great calamity when on the very day of his triumph Abraham Lincoln was struck down. But after we had experienced the disorders of the reconstruction period we understood how reward may sometimes look like penalty.

VIII. But a good cause is never lost with the loss of its great leader. Joshua succeeded Moses without a break in continuity. He went about his task like a man worthy to be trusted. During a great war we have army chiefs who assume command with a flourish of trumpets, and yet others who so far distrust themselves that the whole army is depressed. But Joshua made neither mistake. He was a hero without bravado, wearing the heart of a child in the breast of a soldier.

Moses Exalted After Death for Purpose of Disparaging Joshua

IX. Joshua's Lord accorded him a signal token of approval (Josh. 3:1-17), enabling him to cross the swollen Jordan without difficulty or danger. Many a man who had thought little of Moses while the great leader was living exalted him after death to disparage Joshua. So the new Sunday school teacher or minister often enters upon his work overshadowed by the fame of his predecessor and suspected by those who were never any great comfort to the Moses whom they profess to mourn.

X. The fall of Jericho (Josh. 5:10—6:27) was designed to show the Israelites that their real Commander and Leader was always present. They were led to the most difficult attack first and they won their victory by supernatural intervention. One frequently reads in the secular press a veiled sneer at the sanguine hopes of the church for the conversion of the world. If God is with it, it cannot fail. If God is not with it, it cannot succeed. So far church history has been a history of providence closely resembling the miraculous. And we look for the walls yet to fall.

XI. The sin of Achan (Josh. 7:6-15) has its lesson for today, a day in which many a fighter for a good cause is willing secretly to appropriate some of the spoils. The candid politician in the nominating convention asked bluntly, "What are you here for if not for offices?" That was the spirit of Achan, a spirit yet alive. When we resort to "the dread arbitrament of war" there should be no thought of loot. That is the lesson which the death of Achan is designed to impress upon our minds and consciences today.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning December 21, 1913

TOPIC—The good Samaritan. Luke 10:30-35.

While Jesus was speaking a lawyer came forward to question him. The lawyer was a teacher of law, and his business was not very different from that of the scribe, who devoted himself to the study of the Scriptures. One man may have been both, for in Mark's narrative he is called a scribe (Mark 12:28). While having something of the casuistical spirit of the school in which he had been trained, he seems to have been more sincere, more open to conviction than most of the professional religious teachers. The American standard version brings out clearly the disposition with which he asked his first question. He came to Jesus, not "tempting him" as though he were trying to entrap the Master in his answer but "putting him to the test" as though he would discover how competent a religious teacher Jesus might be. A knowledge of the character of the lawyer who asked the questions is necessary to the understanding of the meaning of the parable.

The question the lawyer asked was one of the most frequent in rabbinical discussion. Matthew gives it to us thus: "Which is the great commandment in the law?" The sense of Mark is the same. Luke changed it to "What shall I do to inherit eternal life?"

Jesus sees that the lawyer is serious and he treats him seriously. He quickly turns the question back to him and asks: "What readest thou in the law? Thou knowest where to find the answer." The lawyer's answer is a good one. There is no love of God which does not issue in the love of one's neighbor; neither is there any love of one's neighbor which does not flow from the springs of the love of God. One can see the flash of sudden insight in the countenance of the lawyer; and Jesus, looking upon him, commends him.

But the lawyer is not yet prepared wholly to yield. The old casuistic spirit is struggling with the newborn spirit of light. The lawyer is desirous of justifying himself in the eyes of his coreligionists and he asks, "Who is my neighbor?" as though this question were not so easy of solution. The answer of Jesus is the parable of the good Samaritan. It is an answer also to the question the lawyer ought to have asked: "To whom am I a neighbor?" It is the Christian form of the answer to a Jewish question.

The road from Jerusalem to Jericho was infested with robbers in the time of Jesus; it always has been so; it is so today. This poor Jew, traveling homeward along this road from the temple worship, was robbed, wounded and left for dead.

Three travelers passed by chance along that way. We speak of chances, but in God's providence there are no accidents. The opportunity for a kindly deed seemed fortuitous, but it was part of the divine arrangement.

The first of these travelers was a priest returning from his official duties in Jerusalem to his home in the priestly city of Jericho. Of course he would stop and care for this wounded man, for he was a mediator of a religion that made men's hearts compassionate. But, no! He was selfishly afraid of the ceremonial defilement (Num. 19:11-13) that would ensue and thus forgot the higher obligation (Deut. 22:1-4. Compare I. John 3:17). Perhaps the robbers might be still lurking in the neighborhood. Or it might be that he had an engagement in Jericho which he could not meet if he were to stop and care for this sick man. To spend time on this man would interrupt the discharge of his duty. Besides, no one was here to see whether he fulfilled, or failed to fulfill, his obligations of charity to his fellow countryman. So he hurried past. His religion was wholly external—and futile.

The second man was a Levite. His utter heartlessness was shown in that he crossed the road to the place where the wounded man lay, looked down upon him with curiosity and then continued his journey. His Levitical character did not save him from inhumanity. The complete failure of the Jewish religion in the face of an appeal for practical human pity could not be more vividly illustrated (compare Gal. 3:16-23). The whole force of the parable is directed equally against an externalized Christianity.

The third traveler was a Samaritan, coming down, it may be, from his illegitimate worship on Mount Gerizim. Such worship naturally tends to make men barbarous. So thinks the Jew. Certain it is that the wounded man lying by the road would not have been likely to aid the Samaritan if their positions had been reversed. But how account for the humanity of the barbarian and the inhumanity of the man who is well instructed in the true religion? Evidently the spirit of Christ is something deeper than outward forms. He recognizes his spiritual affinity with the Samaritan.

Herein was the greatness of Christ manifested, for it was only in the previous chapter of Luke (9:51-56) that the Samaritans refused to receive him because his face was set as though he would go to Jerusalem. Not all Samaritans were compassionate; neither were all Jews pitiless, but Jesus is now speaking to a Jew. He knew that the despised Samaritan was sometimes more truly magnanimous than the Jew, more truly a neighbor to the distressed; and wherever the spirit of neighborliness dwelt in a human heart there he found a spiritual kinship with himself.

This parable is not intended to teach the lawyer that by deeds of charity shall eternal life be won, as some of the expositors, especially those of the Roman Church, have mistakenly taught. But it is intended to teach that the only neighborliness worthy of the name is the neighborliness that manifests itself in gentle deeds of service and compassion. And the only religion worthy of the name is that in which the love of God is conjoined with the love of our neighbor as ourselves. Here is the great lesson for us Christians. Over against our pettiness and failure of brotherly love Christ sets the great law of compassion, which bids us suffer with the suffering and rejoice with the joyful; which calls upon us to love one another without respect of name, creed or sign, without distinction of race, color or station. He is neighbor to another man who helps the other man in the time of his need. And the Saviour himself is the great Helper.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

December 28, 1913

THE NEW COSMOPOLITANISM

TOPIC—Our church at work for the world. Mark 16:14-20.

In his Mobile speech President Wilson put into the language of statecraft the old missionary principle, with which he had become indoctrinated as a boy in a Presbyterian manse, that one nation's business with other nations, like one man's business with other men, is primarily to be helpful to them. The law of life for countries as for individuals is service. And, by the logical extension of that truth, we are bound to seek relationship with all the world in order to promote the usefulness of our ministry and to bring in the reign of universal brotherhood. This missionary spirit is the very genius of the day's cosmopolitanism. The new diplomacy is nothing more or less than the old-fashioned missionary idea which our mothers were practicing before ever the statesmen became aware of it.

As Atlas of old bore the earth on his back, so every Christian bears on his heart the world bequeathed to us by the Lord Jesus.

President Nicholas Murray Butler once pleaded for "an international mind." The phrase is a good one. The modern man is not up to date unless he takes the whole world into his thinking. We follow in the train of the compassionate Christ when we feel pity for the multitude of mankind, with all its deep needs.

They really serve the world who pray for the coming of that kingdom whose dawning brings the light of justice, liberty and brotherhood.

This is the day of big things. Our times exult in magnitude. Largeness is counted a virtue. Therefore the dimensions of the missionary propaganda should commend this world work of the Christian church. With $30,000,000 a year being spent for foreign missions by the Protestant churches of the world and with an army of about 25,000 missionaries on the field this enterprise deserves to rank as the greatest undertaking of our time, apart altogether from its spiritual significance.

Judged by its fruits—and is there really any other way to judge anything—the work of missions has been a huge and staggering success. It has made over into new creatures myriads of men and women, transforming the deepest springs of their character. Social, political and educational usages hoary with age have been superseded by Christian standards. The very form of great nations has been changed. An era of world unity has been brought into existence. The Christ-laws have been written into the statutes of the states, into business, into social relationships and into international relationships. Whenever any far-sighted statesman views the whole horizon of our time he gives honor to the influence of Christian missions.

One of the advantages of membership in a Christian church is that every member has a share in the worldwide work of the whole body. It is no small boon to be a factor in the transformation of China, the uplift of India, the revivifying of Japan, the making over of Turkey, the emancipation of Persia and the civilizing of tropical Africa. The swiftest, shortest, cheapest and easiest way of becoming a factor in the big world's progress is to aid in the cause of Christian missions.

The largeness of the church's work abroad helps to deliver us from the smallness of some of our ideas at home.

Relatively, the greatest triumphs of the church are being achieved on the foreign mission field. Like a great commercial house which is doing its best business in its newest branches, the church has found that she gets results more quickly and accomplishes her historic work more distinctly amid the non-Christian peoples to whom she has of late carried the gospel, than is the case in the so-called Christian lands.

Jadedness and ennui have come to many from lack of adequate life interest. Foreign missions supply that interest to all who are alert enough to pursue the subject. Athrob with life, with human interest, with conquest thrills and with the attraction of strange lands, peoples and customs, the cause of missions also extends into the broader fields of world politics, of social problems, of racial relationships, of civilization's advance, and of all the sciences that have a human side.

To Add Interest to the Meeting

Pictures always add to the interest of a missionary meeting, although considerable time and effort must be spent to get a good collection for use in this meeting. There ought to be displayed, too, a large map of the world.

In the volume of reports of the Presbyterian boards will be found sketch maps giving the location of each mission of the church. The total number of missionaries and what they have accomplished can also be found there. Dig up some of this information for blackboard use. Your pastor has this report. Comparison with reports five years ago will prove interesting also.

That native Christians at some of the mission stations established by our missionaries are themselves sending money to other mission stations will surprise many Endeavorers. Run down these facts.

MISSIONARY WORK

An American Suregon in Tabriz

Last February the Board of Foreign Missions sent out to Tabriz, Persia, a rather exceptional young man. A graduate of Park College, Dr. Lamme took a course also in the University of Chicago before his medical instruction at Rush Medical College began. This finished, he had a year as interne under Dr. Arthur Dean Bevan at the Chicago Presbyterian hospital and later a year of private practice in and near Chicago. With this preparation Dr. Lamme might have won his way to high position in America. Yet he chose the small salary and comparative obscurity of the medical missionary in a Moslem country.

There is no hospital at Tabriz. Dr. Vanneman has developed a large dispensary practice and Dr. Edna Orcutt has a woman's dispensary which is doing a fine work, but there is no place where surgical work can be done safely. Tabriz is a city of 200,000 inhabitants and there are many towns and villages near, and there is as yet no access for these people to surgical care. Dr. Lamme writes: "It is hard to see some of these cases, who need surgical care, and have to tell them that maybe in a year or two we will be able to care for them. Some come who cannot be refused, and I have done four major operations—all on Moslems. But these native homes are far from attractive places in which to do modern aseptic surgery, and now that people are hearing that there is a man doing surgery it is becoming harder and harder to meet the demand. The board has authorized the raising of $21,000 for the proposed hospital plant—a modest one but sufficient for our present needs. We have already purchased a nice piece of ground, but we lack about $6,000 of the desired amount, exclusive of furnishings. The board has appropriated some and hopes that we may be able to find those who would be willing to make up the remainder. I think we could be almost self-supporting. The dispensary has been so for over twenty years."

Anyone interested in giving to this hospital, over and above regular pledges, should address Dwight H. Day, treasurer, 156 5th avenue, New York City. "A Christmas present for Persia—the country whence came the magi following the star to where the young child lay!"

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A Fourth Generation Christian in India

The court poet of the rajah of Tagore, in that picturesque native state in India, eighty-three years ago was a Christian. It was he who wrote out the whole Bible in poetical lines and these are now the treasured heritage of the Tamil Christians of the South. When he was a lad of 9 years he was taken up from his heathen home by the great Danish missionary, Christian Friedrich Schwartz, who had labored with success from the day that he landed in 1750. Recently in Madras the Methodist missionaries held a reception for Hindu and Moslem women in honor of Miss Grace Stephens, superintendent of the Woman's Foreign Missionary Society, and others who were traveling with her and the great grandson of the court poet appeared on the program. He is an itinerant singer and preacher, and bears the name of Baghavadar Vedanayaga Sastriar, the last two words being the name of his distinguished ancestor. Fourth generation Christians are a good deal of a novelty in India.

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Prayer Embarrassingly Answered

Rev. H. C. Shulet writes from Resht, Persia, of the embarrassment of answered prayer. He says:

"For years the missionaries of this land have been praying that the doors of opportunity for presenting the gospel of Christ might be opened and that the opposition of bigotry and ignorance might give way to a spirit of larger liberality and a greater readiness to listen to the word of God. These prayers are in these latter days being answered and so rapidly are opportunities and requests for the opening of new work coming to us that we are far from able to keep up with the constantly growing demand with the limited force of missionaries and native workers we have to carry on our present work. Several of our stations are sadly undermanned, while in every station the call to new and wider fields of endeavor is so insistent and the opportunities so enticing that the missionary is sorely tempted to add to his already heavy burden just one task more, so that the opportunity will not be lost or the call left unanswered."

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Dr. Janvier Greeted at Allahabad

The arrival of Dr. C. A. R. Janvier, late of Philadelphia, who is to assume the principalship of Ewing Christian College, Allahabad, was greeted with enthusiasm by Americans, Englishmen and Indians, not only in Allahabad but throughout North India. In his long service as a missionary prior to his departure from India in 1901 he made many friends among all communities who are still here to welcome him and through them his reputation had widely spread when it was announced that he would return. Even old mission servants and native merchants in the bazar have been asking for months when the "Bara Sahib"—"the chief"—would arrive.

Dr. C. A. R. Janvier

It was an effort for him to keep up his Hindustani during his long residence in America, but he must have felt amply repaid for it when he saw how strong a bond his fluency in speaking it made between him and his new Indian friends. He preached in the vernacular in the Jumna church a week after arriving and the next day came his introduction to his college students. They were assembled in the new assembly hall, which is the gift of the Misses Tooker of Orange, N. J., and is just being completed. He gave them an address in English on the purpose of the college, and then without any warning launched into Hindustani. The students broke into spontaneous applause and now they are all telling us of lesser linguistic accomplishments how he speaks it just like one of th m.

He assumed full control of the college on Nov. 1. Dr. H. P. Edwards, who has won the admiration of his students and colleagues by the way he has filled the difficult position of acting principal since the death of Dr. Arthur H. Ewing last September, will now devote his whole time to the department of physics and to his duties as manager of the Jumna school, which has an enrollment of 679 boys this session.

F. D. C.

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Valuable Book for Asian Travelers

Christian people interested in foreign missions ought not to go abroad on any journey in which they expect to touch Japan, China, the Philippines, Burma, India or Egypt without securing before they start the "Tourist Directory of Christian Work." Indeed, the book ought to be commended equally to tourists who are not interested in foreign missions, for it would be a practical means of education to them. The booklet has been prepared by an interdenominational committee appointed for the purpose by the Foreign Missions Conference of North America. Secretary Robert E. Speer of the Presbyterian Board is chairman of the committee.

The contents of the little volume are occupied mainly with directions which tell the traveler how he may find the most important missionary operations in the lands mentioned, and also where on the Sabbath day he will find religious services conducted in English. There are twenty-four pictures by way of illustration and Secretary Arthur J. Brown, also of the Presbyterian Board, has written considerable introductory material which describes briefly the various kinds of effort in which Christian missionaries are engaged abroad and incidentally deals with common criticisms launched against their work.

Copies of the "Tourist Directory" may be obtained free by prospective travelers if they address the Anglo-American Communities Committee, room 806, 156 5th avenue, New York City, with a statement that they are about to sail for Asia. Other persons not intending to travel may obtain the publication postpaid from same address by sending 25 cents. Copies will also be found on transpacific liners, all of which now have missionary books in their libraries. Likewise, copies will be placed in the libraries of the boats belonging to lines connecting England and India. Tourist agencies may likewise be relied upon to supply them.

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A "China Campaign" Despite Cold

Technically, we call the endeavor on the part of the churches in America to provide a hundred new missionaries within three years to meet the emergency in China the China campaign, but when one reads of Mrs. Melrose and her two comrades' night in charge of fifty badly wounded patients, whose language not one of them could speak, or of such touring as Rev. C. E. Scott of Tsintau here describes, it is evident that the real "campaign" is over yonder: "You ought to see our country Christians," he writes, "and know what they endure for Christ's sake. Napoleon should have had them on his Moscow campaign. Cold doesn't affect them; mud houses, dirt floors, no fires, biting winds, paper window panes full of holes, open doors; everywhere revivals under these freezing-to-the-marrow conditions. I wear heaviest underclothes, sweaters, a double corduroy deerskin hunting suit and a corduroy great coat lined with sheep skin. In meetings I wear several pair of socks and heavy shoes with fuzz inside, and that for size astonish the natives."

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—Dr. S. T. Davis of Kansas City, who is traveling in mission fields, accompanied Rev. Paul R. Abbott on his field itinerating trip out of Chefoo, China. This is the trip which for years Dr. Corbett, ex-moderator of the assembly, has taken annually, but Mr. Abbott was obliged to substitute for the venerable ex-moderator this year on account of the latter's illness and failing strength. Messrs. Abbott and Davis traveled 275 miles in twenty days and visited twenty-three stations, administering the Lord's supper fifteen times.

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Board Notes and Announcements

—The Friday morning meeting of the Board of the Northwest, Chicago, was led by Mrs. A. A. Hays, secretary of the extension work. Mrs. George C. Doolittle of Sidon, Syria, who had last spoken in Room 48 ten years ago, told of the government schools for girls, called into being by the mission schools. There are 7,000 pupils in the Presbyterian schools of Syria and as many in the Sunday schools. Miss Bertha G. Johnson, field secretary of the mission of lepers, brought good news from India, China, Siam and Korea. The first letter received from Miss Alice O. Ensign, who went last August to Hamadan, Persia, told of her journey "through country which seemed to be a part of a different world," and of her health and happiness in Faith Hubbard School.

—Among others who have lately arrived out, Miss Lulu A. Francis is now at home in Soochow, China, and Mrs. Philip H. Dowling, bound for Toayuen, is spending her first year at the Nanking language school.

—The Foreign Mission Board at New York has just issued two new pamphlets put up in attractive form. They are: "Scientific Facts for Scientific Minds," and "The Open Door in Persia," at 1 and 2 cents respectively.

NEW BOOKS

Appropriate for the Winter's Reading

Travel, Description, Nature

My Life with the Eskimos, by Vilhjalmur Stefansson. This is a book for those who enjoy the actual adventures of real men more than the ingenious but imaginary exploits of fictitious personages. The term "red blooded" has been overworked, but it is propertly applicable to Explorer Stefansson, who has spent years within the Arctic circle and who talks familiarly of scenes and situations that would daunt the average molly-coddled individual. Anyone who thinks for a moment that the valiant spirit of the old vikings no longer exists among the Americanized Norsemen of today need but to contemplate the predicament in which Mr. Stefansson found himself when the ship failed him after he had intrusted to it his outfit while he himself journeyed overland. The ship did not meet him as planned and there he was "200 miles north of the Polar circle with a summer suit of clothing, a camera, some notebooks, a rifle and 200 rounds of ammunition, facing an Arctic winter — where my only shelter would have to be the roof of some hospitable Eskimo house." Deplorable enough, we should think, yet the explorer considers it a fortunate circumstance—at least in the retrospect — for it enabled him to live "with" instead of "near" the Eskimos and to study them when they were not wearing their company manner; his very poverty, he found, was his greatest advantage. They took him into their houses and snow camps and treated him exactly as if he were one of them. This explorer and author is also a scientist—an ethnologist—of no small standing. The discovery of that strange phenomenon of the far North, the blond Eskimo, is for the first time told in detail. The blond Eskimos of Victoria island, says Stefansson, look like Europeans in spite of their garb. Either they are the descendants of lost Scandinavians or else they add a new mystery for the future to solve. Three of the men had beards the color of his own and looked like white deckhands on a whaler. Stefansson personally examined 140 individuals and records that the form of the head also strongly suggests the European, but the people are Eskimo in language and culture. Dr. Rudolph Martin Anderson, a former classmate at the University of Iowa, who had won honors both in scholarship and in athletics, an authority on birds and animals, was Stefansson's companion on his second expedition. Dr. Anderson writes an appendix on the natural history collection which they made, his report also covering the topography and geology of the regions visited by boat and sledge from Point Barrow, Alaska, east to the southern portion of Victoria island. One remarkable spot described lies east of Cape Bathurst, near the mouth of the Horton river, where are the so-called "smoking mountains" or burning cliffs. These fire holes emit smoke and gas and the smell is always strongly sulphurous. The burning material is apparently a carbonaceous shale. Neighboring Eskimos believe that the subterranean fires are kept alive by spirits and they are accustomed to leave small votive offerings of food when passing with their sleds. A timely interest is added by the recent news from Stefansson's latest expedition, the explorer and his ship having been separated by polar ice. [Macmillan Company, New York. $4.

PALAIYAK AND NOGASAK

From Stefansson's "My Life with the Eskimos" Copyright, 1913, Macmillan Co., N. Y.

Insects: Their Life-Histories and Habits, by Harold Bastin, is a handsome octavo for the specialist or the interested layman setting forth in thorough fashion the salient facts of entomology. Perhaps it is more fair to Mr. Bastin's efforts to emphasize the fact of his book's appeal to the general reader. It has been written so simply and with such a wealth of explanation of terminology that it will come easily within the range of anyone who wants reliable information on the subject. The book's make-up is extremely attractive and there appear to be hundreds of illustrations. [Frederick A. Stokes Company, New York. $2.50 net.

The Booklover's London, by A. St. John Adcock; with twenty illustrations by Frederick Adcock. "Going up Cornhill a year or two ago on a day when snow was falling," says Mr. Adcock, "I happened to remember that somewhere about there was the court in which Scrooge of Dickens's 'Christmas Carol' had his home and business premises and that coming from his bleak tank of an office one cutting, wintry night Scrooge's clerk, Bob Cratchit, was so carried away by the joyous spirit of the season that 'he went down a slide on Cornhill, at the end of a lane of boys, twenty times in honor of its being Christmas eve.' And somehow Bob Cratchit became as real to me in that moment as were any of the obvious people swarming on the pavement around me. . . . Why should we differentiate between people who were once clay and are now dreams, and people who never had to pass through that gross period of probation but have been dreams from the beginning?" Why, indeed? London means many things to many minds. But to those of us who roam her streets and explore her corners, seeking association with her citizens of other days, the creatures of inspirational fancy are as much a part of our quest as they who created them, and the scenes that never happened are as ever-present in our minds as the most unassailable episodes of history. Mr. Adcock's book is a delightful supplement to his two other books on London. He is one of the most satisfying of all the guides who have essayed to lead us to London's literary and historic shrines. [Macmillan Company, New York. $1.75 net.

The Country of Sir Walter Scott, by Charles S. Olcott. The lover of Scott may do something almost as pleasant as visiting his hero's country by reading this account of Mr. Olcott's trip there. It was a trip based upon comprehensive knowledge of Scott's novels, poetry, country and life, its aim being to trace the whole scene with which he was identified and actually to "live" the Waverley novels, so far as such a thing is possible. Mr. Olcott reports that it was surprising to find how many settings were exactly as Scott described them and how definite an impression he received of the Scotchman's personality while wandering through Carlisle, Dumfries, Melrose, Edinburgh, Berwick, Glasgow, Sterling, Collander, the Trossachs, Oban and the environs of those centers. The book is delightfully written and supplemented by a collection of photographs which includes many that are new and of special interest. There are also a photagravure portrait and maps. [Houghton Mifflin Company, Boston. $3 net.

The Southland of North America, by George Palmer Putnam. At our very door, says the author in a preface to these "rambles and observations in Central America during the year 1912," lies an almost untouched treasureland of fascinating possibility. Succeeding pages amply bear out his statement and deserve to be read by everyone who wishes to be intelligent about Central America and especially by the more enthusiastic disciples of the Monroe doctrine. Of the republics Mr. Putnam describes, Costa Rica and Salvador are seriously deserving of the name. Nicaragua is bankrupt in men and money, and so unable to realize on her natural resources. Honduras, a nation of Indians and halfbreeds with pure Spanish blood in a decided minority, has a debt of $125,000,000 which it has no idea of paying and no ability to pay. Guatemala is governed by a despot of the Diaz type and is likely to fall without warning. The author puts up the facts of this situation to his countrymen and asks whether they will remodel the Monroe doctrine or stir up a hornets' nest by trying to live up to its implication. But of course this is only one aspect of a most interesting book splendidly illustrated. The stay-at-home traveler, the contemplator of a Central American journey and the nature lover will alike find enjoyment as well as instruction in its pages. [G. P. Putnam's Sons, New York. $2.50 net.

Wild Life Across the World, written and illustrated by Cherry Kearton; with introduction by Theodore Roosevelt. It takes half an hour to examine the interesting photographs in this volume and after that almost no one can rest content until he has got into the text. The Kearton brothers, who have an international reputation for nature photography, met Colonel Roosevelt in the heart of Africa and the latter vouches for the trustworthiness of their photographs in his introduction. The volume is a record of adventure and exploration in Borneo, India, Africa, Canada and the United States. It was Mr. Kearton's first trip to Africa and the chapters devoted to big game there are particularly engrossing. There's an account of a lion-spearing expedition that reads with the greatest thrill; but, taken all in all, it is Mr. Kearton's descriptions of wild life in remote places rather than his hunting adventures that make his book notable. One of the photographs is of Colonel Roosevelt talking with the author in Nyeri. [George H. Doran Company, New York. $5 net.

The Cities of Romagna and the Marches, by Edward Hutton. Mr. Hutton reveals his spirit in what he has to say of the republic of San Marino: "In these days, when the second rate efficiency of the Teuton threatens to engulf everything that is vital and characteristic in Europe, we should be eager to encourage and consider such little states as those of Andorra and San Marino. Not that they can in any way help to stem the flood of mud that rolls over us all from the Germanies, but that in their happiness and sturdy independence they serve as examples of all that we should lose by a Germanic domination, under which all that is most divine in us, most characteristic and genuine would be smothered by the most accursed mediocrity that ever appeared in Europe and would be crushed out of existence by a system, a training and a tradition essentially barbarous, atheistic and hopeless." No modernist is Mr. Hutton. The cities he describes in this volume have for the most part been less touched by that "accursed mediocrity" he denounces than many of Italy's old towns. Ravenna has been asleep and dreaming over her great past for more than a thousand years; Rimini has made no history about which anybody cares since 1468; and "Urbino in the sunset looks still as though Cesare Borgia had just passed by." Mr. Hutton is an earnest student of history and he has loitered in Italian byways and dwelt in Italian towns until he has been thoroughly imbued with the spirit of Italy's incomparable past. The book has thirty-two illustrations, twelve of them in color. [Macmillan Company, New York. $1.75 net.

CONINGSBURGH CASTLE

From "The Country of Sir Walter Scott" Copyright, 1913, Houghton Mifflin Co., Boston

A Stained Glass Tour in Italy, by Charles Hitchcock Sherrill, author of "Stained Glass Tours in France" and "Stained Glass Tours in Egland." Mr. Sherrill has a profound knowledge of his subject, but writes about it very simply and in a style devoid of technicalities. His chapters are so scant in detail, however, that they scarcely do more than tell where notable examples of old Italian glazing are to be found. The book is a disappointment in that it gives little aid to understanding historic glass. Mr. Sherrill is a pleasant writer, but he has, it would seem, been afraid to be specific. He makes us glance and hasten on—like "the man from Cook's." [John Lane Company, New York. $2.50 net.

The Soul of Paris and Other Essays, by Verner Z. Reed; illustrated by Ernest C. Peixotto. Here are impressions of Paris, Tunis, Florence, Venice, Nice, Granada, Toledo, Guadalajara, Nantes, the islands of the Tyrrhenian sea, Egypt, the Sahara and other places. The author has embodied his travels in the essay form so that his book serves one function almost as well as the other. The illustrations are representative of Mr. Peixotto's admirable etching ability. [John Lane Company, New York. $2.50 net.

Biography and Memoirs

Michael Fairless: Her Life and Writings, by W. Scott Palmer and A. M. Haggard. This short biography of the woman who wrote "The Roadmender," "The Gathering of Brother Hilarius" and "The Grey Brethren" will appeal strongly to the lovers of those strangely mystical but essentially sane books—books of which the first is already a classic both in form and in the power of consolation which we always associate with the older and staider classic writers. In these pages we are told how "The Roadmender" was written in the very face of death—written in fact with the author's left hand when the progress of disease had disabled her. It is safe to say that every reader of the heroic author, Michael Fairless, will wish to make the acquaintance of the woman, Margaret Fairless Barber, who, so personally reticent, yet told the true story of her soul in "The Roadmender." [E. P. Dutton and Company, New York. $1.

Memoirs of an American Prima Donna, by Clara Louise Kellogg. The interest of primacy attaches itself in several ways to the name of Clara Louise Kellogg, now Clara Louise Strakosch. She is described as the first American prima donna to win recognition abroad, the first to sing "Aida" and "Carmen" in English, the first, as the head of her own company, to produce Wagner's "Flying Dutchman" in America, where also she created the role of Marguerite in Gounod's "Faust." Among those to whom her achievements are a household word the memoirs will revive many memories associated both with her name and that of the large number of illustrious persons to whom she makes free reference throughout the pages. She writes with the aim of encouraging young singers and her cheery, human account of the life of the opera singer will inevitably serve as an inspiration to many. [G. P. Putnam's Sons, New York. $2.50 net.

Prince Charlie, by William Power. This is a brief sketch of a picturesque historical episode and of a useless life—the career of the last of the Stuarts, "bonnie Prince Charlie." For in 1745 the prince was indeed a bonnie figure and he fired the hearts of the Scotch Highlanders into a fierce but futile uprising against the English power. Those were the days when the Highlands were at their romantic best, and the magnetic young prince — he reached his zenith at 26— was their hero. The author's style is matter-of-fact, but the recital of Prince Charlie's experiences both before and after the duke of Cumberland had wiped out the Scotch insurgents makes a moving tale. The prince's subsequent years on the Continent amounted to naught, though he continued to live in Highland verse. The pictures, mostly in color from famous paintings and engravings, are the feature of the book. [Frederick A. Stokes Company, New York. $1.75 net.

Poetry and the Drama

Lyric Poetry, by Ernest Rhys. This addition to Messrs. Duttons' "Channels of English Literature" is a notable piece of work, comprising as it does in one volume a history of the English lyric from Beowulf to the end of the Victorian era. Of English poetry as reflecting the English imagination, world view and aspiration Mr. Rhys has less to say than of it as verbal music, the gradual working out and enriching of a lyric canon. Criticism of a work involving such historical scholarship and displaying such taste as this seems ungracious and perhaps such matters as a one-line mention of Thomas Hood—and that referring only to his humorous work—should be overlooked. A more serious lapse, however, is an apparent omission of Francis Thompson. We say "apparent" because, though his name is printed in the index, a careful search through the book fails to disclose any mention of him, while the poet whom he so admired and so excelled—Coventry Patmore—is given comparatively generous space. On the other hand, a poet very little known, William Cory Johnson-Cory, receives deserved mention. [E. P. Dutton and Company, New York. $1.50 net.

The Complete Poems of Paul Laurence Dunbar. There are 413 poems in this first collected edition of the negro poet's verse. William Dean Howells, who once referred to Dunbar as the first instance of the American negro to evince innate distinction in literature, has furnished an introduction—that which originally appeared in "Lyrics of a Lowly Life"—and there is more than one poem in the collection which bears out his dictum of "a work of art." Almost everyone is more or less familiar with the dialect poems, but there are so many here in straight English that one comes to think of Dunbar less exclusively as a racial poet. Take "Rain-Songs," an exquisite lyric:

> "The rain streams down like harpstrings from the sky;
> The wind, that world-old harpist, sitteth by;
> And ever as he sings his low refrain,
> He plays upon the harpstrings of the rain."

We are deeply indebted to the publishers who at last make it possible to put a one-volume Dunbar on our poetry shelves. There is a photogravure portrait. [Dodd, Mead and Company, New York. $2 net.

The Toiling of Felix, by Henry van Dyke. A poem of deep spiritual significance which has been published in an attractive edition with four paintings in color, decorations and letter text by Herbert Moore. Dr. van Dyke tells in a prefatory note of the fragment of a papyrus book, written in the second or third century, discovered by some English explorers in 1897 in the rubbish heaps of an ancient city near the Nile. It is to one of the sentences on this paper that his poem refers. The story, to put it briefly, is a boy's search for Christ, and

THE STAIR HALL OF "MOUNT PLEASANT," PHILADELPHIA

From "Colonial Architecture" Copyright, 1913, J. B. Lippincott Co., Philadelphia the volume is just the sort The Continent people like to know about when they make out their Christmas lists. [Charles Scribner's Sons, New York. $1.50 net.

Henrik Ibsen, by Henry Rose. Thus far the English-speaking public has depended upon Mr. Archer for help in understanding Ibsen, but Archer's studies of the great Norwegian poet and novelist are on a somewhat larger scale than the busy reader can afford. Mr. Rose furnishes in this small volume a much more compact and usable manual, dealing particularly with the symbolical features of the great author's social and psychological plays, and showing the growth, continuity and consistency of his thought as expressed in his writings. In order to do this, however, Mr. Rose naturally enters into a brief analysis of Ibsen's principal works in their succession, pointing out the specific governing thought of each with illustrative expositions of the thought in the words of the great author. This serves a twofold purpose. It enables the reader to follow the development of Isben's literary and intellectual work with intelligence and relish and it also begets a taste and a desire for the fuller enjoyment of the poet's productions by studying them in their own original form. [Dodd, Mead and Company, New York. $1.

The Woods, by Douglas Malloch, is a collection of songs for the lumbermen, its themes ranging from the city street to the shaded quiet of the deepest forest. Mr. Malloch writes simple, unaffected verse which should be read for its cheery optimism. The theme he constantly reiterates is:

"There's some of us has this world's goods,
An' some of us has none—
But all of us has got the woods,
An' all has got the sun."

[George H. Doran Company, New York. $1.

The Romance of the American Theater, by Mary Caroline Crawford. The keynote of this reminiscent volume is its interesting revival of memories associated with our early theater. Miss Crawford has put an ardor of research into her work and her gift for writing is so definite that she makes every page intensely readable. Edwin Booth is given specially interesting treatment. The photographs and old prints are numerous and the volume is well bound and printed. [Little, Brown and Company, Boston. $2.50 net.

The Great Adventure: A Play of Fancy in Four Acts, by Arnold Bennett. A dramatization of Mr. Bennett's popular comedy-novel, "Buried Alive," which somehow doesn't seem as amusing as we have come to expect Mr. Bennett to be. But its satire on some of our social shams ought to be effective. [George H. Doran Company, New York. $1 net.

Songs of New-Sweden, by Arthur Peterson. A new edition of poems commemorating the Swedish settlements on the banks of the Delaware, where, for nearly half a century, the Swedes held sway. [Engberg-Holmberg Publishing Company, Chicago. $1.25.

The Music of the Rest and Other Verse, by Katherine M. Hale. Devotional poems, nature songs, lullabies and anniversary lyrics bound daintily in white and gold and published privately.

Interior Decoration and Collecting

The House in Good Taste, by Elsie de Wolfe. Miss de Wolfe is an authority on house decoration; she has carried out her ideas in many homes and buildings recognized as tasteful in the real sense of the word, one notable example being the Colony Club of New York, for whose exquisite decoration she is exclusively responsible. Thus it is interesting and valuable to have her ideas in book form supplemented as they are here with many full-page photographs. Miss de Wolfe discusses the possibilities of small houses, apartments, the art of treillage, the treatment of walls, doors, windows, halls, staircases, the effective use of color, chintz, flowers, the problem of artificial light and many other details—always with the emphasis upon suitability, simplicity and proportion. There is no more appropriate gift for the person who is building a new house or remodeling an old one than this very decorative volume. [Century Company, New York. $2.50 net.

The Curious Lore of Precious Stones: A Description of Their Sentiments and Folk Lore, Superstitions, Symbolism, Mysticism, Use in Medicine, Protection, Prevention, Religion and Divination, Crystal Gazing, Birth-Stones, Lucky Stones and Talismans, Astral, Zodiacal and Planetary, by George Frederick Kunz. Dr. Kunz has so many long titles after his name that we have space to mention only one of them—namely, honorable curator of precious stones in the American Museum of Natural History. His book is of unquestionable value for the specialist and contains much that the general reader will be interested in. Very attractively illustrated. [J. B. Lippincott Company, Philadelphia. $5 net.

First Steps in Collecting, by Grace M. Vallois. The chatty, confidential, almost gossipy, way in which Miss Vallois approaches her subject removes her volume from those dry specialist treatises that are so unenjoyable to the majority. She tells, for instance, how to distinguish between Heppelwhite and Chippendale furniture, how to collect old pottery and glass, tea tables, cabinets and many of the more obvious details of the collector's art. There are many illustrations. [J. B. Lippincott Company, Philadelphia. $1.50 net.

From "The Toiling of Felix"
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Home Furnishing: Facts and Figures About Furniture, Carpets and Rugs, Lamps and Lighting Fixtures, Wall Papers, Window Shades and Draperies, Tapestries, etc., by George Leland Hunter. Here is a multitude of helpful directions about the furnishing of the simple, modest home. The information is adequately specific and the illustrations abundantly instructive. [John Lane Company, New York. $2 net.

Art and Architecture

Colonial Architecture for Those About to Build, by Herbert C. Wise and H. Ferdinand Beidleman, is one of the most comprehensive volumes in its field that has ever been put into what may be termed gift-book form. For it not only offers a thorough study of the art and architecture of the Georgian period in this country, but it has been so sumptuously illustrated and bound that it stands out as one of the most desirable gifts of the season. Its authors have confined their research to Pennsylvania, New Jersey and Delaware, studying the best examples of domestic, municipal and institutional buildings to be found in that region. The chapters dealing with the historic homes of Philadelphia are of absorbing interest, the photographs accompanying them being chosen with rare taste. The two notes that need emphasizing in talking of this book are the scope and cleanness of its detail and its remarkable photographs. [J. B. Lippincott Company, Philadelphia. $5 net.

The Renaissance: Savonarola, Cesare Borgia, Julius II., Leo X., Michael Angelo, by Arthur Count Gobineau; edited by Dr. Oscar Levy. This volume contains the five historical scenes through the medium of which Count Gobineau, one of the most brilliant scholars of the last century, presented the essence of the Italian renaissance. They cover the most interesting period in Florentine history, from the time of Savonarola to the death of Michael Angelo. Written by one who has thoroughly familiarized himself with the hopes, ideas and aspirations of those brilliant minds of the renaissance, this book is a splendid acquisition both to history and literature and deserves to be ranked as a classic in this country as it long has been in Germany. [G. P. Putnam's Sons, New York. $2.50 net.

The Message of Greek Art, by H. H. Powers, has for its aim not a history of Hellenistic production but a consideration of the people behind the art—one which will make them more tangible and more easily understood. There's no more fascinating type for study than the Greek, and Mr. Powers is in full sympathy with his subject. There are innumerable illustrations. [Macmillan Company, New York. $2 net.

Books of Sacred Interest

The Pictorial Life of Christ, by Ira Seymour Dodd; with eighty-five full-page reproductions from plastic models by D. Mastroianni. This is the second volume of the season to trace the gospel story in art. Mastroianni, an Italian artist—"the Tissot of sculpture"—has executed a series of modeled wax tableaux relating the passage of events from Bethlehem to Golgotha. Some of his conceptions are poignantly vivid, particularly those dealing with the trial and crucifixion. The preface gives a detailed account of the life of this sculptor, who is not yet 40 years old, but whose sculptured story of Christ has become the crowning work of his career thus far. The text is well written. [Dodd, Mead and Company, New York. $2 net.

The Book of Psalms gives the text of the Psalms in the King James version with twenty-four striking colored illustrations by Frank C. Pape. The volume is a quarto with a decorative cover, end papers and printing in red and black. [Frederick A. Stokes Company, New

Inspirational Books Suitable for Gifts

The late well-loved Dr. J. R. Miller is represented at the Christmas season by three little posthumous volumes, each of which has a characteristically helpful message. Things That Endure, The Glory of the Commonplace (each $1 net), and The Secret of Love (50 cents) are published by the Thomas Y. Crowell Company, New York. The first gives valuable advice on the folly of wasting one's time on the unstable things of life; the second will adapt itself readily to young people's societies and other religious meetings; the third, which is illustrated, has for its text "Wherever two lives have learned to live together in love, there is a bit of heaven."

The Attractive Way, by Wilfred T. Grenfell. "I have no message for any man who insists that life is purposeless and fruitless," begins Dr. Grenfell in this charming booklet. "I look upon myself simply as a wayfarer quite capable of losing the way, as I have often done in our Arctic snow fields;" and then he goes on to explain why he thinks the attractive way is to follow Christ. There is a portrait, and the binding is exquisitely dainty. [Pilgrim Press, Boston. 50 cents.

The Quest of the Best: Christian Ethics for Boys, by William De Witt Hyde. Many years of experience and close observation have especially qualified Dr. Hyde to write this book, which has been designed to assist all who are engaged in work with boys, particularly parents and teachers. It contains the frank opinions of a man big enough and far-sighted enough in his ideas to recognize the elements of good in the lad ordinarily termed bad. Every normal boy possesses the instincts of primitive man and must go through a civilizing process before he develops into a desirable member of society. Dr. Hyde maintains that coercion only produces an artificial goodness, real goodness being effected through awakening a recognition of duty to self and society. His book, which is intended for practical women and men, states facts in a direct and common-sense manner. [Thomas Y. Crowell Company, New York. $1.

The Communion of Saints: Thoughts for Every Day Throughout the Christian Year, selected from authors old and new by May Byron. These "thoughts" are chosen from Aristotle, Dante, Epictetus, Bunyan, Emerson, Arnold, Wordsworth, Carlyle and many other lofty sources. The book is bound in amethyst with gold lettering and is printed in red and black. [George H. Doran Company, New York. $1.50.

A Christmas When the Land Was Young, by Cyrus Townsend Brady. Away out in the far western country a man and woman, alone, dig a grave for their little dead child on Christmas eve. How another baby is found in the snow and comes to fill their empty hearts makes a charming story. [A. C. McClurg and Company, Chicago. 50 cents.

Habeeb the Beloved, by William S. Nelson, is a tale of life in modern Syria which demonstrates that even in the "stifling atmosphere of Turkish suspicion and intrigue the most beautiful flower of simple Christian faith and character can strike its roots." Illustrated from photographs. [Westminster Press, Philadelphia. 75 cents.

Thirty Pieces of Silver, by Clarence Budington Kelland. In a vision a brilliant atheistic lecturer, who robs his hearers of their faith for money, is revealed to himself as "an accomplice of Judas." Written without the usual obviousness and well illustrated. [Harper and Brothers, New York. 50 cents.

Life's Beginnings: Wisdom and Counsel for Daily Guidance, compiled by F. J. N. and C. D. M. Each page contains a quotation from the Scriptures and inspirational passages from such writers as Emerson, Van Dyke, J. R. Miller and others. Bound in morocco and printed on India paper. [Pilgrim Press, Boston. $1.

Thekla: The Story of a Name, by Edgar Whitaker Work. A beautifully written little story of the Greek maiden of early Christian times who so narrowly escaped martyrdom for her faith. Each page has exquisite decorations in blue. [American Tract Society, New York. 25 cents.

The Loving Father, by Ambrose W. Vernon. The familiar parable of the prodigal son in a new rendering. Bound, decorated and illustrated in a way that proves anew these publishers' knowledge of the art of making gift booklets. [Pilgrim Press, Boston. 50 cents.

A Line o' Cheer for Each Day o' the Year, by John Kendrick Bangs. This humorist's fund of native good cheer is here dispensed in 365 verses, each of which is a rugged inspiration to "put on a smilin' air." [Little, Brown and Company, Boston. $1.25 net.

The Parable of the Cherries, by Edward A. Steiner, is a stirring appeal to a larger brotherhood, written in story form by the man who devoted much of his life to the cause of the immigrant. [Fleming H. Revell Company, New York. 50 cents.

Meditations, by James Allen. A year book composed of selected passages from the writings of the author of "As a Man Thinketh," with frontispiece portrait and an attractive binding. [Thomas Y. Crowell Company, New York. $1 net.

The Pilgrims' First Christmas, by Josephine Pittman Scribner, tells of the first yuletide of the Plymouth colony which promised to be so bleak and turned out to be so full of rich thanksgiving. Illustrated. [Pilgrim Press, Boston. 50 cents.

The Angel of God's Face, by Henry van Dyke. A little sermon that will make a highly appropriate gift for almost any older member of the family. [Westminster Press, Philadelphia. 35 cents net.

In the Kingdom of the Future, by Norma Bright Carson. An original presentment of the great office of motherhood, told by the little heaven-child who expects to come very happily to earth to be born and then sadly discovers that it isn't wanted. Its earth mother changes her mind, however, and the world seems a wonderful place to the child. Charmingly written. [George H. Doran Company, New York. 50 cents.

Religious Experience Exemplified in the Lives of Illustrious Christians, by James Mudge. Brief biographical sketches of Wilbur Fisk, Adoniram Judson, Amos Lawrence, Stephen Olin, Horace Bushnell, Phillips Brooks, Moody and several others. [Methodist Book Concern, New York. 25 cents.

A New Epistle: The Wise and Beautiful Counsel of That Saintly Man, Samuel Rutherford, to All Those in Doubt, in Affliction and in Peril of Their Souls, selected and arranged by G. Hembert Westley. [Methodist Book Concern, New York. 25 cents.

A Gift of Love: Loving Greetings for 365 Days, chosen and arranged by Rosa Porter. Each day has its scriptural quotation and a selection of poetry or prose from some master writer. Daintily published. [Fleming H. Revell Company, New York. 50 cents.

WILFRED T. GRENFELL

From "The Attractive Way"
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The Innkeeper of Bethlehem, James L. McBride. The well-known Chicago pastor retells the story of the birth of Christ with interesting new details of characterization. [Presbyterian Board of Publication, Philadelphia. 35 cents.

A Woman's Hope, by Alice Freeman Firman, is the intimate record of a woman's development from despair to happiness and beatitude. Full of helpful messages. Attractively decorated and bound in paper. [Pilgrim Press, Boston. 25 cents.

New Minted Gold, by Edgar L. Moon. An arrangement of the book of Proverbs which aims to make it more attractive to the person who doesn't read it. [Methodist Book Concern, New York. 75 cents.

Heart Religion as Described by John Wesley; edited by James Mudge. Selections from Wesley's sermons, letters and miscellaneous writings. [Methodist Book Concern, New York. 25 cents.

An Idealist at Large, by W. Dunlop Robinson, shows that this workaday world is a very fit place for an idealist to live in. [Pilgrim Press, Boston. 50 cents.

The Life Efficient, by George A. Miller. Essays on the duty of discovering what is spiritually worth while. [Methodist Book Concern, New York. $1 net.

The Arithmetic of Friendship, by Amos R. Wells. There is a splendid stir and sweep in Mr. Wells's little essays. "The Friendship That Surpasses All" is beautiful. [Presbyterian Board of Publication, Philadelphia. 35 cents.

The Master Secret, by Albert Boynton Storms. Chapel talks and sermons given in the Central Avenue M. E. church of Indianapolis. [Methodist Book Concern, New York. 25 cents.

The Upper Trail, by James Robert Gettys. Brief but helpful essays on the valuable things in the universe. [Methodist Book Concern, New York. 50 cents.

Various Other Gift Books

The Gathering of Brother Hilarius, by Michael Fairless. A beautiful mediæval tale of the monk Hilarius, by the much-talked-of author of "The Roadmender," said to have been written for a young artist friend "who had not yet learned to hunger and love." It will be just the kind of gift a young reader will appreciate, for it combines romance with its message. Charmingly illustrated in color. [E. P. Dutton and Company, New York. $2.50 net.

Cobb's Bill of Fare: A Companion to "Cobb's Anatomy," by Irvin S. Cobb. Those who like Mr. Cobb's special brand of wit will find numerous opportunities to chuckle or become uproarious here. The bill of fare is divided into four courses—vittles, music, art and sport. The illustrations (which are side-splitting) are furnished by Peter Newell and James Preston. [George H. Doran Company, New York. 75 cents.

Tristan and Isolda: A Dramatic Poem by Richard Wagner, freely translated in poetic narrative form by Oliver Huckel. Dr. Huckel's version is as satisfying a one as we have had in verse, and, being printed and bound with quite unusual care and taste, will make a very appropriate gift for anyone who loves this Wagnerian masterpiece. [Thomas Y. Crowell Company, New York. 75 cents.

Alliterative Anomalies for Infants and Invalids, by John Cowie and William Hammond. A series of expressive color plates amplified by such amazing alliterative captions as "Peppery papa's powerful palm proclaiming parental prerogative" or "Lovelorn lyrist letting loose luxurious language." [Dodd, Mead and Company, New York. $1 net.

Little Shavers: Sketches from Real Life, by J. R. Shaver. Extremely clever and moving line drawings of the paupers and "poor little rich" children of America, suggesting at once Phil May's sketches of lower class life in London. A particularly appealing gift book. [Century Company, New York. $1 net.

The Soul of Melicent, by James Branch Cabell, is a mediæval tale of two lovers whose story is simply a new variation of the immortal Tristram and Iseult, Aucassin and Nicolette. With several superb colored plates by Howard Pyle. [Frederick A. Stokes Company, New York. $1.50 net.

How I Spent My Million: A Christmas Story, by J. Edgar Park. An exceedingly funny account of an amiable but resourceless man's efforts to dispose of a bothersome million dollars. There's a little love story too, and some appropriately ridiculous illustrations. [Pilgrim Press, Boston. 75 cents.

The Cubies' A B C, versed by Mary Mills Lyall; pictured by Earl Harvey Lyall. This is the cleverest burlesque on the cubists that the season has so far produced. The colored pictures are grotesquely funny, the verses really humorous. [G. P. Putman's Sons, New York. $1 net.

A Book of Nonsense, by Edward Lear. It's good to have the famous "Nonsense Book" in this diminutive form. The binding is a deep tone of blue, the illustrations the originals of the first edition. [Frederick A. Stokes Company, New York. $1 net.

Votes for Men is brimful of fun at the expense of the suffragists. An appropriate gift for a not too-serious feminist. [Duffield and Company, New York. 50 cents.

A Bedouin Lover, by William Allen Knight. On a recent visit to Egypt Mr. Knight, author of the memorable "Song of Our Syrian Guest," had the fortune to secure a guide with a romantic love story in his past. He related it to the author and Mr. Knight retells it here in the picturesque language of the Arab. There are colored photographs and the binding is daintily decorated. [Pilgrim Press, Boston. 50 cents.

The Maxims of Noah, by Gelett Burgess, collects various accounts of that ancient sailor, gleaned from Genesis, the Talmud, the Book of Yashar and other Semitic sources, along with epigrammatic utterances coined by that indefatigable Mr. Burgess that he might have uttered, concerning ladies and love and life, having had ample opportunity in his 500 years of bachelorhood to acquire plenty of experiences. [Frederick A. Stokes Company, New York. 80 cents net.

The Changing Year: A Book of Nature Verse, compiled by John R. Howard. Very attractively published, this anthology ought to solve the problem of a gift offering for the lover of outdoors. The editor has been wise in his selections from Arnold to Yeats. Photogravure frontispiece. [Thomas Y. Crowell Company, New York. Cloth, $1 net; leather, $1.50 net.

Abram's Freedom, by Edna Turpin. A delightful little story of a slave who tried to earn his freedom. Will be enjoyed by all those who like a good "darky" story. Bound attractively in paper. [Pilgrim Press, Boston. 50 cents.

For Boys and Girls

Tales for Children from Many Lands is a series edited by F. C. Tilney, the aim of which is to present classic tales that children enjoy in attractive yet inexpensive and convenient-sized editions. Among the first volumes to be issued are Gulliver's Travels, with very effective illustrations in color by Arthur Rackham; English Fairy Tales, edited by Ernest and Grace Rhys, illustrated by Herbert Cole and R. Anning Bell; Fairy Tales from Spain, illustrated by W. Matthews; Robin Hood, illustrated by Ione Railton; and Æsop's Fables, illustrated by F. C. Tilney. All the pictures are in color. [E. P. Dutton and Company, New York. Each 50 cents net.

Snow White and the Seven Dwarfs: A Fairy Tale Play Based on the Story of the Brothers Grimm, by Jessie Braham White; with music by Edward Rickett and numerous illustrations by Charles B. Falls. This volume is uniquely decorated and beautiful and will make an enchanting Christmas gift. The text is the dramatic version used by the Little Theater Company of New York last winter. The colored plates are unusual and tremendously well done. [Dodd, Mead and Company, New York. $2 net.

Really Truly Nature Stories, by Helen S. Woodruff. This book leads the child reader to a knowledge of the "outdoor children" by a rather original approach and is sure to prove captivating. A chapter like "Our Friends the Snakes" is well calculated to remove some of a child's horror about harmless varieties. The information is all given out in informal conversations with a group of boys and girls. Most tastefully bound in delicate blue; illustrated and decorated. [George H. Doran Company, New York. $1 net.

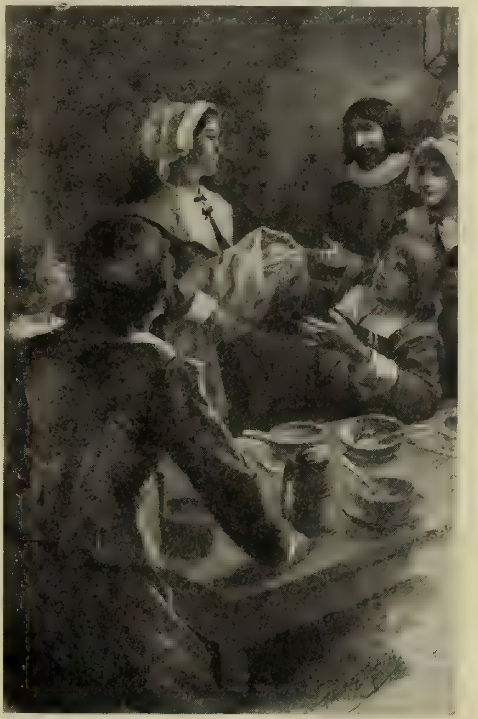
This Year's Book for Boys, by Herbert Strang, Harold Avery, Tom Bevan, Stacey Blake, Desmond Coke, Captain Gilson, Claude Grahame-White and others. Imaginatively and educationally this book has value. It is an "encyclopedia of fun, frolic and interesting stories of adventure, invention and progress," of chivalry, daring deeds, battle at sea, brave self-sacrifice in all parts of the world. There are innumerable illustrations in color and black and white, and the cover inlay is gorgeous. A most acceptable gift. [George H. Doran Company, New York. $1.50 net.

A History of Germany, by H. E. Marshall. A new volume in a series whose design is to tell the history of all the nations for children. The idea is a splendid one and it is being embodied in quartos of elaborate make-up, excellent illustrations in color and fine, large type. The writing is simple and human. [George H. Doran Company, New York. $2.50 net.

Shakespeare's Stories, by Constance and Mary Maud. Lucid, simply written narratives of "As You Like It," "Romeo and Juliet," "Twelfth Night," "Macbeth," "The Tempest," "King Lear," "A Midsummer Night's Dream," "The Merchant of Venice" and "Hamlet." The original dialogue has been retained in prose, whenever it serves the purpose better than some other form. This is the only fitting way to retell Shakespeare. Illustrated. [Longmans, Green and Company, New York. $1.50.

The Peek-a-Boo Japs, drawn by Chloe Preston, with verses by Tom Preston. The Prestons have produced a beautiful book which will delight the youthful fancy. The full-page color plates are as pretty and as piquant as anyone could wish, and the verses flow along with a jolly swing. It's a book that will wake the crossest child out of a fit of blues. One look at the dogs with the polka dot spots should be enough to produce smiles. [George H. Doran Company, New York. $1 net.

A Jolly Jingle Book, by Anna Burnham Bryant. This book puts "in black and white what little children think at night." There are cheery verses aplenty about the circus parade, the Christmas tree, the brownie, the scarecrow, the brook and others that have already delighted youthful magazine readers. Any girl or boy up to 10 or 12 years will enjoy it all immensely. [Pilgrim Press, Boston. $1



From "The Pilgrims' First Christmas"
Copyright, 1913, Pilgrim Press, Boston

The Lady of the Lighthouse, by Helen B. Woodruff. Mrs. Woodruff assures us that there is a real lady of the lighthouse and that this book is inspired by her. Readers of The Continent have read of this kind of "lighthouse" — for the blind, not for mariners—founded by Miss Winifred Holt. The touching story contains accounts of the methods for cheering and helping the blind, all based on fact. The pathos is relieved by the deliciously humorous character of the old colored mammy. [George H. Doran Company, New York. $1.

The Children's Book of Christmas Stories, edited by Asa Don Dickinson and Ada M. Skinner. Here are tales from Dickens, Hans Andersen, the Bible, Mary E. Wilkins Freeman, Katherine Pyle, Robert H. Schauffler, Francois Coppee, Elizabeth Harrison and many others. The binding is appropriately "Christmasy" and the book ought to fill a big need for children, big and little, who want good stories with the Christmas spirit in them. [Doubleday, Page and Company, New York. $1.25.

Nancy in the Wood, by Marion Bryce; illustrated by K. Clausen, is a nature fairy tale with dryads and gnomes, fairy queens, blackbirds, ladybugs, spiders, frogs, squirrels, insects and many other interesting people for its characters. The colored illustrations are very charming; the decorations, too. [John Lane Company, New York. $1 net.

A Spartan Primer, by Key Cammack; pictured by Grace G. Drayton (Grace G. Wiederseim). It's splendid to have at least one book this year with the rollicking Wiederseim kiddies in it. These alphabetical verses tell of the heroic virtues of some hypothetical Spartan youngsters, contrasting them with the modern young pampered person. The drawings are sublimely humorous, as usual. [Duffield and Company, New York. $1 net.

Scott, illustrated by A. G. Walker, is a new volume in the "Children's Poets" series containing many of Scott's shorter poems and ballads and selected passages from "Marmion," "The Lay of the Last Minstrel" and "The Lady of the Lake." Pocket size. [Frederick A. Stokes Company, New York. 45 cents.

Jack and Jill and Other Mother Goose Rhymes, with illustrations by Blanche Fisher Wright. A cunning booklet just the right size to hang on the Christmas tree for a little tot. The pictures are charmingly done. [Rand, McNally and Company, Chicago. 50 cents.

Sunday School Lesson Helps

Peloubet's Select Notes on the International Lessons for 1914, by F. N. Peloubet and Amos R. Wells. It is scarcely necessary to describe this annual publication so welcome to Sunday school teachers throughout the entire English-speaking world. From small beginnings the plan of the work has developed into an ample and comprehensive one. It now furnishes the text of the international lessons both in the accepted version and in the revised version, and supplies the student with lists of most recent and helpful works. The maps and illustrations in the present issue are of the usual high grade. [W. A. Wilde Company, Boston. $1 net.

The Teaching of the Lesson, by G. Campbell Morgan. The great name of Dr. Campbell Morgan will no doubt carry this little pocket commentary into the hands of a multitude of Sunday school teachers. It is a simple and clear exposition. Each lesson is given in the English revised text. Its story is retold in a paragraph and the teaching of it summarized in another paragraph, the whole closing with the golden text. [George H. Doran Company, New York. 25 cents.

The Lesson Handbook, 1914, by Henry H. Meyer and John T. McFarland. This is a concise commentary on the international Sunday school lessons based on the American Standard Bible. It gives the references to the home readings, reprints the lesson text in full and furnishes notes and suggestions for more special study. The Berean series has been issued for many years and has been found very helpful. [Methodist Book Concern, New York.

Tarbell's Teachers' Guide, by Martha Tarbell. This help to the study of the international Sunday school lessons for 1914 presents its usual full and well-arranged selection of material. The test of several years' successful use justifies the commendation of this publication to teachers who are using the uniform lessons. [Fleming H. Revell Company, New York. $1 net.

The Superintendent's Helper, 1914, by Jesse Lyman Hurlbut, is vest-pocket size and contains many useful suggestions for introducing and reviewing the international lessons, blackboard work, etc., as well as ruled pages for attendance of pupils and teachers. [Methdist Book Concern, New York. 25 cents net.

Studies of Public Questions

The Story of a Page, by John L. Heaton, is in part a compilation of the important editorials published in The New York World during the nearly thirty years of its ownership by the late Joseph Pulitzer. The book is a history of events in America since May, 1883, under headings such as "True Democracy," "Reaction," "The Bond Ring," "Free Silver," "Imperialism" and "The Long Battle for Reform," all as seen through the editorial columns of a great newspaper. Grover Cleveland, David B. Hill, Charles E. Hughes, Mr. Bryan and Theodore Roosevelt in particular also receive attention. The explanatory and connecting matter is clear and ample, and the whole forms a valuable summary of contemporary history. A frontispiece of Joseph Pulitzer helps to make the volume, as it undoubtedly was intended to be, a memorial of the lifework of a remarkable man. [Harper and Brothers, New York. $2.50 net.

The Open Hearth

The Pan-American Mass Protest

There has been very deep dissatisfaction among the Protestant ministers and church people of Washington growing out of the celebration of the so-called "Pan-American Thanksgiving mass" at St. Patrick's Roman Catholic church. The special celebration was initiated and continued during the administration of President Taft with the President and many other men prominent in the national administration in attendance. The impression created in America, and especially in foreign countries, was that the Thanksgiving mass in St. Patrick's church was the "official" American observance of Thanksgiving Day. Every effort was made to intensify this impression. Romanist publications of this and other countries so commented upon the event. One of the bulletins of the Pan-American Union carried the same idea.

With the advent of the new administration, Protestant ministers of Washington took steps to try to prevent a continuation of the custom the former administration had countenanced. Nearly all the denominational ministers' associations took formal action protesting against the effort that evidently was being made to surround this mass with an "official" atmosphere. The Pastors' Federation, consisting of ministers of all evangelical churches of Washington and vicinity, made the same protest. In addition numerous other societies and associations took similar action, all protesting against the effort to make the celebration "official" in character and urging the nonattendance of the President upon this occasion.

These protests aroused strenuous opposition among the Romanist clergy, and especially those attached to St. Patrick's church. Rev. W. T. Russell, pastor of the church, was quoted in a city paper as saying, "This protest was conceived in ignorance, brought forth in prejudice, and it is too bad the poor, pitiful thing did not die in the borning." If this sentence should not be sufficient to indicate the contempt in which Protestants are held by the Romanist communion, or the position of magnificent superiority from which they view every action or interest that is Protestant, perhaps a further comment made by this same priest in the same interview will reveal it. Being asked a question, "Do you think that the President will be influenced by this protest?" he replied, "What! President Wilson! Is that automobile there impeded by a peanut?"

In view of all these conditions, Protestant people throughout the United States will understand somewhat more clearly the reason for the deep disappointment experienced in Washington when the President refused to heed the protests sent to him not only from the city but from Protestants all over the country, and was present at the Roman Catholic celebration of the mass, instead of the service of his own or some other Protestant church.

American Protestants have prided themselves on their spirit of toleration and kindliness toward the Romanists in their rapid encroachments on our institutions. Perhaps this most recent instance may be another reminder of the perils that menace us from this direction, and will serve to put us more effectively on our guard. X.

Not Flaunting the D. D.'s

In view of the recent discussion of the careless application or excessive use of "D. D.'s," permit me to say that Illinois Synod several years ago discontinued printing this indication of the degree in its reports. We have survived without, I believe, any loss of prestige or dignity. B.

Thinks Poe's Writings Negligible

I have been a reader of your paper for many years and I have never before criticised the paper in public or in private. I do now, however, respectfully ask if it is not amazing that a leading religious journal should, as you did Dec. 4, devote two full pages to an article telling of the first time somebody ever saw Edgar Allan Poe, a writer whose life was given up to dissipation and excesses, and of whom it is generally supposed that much of his matter was penned while he was on the verge of delirium tremens, and all of whose writings the world could well have spared? Besides, who cares whether or not Marion Harland "returned that day from taking a music lesson," etc., or wants a picture covering a fourth of a page showing the house where it took place?

Candidly, dear Continent, if that contribution had been sent you by an unknown writer do you think you would have even read it through before deciding that it was not available? L. A. B.

Unity Through the State University

When so much is being said and written on the subject of Christian unity, it may not be out of place to notice the contribution of the oft-deplored state university toward that end. While the denominational college trains men and women who will in large measure perpetuate the traditions of the denomination, the association of students on the campus of the state university is unquestionably tending toward closer Christian unity. Denominational lines here grow indistinct and almost disappear. Men and women from all churches work together, largely through the Christian associations, for the spiritual culture of their fellow students who make no profession. The average student today cares more for the kingdom of God than for any particular church.

Witness the case of a U. P. girl in attendance at the state university of Colorado. Finding no organization of her denomination, she promptly turned to the Presbyterian Church and united with one of the women's Bible classes. More than that, when the members of the classes were invited to ally themselves with the church she with others signed a "student affiliate membership card," thereby indicating that she was a church member and a Christian and glad to claim the First Presbyterian church of Boulder as her church home during her university course.

The presence of this young lady and of some other United Presbyterians at this university has created a most happy situation in Presbyterian and United Presbyterian circles in the state. As a result of this situation and of the influence of Rev. Perry V. Jenness of Twenty-Third Avenue church, Denver, the U. P. Presbytery of Colorado invited the Presbyterian university pastor to present before it a statement concerning the university work. Looking past all denominational lines the presbytery, after some questions and cordial discussion, directed the appointment of a committee to investigate and to report the best method of practical cooperation with the Presbyterians in the work at the state university. Manifestly it is true in state university circles as elsewhere, that true loyalty to the kingdom of God inevitably looks toward closer Christian unity. Ralph C. McAfee.

What Would Become of the Jobless?

The article by Bruce Barton some time ago is honest, I know, and intended to give a right view of certain prominent business men who have been criticised by the public and the courts for the evil and suffering they are causing society. But Mr. Barton's ideas if emulated by the business world would be the means of increasing the wrongs instead of mitigating them.

Mr. Barton gives us the high ideal of one young man who has under his control 7,500 men. It seems to be his aim, which he is ever striving to attain, to take 2,500 of these 7,500 men and so train them and increase their efficiency that they can do the same work that the 7,500 are now doing and turn the remaining 5,000 out into the world to seek other vocations; many would fail, as they know no other business or profession. The majority of these 5,000 would be doomed to disappointment. Now, Mr. Barton never gives us even a hint as to what to do with the 5,000 that he would take away from their jobs, depriving their families of support. It is following such ideals that has put the world into the dilemma it is in today. For ten years almost all businesses have been pooling their interests, turning out hundreds and thousands of men, so that they could increase their dividends and also increase the salaries of the small number of men they retained in their employ; but they do not seem to care for the thousands they have turned out to seek employment elsewhere. I do not think that this man told Mr. Barton the real reason he wanted to look after the interests of the one-third of those under his supervision. I would like to ask this man why he is so interested in the 2,500 and not in the 5,000. If a man commanding a salary of $25,000 as manager can so manipulate operations as to decrease the working force two-thirds and yet take care of the same amount of business, thus lessening operating expenses, he would at the same time be gradually increasing the dividends and probably increasing his own salary from $25,000 to $50,000 a year.

The economic question is a great problem and the church is wrestling with it as never before. The political parties have not solved it. It cannot be corrected by looking well after one-third of the race and turning the other two-thirds out to die. The only solution was given us by our Saviour: We must be our brother's keeper and we must treat each man as our brother and not cause some to prosper at the cost of others. M. L. Branham.

Deplores the Sunday Chautauqua

The time has come—it arrived ten years ago—when the church should do away with the Sunday chautauqua. The writer has been studying and watching it for a dozen years and is confident that in that period Sabbath desecration has increased fourfold in this country; should it continue a dozen years longer with no abatement it will have blotted out and destroyed our American Sabbath. During the last twelve years I know of no one institution, indeed of no half-dozen institutions, for the period of time it runs—it is not open all the year, thank God!—that has done more to weaken, demoralize, debase and destroy our Sabbath than this great calamity, the Sunday chautauqua. Watch it in its mode of action, its subtlety, deceit and its greed, and you will realize that this statement is absolutely true. People fail to realize that it is an institution for making money. Just as the Sunday picture show, Sunday baseball and such like debasing institutions exist to coin money for their projectors, so the Sunday chautauqua is placed before the public to make money for its backers and owners.

The Sunday chautauqua has succeeded in deadening the thought of the people by its false assertions and claims. To an alarming degree has it secularized and commercialized our American Sabbath; its clientele and patronage come largely from the better or higher walks of life, hence its greater opportunity to do and work evil. Many persons thoughtlessly will attend a Sabbath lecture or "sacred" concert under the auspices of the chautauqua who would be ashamed to be caught at a Sunday picture show or at a Sunday baseball game. Thus by their influence they set an example for those occupying the lower walks of life who are not able to pay 50 cents for the Sunday lecture or a concert to attend the Sunday moving picture show for a nickel. Ministers of the gospel have been bribed and prevailed upon for a season ticket to close their churches and Sunday schools and attend Sunday lectures on "The Trusts" or like catchy subjects and at night attend the sacred(?) concert. I heard one minister say that the concert was nothing more than a veiled, refined vaudeville performance.

But the friends of the Sunday chautauqua say, "Look at the great men, high in the life of the nation, who defend and praise the Sunday chautauqua." Well, these men who defend the institution are receiving large sums of money from the Sunday chautauqua for delivering lectures or addresses; while they were praising the Sunday chautauqua the jingle of the dollars in their pockets lulled their conscience to sleep and the devil spoke the words of defense. In the next place many of our leading men have no fixed religious principles. They have no regard for God's holy day, and not much for him. This we find from the top to the bottom. It does look as if the world is determined to recrucify "The Prince of Peace" and that on a "cross of gold." J. P. L. Weems.

Cleveland Churches May Advertise

The 200 Protestant churches of Cleveland, Ohio, have under consideration through the federated churches a plan to advertise in the local papers. The Euclid Avenue Baptist church has led in the campaign by filling every pew in the church through publicity.

THE BOARD OF MISSIONS FOR FREEDMEN

NOTES FROM THE LAST GENERAL ASSEMBLY

Within recent years a few big men both in the South and the North have heard that cry which has echoed down the centuries, "How can I, except some man teach me?" and they have attacked the great task of education with a statesman's vision and an enterprise worthy of captains of industry in the business world. They have classed this undertaking as "big business." The task of furnishing a trained leadership is being bravely attempted by our board within the limitation of their available resources. Every intelligent student of the problem must realize how supremely important is this phase of the work. It may fairly be said that the men who have been trained in our Presbyterian institutions are in the forefront of the Negro leaders of their people, in stability of Christian character and efficiency of Christian service. We must remember that we have had 1,000 years of Christian culture back of us, while these people have only had fifty years. A careful student of history will hesitate to say that our race made as much progress in fifty years, 1,000 years ago, as this race has made in the last half century.

We must be patient with them. We come now to a truly serious inquiry as to what the church is doing to finance this "big business." Let the fact be emphasized that during the year the Negro churches and schools gave for the work among their own people the sum of $147,000; that is to say, 30,000 communicants and adherents gave two-thirds as much for this work as the whole denomination of a million and a third gave to help them last year. All honor to the increasing vigor of the Negro people in their very fruitful labors for self-evangelization. It is true that the vast dimensions of the task stagger us. There was a day long ago when the Master looked out upon the multitude and had compassion on them because they were as sheep without a shepherd and said to his disciples, "What shall we do that they may have bread?" Then they offered their easy solution, "Send them away." How many have suggested that same solution of this problem? Send them to Liberia, to colonies in Africa. But the MASTER answers us today as he answered them then, "They need not depart; give ye them to eat." Fear and faith are mutually exclusive things; as fear comes in faith goes out. Our cowardice in the face of this stupendous task betrays our lack of faith in God.

—Rev. Howard Agnew Johnston, D. D.

THE JUBILEE YEAR

Fifty years of freedom have demonstrated the power of the Negro race to adjust itself to new conditions and to make remarkable progress, but there are still over 1,000,000 colored children for whom there are no schools nor school teachers. Thirty per cent of the people are still illiterate. There is only one educated colored minister for every 30,000 colored people. The Jubilee year of universal liberty in America presents a fitting opportunity for a deepening of interest in the Freedmen's cause.

ALICE LEE ELLIOTT SCHOOL

(The building shown on this page was erected by Mr. David Elliott of Minneapolis, Minn.)

Rev. W. H. Carroll, principal of the Alice Lee Elliott School, writes: "I wish you could see the fine lot of boys and girls we have here—seventy-four students, thirty-nine girls and thirty-five boys—the largest number the school has ever had this time of the year."

During the first four or more weeks of the term all the available student help is busily employed gathering in the crop of cowpeas, potatoes, corn and cotton. As soon as the crops have been gathered the long campaign for the year's supply of wood in the timber has to be undertaken.

If the necessary materials are on hand this is the golden time to start also the older and best trained boys on the permanent improvement work outlined for the year, such as fence building, sprouting, clearing of new lands, the construction of conveniences for the school, home or farm, the repair of old and erection and painting of new buildings and finally the preparation of the ground and planting of crops for the next year.

513 Bessemer Building
PITTSBURGH, PA.

Barber Memorial Seminary, Anniston, Ala.

Alice Lee Elliott Memorial School, Valliant, Okla.

Nichols Hall, Cotton Plant Academy, Cotton Plant, Ark.

Mary Holmes Seminary, West Point, Miss.

Sewing Class, Mary Holmes Seminary, West Point, Miss.

EXTENT OF THE WORK

Ministers	241
Churches and Missions	405
Added on examination last year	1,852
Whole number of Communicants	26,132
Sunday Schools	373
Sunday School Scholars	22,596
Number of Day Schools	136
Number of Pupils	16,427
Whole number of Workers	583

MARY HOLMES SEMINARY, WEST POINT, MISS.

Last school year was the very best we have spent in West Point. The small building, fitted up for Domestic Science, with model kitchen, dressmaking room, pantry and closet, added greatly to the efficiency of our industrial training. Pupils of the higher grades entered upon the new work with enthusiasm, and the lower grade pupils, not being overcrowded as formerly, made better progress in the sewing room in the main building. The friends who gave special gifts to meet the expense of fitting up this building, and those who contributed towards the salary of our Domestic Science teacher, may well feel repaid for their generosity.

A graduating class of seven good students completed their course last May, and went out well equipped to lead helpful lives.

In February's special services ten girls became earnest Christians. As a rule, fully nine-tenths of our pupils are professed Christians.

One of our graduates recently wrote: "I am teaching at home again this term, and know that I am doing great good. Now they are making a beautiful progress. . . . I was the main Sabbath school teacher in my church last year; they are talking of making me superintendent."

Some special needs should be met if we would increase the efficiency of our work:

1. More scholarship aid.
2. A new chapel; our present assembly hall is overcrowded and on any public occasion it is totally inadequate.
3. Bedrooms are overcrowded—four pupils in rooms none too large for two. With a new chapel building secured we could put additional bedrooms in the second story and place only two in each bedroom.

Rev. Edgar F. Johnston, D. D.
Mrs. Edgar F. Johnston.

GREETINGS TO THE WOMEN, THE YOUNG PEOPLE, THE SABBATH SCHOOLS

of our Presbyterian Church, U. S. A.,

May we call your attention to the great need in our Freedmen field for NEW Salaries, NEW Scholarships and NEW buildings? Hundreds of these people have to be turned away because of lack of these. Should such opportunities be lost, when YOU enjoy *such rich blessings through* the Great CHRISTMAS GIFT?

Will you not help *this race* to know JESUS is their SAVIOUR too? If your hearts are moved to compassion for these multitudes, we have many interesting things to tell you. You can gather many sheaves for the Master here.

Write us for FACTS. Cordially,

Susan L. Storer, Secretary.

OFFERINGS

The General Assembly recommends the month of DECEMBER for offerings to this cause.

LITERATURE

Write to the Board for the Jubilee Service prepared for the use of Sabbath schools. Programs for Young People's Societies, literature, maps, stereopticon slides, etc.

ANNUITIES

Persons having funds which they plan to have go to the Lord's cause, and yet need the income while they live, may give any sum now and the Board will pay interest upon it during the person's life. Interest paid semi-annually.

THE FORM OF BEQUEST

I give, devise and bequeath unto "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America," the sum of .... Dollars, to be expended for appropriate objects of said corporation.

OFFICERS OF THE BOARD

Rev. S. J. Fisher, D. D.	President
Rev. E. P. Cowan, D. D.	Corresponding Secretary and Treasurer
Rev. John M. Gaston	Associate Secretary
Mrs. Susan L. Storer	Secretary Woman's Department

Ways of Working

Three Months Preparing for "White Gift" Christmas

First church, Fort Scott, Kan., Rev. James A. Smith pastor, began last October preparing for Christmas exercises. A series of sermons was arranged under the general subjects of "White Gifts from the King" and "White Gifts for the King." A circular letter sent to members of the church gave a large number of ways in which "white gifts" of self and service could be made by every member of the church and its various organizations.

Help Postmen with Autos

Here is a way to lend a hand at Christmas time. The Presbyterian minister of a Southern California church saw that the postmen were overburdened with bundles one Christmas and decided that on the next occasion he would try to better conditions. So a little telephoning around to parishioners who owned automobiles resulted in several volunteering their services. The machines followed the men on their rounds and made the day a little merrier for them by lightening their loads.

Interesting the Women in Missions

Pictures from missionary countries clipped from The Continent and other papers were recently used as place cards at a luncheon of women in a small city church. The pictures were pasted on cardboard and trimmed closely. At the bottom the name of the guest was written. The place cards provoked discussion and stimulated interest in mission fields thus represented.

A Novelty in Advertising

Immanuel church, Milwaukee, Wis., recently issued a novel advertising card announcing its midweek services. A facsimile, with interlinear translation, of the opening of the book of Isaiah in the original composed the principal part of the card. This undoubtedly gave many members of the church their first idea of the way in which the original of the Bible was written.

Advertises for Traveling Men

First church, Joplin, Mo., Dr. W. M. Cleaveland pastor, advertises in The Gideon, the organ of the traveling men, in order to reach the many traveling men who spend Sunday in Joplin. The men of the church also see that every visitor at hotels gets an invitation to attend services. Street car cards and electric signs are also used to good advantage in attracting men.

Articles to Come

On this page there will be published soon after the first of the year a series of brief articles on church finance by Rev. Otis G. Dale. Mr. Dale has had large success in increasing the offerings of congregations under his charge in several cities. He will give brief, explicit directions for each step to be taken in modernizing the finances of a church. These articles will be worth reading and keeping.

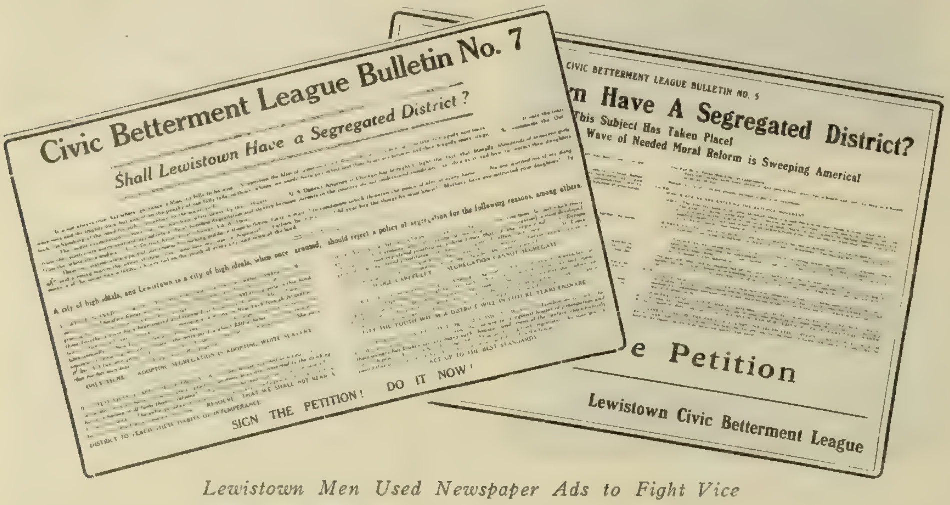
Printer's Ink Aids Lewistown Crusade

Half-page advertisements in local papers figured in the campaign which not long ago drove a regulated vice district from Lewistown, Mont., and so changed the sentiment of the town that the district has remained closed for the three months since the culmination of the fight. The tactics of the campaign in Atlanta, Ga., which were recounted in The Continent several months ago, were used, and much of the same material was given to the people of Lewistown through the papers. Other material for the "ads" was collected by Rev. E. W. Wright, Presbyterian pastor.

In the spring of 1912 business interests demanded the removal of the red light resorts from the heart of the city. The Men and Religion Movement opportunely gave impetus to the forming of men's clubs in leading Protestant churches which vigorously demanded not only the removal but the abolition of the district. The victory was easy, but superficial. The district was abolished, but the solid business opinion of the town was that the social evil could be regulated but not eradicated. The enormous influx of laborers, restless transients, due to the phenomenal development of the section, seemed to give weight to the argument of the "necessary evil." The flooding of the rooming houses with immoral characters further supported the argument. The "segregation" of vice was advocated, as a cure for intolerable conditions. With the tacit consent of the city administration, property was bought for a new red light district several blocks in extent and houses were opened and the building of others was contracted for. This was the situation in this city last June.

Then the church men went into action. A civic league was formed. A campaign of education was entered upon. Mass meetings, advertisements in the newspapers, petitions backed by massed delegations of men when presented to the city council, together with a dispassionate study of the whole vice problem, were the features of the fight. The result was a sweeping victory. The houses were closed; a new ordinance was drawn up, putting rooming houses under rigid police control; the police department and city attorney's office set to work with a vim to stamp out vice; and, perhaps most important, a public sentiment has been crystallized among business men and other citizens which has led the most indifferent to say, "It is plain that this question has now been settled in Lewistown for all time."

Of great weight were the Chicago and Minneapolis vice commission reports; the Atlanta antivice campaign literature, the recent Minnesota state law prohibiting vice districts anywhere in the state, and the general literature on the white slave traffic. Local factors were: Fearless Christian laymen, a high standard of intelligent American citizenship, the activity in municipal office of men too big and clean to be corrupted by bribery, a Christian city attorney and a police chief with a high reputation; a woman's club given to the discussion of grave social problems, and a church sentiment wide awake to the leadings of the "new conscience" in matters social and political.


Civic Betterment League Bulletin No. 7
Shall Lewistown Have a Segregated District?
SIGN THE PETITION! DO IT NOW!
CIVIC BETTERMENT LEAGUE BULLETIN NO. 5
n Have A Segregated District?
This Subject Has Taken Place!
Wave of Needed Moral Reform is Sweeping America!
e Petition
Lewistown Civic Betterment League

Lewistown Men Used Newspaper Ads to Fight Vice

The Swift Flight of the Years

The swift flight of the years is measured by consciousness as well as upon calendars. A year is a cycle to a child, while a lifetime upon earth is but a handbreadth to the aged.

A beautiful Art Calendar for 1914 has been prepared showing the flight of the days on the background of a glory reflected in the face of an old Scotch Minister surrounded by his fellow-elders. If you want to measure the swift flight of your years by this radiant rule, a complimentary copy of the calendar will be mailed you, post paid, for the asking. Send your name and address today, as the edition is limited.

Ministerial Relief and Sustentation
Of the Presbyterian Church in the U. S. A.
WILLIAM HIRAM FOULKES, General Secretary
W. W. HEBERTON, Treas. JOHN R. SUTHERLAND, Associate Secretary
WILLIAM SYLVESTER HOLT, Associate Secretary
507 Witherspoon Building - Philadelphia, Pa.

THE FIELD OF CHRISTIAN EFFORT

LIQUOR MEN PLAN TO OPPOSE SUNDAY

Every effort is being made by the Allegheny County Liquor Dealers' Protective Association to prevent "Billy" Sunday and his Pittsburg evangelistic campaign from doing harm to the liquor business. Sunday afternoon, Dec. 7, 2,000 persons directly or indirectly interested in the liquor business met in the Lyceum theater, Pittsburg, to hear an address by C. A. Windle of Chicago, editor of The Iconoclast, on "How to Answer Sunday and Refute His Statements Concerning the Liquor Business." The letter of invitation urging liquor dealers to attend was in part as follows.

"A movement of gigantic character antagonistic to the entire liquor industry in the state has been inaugurated and will be encouraged by the opening of 'Billy' Sunday's eight weeks' religious revival which will begin in Pittsburg Dec. 28. This revival is one of a series that will be conducted throughout the state by this fellow, who to a certain extent is poisoning the minds of the people against our business and all engaged in it by his clownish antics and lying tirade of abuse and vituperation delivered during these revival meetings.

"We insist that you, Mr. Liquor Dealer, who with your family will be the target of this fellow's abuse, should set aside everything and attend an important meeting that will be addressed by C. A. Windle of Chicago, who is fully equipped with an abundance of facts and ably qualified to express them in defense of our business and against the absurd fallacies preached by this clown and fanatic, 'Billy' Sunday."

It was intended that the meeting should be secret, but somehow the newspaper men got the tip, obtained full information and exploited it the next morning in the daily papers. This action on the part of the enemies of this movement, say ministers, has done more to break down opposition, restrain criticism and make friends for Mr. Sunday than anything the churches or ministers have been able to do.

THE CHURCH AND THE COMMUNITY

Ohio—Moving pictures will be shown in Massillon church each Friday evening according to the announcement of the pastor, Rev. S. W. Fraser.

Illinois—The boys of one of the classes of Bushnell Sunday school are considering ways and means of starting a gymnasium.—Four manual training outfits have been installed in Emerson Street church, Evanston, where boys are learning practical work under volunteer instructors of the community.

New Jersey—A social survey of New Brunswick churches shows that 30 per cent of the membership of local churches consists of men, 55 per cent of women. Of the seventeen churches which reported most gave motion picture shows as their greatest competitors. Other competitors in order of importance were lodges, theaters, saloons, pool rooms, ball grounds and dance halls. Fifty per cent of the Sunday school teachers are women and only 23 per cent of Sunday school pupils are men or boys.

Iowa—The church at Cross Lanes near Fairfield is holding a series of entertainments for the country residents in connection with the holidays. A special school in the basement of the church has been opened under a little used state law for the older boys and girls of the community who have been deprived of other educational advantages. It is hoped by the people of the vicinity that this will be the forerunner of a township high school.—A series of country life conferences has been held during the past two weeks at Anamosa, Monticello, Castle Grove, Amber, Scotch Grove, Center Junction, Bethel church and Onslow. Dr. Warren H. Wilson of the Home Board, Rev. M. B. McNutt, President E. E. Reed of Lenox College, Dr. J. F. Hinkhouse of Fairfield, Iowa, and other experts, together with local pastors, conducted the meetings, which were continued for two days at each center. Addresses and discussions for all classes of people were held on subjects relating to country life by the leaders.

Daily Service for Children

A daily chapel for public school students is being held by Rev. F. L. Selden in Ravenswood church, Chicago. Meetings were begun this fall and continued for fifteen minutes just before school begins in the morning. The children of several denominations stop at the church on the way to school and have a brief service. Verses and a hymn are committed to memory each week. There are also singing, Bible reading and prayer. Nearly fifty children gather every morning.

Dr. Carroll with Federal Council

At the meeting of the executive committee of the Federal Council in Baltimore Dec. 3 to 5, Dr. Henry King Carroll, who was long corresponding secretary of the missionary society of the Methodist Episcopal Church and is famous as the most authoritative compiler of church statistics in the United States, was named associate secretary of the council, to reside in Washington and promote moral legislation in Congress as well as look after the interests of the council in all the Southern states.

CHURCH EFFICIENCY HINTS

Wisconsin—Plans have been made for a survey of Oshkosh by Charles Stelzle under the direction of the local ministerial association.

Texas—Following a long period of preparation, nearly 2,800 people, including a large number of Catholics, joined in the religious canvass recently taken in San Antonio.

Iowa—A recent house-to-house canvass of Cedar Falls by the Sunday school forces has stirred up great interest in Sunday school work. The canvass was made in two hours.

Ohio—Evergreen church, Youngstown, in an every-member canvass recently increased current expense pledges from $45 weekly to $92. The pastor, Rev. W. C. Press, has been in demand among his fellow presbyters at men's gatherings telling how it was done.

Colorado—Efficiency methods are being urged on the churches of Boulder and Denver Presbyteries by the pastor-evangelist, Rev. C. K. Powell. It is suggested that the campaign should start with a systematic visitation of every home in the parish with a study of the institutional and social life and other facts bearing upon local conditions. An evangelistic campaign followed with a campaign to interest everyone in systematic giving is also part of the plan.

COLORADO FARMERS GIVE THANKS

The agriculturist of El Paso county, Colorado, W. H. Lauck, a live Methodist, acting in conjunction with a committee from the Ministerial Alliance of Colorado Springs, the county school association, the county commissioners and the chamber of commerce, arranged to call the people of the county, whether in city, town or country, together at 11 o'clock Thanksgiving day. Meetings were to be held in the churches where there were any; where none, then in schoolhouses in country and village. The ministers of Colorado Springs were sent out to preach. Ten autos in addition to the train service took them to their places, often accompanied by singers from the churches. At each meeting place in country and village a picnic dinner was served and the afternoon given over to a discussion of farming. The attendance was large.

The new $22,000 building at Rockwell City, Iowa, where in five years the membership has grown from 161 to 281, dedicated Nov. 23.

AND IN A LIQUOR STRONGHOLD

The movement to clean up Peoria, Ill., of its wide open vice is progressing. A Law Enforcement League has been formed, a committee of five secured to lead out in the open, back of whom is a committee of 100 Peoria business men from all walks of life and back of these in turn are the best Christian citizens of the city. The ministers are active in keeping the matter before their congregations and molding popular opinion. Definite results have already begun to show themselves.

THE Y. M. C. A. AND ITS ACTIVITIES

Peking, China—The new Y. M. C. A. building given by John Wanamaker was recently opened by ceremonies in which President Yuan Shih Kai took a leading part.

Port Alegra, Brazil—Advanced classes in English at the association building are attended by young business men, a banker and two lieutenants of the army college.

Colleges Raise Their Standing

Eight Presbyterian colleges which a year ago had not met the requirement of the standard adopted by General Assembly have now qualified. Other institutions are making vigorous efforts to supply what is lacking and according to officials of the College Board all the things still needed can be supplied by additional funds. The committee engaged in the task of classifying Presbyterian institutions under the standard adopted by General Assembly recently met in Chicago to formulate a report which will not be completed until Assembly meets in May. The committee is composed of Presidents Hinitt of Center College, chairman; Black of Missouri Valley College, Hawley of Henry Kendall College and Dr. J. E. Clarke of the board.

Advertisements Instead of Revival Series

Instead of planning a revival series the ministers of Connellsville, Pa., have decided to use a large display space in the local newspapers each Saturday urging Christian living. It is expected that the experiment will be continued for three months. Nine local churches are participating.

Pears'

There's a unique adaptability about Pears' Soap. It makes the child enjoy its bath, helps the mother preserve her complexion, and the man of the house finds nothing quite so good for shaving.

Have you used Pears Soap?

Pears' the soap for the whole family

Just a little better than any of its forty predecessors in its fulness of explanation, illustration and anecdotes—its wealth of material and its practical helpfulness for teacher and pupil.

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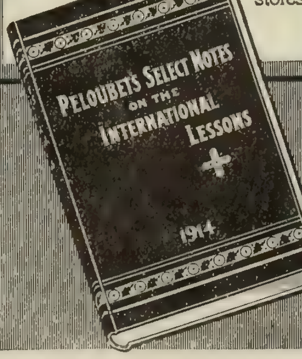


ROYAL BAKING POWDER

Makes delicious hot biscuit, griddle cakes, rolls and muffins.

An absolutely pure, cream of tartar powder.

ROYAL BAKING POWDER CO., NEW YORK.

FIRST GENERAL ASSEMBLY MET HERE

Second Church, Philadelphia, Remembers Former Days—Cigarettes Cause Downfall of Majority of Criminals, Says Director Porter.

PHILADELPHIA—Second church, Rev. Alexander MacColl pastor, observed its 170th anniversary on a recent Sunday. It was signalized by the addition to the endowment fund by a member of $25,000. The history of Second church is contemporaneous with most of the city's life. Its organization was the result of the great Whitefield revival of the eighteenth century. Its first pastor was the noted Gilbert Tennent. When Mr. Tennent was soliciting funds to build a church he asked Benjamin Franklin for the names of those on whom he might call and Franklin told him to "call on everybody." With the Second church met the first General Assembly in America, that of 1789.

Call Arch Street Pastor—Arch Street church has unanimously chosen to succeed Dr. Mervin J. Eckels as pastor Rev. Clarence E. McCartney, pastor of First church, Paterson, N. J. Dr. Eckels is seeking recuperation at the home of a sister in Carlisle, Pa., his native place.

Observe Double Anniversary — Olney church, which has had a most encouraging growth under its first and only pastor, Rev. W. H. Wells, and has a present membership of 415 with 550 in the Sunday school, at the celebration of the fifteenth anniversary of both church and minister enjoyed sermons from Doctors W. P. Lee of Germantown and J. B. Laird of Frankford. On presbyterial night R. Montgomery, C. E. Burns, J. H. Boggs, H. W. Bloch and M. S. Bush spoke. Moderator McCrone presided.

Brief Items—Dr. Stone of Chicago, moderator of General Assembly, will speak to the elders of Philadelphia North Feb. 20.—The Philadelphia Sabbath Association, which is very actively engaged in measures for the promotion of Sabbath observance, held its seventy-fourth anniversary in First Church of the Covenanters.—Downtown business men have organized to continue the recent noon hour Bible conferences in a vacant storeroom.—The ministers' December social union at the Bellvue-Stratford had present Dr. Thomas H. Law, stated clerk of the Southern General Assembly. The meeting was addressed by Dr. Oliver Huckel of Baltimore, his subject being "Literature and Life."—A bill poster company has announced to ministers of the city that during December in the desire to inaugurate an "uplift movement for the good of humanity by turning their minds to noble and inspiring thoughts," it will display on its boards a great masterpiece depicting the birth of Christ.—The woman's December home and foreign mission societies of Philadelphia presbyteries were addressed by Mrs. D. E. Waid, Miss Dwight E. Potter and Dr. Stanley White, all of New York.—Paschall Avenue U. P. church, which has changed its name to Woodland Avenue, Rev. H. R. Galloway pastor, has purchased and occupied the former Union Presbyterian church. It rededicated the edifice Dec. 7.

Personal Notes—William T. Tilden, elder in Wakefield church, Germantown, has been elected president of the Union League for the third successive term and General Louis Wagner, elder of Market Square church, Germantown, has been reelected chairman of the board of city trusts.—Director of Public Safety Porter, an elder in West Side church, Germantown, in an address at First church said that the downfall of more than 75 per cent of the criminals arrested could be traced to the cigarette habit.—Dr. John R. Davies, pastor of Bethlehem church, was invited to preach to the "efficiency conference" of more than 500 M. E. ministers.

Bible Classes Gather—The first winter rally of the Drexel Biddle Bible classes of Philadelphia and Camden was held in Richardson Memorial church. A dozen denominations were represented by a large number of ministers and leaders in social and business life.

W. P. White.

GET SPECIAL WORKER FOR BOHEMIANS

OMAHA—The Bohemian population of Omaha and South Omaha now has a special worker, Miss Anna Kvapil. She was fitted for her work in the Coraopolis Missionary Training School. This effort is made possible by the Home Board.

Hold Two Weeks' Meetings—Parkvale church has been strengthened in attendance and membership by two weeks' gospel meetings. Local ministers assisted the pastor, Rev. A. E. Lehmann.

Reception for New Pastor—Westminster having installed its pastor, J. Frank Young, D. D., tendered him and his family a reception Dec. 8. A mothers' club has been organized with a purpose of encouraging mothers to assist their children more intelligently in their Sunday school graded lesson work.

Personal Items—The resignation of Rev. B. A. Filipi from the Bohemian church brings regret to Presbyterians of the city. For seven years this pastor has devoted himself with fine consecration to his parish. Despite the difficulties of the field fifty members have been received and the Sunday school doubled.—The Omaha Ministers' Association, interdenominational, has elected Grant E. Fisher, D. D., pastor at Dundee, president for the coming year.

Have Bazar Downtown—The rotunda of the Bee building is tendered each December to the city churches for bazars. Churches are accommodated in cycles of four, for two days each. Six Presbyterian churches are in the schedule for this year: Lowe Avenue, Covenant, Parkvale, North, Benson and Clifton Hill.

Ralph H. Houseman.

WOULD CLEANSE ROLLS OF CHURCHES

Presbytery Urges Discipline of Those Who Sign Saloon Petitions—Pittsburg Churches Have Been Self-Supporting for Third of a Century.

PITTSBURG—The December meeting of Pittsburg Presbytery was held in Second church Dec. 9. Items of interest were the adoption of rigid resolutions urging pastors and sessions to discipline members who sign petitions for the granting of license, or act as attorneys for those trying to secure license, or who own and rent property for immoral purposes, or in any way receive revenue from commercialized vice. Presbytery adopted the overture approving the plan of union with the Reformed Church and negatived the Cincinnati overture asking that the name of the Board of Missions for Freedmen be changed to the Board of Missions for Negroes in the United States. Mention was made of the fact that Dr. George Montgomery had just completed his fifth year as superintendent of missions in the presbytery and that Oct. 7 was the thirty-third anniversary of Pittsburg as a self-supporting presbytery. During the past year it expended $90,000 on its own work and is asking for $100,000 the coming year.

Mrs. Colgate Speaks—The Waldensian Society of Pittsburg met in the Twentieth Century club rooms Dec. 9. Addresses were made by Mrs. Gilbert Colgate of New York, who has just returned from a tour of the Waldensian church in Italy, and Dr. John K. McClurkin, president of the Pittsburg organization.

How Long Should Pastorate Be?—Dr. George M. Kerr, who has been pastor of Raccoon church for more than forty years, read a very interesting paper before the Ministers' Association Dec. 8 on "Long and Short Pastorates." Dr. Kerr deplored the "whirlwind campaigns and then on to another church" methods of so many ministers, and cited a a number of specific cases to prove that the men who had done thorough work and made a lasting impression on the communities in which they labored were almost always the men who stayed for a generation or more.

Personal Notes—Rev. Harry C. Hutchison has been called to First church of Aspinwall.—Rev. H. M. Forsythe has declined a call to First church, Altoona.—Rev. S. W. McKelvey will be installed pastor of Second church, Wilkinsburg, Jan. 16.

P. W. Synder.

HAS CONGREGATION OF LITTLE FOLK

NEW JERSEY—Rev. Shackelford Daugherty, pastor of Columbus church, has organized a juvenile congregation with a full set of little officials. The service is held just before the sermon to adults and is a perfect model of the larger service.

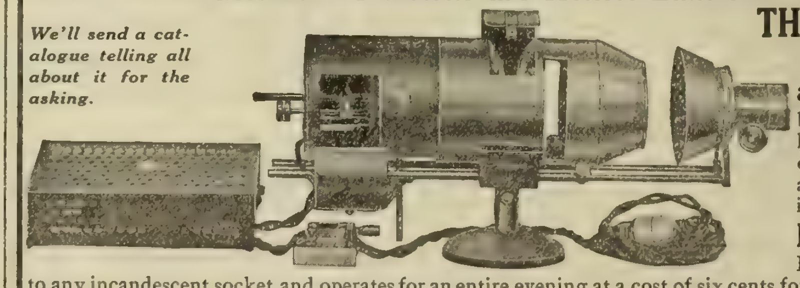
Brief Items—Princeton University and Seminary will send twenty men to the convention of student volunteers to be held in Kansas City Dec. 31 to Jan. 4.—Work has begun on the new church building at Franklin to be completed in the early summer.—S. Hall Young, D. D., pioneer Alaskan missionary and at present superintendent of Alaskan missions, is speaking almost every day. Last week he was at Madison Avenue church, Elizabeth, addressing the brotherhood; at South Orange, and at Westfield, where he adddressed the Christian Endeavorers of Union county at a missionary dinner given in the Westfield church.

Women Celebrate—The twenty-fifth anniversary of the women's home missionary society of the Madison Avenue church, Elizabeth, was celebrated Dec. 12. The widow of the first pastor, Rev. A. L. Clark, took part. Mrs. C. G. Reynolds, wife of the present pastor, is president

Men's Work—One of the biggest and best brotherhoods in New Jersey is that of Flemington church. At the monthly dinners laymen of wide reputation, and never ministers, are asked to speak. The last speaker, Dec. 16, was C. H. Dressman, Y. M. C. A. secretary at Trenton.—A magnificent Y. M. C. A. building was dedicated Dec. 7 at Morristown. Rev. John McDowell, pastor of Park church, Newark, was the principal speaker.

There are 29,000 Sunday school pupils in the churches and missions of the United States under Presbyterian auspices where a foreign language is spoken.

Rev. W. W. Courtice, pastor of St. Peter, Minn., church, has been given a vacation because of ill health until April 1.



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It can be attached to any incandescent socket and operates for an entire evening at a cost of six cents for current. It will project large, clear pictures on the screen. It is so simple a child can operate it—yet it is efficient and contains every element needed for high grade work—even a definite mechanical screw feed arc lamp.

McINTOSH STEREOPTICON COMPANY

421 ATLAS BLOCK
CHICAGO, ILLINOIS

"COMSTOCK" SOCIETY HAS BEEN ACTIVE

War Against Vice Pushed Vigorously Past Year—Mission Educators to Gather—Many Red Cross Seals Sold by Mail.

NEW YORK—Four meetings were held in Y. M. C. A. auditoriums in Manhattan and Brooklyn Dec. 7 to celebrate the fortieth anniversary of the New York Society for the Suppression of Vice, with which the name of Anthony Comstock is indelibly connected. The association was founded in 1873 by William E. Dodge, Morris K. Jessup, J. Pierpont Morgan, Robert R. McBurney, Cephas Brainerd and twelve other men, all connected with the Y. M. C. A., with which the organization was originally affiliated. During the past twelve months 864 persons have been arraigned before federal courts, and 2,743 in state courts. Fines amounting to $235,030 have been imposed, and in the last three months alone more than three tons of obscene books have been destroyed.

Many Will Dine — The Missionary Education Movement has announced Jan. 13 as the date for its third annual dinner at the Hotel Astor. This dinner is for the members, officers and friends of the home and foreign missions members of the United States and Canada and over 500 persons from all parts of the continent and from all denominations are expected. Among the speakers announced are Dr. John R. Mott, Principal Alfred Gandier of Knox College, Toronto, J. Campbell White and Secretary J. Ernest McAfee of the Home Board.

Gospel Mission Calls for Funds—The Gospel Mission to the Tombs, of which Dr. David G. Wylie is president and James Yereance treasurer, has sent out an appeal for funds. The association has conducted services in the chapel of the Tombs for over fifty years and its chaplain has visited the prisoners in their cells, carrying them Bibles and reading matter.

Secretary Bryan Speaks to Ministers—Secretary of State Bryan addressed the meeting of the clerical conference of the Federation of Churches last Wednesday afternoon in the assembly hall of the Metropolitan Life building.

Dr. Adam to Continue in Rutgers — Dr. John Douglas Adam, who has been supplying Rutgers church, has agreed to continue as stated supply until the end of March. He will give the church at present, however, no encouragement in inquiries as to whether he will accept a call. The faculty of Hartford Theological Seminary has requested Dr. Adam to add two more hours a week to his present lectures there.

To Prepare Mission Text Book—Miss Jean Mackenzie has returned from the Presbyterian mission on the west coast of Africa and has offered her resignation to the board after ten years of brilliant service. Miss Mackenzie is engaged to prepare for the united mission study course of the Women's Foreign Missionary Boards a text book on Africa for next season's study.

Brief Items—At the recent anniversary exercises of the Church of the Covenant of the fourteen original officers eight were present who had served the church the whole twenty years of its existence. —Dr. Robert E. Speer is the Presbyterian representative at the complimentary dinner to Dr. Edward Judson, which is to be held tonight. The dinner is also in celebration of the centenary of Dr. Judson's father, the famous missionary, Adoniram Judson.—The Y. W. C. A. of Brooklyn held on Dec. 12 in the First Reformed church a membership banquet, the first of several entertainments designed to double the membership of the association before the new building is ready.—The Boys' Brigade of Bethany church, Brooklyn, Rev. Louis O. Rotenbach pastor, held an entertainment Dec. 12, the proceeds of which were used to start a fund for uniforms.

Stony Brook Assembly Elects Officers — The Stony Brook Assembly held its annual meeting last week in Central church, Brooklyn. Resolutions were adopted authorizing the incorporation of the assembly, and officers were chosen as follows: Dr. John F. Carson, president; Dr. David G. Wylie and James Yereance, vice presidents; Rev. Reid Dickson, secretary. Thirty directors, half ministers and half laymen, were also elected.

Red Cross Seals in New York—Dec. 7 was observed in many churches as Tuberculosis Day. Special pamphlets describing the war carried on against the white plague were distributed in many congregations. The Red Cross seal committee reports that nearly $9,000 has been received in mail orders alone in the city, and more than $13,000 worth of seals are on sale in various places throughout Manhattan and the Bronx.

Open Fort Washington Church—The new Fort Washington church, Dr. D. H. Martin pastor, was formally opened last Sunday. Dr. Martin preached the opening sermon and Dr. Anthony H. Evans and Dr. Anson P. Atterbury, pastors of West-Park church, of which the Fort Washington is a branch, also took part. William J. Campbell of the board of trustees of West church gave a brief history of the congregation, while Colonel W. G. Green of the committee of construction told of the work. The keys of the church were formally turned over to the congregation by Thomas P. Spencer of the building committee and were accepted by Elder William S. Bennett, who is also clerk of the session. The structure cost $321,000. The pastor, who came from Glens Falls two months ago, will be installed Dec. 19.

Ministers Discuss Work for Boys—With Rev. Joseph H. Hollister of First church as one of the prime movers, the ministers of Mount Vernon, including the Catholic priest, met last week to discuss the great need for an organized work among boys and young men in that town. There is no Y. M. C. A. and the only work for boys is being carried on by a few of the churches, among which the First church is prominent. It was under Mr. Hollister's supervision that the remarkably successful boys' conference was held last year in Mount Vernon. A council was appointed with Mr. Hollister secretary which will appoint a committee to consider aggressive work for boys.

CITY INVITES EVERYONE TO CHURCH

Special Effort to Swell Number of Worshipers—Plan to Have Structures Open on Week Days—Old Church in New Use.

LOS ANGELES—Churches of all denominations observed go-to-church Sunday recently. Plans for a house-to-house canvass were made in many instances, and some churches provided automobiles for aged and infirm persons who wished to attend the services. The newspapers of the city were especially helpful in giving the plans publicity.

First Building Still in Use—The congregation at Wilmington Park has rededicated the building which was given to it by the Wilmington church. The building, which was erected in 1870, was the first Presbyterian church in southern California and was the scene of the organization of Los Angeles Presbytery. In its new location it begins a new career of usefulness. The suggestion has been made that the building be suitably marked with a tablet so that its connection with the historic events that have taken place within its walls may not be forgotten.

The First Presbyterian Church Built in Southern California, Now Removed for Further Service.

Plan New Building — Second church, Long Beach, under the leadership of its pastor, Rev. A. Grant Evans, has launched a building project.

Would Open Churches Week Days—The Interdenominationl Ministerial Association has inaugurated a movement to provide restrooms for persons who wish to use the church buildings during the week. The plan is to have the buildings open for use during certain hours of the day for rest, meditation and prayer. The public library will cooperate in furnishing reading matter.

Fight Extension of Saloons—Several years ago the city council closed Hill street to the sale of liquor. Women and children have had a shopping district in which they could move without meeting crowds which frequent the neighborhood of saloons. An ordinance opening Hill street from First to Ninth street recently passed the council and the ministerial associations of the city are united in memorializing the council to revoke this menace.

Robert R. McCain.

G. C. Abernathy, Shawnee, Okla., the present moderator of synod, is a candidate for governor at the next Democratic primaries.

At Westminster church, Bowling Green, Ky., Stanford Burney Binkley, grandson of the late Stanford G. Burney, D. D., and son of R. W. Binkley, D. D., pastor of Westminster church, was ordained recently.

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A Special train from Oregon to New York passed through Chicago Dec. 10, carrying 300 foreign-born Americans to their homes in Germany, Italy, and Hungary. These people have settled on Western farm lands and are now on their way to their fatherland for the Christmas holidays.

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EXTEND WORK OF THE CITY CHURCHES

New Preaching Places Established—Seminary Professors Dine Together—To Leave City Parish for "Wickedest Place in Alaska."

CHICAGO—Presbyterianism of this city is continually assuming enlarged duties with the shifting of population. In addition to the survey of religious conditions in the Bryn Mawr region, the Church Extension Board has been investigating the number of churches in the Ravenswood region and finds that at the end of the Ravenswood branch of the elevated railroad, over a mile west of Ravenswood church, there are fifty Presbyterian families with no near-by church organization of any denomination. Plans are under way for preaching services of some sort there if a meeting place can be found. New work for the Bohemians has been started under the direction of Mr. Vanek in Morton Park and arrangements have been made for monthly preaching services for Bohemians at Coal City. The Italians at Coal City, aroused at the address of Mr. De Luca several weeks ago, have asked for another address and Mr. De Luca will visit them again next month.

Seminary Professors Fraternize — The twenty-seventh annual dinner of the faculties of the theological seminaries of the city was held at the Great Northern hotel last Friday night. Representatives of theological seminaries of the Methodist, Presbyterian, Baptist, Congregational, Lutheran, Universalist and Episcopal churches were present, the latter for the first time. Dr. A. H. Hayes of Garrett Biblical Institute discussed the changes in different denominations and there were other comments on closer affiliation of the various institutions. Dr. Zenos and Professor Hobson of McCormick Seminary took part in the evening's program.

Raise Sunday School Fund—Through the active work of hundreds of workers in Sunday schools the fund of $100,000 was raised for Cook county Sunday school work and the expenses of the convention of the International Sunday School Association in this city next June. William A. Peterson of Edgewater church was chairman of the finance committee.

Will Go to Alaska—Rev. J. L. McBride of Rogers Park church surprised presbytery recently by announcing that he intended to go to what the Home Board calls the wickedest place in Alaska next spring. His wife, a graduate of the Presbyterian Training School, has long cherished a desire to go to the north as a missionary.

Members Read Papers—Wilmette church has aroused large interest in the Wednesday evening meetings through discussion of papers presented by the pastor, Dr. J. M. Wilson, and members of the congregation. The series will close with a watch-night service Dec. 31. Among the subjects discussed have been "The Bible in the Public Schools," "The Church Creed: What Is It, and Is It Worth Preserving?" "Calvinism: A Study of Its Doctrine," and "The Place of the Church in Social Reforms."

Plan Aggressive Evangelism—Presbytery Monday morning decided on recommendation to churches of definite evangelistic work during January and February. Reports each week at ministers' meeting and a house-to-house canvass and personal work by members are other parts of the plan presented by the evangelistic committee, of which Dr. J. J. Rae is chairman.

Urge Service New Year's Eve—The church federation is calling on churches of all denominations to hold watch-night union services in their neighborhoods to keep young people from the downtown district.

Lunch with Dr. Boyle—Sixty ministers and laymen of presbytery met at the University Club Monday to join in an informal farewell to Dr. W. H. W. Boyle. Dr. E. H. Curtis presided and there were many warm tributes to the departing presbyter. Dr. Boyle will begin his pastorate at Woodward Avenue church, Detroit, with the new year, and will remove there as soon as Mrs. Boyle, who lately underwent a serious operation, can leave the hospital at Lake Forest.

Chinese Are Progressing—Progress is being made toward the definite establishment of the interdenominational Chinese church, plans for which were made last spring. The purchase of a building is under consideration and the Chinese themselves insist that they have a regularly appointed pastor of their own nationality.

Catholics Fill the Field — Investigation of the Church Extension Board has shown that there is a large territory in the Bryn Mawr section in which the Catholics have the only religious work. A "Bible hour" on Sunday afternoon for children has been started by a young woman under Catholic auspices, although the denominational affiliation has been concealed. Five young women of the Presbyterian Training School are now at work surveying the district preparatory to the establishment of some sort of Protestant work.

Brief Items—The Church Federation has arranged for a deaconess to attend the juvenile court to care for Protestant children brought there.—Woodlawn church is finding vesper services during the winter months more attractive than evening services.—Christian Endeavorers of the city will provide 1,500 boxes of good cheer for hospital patients of the city.—The Volunteers of America are planning a large number of dinners for poor people at Christmas time. Several free public dinners will be given.—Following a paper by Dr. J. M. Wilson presbytery on Monday ordered the appointment of a committee to investigate local conditions concerning the growth of the spirit of absolutism in church and civic life.—South side branch of the Christian Industrial League will be opened with the ministers of presbytery present Dec. 29.

PUBLIC SCHOOLS WILL STUDY BIBLE

North Dakota Plan Is to Be Tried in Indiana—Church Federation Planning to Use Newspapers to Reach People.

INDIANAPOLIS—Announcement has just been made that "the rich literature and history of the Bible is to become a source of knowledge for the school children of Indiana" by the adoption of the North Dakota plan for Bible study in the public schools. The superintendent of public instruction, C. A. Greathouse, has made public this plan, whereby the Bible literature and history will be given its due place in public school courses alongside other "classics" of the world.

Personal Items—Rev. Melvin E. Trotter and his singer, Peter Quartel, leaders in rescue mission work, were in the city for a brief campaign. They assisted E. A. Larson in meetings at the local mission and spoke in three of the larger churches.—R. C. Hughes, D. D., of the Board of Education addressed the young people of First church on a recent Sunday evening.—Rev. L. W. Sherwin declared vacant the Greenfield pulpit on Nov. 30.—First church has granted the pastor, Dr. M. L. Haines, a six months' leave of absence. He sails Feb. 17 on the Adriatic for Egypt and the Holy Land and will be accompanied by his wife and daughter.

Talks to Boys; to Women—The boy scout movement was explained to a large meeting of boys by means of motion pictures during the visit of a representative of the national council. A play, enlisting fifty scouts, was a supplementary feature.—"Benefits of Public Health Nursing" were explained to an audience of ladies at First church by Miss Alice Fitzgerald, who is to superintend the nurses' training school in the new Robert Long hospital, just opening.

Churches to Join in Advertising—The state session of the Federal Council of Churches was addressed by President Shailer Mathews of the national council in Second church. The local federation has opened a Bible depository at the office of Secretary M. C. Pearson in the Y. M. C. A. building. Plans for a year's advertising campaign of church matter were considered at a luncheon of ministers interested in the federation last week. Special items to be included were a church attendance day, a church letter day, a house-to-house visitation of the city and an evangelistic campaign in each church.

Meetings for Men—The tenth year of the "big meetings" under auspices of the Y. M. C. A. was opened by Secretary Goddard Sunday, Nov. 16. The address was by Clinton Howard, D. D., of Rochester, N. Y. J. C. Nayghe, a native of Greece, was the speaker last week. He gave an Oriental interpretation of the twenty-third psalm, based upon his personal experiences in the Lebanon mountains.

C. R. S.

WANT BROTHERHOOD MEN TO BE DOERS

Annual Gathering of Cincinnati Union Enthusiastic—Girls Give Concert to Build Classroom for Boys at Norwood Church.

CINCINNATI — "The brotherhood expects every man to be a doer" is the slogan which has been adopted by the new administration of the union of the Presbyterian Brotherhood in Cincinnati and surrounding territory. That gathering of men at Avondale church was an inspiration. Two hundred in round numbers sat down to a turkey feast enlivened by song and speech. How those men did sing! It was a revelation to everybody. William A. Evans is president-elect of the union and weekly conferences of the executive committee are to be held—Monday gatherings at dinner. Dr. W. F. Weir, chairman of Ohio synodical brotherhood committee, addressed the gathering. Robert P. Hargitt presided and additions to the official board were: Vice presidents, Harry B. Mackoy, Bible study; W. E. Kreidler, religious work; J. C. Gregson, fellowship; Ren Mulford, Jr., publicity; W. A. Stark, secretary, and M. L. Kirkpatrick, treasurer.

An Evanston Anniversary—Rev. Lewis Earle Lee and Mrs. Lee have won a big place in the hearts of the Evanston people. On the first anniversary of his pastorate an appreciation, penned in verse by Mrs. L. S. Munson, was read by Miss Laura Lang. Mrs. Lee also wrote some poetic "anniversary thoughts."

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greater comfort and privilege for boys. This is the record of Norwood's Sunshine Girls. There is a lack of classroom for an organization of boys of the "teen" age. This Norwood organization of girls—one of the largest classes in Ohio—took steps to create a fund for this purpose. Their colonial concert at Sharpsburg school was a superlative success.

Personal Notes—Rev. Jesse M. Tidball of Minonk, Ill., occupied Dr. McMillin's pulpit on Walnut Hills Sunday.—Rev. Peter Robertson of Mohawk church presided at the eighty-sixth annual dinner of the Caledonian Society at the Scottish Rite cathedral.—Colonel William B. Melish talked on "Yellowstone Park" at the Price Hill church, the Westminster.—At Seventh church a big congregation enjoyed a Sabbath afternoon presentation of the cantata "Ruth."—At Lane Seminary Dr. C. F. Goss is giving a practical series of talks on "The Sermon."—Rev. B. L. Schuyler recently gave the congregation at Fourth church a splendid talk on "The Life, Customs and Religion of Syria."

Ren Mulford, Jr.

ENLARGE CHURCH BY STARTING ANEW

Reorganization Near Seattle Attracts New Members—Relocated Sunday School Prospers—Much Activity on North Pacific Coast.

SEATTLE—There was a fine piece of ecclesiastical statesmanship in the dissolution and reorganization of the suburban church at Kent. For several years this church has been passing through deep waters, but during the two years' pastorate of Rev. W. A. Couden those in the church were solidified and organized for aggressive work, but outsiders looked upon the enterprise askance and the work of building up was difficult. Finally under Mr. Couden's leadership before he left to take up Sunday school work in Spokane Presbytery the church and adherents and executive commission and the presbytery itself all agreed upon a thorough reorganization. A large commission, with W. O. Forbes, D. D., as chairman and with Rev. C. R. McMillin in charge of the work on the field, was appointed by presbytery, resulting in the dissolution of the church and on Nov. 25 the organization of the Olivet church of Kent with eighty-six charter members—ten on confession, twenty on reaffirmation of faith, forty-six by letter from the old church and the rest by letter from other churches. This all in place of the original church with less than fifty active members.

Sunday School Rejuvenated—A like move in Sunday school work was consummated in Van Assult, a mission of First church in the city. The old mission property was appropriated by the railroad and yards extended in such a way as to make it impossible to use it any more. The school was abandoned. The chairman of the missions committee of First church, with the synodical superintendent of Sabbath schools, selected a suitable site on the hill and a portable chapel was moved in from another part of the city, repainted and otherwise refitted, and on Sunday, Nov. 23, was rededicated, Dr. Matthews preaching the sermon, and on the next week a fine new Sunday school was organized with Dr. F. L. Forbes, assistant pastor of First church, in charge.

Finish New Church—There has been a forward movement at Rainier Beach church. Last July Rev. W. A. Henricks was called from Laramie, Wyo., to the church, which had been vacant six months. He found a devoted but somewhat discouraged band in an unfinished building of some pretensions with no furniture at all in the auditorium. The people rallied around him and on Sunday, Dec. 7, the auditorium, completely furnished and with a $400 organ installed, was dedicated with appropriate services.

Pastoral Changes—Dr. A. N. Thompson of Madrona, Dr. W. A. Major of Bethany, Rev. Frank Edgar Mason of Port Angeles and Rev. Herbert A. French of Algona all have resigned their respective pastorates and are leaving their churches this month.

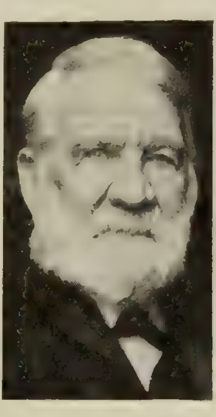
LARGE CHURCH HAS ANNIVERSARY

PENNSYLVANIA—York First church celebrated its sesquicentennial the second week of December. Much gratification was felt in the presence of the pastor, Dr. J. E. Tuttle, to conduct it, as he had been absent for some weeks on account of sickness. An address on the history of the church was given by a son of the former pastor, H. C. Niles. Many greetings were received from ministers and former members, some near at hand and some at a distance. The church has a membership of 800 with 1,000 in the Sunday school. It is also noted for its large benevolences.

New Lancaster Church—Memorial church, Lancaster, Rev. H. W. Haring pastor, recently laid the corner stone of a new edifice which will seat with its chapel 1,000 and cost $50,000. Dr. L. S. Mudge, pastor of First church and moderator of synod, recently called to the pastorate of the Pine Street church of Harrisburg, made an address.

Brief Items—Ardmore church, Rev. E. E. Ranson pastor, is deeply alive for the welfare of those outside its ranks and is using active efforts to reach them. A meeting for men only was recently addressed by James I. Donaghy. He gave a "policeman's" view of present day social problems.—Physicians recommend a six months' rest for Dr. W. R. Laird, pastor for twenty years of First church, West Chester. He will probably go to Bermuda. The congregation is considering the employment of a substitute.

PIONEER PHYSICIAN-ELDER DEAD



Dr. W. H. Wishard

Because of his advanced years and diversified interest in local affairs, the passing of Elder William H. Wishard, M. D., in Indianapolis on Dec. 9 was especially recognized by his city. The press, the State Medical Society, of which he was a charter member, and Seventh church, of which he was senior elder, all gave special emphasis to his relations with their particular circle of influence. Born in Kentucky over ninety-seven years ago, he came to Indiana at the age of 9 years with his parents, who settled in Johnson county not far from Indianapolis. After residence at Greenwood and Southport, suburbs, he removed to Indianapolis, which has always remained his home.

In his career as physician he served as volunteer surgeon during the civil war, in which he made a place in history for his name, because of his reports and advice concerning the removal of sick soldiers from the southern hospitals to the more congenial quarters and homes in the North. He served one term as coroner of Marion county and was president of the State Medical Society on the fiftieth anniversary of his membership. He was ordained an elder in the Presbyterian Church in 1845 and remained an active member of his session until the close of his life—a term of over sixty-eight years.

He was not only zealous in the local church, but served frequently in the committee work of presbytery. Six times he was sent as commissioner to General Assembly. First, he went in 1846 to the "new school" Assembly. In 1869 he met with the Assembly in New York, which adopted the plan of union with the "old school" body, then in session in the same city. He often related with much feeling his impression of the historic "adjourned meeting" of this Assembly in Pittsburg when the union of the two branches of the church was consummated.

He is survived by a brother, Samuel Wishard, D. D., of Los Angeles, Cal., who, in his eighty-eighth year, is still active in preaching and correspondence work; also by three sons, William W., Albert W. and George G., and two daughters, Mrs. John G. Wishard of Wooster, Ohio, and Miss Elizabeth. The latter was for several years young people's secretary of the Board of Foreign Missions.

C. R. S.

MINISTERIAL OBITUARY

William James McConkey, D. D., 76 years old, pastor emeritus of First church, Grove City, Pa., died recently at his home from heart failure. He was born in 1837 and was the oldest member of Butler Presbytery in point of continuous service. He was a graduate of Jefferson College before it became part of Washington and Jefferson College, and also of Western Theological Seminary. After pastorates in Ohio Dr. McConkey went to Grove City in 1875, where he was for twelve years pastor of Center and Grove City congregations. From 1887 to 1911 he devoted his entire time to Grove City church.

Rev. Jesse Clyde Engel, at the age of 40, died Nov. 25 at Colorado Springs, having gone there a few weeks previous from his work at Edgeley, N. D., hoping to regain his failing health. Mr. Engel was a graduate of McCormick Seminary. His work was wholly in North Dakota. He was stated clerk and chairman of the home mission committee of Oakes Presbytery. He was not only a preacher of power but he was a musician of no mean ability. It was his custom to organize the boys of the Sunday school into a band. He leaves a widow and two little girls. In accordance with his request Rev. J. G. West, assisted by Messrs. Burchfield and Hepner, conducted his funeral at Center View, Mo., his birthplace.

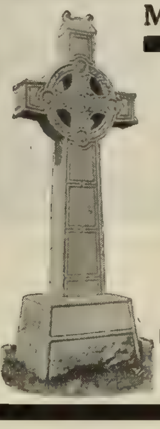
Canadians Plan American Trip

Preparations are being made by 200 brotherhood men of Canada to make a tour of the United States in May. They plan to visit New York, Buffalo, Washington, Philadelphia and Chicago and their advent will probably be accompanied by large meetings of men in these cities.

"Peace Sunday" Comes Dec. 21

The American Peace Society at Washington has called the attention of the churches to the desirability of giving special attention to the subject of world peace next Sabbath. The third Sunday in December was selected for this purpose by the international peace congress held in London in 1890.

Dr. S. S. Cryor has been compelled to leave Oakes, N. D., which church he recently accepted, on account of his health.



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TAKE LARGE THANK OFFERING

ILLINOIS—A thank offering for missions of $310, the largest in the history of the church, was taken at the Thanksgiving service of Willow Creek church, Argyle. This country church has for nine years supported its own foreign missionary. Rev. M. L. Pearson is pastor.

Dr. W. S. Marquis

Men Are Active—A laymen's missionary convention is to be held in Carbondale Jan. 27-28.—The brotherhoods of Cairo and Ewing Presbyteries have been invited to hold their joint convention in February at Anna.

Severs Thirty Years' Relationship—Nov. 30 was the farewell Sabbath at Broadway church, Rock Island, of Dr. William S. Marquis, who has served the church for thirty years. At the morning hour of worship impressive communion service was held. In the evening there was a union farewell service, when the pastors of churches of the city connected with the ministerial alliance came to say their "fare-ye-wells." A farewell reception was given to the pastor and his family Thanksgiving evening, when the Sabbath school room was crowded to its doors. The church feels it has made a great sacrifice in giving up the pastor and his family. He has been made pastor emeritus. Dr. Marquis goes to Chicago to assume the duties of superintendent of benevolences for Illinois.

Entertain the Boys—The men of Galesburg church were recently hosts at a dinner to which the boys of the congregation were invited. Addresses were made by both fathers and sons.

Church Remodeled—The remodeled building at Appanoose several miles southeast of Niota was dedicated Dec. 7. The improvements cost $5,000.

BRING NEWS OF WORLD MISSIONS

OKLAHOMA—The visit of gospel team workers from various portions of the state has been a feature of the world missionary campaign which has its headquarters in Oklahoma City. The campaign opened Dec. 7 with outside speakers in most of the pulpits of the city. Among those participating are Dr. J. C. Garritt, Nanking, China; Doctors C. E. Bradt, Francis M. Fox and G. N. Luccock, Chicago; Dr. Wilbur F. Crafts, Washington, D. C.; Rev. George H. Trull, New York; J. M. Patterson and Bishop Robert McIntyre. In addition to popular meetings each day various study classes are being held and visitors from all parts of the state are attending the meetings.

New Church Soon—The congregation at Kiowa is preparing to build a new church. Following a series of meetings in November a number of additions were made to the church. Rev. J. D. Braly is pastor.

Brief Items—Rev. C. A. Boycan recently assisted Rev. S. A. McPherson, pastor, in a series of meetings in Mill Creek.—Rev. L. B. Parker at Heavener by cooperation with the local editor is obtaining a large amount of publicity for the church and religion in general.—A series of evangelistic meetings recently closed at Adamson.

ORGANIZE THE YOUNG PEOPLE

CALIFORNIA—Rev. William McClung, who has recently taken charge of Los Molinos church, is meeting with a cheering response from his people. The Christian Endeavor society has been reorganized and a junior society established.

Eight Years at San Jose—Rev. H. H. McQuilkin has just completed eight years as pastor of San Jose First church. During this time 882 persons have been received into the membership. The active membership is now 907.

Hanford Church Dedicated—The new church at Hanford was recently dedicated with appropriate ceremonies. Dr. C. W. Sherman of Berkeley delivered the dedicatory sermon and Rev. G. B. Greig, a former pastor, preached in the evening.

INDIANS PUSH EVANGELISM

IDAHO—The Nez Perce Indian churches, six in number, are taking up their usual evangelistic work for the winter. Often the elders and others go with the ministers and assist in these services. They have been held in Kamiah Second and Meadow Creek churches with good results. Services will be held in each of the other churches before the winter closes. Rev. James Hayes, the Indian evangelist, recently visited Arizona Indians. Rev. William Wheeler, one of the older Nez Perce ministers, is supplying the Umatilla Indian church. Miss Kate C. McBath, the pioneer Indian missionary and teacher, continues to instruct her students. Miss Mazie Crawford, her assistant, conducts a service each Sabbath evening and sustains a Sabbath school in the tuberculosis hospital operated by the government in the old Lapwai Indian school building. Children from all the tribes in the Pacific northwest who have symptoms of tuberculosis are brought to this hospital for treatment.—Rev. William Lattimore, pastor of Lewiston church, has sufficiently recovered from his recent severe illness to be able to occupy his pulpit.

Many Adults in Sunday School—Parma church with a membership of 115 has two adult Bible classes with an aggregate enrollment of nearly 100. Four classes in the congregation are studying immigration. The pastor is Rev. Bruce J. Giffen.

Call Roll of Babies—Jerome church, Rev. C. M. Junkin, pastor, on a recent Sunday started a cradle roll of seventeen members. The mothers were present with their babies and as the names were called each came forward to receive a certificate of membership.

COUNTRY CHURCHES REJOICE

MINNESOTA—The fifteenth anniversary of the organization of Cove church, the pioneer congregation of the Mille Lac region will be observed Friday, Dec. 19, with addresses by Dr. John T. Bergen, Rev. J. S. Handyside, R. F. Sulzer and others. During the first part of the week special services were held at Onomia and on Saturday and Sunday special meetings were held at Wahkon. These organizations are all the outgrowth of the activities of Sunday school missionaries. Cove church was organized by Rev. T. M. Findley, pastor-evangelist, and Thomas Scotton, Sunday school missionary.

New Church Free of Debt—The new church at Rushmore was dedicated Dec. 7. This building is one of the most beautiful and complete in southern Minnesota, with an auditorium, two classrooms and a basement, costing with heating and lighting systems $6,000, all of which was raised before the dedication. R. N. Adams, D. D., who organized the church and preached the sermon at the dedication of the first church twenty-five years ago, preached the sermon on this occasion. He was assisted in the service by Rev. J. D. Gibb, a former pastor, and Rev. L. F. Badger, pastor-at-large. The pastor is Rev. Joseph Wray.

HOME MISSION CHURCH HAS GROWN

MONTANA—The Sunday school and social rooms recently built as an addition to First church, Great Falls, will be dedicated Dec. 21 by Dr. C. E. Schaible of Bushnell, Ill. The church is located at the edge of the business district and the addition cost $25,000, making the property worth $75,000. The church was organized as a home mission field in 1886 with thirteen members and now has 453. The pastor is Rev. E. P. Giboney.

Will Be Dedicated Dec. 21

"I HAVE ALWAYS HESITATED—"

A pastor in Ohio who is doing things writes the news editor that he has made a good resolution before the first of the year and will not keep to himself all the stimulating ideas which help his congregation. "You can't get news unless someone furnishes the material," he truly says. The Continent wants to be a stimulating and helpful force to all its readers. Not all of the ideas which work in one church can be applied to other congregations with the same success, but the knowledge of them strengthens purposes and stimulates courage.

It costs $2,500 a month to keep the Chicago Church Extension Board and its missions in operation.

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investments safer.
First mortgages on such property are the *only* kind
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loans placed on farms in South Dakota without a sin
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Write for references and list of offerings.
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Every Mortgage we handle is personally investigated. Periodical visits to this Land of Golden Harvests bring us in contact with borrowers—enable us to know the value of their security. All titles guaranteed by the Canadian Government --mortgages are first lien on producing real estate.
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6% FIRST FARM MORTGAGES
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REYNOLDS MORTGAGE CO., Ft. Worth, Tex.

"A note of thankfulness"

TO THE CONTINENT: *Loyalty to our feeling would often lead us to send in a note of thankfulness to The Continent for its good and helpful articles and editorials. Why we so often put off pleasing ourselves in this way, we cannot very well describe. He we are, however, and we want to thank you.*

The article "Pious Insults to God," Continent Nov. 6, is good and timely.

"Is Christian Unity a Dream?" Oct. 30, clear, comprehensive and vigorous. High thought and sound theology expressed in simple words and phrases; characteristic of the author. A vein of genuinely fraternal spirit runs throughout.

Your editorial on "The Consecration of Sorrow" in the same issue has, we doubt not, already helped many a drooping spirit and afflicted heart.

"The Changing and Changeless" opening the issue of Nov. 13 is beautifully sane and restful.

Dr. Jowett's message is always good, wholesome, penetrating, cleansing, comforting.

The writer is even now conscious of the help received from your splendid article of some time ago on Samuel's words to the people of Israel: "Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you." R. C.

Read the "WANT" Column every week. The thing in which you are interested may be advertised in this very issue.

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Financial Situation

What Are the Lessons of Failure of New Haven to Pay Dividend?—Government Ownership of Telegraph Promises to Be Discussed.

Many lessons might be drawn from the failure of the New York, New Haven and Hartford railroad to declare a dividend this month. For forty years the road had been paying from 5 to 10 per cent a year. It had been expected that the dividend rate would be decreased at this time in order to permit the new president, Howard Elliott, to reestablish the road on a safe basis, but the passing of the dividend was more or less of a surprise. According to men who have studied this road, the sole reason for the failure to pay a return on stock now is past manipulation. It is claimed that dividends in other years have been paid when the earnings would not justify so great return to the owners of stock. If this is true it corresponds to the action of an individual who spends more than his income justifies. When this is done by a corporation or an individual disaster must follow. In the case of the railway it is expected that affairs will be in shape soon to resume dividends. The price of the stock just after the passing of the dividend dropped 210 points under its highest market value. This means that people who bought at the highest price and sold at the lowest lost $210 a share. Owners of stock who had counted on receiving their usual check before Christmas will be disappointed. The loss will be felt by other corporations, the Pennsylvania road, for example, owning over $5,000,000 worth of stock at par value. The loss of interest is absolute. People with small capital who depended on the New Haven stock for considerable part of their income for the winter will have to look elsewhere.

What About Farm Mortgages?—The fact that a strong railway system has failed to have enough money in its strong box to make needed repairs and also to pay stockholders is no reflection on railroad or other stocks. The holder of stock becomes in a sense a partner in the concern and must take the profits brought by the management of the business. If the Pennsylvania road, mentioned above, had had its $5,000,000 invested in farm mortgages, as have most of the life insurance companies, the interest would have been paid, or the land mortgaged could have been sold. But, on the other hand, money in farm mortgages would not have been available quickly in a sudden emergency, if, for example, the Pennsylvania had wanted to raise cash for some purpose. Railroad stock can be sold any day, although recently it would have been sold at a big loss. The owners of bonds in the New Haven are, of course, not affected by the failure of the directors to declare a dividend on the stock.

Shall We Own the Telegraph?—It has recently been reported that President Wilson is giving considerable attention to the subject of government-owned telegraph and telephone lines. The United States is the only large country where such means of communication are privately owned. At present if we want to communicate with a person 100 miles away and are not in a hurry we ask the government to carry the message. If we are in a hurry we ask a private corporation to do it, and of course pay a profit to someone for the service we buy. Some government officials for several years have suggested the reasonableness of having what is virtually an economic monopoly in the hands of the public.

Stories of Financial Success—Replies to the request of The Continent for letters concerning successful investments have been numerous. The best letters will appear in the issue of Jan. 1. They are chapters of real life telling how women and ministers have saved and invested their surplus. Suggestions of ways to stimulate saving by children will also be found in this special issue.

Brief Bits of Business News—Hog cholera in Kansas and North Dakota, and in Michigan a disease similar to this dread scourge, is alarming the live stock interests of the country as well as the farmers themselves.—This country in the last nine months exported 65,000,000 feet of unexposed moving picture film and 23,000,000 feet of film ready to be shown in the theaters of the world.—Railroads numbering 170 show for October about $1,000,000 increase in gross revenue and $12,000,000 decrease in net income.

To Friends of Major Cole

Major James H. Cole, the evangelist, of Adrian, Mich., is in a hospital at Ann Arbor for the removal of cataracts from his eyes. One operation has taken place and another one is planned. The major has been laid aside from active work for several years with the exception of brief visits to Winona and other Bible conferences. Winona and Orion friends plan to give the major tangible expression of their love and appreciation of his unselfish service in the evangelistic field for more than forty years. Any interested may communicate with Harry B. Parker, 818 Ford building, Detroit, or Rev. P. V. Jenness, 2330 Downing street, Denver, Colo.

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A Little Maid of Bethlehem

(Continued from page 1789)

Bethlehem lay in a manger so many hundreds of years ago.

So Tabitha fills the goatskin churn nearly full of milk and she and her mother take turns rocking the bag of milk back and forth on their knees until the butter begins to come. Her mother does not leave the butter in a solid mass as the buttermakers of this country do, but instead she melts it up into oil, which she stores away in earthen jars. She uses this in frying or, instead of the olive oil, in cooking rice.

When her mother washes, Tabitha helps her carry the clothes to a near-by stream. Then they sprinkle wood ashes upon the garments and beat them as hard as they can with flat, paddlelike sticks until the dirt disappears.

One morning after several busy days, Tabitha's mother announces that they will go to town. Tabitha hastens to put on a clean frock. Her mother wears a flowing robe of delicate yellow over the white inner dress fastened at the waist by a soft girdle. She covers her face and her pretty headdress with a veil. The headdress is a tight fitting red cap covered with silver coins. Tabitha admires her mother's headdress very much, but she hopes to be able to afford one of gold coins for herself when she grows up. Her mother never takes off this cap with the heavy ornaments, but if her husband should fall into debt she would gladly give it up to pay what he owed.

Tabitha's mother tosses the baby over her shoulder and, taking Tabitha by the hand, sets out across the valley toward the steps which lead up to the town. Up the steep hill dotted with white, flat-roofed houses they climb until Tabitha claps her hands and cries, "The camels! The camels!" They have reached the marketplace where a caravan has just arrived from the desert. Tabitha has often seen camels, but never so many at one time. She and her mother stop a few moments to watch the big tawny creatures kneel to be unloaded and to listen to the noisy bargaining of the traders. Tabitha grasps her mother's hand more tightly and clings more closely to her side as they pass the red-fezzed Turkish soldiers who keep guard outside the sacred grotto.

They enter the quiet cave hewn out of the solid rock and as the little maid of Bethlehem gazes reverently at the silver star her mother tells her once more of the story of the Babe in the manger. She and that other Child of Bethlehem are a little alike, thinks Tabitha—patient, helpful and obedient to father and mother.

Christmas Day in the Isles of Delight

(Continued from page 1787)

let you carry it off." The little joke faltered in the stony glare of the young woman.

"Indeed"—she waved her bedraggled ostrich feathers—"you cannot have this umbrella."

"But I must," cried Elizabeth stoutly; "you see, it isn't mine."

Mrs. Wright interfered; she leaned forward and Elizabeth's world grew brighter in the light of her smile:

"Didn't it occur to you that it was rather a handsome umbrella for a little Japanese boy to have?"

"No; I never looked at it, I was so busy. Is it yours?" she turned on the young man and he shook his head smilingly.

"This"—the young woman waved a costly silver handle before Elizabeth's eyes—"this is my umbrella. I left it against a chair a moment and when I next saw it you were holding it over your head. Mrs. Wright and I were out in the rain."

Elizabeth's cheeks were red; she was trembling all over; her honest eyes, widening, looked straight into those of the young woman:

"Why—why—but of course you knew that I——" Then she straightened. "Did it occur to you for a moment that I would take your umbrella knowingly?"

"Well, of course, it looked rather strange to——"

"And let Mrs. Wright and you get soaked with the rain and use your umbrella, when it was pouring, if I hadn't thought it was not needed!" Elizabeth was getting mixed; she stopped, her voice shaking.

"My dear," said Mrs. Wright, "we didn't think it out really. If we had we might have known there was some mistake; we were so angry at getting wet and finding our umbrella gone that we vented our vexation on anybody. Do forgive us; of course we know that you are not responsible."

"There is a little Japanese boy who is evidently not the soul of honor," said the young man.

"Of course, I have been awfully stupid, but when Ishi brought it I never thought——"

Here Mr. Wright spoke to Elizabeth: "Won't you kindly get in the car and let us drive you——"

"Home to dinner with us," added his wife, "unless you have another engagement."

Another engagement, indeed! "Oh, thank you, I should be most happy." The reaction was almost too great. Elizabeth stumbled into the automobile.

She nodded good-by to the young man standing under the umbrella, and Mr. Wright called over his shoulder, "Come and see us, Howland."

They had gone but a short distance when Mrs. Wright said: "This is the turn by which we take Miss Wilson home." So the young friend was not coming to dinner!

AS THEY made the turn Elizabeth cried out, "Oh, there is Ishi! Would you mind stopping and letting me speak to him?" The rain had ceased when Elizabeth pounced upon the two little Japanese loaded to their eyes with gifts; it was quite evident that they had often dropped their ill-gotten gains, for marks of mud were all over them and their presents.

Now they were so startled that "he" dropped a doll and Ishi an orange. In recovering these they dropped more toys. Elizabeth picked them up and stuffed them into the short arms.

"Ishi, where did you get that umbrella you brought me?"

"Lady leave—you nice lady—very kind—you not wet—he wet—me wet."

"Of course it was very kind of you to give it to me and get wet yourself, it certainly was." Elizabeth stopped to pick up a doll stiff with mud, and patted "he's" round yellow cheek. "But you shouldn't have taken it without asking the lady."

"Lady no give—you get wet—lady not know."

"Ishi, you said you had no ticket"—she rescued an orange from the gutter; "that was not true."

Ishi smiled placidly. "He want plenty doll, me want plenty toy."

"Ishi, you come to my school, the Williams kindergarten; I will teach you about truth."

Ishi nodded tranquilly and they trudged serenely on. As Elizabeth turned toward the Wrights she saw the sun was shining.

Offers Men Chances to Invest Time

The National Brotherhood office has recently prepared a list of ten assorted opportunities for men to invest their time in local church work. A copy of the circular was distributed to men at the regular Tuesday noon luncheon of Chicago Presbyterians and the leaflet will be furnished in quantities to local brotherhoods for distribution to men of their churches. It is modeled after the circular of a banking house and purports to be issued by "The Brotherhood Investment Company." It suggests opportunities for men to work half an hour every six months, two hours a week or ten minutes a week in various forms of service for the

Strong Evangelist Has Spare Time

Would Like to Hold Union Evangelist Meetings in January-February

Robert E. Johnson, an evangelist now holding meetings in Sault Ste. Marie, Mich., where he is having marvelous decisions for Christ, finds he has time for a January-February meeting. He would like to get into communication at once with anyone who wishes to have such meetings at that time. He has been in the work for 14 years and bears the strongest recommendations from all places he has been and from all the leading workers who have heard him.

If you want an evangelist to hold union meetings communicate with him at Sault Ste. Marie, Mich., until Dec. 15; later telegraph him care of Western Union, Minneapolis, Minn., or write him at permanent address, 602 Lakeside Building, Chicago, Illinois. He and party are at liberty for the above time. Address:

REV. ROBERT E. JOHNSON, Evangelist
He is a member of the Presbytery of Minneapolis.

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local church. The circular grew out of the suggestion made in an article printed in The Continent over a year ago, "A Missionary Investment List."

College Attendance Breaks Record

Figures furnished the College Board indicate that Presbyterian colleges have entered upon a record-breaking year in point of attendance. Thirty of these colleges—the only ones which have sent complete reports—show an enrollment in the regular college classes at the opening of this year of 213 more students than the same colleges had during the whole of last year.

Always a large number of students do not start to college during the first few weeks and many are always added at the beginning of the second semester in January. The number in attendance in October of this year is far in advance of the total attendance during the whole of last year.

It is quite usual for a college year to start with fewer students than it enrolled at the end of the preceding year, and such a start does not indicate real loss, yet nineteen of the institutions which have reported show at the present time 364 more students in the regular college courses than were enrolled during the whole of last year. The nineteen which have made this fine start follow; the figures relate to students in the four college classes only and not including irregular and special students:

	Freshmen		Total Students	
	1912	1913	1912	1913
Blackburn	8	21	22	36
Biddle	30	46	92	119
Carroll	73	94	205	238
Davis and Elkins	3	13	25	26
Decatur	134	154	314	317
Hanover	62	61	144	155
Hastings	29	39	62	83
Illinois	44	52	95	125
Idaho	8	30	29	55
Jamestown	6	28	41	62
Lincoln University	39	48	143	143
Macalester	106	132	231	250
Maryville	74	82	190	225
Occidental	90	114	235	293
Park	71	90	225	245
Parsons	39	44	97	109
Tusculum	20	18	42	51
Westminster (Mo.)	36	52	91	104
Western	113	134	226	237
Total	985	1252	2509	2873

The eleven other colleges which sent complete reports show an October enrollment in the regular college classes alone of 1,630. This is only 151 less than these same colleges showed for their regular college classes for the whole of last year. Unofficial reports indicate that a number of other colleges have also made gains and the indications are for the best year in the history of Presbyterian colleges.

To Help Indians of California

The Indian population of California numbers probably 20,000. About 90 per cent of these have small tracts of land upon which to make their homes. A small proportion of the remaining 10 per cent may be provided for from the forest reserve and the public domain, but the greater part, if they have homes, must be provided for by funds granted by Congress. A recent conference which was held by persons interested in the welfare of the Indians took steps looking to the organization of a permanent body which shall be known as the California Indian Mission Council, and issued an appeal asking Congress to provide funds for the purchase of homes for the Indians.

Of the total Indian population perhaps not more than about 2,000 are within reach of definite religious teaching and influence. There are 2,000 Indian children who have no sort of educational advantages whatever. The policy of the state department of public instruction is to treat Indian children the same as the white. It is deemed best for both races that they be educated together. No complaints have ever been made where this policy is carried into effect.

The proposed council is to be composed of representatives of all bodies, ecclesiastical and secular, engaged in work among the Indians of the state of California. It is the purpose of those who lead in the movement that the council shall meet annually and that its work shall be in coordination with the commissioner of Indian affairs and the superintendent of public instruction of California.

Calendar and Record

Moderators Elected

Lima—Thomas Knox.

Stated Clerks Elected

Lima—R. W. Kohr.

Resignations

California—Westlake: W. D. Landis; Montecito: I. E. Leonard.
Kansas—Garden City: A. S. Davis.
Michigan—Flushing: D. L. Reese.
New York—Preble: A. J. Leydal.
Pennsylvania—Evans City: G. C. Muller.

Calls

California—Redding: T. J. Hedges, Elko, Nev.; Long Beach Second: A. G. Evans.
Colorado—Denver Welsh: H. P. Morgan, Minneapolis, Minn.
Illinois—Taylorville: C. W. Estes, Neoga.
Indiana—Monticello First: F. W. Backemeyer, Chicago.
Iowa—Sioux City Morningside: L. W. Gade, Willmar, Minn.
Michigan—Ypsilanti: E. M. Mulock, Paxtang, Pa.
Missouri—Macon: J. W. Barnett.
Nebraska—Fairmont: Frank P. Wigton; Clarkson: Bohden A. Filipi.
New York—Fair Haven: A. J. Leydal.
Oklahoma—McAlester: A. S. Davis, Garden City, Kan.
Ohio—Pomeroy: Frank Medford; Franklin: W. J. Thistle, Cleveland.
Pennsylvania — East Butler and North Butler: G. J. Timblin; Crestview and Plains: J. H. Moore.
Tennessee—Erwin: F. A. Campbell, Hamden, Ohio.
Washington—Tacoma Westminster: E. R. Hallensted, Camas.
Wisconsin — Cambria: D. E. Jones, Venedocia, Ohio.

Installations

Minnesota—Seaforth and Wabasso: F. C. Bailey, Dec. 7.
Nebraska—Omaha Westminster: J. Frank Young, Dec. 2.
Ohio—Middleport: John Orr, Dec. 16.

Supplies Arranged

Minnesota—Randall: W. P. Boardman.
Nebraska—Walthill: M. W. Lorimer; Craig: P. E. Wells.

Vacant Pulpits

Minnesota—Greenleaf and Spring: T. M. Findley; Glenwood circuit, near Willmar, L. W. Gade, Willmar.

Changes of Address

Gordon, James A.—Winona Lake, Ind., from Van Wert, Ohio.
McCluer, C. M.—Mount Carmel, Ill., from Flora.

Accessions

California—LosMolinos, 15, William McClung.
Idaho—Lewiston, 20, William Lattimore.
Illinois—Rock Island Broadway, 30, Nov. 30, W. Marquis; Berwyn, 11, Dec. 7, J. V. Berger; Hebron, 5, Dec. 7, F. H. Bruins; Chicago churches, Dec. 7: South Park, 10, D. C. Boyd; Crerar, 26, J. W. Nicely; Campbell Park, 24, A. J. VanPage; Eleventh, 6, W. J. Ohan; Woodlawn, 42, E. H. Curtis; Buena Memorial, 28, Henry Hepburn.
Kansas—Leavenworth, 80 since Nov. 9, R. B. A. McBride; McPherson, 14, Dec. 7, M. A. Stone; Emporia First, 7, Nov. 23; Washington First, 7, Dec. 7, F. R. Zugg; Paola First, 7, Nov. 30, J. C. Everett.
Maryland—Baltimore Babcock Memorial, 6, Dec. 7, E. H. Kistler.
Michigan—Port Huron First, 23, Dec. 7, Hugh McCarroll.
Minnesota—Minneapolis Bethlehem, 22, Stanley Roberts; Osakis, 14, J. S. Handyside; Vesta, 12, Dec. 7, George Cook.
Missouri—Kansas City Linwood, 45, H. C. Rogers; Kansas City Covenant, 10, Dec. 7, E. E. Stringfield.
Nebraska—Omaha Clifton Hill, 5, Nov. 2, T. B. Greenlee; Westminster, 4, Dev. 7, J. F. Young; Parkvale, 8, Nov. 30, A. E. Lehmann; Omaha Dundee, 4, Dec. 7, G. F. Fisher.
New York—Buffalo South, 14, Dec. 7, O. Gibbons; Olean, 10, Dec. 7, H. B. Boyd.
Ohio—Steubenville Third, 100, Dec. 6, G. P. Rowland; Cambridge First, 24, Dec. 7, W. L. McCormick; Cincinnati Walnut Hills, 17, Dec. 7, F. N. McMillin.
Pennsylvania—New Castle Central, 52, Dec. 7, A. B. McCormick; Philadelphia Bethany, 49, Nov. 30, R. E. L. Jarvis.
Washington—Spokane Lidgerwood, 17, Dec. 7, F. E. Beatty.

Churches Organized

Missouri—Kansas City Marlborough, 25 members, Dec. 10, G. A. Mitchell.

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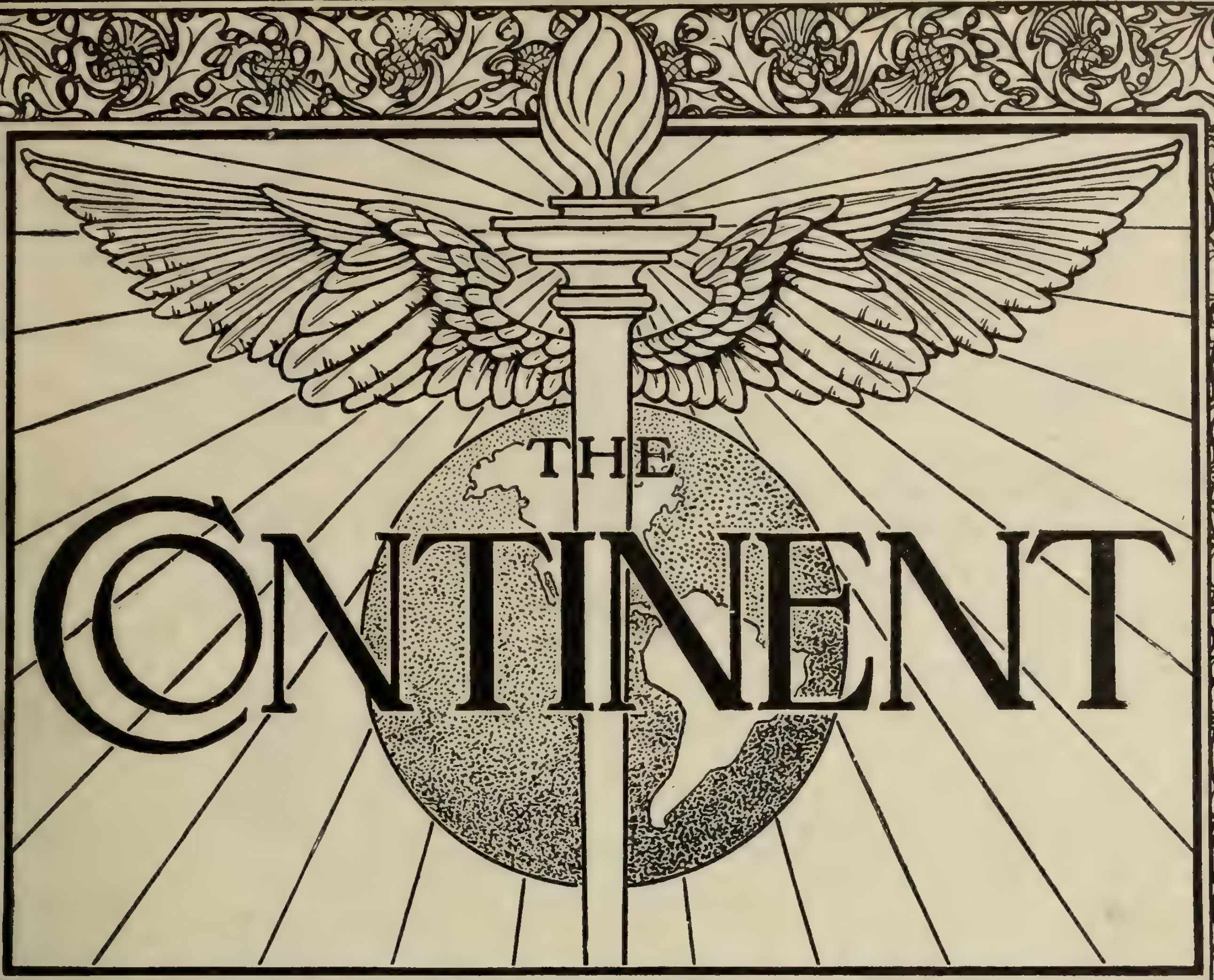

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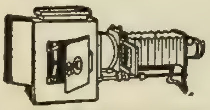

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THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

VOLUME 44, No. 52 DECEMBER 25, 1913 WHOLE No. 2274

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Lending God a Hand

"O God, thou hast made all things beautiful; but we must lend thee a hand."

This is another of the quotations which Dan Crawford, the missionary, brings back out of the lore of the African jungle to prove his favorite affirmation that God was in Africa speaking to the hearts of men long in advance of any Christian messengers of his—that God now needs missionaries there not to announce him but to confirm with the gospel of Jesus what he has already revealed.

These words, for example, are not the teaching of any white man from civilization. They are the original untutored voice of the jungle itself. The sentence is an ancient formula of prayer which a Bantu laborer, Crawford tells us, invariably uses in the morning before he strikes his hand to his day's work.

The missionary, indeed, with characteristic candor is frank to say that the Bantu does not often show a lively conception of what the words mean. But in their continuing use they remain at least an evidence of the insight of some soul far back in tribal history who had vision of a great truth:

"O God, thou hast made all things beautiful; but we must lend thee a hand."

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Howsoever it first came about, there must needs have been a profoundly true practical religion underlying the beginning of this habit of dedicating to God each day's work before it was begun. Surely this is one of the things "hid from the wise and understanding and revealed unto babes"—simple-minded forest savages.

And the present-day American, though so much better taught and higher privileged, can hardly do better than to learn from these black men's lips such a form of words into which he may, if he will, put a meaning sincerely consecrating his own toil to the Father.

"How many Americans," Dan Crawford pungently asks, "begin the day's work with a prayer?"

Certainly the best and noblest day's work is that which the spirit of prayer dominates. And the prayer appropriate to go before our human labor is one whose meaning and intent this bit of Bantu liturgy exquisitely expresses.

If it were only possible that in every corner of the world every morning of the round year every Christian should consciously take up his day's task with the reverent hope of aiding God that day, the face of the world would be glorified forthwith.

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The wonder of the universe as God made it is the room found in it for partnership between divine and human forces.

A world made according to logic would have either no place for God to work or else no place for man to work. Logic can demonstrate by half a score of syllogisms that where Omnipotence works at all it must do everything.

But the Father in heaven is not troubled, still less limited, by what men call the "necessities of the case." His omnipotence has chosen to make place within itself for finite endeavor. Almighty God allows for, invites, accepts, rejoices in, a partnership in service and labor from the souls whom he has created.

And that is the supreme and sublimest honor that humanity attains to—the privilege of "lending a hand," as the Bantu savage says, to God; as Paul puts it, of being "God's fellow worker."

Further still, the amazement of divine condescension is that God receives to this honor not a few exceptional souls, but every man, woman and child that would like to help, all the way down to the humblest and the least—"whosoever is of a willing heart."

Not for a moment dares the reverent mind imagine anything grotesque in the simple confidence with which the dark son of Africa offers his digging or his chopping as a contribution to the purposes of his Creator.

The fault is not that he in his simplicity should rate his work too high, but that we who think we see farther rate ours too low.

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Nowhere in his plans for humanity has God done a finished work. He has only made a good beginning everywhere. He has "made beautiful" a thousand openings and allurements through which the race of men is challenged by hopes and possibilities of good. But he has not in any place made human welfare complete.

In every aspect of life—physical, social, mental and spiritual—there remains the necessity for men to "lend a hand" before God's ideals are realized. God's consummation everywhere waits on human labor.

There are some who lament this—who are inclined to complain because this world is not a perfect world to begin with. Before they will believe in God's goodness they demand human conditions of absolute order and harmony—some ready-made insurance against pain and blundering.

But those are the wiser observers of God's purposes who thankfully acknowledge his wisdom and kindness in leaving to his creatures the opportunity of "lending him a hand."

Those who see the world most truly are grateful for the meaning imparted to life—the ennobling influence radiating from a vast task—when God's unfinished purposes are laid down level with human possibilities and human hands are bidden to finish the work.

Thus instead of living an idle pensioner on a divine largess, man is invested with the dignity of one who pays his own way.

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In order to the enlargement and elevation of a soul, nothing is more potent than that a man should realize this partnership with his Creator not as a poetic fancy but as a matter-of-fact condition of prosaic daily life.

How vastly it must solemnize and dignify one's choice of an occupation in the world to perceive one's obligation to choose that particular form of livelihood in which—when all opportunities and abilities are considered—he believes he can do most to advance the welfare of his fellow men, in bodily, mental or religious progress.

And how vast an uplift it must be to anyone who takes up a day's labor, to bethink himself that he is not merely on that day getting money for himself and his dependents to live on, but primarily is doing God a service in the interest of humanity—for recompense of which he trusts to be granted that day his daily bread.

"Today I lend a hand to God"—by that consciousness might the best of all brotherhoods be established round the world—the "Brotherhood of God's Coworkers."

The humblest laborer of darkest Africa, together with the prince of all civilization, whoever he is, might be joined in that fraternity.

The World

City Christmas Celebrations Never Before So Numerous

Public and municipal celebrations of Christmas were planned on a more extended scale this year than ever before. The municipal Christmas tree in New York was set up in Madison Square last week with elaborate electrical trimmings. Delegations from various choral societies were asked to sing yuletide carols. Last year's celebration in New York was so successful that the idea was adopted in many cities. In Chicago a charitable committee set up a huge tree, composed of seventy smaller trees, in Grant park north of the Art Institute, just off Michigan avenue. Invitations were sent to 25,000 poor children and real gifts were provided, besides the special program by grand opera singers and other musical experts. St. Louis, under the direction of the municipal recreation commission—something new in commissions—had several hundred evergreen trees scattered over two blocks surrounding a large central cedar in the widest street in the city adjoining the city hall square. Philadelphia, Pittsburg, Washington, Baltimore, Boston and Cleveland arranged public celebrations. Grand Rapids, Michigan, had a Christmas tree for all in one of the parks. A chorus of a thousand school children was organized.

Postoffices everywhere felt the burden of the workings of the Christmas spirit, notably in the heavy business done by the parcel post. Postoffice money orders for foreign countries were also reported to be larger than ever in number and in aggregate. In New York City alone during the period preceding Christmas 496,898 postal orders for nearly $8,000,000 were sent to Europe, a considerable increase over last year. One-quarter of the amount went to Great Britain, nearly as much to Italy, then came Russia and sixteen other countries. Other American cities and villages had the same story to tell. Here is another one of the "economic drains" that political alarmists sometimes point to as a peril, but in a way this export of funds is probably productive of international peace, good will and brotherhood feelings.

Christmas gifts to employees are still common in spite of the frequent clashes between labor unions and organizations of employers. For example, the gift of a $5 gold piece to each one of the 14,000 wage workers of the Interborough Rapid Transit Company of New York was reported, along with many other larger donations where the staff of workers was smaller. A good many corporations have adopted profit-sharing systems and will divide part of their year's earnings with their employees next month.

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Congress Passes Vitally Important Currency Bill

Legislative victory number 2 was won by the Wilson administration last Friday, when the United States senate by a vote of 54 to 34 passed the Owen-Glass currency bill three months after it had been adopted by the lower house. Coming so soon after the triumphant enactment of the tariff law, it gave the President and his advisers a "merry Christmas" and it is hoped will give the country a happy and prosperous new year. "A political miracle" and "the greatest piece of constructive legislation since the civil war period" is the way the senate bill was hailed by Professor J. Laurence Laughlin, the noted economist of the University of Chicago, in a discussion on Saturday. His views coincide with the opinions of the Democratic and most of the independent newspapers of the country.

The law is designed to make both the currency and the credit system of the United States more elastic and responsive to the changing needs of the business of the country, and thereby prevent panics and times of financial stringency. The senate bill provides that this is to be accomplished through the medium of eight to twelve regional reserve banks to be located in as many different financial centers and controlled by a federal reserve board of seven members. Every national bank must subscribe to the capital of the reserve bank of its district an amount equal to 6 per cent of its own capital stock and surplus. Failing so to subscribe its charter will be annulled. If these compulsory bank subscriptions are insufficient to give ample capital to a regional reserve bank the public may be invited to subscribe, and if subscriptions are still inadequate the reserve board has power to allot stock to the government. Instead of currency being issued, as now, by the national banks, it is to be put out by the new reserve banks, and is to be based upon approved promissory notes or "commercial paper," backed by a 40 per cent gold reserve and guaranteed by the government. The reserve funds of the banks of the country are to be concentrated in these regiona reserve banks, and thus allow the individual banks to materially reduce their reserves, which will set free a very considerable volume of money for the commercial activities and constructive work of the country.

Directors of each regional reserve bank—which will deal with other banks and not with the general public—are to be elected by the constituent banks, three from their own directorates, three from men representing commerce, agriculture or some industrial pursuit and three appointed by the federal reserve board, but all shall be residents of the reserve district. The federal board itself, with its important supervisory and administrative powers, is to consist of the secretary of the treasury and six others to be appointed by the President, two of whom shall have had actual banking experience. Members of the board will receive $12,000 a year salary. The exact composition of the federal board was one of the points of difference between the house and senate which had to be settled in conference.

Although the machinery of the new act is complicated the end aimed at is simplicity and certainty. The senate provided that the new legislation should become effective "as soon as convenient," and the majority of bankers are apparently preparing to accept the law in a calm and hopeful spirit. Stock brokers and speculators, particularly in Wall and LaSalle streets, were reported to be joyously optimistic at the prospect that public doubt and uncertainty had been permanently dispelled.

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Telephone-Telegraph Combine Agrees to Dissolve

Voluntary dissolution of the American Telephone and Telegraph Company, known as the telephone trust, was announced Saturday morning, to take place in accordance with proposals submitted by the company to Attorney General McReynolds and accepted by him in behalf of the government.

The corporation has promised promptly to dispose of its holdings of stock of the Western Union Telegraph Company; also not to acquire control of other or additional telephone companies. Of special importance to the public is an offer to make arrangements by which independent telephone lines, outside the Bell combine, may have access to the big corporation's toll lines, something they have not had in the past with some exceptions. The agreement as a whole will prevent litigation in the United States courts to dissolve the corporation under the Sherman antitrust act, and is expected to restore competition in the telephone service of the entire country.

President Wilson in a letter to the attorney general expressed gratification at the result of the "peace negotiations" between the department of justice and the corporation. The President says he gains the impression that the business men of the country are sincerely desirous of conforming with the law and he is glad to cooperate with them in complete frankness, significantly adding: "So long as we are dealt with in this spirit, we can help build up the business of the country upon sound and permanent lines." Department of justice officials are quoted to the effect that "big business" has concluded that it is better to follow the Sherman law than to fight it.

The protracted negotiations which resulted in the settlement were conducted by Mr. McReynolds and his assistant, G. C. Todd, for the government, and for the company by Theodore N. Vail, president, and N. C. Kingsbury, vice president. In finally submitting its plans for approval the company insisted that it wished to place its affairs "beyond criticism." A year ago the authorized capital stock of the American Telephone and Telegraph Company was $500,000,000. The Western Union's outstanding stock is $100,000,000. Telephone dividends have been 8 per cent and telegraph dividends 3 per cent. This capitalization is exclusive of bonded indebtedness.

Postmaster General Wants Public Ownership

Government ownership of the telegraph and telephone lines of the country was urged in the first annual report of Postmaster General Burleson last week. Two years ago the same thing was called for by Postmaster General Hitchcock, a Republican, in a report to President Taft and to Congress, and bills have been introduced in Congress in the past providing for the same thing, but Mr. Burleson attacks the problem with more evident earnestness than has been done in the past.

Mr. Burleson cites the successful operation of the parcel post as a sufficient guaranty that the postoffice department can handle further nationwide business of great magnitude and importance. He reminds Congress that the first telegraph line in the country was maintained and operated as part of the postal system, and the monopolistic nature of the service makes it vitally important, he believes, that these two utilities be conducted by Uncle Sam. Rates would be based on actual cost of operation plus interest and sinking fund provisions only. Estimates of the cost of acquiring all the private wires vary from $900,000,000 to $2,000,000,000 and up.

It is probable that the truce just made between the government and the telephone-telegraph combine will delay the postmaster general's plans or at least lessen for a time public pressure in behalf of government ownership.

Mexican President Has Financial Problems

Financial needs of the Mexican government are being brought home to Provisional President Huerta through the desertion of some of his soldiers because of lack of pay and the falling due next month of a large amount of interest on outstanding bonds. The banking situation in the City of Mexico was bad, with little prospect of immediate betterment. Bills of state banks were refused acceptance, and there were runs on some of the banks. A committee of bankers has been wrestling with the financial problems raised by the unsettled state of the country, but was unable to propose any solution. Some success is reported to have attended efforts for new foreign loans.

Tampico was again threatened with attack by two rebel armies. The rebel general Zapata, who has long been operating in the south and in the near vicinity of Mexico City, was more than usually active. General Mercado, commander of the federal troops in the north, was deposed and thereupon fled.

General Villa remained in the city of Chihuahua, where he "officially" announced that he had confiscated for the constitutionalist cause all the vast properties of the Terrazas and Creel families, estimated to be worth as much as a billion of dollars, lands included. Two-thirds of all the property in the state of Chihuahua belong to the Terrazas family, their lands extending for 200 miles along the railroad south of Juarez. The Creels, who are related, own most of the banking interests in northern Mexico. In addition to this seizure Villa also appropriated the silver mines of General Pascual Orozco and the mining interest of federals, with considerable bullion, which he was unable to turn into coin. Last Sunday he issued orders against looting and had six of his soldiers publicly shot to enforce military discipline. It developed that Villa had been shrewd enough not to antagonize the American consul or other Americans at Chihuahua as first reported.

Chinese President May Dispense with Parliament

President Yuan Shih Kai thinks he can get along very well without any parliament and, probably at his instigation, the civil and military governors of all the provinces have said so in a petition or round robin addressed to the president. This remarkable document, made public last week, advised the definite termination of the parliament for the reason that it has enacted no important law in the seven months of its existence and, to quote, "will not do so if it be permitted to continue for a hundred years." The round robin continues, vaguely yet ominously:

"Vice President Li Yuen Heng and other prominent citizens of the republic cannot continue to remain silent while the country goes to destruction. The administrative council now convened in Peking is a more useful body than the old parliament. The council is similar to the convention formed by the thirteen states which assisted George Washington in the revision of the American constitution.

"We and the whole of the Chinese people disapprove of the conduct of the bad members of parliament. Foreigners likewise disapprove of it. Therefore the president of the republic need not hesitate."

"Hesitate" to do what? That question was not answered in last week's dispatches, but the Associated Press hinted that it was to strengthen Yuan's hands for further autocratic measures. The administrative council alluded to was formed by the president last month and consists of seventy-one members, including cabinet officers, provincial governors and other appointees of Yuan's. Meetings are held in the palace at Peking.

The allusion to George Washington is historically inaccurate, for Washington never displaced a Congress elected by the people in favor of a hand-picked group of executive favorites, and Washington distinctly declined opportunities to become a dictator. But George Washington had a different kind of human material with which to deal.

India, South Africa and the British Race Problem

Ill feeling and hostility of the natives against the British government in India have been considerably allayed by a recent speech by Viceroy Hardinge at Madras, but none the less the British empire's race problem grows more acute. Lord Hardinge strongly defended the Hindu immigrants in South Africa who are practicing both "passive" and violent resistance to laws which they regard as unjust and oppressive, which for the first time in over fifty years brought the Hindus into armed collision with the white man. The viceroy frankly expressed his sympathy and his disapproval of the repressive measures which brought on the trouble. General Botha, the South African premier, took exception to Lord Hardinge's protest, and challenged the latter to investigate cases of alleged cruelty by British or Boers. The imperial government at London has not ventured to attempt to dictate to the great self-governing dominions what immigrants shall be admitted nor what local laws shall be passed, for the statesmen at home do not care to strain the loose bonds that bind the empire together.

One of the chief grounds of complaint in South Africa is the poll tax—or "blood tax," so called—of $15 which is imposed on East Indian coolies brought in as indentured laborers, after their term of indenture has expired. If the coolie can manage to return to India or if he renews his labor contract he is exempt, but if he wants to settle in Natal as a free man he must pay the tax, which can be collected by summary legal process. The collections began in 1900 and since then friction and irritation have been increasing, especially as a way was found to send men and women to jail if they did not pay the impost. The government of the South African Union is charged with failing to fulfill a promise to repeal the tax. The coolies were also angered by a law which forbade them to move from one province to another.

Another prime cause of trouble was the barring out of Hindu and Moslem wives of resident laborers on the ground that their marriages were either polygamous or illegal because performed in accordance with the rites of a religion which permits polygamy.

A delegation of prominent East Indians lately called on Lord Crewe, secretary of state for India, in London, and he suggested an inquiry as to the treatment their race has had and is receiving. But Lord Crewe said he could not guarantee that East Indians would be freely admitted to any part of the empire on the basis of their British citizenship—which was the thing they asked.

Attempts of the imperial government to placate the aroused wrath of India—only partially allayed by Viceroy Hardinge—are rendered more difficult by the news that Canada wants to shut out or further restrict immigration from India to British Columbia. The rest of the British empire is willing to have the Asiatics stay at home and face famine and want, but like bees in a hive they insist on swarming.

Britain's race problem is not limited to South Africa, for Australia and New Zealand have also declared for "a white man's country," and this runs counter to the spirit of England's alliance with Japan.

Scientific Aspects of the Use of Alcohol

The American Society for the Study of Alcohol and Other Narcotics held its forty-third annual meeting in Philadelphia this month and developed fresh evidence of the damaging effects of the use of alcoholic beverages. Even one daily drink for fathers was said to have been the cause of epilepsy in children. Two drinks of whisky, it was conceded, might sometimes be absorbed without immediate harm, but every drink after the second is an excess which cannot be worn off. Such excess finds a place in the nerve centers, and the general effect is to hurry the degenerating process akin to old age.

Colonel L. Mervin Maus, chief surgeon of the eastern division of the United States army, declared the growing use of liquor in the form of cocktails among young men and women a menace to the integrity of the nation. Dr. John D. Quackenbos of New York, a scientist of experience, who spoke of "The Psychical Treatment of Inebriety," said he had found it almost useless to attempt to cure women addicted to the drink habit.

Protection of Wild Animals Urged on Nations

An international congress for the protection of wild animals recently met in Bern, Switzerland, on the invitation of the Swiss government. Seventeen countries, including the United States, were represented. The congress appointed an international committee, to have headquarters at Basel, which will endeavor to create public opinion and promote legislation designed to stop wholesale destruction of big game and various species of rare animals. Seals, whales, elephants, birds of paradise and egrets were particularly noted as in need of protection if they are not to be exterminated.

Opposition is expected from the business interests engaged in the fur, feather, whaling and ivory trades, which enlist millions of dollars and thousands of workers.

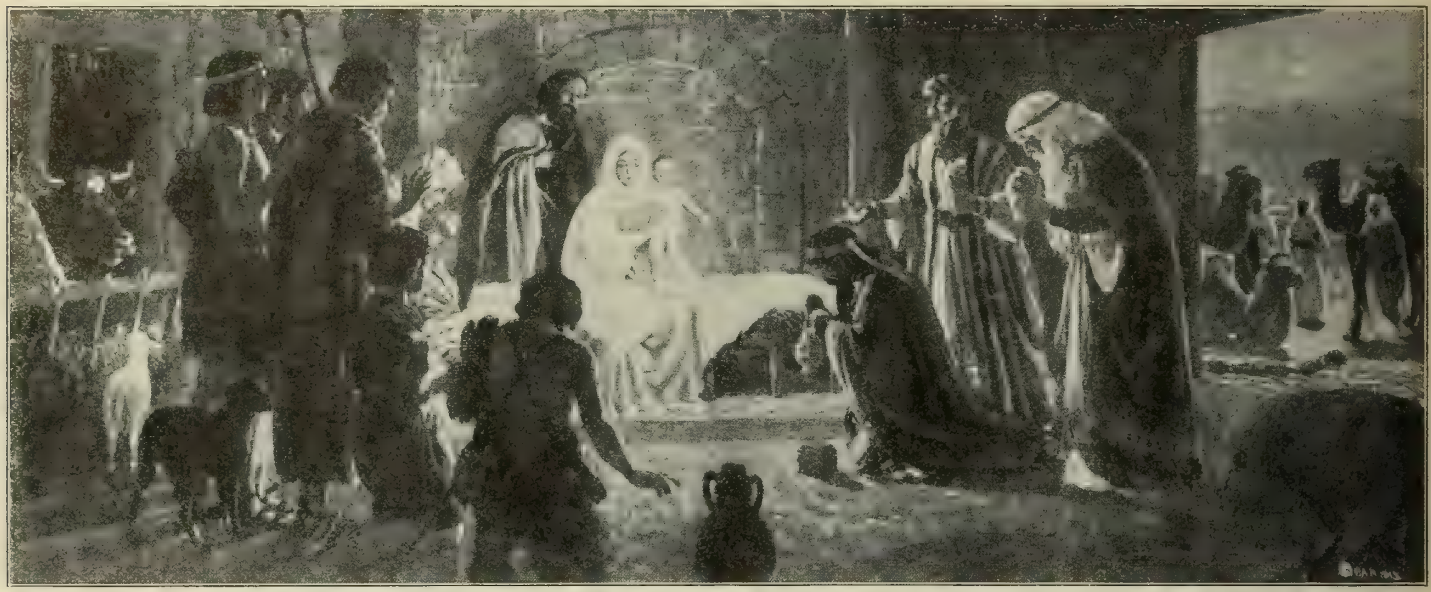
Religious World

Week of Prayer Program from England

Since the decease of its secretary, Dr. Leander T. Chamberlain, who died in California last spring after a long illness, the American Evangelical Alliance has come close to disorganization. Consequently it has failed this winter to put forth its customary program for the Week of Prayer to be observed between the first and second Sundays of January. Dr. George Alexander, Presbyterian, the chairman of the committee, and Dr. George U. Wenner, Lutheran, the secretary, advise all who inquire for Week of Prayer topics to follow the program put out for 1914 by the British Alliance. A few copies of this have reached America, and The Contient herewith produces the substance of the British recommendations. The suggestions cover the days from Sunday, January 4, to Saturday, January 10.

Sunday—Texts: John 17:21, I. Cor. 1:10, Acts 1:8, Mark 16:15, Rev. 11:15.

Monday—Thanksgiving and Humiliation: Praise that the Lord reigns and there is still set before the church an open door for the gospel; humiliation on account of un-Christian standards in society, the failure of Christendom to provide adequate means for the Lord's work, and the prevailing desecration of the Lord's day. II. Sam. 7:18-29; Psalm 96; Tim. 3; Rev. 3:7-22.



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An Innovation in Christmas Posters for Billboards

Tuesday—The Church Universal: Humiliation on account of continued lack of unity; prayer that the church may be one in spirit and operate in the world as one, that Christian faith may be held as once delivered to the saints, that there may be a return to the Bible, and that Christians may consecrate themselves and their wealth to the service of God. Eph. 1:15-23; Eph. 3:10-21; I. Cor. 2:1-5; Col. 1:18-24; II. John.

Wednesday—Nations and Their Rulers: Thanks for the measure of success attending efforts to suppress the opium traffic and for the awakening of the churches to the perils of immorality; humiliation on account of international jealousies; prayer for world peace and for all public servants; that those in authority may be in subjection to the rule of the King of kings; that un-Christian social conditions may be removed. I. Tim. 2:1-8; I. Pet. 2:13-27; Psalm 24; Psalm 138.

Thursday—Missions: Prayer for a sense of Christian responsibility in treatment of subject races, for blessing on all missionary agencies, for a simpler faith in God's ability to redeem the world, for churches in heathen lands and a larger increase of native agents; that mass movements in India may be guided into right channels, that the church may take advantage of the willingness of China to hear the gospel, and that the Moslem menace may be overcome by the power of the Holy Spirit. Matt. 28:18-20; Acts 4:31-37; Gal. 1:6-11; Romans 10:11-15; II. Thess. 3:1-5.

Friday—Families and Colleges: Prayer for parents that their training of their children may be effective, for increase of daily family worship, for teachers and all educational institutions, for Sunday school superintendents and Bible class leaders and for the early conversion of the young. Psalm 103:17; Psalms 119:9-11 and 130; II. Tim. 3:15-17; Josh. 1:1-9 and 24:15; Prov. 1:7-9 and 15:33.

Saturday—Home Missions and the Jews: Humiliation that Christianity is still so little in possession of the great centers of population; prayer that the Jews may soon see Jesus as Christ, and that the power of the Holy Ghost may accompany all evangelistic and social work in cities, towns and villages and homes of Christendom. Zech. 12:9-10; Romans 11:1-15; Psalms 2 and 67; Is. 60:1-3.

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Billboard Owners Preach by Great Picture

The most remarkable and perhaps one might fairly say the most significant innovation of America's 1913 Christmas season has been the appearance of Christmas posters on the billboards of American cities the last two weeks before Christmas. This display is a huge twenty-four-sheet lithograph twenty feet long by nine feet high, picturing the adoration of the infant Saviour by shepherds and magi at Bethlehem—the work of Edward Volkert, chief artist of the United States Printing and Lithograph Company in Cincinnati. His work is not wholly original but a harmonization of ideas drawn from several classic painters of Christian history who have treated the Christmas theme. The values of the picture are highly artistic and truly reverent. As an evidence of sincere intent to make the poster a real means of religious influence, there is lettered in its margin the text, "And when they came into the house, they saw the young child with Mary his mother, and they fell down and worshiped him." And across the face of the painting itself run the words: "Ask your Sunday school teacher to tell you the story."

This whole Christmas display is the result of an actual moral and even religious revival which occurred in the national convention of the Poster Advertising Association at Atlantic City last summer. This gathering was composed of representatives of the great firms which own the billboards in American cities, and these delegates faced, with what amounted to a profound conviction of sin, the common public accusation that they were lending their property and influence to advertising vicious agencies in theatrical and other lines. Their penitence took the form of arrangements to clean up the billboards and purify them at least of obscenity. But they were not content with this negative measure. An educational committee was appointed to devise some way by which the billboard owners might have a part in the moral uplift of the country. It was this committee which developed the idea of a Christmas poster, and which determined that it should spread not mere conventional sentiments of Christmas good will, but a direct religious message.

The plan laid out for this strange new evangelism contemplated the display of the great Christmas lithograph in every city of the United States and Canada of more than 3,000 population. And practically the project has been realized. The larger cities got as many as fifty copies apiece. The space which the various billboard owners donated for the purpose was worth $25,000.

Of the many accumulating tokens of a deeper religious sentiment pervading the nation, particularly at this Christmas season, surely none can pronounce a more positive assurance of optimism than this voluntary action on the part of a commercial organization which heretofore has been regarded as indifferent to moral considerations. It might almost be said that the advertising billboards with this impressive picture blazoned on them have become heralds of the kingdom of God.

Editorial

Interlocking Wheels

THERE IS a story of a little child allowed to carry his father's watch, who, for the first time, caught a glimpse of the works and was greatly distressed to observe that some wheels were running in a direction opposite to the others. He thought such a confusion must have come about through some fault of his own in handling the watch, and brought it with deep contrition to his father. It had never come to his child mind that progress comes, and ends are served, by reverse wheels.

The hope is that his lesson stood him in hand in larger things. Certainly many of us have had to see that the best way to gain some ends is to have wheels that interlock and run against each other. Professor Santayana in his critique of Bergson's philosophy counts it one of Bergson's weaknesses that he makes no provision for a reversal of movement as a method of advance. It is not proved, he thinks, that progress is in a straight line, nor does the fact that one thing follows another prove that it is a better thing. It may not be better. It may be only a reversing of the wheels by which the world keeps God's time.

Our outlook on the world is much that of the child. We cannot see how there is room in a world of God's love for wheels that go backward. How is the fact of sorrow to be justified, since God loves us all? How can God be our Father when things so manifestly have a way of going dead against us? Ought not everything to move straight on? The confusion troubles us. Some of us grow so troubled that we question if there is any order at all. One of the voices in Ecclesiastes, like one in Tennyson's poem of "The Two Voices," declares that we have no right to suppose that personal character makes any difference. A stone wall would as soon fall on the apostle Paul as on Judas Iscariot, and when a big ship goes down it does not matter in the least who is aboard. We should think it would not be so in a world of order. The wheels ought to run in the same direction.

We have the same problem in the permission of evil and its results. How could sin get into a world which God is governing? Dr. Hitchcock used to say in his magnificent metaphor: "Nor should any effort be made to get at the genesis of moral evil. God's shoulder was not against the door; sin pushed." But that does not help us out of the difficulty. Why was not God's shoulder against the door when sin pushed? We are quite sure ours would have been. Once here, why is it allowed to remain and to ruin so many who are not responsible for it? And we are not content to be told that sin is "good in the making." We know our own is not. It is just bad and hurtful, and left to itself it does nothing but evil. The part of it which we can see overruled into the service of good is as nothing to the part which goes unwhipped of justice and unyoked to the chariot of human service. The wheels are not running straight forward.

Well, the largest trouble with us is that we are in the midst of the works. Imagine a midget small enough to creep into your watch case, with no idea of the dial, nor of its three hands moving at differing speeds and working together to tell the hour. He will see a hopeless confusion of movements, and so far as he can trace them, quite up to the underside of the dial, they follow no consistent plan. Wheels run against wheels, speeds differ; at least three results are produced which seem little connected with each other. That one of the outgoing pinions is for the hour hand, another for the minute hand and a third for the second hand means nothing to him. He cannot get order or system out of it from any point of view which he is able to take. Then imagine him assured of you, of your reason, of your wisdom; imagine him coming to feel that this apparent chaos of movement has an upper side and serves a purpose beyond his knowledge.

All that would be somewhat our own position. We are in the works. It is told us only that we have a part there, and that the whole is in hands wiser and better than ours, that it is serving a purpose beyond our knowing; with this added assurance, that we shall some day be permitted to look down on the dial and understand what all that movement was accomplishing. The wheels of God's plan do interlock. They run against each other. What of that? Even in one little experience this is often the way of progress. Out of the interplay of forces the omniscient God is able to bring the forward movement of his purpose. What he permits and what he performs have their place, be sure of that, and there is no chaos in the rational world.

The Age Turns Back to the Book

You hear men say, don't you, that this age is drifting away from the Bible? Well, don't you believe it for a minute. The age is coming back to the Bible. It has tried other things and found them wanting. And prophetic seers in the world itself—not simply in the church—are saying so.

There was never an age before when a purely secular voice bore a truer-ringing heart tribute to the Book of all books than Collier's Weekly printed editorially in its Christmas issue. The whole of it is worth reprinting here, for it is but another evidence of that contemporary hunger after religion which Winston Churchill has told of in the Christmas Century. Collier's says, under the heading "Back to the Bible":

> "Certain of our wise men of today have shaded away sin till it becomes an expression of temperament. They tell us that we sin because our grandfather sinned, and because our home is situated in the wrong block. These are clever words of clever comforters, and surely they ought to wipe away forever the tears from our eyes. But they do not speak to human need. They leave the life blighted and the heart ashamed. They leave the sinning one to continue in despair. He does not ask that his sin shall be explained away. He wishes forgiveness and a fresh start. In the Book, which is not read as once it was, there are no soft words about sin. But the way out is shown. And not only is forgiveness offered in this Book, but man's need of comfort is met. There is comfort in plenty. These writers knew the human heart. They saw man broken by his toil and grief. And for this, too, they had the answer. They told of a Being of love, hidden just back of this rude and temporary universe. This love, they said, is conscious of how the littlest child and the old man are sick at heart for one to come close to their loneliness. When again will any company of writers say the things they know in such telling words, such pictures of humble life—the boy far away from the faces of his home and far gone in shame—such true stories of lowly devotion breaking through into beauty? Much is swept away between us and them, but not one accent of Naomi's voice is lost to us, and still the 'Turn again, my daughters,' is as wistful as when it breathed through the alien corn. What richer consolation are we hungry for that we turn from Judea? Has the human heart changed under the wear of the centuries so that sin no longer seeks forgiveness, and grief has no need of a comforter? Have our ships sailed so far that they have revealed to us a braver continent than the fields where pain once reigned? Is our science so acute that it has banished failure from man's life? Is man's heart at last self-sufficient and all-sufficing?"

"Layman" Republishes Convincing Tithe Pleas

Thomas Kane, that beloved Presbyterian elder of Chicago whose praise is in all the churches for his lifework in writing and circulating literature on tithing—under the modest pseudonym of "Layman"—has just reissued his popular pamphlets now bound together in two paper-covered booklets. All of the pamphlets have been carefully revised, but are essentially the same material which in the last thirty years has convinced so many thousands of Christians that they are under obligation to God to devote not less than a tenth of their incomes to his kingdom's purposes. In booklet form Mr. Kane's message will be somewhat less fugitive than in the leaflets heretofore put forth, and it is to be expected that many other thousands will yet read it, be convinced and begin tithing.

"What We Owe and Why We Owe It," "What We Owe and How to Pay It," "What We Owe and the Results of Paying It" and "Christian Service for Laymen"—the familiar arguments which have been so effective in years past—are all here, in one or the other of the new booklets. Besides Mr. Kane has included some of his later writings, "What We Owe and Objections to Paying It," "What We Owe and the Results of Teaching It" and (particularly delightful) "Tithing Reminiscences," wherein Mr. Kane tells his own experiences in practicing and inculcating tithing—the whole story spiced throughout with tasteful bits of that wholesome everyday philosophy of his for which he is famous among his friends.

In advocating the tithe as the biblical method for financing the work of Christ's kingdom, Mr. Kane has never been betrayed into that legalistic temper which in many pleas for tithing seems more in harmony with the Mosaic than the Christian epoch of religion. But he does firmly believe that tithing is a law permanently written in the spiritual nature of man to which grace ought with all gladness to respond. The tithe is therefore owed to God—for which reason Mr. Kane will never speak of giving tithes but always of paying tithes. And the blessing of God in both temporal and spiritual things follows tithe-paying, he holds, not by special providence but by the regular operation of God's law in the universe just as all natural effects ever follow their causes. This is the doctrine which "Layman's" writings attest not only by argument but by a wonderful collection of testimonies from Christians who have tried it in every part of the world. All his pamphlets are Christian literature of a singular reality, and whoever disseminates them is not simply helping solve the problem of church finance but serving also the devotional spirit of the churches.

Mr. Kane himself in his cheerful—almost merry—old age, scarcely a whit declined as yet from the vigor of his prime, might alone stand as an excellent personal proof that the tithing principle has something in it that's good to live by. There is a characteristic note of contentment and cheer in the very last paragraph of his "Reminiscences," where he says that if he could choose any part of his life to live over again, he would take the years since he was 70. How many old men can or would say that?

Liberia Needs Sane Counsel Just Now

The devilish persistency of the liquor business is in evidence again on the west coast of Africa. The chain of British colonies stretching down the west coast of Africa have agreed on a new law which forbids all liquor distillation under the British flag anywhere in that part of Africa. The debauchery of the native tribes has got so bad that everybody sees it is prohibition or ruin for those colonies.

But the distillers who are thus being invited out of business have no grace to be ashamed of the trouble they have caused. Instead they are determined to keep the mischief up. They have got together and offered a big bribe to the independent negro state of Liberia for permission to establish distilleries within its limits. From that location they could sell just as much whisky as ever to the coast tribes. And Liberia is so desperately poor that the big license money is terribly tempting.

It is well known that the United States has always watched over Liberia, and Englishmen concerned in the problem are asking anxiously if American citizens can't stir up their own government to advise the Liberians to have nothing to do with the vile and dishonorable scheme. Undoubtedly some encouragement is needed to stiffen them against the temptation. Mr. Bryan at the head of the department of state ought to hear from a good many of his fellow citizens in the next week assurances that action in this line on his part will be pleasing to his admirers.

Quite Too Much Praise of Caprice

The Continent does not believe that S. S. McClure, the eminent magazine editor, would consciously write a thing to weaken the wills of young men beginning life. But such certainly is the unhappy effect of the complacent if not boastful way in which he dwells on the weakness of his own youth in autobiographical sketches now appearing in the magazine that bears his name.

Mr. McClure tells how in his years of struggle to get through college—Knox College in Illinois—he ran close to starvation in almost incredible want for one whole winter simply because he had made up his mind not to work at such common occupations as sawing stove wood and tending furnaces. Of this work he had had plenty the winter before and had lived in comfort, and he well knew that he could have plenty of it again. But because the whim had seized him to think he was past such menial tasks he preferred to starve and freeze rather than turn back to such drudgery.

Putting down the fact of his folly is of course only candor on the writer's part, and an engaging candor, too. But a man who knows life so deeply and well as Mr. McClure ought to have realized his duty, for the sake of youthful readers at least, to have emphasized the silliness of the whole idle freak. But instead of apology, Mr. McClure virtually commends his own bad example by writing:

"Of course it was very illogical in me to adopt this mode of living when I needed money as much as ever. But life is illogical. I believe that most people who believe that their lives are moved according to a plan, carefully made and consistently followed, deceive themselves. There are exceptions, but caprice and chance have their way with a good many of us."

This is bad doctrine—thoroughly bad—to be read into any youthful brain. It is true that not many people are able to pursue through life a consistent plan which realizes all the hopes on which they have launched out in early years. But this fact doesn't invite surrender to caprice. Nor is the habit of indulging nonsensical tastes and distastes any sort of way to cure the bafflements which everybody has to experience. No matter how disappointed one may be in hopes and purposes, the road out to happiness and achievement again always lies along the way of common-sense living—rational doing of the things which judgment and not whim proposes. Mr. McClure himself has succeeded by his sense and not by his folly. And like all the rest of mankind he would have succeeded still better by the use of more sense. Out on all this praise of caprice! The youth can't always follow his plan, but he can always follow sensible principles.

Religion That Made a Glorious Heroine

The biography of Florence Nightingale just published reveals a side of life in one of the world's greatest women which the world that praised her has little appreciated. Her fame has been the fame of a wonderful lover of humanity, but what humanity has not appreciated is that she was also a wonderful lover of God. And she loved mankind so gloriously and persistently only because she loved God so utterly. Her biographer stresses nothing else so much as the fact that her intense religion is all that can explain her unequaled philanthropic career.

With all that, however, the great Crimean nurse was not an orthodox believer. She objected to much of the traditional theology of Christendom. But she did profoundly believe that Jesus Christ died on the cross for her sins and she passionately felt her personal need for his atonement and his grace. Moreover, she was deeply conscious that she had been personally called by the divine Spirit to her lifework as a nurse. In her own writings she sets down May 7, 1852, as the well remembered day when she received "a call from God to be a savior"—a call which she fulfilled literally in adopting the then untried profession of nursing the sick.

That word of hers, by the way—"called to be a savior"—lets a shaft of revealing daylight through the glib old objection that the idea of conversion is selfish. Whatever the idea of it may have been in various times and circumstances—people have all sorts of ideas—the genuine experience of conversion certainly has never been selfish. It has never failed to create in the soul a poignant desire for saving and helping somebody else. And real conversion holds, too. It produces in the life just what Florence Nightingale herself later described—"the ecstasy of single-heartedness" for such service as will carry Christ's benevolence to the heart of a sinning and suffering world.

—The Anti-Saloon League has come nowadays to a high enough state of organization to be able to swing its heaviest forces wherever the battle goes heaviest. This is an enormous military advantage. An example is the transfer of W. H. Anderson from being league superintendent for Maryland to be superintendent in New York. Anderson has had a tremendous battle-training in this war, and the rough-and-tumble of it has hammered out in him just about the stoutest, hardiest and coolest personality in all the Anti-Saloon lineup. Moreover, the liquor folks have been poking at him for a dozen years to find a flaw in his moral constitution, and haven't yet "got anything on him." So the league very naturally assigns him its hardest job. In Illinois first Anderson laid the foundations for what has become, all in all, the most successful state league in the country. In Maryland later he has taken a state which literally cared for none of these things and led it up to the point where state prohibition is acknowledged by even the liquor men to be an imminent possibility. May Mr. Anderson do as much comparatively in New York.

—Brewers in Pittsburg have been inviting infidel lecturers to speak at theater meetings in their city. In confidential letters to men engaged in the trade they appeal for the attendance at these meetings of all saloon proprietors and employees, in order to make the events as imposing as possible and give the public an idea that there is lots of sentiment behind the infidel movement. The object frankly stated is to throw a wet blanket over Billy Sunday's campaign which is to be carried on in Pittsburg through January and half of February. This man Sunday, these frightened conspirators tell their friends, has damaged the liquor business incalculably in other cities where he has been, and if Pittsburg dealers care anything for their profits they must stand together and try in every way to counteract his efforts. Which is a fine compliment to Sunday and a sample of the devil's futility, too.

—The amount of space which the daily papers gave the late national convention of Methodist men at Indianapolis is nothing to wonder at after you know the publicity arrangements which Ralph Welles Keeler worked out for that meeting. Newspaper correspondents present were furnished with typewritten minutes of the proceedings complete—every word spoken in speech or discussion fully written out—inside of ten minutes following the close of any session. To accomplish this Mr. Keeler employed four stenographers and fourteen rapid typists—but it was worth it.

The True Test: "I Would Die for Christ"

BY JAMES G. K. McCLURE

AT THE TIME of the Boxer rebellion a Chinese, while the sword was held against his throat by his threateners, was asked "Are you a Christian?" He answered "Yes."

The remarkable feature of his case was this: Three times he had appeared before the church authorities and had requested to be admitted into church membership. Three times the authorities had asked him questions which involved dogmatic replies, and because the man could not answer such questions in language that was satisfactory, the authorities once, again, and still again had told the man he was not fit to become a member of the church and bear the name of Christian.

But when the crucial hour and the ultimate test of his devotion to Christ broke upon him he did not hesitate an instant to meet the shame and the peril of bearing Christ's name, and to face even death itself for the Master of his soul.

A Lay Worker with the Zeal for God

Dr. Charles Hodge had a story which he loved to tell. Not only did every generation of classes attending the theological seminary hear it from his lips, but every generation of classes heard it repeatedly from his lips. It was the story of a theological student who went before his presbytery to be made a minister. To that end an examination was necessary. The examination revealed that the man was not very acute in his scholastic and theological knowledge, and the presbytery declined to license him. Waiting a proper time he again sought licensure, but the presbytery still found him incompetent according to their standards.

What did the man do? He had given himself to foreign missions. Acting on his own counsel and going forth at his own charges he went to the foreign field. There he did whatever he could do in connection with a mission station. He was not an ordained minister; he was what the world calls a lay worker. So he continued for years. "And," Dr. Hodge would say while the fire glinted in his eyes as he said it, "the most influential person for God in the entire station was that refused man, because his life was so consistent and so helpful, because he was so Christlike."

That is an instructive scene described by Ian Maclaren when Mary Macfarlane appears before the session of the Drumtochty church. The elders, acknowledged as men of God by the entire community, are gathered in solemn assemblage and the applicant for church membership presents herself. The girl breaks down utterly in her examination for the sacrament, so that not even the gentlest of the elders could get a correct answer. Rising in great confusion and sorrow she said:

"A' see it wudna be fit for the like o' me tae gae forrit, but a' had set ma hert on't; it wes the last thing He askit o' His freends," and she left the session meeting before anyone could bid her stay.

"Moderator," said the elder who heretofore had been hardest to satisfy but who lately had received a baptism of God's Spirit, "it is a great joy for me to move that Mary Macfarlane get her token, and I will be wishing that we all had her warrant, oh, yes, for there is no warrant like love."

The true test! how difficult it often is to find it. Once I went with a girl of 18 who was too timid to go alone before the session of her church. The minute she was asked about herself, about her faith and her experience, she burst into tears; she was incapable of any answer whatever. What should the session do? Without delay they interpreted her presence before them as indicative of Christian purpose, they saw in her tears an evidence of humility before God; and they cordially welcomed her to a church membership which she glorified under complicated and difficult circumstances for all the years until she received the crown of everlasting life.

The Decisive Attitude of Soul and Character

Whoever can say "I would die for Christ" meets the true test. God and the angels surely believe in such an one and extend welcome. Here is where Satan fails; he could repeat, if he were asked to do so, the statements descriptive of God as revealed in Father, Son and Holy Spirit, and descriptive, too, of holy Scripture—"the devils also believe and tremble." But he could not say "I would die for Him"; he could not say "I have set my heart on obeying Him," and thus he would fail at the very point that is decisive of character and of destiny.

More and more as we travel forward in the road of Christian experience and we find the kingdom of Jesus Christ taking deeper and deeper possession of our being are we inclined to magnify the place and the significance of devotion of soul to God, wherever it is found. The bruised reed God does not break and the smoking flax he does not quench if only the heart is true to him. It is very little that the most scholarly of us positively knows about matters that are not distinctly formulated in Scripture, and it is certain that even the wisest of us are mistaken in some of our assertions. How pitiful it seems when neither Toplady, breathing God in his "Rock of Ages," nor Charles Wesley, breathing the same God in his "Jesus, Lover of My Soul," can feel the other has an honored place in the progress of the kingdom! And how pitiful it is when, the hosts of evil being so many, so subtle and so powerful, noble lives burning with desire to bless the world in the name of Jesus Christ are not welcomed to fellowship in the army of God! The surest corrective for misunderstanding essential truth is the loving attempt to bring God to the souls of mankind. There is nothing like the service of God to make us know and love him. It is always and everywhere true that walking in his light is the method of seeing light.

The Christ-Man the Need of the Earth

A missionary of capacity and of wide vision after fifty years of labor in Turkey comes back to study the religious life of America. Previously he has been studying the religious life of the rest of the earth. What is the result of his study? He voices it in these words: "Everywhere I see the need of the Christ-man in the church. You in America need, every one of you, to be a Christ-man. The Christ behind the man, the Christ in the man, is the one hope and the sure hope of America. The Christ-man is our need in Turkey and in all the earth. Let each Christian everywhere be a Christ-man, and there is no problem of Christianity."

Here, then, is the true test; not intellectual understanding, not formulated assertion, but readiness to live and die for the God and Father of the Lord Jesus Christ.

SHADOWS

A PROSE POEM

PSALMS 91:1

I have lived under the shadows of thy wings, O death,
And in the shadow lies the balm of healing.
I have looked into thy great gray face, and I am not afraid.
Is it gray with evening light that portends the blackness of midnight and despair?
Or is it the gray of morning before the dawn—the dawn of an infinite day?
Thy wings are strong and they beat about me,
But the healing of their shadows has made my soul strong,
Strong unto life, for thou hast no fear for me;
Thou holdest all my beloved safe in the hollow of thy hands,
And I know that in thy keeping I, too, shall be free,
For beyond the deep shadows of death lies the eternal sunshine of life;
There are the secret places of the Most High
And he that dwelleth there abideth under the shadow of the Almighty.

BY GRACE HAMILTON

Part of the Pearl Diving Fleet Lying Off the Harbor of Kuweit, Arabia

Where the "Smoke Ships" Will Come

Kuweit, Probable Terminus of the Politically Important Bagdad Railway, the Coming Highway of the Nations from the Persian Gulf to Europe

BY SAMUEL M. ZWEMER

[*Dr. Zwemer, who has come back from Cairo, Egypt, to attend the approaching convention of the Student Volunteer Movement in Kansas City, is noted as a foremost Christian missionary to Moslems. He is a fellow of the Royal Geographical Society and has been an extensive traveler. He was ordained by the Reformed Church, and from 1891 to 1905 was stationed at various points in Arabia. In 1906 he organized the Mohammedan Missionary Conference, which was held in Cairo. He is editor of* The Moslem World *magazine and author of authoritative books. In this article he shows himself a keen observer of commercial conditions and international cross-currents.*]

Bird's-Eye View of the City of Kuweit from the American Mission House

I VISITED Sheik Mobarrek, the native ruler of Kuweit, shortly after his accession to power in May, 1902; very few people outside of the Persian gulf country were acquainted at that time with even the name of the town, much less with its strategic importance in international politics. Nowadays leading articles are appearing in The London Times, the Russian press, the leading German papers, and especially also in the official journal of Turkey, El Tanin. The latter paper, in a series of articles by Ismael Hakki Bey, declares that Kuweit is officially a Turkish canton and to all intents and purposes Ottoman territory, but Great Britain, by special correspondence and reference to blue books, insists that her claim of suzerainty over Kuweit is paramount. This change is another indication of the new problems in the Nearer East. It may perhaps be open to question whether Kuweit will become the commercial terminus of the Bagdad railway, but if ever the railway is opened even as far as Busrah, Kuweit, because of its importance and its natural harbor, will always have the advantage over any city on the Shatt-el-Arab because the bar at the river delta will always be an obstacle to the navigation of large steamers. No one is more conscious of the future importance of this little port on the gulf than Sheik Mobarrek himself. I remember how keen he was on the occasion of my first visit to point out to me where the "smoke ships" would lie at anchor and where the railway trains would discharge their cargoes at a distance of two bowshots from his palace.

Mobarrek is a well-preserved man of middle age, with keen, restless eyes, Bedouin features, broad forehead and scant beard. His reception room, as well as his whole bearing and attitude toward Europeans, gives proof that he believes in modern progress. Plush chairs and sofas in great plenty were arranged around the walls and afforded a squatting ground for barefooted Bedouins and other retainers. The walls of his old reception room were gayly painted to match a gaudy brussels carpet and a floral ceiling made of blanket calico, while two marble-top tables and a huge clock completed the furniture of a room that is open daily for the reception of any and every guest who comes to seek the favor of the executive. Since the time of my

Landing Timber for the Building of Buggalows

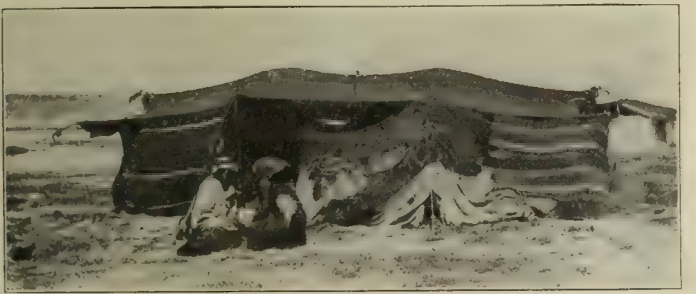
Typical Corner of the Bazar at Kuweit

first visit, Mobarrek has grown in power and influence, and the town itself has also spread far outside its old walls. Its trade is steadily increasing, and the sheik is growing rich. It is reputed that he is able to put between ten and fifteen thousand fighting men in the field. He has bought a fine yacht, and often goes to stay with Sheik Khazall, another powerful Arab ruler of Mohammerah in Persia. In fact Sheik Mobarrek is very wise in keeping on good terms with as many of the neighboring powers and petty Arab chiefs as possible. He flies the Turkish flag, but does not admit Turkish suzerainty; the flag, he says, represents the religion of Islam!

When Lord Curzon visited him and gave him a sword of honor he described himself as having become a military officer of the British empire. At the same time he is very keen in guarding his own rights of sovereignty as an independent ruler, and the future history of Kuweit will depend as much upon Sheik Mobarrek as upon the efforts of diplomats of the European powers interested in it.

A description of Kuweit as it is today and a brief resume of its political history during the past hundred years will prove of interest to all those who are studying world politics, and who are following in the press the three-cornered struggle between Germany, England and Russia for their share in the coming highway of the nations which will lead from the Persian gulf up the Tigris-Euphrates valley and into Europe.

Kuweit derives its name from Kut, a walled village, and is the Arabic diminutive of that word. The place was formerly called Grane on some maps. It is one of the most important towns in the gulf, and has a population of perhaps 16,000, most of them belonging to the Al Uttab tribe. It is situated on the north side of a fine bay, which measures twenty miles east and west and ten miles broad, with water of ten fathoms and under, affording good anchorage. The town commences about a mile southwest of Ras al Ajuza (Old Woman's cape) and extends for over a mile along the shore. It was formerly surrounded by a wall with towers, which are now in a ruinous state. There is a large suburb of mat huts outside the walls. As the whole country round about is quite desert, the place is entirely dependent on its trade for support. It has more native shipping than any port in the gulf, although the pearl fisheries are not notably important. The town is remarkably cleanly, and has some very well built houses and an extensive dockyard for boatbuilding. Bedouin tribes from all along the gulf, as well as from Nejd, come here to market, bringing horses, cattle and sheep to exchange for dates, clothing, firearms and Manchester goods. Nearly always one can see a large encampment of Bedouins outside the town. The climate is drier and healthier than that of all the river towns and most of the ports in the gulf. The population of the town is steadily increasing and has grown rapidly, for an Oriental town, ever since its first settlement by Arabs about 1716. The bulk of the population are orthodox Sunni Moslems. Among them are a small number who belong to the strict sect of the Wahabis, and perhaps two score Jews who enjoy considerable influence and every liberty. They have a small synagogue.



One of the Black Tents of the Bedouins

The city began with a settlement of tents such as this

Future Importance Not Measured by Past History

The three main routes from Kuweit inland are to Hassa, to Hail in Nejd, and to Busrah. The route overland from Kuweit to Busrah goes across the desert until you reach an old canal. Following this, a second day's camel march brings you to Zobeir, a small village on the site of the ancient Busrah and only a few hours from its present site. At Zobeir is the tomb of the great Moslem leader from whom the town is named. From Kuweit to Hassa there are four routes; in each case it means from eight to ten days for a caravan. From Kuweit to Riadh it is twelve days, to Mecca twenty-six days.

The importance of Kuweit in the future is not to be measured by its past history. Beginning as a small fishing village 180 years ago, when a little band of Arabs settled in mat huts and tents like the one shown in the picture to gain a living by selling the fish with which the harbor swarms, Kuweit has now become a town of first importance and a bone of contention between the great political powers of the world, all anxious for commercial advantage.

Caravan Coming Into Kuweit from the Desert

The first sheik of Kuweit was called Sabah, the great grandfather of the present ruler. He was succeeded by his son Jabir, and he again by his son also called Sabah. The last named sheik had four sons, Abdullah, Mohammed, Gerah and Mobarrek, the latter the present ruler of Kuweit. It is a long and complicated story of Arab jealousy and Turkish intrigue, and some say, foreign interference, by which matters rose to such a pass that it was impossible for the four brothers to live together at Kuweit and peace to reign among the people. So for better or for worse, Mobarrek chose the time-honored custom of doing away with his rivals and retaining the reins of government in his own hands. This episode, except in Arab eyes, cannot be dignified as anything higher than murder.

It was before this time that the game of diplomacy began for the possession of Kuweit in connection with the concession to the Germans on the part of Turkey for the overland railway to Bagdad and beyond. Early in 1900 a German mission arrived overland at Kuweit, headed by a German consular agent at Constantinople, Herr Stemrich. The object of his visit was to secure a concession for the terminus of the Bagdad railway, but Mobarrek, being then on bad terms with the Turks, and knowing their relations with the German government, flatly refused. A year previous the British resident in the Persian gulf had made an agreement with the sheik precluding the cession of any portion of his territory to any foreign power. In other words, the English had checkmated the German game before they were ready to make their move. No outsider knows the precise terms of this agreement, said to date January 23, 1899, but they were referred to by Mr. Balfour in the house of commons in such words as to leave no doubt of their import. He said: "Kuweit and its surrounding country are the territory of a sheik whom we have under our protection, and with whom we have special treaties"; while Lord Curzon has stated that "the agreement of the Indian government with the sheik of Kuweit was tantamount to an assertion of a protectorate."

Rival Claims of Turkey and Great Britain

During the time of Lord Curzon's visit to the Persian gulf, when he was viceroy of India, Turkey repeatedly tried to obtain possession of Kuweit, over which she has always claimed a sort of suzerainty. From The London Times we learn:

"Reams have been written about the basis of the Turkish claims to Kuweit. The very origin of the Arabs of Kuweit is disputed. Colonel Pelly, a former resident in the Persian gulf, declared that they came from Um Kasr 250 years ago, but the Bombay government records and the memoirs of Midhat Pasha alike state that they came from Nedjd, and the latter theory is probably correct. The statements in the Bombay records about their relations with the Turks are rather contradictory. It is fairly clear that throughout the eighteenth century the sheiks of Kuweit were entirely independent. In 1829 Captain Brucks of the Indian navy wrote that the sheik 'acknowledged the authority of the porte' and paid annual tribute. In 1845 Lieutenant Kemball reported that for twenty years Kuweit had been considered to be 'closely connected' with the pashalik of Bagdad. The Kuweit vessels flew the Turkish flag and the sheik received annually 200 karahs of dates, in return for which he was bound to protect Basra from foreign aggression. There is not much suggestion of suzerainty or tribute in this."

Into this controversy between Great Britain and Turkey as to prior claims on Kuweit it is not necessary to enter. Great Britain's right in the Persian gulf need not be based on any such flimsy pretext as an annual tribute of bags of rice and dates, nor is the supremacy of England in the gulf and at Kuweit due to gunboats and gunpowder. It is most of all by the arts of peace that she has established and glorified her power on the Arabian coasts, including Kuweit. It must never be forgotten that the survey of this entire region and the discovery, if we may so express it, of the fact that Kuweit was the best harbor in the gulf are due to British and Indian naval officers. By means of this coast survey, completed at great cost of money and life, commerce has been aided and navigation made possible. The only postal system in the gulf that is trustworthy is the Indian post, and the regular mail service of the gulf is a British institution. England has also earned her supremacy in Arabian waters by stopping the slave trade and piracy. More than this, she has preserved the peace and made commercial progress possible. It would be perfectly correct to say that without Great Britain in the gulf Kuweit would still be a fishing village subject to depredation and attack from every other fishing village.

(Continued on page 1834)

THE WAYFARER

On the Ragged Edge of War

ACCENT THE "RAGGED," please. Down here in Juarez (pronounced "war-es"), where the victorious rebels under General Villa (pronounced "Via") have their headquarters, one gets a good view of the ingloriousness of war. The town is pockmarked with destroyed buildings. Adobe houses have burnt down, fallen down or been knocked down. If there was seemliness or symmetry about this city named for the great patriot whose monument is its one attempt at artistic excellence, it has disappeared under the blight of war. Business is utterly dead. A great lassitude envelops the town. The peon in a huge hat, leaning against a post and wrapped in contemplation and a frowzy blanket, typifies the city today.

From the familiar mud bricks to the furtive natives squatting about doorways there was much in Mexico to remind the Wayfarer of Asia, and especially of Turkey. The same love of garish colors, the same somber-clad women (although here unveiled), the same open-air merchandising, the same delight in display of bandoliers of cartridges by the soldiers. If one is fortunate enough to be in El Paso he may "see Mexico" for a 10-cent street car ride and be assured that thenceforth a Turkish village would not seem strange to him.

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Gambling is wide open and licensed in Juarez, but even this business is poor. Accompanied by an El Paso pastor, the Wayfarer one day started in to inspect the various forms of gambling. As we drew near a "capper," or outside man, seized upon the minister and wanted to introduce him to the game. He grew quite familiar with Mr. Preacher, calling him "Cop" and "Dutch," and showing serene confidence that he had him hooked as a victim. He paid no attention to the Wayfarer—whether because the latter looks too worldly wise or too pious or too poor to gamble, is a moot point between the preacher and the Wayfarer. Of course, the games were crooked; to even an inexpert eye this was clear. The crudity and inefficiency of the way the business was run made the Wayfarer marvel, for the gambler is supposed to be a clever fellow. But not in Mexico. Near by was the bull ring, where the visitor saw the four bulls and the poor wrecks of horses that were to be sacrificed on the following Sunday.

Blood does not affect the Mexican's nerves. On a later day the Wayfarer had gone over to inspect the town of Juarez during the actual progress of a battle. There was little to see except a few wounded and the crowds listening to the firing. One boy of 17 or thereabouts, with a veil of blood over his face, was sheepishly displaying a bullet path plowed through his scalp. Half an inch deeper and the boy would have been lying on the field of the dead. Minor wounds were neglected. The hospital facilities in Juarez were practically nonexistent, and El Paso was appealed to for doctors.

All that Juarez is not El Paso is. A well-ordered, well-built, well-paved, prosperous American city, this metropolis of the southwest shines brighter by contrast with its neighbor across the dusty Rio Grande. The skyscrapers seem higher, the hotels more magnificent, the churches more beautiful and the homes more palatial because the observer cannot help comparing them with what he has seen across the river bed. Of course, most of Juarez has refugeed to El Paso. The poor people have congregated in many acres of adobe huts down by the border and during the battle they were bunched by the hundreds on the high places, looking over toward the hills, whence came the sounds of the fighting.

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A dapper young man with curled mustache, fancy vest (unbuttoned), a soft shirt that had valiantly refused to surrender to the laundry and, over all, a sort of khaki uniform, proved to be the commanding officer in charge of Juarez. Promoted from the office of the El Paso Gas Company to be a colonel in the Constitutional army, Senor Juan N. Medina looked his former part more than the latter. Gracious, hospitable and charming, he apologized to the Wayfarer that he had not a home to place at his disposal. But such as he had—indicating with a deprecatory shrug the crowded office, stored with flour—he freely offered the visitor. Ingenuously delighted with his luck, he told how he had been in eight battles with never a wound. He had heard that a general's commission was on the way to him, but he did not talk about that. Congratulated upon the good order observed by the soldiers, he briefly remarked—all the time talking, of course, with hands and shoulders and flashing black eyes—that the men knew that to loot meant to be shot. He had executed eight men for this offense. The bloody reality of war was hard to associate with this genial young gentleman; yet even as we spoke the battle raged only eleven miles away.

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Discipline is rough and ready in the rebel army. One could distinguish soldiers from other ragged peons usually only by the cartridge belts. There had been a distribution of blankets also and these were worn Indian fashion. The trig, clean, well-set-up American soldiers on the opposite side of the bridge were in rather overwhelming contrast to these Mexican recruits. The station guard, for instance, consisted of fortunate ones who could pile their possessions around them—said possessions ranging from a guitar to a new pair of shoes or a coffee pot—and doze away the day, the women bringing them food prepared on the spot. Some soldiers seemed to have their wives and household goods with them, the goods consisting of innumerable cloth bundles. One boy of certainly not more than 12 was soldiering with his father, his cartridge belt as full and fierce as anybody's By the way, during that battle of Juarez General Villa was bothered by half a dozen runaway American boys who had followed him to see the fighting. He considerately took time to notify the American consul of their presence. Being consul on the border these days, especially when one must represent nearly all other nations as well as his own, is not the easiest position in the government service. Each foreigner flies his own flag above his home.

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The most cheerful man the Wayfarer found in Juarez except Colonel Medina was a Scotch-American from Seattle, who had been following the rebel forces taking tintypes of the soldiers and of the senoritas. Your Mexican warrior is rather vain and, like all simple people, fond of seeing his own "counterfeit presentment." Our jovial American was undisturbed by the cannonading; amid the crisis of war he found soldiers ready to pay 20 cents, Mexican, for a tintype. Business had been very good with him and he looked forward to an early return to Seattle. The newspaper photographer gets into the gallery of publicity, but this humble vendor of vanity had undergone experiences such as no correspondent had endured.

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Sordid, unbeautiful and miserable as the war appears at close range, the Wayfarer saw one romantic touch at the railroad station, where the wounded were being brought in trains from the battlefields. This was the long row of women, their features half covered by black mantillas, sitting crouched on the edge of the brick platform, their faces turned toward the smoky hills. Not wild-eyed fear or anxiety was written on their countenances, but dull, stolid, and, oh! so weary waiting. They were fulfilling woman's old, old mission of waiting at home for news of their men afield in action. Their talk was not of national issues; to each of them the result of the battle then raging would be determined only by whether or not their own man returned safe. From the woman's viewpoint war is a monster, and nothing but a monster.

THE WAYFARER.

How Anne Got a Hearing

BY HARRIET LUMMIS SMITH

AS ANNE LAY in the little iron bed, grimly immaculate with its spotless coverings, she seemed to herself part of a geometrical figure. There were similar beds to the right and to the left, above and below. Despite her efforts to throw off the obsession, her fancy wove them into complicated patterns, connecting them now by straight lines and again by curves. Something of fantasy of delirium still held her in its grip and made her a part of the elaborate design, changing with kaleidoscopic rapidity into new combinations. She told herself fretfully that she could not feel sure that she was really gaining till her bed ceased to be the center from which radiated imaginary lines, combining the beds in the ward into a symmetrical whole.

The fascination of weaving these spidery webs might not have been so great had Anne dared to trust herself to think either of her immediate past or of her future. As soon as she became stronger she must face the question of what she was to do when she left the hospital. At present such a consideration would seriously retard her convalescence. And the nightmare of those months after she came to the city was something she would never remember except against her will. But though she fought with all the strength she could muster against these memories, there were times when recollection overwhelmed her like a breaking wave and left her drenched and shaken.

THE PATHETIC part of it was that she had left her country home with such high hopes, fearless, sure of herself. From the time she was a little girl she had been accustomed to evoke enthusiasm by her unusual voice. Chance had given her a teacher whom the city conservatories could hardly have improved upon, a broken-down musician whose voice suggested as little of its old-time richness as her face had retained of youthful beauty, but who nevertheless was mistress of the science of her art. Like many another teacher, she had a profound and disinterested faith in her pupil's future. She transferred to Anne the ambition under which a finis had been written. In fancy she saw the successes of her past repeated in the girl's future. She was an enthusiast by nature, and enthusiasts, though inspiring companions, are not always wise advisers.

When she died she bequeathed to her pupil the remnant of her little store of savings, amounting to $300, along with a legacy of hope and ambition whose value was not so easily computed. And forthwith Anne had packed her trunk, received the good wishes and congratulations of her little world and started out to conquer. She had all the emotions of a millionaire, young, strong, unafraid, endowed with a beautiful voice—and with $300 in her pocket, she seemed to herself almost surfeited with riches.

Within twenty-four hours the disillusion had begun. The country girl had known nothing of the meaning of competition. In half a dozen towns hers had been the leading voice. She was accustomed to excelling. But here no one had time or wish to allow her to prove her claims. Her modest advertisement in the daily papers, asking for pupils, was ignored. There were plenty of teachers with conservatory diplomas and the prestige of foreign study. All the churches were supplied with singers. Those who were not in too much of a hurry to give her counsel suggested that she should go to New York and secure employment in the chorus of some musical comedy. This advice she found harder to bear than the rebuffs with which she was so rapidly becoming familiar.

SHE WAS still hopeful when she woke up to the realization that her money was melting rapidly. She had gone to a good boarding house, recommended by acquaintances who preferred it to a hotel because of its quiet and lack of formality. She assumed that it was necessary for her to have a room with a piano in order to keep up her practice and though the cost had taken her breath at first, she had quickly recovered herself. After all, what did the little initial expense matter, when she was so soon to be earning?

After the first six months she changed boarding places rapidly. Then she got a room and cooked her meals over a gas jet. By now, despite her pride, the thought of going home presented unutterable allurement, but she had no home to which to go, for when Anne had left for the city her mother had broken up housekeeping, sold and distributed her furniture and then gone to a married daughter in the West. Julia's home was pleasant but a little crowded. Anne's mother shared a bedroom with two of her grandchildren, and the arrival of a guest to spend the night meant a turning out and overturning comparable to the effect of an earthquake. There was no place for Anne to go. There was nothing for her to do but to continue an endeavor which had become hopeless.

When the lodging-house keeper had heard her moaning faintly one forenoon she turned the knob and entered without waiting to knock. The bare little room, though it combined the functions of bedroom, dining room and kitchen, was scrupulously neat. Anne had elaborated a corner cupboard out of a packing box and 10 cents' worth of cretonne, which concealed her meager store of dishes and cooking utensils, and contrasted with the chocolate-colored wall paper, was rather ornamental than otherwise. The lodging-house keeper, accustomed to the unutterable disorder of the under-bred, to clothing heaped in the middle of the floor, to the soiled dishes of perhaps more than one meal in unpleasant proximity to toilet articles, looked about her and respected her lodger. And that respect may in part have accounted for her kindness. She brought Anne a glass of cold water, bathed her flushed face and encouraged her to make light of her attack. "You've taken cold, that's all. One of those all-overish colds that make a body feel mean enough to die."

It was 6 o'clock when the busy woman again got around to the third-story room. Then something in the girl's appearance startled her, and she sent a slatternly maid post haste for the nearest doctor. Shortly after dark an ambulance stopped before the lodging house door and a closely wrapped figure was borne out. By this time Anne was too sick either to wonder what would happen to her, or to care.

WITH the characteristic thoughtlessness of childhood, Anne had neglected to have the scarlet fever at the proper time. By way of atonement for her neglect she had an exceptionally severe attack. For ten days she was delirious and then followed a period of pallid weakness when the effort of drawing the breath of life seemed almost beyond her strength. There was no one to worry. She had written her mother the day before she was taken sick, and though by this time Mrs. Barrows was complaining every time the special delivery wagon drove past that Anne was getting careless about her letters, it did not occur to her to become seriously alarmed. For a number of months Anne's letters had been growing more and more infrequent, as there were more things in her life to conceal.

And so Anne fought her battle, unaided by the strength of loving watchers, untroubled by any hint of anxiety in the eyes that looked on. And then she began to get better and finally to gain rapidly, mute testimony to the innate vigor of her constitution. And the doctors looked down at her with the satisfaction of workmen who have done a good job, and the nurses treated her with their impersonal, professional kindness, and from being merely a sufferer Anne began to feel herself again a human being. If only she could have freed herself from the impression of the necessity of constantly constructing geometrical figures with the beds of the ward as determining points she would have been quite sure of her personality.

THE DAY came when she found herself unable to refuse to take a peep ahead. What was she going to do? *What* was she going to do? The curtain went up, but the stage was blank. There was no opening in the city for a singer trained in the country. No one would give her a hearing. She wondered humbly if she could obtain employment in some department store. Nothing was left of the jaunty confidence with which she had gone forth to conquer. She was fitted to do only one thing and nobody wanted her services. Weakened in mind as well as in body, she doubted her ability to support herself. The world seemed full of busy people, all with something to do. She alone was useless.

It was not strange that she slept restlessly, facing in her dreams the problem that possessed her conscious moments, but presented in concrete form. Again and again she started awake, trembling over some fantasy of the brain so vivid as to seem real. And when once she woke to see a flicker on the ceiling overhead she counted it in with her other delusions, and lay looking with apathy at the curious interplay of light and shadow. Then suddenly her dreams fell from her like a cloak. She started up, breaking the hush of the sleeping ward by speaking aloud—"What's that?"

The flickering light upon the ceiling was not a fancy. It was a reality, strange and ominous. Anne raised herself with difficulty, knelt at the foot of her bed and leaned far forward for a look out the window. What she saw explained only too completely.

She was out of her bed in a moment, running in her stockingless feet over the bare floor, staggering as she ran, for it was long since her feet had borne her weight. The nurse on duty, sitting upright in her chair, had been indulging in "forty winks" which had been multiplied many times beyond that limit, but she started into instant wakefulness as Anne clutched her arm. "What are you doing out of bed?" she demanded sternly.

"Something's on fire—the stable, I guess." The nurse went down the corridor with flying feet and Anne beat a retreat to bed at a very moderate pace. All at once her ankles seemed brittle like glass and her feet of extraordinary weight and the sight of the little plain hospital bed was as grateful as anything she could think of in the world except her mother's face.

IN A few minutes everyone in the ward was awake. The hospital, being used only for contagious diseases, was in an isolated section. There were but few men employed and only two of them besides the superintendent slept on the premises. Until the fire department could arrive from town it was necessary for the nurses to turn in and fight the fire. The nurse to whom Anne had carried the warning had roused first the superintendent and then her colleagues. Hurrying feet resounded through the corridors of the building, excited voices were calling. Patients woke up, stared, asked questions, grew frightened.

The outbreak of the panic was as startlingly sudden as a lightning flash. A child, convalescent from scarlet fever, craned her neck to admire the flames enveloping the near-by outbuildings; then, suddenly recalling an almost forgotten item of knowledge that fires sometimes burned people, she began to scream. In fifteen seconds her shrieks were being echoed from a dozen directions. Women grew hysterical. Little girls, beside themselves with fright, leaped out of bed and ran about with glaring, frightened eyes.

Then all at once pandemonium reigned. Sobs, shrieks, cries, prayers blended in an intolerable confusion of sound. A little girl just over the crisis of a fever ran past her, falling from weakness every few steps, then picking herself up and stumbling blindly on. A woman in the bed next to Anne's began to laugh hysterically, her meaningless laughter adding to the horror of the scene.

The nurses had formed a bucket brigade and were fighting desperately to keep the flames from attacking the hospital. The men had their hands full leading the frenzied horses from the burning stable. One nurse, the youngest of the force, came into the ward and attempted to restore order. She might as well have braced her puny strength against an incoming tidal wave.

ALL AT once a sweet, soaring, joyous voice filled the room. Above the terrified clamor rose the strains of a popular melody, scoffingly designated by the cultured as "rag-time," but with a lilt and swing that caught the imagination and led the memory captive. Everybody knew it. Everybody had hummed it at one time or another. And as the dominating voice rose the medley of shrieks and outcries grew faint, almost died away.

Her eyes fixed on the ceiling, all her reviving energy concentrated in her voice, Anne sang on, emphasizing the rhythm of the melody in the fashion which leads the listener on irresistibly to beat time. The nurse, clutching at the wild hope like a drowning man at a straw, chimed in. She was not much of a singer, but she made herself heard. One of the children, less frightened than the others, was caught by the wave and joined her piping notes to the other voices. By the second verse half a dozen were singing.

The panic was conquered. For with a panic, as with a mob, everything depends on not giving it too much of a start. Five minutes later the entire hospital force would have been unequal to maintaining order. The dominant swing of the rag-time had come just in time. And before the magic of the first selection had time to pall Anne had chosen another.

Outside they were fighting desperately. Men were on the roof, pouring buckets of water on the dry shingles, where sparks from the burning building fell like flakes of gold. The nurses, half dressed, passed buckets from hand to hand, calling on one another to hurry. They had listened to the shrieks from the hospital with tense, set faces and then all at once a wave of music had beaten on their bewildered ears, a splendid voice soaring above the rest. "God bless her, whoever she is," said the head nurse.

FROM THE distance came the sound of clanging gongs. The fire department was at hand. And as the heroes who wore the rubber uniforms climbed from their seats a lusty chorus rushed out to greet them. Everybody, even the hysterical woman, was singing now:

"Has anybody here seen Kelly—
Kelly from the Emerald Isle?"

The gallant little band of amateur fire fighters had not been able to extinguish the flames, but they had kept them in check. The stable was beyond help, but the hospital was saved. Soon the big streams of water were dominating the audacious flames and the exhausted nurses went indoors, looking at one another with pale, incredulous faces as they began to realize that the scene through which they had just passed was actual, not a fantasy of dreams.

"How are we going to quiet them down?" the head nurse asked a little later as she stood by Anne's bed. The stable was a heap of ruins, the engine had gone lurching away behind the horses, who trotted off sedately, well appreciating the difference between the speed required for going to a fire and that suitable for the return. The hospital chorus was not as lusty as it had been. A good many voices had dropped out altogether. Others were hoarse and broke frequently. One, flutelike and sweet, sang on tirelessly. "How shall we quiet them?" the head nurse repeated, looking around upon the excited faces.

"I can manage it, I think." Anne had just come to the end of a popular favorite and she waited a moment to get her breath. When she started on the next song no voices joined with her, but every ear was alert. She sang a lullaby, new to her audience, exquisitely sweet and soothing. By the second verse tense little faces were losing their look of strained excitement. A small girl down at the end of the ward yawned audibly. Another rubbed her eyes.

The nurses were going from one to another, speaking with low, authoritative voices. Small forms straightened themselves. The lids drooped over tired eyes. The lullaby grew softer, died away in a tender, sustained note. And then Anne looked up to see the hospital superintendent standing beside her.

He was a grimy superintendent, his blackened face scarcely recognizable, but under the streaks and smudge shone a look which warmed Anne's heart.

"We are under untold obligations to you," said the superintendent. He was hoarse from shouting, but his voice fell like music on Anne's ears. "Few people would have been equal to such an emergency, leaving the beautiful voice out of consideration. You are a professional singer, I suppose."

It took about twenty words to explain the situation. "I see," said the superintendent, wrinkling his brow. "I think that can all be arranged. But don't think about it just now. You need a rest."

AND SO Anne got her hearing at last. The superintendent was a man of influence. Nurses and patients told the story of the night of the fire so many times that on her recovery Anne was rather startled to find herself forced into the role of a popular heroine. And it seemed that, after all, one of the big churches wanted a soprano and that there was a chance for music teachers who were not conservatory graduates.

Anne has learned to smile at the memory of her early ambitious dream and even those days of disappointment and struggle have lost their terror and serve as a rather pleasing background for her present success. For if hard work which is a pleasure in the doing, and gives satisfaction to those for whom it is done, is not success, it is at least a satisfactory substitute. Sometimes when she faces an audience and notes the pleased expectancy of the eyes upraised to hers she suddenly finds herself remembering the smoke-filled hospital ward and the light upon the ceiling and the frantic children running to and fro. That she has a hearing now is due to the fact that she claimed a hearing then. As often in this life of ours, unselfish courage opened the door into opportunity.

His Help Was Appreciated

A popular doctor was much pleased with a certain aerated water, and by his assiduous recommendations helped to get it a celebrity it justly deserved. The doctor acted solely in the interests of humanity generally, and expected no return.

To his surprise there came one morning an effusive letter from the company, saying that his recommendations had done them so much good that they "ventured to send him a hundred——"

Here the page came to an end.

"This will never do," said the doctor; "it is very kind, but I could not think of accepting anything."

Then he turned the page and found the sentence ran: "—of our circulars for distribution."

Where the New Jokes Come From

"This seems to be a new joke," ejaculated the editor.

"It is," replied the contributor. "I translated it from the Nippur tablets."—Philadelphia Ledger.

THE HOME COUNCIL

Punishment as a Factor in Training Your Child

WHEN your Janey is obstinate and says "I won't," and Johnnie seems bent on destroying everything he can lay his hands on, do you sigh resignedly and say, "Oh, well, they're just like the average child, I suppose. All children do these things occasionally"? If you do, you are radically wrong in your deductions and conclusions. In the first place, there is no such thing as an "average" child. Every child has his own individual instincts, interests and temperament. In the second place, though all children may do these things occasionally, as you say, no two children act on the same motive in doing them. The directing impulse differs in each.

Since there is no average child, it naturally follows that there can be no cut and dried rule of training and conduct which can be applied to all children alike. It has been an all too common error of parents to lay down some ironclad law and expect all the children of the family, regardless of fundamental differences, to obey it, and in exactly the same way. This has been by no means due to lack of parental love; it has come about largely through ignorance of the fact that each child is a small world unto himself and must be discovered and explored accordingly; that it is the duty of every father and mother to know the nature of their own child in order that they may assist in the development of all his possibilities. For the problem of each child is an individual one. Careful study of the child makes possible a closer intimacy with him and a continuance of that intimacy into his more mature youth.

Available Material on Child Training Makes Ignorance Inexcusable

Parental ignorance of this sort, however, cannot long be excused. Though there can be no universal formula for the bringing up of children, there are certain general laws of child development and certain general principles of child training which have been derived from scientific studies of children. These general laws and principles should be learned and applied in conjunction with the natural intuition and common sense of parents, in the bringing up of the rising generation. They may be obtained from various sources. Opportunity for study of child training based on scientific principle has recently been presented quite simply and understandably in a book on "Your Child Today and Tomorrow," by Sidonie Matzner Gruenberg, published by the J. B. Lippincott Company, Philadelphia. Mrs. Gruenberg embodies in her work the ideas of many master minds in the realm of child study and so speaks with the authority which results not only from study and practical experience but from knowledge derived from association with specialists.

One of the most serious problems which confront conscientious parents is the wise administration of punishment. To this problem, among several others equally vital which she discusses, Mrs. Gruenberg devotes an entire chapter, first expressing some astonishment in the great interest mothers take in the uses of punishment, and the kind of punishment. "I have frequently felt," she declares, "as if the only contact some mothers have with their children is to punish them, and that punishment constituted the chief part of the poor children's training. Now, punishment," she continues, "undoubtedly has a place in the training of children, but only a negative place. The proper punishment, administered in the right spirit, may cure or correct a fault, *but punishment does not make children good.* If children are punished frequently it may even make them *bad.* We can all remember some of the punishments of our own childhood. How unjust they seemed then and do now, after all these years to heal the wounds! How outraged we felt! Into how unloving a mood they put us! . . . Gradually we have come to recognize that the only legitimate purpose of punishment in the treatment of offenders is to redeem their characters, to make them *positively* better, not merely frighten them into a state of apparent right-doing—that is, a state of avoiding wrongdoing."

Mrs. Gruenberg declares that we have a very primitive way of looking at wrong-doing and punishment, and that far too often we allow ourselves to be mastered by the animal instinct to strike back. When the child does something that causes annoyance or even damage, we do not stop to consider his motive, we only respond to the result of his action. Instead of having a studied policy for treating his offense we slide back to the instinct to "pay him" for what he has done.

This brings us to the old rule: Never punish in anger. On the other hand, while we must allow every trace of anger to disappear, we must not allow so much time to elapse as to make the child lose the connection between his act and the consequence.

In regard to methods of punishment, the author believes that nothing that is considered desirable or beneficial should be brought into disfavor. For instance, sending a child to bed, or keeping him after school. Further, no punishment should ever deprive a child of conditions that are necessary for his health or impose conditions that are harmful. Also, it is not wise to exaggerate the importance of trivial acts by treating them too seriously.

> We must never disbelieve in life, even though in sickness and sorrow and age it may seem to ebb from us; and we must try at all costs to recognize it, to sympathize with it, to put ourselves in touch with it, even though it takes forms unintelligible and even repugnant to ourselves.—A. C. Benson.

Parents often err in condemning a child after he has committed a wrong deed instead of condemning the deed itself. Such a course may merely help to fix upon him the habit of committing similar deeds in the future.

Scolding as a punishment is not efficacious. It is likely to degenerate into nagging and to arouse contempt in the offender. Even reasoning often fails to accomplish its purpose because the child's reasoning is so different from that of an adult. Only the parent able to understand the workings of his child's mind can hope to make this method work satisfactorily in correcting faults and establishing good habits and ideals.

As for corporal punishment, Mrs. Gruenberg considers it in most cases not only unnecessary, but positively harmful. "Children that are treated like animals will behave like animals."

It becomes plain, then, from the author's treatment of the subject, that "it is impossible to recommend any punishment as *the correct one,* or even to recommend any one infallible rule. But there are certain definite principles which we must keep in mind and which will do much toward making our task of discipline more rational: "We must never punish in anger. We must consider the motive and the temptation before the consequence of the deed. We must condemn the deed and not the child. We must be sure the child understands exactly the offense with which he is charged. We must be sure that he sees the relation of the offense to the punishment. We must never administer any excessive or unusual punishment. We must not exaggerate the magnitude of the offense.

"In a family where the proper spirit of intimacy reigns, punishment will be relegated to its proper place—namely, the medicine closet—and not be used as daily bread. For punishment is a medicine—a corrective—and when we administer it, we must do so in the spirit of the physician."

When all is said and done, "love and patience are the secret of child management. Love which can force a response from the chilliest soul; patience which knows how to wait for the harvest."

Agent Makes Involuntary Prosposal

On the old Rosebud Indian reservation in South Dakota they still laugh over the peculiar predicament into which a new Indian agent once got himself. The Youth's Companion tells about it thus:

The agent, an unqualified "tenderfoot," was inspecting an Indian school. Noticing that as soon as he entered the room every girl present brought her hair forward over her face, he asked the teacher to tell them to throw it back so that he might see their faces. But this they refused to do, until, after much urging, one girl did finally uncover her face.

After school was over the agent wondered at the strange actions of the girl who had showed him her face. She followed him to his house, entered after him, and set about getting his dinner. As he spoke no Sioux, and she no English, he could get no explanation from her.

Finally to his relief the teacher rode up. Shaking with laughter he asked the agent how he liked his new wife! Then the latter understood what he had done. In certain tribes of the Sioux Indians all a man needs to do in order to get a wife is to induce a girl to uncover her face. The agent had proposed in the usual way—and been accepted. It cost him the equivalent of fourteen ponies to persuade the Indian girl's father to take her back again.

Verses Old and New

THE MOTHER

And now, they did not need her any more.
She heard below the shudder of the door,
The quick feet on the path, and she was fain
Only to snatch her sewing up again,
And sew, and sew, seam over feverish seam,
Hurrying in the dumb haze of a dream,
Thrusting away the moment when her hand
Should force her idleness to understand
That they were gone, all gone, and at the door
They would not call and claim her any more.

Young as the morning, they were gone away,
Whose kisses kept her hair from turning gray,
Whose laughter kept her ready. Wherefore now
Should not those wrinkles deepen in her brow,
And she shut up her heart, and learn to be
Of her bright self a queer, dull travesty?

And yet, the smile they left her must not die;
For crying now, might she not always cry?
"O God!" she whispered, sewing, "keep me! O,
Thou only, over all the world, must know!"
—Fannie Stearns Davis in Harper's Magazine.

Clark's Crow Makes Its Final Appearance

Dear Editor Home Council: My state of mind when I read Miss Baker's comment on the scarlet tanager that supplied the red for the bird flag in my "Red, White and Blue Day" you can perhaps imagine. What appeared to my eastern, city-bred eyes to be a scarlet tanager must have been — something else. Not being a bird expert, I added him to the flag for the sake of the color.

And now, because of the delightfully full and interesting answers of your readers to Mr. Barbour's inquiry, I know *lots* more about Clark's crow than I did when the little story was written, so I am not sorry after all that I blundered. My children have promised to buy me a book on "How to Tell the Birds from the Flowers"!

ELIZABETH E. SCANTLEBURY.

YOUNG AMERICA

The Gifts of the Christmas Angels

BY SARAH CORY RIPPEY

THE WIND that howled down the chimney of the house in which Angela lived, and rattled the doors and windows, whirled the snow in clouds against the icy panes and piled it up in heaps outside.

"Woo-o-o-o!" it raged at the doorway as Angela's mother slipped in; and "Woo-o-o-o!" it raged disappointedly as she shut the door in its face and stamped her feet free of snow.

"Woo-o-o-o!" echoed Angela's mother, taking off her wet shawl and hanging it over the clothes bars to dry; "I'm cold through and through. It's going to be a bad night, and hard for poor folks."

"But it's good for Santa Claus, mamma," cried Angela, running to get her evening kiss; "the girls all said so—on account of his sleigh, you know. He was at the nursery last night. See what he left there for me!" And Angela pointed an eager little finger toward some toys on the floor and an empty doll's cradle. "They gave the things to me today after school. He didn't bring the dolly," she added wistfully, "but p'raps he'll bring it tonight."

Angela's mother glanced down at the white-painted cradle. In it lay a towel pinned and patted and tied into something that might be a doll if you only thought about it that way. Then her eyes followed Angela's quick look toward the fireplace. There hung a tiny stocking all ready for Santa's filling.

"Santa *may* be too tired to come again, dear," she said slowly; "or," she added hastily as Angela's lip began to quiver, "perhaps Mrs. Santa won't let him bring a dolly out in the storm. It might catch cold, you know."

"Oh, no, it never could," contradicted Angela quickly; "it couldn't catch cold! You see, he'd wrap it in his fur coat! And Santa never gets tired. He goes all round the world. He couldn't do that if he got tired."

Angela's mother didn't answer. She was grown up, and she thought she knew many things Angela did not. One of those things she thought she knew was that Santa Claus did get tired sometimes—too tired, she felt sure, to come to a house where there lived a little girl whose mother worked hard all day to get money for food and a bit of fire.

The little stocking stirred joyously in the fireplace as Angela's mother kindled that bit of fire and warmed the soup over the coals. The little stocking did not believe that Santa Claus ever got tired. Neither did Angela believe it. Only Angela's mother believed it. That was because she was grown up and thought she knew.

"Now tell me about Christmas in the mountains before we were poor," begged Angela when supper was over, and she had curled up in her mother's lap before the fire.

"Well, when we lived in——"

"No, that's not the way," interrupted Angela. "Begin, 'Once upon a time.' "

"Once upon a time," her mother began again, "when your daddy and I lived out in the mountains——"

"The high, high mountains," corrected Angela.

"The high, high mountains, we were very lonely, because we lived so many miles from our neighbors and because we had——"

"No little girl," broke in Angela eagerly.

"And because we had no little girl. We had cows and pigs and chickens——"

"And old Jack," put in Angela.

"And old Jack, the horse, and we loved them all very much. But not half so much, we knew, as we should love a little girl. Well——"

"Hurry up to Christmas, mamma!" cried Angela impatiently.

"Well, one Christmas eve, when the wind was howling 'Woo-o-o-o!' just as it's doing tonight, and blowing the snow against the windows we pulled our chairs up to the fire, daddy——"

" 'N' grandma!"

"And grandma and I. And we talked about Christmas——"

" 'N' you all wished Santa 'd bring you a baby girl."

"And we all wished Santa would bring us a baby girl."

" 'N' he did!" cried Angela, sitting straight up in her eagerness. "He brought *me!* 'N' you named me Angela!"

(Continued on page 1834)

Rhymes to Remember

ZOOLOGICAL TOMMY

When Tommy's good, I often hear
His mamma call him little DEER.
But when he has a cold, of course,
He sometimes is a little HORSE!
And oftentimes quite sure I am
He is a precious little LAMB.
While then, again without excuse,
He proves to be a silly GOOSE.
Alas! it grieves me this to tell,
But I have sometimes seen quite well
Greedy Tom, with mouthful big,
Turn into a little PIG!

—McCall's Magazine.

MISSIONARY WORK

An American College Ceremony in India

Fourteen years ago at a meeting of the North India mission of the Presbyterian Church, U. S. A., Rev. C. A. R. Janvier, then of Allahabad, proposed that the mission apply to the board in New York for sanction to found a college there. Sanction was granted and Arthur Ewing was sent to be principal of the new college. He arrived in March, 1901, and Dr. Janvier left for America within a few days. For eleven years Arthur Ewing labored and built from nothing one of the largest first grade colleges in Allahabad University, making it an intellectual and spiritual center whose influence is being felt throughout North India. The strain of it cost his life, and since September, 1912, what was Allahabad Christian College has been known as "Ewing Christian College" in honor of the leader who had given himself for it.

When the mission took up in sorrow the great need of the college, the thoughts of all turned naturally to the man who had led in founding it and who, though burdened with heavy pastoral responsibilities in America, had loyally stood behind it to raise the funds and secure the men that Arthur Ewing needed. He was summoned by cable by the mission and in that message he heard an answer to his prayer that it might be clearly shown to him whether or not he should return to India. A year of strenuous work to assure some permanent support for the college in America followed and leaving his pastorate in Hollond Memorial church, Philadelphia, he sailed for India in October, as told by The Continent last week.

A busy month was spent in making himself familiar with the routine of the college; then came his inauguration. Nov. 13 was "a big day" in Allahabad, for the inauguration of a college principal is no ordinary event, especially a real American inauguration with an "academic procession." The director of public instruction of the united provinces, an old friend, acted as chairman of the exercises. Dr. J. J. Lucas, veteran missionary of Allahabad station with forty-two years of active service behind him, president of the college's board of directors, impressively pronounced Dr. Janvier principal. If that audience of Hindu and Mohammedan students and graduates and English civilians needed to know the aim of a Christian college they had opportunity to hear it in the powerful words of Dr. Lucas. Professor Prabhu Das, who was with Dr. Ewing in the early days and who has been faithful to the college through its trials although offered better positions, spoke on behalf of the staff. He took advantage of the presence of a prominent British official in the chair to declare that the college was not making literary dummies; neither was it manufacturing anarchists and bomb throwers, but men loyal to the British crown and loyal citizens of their mother land. Talk about exchange professors! The presence in our church colleges in America of some of the intellectual leaders in non-Christian countries who have taken Christ at awful odds and have remained true to him in the face of every opposition would give American Christian students a sense of the preciousness of Christ that could not but profoundly affect their lives.

Dr. Janvier's address in accepting the principalship on "Thinking Through to God" was masterly. As the exercises closed there was a profound sense of thanksgiving for the leadership that had been so wonderfully provided by God in the past and in the years of consolidation and intensification that are to come.

Allahabad. FRANKLIN D. COGSWELL.

A Gathering of Some of the "Old Boys" and Present Students of Ewing Christian College, Allahabad, India, Following the Inauguration of Dr. Janvier as Principal

Strong Doctor Wanted in Hard Place

The Continent recently in describing the proposed advance of Presbyterian missionary activity in Alaska alluded to the necessity of finding another man to take up the work at Point Barrow, the northernmost point where religious service is held anywhere on the continent. This need is so urgent that Dr. S. Hall Young, the Home Board's special representative for Alaska, has issued a further statement. In order to give the call all possible force, The Continent reprints Dr. Young's appeal. Anyone willing to consider the proposal should address Dr. Young at 156 5th avenue, New York City, at once.

Dr. Young says: "The conditions of life there are so hard that it has been difficult to procure a missionary physician for our large and important Eskimo churches at Point Barrow. The missionary must expect to be cut off during the greater part of the year from all communication with his friends. Formerly our Arctic missionaries had one mail a year; now they are favored with a winter mail as well as a summer one.

"We have comfortable buildings and the Christian work is well along. There are two Eskimo Presbyterian churches some distance apart, both to be ministered to by the same minister. Rev. S. R. Spriggs and Rev. Horatio Marsh, M. D., lived and worked successfully at Point Barrow until the needs of their families necessitated their return to the states.

"Rev. Mr. Cram of the Congregational Church, who was government teacher at Point Barrow, is temporarily ministering to the spiritual needs of the Eskimos, but the great need is for a minister there who is also a physician or a well qualified physician who has taken ministerial orders.

"Life is not impossible at Point Barrow or uncomfortable if one knows how to live there and has that cheerful Christian spirit that brings contentment anywhere. It is a rare opportunity for fine service. The children of Dr. Marsh and Mr. Spriggs were born at Point Barrow and are models of vigorous health. Will not some consecrated physician give himself to this fine service? He should be a married man, but whoever goes there should go to stay at least for a term of years."

Missionary Brevities

—Elat in Africa, which has been regarded as one of the most remote and isolated stations of Presbyterian foreign mission work, now enjoys telephonic connection with the outside world. The telephone line runs down from Elat to the coast, where there is cable connection.

—A new card just published by the Foreign Board in New York sums up the statistics of the board's current work in compressed form as follows: The Field—Twenty-seven missions in seventeen countries, 162 principal stations. The Force—1,235 American missionaries, 5,285 native workers. The Funds—$1,817,722 received from all sources at home; $501,192 received from native sources on the field. The work is divided into four sections, evangelistic, educational, medical and literary, as follows: Evangelistic—678 organized churches with 122,009 communicant members; over 15,500 new members added last year; 136,846 studying the Bible in our Sunday schools. Educational—60,902 students in 1,721 schools and colleges; more than 500 students preparing for the ministry. Medical—Nearly 500,000 patients in 191 hospitals and dispensaries in charge of American physicians, with large native staff. Literary—155,773,673 pages of the Scriptures and other Christian literature issued from nine presses. Headquarters, 156 5th avenue, New York City.

Board Notes and Announcements

—The Friday morning meeting in Chicago was led by Mrs. Samuel Dickey, secretary for Syria. She gave interesting sidelights from the letters of a friend who had opposed missions until her husband's business made her live for years in one of the darkest of Moslem lands; now she delights to lend a hand by teaching in the mission schools and by telling her correspondents of the good they can do there by sending books and magazines. This led Mrs. Doolittle of Sidon to speak of the help such literature had given in Syria, especially one of Dr. Grenfell's books, which was passed around until literally worn out. The mission study secretary called attention to two books obtainable here, "Fifty Missionary Heroes Every Boy and Girl Should Know ($1), by Miss Julia H. Johnston, and "Love Stories of Great Missionaries" (50 cents), by Miss Belle M. Brain. The Persia secretary had letters from Mrs. Van Hook and Miss Beaber of Tabriz, whose report of the girls' school brought cheering news from Miss Helen Grove and her Moslem girls.

THE SUNDAY SCHOOL

January 4, 1914—Jesus and the Children

Everyday View of the Lesson

By J. L. Scott

Lesson Text, Mark 9:30-41; 10:13-16. Golden Text, I. Peter 5:5: Gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble.

Last year's lessons form a preface to this year's. We began with chaos and have arrived at childhood. There were no children at the beginning of our course last year. Adam was never a child nor was Eve. They were created, not born. But the race as we know it was once a child. Everything seems to have its infancy. Ideas, too, grow. Their origin is as mysterious as life. There was a time when every great truth stood alone. It was a child, and the only one of its kind.

One year ago we were being introduced to Genesis, or the "beginnings." How do things begin in that first chapter? The opening verse records a miracle, else it is a record of ageless time. But truth may live in a small house, and in all literature so great a truth has never before been compressed into so few words. Even the idea of the unity of God was once a child. Abraham carried it like a nursing father across the desert, and when he died transmitted it as a priceless legacy to his son. That thought was the battle center of all the wars and tumults of the stirring scenes through which we have passed.

Jesus Would Dispel Disciples' Illusions Concerning Kingdom

Now we are to exchange Old Testament history for New. A year ago we were on this very ground. The epileptic boy had just been healed and we, with the Master, were on the way to Capernaum, when the international lesson committee sent us back to the creation. And now we find ourselves once more in Capernaum and in the very house where we were one year ago.

The healing of the boy, together with the scene upon the mountain, had given a new impetus to the disciples' expectation that the kingdom of God was not far away. But Jesus would dispel the illusion. Instead of a kingdom they were to meet the greatest disappointment of their lives. "For the Son of man shall be delivered unto the chief priests and the scribes. . . . and they shall kill him; and after three days he shall rise again."

Those words fell like frost on the bright May morning of their dream. And yet they had no idea what the Master meant. They did not understand simply because it was impossible that they should. Their own expectation and the expectation of their fathers was against it. For a thousand years the winds of prophecy had been blowing from a different direction and the trees were all leaning another way.

After Personal Experience Only Can We Accept Some Truths

It was only by faith that they could believe, and faith they did not have. This is true in every life. God's words are often robbed of their evident meaning simply because they do not accord with prejudice or some long cherished thought. But some truths must become a part of our own experience before we can accept them. The disciples were afraid to ask further, and so ofttimes are we. They still clung to their old theories of a kingdom in the face of all that Jesus had said.

The disciples needed to go over the child lesson, so that they might comprehend the truth. Evil is often the result of ignorance rather than of purpose and the truth may be too subtle to be understood. A child is more easily comprehended than an idea, so Jesus placed a little child in their presence and declared that whosoever received even one of such children in his name received him. Greatness in his kingdom was the very opposite of their conception of it.

But for the time his meaning was lost. Sunday school teachers become discouraged. Their teaching fails of appreciation, hence they conclude that the fault lies within themselves. In some instances it does, but not always. Jesus was the Master Teacher of the ages, but no one ever had more reason to be discouraged. The disciples failed to comprehend. With the illustration and the idea both staring them in the face they looked and saw nothing. But no teacher ever understood the value "line upon line" better than did the Christ. This very lesson must be repeated.

Truth Concerning Kingdom of God Is Still Not Understood

When the fathers and mothers brought their children to receive His blessing the disciples, unmindful of what they had heard, had no words but censure. Jesus was moved with indignation. "Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God." Nothing more fiery ever fell from his lips. The disciples, contending for the highest positions in his favor, saw themselves thrust aside and children enthroned in their stead. That they fully comprehended all that was meant is not probable.

Since then 2,000 years have passed and the kingdom of God is still misunderstood. We look for it among the ambitious and the great, while in the heart of childhood alone it may be found. Parents often unconsciously listen to the voice of the disciple spirit rather than to the Christ. Instead of bringing their children to the Saviour and leaving them there, they wait, as they say, "until they know what they are doing." In the meantime the world has beckoned them away and without the touch of Jesus they pass through life.

The Lesson Verse by Verse

By A. C. Zenos

ANALYSIS—The story of the lesson revolves about four expressions of the mind of Jesus. The first is the result of his determination to come out of his temporary retirement in the mountainous territory of the neighborhood of Cæsarea Philippi. It consists in his prediction of the passion. The second was occasioned by the dispute among the disciples as to who should have precedence in the kingdom presently to be established by the Master. It consists in the exhortation to childlike humility reenforced by the object lesson of the "child in the midst." The third was based on the report made by John that a certain stranger was using his name in working miraculous cures of mental disorder. It consists in the declaration that even the implicit and unconfessed discipleship that accepts his rule and power in working is true discipleship. The fourth was given upon the bringing to him of the children that he might bless them. It consists in his manifestation of special regard and affection for the little ones.

Prediction of Jesus' Suffering and Death Source of Great Perplexity

Jesus had already told his disciples that he must needs submit to be delivered into the hands of his enemies and be put to death (Mark 8:31). But the teaching was so revolutionary, so unexpected, that they failed to grasp it. It was absolutely necessary that it should be repeated. And the time to repeat it was just as the group was about to reenter the life from which they had for a time withdrawn. In the next few days developments would take place which could be fully understood only in the light of the knowledge of his true Messiahship.

Verse 30—"He would not that any man should know it." Know what? That he taught his disciples that he must suffer and die. The publication of this fact was bound to confuse men and interfere with his plans.

Verses 31, 32—It was not, as has sometimes been said, a belief current among the Jews about the expected Messiah that he must suffer and be put to death. To his disciples this had been an abhorrent thought. To the Jews it had to be justified at Pentecost by the quotation of prophecy (Acts 2:25-27). Jesus was obliged to predict his suffering three times; and even those who heard the prediction were shocked and distressed beyond expression. Even the prediction "after three days he shall rise again" was at the time a source of perplexity.

Verse 33—"He asked"—not for the sake of information. Jesus often asked questions to draw out a clear expression of mind from his followers. In this particular case the sequel shows that he knew, either because he had overheard their conversation or in some other way, just what they had discussed.

Verse 34—"They held their peace." They were ashamed, because they knew his attitude and spirit and what verdict to expect from him on their own self-seeking.

Wish to Excel May, if Properly Directed, Be Put to Supreme Use

Verse 35—"If any man would be first." There is no condemnation of the wish to excel. To climb to the top of the ladder is a desire that cannot be repressed, but it can be directed, and Jesus shows to what supreme use it may be put. Let the ambition be to serve.

Verses 36, 37—To take a lowly place is not an easy thing for one who is conscious of power. If in obedience to a right impulse or of pressure from without he does so, it may become an empty form. What is needed is the cultivation of the spirit of humility which will associate with children ("receive them") in Christ's name, i. e., because of having accepted Christ and his mind as one's rule of life.

Verse 38—Jesus' miracle working power had evidently come to be widely known; and as it was used by his disciples through the utterance of his name, so it was also used by those outside this narrower circle, and with the same result. Since the power was not magical, but only concealed from the common eye and the common reach, and since it was associated with his personality, there is no real difficulty in understanding that it should be available to those who had recognized its presence and its association with his personality; but it raised the serious question of the relation of such persons to the circle of his open followers. John forbade the use of Jesus' power by one who did not belong to the group.

Jesus' Ministry and Benefits Not to Be Limited by Externals

Verses 39, 40—Jesus' attitude in this affair reveals once again that he looked upon his ministry and its benefits as not to be limited by outward names and associations. The mere acceptance and use of the good he had brought into the world should mean discipleship of a certain type. There is such a thing as "extramural Christianity." It is, to be sure, only potential or germinal Christianity, but it may easily be developed into the positive and actual type. Where the germ of life is, decay may enter, but it has not yet actually entered (verse 40). There is also a discipleship that manifests itself only in the doing of good deeds. They must, however, be deeds done for the sake of Christ. The "cup of water" must be given because he who gives it is Christ's. And even so, there is no encouragement here toward any inferior types of discipleship. For while such well-doing is assured of its ("his") reward, there is surely a higher reward for the more intimate, more energetic and fruitful discipleship which takes Jesus as Master, without reserve and openly.

Chapter 10:13—"They brought. . . . little children." Was it because they had heard that he had taken a little child and "set him in the midst of them"? Or was it because they expected that the touch of the miracle worker would somehow impart a mysterious blessing to the children? At all events his personal feeling toward the children was dimly understood. "The disciples rebuked them." He was concerned with the exalted and dignified work of establishing the kingdom of God—how could he be expected to waste his time and energy with mere children?

Verse 14—"He was moved to indignation." Such a misunderstanding both of his heart and of his mind and mission deserved it. The kingdom of God was for the children, and the children were just subjects for the kingdom of God.

Verse 15—What is more, none should receive the privileges of the kingdom of God except as children. God cannot become king of the soul that is possessed by a sense of its own sovereignty as against his. Only as that sense is superseded and supplanted by the consciousness of need for guidance and protection will the reign of God in the soul begin.

Verse 16—Thus Jesus at the same time expressed the tender affection of his own heart and symbolized the character and conditions of membership in the kingdom.

DEVOTIONAL SERVICE

BY EDWARD ARTHUR WICHER

Week Beginning December 28, 1913

TOPIC—Servants watching. Luke 12:35-40.

The exhortation to watching occupies a large place in the teaching of Jesus during the latter part of his ministry. His words are especially addressed to the circle of his disciples. There is evidently a fear in his mind lest they should fail to watch; and he would forewarn and forearm them. All around the little company of believers he sees the rising menace of Jewish hatred and scorn, of Roman antipathy and opposition. He sees the more serious menace of worldly ambition growing up within the very heart of the company of his chosen followers. They do not themselves see the danger, and he trembles for them lest their faith fail. Therefore he bestows upon them his repeated exhortations to vigilance and loyalty.

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Two metaphors are used in our passage, that of the servants waiting for their master's return and that of the assault of the thief.

The former of these is a sort of condensation of the parable of the ten virgins with the addition of those features which refer to the serving of the servants by their lord. In this parable the lord of the house does not go to his own wedding but returns home late in the night from the wedding of another man. It is he who knocks on the outside of the door, and the question is whether he shall at once obtain admission.

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He is immediately admitted. His servants have been watching for him and have kept their lights burning on purpose to greet him.

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Then follows the unexpected. The master girds himself, prepares for his servants a meal and serves them. The usual course between master and servants is set forth in chapter 17:7-10. Here the relations are reversed. It is the master who waits upon the servants. Doubtless these words must have recurred to the minds of the disciples when Jesus washed their feet upon the night of the last Passover. But this latter idea must not be read into the present passage; for here the Master is concerned simply to show the importance of the servants' being prepared to serve their lord immediately upon his call and the greatness of the favor he will show them in return.

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The "thief in the night" is a proverbial expression for unexpected events, especially for the last judgment. But in this connection it is sufficient to say that our Lord warns his disciples that they are to be ready at all times for the struggle of the kingdom of God (v. 31), lest the hour of their testing come upon them suddenly and they be overcome, as the householder by the thief who digs through his wall in the night.

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Under the one symbol the servants who failed to watch might miss the joy of the master's company, the feast and the favor. Under the other the careless possessor of treasure might be robbed of his wealth of soul. Under the one figure the servant may fail through lack of vigilance to obtain what he might have had; under the other figure he loses what he has already obtained.

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Here are some of the things that keep us from watching and leave us off our guard when the thief appears.

Selfish ambition is a dangerous enemy of our beautiful house, because it always professes to be bringing something instead of being the ally of the thief who would despoil us of everything. James and John nearly lost all they had of spiritual worth through the assault of desire to get for themselves a prominent place in the world. While they wanted earthly greatness they could not but lose greatness of soul. It required long watching on their part to obtain the mastery of their own spirits, and thus an abiding sway over the treasures of their house.

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Slothfulness is an opiate that will put us to sleep when we should be watching. It is a terrible thing for Christian men to lose the power of working for Christ, of speaking a brave word of faith and courage. If we know the good that we ought to do and do not do it, we shall soon lose our hold on the good we already have. Many of God's people need to be saved from an easy chair. They have felt themselves so secure, so comfortably at ease, that they have fallen asleep and ceased to watch. And their judgment is nigh.

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Insincerity will drug the soul so that it can no longer be awakened.

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We need to examine ourselves, to search ourselves in the light of God's truth, to wake and continue watchful. During the year that is gone have we done the deeds that we might have done? Have we been the men we might have been? To one and another of our comrades the sudden test has come. To us, too, it must come; whether in the early or the late watch, we cannot tell. Only this we know, that sometime the trial will come. Nor can we in a moment gird ourselves with strength to meet the sudden testing. Only the patient discipline of the previous watching will help us then. If we are found off guard, we are lost.

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The exhortation to watching is constantly conjoined with that to prayer. These two are indispensable. If we would watch aright, we must pray; for it is the vigil of prayer that prevents sleep.

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The long, dark watches of the night are passing; the day dawn begins to touch with faint streaks of silver the line of distant hills. Soon our Lord will come in his glory.

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Lift up your hearts, ye sorrowful people, for the day of your comfort draweth near. Lift up your eyes, ye weary watchers, for behold! the awful presence, the welcome presence, the coming glory of the King.

YOUNG PEOPLE'S SERVICE

COMMENTS IN BRIEF BY WILLIAM T. ELLIS

January 4, 1914

THE GREATEST SENTENCE IN SPEECH

TOPIC—Twelve great verses. I. The salvation verse. John 3:16.

During the year 1914 the young people's societies will consider twelve great verses of the Scripture, one each month. And, naturally, the greatest is put first, an appropriate topic for the first meeting of the new year. This is John 3:16, often called "the golden text of the Bible"—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." That is the epitome of the gospel.

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Some utterances are dependent upon the individual mood for their value. This one strikes down to the root of all thinking and all living, for it deals with the forever—the interesting theme of the relationship between man and God. The oldest thought of the human race is and forever has been about God. Man is more interested in that theme than in any other. All the varied forms of religion, past and present, are but manifestations of that interest. This utterance of Jesus reveals that God's attitude toward man is one of love. The inadequate religions that have not known Christ have looked upon the supreme being as a remote Power, to be propitiated. Jesus brought the radical new teaching that God is to be loved, and that he looks upon mankind as a father looks upon his children.

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Some of us are brooding over troubles which, could we but see them in their true proportions, are really very small. Let us measure them, in an hour of meditation, with the majestic verities of this verse, with its eternal and instant implications and applications.

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There is salvation in this great verse. It is the Father's message to the prodigal. It is the lamp forever shining in the window of the home, to light returning wanderers. It is a love letter, overflowing with forgiveness, to the erring one. It is the Father's signet ring, the proof that there is life and pardon and joy by the merit of the son.

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Occasionally I have borne messages from children in foreign lands to parents in this country. And what a welcome I have received, because I came in the name of the son. Not for myself but for the son's sake I was given glad greeting. The experience faintly mirrors the great truth of this verse. The Father accepts us in the Beloved. It is the friendship of Christ that opens wide the doors of the Father's house to us. His is the name, and the only name, whereby comes salvation.

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One of the tragedies of life with which a traveler becomes familiar is the parting of kindred and friends at steamship docks and railroad stations. The pictures which the thought calls up pain the heart even as the words are penned. What indescribable anguish! Oh, the breaking mother hearts, as sons sail away! Woe is the separation of husband and wife! Yet all these tragic separations only faintly figure forth what it must have cost the Father in heaven to send forth his Son, and upon such a mission. Yes, he "so loved" that he "gave his only begotten Son." Well may the apostle who saw deepest into the truth of love cry "Herein is love." Only the unclouded vision of eternity will enable us to understand the price the Father heart paid for the winning back of the wandering children.

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Here runs an eternal law: "God so loved . . . that he gave." Love always gives. That is its one most characteristic trait. If it does not give it is not love. Selfishness seeks; love lavishes. From the mother who pours out her life in ministry to her babe, to the veteran patriot who gladly dies on the battlefield from love of country, this one trait of self-giving is the essential work of love. By this test may we know the genuineness and sacredness of any love whatsoever. Only the giving love is the living love.

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The false notion that some things are "too good to be true" sometimes colors our thinking about the grace of God. It seems incredible that the greatest boon in the universe, salvation, should be granted for mere faith in the Saviour. But we need to remember that in the loving economy of God nothing is "too good to be true." And all the best things of life, such as love, and fresh air, and ability to think, and good health, are not gained by purchase or traffic, but are like this greatest boon of all, free and unmerited gifts. Moreover, if we had to traffic for salvation, what medium of exchange could we offer that would buy so great a treasure? If salvation is to be had at all, it must be by royal bounty of the King, who is also a Father.

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Nearness to the beloved is love's greatest desire. Because he loves us, God has planned to gather all his great family close to himself.

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Every commodity is to be valued in the terms of its cost. If any be tempted to view salvation lightly, let him consider what it costs the Father and the Son.

To Add Interest to the Meeting

Consecration meetings are sometimes the poorest meetings of the month, whereas they should be the best. The prayer meeting committee can well bend every effort to prevent pauses. For this particular meeting organize a "pause committee" of persons who will take part—briefly—when none else seems ready. Plan the week before to urge young or bashful members to take part.

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Some societies have members who repeatedly answer merely "present" to the roll call, despite their pledge. This condition presents a difficult problem. They set a bad example, fail to develop themselves and hold back the growth of the society.

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If your society has faced the west wall for every meeting last year, try the north wall for this one. Merely a rearrangement of chairs often injects spice into meetings.

NEW BOOKS

Some New Fiction

A Changed Man, by Thomas Hardy. One of the season's notable literary offerings in the domain of fiction is this volume of twelve short stories, representative of the author's best work. The majority of readers will undoubtedly pronounce the title story and "The Romantic Adventures of a Milkmaid" the most satisfying. The first may call forth the old adage of pessimism, but it is life stuff; the last, though complex in the variety of emotion it depicts, is never harrowing or depressing and ends in a highly satisfactory manner. All who love fiction which is as sound in its philosophy as it is true in its art will gladly give this volume a place on their book shelves. [Harper and Brothers, New York. $1.35 net.

General John Regan, by G. A. Birmingham (Canon Hannay). This is the humorous story of a facetious American millionaire who comes across the sleepy Irish village of Ballymoy and resolves to wake the place up. He asks for the statue of General John Regan—the deliverer of Bolivia. When told there is none he professes grieved surprise. Dr. O'Grady, a diplomatic native, leaps into the breach and manages a movement for buying a ready-made statue. The doctor conceives the idea of writing the lord lieutenant of Ireland to unveil the monument to this imaginary character. After many complications the rich American reappears and says he has had lots of fun—as have the readers of the book. [George H. Doran Company, New York. $1.20 net.

The Keeper of the Vineyard, by Caroline Abbot Stanley. The romance of an attractive young Chicago school teacher who has inherited the care of four young orphans. The background is a primitive locality in the Ozark mountains where the teacher has taken her brood to a farm to raise. There is much humor in the homely situations she must combat until she finally succeeds in establishing a school that unites the community in calling her blessed; her hardships end in a marriage to a surgeon-farmer. If Mrs. Stanley's characters were a little more virile her novel would have a wider appeal. [Fleming H. Revell Company, New York. $1.25.

The Lovely Lady, by Mary Austin, is a romance of modern life into which the author has delicately infused a mid-Victorian quality. It is not in any way a remarkable story; still one wonders how Mrs. Austin achieved it—a book without a problem or the suggestion of an illicit love seems almost daring, judged by present-day standards. "Peter" is a clean, wholesome lad of high ideals and noble purpose, whose lodestar is "The Lovely Lady." How he finds her after twice mistaking the shadow for the substance makes a story of mildly exciting but pleasing interest. [Doubleday, Page and Company, New York. $1 net.

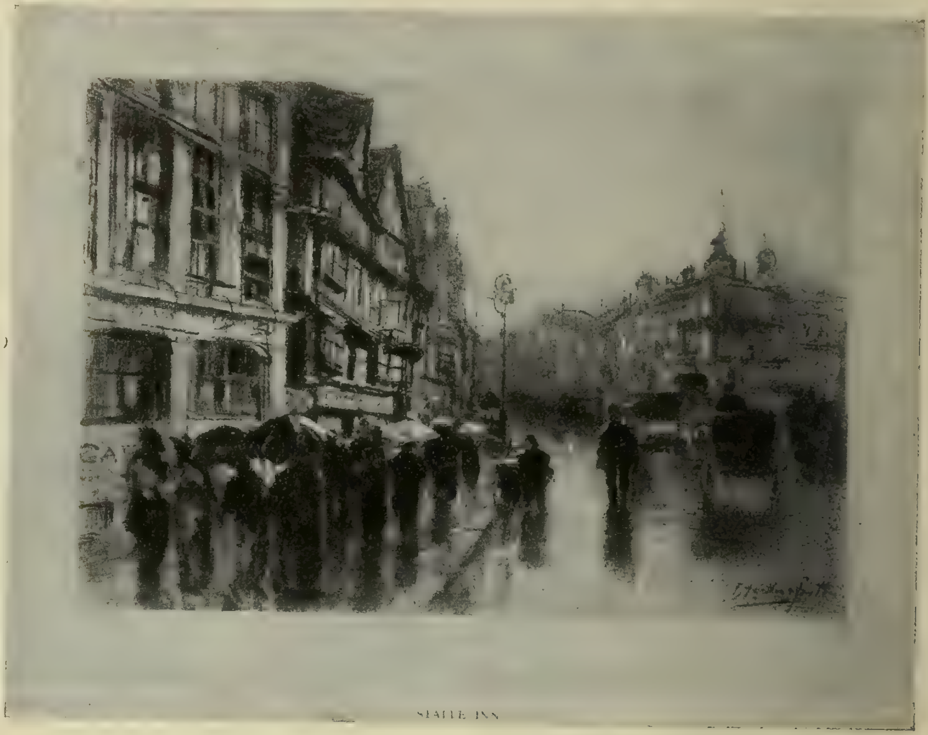
A Mainsail Haul, by John Masefield, is a second and enlarged edition of short stories which first appeared in 1903. Tales of the sea, sailors' yarns, they are fanciful, weird and superstitious. Although they are original and intensely vital, these stories are not of a nature to strongly appeal to the average landsman, however much we may admire the author of "Dauber" and "The Widow in Bye Street." [Macmillan Company, New York. $1.25 net.

What Happened in the Night, and Other Stories, by James Hopper. Most of these dainty short stories by Mr. Hopper have children for the main characters, which fact doesn't mean that they are children's stories; there is much substance as well as subtlety in them. Some of them are romantic, some realistic and others have the appeal of homely pathos. [Henry Holt and Company, New York. $1.25 net.

The Lure of the Little Drum, by Margaret Peterson. Just what the requirements of the Melrose $1,250 prize were the reviewer doesn't know, nor did a careful reading of this novel disclose why Messrs. Conrad and Locke chose it as the winner over any one of a dozen other novels in this season's output. Technically it is well done, but it seems to lack the charm of poise and personality that is necessary to the really distinctive story. Esther, Miss Peterson's erotic heroine, is the foil in a plot that involves the social and political leaders of an English army post in India; her beauty had enslaved the manly Gerald Hamilton until he nearly forced her into their happy marriage, knowing that she was a prey to the charm of an unprincipled Oxford-bred native. The poignancy of her flight, her humiliation and suffering in the harem and her tragic end make a forceful and dramatic climax. [G. P. Putman's Sons, New York. $1.35 net.

Thackeray's Haunts in London

In Thackeray's London, by F. Hopkinson Smith. A great many people have come to the decision that Hopkinson Smith is as much an artist as he is novelist—perhaps even that he excels in the first capacity. His new book would seem to prove that opinion; for while his text is full of the most delightful descriptions of the homes and haunts of Thackeray and his characters, the charcoal drawings which illustrate his little journeys are so beautifully done that one wants to take them all out and frame them. There's one of the room in which Colonel Newcome died that gives the most intimate sense of that gentleman's presence; there's a wonderful conception of the Reform Club whose reserved and chilly atmosphere was warmed by Thackeray's genial personality even down to the week of his death; and there are many other sketches of his chambers in Hare and Lamb court, of the inns and taverns where he and, in an earlier time, Goldsmith and others used to eat, of Fleet street and St. Paul's, of London bridge—all of them exquisite things which make this book one of the most fascinating the season has produced. The text is intimate, chatty, rich in literary associations; the binding is particularly artistic. [Doubleday, Page and Company, New York.



From "In Thackeray's London"

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Studies of Public Questions

On Board the Good Ship Earth, by Herbert Quick. Mr. Quick is a magician and sociologist. In his new book one looks through an enchanted crystal and sees the earth in its beginning, in its maturity and then at its fall. Kingdoms appear here and there, nations rise, have their day of power and fall to make way for others. As the crystal turns around, various parts of the earth are shown at close quarters—the millions of China crying for bread and living on a nearly exhausted land, the nations warring with each other, pestilence and famine working through the centuries. In the space of a few minutes the magic crystal reveals the work of æons, shows those creatures who call themselves "lords of creation" wasting their natural resources in a wild, spendthrift fashion, never thinking of the time that will surely come when these priceless stores will be exhausted. One sees the population of these creatures growing tremendously under the influence of medical science. Finally one gazes into the future of the human race, discovering with wonder and dread that the population is vastly increased, but the nations are warring with each other over the scanty resources that have been left by the preceding generations. The last visions in the crystal show a terrible tragedy enacted. The populations have decreased tremendously, and those creatures that are left are starving. It is only a short time, a few centuries perhaps, until the whole human race will be extinguished. We know of no man of imagination who has given in such a short space the beginnings and the endings of the human race through the centuries in quite so broad a fashion. [Bobbs-Merrill Company, Indianapolis. $1.50 net.

National Supremacy: Treaty Power vs. State Power, by Edward S. Corwin of Princeton University, goes thoroughly into a difficult subject, being a discussion of one phase of the unending competition between the doctrines of national supremacy and state rights. It deals first with the source of all arguments on the subject—the constitution; it considers these arguments impartially from all viewpoints and presents a clear idea of the question to thoughtful readers. The author concludes his argument with the statement that "the treaty power of the United States is not constitutionally restricted by the powers of the states," and that there is no real danger to the powers of the states to be anticipated from this doctrine. [Henry Holt and Company, New York. $1.50.

The New Standard Dictionary

THE NEW STANDARD DICTIONARY OF THE ENGLISH LANGUAGE, edited by Isaac K. Funk and others. The new edition of the Funk and Wagnalls dictionary is impressive. Even a brief examination would compel recognition of the vast amount of labor and research necessary to the production of this comprehensive work, but a more careful inspection will reveal that the labor has been painstaking and the research scholarly in its discrimination. The prime requirements of the average user of a dictionary are a knowledge of the spelling, pronunciation and meaning of words, and in all these respects the Standard will be satisfying. Pronunciation is carefully indicated and definitions are full and clear. Words of similar meaning are differentiated by full presentation of synonyms and antonyms, a feature of utmost value to the careful student of English. But in addition to the mere treatment of words as such, there is an abundance of information for which ordinarily the searcher would be compelled to consult a cyclopedia. The plates and smaller illustrations are of high excellence. But the reviewer, from his viewpoint as a corrector for the press who has had dictionaries as his familiar companions for a quarter century, believes that some criticism may be offered on the manner in which all this richness is presented. The claim is made that the Standard has reduced the compounding of words to a logical system. A careful inspection of the method by which the editors seek to accomplish this does not indicate that they have succeeded, and the results of the attempt are not always pleasing. The advantage of the "single vocabulary" idea may be questioned. Increasing the vocabulary by the insertion of proper names, etc., does not tend to facilitate the finding of a word. Proper names should be in appendices, and so also should the "simplified spelling" forms, if they must be given space at all. They have been accorded a very limited acceptance since the Standard gave them room in its first edition. It is the province of the lexicographer to record the natural development of a language, and not to seek to force it in a wholesale and artificial way. There is a lack of uniformity of method in listing compounds under one or the other of their components. They would be more readily found if placed alphabetically in the vocabulary. The wisdom of giving first the most common meaning of a word is open to doubt. The ordinary man knows the ordinary meaning of the ordinary word. A vast number of English words have their most common use not in their primary but in a derived meaning, and a better purpose is served by allowing the order of definitions to show as far as possible the history of the word. But these things are matters of opinion, and comparatively minor matters at that. The Standard, in the twenty years since the publication of the first edition, has made a place for itself among English lexicographic authorities, and this new edition, with its completeness and its excellent features, registers a great advance over its predecessor. [Funk and Wagnalls Company, New York. Morocco, $30.

Books Received

The Presbyterian Handbook, 1914, containing facts respecting the history, statistics and work of the Presbyterian Church in the U. S. A., together with the international Sabbath school lessons, daily Bible readings and weekly prayer meeting topics, edited by William H. Roberts. Presbyterian Board of Publication, Philadelphia. 5 cents.

The Night of the Star: A Christmas Cycle for Solo, Chorus and Organ, by Margaret Ruthven Lang. Oliver Ditson Company, Boston.

The Intermediate Catechism, with proofs from the Scriptures. Presbyterian Board of Publication, Philadelphia. 5 cents.

Ten Don'ts for Sunday School Teachers, by Amos R. Wells. Westminster Press, Philadelphia. 25 cents.

Twenty-Two Hymns set to music by Franklin Hopkins. H. W. Gray Company, New York. 50 cents.

The Open Hearth

Teaching Outweighs Preaching ?

W. H. Stubblebine says in the Open Hearth of recent date: "I am becoming more and more convinced that the church is being preached to death." I heartily agree with him. I am not a preacher, but more than fifty years of my life have been spent in a minister's home. I believe that preaching has "gone to seed." Much "new wine" is being wasted by putting it into "old wine skins." In the days of the apostles, when there were no printing presses to disseminate knowledge, preaching was about the only way to reach people with the truth. Yet Christ put teaching before preaching. Teaching is mentioned more than twice as many times as preaching in the gospels. Three times Jesus is said to have gone about "teaching and preaching"—never "preaching and teaching." Teaching occupies the same relative prominence in the Acts and in the epistles. Paul wrote to Timothy: "The things which thou hast heard from me . . . commit thou to faithful men who shall be able to teach"—not preach.

Moreover, the preaching of the present day bears little resemblance to the preaching of Christ and the disciples, which was chiefly a proclamation of the gospel and a call to repentance. The best modern pulpit themes are treated exhaustively in books and magazines, and even the daily paper publishes sermons and articles on topics which were formerly treated only from the pulpit. Many modern sermons are largely rehashes from such books and papers. They are not usually equal to the original sources which the reading public has already had access to. But they are above the heads of those who do not read, and beyond the comprehension of the young. The years of greatest susceptibility to religious teaching are allowed to slip by without securing conversion, unless an evangelist is called in, or a faithful Sunday school teacher or godly parents do this work of teaching. I believe that the "church school," which is already in the thought of many men, is the coming "new bottle" for the new methods of religious teaching which are being worked out in which all the various societies and suborganizations of the church will be coordinated and simplified, and in which systematic teaching of the Bible and methods of religious work for the common people will take the place of haphazard pulpit themes and preaching be shortened into evangelism.

Let the classroom take the place of the pulpit except for evangelistic work. Occupy the best hours of the Sabbath with this work and cut out the present morning service in dress parade.

GEORGE H. PATCH.

A Sarcastic Osteopath

In your Dec. 4 issue, where you speak of the "Ozone Theory a Delusion," you display a degree of ignorance which I cannot pass unchallenged. When our religious press suffers from such a dearth of "spiritual food" as to necessitate the publishing of such ideas so very foreign to such papers, I feel that it is high time the Wayfarer is called in home and required to do duty along the lake shore, where he might garner an idea upon which we might feast our starving souls. The criticism being hurled at the ozone treatment is about as justifiable as that which our friends hurled at one C. Columbus when he declared that our earth is a sphere, or that which was flung at Harvey when he told his coworkers that the blood passes from the arteries to the veins through the capillary system, or that which was handed to the late Koch when he gave to the world his germ theory for tuberculosis.

In the first place, parson, ozone is not made by a chemical process; neither is it used to make pure air. The chemist does not live who can make ozone from phosphorus, fluorine, etc. Ozone is air which has had the impurities removed or destroyed by electrical sparks, and you have enjoyed the exhilarating effect of its purity yourself if you have ever ventured out into God's country after one of his glorious thunderstorms where there has been a bit of electricity. You say, "There is no air so good as outdoor air and the best way to get it is to open a door or window." Such wisdom! What are you going to do with an inside office down

The First Christmas Gifts

"Gold, frankincense and myrrh" were the first Christmas gifts. Ancient wise men brought them from afar and gave them to Him. He did not need them save as they needed to give them to Him. They gave Him the best.

The veterans of the Cross and the desolate widows and orphans, though they are in need of the barest necessities of life—food, fuel, clothing—do not need such things half so much as the Church needs to give them for His sake in whose service they have spent their lives.

O Church, make loving pilgrimage to Bethlehem this Christmastide and bring your best gifts to Him. If you seek Him, you may find Him in "one of these least, His brethren." By your prayer and your sacrifice you may bring Christmas cheer to the enfeebled minister and the weary laden, heavy widow of the deceased minister. Doing this will be giving "gold, frankincense and myrrh" to Him.

Ministerial Relief and Sustentation
Of the Presbyterian Church in the U. S. A.
WILLIAM HIRAM FOULKES, General Secretary
W. W. HEBERTON, Treas.
JOHN R. SUTHERLAND, Associate Secretary
WILLIAM SYLVESTER HOLT, Associate Secretary
507 Witherspoon Building - Philadelphia, Pa.

along the loop district or a subway station thirty feet underground in New York? Shall we open the door or window and let in a little smoke, dust and germs? Electrical ozonators operated in the places make life bearable for the unfortunate ones who are doing their work day by day and contributing their mite to the priest, rector, bishop or pastor that he may go out onto God's mighty pine-clad mountain tops and breathe in the ozone in all its purity, increasing in "fleshly wisdom" day by day.

H. B. MASON.

[The quotation referred to was taken from The Journal of the American Medical Association, to which credit was given.—The Continent.]

Doctor of Divinity Seconds the Motion

A correspondent signing himself "B." makes the suggestion that the letters "D. D." and other letters signifying honorary degrees be omitted after the names of ministers in the roll in the Assembly minutes. "B." says that such omission would be in line with the Presbyterian doctrine of the parity of the clergy. Perhaps so. At any rate, the roll in the minutes would be more dignified were the D.'s of every kind omitted. Let them be cut off. "B." says this minor reform will never be made unless the laymen strike the blow. Very likely. But let me say, as pastor of a city church and as the possessor of the degree of doctor of divinity myself, that if the laymen will strike the blow they will be surprised at the hearty amen that will arise from the ranks of the ministerial brethren. D. P.

A Correction from Mr. Huyser

Kindly correct an error in my letter in the issue of The Continent Dec. 11. The last paragraph should, of course, begin, not with "He," but "We." GERRIT HUYSER.

Where the "Smoke Ships" Will Come

(*Continued from page 1824*)

And lastly, it is English commerce which, until recent years, has been practically supreme and has held a monopoly in developing the trade of Arabia. Even today there is not a spool of thread in Nejd or a jackknife in Jebel Shammar that did not come up the Persian gulf in an English ship. All the people of Kuweit and the Bedouins for a great distance roundabout eat rice from Rangoon that has come to them in British ships. The rupee and not the piastre is the standard of value along the whole Arabian coast from Aden to Busrah. England has consulates and consular agents in nearly every large coast town of Arabia, and every year her consuls are exercising more authority and have greater prestige. Many of the Arab merchants have made attempts to secure British protection and become British subjects. It is not because they love Turkey less, as representing their great pan-Islamic ideas, but that they love the rupee more, and protection in trade as well as development of any port in the gulf is directly dependent on the pax Britannica and the justice which is always found under the shadow of the union jack. These may seem strong words for an American missionary to use, but they represent a growing conviction after residing on the Persian gulf for many years.

Meanwhile, we who are outsiders in the game of diplomacy, and as Americans have no interest in the land-grabbing of European powers, are watching the progress of the Bagdad railway and the schemes for the development and irrigation of the Euphrates valley by the Young Turkish party, as well as England's policy in the Persian gulf, with the deepest interest. All this part of the world affords the sad spectacle of the hopeless fall of ancient and brilliant civilizations. It will require much labor to restore what has once been destroyed, to render barren lands again habitable and introduce modern progress by railway and irrigation. It is possible, I believe, only by European supervision, as has been proved over and over again in other parts of the world, and most recently and remarkably in Egypt. It is possible that when the new railway is opened and Kuweit becomes a second Port Said, the agriculturist in North Arabia will prevail over the nomad and construction take the place of destruction.

ROYAL
BAKING POWDER
Adds Healthful Qualities to the Food

It is possible that even in our day the Bedouins may beat their swords into plowshares and their spears into pruning hooks, but it will be a long struggle against the inertia of the past. To us who are missionaries it seems that only moral and spiritual forces are sufficient to produce this change. Yet we all hope to see some future Lord Cromer make the Euphrates-Tigris valley a second Egypt, and are as anxious as all the other people in the Nearer East to engage a Pullman sleeper at Kuweit for Paris.

Gifts of the Christmas Angels

(*Continued from page 1828*)

"And we named you Angela. Why, dear—do you remember?"

Angela smiled sleepily from her mother's shoulder.

"Because," she drowsed, "because the—the Christmas—angels—brought——" But Angela had drifted off into the land of dreams.

"He—won't—be—tired," she aroused enough to murmur as her mother tucked her into bed.

Mrs. Bronson slipped a small candy cane and an orange into the little stocking waving joyously in the fireplace. It was all she could afford to buy for the child the Christmas angels had brought. Those angels had carried daddy away two years before, and she and Angela had come down from the "high, high mountains" to the big city, where there was work for mothers of little girls.

The neighbors were not far away here—they were very, very close, as close even as the next room. For Angela's mother rented just one room in the old house that once had been a mansion. And other people rented just one room, too. That was why Angela and her mother had so many neighbors, and why they lived so near.

Angela's mother drew her chair up close to the fire, which was fast dying down to coals, and thought about that once-upon-a-time Christmas and the baby the angels had brought. And she thought about the little white-painted cradle there on the floor and the towel dolly asleep in it till the Christmas dolly should come. And she wished—oh, how she did wish!—that she wasn't grown up and didn't know that Santa Claus did get tired, sometimes.

"Woo-o-o-o!" raged the wind against the window. "He—won't—get—tired!" drowsed once more the little sleepy voice. Angela was dreaming of reindeer and scurrying hoofs and a gay little driver, muffled from head to foot in furs.

In the next room Angela's mother heard as she sat there a sudden clamor of voices; then a door banged; then voices again, eager, loud, happy. Then someone rattled the knob of the door into her own room.

Angela's mother rose and unlocked and opened the door. The little Italian girl who lived in the next room burst in.

"Here," she cried, holding out with both hands a beautiful doll with golden curls, while every tight brown curl on her own small head bobbed with excitement. "For Angela The good Santa bring me two. I gif her one. Take!" she urged, as Angela's mother looked at her in silent amazement. "For Angela."

And Angela's mother did "take," with a grateful kiss upon the little, eager, upturned face.

* * * * *

On Christmas morning Angela's mother was early awake to kindle the fire and set the little stocking in the fireplace once more joyously astir. When the room was warm she went to the bed and, lifting the still sleeping little girl in her arms, she carried her over to the fire.

"Merry Christmas, dear!" she cried, kissing her awake. "Mother's baby that the angels brought!"

Angela aroused. "Brought" reminded her of something and she reached out sleepily toward the little stocking that stirred joyously in the fireplace. Then her hand dropped and her eyes, still sleepy, drooped once more. Down, down, down the heavy eyelids slid — then stopped. Suddenly open flew Angela's eyes, and pat! went Angela's feet on the floor as she slid from her mother's lap. Down on her knees went Angela beside the white-painted cradle and with a little cry of joy she hugged to her heart the golden-haired dolly that magically had taken the place of the towel dolly, and had waited there for her all the dark night through.

Angela's mother watched with a choke in her throat her little girl that the angels had brought. "You see, dear," she said at last, "mother's baby was right. Santa *wasn't* too tired!"

Angela raised big, solemn eyes to her mother's face.

"The Christmas angels brought it, too," was all she said.

Cities to Join in Locating Strangers

Under the lead of the Chicago Brotherhood, arrangements are being made with the brotherhood or a similar organization in all the large cities of the country looking to an extension of the strangers' bureau work which has been done lately in Chicago and New York. It is expected that advertisements will be printed jointly by a number of the cities offering the assistance of local pastors in looking up people who have gone from smaller communities.

In a recent week Dr. John Balcom Shaw of Immanuel church, Los Angeles, Cal., delivered eighteen addresses.

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IN THE FIELD OF CHRISTIAN EFFORT

ISLAND CHURCHES ASK INDEPENDENCE

Philippine Synod was opened at Manila in October with a sermon by Rev. D. S. Hibbard of Silliman Institute, after which Rev. Monico Estrella was elected moderator. Part of two days was spent in hearing good reports from the several permanent committees.

The most interesting and important matter before the synod was the nationalization of the Presbyterian Church of the Philippine Islands. It was voted to petition the next General Assembly to set aside the Synod of the Philippines as a free and independent body as are many Presbyterian churches in other countries where our church carries on missionary work. It is most likely that this, if granted, will greatly encourage and strengthen the brethren and impress them with their added responsibilities and give them a strong desire to make their church a great power in their native land.

The conference of the missionaries began Oct. 6 and lasted a week. Rev. Charles Magill was elected president and Rev. J. H. Lamb secretary. The mornings were given to hearing reports from stations and the afternoons to the hearing of committee reports. The reports from the ten stations were all encouraging. About 1,000 members were received during the past year, making a total of more than 12,000 who have been received in our church since the beginning of the work. We have about forty-five missionaries, counting doctors, teachers and wives of pastors.

During the past year Cebu station has erected two dormitories, two residences and a church. Bohol has a new hospital. The new building for the Ellinwood school for girls will be erected this year.

The evangelistic work has made good progress during the year, although at times the political agitation has threatened to affect the work seriously. The number of Filipino pastors has increased almost 50 per cent during the year.

C. N. Magill.

MR. STELZLE BUSY IN NEW TASK

Rev. Charles Stelzle as "consulting sociologist" has been devoting his attention largely to what he calls "one-day efficiency campaigns." The program outlined for these events includes a meeting for all the ministers of the town in the afternoon at which Mr. Stelzle speaks. At the supper hour Mr. Stelzle speaks to the laymen of the town, followed by a mass meeting of men and women. Such days have recently proved profitable and valuable in Adams, Mass., Elkhart, Ind., Freeport and Danville, Ill., and Lexington, Ky. The first town to ask Mr. Stelzle's bureau for a social survey is Fairport, N. Y. Mr. Stelzle has also been called upon to help fight no-license campaigns in Lynn and Newburyport, Mass.

PROMOTE SUNDAY SCHOOL ADVANCE

The Presbyterian missionaries of the West and Southwest met for conference in Linwood Boulevard church, Kansas City, recently. In connection with the conference Sabbath school institutes were held and addresses were made along practical and pedagogical lines by Rev. E. Morris Fergusson, Professor G. C. Fracker, Rev. S. R. Ferguson, R. F. Sulzer. The conference was directed by Dr. Alexander Henry of Philadelphia.

Growing out of this meeting there will be organized very soon a Presbyterian Sunday school association including the city and near-by localities, which will meet at stated periods to promote a more active and aggressive Sunday school work among the churches. There seems to be a very distinct need for such an organization.

New York Has New Temperance Leader

The New York State Anti-Saloon League has elected as its superintendent William H. Anderson, for five years past the superintendent of the Maryland league. Mr. Anderson made a remarkable record as a pugnacious yet very discreet and effective temperance leader in Illinois and has since improved that record greatly by his achievements in Maryland. Mr. Anderson will make the transfer early in the year.

Mr. Kane's Tithing Pamphlets

The tithing pamphlets into which Thomas Kane, known as "Layman," has gathered his writings on the tithe, as described in the editorial columns of this week's paper, may be obtained from Mr. Kane, together with other literature on the same subject, by sending 25 cents to Mr. Kane's office, 143 North Wabash avenue, Chicago.

Students Eager to Attend

It is announced by those in charge of the Student Volunteer convention at Kansas City next week that all of the colleges and universities have appointed their full number of delegates and many institutions have been refused additional representation. The University of Chicago will send sixty-five delegates and practically every institution in the country will be represented by one or more of its students who have promised to take up work on the foreign field if possible.

NOVEL CHRISTMAS PLANS

Ohio—Community Christmas celebration in Cleveland marks a new era in social uplift and is securing support of the churches. With the Associated Charities organization as clearing house, all the societies such as Salvation Army, Volunteers of America and Bethel Workers have withdrawn the usual public solicitation and stock at $1 a share was sold. The women selling Red Cross stamps also handled this community Christmas stock, with which the general celebration was financed.—One hundred poor children from the city will be entertained at Christmas dinner by the Sunday school and woman's guild of Clifton church, Cincinnati, Rev. D. M. Grant pastor. For eleven years this church has been taking the children to the suburbs and giving them a Christmas feast, with toys and candy. The church officers decided that even if the children of their own church could not be given a Christmas entertainment the children of the city would be taken care of first. Both will, however, be entertained.

OLDEST PARISH PAPER?

Westminster church, Dubuque, Iowa, in addition to having the oldest Sunday school superintendent in point of service, as recently announced in The Continent, has perhaps the oldest parish paper in the country. Phi Gamma, which is printed monthly in the interest of Westminster church, was founded twenty-nine years ago, when Dr. D. J. Burrell was pastor. Dr. Burrell is now head of the Pan-Presbyterian Alliance of the World and the pastor of the oldest church in New York City, the Marble Collegiate Reformed. Since the establishment of the paper it has continued with an unbroken history. The present editor is Professor E. T. Oldt of Dubuque German College.

TEACH YOUNG WOMEN THRIFT

The commission on thrift and efficiency appointed at the biennial convention of the Y. W. C. A. in Richmond last April is pushing its work. A personal account book is of value to all classes of women and is rapidly being adopted for use. Its logical arrangement makes personal bookkeeping an easy matter. The savings fund book to encourage association members in acquiring the habit of saving is being adopted by associations all over the country. When the amount reaches $5 the member is introduced to a bank and a bank account is opened. The book is a typical savings fund book, especially printed and supplied by the publication department of the national board.

IDEAS BY COOPERATION

A newspaper is one of the means of communication by which ideas travel. Railways open up a country and foster its development. Newspapers develop the minds of those who use them wisely. On this and adjoining pages of The Continent, for example, are scores of ideas which may be absorbed by even the most hurried reader. Not all of the plans used with success elsewhere can be adapted to your community, but some of them can be made available. Perhaps other persons can likewise get stimulus from some plan which has worked well in your church.

Sunday School Pupils Shovel Snow

The Sunday school of Mountview Boulevard church, Denver, on a recent Sunday was declared adjourned in order to permit teachers and pupils to use snow shovels assisting to clear the near-by sidewalks and street car tracks of the heavy fall of snow.

Fifteen of the Students of Hastings College Who Are Candidates for the Ministry and Mission Field.

SCHOOL AND COLLEGE

Dedicate Laboratory—A large addition to the physical laboratory of the University of Chicago was dedicated on convocation day, Dec. 20. The building cost $200,000 and is the gift of the president of trustees, Martin A. Ryerson.

Offers Bible Course—The American Institute of Sacred Literature in connection with the University of Chicago is promoting this year two new Bible courses which are attracting considerable attention in various parts of the country. Both are prepared by Professor E. D. Burton.

Two Buildings for Center College—Two new buildings are being erected for Center College of Kentucky, one of which is a library costing $30,000. The other building replaces the gymnasium destroyed by fire some time ago and in addition will provide a social center for the students.

Brief Items—The natural science hall of Thornwell Orphanage, Clinton, S. C., is now being completed. It will contain the museum. The Lesh Infirmary, a three-story building, will not be completed and ready for opening until next September. —An adaptation of two comedies of Aristophanes was recently made at Beloit for a play by the students, "Votes for Women."

Various Institutions—Tuskegee Institute is asking for $164,000 to complete the amount needed for a comprehensive heating and power plant, water supply and sewerage system for the institution.—Vacancy in the board of trustees of Oberlin College caused by the death of L. H. Severance has been filled by the election of John F. Severance of Cleveland, of the class of 1885.

From Bellevue to Coe—Stephen W. Stookey, Ph. D., who has been president of Bellevue College for six years, has resigned. He came to his present position at a time of stress and strain, and his leadership has served the institution to advantage. Coe College, Cedar Rapids, Iowa, asks that he return to it, taking his old position as dean. He will assume his new work Jan. 1.

New Gymnasium for Kendall College—As a climax to a number of substantial and helpful improvements made during the past year, Henry Kendall College, Tulsa, Okla., is just completing a gymnasium which will meet all the needs of the athletic side of the school. By efforts of the financial secretary, Philip D. Dixon, the fund for the new gymnasium was raised in Tulsa in ten days' time. The building will be formally opened after the holidays. It has a seating capacity of 500, an orchestra section, a bowling alley, basket ball court, two large dressing rooms with showers, toilet and locker accommodations in each room. A woman is employed to coach the various girls' teams and care for their gymnasium work, while a competent coach is in charge of the boys.

Impressive Occasion—Dec. 9 Dr. George Emory Fellows was inaugurated president of Decatur College of James Millikin University. It was the most successful and impressive academic occasion since the opening of the university eleven years ago. The principal addresses were made by President James D. Moffat of Washington and Jefferson College, President William H. Black of Missouri Valley College, President John S. Nollen of Lake Forest, President Edmund J. James of the State University of Illinois and President Fellows. About fifty institutions were represented. The good work of President A. R. Taylor and his assistants during the past ten years was recognized and all felt this occasion marked the beginning of a new stage in the movement for a "greater Millikin."

WHAT THE Y. M. C. A. IS DOING

Shanghai, China—In spite of the recent troublous times in China the attendance at the Y. M. C. A. summer Bible conference reached 750, an increase of 50 per cent.—During a battle between the government and revolutionary forces the association led in the organization of relief work. In the gymnasium 400 refugees sought shelter every night.

New York—The association buildings on the West side, on 23rd street and Bedford branch in Brooklyn, last year had a total of 5,400 students registered in the classes of the Y. M. C. A. Associations at Philadelphia, Boston, Chicago, Los Angeles, Cleveland, Portland, Ore., Seattle, Detroit, Cambridge and Wilmerding each had more than 1,000 enrolled.

SUNDAY CLOSES JOHNSTOWN MEETINGS

"Billy" Sunday closed one of the most successful evangelistic campaigns he has ever held, Monday, Dec. 15, at Johnstown, Pa. The meetings had been in progress six weeks and there were almost 12,000 converts, in addition to a large number of reconsecrations. The need of organizing against the liquor traffic and against the granting of licenses was emphasized during the last two days with the result that 7,000 men, citizens of Cambria county, signed pledges to oppose the liquor traffic in every possible way.

CHURCHES TO UNITE DURING JANUARY

Joint Campaign by Various Denominations in Philadelphia—Congressman Hobson Urges Temperance in Talk to Men.

PHILADELPHIA — At a luncheon conference the past week at the Y. M. C. A. rooms, attended by nearly 200 ministers, the proposed January united missionary campaign was discussed. John Walton presided and W. E. Doughty presented plans for the greatest cooperative action ever taken in this country. Bishop Berry announced that the Methodist churches would go into it with vigor. Dr. George B. Adams said that the Baptists heartily favored the movement and Dr. J. Grant Newman reported Presbyterians greatly interested in its success. Each minister was asked to appoint a committee of five to enroll the men of their congregations. Ten big conferences will be held in the city during eight days in January, and twenty-five mass meetings will be held in the ten districts into which the city has been divided.

Would Join Two Churches—An earnest effort is being made to join as one pastoral charge the Third or "Old Pine" Street church and the Greenwich Street so long shepherded by Dr. William Hutton. Both are in the southern part of the city eight or ten squares apart and situated in missionary districts. The plan is for a single pastor and assistant.

Hobson Talks to Men on Temperance—Congressman Hobson of Alabama was recently the guest of Rev. J. B. C. Mackie, pastor of the Carmel Presbyterian church of Edge Hill, and addressed the men's association on temperance. With their guests from surrounding towns 500 men were present. Seven other towns not far distant also heard Mr. Hobson's exposure of the evils of the liquor traffic.

Brief Items—By the will of the late Dr. Herrick Johnson the sons of ten ministers who were former pupils of his in McCormick Seminary were bequeathed $100 each.—Rev. Walter Getty, at present secretary of the Presbyterian Brotherhood movement in this city, has received a call from the Greenside Avenue Church, Canonsburg, Pa.—The various gospel missions of the city have organized the International Union of Gospel Missions with J. P. McIntyre as president, Frank Dippel vice president, George Botsford treasurer and T. L. Fretz secretary.—The homecoming communion of the Chambers-Wylie church, Dr. J. Grant Newman pastor, was largely attended. Among those received on confession were a grandmother and her granddaughters.

Would Attract Children—A children's church for boys and girls of the neighborhood, irrespective of creed, has been inaugurated by Rev. Z. H. Copp of the Cohocksink church. The service will consist of a five-minute object lesson and twenty-five minutes of biblical moving pictures.

Personal Notes—Rev. David S. Tappan of Hainan, China, one of the three foreign missionaries supported by Tenth church, Dr. M. A. Brownson pastor, addressed the congregation of Tenth church on a recent Sunday.—Rev. James H. Dunham, former pastor of Mount Holly church and son of S. P. Dunham, a well known elder of Third church, Trenton, N. J., recently earned the degree of doctor of philosophy from the University of Pennsylvania.—Dr. W. V. Louderbough has just finished a thirty-year pastorate of the church of Salem, N. J.—Dr. William H. Johnson, professor of Greek and New Testament literature in Lincoln University, will give the second week in February a course of lectures on the Stone Foundation in Princeton Seminary. The theme will be "The Christian Faith in the Light of Modern Knowledge."

W. P. White.

UNITED MINISTERS ACCOMPLISH MUCH

Church Going Campaign in Rochester Brings Large Results—Try to Check Evils of Celebrations on New Year's Eve.

ROCHESTER—So intense is the interest among the ministers of Rochester in certain general matters that denominational clerical meetings have been given up for the winter, except for one Monday each month, and union gatherings take their place.

No Money from Brewers—The first matter that brought the forces together was the now famous gift of the brewers' association to the Y. M. C. A. building fund. On this topic the last word has now been said. The outcome is that the international committee of the Y. M. C. A. has announced a new policy — not to solicit or accept money from liquor or similar interests.

Urge Church Going—On Home Church Sunday the city and surrounding towns pulled together. Thousands of blue buttons were issued and worn as declaring each wearer's intention to be found in his own home church the last Sunday in November. The newspapers gave much space and on Saturday large paid ads appeared in all city papers. Letters of invitation were mailed. Autos were commissioned to bring to church the aged and infirm. No legitimate effort to gather in the people was spared. The result was that the churches generally were crowded—"standing room only" in some—multitudes, especially of men, being found present who had not been in church possibly for years. People unable to come—firemen, policemen, prisoners, shut-ins, etc.—were remembered with letters. Largely as a result ministers are now planning a winter-long campaign of Christian cooperation, to climax in the every-member canvass and a systematic effort to reach all the unchurched.

To Lessen Evils of Carousals—Another matter just now focusing attention is a concerted attempt to control and lessen the evils of New Year's eve carousals at hotels and other public gathering places. These midnight revelries have come to be a community disgrace, and the ministers are determined to check the evil if possible.

Robert C. Hallock.

SHOW GROWTH OF SPOKANE CHURCHES

Pictures and Reports Entertain at Dinner—Congregations Merge Into One—New Buildings Nearly Ready for Use.

SPOKANE—Dec. 11 the Presbyterian Union held its annual meeting in First church. Officers were elected for the ensuing year and plans for city extension work indorsed. Members of the union and their friends to the number of about 125 sat down to a banquet prepared by Chapter No. 1 of the ladies' aid society of First church. Rev. W. A. Couden, presbyterial Sunday school missionary, with his stereopticon presented the work of Presbyterianism in the city and the proposed extension work. As the picture of each of our ten churches was thrown on the canvas the pastor arose and gave a brief history of the church. Dr. J. H. Shields, pastor at large, gave the figures as to the strength of churches in this city, showing that Presbyterians lead all denominations in membership, organizations, money expended and money raised for church work and benevolences. Professor J. F. Saylor spoke for the committee at work to raise $100,000 to bring Whitworth College here from Tacoma. Plans are all laid for raising that sum in January.

Denominations Mix—Recently, as indicating the trend of things here, the Presbyterian church of Odessa, Wash., and the M. E. church united and formed a Congregational church.—At Bonner's Ferry, Idaho, the Presbyterian, M. E., Baptist and larger part of the Disciples of Christ associated themselves together for work and worship under one pastor and he a Congregationalist.

New Church Buildings—Emmanuel church, Rev. D. W. Ferry pastor, reports the new church building they are erecting almost ready for occupancy. This will give them seating for about 400.—Rev. L. L. Totten of Manito Park church reports their new building almost ready for dedication.

S. M. Ware.

LABOR MEN REFUSE TO HEAR STELZLE

Speech Was in Y. M. C. A. Building Erected by Nonunion Labor—Detroit May Ask "Billy" Sunday for Meetings.

DETROIT—Rev. Charles Stelzle was in Detroit Dec. 14, preaching morning and evening at Woodward Avenue church and giving an address at the Y. M. C. A. in the afternoon. The labor unions were invited to the afternoon meeting, but they boycotted it on the ground that the Y. M. C. A. building was erected with nonunion labor.

Discuss Christian Science—Presbyterian ministers on a recent Monday morning discussed Christian Science in a symposium by Doctors Jaquess, Jack and Homrighaus in a frank effort to find out why it had been able to gain 80,000 adherents in a few years and whether it was not partly the fault of evangelical Christianity for neglecting some important aspects of truth.

May Get Sunday?—A committee of Detroit pastors, consisting of Dr. E. H. Pence, Presbyterian; M. F. Fikes, Baptist, and H. Lester Smith, Methodist, is in communication with Rev. William A. Sunday with a view to securing him for some union evangelistic meetings in Detroit at as early a date as possible. One great difficulty is that the ministers are not entirely unanimous in the invitation.

Raise Question of Possible Removal—A big packing house fire, uncomfortably close to Calvary church, has again raised the question of possible removal to a better location. Rev. David I. Sutherland, who has been pastor of this church for thirteen years with a constant growth in membership and aggressive work, has demonstrated that success is possible in any locality with a live pastor and people.

Draws Churches Together—A gathering of Presbyterian ministers and church officers at Jefferson Avenue church Dec. 8 did more to weld the various churches together for a united work than has anything that has occurred for many years. The addresses by Doctors McAfee and Nollen were fine, but it was the social Christianity at the gathering that counted for the biggest dividends.

William Bryant.

Seventy per cent of Presbyterian churches are in rural and village communities.

WILL STUDY PORTLAND'S SOCIAL FORCES

Sunday School Class Undertakes Important Task—Pastors Plan Evangelistic Advance—Country Churches Help Community.

PORTLAND, ORE.—The "Current Events" class which was recently organized in First church Sunday school has an attendance of from 140 to 180. Plans are already laid by this organization for a comprehensive set of surveys which will embrace all the social forces operative in the civic life of Portland. When these surveys have been completed, for the first time there will be definite information upon at least some of the forces that are working for weal or woe. The wisest statesmanship of the church is being trained upon the problems which are more easily solved now than they will be when the expected influx of immigration after the completion of the Panama canal has taken place. The growth of the Sunday school of this church in the last two years is remarkable. Two years ago the attendance was 415; the first Sunday of December it was 902 and a vigorous effort is being made to lift it up to the thousand mark at once.

Plan Definite Evangelism—At the late meeting of presbytery a profitable conference was held concerning the work of evangelism. In an informal but very telling way the chairman of the committee on evangelistic work laid before the ministers and elders the importance and need of the work and then gave some hint of the plans which his committee intends to place in operation in the near future. Probably one of the things that will come to the pastors first is a day of prayer unlike the ordinary day set apart for this purpose. Instead of the entire presbytery meeting in one place ministers will be asked to get together by twos, generally those of adjacent fields, and spend some time in prayer. This will be followed by a day of retirement or retreat at Orenco church. January will be given over as largely as possible to work for the saving of souls carried on in accordance with the needs of each church.

Church Partly Completed—Piedmont church got into the Sunday school room of its new building the last Sunday of November and held a very profitable meeting. It is hoped that the building may be ready for dedication by Feb. 12, the ninth anniversary of the church. The building, in its present form, will cost $33,000. Later it is planned to add an additional $7,000 to the plant.—Rose City Park church is nearly completed. The rededication is set for Dec. 28.

Has Poultry Show—Two churches near by have developed the "country life" idea to a high degree of efficiency, Orenco and Springwater. The former church has taken a large place in the development of the community. A year ago a poultry show was organized and held in the basement of the church. A couple of weeks ago the second show was held, but it had outgrown its former quarters. Sidewalks radiate for a mile or two in all directions from the church. This easily makes it the social center. Rev. L. M. Boozer has entered upon a large and constructive work in this field. Springwater church is in the center of the prune and apple lands of Claskamas county. Here Rev. C. F. Aue has reached out for miles and laid hold of the people until the church holds first place in the social life of the entire community. The house of worship must soon be enlarged.

HOLD SUNDAY SCHOOL ON VACANT LOTS

Russian Children Can't Be Coaxed Into American Churches—Californians Hesitate on Prohibition Campaign Now.

SAN FRANCISCO—Rev. Joachim Glazko, the immigrant pastor at large of presbytery, is holding Sunday school in vacant city lots in different parts of the Potrero because he cannot coax the little Russians into American churches and there are no funds at his disposal for the shelter of his new gathered flocks. One group numbers from fifty to sixty children.

Add to Church Building—St. John's church, under the pastorate of Rev. Alexander Eakin, has so increased its Sunday school that a new addition to the church has been erected which will be occupied on the first Sunday in January

Will Change Its Name—Richmond church under Rev. C. S. Tanner has decided to change its name to Lincoln Park church, as the park in that vicinity is to be a part of the exposition grounds and will make a splendid identification mark for the future.

Calls It "Carnival of Profit"—Former Mayor J. Stitt Wilson of Berkeley has appealed to all the ministers of San Francisco to join with him and his socialist organization "in a social crusade to celebrate Christmastide in San Francisco and the bay cities in a new, unique and distinctive manner." His plea is against the present commercialization of Christmas and he calls it a "carnival of profit."

Promote Health; Oppose Liquor Fight—A joint committee of which Rev. W. K. Howe of Trinity church was a leading member has been promoting a "health lecture course" by W. Earl Flynn in the various churches of the city. Another joint committee of which Elder A. S. Johnson of Calvary is chairman and Rev. D. M. Gandier of Los Gatos a member, and including representatives from all the denominations in California, met Dec. 9 and formulated official protest against the present attempt to initiate a statewide campaign for prohibition in California in 1914.

To Extend Bible Work—Hugh Gilchrist, D. D., president of the San Francisco Bible College, of which he is the founder, has retired from the executive management of Mount Hermon, the Presbyterian Northfield for Californians, of which also he was the organizer. He will devote all his time to Bible College management and extension. Already the extension idea has caught the minds of church people and Dr. Gilchrist has begun the instruction of a class of 150 members of the First church of Oakland in the epistle to the Galatians. The class meets at the Oakland Y. M. C. A. once a week.

Has New Manse—Grace church under its pastor, Paul R. Dickie, has finished building the second manse in this presbytery.

CHICAGO WILL INVITE ALL TO CHURCH

Denominations Unite in Plan Under Suggestion of Christian Endeavor—Riverside Installs New Pastor with Appropriate Services.

CHICAGO—Feb. 1 has been set as the day upon which the churches of Chicago will unite in a great effort to get everyone in the city to attend the church of his choice. The Presbyterian ministers indorsed the movement Monday morning and appointed Rev. F. A. Hosmer to represent them at a meeting at the LaSalle hotel next Monday, when plans for arousing interest in the movement will be made. The idea originated with the Chicago C. E. Union, which has had a committee at work on the plan for some time. A general committee will be named at the meeting next Monday afternoon to manage the general plan, each church and denomination to follow its own methods of getting the people out.

Install New Riverside Pastor—Rev. Alfred F. Waldo, for ten years pastor of Central church, Chambersburg, Pa., was installed pastor of Riverside church Dec. 15. In the enforced absence of James G. K. McClure, formerly Mr. Waldo's pastor at Lake Forest, who was appointed to preach the sermon, this part was taken by Dr. Edgar P. Hill, who, twenty-five years ago, received but was compelled to decline a call to Riverside. Moderator F. L. Selden presided and propounded the constitutional questions. Rev. Samuel Dickey, a Princeton Seminary classmate of the pastor-elect, offered the prayer. Dr. Paul B. Jenkins, Milwaukee, a son of the retiring pastor and also a classmate of the pastor-elect, gave the charge to the pastor. Dr. H. D. Jenkins, who has served the church as pastor for thirteen years, delivered the charge to the congregation.

Chinese Celebrate Early—Last Sunday evening the Chinese Sunday school, meeting in Assembly hall, celebrated Christmas with a tree and special program. The school meets in the afternoon and evening, a lunch being served between the two sessions. The work is done in English, but is not progressing as fast as possible on account of lack of teachers. There are openings for twenty young men and women to teach in this school.

First Church Anniversary—Music will have a large part in the celebration of the eightieth anniversary of the founding of the first church in Chicago at First church Jan. 4. Special musical services at the same church were held Dec. 21 and there will also be a musical program Dec. 28.

Total Budget Is $85,000—In addition to the $2,500 monthly mentioned recently in The Continent as needed by the Church Extension Board, there are other large sums required. There is $2,500 needed for salaries of mission workers alone each month. The board last year also disbursed $28,000 on account of church erection, assisting weaker churches and improving facilities at mission points. Support of the Training School and Christian Industrial League is in addition.

Chicago Helps Kansas City—H. B. McAfee, president of the Chicago Training School, is in Kansas City assisting the local committee in plans for the convention of the student volunteers there next week. Mr. McAfee lived in Kansas City and vicinity thirty-eight years, was president of the church federation there and head of the men and religion committee of Kansas City.

Women Will Meet—Olivet church will entertain the presbyterial societies of home and foreign missions Jan. 8. Special conferences for local officers will be held in the morning.—The annual day of prayer by the interdenominational committee on missions of the central West will be held at Moody Institute in the women's building Jan 9, beginning at 10:30 a. m. Mrs. O. R. Williamson and Mrs. E. M. Bowman will preside during the day.

Brief Bits of News—Mrs. D. B. Wells will give a course of lectures in Woodlawn Park church Jan. 4 to 9 on mission subjects at 8 o'clock.—Rev. J. G. K. McClure, Jr., recently ordained by Chicago Presbytery, is pastor at Iron River, Mich., instead of Iron Mountain as was announced recently.—Ministers next Monday will help dedicate the addition to the work of the Christian Industrial League on the South side. This organization recently has been overcrowded with men anxious to work for their lodging. "We can care for scores and turn away hundreds," says Rev. G. A. Kilbey in speaking of present conditions.

SANTA CLAUS HAS MANY EAGER AIDS

New York Organizations Will Provide for Crowds of Poor Persons—Parish Houses to Be Built Soon in Gotham.

NEW YORK—Among the various organizations which try every year to alleviate the suffering of the poor at Christmas the Salvation Army stands perhaps foremost. This year as usual it is giving its Christmas dinner with an enormous Christmas tree for the children in the afternoon, while baskets have been given to hundreds of needy families. The Volunteers of America are also giving the usual Christmas cheer, though Ballington Booth, the commander, says their receipts at this season have fallen off on account of the recent money-raising campaign of the Young Men's and Young Women's Christian Associations. The American Seaman's Friend Society and the New York Home for Homeless Boys are looking particularly after the holiday happiness of friendless men and boys, while the New York flower mission has been busy receiving and distributing flowers and gifts for the tenement houses and among the sick and insane.

Will Build Parish Houses—At the meeting of the New York church extension committee Dec. 11 money was appropriated to erect three new parish houses. One of these will be attached to the John Hus Bohemian church in the American parish, where Rev. Norman Thomas is superintendent of the work. Rev. Vincent Pisek is pastor of the church. Another house is to be built in connection with Mount Washington church, where Dr. George S. Payson has been pastor for nearly forty years. This is in the Inwood section of the city, which is just beginning to be filled with apartment houses, and the necessity for more room and greater facilities is imperative. The appropriation for the Mount Washington church is conditioned upon the promise of special givers to the church to continue their gifts for at least three years. This is the only Protestant church in this part of the city. The third house is to be erected for Bethany church, Rev. J. G. Davey pastor. This church has doubled its membership and contributions since Mr. Davey took hold. All of these new buildings are rendered necessary because of the great increase in Sunday school scholars and young people. The committee also discussed removing St. James (colored) church from its present location in 51st street to a site in Harlem near 130th street. The congregation, under its pastor, Dr. William R. Lawton, has been conducting a Sunday school in 130th street and the attendance has increased until the school has overflowed the hall and made a church building essential.

Dr. Macdonald in Brooklyn—At the meeting of Brooklyn Presbyterian Union in First church last week, where Dr. L. Mason Clarke is pastor, Dr. J. A. Macdonald of Toronto was the guest of the evening and spoke on "The Church and the Social Order." This was the first time Dr. Macdonald had spoken in Brooklyn and because so many desired to hear him a general audience was admitted freely to the church. The meeting was presided over by the president of the union, Roy M. Hart.

Closes Sunday Moving Pictures—The ministers of Huntington, L. I., recently went to W. D. Eccleston, manager of a moving picture show in the town, and asked him to stop his Sunday performances. At first he refused, but last week issued a statement saying that he realized the vast majority of people in Huntington did not care for Sunday shows and as he did not wish to offend the religious sense of the community he would not thereafter run his show on the Sabbath. Mr. Eccleston took occasion in this statement to thank the ministers for their friendly spirit.

Canvassing Increases Church Attendance—The Church of the Good Shepherd has recently undertaken a significant method of aggressive advance in its own community. This church, to which Dr. Daniel Lorenz has ministered for twenty-five years, finds today its location on the upper West side one of the most difficult in the city. Vice and other degrading influences surround it on every hand, but Dr. Lorenz is in no sense surrendering to the difficulties. His last plan was to send out thirty-five of the mainstay people of his congregation to canvass the surrounding territory between 60th and 70th streets. Blocks occupied by Italians and negroes were eliminated, and the remaining blocks divided into sixty districts containing eight tenement houses each. Thirty-five people canvassed every one of these houses within ten days, visiting 5,000 families. Less than 10 per cent of these were found to be Protestant, but out of this small number the canvassers took the names of 400 families not attending service at any church in that part of the city. All of these were urgently invited to the Church of the Good Shepherd. In the five weeks since that time ninety children have been added to the Sunday school and there has been a 10 per cent increase of morning congregations and a 25 per cent increase of evening congregations.

Commission Sails for England—Dr. William H. Roberts of Philadelphia, Dr. Newman Smyth of New Haven and Dr. Peter Ainslee of Baltimore, Presbyterian, Congregational and Disciple respectively, will sail Dec. 30 for England to urge on the Nonconformist churches there the participation in the world conference on faith and order which the Episcopalian commission on that subject is working for.

BIBLE CONFERENCE AFTER MEETINGS

Pittsburg Man to Pay Expense of Series of Lectures—"Billy" Sunday Opens Services Next Sunday in Big Tabernacle.

PITTSBURG—Pittsburg is planning to follow the "Sunday meetings" with a great Bible conference. The question of holding a Bible conference so soon after a great evangelistic campaign was submitted to the Pittsburg evangelistic committee Dec. 16, and after considerable discussion it was voted unanimously to accept the offer of Dr. Dickie of Winona to stage his Bible conference from March 15 to 22, 1914. The program will include such men as Dr. Campbell Morgan of London, Dr. John Henry Jowett of New York and Dr. John McNeil of Toronto. One Pittsburg layman has underwritten the expense. Plans will be worked out by a local committee in conjunction with Dr. Dickie

Meetings Open Sunday—Some 2,500 personal workers have volunteered for the Pittsburg campaign which opens Dec. 28. The tabernacle is not only the largest ever erected for Mr. Sunday, but cost $16,000, or almost twice as much as any previous one. Mr. Sunday has decided to stay nine

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weeks instead of eight. The question of closing churches has been definitely decided. The city is divided into eight sections of about forty churches each. Each section will close one Sunday morning service and tickets will be distributed in those sections, assuring a seat until 10:45 o'clock, or until the tabernacle is full.

Have Community Tree—Pittsburg for the first time is to have a community Christmas tree and celebration. The tree will be erected on the Frick lot. Music will be furnished by a band of forty pieces, the Pittsburg male chorus and other leading choirs of the city.

Brief Items—Miss Lena Leonard of Cleveland and Dan Crawford of Africa gave a series of missionary addresses in Pittsburg churches during the week of Dec. 21. The Presbyterians of Tarentum are planning a special evangelistic campaign during the month of January and will open with a mass meeting in the leading theater of the town the first Sunday of the new year.

P. W. Snyder.

HEAR MANY MISSIONARY SPEAKERS

CLEVELAND — Following the visit of Dan Crawford to this city, other missionaries of note have delivered inspiring addresses. Rev. Charles A. Killie of Poatingfu, China, spoke one Sunday morning in Euclid Avenue church and in the evening at Calvary church. Rev. Charles E. Patton of Kochow, China, visited Windermere church, which contributes mainly to this foreign field. During the last five years funds contributed by this church have established eighteen chapels and now there has been undertaken the task of educating fourteen men in the theological seminary for the care of these fields. Rev. A. L. Wiley, head of the Ratnagiri, India, mission, spent a Sabbath with First church of Ashtabula.—Elder Solon L. Severance, who favored so many local churches with illustrated lectures after his extended journeys to foreign fields, has not been able to continue this labor of love since meeting with a serious accident in Egypt, but recently at the midweek service in his home church, Woodland Avenue, he gave a talk upon Japan.

Men Are Active—Local brotherhoods are entering upon vigorous winter work. Rev. William P. Thomas of Phillips Avenue church delivered a lecture at the annual meeting of Ashtabula First church brotherhood. The men of Westminster church are conducting a series of week night lectures, the last dealing with "Modern Ideas of Prevention of Cruelty." At Windermere church the men's organization has established a Bible class and the last monthly meeting was addressed by S. W. Tener, who has charge of the American Steel and Wire Company's welfare department.

Brief Items—Rev. John V. Axtell has been installed over Wickliffe church.—The clerk of session of the vacant Boulevard church is A. C. Eckert, 1220 East 84th street.—The addresses delivered last September at the service held in memory of the late Dr. Hiram C. Haydn have been issued in neat pamphlet form by Old Stone church.

THIRTY YEARS IN CHURCH HE STARTED

BALTIMORE—J. Wynne Jones, D. D., pastor of Abbot Memorial church, Highlandtown, recently celebrated his thirtieth anniversary as pastor of the church. Dr. Jones started Abbot Memorial church with twenty-seven members. It now has 700 members.

Governor Speaks—The Presbyterian Union of Maryland held its first dinner of the season at the Belvedere hotel Dec. 15. Governor Goldsborough delivered an address on "Prison Reform" and George Sherwood Eddy on "Awakening in the Orient."

Confer on Education—At the meeting of Baltimere Presbytery Dec. 9 a conference on religious education was held at the afternoon session. The three topics of discussion were Christian education in the Sunday school, in church schools and in state schools. In the evening a popular meeting was held at which J. Beveridge Lee, D. D., of Philadelphia spoke on "The Challenge of the Age to Christian Leadership" and R. P. Kerr, D. D., on "The Christian College, an Evangelistic and Missionary Force."

Will Finance Evangelistic Campaign—Presbytery has adopted the "Chester Plan" of evangelistic work. The evangelistic committee, Rev. F. S. Downs, pastor of Calvary church, chairman, and the laymen's evangelistic association, Bryson Millikin, elder in Brown Memorial church, president, are pushing an underwriting campaign for a fund of $3,000 to finance the work. About half the amount has already been subscribed.

WILL BUILD CHURCH SOON

CALIFORNIA—Calvary church, Long Beach, formed by a number of members of First church, will not apply for admission to Los Angeles Presbytery at the January meeting, according to Dr. E. C. Jacka. The church expects to begin the erection of a building before long and will soon have a congregation of four or five hundred members, there now being 300 members enrolled with an attendance at prayer meeting of 250. Dr. O. H. L. Mason is pastor.—A week of special services was recently held at Hayward by Dr. W. C. Sherman of Berkeley, assisted by other pastors.

CHURCHES RAISE BURDENSOME DEBTS

NEW JERSEY—Ocean City First church held a special celebration Dec. 18 when the $6,000 mortgage on the church property was burned. The church is now free of debt and in possession of a plant worth $30,000. The pastor is Rev. Charles H. Bohner. Forest Hills' campaign to raise money toward the payment of the debt on its new building has resulted in over $18,000 being received. This leaves an outstanding debt of only $17,000.

Plan State Work—The home mission and evangelistic committee of synod was entertained at luncheon in Newark Dec. 17, Elder T. J. Arnold of Paterson being the host. The purpose is to have a number of evangelistic conferences in different parts of the state, and form elders' associations, such as the one recently organized at Trenton.

Go to Church Sundays—At Trenton everybody will be urged to attend church on the first Sunday of the new year. Rahway, Westfield and probably Elizabeth will soon try this plan.

Brief Items—The Presbyterian Union of Newark met last week in First church, Dr. W. J. Dawson pastor. Hamilton Wright Mabie of New York spoke on "The Japanese at Home."—Newark and Trenton are other cities planning for municipal Christmas trees this year.— Dr. L. W. Allen, pastor of South Park church, Newark, was the principal speaker at the dinner of the New England Society of the Oranges on Forefathers' Day, Dec. 22.

WILL REACH EVERY CHURCH

ILLINOIS—The recently elected superintendent of benevolences, Dr. W. S. Marquis, has just completed a tour of the presbyteries in which he has met the presbyterial committees on benevolence and with their assistance has grouped the churches, putting each group in charge of a committee which will do all in its power to introduce the every-member canvass for all the boards and church finances. He has also taken part in conferences of the interdenominational every-member movement at Sterling, Princeton, Kewanee, Monmouth and Canton and will be one of the team which will conduct another series of conferences in the southern part of the state after the holidays.

Anna Academy Gets Big Gift—Anna Academy has received a gift of 674 acres of land in southern Illinois valued at over $30,000. It is good farm land underlaid with two veins of coal and therefore steadily increasing in value. Rev. J. R. E. Craighead of Carbondale and those who have been carrying the burdens of this academy are happy over this gift.

Hold Special Meetings—Very successful meetings are being held at Marion and Metropolis in Cairo Presbytery. The pastor, Rev. J. M. Beane, is conducting the meetings at Marion. The pastor at Metropolis, Rev. J. Duncan Harley, has the assistance of Rev. Hay Bell.

CHURCHES COOPERATE IN MEETINGS

NEW YORK—Three weeks of evangelistic services have recently been held by six churches of five denominations on "Arbor Hill," Albany. The pastors did the preaching and the last week union services were held in the Baptist church.—Albany Presbytery at a recent meeting decided that the minimum salary for pastors should be $800 for single churches and $1,000 for two churches. A manse must also be provided.—William C. Spicer, Jr., son of Rev. W. C. Spicer of Gloversville, was received as a candidate.

Men Are Busy—The Presbyterian Union of Troy met in Second church, C. Waldo Cherry, D. D., pastor, Dec. 8. A New England supper was served to ninety men. An address was made by Thomas E. Finegan, assistant commissioner of education of the state.—The brotherhood of Liberty Street church of Troy, Rev. James G. Carlile pastor, presented on the evening of Dec. 11, in the Y. M. C. A. hall, in song recital, Harry T. Burleigh, a colored singer.

Improve Church—Interior improvements have recently been completed in Floral Avenue church, Binghamton.

MANY AT COUNTRY CHURCH MEETINGS

IOWA—Excellent weather and good roads aided greatly in the attendance at the series of country life institutes recently held in Jones county. Dr. W. H. Wilson was unable to be present on account of an important meeting in California. His place was taken by Rev. M. B. McNutt, who was assisted by a number of experts in country life work.

Remembers the Colleges—The late Mrs. Lois G. Stuart of Audubon left $5,000 each to the Presbyterian church of her home town, to Dubuque German College and Seminary, to Buena Vista College, Coe College and Omaha Seminary. The church at Ames, mission boards and other objects likewise received substantial bequests.

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FIRST NATIONAL BANK,
Casselton, N. D.

Brief Items—Adair has just completed a new manse for its pastor, Rev. Sampson Cocks, who has recently returned from England with a bride. —Glendale church, Council Bluffs, is building a manse for its pastor, Rev. C. H. Leeper.—Macedonia church as a result of a two weeks' meeting, in which the pastor, Rev. C. H. Leonard, was assisted by Rev. J. E. Cummings, added a number to the membership.

DISCUSS FINANCIAL PROBLEMS

OHIO—Church financial problems were discussed before a recent meeting of Lima Presbytery by Rev. A. F. McGarrah.

Various Items—Special meetings were recently held at Second church, Findlay, Rev. George W. Applegate, pastor, doing the preaching. This church is contemplating a change in its financial organization.—Mission study lectures on "Immigration" were given by Mrs. D. E. Wiber of Washington, D. C., during the month of November before the women of Lima presbytery. The presbyterial society has decided to have another course next year. These lectures were held at six churches located at different points in presbytery, four lectures being held at each of the six churches. More than 500 ladies were in attendance.—Dayton Presbytery at a recent meeting approved the rebuilding of Park church, Dayton, on its old site.

Dismisses Old Friends—Lima Presbytery recently dismissed two well known members when Rev. D. E. Jones, stated clerk, and Dr. James A. Gordon were released. Mr. Jones organized Venedocia church nineteen years ago and has been its only pastor. It has 120 members now. Dr. Gordon was pastor at Van Wert twenty-two years, resigning a year ago for travel. Mr. Jones goes to Cambria, Wis., and Dr. Gordon to Winona Lake, Ind.

Have New Building—A Sunday school building which will accommodate 500 pupils in separate departments is nearing completion in connection with First church, Cambridge. The membership of the church has recently increased largely and the support of a missionary in China has been assumed. An evangelistic campaign will begin Jan. 18. Rev. W. L. McCormick is pastor.

"BILLY" SUNDAY'S WORK PERSISTS

PENNSYLVANIA—Over 100 Bible classes containing at least 5,000 men are still meeting as a result of the services of Rev. W. A. Sunday at Wilkes-Barre last spring. Sixty members of one of the Bible classes recently had charge of services in eighteen Scranton churches at which there was a very large attendance.

Confer on Education—A conference on Christian education was held by Butler Presbytery recently with addresses by President Ormond of Grove City College and by Rev. W. H. Crothers. A report was also given on the life and services of Dr. I. C. Ketler, late president of Grove City College.

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Financial Situation

Department Compelled to Be Accurate, Even When Times Are Not the Best—Banks Have Plenty of Money.

Financial conditions at the present time bring a pressure on a financial department such as this which is not usually felt in the same degree. The giving of pessimistic facts tends to breed pessimism, but the giving of optimistic facts which are not significant is ethically unfair to the readers. It is the aim of this department to tell facts about the financial condition of the country and to give information of interest to those who are members of the army of the thrifty, even though their savings are too small to be seriously affected by current financial conditions. It is usually true, however, that the same influences which affect the large concerns have finally an influence on even the man who has only a few hundred dollars safely invested.

No Real Reason for Stagnation—Conditions at the present time tend to conservatism. Large factories in some parts of the country are laying off men, large cities have a great many unemployed, and railways, large consumers, are not ordering much new material of any sort not imperatively needed. On the hopeful side there is the big fact that there is no apparent reason for slow times except an indefinite fear that something will happen. The banks in the main have plenty of money, the smaller banks in some parts of the country holding as high as 15 per cent or more above their usual cash reserves. Various mercantile lines have adjusted themselves to the present conditions and no trouble is expected, although some firms which owe large amounts of money and are unable to keep off creditors may be forced to the wall. The man with ready cash in times of this sort is the most independent. What effect the passage of the currency bill will have is still a mooted question. Just what is a "good" currency law brings differences, though the Owen-Glass measure is favorably regarded by many economists.

"Successful Investment" Letters—Next week's Continent will contain the prize-winning letters from readers concerning savings and investment. They are extremely interesting. If each reader of The Continent could see all of these letters he would get a vision of the possibilities of thrift and careful investment that would cause him to stay his hand when temptations to frivolous expenditure come his way. Not all of the good letters could be prize winners, but some that are not are so much worth while that the most helpful of the latter will be used or commented on from time to time in this column during the coming months. They are real stories of successful investments by men whose incomes have been small.

Big Salaries Reduced—It is reported from Akron, Ohio, that the officials of an automobile tire company there have voluntarily reduced their salaries one-third. One of the leading officials has been drawing $60,000 a year, so that the reduction, although notable, will not cause him to worry about the high price of butter.

BIBLE SCHOOL'S STUDENTS PRAISE IT

A unique affair at the Bible Teachers' Training School, New York City, recently was a dinner at which the hosts were three gentlemen who have been temporarily engaged in a postgraduate study at the school. These were Dr. Willis Parsons, late president of Parsons College; C. S. Keen, dean of the language school, Nanking, and G. G. Helde, secretary of the Y. M. C. A., El Paso, Texas. These gentlemen wished for themselves and other postgraduate students the opportunity of testifying to their appreciation for the efficiency and scholarship of the faculty which Dr. W. W. White, the founder and president of the school, has gathered together.

The guests were principally missionary secretaries and missionaries on furlough. Dr. Parsons presided. He warmly indorsed the system which assigns to every student some particular form of active Christian work in the city. Other students, including Mr. Keen and Mrs. Lingle of China, enlarged upon the cosmopolitan fellowship of the school.

Mr. Fowler, president of the Student Volunteer Movement in the institution, reported that thirty-five out of 105 undergraduate students are volunteers. Doctors Marquess, Sweet and Stout, and finally Dr. White himself, responded for the faculty. Dr. A. F. Schauffler, the president of the board of trustees, also spoke.

Dove in Place of Wine at Launching

Dr. Wilbur F. Crafts is leading a movement to substitute the dove of peace for the wine of strife in all future launchings of ships. At the recent campaign of missionary evangelism conducted by the Presbyterian church at Oklahoma City, Okla., Dr. Crafts moved a resolution which has passed urging the secretary of the navy to have set free a white dove instead of christening with wine at the launching of the Oklahoma.

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MINISTERIAL OBITUARY

Rev. Henry C. Gillingham died in the Chester county, Pennsylvania, hospital, Dec. 17, after a lingering illness, in his 56th year. He was born at Lakaska, Pa., and was a special student for four years in Princeton Seminary. Between 1884 and 1891 he did mission work in Westfield, Wis., Logan, Iowa, Oakdale and Modesta, Cal. Since 1893 he had been engaged in newspaper work in the East. Five brothers survive him, one of whom is Rev. Oscar A. Gillingham, pastor at Darnestown, Md.

Dr. Isaac Van Wert Schenck, founder and for many years pastor of Grace church, Brooklyn, N. Y., died Dec. 15 in a Newark hospital. Dr. Schenck, who was 67 years old, was a direct descendant of Major Andre, the British spy in the revolutionary war. Dr. Schenck was born in White Plains, N. Y., where his father was a minister of the Dutch Reformed church. After graduating from Westminster College in Missouri, he graduated from Princeton Seminary. Within a few years he went to Brooklyn, where he built Grace church and where his chief lifework was done. When his health gave way he moved to Newark, N. J., becoming pastor of Christ Reformed church. But he was again obliged to give up his church on account of impaired health and finally entered the employ of the city at the city hospital, where he had charge of the supplies. Dr. Schenck is survived by his wife, a daughter, three brothers, a sister and his mother, Mrs. Annie Van Wert, who is living in Trenton at the age of 99. His sister, Miss Annie Schenck, was for twenty-five years a missionary in Teheran, Persia.

Offer Help for Vocation Day

Two pamphlets in connection with Vocation Day, Feb. 1, have been issued by the Board of Education of the church. One of them is a series of selected readings to accompany the Vocation Day exercises.

Mrs. Helen L. Mackay, widow of Dr. Donald Sage Mackay, formerly pastor of the Collegiate Reformed Church in New York City and for many years pastor of First church, St. Albans, Vt., died suddenly Dec. 11 in a hospital in New York.

Calendar and Record

Ordinations

Laramie—L. E. Saidla, T. C. Hackenburg.

Resignations

Idaho—Emmett: S. A. Parker.
Illinois—Danville Second: J. H. Morphis; Homer: Walter Baker.
Iowa—Brighton: T. D. Dodsworth.
North Dakota—Minto: N. O. White; Emerdo and Arvilla: William Baldwin.
Ohio—Middleport and Venedocia: D. E. Jones; Youngstown Westminster: S. M. Whiteneck, Jr.
Oregon—Portland Marshall Street: W. J. Spire.
Pennsylvania—Philadelphia Moore: E. S. Boice; Emsworth: T. E. Thompson; Hopewell: A. T. Huber; Easton Brainerd Union: S. C. Hodge; Easton Olivet: Harvey Klaer.
Washington—Camas: E. R. D. Hollensted.

Calls

California—Healdsburg: S. A. Parker, Emmett, Idaho.
District of Columbia—Washington First: J. B. Clark, Detroit, Mich.
Idaho—Potlatch: A. M. McClain, Spokane, Wash.
Illinois—Viola: C. C. Harper, Galesburg.
Indiana—Winona Lake: J. A. Gordon, Van Wert, Ohio.
Iowa—Mount Pleasant: C. M. Rauch, St. Louis, Mo.; Sioux City Morningside: L. W. Gade, declines; Charter Oak and Mapleton: T. D. Dodsworth; Jessup: A. O. Knapp, Chicago; Davenport First: M. A. Dalenberg, assistant.
Massachusetts—Quincy: B. B. MacLeod, Somerville.
Nebraska—Salem: N. G. Sundby.
New Jersey—Totowa: Frank Diehl.
New York—New Scotland: J. A. McDonald; Tribes Hill: J. C. Dorward; Greenport, L. I.: William Stricker, Jr., Brooklyn.
North Dakota—Cavalier, Tyner and Backoo: W. A. Reed.
Ohio—Gomer: W. D. Williams; Xenia: G. S. Macauley.
Oregon—Burns: E. Benson, Portland; Salem: C. H. Elliott.
Pennsylvania—Harrisburg Covenant: Harvey Klaer; Cresson: J. S. Helm, Leechburg.
Vermont—Graniteville: Fred McNeill.
Washington—Tacoma Westminster: E. R. D. Hollensted.

Installations

Colorado—Denver Corona: L. S. Hall, Nov. 19.
Idaho—Boise Second: G. W. Barnum, Dec. 9.
Iowa—Fairfield: C. P. Foreman, Dec. 14.
Indiana—Boonville: H. G. McVicker, Dec. 19.
Maryland—Baltimore Westminster: D. E. Lyon, Dec. 18.
Pennsylvania—South Bethlehem: C. B. Chapin, Dec. 16; Pleasant View: M. P. Steele, Dec. 16.
Wisconsin—Bangor: J. A. Paddock.

Supplies Arranged

Iowa—Crawfordsville: William Jones.
Kansas—Osage City: S. A. Johnson.
South Dakota—Midland: R. E. Davis; Nemo: G. W. Campbell; Kadoka and Interior: G. H. Shaw; Belvidere, Stamford and Okaton: B. H. Woodford.

Vacant Pulpits

Nebraska—Logan View, Dr. A. Corkey, Wayne.

Change of Address

Amy, A. A.—Stanley, Wis., to Plainfield, Ill., R. R. 4.

Accessions

California—Long Beach Calvary, 35, Dec. 7, O. H. L. Mason.
Colorado—Denver Corona, 18, Dec. 7, L. S. Hall; Salida, 24, Dec. 14, H. O. Scott; Byers, 12, L. H. Eddleblute.
Delaware—Wilmington West, 50, O. F. Smiley.
Idaho—Boise First, 30, C. L. Chalfant; Twin Falls, 63, Dec. 7, J. F. Shepherd.
Illinois—Springfield, 15, Dec. 7, D. C. MacLeod; Evanston First, 22, Dec. 7, D. H. Jones.
Iowa—Macedonia, 20, C. H. Leonard; Ottumwa First, 41, since July, R. A. Montgomery; Fort Dodge, 10, Dec. 7, E. E. Hastings; Brighton, 7, Dec. 7, T. D. Dodsworth; Deep River, 3, Dec. 7, H. S. Condit.
Kansas—Osborne, 25, Dec. 7, N. B. Kelley.
Maryland—Ellicott City, 40, S. M. Engle.
Michigan—Battle Creek First, 9, Dec. 7, G. E. Barnes.
Minnesota—Minneapolis Homewood 21, Dec. 14, W. S. Ward.
Nebraska—Loup City, 10; Dec. 14, J. C. Tourtellot.
New Jersey—Newark First, 11, Dec. 7, W. J. Dawson.
New York—New York Arlington Avenue, 16, Dec. 7, J. H. Kerr.
Ohio—Cincinnati Clifton, 15, Dec. 7, D. M. Grant; Springfield First, 16, Dec. 14, G. M. Rourke.
Oklahoma—Wynnewood First, 3, C. E. Walker.
Oregon—Youcalla, 8, L. C. C. Hickman.
Pennsylvania—Philadelphia churches, Dec. 14: Richardson Memorial, 25, O. G. McDowell; Bethel, 22, D. S. Clark; Richmond, 6, W. A. Williams; Cohocksink, 6, Z. H. Copp; Carmichael Memorial, 14, W. L. Moore; Chambers-Wylie, 19, J. G. Newman.
South Dakota—Belvidere, 2, J. S. Surbeck; Rapid City, 42, Dec. 7, H. McClenahan.
Wisconsin—Marinette, 31, Dec. 7, H. C. Postlethwaite.
Washington — Spokane Lidgerwood, 17, F. E. Beatty.

OBITUARY

Death notices will be inserted at the rate of one cent a word. **Payment must be sent with the notice.** Those who ask their pastor to write such notices should be careful to hand him the money to forward with the copy.

Stiger—On Saturday, Dec. 6, Mary H. Timpson, wife of William E. Stiger, New York City, and daughter of the late James L. and Lucretia Crary Morris. Interment at Greenwood on Dec. 10.

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> "The one periodical that serves the whole country, the whole church and the whole family, and everlastingly keeps up its standard of quality."

WE set the mark always higher. The quality of contributed articles, editorials, departments and news which has characterized The Continent and The Interior will be more than maintained during 1914. The index to articles published during the last six months found in the last pages of this issue is the best possible evidence of the continuous effort to present the work of the most capable writers on the subjects in which our readers are interested. Here are some of the writers whose work will appear:

Bruce Barton
Nolan R. Best
F. L. Bullard
William T. Ellis
Frances M. Fox
Dora Read Goodale
Charles F. Goss
Wilfred T. Grenfell
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Gerrit Verkuyl
Warren H. Wilson

CHURCH SERVICE

Thousands of our readers depend upon The Continent for assistance and suggestions in connection with their preparation for Sunday school, Young People's meeting and weekly devotional service of the church. Dr. J. L. Scott of Philadelphia and Dr. A. C. Zenos of Chicago will contribute comments on the Sunday school lessons during the coming months. Dr. E. A. Wicher of San Francisco will continue his much appreciated discussion of the topics for [illegible] midweek meeting and William T. Ellis each week [illegible] have helps for young people in their service. This department will contain also suggestions each week for making the meetings more interesting.

THE NEWS THAT'S WORTH WHILE

[illegible]ntinent could justify its existence if it did nothing [illegible]ing to the notice of its readers the most significa[illegible] occurrences in the churches from Maine to Califo[illegible]ontinent in its church news department aims to [illegible]y stimulating, believing that the church at large can [illegible] helped most by printing the facts that are of the largest possible interest *If you find it in The Continent it's worth reading.*

Sparks Marion E †jan14
1205 Springfield av

FROM THE MISSION FIELDS

The work of the representatives of the church at home who are at the forefront of Christian progress beyond the seas is kept constantly before the Church through the unique page of live missionary news and pictures. No other religious weekly presents mission news so promptly after occurrence.

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This department on one of the last pages of The Continent shows the recent changes of ministers, and records briefly a great deal of information. It is not only a constantly revised directory of Presbyterianism but a weekly report of the growth of congregations in all parts of the country. Many readers tell us this is a distinct service to the church.

The Continent is brought each week to your library table with all of its inspiring articles and editorials at a cost of less than 5 cents weekly. Many parents have testified to the value of the paper as a constant reminder to their children of the place of religion in their lives. No one factor that can be contributed from the outside will do so much to maintain the true spirit of the Christian home.

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